VERB CONCATENATION IN KACHIN

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For

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Duwa

Partner and Friend

Foreword

During the summer of 1963, after my first year as a graduate student in the Berkeley linguistics department, it was my good fortune to work for several months with LaRaw Maran, then a graduate student in anthropology at the University of Arizona, on a grammatical analysis of the Kachin language (now usually called Jinghpaw or Jingpho), which is his native tongue. LaRaw, now a professor of linguistics a the University of Indiana, was, technically speaking, my "informant", as I attempted to put into practice for the first time the principles of field linguistics I was absorbing from my teachers. Needless to say, LaRaw was no passive purveyor of information, but rather a fully active partner and co-worker in our joint enterprise of exploring his language. We spent endless happy hours together doing things like translating Y.R. Chao's Mandarin Primer into Kachin. LaRaw's casual intellectual brilliance and cheerful physical stamina hooked me for life on Southeast Asian linguistics and indeed on field linguistics in general.

Fate decreed that I could not do fieldwork on Kachin in Burma, and I settled for Lahu in Thailand. But the work LaRaw and I had done together on Kachin turned out to be excellent preparation for my encounter with the grammars of other Tibeto-Burman languages. In particular, the study of Kachin first brought me face to face with a phenomenon which was to preoccupy me later: verb concatenation (serial verbs, verbs in series). This paper was written sometime during the academic year 1963-64, and formed the basis for a talk I presented in March 1964 to the Western Branch of the American Oriental Society. Otherwise, it has languished half-forgotten in a file-folder ever since.

The analysis here is naturally not pushed anywhere near as far
as it is in "Verb concatenation in Lahu: the syntax and semantics of
'simple' juxtaposition" [Acta Linguistica Hafniensia 12.1, 1969]
or in The Grammar of Lahu, pp. 199-265. In particular, I did not try
to deal with "multiversatile concatenations" involving more than one
non-head verb (except for a little in the section on "hyperversatile
verbs of motion", 2.27 below). I was still groping for terminology
to discuss these matters. Anyway, not much has been written on Kachin
grammar in the past ten years[1], and I have left the manuscript sub-
stantially as it originally was, transcription and all.[2]

Serial verbs are attracting wider attention nowadays, both in
Southeast Asian studies and in general linguistics. There was a panel
on verbs in series at the Sixth Sino-Tibetan Conference (San Diego,
1973) at which papers were presented by Nguyen Dinh Hoa (Vietnamese),
John Hou (Chinese), Rosa Needleman (Thai) and W. Warutamasintop (Thai).
Li and Thompson (1973) have produced an interesting article on serial
verbs in Mandarin. Trần Trọng Hải (Cornell) and Chris Smeall (Berkeley)
are carrying on research into Vietnamese and Burmese verb concatena-
tion, respectively.

Eventually it will be fascinating to compare serial verb construc-
tions of the East Asian type with those to be found elsewhere in the
world (like Africa). For now, however, let me just lay this modest
offering on the altar of concatenatory scholarship.

Transcription of Kachin phonemes.

(a) tones: mid (unmarked) /ban/ ; high (´) /bán/ ; low (`) /bàn/ ;
falling (^) /bân/ ; high-stopped (´ + -p, -t, -k -q)
/bát, báq/ ; low-stopped (` + -p, -t, -k, -q) /bɔ̀, bàt/ .

(b) glottal stop: written "q"; occurs finally /náq/, initially before
vowel /ʔelû/, and in combination with initial resonants
/qràt, qyép, qwâ/.

(c) syllabic nasal: written m- before labials, and n- otherwise,
though the different positions of articulation are non-
distinctive. Syllabic nasals are fully tonal in Kachin:
/ńtâ , mbuŋ, ǹgyeŋ/.

(d) aspirated stops: written "hp, ht, hk" instead of "ph, th, kh".
This is just traditional orthography, and does not
imply any fancy kind of "pre-aspiration."

(e) palatal consonants: the digraphs "sy, cy, zy" are used for the
unit phonemes /š, tš, dž/, respectively. Kachin lacks
a voiced palatal spirant, and has no aspirated palatal
affricate.

(f) shwa: the unstressed toneless vowel is written with /ə/, not with
an a-breve (ă) as in Hanson.

1.0 Introduction: Kachin form-classes. Kachin morphemes may be grouped into three superclasses: <u>heads</u>, <u>postpositives</u>, and <u>preformatives</u>. Heads include <u>nouns</u> (N) and <u>verbs</u> (V). Postpositives include <u>nominal particles</u> (P_n), <u>verbal particles</u> (P_v), and <u>clause markers</u> (M_c). Preformatives include <u>nominal bound prefixes</u> (B_n) and <u>verbal bound prefixes</u> (B_v).

In a "minimal head-phrase", the head may be preceded by a preformative, or followed by a postpositive, or both, or neither.

We shall not undertake a comprehensive analysis of Kachin phrase-structure, but will merely outline the criteria for assigning a particular morpheme to one or another of the above seven classes, briefly mentioning some of the more interesting formal and semantic subclasses into which they may be further divided.

1.1 Nouns: <u>diagnostic environments</u> and <u>subclasses</u>. Nouns are defined as those morphemes which may be followed by a nominal particle. Thus the "diagnostic environment" for a Kachin noun is _____P_n. Other environments (within a minimal NP) in which a noun may occur are: _____N and N_____. That is, a noun may appear "in apposition with" another noun.[3,4]

<u>Subclasses</u>.

<u>Common nouns</u>: məsyà 'person', hpún 'tree', syərò 'tiger'.

<u>Pronouns</u> (N_{pron}) behave very much like common nouns : ŋai 'I', syi 'he, she, it', qán 'we two'.

<u>Interrogative nouns</u> (N_{intg}) include words like kənìŋ ~ gənìŋ 'how?', gàde 'how much?', kədai 'who?'

<u>Introductory nouns</u> (N_{intd}) may occur sentence-initially and followed by pause: syəloi 'then, thereupon', mòi 'long ago'.

<u>Limited</u> or <u>post-verbal nouns</u> (N_{lim}) may not occur phrase-initially, but must always appear after a verb: V_____. In this respect they are like verbal particles, but their nounhood is proved by the fact that they may be followed by a nominal particle. Thus the verb syá 'eat' may precede the N_{lim} yàŋ 'if' (syá yàŋ 'if one eats'). Adding the P_n gò 'topicalizer', we get: syá yàŋ gò 'in the case that one eats; as for the possibility of one's eating'.

<u>Appositional nouns</u> (N_{app}) characteristically occur before or after another noun. There are a large number of special subtypes of N_{app}:

(a) The <u>two determiners</u> (N_{det}): dai 'that (one)', ndai 'this (one)' [ndai syərò 'this tiger', dai məsyà 'that person'].
(b) <u>Numerals</u> (N_{num}): syərò ləkhòŋ 'two tigers', məsyà məsum 'three people'.
(c) <u>Quantity-nouns</u> (N_q): syərò nlaŋ 'all tigers', məsyà nkau 'some people'.
(d) <u>Auxiliary numerals or counters</u> (N_{aux})[5]: gà hkò mi 'a single word' [gà (N) 'word', hkò 'N_{aux} for words', mi (P_n) 'one'].
(e) <u>Locational nouns</u> (N_{loc}): syərò ntsa 'over the tiger', məsyà mhpaŋ 'at the foot of the person'.

(f) <u>Adjectival nouns</u> (N_{adj})[6]: ńtá ñnan 'a new house', ńtá ǹsà 'an old house'.

1.2 <u>Verbs</u>: <u>diagnostic environments and subclasses</u>. Verbs occur in the diagnostic environments: _____P_v and B_v_____. The most important bound verbal prefix (B_v) is the negative morpheme, underlyingly ‖ń-‖ In addition, all verbs may occur before or after some other verb: _____V or V_____. Some verbs are concatenated in this manner more freely than others, and this phenomenon is the principal topic of the present paper [section 2, below].

Verbs may also begin a sentence, occurring in #_____. Such sentences lack overt noun-phrases, and may be termed "minor sentences."

Subclasses

<u>Action verbs</u> (V_{act}): lùq 'drink', hkui 'hunt', kəbài 't ırow'.

<u>Quality verbs or adjectives</u> (V_{adj}): yàk 'be difficult', kəzya 'be good', <u>tsan</u> 'be far'.

There is little reason for distinguishing V_{act}'s from V_{adj}'s, outside of certain relatively minor selectional properties. For example, V_{adj}'s are often concatenated with verbs of degree ıike <u>grài</u> 'be very' and <u>ñau</u> 'be too'.

<u>The copula</u> (V_{cop}) <u>rái</u> 'be'. This verb is a study in itself. It has many selectional and distributional idiosyncrasies: e.g., it never occurs in _____V, but often occurs in _____# (that is, with no P_v following).

<u>Versatile verbs</u> (VV) are those which usually or characteristically occur before or after another verb. This other verb is the head of the VP. Two subtypes of VV's may be distinguished:

<u>adverbial verbs</u> (V_{adv}) are those which usually occur <u>before</u> the main verb; <u>complementary verbs</u> (V_{comp}) are those which usually occur <u>after</u> the main verb.

1.3 <u>Nominal particles</u> (P_n) occur in only three environments: N_____, _____P_n, P_n_____; that is, after a noun, or before or after another nominal particle.

Several subtypes may be distinguished on a semantic basis: relational, locative, numerative, etc. A few examples: syərò gò 'as for the tiger' (topic), syərò hpéq 'the tiger' (object), syərò ni 'tigers' (plural), syərò hteq 'with the tiger ' (instrumental).

We cannot go into the interesting question of permissible sequences of two or more P_n's within a single NP.

1.4 <u>Verbal particles</u> (P_v) occur in only three environments: V_____, _____P_v, P_v_____; that is, after a verb, or before or after another verbal particle.

P_v's may be divided and cross-classified into subtypes on a semantic basis (aspectual, temporal, modal, etc.), or on formal grounds (in-

variant for all persons and numbers vs. paradigmatically variant; dependent vs. independent; occurrent with a genitivized subject vs. not so occurrent, etc.). All in all, the P_v's present the most complicated and interesting problems in Kachin grammar.

1.5 Clause markers (M_c) are morphemes which occur at the end of a noun-phrase or verb-phrase.[8] They may appear after members of any of the four classes described above: N_____, V_____, P_n_____, P_v_____.

Semantically, they color the meaning of the preceding phrase as a whole, contributing to it notions like 'interjectory', 'interrogative', or 'imperative.' Exs: nang kún 'You?' (nang [N_{pron}] 'you', kún 'interrogative');
 N M_c

nang hpéq kún 'To you?' (hpéq 'object'); nang rái kún 'Is it you?'; nang rái
N P_n M_c N V_{cop} M_c V_{cop}
na kún 'Will it be you?' (na 'future').
P_v M_c

1.6 Nominal bound prefixes (B_n) occur only in the environment _____+N (where + means 'close juncture'). A B_n may be atonal with shwa vocalism, or else fully tonal with a normal stressed vowel, or else a fully tonal syllabic nasal.
Most B_n's of the shape Cə- have no definite or consistent meaning in particular cases (mətù 'end, point', mətsát 'eight', məyùq 'the throat'). The same may be said of the syllabic-nasal prefix n- ~ ṇ- ~ ń- (nhtu 'sword', ṇsám 'color', ńhpyê 'haversack').

In some cases, however, a fairly obvious meaning may be attached to a non-canonical B_n:[9]
   lə- 'one', as in ləní 'one day', lənáq 'one night', lənâi 'one';
   lə- 'hand/arm', as in lətáq 'hand', ləhpàn 'palm', ləhkrá 'righthand';
   mə- 'yester-, last', as in mənin 'last year', məní 'yesterday';
n- 'your (poss.)', as in n-woi 'your grandmother'.

Some B_n's have a canonical phonological shape, but no determinable meaning: syìn- ~ syìn- ~ syín-, as in syinri 'rope', syinnóq 'corner', syìnlèt 'tongue', syinnìp 'shadow', syínná 'stick, cane'.

The largely meaningless "preformatives", both nominal and verbal, in which Kachin abounds, seem to function basically as devices to add phonological bulk or reduce homophony, always a problem in a language where morphemes are monosyllabic.

1.7 Verbal bound prefixes (B_v) occur in the environment _____+V. Many of the most important and meaningful B_v's are non-canonical in their phonological shape:
‖ ń- ‖ 'negative', as in ń-syá 'not eat' ń-ṇgyen 'not lean', n-sa 'not go'; qə- 'iterative', as in qə-lû 'always have', qə-sa 'often go', qə-yàk 'be always difficult'; syə- ~ zyə- 'causative',[10] as in syənút 'cause to finish', zyəhkrùt 'frighten', syəpòi 'cause to float'; mə- 'generalizer', as in lu mə-lû 'all who have, whoever has', sa mə-sa 'all who go, whoever goes'.

On the other hand, hundreds of Kachin verbs begin with a prefix of the form Cə- to which it is not possible to assign any definite meaning. There is no way to predict which verb-root will be preceded by which of these B_v's.

Some B_v's are meaningless even though they are fully canonical in phonological shape, e.g. gùm- in verbs like gùmhpùk 'tap gently', gùmhtòn 'jump down', gùmlàu 'cause trouble'.

2.0 <u>Verb concatenation</u>. Verbs may be strung together in two ways. Sometimes the concatenation is "mediated" by an intervening verbal particle: $V_1 + P_v + V_2$.

ǹná : By far the most frequently used particle for this purpose is ǹná, a very general concatenative particle comparable in function to the Japanese "TE-form" or the Sanskrit gerund.[11] ǹná is often best translated simply as 'and'. Exs: <u>məcyíq</u> 'be sick', <u>si</u> 'die', <u>məcyíq</u> ǹná <u>si</u> 'be sick and die, die from illness'; <u>gràu</u> 'be more, exceed', <u>yàk</u> 'be difficult', <u>gràu</u> ǹná <u>yàk</u> 'be more difficult'. Most Kachin non-versatile verbs may be linked together by ǹná in this way, provided that the two verbal concepts involved are semantically congruent.

<u>na</u> : The P_v <u>na</u> 'future, hypothetical' is used to link verbs with V_2's whose meanings are somehow oriented toward the future, like <u>məlàp</u> 'forget', <u>yó</u> 'plan', <u>gúi</u> 'dare', <u>mó</u> 'intend', <u>hpyí</u> 'request' : <u>syá na məlàp</u> 'forget to eat', <u>mù na mó</u> 'intend to see', <u>sa-wà na gúi</u> 'dare to go'. The most natural English translation of a $V_1 + $ <u>na</u> $ + V_2$ phrase usually involves a complementary infinitive, as in the above examples.

Certain other particles are used "idiomatically" before particular verbs. For example, <u>hkrà</u>, a P_v meaning roughly 'until', is used before <u>sədìq</u> 'be careful': <u>dúm hkrà sədìq</u> 'be careful to remember'.

Very often, however, verbs are concatenated by simple juxtaposition: $V_1 + V_2$. The remainder of this paper will be devoted to categorizing the various types of juxtapositional verb concatenation, and to listing several examples of verbs of each subtype.

It is perhaps well to stress at this point that we are here concerned only with versatile verbs that <u>characteristically</u> occur in juxtaposition with non-versatile verbs. We thus ignore instances of "nonce-juxtaposition"[12] such as <u>mətáq syá</u> 'eat by licking' (<u>mətáq</u> 'lick', <u>syá</u> 'eat'), since neither of these verbs occurs regularly in juxtaposition with anything but versatile verbs. A nonce-juxtaposition of this sort may be regarded as an elliptical version of $V_1 + $ ǹná $ + V_2$ (<u>mətáq</u> ǹná <u>syá</u>).

As we have seen, the chief syntactic dichotomy that can be applied to versatile verbs is the simple before-or-after one: "adverbial" VV's occur before the main verb, while "complementary" VV's occur after the main verb. In what follows, we have further subdivided these two large syntactic categories on a semantic basis. These semantic categorizations ('temporal', 'extentive', 'attitudinal', etc.) are intended merely as convenient labels, and are not necessarily mutually exclusive.[13]

7.1 <u>Adverbial verbs</u> [= <u>Pre-head versatile verbs</u>].

7.11 <u>Temporal</u>.

(1) <u>bái</u> + V   'to V again; to V back'[14]   <u>bái</u> <u>hkrúm</u> 'meet again',
                                              <u>bái</u> <u>zyoq</u> 'give back'

When used alone, <u>bái</u> means 'to repeat'.

(2) <u>myì</u> + V   'to have V'ed a while ago, to have V'ed some time ago'
                                    <u>myì</u> <u>lài</u> 'passed by a while ago'
                                    <u>myì</u> <u>hkrúm</u> 'met a while ago'

(3) <u>nìŋnan ~ ǹnan</u> + V   'to have recently V'ed; to be newly V'ed'
                                    <u>ǹnan</u> <u>prát</u> 'be newly born'
                                    <u>ǹnan</u> <u>sa</u> 'to have gone recently'

<u>ǹnan</u> is also a N_{app} of the adjectival type, meaning 'a new N'
(<u>ǹtà</u> <u>ǹnan</u> 'a new house'). See note 6.

(4) <u>nóq</u> + V   'to still V; to yet be V'ing'
                                    <u>nóq</u> <u>sya</u> 'still be eating'
                                    <u>nóq</u> <u>lu</u> 'still have'

(5) <u>syoŋ</u> + V   'to V first; to be the first to V'
                                    <u>syoŋ</u> <u>mətsa</u> 'be the first to curse'
                                    <u>syoŋ</u> <u>syá</u> 'eat first'

(6) <u>tút</u> + V   'to always V; to V constantly'
                                    <u>tút</u> <u>syá</u> 'always eat'
                                    <u>tút</u> <u>mətsa</u> 'always curse'

As a main verb, <u>tút</u> means 'to join, to be joined'.

(7) <u>gəraìq</u> + <u>ń-</u> + V   'to be not yet V'ed; to have not V'ed yet'
                                    <u>gəraìq</u> <u>ń-dû</u> 'has not yet arrived'
                                    <u>gəraìq</u> <u>ń-lû</u> 'does not have yet'

<u>gəraìq</u> generally occurs before a main verb with negative prefix
attached. It is also used before the negative imperative V <u>hkùm</u>
(#21 below) plus main verb, forming a string of three verbs, as
follows:

                    <u>gəraìq</u> <u>hkùm</u> <u>syá</u>! 'Don't eat yet!'
                      v   v   Vh

7.12   <u>Extentive</u>.

(8) <u>grài</u> + V   'to be very V; to V very much'
                                    <u>grài</u> <u>yàk</u> 'be very difficult'
                                    <u>grài</u> <u>lu</u> 'have very much'

Before verbs of quality, <u>grài</u> is best translated 'very'; before
verbs of action, the natural English translation is 'very much'.

(9) <u>hkrák</u> + V   'to be exactly V; to V perfectly'
                                    <u>hkrák</u> <u>búŋ</u> 'resemble exactly'
                                    <u>hkrák</u> <u>cye</u> 'know perfectly'

As a main verb, <u>hkrák</u> means 'be good, be O.K.' In its capacity
as main verb it may of course itself be preceded by a versatile
adverbial verb: <u>grài</u> <u>hkrák</u> 'be very good', <u>túp</u> <u>hkrák</u> 'be exactly right'.
                  v   Vh   v   Vh

(10) lèq + V$_1$ ... lèq + V$_2$ 'the more V$_1$ ... the more V$_2$'

lèq zyəhtáu 'the more one screams'

lèq syá 'the more one eats'

In lèq constructions, the main verb is usually _followed_ by the V$_v$ məgaŋ (#57 below), forming a string of three verbs:

lèq zyəhtáu məgaŋ 'the more one
 V   V$_h$ V$_v$ screams'

(11) nàqcyíŋ + V   'to be extremely V; to V exceedingly'

nàqcyíŋ tsóqràq 'love exceedingly'

nàqcyíŋ yak 'be awfully difficult'

nàqcyíŋ is more intense than grài (#8 above).

(12) nàu + V   'to be too V; to V too much'

nàu lù 'have too much'

nàu yak 'be too difficult'

(13) syìyóm + V   'to V less; to be less V'

syìyóm syəga 'talk less'

syìyóm yak 'be less difficult'

As a main verb, syìyóm means 'to reduce, decrease'.

(14) túp + V   'to be truly V; to V completely'

túp mai 'be completely proper'

túp hkrák 'be exactly right'

As a main verb, túp means 'be equal, be whole, be complete; be just right'. It is very similar in meaning to hkrák (#9 above).

(15) gənoi + V   'to be almost V; to nearly V'

gənoi hpriŋ 'be almost full'

gənoi hkrá 'almost hit'

(16) kəcyí + V   'to be somewhat V; to V a little'

kəcyí bún 'resemble slightly'

kəcyí syá 'eat a little'

kəcyí yak 'be somewhat difficult'

(17) məren + V   'to be equally V; to be just as V; to V just as much as'

məren kəbà 'be equally large'

məren syá 'eat just as much as'

.13 Attitudinal.

18) dìŋsa + V   'to V on purpose; be V on purpose'

dìŋsa zyəhtáu 'scream on purpose'

dìŋsa yak 'be difficult on purpose'

dìŋsa also functions as a complementary verb, with a different meaning. See #73 below.

19) kam + V   'to be willing to V'

kam gəlo 'be willing to do'

kam cyim 'be willing to taste'

The complementary verb hkróq has a similar meaning. See #39 below.

20) hkàp + V   'to anticipate V'ing; to wait for and V'

hkàp mù 'catch sight of' (lit. "wait
                     for and see")

hkàp gəlo 'anticipate doing; wait for the chance of doing'

As a main verb, hkàp means 'to way-lay, intercept, catch on the way'. It is sometimes hard to find a neat English translation for a sequence of hkàp + V.

(21) hkùm + V   'do not V!; it is forbidden to V!'

hkùm syəga 'don't talk!'
hkùm syá 'don't eat!'

As a main verb, hkùm means 'to prohibit, prevent, hinder.'

(22) méq + V   'maybe V; could it be that V?'

méq ń-hkrák 'maybe it's not all right?'
méq lù 'perhaps one has'

(23) syèq + V   'do V!; V indeed; really V'

syèq syá 'do eat!'
syèq lu 'really has; has indeed'

When the complementary verb dìŋsa (#73 below) appears after syèq + main verb, the resultant 3-verb string may be translated 'so long as V':

syèq syá dìŋsa 'so long as one eats'
syèq lu dìŋsa 'as long as one has'
$_v$V V$_h$ V$_v$

(24) tíq + V   'would that V!; I hope that V; may V!'

tíq syá 'may you eat!'
tíq si 'I hope you die!'

[tíq + V] is often followed by the optative clause-marker lè:
tíq léq lè 'May it materialize!'
$_v$V V$_h$ M$_c$

2.14 A sociative.[15]

(25) hⁱrài + V   'to V alone; to V by oneself'

hkrài syá 'eat by oneself'
hkrài sa-wà 'go alone'

hkrài is sometimes a nominal particle, meaning 'only N, just N, N alone.'

(26) qyép ~ yép + V   'to V together; to V in company'

qyép sa-wà 'go together'
qyép syá 'eat together'

As a main verb, qyép means 'be close, adjacent, contiguous'.

(27) ràu + V   'to V together; to V along with'

ràu dá 'keep sthg together'
ràu hkom 'walk along with'

(28) zyóm + V   'to V together; to V unitedly; to join forces and V'

zyóm hpai 'carry together'
zyóm dìp 'press (on sthg) in unison'

2.15 <u>Potential</u>.

(29) <u>dàŋ</u> + V   'to be able to V; to have sufficient strength to V'

<div style="margin-left:4em">
<u>dàŋ</u> <u>syəga</u> 'be able to speak'
<u>dàŋ</u> <u>tsun</u> 'be able to express
(one's gratitude, etc.)'
</div>

As a main verb <u>dàŋ</u> means 'to conquer, win, overcome'.

(30) <u>hkàm</u> + V   'to bear to V; to suffer through V'ing; to withstand V'ing'

<div style="margin-left:4em">
<u>hkàm</u> <u>hkom</u> 'bear to walk'
<u>hkàm</u> <u>syá</u> 'suffer through eating
(something nauseating,
etc.)'
</div>

(31) <u>kóq</u> + V   'to succeed in V'ing; to manage to V'

<div style="margin-left:4em">
<u>kóq</u> <u>pru</u> 'manage to get out'
<u>kóq</u> <u>hpai</u> 'succeed in carrying'
</div>

(32) <u>lau</u> + V   'to be on the verge of V; to be just about to V'

<div style="margin-left:4em">
<u>lau</u> <u>dòq</u> 'be on the verge of collap-
sing'
<u>lau</u> <u>si</u> 'be just about to die'
</div>

2.16 <u>Manner</u>.

(33) <u>kəzyòŋ</u> ~ <u>gəzyòŋ</u> + V   'to V in fright; to V with a start'

<div style="margin-left:4em">
<u>kəzyòŋ</u> <u>ròt</u> 'wake up with a start'
<u>kəzyòŋ</u> <u>yu</u> 'be startled to see'
</div>

(34) <u>ləgyím</u> + V   'to V in secret'

<div style="margin-left:4em">
<u>ləgyím</u> <u>yu</u> 'watch in secret; observe
on the sly'
<u>ləgyím</u> <u>sa-wà</u> 'go stealthily; prowl
about'
</div>

(35) <u>ləqnyàn</u> ~ <u>lənyàn</u> + V   'to V slowly; to be slow in V'ing'

<div style="margin-left:4em">
<u>ləqnyàn</u> <u>hkom</u> 'walk slowly'
<u>ləqnyàn</u> <u>syá</u> 'eat slowly'
</div>

(36) <u>məyùn</u> + V   'to V in secret, to V on the sly'

<div style="margin-left:4em">
<u>məyùn</u> <u>yu</u> 'spy upon, watch in secret'
<u>məyùn</u> <u>syá</u> 'eat in secret'
</div>

<u>məyùn</u> is very similar in meaning to <u>ləgyím</u> (#34 above).

2.2 <u>Complementary Verbs</u> [= <u>Post-head versatile verbs</u>].

2.21 <u>Attitudinal</u>.

(37) V + <u>cyai</u>   'to V for pleasure; to V for fun'

<div style="margin-left:4em">
<u>tsun</u> <u>cyai</u> 'have a chat' (lit. "talk
for pleasure')
<u>hkom</u> <u>cyai</u> 'have a stroll' (lit.
"walk for pleasure")
<u>lùq</u> <u>cyai</u> 'have a smoke (lit. "smoke
for pleasure')
</div>

(38) V + <u>gúi</u>   'to dare to V'

<div style="margin-left:4em">
<u>syá</u> <u>gúi</u> 'dare to eat'
</div>

The future particle na may optionally intervene between the main verb and gúi. See above, 2.0.

(39) V + hkróq   'to be willing to V'

> syá hkróq 'willing to eat'
> hkrá hkróq 'willing to touch'

The adverbial verb kam (#19 above) is similar in meaning.

(40) V + lù   'to be able to V'

> syəga lù 'be able to speak
> məri lù 'be able to buy'

lù is one of the most important, versatile, and frequently occurring verbs in the language. When used as a main verb, it means 'to possess, have'.

(41) V + rà   'ought to V; need to V; desire to V'

> sa rà 'should go, ought to go'
> syá rà 'desire to eat'

rà implies more necessity than məyu (#47 below).

(42) V + syút   'to V by mistake; to V mistakenly'

> kàm syút 'believe mistakenly'
> syá syút 'eat by mistake'

As a main verb, syút means 'to offend, sin'.

(43) V + wà   'to try to V'

> kəwá wà 'try to bite'
> sàt wà 'try to kill'

wà is doubtless related to the abstract complementary verb wà 'to become' (#76 below).

(44) V + ya   'to V for someone's benefit; to favor someone by V'ing; to V for someone'

> syàp ya 'to lend'
> syərín ya 'to teach'

ya is most often untranslatable by a simple English expression. It is very similar to Japanese benefactive verbs like kureru, ageru, yaru.[16] ya is often used as a kind of ironic ethical dative with a nuance like the English for you in "I'll bash your head in for you": ləgú ya 'steal it for you', i.e., "honor you by stealing it from you".

The complementary verb lá (#86 below) sometimes carries an idea of benefaction that is the reverse of ya, as in syàp lá 'to borrow', syərín lá 'to learn'.

(45) V + yu   'to try to V; to V and see; to have the experience of V'ing'

> syəga yu 'try to speak'.
> cyím yu 'taste and see; test by tasting; have a taste'
> hkai yu 'have had the experience of bearing young; have given birth in one's time (of animals)'

As a main verb, yu means simply 'to see'.
In the function of 'to V and see', V + yu is very like the Japanese -TE MIRU construction[17].

46) V + <u>məsùq</u>   'to pretend to V; feign to V'

                                      <u>qyúp</u> <u>məsùq</u> 'feign sleep'
                                        <u>n-cye</u> <u>məsùq</u> 'pretend not to know;
                                                           feign ignorance'
                                        <u>syá</u> <u>məsùq</u> 'pretend to eat, make
                                                         a pretense of eating'

As a main verb, <u>məsùq</u> means 'to tell a lie.'

47) V + <u>məyu</u>   'to want to V'

                                        <u>syá</u> <u>məyu</u> 'want to eat'
                                        <u>ginsúp</u> <u>məyu</u> 'want to play'

<u>məyu</u> is the most general Kachin verb expressing volition[1].

.22 <u>Extentive</u> <u>or</u> <u>qualitative</u>.

48) V + <u>bùq</u>   'to be damned V, to be deucedly V'

                                        <u>yàk</u> <u>bùq</u> 'be damned difficult'
                                        <u>tsan</u> <u>bùq</u> 'be bloody far'

As a main verb, <u>bùq</u> means 'to have a fever; to be hot with rage'.

49) V + <u>dìk</u>   'to be supremely V, to be most V'

                                        <u>tsòm</u> <u>dìk</u> 'be perfectly beautiful'
                                        <u>kəzya</u> <u>dìk</u> 'be supremely good'

<u>dìk</u> is more emotional than the superlative complementary verb
<u>htùm</u> (#51 below). When used as a main verb it means 'to be
fulfilled, carried into effect.'

50) V + <u>tsòm</u>   'to be V and pretty; to be beautifully V'[19]

                                        <u>cyaŋ</u> <u>tsòm</u> 'be black and pretty'
                                        <u>kəbá</u> <u>tsòm</u> 'be big and pretty'

51) V + <u>htùm</u>   'to be most V; to be the V'est'

                                        <u>yàk</u> <u>htùm</u> 'be the most difficult'
                                        <u>cyaŋ</u> <u>htùm</u> 'be the blackest'

As a main verb, <u>htùm</u> means 'be terminated; be exhausted, used up'.

52) V + <u>káu</u>   'to be very V; to V very much'

                                        <u>tsàŋ</u> <u>káu</u> 'be very much afraid;
                                                  worry very much'
                                        <u>kəbu</u> <u>káu</u> 'be very happy'

<u>káu</u> is probably related to the homophonous complementary verb of
completed action (#60 below).

53) V + <u>láq</u>   'to be very V; to be too V; to V very much'

                                        <u>yàk</u> <u>láq</u> 1. 'be very difficult'
                                                      2. 'be too difficult'
                                        <u>tsóqràq</u> <u>láq</u> 'to like very much'

<u>láq</u> is similar in meaning to the adverbial extentive verb <u>grài</u>
(#8 above), and in fact it is very common to encounter a three-
verb string of the form: <u>grài</u> + V + <u>láq</u>
                                    (<u>grài</u> <u>kəsyuŋ</u> <u>láq</u> 'be very cold').
                                           $_v V$ V_h V_v

54) V + <u>mai</u>   'should V; be proper to V; be good to V; may well V'

                                        <u>sa-wà</u> <u>mai</u> 'should go; be fitting
                                                      to go'
                                        <u>nhtaŋ</u> <u>mai</u> 'should return; ought

syá mai 'be proper to eat; may well eat'

An interesting variant of this construction involves adding the negative prefix to both the main verb and to **mai**:

ń-syá m-mai 'must eat, had better eat, ought to eat;'

literally this means "not eat not proper" or "if you don't eat it won't do".

This is exactly analogous to the Japanese V + **nakereba naranai** construction.

(55) V + pyɔ̀ byo   'to V pleasantly; be glad to V; V with pleasure'

    gəlo pyɔ̀ 'be glad to do'
    mənám pyò 'smell good'
    kətsi pyò 'be pleasantly cool'

(56) V + zyàt   'to be V'er; to be more V; to V more'

    gəlù zyàt 'be longer'
    syá zyàt 'eat more'

As a main verb, zyàt means 'to add, increase, augment'.

(57) V + məgaŋ... V + məgaŋ   'the more V_1... the more V_2'
                        'the V_1'er... the more V_2'

    yàk məgaŋ... 'the more difficult'
    məron məgaŋ... 'the more one shouts'...

As mentioned in connection with **lèq** (#10 above), the three-verb string **lèq + V + məgaŋ** is quite common.

When not used correlatively, **məgaŋ** has a different, aspectual meaning. See #65 below.

2.23 Aspectual[20]

(58) V + hkyén   'to prepare to V; to make ready to V'

    kəwá hkyén 'prepare to bite'
    syá hkyén 'prepare to eat'

(59) V + hpaŋ   'to begin to V'

    gəlo hpaŋ 'begin to do; begin to work'
    hkràp hpaŋ 'begin to weep'

(60) V + káu   'to V and be done with it; to V utterly'

    məlàp káu 'clean forget'
    bó káu 'pull up by the roots'
    məgáp káu 'cover up completely'

No single formula can be given for the translation of a [V + káu] sequence. Often the best English rendering will include a complementary adverb like 'up, away, out', as in chew up, blow away, scour out, etc.

Káu as a main verb means 'to abandon, reject, do away with' or 'to miss, lose, err.'

As a complement, káu has much the same force as màt (#62 below).

V + máq   'to V completely; to V exhaustively'

> si máq 'drop dead (lit. "die completely")
>
> syá máq 'eat up everything'

As a main verb, máq means 'to be finished, spent, exhausted, used up'.

V + màt   'to be V'ed completely; to V definitely or irretrievably'

> qəhkàŋ màt 'get all tangled up'
>
> hkriŋ màt 'come to a dead stop'
>
> hpriŋ màt 'fill to the brim'

As a main verb, màt means 'be lost, disappear'.
As a complement it is quite similar in function to káu (#60 above).
The difference seems to be that káu stresses the act of fulfillment
while màt stresses the result or new situation obtaining due to
that fulfillment. Both káu and màt are characteristically followed
by the verbal particle sai, which indicates 'completion of action'
or 'new state due to a completed action'.[21]

Occasionally both màt and máq occur in sequence after a main verb,
giving a phrase with extra emphatic force:

> syá màt máq 'to eat up every
> V_h V_v V_v crumb'

) V + nàn   'to continue V'ing; to keep on V'ing'

> gəlo nàn 'keep on doing'
>
> syá nàn 'keep on eating'

As a main verb, nàn means 'to be unchanged, to remain.'
nàn is characteristically followed by the continuative verbal
particle ŋà.

) V + ŋút   'to finish V'ing'

> syəga ŋút 'finish speaking'
>
> syá ŋút 'finish eating'

ŋút is weak or neutral in force compared to káu, máq, or màt.

) V + məgaŋ   'to be at the point of V'ing; be just about to V'

> dù məgaŋ 'be about to arrive'
>
> syəga məgaŋ 'be about to speak'

məgaŋ has somewhat less of a nuance of impending doom than lau
(#32 above). We have seen a special correlative use of this verb
above (#57). Still another use of məgaŋ is described below, #78.

4 **Interactive or associative.**

) V + hkát   'to V one another; to V each other'

> gàp hkát 'shoot at each other'
>
> ginsúp hkát 'play with each other'

hkát always implies mutual hostility or, at least, competitive
conflict.

) V + lóm   'to V along with; to be included in V'ing'

> yoŋ lóm 'be swept along with
> (the current)'
>
> sa lóm 'go along with'

) V + syəlóm   'to V (something) as well; to V (something) along with'

> zèn syəlóm 'to cut along with
> (e.g. nicking one's finger

as well when using a
scissors to cut clot

<u>syá</u> <u>syəlóm</u> 'eat (sthg) along with
e.g., have a pickle
along with one's cur

<u>syəlóm</u> is the causative of <u>lóm</u>. The former is used after transitiv
verbs and the latter before intransitives, as the above examples in-
dicate.

(69) V + <u>syəŋún</u>   'to cause to V; to make (someone) V'

<u>sa</u> <u>syəŋún</u> 'cause to go'
<u>hkráp</u> <u>syəŋún</u> 'make someone weep'

As a main verb, <u>syəŋún</u> means 'to send'.[22]

(70) V + <u>syəzyàŋ</u>   'to V respectively; to V severally; to V each in one's
own way'

<u>syá</u> <u>syəzyàŋ</u> 'to eat each in one's
own way (or own house

<u>syəgá</u> <u>syəzyàŋ</u> 'to call from all
directions' (each fr
his own direction)

<u>gəlo</u> <u>syəzyàŋ</u> 'to do respectively'

<u>Syəzyàŋ</u> has another, more "abstract" meaning - see below, #79.

2.25 Abstract state.

(71) V + <u>cye</u>   'to be known to V; be apt to V, likely to V'

<u>hkràp</u> <u>cye</u> 'be known to weep'
<u>lù</u> <u>cye</u> 'be likely to have'

As a main verb, <u>cye</u> means simply 'to know'.

(72) V + <u>dam</u>   'to unfortunately be the case that V; to be forced to V, alas

<u>syá</u> <u>dam</u> 'be obliged, unhappily,
to eat'

<u>ŋà</u> <u>dam</u> 'have to exist, unfortunately

(73) V + <u>dìŋsa</u>   'so long as V; as long as V is the case'

<u>qə-yák</u> <u>dìŋsa</u> 'so long as it is
difficult'

<u>qə-mû</u> <u>dìŋsa</u> 'so long as one sees'

When <u>dìŋsa</u> occurs <u>before</u> the main verb it means 'on purpose' (see
#18 above). When <u>dìŋsa</u> appears as a <u>complement</u>, it is usual to have
the main verb preceded by the iterative bound morpheme <u>qə-</u>, and to
have this in turn preceded by the adverbial verb <u>syèq</u> (#23 above):

<u>syèq</u> <u>qə-hkruŋ</u> <u>dìŋsa</u> 'as long as
$_v$V $_v$B V$_h$ V$_v$ I live'

(74) V + <u>hkrùp</u>   'to happen to V; chance to V; unexpectedly V'

<u>mù</u> <u>hkrùp</u> 'see by chance'
<u>hkrúm</u> <u>hkrùp</u> 'happen to meet'
<u>cyaŋ</u> <u>hkrùp</u> 'chance to be black'

(75) V + <u>mót</u>   'to seem to V, appear to V'

<u>rái</u> <u>mót</u> 'appear to be'
<u>htuŋ</u> <u>mót</u> 'seem to fall (of rain)'

(76) V + wà   'to become V; to get to V; to get to be V'

mù wà 'to get to see (have oppor-
tunity of seeing)'

kəzya wà 'to become good; to
improve'

qyúp məyu wà 'be getting to want
V_h V_v V_v to sleep (i.e. be-
come sleepy)'

(77) V + zyàŋ   'to actually V; to V in spite of all odds'

gəlo zyàŋ 'actually do'
lu zyàŋ 'actually be able'

(78) V + məgaŋ   'to V anyway; to go ahead and V; to have V'ed already'

sa məgaŋ 'go on ahead (without
waiting for others)'

gəlo məgaŋ 'go ahead and do'

htúq məgaŋ 'to have already fallen
(of rain)'

See #57 and 65 for other functions of this workhorse verb.

(79) V + syəzyàŋ   'to actually V; to V in spite of all odds'
This is formally the causative of zyàŋ (#77 above), and appears to
be identical in meaning with it. But strangely enough, zyàŋ seems to
be used only in sentences with singular subjects, while syəzyàŋ is
used only in sentences with plural subjects.
The "distributive" syəzyàŋ (#70 above) is quite distinct, and has
nothing to do with zyàŋ.)

2.26 Contact or displacement.

(80) V + baŋ   'to V into (something)'

rú baŋ 'pour into'
syón baŋ 'put in , insert'
dìhkràt baŋ 'fall into'

As a main verb, baŋ means 'to put, place, locate'.

(81) V + dá   'to V something so it stays; to V something for good;
to V something so it remains in a certain state'

nói dá 'hang (sthg) up'
kum dá 'wall off (sthg)'
dəgám dá 'take an oath'
gəraŋ dá 'sharpen up'

dá occurs after hundreds of verbs, always adding the nuance of
stability, constancy, permanence, "for good-ness". It is often best
translated by an English complementary adverb like 'up, out, off, away'.
As a main verb dá means 'to put, place'. dá performs a function very
similar to that of dàt (#82) and to the Japanese verb oku.

(82) V + dàt   'to V something thoroughly, to V something for good, to
V sthg so it stays'.

kəbài dàt 'throw away (for good)'
zyóq dàt 'give out, distribute'
mù dàt 'catch sight of' (lit. "see
thoroughly")

syəŋún dàt 'to send (someone) off'

As a main verb dàt means 'to put, place, fasten.'

(83) V + gàq   'to V open; to V something so it breaks open'

kəhtàm gàq 'slash open'
gəlun gàq 'pierce open'
zen gàq 'cut open'
krók gàq 'dig open'
hkyèn gàq 'hack open'

(84) V + hkrá   'to V and hit; to V and touch'

qəzyóq hkrá 'to graze sthg' (lit. "glance-touch")
məsòp hkrá 'to stroke sthg' (lit. "stroke-touch")
qəhtù hkrá 'to collide with sthg' (lit. "collide-touch")
qədòt hkrá 'to drive into sthg' (lit. "pound-touch")

(85) V + hpòq   'to V something open'

htòn hpòq 'to kick open'
məhkylt hpòq 'to scratch open'

hpòq implies somewhat less violence than gàq.

(86) V + lá   'to take something and V; to V something out or away'

syòq lá 'to fish out (sthg from the water)'
hpaɪ lá 'to take and carry (sthg)'
hkyè lá 'to rescue (someone)' (lit. "take and save")
syəgá lá 'to summon (someone) forth (lit. "take & call")
lù lá 'to get hold of (sthg)' (lit. "take and have")
qəhkyèq lá 'to jerk (sthg) out'
pon lá 'to take (sthg) up in one's arms'
kəròt lá 'to drag (sthg) away' (lit. "take and drag")

lá is one of the most frequently used complementary verbs.

(87) V + sàt   'to kill by V'ing; to V to death'

gàp sàt 'shoot to death'
syənáŋ sàt 'kill by poison'
mənát sàt 'strangle'
kəmyét sàt 'crush to death'

(88) V + tòn (+ dá)   'to V sthg so it stays, to V sthg permanently, etc.
     As a main verb, tòn means 'to put, place' (cf. #'s 81 and 82 above). But the very frequent sequence tòn dá (see #81 above) acts as a unit and itself follows innumerable main verbs, thus forming three-verb strings:

hkái tòn dá 'to plant (sthg)'
bau tòn dá 'to bring up (someone)'

(89) V + gədoŋ ~ kədoŋ   'to V over; to V down; to displace from verticality
                              to horizontality by V'ing'

        htòŋ gədoŋ 'kick over'
        dəruq gədoŋ 'butt over (with horns)'
        htui gədoŋ 'punch over'
        qəsyun gədoŋ 'shake down'

(90) V + syəròt   'to V up; to displace from horizontality to verticality
                       by V'ing'

        htòŋ syəròt 'kick up'
        mədiq syəròt 'prop up'

2.27 Motion.

Kachin verbs of motion make an interesting study in themselves. They may be divided into three categories:

(a) **restricted** -- motion-verbs that occur in series only before versatile motion-verbs;

(b) **versatile** -- motion-verbs that may occur after any restricted motion-verb;

(c) **hyper-versatile** -- the single verb (wà) that may occur not only after any restricted motion-verb, but also after a sequence of restricted motion-verb plus versatile motion-verb.

In the restricted category we put the following verbs (among many others): gàt 'run', gùmhtòn 'leap', tso 'go high', hproŋ 'flee', nèm 'go low', nhtaŋ 'go back', pyàu 'float', pyen 'fly', ráp 'cross', kəŋáq 'stagger', kəyin 'turn around', syəcyút 'chase' etc.[24]

We proceed to give examples of versatile and hyperversatile verbs of motion:

(91) V + hkom   'to V on foot; to V walking'
        ráp hkom 'cross on foot'
        nhtaŋ hkom 'return on foot'

(92) V + lài   'to V across; to V through; to V crossing'
        ráp lài 'cross over'
        gùmhtòn lài 'leap across'

(93) V + lùŋ   'to V up; to V climbing'
        pyàu lùŋ 'float up'
        gàt lùŋ 'run up; climb up running'

(94) V + pru   'to V out; to V coming out'
        keŋáq pru 'stagger out'
        pyen pru 'fly out'

(95) V + qyúq ~ yúq   'to V down; to V descending'
        gàt qyúq 'run down'
        gùmhtòn qyúq 'leap down'

(96) V + sa   ' move V'ing; go/come V'ing'
        pyen sa 'go flying; come flying'
        gàt sa 'go running; come running'

sa also occurs as an adverbial verb (= pre-head versatile verb); in these cases, the following main verb need not be a verb of motion. The meaning of sa + V_h is 'go and V', i.e. 'move into position to be able to perform the verbal action': sa tam 'go and look for', sa sà 'go and see off'.[25]

(97) V + syàŋ   'to V into; to V entering'

> pyen syàŋ 'fly into'
> nhtaŋ syàŋ 'go back into'

(98) V + gəwàn ~ kəwàn   'to V around; to V in circles'

> syəcyút kəwàn 'chase around'
> gàt gəwàn 'run around'

The above motion-verbs (91-98) are all "post-head versatile"-- i.e., they may follow any restricted verb of motion, modifying it as attribute to head. On the other hand, any versatile verb may itself function as the main verb in a VP. When one of the motion verbs in this group is playing the role of main verb in its VP, it may be followed by a second member of the group. This second verb is then the versatile attribute modifying the first verb. Consider these examples:

hkom qyúq 'descent on foot' ("walk descendingly"), hkom lài 'walk
V_h V_v V_h V_v
through', lài syàŋ 'cross into', hkom lùŋ 'climb up on foot', hkom pru 'walk out', hkom syàŋ 'walk into', hkom gəwàn 'walk around'.

The verbs lùŋ 'go up', qyúq 'go down', pru 'go out', and syàŋ 'go in', correspond semantically and syntactically to the Mandarin verbs shanq 上, shiah 下, chu 出, and jinn 進, respectively.

The verb wà enjoys special concatenative freedom. Its meaning is very general, something like 'to V while moving'. Like the other versatile verbs of motion, it may occur after restricted motion-verbs (kənáq wà 'move staggering, stagger along', gàt wà 'run, go running, come running, move by running'). Again like the other versatile motion-verbs, wà may modify a preceding versatile motion-verb (#'s 91-98) which then functions as the main verb of the VP: syàŋ wà 'come in, go in, move in', pru wà 'come/go/move out', lùŋ wà 'come/go/move up', qyúq wà 'come/go/move down', sa wà 'go, come, move'.[26]

In addition, wà has the special property of occurring after 2-verb sequences of restricted motion-verb plus versatile motion-verb: pyen syàŋ wà 'fly in, come flying in, go flying in', V_h V_v
V_v
gàt pru wà 'run out, come running out, go running out', kənáq lùŋ wà 'stagger up, come staggering up, go staggering up', syəcyút qyúq wà 'chase down, come chasing down, go chasing down'. Three-verb concatenations of this sort are strikingly similar to Mandarin "directional complement" phrases like fei shiah lai 'come flying down' ("fly-descend-come") or fei shanq chiuh 'go flying up' ("fly-ascend-go"). The difference is that the Kachin wà is indeterminate with respect to direction of motion, unlike Mandarin lai 'cisative motion' and chiuh 'transitive motion'. To specify such directionality, Kachin requires an additional morpheme, usually a verb-particle.

* * *

NOTES

*1 Maran's eagerly awaited revision of Hanson's Kachin Dictionary will include a "Language Handbook Appendix." A few other references to works on Kachin grammar are given below.

*2 I have added some new footnotes. These are marked with an asterisk, but are numbered consecutively with the original footnotes. Shades of the STC!

3 Certain verbal particles, chiefly qai, serve to nominalize the preceding verb. The resultant $[V + P_v]$ then behaves just like a noun, and may be followed by a P_n or a "natural noun" in apposition. Thus, from ·məcyíq 'be sick', and məsyà 'person', we get [məcyíq qai] [məsyà]
                              V P_v N
'a sick person', which we might call a relative clause, though we regard it as essentially the same construction as $[N + N]$. This leads us far beyond the realm of minimal phrase-structure, however.

4 I returned to this question in "Lahu nominalization, relativization, and genitivization" in John Kimball, ed., Syntax and Semantics, Vol. I, pp. 237-257, Seminar Press, New York 1972.

*5 These morphemes, which we would now call "classifiers", are actually quite rare in Kachin, compared, e.g. to Burmese (or even Lahu).

*6 See the discussion of Lahu nouns like ɔ̀-pi 'something old' and ɔ̀-ší 'sthg new; another; next' [Grammar of Lahu (GL) 3.341e; 3.44d; 3.45; 4.412 (5)].

*7 I have since abandoned these terms in favor of "pre-head versatiles" ($_vV$) and "post-head versatiles" (V_v), respectively. See GL, passim.

*8 I now use the term "unrestricted particle" for particles that may occur both post-nominally and post-verbally. See the index to GL, p. 642.

9 By "non-canonical" I mean "not having a phonological shape characteristic of free morphemes". Free morphemes may not have the shape Cə- or N̩- in Kachin.

10 Roughly speaking, zyə- occurs before verb-roots beginning with aspirated consonants or s- ; otherwise the form is syə- .

11 Lahuists are of course reminded of the "suspensive P_{unf}" lɛ. See the index to GL, p. 665.

12 What I later came to call "fortuitous concatenation". See GL 4.312-.313, 5.11, 5.42, 6.117 (4).

13 One further disclaimer: In what follows (except in the section on verbs of motion [2.27]) we confine ourselves mostly to sequences of one

versatile and one main verb. Yet it is frequent to find 2, 3, 4, or even 5 VV's strung together in a single VP. To investigate the relative order of occurrence of the verbs in such "multiversatile" verb phrases would be extremely interesting.

[14] In this and the following glosses, "V" stands for any main verb.

[15] By this category we mean "verbs which specify the solitude or jointness of the subject of the main verb".

*[16] See the discussion of Lahu benefaction in GL 4.611-4.614.

*[17] Or the Lahu V_h + ni. See index to GL, p. 657.

*[18] In Lahu the desiderative morpheme gâ is a P_v, not a V_v. See GL 4.311, 4.63(2).

*[19] Cf. Thai dii 'be good' in VP's like sŭaj dii 'nice and pretty', ?arɔɔj dii 'nice and tasty', etc.

[20] Under this vague heading we wish to include all complementary verbs relating to the state of an action's progress -- its completion or incompletion, beginning or fulfillment.

*[21] Cf. Mandarin lǝ (了) or Lahu ò (GL 4.64).

*[22] For a discussion of some issues raised by Kachin causatives, see Maran 1971.

*[23] I would now guess that dam is a P_v rather than a V_v, since I doubt that it can be negated.

[24] Exceptions: nèm and tso may occur before pyen (nèm pyen 'fly low', tso pyen 'fly high').

*[25] Compare the Lahu $_vV$ ca (GL index, p. 652).

[26] sa wà is the most frequent and general two-verb motion-phrase in Kachin. Like tòn dá (#88 above) it behaves as a versatile unit in longer verb-strings: hkom sa wà or hkom sa-wà 'go/come/move on foot'.

$$V_h \quad V_v \quad V_v \qquad V_h \qquad V_v$$

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