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THE OBJECT PRONOUN /ña'3a'l/ with FIRST AND
SECOND PERSON PRONOUNS

The object pronoun ~~*ñaháh*~~ /ña'3a'l/ (orthographically written ~~ñaháh~~ ñaháh) is also used as a substitute for any phonologically bound third person pronoun or noun phrase when the subject of a clause is any first or second person pronoun (either phonologically bound or free).

The first person phonologically ~~fr~~ bound pronouns are;

- i 'first person singular subject' and
- eh 'first person plural (inclusive) subject'.

The first person phonologically free pronouns are:

- yūhu 'first person singular object or emphatic subject',
- dūhu 'first person plural (exclusive)', and
- yóóh 'first person plural (inclusive) object or emphatic subject'.

The second person phonologically bound pronoun is:

- unh 'second person singular subject'.

The second person phonologically free pronouns are:

- yohó (yóho) 'second person singular', and
- dohó (dóho) 'second person plural'.

Examples of the pronouns with ñaháh 'third person object' ('him' will be used as a gloss for convenience), using the verb cani /ka³ni³/ & 'will hit':

- cani ñahái 'I will hit him',
- cani ñaháéh 'we all will hit him',
- cani ñaháh yūhu 'I will hit him',
- cani ñaháh dūhu 'only we will hit him',
- cani ñaháh yóóh 'we all will hit him',
- cani ñaháunh 'you (singular) will hit him',
- cani ñaháh yohó (yóho) 'you (singular) will hit him',
- cani ñaháh dohó (dóho) 'you (plural) will hit him'.

PRONOUNS OF CV'V COUPLET PATTERN

The first and second person phonologically free pronouns may be reduced to one syllable when following the predicate, when following the object pronoun ñaháh, when following the subject (as object), or when used as the possessor in a noun phrase.

yūhu ~~may be reduced~~ ^{can} 'I, me, my' may be reduced to yu (when following a word ending in /V'l/ yūhu ^{can} may be reduced to yū);
~~ñāñu~~ dūhu ^{can} 'we, us, our (exclusive)' may be reduced to du (when following a word ending in /V'l/ dūhu ^{can} may be reduced to dū);
yohó (yóhó) ^{can} 'you, your (singular)' may be reduced to yo, yoh, yó, or yóh;
dohó (dóho) ^{can} 'you, your (plural)' may be reduced to do, doh, dó, dóh. (The use of the variants of yohó and dohó depends on idiolectal preferences.)

HONORIFIC*COMMON DICHOTOMY IN THIRD PERSON PRONOUNS

The honorific pronoun forms are ^{used} by the speaker to refer to older and respected members of his own immediate or distant family (who are not siblings ~~or~~ or cousins), or parents-in-law. They also refer to his God-parents, the priests and higher members of the church hierarchy, and those who are considered deities or God-related -- God, Christ, saints (and their ~~and~~ images), and the cross.

A person, in speaking of his older, male relatives will say: yuvái dúúá (yuvááh 'father', i 'my', dúúh 'is', a 'he (honorific)') 'He (honorific) is my father.'; xīí dúúá (xīih 'grandfather' (honorific)) 'He is my grandfather.'; xitoi dúúá (xito 'uncle') 'He ~~is my uncle~~ (honorific) is my ~~uncle~~ [older and respected] uncle.'; xitoi dúúrá (ra 'he') 'He is my [age group] uncle.'; véló tisoí (chisoí) dúúá (véló tiso (chiso) 'father-in-law') 'He is my (respected) ^hfater-in-law.'; véló tisoí (chisoí) dúúrá 'He is my (not respected) father-in-law.'; yuvááh núhui dúúá (yuvááh núhu 'God-father') 'He (honorific) is my God-father.' (Note that only the a form is used with 'father', 'grandfather', and 'God-father', but either a 'he*(honorific, respected)' or ra 'he' may be used with 'uncle' or 'father-in-law'.)

In speakin fo his older, female relatives he will say: sihi dúúchi (sihih 'mother', chi 'she (honorific)') 'She (honorific) is my mother.'; ~~xítan~~ xítain dúúchi (xítanh 'grandmother') 'She ~~is my grandmother.~~ (honorific) is my grandmother.'; xixi dúúchi (xixi 'aunt') 'She (honorific) is my aunt.'; xixi dúúáh (ah 'she') 'She is my aunt.'; vélá tiso (chiso) dúúchi (vélá tiso (chiso) 'mother-in-law') 'She is my (respected) mother-in-law.'; vélá tiso (chiso) dúúáh 'She is my (not respected) mother-in-law.'; sihih ñúhui dúúchi (sihih ñúhu 'God-mother') 'She (honorific) is my God-mother.' (Note that only the chi form is used with 'mother', 'grandmother', and God-mother', but either chi 'she (honorific, respected)' or ah 'she' may be used with 'aunt' or 'mother-in-law'.)

In contrast, the unrelated person will say: yuvá-unh dúúrá (unh 'your') 'He is your father.'; xíi-unh dúúrá 'He is your grandfather.'; xito-unh dúúrá 'He is your uncle.'; véló tiso-unh (chiso-unh) dúúrá 'He is your father-in-law.'; yuvááh ñúhunh dúúrá 'He is your God-father.'; sihi-unh dúúáh 'She is your mother.'; xítaunh dúúáh 'She is your grandmother.'; xixi-unh dúúáh 'She is your aunt.'; vélá tiso-unh (chiso-unh) dúúáh 'She is your mother-in-law.'; sihih ñúhunh dúúáh 'She is your God-mother.'

Any person will speak of a priest (sūtu), God (Dyosí), or images of worship (sántó or dyosí) using the honorific-respective forms: sūtu dúúá 'He is a priest.'; dyosí dúúá 'It is a god, saint (male), or image of a god or saint (male); sántó dúúá 'It is an image (male)'.; dyosí dúúchi 'It is a god, saint ^{female} ~~(male)~~, or image of a god or saint ^{female} ~~(male)~~; sántó dúúchi 'It is an image (female).'

(Honorific-Common Dichotomy in Third Person Pronouns, continued)

Respect is shown people, when addressing them, by adding vocative forms at the end of sentences (especially with greetings and farewells). These forms, however, are not used with persons with whom a person is very familiar, i.e. members of the same household, sharing the same compound, or living next door to each other. The familiar persons would be parents, grandparents, uncles, and aunts by marriage, in the typical Mixtec family dwelling set-up. The vocative forms are:

táá	a male peer
náá	a female peer
tífh	an older person or a peer (respective)
véló	an older person (male)
vélá	an older person (female)
xctāhah	an older person (male)
xto (xito)	an older person (male)
xii (xixi)	an older person (female)
táá cuihe	an older person (male)
náá cuihe	an older person (female)

THIRD PERSON
 USES OF PRONOUNS WITH INHERENTLY SINGULAR AND INHERENTLY
 PLURAL VERBS

/nYa3/ Plural feminine or human
 /ʔa3/ Singular and plural masculine
 /a'3/ Singular feminine
 /ri'3/ Singular and plural animal (also lemons and grapefruits)
 /nu'3/ Singular and plural wood (or pole-like)
 /ʔa'3/ Plural fluid (that is aqueous)
 /a3/ Singular and plural masculine honorific
 /ci3/ Singular and plural feminine honorific
 /a3/ Singular and plural neuter

/ni3-ki3e3nYa3/ they left (/nYa3/ would refer only to women if the subject of the preceding sentence referred only to women. /nYa3/ would refer to both men and women if the subject of the preceding sentence referred to men and women.)
 */ni3-ke3ta3nYa3/ (Incompatible because the number of the verb -- which is singular -- and the number of the pronoun do not agree.)
 /ni3-ki3e3ʔa3/ they (men) left
 /ni3-ke3ta3ʔa3/ he left
 */ni3-ki3e3a'3/ (Incompatible because the verb is plural and the pronoun is singular.)
 /ni3-ke3ta3a'3/ she left
 /ni3-ki3e3ri'3/ animals left
 /ni3-ke3ta3ri'3/ an animal left
 /ni3-ki3e3nu'3/ wood (boats, cars, airplanes, etc.) left
 /ni3-ke3ta3nu'3/ a wood left
 /ni3-ki3e3ʔa'3/ water left (ran out)
 */ni3-ke3ta3ʔa'3/ (Incompatible because the verb is plural and the pronoun is singular and the pronoun is plural.)
 /ni3-ki3e3a3/ they (honorable men) left
 /ni3-ke3ta3a3/ he (honorable man) left
 /ni3-ki3e3ci3/ she* they (honorable women) left
 /ni3-ke3ta3ci3/ she (honorable woman) left
 /ni3-ki3e3a3/ things left
 /ni3-ke3ta3a3/ a thing left

ni3-ki3e3 plural left
 ni3-ke3ta3 sing. left

INHERENT NUMBER IN VERBS

There are three classes of stative and intransitive verb stems with regard to inherent number. Some stative and intransitive verb stems are inherently singular, others are inherently plural, and still others are inherently without number. For example: /lu¹lu¹/ is small, /kwa¹li¹/ are small, /ku¹nu¹/ is (or are) ~~small~~ deep; /ke¹ta¹/ is leaving, /ki¹le¹/ are leaving, /ʃi¹ka¹/ is (or are) ~~is~~ walking.

There are four classes of transitive verb stems with regard to inherent number. The transitive verb stems are either (1) singular with regard to the object of the clause, (2) plural with regard to the object of the clause, (3) plural with regard to both the subject and the object of the clause, or (4) without inherent number. For example: /na³i³/ to take (singular object), /na³-ʃi³i³/ to take (plural object), /ko³ni³/ to put in *(plural subject, plural object), /na³ka³/ to take someone (no number).

When there is inherent number in the verb the pronouns must ~~correspond~~ correspond in number to the inherent number of the verb stem. (All first person and second person pronouns have a singular-plural dichotomy. There are nine (9) third person pronouns: ~~na³ka³~~ (1) third person plural: /nya³/ feminine or human, /ra³/ fluid that is aqueous; ~~na³~~ (2) third person singular: /a³/ feminine; (3) third person without inherent number: /ra³/ masculine, /ri³/ animal, /nu³/ wood or pole-like, /a³/ neuter, /a³/ masculine (honorific), /ʃi³/ feminine (honorific). For example: /lu¹lu¹a³/ she is small, ~~*/lu¹lu¹nʃa³/~~ they are small, ~~*/kwa¹li¹la¹/~~ she is small, /kwa¹li¹nʃa¹/ they are small. (The asterisked forms are not feasible.)

The inherent number of the verb stem will determine the number in the nouns or pronouns which are without number. (The nouns which are composite plural must occur with a plural verb stem. For example: /ñu³ti¹¹/ ~~sand~~ sand, /sa²vi¹³/ rain, /i²ty³/ grass occur with plural verb stems in Mixtec. Some speakers use the Nouns /tʲa²a³/ man and /ña¹³a¹¹/ woman only as singular, whereas some speakers use them also as plural. Some speakers use /te³-yilvi¹³/ man only as plural, whereas some speakers use it also as singular. All speakers use /ne³- yilvi¹³/ with a mixed crowd, but some speakers use it also for a group of women only.) For example: /lu¹lu¹ tʲa²a³/ the ^{man is} ~~men are~~ small, /kʷalli¹¹ tʲa²a³/ the men are small, /lu¹lu¹ te³-yi¹vi¹³/ the man is small, /kʷalli¹¹ te³-yi¹vi¹³/ the men are small.

Negative Forms of Verbs

The negative of a verb is always actualized as a vowel of the same quality as the ~~u~~ preceding vowel. There are two different tone patterns of the negative stems according to the tone-glottal stop class of the verb.

When either the potential or the continuative aspect is negativized, the negative morpheme is added to the stem: /sa³a³/ to do, /sa²a³a¹/ not to do; /ʃa¹a¹/ not doing, /ʃa²a³a¹/ not doing; /ta³va¹/ to take out, /ta³va¹a³/ not to take out; /ta¹va¹/ taking out, ~~ta³~~ /ta³va¹a³/ not taking out.

When the completive aspect is negativized the completive aspect marker may become /ni²i³/ and the following syllable has high tone.

(The negative ~~ni²i³~~ form /ni²i³/ has not been written in materials to date, 14-IX-71.) Optionally the aspect marker becomes /ni²/ and the tone of the following syllable is low. The tone of the noncontiguous syllables is that of the continuative affirmative form. Following are examples, ~~using~~ using the verbs /ʃta³ni¹/ to take out, /tu³ ʃu¹vi¹/ to become wounded, /ke³ta³/ to leave, and /ta³va¹/ to take out:

AFFIRMATIVE
COMPLETIVE

AFFIRMATIVE
CONTINUATIVE

NEGATIVE
COMPLETIVE
OPTION /ni²i³/

NEGATIVE ~~COMPLETIVE~~
COMPLETIVE
OPTION /ni²/

~~ni²i³ ta³va¹~~

/ni³ ta³va¹/ /ta¹va¹/

/ni²i³ ta¹va¹/

/ni² ta³va¹a³/

/ni³ ke³ta³/ /ke¹ta¹/

/ni²i³ ke¹ta¹/

/ni² ke³ta¹/

/ni³ tu³ ʃu¹vi¹/ /tu¹ ʃu¹vi¹/

/ni²i³ tu¹ ʃu¹vi¹/

/ni² tu³ ʃu¹vi¹/

~~ni²i³ ʃta³ni¹~~

/ni³ ʃta³ni¹/ /ʃta¹ni¹/

/ni²i³ ʃta¹ni¹/

/ni² ʃta³ni¹/

(Some speakers also use /ʃta³a³/ to mean did not do.)

1. cūhunnya 'they will go', cūhunra 'he will go', cūhuanh 'she will go', cūhunrih 'the animal will go', cūhunnuh 'the wood will go', cūhunrah 'the water will go', cūhuan 'he (honorific) will go' or 'it will go', cūhunchi 'she (honorific) will go*'.
 2. quie-nya 'they will leave', quetara 'he will leave', quetaáh 'she will leave', quetaríh 'the animal will leave', queta-núh 'the wood will leave', quieráh 'the water will leave', queta 'he (honorific)* will leave' or 'it will leave', quetachi 'she (honorific) will leave'.
 3. na s̄aa-nyá 'they will leave', na s̄aará 'he will get angry', na s̄aah 'she will get angry', na s̄aarih 'the animal will get angry', na s̄aa-nuh 'the wood will get warm', na s̄aarah 'the water will get warm', na s̄aaá 'he (honorific) will get angry' or 'it will get warm', na s̄aachí 'she (honorific) will get angry'.

4. yóó-nya 'they are (here)', yóóra 'he is (here)', yóóah 'she is (here)', yóórih 'the animal is (here)', yóó-nuh 'the wood is (here)', yóórah 'the water is ~~is~~ (here)', yóóa 'He (honorific) is (here)' or 'it is (here)', yóóchi 'she (honorific) is (here)'.

5. quíé-nyá 'they are leaving', quétará 'he is leaving', quétáh 'she is leaving', quétáríh 'the animal is leaving', quétá-núh 'the wood is leaving', quíéráh 'the water is leaving', quétá 'he (honorific) is leaving' or 'it is leaving', quétáchí 'she (honorific) is leaving'.

(See section 11.2. chart 2. and rules #5 and #6 for tone sandhi rules.)

PRONOUN COMPATIBILITY CHART

Object Subject	-nya	-ra	-ah	-rih	-nuh	-rah	-a (masc.)	-chi	-a (neut.)
-nya	IMP	1	IMP	2	3	4	5	6	7
-ra	8 IMP	IMP	IMP	9	10	11	12	13	14
-ah	15	16	IMP	17	18	19	20	21	22
-rih	23	24	25	IMP	26	27	28	29	30
-nuh	31	32	33	34	IMP	ND	35	36	37
-rah	38	ND	IMP	39	40	IMP	41	42	43
-a (masc.)	44	45	IMP	46	47	48	IMP	49	50
-chi	51	52	IMP	53	54	55	56	IMP	57
-a (neut.)	58	59	IMP	60	61	62	IMP	73 63	IMP

PRONOUN COMPATIBILITY CHART

	-nya 1	-ra 2	-ah 3	-rih 4	-nuh 5	-rah 6	-a 7	-chi 8	-a 9
-i									
-eh	10	11	12	13	14	15	16	17	18
-unh	19	20	21	22	23	24	25	26	27
yūhu	-nya 28	-ra 29	-ah 30	-rih 31	-nuh 32	-rah 33	-a 34	-chi 35	-a 36
dūhu	37	38	39	40	41	42	43	44	45
yohó	46	47	48	49	50	51	52	53	54
dohó	55	56	57	58	59	60	61	62	63
yóóh	64	65	66	67	68	69	70	71	72
-nya	yūhu 73	dūhu 74	yohó 75	dohó 76	yóóh 77				
-ra	78	79	80	81	82				
-ah	83	84	85	86	87				
-rih	88	89	90	91	92				
-nuh	93	94	95	96	97				
-rah	98	99	100	101	102				
-a	103	104	105	106	107				
-chi	108	109	110	111	112				
-a	113	114	115	116	117				
-i	IMP	IMP	118	119	IMP				
-eh	IMP	IMP	120	121	IMP				
-unh	122	123	IMP	IMP	IMP				
yūhu	IMP	IMP	124	125	IMP				
dūhu	IMP	IMP	126	127	IMP				
yohó	128	129	IMP	IMP	IMP				
dohó	130	131	IMP	IMP	IMP				
yóóh	IMP	IMP	IMP	IMP	IMP				

EXAMPLES OF THIRD PERSON PRONOUNS AS SUBJECT AND OBJECT

1. ni xininyara 'they saw him'
2. ni xininyarih 'they saw the animal'
3. ni xininyanuh 'they saw the wood'
4. ni xininyarah 'they saw the water'
5. ni xininya 'they saw him (honorific)'
6. ni xininyachi 'they saw her (honorific)'
7. ni xininya 'they saw it'
8. ni xinira-nya 'he saw them'
9. ni xinirarih 'they saw the animal'
10. ni xinira-nuh 'they saw the wood'
11. ni xinirarah 'he saw the water'
12. ni xinira 'he saw him (honorific)'
13. ni xinirachi 'he saw her (honorific)'
14. ni xinira 'he saw it'
15. ni xinianya 'she saw them'
16. ni xiniara 'she saw him'
17. ni xiniarih 'she saw the animal'
18. ni xinianuh 'she saw the wood'
19. ni xiniarah 'she saw the water'
20. ni xiniáá 'she saw him (honorific)'
21. ni xiniachí 'she saw her (honorific)'
22. ni xiniáá 'she saw it'
23. ni xiniri-nyá 'the animal saw them'
24. ni xinirirá 'the animal saw him'
25. ni xinirirah 'the animal saw her'

26. ni xini^{ri}rinuh 'the animal saw the wood'
27. ni xini^{ri}rirah 'the animal saw the water'
28. ni xini^{ri}riá 'the animal saw him (honorific)'
29. ni xini^{ri}richí 'the animal saw her (honorific)'
30. ni xini^{ri}riá 'the animal saw it'
31. ni na chii-nunya 'the wood took them'
32. ni nahinurá 'the wood took him'
33. ni nahinuah 'the wood took her'
34. ni nahinurih 'the wood took the animal'
35. ni nahinuah 'the wood took him (honorific)'
36. ni nahinuchí 'the wood took her(honorific)'
37. ni nahinua 'the wood took it'
38. ni na chii^{ra}-nya 'the water took them'
39. ni nahirarih 'the water took the animal#'
40. ni nahira-nuh 'the water took the wood'
41. ni nahirará 'the water took him (honorific)'
42. ni nahirachí 'the water took her (honorific)'
43. ni nahiráá 'the water took it'
44. ni xini^{ra}nya 'he (honorific) saw them'
45. ni xiniara 'he (honorific) saw him'
46. ni xiniarih 'he (honorific) saw the animal'
47. ni xini^{ra}nuh 'he (honorific) saw the wood'
48. ni xiniarah 'he (honorific) saw the water'
49. ni xini^{ra}chi 'he (honorific) saw her (honorific)'

50. ni xiníá 'he (honorific) saw it'
51. ni xiníchi-nya 'she (honorific) saw them'
52. ni xiníchirá 'she (honorific) saw him'
53. ni xiníchirih 'she (honorific) saw the animal'
54. ni xiníchi-nuh 'she (honorific) saw the wood'
55. ni xiníchiráh 'she (honorific) saw the water'
56. ni xiníchia 'she(honorific) saw * him (honorific)'
57. ni xiníchia 'she (honorific) saw it'
58. ni disoá-nya 'it carried them'
59. ni disoára 'it carried him'
60. ni disoárih 'it carried the animal'
61. ni disoá-nuh 'it carried the wood'
62. ni disoáa 'it carried him (honorific)'
63. ni disoáchi 'it carried her (honorific)'

DIALOGUE-NARRATIVE DICHOTOMY OF PRONOUNS

The difference between the third person pronouns, and the first and second person pronouns is that the first and second person pronouns are used by speakers in referring to themselves and to the persons to whom the conversation is directed, whereas the third person pronouns are ~~not~~ used by speakers in referring to persons to whom the conversation is not directed. proposed

INCLUSIVE-EXCLUSIVE DICHOTOMY IN FIRST PERSON PLURAL PRONOUNS

The exclusive pronoun, dūhu, refers to the ~~the~~ speaker and some person(s) to whom the conversation is not directed, but it does not include the intended recipient of the conversation (or whoever may include himself as one of the intended hearers).

The inclusive pronouns, -eh and yóóh, include all hearers as well as the speaker, and may also include persons not present.

Examples ~~are~~ using vihe 'house' and yuvááh 'father' are:

~~****~~ vihe dūhu 'our house [not yours]';

viheéh 'our house [yours too]';

vihe yóóh 'our (emphatic) house [yours too]';

yuvááh dūhu 'our father [not yours]';

yuvááh 'our father [yours too]';

yuvááh yóóh 'our ~~father~~ (emphatic) father [yours too]';

Dichotomy of Pronouns into Subject and Object Classes

Some of the first and second person pronouns (also) have a dichotomy of Subject and Object forms. This might juxtapose ^{two} unbound (phonologically) pronoun forms, but very rarely. The Subject forms are all bound forms except under emphasis. When the subject is emphasized the form (word) is homophonous with the Object form.

Examples of the Subject or bound forms when not emphasized:
 with
 Cūhun 'to go' -unh 'you (sing.)' cūhunh 'go!', or 'you will go;' with -i 'I' cūhuin 'I will go;' with -eh 'let us go,' or we will go.'
 all

Examples of the Subject or free form when emphasized:

with the subject following the verb: cūhun 'to go' with yohó 'you (Sing.)' cūhun yohó 'you go!'; with yūhu 'I' cūhun yūhu 'I will go'; with yóóh 'we (incl.)' cūhun yóóh 'let us all go,' or 'we will all go.'

with the subject preceding the verb: cūhun 'to go' with yohó 'you (sing.)' yohó cūhun 'you go'; with yūhu 'I' yūhu cūhun 'I will go'; with yóóh 'we (incl.)' yóóh cūhun 'let us all go,' or 'we will all go.'

ADDITIONAL DATA ON TONE SANDHI

There is a type of tone sandhi (which was not described in the paper "Phonology and Morphotonemics of Ayutla Mixtec, IJAL, vol. 33, no. 4, October 1967, pp. 287-299.) which affects suffixes ending in glottal stop when they immediately follow the low-low tone forms of verb stems which are low-low in tone without glottal stop in the potential aspect and high-high in tone with glottal stop in the continuative aspect. Examples of these verbs are:

/k^h3e3/ to leave, /k^h1e'1/ leaving;
/ka3ka3/ to walk, /s^hilka'1/ walking;
/sa3a3/ to do, /s^hala'1/ doing.

Followed by /ri'3/ animal:

/ki3e3ri'1/ the animals will leave,
/ka3ka3ri'1/ the animals will walk,
/sa3a3ri'1/ the animals will do.

*this + next page -
possibly a footnote in the next article
on the lang - -
EVP opinion*

NEW CONSONANT PHONEME AND MORPHOTONEMICS

The phoneme /nʏ/ was not discovered to be in contrast to /ñ/ until the paper ---- was written.

The phonemes /nʏ/ and /ñ/ contrast only before /a/ as in /nʏa'2a3/ early and /ña'3a3/thing; /nʏa'3a1/ evil and /ña'3a'1/ woman.

/ñ/ occurs only preceding /a/ and /e/. For example: rich
woman^e is either /nʏa3 vilka'1/ or /nʏe3 vilka'1/. That same proclitic also varies to /ne/ as in /ne3 vilka'1/.

The first vowel of a couplet which has ~~nʏa~~ /nʏ/ as the first consonant and /' (glottal stop) as the second, may vary in some words from /a/ to /e/: /nʏa'2a3/ or /nʏe'2a3/ early. In some words the first syllable may vary from /nʏa/ to /ni/: /nʏa'3a1/ or /ni'3a1/ evil.