

Mundari Grammar Book

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This book is used to teach how certain words correctly fit together in phrases, clauses, and sentences.

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Introduction

In the Mundari language there are several different types of words: nouns, verbs, pronouns, demonstratives, adjectives, modifiers, connectors, and others. We will learn about these in this book. We will also learn about how the words go together into groups of words called phrases, clauses, and sentences. The words and how they go together are called grammar.

Learning about the words and groups of words in Mundari can help you become a better reader and writer. It is especially important for those writing books and translating Scripture to understand the lessons of this book.

The lessons of the *Reading and Writing Mundari Book 2* should be learned before learning from this book. Most examples sentences in this book come from the stories at the end of this book.

Some words such as ‘consonant’ and ‘vowel’ are used in this book without being explained. These words are explained in the *Mundari Consonant and Vowel Book 2*. If you forget their meaning, you can look them up in the glossary at the back of this book. There are many new words in this book which are used to explain the grammar of Mundari. Each new word is underlined and explained when it is first used. If you later see the word and forget what it means, you can also find it explained in the glossary at the back of this book.

This book can be taught to participants in a workshop. A person can also use this book to teach himself/herself without a workshop or instructor. You should read each lesson and then immediately do the exercise following the lesson. The exercise will help you test your understanding of the lesson. The answers to the exercises are in the back of the book. After completing an exercise, immediately check your answers to see how well you have understood. For each of your incorrect answers, try to understand the correct answer. Ask other Mundari if you need help.

Contents

Introduction	3
Contents	4
Spelling Rules	6
Nouns	13
Gender of Nouns	25
Verbs	28
Prepositions	29
How Nouns are Used	31
Pronouns	32
Possessor Pronouns	35
Demonstratives	38
How Demonstratives are Used	40
Demonstrative Phrases that Describe Nouns	44
Demonstrative Phrases Describing Possessed Nouns	45
How Possessed Nouns are Used	48
Adjectives in Demonstrative Phrases	50
Quantities	52
Numbers	54
Modifiers	57
Verbs in Demonstrative Phrases	59
How Demonstrative Phrases with Verbs are Used	61
Relative Clauses	62
How Relative Clauses are Used	65
Indefinites (Indefinite Pronouns)	68
Verb Forms	71
Past Verbs	72
Past Word a 'was, be' and Connector a 'and'	74
Perfect Verbs	75
Future Verbs	77
Continuous Verbs	79
Incomplete (Imperfective) Verbs	81
Subject (Qualitative, Telic) and Subject Subjunctive (Infinitive) Verbs	84
Subject Verbs	85
Subject Subjunctive Verbs	89
Passive and Middle Verbs	93
Passive Verbs	95
Middle Verbs	98
Dependent (Subordinate, Aspectual/Adverbial) Verbs	102
Repetitive verbs	105
Motion Away (Abitive) Verbs	106

Motion Toward (Ventive) Verbs	108
Reason (Applicative, Benefactive) Verbs	110
Causative Verbs	113
Negative Verbs	115
Command (Imperative) Verbs	117
Verbal Nouns	119
Clauses with only the verb a 'be, was'	122
Main Clauses and Dependent Clauses	126
Connectors (conjunctions)	127
Dependent Clause Connectors Before Main Clauses	128
Main Clause Connectors	131
Dependent Clause Connectors After Main Clauses	135
Inside Clause Connectors	137
Question Words (Interrogatives)	140
Mundari Stories	146
Kalokanit lu kam (Kam)	147
Do'de Lu Sek Katogorok (Katogorok)	150
Sokare a Nyätüt Kam kulu Muludiaŋ (Sokare)	155
Moret nu Jaka Kulolo ku ŋjobora (Jaka)	157
Likiro Nyätüt Dukuri (Likiro)	162
Do'de lu Kolon Kumoye (Kolon)	167
Do'de lu loku nu Kam ku Boyini (Boyini)	170
Do'de lu jaka a sek (Sek)	172
Glossary	175
List of Verb Forms	180
Answers to Exercises	182

Spelling Rules

In the *Reading and Writing Mundari Book 2* (RWM2) there are four spelling rules that help reading and writing. These are listed below along with the page number in RWM2 where they are further explained.

Spelling Rule 1 (RWM2 page 13): *The light vowels **a, i, u** and the heavy vowels **ä, î, ü** are not mixed together in the same words.*

Light vowels		Heavy vowels	
sokare	<i>otter</i>	küändiä	<i>wife</i>
logelie	<i>bird type</i>	päri	<i>bed</i>
kabelo	<i>sheep (pl)</i>	mürü	<i>lion</i>
liluḡ	<i>lamb</i>	güläm	<i>grave</i>

*The light vowels **e, o** can be with either heavy or light vowels, but are never written with dots.*

Vowels /e/ and /o/ with light or heavy vowels in the same word

Light vowels		Heavy vowels	
kireḡ	<i>cow</i>	kine	<i>goat</i>
lo'duluk	<i>animal like badger</i>	kobükän	<i>wings</i>

The singular suffix (ending letters of a word) **-so** attaches to nouns with light vowels (such as **kapiriaso/kapiria** 'skirts') or heavy vowels (such as **tiränsö/tirän** 'goods'). The suffixes **-je, -e, -et** attach to verbs with light vowels (such as **-je** in **gaje** 'want') or heavy vowels (such as **-je** in **nyäje** 'eat').

Suffixes with vowels /e/ and /o/ attached to words with light or heavy vowels

Light vowels				Heavy vowels			
kapiriaso	<i>skirt</i>	kapiria	<i>skirts</i>	tiränsö	<i>good</i>	tirän	<i>goods</i>
a ga	<i>wanted</i>	gaje	<i>want</i>	a nyä	<i>ate</i>	nyäje	<i>eat</i>
a ga	<i>wanted</i>	ga'e	<i>wanted</i>	a nyä	<i>ate</i>	nyä'e	<i>eaten</i>
a ga	<i>wanted</i>	ga'et	<i>shield</i>	a nyä	<i>ate</i>	nyä'et	<i>spoon</i>

Spelling Rule 2 (RWM2 page 15): *When next to a consonant, write the sound [y] as **i** or **î**, and write the sound [w] as **u** or **ü**. Do not write **y** or **w** next to a consonant.*

	Correct		Wrong	
i	riak	<i>steal, be greedy</i>	ryak	<i>steal, be greedy</i>
î	küändiä	<i>wife</i>	küändyä	<i>wife</i>
u	nyajua	<i>gazelle type</i>	nyajwa	<i>gazelle type</i>
ü	küe	<i>head</i>	kwe	<i>head</i>

Spelling Rule 3 (RWM2 page 16): *Write the consonant **'** to separate vowels if both*

vowels get a beat (if the vowels are in different syllables). Do not write ' if both vowels are in the same beat (syllable) or if the sounds [y] or [w] separate the vowels.

		Word middle
2 syllables	'	la'at <i>clothes</i>
		ja'e <i>rainy season</i>
		kü'ü <i>shield</i>
1 syllable	y	kuyu <i>bones</i>
	w	kawasanit <i>replier</i>
		kue <i>eye</i>

Spelling Rule 4 (RWM2 page 18): Write **p, t, s, k** at the ends of words and not **b, d, j, g**.

	Correct	Wrong	
p	ŋe'dep ŋe'depan	ŋe'deb ŋe'depan	<i>tongue, tongues</i>
t	ku'dat ku'datan	ku'dad ku'datan	<i>bread, breads</i>
s	a tos Tose!	a toj Tose!	<i>picked (nuts), Pick!</i>
k	jurak jurakan	jurag jurakan	<i>bag, bags</i>

In this book, we learn several other spelling rules. They are first listed here, then we learn more about them on the pages shown.

Spelling Rule 5 (page 30, 48): Write the preposition **ku** 'with, to, at' separate from following pronouns and other words.

Correct	Wrong	
ŋuri a po ku mar .	ŋuri a po kumar.	<i>Person came to chief.</i>
ŋuri a po ku nan .	ŋuri a po kunan.	<i>Person came to me.</i>
ŋuri a po ku do .	ŋuri a po kudo.	<i>Person came to you (sg).</i>
ŋuri a po ku nye .	ŋuri a po kunye.	<i>Person came to him/her.</i>
ŋuri a po ku yi .	ŋuri a po kuyi.	<i>Person came to us.</i>
ŋuri a po ku ta .	ŋuri a po kuta.	<i>Person came to you (pl).</i>
ŋuri a po ku kä .	ŋuri a po kukä.	<i>Person came to them.</i>

Write the demonstrative connectors **lu, nu, lo, na** 'that, which, who, of' separate from following adjectives, modifiers and other words.

Correct	Wrong	
'dion lu ŋuri	'dion nu ŋuri	'dion lu ŋuri 'dion nu ŋuri <i>dog of person</i>
'dion lu ijä	'dion nu ijä	'dion lu ijä 'dion nu ijä <i>big/old dog</i>
'dion lo 'dit	'dion na 'dit	'dion lo 'dit 'dion na 'dit <i>small/thin dog</i>
ŋuri lu ron	ŋuri nu ron	ŋuri lu ron ŋuri nu ron <i>bad person</i>
ŋuri lu ŋütüt	ŋuri nu ŋütüt	ŋuri lu ŋütüt ŋuri nu ŋütüt <i>short person</i>
kere lu külüm	dili nu külüm	kere lu külüm dili nu külüm <i>round gourd/hole</i>
lürü lu rüä	küdü nu rüä	lürü lu rüä күдү nu rüä <i>dark mist/rain</i>
'dion lu ke	'dion nu ke	'dion lu ke 'dion nu ke <i>dog which is good</i>

Spelling Rule 6 (page 70-71): *Write a comma (,) period (.) or exclamation mark (!) before every connector a 'and', but not before the past word a 'was, be'.*

<u>(Likiro 24-26)</u>		
Correct	Wrong	
Ka turumbili ge i däkün na, a nan puruni i koyi kiden, a turumbili meddi adi nan a tuan, adiba a 'dumunde nan, a tindi ku nye i turumbili lukaraŋ, a nan kurut jini gumba tīrān kak.	Ka turumbili ge i däkün na a nan puruni i koyi kiden a turumbili meddi adi nan, a tuan, adiba, a 'dumunde nan a tindi ku nye i turumbili lukaraŋ a nan kurut jini gumba tīrān kak.	<i>When a vehicle comes, and I lie down in road, and vehicle sees that I died, it takes me, and puts with him in vehicle, and then I throw goods down.</i>

Spelling Rule 7 (Page 95-96): *In verbs with a vowel at the end of the root, add the consonant ' before a suffix with beginning vowel. The verb a pe 'shot' with vowel at the end of the root adds the consonant ' before the suffix –a in pe'a 'is shot'.*

Correct

Nye a pe.	<i>He shot</i>
Nye pe'a.	<i>He is shot.</i>
Nye pe'e	<i>He shoots.</i>
A nu pe'ari nye na, . . .	<i>When he was shot, . . .</i>
Nye pe'aju.	<i>He shoots repeatedly.</i>
Nye pe'ara.	<i>He shoots while going.</i>
Nye pe'un.	<i>He shoots while coming.</i>
Nye pe'an.	<i>He shoots for some reason or person.</i>
Nye inde pe'ani.	<i>He is not shot.</i>
Nye a kape'anit.	<i>He is a shooter (person who shoots).</i>
Ina a pe'et.	<i>This is a gun.</i>

Spelling Rule 8 (Page 15-16, 83): *In nouns or verbs with light root vowels a, e, o, i, u, write light suffixes. In nouns or verbs with heavy root vowels ä, i, ü, write heavy suffixes. The noun parat 'ax' with light vowel a has the suffix –an in paratan. The noun mäk 'waist' with heavy vowel ä has the suffix –än in mäkän.*

<u>Root</u>	<u>Singular</u>	<u>Plural</u>	
		-an/-än	
/a/	parat	paratan	<i>ax</i>
/e/	ŋe'dep	ŋe'depan	<i>tongue</i>
/o/	boyi	boyan	<i>net</i>
/i/	diŋit	diŋitan	<i>time</i>
/u/	buluk	bulukan	<i>crowd</i>
/ä/	mäk	mäkän	<i>waist</i>
/i/	pirit	piritän	<i>place</i>

/ü/ | mürüt mürütän | neck |

The verb **a ga** 'wanted' with light vowel **a** has the suffix **-ji** in **gaji** 'want'. The verb **a nyä** 'ate' with heavy vowel **ä** has the suffix **-ji** in **nyäji** 'eat'.

Root			-ji/-jī		-ara/-ärä		-un/-ün	
/a/	a ga	wanted	gaji	want	ga'ara	want going	ga'un	want coming
/e/	a pe	shot	peji	shoot	pe'ara	shoot going	pe'un	shoot coming
/o/	a ko	bit	koji	bite	ko'ara	bite going	ko'un	bite coming
/i/	a pi	asked	piji	ask	pi'ara	ask going	pi'un	ask coming
/u/	a ju	advised	juji	advise	ju'ara	advise going	ju'un	advise coming
/ä/	a nyä	ate	nyäji	eat	nyä'ärä	eat going	nyä'ün	eat coming
/i/	a lim	checked	limji	check	lim'ärä	check going	limün	check coming
/ü/	a lü	yelled	lüji	yell	lü'ärä	yell going	lü'ün	yell coming

Spelling Rule 9 (Page 15, 19, 97-98): *In nouns or verbs with light root vowels a, e, o, i, u and suffixes with heavy vowels ä, i, ü, write all vowels heavy.* When the noun suffixes **-i**, **-kä**, **-nä** are added to **mur** 'mosquitos', **yini** 'co-wife', and **manta** 'field', all vowels are heavy—**müri**, **yinikä**, **mäntiänä**.

Singular	Plural	
müri	mur	mosquito
yini	yinikä	co-wife
manta	mäntiänä	field, garden

In nouns or verbs with root vowels e, o and suffixes with heavy vowels i, ä, ü, the root vowels e, o change to i, ü. When the heavy suffix **-i** is added, the root vowel **e** in the noun **den** 'trees' becomes **i** in **dini** 'tree'. The root vowel **o** in the noun **nobora** 'horns' becomes **ü** in **ñübüri** 'horn'.

-i/-

Singular	Plural	
dini	den	tree type
ñübüri	nobora	horn

When the suffix **-ü** is added, the root vowel **e** in the verb **a kep** 'followed' becomes **i** in **kipü** 'is followed'. The root vowel **o** in **a wok** 'beat' becomes **ü** in **wükü** 'is beaten'. Only some verbs with root vowels **e, o** have heavy suffixes **-ü** or **-ün**. Others have light suffixes **-u** or **-un**. The root vowel **e** in **a met** 'looked' remains **e** in **metu** 'is looked at'. The root vowel **o** in **a rop** 'paid' remains **o** in **ropu** 'is paid'.

Root			-u/-ü		-un/-ün	
/e/	a kep	followed	kipü	is followed, Follow!	kipün	follow coming
/o/	a wok	beat	wükü	is beaten, Beat!	wükün	beat coming
/e/	a met	looked	metu	is looked at, Look!	metun	look coming
/o/	a rop	paid	ropu	is paid, Pay!	ropun	pay coming

Spelling Rule 10 (Page 15-16, 108): *In some nouns and verbs with root vowels e or o, the suffix has the vowel –o. In other words with root vowels e or o, and in words with all other root vowels, the same suffix has the vowel –a or –ä. The nouns **perek** 'fish spear' and **wor** 'stream' with root vowels e or o have the suffix –on. The nouns **ŋe'dep** 'tongue' and **boyi** 'net', also with root vowels e or o, instead have the suffix –an. Nouns with other root vowels have the suffix –an or –än.*

Root	Singular	Plural	
			-an/-än/-on
/e/	perek	perek on	<i>fish spear</i>
/o/	wor	wor on	<i>stream</i>
/e/	ŋe'dep	ŋe'dep an	<i>tongue</i>
/o/	boyi	boy an	<i>net</i>
/a/	parat	parat an	<i>ax</i>
/i/	diŋit	diŋit an	<i>time</i>
/u/	buluk	buluk an	<i>crowd</i>
/ä/	mäk	mäk än	<i>waist</i>
/i/	pirit	pirit än	<i>place</i>
/ü/	mürüt	mürüt än	<i>neck</i>

The verbs **keporo** 'follow while going' and **wokoro** 'beat while going' with root vowels e or o have the suffix –oro. The verbs **metara** 'look going' and **ropara** 'pay going' also with root vowels e or o, instead have the suffix –ara. Verbs with other root vowels have the suffix –ara or –ärä.

Root-Suffix			-ara/-ärä/-oro	-ari/-äri/-ori	-aju/-äjü/-oju
/e/	-o	a kep <i>followed</i>	keporo <i>follow going</i>	kepori <i>when is followed</i>	kepoju <i>follow repeatedly</i>
/o/		a wok <i>beat</i>	wokoro <i>beat going</i>	wokori <i>when is beaten</i>	wokoju <i>beat repeatedly</i>
/e/	-a	a met <i>looked</i>	metara <i>look going</i>	metari <i>when is looked at</i>	metaju <i>look repeatedly</i>
/o/		a rop <i>paid</i>	ropara <i>pay going</i>	ropari <i>when is paid</i>	ropaju <i>pay repeatedly</i>
/a/	-a	a mat <i>drank</i>	matara <i>drink going</i>	matari <i>when is drank</i>	mataju <i>drink repeatedly</i>
/i/		a pi <i>asked</i>	pi'ara <i>ask going</i>	pi'ari <i>when is asked</i>	pi'aju <i>ask repeatedly</i>
/u/		a gum <i>threw</i>	gumara <i>throw going</i>	gumari <i>when is thrown</i>	gumaju <i>throw repeatedly</i>
/ä/	-ä	a mät <i>greeted</i>	mätärä <i>greet going</i>	mätäri <i>when is greeted</i>	mätäjü <i>greet repeatedly</i>
/i/		a lim <i>checked</i>	limärä <i>check going</i>	limäri <i>when is checked</i>	limäjü <i>check repeatedly</i>

/ü/	a rük	<i>replied</i>	rükärä	<i>reply</i> <i>going</i>	rükäri	<i>when is</i> <i>replied to</i>	rükäjü	<i>reply</i> <i>repeatedly</i>
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Spelling Rule 11 (Page 82-83): *It is common for a verb suffix to begin with -j (such as the suffix -ji in gonyji 'give'). But in some verbs, -j of the suffix becomes more like the last root consonant (In jongi 'take', the suffix -ji becomes -gi.). In other verbs, the last root consonant becomes more like -j of the suffix (The verb tos 'picked' has the last root consonant s. In tojji 'pick', the root consonant s becomes j.). In still other verbs (such as a kep 'followed'), both changes take place. That is, -j of the suffix becomes more like the last root consonant (In kebbi 'follow', the suffix -ji becomes -bi), and the last root consonant also becomes more like -j (In kebji, the root consonant p becomes b).*

Root-Suffix	Result		-ji/-jī	-jiri/-jīri/-jere	
/p/ -j	bb	a kep	<i>followed</i>	keb bi <i>follow</i>	keb biri <i>when followed</i>
/t/ -j	dd	a mät	<i>greeted</i>	mäd di <i>greet</i>	mäd dīri <i>when greeted</i>
/ʔd/ -j	'daj	a pü'dä ¹	<i>appeared</i>	pü'dä jī <i>appear</i>	pü'dä jere <i>when appeared</i>
/s/ -j	jj	a tos	<i>picked</i>	to jj i <i>pick</i>	to jjiri <i>when picked</i>
/k/ -j	gg	a ek	<i>drove in</i>	eg gi <i>pound</i>	eg giri <i>when pounded</i>
/m/ -j	mb	a kam	<i>rowed</i>	ka mbi <i>row</i>	ka mbiri <i>when rowed</i>
/n/ -j	nd	a kon	<i>did</i>	ko ndi <i>do</i>	ko ndiri <i>when did</i>
/ny/ -j	nyj	a gony	<i>gave</i>	gony ji <i>give</i>	gony jiri <i>when gave</i>
/ŋ/ -j	ng	a jon	<i>took</i>	jo ngi <i>take</i>	jo ngiri <i>when took</i>
/l/ -j	laj	a ga ²	<i>found</i>	ga laji <i>find</i>	ga lajiri <i>when found</i>
/r/ -j	rj	a tür	<i>chased</i>	tür jī <i>chase</i>	tür jere <i>when chased</i>
/a/ -j	j	a ga	<i>wanted</i>	ga ji <i>want</i>	ga jiri <i>when separate</i>
/ä/ -j	j	a nyä	<i>ate</i>	nyä tī <i>eat</i>	nyä tīri ³ <i>when ate</i>
/e/ -j	j	a pe	<i>shot</i>	pe ji <i>shoot</i>	pe jiri <i>when shot</i>
/o/ -j	j	a ko	<i>bit</i>	ko ji <i>bite</i>	ko jiri <i>when bit</i>
/i/ -j	j	a pi	<i>asked</i>	pi ji <i>ask</i>	pi jere <i>when asked</i>
/u/ -j	j	a ju	<i>advised</i>	ju ji <i>advise</i>	ju jere <i>when advised</i>
/ü/ -j	j	a lü	<i>yelled</i>	lü ji <i>yell</i>	lü jere <i>when yelled</i>

Spelling Rule 12 (Page 104-105): *In dependent verbs with root vowels i, ī, u, ū, write the suffix -jere (as in pijere 'when asked' and lüjere 'when yelled'). In verbs with root vowels a, ä, e, o, write the suffix -jiri/-jīri (as in kälājiri 'when left', pejiri 'when shot', and kojiri 'when bit').*

Root-Suffix			-jiri/-jīri/-jere
/i/ -jere	a pi	<i>asked</i>	pi jere <i>when asked</i>
/i/	a yī	<i>swallow</i>	yī jere <i>when swallowed</i>
/u/	a ju	<i>advised</i>	ju jere <i>when advised</i>
/ü/	a lü	<i>yelled</i>	lü jere <i>when yelled</i>

¹ /ʔd/ is not allowed at the end of words or next to a consonant; instead, a vowel is required following /ʔd/.

² /l/ is never heard at the end of words or next to a consonant; instead, /l/ is deleted at the end of words and a vowel is required before another consonant.

³ In a few verbs with suffixes beginning with -j, the consonant -t is used instead of -j.

/a/	-jiri/jiri	a kam <i>row</i>	kambiri <i>when rowed</i>
/ä/		a kä <i>left</i>	kälajiri <i>when left</i>
/e/		a pe <i>shot</i>	pejiri <i>when shot</i>
/o/		a ko <i>bit</i>	kojiri <i>when bit</i>

Spelling Rule 13 (): *The letter I is never written at the ends of words. Below, the same suffixes attach to roots with final I and to roots with other final letters. The letter I is only written when a suffix is attached.*

	Root-final /I/			Other root-final segments		
-an	mi	milan	'custom'	par	paran	'coffin'
	to'du	to'dulan	'hill'	meliŋ	meliŋan	'dry season'
	bido	bidolan	'person who stutters'	kileŋ	kileŋan	'animal type'
-at	kuere	kuerelat	'Tamarind tree'	miŋe	miŋeat	'deaf person'
-a	liŋgo	liŋgola	'fox'	mony	monya	'mother-in-law'
-ia	gele	gelelia	'shoulder'	münü	müniä	'snake'
-älä	lipä	lipälälä	'soil'	güre	gürälä	'dove'

	Root-final /I/			Other root-final segments				
-a	a ga	'found'	gala	'is found'	a kam	'rowed'	kama	'is rowed'
	a o	'touched'	olo	'is touched'	a tos	'picked'	toso	'is picked'
	a kä	'allowed'	kälä	'is allowed'	a mät	'greeted'	mätä	'is greeted'

Exercise 1

Carefully read and say each test word below. Each test word may or may not be written correctly. Write the word correctly in the space given. The first one is done as an example.

Test Word	Write correctly	Test Word	Write correctly
käji <i>town, cattle camp</i>	<u>käji</u>	ku'dät <i>bread</i>	_____
kibär <i>anthill</i>	_____	jurak <i>bag</i>	_____
käri'e <i>widow</i>	_____	tiränsö <i>produce</i>	_____
gwek <i>raven (bird type)</i>	_____	kwändyā <i>wife</i>	_____
'dionŋ <i>dog</i>	_____	kwe <i>eye</i>	_____
atyaŋ <i>night</i>	_____	ŋäwŋ <i>hyena</i>	_____
layu <i>piece of clothing</i>	_____	niyo <i>my</i>	_____
ki'o <i>boat</i>	_____	boyi <i>net</i>	_____
käin <i>hand</i>	_____	jae <i>rainy season</i>	_____
a tos <i>picked</i>	_____	pereg <i>fish spear</i>	_____
'düŋid <i>herd, group</i>	_____	ŋe'deb <i>tongue</i>	_____

banduk *sword* | _____ | gümät *wind* | _____

Exercise 2

In the following sentences, some words are not written correctly. Underline any words that are wrong and write the correction in the blank to the left. The first one is done as an example.

<u>ku nye</u> _____ _____ _____ _____ _____ _____ _____	(Kam 21-22) A ina ηuri dendi adi nu ga “yini nit,” nana kä a jambu kunye na. (Katogorok 11) Ama pirit karaη nukülüm . . . (Sokare 7-8) A meddi kam kä soju kijikän ki kukä mumuli i wor i jet. (Jaka 6) “Nan lo gu ηünyündä memēη, a ekondi kunye i küe a ηobora.” (Likiro 40) “Do rie na nyürüt nuke na ya?” (Boyini 4) A nügän ηuri nüjä jambu adi, (Sek 12) A kä 'dokondi kukä i kijikän. (Sek 34-35) A mar küe nit yuyu i konandu ilo ηuri ηo nuron.	<i>Person thought it was her co-wife which they talked to her.</i> <i>But place there of round . . .</i> <i>He saw fish come showing head with them splashing on water.</i> <i>“I am going to get gum, drive in with it in head as horns.”</i> <i>“Where you find this food which is good?”</i> <i>Certain person who old said, They carried with them on heads.</i> <i>The chief was afraid to do to that person anything of bad.</i>
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Nouns

A **noun** can be a person, animal, place, thing, or idea. For example in *Kam 13*, **küändiä** 'wife' **kam** 'fish', **kakat** 'door', and **kadi** 'house' are all nouns.

(Kam 13)

A **küändiä** nit ge i ηonyju **kam** *His wife was preparing fish*
 i **kakat** nu **kadi**. *at door of house.*

The following are other examples of nouns:

	<u>Mundari Nouns</u>			
	Singular	Plural	Gender	
<u>Person</u>	mony	monya	na	<i>mother-in-law</i>

	miri	miria	lo, na	<i>scholar</i>
	merenye	merenyeni	lo	<i>grandfather</i>
<u>Animal</u>	ṅäüṅ	ṅäüṅän	lo, na	<i>hyena</i>
	güreny	gürenyän	lo, na	<i>cat</i>
	güek	güekän	lo, na	<i>raven (bird type)</i>
<u>Place</u>	tokot	tokoti	na	<i>field</i>
	büt	bütän	lo	<i>bush</i>
	käji	käjinä	na	<i>town, cattle camp</i>
<u>Thing</u>	ku'dat	ku'datan	na	<i>bread</i>
	parat	paratan	lo	<i>ax</i>
	küdü	küdüät	na	<i>rain</i>
<u>Idea</u>	diṅit	diṅitan	na	<i>time</i>
	riṅit	riṅitän	na	<i>power</i>
	do'de	do'diot	lo	<i>story</i>

Usually a noun has two forms. For example, **mony** 'mother-in-law' is the singular form used for one person, and **monya** 'mother-in-laws' is the plural form used for more than one person. Nouns can be masculine or feminine. For example in (1), the masculine demonstrative **lo** 'this (mas.)' follows **merenye** 'grandfather'. In (2), the feminine demonstrative **na** 'this (fem.)' follows **mony** 'mother-in-law'.

- (1) **merenye lo** *this grandfather*
(2) **mony na** *this mother-in-law*

The gender of a noun is whether it is masculine or feminine. The number of a noun is whether it is singular or plural. In this lesson, we learn about the singular and plural forms of nouns. In the next lesson, we learn about the gender of nouns.

There are three ways that nouns have singular and plural forms. They can add suffixes (ending letters of the word) to the singular form as in **koroposo** 'leaf'. They can add suffixes to the plural form as in **bandukan** 'sword'. And in a few nouns, they add suffixes in both singular and plural forms as in **lojıtso**, **lojıtän** 'stake for fishing with nets'.

Three ways of forming singular and plural nouns

	Singular suffix	Root	Plural suffix	
-so/-	koroposo	koropo		<i>leaf</i>
-/-an		banduk	bandukan	<i>sword</i>
-so/-an	lojıtso	lojıt-	lojıtän	<i>stake for fishing with nets</i>

A noun without a suffix is called a noun root. The plural noun **koropo** 'leaves' and the singular noun **bandu** 'sword' are noun roots.

The following are the most common singular suffixes.

	Singular	Plural

-so/-	amaso	ama	<i>sandal</i>
-i/-	mürī	mur	<i>mosquito</i>

The following are the most common plural suffixes.

	Singular	Plural	
-/-an, -än, -on	banduk	bandukan	<i>sword</i>
-/-at, -ät, -ot	äpü	äpüät	<i>crime, guilt</i>
-/-a, -ä, -o	dili	diliä	<i>hole</i>
-/-ni, -ni	kido	kidoni	<i>chest, authority</i>
-/-i	alaᅇ	alaᅇi	<i>salt</i>
-/-kä	yini	yinikä	<i>co-wife</i>
-/-ka	ᅇode	ᅇodeka	<i>lame person</i>
-/-in	modoᅇ	müdüᅇin	<i>elderly person</i>
-/-in	'dir	'dirin	<i>valley</i>
-/-nä	käji	käjinä	<i>town, cattle camp</i>
-/-älä	güre	gürälä	<i>dove</i>
-/-ia, -iä	münü	münüä	<i>snake</i>
-/-ti, -ti	mar	marti	<i>chief, king</i>
-/-sik, -sik	kadi	kadisik	<i>house</i>
-/-si	ᅇom	ᅇomsi	<i>face</i>

There is also one prefix (beginning letters of a word) **ku-** that can be added to plural forms.

	Singular	Plural	
-/ku-	moye	kumoye	<i>his father</i>

The following are the most common singular and plural suffix pairs.

	Singular	Plural	
-so/-an, -än, -on	loᅇitso	loᅇitän	<i>stake for fishing with nets</i>
-so/-at, -ät	bodoso	bodoat	<i>expert</i>
-so/-ni, -in	onoso	ononi	<i>clothe around waist</i>

Nouns with singular suffixes

Nouns can be put into groups according to their singular or plural suffixes. For example, all the nouns below have the suffix **-so** in the singular form.

Singular	Plural	Gender	
-so/-			
amaso	ama	lo	<i>sandal</i>
kapiriaso	kapiria	lo	<i>skirt</i>
pataso	pata	na	<i>rope</i>
telemeso	talama	lo, na	<i>red monkey</i>

'diriso	'diri	na	<i>unmarried girl, virgin</i>
kabiliso	kabelo	lo, na	<i>sheep</i>
woroso	woro	na	<i>dung</i>
koroposo	koropo	na	<i>leaf</i>
kuyuso	kuyu	lo	<i>bone</i>
pürüso	pürü	lo, na	<i>flea</i>
medeso	lumede	lo, na	<i>neighbour</i>
seranso	seran	na	<i>star</i>
tiränsö	tirän	na	<i>produce, goods</i>
kobükänsö	kobükän	lo	<i>wing</i>
merokso	merok	lo, na	<i>enemy</i>
tolokso	tolok	na	<i>egg</i>
ñüläso	ñülä	lo	<i>spirit</i>
kätüränsö	kätürän	na	<i>flower</i>
liänäso	liänä	lo, na	<i>foreigner</i>
milinso	milin	na	<i>coin, cent, penny</i>
morinyso	moriny	lo	<i>finger</i>

The suffix **-so** attaches to nouns with a final vowel (such as **ama/amaso** 'sandals') or with a final consonant (such as **seran/seranso** 'stars'). It attaches to nouns with light vowels (such as **kapiria/kapiriaso** 'skirts') or heavy vowels (such as **tirän/tiränsö** 'goods').

The nouns below have the suffix **-i** in the singular form.

-i/-

Singular	Plural	Gender	
mür <i>i</i>	mur	lo, na	<i>mosquito</i>
din <i>i</i>	den	lo	<i>tree type</i>
pir <i>i</i>	pir	lo	<i>hair</i>
ñürüp <i>i</i>	ñorop	na, kulo	<i>stone</i>
ñübür <i>i</i>	ñobara	lo	<i>horn</i>

When the heavy suffix **-i** is attached to nouns with light vowels (such as **mur** 'mosquitos'), the light vowels become heavy (as in **mür*i*** 'mosquito'). Light vowels **e, o** (as in **den** 'trees', **ñobora** 'horns') become heavy **i, ü** (as in **din*i*** 'tree', **ñübür*i*** 'horn').

Nouns with plural suffixes

The nouns below have the suffix **-an, -än, -on** in the plural form. Nearly all of these nouns end in a consonant.

-an, -än, -on

Singular	Plural	Gender	
ñe'dep	ñe'depan	lo	<i>tongue</i>
büt	bütän	lo	<i>bush</i>
diñit	diñitan	na	<i>time</i>
'düñit	'düñitän	lo, na	<i>herd, group</i>

gümät	gümätän	lo	<i>wind</i>
ku'dat	ku'datan	na	<i>bread</i>
kulupit	kulupitan	na	<i>window</i>
mürüt	mürütän	na	<i>neck</i>
nyürüt	nyürütän	na	<i>food, produce</i>
parat	paratan	lo	<i>ax</i>
pirit	piritän	na	<i>place</i>
rñjit	rñjitän	na	<i>power</i>
süät	süätän	lo	<i>side</i>
titi'it	titi'itan	lo, na	<i>sparrow (bird type)</i>
banduk	bandukan	lo	<i>sword</i>
buluk	bulukan	na	<i>crowd</i>
güek	güekan	lo, na	<i>raven (bird type)</i>
jurak	jurakan	lo	<i>bag</i>
kak	kakan	na	<i>earth</i>
lo'duluk	lo'dulukän	lo, na	<i>animal like badger</i>
mäk	mäkän	na	<i>waist</i>
güläm	gülämän	na	<i>grave</i>
ñün	ñünän	lo	<i>god</i>
güreny	gürenyän	lo, na	<i>cat</i>
kileñ	kileñän	lo, na	<i>small furry animal</i>
meñ	meñän	lo	<i>custom</i>
ñäüñ	ñäüñän	lo, na	<i>hyena</i>
bar	baran	lo	<i>flood</i>
tär	tärän	na	<i>island</i>
üsür	üsürän	lo	<i>tax</i>
mi	milan	lo	<i>custom</i>
boyi	boyan	na	<i>net</i>
wor	woron	lo	<i>stream</i>
perek	perekon	na	<i>fish spear</i>

The suffix **-an** attaches to nouns with light vowels (as in **ñe'dep/ñe'depän** 'tongues'). The suffix **-än** attaches to nouns with heavy vowels (as in **'dünjit/'dünjitän** 'herds'). In some nouns with root vowels **e** or **o**, the suffix is **-on** (as in **wor/woron** 'streams' and **perek/perekon** 'spears'). In other nouns with root vowels **e** or **o**, and in nouns with all other root vowels, the suffix is **-an** or **-än**.

The nouns below have the suffix **-at**, **-ät**, **-ot** in the plural form. Nearly all of these nouns end in a vowel.

-/at, -ät, -ot

Singular	Plural	Gender	
kuñu	kuñuat	lo	<i>knee</i>
äpü	äpüät	lo	<i>crime, guilt</i>
küdü	küdüät	na	<i>rain</i>
lürü	lürüät	lo	<i>mist</i>

mirü	mirüät	lo, na	<i>lion</i>
tülü	tülüät	lo	<i>ax</i>
loli	loliat	lo	<i>basket</i>
tutu	tutuat	lo, na	<i>naked person</i>
kä'di	kä'diät	lo	<i>pumpkin</i>
käli	käliät	na	<i>whip</i>
miri	miriät	na	<i>government</i>
päri	päriät	na	<i>bed</i>
würi	würiät	lo, na	<i>warthog, pig</i>
buŋo	buŋuat	na	<i>flock, group</i>
jame	jamiat	lo	<i>word</i>
ja'e	ja'eat (ja'iat ? ⁴)	lo	<i>rainy season</i>
käri'e	käri'et (käri'iät ?)	lo, na	<i>widow</i>
kuere	kuerelat	lo	<i>Tamarind tree</i>
la'u	la'at	na	<i>piece of clothing</i>
kü'ü	kü'ät	na	<i>shield</i>
likiti	likitiat	lo	<i>bag, purse</i>
do'de	do'diot	lo	<i>story</i>
lomore	lomoriot	na	<i>inheritance</i>

The suffix **-at** attaches to nouns with light vowels (as in **kuŋu/kuŋuat** 'knee'). The suffix **-ät** attaches to nouns with heavy vowels (as in **äpü/äpüät** 'crime'). In some nouns with root vowels **e, o** the suffix is **-ot** (as in **do'de/do'diot** 'stories'). In some nouns, final vowels **o, e** become **u, i** before the suffix **-at** (as in **buŋo/buŋuat** 'flock', **jame/jamiat** 'word'). The consonant **l** is not heard at the end the singular noun **kuere** 'Tamarind tree'. But it is heard before the plural suffix **-at** in **kuerelat** 'tamarind trees'. In a few nouns with final **u** or **ü** (such as **la'u** 'clothing'), the vowel **u** or **ü** is not written before the plural suffix **-at** (as in **la'at**).

The nouns below have the suffix **-a, -ä, -o** in the plural form. Most of these nouns end in a vowel.

-/a, -ä, -o

Singular	Plural	Gender	
kidi	kidia	lo	<i>waterwell</i>
kili	kilia	lo	<i>line of soldiers in battle</i>
miri	miria	lo, na	<i>scholar</i>
dili	diliä	na	<i>hole</i>
kidi	kidiä	lo	<i>arm</i>
mere	meria	lo	<i>mountain</i>
koŋe	koŋia	lo	<i>song</i>
kare	karia	lo	<i>river</i>
tome	tomia	lo, na	<i>elephant</i>
ture	turia	lo	<i>stick</i>

⁴ The question mark between parentheses means the data needs to be checked by speakers.

wale	walia	lo	<i>knife</i>
liŋgo	liŋgola	lo, na	<i>fox</i>
dü'de	dü'dälä	na	<i>cloud, sky</i>
güre	gürälä	lo, na	<i>dove</i>
gele	gelelia	lo	<i>shoulder</i>
münü	müniä	lo, na	<i>snake</i>
jaku	jaka	lo, na	<i>animal</i>
jür	jürä	lo	<i>village</i>
kibär	kibärä	lo	<i>anthill</i>
mony	monya	na	<i>mother-in-law</i>
memeŋ	memeŋa	na	<i>gum</i>
liluŋ	liluŋa	lo	<i>male lamb</i>
kiluŋ	kiluŋa	na	<i>female lamb</i>
lütek	lüteko	lo	<i>roof</i>
lokore	lokorio	na	<i>meat, flesh</i>

The suffix **-a** attaches to nouns with light vowels, and the suffix **-ä** attaches to nouns with heavy vowels. In **lokore** 'meat' with root vowels **o** and **e**, the suffix **-o** attaches (as in **lokorio** 'meats'). In some nouns, final vowels **e** becomes **i** before the suffix **-a** (as in **mere/meria** 'mountain'). The consonant **l** is not heard at the end the singular noun **liŋgo** 'fox', but is heard before the plural suffix **-a** in **liŋgola** 'foxes'. In the noun **jaku** 'animal', the vowel **u** is not written before the plural suffix **-a** (as in **jaka**).

The suffix **-ni** attaches to nouns with light vowels and the suffix **-ni** attaches to nouns with heavy vowels. Both only attach to nouns with final vowel.

-/ni, -ni

Singular	Plural	Gender	
yaru	yaruni	lo, na	<i>hippo</i>
koyi	koyini	lo	<i>road</i>
peya	peyani	lo	<i>gun</i>
taba	tabani	na	<i>tobacco</i>
yapa	yapani	lo	<i>moon, month</i>
kiŋa	kiŋani	lo	<i>year</i>
nyajua	nyajuani	lo, na	<i>gazelle type</i>
kido	kidoni	na	<i>chest, authority</i>
kiro	kironi	lo, na	<i>scorpion</i>
loro	loroni	lo	<i>voice</i>
likiro	likironi	lo, na	<i>hare</i>
logelie	logelieni	lo, na	<i>bird type</i>
marate	marateni	lo, na	<i>somebody</i>
merenye	merenyeni	lo	<i>grandfather</i>
sokare	sokareni	lo, na	<i>otter</i>
nugusu	nugusuni		<i>discouragement</i>
pädä	pädäni	na	<i>gold</i>
bilili	bililini	lo	<i>tower</i>

mälüä	mälüäni	na	<i>bronze</i>
päpät	päpätni	lo	<i>wave</i>
lilime	lilimeni	lo	<i>brier, thorn, weed</i>
müde	müdeni	lo	<i>darkness</i>
gilä	giläni	na	<i>sickness</i>
büdü	büdüni	lo	<i>feast, banquet</i>

The suffix **-i** attaches to nouns with final consonant.

-/i

Singular	Plural	Gender	
tokot	tokoti	na	<i>field</i>
kakat	kakati	na	<i>door</i>
alaŋ	alaŋi	na	<i>salt</i>
atiaŋ	atiaŋi	lo	<i>night</i>
diaŋ	diaŋi	lo	<i>famine</i>
mariŋ	mariŋi	na	<i>wall, fence</i>
lügülüsän	lügülüsäni	lo, na	<i>vulture</i>
tümerokon	tümerokoni	na	<i>hatred, enmity</i>
tüküärriän	tüküärriäni	na	<i>wealth, riches</i>

When the heavy suffix **-kä** is attached to nouns with light vowels (such as **yini** 'co-wife'), the light vowels become heavy (as in **yinikä** 'co-wives').

-/kä

Singular	Plural	Gender	
yini	yinikä	na	<i>co-wife</i>
rube	rübäkä	lo, na	<i>sorcerer</i>
yini	yinikä	lo	<i>medicine</i>

The light suffix **-ka** only attaches to nouns with light vowels.

-/ka

Singular	Plural	Gender	
ŋode	ŋodeka	lo, na	<i>lame person</i>
kode	kodeka	lo, na	<i>left hand</i>
lumeri	lumerika	lo, na	<i>poor person</i>
logunu	logunuka	lo, na	<i>vulture</i>
lure	lureka	lo, na	<i>baby, small child</i>

When the heavy suffix **-in** is attached to nouns with light vowel **o** (such as **boron** 'harmful animal'), the light vowels become heavy **ü** (as in **bürünin** 'harmful animals').

-/in

Singular	Plural	Gender	
boron	bürünin	lo, na	'harmful animal (such as lion)'

modoŋ müdüri**n** lo, na ‘elderly person’

The light suffix **-in** only attaches to nouns with light vowels with final consonant.

-/in

Singular	Plural	Gender	
'dir	'dir in	na	‘valley’
daŋ	daŋ in	na	‘time’

The heavy suffix **-nä** only attaches to nouns with heavy final vowels.

-/nä

Singular	Plural	Gender	
käji	käji nä	na	<i>town, cattle camp</i>
ri	ri nä	lo	<i>tree type</i>

The heavy suffix **-älä** only attaches to nouns with heavy final vowels.

-/älä

Singular	Plural	Gender	
güre	gür älä	lo, na	‘dove’
lipä	lipä älä	na	‘soil’

The suffix **-ia** attaches to nouns with light vowels and the suffix **-iä** attaches to nouns with heavy vowels.

-/ia, -iä

Singular	Plural	Gender	
münü	münü iä	lo, na	<i>snake</i>
gele	gele lia	lo	<i>shoulder</i>

The suffix **-ti** attaches to nouns with light vowels and the suffix **-tï** attaches to nouns with heavy vowels. Both attach to nouns with final consonant.

-/ti, -tï

Singular	Plural	Gender	
mar	mar ti	lo, na	<i>chief, king</i>
käy'in	käy'in tï	lo	<i>hand</i>

The suffix **-sik** attaches to nouns with light vowels and the suffix **-sïk** attaches to nouns with heavy vowels. Both attach to nouns with final vowel.

-/sik, -sïk

Singular	Plural	Gender	
kadi	kadi sik	na	<i>house</i>
küme	kümü sïk	na	<i>nose, edge of clothes</i>

The suffix **-si** attaches to nouns with light vowels.

-/si

Singular	Plural	Gender	
ɲom	ɲomsi	na	<i>face</i>
kena	kenesi	na	<i>number</i>

There are also the prefixes **ku-**, **kü-** that attach to plural nouns. The prefix **ku-** attaches to nouns with light vowels and the prefix **kü-** attaches to nouns with heavy vowels.

-/ku-, kü-

Singular	Plural	Gender	
aba	kuaba	lo	<i>father</i>
moye	kumoye	lo	<i>his father</i>
müyï	kümüyï	lo	<i>your(sg) father</i>
ama	kuama	na	<i>mother</i>
ɲore	kuɲore	na	<i>his mother</i>
ɲürï	küɲürï	na	<i>your(sg) mother</i>

Nouns with singular and plural suffixes

The nouns below have the singular suffix **-so** and the plural suffix **-an**, **-än** or **-on**.

-so/-än, -on

Singular	Plural	Gender	
lojïtso	lojït än	lo	<i>stake for fishing with nets</i>
ɲopso	ɲop on	lo	<i>fig</i>
tüpsso	tüp än	na	<i>brick</i>
kuakuarakso	kuakuarak an	lo, na	<i>moth</i>

The nouns below have the singular suffix **-so** and the plural suffix **-at** or **-ät**.

-so/-at, -ät

Singular	Plural	Gender	
ürütiso	ürüt ät	na	<i>pot for measuring liquids</i>
yï'dïso	yï'di ät	na	<i>yeasted flour</i>
bodoso	bodo at	lo, na	<i>expert</i>
püdïso	püdi ät	na	<i>chaff</i>

The nouns below have the singular suffix **-so** and the plural suffix **-ni** or **-ñi**.

-so/-ni, -ñi

Singular	Plural	Gender	
ɲäjïnäso	ɲäjïnä ñi	na	<i>picture, quality</i>
käbütäso	käbütä ñi	na	<i>foam</i>
onosso	onon i	lo, kune	<i>clothe around waist</i>

wülüküso	wülüküni	na, lo	<i>prostitute</i>
kürüdüso	kürüdüni	lo, na	<i>one from a set of twins where other has died</i>

Singular nouns

The nouns below are singular. They have no plural form. The gender demonstratives following these nouns are only singular and never plural.

noun/-

Singular	Plural	Gender	
bot	—	na	<i>north</i>
kimaŋ	—	na	<i>fire</i>
kī	—	na	<i>sky, heaven</i>
koloŋ	—	na	<i>sun</i>
mogor	—	lo	<i>hunger</i>
mu'diŋ	—	na	<i>field, forest</i>
ŋerot	—	lo	<i>south</i>
rüäkä	—	na	<i>darkness</i>

Plural nouns

The nouns below are plural. They have no singular form. The gender demonstratives following these nouns are only plural and never singular.

-/noun

Singular	Plural	Gender	
—	kape	kulo	<i>yeast</i>
—	kariŋi	kune	<i>name</i>
—	kīn	kune	<i>dung, feces</i>
—	küräk	kune	<i>sand, soil</i>
—	le	kume	<i>milk</i>
—	mik	kulo	<i>grain, sorghum</i>
—	rīma	kune	<i>blood</i>
—	ro, rojin	kune	<i>word, matter</i>
—	soŋ	kune	<i>water</i>
—	ya, yajin	kune	<i>wine</i>

Other nouns with changes between singular and plural

Some nouns have other suffixes or are completely different in singular and plural form.

Singular	Plural	Gender	
düät	düäliŋ	lo	<i>bull</i>
mede	midisak	na	<i>household, family, home</i>
gü	gügüä	lo	<i>granary</i>
jäny	jänyäk	lo, na	<i>dangerous person or animal</i>

ju	juliŋ, juliŋa	lo, na	<i>friend</i>
kopo	koporo	lo	<i>cup</i>
kue	kuen	lo	<i>eye</i>
ŋer	ŋerik	lo, na	<i>brother, sisiter</i>
ŋo	ŋojin	lo, na	<i>thing</i>
yümü	yümüen	lo	<i>heart</i>
miji	mijok	lo, na	<i>mouse</i>
manta	mántiänä	na	<i>field, garden</i>
kämäri	kam	lo, na	<i>fish</i>
süät	süä	lo	<i>ear, west</i>
komonit	komon	lo, na	<i>in-law</i>
wuyut	wuyi	lo	<i>buttock</i>
meretet	mara	lo	<i>rib, side</i>
kinyjiri	kueny	lo, na	<i>bird (general)</i>
welet	wilisan	na	<i>oil</i>
olot	ulusan	na	<i>flour</i>
'dion	'dijin	lo, na	<i>dog</i>
jet	jokia	na	<i>belly, womb</i>
kele	kala	lo	<i>tooth</i>
kuruk	küriän	lo	<i>mouth</i>
küe	kijikän	na	<i>head</i>
küri	kua	na	<i>thorn</i>
mot	mok	lo	<i>foot</i>
suri	soro	lo, na	<i>chicken</i>
tore	tola	lo, na	<i>son, daughter</i>
tümünit	tomok	lo, na	<i>slave</i>
ki'o	üjin	lo	<i>boat</i>
ŋuri	sek	lo, na	<i>person</i>
kireŋ	suk	lo, na	<i>cow</i>
kine	yidin	lo, na	<i>goat</i>
küändiä	waria	na	<i>wife</i>
lor	perok	lo	<i>day</i>
muny	arik	na	<i>body</i>
ŋiro	wajik	lo, na	<i>child</i>

Exercise 3

In the following sentences, underline all nouns. Do not underline any words that are not nouns. Underline a word once if it is a singular noun. Underline a word twice if it is a plural noun.

(Sokare 9)

A Muludiang jonŋi boyi nit i wor,
a ririä, a nye yiräni mede.

*Muludiang took his net to the stream
and spread it out and returned home.*

(Kolon 5-6)

A moye kolon meddi kele lu mirü

Father of sun saw a tooth of lion

i loja olose kimaŋ.
 (Kam 19-20)
 A meddi ilo ŋäüŋ i roboka i kakat,
 a ge i tombu kuyu.
 (Jaka 8)
 A giri guan tojo a käläji
 lüpä i pirit nu jaka kulu ŋobora.
 (Likiro 10-11)
 Kurut nana turumbili ge i däk,
 a likiro jini gumba wilisan kak
 ku kunie tirän.
 (Likiro 52-54)
 Nu yingere sek kine ro,
 a kä ga a än gindere ilu koyi.
 a likiro tutuan ku mogor.

shining like fire.
*She saw hyena sitting at door,
 and gnawing bones.*
*And he went until he was
 allowed in place of animals with horns.*
*Then the vehicle was moving,
 and the hare began to throw oil
 and other goods down.*
*When people heard this news,
 they completely stopped going on road,
 and the hare died of starvation.*

Gender of Nouns

The gender of a noun is whether it is masculine or feminine. Many person and animal nouns can be either masculine or feminine. But places, things, idea nouns, and some person nouns are only masculine or only feminine. Demonstratives following a noun show that it is masculine (with **lo** 'this' or **kulo** 'these') or feminine (with **na** 'this' or **kune** 'these').

In (1), the masculine demonstrative **lo** 'this (mas.)' follows the masculine noun **merenye** 'grandfather'. In (2), the feminine demonstrative **na** 'this (fem.)' follows the feminine noun **mony** 'mother-in-law'.

- (1) **merenye lo** *this grandfather*
 (2) **mony na** *this mother-in-law*

Person and animal nouns

Many person and animal nouns can be either masculine or feminine, depending on the gender of the person or animal talked about. To talk about a male **tümünit** 'slave', the masculine demonstrative **lo** 'this (mas)' can follow the noun. To talk about a female **tümünit**, the female demonstrative **na** 'this (fem)' can follow.

Person noun (Either masculine or feminine)

	Singular	Plural
<u>Masculine</u>	tümünit lo <i>this male slave</i>	tomok kulo <i>these male slaves, these male and female slaves</i>
<u>Feminine</u>	tümünit na <i>this female slave</i>	tomok kune <i>these female slaves</i>

The masculine demonstrative **kulo** 'these (mas)' or feminine demonstrative **kune** 'these (fem)' can follow the plural noun **tomok** 'slaves'. The masculine demonstrative **kulo** 'these (mas)' can mean all male people, or it can mean both male and female people.

Some person nouns that are either masculine or feminine are shown below.

Person nouns (Either masculine or feminine)

Singular	Gender	Plural	Gender	
ņer	lo, na	ņerik	kulo, kune	<i>brother, sister</i>
komonit	lo, na	komon	kulo, kune	<i>in-law</i>
tümünit	lo, na	tomok	kulo, kune	<i>slave</i>
ņuri	lo, na	sek	kulo, kune	<i>person</i>
ņiro	lo, na	wajik	kulo, kune	<i>child</i>
jäny	lo, na	jänyäk	kulo, kune	<i>dangerous person or animal</i>
marate	lo, na	marateni	kulo, kune	<i>somebody</i>
ņode	lo, na	ņodeka	kulo, kune	<i>lame person</i>
ju	lo, na	juliņ, juliņa	kulo, kune	<i>friend</i>
merokso	lo, na	merok	kulo, kune	<i>enemy</i>
mar	lo, na	marti	kulo, kune	<i>chief, king, leader</i>
miri	lo, na	miria	kulo, kune	<i>scholar</i>
tore	lo, na	tola	kulo, kune	<i>son, daughter</i>
rube	lo, na	rübäkä	kulo, kune	<i>sorcerer</i>
kärü'e	lo, na	kärü'et	kulo, kune	<i>widow, widower</i>

Most animal nouns can be either masculine or feminine. If the demonstrative following '**dioņ** 'dog' is **lo** 'this (mas)', '**dioņ** is a male dog. If the following demonstrative is **na** 'this (fem)', it is a female dog. Similarly, if the demonstrative following '**dijin** 'dogs' is **kulo** 'these (mas)', '**dijin** are male dogs. If the following demonstrative is **kune** 'these (fem)', they are female dogs.

Animal noun (Either masculine or feminine)

	Singular	Plural
<u>Masculine</u>	' dioņ lo <i>this male dog</i>	' dijin kulo <i>these male dogs, these male and female dogs</i>
<u>Feminine</u>	' dioņ na <i>this female dog</i>	' dijin kune <i>these female dogs</i>

Masculine nouns and feminine nouns

Most places, things and idea nouns are only masculine or only feminine. Some person and animal nouns are also only masculine or only feminine. Only the masculine demonstratives **lo**, **kulo** are allowed to follow masculine nouns such as **büt** 'bush', **bütän** 'bushes'. Only the feminine demonstratives **na**, **kune** are allowed to follow feminine nouns such as **pirit** 'place', **piritän** 'places'.

Person noun (Either masculine or feminine)

	Singular	Plural	Gender
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<u>Place</u>	Masculine	büt mere	lo lo	bütän meria	kulo kulo	<i>bush</i> <i>mountain</i>		
	Feminine	pīrit tār	na na	pīritän tārän	kune kune	<i>place</i> <i>island</i>		
<u>Thing</u>	Masculine	kapiriaso kuyuso	lo lo	kapiria kuyu	kulo kulo	<i>skirt</i> <i>bone</i>		
	Feminine	pataso seranso	na na	pata seran	kune kune	<i>rope</i> <i>star</i>		
<u>Idea</u>	Masculine	do'de äpü	lo lo	do'diot äpüät	kulo kulo	<i>story</i> <i>crime, guilt</i>		
	Feminine	diñit riñit	na na	diñitan riñitän	kune kune	<i>time</i> <i>power</i>		
<u>Person</u>	Masculine	merenye lalet moye müläso ñün	lo lo lo lo lo	merenye lian kumoye mülä ñünän	kulo kulo kulo kulo kulo	<i>grandfather</i> <i>husband, male person</i> <i>(his) father</i> <i>angel</i> <i>god</i>		
		Feminine	'diriso küändiä yini mony yanye	na na na na na	'diri waria yini monya yanyeni	kune kune kune kune kune	<i>unmarried girl, virgin</i> <i>wife</i> <i>co-wife</i> <i>mother-in-law</i> <i>grandmother</i>	
			Masculine	düät lopījot mänik liluñ	lo lo lo lo	düäliñ lopījota mänikän liluña	kulo kulo kulo kulo	<i>bull (male cow)</i> <i>ram (male sheep, goat)</i> <i>male animal</i> <i>male lamb</i>
				Feminine	me'eso kiluñ	na na	me'elon kiluña	kune kune

Exercise 4

For each noun below, write a correct demonstrative following the noun. Write **lo** 'this (mas)' or **kulo** 'these (mas)' following masculine nouns. Write **na** 'this (fem)' or **kune** 'these (fem)' following feminine nouns. If the noun can be either masculine or feminine, write both masculine and feminine demonstratives. The first one has been done as an example.

Noun	Write correct demonstrative	Noun	Write correct demonstrative
boyi	na _____ <i>this net</i>	moye	_____ <i>this father</i>
wor	_____ <i>this stream</i>	koloñ	_____ <i>this sun</i>
mede	_____ <i>this home</i>	kele	_____ <i>this tooth</i>
ñäüñ	_____ <i>this hyena</i>	mirü	_____ <i>this lion</i>
kakat	_____ <i>this door</i>	kimañ	_____ <i>this fire</i>

kuyu	_____	<i>these bones</i>	<i>pirit</i>	_____	<i>this place</i>
turumbili	_____	<i>this vehicle</i>	<i>jaka</i>	_____	<i>these animals</i>
likiro	_____	<i>this hare</i>	<i>jobora</i>	_____	<i>these horns</i>
wilisan	_____	<i>these oils</i>	<i>sek</i>	_____	<i>these people</i>
tirän	_____	<i>these goods</i>	<i>ro</i>	_____	<i>these news</i>
koyi	_____	<i>this road</i>	<i>mogor</i>	_____	<i>this hunger</i>

Verbs

A verb describes an action, motion, state, change, or can be used as an equal sign between words. In *Sokare 9*, **jongi** 'took', **ririjä** 'spread out' and **yiräni** 'returned' are all verbs.

(Sokare 9)

A Muludiang **jongi** boyi nit i wor,
a **ririjä**, a nye **yiräni** mede.

*Muludiang **took** his net to the stream
and **spread** it out and he **returned** home.*

The following are other examples of verbs:

<u>Mundari Verbs</u>		
<u>Actions</u>	a ek	<i>drove in</i>
	a wok	<i>beat</i>
	a der	<i>cooked</i>
<u>Motions</u>	a po	<i>came</i>
	a däk	<i>ran</i>
	a laŋ	<i>jumped</i>
<u>Changes</u>	a lüsäk	<i>melted</i>
	a ŋony	<i>made dirty</i>
	a tuan	<i>died</i>
<u>States</u>	a rüän	<i>was dark</i>
	a togo	<i>was brave</i>
	a yilän	<i>was sade</i>
<u>Equal sign</u>	a	<i>be</i>
	ge	<i>be</i>

Most verbs can take the place of **rop** in (1).

(1) Ŋuri **a rop**. *Person paid.*

Exercise 5

Underline all verbs in the sentences below. Do not underline any words that are not verbs.

(Katogorok 34)

Iti ka sek kulu ejik kulie a aran iti, . . . *Also, when the elders also quarrelled, . . .*

(Katogorok 46-47)

“Ta ku ṅadi, kuse ṅadi, yi kulo a po
i robba kuyu kuluka, a nyo iti,
nana ta ga a än jond jaka kune ku yi ni.” *“Each of you and others, we came
to pay your bones, and why also,
did you refuse to bring animals to us?”*

(Likiro 3)

. . . anyar turumbili dädäkün,
a meddi adi nye a tuan. *. . . so that when a vehicle comes,
it sees him as dead.*

(Likiro 53)

A kä ga a än gindere ilu koyi, *And they refused going on that road,*

(Kolon 1)

Lor lünjāṅ ku koloṅ ku moye a guan
mu'diṅ jo parik, *One day the sun and father went to
the distant forest.*

Prepositions

Prepositions introduce nouns or pronouns and describe (tell about) an action. The preposition and the words following the preposition are called a prepositional phrase. The preposition **i** 'at, in' introduces (begins) a phrase that tells the place or time of an action. The preposition **ku** 'with, by, to, for, and' introduces a phrase that tells the accompaniment, instrument, or goal of an action.

In *Kam 19-20*, **i** 'at' is a preposition that introduces the prepositional phrase **i kakat** 'at door'.

(Kam 19-20) (Place)

A meddi ilo ṅäüṅ i roboka **i kakat**. *She saw hyena sitting at door.*

The phrase **i kakat** 'at door' tells the place of the action **robaka** 'sitting'. The preposition **i** 'at, with' should not be confused with the continuous word **i** that comes before the verb **roboka** 'sitting'. We learn about the continuous word in the lesson on continuous verbs.

In *Boyini 19*, the preposition **i** 'at' introduces the prepositional phrase **i lu lor** 'on that day'.

(Boyini 19) (Time)

A yi liṅ ute inde rieni diṅit loket **i lu lor**. *We did not find time for catch on that day.*

The phrase **i lu lor** tells the time of the action **rieni** 'find'.

In *Kam 4*, the preposition **ku** 'with' introduces the prepositional phrases **ku wajik kulik** 'with his children' and **ku küändiä nit** 'with his wife'.

(Kam 4) (Accompaniment)

A kä nyäti kadi ku wajik kulik *And he eats at home with his children*
ku küändiä nit. *and with his wife.*

Both the prepositional phrases with **ku** show people that accompany Wani in the action **nyäti** 'eats', or do this action along with Wani.

In *Kam 30*, the preposition **ku** 'with, by' introduces the prepositional phrases **ku kin** 'with dung' and **ku kimaṅ** 'with fire'.

(Kam 30) (Instrument)

A ṅony muny ku kin ku kimaṅ. *It (hyena) made itself dirty with dung and with fire.*

Both the phrases with **ku** show the thing or instrument of how the action **ṅony** 'make dirty' is done.

In *Kam 7*, the preposition **ku** 'to' introduces the prepositional phrase **ku nügän** 'to another'.

(Kam 7) (Goal)

Nügän na jambi ku nügän na adi, *A certain one said to another,*
“Do a met la?” *“Do you see that?”*

The phrase **ku nügän** shows the goal or receiver of the action **jambi** 'say'.

In summary, the prepositions and their use are listed below.

Prepositions	Use
i <i>at, in</i>	<u>Place</u>
<i>at, in</i>	<u>Time</u>
ku <i>with</i>	<u>Accompaniment</u>
<i>with, by</i>	<u>Instrument</u>
<i>to, for</i>	<u>Goal</u>

Exercise 6

Underline all prepositions in the sentences below. Do not underline any words that are not prepositions.

(Kam 21-22)

A ina ṅuri dendi adi nu ga “yini nit,” *This person thought it was her co-wife*
nana kä a jambu ku nye na. *which they talked to her.*

(Katogorok 46-47)

“Ta ku ṅadi, kuse ṅadi, yi kulo a po *“You with others and others, we came*
i robba kuyu kuluka, a nyo iti, *to pay your bones, and why also,*
nana ta ga a än jond jaka kune ku yi ni.” *did you refuse to bring animals to us?”*

(Sokare 6)

I wokandu nit nyana ku kijit nu wor.
(Sokare 9)

A Muludiaŋ joŋgi boyi nit i wor,
a ririjä, a nye yiräni mede.

(Sokare 13)

Ama kilo kam kä a nyä'ä ku sokare.
(Jaka 9-10)

A likiro iti jini i süät lu koloŋ.
A ŋobora kulo lülüsäggü ku koloŋ.

(Jaka 18)

A kurut a likiro poni i goŋ
a kä rurumoki ku güre i koyi.

(Jaka 23-24)

I diŋit nana kä ge i gu,
a kä rieji lotome i dorö.

A likiro jambi ku güre adi,
“Ilo a düät lio, momono ku pataso.”

(Jaka 29)

A güre toŋgi mogga parik i diŋit
nana güre ka pe.

(Likiro 32)

A turumbili lu däküni,
a ŋäüŋ puruni i koyi kiden.

(Likiro 38)

Ati lügäŋ ju lu pondi ku likiro i mede.

(Koloŋ 17)

“Yi da kulu yaŋe ku ina nyajua.”

(Boyini 15)

A yaru lu woŋe nyana ku ki'o lo, a ŋiro
lolo i ki'o lo pöpikärä kio lo parik jo.

(Sek 5-6)

A Lodu rerenya, a jambi adi,
“Ta da rop nan ku nyo?”

He arriving near to shore of stream.

*Muludiang took his net to stream
and spread it out, and he returned home.*

But those fish were eaten by otter.

*And the hare sat in view of sun.
These horns melted by sun.*

*And then hare went from out
and he met with dove in road.*

*At the time that they were going,
they found elephant sleeping.*

*And hare said to dove,
“That is my bull, tie (it) with rope.”*

*Dove continued pulling at time
which dove became tired.*

*And that vehicle came
and hyena lay in middle of road.*

Another friend that came to hare.

“We shall be with that gazelle.”

*That hippo cried near to this boat, person
who was in this boat paddled this boat.*

*Lodu refused and said,
“With what will you repay to me?”*

How Nouns are Used

In a previous lesson, we learned a noun is a person, animal, place, thing, idea, or like an equal sign. In this lesson we learn how nouns are used. Nouns can be subject, objects, introduced by prepositions, or possessors.

Subjects do the action of the verb. In (1), the noun **ŋuri** 'person' is a subject that does the action **a wok** 'beat'.

(1) **ŋuri** a wok ŋiro. *Person beat child.*

Objects receive the action. The action is done to an object. In (2), the action **a wok** is done to the object **ɲiro** 'child'.

(2) ɲuri a wok **ɲiro**. *Person beat **child**.*

Nouns can also be introduced by prepositions. In (3), the preposition **ku** 'with' introduces the noun **ture** 'stick'.

(3) ɲuri a wok ɲiro ku **ture**. *Person beat child with **stick**.*

Prepositions and the nouns they introduce describe (tell about) the action. In (3), **ku ture** tells how the action **a wok** is done, or with what thing the action is done.

Nouns can also be possessors or owners of other nouns. In (4), **ɲuri** 'person' owns or possesses **'dionɲ** 'dog'.

(4) 'Dionɲ lu **ɲuri** a guan. *Dog of **person** left.*

We learn more about possessor nouns in the lesson on demonstrative phrases describing possessed nouns.

Exercise 7

In the following sentences, underline each subject noun, circle each object noun, draw a box around each possessor noun, and underline twice each noun introduced by a preposition. The first one is done as an example

(Jaka 18)

A kurut a **likiro** poni i goɲ
a kä rulumoki ku **güre** i **koyi**.

*And then the **hare** went out
and he met a **dove** in the **road**.*

(Sek 18)

A Lükämürü pupo, a koji Lodu,
a Matuk poni galunda Lodu.

*And Luka lion came and bit Lodu,
and Mutuk came and search for Lodu.*

(Kam 13)

A küändiä nit ge i ɲonyju kam
i kakat nu kadi.

*His wife was preparing fish
at door of house.*

(Sokare 6)

I wokandu nit nyana ku kijit nu wor.

He arriving near shore of stream.

(Kolon 5-6)

A moye kolon meddi kele lu mirü.

The sun father saw a tooth of lion.

Pronouns

A pronoun is used instead of a noun. In *Sokare 9*, **nye** 'he' is a pronoun. It takes the place of the noun **Muludian** 'Muludiang' in the line before.

(Sokare 9)

A Muludian jon̄gi boyi nit i wor,
a r̄ir̄jä, a **nye** ȳir̄äni mede.

*Muludiang took his net to the stream
and spread it out, and **he** returned home.*

Rather than saying **Muludiang** every time we talk about this person, we can instead say **nye** in place of **Muludiang**.

Pronouns can be used as subjects, objects, or be introduced by prepositions. The following pronouns can take the place of the subject noun **ɲuri** 'person' in (1). The pronouns can also take the place of the object noun **ɲiro** 'child' in (1).

(1) **ɲuri** a wok **ɲiro**. *Person beat child.*

Pronouns as subjects		Pronouns as objects	
Nan	a wok ɲiro. <i>I beat child.</i>	ɲuri a wok nan .	<i>Person beat me.</i>
Do	a wok ɲiro. <i>You (sg) beat child.</i>	ɲuri a wok do .	<i>Person beat you (sg).</i>
Nye	a wok ɲiro. <i>(S)he beat child.</i>	ɲuri a wok nye .	<i>Person beat him/her.</i>
Yi	a wok ɲiro. <i>We beat child.</i>	ɲuri a wok yi .	<i>Person beat us.</i>
Ta	a wok ɲiro. <i>You (pl) beat child.</i>	ɲuri a wok ta .	<i>Person beat you (pl).</i>
Kä	a wok ɲiro. <i>They beat child.</i>	ɲuri a wok kä .	<i>Person beat them.</i>

In (2), the preposition **ku** 'to' introduces the noun **komonit** 'in-law'. Pronouns can also take the place of the noun **komonit** introduced by this preposition **ku**.

(2) **ɲuri** a po ku **komonit**. *Person came to the in-law.* |

Pronouns introduced by a preposition

ɲuri a po ku nan .	<i>Person came to me.</i>
ɲuri a po ku do .	<i>Person came to you (sg).</i>
ɲuri a po ku nye .	<i>Person came to him/her.</i>
ɲuri a po ku yi .	<i>Person came to us.</i>
ɲuri a po ku ta .	<i>Person came to you (pl).</i>
ɲuri a po ku kä .	<i>Person came to them.</i>

The preposition **ku** 'with, to, at' is always written as a separate word. It is not connected to any following word. The vowel of **ku** does not become heavy before the pronoun **kä** 'them' (**ku kä** to them!). So, we write the preposition **ku** 'with, to, at' separate from following pronouns and all other words.

Correct	Wrong	
ɲuri a po ku mar .	ɲuri a po kumar.	<i>Person came to chief.</i>
ɲuri a po ku nan .	ɲuri a po kunan.	<i>Person came to me.</i>
ɲuri a po ku do .	ɲuri a po kudo.	<i>Person came to you (sg).</i>
ɲuri a po ku nye .	ɲuri a po kunye.	<i>Person came to him/her.</i>

Ŋuri a po ku yi .	Ŋuri a po kuyi .	<i>Person came to us.</i>
Ŋuri a po ku ta .	Ŋuri a po kuta .	<i>Person came to you (pl).</i>
Ŋuri a po ku kä .	Ŋuri a po kukä .	<i>Person came to them.</i>

In summary, the pronouns are listed below.

Pronouns

nan	<i>I, me</i>
do	<i>you (sg)</i>
nye	<i>(s)he, him/her</i>
yi	<i>we, us</i>
ta	<i>you (pl)</i>
kä	<i>they, them</i>

Exercise 8

Underline all pronouns in the sentences below. Do not underline any words that are not pronouns.

(Katogorok 46-47)

“Ta ku ŋadi, kuse ŋadi, yi kulo a po i robba kuyu kuluka, a nyo iti, nana ta ga a än jond jaka kune ku yi ni.”

“You with others and others, we came to pay your bones, and why also, did you refuse to bring animals to us?”

(Kam 7)

Nügän na jambi ku nügän na adi, “Do a met la?”

Certain said to another, “Do you see that?”

(Kam 21-22)

A ina ŋuri dendi adi nu ga “yini nit,” nana kä a jambu ku nye na.

This person thought it was her co-wife which they talked to her.

(Likiro 3)

. . . anyar turumbili däädäkün, a meddi adi nye a tuan.

. . . so that when a vehicle comes, it sees him as dead.

(Likiro 25)

“A turumbili meddi adi nan a tuan, adiba a 'dumunde nan.”

“And vehicle sees that I am dead, it quickly takes me.”

(Sek 5-6)

“Toso yi kuere.”

“Get us fruit.”

A Lodu rerenya, a jambi adi,

Lodu refused and said,

“Ta da rop nan ku nyo?”

“With what will you repay me?”

(Sek 16-17)

“Mete wajik kunuŋ kä aka kärälä ku ŋuri lügän.”

“See your children, they have raped one child.”

(Jaka 23)

I diŋit nana kä ge i gu, a kä rieji lotome i doro.

While they were going, they found elephant sleeping.

(Jaka 32)

“Nan da tütükän likiro ku nye mede.” “*I will tell hare in house.*”
 (Koloŋ 11)

“Aba luka i lungu do.” “*My father is calling you.*”

Possessor Pronouns

Possessor pronouns are used instead of possessor nouns (a noun that owns or possesses something). They show whether the noun possessed is singular or plural, and masculine or feminine.

In a previous lesson, we learned that nouns are singular or plural, and masculine or feminine. The demonstratives **lo** 'this (mas)', **kulo** 'these (mas)', **na** 'this (fem)', **kune** 'these (fem)' can show the number and gender of the noun.

Animal noun (Either masculine or feminine)

	Singular	Plural
<u>Masculine</u>	'dionŋ lo <i>this male dog</i>	'dijin kulo <i>these male dogs,</i> <i>these male and female dogs</i>
<u>Feminine</u>	'dionŋ na <i>this female dog</i>	'dijin kune <i>these female dogs</i>

Possessor pronouns also show the gender and number of a possessed noun. In (1), **ɲuri** 'person' is the owner of '**dionŋ** 'dog'. The possessor pronoun **lit** 'his' of (2) can take the place of the words **lu ɲuri lo** 'of person' in (1).

(1) 'Dionŋ **lu ɲuri lo** a guan. *The (male) dog of **person** left.*

(2) 'Dionŋ **lit** a guan. ***His** (male) dog left.*

In (3), **ɲuri** 'person' is the owner of '**dijin** 'dogs'. The possessor pronoun **kulik** 'his' of (4) can take the place of the words **kulu ɲuri lo** 'of person' in (3).

(3) 'Dijin **kulu ɲuri lo** a guan. *The (male) dogs of **person** left.*

(4) 'Dionŋ **kulik** a guan. ***His** (male) dogs left.*

The possessor pronoun **nit** 'my' of (6) can take the place of the words **nu ɲuri lo** 'of person' in (5).

(5) 'Dionŋ **nu ɲuri lo** a guan. *The (female) dog of **person** left.*

(6) 'Dionŋ **nit** a guan. ***His** (female) dog left.*

The possessor pronoun **kunik** 'his' of (8) can take the place of the words **kunu ɲuri lo** 'of person' in (7).

(7) 'Dijin **kunu ɲuri lo** a guan. *The (female) dogs of **person** left.*

(8) 'Dionŋ **kunik** a guan. ***His** (female) dogs left.*

Below, there are six possessor pronouns that show if the noun is masculine singular, masculine plural, feminine singular, or feminine plural.

Possessor pronouns

Masculine Singular				Masculine Plural			
'Dioŋ	lio	a guan.	<i>My dog left.</i>	'Dijin	külä	a guan.	<i>My dogs left.</i>
'Dioŋ	luŋ	a guan.	<i>Your (sg) dog left.</i>	'Dijin	kuluŋ	a guan.	<i>Your (sg) dogs left.</i>
'Dioŋ	lit	a guan.	<i>His dog left.</i>	'Dijin	kulik	a guan.	<i>His dogs left.</i>
'Dioŋ	laŋ	a guan.	<i>Our dog left.</i>	'Dijin	kulaŋ	a guan.	<i>Our dogs left.</i>
'Dioŋ	luka	a guan.	<i>Your (pl) dog left.</i>	'Dijin	kuluka	a guan.	<i>Your (pl) dogs left.</i>
'Dioŋ	lükä	a guan.	<i>Their dog left.</i>	'Dijin	külükä	a guan.	<i>Their dogs left.</i>

Feminine Singular				Feminine Plural			
'Dioŋ	nio	a guan.	<i>My dog left.</i>	'Dijin	künä	a guan.	<i>My dogs left.</i>
'Dioŋ	nuŋ	a guan.	<i>Your (sg) dog left.</i>	'Dijin	kunuŋ	a guan.	<i>Your (sg) dogs left.</i>
'Dioŋ	nit	a guan.	<i>His dog left.</i>	'Dijin	kunik	a guan.	<i>His dogs left.</i>
'Dioŋ	naŋ	a guan.	<i>Our dog left.</i>	'Dijin	kunaŋ	a guan.	<i>Our dogs left.</i>
'Dioŋ	nuka	a guan.	<i>Your (pl) dog left.</i>	'Dijin	kunuka	a guan.	<i>Your (pl) dogs left.</i>
'Dioŋ	nükä	a guan.	<i>Their dog left.</i>	'Dijin	künükä	a guan.	<i>Their dogs left.</i>

In summary, the possessor pronouns are listed below.

Possessor Pronouns

<u>Singular</u>		<u>Plural</u>		
Masculine	Feminine	Masculine	Feminine	
lio	nio	külä	künä	<i>my</i>
luŋ	nuŋ	kuluŋ	kunuŋ	<i>your (sg)</i>
lit	nit	kulik	kunik	<i>his/her</i>
laŋ	naŋ	kulaŋ	kunaŋ	<i>our</i>
luka	nuka	kuluka	kunuka	<i>your (pl)</i>
lükä	nükä	külükä	künükä	<i>their</i>

Exercise 9

Underline all possessor pronouns and the nouns they own in the sentences below. In the blank to the left, write M if the possessor pronoun owns a masculine noun, F if a feminine noun, S if a singular noun, P if a plural noun. The first one is done as an example.

- (Kam 6)
MP A waria kunu ŋerik kulik ge i medda. *Wives of his brothers were seeing.*
- (Kam 10)
 ___ “Iye, yi lo laŋ guguan.” *“Yes, we these our are going.”*
- (Kam 13)
 ___ A küändiä nit ge i ŋonyju kam *His wife was preparing fish*
 (Kam 21-22)

— A ina ɲuri dendi adi nu ga “yini nit,” (<u>Katogorok 4</u>)	<i>Person thought it was her co-wife</i>
— I koyi lit lu, a sek liɲ bobo'dan, (<u>Katogorok 9</u>)	<i>In his road that, all people stopped,</i>
— A ruguɲokine kak ku kuɲuat kulik. (<u>Katogorok 42</u>)	<i>He kneels down on his knees.</i>
— Ina a saka nu sek kulaɲ katogorak. (<u>Katogorok 44</u>)	<i>Like this our people live as hunters.</i>
— Sek ejik jini jambu ku sek külükä kulolo a peɲa ku jaka. (<u>Katogorok 46-47</u>)	<i>Elders begin talking to people their who were killed by the animals.</i>
— “Yi kulo a po i robba kuyu kuluka. (<u>Sokare 3</u>)	<i>“We these come pay your bones.</i>
— Lor lügäɲ Muludiaɲ a guan medda mony nit saka i tär. (<u>Sokare 16-17</u>)	<i>One day Muludiang went to see his mother-in-law living at the lake.</i>
— “Rube lio a rie'a tuan nit i lo lor.”	<i>“My enemy be found dead today.”</i>
— A nye mamany boyi nit adi, . . . (<u>Jaka 16</u>)	<i>And he praised his net, . . .</i>
— ɲa lolo unde metti ɲobora külä ida i lüpündä nio na? (<u>Jaka 24</u>)	<i>Who did not see my horns when I entered?</i>
— “Ilo a düät lio, momono ku pataso.” (<u>Jaka 47</u>)	<i>“This is my bull, tie with rope.”</i>
— “Kadi nio renya rüggä nyo?” (<u>Likiro 6</u>)	<i>“Why does my house refuse answer?”</i>
— a totobo turumbili lit. (<u>Likiro 20</u>)	<i>and stopped his vehicle.</i>
— “Ju lio, do rieju nyürüt nu i'iny?” (<u>Likiro 29</u>)	<i>“My friend, where you find food?”</i>
— “Nan lo giri jämbü se nuɲ na.” (<u>Likiro 34-35</u>)	<i>“I am going to try like your this.”</i>
— A turumbili bobo'dan sänyji kaɲaranit lit (<u>Koloɲ 2-3</u>)	<i>Vehicle stoped, sent his assistant</i>
— Kä oloɲ ku 'dion lükä. (<u>Koloɲ 11</u>)	<i>They remained with their dog.</i>
— Koloɲ adi, “Aba luka i luɲgu do.” (<u>Boyini 11-12</u>)	<i>Sun, “Your father calling you.”</i>
— A yi gumandi boyini kunaɲ i kare. (<u>Sek 7</u>)	<i>We threw our nets into the river.</i>
— “Yi da gonyja do ku arik a ropet nu ta'et luɲ.” (<u>Sek 16-17</u>)	<i>“We will give bodies as a reward of your work.”</i>
— “Mete wajik kunuɲ, kä aka kärälä (<u>Sek 35</u>)	<i>“See your children, they have raped</i>
— asan nye a ɲuri lükä lu medeso.	<i>because was their person of relatives.</i>

Demonstratives

Sometimes we want to show a noun is one particular noun and not any other of that noun. This means it is definite. If the noun may or may not be a particular noun, it is indefinite. A demonstrative points to a noun and shows a noun is definite. It also shows whether the noun is singular or plural, and masculine or feminine, and the distance to the noun.

In (1), **lo** 'this (male)' is a demonstrative.

Definite (1) 'Dioŋ **lo** a guan. *This dog left.*

The demonstrative **lo** shows which '**dioŋ** 'dog' left. Maybe the speaker is even pointing a finger at the person while saying the sentence. **Lo** shows we are talking about one particular dog and not any other dog. The '**dioŋ** in (1) is definite.

In (2), there is no demonstrative following '**dioŋ** 'dog'.

Indefinite (2) 'Dioŋ a guan. *Dog left.*

In (2), the '**dioŋ** that left may be a particular dog in the mind of the speaker or may be any one of many dogs in the mind of the speaker. We are not told which dog left. We are only told that one dog left. The '**dioŋ** in (2) is indefinite.

Nouns are singular or plural, and masculine or feminine. As shown below, the demonstratives **lo** 'this', **kulo** 'these', **na** 'this', **kune** 'these' can show the number and gender of the noun.

	Singular	Plural
<u>Masculine</u>	'dioŋ lo <i>this male dog</i>	'dijin kulo <i>these male dogs, these male and female dogs</i>
<u>Feminine</u>	'dioŋ na <i>this female dog</i>	'dijin kune <i>these female dogs</i>

The demonstrative **lo** 'this (mas)' shows we are talking about one male dog. **Kulo** 'these (mas)' shows more than one male dog. **Na** 'this (fem)' shows one female dog, and **kune** 'these (fem)' shows more than one female dog (or both male and female dogs).

Demonstratives can also show the distance of the noun we are talking about—whether it is near or far from the speaker or hearer.

In (3), **lo** 'this' shows the '**dioŋ** is near the speaker. In (4), **ilo** 'that' shows '**dioŋ** is near the hearer. In (5), **lu** 'that' shows '**dioŋ** is away from both speaker and hearer.

(3) 'Dioŋ **lo** a guan. *This dog left. (Dog is near speaker.)*

- (4) 'Dioŋ **ilo** a guan. *That dog left. (Dog is near hearer.)*
 (5) 'Dioŋ **lu** a guan. *That dog left. (Dog is away from both.)*

Below, there are three sets of demonstratives that show different distances of the nouns, and show if the noun is masculine singular, masculine plural, feminine singular, or feminine plural.

Demonstratives

Masculine Singular		Masculine Plural		
'Dioŋ lo a guan.	<i>This dog left.</i>	'Dijin kulo a guan.	<i>These dogs left.</i>	<i>Near speaker</i>
'Dioŋ ilo a guan.	<i>That dog left.</i>	'Dijin kilo a guan.	<i>Those dogs left.</i>	<i>Near hearer</i>
'Dioŋ lu a guan.	<i>That dog left.</i>	'Dijin kulu a guan.	<i>Those dogs left.</i>	<i>Away from both</i>
Feminine Singular		Feminine Plural		
'Dioŋ na a guan.	<i>This dog left.</i>	'Dijin kune a guan.	<i>These dogs left.</i>	<i>Near speaker</i>
'Dioŋ ina a guan.	<i>That dog left.</i>	'Dijin kine a guan.	<i>Those dogs left.</i>	<i>Near hearer</i>
'Dioŋ nu a guan.	<i>That dog left.</i>	'Dijin kunu a guan.	<i>Those dogs left.</i>	<i>Away from both</i>

In summary, the twelve demonstratives are listed below.

Demonstratives

<u>Singular</u>		<u>Plural</u>		
Masculine	Feminine	Masculine	Feminine	
lo	na	kulo	kune	<i>this (near speaker)</i>
ilo	ina	kilo	kine	<i>that (near hearer)</i>
lu	nu	kulu	kunu	<i>that (away from speaker and hearer)</i>

Exercise 10

Underline all demonstratives and the nouns they point to in the sentences below. In the blank to the left, write M if the demonstrative points to a masculine noun, F if a feminine noun, S if a singular noun, P if a plural noun. The first one is done as an example.

<u>MS</u>	(Katogorok 4) I koyi lit <u>lu</u> , a sek liŋ bobo'dan,	<i>In his <u>road that</u>, all people stopped,</i>
_____	(Katogorok 29) A soŋ kune da warani a kunu tüär parik.	<i>This water became very bitter.</i>
_____	(Katogorok 30, 32) A sek kulo da jindi jambu adi,	<i>And these people said,</i>
_____	Pipi ta wajik kulo,	<i>They asked these children,</i>
_____	(Katogorok 47) “A nyo iti, nana ta ga a än jond jaka kune ku yi ni.”	<i>“Why did you refuse to bring these animals here to us?” “</i>
_____	(Jaka 3) Jaka kulolo ku ŋobora kulo . . .	<i>Animals which have these horns . . .</i>

<p>— (Jaka 10) A ɲobora kulo lülüsäggü ku koloŋ.</p> <p>— (Likiro 36) A meddi ɲiro lo i po 'dokunda nye.</p> <p>— (Koloŋ 24-25) “Ti koloŋ yije nyajua, a moye koloŋ yije tore lu a koloŋ.</p> <p>— (Boyini 15) A yaru lu woŋe nyana ku ki'o lo, a ɲiro</p> <p>— lolo i ki'o lo pipikärä ki'o lo parik jo.</p>	<p><i>These horns melted in the sun.</i></p> <p><i>He saw this child coming to get him.</i></p> <p><i>“Allow sun to swallow gazelle, and father of sun to swallow this son, sun.</i></p> <p><i>That hippo cried near this boat, person who was in this boat paddled this boat.</i></p>
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How Demonstratives are Used

In the last lesson, we learned a demonstrative points to a noun and shows it is definite (one particular noun and not any other of that noun). It shows whether the noun possessed is singular or plural, and masculine or feminine, as well as the distance of that noun. In this lesson, we learn a demonstrative can follow or come before the noun it points to. When it comes before the noun, it tells the listeners they have already heard about this noun sometime before.

In our last lesson, we learned there are three sets of demonstratives for singular and plural, masculine and feminine nouns. They show the noun is near the speaker, near the hearer, or away from both.

Demonstratives following noun (Definite)

Masculine Singular		Masculine Plural		
'Dioŋ lo a guan.	<i>This dog left.</i>	'Dijin kulo a guan.	<i>These dogs left.</i>	<i>Near speaker</i>
'Dioŋ ilo a guan.	<i>That dog left.</i>	'Dijin kilo a guan.	<i>Those dogs left.</i>	<i>Near hearer</i>
'Dioŋ lu a guan.	<i>That dog left.</i>	'Dijin kulu a guan.	<i>Those dogs left.</i>	<i>Away from both</i>
Feminine Singular		Feminine Plural		
'Dioŋ na a guan.	<i>This dog left.</i>	'Dijin kune a guan.	<i>These dogs left.</i>	<i>Near speaker</i>
'Dioŋ ina a guan.	<i>That dog left.</i>	'Dijin kine a guan.	<i>Those dogs left.</i>	<i>Near hearer</i>
'Dioŋ nu a guan.	<i>That dog left.</i>	'Dijin kunu a guan.	<i>Those dogs left.</i>	<i>Away from both</i>

A demonstrative can follow or come before the noun it points to.

<u>Definite</u>	(1) 'Dioŋ lo a guan. <i>This (particular) dog left.</i>
<u>Known</u>	(2) Lo 'dion a guan. <i>This (known) dog left.</i>

When the demonstrative follows the noun as in (1), it shows the noun is definite (one particular noun and not any other of that noun). The listeners may or may not have heard about the noun before. When the demonstrative comes before the noun as in (2), it shows it is known by the hearers. The listeners have heard about the noun before.

Below, the same three sets of demonstratives come before the singular and plural, masculine and feminine nouns.

Demonstratives before noun (Known)

Masculine Singular		Masculine Plural		
Lo 'dion a guan.	<i>This dog left.</i>	Kulo 'dijin a guan.	<i>These dogs left.</i>	<i>Near speaker</i>
Ilo 'dion a guan.	<i>That dog left.</i>	Kiko 'dijin a guan.	<i>Those dogs left.</i>	<i>Near hearer</i>
Lu 'dion a guan.	<i>That dog left.</i>	Kulu 'dijin a guan.	<i>Those dogs left.</i>	<i>Away from both</i>
Feminine Singular		Feminine Plural		
Na 'dion a guan.	<i>This dog left.</i>	Kune 'dijin a guan.	<i>These dogs left.</i>	<i>Near speaker</i>
Ina 'dion a guan.	<i>That dog left.</i>	Kine 'dijin a guan.	<i>Those dogs left.</i>	<i>Near hearer</i>
Nu 'dion a guan.	<i>That dog left.</i>	Kunu 'dijin a guan.	<i>Those dogs left.</i>	<i>Away from both</i>

We now see how demonstratives are used in stories. In *Likiro 38*, the demonstrative **lu** 'that' follows the noun **ju** 'friend'.

(Likiro 38) (Demonstrative following definite noun mentioned for first time)

Ati lügän **ju lu** pondi ku likiro i mede. *Another friend that came to hare.*

The demonstrative **lu** 'that' shows we are talking about a particular **ju** and not any other **ju**. But it does not tell the listeners if we have heard about this **ju** before or not. This part of the story is the first time the listeners have heard about this noun **ju** 'friend'. We find out later the **ju** is the **tome** 'elephant'.

In *Likiro 31-32*, the demonstrative **lu** 'that' follows the noun **turumbili** 'vehicle'.

(Likiro 31-32) (Demonstrative following definite noun mentioned previously in story)

A **turumbili lu** däkünä, *And that vehicle came*
a näjün puruni i koyi kiden. *and hyena lay in middle of road.*

Lu 'that' shows we are talking about a particular **turumbili** and not any other **turumbili**. It does not tell the listeners if we have heard about this **turumbili** before or not. Before this in the story, **likiro** 'hare' told the **näjün** 'hyena' how to get food by lying in the road in front of the **turumbili** 'vehicle'. So, the listeners have already heard about the **turumbili** at this point in the story. But **lu** 'that' only shows we are talking about a particular **turumbili** and not any other **turumbili**.

When the demonstrative is before the noun, it shows the listeners they have already heard about this noun sometime before. It shows we are talking about that same noun mentioned earlier. In *Sokare 19*, **lu** 'that' comes before the noun **lor** 'day'.

(Boyini 19) (Demonstrative before known noun mentioned earlier in story)

A yi liņ ute inde rieni dijit loket i **lu lor**. *We did not find time for catch that day.*

The beginning of this **lor** 'day' is mentioned earlier in the story. Then we hear about

what happens in the day. We hear about how the children are almost attacked by a **yaru** 'hippo'. Then the demonstrative **lu** in *Boyini 19*, because **lu** is before **lor**, shows it is the same **lor** we have already heard about earlier in the story.

Sometimes the equal sign **a** 'be, was' comes between a demonstrative and the noun. This is another way to show the noun is the same noun as mentioned earlier. In *Jaka 24*, the equal sign **a** comes between the demonstrative **ilo** 'that' and the noun **düät** 'bull'.

(Jaka 24) (Equal sign between demonstrative and noun mentioned earlier)

A likiro jambu ku güre adi, *And hare said to dove,*
 “**Ilo a düät lio**, momono ku pataso.” *“That is my bull, tie (it) with rope.”*

Before this point in the story, the **likiro** 'hare' and **güre** 'dove' found **tome** 'elephant'. The **tome** has already been mentioned. **Ilo a** 'that be' shows that **düät** 'bull' is the same noun as the **tome** mentioned earlier.

Sometimes a demonstrative points to a pronoun. In *Boyini 7*, the pronoun **nye** 'he' takes the place of the **lügän** 'certain person' at the beginning of the line.

(Boyini 7)

Lügän jambu adi, **nye lu** jonğa lo ki'o. *Certain one told saying he that takes boat.*

The demonstrative **lu** 'that' follows **nye** 'he' to show that **lügän** 'certain one' and not anyone else would take the boat.

The demonstratives can point to nouns used as subjects, objects, introduced by prepositions, or possessors. For each use, they can show the noun is definite or known.

Subject

<u>Definite</u>	Ŋuri lo a wok ŋiro.	<i>This (particular) person beat child.</i>
<u>Known</u>	Lo ŋuri a wok ŋiro.	<i>This (known) person beat child.</i>

Object

<u>Definite</u>	Ŋuri a wok ŋiro lo.	<i>Person beat this (particular) child.</i>
<u>Known</u>	Ŋuri a wok lo ŋiro.	<i>Person beat this (known) child.</i>

Introduced by preposition

<u>Definite</u>	Ŋuri a wok ŋiro ku ture lo.	<i>Person beat child with this (particular) stick.</i>
<u>Known</u>	Ŋuri a wok ŋiro ku lo ture.	<i>Person beat child with this (known) stick.</i>

Possessor

<u>Definite</u>	'Dioŋ lu ŋuri lo a guan.	<i>Dog of this (particular) person left.</i>
<u>Known</u>	'Dioŋ lu lo ŋuri lo a guan.	<i>Dog of this (known) person left.</i>

The demonstratives are listed again below.

Demonstratives

<u>Singular</u>		<u>Plural</u>		
Masculine	Feminine	Masculine	Feminine	
lo	na	kulo	kune	<i>this (near speaker)</i>
ilo	ina	kilo	kine	<i>that (near hearer)</i>
lu	nu	kulu	kunu	<i>that (away from speaker and hearer)</i>

Exercise 11

Underline all demonstratives and the noun they point to in the sentences below. In the blank to the left, write D if the demonstrative follows a definite noun. Write K if the demonstrative comes before a known noun. The first one is done as an example.

K	<p><u>(Kam 9)</u> “Ilo lor yi guguan domoju ku nye yu.”</p>	<p>“<u>This</u> day let us go there.”</p>
—	<p><u>(Kam 19-20)</u> A meddi ilo n̄äüñ i roboka i kakat,</p>	<p><i>She saw that hyena sitting at door,</i></p>
—	<p><u>(Kam 21-22)</u> A ina n̄uri dendi adi nu ga “yini nit,”</p>	<p><i>This person thought it was her co-wife</i></p>
—	<p><u>(Kam 27-28)</u> A kilo sek kulolo lülüjä liñ ku n̄äüñ liñ . . .</p>	<p><i>Those people who yelled at hyena . . .</i></p>
—	<p><u>(Katogorok 19-22)</u> A ilo n̄uri gugum a jajambu adi, “Yi kulo ni wajik luluñ.”</p>	<p><i>And that person throws and says, “We these are children calling.”</i></p>
—	<p><u>(Katogorok 27)</u> A ka lo n̄uri a tüpän a nuñutut, a sek kulo da boñgi sena.</p>	<p><i>And if this person chopped peices, then these people will turn.</i></p>
—	<p><u>(Katogorok 30-32)</u> Nyena i nu pirit sek a aranni adi liyuk.</p>	<p><i>In this place, people did not quarrel.</i></p>
—	<p><u>(Katogorok 46-47)</u> A sek kulo da jindi jambu adi, “Kine ro po ya?”</p>	<p><i>And these people said, “Where do these reports come from?”</i></p>
—	<p><u>(Sokare 13)</u> “Yi kulo a po i robba kuyu kuluka.</p>	<p><i>“We these come pay your bones.</i></p>
—	<p><u>(Likiro 52)</u> Ama kilo kam kä a nyä’a ku sokare.</p>	<p><i>But those fish were eaten by the otter.</i></p>
—	<p><u>(Likiro 53)</u> Nu yingere sek kine ro,</p>	<p><i>When people heard this news,</i></p>
—	<p><u>(Kolon 7)</u> A kä ga a än gindere ilu koyi,</p>	<p><i>And they refused going on that road,</i></p>
—	<p><u>(Kolon 17)</u> “Giti jo lu ño lolo memeliñga olose kimañ lo ni.”</p>	<p><i>“Go bring this thing that shines like fire here.”</i></p>
—	<p><u>(Kolon 27)</u> “Yi da kulu yañe ku ina nyajua.”</p>	<p><i>“We shall be with that gazelle.”</i></p>
—	<p><u>(Kolon 27)</u> “Kine ro oloñ adida moye kolon?”</p>	<p><i>“This matter is how of father of sun?”</i></p>

<p>— (Boyini 17) — “Yi kulo ku ta, kākā do kūjān.” — (Sek 6-7) — A kine wajik rügge adi,</p>	<p>“We these are here, don’t be afraid.” Those girls replied,</p>
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Demonstrative Phrases that Describe Nouns

In the last two lessons, we learned about demonstratives that point to nouns. Four of the demonstratives **lu** 'that (mas)', **nu** 'that (fem)', **kulu** 'those (mas)', **kunu** 'those (fem)' are also used as connectors. These demonstrative connectors introduce (begin) words that describe (talk about, tell information about) nouns before them. The demonstrative connector and words introduced are called a demonstrative phrase. A demonstrative phrase describes a noun before as definite or indefinite, singular or plural, masculine or feminine.

In (1), **lu** 'that' is a demonstrative connector introducing **ɲuri** 'person'.

(1) 'Dioŋ (**lu** ɲuri) a guan. *Dog (of person) left.*

Parenthesis () are put around the demonstrative phrase **lu ɲuri** 'of person'. This phrase describes the noun '**dioŋ** 'dog' coming before it. It tells who '**dioŋ** belongs to. Do you see how this demonstrative phrase tells information about the noun before it?

There are twelve demonstratives as shown in the previous lesson. But there are only four demonstrative connectors. They are **lu** 'that (mas)', **nu** 'that (fem)', **kulu** 'those (mas)', **kunu** 'those (fem)'. They show the noun before is masculine or feminine, singular or plural.

- (2) 'Dioŋ (**lu** ɲuri) a guan. *Male dog (of person) left.*
- (3) 'Dioŋ (**nu** ɲuri) a guan. *Female dog (of person) left.*
- (4) 'Dijin (**kulu** ɲuri) a guan. *Male dogs (of person) left.*
- (5) 'Dijin (**kunu** ɲuri) a guan. *Female dogs (of person) left.*

Demonstrative phrases can have different types of words. As shown below, they can have a noun, adjective, quantity, number, modifier, or verb.

Demonstrative Phrases

<p><u>with noun</u> <u>with adjective</u> <u>with quantity</u> <u>with number</u> <u>with modifier</u> <u>with verb</u></p>	<p>'Dijin (kulu yini) a guan. 'Dijin (kulu ejik) a guan. 'Dijin (kulu mo) a guan. 'Dioŋ (lu gerok) a guan. 'Dioŋ (lu lut) a guan. 'Dijin (kulu pü'däni) a guan.</p>	<p><i>Dogs (of co-wife) left.</i> <i>Dogs (that are big) left.</i> <i>Dogs (that are many) left.</i> <i>Dog (that is one) left.</i> <i>Dog (that is dirty) left.</i> <i>Dogs (that appeared) left.</i></p>
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Sometimes words describe nouns without a demonstrative connector. These are called

noun phrases. A number or a modifier can come directly after a noun in noun phrase.

Noun Phrases

<u>with number</u>	'Dijin (marek) a guan. <i>(Two) dogs left.</i>
<u>with modifier</u>	'Dijin (lut) a guan. <i>(Dirty) dogs left.</i>

In the following lessons, we will learn about each of these types of words in demonstrative phrases, one in each lesson.

Demonstrative phrases can point to nouns used as subjects, objects, or introduced by prepositions. For each use, they can show the noun is definite or known.

Subject

<u>Definite</u>	Ŋuri (lu ijä lo) a wok ŋiro. <i>This particular person (who is big) beat child.</i>
<u>Known</u>	Lo ŋuri (lu ŋode) a wok ŋiro. <i>This known person (who is lame) beat child.</i>

Object

<u>Definite</u>	Ŋuri a wok ŋiro (lu ŋode lo) . <i>Person beat this particular child (who is lame).</i>
<u>Known</u>	Ŋuri a wok lo ŋiro (lu ŋode) . <i>Person beat this known child (who is lame).</i>

Introduced by preposition

<u>Definite</u>	Ŋuri a wok ŋiro ku ture (lu ke lo) . <i>Person beat child with this particular stick (which is good).</i>
<u>Known</u>	Ŋuri a wok ŋiro ku lo ture (lu ke) . <i>Person beat child with this known stick (which is good).</i>

In summary, the four demonstrative connectors are listed below.

Demonstrative Connectors

	Singular	Plural	
<u>Masculine</u>	lu	kulu	<i>of, that</i>
<u>Feminine</u>	nu	kunu	<i>of, that</i>

Demonstrative Phrases Describing Possessed Nouns

A demonstrative phrase with a noun describes the noun coming before the phrase. It tells who the owner of that noun is. The noun coming before the phrase is called the possessed noun. The noun in the demonstrative phrase is called the possessor noun. It owns or possesses the noun coming before the phrase.

In (1), the possessor noun **ŋuri** 'person' owns the possessed noun **'dionŋ** 'dog'.

(1) **'Dionŋ (lu ŋuri)** a guan. ***Dog (of person) left.***

The demonstrative connector **lu** 'that' shows **'dionŋ** 'dog' is a male dog.

In each of the sentences below, the demonstrative connector shows the noun before the phrase is male or female, and singular or plural. Each demonstrative phrase in parentheses () introduces the same possessor noun **ɲuri** 'person'.

<u>Masculine Singular</u>	'Dioŋ (lu ɲuri) a guan.	<i>Male dog of person left.</i>
<u>Masculine Plural</u>	'Dioŋ (nu ɲuri) a guan.	<i>Female dog of person left.</i>
<u>Feminine Singular</u>	'Dijin (kulu ɲuri) a guan.	<i>Male dogs of person left.</i>
<u>Feminine Plural</u>	'Dijin (kunu ɲuri) a guan.	<i>Female dogs of person left.</i>

Other demonstrative phrases with nouns are shown below. They have a demonstrative connector that is either masculine singular, masculine plural, feminine singular, or feminine plural, as in the sentences above. All the words in **bold** are possessor nouns introduced by the demonstrative connectors.

Demonstrative phrases with nouns describing possessed nouns

<u>Masculine Singular</u>	<u>Masculine Plural</u>	
'dionɲ lu ɲuri	'dionɲ kulu ɲuri	<i>dog of person</i>
mar lu jür	marti kulu jür	<i>chief of village</i>
süät lu kolonɲ	süätän kulu kolonɲ	<i>side of sun</i>
kuyuso lu kam	kuyu kulu kam	<i>bone of fish</i>
lojıtso lu boyan	lojıtän kulu boyan	<i>stake of nets</i>

<u>Feminine Singular</u>	<u>Feminine Plural</u>	
'dionɲ nu ɲuri	'dionɲ kunu ɲuri	<i>dog of person</i>
küändiä nu ɲer	waria kunu ɲerik	<i>wife of brothers</i>
kakat nu kadi	kakati kunu kadi	<i>door of house</i>
pİRİT nu jaka	pİRİTän kunu jaka	<i>place of animals</i>
kadi nu likiro	kadisik kunu likiro	<i>house of hare</i>

The demonstrative phrase always shows the gender and number of the possessed noun coming before. As shown below, there can also be a demonstrative at the end of the demonstrative phrase. This shows the gender and number of the possessor noun in the phrase.

- (2) 'Dionɲ (lu ɲuri **lo**) a guan. *Male dog (of this **male person**) left.*
- (3) 'Dionɲ (lu ɲuri **na**) a guan. *Male dog (of this **female person**) left.*
- (4) 'Dionɲ (lu sek **kulo**) a guan. *Male dog (of these **male people**) left.*
- (5) 'Dionɲ (lu sek **kune**) a guan. *Male dog (of these **female people**) left.*

Only the four demonstrative connectors **lu** 'that (mas)', **nu** 'that (fem)', **kulu** 'those (mas)', **kunu** 'those (fem)' introduce demonstrative phrases. However, any of the twelve demonstratives can follow a possessor noun in a demonstrative phrase. As shown below, the demonstratives can show the distance of the possessor noun from the speaker or hearer.

<u>Masculine Singular</u>		
'Dioŋ (lu ŋuri lo) a guan.	<i>Male dog (of this male person) left.</i>	<i>Near speaker</i>
'Dioŋ (lu ŋuri ilo) a guan.	<i>Male dog (of that male person) left.</i>	<i>Near hearer</i>
'Dioŋ (lu ŋuri lu) a guan.	<i>Male dog (of that male person) left.</i>	<i>Away from both</i>
<u>Masculine Plural</u>		
'Dioŋ (lu sek kulo) a guan.	<i>Male dog (of these male people) left.</i>	<i>Near speaker</i>
'Dioŋ (lu sek kilo) a guan.	<i>Male dog (of those male people) left.</i>	<i>Near hearer</i>
'Dioŋ (lu sek kulu) a guan.	<i>Male dog (of those male people) left.</i>	<i>Away from both</i>
<u>Feminine Singular</u>		
'Dioŋ (lu ŋuri na) a guan.	<i>Male dog (of this female person) left.</i>	<i>Near speaker</i>
'Dioŋ (lu ŋuri ina) a guan.	<i>Male dog (of that female person) left.</i>	<i>Near hearer</i>
'Dioŋ (lu ŋuri nu) a guan.	<i>Male dog (of that female person) left.</i>	<i>Away from both</i>
<u>Feminine Plural</u>		
'Dioŋ (lu sek kune) a guan.	<i>Male dog (of these female people) left.</i>	<i>Near speaker</i>
'Dioŋ (lu sek kine) a guan.	<i>Male dog (of those female people) left.</i>	<i>Near hearer</i>
'Dioŋ (lu sek kunu) a guan.	<i>Male dog (of those female people) left.</i>	<i>Away from both</i>

The four demonstrative connectors are listed again below.⁵

Demonstrative Connectors

	Singular	Plural	
<u>Masculine</u>	lu	kulu	<i>that</i>
<u>Feminine</u>	nu	kunu	<i>those</i>

Exercise 12

Underline all demonstrative phrases with a noun in the sentences below. If the phrase describes a possessed noun, circle the possessed noun. In the blank to the left, write M if the demonstrative connector is masculine, F if feminine, S if singular, P if plural. The first one is done as an example.

	(Kam 6)	
FP	A <u>waria</u> kunu ŋerik kulik ge i medda.	<i>And <u>wives of his brothers</u> saw (the fish).</i>
	(Kam 13)	
_____	A küändiä nit ge i ŋonyju kam i kakat nu kadi.	<i>His wife was preparing fish at door of house.</i>
_____	(Katogorok 25-27)	
_____	. . . lügäŋ däggiri süät lu bot, lügäŋ däggiri süät lu ŋerot.	<i>. . . some running direction of north, the others running direction of south.</i>
_____	A kurut remoni kiden, a ga pela nu merok kulu mo kulo.	<i>And then they spear in the middle and were shot of enemies of these.</i>
_____	(Sokare 6)	
_____	I wokandu nit nyana ku kijit nu wor.	<i>He arriving near shore of stream.</i>

⁵ The demonstrative connectors have the same tone as the demonstrative equivalents. Both appear to have polar tone with the following or preceding word, which causes them to have surface Mid tone.

<p>— (Jaka 1) Lälü eron mar lu jaka</p>	<p><i>Long ago, leader of animals</i></p>
<p>— (Jaka 8) A giri guan tojo a käläji lüpä i pirit nu jaka kulu ḡobora.</p>	<p><i>And he went until he was allowed in place of animals of horns.</i></p>
<p>— (Jaka 9) A likiro iti jini i süät lu koloḡ.</p>	<p><i>And the hare sat in view of sun.</i></p>
<p>— (Koloḡ 23) Senye lügäḡ ḡuri, a joḡga ḡo nu kulie sek liḡ.”</p>	<p><i>It belongs to another person, we take thing of certain all people.”</i></p>
<p>— (Sek 7) “Yi da gonyja do ku arik a ropet nu ta'et luḡ.”</p>	<p><i>“We will give bodies as a reward of your work.”</i></p>
<p>— (Sek 24) A mar lu jür luḡgi sek kulik kulu jür kak.</p>	<p><i>Chief of village called certain people of village.</i></p>

How Possessed Nouns are Used

In the last lesson, we learned a demonstrative phrase with a noun describes the noun coming before the phrase. It tells who the owner of that noun is. In this lesson, we learn that possessed nouns can be indefinite, definite, or known.

When the demonstrative phrase has no final demonstrative, the noun before the phrase is indefinite. In (1), **'dionḡ** 'dog' is indefinite. It may or may not be a particular **'dionḡ** in the mind of the speaker.

<p><u>Indefinite</u></p>	<p>(1) 'Dionḡ (lu yini) a guan.</p>	<p><i>Dog (of co-wife) left.</i></p>
<p><u>Definite</u></p>	<p>(2) 'Dionḡ (lu yini lo) a guan.</p>	<p><i>This particular dog (of co-wife) left.</i></p>
<p><u>Known</u></p>	<p>(3) Lo 'dionḡ (lu yini) a guan.</p>	<p><i>This known dog (of co-wife) left.</i></p>
<p><u>Definite, Known</u></p>	<p>(4) Lo 'dionḡ (lu yini lo) a guan.</p>	<p><i>This particular known dog (of co-wife) left.</i></p>

When the demonstrative phrase has a final demonstrative, the noun before the phrase is definite. In (2), **'dionḡ** is a particular dog in the mind of the speaker. When a demonstrative comes before a noun described by a demonstrative phrase, the noun before the phrase is known. In (3), **'dionḡ** is known to the hearer from being mentioned earlier. In (4), **'dionḡ** is both definite and known. It is a particular dog in the mind of speaker and hearer.

In (1-4), **'dionḡ** is masculine and **yini** 'co-wife' is feminine. The masculine demonstrative **lo** 'this' follows the feminine noun **yini** 'co-wife'. When there is opposite gender like this, the demonstrative shows the gender of the first noun **'dionḡ** and not the gender of the second noun **yini**.

(Jaka 50) (Definite possessed noun)

A lotome yeji adi *The elephant thought that*
kadi (nu likiro na) puru jajambu. *this house (of hare) could speak.*

The phrase describes the noun **kadi** 'house'. The feminine demonstrative **na** 'this' points to the feminine noun **kadi** 'house' and not to the masculine noun **likiro** 'hare'. So, the noun **kadi** 'house' is a particular one in the mind of the speaker.

Sometimes a demonstrative connector is used without a noun before it. When this happens, the speaker has in mind a certain noun, but does not say the noun. This is called an implied noun. The demonstrative connector shows the gender and number of the implied noun.

In *Sek 4*, the feminine plural demonstrative connector **kunu** 'those (fem)' shows the speaker is thinking of girls or women.

(Sek 4) (Definite implied possessed noun)

A (**kunu** Lükä kune) poni ku Lodu ni. *And (those of Luko) came to Lodu here.*

At the beginning of the story we learn **Lükä** has **wajik sa'are marek** 'two girl children'. The **kunu** 'those' in *Sek 4*, describes those children.

Exercise 13

Underline all demonstrative phrases with a noun in the sentences below. If the phrase describes a possessed noun, circle the possessed noun. In the blank to the left, write M if the demonstrative connector is masculine, F if feminine, S if singular, P if plural. If the described noun is indefinite, write I. If it is definite, write D. If known, write K. The first one is done as an example.

MP,I	(Katogorok 1-2) Sek kulu Mangala	<i>People of Mangala</i>
MS,I	süät lu bot, . . .	<i>in <u>direction of north</u>, . . .</i>
_____	(Jaka 50) A lotome yeji adi kadi nu likiro na puru jajambu.	<i>The elephant thought that this house of hare could speak.</i>
_____	(Koloŋ 5-6) A moye koloŋ meddi kele lu mirü.	<i>Father of sun saw a tooth of lion.</i>
_____	(Koloŋ 9) A nye jongo kele lu mirü lo.	<i>He took the tooth of lion.</i>

Adjectives in Demonstrative Phrases

We now learn about demonstrative phrases with adjectives. These also describe the

noun coming before the phrase. An adjective tells some quality or characteristic about the noun. Adjectives have a singular form to describe singular nouns and a plural form to describe plural nouns. Plural adjectives have the suffix **-k/-ak/-äk/-ik/-ik**.

In (1), **ijä** 'big' is an adjective in the demonstrative phrase **lu ijä** 'that is big'.

(1) 'Dioŋ (**lu ijä**) a guan. *Male dog (**that is big**) left.*

The singular adjective **ijä** describes the singular noun '**dioŋ** 'dog' before the demonstrative phrase. The demonstrative connector **lu** 'that' shows '**dioŋ** 'dog' is a male dog.

In each of the sentences below, the demonstrative connector shows the noun before the phrase is male or female, and singular or plural. The singular adjective **ijä** describes the singular noun '**dioŋ** 'dog'. The plural adjective **ejik** with suffix **-ik** describes the plural noun '**dijin** 'dogs'.

(2) 'Dioŋ (**lu ijä**) a guan. *Male dog (**that is big**) left.*

(3) 'Dioŋ (**nu ijä**) a guan. *Female dog (**that is big**) left.*

(4) 'Dijin (**kulu ejik**) a guan. *Male dogs (**that are big**) left.*

(5) 'Dijin (**kunu ejik**) a guan. *Female dogs (**that are big**) left.*

Other demonstrative phrases with adjectives are shown below. They have a demonstrative connector that is either masculine singular, masculine plural, feminine singular, or feminine plural, as in the sentences above. All the words in **bold** are adjectives introduced by the demonstrative connectors. Plural adjectives have the suffix **-k/-ak/-äk/-ik/-ik**.

Demonstrative phrases with adjectives describing nouns

Masculine Singular	Masculine Plural	
'dioŋ lu ijä	'dijin kulu ejik	<i>big/old dog</i>
'dioŋ lo 'dit	'dijin kulu dik/'di'dik	<i>small/thin dog</i>
ŋuri lu ron	sek kulu rok	<i>bad person</i>
ŋuri lu ŋütüt	sek kulu ŋütükäk	<i>short person</i>
büt lu ijä	bütän kulu ejik	<i>wide bush</i>
kere lu külüm	kereat kulu külümäk (?)	<i>round gourd</i>
lürü lu rüä	lürüät kulu rüäk	<i>dark mist</i>
Feminine Singular	Feminine Plural	
'dioŋ nu ijä	'dijin kunu ejik	<i>big/old dog</i>
'dioŋ na 'dit	'dijin kunu dik/'di'dik	<i>small/thin dog</i>
ŋuri nu ron	sek kunu rok	<i>bad person</i>
ŋuri nu ŋütüt	sek kunu ŋütükäk	<i>short person</i>
tär nu ijä	tärän kunu ejik	<i>wide island</i>
dili nu külüm	diliä kunu külümäk	<i>round hole</i>
küdü nu rüä	küdüät kunu rüäk	<i>dark rain</i>

The demonstrative connectors **lu, nu, lo, na** 'that, which, who, of' are always written as a separate word. They are not connected to any following word. The vowel of **lu** or **nu** does not become heavy before the adjective **ijä** 'big' (**lu ijä**). So, we write the demonstrative connectors **lu, nu, lo, na** 'that, which, who, of' separate from following adjectives and other words.

Correct		Wrong		
'dion lu ɲuri	'dion nu ɲuri	'dion lu ɲuri	'dion nu ɲuri	<i>dog of person</i>
'dion lu ijä	'dion nu ijä	'dion lu ijä	'dion nu ijä	<i>big/old dog</i>
'dion lo 'dit	'dion na 'dit	'dion lo 'dit	'dion na 'dit	<i>small/thin dog</i>
ɲuri lu ron	ɲuri nu ron	ɲuri lu ron	ɲuri nu ron	<i>bad person</i>
ɲuri lu ɲütüt	ɲuri nu ɲütüt	ɲuri lu ɲütüt	ɲuri nu ɲütüt	<i>short person</i>
kere lu külüm	dili nu külüm	kere lu külüm	dili nu külüm	<i>round gourd/hole</i>
lürü lu rüä	küdü nu rüä	lürü lu rüä	küdü nu rüä	<i>dark mist/rain</i>
'dion lu ke	'dion nu ke	'dion lu ke	'dion nu ke	<i>dog which is good</i>

In *Katgorok 34*, **ejik** 'big' is a plural adjective in the demonstrative phrase **kulu ejik** 'who are big'.

(Katgorok 34) (Plural adjective in demonstrative phrase describing plural noun)

Iti ka sek (**kulu ejik**) kulie a aran iti, . . . *When certain people **who** big also quarrelled*

The plural adjective **ejik** describes the plural noun **sek** 'people' before the demonstrative phrase. The demonstrative connector **kulu** 'those (mas)' shows **sek** 'people' are male people.

Exercise 14

Underline all demonstrative phrases with an adjective in the sentences below. If the phrase describes a noun, circle the described noun. In the blank to the left, write M if the demonstrative connector is masculine, F if feminine, S if singular, P if plural.

_____	<u>(Katgorok 11)</u> Ama pirit karaŋ nu külüm . . .	<i>But place there of round . . .</i>
_____	<u>(Katgorok 28)</u> A ka wajak kulu 'di'dik a i kare yu,	<i>When children of small bathe in river,</i>
_____	<u>(Boyini 4)</u> A nügäŋ ɲuri nu ijä jambu adi, “Liliä ta!”	<i>Certain person who old said, “Be quiet!”</i>
_____	<u>(Sek 34-35)</u> A mar küe nit yuyu i konandu ilo ɲuri ɲo nu ron.	<i>The chief was afraid to do to that person anything of bad.</i>

Quantities

A quantity tells the approximant number or amount of the noun. Quantities describe plural nouns. They do not describe singular nouns. A quantity can directly follow a noun. Or, a quantity can be in a demonstrative phrase. Either way, the quantity describes the noun coming before.

In (1), **mo** 'many' is a quantity that directly follows the plural noun '**dijin** 'dogs'. **Mo** tells us the approximant number or amount of '**dijin** 'dogs'.

(1) 'Dijin **mo** a guan. *Many dogs left.*

In (2-3), the quantity **mo** is in a demonstrative phrase that describes the plural noun '**dijin** 'dogs'.

(2) 'Dijin (kulu **mo**) a guan. *Male dogs (that are many) left.*

(3) 'Dijin (kunu **mo**) a guan. *Female dogs (that are many) left.*

In (2), the demonstrative connector **kulu** 'those (mas)' shows the noun '**dijin** is male. In (3), the demonstrative connector **kunu** 'those (fem)' shows the noun '**dijin** is female.

Other quantities that describe nouns are shown below in **bold**. First the quantities are shown directly following the nouns. Then the quantities are shown introduced by demonstrative connectors. The demonstrative connector is either masculine plural or feminine plural, as in the sentences above.

Quantities describing nouns, with or without demonstrative connectors

Masculine Plural		Feminine Plural		
sek mo	sek kulu mo	sek mo	sek kunu mo	<i>many people</i>
sek liŋ	sek kulu liŋ	sek liŋ	sek kunu liŋ	<i>all people</i>
sek ku'dik	sek kulu ku'dik	sek ku'dik	sek kunu ku'dik	<i>few people</i>

In *Kam 3*, **mo** 'many' is a quantity in the demonstrative phrase **kulu mo** 'that are many'.

(Kam 3) (Quantity in demonstrative phrase describing plural noun)

Perok liŋ jojonda kam (**kulu mo**) *Every day he brings fish (that are many)*
i mede. *home.*

The quantity **mo** describes the plural noun **kam** 'fish' before the demonstrative phrase. The demonstrative connector **kulu** 'those (mas)' shows **kam** are male.

In summary, the quantities are listed below.

Quantities

mo *many*
liŋ *all*
ku'dik *few*

Exercise 15

Underline all demonstrative phrases with quantities, and quantities following nouns. Circle all nouns described by quantities. In the blank to the left, write M if the demonstrative connector is masculine, F if feminine, S if singular, P if plural. If the described noun is indefinite, write I. If it is definite, write D. The first one is done as an example.

MP,I	(Kam 3) Perok liņ jojonda (kam) <u>kulu mo</u> i mede.	<i>He brings <u>fish of many</u> home.</i>
_____	(Kam 8) “Wani iti aka jonda kam kulu mo.”	<i>“Wani has brought fish of many.”</i>
_____	(Katogorok 35) A boņgi pürü kulu pü'däni kulu mo parik.	<i>Looked at sandfleas that appear as many.</i>
_____	(Katogorok 4) I koyi lit lu, a sek liņ bobo'dan,	<i>In his road that, all people stopped,</i>
_____	(Katogorok 5-7) A luņgi ŋo kunene karaņ ku kä olose taba, ku olot, ku ŋo liņ kunu nyänyä.	<i>They demanded things which existed with them such as tobacco, flour, or any thing of eating.</i>
_____	(Katogorok 26) A kurut remoni kiden, a ga pela nu merok kulu mo kulo.	<i>And then they spear in the middle, were shot of enemies of many.</i>
_____	(Koloņ 23) Senye lügäņ ŋuri, a joņga ŋo nu kulie sek liņ.”	<i>It belongs to another person, we take thing of certain all people.”</i>
_____	(Boyini 18) A sek liņ dädak.	<i>And all people ran.</i>
_____	(Boyini 19) A yi liņ ute inde rieni diņit loket	<i>We all did not find time for catch.</i>

Numbers

A number tells how many of a noun there are, or in what order the noun comes. A number can directly follow a noun, or can be in a demonstrative phrase. Either way, the number describes the noun coming before.

In (1), **gerok** 'one' is a number that directly follows the singular noun '**dioņ** 'dog'. **Gerok** tells the exact number of '**dioņ**.

(1) 'Dioņ **gerok** a guan. *One dog left.*

In (2-3), the number **gerok** is in a demonstrative phrase that describes the noun '**dioņ**

'dog'.

(2) 'Dion (lu **gerok**) a guan. *Male dog (that is **one**) left.*

(3) 'Dion (nu **gerok**) a guan. *Female dog (that is **one**) left.*

In (2), the demonstrative connector **lu** 'that (mas)' shows the noun '**dion**' is male. In (3), the demonstrative connector **nu** 'that (fem)' shows the noun '**dion**' is female.

Only the number **gerok** 'one' describes a singular noun. Other numbers describe plural nouns. Other numbers describing nouns are shown below in **bold**. First the numbers are shown directly following nouns. Then the numbers are shown introduced by demonstrative connectors. The demonstrative connector is either masculine plural or feminine plural, as in the sentences above.

Cardinal numbers describing nouns, with or without demonstrative connectors

Masculine		Feminine		
ɲuri gerok	ɲuri lo gerok	ɲuri gerok	ɲuri na gerok	<i>one person</i>
sek marek	sek kulo marek	sek marek	sek kune marek	<i>two people</i>
sek musula	sek kulo musula	sek musula	sek kune musula	<i>three people</i>
sek umon	sek kulo umon	sek umon	sek kune umon	<i>four people</i>
sek monat	sek kulo monat	sek monat	sek kune monat	<i>five people</i>
sek buker	sek kulo buker	sek buker	sek kune buker	<i>six people</i>
sek burio	sek kulo burio	sek burio	sek kune burio	<i>seven people</i>
sek büdäk	sek kulo büdäk	sek büdäk	sek kune büdäk	<i>eight people</i>
sek giripuk	sek kulo giripuk	sek giripuk	sek kune giripuk	<i>nine people</i>
sek püäk	sek kulo püäk	sek püäk	sek kune püäk	<i>ten people</i>

In *Jaka 3-4*, **gerok** 'one' is a number in the demonstrative phrase **nu gerok** 'that is one'.

(Jaka 3-4) (Describing indefinite feminine noun)

Jaka kulolo ku ɲobora kulo *These animals which have these horns*

lopundere kakat **nu gerok**. *should come out door **that is one**.*

The number **gerok** describes the singular noun **kakat** 'door' before the demonstrative phrase. The demonstrative connector **nu** 'that (fem)' shows **kakat** is female.

Numbers can be cardinal or ordinal. So far we have only talked about cardinal numbers. These tell the exact amount or how many of the noun there are. In (4), **marek** 'two' tells the exact amount of '**dijin** 'dogs'.

Cardinal Number | (4) 'Dijin **marek** a guan. *Two dogs left.*

Ordinal Number | (5) Lor **tumarek** dion a guan. *The second day, dog left.*

Ordinal numbers tell where the noun comes in an order of other nouns. In a list of days 1-10, each day has an order. Each day comes after some days and comes before other days. In (5), **lor tumarek** 'second day' comes after **lor togerok** 'first day' but before **lor**

tomusula 'third day'. Ordinal numbers have the prefix (beginning letters of a word) **to-** or **tu-**, and can describe masculine or feminine nouns. They only describe singular nouns and not plural nouns.

Ordinal numbers describing nouns

Masculine	Feminine
lor togerok <i>first day</i>	daŋ togerok <i>first time</i>
lor tumarek <i>second day</i>	daŋ tumarek <i>second time</i>
lor tomusula <i>third day</i>	daŋ tomusula <i>third time</i>
lor toumon <i>fourth day</i>	daŋ toumon <i>fourth time</i>
lor tumonat <i>fifth day</i>	daŋ tumonat <i>fifth time</i>
lor tobuker <i>sixth day</i>	daŋ tobuker <i>sixth time</i>
lor toburio <i>seventh day</i>	daŋ toburio <i>seventh time</i>
lor tobüdäk <i>eighth day</i>	daŋ tobüdäk <i>eighth time</i>
lor togiripuk <i>ninth day</i>	daŋ togiripuk <i>ninth time</i>
lor tüpüäk <i>tenth day</i>	daŋ tüpüäk <i>tenth time</i>

In summary, cardinal and ordinal numbers are listed below.

Cardinal Numbers	Ordinal Numbers
gerok 1	togerok (?) <i>first</i>
marek 2	tumarek <i>second</i>
musula 3	tomusula <i>third</i>
umon 4	toumon (?) <i>fourth</i>
monat 5	tumonat <i>fifth</i>
buker 6	tobuker <i>sixth</i>
burio 7	toburio <i>seventh</i>
büdäk 8	tobüdäk <i>eighth</i>
giripuk 9	togiripuk <i>ninth</i>
püäk 10	tüpüäk <i>tenth</i>

Exercise 16

Underline all demonstrative phrases with numbers, and numbers following nouns. Circle all nouns described by numbers. In the blank to the left, write M if the demonstrative connector is masculine, F if feminine, S if singular, P if plural.

	(Katogorok 7)	
	A ilo ŋuri kokor perok marek wus.	<i>And person divided it in two days also.</i>
	(Katogorok 24)	
_____	A kalas a kiliala da kulu soni marek.	<i>So be directions that will separate of two.</i>
	(Jaka 3-4)	
_____	Jaka kulolo ku ŋobora kulo lopundere kakat nu gerok.	<i>These animals which have these horns should come out door of one.</i>
	(Jaka 45)	
	A nyäggä daŋ tumarek adi,	<i>And he repeated a second time,</i>

“Madaᅇ kadi.” (Boyini 1) Lor lügäᅇ yi olose wajik musula yi. (Boyini 2) A Mutuk ge ku ᅇiro gerok ilo. (Sek 1) Lükämürü olo ku wajik kunik sa'are marek.	“Hello house.” <i>One day we three children.</i> <i>And there was Mutuk with one child.</i> <i>There was a lion having his children– two female.</i>
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Modifiers

A modifier describes a verb or noun. A modifier can directly follow a verb or can be in a demonstrative phrase. The same modifier can describe a verb, singular noun, or plural noun.

In *Koloᅇ 7*, **jo** 'far' is a modifier that directly follows the verb **giti** 'Go!' **Jo** tells how the action **giti** should be done.

(Koloᅇ 7) (Modifier describing verb)

“Giti **jo** lu ᅇo lolo memeliᅇga olose kimaᅇ lo ni.” “Go **far** for the thing that shines like fire here!”

In each of the sentences below, the modifier **jo** 'far' is in a demonstrative phrase that describes a noun. The demonstrative connector shows the noun before the phrase is male or female, and singular or plural. The modifier **jo** 'far' describes both singular and plural nouns.

Modifier in demonstrative phrases describing nouns)

ᅇuri a rie büt (**lu** jo). *Person found a bush (**that** far).*
 ᅇuri a rie mu'diᅇ (**nu** jo). *Person found a forest (**that** far).*
 ᅇuri a rie tärän (**kunu** jo). *Person found islands (**that** far).*
 ᅇuri a rie koyini (**kulu** jo). *Person found roads (**that** far).*

All the following are also modifiers. Place modifiers tell the place of the action. Time modifiers tell the time of the action. Manner modifiers tell the the manner or kind of action.

Place		Time		Manner		Other modifiers	
kak	<i>down</i>	eron	<i>long time</i>	gulu	<i>deep</i>	ida	<i>not</i>
nyana	<i>near</i>	kara	<i>yesterday</i>	i'iny	<i>sweet</i>	iti, itiki	<i>also</i>
i goᅇ	<i>out</i>	kuriri	<i>evening</i>	ka'di	<i>alone</i>	parik	<i>very</i>
jo	<i>far</i>	lälü	<i>long time</i>	madaᅇ	<i>slowly</i>	sena	<i>like this</i>
ki	<i>up</i>	senyenena	<i>now</i>	ke	<i>good</i>	senu	<i>like that</i>
kiden	<i>middle</i>	ten	<i>often, always</i>	tätä	<i>cold</i>	ute	<i>not</i>
lukaraᅇ	<i>inside</i>	wus	<i>before, also</i>	laun	<i>unreliable</i>	unde	<i>not</i>

ni	<i>here</i>	tüär	<i>sour, bitter</i>
yu	<i>there</i>	biya	<i>similar, better</i>
		adiba	<i>immediate, quickly</i>
		ka'de	<i>different, only</i>
		betin	<i>looks like, resembles</i>

Most modifiers can take the place of **madan̄** 'slowly' in (1), **jo** 'far' in (2), or **lut** 'dirty' in (3).

- (1) A ŋuri pupo **madan̄**. *Person came slowly.*
(2) ŋuri a rie bǖt (lu **jo**). *Person found a bush (that far).*
(3) 'Dion̄ (lu **lut**) a guan. *Dog that is dirty left.*

A modifier can describe a noun or verb. When it describes a verb, it usually follows the verb directly. When it describes a noun, it is usually in a demonstrative phrase.

In *Likiro 11*, **kak** 'down' is a modifier that follows the verb **gumba** 'throw'. **Kak** tells how the action **gumba** was done.

(Likiro 11) (Verb described by modifier)

A likiro jini **gumba** wilisan **kak**. *Hare began to throw down oil.*

In *Likiro 40*, **ke** 'good' is a modifier in the demonstrative phrase **nu ke na** 'which is good'. This phrase describes the noun **nyürüt** 'food' before the phrase.

(Likiro 40) (Known definite noun described by demonstrative phrase with modifier)

“Do rie **na nyürüt (nu ke na)** ya?” *“Where you find **this food (which is good)**?”*

The feminine demonstrative **na** 'this' at the end of the phrase **nu ke na** 'which is good' describes **nyürüt** 'food' as a particular noun in the mind of the speaker. The demonstrative **na** 'this' before the noun **nyürüt** points to this noun as already known in the mind of the hearers. So, **nyürüt** is definite and known.

In *Sek 13*, **node** 'lame' is a modifier in the demonstrative phrase **nu node na** 'who was lame'. This phrase describes the noun **ñiro** 'child' before the phrase.

(Sek 13) (Known definite noun described by demonstrative phrase with modifier)

A Lodu kije ku *And Lodu clung to*
ina ñiro i muny na (nu node na). ***that child in this body (who was lame)**.*

The feminine demonstrative **na** 'this' at the end of the phrase **nu node na** 'who was lame' describes **ñiro** 'child' as a particular noun in the mind of the speaker. The demonstrative **ina** 'that' before the noun **ñiro** points to this noun as already known in the mind of the

hearers. So, **ɲiro** is definite and known.

Exercise 17

Underline all demonstrative phrases with modifiers, and modifiers following nouns or verbs. Circle all nouns or verbs described by modifiers. In the blank to the left, write M if the demonstrative connector is masculine, F if feminine, S if singular, P if plural. If the described noun is indefinite, write I. If it is definite, write D. If known, write K.

_____	(Kam 23) A pupo madaŋ, madaŋ, nyana, a piŋe adi, “Do a ɲa la?”	<i>And she came slowly, slowly nearer and asked, “Who are you?”</i>
_____	(Katogorok 7) A ilo ɲuri kokor perok marek wus.	<i>And person divided it in two days also.</i>
_____	(Katogorok 26) A kurut remoni kiden,	<i>And then they spear in the middle</i>
_____	(Katogorok 28) A soŋ kune da warani a kunu tüär parik.	<i>Water would change be that very bitter.</i>
_____	(Jaka 52) “A nu ke moye mede.”	<i>“Be of good, owner of house.”</i>
_____	(Likiro 7) A küätüŋde likiro, a tindi ku nye i turumbili lit lukaraŋ.	<i>And he took hare, and put him into his vehicle.</i>
_____	(Likiro 18) Nu 'denyjiri ɲäüŋ nyürüt na, a ga a nu i'iny parik.	<i>When hyena tasted food, it was very delicious.</i>
_____	(Likiro 20) “Do rieju nyürüt nu i'iny parik sena ya?”	<i>“Where did you find food of very delicious like this?”</i>
_____	(Likiro 40) “Do rie na nyürüt nu ke na ya?”	<i>“Where you find this food which is good?”</i>
_____	(Koloŋ 1) Lor lüŋjäŋ ku koloŋ ku moye a guan mu'diŋ jo parik,	<i>One day the sun and father went very far to forest.</i>

Verbs in Demonstrative Phrases

Verbs can also be in a demonstrative phrase to describe or identify a noun before the phrase. The noun described can be indefinite, definite or known.

In *Katogorok 5-7*, **nyänyä** 'eating' is a verb in the demonstrative phrase **kunu nyänyä** 'of eating' that describes the noun **ɲo** 'things'.

(Katogorok 5-7) (Indefinite noun)

A luŋgi ŋo kunene karaŋ ku kä olose *They demanded things which existed with them*
taba, ku olot, ku ŋo liŋ (**kunu nyänyä**). *such as tobacco, flour, or anything (of eating).*

The demonstrative connector **kunu** 'those (fem)' shows that **ŋo** 'things' is feminine. There is no demonstrative at the end of the phrase **kunu nyänyä**. So, the noun **ŋo** is indefinite.

In *Katogorok 14*, **päkä** 'is given' is a verb in the demonstrative phrase **nu päkä nye na** 'that which is given to him'.

(Katogorok 14) (Implied definite noun)

A itiki 'dumunde (**nu päkä nye na**). *And also takes (that which is given to him).*

The feminine demonstrative connector **nu** 'this' introduces the phrase **nu päkä nye na**. It describes an implied feminine noun **ŋo** 'thing' that is mentioned in *Katogorok 12* but not in *Katogorok 14*. The hearers remember **ŋo** from earlier in the story and know that **nu** in *Katogorok 14* describes **ŋo**. The demonstrative **na** 'this' at the end of the phrase **nu päkä nye na** points to **ŋo** as a particular noun in the mind of the speaker. So, **ŋo** is definite.

In *Kam 26*, **pija** 'asked' is a verb in the demonstrative phrase **nu pija na** 'that asked'.

(Kam 26) (Definite known noun)

A **na ŋuri** (**nu pija na**) däädäk ku nye i mede. *This person (that asked) ran to house.*

The phrase describes the noun **ŋuri** 'person'. The demonstrative connector **nu** 'that' shows **ŋuri** is female. The demonstrative **na** 'this' at the end of the phrase **nu pija na** points to **ŋuri** as a particular noun in the mind of the speaker. The demonstrative **na** 'this' before **ŋuri** points to **ŋuri** as already known in the mind of the hearers. So, **ŋuri** is definite and known.

Exercise 18

Underline all demonstrative phrases with verbs in the sentences below. If the phrase describes a noun, circle the described noun. In the blank to the left, write M if the demonstrative connector is masculine, F if feminine, S if singular, P if plural.

- | | | |
|-----|---|---|
| ___ | <u>(Kam 21-22)</u>
A ina ŋuri dendi adi
nu ga “yini nit,” | <i>This person thought that
that which was her co-wife,</i> |
| ___ | <u>(Katogorok 3)</u>
A sek da wokandi i pirit
nu luŋu a Tiŋgilik. | <i>People arrived at place
that called Tingilik.</i> |
| ___ | <u>(Katogorok 12)</u>
A tindi ŋo ku nu joŋ nye kune karaŋ. | <i>Put thing to that which take these in it.</i> |

—	<u>(Katogorok 35)</u> A bonji pürü kulu pü'däni . . .	<i>Looked at sandfleas that appear . . .</i>
—	<u>(Jaka 39)</u> Adi ku likiro kä ku güre jambi a kak nu rüäne,	<i>Hare and dove thought was still earth of darkness,</i>
—	<u>(Kolon 17)</u> “Yi da kulu yaŋe ku ina nyajua.”	<i>“We are those which will be with this gazelle.”</i>

How Demonstrative Phrases with Verbs are Used

In the last lessons, we learned verbs can be in a demonstrative phrase to describe or identify a noun before the phrase. The noun described can be the subject or object of the verb in the demonstrative phrase. The noun can also be the subject, object, or introduced by a preposition in the sentence.

In *Kam 26*, the demonstrative phrase **nu pija na** 'that asked' describes the noun **ɲuri** 'person'.

(Kam 26) (Subject of demonstrative phrase and sentence)

A **na ɲuri** (**nu pija na**) **dädäk** ku nye i mede. *This person (that asked) ran to house.*

The noun **ɲuri** 'person' is the subject of the verb **pija** 'asked' in the demonstrative phrase **nu pija na** 'that asked'. **ɲuri** is also the subject of the verb **dädäk** 'ran' in the full sentence.

In *Katogorok 14*, the demonstrative phrase **nu päkä nye na** 'that which is given to him' describes the implied noun **ɲo** 'thing' mentioned earlier in the story.

(Katogorok 14) (Subject of demonstrative phrase and object of sentence)

A itiki **dumunde** (**nu päkä nye na**). *And also takes (that which is given to him).*

The implied noun **ɲo** is the subject of the verb **päkä** 'is given' in the phrase **nu päkä nye na** 'that which is given to him'. But **ɲo** is the object of the verb **dumunde** 'takes' in the full sentence.

In *Katogorok 5-7*, the demonstrative phrase **kunu nyänyä** 'of eating' describes the noun **ɲo** 'things'.

(Katogorok 5-7) (Object of demonstrative phrase and sentence)

A luŋgi ɲo kunene karaŋ ku kä **olose** *They demanded things which existed with them*
taba, ku olot, ku ɲo liŋ (**kunu nyänyä**). *such as tobacco, flour, or anything (of eating).*

The noun **ɲo** 'things' is the object of the verb **nyänyä** 'eating' in the phrase **kunu nyänyä** 'of eating'. **ɲo** is also the object of the verb **olose** 'be like' in the full sentence.

Exercise 19

Underline all demonstrative phrases with verbs in the sentences below. In the blank to the left under **DP**, write Su if the described noun is a subject in the demonstrative phrase and O if the noun is an object in the demonstrative phrase. Under **Sen**, write Su if the described noun is a subject in the sentence, O if object in the sentence, and I if introduced by a preposition in the sentence. The first one is done as an example.

DP	Sen	(Katogorok 3)	
Su	I	A sek da wokandi i pirit <u>nu luṅu a Tiṅgilik.</u>	<i>People arrived place <u>that called Tingilik.</u></i>
—	—	(Katogorok 12) A tindi ṅo ku nu joṅ nye kune karaṅ.	<i>Put thing to that which take these in it.</i>
—	—	(Katogorok 35) A boṅgi pürü kulu pü'däni . . .	<i>They looked at sandfleas that appear</i>
—	—	(Jaka 39) Adi ku likiro kä ku güre jambi a kak nu rüäne,	<i>Hare and dove thought was still earth of darkness,</i>

Relative Clauses

A relative clause is a group of words with a verb that describes or identifies a noun. A relative connector introduces the relative clause. It shows that the described noun is masculine or feminine, singular or plural, and definite or indefinite.

In (1), **lolo** 'which, that' is a relative connector introducing the relative clause **lolo a guan** 'which left'.

(1) 'Dioṅ (**lolo a guan**) woṅe. *Dog (**which left**) cried.*

The relative clause **lolo a guan** 'which left' identifies the noun '**dioṅ** 'dog' coming before it. It tells which dog we are talking about. We are talking about the dog that left and not any other dogs.

There are four relative connectors. They are **lolo** 'which (mas sg)', **nana** 'which (fem sg)', **kulolo** 'which (mas pl)', **kunene** 'which (fem pl)'. They show the noun before is masculine or feminine, and singular or plural.

<u>Masculine singular</u>	(2) 'Dioṅ (lolo a guan) woṅe.	<i>Male dog (which left) cried.</i>
<u>Feminine singular</u>	(3) 'Dioṅ (nana a guan) woṅe.	<i>Female dog (which left) cried.</i>
<u>Masculine plural</u>	(4) 'Dijin (kulolo a guan) woṅe.	<i>Male dogs (which left) cried.</i>
<u>Feminine plural</u>	(5) 'Dijin (kunene a guan) woṅe.	<i>Female dogs (which left) cried.</i>

A relative connector always shows the gender and number of the described noun

coming before the clause. Only the four relative connectors **lolo**, **nana**, **kulolo**, **kunene** 'which, who, that' introduce relative clauses. However, any of the twelve demonstratives can end a relative clause. As shown below, the demonstratives can show the distance of the described noun from the speaker or hearer.

<u>Masculine Singular</u>		
'Dioŋ (lolo a guan lo) woŋe.	<i>Male dog (which left) cried.</i>	<i>Near speaker</i>
'Dioŋ (lolo a guan ilo) woŋe.	<i>Male dog (which left) cried.</i>	<i>Near hearer</i>
'Dioŋ (lolo a guan lu) woŋe.	<i>Male dog (which left) cried.</i>	<i>Away from both</i>
<u>Masculine Plural</u>		
'Dijin (kulolo a guan kulo) woŋe.	<i>Male dogs (which left) cried.</i>	<i>Near speaker</i>
'Dijin (kulolo a guan kilo) woŋe.	<i>Male dogs (which left) cried.</i>	<i>Near hearer</i>
'Dijin (kulolo a guan kulu) woŋe.	<i>Male dogs (which left) cried.</i>	<i>Away from both</i>
<u>Feminine Singular</u>		
'Dioŋ (nana a guan na) woŋe.	<i>Female dog (which left) cried.</i>	<i>Near speaker</i>
'Dioŋ (nana a guan ina) woŋe.	<i>Female dog (which left) cried.</i>	<i>Near hearer</i>
'Dioŋ (nana a guan nu) woŋe.	<i>Female dog (which left) cried.</i>	<i>Away from both</i>
<u>Feminine Plural</u>		
'Dijin (kunene a guan kune) woŋe.	<i>Female dogs (which left) cried.</i>	<i>Near speaker</i>
'Dijin (kunene a guan kine) woŋe.	<i>Female dogs (which left) cried.</i>	<i>Near hearer</i>
'Dijin (kunene a guan kunu) woŋe.	<i>Female dogs (which left) cried.</i>	<i>Away from both</i>

When the relative clause has no final demonstrative, the noun before the clause is indefinite. In (2), '**dioŋ** 'dog' is indefinite. It may or may not be a particular '**dioŋ** in the mind of the speaker.

<u>Indefinite</u>	(2) 'Dioŋ (lu yini) a guan.	<i>Dog (of co-wife) left.</i>
<u>Definite</u>	(3) 'Dioŋ (lu yini lo) a guan.	<i>This particular dog (of co-wife) left.</i>
<u>Known</u>	(4) Lo 'dioŋ (lu yini) a guan.	<i>This known dog (of co-wife) left.</i>
<u>Definite, Known</u>	(5) Lo 'dioŋ (lu yini lo) a guan.	<i>This particular known dog (of co-wife) left.</i>

When the relative clause has a final demonstrative, the noun before the clause is definite. In (3), '**dioŋ** is a particular dog in the mind of the speaker. When a demonstrative comes before a noun described by a relative clause, the noun is known. In (4), '**dioŋ** is known to the hearer from being mentioned earlier. In (5), '**dioŋ** is both definite and known. It is a particular dog in the mind of speaker and hearer.

In *Koloŋ 7*, **lolo** 'which (mas sing)' is a relative connector. It introduces the relative clause **lolo memeliŋga olose kimaŋ lo** 'that shines like fire'.

(Koloŋ 7) (Definite known noun described by relative clause)

“Giti jo **lu** ŋo
(**lolo** memeliŋga olose kimaŋ **lo**) ni.” “Go bring *this known particular thing*
(*which shines like fire*) here.”

The relative clause identifies the noun **ŋo** 'thing'. It shows which **ŋo** we are talking

about—the **ŋo** that shines like fire and not any other **ŋo**. The relative connector **lolo** 'which (mas sing)' shows **ŋo** is a masculine singular noun. The demonstrative **lo** at the end of the relative clause shows **ŋo** is a particular one in the mind of the speaker. The demonstrative **lu** before **ŋo** shows **ŋo** is already known in the mind of the hearers. So, **ŋo** is a definite known masculine singular noun.

In summary, the four demonstrative connectors are listed below.

Relative Clause Connectors

	Singular	Plural	
<u>Masculine</u>	lolo	kulolo	<i>that</i>
<u>Feminine</u>	nana	kunene	<i>those</i>

Exercise 20

Underline all relative clauses in the sentences below. If the relative clause describes a noun, circle the described noun. In the blank to the left, write M if the relative clause connector is masculine, F if feminine, S if singular, P if plural. If the described noun is indefinite, write I. If it is definite, write D. If known, write K. The first one is done as an example.

	(Kam 27-28)	
MP,K	A kilo <u>sek</u>	<i>It is those <u>people</u></i>
	kulolo lülüjä liŋ ku nāüŋ liŋ.	<i><u>who</u> all yelled at hyena.</i>
	(Katogorok 5-7)	
_____	A luŋgi ŋo kunene karaŋ ku kä olose taba, ku olot . . .	<i>He demanded things which with them such as tobacco, flour, . . .</i>
	(Katogorok 11)	
_____	Ama pīrīt karaŋ nu külüm nana a gulujo kiden madaŋ.	<i>But place there that round which be wide in the middle.</i>
	(Katogorok 47)	
_____	“A nyo iti, nana ta ga a än jond jaka kune ku yi ni.”	<i>“What reason is it that you refuse to bring these animals here to us?”</i>
	(Jaka 3-4)	
_____	Jaka kulolo ku ŋobora kulo lopundere kakat nu gerok,	<i>Animals which have horns should exit door one by one,</i>
	(Jaka 23)	
_____	I diŋit nana kä ge i gu, a kä rieji lotome i doro.	<i>At the time while they were going, they found elephant sleeping.</i>
	(Boyini 3-4)	
_____	A ki'o lolo yi gu ku nye lo, wowoŋon parik adi, “Uwee, uwee.”	<i>Boat in which we went cried loudly, “Creek, creek.”</i>
	(Sek 14-15)	
_____	Ama kunene a kunu kune ke dädäk ku kä medisak.	<i>But that which was good ran away to their house.</i>
	(Sek 33)	

_____ | A warani a ɲuri et lolo iti a boronj!” *And became a person who is dangerous!”*

How Relative Clauses are Used

In the last lesson, we learned a relative clause is a group of words with a verb that describes or identifies a noun. It has the same use as a demonstrative phrase with a verb. Both a demonstrative phrase with a verb and relative clause tell about a noun. But a relative clause usually has more words than a demonstrative phrase with a verb. The noun described by the relative clause can be the subject, object, or introduced by a preposition in the sentence. The noun can also be the subject, object, or introduced by a preposition, or described by a prepositional phrase in the relative clause.

Relative clauses can identify nouns used as subjects, objects, or introduced by prepositions. For each use, they can show the noun is definite or known.

Subject

<u>Definite</u>	ɲuri (lolo i ki'o lo) a wok ɲiro.	<i>This particular person (who was in boat) beat child.</i>
<u>Known</u>	Lo ɲuri (lolo i ki'o) a wok ɲiro.	<i>This known person (who was in boat) beat child.</i>

Object

<u>Definite</u>	ɲuri a wok ɲiro (lolo i ki'o lo).	<i>Person beat this particular child (who was in boat).</i>
<u>Known</u>	ɲuri a wok lo ɲiro (lolo i ki'o).	<i>Person beat this known child (who was in boat).</i>

Introduced by preposition

<u>Definite</u>	ɲuri a wok ɲiro ku ture (lolo i turumbili i lukaraŋ lo).	<i>Person beat child with this particular stick (which was inside vehicle).</i>
<u>Known</u>	ɲuri a wok ɲiro ku lo ture (lolo i turumbili i lukaraŋ).	<i>Person beat child with this known stick (which was inside vehicle).</i>

The noun described by the relative clause can also be the subject, object, introduced by a preposition, or described by a prepositional phrase in the relative clause.

In *Kolonj 2-3*, the noun '**dionj** 'dog' is described by a relative clause.

(Kolonj 2-3) (Noun is subject of relative clause, introduced by preposition in sentence)

Kä oloŋ ku 'dionj lükä (lolo kebbu kä a kä gu din).	<i>They remained with their <u>dog</u> (which followed them wherever they went).</i>
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'**Dionj** is the subject of the verb **kebbu** 'followed' in the relative clause. '**Dionj** is introduced by the preposition **ku** 'with' in the sentence.

In *Likiro 1*, the noun **no** 'thing' is the object of the verb **nyänyä** 'eats' in the relative clause. It is also the object of the verb **yeji** 'thought about' in the sentence.

(Likiro 1) (Noun is object in relative clause and sentence)

Lor lügän likiro a mogora, *One day hare became hungry*
a yeji **no** (**nana** nye nyänyä). *and thought about thing (**which** he eats).*

In *Kam 21-22*, the noun **yini** 'co-wife' is introduced by the preposition **ku** 'to' in the relative clause. It is the object of the verb **ga** 'be' in the sentence.

(Kam 21-22) (Definite noun is introduced by preposition in relative clause, object in sentence)

A ina nuri dendi adi nu ga “yini nit,” *This person thought it was her co-wife*
(**nana** kä a jambu ku nye na). *(**which** they talked to her).*

In *Likiro 11-12*, the noun **tirän** 'good' is described by the prepositional phrase **bi turumbili** 'inside vehicle' in the relative clause. It is the object of the verb **gumba** 'threw' in the sentence.

(Likiro 11-12) (Noun is described by prepositional phrase in relative clause, object in main clause)

A likiro jini gumba wilisan kak ku kunie *Hare threw down oil and other*
tirän (**kunene** i turumbili i lukaraŋ). *goods (**that** were inside vehicle).*

Relative connectors can describe an implied noun. In *Sek 14-15*, the relative connector **kunene** 'which (fem pl)' describes a feminine plural noun that is not said.

(Sek 14-15) (Implied definite noun topic of relative clause, subject of sentence)

Ama (**kunene** a **kunu kune ke**) *But (**those which** were good)*
dädäk ku kä medisak. *ran away to their house.*

At the beginning of this story we learn **Lükä** has **wajik sa'are marek** 'two girl children'. The connector **kunene** 'which' in *Sek 14*, describes some of those children.

Sometimes the relative clause and the noun it describes are a full sentence by themselves. There is no verb in the sentence, but only in the relative clause. This happens when the described noun is in focus, that is, the most important part of the sentence.

In *Kam 27-28*, the noun **sek** 'people' is identified by a relative clause.

(Kam 27-28) (Known noun is subject in relative clause, focused in sentence)

A **kilo sek** (**kulolo** lülüjä liŋ ku njäün liŋ). *It is those people (**who** all yelled at hyena).*

Sek is the subject of the verb **lülüjä** 'yelled' in the relative clause. But there is no other verb in the sentence. The noun **sek** is the most important word in the sentence and has

no verb. It is in focus.

Questions often use relative clauses and a focused noun. In *Sokare 21*, the question word **ŋa** 'who' is identified by a relative clause and in focus.

(Sokare 21) (Pronoun is subject in relative clause, focused in sentence question)
ŋa (lolo a kalokanit lu kam)? Who is it (who is a catcher of fish)?

The four demonstrative connectors are again listed below.

Relative Clause Connectors

	Singular	Plural	
<u>Masculine</u>	lolo	kulolo	<i>who, which</i>
<u>Feminine</u>	nana	kunene	<i>who, which</i>

Exercise 21

Underline all relative clauses in the sentences below. If the relative clause describes a noun, circle the described noun. In the blank to the left, write M if the relative clause connector is masculine, F if feminine, S if singular, P if plural. Under **RC**, write Su if the described noun is a subject in the relative clause, O if object in the relative clause, I if introduced by a preposition in the relative clause, and D if described by a preposition in the relative clause. Under **Sen**, write Su if the described noun is a subject in the sentence, O if object in the sentence, and I if introduced by a preposition in the sentence. The first one is done as an example.

	<u>RC</u>	<u>Sen</u>		
<u>MS</u>	<u>S</u>	<u>I</u>	(Katogorok 38) A ka kulie karanj ku <u>lolo</u> tuatuara ku pürü aka sek, (Katogorok 44) Sek ejik jini jambu ku sek külükä kulolo a peŋa ku jaka. ku sek kulolo a tuatuara mu'diŋ ku kure. (Jaka 16) ŋa lolo unde metti ŋobora külä ida i lüpündä nio na? (Jaka 29) A güre toŋgi mogga parik i diŋit nana güre ka pe. (Likiro 2-3) A ŋo ge ayin, a kondi adi, biya nana nye purun i koyi kiden. (Boyini 5)	<i>If some exist with <u>those which die of sandfleas</u> Elders begin talking to their people who were killed by animals. and with people who died of thirst in field. Who is it which did not see horns when I entered? Dove continued pulling at time which dove became tired. And he was without anything, thought better that he lay in road.</i>
—	—	—		
—	—	—		
—	—	—		

—	—	—	A wajik kulolo yi logga ku kā kulo woŋe parik i ki'o yu. (Boyini 15)	<i>Children which we fish with them cry loudly in boat.</i>
—	—	—	A ŋiro lolo i ki'o lo pīpikārā ki'o lo parik jo. (Boyini 20)	<i>Child who was in boat paddled this boat.</i>
—	—	—	A yi poni mede sena kam ayin kulolo yi a mok! (Sek 25)	<i>We came home as without fish which we caught!</i>
—	—	—	“Lo ŋuri lolo luŋu a Lükämürü pü'dä ya?”	<i>“Person who called Luko mürü, is from where?”</i>

Indefinites (Indefinite Pronouns)

An indefinite word shows a noun is not known. It is often used when mentioning a noun for the first time. Indefinites come before or after the noun. When coming after, it shows the noun is important in the story or conversation. Or, it can mean what is being said about the noun is important. Indefinites show the noun is masculine or feminine, and singular or plural.

In (1), **lügän** 'certain (mas sing)' is an indefinite.

(1) **Lügän** 'dion a guan. *A certain dog left.*

Lügän shows the noun 'dion 'dog' is not know by the hearer but is mentioned now for the first time.

There are four indefinite words as shown below. Each shows a noun is masculine or feminine, and singular or plural.

Unknown

<u>Masculine singular</u>	Lügän 'dion a guan. <i>A certain male dog left.</i>
<u>Feminine singular</u>	Nügän 'dion a guan. <i>A certain female dog left.</i>
<u>Masculine plural</u>	Kulie 'dijin a guan. <i>Certain male dogs left.</i>
<u>Feminine plural</u>	Kunie 'dijin a guan. <i>Certain female dogs left.</i>

Indefinite words can also follow nouns, as shown below.

Definite important

<u>Masculine singular</u>	'Dion lügän a guan. <i>The certain male dog left.</i>
<u>Feminine singular</u>	'Dion nügän a guan. <i>The certain female dog left.</i>
<u>Masculine plural</u>	'Dijin kulie a guan. <i>The certain male dogs left.</i>
<u>Feminine plural</u>	'Dijin kunie a guan. <i>The certain female dogs left.</i>

When an indefinite comes before a noun, the noun is not known to the hearers, and is mentioned for the first time. In *Likiro 10-11*, **kunie** 'certain other' comes before the noun **tirän** 'goods' to show we have not heard about the **tirän** before.

(Likiro 10-11) (Before noun not mentioned before)

Kurut nana turumbili ge i däk, a likiro *Then when vehicle moving, hare*
 jini gumba wilisan kak ku **kunie** tirän *threw oil and certain other goods down.*

When an indefinite follows a noun, the noun is a particular noun that is important in the story or conversation. In *Sek 16-17*, **lügän** follows the noun **ɲuri** 'person' to show it is not mentioned for the first time in the story, but is important.

(Sek 16-17) (Following noun important in the story)

“Mete wajik kunuŋ kä aka kärälä *“See your children, they have raped*
 ku **ɲuri lügän** do aka laye.” *certain child so that you have a disease.”*

Before this point of the story, we heard that **Lodu** raped a **ɲiro** 'child'. **Lügän** follows **ɲuri** in *Sek 16-17* to show that this action has an important outcome in the story.

An indefinite word can also show an implied unknown noun. In *Boyini 7*, **lügän** 'certain one' shows a male person, but not any person mentioned before in the story.

(Boyini 7) (Implied noun)

Lügän jambu adi, nye lu joŋga lo ki'o, . . . *Certain one told saying he who takes boat . . .*

We have learned several ways to talk about nouns. Let's review them now. A noun can be indefinite, unknown, definite, known, or important, as shown below.

<u>Indefinite</u>	'Dioŋ a guan.	<i>Dog left.</i>	<i>No particular noun in mind of speaker</i>
<u>Unknown</u>	Lügän 'dion a guan.	<i>A <u>certain unknown</u> dog left.</i>	<i>Not in mind of hearer</i>
<u>Definite</u>	'Dion lo a guan.	<i><u>This particular</u> dog left.</i>	<i>Particular noun in mind of speaker</i>
<u>Known</u>	Lo 'dion a guan.	<i><u>This known</u> dog left.</i>	<i>In mind of hearer</i>
<u>Important</u>	'Dion lügän a guan.	<i><u>The certain important</u> dog left.</i>	<i>Important in story</i>

In summary, the four demonstrative connectors are listed below.

Indefinites

	Singular	Plural	
<u>Masculine</u>	lügän	kulie	<i>that</i>
<u>Feminine</u>	nügän	kunie	<i>those</i>

Exercise 22

Underline all indefinite words and the nouns they mention in the sentences below. In the blank to the left, write M if the demonstrative points to a masculine noun, F if a feminine noun, S if a singular noun, P if a plural noun. The first one is done as an example.

MS	(Kam 6) Lor <u>lügän</u> , nye a jonda kam kulu mo parik,	<i>A <u>certain day</u>, he brought fish,</i>
—	(Kam 7) Nügän na jambi ku nügän na adi, “Do a met la?”	<i>A <u>certain one</u> said to another, “Do you see that?”</i>
—	(Kam 10) A nügän rügge adi, “Iye, yi lo laŋ guguan.”	<i>Another replied, “Yes, we going.”</i>
—	(Kam 18) A nügän ŋuri na nyinyän ku nye mede yu, (Katogorok 4) a lügän ŋuri lüijä lüijä.	<i>A <u>certain person</u> left to her house, and a <u>certain person</u> (elder) yelled.</i>
—	(Katogorok 16) A gumara nügän i süät lukaŋ. (Katogorok 24-25)	<i>He throws a <u>certain</u> (piece) to east.</i>
—	A kalas a kiliala da kulu soni marek, lügän däggiri süät lu bot, lügän däggiri süät lu ŋerot. (Katogorok 34)	<i>And (people) separate in directions, some running to the north, others running to the south.</i>
—	Iti ka sek kulu ejik kulie a aran iti, . . . (Katogorok 38)	<i>When <u>certain elders</u> quarrelled,</i>
—	A ka kulie karaŋ ku lolo tuatuaara ku pürü (Sokare 5)	<i>If some there which die of sandfleas,</i>
—	A pondiri lügän wor, luŋu a Mumulan. (Jaka 12)	<i>He passing <u>certain stream</u>, Mumulan.</i>
—	A rieji lügän jaku ge ayin ku ŋobora na a likiro. (Jaka 14)	<i>And they found a <u>certain animal</u> without horns, that was a hare.</i>
—	A likiro adi, “Nan gaju jambu,” a kulie adi, “Kälä ta jambu.” (Boyini 4)	<i>And hare (said), “I want to speak,” and some (said), “Let him speak.”</i>
—	A nügän ŋuri nu ijä jambu adi, “Lilä ta!” (Boyini 8-9)	<i>Certain person who said, “Quiet!”</i>
—	A lügän lo togoji yümü, (Boyini 10)	<i>And a <u>certain one</u> this was brave,</i>
—	I perok kulie, yi a yirä logga ku kulie wajik, (Likiro 38)	<i>In other days, we fished with other children</i>
—	Ati lügän ju lu pondi ku likiro i mede. (Kolon 23)	<i>Another friend that came to hare.</i>
—	Senye lügän ŋuri, a joŋga ŋo nu kulie sek liŋ.”	<i>It belongs to another person, we take thing of <u>certain all people</u>.”</i>

Verb Forms

In the lesson on verbs, we learned a verb describes an action, motion, state, change, or can be used as an equal sign between words. There are several different ways to use each verb. These can be called verb forms. Some verb forms have added words such as **a** 'was, were, be' or suffixes such as **-andu** 'for' along with the verb. There are three groups of verb forms: a group with words before the verb, a group with a prefix, and a group with suffixes.

The first group of verb forms has an added word before the verb. Read each of the verb forms of **rop** 'pay' below. Look for differences in meaning.

<u>Past</u>	a		Ŋuri a rop .	<i>Person paid.</i>
<u>Perfect</u>	aka		Ŋuri aka rop .	<i>Person had paid.</i>
<u>Future</u>	da		A ŋuri da rorop .	<i>Person will pay.</i>
<u>Continuous</u>	i		A ŋuri ge i robba .	<i>Person was paying.</i>

The second group has a prefix. There is only one verb form in this group. In most incomplete verbs, the first consonant (C) and first vowel (V) are added at the beginning of the verb.

Incomplete CV- | Ŋuri **rorop**. *Person pays.*

The third group of verb forms has a suffix. Read each of the verb forms of **gum** 'throw' below. Look for differences in meaning. The beginning **j** of some suffixes changes to **b**.

<u>Root</u>			gum	<i>threw</i>
<u>Subject</u>	-ji/-jī		gumbi	<i>throw</i>
	-je		gumbe	<i>throw</i>
<u>Subject Subjunctive</u>	-ja/-jä		gumba	<i>to throw</i>
	-ju/-jü		kambu	<i>row</i>
<u>Passive</u>	-a/-ä/-o		guma	<i>is thrown</i>
	-u/-ü		gumu	<i>is thrown</i>
<u>Middle</u>	-i/-ī		soni	<i>separate</i>
	-e		gume	<i>throw</i>
<u>Dependent</u>	-jiri/-jīri/-jere		gumbere	<i>when throw</i>
<u>Dependent Passive</u>	-ari/-āri/-ori		gumari	<i>when is thrown</i>
<u>Repetitive</u>	-aji/-āji/-oji		gumaji	<i>throw repeatedly</i>
	-aju/-ājü/-oju		gumaju	?
	-ajine/-ājine/-ojine		gumajine	?
<u>Motion Away</u>	-ara/-ārä/-ora		gumara	<i>throw going</i>
	-uje/-ūje		gumuje	?
	-uja/-ūjä		gumuja	?
<u>Motion Towards</u>	-un/-ün		gumun	<i>throw coming</i>

	-unda/-ündä	gumunda	throw coming
	-unde/-ünde	gumunde	throw coming
<u>Reason</u>	-an/-än/-on	guman	for (some reason)
	-andi/-ändi	gumandi	for
	-andu/-ändü	gumandu	for
<u>Causative</u>	to-/tu-	togum	cause to throw
<u>Negative</u>	-ni/-ni	gummi	not throw
<u>Negative Passive</u>	-ani/-äni	gumani	is not thrown
<u>Action verbal noun singular</u>	ka- -anit/ka- -änit	kagumanit	throwing
<u>Action verbal noun plural</u>	ka- -ak/ka- -äk	kagumak	throwings
<u>Actor verbal noun singular</u>	-et	gumet	thrower
<u>Actor verbal noun plural</u>	-etti	gumetti	throwers

In the following lessons, we will learn more about these verb forms. We will learn about each verb form, one at a time.

Many of the verb forms in each group can be combined with verb forms in the other groups. At the end of this book, there is a list of possible combinations of verb forms.

Past Verbs

A past verb shows the action happened before the time of speaking. The word **a** 'was, be' comes before the verb, and after the subject of the verb. In (1), the past verb is **a rop** 'paid'.

(1) **Ŋuri a rop.** *Person paid.*

The action **rop** happened before sentence (1) is spoken. **Ŋuri** 'person' is the subject (doer) of **rop** and comes before the word **a** 'was, be'.

Sometimes the shortest and simplest form of the verb comes after **a**. We call this short, simple form the verb root. It has no added suffixes or prefixes. In (1), the past verb **rop** 'paid' is a verb root.

Past verbs are often used at the beginnings of stories to tell about the place, time, people, or situation in the story. In *Sokare 3*, the past verb **a guan** 'went' tells about the beginning person, place and situation in the story.

(Sokare 3) (Past for beginning information in stories)

Lor lügän Muludiaŋ **a guan** medda *One day Muludiang went to see*
mony nit saka i tär. *his mother-in-law living at the lake.*

We have the persons **Muludiaŋ** and **mony nit** 'his mother-in-law'. The place is **tär** 'lake'. The situation is **Muludiaŋ** visits **mony nit**. The past verb **a guan** helps to tell about this beginning information. The noun subject **Muludiaŋ** is before this verb.

Past verbs are also common in speaking, such as **a met** 'saw' in *Kam 7*.

(Kam 7) (Past in speaking)

“Do **a met** la?” “*Did you see that?*”

The pronoun subject **do** 'you' is before the verb **a met**.

Past verbs are also common in dependent clauses. A dependent clause is a part of a sentence with a verb that cannot stand alone. In *Likiro 25*, **a tuan** 'died' is a past verb.

(Likiro 25) (Past in dependent clause)

“A turumbili meddi adi nan **a tuan**. ” “*And the vehicle sees that I died.*”

Adi nan a tuan 'that I died' is a dependent clause. This cannot be a sentence by itself. It needs the words **a turumbili meddi** 'and the vehicle sees' to be a complete sentence. The past verb **a tuan** is in the dependent clause. The pronoun subject **nan** 'I' comes before this past verb.

Below, there are past verbs with different root-final letters. Most can take the place of **a rop** in (2).

(2) *Ŋuri a rop. Person paid.*

Root	Past	
/p/	a kep	<i>followed</i>
/t/	a mät	<i>greeted</i>
/'d/	a pü'dä	<i>appeared</i>
/s/	a tos	<i>picked</i>
/k/	a ek	<i>drove in</i>
/m/	a kam	<i>rowed</i>
/n/	a kon	<i>did</i>
/ny/	a gony	<i>gave</i>
/ŋ/	a joŋ	<i>took</i>
/l/	a ga	<i>found</i>
/r/	a tür	<i>chased</i>
/a/	a ga	<i>wanted</i>
/ä/	a nyä	<i>ate</i>
/e/	a pe	<i>shot</i>
/o/	a ko	<i>bit</i>
/i/	a pi	<i>asked</i>
/u/	a ju	<i>advised</i>
/ü/	a lü	<i>yelled</i>

Exercise 23

Underline all past verbs in the sentences below. Do not underline any words that are not past verbs.

(Katogorok 21-22)

A ka lo ɲuri a tūpān a nuɲutut,
a sek kulo da boŋgi sena,
a kā meddi merok.

*And if this person chopped peices,
then people will turn
and look at the enemy.*

(Katogorok 34)

Iti ka sek kulu ejik kulie a aran iti, . . .

Also, when the elders also quarrelled, . . .

(Katogorok 46-47)

“Ta ku ɲadi, kuse ɲadi, yi kulo a po
i robba kuyu kuluka, a nyo iti,
nana ta ga a ān jond jaka kune ku yi ni.”

*“Each of you and others, we came
to pay your bones, and why also,
did you refuse to bring animals to us?”*

(Likiro 3)

. . . anyar turumbili dādākūn,
a meddi adi nye a tuan.

*. . . so that when a vehicle comes,
it sees him as dead.*

(Likiro 53)

A kā ga a ān gindere ilu koyi,

And they refused going on that road,

(Koloŋ 1)

Lor lūñāŋ ku koloŋ ku moye a guan
mu'diŋ jo parik,

*One day the sun and father went to
the distant forest.*

Past Word a 'was, be' and Connector a 'and'

The past word **a** 'was, were, be' with Low tone should not be confused with the connector **a** 'and' with High tone. Both are in *Likiro 25*. (Check for the connector **a** 'and' to come before subjects of past verbs such as in **A ɲuri a rop** 'And person paid.' I have not found this yet.)

(Likiro 25)

“**A** turumbili meddi adi nan **a** tuan. ” *“And the vehicle sees that I died.”*

Subjects always follow the connector **a** 'and', but subjects always come before the past word **a** 'was, were!'. In *Likiro 25*, the subject **turumbili** 'vehicle' follows the connector **a** 'and', but the subject **nan** 'I' comes before the past word **a** 'was, were!'.
Read the correct and wrong way to write *Likiro 24-26* below. Which is easier to read and understand?

(Likiro 24-26)

Correct	Wrong	
Ka turumbili ge i dākūn na, a nan puruni i koyi kiden, a turumbili meddi adi nan a tuan,	Ka turumbili ge i dākūn na a nan puruni i koyi kiden a turumbili meddi adi nan, a tuan,	<i>When a vehicle comes, and I lie down in road, and vehicle sees that I died,</i>

adiba a 'dumunde nan, a tindi ku nye i turumbili lukaraŋ, a nan kurut jini gumba tirän kak.	adiba, a 'dumunde nan a tindi ku nye i turumbili lukaraŋ a nan kurut jini gumba tirän kak.	<i>it takes me, and puts with him in vehicle, and then I throw goods down.</i>
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Did you notice that the correct way to write *Likiro 24-26* is easier to read? Why is this? In the correct *Likiro 24-26*, there is always a comma (,) before the connector a 'and', but never before the past word a 'was, were, be'. The comma shows the sentence slows down or has a pause. The connector a 'and' is always at the beginning of a sentence or at the beginning of a new part of a sentence. On the other hand, the past word a 'was, were, be' never begins a sentence or new part of a sentence. Rather, the past word a always follows the subject.

So, to make reading easier, we should always write a comma (,) period (.) or exclamation mark (!) before the connector a 'and'. And we never write a comma or other marks before the past word a 'was, were, be'. This is how spelling rule 6 says to make these words different in writing.

Spelling Rule 6 (page): Write a comma (,) period (.) or exclamation mark (!) before every connector a 'and', but not before the past word a 'was, were, be'.

Exercise 24

The lines below are not correct for commas and periods. Put commas and periods before the connector a 'and'. Do not put commas or periods before the past word a 'was, were, be'.

(Likiro 1-6)

Lor lügän likiro a mogora a yeji ŋo nana nye nyänyä a ŋo ge ayin a kondi adi, biya nana nye purun i koyi kiden, anyar turumbili dädäkün a meddi adi nye a tuan a kondi se nu yijiri nye na a kurut turumbili lu däkünni a rieji likiro aka purun i koyi kiden a kakamanit lo meddi likiro i doro kak a totobo turumbili lit.	<i>One day hare became hungry and thought about something to eat And he was without anything and thought it better that he lay in road so that when a vehicle comes it sees him as dead And he did as he thought and then a vehicle came and found hare expired lying in road and driver saw hare sleeping on ground and stopped his vehicle.</i>
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Perfect Verbs

A perfect verb shows the action happened before another action or a long time before the time of speaking. The word **aka** 'had, have' comes before the verb, and after the subject of the verb.

In *Koloŋ 16*, the perfect verb is **aka jon** 'have brought'.

(Konoŋ 16) (Perfect for action before another action)

A moye koloŋ piye nye adi, *And the father of the sun asked him saying,*
 “Do **aka jon** ilo marate.” “You **have brought** that neighbor.”

The action **jon** happened a while ago in the story and before another action. First, the sun brought the lion to his father. Then the father of the sun and the lion talked with each other. Then the father of the sun said **Do aka jon ilo marate** to the sun. The perfect verb **aka jon** is used to remind us of the action that happened a while ago. It happened before the sun and lion talked. **Do** 'you' is the subject (doer) of **jon** and comes before the word **aka** 'had, have'.

Perfect verbs are common in dependent clauses that cannot stand alone. In *Katogorok 2*, **aka guan** 'had gone' is a perfect verb.

(Katogorok 2) (Perfect in dependent clause)

Ka sek **aka guan** mu'diŋ togoraju, . . . *When people had gone to field for hunting, . . .*

This is a dependent clause. It cannot be a sentence by itself. It needs other words to be a complete sentence. The perfect verb **aka guan** is in the dependent clause. The noun subject **sek** 'people' comes before this perfect verb.

Below, there are perfect verbs with different root-final letters. Most can take the place of **aka rop** in (1).

(1) ŋuri **aka rop**. *Person had paid.*

Root	Perfect (check all)	
/p/	aka kep	<i>had followed</i>
/t/	aka mät	<i>had greeted</i>
/d/	aka pü'dä	<i>had appeared</i>
/s/	aka tos	<i>had picked</i>
/k/	aka ek	<i>had driven in</i>
/m/	aka kam	<i>had rowed</i>
/n/	aka kon	<i>had done</i>
/ny/	aka gony	<i>had given</i>
/ŋ/	aka joŋ	<i>had taken</i>
/l/	aka ga	<i>had found</i>
/r/	aka tür	<i>had chased</i>
/a/	aka ga	<i>had wanted</i>
/ä/	aka nyä	<i>had eaten</i>
/e/	aka pe	<i>had shot</i>
/o/	aka ko	<i>had bit</i>
/i/	aka pi	<i>had asked</i>

/u/	aka ju	<i>had advised</i>
/ü/	aka lü	<i>had yelled</i>

Exercise 25

Underline all perfect verbs in the sentences below. Do not underline any words that are not perfect verbs.

(Kam 8)

“Wani iti aka jonda kam kulu mo.” “*Wani has brought many fish.*”

(Kam 11)

A nana kak aka rüän na, . . . *When it had become dark, . . .*

(Sokare 15)

A rieni sokare aka moka ku boyi. *And he found otter had been caught in net.*

(Likiro 5)

A rieji likiro aka purun i koyi kiden, *He found hare had lain in middle of road.*

(Boyini 11)

A nana yi aka wogga i kare nu, . . . *And when we had arrived in river, . . .*

(Sek 10)

A nana nye a aka tojju nu, *And when he had collected (it),*

(Sek 16-17)

“Metē wajik kunuḡ kä aka kärälä ku ḡuri lügän.” *“See your children, they have raped one child.”*

(Sek 19)

A rieni Lodu aka dera ku lotome ku Lükämirü. *And found Lodu had been cooked by an elephant and Luka lion.*

Future Verbs

A future verb shows the action happens after the time of speaking or for actions not in real life (irrealis). The word **da** 'will, would' comes before the verb, and after the subject of the verb.

In *Sek 6*, the future verb is **da rop** 'will pay'.

(Sek 6) (Future for after time of speaking)

“Ta **da rop** nan ku nyo?” “*With what **will** you **pay** me?*”

The action **rop** may happen after the question of *Sek 6* is asked. **Ta** 'you (pl)' is the subject (doer) of **rop** and comes before the word **da** 'will, would'.

In *Katogorok 28-30*, **da warani** 'would become' and **da jindi jambu** 'would say' are future verbs.

(Katogorok 28-30) (Future for action not always in real life)

A ka wajik kulu 'di'dik a i kare yu, *When little children bath in river there,*
a soṅ kune **da warani** a kunu tüär parik. *this water **would become** very bitter.*
A sek kulo **da jindi jambu** adi, . . . *And these people **would say**, . . .*

In these lines from *Katogorok*, we learn about a situation that sometimes happens. This situation is not in a story where actions happen in order, one after another. Rather, this writing explains information about a situation. The situation sometimes happens in real life and sometimes does not. So, the future verbs **warani** and **jindi jambu** are used to show these actions do not always happen, but only sometimes.

Below, there are future verbs with different root-final letters. Most can take the place of **da rop** in (1).

(1) A ṅuri **da rorop**. *Person will pay.*

Root	Future	
/p/	da kekep	<i>will follow</i>
/t/	da mämät	<i>will greet</i>
/'d/	da püpü'dä	<i>will appear</i>
/s/	da totos	<i>will pick</i>
/k/	da e'ek	<i>will drive in</i>
/m/	da kakam	<i>will row</i>
/n/	da kokon	<i>will do</i>
/ny/	da gogony	<i>will give</i>
/ŋ/	da jojoṅ	<i>will take</i>
/l/	da gaga	<i>will find</i>
/r/	da tütür	<i>will chase</i>
/a/	da gaga	<i>will want</i>
/ä/	da nyänyä	<i>will eat</i>
/e/	da pepe	<i>will shoot</i>
/o/	da koko	<i>will bite</i>
/i/	da pipi	<i>will ask</i>
/u/	da juju	<i>will advise</i>
/ü/	da lülü	<i>will yell</i>

Exercise 26

Underline all future verbs in the sentences below. Do not underline any words that are not future verbs.

(Katogorok 3)

A sek da wokandi i pirit nu luṅu a Tiṅgilik. *People will arrive in Tingilik.*

(Katogorok 21-22)

A sek kulo da boṅgi sena, a kä meddi merok. *People will turn and look at enemy.*

(Katogorok 24)

A kalas a kiliala da kulu soni marek. *They will separate into two directions.*

(Katogorok 33)

Kalas a soŋ kune da 'de'denya sena.

They will taste water.

(Jaka 32)

“Nan da tütükän likiro ku nye mede.”

“I will tell hare in house.”

(Koloŋ 17)

“Yi da kulu yaŋe ku ina nyajua.”

“We shall be with gazelle.”

(Sek 7)

“Yi da gonyja do ku arik a ropet nu ta'et luŋ.” *“We will give bodies for your work.”*

Continuous Verbs

A continuous verb shows the action continues for some time rather than just for a brief moment. The word **i** 'is, are' comes before the verb, and after the subject of the verb. The continuous past word **ge** 'was, were' comes before **i** to show past continuous action. It is like the past word **a** 'was, were' that comes before past verbs.

In *Kam 15*, **i so'do** 'was sitting' and **i nyätüt** 'eating' are continuous verbs.

(*Kam 15*) (Continuous past)

A ŋäüŋ **ge i so'do** i kakat **i nyätüt** *Hyena was sitting at door eating*
kuyu kulu kam kulo. *these bones of the fish.*

The actions **so'do** and **nyätüt** go on for some time, such as for several minutes. The continuous past word **ge** 'was, were, be' shows the action has already been happening before the time of speaking.

The continuous word **i** 'is, are' should not be confused with the preposition **i** 'at, in'. Both are in *Kam 15* above. The continuous word **i** 'is, are' always comes before verbs such as **so'do** 'sitting' and **nyätüt** 'eating'. The preposition **i** 'at, in' always comes before nouns such as **kakat** 'door'. (Check for a tone difference between these. So far, it seems the continuous word **i** is High and the preposition **i** can be either High or Low).

Continuous verbs are common in dependent clause that cannot stand alone. These dependent clauses can be either at the beginning or inside of the sentence. In *Likiro 10*, **i dāk** 'was moving' is a continuous verb.

(*Likiro 10*) (Continuous in dependent clause at beginning of sentence)

Kurut nana turumbili ge **i dāk** . . . *Then when vehicle was moving, . . .*

This is a dependent clause. It cannot be a sentence by itself. It needs other words to be a complete sentence. The continuous verb **i dāk** is in this dependent clause. The subject **turumbili** 'vehicle' comes before this continuous verb. The continuous past word **ge** 'was, were' shows the action has already been happening.

In *Likiro 6*, **i doro** 'sleeping' is a continuous verb.

(Likiro 6) (Continuous in dependent clause inside the sentence)

A kakamanit lo meddi likiro **i doro kak**. *Driver saw hare **sleeping** on ground.*

The words **likiro i doro kak** 'hare sleeping on ground' is a dependent clause. All these words together receive the action **meddi** 'saw'. It is what the driver saw. So these words are inside the complete sentence of *Likiro 6*. The continuous verb **i doro** 'sleeping' is in this dependent clause. The subject **likiro** 'hare' comes before this continuous verb.

Below, there are continuous verbs with different root-final letters. Most can take the place of **i rop** in (1).

(1) A ŋuri ge **i robba**. *Person **was paying**.*

Root	Continuous	
/p/	i kebbu	<i>following</i>
/t/	i mädü	<i>greeting</i>
/'d/	i pü'dä	<i>appearing</i>
/s/	i tojju	<i>picking</i>
/k/	i eggu	<i>driving in</i>
/m/	i kambu	<i>rowing</i>
/n/	i konda	<i>doing</i>
/ny/	i gonyja	<i>giving</i>
/ŋ/	i joŋga	<i>taking</i>
/l/	i gajalu	<i>finding</i>
/r/	i türjä	<i>chasing</i>
/a/	i gaju	<i>wanting</i>
/ä/	i nyätüt	<i>eating</i>
/e/	i peja	<i>shooting</i>
/o/	i koja	<i>biting</i>
/i/	i pija	<i>asking</i>
/u/	i juja	<i>advising</i>
/ü/	i lüjä	<i>yelling</i>

Exercise 27

Underline all continuous verbs in the sentences below. Do not underline any words that are not continuous verbs.

(Kam 6)

A waria kunu ŋerik kulik ge i medda. *Wives of his brothers were seeing (fish).*

(Kam 13)

A küändiä nit ge i ŋonyju kam i kakat nu kadi. *His wife was preparing fish at door of house.*

(Kam 19-20)

A meddi ilo ṅäün i roboka i kakat, a ge i tombu kuyu. (Katogorok 46)	<i>She saw hyena sitting at door, and gnawing bones.</i>
“Yi kulo a po i robba kuyu kuluka.” (Sokare 6)	“ <i>You who come paying your bones.</i> ”
I wokandu nit nyana ku kijit nu wor. (Jaka 23)	<i>He arriving near shore of stream.</i>
I diñit nana kä ge i gu, a kä rieji lotome i doru. (Likiro 36)	<i>While they were going, they found elephant sleeping.</i>
A meddi ṅiro lo i po 'dokunda nye. (Kolon 5-6)	<i>And he saw child coming to get him.</i>
A moye kolon meddi kele lu mirü i loja olose kimañ. (Kolon 8-9)	<i>Father of sun saw a tooth of lion shining like fire.</i>
A kolon giti guan, a rieji ṅo lo a mirü oloñ i doru. (Kolon 11)	<i>Sun went and found thing that was a lion sleeping.</i>
“Aba luka i luṅgu do.” (Kolon 24)	“ <i>My father is calling you.</i> ”
Nan mirü i jambu, . . . (Boyini 2)	<i>I the lion am saying, . . .</i>
A guan i kare i logga kam.	<i>They went to river catching fish.</i>

Incomplete (Imperfective) Verbs

Incomplete verbs are used for actions happening over time. It is like we are watching the action happen in a film, rather than talking about the action as a unit. In stories, incomplete verbs are often used for main actions that move the story forward. In this way, they are used when reporting actions that already happened. They can also be used for action that happen regularly, continuously, at the time of speaking, or for actions that may or may not happen. The incomplete verb has a prefix that is usually a copy of the first consonant and vowel of the root (CV-). Verbs without this prefix can either happen over time or thought of as a unit.

In *Boyini 18*, **dädäk** 'ran' is an incomplete verb that tells a main action—a new step forward—in the story. This verb reports an action that happened continuously for some time.

(Boyini 18) (Main action incomplete)
A sek liñ **dädäk**. *And all the people ran.*

In *Kam 3*, **jojonda** 'brings' is an incomplete verb that shows an action happening regularly (habitually)—each day.

(Kam 3) (Habitual incompleted)

Perok liŋ **jojonda** kam kulu mo i mede. *Every day he **brings** home many fish.*

In *Katogorok 19-20*, **luluŋ** 'calling' is an incompleted verb that shows an action happening at the time of speaking (presently).

(Katogorok 19-20) (Present incompleted)

“Ka nyaret karaŋ ilo süät tipu ku yi ni, *“If there is love in that direction,*
yi kulo ni wajik **luluŋ**. *let it come, we are children **calling**.”*”

In *Likiro 1*, **nyänyä** 'eat' is an incompleted verb that shows what may or may not happen (irrealis).

(Likiro 1) (Irrealis incompleted)

Lor lügäŋ likiro a mogora, *One day hare became hungry,*
a yeji ŋo nana nye **nyänyä**. *and thought on what he **could eat**.*

Incompleted verbs can even be used with the past word **a** 'was, were'. In *Katogorok 44-45*, **a tuatuara** 'died' is a past incompleted verb that happened over time.

(Katogorok 44-45) (Past incompleted)

A sek ejik jini jambu ku sek *The elders can talk with their people*
külükä kulolo a peŋa ku jaka, *who were killed by animals,*
ku sek kulolo **a tuatuara** mu'diŋ ku kure. *and with people who **died** of thirst in field.*

Below, there are incompleted verbs with different root-final letters. Most can take the place of **rorop** in (1).

(1) A ŋuri **rorop**. (check) *Person paid.*

We know the root of **rorop** 'paid, paying' from the past verb **a rop** 'paid'. The incompleted verb **rorop** has a prefix that is a copy of the first consonant and vowel of the root (**ro-**). Other incompleted verbs below also have a prefix that is the first consonant and vowel of the root.

Root	Past	Incompleted
		CV-
/p/	a kep <i>followed</i>	kekep <i>follow</i>
/t/	a mät <i>greeted</i>	mämät (check) <i>greet</i>
/d/	a pü'dä <i>appeared</i>	püpü'dä <i>appear</i>
/s/	a tos <i>picked</i>	totos <i>pick</i>
/k/	a ek <i>drove in</i>	e'ek <i>drive in</i>
/m/	a kam <i>rowed</i>	kakam <i>row</i>
/n/	a kon <i>did</i>	kokon <i>do</i>
/ny/	a gony <i>gave</i>	gogony <i>give</i>
/ŋ/	a joŋ <i>took</i>	jojŋ <i>take</i>

/l/	a ga	<i>found</i>	gaga	<i>find</i>
/r/	a tür	<i>chased</i>	tütür	<i>chase</i>
/a/	a ga	<i>wanted</i>	gaga	<i>want</i>
/ä/	a nyä	<i>ate</i>	nyänyä	<i>eat</i>
/e/	a pe	<i>shot</i>	pepe	<i>shoot</i>
/o/	a ko	<i>bit</i>	koko	<i>bite</i>
/i/	a pi	<i>asked</i>	pipi	<i>ask</i>
/u/	a ju	<i>advised</i>	juju	<i>advise</i>
/ü/	a lü	<i>yelled</i>	lülü	<i>yell</i>

Exercise 28

Underline all incomplete verbs in the sentences below. Do not underline any words that are not incomplete verbs.

(Kam 9)

“Ilo lor yi guguan domoju ku nye yu.”

“*Today let us go there (to get fish).*”

(Kam 26-27)

A na ɲuri nu pija na däädäk ku nye i mede ku woɲet i kuruk,

The woman that asked this ran away to her house crying,

(Katogorok 5-7)

A luŋgi ɲo kunene karaɲ ku kä olose taba, ku olot, ku ɲo liɲ kunu nyänyä a ilo ɲuri kokor perok marek wus.

They demanded things as tobacco, flour, or anything to eat, and person divided it in two days.

(Katogorok 19)

A ilo ɲuri gugum a jajambu adi,

And this person throws and says,

(Katogorok 32)

Pipi ta wajik kulo, a kä pipi'a, a kä aka rüggä uru.

They asked these children, they were asked, answered in agreement.

(Sokare 17)

A nye mamany boyi nit adi, . . .

And he praised his net, . . .

(Sokare 19)

A sokare tutuan adi, mi'dit.

And otter died completely.

(Jaka 13)

A kä riring likiro.

And they rebuked the hare.

(Likiro 13)

A nana nye kaka gumba tiran kunene nye gaju koja kune.

And he stopped throwing goods that he wanted to steal.

(Likiro 54)

A likiro tutuan ku mogor.

And the hare died of starvation.

(Sek 5)

“Toso yi kuere.” A Lodu rerenya.

“Get us fruit.” And Lodu refused.

(Sek 34)

A mar küe nit yuyu i konandu . . .

The chief was afraid to do . . .

Subject (Qualitative, Telic⁶) and Subject Subjunctive (Infinitive) Verbs

(The meaning/use of verbs in this section and the next two sections needs to be checked)

A subject verb (with subject agreement) shows the action is done by someone mentioned before the verb, or by the subject (doer) of the previous verb. Very often, they are in a main clause that moves a story forward. Subject verbs often have the suffix **-ji/-jī/-je**.

In (1), the subject verb **türji** 'chased' has the suffix **-jī**. This verb shows the action is done by the noun **ηuri** 'person' before the verb.

(1) A ηuri **türji**. *Person chased.*

A subject subjunctive verb often follows another verb in the same clause. It shows the action is done by the subject of the first verb. Sometimes it is the only verb in the clause and is in a main clause that moves the story forward. Subject subjunctive verbs often have the suffix **-ja/-jä/-ju/-jü**.

In (2), the subject subjunctive verb **türjä** 'chased' follows the verb **gaju** 'wants' and has the suffix **-jä**. This shows the action is done by subject **ηuri** 'person' of the verb **gaju**.

(2) A ηuri gaju **türjä**. *Person wants to chase.*

Subject and subject subjunctive verbs can have the suffix vowel **i/i/u/ü** or **e/a/ä**. The most common suffixes for these verbs begin with **j** and are listed below.

	i, i, u, ü		e, a, ä	
<u>Subject</u>	-ji/-jī	rieji <i>find (discover)</i> luᅅgi <i>call (demand)</i>	-je	rügge <i>answered</i> pije <i>asked</i>
<u>Subject subjunctive</u>	-ju/-jü	rieju <i>find (get)</i> luᅅgu <i>call (request)</i>	-ja/-jä	rüggä <i>to answer</i> pija <i>that asked</i>

Sometimes the **j** of the suffix changes to **g** (as in **luᅅgi** 'call') or changes to other letters. The suffix **-ji** changes to **-gi** because **-gi** is easier to say after **η** in **luᅅgi**.

In the following lessons, we will learn about each of these verbs, one at a time. For now, we see examples of these verbs in sentences. For the verbs in **bold** below, do you see different meanings?

(Kolon 8-9) (Subject)

A **rieji** ηo lo a mirü oloᅅ i doru. *And **found (located)** thing that was a lion sleeping.*

⁶ Both the Subject and Subject Subjunctive verbs are called Qualitative/Telic in the Kuku dialect of Bari by Cohen (2000), and Emphatic in Bari by Spagnolo (1933).

(Likiro 20) (Subject subjunctive)

“Do **rieju** nyürüt nu i'iny parik sena ya?” “Where did you **find (get)** delicious food?”

(Katogorok 5) (Subject)

A **lungi** ŋo kunene karan ku kä olose taba. *He **called (demanded)** things as tobacco.*

(Kolon 11) (Subject subjunctive)

Kolon adi, “Aba luka i **lungu** do.” *Sun (says), “My father is **calling (requesting)** you.”*

(Jaka 20) (Subject)

A güre **rügge** adi, “Nan gu i moret yu.” *Dove **answered**, “I go to meeting,”*

(Jaka 47) (Subject subjunctive)

“Kadi nio renya **rüggä** nyo?” “Why does my house refuse to **answer?**”

(Kam 23) (Subject)

A pupo madañ, madañ, nyana, *And she came slowly, slowly nearer*
a **pije** adi, “Do a ŋa la?” *and **asked**, “Who are you?”*

(Kam 26) (Subject subjunctive)

A na ŋuri nu **pija** na dädak ku nye i mede. *Woman that **asked** ran away to house.*

It is common for subject subjunctive verbs to have past (**a**), perfect (**aka**), future (**da**), or continuous (**i**) words before them, or the inceptive prefix (**CV-**) attached to them. Subject verbs can only have the future word before them. Each of the examples below are shown in the following sections in full sentences.

		i, i, a, ä	e, u, ü
Subject	Future	da bongi <i>will turn</i>	
Subject subjunctive	Past	a riogga <i>stepped</i>	a jambu <i>took</i>
	Perfect	aka jonda <i>has brought</i>	aka tojju <i>had picked</i>
	Future	da gonyja <i>will give</i>	
	Contin.	ge i medda <i>were seeing</i>	i lungu <i>calling</i>
Incom.	jo jonda <i>brings (each day)</i>	wowoggu <i>beats (repeatedly)</i>	

Subject Verbs

A subject verb shows the action is done by someone before the verb or is the same subject (doer) as the previous verb. Subject verbs often have the suffix **-ji/-jji** or **-je**. But in some verbs, **j** of the suffix becomes more like the last root consonant, or the last root consonant becomes more like **j** of the suffix, or both these changes happen.

In *Sokare 9*, **jongi** 'took' is a subject verb with suffix **-gi**. The suffix **-ji** changes to **-gi** because **-gi** is easier to say after **ŋ**.

(Sokare 9) (Noun subject)

Kuwaran eron, a Muludiaŋ **joŋgi** boyi nit *Early in morning, Muludiang **took** his net*
i wor, a rīrijä, a nye yīrānī mede. *to stream, spread it out, and returned home.*

The subject verb **joŋgi** 'took' shows the action is done by the noun subject **Muludiaŋ**.

In *Koloŋ 9*, **joŋgi** shows the action is done by the pronoun subject **nye** 'he'.

(Koloŋ 9) (Pronoun subject)

A nye **joŋgi** kele lu mirü lo. *He **took** the tooth of this lion.*

In *Boyini 8-9*, **lügän** 'certain one' is the subject of the first verb **togoji** 'was brave'.

(Boyini 8-9) (Same subject as previous verb)

A lügän lo togoji yümü, *And this certain one was brave,*
a **joŋgi** ki'o lo, lakadi i kijit ku küjän. *and he **took** boat so that fear ended.*

In the second line, **joŋgi** 'took' shows the action is done by the same subject **lügän** as the previous (first) verb.

In *Koloŋ 16*, **pije** 'asked' is a subject verb with the suffix **-je**.

(Koloŋ 16) (Possessed noun subject)

A moye koloŋ **pije** nye adi, *Father of sun **asked** him saying,*
“Do aka jon ilo marate.” *“You have brought that neighbor.”*

The verb **pije** shows the action is done by the possessed noun subject **moye koloŋ** 'father of sun'.

Subject verbs can have the future word **da** 'will, would' before it, as shown in *Katogorok 21-22*.

(Katogorok 21-22) (Future Subject)

A sek kulo **da boŋgi** sena, a kä meddi merok. *People **will turn** and look at enemy.*

Subject verbs often have the suffix **-ji/-jī**. But for some verbs such as **boŋgi** 'turn', **j** of the suffix **-ji** becomes more like the last root consonant (**-ji** becomes **-gi**). We know the root of **boŋgi** from the past verb **a boŋ** 'turned'. So, the last root consonant of **boŋgi** is **ŋ**. In **boŋgi**, the suffix **-ji** becomes **-gi** to be more like the root consonant **ŋ**. This is because the sound **g** is easier to say after **ŋ** than **j**.

In (1), **robbi** is another subject verb.

(1) A ŋuri **robbi**. *Person paid.*

In some verbs such as **robbi** 'paid', **j** becomes more like the last root consonant (**-ji**

becomes **-bi**). And, the last root consonant also becomes more like **j** of the suffix **-ji** (**rop** becomes **rob**). We know the root of **robbi** from the past verb **a rop** 'paid'. So, the last root consonant of **robbi** is usually **p**. In **robbi**, the suffix **-ji** becomes **-bi** to be more like **p**. And **rop** becomes **rob** to be like **-bi**.

Below, there are subject verbs, each with different root-final letters. Most can take the place of **robbi** in (1). For each, look carefully how the suffix or root changes. Some verbs can have both the suffix **-ji/-jĩ** and **-je**.

Root	Past		Subject			
			-ji/-jĩ			
/p/	a kep	<i>followed</i>	ke bbi	<i>follow</i>		
/t/	a mät	<i>greeted</i>	mäd di	<i>greet</i>		
/d/	a pü'dä	<i>appeared</i>	pü'dä jĩ	<i>appear</i>		
/s/	a tos	<i>picked</i>	to ji	<i>pick</i>		
/k/	a ek	<i>drove in</i>	eg gi	<i>drive in</i>		
/m/	a kam	<i>rowed</i>	ka mbi	<i>row</i>		
/n/	a kon	<i>did</i>	ko ndi	<i>do</i>	ko nde	<i>do</i>
/ny/	a gony	<i>gave</i>	go nyji	<i>give</i>	go nyje	<i>give</i>
/ŋ/	a joŋ	<i>took</i>	jo ŋgi	<i>take</i>	jo ŋge	<i>take</i>
/l/	a ga	<i>found</i>	ga laji	<i>find</i>	ga laje	<i>find</i>
/r/	a tür	<i>chased</i>	tür jĩ	<i>chase</i>	tür je	<i>chase</i>
/a/	a ga	<i>wanted</i>	ga ji	<i>want</i>	ga je	<i>want</i>
/ä/	a nyä	<i>ate</i>	nyä tĩ	<i>eat</i>		
/e/	a pe	<i>shot</i>	pe ji	<i>shoot</i>	pe je	<i>shoot</i>
/o/	a ko	<i>bite</i>	ko ji	<i>bite</i>	ko je	<i>bite</i>
/i/	a pi	<i>asked</i>	pi ji	<i>ask</i>	pi je	<i>ask</i>
/u/	a ju	<i>advised</i>	ju ji	<i>advise</i>	ju je	<i>advise</i>
/ü/	a lü	<i>yelled</i>	lü jĩ	<i>yell</i>	lü je	<i>yell</i>

Verbs with light root vowels **a, e, o, i, u** have the light suffix **-ji** (as in **gaji** 'want', **peji** 'shoot', **koji** 'bite', **piji** 'ask', and **juji** 'advise'). Verbs with heavy root vowels **ä, ĩ, ü** have the heavy suffix **-jĩ** (as in **nyäjĩ** 'eat', **pü'däjĩ** 'appear' and **lүjĩ** 'yell').

Exercise 29

Underline all subject verbs in the sentences below. Do not underline any words that are not subject verbs.

(Sek 24)

A mar lu jür lüŋgi sek kulik kulu jür kak.

Chief called people of village.

(Sokare 12)

A rieji boyi, a mogga kam musala.

And he found three fish in the net.

(Jaka 23)

I diŋit nana kä ge i gu,
a kä rieji lotome i doro.

*While they were going,
they found the elephant sleeping.*

(Likiro 5)

A rieji likiro aka purun i koyi kiden.

(Kato 12)

A tindi ɲo ku nu joŋ nye kune karanɲ.

(Likiro 7)

A küätünde likiro,

a tindi ku nye i turumbili lit lukaranɲ.

(Sek 11)

A nye tindi kä ina kuere.

(Kam 19)

A meddi ilo ɲäüŋ i roboka i kakat.

(Sokare 7-8)

A meddi kam kä soju kijikän ki

ku kä mumuli i wor i jet.

(Boyini 9)

A joŋgi ki'o lo, lakadi i kijit ku küjän.

(Likiro 49)

A tome rioggi turumbili liŋ.

(Kolong 4-5)

A moye koloŋ peŋgi nyama kileŋ.

(Sek 5-6)

A Lodu rerenya, a jambi adi,

“Ta da rop nan ku nyo?”

(Sek 31)

A kä jambi ku mar adi, “Ilo ɲuri mar . . .

(Kam 7)

Nügän na jambi ku nügän na adi,

“Do a met la?”

(Jaka 3)

A mürü jambi adi, jaka kulolo ku ɲobora

kulo . .

(Jaka 24)

A likiro jambi ku güre adi,

“Ilo a düät lio, momono ku pataso.”

(Jaka 53)

A likiro kurut jambi adi,

“Kadi ten a jambu i lor lügän la?”

(Katogorok 30)

A sek kulo da jindi jambu adi, . . .

(Koloŋ 4)

A moye koloŋ peŋgi nyama kileŋ,

a 'dokunde mede.

(Koloŋ 26)

“A nan tinde ta liŋ.”

(Likiro 25)

“A turumbili meddi adi nan a tuan,

He found hare expired lying in road.

Puts things (there) that were collected.

*And he took hare,
and put him into his vehicle.*

He gave to (them) fruit.

She saw hyena seated at the door.

*He saw fish come up showing their
heads splashing on surface of water.*

He took boat so that that fear ended.

Elephant stepped all over vehicle.

Father of sun killed a nyama animal.

*Lodu refused and said,
“With what will you repay me?”*

They told chief, “That chief person . .

*Certain said to another,
“Do you see that?”*

Lion said these animals with horns . .

*And hare said to dove,
“This is my bull, tie with rope.”*

*And then the hare said,
“Can house finally speak one day?!”*

And these people will begin to say,

*The father of sun killed a nyama animal
and carried it to home.*

“And I will give you all.”

“And vehicle sees that I am dead,

adiba a 'dumunde nan.”

(Katogorok 15)

A itiki 'dumunde nu päkä nye na.

(Sek 25)

A piye kä adi, “Lo ɲuri lolo luɲu
a Lükämürü pü'dä ya?”

(Koloŋ 10)

Adi, “Tap.” A mirü piye koloŋ adi, “Nyo?”

(Koloŋ 16)

A moye koloŋ piye nye adi,
“Do aka jon ilo marate.”

(Kam 23)

A pupo madaŋ, madaŋ, nyana,
a piye adi, “Do a ɲa la?”

(Sek 4-5)

A piye nye adi, “Toso yi kuere.”

(Sek 6-7)

A kine wajik rügge adi, “Yi da gonyja
do ku arik a ropet nu ta'et luɲ.”

(Kam 10)

A nügäŋ rügge adi, “Iye, yi lo laŋ guguan.”

(Jaka 20)

A güre rügge adi, “Nan gu i moret yu.”

(Jaka 52)

A tome kurut rügge adi,
“A nu ke moye mede.”

it quickly takes me.”

He also takes what is given to him.

*He asked them, “Who is person who is
called Luko mirü, and is from where?”*

“Wop!” The lion asked sun, “Why?”

*Father of sun asked him saying,
“You have brought that neighbor.”*

*And she came slowly, slowly nearer
and asked, “Who are you?”*

And they asked him, “Get us fruit.”

*Those girls replied, “We give you
bodies for a reward of your work.”*

Another replied, “Yes, we are going.”

Dove replied, “I go to meeting,”

*The elephant then replied,
“It is good, owner of the house.”*

Subject Subjunctive Verbs

A subject subjunctive verb often follows another verb in the same clause. It shows the action is done by the subject of the previous verb. Sometimes the subjunctive verb is in a main clause that moves the story forward. Subject subjunctive verbs often have the suffix **-ja/-jä** or **-ju/-jü**. But in some verbs, **j** becomes more like the last root consonant, or the last root consonant becomes more like **j**, or both these changes happen.

In *Likiro 10-11*, **gumba** 'to throw' is a subject subjunctive verb with suffix **-ba**.

(*Likiro 10-11*) (Following a verb)

Kurut nana turumbili ge i däk, *Then the vehicle was moving,*
a likiro jini **gumba** wilisan kak *and the hare began to **throw** oil*
ku kunie tīrān. *and other goods down.*

The verb **gumba** 'to throw' follows the verb **jini** 'began'. **Likiro** is the subject for both the verb **jini** and also the verb **gumba**. **Gumba** shows the subject is **likiro**.

In *Sokare 3*, **medda** 'to see (visit)' is a subject subjunctive verb with suffix **-da**.

(Sokare 3) (Following a verb)

Lor lügän Muludian a guan *One day Muludiang went*
medda mony nit saka i tär. *to see his mother-in-law living at lake.*

The verb **medda** 'to see (visit)' follows the verb **a guan** 'went'. **Medda** shows the subject is **Muludian**, the same as for **a guan**.

In *Katogorok 44*, **jambu** 'to talk' is a subject subjunctive verb with suffix **-bu**.

(Katogorok 44) (Following a verb)

Sek ejik jini **jambu** ku sek külükä *The elders can talk to their people*
kulolo a peña ku jaka. *who were killed by the animals.*

The verb **jambu** 'to talk' follows the verb **jini** 'begin, can'. **Jambu** shows the subject is **sek ejik** 'elders', the same as for **jini**.

In *Jaka 14*, the **likiro** 'hare' responds to the animal leaders who have just rebuked him.

(Jaka 14) (Following a verb)

A likiro adi, "Nan gaju **jambu**," *And the hare (said), "I want to speak,"*

The verb **jambu** 'to talk' follows the verb **gaju** 'want'. **Jambu** shows the subject is **nan** 'I', the same as for **gaju**.

Some subject subjunctive verbs do not follow other verbs in the same clause. They can be in a main clause that moves the story forward. In *Kam 6*, the subject subjunctive verbs **jonda** 'brought' and **medda** 'saw' are in main clauses that move the story forward. They do not follow other verbs.

(Kam 6) (In main clause)

Lor lügän, nye a **jonda** kam kulu mo parik, *One day he brought very many fish,*
a waria kunu ñerik kulik ge i **medda**. *and wives of his brothers saw (the fish).*

The verb **jonda** shows the subject is **nye** 'he (Wani)'. The verb **medda** shows the subject is **waria** 'wives'. Both of these verbs move the story a step forward.

In *Jaka 1-2*, the subject subjunctive toward verb **lungu** 'called' is in a main clause that moves the story forward. It does not follow another verb.

(Jaka 1-2) (In main clause; toward animals)

Lälü eron mar lu jaka lolo luñu a mirü, *Long ago, leader of animals who is called lion,*
a **lungu** moret nu jaka *called a meeting only*
kulolo oloñ ku ñobora ka'de. *for animals who have horns.*

The verb **lungu** shows the subject is **mar lu jaka** 'leader of animals', the same as in the first clause. This verb moves the story a step forward.

Subject subjunctive verbs can be past, perfect, future, continuous, or incompletive as shown by the examples below.

(Likiro 51) (Past Subject Subjunctive)

Lo tome **a riogga** turumbili *This elephant **stepped** on all vehicles*
ku tīrān kunik liṅ. *with goods.*

(Kam 8) (Perfect Subject Subjunctive)

“Wani iti **aka jonda** kam kulu mo.” “*Wani **has brought** many fish.*”

(Sek 7) (Future Subject Subjunctive)

“Yi **da gonyja** do ku arik a ropet nu ta'et luṅ.” “*We **will give** bodies for your work.*”

(Kam 6) (Continuous Subject Subjunctive)

A waria kunu ṅerik kulik ge **i medda**. *Wives of his brothers **were seeing** (fish).*

(Kam 3) (Incompletive Subject Subjunctive)

Perok liṅ **jojonda** kam kulu mo i mede. *Every day he **brings** home many fish.*

(Kam 21-22) (Past Subject Subjunctive)

A ina ṅuri dendi adi nu ga “yini nit,” *This person thought it was her co-wife*
nana kā **a jambu** ku nye na. *which they **talked** to.*

(Sek 10) (Perfect Subject Subjunctive)

A nana nye a **aka tojju** nu, *And when he **had collected** (it),*

(Koloṅ 11) (Continuous Subject Subjunctive)

Koloṅ adi, “Aba luka **i lungu** do.” *Sun (says), “My father **is calling** you.”*

(Jaka 27) (Incompletive Subject Subjunctive)

A likiro **wowoggu** tome. *And hare **beat** the elephant.*

Subject subjunctive verbs often have the suffix **-ja/-jä**. But for some verbs such as **jonda** 'brought', **j** of the suffix **-ja** becomes more like the last root consonant (**-ja** becomes **-da**). In other verbs such as **robba** 'to pay' in (1), **j** of the suffix **-ja** becomes more like the last root consonant (**-ja** becomes **-ba**), and the last root consonant also becomes more like **j** of the suffix **-ja** (**rop** becomes **rob**).

(1) A ṅuri gaju **robba**. (check) *Person wants to pay.*

Below, there are subject verbs, each with different root-final letters. Most can take the place of **robba** in (1) with either the suffix **-ja/-jä** or **-ju/-jü**.

Root	Past	Subject Subjunctive	
		-ja/-jä	-ju/-jü
/p/	a kep <i>followed</i>		kebbu <i>to follow</i>
/t/	a mät <i>greeted</i>		mäddü <i>to greet</i>
/d/	a pü'dä <i>appeared</i>		
/s/	a tos <i>picked</i>		tojju <i>to pick</i>
/k/	a ek <i>drove in</i>		eggu <i>to drive in</i>
/m/	a kam <i>rowed</i>		kambu <i>to row</i>
/n/	a kon <i>did</i>	konda <i>to do</i>	
/ny/	a gony <i>gave</i>	gonyja <i>to give</i>	
/ŋ/	a joŋ <i>took</i>	joŋga <i>to take</i>	
/l/	a ga <i>found</i>		galaju <i>to find</i>
/r/	a tür <i>chased</i>	türjä <i>to chase</i>	
/a/	a ga <i>wanted</i>		gaju <i>to want</i>
/ä/	a nyä <i>ate</i>		nyätüt <i>to eat</i>
/e/	a pe <i>shot</i>	peja <i>to shoot</i>	
/o/	a ko <i>bite</i>	koja <i>to bite</i>	
/i/	a pi <i>asked</i>	pija <i>to ask</i>	
/u/	a ju <i>advised</i>	juja <i>to advise</i>	juju <i>to advise</i>
/ü/	a lü <i>yelled</i>	lүjя <i>to yell</i>	

Verbs with light root vowels **a, e, o, i, u** have the light suffix **-ja** or **-ju**. Verbs with heavy root vowels **ä, i, ü** have the heavy suffix **-jä** or **-jü**.

Exercise 30

Underline all subject subjunctive verbs in the sentences below. Do not underline any words that are not subject subjunctive verbs.

(Boyini 7)

Lүgяŋ jambu adi, nye lu joŋga lo ki'o,
a ki'o lo 'doke sena.

*Certain one of them told saying he
should take the boat and carry (it).*

(Jaka 28)

A kurut riogga adi putuk putuk.

And then he stepped thud, thud.

(Jaka 31)

A tome gaji peŋga güre.

And the elephant wants to kill dove.

(Sek 21)

A kä jini peŋga Lükämirü.

And they began to kill Luko lion.

(Likiro 34-35)

A turumbili bobo'dan sänyji kaŋaranit
lit 'dumunda njäüŋ a i turumbili lukaraŋ.

*And vehicle stoped and sent his
assistant to take hyena into vehicle.*

(Likiro 36)

A meddi ŋiro lo i po 'dokunda nye.

He saw child coming to carry him away.

(Kolon 23)

Senye lүgяŋ ŋuri,

It belongs to another person,

a jonḡa ḡo nu kulie sek liḡ.”

(Koloḡ 26-27)

Telemeso pija moye koloḡ adi,
“Kine ro oloḡ adida moye koloḡ?”

(Kam 26)

A na ḡuri nu pija na dädäk ku nye i mede.

(Katogorok 32)

Pipi ta wajik kulo, a kä pipi'a,
a kä aka rüggä uru,

(Jaka 38)

A likiro kuakuajju parik ten güre, a rüggä.

(Jaka 47)

“Kadi nio renya rüggä nyo?”

(Sek 27)

Nan tindu ta perok musala,
galu ta ilo ḡuri.

(Sek 22-23)

Kä jambu adi, “Nyo nunu boron
ti saka ku sek Kiden i jür?”

(Boyini 4)

A nügän ḡuri nu ijä jambu adi, “Liliä ta!”

(Boyini 7)

Lügän jambu adi, nye lu jonḡa lo ki'o,
a ki'o lo 'doke sena.

(Kam 22)

. . . nana kä a jambu ku nye na.

(Katogorok 30-31)

A sek kulo da jindi jambu adi,
“A soḡ kune inde a ku nu ke na,
kine ro po ya?”

(Jaka 53)

A likiro kurut jambi adi,
“Kadi ten a jambu i lor lügän la?”

and we take this thing from other people.”

*Monkey asked father of sun saying,
“This matter is how of father of sun?”*

Woman that asked ran away to house.

*They asked these children and in the end,
they answered in agreement.*

Hare begged dove so much that he agreed.

“Why does my house refuse to answer?”

*I give you three days
for you to find that person.*

*They said, “Why is this animal allowed
to stay with people of Kiden village?”*

The older man said, “Be quiet!”

*A certain one told (him) saying he
should take the boat and carry (it).*

. . . which she talked to her.

*And these people said,
“The water is still good,
where do these reports come from?”*

*And then the hare said,
“Can house finally speak one day?!”*

Passive and Middle Verbs

(The meaning/use of verbs in this section and the next two sections needs to be checked)

A passive verb shows the action is received by someone mentioned before the verb, or by the subject of the previous verb. The doer of the action is after the verb or not mentioned. Passive verbs have the suffix **-a/-ä/-o/-u/-ü**.

In (1), **ɲuri** 'person' did the action **rop** 'paid'. In (2), **ɲuri** did the action **robbi** 'paid'. When a noun before the verb does the action like in (1-2), the verb is called an active verb.

<u>(Active) Past</u>	(1) ɲuri a rop.	<i>Person paid.</i>
<u>(Active) Subject</u>	(2) A ɲuri robbi.	<i>Person paid.</i>
<u>Passive</u>	(3) ɲuri a ropa ku moye.	<i>Person was paid by his father.</i>
<u>Passive</u>	(4) ɲuri a ropa .	<i>Person was paid (by someone).</i>

In (3-4), **ropa** is a passive verb with suffix **-a**. This verb shows that **ɲuri** did not do the action. Instead, **ɲuri** received the action. In (3), the action was done by **moye** 'his father', who is mentioned after the verb. In (4), the action was done by someone not mentioned.

A middle verb shows someone (or something) before the verb is either the doer or receiver of the action, or caused by someone to do the action. It is unknown if the action is done by the person before the verb, to this person, or by the person because of someone else. The verb is neither active nor passive, but in-between. So it is called a middle verb. Middle verbs have the suffix **-i/-ï/-e**.

In *Likiro 31-32*, **däkünï** 'run coming' is a middle verb with suffix **-i**.

(Likiro 31-32)

A turumbili lu **däkünï**, *And the vehicle came*
 a ɲäüŋ puruni i koyi kiden. *and hyena lay in middle of road.*

Turumbili 'vehicle' is either the doer or receiver of the action **däkünï** 'run coming'. The story is told as if by the animals. Animals don't drive vehicles, so they don't think about whether the vehicle is running by itself or if someone is running it. We don't know if **turumbili** is doing the action **däkünï** or if it is receiving this action from someone. The action **däkünï** could be done by **turumbili** or to it. It doesn't matter which it is. It only matters that the **turumbili** is coming towards the **ɲäüŋ** 'hyena. So, the middle verb **däkünï** is used to show the action can be done by **turumbili** or to it.

In (5), **turumbili** 'vehicle' does the action **däkün** 'run coming'.

(check all)

<u>Active</u>	(5) Turumbili a däkün ɲäüŋ.	<i>Vehicle ran (itself) towards the hyena.</i>
<u>Passive</u>	(6) Turumbili a däkä .	<i>Vehicle was run by someone.</i>
<u>Middle</u>	(7) A turumbili lu däkünï ɲäüŋ.	<i>Vehicle came towards the hyena.</i>

In (6), **turumbili** receives the action **däkä** 'was run'. In (7), we don't know if **turumbili** does or receives the action **däkünï** 'run coming'.

Middle and passive verbs can have the suffixes **-e/-a/-ä/-o** or **-i/-ï/-u/-ü**. In the following lessons, we will learn about each of these verbs, one at a time.

	e, a, ä, o	i, i, u, ü
<u>Middle</u>	-e woŋe <i>cry</i> däke <i>run</i>	-i/-ī mumuli <i>splash</i> däkünī <i>run coming</i>
<u>Passive</u>	-a/-ä/-o moka <i>is caught</i> pela <i>are shot</i>	-u/-ü luŋu <i>is called</i>

Middle verbs can be future or incompletive. Passive verbs can be past, perfect, future, or incompletive. Each of the examples below are shown in the following sections in full sentences.

		e, a, ä, o	i, i, u, ü
<u>Middle</u>	<u>Future</u> <u>Incom.</u>	da yaŋe <i>will remain</i>	da soni <i>sill separate</i> rurumoki <i>meet</i>
<u>Passive</u>	<u>Past</u> <u>Perfect</u> <u>Future</u> <u>Incom.</u>	a nyä'ä <i>were eaten</i> aka dera <i>had been cooked</i> da 'de'denya <i>would taste</i> pipi'a <i>were asked</i>	

Passive Verbs

A passive verb shows the action is received by someone mentioned before the verb, or by the subject of the previous verb. The doer of the action is after the verb or not mentioned. Passive verbs have the suffix **-a/-ä/-o** or **-u/-ü**.

In *Sokare 15*, **moka** 'was caught' is a passive verb with suffix **-a**.

(Sokare 15) (Passive with doer and receiver)

A rieni sokare aka **moka** ku boyi. *And he found the otter **had been caught** in net.*

The noun **sokare** 'otter' comes before the verb **moka**, and the noun **boyi** 'net' comes after **moka**. The passive verb **moka** shows that **boyi** 'net' does the action to **sokare** 'otter'.

In *Sokare 25*, **remo** 'is speared' is a passive verb with suffix **-o**. It shows **nyo** 'who' does this action to **sokare**.

(Sokare 25) (Passive with doer and receiver)

Sokare **remo** ku nyo? *How was the otter **speared**?*

In *Katogorok 25-26*, **pela** 'were shot' is a passive verb with suffix **-a**.

(Katogorok 25-26) (Passive; receiver is the subject of the previous verb)

. . . lügän däggirī süät lu bot,
lügän däggirī süät lu ŋerot.

. . . *some running to the north,*
the others running to the south.

A kurut remoni kiden,

And then they spear in the middle

a ga **pela** nu merok kulu mo kulo. *and were shot by many of these enemies.*

The subject of **remoni** 'spear' is **lügän däggiri** 'those running'. In the next clause, the action of the passive verb **pela** 'were shot' is done to these people by **merok** 'enemies'. **Pela** shows the action is done to the subject of the previous verb **remoni**.

In *Katogorok 3*, **luṅu** 'is called' is a passive verb with suffix **-u**. It shows someone not mentioned does this action to **pīrit** 'place'.

(Katogorok 3) (Passive; with receiver)

A sek da wokandi i pīrit *And when the people arrived in the place*
nu **luṅu** a Tiṅgilik, . . . *that is **called** Tingilik, . . .*

Passive verbs can be past, perfect, future, or incompletive as shown by the examples below.

(Sokare 13) (Past Passive)

Ama kilo kam kä a **nyä'ä** ku sokare. *But those fish **were eaten** by the otter.*

(Sek 19) (Perfect Passive)

A rieni Lodu **aka dera** ku Lotome. *Found Lodu **had been cooked** by elephant.*

(Katogorok 33) (Future Passive)

Kalas a soṅ kune **da 'de'denya** sena *Then they **would taste** the water*
a kä ge tätä. *and found it to be cold (tasteless).*

(Katogorok 32) (Incompletive Passive)

Pipi ta wajik kulo, a kä **pipi'a**. *They asked these children and they **were asked**.*

Below, there are passive verbs with different root-final letters. Most can take the place of **ropa** in (1). Some verbs can have both the suffix **-a/-ä/-o** and **-u/-ü**.

(1) A ṅuri **ropa**. *Person was paid (by someone).*

Root-final	Past		Passive			
			-a/-ä/-o		-u/-ü	
/p/	a kep	<i>followed</i>	kepo	<i>is followed</i>	kipü	<i>is followed</i>
/t/	a mät	<i>greeted</i>	mätä	<i>is greeted</i>		
/d/	a pü'dä	<i>appeared</i>	pü'dä	<i>appeared</i>		
/s/	a tos	<i>picked</i>	toso	<i>is picked</i>	tosu	<i>is picked</i>
/k/	a ek	<i>drove in</i>	eko	<i>is driven in</i>	wükü	<i>is beaten</i>
/m/	a kam	<i>rowed</i>	kama	<i>is rowed</i>	kamu	<i>is rowed</i>
/n/	a kon	<i>did</i>	kona	<i>is done</i>	konu	<i>is done</i>
/ny/	a gony	<i>gave</i>	gonya	<i>is given</i>		
/ṅ/	a joṅ	<i>took</i>	joṅa	<i>is taken</i>		
/l/	a ga	<i>found</i>	gala	<i>is found</i>	galu	<i>is found</i>

/r/	a tür	<i>chased</i>	türä	<i>is chased</i>	türü	<i>is chased</i>
/ä/	a nyä	<i>ate</i>	nyä'ä	<i>is eaten</i>		
/e/	a pe	<i>shot</i>	pe'a	<i>is shot</i>	nyä'ü	<i>is eaten</i>
/o/	a ko	<i>bit</i>	ko'a	<i>is bitten</i>	pe'u	<i>is shown</i>
/i/	a pi	<i>asked</i>	pi'a	<i>is asked</i>	ko'u	<i>is bitten</i>
/u/	a ju	<i>advised</i>	ju'a	<i>is advised</i>	pi'u	<i>is asked</i>
/ü/	a lü	<i>yelled</i>	lü'ä	<i>is yelled at</i>	ju'u	<i>is advised</i>

Verbs with light root vowels **a, e, o, i, u** have the light suffix **-a**. Verbs with heavy root vowels **ä, i, ü** have the heavy suffix **-ä**.

Some verbs with root vowels **e, o** have the passive suffix **-o** (as in **kepo** 'is followed' and **toso** 'is picked'). Verbs with other root vowels (and even some verbs with **e** or **o**) have the passive suffix **-a/ä** (as in **pi'a** 'is asked', **lü'ä** 'is yelled at', **pe'a** 'is shot', and **ko'a** 'is bitten').

Some verbs with root vowels **e, o** have the passive suffix **-ü** with heavy vowel. This suffix **-ü** makes the root vowels **e, o** change to **i, ü**. The root vowel **e** in **a kep** 'followed' becomes **i** in **küpü** 'is followed'. The root vowel **o** in **a wok** 'beat' becomes **ü** in **wükü** 'is beaten'.

Verbs with a vowel at the end of the root (such as **a pe** 'shot') add the consonant **'** before the passive suffix **-a** (as in **pe'a** 'is shot').

Notice that in subject verbs (such as **mäddä** 'to greet'), there are usually two consonants before the suffix vowel. In all passive verbs (such as **mätä** 'is greeted'), there is only one consonant before the suffix vowel **-a/-ä/-o**.

Exercise 31

Underline all passive verbs in the sentences below. Do not underline any words that are not passive verbs.

(Katogorok 14)

Nyine ki, a giri i sek yu,
a itiki 'dumunde nu päkä nye na.

*He gets up and goes to the people there,
and also takes what is given to him.*

(Katogorok 32)

Pipi ta wajak kulo a kä pipi'a,
a kä aka rüggä uru.

*They asked these children and they were asked
and they answered in agreement.*

(Katogorok 41)

Ilo ŋuri a waranni ku yümü,
a baŋgi gigilo parik.

*This person will not be angry in his heart,
but will become very sick.*

(Katogorok 42)

Ina a saka nu sek kulaŋ katogorak.

Like this our people live as hunters.

(Katogorok 43)

A ka jaka pupuja rie, . . .

And when the animals are not to be found, . . .

(Katogorok 44)

Sek ejik jini jambu ku sek külükä kulolo a peña ku jaka.

Elders begin talking to their people who were killed by the animals.

(Jaka 8)

A giri guan tojo a käläji lüpä i pirit nu jaka kulu ñobora.

And he went until he was allowed in the place of the animals with horns.

(Sokare 3)

Lor lügän Muludiañ a guan medda mony nit saka i tär.

One day Muludiang went to see his mother-in-law living at the lake.

(Sokare 16)

“Rube lio a rie'a tuan nit i lo lor.”

“My enemy will be found dead today.”

(Sokare 4-5)

Nu yirejiri nye mede kuriri, a pondiri lügän wor, luñu a Mumulan.

When he returned home in evening, he passing by another stream called Mumulan.

(Jaka 1)

Lälü eron mar lu jaka lolo luñu a mirü.

Long ago, leader of horned animals who is called the lion.

(Boyini 2)

A Mutuk ge ku ñiro gerok ilo, ñiro luñu a Lodu lo Wilis.

And there was Mutuk with one child, the child called Lodu Wilis.

Middle Verbs

A middle verb shows someone (or something) before the verb is either the doer or receiver of the action, or caused by someone to do the action. It is unknown if the action is done by the person before the verb, to this person, or by the person because of someone else. Middle verbs have the suffix **-e** or **-i/-i**.

In *Boyini 5*, **wone** 'shout, cry' is a middle verb with suffix **-e**.

(*Boyini 5*) (Middle)

A wajik kulolo yi logga ku kä kulo, **wone** parik i ki'o yu, adi,

*And the children which we fish with **cried** loudly in the boat.*

“Ki'o lo wonon parik. Sena olo ku nyo?”

“Boat is crying loudly. Why is it like that?”

We don't know if **wajik** 'children' is doing the action **wone** 'cried' on their own, or if something such as fear is causing them to cry. The middle verb **wone** shows the action could be from the children alone or caused by something.

In *Sokare 8*, **mumuli** 'splashing' is a middle verb with suffix **-i**.

(*Sokare 8*) (Middle)

A meddi kam kä soju kijikän ki ku kä **mumuli** i wor i jet.

*He saw fish come up showing their heads **splashing** on the surface of the water.*

We don't know if **kä (kam)** 'they (fish)' is doing the action **mumuli** or if they are receiving this action from the **wor** 'stream'. The middle verb **mumuli** shows the action could be done by the fish or to them.

Middle toward verbs can have the future word **da** 'will, would' before it, as shown in *Koloŋ 17*.

(Koloŋ 17)

Yi **da** kulu **yaŋe** ku ina nyajua. *We shall be with gazelle.*

Middle verbs can be future or incompleted, as shown below.

(Katogorok 24) (Future Middle)

A kalas a kiliala **da** kulu **soni** marek. *And (people) will separate into two directions.*

(Jaka 18) (Incompleted Middle)

A kurut a likiro poni i goŋ, *And then the hare went out*
a **kä** **rurumoki** ku güre i koyi. *and he met a dove in the road.*

Verbs with the suffix **-e** are commonly used as commands. In *Sek 16*, **mete** is a command for the listeners to do the action.

(Sek 16) (command)

“**Mete** wajik kunuŋ, *“See your children,*
kä aka kārälä ku ŋuri lügän *they have raped one child*
do aka laye.” *and you have become ill.”*

It doesn't matter if the **wajik** 'children' do the action **mete** 'see' on their own or because of the person ordering them. The important thing is that the children do the action, one way or another. The middle toward verb **mete** is used to show this importance of the action.

Below, there are verbs with the suffix **-e**, each with a different root-final letter. Most can take the place of **rope** 'was paid' in (1).

(1) A ŋuri **rope**. (check) *Person paid.*

<u>Root</u>	<u>Past</u>	<u>Middle Toward</u>
		-e
/p/	a kep <i>followed</i>	kepe <i>followed</i>
/t/	a mät <i>greeted</i>	mäte <i>greeted</i>
/d/	a pü'dä <i>appeared</i>	pü'de <i>appeared</i>
/s/	a tos <i>picked</i>	tose <i>picked</i>
/k/	a ek <i>drove in</i>	eke <i>driven in</i>
/m/	a kam <i>rowed</i>	kame <i>rowed</i>

/n/	a kon	<i>did</i>	kone		<i>done</i>
/ny/	a gony	<i>gave</i>	gonye		<i>given</i>
/ŋ/	a joŋ	<i>took</i>	joŋe		<i>taken</i>
/l/	a ga	<i>found</i>	gale		<i>found</i>
/r/	a tür	<i>chased</i>	türe		<i>chased</i>
/a/	a ga	<i>wanted</i>			
/ä/	a nyä	<i>ate</i>	nyä'e	nyäne	<i>eaten</i>
/e/	a pe	<i>shot</i>	pe'e	pene	<i>shot</i>
/o/	a ko	<i>bit</i>	ko'e	kone	<i>bitten</i>
/i/	a pi	<i>asked</i>	pi'e	pine	<i>asked</i>
/u/	a ju	<i>advised</i>	ju'e	june	<i>advised</i>
/ü/	a lü	<i>yelled</i>	lü'e	lüne	<i>yelled at</i>

Verbs with a vowel at the end of the root (such as **a pe** 'shot') have two forms of middle toward verbs. They can add the consonant ' before the suffix **-e** (as in **pe'e** 'shot') or add **n** before the suffix (as in **pene** 'shot').

Some verbs with final vowel (such as **a po** 'came' and **a ti** 'allow, give') keep the **n** in subject forms (such as **pondi** 'came' and **tindi** 'gave').

Past	Middle	Subject
a po <i>came</i>	poni <i>came</i>	pondi <i>came</i>
a ti <i>allowed</i>	tini <i>put</i>	tindi <i>gave</i>

The difference in meaning between middle and subject verbs is often small. Look carefully at the examples below. Try to see the difference in meaning between **poni** and **pondi**, **jini** and **jindi**, **tini** and **tindi**.

Middle	Subject
<p>(Jaka 18)</p> <p>A kurut a likiro poni i goŋ, a kä rulumoki ku güre i koyi. <i>And then the hare came out and he met a dove in the road.</i></p>	<p>(Likiro 38)</p> <p>Ati lügän ju lu pondi ku likiro i mede. <i>Another friend came to house of hare.</i></p>
<p>(Likiro 11)</p> <p>A likiro jini gumba wilisan kak ku kunie tirän. <i>And hare began throwing oil and other goods down.</i></p>	<p>(Kolon 12)</p> <p>A ku koloŋ ku mirü jindi po. <i>And the sun and the lion began to go.</i></p>
<p>(Likiro 38-39)</p> <p>Ati lügän ju lu pondi ku likiro i mede, ati tini nyürüt nu ti ŋäüŋ lälü na. <i>Another friend came to house of hare, and he gave (him) food given to hyena.</i></p>	<p>(Sek 11)</p> <p>A nana nye a aka tojju nu, a nye tindi kä ina kuere, <i>And when he collected (it), he gave to (them) the fruit.</i></p>

Exercise 32

Underline all middle toward verbs in the sentences below. Do not underline any words that are not middle toward verbs.

(Katogorok 9)

A ruguṅokine kak ku kuṅuat kulik.

He kneels down on his knees.

(Katogorok 14)

Nyine ki, a giri i sek yu.

He gets up and goes to people there.

(Jaka 21)

Ku do guan nan na gake nyüü.

With you going, I chase coming.

(Jaka 39)

Adi ku likiro kä ku güre jambi a kak nu rüäne,

Hare and dove thought was still dark,

(Boyini 7)

Lügän jambu adi, nye lu joṅga lo ki'o,
a ki'o lo 'doke sena.

*Certain one said he (should) take boat
and carry (it).*

(Boyini 13)

A boyini kune sukine kak i kare
i lojütän kulu boyan kune.

*And these nets were put in straight line
along the bank.*

(Jaka 36)

A likiro ute unde däkki ku nye yu kadi,
a däge ku güre yu kadi.

*And hare did not run to his house,
but ran to the house of the dove.*

(Sek 15)

A logelie däge tükändü Lükämürü.

And a bird ran and told Luko lion.

(Sokare 15)

A rieni sokare aka moka ku boyi,
a Muludiaṅ adi,

*He found otter had been caught in net,
and Muludiang (said),*

(Sek 15)

A rieni Lodu aka dera
ku Lotome ku Lükämürü.

*He found Lodu had been cooked
by elephant and Luka lion.*

(Sek 18)

A Lükämürü pupo, a koji Lodu,
a Matuk poni galunda Lodu.

*And Luka lion came and bit Lodu,
and Mutuk came and search for Lodu,*

(Jaka 9)

A likiro iti jini i süät lu koloṅ.

And the hare sat in the sun.

(Sek 21)

Lodu ku Lükämürü na,
a kä jini peṅga Lükämürü

*Lodu and Luka lion,
and they remained killing Luko lion.*

(Katogorok 26)

A kurut remoni kiden.

And then they spear in the middle.

(Katogorok 35)

A boṅgi pürü kulu pü'däni kulu mo parik.

Looked at sandfleas which appear as many.

(Jaka 18)

A kurut a likiro poni i goṅ
a kä rulumoki ku güre i koyi.

*And then the hare went out
and he met a dove in the road.*

(Likiro 43-44)

A giri guan a puruni i koyi kiden,

And he went to lay in middle of road,

a turumbili lu dākūni.

and the vehicle came.

Dependent (Subordinate, Aspectual/Adverbial) Verbs

Dependent verbs are in a dependent clause (a group of words with verb that cannot stand alone). The clause depends on another part of the sentence to complete it. The subject (doer) follows the dependent verb instead of coming before it. Sometimes, dependent verbs are used to slow down the story by giving repeated or old information. This draws our attention to an important action that happens next. At other times, dependent verbs are used to describe something new about a previous noun or action. Dependent verbs often have the suffix **-jiri/-jiri/-jere**. But in some verbs, **j** becomes more like the last root consonant, or the last root consonant becomes more like **j**, or both these changes happen.

A dependent verb can be in a dependent clause at the beginning or end of a sentence, or in a demonstrative phrase. The dependent clause of *Jaka 51* below is also at the beginning of the sentence.

(Jaka 51) (At beginning of sentence to slow down the story)

Nu nyäggiri likiro mäddü daṅ tomusala adi,	<i>When the hare greeted a third time,</i>
“Madaṅ, kadi nio,”	<i>“Hello, my house,”</i>
a tome kurut rügge adi,	<i>elephant then answered,</i>
“A nu ke moye mede.”	<i>“It is good, owner of house.”</i>

The dependent verb **nyäggiri** 'greeted' has the suffix **-giri** and shows that **nu nyäggiri likiro mäddü daṅ tomusala** cannot stand alone. This part of the sentence says what we might guess would happen. In the story before this, **likiro** 'hare' has already greeted his house twice. So, we might guess he would greet his house a third time. We call this repeated or old information. This part of the sentence slows down the story and draws our attention to the important action that happens next—the elephant speaking for the house.

In *Katogori 24-25*, **däggiri** 'running' is a dependent verb used in the last clauses of the sentence.

(Katogorik 24-25) (at end of sentence to tell about the previous action)

A kalas a kiliala da kulu soni marek,	<i>And (people) separate into two directions,</i>
lügäṅ däggiri süät lu bot,	<i>some running to the north,</i>
lügäṅ däggiri süät lu ɲerot.	<i>others running to the south.</i>

The dependent verb **däggiri** shows that both **lügäṅ däggiri süät lu bot** and **lügäṅ däggiri süät lu ɲerot** cannot stand alone. Both explain the action **soni** 'separate' in the first part of the sentence.

In *Likiro 50-51*, the dependent clause **lu pondiri turumbili** 'where the vehicle came from'

is in a demonstrative phrase following **lu** 'where'.

(Likiro 50-51) (In demonstrative phrase following **lu** 'where' to describe previous noun)
 A loḡe giri i jür lu **pondiri** turumbili *News went into village where vehicle came from*
 adi lo tome a riogga turumbili. *that this elephant steps on all vehicles.*

The clause **lu pondiri turumbili** 'where the vehicle came from' has the dependent verb **pondiri** with suffix **-diri**. The dependent verb **pondiri** 'came' shows that **lu pondiri turumbili** cannot stand alone. This clause follows the noun **jür** 'village'. It helps us know which **jür** is talked about.

There are both dependent verbs and dependent passive verbs. With dependent verbs, the subject (doer) follows the verb. In (1), **ḡuri** 'person' does the action of the dependent verb **robbiri** 'paid'.

<u>Dependent</u>	(1) A nu robbiri ḡuri na, . . .	<i>When person paid, . . .</i>
<u>Dependent Passive</u>	(2) A nu ropari ḡuri na, . . .	<i>When person was paid, . . .</i>

With dependent passive verbs, the one receiving the action follows the verb. In (2), **ḡuri** receives the action of the dependent passive verb **ropari** 'was paid'. Dependent verbs have the suffix **-jiri/-jiri/-jere** and dependent passive verbs have the suffix **-ari/-äri/-ori**.

Below, there are dependent and dependent passive verbs, each with a different root-final letter. The dependent verbs can take the place of **robbiri** in (1). The dependent passive verbs can take the place of **ropari** in (2).

Root	Past		<u>Dependent</u> -jiri/-jiri/-jere	<u>Dependent Passive</u> -ari/-äri/-ori
/p/	a kep	<i>followed</i>	kebbiri <i>when followed</i>	kepori <i>when is followed</i>
/t/	a mät	<i>greeted</i>	mäddiri <i>when greeted</i>	mätäri <i>when is greeted</i>
/d/	a pü'dä	<i>appeared</i>	pü'däjere <i>when appeared</i>	pü'dä'äri <i>when appeared</i>
/s/	a tos	<i>picked</i>	tojjiri <i>when picked</i>	tosori <i>when is picked</i>
/k/	a ek	<i>drove in</i>	eggiri <i>when drove in</i>	ekori <i>when is driven in</i>
/m/	a kam	<i>rowed</i>	kambiri <i>when rowed</i>	kamari <i>when is rowed</i>
/n/	a kon	<i>did</i>	kondiri <i>when did</i>	konari <i>when is done</i>
/ny/	a gony	<i>gave</i>	gonyjiri <i>when gave</i>	gonyari <i>when is given</i>
/ḡ/	a joḡ	<i>took</i>	joḡgiri <i>when took</i>	joḡari <i>when is taken</i>
/l/	a ga	<i>found</i>	galajiri <i>when searched</i>	galari <i>when is searched</i>
/r/	a tür	<i>chased</i>	türjere <i>when chased</i>	türäri <i>when is chased</i>
/a/	a ga	<i>wanted</i>		
/ä/	a nyä	<i>ate</i>	nyätiri <i>when ate</i>	nyä'äri <i>when is eaten</i>
/e/	a pe	<i>shot</i>	pejiri <i>when shot</i>	pe'ari <i>when is shot</i>
/o/	a ko	<i>bit</i>	kojiri <i>when bit</i>	ko'ori <i>when is bitten</i>
/i/	a pi	<i>asked</i>	pijere <i>when asked</i>	pi'ari <i>when is asked</i>
/u/	a ju	<i>advised</i>	jujere <i>when advised</i>	ju'ari <i>when is advised</i>
/ü/	a lü	<i>yelled</i>	lүjere <i>when yelled</i>	lү'äri <i>when is yelled at</i>

Dependent verbs often have a suffix beginning with **j**. But for some verbs such as **jongiri** 'when took', **j** becomes more like the last root consonant (**-jiri** becomes **-giri**). In other verbs such as **kebbiri** 'when followed', **j** becomes more like the last root consonant (**-jiri** becomes **-biri**), and the last root consonant also becomes more like **j** (**kep** becomes **keb**).

Verbs with root vowels **i, i, u, ü** have the dependent suffix **-jere** (as in **pijere** 'when asked' and **lujere** 'when yelled'). Verbs with root vowels **a, ä, e, o** have the dependent suffix **-jiri/-jiri** (as in **gajiri** 'when wanted', **pejiri** 'when shot', and **kojiri** 'when bit').

Some verbs with root vowels **e, o** have the dependent passive suffix **-ori** (as in **kepori** 'when is followed' and **tosori** 'when is picked'). Verbs with other root vowels (and even some verbs with **e** or **o**) have the dependent passive suffix **-ari/äri** (as in **pi'ari** 'when is asked', **lü'äri** 'when is yelled at', **pe'ari** 'when is shot', and **ko'ari** 'when is bitten').

Exercise 33

Underline all dependent verbs in the sentences below. Do not underline any words that are not dependent verbs.

(Katogorik 13)

A güäjünni i bät, lakadi i pirit nu ida
nu jindere nye kak na.

*Then he crawls to the place
where he got down (on his knees).*

(Sokare 4-5)

Nu yirejiri nye mede kuriri,
a pondiri lügäj wor luŋu a Mumulan, . .

*When he returned home in the evening,
passed by stream called Mumulan, . .*

(Jaka 3-4)

A mirü jambi adi,
jaka kulolo ku ŋobora
kulo lopundere kakat nu gerok,
a kä nyar boboliori.

*And lion said that
these animals that have horns
should come out of the door one by one
so as to be identified.*

(Jaka 7)

A likiro kondi kä nu yejiri nye na.

And the hare did as he planned.

(Jaka 48)

Nu yingere lo tome, a likiro mätaji . . .

When the elephant heard hare greeting . . .

(Jaka 51)

Nu nyäggiri likiro mäddü daŋ tomusala adi,
“Madaŋ, kadi nio,”
a tome kurut rügge adi,
“A nu ke moye mede.”

*When the hare greeted a third time,
“Hello, my house,”
elephant then answered,
“It is good, owner of house.”*

(Likiro 4)

A kondi se nu yijiri nye na,

And he did as he thought,

(Likiro 18)

Nu 'denyjiri ŋäüŋ nyürüt na,
a ga a nu i'iny parik.

*When hyena tasted food,
it was very delicious.*

(Likiro 42)

A tome adi,
nye jämbü senu kondiri likiro na.

*And elephant said
he would do as hare does.*

(Likiro 47-48)

A tome ñonit bo'de ki,
iti nu woggiri turumbili ku nye nyana.

*And the elephant remained standing,
as the vehicle arrived near him.*

(Likiro 52-54)

Nu yingere sek kine ro,
a kä ga a än gindere ilu koyi.
a likiro tutuan ku mogor.

*When people heard this news,
they completely stopped going on road,
and the hare died of starvation.*

Repetitive verbs

A repetitive verb shows the action is done more than once or repeatedly. Repetitive verbs have the suffix **-aji/-äji/-oji**. Repetitive toward verbs have the suffix **-aju/-äjü/-aju**.

In *Jaka 48*, **mätäji** 'greet repeatedly' is a repetitive verb with suffix **-äji**.

(Jaka 48)

Nu yingere lo tome, a likiro **mätäji** i goṅ . . . *When elephant heard the hare **greeting**, . . .*

The **likiro** 'hare' greeted his house twice before this line in the story. The repetitive verb **mätäji** reminds us of this repeated action.

Below, there are repetitive away and repetitive toward verbs with different root-final letters. Most can take the place of **ropaji** in (1) and **ropaju** in (2).

Repetitive | (1) A ṅuri **ropaji**. (check) *Person paid repeatedly.*
Repetitive | (2) A ṅuri **ropaju**. *Person paid repeatedly.*

Root	Past		<u>Repetitive</u> -aji/-äji/-oji	<u>Repetitive</u> -aju/-äjü/-aju	
/p/	a kep	<i>followed</i>	kepoji	kepoju	<i>follow repeatedly</i>
/t/	a mät	<i>greeted</i>	mätäji	mätäjü	<i>greet repeatedly</i>
/d/	a pü'dä	<i>appeared</i>	pü'däji		<i>appear repeatedly</i>
/s/	a tos	<i>picked</i>	tosoji	tosoju	<i>pick repeatedly</i>
/k/	a ek	<i>drove in</i>	ekoji	ekoju	<i>drive in repeatedly</i>
/m/	a kam	<i>rowed</i>	kamaji	kamaju	<i>row repeatedly</i>
/n/	a kon	<i>did</i>	konaji	konaju	<i>do repeatedly</i>
/ny/	a gony	<i>gave</i>	gonyaji	gonyaju	<i>give repeatedly</i>
/ṅ/	a joṅ	<i>took</i>	joṅaji	joṅaju	<i>take repeatedly</i>
/l/	a ga	<i>found</i>	galaji	galaju	<i>find repeatedly</i>
/r/	a tür	<i>chased</i>	türäji	türäjü	<i>chase repeatedly</i>
/a/	a ga	<i>wanted</i>			
/ä/	a nyä	<i>ate</i>	nyä'äji	nyä'äjü	<i>eat repeatedly</i>

/e/	a pe	<i>shot</i>	pe'aji	pe'aju	<i>shoot repeatedly</i>
/o/	a ko	<i>bite</i>	ko'aji	ko'aju	<i>bite repeatedly</i>
/i/	a pi	<i>asked</i>	pi'aji	pi'aju	<i>ask repeatedly</i>
/u/	a ju	<i>advised</i>	ju'aji	ju'aju	<i>advise repeatedly</i>
/ü/	a lü	<i>yelled</i>	lü'aji	lü'aju	<i>yell repeatedly</i>

Verbs with light root vowels **a, e, o, i, u** have the light suffixes **-aji/-oji** or **-aju/-aju**.
 Verbs with heavy root vowels **ä, i, ü** have the heavy suffixes **-äji** or **-äju**.

Some verbs with root vowels **e, o** have the repetitive suffixes **-oji** or **-aju** (as in **kepoju** 'followed repeatedly' and **tosoju** 'picked repeatedly'). Verbs with other root vowels (and even some verbs with **e** or **o**) have the repetitive suffixes **-aji/-äji** or **-aju/-äju**.

Verbs with a vowel at the end of the root (such as **a pe** 'shot') add the consonant **'** before the repetitive suffixes (as in **pe'aju** 'shoot repeatedly').

Exercise 34

Underline all repetitive verbs in the sentences below. Do not underline any words that are not repetitive verbs.

(Kam 9-10)

“Wani iti aka jonda kam kulu mo,
 ilo lor yi guguan domoju ku nye yu.”

“Wani has brought many fish,
 today let us go there expecting.”

(Katogorok 1-2)

Sek kulu Mangala süät lu bot, lälü eron nu
 ka sek aka guan mu'dinj togoraju.

People of northern Mangala
 went to field for hunting.

Motion Away (Abitive) Verbs

Actions can be done while moving away or towards something. Verbs that show movement are called motion verbs. In this lesson we learn about motion away verbs. In the next lesson we learn about motion toward verbs.

A motion away verb shows the action is done while moving away from a person, place or thing. Or, the action is done away from a person, place or thing. Motion away verbs have the suffix **-ara/-ära/-ora**.

In *Katogorok 45*, **tuatuara** 'died while going' is a motion away verb with suffix **-ara**.

(Katogorok 45) (Action while moving away from place; Incomplete Motion Away)

. . ku sek kulolo a **tuatuara** mu'dinj ku kure. . . people who **died** in field from thirst.

The verb **tuatuara** shows the action happened while moving in **mu'dinj** 'field'. The fields are away from the houses where there is water.

In *Boyini 15*, **pipikärä** 'paddled away' is a motion way verb with suffix –**ärä**.

(Boyini 15) (Action done away from thing; Incompletive Motion Away)

A yaru lu woŋe nyana ku ki'o lo, *And hippo cried near the boat,*
 a ŋiro lolo i ki'o lo **pipikärä** ki'o lo parik jo. *person who was in boat paddled boat far.*

The verb **pipikärä** shows the action was done away from **yaru** 'hippo'.

Below, there are motion away verbs with different root-final letters. Most can take the place of **ropara** in (1).

(1) A ŋuri **ropara**. *Person paid while going.*

Root	Past	Motion Away
		-ara/-ärä/-oro
/p/	a kep <i>followed</i>	keporo <i>follow while going</i>
/t/	a mät <i>greeted</i>	mätärä <i>greet while going</i>
/ʔd/	a pü'dä <i>appeared</i>	pü'dä'ärä <i>appear while going</i>
/s/	a tos <i>picked</i>	tosoro <i>pick while going</i>
/k/	a ek <i>drove in</i>	ekoro <i>drive in while going</i>
/m/	a kam <i>rowed</i>	kamara <i>row while going</i>
/n/	a kon <i>did</i>	konara <i>do while going</i>
/ny/	a gony <i>gave</i>	gonyara <i>give while going</i>
/ŋ/	a joŋ <i>took</i>	joŋara <i>take while going</i>
/l/	a ga <i>found</i>	galara <i>find while going</i>
/r/	a tür <i>chased</i>	türärä <i>chase while going</i>
/a/	a ga <i>wanted</i>	ga'ara <i>want while going</i>
/ä/	a nyä <i>ate</i>	nyä'ärä <i>eat while going</i>
/e/	a pe <i>shot</i>	pe'ara <i>shoot while going</i>
/o/	a ko <i>bite</i>	ko'ara <i>bite while going</i>
/i/	a pi <i>asked</i>	pi'ara <i>ask while going</i>
/u/	a ju <i>advised</i>	ju'ara <i>advise while going</i>
/ü/	a lü <i>yelled</i>	lü'ärä <i>yell while going</i>

Some verbs with root vowels **e**, **o** have the motion away suffix –**oro** (as in **keporo** 'follow while going' and **tosoro** 'pick while going'). Verbs with other root vowels (and even some verbs with **e** or **o**) have the repetitive suffix –**ara/-ärä**.

Verbs with a vowel at the end of the root (such as **a pe** 'shot') add the consonant ' before the motion away suffix –**ara/-ärä** (as in **pe'ara** 'shoot while going').

Exercise 35

Underline all motion away verbs in the sentences below. Do not underline any words that are not motion away verbs.

(Katogorok 10)

A güñjäkä kak, lakadi i kibär yu.

And crawls to the anthill there.

(Katogorok 16)

A gumara nügänj i süät lukaŋ.

He throws a certain piece to the east.

(Katogorok 38)

A ka kulie karaŋ ku lolo tuatuaara ku pürü

If some will die of sandfleas,

(Likiro 37)

A ŋäüŋ rïñjäkä däk mu'diŋ ku küjän.

Hyena was surprised, ran with fear.

Motion Toward (Ventive) Verbs

A motion toward verb shows the action is done while moving toward a person, place or thing. Or, the action is done towards a person, place or thing. Motion toward verbs have the suffix **-un/-ün**.

In *Likiro 24*, **däkün** 'runs while coming' is a motion toward verb with suffix **-ün**.

(Likiro 24) (Continuous Motion)

“Ka turumbili ge i **däkün** na, “*When a vehicle comes,*

a nan puruni i koyi kiden. *I lie down in middle of road.*

The verb **däkün** shows the action happens while moving towards **nan** 'I', the speaker.

Motion toward verbs can also have the middle suffix **-i** as in *Likiro 43-44*.

(Likiro 43-44) (Motion Towards Middle)

A giri guan a puruni i koyi kiden, *And he went to lay in middle of road,*

a turumbili lu **däkünî**. *and the vehicle came.*

Motion towards verbs can have also have the the suffixes **-unda/-ündä** or **-unde/-ünde**.

-unda/-ündä	-unde/-ünde
'dumunda <i>take while coming</i>	'dumunde <i>take while coming</i>
'dokunda <i>bring while coming</i>	'dokunde <i>bring while coming</i>

Look carefully at the examples below. Try to see if there is any difference in meaning between **'dumunda** and **'dumunde**, and **'dokunda** and **'dokunde**.

-unda	-unde
(Likiro 33) A turumbili bobo'dan, sänyji kaŋaranit lit 'dumunda ŋäüŋ. <i>And the vehicle stoped and sent his assistant to take hyena.</i>	(Katogorok 15) A itiki 'dumunde nu päkä nye na. <i>And he also takes what is given to him.</i>

(Likiro 36)

A meddi ŋiro lo i po 'dokunda nye.

And he saw child coming to bring him.

(Koloŋ 4)

A moye koloŋ peŋgi nyama kileŋ,
a 'dokunde mede.

*The father of the sun killed a nyama animal
and brought it home.*

Below, there are motion toward verbs with different root-final letters. Most can take the place of **ropun** in (1), **ropunda** in (2), and **ropunde** in (3).

Motion Towards (1) A ŋuri **ropun**. *Person paid while coming.*

Motion Towards (2) A ŋuri **ropunda**. *Person paid while coming.*

Motion Towards (3) A ŋuri **ropunde**. *Person paid while coming.*

Root	Past	Motion Towards		Motion Towards	
		-un/-ün	-unda/ -ündä	-unde/ -ünde	
/p/	a kep followed	küpün	küpündä	küpunde	follow while coming
/t/	a mät greeted	mätün	mätündä	mätunde	greet while coming
/d/	a pü'dä appeared	pü'dün	pü'dündä	pü'dunde	appear while coming
/s/	a tos picked	tüsün	tüsündä	tüsunde	pick while coming
/k/	a ek drove in	ikün	ikündä	ikunde	drive in while coming
/m/	a kam rowed	kamun	kamunda	kamunde	row while coming
/n/	a kon did	konun	konunda	konunde	do while coming
/ny/	a gony gave	gonyun	gonyunda	gonyunde	give while coming
/ŋ/	a joŋ took				
/l/	a ga found	galun	galunda	galunde	find while coming
/r/	a tür chased	türün	türündä	türunde	chase while coming
/a/	a ga wanted	ga'un	ga'unda	ga'unde	want while coming
/ä/	a nyä ate	nyä'ün	nyä'ündä	nyä'unde	eat while coming
/e/	a pe shot	pe'un	pe'unda	pe'unde	shoot while coming
/o/	a ko bit	ko'un	ko'unda	ko'unde	bite while coming
/i/	a pi asked	pi'un	pi'unda	pi'unde	ask while coming
/u/	a ju advised	ju'un	ju'unda	ju'unde	advise while coming
/ü/	a lü yelled	lü'ün	lü'ündä	lü'unde	yell while coming

Some verbs with root vowels **e, o** have the motion toward suffixes **-ün, -ündä, -ünde** with heavy vowels. These suffixes make the root vowels **e, o** change to **ï, ü**. The root vowel **e** in **a kep** 'followed' becomes **ï** in **küpün** 'follow while coming'. The root vowel **o** in **a tos** 'pick' becomes **ü** in **tüsün** 'pick while coming'.

Exercise 36

Underline all motion toward verbs in the sentences below. Do not underline any words that are not motion toward verbs.

“Kak a wasan giri ku do yu mede.” “*Rain stopped, go to your house.*”

(Katogorok 26) (Reason Middle)

A kurut **remoni** kiden. *And then they spear in the middle.*

Reason verbs can also have the suffix **-andi/-ändi** or **-andu/-ändü**.

-andi/-ändi		-andu/-ändü	
wokandi	<i>arrive for away</i>	wokandu	<i>arrive for towards</i>
tükändi	<i>told for away</i>	tükändü	<i>told for towards</i>

Look carefully at the examples below. Try to see if there is any difference in meaning between **wokandi** and **wokandu**, and **tükändi** and **tükändü**.

-andi/-ändi	-andu/-ändü
(Katogorok 3) A sek da wokandi i pirit nu luṅu a Tiṅgilik, <i>And the people will arrive in the place called Tingilik,</i>	(Sokari 6-7) I wokandu nit nyana ku kijit nu wor, a meddi kam kä soju kijikän ki <i>He arrived near shore of stream, he saw fish come up showing heads</i>
(Likiro 23) A likiro kurut tükändi ju lit ṅäüṅ adi, . . <i>And then hare told his friend the hyena, . .</i>	(Sek 15) A logelie däge tükändü Lükämirü. <i>Bird ran and told Luak lion.</i>

Below, there are reason verbs with different root-final letters. Most can take the place of **ropan** in (1), **ropandi** in (2), and **ropandu** in (3).

(check all)

<u>Reason</u>	(1) A ṅuri ropan . <i>Person paid for (some reason or person).</i>
<u>Reason</u>	(2) A ṅuri ropandi . <i>Person paid for.</i>
<u>Reason</u>	(3) A ṅuri ropandu . <i>Person paid for.</i>

Root	Past	Reason	Reason	Reason
		-an/-än/ -on	-andi/-ändi/ -ondi	-andu/-ändü/-ondu /-akin/-äkin/-okin
/p/	a kep <i>followed</i>	kepon	kepondi	kepondu <i>follow for</i>
/t/	a mät <i>greeted</i>	mätän	mätändi	mätändü <i>greet for</i>
/d/	a pü'dä <i>appeared</i>	pü'diän	pü'diändi	pü'diäkin <i>appear for</i>
/s/	a tos <i>picked</i>	toson	tosondi	tosondu <i>pick for</i>
/k/	a ek <i>drove in</i>	ekon	ekondi	ekondu <i>drive in for</i>
/m/	a kam <i>rowed</i>	kaman	kamandi	kamandu <i>row for</i>
/n/	a kon <i>did</i>	konan	konandi	konandu <i>do for</i>
/ny/	a gony <i>gave</i>	gonyan	gonyandi	gonyandu <i>give for</i>
/ṅ/	a joṅ <i>took</i>	joṅan	joṅandi	joṅandu <i>take for</i>
/l/	a ga <i>found</i>	galan	galandi	galandu <i>find for</i>
/t/	a tür <i>chased</i>	türän	türändi	türändü <i>chase for</i>

Lodu ku Lükämürü na.

(Sek 34-35)

A mar küe nit yuyu i konandu
ilo ŋuri ŋo nu ron.

(Jaka 6)

“Nan lo gu ŋünyünda memen,
a ekondi ku nye i küe a ŋobora.”

(Jaka 33)

A tome lüpändi kadi,
a güre yiräni i bät.

(Jaka 41)

A likiro ge än guan tojo, a pütändi doro.

(Kolon 34)

A nye lañandi i koya, a giri guan.

(Boyini 11-12)

A yi gumandi boyini kunañ i kare.

(Sek 12)

A kä 'dokondi ku kä i kijikän,
a kä giri guan.

had been eaten by Lodu and Luka lion.

*The chief was afraid to do
to that person anything bad.*

*“I am going to get gum
and drive in with it in head to be horns.”*

*And elephant came out of house,
and dove returned back.*

Hare refused to go and remained sleeping.

He jumped out on road and went away.

We threw our nets into the river.

*They carried (it) on (their) heads
as they went.*

Causative Verbs

A causative verb shows the action is made to happen to someone or something. Sometimes the one causing the action is different than the one doing the action. A causative verb has the prefix **to-** or **tu-**.

In *Sek 36*, the action **bo'de** 'stopped' is done by the subject **ro** 'matter' to itself. **bo'de** is not a causative verb.

(Sek 36)

A kine ro ute, **bo'de** sein! And the matter stopped (ended) like this.

In *Likiro 6*, the subject **kakamanit** 'driver' causes the action **totobo** 'stopped' to **turumbili**.

(Likiro 6)

A kakamanit lo meddi likiro i doro kak, And driver saw hare sleeping on ground
a **totobo** turumbili lit. and **stopped** his vehicle.

The **turumbili** does the action **totobo**, but the **kakamanit** causes the action to happen to **turumbili**. So, **totobo** with prefix **to-** is a causative verb.

The prefixes **to-** and **tu-** often attach to a verb to make a causative verb. But sometimes the prefix attaches to nouns, adjectives, or numbers.

Not causative

| Causative

		to-	
saka	<i>sit</i>	tosaka	<i>make person sit</i>
gerok	<i>one (num)</i>	togerok	<i>first (num)</i>
lomere	<i>inheritance, land (n)</i>	tolomerian	<i>poverty (n)</i>
ko	<i>bite, devour</i>	toko	<i>be cut</i>
koŋ	<i>be wise</i>	tokoŋ	<i>make someone wise</i>
kor	<i>divide, separate</i>	tokor	<i>testify, confess, interpret</i>
gor	<i>war (n)</i>	togor	<i>hunt</i>
mor	<i>join, meet, accompany</i>	tomoret	<i>covenant (n)</i>
ron	<i>bad (adj)</i>	toron	<i>do bad action</i>
tok	<i>cut, slash, clear field</i>	totok	<i>fight with knives</i>
go	<i>be strong, difficult</i>	togo	<i>encourage, strengthen</i>
koyok	<i>humble (mod)</i>	tokoyok	<i>humble state (n)</i>
modoŋ	<i>be old</i>	tomodoŋan	<i>old age (n)</i>
ko'ane	<i>priest (n)</i>	toko'anan	<i>priesthood (n)</i>
bo'dan	<i>stand, remain</i>	tobo'da	<i>stop something</i>
giripuk	<i>nine (num)</i>	togiripuk	<i>ninth (num)</i>
liaŋan	<i>be lost, dissappear</i>	toliaŋu	<i>loose something</i>
juliŋ	<i>friends (n)</i>	tojuliŋ	<i>befriend</i>
den	<i>know, think</i>	todin	<i>teach</i>
ijä	<i>big, important (adj)</i>	toijä	<i>honor someone</i>
pün	<i>germinate</i>	topünün	<i>make something</i>
pük	<i>appear</i>	topükün	<i>bring, show</i>
jüp	<i>dress oneself</i>	tojüp	<i>dress someone</i>
küjän	<i>be afraid</i>	toküjän	<i>warn, make afraid</i>

Not causitive

		<u>Causitive</u>	
		tu-	
kayu	<i>first born child (n)</i>	tukayu	<i>birthright</i>
laman	<i>be healed, beautiful</i>	tulema	<i>heal, make beautiful</i>
monat	<i>five (num)</i>	tumonat	<i>fifth (num)</i>
liaŋan	<i>dissappear, be lost</i>	tuliaŋ	<i>loose something</i>
bär	<i>buy</i>	tübär	<i>sell</i>
näk	<i>nurse, suck</i>	tünäk	<i>breast feed child</i>
wär	<i>ride, survey, look around</i>	tüwär	<i>guide</i>
nyätüt	<i>eat</i>	tünyä	<i>feed</i>
riäŋ	<i>be surprised</i>	türiäŋ	<i>surprise someone</i>
pür	<i>lay, place something</i>	tüpürü	<i>lay something down</i>
küäränit	<i>rich person (n)</i>	tüküäriän	<i>wealth (n)</i>

Exercise 38

Underline all causative verbs in the sentences below. Do not underline any words that are not causative verbs.

(Katogorok 2)

Ka sek aka guan mu'dinj togoraju, (Likiro 6)	When the people went to field for hunting,
A kakamanit lo meddi likiro i doro kak, a totobo turumbili lit. (Likiro 16)	And driver saw hare sleeping on ground and stopped his vehicle.
A likiro toyümbe ju lit. (Boyini 8)	And the hare gave his friend food.
A lügäj lo togoji yümü. (Katogorok 21)	And this one was brave.
A ka lo ɲuri a tüpän a nuɲutut,	And if this person chopped peices,

Negative Verbs

A negative verb shows the action does not happen or the action is the opposite. A negative verb usually has the suffix **-ni/-nī**. But for some negative verbs, the suffix has the same consonant as the last root consonant. Often a negative word such as **ute** 'not', **inde** 'not', or **ko** 'not' comes before the negative verb.

In *Katogorok 41*, a **waranni** 'was not angry' is a negative verb with suffix **-ni**. It shows the opposite of the verb **a waran** 'was angry'.

(Katogorok 41) (Negative Reason Past; opposite action)

Ilo ɲuri a **waranni** ku yümü, *That person **was not angry** in his heart,*
a baŋgi gigilo parik. *but will become very sick.*

In *Sokare 19*, **rieni** 'not find' is a negative verb with suffix **-ni** that shows the action did not happen.

(Sokare 19) (Negative verb with negative words; action did not happen)

A yi liŋ **ute inde reni** diŋit loket i lu lor. *We all **did not find** time for a catch that day.*

The negative words **ute** 'not' and **inde/unde** 'not' come before **rieni** to more strongly show the action did not happen.

Many negative verbs have the suffix **-ni/-nī**. But, for some negative verbs, the suffix has the same consonant as the last root consonant.

Negative | (1) A ɲuri **roppi**. (check) *Person did not pay.*

We know the root of **roppi** 'not pay' from the past verb **a rop** 'paid'. The negative verb **roppi** has a suffix with the same consonant as the last root consonant (**-pi**).

Negative passive verbs show the action is not received by someone mentioned before the verb. In (3), **ropani** 'was not paid' is a negative passive verb. It shows no one did this action to **ɲuri**.

<u>Passive</u>	(2) ɲuri a ropa .	<i>Person was paid (by someone).</i>
<u>Negative Passive</u>	(3) ɲuri inde ropani .	<i>Person was not paid./ No one paid person.</i>

Below, there are negative and negative passive verbs, each with different root-final letters. Most negative verbs can take the place of **roppi** in (1). The negative passive verbs can take the place of **ropani** in (3).

Root	Past		Negative		Negative Passive	
			-ni/-ni		-ani/-äni/-oni	
/p/	a kep	<i>followed</i>	keppi	<i>not follow</i>	kepani	<i>is not followed</i>
/t/	a mät	<i>greeted</i>	mätti	<i>not greet</i>	mätäni	<i>is not greeted</i>
/'d/	a pü'dä	<i>appeared</i>	pü'däni	<i>not appear</i>	pü'däni	<i>is not appeared</i>
/s/	a tos	<i>picked</i>	tossi	<i>not pick</i>	tosoni	<i>is not picked</i>
/k/	a ek	<i>drove in</i>	ekki	<i>not drive in</i>	ekoni	<i>is not driven in</i>
/m/	a kam	<i>rowed</i>	kammi	<i>not row</i>	kamani	<i>is not rowed</i>
/n/	a kon	<i>did</i>	konni	<i>not do</i>	konani	<i>is not done</i>
/ny/	a gony	<i>gave</i>	gonynyi	<i>not give</i>	gonyani	<i>is not given</i>
/ŋ/	a joŋ	<i>took</i>	joŋŋi	<i>not take</i>	joŋani	<i>is not taken</i>
/l/	a ga	<i>found</i>	galani	<i>not find</i>	galani	<i>is not found</i>
/r/	a tür	<i>chased</i>	türni	<i>not chase</i>	türäni	<i>is not chased</i>
/a/	a ga	<i>wanted</i>				
/ä/	a nyä	<i>ate</i>	nyäni	<i>not eat</i>	nyä'äni	<i>is not eaten</i>
/e/	a pe	<i>shot</i>	peni	<i>not shoot</i>		
/o/	a ko	<i>bite</i>	koni	<i>not bite</i>	ko'ani	<i>is not bitten</i>
/i/	a pi	<i>asked</i>	pini	<i>not ask</i>	pi'ani	<i>is not asked</i>
/u/	a ju	<i>advised</i>	juni	<i>not advise</i>	ju'ani	<i>is not advised</i>
/ü/	a lü	<i>yelled</i>	lünü	<i>not yell</i>	lü'äni	<i>is not yelled</i>

Verbs with vowels **e** or **o** sometimes have the negative passive suffix **-oni**. Verbs with other vowels (and even some verbs with **e** or **o**) have the suffixes **-ani/-äni**.

Verbs with a vowel at the end of the root (such as **a pe** 'shot') add the consonant **'** before the negative passive suffix **-ani/-äni** (as in **pe'ani** 'is not shot').

Exercise 39

Underline all negative verbs in the sentences below. Do not underline any words that are not negative verbs.

(Kam 16-17)

Ama ina ɲuri inde denni adi
ilo ɲo lo a ɲäüŋ.

*But person (woman) did not know that
this thing was a hyena.*

(Katogorok 39)

A aranni adi liyuk,

We cannot quarrel (about sandfleas)

lakadi ka sek a wokandu i mede isan. *until we arrive at home well.*
(Katogorok 27)

Nyena i nu pirit sek a aranni adi liyuk. *In this place, people did not quarrel.*
(Jaka 16)

Ŋa lolo unde metti ŋobora külä *Who did not see my horns*
ida i lüpiündä nio na? *when I entered?*
(Jaka 35)

A likiro ute unde däkki ku nye yu kadi. *And hare did not run to his house.*

Command (Imperative) Verbs

Many of the verb forms can be used as commands. These are orders said to someone to do. The most common verb forms used as commands are incomplete, middle, and passive. These forms are used for strong commands. Verb roots, subject and subject subjunctive forms are used for weaker commands. The subject forms require a pronoun or noun subject. The subject subjunctive form and negative passive form are used for negative commands.

In *Boyini 4*, **lilä** 'be quiet' is an incomplete verb with prefix **li-**. It is used to show a strong command with obligation.

(Boyini 4) (Incomplete used as obligatory command)
“**Lilä** ta!” “*You **must be quiet!***”

In *Sek 16*, **mete** 'see' is a middle verb with suffix **-e**. It is used to show a strong command towards **kunuŋ** 'children'.

(Sek 16) (Middle used as strong command)
“**Mete** wajik kunuŋ.” “*See your children.*”

In *Jaka 37*, **ŋaki** 'open' is a middle verb with suffix **-i**. It is used to show a strong command towards the person opening the door.

(Jaka 37) (Middle used as strong command)
“**Ŋaki** nan kakat.” “*Open the door.*”

In *Sek 5*, **toso** 'pick' is a passive verb with suffix **-o**. It is used to show a strong command.

(Sek 5) (Passive used as strong command)
“**Toso** yi kuere.” “*Pick us fruit.*”

In *Jaka 30*, **po** 'come' is a verb root without any prefix or suffix. It is used along with the noun subject **likiro** 'hare' as a weak command.

(Jaka 30) (Verb root used with noun subject as weak command)

“Likiro **po** ku do i düät ni.” “Hare, **come** here to your bull.”

In *Koloŋ 18*, **ti** 'give' is a verb root used along with the subject pronoun **ta** 'you (pl)' as a weak command.

(Koloŋ 18) (Verb root used with subject pronoun as weak command)

“**Ti** ta mirü.” “You **give** to the lion.”

In *Koloŋ 28-29*, **yijä** 'swallow' is a subject subjunctive verb with suffix **-ja**. It is used along with the subject pronoun **do** 'you (sg)' as a weak command.

(Koloŋ 28-29) (Subject subjunctive used with subject pronoun as weak command)

“E do **yijä** nyajua.” “You **swallow** gazelle.”

When the pronouns **nan** 'I' or **yi** 'we' are used, the command is even weaker. In *Kam 9-10*, **guguan** 'go' is an incompleted verb with prefix **gu-**. It is used along with the subject pronoun **yi** 'we' as a weak command.

(Kam 9-10) (Incompleted used with **yi** 'we' subject pronoun as weak command)

“Wani iti aka jonda kam kulu mo, “Wani has brought many fish,
ilo lor yi **guguan** domoju ku nye yu.” today **let us go** there (to receive fish).”

In summary, verb forms used as commands are listed below. The strongest commands are at the top of the list; the weakest commands are at the bottom (check this).

Verb forms used as commands

<u>Incomplete</u>	CV-	Rorop!	<i>Must pay!</i>
<u>Middle</u>	-i/-ï	Ropi!	<i>Pay!</i>
<u>Middle</u>	-e	Rope!	<i>Pay!</i>
<u>Passive</u>	-a/-ä/-o	Ropa!	<i>Pay!</i>
<u>Passive</u>	-u/-ü	Ropu!	<i>Pay!</i>
<u>Root</u>		Rop! (?)	<i>Pay!</i>
<u>Subject</u>	-je	Do robbe!	<i>You continue to pay!</i>
<u>Subject</u>	-ji/-jï	Do robbi!	<i>I won't–You pay instead!</i>
<u>Subject Subjunctive</u>	-ja/-jä	Do robba!	<i>You pay!</i>
<u>Reason</u>	-andi/-ändi	Ropandi!	<i>Pay for (someone)!</i>

Negative commands use the subject subjunctive form or the negative passive form.

Verb forms used as negative commands

<u>Subject Subjunctive</u>	-ju/-jü	Kä do robbu!	<i>Don't you pay!</i>
<u>Negative Passive</u>	-ani/-äni/-oni	Ropani!	<i>Don't refuse to be paid!</i>

Exercise 40

Underline all verbs used as commands in the sentences below. Do not underline any words that are not verbs used as commands.

(Jaka 14)

A likiro adi, “Nan gaju jambu,”
a kulie adi, “Kälä ta jambu.”

*And hare (said), “I want to speak,”
and some (said), “Let him speak.”*

(Jaka 22)

“Ti yi yiräni i bät.”

“Let us return back.”

(Jaka 24-25)

“Ilo a düät lio, momono ku pataso.”

“This is my bull, tie (him) with a rope.”

(Jaka 40)

“Kak a wasan, giri ku do yu mede.”

“Rain has stopped, go to your house.”

(Koloŋ 7)

“Giti jo lu ŋo lolo memeliŋga
olose kimaŋ lo ni.”

*“Go bring the thing that shines
like fire here.”*

(Koloŋ 12)

A mirü adi, “Yaguan.”

And the lion say, “Let us go.”

(Koloŋ 21)

“E do joŋg nyajua na.”

“You take this gazelle.”

(Koloŋ 23-25)

“Nyenana yiŋge ta, nan mirü i jambu,
ti koloŋ yiŋge nyajua,
a moye koloŋ yiŋge tore lu a koloŋ.

*“On the contrary, you listen, I, the lion say,
allow the sun to swallow the gazelle,
and father of sun to swallow this sun.*

(Koloŋ 30-33)

Telemeso a rügge adi,
“A nu ke. Ti koloŋ yiŋge nyajuanit.”

*Monkey replied saying,
“Good. Allow sun to swallow gazelle.”*

(Sek 27-28)

Nan tindu ta perok musala, galu ta ilo
ŋuri i goŋi ku ti ta nan denet adiba.”

*I give you three days, you find person
so you give me an answer afterwards.”*

Verbal Nouns

A verbal noun has a verb root and is used as a noun. There are two different kinds. Actor verbal nouns are people doing the action and have the prefix **ka-**. Singular actor verbal nouns have the suffix **-anit/-änit/-onit** and plural actor verbal nouns have the suffix **-ak/-äk/-ok**. Action verb nouns are the action used as a noun, the place where the action often happens, or a tool often used to do the action. Singular action verbal nouns have the suffix **-et** and plural action verbal nouns have the suffix **-etti**. Verbal nouns can be subjects, objects, introduced by prepositions, possessors, or described by demonstrative phrases.

All verbal nouns for the verb **a rop** 'paid' are listed below. Both actor verbal nouns and action verbal nouns have singular and plural forms.

Singular	Plural
----------	--------

<u>Actor Verbal Noun</u>	karopanit	karopak	<i>payer (one who pays)</i>
<u>Action Verbal Noun</u>	ropet	ropetti	<i>paying, place/tool of paying, payment</i>

In *Likiro 6*, **kakamanit** 'rower, driver' is a singular actor verbal noun with prefix **ka-** and suffix **-anit**.

(*Likiro 6*) (Singular Actor Verbal Noun used as subject)

A **kakamanit** lo meddi likiro i doro kak, *And driver saw hare sleeping on ground.*

Kakamanit is the subject of the verb **meddi** 'saw'. The verbal noun **kakamanit** has the verb root **a kam** 'rowed, drove' and is the person who does this action.

In *Jaka 11*, **kametak** 'watchers, leaders' is a plural actor verbal noun with prefix **ka-** and suffix **-ak**. It is the subject of the verb **wüwürjä** 'checked'. **Kametak** has the verb root **a met** 'see, watch' and are the people who do this action.

(*Jaka 11*) (Plural Actor Verbal Noun–subject, Action Verbal Noun–possessor)

A **kametak** kulu **momoret** wüwürjä. *And the leaders of meeting checked.*

Momoret 'place of joining, meeting' is an action verbal noun with suffix **-et**. It has the incomplete prefix **mo-**. This verbal noun is a possessor introduced by the demonstrative phrase connector **kulu** 'of'. **Momoret** has the verb root **a mor** 'joined' and is the place where this action is done.

In *Jaka 2*, **moret** 'meeting' is an action verbal noun with suffix **-et** used as an object of the verb **luṅgu** 'called'.

(*Jaka 2*) (Singular Action Verbal Noun used as object)

A luṅgu **moret** nu jaka *And he called meeting only for animals*
kulolo oloṅ ku ṅobora ka'de. *with horns.*

In *Sokare 20*, **pi'etti** 'tools of asking, questions' is a plural action verbal noun with suffix **-etti**.

(*Sokare 20*) (Plural Action Verbal Noun described by a demonstrative phrase)

Pi'etti kulu do'de. *Questions of the story.*

The demonstrative phrase **kulu do'de** 'of story' describes the verbal noun **pi'etti**. **Pi'etti** has the verb root **a pi** 'asked' and is the tool or thing used to do this action.

Below, there are singular and plural actor verbal nouns and action verbal nouns, each with different root-final letters. Actor verbal nouns can take the place of **karopanit** in (1) or **karopak** in (2).

(Check all)

Singular Actor Verbal Noun | (1) Nye a **karopanit**. *He is a payer.*

Plural Actor Verbal Noun | (2) Kä a **karopak**. *They are payers.*

Root	Past		Actor Verbal Noun		
			Singular	Plural	
			ka-anit/-änit/-onit	ka-ak/-äk/-ok	
/p/	a kep	<i>followed</i>	akeponit	akepok	<i>follower</i>
/t/	a mät	<i>greeted</i>	kamätänit	kamätäk	<i>greeter</i>
/d/	a pü'dä	<i>appeared</i>	kapü'diänit	kapü'diäk	<i>appearer</i>
/s/	a tos	<i>picked</i>	katosonit	katosok	<i>picker</i>
/k/	a ek	<i>drove in</i>	ka'ekonit	ka'ekok	<i>driver in</i>
/m/	a kam	<i>rowed</i>	kakamanit	kakamak	<i>rower</i>
/n/	a kon	<i>did</i>	kakonanit	kakonak	<i>doer</i>
/ny/	a gony	<i>gave</i>	kagonyanit	kagonyak	<i>giver</i>
/ŋ/	a joŋ	<i>took</i>	kajoŋanit	kajoŋak	<i>taker</i>
/l/	a ga	<i>found</i>	kagalanit	kagalak	<i>finder</i>
/r/	a tür	<i>chased</i>	katüränit	katüräk	<i>chaser</i>
/a/	a ga	<i>wanted</i>	kaga'anit	kaga'ak	<i>wanter</i>
/ä/	a nyä	<i>ate</i>	kanyä'änit	kanyä'äk	<i>eater</i>
/e/	a pe	<i>shot</i>	kape'anit	kape'ak	<i>shooter</i>
/o/	a ko	<i>bite</i>	kako'anit	kako'ak	<i>biter</i>
/i/	a pi	<i>asked</i>	kapi'anit	kapi'ak	<i>asker</i>
/u/	a ju	<i>advised</i>	kaju'anit	kaju'ak	<i>adviser</i>
/ü/	a lü	<i>yelled</i>	kalü'änit	kalü'äk	<i>yeller</i>

Some verbs with root vowels **e, o** have the verbal noun suffixes **-onit, ok** (as in **kakeponit** 'follower' and **katosonit** 'picker'). Verbs with other root vowels (and even some verbs with **e** or **o**) have the verbal noun suffixes **-anit/-änit, -ak/-äk**.

Verbs with a vowel at the end of the root (such as **a pe** 'shot') add the consonant **'** before the verbal noun suffix **-anit/-änit** (as in **pe'anit** 'shooter').

Below, there are singular and plural action verbal nouns, each with different root-final letters. Singular action verbal nouns can take the place of **ropet** in (3) and plural action verbal nouns can take the place of **ropetti** in (4).

(Check all)

Singular Action Verbal Noun | (3) Ina a **ropet**. *This is payment.*
Plural Action Verbal Noun | (4) Kine a **ropetti**. *These are payments.*

Root	Past		Action Verbal Noun		
			Singular	Plural	
			-et	-etti	
/p/	a kep	<i>followed</i>	kepet	kepetti	<i>following</i>
/t/	a mät	<i>greeted</i>	mätet	mätetti ?	<i>greeting; hand</i>
/d/	a pü'dä	<i>appeared</i>	pü'diet	pü'dietti ?	<i>appearing; rat hole</i>
/s/	a tos	<i>picked</i>	toset	tosetti	<i>picking</i>

/k	a ek	<i>drove in</i>	eket	eketti	<i>driving in; hammer</i>
/m/	a kam	<i>rowed</i>	kamet	kametti	<i>rowing; ore</i>
/n/	a kon	<i>did</i>	konet	konetti	<i>doing</i>
/ny/	a gony	<i>gave</i>	gonyet	gonyetti	<i>giving; gift</i>
/ŋ/	a joŋ	<i>took</i>	joŋet	joŋetti	<i>taking; container</i>
/l/	a ga	<i>found</i>	galet	galetti	<i>finding</i>
/r/	a tür	<i>chased</i>	türet	türetti ?	<i>chasing</i>
/a/	a ga	<i>wanted</i>	ga'et	ga'etti	<i>wanting; shield</i>
/ä/	a nyä	<i>ate</i>	nyä'et	nyä'etti ?	<i>eating; spoon</i>
/e/	a pe	<i>shot</i>	pe'et	pe'etti	<i>shooting; gun</i>
/o/	a ko	<i>bit</i>	ko'et	ko'etti	<i>bitting; teeth</i>
/i/	a pi	<i>asked</i>	pi'et	pi'etti	<i>asking</i>
/u/	a ju	<i>advised</i>	ju'et	ju'etti	<i>advising; advice</i>
/ü/	a lü	<i>yelled</i>	lü'et	lü'etti ?	<i>yelling; cry, shout</i>

Exercise 41

Underline all verbal nouns in the sentences below. Do not underline any words that are not verbal nouns.

(Kam 24)

A n̄äüŋ lo laŋgi, lakadi lukaraŋ
ku woŋet i kuruk.

*And hyena jumped inside
with crying from his mouth.*

(Kam 31)

Ina a 'dutet nu do'de adi n̄aŋgü nu kam

This is end of story about greed for fish.

(Katogorok 20)

“Ka nyaret karaŋ ilo süät tipo ku yi ni,

“If there is love, let it come to us.”

(Katogorok 42)

Ina a saka nu sek kulaŋ katogorak.

This is how we hunters live.

(Sokare 2)

Nye a kalokanit lu kam.

He was a fisherman.

(Sokare 26)

Kawuronit Stephen Warnyang Mödi Akon

Writer Stephen Warnyang Mödi Akon.

(Likiro 33)

Sänyji kaŋaranit lit 'dumunda n̄äüŋ.

He sent his assistant to take hyena.

(Boyin 19)

A yi liŋ ute inde rieni diŋit loket i lu lor.

We did not find a catch that day.

(Sek 7-8)

“Yi da gonyja do ku
arik a ropet nu ta'et luŋ.”

*“We will give you (our) bodies
for a reward of your work.”*

A Lodu yiŋge ilo ruket, a nye nyanyala.

Lodu heard that reply, and was happy.

(Sek 28)

“Ti ta nan denet adiba.”

“You give me an answer afterwards.”

Clauses with only the verb a 'be, was'

The past word **a** 'be, is, was' before another verb shows a past action. We learned about this in the lesson on past verbs. In (1), **a** shows that the verb **rop** 'rop' already happen.

(1) **Ŋuri a rop.** *Person paid.*

However, in some clauses, **a** 'be, is, was' is the only verb. When **a** is the only verb, it is like an equal sign. In (2), **a** shows that **ŋuri** 'person' is equal to or the same as **kolanit** 'thief'.

(2) **Ŋuri a kolanit.** *Person is a thief.*
ŋuri = kolanit *person = thief*
Subject Complement

In (2), **ŋuri** is the subject because it comes before the verb **a**. **Kolanit** comes after the verb **a** like an object. But since **kolanit** does not receive any action, we call it a complement instead of an object. It complements or completes the meaning of the clause.

The subject can also be plural, as **sek** 'people' in (3).

(3) **Sek a kolak.** *People are thieves.*

In (3) the subject and complement are both nouns. However, the complement can be many other types of words. The following are all the types of words that can be complements.

Types of words that can be complements of the verb **a** 'be, is, was'

	Singular	
<u>Noun</u>	Ŋuri a kolanit.	<i>Person is thief.</i>
<u>Pronoun</u>	Ŋuri a nye.	<i>Person is him.</i>
<u>Demonstrative</u>	Ŋuri a lo.	<i>Person is this.</i>
<u>Adjective</u>	Ŋuri a ijä.	<i>Person is big/strong.</i>
<u>Quantity</u>	Sek a mo	<i>People are many.</i>
<u>Possessor Pronoun</u>	Ŋuri a lio.	<i>Person is mine.</i>
<u>Modifier</u>	Ŋuri a nu ke.	<i>Person is good.</i>
<u>Indefinite</u>	Ŋuri a lügän. (?)	<i>Person is someone.</i>
<u>Verb</u>	Ŋuri a rop.	<i>Person paid.</i>

The subject of the verb **a** can also be many types of words. The following are all the types of words that can be subjects of **a**.

Types of words that can be subjects of the verb **a** 'be, is, was'

	Singular	
<u>Noun</u>	Kolanit a ŋuri.	<i>Thief is a person.</i>
<u>Pronoun</u>	Nye a ŋuri.	<i>He is a person.</i>

<u>Demonstrative</u>	Lo a ɲuri.	<i>This is a person.</i>
<u>Possessor Pronoun</u>	Lio a ɲuri.	<i>Mine is a person.</i>
<u>Indefinite</u>	Lügän a ɲuri. (?)	<i>Someone is a person.</i>

Pronouns can be subjects with adjective complements.

Pronoun subjects with adjective complements

Nan a ijä.	<i>I am big/strong.</i>
Do a ijä.	<i>You(sg) are big/strong.</i>
Nye a ijä.	<i>(S)he is big/strong.</i>
Yi a ejik.	<i>We are big/strong.</i>
Ta a ejik.	<i>You(pl) are big/strong.</i>
Kä a ejik.	<i>They are big/strong.</i>

A complement can be a complete (finished) sentence by itself, as in (4-5).

- (4) A **kolanit**. *(He) is a thief.*
(5) A **nu ke**. *(It) is good.*

The word **karaŋ** 'there is, there exists, inside' is used with **a** 'be, is, was' to show the existence or presence of something.

- (6) **Karaŋ** a kolanit. *There is a thief.*
(7) Kolanit a **karaŋ**. *Thief there is.*
(8) Kolanit **ayin**. *There is no thief.*

The negative word **ayin** 'not' shows something is not present.

The verb **ge** 'was, were' can also be used as an equal sign. (Check for past meaning.)

- (9) ɲuri **ge** kolanit. *Person was a thief. (?)*
(10) ɲuri **ge** gerok. *Person was one.*

The verbs **ga** 'become' and **olo** 'being, be like' are sometimes used as an equal sign.

- (11) ɲuri **ga** kolanit. *Person became thief.*
(12) ɲuri **olo** kolanit. *Person is being a thief.*

Sometimes the verb **a** 'be, is, was' can have the meaning 'as, like' as in *Katogorok 29*.

(Katogorok 29) (Has the meaning 'as, like')

A soŋ kune da warani **a** kunu tüär parik. *This water became **as** that which very bitter.*

The verb **a** 'be, is, was' can introduce a complement in a demonstrative phrase or relative clause. In *Jaka 12*, the demonstrative phrase **na a likiro** 'that was a hare' has the complement **a likiro** 'was a hare'.

(Jaka 12) (Introduces complement in demonstrative phrase)

A rieji lügän jaku ge ayin ku ñobora na a likiro. *And they found a certain animal be without horns, that was a hare.*

Exercise 42

In the sentences, underline all verbs a 'be, is, was' and ge 'was' that are used as equal signs. Do not underline any verbs that are not used as equal signs.

(Kam 1-2)

Lügän ñuri karañ, kariñi kunik a Wani. *There was a person named be Wani.*
Ilo ñuri a kolanit lu kam. *This person was a fisherman.*

(Kam 12)

A kulu sek kä ge kadi, *And those people were in house,*
iti a lu lor a küdü. *and also that day there was rain.*

(Kam 16-17)

Ama ina ñuri inde denni adi *But this person did not know that*
ilo ño lo a ñäün, adi, “Lu a 'dionj.” *this animal was hyena said, “This is dog.”*

(Kam 23)

A pije adi, “Do a ña la?” *She asked, “Who are you?”*

(Kam 31-32)

Ina a 'dutet nu do'de adi nänğü nu kam *This is end of story about greed of fish*
ku domba nu ño nu lege *and expecting something that does*
a ño nu ron parik. *not belong to us is a very bad thing.*

(Katogorok 3)

A sek da wokandi i pirit *People arrived place*
nu luñu a Tiñgilik. *that called as Tingilik.*

(Katogorok 28)

A ka wajik kulu 'di'dik a i kare yu, *When children of small are in river there,*

(Katogorok 33)

Kalas a soñ kune da 'de'denya sena, *Then water that they would taste*
a kä ge tätä. *and they be cold (tasteless).*

(Jaka 6)

“Nan lo gu ñünyünda memen, *“I am going to get gum*
a ekondi ku nye i küe a ñobora.” *and drive in with it in head to as horns.”*

(Jaka 12)

A rieji lügän jaku ge ayin ku ñobora. *They found certain animal be without horns.*

(Jaka 18)

A kurut a likiro poni i goñ, *And then be hare went out*
a kä rumoki ku güre i koyi. *and he met a dove in the road.*

(Jaka 24-25)

“Ilo a düät lio, momono ku pataso. *“This is my bull, tie (him) with a rope.*
Ama do memedda, ilo a jäny parik!” *But becareful, it is very dangerous thing!”*

(Jaka 34)

A küdü nu 'dikunni a nu ijä parik. *A early rain was very heavy rain.*

(Jaka 43)

“Madaŋ, kadi nio a kadi nio.”

“Hello, my house is my house.”

(Likiro 18)

Nu 'denyjiri ŋäüŋ nyürüt na,
a ga a nu i'iny parik.

*When hyena tasted food,
it was as very delicious.*

(Sek 9)

A nye giti tojju a nu togiri nye nu.

And he went picked be that which fruit.

(Sek 14-15)

Ama kunene a kunu kune ke
dädäk ku kä medisak.

*But those which were good
ran away to their house.*

(Sek 33)

A warani a ŋuri et lolo iti a boronj!”

And became a person who is dangerous one!”

(Sek 35)

asan nye a ŋuri lükä lu medeso.

because he was a their person of relatives.

Main Clauses and Dependent Clauses

We have learned about how words are grouped together into demonstrative phrases and clauses. Now, we learn about connectors. Connectors join phrases, clauses and sentences. Before we talk about connectors, we first need to talk about the difference between main clauses and dependent clauses.

A main clause (independent clause) can be a sentence by itself; it does not require another clause in order to be a complete (finished) sentence. A dependent clause is not a sentence by itself; it requires or depends on another clause to complete the sentence.

In *Katogorok 44*, the clause is a complete sentence.

(Katogorok 44)

Main A kurut sek ejik jini jambu ku sek külükä. *Then elders begin talking to their people.*

However, in *Gomo 18*, the clause needs another clause to complete it.

(Katogorok 43)

Dependent A ka jaka pupuja rie, *And when animals are not found,*

It needs another clause to finish it such as in the following:

(Katogorok 43-44)

Dependent A ka jaka pupuja rie,

And when animals are not found,

Main a kurut sek ejik jini jambu ku sek
külükä.

*then elders begin talking to their
people.*

So, **A kurut sek ejik jini jambu ku sek külükä** is a main clause because it is a complete

sentence. But **A ka jaka pupuja rie** is a dependent clause because it needs another clause to finish it.

In *Katogorok 43-44* above, the dependent clause **A ka jaka pupuja rie** comes before the main clause **A kurut sek ejik jini jambu ku sek külükä**. In *Boyini 11-12* below, the dependent clause **anyar mogga kam** comes after the main clause.

(Boyini 11-12)

Main A yi gumandi boyini kunaṅ i kare, *We threw our nets into the river*
Dependent anyar mogga kam. *in order to catch fish.*

Connectors (conjunctions)

Connectors (conjunctions) are words that join phrases, clauses or sentences. The connectors **a, kurut, ati, ama, kalas, tojo,** and **nyenana** join a main clause. The connectors **ka, ku . . . –jiri/-jere, nana** join a dependent clause before a main clause. The connectors **anyar, asan** and **lakadi** join a dependent clause after a main clause.

Dependent Clause Connectors Before Main Clause	Main Clause Connectors	Dependent Clause Connectors After Main Clause
ka <i>when, if</i>	a <i>and, then</i>	anyar <i>in order that, so that</i>
ku . . . –jiri/-jere <i>when, as</i>	kurut <i>then</i>	asan <i>because</i>
nana <i>when</i>	ati <i>again, also</i>	lakadi <i>until</i>
	ama <i>but, instead</i>	
	kalas <i>so, as a result</i>	
	tojo <i>then until</i>	
	nyenana <i>on the contrary</i>	

The demonstrative connectors **lu, nu, kulu,** and **kunu** introduce a phrase inside another clause. The relative connectors **lolo, nana, kulolo, kunene** and the other connectors **adi, ida** introduce a clause inside another clause.

Inside Clause Connectors						
Demonstrative Connectors introducing phrases			Relative Connectors introducing clauses			
	<u>Singular</u>	<u>Plural</u>		<u>Singular</u>	<u>Plural</u>	
<u>Masculine</u>	lu	kulu	<i>that, which</i>	<u>Masculine</u>	lolo kulolo	<i>that, which</i>
<u>Feminine</u>	nu	kunu	<i>those, which</i>	<u>Feminine</u>	nana kunene	<i>those, which</i>
Other Connectors introducing clauses						
				adi	<i>that, saying</i>	
				ida	<i>where</i>	

Dependent Clause Connectors Before Main Clauses

In this lesson, we learn about the dependent clause connectors **ka** 'when, if', **nu** 'when, as' (and following dependent verb with suffix **-jiri/-jiri/-jere/-ari/-äri/-ori**), and **nana** 'when'. These introduce a dependent clause that comes before a main clause. We put a comma (,) after the dependent clause and before the following main clause.

Connector **ka** 'when, after, if'

The connector **ka** introduces an action that happens before the action of the following main clause. The dependent clause can introduce a *sequence* (first one action happens and then the other) or *condition* (the second action can only happen if the first action happens). The following main clause begins with the connector **a** 'and, then'.

In *Katogorok 8-9*, **ka** 'when, after' introduces a sequence. The dependent clause has brackets [] around it.

(Katogorok 8-9) (Sequence)

A [**ka** *ɲuri lo ge nyana ku wokandu karanj*], *When person is near to arrive,*
a *rugunokine kak ku kuɲuat kulik.* *he kneels down on his knees.*

There is an order of the actions. The action **ge nyana ku wokandu** 'be near to arrive' first happens and then the action **rugunokine** 'kneels' happens. The second action does not happen first, but after the first action.

In *Katogorok 38-39*, **ka** 'if' introduces a condition.

(Katogorok 21-22) (Condition)

A [**ka** *lo ɲuri a tüpän a nuɲutut*], *And if this person chopped pieces,*
a *sek kulo da boŋgi sena,* *then people will turn*
a *kä meddi merok.* *and look at the enemy.*

The first action **ɲuri a tüpän a nuɲutut** 'person chopped pieces' may or may not happen. The second action **sek kulo da boŋgi** 'people will turn' depends on the first. This second action will only happen if the first action happens.

Connector **nu** **-jiri/-jiri/-jere/-ari/-äri/-ori** 'when, as'

The connector **nu** has a following dependent verb with suffix **-jiri/-jiri/-jere/-ari/-äri/-ori**. It introduces a clause that repeats information or tells what we might guess would happen. The repeated information slows down the story to show that what happens in the following main clause is important for the story. The dependent clause can have a final demonstrative **nu** or **na** to show the action is known to the hearers. The following main clause begins with the connector **a** 'and, then'.

In *Sokare 3-5*, **nu** 'when' is followed by the verb **yirejiri** 'returned' with suffix **-jiri**. This introduces a dependent clause that tells what we might guess would happen.

(Sokare 3-5) (Old information to slow down story for important information)

Lor lügän Muludiaŋ a guan medda mony nit saka i tär. [Nu yirejiri nye mede kuriri], a pondiri lügän wor, luŋu a Mumulan.	<i>One day Muludiang went to see his mother-in-law living at the lake. When he returned home in evening, he passing by another stream called Mumulan.</i>
--	---

Muludiang went to visit his mother-in-law. So, we might guess he would return home in the evening. The dependent clause **nu yirejiri nye mede kuriri** 'when he returned home in the evening' tells us what we might guess would happen and is not new information. It is not really needed for us to understand the story. But the story-teller says it to slow down the story and draw our attention to the important thing he says next. He says **pondiri lügän wor, luŋu a Mumulan**. **Mumulan** is where the rest of the story takes place, so is important for the hearers to know this place.

In *Boyin 13-15*, **nu** 'when' is followed by the verb **sudindere** 'lining up' with suffix **-dere**. This introduces a dependent clause that tells what the hearers already know.

(Boyini 13-15) (Known old information to slow down story for important information)

A boyini kune sukine kak i kare i lojitän kulu boyan kune. A [nu sukindere yi kine boyini nu], a yaru lu woŋe nyana ku ki'o lo.	<i>And these nets were put down in river in stakes of these nets. And [as we were lining up those nets], a hippo cried near the boat.</i>
--	---

The people fishing put down their nets into the river. The hearers who know about the Mundari way of fishing know that the next step is to line up the nets. So, the action **nu sukindere yi kine boyini nu** 'as we were lining up those nets' is not needed for the hearers to understand the story. The final demonstrative **nu** 'that' shows this action is already known to the hearers. But the story-teller says it to slow down the story and draw our attention to the important action **yaru lu woŋe nyana ku ki'o lo**.

Connector **nana** 'when'

The relative connector **nana** can be used as a dependent clause that tells the time of the following main clause. The dependent clause can have a final demonstrative **nu** or **na** to show the action is known to the hearers. The following main clause begins with the connector **a** 'and, then'.

In *Jaka 23*, **nana** 'which when' introduces a relative clause that identifies the noun **dijit** 'time'.

(Jaka 23) (Relative connector identifying noun **dijit** 'time')

I dijit (**nana** kä ge i gu), *At the time (which when they were going),*

a kä rieji lotome i doro. *they found elephant sleeping.*

In *Jaka 23*, **nana** 'that which when' introduces a relative clause that identifies the implied noun **diñit** 'time'.

(Kam 11) (Dependent connector telling time of following main clause)

A [**nana** kak aka rüän na], [*That which when it had become dark*],
a nügäj giri guan. a certain one went.

Because the implied noun **diñit** is not said, the clause with **nana** is like a dependent clause. It tells the time of the following main clause **a nügäj giri guan** 'a certain one went' was **nana kak aka rüän na** 'when it became dark'. The final demonstrative **na** 'this' shows the hearers they already know it becomes dark each evening, and this was that time.⁸

Exercise 43

In the sentences below, fill in each blank ___ with one correct Mundari connector. There is no need to fill in an English connector. Do not look in the full stories at the end of this book. Instead, try to choose the correct Mundari connector by only looking at the sentences below. The first line is done as an example. Choose from the following list of connectors:

ka *when, after, if* | **nu . . . -jiri/-jiri/-jere/-ari/-äri/-ori** *when, as* | **nana** *when*

(Katogorok 28)

A ___ wajik kulu 'di'dik a i kare yu, ___ *children of small bathe in river,*
a soñ kune da warani a kunu tüär parik. *this water would become very bitter.*

(Katogorok 34-35)

Iti ___ sek kulu ejik kulie a aran iti, *Also, ___ the elders also quarrelled,*
a bongi pürü kulu pü'däni kulu mo parik. *they look at sandfleas that appear very many.*

(Katogorok 38-39)

A ___ kulie karañ ku ___ *some exist with*
lolo tuatwara ku pürü aka sek, *those which die of sandfleas,*
a aranni adi liyuk. *we cannot quarrel (about sandfleas).*

(Katogorok 43)

A ___ jaka pupuja rie, a kurut *And ___ animals are not found, then*
sek ejik jini jambu ku sek külükä *elders begin talking to their people*
kulolo a peña ku jaka. *who were killed by the animals.*

(Likiro 10-14)

Kurut ___ turumbili ge i däk, *Then ___ vehicle was moving,*
a likiro jini gumba wilisan kak ku kunie *hare threw down oil and other*

⁸ The dependent connector **nu . . . -jiri/-jere** in the previous section seems to be a demonstrative connector describing the implied feminine noun **diñit** 'time' just as the dependent connector **nana** is a relative connector describing the implied noun **diñit**. One difference is that the dependent verb with suffix **-jiri/-jere** always occurs with the dependent connector **nu** but not usually with the dependent connector **nana**.

tirän kunene i turumbili i lukaraŋ.
A ___ nye kākä gumba tirän
kunene nye gaju koja kune,
a laŋunde kak i turumbili.

(Likiro 18)

___ 'denyjiri ŋäüŋ nyürüt na,
a ga a nu i'iny parik.

(Koloŋ 33)

A ___ yiŋgere mürü kine nu,
a nye laŋandi i koya, a giri guan.

(Boyini 11)

A ___ yi aka wogga i kare nu,
a yi gumandi boyini kunaŋ i kare,
anyar mogga kam.

(Sek 10)

A ___ nye a aka tojju nu,
a nye tindi kä ina kuere.

(Sek 29)

Ama ___ kilo perok oko jo nu,
a sek kulo yiüre i bot ku mar ni.

goods that were inside vehicle.
And ___ he stopped throwing goods
that he wanted to steal,
and jumped down from vehicle.

___ hyena tasted food,
it was very delicious.

And ___ the lion heard that,
he jumped out on road and went away.

And ___ we had arrived in river,
we threw our nets into the river
in order to catch fish,

And ___ he had collected (it),
he gave to (them) fruit.

___ these days passed,
these people came from north to chief.

Main Clause Connectors

In this lesson, we learn about the main clause connectors **a** 'and, then', **kurut** 'then', **ati** 'again', **ama** 'instead, but', **kalas** 'so, as a result', **tojo** 'then until', and **nyenana** 'on the contrary'. All of these introduce a main clause and join it to the previous clause.

Connector **a** 'and, then'

The connector **a** introduces a new action or speech that moves the story forward.

In *Sokare 9*, **a** 'and, then' introduces three clauses, each with a new action.

(Sokare 9) (New action)

Kuwaran eron,

a Muludiaŋ jongo boyi nit i wor,

a ririjä, **a** nye yiräni mede.

Early in morning,

***then** Muludiang took his net to the stream,*

***and** spread it out, **and then** he returned home.*

Connector **kurut** 'then'

The connector **kurut** introduces an important action or speech for the outcome of the story. The action or speech moves the story a big step forward.

In *Jaka 52-53*, **kurut** 'then' introduces the speech where **tome** 'elephant' talks for the house and where **likiro** 'hare' responds.

(Jaka 52-53) (Big step forward)

A tome **kurut** rügge adi,
“A nu ke moye mede.”
A likiro **kurut** jambi adi,
“Kadi ten a jambu i lor lügän la?”

*The elephant **then** replied,
“It is good, owner of the house.”
And **then** the hare said,
“Can house finally speak one day?!”*

These are very important speeches at the end story. They show how **likiro** is clever and gets **tome** to do what he wants him to do.

Connector **ati** 'again, also'

The connector **ati** introduces the same action as in a previous sentence or part of the story.

In *Likiro 38-39*, **ati** 'again, also' shows two actions are the same as what happened earlier in the story.

(Likiro 38-39) (Same action as before)

Ati lügän ju lu pondi ku likiro i mede,
ati tini nyürüt nu ti näjün lälü na.

***Again**, another friend came to hare,
he **again** gave food given to hyena.*

First, **näjün** 'hyena' came to **likiro** 'hare' and **likiro** gave him food. Now **lügän ju** 'another friend' (we find out to be **tome** 'elephant') also comes to **likiro** and **likiro** also give him food.

Connector **ama** 'instead, but'

The connector **ama** introduces an unexpected action.

In *Sokare 12-13*, **ama** shows the action **a nyä'a ku sokare** 'eaten by otter' is not expected.

(Sokare 12-13) (Unexpected action)

A rieji boyi, a mogga kam musala, **ama** kilo kam kä a nyä'a ku sokare.
*And he found net, and three fish were caught,
but those fish were eaten by an otter.*

Connector **kalas** 'so, as a result'

The connector **kalas** introduces an action that results from a previous action or speech.

In *Katogorok 31-33*, **kalas** 'so, as a result' shows the action **da 'de'denya** 'tasted' results from the speech. As a result of the people asking if the water was still good, they tasted it.

(Katogorok 31, 33) (Result of previous action)

“A soj kune inde a ku nu ke na, *“The water is still good,*

kine ro po ya?"

Kalas a soŋ kune da 'de'denya sena,
a kã ge tãtä.

where do these reports come from?"

***So**, the water that they tasted,
they found it to be cold (tasteless).*

Connector **tojo** 'then until'

The connector **tojo** introduces an important step forward in the story that result from a previous action.

In *Jaka 7-8*, **tojo** 'until' shows the important result that **likiro** 'hare' can enter with the horned animals after making horns for himself.

(Jaka 7-8) (Important result of previous action)

A likiro kondi kã nu yejiri nye na,
a giri guan **tojo** a kãläjï
lüpã i pirit nu jaka kulu ŋobora.

*And the hare did as he planned,
And he went **until** he was
allowed in place of animals with horns.*

Connector **nyenana** 'on the contrary'

The connector **nyenana** introduces a statement that is opposite from a previous statement.

In *Koloŋ 21*, **koloŋ** 'sun' replies to **mirü** 'lion' that **mirü** should **joŋg nyajua** 'take gazelle'. **Mirü** disagrees and the connector **nyenana** 'on the contrary' shows his statement is the opposite. **Mirü** says **koloŋ** should take the gazelle.

(Koloŋ 21, 23-25) (Opposite statement)

A koloŋ rugge adi, "E do joŋg nyajua na."
"Nyenana yiŋge ta, nan mirü i jambu,
ti koloŋ yiŋge nyajua,
a moye koloŋ yiŋge tore lu a koloŋ.

*Sun replied, "You take this gazelle."
"On the contrary you listen, I, the lion say,
allow the sun to swallow the gazelle,
and father of sun to swallow this sun.*

Exercise 44

In the sentences below, fill in each blank ____ with one correct Mundari connector. There is no need to fill in an English connector. The first line is done as an example. Choose from the following list of connectors:

a	<i>and, then</i>		ati	<i>again, also</i>		kalas	<i>so, as a result</i>		nyenana	<i>on the contrary</i>
kurut	<i>then</i>		ama	<i>instead, but</i>		tojo	<i>then until</i>			

(Kam 13-17)

A küändiã nit ge i ŋonyju kam,
_____ gumbe kuyu kulu kam i kakat.
_____ ŋãüŋ ge i so'do i kakat i nyätüt
kuyu kulu kam kulo.
_____ ina ŋuri inde denni adi

*His wife was preparing fish,
_____ threw bones of fish to door.
_____ hyena was sitting at door eating
these bones of fish.
_____ this person did not know that*

ilo ŋo lo a ŋäüŋ, adi, “Lu a 'dionj.”
(Katogorok 10)

A güänjäre kak, lakadi i kibär yu,
_____ pirit karanj nu külüm
nana a gulujo kiden madaŋ.

(Katogorok 24-27)

A kä ŋorondi i kare ni kulu mo parik,
a _____ a kiliala da kulu soni marek,
lügän däggiri süät lu bot,
lügän däggiri süät lu ŋerot.

A _____ remoni kiden,
_____ ga pela nu merok kulu mo kulo.

(Katogorok 31, 33)

“A soŋ kune inde a ku nu ke na,
kine ro po ya?”

_____ a soŋ kune da 'de'denya sena,
a kä ge tätä.

(Jaka 7-8)

A likiro kondi kä nu yejiri nye na,
_____ giri guan tojo a käläji
löpä i pirit nu jaka kulu ŋobora.

(Jaka 18)

A _____ a likiro poni i goŋ
a kä rurumoki ku güre i koyi.

(Jaka 24-25)

“Ilo a düät lio, momono ku pataso.
_____ do memedda, ilo a jäny parik!”

(Jaka 28)

A _____ riogga adi putuk putuk.

(Jaka 40-41)

A güre adi,

“Kak a wasan, giri ku do yu mede.”

A likiro ge än guan, _____ a pütändi doro.

(Likiro 4-6)

A kondi se nu yijiri nye na,
a _____ turumbili lu däkünni,
_____ rieji likiro aka purun i koyi kiden,

(Likiro 10-11)

_____ nana turumbili ge i däk,
_____ likiro jini gumba wilisan kak.

(Likiro 38-39)

_____ lügän ju lu pondi ku likiro i mede,
_____ tini nyürüt nu ti ŋäüŋ lälü na.

(Kolonj 21, 23-25)

A kolonj rugge adi, “E do joŋg nyajua na.”

“_____ yinge ta, nan mirü i jambu,

animal was hyena said, “This is dog.”

*And crawls to the anthill there,
_____ place there that round
which be wide in the middle.*

*Many of them (enemies) enter the river,
_____ (people) separate in directions,
some running to the north,
others running to the south.*

*And _____ they spear in the middle
_____ were shot of enemies of these.*

*“The water is still good,
where do these reports come from?”*

*_____, they taste water,
and find it to be cold (tasteless).*

*And the hare did as he planned,
_____ he went _____ he was
allowed in place of animals with horns.*

*And _____ hare went from out
and he met with dove in road.*

*“This is my bull, tie (him) with a rope.
_____ becareful, is very dangerous thing!”*

And _____ he stepped thud, thud.

And dove said,

“Rain has stopped, go to your house.”

Hare refused go _____ remained sleeping.

And he did as he thought,

and _____ a vehicle came

_____ found hare expired lying in road.

_____ when the vehicle was moving,

_____ the hare began to throw oil down.

_____, another friend that came to hare,

_____ he gave food given to hyena.

Sun replied, “You take this gazelle.”

“_____, you listen, I, the lion say,

ti koloŋ yije nyajua.

(Sek 13-15)

A Lodu kije ku

ina ŋiro i muny na nu ŋode na.

_____ kunene a kunu kune ke
dädäk ku kä medisak.

allow the sun to swallow the gazelle.

And Lodu clung to

that child in this body who was lame.

_____ *that which was good*
ran away to their house.

Dependent Clause Connectors After Main Clauses

In this lesson, we learn about the connectors **anyar** 'in order that, so that', **asan** 'because' and **lakadi** 'until'. These introduce a dependent clause that comes after a main clause. We put a comma (,) after the main clause and before the dependent clause connector.

Connector **anyar** 'in order that, so that'

The connector **anyar** introduces the purpose of the previous action. It answers the question, “Why was the previous action done?”

In *Boyini 11*, **anyar** shows the purpose of **gumandi boyini** 'throw nets' is **mogga kam** 'catch fish'.

(Boyini 11) (Purpose)

A nana yi aka wogga i kare nu,
a yi gumandi boyini kunaŋ i kare,
[**anyar** mogga kam].

*And when we had arrived in river,
we threw our nets into the river
[in order to catch fish].*

We may ask the question, “Why did the action **gumandi boyini** happen?” The clause **anyar mogga kam** gives the answer.

Connector **asan** 'because'

The connector **asan** introduces the reason of the previous action. It answers, “What caused the previous action?”

In *Sek 34-35*, **asan** 'because' shows the reason for **mar yuyu** 'chief was afraid' is **a ŋuri lükä lu medeso** 'was their relative'.

(Sek 34-35) (Reason)

A mar küe nit yuyu i konandu
ilo ŋuri ŋo nu ron,
[**asan** nye a ŋuri lükä lu medeso].

*The chief was afraid to do
to that person anything of bad,
[because he was their person of relatives].*

We may ask the question, “What caused **mar yuyu**?” The clause **asan nye a ŋuri lükä lu medeso** gives the answer.

Connector lakadi 'until'

The connector **lakadi** introduces the result of the previous action. It answers, “What did the previous action cause to happen?” (Check that it introduces clauses. In stories, it is only found to introduce prepositional phrases or a dependent clause with another connector).

In *Kam 23-24*, **lakadi** shows the result of **pupo nyana** 'she came closer' is **ḡäüḡ langi lukaraḡ** 'hyena jumped inside'.

(Kam 23-24) (Result)

A pupo madaḡ, madaḡ, nyana, a piḡe adi, “Do a ḡa la?”	<i>And she came slowly, slowly nearer and asked, “Who are you?”</i>
A ḡäüḡ lo langi, [lakadi lukaraḡ ku woḡet i kuruk ku kün i wuyi].	<i>And hyena jumped [until inside with crying from his mouth and dung from buttock].</i>

We may ask the question, “What did **pupo nyana** cause to happen?” **Lakadi lukaraḡ ku woḡet i kuruk ku kün i wuyi** answers this question.

As in *Katogorok 38-39*, sometimes the connector **ka** 'when, after' introduces a dependent clause after the connector **lakadi** 'until'.

(Katogorok 38-39) (ka after connector lakadi)

A ka kulie karaḡ ku lolo tuatuaḡa ku pürü aka sek, a aranni adi liyuk, [lakadi ka sek a wokandu i mede isan].	<i>If some exist with those which die of sandfleas, we cannot quarrel (about sandfleas) [until when we arrive at home well].</i>
--	---

Exercise 45

In the sentences below, fill in each blank ___ with one correct Mundari connector. There is no need to fill in an English connector. The first line is done as an example. Choose from the following list of connectors:

anyar *in order that, so that* | **asan** *because* | **lakadi** *until* |

(Katogorok 10)

A ḡüäḡärä kak, _____ i kibär yu.	<i>And crawls _____ the anthill there.</i>
----------------------------------	--

(Katogorik 13)

A ḡüäḡünni i bät, _____ i pirit nu ida nu jindere nye kak na.	<i>Then he crawls _____ the place where he got down (on his knees).</i>
--	---

(Katogorok 39)

A aranni adi liyuk, _____ ka sek a wokandu i mede isan.	<i>We cannot quarrel (about sandfleas) _____ we arrive at home well.</i>
--	--

(Likiro 2-3)

A ɲo ge ayin, a kondi adi,
biya nana nye purun i koyi kiden,
_____ turumbili dädäkün,
a meddi adi nye a tuan.

(Koloŋ 18-19)

“Ti ta mürü.”

_____ moye jambu sena adi,
ina nyama pakini nye.

(Boyini 11)

A nana yi aka wogga i kare nu,
a yi gumandi boyini kunaŋ i kare,
_____ mogga kam.

(Sek 34-35)

A mar küe nit yuyu i konandu
ilo ɲuri ɲo nu ron,
_____ nye a ɲuri lükä lu medeso.

*And he was without anything
and thought it better that he lay in road
_____ when a vehicle comes,
it sees him as dead.*

“You give to the lion.”

*_____ (his) father tells like this,
that gazelle is given to him.*

*And when we had arrived in river,
we threw our nets into the river
_____ to catch fish,*

*The chief was afraid to do
to that person anything of bad,
_____ he was a their person of relatives.*

Inside Clause Connectors

In this lesson, we learn about the demonstrative connectors **lu, nu, kulu, kunu** 'that, which, who, of', the relative connectors **lolo, nana, kulolo, kunene** 'which, who, that', and the other connectors **adi** 'that, saying' and **ida** 'where'. All of these introduce a phrase or clause inside a clause.

Demonstrative connectors **lu, nu, kulu, kunu** 'that, which, who, of'

We learned about demonstrative connectors in the lessons on demonstrative phrases. Demonstrative connectors introduce demonstrative phrases that describe or identify nouns before them. They show the noun before is masculine or feminine, singular or plural.

<u>Masculine singular</u>	'Dioŋ (lu ɲuri) a guan.	Male dog of person left.
<u>Feminine singular</u>	'Dioŋ (nu ɲuri) a guan.	Female dog of person left.
<u>Masculine plural</u>	'Dijin (kulu ɲuri) a guan.	Male dogs of person left.
<u>Feminine plural</u>	'Dijin (kunu ɲuri) a guan.	Female dogs of person left.

Demonstrative phrases can have different types of words. They can have a noun, adjective, quantity, number, modifier, or verb.

Demonstrative Phrases

<u>with noun</u>	'Dijin (kulu yini) a guan.	Dogs (of co-wife) left.
<u>with adjective</u>	'Dijin (kulu ejik) a guan.	Dogs (that are big) left.
<u>with quantity</u>	'Dijin (kulu mo) a guan.	Dogs (that are many) left.
<u>with number</u>	'Dijin (kulu marek) a guan.	Dogs (that are two) left.
<u>with modifier</u>	'Dijin (kulu lut) a guan.	Dogs (that are dirty) left.

with verb | 'Dijin (**kulu** pü'däni) a guan. *Dogs (**that** appeared) left.*

Demonstrative phrases can show the noun before is indefinite (without a final demonstrative) or definite (with a final demonstrative).

<u>Indefinite</u>	'Dioŋ (lu yini) a guan.	<i>Dog (of co-wife) left.</i>
<u>Definite</u>	'Dioŋ (lu yini lo) a guan.	<i>This particular dog (of co-wife) left.</i>

Relative connectors **lolo, nana, kulolo, kunene** 'which, who, that'

We learned about relative connectors in the lesson on relative clauses. Relative connectors introduce relative clauses that describe or identify nouns before them. They show the noun before is masculine or feminine, and singular or plural.

<u>Masculine singular</u>	'Dioŋ (lolo a guan) woŋe.	<i>Male dog (which left) cried.</i>
<u>Feminine singular</u>	'Dioŋ (nana a guan) woŋe.	<i>Female dog (which left) cried.</i>
<u>Masculine plural</u>	'Dijin (kulolo a guan) woŋe.	<i>Male dogs (which left) cried.</i>
<u>Feminine plural</u>	'Dijin (kunene a guan) woŋe.	<i>Female dogs (which left) cried.</i>

Relative clauses can show the noun before is indefinite (without a final demonstrative) or definite (with a final demonstrative).

<u>Indefinite</u>	'Dioŋ (lu yini) a guan.	<i>Dog (of co-wife) left.</i>
<u>Definite</u>	'Dioŋ (lu yini lo) a guan.	<i>This particular dog (of co-wife) left.</i>

Connector **adi** 'that, saying'

The connector **adi** introduces a speech or thought that receives the action of the previous verb.

In *Likiro 25*, **adi** shows the clause **nan a tuan** 'I am dead' is the object of the verb **meddi** 'sees'.

(Likiro 25) (Thought)

“A turumbili meddi [**adi** nan a tuan.”] “*And vehicle sees [**that** I am dead.*”]

In *Jaka 24*, **adi** 'that' shows the speech is the object of the verb **jambi** 'said'.

(Jaka 24) (Speech)

A likiro jambi ku güre [**adi**, *And hare said to dove [**that**,*
“Ilo a düät lio, momono ku pataso.”] “*That is my bull, tie (it) with rope.*”]

As in *Koloŋ 11*, **adi** can show a speech is the object of an implied verb such as **jambi** 'said'.

(Koloŋ 11) (Speech of implied verb)

Kolon [adi, “Aba luka i lungu do.”] Sun *says [that, “Your father is calling you.”]*

Connector **ida** 'where, when'

The connector **ida** introduces an action with the same place or time as the previous action.

In *Jaka 16*, **ida** 'where' shows the action **i lüpündä** 'entering' was at the same place as **metti ɲobora külä** 'see my horns'.

(*Jaka 16*) (Place/time of previous action)

“ŋa lolo unde metti ɲobora külä “*Who is it which did not see my horns*
[**ida** i lüpündä nio na]?” [*where I entered*]?”

As in *Katogorok 13*, the connector **nu . . . -jiri/-jere** 'when' can introduce a dependent clause after the connector **ida** 'where'.

(*Katogorok 13*) (**nu . . . -jiri/-jere** after connector **ida**)

A güänjünni i bät, lakadi i pirit nu *Then he crawls to the place of*
[**ida nu jindere** nye kak na]. [*where when he got down*].

Exercise 46

In the sentences below, fill in each blank ___ with one correct Mundari connector. There is no need to fill in an English connector. The first line is done as an example. Choose from the following list of connectors:

lu	<i>which, who, that, of</i>	lolo	<i>which, who, that</i>	adi	<i>that, saying</i>
nu	<i>which, who, that, of</i>	nana	<i>which, who, that</i>	ida	<i>where, when</i>
kulu	<i>which, who, that, of</i>	kulolo	<i>which, who, that</i>		
kunu	<i>which, who, that, of</i>	kunene	<i>which, who, that</i>		

(*Kam 5-6*)

Lor lügän, nye a jonda kam kulu mo parik, *One day he brought very many fish,*
a waria _____ ɲerik kulik ge i medda. *and wives _____ his brothers saw (the fish).*

(*Kam 7*)

Nügän na jambi ku nügän na _____, *A certain one said to another _____,*
“Do a met la?” *“Do you see that?”*

(*Kam 13*)

A küändiä nit ge i ɲonyju kam *His wife was preparing fish*
i kakat _____ kadi. *at door _____ house.*

(*Kam 21-22*)

A ina ɲuri dendi _____ nu ga “yini nit,” *Person thought _____ it was her co-wife*

(*Katogorok 5*)

A lungi ɲo _____ karaŋ ku kä *He demanded things _____ with them*
olose taba, ku olot . . . *such as tobacco, flour, . . .*

(Katogorik 13)

A güänünni i bät, lakadi i pirit nu
_____ nu jindere nye kak na.

(Katogorok 44)

Sek ejik jini jambu
ku sek külükä
_____ a peña ku jaka.

(Jaka 8-9)

A giri guan tojo a käläji
lüpä i pirit _____ jaka,
a likiro iti jini i süät _____ koloñ.

(Jaka 16)

“Ŋa lolo unde metti ñobora külä
_____ i lüpündä nio na?”

(Jaka 29)

A güre toñgi mogga parik i diñit
_____ güre ka pe.

(Likiro 25)

“A turumbili meddi _____ nan a tuan,
adiba a 'dumunde nan.”

(Koloñ 11)

Koloñ _____, “Aba luka_i luñgu do.”

(Sek 5-6)

A Lodu rerenya, a jambi _____,
“Ta da rop nan ku nyo?”

*Then he crawls to the place
_____ he got down (on his knees).*

*Elders begin talking
to their people
_____ were killed by animals.*

*And he went until he was
allowed in place _____ animals,
and the hare sat in view _____ sun.*

*“Who is it which did not see my horns
_____ I entered?”*

*Dove continued pulling at time
_____ dove became tired.*

*“And vehicle sees _____ I am dead,
it quickly takes me.”*

Sun _____, “Your father is calling you.”

*Lodu refused and said _____,
“With what will you repay to me?”*

Question Words (Interrogatives)

Question words are used to ask questions. They take the place of unknown nouns, modifiers, prepositional phrases, demonstrative phrases, or relative clauses. First we learn about each question word with examples. Then there is a list of the question words at the end of the lesson.

Question words **ña** 'who, whom (sg)', **kuña** 'who, whom (pl)'

The question words **ña** and **kuña** replaces human nouns that are subjects, objects or introduced by prepositions. **ña** replaces singular nouns and **kuña** replaces plural nouns.

Sentence (1) is a statement. Sentences (2) and (3) are questions.

- (1) Ŋuri a wok ñiro. *Person beat child.*
- (2) **Ŋa** woggu ñiro? *Who beat child?*
- (3) Ŋuri a wok **ña**? *Person beat whom?*

In (1), the subject is **ñuri** ‘person’. The question in (2) asks about the subject in (1).

The question word **ŋa** 'who' is used instead of the subject noun **ŋuri** in (1). The subjunctive verb **woggu** 'to beat' with the suffix **-gu** is used instead of the past verb **a wok** 'beat'.

In (1), the object is **ŋiro** 'child'. The question in (3) asks about the object in (1). The question word **ŋa** is used instead of the object noun **ŋiro** in (1).

In (4-6), there is a plural subject and object.

(4) **Sek** a wok **wajik**. *People beat children.*

(5) **Kuŋa** woggu wajik? *Who beat children?*

(6) **Sek** a wok **kuŋa**? *People beat whom?*

In (5), the plural question word **kuŋa** 'who' is used instead of the subject noun **sek** 'people'. In (6), the plural question word **kuŋa** 'whom' is used instead of the object noun **wajik** 'children'.

In (7), the preposition **ku** 'with' introduces the noun **ŋiro** 'child'.

(7) **Ŋuri** a po ku **ŋiro**. *Person came with child.*

(8) **Ŋuri** po ku **ŋa**? *Person came with whom?*

In (8), **ŋa** 'whom' is used instead of the noun **ŋiro**.

In (9), there is the masculine subject **tore** 'son'. In (10), there is the masculine subject **ŋuri lu** 'this (mas) person'.

(9) **Tore** a wok **ŋiro**. *Son beat child.*

(10) **Ŋuri lu** a wok **ŋiro**. *This male person beat child.*

(11) **Ŋa lu** woggu **ŋiro**? *Who (mas) beat child?*

In (11), **ŋa lu** 'who (mas)' is used instead of **tore** and **ŋuri lu**.

In (12), there is the feminine subject **küändiä** 'wife'. In (13), there is the feminine subject **ŋuri nu** 'this (fem) person'.

(12) **Küändiä** a wok **ŋiro**. *Wife beat child.*

(13) **Ŋuri nu** a wok **ŋiro**. *This female person beat child.*

(14) **Ŋa nu** woggu **ŋiro**? *Who (fem) beat child?*

In (14), **ŋa nu** 'who (fem)' is used instead of **küändiä** and **ŋuri nu**.

Question words **lon lu**, **kulon kulu** 'whose, which (mas)', **nan nu**, **kunen kunu** 'whose, which (fem)'

The question words **lon lu**, **nan nu**, **kulon kulu**, **kunen kunu** replace demonstrative

phrases and relative clauses. **Lon lu** describes a masculine singular noun, **nan nu** a feminine singular noun, **kulon kulu** a masculine plural noun, and **kunen kunu** a feminine plural noun.

In (17), the demonstrative phrase with possessor noun **lu mar** 'of chief' describes the masculine noun **ɲuri**. In (16), the demonstrative phrase with adjective **lu ijä** describes the noun **ɲuri**.

- (15) ɲuri **lu mar** a wok ɲiro. *Chief's person (mas) beat child.*
(16) ɲuri **lu ijä** a wok ɲiro. *Big person (mas) beat child.*
(17) ɲuri **lon lu** woggu ɲiro? *Whose/which (mas) person beat child?*

In (17), the question word **lon lu** 'whose, which (mas)' is used instead of **lu mar** and **lu ijä**.

In (18-9), there are demonstrative phrases that describe the feminine noun **ɲuri**.

- (19) ɲuri **nu küändiä** a wok ɲiro. *Wife's person (fem) beat child. (?)*
(18) ɲuri **nu ijä** a wok ɲiro. *Big person (fem) beat child.*
(20) ɲuri **nan nu** woggu ɲiro? *Which (fem) person beat child?*

In (20), the question word **nan nu** 'whose, which (fem)' is used instead of **nu küändiä** and **nu ijä**.

In (21), the demonstrative phrase with possessor noun **kulu marti** 'of chiefs' describes the masculine plural noun **sek**. In (22), the demonstrative phrase with adjective **kulu ejik** describes the noun **sek**.

- (21) Sek **kulu marti** a wok ɲiro. *Chiefs' people (mas plural) beat child.*
(22) Sek **kulu ejik** a wok ɲiro. *Big people (mas plural) beat child.*
(23) Sek **kulon kulu** woggu ɲiro? *Whose/which (mas plural) people beat child?*

In (23), the question word **kulon kulu** 'whose, which (mas plural)' is used instead of **kulu marti** and **kulu ejik**.

In (24-26), there are demonstrative plural phrases that describe the feminine plural noun **sek**.

- (24) Sek **kunu waria** a wok ɲiro. *Wives' people (fem plural) beat child.*
(25) Sek **kunu ejik** a wok ɲiro. *Big people (fem plural) beat child.*
(26) Sek **kunen kunu** woggu ɲiro? *Whose/which (fem plural) people beat child?*

In (26), the question word **kunen kunu** 'whose, which (fem plural)' is used instead of **kunu waria** and **kunu ejik**.

In (27), the relative clause **lolo a mar** 'who is chief' identifies the masculine noun **ɲuri**.

In (28), **lon lu** 'which male' is used instead of **lolo a mar**.

(27) Ɔjuri lolo a mar a wok Ɔjuro. *Person who is a chief beat child.*

(28) Ɔjuri **lon lu** woggu Ɔjuro? *Which male person beat child?*

In (30), **nan nu** 'which female' is used instead of the relative clause **nana a küändiä** 'who is a wife'.

(29) Ɔjuri nana a küändiä a wok Ɔjuro. *Person who is a wife beat child.*

(30) Ɔjuri **nan nu** woggu Ɔjuro? *Which female person beat child?*

Question word nyo 'what, why'

The question word **nyo** replaces singular or plural animal nouns used as subjects, objects, or introduced by a preposition. It also replaces complements.

In (31), there is a singular animal noun object **düät** 'bull'. In (32), the question word **nyo** 'what' is used instead of **düät**.

(31) Ɔjuri a wok düät. *Person beat bull.*

(32) Ɔjuri a wok **nyo**? *Person beat what?*

In (34), the question word **nyo** 'what' is used instead of the plural animal noun **düäliŋ** 'bulls' in (33).

(33) Ɔjuri a wok düäliŋ. *Person beat bulls.*

(34) Ɔjuri a wok **nyo**? *Person beat what?*

In (35), the preposition **ku** 'with' introduces the non-human noun **ture** 'stick'. In (36), the question word **nyo** 'what' is used instead of **ture**.

(35) Ɔjuri a wok Ɔjuro ku ture. *Person beat child with stick.*

(36) Ɔjuri a wok Ɔjuro ku **nyo**? *Person beat child with what?*

In (37), the connector **asan** 'because' introduces the complement **a lu ron** 'he is bad'. In (38), the question word **nyo** 'why' is used instead of **a lu ron**.

(37) Ɔjuri a wok Ɔjuro asan a lu ron. *Person beat child because he is bad.*

(38) Ɔjuri a wok Ɔjuro asan **nyo**? *Person beat child because why?*

Question word la 'what'

The question word **la** replaces masculine or feminine nouns that are things.

In (39), there is a masculine thing noun **kuyuso** 'bone'. In (40), the question word **nyo** 'what' is used instead of **kuyuso**.

- (39) Ŋuri a met kuyuso. *Person saw bone.*
 (40) Ŋuri a met **nyo**? *Person saw **what**?*

In (42), the question word **nyo** 'what' is used instead of the feminine thing noun **katimanso** 'ring' in (41).

- (41) Ŋuri a met katimanso. *Person saw ring.*
 (42) Ŋuri a met **nyo**? *Person saw **what**?*

Question words **ya, din** 'where', **yanu, yani** 'when', **adida** 'how'

The question word **ya** replaces prepositional phrases for place and goal. The question word **din** replaces place modifiers. The question word **yanu/yani** replaces time modifiers. The question word **adida** replaces manner modifiers.

In (43), the place prepositional phrase **i tär** 'on island' describes the place of the action **a saka** 'stays'. In (44), the question word **ya** 'where' is used instead of **i tär**.

- (43) Ŋuri a saka i tär. *Person stayed on island.*
 (44) Ŋuri saka **ya**? *Person stayed **where**?*

In (45), the goal prepositional phrase **ku ŋiro** 'to child' describes the goal of the action **a po** 'came'. In (46), the question word **ya** 'where' is used instead of **ku ŋiro**.

- (45) Ŋuri a po ku ŋiro. *Person came to child.*
 (46) Ŋuri po **ya**? *Person came **where**?*

In (47), the place modifier **ni** 'here' describes the place of the action **po** 'came'. In (48), the question word **din** 'where' is used instead of **ni**. (check this)

- (47) Ŋuri a po ni. *Person came here.*
 (48) Ŋuri a po **din**? *Person came **where**? (?)*

In (49), the time modifier **kara** 'yesterday' describes the time of the action **a wok** 'beat'. In (60), the question word **yanu** or **yani** 'when' is used instead of **kara**.

- (49) Ŋuri a wok ŋiro kara. *Person beat child yesterday.*
 (50) Ŋuri a wok ŋiro **yanu**? *Person beat child **when**?*
 (51) Ŋuri a wok ŋiro **yani**? *Person beat child **when**?*

In (52), the manner modifier **parik** 'a lot' describes the manner of the action **a wok** 'beat'. In (53), the question word **adida** 'how' is used instead of **parik**.

- (52) Ŋuri a wok ŋiro parik. *Person beat child a lot.*
 (53) Ŋuri a wok ŋiro **adida**? *Person beat child **how**?*

Question word la

In (54), the question can have the answer 'yes' or 'no'. The question word **la** comes at the end of a 'yes' or 'no' question.

(54) Ŋuri a wok ŋiro. *Person beat child.*

(55) Ŋuri a wok ŋiro **la**? *Did person beat child?*

The questions words are listed below.

Question words with gender

<u>Singular</u>		<u>Plural</u>		
Masculine	Feminine	Masculine	Feminine	
ŋa (lu)	ŋa (nu)	kuŋa (kulo)	kuŋa (kune)	<i>who, whom</i>
lon lu	nan nu	kulon kulu	kunen kunu	<i>whose, which</i>

Other question words

nyo	<i>what (animals)</i>
la	<i>what (things)</i>
ya	<i>where</i>
din	<i>where</i>
yanu, yani	<i>when</i>
adida	<i>how</i>
la	<i>can, did</i>

Exercise 47

Underline each question word in the lines below. Do not underline any word that is not a question word.

(Kam 7)

“Do a met la?”

“Do you see that?”

(Kam 23)

“Do a ŋa la?”

“Who are you?”

(Katogorok 30-32)

“Kine ro po ya?”

“Where do these reports come from?”

(Katogorok 37)

“A kine ro itit po ya?”

“Where does this matter come from?”

(Katogorok 47)

“A nyo iti, nana ta ga a än jond
jaka kune ku yi ni.”

*“Why did you refuse to bring
these animals here to us?” “*

(Sokare 21-25)

Ŋa lolo a kalokanit lu kam?

Who is it who is a catcher of fish?

Mony nu Muludiang saka ya?

Where did mother-in-law of Muludiang live?

Ŋa lu rija boyi? Ku ya?

Who set the net? And where?

Sokare moka ku nyo?
Sokare remo ku nyo?

(Jaka 15-16)

“Moret na inde kureni a nio?
Ŋa lolo unde metti ŋobora külä
ida i lüpiündä nio na?”

(Jaka 19)

“Güre, do gu a din?”

(Jaka 47)

“Kadi nio renya rüggä nyo?”

(Jaka 53)

“Kadi ten a jambu i lor lügänj la?”

(Likiro 20)

“Do rieju nyürüt nu i'iny
parik sena ya?”

(Likiro 22)

“Do nyä koyi lo adida?”

(Likiro 40)

“Do rie na nyürüt nuke na ya?”

(Koloŋ 10)

A mirü piye koloŋ adi, “Nyo?”

(Koloŋ 13)

“Do joŋ ilo ŋuri din?”

(Koloŋ 20)

“Muyi jambu adida?”

(Koloŋ 27)

“Kine ro oloŋ adida moye koloŋ?”

(Boyini 6)

“Ki'o lo woŋon parik. Sena olo ku nyo?”

(Sek 6)

“Ta da rop nan ku nyo?”

(Sek 22-23)

Kä jambu adi, “Nyo nunu boron
ti saka ku sek Kiden i jür?”

(Sek 25-26)

“Lo ŋuri lolo luŋu a Lükämürü pü'dä ya?
Ku merenye lit lu olo ya i lon jür?”

*With what was the otter caught?
With what was the otter speared?*

*“Is this meeting about me?
Who did not see my horns
when I entered?”*

“Dove, where are you going?”

“Why does my house refuse to answer?”

“Can house finally speak one day?!”

*“Where did you find food
of very delicious like this?”*

“How do you eat from the road?”

“Where you find this food which is good?”

The lion asked sun, “Why?”

“Where are you taking this man?”

“How does your father say this?”

“This matter is how of father of sun?”

“Boat is crying loudly. Why it like that?”

“With what will you repay to me?”

*They said, “Why is this animal allowed
to stay with people of Kiden village?”*

*“Person who called Luko mirü, from where?
Grandfather stays where in which village?”*

Mundari Stories

The words on the previous pages are found in the following stories. Each story is introduced with some information. The abbreviations used in the stories are as follows:

SG = Singular

SGM = Singular Masculine noun

SGF = Singular Feminine noun
 PL = Plural
 PLM = Plural Masculine noun
 PLF = Plural Feminine noun
 QU = Question Word
 CN = Continuous verb (**i**)
 IC = Incompletive verb (**CV-**)
 SA = Subject verb (**-ji/-jī**)
 ST = Subject verb (**-je**)
 SSA = Subject Subjunctive verb (**-ja/-jä**)
 SST = Subject Subjunctive verb (**-ju/-jü**)
 PA = Passive Away verb (**-a/-ä**)
 PT = Passive Towards verb (**-u/-ü**)
 MDA = Middle Away verb (**-i/-ī**)
 MDT = Middle Towards verb (**-e**)
 D = Dependent verb (**-jiri/-jiri/-jere**)
 DP = Dependent Passive verb (**-ari/-äri/-ori**)
 RPA = Repetitive Away verb (**-aji/-äji/-oji**)
 RPT = Repetitive Towards verb (**-aju/-äjü/-oju**)
 MA = Motion Away verb (**-ara/-ärä/-oro**)
 MT = Motion Towards verb (**-un/-ün**)
 MTA = Motion Towards Away verb (**-unda/-ündä**)
 MTA = Motion Towards Toward verb (**-unde/-ünde**)
 R = Reason verb (**-an/-än/-on**)
 RA = Reason Away verb (**-andi/-ändi/-ondi**)
 RT = Reason Towards verb (**andu/-ändü/-ondu**)
 NG = Negative verb (**-ni/-nī**)
 AVN = Actor Verbal Noun (**ka- -anit/-änit/-onit, -ak/-äk/-ok**)
 PVN = Place/Tool Verbal Noun (**-et/-etti**)

The title of each story is given in short form between parentheses (). This short form is how the story is referred for examples in this book.

Kalokanit lu kam (Kam)

catcher of fish
 Fisherman

Spoken by By Rev. Santino Wani in March 2012 (Has speaking, 3rd person; Has moral—to not be stingy; True; told to children and adults in evening around fire.)

1. Lügän ḡuri karaḡ, kariḡi kunik a Wani.
 another person.SG there name.PLF his be Wani
 There was a person named Wani.
2. Ilo ḡuri a kolanit lu kam.
 that person be theif.SG of fish.PLM

This person was a fisherman.

3. Perok liṅ jonda kam kulu mo i mede.
day.PLM all IC.bring.SSA fish of many in household.SGF
Every day he brings home many fish.
4. A kä nyäti kadi ku wajik kulik ku küändiä nit.
and they eat.? home.SGF with child.PL his with wife.SGF his
and he eats at home with his children and his wife.
5. Lor lügän, nye a jonda kam kulu mo parik.
day.SGM another he was bring.SSA fish of many very
One day he brought very many fish.
6. A waria kunu ɲerik kulik ge i medda,
And wive.PLF of sibling.PL his be CN see.SSA
The wives of his brothers saw (the fish),
7. nügän na jambi ku nügän na adi, “Do a met la?
another this said.SA with another this that you was see QU
another (person) said to one another, “Do you see that?”
8. Wani iti aka jonda kam kulu mo,
Wani also had bring.SSA fish of many
Wani has brought many fish,
9. ilo lor yi guguan domoju ku nye yu.”
this day we IC.go expect.RPT with he there
today let us go there (to receive some fish).”
10. A nügän rügge adi, “Iye, yi lo laṅ guguan”,
and another answer.ST that yes we this our IC.going
And another replied, “Yes, we are going,”
11. a nana kak aka rüän na, a nügän giri guan,
and which earth.SGF had be.dark this and another go go
and they went when it was already dark, and another went
12. a kulu sek kä ge kadi, iti a lu lor a küdü.
and of people they be house also and this day be rain.SGF
when the people were in the house, and also that day it was raining.
13. A küändiä nit ge i ɲonyju kam i kakat nu kadi,
and wife his be CN prepare.SST fish in door.SGF of house
And his wife was preparing the fish at the door of the house,

14. a gumbe kuyu kulu kam i kakat,
and throw.ST bone.PLM of fish at door
and threw the bones of the fish to the door,
15. a njäüŋ ge i so'do i kakat i nyätüt kuyu kulu kam kulo.
and hyena.SG be CN squat at door CN eat? bones of fish these
and the hyena was sitting at the door eating these bones of the fish.
16. Ama ina ŋuri inde denni adi
but this person not know.NG that
But this person (woman) did not know that
17. ilo ŋo lo a njäüŋ, adi, “Lu a 'dionj.”
this thing.SG this be hyena that this be dog.SG
this animal (outside) was a hyena, and said, “This is a dog.”
18. A nügänj ŋuri na nyinyän ku nye mede yu,
and another person this leave.R in her household there
And another person got up and went to her house,
19. a giri guan, a meddi ilo njäüŋ i roboka i kakat,
and go go and look.SA this hyena CN seated.O at door
and she went, and she saw the hyena seated at the door
20. a ge i tombu kuyu,
and be CN gnaw.SST bones
and gnawing the bones
21. a ina ŋuri dendi adi nu ga “yini nit,”
and this person thought.S that this was co-wife.SGF his
and this person thought that it was her co-wife
22. nana kä a jambu ku nye na.
which they was talk.SST with he this
which they talked to.
23. A pupo madaŋ, madaŋ, nyana, a piŋe adi, “Do a ŋa la?”
and ?came slowly slowly near and ask.ST that you be who QU
And she came slowly, slowly nearer and asked, “Who are you?”
24. A njäüŋ lo laŋgi, lakadi lukaraŋ ku woŋet i kuruk,
and hyena this jump.SA until inside with cry.PVN in mouth.SGM
And the yena jumped inside crying
25. ku kin i wuyi.
with dung.PLF in buttock.PLM

and losing dung (like explosion in self defense).

26. A na ɲuri nu pija na dädäk ku nye i mede
and this person that ask.SSA this IC.ran with him in household
And this woman that asked this ran away to her house
27. ku woŋet i kuruk, a kilo sek
with cry.PVN in mouth and those people
crying, and all those people
28. kulolo lülüjä liŋ ku ɲäüŋ liŋ,
which IC.cry.SSA all with hyena all
began yelling at the hyena
29. lakadi ja ku kuyu kulu kam,
until vomit with bones of fish
until it vomitted the bones of the fish
30. a ɲony muny ku kin ku kimaŋ.
and dirty body.SGF with dung with fire.SGF
and made itself dirty with dung and fire.
31. Ina a 'dutet nu do'de adi nänɡü nu kam
this be end.PVN of story.SGM that stingy.SST that fish
This is the end of the story about being greedy for fish
32. ku domba nu ɲo nu lege a ɲo nu ron parik.
with expect.SSA of thing of not.belong be thing of bad very
and expecting something that does not belong to us is very bad.

Do'de Lu Sek Katogorok (Katogorok)

story of people hunt.VNR.PL

The Story of the Hunters

Submitted by Rev. Santino Wani (author unknown) in March 2012 (Expository with narrative, 3rd person; Tells the traditional beliefs for successful hunting passed down by the elders).

1. Sek kulu Maŋgala süät lu bot, lälü eron nu,
people of Mangala side.SGM of north long.time ago of
A long time ago, people of norther Mangala,
2. ka sek aka guan mu'diŋ togoraju,
if people had go field.SGF hunt.RPT
when the people went to the field for hunting,

3. a sek da wokandi i pirit nu luɔu a Tingilik,
and people will arrive.RA in place.SGF of call.PT be Tingilik,
and when the people arrived in the place called Tingilik,
4. i koyi lit lu a sek liɲ bobo'dan, a lügäɲ ɲuri lüjja lüjja,
in road.SGM his of be people all IC.stop.R and another person cry.SSA cry.SSA
all the people stopped in one place, and a certain person (elder) yelled,
5. a luɲgi ɲo kunene karaɲ ku kä olose taba,
and call.SA thing which there with they be.like tobacco.SGF
and demanded something from them such as tobacco,
6. ku olot, ku ɲo liɲ kunu nyänyä
with flour.SGF with thing all of IC.eat
flour, or anything that can be eaten,
7. a ilo ɲuri kokor perok marek wus.
and this person IC.divide day.PLM two also
and this person divided (the things) in two days.
8. “Nan ɲün lu nu pirit”, a ka ɲuri lo ge nyana ku wokandu karaɲ,
I god.SGM of that place and if person this be near with arrive.RT there
“I am the god of that place,” and when the person is near to arrive (at the place),
9. a ruguɲokine kak ku kuɲuat kulik,
and kneel.R.MDT down with knee.PLM his
he kneels down on his knees
10. a güäɲärä kak, lakadi i kibär yu,
and crawl.MA earth until in anthill.SGM there
and crawls to the anthill there
11. ama pirit karaɲ nu külüm nana a gulujo kiden madaɲ,
but place there of round which be wide middle slowly
rather, (crawls) slowly to the middle of the place that is round and wide,
12. a tindi ɲo ku nu joɲ nye kune karaɲ.
and give.SA thing with of take he that there
and puts the things (there) that were collected.
13. A güäjünni i bät, lakadi i pirit nu ida nu jindere nye kak na.
and crawl? in back until in place of not of set.D he down this
Then he crawls to the place where he got down (on his knees).
14. Nyine ki, a giri i sek yu,

- stand.MDT up and went in people there
He gets up and goes to the people there,
15. a itiki 'dumunde nu päkä nye na, a iti kokor perok umon.
and also take.MTT of give.PA he this and also IC.divide days four
and also takes what is given to him, and also divides it into four days.
16. A gumara nügän i süät lukaŋ,
and throw.MA another in side east
He throws a certain piece to the east,
17. a gumara nügän na i süät lu ŋerot,
and throw.MA another this in side of south
and throws a certain piece to the south,
18. a iti gumara nügän na i süät lu kak ku nügän lu i süät lu bot.
and also throw.MA another this in side of west with another of in side of north
and also throws a certain piece to the west and another to the north.
19. A ilo ŋuri gugum a jajambu adi,
and this person IC.throw and IC.spoke.SST that
And this person throws and says,
20. “Ka nyaret karaŋ ilo süät tipo ku yi ni, yi kulo ni wajik luluŋ.”
if love.PVN there this side let.come with us here us these there children IC.call
“If there is love in that direction, let it come to us, we here are children calling.”
21. A ka lo ŋuri a tüpän a nuŋutut, a sek kulo da bonŋi sena,
and if this person was chop.R be short and people these will face.SA like.this
And if this person chopped peices, then people will turn
22. a kä meddi merok.
and they look.S enemy.PLM
and look at the enemy.
23. A kä ŋorondi i kare ni kulo mo parik
and they flow.S in river.SGM here of many very
And very many of them (enemies) enter the river
24. a kalas a kiliala da kulu soni marek,
and so be directions will of separate.PS two
and (people) separate into two directions (to surround them)
25. lügän däggiri süät lu bot, lügän däggiri süät lu ŋerot.
another run.D side of north another run.D side of south
some running to the north, the other running to the south.

26. A kurut remoni kiden, a ga pela nu merok kulu mo kulo.
and then spear.R.MDA middle and was shot.PA of enemies of many these
And then they spear in the middle and shot many of these enemies.
27. Nyena i nu pirit sek a aranni adi liyuk.
It.this in of place people was quarrel.NG that nothing
In this place, the people did not quarrel.
28. A ka wajik kulu 'di'dik a i kare yu
and if children of small be in river there
When the little children were bathing in the river there,
29. a soj kune da warani a kunu tüär parik.
and water.PLF that will change.S be of bitter very
the water became very bitter.
30. A sek kulo da jindi jambu adi,
and people these will do.S talk.S that
And these people said,
31. “A soj kune inde a ku nu ke na, kine ro po ya?”
and water that not be with of good this these matter come QU
“The water is still good, where do these reports come from?”
32. Pipi ta wajik kulo, a kä pipi'a, a kä aka rüggä uru,
IC.ask you children these and they IC.ask.PA and they had answer.SSA agreed
They asked these children and in the end they answered in agreement
33. kalas a soj kune da 'de'denya sena, a kä ge tätä.
so be water that will IC.taste.PA like.this and they be IC.cold
when they tasted the water and found it to be tasteless.
34. Iti ka sek kulu ejik kulie a aran iti,
also if people of elder some was quarrel also
Also, when the elders also quarrelled,
35. a boŋgi pürü kulu pü'däni kulu mo parik
and face.S sandflea of appear.R.MDA of many very
and look at sandfleas which appear to be very many (even if are not many),
36. a sek kulu ejik kulo iti jajambu adi,
and people of elder these also IC.spoke.SST that
and the people who are elders say,
37. “A kine ro itit po ya? Ta ŋerik

and these matters also come there you brothers
“Where does this matter come from? You brothers,

38. a ka kulie karaŋ ku lolo tuatuaara ku pürü aka sek
and if some there with which IC.die.MA with sandflea.PLF had people
if there are some who will die of the sandfleas⁹,
39. a aranni adi liyuk, lakadi ka sek a wokandu i mede isan,
was quarrel.NG that nothing until if people was arrive.RT in household good
(we) cannot quarrel (about sandfleas) until we arrive at home well,
40. ŋiro lo'dit dudugga ŋuri lu ijä i kare.”
child little IC.send.SSA person of big in river
a small boy sent the elder to the river.”
41. Ilo ŋuri a waranni ku yümü, a baŋgi gigilo parik.
this person was angry.R.NG with heart.SGM and stay.SA IC.sick.PA very
This person will not be angry in his heart, but will become very sick¹⁰.
42. Ina a saka nu sek kulaŋ katogorak.
this was stay.PA of people our hunt.AVN.PL
This is how we the hunters live.
43. A ka jaka pupuja rie, a kurut sek ejik
and if animal.PL IC.not.be.PA find and then people elder
And when the animals are not to be found, then the elders
44. jini jambu ku sek külükä kulolo a peŋa ku jaka,
begin.MDA talk.SST with people their which was kill.PA with animals
can talk to their people who were killed by the animals,
45. ku sek kulolo a tuatuaara mu'diŋ ku kure, adi,
with people which was IC.die.MA field with thirst that
(and) with the people who died of thirst in the field (saying),
46. “Ta ku ŋadi, kuse ŋadi, yi kulo a po i robba kuyu kuluka,
you with each together each us that was come CN paid.S bones your(pl)
“Each of you and others who come to pay your bones,
47. a nyo iti, nana ta ga a än jond jaka kune ku yi ni.”
and why also which you be was refused bring.S? animals that with us here
why did you refuse to bring the animals here to us?”

⁹ Skin itches after sandfleas bite.

¹⁰ People believe when someone is angry, water becomes bitter.

Sokare a Nyätüt Kam kulu Muludiaŋ (Sokare)
otter be eats fish of Muludiang
The Otter Eats the Fish of Muludiang.

Written by Stephen Warnyang Mödi Akon (Young man from Nyekabur village in Tarkeke payam) (a famous story, believed to be true; orginally on cassette).

1. Lälü eron lügäŋ ŋuri karaŋ kariŋi kunik a Muludiaŋ,
long ago another person exist name his be Muludiang
Many years ago there was a person called Muluiang,
2. nye a kalokanit lu kam. Lor lügäŋ
he be catch.AVN of fish day another
he was a fisherman. One day
3. Muludiaŋ a guan medda mony nit saka i tär.
Muludiang was go see.SSA mother-in-law.SGF his stay.PA at lake.SGF
Muludiang went to see his mother-in-law living at the lake.
4. Nu yirejiri nye mede kuriri,
that return.D he household evening
When he returned home in the evening,
5. a pondiri lügäŋ wor, luŋu a Mumulan,
and come.D another stream.SGM call.PT be Mumulan
he passing by another stream called Mumulan (sound of fish in water),
6. i wokandu nit nyana ku kijit nu wor,
CN arrive.RT his near with shore of stream
he arrived near the shore of the stream,
7. a meddi kam kä soju kijikan ki
and look.SA fishes they come.SST breach.R up
he saw fish come up showing their heads
8. ku kä mumuli i wor i jet.
with they IC.splash.MDA in stream in inside
splashing on the surface of the water.
9. Kuwaran eron, a Muludiaŋ jonji boyi nit i wor,
dawn early and Muludiang took.SA net his in stream
Early in the morning Muludiang took his net to the stream
10. a ririja, a nye yirani mede.
and IC.spread.SSA and he return.R.MDA household

and spread it out and returned home.

11. A nu warjiri kak nu, a Muludiaᅇ giri limbä boyi.
and that dawn earth of and Muludiang went check.SSA net
Early the next day Muludiang went back (to stream) to check the net.
12. A rieji boyi, a mogga kam musala,
and find.SA net and catch.SSA fish three
And he found three fish in the net,
13. ama kilo kam kä a nyä'a ku sokare, a nye yiräni mede sena.
but those fish they was eat.PA by otter.SGM and he return.R.MDA house like.this
but those fish were eaten by the otter, and he returned home without anything.
14. A lügäᅇ a waran, a nye yiräni limbä boyi nit na.
and another be morning and he return.R.MDA check.SSA net his this
Another day in the morning, he went to check his net.
15. A rieni sokare aka moka ku boyi, a Muludiaᅇ adi,
and find.SA otter had catch.PA with net and Muludiang that
And he found the otter had been caught in the net, and Muludiang (said),
16. “Rube lio a rie'a tuan nit i lo lor.”
sorcerer.SGM my was find.PA died his in of day
“My enemy will be dead today.”
17. A nye mamany boyi nit adi, “Senama ᅇtut nio na.”
and he IC.praised net his that now short my this
And he prased his net (saying), “My short net (is good).”
18. A Muludiaᅇ rembi sokare ku perek nit na,
and Muludiang spear.SA otter with spear.SGF his this
And Muludiang speared the otter with his fish spear
19. a sokare tutuan adi, mi'dit.
and otter IC.died that forever
and the otter was completely dead.
20. Pi'etti kulu do'de.
ask.PVN.PL of story
Questions of the story.
21. ᅇa lolo a kalokanit lu kam?
who that be catch.AVN of fish
Who is the fisherman?

22. Mony nu Muludiaŋ saka ya?
mother-in-law of Muludiang stay.PA where
Where did the mother-in-law of Muludiang live?
23. Ņa lu riĵä boyi? Ku ya?
who that put.SSA net with where
Who set the net? And where?
24. Sokare moka ku nyo?
otter catch.PA with why
How was the otter caught?
25. Sokare remo ku nyo?
otter speared.PA with why
How was the otter speared?
26. Kawuronit Stephen Warnyang Mödi Akon
write.AVN Stephen Warnyang Mödi Akon
The writer is Stephen Warnyang Mödi Akon.

Moret nu Jaka Kulolo ku Ņobora (Jaka)
meeting of animals who with horns
The Meeting of the Horned Animals

Submitted by Rev. Santino Wani (author unknown) in March 2012 (Folk tale told during the ground nut harvest at night around fires)

1. Lälü eron mar lu jaka lolo luŋu a mürü,
long ago lord.SGM of animal.PL that call.PS be lion.SGM
Long ago, the leader of the horned animals who is called the lion,
2. a luŋgu moret nu jaka kulolo oloŋ ku űobora ka'de.
and call.S join.PVN of animals which remain with horn.PLM different
called a meeting only for the animals with horns.
3. A mürü jambi adi, jaka kulolo ku űobora kulo
and lion said.SA that animals that with horns these
And the lion said that these animals that have horns
4. lopundere kakat nu gerok, a kã nyar boboliori.
come.D door.SGF of one and they so.that IC.identified.DP
should come out of the door one by one so as to be identified.
5. A likiro yeji adi, “Nan lo gu űünyündä memen
and hare think.S that I this go take.SSA gum.SGF

And the hare said, “I am going to get gum

6. a ekondi ku nye i küe a ɲobora.”
and drive.RA with it in head.SGF be horns
and put it on my head to be horns.”
7. A likiro kondi kä nu yejiri nye na.
and hare.SGF do.S they of think.D he his
And the hare did as he planned.
8. A giri guan tojo a käläji lüpä i pirit nu jaka kulu ɲobora.
and went go until and leave.SA allowed.PA in place of animals of horns
And he went until he was allowed in the place of the animals with horns.
9. A likiro iti jini i süät lu koloŋ,
and hare also sit.SA in side of sun.SGF
And the hare sat in the sun
10. a ɲobora kulo lülüsäggü ku koloŋ.
and horns these IC.melt.SST with sun
and these horns melted in the sun.
11. A kametak kulu momoret wüwürjä,
and see.VNR of IC.join.PVN IC.check.SSA
And the leaders of the meeting checked
12. a rieji lügäŋ jaku ge ayin ku ɲobora na a likiro,
and find.SA another animal.SG be without with horns this be hare
and found a certain animal without horns, this was the hare,
13. a kä riring likiro.
and they IC.rebuke hare
and they rebuked the hare.
14. A likiro adi, “Nan gaju jambu,” a kulie adi, “Kälä ta jambu.”
and hare that I want talk.SST and some that let.PA you talk.SST
And the hare (said), “I want to speak,” and some (said), “Let him speak.”
15. A likiro adi, “Moret na inde kureni a nio?
and hare that join.PVN this not about be mine
And the hare (said), “Is this meeting about me?”
16. ɲa lolo unde metti ɲobora küla ida i lüpündä nio na?
who that not see.NG horns my not CN allow.MTA my this
Who did not see my horns when I entered?

17. Ta kulu 'demba nan, a ta gaji türjä nan.”
 you these curse.SSA me and you want.SA chase.SSA me
 It is you who cursed me and (now) you want to chase me (away).
18. A kurut a likiro poni i goṇ, a kä rorumoki ku güre i koyi.
 and then be hare come.MDA in out and they IC.meet.MDA with dove in road
 And then the hare went out and he met a dove in the road.
19. A likiro adi, “Güre, do gu a din?”
 and hare that dove you go be where
 And the hare (said), “Dove, where are you going?”
20. A güre rügge adi, “Nan gu i moret yu,”
 and dove answer.ST that I go with join.PVN there
 And the dove answered, “I am going to that meeting,”
21. a likiro adi, “Ku do guan nan na gake nyüü,
 and hare that with you going I this chased.MDT come
 and the hare (said), “It is with you I am going,
22. ti yi yiräni i bät.”
 let us return.R.MDA to back
 let us return back.”
23. I diṇit nana kä ge i gu, a kä rieji lotome i doru.
 in time.SGF which they be CN go and they find.SA elephant CN sleep
 While they were going, they found the elephant sleeping.
24. A likiro jambi ku güre adi, “Ilo a düät lio, momono ku pataso.
 and hare said.SA to dove that this is bull.SGM mine IC.tie with rope.SGF
 And the hare said to the dove, “This is my bull, tie (him) with a rope.
25. Ama do memedda, ilo a jäny parik!
 but you IC.look.SSA this be dangerous.thing very
 But be careful, it is a very dangerous thing!
26. Ama ko do küjän.” A güre momono lotome.
 but not you afraid and dove IC.tied elephant.SG
 But don't be afraid.” And the dove tied the elephant.
27. A likiro wowoggu tome.
 and hare IC.beat.SST elephant.SG
 And the hare beat the elephant.
28. A kurut riogga adi putuk putuk,
 and then step.on.SSA that (sound) (sound)

And then he stepped *thud, thud*,

29. a güre tongi mogga parik i diñit nana güre ka pe.
and dove continue.SA hold.SSA very in time which dove if be.tired
and the dove continued pulling the rope hard so that he became tired.
30. A jambi adi, “Likiro po ku do i düät ni.”
and said.SA that hare come to you in bull here
And he said, “Hare, come here your bull.”
31. A tome gaji peŋga güre, a güre manyji adi,
and elephant want.SA kill.SSA dove and dove cry.SA that
And the elephant wants to kill the dove, and the dove cried (saying),
32. “Nan da tütükän likiro ku nye mede.”
I will IC.tell.R hare with it household
“I will tell the hare (when I am) with him in the house.”
33. A tome lüpändi kadi, a güre yiräni i bät.
and elephant allow.RA house.SGF and dove return.R.MDA to back
And the elephant came out of the house, and the dove returned back (from hare).
34. A küdü nu 'dikunni a nu ijä parik.
and rain of early be of big very
And there was very heavy rain.
35. A likiro ute unde dökki ku nye yu kadi,
and hare did not run.NG with him there house
And hare did not run to his house,
36. a dake ku güre yu kadi, a jambi ku güre adi,
and run.MDT with dove there house and said.SA with dove that
but ran to the house of the dove, and said to the dove,
37. “Ŋaki nan kakat.” A güre adi, “Pirüt ayin.”
open.MDA me door and dove that place without
“Open the door.” And the dove (said), “There is no room.”
38. A likiro kuakuaju parik ten güre, a rüggä.
and hare IC.beg.SST very always dove and answer.SSA
And the hare begged so much to the dove that he agreed (to let him in).
39. Adi ku likiro kä ku güre jambi a kak nu rüäne,
that with hare they with dove said.SA be earth of be.dark.MDT
The hare and dove thought it was still dark,

40. a güre adi, “Kak a wasan giri ku do yu mede.”
and dove that earth was stop.raining.R went with you there household
and the dove (said), “The rain has stopped, go to your house.”
41. A likiro ge än guan tojo, a pütändi doro.
and hare be refused go still and stay.RA sleep
And the hare refused to go and remained sleeping.
42. Kuwaran, a likiro giri ku nye yu i mede.
dawn and hare went with him there in household
At dawn, the hare went with him to the house.
43. Wogga nit, a mämäddü adi, “Madañ, kadi nio a kadi nio.”
arrive.S his and IC.greet.SST that hello house my be house my
When he arrived at his house, greeted (saying), “Hello my house, my house.”
44. Tongi lää adi mit.
continue.SA be.quiet that quietly
It remained silent and quiet.
45. A nyäggī dañ tumarek adi, “Madañ kadi.”
and repeat.SA time.SGF two that hello house
And he repeated a second time, “Hello house.”
46. A kadi tongi lää, a kurut likiro jambi adi,
and house continue.S be.quiet and then hare said.SA that
And the house remained quiet and then the hare said,
47. “Kadi nio renya rüggä nyo?”
house my reject answer.SSA why
“Why does my house refuse to answer?”
48. Nu yingere lo tome, a likiro mätäji i goñ
of hear.D this elephant and hare greet.RPA in out
When the elephant heard the hare greeting
49. ku wiwinya ku oloñ nu kadi nit na ga än rüggä,
with IC.complain with stay this house his this be refuse answer.SSA
with complaints about his house refusing to answer,
50. a lotome yeji adi kadi nu likiro na puru jajambu.
and elephant think.SA that house of hare this seem IC.speak.SST
the elephant thought that the hare's house could speak.
51. Nu nyäggiri likiro mädü dañ tomusala adi, “Madañ, kadi nio,”
of repeat.D hare greet.SST time third that hello house my

When the hare greeted a third time, “Hello, my house,”

52. a tome kurut rügge adi, “A nu ke moye mede.”
and elephant then answer.ST that be of good his.father household
the elephant then answered, “It is good, owner of the house.”
53. A likiro kurut jambi adi, “Kadi ten a jambu i lor lügän la?”
and hare then said.SA that house often be talk.SST in day another yet
And then the hare said, “Can the house finally speak one day?!”

Likiro Nyätüt Dukuri (Likiro)

hare eats

'The Hare Eats'

Author is Lolule from Tarkeka Payam in March 2012 (Folk tale, much speaking)

1. Lor lügän likiro a mogora, a yeji ɲo nana nye nyänyä.
day another hare was hungry.PA and think.SA thing which he IC.eat
One day hare became hungry and thought about something to eat.
2. A ɲo ge ayin, a kondi adi, biya nana nye purun i koyi kiden,
and thing be without and do.SA that better which he lay.MT in road middle
And he was without anything and thought it better that he lay in middle of road
3. anyar turumbili dädäkün, a meddi adi nye a tuan.
so.that vehicle IC.run.MT and look.SA that he was dead
so that when a vehicle comes, it sees him as dead.
4. A kondi se nu yijiri nye na, a kurut turumbili lu däkünni,
and do.SA like of think.D he this and then vehicle that run.MT.MDA?
And he did as he thought, and then a vehicle came
5. a rieji likiro aka purun i koyi kiden,
and find.SA hare had lay.MT in road middle
and found the hare expired lying in the middle of the road.
6. a kakamanit lo meddi likiro i dorokak, a totobo turumbili lit.
and driver.AVN this look.SA hare CN sleep earth and IC.stop vehicle his
and the driver saw the hare sleeping on the ground and stopped his vehicle.
7. A ki'unde¹¹ kak, a küätünde likiro, a tindi ku nye
and climb.MTT ground and take.MTT hare and put.SA with him
And he climbed down and took the hare and put him

¹¹ Check for ki'unde instead of kiyunde

8. i turumbili lit lukaraŋ, a jambi ku muny adi,
in vehicle his inside and said.SA to body.SGF that
into his vehicle, and said to himself that
9. a tuan, sena memedda.
was dead like.this IC.alive.SSA
he is dead, but he was actually alive.
10. Kurut nana turumbili ge i dāk,
then which vehicle be CN ran
Then the vehicle was moving,
11. a likiro jini gumba wilisan kak ku kunie tirän
and hare begin.SA throw.SSA oil.PLF down with other good.PLF
and the hare began to throw oil and other goods down
12. kunene i turumbili i lukaraŋ.
which in vehicle in inside
that were inside the vehicle.
13. A nana nye kākä gumba tirän kunene nye gaju koja kune,
and which he IC.leave throw.SSA goods which he want.SST steal.SSA that
And he stopped throwing the goods that he wanted to steal,
14. a laŋunde kak i turumbili, a giri ku nye i mede,
and jump.MTT down from vehicle and went to him in household
and jumped down from the vehicle and went to his house,
15. a ju lit pupo luŋa a ŋäüŋ,
and friend his ?came call.SSA be hyena.SG
and his friend came (who) is called hyena,
16. a likiro toyümbe ju lit ku nyürütän
and hare be.hospitable.ST friend.SG his with crops.PLF
and the hare gave his friend food
17. kulu gum nye i turumbili kulo.
of throw he from vehicle these
from what he threw down from the vehicle.
18. Nu 'denyjiri ŋäüŋ nyürüt na, a ga a nu i'iny parik.
of taste.D hyena food this and was be of sweet very
When the hyena tasted the food, it was very delicious.
19. A ŋäüŋ piŋe adi,

- and hyena ask.ST that
And the hyena asked,
20. “Ju lio, do rieju nyürüt nu i'iny parik sena ya?”
friend mine you find.SST food of sweet very like.this where
“My friend, where did you find this very delicious food?”
21. A likiro rügge adi, “Nan nyätüt ilo koyi.”
and hare answer.ST that I eat? this road
And the hare answered, “I eat from the road.”
22. A ɲäüŋ adi, “Do nyä koyi lo adida?”
and hyena that you eat road this how
And the hyena said, “How do you eat from the road?”
23. A likiro kurut tükändi ju lit ɲäüŋ adi,
and hare then told.RA friend his hyena that
And then the hare told his friend the hyena,
24. “Ka turumbili ge i dākün na, a nan puruni i koyi kiden,
if vehicle be in run.MT this and I lay.MT.MDA in road middle
“When a vehicle comes, I lie down in the middle of the road,
25. a turumbili meddi adi nan a tuan, adiba a 'dumunde nan,
and vehicle look.SA that I was dead quickly was take.ST me
and the vehicle sees that I am dead, he quickly takes me
26. a tindi ku nye i turumbili lukaraŋ,
and put.SA with him in vehicle inside
and puts (me) with him inside the vehicle,
27. a nan kurut jini gumba tīrān kak.”
and I then begin.SA throw.SSA goods down
and then I throw goods down.”
28. A ɲäüŋ kurut jambi ku muny adi,
and hyena then said.SA with body that
And the hyena said to himself,
29. “Nan lo giri jämbü se nuŋ na.”
I this went try.SST like your this
“I am going to try what you did.”
30. A ɲäüŋ giri guan, a kondi senu likiro na,
and hyena went go and do.SA like.this hare this
And the hyena went to do as the hare

31. a turumbili lu dākūni,
and vehicle this run.MT.MDA
and the vehicle came
32. a ṅäüṅ puruni i koyi kiden senu likiro na.
and hyena lay.MT.MDA in road middle like.this hare this
and the hyena lay in the middle of the road as the hare said.
33. A turumbili bobo'dan, sänyji kaṅaranit lit 'dumunda ṅäüṅ
and vehicle IC.stop.R send.SA help.AVN his take.MTA hyena
And the vehicle stoped and sent his assistant to take hyena
34. a i turumbili lukaraṅ,
be in vehicle inside
into the vehicle.
35. sa ṅäüṅ lo purun ku kūjän i yümü lukaraṅ.
instead hyena this lay.MT with fear in heart inside
but the hyena was lying with fear in his heart (didn't lie down).
36. A meddi ṅiro lo i po 'dokunda nye,
and look.SA child this CN come carry.MTA he
And he saw the child coming to get him,
37. a ṅäüṅ riṅjäre dāk mu'diṅ ku kūjän.
and hyena surprise.MA ran field with fear
and the hyena was surprised and ran to the field with fear.
38. Ati lügäṅ ju lu pondi ku likiro i mede,
also another friend of came.SA with hare in household
Another friend came to the house of the hare,
39. ati tini nyürüt nu ti ṅäüṅ lälü na.
also give.MDA food of let hyena long.time this
and he gave (him) the food previously given to the hyena.
40. A piḡe adi, “Ju lio, do rie na nyürüt nu ke na ya?”
and ask.ST that friend mine you find this food of good this where
And he asked, “My friend, where di you find this good food?”
41. A likiro adi, “Nan nyätüt i ilo koyi.”
and hare that I eat.? in this road
And the hare (said), “I eat from the road.”
42. A tome adi, nye jämbü senu kondiri likiro na.

- and elephant that he try.SST like.this do.D hare this
And the elephant said he would do as the hare does.
43. A giri guan, a puruni i koyi kiden,
and went go and lay.MT.MDA in road middle
And he went to lay in the middle of the road,
44. a turumbili lu dākūni, a tome jambi adi,
and vehicle of run.MT.MDA and elephant said.SA that
and the vehicle came, and the elephant said,
45. “Nan oloḡ ku riḡit nan a puruni kak
I stayed with power I was lay.MT.MDA down
“I have power to lay down
46. se nu se likiro kā ku ḡäüḡ na.”
like of like hare they with hyena this
like the hare and the hyena.”
47. A tome ḡonit bo'de ki,
and elephant remain stand.MDT up
And the elephant remained standing,
48. iti nu woggiri turumbili ku nye nyana, a bobo'dan,
also of arrive.D vehicle with he near and IC.stop.R
then the vehicle came near him and stopped,
49. a tome rioggi turumbili liḡ,
and elephant step.on.ST vehicle all
and the elephant stepped all over the vehicle,
50. a loḡe giri i jür lu pondiri turumbili adi
and word went in village of come.D vehicle that
and the news went into the village where the vehicle came from that
51. lo tome a riogga turumbili ku tīrān kunik liḡ.
this elephant was step.on.SSA vehicle with goods his all
this elephant steps on all vehicles with goods.
52. Nu yḡḡere sek kine ro,
of hear.D people these matter
When people heard this news,
53. a kā ga a ān gindere ilu koyi,
and they want was refuse go.D that road
they completely stopped going on that road,

54. a likiro tutuan ku mogor.
and hare IC.died with hunger.SGM
and the hare died of starvation.

Do'de lu Koloŋ Kumoye (Koloŋ)
story of sun father
The Story of the Sun Father

Author John Wani Yiri Ludyöŋ (from Palek village in Jameza Payam; actor for Jesus film; young man) in March 2012 (Famous folk tale sung around fire)

1. Lor lüŋän ku koloŋ ku moye a guan
day another with sun.SGF with his.father was go
One day the sun and father went to
2. mu'diŋ jo parik, kä oloŋ ku 'dioŋ lükä lolo
forest far very they stay with dog their which
the distant forest. They were with their dog which
3. kebbu kä a kä gu din!
follow.S them be they go where
would follow them wherever they went!
4. A moye koloŋ peŋgi nyama kileŋ, a 'dokunde mede,
and his.father sun kill.SA animal animal.SG and carry.MTT home
The father of the sun killed a nyama animal and brought home
5. a nu pondiri kä nu, a moye koloŋ meddi kele
and that come.D they that and his.father sun see.SA tooth.SGM
and while they were going, the father of the sun saw a
6. lu mirü i loja olose kimaŋ, a nye sänyji adi,
of lion CN shine.SSA like fire and he sent.SA that
tooth of a lion, it was shining like fire, and he sent (sun) saying,
7. “Giti jo lu ŋo lolo memeliŋga olose kimaŋ lo ni.”
go far that thing that IC.reflect.SSA like fire.SGF of here
“Go bring the thing that shines like fire here.”
8. A koloŋ giti guan, a rieji ŋo lo a mirü
and sun went went and found.ST thing that is lion
And the sun went and found the thing that was a lion
9. oloŋ i dorö, a nye joŋgi kele lu mirü lo

- stay CN sleeping and he took.SA tooth of lion this
sleeping, and he took the tooth of the lion,
10. adi, “Tap.” A mirü pije koloŋ adi, “Nyo?”
that wop and lion ask.ST sun that why
“Wop!” And the lion asked the sun saying, “Why?”
 11. Koloŋ adi, “Aba luka i luŋgu do.” A mirü
sun that my.father yours CN call.SST you and lion
The sun (says), “My father is calling you.” And the lion
 12. adi, “Yaguan.” A ku koloŋ ku mirü jindi po.
that go and with sun with lion began.SA come
say, “Let us go.” And the sun and the lion began to go.
 13. Moye koloŋ adi koloŋ, “Do joŋ ilo ŋuri din?”
his.father sun that sun you take which man where
The father of sun says to sun, “Where are you taking this man?”
 14. A mirü rügge adi, “Yi po ku do ni.”
and lion reply.ST that we come to you here
The lion replied, “We come to you here.”
 15. A nu woggiri koloŋ na,
and of arrive.D sun this
When the sun arrived,
 16. a moye koloŋ pije nye adi, “Do aka jon ilo marate,
and his.father sun ask.ST him that you have bring that someone
and the father of the sun asked him saying, “You have brought that neighbor.
 17. yi da kulu yaŋe ku ina nyajua.”
we will those remain.MDT with that gazelle.SG
We shall be with gazelle.”
 18. “Ti ta mirü,” asan moye jambu sena adi,
give you lion because his.father tell.SST like.this that
“You give to the lion,” because (his) father tells like this,
 19. ina nyama pakini nye. A mirü pije koloŋ adi,
which animal left? him and lion ask.ST sun that
that the nyama is given to him. The lion asked the sun saying,
 20. “Muyi jambu adida?” A koloŋ rügge adi,
your.father tell.SST how and sun reply.ST that
“How does your father say this?” The sun replies,

21. “E do joŋg nyajua na,
eh you take.S gazelle this
“You take this gazelle,
22. a yi kulu yaŋe, senye lügāŋ ŋuri,
and we with.this remain.MDT or another person
and we remain without anything. It belongs to another person,
23. a joŋga ŋo nu kulie sek liŋ.” “Nyenana yiŋge ta,
and take.SSA thing this another people all contrarily listen.ST you
and we take this thing from other people.” “On the contrary, you listen,
24. nan mirü i jambu, ti koloŋ yïje nyajua,
I lion CN talk.SST allow sun swallow.ST gazelle
I the lion am saying, allow the sun to swallow the gazelle
25. a moye koloŋ yïje tore lu a koloŋ.
and his.father sun swallow.ST son.SG this be sun
and the father of the sun to swallow this son be the sun.
26. A nan tinde ta liŋ.” Telemeso pija
and I give.ST you all monkey.SG ask.SSA
And I will give you all.” Monkey¹² asked
27. moye koloŋ adi, “Kine ro oloŋ adida moye koloŋ?”
his.father sun that which matter stay how his.father sun
the father of the sun saying, “This matter is about the father of the sun?”
28. A nye rügge adi, “E do yïjä nyajua,
and he reply.ST that eh you swallow.SSA gazelle
And he replied saying, “You swallow gazelle
29. a nan yïje koloŋ, a mirü tonde yi liŋ.”
and I swallow.ST sun and lion take.ST us all
and I swallow the sun, and the lion takes us all.”
30. Telemeso a rügge adi, “A nu ke. Ti koloŋ yïje
monkey be reply.ST that and of good allow sun swallow.ST
Monkey replied saying, “Good. Allow the sun to swallow
31. nyajuanit, a do moye koloŋ yïje koloŋ,
gazelle and you father sun swallow.ST sun

¹² Monkey came late and asked about the debate. Monkey keeps them from fighting by saying “The lion ate the nyajua . . . Then I eat you all.” So, the lion is afraid, leaves and the debate is resolved.

- the gazelle and you, the father of the sun, swallow the sun
32. a mirü yĭje moye koloŋ, a nan telemeso
and lion swallow.ST his.father sun and I monkey
and the lion swallow the father of the sun and I, the monkey
33. lu tunde ta liŋ.” A nu yingere mirü kine nu,
that collect.ST you(PL) all and that hear.D lion that that
takes all of you.” And after the lion heard that,
34. a nye laŋandi i koya, a giri guan.
and he jump.RA on road? and go go
he jumped out on the road and went away.

Do'de lu loku nu Kam ku Boyini (Boyini)
story of this.with of fish with net
“The Fish in Net Story”

Author Andrea Känyï (Speaking, Folk Tale, 1st person, True)

1. Lor lügän yi olose wajik musula yi,
day another we be.like children three we
One day we three men (lit. children)
2. a guan i kare i logga kam, a ki'o lolo yi gu
and went to river CN catch.SSA fish and boat.SGM in.which we went
went to river to catch fish, and the boat in which we went
3. ku nye lo, wowoŋon parik adi, “Uwee, uwee.”
with it this IC.cy.R very that (cry) (cry)
was crying loudly saying, “Creek, creek.”
4. A nügän ŋuri nu ijä jambu adi, “Liliä ta!” A wajik
and other person of big tell.SST that quiet you And children
The older man said, “Be quiet!” And the children
5. kulolo yi logga ku kä kulo woŋe parik i ki'o yu,
which we catch.SSA with them these cry.MDT loud in boat there
which we fish with cry loudly in the boat,
6. adi, “Ki'o lo woŋon parik. Sena olo ku nyo?”
that boat this cry.R loudly like be with what
saying, “This boat is crying loudly. Why is it like that?”

7. Lügän jambu adi, nye lu jonga lo ki'o, a ki'o lo 'doke sena.
 certain tell.SST that he this take.SSA this boat and boat this carry.MDT like
 A certain one of them told (him) saying he (should) take the boat and carry (it).
8. A lügän lo togoji yümü,
 and another this encourage.SA heart
 And this one was brave,
9. a jongi ki'o lo, lakadi i kijit ku küjän.
 and take.SA boat from until with end with fear
 and took the boat with the result that their fear ended.
10. I perok kulie, yi a yira logga ku kulie wajik,
 In days few we was return.PA fish.S with other children
 A few days later, we men returned to fish with other children
11. a nana yi aka wogga i kare nu, a yi gumandi
 and which we had arrive.SSA in river.SGM that and we throw.RA
 and when we had arrived in the river, we threw
12. boyini kunaḡ i kare, anyar mogga kam, a boyini kune
 nets our into river so.that catch.SSA fish and net.PL these
 our nets into the river in order to catch fish, and these nets
13. sukine kak i kare i lojitän kulu boyan kune.
 put.MDT down in river in stake.PLM of net.PL these
 we put in a straight line along the bank.
14. A nu sukindere yi kine boyini nu, a yaru lu
 And that put.D we those net.PL that and hippo.SG that
 And as we were lining up those nets, a hippo
15. woḡe nyana ku ki'o lo, a ŋiro lolo i ki'o lo p̄p̄ikärä ki'o lo
 cry.MDT near from boat this and child who in boat this IC.pull.MA boat this
 cried near the boat, and person who was in the boat paddled the boat
16. parik jo, a düjje boyi na, a woḡe adi,
 very far and mix.ST net this and cry.MDT that
 very far and tangled the net, and (we) said,
17. “Yi kulo ku ta, kākä do küjän.” A ilo ŋiro kākälän ki'o
 we these with you IC.let you afraid and this child IC.left.R boat
 “We are here, don’t be afraid.” (So) they left the boat
18. lo ku boyi na liḡ, a sek liḡ dädäk,
 this with net this all and people all IC.run

with all the nets, and all the people ran,

19. a yi liḡ ute inde rieni diḡit lokeḡ i lu lor.
and we all not not find.NG time catch.PVN in that day
and we all did not find time to catch (anything) in that day.
20. A yi poni mede sena kam ayin kulolo yi a mok!
and we come.SA home without fish without which we be caught
And we came home without catching any fish!

Do'de lu jaka a sek (Sek)
story of animals and people
'The Story of Animals and People'

Author Angelo (Young man from Ranga village in Muni payam) (Folk tale, passed down from elders, 3rd person, names, speeches)

1. Lükämürü olo ku wajik kunik sa'are marek
Luka.lion have with children his girls two
There was a lion having his children—two girls (and three boys).
2. A Mutuk ge ku ḡiro gerok ilo, ḡiro luḡu
and Mutuk be with child one that child call.PT
And there was Mutuk (man' name) with one child called
3. a Lodu lo Wilis, nye olo ku suk 'düḡit lit.
be Lodu of Wilis he have with cows group his
Lodu Wilis. He had his herd of cows.
4. A kunu Lükä kune poni ku Lodu ni, a piḡe nye adi,
and that Luko this come.MDA with Lodu here and ask.SA him that
And those (girls) of Luko came to Lodu here, and asked him,
5. “Toso yi kuere.” A Lodu rerenya, a jambi adi,
pick.PA us fruit and Lodu IC.refuse and talk.SA that
“Get us fruit.” And Lodu refused and said,
6. “Ta da rop nan ku nyo?” A kine wajik rügge adi,
you will pay me with what and those children reply.ST that
“With what will you repay me?” And those girls replied,
7. “Yi da gonyja do ku arik a ropet nu ta'et luḡ.”
we will give.SSA you with bodies be pay.PVN that work.PVN your
“We will give you (our) bodies for a reward of your work.”

8. A Lodu yinge ilo ruket, a nye nyanyala,
and Lodu hear.S that reply.PVN and he IC.happy.PA
Lodu heard that reply, and he was happy,
9. a nye giti tojju a nu togiri nye nu,
and he went pick.SST be that fruit he this
he went until he arrived at the fruit,
10. a yoji koje lu nyala. A nana nye a aka tojju nu,
and sing.SA song.SGM of happiness and which he and have pick.SST this
and sang a song of happiness. And when he collected (it),
11. a nye tindi kä ina kuere,
and he give.SA them that fruit
he gave to (them) the fruit.
12. a kä 'dokondi ku kä i kijikän, a kä giri guan.
and they carry.RA with them in head.PLF and they went went
And they carried (it) on (their) heads as they went.
13. A Lodu kije ku ina ŋiro i muny na nu ŋode na,
and Lodu cling.ST with that person in body this which lame.SG that
And Lodu clung to one person in her body who was lame,
14. ama kunene a kunu kune ke
but which be that these good
but that which was good (had good legs)
15. dädak ku kä medisak. A logelie dake tükändü
IC.run from they housepeople and bird.SG run.MDT tell.RT
ran away to their house. And a bird ran and told
16. Lükämürü adi, “Mete wajik kunuŋ kä aka kārälä
Luka lion that see.MDT children your they have spoil
Luka lion saying, “See your children, they have raped
17. ku ŋuri lügän do aka laye.”
with person another you have disease
one child and you (now) have a disease.”
18. A Lükämürü pupo, a koji Lodu, a Matuk poni galunda Lodu,
and Luka lion ?come and bite.SA Lodu and Mutuk come.SA search.MTA Lodu
And Luka lion came and bit Lodu, and Mutuk came and search for Lodu,
19. a rieni Lodu aka dera ku Lotome ku Lükämürü.
and find.SA Lodu have cook.PA in elephant for Luka lion

- and found Lodu had been cooked by an elephant and Luka lion.
20. A sek kulu jür liṅ a yilän ku ko'a nu
and people those village all was swallow.R with bite.PA of
And (he was told) all those people of the village had been eaten by
21. Lodu ku Lükämirü na, a kä jini peṅga Lükämirü
Lodu with Luka lion this and they begin.MDA kill.SSA Luko lion
Lodu and Luka lion, and they began to kill Luko lion
22. ku wajik ku suk kunik liṅ, kä jambu adi,
with child with cow his all they say.SST that
and his child and all his cows. They said,
23. “Nyo nunu boron ti saka ku sek Kiden i jür?”
what this harmful.animal let stay.PA with people Kiden in village
“Why is this harmful animal allowed to stay with people of Kiden village?”
24. A mar lu jür lungi sek kulik kulu jür kak,
and chief of village call.SA people his of village earth
And the chief of the village called his people of the village
25. a piḅe kä adi, “Lo ṅuri lolo luṅu a Lükämirü pü'dä ya?
and ask.ST them that this person who call.PT be Luko lion appear where
and asked them, “Who is this person who is called Luko mirü, is from where?”
26. Ku merenye lit lu olo ya i lon jür?
with grandfather.SG his that stay where in which village
(His) grandfather stays where in which village?
27. Nan tindu ta perok musala, galu ta ilo ṅuri
I give.SST you(pl) day three search you(pl) that person
I give you three days for you to find that person
28. i goṅi ku ti ta nan denet adiba.”
in out with let you(pl) me answer.PVN immediately
so that you answer me with these questions thereafter.”
29. Ama nana kilo perok oko jo nu,
but this that days had finish this
When these days passed,
30. a sek kulo yiyire i bot ku mar ni,
and people these IC.return.MDT in north to chief here
and these people came from the north to the chief,

31. a kä jambi ku mar adi, “Ilo ŋuri mar
and they tell.SA with chief that that person chief
and they told the chief saying, “That chief person
32. merenyeni kulik po ku ta mede yu. Ama nye a walanyju,
grandfather.PL his come from you family there but he was change.SST
is from the grandfather’s family. But he changed
33. a warani a ŋuri et lolo iti a boronj!”
and change.RMDA be person stubborn this also be harmful.animal
and became instead a harmful animal!”
34. A mar küe nit yuyu i konandu
and king head.SGF his IC.fear CN do.RT
The chief was afraid to do
35. ilo ŋuri ŋo nu ron asan nye a ŋuri lükä lu medeso,
that person thing of bad because he be person their of neighbour.SG
to that person anything bad because he was a person of their relatives,
36. a kine ro ute, bo'de seina!
and that matter still stop like.this.end
and the matter ended like this.

Glossary

The following important words are from the *Reading and Writing Mundari Book 2*.

Word	Example	Definition
syllable	so ka re in sokare 'hare'	The parts of a word that can be divided according to beats.
consonant	k b r in k ib är 'anthill'	Letter sounds that begin or end syllables; a consonant cannot be a syllable by itself.
vowel	ï ä in k ib är 'anthill'	Letter sounds in the middle and sometimes end of a syllable; a vowel can be a syllable by itself.
heavy vowel	ä in m äk 'waist'	Vowel letters / ä, i, ü / <i>with</i> dots.
light vowel	a in k ak 'earth'	Vowel letters / a, e, i, o, u / <i>without</i> dots.

The following important words are discussed in the *Mundari Grammar Book*.

Word	Example	Definition
suffix	-so in kapiriaso 'skirt'	Ending letters of a word that are not part of the root (original part of the word).
prefix	to- in	Beginning letters of a word that are not

	lor togerok 'first day'	part of the root.
noun	küändiä 'wife', kam 'fish', kakat 'door'	A person, animal, place, thing, or idea.
verb	jongi 'took', ririä 'spread out'	An action, motion, change, state, or equal sign between words.
noun singular form	mony 'mother-in-law'	A noun used for one person.
noun plural form	monya 'mother-in-laws'	A noun used for more than one person.
noun number		Whether a noun is singular or plural.
masculine noun	mar lo 'this chief'	Male nouns that can have the following demonstrative lo 'this (mas)'
feminine noun	mony na 'this mother-in-law'	Female nouns that can have the following demonstrative na 'this (fem)'
noun gender		Whether a noun is masculine or feminine.
root	bandu 'sword' rop in a rop 'paid'	A word without any prefix or suffix. The original part of the word.
preposition	ku 'with' in Ŋuri a wok ŋiro ku ture . 'Person beat child with stick'.	A word that introduces nouns or pronouns and describe (tell about) an action.
prepositional phrase	ku ture 'with stick'	A preposition and the words it introduces
subject	ŋuri in Ŋuri a wok ŋiro . 'Person beat child'	A noun or pronoun that does the action of the verb.
object	ŋiro in Ŋuri a wok ŋiro . 'Person beat child'	A noun or pronoun that receives the action of the verb.
possessor	ŋuri 'person' in 'Dioŋ lu ŋuri a guan . 'Dog of person left.'	A noun or pronoun that possessess or owns something or someone.
pronoun	nye 'he' in a nye yiräni mede . 'He returned home.'	A word used instead of a noun.
possessor pronoun	lit 'his' in 'Dioŋ lit a guan . 'His dog left.'	A word used instead of a possessor noun.
definite noun	'Dioŋ lo a guan . 'This dog left.'	One particular noun and not any other of that noun in the mind of the speaker. A demonstrative follows the noun.
indefinite noun	'Dioŋ a guan . 'Dog left.'	A noun that may or may not be a particular one in the mind of the speaker. There is no following demonstrative.
known noun	Lo 'dioŋ a guan . 'This known dog left.'	A noun listeners have heard about sometimes before and have in mind. A demonstrative comes before the noun.
unknown noun	Lügän 'dioŋ a guan . 'Certain dog left.'	A noun mentioned for the first time and not in the mind of the hearers. An

		indefinite word comes before the noun.
demonstrative	lo 'this' in 'Dion lo a guan. ' <u>This</u> dog left.'	A word that points to a noun; comes before or after the noun; it shows noun is definite, singular or plural, masculine or feminine, and the distance to the noun from speaker or hearer.
demonstrative connector	lu 'of' in 'Dion lu ɲuri a guan. 'Dog of person left'	A word that introduces words that describe a noun before it. Lu, na, kulu, kunu 'which, who, that, of'
demonstrative phrase	lu ɲuri 'of person' lu ijä 'that is big'	A demonstrative connector and words introduced by it; it describes a noun as definite or indefinite, singular or plural, masculine or feminine.
implied noun	wajik sa'are 'girls' described but not said in A kunu Lükä kune poni . 'And those of Luko came.'	A noun in the mind of the speaker but not said. A demonstrative, demonstrative phrase, or relative clause can describe it.
adjective	ijä 'big' in 'Dion lu ijä a guan. 'Dog that <u>is big</u> left.'	A word that tells some quality or characteristic about a noun; have singular and plural forms. Plural adjectives have the suffix -k/-ak/-äk/-ik/-ik .
quantity	mo 'many' in 'Dijin mo a guan. ' <u>Many</u> dogs left.'	A word that tells the approximant number or amount of plural nouns; can directly follow a noun or can be in a demonstrative phrase.
number	gerok 'one' in 'Dion gerok a guan. ' <u>One</u> dog left.'	A word that tells how many of a noun there are, or in what order the noun comes; can directly follow a noun, or can be in a demonstrative phrase.
cardinal number	Dijin marek ' <u>Two</u> dogs'	A number that tells the exact amount or how many of the noun there are.
ordinal number	Lor tumarek ' <u>Second</u> day'	A number that tells where the noun comes in an order of other nouns.
modifier	jo 'far' in ɲuri a rie büt lu jo . 'Person found a bush that <u>is far</u> .'	A word that describes a verb or noun; can directly follow a verb or can be in a demonstrative phrase; the same modifier can describe a verb, singular noun, or plural noun.
relative connector	lolo 'which' in 'Dion lolo a guan wonje. Dog <u>which</u> left cried.	A word that introduces words that describe or identify a noun before it. Lolo, nana, kulolo, kunene 'which, who, that'
relative clause	lolo a guan 'which left'	A relative connector and words introduced by it. It describes a noun as definite or indefinite, singular or plural, masculine or

		feminine.
indefinite word	lügän 'certain' in Lügän 'dion a guan. 'Certain dog left.'	A word that shows a noun is not known and mentioned for the first time; comes before or after the noun; shows a noun noun is singular or plural, masculine or feminine. Lügän, nügän, kulie, kunie.
verb form	rorop 'pays' aka rop 'had paid' robbe 'paid away'	A way to use each verb that changes by adding a word or suffix to the verb.
past verb	a rop in Ŋuri a rop. 'Person paid.'	A verb that shows the action happened before the time of speaking; a 'was, be' comes before the verb and after subject.
perfect verb	aka rop in Ŋuri aka rop. 'Person <u>had paid.</u> '	A verb that shows the action happened before another action or a long time before the time of speaking; aka 'had, have' comes before the verb and after subject.
future verb	da rop in A ŋuri da rop. 'Person <u>will pay.</u> '	A verb that shows the action happens after the time of speaking or for actions not in real life; da 'will, would' comes before the verb and after the subject.
continuous verb	i rop in A ŋuri ge i rop. 'Person <u>is paying.</u> '	A verb that shows the action continues for some time rather than just for a brief moment; i 'is, are' comes before the verb and after the subject.
incompletive verb	rorop in A ŋuri rorop. 'Person <u>pays</u> '	A verb that is used for actions happening over time, like watching the action happen in a film, rather than talking about the action as a unit; prefix is usually a copy of the first consonant and vowel of the root (CV-).
subject verb	türji in A ŋuri türji. 'Person <u>chased.</u> '	A verb that shows the action is done by someone mentioned before the verb, or by the subject of the previous verb; -ji/-ji/-je.
subject subjunctive verb	türjä in A ŋuri gaju türjä. 'Person wants <u>to chase.</u> '	A verb that often follows another verb in the same clause; shows the action is done by the subject of the first verb; -ja/-jä/-ju/-jü.
active verb	A ŋuri robbi. 'Person <u>paid.</u> '	A verb with a noun before the verb that does the action.
passive verb	ropa 'is paid' in Ŋuri a ropa. 'Person <u>is paid.</u> '	A verb that shows the action is received by someone mentioned before the verb, or by the subject of the previous verb; the doer of the action is after the verb or not mentioned; -a/-ä/-o/-u/-ü.
middle verb	däküni 'comes' in	A verb that shows someone (or something)

	A turumbili lu <u>däküni</u> <u>ñäüñ</u>. 'Vehicle <u>comes</u> to hyena.'	before the verb is either the doer or receiver of the action, or caused by someone to do the action; it is unknown if the action is done by the person before the verb, to this person, or by the person because of someone else; -i/-i/-e .
dependent verb	robbiri in A nu <u>robbiri</u> <u>ñuri na</u>, . . 'When person <u>paid</u> , . . '	A verb in a dependent clause where the subject follows the verb instead of coming before it; -jiri/-jiri/-jere .
dependent passive verb	ropari in A nu <u>ropari</u> <u>ñuri na</u>, . . 'When person <u>was paid</u> , . . '	A passive verb in a dependent clause where the one receiving the action follows the verb; -ari/-äri/-ori
repetitive verb	ropaju in A <u>ñuri ropaju</u>. 'Person <u>paid repeatedly</u> .'	A verb that shows the action is done more than once or repeatedly; -aji/-äji/-oji or -aju/-äjü/-oju .
motion away verb	ropara in A <u>ñuri ropara</u>. 'Person <u>paid while going</u> .'	A verb that shows the action is done while moving away from a person, place or thing; -ara/-ärä/-ora .
motion towards verb	ropun in A <u>ñuri ropun</u>. 'Person <u>paid while coming</u> .'	A verb that shows the action is done while moving toward a person, place or thing; -un/-ün .
reason verb	ropan in A <u>ñuri ropan</u>. 'Person <u>paid for</u> .'	A verb that shows the action is done for some reason or for someone; -an/-än/-on .
negative verb	roppi in A <u>ñuri roppi</u>. 'Person <u>did not pay</u> .'	A verb that shows the action does not happen or the action is the opposite; -ni/-ni . Often a negative word ute 'not', inde 'not', ko 'not' comes before the negative verb.
negative passive verb	ropani in Ñuri <u>inde ropani</u>. 'Person <u>was not paid</u> .'	A verb that shows the action is not received by someone mentioned before the verb.
command	Metē wajak kunuñ! See your children!	A verb that orders someone to do the action. Various verb forms can be used as commands.
actor verbal noun	karopanit 'payer' karopak 'payers'	A verb used as a noun that is a person doing the action; prefix ka- ; Singular has suffix -anit/-änit/-onit ; Plural has suffix -ak/-äk/-ok .
action verbal noun	ropanit 'paying'	A verb used as a noun that is the action; -anit/-änit/-onit .

place/tool verbal noun	ropet 'payment' ropetti 'payments'	A verb used as a noun that is the place where the action often happens, or a tool often used to do the action. Singular has suffix -et ; Plural has suffix -etti .
dependent clause	A ka jaka pupuja rie, . 'And when animals are not found, . . . '	A group of words with a verb that requires or depends on another clause to complete the sentence.
main clause	A kurut sek ejik jini jambu ku sek külükä. 'Then elders begin talking to their people.'	A group of words with a verb that is a sentence by itself; it does not require another clause to be a complete sentence.
connector	a 'and' kurut 'then' in A kurut sek ejik jini jambu ku sek külükä. 'And then elders begin talking to their people.'	A word that joins a phrase, clause or sentence.
question word	Ŋa woggu ŋiro? 'Who beat child?'	A word used to ask questions.

List of Verb Forms

(Check all. It is likely that some of the forms are not possible for the verb **gak** 'chase, but that the form for another verb is possible. Where the form is not possible for **gak**, the form in another verb should be substituted.)

<u>Subject</u>	-ji/-jī	A ŋuri gaggi.	<i>Person chased.</i>
<u>Subject</u>	-je	A ŋuri gagge.	<i>Person chased.</i>
<u>Subject Subjunctive</u>	-ja/-jä	A ŋuri gaju gagga.	<i>Person wants to chase.</i>
<u>Subject Subjunctive</u>	-ju/-jü	A ŋuri gaju gaggu.	<i>Person wants to chase.</i>
<u>Passive</u>	-a/-ä/-o	A ŋuri gaka.	<i>Person was chased.</i>
<u>Passive</u>	-u/-ü	A ŋuri gaku.	<i>Person was chased.</i>
<u>Middle</u>	-e	A ŋuri gake.	<i>Person chases.</i>
<u>Dependent</u>	-jiri/-jīri/-jere	A nu gaggiri ŋuri na,	<i>When person chased, . . .</i>
<u>Dependent Passive</u>	-ari/-āri/-ori	A nu gakari ŋuri na,	<i>When person was chased, . . .</i>
<u>Repetitive</u>	-aji/-āji/-oji	A ŋuri gakaji.	<i>Person chased repeatedly.</i>
<u>Repetitive</u>	-aju/-ājü/-oju	A ŋuri gakaju.	<i>Person chased repeatedly.</i>
<u>Motion Away</u>	-ara/-ārä/-ora	A ŋuri gakara.	<i>Person chased while going.</i>
<u>Motion Towards</u>	-un/-ün	A ŋuri gakun.	<i>Person chased while coming.</i>
<u>Motion Towards</u>	-unda/-ündä	A ŋuri gakunda.	<i>Person chased while coming.</i>
<u>Motion Towards</u>	-unde/-ünde	A ŋuri gakunde.	<i>Person chased while coming.</i>
<u>Motion Towards</u>	-uni/-üni	A ŋuri gakuni.	<i>Person chased while coming.</i>
<u>Middle</u>			
<u>Reason</u>	-an/-än/-on	A ŋuri gakan.	<i>Person chased for (some reason).</i>
<u>Reason</u>	-andi/-ändi	A ŋuri gakandi.	<i>Person chased for.</i>
<u>Reason</u>	-andu/-ändü	A ŋuri gakandu.	<i>Person chased for.</i>

<u>Reason Middle</u>	-ani/-äni	A ɲuri gakani .	<i>Person chased for.</i>
<u>Negative</u>	-ni/-ni	A ɲuri gakki .	<i>Person did not chase.</i>
<u>Negative Passive</u>	-ani/-äni	A ɲuri inde gakani .	<i>Person was not chased./ No one chased person.</i>
<u>Negative Reason</u>	-anni/-änni	A ɲuri gakanni .	<i>Person did not chase for.</i>

<u>Past</u>	ɲuri a gak .	<i>Person chased.</i>
<u>Past Subject</u>	ɲuri a riogga .	<i>Person stepped.</i>
<u>Subjunctive</u>		
<u>Past Subject</u>	ɲuri a gaggu .	<i>Person chased.</i>
<u>Subjunctive</u>		
<u>Past Passive</u>	ɲuri a gaka .	<i>Person was chased.</i>
<u>Past Middle</u>	ɲuri a gake .	<i>Person chased.</i>
<u>Past Repetitive</u>	ɲuri a gakaju .	<i>Person chased repeatedly.</i>
<u>Past Motion Away</u>	ɲuri a gakara .	<i>Person chased while going.</i>
<u>Past Motion Towards</u>	ɲuri a gakun .	<i>Person chased while coming.</i>
<u>Past Reason</u>	ɲuri a gakan .	<i>Person chased for (some reason).</i>
<u>Past Reason</u>	ɲuri a gakandu .	<i>Person chased for.</i>
<u>Past Negative</u>	ɲuri a gakki .	<i>Person did not chase.</i>
<u>Past Negative Reason</u>	ɲuri a gakanni .	<i>Person did not chase for.</i>

<u>Perfect</u>	ɲuri aka gak .	<i>Person had chased.</i>
<u>Perfect Subject</u>	ɲuri aka tojju .	<i>Person had picked.</i>
<u>Subjunctive</u>		
<u>Perfect Subject</u>	ɲuri aka jonda .	<i>Person had brought.</i>
<u>Subjunctive</u>		
<u>Perfect Passive</u>	ɲuri aka gaka .	<i>Person had been chased.</i>
<u>Perfect Middle</u>	ɲuri aka gake .	<i>Person chased.</i>
<u>Perfect Repetitive</u>	ɲuri aka gakaju .	<i>Person had chased repeatedly.</i>
<u>Perfect Motion Away</u>	ɲuri aka gakara .	<i>Person had chased while going.</i>
<u>Perfect Motion Towards</u>	ɲuri aka gakun .	<i>Person had chased while coming.</i>
<u>Perfect Reason</u>	ɲuri aka gakan .	<i>Person had chased for (some reason).</i>
<u>Perfect Reason</u>	ɲuri aka gakandu .	<i>Person had chased for.</i>

<u>Future</u>	A ɲuri da gak .	<i>Person will chase.</i>
<u>Future Subject</u>	A ɲuri da jindi .	<i>Person will sit (begin).</i>
<u>Future Subject</u>	A ɲuri da gonyja .	<i>Person will give.</i>
<u>Subjunctive</u>		
<u>Future Subject</u>	A ɲuri da gaggu .	<i>Person will chase.</i>
<u>Subjunctive</u>		
<u>Future Passive</u>	A ɲuri da gaka .	<i>Person will be chased.</i>
<u>Future Middle</u>	A ɲuri da gake .	<i>Person will chase.</i>
<u>Future Repetitive</u>	A ɲuri da gakaju .	<i>Person will chase repeatedly.</i>

<u>Future Motion Away</u>	A	ɲuri	da	gakara.	<i>Person will chase while going.</i>
<u>Future Motion Towards</u>	A	ɲuri	da	gakun.	<i>Person will chase while coming.</i>
<u>Future Motion Towards</u>	A	ɲuri	da	gakunda.	<i>Person will chase while coming.</i>
<u>Future Reason</u>	A	ɲuri	da	gakan.	<i>Person will chase for (some reason).</i>
<u>Future Reason</u>	A	ɲuri	da	wokandi.	<i>Person will arrive for.</i>
<u>Future Reason Middle</u>	A	ɲuri	da	warani.	<i>Person will change for.</i>
<u>Continuous</u>	A	ɲuri	i	gak.	<i>Person is chasing.</i>
<u>Continuous Subject</u>	A	ɲuri	i	medda.	<i>Person is seeing.</i>
<u>Subjunctive</u>					
<u>Continuous Subject</u>	A	ɲuri	i	gaggu.	<i>Person is chasing.</i>
<u>Subjunctive</u>					
<u>Continuous Passive.</u>	A	ɲuri	i	gaka.	<i>Person is being chased.</i>
<u>Continuous Middle</u>	A	ɲuri	i	gake.	<i>Person is chasing.</i>
<u>Continuous Motion Towards</u>	A	ɲuri	i	däkün.	<i>Person is running while coming.</i>
<u>Continuous Motion Towards</u>	A	ɲuri	i	lüpündä.	<i>Person is entering while coming.</i>
<u>Continuous Reason</u>	A	ɲuri	i	wokandu.	<i>Person is arriving for.</i>
<u>Incompletive</u>	A	ɲuri		gagak.	<i>Person chases.</i>
<u>Continuous Subject</u>	A	ɲuri		jojonda.	<i>Person brings.</i>
<u>Subjunctive</u>					
<u>Continuous Subject</u>	A	ɲuri		gagaggu.	<i>Person chases.</i>
<u>Subjunctive</u>					
<u>Incompletive Passive</u>	A	ɲuri		gagaka.	<i>Person is chased.</i>
<u>Incompletive Middle</u>	A	ɲuri		mumuli.	<i>Person splashes.</i>
<u>Incompletive Middle</u>	A	ɲuri		gagake.	<i>Person chases.</i>
<u>Incompletive Repetitive</u>	A	ɲuri		gagakaju.	<i>Person repeatedly chases.</i>
<u>Incompletive Motion Away</u>	A	ɲuri		gagakara.	<i>Person chases while going.</i>
<u>Incompletive Motion Towards</u>	A	ɲuri		gagakun.	<i>Person chases while coming.</i>
<u>Incompletive Motion Towards</u>	A	ɲuri		gagakunda.	<i>Person chases while coming.</i>
<u>Incompletive Reason</u>	A	ɲuri		gagakan.	<i>Person chases for.</i>
<u>Incompletive Reason</u>	A	ɲuri		gagakandu.	<i>Person chases for.</i>
<u>Incompletive Reason</u>	A	ɲuri		gagakandi.	<i>Person chases for.</i>
<u>Incompletive Negative</u>	A	ɲuri		gagakki.	<i>Person does not chase.</i>
<u>Past Incompletive Motion</u>		ɪjuri		a tuatuara.	<i>Person died while going.</i>
<u>Away</u>					
<u>Future Incompletive Reason</u>	A	ɲuri	da	tütükän.	<i>Person will tell for.</i>
<u>Future Incompletive Passive</u>	A	ɲuri	da	'de'denya.	<i>Person will taste.</i>

Answers to Exercises

Answers to the exercises of this book are given below.

Exercise 1

Test Word		Write correctly	Test Word		Write correctly
käji	<i>town, cattle camp</i>	<u>käji</u>	ku'dät	<i>bread</i>	<u>ku'dat</u>
kibär	<i>anthill</i>	<u>kibär</u>	jurak	<i>bag</i>	<u>jurak</u>
kärü'e	<i>widow</i>	<u>kärü'e</u>	tiränsö	<i>produce</i>	<u>tiränsö</u>
gwek	<i>raven (bird type)</i>	<u>gwek</u>	kwändyā	<i>wife</i>	<u>küändiä</u>
'dion	<i>dog</i>	<u>'dion</u>	kwe	<i>eye</i>	<u>kue</u>
atyaŋ	<i>night</i>	<u>atyaŋ</u>	ŋäwŋ	<i>hyena</i>	<u>ŋäwŋ</u>
layu	<i>piece of clothing</i>	<u>layu</u>	niyo	<i>my</i>	<u>niyo</u>
ki'o	<i>boat</i>	<u>ki'o</u>	boyi	<i>net</i>	<u>boyi</u>
käin	<i>hand</i>	<u>käin</u>	jae	<i>rainy season</i>	<u>jae</u>
a tos	<i>picked</i>	<u>a tos</u>	pereg	<i>fish spear</i>	<u>pereg</u>
'düŋid	<i>herd, group</i>	<u>'düŋid</u>	ŋe'deb	<i>tongue</i>	<u>ŋe'dep</u>
banduk	<i>sword</i>	<u>banduk</u>	gümät	<i>wind</i>	<u>gümät</u>

Exercise 2

<u>ku nye</u>	(Kam 21-22) A ina ŋuri dendi adi nu ga “yini nit,” nana kä a jambu <u>kunye</u> na. (Katogorok 11)	<i>Person thought it was her co-wife which they talked to her.</i>
<u>nu külüm</u>	Ama pirit karaŋ <u>nukülüm</u> . . . (Sokare 7-8)	<i>But place there of round . . .</i>
<u>ku kä</u>	A meddi kam kä soju kijikän ki <u>kukä</u> mumuli i wor i jet. (Jaka 6)	<i>He saw fish come showing head with them splashing on water.</i>
<u>ku nye</u>	“Nan lo gu ŋünyündä memen, a ekondi <u>kunye</u> i küe a ŋobora.” (Likiro 40)	<i>“I am going to get gum, drive in with it in head as horns.”</i>
<u>nu ke</u>	“Do rie na nyürüt <u>nuke</u> na ya?” (Boyini 4)	<i>“Where you find this food which is good?”</i>
<u>nu ijä</u>	A nügän ŋuri <u>nuijä</u> jambu adi, (Sek 12)	<i>Certain person who old said,</i>
<u>ku kä</u>	A kä 'dokondi <u>kukä</u> i kijikän. (Sek 34-35)	<i>They carried with them on heads.</i>
<u>nu ron</u>	A mar küe nit yuyu i konandu ilo ŋuri ŋo <u>nuron</u> .	<i>The chief was afraid to do to that person anything of bad.</i>

Exercise 3

(Sokare 9)

A Muludian jonŋi boyi nit i wor, a ririjä, a nye yiräni mede.

***Muludian** took his **net** to the **stream** and spread it out and returned **home**.*

(Kolon 5-6)

A **moye kolon** meddi **kele** lu **mürü**
i loja olose **kiman**.

(Kam 19-20)

A meddi ilo **näün** i roboka i **kakat**,
a ge i tombu **kuyu**.

(Jaka 8)

A giri guan tojo a käläji
lüpä i **pirit** nu **jaka** kulu **ñobora**.

(Likiro 10-11)

Kurut nana **turumbili** ge i däk,
a **likiro** jini gumba **wilisan** kak
ku kunie **tirän**.

(Likiro 52-54)

Nu yingere **sek** kine **ro**,
a kä ga a än gindere ilu **koyi**.
a **likiro** tutuan ku **mogor**.

*Father of sun saw a tooth of lion
shining like fire.*

*She saw hyena sitting at door,
and gnawing bones.*

*And he went until he was
allowed in place of animals with horns.*

*Then the vehicle was moving,
and the hare began to throw oil
and other goods down.*

*When people heard this news,
they completely stopped going on road,
and the hare died of starvation.*

Exercise 4

<u>Noun</u>	<u>Write correct demonstrative</u>	<u>Noun</u>	<u>Write correct demonstrative</u>
boyi	na	<i>this net</i>	<i>moye lo this father</i>
wor	lo	<i>this stream</i>	<i>kolon na this sun</i>
mede	na	<i>this home</i>	<i>kele lo this tooth</i>
näün	lo, na	<i>this hyena</i>	<i>mürü lo, na this lion</i>
kakat	na	<i>this door</i>	<i>kiman na this fire</i>
kuyu	kulo	<i>these bones</i>	<i>pirit na this place</i>
turumbili	lo	<i>this vehicle</i>	<i>jaka kulo, kune these animals</i>
likiro	lo, na	<i>this hare</i>	<i>ñobora kulo these horns</i>
wilisan	kune	<i>these oils</i>	<i>sek kulo, kune these people</i>
tirän	kune	<i>these goods</i>	<i>ro kune these news</i>
koyi	lo	<i>this road</i>	<i>mogor lo this hunger</i>

Exercise 5

(Katogorok 34)

Iti ka sek kulu ejik kulie a **aran** iti, . . .

(Katogorok 46-47)

“Ta ku ñadi, kuse ñadi, yi kulo a **po**
i **robba** kuyu kuluka, a nyo iti,
nana ta ga a **än jond** jaka kune ku yi ni.”

(Likiro 3)

. . . anyar turumbili **dädäkün**,
a **meddi** adi nye a **tuan**.

(Likiro 53)

Also, when the elders also quarrelled, . . .

*“Each of you and others, we came
to pay your bones, and why also,
did you refuse to bring animals to us?”*

*. . . so that when a vehicle comes,
it sees him as dead.*

A kä ga a **än** gindere ilu koyi,
(Koloŋ 1)
Lor lüñäŋ ku koloŋ ku moye a **guan**
mu'dinj jo parik,

*And they **refused** going on that road,
One day the sun and father **went** to
the distant forest.*

Exercise 6

(Kam 21-22)

A ina ŋuri dendi adi nu ga “yini nit,”
nana kä a jambu **ku** nye na.

*This person thought it was her co-wife
which they talked **to** her.*

(Katogorok 46-47)

“Ta **ku** ŋadi, kuse ŋadi, yi kulo a po
i robba kuyu kuluka, a nyo iti,
nana ta ga a **än** jond jaka kune **ku** yi ni.”

*“You **with** others and others, we came
to pay your bones, and why also,
did you refuse to bring animals **to** us?”*

(Sokare 6)

I wokandu nit nyana **ku** kijit nu wor.

*He arriving near **to** shore of stream.*

(Sokare 9)

A Muludiaŋ joŋgi boyi nit **i** wor,
a ririjä, a nye yiräni mede.

*Muludiang took his net **to** stream
and spread it out, and he returned home.*

(Sokare 13)

Ama kilo kam kä a nyä'a **ku** sokare.

*But those fish were eaten **by** otter.*

(Jaka 9-10)

A likiro iti jini **i** süät lu koloŋ.
A ŋobora kulo lülüsäggü **ku** koloŋ.

*And the hare sat **in** view of sun.
These horns melted **by** sun.*

(Jaka 18)

A kurut a likiro poni **i** goŋ
a kä rorumoki **ku** güre **i** koyi.

*And then hare went **from** out
and he met **with** dove **in** road.*

(Jaka 23-24)

I diŋit nana kä ge i gu,
a kä rieji lotome i dorö.

***At** the time that they were going,
they found elephant sleeping.*

A likiro jambi **ku** güre adi,
“Ilo a düät lio, momono **ku** pataso.”

*And hare said **to** dove,
“That is my bull, tie (it) **with** rope.”*

(Jaka 29)

A güre toŋgi mogga parik **i** diŋit
nana güre ka pe.

*Dove continued pulling **at** time
which dove became tired.*

(Likiro 32)

A turumbili lu däküni,
a ŋäüŋ puruni **i** koyi kiden.

*And that vehicle came
and hyena lay **in** middle of road.*

(Likiro 38)

Ati lügäŋ ju lu pondi **ku** likiro i mede.
(Koloŋ 17)

*Another friend that came **to** hare.*

“Yi da kulu yaŋe **ku** ina nyajua.”

*“We shall be **with** that gazelle.”*

(Boyini 15)

A yaru lu woŋe nyana **ku** ki'o lo, a ŋjoro
lolo **i** ki'o lo pipikärä ki'o lo parik jo.

*That hippo cried near **to** this boat, person
who was **in** this boat paddled this boat.*

(Sek 5-6)

A Lodu reranya, a jambi adi,
“Ta da rop nan **ku** nyo?”

*Lodu refused and said,
“With what will you repay **to** me?”*

Exercise 7

(Jaka 18)

A kurut a **likiro** poni i goŋ
a kä rurumoki ku **giire** i **koyi**.

*And then the **hare** went out
and he met a **dove** in the road.*

(Sek 18)

A **Lükämirü** pupo, a koji **Lodu**.
a **Matuk** poni galunda **Lodu**.

*And **Luka lion** came and bit **Lodu**,
and **Mutuk** came and search for **Lodu**.*

(Kam 13)

A **küändiä** nit ge i ŋonyju **kam**
i **kakat** nu **kadi**.

*His **wife** was preparing **fish**
at **door** of **house**.*

(Sokare 6)

I wokandu nit nyana ku **kijit** nu **wor**.

*He arriving near **shore** of **stream**.*

(Kolon 5-6)

A **moye kolon** meddi **kele** nu **mirü**.

*The **sun father** saw a **tooth** of **lion**.*

Exercise 8

(Katogorok 46-47)

“**Ta** ku ŋadi, kuse ŋadi, **yi** kulo a po
i robba kuyu kuluka, a nyo iti,
nana **ta** ga a än jond jaka kune ku **yi** ni.”

*“**You** with others and others, **we** came
to pay your bones, and why also,
did **you** refuse to bring animals to **us**?”*

(Kam 7)

Nügäŋ na jambi ku nügäŋ na adi,
“**Do** a met la?”

*Certain said to another,
“Do **you** see that?”*

(Kam 21-22)

A ina ŋuri dendi adi nu ga “yini nit,”
nana **kä** a jambu ku **nye** na.

*This person thought it was her co-wife
which **they** talked to **her**.*

(Likiro 3)

. . . anyar turumbili dädäkün,
a meddi adi **nye** a tuan.

*. . . so that when a vehicle comes,
it sees **him** as dead.*

(Likiro 25)

“A turumbili meddi adi **nan** a tuan,
adiba a 'dumunde **nan**.”

*“And vehicle sees that **I** am dead,
it quickly takes **me**.”*

(Sek 5-6)

“Toso **yi** kuere.”

*“Get **us** fruit.”*

A Lodu reranya, a jambi adi,
“**Ta** da rop **nan** ku nyo?”

*Lodu refused and said,
“With what will **you** repay **me**?”*

(Sek 16-17)

“Mete wajik kunuŋ **kä** aka käreälä
ku ŋuri lügäŋ.”

*“See your children, **they** have raped
one child.”*

(Jaka 23)

I diŋit nana **kä** ge i gu,

*While **they** were going,*

a kä rieji lotome i doro.

(Jaka 32)

“**Nan** da tütükän likiro ku nye mede.”

(Kolon 11)

“Aba luka i lunḡu **do**.”

they found elephant sleeping.

“I will tell hare in house.”

*“My father is calling **you**.”*

Exercise 9

(Kam 6)

MP A waria kunu ḡerik **kulik** ge i medda.

(Kam 10)

MS “Iye, yi lo **lan** guguan.”

(Kam 13)

FS A küändiä **nit** ge i ḡonyju kam

(Kam 21-22)

FS A ina ḡuri dendi adi nu ga “yini **nit**.”

(Katogorok 4)

MS I koyi **lit** lu, a sek liḡ bobo'dan,

(Katogorok 9)

MP A ruḡoḡokine kak ku kunuat **kulik**.

(Katogorok 42)

MP Ina a saka nu sek **kulan** katogorak.

(Katogorok 44)

MP Sek ejik jini jambu ku sek **külükä**

kulolo a peḡa ku jaka.

(Katogorok 46-47)

MP “Yi kulo a po i robba kuyu **kuluka**.

(Sokare 3)

Lor lügäḡ Muludiāḡ a guan medda

FS mony **nit** saka i tär.

(Sokare 16-17)

MS “Rube **lio** a rie'a tuan nit i lo lor.”

FS A nye mamany boyi **nit** adi, . . .

(Jaka 16)

MP ḡa lolo unde metti ḡobora **külä**

ida i lüpündä nio na?

(Jaka 24)

MS “Ilo a düät **lio**, momono ku pataso.”

(Jaka 47)

FS “Kadi **nio** renya rügäḡ nyo?”

(Likiro 6)

MS a totobo turumbili **lit**.

(Likiro 20)

MS “Ju **lio**, do rieju nyürüt nu i'iny?”

(Likiro 29)

FS “Nan lo giri jämbü se **nun** na.”

*Wives of **his** brothers were seeing.*

*“Yes, we these **our** are going.”*

***His** wife was preparing fish*

*Person thought it was **her** co-wife*

*In **his** road that, all people stopped,*

*He kneels down on **his** knees.*

*Like this **our** people live as hunters.*

*Elders begin talking to people **their**
who were killed by the animals.*

*“We these come pay **your** bones.*

*One day Muludiāḡ went to see
his mother-in-law living at the lake.*

*“**My** enemy be found dead today.”*

*And he praised **his** net, . . .*

*Who did not see **my** horns
when I entered?*

*“This is **my** bull, tie with rope.”*

*“Why does **my** house refuse answer?”*

*and stopped **his** vehicle.*

*“**My** friend, where you find food?”*

*“I am going to try like **your** this.”*

	(Likiro 34-35)	
<u>MS</u>	A turumbili bobo'dan sänyji <u>kaṇaranit lit</u> (Koloṇ 2-3)	<i>Vehicle stoped, sent <u>his</u> assistant</i>
<u>MS</u>	Kä oloṇ ku 'dion <u>lūkä</u> . (Koloṇ 11)	<i>They remained with <u>their</u> dog.</i>
<u>MS</u>	Koloṇ adi, “Aba <u>luka</u> i luṅgu do.” (Boyini 11-12)	Sun, “ <u>Your</u> father calling you.”
<u>FP</u>	A yi gumandi <u>boyini kunan</u> i kare. (Sek 7)	<i>We threw <u>our</u> nets into the river.</i>
<u>MS</u>	“Yi da gonyja do ku arik a ropet nu ta'et <u>luṅ</u> .” (Sek 16-17)	<i>“We will give bodies as a reward of <u>your</u> work.”</i>
<u>FP</u>	“Mete wajik <u>kunun</u> , kä aka käreälä (Sek 35)	<i>“See <u>your</u> children, they have raped</i>
<u>MS</u>	asan nye a <u>nuri lūkä</u> lu medeso.	<i>because was <u>their</u> person of relatives.</i>

Exercise 10

	(Katogorok 4)	
<u>MS</u>	I <u>koyi lit lu</u> , a sek liṅ bobo'dan, (Katogorok 29)	<i>In his <u>road that</u>, all people stopped,</i>
<u>FP</u>	A soṅ <u>kune</u> da warani a kunu tüär parik. (Katogorok 30, 32)	<i><u>This</u> water became very bitter.</i>
<u>MP</u>	A <u>sek kulo</u> da jindi jambu adi,	<i>And <u>these</u> people said,</i>
<u>MP</u>	Pipi ta <u>wajik kulo</u> , (Katogorok 47)	<i>They asked <u>these</u> children,</i>
<u>FP</u>	“A nyo iti, nana ta ga a än jond jaka <u>kune</u> ku yi ni.” (Jaka 3)	<i>“Why did you refuse to bring <u>these</u> animals here to us?” “</i>
<u>MP</u>	Jaka kulolo ku <u>ḥobora kulo</u> . . . (Jaka 10)	<i>Animals which have <u>these</u> horns . . .</i>
<u>MP</u>	A <u>ḥobora kulo</u> lülüsäggü ku koloṇ. (Likiro 36)	<i><u>These</u> horns melted in the sun.</i>
<u>MS</u>	A meddi <u>ḥiro lo</u> i po 'dokunda nye. (Koloṇ 24-25)	<i>He saw <u>this</u> child coming to get him.</i>
<u>MS</u>	“Ti koloṇ yije nyajua, a moye koloṇ yije <u>tore lu</u> a koloṇ. (Boyini 15)	<i>“Allow sun to swallow gazelle, and father of sun to swallow <u>this</u> son, sun.</i>
<u>MS</u>	A <u>yaru lu</u> woṅe nyana ku <u>ki'o lo</u> , a ḥiro	<i><u>That</u> hippo cried near <u>this</u> boat, person</i>
<u>MS</u>	lolo i <u>ki'o lo</u> pipikäre <u>ki'o lo</u> parik jo.	<i>who was in <u>this</u> boat paddled <u>this</u> boat.</i>

Exercise 11

	(Kam 9)	
<u>K</u>	“ <u>Ilo</u> lor yi guguan domoju ku nye yu.” (Kam 19-20)	<i>“<u>This</u> day let us go there.”</i>

K	A meddi <u>ilo</u> <u>näün</u> i roboka i kakat, (Kam 21-22)	<i>She saw <u>that hyena</u> sitting at door,</i>
K	A <u>ina</u> <u>nuri</u> dendi adi nu ga “yini nit,” (Kam 27-28)	<i><u>This person</u> thought it was her co-wife</i>
K	A <u>kilo</u> sek kulolo lülüjä liñ ku <u>näün</u> liñ . . . (Katogorok 19-22)	<i><u>Those people</u> who yelled at hyena . . .</i>
K	A <u>ilo</u> <u>nuri</u> gugum a jajambu adi, D “Yi <u>kulo</u> ni wajik luluj.”	<i>And <u>that person</u> throws and says, “We <u>these</u> are children calling.”</i>
K	A ka <u>lo</u> <u>nuri</u> a tüpän a nuñutut, D a sek <u>kulo</u> da bonji sena. (Katogorok 27)	<i>And if <u>this person</u> chopped peices, then <u>these people</u> will turn.</i>
K	Nyena i <u>nu</u> <u>pirit</u> sek a aranni adi liyuk. (Katogorok 30-32)	<i>In <u>this place</u>, people did not quarrel.</i>
D	A sek <u>kulo</u> da jindi jambu adi, K “ <u>Kine</u> ro po ya?” (Katogorok 46-47)	<i>And <u>these people</u> said, “Where do <u>these reports</u> come from?”</i>
D	“Yi <u>kulo</u> a po i robba kuyu kuluka. (Sokare 13)	<i>“We <u>these</u> come pay your bones.</i>
K	Ama <u>kilo</u> kam kä a nyä'a ku sokare. (Likiro 52)	<i>But <u>those fish</u> were eaten by the otter.</i>
K	Nu yingere sek <u>kine</u> ro, (Likiro 53)	<i>When people heard <u>this news</u>,</i>
K	A kä ga a än gindere <u>ilu</u> koyi, (Kolon 7)	<i>And they refused going on <u>that road</u>,</i>
K	“Giti jo <u>lu</u> <u>no</u> lolo memelienga olose kimañ lo ni.” (Kolon 17)	<i>“Go bring <u>this thing</u> that shines like fire here.”</i>
K	“Yi da kulu yañe ku <u>ina</u> nyajua.” (Kolon 27)	<i>“We shall be with <u>that gazelle</u>.”</i>
K	“ <u>Kine</u> ro oloñ adida moye koloñ?” (Boyini 17)	<i>“<u>This matter</u> is how of father of sun?”</i>
K	“Yi <u>kulo</u> ku ta, kākā do küjān.” (Sek 6-7)	<i>“We <u>these</u> are here, don't be afraid.”</i>
K	A <u>kine</u> wajik rügge adi,	<i><u>Those girls</u> replied,</i>

Exercise 12

Described nouns are underlined twice instead of circled.

FP	(Kam 6) A <u>waria</u> <u>kunu</u> <u>nerik kulik</u> ge i medda. (Kam 13)	<i>And <u>wives</u> of his brothers saw (the fish).</i>
FS	A küändiä nit ge i ñonyju kam i kakat <u>nu</u> kadi. (Katogorok 25-27)	<i>His wife was preparing fish at <u>door of house</u>.</i>
MS	. . . lügän däggiri <u>süät lu</u> bot,	<i>. . . some running <u>direction of north</u>,</i>

MS	lügāñ dāggiri <u>süät lu</u> ɲerot.	<i>the others running <u>direction of south</u>.</i>
FS	A kurut remoni <u>kiden</u> , a ga pela <u>nu merok</u> kulu mo kulo. (Sokare 6)	<i>And then they spear in the <u>middle</u> and were shot <u>of enemies</u> of these.</i>
FS	I wokandu nit nyana ku <u>kijit nu</u> wor. (Jaka 1)	<i>He arriving near <u>shore of stream</u>.</i>
MS	Lälü eron <u>mar lu</u> jaka (Jaka 8)	<i>Long ago, <u>leader of animals</u></i>
FS	A giri guan tojo a käläji lüpä i <u>pirit nu</u> jaka	<i>And he went until he was allowed in <u>place of animals</u></i>
MP	<u>kulu</u> ɲobora. (Jaka 9)	<i><u>of horns</u>.</i>
MS	A likiro iti jini i <u>süät lu</u> kolon. (Kolon 23)	<i>And the hare sat in <u>view of sun</u>.</i>
FS	Senye lügāñ ɲuri, a jonḡa <u>no nu</u> kulie sek liḡ.” (Sek 7)	<i>It belongs to another person, we take <u>thing of certain all people</u>.”</i>
FS	“Yi da gonyja do ku arik a ropet <u>nu</u> ta'et luḡ.” (Sek 24)	<i>“We will give bodies as a <u>reward of your work</u>.”</i>
MS	A <u>mar lu</u> jür luḡi	<i><u>Chief of village</u> called</i>
MP	sek kulik <u>kulu</u> jür kak.	<i><u>certain people of village</u>.</i>

Exercise 13

Described nouns are underlined twice instead of circled.

	(Katogorok 1-2)	
MP,I	Sek <u>kulu</u> Maḡala	<i><u>People of Mangala</u></i>
MS,I	<u>süät lu</u> bot, . . . (Jaka 50)	<i>in <u>direction of north</u>, . . .</i>
FS,D	A lotome yeji adi <u>kadi nu</u> likiro <u>na</u> puru jajambu. (Kolon 5-6)	<i>The elephant thought that <u>this house of hare</u> could speak.</i>
MS,I	A moye kolon meddi <u>kele lu</u> mirü. (Kolon 9)	<i>Father of sun saw a <u>tooth of lion</u>.</i>
MS,D	A nye jonḡi <u>kele lu</u> mirü lo.	<i>He took the <u>tooth of lion</u>.</i>

Exercise 14

Described nouns are underlined twice instead of circled.

	(Katogorok 11)	
FS	Ama <u>pirit</u> karaḡ <u>nu</u> külüm . . . (Katogorok 28)	<i>But <u>place there of round</u> . . .</i>
MP	A ka <u>wajik kulu</u> 'di'dik a i kare yu,	<i>When <u>children of small</u> bathe in river,</i>

FS	(Boyini 4) A nügāṅ <u>nuri</u> <u>nu</u> ijä jambu adi, “Liliä ta!” (Sek 34-35) A mar küe nit yuyu i konandu ilo ṅuri <u>no</u> <u>nu</u> ron.	<i>Certain <u>person</u> who old said, “Be quiet!”</i> <i>The chief was afraid to do to that person <u>anything</u> of bad.</i>
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Exercise 15

Described nouns are underlined twice instead of circled.

MP,I	(Kam 3) Perok liṅ jojonda <u>kam</u> <u>kulu</u> <u>mo</u> i mede.	<i>He brings <u>fish</u> of many home.</i>
MP,I	(Kam 8) “Wani iti aka jonda <u>kam</u> <u>kulu</u> <u>mo</u> .”	<i>“Wani has brought <u>fish</u> of many.”</i>
MP,I	(Katogorok 35) A boṅgi <u>pürü</u> kulu pü'däni <u>kulu</u> <u>mo</u> parik.	<i>Looked at <u>sandfleas</u> that appear <u>as</u> many.</i>
I	(Katogorok 4) I koyi lit lu, a <u>sek</u> <u>liṅ</u> bobo'dan, (Katogorok 5-7) A luṅgi ṅo kunene karaṅ ku kä olose taba,	<i>In his road that, all people stopped, They demanded things which existed with them such as tobacco,</i>
I	ku olot, ku <u>no</u> <u>liṅ</u> kunu nyänyä. (Katogorok 26)	<i>flour, or any thing of eating.</i>
MP,D	A kurut remoni kiden, a ga pela nu <u>merok</u> <u>kulu</u> <u>mo</u> <u>kulo</u> . (Kolon 23)	<i>And then they spear in the middle, were shot of <u>enemies</u> of many.</i>
I	Senye lügāṅ ṅuri, a joṅga ṅo nu kulie <u>sek</u> <u>liṅ</u> .” (Boyini 18)	<i>It belongs to another person, we take thing of certain all people.”</i>
I	A <u>sek</u> <u>liṅ</u> dädäk. (Boyini 19)	<i>And all people ran.</i>
I	A <u>yi</u> <u>liṅ</u> ute inde rieni diṅit loket	<i>We all did not find time for catch.</i>

Exercise 16

Described nouns are underlined twice instead of circled.

FP	(Katogorok 7) A ilo ṅuri kokor <u>perok</u> <u>marek</u> wus. (Katogorok 24)	<i>And person divided it in two days also.</i>
FP	A kalas a <u>kiliala</u> da <u>kulu</u> soni <u>marek</u> . (Jaka 3-4)	<i>So be <u>directions</u> that will separate of two.</i>
FS	Jaka kulolo ku ṅobora kulo lopundere <u>kakat</u> <u>nu</u> gerok.	<i>These animals which have these horns should come out <u>door</u> of one.</i>

(Jaka 45)

A nyäggí dañ **tumarek** adi,
“Madañ kadi.”

*And he repeated a **second time**,
“Hello house.”*

(Boyini 1)

Lor lügän yi olose wajik **musula** yi.

*One day we **three children**.*

(Boyini 2)

A Mutuk ge ku ñiro **gerok** ilo.

*And there was Mutuk with **one child**.*

(Sek 1)

Lükämürü olo ku wajik kunik
sa'are **marek**.

*There was a lion having his **children**–
two female.*

Exercise 17

Described nouns are underlined twice instead of circled.

(Kam 23)

A pupo **madañ, madañ, nyana**,
a piye adi, “Do a ña la?”

*And she came **slowly, slowly nearer**
and asked, “Who are you?”*

(Katogorok 7)

A ilo ñuri kokor perok marek **wus**.

*And person divided it in two days **also**.*

(Katogorok 26)

A kurut remoni **kiden**,

*And then they spear in the **middle***

(Katogorok 28)

FP,D

A son kune da warani a
kunu tüär parik.

*Water would change be
that very bitter.*

(Jaka 52)

FS,I

“A **nu ke** moye mede.”

*“Be **of good**, owner of house.”*

(Likiro 7)

A küätünde likiro,
a tindi ku nye i turumbili lit **lukarañ**.

*And he took hare,
and put him **into** his vehicle.*

(Likiro 18)

FS,I

Nu 'denyjiri ñäüñ nyürüt na,
a ga a **nu i'iny parik**.

*When hyena tasted food,
it was **very delicious**.*

(Likiro 20)

FS,I

“Do rieju nyürüt **nu i'iny**
parik sena ya?”

*“Where did you find food
of very delicious like this?”*

(Likiro 40)

FS,DK

“Do rie **na** nyürüt
nu ke na ya?”

*“Where you find **this food**
which is good?”*

(Kolon 1)

Lor lüñäj ku kolon ku moye a guan
mu'diñ **jo parik**,

*One day the sun and father went
very far to forest.*

Exercise 18

Described nouns are underlined twice instead of circled.

	(Kam 21-22)	
FS	A ina ɲuri dendi adi <u>nu</u> ga “yini nit,” (Katogorok 3)	<i>This person thought that that which was her co-wife,</i>
FS	A sek da wokandi i p̄ir̄it <u>nu</u> luɲu a Tiŋgilik. (Katogorok 12)	<i>People arrived at <u>place</u> that called Tingilik.</i>
FS	A tindi ɲo ku <u>nu</u> joŋ nye kune karan̄. (Katogorok 35)	<i>Put thing to that which take these in it.</i>
MP	A boŋgi p̄ir̄ü <u>kulu</u> p̄ü'däni . . . (Jaka 39)	<i>Looked at <u>sandfleas</u> that appear . . .</i>
FS	Adi ku likiro kä ku güre jambi a <u>kak</u> <u>nu</u> rüäne, (Kolon 17)	<i>Hare and dove thought was still <u>earth</u> of darkness,</i>
MP	“Yi da <u>kulu</u> yaŋe ku ina nyajua.”	<i>“We are those which will be with this gazelle.”</i>

Exercise 19

<u>DP</u>	<u>Sen</u>	(Katogorok 3)	
Su	I	A sek da wokandi i p̄ir̄it <u>nu</u> luɲu a Tiŋgilik. (Katogorok 12)	<i>People arrived place that called Tingilik.</i>
O	I	A tindi ɲo ku <u>nu</u> joŋ nye kune karan̄. (Katogorok 35)	<i>Put thing to that which take these in it.</i>
Su	O	A boŋgi p̄ir̄ü <u>kulu</u> p̄ü'däni . . . (Jaka 39)	<i>They looked at sandfleas that appear</i>
Su	O	Adi ku likiro kä ku güre jambi a <u>kak</u> <u>nu</u> rüäne,	<i>Hare and dove thought was still earth of darkness,</i>

Exercise 20

Described nouns are underlined twice instead of circled.

	(Kam 27-28)	
MP,K	A <u>kilo</u> <u>sek</u> <u>kulolo</u> l̄ül̄üjä liŋ ku ɲäün̄ liŋ. (Katogorok 5-7)	<i>It is those <u>people</u> who all yelled at hyena.</i>
FP,I	A luŋgi <u>ɲo</u> <u>kunene</u> karan̄ ku kä olose taba, ku olot . . . (Katogorok 11)	<i>He demanded <u>things</u> which with them such as tobacco, flour, . . .</i>
FS,I	Ama p̄ir̄it karan̄ nu külüm <u>nana</u> a gulujo kiden maɲaŋ. (Katogorok 47)	<i>But <u>place</u> there that round which be wide in the middle.</i>
FS,I	“A <u>nyo</u> iti, <u>nana</u> ta ga a än jond	<i>“<u>What reason</u> is it that you refuse to</i>

		jaka kune ku yi ni.” (Jaka 3-4)	<i>bring these animals here to us?”</i>
MP,D		Jaka <u>kulolo</u> ku ñobora <u>kulo</u> lopundere kakat nu gerok, (Jaka 23)	<i>Animals which have horns should exit door one by one,</i>
FS,I		I <u>diñit</u> <u>nana</u> <u>kä</u> ge i gu, a <u>kä</u> rieji lotome i doru. (Boyini 3-4)	<i>At the <u>time</u> while they were going, they found elephant sleeping.</i>
MS,D		A <u>ki'o</u> <u>lolo</u> <u>yi</u> gu ku nye <u>lo</u> , wowoñon parik adi, “Uwee, uwee.” (Sek 14-15)	<i>Boat <u>in which</u> we went cried loudly, “Creek, creek.”</i>
FP,D		Ama <u>kunene</u> a kunu <u>kune</u> ke dädäk ku <u>kä</u> medisak. (Sek 33)	<i>But that which was good ran away to their house.</i>
MS,I		A warani a <u>ñuri</u> et <u>lolo</u> iti a boron!”	<i>And became a <u>person</u> who is dangerous!”</i>

Exercise 21

Described nouns are underlined twice instead of circled.

	<u>RC</u>	<u>Sen</u>	(Katogorok 38)	
MS	<u>S</u>	<u>I</u>	A ka kulie karan ku <u>lolo</u> tuatuara ku pürü aka sek, (Katogorok 44)	<i>If some exist with those which die of sandfleas</i>
			Sek ejik jini jambu ku <u>sek</u> <u>külükä</u>	<i>Elders begin talking to their <u>people</u></i>
MP	<u>S</u>		<u>kulolo</u> a peña ku <u>jaka</u> .	<i>who were killed by animals.</i>
MP	<u>S</u>		ku <u>sek</u> <u>kulolo</u> a tuatuara <u>mu'diñ</u> ku kure. (Jaka 16)	<i>and with <u>people</u> who died of thirst in field.</i>
MS	<u>S</u>	<u>F</u>	<u>Ña</u> <u>lolo</u> unde metti ñobora <u>külä</u> ida i lüpündä nio na? (Jaka 29)	<i>Who is it which did not see horns when I entered?</i>
FS			A güre tonji mogga parik i <u>diñit</u> <u>nana</u> güre ka pe. (Likiro 2-3)	<i>Dove continued pulling at <u>time</u> which dove became tired.</i>
FS			A ño ge ayin, a kondi adi, biya <u>nana</u> nye purun i koyi kiden. (Boyini 5)	<i>And he was without anything, thought better that he lay in road.</i>
MP	<u>I</u>	<u>S</u>	A <u>wajik</u> <u>kulolo</u> yi logga ku <u>kä</u> <u>kulo</u> woñe parik i ki'o yu. (Boyini 15)	<i>Children which we fish with <u>them</u> cry loudly in boat.</i>
MS	<u>D</u>	<u>S</u>	A <u>ñiro</u> <u>lolo</u> i ki'o <u>lo</u> pipikärä ki'o lo parik jo. (Boyini 20)	<i>Child who was in boat paddled this boat.</i>
			A yi poni mede sena <u>kam</u> ayin	<i>We came home as without <u>fish</u></i>

MP	O	O ?	<u>kulolo</u> yi a mok! (Sek 25)	<i><u>which</u> we caught!</i>
MS	S	S	“Lo <u>nuri</u> <u>lolo</u> luṅu a Lükämürü pü'dä ya?”	<i>“<u>Person who</u> called Luko mirü, is from where?”</i>

Exercise 22

	(Kam 6)		
MS	Lor <u>lügän</u> , nye a jonda kam kulu mo parik, (Kam 7)		A <u>certain day</u> , he brought fish,
FS	<u>Nügän</u> na jambi ku <u>nügän</u> na adi, “Do a met la?” (Kam 10)		A <u>certain one</u> said to <u>another</u> , “Do you see that?”
FS	A <u>nügän</u> rügge adi, “Iye, yi lo laṅ guguan.” (Kam 18)		<u>Another</u> replied, “Yes, we going.”
FS	A <u>nügän</u> <u>nuri</u> na nyinyän ku nye mede yu, (Katogorok 4)		A <u>certain person</u> left to her house,
MS	a <u>lügän</u> <u>nuri</u> lüjja lüjja. (Katogorok 16)		and a <u>certain person</u> (elder) yelled.
FS	A gumara <u>nügän</u> i süät lukaṅ. (Katogorok 24-25)		He throws a <u>certain</u> (piece) to east.
MS	A kalas a kiliala da kulu soni marek, <u>lügän</u> däggiri süät lu bot,		And (people) separate in directions, <u>some</u> running to the north,
MS	<u>lügän</u> däggiri süät lu ṅerot. (Katogorok 34)		<u>others</u> running to the south.
MP	Iti ka sek kulu ejik <u>kulie</u> a aran iti, . . . (Katogorok 38)		When <u>certain elders</u> quarrelled,
MP	A ka <u>kulie</u> karaṅ ku lolo tuatuaara ku pürü (Sokare 5)		If <u>some</u> there which die of sandfleas,
MS	A pondiri <u>lügän</u> wor, luṅu a Mumulan. (Jaka 12)		He passing <u>certain stream</u> , Mumulan.
MS	A rieji <u>lügän</u> jaku ge ayin ku ṅobora na a likiro. (Jaka 14)		And they found a <u>certain animal</u> without horns, that was a hare.
MP	A likiro adi, “Nan gaju jambu,” a <u>kulie</u> adi, “Kälä ta jambu.” (Boyini 4)		And hare (said), “I want to speak,” and <u>some</u> (said), “Let him speak.”
FS	A <u>nügän</u> <u>nuri</u> nu ijä jambu adi, “Liliä ta!” (Boyini 8-9)		<u>Certain person</u> who said, “Quiet!”
MS	A <u>lügän</u> lo togoji yümü, (Boyini 10)		And a <u>certain one</u> this was brave,
MP	I perok <u>kulie</u> , yi a yirä logga		In <u>other</u> days, we fished
MP	ku <u>kulie</u> wajik, (Likiro 38)		with <u>other</u> children
MS	Ati <u>lügän</u> ju lu pondi ku likiro i mede. (Kolon 23)		<u>Another friend</u> that came to hare.

MS | Senye **lügän** nuri,
MP | a jonga ño nu **kulie** sek liñ.”

*It belongs to **another** person,
we take thing of **certain** all people.”*

Exercise 23

(Katogorok 21-22)

A ka lo nuri **a tüpän** a nuñutut,
a sek kulo da bongi sena,
a kä meddi merok.

*And if this person **chopped** peices,
then people will turn
and look at the enemy.*

(Katogorok 34)

Iti ka sek kulu ejik kulie **a aran** iti, . . .

*Also, when the elders also **quarrelled**, . . .*

(Katogorok 46-47)

“Ta ku ñadi, kuse ñadi, yi kulo **a po**
i robba kuyu kuluka, a nyo iti,
nana ta ga **a än** jond jaka kune ku yi ni.”

*“Each of you and others, we **came**
to pay your bones, and why also,
did you **refuse** to bring animals to us?”*

(Likiro 3)

. . . anyar turumbili dädäkün,
a meddi adi nye **a tuan**.

*. . . so that when a vehicle comes,
it sees him as **dead**.*

(Likiro 53)

A kä ga **a än** gindere ilu koyi,

*And they **refused** going on that road,*

(Kolon 1)

Lor lünän ku kolon ku moye **a guan**
mu'dinj jo parik,

*One day the sun and father **went** to
the distant forest.*

Exercise 24

(Likiro 1-6)

Lor lügän likiro **a** mogora,
a yeji ño nana nye nyänyä.
A ño ge ayin, **a** kondi adi,
biya nana nye purun i koyi kiden,
anyar turumbili dädäkün,
a meddi adi nye **a** tuan.
A kondi se nu yijiri nye na,
a kurut turumbili lu däkünni,
a rieji likiro aka purun i koyi kiden,
a kakamanit lo meddi likiro i doro kak,
a totobo turumbili lit.

*One day hare became hungry
and thought about something to eat.
And he was without anything
and thought it better that he lay in road
so that when a vehicle comes,
then it sees him as dead.
And he did as he thought,
and then a vehicle came
and found hare expired lying in road.
and driver saw hare sleeping on ground
and stopped his vehicle.*

Exercise 25

(Kam 8)

“Wani iti **aka jonda** kam kulu mo.” “Wani **has brought** many fish.”

(Kam 11)

A nana kak **aka rüän** na, . . .

*When it **had become** dark, . . .*

(Sokare 15)

A rieni sokare **aka moka** ku boyi. *And he found otter **had been caught** in net.*
(Likiro 5)

A rieji likiro **aka purun** i koyi kiden, *He found hare **had lain** in middle of road.*
(Boyini 11)

A nana yi **aka wogga** i kare nu, . . . *And when we **had arrived** in river, . . .*
(Sek 10)

A nana nye a **aka tojju** nu, *And when he **had collected** (it),*
(Sek 16-17)

“Metē wajik kunuṅ kā **aka kārälä**
ku ṅuri lügāṅ.” *“See your children, they **have raped**
one child.”*
(Sek 19)

A rieni Lodu **aka dera** ku lotome ku *And found Lodu **had been cooked***
Lükämirü. *by an elephant and Luka lion.*

Exercise 26

(Katogorok 3)

A sek **da wokandi** i pirit nu luṅu a Tiṅgilik. *People **will arrive** in Tingilik.*
(Katogorok 21-22)

A sek kulo **da bonḡi** sena, a kā meddi merok. *People **will turn** and look at enemy.*
(Katogorok 24)

A kalas a kiliala **da** kulu **soni** marek. *They **will separate** into two directions.*
(Katogorok 33)

Kalas a soṅ kune **da 'de'denya** sena. *They **will taste** water.*
(Jaka 32)

“Nan **da tütükän** likiro ku nye mede.” *“I **will tell** hare in house.”*
(Koloṅ 17)

“Yi **da** kulu **yaṅe** ku ina nyajua.” *“We **shall be** with gazelle.”*
(Sek 7)

“Yi **da gonyja** do ku arik a ropet nu ta'et luṅ.” *“We **will give** bodies for your work.”*

Exercise 27

(Kam 6)

A waria kunu ṅerik kulik **ge i medda**. *Wives of his brothers **were seeing** (fish).*
(Kam 13)

A küändiä nit **ge i ṅonyju** kam *His wife **was preparing** fish*
i kakat nu kadi. *at door of house.*
(Kam 19-20)

A meddi ilo ṅäün **i roboka** i kakat, *She saw hyena **sitting** at door,*
a **ge i tombu** kuyu. *and **gnawing** bones.*
(Katogorok 46)

“Yi kulo a po **i robba** kuyu kuluka.” *“You who come **paying** your bones.”*
(Sokare 6)

I wokandu nit nyana ku kijit nu wor. *He **arriving** near shore of stream.*
(Jaka 23)

I diñit nana kä ge i gu,
 a kä rieji lotome i doru.
 (Likiro 36)
 A meddi ñiro lo i po 'dokunda nye.
 (Kolon 5-6)
 A moye kolon meddi kele lu mirü
i loja olose kimanj.
 (Kolon 8-9)
 A kolon giti guan,
 a rieji ño lo a mirü olon i doru.
 (Kolon 11)
 “Aba luka i lunju do.”
 (Kolon 24)
 Nan mirü i jambu, . . .
 (Boyini 2)
 A guan i kare i logga kam.

*While they were going,
 they found elephant **sleeping**.*
*And he saw child **coming** to get him.*
*Father of sun saw a tooth of lion
shining like fire.*
*Sun went and found thing
 that was a lion **sleeping**.*
*“My father is **calling** you.”*
*I the lion **am saying**, . . .*
*They went to river **catching** fish.*

Exercise 28

(Kam 9)
 “Ilo lor yi guguan domoju ku nye yu.”
 (Kam 26-27)
 A na ñuri nu pija na dädäk ku nye i mede
 ku woñet i kuruk,
 (Katogorok 5-7)
 A lunji ño kunene karanj ku kä olose taba,
 ku olot, ku ño liñ kunu nyänyä
 a ilo ñuri kokor perok marek wus.
 (Katogorok 19)
 A ilo ñuri gugum a jajambu adi,
 (Katogorok 32)
Pipi ta wajik kulo, a kä pipi'a,
 a kä aka rüggä uru.
 (Sokare 17)
 A nye mamany boyi nit adi, . . .
 (Sokare 19)
 A sokare tutuan adi, mi'dit.
 (Jaka 13)
 A kä riring likiro.
 (Likiro 13)
 A nana nye käkä gumba tirän
 kunene nye gaju koja kune.
 (Likiro 54)
 A likiro tutuan ku mogor.
 (Sek 5)
 “Toso yi kuere.” A Lodu rerenya.

*“Today let us **go** there (to get fish).”*
*The woman that asked this **ran** away
 to her house crying,*
*They demanded things as tobacco,
 flour, or anything to **eat**,
 and person **divided** it in two days.*
*And this person **throws** and **says**,*
*They **asked** these children, they
were asked, answered in agreement.*
*And he **praised** his net, . . .*
*And otter **died** completely.*
*And they **rebuked** the hare.*
*And he **stopped** throwing goods
 that he wanted to steal.*
*And the hare **died** of starvation.*
*“Get us fruit.” And Lodu **refused**.*

(Sek 34)

A mar küe nit **yuyu** i konandu . . .

*The chief **was afraid** to do . . .*

Exercise 29

(Sek 24)

A mar lu jür **lungi** sek kulik kulu jür kak.

*Chief **called** people of village.*

(Sokare 12)

A **rieji** boyi, a mogga kam musala.

*And he **found** three fish in the net.*

(Jaka 23)

I diñit nana kä ge i gu,

While they were going,

a kä **rieji** lotome i doro.

*they **found** the elephant sleeping.*

(Likiro 5)

A **rieji** likiro aka purun i koyi kiden.

*He **found** hare expired lying in road.*

(Kato 12)

A **tindi** ño ku nu joñ nye kune karañ.

***Puts** things (there) that were collected.*

(Likiro 7)

A küätünde likiro,

And he took hare,

a **tindi** ku nye i turumbili lit lukarañ.

*and **put** him into his vehicle.*

(Sek 11)

A nye **tindi** kä ina kuere.

*He **gave** to (them) fruit.*

(Kam 19)

A **meddi** ilo ñäüñ i roboka i kakat.

*She **saw** hyena seated at the door.*

(Sokare 7-8)

A **meddi** kam kä soju kijikän ki

*He **saw** fish come up showing their*

ku kä mumuli i wor i jet.

heads splashing on surface of water.

(Boyini 9)

A **jongi** ki'o lo, lakadi i kijit ku küjän.

*He **took** boat so that that fear ended.*

(Likiro 49)

A tome **rioggi** turumbili liñ.

*Elephant **stepped** all over vehicle.*

(Kolong 4-5)

A moye koloñ **penge** nyama kileñ.

*Father of sun **killed** a nyama animal.*

(Sek 5-6)

A Lodu reranya, a **jambi** adi,

*Lodu refused and **said**,*

“Ta da rop nan ku nyo?”

“With what will you repay me?”

(Sek 31)

A kä **jambi** ku mar adi, “Ilo ñuri mar . . .

*They **told** chief, “That chief person . .*

(Kam 7)

Nügäñ na **jambi** ku nügäñ na adi,

*Certain **said** to another,*

“Do a met la?”

“Do you see that?”

(Jaka 3)

A mürü **jambi** adi, jaka kulolo ku ñobora kulo. .

*Lion **said** these animals with horns . .*

(Jaka 24)

A likiro **jambi** ku güre adi,

*And hare **said** to dove,*

“Ilo a düät lio, momono ku pataso.”

“This is my bull, tie with rope.”

(Jaka 53)

A likiro kurut **jambi** adi,
“Kadi ten a jambu i lor lügän la?”
(Katogorok 30)

A sek kulo da **jindi** jambu adi, . . .
(Koloŋ 4)

A moye koloŋ peŋgi nyama kileŋ,
a '**dokunde** mede.
(Koloŋ 26)

“A nan **tinde** ta liŋ.”
(Likiro 25)

“A turumbili meddi adi nan a tuan,
adiba a '**dumunde** nan.”
(Katogorok 15)

A itiki '**dumunde** nu päkä nye na.
(Sek 25)

A **pije** kä adi, “Lo ŋuri lolo luŋu
a Lükämirü pü'dä ya?
(Koloŋ 10)

Adi, “Tap.” A mirü **pije** koloŋ adi, “Nyo?”
(Koloŋ 16)

A moye koloŋ **pije** nye adi,
“Do aka jon ilo marate.”
(Kam 23)

A pupo madaŋ, madaŋ, nyana,
a **pije** adi, “Do a ŋa la?”
(Sek 4-5)

A **pije** nye adi, “Toso yi kuere.”
(Sek 6-7)

A kine wajik **rügge** adi, “Yi da gonyja
do ku arik a ropet nu ta'et luŋ.”
(Kam 10)

A nügän **rügge** adi, “Iye, yi lo laŋ guguan.”
(Jaka 20)

A güre **rügge** adi, “Nan gu i moret yu.”
(Jaka 52)

A tome kurut **rügge** adi,
“A nu ke moye mede.”

Exercise 30

(Boyini 7)

Lügän jambu adi, nye lu **jonga** lo ki'o,
a ki'o lo 'doke sena.

(Jaka 28)

A kurut **riogga** adi putuk putuk.
(Jaka 31)

*And then the **hare** said,
“Can house finally speak one day?!”*

*And these people will **begin** to say,*

*The father of sun killed a nyama animal
and **carried** it to home.*

*“And I will **give** you all.”*

*“And vehicle sees that I am dead,
it quickly **takes** me.”*

*He also **takes** what is given to him.*

*He **asked** them, “Who is person who is
called Luko mirü, and is from where?”*

*“Wop!” The lion **asked** sun, “Why?”*

*Father of sun **asked** him saying,
“You have brought that neighbor.”*

*And she came slowly, slowly nearer
and **asked**, “Who are you?”*

*And they **asked** him, “Get us fruit.”*

*Those girls **replied**, “We give you
bodies for a reward of your work.”*

*Another **replied**, “Yes, we are going.”*

*Dove **replied**, “I go to meeting,”*

*The elephant then **replied**,
“It is good, owner of the house.”*

*Certain one of them told saying he
should take the boat and carry (it).*

*And then he **stepped** thud, thud.*

A tome gaji **penğa** güre.

(Sek 21)

A kä jini **penğa** Lükämürü.

(Likiro 34-35)

A turumbili bobo'dan sänyji kaņaranit lit '**dumunda** nāüñ a i turumbili lukarañ.

(Likiro 36)

A meddi ŋiro lo i po '**dokunda** nye.

(Koloñ 23)

Senye lügäñ ŋuri,

a **jonğa** ŋo nu kulie sek liñ.”

(Koloñ 26-27)

Telemeso **pija** moye koloñ adi,

“Kine ro oloñ adida moye koloñ?”

(Kam 26)

A na ŋuri nu **pija** na dädäk ku nye i mede.

(Katogorok 32)

Pipi ta wajik kulo, a kä pipi'a,

a kä aka **rüggä** uru,

(Jaka 38)

A likiro kuakuajju parik ten güre, a **rüggä**.

(Jaka 47)

“Kadi nio renya **rüggä** nyo?”

(Sek 27)

Nan **tindu** ta perok musala,

galu ta ilo ŋuri.

(Sek 22-23)

Kä **jambu** adi, “Nyo nunu boron

ti saka ku sek Kiden i jür?”

(Boyini 4)

A nügäñ ŋuri nu ijä **jambu** adi, “Liliä ta!”

(Boyini 7)

Lügäñ **jambu** adi, nye lu jonğa lo ki'o,

a ki'o lo 'doke sena.

(Kam 22)

. . . nana kä a **jambu** ku nye na.

(Katogorok 30-31)

A sek kulo da jindi **jambu** adi,

“A soñ kune inde a ku nu ke na,

kine ro po ya?”

(Jaka 53)

A likiro kurut jambi adi,

“Kadi ten a **jambu** i lor lügäñ la?”

*And the elephant wants to **kill** dove.*

*And they began to **kill** Luko lion.*

*And vehicle stoped and sent his assistant to **take** hyena into vehicle.*

*He saw child coming to **carry** him away.*

*It belongs to another person,
and we **take** this thing from other people.”*

*Monkey **asked** father of sun saying,
“This matter is how of father of sun?”*

*Woman that **asked** ran away to house.*

*They **asked** these children and in the end,
they **answered** in agreement.*

*Hare begged dove so much that he **agreed**.*

*“Why does my house refuse to **answer**?”*

*I **give** you three days
for you to find that person.*

*They **said**, “Why is this animal allowed
to stay with people of Kiden village?”*

*The older man **said**, “Be quiet!”*

*A certain one **told** (him) saying he
should take the boat and carry (it).*

*. . . which she **talked** to her.*

*And these people **said**,
“The water is still good,
where do these reports come from?”*

*And then the hare **said**,
“Can house finally **speak** one day?!”*

Exercise 31

(Katogorok 14)

Nyine ki, a giri i sek yu,
a itiki 'dumunde nu **päkä** nye na.

*He gets up and goes to the people there,
and also takes what **is given** to him.*

(Katogorok 32)

Pipi ta wajik kulo a kä **pipi'a**,
a kä aka rüggä uru.

*They asked these children and they **were asked**
and they answered in agreement.*

(Katogorok 41)

Ilo ŋuri a waranni ku yümü,
a baŋgi **gigilo** parik.

*This person will not be angry in his heart,
but **will become** very sick.*

(Katogorok 42)

Ina a **saka** nu sek kulaŋ katogorak.

*Like this our people **live** as hunters.*

(Katogorok 43)

A ka jaka **pupuja** rie, . . .

*And when the animals **are not to be found**, . . .*

(Katogorok 44)

Sek ejik jini jambu ku sek külükä
kulolo a **peŋa** ku jaka.

*Elders begin talking to their people
who **were killed** by the animals.*

(Jaka 8)

A giri guan tojo a käläjä
lüpä i pirit nu jaka kulu ŋobora.

*And he went until he was
allowed in the place of the animals with horns.*

(Sokare 3)

Lor lügäŋ Muludiaŋ a guan medda
mony nit **saka** i tär.

*One day Muludiang went to see
his mother-in-law **living** at the lake.*

(Sokare 16)

“Rube lio a **rie'a** tuan nit i lo lor.”

*“My enemy will **be found** dead today.”*

(Sokare 4-5)

Nu yirejiri nye mede kuriri,
a pondiri lügäŋ wor,
luŋu a Mumulan.

*When he returned home in evening,
he passing by another stream
called Mumulan.*

(Jaka 1)

Lälü eron mar lu jaka
lolo **luŋu** a mirü.

*Long ago, leader of horned animals
who **is called** the lion.*

(Boyini 2)

A Mutuk ge ku ŋiro gerok ilo,
ŋiro **luŋu** a Lodu lo Wilis.

*And there was Mutuk with one child,
the child **called** Lodu Wilis.*

Exercise 32

(Katogorok 9)

A **rugunokine** kak ku kuŋuat kulik.

*He **kneels** down on his knees.*

(Katogorok 14)

Nyine ki, a giri i sek yu.

*He **gets up** and goes to people there.*

(Jaka 21)

Ku do guan nan na **gake** nyüü.

*With you going, I **chase** coming.*

(Jaka 39)

Adi ku likiro kä ku güre jambi a kak nu **rüäne**,

*Hare and dove thought was **still dark**,*

(Boyini 7)

Lügän jambu adi, nye lu jonğa lo ki'o,
a ki'o lo **'doke** sena.

(Boyini 13)

A boyini kune **sukine** kak i kare
i lojitan kulu boyan kune.

(Jaka 36)

A likiro ute unde däkki ku nye yu kadi,
a **däke** ku güre yu kadi.

(Sek 15)

A logelie **däke** tükändü Lükämürü.

(Sokare 15)

A **rieni** sokare aka moka ku boyi,
a Muludian adi,

(Sek 15)

A **rieni** Lodu aka dera
ku Lotome ku Lükämürü.

(Sek 18)

A Lükämürü pupo, a koji Lodu,
a Matuk **poni** galunda Lodu.

(Jaka 9)

A likiro iti **jini** i süät lu koloņ.

(Sek 21)

Lodu ku Lükämürü na,
a kä **jini** peņa Lükämürü

(Katogorok 26)

A kurut **remoni** kiden.

(Katogorok 35)

A boņgi pürü kulu **pü'däni** kulu mo parik.

(Jaka 18)

A kurut a likiro poni i goņ
a kä **rurumoki** ku güre i koyi.

(Likiro 43-44)

A giri guan a puruni i koyi kiden,
a turumbili lu **däküni**.

Exercise 33

(Katogorik 13)

A güänjünni i bät, lakadi i pirit nu ida
nu **jindere** nye kak na.

(Sokare 4-5)

Nu **yirejiri** nye mede kuriri,
a **pondiri** lügän wor luņa a Mumulan, . .

(Jaka 3-4)

A mirü jambi adi,
jaka kulolo ku nõbora

*Certain one said he (should) take boat
and **carry** (it).*

*And these nets **were put** in straight line
along the bank.*

*And hare did not run to his house,
but **ran** to the house of the dove.*

*And a bird **ran** and told Luko lion.*

*He **found** otter had been caught in net,
and Muludiang (said),*

*He **found** Lodu had been cooked
by elephant and Luka lion.*

*And Luka lion came and bit Lodu,
and Mutuk **came** and search for Lodu,*

*And the hare **sat** in the sun.*

*Lodu and Luka lion,
and they **remained** killing Luko lion.*

*And then they **spear** in the middle.*

*Looked at sandfleas which **appear** as many.*

*And then the hare went out
and he **met** a dove in the road.*

*And he went to lay in middle of road,
and the vehicle **came**.*

*Then he crawls to the place
where he **got down** (on his knees).*

*When he **returned** home in the evening,
passed by stream called Mumulan, . .*

*And lion said that
these animals that have horns*

kulo **lopundere** kakat nu gerok,
a kä nyar **boboliori**.

(Jaka 7)

A likiro kondi kä nu **vejiri** nye na.

(Jaka 48)

Nu **yingere** lo tome, a likiro mätäji . . .

(Jaka 51)

Nu **nyäggiri** likiro mäddü dan tomusala adi,
“Madañ, kadi nio,”

a tome kurut rügge adi,

“A nu ke moye mede.”

(Likiro 4)

A kondi se nu **yijiri** nye na,

(Likiro 18)

Nu **'denyjiri** ñäüñ nyürüt na,

a ga a nu i'iny parik.

(Likiro 42)

A tome adi,

nye jämbü senu **kondiri** likiro na.

(Likiro 47-48)

A tome ñonit bo'de ki,

iti nu **woggori** turumbili ku nye nyana.

(Likiro 52-54)

Nu **yingere** sek kine ro,

a kä ga a än **gindere** ilu koyi.

a likiro tutuan ku mogor.

Exercise 34

(Kam 9-10)

“Wani iti aka jonda kam kulu mo,
ilo lor yi gugan **domoju** ku nye yu.”

(Katogorok 1-2)

Sek kulu Mañgala süät lu bot, lälü eron nu
ka sek aka guan mu'diñ **togoraju**.

Exercise 35

(Katogorok 10)

A **güñjara** kak, lakadi i kibär yu.

(Katogorok 16)

A **gumara** nügäñ i süät lukañ.

(Katogorok 38)

A ka kulie karañ ku lolo **tuatua** ku pürü

(Likiro 37)

A ñäüñ **riñjara** däk mu'diñ ku küjän.

*should come out of the door one by one
so as to **be identified**.*

*And the hare did as he **planned**.*

*When the elephant **heard** hare greeting . . .*

*When the hare **greeted** a third time,*

“Hello, my house,”

elephant then answered,

“It is good, owner of house.”

*And he did as he **thought**,*

*When hyena **tasted** food,*

it was very delicious.

And elephant said

*he would do as hare **does**.*

And the elephant remained standing,

*as the vehicle **arrived** near him.*

*When people **heard** this news,*

*they completely stopped **going** on road,*

and the hare died of starvation.

*“Wani has brought many fish,
today let us go there **expecting**.”*

*People of northern Mangala
went to field for **hunting**.*

*And **crawls** to the anthill there.*

*He **throws** a certain piece to the east.*

*If some will **die** of sandfleas,*

*Hyena **was surprised**, ran with fear.*

Exercise 36

(Jaka 16)

Ŋa lolo unde metti ŋobora
külä ida i **lüpüändä** nio na?

(Likiro 2-3)

A ŋo ge ayin, a kondi adi,
biya nana nye **purun** i koyi kiden.
anyar turumbili **dädäkün**,
a meddi adi nye a tuan.

(Likiro 7)

A ki'unde kak, a **küätünde** likiro.

(Likiro 14)

A **lanunde** kak i turumbili.

(Sek 18)

A Lükämürü pupo, a koji Lodu,
a Matuk poni **galunda** Lodu.

*Who did not see my horns
when I **entered**?*

*And he was without anything, he thought
it better that he **lay** in middle of road.
so that when a vehicle **comes**,
it sees him as dead.*

*And he climbed down and **brought** hare.*

*And **jumped** down from vehicle.*

*And Luka lion came and bit Lodu,
and Mutuk came and **search** for Lodu.*

Exercise 37

(Kam 18)

A nügän ŋuri na **nyinyän** ku nye mede yu,
(Katogorok 4)

I koyi lit lu a sek liŋ **bobo'dan**,
a lügän ŋuri lüjja lüjja.

(Katogorok 8-9)

A ka ŋuri lo ge nyana ku **wokandu** karanŋ,
a **rugunokine** kak ku kuŋuat kulik.

(Katogorok 39)

. . . ka sek a **wokandu** i mede isan.

(Jaka 32)

“Nan da **tütükän** likiro ku nye mede.”

(Likiro 33)

A turumbili **bobo'dan**,
sänyji kaŋaranit lit 'dumunda ŋäüŋ.

(Boyini 3-4)

A ki'o lolo yi gu ku nye lo,
wowoŋon parik adi, “Uwee, uwee.”

(Boyini 17-18)

A ilo ŋiro **käkälän** ki'o
lo ku boyi na liŋ.

(Sek 20-21)

A sek kulu jür liŋ a **yilän** ku ko'a nu
Lodu ku Lükämürü na.

(Sek 34-35)

*Person **left** (to go) to her house,*

*All the people **stopped** in one place,
and a certain person (elder) yelled.*

*When person is near to **arrive**,
he **kneels** down on his knees.*

*. . . until we **arrive** at home well.*

*“I will **tell** hare in house.”*

*And the vehicle **stopped**
and sent assistant to take hyena.*

*Boat in which we went
cried loudly, “Creek, creek.”*

*(So) they **left** the boat
with all the nets.*

*All people of village **swallowed**
had been eaten by Lodu and Luka lion.*

A mar küe nit yuyu i **konandu**
ilo ɲuri ɲo nu ron.

(Jaka 6)

“Nan lo gu ɲjünyünda memen,
a **ekondi** ku nye i küe a ɲobora.”

(Jaka 33)

A tome **lüpändi** kadi,
a güre yiräni i bät.

(Jaka 41)

A likiro ge än guan tojo, a **pütändi** doro.
(Koloŋ 34)

A nye **lanandi** i koya, a giri guan.
(Boyini 11-12)

A yi **gumandi** boyini kunaŋ i kare.
(Sek 12)

A kä '**dokondi** ku kä i kijikän,
a kä giri guan.

Exercise 38

(Katogorok 2)

Ka sek aka guan mu'diŋ **togoraju**,
(Likiro 6)

A kakamanit lo meddi likiro i doro kak,
a **totobo** turumbili lit.

(Likiro 16)

A likiro **toyümbe** ju lit.

(Boyini 8)

A lügän lo **togoji** yümü.

(Katogorok 21)

A ka lo ɲuri a **tüpän** a nuɲutut,

Exercise 39

(Kam 16-17)

Ama ina ɲuri **inde denni** adi
ilo ɲo lo a ɲäüŋ.

(Katogorok 39)

A **aranni** adi liyuk,
lakadi ka sek a wokandu i mede isan.

(Katogorok 27)

Nyena i nu pirit sek a **aranni** adi liyuk.
(Jaka 16)

Ŋa lolo **unde metti** ɲobora külä
ida i lüpünda nio na?

(Jaka 35)

*The chief was afraid to **do**
to that person anything bad.*

*“I am going to get gum
and **drive in** with it in head to be horns.”*

*And elephant **came out** of house,
and dove returned back.*

*Hare refused to go and **remained** sleeping.*

*He **jumped** out on road and went away.*

*We **threw** our nets into the river.*

*They **carried** (it) on (their) heads
as they went.*

When the people went to field for **hunting**,

And driver saw hare sleeping on ground
and **stopped** his vehicle.

And the hare **gave** his friend food.

And this one was **brave**.

And if this person **chopped** peices,

*But person (woman) **did not know** that
this thing was a hyena.*

*We **cannot quarrel** (about sandfleas)
until we arrive at home well.*

*In this place, people **did not quarrel**.*

*Who **did not see** my horns
when I entered?*

A likiro **ute unde däkki** ku nye yu kadi. *And hare **did not run** to his house.*

Exercise 40

(Jaka 14)

A likiro adi, “Nan gaju jambu,”
a kulie adi, “**Kälä** ta jambu.”

*And hare (said), “I want to speak,”
and some (said), “**Let him speak.**”*

(Jaka 22)

“**Ti** yi yiräni i bät.”

*“**Let us return back.**”*

(Jaka 24-25)

“Ilo a düät lio, **momono** ku pataso.”

*“This is my bull, **tie** (him) with a rope.”*

(Jaka 40)

“Kak a wasan, **giri** ku do yu mede.”

*“Rain has stopped, **go** to your house.”*

(Koloŋ 7)

“**Giti** jo lu ŋo lolo memeliŋga
olose kimaŋ lo ni.”

*“**Go** bring the thing that shines
like fire here.”*

(Koloŋ 12)

A mirü adi, “**Yaguan.**”

*And the lion say, “**Let us go.**”*

(Koloŋ 21)

“E do **jong** nyajua na.”

*“You **take** this gazelle.”*

(Koloŋ 23-25)

“Nyenana **yinge** ta, nan mirü i jambu,
ti koloŋ yije nyajua,
a moye koloŋ yije tore lu a koloŋ.

*“On the contrary, you **listen**, I, the lion say,
allow the sun to swallow the gazelle,
and father of sun to swallow this sun.*

(Koloŋ 30-33)

Telemeso a rügge adi,

Monkey replied saying,

“A nu ke. **Ti** koloŋ yije nyajuanit.”

*“Good. **Allow** sun to swallow gazelle.”*

(Sek 27-28)

Nan tindu ta perok musala, **galu** ta ilo
ŋuri i goŋi ku **ti** ta nan denet adiba.”

*I give you three days, you **find** person
so you **give** me an answer afterwards.”*

Exercise 41

(Kam 24)

A ŋäüŋ lo laŋgi, lakadi lukaraŋ
ku **wonet** i kuruk.

*And hyena jumped inside
with **crying** from his mouth.*

(Kam 31)

Ina a '**dutet** nu do'de adi nänzü nu kam

*This is **end** of story about greed for fish.*

(Katogorok 20)

“Ka **nyaret** karaŋ ilo süät tipo ku yi ni,

*“If there is **love**, let it come to us.”*

(Katogorok 42)

Ina a saka nu sek kulaŋ **katogorak.**

*This is how we **hunters** live.*

(Sokare 2)

Nye a **kalokanit** lu kam.

*He was a **fisherman**.*

(Sokare 26)

Kawuronit Stephen Warnyang Mödi Akon *Writer Stephen Warnyang Mödi Akon.*

(Likiro 33)

Sänyji **kanaranit** lit 'dumunda näüñ.

*He sent his **assistant** to take hyena.*

(Boyin 19)

A yi liñ ute inde rieni diñit **loket** i lu lor.

*We did not find a **catch** that day.*

(Sek 7-8)

“Yi da gonyja do ku
arik a **ropet** nu **ta'et** luñ.”

*“We will give you (our) bodies
for a **reward** of your **work**.”*

A Lodu yinge ilo **rukot**, a nye nyanyala.

*Lodu heard that **reply**, and was happy.*

(Sek 28)

“Ti ta nan **denet** adiba.”

*“You give me an **answer** afterwards.”*

Exercise 42

(Kam 1-2)

Lügän ñuri karañ, kariñi kunik **a** Wani.

*There was a person named **be** Wani.*

Ilo ñuri **a** kolanit lu kam.

*This person **was** a fisherman.*

(Kam 12)

A kulu sek kä **ge** kadi,

*And those people **were** in house,*

iti a lu lor **a** küdü.

*and also that day there **was** rain.*

(Kam 16-17)

Ama ina ñuri inde denni adi
ilo ño lo **a** näüñ, adi, “Lu **a** 'dionj.”

*But this person did not know that
this animal **was** hyena said, “This **is** dog.”*

(Kam 23)

A piñe adi, “Do **a** ña la?”

*She asked, “Who **are** you?”*

(Kam 31-32)

Ina **a** 'dutet nu do'de adi nanñü nu kam
ku domba nu ño nu lege

*This **is** end of story about greed of fish
and expecting something that does
not belong to us **is** a very bad thing.*

a ño nu ron parik.

(Katogorok 3)

A sek da wokandi i pürüt
nu luñu **a** Tiñgilik.

*People arrived place
that called **as** Tingilik.*

(Katogorok 28)

A ka wajik kulu 'di'dik **a** i kare yu,

*When children of small **are** in river there,*

(Katogorok 33)

Kalas a soñ kune da 'de'denya sena,
a kä **ge** tätä.

*Then water that they would taste
and they **be** cold (tasteless).*

(Jaka 6)

“Nan lo gu ñünyündä memen,
a ekondi ku nye i küe **a** ñobora.”

*“I am going to get gum
and drive in with it in head to **as** horns.”*

(Jaka 12)

A rieji lügän jaku **ge** ayin ku ñobora.

*They found certain animal **be** without horns.*

(Jaka 18)

A kurut **a** likiro poni i goñ,
a kä rurumoki ku güre i koyi.

*And then **be** hare went out
and he met a dove in the road.*

(Jaka 24-25)

“Ilo **a** düät lio, momono ku pataso.

*“This **is** my bull, tie (him) with a rope.*

Ama do memedda, ilo **a** jäny parik!”
(Jaka 34)

A küdü nu 'dikunni **a** nu ijä parik.
(Jaka 43)

“Madañ, kadi nio **a** kadi nio.”
(Likiro 18)

Nu 'denyjiri ñäüñ nyürüt na,
a **ga a** nu i'iny parik.
(Sek 9)

A nye giti tojju **a** nu togiri nye nu.
(Sek 14-15)

Ama kunene **a** kunu kune ke
dädäk ku kä medisak.
(Sek 33)

A warani a ñuri et lolo iti **a** boronj!”
(Sek 35)

asan nye **a** ñuri lükä lu medeso.

Exercise 43

(Katogorok 28)

A **ka** wajik kulu 'di'dik a i kare yu,
a soñ kune da warani a kunu tüär parik.
(Katogorok 34-35)

Iti **ka** sek kulu ejik kulie a aran iti,
a boñgi pürü kulu pü'däni kulu mo parik.
(Katogorok 38-39)

A **ka** kulie karañ ku
lolo tuatwara ku pürü aka sek,
a aranni adi liyuk.
(Katogorok 43)

A **ka** jaka pupuja rie, a kurut
sek ejik jini jambu ku sek külükä
kulolo a peña ku jaka.
(Likiro 10-14)

Kurut **nana** turumbili ge i däk,
a likiro jini gumba wilisan kak ku kunie
tirän kunene i turumbili i lukarañ.

A **nana** nye käkä gumba tirän
kunene nye gaju koja kune,
a lañunde kak i turumbili.
(Likiro 18)

Nu 'denyjiri ñäüñ nyürüt na,
a ga a nu i'iny parik.
(Kolon 33)

A **nu** yingere mirü kine **nu**,

*But becareful, it **is** very dangerous thing!”*

*A early rain **was** very heavy rain.*

*“Hello, my house **is** my house.”*

*When hyena tasted food,
it **was as** very delicious.*

*And he went picked **be** that which fruit.*

*But those which **were** good
ran away to their house.*

*And became a person who **is** dangerous one!”*

*because he **was** a their person of relatives.*

***When** children of small bathe in river,
this water would become very bitter.*

*Also, **when** the elders also quarrelled,
they look at sandfleas that appear very many.*

***If** some exist with
those which die of sandfleas,
we cannot quarrel (about sandfleas).*

*And **when** animals are not found, then
elders begin talking to their people
who were killed by the animals.*

*Then **when** vehicle was moving,
hare threw down oil and other
goods that were inside vehicle.
And **when** he stopped throwing goods
that he wanted to steal,
and jumped down from vehicle.*

***When** hyena tasted food,
it was very delicious.*

*And **after** the lion **heard** that,*

a nye laṅandi i koya, a giri guan.
(Boyini 11)

A **nana** yi aka wogga i kare **nu**,
a yi gumandi boyini kunaṅ i kare,
anyar mogga kam.

(Sek 10)

A **nana** nye a aka tojju **nu**,
a nye tindi kä ina kuere.

(Sek 29)

Ama **nana** kilo perok oko jo **nu**,
a sek kulo yiyire i bot ku mar ni.

Exercise 44

(Kam 13-17)

A küändiä nit ge i ṅonyju kam,
a gumbe kuyu kulu kam i kakat.
A ṅäüṅ ge i so'do i kakat i nyätüt
kuyu kulu kam kulo.

Ama ina ṅuri inde denni adi
ilo ṅo lo a ṅäüṅ, adi, “Lu a 'dionṅ.”

(Katogorok 10)

A güäṅärä kak, lakadi i kibär yu,
ama pirit karaṅ nu külüm
nana a gulujo kiden madaṅ.

(Katogorok 24-27)

A kä ṅorondi i kare ni kulu mo parik,
a **kalas** a kiliala da kulu soni marek,
lügäṅ däggiri süät lu bot,
lügäṅ däggiri süät lu ṅerot.

A **kurut** remoni kiden,
a ga pela nu merok kulu mo kulo.

(Katogorok 31, 33)

“A soṅ kune inde a ku nu ke na,
kine ro po ya?”

Kalas a soṅ kune da 'de'denya sena,
a kä ge tätä.

(Jaka 7-8)

A likiro kondi kä nu yejiri nye na,
a giri guan **tojo** a käläji
lüpä i pirit nu jaka kulu ṅobora.

(Jaka 18)

A **kurut** a likiro poni i goṅ
a kä rorumoki ku güre i koyi.

(Jaka 24-25)

“Ilo a düät lio, momono ku pataso.

he jumped out on road and went away.

*And **when** we had arrived in river,
we threw our nets into the river
in order to catch fish,*

*And **when** he had collected (it),
he gave to (them) fruit.*

***When** these days passed,
these people came from north to chief.*

His wife was preparing fish,

***and** threw bones of fish to door.*

***And** hyena was sitting at door eating
these bones of fish.*

***But** this person did not know that
animal was hyena said, “This is dog.”*

*And crawls to the anthill there,
instead place there that round
which be wide in the middle.*

*Many of them (enemies) enter the river,
so (people) separate in directions,
some running to the north,
others running to the south.*

*And **then** they spear in the middle
and were shot of enemies of these.*

*“The water is still good,
where do these reports come from?”*

***So**, they taste water,
and find it to be cold (tasteless).*

*And the hare did as he planned,
and he went **until** he was
allowed in place of animals with horns.*

*And **then** hare went from out
and he met with dove in road.*

“This is my bull, tie (him) with a rope.

Ama do memedda, ilo a jäny parik!”
(Jaka 28)

A **kurut** riogga adi putuk putuk.
(Jaka 40-41)

A güre adi,
“Kak a wasan, giri ku do yu mede.”
A likiro ge än guan, **tojo** a pütändi doru.
(Likiro 4-6)

A kondi se nu yijiri nye na,
a **kurut** turumbili lu däkünni,
a rieji likiro aka purun i koyi kiden,
(Likiro 10-11)

Kurut nana turumbili ge i däk,
a likiro jini gumba wilisan kak.
(Likiro 38-39)

Ati lügän ju lu pondi ku likiro i mede,
ati tini nyürüt nu ti näüñ lälü na.
(Kolon 21, 23-25)

A kolon rugge adi, “E do jonḡ nyajua na.”
“**Nyenana** yinḡe ta, nan mirü i jambu,
ti kolon yije nyajua.
(Sek 13-15)

A Lodu kije ku
ina ŋiro i muny na nu ŋode na.
Ama kunene a kunu kune ke
dädäk ku kä medisak.

Exercise 45

(Katogorok 10)

A güänärä kak, **lakadi** i kibär yu.
(Katogorik 13)

A güänjünni i bät, **lakadi** i pirit nu ida
nu jindere nye kak na.
(Katogorok 39)

A aranni adi liyuk,
lakadi ka sek a wokandu i mede isan.
(Likiro 2-3)

A ŋo ge ayin, a kondi adi,
biya nana nye purun i koyi kiden,
anyar turumbili dädäkün,
a meddi adi nye a tuan.
(Kolon 18-19)

“Ti ta mirü.”

Asan moye jambu sena adi,
ina nyama pakini nye.

But becareful, is very dangerous thing!”

And **then** he stepped thud, thud.

And dove said,
“Rain has stopped, go to your house.”
Hare refused go **then** remained sleeping.

And he did as he thought,
and **then** a vehicle came
and found hare expired lying in road.

Then when the vehicle was moving,
and the hare began to throw oil down.

Again, another friend that came to hare,
and again he gave food given to hyena.

Sun replied, “You take this gazelle.”
“**On contrary**, you listen, I, the lion say,
allow the sun to swallow the gazelle.

And Lodu clung to
that child in this body who was lame.
But that which was good
ran away to their house.

And crawls **until** the anthill there.

Then he crawls **until** the place
where he got down (on his knees).

We cannot quarrel (about sandfleas)
until we arrive at home well.

And he was without anything
and thought it better that he lay in road
so that when a vehicle comes,
it sees him as dead.

“You give to the lion.”

Because (his) father tells like this,
that gazelle is given to him.

(Boyini 11)

A nana yi aka wogga i kare nu,
a yi gumandi boyini kunaṅ i kare,
anyar mogga kam.

(Sek 34-35)

A mar küe nit yuyu i konandu
ilo ṅuri ṅo nu ron,
asan nye a ṅuri lükä lu medeso.

*And when we had arrived in river,
we threw our nets into the river
in order to catch fish,*

*The chief was afraid to do
to that person anything of bad,
because he was a their person of relatives.*

Exercise 46

(Kam 5-6)

Lor lügän, nye a jonda kam kulu mo parik,
a waria **kunu** ṅerik kulik ge i medda.

(Kam 7)

Nügän na jambi ku nügän na **adi**,
“Do a met la?”

(Kam 13)

A küändiä nit ge i ṅonyju kam
i kakat **nu** kadi.

(Kam 21-22)

A ina ṅuri dendi **adi** nu ga “yini nit,”

(Katogorok 5)

A luṅgi ṅo **kunene** karaṅ ku kä
olose taba, ku olot . . .

(Katogorik 13)

A güänjünni i bät, lakadi i pirit nu
ida nu jindere nye kak na.

(Katogorok 44)

Sek ejik jini jambu
ku sek külükä
kulolo a peṅa ku jaka.

(Jaka 8-9)

A giri guan tojo a käläji
lüpä i pirit **nu** jaka,
a likiro iti jini i süät **lu** koloṅ.

(Jaka 16)

“ṅa lolo unde metti ṅobora külä
ida i lüpündä nio na?”

(Jaka 29)

A güre toṅgi mogga parik i diṅit
nana güre ka pe.

(Likiro 25)

“A turumbili meddi **adi** nan a tuan,
adiba a 'dumunde nan.”

(Koloṅ 11)

*One day he brought very many fish,
and wives **of** his brothers saw (the fish).*

*A certain one said to another **that**,
“Do you see that?”*

*His wife was preparing fish
at door **of** house.*

*Person thought **that** it was her co-wife*

*He demanded things **which** with them
such as tobacco, flour, . . .*

*Then he crawls to the place
where he got down (on his knees).*

*Elders begin talking
to their people
who were killed by animals.*

*And he went until he was
allowed in place **of** animals,
and the hare sat in view **of** sun.*

*“Who is it which did not see my horns
where I entered?”*

*Dove continued pulling at time
which dove became tired.*

*“And vehicle sees **that** I am dead,
it quickly takes me.”*

Kolonj **adi**, “Aba luka_i lungu do.”
(Sek 5-6)
A Lodu rerenya, a jambi **adi**,
“Ta da rop nan ku nyo?”

Exercise 47

(Kam 7)

“Do a met **la**?”

(Kam 23)

“Do a **na la**?”

(Katogorok 30-32)

“Kine ro po **ya**?”

(Katogorok 37)

“A kine ro itit po **ya**?”

(Katogorok 47)

“A **nyo** iti, nana ta ga a än jond
jaka kune ku yi ni.”

(Sokare 21-25)

Na lolo a kalokanit lu kam?

Mony nu Muludiang saka **ya**?

Na lu rijä boyi? Ku **ya**?

Sokare moka ku **nyo**?

Sokare remo ku **nyo**?

(Jaka 15-16)

“Moret na inde kureni a nio?”

Na lolo unde metti ñobora külä
ida i lüpündä nio na?”

(Jaka 19)

“Güre, do gu a **din**?”

(Jaka 47)

“Kadi nio renya rüggä **nyo**?”

(Jaka 53)

“Kadi ten a jambu i lor lügän **la**?”

(Likiro 20)

“Do rieju nyürüt nu i'iny
parik sena **ya**?”

(Likiro 22)

“Do nyä koyi lo **adida**?”

(Likiro 40)

“Do rie na nyürüt nuke na **ya**?”

(Kolonj 10)

A mirü pije kolonj adi, “**Nyo**?”

(Kolonj 13)

“Do jonj ilo ñuri **din**?”

(Kolonj 20)

*Sun **says that**, “Your father is calling you.”*

*Lodu refused and said **that**,*

“With what will you repay to me?”

“Do you see that?”

*“**Who** are you?”*

*“**Where** do these reports come from?”*

*“**Where** does this matter come from?”*

*“**Why** did you refuse to bring
these animals here to us?”*

***Who** is it who is a catcher of fish?*

***Where** did mother-in-law of Muludiang live?*

***Who** set the net? And **where**?*

*With **what** was the otter caught?*

*With **what** was the otter speared?*

“Is this meeting about me?”

***Who** did not see my horns
when I entered?”*

*“Dove, **where** are you going?”*

*“**Why** does my house refuse to answer?”*

*“**Can** house finally speak one day?!”*

*“**Where** did you find food
of very delicious like this?”*

*“**How** do you eat from the road?”*

*“**Where** you find this food which is good?”*

*The lion asked sun, “**Why**?”*

*“**Where** are you taking this man?”*

“Muyi jambu adida?”

(Koloŋ 27)

“Kine ro oloŋ adida moye koloŋ?”

(Boyini 6)

“Ki'o lo woŋon parik. Sena olo ku nyo?”

(Sek 6)

“Ta da rop nan ku nyo?”

(Sek 22-23)

Kä jambu adi, “Nyo nunu boron

ti saka ku sek Kiden i jür?”

(Sek 25-26)

“Lo ŋuri lolo luŋu a Lükämürü pü'dä ya?”

Ku merenye lit lu olo ya i lon jür?”

“**How** does your father say this?”

“This matter is **how** of father of sun?”

“Boat is crying loudly. **Why** it like that?”

“With **what** will you repay to me?”

They said, “**Why** is this animal allowed to stay with people of Kiden village?”

“Person who called Luko mirü, from **where**? Grandfather stays where in **which** village?”