

# Mundari Grammar Book

## Authors:

Allen Pitya Lutwori  
Enike Amina Wani  
Lodu Philip Jembeke  
Robert Gajuk Paul Wani  
Martin Lomu Goke  
Augustino Laku Buli

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

Contact Address:  
Mundari Translation and Literacy Project  
c/o SIL-South Sudan  
P.O. Box 64  
Juba  
South Sudan

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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 .....	51
Quantities .....	53
Numbers .....	55
Modifiers .....	57
Verbs in Demonstrative Phrases .....	60
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 .....	76
Future Verbs .....	77
Continuous Verbs .....	79
Incomplete (Imperfective) Verbs .....	81
Subject (Qualitative, Telic) and Subject Subjunctive (Infinitive) Verbs .....	84
Subject Verbs .....	86
Subject Subjunctive Verbs .....	89
Passive and Middle Verbs .....	94
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.....	120
Clauses with only the verb a 'be, was' .....	123
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).....	141
Mundari Stories .....	147
Kalokanit lu kam (Kam) .....	148
Do'de Lu Sek    Katogorok (Katogorok).....	151
Sokare a Nyätüt Kam kulu Muludiaŋ (Sokare).....	155
Moret nu Jaka    Kulolo ku ŋjobora (Jaka).....	157
Likiro Nyätüt Dukuri (Likiro).....	162
Do'de lu Kolonj Kumoye (Kolonj).....	167
Do'de lu loku    nu Kam ku Boyini (Boyini).....	170
Do'de lu jaka    a    sek (Sek) .....	172
Glossary.....	176
List of Verb Forms .....	180
Answers to Exercises.....	183

## 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	
<b>p</b>	ŋe'dep ŋe'depan	ŋe'deb ŋe'depan	<i>tongue, tongues</i>
<b>t</b>	ku'dat ku'datan	ku'dad ku'datan	<i>bread, breads</i>
<b>s</b>	a tos Tose!	a toj Tose!	<i>picked (nuts), Pick!</i>
<b>k</b>	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 <b>mar</b> .	ŋuri a po kumar.	<i>Person came to chief.</i>
ŋuri a po ku <b>nan</b> .	ŋuri a po kunan.	<i>Person came to me.</i>
ŋuri a po ku <b>do</b> .	ŋuri a po kudo.	<i>Person came to you (sg).</i>
ŋuri a po ku <b>nye</b> .	ŋuri a po kunye.	<i>Person came to him/her.</i>
ŋuri a po ku <b>yi</b> .	ŋuri a po kuyi.	<i>Person came to us.</i>
ŋuri a po ku <b>ta</b> .	ŋuri a po kuta.	<i>Person came to you (pl).</i>
ŋuri a po ku <b>kä</b> .	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 <b>ŋuri</b>	'dion nu <b>ŋuri</b>	'dion lu <b>ŋuri</b> 'dion nu <b>ŋuri</b> <i>dog of person</i>
'dion lu <b>ijä</b>	'dion nu <b>ijä</b>	'dion lu <b>ijä</b> 'dion nu <b>ijä</b> <i>big/old dog</i>
'dion lo <b>'dit</b>	'dion na <b>'dit</b>	'dion lo <b>'dit</b> 'dion na <b>'dit</b> <i>small/thin dog</i>
ŋuri lu <b>ron</b>	ŋuri nu <b>ron</b>	ŋuri lu <b>ron</b> ŋuri nu <b>ron</b> <i>bad person</i>
ŋuri lu <b>ŋütüt</b>	ŋuri nu <b>ŋütüt</b>	ŋuri lu <b>ŋütüt</b> ŋuri nu <b>ŋütüt</b> <i>short person</i>
kere lu <b>külüm</b>	dili nu <b>külüm</b>	kere lu <b>külüm</b> dili nu <b>külüm</b> <i>round gourd/hole</i>
lürü lu <b>rüä</b>	küdü nu <b>rüä</b>	lürü lu <b>rüä</b> күдү nu <b>rüä</b> <i>dark mist/rain</i>
'dion lu <b>ke</b>	'dion nu <b>ke</b>	'dion lu <b>ke</b> 'dion nu <b>ke</b> <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, <b>a</b> nan puruni i koyi kiden, <b>a</b> turumbili meddi adi nan <b>a</b> tuan, adiba <b>a</b> 'dumunde nan, <b>a</b> tindi ku nye i turumbili lukaraŋ, <b>a</b> nan kurut jini gumba tīrān kak.	Ka turumbili ge i däkün na <b>a</b> nan puruni i koyi kiden <b>a</b> turumbili meddi adi nan, <b>a</b> tuan, adiba, <b>a</b> 'dumunde nan <b>a</b> tindi ku nye i turumbili lukaraŋ <b>a</b> 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>	
		<b>-an/-än</b>	
/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			<b>-ji/-jī</b>		<b>-ara/-ärä</b>		<b>-un/-ün</b>	
/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, ī, ü, write all vowels heavy.* When the noun suffixes **-ī**, **-kä**, **-nä** are added to **mur** 'mosquitos', **yini** 'co-wife', and **manta** 'field', all vowels are heavy—**mürī**, **yinikä**, **mäntiänä**.

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

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

**-ī/-**

Singular	Plural	
dini	den	tree type
ḡübürī	ḡobora	horn

When the suffix **-ü** is added, the root vowel **e** in the verb **a kep** 'followed' becomes **ī** in **kīpü** '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			<b>-u/-ü</b>		<b>-un/-ün</b>	
/e/	a kep	followed	kīpü	is followed, Follow!	kīpün	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	perekon	<i>fish spear</i>
/o/	wor	woron	<i>stream</i>
/e/	ŋe'dep	ŋe'depan	<i>tongue</i>
/o/	boyi	boyan	<i>net</i>
/a/	parat	paratan	<i>ax</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	<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/-jii	-jiri/-jiri/-jere	
/p/ -j	bb	a kep	<i>followed</i>	keb <b>bi</b> <i>follow</i>	keb <b>biri</b> <i>when followed</i>
/t/ -j	dd	a mät	<i>greeted</i>	mäd <b>di</b> <i>greet</i>	mäd <b>diri</b> <i>when greeted</i>
/ʌd/ -j	'daj	a pü'dä <sup>1</sup>	<i>appeared</i>	pü'dä <b>ji</b> <i>appear</i>	pü'dä <b>jere</b> <i>when appeared</i>
/s/ -j	jj	a tos	<i>picked</i>	to <b>ji</b> <i>pick</i>	to <b>jiri</b> <i>when picked</i>
/k/ -j	gg	a ek	<i>drove in</i>	eg <b>gi</b> <i>pound</i>	eg <b>giri</b> <i>when pounded</i>
/m/ -j	mb	a kam	<i>rowed</i>	ka <b>mbi</b> <i>row</i>	ka <b>mbiri</b> <i>when rowed</i>
/n/ -j	nd	a kon	<i>did</i>	ko <b>ndi</b> <i>do</i>	ko <b>ndiri</b> <i>when did</i>
/ny/ -j	nyj	a gony	<i>gave</i>	go <b>nyji</b> <i>give</i>	go <b>nyjiri</b> <i>when gave</i>
/ŋ/ -j	ng	a jon	<i>took</i>	jo <b>ngi</b> <i>take</i>	jo <b>ngiri</b> <i>when took</i>
/l/ -j	laj	a ga <sup>2</sup>	<i>found</i>	ga <b>laji</b> <i>find</i>	ga <b>lajiri</b> <i>when found</i>
/r/ -j	rj	a tür	<i>chased</i>	tür <b>ji</b> <i>chase</i>	tür <b>jere</b> <i>when chased</i>
/a/ -j	j	a ga	<i>wanted</i>	ga <b>ji</b> <i>want</i>	ga <b>jiri</b> <i>when separate</i>
/ä/ -j	j	a nyä	<i>ate</i>	nyä <b>ti</b> <i>eat</i>	nyä <b>tiri</b> <sup>3</sup> <i>when ate</i>
/e/ -j	j	a pe	<i>shot</i>	pe <b>ji</b> <i>shoot</i>	pe <b>jiri</b> <i>when shot</i>
/o/ -j	j	a ko	<i>bit</i>	ko <b>ji</b> <i>bite</i>	ko <b>jiri</b> <i>when bit</i>
/i/ -j	j	a pi	<i>asked</i>	pi <b>ji</b> <i>ask</i>	pi <b>jere</b> <i>when asked</i>
/u/ -j	j	a ju	<i>advised</i>	ju <b>ji</b> <i>advise</i>	ju <b>jere</b> <i>when advised</i>
/ü/ -j	j	a lü	<i>yelled</i>	lü <b>ji</b> <i>yell</i>	lü <b>jere</b> <i>when yelled</i>

**Spelling Rule 12** (Page 104-105): *In dependent verbs with root vowels i, i, u, ü, 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/-jiri (as in kaläjiri 'when left', pejiri 'when shot', and kojiri 'when bit').*

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

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

<sup>2</sup> /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.

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

/a/	<b>-jiri/jiri</b>	a kam <i>row</i>	<b>kambiri</b> <i>when rowed</i>
/ä/		a kä <i>left</i>	<b>kälajiri</b> <i>when left</i>
/e/		a pe <i>shot</i>	<b>pejiri</b> <i>when shot</i>
/o/		a ko <i>bit</i>	<b>kojiri</b> <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		
<b>-an</b>	mi	<b>milan</b>	‘custom’	par	<b>paran</b>	‘coffin’
	to'du	<b>to'dulan</b>	‘hill’	meliŋ	<b>meliŋan</b>	‘dry season’
	bido	<b>bidolan</b>	‘person who stutters’	kileŋ	<b>kileŋan</b>	‘animal type’
<b>-at</b>	kuere	<b>kuerelat</b>	‘Tamarind tree’	miŋe	<b>miŋeat</b>	‘deaf person’
<b>-a</b>	liŋgo	<b>liŋgola</b>	‘fox’	mony	<b>monya</b>	‘mother-in-law’
<b>-ia</b>	gele	<b>gelelia</b>	‘shoulder’	münü	<b>müniä</b>	‘snake’
<b>-älä</b>	lipä	<b>lipälälä</b>	‘soil’	güre	<b>gürälä</b>	‘dove’

	Root-final /I/			Other root-final segments				
<b>-a</b>	a ga	‘found’	<b>gala</b>	‘is found’	a kam	‘rowed’	<b>kama</b>	‘is rowed’
	a o	‘touched’	<b>olo</b>	‘is touched’	a tos	‘picked’	<b>toso</b>	‘is picked’
	a kä	‘allowed’	<b>kälä</b>	‘is allowed’	a mät	‘greeted’	<b>mätä</b>	‘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> _____ _____ _____ _____ _____ _____ _____	<p>(Kam 21-22)          A ina ηuri dendi adi nu ga “yini nit,”          nana kä a jambu kunye na.</p> <p>(Katogorok 11)          Ama pirit karaη nukulum . . .</p> <p>(Sokare 7-8)          A meddi kam kä soju kijikan ki          kukä mumuli i wor i jet.</p> <p>(Jaka 6)          “Nan lo gu ηunyünda memē,          a ekondi kunye i küe a ηobora.”</p> <p>(Likiro 40)          “Do rie na nyürüt          nuke na ya?”</p> <p>(Boyini 4)          A nügän ηuri nüjä jambu adi,</p> <p>(Sek 12)          A kä 'dokondi kukä i kijikan.</p> <p>(Sek 34-35)          A mar küe nit yuyu i konandu          ilo ηuri ηo nuron.</p>	<p><i>Person thought it was her co-wife          which they talked to her.</i></p> <p><i>But place there of round . . .</i></p> <p><i>He saw fish come showing head          with them splashing on water.</i></p> <p><i>“I am going to get gum,          drive in with it in head as horns.”</i></p> <p><i>“Where you find this food          which is good?”</i></p> <p><i>Certain person who old said,</i></p> <p><i>They carried with them on heads.</i></p> <p><i>The chief was afraid to do          to that person anything of bad.</i></p>
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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>
	guek	guekan	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	müninä	<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	lojıtso	lojıtän	<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>ī</i>	mur	lo, na	<i>mosquito</i>
din <i>ī</i>	den	lo	<i>tree type</i>
pir <i>ī</i>	pir	lo	<i>hair</i>
ñürüp <i>ī</i>	ñorop	na, kulo	<i>stone</i>
ñübür <i>ī</i>	ñobora	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*ī*** 'mosquito'). Light vowels **e, o** (as in **den** 'trees', **ñobora** 'horns') become heavy **ī, ü** (as in **din*ī*** 'tree', **ñübür*ī*** '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>
'dünjit	'dünjitän	lo, na	<i>herd, group</i>



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

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	knee
äpü	äpüät	lo	crime, guilt
küdü	küdüät	na	rain
lürü	lürüät	lo	mist

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 ? <sup>4</sup> )	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>

<sup>4</sup> 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**in** lo, na ‘elderly person’

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

**-/in**

Singular	Plural	Gender	
'dir	'dir <b>in</b>	na	‘valley’
daŋ	daŋ <b>in</b>	na	‘time’

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

**-/nä**

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

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

**-/älä**

Singular	Plural	Gender	
güre	gür <b>älä</b>	lo, na	‘dove’
lipä	lipä <b>älä</b>	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 <b>iä</b>	lo, na	<i>snake</i>
gele	gele <b>lia</b>	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 <b>ti</b>	lo, na	<i>chief, king</i>
käy'in	käy'in <b>tï</b>	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 <b>sik</b>	na	<i>house</i>
küme	kümü <b>sïk</b>	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	<b>kuaba</b>	lo	<i>father</i>
moye	<b>kumoye</b>	lo	<i>his father</i>
müyï	<b>kümüyï</b>	lo	<i>your(sg) father</i>
ama	<b>kuama</b>	na	<i>mother</i>
ɲore	<b>kuɲore</b>	na	<i>his mother</i>
ɲürï	<b>küɲürï</b>	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 <b>än</b>	lo	<i>stake for fishing with nets</i>
ɲopso	ɲop <b>on</b>	lo	<i>fig</i>
tüpsso	tüp <b>än</b>	na	<i>brick</i>
kuakuarakso	kuakuarak <b>an</b>	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 <b>iät</b>	na	<i>pot for measuring liquids</i>
yï'dïso	yï'di <b>ät</b>	na	<i>yeasted flour</i>
bodoso	bodo <b>at</b>	lo, na	<i>expert</i>
püdïso	püdi <b>ät</b>	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 <b>ñi</b>	na	<i>picture, quality</i>
käbütäso	käbütä <b>ñi</b>	na	<i>foam</i>
onosso	onon <b>i</b>	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	düälīŋ	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	<b>julin, julina</b>	lo, na	<i>friend</i>
kopo	<b>koporo</b>	lo	<i>cup</i>
kue	<b>kuen</b>	lo	<i>eye</i>
ner	<b>nerik</b>	lo, na	<i>brother, sisiter</i>
no	<b>nojin</b>	lo, na	<i>thing</i>
yümü	<b>yümüen</b>	lo	<i>heart</i>
miji	<b>mijok</b>	lo, na	<i>mouse</i>
manta	<b>mantiäna</b>	na	<i>field, garden</i>
kämäri	<b>kam</b>	lo, na	<i>fish</i>
süät	<b>süä</b>	lo	<i>ear, west</i>
komonit	<b>komon</b>	lo, na	<i>in-law</i>
wuyut	<b>wuyi</b>	lo	<i>buttock</i>
meretet	<b>mara</b>	lo	<i>rib, side</i>
kinyjiri	<b>kueny</b>	lo, na	<i>bird (general)</i>
welet	<b>wilisan</b>	na	<i>oil</i>
olot	<b>ulusan</b>	na	<i>flour</i>
'dion	<b>'dijin</b>	lo, na	<i>dog</i>
jet	<b>jokia</b>	na	<i>belly, womb</i>
kele	<b>kala</b>	lo	<i>tooth</i>
kuruk	<b>küriän</b>	lo	<i>mouth</i>
küe	<b>kijikan</b>	na	<i>head</i>
küri	<b>kua</b>	na	<i>thorn</i>
mot	<b>mok</b>	lo	<i>foot</i>
suri	<b>soro</b>	lo, na	<i>chicken</i>
tore	<b>tola</b>	lo, na	<i>son, daughter</i>
tümünit	<b>tomok</b>	lo, na	<i>slave</i>
ki'o	<b>üjin</b>	lo	<i>boat</i>
huri	<b>sek</b>	lo, na	<i>person</i>
kireñ	<b>suk</b>	lo, na	<i>cow</i>
kine	<b>yidin</b>	lo, na	<i>goat</i>
küändiä	<b>waria</b>	na	<i>wife</i>
lor	<b>perok</b>	lo	<i>day</i>
muny	<b>arik</b>	na	<i>body</i>
ñiro	<b>wajik</b>	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 Muludianñ jonñi boyi nit i wor,  
a ririñä, a nye yirani 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 gu'an 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>	<b>tümünit lo</b> <i>this male slave</i>	<b>tomok kulo</b> <i>these male slaves, these male and female slaves</i>
<u>Feminine</u>	<b>tümünit na</b> <i>this female slave</i>	<b>tomok kune</b> <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	
ŋer	lo, na	ŋerik	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>
ŋuri	lo, na	sek	kulo, kune	<i>person</i>
ŋiro	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>
ŋode	lo, na	ŋodeka	kulo, kune	<i>lame person</i>
ju	lo, na	juliŋ, juliŋa	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 '**dioŋ** 'dog' is **lo** 'this (mas)', '**dioŋ** 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>	' <b>dioŋ lo</b> <i>this male dog</i>	' <b>dijin kulo</b> <i>these male dogs, these male and female dogs</i>
<u>Feminine</u>	' <b>dioŋ na</b> <i>this female dog</i>	' <b>dijin kune</b> <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 **pürüt** 'place', **pürütän** 'places'.

Person noun (Either masculine or feminine)

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

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

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

(Katogorok 46-47)

“Ta ku ṅadi, kuse ṅadi, yi kulo a po  
i robba kuyu kuluka, a nyo ĩtī,  
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,*

(Koloṅ 1)

Lor lūṅāṅ ku koloṅ ku moye a gu'an  
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 ṅāüṅ 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 kimaŋ** 'with fire'.

(Kam 30) (Instrument)

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

Both the phrases with **ku** show the thing or instrument of how the action **ŋony** '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
<b>i</b> <i>at, in</i>	<u>Place</u>
<i>at, in</i>	<u>Time</u>
<b>ku</b> <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 ŋuri 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 ŋadi, kuse ŋadi, yi kulo a po *“You with others and others, we came*  
i robba kuyu kuluka, a nyo iŋi, *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 it'i 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 or idea. 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 gu'an. *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 **Muludianɲ** 'Muludiang' in the line before.



(Sokare 9)

A Muludian jon̄gi boyi nit i wor,  
a r̄ir̄jä, a **nye** ȳir̄än̄i 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	
<b>Nan</b>	a wok ɲiro. <i>I beat child.</i>	ɲuri a wok <b>nan</b> .	<i>Person beat me.</i>
<b>Do</b>	a wok ɲiro. <i>You (sg) beat child.</i>	ɲuri a wok <b>do</b> .	<i>Person beat you (sg).</i>
<b>Nye</b>	a wok ɲiro. <i>(S)he beat child.</i>	ɲuri a wok <b>nye</b> .	<i>Person beat him/her.</i>
<b>Yi</b>	a wok ɲiro. <i>We beat child.</i>	ɲuri a wok <b>yi</b> .	<i>Person beat us.</i>
<b>Ta</b>	a wok ɲiro. <i>You (pl) beat child.</i>	ɲuri a wok <b>ta</b> .	<i>Person beat you (pl).</i>
<b>Kä</b>	a wok ɲiro. <i>They beat child.</i>	ɲuri a wok <b>kä</b> .	<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 <b>ku nan</b> .	<i>Person came to me.</i>
ɲuri a po <b>ku do</b> .	<i>Person came to you (sg).</i>
ɲuri a po <b>ku nye</b> .	<i>Person came to him/her.</i>
ɲuri a po <b>ku yi</b> .	<i>Person came to us.</i>
ɲuri a po <b>ku ta</b> .	<i>Person came to you (pl).</i>
ɲuri a po <b>ku kä</b> .	<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 <b>ku mar</b> .	ɲuri a po <b>kumar</b> .	<i>Person came to chief.</i>
ɲuri a po <b>ku nan</b> .	ɲuri a po <b>kunan</b> .	<i>Person came to me.</i>
ɲuri a po <b>ku do</b> .	ɲuri a po <b>kudo</b> .	<i>Person came to you (sg).</i>
ɲuri a po <b>ku nye</b> .	ɲuri a po <b>kunye</b> .	<i>Person came to him/her.</i>

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

In summary, the pronouns are listed below.

Pronouns

<b>nan</b>	<i>I, me</i>
<b>do</b>	<i>you (sg)</i>
<b>nye</b>	<i>(s)he, him/her</i>
<b>yi</b>	<i>we, us</i>
<b>ta</b>	<i>you (pl)</i>
<b>kä</b>	<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 it̄i, 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, 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 gu'an. *The (male) dog of **person** left.*

(2) 'Dionŋ **lit** a gu'an. ***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 gu'an. *The (male) dogs of **person** left.*

(4) 'Dionŋ **kulik** a gu'an. ***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 gu'an. *The (female) dog of **person** left.*

(6) 'Dionŋ **nit** a gu'an. ***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 gu'an. *The (female) dogs of **person** left.*

(8) 'Dionŋ **kunik** a gu'an. ***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	<b>lio</b>	a gu'an. <i>My dog left.</i>	'Dijin	<b>külä</b>	a gu'an. <i>My dogs left.</i>
'Dioŋ	<b>luŋ</b>	a gu'an. <i>Your (sg) dog left.</i>	'Dijin	<b>kuluŋ</b>	a gu'an. <i>Your (sg) dogs left.</i>
'Dioŋ	<b>lit</b>	a gu'an. <i>His dog left.</i>	'Dijin	<b>kulik</b>	a gu'an. <i>His dogs left.</i>
'Dioŋ	<b>laŋ</b>	a gu'an. <i>Our dog left.</i>	'Dijin	<b>kulaŋ</b>	a gu'an. <i>Our dogs left.</i>
'Dioŋ	<b>luka</b>	a gu'an. <i>Your (pl) dog left.</i>	'Dijin	<b>kuluka</b>	a gu'an. <i>Your (pl) dogs left.</i>
'Dioŋ	<b>lükä</b>	a gu'an. <i>Their dog left.</i>	'Dijin	<b>külükä</b>	a gu'an. <i>Their dogs left.</i>

  

Feminine Singular			Feminine Plural		
'Dioŋ	<b>nio</b>	a gu'an. <i>My dog left.</i>	'Dijin	<b>künä</b>	a gu'an. <i>My dogs left.</i>
'Dioŋ	<b>nuŋ</b>	a gu'an. <i>Your (sg) dog left.</i>	'Dijin	<b>kunuŋ</b>	a gu'an. <i>Your (sg) dogs left.</i>
'Dioŋ	<b>nit</b>	a gu'an. <i>His dog left.</i>	'Dijin	<b>kunik</b>	a gu'an. <i>His dogs left.</i>
'Dioŋ	<b>naŋ</b>	a gu'an. <i>Our dog left.</i>	'Dijin	<b>kunaŋ</b>	a gu'an. <i>Our dogs left.</i>
'Dioŋ	<b>nuka</b>	a gu'an. <i>Your (pl) dog left.</i>	'Dijin	<b>kunuka</b>	a gu'an. <i>Your (pl) dogs left.</i>
'Dioŋ	<b>nükä</b>	a gu'an. <i>Their dog left.</i>	'Dijin	<b>künükä</b>	a gu'an. <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	
<b>lio</b>	<b>nio</b>	<b>külä</b>	<b>künä</b>	<i>my</i>
<b>luŋ</b>	<b>nuŋ</b>	<b>kuluŋ</b>	<b>kunuŋ</b>	<i>your (sg)</i>
<b>lit</b>	<b>nit</b>	<b>kulik</b>	<b>kunik</b>	<i>his/her</i>
<b>laŋ</b>	<b>naŋ</b>	<b>kulaŋ</b>	<b>kunaŋ</b>	<i>our</i>
<b>luka</b>	<b>nuka</b>	<b>kuluka</b>	<b>kunuka</b>	<i>your (pl)</i>
<b>lükä</b>	<b>nükä</b>	<b>külükä</b>	<b>künükä</b>	<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 ɲerik <b>kulik</b> ge i medda. (Kam 13)	<i>Wives of <b>his</b> brothers were seeing.</i>
—	A küändiä nit ge i ɲonyju kam (Kam 21-22)	<i>His wife was preparing fish</i>
—	A ina ɲuri dendi adi nu ga “yini nit,” (Katogorok 4)	<i>Person thought it was her co-wife</i>
—	I koyi lit lu, a sek liɲ bobo'dan, (Katogorok 9)	<i>In his road that, all people stopped,</i>
—	A ruguɲokine kak ku kuɲuat kulik. (Katogorok 42)	<i>He kneels down on his knees.</i>
—	Ina a saka nu sek kulaɲ katogorak. (Katogorok 44)	<i>Like this our people live as hunters.</i>
—	Sek ejik jini jambu ku sek külükä kulolo a peɲa ku jaka. (Katogorok 46-47)	<i>Elders begin talking to people their who were killed by the animals.</i>
—	“Yi kulo a po i robba kuyu kuluka. (Sokare 3)	<i>“We these come pay your bones.</i>
—	Lor lügäɲ Muludiaɲ a gu'an medda mony nit saka i täɾ. (Sokare 16-17)	<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, . . . (Jaka 16)	<i>And he praised his net, . . .</i>
—	Ŋa lolo unde metti ɲobora külä ida i lüpündä nio na? (Jaka 24)	<i>Who did not see my horns when I entered?</i>
—	“Ilo a düät lio, momono ku pataso.” (Jaka 47)	<i>“This is my bull, tie with rope.”</i>
—	“Kadi nio renya rüggä nyo?” (Likiro 6)	<i>“Why does my house refuse answer?”</i>
—	a totobo turumbili lit. (Likiro 20)	<i>and stopped his vehicle.</i>
—	“Ju lio, do rieju nyürüt nu i'iny?” (Likiro 29)	<i>“My friend, where you find food?”</i>
—	“Nan lo giri jämbü se nuɲ na.” (Likiro 34-35)	<i>“I am going to try like your this.”</i>
—	A turumbili bobo'dan sänyji kaɲaranit lit (Koloɲ 2-3)	<i>Vehicle stoped, sent his assistant</i>
—	Kä oloɲ ku 'dioɲ lükä. (Koloɲ 11)	<i>They remained with their dog.</i>
—	Koloɲ adi, “Aba luka i luɲgu do.” (Boyini 11-12)	<i>Sun, “Your father calling you.”</i>
—	A yi gumandi boyini kunaɲ i kare. (Sek 7)	<i>We threw our nets into the river.</i>
—	“Yi da gonyja do ku arik a ropet nu ta'et luɲ.”	<i>“We will give bodies as a reward of your work.”</i>

_____	(Sek 16-17) “Mete wajik kunuŋ, kä aka kärälä (Sek 35)	“See your children, they have raped
_____	asan nye a ŋuri lükä lu medeso.	because was their person of relatives.

## 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 gu'an. *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 gu'an. *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 <b>lo</b> <i>this male dog</i>	'dijin <b>kulo</b> <i>these male dogs, these male and female dogs</i>
<u>Feminine</u>	'dioŋ <b>na</b> <i>this female dog</i>	'dijin <b>kune</b> <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 gu'an.      *This dog left.      (Dog is near speaker.)*  
 (4) 'Dioŋ **ilo** a gu'an.      *That dog left.      (Dog is near hearer.)*  
 (5) 'Dioŋ **lu** a gu'an.      *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 <b>lo</b> a gu'an.	<i>This dog left.</i>	'Dijin <b>kulo</b> a gu'an.	<i>These dogs left.</i>	<i>Near speaker</i>
'Dioŋ <b>ilo</b> a gu'an.	<i>That dog left.</i>	'Dijin <b>kilo</b> a gu'an.	<i>Those dogs left.</i>	<i>Near hearer</i>
'Dioŋ <b>lu</b> a gu'an.	<i>That dog left.</i>	'Dijin <b>kulu</b> a gu'an.	<i>Those dogs left.</i>	<i>Away from both</i>
Feminine Singular		Feminine Plural		
'Dioŋ <b>na</b> a gu'an.	<i>This dog left.</i>	'Dijin <b>kune</b> a gu'an.	<i>These dogs left.</i>	<i>Near speaker</i>
'Dioŋ <b>ina</b> a gu'an.	<i>That dog left.</i>	'Dijin <b>kine</b> a gu'an.	<i>Those dogs left.</i>	<i>Near hearer</i>
'Dioŋ <b>nu</b> a gu'an.	<i>That dog left.</i>	'Dijin <b>kunu</b> a gu'an.	<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	
<b>lo</b>	<b>na</b>	<b>kulo</b>	<b>kune</b>	<i>this (near speaker)</i>
<b>ilo</b>	<b>ina</b>	<b>kilo</b>	<b>kine</b>	<i>that (near hearer)</i>
<b>lu</b>	<b>nu</b>	<b>kulu</b>	<b>kunu</b>	<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.

- MS | (Katgorok 4)  
 I koyi lit lu, a sek liŋ bobo'dan,      *In his road that, all people stopped,*  
 (Katgorok 29)  
 \_\_\_\_\_ | A soŋ kune da warani a kunu tüär parik.      *This water became very bitter.*  
 (Katgorok 30, 32)  
 \_\_\_\_\_ | A sek kulo da jindi jambu adi,      *And these people said,*

<p>— Pipi ta wajik kulo, (Katogorok 47) “A nyo it̄i, nana ta ga a än jond — jaka kune ku yi ni.” (Jaka 3) — Jaka kulolo ku ñobora kulo . . . (Jaka 10) — A ñobora kulo lülüsäggü ku koloñ. (Likiro 36) — A meddi ñiro lo i po 'dokunda nye. (Koloñ 24-25) — “Ti koloñ yije nyajua, a moye koloñ yije tore lu a koloñ. (Boyini 15) — A yaru lu woñe nyana ku ki'o lo, a ñiro — lolo i ki'o lo p̄ipikärä ki'o lo parik jo.</p>	<p><i>They asked these children, “Why did you refuse to bring these animals here to us?” “ Animals which have these horns . . . These horns melted in the sun. He saw this child coming to get him. “Allow sun to swallow gazelle, and father of sun to swallow this son, sun. 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		
'Dioñ <b>lo</b> a gu'an.	<i>This dog left.</i>	'Dijin <b>kulo</b> a gu'an.	<i>These dogs left.</i>	<i>Near speaker</i>
'Dioñ <b>ilo</b> a gu'an.	<i>That dog left.</i>	'Dijin <b>kilo</b> a gu'an.	<i>Those dogs left.</i>	<i>Near hearer</i>
'Dioñ <b>lu</b> a gu'an.	<i>That dog left.</i>	'Dijin <b>kulu</b> a gu'an.	<i>Those dogs left.</i>	<i>Away from both</i>
Feminine Singular		Feminine Plural		
'Dioñ <b>na</b> a gu'an.	<i>This dog left.</i>	'Dijin <b>kune</b> a gu'an.	<i>These dogs left.</i>	<i>Near speaker</i>
'Dioñ <b>ina</b> a gu'an.	<i>That dog left.</i>	'Dijin <b>kine</b> a gu'an.	<i>Those dogs left.</i>	<i>Near hearer</i>
'Dioñ <b>nu</b> a gu'an.	<i>That dog left.</i>	'Dijin <b>kunu</b> a gu'an.	<i>Those dogs left.</i>	<i>Away from both</i>

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



Definite | (1) 'Dioŋ **lo** a gu'an. *This (particular) dog left.*  
Known | (2) **Lo** 'dionŋ a gu'an. *This (known) dog left.*

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		
<b>Lo</b> 'dionŋ a gu'an.	<i>This dog left.</i>	<b>Kulo</b> 'dijin a gu'an.	<i>These dogs left.</i>	<i>Near speaker</i>
<b>Ilo</b> 'dionŋ a gu'an.	<i>That dog left.</i>	<b>Kiko</b> 'dijin a gu'an.	<i>Those dogs left.</i>	<i>Near hearer</i>
<b>Lu</b> 'dionŋ a gu'an.	<i>That dog left.</i>	<b>Kulu</b> 'dijin a gu'an.	<i>Those dogs left.</i>	<i>Away from both</i>
Feminine Singular		Feminine Plural		
<b>Na</b> 'dionŋ a gu'an.	<i>This dog left.</i>	<b>Kune</b> 'dijin a gu'an.	<i>These dogs left.</i>	<i>Near speaker</i>
<b>Ina</b> 'dionŋ a gu'an.	<i>That dog left.</i>	<b>Kine</b> 'dijin a gu'an.	<i>Those dogs left.</i>	<i>Near hearer</i>
<b>Nu</b> 'dionŋ a gu'an.	<i>That dog left.</i>	<b>Kunu</b> 'dijin a gu'an.	<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 purumi 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 liŋ 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 jambi 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** jonŋa 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 <b>this (particular) child</b>.</i>
<u>Known</u>	Ŋuri a wok lo ŋiro.	<i>Person beat <b>this (known) child</b>.</i>

Introduced by preposition

Definite | Ɔjuri a wok Ɔjiro ku **ture lo**. *Person beat child with **this (particular)** stick.*  
Known | Ɔjuri a wok Ɔjiro ku **lo ture**. *Person beat child with **this (known)** stick.*

Possessor

Definite | 'Dioŋ lu **Ɔjuri lo** a gu'an. *Dog of **this (particular)** person left.*  
Known | 'Dioŋ lu **lo Ɔjuri lo** a gu'an. *Dog of **this (known)** person left.*

The demonstratives are listed again below.

Demonstratives

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

<u>(Kam 9)</u>		
<u>K</u>	“ <u>Ilo</u> lor yi gugu'an domoju ku nye yu.”	“ <u>This</u> day let us go there.”
	<u>(Kam 19-20)</u>	
<u>—</u>	A meddi ilo Ɔjüüŋ i roboka i kakat,	<i>She saw that hyena sitting at door,</i>
	<u>(Kam 21-22)</u>	
<u>—</u>	A ina Ɔjuri dendi adi nu ga “yini nit,”	<i>This person thought it was her co-wife</i>
	<u>(Kam 27-28)</u>	
<u>—</u>	A kilo sek kulolo lülüjä liŋ ku Ɔjüüŋ liŋ . . .	<i>Those people who yelled at hyena . . .</i>
	<u>(Katogorok 19-22)</u>	
<u>—</u>	A ilo Ɔjuri gugum a jajambu adi,	<i>And that person throws and says,</i>
<u>—</u>	“Yi kulo ni wajik luluŋ.”	<i>“We these are children calling.”</i>
<u>—</u>	A ka lo Ɔjuri a tüpän a nuŋutut,	<i>And if this person chopped peices,</i>
<u>—</u>	a sek kulo da boŋgi sena.	<i>then these people will turn.</i>
	<u>(Katogorok 27)</u>	
<u>—</u>	Nyena i nu piriit sek a aranni adi liyuk.	<i>In this place, people did not quarrel.</i>
	<u>(Katogorok 30-32)</u>	
<u>—</u>	A sek kulo da jindi jambu adi,	<i>And these people said,</i>
<u>—</u>	“Kine ro po ya?”	<i>“Where do these reports come from?”</i>
	<u>(Katogorok 46-47)</u>	
<u>—</u>	“Yi kulo a po i robba kuyu kuluka.	<i>“We these come pay your bones.</i>
	<u>(Sokare 13)</u>	
<u>—</u>	Ama kilo kam kä a nyä'a ku sokare.	<i>But those fish were eaten by the otter.</i>
	<u>(Likiro 52)</u>	
<u>—</u>	Nu yiŋgere sek kine ro,	<i>When people heard this news,</i>

<p>—   <u>(Likiro 53)</u>  A kā ga a ʻān gindere ilu koyi,  —   <u>(Kolon 7)</u>  “Giti jo lu ʻŋo lolo memeliŋga  olose kimaŋ lo ni.”  —   <u>(Kolon 17)</u>  “Yi da kulu yaŋe ku ina nyajua.”  —   <u>(Kolon 27)</u>  “Kine ro oloŋ adida moye kolon?”  —   <u>(Boyini 17)</u>  “Yi kulo ku ta, kākā do kūjān.”  —   <u>(Sek 6-7)</u>  A kine wajik rūgge adi,</p>	<p><i>And they refused going on that road,</i>    <i>“Go bring this thing that shines  like fire here.”</i>    <i>“We shall be with that gazelle.”</i>    <i>“This matter is how of father of sun?”</i>    <i>“We these are here, don’t be afraid.”</i>    <i>Those girls replied,</i></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 **ŋuri** 'person'.

(1) 'Dion (lu ŋuri) a gu'an. *Dog (of person) left.*

Parenthesis ( ) are put around the demonstrative phrase **lu ŋuri** 'of person'. This phrase describes the noun '**dion** 'dog' coming before it. It tells who '**dion** 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) 'Dion (lu ŋuri) a gu'an. *Male dog (of person) left.*
- (3) 'Dion (nu ŋuri) a gu'an. *Female dog (of person) left.*
- (4) 'Dijin (kulu ŋuri) a gu'an. *Male dogs (of person) left.*
- (5) 'Dijin (kunu ŋuri) a gu'an. *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

<u>with noun</u>	'Dijin ( <b>kulu</b> yini) a gu'an.	<i>Dogs (<b>of</b> co-wife) left.</i>
<u>with adjective</u>	'Dijin ( <b>kulu</b> ejik) a gu'an.	<i>Dogs (<b>that</b> are big) left.</i>
<u>with quantity</u>	'Dijin ( <b>kulu</b> mo) a gu'an.	<i>Dogs (<b>that</b> are many) left.</i>
<u>with number</u>	'Dioŋ ( <b>lu</b> gerok) a gu'an.	<i>Dog (<b>that</b> is one) left.</i>
<u>with modifier</u>	'Dioŋ ( <b>lu</b> lut) a gu'an.	<i>Dog (<b>that</b> is dirty) left.</i>
<u>with verb</u>	'Dijin ( <b>kulu</b> pü'däni) a gu'an.	<i>Dogs (<b>that</b> appeared) left.</i>

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 gu'an.	<i>(Two) dogs left.</i>
<u>with modifier</u>	'Dijin (lut) a gu'an.	<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 ( <b>lu</b> ijä lo) a wok ŋiro.	<i><b>This particular person (who is big)</b> beat child.</i>
<u>Known</u>	Lo ŋuri ( <b>lu</b> ŋode) a wok ŋiro.	<i><b>This known person (who is lame)</b> beat child.</i>

### Object

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

### Introduced by preposition

<u>Definite</u>	Ŋuri a wok ŋiro ku ture ( <b>lu</b> ke lo).	<i>Person beat child with <b>this particular stick (which is good)</b>.</i>
<u>Known</u>	Ŋuri a wok ŋiro ku lo ture ( <b>lu</b> ke).	<i>Person beat child with <b>this known stick (which is good)</b>.</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	kumu	<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 **ɲuri** 'person' owns the possessed noun '**dioŋ** 'dog'.

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

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. Each demonstrative phrase in parentheses ( ) introduces the same possessor noun **ɲuri** 'person'.

<u>Masculine Singular</u>	'Dioŋ ( <b>lu</b> ɲuri) a gu'an.	<i>Male dog of person left.</i>
<u>Masculine Plural</u>	'Dioŋ ( <b>nu</b> ɲuri) a gu'an.	<i>Female dog of person left.</i>
<u>Feminine Singular</u>	'Dijin ( <b>kulu</b> ɲuri) a gu'an.	<i>Male dogs of person left.</i>
<u>Feminine Plural</u>	'Dijin ( <b>kunu</b> ɲuri) a gu'an.	<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>	
'dioŋ lu <b>ɲuri</b>	'dioŋ kulu <b>ɲuri</b>	<i>dog of person</i>
mar lu <b>jür</b>	marti kulu <b>jür</b>	<i>chief of village</i>
süät lu <b>koloŋ</b>	süätän kulu <b>koloŋ</b>	<i>side of sun</i>
kuyuso lu <b>kam</b>	kuyu kulu <b>kam</b>	<i>bone of fish</i>
lojıtso lu <b>boyan</b>	lojıtän kulu <b>boyan</b>	<i>stake of nets</i>
<u>Feminine Singular</u>	<u>Feminine Plural</u>	
'dioŋ nu <b>ɲuri</b>	'dioŋ kunu <b>ɲuri</b>	<i>dog of person</i>
küändiä nu <b>ɲer</b>	waria kunu <b>ɲerik</b>	<i>wife of brothers</i>
kakat nu <b>kadi</b>	kakati kunu <b>kadi</b>	<i>door of house</i>
pirıt nu <b>jaka</b>	pirıtän kunu <b>jaka</b>	<i>place of animals</i>
kadi nu <b>likiro</b>	kadisik kunu <b>likiro</b>	<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) '**Dioŋ** (lu ɲuri **lo**) a gu'an. *Male dog (of this male person) left.*

(3) '**Dioŋ** (lu ɲuri **na**) a gu'an. *Male dog (of this female person) left.*

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

The four demonstrative connectors are listed again below.<sup>5</sup>

#### Demonstrative Connectors

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

FP | (Kam 6)  
 A waria **kunu** ŋerik kulik ge i medda. *And wives of his brothers saw (the fish).*  
 (Kam 13)

<sup>5</sup> 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>— A küändiä nit ge i ñonyju kam i kakat nu kadi. <u>(Katogorok 25-27)</u></p> <p>— . . . lügän däggiri süät lu bot, lügän däggiri süät lu ñerot. A kurut remoni kiden, a ga pela nu merok kulu mo kulo. <u>(Sokare 6)</u></p> <p>— I wokandu nit nyana ku kijit nu wor. <u>(Jaka 1)</u></p> <p>— Lälü eron mar lu jaka <u>(Jaka 8)</u></p> <p>— A giri gu'an tojo a käläji lüpä i pirit nu jaka kulu ñobora. <u>(Jaka 9)</u></p> <p>— A likiro itti jini i süät lu koloñ. <u>(Koloñ 23)</u></p> <p>— Senye lügän ñuri, a joñga ño nu kulie sek liñ.” <u>(Sek 7)</u></p> <p>— “Yi da gonyja do ku arik a ropet nu ta'et luñ.” <u>(Sek 24)</u></p> <p>— A mar lu jür luñgi sek kulik kulu jür kak.</p>	<p><i>His wife was preparing fish at door of house.</i></p> <p><i>. . . some running direction of north, the others running direction of south. And then they spear in the middle and were shot of enemies of these.</i></p> <p><i>He arriving near shore of stream.</i></p> <p><i>Long ago, leader of animals</i></p> <p><i>And he went until he was allowed in place of animals of horns.</i></p> <p><i>And the hare sat in view of sun.</i></p> <p><i>It belongs to another person, we take thing of certain all people.”</i></p> <p><i>“We will give bodies as a reward of your work.”</i></p> <p><i>Chief of village called certain people of village.</i></p>
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### 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), 'dionj 'dog' is indefinite. It may or may not be a particular 'dionj in the mind of the speaker.

<p><u>Indefinite</u></p> <p><u>Definite</u></p> <p><u>Known</u></p> <p><u>Definite, Known</u></p>	<p>(1) 'Dionj (lu yini) a gu'an.</p> <p>(2) 'Dionj (lu yini lo) a gu'an.</p> <p>(3) Lo 'dionj (lu yini) a gu'an.</p> <p>(4) Lo 'dionj (lu yini lo) a gu'an.</p>	<p><i>Dog (of co-wife) left.</i></p> <p><i><b>This particular</b> dog (of co-wife) left.</i></p> <p><i><b>This known</b> dog (of co-wife) left.</i></p> <p><i><b>This particular known</b> dog (of co-wife) left.</i></p>
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When the demonstrative phrase has a final demonstrative, the noun before the phrase is definite. In (2), 'dionj is a particular dog in the mind of the speaker. When a





A boyini kune sukine kak i kare *And these nets were put down in river*  
i lojitän (**kulu boyan kune**). *in stakes (**of these nets**).*

The phrase describes the noun **lojitän** 'stakes'. The feminine demonstrative **kune** 'these' points to the feminine noun **boyan** 'nets' and not to the masculine noun **lojitän**. So, the noun **boyan** 'nets' are particular ones in the mind of the speaker.

In *Jaka 50*, **nu likiro na** 'of hare' has the feminine demonstrative **na** 'this' at the end of the phrase.

(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.

	(Katogorok 1-2)	
MP,I	Sek <u>kulu</u> Mangala	<u>People of Mangala</u>
MS,I	süät <u>tu</u> bot, . . .	<u>in direction of north, . . .</u>
	<u>(Jaka 50)</u>	
	A lotome yeji adi	<i>The elephant thought that</i>
_____	kadi nu likiro na puru jajambu.	<i>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 jongi 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 gu'an. *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 gu'an. *Male dog (that is big) left.*  
 (3) 'Dioŋ (**nu ijä**) a gu'an. *Female dog (that is big) left.*  
 (4) 'Dijin (**kulu ejik**) a gu'an. *Male dogs (that are big) left.*  
 (5) 'Dijin (**kunu ejik**) a gu'an. *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 <b>ijä</b>	'dijin kulu <b>ejik</b>	<i><b>big/old</b> dog</i>
'dioŋ lo <b>'dit</b>	'dijin kulu <b>dik/'di'dik</b>	<i><b>small/thin</b> dog</i>
ŋuri lu <b>ron</b>	sek kulu <b>rok</b>	<i><b>bad</b> person</i>
ŋuri lu <b>ŋütüt</b>	sek kulu <b>ŋütükäk</b>	<i><b>short</b> person</i>
büt lu <b>ijä</b>	bütän kulu <b>ejik</b>	<i><b>wide</b> bush</i>
kere lu <b>külüm</b>	kereat kulu <b>külümäk</b> (?)	<i><b>round</b> gourd</i>
lürü lu <b>rüä</b>	lürüät kulu <b>rüäk</b>	<i><b>dark</b> mist</i>

Feminine Singular	Feminine Plural	
'dionᵛ nu <b>ijä</b>	'dijin kunu <b>ejik</b>	<i>big/old dog</i>
'dionᵛ na <b>'dit</b>	'dijin kunu <b>dik/'di'dik</b>	<i>small/thin dog</i>
ᵛuri nu <b>ron</b>	sek kunu <b>rok</b>	<i>bad person</i>
ᵛuri nu <b>ᵛütüt</b>	sek kunu <b>ᵛütükäk</b>	<i>short person</i>
tär nu <b>ijä</b>	tärän kunu <b>ejik</b>	<i>wide island</i>
dili nu <b>külüm</b>	diliä kunu <b>külümäk</b>	<i>round hole</i>
küdü nu <b>rüä</b>	küdüät kunu <b>rüäk</b>	<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			
'dionᵛ lu <b>ᵛuri</b>	'dionᵛ nu <b>ᵛuri</b>	'dionᵛ luᵛuri	'dionᵛ nuᵛuri	<i>dog of person</i>
'dionᵛ lu <b>ijä</b>	'dionᵛ nu <b>ijä</b>	'dionᵛ luijä	'dionᵛ nuijä	<i>big/old dog</i>
ᵛuri lu <b>ᵛütüt</b>	ᵛuri nu <b>ᵛütüt</b>	ᵛuri luᵛütüt	ᵛuri nuᵛütüt	<i>short person</i>
kere lu <b>külüm</b>	dili nu <b>külüm</b>	kere lukülüm	dili nukülüm	<i>round gourd/hole</i>
lürü lu <b>rüä</b>	küdü nu <b>rüä</b>	lürü lurüä	küdü nurüä	<i>dark mist/rain</i>

However, the two adjectives below can be written joined together with the demonstrative connectors.

Correct	
'dionᵛ luke	'dionᵛ nuke <i>dog which is good</i>
'dionᵛ lo'dit	'dionᵛ na'dit <i>small/thin dog</i>
ᵛuri luron	ᵛuri nuron <i>bad person</i>

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

(Katogorok 34) (Plural adjective in demonstrative phrase describing plural noun)  
 İti 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.

_____	(Katogorok 11) Ama pirit karaŋ nu külüm . . .	<i>But place there of round . . .</i>
_____	(Katogorok 28) A ka wajik kulu 'di'dik a i kare yu,	<i>When children of small bathe in river,</i>
_____	(Boyini 4) A nügäŋ ŋuri nu ijä jambu adi, “Liliä ta!”	<i>Certain person who old said, “Be quiet!”</i>
_____	(Sek 34-35) A mar küe nit yuyu i konandu ilo ŋuri ŋo 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**.

(1) 'Dijin **mo** a gu'an. *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 gu'an. *Male dogs (that are many) left.*

(3) 'Dijin (kunu **mo**) a gu'an. *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 <b>mo</b>	sek kulu <b>mo</b>	sek <b>mo</b>	sek kunu <b>mo</b>	<i>many people</i>
sek <b>liŋ</b>	sek kulu <b>liŋ</b>	sek <b>liŋ</b>	sek kunu <b>liŋ</b>	<i>all people</i>
sek <b>ku'dik</b>	sek kulu <b>ku'dik</b>	sek <b>ku'dik</b>	sek kunu <b>ku'dik</b>	<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) 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 liŋ jojonda <u>(kam)</u> <b>kulu mo</b> mede.	<i>He brings <u>fish</u> <b>of many</b> home.</i>
_____	(Kam 8) “Wani iŋi aka jonda kam kulu mo.”	<i>“Wani has brought fish of many.”</i>
_____	(Katogorok 35) A boŋgi pürü kulu pü'däni kulu mo parik.	<i>Looked at sandfleas that appear as many.</i>
_____	(Katogorok 4) I koyi lit lu, a sek liŋ bobo'dan, (Katogorok 5-7) A luŋgi ŋo kunene karan ku kä olose taba,	<i>In his road that, all people stopped, They demanded things which existed with them such as tobacco,</i>
_____	ku olot, ku ŋo liŋ kunu nyänyä. (Katogorok 26)	<i>flour, or any thing of eating.</i>
_____	A kurut remoni kiden, a ga pela nu merok kulu mo kulo. (Kolon 23)	<i>And then they spear in the middle, were shot of enemies of many.</i>
_____	Senye lügän ŋuri, a joŋga ŋo nu kulie sek liŋ.” (Boyini 18)	<i>It belongs to another person, we take thing of certain all people.”</i>
_____	A sek liŋ däädäk. (Boyini 19)	<i>And all people ran.</i>
_____	A yi liŋ ute inde rieni diŋit 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 '**dioŋ** 'dog'. **Gerok** tells the exact number of '**dioŋ**.

(1) 'Dioŋ **gerok** a gu'an. *One dog left.*

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

(2) 'Dioŋ (lu **gerok**) a gu'an. *Male dog (that is **one**) left.*

(3) 'Dioŋ (nu **gerok**) a gu'an. *Female dog (that is **one**) left.*

In (2), the demonstrative connector **lu** 'that (mas)' shows the noun '**dioŋ** is male. In (3), the demonstrative connector **nu** 'that (fem)' shows the noun '**dioŋ** 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		
ŋuri <b>gerok</b>	ŋuri lo <b>gerok</b>	ŋuri <b>gerok</b>	ŋuri na <b>gerok</b>	<i>one person</i>
sek <b>marek</b>	sek kulo <b>marek</b>	sek <b>marek</b>	sek kune <b>marek</b>	<i>two people</i>
sek <b>musala</b>	sek kulo <b>musala</b>	sek <b>musala</b>	sek kune <b>musala</b>	<i>three people</i>
sek <b>umon</b>	sek kulo <b>umon</b>	sek <b>umon</b>	sek kune <b>umon</b>	<i>four people</i>
sek <b>monat</b>	sek kulo <b>monat</b>	sek <b>monat</b>	sek kune <b>monat</b>	<i>five people</i>
sek <b>buker</b>	sek kulo <b>buker</b>	sek <b>buker</b>	sek kune <b>buker</b>	<i>six people</i>
sek <b>burio</b>	sek kulo <b>burio</b>	sek <b>burio</b>	sek kune <b>burio</b>	<i>seven people</i>
sek <b>büdäk</b>	sek kulo <b>büdäk</b>	sek <b>büdäk</b>	sek kune <b>büdäk</b>	<i>eight people</i>
sek <b>giripuk</b>	sek kulo <b>giripuk</b>	sek <b>giripuk</b>	sek kune <b>giripuk</b>	<i>nine people</i>
sek <b>püäk</b>	sek kulo <b>püäk</b>	sek <b>püäk</b>	sek kune <b>püäk</b>	<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 ŋobora 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'.

<u>Cardinal Number</u>	(4) 'Dijin <b>marek</b> a gu'an.	<i>Two dogs left.</i>
<u>Ordinal Number</u>	(5) Lor <b>tumarek</b> dion a gu'an.	<i>The second day, dog left.</i>

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 tomusala** '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 <b>togerok</b>	<i>first day</i>	daŋ <b>togerok</b>	<i>first time</i>
lor <b>tumarek</b>	<i>second day</i>	daŋ <b>tumarek</b>	<i>second time</i>
lor <b>tomusala</b>	<i>third day</i>	daŋ <b>tomusala</b>	<i>third time</i>
lor <b>toumon</b>	<i>fourth day</i>	daŋ <b>toumon</b>	<i>fourth time</i>
lor <b>tumonat</b>	<i>fifth day</i>	daŋ <b>tumonat</b>	<i>fifth time</i>
lor <b>tobuker</b>	<i>sixth day</i>	daŋ <b>tobuker</b>	<i>sixth time</i>
lor <b>toburio</b>	<i>seventh day</i>	daŋ <b>toburio</b>	<i>seventh time</i>
lor <b>tobüdäk</b>	<i>eighth day</i>	daŋ <b>tobüdäk</b>	<i>eighth time</i>
lor <b>togiripuk</b>	<i>ninth day</i>	daŋ <b>togiripuk</b>	<i>ninth time</i>
lor <b>tüpüäk</b>	<i>tenth day</i>	daŋ <b>tüpüäk</b>	<i>tenth time</i>

In summary, cardinal and ordinal numbers are listed below.

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

<p>(Katogorok 7) A ilo ŋuri kokor perok marek wus.</p>	<p><i>And person divided it in two days also.</i></p>
<p>(Katogorok 24) A kalas a kiliala da kulu soni marek.</p>	<p><i>So be directions that will separate of two.</i></p>
<p>(Jaka 3-4) Jaka kulolo ku ŋobora kulo lopundere kakat nu gerok.</p>	<p><i>These animals which have these horns should come out door of one.</i></p>
<p>(Jaka 45) A nyäggī daŋ tumarek adi, “Madaŋ kadi.”</p>	<p><i>And he repeated a second time, “Hello house.”</i></p>
<p>(Boyini 1) Lor lügāŋ yi olose wajik musala yi.</p>	<p><i>One day we three children.</i></p>
<p>(Boyini 2) A Mutuk ge ku ŋiro gerok ilo.</p>	<p><i>And there was Mutuk with one child.</i></p>
<p>(Sek 1) Lükämürü olo ku wajik kunik sa'are marek.</p>	<p><i>There was a lion having his children— two female.</i></p>

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

(Koloŋ 7) (Modifier describing verb)

“Giti **jo** lu ŋo lolo memeliŋga olose kimaŋ 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)

Ŋuri a rie büt (**lu** jo). *Person found a bush (**that** far).*  
 Ŋuri a rie mu'diŋ (**nu** jo). *Person found a forest (**that** far).*  
 Ŋuri a rie tärän (**kunu** jo). *Person found islands (**that** far).*

Ŋuri 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>	it̄i, itiki <i>also</i>
i goŋ <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>	madaŋ <i>slowly</i>	sena <i>like this</i>
k̄i <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>
lukaraŋ <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, resmbles</i>	

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

- (1) A ŋuri pupo **madaŋ**. *Person came slowly.*
- (2) Ŋuri a rie büt (lu **jo**). *Person found a bush (**that far**).*
- (3) 'Dioŋ (lu **lut**) a gu'an. *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, **ñiro** 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 madañ, madañ, nyana, a piye adi, “Do a ña la?”	<i>And she came slowly, slowly nearer and asked, “Who are you?”</i>
_____	(Katogorok 7) A ilo ñuri 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 soñ 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 küätünde likiro, a tindi ku nye i turumbili lit lukarañ.	<i>And he took hare, and put him into his vehicle.</i>
_____	(Likiro 18) Nu 'denyjiri ñäüñ 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	<i>“Where you find this food</i>

_____ nu ke na ya?" (Koloŋ 1) Lor lüŋäŋ ku koloŋ ku moye a gu'an mu'diŋ jo parik,	which is good?" <i>One day the sun and father went          very far to forest.</i>
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## 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 **ŋo** '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 yu 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 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.

—	(Kam 21-22) A ina ɲuri dendi adi nu ga “yini nit,”	<i>This person thought that that which was her co-wife,</i>
—	(Katogorok 3) A sek da wokandi i pirit nu luɲu a Tiŋgilik.	<i>People arrived at place that called Tingilik.</i>
—	(Katogorok 12) A tindi ɲo ku nu joŋ nye kune karaŋ.	<i>Put thing to that which take these in it.</i>
—	(Katogorok 35) A boŋgi pürü kulu pü'däni . . .	<i>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>
—	(Koloŋ 17) “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 yu 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 **no** is the subject of the verb **päkä** 'is given' in the phrase **nu päkä nye na** 'that which is given to him'. But **no** 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 **no** 'things'.

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

A luŋgi no kunene karaŋ ku kä olose *They demanded things which existed with them*  
 taba, ku olot, ku no liŋ (**kunu nyänyä**). *such as tobacco, flour, or anything (of eating).*

The noun **no** 'things' is the object of the verb **nyänyä** 'eating' in the phrase **kunu nyänyä** 'of eating'. **no** 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.

<u>DP</u>	<u>Sen</u>	(Katogorok 3)	
Su	I	A sek da wokandi i pirit <b>nu luŋu a Tiŋgilik.</b>	<i>People arrived place <u>that called Tingilik.</u></i>
—	—	(Katogorok 12) A tindi no ku nu joŋ nye kune karaŋ.	<i>Put thing to that which take these in it.</i>
—	—	(Katogorok 35) A boŋgi pürü kulu pü'dänī . . .	<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 gu'an** 'which left'.

(1) 'Dioŋ (**lolo a gu'an**) woŋe. *Dog (**which left**) cried.*

The relative clause **lolo a gu'an** 'which left' identifies the noun '**dioŋ** '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) 'Dioŋ ( <b>lolo</b> a gu'an) woŋe.	<i><b>Male dog</b> (which left) cried.</i>
<u>Feminine singular</u>	(3) 'Dioŋ ( <b>nana</b> a gu'an) woŋe.	<i><b>Female dog</b> (which left) cried.</i>
<u>Masculine plural</u>	(4) 'Dijin ( <b>kulolo</b> a gu'an) woŋe.	<i><b>Male dogs</b> (which left) cried.</i>
<u>Feminine plural</u>	(5) 'Dijin ( <b>kunene</b> a gu'an) woŋe.	<i><b>Female dogs</b> (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 ( <b>lolo</b> a gu'an <b>lo</b> ) woŋe.	<i><b>Male dog</b> (which left) cried.</i>	<i>Near speaker</i>
'Dioŋ ( <b>lolo</b> a gu'an <b>ilo</b> ) woŋe.	<i><b>Male dog</b> (which left) cried.</i>	<i>Near hearer</i>
'Dioŋ ( <b>lolo</b> a gu'an <b>lu</b> ) woŋe.	<i><b>Male dog</b> (which left) cried.</i>	<i>Away from both</i>
<u>Masculine Plural</u>		
'Dijin ( <b>kulolo</b> a gu'an <b>kulo</b> ) woŋe.	<i><b>Male dogs</b> (which left) cried.</i>	<i>Near speaker</i>
'Dijin ( <b>kulolo</b> a gu'an <b>kilo</b> ) woŋe.	<i><b>Male dogs</b> (which left) cried.</i>	<i>Near hearer</i>
'Dijin ( <b>kulolo</b> a gu'an <b>kulu</b> ) woŋe.	<i><b>Male dogs</b> (which left) cried.</i>	<i>Away from both</i>
<u>Feminine Singular</u>		
'Dioŋ ( <b>nana</b> a gu'an <b>na</b> ) woŋe.	<i><b>Female dog</b> (which left) cried.</i>	<i>Near speaker</i>
'Dioŋ ( <b>nana</b> a gu'an <b>ina</b> ) woŋe.	<i><b>Female dog</b> (which left) cried.</i>	<i>Near hearer</i>
'Dioŋ ( <b>nana</b> a gu'an <b>nu</b> ) woŋe.	<i><b>Female dog</b> (which left) cried.</i>	<i>Away from both</i>
<u>Feminine Plural</u>		
'Dijin ( <b>kunene</b> a gu'an <b>kune</b> ) woŋe.	<i><b>Female dogs</b> (which left) cried.</i>	<i>Near speaker</i>
'Dijin ( <b>kunene</b> a gu'an <b>kine</b> ) woŋe.	<i><b>Female dogs</b> (which left) cried.</i>	<i>Near hearer</i>
'Dijin ( <b>kunene</b> a gu'an <b>kunu</b> ) woŋe.	<i><b>Female dogs</b> (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 ( <b>lu</b> yini) a gu'an.	<i><b>Dog</b> (of co-wife) left.</i>
<u>Definite</u>	(3) 'Dioŋ ( <b>lu</b> yini <b>lo</b> ) a gu'an.	<i><b>This particular dog</b> (of co-wife) left.</i>
<u>Known</u>	(4) <b>Lo</b> 'dioŋ ( <b>lu</b> yini) a gu'an.	<i><b>This known dog</b> (of co-wife) left.</i>
<u>Definite, Known</u>	(5) <b>Lo</b> 'dioŋ ( <b>lu</b> yini <b>lo</b> ) a gu'an.	<i><b>This particular known dog</b> (of co-wife) left.</i>

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

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

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

“Giti jo **lu ŋo** *“Go bring **this known particular thing***  
**(lolo memelienga olose kimaŋ lo)** ni.” *(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>	<b>lolo</b>	<b>kulolo</b>	<i>that</i>
<u>Feminine</u>	<b>nana</b>	<b>kunene</b>	<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.

MP,K	<u>(Kam 27-28)</u> A <b>kilo</b> <u>sek</u> <u>kulolo lülüjä liŋ ku näjüŋ liŋ.</u>	<i>It is <u>those people</u></i> <i><u>who all yelled at hyena.</u></i>
_____	<u>(Katogorok 5-7)</u> A luŋgi ŋo kunene karaŋ ku kä olose taba, ku olot . . .	<i>He demanded things which with them</i> <i>such as tobacco, flour, . . .</i>
_____	<u>(Katogorok 11)</u> Ama pirit karaŋ nu külüm nana a gulujo kiden madaŋ.	<i>But place there that round</i> <i>which be wide in the middle.</i>
_____	<u>(Katogorok 47)</u> “A nyo itü, nana ta ga a än jond	<i>“What reason is it that you refuse to</i>



jaka kune ku yi ni.” (Jaka 3-4)	<i>bring these animals here to us?”</i>
Jaka kulolo ku ṅobora kulo lopundere kakat nu gerok, (Jaka 23)	<i>Animals which have horns should exit door one by one,</i>
I diṅit nana kā ge i gu, a kā rieji lotome i doro. (Boyini 3-4)	<i>At the time while they were going, they found elephant sleeping.</i>
A ki'o lolo yi gu ku nye lo, wowoṅon parik adi, “Uwee, uwee.” (Sek 14-15)	<i>Boat in which we went cried loudly, “Creek, creek.”</i>
Ama kunene a kunu kune ke dädäk ku kā medisak. (Sek 33)	<i>But that which was good ran away to their house.</i>
A warani a ṅuri et lolo iṅi a boron!”	<i>And became a person who is dangerous!”</i>

### 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>	ṅuri (lolo i ki'o lo) a wok ṅiro.	<i><b>This particular person (who was in boat) beat child.</b></i>
<u>Known</u>	Lo ṅuri (lolo i ki'o) a wok ṅiro.	<i><b>This known person (who was in boat) beat child.</b></i>

#### Object

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

#### Introduced by preposition

<u>Definite</u>	ṅuri a wok ṅiro ku ture (lolo i turumbili i lukaraṅ lo).	<i>Person beat child with <b>this particular stick (which was inside vehicle).</b></i>
<u>Known</u>	ṅuri a wok ṅiro ku lo ture	<i>Person beat child with</i>

| (lolo i turumbili i lukaraŋ). *this known stick (which was inside vehicle).*

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 *Koloŋ 2-3*, the noun '**dioŋ** 'dog' is described by a relative clause.

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

Kä oloŋ ku '**dioŋ** lükä *They remained with their dog*  
(lolo kebbu kä a kä gu din). *(which followed them wherever they went).*

'**Dioŋ** is the subject of the verb **kebbu** 'followed' in the relative clause. '**Dioŋ** is introduced by the preposition **ku** 'with' in the sentence.

In *Likiro 1*, the noun **ŋo** '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 lügäŋ likiro a mogora, *One day hare became hungry*  
a yeji **ŋo** (**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 ŋuri 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 ŋäüŋ 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>	<b>lolo</b>	<b>kulolo</b>	<i>who, which</i>
<u>Feminine</u>	<b>nana</b>	<b>kunene</b>	<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.

MS	<u>RC</u>	<u>Sen</u>	(Katogorok 38) A ka kulie karaŋ ku <b>lolo</b> tuatuara ku pürü aka sek,	<i>If some exist with <u>those which die of sandfleas</u></i>
	<u>S</u>	<u>I</u>	(Katogorok 44) Sek ejik jini jambu ku sek külükä	<i>Elders begin talking to their people</i>

—	—	—	kulolo a peᅇa ku jaka. ku sek kulolo a tuatuaara mu'diᅇ ku kure. (Jaka 16)	<i>who were killed by animals. and with people who died of thirst in field.</i>
—	—	—	ᅇa lolo unde metti ᅇobora külä ida i lüpündä nio na? (Jaka 29)	<i>Who is it which did not see horns when I entered?</i>
—	—	—	A güre toᅇgi mogga parik i diᅇit nana güre ka pe. (Likiro 2-3)	<i>Dove continued pulling at time which dove became tired.</i>
—	—	—	A ᅇo ge ayin, a kondi adi, biya nana nye purun i koyi kiden. (Boyini 5)	<i>And he was without anything, thought better that he lay in road.</i>
—	—	—	A wajak kulolo yi logga ku kä kulo woᅇe parik i ki'o yu. (Boyini 15)	<i>Children which we fish with them cry loudly in boat.</i>
—	—	—	A ᅇiro lolo i ki'o lo pᅇpikärä 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 ᅇuri lolo luᅇu a Lükämirü pü'dä ya?”	<i>“Person who called Luko mirü, 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 gu'an. *A certain dog left.*

**Lügän** shows the noun '**dion** 'dog' is not known 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>	<b>Lügän</b> 'dion a gu'an.	<i>A <b>certain male</b> dog left.</i>
<u>Feminine singular</u>	<b>Nügän</b> 'dion a gu'an.	<i>A <b>certain female</b> dog left.</i>
<u>Masculine plural</u>	<b>Kulie</b> 'dijin a gu'an.	<i><b>Certain male</b> dogs left.</i>
<u>Feminine plural</u>	<b>Kunie</b> 'dijin a gu'an.	<i><b>Certain female</b> dogs left.</i>

Indefinite words can also follow nouns, as shown below.

Definite important

<u>Masculine singular</u>	'Dion <b>lügän</b> a gu'an.	<i>The <b>certain male</b> dog left.</i>
<u>Feminine singular</u>	'Dion <b>nügän</b> a gu'an.	<i>The <b>certain female</b> dog left.</i>
<u>Masculine plural</u>	'Dijin <b>kulie</b> a gu'an.	<i>The <b>certain male</b> dogs left.</i>
<u>Feminine plural</u>	'Dijin <b>kunie</b> a gu'an.	<i>The <b>certain female</b> 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 wajak kunuɲ 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 jonɲa 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>	'Dion a gu'an.	<i>Dog left.</i>	<i>No particular noun  in mind of speaker  Not in mind of hearer  Particular noun  in mind of speaker</i>
<u>Unknown</u>	<b>Lügän</b> 'dion a gu'an.	<i>A <b>certain unknown</b> dog left.</i>	
<u>Definite</u>	'Dion <b>lo</b> a gu'an.	<i>This <b>particular</b> dog left.</i>	

<u>Known</u>	Lo 'dion a gu'an.	<i>This <b>known</b> dog left.</i>	<i>In mind of hearer</i>
<u>Important</u>	'Dion <b>lügän</b> a gu'an.	<i>The <b>certain important</b> dog left.</i>	<i>Important in story</i>

In summary, the four demonstrative connectors are listed below.

Indefinites

	Singular	Plural	
<u>Masculine</u>	<b>lügän</b>	<b>kulie</b>	<i>that</i>
<u>Feminine</u>	<b>nügän</b>	<b>kunie</b>	<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 <b>lügän</b> , nye a jonda kam kulu mo parik,	A <u><b>certain</b></u> day, he brought fish,
—	(Kam 7) Nügän na jambi ku nügän na adi, “Do a met la?”	A <u><b>certain</b></u> one said to another, “Do you see <u><b>that</b></u> ?”
—	(Kam 10) A nügän na rügge adi, “Iye, yi lolaŋ gugu'an.”	Another replied, “Yes, we going.”
—	(Kam 18) A nügän ŋuri na nyinyän ku nye mede yu, (Katogorok 4)	A <u><b>certain</b></u> person left to her house,
—	a lügän ŋuri lüjjä lüjjä. (Katogorok 16)	and a <u><b>certain</b></u> person (elder) yelled.
—	A gumara nügän i süät lukaŋ. (Katogorok 24-25)	He throws a <u><b>certain</b></u> (piece) to east.
—	A kalas a kiliala da kulu soni marek, lügän däggiri süät lu bot, lügän däggiri süät lu ŋerot. (Katogorok 34)	And (people) separate in directions, some running to the north, others running to the south.
—	İti ka sek kulu ejik kulie a aran İti, . . . (Katogorok 38)	When <u><b>certain</b></u> elders quarrelled,
—	A ka kulie karaŋ ku lolo tuatuaara ku pürü  (Sokare 5)	If some there which die of sandfleas,
—	A pondiri lügän wor, luŋu a Mumulan.  (Jaka 12)	He passing <u><b>certain</b></u> stream, Mumulan.
—	A rieji lügän jaku ge ayin ku ŋobora na a likiro.	And they found a <u><b>certain</b></u> animal without horns, that was a hare.

—	(Jaka 14) A likiro adi, “Nan gaju jambu,” a kulie adi, “Kälä ta jambu.”	<i>And hare (said), “I want to speak,” and some (said), “Let him speak.”</i>
—	(Boyini 4) A nügäj ɲuri nu ijä jambu adi, “Liliä ta!”	<i>Certain person who said, “Quiet!”</i>
—	(Boyini 8-9) A lügäj lo togoji yümü,	<i>And a certain one this was brave,</i>
—	(Boyini 10) I perok kulie, yi a yirä logga	<i>In other days, we fished</i>
—	ku kulie wajik,	<i>with other children</i>
—	(Likiro 38) Ati lügäj ju lu pondi ku likiro i mede.	<i>Another friend that came to hare.</i>
—	(Kolon 23) Senye lügäj ɲuri,	<i>It belongs to another person,</i>
—	a jonğa ɲo nu kulie sek liɲ.”	<i>we take thing of certain all people.”</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>	<b>a</b>	ɲuri <b>a rop</b> .	<i>Person paid.</i>
<u>Perfect</u>	<b>aka</b>	ɲuri <b>aka rop</b> .	<i>Person had paid.</i>
<u>Future</u>	<b>da</b>	A ɲuri <b>da rorop</b> .	<i>Person will pay.</i>
<u>Continuous</u>	<b>i</b>	A ɲuri ge <b>i robba</b> .	<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- | ɲuri **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/-jï	gumbi	<i>throw</i>
	-je	gumbe	<i>throw</i>

<u>Subject Subjunctive</u>	-ja/-jä	gumba	to throw
	-ju/-jü	kambu	row
<u>Passive</u>	-a/-ä/-o	guma	is thrown
	-u/-ü	gumu	is thrown
<u>Middle</u>	-i/-i	soni	separate
	-e	gume	throw
<u>Dependent</u>	-jiri/-jiri/-jere	gumbere	when throw
<u>Dependent Passive</u>	-ari/-äri/-ori	gumari	when is thrown
<u>Repetitive</u>	-aji/-äji/-oji	gumaji	throw repeatedly
	-aju/-äjü/-aju	gumaju	?
	-ajine/-äjine/-ojine	gumajine	?
<u>Motion Away</u>	-ara/-ärä/-ora	gumara	throw going
	-uje/-üje	gumuje	?
	-uja/-üjä	gumuja	?
<u>Motion Towards</u>	-un/-ün	gumun	throw coming
	-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 gu'an** 'went' tells about the beginning person, place and situation in the story.

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

Lor lügäñ Muludiañ **a gu'an** medda *One day Muludiang **went** to see*  
 mony nit saka i tär. *his mother-in-law living at the lake.*

We have the persons **Muludiañ** and **mony nit** 'his mother-in-law'. The place is **tär** 'lake'. The situation is **Muludiañ** visits **mony nit**. The past verb **a gu'an** helps to tell about this beginning information. The noun subject **Muludiañ** 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) ñjuri **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>
/ɾ/	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 ŋuri a tüpän a nuŋutut,  
a sek kulo da boŋgi sena,  
a kä meddi merok.

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

(Katogorok 34)

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

*Also, when the elders also quarrelled, . . .*

(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.”

*“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 däädäkün,  
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 lüŋän ku koloŋ ku moye a gu'an  
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 ŋuri 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?

<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 tirän 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 tirän 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>

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, 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, be'.

#### (Likiro 1-6)

Lor lügän likiro a mogora  
a yeji ŋo nana nye nyänyä  
a ŋo ge ayin a kondi adi,

*One day hare became hungry  
and thought about something to eat  
And he was without anything*

biya nana nye purun i koyi kiden,	<i>and thought it better that he lay in road</i>
anyar turumbili dädäkün	<i>so that when a vehicle comes</i>
a meddi adi nye a tuan	<i>it sees him as dead</i>
a kondi se nu yijiri nye na	<i>And he did as he thought</i>
a kurut turumbili lu däkünni	<i>and then a vehicle came</i>
a rieji likiro aka purun i koyi kiden	<i>and found hare expired lying in road</i>
a kakamanit lo meddi likiro i doro kak	<i>and driver saw hare sleeping on ground</i>
a totobo turumbili lit.	<i>and stopped his vehicle.</i>

## 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 gu'an** 'had gone' is a perfect verb.

(Katogorok 2) (Perfect in dependent clause)

Ka sek **aka gu'an** 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 gu'an** 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>
/ʔd/	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)

“Mete wajik kunuŋ kä aka kärälä ku ŋuri lügäŋ.” *“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 toṅ	<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>
/ṅ/	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 pirít nu luju a Tingilik. *People will arrive in Tingilik.*

(Katogorok 21-22)

A sek kulo da boŋgi 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	asking
/u/	i juja	advising
/ü/	i lüjä	yelling

### 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 ŋäüŋ i roboka i kakat,  
a ge i tombu kuyu. *She saw hyena sitting at door,  
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 diŋit nana kä ge i gu,  
a kä rieji lotome i doro. *While they were going,  
they found elephant sleeping.*

#### (Likiro 36)

A meddi ŋiro lo i po 'dokunda nye. *And he saw child coming to get him.*

#### (Kolon 5-6)

A moye kolon meddi kele lu mirü  
i loja olose kimaŋ. *Father of sun saw a tooth of lion  
shining like fire.*

#### (Kolon 8-9)

A kolon giti gu'an,  
a rieji ŋo lo a mirü oloŋ i doro. *Sun went and found thing  
that was a lion sleeping.*

#### (Kolon 11)

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

#### (Kolon 24)

Nan mirü i jambu, . . . *I the lion am saying, . . .*

#### (Boyini 2)

A gu'an i kare i logga kam. *They went to river catching fish.*

## **Incompletive (Imperfective) Verbs**

Incompletive 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, incompletive 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 liŋ **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 incomplete)

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

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

(Katogorok 19-20) (Present incomplete)

“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 incomplete verb that shows what may or may not happen (irrealis).

(Likiro 1) (Irrealis incomplete)

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

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

(Katogorok 44-45) (Past incomplete)

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 incomplete 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

incompletive verb **rorop** has a prefix that is a copy of the first consonant and vowel of the root (**ro-**). Other incompletive verbs below also have a prefix that is the first consonant and vowel of the root.

Root	Past	Incompletive
		<b>CV-</b>
/p/	a kep <i>followed</i>	<b>kekep</b> <i>follow</i>
/t/	a mät <i>greeted</i>	<b>mämät</b> (check) <i>greet</i>
/d/	a pü'dä <i>appeared</i>	<b>püpü'dä</b> <i>appear</i>
/s/	a tos <i>picked</i>	<b>totos</b> <i>pick</i>
/k/	a ek <i>drove in</i>	<b>e'ek</b> <i>drive in</i>
/m/	a kam <i>rowed</i>	<b>kakam</b> <i>row</i>
/n/	a kon <i>did</i>	<b>kokon</b> <i>do</i>
/ny/	a gony <i>gave</i>	<b>gogony</b> <i>give</i>
/ŋ/	a joŋ <i>took</i>	<b>jojoŋ</b> <i>take</i>
/l/	a ga <i>found</i>	<b>gaga</b> <i>find</i>
/r/	a tür <i>chased</i>	<b>tütür</b> <i>chase</i>
/a/	a ga <i>wanted</i>	<b>gaga</b> <i>want</i>
/ä/	a nyä <i>ate</i>	<b>nyänyä</b> <i>eat</i>
/e/	a pe <i>shot</i>	<b>pepe</b> <i>shoot</i>
/o/	a ko <i>bite</i>	<b>koko</b> <i>bite</i>
/i/	a pi <i>asked</i>	<b>pipi</b> <i>ask</i>
/u/	a ju <i>advised</i>	<b>juju</b> <i>advise</i>
/ü/	a lü <i>yelled</i>	<b>lülü</b> <i>yell</i>

### Exercise 28

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

#### (Kam 9)

“Ilo lor yi gugu'an domoju ku nye yu.”

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

#### (Kam 26-27)

A na ŋuri nu pija na däädäk ku nye yu mede ku woŋet i kuruk,

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

#### (Katogorok 5-7)

A luŋgi ŋo kunene karaŋ ku kä olose taba, ku olot, ku ŋo liŋ kunu nyänyä a ilo ŋuri 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 ŋuri 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 kākā gumba tirān  
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, Telic<sup>6</sup>) 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 **türjī** 'chased' has the suffix **-jī**. This verb shows the action is done by the noun **ɲuri** 'person' before the verb.

(1) A ɲuri **türjī**. *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 **ɲuri** 'person' of the verb **gaju**.

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

Subject and subject subjunctive verbs can have the suffix vowel **i/i/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

<sup>6</sup> 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).

<u>Subject</u>	<b>-ji/-jī</b>	rieji luᅅgi	<i>find (discover)</i> <i>call (demand)</i>	<b>-je</b>	rügge pije	<i>answered</i> <i>asked</i>
<u>Subject subjunctive</u>	<b>-ju/-jū</b>	rieju luᅅgu	<i>find (get)</i> <i>call (request)</i>	<b>-ja/-jä</b>	rüggä pija	<i>to answer</i> <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 **ᅅ** 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 ᅅo lo a mirü oloᅅ i doro. *And **found (located)** thing that was a lion sleeping.*

(Likiro 20) (Subject subjunctive)

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

(Katogorok 5) (Subject)

A luᅅgi ᅅo kunene karaᅅ ku kä olose taba. *He **called (demanded)** things as tobacco.*

(Kolon 11) (Subject subjunctive)

Kolonᅅ adi, “Aba luka i luᅅgu 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 madaᅅ, madaᅅ, nyana, *And she came slowly, slowly nearer*  
a pije adi, “Do a ᅅa la?” *and **asked**, “Who are you?”*

(Kam 26) (Subject subjunctive)

A na ᅅuri nu pija na däädäk ku nye yu 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 incompleted 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.

		<b>i, i, a, ä</b>	<b>e, u, ü</b>
<u>Subject</u>	<u>Future</u>	<b>da</b> boᅅgi	<i>will turn</i>
<u>Subject</u>	<u>Past</u>	<b>a</b> riogga	<i>stepped</i>
<u>subjunctive</u>	<u>Perfect</u>	<b>aka</b> jonda	<i>has brought</i>
		<b>a</b> jambu	<i>took</i>
		<b>aka</b> tojju	<i>had picked</i>

<u>Future</u>	<b>da gonyja</b>	<i>will give</i>		
<u>Contin.</u>	<b>ge i medda</b>	<i>were seeing</i>	<b>i luṅgu</b>	<i>calling</i>
<u>Incom.</u>	<b>jojonda</b>	<i>brings (each day)</i>	<b>wowoggu</b>	<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/-jī** 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*, **jonḡi** 'took' is a subject verb with suffix **-gi**. The suffix **-ji** changes to **-gi** because **-gi** is easier to say after **ṅ**.

(Sokare 9) (Noun subject)

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

The subject verb **jonḡi** 'took' shows the action is done by the noun subject **Muludiaṅ**.

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

(Koloṅ 9) (Pronoun subject)

A nye **jonḡi** kele lu mirū lo. *He **took** the tooth of this lion.*

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

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

A lūgāṅ lo togoji yūmū, *And this certain one was brave,*  
a **jonḡi** ki'o lo, lakadi i kijit ku kūjān. *and he **took** boat so that fear ended.*

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

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

(Koloṅ 16) (Possessed noun subject)

A moye koloṅ **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 koloṅ** '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 bongi** 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 **bongi** 'turn', **j** of the suffix **-ji** becomes more like the last root consonant (**-ji** becomes **-gi**). We know the root of **bongi** from the past verb **a bonj** 'turned'. So, the last root consonant of **bongi** is **ŋ**. In **bongi**, 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/-jī** and **-je**.

Root	Past	Subject	-ji/-jī	-je
/p/	a kep <i>followed</i>	kebbi <i>follow</i>		
/t/	a mät <i>greeted</i>	mädđi <i>greet</i>		
/d/	a pü'dä <i>appeared</i>	pü'däji <i>appear</i>		
/s/	a tos <i>picked</i>	tojji <i>pick</i>		
/k/	a ek <i>drove in</i>	eggi <i>drive in</i>		
/m/	a kam <i>rowed</i>	kambi <i>row</i>		
/n/	a kon <i>did</i>	kondi <i>do</i>		konde <i>do</i>
/ny/	a gony <i>gave</i>	gonyji <i>give</i>		gonyje <i>give</i>
/ŋ/	a joŋ <i>took</i>	joŋgi <i>take</i>		joŋge <i>take</i>
/l/	a ga <i>found</i>	galaji <i>find</i>		galaje <i>find</i>
/r/	a tür <i>chased</i>	türji <i>chase</i>		türje <i>chase</i>
/a/	a ga <i>wanted</i>	gaji <i>want</i>		gaje <i>want</i>
/ä/	a nyä <i>ate</i>	nyäti <i>eat</i>		
/e/	a pe <i>shot</i>	peji <i>shoot</i>		peje <i>shoot</i>
/o/	a ko <i>bite</i>	koji <i>bite</i>		koje <i>bite</i>
/i/	a pi <i>asked</i>	piji <i>ask</i>		pije <i>ask</i>
/u/	a ju <i>advised</i>	juji <i>advise</i>		juje <i>advise</i>
/ü/	a lü <i>yelled</i>	lüji <i>yell</i>		lüje <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, i, ü** have the heavy suffix **-ji** (as in **nyäji** 'eat', **pü'dji** 'appear' and **lüji** '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 lunji 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,  
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.

*He found hare expired lying in road.*

(Kato 12)

A tindi ño ku nu joñ nye kune karanj.

*Puts things (there) that were collected.*

(Likiro 7)

A küätünde likiro,  
a tindi ku nye i turumbili lit lukaranj.

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

(Sek 11)

A nye tindi kä ina kuere.

*He gave to (them) fruit.*

(Kam 19)

A meddi ilo ñäün i roboka i kakat.

*She saw hyena seated at the door.*

(Sokare 7-8)

A meddi kam kä soju kijikän ki  
ku kä mumuli i wor i jet.

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

(Boyini 9)

A joñgi 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 penji nyama kileñ.

*Father of sun killed a nyama animal.*

(Sek 5-6)

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

*Lodu refused and said,  
“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)

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

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

(Jaka 3)

A mirü jambi adi, jaka kulolo ku ñobora  
kulo . .

*Lion said these animals with horns . .*



(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, . . .

(Kolon 4)

A moye kolon penji nyama kileñ,  
a 'dokunde mede.

(Kolon 26)

“A nan tinde ta liñ.”

(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 ñuri lolo luñu  
a Lükämürü pü'dä ya?”

(Kolon 10)

Adi, “Tap.” A mirü pije kolon adi, “Nyo?”

(Kolon 16)

A moye kolon pije nye adi,  
“Do aka jon ilo marate.”

(Kam 23)

A pupo madañ, madañ, nyana,  
a pije adi, “Do a ña 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 luñ.”

(Kam 10)

A nügän na rügge adi, “Iye, yi lolañ  
gugu'an.”

(Jaka 20)

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

(Jaka 52)

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

*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,  
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 tärän. *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 Muludiaŋ a gu'an *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 gu'an** 'went'. **Medda** shows the subject is **Muludiaŋ**, the same as for **a gu'an**.

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 peŋa 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 ɲerik 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 luŋu a mirü, *Long ago, leader of animals who is called lion,*  
a **lungu** moret nu jaka *called a meeting only*  
kulolo oloŋ ku ɲobora 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 incomplete as shown by the examples below.

(Likiro 51) (Past Subject Subjunctive)

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

(Kam 8) (Perfect Subject Subjunctive)

“Wani itü **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 luŋ.” “*We **will give** bodies for your work.*”

(Kam 6) (Continuous Subject Subjunctive)

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

(Kam 3) (Incomplete Subject Subjunctive)

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

(Kam 21-22) (Past Subject Subjunctive)

A ina ɲuri 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.*

(Sek 10) (Perfect Subject Subjunctive)

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

(Kolon 11) (Continuous Subject Subjunctive)

Kolon 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 **ɲuri 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>
/ʎd/	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>	
/ɲ/	a joɲ <i>took</i>	joɲga <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)

Lügän jambu adi, nye lu jonğa lo ki'o,  
a ki'o lo 'doke sena.

(Jaka 28)

A kurut riogga adi putuk putuk.

(Jaka 31)

A tome gaji penğa güre.

(Sek 21)

A kä jini penğa Lükämürü.

(Likiro 34-35)

A turumbili bobo'dan sänyji kaņaranit  
lit 'dumunda näjün a i turumbili lukaraņ.

(Likiro 36)

A meddi ğiro lo i po 'dokunda nye.

(Koloņ 23)

Senye lügän ğuri,  
a jonğa ğo nu kulie sek liņ.”

(Koloņ 26-27)

Telemeso pija moye koloņ adi,  
“Kine ro oloņ adida moye koloņ?”

(Kam 26)

A na ğuri nu pija na dädäk ku nye yu  
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 ğuri.

(Sek 22-23)

Kä jambu adi, “Nyo nunu boron  
ti saka ku sek Kiden i jür?”

(Boyini 4)

A nügän ğuri nu ijä jambu adi, “Lilä  
ta!”

(Boyini 7)

Lügän 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)

*Certain one of them told saying he  
should take the boat and carry (it).*

*And then he stepped thud, thud.*

*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.*

A sek kulo da jindi jambu adi,  
“A soŋ kune inde a ku nu ke na,  
kine ro po ya?”

(Jaka 53)

A likiro kurut jambi adi,  
“Kadi ten a jambu i lor lügäŋ la?”

*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 <b>ropa</b> ku moye.	<i>Person was paid by his father.</i>
<u>Passive</u>	(4) ɲuri a <b>ropa</b> .	<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*, **däküni** 'run coming' is a middle verb with suffix **-i**.

(*Likiro 31-32*)

A turumbili lu **däküni**, *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 **däküni** '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 **däküni** or if it is receiving this action from

someone. The action **däküni** 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 **ṅäün** 'hyena. So, the middle verb **däküni** 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 <b>däkün</b> ṅäün.	<i>Vehicle ran (itself) towards the hyena.</i>
<u>Passive</u>	(6) Turumbili a <b>däkä</b> .	<i>Vehicle was run by someone.</i>
<u>Middle</u>	(7) A turumbili lu <b>däküni</b> ṅäün.	<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 **däküni** 'run coming'.

Middle and passive verbs can have the suffixes **-e/-a/-ä/-o** or **-i/-i/-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 woṅe <i>cry</i> däke <i>run</i>	-i/-i mumuli <i>splash</i> däküni <i>run coming</i>
<u>Passive</u>	-a/-ä/-o moka <i>is caught</i> pela <i>are shot</i>	-u/-ü luṅu <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 yaṅe <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)

. . . lügāṅ dāggīrī süät lu bot, . . . *some running to the north,*  
lügāṅ dāggīrī süät lu ṅerot. *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 **lügāṅ dāggīrī** '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 **pīrīt** 'place'.

(Katogorok 3) (Passive; with receiver)

A sek da wokandi i pīrīt *And when the people arrived in the place*  
nu **luṅu** a Tiṅgīlik, . . . *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 kā 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 kā ge tātä. *and found it to be cold (tasteless).*

(Katogorok 32) (Incompletive Passive)

Pipi ta wājik kulo, a kā **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 **ɲuri ropa**. *Person was paid (by someone)*.

Root-final	Past	Passive	
		<b>-a/-ä/-o</b>	<b>-u/-ü</b>
/p/	a <b>kep</b> <i>followed</i>	<b>kepo</b> <i>is followed</i>	<b>kipü</b> <i>is followed</i>
/t/	a <b>mät</b> <i>greeted</i>	<b>mätä</b> <i>is greeted</i>	
/ʔd/	a <b>pü'dä</b> <i>appeared</i>	<b>pü'dä</b> <i>appeared</i>	
/s/	a <b>tos</b> <i>picked</i>	<b>toso</b> <i>is picked</i>	<b>tosu</b> <i>is picked</i>
/k/	a <b>ek</b> <i>drove in</i>	<b>eko</b> <i>is driven in</i>	<b>wükü</b> <i>is beaten</i>
/m/	a <b>kam</b> <i>rowed</i>	<b>kama</b> <i>is rowed</i>	<b>kamu</b> <i>is rowed</i>
/n/	a <b>kon</b> <i>did</i>	<b>kona</b> <i>is done</i>	<b>konu</b> <i>is done</i>
/ny/	a <b>gony</b> <i>gave</i>	<b>gonya</b> <i>is given</i>	
/ɲ/	a <b>joɲ</b> <i>took</i>	<b>joɲa</b> <i>is taken</i>	
/l/	a <b>ga</b> <i>found</i>	<b>gala</b> <i>is found</i>	<b>galu</b> <i>is found</i>
/r/	a <b>tür</b> <i>chased</i>	<b>türä</b> <i>is chased</i>	<b>türü</b> <i>is chased</i>
/ä/	a <b>nyä</b> <i>ate</i>	<b>nyä'ä</b> <i>is eaten</i>	
/e/	a <b>pe</b> <i>shot</i>	<b>pe'a</b> <i>is shot</i>	<b>nyä'ü</b> <i>is eaten</i>
/o/	a <b>ko</b> <i>bit</i>	<b>ko'a</b> <i>is bitten</i>	<b>pe'u</b> <i>is shown</i>
/i/	a <b>pi</b> <i>asked</i>	<b>pi'a</b> <i>is asked</i>	<b>ko'u</b> <i>is bitten</i>
/u/	a <b>ju</b> <i>advised</i>	<b>ju'a</b> <i>is advised</i>	<b>pi'u</b> <i>is asked</i>
/ü/	a <b>lü</b> <i>yelled</i>	<b>lü'ä</b> <i>is yelled at</i>	<b>ju'u</b> <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 **kipü** '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 **mädä** '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 kī, a giri i sek yu,  
a itiki 'dumunde nu pākā 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 kā pipi'a,  
a kā 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 gu'an tojo a käläji  
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 gu'an 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.*

## 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*, **woŋe** 'shout, cry' is a middle verb with suffix –e.

(Boyini 5) (Middle)

A wajik kulolo yi logga ku kä kulo,                    *And the children which we fish with*  
**woŋe** parik i ki'o yu, adi,                                    *cried loudly in the boat.*  
“Ki'o lo woŋon 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 **woŋe** 'cried' on their own, or if something such as fear is causing them to cry. The middle verb **woŋe** 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    *He saw fish come up showing their heads*  
ku kä **mumuli** i wor i jet.                                    *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 *Kolon 17*.

(Kolon 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 kärälä 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 **ɲuri rope**. (check) *Person paid*.

Root	Past		Middle Toward		
			-e		
/p/	a kep	<i>followed</i>	kepe		<i>followed</i>
/t/	a mät	<i>greeted</i>	mäte		<i>greeted</i>
/ʔd/	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
(Jaka 18)	(Likiro 38)

A kurut a likiro **poni** i goṅ,  
a kä rurumoki ku güre i koyi.  
*And then the hare **came** out  
and he met a dove in the road.*

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

(Likiro 11)

A likiro **jini** gumba wilisan kak  
ku kunie tirän.  
*And hare **began** throwing oil  
and other goods down.*

(Koloṅ 12)

A ku koloṅ ku mirü **jindi** po.  
*And the sun and the lion **began** to go.*

(Likiro 38-39)

Ati lügän ju lu pondi ku likiro i mede,  
ati **tini** nyürüt nu ti ṅäüṅ lälü na.  
*Another friend came to house of hare,  
and he **gave** (him) food given to hyena.*

(Sek 11)

A nana nye a aka tojju nu,  
a nye **tindi** kä ina kuere,  
*And when he collected (it),  
he **gave** to (them) the fruit.*

### 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 kä, a giri i sek yu.

*He gets up and goes to people there.*

(Jaka 21)

Ku do gu'an 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 lojitän 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 dake ku güre yu kadi.

*And hare did not run to his house,  
but ran to the house of the dove.*

(Sek 15)

A logelie dake tükändü Lükämirü.

*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 Lükämirü.

*He found Lodu had been cooked  
by elephant and Luka lion.*

(Sek 18)

A Lükämürü pupo, a koji Lodu,  
 a Matuk poni galunda Lodu.  
 (Jaka 9)  
 A likiro itti jini i süät lu koloṅ.  
 (Sek 21)  
 Lodu ku Lükämürü na,  
 a kä jini peṅga Lükämürü  
 (Katogorok 26)  
 A kurut remoni kiden.  
 (Katogorok 35)  
 A boṅgi pürü kulu pü'däni kulu mo parik.  
 (Jaka 18)  
 A kurut a likiro poni i goṅ  
 a kä rumoki ku güre i koyi.  
 (Likiro 43-44)  
 A giri gu'an a puruni i koyi kiden,  
 a turumbili lu däküni.

*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.*

### 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, *When the hare **greeted** a third time,*  
 “Madaṅ, kadi nio,” *“Hello, my house,”*  
 a tome kurut rügge adi, *elephant then answered,*  
 “A nu ke moye mede.” *“It is good, owner of house.”*

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, lügän <b>däggiri</b> süät lu bot, lügän <b>däggiri</b> süät lu ɲerot.	<i>And (people) separate into two directions, some <b>running</b> to the north, others <b>running</b> to the south.</i>
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The dependent verb **däggiri** shows that both **lügän däggiri süät lu bot** and **lügän 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 loŋe giri i jür lu <b>pondiri</b> turumbili adi lo tome a riogga turumbili.	<i>News went into village where vehicle <b>came</b> from that this elephant steps on all vehicles.</i>
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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), **ɲuri** 'person' does the action of the dependent verb **robbiri** 'paid'.

<u>Dependent</u>	(1) A nu robbiri ɲuri na, . . .	<i>When person paid, . . .</i>
<u>Dependent Passive</u>	(2) A nu ropari ɲuri na, . . .	<i>When person was paid, . . .</i>

With dependent passive verbs, the one receiving the action follows the verb. In (2), **ɲuri** 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	Dependent	Dependent Passive			
		<b>-jiri/-jiri/-jere</b>	<b>-ari/-äri/-ori</b>			
/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>	tojiri	<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>
/ŋ/	a joŋ	<i>took</i>	joŋgiri	<i>when took</i>	joŋari	<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>	lujere	<i>when yelled</i>	lü'äri	<i>when is yelled at</i>

Dependent verbs often have a suffix beginning with **j**. But for some verbs such as **joŋgiri** '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 güäŋünni i bät, lakadi i piriit 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 lügän 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

*And lion said that  
these animals that have horns*



kulo lopundere kakat nu gerok, a kä nyar boboliori. (Jaka 7)	<i>should come out of the door one by one so as to be identified.</i>
A likiro kondi kä nu yejiri nye na. (Jaka 48)	<i>And the hare did as he planned.</i>
Nu yingere lo tome, a likiro mätäji . . . (Jaka 51)	<i>When the elephant heard hare greeting . . .</i>
Nu nyäggiri likiro mäddü daŋ tomusala adi, “Madaŋ, kadi nio,” a tome kurut rügge adi, “A nu ke moye mede.” (Likiro 4)	<i>When the hare greeted a third time, “Hello, my house,” elephant then answered, “It is good, owner of house.”</i>
A kondi se nu yijiri nye na, (Likiro 18)	<i>And he did as he thought,</i>
Nu 'denyjiri ŋäüŋ nyürüt na, a ga a nu i'iny parik. (Likiro 42)	<i>When hyena tasted food, it was very delicious.</i>
A tome adi, nye jämbü senu kondiri likiro na. (Likiro 47-48)	<i>And elephant said he would do as hare does.</i>
A tome ŋonit bo'de kī, iiti nu woggiri turumbili ku nye nyana. (Likiro 52-54)	<i>And the elephant remained standing, as the vehicle arrived near him.</i>
Nu yingere sek kine ro, a kä ga a än gindere ilu koyi. a likiro tutuan ku mogor.	<i>When people heard this news, they completely stopped going on road, and the hare died of starvation.</i>

### 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/-oju**.

In *Jaka 48*, **mätäji** 'greet repeatedly' is a repetitive verb with suffix **-äji**.

(Jaka 48)

Nu yingere lo tome, a likiro **mätäji** i goŋ . . . *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).

<u>Repetitive</u>	(1) A ŋuri <b>ropaji</b> . (check)	<i>Person paid repeatedly.</i>
<u>Repetitive</u>	(2) A ŋuri <b>ropaju</b> .	<i>Person paid repeatedly.</i>

Root	Past	Repetitive		
		-aji/-äji/-oji	-aju/-äjü/-uju	
/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>
/ŋ/	a joŋ <i>took</i>	joŋaji	joŋaju	<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'äji	lü'äjü	<i>yell repeatedly</i>

Verbs with light root vowels **a, e, o, i, u** have the light suffixes **-aji/-oji** or **-aju/-uju**.  
 Verbs with heavy root vowels **ä, i, ü** have the heavy suffixes **-äji** or **-äjü**.

Some verbs with root vowels **e, o** have the repetitive suffixes **-oji** or **-uju** (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 **-äji/-äji** or **-aju/-äjü**.

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 gugu'an 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 gu'an mu'diŋ 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/-ärä/-ora**.

In *Katogorok 45*, **tuatuara** 'died while going' is a motion away verb with suffix **-ara**.

(Katogorok 45) (Action while moving away from place; Incompletive Motion Away)  
 . . ku sek kulolo a **tuatuara** mu'diŋ ku kure. . . *people who **died** in field from thirst.*

The verb **tuatuara** shows the action happened while moving in **mu'diŋ** '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
		<b>-ara/-ärä/-oro</b>
/p/	a kep <i>followed</i>	keporo <i>follow while going</i>
/t/	a mät <i>greeted</i>	mätärä <i>greet while going</i>
/d/	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'ära	<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/-ära**.

Verbs with a vowel at the end of the root (such as **a pe** 'shot') add the consonant **'** before the motion away suffix **-ara/-ära** (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 güänärä kak, lakadi i kibär yu.

*And crawls to the anthill there.*

(Katogorok 16)

A gumara nügän i süät lukanj.

*He throws a certain piece to the east.*

(Katogorok 38)

A ka kulie karanj ku lolo tuatwara ku pürü

*If some will die of sandfleas,*

(Likiro 37)

A näjün rjänärä däk mu'dinj 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 gu'an a puruni i koyi kiden, *And he went to lay in middle of road,*  
a turumbili lu **däküni**. *and the vehicle came.*

Motion towards verbs can have also have the the suffixes **-unda/-ündä** or **-unde/-ünde**.

<b>-unda/-ündä</b>		<b>-unde/-ünde</b>	
'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**.

<b>-unda</b>	<b>-unde</b>
(Likiro 33) A turumbili bobo'dan, sänyji kaḡaranit lit <b>'dumunda</b> ḡäüḡ. <i>And the vehicle stoped and sent his assistant to <b>take</b> hyena.</i>	(Katogorok 15) A itiki <b>'dumunde</b> nu päkä nye na. <i>And he also <b>takes</b> what is given to him.</i>
(Likiro 36) A meddi ḡiro lo i po <b>'dokunda</b> nye. <i>And he saw child coming to <b>bring</b> him.</i>	(Kolon 4) A moye kolon pengi nyama kileḡ, a <b>'dokunde</b> mede. <i>The father of the sun killed a nyama animal and <b>brought</b> it home.</i>

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).

<u>Motion Towards</u>	(1) A ḡuri <b>ropun</b> .	<i>Person paid while coming.</i>
<u>Motion Towards</u>	(2) A ḡuri <b>ropunda</b> .	<i>Person paid while coming.</i>
<u>Motion Towards</u>	(3) A ḡuri <b>ropunde</b> .	<i>Person paid while coming.</i>

Root	Past	<u>Motion Towards</u> <b>-un/-ün</b>	<u>Motion Towards</u> <b>-unda/-ündä</b>	<u>Motion Towards</u> <b>-unde/-ünde</b>		
/p/	a kep	<i>followed</i>	kipün	kipündä	kipünde	<i>follow while coming</i>
/t/	a mät	<i>greeted</i>	mätün	mätündä	mätunde	<i>greet while coming</i>
/'d/	a pü'dä	<i>appeared</i>	pü'dün	pü'dündä	pü'dünde	<i>appear while coming</i>
/s/	a tos	<i>picked</i>	tüsün	tüsündä	tüsünde	<i>pick while coming</i>
/k/	a ek	<i>drove in</i>	ikün	ikündä	ikünde	<i>drive in while coming</i>
/m/	a kam	<i>rowed</i>	kamun	kamunda	kamunde	<i>row while coming</i>
/n/	a kon	<i>did</i>	konun	konunda	konunde	<i>do while coming</i>
/ny/	a gony	<i>gave</i>	gonyun	gonyunda	gonyunde	<i>give while coming</i>
/ḡ/	a joḡ	<i>took</i>				
/l/	a ga	<i>found</i>	galun	galunda	galunde	<i>find while coming</i>
/r/	a tür	<i>chased</i>	türün	türündä	türünde	<i>chase while coming</i>
/a/	a ga	<i>wanted</i>	ga'un	ga'unda	ga'unde	<i>want while coming</i>
/ä/	a nyä	<i>ate</i>	nyä'tün	nyä'ündä	nyä'ünde	<i>eat while coming</i>

/e/	a pe	<i>shot</i>	pe'un	pe'unda	pe'unde	<i>shoot while coming</i>
/o/	a ko	<i>bite</i>	ko'un	ko'unda	ko'unde	<i>bite while coming</i>
/i/	a pi	<i>asked</i>	pi'un	pi'unda	pi'unde	<i>ask while coming</i>
/u/	a ju	<i>advised</i>	ju'un	ju'unda	ju'unde	<i>advise while coming</i>
/ü/	a lü	<i>yelled</i>	lü'ün	lü'ündä	lü'ünde	<i>yell while coming</i>

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 **kïpiün** '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.

#### (Jaka 16)

Ŋa lolo unde metti ŋobora  
külä ida i lüpündä nio na?

*Who did not see my horns  
when I entered?*

#### (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.

*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.*

#### (Likiro 7)

A ki'unde kak, a küätünde likiro.

*And he climbed down and brought hare.*

#### (Likiro 14)

A laŋunde kak i turumbili.

*And jumped down from vehicle.*

#### (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.*

## Reason (Applicative, Benefactive) Verbs

A reason verb shows the action is done for some reason or for someone<sup>7</sup>. It has the suffix **-an/-än/-on**.

In *Boyini 6*, **woŋon** 'cries for' is a reason verb with suffix **-on**.

#### (Boyini 6) (Action for a reason)

“Ki'o lo **woŋon** parik. Sena olo ku nyo?” “Boat **cries** loudly. Why like that?”

<sup>7</sup> The Kuku dialect of Bari (Cohen 2000: 55) has three uses for the applicative: as a marker of ditransitivity (such as 'give', 'bring'), as benefactive, as mandatory occurrence with verbs (such as 'arrive', 'support').



Reason | (3) A ṅuri **ropandu**. *Person paid for.*

Root	Past	Reason		Reason		
		-an/-än/ -on	-andi/-ändi/ -ondi	-andu/-ändü/-ondu	/-akin/-äkin/-okin	
/p/	a keṅ	<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>
/r/	a tür	<i>chased</i>	türän	türändi	türändü	<i>chase for</i>
/a/	a ga	<i>wanted</i>	ga'an	ga'andi	ga'andu	<i>want for</i>
/ä/	a nyä	<i>ate</i>	nyä'än	nyä'ändi	nyä'ändü ?	<i>eat for</i>
/e/	a pe	<i>shot</i>	pe'an	pe'andi	pe'andu	<i>shoot for</i>
/o/	a ko	<i>bite</i>	ko'an	ko'andi	ko'andu	<i>bite for</i>
/i/	a pi	<i>asked</i>	pi'an	pi'andi	pi'andu	<i>ask for</i>
/u/	a ju	<i>advised</i>	ju'an	ju'andi	ju'andu	<i>advise for</i>
/ü/	a lü	<i>yelled</i>	lü'än	lü'ändi	lü'ändü	<i>yell for</i>

Some verbs with root vowels **e, o** have the reason suffixes **-on, -ondi or -ondu** (as in **kepondu** 'follow for' and **tosondu** 'picked for'). Verbs with other root vowels (and even some verbs with **e** or **o**) have the reason suffixes **-an/-än, -andi/-ändi or -andu/-ändü**.

Verbs with a vowel at the end of the root (such as **a pe** 'shot') add the consonant **'** before the reason suffix **-an/-än** (as in **pe'an** 'shoot for').

The reason towards suffix **-akin/-äkin/-okin** is borrowed from the Bari language and occurs in some Mundari verbs (such as **pü'diäkin** 'appears for towards')

### Exercise 37

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

(Kam 18)

A nügän ṅuri na nyinyän ku nye mede yu, *Person left (to go) to her house,*

(Katogorok 4)

I koyi lit lu a sek liṅ bobo'dan,  
a lügän ṅuri lüjja lüjja.

*All the people stopped in one place,  
and a certain person (elder) yelled.*

(Katogorok 8-9)

A ka ṅuri lo ge nyana ku wokandu karan, *When person is near to arrive,*



a ruguḡokine kak ku kuḡuat 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 kaḡaranit lit 'dumunda ḡäüḡ.  
(Boyini 3-4)

A ki'o lolo yi gu ku nye lo,  
wowoḡon parik adi, “Uwee, uwee.”  
(Boyini 17-18)

A ilo ḡiro käkälän ki'o  
lo ku boyi na liḡ.  
(Sek 20-21)

A sek kulu jür liḡ a yilän ku ko'a nu  
Lodu ku Lükämürü na.  
(Sek 34-35)

A mar küe nit yuyu i konandu  
ilo ḡuri ḡo nu ron.  
(Jaka 6)

“Nan lo gu ḡjünyündä memenḡ,  
a ekondi ku nye i küe a ḡobora.”  
(Jaka 33)

A tome lüpändi kadi,  
a ḡüre yiräni i bät.  
(Jaka 41)

A likiro ge än gu'an tojo, a pütändi dorö.  
(Koloḡ 34)

A nye laḡandi i koya, a giri gu'an.  
(Boyini 11-12)

A yi ḡumandi boyini kunaḡ i kare.  
(Sek 12)

A kä 'dokondi ku kä i kijikän,  
a kä giri gu'an.

*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.*

*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.

<u>Not causitive</u>		<u>Causitive</u>	
		<b>to-</b>	
saka	<i>sit</i>	<b>tosaka</b>	<i>make person sit</i>
gerok	<i>one (num)</i>	<b>togerok</b>	<i>first (num)</i>
lomere	<i>inheritance, land (n)</i>	<b>tolomerian</b>	<i>poverty (n)</i>
ko	<i>bite, devour</i>	<b>toko</b>	<i>be cut</i>
koŋ	<i>be wise</i>	<b>tokoŋ</b>	<i>make someone wise</i>
kor	<i>divide, separate</i>	<b>tokor</b>	<i>testify, confess, interpret</i>
gor	<i>war (n)</i>	<b>togor</b>	<i>hunt</i>
mor	<i>join, meet, accompany</i>	<b>tomoret</b>	<i>covenant (n)</i>
ron	<i>bad (adj)</i>	<b>toron</b>	<i>do bad action</i>
tok	<i>cut, slash, clear field</i>	<b>totok</b>	<i>fight with knives</i>
go	<i>be strong, difficult</i>	<b>togo</b>	<i>encourage, strengthen</i>
koyok	<i>humble (mod)</i>	<b>tokoyok</b>	<i>humble state (n)</i>
modoŋ	<i>be old</i>	<b>tomodoŋan</b>	<i>old age (n)</i>
ko'ane	<i>priest (n)</i>	<b>toko'anan</b>	<i>priesthood (n)</i>
bo'dan	<i>stand, remain</i>	<b>tobo'da</b>	<i>stop something</i>
giripuk	<i>nine (num)</i>	<b>togiripuk</b>	<i>ninth (num)</i>
lianŋan	<i>be lost, dissappear</i>	<b>toliangŋu</b>	<i>loose something</i>
juliŋ	<i>friends (n)</i>	<b>tojuliŋ</b>	<i>befriend</i>
den	<i>know, think</i>	<b>todin</b>	<i>teach</i>
iĵä	<i>big, important (adj)</i>	<b>toĵä</b>	<i>honor someone</i>
pün	<i>germinate</i>	<b>topünün</b>	<i>make something</i>
pük	<i>appear</i>	<b>topükün</b>	<i>bring, show</i>
jüp	<i>dress oneself</i>	<b>tojüp</b>	<i>dress someone</i>
küjän	<i>be afraid</i>	<b>toküjän</b>	<i>warn, make afraid</i>

<u>Not causitive</u>		<u>Causitive</u>	
		<b>tu-</b>	
kayu	<i>first born child (n)</i>	<b>tukayu</b>	<i>birthright</i>
laman	<i>be healed, beautiful</i>	<b>tulema</b>	<i>heal, make beautiful</i>

monat	<i>five (num)</i>	tumonat	<i>fifth (num)</i>
lian̄an	<i>dissappear, be lost</i>	tuliaŋ	<i>loose something</i>
bär	<i>buy</i>	tübër	<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>
riän̄	<i>be surprised</i>	türiän̄	<i>surprise someone</i>
pür	<i>lay, place something</i>	tüpürü	<i>lay something down</i>
küäränit	<i>rich person (n)</i>	tüküäriän̄	<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 gu'an mu'diŋ togoraju,                      When the people went to field for hunting,

#### (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.

#### (Likiro 16)

A likiro toyümbe ju lit.    And the hare gave his friend food.

#### (Boyini 8)

A lügäŋ lo togoji yümü.    And this one was brave.

#### (Katogorok 21)

A ka lo ŋuri a tüpän a nuŋutut,                                      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 ŋuri 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 rienu** 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 **rienu** to more strongly show the action did not happen.

Many negative verbs have the suffix **-ni/-ni**. But, for some negative verbs, the suffix has the same consonant as the last root consonant.

Negative | (1) A ŋuri **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 **ŋuri**.

<u>Passive</u>	(2) ŋuri <b>a ropa</b> .	<i>Person was paid (by someone).</i>
<u>Negative Passive</u>	(3) ŋuri <b>inde ropani</b> .	<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 <b>-ni/-ni</b>	Negative Passive <b>-ani/-äni/-oni</b>
/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 ŋuri inde denni adi  
ilo ŋo lo a ŋäüŋ.

*But person (woman) did not know that  
this thing was a hyena.*

#### (Katogorok 39)

A aranni adi liyuk,  
lakadi ka sek a wokandu i mede isan.

*We cannot quarrel (about sandfleas)  
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  
ida i lüpündä nio na?

*Who did not see my horns  
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*, **liliä** '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)

“**Liliä** 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** wajak kunuŋ.” “***See your children.***”

In *Jaka 37*, **ɲaki** '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*, **gugu'an** '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, ilo lor yi **gugu'an** domoju ku nye yu.” “*Wani has brought many fish, 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>Incompleted</u>	CV-	<b>Rorop!</b>	<i>Must pay!</i>
<u>Middle</u>	-i/-i	<b>Ropi!</b>	<i>Pay!</i>
<u>Middle</u>	-e	<b>Rope!</b>	<i>Pay!</i>

<u>Passive</u>	<b>-a/-ä/-o</b>	Ropa!	<i>Pay!</i>
<u>Passive</u>	<b>-u/-ü</b>	Ropu!	<i>Pay!</i>
<u>Root</u>		Rop! (?)	<i>Pay!</i>
<u>Subject</u>	<b>-je</b>	Do robbe!	<i>You continue to pay!</i>
<u>Subject</u>	<b>-ji/-jï</b>	Do robbi!	<i>I won't–You pay instead!</i>
<u>Subject Subjunctive</u>	<b>-ja/-jä</b>	Do robba!	<i>You pay!</i>
<u>Reason</u>	<b>-andi/-ändi</b>	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>	<b>-ju/-jü</b>	Kä do robbu!	<i>Don't you pay!</i>
<u>Negative Passive</u>	<b>-ani/-äni/-oni</b>	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, “Yagu'an.”

*And the lion say, “Let us go.”*

(Koloŋ 21)

“E do joŋg 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,  
“A nu ke. Ti koloŋ yije 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>	<b>karopanit</b>	<b>karopak</b>	<i>payer (one who pays)</i>
<u>Action Verbal Noun</u>	<b>ropet</b>	<b>ropetti</b>	<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 <b>ka-anit/-änit/-onit</b>	Plural <b>ka-ak/-äk/-ok</b>	
/p/	a kep <i>followed</i>	<b>kakeponit</b>	<b>kakepok</b>	<i>follower</i>
/t/	a mät <i>greeted</i>	<b>kamätänit</b>	<b>kamätäk</b>	<i>greeter</i>
/d/	a pü'dä <i>appeared</i>	<b>kapü'diänit</b>	<b>kapü'diäk</b>	<i>appearer</i>
/s/	a tos <i>picked</i>	<b>katosonit</b>	<b>katosok</b>	<i>picker</i>
/k/	a ek <i>drove in</i>	<b>ka'ekonit</b>	<b>ka'ekok</b>	<i>driver in</i>
/m/	a kam <i>rowed</i>	<b>kakamanit</b>	<b>kakamak</b>	<i>rower</i>
/n/	a kon <i>did</i>	<b>kakonanit</b>	<b>kakonak</b>	<i>doer</i>
/ny/	a gony <i>gave</i>	<b>kagonyanit</b>	<b>kagonyak</b>	<i>giver</i>
/ŋ/	a joŋ <i>took</i>	<b>kajoŋanit</b>	<b>kajoŋak</b>	<i>taker</i>
/l/	a ga <i>found</i>	<b>kagalanit</b>	<b>kagalak</b>	<i>finder</i>
/r/	a tür <i>chased</i>	<b>katüränit</b>	<b>katüräk</b>	<i>chaser</i>
/a/	a ga <i>wanted</i>	<b>kaga'anit</b>	<b>kaga'ak</b>	<i>wanter</i>
/ä/	a nyä <i>ate</i>	<b>kanyä'änit</b>	<b>kanyä'äk</b>	<i>eater</i>
/e/	a pe <i>shot</i>	<b>kape'anit</b>	<b>kape'ak</b>	<i>shooter</i>
/o/	a ko <i>bite</i>	<b>kako'anit</b>	<b>kako'ak</b>	<i>biter</i>
/i/	a pi <i>asked</i>	<b>kapi'anit</b>	<b>kapi'ak</b>	<i>asker</i>
/u/	a ju <i>advised</i>	<b>kaju'anit</b>	<b>kaju'ak</b>	<i>adviser</i>
/ü/	a lü <i>yelled</i>	<b>kalü'änit</b>	<b>kalü'äk</b>	<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 -et	Plural -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 ŋäüŋ 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 ŋaŋgü 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. (Sokare 26)	<i>He was a fisherman.</i>
Kawuronit Stephen Warnyang Mödi Akon (Likiro 33)	<i>Writer Stephen Warnyang Mödi Akon.</i>
Sänyji kaḡaranit lit 'dumunda ḡäüḡ. (Boyin 19)	<i>He sent his assistant to take hyena.</i>
A yi liḡ ute inde rieni diḡit loket i lu lor. (Sek 7-8)	<i>We did not find a catch that day.</i>
“Yi da gonyja do ku arik a ropet nu ta'et luḡ.”	“We will give you (our) bodies for a reward of your work.”
A Lodu yinḡe ilo ruket, a nye nyanyala. (Sek 28)	<i>Lodu heard that reply, and was happy.</i>
“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) ḡuri **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 **ḡuri** 'person' is equal to or the same as **kolanit** 'thief'.

(2) ḡuri **a** kolanit. *Person is a thief.*  
ḡuri = kolanit *person = thief*  
Subject Complement

In (2), **ḡuri** 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>	ḡuri <b>a</b> kolanit.	<i>Person is thief.</i>

<u>Pronoun</u>	Ŋuri a <b>nye</b> .	<i>Person is him.</i>
<u>Demonstrative</u>	Ŋuri a <b>lo</b> .	<i>Person is this.</i>
<u>Adjective</u>	Ŋuri a <b>ijä</b> .	<i>Person is big/strong.</i>
<u>Quantity</u>	Sek a <b>mo</b>	<i>People are many.</i>
<u>Possessor Pronoun</u>	Ŋuri a <b>lio</b> .	<i>Person is mine.</i>
<u>Modifier</u>	Ŋuri a <b>nu ke</b> .	<i>Person is good.</i>
<u>Indefinite</u>	Ŋuri a <b>lügänj</b> . (?)	<i>Person is someone.</i>
<u>Verb</u>	Ŋuri a <b>rop</b> .	<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>	<b>Kolanit</b> a ŋuri.	<i>Thief is a person.</i>
<u>Pronoun</u>	<b>Nye</b> a ŋuri.	<i>He is a person.</i>
<u>Demonstrative</u>	<b>Lo</b> a ŋuri.	<i>This is a person.</i>
<u>Possessor Pronoun</u>	<b>Lio</b> a ŋuri.	<i>Mine is a person.</i>
<u>Indefinite</u>	<b>Lügänj</b> a ŋuri. (?)	<i>Someone is a person.</i>

Pronouns can be subjects with adjective complements.

Pronoun subjects with adjective complements

<b>Nan</b> a ijä.	<i>I am big/strong.</i>
<b>Do</b> a ijä.	<i>You(sg) are big/strong.</i>
<b>Nye</b> a ijä.	<i>(S)he is big/strong.</i>
<b>Yi</b> a ejik.	<i>We are big/strong.</i>
<b>Ta</b> a ejik.	<i>You(pl) are big/strong.</i>
<b>Kä</b> 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) Ŋuri **ge** kolanit. *Person was a thief. (?)*  
 (10) Ŋuri **ge** gerok. *Person was one.*

The verbs **ga** 'become' and **olo** 'being, be like' are sometimes used as an equal sign.

- (11) Ŋuri **ga** kolanit. *Person became thief.*  
 (12) Ŋuri **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 ŋobora *And they found a certain animal be*  
 na **a likiro**. *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 ŋuri karan, kariŋi kunik a Wani. *There was a person named be Wani.*  
 Ilo ŋuri a kalokanit lu kam. *This person was a fisherman.*

(Kam 12)

A kulu sek kä ge kadi, *And those people were in house,*  
 iŋi a lu lor a küdü. *and also that day there was rain.*

(Kam 16-17)

Ama ina ŋuri inde denni adi *But this person did not know that*  
 ilo ŋo lo a ŋäüŋ, adi, "Lu a 'dionŋ." *this animal was hyena said, "This is dog."*

(Kam 23)

A piŋe adi, "Do a ŋa la?" *She asked, "Who are you?"*

(Kam 31-32)

Ina a 'dutet nu do'de adi ŋänŋü nu kam *This is end of story about greed of fish*  
 ku domba nu ŋo nu lege *and expecting something that does*  
 a ŋo nu ron parik. *not belong to us is a very bad thing.*

(Katogorok 3)

A sek da wokandi i piŋit *People arrived place*  
 nu luŋu a Tiŋgilik. *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 soŋ 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 ŋünyündä memen,  
a ekondi ku nye i küe a ŋobora.”

*“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 ŋobora.

*They found certain animal be without horns.*

(Jaka 18)

A kurut a likiro poni i goŋ,  
a kä rumoki 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.  
Ama do memedda, ilo a jäny parik!”

*“This is my bull, tie (him) with a rope.  
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 *Gömo 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 kunaŋ 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
<b>ka</b> <i>when, if</i>	<b>a</b> <i>and, then</i>	<b>anyar</b> <i>in order that, so that</i>
<b>ku . . . -jiri/-jere</b> <i>when, as</i>	<b>kurut</b> <i>then</i>	<b>asan</b> <i>because</i>
<b>nana</b> <i>when</i>	<b>ati</b> <i>again, also</i>	<b>lakadi</b> <i>until</i>
	<b>ama</b> <i>but, instead</i>	
	<b>kalas</b> <i>so, as a result</i>	
	<b>tojo</b> <i>then until</i>	
	<b>nyenana</b> <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>Masculine</u>	<b>lu</b>	<b>kulu</b>	<i>that, which</i>
<u>Feminine</u>	<b>nu</b>	<b>kunu</b>	<i>those, which</i>
			Other Connectors introducing clauses
		<b>adi</b>	<i>that, saying</i>
		<b>ida</b>	<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/-ari/-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 kunuat 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 tūpān a nuɲutut], *And if this person chopped pieces,*  
 a sek kulo da boŋgi sena, *then people will turn*  
 a kā meddi merok. *and look at the enemy.*

The first action **ɲuri a tūpān 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 lügāŋ Muludiaŋ a gu'an medda mony nit saka i tär. [Nu yirejiri nye mede kuriri], a pondiri lügāŋ wor, luɲu 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 lügāŋ wor, luɲu a Mumulan**. **Mumulan** is where the rest of the story takes place, so is important for the hearers to know this place.

In *Boyini 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 lojitān 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 **diŋit** 'time'.

(Jaka 23) (Relative connector identifying noun **diŋit** 'time')

I diŋit (**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 **diŋit** '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 gu'an. a certain one went.

Because the implied noun **diŋit** is not said, the clause with **nana** is like a dependent clause. It tells the time of the following main clause **a nügäj giri gu'an** '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.<sup>8</sup>

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/-jire/-ari/-äri/-ori** *when, as* | **nana** *when*

<sup>8</sup> The dependent connector **nu . . . -jiri/-jere** in the previous section seems to be a demonstrative connector describing the implied feminine noun **diŋit** 'time' just as the dependent connector **nana** is a relative connector describing the implied noun **diŋit**. 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**.

(Katogorok 28)

A \_\_\_ wajik kulu 'di'dik a i kare yu,  
a soŋ kune da warani a kunu tüär parik.

\_\_\_ children of small bathe in river,  
this water would become very bitter.

(Katogorok 34-35)

İti \_\_\_ sek kulu ejik kulie a aran iti,  
a boŋgi pürü kulu pü'däni kulu mo parik.

Also, \_\_\_ the elders also quarrelled,  
they look at sandfleas that appear very many.

(Katogorok 38-39)

A \_\_\_ kulie karaŋ ku  
lolo tuatwara ku pürü aka sek,  
a aranni adi liyuk.

\_\_\_ some exist with  
those which die of sandfleas,  
we cannot quarrel (about sandfleas).

(Katogorok 43)

A \_\_\_ jaka pupuja rie, a kurut  
sek ejik jini jambu ku sek külükä  
kulolo a peŋa ku jaka.

And \_\_\_ animals are not found, then  
elders begin talking to their people  
who were killed by the animals.

(Likiro 10-14)

Kurut \_\_\_ turumbili ge i däk,  
a likiro jini gumba wilisan kak ku kunie  
tirän kunene i turumbili i lukaraŋ.

Then \_\_\_ vehicle was moving,  
hare threw down oil and other  
goods that were inside vehicle.

A \_\_\_ nye käkä gumba tirän  
kunene nye gaju koja kune,  
a laŋunde kak i turumbili.

And \_\_\_ he stopped throwing goods  
that he wanted to steal,  
and jumped down from vehicle.

(Likiro 18)

\_\_\_ 'denyjiri ŋäüŋ nyürüt na,  
a ga a nu i'iny parik.

\_\_\_ hyena tasted food,  
it was very delicious.

(Kolon 33)

A \_\_\_ yingere mirü kine nu,  
a nye laŋandi i koya, a giri gu'an.

And \_\_\_ the lion heard that,  
he jumped out on road and went away.

(Boyini 11)

A \_\_\_ yi aka wogga i kare nu,  
a yi gumandi boyini kunaŋ i kare,  
anyar mogga kam.

And \_\_\_ we had arrived in river,  
we threw our nets into the river  
in order to catch fish,

(Sek 10)

A \_\_\_ nye a aka tojju nu,  
a nye tindi kä ina kuere.

And \_\_\_ he had collected (it),  
he gave to (them) fruit.

(Sek 29)

Ama \_\_\_ kilo perok oko jo nu,  
a sek kulo yiyire i bot ku mar ni.

\_\_\_ 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,	<i>Early in morning,</i>
<b>a</b> Muludiaŋ jonŋi boyi nit i wor,	<i><b>then</b> Muludiang took his net to the stream,</i>
<b>a</b> ririjä, <b>a</b> nye yiräni mede.	<i><b>and</b> spread it out, <b>and then</b> he returned home.</i>

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 <b>kurut</b> rügge adi,	<i>The elephant <b>then</b> replied,</i>
“A nu ke moye mede.”	<i>“It is good, owner of the house.”</i>
A likiro <b>kurut</b> jambi adi,	<i>And <b>then</b> the hare said,</i>
“Kadi ten a jambu i lor lügän la?”	<i>“Can house finally speak one day?!”</i>

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)

<b>Ati</b> lügän ju lu pondi ku likiro i mede,	<i><b>Again</b>, another friend came to hare,</i>
<b>ati</b> tini nyürüt nu ti njäüŋ lälü na.	<i>he <b>again</b> gave food given to hyena.</i>

First, **njäüŋ** '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'ä ku sokare** 'eaten by otter' is not expected.

(Sokare 12-13) (Unexpected action)

A rieji boyi, a mogga kam musala, *And he found net, and three fish were caught,*  
**ama** kilo kam kä a nyä'ä ku sokare. *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 soṅ kune inde a ku nu ke na, *“The water is still good,*  
kine ro po ya?” *where do these reports come from?”*  
**Kalas** a soṅ kune da 'de'denya sena, *So, the water that they tasted,*  
a kä ge tätä. *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 kä nu yejiri nye na, *And the hare did as he planned,*  
a giri gu'an **tojo** a käläji *And he went **until** he was*  
lüpä i pirit nu jaka kulu ṅobora. *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 *Kolonj 21*, **kolonj** 'sun' replies to **mürü** 'lion' that **mürü** should **jong nyajua** 'take gazelle'. **Mürü** disagrees and the connector **nyenana** 'on the contrary' shows his statement is the opposite. **Mürü** says **kolonj** should take the gazelle.

(Kolonj 21, 23-25) (Opposite statement)

A kolonj rugge adi, “E do jong nyajua na.” *Sun replied, “You take this gazelle.”*  
“**Nyenana** yinge ta, nan mürü i jambu, *“On the contrary you listen, I, the lion say,*  
ti kolonj yije nyajua, *allow the sun to swallow the gazelle,*

a moye kolon yiye tore lu a kolon.

*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 küändiä nit ge i ñonyju kam,  
\_\_\_\_\_ gumbe kuyu kulu kam i kakat.  
\_\_\_\_\_ ñäünj ge i so'do i kakat i nyätüt  
kuyu kulu kam kulo.

\_\_\_\_\_ ina ñuri inde denni adi  
ilo ño lo a ñäünj, adi, "Lu a 'dionj."

#### (Katogorok 10)

A güänjäreä kak, lakadi i kibär yu,  
\_\_\_\_\_ pirit karañ nu külüm  
nana a gulujo kiden madañ.

#### (Katogorok 24-27)

A kä ñorondi i kare ni kulu mo parik,  
a \_\_\_\_\_ a kiliala da kulu soni marek,  
lügäj däggiri süät lu bot,  
lügäj däggiri süät lu ñerot.

A \_\_\_\_\_ remoni kiden,  
\_\_\_\_\_ ga pela nu merok kulu mo kulo.

#### (Katogorok 31, 33)

"A soñ kune inde a ku nu ke na,  
kine ro po ya?"

\_\_\_\_\_ a soñ kune da 'de'denya sena,  
a kä ge tätä.

#### (Jaka 7-8)

A likiro kondi kä nu yejiri nye na,  
\_\_\_\_\_ giri gu'an tojo a käläji  
löpä i pirit nu jaka kulu ñobora.

#### (Jaka 18)

A \_\_\_\_\_ a likiro poni i goñ  
a kä rorumoki ku güre i koyi.

#### (Jaka 24-25)

"Ilo a düät lio, momono ku pataso.  
\_\_\_\_\_ do memedda, ilo a jäny parik!"

#### (Jaka 28)

*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  
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!"*

A \_\_\_\_\_ riogga adi putuk putuk.  
(Jaka 40-41)

A güre adi,  
“Kak a wasan, giri ku do yu mede.”  
A likiro ge än gu'an, \_\_\_\_\_ 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)

\_\_\_\_\_ lügäj ju lu pondi ku likiro i mede,  
\_\_\_\_\_ tini nyürüt nu ti njäüj lälü na.

(Koloŋ 21, 23-25)

A koloŋ rugge adi, “E do joŋg nyajua na.”  
“\_\_\_\_\_ yiŋge ta, nan mirü i jambu,  
ti koloŋ yiŋge 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.

*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,  
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 **ɲuri lükä lu medeso** 'was their relative'.

(Sek 34-35) (Reason)

A mar küe nit yuyu i konandu      *The chief was afraid to do*  
ilo ɲuri ɲo nu ron,                      *to that person anything of bad,*  
[**asan** nye a ɲuri lükä lu medeso].    *[because he was their person of relatives].*

We may ask the question, “What caused **mar yuyu**?” The clause **asan nye a ɲuri 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 **ɲäüŋ lanɟi lukaraŋ** 'hyena jumped inside'.

(Kam 23-24) (Result)

A pupo madaŋ, madaŋ, nyana,      *And she came slowly, slowly nearer*  
a piŋe adi, “Do a ɲa la?”              *and asked, “Who are you?”*  
A ɲäüŋ lo lanɟi, [**lakadi** lukaraŋ    *And hyena jumped [until inside*  
ku woŋet i kuruk                          *with crying from his mouth*  
ku kün i wuyi].                              *and dung from buttock].*

We may ask the question, “What did **pupo nyana** cause to happen?” **Lakadi lukaraŋ ku woŋet 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 karaŋ ku                      *If some exist with*  
lolo tuatwara ku pürü aka sek,      *those which die of sandfleas,*



a aranni adi liyuk, *we cannot quarrel (about sandfleas)*  
 [lakadi ka sek a wokandu i mede isan]. [*until when we arrive at home well*].

### 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 güäñärä kak, \_\_\_\_\_ i kibär yu. *And crawls \_\_\_\_\_ the anthill there.*

(Katogorik 13)

A güäñünni i bät, \_\_\_\_\_ i pirit nu ida *Then he crawls \_\_\_\_\_ the place*  
 nu jindere nye kak na. *where he got down (on his knees).*

(Katogorok 39)

A aranni adi liyuk, *We cannot quarrel (about sandfleas)*  
 \_\_\_\_\_ ka sek a wokandu i mede isan. *\_\_\_\_\_ we arrive at home well.*

(Likiro 2-3)

A ŋo ge ayin, a kondi adi, *And he was without anything*  
 biya nana nye purun i koyi kiden, *and thought it better that he lay in road*  
 \_\_\_\_\_ turumbili dädäkün, *\_\_\_\_\_ when a vehicle comes,*  
 a meddi adi nye a tuan. *it sees him as dead.*

(Kolon 18-19)

“Ti ta mirü.” *“You give to the lion.”*  
 \_\_\_\_\_ moye jambu sena adi, *\_\_\_\_\_ (his) father tells like this,*  
 ina nyama pakini nye. *that gazelle is given to him.*

(Boyini 11)

A nana yi aka wogga i kare nu, *And when we had arrived in river,*  
 a yi gumandi boyini kunaŋ i kare, *we threw our nets into the river*  
 \_\_\_\_\_ mogga kam. *\_\_\_\_\_ to catch fish,*

(Sek 34-35)

A mar küe nit yuyu i konandu *The chief was afraid to do*  
 ilo ŋuri ŋo nu ron, *to that person anything of bad,*  
 \_\_\_\_\_ nye a ŋuri lükä lu medeso. *\_\_\_\_\_ 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 ( <b>lu</b> ŋuri) a gu'an.	<i>Male dog of person left.</i>
<u>Feminine singular</u>	'Dioŋ ( <b>nu</b> ŋuri) a gu'an.	<i>Female dog of person left.</i>
<u>Masculine plural</u>	'Dijin ( <b>kulu</b> ŋuri) a gu'an.	<i>Male dogs of person left.</i>
<u>Feminine plural</u>	'Dijin ( <b>kunu</b> ŋuri) a gu'an.	<i>Female dogs of person left.</i>

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 ( <b>kulu</b> yini) a gu'an.	<i>Dogs (of co-wife) left.</i>
<u>with adjective</u>	'Dijin ( <b>kulu</b> ejik) a gu'an.	<i>Dogs (that are big) left.</i>
<u>with quantity</u>	'Dijin ( <b>kulu</b> mo) a gu'an.	<i>Dogs (that are many) left.</i>
<u>with number</u>	'Dijin ( <b>kulu</b> marek) a gu'an.	<i>Dogs (that are two) left.</i>
<u>with modifier</u>	'Dijin ( <b>kulu</b> lut) a gu'an.	<i>Dogs (that are dirty) left.</i>
<u>with verb</u>	'Dijin ( <b>kulu</b> pü'däni) a gu'an.	<i>Dogs (that appeared) left.</i>

Demonstrative phrases can show the noun before is indefinite (without a final demonstrative) or definite (with a final demonstrative).

<u>Indefinite</u>	'Dioŋ ( <b>lu</b> yini) a gu'an.	<i>Dog (of co-wife) left.</i>
<u>Definite</u>	'Dioŋ ( <b>lu</b> yini lo) a gu'an.	<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 ( <b>lolo</b> a gu'an) woŋe.	<i>Male dog (which left) cried.</i>
<u>Feminine singular</u>	'Dioŋ ( <b>nana</b> a gu'an) woŋe.	<i>Female dog (which left) cried.</i>
<u>Masculine plural</u>	'Dijin ( <b>kulolo</b> a gu'an) woŋe.	<i>Male dogs (which left) cried.</i>
<u>Feminine plural</u>	'Dijin ( <b>kunene</b> a gu'an) 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 ( <b>lu</b> yini) a gu'an.	<i>Dog (of co-wife) left.</i>
<u>Definite</u>	'Dioŋ ( <b>lu</b> yini lo) a gu'an.	<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)

Koloŋ [**adi**, “Aba luka i luŋgu 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 ŋobora külä** 'see my horns'.

(Jaka 16) (Place/time of previous action)

“ŋa lolo unde metti ŋobora 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 güäŋünni 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:

<b>lu</b>	<i>which, who, that, of</i>	<b>lolo</b>	<i>which, who, that</i>	<b>adi</b>	<i>that, saying</i>
<b>nu</b>	<i>which, who, that, of</i>	<b>nana</b>	<i>which, who, that</i>	<b>ida</b>	<i>where, when</i>
<b>kulu</b>	<i>which, who, that, of</i>	<b>kulolo</b>	<i>which, who, that</i>		
<b>kunu</b>	<i>which, who, that, of</i>	<b>kunene</b>	<i>which, who, that</i>		

(Kam 5-6)

Lor lügän, nye a jonda kam kulu mo parik,  
a waria \_\_\_\_\_ ñerik kulik ge i medda.

*One day he brought very many fish,  
and wives \_\_\_\_\_ his brothers saw (the fish).*

(Kam 7)

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

*A certain one said to another \_\_\_\_\_,  
“Do you see that?”*

(Kam 13)

A küändiä nit ge i ñonyju kam  
i kakat \_\_\_\_\_ kadi.

*His wife was preparing fish  
at door \_\_\_\_\_ house.*

(Kam 21-22)

A ina ñuri dendi \_\_\_\_\_ nu ga “yini nit,”

*Person thought \_\_\_\_\_ it was her co-wife*

(Katogorok 5)

A luñgi ño \_\_\_\_\_ karañ ku kä  
olose taba, ku olot . . .

*He demanded things \_\_\_\_\_ with them  
such as tobacco, flour, . . .*

(Katogorik 13)

A güänünni i bät, lakadi i pirit nu  
\_\_\_\_\_ nu jindere nye kak na.

*Then he crawls to the place  
\_\_\_\_\_ he got down (on his knees).*

(Katogorok 44)

Sek ejik jini jambu  
ku sek külükä  
\_\_\_\_\_ a peña ku jaka.

*Elders begin talking  
to their people  
\_\_\_\_\_ were killed by animals.*

(Jaka 8-9)

A giri gu'an tojo a käläji  
lüpä i pirit \_\_\_\_\_ jaka,  
a likiro itti jini i süät \_\_\_\_\_ koloñ.

*And he went until he was  
allowed in place \_\_\_\_\_ animals,  
and the hare sat in view \_\_\_\_\_ sun.*

(Jaka 16)

“Ña lolo unde metti ñobora külä  
\_\_\_\_\_ i lüpündä nio na?”

*“Who is it which did not see my horns  
\_\_\_\_\_ I entered?”*

(Jaka 29)

A güre toñgi mogga parik i diñit  
\_\_\_\_\_ güre ka pe.

*Dove continued pulling at time  
\_\_\_\_\_ dove became tired.*

(Likiro 25)

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

*“And vehicle sees \_\_\_\_\_ I am dead,  
it quickly takes me.”*

(Koloñ 11)

Koloñ \_\_\_\_\_, “Aba luka\_i luñgu do.”

*Sun \_\_\_\_\_, “Your father is calling you.”*

(Sek 5-6)

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

*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 **ɲa** 'who, whom (sg)', **kuɲa** 'who, whom (pl)'

The question words **ɲa** and **kuɲa** replaces human nouns that are subjects, objects or introduced by prepositions. **ɲa** replaces singular nouns and **kuɲa** replaces plural nouns.

Sentence (1) is a statement. Sentences (2) and (3) are questions.

- (1) ɲuri a wok ɲiro. *Person beat child.*  
(2) **ɲa** woggu ɲiro? *Who beat child?*  
(3) ɲuri a wok **ɲa**? *Person beat whom?*

In (1), the subject is **ɲuri** 'person'. The question in (2) asks about the subject in (1). The question word **ɲa** 'who' is used instead of the subject noun **ɲuri** 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 **ɲiro** 'child'. The question in (3) asks about the object in (1). The question word **ɲa** is used instead of the object noun **ɲiro** in (1).

In (4-6), there is a plural subject and object.

- (4) Sek a wok wajik. *People beat children.*  
(5) **Kuɲa** woggu wajik? *Who beat children?*  
(6) Sek a wok **kuɲa**? *People beat whom?*

In (5), the plural question word **kuɲa** 'who' is used instead of the subject noun **sek** 'people'. In (6), the plural question word **kuɲa** 'whom' is used instead of the object noun **wajik** 'children'.

In (7), the preposition **ku** 'with' introduces the noun **ɲiro** 'child'.

- (7) ɲuri a po ku ɲiro. *Person came with child.*  
(8) ɲuri po ku **ɲa**? *Person came with whom?*

In (8), **ɲa** 'whom' is used instead of the noun **ɲiro**.

In (9), there is the masculine subject **tore** 'son'. In (10), there is the masculine subject **ɲuri 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 **ŋuri**. In (16), the demonstrative phrase with adjective **lu ijä** describes the noun **ŋuri**.

- (15) Ŋuri lu mar a wok ŋiro. *Chief's person (mas) beat child.*  
 (16) Ŋuri lu ijä a wok ŋiro. *Big person (mas) beat child.*  
 (17) Ŋuri lon lu woggu ŋiro? *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 **ŋuri**.

- (19) Ŋuri nu küändiä a wok ŋiro. *Wife's person (fem) beat child. (?)*  
 (18) Ŋuri nu ijä a wok ŋiro. *Big person (fem) beat child.*  
 (20) Ŋuri nan nu woggu ŋiro? *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 ŋiro. *Chiefs' people (mas plural) beat child.*  
(22) Sek kulu ejik a wok ŋiro. *Big people (mas plural) beat child.*  
(23) Sek **kulon kulu** woggu ŋiro? *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 ŋiro. *Wives' people (fem plural) beat child.*  
(25) Sek kunu ejik a wok ŋiro. *Big people (fem plural) beat child.*  
(26) Sek **kunen kunu** woggu ŋiro? *Whose/which (fem plural) people beat child?*

In (26), the question word **kunen kulu** '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 **ŋuri**.  
In (28), **lon lu** 'which male' is used instead of **lolo a mar**.

- (27) ŋuri lolo a mar a wok ŋiro. *Person who is a chief beat child.*  
(28) ŋuri **lon lu** woggu ŋiro? *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) ŋuri nana a küändiä a wok ŋiro. *Person who is a wife beat child.*  
(30) ŋuri **nan nu** woggu ŋiro? *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) ŋuri a wok düät. *Person beat bull.*  
(32) ŋuri 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) ŋuri a wok düäliŋ. *Person beat bulls.*

(34) ʔuri 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) ʔuri a wok ʔiro ku **ture**. *Person beat child with stick.*

(36) ʔuri a wok ʔiro 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) ʔuri a wok ʔiro asan a lu ron. *Person beat child because he is bad.*

(38) ʔuri a wok ʔiro 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) ʔuri a met kuyuso. *Person saw bone.*

(40) ʔuri 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) ʔuri a met katimanso. *Person saw ring.*

(42) ʔuri 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) ʔuri a saka i tär. *Person stayed on island.*

(44) ʔuri saka **ya**? *Person stayed **where**?*

In (45), the goal prepositional phrase ku ʔiro 'to child' describes the goal of the action a po 'came'. In (46), the question word **ya** 'where' is used instead of **ku ʔiro**.

(45) ʔuri a po ku ʔiro. *Person came to child.*



(46) Ɔjuri 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) Ɔjuri a po **ni**.    *Person came **here**.*

(48) Ɔjuri 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) Ɔjuri a wok Ɔjuro **kara**.    *Person beat child **yesterday**.*

(50) Ɔjuri a wok Ɔjuro **yanu**?    *Person beat child **when**?*

(51) Ɔjuri a wok Ɔjuro **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) Ɔjuri a wok Ɔjuro **parik**.    *Person beat child **a lot**.*

(53) Ɔjuri a wok Ɔjuro **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) Ɔjuri a wok Ɔjuro.    *Person beat child.*

(55) Ɔjuri a wok Ɔjuro **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	
<b>Ɔa (lu)</b>	<b>Ɔa (nu)</b>	<b>kuƆa (kulo)</b>	<b>kuƆa (kune)</b>	<i>who, whom</i>
<b>lon lu</b>	<b>nan nu</b>	<b>kulon kulu</b>	<b>kunen kunu</b>	<i>whose, which</i>

#### Other question words

<b>nyo</b>	<i>what (animals)</i>
<b>la</b>	<i>what (things)</i>
<b>ya</b>	<i>where</i>
<b>din</b>	<i>where</i>
<b>yanu, yani</b>	<i>when</i>
<b>adida</b>	<i>how</i>
<b>la</b>	<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 itī, 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 Muludianŋ saka ya?

*Where did mother-in-law of Muludiang live?*

Ŋa lu riŋä boyi? Ku ya?

*Who set the net? And where?*

Sokare moka ku nyo?

*With what was the otter caught?*

Sokare remo ku nyo?

*With what was the otter speared?*

(Jaka 15-16)

“Moret na inde kureni a nio?”

*“Is this meeting about me?”*

Ŋa lolo unde metti ŋobora külä  
ida i lüpündä nio na?”

*Who did not see my horns  
when I entered?”*

(Jaka 19)

“Güre, do gu a din?”

*“Dove, where are you going?”*

(Jaka 47)

“Kadi nio renya rüggä nyo?”

*“Why does my house refuse to answer?”*

(Jaka 53)

“Kadi ten a jambu i lor lügän la?”

*“Can house finally speak one day?!”*

(Likiro 20)

“Do rieju nyürüt nu i'iny  
parik sena ya?”

*“Where did you find food  
of very delicious like this?”*

(Likiro 22)

“Do nyä koyi lo adida?”

*“How do you eat from the road?”*

(Likiro 40)

“Do rie na nyürüt nuke na ya?”

*“Where you find this food which is good?”*

(Kolon 10)

A mirü pije kolon adi, “Nyo?”

*The lion asked sun, “Why?”*

(Kolon 13)

“Do joŋ ilo ŋuri din?”

*“Where are you taking this man?”*

(Kolon 20)

“Muyi jambu adida?”

*“How does your father say this?”*

(Kolon 27)

“Kine ro oloŋ adida moye koloŋ?” (Boyini 6)	“ <i>This matter is how of father of sun?</i> ”
“Ki'o lo woŋon parik. Sena olo ku nyo?” (Sek 6)	“ <i>Boat is crying loudly. Why it like that?</i> ”
“Ta da rop nan ku nyo?” (Sek 22-23)	“ <i>With what will you repay to me?</i> ”
Kä jambu adi, “Nyo nunu boron ti saka ku sek Kiden i jür?” (Sek 25-26)	<i>They said, “Why is this animal allowed to stay with people of Kiden village?”</i>
“Lo ŋuri lolo luŋu a Lükämürü pü'dä ya? Ku merenye lit lu olo ya i lon jür?”	“ <i>Person who called Luko mirü, from where? Grandfather stays where in which village?</i> ”

## 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/-i)
- 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/-ära/-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, 3<sup>rd</sup> person; Has moral—to not be stingy; True; told to children and adults in evening around fire.)

1. Lügän ηuri karaŋ, kariŋi kunik a Wani.  
another person.SG there name.PLF his be Wani  
There was a person named Wani.
2. Ilo ηuri a kalokanit lu kam.  
that person be catcher.SG of fish.PLM  
This person was a fisherman.
3. Perok liŋ jojonda kam kulu mo mede.  
day.PLM all IC.bring.SSA fish of many 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 ηerik kulik ge i medda,  
And wife.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 gugu'an 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 na rügge adi, “Iye, yi lolaḡ gugu'an”,  
and another this answer.ST that yes we today IC.going  
And another replied, “Yes, we are going,”
11. a nana kak aka rüän na, a nügän giri gu'an,  
and which earth.SGF had be.dark this and another go ḡo  
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 ḡonyju 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 ḡäüḡ 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 ḡuri inde denni adi  
but this person not know.NG that  
But this person (woman) did not know that
17. ilo ḡo lo a ḡäüḡ, adi, “Lu a 'dioḡ.”  
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 nügän ḡuri 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 gu'an, a meddi ilo ḡäüḡ 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 ηuri 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 madaη, madaη, nyana, a pije adi, “Do a ηa 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 ηäüη lo laηgi, lakadi lukaraη ku woηet 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 ηuri nu pija na dädäk ku nye yu mede  
and this person that ask.SSA this IC.ran with him there household  
And this woman that asked this ran away to her house
27. ku woηet i kuruk, a kilo sek  
with cry.PVN in mouth and those people  
crying, and all those people
28. kulolo lülüjä liη ku ηäüη liη,  
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 ηony muny ku kin ku kimaη.  
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 ηäηgü 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 ṅo nu lege a ṅo 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, 3<sup>rd</sup> person; Tells the traditional beliefs for successful hunting passed down by the elders).

1. Sek kulu Maṅgala süät lu bot, läli 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 gu'an mu'diṅ 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 luṅu a Tiṅgilik,  
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 liṅ bobo'dan, a lügāṅ ṅuri lüjā lüjā,  
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 luṅgi ṅo kunene karaṅ ku kã 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 ṅo liṅ kunu nyänyä  
with flour.SGF with thing all of IC.eat  
flour, or anything that can be eaten,
7. a ilo ṅuri kokor perok marek wus.  
and this person IC.divide day.PLM two also  
and this person divided (the things) in two days.
8. “Nan ṅün lu nu pirit”, a ka ṅuri lo ge nyana ku wokandu karaṅ,  
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 ruṅuṅokine kak ku kuṅuat kulik,

- and kneel.R.MDT down with knee.PLM his  
he kneels down on his knees
10. a güänjäre kak, lakadi i kibär yu,  
and crawl.MA earth until in anthill.SGM there  
and crawls to the anthill there
11. ama pirit karaṅ nu külüm nana a gulujo kiden madaṅ,  
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 ṅo ku nu joṅ nye kune karaṅ.  
and give.SA thing with of take he that there  
and puts the things (there) that were collected.
13. A güänjünni 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 nügäṅ i süät lukaṅ,  
and throw.MA another in side east  
He throws a certain piece to the east,
17. a gumara nügäṅ na i süät lu ṅerot,  
and throw.MA another this in side of south  
and throws a certain piece to the south,
18. a iti gumara nügäṅ na i süät lu kak ku nügäṅ 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 ṅuri gugum a jajambu adi,  
and this person IC.throw and IC.spoke.SST that  
And this person throws and says,
20. “Ka nyaret karaṅ ilo süät tipo ku yi ni, yi kulo ni wajik luluṅ.”  
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 ɲuri a tūpān a nuɲutut, a sek kulo da boŋgi 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 kā meddi merok.  
and they look.S enemy.PLM  
and look at the enemy.
23. A kā ɲorondi i kare ni kulu 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. lūgāɲ dāggīrī sūāt lu bot, lūgāɲ dāggīrī sūāt lu ɲerot.  
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 pīrīt 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 soɲ kune da warani a kunu tūār 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 soɲ 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. Pīpi ta wajik kulo, a kā pīpi'a, a kā aka rūggā 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 soŋ 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. İti ka sek kulu ejik kulie a aran İti,  
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 İti 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 tuatuara 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 sandfleas<sup>9</sup>,
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 İjä 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 sick<sup>10</sup>.
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.

<sup>9</sup> Skin itches after sandfleas bite.

<sup>10</sup> People believe when someone is angry, water becomes bitter.

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 peña 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 tuatuara mu'diñ 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 ñadi, kuse ñadi, 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 itï, 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?”

**Sokare a Nyätüt Kam kulu Muludiañ (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; originally on cassette).

1. Lälü eron lügäñ ñuri karañ kariñi kunik a Muludiañ,  
long ago another person exist name his be Muludiang  
Many years ago there was a person called Muludiang,
2. nye a kalokanit lu kam. Lor lügäñ  
he be catch.AVN of fish day another  
he was a fisherman. One day
3. Muludiañ a gu'an medda mony nit saka i tä. r.  
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 lügäñ wor, luñu 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 kijikän 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 jongo 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 ririjä, a nye yiräni 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 Muludiaŋ 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 lügän 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 Muludiaŋ 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 ṅutut 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 Muludiaṅ 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'letti kulu do'de.  
ask.PVN.PL of story  
Questions of the story.
21. Ṇa lolo a kalokanit lu kam?  
who that be catch.AVN of fish  
Who is the fisherman?
22. Mony nu Muludiaṅ saka ya?  
mother-in-law of Muludiang stay.PA where  
Where did the mother-in-law of Muludiang live?
23. Ṇa lu riṅjä 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 Ṇobora (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 luṅu a mirü,  
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 luṅu moret nu jaka kulolo oloṅ ku ṅobora 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 mirü jambi adi, jaka kulolo ku ṅobora 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 kä 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 ṅünyündä memeṅ  
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 ṅobora.”  
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 gu'an tojo a käläji lüpä i pirit nu jaka kulu  
ṅobora.  
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 itti jini i süät lu koloṅ,  
and hare also sit.SA in side of sun.SGF  
And the hare sat in the sun
10. a ṅobora kulo lülüsäggü ku koloṅ.  
and horns these IC.melt.SST with sun  
and these horns melted in the sun.
11. A kametak kulu momoret wüwürijä,  
and see.VNR of IC.join.PVN IC.check.SSA

And the leaders of the meeting checked

12. a rieji lügäñ jaku ge ayin ku ñobora 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. Ña lolo unde metti ñobora külä 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 goñ, 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 gu'an 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 diñit nana kä ge i gu, a kä rieji lotome i doro.  
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 penğa 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 dākki ku nye yu kadi,  
and hare did not run.NG with him there house  
And hare did not run to his house,
36. a dāke 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, “Pir̄it 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 gu'an tojo, a pütändi dorō.  
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, “Madaŋ, 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 daŋ tumarek adi, “Madaŋ kadi.”  
and repeat.SA time.SGF two that hello house  
And he repeated a second time, “Hello house.”

46. A kadi tongi liä, 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 goṅ  
of hear.D this elephant and hare greet.RPA in out  
When the elephant heard the hare greeting
49. ku wiwinya ku oloṅ 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 daṅ tomusala adi, “Madaṅ, 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 ṅo 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 ṅo 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'unde<sup>11</sup> 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
8. i turumbili lit lukaraṅ, 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 tīrān  
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 lukaraṅ.  
which in vehicle in inside  
that were inside the vehicle.
13. A nana nye kākā gumba tīrān 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,

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<sup>11</sup> Check for ki'unde instead of kiyunde

14. a launde 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 luḡa a ṅäüḡ,  
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 ṅäüḡ 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 ṅäüḡ piḡe 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 ṅäüḡ 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 ṅäüḡ adi,  
and hare then told.RA friend his hyena that  
And then the hare told his friend the hyena,
24. “Ka turumbili ge i däkün 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 tirän 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 gu'an, 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 dāküni,  
and vehicle this run.MT.MDA  
and the vehicle came
32. a ɲäüŋ 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 kaŋaranit lit 'dumunda ɲäüŋ  
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 lukaraŋ,  
be in vehicle inside  
into the vehicle.
35. sa ɲäüŋ lo purun ku küjän i yümü lukaraŋ.  
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 ɲiro 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 ɲäüŋ riäjäärä dāk mu'diŋ ku küjän.  
and hyena surprise.MA ran field with fear  
and the hyena was surprised and ran to the field with fear.
38. Ati lügän 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 ɲäüŋ 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 piŋe 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 gu'an, 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 dāküni, 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 oloŋ ku riŋit 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 kä ku ɲäüŋ na.”  
like of like hare they with hyena this  
like the hare and the hyena.”
47. A tome ɲonit bo'de kī,  
and elephant remain stand.MDT up  
And the elephant remained standing,
48. iiti 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 liq,  
and elephant step.on.ST vehicle all  
and the elephant stepped all over the vehicle,
50. a loqe 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 tirän kunik liq.  
this elephant was step.on.SSA vehicle with goods his all  
this elephant steps on all vehicles with goods.
52. Nu yingere sek kine ro,  
of hear.D people these matter  
When people heard this news,
53. a kä ga a än 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 Koloᅇ Kumoye (Koloᅇ)**  
**story of sun father**  
**The Story of the Sun Father**

Author John Wani Yiri Ludyöᅇ (from Palek village in Jameza Payam; actor for Jesus film; young man) in March 2012 (Famous folk tale sung around fire)

1. Lor lüᅇᅇ ku koloᅇ ku moye a gu'an  
day another with sun.SGF with his.father was go  
One day the sun and father went to
2. mu'diᅇ jo parik, kä oloᅇ ku 'dion 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 ɲo 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 gu'an, a rieji ɲo 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 doro, 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 piŋe 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, “Yagu'an.” 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 ɲuri 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 piŋe 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 piŋe 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 lügän 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 yije 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 yije 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.” Monkey<sup>12</sup> 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 yijä nyajua,  
and he reply.ST that eh you swallow.SSA gazelle  
And he replied saying, “You swallow gazelle
29. a nan yije 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 yije  
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 yije koloŋ,  
gazelle and you father sun swallow.ST sun  
the gazelle and you, the father of the sun, swallow the sun
32. a mirü yije 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 gu'an.  
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, 1<sup>st</sup> person, True)

1. Lor lügän yi olose wajik musala yi,

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<sup>12</sup> 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.

- day another we be.like children three we  
One day we three men (lit. children)
2. a gu'an 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 nügäŋ 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. Lügäŋ jambu adi, nye lu joŋga 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 lügäŋ lo togoji yümü,  
and another this encourage.SA heart  
And this one was brave,
  9. a joŋgi 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 yirä 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 kunaŋ 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. woŋe nyana ku ki'o lo, a ŋiro lolo i ki'o lo p̄ipikärä 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 woŋe 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 kūjän.” 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 liŋ, a sek liŋ dädäk,  
this with net this all and people all IC.run  
with all the nets, and all the people ran,
19. a yi liŋ ute inde rieni diŋit loket 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, 3<sup>rd</sup> 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 ŋiro gerok ilo, ŋiro luŋu

- 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 'dünjít 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 piye 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 koḡe 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 gu'an.  
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 ḡiro i muny na nu ḡode 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. dädäk ku kä medisak. A logelie däge 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, “Metē wajak kunuḡ kä aka kārälä  
Luka lion that see.MDT children your they have spoil  
Luka lion saying, “See your children, they have raped
17. ku ḡuri lügāḡ 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 liḡ 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 Lükämürü na, a kä jini peḡga Lükämürü  
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 wajak ku suk kunik liḡ, 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 luḡgi 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 piḡe kä adi, “Lo ḡuri lolo luḡu a Lükämürü 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 ɲuri  
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 goɲi 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 ɲuri 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 ɲuri et lolo itti 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 ɲuri ɲo nu ron asan nye a ɲuri 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 seinä!  
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	<b>so ka re</b> in <b>sokare</b> 'hare'	The parts of a word that can be divided according to beats.
consonant	<b>k b r</b> in <b>kibär</b> 'anthill'	Letter sounds that begin or end syllables; a consonant cannot be a syllable by itself.
vowel	<b>i ä</b> in <b>kibär</b> 'anthill'	Letter sounds in the middle and sometimes end of a syllable; a vowel can be a syllable by itself.
heavy vowel	<b>ä</b> in <b>mäk</b> 'waist'	Vowel letters / <b>ä, i, ü</b> / <i>with</i> dots.
light vowel	<b>a</b> in <b>kak</b> 'earth'	Vowel letters / <b>a, e, i, o, u</b> / <i>without</i> dots.

The following important words are discussed in the *Mundari Grammar Book*.

Word	Example	Definition
suffix	- <b>so</b> in <b>kapiriaso</b> 'skirt'	Ending letters of a word that are not part of the root (original part of the word).
prefix	<b>to-</b> in <b>lor togerok</b> 'first day'	Beginning letters of a word that are not part of the root.
noun	<b>küändiä</b> 'wife', <b>kam</b> 'fish', <b>kakat</b> 'door'	A person, animal, place, thing, or idea.
verb	<b>jongi</b> 'took', <b>ririä</b> 'spread out'	An action, motion, change, state, or equal sign between words.
noun singular form	<b>mony</b> 'mother-in-law'	A noun used for one person.
noun plural form	<b>monya</b> 'mother-in-laws'	A noun used for more than one person.
noun number		Whether a noun is singular or plural.
masculine noun	<b>mar lo</b> 'this chief'	Male nouns that can have the following demonstrative <b>lo</b> 'this (mas)'
feminine noun	<b>mony na</b> 'this mother-in-law'	Female nouns that can have the following demonstrative <b>na</b> 'this (fem)'
noun gender		Whether a noun is masculine or feminine.
root	<b>bandu</b> 'sword' <b>rop</b> in <b>a rop</b> 'paid'	A word without any prefix or suffix. The original part of the word.
preposition	<b>ku</b> 'with' in <b>Ŋuri a wok ŋiro ku ture</b> . 'Person beat child <u>with</u> stick'.	A word that introduces nouns or pronouns and describe (tell about) an action.
prepositional phrase	<b>ku ture</b> 'with stick'	A preposition and the words it introduces



subject	<b>ɲuri</b> in <b>ɲuri a wok ɲiro.</b> 'Person beat child'	A noun or pronoun that does the action of the verb.
object	<b>ɲiro</b> in <b>ɲuri a wok ɲiro.</b> 'Person beat <u>child</u> '	A noun or pronoun that receives the action of the verb.
possessor	<b>ɲuri</b> 'person' in <b>'Dioŋ lu ɲuri a gu'an.</b> 'Dog of <u>person</u> left.'	A noun or pronoun that possessess or owns something or someone.
pronoun	<b>nye</b> 'he' in <b>a nye yiräni mede.</b> ' <u>He</u> returned home.'	A word used instead of a noun.
possessor pronoun	<b>lit</b> 'his' in <b>'Dioŋ lit a gu'an.</b> ' <u>His</u> dog left.'	A word used instead of a possessor noun.
definite noun	<b>'Dioŋ lo a gu'an.</b> ' <u>This dog</u> left.'	One particular noun and not any other of that noun in the mind of the speaker. A demonstrative follows the noun.
indefinite noun	<b>'Dioŋ a gu'an.</b> ' <u>Dog</u> 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	<b>Lo 'dion a gu'an.</b> ' <u>This known dog</u> left.'	A noun listeners have heard about sometimes before and have in mind. A demonstrative comes before the noun.
unknown noun	<b>Lügän 'dion a gu'an.</b> ' <u>Certain dog</u> left.'	A noun mentioned for the first time and not in the mind of the hearers. An indefinite word comes before the noun.
demonstrative	<b>lo</b> 'this' in <b>'Dioŋ lo a gu'an.</b> ' <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	<b>lu</b> 'of' in <b>'Dioŋ lu ɲuri a gu'an.</b> 'Dog of <u>person</u> left'	A word that introduces words that describe a noun before it. <b>Lu, na, kulu, kunu</b> 'which, who, that, of'
demonstrative phrase	<b>lu ɲuri</b> 'of person' <b>lu ijä</b> '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	<b>wajik sa'are</b> 'girls' described but not said in <b>A kunu Lükä kune poni.</b> '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	<b>ijä</b> 'big' in <b>'Dioŋ lu ijä a gu'an.</b> '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 <b>-k/-ak/-äk/-ik/-ik.</b>

quantity	<b>mo</b> 'many' in ' <b>Dijin mo a gu'an.</b> ' <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	<b>gerok</b> 'one' in ' <b>Dioŋ gerok a gu'an.</b> ' <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	' <b>Dijin marek</b> ' <u>Two</u> dogs'	A number that tells the exact amount or how many of the noun there are.
ordinal number	<b>Lor tumarek</b> ' <u>Second</u> day'	A number that tells where the noun comes in an order of other nouns.
modifier	<b>jo</b> 'far' in <b>Ŋuri a rie büt lu jo.</b> '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	<b>lolo</b> 'which' in ' <b>Dioŋ lolo a gu'an</b> <b>wone.</b> Dog <u>which</u> left cried.	A word that introduces words that describe or identify a noun before it. <b>Lolo, nana, kulolo, kunene</b> 'which, who, that'
relative clause	<b>lolo a gu'an</b> ' <u>which</u> 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	<b>lügän</b> 'certain' in <b>Lügän 'dioŋ a gu'an.</b> ' <u>Certain</u> 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 is singular or plural, masculine or feminine. <b>Lügän, nügän, kulie, kunie.</b>
verb form	<b>rorop</b> 'pays' <b>aka rop</b> 'had paid' <b>robbe</b> 'paid away'	A way to use each verb that changes by adding a word or suffix to the verb.
past verb	<b>a rop</b> in <b>Ŋuri a rop.</b> 'Person <u>paid</u> .'	A verb that shows the action happened before the time of speaking; <b>a</b> 'was, be' comes before the verb and after subject.
perfect verb	<b>aka rop</b> in <b>Ŋuri aka rop.</b> 'Person <u>had paid</u> .'	A verb that shows the action happened before another action or a long time before the time of speaking; <b>aka</b> 'had, have' comes before the verb and after subject.
future verb	<b>da rop</b> in <b>A ŋuri da rop.</b> 'Person <u>will pay</u> .'	A verb that shows the action happens after the time of speaking or for actions not in real life; <b>da</b> 'will, would' comes before the verb and after the subject.
continuous verb	<b>i rop</b> in	A verb that shows the action continues for

	A <b>ɲuri ge i rop.</b> 'Person <u>is paying.</u> '	some time rather than just for a brief moment; <b>i</b> 'is, are' comes before the verb and after the subject.
incomplete verb	<b>rorop</b> in A <b>ɲuri rorop.</b> '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	<b>türji</b> in A <b>ɲuri türji.</b> '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; <b>-ji/-jii/-je.</b>
subject subjunctive verb	<b>türjä</b> in A <b>ɲuri gaju türjä.</b> '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; <b>-ja/-jä/-ju/-jü.</b>
active verb	A <b>ɲuri robbi.</b> 'Person <u>paid.</u> '	A verb with a noun before the verb that does the action.
passive verb	<b>ropa</b> 'is paid' in <b>ɲuri a ropa.</b> '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; <b>-a/-ä/-o/-u/-ü.</b>
middle verb	<b>däküni</b> 'comes' in A <b>turumbili lu däküni</b> <b>ɲäüŋ.</b> 'Vehicle <u>comes to</u> hyena.'	A verb that 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; <b>-i/-ii/-e.</b>
dependent verb	<b>robbiri</b> in A <b>nu robbiri ɲuri na, . .</b> 'When person <u>paid, . .</u> '	A verb in a dependent clause where the subject follows the verb instead of coming before it; <b>-jiri/-jirii/-jere.</b>
dependent passive verb	<b>ropari</b> in A <b>nu ropari ɲuri na, . .</b> 'When person <u>was</u> <u>paid, . .</u> '	A passive verb in a dependent clause where the one receiving the action follows the verb; <b>-ari/-äri/-ori</b>
repetitive verb	<b>ropaju</b> in A <b>ɲuri ropaju.</b> 'Person <u>paid</u> <u>repeatedly.</u> '	A verb that shows the action is done more than once or repeatedly; <b>-aji/-äjii/-oji</b> or <b>-aju/-äjü/-oju.</b>
motion away verb	<b>ropara</b> in A <b>ɲuri ropara.</b> 'Person <u>paid while</u> <u>going.</u> '	A verb that shows the action is done while moving away from a person, place or thing; <b>-ara/-ärä/-ora.</b>

motion towards verb	<b>ropun</b> in <b>A ŋuri ropun.</b> 'Person <u>paid while coming.</u> '	A verb that shows the action is done while moving toward a person, place or thing; – <b>un/-ün.</b>
reason verb	<b>ropan</b> in <b>A ŋuri ropan.</b> 'Person <u>paid for.</u> '	A verb that shows the action is done for some reason or for someone; – <b>an/-än/-on.</b>
negative verb	<b>roppi</b> in <b>A ŋuri roppi.</b> 'Person <u>did not pay.</u> '	A verb that shows the action does not happen or the action is the opposite; – <b>ni/-ni.</b> Often a negative word <b>ute</b> 'not', <b>inde</b> 'not', <b>ko</b> 'not' comes before the negative verb.
negative passive verb	<b>ropani</b> in <b>ŋuri inde ropani.</b> 'Person <u>was not paid.</u> '	A verb that shows the action is not received by someone mentioned before the verb.
command	<b>Mete wajak kunuŋ!</b> <u>See your children!</u>	A verb that orders someone to do the action. Various verb forms can be used as commands.
actor verbal noun	<b>karopanit</b> 'payer' <b>karopak</b> 'payers'	A verb used as a noun that is a person doing the action; prefix <b>ka-</b> ; Singular has suffix – <b>anit/-äniit/-onit</b> ; Plural has suffix – <b>ak/-äk/-ok.</b>
action verbal noun	<b>ropanit</b> 'paying'	A verb used as a noun that is the action; – <b>anit/-äniit/-onit.</b>
place/tool verbal noun	<b>ropet</b> 'payment' <b>ropetti</b> '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 – <b>et</b> ; Plural has suffix – <b>etti.</b>
dependent clause	<b>A ka jaka pupuja rie, .</b> '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	<b>A kurut sek ejik jini jambu ku sek külükä.</b> '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	<b>a</b> 'and' <b>kurut</b> 'then' in <b>A kurut sek ejik jini jambu ku sek külükä.</b> ' <u>And then</u> elders begin talking to their people.'	A word that joins a phrase, clause or sentence.
question word	<b>ŋa woggu ŋiro?</b> ' <u>Who</u> 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/-jï	A ηuri gaggi.	<i>Person chased.</i>
<u>Subject</u>	-je	A ηuri gagge.	<i>Person chased.</i>
<u>Subject Subjunctive</u>	-ja/-jä	A ηuri gaju gagga.	<i>Person wants to chase.</i>
<u>Subject Subjunctive</u>	-ju/-jü	A ηuri gaju gaggu.	<i>Person wants to chase.</i>
<u>Passive</u>	-a/-ä/-o	A ηuri gaka.	<i>Person was chased.</i>
<u>Passive</u>	-u/-ü	A ηuri gaku.	<i>Person was chased.</i>
<u>Middle</u>	-e	A ηuri gake.	<i>Person chases.</i>
<u>Dependent</u>	-jiri/-jiri/-jere	A nu gaggiri ηuri na,	<i>When person chased, . . .</i>
<u>Dependent Passive</u>	-ari/-äri/-ori	A nu gakari ηuri na,	<i>When person was chased, . . .</i>
<u>Repetitive</u>	-aji/-äji/-oji	A ηuri gakaji.	<i>Person chased repeatedly.</i>
<u>Repetitive</u>	-aju/-äjü/-oju	A ηuri gakaju.	<i>Person chased repeatedly.</i>
<u>Motion Away</u>	-ara/-ärä/-ora	A ηuri gakara.	<i>Person chased while going.</i>
<u>Motion Towards</u>	-un/-ün	A ηuri gakun.	<i>Person chased while coming.</i>
<u>Motion Towards</u>	-unda/-ündä	A ηuri gakunda.	<i>Person chased while coming.</i>
<u>Motion Towards</u>	-unde/-ünde	A ηuri gakunde.	<i>Person chased while coming.</i>
<u>Motion Towards</u>	-uni/-ünï	A ηuri gakuni.	<i>Person chased while coming.</i>
<u>Middle</u>			
<u>Reason</u>	-an/-än/-on	A ηuri gakan.	<i>Person chased for (some reason).</i>
<u>Reason</u>	-andi/-ändi	A ηuri gakandi.	<i>Person chased for.</i>
<u>Reason</u>	-andu/-ändü	A ηuri gakandu.	<i>Person chased for.</i>
<u>Reason Middle</u>	-ani/-äni	A ηuri gakani.	<i>Person chased for.</i>
<u>Negative</u>	-ni/-ni	A ηuri gakki.	<i>Person did not chase.</i>
<u>Negative Passive</u>	-ani/-äni	A ηuri inde gakani.	<i>Person was not chased./ No one chased person.</i>
<u>Negative Reason</u>	-anni/-änni	A ηuri gakanni.	<i>Person did not chase for.</i>

<u>Past</u>	ηuri a	gak.	<i>Person chased.</i>
<u>Past Subject</u>	ηuri a	riogga.	<i>Person stepped.</i>
<u>Subjunctive</u>			
<u>Past Subject</u>	ηuri a	gaggu.	<i>Person chased.</i>
<u>Subjunctive</u>			
<u>Past Passive</u>	ηuri a	gaka.	<i>Person was chased.</i>
<u>Past Middle</u>	ηuri a	gake.	<i>Person chased.</i>
<u>Past Repetitive</u>	ηuri a	gakaju.	<i>Person chased repeatedly.</i>
<u>Past Motion Away</u>	ηuri a	gakara.	<i>Person chased while going.</i>
<u>Past Motion Towards</u>	ηuri a	gakun.	<i>Person chased while coming.</i>
<u>Past Reason</u>	ηuri a	gakan.	<i>Person chased for (some reason).</i>
<u>Past Reason</u>	ηuri a	gakandu.	<i>Person chased for.</i>
<u>Past Negative</u>	ηuri a	gakki.	<i>Person did not chase.</i>

Past Negative Reason | ņuri a gakanni. *Person did not chase for.*

<u>Perfect</u>	ņuri <b>aka</b> gak.	<i>Person had chased.</i>
<u>Perfect Subject</u>	ņuri <b>aka</b> tojju.	<i>Person had picked.</i>
<u>Subjunctive</u>		
<u>Perfect Subject</u>	ņuri <b>aka</b> jonda.	<i>Person had brought.</i>
<u>Subjunctive</u>		
<u>Perfect Passive</u>	ņuri <b>aka</b> gaka.	<i>Person had been chased.</i>
<u>Perfect Middle</u>	ņuri <b>aka</b> gake.	<i>Person chased.</i>
<u>Perfect Repetitive</u>	ņuri <b>aka</b> gakaju.	<i>Person had chased repeatedly.</i>
<u>Perfect Motion Away</u>	ņuri <b>aka</b> gakara.	<i>Person had chased while going.</i>
<u>Perfect Motion Towards</u>	ņuri <b>aka</b> gakun.	<i>Person had chased while coming.</i>
<u>Perfect Reason</u>	ņuri <b>aka</b> gakan.	<i>Person had chased for (some reason).</i>
<u>Perfect Reason</u>	ņuri <b>aka</b> gakandu.	<i>Person had chased for.</i>

<u>Future</u>	A ņuri <b>da</b> gak.	<i>Person will chase.</i>
<u>Future Subject</u>	A ņuri <b>da</b> jindi.	<i>Person will sit (begin).</i>
<u>Future Subject</u>	A ņuri <b>da</b> gonyja.	<i>Person will give.</i>
<u>Subjunctive</u>		
<u>Future Subject</u>	A ņuri <b>da</b> gaggu.	<i>Person will chase.</i>
<u>Subjunctive</u>		
<u>Future Passive</u>	A ņuri <b>da</b> gaka.	<i>Person will be chased.</i>
<u>Future Middle</u>	A ņuri <b>da</b> gake.	<i>Person will chase.</i>
<u>Future Repetitive</u>	A ņuri <b>da</b> gakaju.	<i>Person will chase repeatedly.</i>
<u>Future Motion Away</u>	A ņuri <b>da</b> gakara.	<i>Person will chase while going.</i>
<u>Future Motion Towards</u>	A ņuri <b>da</b> gakun.	<i>Person will chase while coming.</i>
<u>Future Motion Towards</u>	A ņuri <b>da</b> gakunda.	<i>Person will chase while coming.</i>
<u>Future Reason</u>	A ņuri <b>da</b> gakan.	<i>Person will chase for (some reason).</i>
<u>Future Reason</u>	A ņuri <b>da</b> wokandi.	<i>Person will arrive for.</i>
<u>Future Reason Middle</u>	A ņuri <b>da</b> warani.	<i>Person will change for.</i>

<u>Continuous</u>	A ņuri <b>i</b> gak.	<i>Person is chasing.</i>
<u>Continuous Subject</u>	A ņuri <b>i</b> medda.	<i>Person is seeing.</i>
<u>Subjunctive</u>		
<u>Continuous Subject</u>	A ņuri <b>i</b> gaggu.	<i>Person is chasing.</i>
<u>Subjunctive</u>		
<u>Continuous Passive.</u>	A ņuri <b>i</b> gaka.	<i>Person is being chased.</i>
<u>Continuous Middle</u>	A ņuri <b>i</b> gake.	<i>Person is chasing.</i>
<u>Continuous Motion Towards</u>	A ņuri <b>i</b> dākün.	<i>Person is running while coming.</i>
<u>Continuous Motion Towards</u>	A ņuri <b>i</b> lüpündä.	<i>Person is entering while coming.</i>
<u>Continuous Reason</u>	A ņuri <b>i</b> wokandu.	<i>Person is arriving for.</i>

<u>Incompletive</u>	A ņuri <b>gagak.</b>	<i>Person chases.</i>
<u>Continuous Subject</u>	A ņuri <b>jojonda.</b>	<i>Person brings.</i>
<u>Subjunctive</u>		

<u>Continuous Subject</u>	A	ɲuri	<b>gagaggu.</b>	<i>Person chases.</i>
<u>Subjunctive</u>				
<u>Incompletive Passive</u>	A	ɲuri	<b>gagaka.</b>	<i>Person is chased.</i>
<u>Incompletive Middle</u>	A	ɲuri	<b>mumuli.</b>	<i>Person splashes.</i>
<u>Incompletive Middle</u>	A	ɲuri	<b>gagake.</b>	<i>Person chases.</i>
<u>Incompletive Repetitive</u>	A	ɲuri	<b>gagakaju.</b>	<i>Person repeatedly chases.</i>
<u>Incompletive Motion Away</u>	A	ɲuri	<b>gagakara.</b>	<i>Person chases while going.</i>
<u>Incompletive Motion Towards</u>	A	ɲuri	<b>gagakun.</b>	<i>Person chases while coming.</i>
<u>Incompletive Motion Towards</u>	A	ɲuri	<b>gagakunda.</b>	<i>Person chases while coming.</i>
<u>Incompletive Reason</u>	A	ɲuri	<b>gagakan.</b>	<i>Person chases for.</i>
<u>Incompletive Reason</u>	A	ɲuri	<b>gagakandu.</b>	<i>Person chases for.</i>
<u>Incompletive Reason</u>	A	ɲuri	<b>gagakandi.</b>	<i>Person chases for.</i>
<u>Incompletive Negative</u>	A	ɲuri	<b>gagakki.</b>	<i>Person does not chase.</i>
<u>Past Incompletive Motion</u>		ɲuri	<b>a tuatuara.</b>	<i>Person died while going.</i>
<u>Away</u>				
<u>Future Incompletive Reason</u>	A	ɲuri	<b>da tütükän.</b>	<i>Person will tell for.</i>
<u>Future Incompletive Passive</u>	A	ɲuri	<b>da 'de'denya.</b>	<i>Person will taste.</i>

### Answers to Exercises

Answers to the exercises of this book are given below.

#### Exercise 1

<u>Test Word</u>	<u>Write correctly</u>	<u>Test Word</u>	<u>Write correctly</u>
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>	kwändyä <i>wife</i>	<u>küändiä</u>
'dionɲ <i>dog</i>	<u>'dionɲ</u>	kwe <i>eye</i>	<u>kue</u>
atyaɲ <i>night</i>	<u>atyaɲ</u>	ɲäwɲ <i>hyena</i>	<u>ɲäwɲ</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>
'düɲid <i>herd, group</i>	<u>'düɲid</u>	ɲe'deb <i>tongue</i>	<u>ɲe'dep</u>
banduk <i>sword</i>	<u>banduk</u>	gümät <i>wind</i>	<u>gümät</u>

#### Exercise 2

ku nye | (Kam 21-22)  
A ina ɲuri dendi adi nu ga “yini nit,” *Person thought it was her co-wife*

	nana kä a jambu <u>kunye</u> na. (Katogorok 11)	<i>which they talked <u>to her</u>.</i>
<u>nu külüm</u>	Ama pirit karaṅ <u>nukülüm</u> . . . (Sokare 7-8)	<i>But place there <u>of round</u> . . .</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 <u>with them</u> splashing on water.</i>
<u>ku nye</u>	“Nan lo gu ṅunyündä memen, a ekondi <u>kunye</u> i küe a ṅobora.” (Likiro 40)	<i>“I am going to get gum, drive in <u>with it</u> 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 <u>which is good?</u>”</i>
<u>nu ijä</u>	A nügän ṅuri <u>nuijä</u> jambu adi, (Sek 12)	<i>Certain person <u>who old</u> said,</i>
<u>ku kä</u>	A kä 'dokondi <u>kukä</u> i kijikän. (Sek 34-35)	<i>They carried <u>with them</u> on heads.</i>
<u>nu ron</u>	A mar küe nit yuyu i konandu ilo ṅuri ṅo <u>nuron</u> .	<i>The chief was afraid to do to that person anything <u>of bad</u>.</i>

### Exercise 3

(Sokare 9)

A Muludian jonḡi boyi nit i wor,  
a ririjä, a nye yiräni mede.

(Kolon 5-6)

A moye kolon meddi kele lu mürü  
i loja olose kimaṅ.

(Kam 19-20)

A meddi ilo näün i roboka i kakat,  
a ge i tombu kuyu.

(Jaka 8)

A giri gu'an tojo a käläji  
lüpä i pirit nu jaka kulu ṅobora.

(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.

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

*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

Noun

Write correct

| Noun

Write correct



	<u>demonstrative</u>			<u>demonstrative</u>	
boyi	<u>na</u>	<i>this net</i>	moye	<u>lo</u>	<i>this father</i>
wor	<u>lo</u>	<i>this stream</i>	koloŋ	<u>na</u>	<i>this sun</i>
mede	<u>na</u>	<i>this home</i>	kele	<u>lo</u>	<i>this tooth</i>
ŋäüŋ	<u>lo, na</u>	<i>this hyena</i>	mürü	<u>lo, na</u>	<i>this lion</i>
kakat	<u>na</u>	<i>this door</i>	kimaŋ	<u>na</u>	<i>this fire</i>
kuyu	<u>kulo</u>	<i>these bones</i>	piriit	<u>na</u>	<i>this place</i>
turumbili	<u>lo</u>	<i>this vehicle</i>	jaka	<u>kulo, kune</u>	<i>these animals</i>
likiro	<u>lo, na</u>	<i>this hare</i>	ŋobora	<u>kulo</u>	<i>these horns</i>
wilisan	<u>kune</u>	<i>these oils</i>	sek	<u>kulo, kune</u>	<i>these people</i>
türän	<u>kune</u>	<i>these goods</i>	ro	<u>kune</u>	<i>these news</i>
koyi	<u>lo</u>	<i>this road</i>	mogor	<u>lo</u>	<i>this hunger</i>

### Exercise 5

(Katgorok 34)

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

*Also, when the elders also **quarrelled**, . . .*

(Katgorok 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.”

*“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 dädäkiin,  
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,*

(Koloŋ 1)

Lor lünän ku koloŋ ku moye a gu'an  
mu'dinj jo parik,

*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.*

(Katgorok 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 rirjä, 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 it'i jini **i** süät lu koloŋ.  
A ɲobora kulo lülüsäggü **ku** koloŋ.

(Jaka 18)

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

(Jaka 23-24)

**I** diŋit nana kä ge i gu,  
a kä rieji lotome i doro.  
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 ɲäüŋ 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 ɲiro  
lolo **i** ki'o lo pöpikärä ki'o lo parik jo.

(Sek 5-6)

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

*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?”*

### Exercise 7

(Jaka 18)

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

(Sek 18)

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

(Kam 13)

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

(Sokare 6)

I wokandu nit nyana ku **kijit** nu **wor**.

(Koloŋ 5-6)

A **moye koloŋ** meddi **kele** lu **mirü**.

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

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

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

*He arriving near **shore** of **stream**.*

*The **sun father** saw a **tooth** of **lion**.*

### Exercise 8

(Katogorok 46-47)

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

(Kam 7)

Nügäŋ na jambi ku nügäŋ na adi,  
“**Do** a met la?”

(Kam 21-22)

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

(Likiro 3)

. . . anyar turumbili dädäkün,  
a meddi adi **nye** a tuan.

(Likiro 25)

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

(Sek 5-6)

“Toso **yi** kuere.”

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

(Sek 16-17)

“Mete wajik kunuŋ **kä** aka kärälä  
ku ɲuri lügäŋ.”

(Jaka 23)

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

(Jaka 32)

“**Nan** da tütükän likiro ku nye mede.”

(Koloŋ 11)

“Aba luka i luŋgu **do**.”

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

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

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

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

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

“Get **us** fruit.”  
Lodu refused and said,  
“With what will **you** repay **me**?”

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

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

“I will tell hare in house.”

“My father is calling **you**.”

## Exercise 9

(Kam 6)

**MP** A waria kunu ɲerik **kulik** ge i medda.

Wives of **his** brothers were seeing.

(Kam 13)

**FS** A küändiä **nit** ge i ɲonyju kam

**His** wife was preparing fish

(Kam 21-22)

**FS** A ina ɲuri dendi adi nu ga “yini **nit**,”

Person thought it was **her** co-wife

(Katogorok 4)

**MS** I koyi **lit** lu, a sek liŋ bobo'dan,

In **his** road that, all people stopped,

(Katogorok 9)

**MP** A ruguŋokine kak ku kuŋuat **kulik**.

He kneels down on **his** knees.

(Katogorok 42)

**MP** Ina a saka nu sek **kulaŋ** katogorak.

Like this **our** people live as hunters.

(Katogorok 44)

<p><u>MP</u> Sek ejik jini jambu ku sek <u>külükä</u> kulolo a peña ku jaka. (Katogorok 46-47)</p> <p><u>MP</u> “Yi kulo a po i robba <u>kuyu kuluka</u>. (Sokare 3) Lor lügäj Muludiañ a gu'an medda</p> <p><u>FS</u> <u>mony nit</u> saka i tär. (Sokare 16-17)</p> <p><u>MS</u> “Rube <u>lio</u> a rie'a tuan nit i lo lor.”</p> <p><u>FS</u> A nye mamany <u>boyi nit</u> adi, . . . (Jaka 16)</p> <p><u>MP</u> Iña lolo unde metti <u>nobora külä</u> ida i lüpündä nio na? (Jaka 24)</p> <p><u>MS</u> “Ilo a <u>düät lio</u>, momono ku pataso.” (Jaka 47)</p> <p><u>FS</u> “<u>Kadi nio</u> renya rüggä nyo?” (Likiro 6)</p> <p><u>MS</u> a totobo <u>turumbili lit</u>. (Likiro 20)</p> <p><u>MS</u> “Ju <u>lio</u>, do rieju nyürüt nu i'iny?” (Likiro 29)</p> <p><u>FS</u> “Nan lo giri jämbü <u>se nun</u> na.” (Likiro 34-35)</p> <p><u>MS</u> A turumbili bobo'dan sänyji <u>kañaranit lit</u> (Kolon 2-3)</p> <p><u>MS</u> Kä oloñ ku 'dion <u>lükä</u>. (Kolon 11)</p> <p><u>MS</u> Koloñ adi, “Aba <u>luka</u> i lunqu do.” (Boyini 11-12)</p> <p><u>FP</u> A yi gumandi <u>boyini kunañ</u> i kare. (Sek 7) “Yi da gonyja do ku arik</p> <p><u>MS</u> a ropet nu ta'et <u>luñ</u>.” (Sek 16-17)</p> <p><u>FP</u> “Mete <u>wajik kunañ</u>, kä aka kärälä (Sek 35)</p> <p><u>MS</u> asan nye a <u>nuri lükä</u> lu medeso.</p>	<p><i>Elders begin talking to people <b>their</b> who were killed by the animals.</i></p> <p><i>“We these come pay <b>your</b> bones.</i></p> <p><i>One day Muludiang went to see <b>his</b> mother-in-law living at the lake.</i></p> <p><i>“<b>My</b> enemy be found dead today.” And he praised <b>his</b> net, . . .</i></p> <p><i>Who did not see <b>my</b> horns when I entered?</i></p> <p><i>“This is <b>my</b> bull, tie with rope.”</i></p> <p><i>“Why does <b>my</b> house refuse answer?” and stopped <b>his</b> vehicle.</i></p> <p><i>“<b>My</b> friend, where you find food?”</i></p> <p><i>“I am going to try like <b>your</b> this.”</i></p> <p><i>Vehicle stoped, sent <b>his</b> assistant</i></p> <p><i>They remained with <b>their</b> dog.</i></p> <p>Sun, “<b>Your</b> father calling you.”</p> <p><i>We threw <b>our</b> nets into the river.</i></p> <p><i>“We will give bodies as a reward of <b>your</b> work.”</i></p> <p><i>“See <b>your</b> children, they have raped because was <b>their</b> person of relatives.</i></p>
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#### Exercise 10

<p><u>MS</u> I koyi lit <u>lu</u>, a sek liñ bobo'dan, (Katogorok 29)</p> <p><u>FP</u> A soñ <u>kune</u> da warani a kunu tüär parik. (Katogorok 30, 32)</p>	<p><i>In his road <b>that</b>, all people stopped,</i></p> <p><i><b>This</b> water became very bitter.</i></p>
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MP	A sek <b>kulo</b> da jindi jambu adi,	And <b>these people</b> said,
MP	Pipi ta wajik <b>kulo</b> ,	They asked <b>these children</b> ,
	(Katogorok 47)	
FP	“A nyo itti, nana ta ga a än jond jaka <b>kune</b> ku yi ni.”	“Why did you refuse to bring <b>these animals</b> here to us?” “
	(Jaka 3)	
MP	Jaka kulolo ku ñobora <b>kulo</b> . . .	Animals which have <b>these horns</b> . . .
	(Jaka 10)	
MP	A ñobora <b>kulo</b> lülüsäggü ku koloñ.	<b>These horns</b> melted in the sun.
	(Likiro 36)	
MS	A meddi ñiro <b>lo</b> i po 'dokunda nye.	He saw <b>this child</b> coming to get him.
	(Koloñ 24-25)	
MS	“Ti koloñ yije nyajua, a moye koloñ yije <b>lu</b> a koloñ.	“Allow sun to swallow gazelle, and father of sun to swallow <b>this son</b> , sun.
	(Boyini 15)	
MS	A yaru <b>lu</b> woñe nyana ku ki'o <b>lo</b> , a ñiro	<b>That hippo</b> cried near <b>this boat</b> , person
MS	lolo i ki'o <b>lo</b> pipikärä ki'o <b>lo</b> parik jo.	who was in <b>this boat</b> paddled <b>this boat</b> .

Exercise 11

	(Kam 9)	
K	“ <b>Ilo</b> lor yi gugu'an domoju ku nye yu.”	“ <b>This day</b> let us go there.”
	(Kam 19-20)	
K	A meddi <b>ilo</b> ñäüñ i roboka i kakat,	She saw <b>that hyena</b> sitting at door,
	(Kam 21-22)	
K	A <b>ina</b> ñuri dendi adi nu ga “yini nit,”	<b>This person</b> thought it was her co-wife
	(Kam 27-28)	
K	A <b>kilo</b> sek kulolo lülüjä liñ ku ñäüñ liñ . . .	<b>Those people</b> who yelled at hyena . . .
	(Katogorok 19-22)	
K	A <b>ilo</b> ñuri gugum a jajambu adi,	And <b>that person</b> throws and says,
D	“Yi <b>kulo</b> ni wajik luluñ.”	“We <b>these</b> are children calling.”
K	A ka <b>lo</b> ñuri a tüpän a nuñutut,	And if <b>this person</b> chopped peices,
D	a sek <b>kulo</b> da boñgi sena.	then <b>these people</b> will turn.
	(Katogorok 27)	
K	Nyena i <b>nu</b> pirit sek a aranni adi liyuk.	In <b>this place</b> , people did not quarrel.
	(Katogorok 30-32)	
D	A sek <b>kulo</b> da jindi jambu adi,	And <b>these people</b> said,
K	“ <b>Kine</b> ro po ya?”	“Where do <b>these reports</b> come from?”
	(Katogorok 46-47)	
D	“Yi <b>kulo</b> a po i robba kuyu kuluka.	“We <b>these</b> come pay your bones.
	(Sokare 13)	
K	Ama <b>kilo kam</b> kä a nyä'a ku sokare.	But <b>those fish</b> were eaten by the otter.
	(Likiro 52)	
K	Nu yingere sek <b>kine</b> ro,	When people heard <b>this news</b> ,
	(Likiro 53)	
K	A kä ga a än gindere <b>ilu</b> koyi,	And they refused going on <b>that road</b> ,

K	(Kolon 7) “Giti jo <u>lu</u> <u>no</u> lolo memelienga olose kimaṅ lo ni.”	<i>“Go bring <b>this</b> thing that shines like fire here.”</i>
K	(Kolon 17) “Yi da kulu yaṅe ku <u>ina</u> nyajua.”	<i>“We shall be with <b>that</b> gazelle.”</i>
K	(Kolon 27) “ <u>Kine</u> ro oloṅ adida moye kolon?”	<i>“<b>This</b> matter is how of father of sun?”</i>
K	(Boyini 17) “Yi <u>kulo</u> ku ta, kākā do kūjān.”	<i>“We <b>these</b> are here, don’t be afraid.”</i>
K	(Sek 6-7) A <u>kine</u> wajik rūge adi,	<i><b>Those</b> girls replied,</i>

### Exercise 12

Described nouns are underlined twice instead of circled.

FP	(Kam 6) A <u>waria</u> <u>kunu</u> <u>nerik</u> <u>kulik</u> ge i medda.	<i>And <u>wives</u> of his brothers saw (the fish).</i>
FS	(Kam 13) A kūändiā nit ge i ṅonyju kam i <u>kakat</u> <u>nu</u> kadi.	<i>His wife was preparing fish at <u>door</u> <u>of</u> house.</i>
MS	(Katogorok 25-27) . . . lūgāṅ dāggiri <u>sūāt</u> <u>lu</u> bot,	<i>. . . some running <u>direction</u> <u>of</u> north,</i>
MS	lūgāṅ dāggiri <u>sūāt</u> <u>lu</u> <u>nerot</u> .	<i>the others running <u>direction</u> <u>of</u> south.</i>
FS	A kurut remoni <u>kiden</u> , a ga pela <u>nu</u> <u>merok</u> kulu mo kulo.	<i>And then they spear in the <u>middle</u> and were shot <u>of</u> enemies of these.</i>
FS	(Sokare 6) I wokandu nit nyana ku <u>kijit</u> <u>nu</u> wor.	<i>He arriving near <u>shore</u> <u>of</u> stream.</i>
MS	(Jaka 1) Lälü eron <u>mar</u> <u>lu</u> <u>jaka</u>	<i>Long ago, <u>leader</u> <u>of</u> animals</i>
FS	(Jaka 8) A giri gu'an tojo a käläji lüpā i <u>pīrit</u> <u>nu</u> <u>jaka</u>	<i>And he went until he was allowed in <u>place</u> <u>of</u> animals</i>
MP	<u>kulu</u> ṅobora.	<i><u>of</u> horns.</i>
MS	(Jaka 9) A likiro itī jini i <u>sūāt</u> <u>lu</u> kolon.	<i>And the hare sat in <u>view</u> <u>of</u> sun.</i>
FS	(Kolon 23) Senye lūgāṅ ṅuri, a joṅga <u>no</u> <u>nu</u> <u>kulie</u> <u>sek</u> <u>lin</u> .”	<i>It belongs to another person, we take <u>thing</u> <u>of</u> certain all people.”</i>
FS	(Sek 7) “Yi da gonyja do ku arik a <u>ropet</u> <u>nu</u> ta'et <u>luṅ</u> .”	<i>“We will give bodies as a <u>reward</u> <u>of</u> your work.”</i>
MS	(Sek 24) A <u>mar</u> <u>lu</u> <u>jür</u> luṅgi	<i><u>Chief</u> <u>of</u> village called</i>
MP	<u>sek</u> <u>kulik</u> <u>kulu</u> <u>jür</u> kak.	<i>certain <u>people</u> <u>of</u> village.</i>

### Exercise 13

Described nouns are underlined twice instead of circled.

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

### Exercise 14

Described nouns are underlined twice instead of circled.

	(Katogorok 11)	
FS	Ama <u>pirit</u> karan <u>nu</u> külüm . . .	<i>But <u>place</u> there <u>of</u> round . . .</i>
	(Katogorok 28)	
MP	A ka <u>wajik</u> <u>kulu</u> 'di'dik a i kare yu,	<i>When <u>children of</u> small bathe in river,</i>
	(Boyini 4)	
FS	A nügän <u>nuri</u> <u>nu</u> ijä jambu adi,	<i>Certain <u>person who</u> old said,</i>
	“Liliä ta!”	<i>“Be quiet!”</i>
	(Sek 34-35)	
	A mar küe nit yuyu i konandu	<i>The chief was afraid to do</i>
FS	ilo nuri <u>no</u> <u>nu</u> ron.	<i>to that person <u>anything of</u> bad.</i>

### Exercise 15

Described nouns are underlined twice instead of circled.

	(Kam 3)	
MP,I	Perok liñ jojonda <u>kam</u> <u>kulu</u> <u>mo</u> mede.	<i>He brings <u>fish of</u> many home.</i>
	(Kam 8)	
MP,I	“Wani iti aka jonda <u>kam</u> <u>kulu</u> <u>mo</u> .”	<i>“Wani has brought <u>fish of</u> many.”</i>
	(Katogorok 35)	
MP,I	A bonji <u>pürü</u> kulu pü'däni	<i>Looked at <u>sandfleas</u> that appear</i>
	<u>kulu</u> <u>mo</u> parik.	<i><u>as many</u>.</i>
	(Katogorok 4)	
I	I koyi lit lu, a <u>sek</u> <u>liñ</u> bobo'dan,	<i>In his road that, <u>all</u> people stopped,</i>
	(Katogorok 5-7)	
	A luñgi ño kunene karan	<i>They demanded things which existed</i>
	ku kä olose taba,	<i>with them such as tobacco,</i>

I	ku olot, ku <u>no lin</u> kunu nyänyä. (Katogorok 26)	<i>flour, or <u>any thing</u> of eating.</i>
MP,D	A kurut remoni kiden, a ga pela nu <u>merok kulu mo kulo</u> . (Kolon 23)	<i>And then they spear in the middle, were shot of <u>enemies of many</u>.</i>
I	Senye lügän ηuri, a jonğa ηo nu kulie <u>sek lin</u> .” (Boyini 18)	<i>It belongs to another person, we take thing of certain <u>all people</u>.”</i>
I	A <u>sek lin</u> däädäk. (Boyini 19)	<i>And <u>all people</u> ran.</i>
I	A <u>yi lin</u> ute inde rieni diηit loket	<i><u>We all</u> did not find time for catch.</i>

### Exercise 16

Described nouns are underlined twice instead of circled.

	(Katogorok 7)	
	A ilo ηuri kokor <u>perok marek</u> wus. (Katogorok 24)	<i>And person divided it in <u>two days</u> also.</i>
FP	A kalas a kiliala da <u>kulu</u> soni <u>marek</u> . (Jaka 3-4)	<i>So be <u>directions</u> that will separate <u>of two</u>.</i>
FS	Jaka kulolo ku ηobora kulo lopundere <u>kakat nu</u> gerok. (Jaka 45)	<i>These animals which have these horns should come out <u>door of one</u>.</i>
	A nyäggi <u>daη tumarek</u> adi, “Madaη kadi.” (Boyini 1)	<i>And he repeated a <u>second time</u>, “Hello house.”</i>
	Lor lügän yi olose <u>wajik musala</u> yi. (Boyini 2)	<i>One day we <u>three children</u>.</i>
	A Mutuk ge ku <u>ηiro gerok</u> ilo. (Sek 1)	<i>And there was Mutuk with <u>one child</u>.</i>
	Lükämürü olo ku <u>wajik</u> kunik sa'are <u>marek</u> .	<i>There was a lion having his <u>children</u>– <u>two female</u>.</i>

### Exercise 17

Described nouns are underlined twice instead of circled.

	(Kam 23)	
	A <u>pupo madaη, madaη, nyana</u> , a piηe adi, “Do a ηa la?” (Katogorok 7)	<i>And she <u>came slowly, slowly nearer</u> and asked, “Who are you?”</i>
	A ilo ηuri <u>kokor</u> perok marek <u>wus</u> . (Katogorok 26)	<i>And person <u>divided it in two days</u> <u>also</u>.</i>
	A kurut <u>remoni</u> kiden, (Katogorok 28)	<i>And then they <u>spear</u> in the <u>middle</u></i>



FP,D	A <u>son</u> kune da warani a <u>kunu tüär parik.</u> (Jaka 52)	<u>Water would change be that very bitter.</u>
FS,I	“A <u>nu ke</u> moye mede.” (Likiro 7) A küätünde likiro, a <u>tindi</u> ku nye i turumbili lit <u>lukaraŋ.</u> (Likiro 18)	“Be <u>of good</u> , owner of house.”  And he took hare, and <u>put</u> him <u>into</u> his vehicle.
FS,I	Nu 'denyjiri ŋäüŋ <u>nyürüt</u> na, a ga a <u>nu i'iny parik.</u> (Likiro 20)	When hyena tasted <u>food</u> , it was <u>very delicious</u> .
FS,I	“Do rieju <u>nyürüt nu i'iny parik sena</u> ya?” (Likiro 40)	“Where did you find <u>food of very delicious like this?</u> ”
FS,DK	“Do rie <u>na nyürüt nu ke na</u> ya?” (Kolon 1) Lor lünjāŋ ku kolon ku moye a <u>gu'an</u> mu'diŋ <u>jo parik,</u>	“Where you find <u>this food which</u> is good?”  One day the sun and father <u>went very far</u> to forest.

### Exercise 18

Described nouns are underlined twice instead of circled.

	(Kam 21-22)	
FS	A ina ŋuri dendi adi <u>nu</u> ga “yini nit,” (Katogorok 3)	This person thought that <u>that which</u> was her co-wife,
FS	A sek da wokandi i <u>pürüt</u> <u>nu</u> luŋu a <u>Tingilik.</u> (Katogorok 12)	People arrived at <u>place that</u> called <u>Tingilik.</u>
FS	A tindi ŋo ku <u>nu</u> jon nye kune karaŋ. (Katogorok 35)	Put thing to <u>that which</u> take these in it.
MP	A boŋgi <u>pürü kulu</u> pü'däni . . . (Jaka 39)	Looked at <u>sandfleas that</u> appear . . .
FS	Adi ku likiro kä ku güre jambi a <u>kak nu</u> rüäne, (Kolon 17)	Hare and dove thought was still <u>earth of</u> darkness,
MP	“Yi da <u>kulu</u> yaŋe ku ina nyajua.”	“We are <u>those which</u> will be with this gazelle.”

### Exercise 19

DP	<u>Sen</u>	(Katogorok 3)	
Su	I	A sek da wokandi i <u>pürüt</u> <u>nu</u> luŋu a <u>Tingilik.</u>	People arrived <u>place that</u> called <u>Tingilik.</u>

O	I	(Katogorok 12) A tindi <u>no</u> ku <u>nu</u> joŋ nye kune karaŋ.	Put thing to <b><i>that which</i></b> take these in it.
Su	O	(Katogorok 35) A boŋgi pürü <u>kulu</u> pü'däni . . .	They looked at sandfleas <b><i>that</i></b> appear
Su	O	(Jaka 39) Adi ku likiro kä ku güre jambi a kak <u>nu</u> rüäne,	Hare and dove thought was still earth <b><i>of</i></b> darkness,

### Exercise 20

Described nouns are underlined twice instead of circled.

MP,K	(Kam 27-28) A <u>kilo</u> <u>sek</u> <u>kulolo</u> lülüjä liŋ ku nääŋ liŋ.	<i>It is those people <b><i>who</i></b> all yelled at hyena.</i>
FP,I	(Katogorok 5-7) A luŋgi <u>no</u> <u>kunene</u> karaŋ ku kä olose taba, ku olot . . .	<i>He demanded <u>things</u> which with them such as tobacco, flour, . . .</i>
FS,I	(Katogorok 11) Ama <u>pürüt</u> karaŋ nu külüm <u>nana</u> a gulujo kiden mađaŋ.	<i>But <u>place</u> there that round <b><i>which</i></b> be wide in the middle.</i>
FS,I	(Katogorok 47) “A <u>nyo</u> itü, <u>nana</u> ta ga a än jond <u>jaka</u> kune ku <u>yi</u> ni.”	<i>“<u>What reason</u> is it <b><i>that</i></b> you refuse to <u>bring these animals here to us?</u>”</i>
MP,D	(Jaka 3-4) Jaka <u>kulolo</u> ku ŋobora <u>kulo</u> lopundere kakat nu gerok,	<i>Animals <b><i>which</i></b> have horns should exit door one by one,</i>
FS,I	(Jaka 23) I <u>dijit</u> <u>nana</u> kä ge i gu, a kä rieji lotome i dorö.	<i>At the <u>time</u> <b><i>while</i></b> they were going, they found elephant sleeping.</i>
MS,D	(Boyini 3-4) A <u>ki'o</u> <u>lolo</u> yi gu ku nye lo, wowoŋon parik adi, “Uwee, uwee.”	<i>Boat <u>in</u> <b><i>which</i></b> we went cried loudly, “Creek, creek.”</i>
FP,D	(Sek 14-15) Ama <u>kunene</u> a kunu <u>kune</u> ke dädäk ku kä medisak.	<i>But <b><i>that which</i></b> was good ran away to their house.</i>
MS,I	(Sek 33) A warani a <u>nuri</u> et <u>lolo</u> itü a boron!”	<i>And became a <u>person</u> <b><i>who</i></b> is dangerous!”</i>

### Exercise 21

Described nouns are underlined twice instead of circled.

MS	RC	Sen	(Katogorok 38) A ka kulie karaŋ ku <u>lolo</u> tuatwara ku pürü aka sek,	<i>If some exist with <b><i>those which</i></b> die of sandfleas</i>
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			(Katogorok 44)	
			Sek ejik jini jambu	<i>Elders begin talking</i>
			ku <u>sek</u> külükä	<i>to their <u>people</u></i>
<u>MP</u>	<u>S</u>		<b>kulolo</b> a peña ku jaka.	<i><u>who</u> were killed by animals.</i>
<u>MP</u>	<u>S</u>		ku <u>sek</u> <b>kulolo</b> a tuatuara	<i>and with <u>people</u> <u>who</u> died</i>
			mu'diñ ku kure.	<i>of thirst in field.</i>
			(Jaka 16)	
<u>MS</u>	<u>S</u>	<u>F</u>	Ña <b>lolo</b> unde metti ñobora	<i><u>Who</u> is it <b>which</b> did not see horns</i>
			külä ida i lüpündä nio na?	<i>when I entered?</i>
			(Jaka 29)	
<u>FS</u>			A güre toñgi mogga parik i <u>diñit</u>	<i>Dove continued pulling at <u>time</u></i>
			<b>nana</b> güre ka pe.	<i><b>which</b> dove became tired.</i>
			(Likiro 2-3)	
<u>FS</u>			A ño ge ayin, a kondi adi,	<i>And he was without anything,</i>
			biya <b>nana</b> nye purun i koyi kiden.	<i>thought better <b>that</b> he lay in road.</i>
			(Boyini 5)	
<u>MP</u>	<u>I</u>	<u>S</u>	A <u>wajik</u> <b>kulolo</b> yi logga	<i><u>Children</u> <b>which</b> we fish</i>
			ku <u>kä</u> <b>kulo</b> woñe parik i ki'o yu.	<i>with <u>them</u> cry loudly in boat.</i>
			(Boyini 15)	
<u>MS</u>	<u>D</u>	<u>S</u>	A <u>ñiro</u> <b>lolo</b> i ki'o <b>lo</b>	<i><u>Child</u> <b>who</b> was in boat</i>
			püpikärä ki'o lo parik jo.	<i>paddled this boat.</i>
			(Boyini 20)	
<u>MP</u>	<u>O</u>	<u>O ?</u>	A yi poni mede sena <u>kam</u> ayin	<i>We came home as without <u>fish</u></i>
			<b>kulolo</b> yi a mok!	<i><b>which</b> we caught!</i>
			(Sek 25)	
<u>MS</u>	<u>S</u>	<u>S</u>	“Lo <u>ñuri</u> <b>lolo</b> luñu a Lükämirü	<i>“<u>Person</u> <b>who</b> called Luko mirü,</i>
			pü'dä ya?”	<i>is from where?”</i>

## Exercise 22

			(Kam 6)	
<u>MS</u>			Lor <b>lügän</b> , nye a jonda kam kulu mo parik,	<i>A <b>certain</b> day, he brought fish,</i>
			(Kam 7)	
<u>FS</u>			<b>Nügän</b> na jambi ku <b>nügän</b> na adi,	<i>A <b>certain one</b> said to <b>another</b>,</i>
			“Do a met la?”	<i>“Do you see that?”</i>
			(Kam 10)	
<u>FS</u>			A <b>nügän</b> na rügge adi, “Iye, yi lolañ	<i><b>Another</b> replied, “Yes, we going.”</i>
			gugu'an.”	
			(Kam 18)	
<u>FS</u>			A <b>nügän</b> ñuri na nyinyän ku nye mede yu,	<i>A <b>certain person</b> left to her house,</i>
			(Katogorok 4)	
<u>MS</u>			a <b>lügän</b> ñuri lüñjä lüñjä.	<i>and a <b>certain person</b> (elder) yelled.</i>
			(Katogorok 16)	
<u>FS</u>			A gumara <b>nügän</b> i süät lukañ.	<i>He throws a <b>certain</b> (piece) to east.</i>
			(Katogorok 24-25)	
			A kalas a kiliäla da kulu soni marek,	<i>And (people) separate in directions,</i>

MS	<u>lügän</u> däggiri süät lu bot,	<i><u>some</u> running to the north,</i>
MS	<u>lügän</u> däggiri süät lu nerot. (Katogorok 34)	<i><u>others</u> running to the south.</i>
MP	İti ka <u>sek</u> kulu ejik <u>kulie</u> a aran iti, . . . (Katogorok 38)	<i>When <u>certain</u> elders quarrelled,</i>
MP	A ka <u>kulie</u> karañ ku lolo tuatuaara ku pürü (Sokare 5)	<i>If <u>some</u> there which die of sandfleas,</i>
MS	A pondiri <u>lügän</u> wor, luñu a Mumulan. (Jaka 12)	<i>He passing <u>certain</u> stream, Mumulan.</i>
MS	A rieji <u>lügän</u> jaku ge ayin ku ñobora na a likiro. (Jaka 14)	<i>And they found a <u>certain</u> animal without horns, that was a hare.</i>
MP	A likiro adi, “Nan gaju jambu,” a <u>kulie</u> adi, “Kälä ta jambu.” (Boyini 4)	<i>And hare (said), “I want to speak,” and <u>some</u> (said), “Let him speak.”</i>
FS	A <u>nügän</u> nuri nu iñä jambu adi, “Liliä ta!” (Boyini 8-9)	<i><u>Certain</u> person who said, “Quiet!”</i>
MS	A <u>lügän</u> lo togoji yümü, (Boyini 10)	<i>And a <u>certain one</u> this was brave,</i>
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 mede. (Kolon 23)	<i><u>Another</u> friend that came to hare.</i>
MS	Senye <u>lügän</u> nuri,	<i>It belongs to <u>another</u> person,</i>
MP	a jonña ño nu <u>kulie</u> sek liñ.”	<i>we take thing of <u>certain</u> all people.”</i>

### Exercise 23

(Katogorok 21-22)	
A ka lo ñuri <u>a tüpän</u> a nuñutut, a sek kulo da boñgi sena, a kä meddi merok. (Katogorok 34)	<i>And if this person <b>chopped</b> peices, then people will turn and look at the enemy.</i>
İti ka sek kulu ejik kulie <u>a aran</u> iti, . . . (Katogorok 46-47)	<i>Also, when the elders also <b>quarrelled</b>, . . .</i>
“Ta ku ñadi, kuse ñadi, yi kulo <u>a po</u> i robba kuyu kuluka, a nyo iti, nana ta ga <u>a an</u> jond jaka kune ku yi ni.” (Likiro 3)	<i>“Each of you and others, we <b>came</b> to pay your bones, and why also, did you <b>refuse</b> to bring animals to us?”</i>
. . . anyar turumbili däädäkün, a meddi adi nye <u>a tuan</u> . (Likiro 53)	<i>. . . so that when a vehicle comes, it sees him as <b>dead</b>.</i>
A kä ga <u>a an</u> gindere ilu koyi,	<i>And they <b>refused</b> going on that road,</i>

(Kolon 1)

Lor lüğän ku koloŋ ku moye **a gu'an**  
mu'diŋ jo parik,

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

Exercise 24

(Likiro 1-6)

Lor lüğän 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.

*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)

“Mete wajik kunuŋ kä **aka käreälä**  
ku ŋuri lüğän.” *“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.*

Exercise 26

(Katogorok 3)

A sek **da wokandi** i pirüt nu luŋu a Tiŋgilik. *People **will arrive** in Tingilik.*

(Katogorok 21-22)

A sek kulo **da bonŋi** 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.”*

(Kolon 17)

“Yi **da** kulu **yane** 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.”*

### Exercise 27

(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 ŋäüŋ **i roboka** i kakat,  
a **ge i tombu** kuyu.

*She saw hyena sitting at door,  
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 diŋit nana kä **ge i gu**,  
a kä rieji lotome **i doru**.

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

(Likiro 36)

A meddi ŋiro lo **i po** 'dokunda nye.

*And he saw child coming to get him.*

(Kolon 5-6)

A moye kolon meddi kele lu mirü  
**i loja** olose kimaŋ.

*Father of sun saw a tooth of lion  
shining like fire.*

(Kolon 8-9)

A kolon giti gu'an,  
a rieji ŋo lo a mirü olon **i doru**.

*Sun went and found thing  
that was a lion sleeping.*

(Kolon 11)

“Aba luka **i lungu** do.”

*“My father is calling you.”*

(Kolon 24)

Nan mirü **i jambu**, . . .

*I the lion am saying, . . .*

(Boyini 2)

A gu'an i kare **i logga** kam.

*They went to river catching fish.*

### Exercise 28

(Kam 9)

“Ilo lor yi **gugu'an** domoju ku nye yu.”  
(Kam 26-27)

A na ɲuri nu pija na **dädäk** ku nye yu mede  
ku woɲet i kuruk,  
(Katogorok 5-7)

A luŋgi ɲo kunene karanɲ ku kä olose taba,  
ku olot, ku ɲo liɲ kunu **nyänyä**  
a ilo ɲuri **kokor** perok marek wus.  
(Katogorok 19)

A ilo ɲuri **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**.  
(Sek 34)

A mar küe nit **yuyu** i konandu . . .

### Exercise 29

(Sek 24)

A mar lu jür **lungi** sek kulik kulu jür kak.  
(Sokare 12)

A **rieji** boyi, a mogga kam musala.  
(Jaka 23)

I diɲit nana kä ge i gu,  
a kä **rieji** lotome i doro.  
(Likiro 5)

A **rieji** likiro aka purun i koyi kiden.  
(Kato 12)

A **tindi** ɲo ku nu joɲ nye kune karanɲ.  
(Likiro 7)

A küätünde likiro,  
a **tindi** ku nye i turumbili lit lukaranɲ.  
(Sek 11)

“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**.

The chief **was afraid** to do . . .

Chief **called** people of village.

And he **found** three fish in the net.

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

He **found** hare expired lying in road.

**Puts** things (there) that were collected.

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

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 **jongi** ki'o lo, lakadi i kijit ku küjän.

(Likiro 49)

A tome **rioggi** turumbili liŋ.

(Kolong 4-5)

A moye koloŋ **penŋi** 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 mirü **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 penŋi 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 ɲuri lolo luŋu

a Lükämirü pü'dä ya?

(Koloŋ 10)

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

(Koloŋ 16)

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, 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?”



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 na **rügge** adi, “Iye, yi lolaŋ gugu'an.”

(Jaka 20)

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

(Jaka 52)

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

*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.”*

### Exercise 30

(Boyini 7)

Lügän jambu adi, nye lu **jongga** lo ki'o,  
a ki'o lo 'doke sena.

(Jaka 28)

A kurut **riogga** adi putuk putuk.

(Jaka 31)

A tome gaji **penga** güre.

(Sek 21)

A kä jini **penga** Lükämirü.

(Likiro 34-35)

A turumbili bobo'dan sänyji kaŋaranit  
lit '**dumunda** ŋäüŋ a i turumbili lukaraŋ.

(Likiro 36)

A meddi ŋiro lo i po '**dokunda** nye.

(Koloŋ 23)

Senye lügän ŋuri,  
a **jongga** ŋo nu kulie sek liŋ.”

(Koloŋ 26-27)

Telemeso **pija** moye koloŋ adi,  
“Kine ro oloŋ adida moye koloŋ?”

(Kam 26)

A na ŋuri nu **pija** na däädäk ku nye yu mede.

(Katogorok 32)

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

(Jaka 38)

*Certain one of them told saying he  
**should take** the boat and carry (it).*

*And then he **stepped** thud, thud.*

*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.*

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 nügän ŋuri nu ijä **jambu** adi, “Liliä ta!”

(Boyini 7)

Lügän **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 soŋ 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?”

### Exercise 31

(Katogorok 14)

Nyine ki, a giri i sek yu,  
a itiki 'dumunde nu **päkä** nye na.

(Katogorok 32)

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

(Katogorok 41)

Ilo ŋuri a waranni ku yümü,  
a baŋgi **gigilo** parik.

(Katogorok 42)

Ina a **saka** nu sek kulaŋ katogorak.

(Katogorok 43)

A ka jaka **pupuja** rie, . . .

(Katogorok 44)

Sek ejik jini jambu ku sek külükä  
kulolo a **pena** ku jaka.

(Jaka 8)

A giri gu'an tojo a käläji  
**lüpä** i pirit nu jaka kulu ŋobora.

(Sokare 3)

*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?!”*

*He gets up and goes to the people there,  
and also takes what **is given** to him.*

*They asked these children and they **were asked**  
and they answered in agreement.*

*This person will not be angry in his heart,  
but **will become** very sick.*

*Like this our people **live** as hunters.*

*And when the animals **are not to be** found, . . .*

*Elders begin talking to their people  
who **were killed** by the animals.*

*And he went until he was  
**allowed** in the place of the animals with horns.*

Lor lügänj Muludianj a gu'an medda mony nit **saka** i tär.

(Sokare 16)

“Rube lio a **rie'a** tuan nit i lo lor.”

(Sokare 4-5)

Nu yirejiri nye mede kuriri, a pondiri lügänj wor, **luŋu** a Mumulan.

(Jaka 1)

Lälü eron mar lu jaka lolo **luŋu** a mirü.

(Boyini 2)

A Mutuk ge ku ŋiro gerok ilo, ŋiro **luŋu** a Lodu lo Wilis.

*One day Muludiang went to see his mother-in-law **living** at the lake.*

*“My enemy will **be found** dead today.”*

*When he returned home in evening, he passing by another stream **called** Mumulan.*

*Long ago, leader of horned animals who **is called** the lion.*

*And there was Mutuk with one child, the child **called** Lodu Wilis.*

### Exercise 32

(Katogorok 9)

A **rugunokine** kak ku kuŋuat kulik.

(Katogorok 14)

**Nyine** ki, a giri i sek yu.

(Jaka 21)

Ku do gu'an nan na **gake** nyü.

(Jaka 39)

Adi ku likiro kä ku güre jambi a kak nu **rüäne**,

(Boyini 7)

Lügänj jambu adi, nye lu jonja lo ki'o, a ki'o lo **'doke** sena.

(Boyini 13)

A boyini kune **sukine** kak i kare i lojitän 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 Lükämirü.

(Sokare 15)

A **rieni** sokare aka moka ku boyi, a Muludianj adi,

(Sek 15)

A **rieni** Lodu aka dera ku Lotome ku Lükämirü.

(Sek 18)

A Lükämirü pupo, a koji Lodu, a Matuk **poni** galunda Lodu.

(Jaka 9)

*He **kneels** down on his knees.*

*He **gets** up and goes to people there.*

*With you going, I **chase** coming.*

*Hare and dove thought was **still dark**,*

*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,*

A likiro itti **jini** i süät lu koloŋ.  
(Sek 21)

Lodu ku Lükämürü na,  
a kä **jini** peŋga Lükämürü  
(Katogorok 26)

A kurut **remoni** kiden.  
(Katogorok 35)

A boŋgi pürü kulu **pü'däni** kulu mo parik.  
(Jaka 18)

A kurut a likiro poni i goŋ  
a kä **rurumoki** ku güre i koyi.  
(Likiro 43-44)

A giri gu'an a puruni i koyi kiden,  
a turumbili lu **däküni**.

*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**.*

### Exercise 33

(Katogorik 13)

A güäñünni i bät, lakadi i pirit nu ida  
nu **jindere** nye kak na.

(Sokare 4-5)

Nu **yirejiri** nye mede kuriri,  
a **pondiri** lügäŋ wor luŋu a Mumulan, . .  
(Jaka 3-4)

A mirü jambi adi,  
jaka kulolo ku ŋobora  
kulo **lopundere** kakat nu gerok,  
a kä nyar **boboliori**.

(Jaka 7)

A likiro kondi kä nu **yejiri** nye na.  
(Jaka 48)

Nu **yingere** lo tome, a likiro mätaji . . .  
(Jaka 51)

Nu **nyäggiri** likiro mäddü daŋ tomusala adi,  
“Madaŋ, 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** ŋäüŋ nyürüt na,  
a ga a nu i'iny parik.

(Likiro 42)

A tome adi,  
nye jämbü senu **kondiri** likiro na.  
(Likiro 47-48)

*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  
**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**.*

A tome ñonit bo'de ki,  
ĩti nu **woggiri** turumbili ku nye nyana.  
(Likiro 52-54)

Nu **yingere** sek kine ro,  
a ka ga a an **gindere** ilu koyi.  
a likiro tutuan ku mogor.

*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.*

#### Exercise 34

(Kam 9-10)

“Wani ĩti aka jonda kam kulu mo,  
ilo lor yi gugu'an **domoju** ku nye yu.”

(Katogorok 1-2)

Sek kulu Mangala süät lu bot, lälü eron nu  
ka sek aka gu'an mu'diñ **togoraju**.

*“Wani has brought many fish,  
today let us go there **expecting**.”*

*People of northern Mangala  
went to field for **hunting**.*

#### Exercise 35

(Katogorok 10)

A **güñärä** kak, lakadi i kibär yu.

(Katogorok 16)

A **gumara** nügän i süät lukan.

(Katogorok 38)

A ka kulie karan ku lolo **tuatuara** ku pürü

(Likiro 37)

A ñäüñ **riñärä** däk mu'diñ ku küjän.

*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)

Ña lolo unde metti ñobora  
külä ida i **lüpündä** nio na?

(Likiro 2-3)

A ño 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 ɲuri na **nyinyän** ku nye mede yu,  
(Katogorok 4)

I koyi lit lu a sek liɲ **bobo'dan**,  
a lügän ɲuri lüjja lüjja.

(Katogorok 8-9)

A ka ɲuri lo ge nyana ku **wokandu** karaɲ,  
a **rugunokine** kak ku kuɲuat 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 kaɲaranit lit 'dumunda ɲäüɲ.

(Boyini 3-4)

A ki'o lolo yi gu ku nye lo,  
**wowonon** parik adi, “Uwee, uwee.”

(Boyini 17-18)

A ilo ɲiro **käkälän** ki'o  
lo ku boyi na liɲ.

(Sek 20-21)

A sek kulu jür liɲ a **yilän** ku ko'a nu  
Lodu ku Lükämürü na.

(Sek 34-35)

A mar küe nit yuyu i **konandu**  
ilo ɲuri ɲo nu ron.

(Jaka 6)

“Nan lo gu ɲünyünda 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 gu'an tojo, a **pütändi** doro.  
(Kolon 34)

A nye **lanandi** i koya, a giri gu'an.  
(Boyini 11-12)

A yi **gumandi** boyini kunaɲ i kare.  
(Sek 12)

A kä **'dokondi** ku kä i kijikän,  
a kä giri gu'an.

Exercise 38

*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.*

*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.*

(Katogorok 2)

Ka sek aka gu'an mu'diñ **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 lügäñ lo **togoji** yümü.

(Katogorok 21)

A ka lo ñuri a **tüpän** a nuñutut,

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,

### Exercise 39

(Kam 16-17)

Ama ina ñuri **inde denni** adi  
ilo ño lo a ñäüñ.

(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)

Ña lolo **unde metti** ñobora külä  
ida i lüpündä nio na?

(Jaka 35)

A likiro **ute unde dökki** ku nye yu kadi.

*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?*

*And hare **did not run** to his house.*

### Exercise 40

(Jaka 14)

A likiro adi, “Nan gaju jambu,”  
a kulie adi, “**Kälä** ta jambu.”

(Jaka 22)

“**Ti** yi yiräni i bät.”

(Jaka 24-25)

“Ilo a düät lio, **momono** ku pataso.”

(Jaka 40)

“Kak a wasan, **giri** ku do yu mede.”

(Kolon 7)

“**Giti** jo lu ño lolo memelienga  
olose kimañ lo ni.”

(Kolon 12)

A mirü adi, “**Yagu'an**.”

(Kolon 21)

“E do **jong** nyajua na.”

*And hare (said), “I want to speak,”  
and some (said), “**Let him speak**.”*

*“**Let us return back**.”*

*“This is my bull, **tie** (him) with a rope.”*

*“Rain has stopped, **go** to your house.”*

*“**Go** bring the thing that shines  
like fire here.”*

*And the lion say, “**Let us go**.”*

*“You **take** this gazelle.”*

(Kolon 23-25)

“Nyenana **yinge** ta, nan mirü i jambu,  
**ti** kolon yije nyajua,  
a moye kolon yije tore lu a kolon.

“*On the contrary, you **listen**, I, the lion say,  
**allow** the sun to swallow the gazelle,  
and father of sun to swallow this sun.*”

(Kolon 30-33)

Telemeso a rügge adi,  
“A nu ke. **Ti** kolon yije nyajuanit.”

*Monkey replied saying,  
“Good. **Allow** sun to swallow gazelle.”*

(Sek 27-28)

Nan tindu ta perok musala, **galu** ta ilo  
nuri i goñi 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 ñäüñ lo lañgi, lakadi lukarañ  
ku **wonet** i kuruk.

*And hyena jumped inside  
with **crying** from his mouth.*

(Kam 31)

Ina a **'dutet** nu do'de adi ñängü nu kam  
(Katogorok 20)

*This is **end** of story about greed for fish.*

“Ka **nyaret** karañ ilo süät tipo ku yi ni,  
(Katogorok 42)

*“If there is **love**, let it come to us.”*

Ina a saka nu sek kulañ **katogorak**.  
(Sokare 2)

*This is how we **hunters** live.*

Nye a **kalokanit** lu kam.

*He was a **fisherman**.*

(Sokare 26)

**Kawuronit** Stephen Warnyang Mödi Akon  
(Likiro 33)

***Writer** Stephen Warnyang Mödi Akon.*

Sänyji **kanaranit** lit 'dumunda ñäüñ.

*He sent his **assistant** to take hyena.*

(Boyin 19)

A yi liñ ute inde rieni diñit **loket** i lu lor.  
(Sek 7-8)

*We did not find a **catch** that day.*

“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.  
(Sek 28)

*Lodu heard that **reply**, and was happy.*

“Ti ta nan **denet** adiba.”

*“You give me an **answer** afterwards.”*

#### Exercise 42

(Kam 1-2)

Lügän nuri karañ, kariñi kunik **a** Wani.  
Ilo nuri **a** kalokanit lu kam.

*There was a person named **be** Wani.  
This person **was** a fisherman.*

(Kam 12)

A kulu sek kä **ge** kadi,  
iñi a lu lor **a** küdü.

*And those people **were** in house,  
and also that day there **was** rain.*

(Kam 16-17)



Ama ina ŋuri inde denni adi  
ilo ŋo lo a ŋäüŋ, adi, “Lu a 'dionj.”  
(Kam 23)

A piŋe adi, “Do a ŋa la?”  
(Kam 31-32)

Ina a 'dutet nu do'de adi ŋängü nu kam  
ku domba nu ŋo nu lege  
a ŋo nu ron parik.  
(Katogorok 3)

A sek da wokandi i pirit  
nu luŋu a Tiŋgilik.  
(Katogorok 28)

A ka wajak kulu 'di'dik a i kare yu,  
(Katogorok 33)

Kalas a soŋ kune da 'de'denya sena,  
a kä ge tätä.  
(Jaka 6)

“Nan lo gu ŋünyündä memen,  
a ekondi ku nye i küe a ŋobora.”  
(Jaka 12)

A rieji lügän jaku ge ayin ku ŋobora.  
(Jaka 18)

A kurut a likiro poni i goŋ,  
a kä rorumoki ku güre i koyi.  
(Jaka 24-25)

“Ilo a düät lio, momono ku pataso.  
Ama do memedda, ilo a jäny parik!”  
(Jaka 34)

A küdü nu 'dikunni a nu ijä parik.  
(Jaka 43)

“Madaŋ, kadi nio a kadi nio.”  
(Likiro 18)

Nu 'denyjiri ŋäüŋ 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 ŋuri et lolo iti a boronj!”  
(Sek 35)

asan nye a ŋuri lükä lu medeso.

*But this person did not know that  
this animal was hyena said, “This is dog.”*

*She asked, “Who are you?”*

*This is end of story about greed of fish  
and expecting something that does  
not belong to us is a very bad thing.*

*People arrived place  
that called as Tingilik.*

*When children of small are in river there,*

*Then water that they would taste  
and they be cold (tasteless).*

*“I am going to get gum  
and drive in with it in head to as horns.”*

*They found certain animal be without horns.*

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

*“This is my bull, tie (him) with a rope.  
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.*

#### Exercise 43

(Katogorok 28)

A **ka** wajik kulu 'di'dik a i kare yu,  
a soŋ kune da warani a kunu tüär parik.

(Katogorok 34-35)

Iti **ka** sek kulu ejik kulie a aran iti,  
a boŋgi pürü kulu pü'däni kulu mo parik.

(Katogorok 38-39)

A **ka** kulie karaŋ 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 peŋa ku jaka.

(Likiro 10-14)

Kurut **nana** turumbili ge i däk,  
a likiro jini gumba wilisan kak ku kunie  
tirän kunene i turumbili i lukaraŋ.

A **nana** nye käkä gumba tirän  
kunene nye gaju koja kune,  
a laŋunde kak i turumbili.

(Likiro 18)

**Nu** 'denyjiri nääŋ nyürüt **na**,  
a ga a nu i'iny parik.

(Kolon 33)

A **nu** yingere mirü kine **nu**,  
a nye laŋandi i koya, a giri gu'an.

(Boyini 11)

A **nana** yi aka wogga i kare **nu**,  
a yi gumandi boyini kunaŋ 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 ŋonyju kam,  
**a** gumbe kuyu kulu kam i kakat.  
**A** nääŋ ge i so'do i kakat i nyätüt  
kuyu kulu kam kulo.

**Ama** ina ŋuri inde denni adi

**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,  
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

ilo ŋo lo a ŋäüŋ, adi, “Lu a 'dionj.”  
(Katogorok 10)

A güänjäre kak, lakadi i kibär yu,  
**ama** pirit karaŋ nu külüm  
nana a gulujo kiden madaŋ.  
(Katogorok 24-27)

A kä ŋorondi i kare ni kulu mo parik,  
a **kalas** a kiliala da kulu soni marek,  
lügän däggiri süät lu bot,  
lügän däggiri süät lu ŋerot.

A **kurut** remoni kiden,  
**a** ga pela nu merok kulu mo kulo.  
(Katogorok 31, 33)

“A soŋ kune inde a ku nu ke na,  
kine ro po ya?”

**Kalas** a soŋ kune da 'de'denya sena,  
a kä ge tätä.

(Jaka 7-8)

A likiro kondi kä nu yejiri nye na,  
**a** giri gu'an **tojo** a käläji  
lüpä i pirit nu jaka kulu ŋobora.

(Jaka 18)

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

(Jaka 24-25)

“Ilo a düät lio, momono ku pataso.  
**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 gu'an, **tojo** a pütändi doro.

(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 ŋäüŋ lälü na.

(Koloŋ 21, 23-25)

A koloŋ rugge adi, “E do joŋg nyajua na.”

“**Nyenana** yiŋge ta, nan mirü i jambu,

*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.  
**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,*

ti koloŋ yiŋe 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.

*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.*

#### Exercise 45

(Katogorok 10)

A güänärä kak, **lakadi** i kibär yu.

*And crawls **until** the anthill there.*

(Katogorik 13)

A güänünni i bät, **lakadi** i pirit nu ida  
nu jindere nye kak na.

*Then he crawls **until** the place  
where he got down (on his knees).*

(Katogorok 39)

A aranni adi liyuk,

*We cannot quarrel (about sandfleas)  
**until** we arrive at home well.*

**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.

*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.*

(Koloŋ 18-19)

“Ti ta mirü.”

*“You give to the lion.”*

**Asan** moye jambu sena adi,  
ina nyama pakini nye.

**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 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,*

(Sek 34-35)

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 a their person of relatives.*

#### Exercise 46

(Kam 5-6)

Lor lügän, nye a jonda kam kulu mo parik,  
a waria **kunu** ŋerik kulik ge i medda.

*One day he brought very many fish,  
and wives **of** his brothers saw (the fish).*

(Kam 7)

Nügän na jambi ku nügän na **adi**,

*A certain one said to another **that**,*

“Do a met la?”

*“Do you see that?”*

(Kam 13)

A küändiä nit ge i ŋonyju kam  
i kakat **nu** kadi.

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

(Kam 21-22)

A ina ŋuri dendi **adi** nu ga “yini nit,”

(Katogorok 5)

A luŋgi ŋo **kunene** karanŋ ku kä  
olose taba, ku olot . . .

(Katogorik 13)

A güänünni i bät, lakadi i piriit nu  
**ida** nu jindere nye kak na.

(Katogorok 44)

Sek ejik jini jambu  
ku sek külükä

**kulolo** a peŋa ku jaka.

(Jaka 8-9)

A giri gu'an tojo a käläji  
lüpä i piriit **nu** jaka,  
a likiro iiti jini i süät **lu** koloŋ.

(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 25)

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

(Koloŋ 11)

Koloŋ **adi**, “Aba luka\_i luŋgu 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 **ŋa la**?”

(Katogorok 30-32)

“Kine ro po **ya**?”

(Katogorok 37)

“A kine ro itit po **ya**?”

(Katogorok 47)

“A **nyo** iiti, nana ta ga a än jond  
jaka kune ku yi ni.”

(Sokare 21-25)

**Ŋa** lolo a kalokanit lu kam?

*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.”*

*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?*

Mony nu Muludian saka **ya**?  
**Ŋa** lu rijä boyi? Ku **ya**?  
 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 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**?”  
 (Kolon 10)  
 A mirü pije kolon adi, “**Nyo**?”  
 (Kolon 13)  
 “Do jon ilo ŋuri **din**?”  
 (Kolon 20)  
 “Muyi jambu **adida**?”  
 (Kolon 27)  
 “Kine ro oloŋ **adida** moye kolon?”  
 (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?”

*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?”*

*“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?”*