Mundari Grammar Book

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

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Introduction

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

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

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

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

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

Introduction ........................................................................................................................................ 3
Contents ............................................................................................................................................. 4
Spelling Rules .................................................................................................................................. 6
Nouns ............................................................................................................................................... 13
Gender of Nouns ............................................................................................................................... 25
Verbs ............................................................................................................................................... 28
Prepositions ..................................................................................................................................... 29
How Nouns are Used ....................................................................................................................... 31
Pronouns .......................................................................................................................................... 32
Possessor Pronouns .......................................................................................................................... 35
Demonstratives ............................................................................................................................... 38
How Demonstratives are Used ......................................................................................................... 40
Demonstrative Phrases that Describe Nouns .................................................................................... 44
Demonstrative Phrases Describing Possessed Nouns ...................................................................... 45
How Possessed Nouns are Used ..................................................................................................... 48
Adjectives in Demonstrative Phrases ............................................................................................... 50
Quantities ......................................................................................................................................... 52
Numbers .......................................................................................................................................... 54
Modifiers ......................................................................................................................................... 57
Verbs in Demonstrative Phrases ...................................................................................................... 59
How Demonstrative Phrases with Verbs are Used ......................................................................... 61
Relative Clauses .............................................................................................................................. 62
How Relative Clauses are Used ...................................................................................................... 65
Indefinites (Indefinite Pronouns) ...................................................................................................... 68
Verb Forms ...................................................................................................................................... 71
Past Verbs .......................................................................................................................................... 72
Past Word a 'was, be' and Connector a 'and' ..................................................................................... 74
Perfect Verbs .................................................................................................................................... 75
Future Verbs ..................................................................................................................................... 77
Continuous Verbs ............................................................................................................................. 79
Incompletive (Imperfective) Verbs .................................................................................................. 81
Subject (Qualitative, Telic) and Subject Subjunctive (Infinitive) Verbs ............................................... 84
Subject Verbs .................................................................................................................................. 85
Subject Subjunctive Verbs ................................................................................................................ 89
Passive and Middle Verbs ................................................................................................................ 93
Passive Verbs .................................................................................................................................... 95
Middle Verbs .................................................................................................................................... 98
Dependent (Subordinate, Aspectual/Adverbial) Verbs .................................................................... 102
Repetitive verbs ................................................................................................................................ 105
Motion Away (Abitive) Verbs ........................................................................................................... 106
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, ï, ü are not mixed together in the same words.*

<table>
<thead>
<tr>
<th>Light vowels</th>
<th>Heavy vowels</th>
</tr>
</thead>
<tbody>
<tr>
<td>sokare</td>
<td>kiüändiä</td>
</tr>
<tr>
<td>logelie</td>
<td>pârõi</td>
</tr>
<tr>
<td>kabelo</td>
<td>mîrû</td>
</tr>
<tr>
<td>lilun</td>
<td>gûlâm</td>
</tr>
</tbody>
</table>

*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

<table>
<thead>
<tr>
<th>Light vowels</th>
<th>Heavy vowels</th>
</tr>
</thead>
<tbody>
<tr>
<td>kiren</td>
<td>kine</td>
</tr>
<tr>
<td>lo'duluk</td>
<td>kobükän</td>
</tr>
</tbody>
</table>

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 türånsö/türän '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

<table>
<thead>
<tr>
<th>Light vowels</th>
<th>Heavy vowels</th>
</tr>
</thead>
<tbody>
<tr>
<td>kapiriaso</td>
<td>türånsö</td>
</tr>
<tr>
<td>a ga</td>
<td>a nyä</td>
</tr>
<tr>
<td>a ga</td>
<td>a nyä</td>
</tr>
<tr>
<td>a ga</td>
<td>a nyä</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Correct</th>
<th>Wrong</th>
</tr>
</thead>
<tbody>
<tr>
<td>i riak</td>
<td>ryak</td>
</tr>
<tr>
<td>ï küändiä</td>
<td>küändyä</td>
</tr>
<tr>
<td>u nyajua</td>
<td>nyajwa</td>
</tr>
<tr>
<td>ü küie</td>
<td>kwe</td>
</tr>
</tbody>
</table>

**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.

<table>
<thead>
<tr>
<th>2 syllables</th>
<th></th>
<th></th>
<th></th>
<th>Word middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>'</td>
<td>la'at</td>
<td>clothes</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ja'e</td>
<td>rainy season</td>
<td></td>
<td></td>
</tr>
<tr>
<td>y</td>
<td>kui'u</td>
<td>shield</td>
<td></td>
<td></td>
</tr>
<tr>
<td>w</td>
<td>kuyu</td>
<td>bones</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>kawasanit</td>
<td>replier</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 syllable</td>
<td>kue</td>
<td>eye</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Correct</th>
<th>Wrong</th>
</tr>
</thead>
<tbody>
<tr>
<td>p</td>
<td>ṇe'dep</td>
</tr>
<tr>
<td>t</td>
<td>ku'dat</td>
</tr>
<tr>
<td>s</td>
<td>a tos</td>
</tr>
<tr>
<td>k</td>
<td>jurak</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Correct</th>
<th>Wrong</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ñuri a po ku</td>
<td>Ñuri a po kumar.</td>
</tr>
<tr>
<td>Ñuri a po ku</td>
<td>Ñuri a po kunan.</td>
</tr>
<tr>
<td>Ñuri a po ku</td>
<td>Ñuri a po kudo.</td>
</tr>
<tr>
<td>Ñuri a po ku</td>
<td>Ñuri a po kunye.</td>
</tr>
<tr>
<td>Ñuri a po ku</td>
<td>Ñuri a po kuyi.</td>
</tr>
<tr>
<td>Ñuri a po ku</td>
<td>Ñuri a po kutu.</td>
</tr>
<tr>
<td>Ñuri a po ku kã.</td>
<td>Ñuri a po kuku.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Correct</th>
<th>Wrong</th>
</tr>
</thead>
<tbody>
<tr>
<td>'diong lu ŋuri</td>
<td>'diong nu ŋuri</td>
</tr>
<tr>
<td>'diong lu jjä</td>
<td>'diong lo'jjä</td>
</tr>
<tr>
<td>'diong lo'dit</td>
<td>'diong lo'na'dit</td>
</tr>
<tr>
<td>řuri lu ron</td>
<td>řuri nu ron</td>
</tr>
<tr>
<td>řuri lu řütütt</td>
<td>řuri nu řütütt</td>
</tr>
<tr>
<td>kere lu külüm</td>
<td>dili nu külüm</td>
</tr>
<tr>
<td>lüru lu rüä</td>
<td>lüru lu rüä</td>
</tr>
<tr>
<td>'diong lu ke</td>
<td>'diong nu ke</td>
</tr>
</tbody>
</table>
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'.

(Likiro 24-26)

<table>
<thead>
<tr>
<th>Correct</th>
<th>Wrong</th>
<th>Correct</th>
<th>Wrong</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ka turumbili ge i däkün na, a nan puruni</td>
<td>Ka turumbili ge i däkün na a nan puruni</td>
<td>When a vehicle comes, and I lie down in road,</td>
<td></td>
</tr>
<tr>
<td>i koyi kiden, a turumbili meddi adi nan a tuan,</td>
<td>i koyi kiden a turumbili meddi adi nan, a tuan,</td>
<td>and vehicle sees that I died, it takes me, and puts</td>
<td></td>
</tr>
<tr>
<td>adiba a 'dumunde nan, a tindi ku nye i turumbili lukaranj, a nan kurut jini gumba tirän kak.</td>
<td>adiba, a 'dumunde nan a tindi ku nye i turumbili lukaranj a nan kurut jini gumba tirän kak.</td>
<td>with him in vehicle, and then I throw goods down.</td>
<td></td>
</tr>
</tbody>
</table>

Spelling Rule 7 (Page 95-96): In verbs with a vowel at the end of the root, add the consonant t before a suffix with beginning vowel. The verb a pe 'shot' with vowel at the end of the root adds the consonant t before the suffix –a in pe' a 'is shot'.

Correct

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

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, ï, 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.

<table>
<thead>
<tr>
<th>Root / Singular</th>
<th>Plural / -an-än</th>
</tr>
</thead>
<tbody>
<tr>
<td>/a/ parat</td>
<td>paratan</td>
</tr>
<tr>
<td>/e/ nø'dep</td>
<td>nø'depan</td>
</tr>
<tr>
<td>/o/ boyi</td>
<td>boyan</td>
</tr>
<tr>
<td>/i/ dijit</td>
<td>dijitän</td>
</tr>
<tr>
<td>/u/ buluk</td>
<td>bulukän</td>
</tr>
<tr>
<td>/ä/ mäk</td>
<td>mäkän</td>
</tr>
<tr>
<td>/ë/ përit</td>
<td>përitän</td>
</tr>
</tbody>
</table>
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 *–jï* in *nyäjï* 'eat'.

<table>
<thead>
<tr>
<th>Root</th>
<th>-ji/-jï</th>
<th>-ara-/ärä</th>
<th>-un/-ün</th>
</tr>
</thead>
<tbody>
<tr>
<td>/a/</td>
<td>a ga</td>
<td>gaji</td>
<td>ga'ara</td>
</tr>
<tr>
<td>/e/</td>
<td>a pe</td>
<td>peji</td>
<td>pe'ara</td>
</tr>
<tr>
<td>/o/</td>
<td>a ko</td>
<td>koji</td>
<td>ko'ara</td>
</tr>
<tr>
<td>/ï/</td>
<td>a pi</td>
<td>pïji</td>
<td>pi'ara</td>
</tr>
<tr>
<td>/u/</td>
<td>a ju</td>
<td>juji</td>
<td>ju'ara</td>
</tr>
<tr>
<td>/ä/</td>
<td>a nyä</td>
<td>nyäjï</td>
<td>nyä'ärä</td>
</tr>
<tr>
<td>/ü/</td>
<td>a lü</td>
<td>lüjï</td>
<td>lü'ärä</td>
</tr>
</tbody>
</table>

Spelling Rule 9 (Page 15, 19, 97-98): In nouns or verbs with light root vowels *a*, *e*, *o*, *ï*, *ü* and suffixes with heavy vowels *ä*, *ë*, *ü* write all vowels heavy. When the noun suffixes *–ï*, *–ä*, *–ü* are added to *mur* 'mosquitoes', *yini* 'co-wife', and *manta* 'field', all vowels are heavy—mürï, yïnïkä, mäntïänä.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>mürï</td>
<td>mur</td>
</tr>
<tr>
<td>yini</td>
<td>yïnïkä</td>
</tr>
<tr>
<td>manta</td>
<td>mäntïänä</td>
</tr>
</tbody>
</table>

In nouns or verbs with root vowels *e*, *o* and suffixes with heavy vowels *i*, *ä*, *ü*, the root vowels *ee*, *oo* change to *ïï*, *üü*. When the heavy suffix *–ïï* is added, the root vowel *e* in the noun *dïn* 'trees' becomes *ïï* in *dïnï* 'tree'. The root vowel *o* in the noun *ŋobora* 'horns' becomes *üï* in *ŋübürï* 'horn'.

<table>
<thead>
<tr>
<th>-ïï-</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>dïnï</td>
</tr>
<tr>
<td>ŋübürï</td>
</tr>
</tbody>
</table>

When the suffix *–üï* is added, the root vowel *e* in the verb *a kep* 'followed' becomes *i* in *kipü* 'is followed'. The root vowel *o* in *a wok* 'beat' becomes *ü* in *wikü* 'is beaten'. Only some verbs with root vowels *e*, *o* have heavy suffixes *–üï* 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'.

<table>
<thead>
<tr>
<th>Root</th>
<th>-u/-üï</th>
<th>-un/-ün</th>
</tr>
</thead>
<tbody>
<tr>
<td>/e/</td>
<td>a kep</td>
<td>kipü</td>
</tr>
<tr>
<td>/o/</td>
<td>a wok</td>
<td>wikü</td>
</tr>
<tr>
<td>/ï/</td>
<td>a met</td>
<td>metu</td>
</tr>
<tr>
<td>/ü/</td>
<td>a rop</td>
<td>ropu</td>
</tr>
</tbody>
</table>
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 pë'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.

<table>
<thead>
<tr>
<th>Root</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>/e/</td>
<td>perek</td>
<td>perekon</td>
</tr>
<tr>
<td>/o/</td>
<td>wor</td>
<td>woron</td>
</tr>
<tr>
<td>/e/</td>
<td>ñe'dep</td>
<td>ñe'depan</td>
</tr>
<tr>
<td>/o/</td>
<td>boyi</td>
<td>boyan</td>
</tr>
<tr>
<td>/a/</td>
<td>parat</td>
<td>paratan</td>
</tr>
<tr>
<td>/i/</td>
<td>dijit</td>
<td>dijitan</td>
</tr>
<tr>
<td>/u/</td>
<td>buluk</td>
<td>bulukan</td>
</tr>
<tr>
<td>/ä/</td>
<td>mäk</td>
<td>mäkän</td>
</tr>
<tr>
<td>/ë/</td>
<td>pë'ôô</td>
<td>pë'ôôan</td>
</tr>
<tr>
<td>/ö/</td>
<td>boô</td>
<td>boôan</td>
</tr>
<tr>
<td>/ã/</td>
<td>parâ</td>
<td>parâan</td>
</tr>
<tr>
<td>/ö/</td>
<td>pë'ôô</td>
<td>pë'ôôan</td>
</tr>
<tr>
<td>/ä/</td>
<td>mäk</td>
<td>mäkän</td>
</tr>
<tr>
<td>/ë/</td>
<td>pë'ôô</td>
<td>pë'ôôan</td>
</tr>
<tr>
<td>/ö/</td>
<td>boô</td>
<td>boôan</td>
</tr>
</tbody>
</table>

The verbs kepöro 'follow while going' and woko'oro '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.
In verbs with root vowel /u/ (such as /ü/), a rükkäjü {replied repeatedly} is used instead of /ü/.

#### Spelling Rule 11 (Page 82-83):
*It is common for a verb suffix to begin with –j (such as the suffix –ji in ɓẹjụ 'give'). But in some verbs, -j of the suffix becomes more like the last root consonant (In ɓọjụ 'take', the suffix -ji becomes –gi.). In other verbs, the last root consonant becomes more like –j of the suffix (The verb ɓosụ 'picked' has the last root consonant s. In ɓọjụ 'pick', the root consonant s becomes j.). In still other verbs (such as a kep 'follow'), both changes take place. That is, -j of the suffix becomes more like the last root consonant (In ɓekebi 'follow', the suffix –jì becomes –bì), and the last root consonant also becomes more like -j (In ɓekebi, the root consonant p becomes b).*

<table>
<thead>
<tr>
<th>Root-Suffix</th>
<th>Result</th>
<th>-ji/-jì</th>
<th>-jiri/-jïrï/-jere</th>
</tr>
</thead>
<tbody>
<tr>
<td>/p/ -j</td>
<td>ɓb</td>
<td>a kep</td>
<td>follow</td>
</tr>
<tr>
<td>/t/ -j</td>
<td>ɗd</td>
<td>a mât</td>
<td>greet</td>
</tr>
<tr>
<td>/d/ -j</td>
<td>ɗ'daj</td>
<td>a pù'dâ</td>
<td>appear</td>
</tr>
<tr>
<td>/s/ -j</td>
<td>ɗj</td>
<td>a tos</td>
<td>picked</td>
</tr>
<tr>
<td>/k/ -j</td>
<td>ɗg</td>
<td>a ek</td>
<td>drove in</td>
</tr>
<tr>
<td>/m/ -j</td>
<td>ɗmb</td>
<td>a kam</td>
<td>rowed</td>
</tr>
<tr>
<td>/n/ -j</td>
<td>ɗnd</td>
<td>a kon</td>
<td>did</td>
</tr>
<tr>
<td>/ny/ -j</td>
<td>ɗnyj</td>
<td>a gony</td>
<td>gave</td>
</tr>
<tr>
<td>/ŋ/ -j</td>
<td>ɗŋg</td>
<td>a jom</td>
<td>took</td>
</tr>
<tr>
<td>/l/ -j</td>
<td>ɗlaj</td>
<td>a ga</td>
<td>found</td>
</tr>
<tr>
<td>/r/ -j</td>
<td>ɗrj</td>
<td>a tür</td>
<td>chased</td>
</tr>
<tr>
<td>/a/ -j</td>
<td>ɗj</td>
<td>a ga</td>
<td>wanted</td>
</tr>
<tr>
<td>/à/ -j</td>
<td>ɗj</td>
<td>a nyà</td>
<td>ate</td>
</tr>
<tr>
<td>/e/ -j</td>
<td>ɗj</td>
<td>a pe</td>
<td>shot</td>
</tr>
<tr>
<td>/o/ -j</td>
<td>ɗj</td>
<td>a ko</td>
<td>bit</td>
</tr>
<tr>
<td>/i/ -j</td>
<td>ɗj</td>
<td>a pi</td>
<td>asked</td>
</tr>
<tr>
<td>/u/ -j</td>
<td>ɗj</td>
<td>a ju</td>
<td>advised</td>
</tr>
<tr>
<td>/ü/ -j</td>
<td>ɗj</td>
<td>a lü</td>
<td>yelled</td>
</tr>
</tbody>
</table>

#### Spelling Rule 12 (Page 104-105):
*In dependent verbs with root vowels i, ì, u, ì, write the suffix –jere (as in pijere 'when asked' and lujere 'when yelled'). In verbs with root vowels a, ì, e, o, write the suffix –jiri–jìri (as in kàlajìri 'when left', pejìri 'when shot', and kojìri 'when bit').*

<table>
<thead>
<tr>
<th>Root-Suffix</th>
<th>-jiri/-jìri/-jere</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ã/ -jere</td>
<td>ɓa</td>
</tr>
<tr>
<td>/ã/ -jere</td>
<td>ɓã</td>
</tr>
<tr>
<td>/ã/ -jere</td>
<td>ɓe</td>
</tr>
<tr>
<td>/ã/ -jere</td>
<td>ɓi</td>
</tr>
</tbody>
</table>

1 /d/ is not allowed at the end of words or next to a consonant; instead, a vowel is required following /d/.
2 /l/ is never heard at the end of words or next to a consonant; instead, /l/ is deleted at the end of words and a vowel is required before another consonant.
3 In a few verbs with suffixes beginning with –j, the consonant –t is used instead of –j.
Spelling Rule 13 (): The letter 1 is never written at the ends of words. Below, the same suffixes attach to roots with final 1 and to roots with other final letters. The letter 1 is only written when a suffix is attached.

<table>
<thead>
<tr>
<th>Root-final /l/</th>
<th>Other root-final segments</th>
</tr>
</thead>
<tbody>
<tr>
<td>-an</td>
<td>mi ‘custom’</td>
</tr>
<tr>
<td></td>
<td>to’du ‘hill’</td>
</tr>
<tr>
<td></td>
<td>bido ‘person who stutters’</td>
</tr>
<tr>
<td>-at</td>
<td>kuere ‘Tamarind tree’</td>
</tr>
<tr>
<td>-a</td>
<td>liŋgo ‘fox’</td>
</tr>
<tr>
<td>-ia</td>
<td>gele ‘shoulder’</td>
</tr>
<tr>
<td>-ää</td>
<td>lipä ‘soil’</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Root-final /ll/</th>
<th>Other root-final segments</th>
</tr>
</thead>
<tbody>
<tr>
<td>-a</td>
<td>a ga ‘found’</td>
</tr>
<tr>
<td></td>
<td>a o ‘touched’</td>
</tr>
<tr>
<td></td>
<td>a kä ‘allowed’</td>
</tr>
<tr>
<td>-a</td>
<td>a tos ‘picked’</td>
</tr>
<tr>
<td>-a</td>
<td>a mät ‘greeted’</td>
</tr>
</tbody>
</table>

**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.

<table>
<thead>
<tr>
<th>Test Word</th>
<th>Write correctly</th>
<th>Test Word</th>
<th>Write correctly</th>
</tr>
</thead>
<tbody>
<tr>
<td>käji</td>
<td><em>käji</em></td>
<td>ku’dät</td>
<td><em>bread</em></td>
</tr>
<tr>
<td>kibär</td>
<td></td>
<td>jurak</td>
<td><em>bag</em></td>
</tr>
<tr>
<td>kärü'e</td>
<td></td>
<td>türänsö</td>
<td><em>produce</em></td>
</tr>
<tr>
<td>gwek</td>
<td></td>
<td>kwändyä</td>
<td><em>wife</em></td>
</tr>
<tr>
<td>’dioŋ</td>
<td></td>
<td>kwe</td>
<td><em>eye</em></td>
</tr>
<tr>
<td>atyaŋ</td>
<td></td>
<td>njäwŋ</td>
<td><em>hyena</em></td>
</tr>
<tr>
<td>layu</td>
<td></td>
<td>niyo</td>
<td><em>my</em></td>
</tr>
<tr>
<td>ki'o</td>
<td></td>
<td>boyi</td>
<td><em>net</em></td>
</tr>
<tr>
<td>käin</td>
<td></td>
<td>jae</td>
<td><em>rainy season</em></td>
</tr>
<tr>
<td>a tos</td>
<td></td>
<td>pereg</td>
<td><em>fish spear</em></td>
</tr>
<tr>
<td>’düngid</td>
<td></td>
<td>je'deb</td>
<td><em>tongue</em></td>
</tr>
</tbody>
</table>
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.

(Kam 21-22)
ku nye
A ina ñuri dendi adi nu ga “yini nit,”
Person thought it was her co-wife
nana kä a jambu kunye na.
which they talked to her.

(Katogorok 11)
Ama pîrît karaŋ nukülüm . . .
But place there of round . . .

(Sokare 7-8)
A meddi kam kä soju kîjîkân ki
He saw fish come showing head
kukà mumuli i wor i jet.
with them splashing on water.

(Jaka 6)
“Nan lo gu ñunyündä memenŋ,
“I am going to get gum,
a ekondi kunye i kîe a ñobora.”
drive in with it in head as horns.”

(Likiro 40)
“Do rie na ñyũrût
“Where you find this food
nuke na ya?”
which is good?”

(Boyini 4)
A någāŋ ñuri nuţi jambu adi,
Certain person who old said,

(Sek 12)
A kâ ’dokondi kukà i kîjîkân.
They carried with them on heads.

(Sek 34-35)
A mar kûe nit yuyu i konandu
The chief was afraid to do
ilo ñuri ño nuron.
to that person anything of bad.

Nouns

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

(Kam 13)
A küändîa nit ge i ñonyju kam His wife was preparing fish
i kakat nu kadi. at door of house.

The following are other examples of nouns:

<table>
<thead>
<tr>
<th>Mundari Nouns</th>
<th>Singular</th>
<th>Plural</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>Person</td>
<td>mony</td>
<td>monya</td>
<td>na</td>
</tr>
<tr>
<td>mother-in-law</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
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 koropo koropo koropo koroposo so so so koropo 'leaf'. They can add suffixes to the plural form as in bandukan bandukan an an an banduk 'sword'. And in a few nouns, they add suffixes in both singular and plural forms as in lojït lojït lojït lojïtso so so so lojït6 lojït6 lojït6 lojïtän än än än lojït 'stake for fishing with nets'.

<table>
<thead>
<tr>
<th>Singular suffix</th>
<th>Root</th>
<th>Plural suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>-so/-</td>
<td>koroposo</td>
<td>leaf</td>
</tr>
<tr>
<td>-/an</td>
<td>koropo</td>
<td>sword</td>
</tr>
<tr>
<td>-/an</td>
<td>banduk</td>
<td></td>
</tr>
<tr>
<td>-so/-an</td>
<td>lojïtso</td>
<td>lojïtän</td>
</tr>
<tr>
<td></td>
<td>lojït-</td>
<td>stake for fishing with nets</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
</table>
The following are the most common plural suffixes.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>banduk</td>
<td>bandukan</td>
<td></td>
</tr>
<tr>
<td>äpüät</td>
<td></td>
<td></td>
</tr>
<tr>
<td>diliä</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kido</td>
<td>kidoni</td>
<td></td>
</tr>
<tr>
<td>alaŋ</td>
<td>alaŋi</td>
<td></td>
</tr>
<tr>
<td>yini</td>
<td>yinikä</td>
<td></td>
</tr>
<tr>
<td>ñodeka</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mudoŋjäñ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>'dirin</td>
<td></td>
<td></td>
</tr>
<tr>
<td>käjïnä</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gürälä</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mar</td>
<td>marti</td>
<td></td>
</tr>
<tr>
<td>kadi</td>
<td>kadisík</td>
<td></td>
</tr>
<tr>
<td>ŋom</td>
<td>ŋomsi</td>
<td></td>
</tr>
<tr>
<td>sword</td>
<td></td>
<td></td>
</tr>
<tr>
<td>crime, guilt</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hole</td>
<td></td>
<td></td>
</tr>
<tr>
<td>chest, authority</td>
<td></td>
<td></td>
</tr>
<tr>
<td>salt</td>
<td></td>
<td></td>
</tr>
<tr>
<td>co-wife</td>
<td></td>
<td></td>
</tr>
<tr>
<td>lame person</td>
<td></td>
<td></td>
</tr>
<tr>
<td>elderly person</td>
<td></td>
<td></td>
</tr>
<tr>
<td>valley</td>
<td></td>
<td></td>
</tr>
<tr>
<td>town, cattle camp</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dove</td>
<td></td>
<td></td>
</tr>
<tr>
<td>snake</td>
<td></td>
<td></td>
</tr>
<tr>
<td>chief, king</td>
<td></td>
<td></td>
</tr>
<tr>
<td>house</td>
<td></td>
<td></td>
</tr>
<tr>
<td>face</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>moye</td>
<td>kumoye</td>
<td></td>
</tr>
<tr>
<td>'his father'</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>lojïtsö</td>
<td>lojïtsän</td>
<td></td>
</tr>
<tr>
<td>bodösö</td>
<td>bodoat</td>
<td></td>
</tr>
<tr>
<td>onösö</td>
<td>ononi</td>
<td></td>
</tr>
<tr>
<td>stake for fishing with nets</td>
<td></td>
<td></td>
</tr>
<tr>
<td>expert</td>
<td></td>
<td></td>
</tr>
<tr>
<td>clothe around waist</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Gender</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>amaso</td>
<td>ama</td>
<td>lo</td>
<td>sandal</td>
</tr>
<tr>
<td>kapiriaso</td>
<td>kapiria</td>
<td>lo</td>
<td>skirt</td>
</tr>
<tr>
<td>pataso</td>
<td>pata</td>
<td>na</td>
<td>rope</td>
</tr>
<tr>
<td>telemeso</td>
<td>talama</td>
<td>lo, na</td>
<td>red monkey</td>
</tr>
</tbody>
</table>
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 tïrän/tïränso 'goods').

The nouns below have the suffix –ïï in the singular form.

-ï/

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>mürïï</td>
<td>mur</td>
<td>lo, na</td>
</tr>
<tr>
<td>dïnïï</td>
<td>den</td>
<td>lo</td>
</tr>
<tr>
<td>pïrïï</td>
<td>pïr</td>
<td>lo</td>
</tr>
<tr>
<td>nïürïï</td>
<td>nïorop</td>
<td>na, kulo</td>
</tr>
<tr>
<td>nïübüri</td>
<td>nïobarà</td>
<td>lo</td>
</tr>
</tbody>
</table>

When the heavy suffix –ï is attached to nouns with light vowels (such as mur 'mosquitos'), the light vowels become heavy (as in mürï 'mosquito'). Light vowels e, o (as in den 'trees', nïobora 'horns') become heavy ï, ü (as in dïnï 'tree', nïübüri '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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>nê'dep</td>
<td>nê'depän</td>
<td>lo</td>
</tr>
<tr>
<td>büt</td>
<td>bütän</td>
<td>lo</td>
</tr>
<tr>
<td>diñit</td>
<td>diñitan</td>
<td>na</td>
</tr>
<tr>
<td>'düñit</td>
<td>'düñitän</td>
<td>lo, na</td>
</tr>
</tbody>
</table>
The suffix –an attaches to nouns with light vowels (as in ꞌŋe ꞌŋe ꞌŋe ꞌŋe ꞌɗep ꞌɗep ꞌɗep ꞌɗep ꞌdepan 'tongues'). The suffix -än attaches to nouns with heavy vowels (as in ꞌɗu ꞌɗu ꞌɗu ꞌɗu ꞌŋït ꞌït ꞌït ꞌït ꞌñt ꞌt Gänt ꞌt Gänt ꞌt Gänt ꞌt Gänt 'herds'). In some nouns with root vowels e e e e or o o o, the suffix is –on (as in ꞌon ꞌon ꞌon ꞌon ꞌwror ꞌwror ꞌwror ꞌwror 'streams' and ꞌperek ꞌperek ꞌperek ꞌperek ꞌperek ꞌperek ꞌperek ꞌperek 'spears'). In other nouns with root vowels e e e e or o 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.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>kuŋu</td>
<td>kuŋuät</td>
<td>lo</td>
</tr>
<tr>
<td>äpü</td>
<td>äpüät</td>
<td>lo</td>
</tr>
<tr>
<td>küdü</td>
<td>küdüät</td>
<td>na</td>
</tr>
<tr>
<td>lürü</td>
<td>lürüät</td>
<td>lo</td>
</tr>
</tbody>
</table>
mïrũ múrũat lo, na lion
tïlï tîlûat lo ax
loli loliat lo basket
tutu tutuat lo, na naked person
kïdï kâ'dïat lo pumpkin
kâlï kâlïat na whip
mïrï mirïat na government
pârï pârïat na bed
würï würïat lo, na warthog, pig
buŋo buŋuat na flock, group
jâme jamiat lo word
ja'e ja'eat (ja'iat ?) lo rainy season
kârũ'e kârû'et (kârû'ët ?) lo, na widow
kuere kuereat lo Tamarind tree
la'u la'at na piece of clothing
kü'ü kü'ät na shield
likiti likitiat lo bag, purse
do'de do'diqt lo story
lomore lomoriot na inheritance

The suffix –at attaches to nouns with light vowels (as in kũrũ/kũrũat 'knee'). The suffix -äat 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'diqt 'stories'). In some nouns, final vowels o, e become u, i before the suffix –at (as in buŋo/buŋuat 'flock', jâme/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 kuereat 'tamarind trees'. In a few nouns with final u or ü (such as la'at '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.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>kidi</td>
<td>kidia</td>
<td>lo</td>
</tr>
<tr>
<td>kili</td>
<td>kilia</td>
<td>lo</td>
</tr>
<tr>
<td>miri</td>
<td>miria</td>
<td>lo, na</td>
</tr>
<tr>
<td>dïlï</td>
<td>dïlïâ</td>
<td>na</td>
</tr>
<tr>
<td>kidï</td>
<td>kidïâ</td>
<td>lo</td>
</tr>
<tr>
<td>mere</td>
<td>meria</td>
<td>lo</td>
</tr>
<tr>
<td>koŋe</td>
<td>koŋia</td>
<td>lo</td>
</tr>
<tr>
<td>kare</td>
<td>karia</td>
<td>lo</td>
</tr>
<tr>
<td>tome</td>
<td>tomia</td>
<td>lo, na</td>
</tr>
<tr>
<td>ture</td>
<td>turia</td>
<td>lo</td>
</tr>
</tbody>
</table>

4 The question mark between parenteses means the data needs to be checked by speakers.
The suffix –aa 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 lingo 'fox', but is heard before the plural suffix –a in lingo '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 –nï attaches to nouns with heavy vowels. Both only attach to nouns with final vowel.

-/-ni, -nï

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>yaru</td>
<td>yaruni</td>
<td>lo, na</td>
</tr>
<tr>
<td>koyi</td>
<td>koyini</td>
<td>lo</td>
</tr>
<tr>
<td>peya</td>
<td>peyani</td>
<td>lo</td>
</tr>
<tr>
<td>taba</td>
<td>tabani</td>
<td>na</td>
</tr>
<tr>
<td>yapa</td>
<td>yapani</td>
<td>lo</td>
</tr>
<tr>
<td>kiña</td>
<td>kiñani</td>
<td>lo</td>
</tr>
<tr>
<td>nyajua</td>
<td>nyajuani</td>
<td>lo, na</td>
</tr>
<tr>
<td>kido</td>
<td>kidoni</td>
<td>na</td>
</tr>
<tr>
<td>kiro</td>
<td>kironi</td>
<td>lo, na</td>
</tr>
<tr>
<td>loro</td>
<td>loroni</td>
<td>lo</td>
</tr>
<tr>
<td>likiro</td>
<td>likironi</td>
<td>lo, na</td>
</tr>
<tr>
<td>logelie</td>
<td>logeliëni</td>
<td>lo, na</td>
</tr>
<tr>
<td>marate</td>
<td>marateni</td>
<td>lo, na</td>
</tr>
<tr>
<td>mereneye</td>
<td>mereneyeni</td>
<td>lo</td>
</tr>
<tr>
<td>sokare</td>
<td>sokarenin</td>
<td>lo, na</td>
</tr>
<tr>
<td>nugusu</td>
<td>nugusunin</td>
<td></td>
</tr>
<tr>
<td>pädäi</td>
<td>pädänî</td>
<td>na</td>
</tr>
<tr>
<td>bílîli</td>
<td>bílîlinî</td>
<td>lo</td>
</tr>
</tbody>
</table>
mälüä  mälüänį  na  bronze
päpäät  päpätńį  lo  wave
lilíme  lilímenį  lo  brier, thorn, weed
müde  mùdénį  lo  darkness
gilä  gilänį  na  sickness
büdü  büdünį  lo  feast, banquet

The suffix –i attaches to nouns with final consonant.

-/-i

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>tokot</td>
<td>tokoti</td>
<td>na</td>
</tr>
<tr>
<td>kakat</td>
<td>kakati</td>
<td>na</td>
</tr>
<tr>
<td>alañ</td>
<td>alañį</td>
<td>na</td>
</tr>
<tr>
<td>atiaŋ</td>
<td>atiaŋį</td>
<td>lo</td>
</tr>
<tr>
<td>diaŋ</td>
<td>diaŋį</td>
<td>lo</td>
</tr>
<tr>
<td>mariŋ</td>
<td>mariŋį</td>
<td>na</td>
</tr>
<tr>
<td>lügülüsän</td>
<td>lügülüsänį</td>
<td>lo, na</td>
</tr>
<tr>
<td>tümerokon</td>
<td>tümerokonį</td>
<td>na</td>
</tr>
<tr>
<td>tüküäärięn</td>
<td>tüküäärięnį</td>
<td>na</td>
</tr>
</tbody>
</table>

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

-/-kä

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>yini</td>
<td>yünkä</td>
<td>na</td>
</tr>
<tr>
<td>rube</td>
<td>rübäkä</td>
<td>lo, na</td>
</tr>
<tr>
<td>yini</td>
<td>yünkä</td>
<td>lo</td>
</tr>
</tbody>
</table>

The light suffix –ka only attaches to nouns with light vowels.

-/-ka

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>ŋode</td>
<td>ŋodeka</td>
<td>lo, na</td>
</tr>
<tr>
<td>kode</td>
<td>kodeka</td>
<td>lo, na</td>
</tr>
<tr>
<td>lumeri</td>
<td>lumerika</td>
<td>lo, na</td>
</tr>
<tr>
<td>logunu</td>
<td>logunuka</td>
<td>lo, na</td>
</tr>
<tr>
<td>lure</td>
<td>lureka</td>
<td>lo, na</td>
</tr>
</tbody>
</table>

When the heavy suffix –än is attached to nouns with light vowel o (such as boroŋ 'harmful animal'), the light vowels become heavy ü (as in bürünän 'harmful animals').

-/-än

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>boroŋ</td>
<td>bürünän</td>
<td>lo, na</td>
</tr>
</tbody>
</table>
modoŋ müdüŋin in in in    lo, na ‘elderly person’

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

-/-in

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>'dir</td>
<td>'dirin</td>
<td>na</td>
</tr>
<tr>
<td>daŋ</td>
<td>daŋin</td>
<td>na</td>
</tr>
</tbody>
</table>

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

-/-nä

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>käjì</td>
<td>käjìnä</td>
<td>na</td>
</tr>
<tr>
<td>rì</td>
<td>rìnä</td>
<td>lo</td>
</tr>
</tbody>
</table>

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

-/-älä

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>güre</td>
<td>gürälä</td>
<td>lo, na</td>
</tr>
<tr>
<td>lipä</td>
<td>lipälä</td>
<td>na</td>
</tr>
</tbody>
</table>

The suffix –ia attaches to nouns with light vowels and the suffix –ïä attaches to nouns with heavy vowels.

-/-ia, -ïä

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>münü</td>
<td>münïä</td>
<td>lo, na</td>
</tr>
<tr>
<td>gele</td>
<td>geleiä</td>
<td>lo</td>
</tr>
</tbody>
</table>

The suffix –ti attaches to nouns with light vowels and the suffix –tt attaches to nouns with heavy vowels. Both attach to nouns with final consonant.

-/-ti, -tt

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>mar</td>
<td>marti</td>
<td>lo, na</td>
</tr>
<tr>
<td>käyîn</td>
<td>käyînti</td>
<td>lo</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>kadi</td>
<td>kadisik</td>
<td>na</td>
</tr>
<tr>
<td>küme</td>
<td>kümüsïk</td>
<td>na</td>
</tr>
</tbody>
</table>
The suffix –\textit{si} attaches to nouns with light vowels.

\begin{center}
\textbf{-/\textit{si}}
\begin{tabular}{l|l|l}
\textbf{Singular} & \textbf{Plural} & \textbf{Gender} \\
ŋom & ŋomsi & na \textit{face} \\
kena & kenesi & na \textit{number}
\end{tabular}
\end{center}

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

\begin{center}
\textbf{-/\textit{ku-}, \textit{kü-}}
\begin{tabular}{l|l|l}
\textbf{Singular} & \textbf{Plural} & \textbf{Gender} \\
aba & \textbf{ku}aba & lo \textit{father} \\
moye & \textbf{kumoye} & lo \textit{his father} \\
müyï & \textbf{kümüyï} & lo \textit{your(sg) father} \\
amá & \textbf{kuama} & na \textit{mother} \\
ŋore & \textbf{kuŋore} & na \textit{his mother} \\
ŋūrï & \textbf{kuŋūrï} & na \textit{your(sg) mother}
\end{tabular}
\end{center}

\textbf{Nouns with singular and plural suffixes}

The nouns below have the singular suffix –\textit{so} and the plural suffix –\textit{an}, –\textit{ăn} or –\textit{on}.

\begin{center}
\textbf{-\textit{so/-ăn, -on}}
\begin{tabular}{l|l|l}
\textbf{Singular} & \textbf{Plural} & \textbf{Gender} \\
lojïtso & lojïtăn & lo \textit{stake for fishing with nets} \\
ŋopso & ŋopon & lo \textit{fig} \\
tüpsø & tüpän & na \textit{brick} \\
kuakuarakso & kuakuarakan & lo, na \textit{moth}
\end{tabular}
\end{center}

The nouns below have the singular suffix –\textit{so} and the plural suffix –\textit{at} or –\textit{ât}.

\begin{center}
\textbf{-\textit{so/-at, -ăt}}
\begin{tabular}{l|l|l}
\textbf{Singular} & \textbf{Plural} & \textbf{Gender} \\
ürütïso & ürütïät & na \textit{pot for measuring liquids} \\
yi'dïso & yi'dïät & na \textit{yeasted flour} \\
bodoso & bodoat & lo, na \textit{expert} \\
püdiso & püdïät & na \textit{chaff}
\end{tabular}
\end{center}

The nouns below have the singular suffix –\textit{so} and the plural suffix -\textit{ni} or –\textit{nï}.

\begin{center}
\textbf{-\textit{so/-ni, -ăn}}
\begin{tabular}{l|l|l}
\textbf{Singular} & \textbf{Plural} & \textbf{Gender} \\
ŋajinäso & ŋajinänï & na \textit{picture, quality} \\
kääbütsäso & kääbütnï & na \textit{foam} \\
onosø & ononi & lo, kune \textit{clothe around waist}
\end{tabular}
\end{center}
wülüküso  wülüküní  na, lo   
prostitute

kürüdüso  kürüdüní  lo, na   
one from a set of twins where other has died

### Singular nouns

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

<table>
<thead>
<tr>
<th>noun/-</th>
<th>Singular</th>
<th>Plural</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>bot</td>
<td>——</td>
<td>na</td>
<td><em>north</em></td>
</tr>
<tr>
<td>kimaŋ</td>
<td>——</td>
<td>na</td>
<td><em>fire</em></td>
</tr>
<tr>
<td>kí</td>
<td>——</td>
<td>na</td>
<td><em>sky, heaven</em></td>
</tr>
<tr>
<td>koloŋ</td>
<td>——</td>
<td>na</td>
<td><em>sun</em></td>
</tr>
<tr>
<td>mogor</td>
<td>——</td>
<td>lo</td>
<td><em>hunger</em></td>
</tr>
<tr>
<td>mu'diŋ</td>
<td>——</td>
<td>na</td>
<td><em>field, forest</em></td>
</tr>
<tr>
<td>ñerot</td>
<td>——</td>
<td>lo</td>
<td><em>south</em></td>
</tr>
<tr>
<td>rüäkä</td>
<td>——</td>
<td>na</td>
<td><em>darkness</em></td>
</tr>
</tbody>
</table>

### Plural nouns

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

<table>
<thead>
<tr>
<th>-/noun</th>
<th>Singular</th>
<th>Plural</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>——</td>
<td>kape</td>
<td>kulo</td>
<td><em>yeast</em></td>
</tr>
<tr>
<td>——</td>
<td>kariŋi</td>
<td>kune</td>
<td><em>name</em></td>
</tr>
<tr>
<td>——</td>
<td>kín</td>
<td>kune</td>
<td><em>dung, feces</em></td>
</tr>
<tr>
<td>——</td>
<td>küräk</td>
<td>kune</td>
<td><em>sand, soil</em></td>
</tr>
<tr>
<td>——</td>
<td>le</td>
<td>kume</td>
<td><em>milk</em></td>
</tr>
<tr>
<td>——</td>
<td>mïk</td>
<td>kulo</td>
<td><em>grain, sorghum</em></td>
</tr>
<tr>
<td>——</td>
<td>rima</td>
<td>kune</td>
<td><em>blood</em></td>
</tr>
<tr>
<td>——</td>
<td>ro, rojin</td>
<td>kune</td>
<td><em>word, matter</em></td>
</tr>
<tr>
<td>——</td>
<td>soŋ</td>
<td>kune</td>
<td><em>water</em></td>
</tr>
<tr>
<td>——</td>
<td>ya, yajin</td>
<td>kune</td>
<td><em>wine</em></td>
</tr>
</tbody>
</table>

### Other nouns with changes between singular and plural

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>düät</td>
<td>düäülüŋ</td>
<td>lo</td>
</tr>
<tr>
<td>mede</td>
<td>midisak</td>
<td>na</td>
</tr>
<tr>
<td>gü</td>
<td>gügüä</td>
<td>lo</td>
</tr>
<tr>
<td>jäny</td>
<td>jänyäk</td>
<td>lo, na</td>
</tr>
</tbody>
</table>

- 23 -
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 Muludiaŋ joŋgi boyi nit i wor, a riŋriŋ, a nye yirin meɗe.
Muludiang took his net to the stream and spread it out and returned home.

(Koloŋ 5-6)
A moye koloŋ meddi kele lu miru
Father of sun saw a tooth of lion
i loja olose kimaŋ.  
(Kam 19-20)
A meddi ìlo ñäun i roboka i kakat,  
a ge i tombu kuyu.  
(Jaka 8)
A girì guan tojo a käläjì  
lüpä i pìrìt nu jaka kulu ñòbora.  
(Likiro 10-11)
Kurut nana turumbili ge i däk,  
a likiro jini gumba wilisan kak  
ku kunie tìrán.  
(Likiro 52-54)
Nu yìngere sek kine ro,  
a kà ga a ân 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 tümünít 'slave', the masculine demonstrative lo 'this (mas.)' can follow the noun. To talk about a female tümünít, the female demonstrative na 'this (fem.)' can follow.

**Person noun (Either masculine or feminine)**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
</table>
| Masculine      | tümünít lo  
*this male slave* | tomok kulo  
*these male slaves,*  
*these male and female slaves*
| Feminine       | tümünít na  
*this female slave* | tomok kune  
*these female slaves* |
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)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>ŋer</td>
<td>ŋerik</td>
<td>kulo, kune</td>
</tr>
<tr>
<td>komonit</td>
<td>kulo, kune</td>
<td>in-law</td>
</tr>
<tr>
<td>tümüňit</td>
<td>tomok</td>
<td>kulo, kune</td>
</tr>
<tr>
<td>ŋuri</td>
<td>sek</td>
<td>kulo, kune</td>
</tr>
<tr>
<td>ŋiro</td>
<td>wajik</td>
<td>kulo, kune</td>
</tr>
<tr>
<td>jäny</td>
<td>jänyäk</td>
<td>kulo, kune</td>
</tr>
<tr>
<td>marate</td>
<td>marateni</td>
<td>kulo, kune</td>
</tr>
<tr>
<td>ŋode</td>
<td>ŋodeka</td>
<td>kulo, kune</td>
</tr>
<tr>
<td>ju</td>
<td>juligja, juliga</td>
<td>kulo, kune</td>
</tr>
<tr>
<td>merokso</td>
<td>merok</td>
<td>kulo, kune</td>
</tr>
<tr>
<td>mar</td>
<td>marti</td>
<td>kulo, kune</td>
</tr>
<tr>
<td>miri</td>
<td>miria</td>
<td>kulo, kune</td>
</tr>
<tr>
<td>tore</td>
<td>tola</td>
<td>kulo, kune</td>
</tr>
<tr>
<td>rube</td>
<td>rübäkä</td>
<td>kulo, kune</td>
</tr>
<tr>
<td>kärü'e</td>
<td>kärü'et</td>
<td>kulo, kune</td>
</tr>
</tbody>
</table>

Most animal nouns can be either masculine or feminine. If the demonstrative following *'dion' 'dog'* is *lo* 'this (mas)', *'dion' 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)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>'dion</em> lo</td>
<td><em>'dion</em> kulo</td>
</tr>
<tr>
<td><em>this male dog</em></td>
<td><em>these male dogs, these male and female dogs</em></td>
</tr>
<tr>
<td><em>'dion</em> na</td>
<td><em>'dion</em> kune</td>
</tr>
<tr>
<td><em>this female dog</em></td>
<td><em>these female dogs</em></td>
</tr>
</tbody>
</table>

### 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 *buat' bush', bütän 'bushes'. Only the feminine demonstratives *na, kune* are allowed to follow feminine nouns such as *përît 'place', përtän 'places*.

### Person noun (Either masculine or feminine)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Gender</th>
</tr>
</thead>
</table>
### 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.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Write correct demonstrative</th>
<th>Noun</th>
<th>Write correct demonstrative</th>
</tr>
</thead>
<tbody>
<tr>
<td>boyi</td>
<td>na____________</td>
<td>moye</td>
<td>______________</td>
</tr>
<tr>
<td>wor</td>
<td>______________</td>
<td>koloŋ</td>
<td>______________</td>
</tr>
<tr>
<td>mede</td>
<td>______________</td>
<td>kele</td>
<td>______________</td>
</tr>
<tr>
<td>ŋäüŋ</td>
<td>______________</td>
<td>mïrü</td>
<td>______________</td>
</tr>
<tr>
<td>kakat</td>
<td>______________</td>
<td>kimaŋ</td>
<td>______________</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Noun</th>
<th>Write correct demonstrative</th>
<th>Noun</th>
<th>Write correct demonstrative</th>
</tr>
</thead>
<tbody>
<tr>
<td>this net</td>
<td>na____________</td>
<td>this father</td>
<td>______________</td>
</tr>
<tr>
<td>this stream</td>
<td>______________</td>
<td>this sun</td>
<td>______________</td>
</tr>
<tr>
<td>this home</td>
<td>______________</td>
<td>this tooth</td>
<td>______________</td>
</tr>
<tr>
<td>this hyena</td>
<td>______________</td>
<td>this lion</td>
<td>______________</td>
</tr>
<tr>
<td>this door</td>
<td>______________</td>
<td>this fire</td>
<td>______________</td>
</tr>
</tbody>
</table>
kuyu  these bones  pîrit  this place
turumbili  this vehicle  jaka  these animals
likiro  this hare  ñobora  these horns
wilisan  these oils  sek  these people
tîrán  these goods  ro  these news
koyi  this road  mogor  this hunger

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 Yirani 'returned' are all verbs.

(Sokare 9)
A Muludían Jongi boyi nit i wor, a Ririjä, a nye Yirani mede. Muludiang took his net to the stream and spread it out and he returned home.

The following are other examples of verbs:

<table>
<thead>
<tr>
<th>Mundari Verbs</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Actions</td>
<td></td>
</tr>
<tr>
<td>a ek</td>
<td>drove in</td>
</tr>
<tr>
<td>a wok</td>
<td>beat</td>
</tr>
<tr>
<td>a der</td>
<td>cooked</td>
</tr>
<tr>
<td>Motions</td>
<td></td>
</tr>
<tr>
<td>a po</td>
<td>came</td>
</tr>
<tr>
<td>a dâk</td>
<td>ran</td>
</tr>
<tr>
<td>a lañ</td>
<td>jumped</td>
</tr>
<tr>
<td>Changes</td>
<td></td>
</tr>
<tr>
<td>a lüsäk</td>
<td>melted</td>
</tr>
<tr>
<td>a ñony</td>
<td>made dirty</td>
</tr>
<tr>
<td>a tuan</td>
<td>died</td>
</tr>
<tr>
<td>States</td>
<td></td>
</tr>
<tr>
<td>a rüän</td>
<td>was dark</td>
</tr>
<tr>
<td>a togo</td>
<td>was brave</td>
</tr>
<tr>
<td>a yîlän</td>
<td>was sade</td>
</tr>
<tr>
<td>Equal sign</td>
<td></td>
</tr>
<tr>
<td>a</td>
<td>be</td>
</tr>
<tr>
<td>ge</td>
<td>be</td>
</tr>
</tbody>
</table>

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

(1) Ñuri a rop. Person paid.

Exercise 5

Underline all verbs in the sentences below. Do not underline any words that are not verbs.
Also, when the elders also quarrelled, . . .

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

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

And they refused going on that road,

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 *at, in*' introduces (begins) a phrase that tells the place or time of an action. The preposition *with, by, to, for, and'* introduces a phrase that tells the accompaniment, instrument, or goal of an action.

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

(Kam 19-20) (Place)  
A meddi ilo njaju 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 *at, with'* should not be confused with the continuous word *which comes before the verb *robaka 'sitting'. We learn about the continuous word in the lesson on continuous verbs.*

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

(Boyini 19) (Time)  
A yi liñ ude inde rieni diñit 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 *with' introduces the prepositional phrases *ku wajik kulik 'with his children' and *ku kiändä nit 'with his wife'.*
(Kam 4) (Accompaniment)
A kä nyätï kadi ku wajik kulik ku küändïä nit. And he eats at home with his children and with his wife.

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

In Kam 30, the preposition ku 'with, by' introduces the prepositional phrases ku kïn 'with dung' and ku kimaŋ 'with fire'.

(Kam 30) (Instrument)
A ŋony muny ku kïn ku kïn ku kïn ku kïn ku kimaŋ ku kïn ku kïn ku kïn ku kïn. 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.

<table>
<thead>
<tr>
<th>Prepositions</th>
<th>Use</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>at, in</td>
</tr>
<tr>
<td></td>
<td>Place</td>
</tr>
<tr>
<td></td>
<td>at, in</td>
</tr>
<tr>
<td></td>
<td>Time</td>
</tr>
<tr>
<td>ku</td>
<td>with</td>
</tr>
<tr>
<td></td>
<td>Accompaniment</td>
</tr>
<tr>
<td></td>
<td>with, by</td>
</tr>
<tr>
<td></td>
<td>Instrument</td>
</tr>
<tr>
<td></td>
<td>to, for</td>
</tr>
<tr>
<td></td>
<td>Goal</td>
</tr>
</tbody>
</table>

Exercise 6

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

(Kam 21-22)
A ina ńuri 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 ńadi, kuse ńadi, yi kulo a po i robba kuyu kuluka, a nyo iti, “You with others and others, we came
dana ta ga a ān jond jaka kune ku yi ni.” to pay your bones, and why also,

(Sokare 6) did you refuse to bring animals to us?”
I wokandu nit nyana ku kijit nu wor. **He arriving near to shore of stream.**

(Sokare 9)

A Muludiaŋ jongi boyi nit i wor, **Muludiang took his net to stream**
a ririŋa, a nye yiräŋi mede. **and spread it out, and he returned home.**

(Sokare 13)

Ama kilo kam kä a nyäŋ'ä ku sokare. **But those fish were eaten by otter.**

(Jaka 9-10)

A likiro iti jini i süät lu koloŋ. **And the hare sat in view of sun.**

A þobora kulo lülüsäggü ku koloŋ. **These horns melted by sun.**

(Jaka 13)

A kurut a likiro poni i goŋ **And then hare went from out**
a kä rurumoki ku güre i koyi. **and he met with dove in road.**

(Jaka 23-24)

I diŋit nana kä ge i gu, **At the time that they were going,**
a kä rieji lotome i doro. **they found elephant sleeping.**

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

(Jaka 29)

A güre toŋgi mogga parik i diŋit **Dove continued pulling at time**
nana güre ka pe. **which dove became tired.**

(Likiro 32)

A turumbíli lu däküní, **And that vehicle came**
a njaŋ puruni i koyi kiden. **and hyena lay in middle of road.**

(Likiro 38)

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

(Koloŋ 17)

“Yi da kulu yaŋe ku ina nyajua.” **“We shall be with that gazelle.”**

(Boyini 15)

A yaru lu woŋe nyana ku ki'lo lo, **That hippo cried near to this boat,** a njiro **person**
lolo i ki'o lo pipíkärä kio lo parik jo. **who was in this boat paddled this boat.**

(Sek 5-6)

A Lodu rerenya, a jambi adi, **Lodu refused and said,**
“Ta da rop nan ku nyo?” **“With what will you repay to me?”**

How Nouns are Used

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

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

(1) njuri a wok njiro. **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 njiro 'child'.

(2) ñuri a wok njiro. Person beat child.

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

(3) ñuri a wok njiro 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), ñuri 'person' owns or possesses dion 'dog'.

(4) 'Dion lu ñuri a guan. Dog of person left.

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

Exercise 7

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

(Jaka 18)
A kurut a likiro poni i goŋ a kā rurumoki ku gïre i koyi. And then the hare went out and he met a dove in the road.

(Sek 18)
A Lükámïrü 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 kūändïa nit ge i ñonyju 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.

(Koloŋ 5-6)
A moye koloŋ meddi kele lu mïrü. The sun father saw a tooth of lion.

Pronouns

A pronoun is used instead of a noun. In Sokare 9, nye 'he' is a pronoun. It takes the place of the noun Muludian 'Muludiang' in the line before.
Rather than saying Muludiang Muludiang Muludiang Muludiang every time we talk about this person, we can instead say nye nye nye nye in place of Muludiang Muludiang Muludiang Muludiang.

Pronouns can be used as subjects, objects, or be introduced by prepositions. The following pronouns can take the place of the subject noun ŋuri ŋuri ŋuri ŋuri ꞌpersonꞌ in (1). The pronouns can also take the place of the object noun ŋiro ŋiro ŋiro ŋiro ꞌchildꞌ in (1).

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

<table>
<thead>
<tr>
<th>Pronouns as subjects</th>
<th>Pronouns as objects</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nan</strong> a wok ŋiro.</td>
<td>Њuri a wok <strong>nan.</strong></td>
</tr>
<tr>
<td><em>I beat child.</em></td>
<td><em>Person beat me.</em></td>
</tr>
<tr>
<td><strong>Do</strong> a wok ŋiro.</td>
<td>Њuri a wok <strong>do.</strong></td>
</tr>
<tr>
<td><em>You (sg) beat child.</em></td>
<td><em>Person beat you (sg).</em></td>
</tr>
<tr>
<td><strong>Nye</strong> a wok ŋiro.</td>
<td>Њuri a wok <strong>nye.</strong></td>
</tr>
<tr>
<td><em>(S)he beat child.</em></td>
<td><em>Person beat him/her.</em></td>
</tr>
<tr>
<td><strong>Yi</strong> a wok ŋiro.</td>
<td>Њuri a wok <strong>yi.</strong></td>
</tr>
<tr>
<td><em>We beat child.</em></td>
<td><em>Person beat us.</em></td>
</tr>
<tr>
<td><strong>Ta</strong> a wok ŋiro.</td>
<td>Њuri a wok <strong>ta.</strong></td>
</tr>
<tr>
<td><em>You (pl) beat child.</em></td>
<td><em>Person beat you (pl).</em></td>
</tr>
<tr>
<td><strong>Kä</strong> a wok ŋiro.</td>
<td>Њuri a wok <strong>kä.</strong></td>
</tr>
<tr>
<td><em>They beat child.</em></td>
<td><em>Person beat them.</em></td>
</tr>
</tbody>
</table>

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) Њuri a po ku komonit.  *Person came to the in-law.*

<table>
<thead>
<tr>
<th>Pronouns introduced by a preposition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Њuri a po ku <strong>nan.</strong> Person came to me.</td>
</tr>
<tr>
<td>Њuri a po ku <strong>do.</strong> Person came to you (sg).</td>
</tr>
<tr>
<td>Њuri a po ku <strong>nye.</strong> Person came to him/her.</td>
</tr>
<tr>
<td>Њuri a po ku <strong>yi.</strong> Person came to us.</td>
</tr>
<tr>
<td>Њuri a po ku <strong>ta.</strong> Person came to you (pl).</td>
</tr>
<tr>
<td>Њuri a po ku <strong>kä.</strong> Person came to them.</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Correct</th>
<th>Wrong</th>
</tr>
</thead>
<tbody>
<tr>
<td>Њuri a po ku <strong>mar.</strong> Person came to chief.</td>
<td></td>
</tr>
<tr>
<td>Њuri a po ku <strong>nan.</strong> Person came to me.</td>
<td></td>
</tr>
<tr>
<td>Њuri a po ku <strong>do.</strong> Person came to you (sg).</td>
<td></td>
</tr>
<tr>
<td>Њuri a po ku <strong>nye.</strong> Person came to him/her.</td>
<td></td>
</tr>
</tbody>
</table>
In summary, the pronouns are listed below.

**Pronouns**

- **nan**: I, me
- **do**: you (sg)
- **nye**: (s)he, him/her
- **yi**: we, us
- **ta**: you (pl)
- **kä**: they, them

**Exercise 8**

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

*(Katogorok 46-47)*

“They with others, we came i robba kuyu kuluka, a nyo iti, nana ta ga a än jond jaka kune ku yi ni.”

*(Kam 7)*

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

*(Kam 21-22)*

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

*(Likiro 3)*

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

*(Likiro 25)*

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

*(Sek 5-6)*

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

*(Kam)*

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

*(Likiro)*

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

*(Sek 16-17)*

“Get us fruit.”

*(Sek)*

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

*(Jaka 23)*

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

*(Jaka)*

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

<table>
<thead>
<tr>
<th>Animal noun (Either masculine or feminine)</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>'dion lo</td>
<td>'dijin kulo</td>
</tr>
<tr>
<td>Feminine</td>
<td>'dion na</td>
<td>'dijin kune</td>
</tr>
</tbody>
</table>

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

(1) 'Dion lu njuri lo a guan.  *The (male) dog of person left.*
(2) 'Dion lit a guan.  *His (male) dog left.*

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

(3) 'Dijin kulu njuri lo a guan.  *The (male) dogs of person left.*
(4) 'Dion kulik a guan.  *His (male) dogs left.*

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

(5) 'Dion nu njuri lo a guan.  *The (female) dog of person left.*
(6) 'Dion nit a guan.  *His (female) dog left.*

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

(7) 'Dijin kunu njuri lo a guan.  *The (female) dogs of person left.*
(8) 'Dion kunik a guan.  *His (female) dogs left.*
Below, there are six possessor pronouns that show if the noun is masculine singular, masculine plural, feminine singular, or feminine plural.

### Possessor Pronouns

<table>
<thead>
<tr>
<th>Masculine Singular</th>
<th>Masculine Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ꞌDioŋ  lio</td>
<td>ꞌDijin  külä</td>
</tr>
<tr>
<td>ꞌDioŋ  lujŋ</td>
<td>ꞌDijin  kuluŋ</td>
</tr>
<tr>
<td>ꞌDioŋ  lit</td>
<td>ꞌDijin  kulik</td>
</tr>
<tr>
<td>ꞌDioŋ  laŋ</td>
<td>ꞌDijin  kulaŋ</td>
</tr>
<tr>
<td>ꞌDioŋ  luŋkə</td>
<td>ꞌDijin  kuluka</td>
</tr>
<tr>
<td>ꞌDioŋ  luŋkə</td>
<td>ꞌDijin  külükä</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Feminine Singular</th>
<th>Feminine Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ꞌDioŋ  nio</td>
<td>ꞌDijin  kīnä</td>
</tr>
<tr>
<td>ꞌDioŋ  nuŋ</td>
<td>ꞌDijin  kunuŋ</td>
</tr>
<tr>
<td>ꞌDioŋ  nit</td>
<td>ꞌDijin  kunik</td>
</tr>
<tr>
<td>ꞌDioŋ  naŋ</td>
<td>ꞌDijin  kunaŋ</td>
</tr>
<tr>
<td>ꞌDioŋ  nuka</td>
<td>ꞌDijin  kunuka</td>
</tr>
<tr>
<td>ꞌDioŋ  nükä</td>
<td>ꞌDijin  künükä</td>
</tr>
</tbody>
</table>

In summary, the possessor pronouns are listed below.

### Possessor Pronouns

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>Feminine</td>
</tr>
<tr>
<td>lio</td>
<td>nio</td>
</tr>
<tr>
<td>luŋ</td>
<td>nuŋ</td>
</tr>
<tr>
<td>lit</td>
<td>nit</td>
</tr>
<tr>
<td>laŋ</td>
<td>naŋ</td>
</tr>
<tr>
<td>luŋkə</td>
<td>nuka</td>
</tr>
<tr>
<td>luŋkə</td>
<td>nükä</td>
</tr>
</tbody>
</table>

**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 ṇerik kulik ge i medda.  
**Wives of his brothers** were seeing.

### (Kam 10)

**“Iye, yi lo laŋ guguan.”**  
“Yes, we these our are going.”

### (Kam 13)

**A küändïä nit ge i ŋonyju kam**  
*His wife was preparing fish*
Person thought it was her co-wife
In his road that, all people stopped,
He kneels down on his knees.
Like this our people live as hunters.
Elders begin talking to people their who were killed by the animals.
“We these come pay your bones.
One day Muludiang went to see his mother-in-law living at the lake.
“My enemy be found dead today.”
And he praised his net, . . .
Who did not see my horns when I entered?
“This is my bull, tie with rope.”
“Why does my house refuse answer?”
and stopped his vehicle.
They remained with their dog.
Sun, “Your father calling you.”
We threw our nets into the river.
“We will give bodies as a reward of your work.”
“See your children, they have raped
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) ꞌDioŋ lo lo lo lo a guan.  *This dog left.*

The demonstrative lo shows which ꞌdioŋ '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 ꞌdioŋ in (1) is definite.

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

**Indefinite**  
(2) ꞌDioŋ a guan.  *Dog left.*

In (2), the ꞌdioŋ 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 ꞌdioŋ 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.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>ꞌdioŋ lo  <em>this male dog</em></td>
<td>ꞌdijin kulo  <em>these male dogs,</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td>ꞌdijin kule  <em>these male and female dogs</em></td>
</tr>
<tr>
<td>Feminine</td>
<td>ꞌdioŋ na  <em>this female dog</em></td>
<td>ꞌdijin kune  <em>these female dogs</em></td>
</tr>
</tbody>
</table>

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 ꞌdioŋ is near the speaker. In (4), ilo 'that' shows ꞌdioŋ is near the hearer. In (5), lu 'that' shows ꞌdioŋ is away from both speaker and hearer.

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

<table>
<thead>
<tr>
<th>Masculine Singular</th>
<th>Masculine Plural</th>
<th>Distance</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Dioŋ lo a guan.</td>
<td>'Dijin kulo a guan.</td>
<td>Near speaker</td>
</tr>
<tr>
<td>'Dioŋ ilo a guan.</td>
<td>'Dijin kilo a guan.</td>
<td>Near hearer</td>
</tr>
<tr>
<td>'Dioŋ lu a guan.</td>
<td>'Dijin kulu a guan.</td>
<td>Away from both</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Feminine Singular</th>
<th>Feminine Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Dioŋ na a guan.</td>
<td>'Dijin kune a guan.</td>
</tr>
<tr>
<td>'Dioŋ ina a guan.</td>
<td>'Dijin kine a guan.</td>
</tr>
<tr>
<td>'Dioŋ nu a guan.</td>
<td>'Dijin kunu a guan.</td>
</tr>
</tbody>
</table>

In summary, the twelve demonstratives are listed below.

### Demonstratives

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>lo</td>
<td>kulo</td>
<td>lo</td>
<td>kune</td>
</tr>
<tr>
<td>ilo</td>
<td>kilo</td>
<td>ilo</td>
<td>kine</td>
</tr>
<tr>
<td>lu</td>
<td>kulu</td>
<td>lu</td>
<td>kunu</td>
</tr>
</tbody>
</table>

**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.

<table>
<thead>
<tr>
<th>MS</th>
<th>(Katogorok 4)</th>
<th>I kovi lit lu, a sek liŋ bobo’dan,</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(Katogorok 29)</td>
<td>In his road that, all people stopped,</td>
</tr>
<tr>
<td></td>
<td>(Katogorok 29)</td>
<td>(Katogorok 30, 32)</td>
</tr>
<tr>
<td></td>
<td>(Katogorok 47)</td>
<td>(Katogorok 47)</td>
</tr>
<tr>
<td></td>
<td>(Jaka 3)</td>
<td>(Jaka 3)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Jaka kulolo ku ŋobora kulo . . .</td>
</tr>
</tbody>
</table>

In his road that, all people stopped,

This water became very bitter.

And these people said,

They asked these children,

“Why did you refuse to bring these animals here to us?”

Animals which have these horns . . .
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.

<table>
<thead>
<tr>
<th>Demonstratives following noun (Definite)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masculine Singular</strong></td>
</tr>
<tr>
<td>'Dioŋ lo a guan.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Feminine Singular</strong></th>
<th><strong>Feminine Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>'Dioŋ na a guan.</td>
<td><em>This dog left.</em></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th><strong>Definite</strong></th>
<th><strong>Known</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) 'Dioŋ lo a guan.</td>
<td><em>This (particular) dog left.</em></td>
</tr>
<tr>
<td>(2) Lo 'diong a guan.</td>
<td><em>This (known) dog left.</em></td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Demonstratives before noun (Known)</th>
<th>Masculine Singular</th>
<th>Masculine Plural</th>
<th>Feminine Singular</th>
<th>Feminine Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Lo</strong> 'dioŋ a guan.</td>
<td><em>This dog left.</em></td>
<td><strong>Kulo</strong> 'dijin a guan.</td>
<td><em>These dogs left.</em></td>
<td><strong>Near speaker</strong></td>
</tr>
<tr>
<td><strong>Ilo</strong> 'dioŋ a guan.</td>
<td><em>That dog left.</em></td>
<td><strong>Kiko</strong> 'dijin a guan.</td>
<td><em>Those dogs left.</em></td>
<td><strong>Near hearer</strong></td>
</tr>
<tr>
<td><strong>Lu</strong> 'dioŋ a guan.</td>
<td><em>That dog left.</em></td>
<td><strong>Kulu</strong> 'dijin a guan.</td>
<td><em>Those dogs left.</em></td>
<td><strong>Away from both</strong></td>
</tr>
<tr>
<td><strong>Na</strong> 'dioŋ a guan.</td>
<td><em>This dog left.</em></td>
<td><strong>Kune</strong> 'dijin a guan.</td>
<td><em>These dogs left.</em></td>
<td><strong>Near speaker</strong></td>
</tr>
<tr>
<td><strong>Ina</strong> 'dioŋ a guan.</td>
<td><em>That dog left.</em></td>
<td><strong>Kine</strong> 'dijin a guan.</td>
<td><em>Those dogs left.</em></td>
<td><strong>Near hearer</strong></td>
</tr>
<tr>
<td><strong>Nu</strong> 'dioŋ a guan.</td>
<td><em>That dog left.</em></td>
<td><strong>Kunu</strong> 'dijin a guan.</td>
<td><em>Those dogs left.</em></td>
<td><strong>Away from both</strong></td>
</tr>
</tbody>
</table>

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 däkünï,  *And that vehicle came*
a njäün puruni i koyi kiden.  *and hyena lay in middle of road.*

Lu 'that' shows we are talking about a particular turumbili and not any other turumbili. It does not tell the listeners if we have heard about this turumbili before or not. Before this in the story, likiro 'hare' told the njäün '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 diŋit 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,*  "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 joŋga 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 | Definite | ṉjurí lo a wok ṉjiro.  | *This (particular) person* beat child. |
|         | Known    | Lo ṉjurí a wok ṉjiro.  | *This (known) person* beat child. |

| Object  | Definite | ṉjurí a wok ṉjiro lo.  | Person beat *this (particular) child*. |
|         | Known    | ṉjurí a wok lo ṉjiro.  | Person beat *this (known) child*. |

| Introduced by preposition | Definite | ṉjurí a wok ṉjiro ku *ture* lo.  | Person beat child with *this (particular) stick*. |
|                          | Known    | ṉjurí a wok ṉjiro ku lo *ture*.  | Person beat child with *this (known) stick*. |

| Possessor | Definite | *'Dionj lu ṉjurí lo* a guan.  | Dog of *this (particular) person* left. |
|           | Known    | *'Dionj lu lo ṉjurí lo* a guan.  | Dog of *this (known) person* left. |

The demonstratives are listed again below.
Demonstratives

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masculine</strong></td>
<td><strong>Masculine</strong></td>
</tr>
<tr>
<td>lo</td>
<td>kulo</td>
</tr>
<tr>
<td>ilo</td>
<td>kilo</td>
</tr>
<tr>
<td>lu</td>
<td>kulu</td>
</tr>
</tbody>
</table>

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.

(Kam 9)

| K | “Ilo lor yi guguan domoju ku nye yu.”  
(Kam 19-20) | “This day let us go there.” |
|---|-------------------------------------------------|-----------------------------|
|   | A meddi ilo njauŋ i roboka i kakat, 
(Kam 21-22) | She saw that hyena sitting at door, |
|   | A ina njuri dendi adi nu ga “yini nit,” 
(Kam 27-28) | This person thought it was her co-wife |
|   | A kilo sek kulolo lülüjä liŋ ku njauŋ liŋ . . . 
(Katogorok 19-22) | Those people who yelled at hyena . . . |
|   | A ilo njuri gugum a jajambu adi, 
|   | “Yi kulo ni wajik luluŋ.” 
|   | A ka lo njuri a tüpän a nuŋutut, 
|   | a sek kulo da bongi sena. 
(Katogorok 27) | And that person throws and says, “We these are children calling.” |
|   | Nu yingere sek kine ro, 
|   | (Katogorok 30-32) | And if this person chopped pieces, then these people will turn. |
|   | A sek kulo da jindi jambu adi, 
|   | “Kine ro po ya?” 
|   | “Yi kulo a po i robba kuyu kuluka. 
|   | (Katogorok 46-47) | In this place, people did not quarrel. |
|   | Ama kilo kam ká a nyäꞌä ku sokare. 
|   | (Likiro 13) | And these people said, “Where do these reports come from?” |
|   | Nu yingere sek kine ro, 
|   | (Likiro 52) | “We these come pay your bones.” |
|   | A ká ga a án gindere ilu koiyi, 
|   | (Likiro 53) | But those fish were eaten by the otter. |
|   | “Giti jo lu no lolo memeliŋŋa oloxe kimäŋ lo ni.” 
|   | (Kolon 7) | When people heard this news, |
|   | “Yi da kulu yage ku ina nyajua.” 
|   | (Kolon 17) | And they refused going on that road, |
|   | “Kine ro oloŋ adída moye kolonŋ?” 
|   | (Kolon 27) | “Go bring this thing that shines like fire here.” |
|   | “We shall be with that gazelle.” |
|   | “This matter is how of father of sun?” |
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 ŋuri ŋuri ŋuri ꞌpersonꞌ.

(1) ꞌDioŋ (lu lu lu lu ŋuri ŋuri ŋuri ŋuri) a guan.  
Dog (of of of of person) left.

Parenthesis ( ) are put around the demonstrative phrase lu ŋuri 'of person'. This phrase describes the noun 'dog' coming before it. It tells who ꞌdog ꞌbelongs 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) ꞌDioŋ (lu ŋuri) a guan.  
Male dog (of person) left.

(3) ꞌDioŋ (nu ŋuri) a guan.  
Female dog (of person) left.

(4) ꞌDijin (kulu ŋuri) a guan.  
Male dogs (of person) left.

(5) ꞌDijin (kunu ŋuri) a guan.  
Female dogs (of person) left.

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

<table>
<thead>
<tr>
<th>Demonstrative Phrases</th>
<th>'Dijin (kulu yini) a guan.</th>
<th>Dogs (of co-wife) left.</th>
</tr>
</thead>
<tbody>
<tr>
<td>with noun</td>
<td>'Dijin (kulu ejik) a guan.</td>
<td>Dogs (that are big) left.</td>
</tr>
<tr>
<td>with adjective</td>
<td>'Dijin (kulu mo) a guan.</td>
<td>Dogs (that are many) left.</td>
</tr>
<tr>
<td>with quantity</td>
<td>'Dioŋ (lu gerok) a guan.</td>
<td>Dog (that is one) left.</td>
</tr>
<tr>
<td>with number</td>
<td>'Dioŋ (lu lut) a guan.</td>
<td>Dog (that is dirty) left.</td>
</tr>
<tr>
<td>with modifier</td>
<td>'Dijin (kulu pü'dañi) a guan.</td>
<td>Dogs (that appeared) left.</td>
</tr>
</tbody>
</table>

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
with number  'Dijin (marek) a guan.  (Two) dogs left.
with modifier 'Dijin (lut) a guan.  (Dirty) dogs left.

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**

| Definite | Lũrǔ (lu .Criteria  lu) a wok ŋiro. | This particular person (who is big) beat child. |
| Known   | Lũrũ (lu .Criteria  lu) a wok ŋiro. | This known person (who is lame) beat child. |

**Object**

| Definite | Lũrũ a wok ŋiro (lu .Criteria  lu) | Person beat this particular child (who is lame). |
| Known   | Lũrũ a wok lo ŋiro (lu .Criteria  lu) | Person beat this known child (who is lame). |

**Introduced by preposition**

| Definite | Lũrũ a wok ŋiro ku ture (lu .Criteria  lu) | Person beat child with this particular stick (which is good). |
| Known   | Lũrũ a wok ŋiro ku lo ture (lu .Criteria  lu) | Person beat child with this known stick (which is good). |

In summary, the four demonstrative connectors are listed below.

**Demonstrative Connectors**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>lu</td>
<td>kulu</td>
</tr>
<tr>
<td>Feminine</td>
<td>nu</td>
<td>kunu</td>
</tr>
</tbody>
</table>

of, that

**Demonstrative Phrases Describing Possessed Nouns**

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

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

(1) 'Dioŋ (lu ŋuri) a guan.  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 ꞌpersonꞌ.

<table>
<thead>
<tr>
<th>Demonstrative Phrase</th>
<th>Possessor Noun</th>
<th>Gender and Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>ꞌDioŋ (lu ꞌṇuri) a guan.</td>
<td>ꞌṇuri</td>
<td>Male dog of person left.</td>
</tr>
<tr>
<td>ꞌDioŋ (nu ꞌṇuri) a guan.</td>
<td>ꞌṇuri</td>
<td>Female dog of person left.</td>
</tr>
<tr>
<td>ꞌDijin (kulu ꞌṇuri) a guan.</td>
<td>ꞌṇuri</td>
<td>Male dogs of person left.</td>
</tr>
<tr>
<td>ꞌDijin (kunu ꞌṇuri) a guan.</td>
<td>ꞌṇuri</td>
<td>Female dogs of person left.</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Demonstrative Phrase</th>
<th>Possessor Noun</th>
<th>Gender and Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>ꞌdioŋ lu ꞌṇuri ꞌdioŋ kulu ꞌṇuri ꞌdioŋ kulu ꞌṇuri ꞌdioŋ kulu ꞌṇuri</td>
<td>ꞌṇuri</td>
<td>Male dog (of this male person male person male person male person) left.</td>
</tr>
<tr>
<td>ꞌdioŋ lu ꞌṇuri ꞌdioŋ kulu ꞌṇuri ꞌdioŋ kulu ꞌṇuri ꞌdioŋ kulu ꞌṇuri</td>
<td>ꞌṇuri</td>
<td>Female dog (of this female person male person male person male person) left.</td>
</tr>
<tr>
<td>ꞌdioŋ lu ꞌṇuri ꞌdioŋ kulu ꞌṇuri ꞌdioŋ kulu ꞌṇuri ꞌdioŋ kulu ꞌṇuri</td>
<td>ꞌṇuri</td>
<td>Male dogs (of these male people male people male people male people) left.</td>
</tr>
<tr>
<td>ꞌdioŋ lu ꞌṇuri ꞌdioŋ kulu ꞌṇuri ꞌdioŋ kulu ꞌṇuri ꞌdioŋ kulu ꞌṇuri</td>
<td>ꞌṇuri</td>
<td>Female dogs (of these female people male people male people male people) left.</td>
</tr>
</tbody>
</table>

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) ꞌDioŋ (lu ꞌṇuri lo) a guan. Male dog (of this male person) left.  
(3) ꞌDioŋ (lu ꞌṇuri na) a guan. Male dog (of this female person) left.  
(4) ꞌDioŋ (lu sek kulo) a guan. Male dog (of these male people) left.  
(5) ꞌDioŋ (lu sek kune) a guan. Male dog (of these female people) left.  

Only the four demonstrative connectors lu 'that (mas)', nu 'that (fem)', kulu 'those (mas)', kunu 'those (fem)' introduce demonstrative phrases. However, any of the twelve demonstratives can follow a possessor noun in a demonstrative phrase. As shown below, the demonstratives can show the distance of the possessor noun from the speaker or hearer.
The four demonstrative connectors are listed again below. 5

Demonstrative Connectors

<table>
<thead>
<tr>
<th>Demonstrative Connectors</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masculine</strong></td>
<td>lu</td>
<td>kulu</td>
</tr>
<tr>
<td><strong>Feminine</strong></td>
<td>nu</td>
<td>kunu</td>
</tr>
</tbody>
</table>

Exercise 12

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

(Kam 6)  
FP A waria kumu nerik kulik ge i medda.  And **wives** of his brothers saw (the fish).

(Kam 13)  
A küándïä nit ge i ṣonyju kam i kakat nu kadi.  His wife was preparing fish at door of house.

____ (Katogorok 25-27)  
____ . . . lügāŋ dāggiři süät lu bot,  . . . some running direction of north,
____ lügāŋ dāggiři süät lu ṃerot.  the others running direction of south.
____ A kurut remoni kiden,  And then they spear in the middle
____ a ga pela nu merok kulu mo kulo.  and were shot of enemies of these.
____ (Sokare 6)  
____ I wokandu nit nyana ku kijit nu wor.  He arriving near shore of stream.

5 The demonstrative connectors have the same tone as the demonstrative equivalents. Both appear to have polar tone with the following or preceeding word, which causes them to have surface Mid tone.
Long ago, leader of animals

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

And the hare sat in view of sun.

It belongs to another person, we take thing of certain all people."

“We will give bodies as a reward of your work.”

Chief of village called certain people of village.

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), 'dion' 'dog' is indefinite. It may or may not be a particular 'dion' in the mind of the speaker.

| Indefinite | (1) 'Dion (lu yini) a guan. | Dog (of co-wife) left. |
| Definite   | (2) 'Dion (lu yini lo) a guan. | This particular dog (of co-wife) left. |
| Known      | (3) Lo 'dion (lu yini) a guan. | This known dog (of co-wife) left. |
| Definite, Known | (4) Lo 'dion (lu yini lo) a guan. | This particular known dog (of co-wife) left. |

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

In (1-4), 'dion' is masculine and yini 'co-wife' is feminine. The masculine demonstrative lo 'this' follows the feminine noun yini 'co-wife'. When there is opposite gender like this, the demonstrative shows the gender of the first noun 'dion' and not the gender of the second noun yini.
However, in (5-6), both 'dion ꞌdogꞌ and mar ꞌchiefꞌ are masculine nouns. The masculine demonstrative lo ꞌthisꞌ could point to either ꞌdion ꞌdogꞌ or mar ꞌchiefꞌ.

(5) ꞌDion (lu mar lo) a guan.  This particular dog (of chief) left.  Dog (of this particular chief) left.
(6) Lo ꞌdion (lu mar lo) a guan.  This particular known dog (of chief) left.  This known dog (of this particular chief) left.

If lo ꞌthisꞌ is for ꞌdion ꞌdogꞌ, it means a particular dog in the mind of the speaker. But if lo is for mar ꞌchiefꞌ, it means a particular chief in the mind of the speaker.

In Kam 14, the demonstrative phrase kulu kam ꞌof fishꞌ has no demonstrative at the end of the phrase.

(Kam 14) (Indefinite possessed noun)
A gumbe kuyu (kulu kam) i kakat.  And threw bones (of fish) to door.

The phrase kulu kam describes the indefinite possessed noun kuyu ꞌbones ꞌ. The kuyu may or may not be particular bones in the mind of the speaker.

In Kam 15, kulu kam kulo ꞌof fishꞌ has the masculine demonstrative kulo ꞌthese ꞌ at the end of the phrase.

(Kam 15) (Definite possessed noun or possessor noun)
A näüm ge i soꞌdo i kakat i nyätät Hyena was sitting at door eating
kuyu (kulu kam kulo).  these bones (of fish)/bones (of these fish).

The phrase describes the possessed noun kuyu ꞌbones ꞌ. Both kuyu ꞌbones ꞌ and kam ꞌfish ꞌ are masculine plural nouns. The masculine demonstrative kulo ꞌthese ꞌ can point to either of these nouns. So, either kuyu ꞌbones ꞌ is definite or kam ꞌfish ꞌ is definite. One or both of these nouns are particular ones in the mind of the speaker.

In Boyini 13, kulu boyan kune ꞌof these nets ꞌ has the feminine demonstrative kune ꞌthese ꞌ at the end of the phrase.

(Boyini 13) (Definite possessor)
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 ꞌstakes ꞌ. The feminine demonstrative kune ꞌthese ꞌ points to the feminine noun boyan ꞌnets ꞌ and not to the masculine noun lojitän. So, the noun boyan ꞌnets ꞌ are particular ones in the mind of the speaker.

In Jaka 50, nu likiro na ꞌof hare ꞌ has the feminine demonstrative na ꞌthis ꞌ at the end of the phrase.
(Jaka 50) (Definite possessed noun)
A lotome yeji adi kadi (nu likiro na) puru jajambu. *The elephant thought that 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 wajik sa wajik sa wajik sa m'rek 'are m'rek 'are m'rek 'are m'rek '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.

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.

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Demonstrative Phrase</th>
<th>Possessed Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Katogorok 1-2) Sek kulu Mangala</td>
<td>People of Mangala in direction of north, . . .</td>
<td></td>
</tr>
<tr>
<td>(Jaka 50)</td>
<td>People of Mangala in direction of north, . . .</td>
<td></td>
</tr>
<tr>
<td>A lotome yeji adi kadi nu likiro na puru jajambu.</td>
<td>The elephant thought that this house of hare could speak.</td>
<td></td>
</tr>
<tr>
<td>(Koloŋ 5-6)</td>
<td>Father of sun saw a tooth of lion.</td>
<td></td>
</tr>
<tr>
<td>A moye koloŋ meddi kele lu mïrü.</td>
<td>He took the tooth of lion.</td>
<td></td>
</tr>
<tr>
<td>(Koloŋ 9)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A nye jongi kele lu mïrü lo.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**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), ÿjä 'big' is an adjective in the demonstrative phrase lu ÿjä 'that is big'.

(1) 'Diong (lu ÿjä) a guan.  Male dog (that is big) left.

The singular adjective ÿjä describes the singular noun 'diong' 'dog' before the demonstrative phrase. The demonstrative connector lu 'that' shows 'diong' '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 ÿjä describes the singular noun 'diong' 'dog'. The plural adjective ejik with suffix –ik describes the plural noun 'dijin' 'dogs'.

(2) 'Diong (lu ÿjä) a guan.  Male dog (that is big) left.
(3) 'Diong (nu ÿjä) a guan.  Female dog (that is big) left.
(4) 'Dijin (kulu ejik) a guan.  Male dogs (that are big) left.
(5) 'Dijin (kun kunu ejik) a guan.  Female dogs (that are big) left.

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

Demonstrative phrases with adjectives describing nouns

<table>
<thead>
<tr>
<th>Masculine Singular</th>
<th>Masculine Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>'diong lu ÿjä</td>
<td>'dijin kulu ejik</td>
</tr>
<tr>
<td>'diong lo 'dit</td>
<td>'dijin kulu dïk/dïk</td>
</tr>
<tr>
<td>ÿuri lu ron</td>
<td>sek kulu rok</td>
</tr>
<tr>
<td>ÿuri lu ÿtütët</td>
<td>sek kulu ÿtükäk</td>
</tr>
<tr>
<td>büt lu ÿjä</td>
<td>bütän kulu ejik</td>
</tr>
<tr>
<td>kere lu küümüüm</td>
<td>kereat kulu kümümäk (?)</td>
</tr>
<tr>
<td>lüru lu rüää</td>
<td>lüruät kulu rüäk</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Feminine Singular</th>
<th>Feminine Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>'diong nu ÿjä</td>
<td>'dijin kunu ejik</td>
</tr>
<tr>
<td>'diong na 'dit</td>
<td>'dijin kunu dïk/dïk</td>
</tr>
<tr>
<td>ÿuri nu ron</td>
<td>sek kunu rok</td>
</tr>
<tr>
<td>ÿuri nu ÿtütët</td>
<td>sek kunu ÿtükäk</td>
</tr>
<tr>
<td>tår nu ÿjä</td>
<td>tärän kunu ejik</td>
</tr>
<tr>
<td>dili nu küümüüm</td>
<td>diliä kunu kümümäk</td>
</tr>
<tr>
<td>küdü nu rüää</td>
<td>küdüät kunu rüäk</td>
</tr>
</tbody>
</table>

- 51 -
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 *ijà* 'big' (*lu ìjà*). So, we write the demonstrative connectors *lu, nu, lo, na* 'that, which, who, of' separate from following adjectives and other words.

| Correct                      | Wrong          |
|------------------------------|----------------|-----------------|-----------------|
| 'dioŋ lu ŋuri                | 'dioŋ nu ŋuri  | 'dioŋ luŋuri    | dog of person   |
| 'dioŋ lu ìjà                 | 'dioŋ nu ìjà   | 'dioŋ luìjà     | big/old dog     |
| 'dioŋ lo 'dit               | 'dioŋ na 'dit  | 'dioŋ lo'dit    | small/thin dog  |
| ŋuri lu ron                 | ŋuri nu ron   | ŋuri luron     | bad person      |
| ŋuri lu ŋütüt               | ŋuri nu ŋütüt | ŋuri luŋütüt   | short person    |
| kere lu külüm               | dili nu külüm  | kere lu külüm  | round gourd/hole|
| lüri lu rìà                 | kìdu nu rìà    | lüri lürìà      | dark mist/rain  |
| 'dioŋ lu ke                 | 'dioŋ nu ke    | 'dioŋ luke      | dog which is good|

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)

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

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

**Exercise 14**

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

- **(Katogorok 11)**
  
  Ama pìrìt karaŋ nu külüm . . .  
  *But place there of round . . .*

- **(Katogorok 28)**
  
  A ka wajik kulu 'dï'dìk a i kare yu,  
  *When children of small bathe in river,*

- **(Boyini 4)**
  
  A nügäŋ ŋuri nu ijà jambu adì,  
  ‘Lìlìä ta!’  
  *Certain person who old said,*  
  ‘Be quiet!’

- **(Sek 34-35)**
  
  A mar küc nit yuyu i konandu  
  *The chief was afraid to do*  
  ilo ŋuri ño nu ron.  
  *to that person anything of bad.*

**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 guan.  **Many dogs left.**

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

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

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

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

**Quantities describing nouns, with or without demonstrative connectors**

<table>
<thead>
<tr>
<th>Masculine Plural</th>
<th>Feminine Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>sek <strong>mo</strong></td>
<td>sek kulu <strong>mo</strong></td>
</tr>
<tr>
<td>sek <strong>liŋ</strong></td>
<td>sek kulu <strong>liŋ</strong></td>
</tr>
<tr>
<td>sek <strong>ku'dik</strong></td>
<td>sek kulu <strong>ku'dik</strong></td>
</tr>
<tr>
<td>sek kulu <strong>mo</strong></td>
<td>sek kulu <strong>mo</strong></td>
</tr>
<tr>
<td>sek <strong>liŋ</strong></td>
<td>sek kulu <strong>liŋ</strong></td>
</tr>
<tr>
<td>sek <strong>ku'dik</strong></td>
<td>sek kulu <strong>ku'dik</strong></td>
</tr>
<tr>
<td>sek kulu <strong>mo</strong></td>
<td>sek kulu <strong>mo</strong></td>
</tr>
<tr>
<td>sek <strong>liŋ</strong></td>
<td>sek kulu <strong>liŋ</strong></td>
</tr>
<tr>
<td>sek <strong>ku'dik</strong></td>
<td>sek kulu <strong>ku'dik</strong></td>
</tr>
<tr>
<td><strong>many people</strong></td>
<td><strong>all people</strong></td>
</tr>
<tr>
<td><strong>few people</strong></td>
<td><strong>all people</strong></td>
</tr>
</tbody>
</table>

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

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

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

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

In summary, the quantities are listed below.

**Quantities**

<table>
<thead>
<tr>
<th><strong>mo</strong></th>
<th><strong>many</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>liŋ</strong></td>
<td><strong>all</strong></td>
</tr>
<tr>
<td><strong>ku'dik</strong></td>
<td><strong>few</strong></td>
</tr>
</tbody>
</table>
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.

<table>
<thead>
<tr>
<th>MP.1</th>
<th>(Kam 3) Perok liŋ jojonda kulu mo i mede.</th>
<th>He brings fish of many home.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(Kam 8) “Wani iti aka jonda kam kulu mo.”</td>
<td>“Wani has brought fish of many.”</td>
</tr>
<tr>
<td></td>
<td>(Katogorok 35) A bongi pürü kulu pü'dänî</td>
<td>Looked at sand fleas that appear as many.</td>
</tr>
<tr>
<td></td>
<td>kulu mo parik.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(Katogorok 4) I koyi lit lu, a sek liŋ bobo'dan,</td>
<td>In his road that, all people stopped,</td>
</tr>
<tr>
<td></td>
<td>(Katogorok 5-7) A luŋgi ŋo kunene karaŋ</td>
<td>They demanded things which existed with them such as tobacco,</td>
</tr>
<tr>
<td></td>
<td>ku kà olose taba,</td>
<td>flour, or any thing of eating.</td>
</tr>
<tr>
<td></td>
<td>ku olot, ku ŋo liŋ kunu nyänyä.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(Katogorok 26) A kurut remoni kiden,</td>
<td>And then they spear in the middle,</td>
</tr>
<tr>
<td></td>
<td>a ga pela nu merok kulu mo kulo.</td>
<td>were shot of enemies of many.</td>
</tr>
<tr>
<td></td>
<td>(Koloŋ 23) Senye lügäŋ ŋuri,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a jonga ŋo nu kulie sek liŋ.”</td>
<td>It belongs to another person,</td>
</tr>
<tr>
<td></td>
<td>(Boyini 18) A sek liŋ dädák.</td>
<td>we take thing of certain all people.”</td>
</tr>
<tr>
<td></td>
<td>(Boyini 19) A yi liŋ ute inde rieni diŋit loket</td>
<td>And all people ran.</td>
</tr>
</tbody>
</table>

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 'dionŋ 'dog'. Gerok tells the exact number of 'dionŋ.

(1) 'Dionŋ gerok a guan. One dog left.

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

(2) 'Dioŋ (lu gerok) a guan.  Male dog (that is one) left.
(3) 'Dioŋ (nu gerok) a guan.  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.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>nguri gerok</td>
<td>nguri lo gerok</td>
<td></td>
</tr>
<tr>
<td>sek marek</td>
<td>sek kulo marek</td>
<td></td>
</tr>
<tr>
<td>sek musula</td>
<td>sek kulo musula</td>
<td></td>
</tr>
<tr>
<td>sek umon</td>
<td>sek kulo umon</td>
<td></td>
</tr>
<tr>
<td>sek monat</td>
<td>sek kulo monat</td>
<td></td>
</tr>
<tr>
<td>sek buker</td>
<td>sek kulo buker</td>
<td></td>
</tr>
<tr>
<td>sek burio</td>
<td>sek kulo burio</td>
<td></td>
</tr>
<tr>
<td>sek būdāk</td>
<td>sek kulo būdāk</td>
<td></td>
</tr>
<tr>
<td>sek giripuk</td>
<td>sek kulo giripuk</td>
<td></td>
</tr>
<tr>
<td>sek pūāk</td>
<td>sek kulo pūāk</td>
<td></td>
</tr>
</tbody>
</table>

Cardinal numbers describing nouns, with or without demonstrative connectors

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 ṇobora kulo  These animals which have these horns
lopundere kakat nu nu nu nu gerok.  should come out door that that that that is one.

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

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

Cardinal Number  | (4) 'Dijin marek a guan.  Two dogs left.
Ordinal Number   | (5) Lor tumarek dion a guan.  The second day, dog left.

Ordinal numbers tell where the noun comes in an order of other nouns. In a list of days 1-10, each day has an order. Each day comes after some days and comes before other days. In (5), lor tumarek 'second day' comes after lor togerok 'first day' but before lor
tomusula 'third day'. Ordinal numbers have the prefix (beginning letters of a word) to- or tu-, and can describe masculine or feminine nouns. They only describe singular nouns and not plural nouns.

Ordinal numbers describing nouns

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>lór togerok</td>
<td>daŋ togerok</td>
</tr>
<tr>
<td>lór tumarek</td>
<td>daŋ tumarek</td>
</tr>
<tr>
<td>lór tomosula</td>
<td>daŋ tomosula</td>
</tr>
<tr>
<td>lór toumon</td>
<td>daŋ toumon</td>
</tr>
<tr>
<td>lór tumonat</td>
<td>daŋ tumonat</td>
</tr>
<tr>
<td>lór kobuker</td>
<td>daŋ kobuker</td>
</tr>
<tr>
<td>lór koburio</td>
<td>daŋ koburio</td>
</tr>
<tr>
<td>lór tobüdäk</td>
<td>daŋ tobüdäk</td>
</tr>
<tr>
<td>lór togoripuk</td>
<td>daŋ togoripuk</td>
</tr>
<tr>
<td>lór tüpuäk</td>
<td>daŋ tüpuäk</td>
</tr>
</tbody>
</table>

In summary, cardinal and ordinal numbers are listed below.

<table>
<thead>
<tr>
<th>Cardinal Numbers</th>
<th>Ordinal Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>gerok 1</td>
<td>togerok (?) first</td>
</tr>
<tr>
<td>marek 2</td>
<td>tumarek second</td>
</tr>
<tr>
<td>musula 3</td>
<td>tomosula third</td>
</tr>
<tr>
<td>umon 4</td>
<td>toumon (?) fourth</td>
</tr>
<tr>
<td>monat 5</td>
<td>tumonat fifth</td>
</tr>
<tr>
<td>buker 6</td>
<td>kobuker sixth</td>
</tr>
<tr>
<td>burio 7</td>
<td>koburio seventh</td>
</tr>
<tr>
<td>büdäk 8</td>
<td>tobüdäk eighth</td>
</tr>
<tr>
<td>giripuk 9</td>
<td>togoripuk ninth</td>
</tr>
<tr>
<td>tüüäk 10</td>
<td>tüpuäk tenth</td>
</tr>
</tbody>
</table>

Exercise 16

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

(Katogorok 7)
A ilo nuri kokor perok marek wus. And person divided it in two days also.

(Katogorok 24)

A kalas a kiliala da kulu soni marek. So be directions that will separate of two.

(Jaka 3-4)

Jaka kulo ků něbora kulo lopundere kakat nu gerok. These animals which have these horns should come out door of one.

(Jaka 45)

A nyaggí daŋ tumarek adi, And he repeated a second time,
“Madaŋ kadi.”

“Hello house.”

“Hello house.”

One day we three children.

And there was Mutuk with one child.

There was a lion having his children—two female.

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 jo lolo memeliŋga olose kimaŋ lo ni.*”

“Go far far far 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)

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

<table>
<thead>
<tr>
<th>Place</th>
<th>Time</th>
<th>Manner</th>
<th>Other modifiers</th>
</tr>
</thead>
<tbody>
<tr>
<td>kak</td>
<td>down</td>
<td>eron</td>
<td>gulu deep</td>
</tr>
<tr>
<td>nyana</td>
<td>near</td>
<td>kara</td>
<td>i'iny sweet</td>
</tr>
<tr>
<td>i goŋ</td>
<td>out</td>
<td>kuriri</td>
<td>ka'di alone</td>
</tr>
<tr>
<td>jo</td>
<td>far</td>
<td>lälü</td>
<td>madaŋ slowly</td>
</tr>
<tr>
<td>ki</td>
<td>up</td>
<td>senyenena</td>
<td>ke good</td>
</tr>
<tr>
<td>kiden</td>
<td>middle</td>
<td>ten</td>
<td>tätä cold</td>
</tr>
<tr>
<td>lukaraŋ</td>
<td>inside</td>
<td>wus</td>
<td>laun unreliable</td>
</tr>
</tbody>
</table>

- 57 -
ni   here  |  tüär   sour, bitter   |  biya   similar, better   |  adiba immediate, quickly   |  ka'de different, only   |
| yu   there | betin   looks like, resembles |

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

(1) A njuri pupo madan.  Person came slowly.
(2) Njuri a rie büt (lu jo).  Person found a bush (that far).
(3) 'Dion (lu lut) a guan.  Dog that is dirty left.

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

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

(Likiro 11) (Verb described by modifier)
A likiro jini gumba wilisan kak.  Hare began to throw down oil.

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

(Likiro 40) (Known definite noun described by demonstrative phrase with modifier)
"Do rie na nyurut (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 nyurut 'food' as a particular noun in the mind of the speaker. The demonstrative na 'this' before the noun nyurut points to this noun as already known in the mind of the hearers. So, nyurut 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 njiro 'child' before the phrase.

(Sek 13) (Known definite noun described by demonstrative phrase with modifier)
A Lodu kije ku ina njiro i muny na (nu node na).  And Lodu clung to 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 njiro 'child' as a particular noun in the mind of the speaker. The demonstrative ina 'that' before the noun njiro points to this noun as already known in the mind of the
hearers. So, **ŋiro** is definite and known.

**Exercise 17**

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

- **(Kam 23)**
  A pupo madaŋ, madaŋ, nyana, a pije adi, “Do a ŋa la?”
  And she came slowly, slowly nearer and asked, “Who are you?”

- **(Katogorok 7)**
  A ilo ŋuri kokor perok marek wus.
  And person divided it in two days also.

- **(Katogorok 26)**
  A kurut remoni kiden,
  And then they spear in the middle

- **(Katogorok 28)**
  A soŋ kune da warani a kunu tüär parik.
  Water would change be that very bitter.

- **(Jaka 52)**
  “A nu ke moye mede.”
  “Be of good, owner of house.”

- **(Likiro 7)**
  A küätünde likiro,
  And he took hare, and put him into his vehicle.

- **(Likiro 18)**
  Nu 'denyjiri njäŋ nyürüt na,
  When hyena tasted food, it was very delicious.

- **(Likiro 20)**
  “Do rieju nyürüt nu i'iny parik sena ya?”
  “Where did you find food of very delicious like this?”

- **(Likiro 40)**
  “Do rie na nyürüt nu ke na ya?”
  “Where you find this food which is good?”

- **(Koloŋ 1)**
  Lor lünjän ku koloŋ ku moye a guan mu'dinŋ jo parik,
  One day the sun and father went very far to forest.

**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.** **nyāŋya** 'eating' is a verb in the demonstrative phrase **kunu nyāŋya** 'of eating' that describes the noun **ŋo** 'things'.
They demanded things which existed with them such as tobacco, flour, or anything (of eating).

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

The feminine demonstrative connector nu 'this' introduces the phrase nu päkä nye na. It describes an implied feminine noun no 'thing' that is mentioned in Katogorok 12 but not in Katogorok 14. The hearers remember no from earlier in the story and know that nu in Katogorok 14 describes no. The demonstrative na 'this' at the end of the phrase nu päkä nye na points to no as a particular noun in the mind of the speaker. So, no is definite.

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

The phrase describes the noun nuri 'person'. The demonstrative connector nu 'that' shows nuri is female. The demonstrative na 'this' at the end of the phrase nu pija na points to nuri as a particular noun in the mind of the speaker. The demonstrative na 'this' before nuri points to nuri as already known in the mind of the hearers. So, nuri 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 nuri dendi adi nu ga “yini nit,”

This person thought that that which was her co-wife,

(Katogorok 3)

A sek da wokandi i pïrït nu luŋu a Tingilik.

People arrived at place that called Tingilik.

(Katogorok 12)

A tindi no ku nu jon nye kune karan.

Put thing to that which take these in it.
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 njuri 'person'.

(Kam 26) (Subject of demonstrative phrase and sentence)
A njuri (nu pija na) dädäk ku nye i mede. This person (that asked) ran to house.

The noun njuri 'person' is the subject of the verb pija 'asked' in the demonstrative phrase nu pija na 'that asked'. Njuri 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 njó '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 njó is the subject of the verb päkä 'is given' in the phrase nu päkä nye na 'that which is given to him'. But njó is the object of the verb 'dumunde 'takes' in the full sentence.

In Katogorok 5-7, the demonstrative phrase kunu nyányá 'of eating' describes the noun njó 'things'.

(Katogorok 5-7) (Object of demonstrative phrase and sentence)
A lungi njó kunene karaŋ ku ká olose taba, ku olot, ku njó liŋ (kunu nyányá). They demanded things which existed with them such as tobacco, flour, or anything (of eating).

The noun njó 'things' is the object of the verb nyányá 'eating' in the phrase kunu nyányá 'of eating'. Njó 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.

<table>
<thead>
<tr>
<th>DP</th>
<th>Sen</th>
</tr>
</thead>
<tbody>
<tr>
<td>Su</td>
<td>I</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(Katogorok 3)

A sek da wokandi i pîrît
nu luju a Tingilik.

People arrived place
that called Tingilik.

(Katogorok 12)

A tindi y o ku nu joŋ nye kune karaŋ.

Put thing to that which take these in it.

(Katogorok 35)

A boŋgi pûrî kulu pûl’dämî . . .

They looked at sandfleas that appear

(Jaka 39)

Adi ku likiro kâ ku guire
jambi a kak nu rûäne,

Hare and dove thought
was still earth of darkness,

Relative Clauses

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

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

(1) 'Dioŋ (lolo a guan) woŋe.  Dog (which left) cried.

The relative clause lolo a guan '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, singular or plural.

| Masculine singular | (2) 'Dioŋ (lolo a guan) woŋe.  Male dog (which left) cried. |
| Feminine singular  | (3) 'Dioŋ (nana a guan) woŋe.  Female dog (which left) cried. |
| Masculine plural   | (4) 'Dijin (kulolo a guan) woŋe.  Male dogs (which left) cried. |
| Feminine plural    | (5) 'Dijin (kunene a guan) woŋe.  Female dogs (which left) cried. |

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.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Case</th>
<th>Demonstrative</th>
<th>Description</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine Singular</td>
<td>'Dioŋ (lolo a guan lo) woŋe.</td>
<td>Male dog (which left) cried.</td>
<td>Near speaker</td>
<td></td>
</tr>
<tr>
<td>Masculine Plural</td>
<td>'Dijin (kulolo a guan kulo) woŋe.</td>
<td>Male dogs (which left) cried.</td>
<td>Near speaker</td>
<td></td>
</tr>
<tr>
<td>Feminine Singular</td>
<td>'Dioŋ (nana a guan na) woŋe.</td>
<td>Female dog (which left) cried.</td>
<td>Near speaker</td>
<td></td>
</tr>
<tr>
<td>Feminine Plural</td>
<td>'Dijin (kunene a guan kune) woŋe.</td>
<td>Female dogs (which left) cried.</td>
<td>Near speaker</td>
<td></td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Definiteness</th>
<th>Example</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indefinite</td>
<td>(2) 'Dioŋ (lu yini) a guan.</td>
<td>Dog (of co-wife) left.</td>
</tr>
<tr>
<td>Definite</td>
<td>(3) 'Dioŋ (lu yini lo) a guan.</td>
<td>This particular dog (of co-wife) left.</td>
</tr>
<tr>
<td>Known</td>
<td>(4) Lo 'dioŋ (lu yini) a guan.</td>
<td>This known dog (of co-wife) left.</td>
</tr>
<tr>
<td>Definite, Known</td>
<td>(5) Lo 'dioŋ (lu yini lo) a guan.</td>
<td>This particular known dog (of co-wife) left.</td>
</tr>
</tbody>
</table>

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

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

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

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

The relative clause identifies the noun nọ 'thing'. It shows which nọ 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

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>lolo</td>
<td>nana</td>
</tr>
<tr>
<td>Plural</td>
<td>kulolo</td>
<td>kunene</td>
</tr>
</tbody>
</table>

Exercise 20

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

(Kam 27-28)
A kilo kilo kilo kilo sek

( Katogorok 5-7)

A lungei ŋo kunene karaŋ ku kä olose taba, ku olot . . .

(Katogorok 11)

Ama pirīt karaŋ nu küłüm nana a gulujo kiden madaŋ.

(Katogorok 47)

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

(Jaka 3-4)

Jaka kulolo ku ṭòbòra kulo lopundere kakat nu gerok,

(I dīnīt nana kā ge i gu, a kā rieji lotome i doro.

(Bovini 3-4)

A kǐ’o lolo yi gu ku nye lo, wowojon parik adi, “Uwee, uwee.”

(Sek 14-15)

Ama kunene a kunu kune ke dādāk ku kā medisak.

(Sek 33)
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**

- **Definite**: Ñuri (lolo i ki'o lo) a wok njiro.  
  *This particular person (who was in boat) beat child.*
- **Known**: Lo ñuri (lolo i ki'o) a wok njiro.  
  *This known person (who was in boat) beat child.*

**Object**

- **Definite**: Ñuri a wok njiro (lolo i ki'o lo).  
  *Person beat this particular child (who was in boat).*
- **Known**: Ñuri a wok lo njiro (lolo i ki'o).  
  *Person beat this known child (who was in boat).*

**Introduced by preposition**

- **Definite**: Ñuri a wok njiro ku ture (lolo i turumbili i lukaranj lo).  
  *Person beat child with this particular stick (which was inside vehicle).*
- **Known**: Ñuri a wok njiro ku lo ture (lolo i turumbili i lukaranj).  
  *Person beat child with 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 'dioŋj 'dog' is described by a relative clause.

(Koloŋ 2-3) (Noun is subject of relative clause, introduced by preposition in sentence)  
Kä oloŋ ku 'dioŋj lýkää  
(*lolo kebbu kää a kää gu din).  
*They remained with their dog (which followed them wherever they went).*

'Dioŋj is the subject of the verb kebbu 'followed' in the relative clause. 'Dioŋj 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 liiğäŋ lìkìro a mogora, One day hare became hungry
a yeji no (nana nye nyänyä). and thought about thing (which he eats).

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

(Kam 21-22) (Definite noun is introduced by preposition in relative clause, object in sentence)
A ina nøri 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 tïrän '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
tïrän (kunene i turumbili i lukaran). 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)
dääk ku kä medisak. ran away to their house.

At the beginning of this story we learn Lükä Lükä Lükä Lükä has wajik sa wajik sa wajik sa wajik saꞌare marek 'are marek 'are marek '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 liï ku ñäüu liï). 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 na 'who' is identified by a relative clause and in focus.

(Sokare 21) (Pronoun is subject in relative clause, focused in sentence question)

Who is it (who is a catcher of fish)?

The four demonstrative connectors are again listed below.

Relative Clause Connectors

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>lolo</td>
<td>kulolo</td>
</tr>
<tr>
<td>Feminine</td>
<td>nana</td>
<td>kunene</td>
</tr>
</tbody>
</table>

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.

RC | Sen | (Katogorok 38) | If some exist with
---|-----|----------------|------------------
MS | S   | lolo tuatuara ku pируется aka sek. | those which die of sand fleas
    | I   | Sek ejik jini jambu | Elders begin talking
to their people
    |     | ku sek külükä | who were killed by animals.
    |     | kulolo a peŋa ku jaka. | and with people who died
    |     | ku sek kulolo a tuatuara | of thirst in field.
    |     | mu'diŋ ku kure. | (Jaka 16)
    |     | Ŋa lolo unde metti ŋobora | Who is it which did not see horns
    |     | külä ida i lüpündä nio na? | when I entered?
    |     | A guʁe tongi mogga parik i diŋit | Dove continued pulling at time
    |     | nana guʁe ka pe. | which dove became tired.
    |     | A ŋo ge ayn, a kondi adi, | And he was without anything,
    |     | biya nana nye purun i koyi kiden. | thought better that he lay in road.
<pre><code>|     | (Boyini 5) |
</code></pre>
<table>
<thead>
<tr>
<th></th>
<th>A wajik kulolo yi logga ku kä kulo woŋe parik i ki'0 yu. (Boyini 15)</th>
<th>Children which we fish with them cry loudly in boat.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>A njiro lolo i ki'0 lo ppiiɔkãri ki'0 lo parik jo. (Boyini 20)</td>
<td>Child who was in boat paddled this boat.</td>
</tr>
<tr>
<td></td>
<td>A yi poni mede sena kam ayin kulolo yi a mok! (Sek 25)</td>
<td>We came home as without fish which we caught!</td>
</tr>
<tr>
<td></td>
<td>“Lo njiri lolo luŋu a Lükãmĩru pũdã ya?”</td>
<td>“Person who called Luko mĩru, is from where?”</td>
</tr>
</tbody>
</table>

**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), lũgãŋ 'certain (mas sing)' is an indefinite.

(1) Lũgãŋ 'dioŋ a guan. **A certain dog left.**

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

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

<table>
<thead>
<tr>
<th>Unknown</th>
<th>Lũgãŋ 'dioŋ a guan. <strong>A certain male dog left.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td></td>
</tr>
<tr>
<td>Singular</td>
<td>Lũgãŋ 'dioŋ a guan. <strong>A certain male dog left.</strong></td>
</tr>
<tr>
<td>Feminine</td>
<td>Nũgãŋ 'dioŋ a guan. <em>A certain female dog left.</em></td>
</tr>
<tr>
<td>Masculine</td>
<td>Kulie 'dijin a guan. <strong>Certain male dogs left.</strong></td>
</tr>
<tr>
<td>Plural</td>
<td></td>
</tr>
<tr>
<td>Feminine</td>
<td>Kunie 'dijin a guan. <strong>Certain female dogs left.</strong></td>
</tr>
</tbody>
</table>

Indefinite words can also follow nouns, as shown below.

<table>
<thead>
<tr>
<th>Definite important</th>
<th>'Dioŋ lũgãŋ a guan. <strong>The certain male dog left.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine singular</td>
<td>'Dioŋ nũgãŋ a guan. <strong>The certain female dog left.</strong></td>
</tr>
<tr>
<td>Feminine singular</td>
<td>'Dijin kulie a guan. <strong>The certain male dogs left.</strong></td>
</tr>
<tr>
<td>Masculine plural</td>
<td>'Dijin kunie a guan. <strong>The certain female dogs left.</strong></td>
</tr>
<tr>
<td>Feminine plural</td>
<td></td>
</tr>
</tbody>
</table>
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 jini gumba wilisan kak ku *kunie* *tirän*  
Then when vehicle moving, hare 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*, *lügan* follows the noun *ňuri* 'person' to show it is not mentioned for the first time in the story, but is important.

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

“Mete wajik kunun kä aka kărälä  
“See your children, they have raped ku *ňuri* *lügan* do aka laye.”
*certain* *child* so that you have a disease.”

Before this point of the story, we heard that *Lodu* raped a *ńiro* 'child'. *Lügan* follows *ńuri* 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*, *lügan* 'certain one' shows a male person, but not any person mentioned before in the story.

(Boyini 7) (Implied noun)

*Lügan* jambu adi, nye lu jonga lo kiꞌo, . . . *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.

<table>
<thead>
<tr>
<th>Indefinite</th>
<th>'Dionj a guan.</th>
<th>Dog left.</th>
<th>No particular noun in mind of speaker</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unknown</td>
<td><em>Lügan</em> 'dionj a guan.</td>
<td><em>A certain unknown</em> dog left.</td>
<td>Not in mind of hearer</td>
</tr>
<tr>
<td>Definite</td>
<td>'Dionj lo a guan.</td>
<td><em>This particular</em> dog left.</td>
<td>Particular noun in mind of speaker</td>
</tr>
<tr>
<td>Known</td>
<td><em>Lo</em> 'dionj a guan.</td>
<td><em>This known</em> dog left.</td>
<td>In mind of hearer</td>
</tr>
<tr>
<td>Important</td>
<td>'Dionj <em>lügan</em> a guan.</td>
<td><em>The certain important</em> dog left.</td>
<td>Important in story</td>
</tr>
</tbody>
</table>

In summary, the four demonstrative connectors are listed below.

<table>
<thead>
<tr>
<th>Indefinites</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td><em>lügan</em></td>
<td><em>kulie</em> that</td>
</tr>
<tr>
<td>Feminine</td>
<td><em>nügan</em></td>
<td><em>kunie</em> those</td>
</tr>
</tbody>
</table>

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.

(Kam 6)

MS

Lor lügāŋ, nye a jond a kam kulu mo parik,

“Do a met la?”

A certain day, he brought fish,

“Do you see that?”

(Kam 7)

Nügāŋ na jambi ku nügāŋ na adi,

A certain one said to another,

(Kam 10)

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

Another replied, “Yes, we going.”

(Kam 18)

A nügāŋ ŋuri na nyïnyän ku nye mede yu,

A certain person left to her house,

(Katogorok 4)

a lügāŋ ŋuri lüüjā lüüjā.

and a certain person (elder) yelled.

(Katogorok 16)

A gumara nügāŋ i süät lukaŋ.

He throws a certain (piece) to east.

(Katogorok 24-25)

A kalas a kiliala da kulu soni marek,

And (people) separate in directions,

lügāŋ däggïrï süät lu bot,

some running to the north,

lügāŋ däggïrï süät lu ŋerot.

others running to the south.

(Katogorok 34)

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

When certain elders quarrelled,

(Katogorok 38)

A ka kulie karaŋ ku lolo tuatuara ku pürü

If some there which die of sandfleas,

(Sokare 5)

A pondiri lügāŋ wor, luŋu a Mumulan.

He passing certain stream, Mumulan.

(Katogorok 16)

A gumara nügāŋ i süät lukaŋ.

He throws a certain (piece) to east.

(Jaka 12)

A rieji lügāŋ jaku ge ayin ku ŋobora

And they found a certain animal

na a likiro.

without horns, that was a hare.

(Jaka 14)

A likiro adi, “Nan gaju jambu,”

And hare (said), “I want to speak,”

(a kulie adi, “Kälä ta jambu.”

and some (said), “Let him speak.”

(Boyini 4)

A nügāŋ ŋuri nu ijà jambu adi, “Liliä ta!”

Certain person who said, “Quiet!”

(Boyini 8-9)

A lügāŋ lo togoji yümü,

And a certain one this was brave,

(Bovini 10)

I perok kulie, yi a yïrä logga

In other days, we fished

ku kulie wajik,

with other children

(Likiro 38)

Ati lügāŋ ju lu pondi ku likiro i mede.

Another friend that came to hare.

(Koloŋ 23)

Senye lügāŋ ŋuri,

It belongs to another person,

a jonga no nu kulie sek liŋ.”

we take thing of certain all people.”
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.

<table>
<thead>
<tr>
<th></th>
<th>a</th>
<th>e</th>
<th>Person paid.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past</td>
<td>a</td>
<td>9uri a rop.</td>
<td></td>
</tr>
<tr>
<td>Perfect</td>
<td>aka</td>
<td>9uri aka rop.</td>
<td>Person had paid.</td>
</tr>
<tr>
<td>Future</td>
<td>da</td>
<td>A 9uri da rop.</td>
<td>Person will pay.</td>
</tr>
<tr>
<td>Continuous</td>
<td>i</td>
<td>A 9uri ge i robba.</td>
<td>Person was paying.</td>
</tr>
</tbody>
</table>

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

Incompletive CV- 9uri rop.  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 beggining j of some suffixes changes to b.

<table>
<thead>
<tr>
<th>Root</th>
<th>gum</th>
<th>throw</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject</td>
<td>-jí/-jí</td>
<td>gumí  throw</td>
</tr>
<tr>
<td></td>
<td>-je</td>
<td>gumbe throw</td>
</tr>
<tr>
<td>Subject Subjunctive</td>
<td>-ja/-jā</td>
<td>gumba to throw</td>
</tr>
<tr>
<td></td>
<td>-ju/-jü</td>
<td>kambu row</td>
</tr>
<tr>
<td>Passive</td>
<td>-a/-ä/-o</td>
<td>guma is thrown</td>
</tr>
<tr>
<td></td>
<td>-u/-ü</td>
<td>gumu is thrown</td>
</tr>
<tr>
<td>Middle</td>
<td>-i/-i</td>
<td>soni separate</td>
</tr>
<tr>
<td></td>
<td>-e</td>
<td>gume throw</td>
</tr>
<tr>
<td>Dependent</td>
<td>-jiri/-jiri/-jere</td>
<td>gumbere when throw</td>
</tr>
<tr>
<td>Dependent Passive</td>
<td>-ari/-äri/-ori</td>
<td>gumari when is thrown</td>
</tr>
<tr>
<td>Repetitive</td>
<td>-ají/-äjí/-oji</td>
<td>gumaji throw repeatedly</td>
</tr>
<tr>
<td></td>
<td>-aju/-äjü/-oju</td>
<td>gumaju ?</td>
</tr>
<tr>
<td></td>
<td>-ajine/-äjine/-ojine</td>
<td>gumajine ?</td>
</tr>
<tr>
<td>Motion Away</td>
<td>-ara/-ärä/-ora</td>
<td>gumara throw going</td>
</tr>
<tr>
<td></td>
<td>-uje/-üje</td>
<td>gumuje ?</td>
</tr>
<tr>
<td></td>
<td>-ija/-üjä</td>
<td>gumuja ?</td>
</tr>
<tr>
<td>Motion Towards</td>
<td>-un/-ün</td>
<td>gumun throw coming</td>
</tr>
</tbody>
</table>
In the following lessons, we will learn more about these verb forms. We will learn about each verb form, one at a time.

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

**Past Verbs**

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

(1) Ŋuri a rop.  *Person paid.*

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

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

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

(Sokare 3) (Past for beginning information in stories)  
Lor liiğāŋ Muludiaŋ a guan medda  *One day Muludiang went* to see  
mony nit saka i tär.  *his mother-in-law living at the lake.*

We have the persons *Muludiaŋ* and *mony nit* 'his mother-in-law'. The place is *tär* 'lake'. The situation is *Muludiaŋ* visits *mony nit*. The past verb *a guan* helps to tell about this beginning information. The noun subject *Muludiaŋ* is before this verb.
Past verbs are also common in speaking, such as a met 'saw' in Kam 7.

(Kam 7) (Past in speaking)
“Do a met la?” “Did you see that?”

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

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

(Likiro 25) (Past in dependent clause)
“A turumbili meddi adi nan a tuan. ” “And the vehicle sees that I died.”

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

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

(2) Êuri a rop. Person paid.

<table>
<thead>
<tr>
<th>Root</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>/p/</td>
<td>a kep</td>
</tr>
<tr>
<td>/t/</td>
<td>a måt</td>
</tr>
<tr>
<td>/d/</td>
<td>a pi'dä</td>
</tr>
<tr>
<td>/s/</td>
<td>a tos</td>
</tr>
<tr>
<td>/k/</td>
<td>a ek</td>
</tr>
<tr>
<td>/m/</td>
<td>a kam</td>
</tr>
<tr>
<td>/n/</td>
<td>a kon</td>
</tr>
<tr>
<td>/ny/</td>
<td>a gony</td>
</tr>
<tr>
<td>/y/</td>
<td>a joŋ</td>
</tr>
<tr>
<td>/l/</td>
<td>a ga</td>
</tr>
<tr>
<td>/r/</td>
<td>a tür</td>
</tr>
<tr>
<td>/a/</td>
<td>a ga</td>
</tr>
<tr>
<td>/ä/</td>
<td>a nyä</td>
</tr>
<tr>
<td>/e/</td>
<td>a pe</td>
</tr>
<tr>
<td>/o/</td>
<td>a ko</td>
</tr>
<tr>
<td>/i/</td>
<td>a pi</td>
</tr>
<tr>
<td>/u/</td>
<td>a ju</td>
</tr>
<tr>
<td>/ü/</td>
<td>a lü</td>
</tr>
</tbody>
</table>

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 ṋuri a tūpān a nuŋutut,  
a sek kulo da bōngi sena,  
a kā meddi merok.  
(And if this person chopped pieces,  
then people will turn  
and look at the enemy.)

(Katogorok 34)
Iti ka sek kulu ejik kulie a aran iti, . . .  
(Also, when the elders also quarrelled, . . .)

(Katogorok 46-47)
“Ta ku ṅadi, kuse ṅadi, yi kulo a po  
i robba kuyu kuluka, a nyo iti,  
nana ta ga a ān jond jaka kune ku yi ni.”  
(“Each of you and others, we came  
to pay your bones, and why also,  
did you refuse to bring animals to us?”)

(Likiro 3)
. . . anyar turumbili dādākūn,  
a meddi adi nye a tuan.  
(. . . so that when a vehicle comes,  
it sees him as dead.)

(Likiro 53)
A kā ga a ān gindere ilu koiy,  
(And they refused going on that road,)

(Koloŋ 1)
Lor lünjāŋ ku koloŋ ku moye a guan  
mu'din 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 ṋuri a rop 'And person paid.' I have not found this yet.)

(Likiro 25)
“A turumbili meddi adi nan a tuan.”  
(And the vehicle sees that I died.)

Subjects always follow the connector a 'and', but subjects always come before the past word a 'was, were'. In Likiro 25, the subject turumbili 'vehicle' follows the connector a 'and', but the subject nan 'I' comes before the past word a 'was, were'.

Read the correct and wrong way to write Likiro 24-26 below. Which is easier to read and understand?

(Likiro 24-26)
<table>
<thead>
<tr>
<th>Correct</th>
<th>Wrong</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ka turumbili ge i dākūn na, a nan puruni i koyi kiden, a turumbili meddi adi nan a tuan,</td>
<td>Ka turumbili ge i dākūn na a nan puruni i koyi kiden a turumbili meddi adi nan, a tuan,</td>
</tr>
</tbody>
</table>

- 74 -
Lor lügäŋ likiro a mogora
a yeji ọ na nna nyänü
a ọ ge ọyin a kondi adi,
biya nna nyi purun i koi yki den,
anyar turumbi dädkün
a meddi adi nna nyi tuan
a kondi se nụ yijiri nna
a kurut turumbi lu dakiññi
a rieji likiro aka purun i koi yki den
a kakamanit lo meddi likiro i doro kàk
a totobo turumbi 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
it sees him as dead
And he did as he thought
and then a vehicle came
and found hare expired lying in road
and stopped his vehicle.

Perfect Verbs

A perfect verb shows the action happened before another action or a long time before the time of speaking. The word aaka 'had, have' comes before the verb, and after the subject of the verb.
In *Koloŋ 16*, the perfect verb is **aka jon** 'have brought'.

(Konoŋ 16) (Perfect for action before another action)
A moye koloŋ piye nye adi,  *And the father of the sun asked him saying,*
“Do **aka jon** ilo marate.”  *‘You have brought that neighbor.’*

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

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

(Katogorok 2) (Perfect in dependent clause)
Ka sek **aka guan** mu'diŋ togoraju, . . .  *When people had gone to field for hunting, . . .*

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

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

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

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

(Bovini 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 kununj kä aka kärälä ku ñuri lügän.”  “See your children, they have raped one child.”

(Sek 19)  A rieni Lodu aka dera ku lotome ku Lükämërë.  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 soŋ 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 ŋuri da ropop. Person will pay.

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

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 pïrït nu luŋu a Tiŋgilik. 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.
Continuous Verbs

A continuous verb shows the action continues for some time rather than just for a brief moment. The word 'is, are' comes before the verb, and after the subject of the verb.

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

In Likiro 10, i däk 'was moving' is a continuous verb.

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 däk 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.*

<table>
<thead>
<tr>
<th>Root</th>
<th>Continuous</th>
</tr>
</thead>
<tbody>
<tr>
<td>/p/</td>
<td>i kebбу following</td>
</tr>
<tr>
<td>/v/</td>
<td>i măddü greeting</td>
</tr>
<tr>
<td>/d/</td>
<td>i piëlä appearing</td>
</tr>
<tr>
<td>/s/</td>
<td>i tojju picking</td>
</tr>
<tr>
<td>/k/</td>
<td>i eggu driving in</td>
</tr>
<tr>
<td>/m/</td>
<td>i kambu rowing</td>
</tr>
<tr>
<td>/n/</td>
<td>i konda doing</td>
</tr>
<tr>
<td>/ny/</td>
<td>i gonyja giving</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>i jonga taking</td>
</tr>
<tr>
<td>/l/</td>
<td>i gajalu finding</td>
</tr>
<tr>
<td>/t/</td>
<td>i türja chasing</td>
</tr>
<tr>
<td>/a/</td>
<td>i gaju wanting</td>
</tr>
<tr>
<td>/ä/</td>
<td>i nyätüt eating</td>
</tr>
<tr>
<td>/e/</td>
<td>i peja shooting</td>
</tr>
<tr>
<td>/o/</td>
<td>i koja biting</td>
</tr>
<tr>
<td>/i/</td>
<td>i pijā asking</td>
</tr>
<tr>
<td>/u/</td>
<td>i juja advising</td>
</tr>
<tr>
<td>/ü/</td>
<td>i lüjä yelling</td>
</tr>
</tbody>
</table>

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

(Kam 19-20)
A meddi ilo ńā̀ń i roboka i kakat, a ge i tombu kuyu. (Katogorok 46)

“Yi kulo a po i robba kuyu kuluka.” (Sokare 6)

I wokandu nit nyana ku kijit nu wor. (Jaka 23)

I dińit nana kā ge i gu, a kā rieji lotome i doro. (Likiro 36)

A meddi njiro lo i po 'dokundu nye. (Koloŋ 5-6)

A moye koloŋ meddi kele lu mïrü i loja olose kimaj. (Koloŋ 8-9)

A koloŋ giti guan, a rieji ṇọ lo a mïrü oloŋ i doro. (Koloŋ 11)

“Aba luka i luŋgu do.” (Koloŋ 24)

Nan mïrü i jambu, . . . (Boyini 2)

A guan i kare i logga kam. (Boyini 2)

She saw hyena sitting at door, and gnawing bones.

“You who come paying your bones.”

He arriving near shore of stream.

While they were going, they found elephant sleeping.

And he saw child coming to get him.

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

Sun went and found thing that was a lion sleeping.

“My father is calling you.”

I the lion am saying, . . .

They went to river catching fish.

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 incompletive 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 incompletive 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 incompletive)
A sek liŋ dädäk. And all the people ran.

In Kam 3, jojonda 'brings' is an incompletive verb that shows an action happening regularly (habitually)—each day.
(Kam 3) (Habitual incompletive)
Perok linjojonda kam kulu mo i mede. Every day he brings home many fish.

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

(Katgorok 19-20) (Present incompletive)
“Ka nyaret karaj ilo süät tipo 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 incompletive verb that shows what may or may not happen (irrealis).

(Likiro 1) (Irrealis incompletive)
Lor liigaj likiro a mogora, One day hare became hungry,
a yeji nda nana nye nyänyä. and thought on what he could eat.

Incompletive verbs can even be used with the past word a 'was, were'. In Katgorok 44-45, a tuatuara 'died' is a past incompletive verb that happened over time.

(Katgorok 44-45) (Past incompletive)
A sek ejik jini jambu ku sek The elders can talk with their people
külükä kulolo a peja ku jaka, who were killed by animals,
ku sek kulolo a tuatuara a tuatuara a tuatuara mu'din ku kure. and with people who died of thirst in field.

Below, there are incompletive 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.

<table>
<thead>
<tr>
<th>Root</th>
<th>Past</th>
<th>Incompletive</th>
</tr>
</thead>
<tbody>
<tr>
<td>/p/</td>
<td>a kep followed</td>
<td>kekep follow</td>
</tr>
<tr>
<td>/t/</td>
<td>a mät greeted</td>
<td>mämät (check) greet</td>
</tr>
<tr>
<td>/d/</td>
<td>a pü'dä appeared</td>
<td>püpü'dä appear</td>
</tr>
<tr>
<td>/s/</td>
<td>a tos picked</td>
<td>totos pick</td>
</tr>
<tr>
<td>/k/</td>
<td>a ek drove in</td>
<td>e'ek drive in</td>
</tr>
<tr>
<td>/m/</td>
<td>a kam rowed</td>
<td>kakam row</td>
</tr>
<tr>
<td>/n/</td>
<td>a kon did</td>
<td>kokon do</td>
</tr>
<tr>
<td>/ny/</td>
<td>a gony gave</td>
<td>gogony give</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>a joŋ took</td>
<td>jojoŋ take</td>
</tr>
</tbody>
</table>
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 guguan domoju ku nye yu.”

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

(Kam 26-27)
A na ŋuri nu pija na dädäk ku nye i mede ku wonjet i kuruk,
The woman that asked this ran away to her house crying,
(Katogorok 5-7)
A lungi Ṉo kunene karaŋ ku kä olose taba,
They demanded things as tobacco,
ku olot, ku Ḉo liŋ kunu nyänyä
flour, or anything to eat,
a ilo ŋuri kokor perok marek wus.
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 pipiꞌa,
They asked these children, they
a kä aka rüggä uru.
were asked, answered in agreement.
(Sokare 17)
A nye mamany boyi nit adi, . . .
And he praised his net, . . .
(Sokare 19)
A sokare tutuan adi, miꞌdit.
And otter died completely.
(Jaka 13)
A kä rïrïng likiro.
And they rebuked the hare.
(Likiro 13)
A nana nye käkä gumba tïrän
And he stopped throwing goods
kunene nye gaju koja kune.
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$^6$) 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/ji/ji/ji.

In (1), the subject verb türjï 'chased' has the suffix –ji. This verb shows the action is done by the noun ŋuri 'person' before the verb.

(1) A ŋuri türjï.  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/ja/ja/ja.

In (2), the subject subjunctive verb türjä 'chased' follows the verb gaju 'wants' and has the suffix –ja. This shows the action is done by subject ŋuri 'person' of the verb gaju.

(2) A ŋuri gaju türjä.  Person wants to chase.

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

<table>
<thead>
<tr>
<th>Subject</th>
<th>Subject subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>i, í, u, ü</td>
<td>e, a, ä</td>
</tr>
<tr>
<td>rieji find (discover)</td>
<td>rieju find (get)</td>
</tr>
<tr>
<td>lungi call (demand)</td>
<td>lungu call (request)</td>
</tr>
<tr>
<td>-ji/ji</td>
<td>-ju/jü</td>
</tr>
<tr>
<td>-je rügge answered</td>
<td>-ja/jä rüggä to answer</td>
</tr>
<tr>
<td>pije asked</td>
<td>pija that asked</td>
</tr>
</tbody>
</table>

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

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?

(Koloŋ 8-9) (Subject)
A rieji ŋo lo a mirũ oloŋ i doro.  And found (located) thing that was a lion sleeping.

---

$^6$ Both the Subject and Subject Subjunctive verbs are called Qualitative/Telic in the Kuku dialect of Bari by Cohen (2000), and Emphatic in Bari by Spagnolo (1933).
(Likiro 20) (Subject subjunctive)
“Do rieju nyûrûtu nu i'iny parik sena ya?” "Where did you find (get) delicious food?"

(Katogorok 5) (Subject)
A lungi ꞌgo kunene karaj ku kà olose taba. He called (demanded) things as tobacco.

(Koloŋ 11) (Subject subjunctive)
Koloŋ adi, “Aba luka i lungu do.” Sun (says), “My father is calling (requesting) you.”

(Jaka 20) (Subject)
A güre rüggä adi, “Nan gu i moret yu.” Dove answered, “I go to meeting.”

(Jaka 47) (Subject subjunctive)
“Kadi nio renya rüggä rüggä rüggä rüggä nyo?” “Why does my house refuse to answer answer answer answer?”

(Kam 23) (Subject)
A pupo madoŋ, madoŋ, nyana, And she came slowly, slowly nearer a pijë adi, “Do a ña la?” and asked, “Who are you?”

(Kam 26) (Subject subjunctive)
A na ŋuri nu pijë na dàdàk ku nye i mede. Woman that asked asked asked 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 incompletive 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.

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

**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/-ji or –je. But in some verbs, j of the suffix becomes more like the last root consonant, or the last root consonant becomes more like j of the suffix, or both these changes happen.

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

- 85 -
Early in morning, Muludian took his net to stream, spread it out, and returned home.

The subject verb 'took' shows the action is done by the noun subject Muludian.

In Koloŋ 9, 'took' shows the action is done by the pronoun subject 'he'.

A nye 'he' kele lu mirū lo. He took the tooth of this lion.

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

And this certain one was brave, and he took boat so that fear ended.

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

In Koloŋ 16, 'asked' is a subject verb with the suffix –je.

Father of sun asked him saying, “Do aka jon ilo marate.” “You have brought that neighbor.”

The verb 'asked' shows the action is done by the possessed noun subject 'father of sun'.

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

People will turn and look at enemy.

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

In (1), 'paid' is another subject verb.

(1) A āuri 'paid'. Person paid.

In some verbs such as '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/ ji/ ji/ ji/ and –je.

<table>
<thead>
<tr>
<th>Root</th>
<th>Past</th>
<th>Subject -ji/-jï</th>
<th>-je</th>
</tr>
</thead>
<tbody>
<tr>
<td>/p/</td>
<td>a kep</td>
<td>kebbi follow</td>
<td></td>
</tr>
<tr>
<td>/t/</td>
<td>a mát</td>
<td>mäddî greet</td>
<td></td>
</tr>
<tr>
<td>/d/</td>
<td>a pü'dâ</td>
<td>pü'dajï appear</td>
<td></td>
</tr>
<tr>
<td>/s/</td>
<td>a tos</td>
<td>tojïi pick</td>
<td></td>
</tr>
<tr>
<td>/k/</td>
<td>a ek</td>
<td>eggi drive in</td>
<td></td>
</tr>
<tr>
<td>/m/</td>
<td>a kam</td>
<td>kambi row</td>
<td></td>
</tr>
<tr>
<td>/n/</td>
<td>a kon</td>
<td>kondi do</td>
<td>kondë do</td>
</tr>
<tr>
<td>/ny/</td>
<td>a gony</td>
<td>gonyji give</td>
<td>gonyje give</td>
</tr>
<tr>
<td>/y/</td>
<td>a jöŋ</td>
<td>jöngi take</td>
<td>jöngë take</td>
</tr>
<tr>
<td>/l/</td>
<td>a ga</td>
<td>galaji find</td>
<td>galaje find</td>
</tr>
<tr>
<td>/r/</td>
<td>a tür</td>
<td>türjï chase</td>
<td>türje chase</td>
</tr>
<tr>
<td>/a/</td>
<td>a ga</td>
<td>gaji want</td>
<td>gaje want</td>
</tr>
<tr>
<td>/ä/</td>
<td>a nyä</td>
<td>nyätti eat</td>
<td></td>
</tr>
<tr>
<td>/e/</td>
<td>a pe</td>
<td>pejï shoot</td>
<td>pejë shoot</td>
</tr>
<tr>
<td>/oi/</td>
<td>a ko</td>
<td>kojïi bite</td>
<td>kojë bite</td>
</tr>
<tr>
<td>/i/</td>
<td>a pi</td>
<td>pijï ask</td>
<td>pijë ask</td>
</tr>
<tr>
<td>/u/</td>
<td>a ju</td>
<td>jujïi advise</td>
<td>jujë advise</td>
</tr>
<tr>
<td>/ü/</td>
<td>a lü</td>
<td>lüjïi yell</td>
<td>lüje yell</td>
</tr>
</tbody>
</table>

Verbs with light root vowels a, e, o, i, u have the light suffix –jï (as in gaji 'want', peji 'shoot', koji 'bite', pijï 'ask', and juji 'advise'). Verbs with heavy root vowels ä, ï, ü have the heavy suffix –jï (as in nyäjï 'eat', pü'dijïi 'appear' and lüjïi '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 luŋgi sek kulik kulu jür kak.  
*Chief called people of village.*

(Sokare 12)
A rieji boyi, a mogga kam musala.  
*And he found three fish in the net.*

(Jaka 23)
I diŋit nana kä ge i gu,  
a kä rieji lotome i doro.  
*While they were going,*  
*they found the elephant sleeping.*
A rieji likiro aka purun i koyi kiden.  
*He found hare expired lying in road.*

A tindi jo ku nu joŋ nye kune karaŋ.  
*Puts things (there) that were collected.*

A küätünde likiro,  
*And he took hare,*
a tindi ku nye i turumbili lit lukaraŋ.  
*and put him into his vehicle.*

A nye tindi kā ina kuere.  
*He gave to (them) fruit.*

A meddi ilo nāunj i roboka i kakat.  
*She saw hyena seated at the door.*

A meddi kam kā soju kijikān ki
ku kā mumuli i wor i jet.  
*He saw fish come up showing their heads splashing on surface of water.*

A jongi ki’o lo, lakadi i kijit ku kūjān.  
*He took boat so that that fear ended.*

A tomarrioggi turumbili liŋ.  
*Elephant stepped all over vehicle.*

A moye koloŋ pengi nyama kileŋ.  
*Father of sun killed a nyama animal.*

A Lodu rerenya, a jambi adi,  
*Lodu refused and said,*
“Ta da rop nan ku nyo?”  
*“With what will you repay me?”*

A kā jambi ku mar adi, “Ilo ṭuri mar . . .”  
*They told chief, “That chief person . . .”*

Nūgāŋ na jambi ku nūgāŋ na adi,  
*Certain said to another,*
“Do a met la?”  
*“Do you see that?”*

A mirū jambi adi, jaka kulolo ku ṭobora kulo. .  
*Lion said these animals with horns . .*

A likiro jambi ku güre adi,  
*And hare said to dove,*
“Ilo a dúät lio, momono ku pataso.”  
*“This is my bull, tie with rope.”*

A likiro kurut jambi adi,  
*And then the hare said,*
“Kadi ten a jambu i lor lūgāŋ la?”  
*“Can house finally speak one day?!”*

A sek kulo da jindi jambu adi, . . .  
*And these people will begin to say,*
(Kolon 4)
A moye koloŋ pengi nyama kileŋ,  
*The father of sun killed a nyama animal*  
a ’dokunde mede.  
*and carried it to home.*

“Koloŋ 26”
“A nan tinde ta liŋ.”  
*“And I will give you all.”*

(Likiro 25)
“A turumbili meddi adi nan a tuan,  
*“And vehicle sees that I am dead,*
adiba a 'dumunde nan.”

(Katogorok 15)

A itiki 'dumunde nu pâkä nye na.

(Sek 25)

A pije kä adi, “Lo ɲuri lolo luŋu
a Lükämürü pü'dä ya?

(Kolon 10)

Adi, “Tap.” A mïrü pije kolonj adi, “Nyo?”

(Kolon 16)

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

(Kam 23)

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

(Sek 4-5)

A pije nye adi, “Toso yi kuere.”

(Sek 6-7)

A kine wajik rügge adi, “Ya di gonyja
do ku arik a ropet nu ta'et luŋ.”

(Kam 10)

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

(Jaka 20)

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

(Jaka 52)

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

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/-jü 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 dää, Then the vehicle was moving,
a likiro jini gumba wilsan kak and the hare began to throw oil
ku kunie tïrän. 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 lügäŋ Muludiaŋ a guan  
medda mony nit saka i tär.  
One day Muludiang went  
to see his mother-in-law living at lake.

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

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

(Katogorok 44) (Following a verb)

Sek ejik jini jambu ku sek külikä  
kulolo a peŋa ku jaka.  
The elders can talk to their people  
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 jambu jambu jambu  
ku sek külükä ku jaka.”  
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 lügäŋ, nye a jonda kam kulu mo parik,  
a waria kunu ñerik kulik ge i medda.  
One day he brought very many fish,  
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 mïrü,  
a lungu moret nu jaka  
kulolo oloŋ ku ñobora ka’de.  
Long ago, leader of animals who is called lion,  
called a meeting only  
for animals who have horns.
The verb lũngu shows the subject is mar lu jaka 'leader of animals', the same as in the first clause. This verb moves the story a step forward.

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

(Likiro 51) (Past Subject Subjunctive)
Lo tome a riogga turumbili This elephant stepped on all vehicles
ku ūrän kunik liŋ. with goods.

(Kam 8) (Perfect Subject Subjunctive)
“Wani iti aka jonda kam kulu mo.” “Wani has brought many fish.”

(Sek 7) (Future Subject Subjunctive)
“Yi da gonyja do ku arik a ropet nu taꞌet lũŋ.” “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) (Incompletive Subject Subjunctive)
Perok liŋ jojonda kam kulu mo i 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).

(Koloŋ 11) (Continuous Subject Subjunctive)
Koloŋ adi, “Aba luka ii ii lu lu lu luŋgu ŋgu ŋgu ŋgu 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.
<table>
<thead>
<tr>
<th>Root</th>
<th>Past</th>
<th>Subject Subjunctive</th>
<th>-ja/-jä</th>
<th>-ju/-jü</th>
</tr>
</thead>
<tbody>
<tr>
<td>/p/</td>
<td>a kep</td>
<td>followed</td>
<td>kebbu</td>
<td>to follow</td>
</tr>
<tr>
<td>/t/</td>
<td>a mät</td>
<td>greeted</td>
<td>mäddü</td>
<td>to greet</td>
</tr>
<tr>
<td>/d/</td>
<td>a püldä</td>
<td>appeared</td>
<td>toiju</td>
<td>to pick</td>
</tr>
<tr>
<td>/s/</td>
<td>a tos</td>
<td>picked</td>
<td>eggu</td>
<td>to drive in</td>
</tr>
<tr>
<td>/k/</td>
<td>a ek</td>
<td>drove in</td>
<td></td>
<td></td>
</tr>
<tr>
<td>/m/</td>
<td>a kam</td>
<td>rowed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>/n/</td>
<td>a kon</td>
<td>did</td>
<td>konda</td>
<td>to do</td>
</tr>
<tr>
<td>/ny/</td>
<td>a gony</td>
<td>gave</td>
<td>gonyja</td>
<td>to give</td>
</tr>
<tr>
<td>/y/</td>
<td>a joŋ</td>
<td>took</td>
<td>jöŋga</td>
<td>to take</td>
</tr>
<tr>
<td>/l/</td>
<td>a ga</td>
<td>found</td>
<td>galaju</td>
<td>to find</td>
</tr>
<tr>
<td>/r/</td>
<td>a tür</td>
<td>chased</td>
<td>türjä</td>
<td>to chase</td>
</tr>
<tr>
<td>/a/</td>
<td>a ga</td>
<td>wanted</td>
<td>gaju</td>
<td>to want</td>
</tr>
<tr>
<td>/ä/</td>
<td>a nyä</td>
<td>ate</td>
<td>nyättüt</td>
<td>to eat</td>
</tr>
<tr>
<td>/e/</td>
<td>a pe</td>
<td>shot</td>
<td>peja</td>
<td>to shoot</td>
</tr>
<tr>
<td>/o/</td>
<td>a ko</td>
<td>bit</td>
<td>koja</td>
<td>to bite</td>
</tr>
<tr>
<td>/i/</td>
<td>a pi</td>
<td>asked</td>
<td>pijä</td>
<td>to ask</td>
</tr>
<tr>
<td>/u/</td>
<td>a ju</td>
<td>advised</td>
<td>juja</td>
<td>to advise</td>
</tr>
<tr>
<td>/ü/</td>
<td>a lü</td>
<td>yelled</td>
<td>liüjä</td>
<td>to yell</td>
</tr>
</tbody>
</table>

Verbs with light root vowels a, e, o, i, u have the light suffix –ja or -ju. Verbs with heavy root vowels ä, ĩ, 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.

(Bovini 7)
Lügäŋ jambu adi, nye lu joŋga lo ki'ol'o, a ki'o lo 'doke sena.  
 Certain one of them told saying he should take the boat and carry (it).

(Jaka 28)
A kurut riogga adi putuk putuk.  
 And then he stepped thud, thud.

(Jaka 31)
A tome gaji peŋga güre.  
 And the elephant wants to kill dove.

(Sek 21)
A kä jini peŋga Lükämiriü.  
 And they began to kill Luko lion.

(Likiro 34-35)
A turumbili bobo'dan sänyji kaŋaranit lit 'dumunda njüjü a i turumbili lukaranj.  
 And vehicle stoped and sent his assistant to take hyena into vehicle.

(Likiro 36)
A meddi njiro lo i po 'dokunda nye.  
 He saw child coming to carry him away.

(Koloŋ 23)
Senye lügäŋ njuri,  
 It belongs to another person,
a jonga ɲu nu kulie sek liŋ.”
(Koloŋ 26-27)
Telemeso pija moye koloŋ adi, “Kine ro oloŋ adida moye koloŋ?”
(Kam 26)
A na ɲuri nu pija na dädäk ku nye i mede.
(Katogorok 32)
Pipi ta wajik kulo, a kā pipi'a, a kā 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 ɲuri.
(Sek 22-23)
Kā jambu adi, “Nyo nunu boroŋ ti saka ku sek Kiden i jür?”
(Boyini 4)
A nügāŋ ɲuri nu ijjā jambu adi, “Lilīā ta!”
(Boyini 7)
Lügāŋ jambu adi, nye lu Jonga lo ki'o, a ki'o lo 'doke sena.
(Kam 22)
... nana kā 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 lügāŋ la?”

and we take this thing from other people.”

Monkey asked father of sun saying, “This matter is how of father of sun?”

Woman that asked ran away to house.

They asked these children and in the end, they answered in agreement.

Hare begged dove so much that he agreed.

“Why does my house refuse to answer?”

I give you three days for you to find that person.

They said, “Why is this animal allowed to stay with people of Kiden village?”

The older man said, “Be quiet!”

A certain one told (him) saying he should take the boat and carry (it).

... which she talked to her.

And these people said, “The water is still good, where do these reports come from?”

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

Passive and Middle Verbs

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

A passive verb shows the action is received by someone mentioned before the verb, or by the subject of the previous verb. The doer of the action is after the verb or not mentioned. Passive verbs have the suffix –a/-ā/-o/-u/-ī.
In (1), ŋuri 'person' did the action rop 'paid'. In (2), ŋuri 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.

(Active) Past  | (1) Ŋuri a rop. | Person paid.
(Active) Subject  | (2) A ŋuri robbi. | Person paid.
Passive  | (3) Ŋuri a ropa ku moye. | Person was paid by his father.
Passive  | (4) Ŋuri a ropa. | Person was paid (by someone).

In (3-4), ropa is a passive verb with suffix –a. This verb shows that ŋuri did not do the action. Instead, ŋuri 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/-i/-e.

In Likiro 31-32, dākūni 'run coming' is a middle verb with suffix –i.

(Likiro 31-32)
A turumbili lu dākūni. And the vehicle came
a ŋäüŋ puruni i koyi kiden. and hyena lay in middle of road.

Turumbili 'vehicle' is either the doer or receiver of the action dākūni '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 dākūni or if it is receiving this action from someone. The action dākūni 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 ŋäüŋ 'hyena'. So, the middle verb dākūni is used to show the action can be done by turumbili or to it.

In (5), turumbili 'vehicle' does the action dākūni 'run coming'.

(check all)
Active  | (5) Turumbili a dākūni ŋäüŋ. | Vehicle ran (itself) towards the hyena.
Passive  | (6) Turumbili a dākā. | Vehicle was run by someone.
Middle  | (7) A turumbili lu dākūni ŋäüŋ. | Vehicle came towards the hyena.

In (6), turumbili receives the action dākā 'was run'. In (7), we don't know if turumbili does or receives the action dākūni 'run coming'.

Middle and passive verbs can have the suffixes -e/-a/-i/-o or –i/-i/-u/-i. In the following lessons, we will learn about each of these verbs, one at a time.
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.

### 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)

. . . lügäŋ däggïrï süät lu bot, . . . some running to the north,
lügäŋ däggïrï süät lu ŋerot. the others running to the south.
A kurut remoni kiden, And then they spear in the middle
a ga pela nu merok kulu mo kulo. and were shot by many of these enemies.

The subject of remoni 'spear' is lügän däggäri '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, luju 'is called' is a passive verb with suffix –u. It shows someone not mentioned does this action to piri't 'place'.

(Katogorok 3) (Passive; with receiver)
A sek da wokandi i piri't And when the people arrived in the place nu luju a Tingilik, . . . that is called Tingilik, . . .

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

(Sokare 13) (Past Passive)
Ama kilo kam kä a nyä'ä ku sokare. But those fish were eaten by the otter.

(Sek 19) (Perfect Passive)
A rieni Lodu aka dera ku Lotome. Found Lodu had been cooked by elephant.

(Katogorok 33) (Future Passive)
Kalas a soŋ kune da'de'dena sena Then they would taste the water a kä ge tätä. and found it to be cold (tasteless).

(Katogorok 32) (Incompletive Passive)
Pipi ta wajik kulo, a kä pipi'a. They asked these children and they were asked.

Below, there are passive verbs with different root-final letters. Most can take the place of ropa in (1). Some verbs can have both the suffix –a/-ä/-o and –u/-ü.

(1) A ńuri ropa. Person was paid (by someone).

<table>
<thead>
<tr>
<th>Root-final</th>
<th>Past</th>
<th>Passive -a/-ä/-o</th>
<th>-u/-ü</th>
</tr>
</thead>
<tbody>
<tr>
<td>/p/</td>
<td>a kep followed</td>
<td>kepo is followed</td>
<td>kipi is followed</td>
</tr>
<tr>
<td>/t/</td>
<td>a mät greeted</td>
<td>mätä is greeted</td>
<td></td>
</tr>
<tr>
<td>/d/</td>
<td>a pü'dä appeared</td>
<td>piü'dä appeared</td>
<td></td>
</tr>
<tr>
<td>/s/</td>
<td>a tos picked</td>
<td>toso is picked</td>
<td>tosu is picked</td>
</tr>
<tr>
<td>/k/</td>
<td>a ek drove in</td>
<td>eko is driven in</td>
<td>wiükü is beaten</td>
</tr>
<tr>
<td>/m/</td>
<td>a kam rowed</td>
<td>kama is rowed</td>
<td>kamu is rowed</td>
</tr>
<tr>
<td>/n/</td>
<td>a kon did</td>
<td>kona is done</td>
<td>konu is done</td>
</tr>
<tr>
<td>/ny/</td>
<td>a gony gave</td>
<td>gonya is given</td>
<td></td>
</tr>
<tr>
<td>/ŋ/</td>
<td>a joŋ took</td>
<td>joŋa is taken</td>
<td></td>
</tr>
<tr>
<td>/l/</td>
<td>a ga found</td>
<td>gala is found</td>
<td>galu is found</td>
</tr>
<tr>
<td>Vowel</td>
<td>Light Root</td>
<td>Light Suffix</td>
<td>Heavy Root</td>
</tr>
<tr>
<td>-------</td>
<td>------------</td>
<td>--------------</td>
<td>------------</td>
</tr>
<tr>
<td>/ä/</td>
<td>a nyä</td>
<td>ate</td>
<td>nyä'ä</td>
</tr>
<tr>
<td>/e/</td>
<td>a pe</td>
<td>shot</td>
<td>pe'a</td>
</tr>
<tr>
<td>/o/</td>
<td>a ko</td>
<td>bit</td>
<td>ko'a</td>
</tr>
<tr>
<td>/i/</td>
<td>a pi</td>
<td>asked</td>
<td>pi'a</td>
</tr>
<tr>
<td>/u/</td>
<td>a ju</td>
<td>advised</td>
<td>ju'a</td>
</tr>
<tr>
<td>/ü/</td>
<td>a lü</td>
<td>yelled</td>
<td>lü'ä</td>
</tr>
</tbody>
</table>

Verbs with light root vowels **a, e, o, i, u** have the light suffix –**aa**. Verbs with heavy root vowels **ä, ï, ü** have the heavy suffix –**ää**.

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 –**üü** with heavy vowel. This suffix **üü** makes the root vowels **e, o** change to **ïï**, **üü**. The root vowel **e** in a **kep** 'followed' becomes **ï** in **kipü** 'is followed'. The root vowel **o** in a **wok** 'beat' becomes **üü** in **wükü** 'is beaten'.

Verbs with a vowel at the end of the root (such as **a pe** 'shot') add the consonant **'** before the passive suffix –**a** (as in **pe'a** 'is shot').

Notice that in subject verbs (such as **mäddä** 'to greet'), there are usually two consonants before the suffix vowel. In all passive verbs (such as **maťä** '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)

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

(Katogorok 32)

(They asked these children and they were asked and they answered in agreement.)

(Katogorok 41)

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

(Katogorok 42)

(Like this our people live as hunters.)

(Katogorok 43)

(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.

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.

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

Middle Verbs

A middle verb shows someone (or something) before the verb is either the doer or receiver of the action, or caused by someone to do the action. It is unknown if the action is done by the person before the verb, to this person, or by the person because of someone else. Middle verbs have the suffix –e or –i/i. 

In Boyini 5, wone 'shout, cry' is a middle verb with suffix –e.

And the children which we fish with cried loudly in the boat.

Boyini 5 (Middle)

A wajik kulolo yi logga ku kä kulo, And the children which we fish with wone parik i ki'o yu, adi, cried loudly in the boat. “Ki'o lo wojon parik. Sena olo ku nyo?” “Boat is crying loudly. Why is it like that?”

We don't know if wajik 'children' is doing the action wone 'cried' on their own, or if something such as fear is causing them to cry. The middle verb wone shows the action could be from the children alone or caused by something.

In Sokare 8, mumuli 'splashing' is a middle verb with suffix –i.

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

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 Koloŋ 17.

(Koloŋ 17)
Yi da kulu yange ku ina nyajua. We shall be with gazelle.

Middle verbs can be future or incompletive, as shown below.

(Katogorok 24) (Future Middle)
A kalas a kiliala da kulu soni marek. And (people) will separate into two directions.

(Jaka 18) (Incompletive Middle)
A kurut a likiro poni i goŋ, a kä rurumoki ku güre i koyi. And then the hare went out and he met a dove in the road.

Verbs with the suffix –ee 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, they have raped one child
doa kekentropy do 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 ñuri rope. (check) Person paid.

<table>
<thead>
<tr>
<th>Root</th>
<th>Past</th>
<th>Middle Toward</th>
</tr>
</thead>
<tbody>
<tr>
<td>/p/</td>
<td>a kep</td>
<td>followed</td>
</tr>
<tr>
<td>/v/</td>
<td>a mät</td>
<td>greeted</td>
</tr>
<tr>
<td>/d/</td>
<td>a pü'dä</td>
<td>appeared</td>
</tr>
<tr>
<td>/s/</td>
<td>a tos</td>
<td>picked</td>
</tr>
<tr>
<td>/k/</td>
<td>a ek</td>
<td>drove in</td>
</tr>
<tr>
<td>/m/</td>
<td>a kam</td>
<td>rowed</td>
</tr>
</tbody>
</table>
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 t before the suffix –ee (as in pe pe pe pe e 'shot') or add n before the suffix (as in pene pene pene pene e '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').

<table>
<thead>
<tr>
<th>Past</th>
<th>Middle</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>a po</td>
<td>poni came</td>
<td>pondi came</td>
</tr>
<tr>
<td>a ti</td>
<td>tini put</td>
<td>tindi gave</td>
</tr>
</tbody>
</table>

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

(Jaka 18)
A kurut a likiro poni i goŋ,
a kā rurumoki ku güre i koiy.
And then the hare came out
and he met a dove in the road.

(Likiro 11)
A likiro jini gumba wilisan kak
ku kunie tïrän.
And hare began throwing oil
and other goods down.

(Likiro 38-39)
Ati lügän ju lu pondi ku likiro i mede,
atī tini nyürüt nū ti nāyi láli na.
Another friend came to house of hare, and he gave (him) food given to hyena.

Subject

(Likiro 38)
Ati lügän ju lu pondi ku likiro i mede.
Another friend came to house of hare.

(Koloŋ 12)
A ku koloŋ ku mirū jindi po.
And the sun and the lion began to go.

(Sek 11)
A nana nye a aka tojju nu,
a nye tindi kā ina kuere,
And when he collected (it),
hē 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 ruguŋokine kak ku kuŋuat kulik.  
**He kneels down on his knees.**

(Katogorok 14)
Nyine ki, a giri i sek yu.  
**He gets up and goes to people there.**

(Jaka 21)
Ku do guan nan na gake nyiū.  
**With you going, I chase coming.**

(Jaka 39)
Adi ku likiro kä ku güre jambi a kak nu rüāne,  
**Hare and dove thought was still dark,**

(Boyini 7)
Lūgāŋ jambu adi, nye lu jonga 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 lojītān kulu boyan kune.  
**And these nets were put in straight line along the bank.**

(Jaka 36)
A likiro ute unde dākki ku nye yu kadi, a dāke ku güre yu kadi.  
**And hare did not run to his house, but ran to the house of the dove.**

(Sek 15)
A logelie dāke tūkāndū Lūkāmīrū.  
**And a bird ran and told Luko lion.**

(Sokare 15)
A rieni sokare aka moka ku boyi, a Mulūdīaŋ adi,  
**He found otter had been caught in net, and Muludiang (said),**

(Sek 15)
A rieni Lodū aka dera ku Lotome ku Lūkāmīrū.  
**He found Lodū had been cooked by elephant and Luka lion.**

(Sek 18)
A Lūkāmīrū pupo, a koji Lodū, a Matuk ponī galunda Lodū.  
**And Luka lion came and bit Lodū, and Mutuk came and search for Lodū,**

(Jaka 9)
A likiro iti jini i sūāt lu koloŋ.  
**And the hare sat in the sun.**

(Sek 21)
Lodu ku Lūkāmīrū na, a kā jini penga Lūkāmīrū  
**Lodu and Luka lion, and they remained killing Luko lion.**

(Katogorok 26)
A kurut remoni kiden.  
**And then they spear in the middle.**

(Katogorok 35)
A bongi pūrū kulu pū'dānī kulu mo parik.  
**Looked at sand fleas which appear as many.**

(Jaka 18)
A kurut a likiro ponī i goŋ a kā rurumoki ku güre i koyi.  
**And then the hare went out and he met a dove in the road.**

(Likiro 43-44)
A giri guan a puruni i koyi kiden,  
**And he went to lay in middle of road,**
a turumbili lu däkünï.  

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 –ji+/ji/–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 nyäggïri likiro mäddü daŋ tomosala adi, “Madanŋ, kadi nio,” a tome kurut rügge adi, “A nu ke moye mede.”*

*When the hare greeted a third time, “Hello, my house,” elephant then answered, “It is good, owner of house.”*

The dependent verb *nyäggïri* 'greeted' has the suffix –gïrï and shows that *nu nyäggïri likiro mäddü daŋ tomosala* 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*, *däggïri* '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, lügäŋ däggïri süät lu bot, lügäŋ däggïri süät lu ṭerot.*

*And (people) separate into two directions, some running to the north, others running to the south.*

The dependent verb *däggïri* shows that both *lügäŋ däggïri süät lu bot* and *lügäŋ däggïri süät lu ṭerot* 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 pondiri turumbili  News went into village where vehicle came from
adi lo tome a riogga turumbili.  that this elephant steps on all vehicles.

The clause lu pondiri turumbili 'where the vehicle came from' has the dependent verb
pondiri with suffix –diri. The dependent verb pondiri 'came' shows that lu pondiri
Turumbili cannot stand alone. This clause follows the noun jür 'village'. It helps us
know which jür is talked about.

There are both dependent verbs and dependent passive verbs. With dependent verbs,
the subject (doer) follows the verb. In (1), njuri 'person' does the action of the dependent
verb robbiri 'paid'.

Dependent  | (1) A nu robbiri njuri na, . . .  When person paid, . . .
Dependent Passive  | (2) A nu ropari njuri na, . . .  When person was paid, . . .

With dependent passive verbs, the one receiving the action follows the verb. In (2), njuri
receives the action of the dependent passive verb ropari 'was paid'. Dependent verbs
have the suffix –ari/ ari/ ari/ ari/ and dependent passive verbs have the suffix –ari/-aari/-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).

<table>
<thead>
<tr>
<th>Root</th>
<th>Past</th>
<th>Dependent</th>
<th>Dependent Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>/p/</td>
<td>a kep</td>
<td>followed</td>
<td>kebiri when followed kepori when is followed</td>
</tr>
<tr>
<td>/u/</td>
<td>a mät</td>
<td>greeted</td>
<td>mäddirí when greeted määtari when is greeted</td>
</tr>
<tr>
<td>/d/</td>
<td>a pü'dä</td>
<td>appeared</td>
<td>pü'däjere when appeared pü'dä'ari when appeared</td>
</tr>
<tr>
<td>/s/</td>
<td>a tos</td>
<td>picked</td>
<td>tojiri when picked tosori when is picked</td>
</tr>
<tr>
<td>/k/</td>
<td>a ek</td>
<td>drove in</td>
<td>eggiri when drove in ekori when is driven in</td>
</tr>
<tr>
<td>/m/</td>
<td>a kam</td>
<td>rowed</td>
<td>kambiri when rowed kamari when is rowed</td>
</tr>
<tr>
<td>/n/</td>
<td>a kon</td>
<td>did</td>
<td>kondiri when did konari when is done</td>
</tr>
<tr>
<td>/ny/</td>
<td>a gony</td>
<td>gave</td>
<td>gonyjiri when gave gonyari when is given</td>
</tr>
<tr>
<td>/nj/</td>
<td>a joŋ</td>
<td>took</td>
<td>jongiri when took jonari when is taken</td>
</tr>
<tr>
<td>/l/</td>
<td>a ga</td>
<td>found</td>
<td>galajiri when searched galari when is searched</td>
</tr>
<tr>
<td>/r/</td>
<td>a tür</td>
<td>chased</td>
<td>türjere when chased türari when is chased</td>
</tr>
<tr>
<td>/a/</td>
<td>a ga</td>
<td>wanted</td>
<td>nyäjiri when wanted nyä'ari when is wanted</td>
</tr>
<tr>
<td>/ä/</td>
<td>a nyä</td>
<td>ate</td>
<td>pejiri when ate pe'ari when is shot</td>
</tr>
<tr>
<td>/ë/</td>
<td>a pe</td>
<td>shot</td>
<td>kojiri when bit ko'ori when is bitten</td>
</tr>
<tr>
<td>/ö/</td>
<td>a ko</td>
<td>bit</td>
<td>pijere when asked pi'ari when is asked</td>
</tr>
<tr>
<td>/i/</td>
<td>a pi</td>
<td>asked</td>
<td>jujere when advised ju'ari when is advised</td>
</tr>
<tr>
<td>/u/</td>
<td>a ju</td>
<td>advised</td>
<td>lijere when yelled li'ari when is yelled at</td>
</tr>
</tbody>
</table>
Dependent verbs often have a suffix beginning with j. But for some verbs such as jongiri 'when took', j becomes more like the last root consonant (-jiri becomes -giri). In other verbs such as kebbiri 'when followed', j becomes more like the last root consonant (-jiri becomes -biri), and the last root consonant also becomes more like j (kep becomes keb).

Verbs with root vowels i, ï, u, ü have the dependent suffix –jere (as in pijere 'when asked' and liijere 'when yelled'). Verbs with root vowels a, ā, 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 pl'ari 'when is asked', liiäri '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 güäŋünnï i bät, lakadi i pïrït nu ida nu jindere nye kak na.  
Then he crawls to the place where he got down (on his knees).

(Sokare 4-5)
Nu yïrejïrï nye mede kuriri, a pondiri liügaŋ wor luŋu a Mumulan, . .  
When he returned home in the evening, passed by stream called Mumulan, . .

(Jaka 3-4)
A mïrü jambi adi, jaka kulolo ku ɵobora kulo lopundere kakat nu gerok, a kà nyar boboliori.  
And lion said that these animals that have horns should come out of the door one by one so as to be identified.

(Jaka 7)
A likiro kondi kä nu yejiri nye na.  
And the hare did as he planned.

(Jaka 48)
Nu yingere lo tome, a likiro mätäji . . .  
When the elephant heard hare greeting . . .

(Jaka 51)
Nu nyäggïrï likiro mäddü daŋ tomusala adi, “Madaŋ, kadi nio,” a tome kurut rügge adi, “A nu ke moye mede.”  
When the hare greeted a third time, “Hello, my house,” elephant then answered, “It is good, owner of house.”

(Likiro 4)
A kondi se nu yijiri nye na,  
And he did as he thought,

(Likiro 18)
Nu 'denyjiri njăün nyürüt na, a ga a nu i'iny parik.  
When hyena tasted food, it was very delicious.
**Repetitive verbs**

A repetitive verb shows the action is done more than once or repeatedly. Repetitive verbs have the suffix -aji/-äjï/-oji. Repetitive toward verbs have the suffix -aju/-äjü/-oju.

In *Jaka 48*, **mätäjï** 'greet repeatedly' is a repetitive verb with suffix –äjï.

(Jaka 48)  
*Nu yingere lo tome, a likiro mätäjï mätäjï mätäjï mätäjïï i goŋ .*  
*When elephant heard the hare greeting greeting greeting greeting,*

The **likiro** 'hare' greeted his house twice before this line in the story. The repetitive verb **mätäjï** 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).

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Root</td>
<td>Past</td>
<td>Repetitive</td>
<td>Repetitive</td>
<td>Root</td>
<td>Past</td>
</tr>
<tr>
<td>/p/</td>
<td>a kep</td>
<td>kepoji</td>
<td>kepöju</td>
<td>follow repeatedly</td>
<td>/p/</td>
</tr>
<tr>
<td>/l/</td>
<td>a mät</td>
<td>mätäjï</td>
<td>mätäju</td>
<td>greet repeatedly</td>
<td>/l/</td>
</tr>
<tr>
<td>/d/</td>
<td>a pü'dä</td>
<td>pü'däjï</td>
<td>pü'däjü</td>
<td>appear repeatedly</td>
<td>/d/</td>
</tr>
<tr>
<td>/s/</td>
<td>a tos</td>
<td>tosojï</td>
<td>tosoju</td>
<td>pick repeatedly</td>
<td>/s/</td>
</tr>
<tr>
<td>/k/</td>
<td>a ek</td>
<td>eköjï</td>
<td>eköju</td>
<td>drive in repeatedly</td>
<td>/k/</td>
</tr>
<tr>
<td>/m/</td>
<td>a kam</td>
<td>kamajï</td>
<td>kamaju</td>
<td>row repeatedly</td>
<td>/m/</td>
</tr>
<tr>
<td>/n/</td>
<td>a kon</td>
<td>konajï</td>
<td>konaju</td>
<td>do repeatedly</td>
<td>/n/</td>
</tr>
<tr>
<td>/ny/</td>
<td>a gony</td>
<td>gonyajï</td>
<td>gonyaju</td>
<td>give repeatedly</td>
<td>/ny/</td>
</tr>
<tr>
<td>/n/</td>
<td>a joŋ</td>
<td>jönajï</td>
<td>jönaju</td>
<td>take repeatedly</td>
<td>/n/</td>
</tr>
<tr>
<td>/l/</td>
<td>a ga</td>
<td>galajï</td>
<td>galaju</td>
<td>find repeatedly</td>
<td>/l/</td>
</tr>
<tr>
<td>/r/</td>
<td>a tür</td>
<td>türäjï</td>
<td>türäju</td>
<td>chase repeatedly</td>
<td>/r/</td>
</tr>
<tr>
<td>/a/</td>
<td>a ga</td>
<td>nyäajï</td>
<td>nyääjü</td>
<td>eat repeatedly</td>
<td>/a/</td>
</tr>
</tbody>
</table>

(Likiro 42)  
A tome adi,  
*nýe jāmbü senu kondiri likiro na.*  
*And elephant said he would do as hare does.*

(Likiro 47-48)  
A tome nônit bo'de ki,  
*And the elephant remained standing,*

(Likiro 52-54)  
Iti nu woggiri turumbili ku nýe nyana.  
*as the vehicle arrived near him.*

(Likiro 52-54)  
*Nu yingere sek kine ro,*  
a kā ga a ān gindere ilu koyi.  
a likiro tutuan ku mögor.  
*When people heard this news,*

*they completely stopped going on road,*

*and the hare died of starvation.*
Verbs with light root vowels a, e, o, i, u have the light suffixes –aji/ aji/ aji/ aji/ or –aju/ aju/ aju/ aju/.

Verbs with heavy root vowels ä, ï, ü have the heavy suffixes –äjï äjï äjï äjï or –äjü äjü äjü äjü.

Some verbs with root vowels e, o have the repetitive suffixes –oji oji oji oji or –oju oju oju oju (as in kepōju 'followed repeatedly' and tosoju 'picked repeatedly'). Verbs with other root vowels (and even some verbs with e or o) have the repetitive suffixes –aji/ aji/ aji/ aji/ or –aju/ aju/ aju/ aju/.

Verbs with a vowel at the end of the root (such as a pe 'shot') add the consonant ꞌ before the repetitive suffixes (as in pe ꞌaju 'shoot repeatedly').

Exercise 34

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

(Kam 9-10)
“Wani iti aka jonda kam kulu mo, ilo lor yi guguan domoju ku nye yu.”

(Wani has brought many fish, today let us go there expecting.)

(Katogorok 1-2)
Sek kulu Mangala süät lu bot, lälü eron nu ka sek aka guan muꞌdiŋ 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/ ara/ ara/ ara/.

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 muꞌdiŋ ku kure. .. people who died in field from thirst.

The verb tuatuara shows the action happened while moving in muꞌdiŋ 'field'. The fields are away from the houses where there is water.
In *Boyini 15*, *pïpïkärä* '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'lo, And hippo cried near the boat,
a njiro lolo i ki'lo *pïpïkärä* ki'lo parik jo. person who was in boat *paddled* boat fär.

The verb *pïpïkärä* 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 njiri *ropara*.  *Person paid while going.*

<table>
<thead>
<tr>
<th>Root</th>
<th>Past</th>
<th>Motion Away</th>
</tr>
</thead>
<tbody>
<tr>
<td>/p/</td>
<td>a kep followed</td>
<td>keporo follow while going</td>
</tr>
<tr>
<td>/t/</td>
<td>a mät greeted</td>
<td>mätärä greet while going</td>
</tr>
<tr>
<td>/d/</td>
<td>a pïl'dä appeared</td>
<td>pïl'däärä appear while going</td>
</tr>
<tr>
<td>/s/</td>
<td>a tos picked</td>
<td>tosoro pick while going</td>
</tr>
<tr>
<td>/k/</td>
<td>a ek drove in</td>
<td>ekoro drive in while going</td>
</tr>
<tr>
<td>/m/</td>
<td>a kam rowed</td>
<td>kamara row while going</td>
</tr>
<tr>
<td>/n/</td>
<td>a kon did</td>
<td>konara do while going</td>
</tr>
<tr>
<td>/ny/</td>
<td>a gony gave</td>
<td>gonyara give while going</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>a jōŋ took</td>
<td>jōŋara take while going</td>
</tr>
<tr>
<td>/l/</td>
<td>a ga found</td>
<td>galara find while going</td>
</tr>
<tr>
<td>/r/</td>
<td>a tür chased</td>
<td>türärä chase while going</td>
</tr>
<tr>
<td>/a/</td>
<td>a ga wanted</td>
<td>ga'ara want while going</td>
</tr>
<tr>
<td>/ä/</td>
<td>a nyä ate</td>
<td>nyäärä eat while going</td>
</tr>
<tr>
<td>/e/</td>
<td>a pe shot</td>
<td>pe'ara shoot while going</td>
</tr>
<tr>
<td>/o/</td>
<td>a ko bit</td>
<td>ko'ara bite while going</td>
</tr>
<tr>
<td>/i/</td>
<td>a pi asked</td>
<td>pi'ara ask while going</td>
</tr>
<tr>
<td>/u/</td>
<td>a ju advised</td>
<td>ju'ara advise while going</td>
</tr>
<tr>
<td>/ü/</td>
<td>a lü yelled</td>
<td>lü'ärä yell while going</td>
</tr>
</tbody>
</table>

Some verbs with root vowels *e, o* have the motion away suffix –oro (as in keporo 'follow while going' and tosoro 'pick while going'). Verbs with other root vowels (and even some verbs with *e* or *o*) have the repetitive suffix –ara/-ärä.

Verbs with a vowel at the end of the root (such as *a pe* 'shot') add the consonant *l* before the motion away suffix –ara/-ärä (as in pe'ara 'shoot while going').

**Exercise 35**

Underline all motion away verbs in the sentences below. Do not underline any words that are not motion away verbs.
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 girī guan a puruni i koyi kiden,  And he went to lay in middle of road,
a turumbili lu däkünī.  and the vehicle came.

Motion towards verbs can have also have the the suffixes –unda/-ündā or –unde/-ünde.

<table>
<thead>
<tr>
<th>-unda/-ündā</th>
<th>-unde/-ünde</th>
</tr>
</thead>
<tbody>
<tr>
<td>'dumunda</td>
<td>'dumunde</td>
</tr>
<tr>
<td>'dokunda</td>
<td>'dokunde</td>
</tr>
</tbody>
</table>

Look carefully at the examples below. Try to see if there is any difference in meaning between 'dumunda and 'dumunde, and 'dokunda and 'dokunde.

<table>
<thead>
<tr>
<th>-unda</th>
<th>-unde</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Likiro 33) A turumbili bobo'dan, sänyji kanaranit lit 'dumunda njaiŋ. And the vehicle stoped and sent his assistant to take hyena.</td>
<td>(Katogorok 15) A itiki 'dumunde nu pākā nye na. And he also takes what is given to him.</td>
</tr>
</tbody>
</table>

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.
A meddi ɲiro lo i po 'dokunda nye.  

And he saw child coming to bring him. 

The father of the sun killed a nyama animal and brought it home. 

Below, there are motion toward verbs with different root-final letters. Most can take the place of ropun in (1), ropunda in (2), and ropunde in (3).

### Motion Towards

<table>
<thead>
<tr>
<th>Root</th>
<th>Past</th>
<th>Motion Towards</th>
<th>Motion Towards</th>
<th>Motion Towards</th>
</tr>
</thead>
<tbody>
<tr>
<td>/p/</td>
<td>a kep</td>
<td>followed</td>
<td>kïpün</td>
<td>kïpündä</td>
</tr>
<tr>
<td>/l/</td>
<td>a ga</td>
<td>found</td>
<td>galün</td>
<td>galundi</td>
</tr>
<tr>
<td>/k/</td>
<td>a ek</td>
<td>drove in</td>
<td>ìkün</td>
<td>ìkündä</td>
</tr>
<tr>
<td>/m/</td>
<td>a kam</td>
<td>rowed</td>
<td>kamün</td>
<td>kamunda</td>
</tr>
<tr>
<td>/n/</td>
<td>a kon</td>
<td>did</td>
<td>konün</td>
<td>konunda</td>
</tr>
<tr>
<td>/ny/</td>
<td>a gony</td>
<td>gave</td>
<td>gonyün</td>
<td>gonyunda</td>
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<tr>
<td>/ŋ/</td>
<td>a joŋ</td>
<td>took</td>
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<tr>
<td>/t/</td>
<td>a mät</td>
<td>greeted</td>
<td>mátün</td>
<td>mátundä</td>
</tr>
<tr>
<td>/d/</td>
<td>a pṹdä</td>
<td>appeared</td>
<td>pṹtün</td>
<td>pṹtündä</td>
</tr>
<tr>
<td>/s/</td>
<td>a tos</td>
<td>picked</td>
<td>tisün</td>
<td>tisündä</td>
</tr>
<tr>
<td>/t/</td>
<td>a ko</td>
<td>bit</td>
<td>ko'ün</td>
<td>ko'unda</td>
</tr>
<tr>
<td>/a/</td>
<td>a pe</td>
<td>shot</td>
<td>pe'ün</td>
<td>pe'unda</td>
</tr>
<tr>
<td>/ʊ/</td>
<td>a pí</td>
<td>asked</td>
<td>pí'ün</td>
<td>pí'unda</td>
</tr>
<tr>
<td>/u/</td>
<td>a ju</td>
<td>advised</td>
<td>ju'ün</td>
<td>ju'unda</td>
</tr>
<tr>
<td>/ü/</td>
<td>a lü</td>
<td>yelled</td>
<td>lü'ün</td>
<td>lü'ündä</td>
</tr>
</tbody>
</table>

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 ĭ, ü. The root vowel e in a kep 'followed' becomes ĭ in kipün 'follow while coming'. The root vowel o in a tos 'pick' becomes ü in tüstün '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.

(Likiro 36)  
A meddi ɲiro lo i po 'dokunda nye. 

(Koloŋ 4) 
A moye koloŋ peŋgi nyama kileŋ, a 'dokunde mede.

Exercise 36
(Jaka 16)

Ija lolo unde metti ọgbora
kïlää ida i lüpündä nio na?

Who did not see my horns
when I entered?

(Likiro 2-3)

A ọ gb ge aiyin, a kondi adi,
bïa nana nye purun i koiy kiden.
anyar turumbili dääkün,
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 kį'unde kak, a kutterstock liyiro.

And he climbed down and brought hare.

(Likiro 14)

A laŋunde kak i turumbili.

And jumped down from vehicle.

(Sek 18)

A Lükămîrü pupo, a koji Lodu,
a Meddi adi nye a tuan.

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 someone7. It has the
suffix –an/-än/-on.

In Boyini 6, wonjon 'cries for' is a reason verb with suffix –on.

(Boyini 6) (Action for a reason)
“Ki'o lo wonjon parik. Sena olo ku nyo?” “Boat cries loudly. Why like that?”

The verb wonjon shows there is a reason the boat cries. The question sena olo ku nyo
asks about this reason.

In Likiro 48, bobo'dan 'stop for' is a reason verb with suffix –an.

(Likiro 47-48) (Action for someone; Reason Incompletive)
A tome pọnit bo'de ki,

And the elephant remained standing,
Iti nu woggiri turumbili ku nye nyana,
Then the vehicle came near him
a bobo'dan.
and stopped.

The verb bobo'dan shows the turumbili 'vehicle' stopped for the tome 'elephant' in the
road. The action was done for the sake of the tome.

Reason verbs can have the past word a 'was, were' and have the middle -i suffix.

(Jaka 40) (Reason Past)

7 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’).
“Kak a wasan giru do yu mede.” “Rain stopped, go to your house.”

(Katogorok 26) (Reason Middle)
A kurut remoni kiden. And then they spear in the middle.

Reason verbs can also have the suffix –andi/-ändï or –andu/-ändü.

Look carefully at the examples below. Try to see if there is any difference in meaning between wokandi and wokandu, and tükändï and tükändü.

Below, there are reason verbs with different root-final letters. Most can take the place of ropan in (1), ropandi in (2), and ropandu in (3).

(check all)
Reason (1) A ŋuri ropan. Person paid for (some reason or person).
Reason (2) A ŋuri ropandi. Person paid for.
Reason (3) A ŋuri ropandu. Person paid for.

<table>
<thead>
<tr>
<th>Root</th>
<th>Past</th>
<th>Reason</th>
<th>Reason</th>
<th>Reason</th>
</tr>
</thead>
<tbody>
<tr>
<td>/p/</td>
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<td>followed</td>
<td>kepon</td>
<td>kepondi</td>
</tr>
<tr>
<td>/t/</td>
<td>a mät</td>
<td>greeted</td>
<td>mätän</td>
<td>mätändï</td>
</tr>
<tr>
<td>/d/</td>
<td>a pü'ён</td>
<td>appeared</td>
<td>pü'ёнän</td>
<td>pü'ёнändï</td>
</tr>
<tr>
<td>/s/</td>
<td>a toson</td>
<td>picked</td>
<td>toson</td>
<td>tosondi</td>
</tr>
<tr>
<td>/k/</td>
<td>a ek</td>
<td>drove in</td>
<td>ekon</td>
<td>ekondi</td>
</tr>
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<td>/m/</td>
<td>a kam</td>
<td>rowed</td>
<td>kaman</td>
<td>kamandì</td>
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<td>did</td>
<td>konan</td>
<td>konandi</td>
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<td>a gony</td>
<td>gave</td>
<td>gonyan</td>
<td>gonyandi</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>a joŋ</td>
<td>took</td>
<td>joŋan</td>
<td>joŋandi</td>
</tr>
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<td>/l/</td>
<td>a ga</td>
<td>found</td>
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<td>galandi</td>
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<tr>
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<td>chased</td>
<td>tüırän</td>
<td>tüırändï</td>
</tr>
<tr>
<td>Vowel</td>
<td>Verb</td>
<td>Meaning</td>
<td>Root 1</td>
<td>Root 2</td>
</tr>
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<td>---------------</td>
<td>--------</td>
<td>--------</td>
</tr>
<tr>
<td>/a/</td>
<td>a ga</td>
<td>wanted</td>
<td>ga'an</td>
<td>ga'andi</td>
</tr>
<tr>
<td>/ä/</td>
<td>a nyä</td>
<td>ate</td>
<td>nyä'an</td>
<td>nyä'andi</td>
</tr>
<tr>
<td>/e/</td>
<td>a pe</td>
<td>shot</td>
<td>pe'an</td>
<td>pe'andi</td>
</tr>
<tr>
<td>/o/</td>
<td>a ko</td>
<td>bit</td>
<td>ko'an</td>
<td>ko'andi</td>
</tr>
<tr>
<td>/i/</td>
<td>a pi</td>
<td>asked</td>
<td>pi'an</td>
<td>pi'andi</td>
</tr>
<tr>
<td>/u/</td>
<td>a ju</td>
<td>advised</td>
<td>ju'an</td>
<td>ju'andi</td>
</tr>
<tr>
<td>/ü/</td>
<td>a lü</td>
<td>yelled</td>
<td>lü'än</td>
<td>lü'ändi</td>
</tr>
</tbody>
</table>

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/-ändu.

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 pi'däkin '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 nügäŋ ŋuri na nyïnyän ku nye mede yu,
*Person left (to go) to her house,*

(Katogorok 4)
I koyi lit lu a sek liŋ bobo'dan,
a lügäŋ ŋuri lüïjä lüïjä.
*All the people stopped in one place,*
and a certain person (elder) yelled.

(Katogorok 8-9)
A ka ŋuri lo ge nyana ku wokandu karaŋ,
a ruguŋokine kak ku kuŋuat kulik.
*When person is near to arrive,*
he kneels down on his knees.

(Katogorok 39)
. . . ka sek a wokandu i mede isan.
* . . . until we arrive at home well.*

(Jaka 32)
“Nan da tütükän likiro ku nye mede.”
*I will tell hare in house.*

(Likiro 33)
A turumbili bobo'dan,
sänyï kaŋaranit lit 'dumunda ŋäüŋ.
*And the vehicle stopped,*
and sent assistant to take hyena.

(Bovini 3-4)
A ki'o lolo yi gu ku nye lo,
wowoŋon parik adi, “Uwee, uwee.”
*Boat in which we went*
cried loudly, “Creek, creek.”

(Bovini 17-18)
A ìlo niro kàkàlàn ki'o
lo ku boyi na liŋ.
*(So) they left the boat*
with all the nets.

(Sek 20-21)
A sek kulu jür liŋ a yilän ku ko'a nu
*All people of village swallowed*
Lodu ku Lükämirü na.
(Sek 34-35) had been eaten by Lodu and Luka lion.
A mar küe nit yuyu i konandu
ilo ñuri ño nu ron.
(Jaka 6) The chief was afraid to do
to that person anything bad.
“Nan lo gu ñünyândää memeŋ,
a ekondi ku nye i küe a ñobora.”
(Jaka 33) “I am going to get gum
and drive in with it in head to be horns.”
A tome lüpändi kadi,
a güre yïränï i bät.
(Jaka 41) And elephant came out of house,
and dove returned back.
A likiro ge än guan tojo, a pútândë doro.
(Koluŋ 34) Hare refused to go and remained sleeping.
A nye laŋandi i koya, a giri guan.
(Boyini 11-12) He jumped out on road and went away.
A yi gumandi boyini kunaŋ i kare.
(Sek 12) We threw our nets into the river.
A kä ꞌdokondi ku kä i kïjïkän,
a kä giri guan.
(Koloŋ 34) 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 boꞌde 'stopped' is done by the subject ro 'matter' to itself. boꞌde is not a causative verb.

(Sek 36)
A kine ro ute, boꞌde seina! 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,
A totobo turumbili lit.
And driver saw hare sleeping on ground
and stopped his vehicle.

The turumbili does the action totobo, but the kakamanit causes the action to happen to turumbili. So, totobo with prefix to- is a causative verb.

The prefixes to- and tu- often attach to a verb to make a causative verb. But sometimes the prefix attaches to nouns, adjectives, or numbers.

Not causitive | Causitive
<table>
<thead>
<tr>
<th>Causative</th>
<th>Not causitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>to-</td>
<td>tu-</td>
</tr>
<tr>
<td>tosaka</td>
<td>tukayu</td>
</tr>
<tr>
<td>togerok</td>
<td>tulema</td>
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<td>tolomeran</td>
<td>tumonat</td>
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<td>toko</td>
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<td>tokon</td>
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<td>toron</td>
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<td>totok</td>
<td>tüpurü</td>
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<td>togo</td>
<td>tükipün</td>
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<td>toko'yok</td>
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<td>tobo'da</td>
<td>tükinäriän</td>
</tr>
<tr>
<td>togor</td>
<td>tükinäriän</td>
</tr>
</tbody>
</table>

Exercise 38

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

(Katogorok 2)
Ka sek aka guan mu'diŋ togoraju,  When the people went to field for hunting,
(Likiro 6)                           And driver saw hare sleeping on ground
A kakamanit lo meddi likiro i doro kak, and stopped his vehicle.
a toto burumbili lit. 
(Likiro 16)                           And the hare gave his friend food.
A likiro toyümba ju lit.  
(Boyini 8)                           And this one was brave.
A luğäŋ lo togoj ñ yümü. 
(Katogorok 21)                       And if this person chopped peices,
A ka lo ṅuri a tūpān a nṳjutut, 

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 ṅuri a waranni ku yümü, That person was not was not was not was not angry angry angry 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 rieni diŋit loket i lu lor. We all did no did no did no did not find time for a catch that day.

The negative words ute 'not' and inde/unde 'not' come before rieni to more strongly show the action did not happen.

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

Negative | (1) A ṅuriroppi. (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 ṅuri.
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).
lakadi ka sek a wokandu i mede isan.  
(Katogorok 27)  
Nyena i nu pïrït sek a aranni adi liyuk.  
(Jaka 16)  
ĭja lolo unde metti ŋobora kûlå  
ida i lüpûndi nio na?  
(Jaka 35)  
A likiro ute unde dâkkì ku nye yu kadi.  

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.  

**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 incompletive, 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*, *lîlîä* 'be quiet' is an incompletive verb with prefix *lî*- . It is used to show a strong command with obligation.

(Boyini 4) (Incompletive used as obligatory command)  
“Lîlîä ta!”  
“You must be quiet!”

In *Sek 16*, *mete* 'see' is a middle verb with suffix –ee ee. It is used to show a strong command towards *kunuŋ* 'children'.

(Sek 16) (Middle used as strong command)  
“Mete Mete Mete Mete wajik kunuŋ.”  
“See See See See your children.”

In *Jaka 37*, *njåki* 'open' is a middle verb with suffix –ii ii. It is used to show a strong command towards the person opening the door.

(Jaka 37) (Middle used as strong command)  
“Njåki njåki njåki njåki nan kakat.”  
“Open Open Open Open the door.”

In *Sek 5*, *toso* 'pick' is a passive verb with suffix –oo oo. It is used to show a strong command.

(Sek 5) (Passive used as strong command)  
“Toso toso toso toso yi kuere.”  
“Pick Pick Pick 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.

- 117 -
(Jaka 30) (Verb root used with noun subject as weak command)
“Likiro po ku do i düät ni.” “Hare, come here to your bull.”

In Koloŋ 18, ti 'give' is a verb root used along with the subject pronoun ta 'you (pl)' as a weak command.

(Koloŋ 18) (Verb root used with subject pronoun as weak command)
“Ti ta mirü.” “You give to the lion.”

In Koloŋ 28-29, yijä 'swallow' is a subject subjunctive verb with suffix –ja. It is used along with the subject pronoun do 'you (sg)' as a weak command.

(Koloŋ 28-29) (Subject subjunctive used with subject pronoun as weak command)
“E do yijä nyajua.” “You swallow gazelle.”

When the pronouns nan 'I' or yi 'we' are used, the command is even weaker. In Kam 9-10, guguan 'go' is an incompletive verb with prefix gu-. It is used along with the subject pronoun yi 'we' as a weak command.

(Kam 9-10) (Incompletive used with yi 'we' subject pronoun as weak command)
“Wani iti aka jonda kam kulu mo, ilo lor yi guguan domoju ku nye yu.” today let us go there (to receive fish).”

In summary, verb forms used as commands are listed below. The strongest commands are at the top of the list; the weakest commands are at the bottom (check this).

**Verb forms used as commands**

<table>
<thead>
<tr>
<th>Incompletive</th>
<th>CV-</th>
<th>Rorop!</th>
<th>Must pay!</th>
</tr>
</thead>
<tbody>
<tr>
<td>Middle</td>
<td>-i/-i</td>
<td>Ropi!</td>
<td>Pay!</td>
</tr>
<tr>
<td>Middle</td>
<td>-e</td>
<td>Rope!</td>
<td>Pay!</td>
</tr>
<tr>
<td>Passive</td>
<td>-a/-ä/-o</td>
<td>Ropa!</td>
<td>Pay!</td>
</tr>
<tr>
<td>Passive</td>
<td>-u/-ü</td>
<td>Ropu!</td>
<td>Pay!</td>
</tr>
<tr>
<td>Root</td>
<td></td>
<td>Rop!</td>
<td>(?) Pay!</td>
</tr>
<tr>
<td>Subject</td>
<td>-je</td>
<td>Do robbi!</td>
<td>You continue to pay!</td>
</tr>
<tr>
<td>Subject</td>
<td>-jii/-jü</td>
<td>Do robbi!</td>
<td>I won't–You pay instead!</td>
</tr>
<tr>
<td>Subject Subjunctive</td>
<td>-ja/-jä</td>
<td>Do robbi!</td>
<td>You pay!</td>
</tr>
<tr>
<td>Reason</td>
<td>-andi/-ändi</td>
<td>Ropandi!</td>
<td>Pay for (someone)!</td>
</tr>
</tbody>
</table>

Negative commands use the subject subjunctive form or the negative passive form.

**Verb forms used as negative commands**

| Subject Subjunctive | -ju/-jii | Kä do robbu! | Don't you pay! |
| Negative Passive    | -ani/-äni/-oni | Ropani! | Don't refuse to be paid! |

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 yiräm’ 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 ɲo lolo memleienɡa olose kimaŋ lo ni.”
“Go bring the thing that shines like fire here.”

(Koloŋ 12)
A mirü adi, “Yaguan.”
And the lion say, “Let us go.”

(Koloŋ 21)
“E do jong nyajua na.”
“You take this gazelle.”

(Koloŋ 23-25)
“Nyenana ɲinge 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 nyajanit.”
Monkey replied saying,
“Good. Allow sun to swallow gazelle.”

(Sek 27-28)
Nan tindu ta perok musala, galu ta ilo ɲuri i goji 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/-anit/-onit and plural actor verbal nouns have the suffix –ak/-ak/-ak. 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.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Actor Verbal Noun</td>
<td>karopanit</td>
<td>karopak</td>
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<td>-------------------</td>
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</tr>
<tr>
<td>Action Verbal Noun</td>
<td>ropet</td>
<td>ropetti</td>
</tr>
</tbody>
</table>

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 incompletive 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 *lungu* 'called'.

(Jaka 2) (Singular Action Verbal Noun used as object)
A **lungu** **moret** nu jaka  *And he called meeting only for animals*  
kułolo oloŋ ku ŋobora 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.* |
Some verbs with root vowels e, o e, o e, o e, o have the verbal noun suffixes –onit, onit, onit, onit, ok ok ok ok (as in kakpeponit 'follower' and katosonit 'picker'). Verbs with other root vowels (and even some verbs with e or o) have the verbal noun suffixes –anit/-änit, änït, änït, änït, ak/ ak/ ak/ ak/ äk äk äk äk.

Verbs with a vowel at the end of the root (such as a pe 'shot') add the consonant ꞌi before the verbal noun suffix –anit/-änit (as in pepe'anit '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 ropet ropet ropet in (3) and plural action verbal nouns can take the place of ropetti ropetti ropetti ropetti in (4).

(3) Ina a ropet. This is payment.
(4) Kine a ropetti. These are payments.
Exercise 41

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

(Kam 24)
A njäŋ lo laŋgi, lakadi lukaraŋ ku woŋet i kuruk. And hyena jumped inside with crying from his mouth.

(Kam 31)
Ina a 'dutet nu do'nde adi näŋgü nu kam This is end of story about greed for fish.

(Katogorok 20)
"Ka nyaret karaŋ ilo süät tipo ku yi ni, "If there is love, let it come to us."

(Katogorok 42)
Ina a saka nu sek kulaŋ katogorak. This is how we hunters live.

(Sokare 2)
Nye a kalokanit lu kam. He was a fisherman.

(Sokare 26)

(Likiro 33)
Sänyji kanaranit lit 'dumunda njäŋ. He sent his assistant to take hyena.

(Boyin 19)
A yi liŋ ute inde rieni diŋit loket i lu lor. We did not find a catch that day.

(Sek 7-8)
"Yi da gonyja do ku arik a ropet nu ta'et luŋ." “We will give you (our) bodies for a reward of your work.”
A Lodu yingge ilo ruket, a nye nyanyala. Lodu heard that reply, and was happy.

(Sek 28)
"Ti ta nan denet adiba.” “You give me an answer afterwards.”

Clauses with only the verb a 'be, was'
The past word a 'be, is, was' before another verb shows a past action. We learned about this in the lesson on past verbs. In (1), a shows that the verb rop 'rop' already happen.

(1) Ṋuri 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 Ṋuri 'person' is equal to or the same as kolanit 'theif'.

(2) Ṋuri a kolanit.  *Person is a theif.*

Subject  Complement

In (2), Ṋuri 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 theives.*

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'

<table>
<thead>
<tr>
<th>Types of words</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>Noun</td>
<td>Ṋuri a kolanit.</td>
</tr>
<tr>
<td>Pronoun</td>
<td>Ṋuri a nye.</td>
</tr>
<tr>
<td>Demonstrative</td>
<td>Ṋuri a lo.</td>
</tr>
<tr>
<td>Adjective</td>
<td>Ṋuri a ìjā.</td>
</tr>
<tr>
<td>Quantity</td>
<td>Sek a mo.</td>
</tr>
<tr>
<td>Possessor Pronoun</td>
<td>Ṋuri a liō.</td>
</tr>
<tr>
<td>Modifier</td>
<td>Ṋuri a nu ke.</td>
</tr>
<tr>
<td>Indefinite</td>
<td>Ṋuri a lügän. (?)</td>
</tr>
<tr>
<td>Verb</td>
<td>Ṋuri a rop.</td>
</tr>
</tbody>
</table>

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'

<table>
<thead>
<tr>
<th>Types of words</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>Noun</td>
<td>Kolanit a Ṋuri.</td>
</tr>
<tr>
<td>Pronoun</td>
<td>Nye a Ṋuri.</td>
</tr>
</tbody>
</table>
Demonstrative  |  Lo a ṣuri.  |  This is a person.
Possessor Pronoun  |  Lio a ṣuri.  |  Mine is a person.
Indefinite  |  Lügan a ṣuri. (?)  |  Someone is a person.

Pronouns can be subjects with adjective complements.

Pronoun subjects with adjective complements
Nan a ijjä.  I am big/strong.
Do a ijjä.  You(sg) are big/strong.
Nye a ijjä.  (S)he is big/strong.
Yi a ejik.  We are big/strong.
Ta a ejik.  You(pl) are big/strong.
Kä a ejik.  They are big/strong.

A complement can be a complete (finished) sentence by itself, as in (4-5).

(4) A kolanit.  (He) is a theif.
(5) A nu ke.  (It) is good.

The word karan 'there is, there exists, inside' is used with a 'be, is, was' to show the existence or presence of something.

(6) Karan a kolanit.  There is a theif.
(7) Kolanit a karan.  Theif there is.
(8) Kolanit ayin.  There is no theif.

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) Ijurī ge kolanit.  Person was a theif. (?)
(10) Ijurī ge gerok.  Person was one.

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

(11) Ijurī ga kolanit.  Person became theif.
(12) Ijurī olo kolanit.  Person is being a theif.

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 tiūår 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'.
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)
Lügäŋ ṭuri karan, karįji kunik a Wani. Ilo ṭuri a kolanit lu kam.
There was a person named be Wani.
This person was a fisherman.

(Kam 12)
A kulu sek kä ge kadi, iti a lu lor a küdü. And those people were in house, and also that day there was rain.

(Kam 16-17)
Ama ina ṭuri inde dennis adi ilo ṭo lo a ḋai, “Lu a 'dion.’” But this person did not know that this animal was hyena said, “This is dog.”

(Kam 23)
A pije adi, “Do a ṭa la?”
She asked, “Who are you?”

(Kam 31-32)
Ina a 'dutet nu do'de adi nängü nu kam ku domba nu ṭo nu lege a ṭo nu ron parik.
This is end of story about greed of fish and expecting something that does not belong to us is a very bad thing.

(Katogorok 3)
A sek da wokandi i pîrît nu luju a Tingilik.
People arrived place that called as Tingilik.

(Katogorok 28)
A ka wajik kulu 'dî’dîk a i kare yu, When children of small are in river there,

(Katogorok 33)
Kalas a soŋ kune da 'de'denyena sena, Then water that they would taste and they be cold (tasteless).
a kä ge tató.

(Jaka 6)
“Nan lo gu ṭünuyândä memen, “I am going to get gum and drive in with it in head to as horns.”
a ekondi ku nye i kée a ṭobora.”

(Jaka 12)
A rieji lügäŋ jaku ge aŭin ku ṭobora.
They found certain animal be without horns.

(Jaka 18)
A kurut a likiro poni i goŋ, And then be hare went out and he met a dove in the road.
a kä rurumoki ku güre i koyi.

(Jaka 24-25)
“Ilo a düät lio, momono ku pataso. “This is my bull, tie (him) with a rope. 
Ama do memedda, ilo a jény parik!” But becareful, it is very dangerous thing!”

(Jaka 34)
A küdü nu 'dikunni a nu ĭja parik.
A early rain was very heavy rain.
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 Gɔmo 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.

<table>
<thead>
<tr>
<th>Dependent Clause Connectors Before Main Clause</th>
<th>Main Clause Connectors</th>
<th>Dependent Clause Connectors After Main Clause</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka ku . . . jiri/jere</td>
<td>when, if</td>
<td>a and, then</td>
</tr>
<tr>
<td>nana</td>
<td>when, as</td>
<td>kurut then</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ati again, also</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ama but, instead</td>
</tr>
<tr>
<td></td>
<td></td>
<td>kalas so, as a result</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tojo then until</td>
</tr>
<tr>
<td></td>
<td></td>
<td>nyenana on the contrary</td>
</tr>
<tr>
<td></td>
<td></td>
<td>anyar in order that, so that</td>
</tr>
<tr>
<td></td>
<td></td>
<td>asan because</td>
</tr>
<tr>
<td></td>
<td></td>
<td>lakadi until</td>
</tr>
</tbody>
</table>

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**

<table>
<thead>
<tr>
<th>Demonstrative Connectors introducing phrases</th>
<th>Relative Connectors introducing clauses</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masculine</strong></td>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>lu</td>
<td>that, which</td>
</tr>
<tr>
<td>kulu</td>
<td></td>
</tr>
<tr>
<td><strong>Feminine</strong></td>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>nu</td>
<td>those, which</td>
</tr>
<tr>
<td>kunu</td>
<td></td>
</tr>
<tr>
<td><strong>Masculine</strong></td>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>lolo</td>
<td>that, which</td>
</tr>
<tr>
<td>kulolo</td>
<td></td>
</tr>
<tr>
<td><strong>Feminine</strong></td>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>nana</td>
<td>those, which</td>
</tr>
<tr>
<td>kunene</td>
<td></td>
</tr>
<tr>
<td><strong>Other Connectors</strong> introducing clauses</td>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td><strong>adi</strong></td>
<td>that, saying</td>
</tr>
<tr>
<td><strong>ida</strong></td>
<td>where</td>
</tr>
</tbody>
</table>
Dependent Clause Connectors Before Main Clauses

In this lesson, we learn about the dependent clause connectors ka 'when, if', nu 'when, as' (and following dependent verb with suffix -jiri/-jiri/-jere/-ari/-äri/-ori), and nana 'when'. These introduce a dependent clause that comes before a main clause. We put a comma (,) after the dependent clause and before the following main clause.

Connector ka 'when, after, if'

The connector ka introduces an action that happens before the action of the following main clause. The dependent clause can introduces 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 njuri lo ge nyana ku wokandu karan], When person is near to arrive,
a rugunjokine kak ku kujuat 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 rugunjokine '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 njuri a tipan a nujutut], And if this person chopped pieces,
a sek kulo da bongi sena, then people will turn
a ka meddi merok. and look at the enemy.

The first action njuri a tipan a nujutut 'person chopped pieces' may or may not happen. The second action sek kulo da bongi '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 –*jirí*. 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 liŋāŋ Muludiaŋ a guan medda  
mony nit saka i tär.  
*One day Muludiang went to see* 
his mother-in-law living at the lake.  

[Nu *yirejiri* nye mede kuriri],  
a pondiri liŋāŋ wor,  
luŋu a Mumulan.  

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

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 liŋāŋ wor, luŋu a Mumulan. Mumulan is where the rest of the story takes place, so is important for the hearers to know this place.

In *Boyin 13-15*, *nu* 'when' is followed by the verb *sudindere* 'lining up' with suffix –*dere*. This introduces a dependent clause that tells what the hearers already know.

**(Boyini 13-15) (Known old information to slow down story for important information)**

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

A [nu *sukindere* yi kine boyini *nu*],  
a yaru lu woje nyana ku ki'o lo.  
*And [as we were lining up those nets],*  
a hippo cried near the boat. 

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 woje nyana ku ki'o lo*.

**Connector *nana* 'when'**

The relative connector *nana* can be used as a dependent clause that tells the time of the following main clause. The dependent clause can have a final demonstrative *nu* or *na* to show the action is known to the hearers. The following main clause begins with the connector *a* 'and, then'.

In *Jaka 23*, *nana* 'which when' introduces a relative clause that identifies the noun *dijit* 'time'.

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

I dijit (*nana* kä ge i gu),  
*At the time (which when they were going)*,
a kä rieji lotome i doro.  they found elephant sleeping.

In Jaka 23, nana 'that which when' introduces a relative clause that identifies the implied noun 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 nügän giri guan.  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 nügän giri guan 'a certain one went' was nana kak aka rüän na 'when it became dark'.  The final demonstrative na 'this' shows the hearers they already know it becomes dark each evening, and this was that time.  

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/-jere/-ari/-äri/-ori  when, as  |  nana  when

(Katogorok 28)
A _____ wajik kulu 'dïꞌdïk a i kare yu,
children of small bathe in river,
a soŋ kune da warani a kunu tüär parik.
this water would become very bitter.

(Katogorok 34-35)
Iti _____ sek kulu ejik kule a aran iti,
Also, _____ the elders also quarrelled,
a bongi püri kulu püꞌdänŋ kulu mo parik.
they look at sandfleas that appear very many.

(Katogorok 38-39)
A _____ kulie karaj ku
some exist with
lolo tuatuara ku püri asek,
those which die of sandfleas,
a aranni adi liyuk.
we cannot quarrel (about sandfleas).

(Katogorok 43)
A _____ jaka pupuja rie, a kurut
And _____ animals are not found, then
sek ejik jini jambo se kutulüa
elders begin talking to their people
kulolo a penaj ku jaka.
who were killed by the animals.
(Likiro 10-14)
Kurut _____ turumbili ge idák,
Then _____ vehicle was moving,
a likiro jini gumba wilisan kak ku kunie
hare threw down oil and other

---

8 The dependent connector nu . . . -jiri/-jere in the previous section seems to be a demonstrative connector describing the implied feminine noun 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.
tirân kunene i turumbili i lukaraŋ. A _____ nye kâkâ gumba tirân kunene nye gaju koja kune, a laŋunde kak i turumbili. (Likiro 18) 'denyjiri ñâüŋ nyürütna, a ga a nu i'iny parik. (Koloŋ 33) A _____ yiŋere mûri kine nu, a nye laŋandi i koya, a giri guan. (Boyini 11) A _____ yi aka wogga i kare nu, a yi gumandi boyini kunan i kare, anyar mogga kam. (Sek 10) A _____ nye a aka toju nu, a nye tindi kâ ina kuere. (Sek 29) Ama _____ kilo perok oko jo nu, a sek kulo yîyiře i bot ku mar ni. goods that were inside vehicle. And _____ he stopped throwing goods that he wanted to steal, and jumped down from vehicle. ___ hyena tasted food, it was very delicious. And _____ the lion heard that, he jumped out on road and went away. And _____ we had arrived in river, we threw our nets into the river in order to catch fish. And _____ he had collected (it), he gave to (them) fruit. ___ these days passed, these people came from north to chief.

**Main Clause Connectors**

In this lesson, we learn about the main clause connectors a 'and, then', kurut 'then', ati 'again', ama 'instead, but', kalas 'so, as a result', tojo 'then until', and nyenana 'on the contrary'. All of these introduce a main clause and join it to the previous clause.

**Connector a 'and, then'**

The connector a introduces a new action or speech that moves the story forward.

In *Sokare 9*, a 'and, then' introduces three clauses, each with a new action.

(Sokare 9) (New action) Kuwaran eron, a Muludian jongi boyi nit i wor, a riřija, a nye yîrâni mede.  
*Early in morning, then Muludiang took his net to the stream, and spread it out, and then he returned home.*

**Connector kurut 'then'**

The connector kurut introduces an important action or speech for the outcome of the story. The action or speech moves the story a big step forward.

In *Jaka 52-53*, kurut 'then' introduces the speech where tome 'elephant' talks for the house and where likiro 'hare' responds.
(Jaka 52-53) (Big step forward)
A tome kurut rügge adi,
“A nu ke moye mede.”
A likiro kurut jambi adi,
“Kadi ten a jambu i lor lügäŋ la?”

The elephant then replied,
“It is good, owner of the house.”
And then the hare said,
“Can house finally speak one day?!”

These are very important speeches at the end story. They show how likiro is clever and gets tome to do what he wants him to do.

Connector ati 'again, also'

The connector ati introduces the same action as in a previous sentence or part of the story.

In Likiro 38-39, ati 'again, also' shows two actions are the same as what happened earlier in the story.

(Likiro 38-39) (Same action as before)
Ati lügäŋ ju lu pondi ku likiro i mede,
ati tini nyürüt nu ti njüŋ lälü na.
Again, another friend came to hare,
he again gave food given to hyena.

First, njüŋ 'hyena' came to likiro 'hare' and likiro gave him food. Now lügäŋ ju 'another friend' (we find out to be tome tome tome 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,
ama kilo kam kà a nyä'ä ku sokare.  And he found net, and three fish were caught,
but those fish were eaten by an otter.

Connector kalas 'so, as a result'

The connector kalas introduces an action that results from a previous action or speech.

In Katogorok 31-33, kalas 'so, as a result' shows the action da 'de'denya 'tasted' results from the speech. As a result of the people asking if the water was still good, they tasted it.

(Katogorok 31, 33) (Result of previous action)
“A soŋ kune inde a ku nu ke na,
“The water is still good,
kine ro po ya?”
Kalas a soŋ kune da 'de'denya sena,
a kä ge tätä.
where do these reports come from?”
So, the water that they tasted,
they found it to be cold (tasteless).

Connector tojo 'then until'

The connector tojo introduces an important step forward in the story that result from a previous action.

In Jaka 7-8, tojo 'until' shows the important result that likiro 'hare' can enter with the horned animals after making horns for himself.

(Jaka 7-8) (Important result of previous action)
A likiro kondi kä nu yejiri nye na,
a giri guan tojo a käläjī
lüpä i pïrït nu jaka kulu ŋobora.
And the hare did as he planned,
And he went until he was
allowed in place of animals with horns.

Connector nyenana 'on the contrary'

The connector nyenana introduces a statement that is opposite from a previous statement.

In Koloŋ 21, koloŋ 'sun' replies to mïrü 'lion' that mïrü should jong nyajua 'take gazelle'. Mïrü disagrees and the connector nyenana 'on the contrary' shows his statement is the opposite. Mïrü says koloŋ should take the gazelle.

(Koloŋ 21, 23-25) (Opposite statement)
A koloŋ rugge adi, “E do jong nyajua na.”
“Nyenana yinge ta, nan mïrü i jambu,
ti koloŋ yïje nyajua,
a moye koloŋ yïje tore lu a koloŋ.
Sun replied, “You take this gazelle.”
“On the contrary you listen, I, the lion say,
allow the sun to swallow the gazelle,
and father of sun to swallow this sun.

Exercise 44

In the sentences below, fill in each blank ____ with one correct Mundari connector. There is no need to fill in an English connector. The first line is done as an example. Choose from the following list of connectors:

a and, then  ati again, also  kalas so, as a result  nyenana on the contrary
kurut then  ama instead, but  tojo then until

(Kam 13-17)
A küändïä nit ge i ɲonyju kam,
_____ gumbe kuyu kulu kam i kakat.
_____ nääŋ ge i so'do i kakat i nyätät
kuyu kulu kam kulo.
_____ ina ɲuri inde denni adi
His wife was preparing fish,
_____ threw bones of fish to door.
_____ hyena was sitting at door eating
these bones of fish.
_____ this person did not know that
ilo ño lo a ñaün, adi, “Lu a 'dioŋ.”

animal was hyena said, “This is dog.”

And crawls to the anthill there,

place there that round which be wide in the middle.

Many of them (enemies) enter the river,

(people) separate in directions, some running to the north, others running to the south. And they spear in the middle were shot of enemies of these.

“The water is still good, where do these reports come from?”

, they taste water, and find it to be cold (tasteless).

And the hare did as he planned,

he went he was allowed in place of animals with horns.

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

“This is my bull, tie (him) with a rope. becareful, is very dangerous thing!”

And he stepped thud, thud.

And dove said,

“Rain has stopped, go to your house.”

Hare refused go remained sleeping.

And he did as he thought, and a vehicle came found hare expired lying in road.

when the vehicle was moving, the hare began to throw oil down.

, another friend that came to hare, he gave food given to hyena.

Sun replied, “You take this gazelle.”

“, you listen, I, the lion say,
ti koloŋ yiye nyajua.  
(Sek 13-15)  
A Lodu kije ku  
in a giro i muny na nu nøde na.  
──── kunene a kunu kune ke  
dàdàk ku kà medisak.  
allow the sun to swallow the gazelle.  
And Lodu clung to  
that child in this body who was lame.  
──── that which was good  
rán 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 njuri lükä lu medeso* 'was their relative'.

(Sek 34-35) (Reason)  
A mar küe nit yuyu i konandu  
ilo njuri nø nu ron,  
[asan nye a njuri lükä lu medeso].  
The chief was afraid to do  
to that person anything of bad,  
*[because he was their person of relatives].*

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

(Kam 23-24) (Result)

A pupo madaŋ, madaŋ, nyana, a pijé adi, “Do a ṣa la?” And she came slowly, slowly nearer
A ṣäüŋ lo laŋgi, [lakadi] lukaraŋ And hyena jumped [until inside
ku woŋet i kuruk with crying from his mouth
ku kïn 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 kïn 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 tuatuara 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 güäŋärä kak, _____ i kibär yu. And crawls _____ the anthill there.

(Katogorik 13)  
A güäŋünnï i bät, _____ i pïrït nu ida  
Then he crawls _____ the place where he got down (on his knees).

nu jindere nye kak na.  

(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 ṣọ ge ayin, a kondi adi, biya nana nye purun i koyi kiden, turumbili dādākūn, a meddi adi nye a tuan. (Kolon 18-19) “Ti ta mīrū.”

“A nana yi aka wogga i kare nu, a yi gumandi boyini kunaŋ i kare, mogga kam. (Sek 34-35) A mar küe nit yuyu i konandu ilo ṣuri ṣo nu ron, nye a ṣuri lükā lu medeso.

**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.

<table>
<thead>
<tr>
<th>Masculine singular</th>
<th>'Dioŋ (lu ṣuri) a guan. Male dog of person left.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Feminine singular</td>
<td>'Dioŋ (nu ṣuri) a guan. Female dog of person left.</td>
</tr>
<tr>
<td>Masculine plural</td>
<td>'Dijin (kulu ṣuri) a guan. Male dogs of person left.</td>
</tr>
<tr>
<td>Feminine plural</td>
<td>'Dijin (kunu ṣuri) a guan. Female dogs of person left.</td>
</tr>
</tbody>
</table>

Demonstrative phrases can have different types of words. They can have a noun, adjective, quantity, number, modifier, or verb.

**Demonstrative Phrases**

<table>
<thead>
<tr>
<th>with noun</th>
<th>'Dijin (kulu yini) a guan. Dogs (of co-wife) left.</th>
</tr>
</thead>
<tbody>
<tr>
<td>with adjective</td>
<td>'Dijin (kulu ejik) a guan. Dogs (that are big) left.</td>
</tr>
<tr>
<td>with quantity</td>
<td>'Dijin (kulu mo) a guan. Dogs (that are many) left.</td>
</tr>
<tr>
<td>with number</td>
<td>'Dijin (kulu marek) a guan. Dogs (that are two) left.</td>
</tr>
<tr>
<td>with modifier</td>
<td>'Dijin (kulu lut) a guan. Dogs (that are dirty) left.</td>
</tr>
</tbody>
</table>

And he was without anything and thought it better that he lay in road when a vehicle comes, it sees him as dead.

“You give to the lion.” (his) father tells like this, that gazelle is given to him.

And when we had arrived in river, we threw our nets into the river to catch fish,

The chief was afraid to do to that person anything of bad, he was a their person of relatives.
with verb  | 'Dijin (kulu pü'danĩ) a guan.  \textit{Dogs (that appeared) left.}

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

\begin{tabular}{l|l}
Indefinite & 'Dioŋ (lu yini) a guan.  \\%
Definite & 'Dioŋ (lu yini lo) a guan.  \\
\end{tabular}

\textit{Dog (of co-wife) left. This particular dog (of co-wife) left.}

Relative connectors \textit{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.

\begin{tabular}{l|l}
Masculine singular & 'Dioŋ (lolo a guan) woŋe.  \\
Feminine singular & 'Dioŋ (nana a guan) woŋe.  \\
Masculine plural & 'Dijin (kulolo a guan) woŋe.  \\
Feminine plural & 'Dijin (kunene a guan) woŋe.  \\
\end{tabular}

\textit{Male dog (which left) cried. Female dog (which left) cried. Male dogs (which left) cried. Female dogs (which left) cried.}

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

\begin{tabular}{l|l}
Indefinite & 'Dioŋ (lu yini) a guan.  \\
Definite & 'Dioŋ (lu yini lo) a guan.  \\
\end{tabular}

\textit{Dog (of co-wife) left. This particular dog (of co-wife) left.}

Connector \textit{adi} 'that, saying'

The connector \textit{adi} introduces a speech or thought that receives the action of the previous verb.

In \textit{Likiro} 25, \textit{adi} shows the clause \textit{nan a tuan} 'I am dead' is the object of the verb \textit{meddi} 'sees'.

\begin{tabular}{l}
\textit{(Likiro 25) (Thought)}
\end{tabular}

"A turumbili meddi [adi nan a tuan.]"  \textit{And vehicle sees [that I am dead.']}\]

In \textit{Jaka} 24, \textit{adi} 'that' shows the speech is the object of the verb \textit{jambi} 'said'.

\begin{tabular}{l}
\textit{(Jaka 24) (Speech)}
\end{tabular}

A likiro jambi ku güre [adi, \textit{And hare said to dove [that,} \\
"Ilo a düät lio, momono ku pataso."\]  \textit{That is my bull, tie (it) with rope.}"

As in \textit{Koloŋ 11}, \textit{adi} can show a speech is the object of an implied verb such as \textit{jambi} 'said'.

\begin{tabular}{l}
\textit{(Koloŋ 11) (Speech of implied verb)}
\end{tabular}
Koloŋ [adi. “Aba luka i lungu do.”] Sun says [that. “Your father is calling you.”]

Connector ida ’where, when’

The connector ida introduces an action with the same place or time as the previous action.

In Jaka 16, ida ’where’ shows the action i lüpündä ’entering' was at the same place as metti ŋobora külä ’see my horns’.

(Jaka 16) (Place/time of previous action)
“Na 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 introduces a dependent clause after the connector ida ’where’.

(Katogorok 13) (nu . . . –jiri/-jere after connector ida)
A güäŋünnï i bät, lakadi i pïrït nu [ida nu jindere nye kak na]. Then he crawls to the place of [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:

<table>
<thead>
<tr>
<th>lu</th>
<th>which, who, that, of</th>
<th>lolo</th>
<th>which, who, that</th>
<th>adi</th>
<th>that, saying</th>
</tr>
</thead>
<tbody>
<tr>
<td>nu</td>
<td>which, who, that, of</td>
<td>nana</td>
<td>which, who, that</td>
<td>ida</td>
<td>where, when</td>
</tr>
<tr>
<td>kulu</td>
<td>which, who, that, of</td>
<td>kulolo</td>
<td>which, who, that</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kunu</td>
<td>which, who, that, of</td>
<td>kunene</td>
<td>which, who, that</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(Kam 5-6)
Lor lügäŋ, nye a jonda kam kulu mo parik, One day he brought very many fish, a waria _____ ŋerik kulik ge i medda. and wives ____ his brothers saw (the fish).

(Kam 7)
Nügäŋ na jambi ku nügäŋ na _____.
“Do a met la?”

(Kam 13)
A küändïä nit ge i ŋonyju kam A certain one said to another _____. His wife was preparing fish i kakat _____ kadi. “Do you see that?”

(Kam 21-22)
A ina ńuri dendi _____ nu ga “yini nit,” Person thought ____ it was her co-wife

(Katogorok 5)
A lungi ńo _____ karaņ ku kä A demanded things _____ with them olose taba, ku olot . . . such as tobacco, flour, . . .
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 ŋa 'who, whom (sg)', kuŋa 'who, whom (pl)'

The question words ŋa and kuŋa replaces human nouns that are subjects, objects or introduced by prepositions. ŋa replaces singular nouns and kuŋa replaces plural nouns.

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

(1) ŋuri a wok ŋiro.  
Person beat child.
(2) ŋa woggu ŋiro?  
Who beat child?
(3) ŋuri a wok ŋa?  
Person beat whom?

In (1), the subject is ŋuri ‘person’. The question in (2) asks about the subject in (1).
The question word ŋa 'who' is used instead of the subject noun ŋuri in (1). The subjunctive verb woggu ‘to beat’ with the suffix -gu is used instead of the past verb a wok ‘beat’.

In (1), the object is njiro 'child'. The question in (3) asks about the object in (1). The question word ŋa is used instead of the object noun njiro in (1).

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

(4) Sek a wok wajik. People beat children.
(5) Kuŋa woggu wajik? Who beat children?
(6) Sek a wok kuŋa? People beat whom?

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

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

(7) Ŋuri a po ku njiro. Person came with child.
(8) Ŋuri po ku ŋa ŋa ŋa ŋa? Person came with whom whom whom whom?

In (8), ŋa 'whom' is used instead of the noun njiro.

In (9), there is the masculine subject tore 'son'. In (10), there is the masculine subject ŋuri lu 'this (mas) person'.

(9) Tore a wok njiro. Son beat child.
(10) Ŋuri lu a wok njiro. This male person beat child.
(11) Îja lu woggu njiro? 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 kuändïä 'wife'. In (13), there is the feminine subject ŋuri nu 'this (fem) person'.

(12) Kuändïä a wok njiro. Wife beat child.
(13) Ŋuri nu a wok njiro. This female person beat child.
(14) Îja nu woggu njiro? Who (fem) beat child?

In (14), ŋa nu 'who (fem)' is used instead of kuändïä 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 ñuri. In (16), the demonstrative phrase with adjective lu ïjä describes the noun ñuri.

(15) ñuri lu mar a wok ŋiro. Chief's person (mas) beat child.
(16) ñuri lu ïjä a wok ŋiro. Big person (mas) beat child.
(17) ñuri 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 ïjä.

In (18), there are demonstrative phrases that describe the feminine noun ñuri.

(19) ñuri nu küändïä a wok ŋiro. Wife's person (fem) beat child. (?)
(18) ñuri nu ïjä a wok ŋiro. Big person (fem) beat child.
(20) ñuri nan nu woggu ŋiro? Which (fem) person beat child?

In (20), the question word nan nu 'whose, which (fem)' is used instead of nu küändïä and nu ïjä.

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), 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 kunu 'whose, which (fem plural)' is used instead of kunu waria and kunu ejik.

In (27), the relative clause lolo a mar 'who is chief' identifies the masculine noun ñuri.
In (28), *lon lu* 'which male' is used instead of *lolo a mar*.

(27) Ṇuri lolo a mar a wok ŋiro.  
*Person who is a chief* beat child.

(28) Ṇuri *lon lu* woggu ŋiro?  
*Which male* person beat child?

In (30), *nan nu* 'which female' is used instead of the relative clause *nana a küändïä* 'who is a wife'.

(29) Ṇuri nana a küändïä a wok ŋiro.  
*Person who is a wife* beat child.

(30) Ṇuri *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) Ṇuri a wok *düät*.  
*Person beat bull.*

(32) Ṇuri a wok *nyo*?  
*Person beat what?*

In (34), the question word *nyo* 'what' is used instead of the *plural animal noun* *düälï düälï düälï düälïŋŋ* 'bulls' in (33).

(33) Ṇuri a wok *düälï*.  
*Person beat bulls.*

(34) Ṇuri 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) Ṇuri a wok ŋiro ku *ture*.  
*Person beat child with stick.*

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

(38) Ṇuri a wok ŋiro 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) ñuri a met kuyuso.  
*Person saw bone.*

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

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

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

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

(45) ñuri a po ku ŋiro.  
*Person came to child.*

(46) ñuri po ya ya ya ya?  
*Person came where where where 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) ñuri a po ni.  
*Person came here.*

(48) ñuri 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* 'where' is used instead of *kara*.

(49) ñuri a wok ŋiro kara.  
*Person beat child yesterday.*

(50) ñuri a wok ŋiro yanu?  
*Person beat child when?*

(51) ñuri a wok ŋiro yani?  
*Person beat child when?*

In (52), the manner modifier *parik* 'a lot' describes the manner of the action *a wok* 'beat'. In (53), the question word *adida* 'how' is used instead of *parik*.

(52) ñuri a wok ŋiro parik.  
*Person beat child a lot.*

(53) ñuri a wok ŋiro adida?  
*Person beat child how?*
Question word la

In (54), the question can have the answer 'yes' or 'no'. The question word la comes at the end of a 'yes' or 'no' question.

(54) Ƞuri a wok ƞiro. Person beat child.
(55) Ƞuri a wok ƞiro la? Did person beat child?

The questions words are listed below.

**Question words with gender**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Feminine</th>
<th>Plural</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>ƞa (lu)</td>
<td>ƞa (nu)</td>
<td>kuŋa (kulo)</td>
<td>kuŋa (kune)</td>
</tr>
<tr>
<td>Feminine</td>
<td>ƞa (lu)</td>
<td>ƞa (nu)</td>
<td>kuŋa (kulo)</td>
<td>kuŋa (kune)</td>
</tr>
<tr>
<td>Masculine</td>
<td>lon lu</td>
<td>nan nu</td>
<td>kulon kulu</td>
<td>kunen kunu</td>
</tr>
<tr>
<td>Feminine</td>
<td>lon lu</td>
<td>nan nu</td>
<td>kulon kulu</td>
<td>kunen kunu</td>
</tr>
</tbody>
</table>

<p>| |</p>
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<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>who, whom</td>
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<p>| |</p>
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<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>whose, which</td>
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</tbody>
</table>

Other question words

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>nyo</td>
<td>what (animals)</td>
</tr>
<tr>
<td>la</td>
<td>what (things)</td>
</tr>
<tr>
<td>ya</td>
<td>where</td>
</tr>
<tr>
<td>din</td>
<td>where</td>
</tr>
<tr>
<td>yamu</td>
<td>when</td>
</tr>
<tr>
<td>adida</td>
<td>how</td>
</tr>
<tr>
<td>la</td>
<td>can, did</td>
</tr>
</tbody>
</table>

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 ƞa la?”
“Who are you?”
(Katogorok 30-32)
“Kine ro po ya?”
“Where do these reports come from?”
(Katogorok 37)
“A kine ro itit po ya?”
“Where does this matter come from?”
(Katogorok 47)
“A nyo iti, nana ta ga a án jond jak a kune ku yi ni.”
“Why did you refuse to bring these animals here to us?”
(Sokare 21-25)
Ƞa lolo a kalokanit lu kam?
Who is it who is a catcher of fish?
Mony nu Muludiaŋ saka ya?
Where did mother-in-law of Muludiang live?
Ƞa lu rįją boyi? Ku ya?
Who set the net? And where?
Sokare moka ku nyo?  
With what was the otter caught?  
(Jaka 15-16)

“Moret na inde kureni a nio?  
Who did not see my horns  
Ijà lolo unde metti gobra külä  
when I entered?”  
ida i lüpündä nio na?”  
(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 l'iny  
“Where did you find food  
parik sena ya?”  
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?”  
(Koloŋ 10)

A mïrü pije koloŋ adi, “Nyo?”  
The lion asked sun, “Why?”  
(Koloŋ 13)

“Do joŋ ilo ṇurí din?”  
“Where are you taking this man?”  
(Koloŋ 20)

“Muyi jambu adida?”  
“How does your father say this?”  
(Koloŋ 27)

“Kine ro oloŋ adida moye koloŋ?”  
“This matter is how of father of sun?”  
(Boyini 6)

“Ki’o lo woŋon parik. Sena olo ku nyo?”  
“Boat is crying loudly. Why it like that?”  
(Sek 6)

“Ta da rop nan ku nyo?”  
“With what will you repay to me?”  
(Sek 22-23)

Kä jambu adï, “Nyo nunu boroŋ  
“They said, “Why is this animal allowed  
ti saka ku sek Kiden i jür?”  
to stay with people of Kiden village?”  
(Sek 25-26)

“Lo ṇurí lolo luŋu a Lükämïrü pũ’dä ya?  
“Person who called Luko mïrü, from where?  
Ku merenye lit lu olo ya i lon jür?”  
Grandfather stays where in which village?”  
(Sek 6)
The title of each story is given in short form between parentheses (). This short form is how the story is referred for examples in this book.

**Kalokanit lu kam (Kam)**
catcher of fish
Fisherman

Spoken by By Rev. Santino Wani in March 2012 (Has speaking, 3rd person; Has moral—to not be stingy; True; told to children and adults in evening around fire.)

1. Lügän ŋuri karaŋ, kariŋi kunik a Wani.
   another person.SG there name.PLF his be Wani
   There was a person named Wani.

2. Ilo ŋuri a kolanit lu kam.
   that person be theif.SG of fish.PLM
This person was a fisherman.

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

4. A kä nyåti kadi ku wajik kulik ku küändïä nit. and they eat. home and he eats at home with his children and his wife.

5. Lor lügäŋ, nye a jonda kam kulu mo parik. One day he brought very many fish.

6. A waria kunu þerik kulik ge i medda, The wives of his brothers saw (the fish),

7. nügäŋ na jambi ku nügäŋ na adi, “Do a met la? another this said. Qu another (person) said to one another, “Do you see that?

8. Wani iti aka jonda kam kulu mo, Wani has brought many fish,

9. ilo lor yi guguan domoju ku nye yu.” this day we expect with there today let us go there (to receive some fish).”

10. A nügäŋ rüggge adi, “Iye, yi lo laŋ guguan”, and another answer And another replied, “Yes, we are going,”

11. a nana kak aka rüän na, a nügäŋ giri guan, and which earth 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 when the people were in the house, and also that day it was raining.

13. A küändïä nit ge i ñonyju kam i kakat nu kadi, 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 ṣáà një ni so'do i kakat i nyätü t 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 ṣuri inde dënni adi but this person not know.NG that But this person (woman) did not know that

17. ilo ṣo lo a ṣáà një ni, adi, “Lu a 'dion.” 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 ṣuri na nyönyän 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 girî guan, a meddi ilo një ni 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.ST bones and gnawing the bones

21. a ina ṣuri 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 kà a jambu ku nye na. which they was talk.SST with he this which they talked to.

23. A pupo madaŋ, madaŋ, nyana, a pije adi, “Do a ṣà 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 ṣáà një lo longi, lakadi lukaraŋ ku woŋet i kuruk, and hyena this jump.SA until inside with cry.PVN in mouth.SGM And the yena jumped inside crying

25. ku kín i wu yi. with dung.PLF in buttock.PLM
and losing dung (like explosion in self defense).

26. A na Ṇuri nu pija na dädäk ku nye i mede and this person that ask.SSA this IC.ran with him in household
And this woman that asked this ran away to her house

27. ku woŋet i kuruk, a kilo sek with cry.PVN in mouth and those people
crying, and all those people

28. kulolo lülüjä liŋ ku Ṇääŋ liŋ, which IC.cry.SSA all with hyena all
began yelling at the hyena

29. lakadi ja ku kuyu kulu kam, until vomit with bones of fish
until it vomitted the bones of the fish

30. a Ṇony muny ku kīn ku kimaŋ. and dirty body.SGF with dung with fire.SGF
and made itself dirty with dung and fire.

31. Ina a 'dutet nu do'de adi näŋü 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 ŋo nu lege a Ṇo nu ron parik. with expect.SSA of thing of not.belong be thing of bad very
and expecting something that does not belong to us is very bad.

**Do'de Lu Sek Katogorok (Katogorok)**

**story of people hunt.VNR.PL**

**The Story of the Hunters**

Submitted by Rev. Santino Wani (author unknown) in March 2012 (Expository with narrative, 3rd person; Tells the traditional beliefs for successful hunting passed down by the elders).

1. Sek kulu Mangala süät lu bot, lälü eron nu, people of Mangala side.SGM of north long.time ago of
A long time ago, people of norther Mangala,

2. ka sek aka guan mu'dinj togoraju, if people had go field.SGF hunt.RPT
when the people went to the field for hunting,
3. a sek da wokandi i pïrït nu luŋu a Tiŋgilik, 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 liŋ bobo'dan, a lügäŋ ŋuri lüijä lüijä, 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 luŋgi ŋo kunene karaŋ ku kä olose taba, and call.SA thing which there with they be.like tobacco.SGF and demanded something from them such as tobacco,

6. ku olot, ku ŋo liŋ kunu nyänyä with flour.SGF with thing all of IC.eat flour, or anything that can be eaten,

7. a ilo ŋuri kokor perok marek wus. and this person IC.divide day.PLM two also and this person divided (the things) in two days.

8. “Nan ŋün lu nu pïrït”, a ka ŋuri lo ge nyana ku wokandu karaŋ, “I am the god of that place,” and when the person is near to arrive (at the place),

9. a ruguŋokine kak ku kuŋuat kulik, and kneel.R.MDT down with knee.PLM his he kneels down on his knees

10. a güäŋärä kak, lakadi i kïbär yu, and crawl.MA earth until in anthill.SGM there and crawls to the anthill there

11. ama pïrït karaŋ nu külüm nana a gulujo kiden madaŋ, 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 ŋo ku nu joŋ nye kune karaŋ, and give.SA thing with of take he that there and puts the things (there) that were collected.

13. A güänjùnni i bät, lakadi i pïrït 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 up and went in people there
He gets up and goes to the people there,

15. a itiki 'dumunde nu pákä 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 nügäŋ i süät lukaŋ,
and throw. MA another in side east
He throws a certain piece to the east,

17. a gumara nügäŋ na i süät lu ŋerot,
and throw. MA another this in side of south
and throws a certain piece to the south,

18. a iti gumara nügäŋ na i süät lu kaku nügäŋ lu i süät lu bot.
and also throw. MA another this in side of west with another of in side of north
and also throws a certain piece to the west and another to the north.

19. A ilo ŋuri gugum a jajambu adi,
and this person IC throw and IC spoke. SST that
And this person throws and says,

20. “Ka nyaret karaŋ ilo süät tipo ku yi ni, yi kulo ni wajik luluŋ.”
if love. PVN there this side let come with us here us these there children IC call
“If there is love in that direction, let it come to us, we here are children calling.”

21. A ka lo ŋuri a tüpän a nuŋutut, a sek kulo da boŋgi sena,
and if this person was chop. R be short and people these will face. SA like this
And if this person chopped pieces, then people will turn

22. a kă meddi merok.
and they look. S enemy. PLM
and look at the enemy.

23. A kă ŋorondi 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. lügäŋ däggiri süät lu bot, lügäŋ däggiri süät lu ŋerot.
another run. D side of north another run. D side of south
some running to the north, the other running to the south.
26. Kurut remoni kiden, a ga pela nu merok kulu mo kul. It. 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 pū́t̩ sek a arannu 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 'dí'dík 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 soŋ kune da warani a kunu tū́r parik. and water. PLF that will change. S be of bitter very. the water became very bitter.

30. A sek kulu da jindi jambu adi, and people these will do. S talk. S that. And these people said,

31. “A soŋ kune inde a ku nu ke na, kine ro po ya?” and water that not be with of good this these matter come QU “The water is still good, where do these reports come from?”

32. Pipi ta wajik kulo, a kā pipi'a, a kā a ḋugga 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 kā ge tātā. so be water that will IC.taste.PA like. this and they be IC.cold when they tasted the water and found it to be tasteless.

34. Iti ka sek kulu ejik kulie a aran iti, also if people of elder some was quarrel also. Also, when the elders also quarrelled,

35. A boŋgi pū́rū kulu pū'dànį kulu mo parik and face. S sandflea of appear. R.MDA of many very and look at sandfleas which appear to be very many (even if are not many),

36. A sek kulu ejik kulo iti jajambu adi, and people of elder these also IC.spoke.SST that and the people who are elders say,

37. “A kine ro itit po ya? Ta ḋerik
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 pürū aka sek and if some there with which IC.die.MA with sandflea.PLF had people if there are some who will die of the sandfleas⁹,

39. a aranni adi liyuk, lakadi ka sek a wokandu i mede isan, was quarrel.NG that nothing until if people was arrive.RT in household good (we) cannot quarrel (about sandfleas) until we arrive at home well,

40. ŋiro lo'dit dudugga ŋuri lu ŋi jā 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 yūmū, a baŋgi gigilo parik. this person was angry.R.NG with heart.SGM and stay.SA IC.sick.PA very This person will not be angry in his heart, but will become very sick¹⁰.

42. Ina a saka nu sek kulaŋ katogorak. this was stay.PA of people our hunt.AVN.PL This is how we the hunters live.

43. A ka jaka pupuja rie, a kurut sek ejik and if animal.PL IC.not.be.PA find and then people elder And when the animals are not to be found, then the elders

44. jini jambu ku sek kūlūkā kulolo a peŋa ku jaka, begin.MDA talk.SST with people their which was kill.PA with animals can talk to their people who were killed by the animals,

45. ku sek kulolo a tuatuara mu'diŋ ku kure, adi, with people which was IC.die.MA field with thirst that (and) with the people who died of thirst in the field (saying),

46. “Ta ku ŋadi, kuse ŋadi, yi kulo a po i robba kuyu kuluka, you with each together each us that was come CN paid.S bones your(pl) “Each of you and others who come to pay your bones,

47. a nyo iti, nana ta ga a än jond jaka kune ku yi ni.” and why also which you be was refused bring.S? animals that with us here why did you refuse to bring the animals here to us?”

⁹ Skin itches after sandfleas bite.
¹⁰ People believe when someone is angry, water becomes bitter.
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 lügän ñuri karaj karinj kunik a Muludiaŋ, long ago another person exist name his be Muludiang Many years ago there was a person called Muluiang,

2. nye a kalokanit lu kam. Lor lügän he be catch.AVN of fish day another he was a fisherman. One day

3. Muludiaŋ a guan medda mony nit saka i tär. Muludiang was go see.SSA mother-in-law.SGF his stay.PA at lake.SGF Muludiang went to see his mother-in-law living at the lake.

4. Nu yïrejïrï nye mede kuriri, that return.D he household evening When he returned home in the evening,

5. a pondiri lügän wor, luju 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 kää 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 jongi 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 rïrïjä, a nye yïränï mede. and IC.spread.SSA and he return.R.MDA household
and spread it out and returned home.

11. A nu warjirī kak nu, a Muludiaŋ girī līmbā 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 kā a nyāfä ku sokare, a nye yīrānī 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 lūgāŋ a waran, a nye yīrānī līmbā 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 ŋutut 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 Muludiaŋ 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.


21. Ŋa lolo a kalokanit lu kam? who that be catch.AVN of fish Who is the fisherman?
22. Mony nu Muludiaŋ saka ya?  
mother-in-law of Muludiang stay.PA where  
Where did the mother-in-law of Muludiang live?

23. Ḍa lu rįjá boyi? Ku ya?  
who that put.SSA net with where  
Who set the net? And where?

24. Sokare moka ku nyɔ?  
otter catch.PA with why  
How was the otter caught?

25. Sokare remo ku nyɔ?  
otter speared.PA with why  
How was the otter speared?

26. Kawuronit Stephen Warnyang Mödi Akon  
write.AVN  
The writer is Stephen Warnyang Mödi Akon.

Moret nu Jaka Kulolo ku Ḋobora (Jaka)  
meeting of animals who with horns  
The Meeting of the Horned Animals

Submitted by Rev. Santino Wani (author unknown) in March 2012 (Folk tale told during the ground nut harvest at night around fires)

1. Lälü eron mar lu jaka lolo luŋu a mïrü,  
long ago lord.SGM of animal.PL that call.PS be lion.SGM  
Long ago, the leader of the horned animals who is called the lion,

2. a luŋgu moret nu jaka kulolo oloŋ ku Ḋobora 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 mïrü jambi adi, jaka kulolo ku Ḋobora 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 kā 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 ḃ小狗 memeŋ  
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 kue a ṣobora.”
   and drive. RA with it in head. SGF be horns
   and put it on my head to be horns.”

7. A likiro kondi kä nu yejiri nye na.
   and hare. SGF do. S they of think. D he his
   And the hare did as he planned.

8. A giri guan tojo a käläjï lüpä i püf rejected nu jaka kulu ṣobora.
   and went go until and leave. SA allowed. PA in place of animals of horns
   And he went until he was allowed in the place of the animals with horns.

9. A likiro iti jini i süät lu koloŋ,
   and hare also sit. SA in side of sun. SGF
   And the hare sat in the sun

10. a ṣobora kulo lüüsäggü ku koloŋ.
    and horns these IC.melt. SST with sun
    and these horns melted in the sun.

11. A kametak kulu momoret wüwürjä,
    and see. VNR of IC.join. PVN IC.check. SSA
    And the leaders of the meeting checked

12. a rieji lügäŋ jaku ge ayin ku ṣobora 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 kâ rüîng likiro.
    and they IC.rebuke hare
    and they rebuked the hare.

    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. Ìja lolo unde metti ṣobora külä i lüündä 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 goŋ, a kā rurumoki ku güre i koyi.
and then be hare come.MDA in out and they IC.meet.MDA with dove in road
And then the hare went out and he met a dove in the road.

19. A likiro adi, “Güre, do gu a din?”
and hare that dove you go be where
And the hare (said), “Dove, where are you going?”

20. A güre rügge adi, “Nan gu i moret yu,”
and dove answer.ST that I go with join.PVN there
And the dove answered, “I am going to that meeting,”

21. a likiro adi, “Ku do guan nan na gake nyiũ,
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 yirani i bät.”
let us return.R.MDA to back
let us return back.”

23. I diŋit nana kā ge i gu, a kā 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.

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 becareful, it is a very dangerous thing!

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 toŋgi mogga parik i diŋit 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.

    and said.SA that hare come to you in bull here
    And he said, “Hare, come here your bull.”

31. A tome gaji penga 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 tüütikän 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 liıpändi kadi, a güre yîrânî 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 iijä parik.
    and rain of early be of big very
    And there was very heavy rain.

35. A likiro ute unde däkkî ku nye yu kadi,
    and hare did not run.NG with him there house
    And hare did not run to his house,

36. a dâke 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. “Ịjaki nan kakat.” A güre adi, “Piřit ayin.”
    open.MDA me door and dove that place without
    “Open the door.” And the dove (said), “There is no room.”

38. A likiro kuakuajju 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 kā ku güre jambi a kak nu rüäne,
    that with hare they with dove said.SA be earth of be.dark.MDT
    The hare and dove thought it was still dark,
40. a güre adi, “Kak a wasan giri ku do yu mede.” and dove that earth was stop.raining.R went with you there household and the dove (said), “The rain has stopped, go to your house.”

41. A likiro ge än guan tojo, a pitândi doro. and hare be refused go still and stay.RA sleep And the hare refused to go and remained sleeping.

42. Kuwaran, a likiro giri ku nye yu i mede. dawn and hare went with him there in household At dawn, the hare went with him to the house.

43. Wogga nit, a mämäddü adi, “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 lïä adi mit. continue.SA be.quiet that quietly It remained silent and quiet.

45. A nyäggï 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 toŋgi lïä, 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 goŋ of hear.D this elephant and hare greet.RPA in out When the elephant heard the hare greeting

49. ku wiwinya ku oloŋ 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 nyäggïrî likiro mäddü daŋ tomusala adi, “Madaŋ, 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 ջ o nana nye nyänyä. day another hare was hungry.PA and think.SA thing which he ÌC.eat One day hare became hungry and thought about something to eat.

2. A ջ o 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 ÌC.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 dákünni, 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 doro kak, a totobo turumbili lit. and driver.AVN this look.SA hare CN sleep earth and ÌC.stop vehicle his and the driver saw the hare sleeping on the ground and stopped his vehicle.

7. A ki'unde11 kak, a küätünde likiro, a tindi ku nye and climb.MTT ground and take.MTT hare and put.SA with him And he climbed down and took the hare and put him

11 Check for ki'unde instead of kiyunde
8. i turumbili lit lukaraŋ, a jambi ku muny adi, in vehicle his inside and said.SA to body.SGF that into his vehicle, and said to himself that

9. a tuan, sena memedda. was dead like.this IC.alive.SSA he is dead, but he was actually alive.

10. Kurut nana turumbili ge i dänk, then which vehicle be CN ran Then the vehicle was moving,

11. a likiro jini gumba wilisan kak ku kunie tûran and hare begin.SA throw.SSA oil.PLF down with other good.PLF and the hare began to throw oil and other goods down

12. kunene i turumbili i lukaraŋ, which in vehicle in inside that were inside the vehicle.

13. A nana nye käkä gumba tûran kunene nye gaju koja kune, and which he IC.leave throw.SSA goods which he want.SST steal.SSA that And he stopped throwing the goods that he wanted to steal,

14. a laŋunde kak i turumbili, a giri ku nye i mede, and jump.MTT down from vehicle and went to him in household and jumped down from the vehicle and went to his house,

15. a ju lit pupo luŋa a ñäün, and friend his ?came call.SSA be hyena.SG and his friend came (who) is called hyena,

16. a likiro toyümbe ju lit ku nyûrûtän 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 ñäün nyûrût 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 ñäün pije 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. ST food of sweet very like. this where
“My friend, where did you find this very delicious food?”

and hare answer. ST that I eat? this road
And the hare answered, “I eat from the road.”

22. A njäüŋ 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 njäüŋ 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 lukaranj,
and put. SA with him in vehicle inside
and puts (me) with him inside the vehicle,

27. a nan kurut jini gumba tîrân kak.”
and I then begin. SA throw. SSA goods down
and then I throw goods down.”

28. A njäüŋ kurut jambi ku muny adi,
and hyena then said. SA with body that
And the hyena said to himself,

29. “Nan lo giri jämüü se nuŋ na.”
I this went try. ST like your this
“I am going to try what you did.”

30. A njäüŋ giri guan, a kondi senu likiro na,
and hyena went go and do. SA like. this hare this
And the hyena went to do as the hare
31. a turumbili lu dâkûnî,
and vehicle this run.MT.MDA
and the vehicle came

32. a ṇâuŋ 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, sănyji kaça ranit lit ’dumunda ṇâuŋ
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 ṇâuŋ lo purun ku kûjân i yûmü 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 ṇiro 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 ṇâuŋ riānārâ dâk mu’dîŋ ku kûjân.
and hyena surprise.MA ran field with fear
and the hyena was surprised and ran to the field with fear.

38. Ati lûgân 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 nyûrût nu ti ṇâuŋ lâlû na.
also give.MDA food of let hyena long.time this
and he gave (him) the food previously given to the hyena.

40. A pije adi, “Ju lio, do rie na nyûrût 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 nyâtût i ilo koyi.”
and hare that I eat.? in this road
And the hare (said), “I eat from the road.”

42. A tome adi, nye jämbü senu kondiri likiro na.
and elephant that he try.SST like.this do.D hare this
And the elephant said he would do as the hare does.

43. A giri guan, a puruni i koyi kiden,
and went go and lay.MT.MDA in road middle
And he went to lay in the middle of the road,

44. a turumbili lu däkünì, a tome jambi adi,
and vehicle of run.MT.MDA and elephant said.SA that
and the vehicle came, and the elephat said,

45. “Nan oloŋ ku ŋiŋt nan a puruni kak
I stayed with power I was lay.MT.MDA down
“I have power to lay down

46. se nu se likiro kā ku ŋëüŋ na.”
like of like hare they with hyena this
like the hare and the hyena.”

47. A tome ŋonit bo'de ki,
and elephant remain stand.MDT up
And the elephant remained standing,

48. iti nu woggiri turumbili ku nye nyana, a bobo'dan,
also of arrive.D vehicle with he near and IC.stop.R
then the vehicle came near him and stopped,

49. a tome rioggi turumbili liŋ,
and elephant step.on.ST vehicle all
and the elephant stepped all over the vehicle,

50. a loŋe 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 tìrân kunik liŋ.
this elephant was step.on.SSA vehicle with goods his all
this elephant steps on all vehicles with goods.

52. Nu yìŋgere sek kine ro,
of hear.D people these matter
When people heard this news,

53. a kā ga a än gindere ilu koyi,
and they want was refuse go.D that road
they completely stopped going on that road,
Do'de lu Koloŋ Kumoye (Koloŋ)  
story of sun father  
The Story of the Sun Father

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

1. Lor lűnjäŋ ku koloŋ ku moye a guan  
   One day another with sun.  
   with his.father was go  
   The sun and father went to

2. mu'diŋ jo parik, kä oloŋ ku 'dioŋ lükä lolo  
   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.  
   animal animal.  
   and carry.  
   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.  
   they that and his.father sun see.  
   tooth.  
   and while they were going, the father of the sun saw a

6. lu műrü i loja olose kimaŋ, a nye sānyjī adi,  
   of lion shine.  
   like fire and he sent.  
   that tooth of a lion, it was shining like fire, and he sent (sun) saying,

7. “Giti jo lu ŋo lolo memeliŋga olose kimaŋ lo ni.”  
   go far that thing that reflect.  
   like fire.  
   of here  
   “Go bring the thing that shines like fire here.”

8. A koloŋ giti guan, a rieji ŋo lo a műrü  
   and sun went went and found.  
   thing that is lion  
   And the sun went and found the thing that was a lion

9. oloŋ i doro, a nye jongi kele lu műrű 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 mïrü pije koloŋ adi, “Nyo?”
that wop and lion ask.ST sun that why “Wop!” And the lion asked the sun saying, “Why?”

11. Koloŋ adi, “Aba luka i luŋgu do.” A mïrü
sun that my.father yours CN call.SST you and lion The sun (says), “My father is calling you.” And the lion

that go and with sun with lion began.SA come say, “Let us go.” And the sun and the lion began to go.

his.father sun that sun you take which man where The father of sun says to sun, “Where are you taking this man?”

and lion reply.ST that we come to you here The lion replied, “We come to you here.”

15. A nu woggiri koloŋ na,
and of arrive.D sun this When the sun arrived,

16. a moye koloŋ pije nye adi, “Do aka jon ilo marate,
and his.father sun ask.ST him that you have bring that someone and the father of the sun asked him saying, “You have brought that neighbor.

17. yi da kulu yaŋe ku ina nyajua.”
we will those remain.MDT with that gazelle.SG We shall be with gazelle.”

18. “Ti ta mïrü,” 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 mïrü pije koloŋ adi,
which animal left? him and lion ask.ST sun that that the nyama is given to him. The lion asked the sun saying,

20. “Muyi jambu adida?” A koloŋ rügge adi,
your.father tell.SST how and sun reply.ST that “How does your father say this?” The sun replies,
21. “E do jong nyajua na, eh you take.s gazelle this
“You take this gazelle,

22. a yi kulu yaŋe, senye lügāŋ ŋuri,
and we with this remain.MDT or another person
and we remain without anything. It belongs to another person,

23. a jonga Ṉo nu kulie sek liŋ.” Nyenana yiŋge ta,
you 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 mīrū i jambu, ti koloŋ yīje 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 yīje tore lu a koloŋ,
and his.father sun swallow.ST son.SG this be sun
and the father of the sun to swallow this son be the sun.

26. A nan tinde ta liŋ.” Telemeso pija
and I give.ST you all monkey.SG ask.SSA
And I will give you all.” Monkey12 asked

27. moye koloŋ adi, “Kine ro oloŋ adida moye koloŋ?”
his.father sun that which matter stay how his.father sun
the father of the sun saying, “This matter is about the father of the sun?”

28. A nye rügge adi, “E do yįjä nyajua,
and he reply.ST that eh you swallow.SSA gazelle
And he replied saying, “You swallow gazelle

29. a nan yįje koloŋ, a mīrū 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 yįje
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 yįje koloŋ,
gazelle and you father sun swallow.ST sun

12 Monkey came late and asked about the debate. Monkey keeps them from fighting by saying “The lion ate the nyajua . . . Then I eat you all.” So, the lion is afraid, leaves and the debate is resolved.
the gazelle and you, the father of the sun, swallow the sun

32. a mïrü yïje 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 mïrü kine nu, that collect. ST you(PL) all and that hear. D lion that that takes all of you.” And after the lion heard that,

34. a nye laŋandi i koya, a giri guan. and he jumped RA on road? and go go he jumped out on the road and went away.

Do'de lu loku nu Kam ku Boyini (Boyini) story of this. with of fish with net “The Fish in Net Story”

Author Andrea Känyï (Speaking, Folk Tale, 1ˢᵗ person, True)

1. Lor lügän yi olose wajik musula yi, day another we be. like children three we One day we three men (lit. children)

2. a guan i kare i logga kam, a ki'o lolo yi gu and went to river CN catch. SSA fish and boat. SGM in. which we went went to river to catch fish, and the boat in which we went

3. ku nye lo, wowoŋon parik adi, “Uwee, uwee.” with it this IC. cy. R very that (cry) (cry) was crying loudly saying, “Creek, creek.”

4. A nügaŋ ñuri nu ïjä jambu adi, “Lïlïä 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 kää 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. A lügän jambu adi, nye lu jonga lo ki'o, a ki'o lo 'doke sena. certain tell.SST that he this take.SSA this boat and boat this carry.MDT like A certain one of them told (him) saying he (should) take the boat and carry (it).

8. A lügän lo togoji yümü, and another this encourage.SA heart And this one was brave,

9. a jongi ki'o lo, lakadi i kijit ku küjän. and take.SA boat from until with end with fear and took the boat with the result that their fear ended.

10. I perok kulie, yi a 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 ñiro lolo i ki'o lo pipikärä 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, kákä do küjän.” A ilo ñiro kákälän 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 dínjīt 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, 3rd person, names, speeches)

1. Lükāmīrū 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 ṅiro gerok ilo, ṅiro 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 'dínjīt lit.
be Lodu of Wilis he have with cows group his
Lodu Wilis. He had his herd of cows.

4. A kunu Lükā kune poni ku Lodu ni, a pije 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 luŋ.”
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. PVN that reply. 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 koŋe lu nyala. A nana nye a aka tojju nu, and sing. SA song. SGM of happiness and he and have pick. SST this and sang a song of happiness. And when he collected (it),

11. a nye tindi kā ina kuere, and he give. SA them that fruit he gave to (them) the fruit.

12. a kā 'dokondi ku kā i kijikān, a kā giri guan. and they carry. RA with them in head. PLF and they went went And they carried (it) on (their) heads as they went.

13. A Lodu kije ku ina ŋiro i muny na nu ŋode na, and Lodu cling. ST with that person in body this which lame. SG that And Lodu clung to one person in her body who was lame,

14. ama kunene a kunu kune ke but which be that these good but that which was good (had good legs)

15. dādāk ku kā medisak. A logelie dāke 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. Lükämirü adi, “Mete wajik kunun kā aka kārālä Luka lion that see. MDT children your they have spoil Luka lion saying, “See your children, they have raped

17. ku ŋuri lūgāŋ do aka laye.” with person another you have disease one child and you (now) have a disease. “

18. A Lükämirü 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 Lükämirü. 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 liŋ a yîlän 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 Lükämïrü na, a kâ jini peŋgâ Lükämïrü Lodu with Luka lion this and they begin.MDA kill.SSA Luko lion Lodu and Luka lion, and they began to kill Luko lion

22. ku wajik ku suk kunik liŋ, kâ jambu adi, with child with cow his all they say.SST that and his child and all his cows. They said,

23. “Nyo nunu boroŋ ti saka ku sek Kiden i jür?” what this harmful.animal let stay.PA with people Kiden in village “Why is this harmful animal allowed to stay with people of Kiden village?”

24. A mar lu jür lungi sek kulik kulu jür kak, and chief of village call.SA people his of village earth And the chief of the village called his people of the village

25. a pije kâ adi, “Lo ñuri lolo luŋu a Lükämïrü 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 mïrü, 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 ñuri 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 goŋi 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 yîyiŋre 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 kā 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. 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

34. a warani a ɲuri et lolo iti a boroŋ!” and change.RMDA be person stuburn this also be harmful.animal and became instead a harmful animal!”

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 seina! and that matter still stop like.this.end and the matter ended like this.

**Glossary**

The following important words are from the *Reading and Writing Mundari Book 2*.

<table>
<thead>
<tr>
<th>Word</th>
<th>Example</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>syllable</td>
<td>so ka re in sokare 'hare'</td>
<td>The parts of a word that can be divided according to beats.</td>
</tr>
<tr>
<td>consonant</td>
<td>k b r in kibär 'anthill'</td>
<td>Letter sounds that begin or end syllables; a consonant cannot be a syllable by itself.</td>
</tr>
<tr>
<td>vowel</td>
<td>i a in kibär 'anthill'</td>
<td>Letter sounds in the middle and sometimes end of a syllable; a vowel can be a syllable by itself.</td>
</tr>
<tr>
<td>heavy vowel</td>
<td>a in mäk 'waist'</td>
<td>Vowel letters /ä, ĩ, ü/ with dots.</td>
</tr>
<tr>
<td>light vowel</td>
<td>a in kak 'earth'</td>
<td>Vowel letters /a, e, i, o, u/ without dots.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Word</th>
<th>Example</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>suffix</td>
<td>-so in kapiriaso 'skirt'</td>
<td>Ending letters of a word that are not part of the root (original part of the word).</td>
</tr>
<tr>
<td>prefix</td>
<td>to- in</td>
<td>Beginning letters of a word that are not</td>
</tr>
<tr>
<td><strong>noun</strong></td>
<td>lor togerok  'first day'</td>
<td>part of the root.</td>
</tr>
<tr>
<td>----------</td>
<td>--------------------------</td>
<td>------------------</td>
</tr>
<tr>
<td><strong>verb</strong></td>
<td>jogni  'took', ririrja  'spread out'</td>
<td>An action, motion, change, state, or equal sign between words.</td>
</tr>
<tr>
<td><strong>noun singular form</strong></td>
<td>mony  'mother-in-law'</td>
<td>A noun used for one person.</td>
</tr>
<tr>
<td><strong>noun plural form</strong></td>
<td>monya  'mother-in-laws'</td>
<td>A noun used for more than one person.</td>
</tr>
<tr>
<td><strong>noun number</strong></td>
<td></td>
<td>Whether a noun is singular or plural.</td>
</tr>
<tr>
<td><strong>masculine noun</strong></td>
<td>mar lo  'this chief'</td>
<td>Male nouns that can have the following demonstrative lo  'this (mas)'.</td>
</tr>
<tr>
<td><strong>feminine noun</strong></td>
<td>mony na  'this mother-in-law'</td>
<td>Female nouns that can have the following demonstrative na  'this (fem)'.</td>
</tr>
<tr>
<td><strong>noun gender</strong></td>
<td></td>
<td>Whether a noun is masculine or feminine.</td>
</tr>
<tr>
<td><strong>root</strong></td>
<td>bandu  'sword', rop  'paid'</td>
<td>A word without any prefix or suffix. The original part of the word.</td>
</tr>
<tr>
<td><strong>preposition</strong></td>
<td>ku  'with' in Ñuri a wok niro ku ture.  'Person beat child with stick.'</td>
<td>A word that introduces nouns or pronouns and describe (tell about) an action.</td>
</tr>
<tr>
<td><strong>prepositional phrase</strong></td>
<td>ku ture  'with stick'</td>
<td>A preposition and the words it introduces</td>
</tr>
<tr>
<td><strong>subject</strong></td>
<td>Ñuri in Ñuri a wok niro.  'Person beat child'</td>
<td>A noun or pronoun that does the action of the verb.</td>
</tr>
<tr>
<td><strong>object</strong></td>
<td>niro in Ñuri a wok niro.  'Person beat child'</td>
<td>A noun or pronoun that receives the action of the verb.</td>
</tr>
<tr>
<td><strong>possessor</strong></td>
<td>Ñuri  'person' in Diona lu Ñuri a guan.  'Dog of person left.'</td>
<td>A noun or pronoun that possessess or owns something or someone.</td>
</tr>
<tr>
<td><strong>pronoun</strong></td>
<td>nye  'he' in Diona lu Ñuri a guan.  'His dog left.'</td>
<td>A word used instead of a noun.</td>
</tr>
<tr>
<td><strong>possessor pronoun</strong></td>
<td>lit  'his' in Diona lu Ñuri a guan.  'His dog left.'</td>
<td>A word used instead of a possessor noun.</td>
</tr>
<tr>
<td><strong>definite noun</strong></td>
<td>Diona lo a guan.  'This dog left.'</td>
<td>One particular noun and not any other of that noun in the mind of the speaker. A demonstrative follows the noun.</td>
</tr>
<tr>
<td><strong>indefinite noun</strong></td>
<td>Diona a guan.  'Dog left.'</td>
<td>A noun that may or may not be a particular one in the mind of the speaker. There is no following demonstrative.</td>
</tr>
<tr>
<td><strong>known noun</strong></td>
<td>Lo Diona a guan.  'This known dog left.'</td>
<td>A noun listeners have heard about sometimes before and have in mind. A demonstrative comes before the noun.</td>
</tr>
<tr>
<td><strong>unknown noun</strong></td>
<td>Lügä Diona a guan.  'Certain dog left.'</td>
<td>A noun mentioned for the first time and not in the mind of the hearers. An</td>
</tr>
<tr>
<td><strong>demonstrative</strong></td>
<td>lo 'this' in 'Dion lo a guan. 'This dog left.'</td>
<td>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.</td>
</tr>
<tr>
<td><strong>demonstrative connector</strong></td>
<td>lu 'of' in 'Dion lu nur i a guan. 'Dog of person left'</td>
<td>A word that introduces words that describe a noun before it. Lu, na, kulu, kunu 'which, who, that, of'</td>
</tr>
<tr>
<td><strong>demonstrative phrase</strong></td>
<td>lu njur i 'of person' lu nj 'that is big'</td>
<td>A demonstrative connector and words introduced by it; it describes a noun as definite or indefinite, singular or plural, masculine or feminine.</td>
</tr>
<tr>
<td><strong>implied noun</strong></td>
<td>wajik sa're 'girls' described but not said in A kunu Lükä kune poni. 'And those of Luko came.'</td>
<td>A noun in the mind of the speaker but not said. A demonstrative, demonstrative phrase, or relative clause can describe it.</td>
</tr>
<tr>
<td><strong>adjective</strong></td>
<td>ñ jã 'big' in 'Dion lu ñ jã a guan. 'Dog that is big left.'</td>
<td>A word that tells some quality or characteristic about a noun; have singular and plural forms. Plural adjectives have the suffix –kk kk/6ak ak ak ak/6äk äk äk äk/6ik ik ik ik/6ïk ïk ïk ïk.</td>
</tr>
<tr>
<td><strong>quantity</strong></td>
<td>mo 'many' in 'Dijin mo a guan. 'Many dogs left.'</td>
<td>A word that tells the approximant number or amount of plural nouns; can directly follow a noun or can be in a demonstrative phrase.</td>
</tr>
<tr>
<td><strong>number</strong></td>
<td>gerok 'one' in 'Dion gerok a guan. 'One dog left.'</td>
<td>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.</td>
</tr>
<tr>
<td><strong>cardinal number</strong></td>
<td>'Dijin marek 'Two dogs'</td>
<td>A number that tells the exact amount or how many of the noun there are.</td>
</tr>
<tr>
<td><strong>ordinal number</strong></td>
<td>Lor tumarek 'Second day'</td>
<td>A number that tells where the noun comes in an order of other nouns.</td>
</tr>
<tr>
<td><strong>modifier</strong></td>
<td>jo 'far' in ņur i rie buen lu jo. 'Person found a bush that is far.'</td>
<td>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.</td>
</tr>
<tr>
<td><strong>relative connector</strong></td>
<td>lolo 'which' in 'Dion lolo a guan wone. Dog which left cried.</td>
<td>A word that introduces words that describe or identify a noun before it. Lolo, nana, kulolo, kunene 'which, who, that'</td>
</tr>
<tr>
<td><strong>relative clause</strong></td>
<td>lolo a guan 'which left'</td>
<td>A relative connector and words introduced by it. It describes a noun as definite or indefinite, singular or plural, masculine or feminine.</td>
</tr>
</tbody>
</table>
### Indefinite Word

<table>
<thead>
<tr>
<th></th>
<th>liigän 'certain' in Lügän 'dog a guan.' 'Certain dog left.'</th>
</tr>
</thead>
</table>

A word that shows a noun is not known and mentioned for the first time; comes before or after the noun; shows a noun noun is singular or plural, masculine or feminine. Lügän, nügän, kulie, kunie.

### Verb Form

<table>
<thead>
<tr>
<th>verb form</th>
<th>rorop 'pays' aka rop 'had paid' robbe 'paid away'</th>
</tr>
</thead>
</table>

A way to use each verb that changes by adding a word or suffix to the verb.

### Past Verb

<table>
<thead>
<tr>
<th>past verb</th>
<th>a rop in Ŋuri a rop. 'Person paid.'</th>
</tr>
</thead>
</table>

A verb that shows the action happened before the time of speaking; a 'was, be' comes before the verb and after subject.

### Perfect Verb

<table>
<thead>
<tr>
<th>perfect verb</th>
<th>aka rop in Ŋuri aka rop. 'Person had paid.'</th>
</tr>
</thead>
</table>

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

### Future Verb

<table>
<thead>
<tr>
<th>future verb</th>
<th>da rop in Ŋuri da rop. 'Person will pay.'</th>
</tr>
</thead>
</table>

A verb that shows the action happens after the time of speaking or for actions not in real life; da 'will, would' comes before the verb and after the subject.

### Continuous Verb

<table>
<thead>
<tr>
<th>continuous verb</th>
<th>i rop in Ŋuri ge i rop. 'Person is paying.'</th>
</tr>
</thead>
</table>

A verb that shows the action continues for some time rather than just for a brief moment; i 'is, are' comes before the verb and after the subject.

### Incompletive Verb

<table>
<thead>
<tr>
<th>incompletive verb</th>
<th>rorop in Ŋuri rorop. 'Person pays.'</th>
</tr>
</thead>
</table>

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

<table>
<thead>
<tr>
<th>subject verb</th>
<th>türjį in Ŋuri türjį. 'Person chased.'</th>
</tr>
</thead>
</table>

A verb that shows the action is done by someone mentioned before the verb, or by the subject of the previous verb; –ji/-jį/-je.

### Subject Subjunctive Verb

<table>
<thead>
<tr>
<th>subject subjunctive verb</th>
<th>türjä in Ŋuri gaju türjä. 'Person wants to chase.'</th>
</tr>
</thead>
</table>

A verb that often follows another verb in the same clause; shows the action is done by the subject of the first verb; –ja/-jâ/-ju/-jü.

### Active Verb

<table>
<thead>
<tr>
<th>active verb</th>
<th>Ŋuri robbi. 'Person paid.'</th>
</tr>
</thead>
</table>

A verb with a noun before the verb that does the action.

### Passive Verb

<table>
<thead>
<tr>
<th>passive verb</th>
<th>ropa 'is paid' in Ŋuri a ropa. 'Person is paid.'</th>
</tr>
</thead>
</table>

A verb that shows the action is received by someone mentioned before the verb, or by the subject of the previous verb; the doer of the action is after the verb or not mentioned; –a/-â/-a/-â/-i.

### Middle Verb

<table>
<thead>
<tr>
<th>middle verb</th>
<th>däkünį 'comes' in</th>
</tr>
</thead>
</table>

A verb that shows someone (or something)
<table>
<thead>
<tr>
<th>Verb Type</th>
<th>Example</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>A turumbili lu däkünï pänï.</td>
<td>'Vehicle comes to hyena.'</td>
<td>before the verb is either the doer or receiver of the action, or caused by someone to do the action; it is unknown if the action is done by the person before the verb, to this person, or by the person because of someone else; –i/-i/-e.</td>
</tr>
<tr>
<td>robbiri</td>
<td>A nu robbiri njuri na, . .</td>
<td>A verb in a dependent clause where the subject follows the verb instead of coming before it; –jiri/-jiri/-jere.</td>
</tr>
<tr>
<td>ropari</td>
<td>A nu ropari njuri na, . .</td>
<td>A passive verb in a dependent clause where the one receiving the action follows the verb; -ari/-ari/-ori</td>
</tr>
<tr>
<td>ropaju</td>
<td>A njuri ropaju.</td>
<td>A verb that shows the action is done more than once or repeatedly; –aji/-aji/-oji or -aju/-aji/-oji.</td>
</tr>
<tr>
<td>ropara</td>
<td>A njuri ropara.</td>
<td>A verb that shows the action is done while moving away from a person, place or thing; –ara/-ara/-ora.</td>
</tr>
<tr>
<td>ropun</td>
<td>A njuri ropun.</td>
<td>A verb that shows the action is done while moving toward a person, place or thing; –un/-in.</td>
</tr>
<tr>
<td>ropan</td>
<td>A njuri ropan.</td>
<td>A verb that shows the action is done for some reason or for someone; –an/-än/-on.</td>
</tr>
<tr>
<td>roppi</td>
<td>A njuri roppi.</td>
<td>A verb that shows the action does not happen or the action is the opposite; –ni/-ni. Often a negative word ute 'not', inde 'not', ko 'not' comes before the negative verb.</td>
</tr>
<tr>
<td>ropani</td>
<td>Ñuri inde ropani.</td>
<td>A verb that shows the action is not received by someone mentioned before the verb.</td>
</tr>
<tr>
<td>Mete wajik kununj!</td>
<td>See your children!</td>
<td>A verb that orders someone to do the action. Various verb forms can be used as commands.</td>
</tr>
<tr>
<td>karopanit</td>
<td>'payer'</td>
<td>A verb used as a noun that is a person doing the action; prefix ka-; Singular has suffix –anit/-änit/-onit; Plural has suffix –ak/-äk/-ok.</td>
</tr>
<tr>
<td>ropanit</td>
<td>'paying'</td>
<td>A verb used as a noun that is the action; –änit/-änit/-onit.</td>
</tr>
</tbody>
</table>
**place/tool verbal noun**

<table>
<thead>
<tr>
<th>place/tool verbal noun</th>
<th>ropet</th>
<th>ropetti</th>
<th>A verb used as a noun that is the place where the action often happens, or a tool often used to do the action. Singular has suffix –et; Plural has suffix –etti.</th>
</tr>
</thead>
</table>

**dependent clause**

<table>
<thead>
<tr>
<th>dependent clause</th>
<th>A ka jaka pupuja rie, .</th>
<th>'And when animals are not found, . . .'</th>
</tr>
</thead>
</table>

**main clause**

<table>
<thead>
<tr>
<th>main clause</th>
<th>A kurut sek ejik jini jambu ku sek külükä. 'Then elders begin talking to their people.'</th>
</tr>
</thead>
</table>

**connector**

<table>
<thead>
<tr>
<th>connector</th>
<th>a 'and' kurut 'then' in A kurut sek ejik jini jambu ku sek külükä. 'And then elders begin talking to their people.'</th>
</tr>
</thead>
</table>

**question word**

<table>
<thead>
<tr>
<th>question word</th>
<th>Ɲa woggu ɲiro? 'Who beat child?'</th>
</tr>
</thead>
</table>

## 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.)

<table>
<thead>
<tr>
<th>Subject</th>
<th>-jì/-jì</th>
<th>A ɲuri gaggi.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject</td>
<td>-je</td>
<td>A ɲuri gagge.</td>
</tr>
<tr>
<td>Subject Subjunctive</td>
<td>-ja/-jä</td>
<td>A ɲuri gaju gagga.</td>
</tr>
<tr>
<td>Subject Subjunctive</td>
<td>-ju/-jü</td>
<td>A ɲuri gaju gaggu.</td>
</tr>
<tr>
<td>Passive</td>
<td>-a/-ä/-o</td>
<td>A ɲuri gaka.</td>
</tr>
<tr>
<td>Passive</td>
<td>-u/-ü</td>
<td>A ɲuri gaku.</td>
</tr>
<tr>
<td>Middle</td>
<td>-e</td>
<td>A ɲuri gake.</td>
</tr>
<tr>
<td>Dependent</td>
<td>-jiri/-jëri/-jere</td>
<td>A nu gaggiri ɲuri na, 'When person chased, . . .'</td>
</tr>
<tr>
<td>Dependent Passive</td>
<td>-ari/-āri/-ori</td>
<td>A nu gakari ɲuri na, 'When person was chased, . . .'</td>
</tr>
<tr>
<td>Repetitive</td>
<td>-aji/-ājji/-oji</td>
<td>A ɲuri gakaji.</td>
</tr>
<tr>
<td>Repetitive</td>
<td>-aju/-āju/-ōju</td>
<td>A ɲuri gakaju.</td>
</tr>
<tr>
<td>Motion Away</td>
<td>-ara/-āra/-ora</td>
<td>A ɲuri gakara.</td>
</tr>
<tr>
<td>Motion Towards</td>
<td>-un/-ūn</td>
<td>A ɲuri gakun.</td>
</tr>
<tr>
<td>Motion Towards</td>
<td>-unda/-ūndā</td>
<td>A ɲuri gakunda.</td>
</tr>
<tr>
<td>Motion Towards</td>
<td>-unde/-ūnde</td>
<td>A ɲuri gakunde.</td>
</tr>
<tr>
<td>Motion Towards</td>
<td>-uni/-ūnī</td>
<td>A ɲuri gakuni.</td>
</tr>
<tr>
<td>Middle</td>
<td>-an/-ān/-on</td>
<td>A ɲuri gakan.</td>
</tr>
<tr>
<td>Reason</td>
<td>-andi/-āndī</td>
<td>A ɲuri gakandi.</td>
</tr>
<tr>
<td>Reason</td>
<td>-andu/-āndū</td>
<td>A ɲuri gakandu.</td>
</tr>
</tbody>
</table>

- 180 -
### Reasons

<table>
<thead>
<tr>
<th>Reason Middle</th>
<th>-ani/-āni</th>
<th>A ŋuri gakani.</th>
<th>Person chased for.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Negative</td>
<td>-nī/-nī</td>
<td>A ŋuri gakki.</td>
<td>Person did not chase.</td>
</tr>
<tr>
<td>Negative Passive</td>
<td>-ani/-āni</td>
<td>A ŋuri inde gakani.</td>
<td>Person was not chased./ No one chased person.</td>
</tr>
<tr>
<td>Negative Reason</td>
<td>-anni/-ānnī</td>
<td>A ŋuri ganni.</td>
<td>Person did not chase for.</td>
</tr>
</tbody>
</table>

### Past

<table>
<thead>
<tr>
<th>Category</th>
<th>Verb Form</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Person chased</td>
<td>ŋuri a gak</td>
<td>Person chased.</td>
</tr>
<tr>
<td>Person stepped</td>
<td>ŋuri a riogga</td>
<td>Person stepped.</td>
</tr>
<tr>
<td>Person chased</td>
<td>ŋuri a gaggû</td>
<td>Person chased.</td>
</tr>
<tr>
<td>Person chased repeatedly</td>
<td>ŋuri a gakaju</td>
<td>Person chased repeatedly.</td>
</tr>
<tr>
<td>Person chased while going</td>
<td>ŋuri a gakara</td>
<td>Person chased while going.</td>
</tr>
<tr>
<td>Person chased while coming</td>
<td>ŋuri a gakun</td>
<td>Person chased while coming.</td>
</tr>
<tr>
<td>Person chased for (some reason)</td>
<td>ŋuri a gakan</td>
<td>Person chased for (some reason).</td>
</tr>
<tr>
<td>Person chased</td>
<td>ŋuri a gakandu</td>
<td>Person chased.</td>
</tr>
<tr>
<td>Person did not chase</td>
<td>ŋuri a gaksi</td>
<td>Person did not chase.</td>
</tr>
<tr>
<td>Person did not chase for</td>
<td>ŋuri a gananni</td>
<td>Person did not chase for.</td>
</tr>
<tr>
<td>Person had chased</td>
<td>ŋuri aka gak</td>
<td>Person had chased.</td>
</tr>
<tr>
<td>Person had picked</td>
<td>ŋuri aka toju</td>
<td>Person had picked.</td>
</tr>
<tr>
<td>Person had brought</td>
<td>ŋuri aka jonda</td>
<td>Person had brought.</td>
</tr>
<tr>
<td>Person had been chased</td>
<td>ŋuri aka gaka</td>
<td>Person had been chased.</td>
</tr>
<tr>
<td>Person chased</td>
<td>ŋuri aka gake</td>
<td>Person chased.</td>
</tr>
<tr>
<td>Person had chased repeatedly</td>
<td>ŋuri aka gakaju</td>
<td>Person had chased repeatedly.</td>
</tr>
<tr>
<td>Person had chased while going</td>
<td>ŋuri aka gakara</td>
<td>Person had chased while going.</td>
</tr>
<tr>
<td>Person had chased while coming</td>
<td>ŋuri aka gakun</td>
<td>Person had chased while coming.</td>
</tr>
<tr>
<td>Person had chased for (some reason)</td>
<td>ŋuri aka gakan</td>
<td>Person had chased for (some reason).</td>
</tr>
<tr>
<td>Person had chased</td>
<td>ŋuri aka gakandu</td>
<td>Person had chased.</td>
</tr>
</tbody>
</table>

### Future

<table>
<thead>
<tr>
<th>Category</th>
<th>Verb Form</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Person will chase</td>
<td>ŋuri da gak</td>
<td>Person will chase.</td>
</tr>
<tr>
<td>Person will sit (begin)</td>
<td>ŋuri da jindi</td>
<td>Person will sit (begin).</td>
</tr>
<tr>
<td>Person will give</td>
<td>ŋuri da gonyja</td>
<td>Person will give.</td>
</tr>
<tr>
<td>Person will chase</td>
<td>ŋuri da gaggû</td>
<td>Person will chase.</td>
</tr>
<tr>
<td>Person will be chased</td>
<td>ŋuri da gaka</td>
<td>Person will be chased.</td>
</tr>
<tr>
<td>Person will chase</td>
<td>ŋuri da gake</td>
<td>Person will chase.</td>
</tr>
<tr>
<td>Person will chase repeatedly</td>
<td>ŋuri da gakaju</td>
<td>Person will chase repeatedly.</td>
</tr>
</tbody>
</table>
Future Motion Away | A ŋuri da gakara. | Person will chase while going.
Future Motion Towards | A ŋuri da gakun. | Person will chase while coming.
Future Motion Towards | A ŋuri da gakunda. | Person will chase while coming.
Future Reason | A ŋuri da gakan. | Person will chase for (some reason).
Future Reason | A ŋuri da wokandi. | Person will arrive for.
Future Reason Middle | A ŋuri da warani. | Person will change for.

Continuous | A ŋuri i gak. | Person is chasing.
Continuous Subject | A ŋuri i medda. | Person is seeing.
Continuous Subject | A ŋuri i gaggu. | Person is chasing.
Continuous Passive | A ŋuri i gaka. | Person is being chased.
Continuous Middle | A ŋuri i gake. | Person is chasing.
Continuous Motion Towards | A ŋuri i däktin. | Person is running while coming.
Continuous Motion Towards | A ŋuri i liüändä. | Person is entering while coming.
Continuous Reason | A ŋuri i wokandu. | Person is arriving for.

Incompletive | A ŋuri ga gak. | Person chases.
Continuous Subject | A ŋuri jo jo jo jojonda da da da. | Person brings.
Continuous Subject | A ŋuri ga gagg. | Person chases.
Continuous Subject | A ŋuri ga gagggu. | Person chases.
Incompletive Passive | A ŋuri ga gaga. | Person is chased.
Incompletive Middle | A ŋuri mumuli. | Person splashes.
Incompletive Middle | A ŋuri gagake. | Person chases.
Incompletive Repetitive | A ŋuri gagakaju. | Person repeatedly chases.
Incompletive Motion Away | A ŋuri gagakara. | Person chases while going.
Incompletive Motion Towards | A ŋuri gagakun. | Person chases while coming.
Incompletive Motion Towards | A ŋuri gagakunda. | Person chases while coming.
Incompletive Reason | A ŋuri gagakan. | Person chases for.
Incompletive Reason | A ŋuri gagakandi. | Person chases for.
Incompletive Reason | A ŋuri gagakki. | Person does not chase.
Incompletive Negative | Đuri a tuatuara. | Person died while going.
Past Incompletive Motion Away | A ŋuri da tütükün. | Person will tell for.
Future Incompletive Reason | A ŋuri da 'de'denya. | Person will taste.

Answers to Exercises

Answers to the exercises of this book are given below.

Exercise 1
Test Word | Write correctly | Test Word | Write correctly
---|---|---|---
kläji | town, cattle camp | kälji | käjät | bread | käjät
kibär | anthill | kibär | jurak | bag | jurak
kärö'le | widow | kärö'le | töränsö | produce | töränsö
gwek | raven (bird type) | gwek | kwändä | wife | kwändä
'dioń | dog | 'dioń | kwe | eye | kue
ätan | night | atan | njeawń | hyena | njeawń
layu | piece of clothing | la'u | niamo | my | nio
ki'o | boat | ki'o | boyi | net | boyi
käiń | hand | kaiń | jae | rainy season | ja'e
a tos | picked | a tos | pereg | fish spear | perek
'dünjîd | herd, group | 'dünjî | nje'deb | tongue | nje'dep
banduk | sword | banduk | gumät | wind | gumät

Exercise 2

**ku nye**
*(Kam 21–22)*
A ina ŋuri dendi adi nu ga “yini nít,” nana kä a jambu **kuanye** na.
*(Katogorok 11)*
Person thought it was her co-wife which they talked to her.

**nu küllüm**
*(Sokare 7–8)*
Ama pîrît karaj **nuküllüm** . . .
*(Sokare 7–8)*
But place there **of round** . . .

**ku kä**
*(Jaka 6)*
A meddi kam kä soju kįįkîn kį **kukä** mumuli i wor i jet.
*(Jaka 6)*
He saw fish come showing head

**ku nye**
*(Liko 40)*
“Nan lo gu ŋünyîndä memenj, a ekondi **kuanye** i kîe a ŋobora.”
*(Liko 40)*
“I am going to get gum,

**nu ke**
*(Boyini 4)*
“Do rie na nyüürüt
*(Boyini 4)*
“Where you find this food

**nu ŋä**
*(Sek 12)*
A någinj ñurì **nüjä** jambu adi,
*(Sek 12)*
Certain person **who old** said,

**ku kä**
*(Sek 34–35)*
A kä 'dokondi **kukä** i kįįkîn.
*(Sek 34–35)*
They carried **with them** on heads.

**nu ron**
*(Sek 34–35)*
A mar küe nit yuyu i konandu îlo ñurì **nuron**.
*(Sek 34–35)*
The chief was afraid to do
to that person anything **of bad**.

Exercise 3

**(Sokare 9)**
A Muludian jöngi **boyi** nit i **wor**, a rîrîjā, a nye yîrîni **mede**.
Muludiang took his **net** to the **stream**
and spread it out and returned **home**.
Exercise 4

<table>
<thead>
<tr>
<th>Noun</th>
<th>Write correct demonstrative</th>
<th>Noun</th>
<th>Write correct demonstrative</th>
</tr>
</thead>
<tbody>
<tr>
<td>boyi</td>
<td>na</td>
<td>moye</td>
<td>lo</td>
</tr>
<tr>
<td>wor</td>
<td>lo</td>
<td>kolog</td>
<td>na</td>
</tr>
<tr>
<td>mede</td>
<td>na</td>
<td>kele</td>
<td>lo</td>
</tr>
<tr>
<td>nåüŋ</td>
<td>na, na</td>
<td>mürü</td>
<td>lo, na</td>
</tr>
<tr>
<td>kakat</td>
<td>na</td>
<td>kinaŋ</td>
<td>na</td>
</tr>
<tr>
<td>kuyu</td>
<td>kulo</td>
<td>pürit</td>
<td>na</td>
</tr>
<tr>
<td>turumbili</td>
<td>lo</td>
<td>jaka</td>
<td>kulo, kune</td>
</tr>
<tr>
<td>likiro</td>
<td>lo, na</td>
<td>njobora</td>
<td>kulo</td>
</tr>
<tr>
<td>wilisan</td>
<td>kune</td>
<td>sek</td>
<td>kule, kune</td>
</tr>
<tr>
<td>türän</td>
<td>kune</td>
<td>ro</td>
<td>kune</td>
</tr>
<tr>
<td>koyi</td>
<td>lo</td>
<td>mogor</td>
<td>lo</td>
</tr>
</tbody>
</table>

Exercise 5

(Katogorok 34)
Iti ka sek kulu ejik kulie a aran iti, . . .

(Katogorok 46-47)
“Ta ku nadi, kuse nådi, yi kulo a po i robba kuyu kuluka, a nyo iti, nana ta ga a än jond jaka kune ku yi ni.”

(Likiro 3)
. . . anyar turumbili dädikün, a meddi adi nye a tuan.

(Likiro 53)

Also, when the elders also quarrelled, . . .

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

. . . so that when a vehicle comes, it sees him as dead.
A kä ga a än gindere ilu koyi,  
(Kolono 1)  
Lor luŋjan ku koloŋ ku moye a guan  
mu'diŋ jo parik,  

And they refused going on that road,  
One day the sun and father went to  
the distant forest.

Exercise 6

(Kam 21-22)  
A ina ɲuri dendi adi nu ga “yini nit,”  
nana kà a jambu ku nye na.  
(Katogorok 46-47)  
“Ta ku ɲadi, kuse ɲadi, yi kulo a po  
i robba ku ɲu ku ku, a nyo iti,  
nana ta ga a än jond jaka kune ku ku ku ku  
yi ni.”

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

(Sokare 6)  
I wokandu nit nyana ku kijit nu wor.  
(Sokare 9)  
A Muludiaŋ jongi boyi nit i wor,  
a ririjà, a nye yirāni mede.  
(Sokare 13)  
Ama kîlo kam kä a nyā'à ku ku ku ku  
sokare.

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

(A Jaka 9-10)  
A likiro iti jini i süät lu koloŋ.  
A ɲobora kulo ľiľišażgi ku koloŋ.  
(A Jaka 18)  
A kurut a likiro poni i goŋ  
a kà rurumoki ku gūre i koyi.

But those fish were eaten by otter.

(A Jaka 23-24)  
I dijiŋit nana kà ge i gu,  
a kà rieji lotome i doro.  
A likiro jambi ku gūre adi,  
“Ilo a diiät lio, momono ku pataso.”

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

(A Jaka 29)  
A gūre toŋgi mogga parik i dijiŋit  
nana gūre ka pe.  
(Likiro 32)  
A turumbili lu dàkünī,  
a ķaun puruni i koyi kiden.  
(Likiro 38)  
Ati luŋjan ju lu pondi ku likiro i mede.  
(Kolono 17)  
“Yi da kulo yaŋe ku ina nyajua.”

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

(A Jaka 29)  
Dove continued pulling at time  
which dove became tired.

(Likiro 38)  
Ati luŋjan ju lu pondi ku likiro i mede.  
(Kolono 17)  
“Yi da kulo yaŋe ku ina nyajua.”

Another friend that came to hare.

(Boyini 15)  
A yaru lu woŋe nyana ku ki'o lo, a ķiro  
lolo i ki'o lo pǐpīkārā ki'o lo parik jo.  
(Sek 5-6)  

That hippo cried near to this boat, person  
who was in this boat paddled this boat.
A Lodu rerenya, a jambi adi, “Ta da rop nan ku nyo?” Lodu refused and said, “With what will you repay to me?”

Exercise 7

(Jaka 18)
A kurut a likiro poni i goŋ a kā rumumoku ku ġūre i kojī. And then the hare went out and he met a dove in the road.

(Sek 18)
A Lükāmīrü 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 kūändīa nit ge i ṣonyju kam i kakat nu kādī. His wife was preparing fish at door of house.

(Sokare 6)
I wokandu nit nyana ku kijīt nu wor. He arriving near shore of stream.

(Kolonj 5-6)
A moye kolon meddi kele ju mīrü. The sun father saw a tooth of lion.

Exercise 8

(Katogorok 46-47)
“Ta ku ṣadi, kuse ṣadi, yi kulo a po i robba kuyu kuluka, a nyo iti, nana ta ga a āin jond jaka kune ku yi ni.” Certain said to another, “Do you see that?”

(Kam 7)
Nūgāŋ na jambi ku nūgāŋ na adi, “Do a met la?”

(Kam 21-22)
A ina nuru deni adu ni ga “yini nit,” nana kā a jambu ku nye na. This person thought it was her co-wife which they talked to her.

(Likiro 3)
. . . anyar turumbili dādākūn, a meddi adi nye a tuan.

(Likiro 25)
“A turumbili meddi adi nan a tuan, adiba a ’dumunde nan.” . . . so that when a vehicle comes, it sees him as dead.

(Sek 5-6)
“Toso yi kuere.” “And vehicle sees that I am dead, it quickly takes me.”

(Jaka 23)
I dijit nana kā ge i gu, “Get us fruit.”

(I) Lodu rerenya, a jambi adi, “Ta da rop nan ku nyo?” Lodu refused and said, “With what will you repay me?”

(Jaka 18)
“Mete wajik kunun kā aka kārālā ku nuru lūgāŋ.” “See your children, they have raped one child.”

(Laka 23)
I dijit nana kā ge i gu, 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. (Kam 10)

MS “Iye, yi lo lan guguan.” (Kam 13)

FS A kiuändiä nit ge i ɲonyju kam (Kam 21-22)

FS A ina ɲuri dendi adi nu ga “vini nit.” (Katogorok 4)

MS I kovi lit lu, a sek liŋ bobo'dan, (Katogorok 9)

MP A ruguŋokine kak ku kunuat kulik. (Katogorok 42)

MP Ína a saka nu sek kulan katogorak. (Katogorok 44)

MP Sek ejik jini jambu ku sek külükä kulolo a peŋa ku jaka. (Katogorok 46-47)

MP “Yi kulo a po i robba kuyu kuluka. (Sokare 3)

Lor lügan Muludiaŋ a guan medda mony nit saka i tär. (Sokare 16-17)

FS “Rube lio a rie’a tuan nit i lo lor.” (Jaka 16)

MP Ína lolo unde metti ɲobora külä ida i lüpündä nio na? (Jaka 24)

MS “Ilo a diiät lio, momono ku pataso.” (Jaka 47)

FS “Kadi nio renya rüggä nyo?” (Likiro 6)

MS a totobo türumbili lit. (Likiro 20)

MS “Ju lio, do rieju nyürût nu i'iny?” (Likiro 29)

FS “Nan lo giri jámbü se nun na.”
Vehicle stoped, sent his assistant

They remained with their dog.

Sun, “Your father calling you.”

We threw our nets into the river.

“We will give bodies as a reward of your work.”

“See your children, they have raped because was their person of relatives.

Exercise 10

In his road that, all people stopped,

This water became very bitter.

And these people said, 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.

Exercise 11

“This day let us go there.”
A meddi **ilo njau** i roboka i kakat, (Kam 21-22)

She saw that **hyena** sitting at door,

This person thought it was her co-wife

This person thought it was her co-wife

A **ina nur** dendi adi nu ga “yini nit,” (Kam 27-28)

Those people who yelled at hyena . . .

Those people who yelled at hyena . . .

A **kilo** sek kulolo lülūjā liŋ ku njau liŋ . . . (Katogorok 19-22)

And that person throws and says, “We these are children calling.”

And if this person chopped pieces, then these people will turn.

A **ilo nur** gugum a jajambu adi,

In this place, people did not quarrel.

And these people said, “Where do these reports come from?”

A ka **lo nur** a tüpān a nuŋutut,

We these come pay your bones.

But these fish were eaten by the otter.

D “**Yi kulo** ni wajik luluŋ.”

When people heard this news.

And they refused going on that road.

K A ka lo lo lo lo ŋuri a tüpän a nuŋutut,

“**Kine ro po ya?**” (Katogorok 46-47)

“Go bring this thing that shines like fire here.”

(Katogorok 30-32)

And **these** people said.

“Where do these reports come from?”

K “**Yi kulo** a po i robba kuyu kuluka.” (Sokare 13)

“**Yi da kulu yaŋe ku ina ina ina ina nyajua.**” (Kolon 27)

“**Kine ro oloŋ adida moye koloŋ?**” (Boyini 17)

“**Kine** ro oloŋ adida moye koloŋ?” (Boyini 17)

“A ka ga a añ gindere **ilu** koyi, (Kolon 7)

“**Yi kulo** ku ta, kákā do kūjān.” (Sek 6-7)

(Boyini 17)

“A ka lo lo lo lo ŋuri a tüpän a nuŋutut,

“**Kine ro po ya?**” (Katogorok 46-47)

“Where do these reports come from?”

“A ka lo lo lo lo ŋuri a tüpän a nuŋutut,

**“Yi kulo** ku ta, kákā do kūjān.” (Sek 6-7)

“A **kine** wajik rügge adi,

This matter is how of father of sun?”

Those girls replied,
The others running direction of south. And then they spear in the middle and were shot of enemies of these.

He arriving near shore of stream.

Long ago, leader of animals

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

And the hare sat in view of sun.

It belongs to another person, we take thing of certain all people.

“We will give bodies as a reward of your work.”

Chief of village called certain people of village.

Exercise 13

Described nouns are underlined twice instead of circled.

Exercise 14

Described nouns are underlined twice instead of circled.
Exercise 15

Described nouns are **underlined twice** instead of circled.

**MP,I**

<table>
<thead>
<tr>
<th>(Kam 3)</th>
<th>Perok liŋ jojonda kam kulu mo i mede.</th>
<th>He brings <strong>fish</strong> <strong>of many</strong> home.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>(Kam 8)</th>
<th>“Wani iti aka jonda kam kulu mo.”</th>
<th>“Wani has brought <strong>fish</strong> <strong>of many.</strong>”</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>(Katogorok 35)</th>
<th>A bongi pirii kulu pü’dänĩ kulu mo parik.</th>
<th>Looked at <strong>sand fleas</strong> that appear <strong>as many.</strong></th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>(Katogorok 4)</th>
<th>I koyi lit lu, a sek lin bobo’dan,</th>
<th>In his road that, <strong>all people</strong> stopped,</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>(Katogorok 5-7)</th>
<th>A lungi ŋo kunene karaŋ kulu kulu kulu kulu mo mo mo mo kulo kulo kulo kulo.</th>
<th>They demanded things which existed with them such as tobacco, flour, or any <strong>thing</strong> <strong>of eating.</strong></th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>(Katogorok 26)</th>
<th>A kurut remoni kiden,</th>
<th>And then they spear in the middle, were shot of <strong>enemies</strong> <strong>of many.</strong></th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>(Kolon 23)</th>
<th>a ga pela nu merok kulu mo kulo.</th>
<th>It belongs to another person,</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>(Katogorok 7)</th>
<th>Senye lügän ŋuri, a jonga ŋo nu kulie sek lin.”</th>
<th>we take thing of certain <strong>all people.”</strong></th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>(Boyini 18)</th>
<th>A sek lin dädäk.</th>
<th>And <strong>all people</strong> ran.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>(Boyini 19)</th>
<th>A yi lin ute inde rieni dijit loket</th>
<th>We <strong>all</strong> did not find time for catch.</th>
</tr>
</thead>
</table>

Exercise 16

Described nouns are **underlined twice** instead of circled.

**MP,D**

<table>
<thead>
<tr>
<th>(Katogorok 7)</th>
<th>A ilo ŋuri kokor perok marek wus.</th>
<th>And person divided it in <strong>two days</strong> also.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>(Katogorok 24)</th>
<th>A kalas a kiliala da kulu soni marek.</th>
<th>So be <strong>directions</strong> that will separate <strong>of two.</strong></th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>(Jaka 3-4)</th>
<th>Jaka kulolo ku ŋobora kulo</th>
<th>These animals which have these horns should come out <strong>door of one.</strong></th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>(Boyini 4)</th>
<th>Certain person <strong>who</strong> old said,</th>
<th>“Be quiet!”</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>(Sek 34-35)</th>
<th>A mar küe nit yuyu i konandu</th>
<th>The chief was afraid to do to that person <strong>anything of bad.</strong></th>
</tr>
</thead>
</table>
(Jaka 45)
A nyäggëł dan tumarek adi, “Madaŋ kadi.”
And he repeated a second time, “Hello house.”
(Boyini 1)
Lor ligën yi olose wajik musula yi.
One day we three children.
(Boyini 2)
A Mutuk ge ku niro gerok ilo.
And there was Mutuk with one child.
(Sek 1)
Lükämïrü olo ku wajik kunik sa'are marek.
There was a lion having his children—two female.

Exercise 17

Described nouns are underlined twice instead of circled.

(Kam 23)
A pupo madaŋ, madaŋ, nyana.
And she came slowly, slowly nearer
a pije adi, “Do a nga la?”
and asked, “Who are you?”
(Katogorok 7)
A ilo nuri kokor perok marek wus.
And person divided it in two days also
Katogorok 26)
A kurut remoni kiden.
And then they spear in the middle

FP,D
A son kune da warani a kunu tiïr parik.
Water would change be
(Jaka 52)
“A nu ke moye mede.”
that very bitter.
(Likiro 7)
A küättinde likiro,
And he took hare,
a tindj ku nye i turumbili lit lukarar.
and put him into his vehicle.
(Likiro 18)
Nu 'denyjiri jaun nyürüt na,
When hyena tasted food,
a ga a nu i'nyi parik.
it was very delicious.

FS,I
“A nu ke moye mede.”
Be of good, owner of house.”
(Likiro 7)
A küättinde likiro,
And he took hare,
a tindj ku nye i turumbili lit lukarar.
and put him into his vehicle.
(Likiro 18)
Nu 'denyjiri jaun nyürüt na,
When hyena tasted food,
a ga a nu i'nyi parik.
it was very delicious.

FS,I
“Do rieju nyürüt nu i'nyi parik sena ya?”
“Where did you find food
of very delicious like this?”
(Likiro 40)
“Do rie na nyürüt
“Where you find this food
which is good?”

FS.DK
nu ke na ya?”
One day the sun and father went
(Koloŋ 1)
Lor liŋnaŋ ku koloŋ ku moye a guan
very far to forest.
uclidin jo parik.

Exercise 18

Described nouns are underlined twice instead of circled.
This person thought that *that which* was her co-wife.

People arrived at place *that called Tingilik*.

Put thing to *that which* take these in it.

Looked at sandflies *that appear* . . .

Hare and dove thought was still earth of darkness.

“We are *those which will be with this gazelle* .”

Exercise 19

<table>
<thead>
<tr>
<th>DP</th>
<th>Sen</th>
<th>(Katogorok 3)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Su</td>
<td>☐</td>
<td>A sek da wokandi i pîrît</td>
</tr>
<tr>
<td></td>
<td>☑</td>
<td><em>nu</em> luňu a Tingilik.</td>
</tr>
<tr>
<td>O</td>
<td>☐</td>
<td>A tindi njo ku <em>nu</em> jon nyu kune karan.</td>
</tr>
<tr>
<td></td>
<td>☑</td>
<td>(Katogorok 12)</td>
</tr>
<tr>
<td></td>
<td>☑</td>
<td>(Katogorok 12)</td>
</tr>
<tr>
<td>Su</td>
<td>☑</td>
<td>A bongi pûrû <em>kulu</em> pû'dâné . . .</td>
</tr>
<tr>
<td></td>
<td>☑</td>
<td>(Jaka 39)</td>
</tr>
<tr>
<td>Su</td>
<td>☑</td>
<td>Adi ku likiro kâ ku güre</td>
</tr>
<tr>
<td></td>
<td>☑</td>
<td>jambi a kak <em>nu</em> rûäne.</td>
</tr>
<tr>
<td>Su</td>
<td>☑</td>
<td>(Koloŋ 17)</td>
</tr>
</tbody>
</table>

Exercise 20

Described nouns are underlined twice instead of circled.

It is those people *who all yelled at hyena*.

He demanded things which with them such as tobacco, flour, . . .

But place there that round *which* be wide in the middle.

“*What reason is it that you refuse to***
Exercise 21

Described nouns are underlined twice instead of circled.

<table>
<thead>
<tr>
<th>RC</th>
<th>Sen</th>
<th>(Katogorok 38)</th>
</tr>
</thead>
<tbody>
<tr>
<td>MS</td>
<td>S</td>
<td>I lolo tuatuara ku pùrü aka sek,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Katogorok 44)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sek ejik jini jambu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ku sek külükä</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Jaka 16)</td>
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<tr>
<td></td>
<td></td>
<td>ku sek kulolo a tuatuara</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mu'din ku kure.</td>
</tr>
<tr>
<td>MS</td>
<td>S</td>
<td>F Na lolo unde metti nobora</td>
</tr>
<tr>
<td></td>
<td></td>
<td>külä ida i lüüündä no na?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Jaka 29)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>A güre tongi mogga parik i dinüt</td>
</tr>
<tr>
<td></td>
<td></td>
<td>nana güre ka pe.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Likiro 2-3)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>A ngi ge ayin, a kondi adi,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>biya nana nye purun i koyi kiden.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Bovini 5)</td>
</tr>
<tr>
<td>MP</td>
<td>I</td>
<td>S A wajik kulolo yi logga</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ku kà kulo woje parik i ki'o yu.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Bovini 15)</td>
</tr>
<tr>
<td>MS</td>
<td>D</td>
<td>S A niro lolo i ki'o lo</td>
</tr>
<tr>
<td></td>
<td></td>
<td>pipikàri kí'o lo parik jo.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Bovini 20)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>A yi poni mede sena kam ayin</td>
</tr>
</tbody>
</table>

If some exist with those which die of sand fleas

If some exist with those which die of sand fleas

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

and with people who died of thirst in field.

Who is it which did not see horns when I entered?

Dove continued pulling at time which dove became tired.

And he was without anything, thought better that he lay in road.

Children which we fish with them cry loudly in boat.

Child who was in boat paddled this boat.

We came home as without fish.
Exercise 22

A certain day, he brought fish,

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

Another replied, “Yes, we going.”

A certain person left to her house, and a certain person (elder) yelled.

He throws a certain (piece) to east.

And (people) separate in directions, some running to the north, others running to the south.

When certain elders quarrelled,

If some there which die of sandfleas,

He passing certain stream, Mumulan.

And they found a certain animal without horns, that was a hare.

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

A certain person who said, “Quiet!”

And a certain one this was brave,

In other days, we fished with other children

Another friend that came to hare.
MS | Senye lüğän nuri,  
MP | a jonga ṭo nu kulie sek liŋ.”  

It belongs to another person,  
we take thing of certain all people.”

Exercise 23

(Katogorok 21-22)  
A ka lo quri a tüpän a nuŋutut,  
a sek kulo da bongi sena,  
a kä meddi merok.  
And if this person chopped peices,  
then people will turn  
and look at the enemy.

(Katogorok 34)  
Iti ka sek kulu ejik kulie a aran iti, . . .  
Also, when the elders also quarrelled, . . .

“Ta ku ṃadi, kuse ṃadi, yi kulo a po  
i robba kuyu kuluka, a nyo iti,  
nana ta ga aän 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 dàdàkün,  
a meddi adi nyc a tuan.  
. . . so that when a vehicle comes,  
it sees him as dead.

(Likiro 46-47)  
(Katogorok 46-47)  
A kä ga aän gindere ilu koyi,  
And they refused going on that road,  
also when the elders also quarrelled, . . .

(Likiro 3)  
. . . anyar turumbili dàdàkün,  
a meddi adi nyc a tuan.  
. . . so that when a vehicle comes,  
it sees him as dead.

(Kolòn 1)  
Lor lūŋāŋ ku kolonj ku moye a guan  
mudinj jo parik,  
One day the sun and father went to  
the distant forest.

Exercise 24

(Likiro 1-6)  
Lor lūŋāŋ likiro a mogora,  
a yeji njo nana nyc nyûinyû.  
A njo ge ayin, a kondi adi,  
biya nana nyc purun i koyi kiden,  
anyar turumbili dàdàkün,  
a meddi adi nyc a tuan,  
A kondi se nу yijiri nyc nyo,  
a kurut turumbili lu dàkûnnì,  
a rieji likiro aka purun i koyi kiden,  
a kakamanit lo meddi likiro i doro kak,  
a totoo 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 rūān na, . . .  
When it had become dark, . . .

(Likiro 3)  
. . . anyar turumbili dàdàkün,  
a meddi adi nyc a tuan.  
. . . so that when a vehicle comes,  
it sees him as dead.

(Likiro 53)  
A kä ga aän gindere ilu koyi,  
And they refused going on that road,  
also when the elders also quarrelled, . . .
Exercise 26

(Katogorok 3)
A sek da wokandi i pïrït nu luŋu a Tingilik.
(Katogorok 21-22)
A sek kulo da bongi sena, a kä meddi merok.
(Katogorok 24)
A kalas a kiliala da kulu soni marek.
(Katogorok 33)
Kalas a soŋ kune da 'de'denyä sena.
(Jaka 32)
“Nan da tutükän likiro ku nye mede.”
(Kolon 17)
“Yi da kulu yane ku ina nyajua.”
(Sek 7)
“Yi da gonyja do ku arik a ropet nu taꞌet luŋ.”

Exercise 27

(Kam 6)
A waria kunu ɲerkul kulik ge i medda.
(Kam 13)
A kìäändiä nit ge i ɲonyju kam i kakat nu kadi.
(Kam 19-20)
A meddi ilo ɲ núŋ i roboka i kakat, a ge i tombu kuyu.
(Katogorok 46)
“Yi kulo a po i robba kuyu kuluka.”
(Sokare 6)
I wokandu nit nyana ku kijit nu wor.
(Jaka 23)
I dinit nana kä ge i gu, a kä rieji lotome i doro. (Likiro 36)
A meddi njiro lo i po 'dokunda nye. (Koloŋ 5-6)
A moye koloŋ meddi kele lu mîrù i loja olose kîmana. (Koloŋ 8-9)
A koloŋ giti guan, a rieji ṣo lo a mîrù oloŋ i doro. (Koloŋ 11)
“Abà luka i lônggu do.” (Koloŋ 24)
Nan mîrù i jambu, . . . (Boyini 2)
A guan i kare i logga i logga i logga i logga kam. (Kam 9)

Exercise 28

While they were going, they found elephant sleeping.
And he saw child coming to get him.
Father of sun saw a tooth of lion shining like fire.
Sun went and found thing that was a lion sleeping.
“My father is calling you.”
I the lion am saying, . . .
They went to river catching fish.

“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, eat, eat, eat,
and person divided divided divided 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.
Exercise 29

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.

Pets things (there) that were collected.

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

He gave to (them) fruit.

She saw hyena seated at the door.

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

He took boat so that that fear ended.

Elephant stepped all over vehicle.

Father of sun killed a nyama animal.

Lodu refused and said.

“With what will you repay me?”

They told chief, “That chief person . . .

Certain said to another,

“Do you see that?”

Lion said these animals with horns . . .

And hare said to dove,

“This is my bull, tie with rope.”
A likiro kurut jambi adi,
“Kadi ten a jambu i lor lügäŋ la?”
(Katogorok 30)
A sek kulo da jindi jambu adi, . . .
(Kolon 4)
A moye koloŋ pengi nyama kileŋ, a dokunde mede.
(Kolon 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 pääk nyena.
(Sek 25)
A pijie kā adi, “Lo ƞuri lolo luŋu
a Lükämïrü pü’dä ya?”
(Kolon 10)
Adi, “Tap.” A mïrü pijie koloŋ adi, “Nyo?”
(Kolon 16)
A moye koloŋ pijie nye adi,
“Do aka jon ilo marate.”
(Kam 23)
A pupo madaŋ, madaŋ, nyana,
a pijie adi, “Do a ƞa la?”
(Sek 4-5)
A pijie nye adi, “Toso yi kuere.”
(Sek 6-7)
A kine wajik rigge adi, “Yi da gonyja
do ku arik a ropet nu ta'et luŋ.”
(Kam 10)
A nügän rigge adi, “Iye, yi lo lanŋ guguan.”
(Jaka 20)
A güre rigge adi, “Nan gu i moret yu.”
(Jaka 52)
A tome kurut rigge adi,
“A nu ke moye mede.”

Exercise 30

(Boyini 7)
Lügän jambu adi, nye lu jonga lo ki’o,
a ki’o lo ’doke sena.
(Jaka 28)
A kurut roggga adi putuk putuk.
(Jaka 31)

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

And these people will begin to say,
The father of sun killed a nyama animal and carried it to home.
“And I will give you all.”
“And vehicle sees that I am dead, it quickly takes me.”
He also takes what is given to him.
He asked them, “Who is person who is called Luko mïrü, 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.”

Certaintd 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.
And these people said, “The water is still good, where do these reports come from?”
And then the hare said, “Can house finally speak one day?!”

Exercise 31
(Katogorok 14) Nyine ki, a girí i sek yu, a itiki 'dumunde nu pákà nye na.
(Katogorok 32) Pipi ta wajik kulo a kà pipì'a, a kà ake rüggà uru.
(Katogorok 41) Ilo uri a waranni ku yümü, a bangì gigilo parik.
(Katogorok 42) Ina a saka nu sek kulaj katogorak.
(Katogorok 43) A ka jaka pupuja rie, . . .
(Katogorok 44) Sek ejik jini jambu ku sek külükà kulolo a pena ku jaka.
(Jaka 8) A girí guan tojo a kälàjì lùpà i pïrìt nu jaka kulu ŋobora.
(Sokare 3) Lor lügàŋ Muludian à guan medda mony nit saka i tár.
(Sokare 16) “Rube lio a rie'a tuan nit i lo lor.”
(Sokare 4-5) Nu yïrejìri nye mede kuriri, a pondiri lügàŋ wur,
(Akunu 1) Lálu eron mar ëj jaka
lolo lùnù a mìrù.
(Bovini 2) A Mutuk ge ku ñiro gerok ilo,
ñiro lùnù a Lodù lo Wilis.

Exercise 32

(Katogorok 9) A rugunokine kak ku kujuat kulik.
(Katogorok 14) Nyine ki, a girí i sek yu.
(Jaka 21) Ku do guan nan na gake nyìü.
(Jaka 39) Adì ku likiro kà ku güre jambi a kak nu rüàne.
(Bovini 7)
Certain one said he (should) take boat and carry (it).

And these nets were put in straight line along the bank.

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

And a bird ran and told Luko lion.

He found otter had been caught in net, and Muludiang (said),

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

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

And the hare sat in the sun.

Lodu and Luka lion, and they remained killing Luko lion.

And then they spear in the middle.

Looked at sandfleas which appear as many.

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

And he went to lay in middle of road, and the vehicle came.
kulo *lopundere* kakat nu gerok, a kä nyar *boboli*ri. (Jaka 7)
A likiro kondi kä nu *yejiri* nye na. (Jaka 48)
Nu *yingere* lo tome, a likiro mätäji . . . (Jaka 51)
Nu *nyäggi*ri likiro mäddü dañ 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* njääŋ nyüürit na, a ga a nu i'íny parik. (Likiro 42)
A tome adi, nye jäämbü senu *kondiri* likiro na. (Likiro 47-48)
A tome njöit bo'de ki, iti nu *woggi*ri turumbili ku nye nyana. (Likiro 52-54)
Nu *yingere* sek kine ro, a kä ga a än *gindere* ilu koyi. a likiro tutuan ku mogor.

**Exercise 34**

(Kam 9-10)
“Wani iti aka jonda kam kulu mo, ilo lor yi guguan *domoju* ku nye yu.” (Katogorok 1-2)
Sek kulu Mangala süät lu bot, lälü eron nu ka sek aka guan mu'dinj *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 *guņaŋ Araştırma* kak, lakadi i kibär yu. (Katogorok 16)
A *gumara* nügän i süät lukaŋ. (Katogorok 38)
A ka kulie karaŋ ku lolo *tuatuara* ku pürü (Likiro 37)
A njääŋ *riņaŋ Araştırma* däk mu'dinj ku kijän.

And crawls to the anthill there.

He throws a certain piece to the east.

If some will die of sandflies,

Hyena was surprised, ran with fear.
Exercise 36

(Jaka 16)
Ija lolo unde metti ṣobora kūlà ida i lüpündà nio na?  
(Likiro 2-3)
A ṣo ge ayin, a kondi adi, biya nana nye purun i koyi kiden. anyar turumbili dādākūn, a meddi adi nye a tuan.  
(Likiro 7)
A ki’unde kak, a kūáltinde likiro.  
(Likiro 14)
A lanunde kak i turumbili.  
(Sek 18)
A Lükämïrü pupo, a koji Lodu, a Matuk poni galunda Lodu.

Who did not see my horns when I entered?

And he did not see my horns when I entered.

He thought it better that he lay in middle of road.

So 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 nügāŋ ṃuri na nyïnyän ku nye mede yu,  
(Katogorok 4)
I koyi lit lu a sek liŋ bobo’dan, a lügāŋ ṃuri liüjā liüjā.  
(Katogorok 8-9)
A ka ṃuri lo ge nyana ku wokandu karaŋ, a rugunokine kak ku kuńuat kulik.  
(Katogorok 39)
. . . ka sek a wokandu i mede isan.  
(Jaka 32)
“Nan da tūtūkān likiro ku nye mede.”  
(Likiro 33)
A turumbili bobo’dan, sānyi jānaranit lit ‘dumunda ḥāuŋ.  
(Bovini 3-4)
A ki'o lolo yi gu ku nye lo, wowonon parik adi, “Uwee, uwee.”  
(Bovini 17-18)
A ilo niro kākālāŋ ki'o lo ku boyi na liŋ.  
(Sek 20-21)
A sek kulu jūr liŋ a vilāŋ ku ko’a nu Lodu ku Lükämïrü na.  
(Sek 34-35)
Person left (to go) to her house,

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

When person is near to arrive, he kneels down on his knees.

. . . until we arrive at home well.

“I will tell hare in house.”

And the vehicle stopped and sent assistant to take hyena.

Boat in which we went cried loudly, “Creek, creek.”

(See) they left the boat with all the nets.

All people of village swallowed had been eaten by Lodu and Luka lion.
A mar kūe nit yuyu i konandu ilo yuri go nu ron.

(Jaka 6)

“The chief was afraid to do to that person anything bad.

“Nan lo gu ŋūnyūndā memen, a ekJordi ku nye i kūe a ṣobora.”

(Jaka 33)

A tome jupandì kadi, a gūre yirānī i bāt.

(Jaka 41)

A likiro ge ān guan tojo, a pūtandì doro.

(Kolōn 34)

A nye lanandi i koya, a giri guan.

(Boyini 11-12)

A yi gumandì boyini kunañ i kare.

(Sek 12)

A kā dokondi ku kā i kijkān, a kā giri guan.

Exercise 38

(Katogorok 2)

Ka sek aña guan mu'diñ togoraju.

(Likiro 6)

A kakamanit lo meddi likiro i doro kak, a totobo turumbili lit.

(Likiro 16)

A likiro toyiimbe ju lit.

(Boyini 8)

A lūgāñ lo togoji yūmü.

(Katogorok 21)

A ka lo yuri a rūpān a nuñutut,

Exercise 39

(Kam 16-17)

Ama ina yuri inde denni adi ilo go lo a nāuñ.

(Katogorok 39)

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

(Katogorok 27)

Nyena i nū pīrít sek a arrño adi liyuk.

(Jaka 16)

Ja lolo unde metti ṣobora kūlā ida i liupūndā nio na?

(Jaka 35)

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

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

In this place, people did not quarrel.

Who did not see my horns when I entered?
A likiro u te unde däkkï ku nye yu kadi. And hare did not run to his house.

Exercise 40

(Jaka 14)
A likiro adi, “Nan gaju jambu,”
a kulie adi, “Kälä ta jambu.”

(Jaka 22)
“Ti yi ýiränï i bät.”

(Jaka 24-25)
“Ilo a düät liö, momono ku pataso.”

(Jaka 40)
“Kak a wasan, giri ku do yu mede.”

(Koloŋ 7)
“Giti jo lu ýo lolo memelieŋga
ôlese kímaŋ lo ni.”

(Koloŋ 12)
A mïrü adi, “Yaguan.”

(Koloŋ 21)
“È do jong nyaju na.”

(Koloŋ 23-25)
“Nyenana yinge ta, nan mïrü i jambu,
ti koloŋ ýije nyaju,
a moye koloŋ ýije tore lu a koloŋ.”

(Koloŋ 30-33)
Telemeso a rügge adi,
“A nu ke. Ti koloŋ ýije nyjuanit.”

(Sek 27-28)
Nan tindu ta perok musala, galu ta ilo
ŋuri i goŋi ku ti a nan denet adiba.”

Exercise 41

(Kam 24)
A nääün lo laŋgi, lakadi lukaranj
ku wonet i kuruk.

(Kam 31)
Ina a dutet nu do’de adi nängü nu kam
(Katogorok 20)
“Ka nyaret karanj ilo süät typo ku yi ni,
(Katogorok 42)
Ina a saka nu sek kulaŋ katogorak.
(Sokare 2)
Nye a kalokanit lu kam.
(Sokare 26)
Kawuronit Stephen Warnyang Mödi Akon

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.”

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

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

I give you three days, you find person
so you give me an answer afterwards.”

And hyena jumped inside
with crying from his mouth.

This is end of story about greed for fish.

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

This is how we hunters live.

He was a fisherman.

Writer Stephen Warnyang Mödi Akon.
He sent his assistant to take hyena.
We did not find a catch that day.
“We will give you (our) bodies for a reward of your work.”
Lodu heard that reply, and was happy.
“You give me an answer afterwards.”

There was a person named be Wani.
This person was a fisherman.
And those people were in house, and also that day there was rain.
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.
Ama do memedda, ilo a jëny parik!”
(Jaka 34)
A küdü nu 'dikunni a nu ëjë parik.
(Jaka 43)
“Madaŋ, kadi nio a kadi nio.”
(Likiro 18)
Nu 'denyjiri njëunj nyürût na,
a ga a nu ë'iny parik.
(Sek 9)
A nye giti toju a nu togiri nye nu.
(Sek 14-15)
Ama kunene a kunu kune ke
dàdàk ku kë medisak.
(Sek 33)
A warani a njëri et lolo iti a boronj!”
(Sek 35)
asan nye a njëri lükä lu medeso.

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 'dï'dïk a i kare yu,
a soŋ kune da warani a kunu tœär parik.
(katogorok 34-35)
Iti ka sek kulu ejik kulie a aran iti,
a bongi pürü kulu pï'dëni kulu mo parik.
(katogorok 38-39)
A ka kulie karan ku
lolo tuatuara ku pürü aka sek,
a aranni adi liyuk.
(katogorok 43)
A ka jaka pupuja rie, a kurut
sek ejik jini jambu ku sek külükä
kulolo a peña ku jaka.
(Likiro 10-14)
Kurut nana turumbili ge i däk,
a likiro jini gumba wilisan kak ku kunie
tîrân kunene i turumbili i lukaràŋ.
A nana nye kâkä gumba tirân
kunene nye gaju koja kune,
a lapunde kak i turumbili.
(Likiro 18)
Nu 'denyjiri njëunj nyürût na,
a ga a nu ë'iny parik.
(Kolon 33)
A nu vingere mirù kine nu,

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

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

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

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

Then when vehicle was moving,
hare threw down oil and other
goods that were inside vehicle.
And when he stopped throwing goods
that he wanted to steal,
and jumped down from vehicle.

When hyena tasted food,
it was very delicious.

And after the lion heard that,
a nye laŋandi i koya, a giri guan.  
(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 toju nu,  
a nye tindi kä ina kuere.  
(Sek 29)
Ama nana kilo perok oko jo nu,  
a sek kulo yìyìre i bot ku mar ni.

Exercise 44

(Kam 13-17)
A küändïä nit ge i ṣonyju kam,  
a gumbe kuyu kulu kam i kakat.  
A nìjìŋ ge i sọ'do i kakat i nyàttùt  
kuyu kulu kam kulo.  
Ama ina ṣuri inde denni adì  
ilo pọ lo a njìùŋ, adì, “Lu a 'dionj.”  
(Katogorok 10)
A guànjàrá kak, lakadi i kìbàr yu,  
aìì pìrit karaŋ nu kùlùm  
nana a gulujo kiden màdàŋ.  
(Katogorok 24-27)
A ká ñorondì i kàre ni kulu mo parik,  
a kalas a kilala da kulu soni marek,  
lùgànj dàggëří sùät lu bot,  
lùgànj dàggëří sùät lu ñerọt.  
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'denyà sena,  
a kà ge tàtá.  
(Jaka 7-8)
A likiro kondì kà ni yejiri nye na,  
a giri guan tojo a kàlìjì  
lùpà i pìrit nu jaka kulu ñòbora.  
(Jaka 18)
A kurut a likiro poni i goŋ  
a kà rurumoki ku giere i koyi.  
(Jaka 24-25)  
“Ilo a dúät lìo, momono ku pataso.

he jumped out on road and went away.  
And when we had arrived in river,  
we threw our nets into the river  
in order to catch fish,  
And when he had collected (it),  
he gave to (them) fruit.  
When these days passed,  
these people came from north to chief.

His wife was preparing fish,  
and threw bones of fish to door.  
And hyena was sitting at door eating  
these bones of fish.  
But this person did not know that  
animal was hyena said, “This is dog.”  
And crawls to the anthill there,  
instead place there that round  
which be wide in the middle.

Many of them (enemies) enter the river,  
so (people) separate in directions,  
some running to the north,  
others running to the south.  
And then they spear in the middle  
and were shot of enemies of these.

“The water is still good,  
where do these reports come from?”  
So, they taste water,  
and find it to be cold (tasteless).  
And the hare did as he planned,  
and he went until he was  
allowed in place of animals with horns.  
And then hare went from out  
and he met with dove in road.

“This is my bull, tie (him) with a rope.
**Ama** do memedda, ilo a jäny parik!”
(Jaka 28)  
**But** becareful, is very dangerous thing!”

A kurut riogga adi putuk putuk.
(Jaka 40-41)  
And then he stepped thud, thud.

A güre adi,
“Kak a wasan, giri ku do yu mede.”
A likiro ge än guan, **tojo** a pütândà doro.
(Likiro 4-6)  
And dove said,
“Rain has stopped, go to your house.”
Hare refused go **then** remained sleeping.

A kondi se nu yijiri nye na,
a kurut turumbili lu däkünì,
a rieji likiro aka purun i koyi kiden,
(Likiro 10-11)  
**Then** when the vehicle was moving,
and **then** found hare expired lying in road.

**Kurut** nana turumbili ge i däk,
a likiro jini gumba wilisan kak.
(Likiro 38-39)  
**Again,** another friend that came to hare,
and again he gave food given to hyena.

**Ati** lügän ju lu pondi ku likiro i mede,
ati tini nyürüt nu ti jäüü lälü na.
(Kolon 21, 23-25)  
Sun replied, “You take this gazelle.”
**On contrary,** you listen, I, the lion say,
allow the sun to swallow the gazelle.

A koloŋ rugge adi, “E do joŋg nyajua na.”
“**Nyenana** yinge ta, nan mirü i jambu,
ti koloŋ yïje nyajua.”
(Sek 13-15)  
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 giäŋpärä kak, **lakadi** i kibär yu.
And crawls until the anthill there.
(Katogorik 13)  
(Katogorik 39)  
A aranni adi liyuk,
**lakadi** ka sek a wokandu i mede isan.
We cannot quarrel (about sandfleas)
until we arrive at home well.
(Likiro 2-3)  
A nø ge ayin, a kondi adi,
biya nana nye purun i koyi kiden,
anyar turumbili dädäkün,
a meddi adi nye a tuan.
(Lolon 18-19)
“Ti ta mirü.”
**Asan** moye jambu sena adi,
inna nyama pakini nye.
And he was without anything
and thought it better that he lay in road
so that when a vehicle comes,
it sees him as dead.

“You give to the lion.”
**Because** (his) father tells like this,
that gazelle is given to him.
(Boyini 11)
A nana yi aka wogga i kare nu,  
a yi gumandi boyini kunaŋ i kare,  
**anyar** mogga kam.  
(Sek 34-35)
A mar küe nit yuyu i konandu  
ilo ŋuri ọ no ron,  
**asan** nye a ŋuri lükä lu medeso. 

And when we had arrived in river,  
we threw our nets into the river  
in order to catch fish,  
The chief was afraid to do  
to that person anything of bad,  
**because** he was a their person of relatives.

Exercise 46

(Kam 5-6)
Lor lügäŋ, nye a jonda kam kulu mo parik,  
a waria **kumu** ńerik kulik ge i medda.  
(Kam 7)
Nügäŋ na jambi ku nügäŋ na **adi,**  
“Do a met la?”  
(Kam 13)
A kündäi nit ge i ŋonyju kam  
i kaka nú **kadi.**  
(Kam 21-22)
A ina ŋuri dendi **adi** nu ga “yini nit,”  
(Katogorik 5)
A lungi ọ **kunene** karaj ku kâ  
olose taba, ku olot . . .  
(Katogorik 13)
A guäŋünni i bät, lakadi i pîrït nu  
**ida** nu jindere nye kak na.  
(Katogorik 44)
Sek ejik jini jambu  
k u sek külükä  
**kulolo** a peña ku jaka.  
(Jaka 8-9)
A giri guan tojo a käläji  
lüpä i pîrït **nu** jaka,  
a likiro iti jini i süät **lu** koloŋ.  
(Jaka 16)
“Ịja lolo unde metti ọbora külä  
**ida** i lüpündâ nio na?”  
(Jaka 29)
A guure tongi mogga parik i dirii  
**nana** guure ka pe.  
(Likiro 25)
“A turumbili meddi **adi** nan a tuan,  
adiba a 'dumunde nan.”  
(Koloŋ 11)

One day he brought very many fish,  
and wives of his brothers saw (the fish).  
A certain one said to another **that,**  
“Do you see that?”

His wife was preparing fish  
at door of house.

Person thought that it was her co-wife  
He demanded things **which** with them  
such as tobacco, flour, . . .

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

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

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

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

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

“And vehicle sees **that** I am dead,  
it quickly takes me.”
Sun says that, “Your father is calling you.”

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

“Do you see that?”

“Who are you?”

Where do these reports come from?”

Where does this matter come from?

“Why did you refuse to bring these animals here to us?”

Who is it who is a catcher of fish?

Where did mother-in-law of Muludiang live?

Who set the net? And where?

With what was the otter caught?

With what was the otter speared?

Is this meeting about me?

Who did not see my horns when I entered?”

Dove, where are you going?"

Why does my house refuse to answer?”

Can house finally speak one day?!”

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

How do you eat from the road?”

Where you find this food which is good?”

The lion asked sun, “Why?”

Where are you taking this man?”
“Muyi jambu adida?”
(Koloŋ 27)
“How does your father say this?”

“Kine ro oloŋ adida moye koloŋ?”
(Boyini 6)
“This matter is how how how how of father of sun?”

“How does your father say this?”

“Ki’o lo woŋon parik. Sena olo ku nyọ?”
(Sek 6)
“This matter is how how how how of father of sun?”

“Boat is crying loudly. Why it like that?”

“Ta da rop nan ku nyọ?”
(Sek 22-23)
“With what will you repay to me?”

They said, “Why is this animal allowed to stay with people of Kiden village?”

Kä jambu adi, “Nyo nunu boroŋ ti saka ku sek Kiden ɪ jür?”
(Sek 25-26)
“Person who called Luko mïrü, from where? Grandfather stays where in which village?”

“Lo ḋuri lolo luŋu a Lükämïrü pü’dä ya?”
Ku merenyə lit lu olo ya i lon jür?”

“Person who called Luko mïrü, from where? Grandfather stays where in which village?”