LAi PSYCHO-COLLOCATION*

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INTRODUCTION

With the initial work of Matisoff, followed by studies like those of Jaisser 1990 and Oey 1990, it has become clear that “psycho-collocations” are an essential feature of many languages in Southeast Asia. According to Matisoff (1986:9), who coined the term, a “psycho-collocation” is defined as:

a polymorphemic expression referring as a whole to a mental process, quality, or state, one of whose constituents is a psycho-noun, i.e., a noun with explicit psychological reference (translatable by English words like HEART, MIND, SPIRIT, SOUL, TEMPER, NATURE, DISPOSITION, MOOD). The rest of the psycho-collocation contains morphemes (usually action verbs or adjectives) that complete the meaning.

What Matisoff proposes might be represented briefly as follows:

\[ \text{Psycho-noun} + \text{Psycho-mate} = \text{Psycho-collocation} \]

In the above equation, the “psycho-noun” could be ‘heart’, ‘liver’, or other body parts. Lai, also called Haka Chin, is one of the languages that has expressions using heart, liver, and other body parts for psycho-collocation; although in these Lai expressions action-verbs involving some body parts as well as some abstract nouns that are external to the body (e.g., ‘enemy’) can also fill the role of “psycho-noun.” The “psycho-mate” is usually a verb or adjective.

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LAI SYNTAX

Before approaching Lai psycho-collocations, I would like to discuss some aspects of Lai syntax.

Lai is an SOV language. The first type of syntactic construction to note is how the marker ?a represents a third person subject of a sentence.¹ For example:

(1)    nii-hu       ?a       raa
       Ni Hu       3SG SUBJ  come I (rat II)²
       ‘Ni Hu came.’

(2)    tsoo-leen       ?a       rook
cow-vehicle  3SG SUBJ  break down I (roo? II)
       ‘The cart broke down.’

(3)    ka       tsoo-leen       ?a       rook
       1SG POSS  cow-vehicle  3SG SUBJ  break down I (roo? II)
       ‘My cart broke down.’

It is important to understand this type of syntax in order to understand the similar syntax involved in Lai psycho-collocation. For example:

(4)    ka       luŋ       ?a       rook
       1SG POSS  heart  3SG SUBJ  break down I (roo? II)
       ‘I am disappointed’ (literally, ‘My heart broke down’)

Here, the third person marker ?a represents the subject ka luŋ.

When both the subject and the object are marked pronominally on the verb, the former precedes the latter. For example:

(5)    na       kan       zuar
       2SG SUBJ  1PL OBJ  sell I (zoʔ II)
       ‘You betrayed us. (lit., ‘You sold us’)’

¹ This marker is unspecified for gender. Here it is sometimes translated as ‘he/she’ and sometimes simply as ‘he’ for short.
² Most Lai verbs have two morphophonemically related forms, which occur in different syntactic environments. For ease of reference, each verb in the examples is followed by its variant in parentheses; i.e., if the verb in the example is Form I, the Form II alternant is provided in parentheses, and vice versa.
Here, we need to note that when the third person marker ?a is involved, there can be two interpretations, one representing the subject and one the object. Sometimes, ?a can be interpreted either way depending on the context:

I will provide an explanation when both interpretations are possible. However, at times only one interpretation is possible. For example:

Another syntactic structure to be mentioned is a simple one involving the
verb ṇay (‘have / possess’). For example:

(13) tsoo-leen ṇa ṇay
cow-vehicle 3SG SUBJ have I (ŋa’y II)
‘He has a cart.’

(14) tsoo-leen ka ṇay
cow-vehicle 1SG SUBJ have I (ŋa’y II)
‘I have a cart.’

(15) mit-paar ṇa ṇay
eye-flower 3SG SUBJ have I (ŋa’y II)
‘He is fickle (= a womanizer).’ (lit., ‘He has eye-flower’)

Having discussed these few general points, I will now proceed to my main
topic. First, I will discuss the psycho-collocations that use body parts as their
psycho-nouns. In order to emphasize how real body-part nouns are used in Lai
psycho-collocation, my examples in this category will start with ‘head’ and
proceed down the body. Secondly, I will treat those psycho-collocations that
use Form II of body-action verbs as their psycho-nouns. Thirdly, I will discuss
the psycho-collocations that have “extensive” (external) psycho-nouns.
Fourthly, I will consider some psycho-collocations that are so lexicalized that
the psycho-noun or the psycho-mate has no meaning anymore apart from the
psycho-collocation. Fifthly, I will describe the psycho-collocations that use
middle voice only. Finally, I will present some idioms that involve the use of
psycho-collocations, and selectively attempt to explain their semantics.

I. PSYCHO-COLLOCATIONS WITH REAL BODY PARTS AS
THE PSYCHO-NOUN

A. luu (‘head’)

(16) ka luu ṇa rii
1SG POSS head 3SG SUBJ drunk I (riit II)
‘I am confused.’ (lit., ‘My head is drunk’)

(17) ka luu ṇa rii
1SG POSS head 3SG OBJ drunk I (riit II)
‘I am confused at him.’ (lit., ‘My head is drunk [with] him’)
(18) ka luu na rii
1SG POSS head 2SG OBJ drunk I (rii II)
‘You confused me.’ (lit., ‘My head is drunk [with] you’)

B. thluak (‘brain’)

(19) kan thluak ?a buay
1PL POSS brain 3SG SUBJ messy (inv.)
‘We are confused.’ (lit., ‘Our brain is messy’)

(20) kan thluak ?a buu
1PL POSS brain 3SG SUBJ crowded / congested I (buu II)
‘We are not intelligent.’ (lit., ‘Our brain is thick / congested [i.e.,
too crowded to absorb other things]’)

(21) nan thluak ?a tshia tuk
2SG POSS brain 3SG SUBJ bad I very I (tshiat II)
‘You are very unintelligent.’ (lit., ‘Your brain is very bad’)

(22) ?an thluak ?a ñhaa
3PL POSS brain 3SG SUBJ good I (ñhat II)
‘They are intelligent.’ (lit., ‘Their brain is good’)

C. mit (‘eyes’)

(23) ka mit ?a kuu
1SG POSS eye 3SG SUBJ sleepy I (kuu II)
‘I am sleepy.’

(24) ka mit ?a thii
1SG POSS eyes 3SG OBJ die I (thi II)
I wanted / desired it / her. (lit., ‘My eyes died on it / her’)

(25) ?a mit na thii
3SG POSS eyes 2SG OBJ die I (thi II)
‘He / She desired you.’ (lit., ‘His / Her eyes died on you’)

(26) mit-paar ?a ñay
eye-flower 3SG SUBJ have (ñay II)
‘He is fickle (= a womanizer).’ (lit., ‘He has eye-flower’)

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D. hmaay (‘face’)

(27) ?an hmaay ?a kaaw
3PL POSS face 3SG SUBJ wide I (ka?w II)
‘They are daring (negative meaning’). (lit., ‘Their face is wide
[enough to do what they don’t deserve]’)

(28) ?an hmaay ?a pa?n
3PL POSS face 3SG SUBJ brighten.up (inv.)
‘They are cheerful.’ (lit., ‘Their face is bright’)

(29) ?a hmaay ?a tshia
3SG POSS face 3SG SUBJ bad I (tshiat II)
‘He / She is unhappy.’ (lit., ‘His / Her face is bad’)

hmaay may be compounded with mit as a unitary psycho-noun without
changing the semantic outcome. For example:

(30) ?an mit-hmaay ?a pa?n
3PL POSS eye-face 3SG SUBJ brighten.up (inv.)
‘They are cheerful.’ (lit., ‘Their face brightens up’)

(31) mit-hmaay ?a nay
eye-face 3SG SUBJ have I (nay II)
‘He is well respected.’ (lit., ‘He has face’)

E. hna (‘ear’)

(32) ka hna ?a hnok
1SG POSS ear 3SG SUBJ entangle I (hnok II)
‘I feel bothered.’ (lit., ‘My ear is entangled’)

(33) ka hna na hnok
1SG POSS ear 2SG OBJ entangle I (hnok II)
‘You bother me.’ (lit., ‘My ear [is] entangled [with] you’)

(34) ka hna na ka hno?
1SG POSS ear 2SG SUBJ 1SG OBJ entangle II (hnok I)
‘You bother me.’ (lit., ‘You entangled my ear’)

(35) ka hna?a nam
1SG POSS ear 3SG SUBJ at home I (ña?m II)
'I am content / I am not worried.' (lit., 'My ear is at home')

(36) ka hna na nam
1SG POSS ear 2SG SUBJ at home I (ña?m II)
'I am not worried for you.' (lit., 'My ear is at home [with] you')

Here I want to note the variety of meanings that the verb nam / ña?m has. When an animal is well domesticated, it becomes familiar with people to the extent that it no longer fears them. That level of domestication is expressed as nam. For example:

(37) na ?aar ?a nam naay
2SG POSS chicken 3SG SUBJ tame I quite / very
'Your chicken is very approachable / tame (it does not fear people).'</n
Form II ña?m can mean 'to dare'. For example:

(38) na ka ña?m moo
2SG SUBJ 1SG OBJ dare II Q
'Do you dare me?'

When a person stops crying, it can also be expressed as nam / ña?m (39):

(39) ka fa ?a [ap mii ?a nam
1SG POSS child 3SG SUBJ cry I REL.NOM 3SG stop I
(ta? II) SUBJ
'My child who was crying has stopped.'

(40) kan hna ?a tlaa
1SG POSS ears 3SG SUBJ fall I (tlaak II)
'We agree.' (lit., 'Our ears fall [along with something]')

(41) kan hna na tlaa
1SG POSS ear 2SG OBJ fall I (tlaak II)
'We agree on you.' (lit., 'Our ears fall [neatly] [with] you', e.g., for our daughter)
(42) ka hna-bay ?a donj
1SG POSS ear-carry 3SG SUBJ end I (do?nj II)
‘I feel hopeless.’ (= ‘I give up’) (lit., ‘What my ear can carry ends’)

(43) ka hna-bay ?a say
1SG POSS ear-carry 3SG SUBJ protrude (inv.)
‘I am hopeful.’ (lit., ‘What my ear can carry [still] protrudes’)

F. hnaar (‘nose’)

(44) ka hnaar-naw-ru? ?a ka [am
1SG POSS nose-young-bone 3SG SUBJ 1SG OBJ chew (inv)
‘It makes me sad.’ (lit., ‘It [something] chews the soft-bone of my nose [and makes me cry]’)

G. hmur (‘lip’), kaa (‘mouth’)

(45) ?a kaa ?a daak
3SG POSS mouth 3SG SUBJ quack (inv.)
‘He / She is talkative.’ (lit., ‘His / Her mouth is quacking’)

(46) ?a kaa ?a naal
3SG POSS mouth 3SG SUBJ slip (inv.)
‘He / She is talkative.’ (lit., ‘His / Her mouth is slippery’)

(47) ?a kaa ?a thoo
3SG POSS mouth 3SG SUBJ taste good I (thoot II)
His / Her appetite is good. (lit., ‘His / Her mouth tastes good [with everything]’)

(48) ?an hmur ?a saaw
3PL POSS lip 3SG SUBJ long I (sa?w II)
‘They are talkative.’ (lit., ‘Their lip is long’)

(49) ?an hmur-kaa ?a tam
3PL POSS lip-mouth 3SG SUBJ many I (ta?m II)
‘They are talkative.’ (lit., ‘Their lip-mouths are many’)

(50) ?a hmur-kaa ?a thai
3SG POSS lip-mouth 3SG SUBJ good I (tha?i II)
‘He is congenial / friendly.’ (lit., ‘His lip-mouth [i.e., talking] is good’)

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H. haa ('teeth')

(51) ka ha-thii ?a thak
1SG POSS teeth-blood 3SG SUBJ itch I (tha? II)
'My teeth are on edge.' (lit., 'The blood of my teeth is itchy')

(52) ka ha-thi na thak
1SG POSS teeth-blood 2SG OBJ itch I (tha? II)
'I can't stand you.' (lit., 'The blood of my teeth is itchy [with] you')

(53) ka haa ?a zaa
1SG POSS teeth 3SG SUBJ tickle I (zaat II)
'I am soured on you.' (lit., 'My tooth feels tickled')

(54) ka haa na zaa
1SG POSS teeth 2SG OBJ tickle I (zaat II)
'I am soured on you.' (lit., 'My tooth feels tickled at you')

I. khaa, kha-di ('chin')

(55) ka dii ?a riam
1SG POSS drool 3SG SUBJ cut I (ria?m II)
'I am satisfied.' (lit., 'I cut my drool')

J. ?or ('throat' or 'pharynx')

(56) ka ?or ?a fok
1SG POSS throat 3SG SUBJ protruded / erect I (fo? II)
'I want to eat.' (lit., 'My throat is protruding')

(57) ka ?or na fok
1SG POSS throat 2SG OBJ protruded / erect I (fo? II)
'I desire you.' (lit., 'My throat protrudes at you')

(58) ?a ?or ?a khuu
3SG POSS throat 3SG SUBJ smoke I (khut II)
'He / She is gluttonous.' (lit., 'His / Her throat is smoking [= cooking]')

3 The verb meaning 'tickle' is used, for example, if I see you biting into a lemon and my face puckers up, too, as if I were also biting into a lemon.
(59) ?a ?or ?a kua
3SG POSS throat 3SG SUBJ hole I (kuat II)
‘He / She is gluttonous.’ (lit., ‘His / Her throat has a hole’)

(60) ?a ?or ?a vuay
3SG POSS throat 3SG SUBJ satiate (inv.)
‘He / She is satiated.’ (lit., ‘His / Her throat is satiated’)

K. hnaak (‘ribs’)

(61) ?a hnaak-kar-?a? ?a ka te?n
3SG POSS ribs-between-LOC 3SG SUBJ 1SG OBJ grab (inv.)
‘He is concerned about me.’ (lit., ‘He grabs me between his ribs’)

L. luŋ-thin / thin-luŋ (‘heart-liver’ or ‘liver-heart’)

When one speaks of ‘liver’ and ‘heart’ in Lai, one needs to be careful not to
be too specific about whether luŋ is ‘liver’ or ‘heart.’ Similarly, it is possible to
translate ‘heart’ as either luŋ-thin or thin-luŋ. In psycho-collocations,
sometimes luŋ will be used and in some cases thin; in some expressions either
luŋ or thin may be used interchangeably; and in still others either luŋ-thin or
thin-luŋ can be used as a unit. Depending on the area, Lai speakers will have
their preference as to what is luŋ and what is thin. In this paper, I will translate
luŋ as ‘heart’ and thin as ‘liver’.4

luŋ (‘heart’)

(62) ka luŋ ?a daay
1SG POSS heart 3SG SUBJ silent / still I (da?y II)
‘I feel calm.’

(63) ?a luŋ ?aa do?m
3SG POSS heart 3SG RFL support / hold (inv.)
‘He / She is worried.’ (lit., ‘He is supporting / holding his heart’)

(64) ka luŋ ?a doŋ
1SG POSS heart 3SG SUBJ end I (doŋ II)
‘I am disappointed / I give up.’ (lit., ‘My heart is ended’)

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4 This is etymologically correct, since these words descend from PTB *m-luŋ ‘heart’ and
*m-sin ‘liver’, respectively. See Benedict 1972, p. 120 and #234. [Ed.]
Here we see an interesting set of three different psycho-mates which pair with luŋ to give the same meaning. This might be the strength of psycho-collocation: the ability to draw on different psycho-mates for the same meaning. The word fian is used when a person is clear in his or her speech. For example:

(68) na bia ꝍ a fian
2SG POSS word 3SG SUBJ clear I (fian II)
‘Your speech is clear.’

The word pian is used for ‘clear weather’ or ‘sky.’ For example:

(69) ni-khua ꝍ a pian
sun-cosmos 3SG SUBJ clear I (pian II)
‘The weather is clear.’

The word tliar might be from tleʔŋ meaning ‘cleanse’ or ‘rinse.’ For example:

(70) kheeq ka tleʔŋ hnaa
plates 1SG SUBJ rinse (inv.) PL
‘I rinse the plates.’

In fact, there might be phonetic or morphophonemic reasons why pian and fian have a similar meaning. Fian could arise out of pian in the following way. When the voiceless stop [p] is produced, the glottis is open and there is a high air-flow coming through the oral cavity. Because of that high air-flow,
a voiceless stop can be realized as some sort of fricative. For that and other phonetic reasons, John Ohala claims that “the voiceless stop [p] is likely to be confused with a non-stop (e.g., a voiceless bilabial fricative)” (Ouala 1996:1720). In the case of Lai, [p] and [f] are sometimes in free variation.

(71) ?a luŋ ?a faak
3SG POSS heart 3SG SUBJ painful I (fa? II)
‘He / She is bitter.’

(72) ?a luŋ na faak
3SG POSS heart 2SG OBJ painful I (fa? II)
‘He / She is bitter toward you.’

(73) ?a luŋ ?a fiiŋ
3SG POSS heart 3SG SUBJ wise (inv.)
‘He / She is conscious.’

(74) ?a luŋ ?a hme?
3SG POSS heart 3SG SUBJ press II (hmet I)
‘It makes him sad.’

(75) ?a luŋ na hme?
3SG POSS heart 2SG SUBJ press II (hmet I)
‘You make him sad.’

(76) ka luŋ ?a hriŋ
1SG POSS heart 3SG SUBJ green I (hrin II)
‘I am suspicious.’ (lit., ‘My heart is green’)

(77) ka luŋ na hriŋ
1SG POSS heart 2SG OBJ green I (hrin II)
‘I am suspicious of you.’ (lit., ‘My heart is green [with] you’)

(78) ?a luŋ ?aa khiaŋ
3SG POSS heart 3SG RFL break I (khia? II)
‘He / She is determined (decisive).’ (lit., ‘He / She severs her heart’)

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(79) ka luŋ ?a leŋ
1SG POSS heart 3SG SUBJ visit I (leen II)
‘I feel lonely.’ (lit., ‘My heart is visiting [e.g., home]’)

(80) ka luŋ na leŋ
1SG POSS heart 2SG OBJ visit I (leen II)
‘I feel lonely / sorry for you (you look so sad).’ (lit., ‘My heart is visiting you’)

(81) kan luŋ ?aa loom
1PL POSS heart 3SG RFL happy I (loʔm II)
‘We are happy.’ (lit., ‘My heart is happy’)

(82) ?an luŋ ?a lut
3PL POSS heart 3SG SUBJ enter I (luʔ II)
‘He is interested.’ (lit., ‘My heart enters’)

(83) ka luŋ ?a mit
1SG POSS heart 3SG SUBJ extinguish I (miʔ II)
‘I feel dizzy.’ (lit., ‘My heart is extinguished [like a light or a fire]’)

(84) ka luŋ na mit
1SG POSS heart 2SG OBJ extinguish I (miʔ II)
‘I feel dizzy looking at you (you are spinning).’ (lit., ‘My heart[’s light] has been put out by you’)

(85) ?a luŋ ?a puam
3SG POSS heart 3SG SUBJ big / swollen (inv)
‘He / She is cocky / stubborn.’

(86) ?a luŋ ?a raj
3SG POSS heart 3SG SUBJ quick I (ran II)
‘He / She is impatient.’

(87) ka luŋ ?a rook
1SG POSS heart 3SG SUBJ break down I (rooʔ II)
‘I am disappointed.’ (lit., ‘My heart broke down’)

(88) ka luŋ ?a rook
1SG POSS heart 3SG O break down I (roo? II)
‘I am disappointed with him.’ (lit., ‘My heart broke down at him’)

(89) ka luŋ na rook
1SG POSS heart 2SG OBJ break down I (roo? II)
‘I am disappointed with you.’ (lit., ‘My heart broke down at you’)

(90) ?a luŋ ?aa sak
3SG POSS heart 3SG RFL build II (saa I)
‘He / She is comforting himself / herself.’

(91) ka luŋ ?a thaw
1SG POSS heart 3SG SUBJ rise I (tho? II)
‘I am enthusiastic.’ (lit., ‘My heart arises’)

(92) ka luŋ na thaw
1SG POSS heart 2SG OBJ rise I (tho? II)
‘I am enthusiastic about you.’ (lit., ‘My heart arises [with] you’)

(93) ka luŋ-re ?a thay
1SG POSS heart-dry 3SG SUBJ know / hear I (tha?y II)
‘I am worried.’ (lit., ‘My heart knows dryness’)

(94) ka luŋ-re na thay
1SG POSS heart-dry 2SG OBJ know / hear I (tha?y II)
‘I am worried about you.’ (lit., ‘My heart knows dryness [with] you’)

(95) ka luŋ ?a thii
1SG POSS heart 3SG SUBJ die I (thi? II)
‘I am settled.’

(96) ka luŋ ?a tlíŋ
1SG POSS heart 3SG SUBJ complete I (tlíŋ II)
‘I agree.’ (lit., ‘My heart is complete’)

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5 Lahu has a similar idiom: ni-ma ši ve ‘be decided / be satisfied / have one’s mind made up’ (literally, ‘heart is dead’). [Ed.]
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(97) ka luŋ na tliŋ
1SG POSS heart 3SG OBJ complete I (tliŋ II)
‘I am satisfied with you.’ (lit., ‘My heart is complete [with] you’)

(98) ka luŋ ʔa ka ton
1SG POSS heart 3SG SUBJ 1SG OBJ meet II (ton I)
‘I am satisfied with him.’ (lit., ‘He meets my heart’)

(99) ka luŋ na ka ton
1SG POSS heart 2SG SUBJ 1SG OBJ meet II (ton I)
‘I am satisfied with you.’ (lit., ‘You meet my heart’)

(100) ka luŋ ʔa ʔee
1SG POSS heart 3SG SUBJ branch off I (ʔee II)
‘I am indecisive.’ (lit., ‘My heart branches off’)

(101) ka luŋ ʔa vaay-vuan
1SG POSS heart 3SG SUBJ wander-float I (vaay-vo?n II)
‘I am confused.’ (lit., ‘My heart is wandering floatingly’)

thin (‘liver’)

(102) ka thin ʔa haanŋ
1SG POSS liver 3SG SUBJ become liquid I (haanŋ II)
‘I am angry.’ (lit., ‘My liver is liquid’)

(103) ka thin na haanŋ
1SG POSS liver 2SG OBJ become liquid I (haanŋ II)
‘I am angry at you.’ (lit., ‘You are liquid at my liver’ or ‘My liver is liquid [with] you’)

(104) ka thin na ka hneʔm
1SG POSS liver 2SG SUBJ 1SG OBJ soften II (hneem I)
‘You comfort me.’ (lit., ‘You soften my liver’)

(105) ka thin na ka kheʔn
1SG POSS liver 2SG SUBJ 1SG OBJ hammer (inv.)
‘You make me angry.’ (lit., ‘You hammer my liver’)

(106)  ka thin na ka kho?y
1SG POSS liver 2SG SUBJ 1SG OBJ dig up (inv.)
‘You provoke me.’ (lit., ‘You dig up my liver’)

(107)  ?a thin ?a lin
3SG POSS liver 3SG SUBJ hot I (liʔin II)
‘He is worried [helplessly and angrily].’ (lit., ‘His liver is hot / burning’)

(108)  ?a thin ?a neem
3SG POSS liver 3SG SUBJ soft (inv.)
‘He is worried [gently].’ (lit., ‘His liver is soft’)

(109)  ?a thin ?a phaʔŋ
3SG POSS liver 3SG SUBJ worried I (phaŋ II)
‘He is worried.’ (lit., ‘His liver is worried’)

(110)  ?a thin ?a saaw
3SG POSS liver 3SG SUBJ long I (saʔw II)
‘He is patient.’ (lit., ‘His liver is long’)

(111)  ?a thin ?a tooy
3SG POSS liver 3SG SUBJ short I (toʔy II)
‘He is impatient.’ (lit., ‘His liver is short’)

(112)  ?a thin ?a tshia
3SG POSS liver 3SG SUBJ bad I (tshiat II)
‘He is mean (he has a bad temper).’ (lit., ‘His liver is bad’)

(113)  ?a thin ?a tɔa
3SG POSS liver 3SG SUBJ good I (tɔʔa II)
‘He is good.’ (lit., ‘His liver is good’)

Examples of possible double use

(114)  ?a luŋ / thin ?aa doʔm
3SG POSS heart / liver 3SG RFL support (inv.)
‘He / She is worried.’ (lit., ‘He supports his heart / liver’)

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(115) ka thin / luŋ na ka hne?m
1SG POSS heart / liver 2SG SUBJ 1SG OBJ soften II (hneem I)
‘You comfort me.’ (lit., ‘You soften my heart / liver’)

Examples of possible triple use

(116) ka luŋ / thin / luŋ-thin ?a daay
1SG POSS heart / liver / heart-liver 3SG SUBJ calm I (da?y II)
‘I feel calm.’

(117) ?a luŋ / thin / luŋ-thin ?a neem
3SG POSS heart / liver / heart-liver 3SG SUBJ soft (inv.)
‘He is gentle.’

niŋ (PTB *heart)

(118) na niŋ ?a hŋal
2SG POSS *heart 3SG SUBJ know I (hŋa??I II)
‘You are presumptuous.’ (lit., ‘Your heart knows [too much]’)

(119) ka niŋ ?a ṭii
1SG POSS *heart 3SG SUBJ fear I (ṭii? II)
‘I am afraid [of a ghost].’

(120) ka niŋ ?a zaak
1SG POSS *heart 3SG SUBJ shy I (za? II)
‘I am ashamed.’

(121) ka niŋ na zaak
1SG POSS *heart 2SG OBJ shy I (za? II)
‘I am ashamed of you.’

Here I would like to note that niŋ in modern Lai is a postverbal particle. For example:

(122) ?a kal niŋ ?aa do? law
3SG POSS go (inv.) the way 3SG RFL pretty (inv.) NEG
‘The way she goes is not pretty.’
However, the original meaning of PTB *s-niŋ ('heart')⁶ is retained in Lai psycho-collocations, where niŋ functions like a psycho-noun taking the place of luŋ or thin. Besides, the uses of luŋ-thin and niŋ are in complementary distribution with each other, i.e., they do not occur in the same contexts.

**M. thaa (‘nerve-strength’); ?aay (‘strength’ [Old Lai]); zaaŋ (‘strength’)**

(123) ka thaa ?a baa
1SG POSS nerves 3SG SUBJ tired I (baat II)
‘I am tired.’ (lit., ‘My nerves are tired’)

(124) ka thaa na baa
1SG POSS nerves 2SG OBJ tired I (baat II)
‘I am tired for you (you look so tired)’ (lit., ‘My nerves are tired [with] you’)

(125) ka thaa ?a thuu
1SG POSS nerves 3SG SUBJ stink I (thuut II)
‘I am lazy.’ (lit., ‘My nerves stink’)

(126) ka thaa ?a tshia
1SG POSS nerves 3SG SUBJ bad I (tshit II)
‘I am discouraged.’ (lit., ‘My nerves are bad’)

(127) ka thaa na tshia
1SG POSS nerves 2SG SUBJ bad I (tshit II)
‘I am discouraged about you.’ (lit., ‘My nerves are bad [with] you’)

(128) ka thaa ?a [hoon]
1SG POSS nerves 3SG SUBJ strong I (hoon II)
‘I am strong.’ (lit., ‘My nerves are bad’)

(129) ka ?aay ?a puan
1SG POSS strength 3SG SUBJ flare up I (puan II)
‘I am extremely angry.’ (lit., ‘My strength flares up’)

⁶ For a discussion of PTB *s-niŋ, see Benedict 1972:217.
Lai psycho-collocation

(130) ka ?aay na puang
1SG POSS strength 2SG OBJ flare up I (puan II)
‘I am extremely angry at you.’ (lit., ‘My strength flares up at you’)

(131) ka zaang ?a faak
1SG POSS strength 3SG OBJ painful I (fa’ II)
‘I pity her / him.’ (lit., ‘My strength is painful [with] him / her’)

(132) ka zaang na faak
1SG POSS strength 2SG OBJ painful I (fa’ II)
‘I pity you.’ (lit., ‘My strength is painful [with] you’)

N. thlik (‘marrow’) / thliiŋ (‘sap’)

‘Marrow’ in Lai is thlik. But when it is used as a psycho-noun, thliiŋ ‘tree-sap’ (i.e., ‘tree-marrow’) is used instead.7

(133) ka thliiŋ ?a kiiŋ
1SG POSS sap 3SG SUBJ cold I (ki? II)
‘I feel acrophobic.’ (lit., ‘My marrow / sap is cold’)

(134) ka thliiŋ ?a zaą
1SG POSS sap 3SG SUBJ tickled I (zaat II)
‘I feel tickled.’ (lit., ‘My marrow / sap is tickled’)

(135) ka thliiŋ na zaą
1SG POSS sap 2SG OBJ tickled I (zaat II)
‘I am soured by you (you look yucky!!)’ (lit., ‘My marrow / sap is tickled at you’; see footnote 3)

O. luak (‘vomit’)

The act of vomiting is expressed in Lai in the following way:

(136) ka luak ?a tshuak
1SG POSS vomit 3SG SUBJ come out I (tshua? II)
‘My vomit is coming out.’

---

7 Both of these Lai forms descend from a PTB etymon set up as *r-kliŋ in Benedict 1972 (#126). The allofam with final stop reflected by Lai thlik (< *kliŋ) has not yet been attested elsewhere. [Ed.]
When a person (mostly a child or a youth) is too meddlesome, *luak* ‘vomit’ is used as a psycho-noun to express that situation. For example:

(137)  
\[luak \ ?a \ tsuak \ tuk\]

vomit 3SG OBJ come out I (tsua? II) very

‘He is too meddlesome.’ (i.e., ‘He is so meddlesome that one wants to vomit’)

(138)  
\[luak \ na \ tsuak \ tuk\]

vomit 2SG OBJ come out I (tsua? II) very

‘You are too meddlesome.’ (i.e., ‘You are so meddlesome that one wants to vomit’)

II. FORM II OF THE VERB USED AS A PSYCHO-NOUN

A. Action-verbs appropriate for real body-parts used as psycho-nouns

mit (‘eyes’)

(139)  
\[?a \ za?w \ ?a \ saan\]

3SG POSS look (inv.) 3SG SUBJ high I (saan II)

‘She is ambitious (for marriage)’

(140)  
\[na \ ?a? \ ?a \ thuu\]

2SG POSS cry II (tap I) 3SG SUBJ stink II (thuut II)

‘You cried too easily.’

hnaa (‘ear’)

(141)  
\[?a \ n\aa?y \ ?a \ tshia\]

3SG POSS hear II (n\aaay I) 3SG SUBJ bad I (tshiat II)

‘He / She is sad.’

(142)  
\[?a \ n\aa?y \ na \ tshia\]

3SG POSS hear II (n\aaay I) 2SG SUBJ bad I (tshiat II)

‘He / She is sympathetic with you.’

kaa (‘mouth’)

(143)  
\[tshi\?m \ ?a \ n\aaay\]

tell II (tsim I) 3SG SUBJ hear I (n\aaay II)

‘He / She is obedient.’
?or (‘throat’)

(144) ?a haak ?a kaaw
   3SG POSS choke (inv) 3SG SUBJ wide I (ka?w II)
   ‘He / She is greedy.’ (Cf. nii ?aa haak = ‘he is choking [on] water’; haak = ‘throat-channel’)

B. Miscellany

(145) ka na? ?a tshuak
   1SG POSS black II (nak I) 3SG SUBJ come out I (tshua? II)
   ‘I am jealous.’ (lit., ‘My black comes out’)

(146) ka na? na tshuak
   1SG POSS black II (nak I) 2SG OBJ come out I (tshua? II)
   ‘I am jealous of you.’ (lit., ‘My black comes out [at] you’)

(147) ka khua-rua? ?a har
   1SG POSS cosmos-think II (ruat I) 3SG SUBJ difficult I (ha?r II)
   ‘I am surprised.’ (= ‘I don’t know what else to do’) (lit., ‘My thinking is difficult’) (= example [155])

(148) ?a ?un ?aa thuu
   3SG POSS sulk II (?un I) 3SG RFL stink I (thuut II)
   ‘He / She is touchy.’ (lit., ‘His / Her sulking stinks’)

(149) thlaa-tshiat ka ruat
   spirit-bad II (tshia I) 1SG SUBJ think I (rua? II)
   ‘I am considerate / reluctant (to do anything bad).’ (lit., ‘I am mindful of the bad spirit’) (= example [166] below)

III. PSYCHO-COLLOCATION THAT HAVE EXTENSIVE (EXTERNAL) PSYCHO-NOUNS

A. khua (‘cosmos, village’)

(150) ka khua ?a lin
   1SG POSS cosmos 3SG SUBJ hot I (li?n II)
   ‘I feel hot (severely so).’

---

8 For the semantic range of this word, cf. Russian mir. [Ed.]
(151) ka khua ?a lum
1SG POSS cosmos 3SG SUBJ warm I (lu?m II)
'I feel warm.'

(152) ka khua ?a saa
1SG POSS cosmos 3SG SUBJ hot I (sat II)
'I feel hot (mildly so).'

(153) ka khua ?a sik
1SG POSS cosmos 3SG SUBJ pinch I (si? II)
'I feel cold.'

(154) khua ka ruat
cosmos 1SG SUBJ think I (rua? II)
'I am thinking.'

(155) ka khua-rua? ?a har
1SG POSS cosmos-think II (ruat I) 3SG SUBJ difficult I (ha?r II)
'I am surprised.' (= example [147])

B. raal ('enemy')

(156) naa raal riij
2SG RFL enemy prepare I (rin II)
'You are careful.' (lit., 'You prepare yourself for your enemy')

(157) na raal ?a tshia
2SG POSS enemy 3SG SUBJ bad I (tshiat II)
'You are cowardly.' (lit., 'Your enemy is bad [insignificant]')

(158) na raal ?a thaal
2SG POSS enemy 3SG SUBJ good I (thaat II)
'You are brave / courageous.' (lit., 'Your enemy is good [significant]')

C. sii (copula)

(159) na sii ?a faak
2SG POSS being 3SG SUBJ painful I (fa? II)
'You are poor (materially).' (lit., 'Your being [existence] is painful')
(160) na    sii    ?a    thaa
2SG POSB  being   3SG SUBJ    good I (that II)
‘You are rich (materially).’ (lit., ‘Your being [existence] is good’)

(161) ka    sii    ?a    vaan
1SG POSB  being   3SG SUBJ    light up I (van II)
‘I feel helpless (physically).’ (lit., ‘My being [existence] is being exposed / lit up’)

(162) ka    sii    na    vaan
1SG POSB  being   2SG SUBJ    light up I (van II)
‘I feel helpless (physically) at you.’ (lit., ‘My being [existence] is being exposed / lit up [with] you’)

D. thlaa (‘shadow, spirit’)

(163) ka    thlaa    ?a    duup
1SG POSB  spirit  3SG SUBJ    hide (inv.)
‘I feel acrophobic.’ (lit., ‘My spirit is hiding [from fear of heights]’)

(164) ka    thlaa    ?a    vaay
1SG POSB  spirit  3SG SUBJ    wander I (va?y II)
‘I feel lonely.’ (lit., ‘My spirit is wandering’)

(165) kaa    thlaa-tshiat
1SG RFL    spirit-bad II (tshia I)
‘I am considerate.’

(166) thlaa-tshiat    ka    ruat
spirit-bad II  1SG SUBJ    think I (rua? I)
‘I am considerate / reluctant (to do anything bad).’ (lit., ‘I am mindful of the bad spirit’) (= example [149])

E. thle?r (‘threat’)

This psycho-noun derives from a thundering sound. When a big tree falls with a thunderous sound, the resounding of the earth is expressed as thle?r.
(167) thin-kun ʔa
    3SG SUBJ
    tree
    thluu-mii
    fall-REL
    ni?
    ERG
  vo-lay
    earth

ʔa
    thleʔr
3SG SUBJ (tree)
make resound
'The falling tree makes the earth resound.'

(168) ʔa
    ka
    thleʔr
3SG SUBJ
1SG OBJ
threaten (inv.)
'He threatens me.' (lit., 'He makes a thundering sound at me')

F. vaan ('heaven')

(169) ka
    vaan
    ʔa
    saanŋ
1SG POSS
heaven
3SG SUBJ
high I (saan II)
'I feel helpless.' (lit., 'My heaven is high')

(170) ka
    vaan
    ʔa
    tshia
1SG POSS
heaven
3SG SUBJ
bad I (tshiat II)
'I am unfortunate (I have bad luck). (lit., 'My heaven is bad')

(171) ka
    vaan
    ʔa
    t̪haa
1SG POSS
heaven
3SG SUBJ
good I (t̪hat II)
'I am fortunate (I have good luck). (lit., 'My heaven is good')

IV. LEXICALIZED PAIRS

There are some psycho-collocations that are so lexicalized that either the
psycho-noun or the psycho-mate has no meaning apart from the other.

(172) ʔa
    ka
    hmuʔ-suaŋ
3SG SUBJ
1SG OBJ
see II (hmuʔ I)-SUAM^9
'He disrespects me.'

(173) ʔa
    ka
    ŋaʔy-thiam
3SG SUBJ
1SG OBJ
hear II-know.how (inv.)
'He / She forgives me.' (lit., 'He / She knows how to hear me')

---

^9 Suam has no independent meaning. Form II of this lexicalized compound verb is hmuʔ-suaʔm.
(174) ?a ka moʔ-tshiát
3SG SUBJ 1SG OBJ blame (inv.)-bad II (tshia I)
‘He blames me.’

(175) ?a ka nāw-tat
3SG SUBJ 1SG OBJ younger (inv.)\(^{10}\)
‘He despises me.’ (lit., ‘He treats me as a junior’)

(176) ?a ka seʔ-r-set
3SG SUBJ 1SG OBJ ridicule (inv.)\(^{11}\)
‘He puts me down / He jeers at me.’

(177) ?a ka ?u-pat
3SG SUBJ 1SG OBJ respect (inv.)\(^{12}\)
‘He respects me.’ (lit., ‘He treats me as a senior’)

(178) ?a ka zaʔ-w-thlaa
3SG SUBJ 1SG OBJ look (inv.)-drop I (thlaak II)
‘He is proud of me.’

V. PSYCHO-COLLOCATION THAT REQUIRE MIDDLE VOICE

(179) kaa ŋaay-tshi?
1SG RFL hear I (ŋaʔ-y II)-forcefully / coercively (repeatedly)
‘I repent.’ (‘I hear myself coercively’).

(180) ḥaa poor-hloo
3SG MM brag (poor-hloot II)
‘He is cocky (he brags’).

(181) ḥaa phuu-hruŋ
3SG MM paranoid I (phuu-hrun II)
‘He is paranoid.’

\(^{10}\) Tat has no independent meaning. Form I of this lexicalized compound verb is naw-taa ‘to
despise’.

\(^{11}\) Neither seʔ-r nor set has an independent meaning. This lexicalized compound verb is
invariant.

\(^{12}\) Cf. ḥu-pa ‘older brother’.
(182) "aa reel laay law
3SG MM count (inv.) FUT NEG
'It will not be appropriate.'

(183) kaa thlaa-tshiat
1SG RFL spirit-bad II (tshia I)
'I am considerate.'

(184) kaa fa?-sak
1SG RFL painful II (fak I)-build II (saa I)
'I am bitter (I take it bitterly).'

VI. AN EXPLANATION OF THE SEMANTICS OF SOME PSYCHO-COLLOCATIONS

When a body part is used to express an abstract meaning, a semantic process is already involved. The task for linguists is then to speculate how that process works. The following is an attempt to explain the semantic structure of some Lai psycho-collocations.

A. From 'opposition' to 'enemy', from 'enemy' to 'courage'

The lexeme for the other side of a river in Lai is tivaa-raal ('river-other side'). In Lai psycho-collocations, it seems that the idea of 'other side' acquired the meaning of 'opposition' and then the meaning of 'enemy'.13 What is more interesting is that the idea of 'enemy' is used to measure the courage of a person. If one has a worthy (i.e., significant) enemy, one is regarded as brave or courageous. A person who dares to cross to the other side of a river is considered brave, as river banks are used to mark tribal boundaries. The pattern of semantic change may thus be schematized as follows:

tivaa-raal = other side --> opposition --> enemy --> courage --> dare to cross = tivaa-raal

B. 'Killing any animal one wants'?

(185) sa-du? that
animal-wanted 3SG SUBJ kill I (tha? II)
'He is dreaming thoughts of glory.' ('He is killing [in his thoughts] any animal he wants')

13 Curiously enough, our word rival derives ultimately from Latin rivalis 'one using the same brook as another' < rivus 'brook', ult. < PIE *er-. This actually reflects a separate etymon from our words river and riparian, ult. < PIE *rei- [Ed.]
In its surface meaning, this phrase might sound dreadful to green-peace environmentalists. But this expression was coined in terms of a hunting culture. Killing big animals (tiger, bear, etc.) is a dream of every Lai male. They always wish that this will earn them honor and glory.

C. ‘Hearing’ is ‘Obedience’

According to Sweetser, the relation between ‘hearing’ and ‘obedience’ is almost universal:

Verbs of hearing themselves come to mean “listen, heed”—thus, we have Eng. *listen* cognate with Gk *kloan* from a root meaning “hear”... From “heed” we have a further semantic shift to “obey”—Dan. *lystre* “obey” also descends from the *k leu-s-root and Russian has *slušat’s* a “obey” alongside *slušat’ “listen.” (1990:35)

In example (143) the ‘hearing’ verb *tshi’m* means ‘to be told’. Lai thus shares this seemingly universal feature: when a person ‘hears what is being told’ (*tshi’m ?a ŋaay*) he or she ‘is obedient’.

VII. PTB RECONSTRUCTIONS OF LAI PSYCHO-NOUNS

The following table provides reconstructed PTB forms for some important nouns found in Lai psycho-collocations.

<table>
<thead>
<tr>
<th>PTB</th>
<th>Lai</th>
<th>PTB</th>
<th>Lai</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘tooth’</td>
<td>*s-wa</td>
<td>haa</td>
<td>‘eyes’</td>
</tr>
<tr>
<td>‘mouth’ / ‘lip’</td>
<td>*mur</td>
<td>hmur</td>
<td>‘brain’ / ‘heart’</td>
</tr>
<tr>
<td>‘ear’</td>
<td>*g-na</td>
<td>hnaa</td>
<td>‘liver’ / ‘heart’</td>
</tr>
<tr>
<td>‘mouth’</td>
<td>*m-ka</td>
<td>kaa</td>
<td>‘soul’ / ‘shadow’ / ‘spirit’</td>
</tr>
<tr>
<td>‘heart’ / ‘liver’</td>
<td>*m-luŋ</td>
<td>luŋ</td>
<td>‘marrow’ / ‘sap’</td>
</tr>
</tbody>
</table>

There are many other examples of Lai psycho-collocations that remain to be explained. To the extent that I have discussed this topic, I have shown how Lai psycho-collocations are essential in the daily use of Lai. It is impossible to discuss the life of the mind without them. They are of great semantic interest in general, because of their often unusual flights of metaphor. In many cases it is impossible to guess their overall meanings from those of their constituent morphemes.
The following list provides a glossary of Lai psycho-collocations, in the alphabetical order of their English translations.

<table>
<thead>
<tr>
<th>TOPIC</th>
<th>PSYCHO-NOUNDER</th>
<th>PSYCHO-MATE</th>
</tr>
</thead>
<tbody>
<tr>
<td>acrophobic</td>
<td>thlaa 'spirit'</td>
<td>duup 'hide'</td>
</tr>
<tr>
<td></td>
<td>thliiŋ 'sap-marrow'</td>
<td>kiik 'cold'</td>
</tr>
<tr>
<td>agreement</td>
<td>hnaa 'ear'</td>
<td>tlaa 'fall'</td>
</tr>
<tr>
<td></td>
<td>lun 'heart'</td>
<td>tlįŋ 'complete'</td>
</tr>
<tr>
<td>ambitious</td>
<td>za?w 'looking'</td>
<td>saaŋ 'high'</td>
</tr>
<tr>
<td>anger</td>
<td>?aay 'strength'</td>
<td>puŋ 'flare up'</td>
</tr>
<tr>
<td></td>
<td>thin 'liver'</td>
<td>haŋ 'liquid'</td>
</tr>
<tr>
<td></td>
<td>thin 'liver'</td>
<td>khe?n 'hammer'</td>
</tr>
<tr>
<td>appetite</td>
<td>kaa 'mouth'</td>
<td>thoo 'taste good'</td>
</tr>
<tr>
<td>bitterness</td>
<td>lun 'heart'</td>
<td>faak 'painful'</td>
</tr>
<tr>
<td></td>
<td>+middle voice</td>
<td>fa?-sak 'pain-build'</td>
</tr>
<tr>
<td>blame</td>
<td>+object</td>
<td>mo?-tshiat 'blame-bad'</td>
</tr>
<tr>
<td>careful</td>
<td>raal 'enemy'</td>
<td>riŋ 'reserve'</td>
</tr>
<tr>
<td>cheerful</td>
<td>hmaay 'face'</td>
<td>pa?n 'brighten-up'</td>
</tr>
<tr>
<td>cocky (brag)</td>
<td>+middle voice</td>
<td>poor-hloo 'cocky'</td>
</tr>
<tr>
<td>comfort</td>
<td>lun 'heart'</td>
<td>hne?m 'soften'</td>
</tr>
<tr>
<td></td>
<td>lun 'heart'</td>
<td>sak 'build'</td>
</tr>
<tr>
<td>concern</td>
<td>hnaak-kar 'ribs-between'</td>
<td>te?n 'insert'</td>
</tr>
<tr>
<td>confusion</td>
<td>hnaa 'ear'</td>
<td>hnok 'entangle'</td>
</tr>
<tr>
<td></td>
<td>lun 'heart'</td>
<td>buay 'messy'</td>
</tr>
<tr>
<td></td>
<td>lun 'heart'</td>
<td>vaay-vuan 'wander-float'</td>
</tr>
<tr>
<td></td>
<td>luu 'heart'</td>
<td>rii 'drunk'</td>
</tr>
<tr>
<td></td>
<td>thluak 'brain'</td>
<td>buay 'messy'</td>
</tr>
<tr>
<td>congenial</td>
<td>hmuur-kaa 'lip-mouth'</td>
<td>thaa 'good'</td>
</tr>
<tr>
<td>consciousness</td>
<td>lun 'heart'</td>
<td>fiim 'wise / clear'</td>
</tr>
<tr>
<td>considerate</td>
<td>thla-tshiat 'spirit-bad'</td>
<td>ruat 'think'</td>
</tr>
<tr>
<td></td>
<td>+middle voice</td>
<td>thla-tshiat 'spirit-being bad'</td>
</tr>
<tr>
<td>contentment</td>
<td>hnaa</td>
<td>‘ear’</td>
</tr>
<tr>
<td>courage</td>
<td>raal</td>
<td>‘enemy’</td>
</tr>
<tr>
<td>coward</td>
<td>raal</td>
<td>‘enemy’</td>
</tr>
<tr>
<td>decision</td>
<td>luŋ</td>
<td>‘heart’</td>
</tr>
<tr>
<td>desire</td>
<td>mit or</td>
<td>‘eyes’, ‘throat’</td>
</tr>
<tr>
<td>despise</td>
<td>+ object</td>
<td>naw-tat</td>
</tr>
<tr>
<td></td>
<td>+ object</td>
<td>seʔ-r-set</td>
</tr>
<tr>
<td>disappointment</td>
<td>hnaa-bay ‘ear-carry’</td>
<td>doŋ</td>
</tr>
<tr>
<td></td>
<td>luŋ</td>
<td>‘heart’</td>
</tr>
<tr>
<td></td>
<td>luŋ</td>
<td>‘heart’</td>
</tr>
<tr>
<td>discouragement</td>
<td>ñhaa</td>
<td>‘nerve’</td>
</tr>
<tr>
<td>disrespect</td>
<td>+ object</td>
<td>hmuʔ-suam</td>
</tr>
<tr>
<td>dizziness</td>
<td>luŋ</td>
<td>‘heart’</td>
</tr>
<tr>
<td>enthusiasm</td>
<td>luŋ</td>
<td>‘heart’</td>
</tr>
<tr>
<td>fear</td>
<td>niŋ</td>
<td>‘heart’ (Old Lai)</td>
</tr>
<tr>
<td>fickle</td>
<td>mit-paar ‘eye-flower’</td>
<td>ñay</td>
</tr>
<tr>
<td>forgive</td>
<td>+ object</td>
<td>ñaʔ-y-thiam</td>
</tr>
<tr>
<td>gentleness</td>
<td>thin</td>
<td>‘liver’</td>
</tr>
<tr>
<td>glutton</td>
<td>?or ‘throat’</td>
<td>khuu</td>
</tr>
<tr>
<td></td>
<td>?or ‘throat’</td>
<td>kua</td>
</tr>
<tr>
<td>greed</td>
<td>haak ‘throat-channel’ (ʔaa haak = ‘he chokes’)</td>
<td>kaaw</td>
</tr>
<tr>
<td>happiness</td>
<td>luŋ</td>
<td>‘heart’</td>
</tr>
<tr>
<td>helpless</td>
<td>vaan</td>
<td>‘heaven’</td>
</tr>
<tr>
<td>honesty</td>
<td>luŋ</td>
<td>‘heart’</td>
</tr>
<tr>
<td></td>
<td>thin</td>
<td>‘liver’</td>
</tr>
<tr>
<td>hopeful</td>
<td>hnaa-bay ‘ear-carry’</td>
<td>say</td>
</tr>
<tr>
<td>impatience</td>
<td>luŋ</td>
<td>‘heart’</td>
</tr>
<tr>
<td></td>
<td>thin</td>
<td>‘liver’</td>
</tr>
</tbody>
</table>
intelligence  luŋ  ‘heart’  var  ‘thinly construct’
thluak  ‘brain’  ṭhaa  ‘good’

interest  luŋ  ‘heart’  lut  ‘enter’

jealousy  naʔ  ‘black’  tshuak  ‘come out’
laziness  ṭhaa  ‘nerve-strength’  thuu  ‘stink’
loneliness  luŋ  ‘heart’  leenŋ  ‘visit’
thlaa  ‘spirit’  vaay  ‘wander’
lucky  vaan  ‘heaven’  ṭhaa  ‘good’
meaness  luŋ  ‘heart’  thur  ‘dirty’
thin  ‘liver’  tshia  ‘bad’

meddlesome  luak  ‘vomit’  tshuak  ‘come out’

obedience  tshiʔm  ‘(being) told’  ɲaay  ‘listen’

paranoid  + middle voice  phu-hruŋ  ‘paranoid’

patience  luŋ  ‘heart’  saaw  ‘long’
thin  ‘liver’  faul  ‘long’
pity  zaaŋ  ‘strength’  faak  ‘painful’

poor  sii  (copula)  faak  ‘painful’

presumption  niŋ  ‘heart’ (Old Lai)  ɲal  ‘know’

pride  luŋ  ‘heart’
    + object  puam  ‘big’
    zaʔw-thlaa  ‘look-drop’

provoke  thin  ‘liver’  khoʔy  ‘dig up’

repent  middle voice  ɲaay-tshiʔ  ‘hear-forcefully’

respect  hmaay  ‘face’
    + object  zaʔ  ‘shy’
    ?u-pat  (cf. §IV)

rich  sii  (copula)  ṭhaa  ‘good’
sadness  hnar-naw-ruʔ  ‘nose-bone’  ṭam  ‘chew’
    (naw = ‘young’)  luŋ  ‘heart’
    ɲaʔy  ‘hearing’  hmeʔ  ‘press’
thia  ‘bad’

satiate  ?or  ‘throat’  vuay  ‘satiate’
<table>
<thead>
<tr>
<th>English</th>
<th>Lai</th>
<th>Meaning</th>
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<tr>
<td>satisfaction</td>
<td>dii</td>
<td>‘chin’ (drool)</td>
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<tr>
<td></td>
<td>luŋ</td>
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<tr>
<td></td>
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<td></td>
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<tr>
<td>(calmness)</td>
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<td>thii</td>
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<td>shame</td>
<td>niŋ</td>
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<td>short-tempered</td>
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<td>tooy</td>
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<td>strength</td>
<td>thaa</td>
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<tr>
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<td>ɲan</td>
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<td>‘branch off’</td>
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<td>ha-thii</td>
<td>‘teeth-blood’</td>
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<td>sii (copula)</td>
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<td>piŋ</td>
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REFERENCES


