**Jumjum Narrative Discourse Grammar Summary**

The following observations were learned in the Jan 2018 Jumjum grammar workshop in Kampala. This grammar will be made into a Jumjum Discourse Grammar Book, but until then, this summary can be used.

**Jumjum Connectors**

**aŋ** ‘and, then’ (215/2, 3, 4): Introduces a main clause that moves the story forward or gives new or continuing information. It is the most common connector, and the default connecter that should be used unless there is a reason to use a different connector.

**ke** ‘with, and’ (231/2, 212/3): Connects two nouns or prepositional phrases such as when one noun does the verb along with the previous noun.

**(no connector)** ‘then’: Introduces a main clause

(A) (215/6) without a verb,

(B) (213/8; 217/18, 23, 25) following a clause with **naana** ‘if’, **wäänä** ‘when’, (C) (220/13, 222/34, 223/38) in speeches, especially with questions and

commands,

(D) (216/9, 13) to show important or exciting actions in the story.

**aŋ wina** ‘then’ (Iin ke Geel: 2/14, 3/20, 6/42, 9/69): Introduces a main clause with an important action or speech, important for the outcome of the story–a big step forward.

**wäättana** ‘afterwards, then’ (221/26): Introduces a main clause that happens later in time than the action of the previous clause.

**i** ‘while, instead, but, then’ (215/7, 216/17): Introduces a main clause where the action is compared with and happens at the same time as the action of the previous clause. Sometimes the action is contrasted with the action of the previous clause or is unexpected following the previous clause.

**naana . . . ye** ‘if, when’ (213/7, 225/58): Introduces a dependent clause (with **ye** at the end of the clause) that must first happen or be true before the following main clause can happen or be true.

**wääna . . . ye** ‘when’ (217/18, 22, 24): Introduces a dependent clause (with subordinate verb form and **ye** at the end of the clause) that has old or expected information. This slows down the story and shows the following main clause is important for the outcome of the story—a big new step forward.

**ina ken** ‘that is why, so, therefore’ (214/18, 239/13): Introduces a dependent clause (with subordinate verb form) that tells the result of the previous clause or clauses. The previous clause is the reason for the result introduced by **ina ken**.

**aŋ ken** ‘in the end’ (Iin ke Geel 3/24): Introduces a main clause that tells the conclusion (final result) of the previous clauses.

**aŋ ina** ‘that is why’ (Iin ke Geel 9/65): Introduces a dependent clause (with subordinate verb form) that shows the previous clause is the reason for the clause introduced by **aŋ ina**. [check this].

**näŋko** ‘so that’ (214/21): Introduces a dependent clause (with subordinate verb form) that tells the purpose of the previous clause.

**nääŋka** ‘because’ (Gen 22:18): Introduces a dependent clause (with subordinate verb form) that tells the reason of the previous clause.

**ogo** ‘that, so that’: Introduces

(A) (219/3, 4, 5) a main clause used as a direct speech,

(B) (217/21, 228/15) a dependent clause (with a subordinate verb) used as a

verb object (complement clause) or indirect speech,

(C) (224/47, 239/12) a dependent clause (with a subordinate verb) that shows

the purpose of the previous clause.

**äŋ ääŋkalaŋ** ‘certain day, another day’: (215/5, 221/20) Introduces an action that happens after some delay following the previous action.

Ways to translate ‘but’

**not x, y** (220/13, 236/47) or **X, not Y** (210/8): Compares a negative with a positive

**i** ‘while, instead, but, then’ (215/7, 216/17): Introduces a main clause where the action is compared with and happens at the same time as the action of the previous clause. Sometimes the action is contrasted with the action of the previous clause or is unexpected following the previous clause.

*Translation application* (Why is choice 2 below better than 1?)

Gen 22:3

aŋ kuññu kiinkä yeeke ti kä yewwe

 1. **aŋ** ṭuule Icaak.

→ 2. **ke** ṭuule Icaak.

*Translation application* (Why is choice 2 below better than 1?)

Gen 22:7

Jengä ke maañ ikki,

1. **aŋ** kabal yaana erïpok ïïlï a yen wäämmä yok ye wali?

→ 2. **i wali** kabal yaana erïpuuggin ïïlï a yen wäämmä yok ye?

*Translation application* (Why is choice 2 below better than 1?)

Gen 22:10-11

Aŋ ïnte lajjene, aŋ cïcam koowne irtee kä pok ṭuule.

 1. Aŋ yääwi malak yen Wäyo Mooye Jooŋ ñaalok polloŋ jï aŋ kiinne ogo, “Abrahim”

→ 2. Aŋ **wääna cïcäm koownee da kä ye**, yääwi malak yen Wäyo Mooye Jooŋ ñaalok

polloŋ jï aŋ kiinne ogo, “Abrahim . .”

*Translation application* (Why is choice 2 below better than 1?)

Gen 22:13

Aŋ Abrahim wiñe äärene ñaalok däämjin, aŋ yurcin kabal yaane mooye ŋäñe ti a mükon kä jengä kä ṭuŋke waadgen gïtï, aŋ attä kabal müŋŋe

1. **Aŋ** erre pok **aŋ** ïïlle yen wäämmä yok rättee kä yok ṭuule.

→ 2. Erre pok a yen ïïllä wäämmä yok rättee kä yok ṭuule.

*Translation application* (Why is choice 2 below better than 1?)

Gen 15:6

 1. Aŋ Abram gïmmïn kä jiik Wäyo Mooye Jooŋ,

→ 2. Aŋ **wina** Abram gïmmïn kä jiik Wäyo Mooye Jooŋ,

**New scene/paragraph (with a change in participant, time, place or situation):**

The following are most common to least common ways of introducing a new paragraph. The number of times used in the stories is in parentheses on the left:

(29) **Aŋ** ‘and, then’ (216/13, 217/21, 218/33)

(6) **Aŋ wääna . . . ye** ‘and when . . .’ (238/3, 239/5, 239/7)

(5)  **Aŋ ääŋkalaŋ** ‘a certain day’ (215/5, 221/20, 222/29)

(3)  **Ø** ‘then, so’ (226/66, 231/43, 236/47)

(1)  **Ina ken** ‘that is why’ (239/13)

(1)  **Aŋ wäättana** ‘and afterwards’ (237/10)

(1) **Aŋ naana . . . ye** ‘and if . . .’ (216/17)

*Translation application* (Why is choice 2 below better than 1?)

Gen 22:10-11

Aŋ ïnte lajjene, aŋ cïcam koowne irtee kä pok ṭuule.

 1. Aŋ yääwi malak yen Wäyo Mooye Jooŋ ñaalok polloŋ jï aŋ kiinne ogo, “Abrahim”

→ 2. Aŋ **wääna cïcäm koownee da kä ye**, yääwi malak yen Wäyo Mooye Jooŋ ñaalok

polloŋ jï aŋ kiinne ogo, “Abrahim . .”

**Relative connectors**

**yaana/yaaka . . . ye** ‘who, which, that’(228/15, 230/32, 231/42, 232/7): Introduces an identifying relative clause (with **ye** at the end of the clause if it has a verb) that follows a noun. The clause distinguishes which specific noun out of several choices of that noun we are talking about. **Yaana** follows singular nouns and **yaaka** follows plural nouns. **mana/maka . . . ye** (from **men yaana/me yaaka** **. . . ye**) ‘person/people who, which, that’ can also introduce an identifying relative clause.

**a** or **(no connector)** ‘who, which, that’ (213/6, 219/2, 223/43, 225/56): Introduces a descriptive relative clause that follows a noun and gives information about the noun. When the verb of the relative clause directly follows **a**, it has a verbal adjective form (with suffix –**on, -aŋ, -ttidini**, etc.)

*Translation application* (Why is choice 1 below better than 2?)

Gen 22:3

Aŋ Abrahim cuuyin kä tïṇṇäŋänä aŋ tüürüŋ yeene kooññe aŋ bäägin jengä yek ïïllä wäämmä yok, aŋ kuññu kiinkä yeeke ti kä yewwe ke ṭuule Icaak aŋ attä kä päy nänṭa

→ 1. nänṭa nüütene daa Jooŋ ye.

 2. nänṭa **yaana** nüütene daa Jooŋ ye.

**Speech rules**

1) Use **ogo** ‘that’ to introduce each speech. (219/3)

2) When beginning a conversation, use a noun for the speaker and hearer, unless

these have been recently mentioned and are understood from the context.

(216/10, 222/31)

3) Often the first speech of a conversation is introduced with SOV order.

(217/26, 216/10)

4) When continuing a conversation, use a noun for the speaker and no word for

the hearer. (218/27, 35)

5) Often the continuing speeches of a conversation are introduced with OVS or

SVO order. (216/11, 218/27)

Break speech rules

6) Give more information than a rule requires (for example, use a noun to

introduce both the speaker and the listener when continuing a conversation) to show an important speech. (235/34)

7) Give less information than a rule requires (for example, do not use a noun to

introduce the speaker when continuing a conversation) to show a faster pace which makes the story more exciting. (229/31)

*Translation application* (Why is choice 1 below better than 2?)

Gen 22:11

Aŋ wääna cïcäm koownee da kä ye, yääwi malak yen Wäyo Mooye Jooŋ ñaalok polloŋ jï aŋ kiinne ogo, “Abrahim , Abrahim!”

→ 1. Aŋ luukke ogo, “Aa, ika inni.”

1. Aŋ luuki **Abrahim** ogo, “Aa, ika inni.”

*Translation application* (Why is choice 2 below better than 1?)

Gen 22:12

 1. Jaajjin ogo, “Ïntü ŋana ïccïdï woo ṭüülü ti aŋ ŋana naŋdä nääŋkalaŋ. . . .”

→ 2. **Aŋ malak** jaajjin ogo, “Ïntü ŋana ïccïdï woo ṭüülü ti aŋ ŋana naŋdä nääŋkalaŋ. .”

**Demonstratives**

In speeches, the demonstratives **yaanni/yaakki** ‘that, these’ point to nouns near the speaker (236/42), **yaanna/yaakka** ‘that, those’ point to nouns away from the speaker (but not that far away) (233/19, 229/30), and **yaanja/yaakca** ‘that, those’ point to nouns far away from the speaker (222/35).

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Singular |  | Plural |  |  |
| len **yaann**i | ***this*** *axe* | lidgä **yaakki** | ***these*** *axes* | near speaker |
| len **yaanna** | ***that*** *axe* | lidgä **yaakka** | ***those*** *axes* | near away from speaker |
| len **yaanja** | ***that*** *axe* | lidgä **yaakca** | ***those*** *axes* | far away from speaker |

However, in telling stories, the demonstratives **yaanni/yaakki** ‘that, these’ point to nouns recently mentioned or easy for the listeners to remember (234/28, 226/66), **yaanna/yaakka** ‘that, those’ point to nouns not recently mentioned, or nouns that have finished an action (238/11, 239/13, 240/14, 232/8), and **yaanja/yaakca** ‘that, those’ point to nouns with a specific time in the distant past (Gen 7:13, Gen 22:14).

*Translation application* (Why is choice 1 below better than 2 or 3?)

Gen 7:13

→ 1. Aŋ nïïnnä **yaanja** ti ken kaaccene No kuun jï, . . .

 2. Aŋ nïïnnä **yaanna** ti ken kaaccene No kuun jï, . . .

 3. Aŋ nïïnnä **yaanni** ti ken kaaccene No kuun jï, . . .

**Indefinites**

The indefinites **yaŋkalaŋ/yakkalaŋ** ‘certain’ or other indefinites listed below can introduce important participants (people, animals) or props (objects) for the first time in a story (215/1, 3/2).

|  |  |  |  |
| --- | --- | --- | --- |
| Singular |  | Plural |  |
| nïïnna **yaŋkalaŋ** | ***certain*** *day* | nïïnkä **yakkalaŋ** | ***certain*** *days* |
| ääŋ**kalaŋ** |  | nïïnkä**kalaŋ** |  |
| gin **yaŋkalaŋ** | ***certain*** *thing* | waak **yakkalaŋ** | ***certain*** *things* |
| giŋ**kalaŋ** |  | waak**kalaŋ** |  |
| nänṭä **yaŋkalaŋ** | ***certain*** *place* | nänkä **yakkalaŋ** | ***certain*** *places* |
| nääŋ**kalaŋ** |  | nänkä**kalaŋ** |  |
| men **yaŋkalaŋ** | ***certain*** *person* | me **yakkalaŋ** | ***certain*** *people* |
| mäŋ**kalaŋ** |  | mak**kalaŋ** |  |

**Rules for introducing important participants**

1) Introduce important participants or props for the first time in a story

A) (215/1, 3/2) with a following indefinite such as **yaŋkalaŋ/yakkalaŋ**

‘certain’,

B) (1/2, 2/2, 3/2) with a name,

C) (2/4) by using an adjective,

D) (11/1, 219/2) or by using a descriptive relative clause.

2) When introducing a name, use the phrase . . . **battä/baddïï me ogo** . . . ‘. . people called . . .’

3) Reintroduce a participant or prop by telling

A) (2/10, 4/15, 215/7) the noun or

B) (3/6) person’s name or

C) (2/2) (occasionally) a pronoun.

However, if the noun can be confused with another of that noun, reintroduce with

 D) (2/7) an identifying relative clause using **yaana/yaaka . . .ye**

 E) (3/2, 4/20) a demonstrative **yaanni/yaakki, yaanna/yaakka,**

**yaanja/yaakca**

*Translation application* (Why is choice 2 below better than 1?)

Gen 8:8

 1. Aŋ tuccin gülküte ogo ato piik ookce naana ḍewcono ïñï ŋommañ wic ye.

→ **2.** Aŋ tuccin gülküte **yaŋkalaŋ** ogo ato piik ookce naana ḍewcono ïñï ŋommañ wic

ye.

*Translation application* (Why is the translation of Gen22:13 a good way to introduce **kabal**?)

Gen 22:13

Aŋ Abrahim wiñe äärene ñaalok däämjin, aŋ yurcin **kabal** yaane mooye ŋäñe ti a mükon kä jengä kä ṭuŋke waadgen gïtï, aŋ attä kabal müŋŋe . . .

**Participant tracking rules**

1. When the **subject** is the **same** as in the previous clause, use only the correct verb form to refer to the participant (215/2, 3, 4).
2. When the **object** is the **same** as in the previous clause, use only the correct verb form to refer to that participant or prop (216/13, 14; 222/30)
3. When the **subject** or **object** is **different** than in the previous clause, use a noun or name to refer to that participant or prop (215/4, 5; 216/9).
4. When two verbs are in the same clause and the first is intransitive, the subject of the intransitive verb is also the subject of the second verb (215/2, 222/29).
5. When two verbs are in the same clause and the first is transitive, the object of the first verb is the subject of the second (222/30). [However, just because there are two verbs joined without a connector in the same sentence does not mean the verbs are in the same clause–We need to find out how to know when two verbs are in the same clause or in separate clauses.]

Break participant tracking rules

1. Break 1-2) by using more information than needed (use a noun or name instead of just the correct verb form) to show an important action or speech (216/10).
2. If the meaning is clear, break 3) by using less information than needed (use just the correct verb form instead of a noun or name) to show a faster pace that makes the story more exciting (217/18, 221/25).

*Translation application* (Why is choice 2 below better than 1?)

Gen 22:6

Aŋ Abrahim jengä ïïllä koowne, aŋ ice ṭuule Icaak ŋäñe ti,

 1. aŋ **ike** ädit maañ kä päṭäkay ke cïcam ïnte ti,

→ 2. i ädit maañ kä päṭäkay ke cïcam ïnte ti,

 1. aŋ iken attä muuṭuk.

→ **2**. aŋ attä muuṭuk.

*Translation application* (Why is choice 2 below better than 1?)

Gen 22:9-10

Aŋ wääna ḍakkene ti nänṭa nüütene daa Jooŋ ye, Abrahim bättä tambal wïca, aŋ jengä tooṇṇe, aŋ ṭuule Icaak ḍiiŋŋe, aŋ maaṭṭe ñaalok jengä witin tambal wic.

 1. Aŋ **Abrahim** ïnte lajjene, aŋ cïcam koowne irtee kä pok ṭuule.

→ **2**. Aŋ ïnte lajjene, aŋ cïcam koowne irtee kä pok ṭuule.

*Translation application* (Why is choice 2 below better than 1?)

Gen 22:13-14

Aŋ Abrahim wiñe äärene ñaalok däämjin, aŋ yurcin kabal yaane mooye ŋäñe ti a mükon kä jengä kä ṭuŋke waadgen gïtï, aŋ attä kabal müŋŋe erre pok a yen ïïllä wäämmä yok rättee kä yok ṭuule.

 1. Aŋ **Abrahim** nänṭa yaanja äkkene ogo, “Wäyo Mooye Jooŋ bi ïccï.”

→ 2. Aŋ nänṭa yaanja äkkene ogo, “Wäyo Mooye Jooŋ bi ïccï.”

**Emphasis**

Move a noun in front of a connector (**wäättana, wina, wääna, naana**, etc.) to show it is emphasized in the sentence. (225/58, 232/5, 233/19, 239/5, Inn ke Geel 3/25, 6/42, 9/69).

**Contrastive focus**

Put **a** ‘be’ at the beginning of a sentence before a noun and **ken** ‘be, that’ after it to show that noun contrasts with another of that noun, both of which are in the mind of the listener (224/49, 50; 218/27; Iin ke Geel 2/16). This construction is often used for nouns in questions and in answers to questions.

*Translation application* (Why is choice 2 below better than 1?)

Gen 15:4

Aŋ kiini Wäyo Mooye Jooŋ ogo, “Men yaanna ïkï batta bi mükke waak yüükü,

 1. ṭüülü yaana bi giidä woo jiñü ti ye, ken bi mükï wakkä yüükü.”

→ 2. **a** tüülü yaana bi giidä woo jïñu ti ye, ken bi mükï wakkä yüükü.”

**Non-contrastive focus [check all]**

Use SVO word order (8 times in 4 stories) to show the object is the most important word of the clause (235/38, 219/2; 219/7; 215/2; 216/8, 16; 217/22, 23).

Use OVS word order (18 times in 4 stories) to show the subject is the most important word of the clause (226/4; 227/11; 229/29; 235/38; 236/44; 220/11; 221/25; 222/27; 223/42; 226/64; 215/4, 8; 216/13,13,13; 217/18, 21; 218/33).

Use SOV word order (most common; 26 times in 4 stories) as the default word order when there is no reason for another word order (228/16, 18; 229/29, 29; 230/35; 231/41, 42, 3, 4, 4; 232/6, 8, 12; 234/24; 235/36, 37, 40; 236/47; 221/18, 21; 223/41; 224/48; 217/23; 218/29, 32).