A GRAMMAR OF KAYAN LAHTA

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Title: A grammar of Kayan Lahta

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Degree: Master of Arts in Linguistics

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ABSTRACT

This thesis is about the grammar of Kayan Lahta, the people group who live in eastern Myanmar, Kayan state and Shan state. Its language is under the Tibeto-Burman of Karen branch spoken Myanmar. There are about 40 Kayan Lahta villages in Shan state and Kayah state. Different Kayan Lahta villages speak different variety. This research is based on the Kaung Htu variety spoken in southern Shan state.

This thesis is the first grammatical description of the Kayan Lahta. The thesis consists of seven chapters. The first chapter describes the background information of the language, historical background, population, location, religion, language and the thesis methodology. The second chapter is about the phonology of the language. Chapter three to the chapter six consists of grammatical information about Kayan Lahta. These chapters contain discriptions of the word classes, noun phrase, simple clause, and clause modification. The last chapter provides a summary of the thesis.

Data collection was done in only one village. An initial 500 word wordlist was used for the phonological analysis. It was supplemented by new words discovered through the text analysis. The wordlist was transcribed and recorded from a male speaker but it has been confirmed with the other 3 male speakers and a female speaker. Three Lahta stories and a set of grammatical questionnaire were collected for text and grammar analysis.

บทคัดย่อ

วิทยานิพนธ์ฉบับนี้เป็นไวยากรณ์เชิงวรรณาภาษาคะยันลาห์ตา (Kayan Lahta) ภาษาที่มีผู้พูด
ในทางตะวันออกของประเทศพม่า บริเวณรัฐคะยาห์ และรัฐฉาน ภาษาคะยันลาห์ตาเป็นภาษา
ในตระกูลทิเบต-พม่า สาขาภาษากระเหรี่ยง ผู้พูดภาษาคะยันลาห์ตาในรัฐฉานและรัฐคะยาห์
มีประมาณ 40 หมู่บ้าน โดยแต่ละหมู่บ้านมีภาษาย่อยเป็นของตนเอง งานวิจัยฉบับนี้ศึกษา
เฉพาะภาษาควงหตู (Kaung Htu) ที่พูดในทางใต้ของรัฐฉานเท่านั้น

นอกจากจะเป็นการพรรณาระบบไวยากรณ์ในภาษาคะยันลาห์ตาแล้ว วิทยานิพนธ์ฉบับนี้
ยังบรรยายภาพรวมเรื่องระบบเสียงในภาษาไว้ด้วย ภาษาคะยันลาห์ตามีลำดับคำแบบ SVO
โดยคำกริยามักปรากฏในรูปของหน่วยสร้างกริยาเรียง และเต็มไปด้วยอนุภาคต่างๆ รวมถึง
อนุภาคท้ายประโยค ในทางสัทวิทยาพบว่าภาษาคะยันเป็นภาษาที่มีวรรณยุกต์ในระดับคำ
วิทยานิพนธ์ฉบับนี้อภิปรายเรื่องหมวดคำ โครงสร้างนามวลี โครงสร้างประโยคความเดียว
และประเภทของส่วนขยายอนุพากย์ นอกจากนี้ยังบรรยายถึงภูมิหลังทางภาษา ภูมิหลัง
ทางประวัติศาสตร์ของผู้พูดภาษา ประชากร ถิ่นฐาน และศาสนาด้วย

ด้านการเก็บข้อมูลผู้วิจัยเก็บข้อมูลจากผู้บอกภาษาจำนวนหนึ่งหมู่บ้าน โดยใช้รายการคำศัพท์
จำนวน 500 คำและคำจากการวิเคราะห์ตัวบทอีกจำนวนหนึ่งมาวิเคราะห์ระบบเสียง ส่วนการ
วิเคราะห์ระบบไวยากรณ์และตัวบทผู้วิจัยใช้ข้อมูลจากเรื่องเล่าในภาษาคะยันลาห์ตาจำนวน
สามเรื่อง และแบบสอบถามเกี่ยวกับระบบไวยากรณ์หนึ่งชุด

ประโยชน์ที่คาดว่าจะได้รับจากงานวิจัยชิ้นนี้คือเป็นแนวทางสำหรับการศึกษาระบบไวยากรณ์ใน
ภาษาคะยันลาห์ตาในอนาคต เนื่องจากยังไม่มีงานวิจัยทางด้านไวยากรณ์ในภาษานี้มาก่อน
นอกจากนี้ยังช่วยสร้างรูปแบบการเขียนที่แตกต่างจากภาษาคะยันลาห์ตาอื่นๆ อันเป็นการธำรงไว้
ไม่ให้ภาษาคะยันลาห์ตาต้องสูญพันธุ์ไป นอกจากนี้ยังถือได้ว่ามีเอกสารสำคัญเกี่ยวกับภาษา
ที่กำลังจะสูญพันธุ์นี้เพิ่มขึ้นอีกหนึ่งฉบับด้วย

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LIST OF ABBREVIATIONS AND SYMBOLS

1 =   first person

2 =   second person

3 =   third person

1s =   first person singular

1pl = first person plural

2s = second person singular

2pl = second person plural

3s = third person singular

3pl = third person plural

ABL = ability

ADJ = adjective

ADV = adverb

ASP = aspect marker

BEN = beneficiary

Cl = clause

CLF = classifier

CO-CONJ = coordinate conjunction

COMP = comparative

CONJ = conjunction

COP = copula

DECL = declarative

DEM = demonstrative

INSTR = instrument

LOCZR = localizer

N = noun

NEG = negative

NP = noun phrase

NPROP = proper noun

NUM = number

OBJ = object

PREP = preposition

POSS = possessor

PP = prepositional phrase

PRO = pronoun

PROP = proper

PRT = particle

Q = question

QNT = quantifier

RECPL = reciprocal

REL = relative clause

REFLX = reflexive

S = sentence

S.F = sentence final

SUB = subordinator

SUB-CONJsubordinate conjunction

SUBJ = subject

SUP = superlative

TIM = time

TIT = title

TOP = topic marker

V = verb

VP = verb phrase

VC = verb complex

Chapter 1
Introduction

1.1 Overview

The thesis is about the grammar of Kayan Lahta. Only a few books are written about Kayan people or culture. The first grammar description of a Kayan language was written by Kenneth Manson as a dissertation in 2010. Manson's dissertation is based on the Phekhon dialect spoken in southern Shan State. This thesis describes the grammar of the Lahta language which is one of the subgroup of the four Kayan groups spoken in southern Shan State and Kayah State. The Phekhon dialect which is under the Kayan Lahwi and the Kayan Lahta language are not mutual intelligible. The Kayan Lahta even speaks different dialects from village to village. The thesis is based on the Kaung Htu variety of Kayan Lahta. Even though, it is based on the Kaung Htu dialect, throughout the thesis, the researcher calls the language as the Kayan Lahta language instead of the Kaung Htu dialect.

1.2 Summary

This thesis is a brief description of Kayan Lahta grammar. It consists of the seven chapters. Chapter one is the introduction of the Lahta people, the language that they are using, the historical background of the people, their religion and beliefs, their population, their location and the traditional costume of Kayan Lahta.

Chapter two describes Lahta phonology. It presents the consonant and vowel inventory, the tones and the syllable structure of the language.

Chapter three starts the grammatical analysis of the Kayan Lahta language. This chapter covers the word classes of the language. Both major word classes and minor word classes are discussed in this chapter. For major word classes, nouns, verbs, adjectives and adverb are discussed. The minor word classes include pronouns, classifiers, demonstratives, numbers, quantifiers, conjunctions, localizers and topic markers.

Chapter four provides a description of noun phrases, adpositional phrases and relative clauses. Noun phrase heads, possessives, adjectives, demonstratives,

quantifiers, numbers and classifiers are discussed in this chapter. Classifiers, appositions and relative clauses are also included in this chapter.

Chapter five is about the simple clauses of the Lahta. Two clause types: non-verbal clauses and verbal clauses are presented in this chapter. The five non-verbal clauses are equative clause, attributive clause, existential clause, clausal possession and quantification prediction. The four verbal clauses are intransitive clause, transitive clause, motion clause and ditransitive clause. This chapter also discusses the coding of semantic roles in the language.

In chapter six, the different kinds of sentence final elements that express the semantic category of illocutionary force in Kayan Lahta are discussed. First, different types of sentences including the declarative sentences, interrogatives sentences, and imperative sentences are presented. The interrogatives are subdivided into content questions and polar questions. Then ability sentences and negation are taken up. Finally the sentence types including coordinate, subordinate, other minor types are discussed.

The last chapter is the summary of each chapter and a discussion of the further study that need to be done for Kayan Lahta.

1.3 Historical background

The Kayan are one of the Karen groups living in eastern Burma (Myanmar). Linguistically, Kayan is a Tibeto-Burman language (Figure 1). Kayan Lahta is one of the sub-groups under Kayan (Figure 2).

Tibeto-Burman

```
                Tibeto-Burman
                     /\
                    /  \
                   /    \
              Western   Eastern
                          /\
                         /  \
                        /    \
                   Northern   Southern
                     /\          /\
                    /  \        /  \
          Northwestern Northeastern  Southwestern Southeastern
          (Bodic, Himalayan) (Sinitic)  (Burmic, Karenic) (Qiangic, Rung)
                                            /\
                                           /  \
                                          /    \
                                   Lolo-Brumese  Karenic
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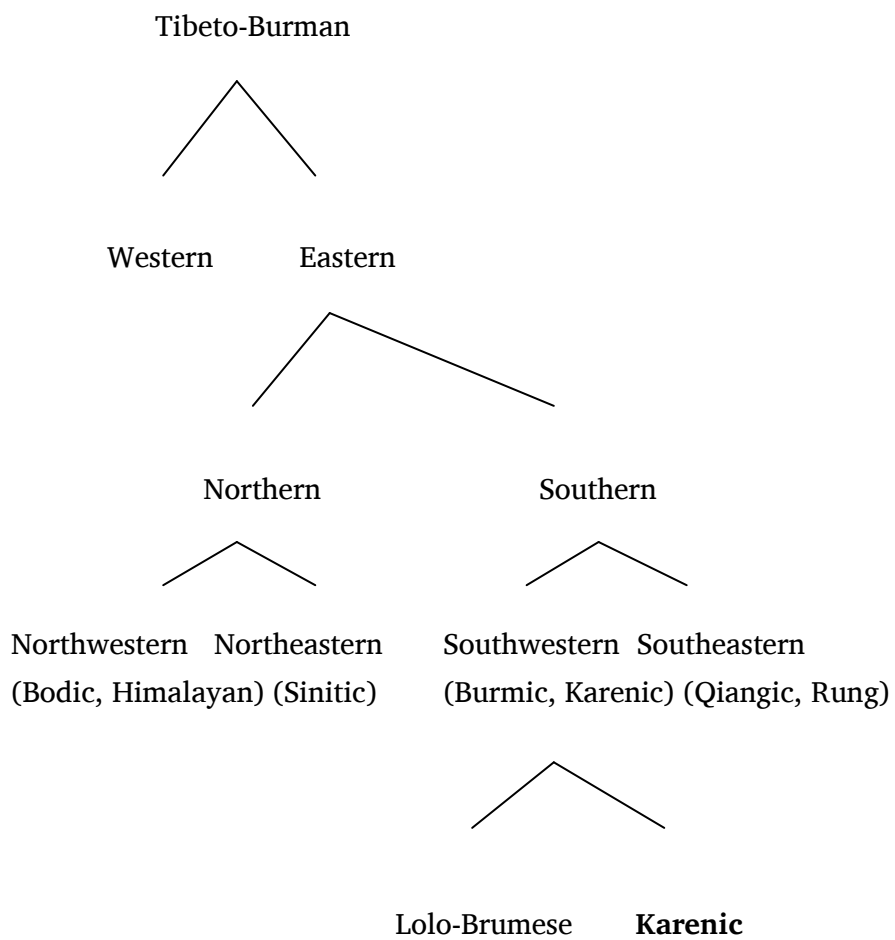
Figure 1 Classification of Sino-Tibetan (Matisoff 2003)

3

Karennic Northern ————————— Pa-O

Kayan —— Kangan (researcher's mother tongue)

Lahta — Kaung Htu

Kekhu

Lahwi — Phekhon

Central — Eastern — Kayah

Manu

Yintale

Western — Blimaw

Bre

Beba

Southern ———————— Sagaw —— Mopwa

Paku

Wewaw

Monnepwa

Pho

Lekhe
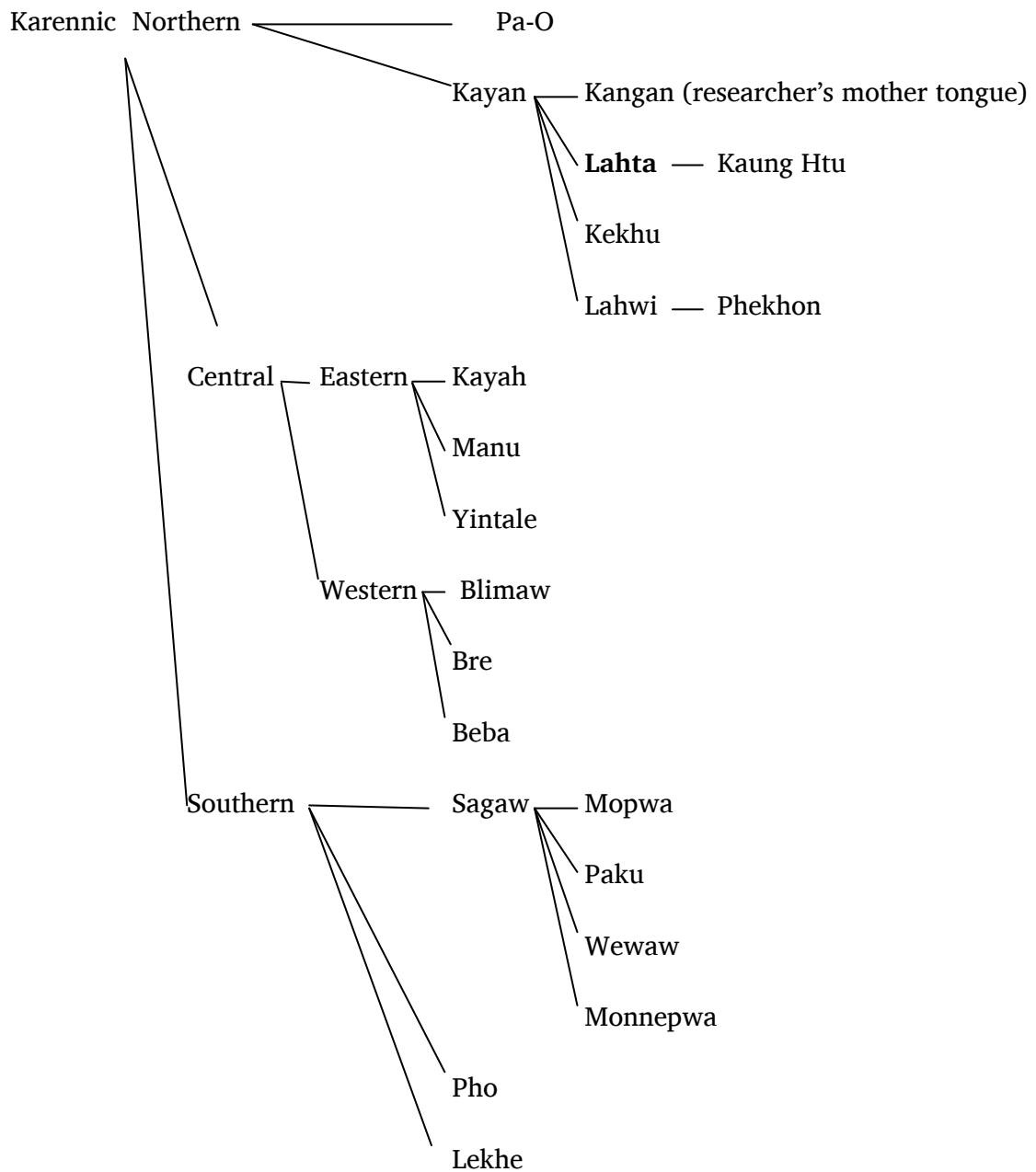
Figure 2 **Karen language relationship (adopted from Bradley 1997)**

The Kayan Lahta mostly live in southern Shan state. There are a few Kayan Lahta villages in Kayah state. Kayan Lahta people believe that they originally lived in Babylonia then moved to Myanmar to a place called Tha Hton city together with the Pa O. Tha Hton is situated in upper part of Myanmar. The Kayan Lahta and Pa O were good friends and they lived together in Tha Hton for many years.

Their main occupation was hunting. The Kayan Lahta and the Pa O usually went hunting together and shared what they got with each other. One day, when they went hunting, the Pa O got an elephant and the Kayan Lahta killed a porcupine. The Pa O shared the elephant meat with the Kayan. But the Kayan did not give any porcupine meat to the Pa O as it was too small and not enough to share. Later, the Pa O saw a big quill of the porcupine near the house of the Kayan Lahta. And they thought the Kayan Lahta had gotten a very big animal from hunting and did not share it. So the Pa O got angry. From that time, they could not live together peacefully. So the Kayan Lahta moved to Shan state and Kayah state.

1.4 Location

The Kayan divide themselves into four groups: Kayan Lahwi, Kayan Ka Khaung, Kayan Lahta and Kayan Ka Ngan. They are found in Karenni (Kayah) State around Dimawso and Loikaw; in southern Shan State; in Mandalay's Pyinmana Township, and Karen state, Than Daung Township. There are also three Kayan villages in Mae Hong Son Province, Thailand.

There are over 30 Lahta villages in Shan state and about 10 villages in Kayah state. Kayan Lahta people mostly live in southern Shan state and they are also found in northern Kayah state. The Kayah Lahta village are located in mountain regions, 3000 feet above sea level. Figure 3 Location of the Kayan Lahta in Myanmar shows the two states in Myanmar where the Lahta people are living.

Figure 3 Location of the Kayan Lahta in Myanmar

1.5 Population

The number of Kayan is uncertain. For example, according to U Aung Roe (1993:21) the Kayan population is about 40,000 in Shan State and 20,000 in Kayah State. Eden Phan (2004) estimates the population at approximately 130,000. In Mae Hong Son (Thailand) there are about 600 Kayan residing in the three villages open to tourists, and in the Ban Mai Nai Soi refugee camp. The Ethnologue (Lewis 2009) gives the population of the Kayan as 67,930. The Kayan Literacy Committee (2007) reports that the population of the Kayan is about 200,000 and the Kayan Lahta at about 40,000.

They state that over 20,000 of Kayan Lahta are living in Shan state and about 10,000 are living in Kayah state. In Kaung Htu village, the population is 200 and there are 50 households in the year 2011.

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1.6 Religion and beliefs

The Kayan Lahta people are mostly Buddhist but they still practice their traditional beliefs. There are about 8 villages which practice a traditional belief system but they are not Buddhist. A few people are Christians, mostly Catholic.

Every year, they celebrate a ceremony called 'Ka Khwan'. It is a celebration to the creator of heaven and earth, '*Nat*'. Every year, before planting paddy rice, the Kayan Lahta people gather outside the village, bringing a pig. Then, the ritual leader prays to the creator of the heaven and earth, '*Nat*', to bless the planting of paddy rice. Then the pig is killed and sacrificed to '*Nat*'.

If someone gets sick, the family members bring a chicken to the ritual leader. Then the ritual leader kills the chicken, and sacrifices to '*Nat*', and prays for the sick person to be cured.

Figure 4 The Traditional 'Ka Khwan' festival

1.7 Traditional dress and costume

The traditional dress of Kayan is different from group to group. The traditional dress of Kayan Lahta is very different from the other three Kayan groups and it is more similar to the traditional dress of central eastern Kayah. The Kayan Lahta people plant cotton and make it into thread and weave it by hand for clothing. The Kayan

Lahta traditional dress is woven with white and red thread. For men, it is made into a shirt and short pants. For women, a blouse is sewn with white thread into a long piece of cloth having a red stripe. They wrap it around the waist unit under the knee like a Burmese traditional longyi. The shirt and the blouse are decorated by a red thread made like flowers.

Even though the new generation is taught how to weave, they no longer wear their traditional dress. In this present time, the young people mostly wear the modern Burmese dress. The traditional dress is only worn when they have special religious ceremonies.

Kayan Lahta women have long hair grown since they are about ten years old. The hair is knotted on the top of the head. They wear a white scarf decorated by a red thread on the head. They have big, round earrings which are made of the silver. Long strings which are made up of small white metal are put on the neck and also wrapped on the wrist to look beautiful. The men also put it on their necks.

They may have different costumes and each carries different meaning. The tusk of the wild pig is pieced with a white thread and put on the neck of the men. It is used as a weapon when they encounter dangerous animals as they are hunting. Four or five black threads are wrapped on the calf. By using these, they get much energy when they climb the mountain.

Figure 5 The traditional dress of a Kayan Lahta man

Figure 6 The traditional dress of a Kayan Lahta woman

1.8 Language

Kayan is a language of Tibeto-Burman language of the Karen branch. The Kayan divide themselves into four groups: Kayan Lahwi, Kayan Ka Khaung, Kayan Lahta and Kayan Ka Ngan. All four groups, except for Kayan Lahta, speak mutual intelligible dialects. According to a recent survey (reported in Manson 2010) Lahta has a 25-30% difference in its lexicon to other Kayan dialects.

The Kayan Lahta speak different dialects from village to village—and these are not always mutual intelligible. So when people from the different villages meet each other, they use the Phekhon dialect, which is from the Kayan Lahwi group for communication as it is the standard dialect of Kayan. For the younger generations, they use the Burmese language. But the younger generations still speak their mother tongue in their home and in their village.

The Kaung Htu dialect was chosen for the thesis because of the large population among the Kayan Lahta. The second reason is that most people from Kaung Htu village speak both the Phekhon dialect which is the standard dialect of the Kayan and Burmese so it is easy for the researcher to communicate with them. Another reason is that the research was recommended by the Kayan Literature and Culture Committee which makes it is easy to travel.

1.9 Economy

For their living, the Kayan Lahta mostly plant paddy rice in rainy season. They also plant corn and many kinds of beans. In summer, the women weave cloth and sell it in the Phekhon market. Bamboo is used to make bowls, plates, baskets and mats and to be sold at the market. Kayan Lahta people also breed animals like chickens, pigs and cows at their houses to earn their living.

There is a place called the 'Hall' in a Lahta village. The women's 'Halls' are separated from the men's. There are at least two 'Halls' for the men in every Lahta. 'Halls' for the women are built inside the village and 'Halls' for the man are usually built at the outside of the village. The purpose of building at the outside of the village is to protect the villagers from their enemies. People gather in 'Halls' to work in daytime. The 'Hall' is also used for meetings.

Figure 7 A Kayan Lahta woman making a bowl with bamboo

Figure 8 A 'Hall' where the Lahta people gather

1.10 Education

The Kayan Lahta children usually go to Burmese government schools. There is at least a primary government school in every Lahta village. After completing the primary school, the children go to cities like Phekhon or Saung Pyaon and live with other families for their education. For some children, they quit school after primary level then work with their families in planting paddy rice as their parents cannot afford to send them to the high school.

There are only a small percentage of Kayan Lahta people who finish high school and attain degrees from university. A Kayan Literacy Comittee reports said that only 5% of Lahta people finish high school.

In Kaung Htu village which is where the data collection was done, there is a primary school. The language of instruction in school is Burmese. So it is difficult for the childern to understand as only the Lahta language is used in their family. Because of the language problem, the children quit school at the primary level. Up to 2012, there are only two people from Kaung Wa village who have attained a degree from a goverment university.

1.11 Scope and limitation

A wordlists was collected for phonological analysis and texts (folktales, history, first person narratives, wordless book and procedural), questionnaires were collected and participatory observations were done for grammatical analysis.

The data was collected from only one village, Kaung Htu as it is the easiest village to access. Data collection was done during the 2 months. A 500 word wordlist was used for the phonological analysis supplemented by new words discovered through the text analysis. As the contact time was limited, a targeted grammar questionnaire supplemented the text analysis.

The data was verbally translated into Burmese and the language assistant provided a translation equivalent in Kayan Lahta. As there is no electricity in the village, no computer could be used in a village. So I recorded as much speech as possible on a minidisc recorder.

The researcher speaks the Pa Dan Khu dialect which is under the Kayan Kangan group. But the Pa Dan Khu dialect could not be used to communicate with the villager as the two dialects are not mutual intelligible. For this reason, the Phekhon

dialect and the Burmese language which is the national language of the country were used for data collection. It cannot be determined how widely this dialect is spoken.

1.12 Benefits of the research

The benefits of this research will be to provide data for the Kayan Lahta grammar as there is no research that has been done on this language. As Lahta is lexically different from Pekhon (at least 25% different), the grammar of Lahta is expected to determine if it is significantly different or not to the other dialects. And it will help for making decisions about creating a different orthography from other Kayan groups. It will also help documenting an undescribed and endangered language.

Chapter 2
Phonology

This chapter is about the phonology of Kayan Lahta. A 500 item wordlist was used in this data collection. The wordlist was transcribed and recorded from a male speaker but it has been confirmed with three other male speakers and a female speaker.

2.1 Consonants

2.1.1 Consonant inventory of Kayan Lahta

According to the data analysis there are 24 consonants in Kayan Latha. There are a series of three plosives at four points of articulation, a series of nasals with four points of articulation and eight fricatives with six points of articulation. Two approximants are also found in this data. The consonant system in Kayan Lahta is fairly symmetrical.

Table 1 Kayan Lahta consonant chart

	Bilabial		Labio-dental		Dental	Alveolar		Post-alveolar	Palatal	Velar		Uvular	Glottal
Plosive	p	b				t	d			k		q	
	pʰ					tʰ				kʰ			
Nasal		m					n		ɲ		ŋ		
Fricative			f	v	θ	s		ʃ	ç				h
						sʰ							
Approximant						l			j			w	

2.1.2 Plosive

In Kayan Lahta, there are a series of three plosives: aspirated, voiceless and voiced; with four points of articulation: bilabial, alveolar, velar and uvular. The plosive

consonants occur with any vowel. They never occur as a second or third element in a consonant cluster and they only occur syllable initial.

/pʰ / voiceless aspirated bilabial plosive

/pʰa˦/ 'father' /pʰeʔ˦/ 'kapok' /pʰi˥/ 'rice husk' /pʰə˦/ 'cough'

/p/ voiceless bibabial plosive

/pli˥/'sea' /plo˩/ 'vomit' /pla˩tʰə˦/ 'old' /pli˦ba˩/ 'tongue'

/b/ voiced bilabial plosive

/bɨ˦/ 'paddy rice' /be˩/ 'wet rice field' /baŋ˩/ 'bamboo shoot' /bu˦təŋ˦/ 'wash'

/tʰ/ voiceless aspirated alveolar plosive

/tʰaŋ˥/ 'sharp' /tʰə˩/ 'heavy' /tʰu˩/ 'bird' /tʰaŋ˩/ 'burn'

/t/ voiceless alveolar plosive

/taŋ˩/ 'ant' /teⁱŋ˦/ 'come' /tə˩qo˦/ 'hide' /tə˦ko˥/ 'swallow'

/d/ voiced alveolar plosive

/deⁱŋ˦/ 'tight' /dəŋ˥/ 'thick' /di˩/ 'frog' /doᵘŋ˥/ 'village'

/kʰ/ voiceless aspirated velar plosive

/kʰu˩/ 'head' /kʰa˩/ 'bitter' /kʰaŋ˩/ 'leg' /kʰiʔ˥/ 'tiger'

/k/ voiceless velar plosive

/ku˩/ 'warm' /kaŋʔ˥/ 'spider' /kwaŋʔ˥/ 'trousers' /kaŋ˦θa˩/ 'eggplant'

/q/ voiceless uvular plosive

/qu˩/ 'snake' /qa˩/ 'gibbon' /qə˩la˥/ 'chin' /qə˦ça˩/ 'cheek'

The following are selections of minimal sets that show evidence for the different plosive consonant phonemes.

/p/ and /b/
/pla˦/ 'person'   /plu˥/ 'child'   /paŋ˦/ 'gong'
/bla˦/ 'lazy'   /blu˩/ 'dry'   /baŋ˩/ 'bamboo shoot'

/pʰ/ and /b/
/pʰa˦/ 'father'   /pʰə˦/ 'cough'
/ba˦/ 'at'   /bə˩/ 'rest'

/pʰ/ and /p/
/pʰi˥/'rice husk'   /pʰa˦/ 'father'   /ta˩pʰi˦/ 'saliva'
/pi˥/'small'   /pa˦/ 'kick'   /ta˩pi˦/ 'fly'

/p/ and /t/
/peⁱŋ˥/ 'forget'   /pa˦/ 'kick'   /paŋ˦/ 'gong'
/teⁱŋ˥/ 'porcupine'   /ta˥/ 'fish'   /taŋ˩/ 'ant'

/pʰ/ and /t/
/pʰə˦/ 'cough'   /pʰa˦/ 'father'
/tə˦/ 'from'   /ta˥/ 'fish'

/tʰ/, /t/ and /d/
/tʰa˩/ 'iron'   /tʰə˩/ 'heavy'   /tʰu˩/ 'bird'
/ta˥/ 'fish'   /tə˩/ 'scorpion'   /tu˩/ 'firewood'
/da˩/ 'can'   /də˩/ 'and'   /du˩/ 'big'

/t/ and /k/
/tja˩/ 'owner'   /teⁱŋ˥/ 'porcupine'   /ta˥/ 'fish'
/kja˦/ 'market'   /keⁱŋ˩/ 'thing'   /ta˩/ 'ask'

/k/, /q/ and /kʰ/
/ku˩/ 'warm'   /ka˩/ 'ask'
/qu˩/ 'snake'   /qa˩/ 'gibbon'
/kʰu˩/ 'head'   /kʰa˩/ 'bitter'

2.1.3 Nasal

Kayan Lahta has a series of nasals with four points of articulation, bilabial, alveolar, palatal and velar. All the nasal consonants occur syllable initial in this data. However, the voiced velar nasal /ŋ/ is mostly found as a final consonant in Kayan Lahta.

/m/ voiced bilabial nasal
/meⁱŋ˩/ 'correct' /ma˥/ 'wife' /mu˩/ 'sky' /mo˧/ 'do'

/n/ voiced alveolar nasal
/neⁱŋ˩/ 'year' /naŋ˧/ 'sit' /nəŋ˩/ 'sweet' /naŋ˩muʔ˥/ 'betel nut'

/ɲ/ voiced palatal nasal
/ɲa˧/ 'I' /ɲəŋ˧/ 'weep' /ɲwaŋ˥/ 'neck' /ɲçəʔ˥/ 'mushroom'

/ŋ/ voiced velar nasal
/ŋo˩/ 'cost' /ŋa˥qi˩/ 'sarong' /θə˩ŋa˧/ 'laugh' /ə˩ŋuʔ˥/ 'boil'

All the nasal consonants can function as minor syllables. (See section 2.4.2)
See the examples below:

/m̩/ bilabial nasal
/m̩pli˥/ 'buy' /m̩ba˥/ 'shoulder' /m̩bɨ˥/ 'feed/ /m̩jɛ˩/ 'cat'

/n̩/ alveolar nasal
/n̩di˩/ 'weave' /n̩ta˥/ 'grass', /ə˩n̩ləɨ˥/ 'choose'

/ɲ̩/ palatal nasal
/ɲ̩çəʔ˥/ 'mushroom' /ə˩ɲ̩çwi˥/ 'speak' /ɲ̩çwi˩/ 'stick'

/ŋ̩/ velar nasal
/ŋ̩kwaŋ˩/ 'find' /ŋ̩qo˥/ 'shave'

The pre-nasalized consonants are restricted. Except the bilabial nasal /m/ and the velar nasal /ŋ/, the other nasals only occur with vowels or with the consonants which have the same point of articulation. Nasal /m/ occurs with the consonants /p/,/b/ and also with the approximants, /j/ and /w/. The velar nasal occurs with the consonant /k/ and also with the voiceless uvular plosive /q/.

/m/_[bilabial/approximant]

/n/-[alveolar]

/ɲ/-[palatal]

/ŋ/-[velar/uvular]

The following are minimal sets that show evidence for the different nasal consonant phonemes.

/m/, /n/ and /ɲ/
/məŋ˦/ 'drunk'   /ma˥/ 'wife'   /mɛ˦/ 'if'
/nəŋ˦/ 'smelly'   /na˩/ 'listen'   /nɛ˦/ 'and'
/ɲəŋ˦/ 'two'   /ɲa˦/ 'I'   /ɲɛ˦/ 'crocodile'

/m/ and /ŋ/
/ma˦/ 'disappear'   /mo˦/ 'make'   /kə˩mi˩/ 'tail'
/ŋa˩/ 'top part'   /ŋo˩/ 'cost'   /kə˩ɲɨ˦/ 'now/

2.1.4 Fricative

There are voiced, voiceless and aspirated fricatives with six points of articulation: labiodentals, dental, alveolar, post-alveolar, palatal, and glottal. They all are contrastive. They always occurs syllable initial and never occur as the second or the third element in a consonant cluster.

/f/ voiceless labiodental fricative
/fo˦/ belly /faⁱ˩/ 'throw' /fi˥/ 'light'

/v/ voiced labiodentals fricative
/va˩/ 'bamboo' /vaŋ˥/ 'smooth' /vo˩/ 'make dry' /ve˦/ 'bee'

/θ/ voiceless inter-dental fricative
/θi˩/ 'alcohol' /θəɨ˩/ 'straight /θaŋ˩/ 'tree'

/sʰ/ voiceless aspirated alveolar fricative
/sʰa˦/ 'star' /sʰo˩/ 'hard' /sʰaŋʔ˥/ 'elephant' /sʰaŋ˦sʰa˦/ 'sell'

/s/ voiceless alveolar fricative
/sɨ˥saⁱŋ˥/ ‘carry’ /sə˩tʰɨ˥/ ‘run’ /sə˩qo˥/ ‘rough’

/ʃ/ voiceless post-alveolar fricative
/ʃo˩/ ‘take’ /ʃaʔ˥/ ‘chicken’ /ʃwi˩/ ‘dog’

/ç/ voiceless palatal fricative
/ço˩/ ‘wet’ /çu˥qaⁱ˩/ ‘cold’ /çwe˩/ ‘pull’

/h/ voiceless glottal fricative
/hwi˩/ ‘whistle’ /heʔ˥/ ‘spicy’ /haŋ˩/ ‘soil’

The following are minimal sets that show evidence for the different fricative consonant phones.

/f/ and /v/
/fo˩/ ‘steal’   /faⁱ˩/ ‘throw’
/vo˩/ ‘dry’   /va˩/ ‘shiver’

/f/ and /θ/
/fi˥/ ‘light’
/θi˩/ ‘alcohol’

/s/ and /sʰ/
/sço˥/ ‘needle’   /swaʔ˥/ ‘six’
/sʰo˩/ ‘hard’   /sʰa˥/ ‘sew’

/s/ and /ʃ/
/swaʔ˥/ ‘six’   /sə˩lu˥/ ‘crawl’
/ʃwi˥/ ‘bone’   /ʃə˥laŋ˩/ ‘flow’

/sʰ/ and /ʃ/
/sʰa˥/ ‘hurt’   /sʰo˩/ ‘hard’   /sʰu˩/ ‘eight’
/ʃa˥/ ‘chicken’   /ʃo˩/ ‘take’   /ʃu˩/ ‘suck’

/sʰ/ and /θ/
/sʰaꜜ/ 'sour'   /sʰaŋꜛ/ 'elephant'
/θaꜜ/ 'heart'   /θaŋ/ 'tree'

/f/ and /ç/
/faⁱꜜ/ 'throw'   /foꜜ/ 'steal'
/çaⁱꜜ/ 'louse'   /çoꜜ/ 'wet'

/v/ and /ç/
/ve˧/ 'brother'   /voꜜ/ 'dry'
/çeꜜ/ 'skinny'   /çoꜜ/ 'wet'

/s/ and /ç/
/swaʔꜛ/ 'six'   /kə˧sə˧/ 'comb'
/çwa˧/ 'spoon'   /qə˧çaꜜ/ 'cheek'

/sʰ/ and /ç/
/sʰuꜜ/ 'six'   /sʰoꜜ/ 'hard'
/çuꜜ/ 'land leech' /çoꜜ/ 'wet'

/ʃ/ and /ç/
/ʃwiꜜ/ 'dog'   /ʃwaꜛ/ 'go'   /ʃoꜜ/ 'take'
/çwiꜜ 'blood'   /çwa˧/ 'spoon'   /çoꜜ/ 'wet'

/v/ and /h/
/veʔꜛ/ 'full'   /vaŋꜛ/ 'clean'
/heʔꜛ/ 'spicy'   /haŋꜜ/ 'soil'

/θ/ and /h/
/θəꜜ/ 'people'   /θaŋꜜ/ 'tree'
/həꜜ/ 'perfect'   /haŋꜜ/ 'soil'

/s/ and /h/
/soᵘŋꜜ/ 'mountain'
/hoᵘŋꜛ/ 'call'

/sʰ/ and /h/
/sʰaŋ˥/ 'elephant'
/haŋ˩/ 'soil'

2.1.5 Approximant

Kayan Latha has three approximants, /j/, /w/ and /l/. They all are voiced consonants and they are contrastive. They are found syllable initial. They are also found as the second and the third element in consonant cluster.

/j/ voiced palatal approximant
/jo˩/ 'swollen' /jə˥/ 'wind' /ja˧/ 'give' /jəŋ˩/ 'house'

/w/ voiced labial-velar approximant
/wi˩/ 'delicious' /lwa˩/ 'tired' /mwaŋ˩/ 'pillow'

/l/ voiced alveolar lateral approximant
/lwi˥/ 'think' /le˩/ 'wide' /la˧/ 'descend'

The following are a selection of minimal sets that show evidence for the different approximant consonant phones.

/j/ and /w/
/mjaŋ˩/ 'soft'
/mwaŋ˩/ 'pillow'

/j/ and /l/
/pjaŋ˧/ 'get'
/mwaŋ˩/ 'pillow'

/j/ and /h/
/jə˧/ 'fly'
/hə˧/ 'perfect'

2.1.6 Approximants in clusters

Approximants are found initially. They are also found as a second element. They mostly occur with plosive and nasal consonants. The approximants /j/ and /w/ can be found as a third element in consonant cluster.

The following examples are the approximants that can be found as a second element in a consonant cluster.

/l/
/plaˀ˥/   'feet'
/bluˀ˥/   'dry'
/kʰloŋˀ˥/   'then'
/nləⁱˀ˥/   'choose'

/j/
/pjaŋˀ˥/   'like'
/mjaŋ˧/   'mouth'
/tjaˀ˩/   'owner'
/kjaˀ˩/   'market'

/w/
/pwaⁱ˧/   'festival'
/mwaŋˀ˩/   'pillow'
/tʰwaˀ˩/   'pig'
/swaʔˀ˥/   'six'
/lwiˀ˥/   'think'
/ʃwiˀ˩/   'dog'

The following two consonants /j/ and /w/, can be found as a third element in a consonant cluster.

/plju˧maˀ˩/   'lightning'

/ɲçwiˀ˩/   'stick'

/sʰaŋʔˀ˥plwə˧boŋˀ˩/   'elephant task'

2.2 Vowels

There are 14 vowels - 9 monophthongs and 5 diphthongs. They all are voiced. The vowel system is symmetrical. Kayan Lahta provides evidence for 10 monophthongs with three degrees of vowel height for the front, central and back position. The front and central vowels are unrounded and the back vowel is rounded. The vowel inventory of Kayan Lahta is in table 2.

Table 2 Kayan Lahta vowels

	Front	Central	Back
Close	i	ɨ	u
Close-mid	e eⁱ	ə	o oᵘ
Mid		ə əⁱ	
Open-mid	ɛ		ɔ
Open	a aⁱ		

2.2.1 Monophthongs

Examples of each of the monophthongs is provided below.

/i/ close front unrounded vowel

/lwi˥/ 'think' /pʰi˥/ 'rice husk' /mi˩/ 'face' /pli˦/ 'sea'

/e/ close-mid front unrounded vowel

/pe˦/ 'cut' /çwe˩/ 'pull' /heʔ˥/ 'spicy' /ʃweʔ˥/ 'seven'

/ɛ/ open-mid front unrounded vowel/

/sə˩nɛ˩/ 'what' /lɛ˦/ 'go' /jɛŋ˥/ 'cooked rice' /ɲwɛ˦/ 'name'

/a/ open back unrounded vowel

/ja˩/ 'wind' /paŋ˩/ 'pot' /θaŋ˩θa˩/ 'fruit' /tʰa˩/ 'iron'

/ɨ/ close central unrounded vowel
/bɨ˦/ 'paddy rice' /mɨŋ˦/ 'mother' /kɨ˦/ 'slip' /mbɨ˥˩/ 'feed'

/ə/ close-mid central unrounded vowel
/ʃə˦/ 'die' /jə˥˩/ 'old' /jəŋ˩/ 'house' /pʰəŋ˩/ 'near' /ɲə˥˩/ 'sleep'

/ɤ/ close-mid back unrounded vowel
/pʰə˩/ 'cough' /mə˩li˦/ 'morning' /məŋ˩/ 'sun' /tə˩/ 'scorpion'

/u/ close back rounded vowel
/tʰu˩/ 'bird' /pu˦/ 'cow' /ntu˦/ 'smooth' /tʰu˩θa˩/ 'rabbit' /sʰu˦/ 'leaf'

/o/ close-mid back rounded vowel
/fo˩/ 'steal' /tso˩/ 'wet' /mo˩/ 'make' /pʰo˩/ 'tie' /boŋ˦/ 'pole'

/ɔ/ open-mid back rounded vowel
/vɔ˦kʰu˦/ 'brother' /pɔ˦/ 'hit' /kʰɔ˦/ 'another'

Apart from the close back rounded vowel /u/, all vowels occur with the velar nasal.

2.2.2 Diphthongs
There are four diphthongs in Kayan Lahta and they all are contrastive with the monophthongs. They can occur with any consonants.

/eⁱ/   starts as a closed-mid frond unrounded vowel and concludes as a close front unrounded vowel [eⁱ]:
/meⁱŋ˩/ 'correct' /eⁱŋʔ˥˩/ 'ginger' /θeⁱŋ˥˩/ 'weave' /keⁱ˥˩/ 'road'

/aⁱ/   starts as a slightly advanced open unrounded vowel and concludes as a close front unrounded vowel [aⁱ]:
/faⁱ˩/ 'throw' /çaⁱ˩/ 'louse' /lwaⁱ˥˩/ 'slow' /ə˩kaⁱ˥˩/ 'wing'

/oᵘ/   starts as a close-mid back rounded vowel and concludes as a close back rounded vowel [oᵘ]:
/loᵘŋ˩kɨ˦/ 'sarong' /loᵘŋ˩/ 'stone' /doᵘŋ˥˩/ 'village' /sa˩noᵘ˦/ 'thumb'

/əⁱ/   starts as a mid central unrounded vowel and concludes as a close central unrounded vowel [əⁱ]:

/bəⁱ˩/ 'rest' /θəⁱ˩/ 'straight' /ɲəⁱŋ˦/ 'cry' /təⁱŋ˦/ 'three'

One more diphthong /aᵘ/ is found in the data. But it only occurs in loan words from Burmese and in proper names. For example:

/pjaᵘ ŋ˦/ 'move' (loan word from Burmese)

/kaᵘŋ˩tʰu˩/ 'Kaung Htu' (the name of the village)

2.2.3 Evidence for vowel contrasts
The following are selections of minimal sets that show evidence for the different vowel phonemes.

/i/ and /e/
/pi˥/ 'small'   /li˩/ 'book'   /çwi˩/ 'blood'
/pe˦/'cut'   /le˩/ 'wide'   /çwe˩/ 'pull'

/i/ and /ɛ/
/li˦/ 'shine'   /ɲi˦/ 'long'   /ɲjwi˩/ 'snail'
/lɛ˦/ 'go'   /ɲɛ˦/ 'crocodile'   /ɲjwɛ˩/ 'this'

/i/ and /ɨ/
/pi˥/ 'small'   /qi˩/ 'rattan'
/bɨ˦/ 'paddy rice' /kɨ˦/ 'slip'

/i/ and /u/
/i˩/ 'excrement'   /mi˩/ 'face'   /di˩/ 'frog'
/u˥/ 'drink'   /mu˩/ 'sky'   /du˩/ 'big'

/i/ and /o/
/i/ 'excrement'   /pʰi˩/ 'give'   /fi˥/ 'light'
/o˩/ 'have'   /pʰo˩/ 'tie'   /fo˦/ 'belly'

/i/ and /ə/
/ɲi˦/ 'long'   /ɲiŋ˩/ 'five'
/ɲə˥/ 'sleep'   /ɲəŋ˦/ 'weep'

/e/ and /ɛ/
/le˩/ 'wide'   /eʔ˥/ 'able'
/lɛ˧/ 'go'   /ɛʔ˥/ 'angry'

/e/ and /eⁱ/
/eʔ˥/ 'able'   /le˩/ 'wide'
/eⁱʔ˥/ 'ginger'   /leⁱŋ˧/ 'thousand'

/ɛ/ and /a/
/ntɛ˧/ 'slip'   /lɛ˧/ 'go'
/nta˥/ 'gress'   /la˧/ 'hot'

/ɨ/ and /ə/
/pʰɨə˥/ 'short'   /dɨə˧/ 'shallow'
/pʰəŋ˩/ 'near'   /dəŋ˥/ 'thick'

/ɨ/ and /o/
/bɨ˧/ 'paddy rice' /kɨ˧/ 'slip'
/boŋ˧/ 'pole'   /kʰoŋ˩/ 'chair'

/u/ and /o/
/u˥/ 'drink'   /pu˩/ 'cow'   /sʰu˩/ 'eight'
/o˩/ 'have'   /po˥/ 'blunt'   /sʰo˩/ 'hard'

/u/ and /ɔ/
/kʰu˩/ 'warm'   /kʰu˩/ 'head'   /pu˩/ 'cow'
/kʰɔ˧/ 'then'   /kʰɔ˧/ 'another' /pɔ˧/ 'hit'

/u/ and /oᵘ/
/sʰu˧/ 'leave'   /lu˧/ 'all
/soᵘŋ˩/ 'mountain' /loᵘŋ/ 'stream'

/o/ and /ɔ/
/po˥/ 'blunt'
/pɔ˧/ 'hit'

/o/ and /oᵘ/

/do˩/ 'that'　　　/lo˧/ 'follow'　　/sʰo˩/ 'hard'

/doᵘŋ˧/ 'say'　　/loᵘŋ˩/ 'stream'　/soᵘŋ˩/ 'mountain'

/ɨ/ and /əɨ/

/bɨ˧/ 'paddy rice'

/bəɨ˩/ 'rest'

/ə/ and /a/

/nəŋ˧/ 'smelly'　/ləŋ˩/ 'fat'　　　/jə˥/ 'old'

/naŋ˧/ 'sit'　　　/laŋ˩/ 'down'　　/ja˥/ 'hundred'

/ə/ and /a/

/pʰə˧/ 'cough'　　/tə˩/ 'scorpion'　/qə˩/ 'turtle'

/pʰa˧ 'father'　　/ta˥/ 'fish'　　　/qa˧/ 'rice seedling'

/ə/ and /əⁱ/

/lə˧/ 'tall'　　　/tə˧/ 'from'

/nləⁱ˥/ 'choose'　/təⁱŋ˩/ 'three'

/a/ and /aⁱ/

/tʰa˩/ 'iron'　　　/laʔ˥/ 'moon'　　/lwa˩/ 'tired'

/tʰaⁱ˥/ 'weave'　/laⁱʔ˥/ 'always'　/lwaⁱ˥/ 'slow'

2.3 Tones

Kayan Lahta is a tonal language. There are 4 tones in Kayan Lahta and they are contrastive. A glottal is considered as a tone instead of a phoneme as it only occurs with a high tone. It is also called a cut tone. When the tones are changed, the meaning changes also.

Low　(˩)

Mid　(˧)

High　(˥)

High glottal (ʔ˥)

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2.3.1 Contrasts

(˩) low tone

/qa˩/ 'gibbon' /θa˩/ 'know' /meⁱŋ˩/ 'fire' /vaŋ˩/ 'clean'

(˧) mid tone

/teⁱŋ˧/ 'come' /jɛŋ˧/ 'narrow' /baŋ˧/ 'cup' /doᵘŋ˧/ 'say'

(˥) high tone

/peⁱŋ˥/ 'forget' /ə˩waⁱ˥/ 'termite' /ɲwaŋ˥/ 'neck' / ŋkoᵘŋ˥/ 'sing'

(ʔ˥) high glottal

/ sʰaŋʔ˥/ 'look' / ʃaʔ˥/ 'chicken' /eⁱŋʔ˥/ 'ginger' /veʔ˥/ 'full'

2.3.2 Evidence

The following are a selection of minimal sets that show evidence for the different tones in Kayah Lahta.

(˩) and (˧)

/qa˩/ 'gibbon'	/baŋ˩/ 'bamboo shoot'	/li˩/ 'book'
/qa˧/ 'rice seedling'	/baŋ˧/ 'cup'	/li˧/ 'shine'

/˩/ and /˥/

/vaŋ˩/ 'clean'	/tʰaŋ˩/ 'up'	/ʃwi˩/ 'dog'
/vaŋ˥/ 'smooth'	/tʰaŋ˥/ 'sharp'	/ʃwi˥/ 'bone'

/˩/ and /ʔ˥/

/tʰaŋ˩/ 'up'	/θi˩/ 'alcohol'	/tʰa˩/ 'iron'
/tʰaŋʔ˥/ 'bear'	/θiʔ˥/ 'know'	/tʰaʔ˥/ 'gold'

/˧/ and /˥/

/jɛŋ˧/ 'narrow'	/θeⁱŋ˧/ 'again'	/doᵘŋ˧/ 'say'
/jɛŋ˥/ 'cooked rice'	/θeⁱŋ˥/ 'weave'	/doᵘŋ˥/ 'village'

/˧/ and /ʔ˥/

/kaŋ˧/ 'fast'	/ve˧/ 'brother'	/sʰa˧/ 'star'
/kaŋʔ˥/ 'spider'	/veʔ˥/ 'full'	/sʰaʔ˥/ 'hurt'

/˥/ and /ʔ˥/

/sʰaŋ˥/ 'elephant'   /mba˥/ 'shoulder'   /jo˥/ 'deep'

/sʰaŋʔ˥/ 'look'   /mbaʔ˥/ 'porcupine'   /joʔ˥/ 'lift'

The following sets provide the minimal contrasts for all tones in Kayan Lahta. The first set is with the approximant /l/ and the second is the voiceless alveolar fricative. /ʃ/

/la/   /ʃə/

/la/ 'under'   /ʃə˩/ 'insect'

/la˧/ 'hot'   /ʃə˧/ 'on'

/la˥/ 'time'   /ʃə˥/ 'ten'

/laʔ˥/ 'hot'   /ʃəʔ˥/ 'water'

2.4 Syllable structure

The most common syllable structure of Kayan Lahta is CV. When a CVC syllable is found, the voiced velar nasal /ŋ/ is the only consonant that occurs in the coda. A single vowel could form a syllable but very few words are formed by V in my data. In the onset position, more than one consonant can occur.

In Kayan Lahta, there are two types of syllable structures: major syllables and minor syllables.

2.4.1 Major syllable

The following is the maximum major syllable structure of the language. In the structure, the consonant is represented by [C] and the vowel is by [V].
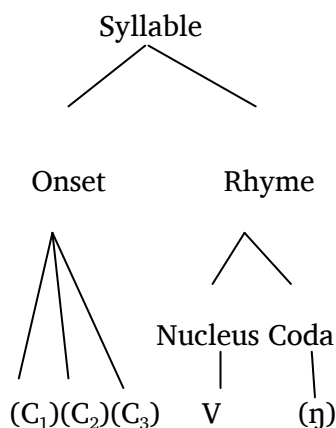
Figure 9 Kayan Lahta syllable structure

The following observations are terms of Kayan Lahta syllable structure: (symbols refer to figure 7).

(i) C_1 all consonant from Table 1 Kayan Lahta consonant chart occur in this position.

(ii) C_2 /l/ /j/ and /w/ occur in this position.

(iii) C_3 /j/ and /w/ occur in this position.

(iv)   V   Every vowel occurs in this position.

(v)   Only the velar nasal occurs syllable final

(vi)   The glottal stop is considered a tone feature.

(vii)   Every syllable has tone. (not shown in diagram)

The following examples show different types of syllable structures in Kayan Lahta.

V
/i/ 'excrement' /ɛ˧/ 'question' /u/ 'drink' /o˩/ 'have'

Vŋ
/eⁱŋ˥/ 'ginger' /aŋ˩/ 'eat' /ə˩łɨŋ˩/ 'shadow'

CV
/tʰə˩/ 'heavy' /keⁱ˧/ 'road' /na˩/ 'listen' /qa˩/ 'gibbon'

CVŋ
/kʰaŋ˩/ 'leg' /laŋ˩/ 'down' /poŋ˥/ 'wait' /dɔŋ˩/ 'with'

CCV
/pli˧/ 'sea' /qwa˩/ 'scratch' /kja˩/ 'market' /lwi˥/ 'think'

CCVŋ
/pleⁱŋ˧/ 'bottle' /pjaŋ˥/ 'like' /mwaŋ˩/ 'pillow'

CCCV
/plwə˧boŋ˩/ 'elephant tusk' /plju˧ma˩/ 'lightning'

2.4.2 Minor syllable

There are two types of minor syllable structures: initial nasal, and the first syllable of two-syllable word.

Initial nasal

Nasal [/m/ or /n/ or /ɲ/ or /ŋ/]	
/mba˧/	'shoulder'
/ŋqa˥/	'shave'
/ɲwa˧/	'play'

First syllable of two syllables

[C] ə	syllable
/sə˩nɛ˩/	'what'
/tə˩pi˩/	'fly'
/lə˩kwɛŋ˧/	'east'
/mə˩çɨ˧/	'friend'
/kə˧ sʰə˧/	'comb'
/ə˩pʰi˧/	'skin'

2.5 Distribution of phones

2.5.1 Initial consonant-tone distribution

 Table 3 Initial consonant-tone distribution provides a summary of the distribution of initial consonants and tones. According to my data, all the tones are distributed with all the consonants.

Table 3 Initial consonant-tone distribution

	p	pʰ	b	t	tʰ	d	k	kʰ	q	m	n	ɲ	ŋ	f	v	θ	s	sʰ	ʃ	ç	h	l	j	w
˩	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
˧	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
˥	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
ʔ˥	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+

2.5.2 Monophthong vowel-tone distribution

Table 4 Monophthong vowel-tone distribution summarises the distribution of vowels and tones. In Kayan Lahta, the close central unrounded vowel /ɨ/ and the open-mid back rounded vowel /ɔ/ do not occur with the high glottal /˥ʔ/. The mid central unrounded vowel /ə/ does not occur with the low/˩/ and /˥ʔ/ tone.

Table 4 Monophthong vowel-tone distribution

	i	e	ɛ	a	ɨ	ɘ	ə	u	o	ɔ
˩	+	+	+	+	+		+	+	+	+
˧	+	+	+	+	+	+	+	+	+	+
˥	+	+	+	+	+	+	+	+	+	+
˥ʔ	+	+	+	+			+	+	+	

Table 5 Kayan Lahta nasal rhymes distribution

	Front	Central	Back
Close	iŋ	ɨŋ	
Close-mid	eŋ	ɘŋ	oŋ
Mid		əŋ	
Open-mid	ɛŋ		ɔŋ
Open	aŋ		

2.5.3 Diphthong vowel-tone distribution

Table 6 Diphthong vowel-tone distribution shows the summary of the distribution of diphthongs and the tones. According to the data, the high glottal /˥ʔ/ does not occur with the two diphthongs /eⁱ/ and /aⁱ/. Moreover the mid tone /˧/ is not found with the vowel diphthong /eⁱ/.

Table 6 Diphthong vowel-tone distribution

	eⁱ	aⁱ	oᵘ	əɨ
˩	+	+	+	+
˧		+	+	+
˥	+	+	+	+
˥ʔ		+	+	

2.5.4 Consonant vowel sequences

The table shows the distribution of consonants and vowels. There are many gaps for /ɛ/, /ə/ and /ɔ/. The open-mid front vowel /ɛ/ never occurs with any fricatives nor aspirated stope except /kʰa/. The mid central vowel /ə/ and the open-mid back vowel /ɔ/ do not occur with most of the fricatives. The distribution chart indicates that the fricative consonant is quite restricted. There is also many gaps for diphthongs and they are also rare in the data.

Table 7 Consonant vowel

	p_*	pʰ_*	b_*	t_*	tʰ_*	d_*	k_*	kʰ_*	q_*	m_*	n_*	ɲ_*	ŋ_*	f_*	v_*	θ_*	s_*	sʰ_*	ʃ_*	h_*	l_*	j_*	w_*
i	3	6	1	1	0	3	2	1	2	11	0	4	1	2	3	3	0	0	0	0	11	4	20
e	3	1	1	0	0	0	3	1	0	1	1	2	0	0	8	0	1	1	2	1	3	1	5
ɛ	1	0	2	1	0	0	0	2	0	5	3	2	0	0	0	0	0	0	0	0	3	9	8
a	4	7	19	27	17	9	17	12	5	22	12	5	5	0	5	29	6	17	1	6	35	29	40
ɨ	1	1	5	1	5	3	1	1	0	0	0	3	0	1	0	0	2	0	0	0	0	1	1
ə	0	2	0	0	1	2	0	0	0	1	3	8	0	0	0	2	0	0	1	0	1	2	0
u	6	4	4	3	9	3	7	12	3	3	2	0	1	2	0	0	0	4	1	0	11	4	0
o	4	3	3	0	1	13	3	2	4	14	2	3	3	8	1	0	0	1	2	2	17	5	0
ɔ	1	0	0	2	0	1	7	2	1	1	0	0	0	0	2	0	0	0	0	0	1	1	0
eⁱ	2	1	1	7	1	1	2	0	0	7	2	0	1	0	0	2	1	1	0	1	6	0	0
aⁱ	2	1	0	1	2	2	0	0	2	1	0	0	0	1	0	0	2	0	0	0	1	1	7
oᵘ	3	0	1	1	0	2	1	1	0	0	2	0	0	0	0	0	1	0	0	4	4	0	0
əɨ	0	0	1	3	0	0	0	0	0	2	0	3	0	0	0	1	0	0	0	0	2	0	0

2.6 Conclusion

This chapter discussed the analysis of the Kayan Lahta phonology. It presented the consonant and vowel inventory, the tones and the syllable structure of the language.

Plosive, nasal, fricative, approximant and approximant in clusters were presented in the consonant section. Monophthongs and diphthongs were presented in the vowel section. Major syllable structure and minor syllable structure were discussed under the syllable structure. Finally, the distribution of phones that include initial consonant-tone distribution, monophthong vowel-tone distribution, nasal rhymes, diphthong vowel-tone distribution and consonant vowel sequences were presented.

Chapter 3
Word Classes

This chapter describes different word classes in Kayan Lahta. There are two primary word class categories, major word class and minor word classes. Nouns, verbs, adjectives and adverbs are considered the major word classes. Pronouns, classifiers, demonstratives, numerals, quantifiers, conjunctions, localizers and topic marker are considered the minor word classes.

3.1 Major word classes

The four major classes: nouns, verbs, adjectives and adverbs are discussed in this section. In the noun section, proper nouns, common nouns, compound nouns, abstract nouns and nominalizers are included. Compound nouns are sub-divided into subordinate compounds, attributive compounds, coordinate compounds and idiomatic compounds. Transitivity, aspect and modals are included in the verb section.

3.1.1 Nouns

In Kayan Lahta, a noun is a word class that refers to both of concrete and abstract ideas. It is a word class whose members function as a head in a noun phrase. The head noun is modified by the other elements such as adjectives, numerals and classifiers. It refers to the same entity that the whole phrase refers to. Examples (1) and (2) show noun phrases in which a common noun functions as the head.

(1) ʃwi˩ du˩ təiŋ˧ dəʔˀ
    dog big three clf
    N ADJ NUM CLF
    'three big dogs'

(2) jəŋ˩ du˩ lwi˩ ma˧
    house big four clf
    N ADJ NUM CLF
    'four big houses'

In these two noun phrases, (1) and (2), the nouns, ʃwi˩ 'dog' and jəŋ˩ 'house'
function as heads and they are followed by adjectives, numerals and classifiers.

The schema for a noun is:

[N_{HEAD} (ADJ) (QNT) (NUM) (DEM) (CLF)]_N

This means that nouns are optionally followed by these elements: adjectives,
quantifiers, numbers, demonstratives and classifiers.

3.1.1.1 Proper noun

In Kayan Lahta proper nouns express the name of the person or place. They do not
occur with numerals. A proper noun refers to a specific individual person or place.
Examples below show proper nouns that express the name of a specific person.

(3) aⁱʔ˥   θə˩vi˩
   Ai   *hungry*
   N.PROP   V
    'Ai is hungry.'

The nouns that express a place can co-occur with a common noun such as a place,
village, mountain etc.

The following are examples of proper nouns that express a place.

(4) do^ʮŋ˥   pə˩paⁱ˩
   village   *Papai*
   N   NPROP
   'the village Papai'

(5) do^ʮŋ˥   tju˧
   village   *Tju*
   N   NPROP
   'the village Tju'

In Kayan Lahta, proper nouns can be associated with titles. For people, the title
precedes the proper noun. But, for the other proper nouns, the title can either
precede or follow the noun.

(6) *muꜗ*   *aⁱʔꜗ*

     miss   *Ai*

     TITLE   N.PROP

     'Miss Ai'

(7) **aⁱʔ꜓*   *mu*

     Ai   *miss*

     N.PROP   TITLE

     'Mu Ai'

In example (6), the title precedes the proper noun that expresses a person, *aⁱʔ꜓*. It is unnatural for the proper noun that expresses a person to precede the title as shown in example (7). The title can precede or follow the other proper noun as in examples (8) and (9).

(8) *doᵘŋ꜓*   *paꜗpai˧*

     village   *Papai*

     N   N.PROP

     'Papai village'

(9) *Paꜗpai˧*   *doᵘŋ꜓*

     Papai   *village*

     N.PROP   N

     'Papai village'

3.1.1.2 Common nouns

In Kayan Lahta, a common noun names people, places, things, or ideas. Different from proper nouns, a common noun is usually found with a classifier or with both number and classifier. Sometimes it can be found with a possessive pronoun. The following examples show common nouns that occur with related classifiers.

(10) *ʃwiꜗ*   *lwiꜗ*   *dəʔ꜓*

     dog   *four*   *clf*

     N   NUM   CLF

     'four dogs'

(11) *θəꜗkwaꜗθaꜗ*   *lwiꜗ*   *ma˧*

     mango   *four*   *clf*

     N   NUM   CLF

     'four mangos'

(12) pla˧bə˩ta˩ ɲəŋ˧ pla˩
     child   two   clf
     N   NUM   CLF
     'the two children'

In example (10), the classifier *də?˥* is used for the large, four-legged animal. The classifier *ma˥* is for the fruit as shown in example (11). The human classifier, *pla˩* is associated with a human in example (12).

In example (13), a common noun occurs with a possessive pronoun.

(13) ve˥   ma˥
      2s   wife
      PRO   N
      'your wife'

In Kayan Lahta, a common noun can be found with only a classifier and no number if it denotes the number one or when the noun has been previously introduced. See the example below.

(14) pla˧bə˩ta˩ pla˥
     child   clf
     N   CLF
     'the/a child'

In the example above, the common noun, *pla˧bə˩ta˩* 'child' is directly followed by the classifier *pla˥* without any number. The meaning is that there is only one child. Or if it is in a story, the child has been previously introduced.

3.1.1.3 Compound nouns
A compound noun in Kayan Lahta is made up of two or more words. Most compound nouns in Kayan Lahta are formed by nouns modified by other nouns or adjectives. These are very common in this language. Compound nouns can be divided into subordinate compounds, attribute compounds, coordinate compounds and idiomatic compounds.

3.1.1.3.1 Subordinate compound
Subordinate compounds are derived from relationships that often are marked by the possessive in English. There are many relationships included in the idea of subordination.

a) Both elements are nouns and the first noun functions as the larger whole of which the second noun is a part of. [N-N]$_N$

(15)   *θəŋ˩-θa˩*
        tree-fruit
        N-N
           'fruit'

(16)   *θəŋ˩-kwi˥*
        tree-root
        N-N
        'root'

(17)   *tʰɯ˩-rwi˧*
        bird-sparrow
        N-N
        'sparrow'

b) The first element is noun and the second element is also noun that occurs as a localizer. They are historically nouns but now in Kayan Lahta they only occur as locations. [N-LOCZ]$_N$

(18)   *jəŋ˩-kʰɯ˩*
        house-top
        N-LOCZR
        'roof'

(19)   *loʷŋ˩-kuʔ˥*
        stone-inside
        N-LOCZR
        'cave'

c) The first element is a noun and the second element is a verb with the resulting nominal specifying one type of action normally denoted by the verb. [N-V]$_N$

(20)   *ta˧-mo˧*
        thing-do
        N-V
        'work/job'

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3.1.1.3.2 Attributive compounds

Attributive compounds are derived from a modified noun phrase where one element modifies the head element. [N-ADJ]$_N$

(21)   *ʃəʔ˥-nəŋ˩*
    water-sweet
    N-ADJ
    'coffee'

(22)   *baŋ˧-tʰu˧*
    weapon-long
    N-ADJ
    'spear'

(23)   *bi˧-poŋ˩*
    bean-rotten
    N-ADJ
    'soybean'

3.1.1.3.3 Coordinate compounds

A coordinate compound is composed by two elements that have the same meaning or the opposite meaning and neither can be clearly identified as the head.

(24)   *vɔ˧-ve˧*
    younger-elder
    N-N
    'sibling'

(25)   *məiŋ˧-pʰa˧*
    mother-father
    N-N
    'parents'

(26)   *pʰɨə˥-lə˧*
    short-tall
    ADJ-ADJ
    'high'

3.1.1.3.4 Idiomatic compounds

Idiomatic compounds are those whose meaning cannot be predicted from the internal parts. There are very few examples of idiomatic compounds in this Kayan Lahta data.

(27)   *çwi˩-ʃəʔ˥*

       blood-water

       N-N

       'energy'

3.1.1.4 Abstract nouns

Another class of nouns is abstract nouns. Abstract nouns might express emotion. In Kayan Lahta abstract nouns are formed by adding the nominalizer *ta˩* to verbs or adjectives. They cannot be used with classifiers or numerals. The following are examples of abstract nouns.

(28)   *ta˩sʰaŋ˥pʰu˩ve˥*

       love

       N

       'love'

(29)   *ta˩lwi˥*

       think

       N

       'thinking'

(30)   *ta˩bla˧*

       lazy

       N

       'laziness'

In examples (28) and (29), *ta˩* is added to the verbs, *sʰaŋ˥pʰu˩ve˥* 'love' and *lwi˥* 'think' to form the abstract noun. Similar to this, *ta˩* is added to the adjective *bla˧* 'lazy' to form the abstract noun *ta˩bla˧* 'laziness' in example (30). The nominalizing use of this prefix is discussed in section 3.1.1.5.

3.1.1.5 Nominalizers

ta⌟ and *ə⌟* are two nominalizers in Kayan Lahta. The *ta⌟* nominalizer is used for verb nominalization. *ə⌟* changes not only an adjectives but also verbs into a noun.

Table 8 Verb nominalization

	Examples	Gloss	Example	Gloss
a.	*mo˧*	'make/do'	*ta⌟mo⌟*	'job/ work'
b.	*aŋ⌟*	'eat'	*ta⌟aŋ⌟*	'food'
c.	*ɨŋ⌟*	'shadowy'	*ə⌟ɨŋ⌟*	'shadow'
d.	*sʰaŋʔ˥*	'join'	*ə⌟sʰaŋʔ˥*	'joint'

Table 9 Adjective nominalization

	Examples	Gloss	Examples	Gloss
a.	*bu˥*	'white'	*ə⌟bu˥*	'whiteness'
b.	*bwaŋ⌟*	'fat'	*ə⌟bwaŋ⌟*	'grease'
c.	*lə˧*	'tall'	*ə⌟lə˧*	'highness'
d.	*pʰɨə˥*	'short'	*ə⌟pʰɨə˥*	'shortness'

In other Kayan dialects, a nominalizer nominalises not only the word but also a phrase. But no example is found in this Kayan Lahta data.

3.1.2 Verbs and verb morphology

In this section, verb and verb morphology are discussed.

3.1.2.1 Copula

In Kayan Lahta, copulas are used to link the subject to the complement. The following table give the different copula used in different situation. See 5.3.1.

Table 10 Copulas in Kayan Lahta

Locative copula	*o˩*
Existential copula	*o˩*
Equative copula	*mwaⁱ˧*

3.1.2.2 Aspect and modals

Kayan has no grammatical tense marking. Aspects and modals are used to make temporal distinctions in Kayan Lahta. This section shows different aspects and modals in Lahta. Aspect and modals are discussed in chapter 6.

Table 11 Aspect in Kayan Lahta

Aspect	Meaning	
hə˧	complete	See 6.3.1
kaⁱ˧	negative result	See 6.10.7
o˩	on going	See 6.3.3
mjəŋ˥tʰə˧	finish	See 6.3.2
da˩	ability	See 6.3
mo˩	cause	See 6.6

3.1.3 Adjective

In Kayan Lahta, adjectives are the words that modify nouns or noun phrase in a sentence. They identify, describe or qualify the nouns. They are preceded by the head noun that they modify and followed by the classifier or a quantifier phrase in a noun phrase. The following examples are adjectives that modify nouns.

(31) *plu˧*   *pi˥*   *pla˩*
     child   *small*   *clf*
     N   ADJ   CLF
    'a small child'

(32) jəŋ˩   du˩   lwi˩   ma˥
     house   big   four   clf
     N   ADJ   NUM   CLF
     'four big houses'

In examples (31) and (32) the adjectives *pi˥* 'small' and *du˩* 'big' follow the nouns, *plu˥* 'child' and *jəŋ˩* 'house' and precede the classifier *pla˩* and the quantifier phrase *lwi˩ ma˥* 'four house'.

The following examples are predicative uses in sentences.

(33) pʰuʔ˥   pla˩   mɛ˩   bla˥
     son   clf   top   lazy
     N   CLF   TOP   ADJ
     'The son is lazy.'

(34) ʃwi˩   kə˩mi˩   lə˥
     dog   tail   long
     N   N   ADJ
     'dog's long tail' or 'The dog's tail is long.'

In example (33), the adjective follows the topic marker *mɛ˩*. In the example (34), the topic marker is omitted.

3.1.4 Adverb

In Kayan Lahta, adverbs are the words that modify verbs in a sentence. They can also modify adjectives and other adverbs.

In example (35), the adverb modifies the verb and it follows the verb.

(35) pʰu˥   də˩   pʰa˥   ŋaŋ˥   la˩kwa˥lo˩
     father   conj   father   sit   together
     N   CO.CONJ N   V   ADV
     'The father and the son are sitting together.'

Most of the adverbs are reduplicated. In this case, having two adverbs means 'very'. see example (36).

(36) bə˩u˩   lwaŋ˩   lwaⁱ˥   lwaⁱ˥   sʰaŋ˥
     PaO   run   slowly   slowly   elephant
     N.RPOP   V   ADV   ADV   N
     'PaO runs very slowly after the elephant.'

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3.2 Minor word class

The minor word classes: pronouns, classifiers, interrogatives, demonstratives, quantifiers, conjunctions and localizers are discussed in this section.

3.2.1 Pronoun

A pronoun is a pro-form that can replace a noun, noun phrase or another pronoun. If the noun has been already mentioned, a pronoun is used to avoid repetition in the discourse.

(37) *aⁱʔ˥*   *ŋə˥maŋ˩*   *mɯ˩*
     Ai   *dream*   *Mu*
     NPROP   V   N.PROP
     'Ai dream of Mu.'

(38) *ve˧*   *ŋə˥maŋ˩*   *ɲa˧*
     2s   *dream*   *1s*
     PRO   V   PRO
     'You dream of me.'

In example (38) the second person singular pronouns *ve˧* substitutes for the proper noun *aⁱʔ˥* of example (37) and the first person pronoun *ɲa˧* substitutes the proper noun *mɯ˩*.

3.2.1.1 Personal pronouns

A personal pronoun refers to a person or thing. A pronoun form may change according to the gender, number or person of the pronoun referent. In some languages, subject personal pronouns have to be changed in order to be used as object personal pronouns. In English, personal pronouns are distinguished by person and their grammatical roles as subject or object. Different from English, subject personal pronouns cannot be lexically distinguished from object person pronouns in Kayan Lahta.

(39) *ɲa˧*   *ŋə˥maŋ˩*   *ve˧*
     1s   *dream*   *2s*
     PRO   V   PRO
     'I dream of you.'

(40)　ve˧　　　ŋə˥maŋ˩　ɲa˧
　　　2s　　　dream　　1s
　　　PRO　　V　　　　PRO
　　　'You dream of me.'

By looking at the two examples (39) and (40), it is clear that the subject personal pronoun for the first person singular is *ɲa˧* and the object personal pronoun is also *ɲa˧*. Likewise, the subject personal pronoun for the second person singular is *ve˧* and the object personal pronoun is also *ve˧*.

In Kayan Lahta, 2nd and 3th personal plural pronouns are derived by adding the suffix *ŋdo˩* to the singular form. And the 1st personal plural pronoun is derived by adding the *pu˧* to the singular form.

Table 12 Personal pronouns in Kayan Lahta

	Singular	**Plural**
First person (Inclusive)	*ɲa˧*	*ɲa˧pu˧*
Second person	*ve˧*	*ve˥ŋdo˩*
Third person	*ɱpla˥*	*ɱpla˥do˩*

In Kayan Lahta, pronouns replace not only noun phrase, they can replace a single noun. In these examples, the noun (42) and noun phrase (43) are replaced by the personal pronoun.

(41)　pə˩kʰu?˥　ɲəŋ˧　pla˩　o˩　　lə˩kwa˧lo˩　jəŋ˩　ku?˥
　　　man　　　two　　clf　　exist　together　　house　in
　　　N　　　　NUM　CLF　　V　　ADJ　　　　N　　LOCZR
　　　'The two men live together in a house.'

(42)　ɱpla˥do˩　　ɲəŋ˧　pla˩　o˩　　lə˩kwa˧lo˩　jəŋ˩　ku?˥
　　　3pl　　　　two　　clf　　exist　together　　house　in
　　　PRO　　　　NUM　CLF　　V　　ADJ　　　　N　　LOCZR
　　　'The two of them live together in a house.'

(43) ŋpla˥do˩ o˩ lə˩kwa˥lo˩ jəŋ˩ kuʔ˥
     3pl   exist   together house   in
     PRO   V   ADJ   N   LOCZR
     'They live together in a house.'

3.2.1.2 Interrogative pronouns

Interrogative pronouns are used to ask questions. The following are the interrogative pronouns in Kayan Lahta.

Table 13 Interrogative pronouns in Kayan Lahta

Form	Gloss
sə˩mɛ˩	who
sə˩nɛ˩	what
tʰu˥ do˥ mə˩ kʰɛ˧	when (future)
pjɯ˩ do˥ mə˩ kʰɛ˧	when (past)
ŋbɛ˧	where
ŋwɛ˩	why
aʔ˥sʰa˧	how many

The follow examples show interrogative pronouns which are used in questions.

(44) ve˧ mo˧ sə˩nɛ˩
     2s   do   what
     PRO   V   Q
     'What are you doing?'

(45) ve˧ ŋəiŋ˧ ɛ˧ ba˩ sə˩nɛ˩
     2s   cry   quest   happen   why
     PRO   V   Q   V   Q
     'Why do you cry?'

In Kayan Lahta, ɛ˧ is the interrogative marker which is used to ask questions that have a 'yes' or 'no' answer.

(46)   *fʊʔˈkʰɨŋ˧*   *njoŋ˧*   *ɛ˧*   *θiʔˈ*

        Phekhon   *language* *quest* *know*

        N.PROP   N   Q   V

        'Do you know Phekhon language?'

(47)   *ve˧*   *ɛ˧*   *aŋ˩*   *mjəŋˈtʰə˧* *jɛŋˈ*

        2s   *quest*   *eat*   *finish*   *cooked-rice*

        PRO   Q   V   V   N

        'Have you finished eating?'

In the examples (46) and (47), *ɛ˧* is used to ask the question. The interrogative marker *ɛ˧* is always followed by the verb in both examples.

3.2.1.3 Possessive pronouns

Possessive pronouns are used to indicate possessing by a person of things or another entity.

Table 14 Possessive pronouns in Kayan Lahta

Person	Number	Possessive pronouns
1st	singular	*ɲa˧*
2nd		*veˈ*
3rd		*m̩plaˈ*
1st	plural	*ɲa˧n̩do˩*
2nd		*veˈn̩do˧*
3rd		*m̩plaˈn̩do˧*

In Kayan Lahta, the words used for personal pronouns and possessive pronouns are the same. As with personal pronouns, the singular form can be change into the plural form by adding the suffix, *n̩do˧* to the singular possessive pronouns.

(48)   *ɲa˧*   *jəŋ˩* *du˩* *lwi˩* *ma˧*

        1s   *house* *big* *four* *clf*

        POSS   N   ADJ   NUM CLF

        'my four big house'

(49) m̩pla˩n̩do˧ jɘŋ˩ du˩ lwi˩ ma˧
3pl house big four clf
POSS N ADJ NUM CLF

'their four big houses'

The examples (48) and (49) show possessive pronouns in noun phrases. In a noun phrase the possessive pronouns occur before the possessed noun, typically in the initial position. (see section 4.1.2)

3.2.2 Classifiers

Many languages from South East Asia are languages that have classifiers. Kayan Lahta is also a language that has classifiers. Classifiers are used when the nouns are being counted or specified. Several types of classifiers: sortal classifiers, measure (mensural) classifiers, collective classifiers and auto classifiers are discussed.

3.2.2.1 Sortal classifiers

Sortal classifiers occur with a numeral or quantifier: they rarely occur with demonstratives. This type of classifiers forms a semantically based system of classifying nouns base on some distinctive feature.

The follow example shows different nouns that associated with the different sortal classifiers. The gloss associated with the classifier suggests what the distinctive semantic feature is.

jaɲ˩taʔ˥boŋ˧/qi˩/nta˧/ple˧ku˩ **boŋ˧**
candle/cane/grass/house lizard **clf-long**

(50) *jaɲ˩taʔ˥boŋ˧* *ə˩-boŋ˧*
candle *one-clf*
N NUM-CLF

'a candle'

mɘiŋ˧/pʰu˥/pʰa˧/ve˧/pə˩mo˧ **pla˩**
mother/child/father/elder brother/woman **clf-human**

(51) *pə˩mo˧* *ə˩-pla˩*
woman *one-clf*
N NUM-CLF

'a woman'

mjɛ˩/tʰwa˩/taŋ˩kaʔ˥/tʰu˩θa˩/ʃwi˩   ***dəʔ˥***

cat/pig/monkey/rabbit/dog   ***clf-animal***

(52) ʃwi˩   *ə˩-dəʔ˥*

      dog   *one-clf*

      N   NUM-CLF

      'a dog'

Table 15 Sortal Classifiers in Kayan Lahta

Classifiers	Alternative lexical use	Common semantic elements	Examples
ma˧		-round things -fruit -insect -thing made of wood/house	-ring, pot, mortar -mango, egg plant -spider, louse, ant -door, house, table
ba˩		-small animals -body part on head -weapons	-frog, fly, bird -teeth, ear, tongue -knife, spear
boŋ˧		-long things	-bamboo, snake, leg, hand, needle, spoon
dəʔ˥		-animal	tiger, barking deer, rabbit, gibbon, rat, dog, cat, pig, cow
ʃʷaŋ	body hair	-body hair	-hair, eyebrow, feather
pʰloŋ	seed	-small round things	-seed, eye
bla˧		-flat things	-blanket, clothing, trousers, mat
pla˩	person	-person	-person, spirit
pʰa˩	ashes	?	-fire, rice field,

3.2.2.2 Measure (measural) Classifiers

Measure classifiers occur with a numeral or quantifier: they rarely occur with demonstratives. Semantically, measure classifiers measure nominals as containers, lengths, weights, parts and time periods. In this case, nouns denoting quantities are used as the classifiers.

(53) pʰi˥   təiŋ˧   eⁱ˩
     rice.husk   *three*   *bag*
     N   NUM   CLF
     'three bags of rice husk'

Table 16 Measure Classifiers in Kayan Lahta

Classifiers	Meanings
eⁱ˥ʔ	basket/bag
ka˩lan˩	bucket
lɔŋ˩	load

3.2.2.3 Collective Classifiers

Collective classifiers are used to show the group of the nouns. These could be considered a type of measure classifiers. This is the most common way that the Kayan Lahta codes the count-mass distinction. Collectives normally occur with the numeral one.

(54) ɲtsəʔ˥   ə˩-blɔŋ˧
     mushroom   *one-pile*
     N   NUM-CLF
     'a pile of mushroom'

(55) pla˩   ə˩-pu˧
     people   *one-group*
     N   NUM-CLF
     'a group of people'

3.2.2.4 Auto-classifiers

Auto-classifiers are very common in Kayan Lahta. Auto-classifiers mean the classifiers that are formed by repeating the head noun or the last syllable of the head noun.

Manson (2010:220) defines auto-classifiers as a semi-open class with any monosyllabic word occurring as the head noun being able to be used as a classifier.

Restrictions depend on how well known the generalised classifier is for that referent. Often the head noun is omitted when it is classified with an auto-classifier.

The followings are examples that show auto-classifiers.

(56) mi˧tʰa˩   təiŋ˧   mi˧tʰa˩
     forehead   *three*   *forehead*
     N   NUM   CLF
     'three foreheads.'

(57) loᵘŋ˩-kuʔ˥   təiŋ˧   kuʔ˥
     stone-hole   *three*   *hole*
     N-N   NUM   CLF
     'three caves'

Table 17 Auto-classifiers in Kayan Lahta

Classifier nouns	Meaning
ʃwi˥	rib
ŋaŋ˥tu˩	forest
θaŋ˩	tree
la˩	leaf
mi˧ tʰa˩	forehead
mi˥ pʰi˩	eyelid
fo˧ pli˥	intestines
doᵘŋ˥	village
tso˥ diə˩	elbow
pʰoʔ˥	flower

3.2.3 Demonstratives

Two demonstratives are found in Kayan Lahta. The plural forms are derived by adding the prefix *jə˩* to the singular form. The demonstrative adjectives are used to point out the specific nouns in the context.

(58) ʃwi˩ ŋwɛ˩ də?˥
    dog   *this*   *clf*
    N   DEM   CLF
    'this dog'

(59) ʃwi˩ jə˩ŋwɛ˩ lwi˩ də?˥
    dog   *these*   *four*   *clf*
    N   DEM   NUM   CLF
    'these four dogs'

In example below, the demonstrative pronoun replaces the noun.

(60) jə˩ŋwɛ˩ mɛ˩ m̩pla˥ ʃwi˩˩
    these   *top*   *her*   *dog*
    DEM   TOP   POSS   N
    'These are her dogs.'

The demonstrative pronouns can be seen in Table 18.

Table 18 Demonstrative pronouns

this	*ŋwɛ˩*
these	*jə˩ŋwɛ˩*
that	*do˩*
those	*jə˩do˩*

3.2.4 Numbers and Quantifiers

This section describes numbers and quantifiers.

3.2.4.1 Numbers

In Kayan Lahta, the numbers 1 to 9 have a monomorphemic form. They can be combined with the numeral bases to form the larger numbers. For example, if they appear before the numeral base ʃə˥ '10', then the result is 10 times the numbers value as in example.

(61) təɨŋ˦-ʃə˥
     three-ten
     NUM-NUM
     'thirty'

The frame for numbers is:

[N clf]

Table 19 Number in Kayan Lahta

Number	Gloss
ə˩	one
ɲəŋ˦	two
təɨŋ˦	three
lwi˩	four
ɲiŋ˩	five
sʷaʔ˥	six
ʃʷeʔ˥	seven
sʰu˩	eight
kʰwi˥	nine
ʃə˥	ten

Number	Gloss
əˌʃəˀ	eleven
ʃəˀɲəŋ˧	twelve
ʃəˀtəɨŋ˧	thirteen
ʃəˀlwi˩	fourteen
ʃəˀɲiŋ˩	fifteen
ʃəˀsʷaʔˀ	sixteen
ʃəˀʃʷeʔˀ	seventeen
ʃəˀsʰu˩	eighteen
ʃəˀkʰwiˀ	nineteen

3.2.4.2 Quantifiers

Quantifiers in Kayan Lahta are as shown in Table 20.

Table 20 Quantifiers in Kayan Lahta

Quantifiers in Kayan Lahta	Gloss
əˌpu˧	every
qo˧taˌ	many
lu˧	all
m̩naˌ	some
əˌkwa˧	half
bəˌçəˌtaŋ˧	few

The quantifier *əˌpu˧* 'every' precedes the verb or follows the verb with a slight change in meaning.

(62) ə˩-ŋəŋ˩   kuʔ˥   ə˩pu   ə˩pu   ʃə˦   lo˩
one-day   within every every die   together
NUM-N   LOCZR QNT   QNT   V   ADV
'Every person dies within one day.'

(63) ə˩-ŋəŋ˩   kuʔ˥   ʃə˦   lo˩   ə˩pu   ə˩pu
one-day   within die   together every every
NUM-N   LOCZR V   ADV   QNT   QNT
'Every persons die within one day.'

In the two examples, the quantifier precedes the verb in the first example and follows the verb in the second example. In the first example, the speaker emphasizes on the quantifier 'every' when the second example emphasizes the verb 'die'. Similarly in (63), everything is destroyed but no degree of distinction is entailed.

(64) ba˩laŋ˩   ŋka˦   lu˦
things   destroy all
N   V   QNT
'All things are destroyed.'

3.2.5 Conjunctions

Conjunctions connect two words, two phrases, two clauses or two sentences. Conjunctions can be divided into two subclasses: coordinators and subordinators. Words that connect conjuncts with the same function in the sentence are coordinators. Words that connect conjuncts with different functions are subordinators.

3.2.5.1 Coordinators

Coordinators connect conjuncts with the same functions in the sentence. In Kayan Lahta, *də˩* is the coordinator that is mostly often used.

(65) tʰaŋʔ˥   də˩   ʃwi˩
bear   and   dog
N   CO.CONJ N
'the bear and the dog'

(66)

plaꜜ	plaꜜ	aŋꜜ	jɛŋ˥	dəꜜ	u˥	θiꜜ
person	clf	eat	cooked-rice	and	drink	alcohol
N	CLF	V	N	CO.CONJ	V	N

'The man eats rice and drinks alcohol.'

(67)

taꜜpi˧	baꜜ	jəꜜ	dəꜜ	ʃwiꜜ	də?˥	lɛ˧	sʰaŋ?˥
fly	clf	fly	and	dog	clf	go	see
N	CLF	V	CO.CONJ	N	CLF	V	V

'The fly flew and the dog looked.'

In the above examples show the conjunction *dəꜜ* is used to connect the different elements that have the same syntactic category. In the example (65), the conjunction connects the two nouns. In the example (66), it connects the two verb phrases and it connects two sentences in the example (67).

3.2.5.2 Subordinators

Words that connect conjuncts with different functions are subordinators. The two subordinators, *kɔ˧* and *maꜜra˧mɛꜜ* introduce the clause that shows either result or reason. See the examples below.

(68)

pəꜜmoꜜ	plaꜜ	jəꜜ	vaŋꜜ	kɔ˧	tʰaŋꜜ	aŋꜜ	maŋ˧lo˥
girl	clf	not	clean	so.that	ascend	eat	wrong
N	CLF	NEG	ADJ	SUB.CONJ	V	V	ADJ

'The girl is inappropriate to sacrifice.' (Lit:The girl was not clean so that the spirit ate inappropriately.)

(69)

pla˧bəꜜtaꜜ jə˥	pjɛŋ˥	maꜜra˧mɛꜜ	jəꜜ	ŋbi˥	loꜜkaŋꜜ
children not	feeling-well	because	not	sacrifice	spirit
N NEG	V	SUB.CONJ	NEG	V	N

'Children are not feeling well because (the villagers) do not sacrifice to the spirit.'

In the example (68), the subordinator connects the two clauses where the one is the result of the other. In example (69) the the two clauses are connected by the subordinator while the one is the reason of the other.

Also no conjunction only juxtaposition, can also be used to connect the two elements. In example (70) no conjunction is used to connect the two clauses.

(70) plu˧ pla˩ ʃo˩ sə˩ŋwɛ˧ ba˩ vaŋ˥ ta˩pi˧ ba˩
child clf take chair clf hit fly clf
N CLF V N CLF V N CLF

'The child took the chair then hit the fly.'

3.2.6 Localizers and prepositions

Localizers provide specific location information. In Kayan Lahta, localizers appear at the end of locational phrases.

Frame for localizers:

[NP   LOCZR]

(71) tʰɯ˩ ba˩ o˩ θaŋ˩ ʃə˧
bird clf exist tree on
N CLF V N LOCZR

'The bird is on the tree.'

(72) jɛŋ˥ o˩ kə˩laŋ˩ kuʔ˥
rice exist plate inside
N V N LOCZR

'The rice is inside the plate.'

(73) mjɛ˩ dəʔ˥ o˩ tə˩maŋ˩ la˩
cat clf exist basket under
N CLF V N LOCZR

'The cat is under the basket.'

These three examples show the localizers in Kayan Lahta.

Kayan Lahta has only three prepositions. Two prepositions *də˧* or *ba˧* can co-occur with a localizer in a locational phrase to indicate the location. They precede the locational phrase and follow the verb. Example (71) and example (74) have the same in meaning.

(74) tʰɯ˩ ba˩ o˩ də˧ θaŋ˩ ʃə˧
bird clf exist prep tree on
N CLF V PREP N LOCZR

'The bird is on the tree.'

Or

t^hu˩	ba˩	o˩	ba˧	$\theta a\eta$˩	$\int\!\partial$˧
bird	clf	exist	prep	tree	on
N	CLF	V	PREP	N	LOCZR

'The bird is on the tree.'

Similar to example (74), $d\partial$˧ or ba˧ can occur in examples (72) and (73), before the locational phrases and after the verbs. The third preposition $d\partial$˩ is used for instruments and accompaniment. It is discussed more in section 5.3.3.7.

3.2.7 Topic marker

$m\varepsilon$˩ is a topic marker which specifices what argument is the old information. The topic marker marks the topic in a sentence. In example below, the topic $\jmath\partial$˥ $s^h\partial$˧$t\partial$˧ kla˧ is marked by the topic marker, $m\varepsilon$˩. It is ungrammatical to mark the complement as in example (77).

(75)

$\jmath\partial$˥	$s^h\partial$˧$t\partial$˧	kla˧	$m\varepsilon$˩	$s\partial$˩$ka\eta$˧
sleep	dark	inside	top	afraid
V	ADJ	LOCZR	TOP	V

'Sleeping in the dark makes me afraid.'

(76)

*$s\partial$˩$ka\eta$˧	$m\varepsilon$˩	$\jmath\partial$˥	$s^h\partial$˧$t\partial$˧	kla˧
afraid	top	sleep	dark	inside
V	TOP	V	ADJ	LOCZR

'Sleeping in the dark makes me afraid.'

The topic marker can not occur between head noun and adjective in a noun phrase. In example (77) the whole noun phrase is marked by a topic marker. It is ungrammatical for the topic maker to insert the head noun and the adjective as in example (78).

(77)

$s^ha\eta$˥	du˩	$d\partial?$˥	$m\varepsilon$˩	$b\partial$˩u˩	$lwa\eta$˩	$\jmath i$˧
elephant	big	clf	top	PaO	go	get
N	ADJ	CLF	TOP	N.PROP	V	V

'The big elephant was hunted by PaO.'

(78)

*$s^ha\eta$˥	$m\varepsilon$˩	du˩	$d\partial?$˥	$b\partial$˩u˩	$lwa\eta$˩	$\jmath i$˧
elephant	top	big	clf	PaO	go	get
N	TOP	ADJ	CLF	N.PROP	V	V

'The big elephant was hunted by PaO.'

Example (79) is the clearest example as the pronoun *ɲa˧* is resumed after *mɛ˩*.

(79) ɲa˧   mɛ˩   ɲa˧   sə˩kaŋ˧   kʰi̠ʔ˥
     1s   top   1s   afraid   tiger
     PRO   TOP   PRO   V   N
     'I am afraid of a tiger.'

3.3 Conclusion

This chapter discussed many of the word classes in Kayan Lahta. The word classes were divided into two groups: major word class and minor word class. In the first section, major word class including nouns, verbs, adjectives and adverbs were discussed. The minor word classes: pronouns, classifiers, demonstratives, numbers, quantifiers, conjunction, localizers and prepositions were then discussed in another section.

Chapter 4
Noun Phrase

This chapter focuses on different types of noun phrases. It will describe how nouns and other constituents are structured within noun phrases.

4.1 Noun Phrase

A noun phrase only requires a noun in Kayan Lahta. Demonstratives, possessive pronouns, quantifiers, classifiers, numbers and adjective are optional. It is most natural for a noun to be followed by classifier in Kayan Lahta. There can be more than one adjective in a noun phrase.

The noun phrase schema in Kayan Lahta is:

[(NPposs) N (REL CL) (ADJ Phrase)* (DEM) (QNT) (NUM) (CLF)] _N

[ADJ (INTS)] _{AP}

In this noun phrase structure rule, the noun is the head of the noun phrase and all other elements are optional. The head noun can be preceded by a possessive noun phrase and followed by an adjective, demonstrative, quantifier or classifier. Example (81) shows a complex noun phrase in Kayan Lahta.

(80)*ɲa˧*	*ʃaʔ˥*	*pi˥*	*do˩*	*sʰɯ˩*	*ba˩*
1s	*chicken*	*small*	*that*	*six*	*clf*
POSS	N	ADJ	DEM	QNT	CLF

‘those six small chickens of mine’

In this structure, *ʃaʔ˥* ‘chicken’ is the head of the noun phrase. It is preceded by the possessive pronoun *ɲa˧* ‘my’ and modified by the adjective *pi˥* ‘small’, demonstrative pronoun *do˩* ‘that’, quantifier *sʰɯ˩* ‘six’ and classifier.

Seven noun phrase structures are shown below. Each sentence represents a different noun phrase structure.

Noun phrase structure 1

[N] _{NP}

   (81) jɛŋ˥
    rice-cooked
    N
    'rice-cooked'

In this structure, a single noun functions as a noun phrase. The noun is a head of the noun phrase.

Noun phrase structure 2

[N CLF] _{NP}

   (82) ʃwi˩   dəʔ˥
    dog   clf
    N   CLF
    'a/the dog'

In this structure, the noun precedes the classifier. The noun is the head of the noun phrase. In informal speech, it is more natural for a noun to be followed by classifier than to have a bare noun.

Noun phrase structure 3

[N NUM CLF] _{NP}

   (83) jəŋ˩   lwi˩   ma˧
    house   four   clf
    N   NUM   CLF
    'four houses'

Another structure of the noun phase is shown in example (83). In this structure, a noun is followed by number and classifier.

Noun phrase structure 4

[N ADJ NUM CLF] _{NP}

   (84) jəŋ˩   du˩   lwi˩   ma˧
    house   big   four   clf
    N   ADJ   NUM   CLF
    'four big houses'

In this noun phrase structure, the noun head is follow by the adjective, number and classifier.

Noun phrase structure 5

[Nposs ADJ NUM CLF] _{NP}

(85) ɲa˦ jəŋ˩ du˩ lwi˩ ma˦
     1s house big four clf
     POSS N ADJ NUM CLF
     'my four big houses'

In this noun phrase, *jəŋ˦* 'house' is a head and it is modified by an adjective *du˩* 'big'. So it is called modified noun phrase.

Noun phrase structure 6

[N tə˩-NUM] _{NP}

The morpheme, *tə˩* is used as a classifier for people and it attaches to the number. Different from other noun phrase structures, this classifier precedes the number in a noun phrase. This structure is used in informal speech.

(86) pla˩ tə˩-lwi˩
     people clf-peopl
     N CLF-NUM
     'four people'

Noun phrase structure 7

[N ADJ DEM NUM CLF] _{NP}

(87) jəŋ˩ du˩ jə˩do˩ lwi˩ ma˦
     house big that four clf
     N ADJ DEM NUM CLF
     'that four big houses'

Adjective, demonstrative, number and classifier are included in this structure and they all follow the head noun.

4.1.1 Head Noun

A noun is typically the head of the noun phrase. A single noun can be function as a noun phrase in the sentence.

(88) *pʰa˧*   *pe˧*   *neⁱŋ˩*
     father   *cut*   *leaf*
     N   V   N
     'The father cuts the leave.'

(89) *pla˧bə˩ta˩*   *sʰaŋ˧sʰa˧* *tʰu˩*   *ba˩*
     child   *sell*   *bird*   *clf*
     N   V   N   CLF
     'The child sells a bird.'

In examples (88) and (89), *pʰa˧* 'father' and *pla˧bə˩ta˩* 'child' are single nouns that are noun phrases in the sentences and they are the heads of noun phrases. They also function as the subject in both examples.

(90) *mu˩*   *də˩*   *laʔ˥*   *kʰa˧*
     sun   *and*   *moon* *shine*
     N   CONJ   N   V
     'The sun and the moon shine.'

In example (90), the two nouns *mu˩* 'sun' and *laʔ˥* 'moon' are connected by the coordinate conjunction *də˩* 'and'. In this noun phrase structure, both nouns are the heads of the subject noun phrase.

(91) *plu˧*   *pla˩*   *aŋ˩*   *jɛŋ˥*
     child   *clf*   *eat*   *rice-cooked*
     N   CLF   V   N
     'The child eats rice.'

In example (91), single noun, *jɛŋ˥* 'rice' is the head of the noun and it functions as the object in this sentence.

4.1.1.1 Proper noun

A proper noun can be a head noun in a noun phrase. In (92) and (93), the two proper nouns *ai?˥ and kʰu˩* occur as a single noun in each sentence in noun phrase positions. They are the head nouns of each noun phrases. They function as the subjects of the sentences.

(92) aⁱ?˥   sʰaŋ˧sʰa˧ tʰu˩   ba˩
     Ai   *sell*   *bird*   *clf*
     N.PROP V   N   CLF
     'Ai sells a bird.'

(93) kʰu˩   pe˧   neⁱŋ˩
     Khu   *cut*   *leaf*
     N.PROP V   N
     'Khu cuts the leaf.'

In example (94), the proper noun, *bə˩.u˩* 'Pa O' functions as the object.

(94) jə˥   pʰi˩   aŋ˩   bə˩u˩
     not   *give*   *eat*   *PaO*
     NEG   V   V   N.PROP
     '(Kayan) do not give Pa O to eat.'

4.1.1.2 Pronoun

In a sentence, the head noun can be a pronoun. It can be modified by an adjective or classifier or number. The follow examples show the pronouns that function as heads.

(95) ɲa˧   pjan˧   tə˩maŋ˩   ma˧
     1s   *weave* *basket*   *clf*
     PRO   V   N   CLF
     'I weave a basket.'

(96) ɲa˧   ɲə˥maŋ˩   ve˧
     1s   *dream*   *2s*
     PRO   V   PRO
     'I dream of you.'

In the above examples, there is a single pronoun in a noun phrase in each example and they are the heads of the noun phrases in each sentence. They function as subjects and an object.

(97) ɰ̥plaˀ˥do˩   ɲəŋ˧ pla˩ o˩   lə˩kwa˦lo˩ jəŋ˩ kuʔ˥
     3pl   two   clf   exist   together   house   in
     PRO   NUM   CLF   V   ADJ   N   LOCZR
     'The two of them live together in a house.'

In example (97) a pronoun ɰ̥plaˀ˥do˩ 'they' is modifed by a number ɲəŋ˧ 'two' and a classifier pla˩ 'person'.

4.1.2 Possessive Noun Phrase

In Kayan Lahta, a possessive appears at the beginning of the noun phrase preceding the head noun.

The following examples use possessive pronouns in a noun phrases.

(98) m̥plaˀ˥   jəŋ˩   mɛ˩   du˩
     3s   house   top   big
     POSS   N   TOP   ADJ
     'His house is big.'

(99) ɲa˦   pʰa˦   sʰaŋ˦sʰa˦   tə˩maŋ˩
     1s   father   sell   basket
     POSS   N   V   N
     'My father sells basket.'

In example (98) and (99), the possessive pronouns m̥plaˀ˥ '3s' and ɲa˦ '1s' precede the head nouns jəŋ˩ 'house' and pʰa˦ 'father'. In these two examples, the head nouns are jəŋ˩ 'house' and pʰa˦ 'father'.

(100) ʃwi˩   kə˩mi˩   mɛ˩   lə˦
      dog   tail   top   long
      N   N   TOP   ADJ
      'The dog's tail is long.'

In the example (101), two nouns, ʃwi˩ 'dog' and kə˩mi˩ 'tail' can be seen in a noun phrase position. In this noun phrase, the first noun ʃwi˩ 'dog' functions as the possessive noun. The second noun, kə˩mi˩ 'tail' is the head of the noun phrase. In

this example, the adjective long modifies the noun *kəˌmiˌ* 'tail' instead of *ʃwiˌ* 'dog'. The possessive is a full noun phrase in example (101).

(101) *pla˧*   *ja˧*   *ve˧*   *liˌ*   *əˌ-beiŋ˧*   *plaˌ*   *ə-ʃwiˌ*   *kəˌmiˌ*   *mɛˌ*   *lə˧*

      person   *give*   *2s*   *book*   *one-clf*   *clf*   *dog*   *tail*   *top*   *long*

      N   V   PRO   N   NUM-CLF   CLF   N   N   TOP   ADJ

      'The dog's tail of person who gives me a book is long.'

      (Lit. The person who gives me a book's dog's tail is long.)

4.1.3 Adjective

An adjective modifies the head noun and it directly follows the head noun. There can be more than one adjective in a noun phrase and they all modify the head noun in a sentence.

(102) *jəŋˌ*   *duˌ*

      house   *big*

      N   ADJ

      'a/the big house'

(103) *təˌmaŋˌ*   *pi˥*

      basket   *small*

      N   ADJ

      'a/the small basket'

In example (102) and example (103) *jəŋ˧* and *təˌmaŋˌ* are the heads of the noun phrases *jəŋ˧ duˌ* and *təˌmaŋˌ pi˥*. The two adjectives *duˌ* and *pi˥* modify the head nouns in the two noun phrases

(104) *jəŋˌ*   *loᵘŋ˥*   *duˌ*

      house   *black*   *big*

      N   ADJ   ADJ

      'a/the big black house'

(105) *ʃwiˌ*   *kəˌmiˌ*   *əˌlə˧*

      dog   *tail*   *long*

      N   N   ADJ

      'a/the dog's long tail'

In example (104) both the adjectives *lo^uŋ˥* and *du˩* modify the head noun *jəŋ˩* in the noun phrase. In example (105), there are two nouns in the noun phrase. The first noun *ʃwi˩* 'dog' functions as the possessive noun and the second noun *kə˩mi˩* 'tail' is the head of the noun phrase. In this example, the adjective *ə˩lə˦* 'long' modifies the head noun *kə˩mi˩* 'tail', not the possessive noun *ʃwi˩* 'dog'.

(106) *jəŋ˩*   *lo^uŋ˥*   *du˩*   *meⁱ˩t^hə˥*
       house   *black*   *big*   *very*
       N   ADJ   ADJ   ADJ
       'a very big black house'

Example (106) shows that two adjectives, *lo^uŋ˥* 'black' and *du˩* 'big' are modified by an intensifier *meⁱ˩t^hə˥* 'very'.

4.1.4 Demonstratives

Demonstratives indicate where the noun is located. In a noun phrase, demonstratives are always used with classifiers. They follow the adjectives as in example (107), In this noun phrase it follows the adjective and it is used with the classifier phrase.

(107) *s^haŋ˦*   *du˩*   *jə˩do˩*   *lwi˩*   *də?˥*
       elephant   *big*   *that*   *four*   *clf*
       N   ADJ   DEM   NUM   CLF
       'Those four big elephant'

The demonstrative directly follows the head noun if there is no adjective that modifiers the noun as in example (108).

(108) *s^haŋ˦*   *jə˩d˩o*   *lwi˩*   *də?˥*
       elephant   *that*   *four*   *clf*
       N   DEM   NUM   CLF
       'Those four elephants'

4.1.5 Quantifiers

In grammar, quantifiers indicate a quantity. In Kayan Lahta, quantifiers are used to indicate the number or amount of the noun in a noun phrase. They can occur with adjectives or demonstratives but they never occur with a classifier. In a noun phrase where the demonstrative or adjective are absent, the quantifiers directly follow the head noun.

(109) jəŋ˩   mɲa˧
       house   *some*
       N   QNT
       'some houses'

(110) jəŋ˩   jə˩do˩ lu˧
       house   *these*   *all*
       N   DEM   QNT
       'these all houses'

In example (109) the quantifier directly occurs after the head noun and it occurs after the demonstrative in example (110).

4.1.6 Number

In Kayan Lahta, numbers are used to indicate amount of the noun in a noun phrase. They must co-occur with a classifier. In a noun phrase, they can optionally occur with adjectives. The numbers directly follow the head noun where the adjective is absent.

(111) m̥pla˥   ʃo˩   ʃəʔ˥   sʰu˩   baŋ˧
       3s   *bring* *water* *eight* *clf*
       PRO   V   N   NUM   CLF
       'She brings eight glasses of water.'

4.1.7 Classifier

In Kayan Lahta, classifiers mostly occur with a numeral. They can occur with demonstrative adjectives. Sometimes the classifiers directly follow the head noun.

Frame for classifiers in Kayan Lahta:

N (NUM) CLF

The examples below show some classifiers that are associated with different word categories.

(112) pə˩mo˧   lwi˩   pla˩
       woman   *four* *clf*
       N   NUM   CLF
       'four women'

Kayan Lahta has different types of numeral classifiers and each has unique semantic and distributional properties see section (3.2.2).

Sometimes, classifiers directly follow the head noun in informal speech when the number is omitted. It is natural in Kayan Lahta to mention a single noun with only a classifier and it denotes the number one. Not every noun is directly followed by a classifier. The nouns that present human beings and animals are most often directly follow by a classifier.

(113) ʃwi˩   də?˥
      dog   clf
      N   CLF
      'a/the dog ' or 'one dog'

(114) plu˧   pla˩
      child clf
      N   CLF
      'a/the child' or 'one child'

In examples (113) and (114) no number or demonstrative is found between the head noun and the classifier. But it denotes number one. Therefore, it means 'one dog' in example (113) and 'one child' in (114).

4.2 Adpositional phrases and relative clauses

Adpositional phrases do not modify nouns inside a noun phrase in Kayan Lahta. Instead relative clauses are used. Adpositional clauses are discussed more in section 5.3.3.

Relative clauses often contain an adpositional phrase. They are introduced with *də˧* which is also used as a generic preposition. But *də˧* is optional and it can be omitted.

(115) kə˩laŋ˩   (də˧)   o˩   də˧   koŋ˩   kʰu˩   ba˩   pʰa?˥
      plate   rel   exist   prep   chair   on   clf   break
      N   REL   V   PREP   N   LOCZR   CLF   V
      'The plate on the chair is broken.' (Lit. The plate that is on the chair.)

(116) ʃwi˩   (də˧)   o˩   meⁱ˥   tʰaŋ˥   ba˩   eⁱŋ˧   ɲa˧
      dog   rel   exist   tooth   sharp   clf   bite   3s
      N   REL   V   N   ADJ   CLF   V   PRO
      'The dog with sharp teeth bites me.'(Lit. The dog that has sharp teeth.)

The preposition *də˧* can alternate with *ba˧* but the relative clause use of *də˧* cannot be substituted with *ba˧*.

(117) kə˩laŋ˩   *(ba˧)   o˩   ba˧   koŋ˩   kʰu˩   ba˩   pʰaʔ˥
       plate   *perp*   *exist*   *prep*   *chair*   *on*   *clf*   *break*
       N   PREP   V   PREP   N   LOCZR   CLF   V
       'The plate on the chair is broken.'

(118) ʃwi˩   o˩   *(ba˧)   meⁱ˥   tʰaŋ˥   ba˩   eⁱŋ˧   ɲa˧
       dog   *exist*   *prep*   *teech*   *sharp*   *clf*   *bite*   *3s*
       N   V   PREP   N   ADJ   CLF   V   PRO
       'The dog with sharp teeth bites me.'

4.3 Conclusion

In this chapter, the noun phrase, appositional and relative were mainly discussed. Noun phrase head, possessives, adjectives, demonstratives, quantifiers, numbers and classifiers were also presented. Noun phrase head included proper nouns and pronouns.

Chapter 5
Simple Clauses

5.1 Introduction

The purpose of this chapter is to describe the simple clause structure of Kayan Lahta. In Kayan Lahta, sentences can be divided into two types: non-verbal clauses and verbal clauses. Non-verbal clauses are subdivided into equative-like clauses, locative clauses, existential clauses, clausal possessions and quantifications. Verbal clauses include intransitive clauses, transitive clauses, motion clauses and ditransitive clauses.

5.2 Basic structure of clause

A sentence can be made up of at least one and optionally more than one clause. A clause can stand as a complete sentence and is usually independent.

The linear order of elements in a clause can be represented as below:

(NP$_{SUB}$) V (NP$_{IOBJ}$)(NP$_{OBJ}$)(PP)

In this structure, the first noun phrase is the subject of the clause. The second noun phrase is the indirect object and the third noun phrase is the direct object. The simplest clause is composed by only a predicate since (V) is always obligatory in every clause.

Examples below are the simple sentences that consist of one simple independent clause.

> (119) *ɳpla˧*   *ŋə˥*
>   *3s*   *sleep*
>   PRO   V
>   'He sleeps.'

> (120) *ɲa˧*   *ŋəiŋ˧*
>   *1s*   *cry*
>   PRO   V
>   'I cry'

Two independent clauses can be connected by conjunction as in (124). In this example, there are two simple independent clauses *tə˩pi˦ ba˩ jə˦* 'the fly flew' and *pʰa˦ pla˩ sʰaŋʔ˥ lə˦* 'the father saw (the fly)' and they are connected by the conjunction *də˩* 'and'.

(121)	*tə˩pi˦*	*ba˩*	*jə˦*	*də˩*	*pʰa˦*	*pla˩*	*sʰaŋʔ˥*	*lə˦*
	fly	*clf*	*fly*	*and*	*father*	*clf*	*look*	*see*
	N	CLF	V	CONJ	N	CLF	V	V

'The fly flew and the father saw (it).'

Two clauses also can be connected by the conjunction *kɔ˦* 'after that' as in example below shows.

(122)	*o˩*	*ŋə˦*	*lo˩*	*soᵘŋ˩*	*kʰu˩*	*kɔ˦*	*lwaŋ˩*	*ta˩ŋəïŋ˦*
	exist	*sleep*	*together*	*mountain*	*on*	*then*	*go*	*hunting*
	V	V	ADV	N	LOCZR	CO.CONJ	V	N

'Sleep together on the mountain, after that go hunting.'

In example (122) the two clauses *o˩ ŋə˦ lo˩ soᵘŋ˩ kʰu˩* 'sleep together on the mountain' and *lwaŋ˩ ta˩ŋəïŋ˦* 'go hunting' are connected by the conjunction *kɔ˦* 'then'. In this sentence, the subject is omitted.

5.3 Clause Types

In Kayan Lahta, clause types can be separated into non-verbal clauses and verbal clauses.

5.3.1 Non-verbal clauses

Non-verbal clauses are composed by a noun phrase followed by an optional copula and a complement. When a copula appears, it is used to link the subject to the object or complement. Five subtypes of non-verbal clauses: attributive clause, equative clause, existential clause, clausal possession and quantification are found in Kayan Lahta.

5.3.1.1 Attributive clauses

'mɛ˩' is used in a manner that looks like a verb in some sentences in Kayan Lahta shown as in examples (126) and (127). In this kind of sentence, the adjective functions as a complement.

(123) əꜜ   pʰuʔꜛ   plaꜜ   mɛꜜ   bla꜔
       3s   son   clf   TOP   lazy
       POSS   N   CLF   TOP   ADJ
       'His son is lazy.'

(124) sʰaŋꜛ   dəʔꜛ   ʃwaŋʔ꜔   mɛꜜ   du꜔
       elephant   clf   feather top   big
       N   CLF   N   TOP   ADJ
       'The elephant feather is big.'

However, I will interpret *'mɛꜜ'* as a topic marker rather than a full verb based on the following examples.

(125) əꜜ   pʰuʔꜛ   plaꜜ   mɛꜜ   jə꜔   bla꜔
       3s   son   clf   top   not   lazy
       POSS   N   CLF   TOP   NEG   ADJ
       'The son is not lazy.'

(126) ʃwaŋʔ꜔   mɛꜜ   jə꜔   du꜔
       feather   top   not   big
       N   TOP   NEG   ADJ
       'Elephant's feather is not big.'

In the two examples (125) and (126), only the adjectives can be negated, not *mɛꜜ*. This indicates that *'mɛꜜ'* is more likely part of the NP and not a copula.

5.3.1.2 Equative clauses

Equative clauses identify two noun phrases as denoting the same individual. A copula *mwaⁱ꜔* is used to link the two noun phrases in equative clauses in Kayan Lahta. Equative clauses have two main meanings: that two individuals are the same or that the noun phrase subject entity is a member of a set. See (128), (129) and (130).

(127) m̩plaꜛ   mwaⁱ꜔   ɲa꜔   pʰa꜔
       3s   is   1s   father
       PRO   COP   POSS   N
       'He is my father.'

The topic marker *'mɛꜜ'* can co-occur with the copula *'mwaⁱ꜔'* in equative clause as in example (128) or the copula can be omitted as in example (129). To change an

affirmative sentence into negative sentence, the copula *mwa*ᴴ 'is' can be negated, not the topic marker *mɛ˩*, see (130).

(128) *pʰuʔ˥* *pla˩* *mɛ˩* *mwa*ᴴ *pla˩* *bla˧*
son clf top is human lazy
N CLF TOP COP CLF ADJ
'The son is a lazy one.'

(129) *pʰuʔ˥* *pla˩* *mɛ˩* *pla˩* *bla˧*
son clf top human lazy
N CLF TOP CLF ADJ
'The son is a lazy one.'

(130) *pʰuʔ˥* *pla˩* *mɛ˩* *jə˧* *mwa*ᴴ *pla˩* *bla˧*
son clf top not is human lazy
N CLF TOP NEG COP CLF ADJ
'The son is not a lazy one.'

5.3.1.3 Existential clauses

An existential clause expresses the existence of an entity. The verb *o˩* is used in existential clauses.

Existential clause structure:

Noun Phrase + '*o˩*' forms an existential clause, as in (131).

(131) *mwə˩* *mə˩kaŋ˩* *o˩*
spirit festival exist
N N V
'There is a Spirit festival.'

5.3.1.4 Clausal possession

In next two examples, clausal possession also occurs when *o˩* follows the two noun phrases. One noun phrase is the possessor and the second noun phrase is the possessed. In this case, *o˩* is considered to be a copula and not a full verb.

(132) *ɲa˧* *jəŋ˩* *o˩*
1s house exist
PRO N V
'I have a house.'

(133) kʰu꜓ ma꜓ o꜔

Khu wife exist

N.PROP N V

'Khu has a wife.'

Different from example (131), *o꜔* can be a full verb and it has the meaning 'live' or 'stay' in example (134).

(134) la꜓ məꜗkəꜗsʰaʔ꜓ kʰa꜓ pʰa꜓ dəꜗ pʰuʔ꜓ o꜔ lo

time long-ago when father and son live together

TIME ADV TIME N CONJ N V ADJ

'Long ago, the father and the son lived together.'

5.3.1.5 Quantification prediction

Quantity can be expressed by a combination of number and classifier which is separated from the subject NP by *o꜔*.

(135) ɲa꜓ pʰuʔ꜓ o꜔ ɲəŋ꜓ pla꜓

1s son exist two clf

POSS N V NUM CLF

'I have two sons.'

(136) ɲa꜓ jəŋꜗ o꜔ ɲəŋ꜓ ma꜓

1s house exist two clf

POSS N V NUM CLF

'I have two houses.'

5.3.2 Verbal clauses

In verbal clauses, different clause types can be distinguished based on transitivity. They are based on the number of arguments.

Table 21 Verbal clauses in Kayan Lahta

Clause Types		SUBJ	OBJ1	OBJ2	OBL
Verbal	transitive	✓	✓		
	intransitive	✓			
	motion	✓			✓
	ditransitive	✓	✓	✓	

5.3.2.1 Intransitive clause

An intransitive clause is distinguished from other clauses by the absence of an object. In this clause structure, the noun phrase can be an agent or a patient. This is the simplest clause structure in Kayan Lahta.

The basic structure of the intransitive clause is:

[NP $_{agent/patient}$ V$_{Complex}$]

The examples below show an intransitive clause. The subject functions as a patient in example (139) and functions as an agent in example (137). In (138) *o˩* is an aspect marker and not a copula or full verb.

(137)	*pla˦bə˩ta˩*	*jə˥*	*pʰu˦ja˩*	*də˩*	*ʃɵ˦*
	child	*not*	*feel.well*	*and*	*die*
	N	NEG	V	CONJ	V

'The child is not feeling well and died.'

(138)	*pla˦*	*qo˦ta˦*	*o˩*	*naŋ˦*
	person	*many*	*on.going*	*sit*
	N	QNT	ASP	V

'Many people are sitting.'

In the example (137) the noun *pla˦bə˩ta˩* is followed by the verbs *pʰu˦ja˩* and *ʃɵ˦*, connected by the conjunction *də˩*. The noun phrase *pla˦bə˩ta˩* is the subject in this clause and the verb *pʰu˦ja˩* and *ʃɵ˦* are the verbs of the clause.

The next two examples are predicate adjectives which are also intransitive.

(139) ʃwi˩   kə˩mi˩   ə˩lə˧
      dog   tail   long
      N   N   ADJ
      'The dog's tail is long.'

(140) pla˩   pla˧bə˩ta˩   lɘŋ˩
      human   child   fat
      CLF   N   ADJ
      'The child is fat.'

5.3.2.2 Transitive clause

A transitive clause is distinguished from other clauses by the presence of object argument. The basic transitive clause has two arguments: the subject argument and the object argument.

The basic structure of the transitive clause is:

[NP_{SUB}   V   NP_{OBJ}]

The sentences below show examples of transitive clauses. Serial verbs (V V sequences) are treated as a single predicate in this discussion.

(141) plu˧   pla˩   aŋ˩   jɛŋ˥
      child   clf   eat   rice-cooked
      N   CLF   V   N
      'The child ate cooked-rice.

(142) plu˧   pla˩   lo˧   vaŋʔ˥   ta˩pi˧   ba˩
      child   clf   follow hit   fly   clf
      N   CLF   V   V   N   CLF
      'The child follows (and) hits the fly.'

(143) ka˩jaŋʔ˥   lwaŋ˩   ɲɨ˧   teⁱŋ˥   ba˩   də˧   tɨ˩
      Kayan   go   get   porcupine clf   in   forest
      N.PROP   V   V   N   CLF   PREP   N
      'The Kayan got a porcupine in the forest.'

All the examples shown above take both the subjects and the objects. In the example (143) the preposition phrase follows the object.

5.3.2.3 Motion clause

The verbs in motion clauses are motion verbs. They usually take a subject argument without an object argument. A motion verb is usually followed by a goal phrase, which can be a noun phrase (144), (145) or a prepositional phrase (146) or nothing (147).

The basic structure of the motion clause is:

[NP   VP$_{GOAL}$]

(144)	məˌhoᵘʔ˥	lɛ˧	saˌkʰoŋ˧	qa
	yesterday	*go*	*rice.field*	*s.f*
	TIME	V	N	PRT

'Yesterday (I) went to the rice field.'

(145)	taˌpi˧	baˌ	laŋ	bəˌ	ba˧	plaˌ	plaˌ˧bəˌtaˌ	səˌɲoŋˌ
	fly	*clf*	*decend*	*rest*	*on*	*clf*	*child*	*head*
	N	CLF	V	V	PREP	CLF	N	N

'The fly rest down on the child's head.'

(146)	taˌpi˧	baˌ	laŋˌ	bəˌ	ʃwiˌ	dəɨ˥
	fly	*clf*	*descend*	*rest*	*dog*	*clf*
	N	CLF	V	V	N	CLF

'The fly rest down on the dog.'

(147)	taˌpi˧	baˌ	jə˧
	fly	*clf*	*fly*
	N	CLF	V

'The fly flew.'

5.3.2.4 Ditransitive clause

A ditransitive clause is distinguished from other clauses by the presence of two objects: direct object and indirect object. In this clause structure, the indirect object

directly occurs after the verb and it is followed by the direct object. They are not marked by any case or other markers.

The basic structure of a ditransitive clause is:

[NP~SUB~   VP   NP~IOBJ~   NP~OBJ~]

(148) tɕa꜒   jəŋ꜒   pla꜒   ple꜒   veꜗ   ʃaʔꜙ   ba꜒
       owner   house   clf   compensate   3s   chicken   clf
       POSS   N   CLF   V   PRO   N   CLF
       'The house owner compensated me a chicken.'

(149) ka꜒jaŋʔꜙ   jə꜒   pʰi꜒   aŋ꜒   bə꜒lu꜒   teⁱŋꜙ   ba꜒
       Kayan   not   give   eat   PaO   porcupine   clf
       N.PROP   NEG   V   V   N.PROP   N   CLF
       'The Kayan did not give the Pa O a porcupine to eat.'

(150) bə꜒lu꜒   pʰi꜒   aŋ꜒   ka꜒jaŋʔꜙ   sʰaŋꜙ   dəʔꜙ
       PaO   give   eat   Kayan   elephant   clf
       N.PROP   V   V   N.PROP   N   CLF
       'The Pa O gave the Kayan an elephant to eat.'

(151) m̩plaꜙ   jaꜗ   veꜗ   li꜒   ə꜒   beiŋꜗ
       3s   give   1s   book   one   clf
       PRO   V   PRO   V   NUM   CLF
       'He/she gave me a book.'

All the examples above indicate ditransitive clauses that consist of a subject noun phrase, a verb and two objects: direct and indirect. In all the examples, the indirect objects are directly followed by the direct object and they are preceded by the verb. The order of the post verbal NPs in a ditransitive clause cannot be reversed.

5.4 Semantic Roles and Relationships

This section describes the coding of some semantic relationships in Kayan Lahta.

5.4.1 Agent

An agent carries out the action of the situation. It is the cause of the event. The agent can be marked by topic marker *mɛ˩*. Sometimes, the topic marker can be omitted with no meaning change. The agent can be a pronoun or a noun. Important agent arguments always appear as subjects.

(152) *pʰa˧*   *pla˩*   *vaŋ˥*   *ʃwi˩*   *də?˥*
       father *clf*   *hit*   *dog*   *clf*
       N   CLF   V   N   CLF

'The father hit the dog.'

In example (155), a subject 'father' is the agent that carries the action of hitting dog. In (156) the dog is the agent.

(153) *ʃwi˩*   *də?˥*   *eⁱŋ˧*   *pʰa˧*   *pla˩*
       dog   *clf*   *bite*   *father* *clf*
       N   CLF   V   N   CLF

'The dog bites the father.'

5.4.2 Experiencer

An experiencer is less connected to subject position but if there is an object, then the experiencer is the subject.

(154) *ɲa˧*   *sə˩kaŋ˧*   *kʰi?˥*
       1s   *afraid*   *tiger*
       PRO   V   N

'I am afraid of tigers.'

(155) *kʰi?˥*   *sə˩kaŋ˧*   *ɲa˧*
       tiger   *afraid*   *2s*
       N   V   PRO

'The tiger is afraid of me.'

5.4.3 Patient

A patient is the participant of a situation upon whom an action is carried out. The patient argument appears as an object that directly follows an action verb and there is no marker between verb and patient in Kayan Lahta. Similar to agent, the patient can be a pronoun or a noun. It cannot appear after an oblique but can appear after indirect object noun phrase. (See section 5.3.2.4)

(156) ve˧   vaŋ   ve˧.naŋ˧
       1s   *hit*   *myself*
       PRO   V   RFLX
       'I hit myself.'

(157) mə˩kaŋ˩ kə˩hoᵘŋ˥ tʰaŋ˩   sʰaʔ˥ pə˩mo˧
       spirit   *call*   *ascend*   *only*   *woman*
       N   V   V   PRT   N
       'The spirit call only woman.'

The patient argument can appear as a subject in an intransitive clause structure. See example (160).

(158) pla˧bə˩ta˩   jə˥   pʰu˧ja˩   də˩   ʃə˧
       child   *not*   *feeling-well*   *and*   *die*
       N   NEG   V   CONJ   V
       'The child is not feeling well and die.'

5.4.4 Location

In Kayan Lahta, a location gives information about a place. To express a location in Kayan Lahta, a localizer is combined with the noun. The preposition *də˧* or *ba˧* usually precedes a location phrase, but they can be omitted.

(159) tʰɯ˩   ba˩   o˩   də˧   θaŋ˩   ʃə˧
       bird   *clf*   *exist*   *prep*   *tree*   *on*
       N   CLF   V   PREP   N   LOCZR
       'A bird is on the tree.'

Or

     tʰɯ˩   ba˩   o˩   ba˧   θaŋ˩   ʃə˧
     bird   *clf*   *exist*   *prep*   *tree*   *on*
     N   CLF   V   PREP   N   LOCZR
     'A bird is on the tree.'

In examples (162), the location, *θaŋ˩ ʃə˧* 'on the tree' gives the information of where the bird is. In this example, the location phrase *θaŋ˩ ʃə˧* 'on the tree' is connected by the preposition *də˧* or *ba˧*.

The preposition can be omitted as in example (160). Even though the preposition is omitted, the three examples (160), (161) and (162) have the same meaning as (159).

(160) *tʰɯ˩* *ba˩* *o˩* *θaŋ˩* *ʃə˧*
     bird clf exist tree on
     N CLF V N LOCZR
     'A bird is on the tree.'

The following are examples of locations with different localizers in Kayan Lahta.

(161) *ɲa˧* *sʰaŋʔ˥* *lə˧* *θaŋ˩θa˩* *o˩* *tə˩maŋ˩* *kuʔ˥*
     1s look see fruit exist basket inside
     PRO V V N V N LOCZR
     'I see the fruit is inside the basket.'

(162) *ɲa˧* *sʰaŋʔ˥* *lə˧* *tʰɯ˩* *ba˩* *o˩* *θaŋ˩* *ʃə˧*
     1s look see bird clf exist tree on
     PRO V V N CLF V N LOCZR
     'I see the bird is on the tree.'

In the above examples, the localizer follows the noun and there are no preposition between the noun and the verb. It seems more natural in Kayan Lahta to omit the preposition.

Both preposition and localizer can also be omitted in a sentence. The example below shows a location and both preposition and localizer are omitted.

(163) *o˩* *lo˩* *doᵘŋ˥* *pə˩paⁱ˩*
     live together village PaPai
     V ADJ N N.PROP
     'Live together in the PaPai village.'

(164) *pla˧bə˩ta˩* *lɛ˧* *tʰaŋ˩* *soᵘŋ˩*
     child go descend mountain
     N V V N
     'The child climbs up the mountain.'

5.4.5 Manner

Manner relationships in Kayan Lahta are coded by adding an adverb. The manner answers the question 'how'. Adverbs follow the verb and modify the verb.

(165) ʃwi˩ də˦ sə˧tʰɨ˦ kaŋ˦
    dog   clf   run   fast
    N   CLF   V   ADV
    'The dog runs fast.'

(166) pu˩ də˦ ʃwa˥ lwaⁱ˥
    cow   clf   walk   slow
    N   CLF   V   ADV
    'The cow walks slowly.'

(167) ve˦ pjan˦   pʰu˩ tə˧maŋ˩ ma˦
    2s   weave   nice   basket   clf
    PRO   V   ADV   N   CLF
    'He weaves the basket nicely.'

Most of the adverbs are reduplicated. This kind of adverb show the extent to which something happens.

(168) ʃwi˩ də˦ sə˧tʰɨ˦ kaŋ˦ kaŋ˦
    dog   clf   run   fast   fast
    N   CLF   V   ADV   ADV
    'The dog runs very fast.'

(169) pu˩ də˦ ʃwa˥ lwaⁱ˥ lwaⁱ˥
    cow   clf   walk   slow   slow
    N   CLF   V   ADV   ADV
    'The cow walks very slowly.'

5.4.6 Recipient

As discussed with ditransitive clauses in section 5.3.2.4, there is no marker to introduce a recipient. The recipient directly follows the verb and precedes the direct object. The recipient is also called the indirect object.

(170) ɲɨ˦   sʰaŋ˥   kʰa˦   pʰɨ˩   aŋ˩   ka˩jaŋʔ˥
      get   elephant   time   give   eat   Kayan
      V   N   TIME   V   V   N.PROP

'When (they) got the elephant, (they) give the Kayan to eat.'

(171) ɲa˦   ja˦   ve˦   pjan˥   ma˦
      1s   give   2s   basket   clf
      PRO   V   RECIP   N   CLF

'I give you a basket.'

5.4.7 Instrument

Kayan Lahta codes the instrument role with a *də˩* 'with' to introduce an instrument. It precedes the noun in an instrument prepositional phrase and it follows the core clause.

(172) kuʔ˥   va˩   də˩   tə˩dəŋ˩
      cut   bamboo   with   knife
      V   N   INSTR   N

'Cut the bamboo with knife.'

(173) çwe˩   də˩   pɨ˩
      pull   with   rope
      V   INSTR   N

'Pull with rope.'

In above examples, the two instruments: *tə˩dəŋ˩* 'knife' and *pɨ˩* 'rope' occur after the instrument marker *də˩*. In all examples, the subjects are omitted and the instrument locational phrases occur after the main verbs and the object NP if it appears.

5.4.8 Accompaniment

The accompaniment marker *də˩* is used to introduce an accompaniment. The sentence structure in accompaniment sentence is the same as in instrument but there is an animate argument in an accompaniment sentence.

(174) ɲa˦   lɛ˦   pə˩pe˦   θaŋ˩   də˩   mu˩
      1s   go   cut   tree   with   Mu
      PRO   V   V   N   ACCMP   N.PROP

'I go (and) cut the tree with Mu'

5.4.9 Beneficiary

A beneficiary is coded with the benefactive marker *ŋa˧* combining with the preposition *də˧* to express the intended recipient.

Example (175) shows that the intended recipient *ɲa˧ pʰuʔ˧* 'my son' occurs after a preposition *də˧* and it precedes the benefactive marker *ŋa˧*.

(175)	*ɲa˧*	*pʲaŋ˧*	*tə˩maŋ˩*	*ma˧*	*də˧*	*ɲa˧*	*pʰuʔ˥*	*ŋa˧*
	1s	*weave*	*basket*	*clf*	*prep*	*poss*	*son*	*for*
	PRO	V	N	CLF	PREP	POSS	N	BEN

'I weave a basket for my son.'

5.4.10 Time

Time gives the information of when the event takes place. The time is mostly coded with the postposition *kʰa˧*. The time phrase always precedes the main clause. They modify the entire clause in the sentence.

(176)	*ɲɨ˧*	*sʰaŋ˥*	*kʰa˧*	*pʰi˩*	*aŋ˩*	*ka˩jaŋʔ˥*
	get	*elephant*	*time*	*give*	*eat*	*Kayan*
	V	N	TIME	V	V	N.PROP

'When (they) got the elephant, (they) give the Kayan to eat.'

In the example above, the event happens after the time the when the first event happens. The Kayan were given food to eat at the time the elephant is killed. In this example, both of the agents in the time postpositional phrase and of the main clause are omitted. And typically the main clause is preceded by the time postpositional phrase.

Sometimes, the time is coded with no postposition as in (177).

(177)	*mə˩hoᵘ˥ŋəŋ˩*	*lɛ˧*	*sa˧kʰoŋ˧*	*qa*
	yesterday	*go*	*rice.field*	*s.f*
	N	V	N	PRT

'Yesterday I went to the field.'

The circum-positions *la˥* and *kʰa˧* encode temporality. *la˥* expresses the past time.

(178)	*la˥*	*mə˩kə˩sʰaʔ˥*	*kʰa˧*	*ə˩pʰa˧*	*də˩*	*ə˩pʰuʔ˥*	*o˩*	*θə˩*	*ɲəŋ˧*
	time	*past*	*time*	*father*	*conj*	*son*	*exist*	*clf*	*two*
	TIME	PAST	TIME	N	CONJ	N	V	CLF	NUM

'Long time ago, there were a father and a son.'

In example (178), the time phrase *laꜛ məˌkəˌsʰaʔꜛ kʰa꜔* precedes the core clause *əˌpʰa꜔ dəˌ əˌpʰuʔꜛ oˌ θəˌ ɲəŋ꜔*. In this example, by including the time preposition *laꜛ*, it means that the events happened in the past.

5.5 Conclusion

In this chapter, simple clauses were presented. Two types of clauses: copula clauses and verbal clauses were discussed. Under copula clauses, attributive clauses, equative clauses, location clauses, existential clauses, clausal possession and quantification modification were presented. Intransitive clauses, transitive clauses, motion clauses ditransitive clauses were presented under verbal clauses. Specific forms for encoding agent, patient, location, manner, recipient, instrument and time were included in this chapter under the section on semantic relationships.

Chapter 6
Clause types

6.1 Introduction

In this chapter, different clause types in Kayan Lahta are discussed. First, the major types of clauses including declarative sentences, interrogatives sentences, and imperative sentences are presented. The interrogatives are subdivided into content questions and polar questions. Then the ability sentences, negation, comparatives and superlatives, causatives, reciprocals and reflexives are taken up. Then complete sentence types including simple sentences, coordinate, subordinate, relative clause and adverbial clauses are discussed. Finally, different kinds of serial verb constructions are presented.

6.2 Major clause types

This section discusses three major clauses: declaratives, interrogatives and Imperative.

6.2.1 Declarative

Declarative sentences are used to make assertions about events, states and processes. As seen in chapter five, declarative sentences are SVO. They typically express temporal adverbials first (179) and may often have multiple verbs (180) and (181).

(179) *kəŋi˧* *ve˧* *o˩* *də˧* *ka°ŋ˩tʰɯ˩*
      now *1s* *live* *in* *Kaung.Htu*
      TIME PRO V PREP N.PROP
      'Now, I live in Kaung Thu (village).'

(180) *ɲa˧* *lwi˥* *tʰaŋ˩* *ve˧* *sə˩ɲoŋ˩*
      1s *think* *ascend* *2s* *on*
      PRO V V PRO LOCZR
      'I think about you.'

(181) ɲa˧   jə˥   lwi˥   tʰaŋ˩   ve˧   sə˩ɲoŋ˩
      1s   not   think   ascend   2s   on
      PRO   NEG   V   V   PRO   LOCZR
      'I do not think about you.'

6.2.2 Interrogative

Interrogatives can be divided into two kinds: content questions and polar questions. Content questions involve interrogative pronouns such as what, why, when, where, how many. Some content questions and all polar questions are formed by the adding the word ɛ˧ before the predicate.

6.2.2.1 Content question

This kind of question is formed by adding the interrogative pronouns at the end of the sentence.

6.2.2.1.1 What

A 'what' kind of content question is formed by adding the question word sə˩nɛ˩ 'what.' Using this kind of content question indicates that the speaker expects the unknown referent can be either non-human or human.

(182) ve˧   sʰaŋʔ˥   lə˧   sə˩nɛ˩
      2s   look   see   what
      PRO   V   V   Q
      'What do you see?'

(183) ve˧   sʰaŋ˥ʔ   lə˧   da˩   sə˩nɛ˩
      2s   look   see   can   what
      PRO   V   V   ABL   Q
      'What can you see?

In examples (182) and (183), the question word sə˩nɛ˩ is added at the end of the sentence. For the above questions, the answer can be human and non-human as shown in example (184). Or the answer can be just a noun phrase as shown in example (185).

(184) ɲa˧   sʰaŋʔ˥ lə˧   pə˩mo˧   sʷaʔ˥ pla˧
      1s   look   see   woman   six   clf
      PRO   V   V   N   NUM   CLF
      'I saw six women.'

Or

      ɲa˧   sʰaŋʔ˥ lə˧   ço˧lu˧ tʰaʔ˥ ə˩   ma˧
      1s   look   see   ring   gold one   clf
      PRO   V   V   N   ADJ   NUM   CLF
      'I saw a golden ring.'

(185) pə˩mo˧   sʷaʔ˥ pla˧
      woman   six   clf
       N   NUM   CLF
      'six woman'

Or

      ço˧lu˧   tʰaʔ˥ ə˩.ma˧
      ring   gold   one.clf
      N   ADJ   NUM.CLF
       'a/the golden ring'

6.2.2.1.2 Why (Reason)

There are two words, ɲwɛ˩ and ba˩sə˩nɛ˩ used for 'why' questions. One kind of 'why' question is constructed by adding ɲwɛ˩ at the end of the sentence, (186). The second kind of question is constructed by adding the particle ɛ˧ <u>after the verb</u> followed by the question word ba˩sə˩nɛ˩ at the end of the sentence, (187). Using these kinds of content question indicates that the speaker does not know the reason for the statement or event.

(186) ve˧   jə˥   m̩pli˥ foʔ˥   ɲwɛ˩
      2s   not   buy   rice   why
      PRO   NEG   V   N   Q
      'Why don't you buy rice?'

In example (186) the question word ɲwɛ˩ occurs at the end of the sentence.

(187) ve˧   ŋəiŋ˧ ɛ˧   ba˩sə˩nɛ˩
      2s   cry   quest   why
      PRO   V   PRT   Q
      'Why do you cry?'

In example (187), the particle *ɛ˧* occurs after the predicate *ŋəiŋ˧* and it is followed by the question word *ba˩sə˩nɛ˩*.

The answer for the question can be as below.

(188) ɲa˧   ŋəiŋ˧   ma˩ra˧mɛ˩   ɲa˧   pʰa˧   vaŋ˥   ɲa˧
     1s   cry   because   1s   father hit   1s
     PRO   V   CONJ   POSS N   V   PRO
     'I cry because my father hit me.'

The answer for this kind of content question is formed by adding the reason clause at the end of the sentence and joining that clause by the subordinate conjunction *ma˩ra˧mɛ˩* to the main clause.

Notice that, for 'why' question that the interrogative pronoun *ɲwɛ˩* does not occupy the position of the 'answering' clause. *ba˩sə˩nɛ˩* or *ɲwɛ˩* cannot said to be *insitu*, they are clearly sentence final.

6.2.2.1.3 Why (reason for a future event)

This kind of question is constructed by adding the question word *sə˩nɛ˩* at the end of the sentences. Different from the content question 'what', using this kind of content question indicates that the speaker does not know the purpose of the statement or event.

(189) ve˧   lɛ˧   fʊʔ˥kʰiŋ˩   ve˧   lɛ˧   mo˧   sə˩nɛ˩
     2s   go   Phekhon   2s   go   do   what
     PRO   V   N.PROP   PRO   V   V   Q
     'What will you go to Phekhon to do?'

(190) ve˧   lɛ˧   mo˧   se˥joŋ˧   sə˩nɛ˩
     2s   go   do   hospital   what
     PRO   V   V   N   Q
     'What will you do at the hospital?'

The answer for this kind of content question is formed by adding the clause at the end of the sentence. The clause that gives the purpose is joined to the main clause by the preposition *də˩*.

(191) ɲa˧   lɛ˧   fʊʔ˥kʰiŋ˩   də˩   ɲa˧   lɛ˧   sʰaŋ˧sʰa˧   tə˩maŋ˩
     1s   go   Phekhon   and   1s   go   sell   basket
     PRO   V   N.PROP   CONJ   PRO   V   V   N
     'I went to Phekhon to sell the basket.'

(192)

ɲa˧	lɛ˧	se˥joŋ˧	də˩	ɲa˧	lɛ˧	sʰaŋʔ˥	sə˩ra˩
1s	go	hospital	and	1s	go	see	doctor
PRO	V	N	CONJ	PRO	V	V	N

'I went to the hospital to see the doctor.'

6.2.2.1.4 How many

This kind of question is constructed by adding the particle _ɛ˧ at the end of the sentences_ and the question word _aʔ˥sʰa˧_ at the beginning of the sentences. Using this kind of content question indicates that the speaker expects the unknown element to be a quantity.

(193)

aʔ˥sʰa˧	ba˩	o˩	meʔ˥neⁱŋ˧	sʰaʔ˥	ɛ˧
how.many	get	exist	age	only	quest
QNT	V	V	N	PRT	Q

'How old are you?'

Although the interrogative pronoun is sentence initial, the answer for quantity is sentence final.

(194)

ɲa˧	meʔ˥neⁱŋ˧	o˩	təiŋ˧ʃə˥
1s	age	exist	thirty
PRO	N	V	NUM

'I am thirty.'

6.2.2.2 Polar questions

Different from content questions, polar questions, or "yes/ no," questions are constructed by adding the particle _ɛ˧ before the predicate_. Using this kind of question indicates that the speaker expects the answer to be 'yes' or 'no', 'true' or 'false'

(195)

fʊʔ˥kʰiŋ˧	njoŋ˧	ɛ˧	θiʔ˥
Phekhon	language	quest	know
N.PROP	N	Q	V

'Do you know Phekhon language?'

(196)

ve˧	ɛ˧	aŋ˩	mjəŋ˥tʰə˧	jɛŋʔ˥
2s	quest	eat	finish	cook-rice
PRO	Q	V	V	N

'Have you finished eating?'

In examples (195) and (196) the questions are formed by adding the particle *ɛ˧*
before the predicates *θiʔ˥* and *aŋ˩*. Notice that in (195), the object is fronted. The
answer for the polar question in affirmative would be "yes," or *ɛ˧* followed by the
verb or just the verb as in the examples below.

(197)	*meⁱŋ˩*	Or	*ɛ˧*	*θiʔ˥*		Or	*θiʔ˥*
	correct		quest	know			know
	V		Q	V			V
	'Yes'			'Know'			'Know'

The answer in negative would be:

(198)	*jə˥*	*meⁱŋ˩*	Or	*jə˥*	*θiʔ˥*
	not	correct		not	know
	NEG	V		NEG	V
	'No'			'Do not know.'	

A polar question is also used to ask permission from someone.
See the example below.

(199)	*ɲa˧*	*ɲə˥*	*ɛ˧*	*da˩*	*ba˧*	*jəŋ˩*	*kuʔ˥*
	1s	sleep	quest	can	at	house	in
	PRO	V	Q	ABL	PREP	N	LOCZR
	'Can I sleep inside your house?'						

In example (199) the question marker '*ɛ˧*' occurs before the ability '*da˩*'.

6.2.3 Imperative

Imperatives are used not only to give a command but also to suggest a course of
action to the hearer. There is no special marker like the interrogative, to form the
imperative, the structure of the imperative question would be:

V + Complement

See the examples below.

(200)	*kuʔ˥*	*va˩*
	cut	bamboo
	V	N
	'Cut the bamboo.'	

In example (200) the imperative question is formed by the verb *ku?˥* followed by the complement *va˩*.

The two commands can be giving by combining the two clauses as in example (203).

(201) ŋblu˩kai˥   fo˩   kɔ˥   sʰa˥
       take.off   thorn   then   sew
       V   N   SUB.CONJ   V
       'Take off the thorn then sew.'

In the above example, the two commends: *ŋblu˩kai˥ and sʰa˥* are combined by the conjunction *kɔ˥*.

6.3 Aspect marking

This section discusses different aspect markings in Kayan Lahta.

6.3.1 Completive aspect marker 'hə˥'

The completive aspect marker *hə˥* is used to indicate that the action or event is complete.

(202) ta˩pi˥   ba˩   jə˥   ma˥   hə˥
       fly   clf   fly   disapear   complete
       N   CLF   V   V   ASP
       'The fly flew.'

(203) aŋ˩   lu˥   hə˥   θaŋ˩θa˩
       eat   all   complete   fruit
       V   QNT   ASP   N
       '(They) ate all the fruit.'

(204) mjɛ˥maŋ˩kɔ˥   sɨ˥saˈŋ˥   da˩   hə˥
       then   sell   able   complete
       CONN   V   ABL   ASP
       'Then it is ready to sell it.'

6.3.2 Perfective or completive aspect marker 'mʲəŋ˥tʰə˧'

The aspect marker *mʲəŋ˥tʰə˧* is used to indicate a completed action or event.

(205) ve˧   ɛ˧   aŋ˩   mʲəŋ˥tʰə˧
      2s   quest   eat   finish
      PRO   Q   V   ASP
      'Have you finished eating?'

6.3.3 Ongoing aspect marker 'o˩'

In Kayan Lahta has no tense marker to show the time of the action or event. To indicate the ongoing action or event, *o˩* can be used before the verb. The actual meaning of *o˩* is 'live/dwell' but it can be used as an ongoing, or imperfective, aspect marker in this case.

(206) ɲa˧   o˩   ɲə˥
      1s   on-going sleep
      PRO   ASP   V
      'I am sleeping.'

(207) ɲa˧   o˩   naŋ˧   kʰoŋ˩   kʰɯ˩
      1s   on-going sit   chair   on
      PRO   ASP   V   N   LOCZR
      'I am sitting on the chair.'

6.4 Ability

In Kayah Lahta, ability is coded by the clause-final ability predicate. There are two words that encode ability *da˩* 'can, talented at, intelligent' and *eʔ˥* 'able to'. The meaning of *da˩* also means that someone is allowed to do something.

(208) fʊʔ˥kʰɨŋ˧   njoŋ˧   da˩
      Phekhon   language can
      N.PROP   N   ABL
      '(I) can speak Phekhon language.'

(209) pʰaʔ˥   li˩   da˩
      read   book   can
      V   N   ABL
      'He can read a book. / He is intelligent.'

(210) jiˌjwɛˌ   daˌ
      dance   *can*
      V   ABL
      '(She) can dance. / She is very good in dancing.'

The above examples show the different meanings of *daˌ*. In example (208) it means that the person can speak Phekhon language even though the verb is not expressed. In the two examples, (209) and (210) *daˌ* has more than one meaning. The meaning can be distinguished by the intonation of the speaker. Speaking with the low intonation of *daˌ* means that the person can do something but it is not sure whether he is good at doing something or not. Speaking with high intonation on the adjective means that person is really good at doing something.

(211) veˉ   ɲəˈ   daˌ   baˉ   jəŋˌ   kuʔˈ
      1s   *sleep* *can*   *at*   *house* *in*
      PRO   V   ABL   PREP N   LOCZR
      'You can sleep inside the house.'

The meaning of *daˌ* also means that someone is allowed to do something. In example (211) you are allowed to sleep in the house. It does not mean that you have ability to sleep.

(212) ŋbɨˈ loˌkaŋˌ jəˌ   eʔˈ   kɔˉ   pjaᵒŋˉ laŋˌ doᵘŋˈ   paᵒŋˉ
      feed *spirit*   *not* *able* *then* *move* *decend* *village*   *Pau*
      V   N   NEG ASP CONJ V   V   N   N.PROP
      '(They) cannot able to feed the spirit anymore, then (they) move to the
                village called Pau.'

In example (212) it means that the villagers are not able to feed the spirit anymore because they have no more pigs or chicken to offer. It does not mean that the villagers do not have ability to feed the spirit.

All the examples above show the semantic differences between the different markers of ability. The ability marker, *daˌ* related to the ability of someone and *ʔeʔˈ* is related to the circumstances.

6.5 Negation

In Kayan Lahta, the negative *jə˥* is used to change the polarity of a proposition. Using the negative turns an affirmative statement into a negative statement. The negative *jə˥* must occur before the verb.

(213) | ve˧ | jə˥ | pʰi˩ | aŋ˩ | ɲa˧ |
       | --- | --- | --- | --- | --- |
       | 2s | not | give | eat | 1s |
       | PRO | NEG | V | V | PRO |

'You do not give me to eat.'

(214) | jə˥ | ṇdə˩ | də˩ | jə˥ | aŋ˩ | ba˩ | jo˩ |
       | --- | --- | --- | --- | --- | --- | --- |
       | not | cook | and | not | eat | effect | s.f |
       | NEG | V | CONJ | NEG | V | V | PRT |

'Do not cook and do not eat.'

In example (213) the negative *jə˥* occurs before the verb *pʰi˩*. In example (214), two clauses are joined by the conjunction *də˩*. In both clauses the verbs *ndə˩* and *aŋ˩* are being negated by their own negative marker. In example (215) the ability *eʔ˥* is negated.

(215) | ŋbɨ˥ | lo˩kaŋ˩ | jə˩ | eʔ˥ | də˩ | pjaᵒŋ˧ | laŋ˩ | doᵘŋ˥ | paᵒŋ˧ |
       | --- | --- | --- | --- | --- | --- | --- | --- | --- |
       | feed | spirit | not | able | and | move | descend | village | Pou |
       | V | N | NEG | ABL | CONJ | V | V | N | N.PROP |

'Since (they) were not able to feed the spirit, then (they) moved to the
    village Pou.'

(216)	jə˩	ŋbɨ˥	lo˩kaŋ˩	də˩	pjaᵒŋ˧	laŋ˩	doᵘŋ˥	paᵒŋ˧
not	feed	spirit	and	move	descend	village	Pau
NEG	V	N	CONJ	V	V	N	N.PROP

'(They) did not feed the spirit then they moved to the village.'

In (215), two clauses are joined by the conjunction *də˩*. In that sentence, only the ability *eʔ˥* from the first clause is being negated. The second clause is modified by the first clause, but it is not negated by the negative marker in the second clause. In example (216) the verb is negated.

Different from other Kayan varieties, nouns can be negated in Kayan Lahta, although the example below is the only example in my data. It is also possible that the verb 'be' is omitted in the sentence. But there is not enough evidence to prove that either

the noun can be negated or the verb 'be' is omitted. See section 5.3.1.2 for more on equative sentences.

(217) bəꜜuꜜ   də˧   kaꜜjaŋʔ˥   jə˥   vo˧   ve˧   loꜜ   tʰu˧uə˧
      Pa.O   and   Kayan   not   sister   brother   together   that.time
      N.PROP   CONJ   N.PROP   NEG   N   N   ADV   TIME
      'From that time, the Pa.O and Kayan were not brother and sister anymore.'

In example (217) the two nouns *vo˧* and *ve˧* are being negated. There is no verb in the sentence.

6.6 Comparative and superlative

In Kayan Lahta, *kʰloŋ˥* is used together with *də˩* to express the comparative in a sentence. In a comparative sentence, the first noun is compared to the second noun connected by the comparative marker *kʰloŋ˥dəꜜ*. But *dəꜜ* does not need to be used to express the superlative. The position of the comparative in a sentence in Kayan Lahta is:

[NP   ADJ   *kʰloŋ˥dəꜜ*   NP] s

(218) ŋplaꜜ   əꜜ.lə˧   kʰloŋ˥dəꜜ   ve˧
      3s   tall   than   1s
      PRO   ADJ   COMP   PRO
      'He is taller than me.'

(219) məꜜhoᵘʔꜜɲəŋꜜ   kuꜜ   kʰloŋ˥dəꜜ   məꜜkwa˧ɲəŋꜜ
      yesterday   hot   than   today
      N   ADJ   COMP   N
      'Yesterday is hotter than today.'

(220) aiʔ˥   duꜜ   kʰloŋ˥dəꜜ   kʰu˧
      Ai   big   than   Khu
      N.PROP   ADJ   COMP   N.PROP
      'Ai is older than Khu.'

Examples (218), (219) and (220) express comparative sentences. In these examples, the first nouns are compared to the second nouns and they are connected by the comparative marker *kʰloŋ˥dəꜜ*.

In a superlative sentence, a prepositional phrase can occur. The position of the superlative in a sentence in Kayan Lahta is:

[(adpositional phrase) N   ADJ   *kʰloŋ˥* (adpositional phrase*)*] _S

(221) ŋpla˥   əɹ.lə˧   kʰloŋ˥
       3s   tall   than
       PRO   ADJ   COMP
       'He is the tallest.'

(222) ɲa˧   doᵘŋ˥   kuʔ˥   ŋpla˥   əɹ.lə˧   kʰloŋ˥
       1s   village   in   3s   tall   than
       POSS   N   LOCZR   PRO   ADJ   SUP
       'In my village, he is the tallest.'

              Or

      ŋpla˥   lə˧   kʰloŋ˥də˧   ɲa˧   də˧   doᵘŋ˥   kuʔ˥
      3s   tall   than   1s   prep   village   in
      PRO   ADJ   COMP   PRO   PREP   N   LOCZR
      'He is the tallest in my village.'

Examples (221) and (222) express the superlative. In example (222) a prepositional phrase can be seen in a sentence and it can either precede or follow the main clause.

(223) mə˩hoᵘʔ˥ɲəŋ˩   ku˩   kʰloŋ˥də˩   pu˧.ɲəŋ˩
       yesterday   warm   than   every.day
       N   ADJ   COMP   N
       'Yesterday is the warmest.'

Example (223) is marked by the conjunctions *kʰloŋ˥də˩*. In this sentence, 'yesterday' is compared by 'everyday'. Syntactically, it is a comparative sentence. But semantically, it can be both comparative and superlative sentence.

6.7 Causative

Causatives are formed by using the causative verb *mo˧* in Kayan Lahta. The verb *mo˧* semantically means 'to do' or 'to make' something. In the following examples it is used as a causative verb to form a causative. In a causative sentence, the causative verb normally precedes the main verb.

See the following examples.

(224) plaˉˉbəꜜtaꜜ   moˉ   pʰaʔ˥ pleⁱŋˉ maˉ
      child   *do*   *break* *bottle* *clf*
      N   V   V   N   CLF
      'The child broke the bottle.'

(225) moˉ   ʃəˉ   ʃaʔ˥
      make *die*   *chicken*
      V   V   N
      'Kill the chicken.'

In examples (224) and (225) the causatives are formed by using the causative verb. It precedes the verb *pʰaʔ˥ 'break'* in example (224) and *ʃəˉ 'die'* in example (225).

(226) veˉ   moˉ   kʰuˉ   vaŋ˥ baꜜ   aiʔ˥
      1s   *do*   *Khu*   *hit*   *effect* *Ai*
      PRO   V   N.PROP   V   V   N.PROP
      'I make Khu to hit Ai.'

In (226), '*kʰuˉ*' is the object of the first clause *veˉ moˉ kʰuˉ* 'I make Khu' and he also functions as the subject of the second clause *kʰuˉ vaŋ˥ baꜜ aiʔ˥* 'Khu hit Ai.'

6.8 Reciprocal

Reciprocals are formed by using *əꜜplaˉ dəꜜ əꜜplaꜜ 'one another'* and *loꜜ 'each other'* in Kayan Lahta. Semantically, *loꜜ* means 'together'. In the following examples it is used as a reciprocal meaning 'each other'. In a sentence, the *loꜜ 'each other'* and *əꜜplaˉ dəꜜ əꜜplaꜜ 'one another'* appear in the object position.

The following examples express the reciprocal.

(227) ɲaˉpuˉ   sʰaŋ˥pʰuꜜve˥   əꜜ.plaˉ   dəꜜ   əꜜ.plaꜜ
      1pl   *love*   *one.person*   *and*   *one.person*
      PRO   V   RECPL   CONJ RECPL
      'We love one another.'

(228) aiʔ˥ dəꜜ   kʰuꜜ   sʰaŋ˥pʰuꜜve˥   əꜜplaˉ   dəꜜ   əꜜplaꜜ
      Ai   *and*   *Khu*   *love*   *one.person and*   *one.person*
      N.PROP CONJ N.PROP V   RECPL   CONJ RECPL
      'Ai and Khu love one another.'

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(229) maŋˌkɔ˧ kaˌjaŋʔ˥ ləˌtʰaˌ dəˌ bəˌluˌ məˌteⁱŋ˥ loˌ
     then   Kayan   Lahta   and   PaO   fight   each.other

     CONJ   N.PROP   N.PROP   CONJ N.PROP V   RECPL

     'Then Kayan Lahta and PaO fight each other.'

6.9 Reflexive

Reflexives are formed differently according to the subjects in a sentence. See the following examples.

(230) ve˧ vaŋ˥ baˌ ve˧.naŋ˧
     2s   hit   effect yourself

     PRO   V   V   REFLX

     'You hit yourself.'

(231) ŋplaˀ˥ vaŋ˥ baˌ ŋplaˀ˥.naŋ˧
     3s   hit   effect himself

     PRO   V   V   REFLX

     'He hit himself.'

        Or

     ŋplaˀ˥ vaŋ˥ baˌ əˌ.naŋ˧
     3s   hit   effect himself

     PRO   V   V   REFLX

     'He hit himself.'

(232) khu˧ dəˌ ai?˥ vaŋ˥ baˌ naŋ˧
     Khu   and   Ai   hit   effect themself

     N.PROP   CONJ N.PROP V   V   REFLX

     'Khu and Ai hit themself.'

(233) ɲa˧pu˧ vaŋ˥ baˌ ɲa˧pu˧.naŋ˧
     1pl   hit   effect ourselves

     PRO   V   V   REFLX

     'We hit ourselves.'

The different forms of the reflexive are summarized in Table 22.

Table 22 Reflexives in Kayan Lahta

Subject	Reflexive
Proper Noun	*naŋ˧*
ɲa˧ '1s'	*ɲa˧naŋ˧*
ve˧ '2s'	*ve˧ naŋ˧*
ɲa˧pu˧ '1pl'	*ɲa˧pu˧ naŋ˧*

6.10 Complex clause types

Sentences are made up of at least one clause in Kayan Lahta. In Kayan Lahta, when a single clause is uttered as a complete thought with sentence intonation, it is a simple sentence. A simple sentence can also be marked by adding final particle at the end of the clause. However, typically no final particle occurs in daily speech in Kayan Lahta. Adding a final particle seems more polite and more formal.

The simple sentence structure is illustrated in (234).

[CLAUSE   (qa˩)]

(234)	*mə˩hoᵘʔɲəŋ˩*	*ɲa˧*	*lɛ˧*	*sa˧kʰoŋ˧*	*qa˩*
	yesterday	*1s*	*go*	*rice.field*	*s.f*
	N	PRO	V	N	PRT
	'Yesterday I went to the rice field.'				

The final particle in example (234) is optional and the meaning of the sentence is stays the same.

6.10.1 Coordinate clauses

One way of forming complex clauses is through coordination. There are two coordinate conjunctions, *'də˩'* and *'kɔ˧'* in Kayah Lahta. They can link the two clauses in a sentence. The two clauses are independent in that they could stand alone to form a sentence.

[Clause *də˩/kɔ˦* Clause]

(235)

ho"ŋ˥	*tʰaŋ˩*	*sʰaʔ˥*	*pə˩mo˦*	*də˩*	*pə˩mo˦*	*pla˩*	*jə˥*	*vaŋ˩*
call	decend	only	woman	and	woman	clf	not	clean
V	V	ADV	N	CONJ	N	CLF	NEG	V

'Call one of the women who is not clean.' (who is not appropriate to be sacrificed.)

(236)

vaŋ˥	*ta˩pi˦*	*ba˩*	*də˩*	*jə˥*	*ba˩*	*jo˩*
hit	fly	clf	and	not	can	s.f
V	N	CLF	CONJ	NEG	V	PRT

'(The bear tried to) hit the fly but (he) could not.'

(237)

ve˦	*o˩*	*sʰo˩*	*kʰɯ˩*	*kɔ˦*	*pjaᵒŋ˦*	*te'ŋ˦*	*nəte'ŋ*
2s	live	mountain	on	and.then	move	come	Natei
PRO	V	N	LOCZR	CONJ	V	V	N.PROP

'He lived in a mountain and then (he) moved to the village Natei.'

In (235) and (236), the two clauses are linked by the conjunction *də˩*. The use of the conjunction '*də˩*' suggests that the two events happened at the same time. It can be translated as 'and' or 'but' depending on the context. In example (237) the conjunction '*kɔ˦*' is used to link the two clauses in a sentence. The use of the conjunction '*kɔ˦*' suggests that the first event *ve˦ o˩ sʰo˩ kʰɯ˩* 'I lived in a mountain' happened first and then it was followed by the second event *pjaᵒŋ˦ te'ŋ˦ nəte'ŋ* 'move to the Natei' happened. They did not happen at the same time.

In example (238) the agent is omitted. According to the context, the agent is 'the bear'. The agent of the first and the second clause is the same in this example.

6.10.2 Relative clauses

Complex clauses are also created when a relative clause is used to modify a noun phrase inside the main clause. In Kayan Lahta, relative clauses are marked by the relativizer '*də˦*' or unmarked and the clause directly follows the noun it modifies. Relative clauses are underlined in the following discussion

Example (238) relativizer is omitted and the relative clause *o˩ kə˩laŋ˩ kuʔ˥* 'exist inside the plate' directly follows the noun.

(238) plu˧ pla˩ aŋ˩ θaŋ˩-θa˩ o˩ kə˩laŋ˩ ku˦ʔ˥
child clf eat fruit exist plate in
N CLF V N V N LCZR
'The child ate the fruit which is on the plate.'

In (239) and (240), the relativizer *də˧* is used to mark a relative clause that modifies a noun *'pla˧bə˩ta˩'* 'child' inside the clause.

(239) hoᵘŋ˥ pla˧bə˩ta˩ də˧ u˥ ʃə˥ʔ˥
call child rel drink water
V N REL V N
'Call the child who drunk water.'

(240) ʃə˥ʔ˥ baŋ˧ pla˧bə˩ta˩ də˧ mo˧ ŋka˧
water cup child rel do destroy
POSS N N REL V V
'the cup that the child destroyed.'

In example (241) a relative clause modifies the noun which is in the subject position. In this example, the relativizer *də˧* follows the noun that the relative clause modifies. The first *pla˩* is used as a head noun and the second *pla˩* is used as a classifier. In this clause, the relative clause appears between the noun and the classifier.

(241) pla˩ də˧ aŋ˩ jɛŋ˥ pla˩ sʰaŋ˥ʔ˥ lə˧ ta˩pi˧ ba˩ jə˧ lɛ˧
man rel eat rice-cooked clf look see fly clf fly down
N REL V N CLF V V N CLF V V
'The man who was eating rice saw the fly fly down.'

The relativizer can be omitted as in example (242).

(242) pla˩ aŋ˩ jɛŋ˥ pla˩ sʰaŋ˥ʔ˥ lə˧ ta˩pi˧ ba˩ jə˧ lɛ˧
man eat rice-cooked clf look see fly clf fly down
N V N CLF V V N CLF V V
'The man who was eating rice saw the fly fly down.'

6.10.3 Adverbial clauses

Adverbial clauses are classified based on their syntactic structure and the semantic relationship between the dependent clause and the main clause. Structurally an adverbial clause modifies another (main) clause and is introduced by a subordinate conjunction or preposition and often ended by another dependent clause final subordinator. (Manson, 2010: 396)

In Kayan Lahta subordinate conjunctions are always sentence final but occasionally may appear sentence initial also.

Subordinators are underlined in the following discussion and square brackets surround the adverbial clause.

6.10.3.1 Temporal adverbial clauses

In Kayan Lahta, temporal adverbial clauses are included in the main clauses and they usually appear at the beginning of main clause. When the temporal adverbial clauses come first in a sentence, *sɨ˥kʰoᵘ˦* *'when' is* the subordinate conjunction that is used. Look at examples (243a) and (244a). If the temporal adverbial clause comes at the end of the sentence, the subordinate conjunction is '*ba˦....... sɨ˥kʰoᵘ˦*'. Look at examples (243b) and (244b).

The two positions of the temporal clauses can be:

[Temporal Clause   Main Clause] ₛ

[...............*sɨ˥kʰoᵘ˦*+ Main Clause] ₛ

Or

[Main Clause   Temporal Clause] ₛ

[Main Clause   *ba˦.........sɨ˥kʰoᵘ˦*] ₛ

(243)	a.[aŋ˩	lo˩	wi˩	<u>*sɨ˥kʰoᵘ˦]*</u>	ta˩pi˦	ba˩	jə˦	laŋ˩
	eat	together	delicious	when	fly	clf	fly	descend
	V	ADV	ADJ	TIME	N	CLF	V	V

'When eating deliciously, the fly descended.'

b.

ta˩pi˧	ba˩	jə˧ laŋ˩	[ba˧	aŋ˩	lo˩	wi˩	si˧kʰoᵘ˧]
fly	*clf*	*fly descend*	*prep*	*eat*	*together*	*delicious*	*when*
N	CLF	V V	PREP	V	ADV	ADJ	TIME

'The fly descended when eating deliciously.'

(244) a.

[ka˩jaŋʔ˥	lwaŋ˩	ɲɨ˧	te'ŋ˥	ba˩	kʰa˧]	jə˥ pʰi˩	aŋ˩bə˩u˩
Kayan	*go*	*get*	*porcupine*	*clf*	*when*	*not give*	*eat PaO*
N.PROP	V	V	N	CLF	TIME	NEG V	V N.PROP

'When Kayan get a porcupine, they do not give PaO to eat.'

b.

ka˩jaŋʔ˥	jə˥ pʰi˩	aŋ˩bə˩u˩	[ba˧	lwaŋ˩	ɲɨ˧ te'ŋ˥	ba˩	kʰa˧]
Kayan	*not give*	*eat PaO*	*time*	*go*	*get porcupine*	*clf*	*when*
N.PROP	NEG V	V N.PROP	PREP	V	V N	CLF	TIME

'Kayan do not give PaO, when get a porcupine.'

In the two examples above, two positions of the temporal adverbial clauses can be seen. Firstly, the temporal adverbial clauses precede the main clauses and the subordinate conjunctions *si˧kʰoᵘ˧* or *kʰa˧* 'when' occur at the end of the temporal clause in a sentence. Secondly, the temporal adverbial clauses follow the main clause and the subordinate conjunctions and *ba˧* 'when' occurs at the beginning of the temporal clauses and *si˧kʰoᵘ˧* or *kʰa˧* 'when' at the end of the sentence.

6.10.3.2 Reason clauses

In Kayan Lahta, *kɔ˧* 'so' and *ma˩ra˧mɛ˩* 'because' are the conjunctions that are used in a reason clause. *kɔ˧* 'so' has more than one meaning. In the following examples it gives a reason. In use, the reason clause precedes the result clause and the two clauses are connected by *kɔ˧* 'so' or *ma˩ra˧mɛ˩* 'because'.

(245)

pla˩	pla˧bə˩ta˩	jə˥	pjɛŋ˥	[kɔ˧	pjaᵒŋ˥	te'ŋ˧	nəte'ŋ]
clf	*child*	*not*	*feel-well*	*so*	*move*	*come*	*Natei*
CLF	N	NEG	V	RESN	V	V	N.PROP

'The children are not feeling well, so (they) move to Natei.'

(246)

ai?˥	θə˩vi˩	[kɔ˧	ə˩	aŋ˧tɔŋ˧	ta˧ɲəiŋ˧]
Ai	*hungry*	*so*	*3s*	*hunt*	*animal*
N.PROP	V	RESN	PRO	V	N

'Ai is hungry so he goes hunting.'

In example (249) the coordinator *ma˩ra˧mɛ˩* is used to connect the two clauses.

(247) *ɲa˧*   *jə˥*   *lɛ˧*   *sa˧kʰoŋ˧*   *[ma˩ra˧mɛ˩*   *kaŋ˩ʃwe˧]*

     1s   *not*   *go*   *rice.field*   *because*   *rain*

     PRO   NEG   V   N   RESN   V

     'I do not go to the rice field because it rain.'

6.10.3.3 Cause-effect clauses

In Kayan Lahta, the same marker *kɔ˧* is used for reason clauses and result clause. So syntactically, they cannot be distinguished. The two clauses can be distinguished only by their meaning.

The result clauses are coded by *kɔ˧* *'so'*. In the sentence, the result clauses follow the main clause and the two clauses are connected by *kɔ˧* *'so'*.

(248) *moŋ˧*   *aŋ˩*   *maŋ˧lo˥*   *[kɔ˧*   *pla˩*   *tə˩mo˩]*

     spirit   *eat*   *wrong*   *so*   *person*   *die*

     N   V   ADJ   CAUSE   N   V

     'The Spirit eats imappropriately so the people die.
     (Lit. The Spirit eat (something) wrong so people die.'

(249) *ve˧*   *ɲə˥*   *da˩*   *qa˩*   *tja˩*   *jəŋ˩*   *do˭ŋ˧*   *[kɔ˧*   *ɲə˥*   *o˩]*

     2s   *sleep*   *can*   *s.f*   *owner*   *house*   *say*   *so*   *sleep*   *exist*

     PRO   V   V   PRT   N   N   V   CAUSE   V   V

     'You can sleep, says the house owner so (he) sleep.'

(250) *ɲa˧*   *jə˥*   *aŋ˩*   *jɛŋ˥*   *[kɔ˧*   *ɲa˧*   *θə˩vi˩]*

     1s   *not*   *eat*   *rice-cooked*   *so*   *1s*   *hungry*

     PRO   NEG   V   N   CAUSE   PRO   V

     'I do not eat rice, so I am hungry.'

In the above three examples, the coordinator *kɔ˧* *'so'* is used. The cause clauses occur at the beginning of the sentences and they are followed by the main clauses.

6.10.3.4 Conditional clauses

Conditional clauses are marked by the subordinate conjunction *mɛ˩* *'if'*. Conditional clauses describe some hypothetical situation and the consequences of the situation. In a sentence in Kayan Latha, the first part of the sentence is the condition clause

and it describes the hypothetical situation. The second part of the sentence is the clause that describes the consequence of the condition clause.

The following are the examples of conditional clauses.

(251) [ve˧ taŋ˩ka˥ʔ o˩ mɛ˩]] ve˧ kə˩ mo˧ sə˩nɛ˩
2s money exist if 2s will do what
PRO N V SUB.CONJ PRO V V Q
'If you have money, what will you do?'

(252) [ɲa˧ jə˥ sʰaŋ˥ʔ lə˧ məiŋ˧ mɛ˩]] ɲa˧ kə˩ jə˥ aŋ˩jɛŋ˥
1s not look see mother if 1s will not eat rice
PRO NEG V V N SUB.CONJ PRO V NEG V N
'If I do not see mother, I will not eat.'

(253) [ai˥ʔ lɛ˧ naŋ˥tɯ˩ mɛ˩]] ə˩ kə˩ lwaŋ˩ ta˧ɲəiŋ˧
Ai go forest if 3s will go hunting
N.PROP V N SUB-CONJ PRO V V N
'If Ai go to the forest, he will go for hunting.'

(254) [mə˩kwa˧ŋəŋ˩ kaŋ˩ʃwe˧ mɛ˩]] ɲa˧ kə˩ lɛ˧ sa˥kʰoŋ˧
today rain if 1s will go rice.field
N V SUB-CONJ PRO V V N
'If it rains today, I will go to the rice field.'

6.11 Serial verb constructions

In this section, the different kinds of serial verb constructions which include action with purpose, action (cause)-result, motion with goal, motion with direction, action with result, action with completion and action with negative result are discussed.

In Kayan Lahta, two verbs or more which are not lexically related are combined in a serial verb construction. They are very frequent in this language. However, some verbs series are compound and not serial verbs.

In example (255), the two verbs, *sʰaŋ˥ʔ* 'look' and *lə˧* 'see' co-occur. However, the meaning of the combined verbs is not compositional. The two verbs are combined to form one meaning 'see'. This is a coordinate compound and not a compositional

serial verb construction. The meaning of serial verbs is more compositional than with compound verbs.

(255) bəꜜɯꜜ   sʰaŋʔ˥ ləˉ   te^iŋ˥   baꜜ   ʃwaŋʔ˥
      PaO   look see   porcupine clf   feather
      N.PROP V   V   N   CLF   N
      'Pa.O sees the porcupine's feather.'

In this section, some types of serial verb constructions will be examined. In this paper, serial verb constructions are treated as a variety of distinct verb pairs that are defined by the semantic relationship between the verbs.

6.11.1 Action with purpose (different agent)

In this serial verb construction, the first verb shows the action of the agent and the second verb express the purpose of the action in each sentence.

(256) bəꜜ.ɯꜜ   pʰiꜜ   aŋꜜ   kajaŋʔ˥   sʰaŋ˥   jaꜜ
      PaO   give   eat   Kayan   elephant   meat
      N.PROP   V   V   N.PROP   N   N
      'Pa.O give Kayan elephant meat to eat.'

In example (257), there are two participants: the agent and the recipient. In this sentence, the action verb *pʰiꜜ* 'give' precedes the verb *aŋꜜ* 'eat' which express the purpose of the first action. The purpose of Pa.O for giving the meat to Kayan is to eat.

(257) dəꜜ   aŋꜜ   jɛŋ˥
      cook   eat   rice-cooked
      V   V   N
      'Cook rice to eat.'

(258) maꜜ   aŋꜜ   kəꜜmwaŋꜜ
      make   eat   snack
      V   V   N
      'Make snack to eat.'

In the above two examples, the agents are omitted and there are no recipients or patients. The verbs *aŋꜜ* 'eat' is followed by the action verbs, *dəꜜ* 'cook' and *maꜜ* 'make'. The meaning of both sentences is that the implied agents make something with the purpose of eating.

6.11.2 Action (cause) - result

The verb *mo˩* 'make' expresses the action which is caused to happen. It is followed by the verb which expresses the result of the action. Causative verbs were discussed in section 6.6.

(259)   ka˩   pla˧bə˩ta˩   mo˧   pʰaʔ˥   pleⁱŋ˧   ma˧
        call   child   make   break   bottle   clf
        V   N   V   V   N   CLF
        'Call the child who broke the bottle.'

(260)   ɲa˧   mo˩   aŋ˩ja˧   va˩
        1s   make   split   bamboo
        PRO   V   V   N
        'I split the bamboo.'

In examples (259) and (260), the causative verb *mo˩* 'make' is followed by the result verb *pʰaʔ˥* 'break' and *aŋ˩ja˧'split'*.

6.11.3 Motion with arbitrary goal

In this type of serial verb construction, the two action verbs co-occur to express motion that has goal. They express simultaneous or immediately consecutive action. All the verbs share the same agent as can be seen in the following examples. In all examples below, the goal given is arbitrarily connected to the motion.

(261)   ve˧   lɛ˧   mo˧   sə˩nɛ˩
        2s   go   do   what
        PRO   V   V   Q
        'What are you going to do?'

(262)   tʰaŋʔ˥   də ʔ˥   lɛ˧   eⁱŋ˧   pla˩
        bear   clf   go   bite   human
        N   CLF   V   V   N
        'The bear go bite the man.'

(263)   plu˧   pla˩   lo˧   vaŋ˥   ta˩pi˧   ba˩
        child   clf   follow   hit   fly   clf
        N   CLF   V   V   N   CLF
        'The child follow hit the fly.'

6.11.4 Motion with direction

In this type of serial verb construction, the two verbs are combined to express motion with direction. The first verb expresses the motion of the agent and the second verb denotes the direction of the action.

(264) ta˩pi˦ ba˩ jə˦ laŋ˩
fly clf fly descend
N CLF V V
'The fly came down.'

(265) pja°ŋ˦ teⁱŋ˦ do̞ʰŋ˥ Tju
move come village Tju
V V N N.PROP
'(They) move to the Tju village.'

(266) mə˩kaŋ˩ kə˩ho̞ʰŋ˥ tʰaŋ˩ sʰaʔ˥ pə˩mo˦
spirit call ascend only woman
N V V PRT N
'The spirit calls only the women.'

6.11.5 Action with result

In this "action with result" serial verb construction, the two verbs are combined to each other to show an action that has the result. The first verb expresses the action of the agent and the second verb denotes the result in this construction. See the examples below:

(267) ka˩jaŋʔ˥ lwaŋ˩ ɲi˦ teⁱŋ˥ ba˩
Kayan hunt get porcupine clf
N.PROP V V N CLF
'Kayan hunted (and) get a porcupine.'

In example (267) the first verb, *lwaŋ˩* 'hunt' shows the action of the agent, 'Kayan' and has the result that the Kayan get a porcupine.

This serial verb construction can be used in a question form as can be seen in the following example.

(268) ve˦ ɛ˦ aŋ˩ mjəŋ˥tʰə˦
2s quest eat finish
PRO Q V V
'Have you finished eating?'

6.11.6 Action with completion

The verb *ba˩* is combined with the action verb to express that an action is complete. In this serial verb construction, the action verb is followed by the verb *ba˩* 'touch' which indicates that the action is completed. Events modified by *ba˩* must be of short duration. When *ba˩* is used with long duration, events denote the experiential past.

(269) *pʰa˦*   *vaŋ˥*   *ba˩*   *ta˩pi˦*   *ba˩*
      father   hit   touch fly   clf
      N   V   V   N   CLF
      'The father hits the fly.'

(270) *plu˦*   *pla˩*   *eⁱŋ˦*   *ba˩*   *sa˩noᵘ˥*   *ma˦*
      child   clf   bite   touch   thumb   clf
      N   CLF   V   V   N   CLF
      'The child bites his thumb.'

(271) *ŋpla˥*   *vaŋ˥*   *ba˩*   *ŋpla˥naŋ˦*
      3s   hit   touch   himself
      PRO   V   V   REFLX
      'He hits himself.'

(272) is the example that *ba˩* is used with long duration event that denotes the experimental past

(272) *mə˩hoᵘʔ˥*   *neⁱŋ*   *ɲa˦*   *lɛ˦*   *ba˩*   *sə˩tʰoŋ˩*
      yesterday   year   1s   go   experience   Tha-Hton
      N   N   PRO   V   V   N.PROP
      'Last year, I had an experience going to Tha Hton.'

6.11.7 Action with negative result

The verb *ka*ⁱ˦ literally means 'destroy'. In this kind of serial verb construction, the verb *ka*ⁱ follows the action verbs to show that the action results in a negative outcome. In each sentence, it has intention. The examples below show actions with a negative purpose.

(273) *pʰa˦*   *vaŋ˥*   *ka*ⁱ˦   *ta˩pi˦*   *ba˩*
      father   hit   action   fly   clf
      N   V   V   N   CLF
      'The father hits the fly.'

(274)	ʃwi˩	də ʔ˥	eⁱŋ˧	ka⁺ⁱ˧	plu˧	pla˩	kʰaŋ˩boᵘŋ˩
	dog	clf	bite	action	child	clf	leg
	N	CLF	V	V	N	CLF	N

'The dog bites the child's leg.'

(275)	tʰɯ˩	ba˩	sə˩jə˧	ma˧	ka⁺ⁱ˧
	bird	clf	fly	disappear	action
	N	CLF	V	V	V

'The bird fly disappear.'

6.12 Conclusion

In this chapter, single clause types were discussed. In the clause types, declarative, content questions and imperative were included. Interrogative and polar questions were discussed under content questions, aspect, ability, negation, comparative and superlative, causative, reciprocal and reflexive were also presented. Brief discussions of complex sentence types which contain coordinate, relative and adverbial clauses were included in this chapter. Finally, several serial verb constructions were presented.

Chapter 7
Conclusion

7.1 Introduction

This chapter is the conclusion of the thesis and it summarizes each chapter that has presented in previous. Suggestions for the further study on the Kayan Lahta are included in this chapter.

7.2 Summary

Chapter 1 provided information about the thesis and gave a briefly summer of each chapter. It introduced the Lahta people, the language that they are using, their education, religion, and beliefs. It also provided information about where they live, how they dress, what they do for their living and how many people there are. Finally the limitations, scope, and benefit of the research were discussed.

Chapter two described Lahta phonology. The consonant and vowel inventory, the tones and the syllable structure of the language were discussed. The consonant section was divided into plosives, nasals, fricatives, and approximants. In the vowel section monophthongs and diphthongs were covered. Major syllable structure and minor syllable structures were discussed under the syllable structure. Finally, the distribution of phones that include initial consonant-tone distribution, monophthong vowel-tone distribution, nasal rhymes, diphthong vowel-tone distribution and consonant vowel sequences were described.

The phonology analysis concluded that there are 24 consonants and 14 vowels (10 monophthongs and 4 diphthongs) in Kayan Lahta. It is a tonal language and there are 4 tones in Kayan Lahta.

Chapter three started the grammatical analysis of the Kayan Lahta language. This chapter described the word classes of the language. Both major word classes and minor word classes were discussed in this chapter. In the major word classes section, nouns, verbs, adjective and adverb were discussed. Nouns were sub-divided into proper nouns, common nouns and compound nouns. Subordinate compounds, attributed compounds, coordinate compounds and idiomatic compounds were

included under the compound noun section. The minor word classes consisted of pronouns, classifiers, demonstratives, numbers, quantifiers, conjunctions and localizers.

Chapter four described noun phrases, classifier phrases, adpositionals and relative clauses. Under the noun phrase section, head nouns, possessives, adjectives, demonstratives and quantifiers were presented.

In the classifier phrase section, the classifiers were shown to mostly occur with numerals, quantifiers, or with demonstratives. Sometimes, the classifiers directly follow the noun. Adpositional and relative clause modification was also discussed in this chapter.

Chapter five was about the simple clauses of the Lahta. The linear order of elements in the clause was represented in this chapter. Two types of clauses: non-verbal and verbal clauses were presented in this chapter. The copula clause was subdivided into attributive clauses, equative clauses, location clauses, existential clauses, clausal possession and quantification predication. The verbal clause section included intransitive clauses, transitive clauses, motion clauses and ditransitive clauses. Specific forms for encoding agent, patient, location, manner, recipient, instrument and time were presented in this chapter under the section of semantic roles and relationships.

In Chapter six, two clause types: major clause types and complex clause types in the Kayan Lahta were discussed. In the major clause types section, declarative, imperative and content question were presented. Then the question section was sub-divided into interrogative and polar questions. Verbal aspect, ability, negation, comparative and superlative, causative, reciprocals and reflexives were also presented. The complex types discussed included coordinates, relative clauses, adverbial clauses and subordinate clauses. Finally serial verb constructions were presented.

7.3 Further research

As the thesis is the brief grammar description of Kayan Lahta, more research is needed to go deeper. A number of questions need to be answered.

For the phonology chapter, it is necessary to learn more about the tones as the data collection was not focus on the tones. Breathy phonation is not considered in this thesis. More data is required to know whether the Kayan Lahta language has a

breathy phonation or not. Some words like 'θiꜜ', 'jaꜛ' are probably loan words from Burmese. They need to be investigated too.

As Kenneth Neil Manson states that 'A grammar of a language language is never finished,' Kayan Lahta language needs to be studied further. Especially, verbal particles such as modals and aspect markers are needed to be studied more. Unfortunately, the meaning of some particles cannot be described as they occur only one or two times in the data. More data needs to be collected to improve the analysis.

Adpositional phrases are also needed to be studied more. Complex sentences including coordinate, subordinate and relative clauses need to be explained more in detail.

There are three different groups in Kayan. These four different groups speak different dialects, yet except for Kayan Lahta, they are mutual intelligibility. According to a recent survey Lahta has a minimal 25% lexical difference to other Kayan dialects. As Lahta is lexically different from other Kayan, there is a question how the grammar of Lahta is different. To answer that question, it needs to be studied further in comparison with other Kayan grammars.

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SONGS AND STORIES

1 tʰaŋʔ˥ də˩ ʃwi˩ də?˥ plu˧ pla˩ , plu˧ pi˥ pla˩

  bear and dog clf child clf   child small clf

  N CONN N CLF N   CLF N   ADJ CLF

  A bear and a dog, a child, a small child

2 ʃwi˩ də?˥ plu˧ pla˩ pla˧   bə˩ta˩ pla˩ plu˧ pla˩ aŋ˩ jɛŋ˥

  dog clf child clf person child clf child clf eat rice-cooked

  N CLF N CLF N   N CLF N CLF V N

  A dog, a child, a child , child ate rice-cooked.

3 aŋ˩ kə˩mwaŋ˩

  eat snack

  V N

  Ate snack.

4 u˥ θi˩

  drink alcohol

  V   N

  Drank alcohol.

5 aŋ˩ θaŋ˩ θa˩

  eat tree fruit

  V N N

  Ate fruit.

6 pʰuʔ˥ də˩ pʰa˧ naŋ˧ lə˩kwa˧lo˩

  son and father sit together

  N CONN N V ADV

The son and the father sat together.

7 naŋ˦ lə˩kwa˦lo˩ də˩   aŋ˩ lə˩kwa˦lo˩

  sit   together   and   eat   together

  V   ADV   CONN V   ADV

Sitting together and eating together.

8 ɲa˩pu˦ aŋ˩ lə˩kwa˦lo˩ mɛ˩ wi˩

  we(1p) eat together   is   delicious

  PRO   V   ADV   V   ADJ

Eating together was delicious.

9 plu˦ pla˩ aŋ˩ θaŋ˩ θa˩   kə˩laŋ˩ ku?˥

  child clf   eat tree   fruit plate   inside

  N   CLF V   N   N   N   PREP

The child ate fruit in the plate

10 tʰaŋ˩ jaŋ˩ta?˥ boŋ˦

   burn candle   clf

   V   N   CLF

Burned the candle.

11 u˥   θi˩

   drink alcohol

   V   N

Drank alcohol.

12 aŋ˩ jɛŋ˥

   eat rice-cooked

   V   N

Ate rice-cooked..

13 pla˩ aŋ˩ jɛŋ˥

   clf   eat rice-cooked

   CLF V   N

 People ate rice-cooked.

14 pla˩ pla˩ aŋ˩ jɛŋ˥   də˩   u˥   θi˩

   clf   clf   eat rice-cooked and   drink alcohol

   CLF CLF V   N   CONN V   N

 The man ate rice and drank alcohol.

15 pla˩   u˥   ʃəʔ˥

   person drink water

   CLF   V   N

 People drank water.

16 pla˩   aŋ˩ θaŋ˩ θa˩

   person eat tree fruit

   CLF   V   N   N

 People ate fruit.

17 bə˩lɛ˦ ma˦

   bottle clf

   N   CLF

 A bottle

18 ta˩pi˦ ba˩ jə˦ lɛ˦

   fly   clf   fly go

   N   CLF V V

 A fly came.

19 ə˩ məiŋ˦ dəʔ˥ o˩   lə˩kwa˦lo˩

    mother clf   exist together

     N   CLF V   ADV

 His mother was together (with him).

20 tʰaŋʔ˥ də˥ lɛ˧ ʔeⁱŋ˧ pla˩

  bear   clf go bite clf

  N   CLF V V   CLF

  The bear went bit a person.

21 aŋ˧   m̥jaŋ˥ ba˩

  open mouth clf

  V   N   CLF

  Opened his mouth.

22 plu˧ pla˩ ʃo˩   sə˩ɲwɛ˩ vaŋ˥ kə˧lo˧

  child clf   take thing   hit   will

  N   CLF V   N   V   V

  The child took thing to hit.

23 plu˧ pla˩ lo˧   vaŋ˥ ta˩pi˧ ba˩

  child clf   follow hit   fly   clf

  N   CLF V   V   N   CLF

  The child followed hit the fly.

24 aŋ˩ lo˩   jɛŋ˥

  eat together rice-cooked

  V   ADV   N

  (They) ate rice-cooked together.

25 u˥   lo˩   θi˩

  drink together alcohol

  V   ADV   N

  (They)drank alcohol together.

26 ʔeⁱŋ˧ ba˩   sa˩noᵘ˧ ma˧

  bite effect thumb clf

  V   V   N   CLF

  (He) bit his thumb.

123

27 məiŋ˦ də?˥ ŋoŋ˩ma˦

  mother clf   angry

  N   CLF V

  The mother got angry.

28 məiŋ˦ də?˥ vaŋ˥ ta˩pi˦ ba˩

  mother clf hit   fly   clf

  N   CLF V   N   CLF

  The mother hit the fly.

29 meⁱŋ˩ pʰa˩ bə˩

  fire   clf   burn

  N   CLF V

  The fire bruned.

30 ba˩laŋ˩ ŋka˦   lu˦

  thing   destroy all

  N   ADV   QUNT

  All things were destroyed.

31 pʰu?˥ laŋ˩leⁱŋ˩ ço˦sa?˥

  son   become scare

  N   V   ADV

  The son(the child) was scare.

32 ŋka˦   lu˦   ʃə?˥ jɛŋ˥

  destroy all   water rice-cooked

  ADV   QUNT N   N

  Water rice-cooked were destroyed

33 məiŋ˦ də?˥ ɛ˥ma˦

  mother clf   angry

  N   CLF ADV

  The mother got angry.

34 ta˩pi˦ ba˩ jə˦ ma˦ hə˦

  fly   clf fly dissapear gone

  N   CLF V V   V

  The fly flew dissapear.

35 vaŋ˥

   hit

   V

  Hit

36 pɔ˦ ba˩ ə˩ pʰuʔ˥ pla˩

   hit clf one son   clf

   V   CLF PRO N   CLF

   He hit his child (the child was hit by his father).

37 ŋka˦ lu˦ ta˩ja˩

   destroy all   thing

   ADV   QUNT N

   All things were destroyed

38 vaŋ˥ kaⁱ˦

   hit

   V

   (The father) hit.

39 pʰa˦ la˩ vaŋ˥ kaⁱ˦ ta˩pi˦ ba˩

   father under hit   fly   clf

   N   PREP V   N   CLF

   The father hit the fly.

40 pʰuʔ˥ la˦ ɛ˥ma˦

   son   descend angry

   N   V   ADV

   The son got angry.

41 ʃwi˩ də ʔˀ lɛ˧ ʔeⁱŋ˧ kaⁱ˧ plu˧ pla˩ kʰaŋ˩boᵘŋ˩

  dog   clf   go bite   child clf leg

  N   CLF V V   N   CLF N

  The dog went bit the child's leg.

42 pʰuʔˀ də ʔˀ ɛˀma˧

  son   clf   angry

  N   CLF ADV

  The son got angry.

43 aŋ˩ lu˧   hə˧ θaŋ˩ θa˩

  eat all   gone tree fruit

  V   QUNT V   N   N

  (They) ate all fruit.

44 ta˩piˀ˧ ba˩ laŋ˩   bə˩ də˧   pla˧bə˩ta˩ sə˩ɲoŋ˩

  fly   clf   down rest on   child   head

  N   CLF V   V   PREP N   N

  The fly rested down on the child's head.

45 məɨŋ˧   pla˩ u˧   θi˩

  mother clf   drink alcohol

  N   CLF V   N

  The mother drank alcohol.

46 ə˩   pʰa˧   pla˩ vaŋ˧ ta˩piˀ˧ ba˩

  one father clf hit   fly   clf

  PRO N   CLF V   N   CLF

  The father hit the fly.

47 laŋ˩   bə˩ ba˧   pʰuʔˀ pla˩ sə˩ɲoŋ˩

  down rest at   son   clf head

  V   V   PREP N   CLF N

  Rested on the son's head.

48 pʰuʔ˥ pla˩ ŋəiŋ˦

  son   clf   cry

  N   CLF V

 The son cried.

49 ʃwi˩ də ʔ˥ də˩   lɛ˦ lwaŋ˩ ka ͥ˦ pla˩ pla˦   bə˩ta˩ pla˩

  dog clf and   go go   clf   person child clf

  N   CLF CONN V V   CLF N   N   CLF

 The dog went run after the child.

50 pʰuʔ˥ pla˩ vaŋ˥ ka ͥ˦

  son   clf   hit

  N   CLF V

 The son hit (the fly)

51 sə˩jə˦ ma˦   ka ͥ˦

  fly   dissapear

  V   V

 (The fly) fly dissapeared.

52 ta˩pi˦ ba˩ laŋ˩   bə˩ ʃwi˩ də ʔ˥

  fly   clf   down rest dog clf

  N   CLF V   V   N   CLF

 The fly rested down on the dog.

53 plu˦ pla˩ vaŋ˥ ka ͥ˦

  child clf   hit

  N   CLF V

 The child hit (the fly)

54 ta˩pi˦ ba˩ laŋ˩   bə˩ ka ͥ˦ ʃwi˩ də ʔ˥

  fly   clf   down rest   dog clf

  N   CLF V   V   N   CLF

 The fly flew down rest on the dog.

55 pluˈ pla˩ ʃo˩ma˩ kaⁱˈ kʰoŋ˩ ba˩

  child clf   take   chair clf

   N   CLF V   N   CLF

  The child took the chair.

56 tʰaŋʔˈ dəʔˈ tʰaŋ˩ kaⁱˈ kʰoŋ˩ kʰu˩   də˩   vaŋˈ

  bear   clf   up   chair on   and   hit

   N   CLF V   N   LOCZR CONN V

  The bear climbed on chair and hit.

57 laŋ˩   bə˩ kaⁱˈ θaŋ˩ θa˩

  down rest   tree fruit

   V   V   N   N

  Rested down on the fruit

58 ŋkaˈ   luˈ   haŋ˩

  destroy all   soil

   ADV   QUNT N

  All destroyed on the ground.

59 pluˈ lɛˈ o˩   baˈ   kʰoŋ˩ kʰu˩

  child go exist at   chair on

   N   V   V   PREP N   LOCZR

  The child went and stayed on the chair

60 də˩   ʃo˩ vaŋˈ kɔˈ   sə˩ŋwɛ˩

  and   take hit   then   thing

  CONN V   V   CONN N

  And took (the stick) and hit the things.

61 də˩   jəˈ ɲiˈ

  and   not get

  CONN PRT V

  And (he) could not (hit).

62 plu˧ pla˩ ŋka˧ lu˧

  child clf   destroy all

   N   CLF ADV   QUNT

  The child fell down.

63 laŋ˩ lu˧ haŋ˩

  down all   soil

   V   QUNT N

  All fell down on the ground.

64 də˩ jə˥ aŋ˩ ba˩ jo˩

  and   not eat effect S.F

  CONN PRT V   CLF   PRT

  And they were not able to eat.

10 song (Rec5)

1 ɲə˥ jə˥ da˩ kaŋ˧ mə˩haʔ˥

  sleep not can under part night

  V   PRT V   N   N

  (I) could not sleep tonight.

2 ba˩ sə˩nɛ˩

  happen what

  V   Q

  What happened?

3 mu˩ də˩ laʔ˥ kʰa˧

  sun and   moon shine

  N   CONN N   V

  The sun and the moon shine.

4 lwi˥ tʰaŋ˩ ve˧ sə˩ɲoŋ˩

   think ascend 2s on

   V   V   N   PREP

   (I) thought about you.

5 ɲə˥maŋ˩

   dream

   V

   (I) dreamed (you).

6 ɲə˥maŋ˩ kuʔ˥ lə˧ mɛ˧ ɲa˧ də˩   ve˧

   dream   inside see is   1s   and   2s

   V   PREP V   V   PRO CONN N

   In my dream, I saw you and me.

7 ɲa˧ də˩   ve˧ jə˥ sʰaŋʔ˥ lə˧ mɛ˧ da˩ ba˩sə˩nɛ˩

   1s   and   2s not look see is can why

   PRO CONN N PRT V   V   V   V   Q

   Why I and you could not see (each other).

8 mu˩ nɛ˧   laʔ˥ kʰa˧ nɛ˧   mə˩ pjaŋ˥ ve˧ ba˩waʔ˥

   sky   and   moon shine and   sun like 2s life

   N   CONN N   V   CONN N   V   N   N

   your life was like the sky, the moon and the sun shine.

9 tə˧   mə˩li˧   mo˧ ta˧mo˧ mo˧ jə˥ θiʔ˥

   from morning do   work   do   not know

   PREP N   V   N   V   PRT V

   In the morning, I worked (but) I didn't know that I was working.

10 lwi˥ tʰaŋ˩ laⁱʔ˥ ve˧ sə˩ɲoŋ˩ ve˧ jwa˥pla˧

   think ascend always 2s on   2s image

   V   V   N   PREP   N   N

   Always thinking about you, your image.

130

11 kʰa˧˩ aŋ˩˨ jɛŋ˥ aŋ˩˨ jɛθ˥ jə˥ θiʔ˥

  when eat rice-cooked eat rice-cooked not know

  CONN V N   V N   PRT V

  When I ate, I didn't know that I was eating.

12 kʰu˩˨ ma˧˦ lɛ˧˦ laⁱʔ˥ θeⁱŋ˧˦ ve˧˦ sə˩˨ɲoŋ˩˨

       clf go always again 2s head

  N   CLF V ADV ADV N N

  My head always went to you again. (I think about you again and again.)

13 mə˩˨li˧˦ lwi˥ jə˥ θiʔ˥

  morning think not know

  N   V   PRT V

  I didn't know when the moring come.

14 mə˩˨haʔ˥ lwi˥ jə˥ θiʔ˥

  night   think not know

  N   V   PRT V

  t know when the night'I didncame.

15 kwaŋ˧˦ke˧˦ lu˧˦ ɲa˧˦ kʰu˩˨ ma˧˦

        all   1s   clf

  ADJ   N

        QUNT PRO   CLF

  Everything was confuse in my head.

2(history) Rec. 35

1 o˩˨ lo˩˨ doᵘŋ˥ pə˩˨paⁱ˩˨

  exist together village Pa Pai

  V   ADV   N   N

  (We) stayed together in (the village name) Pa Pai.

2 moŋ˧ tsu˧

  Nat   time

  N   N

  (It was) the time of (secrificing) Nat.

3 mwə˩   mə˩kaŋ˩ o˩

  spirit   festival   exist

  NPROP N   V

  There was a fastival for the Mwa Nat.

4 mə˩kaŋ˩ kə˩hoᵘŋ˥ tʰaŋ˩   sʰaʔ˥ pə˩mo˧

  festival   call   ascend only woman

  N   V   V   PRT N

  In the festival, (Nat) called only the woman.

5 hoᵘŋ˥ tʰaŋ˩ sʰaʔ˥ pə˩mo˧ də˩   pə˩mo˧ pla˩ jə˥ vaŋ˩

  call   up   only woman and   woman clf   not   clean

  V   V   PRT N   CONN N   CLF PRT ADJ

  (He) call the woman and the woman was not clean. (the lady who is called by Nat

  is not clean)

6 pə˩mo˧ pla˩ jə˥ vaŋ˩ kɔ˧   tʰaŋ˩   aŋ˩ maŋ˧o˥

  woman clf   not   clean then   ascend eat   wrong

  N   CLF PRT ADJ CONN V   V   ADV

  The woman was inappropriate to eat. (Lit: The woman is not clean and he eat

  wrong.)

7 tʰaŋ˩   aŋ˩ maŋ˧o˥ kɔ˧   pla˩ tə˩mo˩

  ascend eat wrong then   clf   die

  V   V   ADV   CONN CLF V

  Ate wrong then people died.

8 pla꜔ qo꜔ta꜔ əꜗ ŋəŋꜗ ʃə꜔ loꜗ

  person many he/she day die together

  N   QUNT PRO   N   V   ADV

  Many people died together withing a day.

9 əꜗ   pu꜔   əꜗ   pu꜔   ʃə꜔ loꜗ   təꜗ ɲəŋ꜔ təꜗ təɨŋ꜔

  he/she many he/she many die together clf two clf three

  PRO   QUNT PRO   QUNT V   ADV   CLF NUM CLF NUM

  Many people died together, two or three (a day).

10 kɔ꜔   oꜗ   loꜗ   jə꜔ daꜗ

  then   exist together not   can

  CONN V   ADV   PRT V

  Then they could not stay together.

11 pjaᵒŋ꜔ teⁱŋ꜔ doⁿŋ꜔ Tju

  move come village Tju

  V   V   N   N

  (They) moved to the village called Tju.

12 pjaᵒŋ꜔ teⁱŋ꜔ Tju kɔ꜔   plaꜗ pla꜔bəꜗtaꜗ jə꜔   pjɛŋ꜔

  move come Tju then   clf   child   not   ``

  V   V   N   CONN CLF N   PRT V

  They moved to the village called Tju then the children did not felling well.

13 plaꜗ pla꜔bəꜗtaꜗ jə꜔   pjɛŋ꜔ kɔ꜔   pjaᵒŋ꜔ teⁱŋ꜔ nəteⁱŋ

  clf   child   not   ``   so   move come Natei

  CLF N   PRT V   CONN V   V   N

  The childen did not felling well so they moved to the village named Natei.

14 ʃaʔ꜔   jə꜔ pjɛŋ꜔

  chicken not ``

  N   PRT V

  The chickens were not good.

15 ʃaʔ˥ jə˧ pjɛŋ˥ mjɛ˥maŋ˩kɔ˧ pjaᵒŋ˦ kʰɔ də˦ doᵘŋ˥ taŋ˩pʰoŋ˩

   chicken not ``   then   move another on   village Tan Pon

   N   PRT V   CONN   V   N   PREP N   N

   The chicken were not good then they moved to another Tan Pon village.

16 doᵘŋ˥ taŋ˩pʰoŋ˩ kɔ˦ o˩ lo˩ da˩ ɲi˦

   village Tan Pon   then   exist together can long

   N   N   CONN   V   ADV   V   ADJ

   They moved to the village cllaed Tan Pon then they could stay together longer.

17 maŋ˩kɔ˦ ə˩ ɱbi˥ lo˩ lo˩kaŋ˩ jə˥ ʔeʔ˥

   then   he/she feed together nat   not able

   CONN   PRO   V   ADV   N   PRT V

   Then they did not able to secrific nat anymore.

18 ɱbi˥ lo˩kaŋ˩ jə˩ ʔeʔ˥ kɔ˦ pjaᵒŋ˦ laŋ˩ doᵘŋ˥ paᵒŋ˦

   feed nat   S.F able then   move down village Pou

   V   N   V   ADJ CONN V   V   N   NPROP

   They did not want to sacrifice nat anymore than they moved down to the village

   named Pau.

19 o˩ lo˩ Buda ba˩sa˩

   have together Buddish religion

   V   ADV   N   N

   They became Buddish together.

20 laŋ˩ o˩ lə˩tʰu˦ doᵘŋ˥ paᵒŋ˦ jə˩

   descend have until now village Pou   S.F

   V   V   ADV   N   NPROP PRT

   They lived in the village called Pou until now.

3 how to weave

1 pə꜔peꜛ neⁱŋ꜔

  cut   leaf

  V   N

  Cut leaf.

2 bluꜛ seⁱŋꜛ mjɛꜛmaŋ꜔ vo꜔   ʃəʔꜛ

  dry dry then   make dry water

  V   V   CONN   V   N

  Dry (the leaves) and then make dry

3 ŋbluꜛ   vaŋꜛ

  take off smooth

  V   ADJ

  Make them smooth.

4 mjɛꜛmaŋ꜔kɔꜛ də꜔   sʰaꜛ

  then   and   sew

  CONN   CONN V

  And then saw (it).

5 sʰaꜛ mjɛꜛmaŋ꜔kɔꜛ ŋa꜔

  sew then   top part

  V   CONN   LOCZR

  Sew then (sew) the top part.

6 ŋa꜔   mjɛꜛmaŋ꜔ ŋda꜔

  top part then   weave

  LOCZR CONN   V

  (Sew) the top part then weave.

7 ŋdaˎ   mjɛˈmaŋˎ bəʔˈ

  weave then
                V

  V   CONN

  Weave then (make the head part to be) round.

8 bəʔˈ tʰaʔˈ

      fold
  V
      V

  (Make the head part to be) round (then) fold up.

9 tʰaʔˈ mjɛˈmaŋˎ saʔˈuˈ

  fold   then   cover

  V   CONN   V

  Fold (it) up then cover.

4 how to make basket

1 pʲaŋˈ təˎmaŋˎ maˈ

  make basket   clf

  V   N   CLF

  Make a basket.

2 ɲaˈ   pʲaŋˈ təˎmaŋˎ maˈ

  1s   make basket   clf

  PRO V   N   CLF

  I make a busket.

3 kuʔˈ   vaˎ

  cut   bamboo.plant

  PREP N

  Cut bamboo.

4 ɲa˧ kuʔ˥ va˩

  1s   cut   bamboo.plant

  PRO PREP N

  I cut the bamboo.

5 kuʔ˥ va˩   də˩ tə˩də̆ŋ˩

  inside bamboo.plant with knife/ blade

  PREP N   PREP N

  Cut the bamboo with knife.

6 çwe˩ də˩   pɨ˩

  pull   and   rope

  V   CONN N

  Pull with rope.

7 aŋ˩ja˧

  split

  V

  split out (to make the bamboo smooth).

8 aŋ˩ja˧ mjɛ˥maŋ˩kɔ˧ ɲtu˧

  split   then   smooth

  V   CONN   V

9 n̩tu˧   mjɛ˥maŋ˩kɔ˧ tʰa^i˥ ɲdi˩ kaŋ˧

  smooth then   weave weave under part

  ADJ   CONN   V   V   N

  Make smooth then weave under part (of the basket).

10 tʰa^i˥   tʰaŋ˩ sa˩na˩

   weave ascend frame

   V   V   N

   Weave up the frame (of the basket).

11 ṇdi˩ də˩ qi˩

  weave and   cane/rattan

  V   CONN N

 Weave with cane/rattan.

12 mjɛ˥maŋ˩kɔ˧ sɨ˧saⁱŋ˧ da˩ hoᵘ˧

  then   carry can

  CONN   V   V

 Then (you) can carry it.

13 sʰaŋ˧sʰa˧ kja˩

  sell   market

  V   N

 Sell in the market.

14 ɲa˧ pʰa˧ sʰaŋ˧sʰa˧ tə˩maŋ˩ ma˧

  1s   father sell   basket   clf

  PRO N   V   N   CLF

 My father sells basket.

15 ve˧ pʲaŋ˧ pʰu˩ tə˩maŋ˩ ma˧

  2s   make beatuiful basket   clf

  PRO V   ADV   N   CLF

He makes the basket nicely.

6 the fly and the bear(Rec15)

1 tʰaŋʔ˥ də˩ ə˩ məɨŋ˧ pla˩ aŋ˩ jɛŋ˥

  bear   and   he/she mother clf   eat rice-cooked

  N   CONN PRO   N   CLF V   N

 A bear and his mother eat rice.

2 ta˩pi˧ ba˩ lɛ˧

  fly   clf   go

  N   CLF V

The fly come.

3 ɛ˥tʰaŋ˩ θa˩

angry heart

ADJ V

(He) get angry.

4 vaŋ˥ ta˩pi˦ ba˩

hit fly clf

V N CLF

Hit the fly.

5 ta˩pi˦ ba˩ ʃwa˥ hə˦

fly clf go away gone

N CLF V V

the fly go away

6 vaŋ˥ ba˩ də˦ ə˩ məɨŋ˦ la˦

hit clf in he/she mother

V CLF PREP PRO N

Hit his wife.

7(father and son) Rec.25

1 la˥ mə˩kə˩sʰaʔ˥ kʰa˦ , ə˩ pʰa˦ də˩ ə˩ pʰuʔ˥ o˩ lo˩ θə˩

time long ago when he/she father and one son exist together clf

ADJ ADV Q PRO N CONN PRO N V ADV CLF

ɲəŋ˦

two

NUM

Long long ago, the father and the son stayed together.

2 pə˩kʰuʔ˥ ɲəŋ˦ pla˩ o˩ lə˩kwa˦lo˩ jəŋ˥ kuʔ˥

  man   two clf exist together   house inside

  N   NUM CLF V   ADV   N   PREP

  The two men were stayed together in a house.

3 ə˩   pʰuʔ˥ pla˩ mɛ˩ bla˦

  one son   clf is   lazy

  PRO N   CLF V   ADJ

  The son was lazy.

4 pʰuʔ˥ pla˩ mɛ˩ mwaⁱ˦ pla˩ bla˦

  son clf is is   clf lazy

  N   CLF V V   CLF ADJ

  The son is a lazy one.

5 sʰaʔ˥ aŋ˩ jɛŋ˥

  only eat rice-cooked

  PRT V   N

  (The son) ate only. (Only know to eat.)

6 lɔ˦kɔ˦ ə˩   pʰa˦ ə˩   pla˩ ja˩ kʰu˩   ma˦

  then   he/she father he/she clf pull on   clf

  CONN PRO   N   PRO   CLF V   LOCZR CLF

  Then, his father pull the head.

7 ba˩   ŋbɨ˩ dɔ˦nɔ˩

  happen feed

  V   V

  It was like that.

8 ə˩ŋwa˦ kɔ˦   ə˩   pʰa˦ pla˩ ɛ˥tʰaŋ˩ θa˩

  later   then   one father clf angry   heart

  ADV   CONN PRO N   CLF ADJ   N

  Then, the father got angry.

9 ɲa˦ əˌ pʰuʔˀ oˌ θəˌ ɲəɲ˦

  1s   he/she son   exist clf   two

  PRO PRO   N   V   CLF NUM

  I had sons.

10 əˌ pʰa˦ plaˌ doᵘŋ˦

   he/she father clf   say

   PRO   N   CLF V

  The father said.

11 kɔ˦ ɲa˦ ŋkwaŋˌ ta˦mo˦ doᵘŋ˦ əˌ doᵘŋ˦

   then 1s   find   work   say   he/she say

   CONN PRO V   N   V   PRO   V

  'Then I find a job' he said.

12 kɔ˦ əˌ pʰuʔˀ plaˌ kɔ˦ sʰaŋ˦sʰa˦ taˌpi˦

   then   he/she son   clf   then   sell   fly

   CONN PRO   N   CLF CONN V   N

  Then the son, sold the fly.

13 ŋsʰa˦ ŋsʰa˦ kɔ˦ məˌ baˌ haʔˀ tʰaŋˌ

   sell   sell   then   sun happen night ascend

   V   V   CONN N   V   N   V

  (He) sold, sold then the night came.

14 kɔ˦ taˌsʰəʔˀ tjaˌ jəŋˌ doᵘŋˀ əˌ kuʔˀ əˌ plaˌ

   then   ask   owner house village one   inside one   clf

   CONN V   N   N   N   PRO PREP PRO CLF

  Then (he) asked one of the woner of the house in a village.

15 ɲa˦ ɲəˌ ɛ˦ daˌ ba˦ jəŋˌ kuʔˀ

   1s   sleep question can at   house inside

   PRO V   Q   V   PREP N   PREP

  'Can I sleep in the house?'

16 ve˧ ɲə˥ da˩ qa˩ tja˩ jəŋ˩ doᵘŋ˧
  2s sleep can S.F owner house say
  N V V PRT N N V
  'You can sleep' the house owner said.

17 kɔ˧ ɲə˥ o˩
  then sleep exist
  CONN V V
  Then sleep.

18 ɲə˥ o˩ ba˧no˩
  sleep exist there
  V V PREP
  Slept there.

19 ve˧ sʰaŋ˧sʰa˧ sə˩nɛ˩ tja˩ jəŋ˩ pla˩ ta˩sʰəʔ˥
  2s sell what owner house clf ask
  N V Q N N CLF V
  'What do you sell' asked the house owner.

20 sʰaŋ˧sʰa˧ ta˩pi˧
  sell fly
  V N
  Sell fly.

21 ve˧ ʃo˩ tʰaŋ˩ ɲa˧ kuʔ˥ jə˥ da˩ jo˩ tja˩ jəŋ˩ doᵘŋ˧
  2s take ascend 1s inside not can S.F owner house say
  N V V PRO PREP PRT V PRT N N V
  'You can not take it inside the house', say the house owner.

22 kɔ˧ ke haŋ˩
  then soil
  CONN N
  (So he) left (the flies) on the ground.

9 history of Lahta and Pa.O

1 ka˩ja˧ŋʔ˥ lə˩tʰa˩ də˩ ba˩u˩ o˩ lə˩kwa˥lo˩ də˧ sə˩tʰo˩ŋ˩

  Kayan   Lahta   and   Pa O exist together   on   Tha Hton

  N   N   CONN N   V   ADV   PREP N

  Kayan Lahta and Pa O lived together in Tha Hton

2 o˩ tʰeⁱ˧ŋ lo˩ məɨ˧ soᵘŋ˩ kʰu˩

  exist area together place mountain on

  V   N   ADV   N   N   LOCZR

  (They) lived together in mountain area.

3 kɔ˧ lwaŋ˩ lo˩ ta˩ɲəɨ˧ŋ

  then   go   together animal

  CONN V   ADV   N

  Then (they) go together for hunting.

4 o˩ ɲə˥ lo˩ soᵘŋ˩ kʰu˩ kɔ˧ lwaŋ˩ta˩ɲəɨ˧ŋ

  exist sleep together mountain on   then   hunting

  V   V   ADV   N   LOCZR CONN N

  Sleep together on the mountain, after that go hunting.

5 ka˩ja˧ŋʔ˥ lwaŋ˩ ɲɨ˧ teⁱ˧ŋ˥ ba˩

  Kayan   go   get porcupine clf

  N   V   V   N   CLF

  Kayan got a porcupine.

6 ba˩u˩ lwaŋ˩ lwaⁱ˥ lwaⁱ˥ sʰaŋ˥

  Pa O go   slow slow elephant

  N   V   ADJ ADJ N

  The PaO ran very slowly after the elephant.

7 mjɛ˥maŋ˩kɔ˦ bə˩u˩ lwaŋ˩ ɲɨ˦ sʰaŋ˥ dəʔ˥

  then   Pa O go   get elephant clf

  CONN   N   V   V   N   CLF

  Then Pa O got an elephant.

8 sʰaŋ˥   du˩ dəʔ˥ mɛ˩ bə˩u˩ lwaŋ˩ ɲɨ˦

  elephant big clf   is Pa O go   get

  N   ADJ CLF V   N   V   V

  The big elephant is hunted by PaO.

9 ka˩jaŋʔ˥ lwaŋ˩ ɲɨ˦ teⁱŋ˥   ba˩ kʰa˦ jə˩ pʰi˩ aŋ˩ bə˩u˩

  Kayan   go   get porcupine clf when not give eat Pa O

  N   V   V N   CLF Q   PRT V   V N

  When Kayan got a porcupine they did not give to eat to Pa O.

10 jə˥ pʰi˩ aŋ˩ bə˩u˩

   not give eat Pa O

   PRT V   V   N

  Did not give to eat to Pa O.

11 kɔ˦   bə˩u˩ lwaŋ˩ ɲɨ˦ sʰaŋ˥   dəʔ˥

   then   Pa O go   get elephant clf

   CONN N   V   V N   CLF

  Then Pa O got an elephant.

12 ɲɨ˦ sʰaŋ˥   kʰa˦ pʰi˩ aŋ˩ ka˩jaŋʔ˥

   get elephant when give eat Kayan

   V N   PRO V   V   N

  When (Pa O) get elephant (they) gave to eat to Kayan.

13 kɔ˦   bə˩u˩ lɛ˦ sʰaŋʔ˥ lə˦ teⁱŋ˥   ba˩ ʃwaŋʔ˦ du˩

   then   Pa O go look   see porcupine clf feather big

   CONN N   V V   V N   CLF N   ADJ

  Then many Pa O see porcupine's feather were big.

14 mjɛ˥maŋ˩kɔ˦ doᵘŋ˦ maŋ˩kɔ˦ ə˩ sʰaŋ˥ də?˥ du˩

  then   say   then   elephant clf big

  CONN   V   CONN   N   CLF ADJ

  Then said that the elephant was big.

15 du˩ də˩ sʰaŋ˥ də?˥

  big   and   elephant clf

  ADJ CONN N   CLF

  If so, then bigger than the elephant.

16 mɛ˩ sʰaŋ˥ də?˥ ʃwaŋ?˦ mɛ˩ du˩

  is   elephant clf   feather is   big

  V   N   CLF   N   V   ADJ

  The elephant's feather was big.

17 ve˦ jə˥ pʰi˩ aŋ˩ ɲa˦

  2s   not   give eat 1s

  N   PRT V   V   PRO

  'You do not give me to eat.'

18 maŋ˩kɔ˦ mə˩teⁱŋ˥ lo˩

  then   fight   together

  CONN   V   ADV

  Then fought each other.

19 tʰu˦uə˦ sʰu˦ də˦ bə˩u˩ də˩

  from that time leaf   on   Pa O and

  ADV   V   PREP N   CONN

  From that time (Kayan) left from Pa O.

20 bə˩u˩ də˦ ka˩jaŋ?˥ jə˥ vo˦ ve˦ lo˩ tʰu˦uə˦

  Pa O on   Kayan   not younger.sister brother together from that time

  N   PREP N   PRT N   N   ADV   ADV

  From that time, Kayan and Pa O did not become together as brother and sister.

GRAMMAR QUESTIONS

1 plaˉ   tə˩   lwi˩ .
  person clf   four
  N   CLF NUM
  four people

2 ʃwi˩ lwi˩   də?˥
  dog four   clf
  N   NUM CLF
  four dogs

3 jəŋ˩   lwi˩   maˉ
  house four   clf
  N   NUM CLF
  four houses

4 lwi˩   jəŋ˩
  four   house
  NUM N
  four house

5 ʃə?˥   lwi˩ baŋˉ
  water four   cup
  N   NUM N
  four cups of water

6 ə˩   jəŋ˩
  one   house
  NUM N

one house

7 ə˩ ɲəŋ˩
 one day
 NUM N
 one day

8 ɲəŋ˩ ə˩kwa˧
 day half
 N QUNT
 half day

9 ɲəŋ˧ ke̍ŋ˥
 two clf
 NUM CLF
 two things

10 θə˩kwa˩θa˩ lwi˩ ma˧
 mango four clf
 N NUM CLF
 four mangos

11 pla˧bə˩ta˩ɕə˩ ɲəŋ˧ pla˩
 child two clf
 N NUM CLF
 tow children

12 pla˩ pla˧bə˩ta˩ ə˩ pla˩
 clf child one clf
 CLF N NUM CLF
 a child

13 jəŋ˩ du˩ lwi˩ ma˦

  house big four clf

  N   ADJ NUM CLF

  four big houses

14 ɲa˦ jəŋ˩ du˩ lwi˩ ma˦

  1s   house big four clf

  PRO N   ADJ NUM CLF

  my four big houses

15 ɲa˦ ʃaʔ˥ sʰu˩ ba˩

  1s   chicken eight clf

  PRO N   NUM CLF

  my eight chickens

16 ɲa˦ ʃaʔ˥ pi˥ do˩ sʰu˩ ba˩

  1s   chicken small that   eight clf

  PRO N   ADJ   CONN NUM CLF

  my that eight small chickens

17 ɲa˦ ʃaʔ˥ pi˥ sʰu˩ ba˩

  1s   chicken small eight clf

  PRO N   ADJ   NUM CLF

  my eight small chickens

18 ɲa˦ jəŋ˩ du˩ jə˩do˩ lwi˩ ma˦

  1s   house big that   four clf

  PRO N   ADJ DEM   NUM CLF

  this is my four big houses

19 jəŋ˩ jə˥ lwi˩ ma˦

  house old(thing) four clf

  N   ADJ   NUM CLF

  four old houses

20 ʃwi˩ kə˩mi˩ ə˩le˧
    dog   tail   tall
    N   N   ADJ
  dog's long tail

21 ʃwi˩ jəŋ˧   la˩
    dog   house under
    N   N   PREP
  Dog is under the house./ dog which is under the house

22 ʃwi˩ mə˩çɨ˧ ja˧   ɲa˧
    dog   friend give 1s
    N   N   V   PRO
  dog that my friend give me

23 ʃwi˩ kə˩mi˩ ə˩le˧ jə˩do˩
    dog   tail   tall   that
    N   N   ADJ   DEM
  that long tail dog

24 ə˩pwɛʔ˥ kuʔ˥   pla˩ təiŋ˧ pla˩
    group   inside clf   three clf
    N   PREP CLF NUM CLF
  three people from the group

25 pla˩   təiŋ˧ pla˩ də˧   pla˩ lwi˩   pla˩ kuʔ˥
    person three clf   on   clf four clf inside
    N   NUM CLF PREP CLF NUM CLF LOCZR
  three people from six people

26 m̩pla˥   jəŋ˩ du˩ lwi˩ ma˥
    he/she(3s) house big four wife
    PRO   N   ADJ NUM N
  his four big houses

27 m̥pla˥ jəŋ˩

  he/she(3s) house

  PRO   N

  his house

28 pla˩   du˩ m̥pla˥   jəŋ˩

  person big   he/she(3s) house

  N   ADJ PRO   N

  that big person's house

29 pla˦bə˩ta˩ jə˥ pʰu˦ja˩   də˩   ʃɘ˦

  child   not   not felling well and   die

  N   PRT V   CO.CONJ V

  The child that is not felling well and die.

30 hoᵘŋ˥ pla˦bə˩ta˩ mo˦ ŋka˦   lu˦   ʃə?˥ baŋ˦

  call   child   do   destroy all   water cup

  V   N   V   ADV   QUNT N   N

  call the child that make the glass broke

31 hoᵘŋ˥ pla˦bə˩ta˩ mo˦ ŋka˦   lu˦   ʃə?˥ baŋ˦ mə˩hoᵘ?˥ ɲəŋ˩

  call   child   do   destroy all   water cup   yesterday day

  V   N   V   ADV   QUNT N   N   N   N

.Call the child that make the glass broke yesterday

32 faⁱ˩   θaŋ˩pʰaŋ?˥

  throw branch

  V   N

  Throw the branch.

33 faⁱ˩   θaŋ˩pʰaŋ?˥ jə˥ meⁱ˩tʰə˥

  throw branch   not   good

  V   N   PRT ADV

  Throw the banch that are not good.

150

34 θa˩ja˥ o˩ tʰa˩ sə˩ɲoŋ˩

  cloth   exist iron on

   N   V   N   N

  Cloth which is on the iron

35 hoᵘŋ˥ pla˧bə˩ta˩ u˥ ʃə?˥

  call   child   drink water

   V   N   V   N

  Call the child drinking the water.

36 pla˧bə˩ta˩ meⁱ˩tʰə˥ ə˩ pla˩

  child   good   one   clf

   N   ADV   NUM CLF

  The child who is good

37 doᵘŋ˥ ə˩ pla˩ du˩

  village one   person big

   N   PRO N   ADJ

  the leader of the village

38 jɔ˩ ə˩ pʰa˧

  Kyaw one father

   N   PRO N

  Kyaw's father

39 ɲa˧ pʰu?˥ o˩ ɲəŋ˧ pla˧

  1s   son   exist two   person

  PRO N   V   NUM N

  I have two sons.

40 ɲa˧ jəŋ˩ o˩ ɲəŋ˧ ma˧

  1s   house exist two   clf

  PRO N   V   NUM CLF

  I have two houses.

41 plaꜜ ŋaꜜ

  person top part

  N   LOCZR

  top of the arrow

42 plaꜜ əꜜ plaꜜ oꜜ ləꜜtʰaꜜ doᵘŋꜛ

  person one   person exist Lahta village

  N   NUM N   V   N   N

  a man who lives in Lahta village

43 ɲa˦ doᵘŋꜛ

  1s   village

  PRO N

  my village

44 ɲa˦ kʰaŋꜜ

  1s   leg

  PRO N

  my leg

45 waʔꜛ plaꜜ

  Wa   person

  N   N

  Wa people

46 ve˦ taŋꜜkaʔꜛ

  2s   money

  N   N

  your money

47 aⁱʔꜛ θəꜜviꜜ

  Ai   hungry

  NPROP ADJ

  Ai is hungry

48 ɲa˦ sʰaŋʔ˥ lə˦ m̩pla˥

  1s   look   see he/she(3s)

  PRO V   V   PRO

 I see him.

49 mə˩hoᵘʔ˥ ɲən˩ ɲa˦ sʰaŋʔ˥ lə˦ ɺˀoᵘlɛm˥ m̩pla˥

  yesterday day 1s   look   tall he/she(3s)

  N   N   PRO V   V   PRO

 Yesterday, I saw him.

50 mə˩kwaⁱ˦ɲɨŋ˩ ɲa˦ sʰaŋʔ˥ lə˦ m̩pla˥

  tomorrow   1s   look   see he/she(3s)

  N   PRO V   V   PRO

 Tomorrow I see him.

51 ɲa˦ sʰaŋʔ˥ lə˦ m̩pla˥

  1s   look   see he/she(3s)

  PRO V   V   PRO

 I have seen him.

52 ɲa˦ jə˥ sʰaŋʔ˥ lə˦ m̩pla˥

  1s   not   look   see he/she(3s)

  PRO PRT V   V   PRO

 I do not see him.

53 ɲa˦ sʰaŋʔ˥ lə˦ m̩pla˥

  1s   look   see he/she(3s)

  PRO V   V   PRO

 I am not seeing him.

54 ɲa˦ θə˩jɨ˦ sʰaŋʔ˥ lə˦ m̩pla˥

  1s   want look   see he/she(3s)

  PRO V   V   V   PRO

 I want to see him.

55 ɲa˧ jə˥ sʰaŋʔ˥ lə˧ m̩pla˥ ə˩ blaŋ˩ blaŋ˩

   1s   not look   see he/she(3s) one   clf   clf

   PRO PRT V   V   PRO   PRO CLF   CLF

   I have never seen him.

56 ɲa˧ sʰaŋʔ˥ lə˧ m̩pla˥ da˩

   1s   look   see he/she(3s) can

   PRO V   V   PRO   V

   I can see him.

57 ɲa˧ ʃwa˥ lwaⁱ˥ lwaⁱ˥

   1s   go away slow slow

   PRO V   ADJ   ADJ

   I walk slowly.

58 ɲa˧ ʃwa˥ kaŋ˧ kaŋ˧

   1s   go away fast   fast

   PRO V   ADV ADV

   I walk fastly.

59 ɲa˧ ʃwa˥ kaŋ˧ kaŋ˧

   1s   go away fast   fast

   PRO V   ADV ADV

   I walk very fast.

60 ɲa˧ ʃwa˥ kaŋ˧ kaŋ˧

   1s   go away fast   fast

   PRO V   ADV ADV

   I walk very very fast.

61 kaŋ˧˩ʃwe˧

   rain

   N

   It is raining.

62 m̥pla˥   ɲə˥

  he/she(3s) sleep

  PRO   V

  He sleep.

63 pla˧   qo˧ta˧ oˌ   naŋ˧

  person many   exist sit

  N   QUNT V   V

  Many people are sitting.

64 m̥pla˥   ɲə˥

  he/she(3s) sleep

  PRO   V

  He sleep.

65 plaˌ pla˧bəˌtaˌ ləŋˌ

  clf   child   fat

  CLF N   ADJ

  The child is fat.

66 m̥pla˥   ʃoˌ   ʃəʔ˥   sʷaʔ˥ baŋ˧

  he/she(3s) take water six   cup

  PRO   V   N   NUM N

  She brings six glasses of water.

67 m̥pla˥   vaŋ˥ plaˌ duˌ əˌ   plaˌ

  he/she(3s) hit   clf   big   one clf

  PRO   V   CLF ADJ NUM CLF

  He hit the big man.

68 m̥pla˥   θəˌtʰaŋˌ

  he/she(3s) stand

  PRO   V

  He stand.

69 m̥pla˥   jəŋ˩   mɛ˩ du˩

   he/she(3s) house is   big

   PRO   N   V   ADJ

   Her house is big.

70 m̥pla˥   ja˦ ve˦ li˩ ə˩   beiŋ˦

   he/she(3s) give 2s   book one clf

   PRO   V   N   N   NUM CLF

   He give me a book.

71 m̥pla˥   ja˦ pla˩ du˩ ə˩   pla˩ li˩   ə˩   beiŋ˦

   he/she(3s) give clf big one clf book one clf

   PRO   V   CLF ADJ PRO CLF N   PRO CLF

   He give that man a book.

72 də˦   fʊʔ˥kʰiŋ˩ tə˩pʰoʔ˥ o˩   qo˦ta˦

   on   Phekhon flower   exist many

   PREP NPROP   N   V   QUNT

   There are many flowers in Phekhon.

73 ve˦ kə˩hoⁿŋ˥ m̥pla˥   aiʔ˥

   2s   call   he/she(3s) Ai

   N   V   PRO   N

   I call him Ai.

74 m̥pla˥   mɛ˩ aiʔ˥

   he/she(3s) is   Ai

   PRO   V   N

   He is Ai.

75 m̥pla˥   mɛ˩ doⁿŋ˥ ə˩   pla˩ du˩

   he/she(3s) is   village one clf big

   PRO   V   N   PRO CLF ADJ

   He is the leader of the village.

76 m̥pla˥n̩do˧ n̩ləɨ˥ m̥pla˥ doᵘŋ˥ ə˩ pla˩ du˩

  they(3p) choose he/she(3s) village one clf big

  PRO V PRO N PRO CLF ADJ

  We choose him the leader of the village.

77 m̥pla˥ o˩ fʊʔ˥kʰɨŋ˧

  he/she(3s) exist Phekhon

  PRO V N

  He live in Phekhon.

78 m̥pla˥ lɛ˧ fʊʔ˥kʰɨŋ˧

  he/she(3s) go Phekhon

  PRO V N

  He go to Phekhon.

79 m̥pla˥ hoᵘŋ˥ lɛ˧ pla˧bə˩ta˩ fʊʔ˥kʰɨŋ˧

  he/she(3s) call go child Phekhon

  PRO V V N N

  He take the child to the Phekhon.

80 m̥pla˥ ʔə˩ŋtʃwi˥

  he/she(3s) speak

  PRO V

  He speak.

81 m̥pla˥ mwaⁱ˧ ɲa˧ pʰa˧

  he/she(3s) is 1s father

  PRO V PRO N

  He is my father.

82 m̥pla˥ doᵘŋ˥ ə˩ lɛ˧ fʊʔ˥kʰɨŋ˧

  he/she(3s) village one go Phekhon

  PRO N PRO V N

  He said he is going to Phekhon. / He said he go to Phekhon.

83 m̥pla˥ pjaŋʔ˥ ve˧ pla˧ du˩ ə˩ pla˩ lɛ˧ fʊʔ˥kʰɨŋ˩

  he/she(3s) tell 2s clf big one clf go Phekhon

  PRO V N CLF ADJ PRO CLF V NPROP

  He told me that the man is going to Phekhon.

84 mə˩hoᵘʔ˥ ɲəŋ˩ ku˩

  yesterday day warm

  N N ADJ

  Today is hot.

85 mə˩hoᵘʔ˥ɲəŋ˩ ku˩ kʰloŋ˥ də˩ mə˩kwa˧ɲəŋ˩

  yesterday warm than and today

  N ADJ CONN N

  yesterday is wormer than today.

86 m̥pla˥ ə˩ lə˧

  he/she(3s) one tall

  PRO PRO ADJ

  He is tall.

87 ɲa˧ mɛ˩ ɲa˧ sə˩kaŋ˧ kʰiʔ˥

  1s is 1s afraid tiger

  PRO V PRO ADV N

  I afraid of Tiger.

88 ʃwi˩ kə˩mi˩ lə˧

  dog tail tall

  N N ADJ

  dog's long tail

89 ʃwi˩ kə˩mi˩ mɛ˩ lə˧

  dog tail is long

  N N V ADJ

  The dog's tail is long.

90 plaˉ jaˉ veˉ liˎ beiŋˉ plaˎ ʃwiˎ kəˎmiˎ mɛˎ ləˉ

   person give 2s book clf clf dog tail is see

   N V N N CLF CLF N N V V

   The dog's tail of person who gave him a book is long.

91 kəˎlaŋˎ oˎ dəˉ kʰoŋˎ kʰuˎ baˎ pʰaʔˈ

   plate exist on chair on clf break

   N V PREP N LOCZR CLF V

   The plate on the chair is broken.

92 ʃwiˎ oˎ meⁱˈ tʰaŋˈ baˎ eⁱŋˉ ɲaˉ

   dog exist tooth sharp clf bite 1s

   N V N ADJ CLF V PRO

   The dog with sharp teeth bits me.

93 kəˎlaŋˎ oˎ baˉ kʰoŋˎ kʰuˎ baˎ pʰaʔˈ

   plate exist at chair on clf break

   N V PREP N LOCZR CLF V

   The plate on the chair is broken.

94 m̥plaˈ əˎ ləˉ kʰloŋˈ dəˎ veˉ

   he/she(3s) one tall than and 2s

   PRO PRO V CONN N

   He is taller than me.

95 aiʔˈ əˎ ləˉ kʰloŋˈ dəˎ kʰuˉ

   Ai one tall than and Khu

   N PRO V CONN N

   Ai is taller than Khu.

96 doᵘŋˈ kuʔˈ kʰuˉ əˎ ləˉ kʰloŋˈ

   village inside Khu one tall than

   N PREP N PRO V

   In the village, Khu is the tallest.

97 aiʔ˩ du˩ kʰloŋ˩ də˩   kʰu˧

  Ai   big   than   and   Khu

  N   ADJ   CONN   N

  Ai is bigger than Khu./ Ai is older than Khu.

98 m̥pla˩   ə˩   lə˧   kʰloŋ˩ də˩   ve˧   ya˩

  he/she(3s) one   tall   than   and   2s   possible

  PRO   PRO ADJ   CONN   N   ADV

  may be he is taller than me.

99 pla˩   o˩   tə˩   sʷaʔ˩

  person exist clf   six

  N   V   CLF NUM

  There are six people.

100 m̥pla˩   ə˩   lə˧   sʷaʔ˩ pla˩

  he/she(3s) one   tall   six   feet

  PRO   PRO V   NUM N

  He is 6 feet tall.

101 li˩   ə˩   beiŋ˧ ə˩   ja˩

  book one clf   one   hundred

  N   PRO CLF   NUM NUM

  One book is one hundred.

102 li˩   ə˩   beiŋ˧ ŋo˩ du˩ kʰloŋ˩ də˩   kə˩pʰa˩ ɲəŋ˧ ja˩

  book one clf   cost big than   and   slipper two   hundred

  N   PRO CLF   V   ADJ   CONN N   NUM NUM

  the book is two hundred more expensive than the slipper.

103 ve˧ mo˧ kʰu˧ vaŋ˩ aiʔ˩

  2s   do   Khu   hit   Ai

  N   V   N   V   N

  I make Khu to hit Ai.

160

104 aⁱʔ˥   sʰaŋ˧sʰa˧ tʰu˩ ba˩
    Ai   sell   bird clf
    NPROP V   N   CLF
  Ai sells a bird.

105 ka˩ pla˧bə˩ta˩ mo˧ pʰaʔ˥ pleⁱŋ˧ ma˧
    ask child   do   break bottle clf
    PRT N   V   V   N   CLF
  Call the child who break the bottle.

106 kə˩laŋ˩ o˩   də˧   kʰoŋ˩ kʰu˩   ba˩ pʰaʔ˥
    plate   exist on   chair on   clf break
    N   V   PREP N   LOCZR CLF V
  The plate on the chair is broken.

107 kə˩laŋ˩ o˩   ba˧   kʰoŋ˩ kʰu˩   ba˩ pʰaʔ˥
    plate   exist at   chair on   clf break
    N   V   PREP   N   LOCZR CLF V
  The plate on the chair is broken.

108 ʃwi˩ o˩   də˩   meⁱ˥ tʰaŋ˥ ba˩ eⁱŋ˧ ɲa˧
    dog exist and   tooth sharp clf bite 1s
    N   V   CONN   N   ADJ   CLF V   PRO
  The dog with sharp teeth bites me.

109 ɲə˥ sʰə˧tə˧ kuʔ˥ mɛ˩ sə˩kaŋ˧
    sleep dark   inside cop afraid
    V   ADJ   PREP   V   ADV
  Sleeping inside the dark makes me afraid.

110 ve˧ vaŋ˥ ba˩ ve˧naŋ˧
    2s   hit   clf   myself
    N   V   CLF   REFLX
  I hit myself.

161

111 m̥plaˊ vaŋˊ ba˩ m̥plaˊnaŋˉ

   he/she(3s) hit   effect himself

   PRO   V   V   REFLX

  He hit himself.

112 kʰuˉ də˩   ai?ˊ vaŋˊ ba˩ naŋˉ

   Khu and   Ai   hit   clf   themself

   N   CONN N   V   CLF REFLX

  I and Ai hit him.

113 ai?ˊ lɛˉ be˩   mjɛˊmaŋ˩ teⁱŋˉ kʰaŋˊda˩ jəŋ˩

   Ai   go wet rice field then   come return   house

   N   V   N   CONN   V   V   N

   Ai goes to the field then come return home.

114 ai?ˊ lɛˉ naŋˊtu˩   də˩   ə˩   aŋ˩tɔŋˉ taˉɲəⁱŋˉ

   Ai   go jungle/forest and   one   hunt   animal

   N   V   N   CONN PRO V   N

  Ai go to the forest and he go for hunting.

115 ai?ˊ θə˩vi˩   kɔˉ   ə˩   aŋ˩tɔŋˉ taˉɲəⁱŋˉ

   Ai   hungry then   one   hunt   animal

   N   ADJ   CONN PRO V   N

   Ai is hungry and then he goes for hunting.

116 mə˩hoᵘ?ˊ ɲəŋ˩ lɛˉ lə˩kweŋˉ ba?ˊ

   yesterday day go east   side

   N   N   V   N   LOCZR

  Yesterday I went to the east side.

117 mə˩kwaⁱˊ neⁱŋ˩ ɲaˉ lɛˉ lə˩kweŋˉ ba?ˊ

   next   year 1s   go east   side

   ADJ   N   PRO V N   LOCZR

  Next year, I will go to the east side.

118 aiʔ˥ lɛ˧ m̩bɛ˧

    Ai   go where

    N   V   ADV

  where does Ai go?

119 aiʔ˥ ɛ˧   lɛ˧ fʊʔ˥kʰɨŋ˧

    Ai   question go Phekhon

    N   Q   V N

  Does she go to Phekhon?

120 bɛ˥sə˩mɛ˩ lɛ˧ aiʔ˥ be˩

    who   go Ai   wet rice field

    ADV   V N   N

  Who go to Ai's wet rice field?

121 ve˧ lɛ˧ be˩   ba˩   sə˩nɛ˩

    2s   go wet rice field happen what

    N   V N   V   Q

  Why you go the the field?

122 aiʔ˥ aŋ˩ θaŋ˩ θa˩

    Ai   eat tree fruit

    N   V   N   N

  Ai eats fruit.

Preposition

1 pla˧bə˩ta˩ pla˩ o˩   jəŋ˩   kʰu˩

  child   clf   exist house on

  N   CLF V   N   PREP

  A child is in the house.

2 jɛŋ˥   o˩   kʰoŋ˩ kʰu˩
  rice-cooked have chair on
  N   V   N   PREP
  Rice is on the table.

3 pla˧bə˩ta˩ lɛ˦ tʰaŋ˩ soᵘŋ˩   kʰu˩
  child   go ascend mountain on
  N   V   V   N   PREP
  The child go climb up to the mountain.

4 pla˧bə˩ta˩ tʰaŋ˩   θaŋ˩ ʃə˦
  child   ascend tree on
  N   V   N   PREP
  The child climb on the tree.

5 tʰu˩ ba˩ o˩   θaŋ˩ ʃə˦
  bird clf exist tree on
  N   CLF V   N   PREP
  The bird is on the tree.

6 pla˧bə˩ta˩ o˩   jəŋ˦ kuʔ˥
  child   exist house inside
  N   V   N   PREP
  The child(young person) is in the house.

7 θaŋ˩ θa˩ o˩   tə˩maŋ˩ kuʔ˥
  tree fruit exist basket   inside
  N   N   V   N   PREP
  fruit is in the busket

8 jɛŋ˥   o˩   kə˩laŋ˩ kuʔ˥
  rice-cooked exist plate   inside
  N   V   N   PREP
  Cooked rice is inside the plate.

9 taŋ˩ka?˥ o˩   jə˩pə˩ʃe˩ ku?˥

  money   exist bag   inside

  N   V   N   PREP

  Money is inside the bag.

10 pla˧bə˩ta˩ o˩   jəŋ˧   la˩

  child   exist house under

  N   V   N   PREP

  the child is under the house

11 pla˧bə˩ta˩ o˩   jəŋ˧   kə˩la˩

  child   exist house under

  N   V   N   PREP

  the child is under the house.

12 θaŋ˩ o˩   soᵘŋ˩   la˩

  tree exist mountain under

  N   V   N   PREP

  The tree is under the mountain.

13 pla˧bə˩ta˩ lɛ˧   tʰaŋ˩   soᵘŋ˩

  child   go ascend mountain

  N   V V   N

  The child climbs up the mountain.

14 θaŋ˩ o˩   soᵘŋ˩   kə˩la˩

  tree exist mountain under

  N   V   N   PREP

  A tree is under the mountain.

15 kə˩laŋ˩ o˩   kʰoŋ˩ la˩

  plate   exist chair under

  N   V   N   PREP

  the plate is under the chair.

16 kə˩laŋ˩ o˩   kʰoŋ˩ kə˩la˩

  plate   exist chair under

  N   V   N   PREP

  The plate is under the chair.

17 mjɛ˩ dəˀ˥ o˩   tə˩maŋ˩ la˩

  cat   clf   exist basket   under

  N   CLF V   N   PREP

  A cat is under the busket.

18 mjɛ˩ dəˀ˥ o˩   tə˩maŋ˩ kə˩la˩

  cat   clf   exist basket   under

  N   CLF V   N   PREP

  A cat is under the busket.

19 ɲa˧ o˩   ka°ŋ˩tʰu˩

  1s   exist Kaung Htu

  PRO V   N

  I live in Kaung Htu.

20 ɲa˧ va˧   o˩

  1s   husband exist

  PRO N   V

  I have a husband

21 ɲa˧ pʰuˀ˥ o˩   tə˩ təɨŋ˧

  1s   son   exist clf three

  PRO N   V   CLF NUM

  I have three children.

22 ɲa˧ jəŋ˧ o˩ ə˩ ma˧

  1s   house exist one clf

  PRO N   V   PRO CLF

  I have a house.

23 ɲa˧ doᵘŋ˥ kuʔ˥ pla˩ o˩ ja˥

   1s   village inside clf   exist hundred

   PRO N   PREP CLF V   NUM

  There are 100 people in our village.

24 ɲa˧ doᵘŋ˥ kuʔ˥ jəŋ˧ o˩ ja˥

   1s   village inside house exist hundred

   PRO N   PREP N   V   NUM

  There are 100 houses in our village.

25 ɲa˧ taŋ˩kaʔ˥ o˩ le^iŋ˧

   1s   money   exist thousand

   PRO N   V   NUM

  I have one thousand money.

26 ŋka˧ lu˧ haŋ˩

  destroy all   soil

  ADV   QUNT N

  (All thing) destroy (fall down) on the ground.

27 plu˧ lɛ˧ o˩ ba˧ kʰoŋ˩ kʰu˩

  child go exist at   chair on

  N   V   V   PREP N   LOCZR

  The child stay on the chair.

28 ɲa˧ sʰaŋʔ˥ lə˧ θaŋ˩ θa˩ o˩ tə˩maŋ˩ kuʔ˥

   1s   look   see tree fruit exist basket   inside

   PRO V   V   N   N   V   N   PREP

  I see the fruit is inside the basket.

Questions

1 veˑ˧ ɲweˑ˧ səˑ˩meˑ˩

  2s　name　what

  N　　N　　N

  What is your name?

2 fʊʔˀkʰɨŋˑ˧ njoŋˑ˧　　εˑ˧　　　θiʔˀ

  Phekhon　language　question　know

  N　　　　N　　　　Q　　　V

  Do you know Phekhon language?

3 fʊʔˀkʰɨŋˑ˧ njoŋˑ˧　　εˑ˧　　　daˑ˩

  Phekhon　language　question　can

  N　　　　N　　　　Q　　　V

  Can you speak Phekhon language?

4 aʔˀsʰaˑ˧　　baˑ˩　　oˑ˩　　meʔˀneⁱŋˑ˧ sʰaʔˀ əˑ˧

  how many　happen　exist　age　　　 only

  ADV　　　 V　　　V　　　N　　　　PRT

  How old are you?

5 səˑ˩ŋwεˑ˩ veˑ˧ səˑ˩nεˑ˩

  thing　　2s　what

  N　　　　N　　Q

  What is that?

6 təˑ˩doˑ˩ pjaŋʔˀ səˑ˩nεˑ˩

  that　　tell　　what

  DEM　　V　　　Q

  What are you talking about?

7 ve˧ mo˧ sə˩nɛ˩

  2s   do   what

  N   V   Q

  what are you doing?/ What do you do?

8 ve˧ sʰaŋ˥ʔ lə˧ sə˩nɛ˩

  2s   look   see what

  N   V   V   Q

  What do u see?

9 ve˧ ɛ˧   aŋ˩ mjəŋ˥tʰə˧ jɛŋ˥

  2s   question eat finish   rice-cooked

  N   Q   V   V   N

  Have you finished eating cooking?

10 ve˧ ɛ˧   aŋ˩ mjəŋ˥tʰə˧

   2s   question eat finish

   N   Q   V   V

  Have you finished eating?

11 pwaⁱ˧   ɛ˧   tʰə˧   hə˧

   festival question finish gone

   N   Q   V   V

  Has the celebration finished?

12 ve˧ lɛ˧ fʊʔ˥kʰɨŋ˧ mjəŋ˥tʰə˧

   2s   go Phekhon finish

   N   V   N   V

  I finished going to Phekhon. / Have you gone to Phekhon?

13 mə˩hoᵘʔ˥ ŋəŋ˩ ve˧ mo˧ sə˩nɛ˩

   yesterday day 2s   do   what

   N   N   N   V   Q

  What did you do yesterday?

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14 məˌkwaˈ˥ ŋəŋ˩ ve˦ mo˦ səˌnɛ˩

  next   day   2s   do   what

  ADJ   N   N   V   Q

  Today, what do you do?

15 məˌkwaˈ˦ ŋəŋ˩ ve˦ mo˦ səˌnɛ˩

  tomorrow day 2s do   what

  N   N   N   V   Q

  What will you do tomorrow?

16 ve˦ jəˈ lɛ˦ sa˦kʰoŋ˦ ɲwɛˌ

  2s not go rice field why

  N   PRT V N   ADV

  Why don't you go to the rice field?

17 ve˦ ŋəiŋ˦ ɛ˦   baˌ   səˌnɛ˩

  2s cry   question happen what

  N   V   Q   V   Q

  Why do you crying?

18 ɲa˦ ŋəiŋ˦ maˌra˦mɛˌ ɲa˦ pʰa˦ vaŋˈ ɲa˦

  1s   cry   because   1s   father hit   1s

  PRO V   SUB.CONJ PRO N   V   PRO

  I cry because my father hit me.

19 ɲa˦ pʰa˦ vaŋˈ ɲa˦ dəˌ   ɲa˦ ŋəiŋ˦

  1s   father hit   1s   and   1s   cry

  PRO N   V   PRO CONN PRO V

  My father hit me and I cry.

20 ve˦ lɛ˦ fʊʔˈkʰiŋˌ ve˦ lɛ˦ mo˦ səˌnɛ˩

  2s go Phekhon 2s go do   what

  N V NPROP   N   V V   Q

  For what you go to do to Phekhon?/ Why you go to Phekhon?

21 ɲa˧ lɛ˧ fʊʔ˥kʰɨŋ˩ də˥ ɲa˧ lɛ˧ sʰaŋ˧sʰa˧ tə˩maŋ˩

  1s go Phekhon and   1s   go sell   basket

  PRO V NPROP   CONN PRO V   V   N

  I went to Phekhon to sell the basket.

22 ve˧ lɛ˧ mo˧ se˥joŋ˧ sə˩nɛ˩

  2s go do   hospital what

  N   V V   N   Q

  what you go to do to the hospital?/ Why you go to the hospital?

23 ɲa˧ lɛ˧ se˥joŋ˧ də˥ ɲa˧ lɛ˧ sʰaŋʔ sə˩ra˩

  1s   go hospital and   1s   go look   doctor

  PRO V N   CONN PRO V V   N

  I went to the hospital to see the doctor.

24 ve˧ jə˥ ᵐpli˥ foʔ˥ ɲwɛ˧

  2s   not buy   pounded rice why

  N   PRT V   N   ADV

  Why don't you buy rice?

25 ve˧ jə˥ lɛ˧ ɲwɛ˧

  2s   not go why

  N   PRT V ADV

  Why don't you come?

26 ve˧ tʰaŋ˩θa˩ ba˩ sə˩nɛ˩

  2s angry   happen what

  N   V   V   Q

  Why you get angry?

Tenses

1 mə˩houᵘʔ˥ ɲəŋ˩ lɛ˥ sa˥kʰoŋ˥ qa˩

  yesterday day   go rice field S.F

  N   N   V N   PRT

  I went to the rice field yesterday.

2 mə˩kwa˥ ŋəŋ˩ lɛ˥ sa˥kʰoŋ˥ qa˩

  today   day go rice field S.F

  N   N   V N   PRT

  I go to the rice field today.

3 mə˩kwaˡ˥ ŋəŋ˩ lɛ˥ sa˥kʰoŋ˥ qa˩

  tomorrow day go rice field S.F

  N   N   V N   PRT

  I will go to the rice field tomorrow.

4 mə˩houᵘʔ˥ ɲəŋ˩ ɲa˥ ɲə˥maŋ˩ ve˥

  yesterday day 1s   dream   2s

  N   N   PRO V   N

  yesterday I dreamed you. (I saw you in my dream)

5 ve˥ aŋ˩ mjəŋ˥tʰə˥

  2s   eat finish

  N   V   V

  I have finished eating.

6 ve˥ aŋ˩ mjəŋ˥tʰə˥ jɛŋ˥

  2s   eat finish   rice-cooked

  N   V   V   N

  I have finished eating rice.

7 moŋ˩kə˩sʰaʔ˥ kʰa˦ ve˦ o˩ də˦ sə˩tʰoŋ˩

  long long ago when 2s exist on   Tha Hton

  ADV   Q   N   V   PREP N

  long long ago, you lived in Tha Hton.

8 kəŋi˦ ve˦ o˩ də˦ ka°ŋ˩tʰu˩

  now   2s exist on   Kaung Htu

  TIME N   V   PREP N

  now you live in Kaung Htu.

9 mə˩ho°ʔ˥ ɲa˦ ɛ˥tʰaŋ˩ θa˩

  yesterday 1s   angry   fruit

  N   PRO ADJ   N

  yesterday I was angry.

10 mə˩kwa˦ ɲa˦ ɛ˥tʰaŋ˩ θa˩

  day   1s   angry   fruit

  N   PRO ADJ   N

  today i am angry

11 mə˩kwaⁱ˥ ɲəŋ˩ ɲa˦ ɛ˥tʰaŋ˩ θa˩

  next   day   1s   angry   fruit

  ADJ   N   PRO ADJ   N

  tomorrow i will angry

12 mə˩ho°ʔ˥ pla˦bə˩ta˩ pla˩ o˩ jəŋ˩ kʰu˩

  yesterday child   clf exist house on

  N   N   CLF V   N   LOCZR

  yesterday the child was in the house.

13 mə˩kwa˦ pla˦bə˩ta˩ pla˩ o˦ jəŋ˩ kʰu˩

  day   child   clf exist house on

  N   N   CLF V   N   LOCZR

  today, the child is in the house

14 məˌkwaⁱ˥ ɲəŋˌ pla˧bəˌtaˌ plaˌ oˌ jəŋˌ kʰuˌ

   next   day child   clf   exist house on

   ADJ   N   N   CLF   V   N   LOCZR

tomorrow the child will be in the house.

15 kəŋi˧ ve˧ oˌ   də˧   kaᵒŋˌtʰuˌ

   now   2s exist on   Kaung Htu

   TIME N   V   PREP N

Now, I live in Kaung Htu village.

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