Luang Grammar and Phonology Sketch

Kathleen B. Taber and Mark H. Taber
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Abstract

This write-up is a descriptive phonology and grammar of Luang, an Austronesian language spoken in the Maluku province of Indonesia. To date there has been very little written about this language. This description is quite comprehensive, dealing with many issues at all levels of language. It is meant to be primarily descriptive rather than attempting to support or argue any theoretical model.

This write-up begins with a phonological description of the Luang language. After that Luang’s grammatical features are discussed beginning with morphology and word classes, then on to Luang phrases, clauses, sentences, and finally discourse pragmatics in Luang.

Some interesting aspects of the Luang language include the great amount of morphophonemic processes that occur within words and across word boundaries, making writing the language incredibly complex. Although these morphophonemic processes are phonologically driven, they also occur more frequently in information which is already known or understood, or at peak points of discourse, as opposed to when new information is presented. Luang is a language rich in vocabulary as seen by its rich use of colorful and creative word pairs, particularly in ritual speech. Forty conjunctions are used to indicate clear and natural logical relations between clauses or sentences in Luang. This language feature is very different from related languages in Indonesia many using far fewer conjunctions.

This description covers a comprehensive range of topics of the language. Although individual topics are briefly discussed, there are over 1000 language examples and four full texts.
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<tr>
<td>ABIL</td>
<td>Abilitative mood</td>
</tr>
<tr>
<td>AN</td>
<td>Anaphoric</td>
</tr>
<tr>
<td>ATT</td>
<td>Attemptive mood</td>
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<tr>
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<td>Auxiliary</td>
</tr>
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<td>CAUS</td>
<td>Causative</td>
</tr>
<tr>
<td>COMP</td>
<td>Completive aspect</td>
</tr>
<tr>
<td>CONJ</td>
<td>Connector/conjunction</td>
</tr>
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<td>CONP</td>
<td>Conjunction phrase</td>
</tr>
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<td>Definitive aspect</td>
</tr>
<tr>
<td>DIR</td>
<td>Directional</td>
</tr>
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</tr>
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<td>Durative aspect</td>
</tr>
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<td>Emphatic</td>
</tr>
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<td>FP</td>
<td>Free pronoun</td>
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<td>Genitive</td>
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<td>IMP</td>
<td>Imperative mood</td>
</tr>
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<td>Indirect quote</td>
</tr>
<tr>
<td>INS</td>
<td>Instrument</td>
</tr>
<tr>
<td>INVOL</td>
<td>Involuntary</td>
</tr>
<tr>
<td>LOC</td>
<td>Locative</td>
</tr>
<tr>
<td>MULT</td>
<td>Multiple objects (i.e., Continuous or Reflexive)</td>
</tr>
<tr>
<td>NEG</td>
<td>Negation</td>
</tr>
<tr>
<td>NOM</td>
<td>Nominalizer</td>
</tr>
<tr>
<td>NP</td>
<td>Noun phrase</td>
</tr>
<tr>
<td>OBJ</td>
<td>Object marker</td>
</tr>
<tr>
<td>OSV</td>
<td>Object-Subject-Verb word order</td>
</tr>
<tr>
<td>PERF</td>
<td>Perfective aspect</td>
</tr>
<tr>
<td>pl.</td>
<td>Plural (form)</td>
</tr>
<tr>
<td>POS</td>
<td>Possession</td>
</tr>
<tr>
<td>PP</td>
<td>Prepositional phrase</td>
</tr>
<tr>
<td>PREP</td>
<td>Preposition</td>
</tr>
<tr>
<td>PRO</td>
<td>Progressive aspect</td>
</tr>
<tr>
<td>QU</td>
<td>Question tag</td>
</tr>
<tr>
<td>RDP</td>
<td>Reduplication</td>
</tr>
<tr>
<td>REF</td>
<td>Reflexive</td>
</tr>
<tr>
<td>REL</td>
<td>Relative</td>
</tr>
<tr>
<td>RELP</td>
<td>Relative pronoun</td>
</tr>
<tr>
<td>sing.</td>
<td>Singular (form)</td>
</tr>
<tr>
<td>STAT</td>
<td>Stative</td>
</tr>
<tr>
<td>SVO</td>
<td>Subject-Verb-Object word order</td>
</tr>
<tr>
<td>TAM</td>
<td>Tense-Aspect-Mode</td>
</tr>
<tr>
<td>VOC</td>
<td>Vocative</td>
</tr>
<tr>
<td>1s</td>
<td>First person singular</td>
</tr>
<tr>
<td>2s</td>
<td>Second person singular</td>
</tr>
<tr>
<td>3s</td>
<td>Third person singular</td>
</tr>
<tr>
<td>1pi</td>
<td>First person plural inclusive</td>
</tr>
<tr>
<td>1pe</td>
<td>First person plural exclusive</td>
</tr>
<tr>
<td>2p</td>
<td>Second person plural</td>
</tr>
<tr>
<td>3p</td>
<td>Third person plural</td>
</tr>
</tbody>
</table>
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1 Introduction

The Luang\(^1\) language is spoken by around 24,000 speakers living on the islands between Babar and Leti in southwestern Maluku.\(^2\) It is classified as a Central Malayo-Polynesian (Austronesian) language following Blust (1977, 1978, and 1981).\(^3\)

Luang, which is considered to be one language historically and culturally, is known to have three main dialects; Wetan in the east, Leti in the west, and Luang being centrally located (Taber, 1993). The Wetan dialect is spoken by approximately 5,000 speakers on the western part of Babar Island, on Wetan Island, and in the villages of Isu and Layeni from Teun Island\(^4\). The Leti dialect is spoken by approximately 7,000 speakers on the island of Leti. The Luang dialect has approximately 12,000 speakers on the islands of Moa, Lakor, Luang, and Sermata. Each of these main dialects also has minor subdialect groupings. The degree of inherent intelligibility between the dialects is not yet known.\(^5\)

Previous linguistic research on the Luang dialect of the Luang language is quite limited. In 1895, L. Ch. A. Moorrees collected a 900-word list from the Leti dialect which was later published (Stokhof 1981). Other work includes Jonker’s (1932) grammar sketch of the Leti dialect. J. P. B. de Josselin de Jong (1987) did some linguistic study on the Wetan dialect in 1933 which has since been published as Wetan Fieldnotes. More recently Mills and Grima (1980) and A. van Engelenhoven (1987), (1995), (1997), (2004), (1998 with Elizabeth Hume and Jennifer Muller), and (2011 with Marjoleini Sloos) and Elizabeth Hume (1998) have done some comparative work using data from the Leti dialect. However, no extensive linguistic work has ever been done on the Luang dialect.

The Luang people primarily inhabit coastal villages and subsist from farming, animal husbandry and fishing. They harvest copra, sea shells, agar-agar which is a type of sea weed and sea cucumbers which are their main cash crops. Corn is the main staple. There is a lot of inter-island travel and bartering of goods where a local form of Moluccan Malay is often used as the trade language.

---

\(^1\)Luang is the Indonesian name for the language which originates from the small island bearing that name which is centrally located within the language group. In the literature it has been referred to as Leti (Esser 1938, inr alia Salzner 1960) and Letri Lgona (Wurm and Hattori 1981). The vernacular name is Lteri Lgona.

\(^2\)The speakers of the Luang language live on the western part of Babar Island, and the islands of Wetan, Sermata, Luang, Lakor, Moa, and Leti. In addition to this, there are two Luang speaking villages, Isu and Layeni, that were once located on Teun Island. However, because of recent volcanic activity and water shortages they have been since resettled on the south coast of central Seram (Taber 1993).

\(^3\)We wish to thank Dr. Donald Burquest, Dr. Charles E. Grimes, Dr. Richard Nivens, and Dr. David Mead for their input into earlier drafts of this paper. We also want to thank Becky Quick for her editorial assistance.

\(^4\)These numbers were based on the government statistic office figures at the time this research was being done in the late 1980s to early 1990s, so they do not accurately reflect current statistics.

\(^5\)Data for this paper were collected from the Luang dialect as spoken in the village of Luang Timur. We wish to express our appreciation to Pattimura University for their sponsorship and to the many government officials who helped us all along the way. A special debt of gratitude goes to our friends from Luang for their patient and dedicated efforts in helping us to understand exactly how their language should be spoken.”
Map 1. The Luang language area (©2015 SIL International®)

The shaded area is where the various dialects of the Luang language are spoken.

2 Phonology

2.1 Description of Luang phonemes

2.1.1 Listing of phonemes

The Luang dialect has a total of twenty phonemes distributed between two major classes of phonemes, consonants and vowels. The supra-segmental features of stress and length are important and interesting features though not phonemically distinctive in Luang. Intonation, which is phonemic, will be briefly mentioned in §2.1.5.3 below. Tables 1 and 2 below show the Luang sound system that consists of fifteen consonants and five vowels.

The consonantal system may be described as having three points of articulation: labial, which includes /p f m w/, apical /t d s n l r y/, and dorsal /k ʔ g h/. The phonemes under these points of articulation are further differentiated by their manner of articulation which distinguishes six stops /p t d k ʔ g/, three fricatives /f s h/, two nasals /m n/, a lateral /l/, a trill /r/, and two glides /w y/ (see table 1 below).

---

6 The special characters used in this paper follow the revised (1989) International Phonetic Alphabet. [Phonetic], /phonemic/ and |morphophonemic| transcriptions use the accompanying brackets. Stress is marked as ’ (a straight apostrophe).

7/b/ is not listed with the phoneme inventory because it occurs only in loan words.
Table 1. Luang consonants

<table>
<thead>
<tr>
<th></th>
<th>Labial</th>
<th>Apical</th>
<th>Dorsal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stop vl.</td>
<td>p</td>
<td>t</td>
<td>k</td>
</tr>
<tr>
<td>Stop vd.</td>
<td>d</td>
<td>g</td>
<td></td>
</tr>
<tr>
<td>Fricative</td>
<td>f</td>
<td>s</td>
<td>h</td>
</tr>
<tr>
<td>Nasal</td>
<td>m</td>
<td>n</td>
<td></td>
</tr>
<tr>
<td>Lateral</td>
<td></td>
<td>l</td>
<td></td>
</tr>
<tr>
<td>Trill</td>
<td></td>
<td>r</td>
<td></td>
</tr>
<tr>
<td>Glide</td>
<td></td>
<td>w</td>
<td>y</td>
</tr>
</tbody>
</table>

The vocalic system may also be described as having three points of articulation: front, central, and back. They include the following phonemes: front /i e/, central /a/ and back /u o/. These phonemes are further distinguished by the height of the tongue (high, mid or low) when producing them (see table 2 below).

Table 2. Luang vowels

<table>
<thead>
<tr>
<th></th>
<th>Front</th>
<th>Central</th>
<th>Back</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>i</td>
<td>u</td>
<td></td>
</tr>
<tr>
<td>Mid</td>
<td>e</td>
<td>o</td>
<td></td>
</tr>
<tr>
<td>Low</td>
<td></td>
<td>a</td>
<td></td>
</tr>
</tbody>
</table>

Another way of looking at the distinctive features of Luang phonemes can be seen in tables 3 and 4 below.

Table 3. Distinctive feature chart of Luang consonants

<table>
<thead>
<tr>
<th></th>
<th>p</th>
<th>t</th>
<th>d</th>
<th>k</th>
<th>g</th>
<th>ʔ</th>
<th>f</th>
<th>s</th>
<th>h</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sonorant</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Continuant</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>Anterior</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>-</td>
<td>-</td>
<td>+</td>
<td>-</td>
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<tr>
<td>Coronal</td>
<td>-</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>-</td>
<td>-</td>
<td>+</td>
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<tr>
<td>Voice</td>
<td>-</td>
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<td>-</td>
<td>-</td>
<td>+</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>m</th>
<th>n</th>
<th>l</th>
<th>r</th>
<th>w</th>
<th>y</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sonorant</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>Anterior</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>-</td>
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<tr>
<td>Coronal</td>
<td>-</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Nasal</td>
<td>+</td>
<td>+</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
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<tr>
<td>Lateral</td>
<td>-</td>
<td>-</td>
<td>+</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Table 4. Distinctive feature chart of Luang vowels

<table>
<thead>
<tr>
<th></th>
<th>i</th>
<th>e</th>
<th>a</th>
<th>o</th>
<th>u</th>
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<td>-</td>
<td>-</td>
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<td>+</td>
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<tr>
<td>Low</td>
<td>-</td>
<td>-</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Back</td>
<td>-</td>
<td>-</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>Round</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>+</td>
<td>+</td>
</tr>
</tbody>
</table>
2.1.2 Interpretation of ambiguous segments

2.1.2.1 Glides and high vowels

Among the several ambiguous segments in Luang are the vowels [i] and [u]. The status of these segments can be determined by looking at their distribution within the syllable. In syllable peaks these phones function as vowels and are thus interpreted /i/ and /u/ respectively. Note the following:

\[
\begin{align*}
\text{[ʔi}da\] & /ʔida/ \quad \text{‘one’} \\
\text{[ʔi}na\] & /ʔina/ \quad \text{‘mother’} \\
\text{[ni}hi\] & /nihi/ \quad \text{‘tooth’} \\
\text{[ʔu}hu\] & /ʔuhu/ \quad \text{‘breast’} \\
\text{[nu}nu\] & /nur-nu/ \quad \text{‘his/her mouth’} \\
\text{[ru}ʔru\] & /ruʔru/ \quad \text{‘bow head’} \\
\text{[niyi]} & /niyi/ \quad \text{‘snake’}
\end{align*}
\]

In the onset of syllables these segments function as consonants and are interpreted as the glides /w/ and /y/. Note the following:

\[
\begin{align*}
\text{[yoʔora]} & /yoʔora/ \quad \text{‘wave’} \\
\text{[ya}yawra\] & /yawyawra/ \quad \text{‘early morning’} \\
\text{[wa}yowə\] & /wayowa/ \quad \text{‘agree’} \\
\text{[wawi]} & /wawi/ \quad \text{‘pig’} \\
\text{[wawan}nu\] & /wawan-nu/ \quad \text{‘on top of’} \\
\text{[rayi]} & /rayi/ \quad \text{‘land’}
\end{align*}
\]

In syllable codas, [i] and [u] may function as consonants or vowels depending upon the placement of stress. When they are vowels they count for stress, when they function as consonants they do not. Their interpretation must also adhere to the unambiguous syllable patterns in the language, one of these being that no vowel clusters of three can occur.

\[
\begin{align*}
\text{[ta}li\] & /tayli/ \quad \text{‘weigh’} \\
\text{[ʔau]} & /ʔau/ \quad \text{‘wood’} \\
\text{[p}wou\] & /pwou/ \quad \text{‘sail boat’} \\
\text{[kryou]} & /kryou/ \quad \text{‘k.o. basket’} \\
\text{[ra}tu\] & /rawtu/ \quad \text{‘scratch’} \\
\text{[ya}yawra\] & /yawyawra/ \quad \text{‘early morning’}
\end{align*}
\]

2.1.2.2 Labialized consonants

The labialization of consonants is a common occurrence in Luang due to the morphophonemic processes that take place (see §2.3.3 below). There are also a few unambiguous environments where labialization of consonants occurs. In both the conditioned and unconditioned environments these phones are interpreted as consonant sequences /Cw/ rather than single phonemes /Cʷ/ in order to economize phonemes. This interpretation is supported by the fact that the labialized consonants only occur syllable initially where other consonant clusters are found (see §2.2.2 below) and therefore remain consistent with acceptable syllable patterns in Luang. Labialization occurs on only labial consonants.

\[
\begin{align*}
\text{[m}ʷai\] & /mwai/ \quad \text{‘you sg. come’} \\
\text{[p}ʷei\] & /pwei/ \quad \text{‘you sg. wait’} \\
\text{[ʔamp}ʷa}ˈharu\] & /ʔampwaharu/ \quad \text{‘we talk about’}
\end{align*}
\]
2.1.2.3  Palatalized consonants

Like labialization, the palatalization of consonants is a common occurrence in Luang due to the morphophonemic processes that take place (see §2.3.3 below). There are also a few unambiguous environments where palatalization of consonants occurs. In both the conditioned and unconditioned environments these phones are interpreted as consonant sequences /Cy/ rather than single phonemes /C/y/ in order to economize phonemes. This interpretation is supported by the fact that the palatalized consonants only occur syllable initially where other consonant clusters are found (see § 2.2.2 below) and therefore remain consistent with the acceptable syllable patterns in Luang. Palatalization occurs on the following consonants (except ʔ) /t d s h n l r/.

[ʔai'tʰayli] /ʔai-tʰayli/  ‘I weigh’
[ʔai’dʰɛlɛ] /ʔai-dʰɛlɛ/  ‘I stay’
[ʔom’kʰohu] /ʔom-kʰohu/  ‘you sg. tie’
[ʔai’sʰaynɪ] /ʔai-sʰaynɪ/  ‘I love’
[mʰayrɪ] /m-nayrɪ/  ‘you sg. wear’
[ʔom’l’aʔa] /ʔom-l’aʔa/  ‘you sg. go’
[ʔom’r’aŋa] /ʔom-r’aŋa/  ‘you sg. pick up’
[ʔom’k’aʔa] /ʔom-k’aʔa/  ‘you sg. tie’
[ʔom’l’aʔa] /ʔom-l’aʔa/  ‘you sg. go’
[ʔom’r’aŋa] /ʔom-r’aŋa/  ‘you sg. pick up’

2.1.2.4  Syllabic consonants

In Luang the syllabic consonants /m n r l k/ occur. They occur in two main environments. One of these is the prefixation of verb roots (see §2.4.2 below). The other environment is the addition of affixes for derivational purposes. Since these syllabic consonants occur in predictable environments they are not considered phonemic in order to conserve phonemes. In connected speech, as opposed to isolated examples, these word initial syllabic consonants are not syllabic, but instead become a syllable coda in the preceding word.

[n] + [ˈnaːri] = [nˈnaːri]  /n-nayri/  /hade nayri/  [ˈhaden ˈnaːri]  ‘she/he uses’
[r] + [ˈraːna] = [ˈraːna]  /r-rana/  /ha rana/  [ˈhar ˈraːna]  ‘she/he lifts’
[m] + [nɯˈnuhru] = [nɯˈnuhru]  /m-nur-nuhru/  /koka mnur-nuhru/  [ˈkokam nɯˈnuhru]  ‘silky cloth’
[k] + [leha] = [kˈleha]  /kleha/  /na-kleha/  [ˈnak-leha]  ‘she/he lacks’

---

8The palatal sequences /ty/ and /dy/ are often realized as the affricates [tʃ] and [dʒ] in fast speech.
2.1.2.5  Short epenthetic schwa

A common feature in Luang is the epenthetical schwa [ə̆] which occurs between non-homorganic consonants across syllable boundaries. However when non-homorganic consonant clusters occur syllable initial within a syllable, and if the second member of the cluster is the liquid /l/ or /r/ then no epenthesis occurs. Therefore, because its environment is predictable in that it signals a syllable break between two non-homorganic consonants, this epenthetic schwa is considered to be non-phonemic. The timing is also significantly shorter than a normal vocoid and it is not perceived as being distinctive by native speakers.

Examples between syllables within a morpheme:

- [memə̆na] /memna/ ‘very’
- [wuʔru] /wuʔru/ ‘cooking oil’
- [mehə̆ra] /mehra/ ‘sick’
- [kalə̆vedə] /kalveda/ ‘greeting/leave taking’
- [ʔapə̆nu] /ʔapnu/ ‘stomach’
- [plokə̆ra] /p-lokra/ ‘sharp’

Examples between syllables within a word, (note that insertion follows stress placement):

- [tutə̆ga] /tut-ga/ ‘point-it’
- [limə̆ni] /lim-ni/ ‘his/her hand’
- [lakə̆ni] /lak-ni/ ‘his/her foot’

Examples syllable initial with liquids /l/ and /r/:

- [treʔa] /treʔa/ ‘left’
- [prai] /prai/ ‘k.o. drum’
- [tlinə] /tлина/ ‘ear’

2.1.3  Consonants

This section provides a technical description of all Luang phonemes and their phonetic realizations. Where helpful, phonological rules are included to summarize the phonological processes described.

2.1.3.1  Stops

/p/  [p] is a voiceless bilabial unaspirated plosive. It occurs word initially and medially, but as with all consonants never word finally.

- [poʔora] /poʔora/ ‘skinny’
- [poli] /poli/ ‘pants’
- [gə̆hə̆pa] /gehpa/ ‘rotten’
- [ʔapə̆nu] /ʔapnu/ ‘stomach’

---

9An epenthetic break can also occur between the homorganic phonemes /t/ and /r/ where they occur morpheme medially. It is this epenthetic break which signals that these phonemes occur across syllable boundaries and are not clustering together as they do elsewhere.

- [tɨ̆ra] /tɨ̆ra/ ‘add’
- [putə̆ra] /put.ra/ ‘deceive’
- [trema] /tre.ma/ ‘almost’
- [naˈtrimə] /na.tri.ma/ ‘he/she receives’
/t/ [t] is a voiceless dental unaspirated plosive. It occurs word initially and medially.

[tɔra] /tora/  ‘knee’
[tɛrnu] /ternu/  ‘egg’
ʔawaˈtutu] /ʔawatutu/  ‘I teach/learn’
[watu] /watu/  ‘rock’

d/ [d] is a voiced alveolar plosive. It occurs word initially and medially

[dodoˈona] /dodoˈona/  ‘earlier’
[donna] /donna/  ‘NEG’
[ˈida] /ida/  ‘one’
[haˈdewa] /hadewa/  ‘enough’

/k/ [k] is a voiceless velar unaspirated plosive. It occurs word initially and medially.

[kɛrna] /kerna/  ‘dry’
[kɛnˈkuʔa] /ken-kuʔa/  ‘child’
[ˈwoki] /woki/  ‘cold’
[niki] /niki/  ‘fruit bat’

/g/ [g] is a voiced velar plosive and is in free variation with the voiced velar fricative [ɣ]. It occurs word initially and medially.10

[ˈgayni] ~ [ˈɣayni] /gay-ni/  ‘face’
[ɡaˈʔara] ~ [ɣaˈʔara] /gaʔara/  ‘root’
[woˈgata] ~ [woˈɣata] /wo-gata/  ‘four’
[ʔorˈgahi] ~ [ʔorˈɣahi] /or-gahi/  ‘Creator God’

/t/ [ʔ] is a glottal stop. It occurs word initially and medially. Glottal stop is phonemic in Luang due to its contrast with other phonemes (see §2.1.3.6 below) and because native speakers recognize it as being distinctive.11

[ʔaʔu] /ʔaʔu/  ‘I’
[ʔiʔa] /ʔida/  ‘one’
[taʔi] /taʔi/  ‘near/shallow sea’
[hapˈpeʔa] /ha-p-peʔa/  ‘older female’
[woʔora] /woʔora/  ‘mountain’

2.1.3.2 Fricatives

/f/ [f] is a voiceless labiodental fricative. It only occurs word initially.12

[fɔla] /folla/  ‘window’
[fiˈyaɾni] /fiyar-ni/  ‘its tree sap’
[fiˈɛkta] /fiektə/  ‘quick’
[fiˈeɾa] /fieɾa/  ‘name of island’

10The older generation produce a voiced velar fricative [ɣ] rather than the voiced velar plosive.
11Although glottal stop is predictable word initially preceding vowels (e.g., [ʔiʔa] ‘one’) it is considered to be phonemic in this position as well since it undergoes morphophonemic processes (see §2.4.3 below).
12/f/ is considered a suspect phoneme because it only occurs six times in all our data (which includes a lexicon of over 2500 words), and two of those are known loan words (see above examples marked with *). Also there is no evidence of even a phonetic [f] in the two closest related languages to Luang: Roma (Steven 1991) and Kisar (Christensen 1992). /f/ may be a phoneme in transition, but more research is needed to determine its exact status.
[faʔana] /fa’ana/ ‘abundance’
[fotswana] /fotwa/ ‘picture/photo’
[felpënni] /felpen-ni/ ‘pen’

/s/ [S] is a voiceless alveolar fricative. It occurs word initially and medially but is always morpheme initial. 13

[sa’ponni] /sa-pon-ni/ ‘it is big’
[sa’mou] /sa-mou/ ‘it is good’
[ʔen’sampe] /en-sampe/ ‘he/she arrived’
[na’sena] /na-sena/ ‘he/she coughs’

/h/ [H] is a voiceless glottal fricative. It occurs word initially and word medially.

[’hadi] /hadi/ ‘this’
[hon’nona] /honnona/ ‘all’
[’rahu] /rahu/ ‘hundred’
[ʔahu] /ʔahu/ ‘dog’

2.1.3.3 Nasals

/m/ [m] is a voiced bilabial nasal. It occurs word initially and medially.

[μuʔuna] /muʔuna/ ‘you sg. eat’
[maʔnu] /maʔnu/ ‘bird’
[limnika] /lim-ni/ ‘his hand’
[ʔama] /ʔama/ ‘father’

[ŋ] is a voiced velar nasal which fluctuates freely with [m] in the environment preceding /k/ according to speaker.

[ʔemka’meni] ~ [ʔemka’meni] /emkameni/ ‘how’
[ramkeka] ~ [raŋ’kekә] /ra-mkeka/ ‘they see’

13/s/ is an intriguing phoneme because by all appearances it seems to have just arrived on the scene in the last generation. Previously /h/ was used exclusively in Luang for PMP *s. In some of the other Luang dialects /s/ is used (e.g., in Leti, see chart below). However, according to native Luang speakers, only in the last generation has /s/ begun to be used in the Luang dialect. It appears to have come into use through the introduction of loan words and as a result of formal education in Indonesian, the national language of Indonesia. The common occurrence of intermarriage between dialects of Luang affects the use of /h/ and /s/. Some words are spoken with either /h/ or /s/ depending on the age and/or background (education) of the speaker as in the above example /saponni/. In other words (e.g., /samou/), it already appears to have become a frozen form with everyone using /s/. However, this is only a general observation and will require further study. When questioning the elders in Luang about this shift they typically respond, “yes, the real form of the word is /nahena/ ‘he/she coughs’, but now we say /nasena/ ‘he/she coughs’.”

<table>
<thead>
<tr>
<th>Leti /s/ - Luang /h/</th>
<th>PMP Form *s - Luang /h/</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leti - /memese/ ‘alone’</td>
<td>PMP - /asu/ ‘dog’</td>
</tr>
<tr>
<td>Luang - /memeha/ ‘alone’</td>
<td>Luang - /ahu/ ‘dog’</td>
</tr>
<tr>
<td>Leti - /syaa/ ‘what?’</td>
<td>PMP - *taSik ‘sea’</td>
</tr>
<tr>
<td>Luang - /hyaʔa/ ‘what?’</td>
<td>Luang - /tahʔi/ ‘sea’</td>
</tr>
<tr>
<td>Leti - /nusa/ ‘island’</td>
<td>PMP - *susu ‘breast’</td>
</tr>
<tr>
<td>Luang - /noha/ ‘island’</td>
<td>Luang - /uhu/ ‘breast’</td>
</tr>
</tbody>
</table>
/n/ [n] is a voiced alveolar nasal. It occurs word initially and medially.

[ˈnorə] /nora/ ‘coconut’
[ˈnaməni] /nam-ni/ ‘his tongue’
[ˈmatni] /mat-ni/ ‘his eye’
[ˈtɛrnə] /ternu/ ‘egg’

[ŋ] is a voiced velar nasal which fluctuates freely with [n] in the environment preceding /k/ according to speaker.

[kenˈkuʔə] ~ [keŋˈkuʔə] /ken-kuʔə/ ‘child’
[manˈkeʔə] ~ [manŋˈkeʔə] /man-keʔə/ ‘man’

With some speakers there is neutralization of contrast between /m/ and /n/ preceding /k/.

[namˈkekə] ~ [naŋˈkekə] /nam-keka/ ‘she/he sees’

2.1.3.4 Liquids

/l/ [l] is a voiced alveolar lateral. It occurs word initially and medially.

[ˈlerə] /lera/ ‘sun/day’
[ˈlorə] /lora/ ‘ocean’
[ˈwolla] /wolla/ ‘moon’
[ˈwali] /wali/ ‘again’

/r/ [r] is a voiced alveolar trill. It occurs word initially and medially.\(^\text{14}\)

[ˈruri] /ruri/ ‘thorn’
[ˈreri] /reri/ ‘very’
[ˈnorə] /nora/ ‘coconut’
[ˈkɛrnə] /kerna/ ‘dry’

2.1.3.5 Glides

/w/ [w] is a voiced bilabial glide. It is produced with less lip rounding and more friction than the English [w]. It occurs word initially and medially.

[waʔana] /waʔana/ ‘again’
[woʔawa] /woʔawa/ ‘eight’
[ˈplahwa] /plahwa/ ‘long’
[ˈwawanu] /wawan-nu/ ‘on top of’

[ʋ] is a voiced labiodental approximate. This phone occurs in two environments: following a vowel and preceding a consonant or preceding liquids word initially.

[ˈwevənə] /wewna/ ‘k.o. grass’
[ʔɔriˈɛhə] /ʔawrieha/ ‘rice’
[ˈvlari] /vlari/ ‘run’
[ˈvraʔu] /wraʔu/ ‘plate’

\(^\text{14}\)Sometimes in fast speech /r/ will change its manner of articulation and be realized as a flap [ɾ] intervocally.

[ruri].~ [rufi] ‘thorn’
[rarə].~[ɾafə] ‘blood’
[v] is a voiced labiodental fricative. This phone occurs intervocally between two high vowels. In between a non-high vowel and a high vowel, this phone fluctuates freely with a voiced bilabial fricative [β].

\[
\begin{align*}
\text{[hivi]} & \rightarrow /hiwi/ \quad \text{‘chicken’} \\
\text{[wuwu]} & \rightarrow /wuwu/ \quad \text{‘clan’} \\
\text{[ʔavu]} & \sim [ʔafu]/ /ʔawu/ \quad \text{‘dust’} \\
\text{[wawi]} & \sim [waʃi]/ /wawi/ \quad \text{‘pig’}
\end{align*}
\]

The rule for /w/ is: /w/ \rightarrow [v] / V\_C, #/ \_\_\_\_ / r/

\[
\begin{align*}
[v] & / V + \text{High} \_ V + \text{High} \\
[v] & \sim [β] / V\_V + \text{High} \\
[w] & / #, C\_V, V\_V
\end{align*}
\]

/y/ is a voiced palatal glide. It occurs word initially and medially.

\[
\begin{align*}
\text{[yoma]} & \rightarrow /yoma/ \quad \text{‘because’} \\
\text{[yau’aurə]} & \rightarrow /yawwyawra/ \quad \text{‘early morning’} \\
\text{[ʔenkah’yoyə]} & \rightarrow /en-kahyoya/ \quad \text{‘he/she bounces up and down’}
\end{align*}
\]

2.1.3.6 Consonant contrasts

p/m/w

\[
\begin{align*}
\text{[polu]} & \rightarrow /polu/ \quad \text{‘call’} \\
\text{[molu]} & \rightarrow /molu/ \quad \text{‘lost’} \\
\text{[woru]} & \rightarrow /woru/ \quad \text{‘two’} \\
\end{align*}
\]

\[
\begin{align*}
\text{[ʔupa]} & \rightarrow /upa/ \quad \text{‘mouse’} \\
\text{[ʔama]} & \rightarrow /ama/ \quad \text{‘father’} \\
\text{[wawa]} & \rightarrow /wawa/ \quad \text{‘mouth’} \\
\text{[pepəna]} & \rightarrow /pepna/ \quad \text{‘encircle’} \\
\text{[meməna]} & \rightarrow /memna/ \quad \text{‘very’} \\
\text{[wewəna]} & \rightarrow /wewna/ \quad \text{‘grass’}
\end{align*}
\]

p/f/w

\[
\begin{align*}
\text{[pola]} & \rightarrow /pola/ \quad \text{‘return’} \\
\text{[folla]} & \rightarrow /folla/ \quad \text{‘window’} \\
\text{[wolla]} & \rightarrow /wolla/ \quad \text{‘moon’}
\end{align*}
\]

t/d/r

\[
\begin{align*}
\text{[tonə]} & \rightarrow /tona/ \quad \text{‘soak’} \\
\text{[donna]} & \rightarrow /donna/ \quad \text{‘NEG’} \\
\text{[roma]} & \rightarrow /roma/ \quad \text{‘house’} \\
\text{[ʔita]} & \rightarrow /ʔita/ \quad \text{‘we (incl.)’} \\
\text{[ʔida]} & \rightarrow /ʔida/ \quad \text{‘one’} \\
\text{[ʔira]} & \rightarrow /ʔira/ \quad \text{‘they’}
\end{align*}
\]

t/d/n/l

\[
\begin{align*}
\text{[turu]} & \rightarrow /turu/ \quad \text{‘come down’} \\
\text{[durma]} & \rightarrow /durma/ \quad \text{‘divide’} \\
\text{[nurnu]} & \rightarrow /nur-nu/ \quad \text{‘mouth’} \\
\text{[lirni]} & \rightarrow /lir-ni/ \quad \text{‘his voice’}
\end{align*}
\]
2.1.4 Vowels

2.1.4.1 Description

/i/ [i] is a high close front unrounded vocoid. It occurs word medially and finally. It occurs in stressed, and post-stressed syllables. It can also occur in pre-stressed syllables when there are more than two syllables.

[ʔʔina] /ʔina/ ‘mother’
[ʔʔida] /ʔida/ ‘one’
[wo’lima] /wo-lima/ ‘five’
[pi’ipi] /pipi/ ‘goat’
[wo’iki] /woki/ ‘cold’
[ga’arni] /gar-ni/ ‘his younger sibling’
[ʔʔhini] /ʔihi-ni/ ‘its-insides’

/e/ [e] is a mid close front unrounded vocoid. It generally occurs word finally although it can sometimes occur word medially in a CV syllable pattern depending on the speaker. It occurs in both stressed and post-stressed syllables.

[wo’telu] /wo-telu/ ‘three’
[re] /re/ ‘those’
[me’re] /mere/ ‘but’
[ha’ade] /hade/ ‘that’
[he’are] /hare/ ‘they’

[ɛ] is a mid open front unrounded vocoid. It occurs word medially in closed syllables. It occurs in stressed and pre-stressed syllables.

[ʔem’kade] /ʔemkade/ ‘like that’
[ʔemu] /ʔenu/ ‘sea turtle’
[te’rnu] /ternu/ ‘egg’
[me’həɾa] /mehra/ ‘sick’

The rule for /e/ is: /e/ → [ɛ] / # ?_, __C$ [ɛ] / Elsewhere
/a/ [a] is a low open central unrounded vocoid. It occurs word medially. It occurs in stressed syllables. It also occurs in pre-stressed syllables when the word has more than two syllables.

\[
\begin{align*}
\text{[ʔahu]} & /\text{ʔahu/} & \text{'dog'} \\
\text{[ʔawu]} & /\text{ʔawu/} & \text{'dust'} \\
\text{[watu]} & /\text{watu/} & \text{'rock'} \\
\text{[mana]} & /\text{mana/} & \text{'also'} \\
\text{[awri'eha]} & /\text{awri'eha/} & \text{'uncooked rice'}
\end{align*}
\]

[a] is a mid open central unrounded vocoid. It occurs word finally. It occurs in stressed and post-stressed syllables.

\[
\begin{align*}
\text{[pi'para]} & /\text{pi'para/} & \text{'cook'} \\
\text{[gera]} & /\text{gera/} & \text{'water'} \\
\text{[pa]} & /\text{pa/} & \text{'to'}
\end{align*}
\]

The rule for /a/ is: /a/ $\rightarrow$ [a] / __#

[a] / __#

/o/ [o] is a mid close back rounded vocoid. It occurs word medially.\(^{15}\) It occurs in stressed syllables and in pre-stressed syllables if there are more than two syllables in the word.

\[
\begin{align*}
\text{[ʔora]} & /\text{ʔora/} & \text{'k.o. bamboo'} \\
\text{[ʔokeʔa]} & /\text{ʔokeʔa/} & \text{'a little'} \\
\text{[wolla]} & /\text{wolla/} & \text{'moon'} \\
\text{[woki]} & /\text{woki/} & \text{'cold'} \\
\text{[kohu]} & /\text{kohu/} & \text{'tie'}
\end{align*}
\]

/u/ [u] is a high close back rounded vocoid. It occurs word medially and finally. It occurs in stressed and post-stressed syllables. It can also occur in pre-stressed syllables when there are more than two syllables in the word.

\[
\begin{align*}
\text{[ʔuhu]} & /\text{ʔuhu/} & \text{'breast'} \\
\text{[ʔupa]} & /\text{ʔupa/} & \text{'grandchild/parent'} \\
\text{[tutu]} & /\text{tutu/} & \text{'point'} \\
\text{[ruri]} & /\text{ruri/} & \text{'thorn'} \\
\text{[petu]} & /\text{petu/} & \text{'k.o. bamboo'} \\
\text{[ʔahu]} & /\text{ʔahu/} & \text{'dog'} \\
\text{[nunuhru]} & /\text{nunuhru/} & \text{'runny nose'}
\end{align*}
\]

2.1.4.2 Contrasts

a/e/i/o/u

\[
\begin{align*}
\text{[ʔanni]} & /\text{ʔanni/} & \text{'wind'} \\
\text{[ʔen-ni]} & /\text{ʔen-ni/} & \text{'his findings/catch'} \\
\text{[ʔin-ni]} & /\text{ʔin-ni/} & \text{'his mother'} \\
\text{[ʔon-ni]} & /\text{ʔon-ni/} & \text{'tree'} \\
\text{[ʔun-nu]} & /\text{ʔun-nu/} & \text{'cluster'}
\end{align*}
\]

\(^{15}\)/o/ only occurs word finally when it functions as a phrase level enclitic indicating emphasis (see §2.1.5.1 below).

[kal'weda] $\rightarrow$ [kalwe'do] \text{‘emphasized greeting’}

[handelә] $\rightarrow$ [hande'lo] \text{‘way over there’}
2.1.5 Supra-segmental features

2.1.5.1 Stress

In the phonological word, stress (indicated in examples by ['] preceding the stressed syllable) is manifested by increased intensity and rising pitch on the stressed syllable. Stress falls on the penultimate syllable of bisyllabic roots, and remains on the root in monosyllabic roots. Stress does not move to the
new penultimate syllable when affixes are added as is the case in Indonesian. Therefore, because stress is predictable it is considered to be non-phonemic in Luang.

- [na'petnə] /na-petnə/ ‘he/she is fat’
- [pətannidi] /pet-an-ni-di/ ‘his very fatness’
- [ʔultı] /ulti/ ‘skin’
- [ʔulatni] /ulat-ni/ ‘his skin’

A factor that can affect the penultimate stress rule is special emphasis on the phrase level which can override word stress. (This emphasis is indicated in examples by [”] preceding the stressed syllable.) This occurs when the final vowels of the final words in the phonological phrase are deleted and the emphatic enclitics [-o] and [-e] are attached in their place. When this happens, the stress on the penultimate syllable of that word is overridden by phonological phrase stress which occurs on the final syllable of the phrase.

- [ʔai'dyɛlə 'handelə] ‘I came from over there’ (normal stress)
- [ʔai'dyɛlə hande”lo] ‘I came from way over there’ (emphatic)
- [ʔit'ləa?awə] ‘We are going’ (normal)
- [ʔitla?a”we] ‘Here we go!’ (emphatic)

Another factor that can affect word stress is when separate grammatical words occur as one phonetic rhythm segment which can occur as the result of morphophonemic processes (see § 2.4 below). When this occurs the stress on the penultimate syllable of the root becomes secondary to the phrase stress on the penultimate syllable of the rhythm segment, if the adjoining word is bisyllabic.

- [ŋiʔə] ‘make’ + [’yatəru] ‘trap’ = [ŋiʔyatəru] ‘make a trap’
- [’nur] ‘pour’ + [’doyni] ‘ASP’ = [ŋur’dyoyni] ‘pour it all out’

2.1.5.2 Length

The Luang language contains phonetically long consonants and vowels. This feature of length, however, is not phonemic. The long consonants are interpreted to be a sequence of two identical phonemes or two different contiguous phonemes that assimilate. They are considered to be sequences rather than units because this interpretation economizes phonemes and still corresponds to acceptable syllable patterns. Not only do these segments occur across syllable boundaries, but most occur either as the result of morphophonemic processes or the result of non-morphophonemic historical processes e.g., /wolla/ ‘moon’. These geminate segments are produced with a noticeable delay in their release. They occur both word initially and medially.

- [hap'peʔa] /ha-p-peʔa/ ‘older female’
- [ʔit'talla] /ʔit-talla/ ‘we travel together’
- [kok'koi] /kok-koi/ ‘riddle’
- [m’mwaha] /m-mwaha/ ‘you sg. are tired’
- [n’nayri] /n-nayri/ ‘he/she wears’
- [l’er’nanə] /l-lernana/ |n-lernana| ‘he/she gets’
- [r’rana] /r-rana/ ‘they pick up’

16See footnote 33.
Morpheme medially, long consonants occur as a result of several different morphophonemic processes (see §2.4.2 below).

['donnә] /donna/ ‘NEG’
['wennә] /wenna/ |wenan| ‘kill’
['wolla] /wolla/ |wolan| ‘moon’
['tulla] /tulla/ |tulna| ‘help’

2.1.5.3 Intonation

A comprehensive analysis of all the intonation patterns in Luang is beyond the scope of this paper. We will, however, mention a few of the more common features. Normally on declarative statements the peak of the intonation contour coincides with the phrase final word stress. Therefore the statement will begin at mid-pitch and continue level over all the words until the syllable before the penultimate (root) syllable of the final word in the statement. At this point the contour falls and then sharply rises on the penultimate (root) syllable to a higher pitch where the stress occurs on the peak syllable of the statement. Then it lowers over the last syllable of the statement. This pattern may be written as 2-1-3-1 (mid-low-high-low).

2ʔaʔg edonna 1u3wen1na/ ‘I am not angry.’
2ʔaʔanu 2sukni 1en3kak1ru/ ‘My child likes to cry.’
2ʔoha 2etla 2kade1ra 3wa2wan1nu/ ‘The cat is on the chair’

Exceptions to this 2-1-3-1 contour occur when the statement is emphasized such as when the emphatic enclitics [-e] and [-o] are used. In these cases the pitch is low on the penultimate syllable and then sharply rises on the ultimate syllable of the phrase. This pattern may be written as 2-1-3. These affect the phonological word stress on the final word in the phrase. The stress on the penultimate syllable can no longer be heard because of the phrase level stress on the ultimate syllable as a result of the intonational contour.

2ʔadonna u2wenna 2ne1ka 3ne/ ‘I am really not angry!’
2ʔaydyella 2han1de3lo/ ‘I came from way over there!’
2ʔitlaʔ1a4we/ ‘Here we go!’

Questions follow a similar pattern as statements only the pitch is a bit higher and the decline on the ultimate syllable is more noticeable. This sharp decline in pitch often results in the devoicing of the ultimate syllable.

2ʔomdyell1la 4me1ni/ ‘Where are you sg. going?’
2ʔomlya 2mwoʔ1lu 4hya1a/ ‘What are going to sell?’
2muʔuna 1ʔo4lek1wa/ ‘Did you sg. eat yet?’

The exception to this rule is where special question tags are used to perform various functions. As with the exceptions for statements given above, the intonation has the effect of moving the normal word stress as it places the higher pitch and rising intensity on the ultimate syllable.

2ʔomlyaʔa 2ʔApnu 1no4ka/ ‘You sg. went to Ambon and then?’
2ʔedonna 2nnayri 2ray1ni 4pa/ ‘(how come) She does not have any clothes on?’
2wolanni 2woru 2ʔo1lek4wo/ ‘She is two months (old), right?’

17This statement may be just one sentence, or a thought that encompasses a number of sentences.
18/wawannu/ is derived from the bisyllabic root /wawna/. In these cases where a suffix is attached, the pitch rises with the word stress and then falls evenly over the final two syllables.
19The peak pitch may reach level 4 or 5 depending how expressive or animated the speaker is.
Discourse genre is also marked by speed and cadence. In a storytelling situation as the speaker gets to an important or exciting part of the story he or she will start talking faster, higher, and with more intensity. Instead of occurring separately, grammatical words bind together to form single rhythm units. This is explained in greater detail in §2.4 below.

Different genres also take on different intonational patterns. For example, procedural texts tend to have a “sing songy” up and down type rhythm (i.e., first we do this, then we do this, then we do this, etc.). Hortatory genre includes long pauses between phrases. These phrases usually start off with a rapid rhythm with high intensity and pitch which gradually slows down so that by the end of the sentence the speaker becomes soft spoken.

2.2 Syllables and phoneme distribution

2.2.1 Syllables patterns

There are eight syllable patterns which occur in Luang. The phonological word is composed of different combinations of the following: V, VC, CV, CVC, CCV, CCVC, CCCV and CCCVC. The syllable pattern CV occurs in every position of the word while VC, CVC, CCV and CCVC occur word initially and medially. V occurs only word medially and finally. CCCV and CCCVC only occur word initially.

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<tr>
<th>Initial</th>
<th>Medial</th>
<th>Final</th>
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<tbody>
<tr>
<td>V</td>
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<td>?a.ti.a.ru ‘except’ pwo.u ‘sailboat’</td>
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<tr>
<td>VC</td>
<td>ot.na</td>
<td>‘rain’ ri.al.ma ‘inside’ - - - -</td>
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<tr>
<td>CV</td>
<td>ru.ri</td>
<td>‘thorn’ mer.me.ra ‘red’ ni.ki ‘bat’</td>
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<tr>
<td>CVC</td>
<td>ker.na</td>
<td>‘dry’ mot.mot.ni ‘green’ - - - -</td>
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<tr>
<td>CCV</td>
<td>pre.yi</td>
<td>‘sleepy’ na.plo.la ‘it is true’ - - - -</td>
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<tr>
<td>CCVC</td>
<td>tlin.ni</td>
<td>‘his ear’ na.plok.ra ‘it is sharp’ - - - -</td>
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<tr>
<td>CCCV</td>
<td>hnya.ri</td>
<td>‘door’ - - - - - - - -</td>
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<tr>
<td>CCCVC</td>
<td>Tnyam.ni</td>
<td>‘grave’ - - - - - - - -</td>
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</tbody>
</table>

2.2.2 Consonant clusters

2.2.2.1 Distribution within syllables

There are eight unambiguous consonant clusters that occur within the syllable patterns CCV and CCVC: /pl/, /pr/, /tl/, /tr/, /kr/, /wl/ and /wr/. As with all the other consonant clusters within a syllable, these occur only in the onset position.

- [pley.ni] /pley.ni/ ‘before’
- [pra.i] /pra.i/ ‘k.o. drum’
- [tli.wu] /tli.wu/ ‘calm’
- [treʔeni] /tre.eni/ ‘(number of) sequences’
- [klok3ra] /klok.ra/ ‘one who takes an oath’

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20 Periods are used in the examples below to represent syllable breaks.
21 The syllable patterns in which three consonants occur simultaneously, such as CCCV and CCCVC do not occur within morphemes. They occur only across morpheme boundaries as a result of morphophonemic processes. The infixation of /ny/ which derives a noun from a verb is one example of this, e.g., /hari/ ‘open’ becomes /hnyari/ ‘door’.
['kri.ta] /kri.ta/ ‘octopus’
['vlari] /wla.ri/ ‘run’
['wraʔu] /wra.ʔu/ ‘plate’

All of the other syllable onset clusters listed in table 6 occur as a result of morphophonemic processes or between morpheme boundaries. However, a number of these also occur within a morpheme. In the following table, the row shows the first consonant and the column shows the second consonant in the cluster.

Table 6. Syllable onset clusters

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From table 6 we can see that syllable onset clusters are quite limited. The absence of certain clusters (e.g., /ml/ and /mr/) are because morphophonemic processes occur when they come together (see §2.4.1 below).

2.2.2.2 Distribution between syllables

The following table lists the consonant clusters that occur across syllable boundaries.

Table 7. Consonant clusters across syllable boundaries

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</table>

[bl.ari] /bla.ɾi/ 'run'
There are several features which stand out in table 7 above. Note the absence of /f/ clustering with any other consonant. The limited distribution of /s/ can also be noted from the chart. It is interesting to note that /g/ never occurs in a consonant cluster initially, /y/ never occurs initially before other consonants between syllables, and /ʔ/ only follows /h/ in the CC final position yet most everywhere initially.

There are also several “holes” that appear in table 7. Some holes are the result of phonemes such as /d/ which occur less frequently word medially. Other “holes” are valid because when those consonants cluster morphophonemic processes occur that eliminate these sequences (e.g., /nl/, /ln/, /mw/ and /wm/; see §2.4.2 below).

2.2.2.3 Consonant restrictions

The consonant clusters allowable within a morpheme are more restricted than across morphemes as seen below. The consonant clusters within a morpheme which occur morpheme initial are even more restricted. They are bolded in the chart below.22

Table 8. Allowable consonant clusters within a morpheme

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<td>hp</td>
<td>ht</td>
<td>hk</td>
<td>hg</td>
<td>hʔ</td>
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<td></td>
<td>hm</td>
<td>hn</td>
<td>hl</td>
<td>hr</td>
<td>hw</td>
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<td>m</td>
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<td>mk</td>
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<td>mn</td>
<td>ml</td>
<td>mr</td>
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<td>ll</td>
<td>lw</td>
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<td>wn</td>
<td>wl</td>
<td>wr</td>
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</tr>
</tbody>
</table>

2.2.3 Vowel clusters

All five vowels occur word initially, medially and finally. In fact, all words in Luang must end in a vowel. However, word roots never end in /o/ and verb roots never end in /o/ or /e/.23 /o/ only occurs word finally when it operates as phrase level emphatic enclitics (see §2.1.5.3 above).

22It is interesting to note that the unusual clusters such as /kp, lm, mn, hl, hg, wt, tg, lg/ are quite limited and found almost exclusively in ritual language and in ritual names.

[tgara] /tgara/ ‘ancestor’
[hgera] /hgera/ ‘type of taboo/curse’
[lgonə] /lgona/ ‘the term Luang people call their land and language’

23Although the younger generation uses /a/ word final, the older generation tend to use /e/. It may be that the a/e alternation used to occur only on certain words or classes of words with some meaning, but in this present generation a rule is spreading through the lexicon changing all final /e/ to /a/.
Table 9. Vowel clusters

<table>
<thead>
<tr>
<th>i</th>
<th>e</th>
<th>a</th>
<th>o</th>
<th>u</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>ie</td>
<td>ia</td>
<td>io</td>
<td>iu</td>
</tr>
<tr>
<td>e</td>
<td>ei</td>
<td>ea</td>
<td>eu</td>
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<tr>
<td>a</td>
<td>ai</td>
<td>au</td>
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<td></td>
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<tr>
<td>o</td>
<td>oi</td>
<td>oa</td>
<td>ou</td>
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<tr>
<td>u</td>
<td>ui</td>
<td>ue</td>
<td>ua</td>
<td>ou</td>
</tr>
</tbody>
</table>

Table 9 shows the vowel sequences that occur in Luang across syllable boundaries. Sequences of three vowels never occur.

2.3 Morphophonemics

There are many morphophonemic processes that occur in Luang. The most processes occur in two main environments, both in terms of frequency as well as type of morphophonemic process. The first environment is morpheme initial between pronominal prefixes and verb roots. The second environment is morpheme or word final position (even across word boundaries) when words phonologically join to become one rhythm segment. This includes words and their suffixes, enclitics, modifiers or even separate words that follow. These two environments are further explained below with various examples of the morphophonemic processes and the order in which they occur.

A couple other minor environments which will be discussed are the nominalizing infix /ny/ within the morpheme and the assimilation of the stative marker /m/ with /l/ initial and /r/ initial verb roots. The various processes of reduplication will also be discussed briefly.

2.3.1 Pronominal prefixation

In the first morphophonemic environment, namely pronominal prefixation, there are two different sets of verb roots. One takes prefix set 1 below and the other prefix set 2 below.

Table 10. Pronominal prefixation

<table>
<thead>
<tr>
<th>Set 1</th>
<th>Set 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>1s ??u-</td>
<td>??au-</td>
</tr>
<tr>
<td>2s mu-</td>
<td>m(u)-</td>
</tr>
<tr>
<td>3s na-</td>
<td>n-</td>
</tr>
<tr>
<td>1pe ma-</td>
<td>m-</td>
</tr>
<tr>
<td>1pi ta-</td>
<td>t-</td>
</tr>
<tr>
<td>2p mi-</td>
<td>m(i)-</td>
</tr>
<tr>
<td>3p ra-</td>
<td>r-</td>
</tr>
</tbody>
</table>

There are no morphophonemic processes which occur when set 1 pronominal prefixes attach to verb roots.

\( ?a?u- + \text{-mori} \rightarrow /?a?umori/ \) ‘I give life to/resurrect’
\( \text{mu-} + \text{-mori} \rightarrow /\text{mumori}/ \) ‘you sg. give life to/resurrect’
\( \text{mi-} + \text{-mori} \rightarrow /\text{mimori}/ \) ‘you pl. give life to/resurrect’

24The parentheses enclose the part of the underlying form which metathesizes. In the 2s /m(u)-/ and 2p /m(i)-/ the high vowel does not appear on the surface in these positions, but immediately spreads and surfaces within the verb root (see examples in §2.4.1 below).
However, when set 2 pronominal prefixes attach to verb roots there are several morphophonemic processes which may occur. These include spreading, assimilation and portmanteau which are discussed below.

2.3.1.1 Spreading of high vowels

Morphophonemic processes occur in steps or stages and therefore these processes can be ordered by a set of rules. In pronominal prefixation, the first step to occur is the final high vowel of the prefix spreads into the attached verb root. This spreading occurs on the 1s /u-/, 2s /m(u)-/ and the 2p /m(i)-/ set 2 pronominal prefixes. Then in order to conform to the penultimate stress rule the high vowel that spread into the verb root takes on the form and quality of its corresponding glide /w/ or /y/. This process also occurs when words with final high vowels come together as one phonological unit with the following grammatical word.

\[ \text{ʔau-} + \text{-mori} \rightarrow /\text{ʔamwori/} \quad \text{‘I give birth’}^{25} \\
\text{m(u)-} + \text{-mori} \rightarrow /\text{mmwori/} \quad \text{‘you sg. give birth’} \\
\text{m(i)-} + \text{-mori} \rightarrow /\text{mmwori/} \quad \text{‘you pl. give birth’} \\
\text{ʔau-} + \text{-mai} \rightarrow /\text{ʔamwai/} \quad \text{‘I come’} \\
\text{m(u)-} + \text{-mai} \rightarrow /\text{mmwai/} \quad \text{‘you sg. come’} \\
\text{m(i)-} + \text{-mai} \rightarrow /\text{mmwai/} \quad \text{‘you pl. come’} \\
\text{ʔau + mana} \rightarrow /\text{ʔamwana/} \quad \text{‘I also’} \\
\text{ʔau + pa} \rightarrow /\text{ʔapwa/} \quad \text{‘me to (use)'} \\
\text{\textbf{rule:} } V \quad + \text{C} \rightarrow \text{CG}^{26} \\
[\text{\+High}] \\
[\text{a place}] \\
\]

2.3.1.2 Assimilation and portmanteau of high vowels

The next process which takes place is assimilation. In the pronominal prefix environment there are several types of assimilation which can occur depending on the phones which come together as a result of the above spreading.

Probably the most frequent kind of assimilation takes place with the alveolar phones /t d s n l r/. Once spreading has occurred on words with alveolar initial verb roots, the /u-/ from the 1s and 2s pronominal prefix assumes its glide quality and then assimilates to the preceding alveolar consonant with /w/ becoming /y/.

\[ \text{ʔau-} + \text{-tena} \rightarrow /\text{ʔutyena/} \quad \text{‘I pole (canoe)’} \\
\text{m(u)-} + \text{-tena} \rightarrow /\text{mytena/} \quad \text{‘you sg. pole’} \\
\text{ʔau-} + \text{-dihmi} \rightarrow /\text{ʔudyihmi/} \quad \text{‘I suck’} \\
\text{m(u)-} + \text{-dihmi} \rightarrow /\text{mdyihmi/} \quad \text{‘you sg. suck’} \\
\text{ʔau-} + \text{-nani} \rightarrow /\text{ʔunyani/} \quad \text{‘I swim’} \\
\text{m(u)-} + \text{-nani} \rightarrow /\text{mnyani/} \quad \text{‘you sg. swim’} \\
\]

---

25The 1s free pronoun clitic /a/ precedes the 1s pronominal prefix /u-/ when the actor is given prominence.
26The + here represents a morpheme boundary and the G a glide.
ʔ au- + -rana → /ʔauryana/ ‘I pick up’  
m(u)- + -rana → /mryana/ ‘you sg. pick up’

rule: /u/ + C → C/w/; /w/ → /y/ /Calv._

An added feature of this alveolar assimilation is seen in the 1s form on verb roots beginning with /s/ and /l/. In these cases after the spreading and assimilation have occurred, the initial /u/ of 1s harmonizes with the glide /y/ so that it becomes /i/.

ʔ au- + -laʔa → ʔaulyaʔa → /ʔailyaʔa/ ‘I go’  
ʔ au- + -lola → ʔaulyola → /ʔailyola/ ‘I pass by’

ʔ au- + -sayni → ʔausayni → /ʔaisyayni/ ‘I love’  
ʔ au- + -sampe → ʔausampe → /ʔaisyampe/ ‘I arrive’

rule: V [+High] + C → CG

Bilabial assimilation occurs when the 2s /m(u)-/, 1pe /m-/ and 2p /m(i)-/ pronominal prefixes join with /w/ initial verb roots. When this occurs, the high vowels spread into the verb root causing the pronominal prefix /m/ and the verb initial /w/ to come together. Because Luang does not allow /m/ and /w/ to occur across syllable boundaries, the verb initial /w/ becomes /p/. 29

m(u)- + -wahauru → /mpwahauru/ ‘you sg. discuss’  
m- + -wahauru → /mpahauru/ ‘we(excl.) discuss’  
m(i)- + -wahauru → /mpyahauru/ ‘you pl. discuss’

m(u)- + -wahaka → /mpwahaka/ ‘you sg. search for’  
m- + -wahaka → /mpahaka/ ‘we (excl.) search for’  
m(i)- + -wahaka → /mpyahaka/ ‘you pl. all search for’

rule: w → p m_

A third kind of morphophonemic process that occurs is the portmanteau of the high vowel /u/ and glottal consonant (/ʔ/ or /h/) on roots. This occurs in two main environments. It occurs on verb prefixation when the 1s /u/- spreads into the verb root. This also occurs when words or morphemes with initial glottal consonant /ʔ/ become one phonological stress unit as a result of affixation or fast speech with the preceding word which ends in the final high vowel /u/. Instead of assimilating to become a glide, the /u/ actually fuses with the glottal consonant to become the new portmanteau phone realized as the voiced velar fricative [u+ʔ] or [ʕ]. This is realized below as the phoneme /g/.

ʔ au- + -odi → ʔayodi| /ʔa-godi/ ‘I carry’  
ʔ au- + -ihi → ʔayihí| /ʔa-gihi/ ‘I bite’  
ʔ au- + -orta → ʔayorta| /ʔa-gorta/ ‘I remember’  
ʔ au- + -hopna → ʔayopna| /ʔa-gopna/ ‘I order’

rule: u + C [glottal] → ʕ /_V

27The two examples with /s/ are both Malay loans. This is because distribution of /s/ is very limited and we were unable to find non-loan word examples of this feature. See footnote 13 for more about /s/.

28This same process occurs in a couple of words beginning with /t/ and /d/, but never with /n/ nor /r/. Note that both of these words have /l/ as the onset of the following syllable.

ʔ au- + -tayli → ʔautyayli → /ʔatyayli/ ‘I weigh’  
ʔ au- + -della → ʔudyella → /ʔudyella/ ‘I stay’

29/mw/ is avoided in other morphophonemic environments as well. See §2.4.2.
tutu + -ʔa → |'tuta| /tuta/  ‘show it’
polu + -ʔa → |'polya| /polya/  ‘call it’
ahu + ?aʔaʔa → |aʔyaʔaʔa| /ahgaʔaʔa/  ‘dog child (puppy)’

rule: u + [ʔ] → ɣ /__u# + #_

2.3.2  Portmanteau process

There is another type of portmanteau process which occurs in the pronominal prefix environment. This portmanteau process involves all members of the second pronominal prefix set that begin with a voiced consonant when attached to a verb root beginning with /h/. In 2s /m(u)-/ and 2p /m(i)-/ the high vowels spread as in all other cases leaving the /m/ preceding the /h/. In each of the above pronominal prefixes the consonant fuses with the /h/ creating the new portmanteau phones [m̥ n̥ r̥]. It is clear here that portmanteau results in the devoicing of the pronominal prefix.

m(u)- + -hopna → [m̥wopna] /mhwopna/  ‘you sg. order’
n- + -hopna → [n̥hopna] /nhopna/  ‘he/she orders’
m- + -hopna → [m̥nopna] /mhhopna/  ‘we order’
m(i)- + -hopna → [m̥yopna] /mhyopna/  ‘you pl. order’
r- + -hopna → [ropna] /rhopna/  ‘they order’

rule: C[+voice] + h_ → C[-voice]

Since the pronominal prefix 1pi /t-/ is already voiceless a different process occurs. Here, when /h/ initial verb roots take the prefix 1pi /t-/ the glottal /h/ assimilates and becomes the alveolar fricative /s/.

t- + -hopna → /tsopna/  ‘we (incl.) order’
t- + -horta → /tsorta/  ‘we (incl.) remember’

rule: t + h → ts

2.3.3  Summary of pronominal prefixation rules

From the above examples we are able to conclude that in the environment of pronominal prefixation there are four main rules which govern the various morphophonemic processes. These rules are ordered as follows:

1. High vowels spread into set 2 verb roots.
2. High vowels take on the form and quality of their corresponding glides.
3. After spreading various kinds of assimilation and portmanteau occur in order not to violate acceptable syllable patterns and consonant clusters.
4. The portmanteau and assimilation of /h/ initial verb roots occur in order not to violate acceptable syllable patterns and consonant clusters.

2.4 Joining of words into one rhythm segment

The second common environment where morphonemic processes take place is where two roots or two words join together to become phonetically one rhythm segment (i.e., having one stressed syllable on the
entire string). When this happens, the morphophonemic processes of spreading, reduction, assimilation, portmanteau and metathesis occur. Root words and their affixes always occur in speech as having undergone these processes. However, there is contrast in Luang between separate words being joined into one rhythm segment and being left apart. Known information and mainline event information, especially at peak points of the story, are said so rapidly that many words join into one rhythm segment. When information is new to the hearer or if it is brought into prominence the words are said more slowly, and therefore do not join into one rhythm segment, but remain separate units.

The following morphophonemic processes are very similar, and in some cases identical, to those already listed in the first environment above. However, here they have their own unique set and order of rules.

### 2.4.1 Spreading and reduction of high vowels word finally

In Luang, when two morphemes or words are joined into one rhythm segment, the first morphophonemic process to occur is spreading. However, spreading can only occur on words ending in high vowels where the added morpheme does not begin with a consonant cluster and the first vowel in the added morpheme is not a high vowel. This environment can be described as \((V(C)V[+\text{high}]#CV[-\text{high}])\). When the word ends in \(VV[+\text{high}]\), there is only spreading of the high vowel, but when the word ends in \(CV [+\text{high}]\), the high vowel spreads and then deletes.

\begin{align*}
?ammai + la & \rightarrow [?am'mail'ә] /?ammailya/ \quad \text{‘we come to’} \\
rmai + pa & \rightarrow [r'maiп'ә] /rmaipya/ \quad \text{‘they come for’} \\
au + maka & \rightarrow [au'm'akә] /aumwaka/ \quad \text{‘wood that’} \\
rkeni + pa & \rightarrow [r'kenp'ә] /rkenpya/ \quad \text{‘they put it for’} \\
rmati + de & \rightarrow [r'matd'ә] /rmatdye/ \quad \text{‘when they died’} \\
nhoru + wa & \rightarrow ['nhorw'ә] /nhorwua/ \quad \text{‘already finished’}
\end{align*}

After the high vowel spreads it assimilates to the preceding consonant.

\begin{align*}
pwou + de & \rightarrow ['pwou'd'ә] /pwoudye/ \quad \text{‘that sail boat’} \\
woru + la & \rightarrow ['worl'ә] /worlya/ \quad \text{‘two in’}
\end{align*}

\begin{align*}
\text{rule:} \quad VV[+\text{High}] # CV[-\text{high}] & \rightarrow \_VGCy,w_; \\
VCV[+\text{High}] # CV[-\text{high}] & \rightarrow \_CØCy,w_
\end{align*}

If the high vowels are preceded by a consonant cluster (CCV + High#) then other morphophonemic processes are employed (see §2.4.2 below).31

A second form of spreading and reduction occurs when the possessive suffix –ni is added to roots ending with the final high vowel /u/. In these cases the /u/ spreads and then replaces the final /i/. Then the original /u/ deletes (see reduction §2.4.2).32

---

31 Spreading does not occur with the final high vowel /i/ if followed by the enclitic /ʔa/. In this case the /i/ assumes its corresponding glide quality /y/ and the initial glottal stop deletes. If the final high vowel is /u/ it will result in a portmanteau phone (see §2.4.5 below). Other exceptions with the glottals /ʔ/ and /h/ can be seen in §2.4.3 below.

\begin{align*}
\text{keni + -ʔa} & \rightarrow ['kенa] /kenya/ \quad \text{‘put it’} \\
\text{teti + -ʔa} & \rightarrow ['тетya] /tetya/ \quad \text{‘cut it’}
\end{align*}

\begin{align*}
\text{rule:} \quad \_Ci# + ? & \rightarrow \_Cya#
\end{align*}

32 When a verb ending in the high vowel /u/ and preceded by a consonant cluster takes an object marker clitic, the final /u/ becomes /i/ preceding the object marker /-a/. This seems to be functioning oppositely to the general rules of high vowels in Luang.

\begin{align*}
/nokru/ + /-a/ & = /nokria/ \quad \text{‘head for (object)’}, \\
/remnu/ + /-a/ & = /remnia/ \quad \text{‘drink it’}, \\
/lernu/ + /-a/ & = /lernia/ \quad \text{‘let it down’}
\end{align*}
2.4.2 Reduction of word final vowels

If the above spreading rule is blocked due to the surrounding environment, then the next morphophonemic process to take place is reduction. Reduction occurs when a root or word ending in a non-high vowel which is not preceded by a consonant cluster is joined by a suffix, enclitic or another word to become a new phonological word or rhythm segment. In these cases the final vowel of the first root or word is deleted and the suffix, enclitic or following word is added. This gets rid of a syllable and results in the stress continuing to stay on the penultimate syllable. If the word final vowel is preceded by a consonant cluster (CCV#) then other morphophonemic processes are employed (see below in this §).

\[ \text{rule: } \_\text{Cu#} + -\text{ni} \rightarrow \text{n u / C } \_\# \]

One process which can take place after reduction is assimilation. This occurs when the final vowel drops off and thereby causes either /w/ and /m/ or /n/ and /l/ to join across morpheme boundaries. Because Luang does not permit /w/ and /m/ or /n/ and /l/ to join across morpheme boundaries (see §2.2.2.2 above), the /w/ assimilates to the bilabial /m/ and becomes /p/ and the /n/ assimilates to /l/ creating the geminate sequence /ll/.33

watroma + -wa → watromwa| → /watrompa/ ‘already met’
nema + -wa → nemwa| → /nempa/ ‘already flew’
wawi + mera → wawmera| → /wapmera/ ‘red pig’
lewu + mamni → lewmamni| → /lepmamni/ ‘our bed’

plola + -ni → |plolni| → /plolli/ ‘its truth’
eła + -ni → |elni| → /elli/ ‘her sister’
poli + -ni → |polni| → /polli/ ‘his pants’
wali + -ni → |walni| → /walli/ ‘its side (beside)’

\[ \text{rule: } V \rightarrow \emptyset / V C_+ C V \]
\[ \begin{align*}
    w & \rightarrow p / m _ \\
    w & \rightarrow p / _ m \\
    n & \rightarrow l / ..l \\
\end{align*} \]

The process of reduction becomes more involved when dealing with words having consonant clusters word medially. When morphemes or words having consonant clusters word medially are joined together two different kinds of processes occur. The first is reduction and insertion which takes place with nouns. The second is metathesis which occurs on verbs (see §2.4.5 below). When a noun having a

\[33 \text{n/ will only assimilate to } /l/ \text{ within grammatical words (e.g., with suffix } /-\text{ni}/ \text{) and not across word boundaries (e.g., with word } /\text{la}/. \]

This occurs also in the environment where a pronominal prefix /n/ comes together with a verb root beginning with /l/. In this case there seems to be free variation between /n/ retaining its quality and that of assimilating to /l/.

\[ \begin{align*}
    /n\text{-lokra/} & \rightarrow /l\text{-lokra/} \quad \text{‘he swears’} \\
    /n\text{-la?a/} & \rightarrow /l\text{-la?a/} \quad \text{‘he goes’} \\
\end{align*} \]
consonant cluster word medially is joined to the following morpheme or word the final vowel drops off. This leaves three consonants together and since that is an invalid cluster (since the third consonant is not a glide, see §2.2.2.2 above) the low central vowel /a/ is inserted between the first and second consonant. This provides for an allowable syllable pattern, but also creates an extra syllable. In each case the stress continues to remain on the penultimate syllable of the original root when a monosyllabic suffix is joined to it.

\[
\begin{align*}
\text{larna + mota} & \rightarrow [\text{larnmota}] \rightarrow [\text{laran'mota}] & \text{‘green fly’}^{34} \\
\text{likti + -ni} & \rightarrow [\text{liktni}] \rightarrow [\text{likatni}] & \text{‘his house’} \\
\text{ʔonni + -wa} & \rightarrow [\text{ʔonnwa}] \rightarrow [\text{ʔonanwa}] & \text{‘the end’} \\
\text{ŋniaʔerti + -ni} & \rightarrow [\text{ŋniaʔertni}] \rightarrow [\text{ŋniaʔeratni}] & \text{‘its meaning’}
\end{align*}
\]

rule: \_VCCVnoun + CV \rightarrow \_VCaVCV

### 2.4.3 Glottal-influenced vowel harmony

One major exception to the above reduction rule is when a glottal /ʔ/ or /h/ occurs before the final vowel in the first word which would normally be reduced. In these cases the final vowel remains and harmonizes with the vowel preceding the glottal. Because reduction does not occur, stress is forced to move from the penultimate of the root to the penultimate of the new phonological word.\(^{35}\)

\[
\begin{align*}
\text{woʔa + -ni} & \rightarrow [\text{woʔani}] \rightarrow [\text{woʔo-ni}] & \text{‘its fruit’} \\
\text{toʔa + -la} & \rightarrow [\text{toʔala}] \rightarrow [\text{toʔola}] & \text{‘different’} \\
\text{lehu + -ni} & \rightarrow [\text{lehuṇi}] \rightarrow [\text{le’he-nu}] & \text{‘mortar’} \\
\text{niha + -ni} & \rightarrow [\text{nihaṇi}] \rightarrow [\text{ni’hi-ni}] & \text{‘his teeth’}
\end{align*}
\]

rule: \'V1hV2\#, \'V1?V2\# \rightarrow V1’hV1, V1?V1 / + CV

### 2.4.4 Metathesis of verb final syllables

As mentioned above, when morphemes or words having consonant clusters word medially are joined together two different kinds of processes occur. The first is reduction and insertion of /a/ which occurs on nouns (see §2.4.2 above). The second process is the metathesis of the final syllable on verbs. The reason why nouns follow one process and verbs another is unclear, perhaps one has to do with suffocation and the other clitics.\(^{36}\) However, as with the nouns, the stress continues to remain on the penultimate syllable of the original root when a monosyllabic word is joined to it.

\[
\begin{align*}
\text{ʔernu + la} & \rightarrow [\text{ʔernula}] \rightarrow [\text{ʔerunla}] & \text{‘go down to’} \\
\text{towru + doyni} & \rightarrow [\text{towrudoyni}] \rightarrow [\text{towur’doyni}] & \text{‘spill completely’} \\
\text{hopla + -wa} & \rightarrow [\text{hoplawa}] \rightarrow [\text{hopalwa}] & \text{‘sailed’} \\
\text{hopna + pa} & \rightarrow [\text{hopnapa}] \rightarrow [\text{hopanpa}] & \text{‘order for’}
\end{align*}
\]

rule: C V \rightarrow [V C / C _ ] verb + C V

---

\(^{34}\)When bisyllabic roots are joined with the preceding word, the primary stress shifts to the penultimate syllable of the new phonological word (see §2.4.5 below).

\(^{35}\)One reason for this exception may be because glottal /ʔ/ and /h/ are not able to cluster with other consonants across morpheme boundaries (only within them). Therefore reduction cannot occur, but vowel harmony does in order to show they have joined into one phonological word.

\(^{36}\)An example of a contrastive pairs are:

\[
\begin{align*}
\text{ʔulti + pa} & \rightarrow /\text{ultap}a/ & \text{‘skin for’} & \{\text{noun}\} \\
\text{kulti + pa} & \rightarrow /\text{kulit}pa/ & \text{‘stick together for’} & \{\text{verb}\}
\end{align*}
\]
2.4.5 Summary of word final environment rules

From the above examples we are able to conclude that in the environment of joining words into one rhythm segment there are three main rules which govern the various morphophonemic processes. These rules are ordered as follows:

1. Spreading of high vowels.
2. Reduction of word final vowels.
3. After reduction various kinds of assimilation, insertion, portmanteau, vowel harmony and metathesis occur as a result of their specific environment. These processes occur in order not to violate acceptable syllable patterns and consonant clusters.

In general, the above morphophonemic processes succeed in keeping stress on the penultimate syllable of the root. There are two exceptions with the first being the glottal-influenced vowel harmony (see §2.4.3 above). Also, in each of these processes, if the word being added into the rhythm segment is bisyllabic then the primary stress occurs on the penultimate syllable of the new phonological word.

```
[naʔanə] + ['doyni] → /naʔan'doyni/  'he/she eats it all gone'
[r'tamni] + ['tarya] → /rtamin'targa/  'they bury it'
[ˈmat̪i] + [ˈmɛmɨna] → /mat̪'myemna/  'really died'
```

2.5 Other environments

Beyond the two main environments of pronominal prefixation (word initial) in verbs which take set 2 prefixes, and the joining of two morphemes or words into one rhythm segment (word final), morphophonemic processes also occur word medially with a nominalizing infix /ny/, and word initial with the stative marker /m/ and verb roots beginning with /l/ or /r/.

Nouns may be derived in Luang by the addition of a nominalizing affix. This affix is realized as the infix /ny/ in verb roots which take set 2 pronominal prefixes (see §2.3.1), and which begin with a consonant other than /l/. When the verb root begins with a vowel this affix is realized as /y/. For verb roots which take set 2 pronominal prefixes and which begin with /l/, as well as with all verb roots which take set 1 pronominal prefixes, the affix is realized as the prefix /ya/. 37

```
/hari/  'to open'  ny + hari → /hnyari/  'door'
/wahaka/ 'to search'  ny + wahaka → /wnyahaka/  'the search'
/emnu/ 'to drink'  y + emnu → /yemnu/  'drink'
/lola/ 'to go by'  ya + lola → /yalola/  'path'
/waka/ 'to ask'  ya + waka → /yawaka/  'request'
```

| rule: | + ny + | → ny / ...
| + ny + | → y / ...
| + ny + | → ya / ...

When the stative marker /m/ occurs before roots beginning with /l/ or /r/ then /m/ becomes /p/.

37It is interesting to note that with verbs which take set 2 prefixes (except those beginning with /l/ because [l + ny] would not be a valid cluster) the nominalizer is bound more tightly to the root than with those verbs which take set 1 prefixes. This parallels what is happening in pronominal prefixation between the two verb classes.
2.6 Reduplication

Reduplication in Luang has several functions. It inflects verb roots for iterativity as well as intensifying stative verbs, or intensifying adverbs. It also can derive nouns, verb, adverbs, and adjectives from other roots. In the case of whole word reduplication it indicates plurality. CVC is the main type of reduplication that occurs having several modifications.

The first type of CVC reduplication intensifies stative verbs, inflects verb roots for iterative aspect or intensifies adverbs. The first syllable CVC of the root is reduplicated on the front of the root. 38 The stress remains on the penultimate syllable of the reduplicated form.

\[\text{/naplokra/ 'it is sharp'} \quad \text{/naploklokra/ 'it is very sharp'}\]
\[\text{/naplola/ 'it is true'} \quad \text{/naplollola/ 'it is very true'}\]

If the final consonant of the first CVC of the root is a glottal /h/ or /ʔ/ than the glottal does not reduplicate with the rest of the CVC on the front of the root:

\[\text{/naplahua/ 'it is long'} \quad \text{/naplalahua/ 'it is very long'}\]
\[\text{/namkoha/ 'it is crushed'} \quad \text{/namkokoha/ 'it is very crushed'}\]
\[\text{/napleʔera/ 'it is right'} \quad \text{/napleleʔera/ 'he is very right'}\]

The second kind of CVC reduplication makes derivational changes. This follows the same pattern as the above example.

\[\text{/noka/ 'to make sound' (verb) \quad /noknoka/ 'k.o. shell (which makes sound)'}\]
\[\text{/pona/ 'to be blind' (verb) \quad /ponpona/ 'grey' (adj.)}\]
\[\text{/mokla/ 'smoke/haze' \quad /mokmokla/ 'dizzy' (adj.)}\]

If a glottal /ʔ/ or /h/ is the final consonant of the first CVC of the root, reduplication will only occur up to the glottal. This type of reduplication generally adds intensity to adverbs and adjectives or adds iterative aspect to verbs. 40

\[\text{/toʔa/ 'only'} \quad \text{/totoʔa/ 'really true'}\]
\[\text{/laʔa/ 'to walk'} \quad \text{/lalaʔa/ 'to walk around'}\]
\[\text{/reʔa/ 'to help'} \quad \text{/rereʔa/ 'keep helping'}\]
\[\text{/tehra/ 'hard'} \quad \text{/tetehra/ 'very hard'}\]
\[\text{/wahra/ 'clear' (verb) \quad /wawahra/ 'white' (adj.)}\]

---

38To indicate intensity or emphasis, words can occasionally root reduplicate twice in succession.

\[\text{/naplahua/ 'it is long'} \quad \text{/naplalahua/ 'it is very very long'}\]

39Luang people used to blow into a large conch shell called a noknoka as a way to call people’s attention.

40If the final consonant of the CVC of the root is a glottal stop which is followed by an /l/, that /l/ quality comes through in the reduplication on front of the root even though /l/ is not actually a part of that CVC.

\[\text{/woʔa/ 'move'} \quad \text{/wolwoʔa/ 'always moving'}\]

41If the /h/ of the first CVC of the root is followed by an /r/ sometimes a trace of the /r/ may be heard in the reduplication:  /tertehra/ ~ /tetehra/ 'really hard'
When the first CVC of the root begins with /h/ then the reduplicated form does not occur on the front of the root, but on the end of it with the /h/ not reduplicating:

/hawu/ ‘shout’ /hawuawu/ ‘kept shouting’
/hala/ ‘do wrong’ (verb) /halala/ ‘wrong’ (noun)

Another variation is where the final consonant of the first CVC of the root is followed by a word final high vowel. In this case after the reduplication takes place on the front of the root, that final high vowel accompanies the reduplication, then spreads and then deletes.

/mati/ ‘die’ (verb) /matmyati/ ‘tragedy’ (noun)
/mori/ ‘give life’ (verb) /mormyori/ ‘life’
/manu/ ‘male’ /manmwanu/ ‘masculine’

If the root is VCV the consonant blocks further copying and only the VC is reduplicated on the front of the root.

/ulu/ ‘before’ /ululu/ ‘a long time ago’

CCVC reduplication occurs occasionally. Again, if the final C is a glottal then the glottal does not reduplicate.

/plinu/ ‘not know’ /plinplinnianamde/ ‘unexpectedly’
/pleta/ ‘quickly’ /pletpleta/ ‘very quickly’
/preʔeta/ ‘sleepy’ /prepreʔeta/ ‘very sleepy’

CVV reduplication occurs occasionally where the final V is a high vowel.\(^{42}\) In this case, after reduplicating on the front of the root the final vowel spreads into the root.

/mou/ ‘clean’ (stative verb) /moumwou/ ‘fine’ (adj.)
/mai/ ‘come’ (verb) /maimyai/ ‘arrival’ (noun)

Whole word reduplication also occurs. It can indicate plurality or individuality within plurals:

/leta/ ‘village’ /letaleta/ ‘villages’
/oʔta/ ‘head’ /oʔtaoʔta/ ‘leaders’
/heʔa/ ‘who’ /heʔaheʔa/ ‘whoever’
/lera/ ‘day’ /leralera/ ‘daily’
/meha/ ‘alone’ /mehameha/ ‘each individually’
/wali/ ‘side’ /waliwali/ ‘on each side’

\(^{42}\)This could also be analyzed as CVC reduplication. The final C of the reduplication template grabs the high vowel and makes it a glide consonant.
3  Morphology and word classes (parts of speech)\(^{43}\)

In this section the structural elements of a word are described. In Luang two types of roots are distinguished: lexical roots and functors. Content words such as nouns, verbs, and post-verbal auxiliaries have lexical roots as their base. These words carry the primary semantic load of a clause or sentence. However, functors (see Zorc 1978) clarify the main lexical roots or relate them to each other. Pronominal proclitics, tense-aspect-mood markers, and prepositions are considered functors. Grimes describes a similar use of lexical roots and functors for Buru (1991:105).

3.1  Nouns

Nouns in Luang are an open word class, which function as arguments to the nucleus of the clause. A noun is the minimal constituent of an NP (see §4.1). Nouns commonly occur as topic, subject, direct object, object of a PP and object of possession. They also function as non-verbal predicates. Four subclasses of nouns can be identified in Luang: Proper nouns, canonical nouns, precategorical nouns, and common nouns. These are defined below.

Nouns can be derived from other word classes, as well as from precategoricals. Nouns commonly occur as topic, subject, direct object, object of a PP and object of possession. They can also function as a non-verbal predicate.

3.1.1  Underived nouns

Proper nouns are not marked by any affixes. Note the following.

(1) \(\text{Riy} \quad \text{ida} \quad n\text{-wawa} \quad \text{Sepnata}\)
    person one 3s-name Sepnata
    ‘One man named Sepnata.’

(2) \(\text{Okta} \quad n\text{-ora} \quad \text{Mina} \quad \text{er-nani-nande stenga mati}\)
    Okta 3s-with Mina 3p-swim-DUR half dead.
    ‘Okta and Mina swam.’

However, people of the high class may have a title preceding their names. Kin terms can also be used as titles preceding names.

(3) \(\text{Marna} \quad \text{Mnietu}\)
    high class Mnietu
    ‘Mnietu of the high class.’

(4) \(\text{Hamto’}a \quad \text{Worahu}\)
    Old-man Worahu
    ‘Old man Worahu’

Generally people have two names; their traditional names and also a “Christian” name given at their baptism. To outsiders and in church related activities the Christian name is used, among themselves and especially relating to traditions the traditional name is used.

Canonical nouns are usually concrete objects in the material world. They are morphologically unmarked. However, they may be modified for possession when used in a secondary sense. This occurs in the context of word pairs. (The brackets in the examples below indicate final vowels which either spread or are elided.)

\(^{43}\)Examples beginning in this section (where the spelling changes) follow the orthographic convention of the language and not the surface level phonology as in the earlier part of the paper.
Some roots are considered precategoricals because they never occur without a possessive affix or as part of a word pair. Body parts are generally precategoricals. When occurring as a member of a word pair they have a more abstract meaning and do not require affixes. (Note that the (a) in brackets indicates the final a of the root which drops with the addition of a suffix).

(5) **lim(a)-ni**  
hand-POS  
‘his hand’  

(6) **o’t(a)-ni**  
head-POS  
‘his/her head’  

(7) **lak(a)-ni**  
foot-POS  
his/her foot  

Kin terms and other nouns may either be morphologically marked for possession or may be unmarked depending on the context.

(8) **ina**  
mother  
‘mother’  

(9) **ama**  
father  
‘father’  

(10) **pipi**  
goat  
‘goat’  

(11) **likti**  
house  
‘house’  

### 3.1.2 Derived nouns

Nominalization occurs through a number of different processes. One of these is the affixation of /ny/ and its allomorphs /y/ and /ya/. Sometimes the simple addition of the possessive suffix can nominalize. Another method of nominalization is through reduplication. When these methods are used to nominalize word pairs (see §3.1.5) they create abstract nouns. Luang has a large number of abstract nouns that occur most frequently in ritual speech.

One derivational infix is -ny- which nominalizes precategoricals, stems, and verb constructions. This infix only collocates with roots which take set 2 prefixes (see §3.2.1.4) and do not begin with l.

In this first set of examples below the infix is inserted after the first consonant of the verb root.
(12) wahla  
    w-ny-ahla  
    ‘to answer’ NOM-answer  
    ‘(an) answer’

(13) hari  
    h-ny-ari  
    ‘to open’ NOM-open  
    ‘door’

(14) tuini  
    t-ny-uiyi  
    ‘to fall’ NOM-fall  
    ‘(a) fall’

In the second set of examples the -ny- is inserted after the first consonant of the stem.

(15) wa-haka  
    w-ny-a-haka  
    DUR-search DUR-NOM-search  
    ‘to search’ ‘(the) search’

(16) wa-lira  
    w-ny-a-lira  
    DUR-choose DUR-NOM-choose  
    ‘to choose’ ‘(the) choice’

In the third set of examples -ny- is inserted after the first consonant of the pronominal prefix in order to nominalize the verb.

(17) na-la’a  
    n-ny-a-la’a  
    3s-walk 3s-NOM-go  
    ‘he walks’ ‘forced movement’

(18) na-erta  
    n-ny-a-erat-ni  
    3s-understand 3s-NOM-understand-POS  
    ‘to understand’ ‘its meaning’

After a construction is nominalized, in some cases it may take a pronominal prefix and produce yet another verb.

(19) n-pali  
    3s-float  
    ‘It floats, harbors’

(20) p-ny-ali  
    gen-ni  
    ny-pali- gen-ni  
    NOM-float place-POS  
    ‘harbor’

(21) na-p-ny-ali  
    3s-NOM-float  
    ‘It anchors’

The prefixes /y/ and /ya-/ are allomorphs of /-ny-/. The prefix /y-/ occurs with roots that begin with vowels. The prefix /ya-/ occurs with verbs that take set 1 prefixes (see §3.2.1.4), and with verbs that take set 2 prefixes but begin with /l/. Note the following examples of nominalized verb roots or constructions.

(22) y-emnu  
    gen-ni  
    NOM-drink  
    ‘(a) drink’

(23) ya-wak-ni  
    NOM-to search-POS  
    ‘His request for’
(24) **ya-wala**  
NOM-speak  
‘language’

(25) **ya-woka**  
NOM-gather  
‘gathering’

(26) **ya-’ara**  
NOM-fight  
‘war’

The same basic root may go through derivational processes which result in several different nominals. (Note that (a) indicates the final a of the root which drops with the addition of a suffix).

(27) **ya-la’a**  
NOM-go  
‘journey’

(28) **ya-wet(a)-ni**  
NOM-say-POS  
‘his accent?’

Words nominalized by the affix /-ny-/ sometimes require possessive affixes as well.

(29) **k-ny-ukam-nu**  
NOM-hold in fist-POS  
‘his kingdom’

(30) **n-ny-a-’erat-ni**  
3s-NOM-understand-POS  
‘its meaning’

(31) **m-ny-ot-ni**  
NOM-carry-POS  
‘cargo’

Occasionally the possessive suffix –ni seems to nominalize verbs but this is uncommon. Usually the ny infix also accompanies the ni suffix in nominalizations.

(32) **mehlim-ni-mary’a-ni**  
marry-POS-marry-POS  
‘marriage’

(33) **ploi-ni-ple’er-ni**  
right-POS-straight-POS  
‘righteousness’

(34) **plol-li-mnehe-ni**  
true-POS-right-POS  
‘authority’

Reduplication also nominalizes roots. The reduplicated form often requires a possessive suffix. (Note in example 37 below the (i) indicates the final vowel of the root which moves from its original position into the following morpheme. In example 38 the final a becomes u when followed by a suffix. Also note metathesis of lawna to lawan with the addition of a suffix. (See the morphophonemic processes described in §2.4.1, §2.4.3, and §2.4.4).

(35) **ke’a**  
small  
RDP-small-Pos  
‘child’
3.1.3 Compound nouns

There are two kinds of compounding in Luang: productive compounding and lexicalization. Productive compounding in Luang “is identifiable by flexibility of the frame where one of the members of the compound may be productively replaced by other forms, and the resulting form is semantically recognisable as the sum of its parts. Compounding (always) signals tight grammatical and semantic cohesion (Grimes 1991:70–71).” Lexicalization, on the other hand is unproductive and frozen in form and semantics (Grimes 1991:70–71).

Note the following examples of lexicalization with the word or ‘the one who owns’.

(39) **or-noha**
owner-island
‘king’

(40) **or-gahi**
owner-things
‘God’

Luang is full of compound nouns. The more formal and ritualistic the genre, the greater the number of compound nouns occur. They are considered poetic. Often compound nouns occur within compound phrases in very poetic ritual speech. The words which are compounded together descriptively express the semantic meaning of the whole. As a result it may be that in traditional or spiritual practices Luang speakers use these word pairs in the place of noun phrases for purposes of description.

(41) **in-ni-nar-ni**
mother-POS-brother-POS
‘mother’s relatives’

(42) **in-ni-am-ni**
mother-POS-father-POS
‘older relatives’

(43) **am-ni-hyal-li**
father-POS-brother-POS
‘male relatives’

(44) **upa-tgara  i’na-ya’ana  wehla-ta’wa**
ancestor-ancestor  fish-edibles  machete-knife
‘the fishing knives of our ancestors’

(45) **uhu-nu-ewat-ni  ewat-ni-lahwa-ni**
corner-POS-width-POS  width-POS-length-POS
‘all over/everywhere’
3.1.4 **Enclitic -a**

Sometimes an -a is encliticized word finally on nouns. The reason for this is not exactly clear. (With older people it has more of an /e/ quality). Sometimes it seems to relate the nominal to what follows it in a more semantically tight unit. At times it appears to be part of a system not so well used now where it indicates the object’s proximity to the speaker or actor on stage either in space or time.

(46) **Ri-mor-mior-a nohkerna**
People-RDP-live-a earth
‘Peoples of the earth.’

(47) **Ri-mor-mior-a mak-mori-kdar- lia tlin-te-tema-nam-pul-wulu**
People-RDP-live-a who-live-REL-live-in ear-RDP-all-mouth-RDP-hair
‘People who live ignorantly/uncivilized.’

Sometimes it seems to function purely phonologically to avoid unnatural clusters at word breaks. (In example 48 below it seems clear that –a is phonological and not grammatical because MKI is an acronym or abbreviation for a particular group of people.)

(48) **Ra-tian nohor a lia MKI-a re ya-la’a-ni**
3p-ask concerning me about MKI group-a those NOM-go-POS
‘They asked me about the goings on of the MKI group.’

3.2 **Deixis**

This section discusses deixis, which Grimes refers to as “the pointing and tracking of participants, props, space, time,” and actions (Grimes 1991:149). This tracking is accomplished by the use of functors. These functors are normally monomorphemic except when modified for number or proximity. The tracking of props in discourse is accomplished by the use of free pronouns, object markers and the anaphoric de. Space, time and action are tracked by the use of deictics, as well as the anaphoric de.

3.2.1 **Personal deixis**

In this section, free pronouns-both human and non-human, free pronoun proclitics, pronominal prefixes and suffixes, and the object marker will be discussed. The anaphoric de which tracks participants through discourse will be discussed in §7.3.1. Although the object marker can indicate both participants and props it will be discussed in fuller detail in §3.6.2.2 under the enclitics of a verb, since that is where it occurs structurally.

Below is a chart of all pronouns and affixes marking person for both nouns and verbs:
Table 11. Pronominal chart

<table>
<thead>
<tr>
<th>Free pronoun</th>
<th>Verb prefix</th>
<th>Possessive/Genitive</th>
<th>Reflexive</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>human</td>
<td>non-human</td>
<td>clitic</td>
</tr>
<tr>
<td>1s</td>
<td>a’u</td>
<td></td>
<td>a’-</td>
</tr>
<tr>
<td>2s</td>
<td>o’a</td>
<td></td>
<td>o-</td>
</tr>
<tr>
<td>3s</td>
<td>e’a</td>
<td>hade/hadi</td>
<td>e-</td>
</tr>
<tr>
<td>1pe</td>
<td>ami</td>
<td></td>
<td>a-</td>
</tr>
<tr>
<td>1pi</td>
<td>ita</td>
<td></td>
<td>i-</td>
</tr>
<tr>
<td>2p</td>
<td>mi</td>
<td></td>
<td>mi-</td>
</tr>
<tr>
<td>3p</td>
<td>ira</td>
<td>hare/hari</td>
<td>i-</td>
</tr>
</tbody>
</table>

3.2.1.1 Comparison of free pronouns, free pronoun clitic and pronominal prefixes

When free pronouns occur as the subjects of both transitive and intransitive clauses they indicate new, reintroduced, or emphatic information or focus in the discourse, indicating a discontinuity in referent tracking. Because they indicate discontinuity they do not occur frequently in this slot. They occur much more frequently in the direct object slot and in equative clauses and topological constructions.

Pronominal prefixes, on the other hand, signal given information in the discourse and indicate continuity in referent tracking. They are used only as the syntactic subject of a verb but never as the object. They are required except in non-verbal or semi-verbal clauses (see §6.3 and §6.4).

Free pronouns can also be cliticized in the subject position preceding the pronominal prefix. When they are cliticized they lose all but the initial phoneme of the free pronoun, except for in the 1s position where the glottal is also retained /a’/ and in the 2p form where the first two phonemes are retained /mi/. Free pronouns tend to be cliticized on the verb at the beginning of a statement or thought, or when emphasizing the subject. They occur most frequently with 1p and less often with the other forms.

Unlike the full free pronouns, cliticized free pronouns cannot be used in any of these ways. They can only be used as subject. Full free pronouns can also go through morphophonemic processes when they are in one phonological rhythm unit with words that follow them. This is due to fast speech in the context of known or presupposed information. In the following examples an extra line in used to show the morphophonemics occurring. (See §2 on morphophonemics in Luang.)

(49) Mere a’ die auplinga re
     Mere a’u de au-plinu-a re
     But I that I-do not know-OBJ those
     ‘But I myself do not know those things’

(50) A’g edonna
     A’u edonna
     I do-not
     ‘I do-not’

(51) A’g e gora ir pa makot nohor Upler lir kalwied-ni
     A’u e u-ora ira pa ma-kota nohora Uplera lira kalwieda-ni
     I DUR 1s-with them to 1pi-talk about God word good-POS
     ‘I together with them talk about God’s good words.’

It is difficult to postulate why free pronoun clitics are needed when free pronouns and required pronominal prefixes also exist. The answer seems to be that normally the free pronouns and their clitics exist in two different environments, the free pronoun in the object slot and the encliticized free pronoun...
in the subject slot preceding the pronominal prefix. When the free pronoun acts differently than normal by appearing in the subject slot, it acts as an attention getter for new or emphasized information. The enclitized free pronoun also signals emphasis but does so to a lesser degree.

3.2.1.2 Free pronoun

These are examples of free pronouns used as direct objects.

(52)  
Uplerlawna ntera-ndema ira.
God took care of them
‘God took care of them.’

(53)  
Uplerlawna maka nakoki me nayapi ita
God who formed and created us
‘God who created us.’

These are examples with the encliticized free pronoun in the subject slot preceding the pronominal prefix. They are used in equative clauses.

(54)  
Yoma e’ de de a’ a’m-u e’a.
Yoma e’ a de de a’u ama-‘u e’a
Because he that was my father-POS he
‘Because he was my father, he was.’

These are examples of free pronouns used in topicalization.

(55)  
Mere a’ die au-ling-a re
Mere a’u de au-plinu-a re
But I that 1s-do not know-OBJ those
‘But I myself do not know those things.’

These are examples of free pronouns used for discontinuity in discourse tracking:

(56)  
Mere ira ra-multi-rayal pa ndella gen-ni
Mere ira ra-multi-ra-yali pa n-dena-la geni-ni
But they 3p-help-3s-exchange to 3s-stay-PREP place-POS
‘But they helped each other to stay in their place.’

(57)  
E’a niwra n-hi’a hade la pip-ni riok-ni
E’a n-iwra n-hi’a hade la pipi-ni riok-ni
He 3s-want 3s-make that into goat-POS pen-POS
‘He wanted to make that into his goat’s pen.’

The free pronouns can be modified by number. When modified by number, morphophonemic processes occur between the two morphemes.

(58)  
Mim-rio’ mi-ara
mimi-ro’a mi-ara
You-two 2p-war
‘You two war against each other.’

(59)  
It-ro’a t-wahernu rai-ni
Ita-ro’a t-wa-hernu rai-ni
We-two 1pi-MULT-exchange clothes-POS
‘We two exchange clothes.’
Number modifies free pronouns. However the word indefinite quantifier ‘all’ seems to be preceded
with the same set of proclitics which are used with possession or genitives, and followed by reflexive
suffixes.

(60)    Mi   honnon-mi  mi-p-riri  lia  m-hargota  la  handi
       Mi hononna-mi mi-p-riri la m-hargota la handi
You all-2p 2p-STAT-stand to/and 2s-go out of here.
‘You all stand up and go out here.’

(61)    A    honnon  am  die  riy  teram-pwo-gata
       A honnona  ami  de  riy  teram-wo-gata
1pi all us that people tens-fruit-four
‘The number of all of us was twenty four.’

3.2.1.3 Enclitized free pronoun

The encliticized free pronoun is used similarly to the free pronoun, for prominence or focus, but the
encliticized free pronouns are used more often. Note the following examples in which the encliticized
free pronoun and pronominal proclitic are used in succession:

(62)    Lera  ida  na  Rarlay  e-namehra
       lera  ida  na  Rarlay  e-na-mehra
day one and name 3p-3p-sick
‘One day Rarlay was sick.’

(63)    Noma  a’-u-kot-la  orang-kai  in-am  leta
       Noma a’-u-kota-la orang-kai ina-ama  leta
Then 1s-1s-say-to people-rich mother-father village
‘Then I said to the leaders of position in the village.’

(64)    Mowen  nianpena  i-t-na’ona  ita  kniar-ni
       Mowen nianpena i-t-na’ona ita kniarni-ni
When later 1pi-1pi-begin our work-POS
‘When do we begin our work?’

(65)    Ne  a-m-den-la  Lgona  pa  ammai
       Ne a-m-del-la Lgona pa a-m-mai
And 1pe-1pe-stay-in Lgona and/to 1pe-1pe-come
‘We arrived from Luang.’

(66)    Kak-ni  de  e-lernana  mak-huri-miaha-k-tor-leli
       kaka-ni  de  e-n-lernana maka-huri-maha-k-tora-leli
elder-POS that 3s-3s-found who-pour-gold-REL-cut-ivory
‘His elder brother found the gold and ivory maker.’

If two verbs are in direct succession, such as purpose/direction serial verbs (see §5.2.2.1) or a
desiderative verb phrase (see §5.2.2.1), the first verb often has a pronoun proclitic as well as a subject
prefix but the second verb will only have a subject prefix.

(67)    O-m-ria  mu-olu  hia’a
       o-m-la’a  mu-olu  hia’a
2s-2s-go 2s-sell what
‘What are you going to sell?’

(68)    A-g-iwra  u-pah’i
       a-u-iwra  u-pah’i
1s-1s-want 1s-wash
‘I want to wash (clothes)’
3.2.1.4 Pronominal prefixation

In Luang there are two classes of verbs. These are morphologically subcategorized by the affixation of the following pronominal markers. The parentheses (u) indicate the high vowels which spread into the root of the verbs which take set 2 prefixes. (See §2.3.2 for further discussion of morphophonemic processes.)

Table 12. Pronominal prefixes

<table>
<thead>
<tr>
<th></th>
<th>Set 1</th>
<th>Set 2</th>
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</thead>
<tbody>
<tr>
<td>1s</td>
<td>u</td>
<td>1s</td>
</tr>
<tr>
<td>1pe</td>
<td>ma</td>
<td>1pe</td>
</tr>
<tr>
<td>1pi</td>
<td>ta</td>
<td>1pi</td>
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<tr>
<td>2s</td>
<td>mu</td>
<td>2s</td>
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<tr>
<td>2p</td>
<td>mi</td>
<td>2p</td>
</tr>
<tr>
<td>3s</td>
<td>na</td>
<td>3s</td>
</tr>
<tr>
<td>3p</td>
<td>ra</td>
<td>3p</td>
</tr>
</tbody>
</table>

(69) R-mai pia ra-tian yurakna.
     r-mai pa ra-tiana yurakna
     3p-come and 3p-ask boat captain
     ‘They came and asked the captain (of the boat).’

(70) Yana mi-wenan la a’u
     yana mi-wenna la a’u
     Do not 2p-mad at me
     ‘Do not (you) be mad at me.’

(71) Dokter na-kot-la samuoga
     dokter na-kota-la samuoga
     Docter 3s-said-to fine
     ‘The doctor (he) told me I was fine.’

(72) A-g-ora ma’m-u ma-ltieri ratelda
     A-u-ora mama-’u ma-ltieri ratelda
     1s-1s-with mama-POS 1pe-talk ratelda
     ‘My mother and I (we) talked on the radio telephone.’

(73) T-wak-la Orgahi-Orha’a n-himpaini-n-manatu la’ mai ita.
     T-waka-la Orgahi-Orha’a n-himpaini-n-manatu la’ mai ita
     1pi-ask to the Lord 3s-take-care-of-3s-watch over of toward us
     ‘We ask that the Lord watch over us.’

The pronominal prefix sets are discussed more fully in §3.6.1.

3.2.1.5 Non-human free pronoun

Ha is used to track participants, props, time, space and even events anaphorically through discourse. It refers back to previously given or already understood information. It is often used as part of a relative clause construction. When marked for proximity (proximal/distal/remote) and number (singular/plural) by the determiner enclitics ‘di, de, ri, re’ (see §3.2.2) it functions as a non-human free pronoun. We refer to it as a non-human free pronoun since in general it refers to props or animals rather than participants. Only when the focus is primarily on tracking anaphorically can it be used to refer to humans, and in this case only, because the focus is on the tracking and not on the humanness of the object.
Table 13. Free pronouns

<table>
<thead>
<tr>
<th>Person</th>
<th>Animate</th>
<th>Neutral</th>
</tr>
</thead>
<tbody>
<tr>
<td>1s</td>
<td>a’u</td>
<td></td>
</tr>
<tr>
<td>2s</td>
<td>o’a</td>
<td></td>
</tr>
<tr>
<td>3s</td>
<td>e’a</td>
<td>hade/hadi</td>
</tr>
<tr>
<td>1pe</td>
<td>ami</td>
<td></td>
</tr>
<tr>
<td>1pi</td>
<td>ita</td>
<td></td>
</tr>
<tr>
<td>2p</td>
<td>mimi</td>
<td></td>
</tr>
<tr>
<td>3p</td>
<td>ira</td>
<td>hare/hari</td>
</tr>
</tbody>
</table>

Table 14. Non-human pronouns

<table>
<thead>
<tr>
<th></th>
<th>Proximal</th>
<th>Distal</th>
<th>Remote</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>hadi</td>
<td>hade</td>
<td>hadelo</td>
</tr>
<tr>
<td>Plural</td>
<td>hari</td>
<td>hare</td>
<td></td>
</tr>
</tbody>
</table>

(74) Om Meki gaha-ni hadi
     Om Meki gaha-ni hadi
     Om Meki possession-POS this.
     ‘This is Om Meki’s’

(75) Mu-mkek la hade
     mu-mkek la hade
     2s-look at that
     ‘Look at that!’

(76) Hade ed mak k-a-rur-nian ita.
     Hade ed maka k-a-ruri-nana ita.
     ‘That is what is able to make us strong.’

(77) R-erun wali-a hade wali
     R-ernu wali-a hade wali
     3p-let down also that also
     ‘They even took that down also.’

3.2.1.6 Indefinite Pronouns

Some of the indefinite pronouns are included below. These pronouns can stand in the subject or object slot. Some of the indefinite pronouns are reduplicated forms of interrogative pronouns (see §3.2.1.8).

(78) rima-rima ‘each one’
     doma ‘other’
     he’a-he’a ‘whoever, anyone’
     hia’a-hia’a ‘whatever, anything’
     hadoma ‘something’

Note the following sentences examples:
(79) **Rima-rima** n-wairla  letni-ruhunni

**rima-rima** n-wair-la  leta-ni-ruhunu-ni

**each one** 3s-finish-PREP  village POS-village-POS

‘Each one finished at their own home.’

(80) **Doma** r-la’awa  patke’a,  **doma** rmaiwa  muanke’a

**doma** r-la’a-wa  pata-ke’a  **doma** r-mai-wa  muanu-ke’a

**some** 3p-go-PERF  female-small  **some** 3p-come-PERF  male-small

‘Some went with the girl and some went with the boy.’

(81) **Ra’enyatu** hia’a hia’a

ra’enyatu  hia’a  hia’a

3p-NOM-know  what what

‘They send anything.’

A number of adjectives which indicate quantity can also function as indefinite pronouns. Note the following chart and examples:

- **harahu** ‘many’
- **honnona** ‘all’
- **kuku’ala-lalawa** ‘small and great’
- **oke’a** ‘little bit’
- **ida-woru** ‘one or two’
- **nenena** ‘one or two’
- **momuou** ‘all’
- **rehenu** ‘more than’

(82) **Noka** honnona  rewre’wa  ra-woka

Noka  honnona  re’wa-re’wa  ra-woka

Then  all  RDP-together  3p-gather

‘Then they all gathered together.’

(83) **Demade** honnona  ra-mtatna.

Then  all  3s-sat

‘Then they all sat.’

(84) **Ra-wkikni-ra-plialini** momuouwa

ra-kikni-ra-plialni  mou-mou-wa

3p-float-3p-float  RDP-all-PERF

‘Every single one floated away.’

The root of the verb **eda** ‘to be’ can also function as a pronoun.

(85) **Hruilarna** nten  rur-ni  la  eda  de

Hruilarna  ntena  rura-ni  la  eda  de

Sailfish  tried  strength-POS  on  was  that

‘The sailfish exerted his strength on the one that was there.’

3.2.1.7 **Relative pronoun**

**Maka** ‘the one who/which’ is used as a relative pronoun. The relative construction is discussed more fully in §7.2 below.
3.2.1.8 Interrogative pronouns

There are several interrogative pronouns. Questions are discussed in greater detail in §8.2.

(89) he’a ‘who’
    hia’a ‘what’
    hanmeni ‘where’
    muwenni ‘when’
    nihya’a ‘why’

(90) O’a patiaw hameni?
    o’a wa-tiaw hameni
2sFP MULT-come from where
‘Where are you from?’

(91) Puou rapnyali la hameni?
    puou ra-ny-pali la hameni
boat 3p-NOM-float at where
‘Where did you harbor the boat?’

(92) Ra’ursia la hanmeni?
3p-solve at where
‘Where will you discuss this?’

(93) O-m-riki hia’a de?
    2s-2s-rip what that
‘What did you rip?’

(94) M-pwa-haka hia’a?
    m-wa-haka hia’a
2p-MULT-search what
‘What are you searching for?’

(95) He’a lir-ni-tun-nu maka ra-li-tieri di-na
    He’a lira-ni-tunu-nu maka ra-li-tieri di-na
Who word-POS-story-POS that 3p-speak this-QU
‘Whose story are they telling?’

(96) Yusuf am-ni n-waw he’a?
    Yusuf ama-ni n-wawa he’a
Yusuf father-POS 3s-name who
‘What was Yusuf’s father’s name?’
3.2.1.9 Possession and genitive inflection

Table 15 gives the inflection for possession and genitives. Both possession and genitives require the same suffix set. However, possession also may take the free pronoun clitic. Possession which indicates relationship between objects not usually connected together, or which is emphasized through the use of topicalization or other methods, is generally indicated in another way; through the use of the word *gaha*. This is discussed in §6.4.3. However, all genitives, as well as possession indicating part-whole relationships, use the following suffixes, (as described in the Buru language by Grimes 1991:190). These part-whole relationships include the relationship of individuals to land, relationship to other people such as kin, relationships of parts to the whole such as body parts, relationship to emotions and experience, relationship to knowledge and power, and relationship to certain objects such as things bought, borrowed, inherited, caught etc. (as described for the Buru language by Grimes 1991:277–278).

Notice in 1s the glottal metathesizes into the root as a result of consonant cluster restrictions. 44

<table>
<thead>
<tr>
<th>Possessive clitic</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>1s</td>
<td>a-</td>
</tr>
<tr>
<td>2s</td>
<td>o-</td>
</tr>
<tr>
<td>3s</td>
<td>e-</td>
</tr>
<tr>
<td>1pe</td>
<td>m-</td>
</tr>
<tr>
<td>1pi</td>
<td>it-</td>
</tr>
<tr>
<td>2p</td>
<td>mi-</td>
</tr>
<tr>
<td>3p</td>
<td>ir-</td>
</tr>
</tbody>
</table>

Table 16. Possessive/genitive affixes with *roma* ‘house’

<table>
<thead>
<tr>
<th>Possessive clitic</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>1s</td>
<td>a-ro’m-u</td>
</tr>
<tr>
<td>2s</td>
<td>o-rom-mu</td>
</tr>
<tr>
<td>3s</td>
<td>e-rom-ni</td>
</tr>
<tr>
<td>1pe</td>
<td>a-rom-manni</td>
</tr>
<tr>
<td>1pi</td>
<td>it-rom-ni</td>
</tr>
<tr>
<td>2p</td>
<td>mi-rom-mi</td>
</tr>
<tr>
<td>3p</td>
<td>ir-rom-ni</td>
</tr>
</tbody>
</table>

Possessive and genitive part whole relationships include: people to objects, relationship to land, body parts, kin, knowledge/power, emotions with examples given below in that order.

(97) likatni ‘house’
enni ‘acquisition’
fotnu ‘picture’
re’eni-tniarnu ‘riches’

(98) tanni ‘land’
geni-tieni ‘place’

(99) matni ‘eye’
limni ‘hand’
lakni ‘foot’
apnu ‘stomach’

44Consonant clusters do not allow for a glottal to follow another consonant, they must precede them.
(100) inni ‘mother’  
       amni ‘father’  
       narni ‘sister/brother’  
       hyalli ‘brother’

(101) plolli-mnheni ‘authority’  
       ploini-ple’erni ‘righteousness’  
       runi-laini ‘strength’

(102) ralamni worworga ‘doubting’  
       ralamni wolwo’la ‘unsure’  
       ralamni mehrani ‘anger’

Note the following examples:

(103) A-ma’m-u ralam-ni  
      A-mama-’u ralma-ni  
      My-mother-POS inside-GEN  
      ‘My mother’s insides’

(104) Noha Rwawna tutnu  
      Noha Rwawna tutu-nu  
      island Rwawna point-GEN  
      ‘the point of the island of Rwawna’

(105) A-puou-mamni auw-nu  
      a-puou-mamni auwu-nua  
      our-boat-POS board-POS  
      ‘Our boat’s wood.’

3.2.1.10 Reflexive relationships

A pronominal enclitic is used in Luang “to indicate that the Actor of an active transitive verb is unambiguously coreferential with the Undergoer (Grimes 1991:161).”

Table 17. Reflexive enclitics

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>1s</td>
<td>-a’u</td>
</tr>
<tr>
<td>2s</td>
<td>-’u</td>
</tr>
<tr>
<td>3s</td>
<td>---</td>
</tr>
<tr>
<td>1pe</td>
<td>-ami</td>
</tr>
<tr>
<td>1pi</td>
<td>-ita</td>
</tr>
<tr>
<td>2p</td>
<td>-mi</td>
</tr>
<tr>
<td>3p</td>
<td>---</td>
</tr>
</tbody>
</table>

A number of verbs are obligatorily inflected by this reflexive enclitic. They are generally middle verbs referring to common bodily actions or the care of self throughout the day. These words include:

hola ‘comb’  
nomgera ‘urinate’  
mtatna ‘sit’  
roha ‘bathe’  
nina ‘sleep’
(106) Alia u-nin-a’u
a-la u-nina-a’u
1s-go 1s-sleep-myself
‘I am going to sleep.’

(107) A-m-roha-ami o-leka wa
1pe-1pe-bathe-ourselves already PERF
‘We already bathed.’

(108) A-lia pa g-omi-a’u
a-la pa u-omi-a’u
1s-go to 1s-defecate-myself
‘I am going to go defecate.’

3.2.1.11 Reciprocal pronouns

The reciprocal pronouns in Luang are idma and ida. Reciprocity can also be indicated through the use of the prefix wa. See §3.6.1.5.

(109) A-g-ora Polisi o’ta-ni de id-ma edonna n-oli-a id-la
a-u-ora polisi o’ta-ni de ida-ma edonna n-oli-a ida-la
1s-1s-with police head-GEN that one-and not 3s-leave-OBJ one-there
‘The head of the police and I did not leave one another.’

(110) Yana it id-ma na-wenan la’ ida.
Yana ita ida-ma na-wenna la’a ida
Do not us one-and 3s-mad at one
‘Let us not be mad at each other.’

(111) It id-ma na-’enyatg-a horat la ida
Ita ida-ma na-’enyatu-a horta la ida
We one-and 3s-send-OBJ letter to one
‘Let us write letters to one another.’

3.2.1.12 Emphatic subject

There are a number of words to emphasize the subject as definitive actor. These words may either emphasize that contrary to belief or expectation the subject is the actor, or may be used referentially to distinguish this actor as opposed to some other possible actor in the text. The words used to do this include nmeh’a ‘himself’, orgahani ‘himself’, inon waumueheni ‘his own body/self’, as well as free pronouns or the use of de. These emphatic or distinguishing words are often used at climatic moments of narrative discourse.

(112) R-warora-r-walai pia r-meha r-dotar let-ni
3-think-3p-consider to 3p-themselves 3p-build village-POS
‘They thought that they themselves would build a village.’

(113) Herodes n-meha nek de na-pling-a
Herodes 3s-himself even that 3s-did not know-Obj
‘Herodes himself did not even know it.’

(114) Uplerlawna orgaha-ni sniay-ni
God himself-POS love-POS
‘The love of God himself.’

(115) Ta-t-pa’ona-t-ulg-a it-inon waumuehe-ni
INS-1pi-proud-1pi-tall-Obj 1pi-body own-POS
‘To take it to make ourselves lifted up/pround.’
3.2.2 Spatial and temporal deictics

The spatial and temporal deictics can be divided into dependent determiners and locative adverbs. The locative pronouns can be divided into singular and plural. These deictics “narrow the scope of definiteness and referentiality” (Grimes 1991:169, 490). The dependent determiners indicate definiteness and referentiality in space and time for participants, props and actions (see §7.3.1) in discourse. The locative pronouns indicate location of participants or props in discourse. The general locatives specify ‘here’ verses ‘there’. The specific locative indicates ‘the object that is close’, ‘the object that is farther away’, and ‘the object which is remote’.

<table>
<thead>
<tr>
<th>Table 18. Demonstratives</th>
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<tbody>
<tr>
<td>Dependent determiners</td>
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<td></td>
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<tr>
<td>Person</td>
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<tr>
<td>sing.</td>
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<tr>
<td>pl.</td>
</tr>
</tbody>
</table>

The dependent determiners modify a head noun. Note the examples below:

(117) Patke'a de enkohm e'a
      patke'a de e-n-kohma e'a
      female that 3s-3s-hit him
      ‘That girl hit me.’

(118) Musti tuari re sukni o'a
      must young men those like you
      ‘Those young men must like you.’

(119) Krei di inponni
      church this big
      ‘This church is big.’

They may also combine with ‘ha’ and become the non-human free pronoun: See §3.2.1.5.

(120) Om Meki gaha-ni hadi
      Uncle Meki possession-POS this
      ‘This is Uncle Meki’s possession.’

(121) Hare honnona ra-kwieta kok-koi.
      They all 3p-guess RDP-riddle
      ‘They all guessed the riddle.’

(122) Ra-tlin- hade de ra-m-ta’at wenna.
      ra-tlinha de ra-m-ta’ata wenna
      3p-hear that then 3p-STAT-afraid dead
      ‘When they heard that they were scared to death.’
The locative adverbs indicate location near or far. General locative demonstratives occur throughout narrative discourse. Specific locative demonstratives are very rare in narrative discourse but occur more frequently in procedural texts.

(123) Yan munkekla handi
yana mu-m-keka-la handi
do not 2s-STAT-see PREP here
‘Do not look over here.’

(124) Ampatiawu hande
a-m-wa-tiawu hande
1pe-1pe-MULT come from there
‘We come from there.’

The independent determiners, non-human pronouns and locative pronouns may be modified by the enclitic na when occurring in questions. This enclitic can also occur in lists of objects as it does in §3.6.2.7 example (316).

(125) O-m-la’a toko di-na?
o-m-la’a toko di-na
2s-2s-go store this-QU
‘Are you going to this store?’

(126) Omdyella Ody de-na?
o-m-dena-la Ody de-na
2s-2s-stay-PREP Ody that-QU
‘Did you just come from Ody’s?’

(127) O-gaha-mu hadi-na?
2s-possession-POS this-QU
‘Is this yours?’

(128) Mi-wo-telu-mi m-iodi ha-de-na?
m-i-wo-telu-mi mi-odi ha de-na
2p-fruit-three-2p 2p-carry that-QU
‘Are you three taking that?’

(129) Hamto’a nhopan pa om tutrier la handi-na?
ha-m-to’a n-hopna pa o-m-tutrer la handi-na
3s-STAT-old 3s-order for 2s-2s-stand up here-QU
‘The old man ordered you to stand-up here?’

(130) Patke’a ri r-wa-rini
female these 3p-MULT-stay behind
‘These women were left behind.’

(131) Krei di inponni
church this big
‘This church is big’

(132) Om Meki gahani ha-di
Om Meki gaha-ni had-di
Om Meki possession-POS this
‘This one is Om Meki’s’

(133) Mumkek la ha-de
mu-m-keka la ha-de
2s-STAT-see at that
‘Look at that!’
Yan mumkek la han-di
yana mu-m-kea la han-di
do not 2s-STAT-see at here
‘Do not look here.’

A-m-pa-tiawu han-de
a-m-wa-tiawu han-de
1pe-1pe-MULT-come from there
‘We come from there.’

3.3 Adjectives

Although many of the words that we consider adjectives in English occur as stative verbs in Luang, there is a small set of adjectives in Luang that follows the noun and modify it (see NP in §4.1). A number of these can also function as stative verbs when the pronominal prefix set is attached. Some can also function as predicates in semi-verbal and non-verbal clauses (see §6.4.2). Some of these can also be nominalized. The adjectives are often modified by the p or m (see §3.6.1.5) stative marker or the involuntary k (see §3.6.1.4). They are also often reduplicated.

Adjectives Stative Verb Noun

(136) wehla m-nar-narta na-m-nar-narta
knife STAT-RDP-sharp 3s-STAT-RDP-sharp
‘sharp knife’ ‘it is sharp’

(137) koka m-nur-nuhru na-m-nur-nuhru
cloth STAT-RDP-silky 3s-STAT-RDP-silky
‘silky cloth’ ‘it is silky’

(138) ihru k-deha na-k-deha k-deha-ni
chest INVOL-dirty 3s-INVoL-dirty POS
‘sinful’ (lit. dirty chest) ‘it is dirty’ ‘dirt’

(139) ralam-ni werta-werta n-werta
insides-POS RDP-heavy 3s-heavy
‘worried’ (lit. heavy insides) ‘it is heavy’

There is a small set of adjectives which function as quantifiers (see §3.5.3). These include:

(140) harahu ‘many’
inpona ‘much’
honnona ‘all’
kuku’a ‘small bit’
oke’a ‘little bit’
ida-woru ‘one or two’
ennena ‘one or two’
momuou ‘all’
rehenu ‘more than’
etamni ‘many’
lawna ‘much’

(141) La’pa ra-wel-niana warehera oke’a
La’pa ra-weli-nana warehera oke’a
Then 3p-buy-ABIL provision little
‘Then they went and bought some provisions.’
Some of these can function as indefinite pronouns:

(143) **Noka honnona rewre’wa ra-woka**  
*Noka honnona re’wa-re’wa ra-woka*  
Then all RDP-together 3p-gather  
‘Then they all gathered together.’

(144) **Demade honnona ra-mtatna.**  
Then all 3s-sat  
‘Then they all sat.’

(145) **Ra-wkikni-ra-plialin momouwa**  
ra-kikni-ra-plialni mou-mou-wa  
3p-float-3p-float RDP-all-PERF  
‘Every single one floated away.’

Compound adjectives occur in ritual speech (see §9.5). They are formed when several adjectives combine together in a word pair or phrase, sometimes with other word classes as well, resulting in one overall meaning. Although the word pair is made up of adjectives, they tend to function as predicate in semi-verbal clauses (see §6.4).

(146) **La’pa a-m-ler-la m-to’a-p-pe’a nih-tuini-morti-hamra**  
Till 1pi-1pi-reach-to STAT-old-STAT-old teeth-fallen-hair-white  
‘Till we become very old.’

(147) **Me mel-u’uta-mel-kautu**  
And night-dark-night-thick  
‘And it was pitch black out.’

Other word class roots including precategoricals can be reduplicated to form adjectives.

(148) **gai-ni mokla-mokla**  
face-POS RDP-smoke  
‘dizzy’

(149) **pon-pona**  
RDP-blind (verb)  
‘grey’

(150) **wa-wahra**  
RDP-wahra (verb)  
‘white’

### 3.4 Adverbs

Adverbs modify the verbs. They generally follow the verbs they modify (see §5) but this can occur elsewhere for reasons of topicalization or emphasis (see §7.1.4.1). They are also used to indicate tense and aspect (see §3.6.2.1). Some can also function as predicates in semi-verbal clauses (see §6.4).

(151) **to’a** ‘only/just’  
yeherto’a ‘all the more’  
toto’a ‘completely’  
wali ‘also’  
oleka ‘already’  
ma’ta ‘not yet’
meha ‘only’
emkadi/de ‘like this/that’
rewre’wa ‘together’

(152) Ai-lier-nana emna ida meha
a-u-ler-nana emna ida meha
1s-get-ABIL eel one only
‘I got only one eel.’

(153) A-niar to’a pola to’ora mot-mota ida
A-u-nairi to’a pola to’ora moto-mota ida
1s-1s-wear only pants cut-off RDP-green one
‘I wore only a green pair of cut-off pants.’

(154) A-g-al to-to’a a-ralm-u la’ iskola
A-u-al to’a-to’a a-ralma-u la’ iskola
1s-1s-give RDP-truly insides-POS at school
‘I worked really hard at school.’

(155) Na-kot walli-a pena e-n-pairi
Na-kota walli-a pena e-n-pairi
3s-said also-OBJ later 3s-3s-pay
‘He also said that later he would pay.’

3.4.1 Adverbs as predicates

Several of the adverbs such as emkade ‘like that’, emkadi ‘like this’, and rewre’wa ‘together’ can also stand as predicates in the absence of the verb they normally modify. Emkade also can function as part of a conjunction as in emkade pede ‘because of that therefore’ (see §6.4.9).

(156) N-wa-haur nohora emkade-emkadi-la in-ni-am-ni
n-wa-hauru nohora emkade-emkadi-la ina-ni-ama-ni
3s-MULT-gossip about like that-like this-about mother-POS father-POS
‘He talked about what was happening with his mother and father.’

(157) R-hi’a krita kerna, rhi’a emkadi:
3p-make octopus dry, 3p-make like this
‘When you make dried octopus you make it like this:’

(158) Pa lera-lera emkade ma-maini
pa lera-lera emkade mai-maini
for day-day like that RDP-only
‘Every day it was just like that.’

(159) Pa r-mai de, rewre’wa
pa r-mai de, rewa-rewa
for 3p-come that, RDP-together
‘When they came, (they came) together.’

3.5 Quantifiers, classifiers and numbers

3.5.1 Noun quantifiers

Plurality is often not indicated in Luang when it is not in focus. At other times it is indicated by the plural determiners ri (close) and re (far), see §3.2.2. Sometimes there is modification by specific numbers and at other times there is reduplication of whole words indicating plurality but a vagueness of exact number.
When reduplication is used to indicate plurality it indicates ‘many’ but not the specific number. It can also indicate the individuality within plurals.

3.5.2 Numbers

The Luang counting system is quite complex with different ways of counting depending on the object being counted, as well as discourse considerations.
3.5.2.1 General numbers

Listed below is the counting system used in school for math and for measuring weights and distances, money, etc. A native speaker suggested that it is a more recent system produced as a result of Indonesian influence on the Luang culture. The ‘wo’ in each of the numbers comes from the classifier wo’a ‘fruit’. The wehrani in each of the numbers means ‘its-pieces’.

<table>
<thead>
<tr>
<th>Number</th>
<th>Counting System</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ida</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>woru</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>wotelu</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>wogata</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>wolima</td>
<td>5</td>
</tr>
<tr>
<td>6</td>
<td>wonema</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td>wo’itu</td>
<td>7</td>
</tr>
<tr>
<td>8</td>
<td>wo’awa</td>
<td>8</td>
</tr>
<tr>
<td>9</td>
<td>wosiewa</td>
<td>9</td>
</tr>
<tr>
<td>10</td>
<td>termida</td>
<td>10</td>
</tr>
<tr>
<td>11</td>
<td>termida wehrani ida</td>
<td>‘ten added one’</td>
</tr>
<tr>
<td>12</td>
<td>termida wehrani woru</td>
<td>‘ten added two’</td>
</tr>
<tr>
<td>13</td>
<td>termida wehrani wotelu</td>
<td>‘ten added three’</td>
</tr>
<tr>
<td>14</td>
<td>termida wehrani wogata</td>
<td>‘ten added four’</td>
</tr>
<tr>
<td>20</td>
<td>teramporu</td>
<td>20</td>
</tr>
<tr>
<td>21</td>
<td>teramporu wehrani ida</td>
<td>‘ten added one’</td>
</tr>
<tr>
<td>22</td>
<td>teramporu wehrani woru</td>
<td>‘ten added two’</td>
</tr>
<tr>
<td>23</td>
<td>teramporu wehrani wotelu</td>
<td>‘ten added three’</td>
</tr>
<tr>
<td>24</td>
<td>teramporu wehrani wogata</td>
<td>‘ten added four’</td>
</tr>
<tr>
<td>30</td>
<td>terampotelu</td>
<td>30</td>
</tr>
<tr>
<td>40</td>
<td>terampogata</td>
<td>40</td>
</tr>
<tr>
<td>50</td>
<td>terampolima</td>
<td>50</td>
</tr>
<tr>
<td>100</td>
<td>rahu ida</td>
<td>100</td>
</tr>
<tr>
<td>200</td>
<td>rahu woru</td>
<td>200</td>
</tr>
<tr>
<td>1000</td>
<td>riwnu ida</td>
<td>1000</td>
</tr>
<tr>
<td>2000</td>
<td>riwnu woru</td>
<td>2000</td>
</tr>
</tbody>
</table>

3.5.2.2 Numbers in trading

The following counting system is used for counting things, such as in the selling or trading of items like eggs, books etc.

<table>
<thead>
<tr>
<th>Number</th>
<th>Counting System</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1–9</td>
<td>hanulu</td>
<td>Same as above</td>
</tr>
<tr>
<td>10</td>
<td>hanulu ‘ten’</td>
<td>10</td>
</tr>
<tr>
<td>11</td>
<td>hanulu wehrani ida</td>
<td>‘ten added one’</td>
</tr>
<tr>
<td>12</td>
<td>hanulu wehrani woru</td>
<td>‘ten added two’</td>
</tr>
<tr>
<td>13</td>
<td>hanulu wehrani wotelu</td>
<td>‘ten added three’</td>
</tr>
<tr>
<td>20</td>
<td>hanulu woru</td>
<td>20</td>
</tr>
<tr>
<td>21</td>
<td>hanulu woru wehrani ida</td>
<td>‘ten two added one’</td>
</tr>
<tr>
<td>22</td>
<td>hanulu woru wehrani woru</td>
<td>‘ten two added two’</td>
</tr>
<tr>
<td>23</td>
<td>hanulu woru wehrani wotelu</td>
<td>‘ten two added three’</td>
</tr>
</tbody>
</table>

45When modifying a pronoun, woru takes the form of ro’a.

Itro’a tsoi wiut la hadiwa.

‘We two live together from now on.’
3.5.2.3 Counting fish

The following counting system is to count fish. (Luang culture and commerce centers around the sea.)

1–9 are the same as above

10  ahwida ‘ten’
11  ahwida wehrani ida ‘ten added one’
12  ahwida wehrani woru ‘ten added two’
13  ahwida wehrani wotelu ‘ten added three’
14  ahwida wehrani wogata ‘ten added four’
20  ahwu woru ‘ten two’
30  ahwu wotelu ‘ten three’
40  ahwu wogata ‘ten four’
50  ahwu wolima ‘ten five’
100 ahwu termida ‘ten ten’
200 ahwu teramporu ‘ten twenty’
1000 ahwu rahu ida ‘ten one-hundred’
2000 ahwu rahu woru ‘ten two-hundred’

3.5.2.4 Counting sets

The following system is for the counting of animals in which they count by tens only.

10  tali ida ‘one set’
20  tali woru ‘two sets’
30  tali wotelu ‘three sets’
40  tali wogata ‘four sets’
50  tali wolima ‘five sets’
60  tali wonema ‘six sets’
70  tali wo’itu ‘seven sets’
80  tali wo’awa ‘eight sets’
90  tali wosiewa ‘nine sets’
100 tali termida or tali hanulu ‘ten sets’
200 tali hanulu woru ‘ten two sets’
1000 tali rahu ida ‘hundred one sets’
2000 tali rahu woru ‘hundred two sets’

3.5.2.5 Numbers used in discourse tracking

The following counting system is used in discourse for tracking participant referents through a text. The first time the participants are referred to, the normal numbers 1–10 are used. After that however, when those participants are subsequently referred to the following number system is used.

1  de/di
2  rora
3 mantetelu
4 mandadata
5 manlimlima
6 manmemnema
7 mandiditu

Note the following examples of sentences occurring together in a particular discourse:

(172) a. *Patke’a ida n-ora muanke’a ida r-mehlima*
    Woman one 3s-with male one 3p-marry
    ‘A woman and a man were married.’

b. *R-rora a’na-ni muanke’a woru*
    3p-two child-POS man two
    ‘The two of them had two children.’

c. *R-rora am-ni Rettiau pede r-iwra Rettiau-Ru’ru-Rettiau-Lai*
    3p-two father-POS Rettiau therefore 3p-call Rettiau-My Strength-Rettiau-Strength
    ‘Those two (children’s) father’s name was Rettiau, therefore they were called Rettiau-Ru’ru-Rettiau-Lai.’

(173) a. *Maran Leterwo’ora ida n-wawa Teti-Lai*
    Maran Leterwo’ora one 3s-name Teti-Lai
    ‘There was a Maran Leterwo’ora named Teti-Lai’

b. *Teti-Lai di n-waka Miru-Lewan nar-ni*
    Teti-Lai this-one 3s-asked-for Miru-Lewan sister-POS
    ‘This Teti-Lai asked for Miru Lewan’s sister.’

(174) a. *O’ta-ni-mat-ni ida a’na-ni muanke’a riy wo’itu*
    head-POS-eye-POS one child-POS male people seven
    ‘A leader had seven sons.’

b. *N-karma riy mandiditu re pa ra-mno’a-ra-mrara*
    3s-attack people seven those till 3p-wound-3p-blood
    ‘He attacked those seven people till they were wounded and bloodied.’

3.5.2.6 Ordinal numbers

The ordinal numbers are used to refer to a certain participant position or rank in a given number of participants. In Luang the ordinal numbers are formed by the suffixation of the 3s possessive on the numbers.

1 id-ni
2 wor-nu
3 wetel-lu
4 wogat-ni
5 wolim-ni
6 wonem-ni
7 wo-itnu

(175) *T-ni-atar lir-ni re’e-ni wetel-lu*
    NOM-law words- [time]-POS three-POS
    ‘The third verse of the law.’

(176) *Musa lir-ni re’e-ni wolim-ni*
    Musa words-POS time-POS five-POS
    ‘Musa’s words for the fifth time.’
3.5.2.7 Fractions

The word *rehenu* ‘more than’ is used to refer to one half or actually any amount which is between two whole numbers. Specific words for specific fractions do not exist.

(178) *A-kuli’ pa la’nana anni woru rehenu*  
1s-school for reach year two more  
‘I went to college for more than two years.’

3.5.2.8 Compound numbers

In ritual speech compound numbers are used. See §9.5 for further discussion of ritual speech.

*ida-woru woru-wotelu*  
one-two two-three  
‘one or two/few’

*riwnu- halli*  
thousands- many  
‘huge numbers’

The use of Luang numerals is decreasing. Indonesian numerals are usually substituted, especially numerals above 10. This may be due to several factors, one of them being that dealing with complicated numbers is rarely done within the culture but used more in trading with the outside world. School, and therefore mathematics, is learned in Indonesian. Also formulating Indonesian numerals may be less complicated than Luang ones

3.5.3 Indefinite quantifiers

A closed set of adjectives functioning as quantifiers may modify nouns. Most of these can also function as indefinite pronouns when they stand alone (see §3.2.1.6).

(179) *harahu* ‘many’  
*inpona* ‘much’  
*honnona* ‘all’  
kuku’a ‘small bit’  
oke’a ‘little bit’  
*ida-woru* ‘one or two’  
nenena ‘one or two’  
momou ‘all’  
*rehenu* ‘more than’  
etamni ‘many’  
lawna ‘much’

(180) *Noka honnona rewre’wa ra-woka*  
Noka *honnona re’wa-re’wa ra-woka*  
Then all RDP-together 3p-gather  
‘Then they all gathered together.’

(181) *Demade honnona ra-mtatna.*  
Then all 3s-sat  
‘Then they all sat.’
Every single one floated away.'

3.6 Verbs

This section discusses pronominal prefixation of verbs as well as briefly discussing affixation and reduplication for inflectional and derivational purposes. Verbs can be derived from other word classes as well as from precategorical roots. The processes of prefixation and reduplication are valence changing devices. Cliticization indicates person, tense, aspect, and mode and emotional content.

Table 19. Pronominal prefixation of verbs

<table>
<thead>
<tr>
<th>Proclitic</th>
<th>Prefix</th>
<th>Verb</th>
<th>Enclitic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Durative</td>
<td>e- Pronoun</td>
<td>Object marker</td>
<td></td>
</tr>
<tr>
<td>Instrument</td>
<td>na-</td>
<td>Relative k-</td>
<td>Post verbal aux.</td>
</tr>
<tr>
<td>ema-</td>
<td>Non-intentional k-</td>
<td>Locative</td>
<td></td>
</tr>
<tr>
<td>Stative</td>
<td></td>
<td>Vocative</td>
<td></td>
</tr>
<tr>
<td>Multiple object</td>
<td></td>
<td>Reflexive</td>
<td></td>
</tr>
</tbody>
</table>

3.6.1 Prefixation

Verbal prefixes in Luang include the pronominal prefix, relativizing prefix, non-intentional prefix, stativizer prefix, and multiple object prefix.

3.6.1.1 Pronominal prefixation of verbs

All verbs except for predicates of semi and non-verbal clauses require pronominal prefixation. As stated above in §3.2.1.4 there are two classes of verbs. These are morphologically subcategorized by the affixation of the following pronominal markers. The parentheses in 2s forms in the chart below indicate the high vowels which spread into the root of the verbs and take set 2 prefixes.

Table 20. Pronominal prefixes

<table>
<thead>
<tr>
<th>Set 1</th>
<th>Set 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>1s u 1pe ma</td>
<td>1s u 1pe m</td>
</tr>
<tr>
<td>1pi ta</td>
<td>1pi t</td>
</tr>
<tr>
<td>2s mu 2p mi</td>
<td>2s m(u) 2p m(i)</td>
</tr>
<tr>
<td>3s na 3p ra</td>
<td>3s n 3p r</td>
</tr>
</tbody>
</table>

These pronominal prefix sets cannot be explained purely by phonological reasons, though phonological rules affect some words. Note the following minimal pairs.

na-la’a ‘she/he walks’
n-la’a ‘she/he goes’
na-uhu ‘she has breasts’
n-uhu ‘he/she nurses (from mother)’
na-wenna ‘he/she is angry’
n-wenna ‘he/she kills’
na-mori ‘she gives birth’
n-mori ‘he/she lives’
na-werta ‘he/she considers’
n-werta ‘he/she is heavy’
na-turu ‘he/she lets down (milk)’
n-turu '(rain) falls’
na-’atu ‘he/she gives advice’
n-atu ‘he/she knows’
The only phonological limitation affecting the prefix sets occurs when a verb begins with a consonant cluster. These clusters are generally the result of a verb being derived from another word class or precategorical, loan words, or added prefixes (stative etc.). When this happens the verb stem must take set 1 prefixes. This is because in Luang there cannot be three consonants in a row. If these were to take the second set, there would be three contiguous consonants occurring.

(183) \textit{na-krui} (not n-krui)  
3s-spit  
‘she spits (on)’

(184) \textit{na-sterika} (not n-sterika)  
3s-iron  
‘she irons (it)’

(185) \textit{na-prowta} (not n-prowta)  
3s-thin  
‘he/she is thin’

The reasons for the use of these verb sets cannot be drawn along the lines of transitivity in the sense that transitive verbs always take one prefix set and stative and other intransitives always take another. Each of these verb types can occur with both prefix sets.

Table 21. Transitive verb prefixes

<table>
<thead>
<tr>
<th></th>
<th>Set 1</th>
<th>Set 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>\textit{na-tona}</td>
<td>‘it soaks’</td>
<td>\textit{n-ala} ‘he gives’</td>
</tr>
<tr>
<td>\textit{na-woka}</td>
<td>‘he gathers (wood)’</td>
<td>\textit{n-taili} ‘he weighs’</td>
</tr>
<tr>
<td>\textit{na-dairi}</td>
<td>‘he gathers (seaweed)’</td>
<td>\textit{n-keni} ‘he puts’</td>
</tr>
<tr>
<td>\textit{na-kiri}</td>
<td>‘she holds (child)’</td>
<td>\textit{n-ihi} ‘he bites’</td>
</tr>
<tr>
<td>\textit{na-gari}</td>
<td>‘he suns (seaweed)’</td>
<td>\textit{n-riki} ‘he rips’</td>
</tr>
</tbody>
</table>

(186) \textit{La’pa muanke’a} \textit{r-hi’a} owa’ana puou awu-nu  
Then man 3p-made again boat board-POS  
‘Then the men made/fixed the board again.’ (Transitive-set 2 prefix)

(187) \textit{Mere mak-ler de de a-‘u-kleha} lawra-raini iskola.  
But when-day that then 1s-1s-did not have cloth-clothes school  
‘But at that time I did not have school clothes.’ (Transitive-set 1 prefix)

(188) \textit{A-g-ora tungguru-a} Paulus \textit{m-torna} iskola Lgona.  
1s-1s-with teacher-OBJ? Paulus 1pe-hold school Lgona  
‘I and teacher Paulus were the heads of the school in Lgona.’ (Transitive-set 2 prefix)

(189) \textit{Ami edon ma-mkek-nan} ma’ta noha Apnu.  
We not 1pe-see-ABIL yet island Apnu  
‘We had not yet been able to see/seen the island of Ambon.’ (Transitive-set 1 prefix)
Table 22. Transitivity chart for intransitives

<table>
<thead>
<tr>
<th>Set 1</th>
<th>Set 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>na-nauru</td>
<td>n-della</td>
</tr>
<tr>
<td>‘she chews (betelnut)’</td>
<td>‘he stays’</td>
</tr>
<tr>
<td>na-krehena</td>
<td>n-hargota</td>
</tr>
<tr>
<td>‘she bares down’</td>
<td>‘he goes out’</td>
</tr>
<tr>
<td>na-he’i</td>
<td>n-lola</td>
</tr>
<tr>
<td>‘he plays’</td>
<td>‘he goes by’</td>
</tr>
<tr>
<td>na-la’a</td>
<td>n-ernu</td>
</tr>
<tr>
<td>‘he walks’</td>
<td>‘he goes down’</td>
</tr>
<tr>
<td>na-nina</td>
<td>n-ra’a</td>
</tr>
<tr>
<td>‘he sleeps’</td>
<td>‘he goes on shore’</td>
</tr>
<tr>
<td>na-kowa</td>
<td>n-warna</td>
</tr>
<tr>
<td>‘he is face down’</td>
<td>‘he takes a breath’</td>
</tr>
</tbody>
</table>

(190) Noma ma-wali-a liwu ralam-ni.
Then 1pe-return-OBJ harbor inside-POS
‘Then we returned to the harbor.’ (Intransitive-Set 1)

(191) A-nton-la noha Tepa.
1pe-1pe-float-at island Tepa
‘We harbored at the island of Tepa.’ (Intransitive-Set 2)

(192) R-rora ra-wlar-wia
r-rora ra-wlari-wa
3p-two 3p-run-PERF
‘The two of them ran.’ (Intransitive-Set 1)

Table 23. Transitivity chart for statives

<table>
<thead>
<tr>
<th>Set 1</th>
<th>Set 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>na-mau</td>
<td>n-maha</td>
</tr>
<tr>
<td>‘he is tired’</td>
<td>‘he is very tired’ (panting)</td>
</tr>
<tr>
<td>na-apuapnu</td>
<td>n-malanu</td>
</tr>
<tr>
<td>‘she is pregnant’</td>
<td>‘she is very pregnant’</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(193) A’-apn-u na-mehra.
My-stomach 3s-sick
‘My stomach hurts’ (Stative-Set 1)

(194) Dewade a-g-hedma.
Dewade a-u-hedma
Then 1s-1s-shock
‘Then I was shocked.’ (Stative-Set 2)

(195) Noha n-ker-kerna.
Noha n-kerna-kerna
island 3s-RDP-dry
‘The island is dry’ (Stative-Set 2)

(196) Patke’ de e-na-’apnu
female that DUR-3s-pregnant
‘That woman is pregnant.’ (Stative-Set 1)
So the issue here does not seem to be phonology or transitivity per se\(^{46}\). The structural difference between the two sets is that Set 2 prefixes do not have a final vowel as do Set 1 prefixes. These final vowels are /a/ except for 2s and 2p where it is /u/ and /i/ respectively\(^{47}\). When the first prefix set occurs with general intransitive verbs it seems to imply instrument used to accomplish the verb.

(197) \(\text{irnu} \quad \text{o} \quad \text{na-irnu} \quad \text{‘she/he smells’ (lit. to use/take nose)}\)

\(\text{he’i} \quad \text{‘toy’} \quad \text{na-he’i} \quad \text{‘she/he plays’ (lit. to use/take toy)}\)

\(\text{uhu} \quad \text{‘breast’} \quad \text{na-uhu} \quad \text{‘she nurses’ (lit. she uses/gives breast)}\)

In intransitive stative verbs it implies the possession of an object which results in a state or defines it.

(198) \(\text{-apnu} \quad \text{‘stomach’} \quad \text{na-apnu} \quad \text{‘she is pregnant’ (lit. she has stomach)}\)

\(\text{uhu} \quad \text{‘breast’} \quad \text{na-uhu} \quad \text{‘she is pregnant’ (lit. she has breasts)}\)

In transitive verbs it seems to act as a causative. Elsewhere in the language /a/ is a clitic indicating object. /a/ is also the precatagorical root of the word ‘to take’ and ‘to give’. It is interesting to note that Ambonese Malay, which is similar to Luang in a number of areas, uses ‘give’ in the construction of causatives. /a/ is also used in instrumental constructions (see §5.2.2.2).

(199) \(\text{tona} \quad \text{‘soak’} \quad \text{na-tona} \quad \text{‘he/she causes to soak’}\)

\(\text{woka} \quad \text{‘gather’} \quad \text{na-woka} \quad \text{‘he/she causes to gather’}\)

\(\text{gari} \quad \text{‘dry-in-sun’} \quad \text{na-gari} \quad \text{‘he/she causes to dry-in-sun’}\)

3.6.1.2. K-Prefix for relativization

The prefix \(k\)- has a relativizing function which lowers transitivity. The relative pronoun is maka ‘the one/thing who/which’ (see §3.2.1.7). When the head of the relative clause which precedes the relative pronoun and the subject of the verb being relativized are coreferential than a \(k\)-prefix replaces the required pronominal prefix on the verb. When they are not the same participant then the pronominal prefixation will indicate the actor. The relative clause is explained further in §7.2.

Note the following examples:

\(^{46}\)Though one could postulate that set 1 is syntactically more highly active or transitive than set 2: if the /a/ does indeed indicate object, then it indicates another argument on the verb. However, the object is not in the direct object slot, but as an instrument used to perform the verb. With set 2 verbs this /a/ does not occur and the action directly affects the direct object or actor as undergoer. With set 1 verbs there is one step between the two, an instrument or object, which makes the action less highly active.

\(^{47}\)Another interpretation could be that there is only 1 set of verb prefixes and that [u] and [i] are allophones of an object marker /a/, [u] occurring in 2ps and [i] 3ps in order to more closely mirror the free pronoun. The advantage of this interpretation would be to narrow down to one prefix set. The disadvantage would be to try and explain exactly how [u] and [i] can be allophones of /a/. However, if they are allophones of /a/ it might explain why this context is the only one in the whole language, including across grammatical word boundaries, where the high vowels never spread. An underlying /a/ would stop this process from occurring since it does this in all other contexts.
Table 24. Relative clause

<table>
<thead>
<tr>
<th>Clause</th>
<th>Relative Clause</th>
</tr>
</thead>
<tbody>
<tr>
<td>na-tiaka</td>
<td>maka k-tiaka</td>
</tr>
<tr>
<td>3s-guard</td>
<td>one who REL-guard</td>
</tr>
<tr>
<td>‘He guards’</td>
<td>‘The one who guards.’</td>
</tr>
<tr>
<td>n-hakra</td>
<td>maka k-hakra</td>
</tr>
<tr>
<td>3s-divide</td>
<td>one who REL-divides</td>
</tr>
<tr>
<td>‘He divides’</td>
<td>‘The one who divides.’</td>
</tr>
</tbody>
</table>

(200) Uplerlawna ed maka k-hi’a a’-a’m-u de muanu de
God is who REL-made my-father-POS that man that
‘God is the one who made that man my father.’

(201) Riy maka edonna k-a’ama’a’u de muanu de
People who do not REL-STAT-fear God-God word-POS-word
‘People who do not fear God’s word.’

(202) Hari honnona ed maka k-tutu-a talla la’ it-mori-mori-ni
These all are what REL-point-OBJ road for our-RDP-life-POS
‘All these things are what point out the road for our life.’

3.6.1.3 Non-intentional k- prefix

Another k- prefix occurs with a closed set of verbs. These seem to signal non-intentionality or involuntary action.

(203) na-k-lierta ‘it is too tight’
na-k-dielma ‘it is deep’
na-k-deha ‘it is dirty’
na-k-towru ‘it is spilled’

(204) N-heduma na-mkeka riy mati di pa na-k-niaun- nande inni
3s-shocked 3s-see person dead this so 3s-INV-shout? -DUR mother
‘He was shocked to see this dead person so he shouted and shouted, “Mother!”’

(205) Oktovina morat-nu n-ma na-k-niun-la te’ena
Oktovina hair-POS 3s-DIR 3s-INV-fall-around pole
‘Oktovina’s hair came and encircled the pole.’

3.6.1.4 Stativizer

Some roots can take the stative marker m-. Pronominal prefixes are then added producing a stative verb. (/m/ becomes [p] preceding /l/ and /p/ (see §2.5).

(206) na-p-lara
3s-STAT-hunger
‘He is hungry.’

(207) na-p-lola
3s-STAT-straight
‘It is true.’
(208) na-m-no’a
3s-STAT-a sore
‘It has a wound.’

(209) na-m-ta’ata
3s-STAT-afraid
‘He is scared.’

(210) Ra-tlin- hade de ra-m-ta’ata wenna.
ra-tina hade de ra-m-ta’ata wenna
3p-hear that then 3p-STAT-afraid dead
‘When they heard that they were scared to death.’

(211) La’pa a-m-ler-la m-to’a-p-pe’a
nih-tuin-morti-hamra
Till 1pi-1pi-reach-to STAT-old man-STAT-old woman teeth-fall-hair-white
‘Till we become old with white hair and falling teeth.’

(212) Nhi’pa l-lawan-wa mere na-m-no’a-na-m-rara
almost 3s-big-PERF but 3s-STAT-wound-3s-STAT-blood
‘He was almost grown but he was wounded.’

3.6.1.5 Multiple object prefix

The prefix wa indicates indiscriminateness of action. This includes reciprocal type action where there are two actors involved, as well as continuous, repetitive or iterative action where the action goes on and on or is repeated over and over again.

(213) r-wa-dup-la
3p-MULT-fight-loc
‘They fight each other.’ Reciprocal

(214) r-wa-haka
3p-MULT-search
‘They search.’ Continuous

(215) r-wa-kini
3p-MULT-kiss
‘They kiss.’ Reciprocal

(216) n-wa-tutu
3s-MULT-point-out
‘He teaches’ Iterative

Note the following sentence examples:

(217) Seri n-wa-hora kenkua de
Seri 3s-MULT-scold child that
‘Seri scolds and scolds that child.’

(218) It-ro’ ta-wa-hernu rai-ni
1p-two 1pi-MULT-change clothes-POS
‘The two of us exchange clothes’

(219) A-wu-a-haka a-mehli’m-u
A-u-wa-haka a-mehlima-’u
1s-1s-MULT-search my-marriage-POS
‘I am trying to find a way to get married.’

(220) Na’nama n-or mam-ni n-wa-trom pa r-wa-kin-nande
Na’nama n-ora mama- ni n-wa-troma pa r-wa-kin-nande
Just 3s-with mother-POS 3s-MULT-meet so 3p-MULT-kiss-DUR
‘Just now she and her mother meet and kiss and kiss.’
3.6.2 Cliticization

The monosyllabic and disyllabic morphemes which occur verb initially and finally are considered to be clitics rather than prefixes and suffixes because in many cases other word classes can be inserted between them and the verbs that they modify. The proclitics e- and ema-, and the enclitics –wa, and -a are in this category. The modal, aspect markers which are disyllabic are also analyzed as clitics since some can stand alone in other contexts. And the same verbs may occur with or without these clitics with only a change in aspect, or modality but not in meaning or valency.

3.6.2.1 Tense-Aspect-Mood (TAM)

Specific time in Luang is not considered very important or distinctive. The word for ‘day’ lera can mean ‘sun, season, day, hour, time’. It is not strange then that tense would be of less consideration than aspect and mood which tend to communicate more about the speakers feelings about a certain event, than the time in which it occurred. In Luang, a large number of clitics and some words are used to indicate the emotional content of events. The chart below shows each type, however the discussion below will focus only on the clitics.

Table 25. Clitics that show emotional content of events

<table>
<thead>
<tr>
<th>Marker</th>
<th>Label</th>
<th>Glosses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aspect markers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-doini</td>
<td>exhaustive</td>
<td>‘until done/gone’</td>
</tr>
<tr>
<td>-wa</td>
<td>completive</td>
<td>‘already’</td>
</tr>
<tr>
<td>-nande</td>
<td>durative</td>
<td>‘for a long time’</td>
</tr>
<tr>
<td>-taru</td>
<td>durative</td>
<td>‘cannot be undone’</td>
</tr>
<tr>
<td>-reri</td>
<td>progressive</td>
<td>‘is -ing’</td>
</tr>
<tr>
<td>eda/e-</td>
<td>progressive</td>
<td>‘is -ing’</td>
</tr>
<tr>
<td>tepartarlia</td>
<td></td>
<td>‘is engrossed in’</td>
</tr>
<tr>
<td>reduplication</td>
<td>iterativo</td>
<td>‘kept doing’</td>
</tr>
<tr>
<td>nhi’inde</td>
<td>habitual</td>
<td>‘habitually, usually’</td>
</tr>
<tr>
<td>nwauga</td>
<td>inceptive</td>
<td>‘begin to’</td>
</tr>
<tr>
<td>Mood</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-nana</td>
<td>abilitative</td>
<td>‘can, is/was able to’</td>
</tr>
<tr>
<td>-teka</td>
<td>attemptive</td>
<td>‘try’</td>
</tr>
<tr>
<td>-memna</td>
<td>imperative/evidential</td>
<td>‘certain’</td>
</tr>
<tr>
<td>-neka</td>
<td>evidential</td>
<td>‘just, simply’</td>
</tr>
<tr>
<td>-eti</td>
<td>evidential/definitive</td>
<td>‘certain’</td>
</tr>
<tr>
<td>la/ma</td>
<td>irrealis</td>
<td>‘want to, in order to’</td>
</tr>
<tr>
<td>pa/totpa</td>
<td>irrealis</td>
<td>‘want to, in order to’</td>
</tr>
<tr>
<td>niwra</td>
<td>optative</td>
<td>‘want to’</td>
</tr>
<tr>
<td>ema-</td>
<td>comparative</td>
<td>‘it was as if’</td>
</tr>
<tr>
<td>Tense</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nhorwua</td>
<td>completive</td>
<td>‘all done’</td>
</tr>
<tr>
<td>na’nama</td>
<td>immediate past</td>
<td>‘just now’</td>
</tr>
<tr>
<td>nth’pa</td>
<td>immediate future</td>
<td>‘almost’</td>
</tr>
<tr>
<td>oleka</td>
<td>completive</td>
<td>‘already’</td>
</tr>
<tr>
<td>edon ma’ta</td>
<td>non-completive</td>
<td>‘not yet’</td>
</tr>
</tbody>
</table>
The words *la*, *ma*, *tepartarlia*, *nwauga*, and *nhorwua*, *nih’inde*, *nih’pa* are discussed below in §3.6.2.4. *Na’nama*, *nih’pa*, *topa* and *pa* are discussed in the later section on connectors, (see §7.3). Reduplication will be discussed in §3.6.3.

3.6.2.1.1 Aspect

The clitic *-doini* indicates completive aspect. This completive aspect indicates something having been done exhaustively/thoroughly (i.e., eat food all gone). It differs from perfective aspect which indicates an action already occurring. These two aspects can co-occur to modify the same word.

(221)  *a-pwahi-*doini-a
1s-wash-COMP-it
‘I washed it (till the dirt) was all gone.’

(222)  *na-ana-*doini-a
3s-eat-COMP-it
‘He ate it all gone.’

(223)  *na-ana-*doini-wa
3s-eat-COMP-PERF
‘He already ate it all gone.’

Note the sentence examples below:

(224)  *Ai-lia’a ol-*doini  a-kaje’e-’lu
1s-go sell-COMP my-ring-POS
‘I went and sold my rings all gone.’

(225)  *Pa hni’-*doini  Nohau  Metam
pa  n-hi’a-*doini-a  Nohau  Metam
for 3s-do-COMP-OBJ Nohau Metam
‘To completely destroy Nohau Metam.’

(226)  *Na-mat-*doini-a  a’na-ni
Na-mata-*doini-a  a’na-ni
3s-wake-COMP-OBJ child-POS
‘He woke up (emphatic) the child.’

(227)  *R-rora ra-*dil-*doin-la-wa
3p-two 3p-left?-COMP-there-PERF
‘They had already completely left.’

3.6.2.1.2 Perfective action clitic

Completed action is indicated by the enclitic *-wa*. This indicates completed action in the past, present or future so it is best analyzed as indicating aspect rather than tense. It occurs clause final rather than always immediately following the verb. It occurs most often encliticized on words of finality such as *already* and *finish* and words of motion such as *come* and *go*. This enclitic also has a specific purpose in discourse. It is used over and over in the peak points of a story and especially in direct speech at peak. It serves to make that part of the story more vivid. Note the following examples:

(228)  *Ra-srala krit-ni-*wa
3p-throw away octopus-POS-PERF
‘They threw away their octopus.’
A-la’ku namehra
a-laka’u na-mehra-wa
My-foot-POS 3s-sick-PERF
‘My foot already hurt.’

Wonira amla’awa loru-wa
wonira a-m-la’awa lora-wa
yesterday 1pe-1pe-go sea-PERF
‘Yesterday morning we had already gone to sea.’

Discourse examples in peak: The following sentences occur in direct succession in peak in a given text.

(231) a. Dewade de Teti Lai na-wali pa n-mai-wa
Then then Teti lai 3s-return to 3s-come-PERF
‘Then Teti Lai returned,’

b. Yoma ar di de Miru Lewna r-rehi ar-wa
yoma ara di de Miru Lewna r-rehi ara-wa
because battle this that Miru Lewna 3p-win battle-PERF
‘because this very battle Miru Lewna won.’

c. Dewade Teti Lai n-mai-wa.
then Teti Lai 3s-come-PERF
‘Then Teti Lai came.’

d. N-mai-wa noka Miru Lewan n-iwra na-wenan-wa
n-mai-wa noka Miru Lewna n-iwra na-wenna-wa
3s-come-PERF then Miru Lewan 3s-want 3s-fight-PERF
‘He came, then Miru Lewna wanted to fight.’

The clitic -wa also is used in commands. A completed aspect is used to tell someone to do something immediately.

(232) mu-una-wa
2s-eat-PERF
‘Eat right now.’

3.6.2.1.3 Durative ‘nande’

Nande indicates multiple action of indefinite duration. Nande is often said in a very long drawn out way as if indicating a long length of time.

(233) r-wa-kin-nande
3p-rec-kiss-DUR
‘They kept kissing.’

(234) r-wa-hak-nande
3p-rec-search-DUR
‘They kept looking.’

Note the sentence examples below:

(235) Wonira awei nande.
wonira awei nande
yesterday 1s-wait DUR
‘Yesterday I waited and waited.’
When Kete first saw her mother again they kissed and kissed.

When they came and got her she cried and cried.

3.6.2.1.4 Durative 'taru'

Taru indicates durativity and definitive finality of the verb. It implies something set into motion not easily stopped by someone else. It seems to collocate frequently with verbs having to do with promises, agreements, taboos which have to do with God, the spirit world, and ritual traditions.

They buried it there. (and it stayed buried)

He locked it. (and it stayed locked)

And the man was left behind at the woman’s home. (marriage ceremony)

They waited and waited for the day that they had set. (for the wedding)

That which God has promised.

3.6.2.1.5 Progressive 'reri'

Reri indicates progressive aspect. It indicates an action which is in progress. It often collocates with verbs of carrying.

As he went he came upon an old women weaving below a banyan tree.

Note the sentence examples below:

As he went he came upon an old women weaving below a banyan tree.
M-lin-mu-at-reri-a ami lia nohkerna
m-lina-mu-atu-reri-a ami la nohkerna
2s-listen-2s-see-PRO-OBJ us on earth
‘You are watching over us on earth.’

A-ma-’uli-ma-wed-reri-a o-kot-mu-o-nan-mu
a-ma-’uli-ma-wedi-reri-a o-kotu-mu-o-nana-mu
1pe-1pe-praise-1pe-worship-PRO-OBJ your-title-POS-your-name-POS
‘We always praise and worship your name.’

A’-u-mkek-reri-a la ralam-ni de u-mkek-nana hni-uri-w-ni-a’ana
a’-u-mkeka-reri-a la ralma-ni de u-mkeka-nana ni-huri-ni-wa’a’ana
1s-1s-see-PRO-OBJ at inside-GEN then 1s-see-ABIL NOM-water-NOM-feed
‘When I was looking inside I was able to see a flock.’

3.6.2.1.6 Progressive e-
The proclitic e- indicates progressive aspect. It is the encliticized form of the verb <i>eda</i> (sing. form) or <i>era</i> (pl. form) ‘to be’. Occasionally it appears in its full form. Generally it is a proclitic on the verb it modifies. It is often used in combination with other progressive or durative aspectual markers.

Pa er rtamintargala
pa er r-tamni-taru-a-la
for PRO 3p-bury-DUR-OBJ-LOC
‘They are burying it there.’

Er la rkor lai rtati dari
er la r-kor lai r-tati dari
PRO AUX 3p-scratch sand 3p-throw-net
‘They are fishing.’

Eda hnor larni la wo’kawur
eda n-hora lara-ni la wo’ora kawru
PRO 3s-sew sail-POS PREP mountain mountain
‘He is sewing his sail in the mountains (hills).’

Lgona n-kern ulu pa e-ra-kota
Lgona 3s-dry first so PRO-3p-say
‘Luang was the first to dry so they were talking about it.’

Riy e-ra-tiaka puohra
people PRO-3p-guarding gate
‘People were guarding the gate.’

R-rora r-mehlim pa e-ra-wok mak k-mehlima
r-rora r-mehlima pa e-ra-woka maka k-mehlima
3p-two 3p-marly so PRO-3p-gather who REL-marry
‘The two of them were to marry so they were gathering together the ones marrying.’

Mel di e-ra-woka-ra-le’eg-a ra
Mela di e-ra-woka-ra-le’u-a ra
night this PRO-3p-gather-3p-circle-OBJ those
‘This night they are gathering them together.

Na’nama e-r-tor papai ida
Then PRO-3p-bore baby one
‘Then they were giving birth to a child.’

In combination with <i>mia’ta</i> ‘still’ and <i>reri</i> progressive:
Yan mi-m-ta’ata e-n-mor-mior mia’ta
yana mi-m-ta’ata e-n-mori-mori ma’ta
do not 2p-STAT-afraid PRO-3s-RDP-live yet
‘Do not be afraid he is still living.’

(257) Israil re e-ra-wuwu-ra-wei-eri-a
Israil those PRO-3p-wait-3p-wait-PRO-OBJ
‘Those Israil people were waiting and waiting.’

3.6.2.1.7 Abilitative ‘nana’

There is no free standing word for can, or able in Luang. In traditional Luang, one either simply states an action implying ability or else the enclitic -nana can indicate abilitative mood. In every day speech there is a tendency to borrow bisa ‘can’ from Indonesian. However this is not considered good language. Sometimes ability can also be indicated by the use of atu ‘know how to’.

(258) na-m-keka-nana
3s-STAT-see-ABIL
‘He was able to see.’

(259) ra-din-nana
3p-hear-ABIL
‘They are able to hear.’

Notice the sentence examples below.

(260) Dewade nwet-nana oleka kok-koi-wa
dewade n-weta-nana oleka kok-koi-wa
then 3s-quiz-ABIL already RDP-riddle-PERF
‘Then he was already able to solve the riddle.’

(261) ’A’g ed maka k-wewal-nana wehla dina me kewur di
a’u eda maka k-wewla-nana wehla di-na me kewru di
1s am who REL-made-ABIL machete this-CONJ and basket-this?
‘I am the one who was able to make this machete and basket.’

(262) Edonna l-la’a ma’ta leta ralam-ni de n-wa-trom-nana patke’a ida
edonna n-la’a ma’ta leta ralma-ni de n-wa-troma-nana patke’a ida
Not 3s-go yet village inside-GEN that 3s-MULT-meet-ABIL female one
‘Before he had even gone into the village he met a woman.’ (lit. had the good fortune to meet a woman)

It is possible for the verb to drop leaving only the mood marker nana. Sometimes it is used in polite imperatives.

(263) a. Mwai pe itla’awa Apunwa.
    m(u)-mai pe it-la’a-wa Apnu-wa
    2s-come for 1pi-go-PERF Ambon-PERF
    ‘Come, let us go to Ambon!’

There is no debitive mood in Luang which in English and other languages is indicated by the words ‘must’ or ‘should’. In every day speech ‘musti’ or ‘harus’ are borrowed from Indonesian. However in formal or written language Luang people insist that they should not use these borrowed terms. A statement, modified by only the word for ‘later’ hota, is the correct way to indicate this mood.

48There is no debitive mood in Luang which in English and other languages is indicated by the words ‘must’ or ‘should’. In every day speech ‘musti’ or ‘harus’ are borrowed from Indonesian. However in formal or written language Luang people insist that they should not use these borrowed terms. A statement, modified by only the word for ‘later’ hota, is the correct way to indicate this mood.
b. Repra  **nana**
tomorrow ABIL
‘Tomorrow we can.’ (besok boleh, Indonesian)
c. Seri  **nana**!
Seri ABIL
‘Look what Seri can do!’

3.6.2.1.8  **Nana** as polite imperative:

(264)  **Mihru-nan** atasu di pa aga’atla motru
**m-ihru-nana** a-tasu di pa au-a’ata-la motru
2s-hold-IMP 1s-bag that for 1s-get up PREP motorboat
‘Hold my bag while I climb on the motorboat.’

3.6.2.1.9  **Teka**

**Teka** can indicate imperative or attemptive mood.

(265)  **mukotteka**
**mu-kota-teka**
2s-say-IMP
‘Go say!’

(266)  **Tlamkekteka**
**t-la’a-m-keka teka**
1pi-go-STAT-see ATT
‘Let us go see!’

Notice the following sentence examples:

(267)  **Noka gari ni-wra** “Deemade a-wa’al-teka.”
then younger 3s-said “Then 1s-MULT-throw-ATT
‘Then the younger said, “Let me have a try.”’

(268)  **M-ia mi-hulti-mi-hamar-tek-la lera mat-ni**
**mu-la mi-hulti-mi-hamra-teka-la lera mata-ni**
2p-go 2p-seabird-2p-journey-ATT-to sun eye-GEN
‘You try and journey to the eye of the sun.’

(269)  **Ta-tian-teka** Hindi e-n-odi ya’ana-y-emnu me edonna.
1pi-ask-ATT Hindi DUR-3s-carry NOM-eat-NOM-drink or not
‘Let us ask Hindi if he is carrying food and water or not.’

3.6.2.1.10  **Evidential ‘eti’**

**Eti** is an evidential marker indicating that what the speaker says is definitive. It often occurs on negative statements.

(270)  **edon n-mai-eti**
neg 3s-come-DEF
‘He never comes.’

(271)  **na-pling-eti**
3s-not know DEF
‘He does not know at all.’

Note the following sentence examples:
(272) \textit{Id mana edon \textsuperscript{-lernan-eti}}
\begin{center}
\begin{tabular}{l}
one even not 3p-find-DEF \\
\end{tabular}
\end{center}
‘They did not even find one.’

(273) \textit{Na-pling-eti \textit{ina n-ora Mina r-mati oleka-wa}}
\begin{center}
\begin{tabular}{l}
3s-do not know-DEF mother 3s-and Mina 3p-die already-PERF \\
\end{tabular}
\end{center}
‘They did not even know that mother and Mina had already died.’

(274) \textit{Mere \textit{ira edonna \textsuperscript{-lernan-eti}}}
\begin{center}
\begin{tabular}{l}
But they did not 3p-find-DEF \\
\end{tabular}
\end{center}
‘They did not find them at all.’

(275) \textit{Totpena n-ter-\textit{eti-a owa’ana Tia’ata}}
\textit{tota-pena n-ter-\textit{eti-a owa’ana Tia’ata}}
\begin{center}
\begin{tabular}{l}
make-so 3s-break-DEF again Tia’ata \\
\end{tabular}
\end{center}
‘So they could really break apart Tia’ata again.’

3.6.2.2 Object marker enclitic -a

The enclitic -a occurring with verbs is a difficult particle to pin down in Luang. Although it appears that in Luang this particle does function for phonological purposes, that of helping the words flow together and guarding against stilted speech as a result of word boundaries coming together with unnatural consonant clusters, the -a also appears to be driven in part grammatically as well. When a transitive verb does not have a direct object following it, it may have the marker -a following it. However, this is only the case if the speaker wants to indicate an object without focusing on it. The -a is not obligatory. Sometimes this clitic may occur as well as the direct object. In this case it may be functioning as prominence or focus at the discourse level or it may just function phonologically to keep a smooth flow between words. If an adverb follows the verb, the a attaches to the adverb rather than the verb. Sometimes the -a enclitic also occurs with nouns. See the discussion of this in §3.1.4.

(276) a. \textit{au-plinu}
\begin{center}
\begin{tabular}{l}
1s-do not know \\
‘I do not know.’
\end{tabular}
\end{center}

b. \textit{au-plinu-a}
\begin{center}
\begin{tabular}{l}
1s-do not know-OBJ \\
‘I do not know it.’
\end{tabular}
\end{center}

c. \textit{au-plinu nan-ni}
\begin{center}
\begin{tabular}{l}
1s do not know name-his \\
‘I do not know his name.’
\end{tabular}
\end{center}

d. \textit{au-plinu wali-a}
\begin{center}
\begin{tabular}{l}
1s do not know-OBJ \\
‘I do not know it either.’
\end{tabular}
\end{center}

When the verb root ends in a, and the object marker is added, coalescence occurs with one a dropping. \textit{na’-ana yamana = na’-ana-a = na’-ana} ‘He eats it’

Observance of the way in which -a tracks direct objects through texts seems to indicate that this marker is as least in part grammatically driven. (Each example with its a, b, c, etc. represent sentences following each other in succession in texts, where the object marker refers anaphorically to the object in the previous sentence.)

(277) a) \textit{N-keni gera la lari woru}
\begin{center}
\begin{tabular}{l}
3s-put water in cup two \\
‘Then he put water in two cups.’
\end{tabular}
\end{center}
b) *N-keni-a la lari woru*

3s-put-OBJ in cup two
‘He put it in the two cups.’ (tail head repetition from sentence 258 (a) to 258 (b))

(278) a) *Patke’a harara woru r-hapat-nanamuanke’a di*

emale teenage two 3p-accompany-ABIL male this
‘Teenage girls accompanied (on either side) this man.

b) *Nanpa tunu-hniara pa n-odi-a pa r-okru pata rom-ni*

Then tunes-songs to 3s-bring-OBJ to 3p-head for girl house-POS
‘Then with songs they brought him to head for the woman’s house.’

In the following examples -a seems to indicate emphatic focus at peak:

(279) a) *Am-ni n-saini-a a’na-ni r-rora*

father-POS 3s-pity-OBJ child-POS 3p-two
‘Their father had pity on his two children.’

b) *Am-ni n-saini-a r*

father-POS 3s-pity-OBJ them
‘Their father had pity on them.’

(280) *R-rahyeti-a udi lola id-wa*

3p-cut-OBJ banana trunk? one-PERF
‘They cut a banana trunk.’

(281) *N-hur-doini-a ger lari id la*

n-huri-doini-a gera lari ida la
3s-pour-COMP-OBJ water cup one on
‘He poured completely out on (top of them) one cup of water.’

(282) *N-ho’or-doini-a lewu wawan-nu*

n-ho’ora-doini-a lewu wawna-nu
3s-wash-COMP-OBJ bed top-POS
‘He washed the sleeping platform off.’

In the following examples the -a seems to be marking object in topicalized or fronted clauses:

(283) *Keke’eni di r-tera-r-lahg-a r-wokpini-r-gerlaria.*

child this 3p-water-3p-feed-OBJ 3p-take care-3p-watch over
‘This child, they took care of and raised.’

(284) *Let di r-hoiy pa n-wawa Loitupun*

Leta di r-hoi-a pa n-wawa Loitupun
village this 3p-call-OBJ so 3s-name Loitupun
‘This village, they gave it the name Loitupun.’

Often an –a follows the word come. I do not know yet the reason for this:

(285) *Noka r-hi’-la’a-r-hi’a-maiy-a*

Noka r-hi’a-la’a-r-hi’a-mai-a
‘Then 3p-CAUS-go-3p-CAUS-come-OBJ’
‘Then they sent them this way and that. (Gave them a hard time)’

(286) *O ku-ku’a-ke-ke’a maiy-a Yehudi ri let-ni re*

o ku’a-ku’a-ke’-ke’a mai-a Yehudi ri leta-ni re
you RDP-small-RDP-little come-OBJ Yehudi these village those
‘You are the smallest of the Yehudi villages.’
Mu-dopar-doini-mu-hal-doini nienni-hnienna rinni-kniahra mai-y-ami
mu-dopra-doini-mu-hala-doini nienni-hnienna rinni-kniahra mai-y-ami
2s-remove far-COMP-2s-take away-COMP disease-sick sick-plague come-OBJ us
'Take away and remove from us every type of disease and plague.'

3.6.2.3 Post verbal auxiliary enclitics

There is another set of enclitics which occur in Luang, and which are syntactically very similar to the TAM enclitics though their function is different. Because they are enclitics it is difficult to describe them as adverbs. And unlike compound words which are combinations of specific words, they are productive, cliticizing onto a number of words.

<table>
<thead>
<tr>
<th>Marker</th>
<th>Label</th>
<th>Glosses</th>
</tr>
</thead>
<tbody>
<tr>
<td>-nohora</td>
<td>'about'</td>
<td></td>
</tr>
<tr>
<td>-wutu</td>
<td>'together with'</td>
<td></td>
</tr>
<tr>
<td>-wenna</td>
<td>'to death'</td>
<td></td>
</tr>
</tbody>
</table>

The clitic -nochora is a preposition. It can be translated as 'with' or 'about'. It is always encliticized to the verb it modifies. Certain forms of la'a which also act as a preposition with the same meaning can also encliticize on the verb. However, words can be inserted between the verb and the preposition la'a. This is not true for verbs followed by -nohora. They are a tightly bound unit. Both la'a/la and -nohora can co-occur in the same clause (see example 293). -Nohora in this example indicates the thoroughness of the discussion or the discussion of every aspect. La indicates the specific thing discussed.

(287) R-wa-hauru-nohora patke'a de
3p-MULT-gossip-about woman that
'They talk (gossip) about that woman.'

(288) Na-kot-nohora r-la'a lora
3s-said-about 3p-go seas
'He talks about them going to sea.'

(289) Ra-wok pa r-lidan-nohora muanke'a
ra-woka pa r-lidna-nohora muanke'a
3p-gather to 3p-accompany-with male
'They gathered to walk together with the man.'

(290) Totpena t-wa-rekan-nohora de yana n-hala
Totpena t-wa-rekna-nohora de yana n-hala
So that 1pi MULT-count-about then not-3s-wrong
'So that when we count it, it will not be wrong.'

(291) Dewade na-mkek-nohora ke-ke'e-n-ku' di
Then 3s-look-concerning RDP-little-NOM-small this
'Then He looked after this child.'

(292) Katy ag-iwra u-kot-nohora la' lera a- lia'a dokter.
Katy 1s-want 1s-talk-about concerning day 1s-went doctor
'Katy, I want to talk about the day I went to the doctor.'

Wutu literally means 'tie.' It is used as a post-verbal complementizer clitic which means 'together with.' Rewre'wa also means 'together with' but functions as an adverb—never encliticizing onto the root as does wutu.

(293) R-hi'-wutu-rerat-wutu r-la'a-lora-wutu-r-la-ra'wutu
3p-make-together-fix?-together 3p-go-sea-together-3p-go-land-together
'They worked on land together and got their livelihood from the sea together.'
La’pa t-sol-wutu a-tiera-liahu
Then 1pi-live-together 1s-1s-water-1s-care for
‘Let us live together, I will take care of you.’

R-al-la r-kulit-wutu-r-damir-wutg-a
R-al-la r-kulti-wutu-r-damri-wutu-a
3p-gave-to 3p-stick-together-3p-glue-together-OBJ
‘They gave them to be made together into one.’

**Wenna** literally means ‘die.’ It is used as a post-verbal complementizer much as ‘to death’ is in English expressions such as in ‘starved to death’ when meaning very hungry. In this way it can be used to emphasize the state and as such be translated as ‘very.’ It can also function as a serial verb and indicate an action that ends in death (see §5.2.2).

Ra-tlin-tar hade de ra-m-ta’at-wenna
ra-tлина-taru hade de ra-m-ta’ata-wenna
3p-listen-DUR that then 3p-STAT-afraid-death
‘When they heard that they were scared to death.’

O’ta-mat de na-la’-doini ya-la’a-ni de na-hepur-wenna
o’ta-mata de na-la’a-doini ya-la’a-ni de na-hepru-wenna
head-eye that 3s-go-COMP NOM-go-POs then 3s-happy-dead
‘When the leader had finished his journey he was extremely happy.’

N-mera pa n-petan-wenna
3s-red till 3s-swollen-dead
‘It was very red and then extremely swollen.’

Edonna lewan la a lia wair-wenna
Not save of me from hang dead
‘I was not spared/saved from hanging to death.’

R-ala wehla ya-‘ara ra r-dawar-wenna
R-ala wehla ya-‘ara ra r-dawra-wenna
3p-took machete war INS 3s-hack-dead
‘They took a sword and used it to hack them dead.’

### 3.6.2.4 Locative enclitic la-

The locative **la** occurs in prepositional phrases. It can be translated as ‘in, at, to, from, toward,’ etc. Prepositional phrases will be discussed in fuller detail in §4.2.

n-ha’at-la
3s-climb-up
‘he/she climbs up’

na-kot-la
3s-say-to
‘he/she says to’

n-tuini-erun-la
n-tuini-erun-la
3s-fall-down-to
‘he/she fell down’
3.6.2.5 Vocative enclitics

Vocatives in Luang often occur on kinship terms or names especially when people are being called. These vocatives may be long and drawn out. -e follows the name when the calling begins. If the one called does not answer, then the vocative enclitic changes to -o. It is interesting to note that –e is a proximal locative marker and –o is a remote locative marker (see §3.2.2).

Maku-e ‘Hey Maku’
Maku-o ‘Hey Maku’

These vocatives can occur also on verbs to show emphasis:

(305) Yana  m-tuini-o
       yana  m-tuini-o
       do not  2s-fall-VOC
       ‘Do not fall!’
(306) Mu-ai  pa  i-t-wa-hauru-e
       mu-mai  pa  i-t-wa-hauru-e
       2s-come for 1pi-1pi-gossip-VOC
       ‘Come let us gossip!’

The vocative enclitic ma occurs only on the word hedu ‘surprise’ and molu ‘lost.’ Its exact function is still unknown. Perhaps it is for emphasis.

(307) Mak-della  leta  r-hedu-ma
       maka-dena-la  leta  r-hedu-ma
       who-stay-at village 3p-surprise-ma
       ‘The ones at the village were surprised.’
(308) A-puolg-a  dewade  n-hedu-ma
       1s-call-OBJ then 3s-surprised-ma
       ‘When I called they were surprised.’
(309) Timotius  n-hedu-ma na’mkeka  riy  mati  di
       Timotius 3s-surprised-ma 3s-see person dead this
       ‘Timotius was shocked to see this dead person.’

3.6.2.6 Reflexive enclitic

A reflexive enclitic is used in Luang to indicate that the actor is coreferential with the undergoer. This is discussed in more detail in §3.2.1.10.

There are a few verbs which require this reflexive pronominal enclitic for all persons except for 3s and 3p. These verbs include mtatna ‘sit’, omgera ‘urinate’, nina ‘sleep’, and roha ‘bathe’.

(310) Auroha’u
     a-u-roha-’u
     1s-1s-bathe-1s
     ‘I bathe (myself).’
(311) Mi  mirohimi
     mi  mi-roha-mi
     2p  2p-bathe-2p
     ‘You bathe yourselves.’

If an aspectual, tense, modality or adverb follows the reflexive verb, then the reflexive pronoun enclitic follows the modifier.
(312) *Au-roha*  *plein*  *a’u*
*a-u-roha*  *pleini*  *a’u*
1s-1s-bathe  first  1s
‘I will bathe now.’

(313) *O-mu-p-lar*  *wenn-u?*
2s-2s-hunger-STAT  very-2s
‘Are you very hungry?’

3.6.2.7 **Proclitic na-**

The proclitic *na-* is used to indicate instrument used to accomplish the verb. See §5.2.2.2 and §7.1.4.4 for a fuller explanation of this.

(314) *N-ala*  *wehla*  *na-na-wenna*
3s-take  knife  INS-3s-kill
‘He took a machete and killed it.’

(315) *N-ala*  *kon-kona-au-pali*  *na-na-lewna*  *Nuh*
3s-take  RDP-vessel-wood-floating  INS-3s-save  Nuh
‘He used a floating vessel to save Noah.’

(316) *N-al*  *lim-ni*  *na-n-toreri*  *lir-ni-tun-nu*  *deul-lu-tatar-ni*
3s-take  hand-POS  INS-3s-hold  words-POS-history-POS  law-POS-rules-POS
‘In his hands he held his words, teachings, and laws.’

3.6.2.8 **Proclitic *ema*- ‘it is as if’**

The proclitic *ema*- when added to verbs could be translated ‘it is as if’ and is possibly derived from the word *emaka* ‘like’ (see §6.4.6 on similitative clauses). It produces a type of idiom. It is also used to explain supernatural happenings where the actor is unseen, only what the undergoer experiences is observed. It could be considered a type of passive construction because focus is completely off the actor. The undergoer has little focus, but it is either the descriptiveness or unusualness of the action which is in focus.

(317) *Hota*  *ema-r-wa-muela*
Later  like-3p-change-night
‘Later it will become as night.’

(318) *Ir-honnona*  *ema-r-tiawrie’era-r-hawrie’era*
They-all  like-3p-scatter-3p-scatter
‘It was as if they all had been scattered (lit. like seeds are scattered).’

(319) *Pilipus*  *pa*  *ema-n-watlena*
Pilipus  so  like-3s-lightening
‘Pilipus vanished as if like lightening.’

(320) *Riy*  *ema-ktiowru-taru*  *la*  *hande*
People  like-pour-DUR  at there
‘There were so many people like as if they were poured out there.’

3.6.3 **Reduplication**

Reduplication is used both for the purposes of derivation and inflection. Inflectional reduplication occurs on stative and active verb roots. When occurring on stative verbs it intensifies the state. It also appears to intensify the action in action verbs and add a sense of iterativity to it. When action words are
reduplicated and so have a sense of iterativity, they are often also modified by other aspectual markers or words which indicate durativity as well.

(321)  
\[
\text{na-m-ko-koha} \\
3s-STAT-RDP-pound \\
\text{‘It is very crushed.’}
\]

(322)  
\[
\text{n-ker-kerna} \\
3s-RDP-dry \\
\text{‘It is really dry.’}
\]

(323)  
\[
\text{na-p-lo-lola} \\
3s-STAT-RDP-straight \\
\text{‘It is very true.’}
\]

(324)  
\[
\text{n-nar-nara} \\
3s-RDP-wait \\
\text{‘He waits and waits’}
\]

(325)  
\[
\text{au-la-la’a} \\
1s-RDP-walk \\
\text{‘I walk and walk’}
\]

(326)  
\[
\text{Yan mi-m-ta’ata e’ e-n-mor-mior mia’ta.} \\
\text{do not 2p-STAT-afraid 3s DUR-3s-RDP-live yet.} \\
\text{‘Do not be afraid, he is still alive.’}
\]

3.6.4 TAM words

Not only do clitics indicate tense, aspect, mood on the verbs but also some verbs, time expressions, connectors, and adverbs have this function.

\text{Nhí’inde} ‘usually’ indicates frequent or regular action and so could be considered a type of durativity.

(327)  
\[
\text{Nhí’inde a-u-tu’utu wetra’a la watu} \\
\text{Nhí’inde a-u-tu’utu wetra’a la watu} \\
\text{usually 1s-1s-pound corn with stone} \\
\text{‘Usually I pound corn with a stone.’}
\]

(328)  
\[
Pate’a de \text{ Nhí’inde n-mai} \\
female that usually 3s-come \\
\text{‘That woman usually comes by.’}
\]

(329)  
\[
\text{Nhí’inde o-m-pa-trom-nana Henri} \\
\text{Nhí’inde o-m-wa-troma-nana Henri} \\
\text{usually 2s-2s-MULT-meet-ABIL Henri} \\
\text{‘Usually you meet Henri.’}
\]

Another way to indicate durativity or regular practice is through the reduplication of \text{lera} ‘day’.

(330)  
\[
\text{Lera-lera muanke’a la’a lora to’owa pa pok i’ina} \\
\text{lera-lera muanke’a la’a lora to’a-wa pa poka i’ina} \\
\text{day-day male go sea only-PERF for spear fish} \\
\text{‘Every day the men go to sea to spear fish.’}
\]

(331)  
\[
\text{Lera-lera emkade} \\
\text{day-day like that} \\
\text{‘Every day it was just like that.’}
\]
(332) *Lera-lera pa r-la’-lora-r-la’-ra’a day-day to 3p-go-sea-3p-go-land ‘Every day they went fishing and came home.’

Another way to indicate usual or repeated action is by using the word nahei ‘play’ followed by a nominalized verb. Note the following:

(333) *Kete nmalanu pa na-hei yamota kete n-malanu pa na-hei ya-mota name 3s-pregnant for 3s-play NOM-throw-up ‘Kete is pregnant so she is always throwing up.’

(334) *Seri sukni na-hei nyakru seri suka-ni na-hei ny-kakru name like-POS 3s-play NOM-cry ‘Seri is a cry baby.’

*Tepartarlia* (literally ‘sunk into’ ‘in the process of’ or ‘engrossed in’) is a verb indicating durativity. It is discussed in more detail in §6.4.7.

(335) *Ir-wotelu tepar-tar-lia krita w-ni-a-hak-ni ir-wo-telu tepra-taru-la krita ni-wa-haka-ni three sink-DUR-to octopus NOM-MULT-search-POS ‘The three of them were engrossed in the process of octopus searching.’

(336) *Tepar-tar-lia ya-la’a tepra-taru-la ya-la’a sink-DUR-to NOM-go ‘They were in the process of walking.’

*Ululu/ulu* ‘earlier’ indicates prior action.

(337) *Ululu pliaini upni lerni-tgarni lerni de ulu-ulu pliaini upa-ni-lera-ni-tgara-ni-lera-ni de RDP-before earlier grandparent-POS sun-POS-ancestor-POS sun-POS that ‘A long long time ago in the time of our ancestors.’

(338) *Ululu la Lgona di patke’a tuuw lawna wella werta long ago in Luang this woman age big price heavy ‘Long ago in Luang a grown woman’s price was expensive.’

(339) *Muanke’a di na-tian ulu patke’a de male this 3s-ask first female that ‘This man first asks that woman.’

*Nwauga* is a verb meaning ‘begin/start’. It is used to indicate inceptive action.

(340) *N-waug-a la Samuel ler-ni pa la’pa mak-taw-li’iru n-wau-a la Samuel lera-ni pa la’pa maka-tawu-li’iru 3s-begin-OBJ from Samuel time-POS to reach which-from-back ‘Beginning from Samuel’s time to reach to these later days.’

*Nhi’pa* ‘almost’ is used to indicate an action that is nearly complete.

(341) *Ra’ara dewade Teti Lai nhi’pa n-rehi ar-wa 3p-war then Teti Lai almost won war-PERF ‘They went to war and Teti Lai had almost won the war already.’
(342) \textit{R-rora r-den-nek-la hande-wa pa n‘i’pa lawan-wa} \\
\textit{R-rora r-del-neka-la hande-wa pa n‘i’pa lawna-wa} \\
3p-two 3p-stay-just-at there-PERF till \textit{almost} big-PERF \\
The two of them stayed there till he was already \textit{almost} an adult.

\textit{Na’nama/na’nima} is a connector which indicates action that has just recently occurred. It implies actions immediately following each other.

(343) \textit{N-pona wehla pa na-p-lok-lokar na’nama la n-hi’ ud liola woru} \\
\textit{n-ona wehla pa na-p-lokra-lokra na’nama la n-hi’a udi lola woru} \\
3s-sharpen machete till 3s-STAT-RDP-sharp \textit{just then} went 3s-make banana trunk two \\
‘He sharpened his machete till it was sharp \textit{just then} went to cut two banana trunks.’

(344) \textit{Ler di na’nama a-h-gi’a Wahyu tian-ni.} \\
\textit{ler di na’nama a-u-hi’a Wahyu tiana-ni} \\
day this \textit{just now} 1s-1s-do Wahyu question-GEN \\
‘Just this day I did Wahyu’s questions.’

(345) \textit{Ke-ke’en maka na’nama ha-ra-yor-nian de} \\
\textit{ke’a-ke’a-ni maka na’nama ha-ra-yori-nana de} \\
RDP-little-GEN who \textit{just} AN-3p-birth-ABIL that \\
‘That child which was just born.’

\textit{Ma’ta} ‘still’ indicates a continuative state, process, or activity.

(346) \textit{Papmu nor Mammu er ma’ta la Amerika?} \\
\textit{papa-mu n-ora mama-mu er ma’ta la America} \\
father-POS 3s-with mother-POS are \textit{still} to America \\
‘Are your parents \textit{still} in America?’

(347) \textit{Mi don miplar ma’ta?} \\
\textit{mi edonna mi-p-lara ma’ta} \\
2s not 2p-STAT-hunger \textit{still} \\
‘You are \textit{still} not hungry?’

(348) \textit{Yan mi-m-ta’ata e-n-mor-mior mia’ta} \\
\textit{yana mi-m-ta’ata e-n-mori-mori ma’ta} \\
do not 2p-STAT-afraid DUR-3s-RDP-live \textit{yet} \\
‘Do not be afraid, he is still living.’

\textit{Edon ma’ta} ‘not yet’ indicates incompletive action. It indicates that a state has not been achieved or an action has not yet occurred.

(349) \textit{Noka edon ra’ar ma’ta de de honnona ra-wok-la Iltutnu-Ilgaini} \\
Then \textit{not} 3p-war \textit{yet} that that all 3s-gather-at Iltutnu-Ilgaini \\
‘When they had \textit{not} begun the war \textit{yet}, they all gathered at Iltutnu-Ilgaini.’

(350) \textit{Edonna l-la’a ma’ta leta ralam-ni de n-wa-trom-nana patke’a ida} \\
not 3s-go still village inside-POS that 3s-MULT-meet-ABIL female one \\
‘Before he had even gone into the village he met a woman.’

(351) \textit{Ami edon ma-mkek-nan ma’ta noha Apnu.} \\
We \textit{not} 1pe-see-ABIL \textit{yet} island Apnu \\
‘We had \textit{not} \textit{yet} been able to see/seen the island of Ambon.’

\textit{Owa’ana} ‘again’ indicates repeated action.

(352) \textit{Noka a-keni wa’ana niamni wa’ana am-ken pia harahu} \\
then 1s-put \textit{again} seaweed \textit{again} 1pe-put so a lot \\
‘Then we \textit{again} put in seaweed, we put in a lot.’
(353) O-m-ukot neka emkade wa’ana a-u-mali
2s-2s-say just like that again 1s-1s-laugh
‘If you say like that again I will laugh.’

(354) Demade de n-a ’owan la wehla
demade de n-ala owa’ana la wehla
then that 3s-take again DO knife
‘Right then he picked up the knife again’

Oleka ‘already’ indicates perfective action.

(355) Mere ploolloli de ag-atu oleka
But actually that 1s-know already
‘But actually I already knew.’

(356) A-g-atu h-gorta oleka a-na’n-u
a-u-atu u-horta oleka a-nana’u
1s-1s-know 1s-write already my-name-POS
‘I already know how to write my name.’

(357) Dewade n-weta-nana oleka kokoiwa
then 3s-say-ABIL already riddle
‘Then he was already able to figure out the riddle.’

Nhrowua ‘finish’ indicates completive action.

(358) Talla et-la pa iskol-li n-horu-wa
rode is-at for school-POS 3s-finish-PERF
‘There is a way for schooling-POS to be finished.’

(359) Mere Lgona n-keran pa n-horu-wa
but Luang 3s-dry till 3s-finish-PERF
‘But Luang was drying till completely dry.’

Onanwa is a word indicating definite finality or full completion.

(360) Noka onanwa
Then done
‘All done/over’

Matialo’onamde ‘probably’ indicates dubitive action.

(361) Matialo’onamde Uplerlawna takenia n-tahan-nana.
Perhaps/probably God not 3s-endure-ABIL
‘Perhaps God could not put up with them (any more).’

Ploolloli ‘actually/truly’ indicates certainty. It emphasizes that the speaker is convinced of the truth of what it is saying.

(362) Mere ploolloli de Tre Upni
but actually that Tre Upni
‘But actually it is Tre Upni.’

(363) Mere ploolloli de yanulu nwawa Lay
but actually that elder 3s-name Lay
‘But actually the oldest was named Lay.’

(364) Mere ploolloli de ag-atu oleka
But actually that 1s-know already
‘But actually I already knew.’
To’a ‘just’ can indicate exclusivity or restrictiveness.

(365) A-niail to’a pola to’ora mot-mota ida
    a-u-niail to’a pola to’ora mota-mota ida
1s-1s-wear only pants cut RDP-green one
‘I only wore a green pair of cut-off pants.’

(366) Aulia umkek to’a noha-rai
    au-la’a u-mkeka to’a noha-rai
1s-go 1s-see just island-land
‘I’m just going to see that land.’

(367) A-isko’l-u pai-piair-ni de ma’m-u n-pair to’a
    a-isko’la’u pairi-pairi-ni de mama’-u n-pairi to’a
my-school-POS RDP-pay-POS that mama-POS 3s-pay just
‘My school bill, my mother will just pay it.’

The clitic neka ‘just’ can indicate mitigativity.

(368) O-m-ukot neka emkade wa’ana a-u-mali
    2s-2s-say just like that again 1s-1s-laugh
‘If you just say just like that again I will laugh.’

(369) I-t-wateti-t-waneh neka
    1pi-1pi-decide-1pi-agree just
‘Let us just resolve this.’

(370) R-wet-r-nar neka pa mahneka
    3p-wait-3p-wait just for long
‘They just keeping waiting for a long time.’

(371) N-wate’i-n-wahapra neka a-la’r-u
    3s-step-on 3s-step on just my-sail-POS
‘She just stepped on my sail.’

Emphatic clauses can be modified by both to’á and neka:

(372) N-den ma-ma’a onnila na-hora petu to’ neka-w na na-u’hu-na-’apnu.
    3s-stay RDP-ashamed because 3s-with bamboo only just-PERF INS-3p-breast-3p-stomach
‘She continued to be ashamed because as a result of just only a bamboo between her legs she was pregnant.’

Memna ‘very’ intensifies or indicates immediate action.

(373) mu-kot-memna
    2s-say-very
‘You say it now.’

(374) n-mati-miemen
    n-mati-memna
3s-dead-very
‘He instantly died’

(375) Mere na-hmen memna
    but 3s-not want very
‘But he really did not want to.’

3.7 Interjections

Interjections are used often in speech and occur in direct speech in texts. Note the following.
(376)  
iddles  ‘ouch’ (expression of pain)  
indes (exp. of fright, alarm, shock, surprise, sorrow, regret)  
ides (exp. of fright, alarm, shock, surprise, sorrow, regret)

If a speaker forgets what the name of the object is that he is talking about he may say *ahitni* ‘that thing’. If he forgets his train of thought or to break between thoughts as ‘um’ in English, he says *ahida hia‘a* ‘what was that again.’

Interjections used in calling animals include the following.

(377)  
kurrrrrr  ‘chicken call’  
hohohoho  ‘dog call’  
puuuuspuuuuss  ‘cat call’

3.8  
Time

3.8.1  
**Time expressions**

Sentences are not modified for past, present, and future tenses as in English, instead simple or complex noun phrases or clauses are used in Luang to indicate what time frame it is in which the actions have occurred. The time words however often only give a general reference to time. Time expressions which are relevant only to the immediate clause follow the verb complex. Time expressions which are relevant to the discourse as a whole precede the clause immediately following. Often when they occur at the beginning of a whole discourse they are complex clauses setting the stage for the whole discourse:

(378)  
mela  ‘night’  
lera-lera  ‘every day’  
lera-mela  ‘night and day’  
ler di  ‘this day’  
ler de lo  ‘that day long ago’

(379)  
inama lerni  ‘in our ancestors days’  
ululu pleiliaini upni-lerni tgarni-lerni  ‘a long time ago in our ancestor days’  
repardoin yawyawar ma‘ta  ‘when it was still early morning’

(380)  
Lera ntuini  ‘when sun goes down’  
Lera nmela  ‘when sun becomes dark’  
ululu pleiliani noha rai edon rma rkeran  ‘a long time ago when lands were not yet dry on top of the water.’

Sentence examples illustrating time used for setting of whole discourse:

(381)  
La’ lera Orgahi-Orha’a nakoki-nayapia…  ‘At the time when God created…’

(382)  
Lerni upa-vlada rma rhu‘ula ita tlinni-rwer it matni…  ‘At the time the ancestor Belanda people came to give us understanding (lit. put a hole in our ears and open our eyes).’

(383)  
Anni ida patke‘a nanni Oktovina…  ‘One year a woman named Oktovina…’

Sentence examples illustrating time used for one episode in a discourse:

(384)  
Lera ntuini dewade…Timotius la’a Tamta.  ‘When the sun was going down then Timotius went to Tamta.’

(385)  
Repardoin yawyawar ma‘ta rhakretia lima–rora  ‘Still early in the morning they divided up the citizens.’
Noma lera Sabtu de horta nwatiawua Wetgai

‘Then on Saturday a letter came from Wetgai.’

mela  ‘night’
lera  ‘sun, day, time’
ler(a)-ni  ‘season, time’
wolla  ‘month (lit. moon)’
an  ‘year’
me’eta-anni  ‘the passing of years’ (lit. seasons and years)
ululu plelliaini  ‘a long time ago’ (used in ritual narratives)
nomatni memna  ‘far before we can remember’ (used in ritual hortatory or expository)
nomlerni  ‘far before we can remember’ (used in ritual hortatory or expository)
mel  ‘week, Sunday’ (lit. church)
jam  ‘hour’

repreparreri  ‘very early morning’
lera matni npah’a  ‘sunrise (lit. sun’s eye broken in two)’
lera nmarmar reria  ‘early morning (lit. sun is still yellow)’
repar doin yawyawar ma’ta  ‘morning-about 9’
repardoini  ‘morning’
lera pahna  ‘late morning (lit. sun is hot)’
ler wauwau’ona  ‘noon (lit. when the sun is spearing)’
ler tiktikallu  ‘mid-afternoon (lit. the sun’s heel?)’
lera nhielu  ‘about 3 o’clock’
lera ntuini  ‘afternoon (lit. when the sun is going down)’
lera nheri  ‘late afternoon (lit. sun is going down)’
lera takaloiya  ‘late afternoon (lit. sun is hanging)’
lera nmela  ‘the day becomes night/dark’

mahneka  ‘long time’
keke’wali  ‘a little while’
keke’neka  ‘a little while’
pera id tututu  ‘a very short time (lit. one full step)’

ler di  ‘this day’ (lit. day this)
dodo’on di  ‘now’ (lit. now this)
wonira  ‘yesterday’
mel-ulul  ‘day before yesterday’ (lit. night-earlier)
repra  ‘tomorrow’
repra walli  ‘day after tomorrow’ (lit. tomorrow’s side)
ler de-lo  ‘that day a long time ago’ (lit. day that-remote)

ina-ama lerni de
ina-ama lera-ni de
mother-father day-POS that

‘In our parent’s days’

ululu plialtaini upni lerni-tgarni lerni de
uluulu plia-plai-ni upa-ni tgara-ni lera-ni de
RDP-before RDP-first-POS ancestor-POS-ancestor-POS-day-POS that

‘In the time of our ancestors.’

Luang people use the names of the days of the week of the surrounding trade language, Ambonese Malay. The only exception is their word for Sunday which is ‘krei’, and which comes from the Indonesian word ‘church.’ This word is also used as their word for week.
When asking about time, the time word is followed by the question marker ‘what’. When spans of time are being asked about, relative clauses may need to be added in order to narrow down for the listener the time period being talked about. Often time periods far removed from the present time cannot be remembered specifically, for instance, parents often do not remember the ages of their children.

‘What day is this?’

‘What month is that?’

‘When are you coming?’

‘When do we begin our work?’

‘What day did you give birth?’

4. Phrase

4.1 Noun phrase structure

The Noun Phrase in Luang “is primarily concerned with referential-related information in the discourse rather than role-related information of the clause (similar to the Buru language as described by Grimes 1991:177).” As a result, noun phrases occur most frequently in discourse where new information is given, emphasized, or distinguished from previous information.

The NP can function as the subject, topic or object of clauses as well as the head of a locative phrase.

The basic structure of the NP in Luang can be represented as follows: possessor, NP head, qualifier, quantifier, and then determiner. The possessor slot can be filled by a noun, a NP, definite pronoun, indefinite pronoun or non-human pronoun. The head of the NP can be filled by a noun, a NP, a definite, indefinite, non-human or relative pronoun, or a compound or appositional NP. The qualifier of a NP can be filled by a noun, adjective, NP, genitive, compound noun, relativized verb, propositional phrase or negation. The quantifier of a NP can be filled by a number or number phrase, or adjectival indefinite quantifiers. Determiners are distinguished for proximal and distal as well as singular and plural.
Table 26. Structure of NP

<table>
<thead>
<tr>
<th>Possessor</th>
<th>Head</th>
<th>Qualifier</th>
<th>Quantifier</th>
<th>Determiner</th>
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<td>number phrase</td>
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<td>plural</td>
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<tr>
<td>compound NP</td>
<td>negation</td>
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<tr>
<td>appositional NP</td>
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</tr>
</tbody>
</table>

Normally noun heads are modified by one, two or three of these, but more modifications than that are rare.

4.1.1 Heads of the NP

The most common head is the noun. It can be modified by a full range of modifiers. See the chart above. Note the following examples of usage:

(400) *lawra* ya-tenni
cloth NOM-weave
‘woven cloth’

(401) *rai-ni* pata.
clothes-GEN female
‘girl’s clothes’

(402) *patke’a* harara woru
female virgin two
‘two female teenagers’

(403) *pola* to’ora mot-mota ida
pants cut RDP-green one
‘a green pair of cut-off pants’

(404) *wirtawi* we-werna ma-kokar la lyanti
wirtawi werna-werna maka-kokra la lyanti
leaf RDP-wide which-grows? toward heaven
‘a wide leaf which grows toward heaven’

In constructions where the subject or object is fronted in the clause to indicate definiteness and referentiality, an NP, usually consisting of a head and a determiner, can stand as the head of a NP.
‘You are the smallest of those villages of these Yehudi.’

‘On this earth’

‘He completely set apart those eight people.’

‘These two sons of an old man.’

Note how in the beginning of the following example a. (4a and 4b. being one sentence) the determiner follows the number in the NP. The second part of the sentence (example b) is contrasting a specific eight people with that large number, and specifically focusing on them. So the determiner is fronted to directly follow ‘people.’

a) Rimormiori-a riw-nu-hal-li re…
   People-a thousands-GEN-many?-GEN those
   ‘Of those thousands of people…’

b) enekneka Orgahi-Orha’a n-taw-doini-a rimormiori re wo’awa
   only Orgahi-Orha’a 3s-set apart-COMP-OBJ people those eight
   ‘Orgahi-Orha’a only set apart those eight.’

The pronouns can also stand as the head of a phrase. They are usually modified by an encliticized quantifier. Note the following examples:

Demade ir-rora walli walli rawok ler ida pa rnelu-ryau
Then 3p-two side POS side-POS 3p-meet sun one for 3p-promise-3p-promise
‘Then the two of them sat on either side and set aside a day for them to meet.’

Pa r-rora ra-wlar-wia n-hakar gotgota
for 3p-two 3p-run-PERF 3s-divide RDP-rice bundle
‘Then the two of them ran away then divided their rice bundles.’

It-ro’a t-soli-wut la hadi wa
1pPiPRO-two 1pi-stay-tie PREP this PERF
‘Let us two stay here.’

Ir he’a wawi tei po’or yat-ni ida
They who pig stool skinny bad-POS one
‘Whose awful, skinny, stinky pig is that?’

Ir wotelu r-wa-haka krita.
They three 3p-MULT-search octopus
‘The three of them were searching for octopus.’

A non-human pronoun (see §3.2.1.5) can stand as the head of a phrase. It is generally modified only by number and determiners. Note the following examples:
The indefinite pronouns can function as the head of a noun phrase.

Note the following examples illustrating that indefinite pronouns can also function in the quantifier slot as well as indefinite pronouns in the head slot.

Sometimes two or more nouns are different ways of saying the same thing and are parts to a whole. There is a fine line here between a compound Noun and a compound NP. These words are used generally in formal or ritual language.
The relative pronoun can also stand as the head of a NP. When the relative pronoun stands as a head of the NP, rather than a noun as head with a relativized verb as the qualifier, it functions more as a noun than a descriptive clause. Note the following examples:

- *makhi’ do’a-kyaphyala* sinners (characterized by continual sin)
- *riy maka khī’do’a-kyaphyala* people who sin (occasionally)

- *mak kodi plolli* ruler
- *riy maka kodi plolli* people who rule

(426) Mere la’pa lernana maka ka-kleha-ka-plara de
But when found who REL-INV-not have-REL-STAT-hunger that

‘But concerning the poor…’

(427) Pena ra-no’a-ra-’atu maka k-meilha ri
Then 3p-advice-3p-know REL REL-marry these

‘Then they advise these newlyweds.’

Compound noun phrases are NPs with two or more NP in coordination. In Luang these may or may not be connected by the conjunctions *me* ‘and/or’, *onde* ‘or’, the verbs *ora* ‘with’ or *naitra* ‘add’.

The Noun Phrase heads have the same case role and have joint participation in a single event.

One day they searched name name that

‘One day they searched to find Kepi-Harna and Keki Kaha.’ (no conjunction)

(429) Ai-liernana emna ida meha n-oraiwu ida
au-lernana emna ida meha n-oraiwu ida
1s-got eel one only 3s-with shark one

‘I got one eel only and one shark.’

(430) Pok-ihi na-’itra tali me pelompong
spear-filling 3s-add tie and foam ball

‘the spear, tie and the foam ball.’

(431) Ahu re wonema de, Seki, Lawora, Luli, Lapasa
ahu re wo-nema de, Seki, Lawora, Luli, Lapasa
dog those fruit-six that, Seki, Lawora, Luli, Lapasa

‘There were six of those dogs named Seki, Lawora, Luli, and Lapasa.’ (no conjunction)

(432) Pelompong, pokihis, tali, honnona
foam ball, spear inside, tie, all of them

‘all of them, the foam ball, spear, and tie.’ (no conjunction)

4.1.2 Qualifiers of the NP

The Noun Head can be modified by several types of qualifiers: another noun, adjectives, another NP, genitive or prepositional P, compound noun or a relativized verb or negation. A Noun Head can be modified by a number of these at the same time.

Noun Heads can be modified by other nouns. Note the following examples of usage.

(433) T-wer it-mat-ni la a’na riyi patiata Lgona ri.
1pi-open our-eye-POS to children people widows Luang these

‘Let us open our eyes to (the needs of) the these widows and orphans (the destitute) in Luang.’
(434) *Patke’a de na-lawra lawra ya-tenni ma rai-ni pata.*
A female that 3s-cloth cloth NOM-weave and clothes-GEN female
‘The woman wears woven cloth and girls clothes.’

(435) *Patke’a harara woru r-hapte-nana muanke’a di*
female virgin two 3s-surround-ABIL male this.
‘Two female teenagers accompany this man.’

Noun Heads can be modified by adjectives. Note the following examples of usage.

(436) *ita’ana i’in matmata*  
i-ta’-ana i’ina mata-mata  
1piPRO-1pi-eat fish RDP-raw
‘Let us eat raw fish.’

(437) *Ailia’a ton yohia’a kdeha pa apwahi doini*
*a-u-la’a ton yohia’a k-deha pa a-u-pahi doini*
1sPRO-1s-go soak clothes INV-dirty for 1sPRO-1s-wash COMP
‘I go soak the dirty clothes so I can wash them.’

(438) *A-niair to’a pola to’ora mot-mota ida*  
a-u-nair to’a pola to’ora mota-mota ida  
1s-1s-wear only pants cut RDP-green one
‘I only wore a green pair of cut-off pants.’

(439) *Wirtawi we-werna ma-kokar la lyanti*
*wirtawi werna-werna maka-kokra la lyanti*
leaf RDP-wide which-grows? toward heaven
‘A wide leaf which grows toward heaven.’

Note the following, where several qualifiers are used in succession.

(440) *Aumkeka-nana hiu matmat liawna ida saponni di!*
*a-u-mkeka-nana hiu mati-mati lawna ida sapon-ni di*
1s-1s-see-ABIL shark RDP-big big one big-POS this
‘I saw one very, very big shark, how big it was!’

(441) *Ir he’a wawi tei po’or yat-ni ida*  
They who pig stool skinny bad-POS one
‘Whose awful, skinny, stinky pig is that?’

Noun Phrases can also fill the qualifier slot. Note the following:

(442) *Auplinu h-gora polla laka plahua*  
a-u-plinu u-hora polla laka plahua  
1s-1s-not know sew pant leg long
‘I do not know how to sew long pants.’

(443) *Puka kot kalwieda-paitiot di*  
book word peace-good this
‘This book of words of peace.’

(444) *Hamto’ ida up-ni muanu ri woru*  
old man one children-POS male these two
‘These two sons of an old man.’

Sometimes the genitive construction acts as a qualifier. Note the following examples:
Compound nouns can also fill the qualifier slot. Note the following examples:

(447) *N-topur de n-odia kalwieda-paitiota rhin-lel-tiutu-relun-mahmara.*  
3s-come down then 3s-brought peace-goodness measure ivory point-measure gold yellow’  
‘He comes to bring justice/fair peace/goodness.’

Relativized verbs can also function as qualifiers. (Note that example 451 is not fully interlinearized due to a number of relativized verbs in succession):

(448) *Lir-ni-tun-nu deul-lu-tatar-ni maka ka-hniorat-tar lia watu le’e-nu.*  
word-POS-story-POS law-POS-rules-POS which REL-write-DUR on stone circle-POS  
‘His way, teachings and laws which were written on the circular stone.’

(449) *Lir maka ha na-kota*  
Word which RELP 3s-said  
‘Words which he had said.’

(450) a) *Wirtawi we-werna maka k-okar la lyanti*  
leaves RDP-wide which REL-grow toward sky  
‘Wide leaves which grow toward the sky…’

b) *me mur la’a plalahwa maka k-wahipni la noha uwar-nu*  
and roots go long which REL-spread into earth depth?-POS  
‘and long roots which spread into the earth’s soil.’

(451) *Orgahi-Orha’a Uplerlawna-Mempulwatnu maktera-kdema makawilla-kayomtia maktorna krita o’tani me hairi lia wuwannu.*  
Orgahi-Orha’a Uplerlawna Mempulwatnu who waters-REL-takes-care-of who watches over-REL watches-over who holds the octopus head and the flag on his head  
‘Orgahi-Orha’a Uplerlawna-Mempulwatnu who takes care of, who watches over, who is all powerful’

Prepositional phrases can also function as qualifiers. Note the following examples:

(452) *It-lir-ni la ululu meman mana*  
Our-word-POS at long ago very even…  
‘Our words even from long time ago…’

(453) *Whiarora-wnialai la’ Wutmieha-Lai meha n-topur la nohkeran de wawan-nu.*  
think-weigh concerning Wutmieha-Lai meha 3s-come down to earth that on-GEN  
‘Our thinking concerning Wutmieha-Lai meha coming down to earth…’

(454) *It-up-ni-tgar-ni lir-ni meman la ululu gen-ni*  
our-ancestor-POS-ancestor-POS word-POS even from beginning place-POS  
‘Our ancestors words even from the very beginning…’

The word *atia’* ‘not’ is used to negate a noun. Verbs are negated by *edonna*. See §5.1

(455) *Yehudi atia’a hade.*  
Yehudi not that  
‘That one is not a Yehudi.’
4.1.3 Quantifiers of the NP

Numbers, number phrases and adjectives functioning as indefinite quantifiers can occur in the NP quantifier slot.

The NP is sometimes marked for quantity. Note the following examples:

(457) Hamto’ *ida* up-ni muanu ri *woru*
    old man *one* grandchild-POS male these *two*
    ‘These *two* sons of an old man.’

(458) *Na-mkek-nana keke’eni ida na-wrika*
    3s-see-ABIL child *one* 3s-crawl
    ‘He saw *one* child crawling.’

(459) *Kak-ni muanke’a a’na-ni patke’a lawna *woru.*
    elder-POS male child-POS female *big* *two*
    ‘Her older brother’s *two* grown daughters.’

Sometimes a number phrase acts as the quantifier in a NP. The number phrase is discussed in §4.3

(460) *Musa lir-ni re’e-ni wolim-ni*
    Musa word-POS *time*-GEN *five*-POS
    ‘Musa’s words for the fifth time.’

(461) *A-liernana emna ida meha*
    1s-got eel *one* only
    ‘I got *only* one eel.’

Sometimes a quantifying adjective can act as quantifier of the NP. Indefinite pronouns are discussed in §3.2.1.6.

(462) *Hare honnona ra-kwiet kokkoi.*
    those *all* 3p-guessed at riddle
    ‘All of those guessed at the riddle.’

(463) *Ra-de’ momuou wehla-ta’wa re honnona.*
    3p-hid all machete-knife those *all*
    ‘They completely hid *all* the knives and machetes.’

4.1.4 Determiners in the NP

The determiner marks the NP for referentiality and definitiveness. The determiners are distinguished for proximity and number. Proximity can be indicated both in space as well as referentially in discourse. The proximal *di* or *ri* indicate definiteness. *De* or *re* are generally used to indicate referentiality. In cases of topicalization, the NP with a determiner occurs in the head slot of a NP, and this fronted NP with the determiner can be modified by qualifiers and quantifiers.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proximal</td>
<td><em>di</em></td>
<td><em>ri</em></td>
</tr>
<tr>
<td>Distal</td>
<td><em>de</em></td>
<td><em>re</em></td>
</tr>
</tbody>
</table>
Possessive NPs were described §3.2.1.9. The object that is being possessed is the head of the NP and the possessor precedes it.

Nouns can fill the possessor slot of the NP

(468)  R-la’awa  pata  rom-ni
       3p-go  female  house-POS
       ‘They go to the woman’s home.’

(469)  La’pa  r-ler  la  talla  hni-akar-ni
       then  3p-get  to  road  NOM-divide-GEN
       ‘They went till the road branched.’ (lit. road’s branch)

(470)  N-hi’a  petu  wu’u-nu  wonema
       3s-make  bamboo  section-GEN  six
       ‘He made six bamboo sections.’

(471)  R-ala  wawi  a’na-ni  wonema
       3p-give  pig  child-GEN  six
       ‘He gave six piglets.’

Noun Phrases can fill the possessor slot of the NP when the possessor is topicalized and therefore fronted.

(472)  Pa  l-la’awa  weru  ida  ko’ra-ni
       for  3s-go  k.o.  tree  one  wood-POS
       ‘He went to the weru tree.’

(473)  Pa  n-wikri  wa’du  la  patke’a  di  gai-ni
       for  3s-light  candle  PREP  female  this  face-POS
       ‘to light the candle in front of the woman.’ (lit. woman’s face)

Pronouns can fill the possessor slot in the NP indicating possession.

(474)  It-lir-ni  la  ululu  meman  mana
       Our-word-POS  at  long  ago  very  even...
       ‘Our words even from long time ago...’

(475)  It-up-ni-tgar-ni  lir-ni  meman  la  ululu  gen-ni
       our-ancestor-POS-ancestor-POS  word-POS  even  from  beginning  place-POS
       ‘Our ancestors’ words even from the very beginning...’
4.1.6 Compound NPs

Compound NPs occur in ritual speech. Although they are structured as two NPs bound together they carry one semantic meaning.

(476) **Wuw-tian-wioka**   **Lai-tan-mer**  
**mud/clay-dirt-gather**   **sand-dirt-red**  
‘Adam (lit. gathered and made from dirt and clay)’

(477) **Il-wo’itu-Dar-wonema**   **Il-ya-mou-Wat-ya-toha**  
**Rock-seven-layer-six**   **rock-NOM-good-stone-NOM-holy**  
‘Heaven (lit. The seventh rock-the sixth layer, the stone/mountain which is pure and holy).’

4.2 Prepositional phrase structure

Prepositional phrases “encode the indirect object and the locational or directional information of a clause” (Coward 1990:65). The basic structure of a Luang prepositional phrase is a preposition followed by a prepositional complement. The preposition is almost always some form of the word **la’a** (§4.2.2 below). In directional benefactive prepositional phrases (see §4.2.5 below) la’a can occur with **ti** ‘away from speaker’ or **ma** ‘toward speaker’ or be replaced by them. The prepositional complement usually is a simple or complex NP, a free pronoun, or a deictic (§4.2.4 below). However when the preposition functions as an oblique, the complement can even be a relative or other type clause (§4.2.2) below.

4.2.1 La’a as preposition

La’a is the head of the prepositional phrase. Various forms of the word la’a occur throughout the Luang language. La’a can function as a verb root in verbs of motion: **rla’a** ‘walk’, **rla’awa** ‘go’ and as part of a serial verb construction (see §5.2.2.2). As a preposition la’a indicates location (in, at, above, below, into, on top of) and direction (to, away, toward, from). It also functions more abstractly (concerning, about, as, of,). Although the full form is la’a, it is often reduced to la’ in context due to the reduction rule. (See §2.4.2) It can also be realized as **la** (no glottal) when it has an atelic function, in the sense of still being in progress toward a goal. This is the form of la’a used most frequently in the flow of narrative discourse. La can also appear as a clitic on the verb. When following the verb in this cliticized state it generally functions as a required marker on intransitive and transitive verbs of motion or direction similar to English words such as stand-up, sit-down, etc.

4.2.2 Preposition la and complements

Note the following examples of la’a as it functions as a preposition, both as telic la’a and atelic la: (Due to length, the following examples are only partially interlinearized.).

(478) **Nlol nu’nu la yawa.**  
he pass by banyan at below  
‘He passed below the banyan tree.’

(479) **Nkenia la warni wawannu la’a hniekru ralamni.**  
He put it in his cloth in blanket insides  
‘He put it in his loin cloth (lit. cloth within the blanket).’

(480) **Nodia nursiawotra-namsale’u la Ruh meh inni-Uh mueh riwni.**  
He brought slander to rib only mother-only rib  
‘He lied to Eve.’

(481) **Rwutut it la pniaiki la puka ralamni.**  
They taught us to read from book insides  
‘They taught us how to read the book.’
Note the following examples with la functioning more abstractly:

(482)  *Mere it yawala Lgonni la wnohor lir marna niwra...*
But our language Luang in spoken words high say
‘But when we talk in our high Luang language we say...’

(483)  *E’narpena edmak kodi plolli la Yehudi riwnu-halli.*
He then is who carries power over Yehudi thousands
‘He alone is the one who has authority over the millions of Yehudi.’

(484)  *Uwala wat di la a’ ino’nu.*
I represent rock this as my body
‘This rock represents my body.’

(485)  *Tui nakota de la’a it la Lgon di ...*
legend says that concerning us in this Luang
‘Legend concerning us here in Luang says that...’

(486)  *Nomlerni de enakota la’a Wuwtian wioka Lai tian miera.*
Long ago that he was talking concerning Clay dirt gather-Sand dirt red
‘Long ago it was said concerning Adam...’

(487)  *La’a wolan penpuenu wornu di...*  
At month full two this
‘During these two whole months...’

(488)  *La’ Orgahi-Orha’a ralam kalwiedni maiy ita kniarni di pede la’a hya’a maka awuarora de werta mere la’a’awa hohoni dewade...*
Because Lord’s inside goodness toward our work this therefore concerning what which I think
that is heavy but going to end then...
‘Because of the Lord’s help in our work, even though it takes a lot of hard thinking but at the end then...’

(489)  *N-tuini-erun-la hletan wik-ni.*
3s-fall-down-to sea bottom-GEN
‘He fell down to the sea’s bottom.’

(490)  *La’pa n-te’e-la up Nuh tuw-nu.*
then 3s-reach-to grandfather Nuh age-POS
‘Then time passed until grandfather Nuh’s time.’

(491)  *Yan mu-mkek-la handi*
do not 2s-look-at here.
‘Do not look over here.’

Note the following examples of verbs with la and la’a in one sentence. When both verbs occur, each is used with a different function or meaning within the same sentence:

(492)  *N-hap-la la puou aratni.*
3s-cut-at on boat’s side
‘He cut it on the boat.’

(493)  *Awuakla Orgahi-Orha’a totpena nal reria Hniwni la la’ he’maka khoireria limni la la’a ita knar di.*
‘I ask to Lord in order that he give DUR Spirit out to who which holds DUR hand out
concerning work this’
‘I ask that the Lord would keep giving out his Spirit to whoever aids us in this work of ours.’

4.2.3  **Dropping of the prepositional complement**

When the prepositional complement is known or supposed information, then it may completely drop. Note the following examples:
M-muai pa a’u-kota hadi-la
2s-come for 1s-say this-to
‘Come so I can say this to (you).’

Yanulu n-olin-doini iwul la
elder 3s-let go-COMP shark to
‘The elder let shark go away.’

R-odi muanke’a roma nain de r-lergot-la
3p-bring male house under that 3p-go out-to
‘They brought the man to his house and then they went out.’

4.2.4 Location words as complement

In Luang a set of location words exist which are used regularly in the prepositional phrase. Most of the words in the chart below can stand alone as the complement of the prepositional phrase. They also occur in part-whole genitive relationship as the complement of a prepositional phrase. However, nayani ‘under’ can only be in a part-whole genitive relationship, and heyana ‘above’ and yawa ‘below’ always stand alone and never as part of a part-whole genitive relationship. Perhaps they could better be described as deictics.

(497) nayani ‘under’
wawannu ‘on top’
la li’iru ‘behind’
lagaini ‘in front’
laihora ‘outside’
lawalli ‘beside, to the side’
laralma ‘inside’

(498) la heyana ‘above’
layawa ‘below’

(499) Ahu etla kadera nayani
ariheda-la kadera naya-ni
[genitive]
dog is-to chair below-POS
‘The dog is under the chair.’

(500) Patke’a de nwaltiora la dasar wawannu
patake’a de n-wa-l-tiora la dasar wawna-nu
[female-small that 3s-MULT-CAUS-knee to ground on top-POS
‘The girl kneels on the floor.’

(501) Mhurie la’a li’iru
m-hur-i-e la’a li’iru
[without genitive]
2s-move back-VOC to behind
‘Move backward!’

(502) Demade edon rodi liarni la rialma
de-ma-de edonna r-odi lara-ni la ralma
[without genitive]
that-and-that NEG 3p-carry sail-POS to inside
‘But they did not go straight inside.’

4.2.5 Directional benefactive phrase

The directional benefactive phrase is a variation to the prepositional phrase with la as preposition. ti or ma are used instead of la depending on whether the direction is away from or toward the speaker. It is also possible to have la and ti, or la and ma occur in the same preposition.
(503) *Mu-ala olai id ma-u*  
2s give mango one come-1s  
‘Give me a mango.’

(504) *N-ala olai ida ti-o’a*  
3s-give mango one away-2s  
‘He gave a mango to you.’

(505) *Upa, a-g-ala hia’ ti-o’a?*  
Upa a-u-ala hia’a ti-o’a  
grandparent, 1s-1s-give what away-2s  
‘Grandma, what can I give you?’

### 4.3 Number phrase

The number phrase can be described as a qualifier, a number head and a limiter. The head slot can be filled by a number. The limiter slot is generally filled by the word *meha* ‘only’.

<table>
<thead>
<tr>
<th>Qualifier</th>
<th>Head</th>
<th>Limiter</th>
</tr>
</thead>
<tbody>
<tr>
<td>number</td>
<td></td>
<td>meha</td>
</tr>
</tbody>
</table>

(506) *Musa lir-ni re’e-ni wolim-ni*  
Musa word-POS time-GEN five-POS  
‘Musa’s words for the fifth time.’

(507) *A-liernana emna ida meha*  
1s-got eel one only  
‘I got only one eel.’
5 Verb complex

The following chart indicates modifications of the verb. Modifications of negation or prohibition precede the verb. The proclitics also precede the verb (see §3.6.2). The verb head can be a simple or complex or serial verb. The enclitics follow the verb (see §3.6.2). Then the verb is modified by a closed set of adverbs. It is possible for the verb to be modified by negation, clitics and qualifiers at the same time. This is generally the case when a person is being emphatic.

<table>
<thead>
<tr>
<th>Negation</th>
<th>Proclitic</th>
<th>Verb</th>
<th>Enclitics</th>
<th>Qualifier</th>
</tr>
</thead>
<tbody>
<tr>
<td>negative</td>
<td>instrument</td>
<td>simple</td>
<td>TAM</td>
<td>adverbs</td>
</tr>
<tr>
<td>prohibition</td>
<td>similative</td>
<td>word pair</td>
<td>loc/prep</td>
<td></td>
</tr>
<tr>
<td>inability</td>
<td>durative</td>
<td>serial</td>
<td>object marker</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>auxiliaries</td>
<td>reflexive</td>
</tr>
</tbody>
</table>

5.1 Negation

The word edonna is used to negate a verb. It could be translated as ‘not’. Note the following examples of usage:

(508)  
\begin{verbatim}  
a’g edon u-wenna  
a’u- edonna u-wenna  
1s not 1s-angry  
\end{verbatim}  
‘I’m not angry.’

(509)  
\begin{verbatim}  
Mere edonna na-kota hadoma  
but not 3s-say anything  
\end{verbatim}  
‘But he did not say anything.’

(510)  
\begin{verbatim}  
Demade edon rodi-liarni la ralamni  
demade edonna r-odi-liarni la ralma-ni  
then not 3p-carry continue to inside-GEN  
\end{verbatim}  
‘Then they did not go straight inside.’

In answer to a question the verb may drop.

(511)  
\begin{verbatim}  
a’g edonna  
a’u edonna  
1s-1s not  
\end{verbatim}  
‘I do not’

(512)  
\begin{verbatim}  
edon neka ne  
edonna neka ne  
not just EMP  
\end{verbatim}  
‘Certainly not’

For prohibitions the word yana is used. The tag enclitic -o may be attached to the end of the verb for emphasis.
Yana mtiuinio
yana m(u)-tuini-o
Do not 2s-fall-EMP
‘Do not fall!’

Yana mi-hi’ a’u
do not 2p-bother me
‘Do not bother me.’

For inability the word ta’eni is used. Generally the Abilitative enclitic nana also occurs within the same sentence as ta’eni, encliticized onto the verb, or when emphatic onto ta’eni itself.

Mere ta’eni n-wa’al-nana
but unable 3s-throw-ABIL
‘But he was not able to hit it.’

Ir-wotelu ta’eni tahan-nana wawuau
they-three unable endure-ABIL current
‘The three of them were unable to swim against the current.’

Mere ta’eni n-wet-nana
but unable 3s-guess-ABIL
‘But he was unable to guess right.’

The inability marker ta’eni can occur following the verb instead of preceding it for reasons of emphasis:

I-ta’ana-t-emnu nek de ta’en-niana.
1pi-1pi-eat-1pi-drink even that unable-ABIL
‘We were unable even to eat or drink.’

5.2 Verb Head

5.2.1 Simple verbs

Simple verbs can fill the verb head slot in a verb construction. A simple verb would be those modified by prefixes, suffixes, clitics, and reduplication. See §3.6 for a fuller discussion of the verb at word level.

5.2.2 Compound verbs

Compound verbs can fill the verb head slot in a verb construction. A compound verb in Luang can be described as one which is made of more than one verb occurring together resulting in one overall meaning, and which have the same actor as subject, and undergoer as object. There are two basic types which occur in Luang; word pairs and the serial verb.

5.2.2.1 Word pairs in ritual speech

Word pairs are compound words which are used most commonly in ritual speech. The higher the ritual speech, the greater the occurrence of these words. In word pairs, the two or more words occur together, each different semantically but which together result in one overall meaning. Each verb of the compound takes pronominal prefixation. They may each be modified for TAM. However the pronominal prefixation and TAM modification must be the same for each member of the compound. See §9.5 for more information on these words. (Due to length, the following examples will be only partially interlinearized. See appendix B, text 4 for the full interlinearized text).
Our ancestors lived with abundance and blessing.

‘Be fruitful and multiply and fill this earth.’

‘Orgahi-Orha’a Uplerlawna Mempulwatnu created and formed…

‘he pulled out a rib and put it together with flesh to make our ancestors named ‘The one gathered and formed out of dirt and clay’ and named ‘The first mother made of a rib.’”

5.2.2.2 Serial verbs

Verb serialization in Luang is where several verbs follow one after another in succession, usually with nothing occurring in between. Although two different verbs occur within the construction, they indicate a single unitary event.

The two verbs making up the serial verb may each take their own pronominal prefix-as with purpose/directional and ablative serial verb constructions, or only take one pronominal prefix as with the desiderative, periphrastic causative, or resultative serial verb constructions. Unlike the compound verb or word pair listed above, each serial unit can only take one TAM marker. Also unlike the word pair compound listed above, word serialization is not an indication of high or ritual language. It is used extensively in everyday speech.

In Luang, serial verbs are formed when the irrealis motion verbs la ‘to’ (purpose), or ti (away from speaker), or ma (toward speaker) precede another verb. In serial verbs the meaning of la, ti, and ma are subordinate to the main verb which follows them, but both verbs take identical pronominal prefixation.

‘The younger came to get the knife.’

‘One man went to call him.’

‘I want to go.’
In abilitative serial constructions the first verb indicates ability or lack of it. The first verb is subordinate to the meaning of the second.

This causative verb phrase is made up of the word nh’ia ‘do’ and then followed by a verb. The causative a precedes the root of the main clause (see §3.6.1.1).

Instrumental serialization in Luang includes the instrument within the verb serialization. In this construction nala ‘take’ and an instrument precedes the action for which the instrument is used. The proclitic instrument na- is discussed in §3.6.2.7.
5.3 Adverbs as modifiers

There is a small class of adverbs. Adverbs include at least the following; oleka ‘already’, owa’ana ‘again’, pitpitu ‘strongly’, mamaini ‘only’, wali ‘also’, to’a ‘only’ walli-walli ‘both sides’, wennu ‘very’ keke’a ‘little’, halala ‘quickly’. Notice the following examples of usage:

(539) M-tieti  halala  pena
mu-teti  halala  pena
2s-cut  quickly later
‘Cut it quickly!’

(540) O-mu-p-lar  wenn-u?
2s-2s-hunger-STAT  very-2s
‘Are you very hungry?’

(541) Aulia  umkek  to’a  noha-rai
au-la’a  u-mkeka  to’a  noha-rai
1s-go  1s-see just island-land
‘I’m just going to see that land.’

(542) Edon  nemun  gera  na  nemun  mamaini  norkohola
edonna  n-emnu  gera  na  n-emnu  mai-maini  nora-kohola
not 3s-drink water but 3s-drink RDP-only coconut-young
‘She did not drink water but drank only coconut milk.’

(543) Dewade  n-weta-nana  oleka  kokoiwa
then 3s-say-ABIL already riddle
‘Then he was already able to figure out the riddle.’

5.4 Frozen forms

In some cases words and their TAM markers or modifiers become fossilized. They no longer function in a productive way but as a unit with its own meaning. The resulting meaning of these fossilized forms is different than the sum of their parts.

(544) a) horta ‘letter’ + doini ‘COMP’ = horatdoini ‘forget’
b) repar ‘light’ + doini ‘COMP’ = repardoini ‘early morning’
c) horta ‘letter’ + reria ‘DUR’ = horatreria ‘remember’
d) Lera ‘sun’ + nana ‘ABIL’ = lernana ‘get’

(545) Repar-doin  de  m-horat-reria  pa...
light-COMP that 2s-letter-DUR to
‘In the early morning remember to…’

(546) Ha  n-horat-doin  olek  o’o-wa
ha  n-hortadoini  oleka  o’a-wa
That 3s-letter-ABIL already you-PERF
‘He has already forgotten you.’
6 Clause

Luang has three basic types of predicates which determine the clause type. These predicates are verbal, non-verbal, and semi-verbal. Verbal predicates will be discussed in this section. Predicates which are semi-verbal use other word classes as predicates and are not marked with pronominal prefixation as is required with transitives and intransitives. They are discussed later in §6.4. Non-verbal clauses have no words functioning as predicate. Words are simply juxtaposed to stand alone without a verb. These will be discussed later in §6.3.

Note in the chart below the types of clauses which occur with each of these three basic types of predicates:

<table>
<thead>
<tr>
<th>Verbal Predicates</th>
<th>Non-verbal Predicates</th>
<th>Semi-verbal Predicates</th>
</tr>
</thead>
<tbody>
<tr>
<td>active transitive</td>
<td>equative</td>
<td>negative existential</td>
</tr>
<tr>
<td>active intransitive</td>
<td>quantifier</td>
<td>attributive</td>
</tr>
<tr>
<td>non-active intrans</td>
<td>presentational</td>
<td>possessive</td>
</tr>
<tr>
<td></td>
<td></td>
<td>desire</td>
</tr>
<tr>
<td></td>
<td></td>
<td>naming</td>
</tr>
<tr>
<td></td>
<td></td>
<td>locative/existential</td>
</tr>
<tr>
<td></td>
<td></td>
<td>similarative</td>
</tr>
<tr>
<td></td>
<td></td>
<td>progressive action</td>
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<tr>
<td></td>
<td></td>
<td>equative</td>
</tr>
<tr>
<td></td>
<td></td>
<td>adverbial</td>
</tr>
<tr>
<td></td>
<td></td>
<td>comparison</td>
</tr>
</tbody>
</table>

Only the verbal predicates require pronominal prefixation. They are also the only predicates modified for TAM, while the verbal predicates and clauses carry the story along in discourse. The “non-verbal and semi-verbal clauses...are used to present a new referent, re-identify an earlier referent or expand information about a referent in the development of a discourse (Grimes 1991:373).” They usually “deal with backgrounded collateral information rather than foregrounded event-line information in narrative discourse (Grimes 1991:373).” In conversation they are used to answer questions or impart information, or even for exclamation.

6.1 Verbal predicates

6.1.1 Active transitive clauses

The structure of the active transitive clause is illustrated in the table below. Examples illustrate the structure. The examples also illustrate what normally happens in discourse. Introductory information usually has NPs both in the Subject as well as the Object slot. But as the text moves on and this information is understood or presupposed, the subject slot reduces from NPs to free pronouns to nothing, except for a required pronominal prefixation on the verb. The direct object slot can do the same, reducing to only an object marker on the verb or even to zero marking. The Oblique slot is filled with arguments that may need to be represented due to the semantics of the verb. The Periphery slot is filled by “information which is just incidental to the semantics of the verb” (Grimes 1991:344).
Table 31. Active transitive clause

<table>
<thead>
<tr>
<th>CLAUSE</th>
<th>Core</th>
<th>Oblique</th>
<th>Periphery</th>
</tr>
</thead>
<tbody>
<tr>
<td>Actor</td>
<td>Nucleus</td>
<td>Undergoer</td>
<td>(PP)</td>
</tr>
<tr>
<td>Subject NP</td>
<td>Predicate VP</td>
<td>Object (NP)</td>
<td></td>
</tr>
<tr>
<td>1. <em>Riy ida inni-narni</em></td>
<td><em>nakleha</em></td>
<td><em>kupna</em></td>
<td></td>
</tr>
<tr>
<td>‘A person’s relatives lack money.’</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. <em>Seri</em></td>
<td><em>ntutu</em></td>
<td><em>boneka de</em></td>
<td></td>
</tr>
<tr>
<td>‘Seri points at that doll.’</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. <em>Yanulu</em></td>
<td><em>nolin doini</em></td>
<td><em>iwu</em></td>
<td><em>la</em></td>
</tr>
<tr>
<td>‘The elder let the shark go.’</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. <em>∅</em></td>
<td><em>Aniar to’a</em></td>
<td><em>pola to’ora</em></td>
<td></td>
</tr>
<tr>
<td>‘I only wore short pants.’</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. <em>∅</em></td>
<td><em>Nalreria</em></td>
<td><em>hniwi</em></td>
<td><em>la</em></td>
</tr>
<tr>
<td>‘He keeps giving his spirit out to those who hold out their hands.’</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. <em>∅</em></td>
<td><em>Nkenia</em></td>
<td><em>∅</em></td>
<td><em>la warni wawannu</em></td>
</tr>
<tr>
<td>‘He put it in his loin cloth (lit. cloth within the blanket).’</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Although, the order of active transitive verbs is SVO, as the above chart illustrates, for purposes of topicalization or emphasis the Object is fronted and the SVO order may change to OSV (see §7.1.3).

(547) *Rok de nona han-ni*
*dress that miss own-POS*
‘That dress, Miss owns.’

(548) *A-isko’l-u pai-pairi-ni de ma’m-u n-pair to’a*
*a-iskola’-u pairi-pairi-ni de mama’-u n-pairi to’a*
*my-school-POS RDP-pay-POS that mama-POS 3s-pay just*
‘My school bill, my mother will just pay it.’

Generally the direct object directly follows the transitive verb. However, occasionally the la occurs after the verb and before the direct object. The reason for this is still unknown. Note the contrast between the first two examples below with la and the second two examples without la.

(549) *R-olin-doini la uhu*
*3p-let go-COMP of milk*
‘Take her off milk.’
(550) **Muanke’a de sukni la patke’a de**
male that like of female that
‘That guy likes that girl.’

(551) **M-olin-doini hadena**
2s-let go-COMP that one there
‘Let go off that.’

(552) **Musti hade sukni a’u**
must that like me
‘It must be he likes me.’

### 6.1.2 Active intransitive

The following chart illustrates the structure of the active intransitive clause. The subject NP, as a result of being presupposed or known information, may be reduced simply to the required pronominal prefix on the verb. The oblique slot can be reduced to locative *la* or even to nothing at all.

**Table 32. Active intransitive clause**

<table>
<thead>
<tr>
<th>Actor/Undergoer</th>
<th>Core</th>
<th>Oblique</th>
<th>Periphery</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject NP</td>
<td>Nucleus</td>
<td>(PP)</td>
<td>(NP/PP)</td>
</tr>
<tr>
<td>1. <em>A puou mamni awnu ida</em></td>
<td><em>ema rdopaloinia</em></td>
<td><em>la</em></td>
<td></td>
</tr>
<tr>
<td>our boat wood one</td>
<td>as if fell COMP</td>
<td>off</td>
<td></td>
</tr>
<tr>
<td>‘A piece of wood from our boat fell off.’</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. <em>Polisi</em></td>
<td><em>rol meni-meni</em></td>
<td><em>la’a Rwawna liewnu</em></td>
<td></td>
</tr>
<tr>
<td>Police</td>
<td>went anywhere</td>
<td>in Rwawna area</td>
<td></td>
</tr>
<tr>
<td>‘The police went everywhere in Rwawna area.’</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. ∅</td>
<td><em>Amawal</em></td>
<td><em>lia liwu ralamni</em></td>
<td></td>
</tr>
<tr>
<td>2p return</td>
<td>to harbor insides</td>
<td></td>
<td></td>
</tr>
<tr>
<td>‘We returned inside the (protected) harbor.’</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. ∅</td>
<td><em>Amhopalnan to’a</em></td>
<td><em>mela ida, lera ida</em></td>
<td></td>
</tr>
<tr>
<td>2p sail ABIL just</td>
<td>night one, day one</td>
<td></td>
<td></td>
</tr>
<tr>
<td>‘We were able to just keep on sailing for one night and one day.’</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. <em>Kapli</em></td>
<td><em>nmai</em></td>
<td><em>lia noha Rwawna</em></td>
<td></td>
</tr>
<tr>
<td>boat</td>
<td>came</td>
<td>to island Rwawna</td>
<td></td>
</tr>
<tr>
<td>‘The boat came to Rwawna island.’</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. ∅</td>
<td><em>Amuat</em></td>
<td><em>lia iskola reirieini</em></td>
<td></td>
</tr>
<tr>
<td>1s die</td>
<td>for school’s cause</td>
<td></td>
<td></td>
</tr>
<tr>
<td>‘I suffer extremely in order to get an education.’</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. ∅</td>
<td><em>Amai wia</em></td>
<td>∅</td>
<td></td>
</tr>
<tr>
<td>2p come already</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>‘We already came!’</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
6.1.3 Non-active intransitive

In non-active intransitive predicates there is a single pre-verbal core argument. This is semantically undergoer, rather than actor (Grimes 1991:345). The non-active verbs tend to deal with physical properties or states (Grimes 1991:345).

Table 33. Non-active intransitive clause

<table>
<thead>
<tr>
<th>CLAUSE</th>
<th>Core</th>
<th>Periphery</th>
</tr>
</thead>
<tbody>
<tr>
<td>Undergoer</td>
<td>Nucleus</td>
<td>(NP/PP)</td>
</tr>
<tr>
<td>Subject NP</td>
<td>Predicate VP</td>
<td></td>
</tr>
<tr>
<td>1. Garni</td>
<td>nherieri wa</td>
<td>‘younger sibling’ ‘3s quiet PERF’</td>
</tr>
<tr>
<td>‘The younger sibling was quiet.’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Patke’ de</td>
<td>enapupanu</td>
<td>‘woman that’ ‘3s pregnant’</td>
</tr>
<tr>
<td>‘The woman is pregnant.’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. ∅</td>
<td>namno’a-namrara</td>
<td>‘3s wounded-bloody’</td>
</tr>
<tr>
<td>‘He was disfigured.’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. ∅</td>
<td>a’uwoki</td>
<td>‘1s cold’</td>
</tr>
<tr>
<td>‘I am cold.’</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

6.1.4 Compound clauses

Compound clauses occur in Luang in ritual speech. They are considered compound clauses rather than compound verbs because although they have the same subject as actor each verb has a different undergoer. The whole compound clause describes actions that are closely linked together. (In the following examples the compound clauses are linked by hyphens to indicate that they are considered a unit. However the English free translation does not reflect this as English does not work this way).

(553) Yoma n-dudni-i’ina-n-woknihi-tgo’a because 3s-gather?-fish-3s-gather-saguer ‘Because they gathered fish and palm wine.’

(554) Er la r-kor-lai-r-tati-dari are go 3p-scratch sand-3p-throw-net ‘They were fishing.’

6.1.5 Reflexive clause

The reflexive clause has as its subject idma ‘one-and’ and as its undergoer idwa ‘one-already.’ See §3.2.1.11.

(556) Pa r-rora ralma-ni id-ma n-ala id-wa
for 3p-two inside-POS one-and 3s-give one-PERF
‘If the two of them were in love with one another…’

(557) Demade id-ma na-kot-la id-wa.
then one-and 3s-said-to one-PERF
‘Then they said to one another…’

(558) Yana it id-ma na-wenna la’ ida
Do not us one-and 3s-angry at one
‘Let us not be angry at one another.’

6.2 Passives

A passive “promotes pragmatic salience of the Undergoer…and demotes the Actor,” (Grimes 1991:357). Passives in Luang involve active transitive verbs. There are a number of ways to make passives. These include left dislocation, k- prefixation, the impersonal construction, and the use of lerla ‘get’.

6.2.1 Left dislocation

Although not formally a passive, left dislocation, which switches the order of the clause to OSV marks the undergoer as more prominent vis-à-vis the actor.

(559) A-isko’l-u pai-pair-ni de ma’m-u n-pair to’a
a-iskola’-u pairi-pairi-ni de mama’-u n-pairi to’a
my-school-POS RDP-pay-POS that mama-POS 3s-pay just
‘My school bill, my mother will just pay it.’

(560) Rok de nona han-ni
dress that miss own-POS
‘That dress, Miss owns.’

6.2.2 k- prefix

The k- prefix is discussed in §3.6.1.3. It occurs only on a closed set of verbs. It is not productive. But the words in which it occurs seem to denote non-intentionality and/or a degree of passivity.

(561) Rok die na-k-lierta
roku de na-k-lierta
skirt that 3s-INV-tight
‘That skirt is too tight.’

(562) Oktowina morat-nu n-ma-na-k-niüin-la te’ena
Oktovina mortu-ni n-ma-na-k-niüin-la te’ena
Oktovina hair-POS 3s-come-3s-INV-wound-around pole
‘(dead) Oktovina’s hair came and wound around the pole.’

(563) Ger otna na-k-tiowru
water rain 3s-INV-pour out
‘The rain was poured down.’
6.2.3 Verb ‘lerla’

Sometimes the word lerla ‘get/reach/receive/experience’ is used to construct a passive. Lerla is followed by a nominalized verb. When this method of passive is used, the nominalized verb is in focus, and not the actor or even the undergoer.

(564) O-m-lierla mor-miori-lew-lewna  
2s-2s-receive RDP-live-RDP-life  
‘You will receive salvation.’

(565) R-ler oleka la n-ni-a-hora-n-ni-a-l’a  
3p-reach already to 3s-NOM-suffer-3s-NOM-suffer  
‘They are already experiencing suffering.’

(566) A-lier-la pol-puol-inni-wak-wak-ammni  
1s-reach-to RDP-call-mother-RDP-ask-father  
‘I experience great distress.’

6.2.4 Impersonal construction

In Luang, the third person pronominal prefix ‘they’ can mark an unspecified agent. In this case the sentence is functionally equivalent to a passive and can be translated that way. One can determine from earlier discourse or the extra linguistic context whether this pronominal prefix is being used as a passive or as 3rd person referential information.

(567) Noka n-wahaur-nohora la up-ni niwra emkadi-emkadi r-tota-r-wudi a’u  
Then 3s-talk-about to grandchild-POS saying like this-like that 3p deceive-3p-deceive me  
‘Then she talked (about) to her grandchild saying, “Like this and that they deceived me.”’

(568) R-tora n-ni-a’erat-ni de ra-yori-a onde r-mori-a  
3p-pour out NOM-mean-POS that 3p-carry?-OBJ or else 3p-give life  
‘Give birth means having a baby or delivering.’

6.2.5 Proclitic ema-

As described in §3.6.2.8 above, ema- is a proclitic on verbs. It is a type of passive in that the functional salience of the actor and even the undergoer to some extent is made less prominent. What is in focus is the action.

(569) Hota ema-r-wa-muela  
Hota ema-r-wau-mela  
Later like-3p-change-night  
‘Later it will become as night.’

(570) Ir-honnona ema-r-tiwrie’era-r-hawrie’era  
They-all like-3p-scatter-3p-scatter  
‘It was as if they all had been scattered (lit. like seeds are scattered).’

(571) Pilipus pa ema-n-watlena  
Pilipus so like-3s-lightening  
‘Pilipus vanished as if like lightening.’

(572) Rty ema-ktiwru-taru la hande  
People like-pour-DUR at there  
‘There were so many people like as if they were poured out there.’
6.3 Non-verbal clause

The non-verbal clauses include equative, quantifier and presentational predicates. (Some semi-verbal clauses such as the naming clause (§6.4.4) and equative (§6.4.8). are also used as presentational clauses.)

6.3.1 Equative

In an equative clause the predicate NP is coreferential with the subject NP. These clauses are often used to introduce new participants or clarify information in discourse. As such they usually occur in the backgrounded information in discourse. Structurally, both the predicate and subject can be simple or complex NP. However, sometimes the predicate is a non-human free pronoun. (See §6.4.8 for the equative clause with the copula hi’a or nla.)

(573)  Up Tonrate di de Maran Wetgaia de
grandfather Tonrate this that high class Wetgaia that
’Grandfather Tonrate was of the high class Wetgaia. (lit. This grandfather Tonrate, high class Wetgaia.)

(574)  Gotlifa de Oktovina a’na-ni gari
Gotlifa that Oktovina child-POS younger sibling.
‘This Gotlifa was Oktovina’s youngest child.’ (lit. This Gotlifa, Oktovina’s youngest child)

(575)  Gari got-ni de awrieha
youngest rice bundle-POS that rice
‘The youngest child’s (ketupat) was a filled with rice.’ (lit. Youngest rice bundle, rice).

(576)  H-ni-akra-mi hade
NOM-divide-POS that
‘That is your portion.’ (lit. Your portion that)

(577)  Letgara hadi na tut-nu hadi
middle this and end-GEN this
‘This is the middle, this is the end.’ (lit. middle this and end this)

6.3.2 Quantifier clause

“A quantifier clause predicates a quantity to the subject through the use of numbers or quantifiers (Grimes 1991:374).” The subject slot is filled with a NP and the predicate with a number or quantifier.

(578)  Ahanu re wonema de
ahu-nu re wo-nema de
dog-POS those fruit-six that
‘There were six dogs.’ (lit. Those dogs, six.)

(579)  Wolla ida de riwnu ida rahu wotelu
month one that thousand one hundred three
‘One month’s (cost) is one thousand three hundred.’

(580)  A-honnon-am die riy teram-pwogata.
1pe-all-1pe that people twenty-four
‘There were twenty four of us.’

(581)  Maka-dotra leta Hinleli di de riy wogata
REL-built village Hinleli this that people fruit-four
‘The ones who built this village, were four people.’
6.3.3 Presentational clause (existential)

“Presentational (existential) clauses are used most commonly to present or introduce a new participant [or descriptive information] into a discourse (Grimes 1991:375).” The quantifier, naming and equative clauses are also used for this purpose as well. As a result they tend to occur in backgrounded and non-eventline material.

In the presentational clause there is no existential verb, or any other verb for that matter. However in some cases the connector de is used (see §7.3.1. chart no. 2) with the same meaning. Often the same information can be presented with or without the de. Sometimes these presentational clauses are used in conjunction with the naming clause, but the naming clause indicates only the name not the existence. (Due to length, the examples here will not be fully interlinearized, but only to the extent needed to understand the example.)

(582) Patke’a nanni Oktovina noro kata muanke’a a’nani patke’ lawna woru.
woman name Oktovina and older sibling male child woman large two
‘There (was) a woman named Okotvina and her older brother’s two grown up daughters.’

(583) Pa hita-tlena kukru-gauru melu’uta-melliena
So lightening thunder darkness
‘So (there was) lightening, thunder and darkness’

(584) Plololli de Gera Lhorna
Actually that Gera Lhorna
‘Actually it (was) Gera Lhorna.’

(585) La’ leta ralamni de kniari arahu’
In village inside that work lots
‘In the village there (was) lots of work.’

6.4 Semi-verbal clauses

The term ‘semi-verbal clause’ refers to clauses in which the predicate is not morphologically marked as a verb. These include bases which could be verb roots but here are morphologically marked as nominals. They also include what could be considered adverbs or adjectives. The negative existential clause and the similative clause have predicates that do not seem to fit into any word class.

6.4.1 Negative existential clause

The negative existential clause is expressed by an NP followed by a negative which functions as the predicate.

(586) Rimormiori hademon ma’ta
people none still
‘There (were) still no people.’

(587) A-a’m-u hadamona
a-ama’u none
My-father-POS none
‘I (had) not father.’

(588) Kupna hadamona
money none
‘I (have) no money.’
6.4.2 Attributive clause

There are two types of semi-verbal attributive predicates. One type is structured similarly to a genitive and as such is nominative. The other is structured similarly to an adjective, yet it functions as a predicate.

The attributive clause has as its predicate a nominalized non-active intransitive verb. It is nominalized through the addition of a final –ni similar to the genitive suffix (see §3.1.2 on nominalizing by the suffix–ni). It is often modified by the deictic di (see §7.3.1) for emphasis.

(589)  I-t-gar-niana ler de it-metam-ni di
       i-t-gari-nana ler de it-metma-ni di
       1pi-1pi-sun-ABIL sun that 1pi-black-POS this
       ‘Since we sunbathe we are very black.’ (lit. We sunbathe, our blackness!)

(590)  Ha-peta-ni di!
       ha-petna-ni di
       AN-fat-POS this
       ‘Boy is she fat!’ (lit. Her fatness!)

(591)  Ha-fiekat-ni di!
       ha-fiekta-ni di
       AN-fast-POS this
       ‘How fast that is!’ (lit. Its fastness!)

(592)  Krei de inpon-ni
       church that big-POS
       ‘That is a big church.’ (That church, bigness)

The subject of this type clause is generally a body part or state. The predicate is structurally and semantically similar to an adjective yet functions as a predicate.

(593)  A-ma’t-u pre’eta
       a-mata-’u pre’eta
       my-eye-POS lazy
       ‘I am sleepy.’

(594)  A-ga’y-u mok-mokla.
       a-gai-’u mokla-mokla
       my-face-POS RDP hazy
       ‘I am dizzy.’

(595)  Ululu la Lgona di patke’a tuwu lawna welli werta
       long ago in Luang this woman age big price heavy
       ‘Long ago in Luang a grown woman’s price was expensive.’

6.4.3 Possessive clause

The possessive clause is one in which a possessed noun is functioning as a predicate. Compare first how possession is marked on nouns (in this case roma ‘house’):
Table 34. Possession affix for nouns

<table>
<thead>
<tr>
<th>Person</th>
<th>Affix</th>
<th>Pronoun</th>
<th>Possession Affix</th>
<th>&quot;house&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>1s</td>
<td>a</td>
<td>-ro’m-u</td>
<td>‘my house’</td>
<td>Damen</td>
</tr>
<tr>
<td>2s</td>
<td>(o)</td>
<td>-rom-mu</td>
<td>‘your house’</td>
<td>Damen</td>
</tr>
<tr>
<td>3s</td>
<td>(e)</td>
<td>-rom-ni</td>
<td>‘his house’</td>
<td>Damen</td>
</tr>
<tr>
<td>1pi</td>
<td>it</td>
<td>-rom-ni</td>
<td>‘our house’</td>
<td>Damen</td>
</tr>
<tr>
<td>1pe</td>
<td>am</td>
<td>-rom-mamni</td>
<td>‘our house’</td>
<td>Damen</td>
</tr>
<tr>
<td>2p</td>
<td>mi</td>
<td>-rom-mi</td>
<td>‘your house’</td>
<td>Damen</td>
</tr>
<tr>
<td>3p</td>
<td>(i)</td>
<td>-rom-ni</td>
<td>‘their house’</td>
<td>Damen</td>
</tr>
</tbody>
</table>

Now consider how the following verbs are marked in the same way:

Table 35. Possession affixes on verbs

<table>
<thead>
<tr>
<th>Person</th>
<th>Affix</th>
<th>Pronoun</th>
<th>Possession Affix</th>
<th>&quot;like&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>1s</td>
<td>a</td>
<td>-gah’u</td>
<td>‘I own’</td>
<td>Damen</td>
</tr>
<tr>
<td>2s</td>
<td>(o)</td>
<td>-gah-mu</td>
<td>‘you own’</td>
<td>Damen</td>
</tr>
<tr>
<td>3s</td>
<td>(e)</td>
<td>-gah-ni</td>
<td>‘he owns’</td>
<td>Damen</td>
</tr>
<tr>
<td>1pi</td>
<td>it</td>
<td>-gah-ni</td>
<td>‘we own’</td>
<td>Damen</td>
</tr>
<tr>
<td>1pe</td>
<td>am</td>
<td>-gah-mamni</td>
<td>‘we own’</td>
<td>Damen</td>
</tr>
<tr>
<td>2p</td>
<td>mi</td>
<td>-gah-mi</td>
<td>‘you own’</td>
<td>Damen</td>
</tr>
<tr>
<td>3p</td>
<td>ir</td>
<td>-gah-ni</td>
<td>‘they own’</td>
<td>Damen</td>
</tr>
</tbody>
</table>

Below are sentence examples of these verbs.

(596) **Seri (e)-gaha-ni ahu -dye**
Seri 3s-own-POS dog that.
‘Seri owns that dog.’

(597) **Manke’a de (e)-suk-ni la patke’a de**
Male that 3s-like-POS to female that.
‘That man likes that girl.’

(598) **Suk-ni na-kowa**
**suka-ni na-kowa**
like-POS 3s-face down
‘She likes to be face down.’

6.4.4 **Naming clause**

A naming clause gives a name to the subject. It is a type of presentational clause. The predicate literally is ‘its name’ and is a genitive type construction. The genitive suffix –ni makes the predicate structurally a nominative (see §3.1.2)

(599) **Anni ida patke’a nan-ni Oktovina**
year one woman name-POS Oktovina
‘One year a woman named Oktovina...’

(600) **Riy ida nan-ni Mina**
Person one name-POS Mina
‘One person named Mina...’
Muanke’a ida wali nan-ni Godtlifa.
male one also name-POS Godtlifa
(There was) also one man named Godtlifa.’

6.4.5  **Locative/existential clause**

The locative clause has as its predicate what is being referred to here as a semi-verbal predicate. Although it functions similarly to a verb, it does not take the required pronominal prefixes which occur on all other verbs. The subject NP can only be a free pronoun or NP. Unlike other verbs which are modified only by pronominal prefixation, this verb changes internal structure based on plurality. (Note in the chart that eda becomes etla with the addition of la ‘at’, and era becomes erla with the addition of la.)

<table>
<thead>
<tr>
<th>base form</th>
<th>form la</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>eda</td>
</tr>
<tr>
<td>Pl.</td>
<td>era</td>
</tr>
</tbody>
</table>

Note the following examples:

(602)  
Ahu  **etla**  kadera naini  
ahu  **ed-la**  kadera nai-ni  
dog  is-at chair  below-POS
‘The dog is below the chair.’

(603)  
Gera  **etla**  krei onni  
ger a  **ed-la**  krei oni-ni  
water  is-to church  side-POS
‘The well is beside the church.’

(604)  
Papmu  nor  Mammu  er  ma’ta  la  Amerika?
papa-mu  3s-with  mother-POS  are  still  to  America
‘Are your parents still in America?’

(605)  
Er  la  rkor lai  rtati dari  
er  la  r-kor lai  r-tati dari  
AUX  3p-scratch sand  3p-throw-net
‘They are fishing.’

(606)  
**Eda**  hnor  larni  la  wo’kawur  
ed a  n-hora  lara-ni  la  wo’ora kawru  
is  3s-sew sail-POS  PREP  mountain  mountain
‘He is sewing his sail in the mountains (hills).’

6.4.6  **Similitive clause**

Similitive clauses have as their predicate the word *emaka* ‘like’ or *emolmolla* ‘similar to’. They are not categorized as verbs since they have none of the structural markings of a verb. They are most similar to the adverb *emkade* ‘like that’ which can also function as an indefinite pronoun (see §3.4.1).

(607)  
**Emolmolla**  wirtawi  we-werna  n-kokar-la  lyanti  
e-molla-molla  wirtawi  werna-werna  n-kokar-la  lyanti  
like  leaf  RDP-wide  3s-reach-for  sky
‘(You will be successful) just like a wide leaf grows up toward the sky.’
In the progressive action clause the predicate is formed by the use of the verb tepar-tar-lia ‘in the process of’ and a nominalized verb which it modifies. This type of clause appears to be more stylistically pleasing and formal than using the more regular verbal predicates such as active transitive and active intransitive. It has been observed that a native speaker, when editing a story and making it more proper, will change the more basic (transitive intransitive) to this type of progressive action clause.

The non-verbal equative clause was described in §6.3.1 above. There are also two types of equative clauses which are semi-verbal clauses, those which use hi’a or la, and those which use ed or er.

The predicate of this clause is identical to the verb used in the location clause above (see §6.4.5). The only difference is that it is not modified by the locative enclitic la as in the locative clause above.
6.4.9 Adverbal predicates

There are several adverbs which in the absence of the verbs they normally modify can function as a predicate. This is similar to the way a number of adjectives can also stand as indefinite pronouns in the absence of the nouns they normally modify.

(616) Pa lera lera emkade ma-maini
    for day day like that RDP-only
    ‘Every day it was just like that.’

(617) Pa r-mai de, rewa-rewa
    for 3p-come that RDP-together
    ‘When they came, (they came) together.’

(618) E-r-la’awa Upa Hrui emkadi de r-lernana Yakomina Mina edonna
    DUR-3p-go ancestor sailfish like that that 3p-found Yakomina Mina not
    ‘They went to Upa Hrui island and found Yakomina, (but) Mina, they did not.’

(619) Emak hadi wa’ana
    emaka hadi owa’ana
    like that this again
    ‘He did it like that again.’

(620) Pa rmai de rewrewa
    pa r-mai de rewa-rewa
    for 3p-come that RDP-together
    ‘When they came, (they came) together.’

6.4.10 ‘talla’

Another word that functions as a predicate but cannot really be classed as a verb since it does not take the required prefix set, is the word talla which literally means ‘road’ but when functioning as a predicate means ‘going together’. It only occurs as a predicate in combination with the verb ora ‘with’ or adverb rewre’wa ‘together’. It could possibly be considered a noun which collocates with the verb ora ‘with’ as in the next three examples. However, in all other constructions, the verb ora ‘with’ collocates with other verbs but not nouns as shown in the last three examples.

(621) A-’g e-g-or o’ talla
    a-u e-u-ora o’a talla
    1s-1s DUR-1s-with you walk
    ‘I will be with you.’

(622) Pa rew-re’wa talla
    So RDP-together walk
    ‘So they went together.’

(623) Riy maka k-ora oleka o’ talla
    people who REL-with already you walk
    ‘People who are already together with you.’

(624) A-g-ora tunguru-e Paulus m-torna iskola Lgona
    1s-1s-with teacher-e? Paulus 1pe-hold school Luang
    ‘Teacher Paulus and I were the heads of the Luang school.’

(625) A-g-ora rira onde mut-wu’al-u m-pa-hauru
    a-u-ora rira onde mutu-wali’u m-wa-hauru
    1s-1s-with people or else companion-other-POS 1pe-MULT-talk
    ‘I talk with people or my friends.’
6.4.11 Comparison

Comparison clauses in Luang have adjectives functioning as their predicate. However, although it is possible to make comparisons, it appears to be a rare occurrence, and perhaps not one which is socially acceptable.

Rehi ‘very’ is used to indicate superlativity.

(627) Atullu reh'i mo-muou lia let di
     a-tullu reh'i mou-mou la leta di
     1s-tall very RDP-good in village this
     ‘I am taller than everyone in this village.’

(628) Hade pukpuk kelma la let di
     hade puk-puk kelma la leta di
     That one RDP-small disappearing in village this
     ‘That one is the smallest in this village.’

Note the following examples of comparison:

(629) Maku tullu reh'i Om Pemerintah
     Maku tall very Uncle Government
     ‘Mark is taller than the head of the village.’

(630) Nyong ulatni to'a la Seri
     Nyongulti-ni to'a la Seri
     title skin-POS different than Seri
     ‘Nyong’s skin is different than Seri’s.’
7 Interclausal relations

A minimal sentence for Luang is “a clause base” (as described for the Buru language by Grimes 1991:389). It can be expanded and made more complex through a number of different methods. Referential information can be taken from the clause base and fronted at the beginning of the sentence through left-dislocation. Relativisation, serialisation, complementation, or conjunctions are ways in which clauses can be combined to expand the sentence. The following chart illustrates the structure of the sentence down to the noun phrase level.

Table 36. Structure of the sentence

<table>
<thead>
<tr>
<th>PERIPHERY</th>
<th>Core</th>
<th>Clause</th>
<th>TAG</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time</td>
<td>Actor</td>
<td>Verb</td>
<td>Undergoer</td>
</tr>
<tr>
<td>Fronted CONJ</td>
<td></td>
<td>Nucleus</td>
<td></td>
</tr>
<tr>
<td>CONP/NP/CL</td>
<td>Subject NP</td>
<td>Predicate VP</td>
<td>Object NP</td>
</tr>
</tbody>
</table>

7.1 Left dislocation/fronting

Left dislocation in Luang can be used to indicate emphasis or to bring to the foreground information being tracked through a discourse. The core constituents of the clause, which include the subject, predicate, and object, can be fronted. Oblique and peripheral constituents can also be fronted. These would include prepositional phrases or noun phrases which indicate location, instrument and time. Even adverbs occurring within the verb complex, and time expressions which affect the discourse as a whole but are not relevant to the clause, can be fronted. However, unlike the other constituents which when fronted move to the beginning of the sentence, adverbs and instrument modification move only to the front of the verb nucleus.

7.1.1 Left-dislocation of subject

It would seem that nouns modified by relative clauses are often fronted.

(631) **Godtlifa maka k-te’en-nana loi pa na-la ul-lia na-pling-eti**
Godtlifa who REL-pole-ABIL canoe to 3s-go ahead-to 3s-not know-yet
‘Godtifa, who had poled ahead in the canoe, did not know yet…’

(632) **Ke-ke’en maka na’nam ha-ra-yor-nande et-la me?**
RDP-child who just AN-3p-DUR is-at where?
‘Where is the child which has just been born?’

7.1.2 Left-dislocation of the predicate

(633) **I-ta’-ana-t-emnu nek de ta’en-niana**
1pi-1pi-eat-1pi-drink just that cannot-ABIL
‘Eating and drinking, we could not even do that.’
7.1.3 Left-dislocation of the direct object

(634) A-isko’l-u pai-piair-ni de ma’m-u n-pair to’a
a-isko’l-u pairi-pairi-ni de mama’u n-pairi to’a
my-school-POS RDP-pay-POS that mama-POS 3s-pay just
‘My school bill, my mother will just pay it.’

(635) Rok de nona han-ni
dress that miss own-POS
‘That dress, Miss owns.’

7.1.4 Order and left-dislocation of non-core arguments

Modifications for time, manner, instrument and location occur in different order depending on whether these modifications are relevant only to the immediate clause or whether they are relevant to the development of the discourse as a whole. They also occur in a different order if they are topicalized for reasons of focus or emphasis. The above chart illustrates the normal order of constituents before fronting or left-dislocation occurs.

7.1.4.1 Manner

Most modification for manner occurs through the use of adverbs at the verb phrase level (see §3.4).

(636) A-niar to’a pola to’ora mot-mota ida
A-u-nairi to’a pola to’ora mota-mota ida
1s-1s-wear only pants cut-off RDP-green one
‘I wore only a green pair of cut-off pants.’

(637) A-g-al to-to’a a-ralm-u la’ iskola
A-u-al to’a-to’a a-ralma-u la’ iskola
1s-1s-give RDP-truly insides-POS at school
‘I worked really hard at school.’

(638) A-g-ora Om Nico ma-priksa rew-re’wa
a-g-ora Om Nico ma-priksa re’wa-re’wa
1s-1s-with Om Nico 1pe-examine RDP-together
‘Om Nico and I examine it together.’

However, when the manner is topicalized it is left-dislocated to preceding the verb as opposed to following it, which is the normal occurrence of adverbs.

(639) A-ma’m-u yeher to’ pa n-iwra...
a-mama’-u yeher to’a pa n-iwra
my-mother-POS harder yet to 3s-say...
‘My mother insisted all the more…’

(640) Irorra walli walli rawoka
ir-rora wali-ni wali-ni ra-woka
3p-two beside-POS-beside-POS 3p-meet
‘The two of them, on either side they met.’

(641) Rewre’wa pa t-ler pa t-pehela ga’a
re’wa-re’wa pa t-lera pa t-pehela ga’a
RDP-together to 1pi-reach for 1pi-strain forward
‘Together let us strain forward.’
7.1.4.2 Location

Modification for location, which is relevant to the immediate clause, follows the verb complex. However, there are exceptions to this when there is left-dislocation of the location due to emphasis or foregrounding. Notice in the example below that although the location is fronted the preposition la ‘at’ does not.

(642) *Leta gen-ni de tu’u pila r-pen-puen la*  
let *gen-ni de tu’u pila r-penu-penu la*  
Place-GEN *plant 3p-RDP-full at*  
‘At that village’s spot, it was full of plants.’

7.1.4.3 Time

Modification for time, which is relevant to the immediate clause follows the verb complex and is often preceded by the word pa ‘till.’ Time which is relevant to the discourse as a whole precedes the entire clause, usually at the beginning of the sentence following a connector/conjunction. However, when sentence level time expression is left-dislocated so that it precedes the connector rather than following, it is topicalized or emphatic.

(643) *A-g-iwra u-mota to’o-wa pa n-odi-a pa dodo’on di.*  
1s-1s-want 1s-throw up just-PERF till 3s-carry-OBJ till now this  
‘I keep having to throw up even until now.’

(644) *A-kul’a pa la’nana anni woru rehenu*  
1s-college till reach year two more  
‘I went to college for more than two years.’

(645) *La’ ler de de am-hopal-nana lera-mel pa wosiewa la’ lora*  
At time that that 1pe-sail-ABIL day-might till nine at sea  
‘At that time we sailed on the sea for nine days and nights.’

Time which is relevant to the discourse as a whole precedes the entire clause, usually at the beginning of the sentence following a connector/conjunction.

(646) *La’ anni 1980 de a-ma’m-u n-la n-horat a-na’n-u la’ iskola*  
at year 1980 that 1s-mama-POS 3s-go 3s-write my-name-POS at school  
‘In 1980, my mother went to register me for school.’

(647) *Mere mak-ler de de a-’u-kleha lawra-raini seragam iskola*  
But REL-day that that 1s-1s-did not have cloth-clothes uniform school  
‘But at that time I did not have a school uniform.’

(648) *Noma lera ida ne mak-hi’ o’ta la iskola SMA n-polg a’u.*  
Then day one and REL-become head of school SMA 3s-call me  
‘Then one day the head of the SMA called me (SMA = high school).’

However, when sentence level time expression is left-dislocated so that it precedes the connector rather than following, it is topicalized or emphatic.

(649) c. *Ler di na’nama a-h-gi’a Wahyu tian-ni.*  
ler *di na’nama a-u-hi’a Wahyu tiana-ni*  
Day this just now 1s-1s-do Wahyu question-GEN  
‘Just this day I did Wahyu’s questions.’
(650) **Repar** noka a-lia’a la iskola  
**repra** noka a’u-la’a la iskola  
tomorrow then 1s-1s-went to school  
‘The next day then I went to school.’

(651) **Lera** ida noma am-ton-la Tepa  
day one then 1pe-harbor-at Tepa  
‘One day (finally) we harbored at Tepa.’

7.1.4.4 Instrument

Modifications for instrument occur in a prepositional phrase following the verb.

(652) **Atiu’utu Seri yamanani la’a watu**  
a-u-tutu Seri yamana-ni la’a watu  
1s-1s-pound name food-POS INS stone  
‘I pound Seri’s food with a stone.’

However when the instrument is topicalized or emphasized it occurs in a different construction which precedes the verb.

(653) **N-ala wehla na-na-wenna.**  
3s-take machete INS-3s-kill  
‘He took a sword to kill (it/him).’

(654) **N-ala kon-kona-au-puali na-na-lewna Nuh**  
3s-take RDP-boat-wood-float INS-3s-save Nuh  
‘He used a boat to save Nuh.’

(655) **N-ala lim-ni na-n-toreri lir-ni-tun-nu deul-lu-tatar-ni**  
3s-take hand-POS INS-3s-hold word-POS-story-POS law-POS-rules-POS  
‘He used his hands to hold the teachings and law.’

7.2 Relative clause

“Relative clauses are clausal modifiers of a head noun [which are] embedded within a NP argument of the main clause.” They “add background information to a text” as opposed to event-line information, (Grimes 1991:429). Relative clauses can occur with any nominal constituent of a clause.

7.2.1 Structure of the relative clause

The relative clause has as its head a NP. This is followed by relative pronoun maka ‘one-who, which’. Often this is used in combination with the anaphoric marker ha, which is followed by a verb. This verb takes a prefix k- when the nominal being modified by the relative clause and the subject as actor of the relativized verb are co-referential. If the subject of the verb is a different referent, then the appropriate pronominal prefix is used. The predicate can then be followed by any of the normal constituents of a clause. There are some cases in which a relative clause is not marked by a relative pronoun of any sort.

<table>
<thead>
<tr>
<th>Head</th>
<th>Relativizer</th>
<th>Prefix</th>
<th>Verb</th>
<th>Undergoer</th>
<th>Oblique</th>
<th>Periphery</th>
</tr>
</thead>
<tbody>
<tr>
<td>NP</td>
<td>maka</td>
<td>k-verb</td>
<td>object</td>
<td>PP</td>
<td>PP/NP</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ha</td>
<td>pronominal prefix</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
7.2.1.1  ‘maka’ [who, which, that]

The relative pronoun *maka*, ‘who’, precedes the relativized verb, and takes either the prefix *k*- or one of the pronominal prefixes.

(656)  *Godtlifa maka k-\textit{te\textquoteright en}nana loi*

*Godtlifa who REL-pole-ABIL canoe*

‘It was Gotlifa who poled the canoe.’

(657)  *Hadi maka k-ala u\textit{i}a Lgona.*

*This who REL-take before-OBJ Luang*

‘This one who went ahead of Luang.’

(658)  *R-tiha ar\textit{ka} r-ala maka k-lo\textit{ra} ar\textit{ak} di.*

3p-pour whiskey 3p-take who REL-oath whiskey this

‘They pour whiskey and give it to the one who makes an oath with this whiskey.’

Sometimes the relative pronoun itself is cliticized to the verb. In this case there is no need for a relative *k*- prefix.

(659)  *N-\textit{kaw}la loi \textit{mak-la\textquoteright a} Tamta*

3s-beckon-to canoe which went Tamta

‘They beckoned to the canoe which went to Tamta.’

(660)  *Mak-holi-a Lgona*

who-dwell-OBJ Lgona

‘Luang people (lit. those who dwell in Luang).’

(661)  *Tewu maka-loha ma u\textit{di} mak-di\textit{na}*

bamboo which-spreads? and banana which-fertile

‘Bamboo which spreads out and bananas which are fertile.’

If there is a compound or serial verb then all the prefixes on the verbs within the clause are identical.

(662)  *Ke-ke\textquoteright en maka edon ka-\textit{una}ka-mta\textquoteright ata inni nor amni ke\textquoteright a-ke\textquoteright a maka e-donna ka-\textit{una}ka-m-ta\textquoteright ata ina-ni n-or\textit{a} am\textit{ni} RDP-little REL 3s-NEG REL-afraid-REL-afraid mother-POS 3s-with dad-POS*

‘Children who do not respect their parents.’

(663)  *Riy maka ka-tui-ka-wedi rerieheni*

person who REL-story-REL-tell more

‘The person who can tell more stories and history.’

(664)  *Hameni maka k-wayop pa k-kot-ti\textit{arg}a o\textit{\textquoteright}o-la ha\textit{meni maka k-wayowa pa k-koti-taru-a o\textit{\textquoteright}a-la who\textit{ever who REL-agree to REL-accompany-DUR-OBJ you-to ‘Whoever is willing to accompany you there.’*}

(665)  *Ke-ke\textquoteright en-kua maka Ru\textquoteright ru Mni\textit{etu l\textquater{e}rnana la weru ko\textquoteright ra-ni de ke\textquoteright a-ke\textquoteright a-kua maka Ru\textquoteright ru Mni\textit{etu n-lera-nana la weru ko\textquoteright ra-ni de RDP-little-small who Ru\textquoteright ru Mni\textit{etu 3s-get-ABIL in tree hole-POS that ‘The child that Ru\textquoteright ru Mni\textit{etu found in that hole.’*}

(666)  *Tan ululu maka ha-mu-plin-nio\textit{hor w-ni}ah\textit{aur-nu tan ululu maka ha-mu-plinu-no\textit{hora wa-ni}hauru-ni land before which AN-2s-do not know-about MULT-NOM-talk about-POS ‘The facts about the land of earlier times which you know nothing about.’*}

(667)  *O-m-\textit{lernohora lir-ni maka ha-na-kot o\textquotesingle a 2s-2s-follow word-POS which AN-3s-said you ‘Follow the words that he said to you.’*}
(668) Na-yapi a’al-tawi la ma’nun maka ira r-wa’al-nana.
   3s-wove a’ala-leaf into birds that they 3p-throw-ABIL
   ‘He wove the a’ala leaf into the bird which they had knocked down.’

7.2.1.2 ‘ha’ [which]

The prefix ha meaning ‘which’ is used to track participants, props, time, space and events anaphorically through discourse. It refers back to previously given or already understood information. It is often used as part of a relative clause construction. (For a fuller discussion of ha see §3.2.1.5).

In many occasions the above relativizer maka is used in combination with ha. This is the case when the relative clause is tracking the nominative’s participation in a particular event, either which has already been talked about in that discourse or which the speaker and hearer have as common knowledge from the past.

(669) R-wei-wei-r-nar-nara leria maka ha-r-nelu-taru.
   3p-RDP-wait-3p-RDP-wait day which AN-3p-promise-DUR
   ‘They waited and waited until the day that they had promised.’

(670) Ke-ke’en maka na’nama ha-ra-yor-nian de
ke’a-ke’a-ni maka na’nama ha-ra-yori-nana de
RDP-little-GEN who just AN-3p-birth-ABIL that
   ‘That child which was just born.’

7.2.1.3 Zero relativizer

Sometimes a relative clause is formed with no relativizer. It can only be recognized as a relative clause because it is a clause embedded within the NP.

(671) La’a Lukas pukni de enwahaur-nohora la lerni ha-rtora Yesus la krahana
   In Lukas book that talks-about at time AN-birth Yesus in hut
   ‘In Lukas’ book it talks about the time of which Yesus was born in a hut.’

7.2.2 Function of relative clause

The relative clause in Luang has three basic functions. These are 1) to track participants through a discourse by referring to them as referents that earlier performed a particular event. This event can either have occurred within that particular discourse or be known and shared information by speaker and hearer of events occurring in the past outside of that particular discourse as in the first three examples below. Relative clauses can also be used 2) to present descriptive or explanatory information which is pertinent to the discourse and particularly the closely surrounding information, such as an explanation for why someone is about to act in a particular manner as in the second set of three examples. They can also 3) become semantically bound into a unit, so what perhaps initially may have been descriptive information is now a unit of meaning.

(672) Godtlifa maka k-te’en-nana pa na-la-uli.
   Godtlifa who REL-pole-ABIL to 3s-go-ahead
   ‘Godtlifa, the one who was poling the boat, went ahead.’

(673) R-hakr-eti-a lima-rora mak-warini pa r-tamin mati
   3p-divide-very-OBJ citizens who-stay to 3p-bury dead
   ‘They divided those citizens who stayed behind to bury the dead.’

(674) Altawi mak a’u-yapi-a la ma’nun
   palm leaf which 1s-1s-weave-OBJ to bird
   ‘The palm leaf which I had woven into a bird.’
E' ed-maka ka-lahar lira.
‘He is the one who lies.’

Lir-ni-tun-nu maka ka-h-ni-orat-tia watu-le’u
‘The teachings which have been written on the writing stone.’

N-nairi-a ri-mor-miori-a mak-mori-k-dar-ria tlin-te-tema-nam-pul-wulu
‘He used uncivilized people (lit. people who live all ears and hairy tongue?).’

Sometimes relative clauses which are descriptive phrases drop their NP, and the relativizer functions as a relative pronoun. The relative pronoun maka may actually act as a proclitic on the verb. In such cases there is no need for a k- prefix. Just as the structure becomes more tightly bound, semantically the construction becomes more tightly bound. Note how the following examples become more semantically as well as phonologically bound together:

| maka kare’a-ktaru          | maka kre’a-ktaru          | maka’re’a-ktaru          |
| ‘the man who was rich’     | ‘those who are rich’      | ‘the rich.’              |
| maka kdella Lgona          | maka kdella Lgona         | makdella Lgona           |
| ‘people who live on Luang’ | ‘those living on Luang’    | ‘Luang people’            |

However, the semantic distinctions between the last two columns are not very great, and often are used interchangeably.

Yana m-lia’a maka-re’a-mak-targ-a hare
‘Do not become one of those rich people.’

Mere la’pa l-lernana maka ka-kleha-ka-plara de edonna r-nairi leli-maha
‘But when it comes to poor people, they do not wear jewelry.’

N-ala arka la mak k-mehlima r-rora r-emnu
‘They gave whiskey to the two newlyweds to drink.’

R-hi’a mak-wohor-ul-u-k-tatr-ul-u la’a Wutmieha-Laimieha
‘They became prophets concerning Wutmieha-Laimieha.’

7.2.3 Compound verbs

When compound verbs occur as the relativized verb in the relative clause, a k- prefix is attached to both verbs of the compounds following maka, or maka may function as a clitic on the first verb of the compound, with the k-prefix occurring on the second verb (see §7.2.1.1). However, when the emphasis is on both words within the compound verb, then the relative pronoun maka occurs as a proclitic on both verbs.
7.2.4 Sequences

Sequences of relative clauses occur in lists, in idioms, in complex descriptive phases or clauses used in ritual language.

(684) **Mak-la’awa Herna, mak-la’awa Papu’a, mak-la’awa noh-pa eti rai**

REL go Seram, REL go PNG, REL-go island-land spread around.

‘Those that went to Seram, those that went to PNG, and those that went to the islands spread all over.’

(685) **Emolmolla tewu maka-loha me udi maka-di’na**

like bamboo-which-spreads and banana which-fertile

‘Like bamboo and banana plants which are fertile and grow.’

(686) a) **Wirtawi we-werna maka k-okar la lyanti**

leaves RDP-wide which REL-grow toward sky

‘Wide leaves which grow toward the sky…’

b) **me mur la’a plalahwa maka k-wahipni la noha uwar-nu**

and roots go long which REL-spread into earth depth?-POS

‘And long roots which spread into the earth’s soil.’

(687) **Mak-ohi O’a mak-ka’ara O’a Mak-na-tenna O’a-Mak-na-ralma O’a**

who-create You who-make You who-3s-feel You-who-3s-go inside You

‘You are the one who creates and makes, who understands everything.’

(688) **Maka k-mehlima maka k-marya’a maka-u’uti maka-klunu**

who REL-marry who REL-marry who-mat who pillow

‘Our children who are marrying, who will share one mat one pillow.’

7.2.5 Questions

In Luang relative clauses can be clefted.

(689) **He’ mak ala a’al-tawi nu’nu warat di-na?**

who REL give enau-leaves banyan west this-QU?

‘Who gave this made of enau and banyan leaves?’

(690) **Ke-ke’en maka na’nam ha-ra-yor-nande et-la me?**

RDP-child who just AN-3p-DUR is-at where?

‘Where is the child which has just been born?’

7.3 Clause linking

Clauses are linked together in Luang with a variety of conjunctions or connectors. Different logical or temporal relations indicate the specific set of connectors used. This section (§7.3.1) describes the forty connectors and tells which type of logical relations and discourse type in which they occur. In the following section (§7.3.2), the temporal or logical relations themselves are described along with their corresponding connectors.
### 7.3.1 Conjunctions (connectors)

A significant number of conjunctions or connectors which indicate clause level relations exist in Luang. As can be seen from the following charts and examples there is at least a slight difference in the function of most of the following connectors, even though the English translation is often the same word. In Luang the sentences are formed in such a way that there can be a variety of different connectors occurring throughout the text, as this is considered good discourse style. In general, the same connector should not be used twice in a row although there are certain reasons for exceptions to this rule (e.g., parenthesis, comment, or contrast, see §7.3.2.1). So when the exact same relation of propositions occurs twice in a row, the clause must be reordered or restructured so that a variety of connectors can be used. In lists of characteristics, it is unnatural to have long lists without showing the propositional relationships of the items to each other. The relation of propositions must be made clear both for reasons of naturalness and also for slowing down the information load.

Following are charts for forty connectors. Displayed in the chart are: the connector, its English back translation gloss, the clausal relationship, the relations of propositions, and then the type of genre (i.e., narrative, procedural etc.) where it occurs. Following the chart will be several examples of the connector in natural text, as well as any particular notes on how the connector is discourse or otherwise driven.

<table>
<thead>
<tr>
<th>No.</th>
<th>Connector</th>
<th>Gloss</th>
<th>Clausal</th>
<th>Propositions</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Atiaru</td>
<td>‘unless/except for’</td>
<td>no x unless y</td>
<td>nucleus-condition</td>
<td>narrative, expository, hortatory</td>
</tr>
</tbody>
</table>

Atiaru ‘unless/except for’ can be described as ‘no x unless y’. It occurs in nucleus-condition interclausal propositions and in narrative, expository and hortatory text.

(691) *Nahmena rwateti-rwaneha atiaru mimi’ar de.*

‘He did not want to solve the problem **except by** going to war.’

(692) *Atiaru e’ nana.*

‘(Noone can do it) **except for** him.’

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<tr>
<th>No.</th>
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<th>Propositions</th>
<th>Text</th>
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</thead>
<tbody>
<tr>
<td>2.</td>
<td>De</td>
<td>‘that is’</td>
<td>x = y</td>
<td>nucleus-equivalent specific-generic contraction-amplification time-nucleus simultaneous orenter-content circumstance-nucleus</td>
<td>narrative, expository, hortatory</td>
</tr>
</tbody>
</table>

De has many functions. It functions on the phrase, clause, sentence and discourse level. On the phrase level it functions as a demonstrative. On the clause level it has a similar function to that of commas and semicolons in English, relating clauses in a sentence to one another. At the discourse level it is used in tracking participants through the text as well as heightening vividness and emphasis at peak. When functioning at a discourse level, if the pause (comma) occurs after *de* then it functions anaphorically, if the pause is after *de* it functions cataphorically. If two *des* occur together, one is functioning

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The term connector is not from any one source that I know of, it is the term that the translation consultants always use when checking our work. Also see [http://www.sil.org/resources/publications/ssas](http://www.sil.org/resources/publications/ssas) for the terminology used for the discussion of propositional relations used in this paper.
anaphorically, and the other cataphorically at the same time. So the whole thing would be in focus. At each level, phrase, clause, sentence, discourse *de* does not add any new information, it just clarifies or emphasizes the information which is already there. At phrase level the addition of *de* changes ‘the book’ to ‘that book’, at sentence level the addition of *de* clarifies; ‘She did something bad, that is, she ate a cookie without asking.’ It is sometimes difficult to analyze what particular function *de* is assuming in a given context. In such cases intonation often gives a clue, since *de* functioning anaphorically generally has a higher pitch and is said more loudly than *de* functioning at the clause level.

Often *de* is used with a meaning component close to the English article ‘the.’

(693) Rla’awa  la’a  pata  likit  de
r-la’a-wa  la’a  pata  likti  de
3s-go-PERF  go  female  house  that
‘They went to the woman’s home.’

(694) Patke’a  de  nalawra  lawra  yatenni
pata-ke’a  de  na-lawra  lawra  ya-tenni
female-small  that  3s-cloth  cloth  NOM-weave
‘The woman wears woven cloth.’

*Di* is the singular form of *de* functioning as dependent singular proximal demonstrative. It functions as an emphatic marker in nominative clauses (see §6.4.2).

(695) ha petanni  di!
ha petna-ni  di
3s-fat-POS  this
‘He is really fat.’

(696) ha fiekatni  di!
ha fiekta-ni  di
3s fast-POS  this
“(That thing) it is really fast!”

*De* can be used to signal content.

(697) Ompwarora  pa  enkameni  de  Juli  de  itla’awa  Apunwa
o-m-wa-rora  pa  enkameni  de  Juli  de  i-t-la’awa  Apnu-wa
2s-2s-MULT-think for how that July that 1pi-1pi-go Ambon-PERF
‘What do you think if that in July we go to Ambon?’

(698) Marina  n-haunu  pa  repar  de  lima-rora  r-la  rkari
marina  n-haunu  pa  repra  de  lima-rora  r-la  r-kari
announcer 3s-yelled for tomorrow that citizens 3p-go 3p-work
‘The announcer yelled to say that tomorrow all the people go work.’

*De* in Luang is also used to indicate simultaneous action or time whether at the moment of speaking or in discourse at a moment in the past or future.

(699) Aitiepartarlia  mniani  de  aunkeka  hiu.
au-tepra-taru-la  n-nani  de  au-m-keka  hiu
1s-sink-put -AUX 3s-swim that 1s-STAT-see shark
‘While I was swimming I saw a shark.’

(700) Noka  edon  ra’ar  ma’ta  de  de  honnona  ra-wok-la  Iltutnu-Ilgaini
Then not 3p-war yet that that all 3s-gather-at Iltutnu-Ilgaini
‘When they had not begun the war, they all gathered at Iltutnu-Ilgaini’

(701) E-l-la’  de  na-mkeka  de  ahu  ....
3s-3s-go that 3s-see that dog
‘When he went, he saw that the dog was...’ [lit. He went *de* he saw *de* the dog was...]
De also can be used for subordinating clauses. It serves as a kind of linking device where the preceding clause is taken as the known identity.

(703) Lgona de, muanke’a ida ralami nala patke’a ida de, demade…
Lgona de, muanu-ke’a ida ralma-ni n-ala pata-ke’a ida de, de-ma-de…
name that, male-small one inside-POS 3s-give female-small one that that-and that.
‘In Luang, when a man falls in love with a woman, then…’

(704) Muanke’a de napola-nariani de hniekru ida
muau-ke’a de na-pola-na-rai-ni de ni-hekru ida
male-small that 3s-wear pants-3s-wear clothes-POS that NOM-? one
‘When the man gets dressed, he wears a blanket.’

See §7.3 for other examples of clause linking with de.

De also functions as a topicalizer.

(705) Worawi amwi’a nande a’a de lia Amerika
worawi a-mwi’a nande a’u de la Amerika
Last night 1s-dream till 1s that PREP America
‘Last night I dreamed that I myself went to America.’

(706) Wonira au-mwai wahaka o’a de ommwolu
wonira au-mai wa-haka o’a de o-m-molu
yesterday 1s-come MULT-search 2s that 2s-2s-lost
‘Yesterday when I came to find you yourself, you were gone.’

(707) Aunkeka o’a de amwola-mwa’a rehi’a
au-m-keka o’a de au-mola-ma’a rehi’a
1s-STAT-see you that 1s-embarrassed very
‘When I saw you yourself I was very embarrassed.’

De and di in discourse are used anaphorically to refer to an actor or prop that has been introduced earlier in the text, or to an event that has already occurred in the text, or is shared information of the speaker and listeners.

(708) Patke’a maka ktaru de mnairi wui maha
patke’a maka k-taru de n-nairi wui maha
female who REL-put that 3s-wear earring gold
‘The woman that brings them there wears gold earrings.’

(709) Ma a-mai-mai mam-ni di de mhar-lira-m-gota-gai
ma a-mai-mai mama-ni di de m-hari-lira-m-gota-gai
and 1s-RDP-come our-POS this that 2s-open-voice 2s-go out face
‘And at this our coming, we will show ourselves.’

(710) La’pa ral ro’ona rwau i’in de de na-tieh-doin-la
la’pa r-ala ro’ona r-wau i’ina de de na-tiehu-doin-la.
go for 3s-give spear 3s-spear fish that that 3s-let-COMP-go
‘When they took the spear to spear that fish he had let it go.’

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<th>Propositions</th>
<th>Text</th>
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</thead>
<tbody>
<tr>
<td>3.</td>
<td>Demade</td>
<td>‘then’</td>
<td>x then y</td>
<td>sequential</td>
<td>procedural</td>
</tr>
</tbody>
</table>
Demade ‘then’ can be described as ‘x then y’. It occurs in sequential interclausal propositions and procedural texts. Notice that this chart for demade and the one following dewade (4) are almost exactly the same. However demade tends to occur only in procedural texts and dewade in narrative texts.

(711) Rla’a demade rmatatna.
‘They go and then they sit.’

(712) Rla’ demade rwikri-rwikrai haidni imanni.
‘They go and then they peel off its ashes.’

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<tbody>
<tr>
<td>4</td>
<td>Dewade</td>
<td>‘then’</td>
<td>x followed immediately by y</td>
<td>sequential</td>
<td>narrative</td>
</tr>
</tbody>
</table>

Dewade ‘then’ can be described as ‘x followed immediately by y’. It occurs in sequential interclausal propositions and in narrative texts.

(713) Irwotelu ta’eni tahannanawauwau dewade irhopiala krita.
‘The three of them could not stand against the current then they threw away their octopus.’

(714) Noka lla’awa dewade garni nayapi a’al tawi.
‘Then they went then the younger brother wove palm leaves.’

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<tr>
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<tbody>
<tr>
<td>5</td>
<td>Edonande/</td>
<td>‘or/or else’</td>
<td>if not x then y</td>
<td>alternation</td>
<td>expository hortatory</td>
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<tr>
<td></td>
<td>Onde</td>
<td></td>
<td></td>
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</table>

Edonande or Onde ‘or/or else’ can be described as ‘if not x then y’. It occurs in alternation interclausal propositions and in expository and hortatory text.

(715) Muweli udmelai tiawi edonande aupras tiawi.
‘You buy papaya leaves or if not then kaspi leaves.’

(716) Ompipara wetra’a onde auprasi nekwa.
‘You buy corn or else just buy cassava.’

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<th>No.</th>
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<th>Propositions</th>
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<tbody>
<tr>
<td>6</td>
<td>Ematia’a/</td>
<td>‘not same as/except for’</td>
<td>x does not = y</td>
<td>nucleus</td>
<td>expository hortatory</td>
</tr>
<tr>
<td></td>
<td>Emtatta’a</td>
<td></td>
<td></td>
<td>comparison</td>
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</tbody>
</table>

Ematia’a/Emtatta’a ‘not same as/except for’ can be described as ‘x does not = y’. It occurs in nucleus comparison interclausal relations and in expository and hortatory text.

(717) A’umkeka o’a de to’ olekawa, ematia’a ululu ma’ta.
‘When I look at you, you are already different, unlike you used to be.’

(718) Patke’ de hnioli emtatta’a kakni yanullu hnioli.
‘That girl’s character is different than the character of her oldest sibling.’

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<th>No.</th>
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<th>Propositions</th>
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<tr>
<td>7</td>
<td>Emakwalia/</td>
<td>‘as, like, similar to’</td>
<td>x is similar to y</td>
<td>nucleus</td>
<td>expository hortatory</td>
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<tr>
<td></td>
<td>Empalima</td>
<td></td>
<td></td>
<td>comparison</td>
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</tbody>
</table>

Emakwalia/Empalima ‘as, like, similar to’ can be described as ‘x is similar to y’. It occurs in nucleus comparison interclausal propositions and in expository and hortatory text.
Notice from the charts how this connector and *emolmolanneka*, No. 9 are similar except that this one is generally used in nucleus-comparison relations and *emolmolanneka* is used in nucleus-illustration propositional relations.

(719) *Miatsa mitilina riy inni-amni de, hade emakwalia mi inmi-amni.*
‘Know-how to obey other people parents/older people, they are also like your own parents.’

(720) *Emolmolanneka Melai nkulti Lgona empalima mehlima-marya’a di.*
‘(you should be unified) just like Melai was stuck/pasted together with Luang so also should your marriage be.’

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<tr>
<th>No.</th>
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<th>Text</th>
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<tbody>
<tr>
<td>8.</td>
<td>Emkade/La’ talan enkade pede</td>
<td>‘in that way’</td>
<td>by x so y</td>
<td>result-means</td>
<td>expository</td>
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<td></td>
<td>reason-result</td>
<td>hortatory</td>
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</table>

*Emkade/La’ talan enkade pede* ‘in that way’ can be described as ‘by x so y’. It occurs in result-means and reason-result interclausal propositions and in expository and hortatory texts.

(721) *Hade emkade, pede alierana mori-lewna.*
‘In that way I was saved.’

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<th>No.</th>
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<th>Propositions</th>
<th>Text</th>
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</thead>
<tbody>
<tr>
<td>9.</td>
<td>Emolmolanneka</td>
<td>‘as, like, similar to’</td>
<td>x is similar to y</td>
<td>nucleus-illustration</td>
<td>expository</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>hortatory</td>
</tr>
</tbody>
</table>

*Emolmolanneka* ‘as, like, similar to’ can be described as ‘x is similar to y’. It occurs in nucleus-illustration interclausal propositions and expository and hortatory texts. This connector is often used in parables or word pictures.

(722) *Emolmolla wir tawi wewerna nkokar la lyanti.*
‘(If you do right) you will be like a wide leaf that reaches to the sky.’

(723) *Emolmolanneka Melai nkulti Lgona empalima mehlima-marya’a di.*
‘(You should be unified) just like Melai was stuck/pasted together with Luang so also should your marriage be.’

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<tbody>
<tr>
<td>10.</td>
<td>Enekneka</td>
<td>‘only’</td>
<td>not x but only y</td>
<td>contrast</td>
<td>narrative</td>
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<td></td>
<td>expository</td>
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</tbody>
</table>

*Enekneka* ‘only’ can be described as ‘not x but only y’. It occurs in contrast interclausal propositions and in narrative, expository and hortatory texts.

Note that this word and *Atiaru* (1) above have almost the same chart. However this word collocates with people or objects whereas *Atiaru* collocates with actions.

(724) *Inni-ani rmati-rmolu enekneka e’a*
‘His whole family died, leaving only him.’

(725) *A’g edonna rie’a-tiaru pa emakneka riy mak re’a-ktaru, eneka a’u di a’u a’na riyi upataya.*
‘I am not rich like a person who has riches/treasure, I am only a poor widow.’

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<th>No.</th>
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<tr>
<td>11.</td>
<td>Ho’mana</td>
<td>‘even though’</td>
<td>even though x action, y</td>
<td>concession-contraexpectation</td>
<td>expository</td>
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<td></td>
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<td></td>
<td>hortatory</td>
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</tbody>
</table>
*Ho'mana* ‘even though’ can be described as ‘even though x action, y’. It occurs in concession-contraexpectation interclausal propositions and in expository and hortatory texts.

Note that this is similar to *kennama* (14) however this collocates with action, whereas *kennama* collocates with a state.

(726) *Ampolu ho’mana* a’ge don utlina.
‘Even though you called me I did not hear you.’

(727) *Mimtiutg hala a’u ho’mana* a’g edon ghala.
‘Even though you try to point out my wrong, I am not wrong.’

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<tr>
<th>No.</th>
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<tbody>
<tr>
<td>12.</td>
<td><em>Hornama</em></td>
<td>‘as long as, the important thing is’</td>
<td>x, if only y first</td>
<td>nucleus-condition</td>
<td>expository hortatory</td>
</tr>
</tbody>
</table>

*Hornama* ‘as long as, the important thing is’ can be described as ‘if only x then y’. It occurs in nucleus-condition interclausal relations and in expository and hortatory texts.

(728) *Rtora rmehlima hornama* nwetnana kokoi me weta-weta.
‘The two of them could marry as long as he solved the riddle and test.’

(729) *Mlia’awa hornama* omtiutg oleka talla la a’u.
‘You can go as long as you have already pointed out the way to me.’

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<tr>
<td>13.</td>
<td>*Hya’reh wiali/*Rehrehniana</td>
<td>‘what’s more/and another thing’</td>
<td>not only x but also y</td>
<td>emphatic conjoining</td>
<td>expository hortatory</td>
</tr>
</tbody>
</table>

*Hya’reh wiali/rehrehniana* ‘what’s more/and another thing’ can be described as ‘not only x but also y’. It occurs in emphatic-conjoining interclausal relations and in expository and hortatory texts.

(730) *Hya’reh wiali* pia nayo’ora-na’alin neka ne, omiwra muai Apnu.
‘What’s more it is very windy and wavy, and you want to come to Ambon.’

(731) Patke’ de sukni namal liawna, *rerehniana* namali die nwanehu-nwtera.
‘That girl likes to smile/laugh a lot, what is more her smile jumps all over.’

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<tr>
<td>14.</td>
<td><em>Kennama</em></td>
<td>‘even though’</td>
<td>state x, even though y</td>
<td>concession-contraexpectation</td>
<td>expository hortatory</td>
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</tbody>
</table>

*Kennama* ‘even though’ can be described as ‘even though x state, y’. It occurs in concession-contraexpectation interclausal relations and in expository and hortatory text.

(732) *Na’uhu-na’apnu* kennama edon nora muake’ doma ndudu-nniei.
‘She was pregnant although she had not slept with any man.’

(733) *Nputar pa niwra hadi nkanna’a emahani kennama nhi’a pudi-akla…*
‘He lied and said that this one had stolen his gold even though he himself had done sorcery to…’

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<tr>
<td>15.</td>
<td><em>La’pa</em></td>
<td>‘if, when, till, and’</td>
<td>if x then y when x then y x and/till y</td>
<td>circumstance-nucleus, conjoining (NP level) move-goal</td>
<td>expository hortatory</td>
</tr>
</tbody>
</table>
La’pa ‘if, when, till, and’ can be described in a number of ways as it is a very flexible connector. It can be described as ‘if x then y’ or ‘when x then y’ or ‘x and/till y’. It occurs in circumstance-nucleus and conjoining or move goal interclausal relations and in expository and hortatory texts.

(734) **Mere la’pa amuormiori pa a’uwal die.**
‘But if I live then I will return.’

(735) **Totpa la’pa ral ro’ona rwau i’in de de natlehdoinla.**
‘So that when they take the spear to spear that fish, it will come out.’

(736) **Rimormiori riwnu-halli makdella Sumtra Andals, Papua Markay la’pa Iir Melay hanewra ithonnnon it di.**
‘People from Sumatra, Papua, and/even/too we Malay people ourselves.’

(737) **Me’hlima-marya’ani la ntutu-nte’ela la la’pa to’oni-pe’eni nalawa.**
‘The marriage will reach to the end even-to when old age comes.’

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<tr>
<td>16.</td>
<td><strong>Me/ma</strong></td>
<td>‘and, or’</td>
<td>x and y</td>
<td>conjoining alternation</td>
<td>narrative expository hortatory</td>
</tr>
</tbody>
</table>

*Me/ma* ‘and/or’ can be described as ‘x and y’ or ‘x or y’. It occurs in conjoining-alternation interclausal relations and in narrative, expository and hortatory texts. This connector links objects, action clauses, and people in lists. It connects things perceived as similar or going in the same direction. It is not used for conjoining actors who are together performing the same verb. It is used as alternation only in questions with the ‘or not’ construction.

(738) **Yanulu nwawa Rettiau Lai me gari nwawa Rettiau Ru’ru**
‘The oldest was named Rettiau Lai and the youngest was named Rettiau Ru’ru.’

(739) **Mu’un oleka me edon?**
‘Have you already eaten or not?’

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<tr>
<td>17.</td>
<td><strong>Mere</strong></td>
<td>‘but’</td>
<td>x but y</td>
<td>contrast parenthesis comment</td>
<td>narrative expository hortatory</td>
</tr>
</tbody>
</table>

*Mere* ‘but’ can be described as ‘x but y’. It occurs in contrast, parenthesis, and comment interclausal propositions, and in narrative, expository and hortatory texts. Other than for contradiction, this word can be used for parenthesis or sudden insertion of background information going away from the story line. Often repetition of the ‘but’ again pulls the reader back into the story again. (In a hundred pages of narrative texts this connector occurred 771 times making it a high frequency connector.)

(740) **Rteprerun la tah’i mere Jakomina narurlia nian.**
‘They sank in the water but Jakomina was strong enough to swim.’

(741) **Nh’pa llawanwa, mere namno’a-namrara.**
‘He was almost full grown but he had a disease.’

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<td>18</td>
<td><strong>Na/ne</strong></td>
<td>‘and/but’</td>
<td>x and/but y</td>
<td>conjoining alternation</td>
<td>narrative expository hortatory</td>
</tr>
</tbody>
</table>
Na/ne ‘and/but’ can be described as ‘x and/but y’. It occurs in conjoining-alternation interclausal propositions and in narrative, expository and hortatory texts.

Notice that na functions almost identically to me No. 16. However, unlike me this word links objects or even sentence types that are unlike or going different directions. As a result it is often used to begin new episodes or settings. It is also a tag marker on emphatic disagreements or on questions.

(742) Yanulu natiakreri iwu na gari nma nal wehla.
‘The older brother was guarding the shark and/but the younger brother went to get the knife.’
(conjoining unlike actions)

(743) Rahlanu letgarni hadi na, tutnu hadi
‘The middle of the bamboo is here and/but, the end is here.’
(conjoining opposites).

(744) Lera ida na Rarlay namehra.
‘One day and Rarlay was sick.’
(new episode)

(745) A’g edon uwen neka ne!
‘I am certainly not angry!’
(emphatic disagreement)

(746) Omdeilla likat dina?
‘Do you live in this house?’
(marking questions)

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<td>19.</td>
<td>Na’nama/ Na’nima</td>
<td>‘right then’</td>
<td>x just then y</td>
<td>sequential</td>
<td>narrative</td>
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</table>

Na’nama/na’nima ‘right then’ can be described as ‘x just then y’. It occurs in sequential interclausal relations and in narrative texts.

Na’nama and na’nima appear to be the same connector, the variant only so that the connector can be repeated in close succession in text without sounding stilted.

(747) Npona wehla pa naploklokar na’nama la nhi’ ud liola woru.
‘He sharpened his knife till it was sharp right then he cut the banana trunk in two.’

(748) Yatr’u na’eni iwu na’nama mmiai mala wehla.
‘The trap caught a shark just then you came and got the machete.’

(749) Noka rmalia yaw la onni, na’nima rehera samouga.
‘Then they came below its side, just then their fortune was good.’

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<tr>
<td>20.</td>
<td>Nanpa</td>
<td>‘then’</td>
<td>x first then y x only then y (where x or y is a state of being or mind).</td>
<td>sequential condition-nucleus</td>
<td>procedural hortatory expository</td>
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</table>

Nanpa ‘then’ can be described as ‘x first then y’ or ‘x only then y’. It occurs in sequential and condition-nucleus interclausal propositions and in procedural, hortatory, and expository texts.

Notice that the nanpa functions almost identically to nanpena No. 21. The only difference is that one collocates more with states and the other with actions.

(750) Namtatna nanpa rhuri arak pa remnu.
‘They are seated then they pour whiskey for them to drink.’ (marriage procedural text)

(751) Melmela nanpa nmai
‘It was nighttime then they came.’
No. | Connector | Gloss | Clausal | Propositions | Text
---|---|---|---|---|---
21. | Nanpena | ‘then’ | x action first then y action<br>x only then y action | sequential<br>condition-nucleus | procedural<br>expository<br>hortatory

*Nanpena* ‘then’ can be described as ‘x action first then y action’ or ‘x only then y action’. It occurs in sequential and condition-nucleus interclausal relations and in procedural, expository and hortatory texts.

(752) *Nwo’ti ma nwanni nanpena rmaiwa Lgona.*
‘He came to the surface and swam then they came to Luang.’

(753) *Ompwet nana nanpena muor ida miehlima.*
‘You guess first then you can marry with one of them.’

(754) *Na gari nanpena liola malgana.*
‘And the younger alone went right.’ [lit And the younger then right]

No. | Connector | Gloss | Clausal | Propositions | Text
---|---|---|---|---|---
22. | Neknana | ‘just then’ | x just then y | sequential | narrative

*Neknana* ‘just then’ can be described as ‘x just then y’. It occurs in sequential interclausal propositions and in narrative texts. The chart for *neknana* and the above *na’nama* No.19 are exactly the same. There does not seem to be any difference between the two. Perhaps there is just free variation for the sake of good style. There also seems to be a tendency for a given person to use certain connectors more often, and another person to use another more often.

(755) *Noka nhi’a-nerat neknana lera nmarmarreria.*
‘They did it just then the sun began to come up.’

(756) *E’ niwra nhi’a hadella pipi riokni. Neknana me nhi’a leta.*
‘He wanted to make that into a goat’s pen. Just then he made a village.’

No. | Connector | Gloss | Clausal | Propositions | Text
---|---|---|---|---|---
23 | Nhi’nande | ‘as a result’ | x as a result y | means-result | narrative<br>expository<br>hortatory

*Nhi’nande* ‘as a result’ can be described as ‘x as a result y’. It occurs in means-result interclausal relations and in narrative, expository, and hortatory texts.

(757) *Rmahur pua nhi’nande aghoratodinia horta la roma nainni.*
‘They were in a hurry, as a result I forgot my letter at the house.’

(758) *Nkakur pa nhi’nande lirni nhelamdoinla.*
‘He cried till/as a result his voice disappeared.’

No. | Connector | Gloss | Clausal | Propositions | Text
---|---|---|---|---|---
24 | Nhi’noka | ‘then’ | x then y | sequential | narrative

*Nhi’noka* ‘then’ can be described as ‘x then y’. It occurs in sequential interclausal relations and in narrative texts.

(759) *Omlia’ olekwa nhi’noka muai owa’ana.*
‘You went and then you came again.’
(760) \textit{Na’nama nanina nho'no'ka mtatandi nekpa namatwa.}
‘He just barely slept \textit{then} suddenly he awoke.’

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<td>25.</td>
<td>Nhordiemaide</td>
<td>‘after that then’</td>
<td>after x then y</td>
<td>sequential</td>
<td>procedural</td>
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</table>

\textit{Nhordiemaide} ‘after that then’ can be described as ‘after x then y’. It occurs in sequential interclausal propositions and in procedural texts. Notice that the charts for this connector and the following \textit{nhornanpena} (26) are identical. The only slight difference that can be distinguished between the two is that with \textit{nhornanpena} correct order of actions is very much in focus, but it is not so much with this connector.

(761) \textit{Hota rala rewtu na nhordiemaide ra’itr owa’an la wawanmu.}
‘They will take it to measure you and \textit{then} add it again on top of you.’

(762) \textit{Ompipar pa nhordiemaide mpuah’ yohya’a ri.}
‘You cook until you are \textit{done then} you straighten out the clothes.’

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<td>26.</td>
<td>Nhornanpena</td>
<td>‘after that then’</td>
<td>after x next y</td>
<td>sequential</td>
<td>procedural</td>
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</table>

\textit{Nhornanpena} ‘after that then’ can be described as ‘after x next y’. It is used in sequential interclausal propositions and in procedural texts. Specific order of actions/procedure is in focus when using this connector. It often seems to imply that if something is not done in the correct procedural order it will not work.

(763) \textit{Mu’un pa nhornanpena mkuari.}
‘You finish eating \textit{first and then} you work.’

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<td>27.</td>
<td>Nhornioka</td>
<td>‘after that then’</td>
<td>x finished then y</td>
<td>sequential</td>
<td>narrative</td>
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</table>

\textit{Nhornioka} ‘after that then’ can be described as ‘x finished then y’. It occurs in sequential propositions and in narrative texts.

(764) \textit{Rhopan ramtatna nhornioka rai nakotiwrə...}
‘They ordered for them to sit down \textit{then} the king said...’

(765) \textit{Nkenia la wu’nu-ormera rahlı wonemə raləmmə nhornioka nano’a-na’atga.}
‘He put it inside the four bamboo pieces \textit{after that then} he advised them.’

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<tr>
<td>28.</td>
<td>Noka</td>
<td>‘then’</td>
<td>x then y</td>
<td>sequential</td>
<td>narrative</td>
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</table>

\textit{Noka} ‘then’ can be described as ‘x then y’. It occurs in sequential propositions and in narrative texts. This is the most frequently used connector for ‘then’ occurring 399 times in a hundred pages of narrative text.

(766) \textit{Ra’an pa nhorwua noka rrora rala’awa.}
‘They ate till they were done \textit{then} they left.’

(767) \textit{Marala de, nkakur nande noka iratiana riwa...}
‘They came and got them, crying desperately \textit{then} they asked saying...’
<table>
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<tr>
<td>29</td>
<td>Noma</td>
<td>‘then’</td>
<td>x then y</td>
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</table>

**Noma** ‘then’ can be described as ‘x then y’. It occurs in sequential interclausal propositions and narrative texts. Notice that the charts for the preceding connector *noka* No. 28 and this connector *noma* are identical. However they function differently as a result of discourse factors. This word links actions heading in new and different directions and unspecified amounts of time occurring between the two actions. So it is often used to link new episodes to previous ones. It occurs fairly often (52 times in a hundred pages of narrative) alternating with the above *noka* to avoid unnatural repetition.

(768) **Noma** rtera-rlah’uga pa la’awa twugen-i-lawangeni.  
‘Then they took care of him till he became an adult.’

(769) *Ler de de edonan rleri eti noma lera mana nheriawa.*  
‘That day nothing at all passed by, then the sun set.’

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<tr>
<td>30</td>
<td>Nora</td>
<td>‘and, with’</td>
<td>x and/with y</td>
<td>conjoining</td>
<td>narrative</td>
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</table>

**Nora** ‘and/with’ can be described as ‘x and/with y’. It occurs in conjoining interclausal propositions and in narrative texts. This connector functions as a verb since it has a person marker. Usually it links actors together who are performing the same verb.

(770) **Nwetnana demade nora a’nni patke’a ida rmehlima.**  
‘He solved the riddle then with one of his children got married.’

(771) **Noka hruiaruna nora Rettiau Ru’ru rpallia tah’i ulti.**  
‘Then the sailfish and/with Rettiau Ru’ru floated on top of the water.’

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<td>31</td>
<td>Onnila</td>
<td>‘because’</td>
<td>x because specifically y</td>
<td>means-result</td>
<td>hortatory expository</td>
</tr>
</tbody>
</table>

**Onnila** ‘because’ can be described as ‘x because specifically y’. It occurs in means-result interclausal propositions and in hortatory or expository texts. This connector functions very similarly to *yoma* (40) however, whereas *yoma* is used for reason-result propositions, *onnila* is used for means-result propositions.

(772) **Nden mama’a onnila nahora petu to’ nekaw na na’ahu-na’apnu.**  
‘She continued to be embarrassed because as a result of just a bamboo between her legs she was pregnant.’

(773) **Mere onnila rmahu la rhakakar pa hare hniakra llioinana.**  
‘But because they were lazy in the divisions of food therefore there was not enough.’

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<tr>
<td>32</td>
<td>Hota</td>
<td>‘will, later’</td>
<td>certainly later y</td>
<td>condition-consequence sequential</td>
<td>expository hortatory</td>
</tr>
</tbody>
</table>

**Hota** ‘will, later’ can be described as ‘certainly later y’. It occurs in condition-consequence and sequential interclausal relations and in expository and hortatory texts. This word indicates irrealis referring to actions that will happen in the future. It can function similarly to the sequential connectors used in narrative discourse, when it is used sequentially in expository or hortatory texts.
(774) Hota nweyat noh di pa ailia wuakhaka.
‘He will/is going to destroy this island so I am going looking for him.’

(775) Mere meti nkerna nhaga pa hota rlera rialma emkameni?
‘But it is low tide so how will they get to shore?’

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</table>
| 33  | Pa/pe     | ‘so, to, and-so, for, till, by’ | x purpose y  
x goal y  
x manner y  
x result y | reason-result  
means-purpose  
means-result  
generic-specific | narrative  
expository  
hortatory |

Pa/pe ‘so, to, and so, for, till, by’ can be described in a number of ways due to the flexibility of its use. It can be described as ‘x purpose y’ or ‘x goal y’ or ‘x manner y’ or ‘x result y’. It occurs in reason-result, means-purpose, means-result, or generic-specific interclausal relations. It also occurs in narrative, expository and hortatory texts.

Since this connector is functioning in many different ways it occurs very frequently (830 times in approximately 100 pages of text). It often indicates goal or purpose that is stated but is not in focus. Rather than functioning to focus on logical purpose, this connector is used to keep the story line flowing forward.

(776) Namehra pa nahmena na’ana-nemnu.
‘She was sick so she did not want to eat-and-drink.’

(777) Nakotla hawni pa nwenna keke’enku’a rrora.
‘She told her husband to kill those two children.’

(778) Rodia iwu pa rmaiwia.
‘They brought the shark and came.’

(779) Ei mtulan pa msiayni a’u.
‘Ei, you help me by feeling sorry for me.’

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</table>
| 34  | Pede      | ‘therefore’ | x therefore y | reason-result  
result-means | narrative  
expository  
hortatory |

Pede ‘therefore’ can be described as ‘x therefore y’. It occurs in reason-result and result-means interclausal propositions and in narrative, expository and hortatory texts.

(780) Yoma rrora amni Rettiau pede riwra Rettiau Ru’ru ma Rettiau Lay.
‘Because their father’s name was Rettiau therefore they were called Rettiau Ru’ru and Rettiau Lay’.

(781) Yotwawa ndiwdiwra pede Yotwawa wo’orni ndella walli-walli.
‘Because Kisar shook therefore Kisar’s mountains are on the sides.’

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<tr>
<td>35</td>
<td>Pena</td>
<td>‘later’</td>
<td>later y</td>
<td>sequential</td>
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</table>

Pena ‘later’ can be described as ‘later y’. It occurs in sequential interclausal propositions and in procedural texts. This may just be a reduced form of nanpena No. 21. However although nanpena usually links separate actions within a sentence, pena quite often can stand as the first word in a sentence. Nanpena cannot stand in this slot.
(782) **Pena lera ida mel idpa pa mliola komlorni-pah’a metni...**
‘*Later* one day when you meet with disaster...’

(783) **Pena happe’a nwikri wa’du pena patke’a namkekknana kdiel demade. Nru’uwa.**
‘*Next* the old woman peeled the candle, **next** the woman saw the ring then she bowed.’

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<td>36</td>
<td>Totpa</td>
<td>‘so that, in order that’</td>
<td>x so that y state/state of mind</td>
<td>means-purpose</td>
<td>narrative, expository, hortatory</td>
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</table>

*Totpa* ‘so that/ in order that’ can be described as ‘x so that y state/state of mind’. It occurs in means-purpose interclausal propositions and in narrative, expository and hortatory texts. This connector indicates irrealis. Notice that the charts for *totpa* No. 36 and the following *totpena* No. 37 are basically the same. The only difference between these two connectors is that *totpa* collocates with states/mental state and *totpena* collocates with actions.

(784) **Nho’ordoinia lewu wawannu totpa riwra enkuhi-nho’ora rara.**
‘He washed off the bed so that they would think that he was washing away blood.’

(785) **Ahgi’a ka’ku totpa natg a’u mere naplinu a’uwa.**
‘I tried to make it so that my brother would know me but he did not know me.’

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<tr>
<td>37</td>
<td>Totpena</td>
<td>‘so that, in order that’</td>
<td>x so that y action</td>
<td>means-purpose</td>
<td>narrative, expository, hortatory</td>
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</table>

*Totpena* ‘so that, in order that’ can be described as ‘x so that y action’. It occurs in means-purpose interclausal propositions and in narrative, expository and hortatory texts.

(786) **Kakni namkeka totpena kakni natiana niwra....**
‘His brother would see it in order that he would ask saying...’

(787) **Garni nayapi a’altawi la ma’nu totpena nala la kakni.**
‘The younger brother wove palm leaves into a bird in order to give it to his brother.’

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<td>Yanpa/ yahni’pa</td>
<td>‘hopefully not, maybe’</td>
<td>hopefully not y</td>
<td>exhortation-grounds</td>
<td>narrative, expository, hortatory</td>
</tr>
</tbody>
</table>

*Yanpa/yahni’pa* ‘hopefully not, maybe,’ can be described as ‘hopefully not y’. It occurs in exhortation-grounds interclausal propositions and in narrative, expository and hortatory texts.

(788) **Rwahak keke’enku’a yanpa rmati olekwa.**
‘They searched for the children maybe/hopefully they had not already died.’

(789) **Mlia’ mumkiketeka garmu, yahni’pa nanin ma’ta.**
‘You go check on your younger sibling, maybe he has already woken up.’

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Yah’oma ‘what is more’ can be described as ‘x, what is more y’. It occurs in conjoining interclausal propositions and in expository and hortatory texts.

(790) **Yah’omde** Godlifa nora Jakomina rkakru lelera-melmela.
‘What is more’ Godlifa and Jakomina cried day-and-night.’

(791) **Kuku’ ma’ta nekde samouga, Yah’oma nlawna.**
‘If it is small even that is good, **what is more/all the better** if it is big.’

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Yoma ‘because’ can be described as ‘x because y’. It occurs in result-reason, parenthesis and comment interclausal propositions and in narrative, expository and hortatory texts. Although this connector generally functions in result-reason constructions it can also function as parenthesis or comment when the author is adding some background information in the middle of whatever statement he is making, or story he is telling.

(792) **Na’ala patke’eni yoma ralamni namehra la garni.**
‘He took his wife because he was mad at his younger brother.’

(793) **Jakomina nkakurwa, nhaunu yoma rmati olekwa.**
‘Jakomina cried and shouted because they had already died.’

(794) **Ha meni lla’pa nwet nana demade nora a’nani patke’a ida rmehlima, yoma a’nani patke’a wonem era re.**
‘Whoever guesses right will marry with one woman, for he had six daughters.’

(795) **Noka rrora a’nani muanke’a woru; yanulu nwawa Rettiau Lay ma gari nwawa Rettiau Ru’ru, yoma rrora amni Rettiau pede riwra Rettiau Ru’ru Rettiau Lay, mere plolloll de yanulu nwawa Lay me gari nwawa Ru’ru.**
‘Then they had two sons; the oldest was named Rettiau Lay and the younger named Rettiau Ru’ru, for the name of the father of both of them was Rettiau Ru’ru Rettiau Lay, but actually the oldest was named Lay and the youngest was named Ru’ru.’

### 7.3.2 Logical relations

In this section the various logical relations which occur in Luang are described along with their corresponding connectors. The logical relations can be subdivided into those in which both clauses linked have equal natural prominence and those with unequal natural prominence. These can be further subdivided into chronological connectors and non-chronological connectors where time is not in focus.

#### 7.3.2.1 Equal natural prominence

The clauses linked together, as having equal natural prominence, include those which are chronological in focus, namely sequential, simultaneous relations, and those non-chronological in focus, namely conjoining, alternation, and contrast clause relations.

#### 7.3.2.1.1 Sequential

Sequential connectors are used mainly in narrative and procedural discourse. Their function is to connect clauses of equal prominence, to keep the story moving forward, and events ordered sequentially. They also can imply the relative amount of time—long or short-occurring between the two events or clauses. Different connectors are used depending on the type of discourse. The connectors *noka, noma, nhornioka,*
nhordiemade, nhornanpena, nhi’noka, neknana, dewade usually co-occur with narrative discourse. Time NPs can also be used along with the connector de to accomplish the same purpose. The connectors pena, nanpena, nampa demade generally collocate with procedural discourse. The connector hota often is used for sequencing in hortatory texts. For a fuller discussion of each of these connectors or conjunctions individually and their specific function see §7.3.1 above.

(796) Edonna l-la’a ma’ta leta ralam-ni de n-wa-trom-nana patke’aïda
not 3s-go still village inside-POS that 3s-MULT-meet-ABIL female one
‘Before he had even gone into the village he met a woman.’

(797) Noka edon ra’-ar ma’ta de de honnona ra-wok-la Iltutnu-Ilgaini
then not 3p-war yet then then all 3p-gather-at Iltutnu-Ilgaini
‘Then before they began to war they all gathered at Iltutnu-Ilgaini.’

(798) R-la’a demade ra-mtatna
3p-go then 3p-sit
‘They went and then they sat.’

(799) Ir-wotelu ta’eni tahan-nana wau-wau dewade ir-hopliala krita
they-three cannot endure-ABIL RDP-current then 3p-throw away octopus
‘The three of them could not swim against the current and then threw away the octopi (they had gathered).’

(800) N-pona wehla pa na-p-lok-lokar na’nama la nhi’ ud liola woru
3s-sharpen knife till 3s-STAT-RDP-sharp just then went make banana trunk two
‘He sharpened the knife till it was sharp and then went and made two pieces of banana trunk.’

(801) Na-mtatna nampa r-huri arak pa r-emnu
3s-sit then 3p-pour whiskey for 3p-drink
‘They sat and then they poured whiskey for them to drink.’

7.3.2.1.2 Simultaneous

The connector de is usually used to connect clauses where the focus is simultaneous action.

(802) E-l-la’ de na-mkeka de ahu
ee-n-la’a de 3s-mkeka de ahu
3s-3s-go that 3s-see that dog
‘When he went, he saw a dog.’

(803) Na-tlina de na-m-ta’ata
3s-listen that 3s-STAT-afraid
‘When he heard that, he was afraid.’

(804) Et-la Gain Tut-nu de n-ru’-rer lia yawa
Is-at Face End-POS de 3s-bow DUR PREP down
‘It is at the End of the Face bowing down.’

7.3.2.1.3 Conjoining

In conjoining clause relationships, the connectors la’pa, me, and na occur. See §7.3.1 for further discussion of these connectors.

(805) Yanulu n-wawa Rettiay Lay me gari n-wawa Rettiay Ru’ru
elder 3s-name Rettiay Lay and gari 3s-name Rettiay Ru’ru
‘The elder was named Rettiay Lay and the younger was named Rettiay Ru’ru.’

(806) Yanulu na-tiak-reri lwu na gari n-ma n-al wehla
elder 3s-guard-DUR shark and/but younger 3s-come 3s-get machete
‘The elder guarded the shark and the youngest came and got the machete.’
7.3.2.1.4 Alternation

With alternation linking of clauses, the connectors edonande, onde or me can occur.

(807) Rahlanu letgar-ni hadi na tutnu hadi

pole middle-POS this but end this

‘The pole’s middle is here and but the end is here.’

7.3.2.1.5 Contrast

With linking of clauses in a contrast clausal relationship, the connectors mere or enekneka are used.

(811) A-g-iwra a-g-a’ala rok de mere a-u-m-ta’ata

1s-1s-want 1s-1s-take skirt that but 1s-1s-STAT-afraid

‘I want to take that skirt but I am afraid.’

7.3.2.2 Unequal natural prominence

The linking of clauses with unequal natural prominence include: coordination, orientation, chronological and non-chronological clause relations.

7.3.2.2.1 Coordination

Generally coordination occurs between two clauses of equal natural prominence. However there are two exceptions where the second clause is slightly more prominent. These are clauses linked by the connectors hya’rehwiali, and rerehniana.

(815) Hya’reh wiali pia na-yo’ora-na’anni neka ne o-m-iwra mu-ai Apnu

What is more so 3s-wave-3s-wind even EMP 2s-2s-want 2s-come Ambon

‘What is more even though it is windy and wavy you still want to come to Ambon.’

(816) Sukni na-mal lawna rerehniana na-mali die n-wa-neha-n-wa-tera

like 3s-smile big what is more 3s-smile that 3s-MULT-jump-3s-MULT-bounce?

‘She likes to smile, what is more her smile jumps all over her face.’
7.3.2.2.2 Orientation

Orientation refers to when the prominent clause in a linkage of two clauses, is preceded by a clause which orientates it either in content, circumstances or time. For each one of the orientation relationships below, the connector *de* is used. (Due to the length, the following examples will be only partially interlinearized).

(817) **Puka lirni enakota de Uplerlawna edonna nhortapling lir maka hana-kota**

Book words say that Uplerlawna does not forget words which AN-said ‘The Book says that Uplerlawna does not forget the words which he has said.’

(818) **Riy rahu ra-kota de Lgona n-kern ulu**

people many 3p-say that Lgona 3s-dry first ‘Many people say that Luang was dried up first.’

(819) **Tui nakota de la’a itla Lgon de de ratu rwatniar lia byanti**

history 3s-says that concerning 1pi-in Luang that that 3p-knew 3p-worship toward sky ‘History says that we Luang people looked to the sky and worshipped.’

(820) **La’pa plola pa etla de mu-kot m-a’u**

If true that is then 2s-say DIR-me ‘If it is true that there is any then you tell me.’

(821) **Totpa la’pa r-al ro’ona r-wau i’in de de na-tliehu-doin-la**

so that if 3p-take spear 3p-spear fish that that s-come-COMP-off ‘So that if they take the spear to spear the fish then it will fall completely off.’

(822) **Nomlerni de e-na-kota la’a Wuw-tian-wioka-Lai-tian-miera**

Long ago that DUR-3s-say concerning Wuw-tian-wioka-Laitianmiera ‘Long ago they said concerning Wuwtianwioka-Laitianmiera.’

(823) **Lgona ita edon tieran ma’ta puka lirni de itupni-tgarni lirni memanla ululu genni de**

Luang we not receive yet book words then our ancestors words even from beginning place that ‘When we Luang people had not yet received the books words, our ancestors words from the very beginning were….’

7.3.2.2.3 Chronological

Move-goal refers to the linking of a main cause with a clause referring to the time or extent of the clause. The connector used with this clause relation is *la’pa*. (Due to length, the following examples will not be fully interlinearized.)

(824) **Mehlima-marya’ani la ntutu-nte’ela la la’pa to’oni-pe’eni nala’awa**

marriage go reach to until oldness comes ‘Their marriage will reach until they are very old.’

(825) **Rlerla matmiati-molmuolu hoho’a-tawtiawu la’pa ralumni-rakietra la Uprarnoha-Rarray**

They reach death disaster till buried in earth ‘They will experience disaster and death ending in being buried in the earth.’

Clause relations in which the clauses linked have non-equal prominence and which are non-chronological in focus include restatement, clarification, and associative clause relations and other logical relations such as reason-result, means-purpose, and conclusion-grounds (see further §7.3.2.2.4).

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50These examples are taken from a hortatory discourse, not from the Bible.
7.3.2.2.4  Restatement

Restatement refers to the linking of clauses in which one restates in a different manner the same basic information given by the prominent clause. This can be done through the use of an equivalent clause, a generic specific relationship, or contraction-amplification.

In a nucleus-equivalent type of clause linkage, the information in one clause is repeated in another slightly differently. The connector de, or construction nnia’eratni de ‘which means’, are used in this type of construction. (Due to length, the following examples will not be fully interlinearized).

(826)  La’pa itatlina lira niwra rtora nnia’eratni de rayoria
  When we hear word saying give birth its meaning is have baby
  ‘When we hear the word ‘give birth’ it means the same as ‘have a baby.’

(827)  Mere nomlerni la noha-nher ray-nwanni ili npoka-watu npetu, de in-ama riwra hiwi naro’wa pitga teranni la’ koranni.
  But long ago at earth come up-land surfaced rock burst out-rock split apart, that is ancestors said chicken lay strongly its egg in nest
  ‘But long ago when the earth first surfaced and the rocks burst forth, that is the time our ancestors called the chicken laying its egg in the nest.’

(828)  La’pa itaweta tniopru, ha nnia’eratni de emolmolan neka me itwiwra maktopru la aralma
  If we say descent its meaning is just like we say one who jumps down in war
  ‘When we say this word descent we are talking about how someone jumps down from above in war.’

In a generic-specific clause relationship a generic clause is linked with another clause presenting the same information more specifically. The connector pa is usually used for this type clause relationship.

(829)  Ei m-tulan pa m-siayni a’u
  hey 2s-help by 2s-pity me
  ‘Hey help me by showing pity for me.’

(830)  R-odi-a iwu pa r-mai-wia
  3p-bring-OBJ shark to 3p-come-PERF
  ‘Bring that shark and come.’

(831)  Na-kot-la haw-ni pa n-wenna keke’enku’a r-rora
  3s-say-to spouse-POS that 3s-kill children-3p two
  ‘She said to her spouse to kill those two children.’

(832)  A-ma-ma-tian pa m-tiut geni totpa am-la’a
  we-come-1pe-ask that 2s-show place in order for 1pe-go
  ‘We came to ask that you show the place that we can go.’

This type of clause relation links clauses in which one is the amplification of the other. The connectors rehreniana or de can be used for this purpose. (Due to the length, the following examples will be only partially interlinearized.)

(833)  Patke’ de sukni namal liawna, rehreniana namali die nwanehu-nwatera.
  woman that like smile big what is more smile that jumps
  ‘That woman is always smiling, what is more her smile jumps (all over her face).’

(834)  Rwatut itla pniati la puka ralamni de riwra Yesus di, de rmor he’dilla Betlahem.
  They taught us reading of books inside that says Yesus this, that they bore who at Betlahem
  ‘They taught us to read the Book that says concerning this Yesus, who he was who was born in Betlahem.’

Clarification type clause relationships link clauses, one which clarifies the other through the use of comparison, illustration or manner.

Clauses can be linked together in a comparison type clause relationship. They can either be compared as unlike or alike. When comparing their unlikeness, the connectors ematia’a or emtata’a are
used. When comparing their likeness, the connectors *emakwalia*, *emakneka*, or *emakto’a* can be used. See §7.3.1 for a further discussion of the specific connectors.

(835) *A’u-mkeka o’a de to’ oleka-wa ematia’a ululu ma’ta.*
1s-see you that different already-PERF unlike before still
“When I look at you, you look different, unlike what you used to look like.’

(836) *Patke’ de hniol-li ematta’a kak-ni yanulu hniol-li*
woman that character-GEN unlike elder-POS oldest character-GEN
“That woman’s character is different than her oldest sibling’s character.’

(837) *Mi-atg-a mi-tlina riy in-ni-am-ni de hade emakwalia miy in-mi-am-ni*
2p-know-OBJ 2p-listen people mother-POS-father-POS that that is like 2p mother-POS-father-POS
‘If you know how to listen to people’s parents it is like you are listening to your own parents.’

(838) *Emakneka mde mak-wohor-ulu-k-tatr-ulu Mika wniahaurnu.*
Just-like that who-tells-first-who-lays out-first Mika talk-POS
‘Just like that foreteller Mika’s talking.’

Clauses can be linked for the purpose of one illustrating the other. For this type construction the connector *emolmolla* or *empalima* can be used.

(839) *Emolmolla wirtawi we-werna n-kokar la lyanti.*
just like leaves RDP-wide 3s-grow up toward sky
‘Just like wide leaves which grow up toward the sky.’

(840) *Emolmolan neka Melai n-kulti Lgona empalima mehlima-marya’a di.*
just like just Melai 3s-stuck Lgona just like marriage-marriage this
‘Just like Melai was stuck together to Lgona so also this marriage.’

A clause can be further clarified by being linked to a clause which indicates manner. For this type linking the connector *pa* can be used. Also the two clauses can be juxtaposed with no linking connector.

(841) *Noka a-keni wa’ana niamni wa’ana am-keni pa harahu*
then 1s-put again seaweed again 1pe-put so a lot
‘Then we again put in seaweed, we put in a lot.’

(842) *Mi-lola hande mi-lola malwiru*
2s-go by there 2p-go left
‘In going there, go left.’ (no connector)

7.3.2.2.5 Logical

Logical relations between clauses include reason-result, result-means, means-purpose, condition-consequence, nucleus condition, concession-contraexpectation, conclusion-grounds, and exhortation-grounds.

In reason-result type clause relationships the connectors *yoma*, *onnila*, *pede*, *pa*, or phrase: *hade emkade pede* are used. The clauses can also be juxtaposed with no connector.

(843) *A-u-m-tat’ata yoma roka de nyonya han-ni*
1s-1s-STAT-afraid because skirt that miss own-POS
‘I am afraid because Miss owns that skirt.’

(844) *Yoma de samuou pede suksi na-riei o’a*
because that fine therefore like 3s-tease you
‘Because you are so fine, he likes to tease you.’

(845) *A-riki-a rain de yom de na-kierta*
1s-rip-Obj clothes that because that 3s-INVL-tight
‘I ripped that shirt because it was too tight.’
(846) A-ino’n-u na-mehra a’g-edon u-mata.
a-inona-’u na-mehra a’u-edon u-mata
1s-body-POS 3s-sick 1s-NEG 1s-get up
‘My body hurt, I did not get up.’ (no connector)

(847) Hade-emkade-pede a-liernana mori-lewna
hade-emkade-pede a-u-lernana mori-lewna
that-like that-therefore 1s-1s-get live-safe
‘Because of that therefore I was saved.’

In result-means constructions the connectors nhi’nande, pede, pa , narienande, or phrases such as la’ talan emkade pede are used.

(848) R-mahrur pua nhi’nande a-hgoratdoi-a horta la roma nain-ni
r-mahruru pa nhi’nande a-u-horatdoi-a horta la roma nain-ni
3p-quick so as a result 1s-1s-forget-Obj letter at house inside-GEN
‘They were in such a hurry that I forgot my letter at the house.’

(849) N-kakru pa nhi’nande lir-ni n-helam-doin-la
3s-cry till as a result voice-GEN 3s-dissapear-COMP-away
‘He cried till as a result he lost his voice.’

(850) Uplerlawna n-ritie’era lyanti pa ger hota na-k-tiowru
Uplerlawna 3s-rip sky so water so 3s-INVOL-pour
‘Uplerlawna ripped the heavens so water poured out.’

(851) Noma narienande rimormiori r-ler-la kow-lora-pah’a-meti.
Then 3s-caused people 3p-reach-to disaster-ocean-break apart-reef
‘Then as a result people reached to great destruction.’

(852) Lakru n-ru’u la yawa pede Lakur na-kleha wo’ora-kawru.
Lakru 3s-bow to below therefore Lakur 3s-not-have mountains-mountains
‘Lakru bowed low, therefore Lakor has no mountains.’

For means-purpose type clausal relations the connectors totpena, pa, totpa are used.

(853) A-la-g-ala totpena i-r-ala pok-ihi
a-la-a-la totpena i-r-ala poka-ihi
1s-go-1s-get in order that 3p-3p-get spear-shaft
‘I will go get it in order that they get the spear shaft.’

(854) Mu-odi m-muai pa a-riawan-doini-a
mu-odi mu-mai pa a-u-rawna-doini-a
2s-bring 2s-here so 1s-1s-wash-COMP-Obj
‘Bring it here so I can wash it.’

(855) A-wuaka geni la’a meni pa bisa am-del-la
a-u-waka geni la’a meni pa bisa am-den-la
1s-1s-search place at where to can 1pe-stay-at
‘I am searching for a place so we can stay there.’

(856) A-riu’u la yawa pa a-g-a’ala a-fel-pe’en-u e-n-tuini
a-u-ri’u la yawa pa a-u-a’ala a-fel-pena’u e-n-tuini
1s-1s-bow to below to 1s-1s-get my-felt-pen-POS DUR-3s-fell
‘I bent down to pick up my pen which fell.’

For condition consequence type relations the negative connector yanpa/yana and the positive connector hota can be used. The two clauses can also be juxtaposed with no linking connector.
Yana m-harghota hota m-lernana lera-anni
do not 2s go out later 2s-get sun-wind
‘Do not go out or you will suffer from the sun and wind.’

Yana m-hi’a hota n-rawtu tiy o’a
do not 2s-bother later 3s-scratch DIR you
‘Do not bother it or it will scratch you.’

O-m-ukot neka emkade wa’ana a-u-mali
2s-2s-say just like that again 1s-1s-laugh
‘If you say like that again I will laugh.’ (no connector)

For the nucleus-condition type relation the connectors atiaru, hornama, nanpena, or nanpa can be used.

Na-hmena r-wateti-r-wanehu atiaru mi-mi’ar de
3s-not want 3p-decide-3p-agree except for 2p-2p-war that
‘He did not want to resolve the conflict except by war.’

R-rora rmehlima hornama n-wet-nana kok-koi me weta-weta
3p-two marry as long as 3s-guess-ABIL RDP-riddle and RDP-quiz
‘The two of them could be married as long as he solved the riddle.’

M-lia’awa hornama o-m-tiutg-a oke’a talla la a’u.
mu-la’awa hornama o-mu-tutu-a oke’a talla la a’u
2s-go as long as 2s-2s-show little road to me
‘You can go as long as you show a little of the road to me.’

Mel-mela nanpa n-mai
RDP-night just then 3s-come
‘It will be night before he comes.’

E’ nanpena ed maka k-odi plolli la Yahudi riwnu-halli ri!
He then is who REL-carry power PREP Yahudi thousand-POS-many-POS these
‘He alone is the one who rules over the great number of Yahudi.’

For the concession-contraexpectation clausal relations the connector kennama or emkade ho’mana are used.

Na-’uhu-na’apnu kennama edonna n-ora muake’a n-dudu-n-niei.
3s-breast-3s-stomach even though not 3s-with male 3s-sleep-3s-roll?
‘She was pregnant even though she had not slept with a man.’

N-putar pa n-iwra hadi n-kamna’a e-maha-ni kennama n-hi’a pudi-akla
3s-lied to 3s-say this 3s-steal his-gold-POS even though 3s-did-lie-trick
‘He lied to say this one had stolen his gold even though he was tricking.’

Mere la’pa emkade ho’mana rimormiori r-peh-mut-liawna-r-lawan-kei-tiar-wua.
but if like that even people 3s-fertile-crowd-big-3p-big-spread?-DUR-PERF
‘But even though it was like that the people continued to grow and multiply.’

Conclusion-grounds occur often at the end of a text explaining the point of the text. The phrase la’ hade pede, or connectors pede or yoma are used in conclusion-grounds interclausal relations. (Due to length, the examples will not be interlinearized.)

La’ hade pede la’pa miwra milia’ iskola de mliernohor ayala’u onni de. De miatu mhiormata-mkianala riy maka yanulga miatu mhiu’ru-mhielma rimormior wialmi… yoma hari honnona edmaka ktutga talla la’itmormiorni.
‘Therefore if you want to go to school follow what I did. That is, know how to honor people who are older than you, know how to love your fellow man…because all these things are what show us the way in our life.’
(869)  
*Upni-a’nani de mtiapal pa mliawa tlinmi la nnio’a-nniatu de pa nhi’a la gahami yoma nnio’a-nniatu makemkade ed makodia unut la rimormiori.*

‘Children turn your ears to hear that advice and make it your own because advice like that is what brings success to people.’

For this type of clausal relations the connector *totpena*, or negative *yana* is used. Also the clauses can be simply juxtaposed with no connector.

(870)  
*M-li’ā  mi-’ini  pleini  mi-mi-p-lara  lek-wa  
mē-la’ā  mi-’ana  pleini  mi-mi-p-lara  leka-wa*  
2p-go  2p-eat  first2p-2p-STAT-hunger  already-PERF  
‘You go eat first, you are already hungry.’ (no connector)

(871)  
*M-tiona  kūk-nu  totpena  yana  ra-wut  gai-ni  
mē-tōra  kūk-ni  totpena  yana  ra-wutu  gai-ni*  
2s-cut  fingernails-POS  in order that  not 3s-scratch  face-POS  
‘Cut her fingernails in order that they do not scratch her face.’

(872)  
*Mu-odi  tuliera  yanpa  ottna*  
2s-carry  umbrella  hopefully-not  rain  
‘Carry an umbrella, it might rain.’

7.3.2.2.6  Associative

Associative clause relations are those in which the main clause is linked to another, giving associative information such as a comment or parenthesis on the material. As analyzed here the difference between comment and parenthesis is the difference between a quick comment and a long paragraph of added explanatory material. In Luang associative information is linked to the main clause and story line through the connectors *mere*, or *yoma*. (Due to the length, the following examples will not be interlinearized.)

(873)  
*Rawok pa rlidan nohora muanke’a pa rotiarga la pata romni mere muanke’a de napola-narin de hntiekru ida.*  
‘They gathered to accompany the man to bring him and leave him at the woman’s home, but the man was wearing a sash.’

(874)  
*Rlet neka handi pa modia pa dodo’ondi mere ina-ama lerni de Gerlorna re letni nwawa…*  
‘They just stayed here until today but in our ancestors days Gerlorna’s villages were called…’

(875)  
*Noka niwra: “Upa mua’ala a kdie’lu di pa mukdielia pa modi mla la’pa mtiot pa mpukir wa’du.”*  
*Yoma ululu de edonna rnair lampu rhi’ to’a wa’du, rhi’a wa’du wniewra. Kohapio'o la, wa’du riawna pa rtu’tua pena rala peli rawah’a pena rtu’tu rwewra la ora-au nanpena rtutnia. Rtutnia pa riy rla’ demade rwikri-rwikria ha’ idni imanni. Pa happe’a lla la’pa ntotpa nwikir wa’du imanni la patke’ di gaini.*  
‘Then he said: “Grandma, you take my ring and wear it and go to peel the lamp/torch.” Because a long time ago they did not have lamps they just used something called wa’du, they made a twisted wa’du (lamp). They took kusambi seeds, castor oil plants, and pounded that together, then mixed it with kapok. Then it was pounded some more before twisting it all together around bamboo or wood, then it was lit. After that the coil was opened to clean out the ashes. So the old woman went to peel the wa’du in front of the girl.'
8 Speech acts

Language does not occur in a void, but is used to accomplish a number of different purposes; to tell people what to do, to gather information, to emotionally prepare the speaker for a request, information or a rebuke. Therefore speaking in a sense is an act or event.

8.1 Imperative

The imperative is used often in Luang, especially when ordering around one’s children as well as those under one’s personal authority because they have a lower position of status. The more polite forms of imperatives are normally couched with some sort of vocative or tag. These might be considered more like requests and would be said to those not tending to be under one’s authority because of higher social status.

8.1.1 Vocatives

Polite vocatives, usually signaling some type of kinship, are used in Luang to make polite requests. When first drawing the person’s attention, the vocative would occur at the beginning of the sentence. At other times, the vocative can be placed at the end of the request.

(876)  
\[
\text{Hyal mi re yana mi-hgali-a handi} \\
\text{brother 2p those do not 2p-empty-OBJ here}
\]

‘Brothers, do not leave here.’

(877)  
\[
\text{Ama-hyal mi re am-pak pa mi-kota} \\
\text{father-brother 2p those 1pe-ask that 2p-say}
\]

‘Men, I ask that you tell us.’

8.1.2 Tags

A variety of imperative tags are used in Luang, each tending to imply a lesser or greater extent of politeness.

\text{Wa ‘already’ (perfective) tag is a less polite way of commanding someone, generally a child being told to do something.}

(878)  
\[
\text{Mu-una-wa} \\
\text{2s-eat-PERF}
\]

‘You eat \textbf{now}!’

\text{Pena ‘next’ is another tag which is used in less polite commands, often children being commanded to do something.}

(879)  
\[
\text{M-teti halala pena} \\
\text{2s-cut quickly next}
\]

‘Cut it quickly \textbf{now}!’

(880)  
\[
\text{Mu-una pena} \\
\text{2s-eat next}
\]

‘You eat \textbf{now}!’

\text{Memna ‘very’ is used as a tag in slightly more polite commands. But it collocates only with certain verbs. It also has the sense of commanding something to be done right away.}
(881) **Mu-kot memna la hare de**
2s-say very PREP 3p that
‘You go say to them now…’

_Teka_ ‘try’ is used in more polite forms of commands.

(882) **Mu-kot-teka**
2s-say-IMP
‘You go say…’

(883) **Mu-mkeka teka**
2s-see IMP
‘Have a look!’

Note the sentence example below:

(884) **T-la ta-m-keka teka**
1pi-go 1pi-STAT-see IMP
‘Let us go have a look.’

_Mtulla_ ‘help’ is a polite way of formulating an imperative.

(885) **M-tiulla pa m-kiohu-nana ember de**
mu-tulla pa mu-kohu-nana ember de
2s-help for 2s-pick up basin that
‘Would you help pick up that basin?’

_Mwai pa_ ‘come’ is a polite way of formulating imperatives.

(886) **M-muai pa m-keni gera ke’e-la moko.**
mu-mai pa m-keni gera ke’a-la moko
2s-come for 2s-put water little-in basin
‘Come put a little water in the basin.’

(887) **M-muai pa i-t-ihki nora ri pa ita-gari-a**
mu-mai pa i-t-ihki nora ri pa i-ta-gari-a
2s-come for 1pi-1pi-shred coconut these for 1pi-1pi-sun-OBJ
‘Come let us shred this coconut so we can dry it in the sun.’

_Nana_ ‘able’ is occasionally used to formulate polite imperatives.

(888) **M-thru-nan a-tas-u di pa a-g-a’at-la motru**
m-thru-nana a-tas-u di pa a-u-a’ata-la motru
2s-carry-ABIL 1s-bag-1s this for 1s-1s-climb up PREP motorboat
‘Could you carry my bag so I can climb up on the boat.’

_Me_ ‘you know’ is a tag that can occur on statements or imperatives. It functions similarly to ‘you know’ or ‘remember’ used in English and the Canadian use of ‘eh’ when it follows statements. The Leti dialect uses this tag quite often. Luang people rarely use it.

(889) **M-lia la’a de yana m-tiena me**
mu-la’a la’a de yana m-tena me
2s-go go that do not 2s-try TAG
‘When you go do not try it, okay!’
Mere yana m-huoratdoini-a me
mere yana mu-horatdoini-a me
but do not 2s-forget-OBJ TAG
‘But do not forget, okay?’

8.1.3 No tags

Sometimes imperatives are formulated without tags of any kind. These are usually less formal and less polite.

(891) Mu-kau samomoua a’na-mu de
2s-hold good child-2s that
‘Hold your child carefully.’

(892) Mu-ala olai ida m-a’u
mu-ala olai ida mai-a’u
2s-give mango one DIR-me
‘Give me a mango.’

In an alternate form of imperatives without tags, the undergoer or person under command is encliticized to the predicate, in a sort of reflexive construction.

(893) Molu-molu hare r-watutu
molu-molu-u hare r-watutu
RDP-quiet-2s those 3p-study
‘You quiet yourself, they are trying to study.’

(894) Ple’etu
pleta-u
quick-2s
‘You be quick’

8.2 Questions

8.2.1 Yes-no questions

Yes-no questions are identical to their declarative counterpart except that they have a rise in intonation which is highest on the stressed syllable of the final word of the sentence. Note the following examples:

(895) Mi don miplar ma’ta?
mi edonna mi-plara ma’ta
2s not 2p-STAT-hunger still
‘You are still not hungry?’

(896) O’a patke’e-mu etla lek-wa?
2s female-POS is-at already-PERF
‘You already have a wife?’

(897) O’malanu
2s-pregnant
‘You are pregnant?’

8.2.2 Tag questions

Tag questions are identical to declarative sentences except that they end in a tag. The tag indicates the speaker’s assurance or the lack thereof concerning the answer to his question. With rhetorical type tags,
the tag indicates sarcasm. The speaker does not really want an answer to the question. He is intending to rebuke.

Me’ edonna ‘unsure’ indicates that the questioner is unsure of the answer to his question.

(898) Mu-‘una leka-wa me edonna
2s-eat already-PERF or not
‘Did you already eat or not?’

O ‘affirmative’ is a question tag where the speaker is fairly certain that the answer will be affirmative.

(899) Seri ani-ni woru oleka o
Seri year-POS two already TAG
‘Seri is already two years, right?’

Me ‘correct’ is a tag which indicates that the speaker assumes that the hearer thinks that the speaker is correct.

Toh is a tag which functions very similarly to me. It appears to be borrowed from Malay and much of the time takes the place of me. Toh indicates that both the speaker and hearer know what the speaker is saying it true. It could also function as a mild form of rebuke.

Pa generally functions in Luang as a connector. However it can function as a tag on questions. It is used as a rhetorical question marker and may be a type of mild rebuke.

(900) O’a edonna m-nairi rai-ni pa
you do not 2s-wear clothes-POS for
‘Why are you not wearing any clothes?’

Noka or other sequential connectors can act as tags on the end of questions. They seem to mean ‘then what happened next?’ This type question can also function rhetorically as a rebuke.

O-m-lia’ pa m-lia’ iskola noka?
2s-2s-go to 2s-go school then
‘You left to go to school then (what happened to you/why are you not in school)’

8.2.3 Content questions

The question words for content questions are: hia’a ‘what’, meni ‘where’, nihia’a pa ‘why’, he’a ‘who’, wo’ira ‘how many’, moweni ‘where’, and emkameni ‘how’. A number of these words such as hia’a, he’a, wo’ira, and emkameni can occur at the beginning or end of the question depending on how the question is phrased. If the question has the form of a clefted sentence then the question word occurs at the beginning of the question, otherwise it often occurs at the end. Examples of question words follow.

(901) Om-riki hia’a de
2s-rip what that
‘What did you rip?’

(902) Mp-wa-haka hia’a?
m-wa-haka hia’a
2s-MULT-search what
‘What are you looking for?’

(903) Mim-pia-hauru hia’a?
mi-mi-wa-hauru hia’a
2p-2p-MULT-gossip what
‘What are you gossiping about?’
He'a ‘who’ is used to identify a person. Hya’a is used to identify an object.

Wo’ira ‘how many’ is used to question amount. It has to modify a noun. It cannot stand alone.

Meni ‘where’ is used to ask location. It can also be used as ‘which’ when modifying a noun. Note the following examples:

Note the following examples of usage of emkameni ‘how’:
(916)  *Emkameni?*
  ‘How are you?’
(917)  *Emkameni*  up  e?
  how  grandma  VOC
  ‘How are you, Grandmother?’
(918)  *Ne  emkameni*  la  a’na  riy  patiata?
  and  how  about  children  people  widow
  ‘And how about the widows and orphans?’

Note the following examples of *moweni* ‘when’:

(919)  *Moweni*  omwai
  *Moweni*  o-mu-mai
  when  2s-2s-come
  ‘When are you coming?’
(920)  *Mowen*  nianpena  i-t-na’ona  ita  kniar-ni
  *Mowen*  nianpena  i-t-na’ona  ita  kniarni-ni
  When  later  1pi-1pi-begin  our  work-POS
  ‘When do we begin our work?’

_Hía’a lera_ ‘what day’ is another way to question time. Note the example below.

(921)  *Mmorlia*  hia’a  lera?
  o-m-mori-la  hia’a  lera
  2s-2s-give life on  what  day
  ‘What day did you give birth?’

8.3  Rhetorical questions

Rhetorical Questions in Luang tend to be used mostly for the purpose of rebuke. As such they occur frequently in daily speech and in hortatory or expository text where the speaker has identified a problem and is attempting to change behavior. They can also occur in hortatory or expository text where the speaker is drawing attention for an explanation he is about to give. Sometimes there is no tag to indicate a rhetorical question. In such cases rhetorical questions can be distinguished from other questions by intonation. In rhetorical questions the rise in pitch of the final stressed syllable of the question is higher than other questions and the drop to the final syllable is more drawn out and reaches to a lower pitch.

Examples of daily use of rhetorical questions:

(922)  *O’a*  edonna  m-nairi  rai-ni  pa
  2s  not  2s-wear  clothes-POS  for
  ‘Why are you not wearing any clothes?’

Examples found in hortatory/expository discourse (Due to length, the following examples will not be interlinearized):

(923)  *Yoma*  la’a  hya’a  pede  Lgona  itakot  emkade?  De  onnila  lerni  upa-wlada  rma  rhu’ula  it  tlinni…
  ‘Why was it that we Luang people say that? It was on account of the time that the white ancestors came and opened our ears.’ (draws attention for explanation)
(924)  *Edonna*  twarornana  lira  puka  ralamni  niwra  Wutmeha-Laimieha  Ntopur  de  nodia  kalwieda-paitiota
  rhinlel  tiutu-relan  mahmara  yoma  natga  de  itawlar  hal  oleka  kalwiedni-paitiomi?
  ‘Do not think about what is in the book saying Wutmeha-Laimieha will descend bringing righteous judgment because he knows that we have already run from peace?’ (rebuke, call for behavior change)
(925) Ne emkameni la a’na riy patiata?
‘And what about the widow and orphans?’ (rebuke)

(926) Enwiawna Mnietu edmakà kolliohora, mere etla me?
‘Enwiawna Mnietu is the one who should do the rebuking, but where is it?’ (The rebuke of the Mnietu people of East Luang.)

8.4 Direct and indirect quotations

Direct and indirect quotes occur in Luang. Direct quotes are the most common and are especially used at the peak of a discourse for heightened vividness. However, unlike some of the surrounding languages, Luang does use indirect quotes often, even when they are long quotes. Indirect quotes are often used with words such as call (to come), order, and advise where someone is trying to get another to do something. Indirect quotes are also used to communicate information which is negative such as disagreeing with someone. It is possible within a single quote to have both indirect and direct speech. This occurs where the speaker begins by disagreeing or trying to change someone’s behavior and then says something positive or less forceful. In this case an indirect quote becomes a direct one once the content of the quote is more positive.

(927) Noka nakotla hawni pa rwenna keke’enku’a rrora,” yana ramori-radaria yoma rwaklili-rwakdiori rputra-rpalk olek it wa.”
‘Then she said to her husband that they should kill the two children, “Do not let them live, because they have already deceived us.”’ (Wife is trying to influence husband’s behavior/negative quote)

(928) a) Rettiau Ru’ru nakotla, “Hadewa”
‘Rettiau Ru’ru said to him, “This is enough.”’

b) Hadi edona. “Itnehna teka Tranna.”
‘This one disagreed. “Let us try and go north.”’ (Second is disagreeing with the first)’

This use of direct versus indirect speech fits well with the culture in which trying to change someone’s behavior or disagreeing with someone must be dealt with carefully.

8.4.1 Quotation structure

All quote margins in Luang precede the quotation rather than follow it. In an indirect quote the word pa ‘that’ indicates the indirect quotation. Sometimes however there is no pa, and one can tell only by the pronominal prefixation whether it is direct or indirect speech. Sometimes the pronominal prefixation switches within the quote in order to switch to direct speech. As such it seems like there is a fine line between the two or perhaps gradients of directness or indirectness.

Note the following examples within one conversation:
(929) a) Noma aukotla orang kay in-am leta pa rlem horat denla geni.
‘Then I said to the village leaders to leave the letter be and not open it.’

b) Rwahla riwra “Ami edonna mrieiniana mi wakwakmi maka miwa mtiel Lelanla repra krei knilaurnu, yoma la’ leta ralamni de knairia harahu...pa yan miwenna me ami empolla mi horatmi.”
‘So they answered (the letter writer) saying, “We cannot agree to your request which you want to arrive in Lelang after church tomorrow, because there is a lot of work to do in the village...so do not be angry that we are returning your letter.”’

c) Noma orangkai Lella nor amni-yeini ratian nohora alia MKR re yala’anì.
‘Then the Lella leaders asked me about the ways of the MKR.’

d) Noma awuahaur nohora la akuku ma’ta a’u de adienla Kupna...mere rira liawanni sukni atia’la yoma la’pa na’untu de, hota riy edonna ratlinla Orgahi-Orha’a la lyanti marna.’
‘Then I related to them about how when I was still young and lived in Kupang….but many people did not like them because if they win then people cannot worship the Lord of the heavens.’

e) La’pa awuahaur nohor emkade noma honnona rwak kalwied ma’a’u
‘When I finished relating about all those things then they all thanked me.’

(930) a) Aukotla a ma’nu pa alia’ iskola SMA
‘I said to my mother that I wanted to go to high school.’

b) Mere ma’nu nahmena yoma nwarora de kupna hada mona.
‘But my mother disagreed because she thought that we did not have any money.’

c) Hade pede ama’mu niwra hornama agatu hgorta oleka a na’nu me agatu puaiiki olekwa.
‘Therefore my mother said the important thing was that I already knew how to write my name and read.’

d) Mere auhmen eti yoma awuarora de “Amutwua’lu rla’ iskola SMA ne a’ die edonna?”
‘But I really disagreed because I thought that, “My classmates are going to high school and I will not be able to?” (rhetorical question)’

e) Mere ma’nu yeher to’a pa niwra: “Omutwuamu re, de inni-amni kupanni-kaini erla, mere o’dé o’a’mu hadamona, me kupna etla me? Ita’ana-temnu nek de ta’enniana ne yah’oma mia’’ iskola SMA?”
‘But my mother all the more said/insisted, “Your classmates’ parents have money, but you yourself have no father, and where is the money? We cannot even get enough to eat and drink and you think you are going to go to high school?”’ (rhetorical questions)

f) Mere auhmen to’owa.
‘But I really disagreed.’

g) Ama’nu nano’ a’u niwra: “Mlia’ iskola SMA, mere la’pa kupna hadamanan de, de muai wia Lgona.”
‘My mother advised me saying, “You go to high school, but when the money is gone, then you come to Luang.”’

h) Mere ahoraratreria atungu’ru lirni de niwra: “He’ maka ralamni etla iskola, de hota talla etla pa iskolli nrhorwua.”
‘But I kept remembering my teacher’s words saying, “Whoever really desires to go to school, there will be a way for them to go to school until their schooling is done.”’

8.4.2 Quote margins

Niwra ‘say/want’ is the most basic quote margin used for both direct and indirect speech. Niwra can occur alone in front of the quote or with more of a lead in, such as, ‘He walked into the room and said…’, ‘She talked and said…’, ‘She asked and said…’, etc. Also all quote margins can be dropped. This happens especially in the middle or end of a conversation where the speakers are very obvious.

Note the long examples in §8.4.1 above with a number of different quote margins.

Niwra is not required with other verbs which act as quote margins. One can say, ‘She asked…’, ‘She cried out…’, ‘He answered…’, etc. Following are a list of quote margins and examples.

(931) tiana ‘ask (for information)’
kota ‘say’
wahla ‘answered’
wahaur ‘talk about’
ralma-rriora ‘thought’
warora ‘thought’
waka ‘ask (for a favor)’
niwra ‘say’
(932)  *Gar-ni na-tiana n-iwra “”*
  younger-POS 3s-ask 3s-saying “”
  'Then the younger asked saying, “”'

(933)  *N-wahla li-ni n-iwra “”*
  3s-answer words-POS 3s-say “”
  'He answered his words saying, “”'

(934)  *R-wahaur-r-wahaur noka na-kot-iwra “”*
  3p-discuss-3p-discuss then 3s-say-say “”
  'They talked and talked and then he said, “”'

Notice §8.4.1 and §8.4.3 for examples of other quote margins.

### 8.4.3 Lengthy conversations

Conversations can be fairly long with six or more replies back and forth, and even a third participant or more can be addressed.

Note the quote margins of a long conversation charted below with a number of different participants.

<table>
<thead>
<tr>
<th>Quote No.</th>
<th>Participant No.</th>
<th>Quote Margin</th>
<th>Type of Quote</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>nwaka “Kalwieda”</td>
<td>DIR</td>
</tr>
<tr>
<td>2.</td>
<td>2</td>
<td>Happe'a niwra “”</td>
<td>DIR</td>
</tr>
<tr>
<td>3.</td>
<td>1</td>
<td>“”</td>
<td>DIR (No quote margin)</td>
</tr>
<tr>
<td>4.</td>
<td>1 + 2</td>
<td>rror rwahaur-rwahaur</td>
<td>IND</td>
</tr>
<tr>
<td>5.</td>
<td>1</td>
<td>nakotta upni di “”</td>
<td>DIR</td>
</tr>
<tr>
<td>6.</td>
<td>2</td>
<td>niwra “”</td>
<td>DIR</td>
</tr>
<tr>
<td>7.</td>
<td>1</td>
<td>niwra “”</td>
<td>DIR</td>
</tr>
<tr>
<td>8.</td>
<td>1 + 2</td>
<td>nora upni rwahauru</td>
<td>IND</td>
</tr>
<tr>
<td>9.</td>
<td>1</td>
<td>natiwa “”</td>
<td>DIR</td>
</tr>
<tr>
<td>10.</td>
<td>2</td>
<td>upni niwra “”</td>
<td>DIR</td>
</tr>
<tr>
<td>11.</td>
<td>2</td>
<td>npolu i’ina-ya’ana</td>
<td>IND</td>
</tr>
<tr>
<td>12.</td>
<td>3</td>
<td>riwra “”</td>
<td>DIR</td>
</tr>
<tr>
<td>13.</td>
<td>2</td>
<td>npoluga ruini</td>
<td>IND</td>
</tr>
</tbody>
</table>
8.5 Secret language

Luang people also speak a taboo language whenever they go to harvest the sea just off the island of Wekinau, where they believe the dead go when they die. They believe the dead will not understand what they are saying so in this way they can protect themselves. The language seems to be basically the same as Luang but with different vocabulary used for certain words.
9 Discourse pragmatics

The following discussion of discourse pragmatics deals with the way whole texts or discourses are put together. These things are important as they are the methods by which the speaker or author communicates effectively to the listener or reader.

9.1 Continuity in discourse

In language there are methods of tracking referent continuity, temporal continuity, location continuity, and action continuity throughout a discourse in order for the listener to understand the story or text.

9.1.1 Referent continuity

In Luang, main participants are usually introduced in the beginning of the text, often with their name and who they are related to. After this they may be referred to by their name or title followed by the anaphoric tracker de ‘that’ in order to avoid confusing them with someone else. If it is clear who the actor is, when they are in focus they may be indicated by a free pronoun or sometimes a name and de ‘that’ to indicate that it is the same person as discussed earlier and not another person with the same name. If they are not in focus or already understood they are indicated by a pronominal prefix on the verb only (see §9.10 below).

New information is usually spelled out carefully with full word forms (not much morphophonemics between word boundaries). Participants and props are referred to by full noun phrases etc. Once the information is either repeated or presumed to be known or already understood it appears in a more reduced or abbreviated form often closely connected phonologically to other words. The two examples below are taken from text, the new information occurring a clause or two before the old and referring to the same constituents. 935(a) and 936 (a) indicate new information whereas 935 (b) and 936 (b) indicate old information.

(935)  

a) Am-ni n-saini-a a’na-ni r-ora
   father-POS 3s-pity-Obj children-POS 3p-two
   ‘Their father felt sorry for his two sons.’

b) Mere am-ni n-saini-a-r
   But father-POS 3s-pity-Obj-3p
   ‘But their father pitied them.’

(936)  

a) N-keni gera la lari woru
   3s-put water PREP coconut shell two
   ‘He put water in two coconut shells.’

b) N-keni-a la dudu geni-ni wawna-nu
   3s-put Obj PREP sleep place top-POS
   ‘He put it on the bed.’

Key participants are generally introduced in the subject slot of the clause. Non-key participants often first appear in the object slot of the clause. Their name may be given but usually no other information is given about them unless it is pertinent to the story line. Participants who have very little importance may be referred to only in relative clauses. Usually there are just a couple key participants in a text. To drop participants one just stops referring to them. They do not need to be taken off stage in any particular manner. When the subject is in focus he is referred to by both the free pronoun or cliticized pronoun and the required person marker on the verb at the same time. Focus in the object slot is indicated by a direct object marker followed by an object NP. Quite often this occurs in the object slot at peak points of the story. Note the following examples:
9.1.2 Temporal continuity

Temporal continuity is tracked by the use of time words and they may occur in conjunction with the connector de ‘that’ which refers anaphorically back to the time stated previously. The use of sequential connectors also helps to track temporal continuity.

9.1.3 Location continuity

Location continuity is tracked through the use of location words and the use of the anaphoric marker de ‘that’ referring back to the location already stated. Repetition of motion verbs is used in order to move participants from one location to another. This happens especially at episodal or paragraph breaks when participants are being moved from place to place to begin a new episode.

a) Noka r-ra’ar ma’ta de de honnona ra-wok-la Ilutnu-Ilgaini
then not 3p-war yet then then all 3p-gather-at Ilutnu-Ilgaini
‘Then before they began to war they all gathered at Ilutnu-Ilgaini.’

b) R-la’a demade ra-mtatna
3p-go then 3p-sit
‘They went and then they sat.’

9.1.4 Episodic continuity

Episodic continuity is tracked through the use of episodal markers leta ‘that’ which refers anaphorically back to the episodal marker introduced previously. Repetition of the movement marker de ‘that’ helps to track episodic continuity.

9.1.5 Paragraph continuity

Paragraph continuity is tracked through the use of paragraph markers rki ‘that’ which refers anaphorically back to the paragraph previously. Repetition of the movement marker de ‘that’ helps to track paragraph continuity.

9.1.6 Interpersonal continuity

Interpersonal continuity is tracked through the use of interpersonal markers in the form of greetings and farewells and they may occur in conjunction with the connector de ‘that’ which refers anaphorically back to the interpersonal previously. The use of sequential connectors also helps to track interpersonal continuity.
Active verbs carry the event-line forward in narrative texts as well as do sequential connectors. In procedural text the use of the connectors which mean, ‘after that then’, keeps the continuity as one action immediately follows after another.

‘They went and then they sat.’

‘The three of them could not swim against the current and then threw away the octopi (they had gathered).’

‘He sharpened the knife till it was sharp and then went and made two pieces of banana trunk.’

‘They sat and then they poured whiskey for them to drink.’

The peak of narrative discourse in Luang is characterized more by interpersonal tension rather than intense action. Concession-contraexpectation and contrast type clauses or paragraphs tend to occur at peak heightening the tension.

In peak points of a text, as the tenseness increases, the number of modality and aspectual markers also increases which in turn increases vividness. In discourse, aspectual and modality markers seldom occur in setting or background information. However they are used much more often in the story line especially at peak to make the action more vivid. Along with the increase in aspectual/modality markers there is an increase in elision, metathesis and other morphophonemic processes across word boundaries. An extra line (second) has been added in the examples below so that these morphophonemic processes might be more evident to the reader. (See §2 for an explanation of morphophonemic processes in Luang). Progressive aspect may be indicated at peak either by aspectual markers following the verb root, cliticized pronouns occurring on the beginning of the verb root, connectors or the use of the demonstrative de ‘that’ being used at a variety of levels indicating that everything is happening right now.

Following are twelve sentence examples that are taken from one peak point from a text. Sentences (952)–(955) are just the build up to the peak. Sentences (956)–(963) are the peak. From the second line on there are few morphophonemic processes going on, only those that always occur between roots and their affixes. From (956) onward one can see a large amount of reduction of final vowels. In sentences
(952)–(955) there are no markers occurring. From (956)–(963) one can see either doini the completive marker or eti the definitive marker used frequently. From examples (952)–(955) one can observe a number of different beginning connectors or conjunctions alternating with each other for good discourse style. In (956)–(963) the connector demade ‘then’ takes over and is used exclusively throughout. It indicates action taking place in rapid succession. The de ‘that’ which follows demade ‘then’ also indicates intensity, and progressive action. Examples (959) and (963) are not interlinearized due to the fact they are so long because of being direct quotes. However, they serve as an example of direct speech at peak.

Peak of Story

(952) Noka am-ni n-pona wehla
    noka ama-ni n-pona wehla
then father-POS 3s-sharpen machete
    ‘Then their father sharpened his machete.’

(953) Na’nama l-la n-hi’a udi lola woru
    na’nama n-la n-hi’a udi lola woru
then 3s-went 3s-did banana trunk two
    ‘Then he went and cut a banana trunk in two.’

(954) Ma n-keni-a gera la lari woru
    and 3s-put-OBJ water in cup two
    ‘And put water in two cups’

(955) pa n-keni-a la dudu gen-ni wawan-nu
    pa n-keni-a la dudu geni-ni wawna-nu
to 3s-put-OBj on bed place-GEN top-GEN
    ‘to put them on top of the bed.’

(956) Dewade na-mat-doini-a a’na woru
    dewade na-mata-doini-a a’na woru
then 3s-woke up-COMP-OBJ child two
    ‘Then he woke up the two children.’

(957) Na-’ala wehla pa r-rah-yeti-a udi lol id wa
    na-’ala wehla pa r-rahi-eti-a udi lola ida wa.
3s-took machete to 3p-cut-DEF-Obj banana trunk one PERF
    ‘He took the machete to really cut one banana trunk!’

(958) Demade de n-hur-doin-la ger lari id la
    demade de n-huri-doini-la gera lari idi la
then that 3s-pour-COMP-out water bamboo one there
    ‘Then he completely poured all the water from one coconut.’

(959) Demade hawni niwra: “Hniakarmi hade mmiati-mmiati keke’en maka edon ka’unna-kamt’aata inni
    nor amni.”
    ‘Then his wife said: “That is what you get, you die, you die, children who do not obey your
    mother and father.”’

(960) Demade de n-a-’owan la wehla
    demade de n-ala-owa’ana la wehla
then that 3s-take-again DO knife
    ‘Right then he picked up the knife again’

(961) Pa n-dawr-eti owan udi lola idwa
    pa n-dawra-eti owa’anu udi lola ida wa
to 3s-cut-DEF again banana trunk one PERF
    ‘to really cut again the banana trunk!’

(962) Demade de hnurdoini gera lari id-lawa
    demade de n-huri-doini gera lari ida-la-wa
then that 3s-pour-COMP water bamboo one-there-PERF
    ‘Right then he completely pour out all the water from one coconut!’
Demade de hawni niwra: “Hniakarmi hade mmiati-mmiati!”
‘Then his wife said: “That is what you get, you die you die!”’

9.2.3 Increased frequency of adverbs and adjectives

Along with the increase in the frequency of TAM markers there is also an increased use of adverbs and adjectives to heighten vividness and tension at peak.

(964) 
Riy honnona ra-wlari moumou
people all 3p-run all
‘All the people ran away completely.’

(965) 
Teti Lai mana na-wlari wali-wa
Teti-Lai also 3s-run also-PERF
‘Even Teti Lai also already ran.’

(966) 
Wullu ida-wehrani-id mana edonna r-della
hair one-more-one even not 3p-dwell
‘There was not even a single one left in Luang.’

9.2.4 Direct speech at peak

At peak, quotations tend to be direct rather than indirect. This heightens vividness. Note the examples of direct speech at peak.

(967) “Eh onu-ma’nu ri rhi’a kdedeh neka ger di wa.”
‘Eh these birds just keep making this water dirty.’

(968) “Eh pletee in mati lekua pa muodi iskuta mai pia rhedua la iskuta.”
‘Eh quick ee the shark has already died, bring the canoe to come pull him on board.’

9.2.5 Exceptions to rules

Regular rules for markers such as for wa the perfective enclitic or a the direct object enclitic are not followed. Generally –a only occurs where there is not a direct object NP. However, at peak it occurs with an object NP and seems to indicate emphasis. Generally –wa is used more to indicate perfective action. However at peak it occurs all over in quick succession seeming to heighten vividness. Note the following examples which follow each other in succession in a text peak.

(969) 
a. Am-ni n-saini-\textit{a} a’na-ni r-ora
father-POS 3s-pity-OBJ children-POS 3p-two
‘Their father felt sorry for his two sons.’
b. Mere am-ni n-saini-\textit{a}-r
But father-POS 3s-pity-Obj-3p
‘But their father pitied them’

(970) 
a. Dewade de Teti Lai na-wali pa n-mai-wa
Then that Teti Lai 3s-return to 3s-come-PERF
‘Then Teti Lai returned to come.’
b. yoma ar di de Miru Lewna r-rehi ar-wa na-mou-na-wahra
because war this that Miru Lewna 3p-win war-PERF 3s-clean-3s-white
‘Because this war Miru Lewna already conquered.’
c. Dewade Teti Lai n-mai-wa n-mai-wa noka
then Teti Lao 3s-come-PERF 3s-come-PERF then
‘Then Teti Lai came, he came already then’
d. Miru Lewan 3s-wanted 3s-kill-PERF
   ‘Muru Lewan wanted to kill him.’

9.2.6 Change of connector used

At peak there may be a switch in the type of connector used, from one that connects larger blocks of time together to one that connects events happening one right after another. Note the examples in §9.2.2 above where noka, na’nama, ma, pa are followed by demade, a connector indicating a quick succession of events.

9.3 Repetition and variation

Although repetition is used frequently in Luang, it must be used according to a certain set of rules.

9.3.1 Daily speech

In every day speech excessive repetition of verbs or nouns in a narrative story are common. However, if written down in this manner and reread, people will insist that the text is very poor. (The following examples are not interlinearized due to their length.)

(971) Rahaka krita pa rahaka nana krita pa rahaknana Godtipa stengah mati.
   ‘They searched for octopus and searched and got octopus and searched very hard to find Gotlipa.’

(972) Emkadi de lernana lernana noka nkawlia.
   ‘Like that he found her, he found her, then he waved.’

(973) Nhopna patke’ de nala la’a-mak la’a mai nmai kalau apnu namehra reh’a…
   ‘She orders that woman to walk here and there, here and there, she comes if her stomach hurts badly…’

9.3.2 Repetition of names or titles

In a story line, the name or title or description of a participant may be repeated as he shows up again in either the subject or object slot. However, when his name or title etc. are repeated they may be followed by de ‘that’ so as not to confuse him with another person by the same name, title or description. De however, is not needed if there is no one else in the text to get confused with. Unlike English where it is not uncommon to talk about the same person with a number of different titles or descriptions and still be able to track the participant through the text, this cannot be done in Luang because those hearing the text will assume that there are a number of different people on the scene rather than just one being referred to in different ways. Note the following examples of introductions and tracking of participants.

(974) Yanulu nwawa Lay
   ‘Elder named Lay.’
   Gari nwawa Ru’ru
   ‘Younger named Ru’ru’.
   Yanulu natiakra’r iwuu
   ‘Elder was guarding the fish.’
   Gari nna nala wehla de
   ‘Younger came and got the fish.’
   Yanulu na nolindoin iwuu la
   ‘Elder took it to let the shark go.’
   Garni nod wehla
   ‘His younger sibling took the knife.’
(975) Keke'en di na’ala nnu’nu wo’a ‘This child took a banyan fruit.’
Happe’a niwra ‘Old woman said, “”
keke’en di na’ala nnu’nu wo’a ‘This child took a banyan fruit’
Happe’a namkekla heyana ‘Old woman looked up’
Keke’en di nerun ‘This child came down’
Kakni de elernan makhuri maha-ktorleli ‘His older sibling had found a jewelry maker’

9.3.3 Repetition of clauses in tail-head linkage

In procedural text each action in the procedure is shown to be finished before the next action occurs. This is done through the use of tail head-repetition. This is good procedural style.

(976) Ramehra demade rpolu, rpolga a pena ailiawa ‘When she was in pain they called me, they called me then I went.’
(977) Nanina pena namehrawe, namehra demade nala’awua. ‘She sleeps, then she is in great pain, she is in pain then she walks.’
(978) Totpena hade nernu, nernu wa demade… ‘In order that one comes down, comes down then...’
(979) Apaduli inni, apaduli ini pa nhorwua noma akgopna na’ana, na’ana pa nhorwua noma akgopna nanina. ‘I give the mother medicine, I give the mother medicine and when I am finished doing that then I tell her to eat, she eats till she is done then I tell her to sleep.’

In narrative text, repetition of clauses often occurs at episode boundaries where the speaker is trying to move the actor from one episode to the next. This is done through tail-head repetition. Repetition also may occur in peak, to create the sense of being in the middle of the action which is happening at that point. Note from the above §9.2.2 the repetition of similar words and actions. Repetition-moving of participants to new location for new episode:

(980) Dewade amawallia Lgona. Dewade amtonla Lgona. La’pa ationla Lgona dewade ama’nu nkoreri a’u. ‘Then we returned to Luang. Then we harbored at Luang. When I harbored at Luang my mother came and hugged me.’
(981) a) Kek’enku’a rawlar wia, rrora rla’awa rodi gerni-wareherni ‘The children ran away, the two of them went bringing along their food for the journey.’
b) Noka rrora rala’awa, rala’aw, rala’aw rala’aw rala’aw rala’aw neka ‘Then the two of them went, they went and went and went and just kept walking.’

Repetition of the clause occurs in hortatory and expository text as well. Sometimes this is because of the heavy information load. Sometimes it is because the same idea or action is being discussed throughout the whole text. However in hortatory and expository discourse the repetition of the clauses cannot be made with the identical verb continually occurring. Frequently when the same action is referred to in close proximity it must be referred to by a synonym.

9.3.4 Connectors

There are a large number of connectors in Luang, generally at least two or three for each clausal relationship. There are an even larger number of sequential connectors. See §7.3 for a fuller explanation of these.

In Luang it is considered unnatural and poor style to repeat the same connector in close proximity. Therefore when the same clausal relationships occur within close proximity, the speaker must alternate between connectors for good style.

Note the example in §9.2.2 above. The connectors are interspersed with each other until the peak point where a very specific connector is used.
9.4 Discourse structure

Discourse structure is composed of an introduction, body, and conclusion. Although these three occur with narrative, procedural, prayer, hortatory and expository texts, they manifest themselves differently with each one.

9.4.1 Introduction

Introductions in texts generally consist of non-verbal (§6.3) and semi-verbal (§6.4) clauses such as presentational, equative and naming clauses. Orienters (§7.3.2.2) type clausal relations are often found in introductions as well.

Narrative introductions generally begin by introducing the participants of the story and background information. Procedural introductions generally begin by something like: When we cook octopus we do it like this, and then they tell the procedure. Prayer begins with a vocative, calling out to God which is then followed by eloquent praise in high ritual speech (see prayer text in appendix B, text 3). Hortatory or expository texts begin with vocatives addressing their audience. These can be very long and involved, using descriptive information of each category of listener in the audience. This involves high ritual language composed of many word pairs and parallelisms, (see examples in §9.9.2).

9.4.2 Body of text

The body of the text is generally filled by transitive and intransitive clauses which carry the discourse forward. However, throughout the body of the text there may be new presentational material added through the use of semi-verbal or non-verbal clauses. Clarifying information can also be added in the form of relative clauses. The connectors or conjunctions which occur with each interclausal relation and genre are discussed in §7.3

Within the body of the narrative text are a number of episodes which in turn are made up of paragraphs. The body of a procedural text is made up completely of an ordered description of the procedure. The body of a prayer text is made up of a number of requests. The body of hortatory or expository texts is made up of one or more different points, and their supporting arguments.

9.4.3 Conclusion

Narrative and procedural texts are often concluded by the word nhowua ‘finished’. Narratives may also have as a lead up to the word nhowua, something like: ‘And that is why it is like this.’ ‘That is why we call it that.’ Prayer texts often come to a close expressing a motivation for God to answer their prayer, namely that he would be glorified, and then a final vocative and Amen. Hortatory and expository text often ends with a conclusion, exhortation or a warning.

9.4.4 Paragraph and episode boundaries

In narrative texts, the beginning of an episode is generally indicated by a time phrase or the repetition of the preceding clause. The connector na often occurs in connection with the time phrase at episode breaks. Time and circumstance setting the stage for the episode is often given through orienter type interclausal relations.

(982) Lera ida na
day one and
‘One day…’
(983) Noka lera ida na
then day one and
‘And one day…’
Paragraph boundaries in hortatory or expository texts may be indicated purely by a new direction the thought is taking, or they may be indicated by the use of a vocative to indicate a shift to a new idea.

9.5 Ritual language

Formal or ritual speech in Luang is referred to as *lir marna* ‘language of the high class’. This type of speech consists of parallelisms which take the form of word pair compounds or even compound clause parallelisms. The higher the language the greater the number of word pairs, often every word or every other word. The compounds are often made up of abstract nouns or descriptive word pairs similar to idioms. Narrative folklore, hortatory, expository, prayers—anything having to do with the unseen spirit world, God or traditional culture must have at least some elements of this type register.

Two propositions make up each of these parallelisms, both with an identical grammatical structure. The first proposition usually stays the same in given pairs but the second proposition may be changed to create a different semantic meaning. The propositions may be nouns (see §3.1.3), verbs (see §5.2.2.1), time expressions (§3.8.1), numbers (§3.5.2), adjectives (§3.3), or even clauses. Although it is always possible to figure out the literal meaning of one of the propositions of the parallelism, it is not always possible with the other proposition. Sometimes it only has meaning as it relates to the first and together they produce one unitary meaning.

9.5.1 Nouns in ritual language

(985)  *Ina-ama  ina-nara*  ‘relatives’
      mother-father    mother-brother
(986)  *Upa-a’na*  ‘descendants’
      grandchild-child
(987)  *Ili-watu*  ‘stone/mountain’
      rock-stone

9.5.2 Verbs in ritual language

(988)  *Nakoki-nayapi*  ‘create’
      form-make
(989)  *Na’ana-nemnu*  ‘eat a meal’
      eat-drink
(990)  *Na’uhu-na’apnu*  ‘pregnant’
      have breasts-have stomach

9.5.3 Time in ritual language

(991)  *Lera-mela*  ‘day and night’
      day-night
(992)  *Me’eta-anni*  ‘seasons and years’
      season-year
(993)  *Ululu-plailiai*  ‘long ago’
      long ago-before
9.5.4 Numbers in ritual language

(994) Ida-woru woru-wotelu ‘a few’
    one-two two-three
(995) Riwnu-halli ‘many’
    thousands-many?

9.5.5 Adjectives in ritual language

(996) Melu’uta-maliena ‘completely dark’
    dark-thick?

Semantically the second element in a set may be a synonym or similar meaning to the first or it may be an opposite or counterpart to the first. It may also be an added description to the whole.

Examples of synonyms:

(997) Il-ya-mou-Wat-ya-toha ‘Heaven’
    Stone-NOM-clean-Rock-NOM-set apart
    ‘mountain which is clean and pure’
(998) Hi-hi’a-yap-yapi ‘deeds’
    RDP-do-RDP-make
(999) Wehla-ta’wa ‘knife type weapons’
    machete-knife
(1000) N-ni-o’a-n-ni-atu ‘advice’
    NOM-promise-NOM-know
(1001) Lera-wolla ‘all stars/planets in the heavens’
    sun-moon

9.5.6 Examples of opposites or counterpart in ritual language

(1002) Or-gahi-Or-ha’a ‘Lord of all’
    owner-dig-owner-climb
    ‘one who owns reaches everywhere-knows all’
(1003) Ku-ku’u-ni-la-lawan-ni ‘everyone’
    RDP-small-NOM-RDP-big-NOM
    ‘the small and the great’
(1004) Pata-muanu ‘everyone’
    female-male
(1005) Uhu-nu-ewat-ni ewat-ni-lahwa-ni ‘all over’
    corner-GEN-width-GEN width-GEN-length-GEN

9.5.7 Examples of descriptions in ritual language

(1006) K-ni-ola-tieru-n-ni-awur-nehla ‘worship/prayer’
    NOM-hug-neck-NOM-hold-waist
(1007) Gen-tutulu-Wat-lio’ona Il-wio’itu-Dar-wonema Il-ya-mou-Wat-ya-toha ‘The highest mountain place of the seventh height and the sixth layer which is pure and set apart as holy. (Heaven)’
    place-tall-rock-highest stone-seven-layer-six stone-NOM-good-rock-NOM-set apart
Although some of these word pairs do occur in everyday speech, most of them are reserved for specific religious or traditional purposes. As a result, young people, who are not of the certain genealogical line to be trained in these things, will insist that they do not understand this language. It appears to be less of an issue of understanding, however, and more of an issue of being in the right social position to speak these words. The people with the right status are those who cannot only speak these words but can be creative with them as well, putting various propositions together. To a certain degree, the propositions which can occur together are fixed. There does appear to be however, for those who 'know', some amount of creativity allowed. However, this creativity is limited. For example, people cannot make up new pairs of words or take any two sets of words and just put them together. They can only mix and match certain sets of words which must collocate with each other and which are context driven. It is not unusual to have arguments over these words, with each asserting his own opinion as right, and asserting his social position which proves this.

It has been stated by native speakers that the first proposition of a parallelism is the language of the original people on Luang, and the second proposition originating from the language brought in from outsiders, especially from Timor. It is interesting to note that the part of the Luang language which seems to be most well understood by people from a broader area-interdialect and even to nearby languages such as Kisar, appears to be this lir marna or language of parallelisms.

9.6 Oral and written speech

There is a difference between oral and written text in Luang. In carefully thought out written text more time is taken to make a clear, well laid setting before moving into the story. More information seems to be made explicit including participants etc. Less repetition is used. In narrative texts, repetition or tail-head linkage tend to occur only at episode breaks where it has a distinct function, unlike regular speech where it occurs in abundance. The layout of the story is more straightforward and given with careful arguments, rather than being circular as in spoken stories. Another difference between written and spoken speech is that written speech includes more grammatically complex constructions.

9.7 Prominence

Foregrounding is one method of giving prominence. Actors, patients, and even clauses can be foregrounded. These are foregrounded by using more expanded reference to them, for example NP as opposed to only a pronominal or object marker, use of both NP and a marker at the same time (only one is normally needed). They also can be left-dislocated (see §7.1). Phonologically, words are said clearly when given prominence and distinct from other words as opposed to occurring in the same rhythm unit with other words through the morphophonemic processes of spreading, assimilation, reduction, portmanteau, and metathesis (see §2 for an explanation of morphophonemic processes in Luang).

Emphasis is indicated by the use of the connector ne as well as aspectual and modality markers. Luang speakers often use emphatic modifiers such as adjectives and adverbs when they want to convince the listener that something is indeed true. They also use them to emphasize, as in the peak of the story, the dire straits the participant is really in. Emphasis can also be added to a sentence by changing the order of the connector with either the time phrase or subject. Normally the connector precedes both of these but when emphasized the order may switch (see §7.1). Note the following examples of adverbs and adjectives for emphasis:
Prominent or important people are introduced with a lot of description particularly their name and who they are related to. Relatively unimportant actors will be introduced into the story with very little information about them. Third person plural is used on the verb for generalizations where there is no focus at all upon the actor (see §6.2.4).

9.8 Information overload

Information overload refers to the presentation of lots of information at a very fast rate. There are a number of ways to slow down the information load in Luang. These include the use of repetition, vocatives, and breaking long sentences into shorter ones.

9.8.1 Repetition

Repetition is one way to avoid information overload. The use of repetition in discourse is discussed in fuller detail in §9.3 above.

9.8.2 Vocatives

Vocatives are used especially in hortatory/expository text to slow the information load. Vocatives include kin terms or just expressions which can indicate attitude as well. Note the following vocatives interspersed within a hortatory text to young people:
Mere tuwari-laweru dodo’ondi de hnioli-lietni ilu-wniehwani npaiei-npahala
‘But young men, now people’s behavior is far from what it should be.’

Mitlina upa-a’na mi re!
‘Listen my children!’

Upa-a’nani de mitniapal pa mtia’wa tinimi la nnio’a-nniatu de
‘Children turn your head to open your ears to that advice.’

9.8.3 More sentences

Rather than packing information in one long sentence, information can be spread out in two or three
sentences. This can be done through the use of repetition. See §9.3 above for a fuller discussion of
repetition. Shorter sentences, or at least sentences broken by many pauses (commas) in the correct spots,
also slow the rate of information flow.

9.9 Use of vocatives

Vocatives are used in Luang for a number of different purposes.

9.9.1 Narrative text

Vocatives occur in narratives, often within quotes, either at the beginning or the end of the quote. These
kinship vocatives indicate politeness and felt-relationship between the speaker and hearer. This is also
the way people speak to one another in regular conversations. The speaker is using the vocative to imply
a relationship or bond, often this paves the way for a request that might be made. Vocatives which
indicate negative feeling also occur. Oo, ei, eh, or ee merely grabs attention. But hoy indicates a rebuke.
These are often used in conjunction with the kin terms.

(1020) “Upa, aula’ umkekteka”
“Grandmother, I will go have a look.”

(1021) “Hyallioo, mlia mual memna a ro’onu la hletna wikni.”
“Brother ooo, quickly go get my spear in the bottom of the ocean.”

(1022) “Ei, miyerahti me, mimpudi-mpiakla am pia mimieha mhi’a letni.”
“Ei, you deceiver? you know, you lied and deceived us by making your village all alone.”

9.9.2 Hortatory/expository

Vocatives are used in hortatory or expository text in order to build an emotional bond or relationship to
prepare for what the speaker is trying to tell the listener to do. Every hortatory/expository text must
begin with a vocative. Often in very high speech vocatives can be quite long and involved. They are also
inserted within the body of the text to keep the information flow from becoming too heavy, and to keep
up the emotional bondedness especially if some of the advice is harsh. They are also used when there is a
switch in the flow of the text to a new paragraph with a new thought. They may also be used right
before the punch line or conclusion to indicate to the listener that important information that they need
to pay attention to is coming.

Note the following vocatives used in one hortatory text exhorting children to live right.

<table>
<thead>
<tr>
<th>(1023)</th>
<th>Opening to text:</th>
<th>Mitlina upa-a’na mi re!</th>
<th>‘Listen you children’</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coming to main point/warning:</td>
<td>Mitlina upa-a’na mi re</td>
<td>‘Listen you children’</td>
<td></td>
</tr>
<tr>
<td>Exhortation at final stage:</td>
<td>Upni-a’nani de itniapal pa-mtia’wa tinimi la nnio’an-niatu de</td>
<td>‘Children turn your ear to hear this advice’</td>
<td></td>
</tr>
</tbody>
</table>
Note the following example of a complex vocative at the beginning of a hortative text.

Female-male, small-big, those whose teeth fall out and whose hair is white, and those guard the well and dry at woods edge, and those who paddle canoes and carry chairs, and ones that we invite with honor who teach the children to write, and those who stand under the banyan tree freshness and shade

‘Men and women of both low caste and high, those who are old and those who guard our history (traditional law leaders) and the young people, and those who we treat with honor who teach our children and the religious leaders (who stand under God and bring refreshing to us).’

### 9.9.3 Letters

Letters begin and end with vocatives. Often new paragraphs begin with a vocative to signal that a new thought is being discussed.

Note the examples of vocatives within one letter, at every new direction the letter takes:

(1025) *Ibu Katy, agiwra ukotnohora la’ lera alia’a dokter*

‘Mother Katy, I want to talk about the day I went to the doctor.’

(1026) *Ibu Katy, Ibu guru rrora nhi’inde raweli ahu yamananni*

‘Mother Katy, those two teachers usually buy the dog’s food.’

(1027) *Ibu Katy, la’pa Ibu Katy npaikia puka…*

‘Mother Katy, when you read the book…’

### 9.10 Definiteness and referentiality

Nominals can be considered proper, generic, indefinite or definite depending on the way in which they are marked.

An unmarked nominal is ambiguous in definiteness and referentiality.

(1028) *ina-nara*

mother-brother

‘relatives’

(1029) *muanke’a*

‘male’

(1030) *riy*

‘person’

When marked as a plural the nominal takes on a more definite quality.

(1031) *Ina-nara re*

mother-brother those

‘those relatives’

(1032) *Muanke’a re*

male those

‘those men’
When marked with the deictic ‘one’ it is ambiguous as to whether the referent is specific or non-specific. But it implies that the information is newly asserted, and the speaker does not assume that hearer knows the identity of the referent.

A person presented himself.
‘There was also a man named Godtlifa.’
‘When a man falls in love with a woman.’

Use of the definite deictics marks the nominal as definite. It assumes that the hearer knows the referent of the nominal either as a result of given information in the text or other shared information.

This man first asks that woman.
‘That man wears a sash/cloth.’

When the nominal is identified by name it is both definite and referential
‘A person named Mina.’
‘There was also a man named Godtlifa.’

When named, the nominal can be tagged contrastively through the use of a deictic to refer back anaphorically to previously given information.

Maran Letar fought this Teti Lai.
‘These Traupnu people make that jewelry.’

Nominals modified by the various constituents of the NP are further marked for definiteness and referentiality.

‘Female relatives who guard the gate.’
When information, whether subject, predicate, undergoer as well as other word classes are not definite but assumed to be a part of the general cultural knowledge and therefore asserted, they go through morphophonemic processes which cause them to be in phonological rhythm units with other word classes even across phrase or clause boundaries (see §9.2.2). When this happens the words are not definite but are referential due to general cultural knowledge.

(1044) *Muan ama-yei re ida*

male father-uncle those one

‘One of the man’s uncles.’

(1045) *Keke’enku’a maka Ru’ru Mnielu l-lernana la weru ko’ra-ni de*

child which Ru’ru Mnielu 3s-found at weru tree that

‘The child which Ru’ru Mnielu found at the weru tree.’

(1046) *R-la r-tat diari*

r-la r-tati dari

3-go 3p-throw net

‘They go fishing.’
Appendix A

Although this phonological sketch (in section two) deals with the synchronic description of Luang, it is interesting to speculate what diachronic changes might have taken place between the Proto Austronesian (PAN) form and Luang as it is spoken today. One hypothesis provides the following four rules:

Rule 1: Regular sound correspondence changes from PAN to Luang over time.51
Rule 2: Metathesis of the final syllable. This is required to accommodate the ‘no word final consonant’ restriction in Luang.
Rule 3: Metathesis of two consonants that occur between syllables morpheme medially. This is applied when invalid consonant clusters occur within a morpheme as a result of rule 2 (see table 8 in §2.2.2.3 for a list of valid consonant clusters).
Rule 4: Assimilation of /l/ → /n/, or /n/ → /l/. This is applied if the consonant cluster formed by rule 3 is invalid, but includes the phones /l/ and /n/.

Although the following table show these rules occurring in order for the sake of this discussion, it is difficult to speculate which order they actually took place in historically, and is beyond the scope of this paper.

<table>
<thead>
<tr>
<th>PAN52 → anjń</th>
<th>‘wind’</th>
<th>PAN → tasik</th>
<th>‘sea’</th>
<th>PAN → keRaN</th>
<th>‘dry’</th>
</tr>
</thead>
<tbody>
<tr>
<td>rule 1 → anjń</td>
<td>‘wind’</td>
<td>1. → tahiʔ</td>
<td>‘sea’</td>
<td>1. → keran</td>
<td></td>
</tr>
<tr>
<td>rule 2 → anni</td>
<td>‘wind’</td>
<td>2. → tahʔi</td>
<td>‘sea’</td>
<td>2. → kerna</td>
<td>‘dry’</td>
</tr>
<tr>
<td>PAN → anak</td>
<td>‘child’</td>
<td>PAN → inum</td>
<td>‘drink’</td>
<td>PAN → manuk</td>
<td>‘bird’</td>
</tr>
<tr>
<td>1. → anaʔ</td>
<td>1. → enum</td>
<td>1. → manuʔ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. → anʔa</td>
<td>2. → enmu</td>
<td>2. → manʔu</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. → aʔna</td>
<td>3. → emnu</td>
<td>3. → maʔnu</td>
<td>‘bird’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>PAN → Zalan</td>
<td>‘path’</td>
<td>PAN → teluR</td>
<td>‘egg’</td>
<td>PAN → bulan</td>
<td>‘moon’</td>
</tr>
<tr>
<td>1. → talan</td>
<td>1. → telur</td>
<td>1. → wolan</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. → talna</td>
<td>2. → telru</td>
<td>2. → wolna</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. → tanla</td>
<td>3. → terlu</td>
<td>3. → wonla</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. → talla</td>
<td>4. → ternu</td>
<td>‘egg’</td>
<td>4. → wolla</td>
<td>‘moon’</td>
<td></td>
</tr>
</tbody>
</table>

Present day loan words follow a similar pattern; however, they have their own set of rules. 1) For loan words which end in a consonant, metathesis of the final two segments is always the method of choice provided that the new consonant cluster formed morpheme medially is homorganic. 2) For the remaining loan words whose homorganic consonant clusters would not be allowable (see table 8) or if three consonants would be clustered together as a result of metathesis, a final /a/ is added to the end of the word and no metathesis occurs. This often happens on proper names. Below are examples of how words in Indonesian are incorporated into the Luang language.

1) tulis → /tulsi/ ‘write’
1) motor → /motru/53 ‘motor boat’
2) Yesus → /Yesusa/ ‘Jesus’
2) Petrus → /Petrusa/ ‘Peter’

51The examples below do not show all the intermediate sound correspondence changes which took place. It only attempts to show the PAN and the present day Luang forms.
52All of the PAN forms were taken from Wurm and Wilson (1975).
53Luang does not allow for final /o/, except on exclamation words, therefore motru ends in /u/.
Appendix B

Text 1

(1) Ululu plialaini upa lerni-tgara lerni de patke’a ida nora muanke’a ida rmehlima; muanke’a nwawa Rettiau, patke’a nwawa Rarlay.
   ‘A long time ago, in the time of our ancestors, a man and a woman were married. The man’s name was Rettiau and the woman’s name was Rarlay.’

(2) Hare de maran Wetgai Ilia re.
   ‘They were of the nobility clan called Wetgai Ili.’

(3) Noka rrora a’nani muanke’a woru; yanulu nwawa Rettiau Lay ma gari nwawa Rettiau Ru’ru, yoma rrora amni Rettiau pede riwra Rettiau Ru’ru Rettiau Lay, mere plolloli de yanulu nwawa Lay me gari nwawa Ru’ru.
   ‘In time they had two sons, the elder was named Rettiau Lay and the younger named Rettiau Ruru. They were called this after their father because his name was Rettiau. However, the elder was really named Lay and the younger was named Ruru.’

(4) Noma rter-rlahga pa rla’awa twegeni-lawangen wia pa nhi’noka ror amni rwed yatru ida.
   ‘The years went by and they grew up under their parents care. One day when they were older they made a fish trap with their father.’

(5) Lla’pa lera ida na Rarlay e namehra.
   ‘Then one day their mother Rarlay became sick.’

(6) Namehra pa nahmena na’anana-nemnu.
   ‘She was so sick she did not want to eat.’

(7) Nakotla hawni niwra: “Auí’una iwu ati nampa kalwieda pa mhuopantek it a’nani rrora rla rtollia yatru.”
   ‘So she said to her husband, “I need to eat some shark’s liver and then I’ll feel better. Go tell our children to set the fish trap.”’

(8) Noka a’nani rrora rla rol yatru, pa rla de de yatru enni iwu ida.
   ‘So the two children went and set the trap and caught a shark.’

(9) Noka rrora rwahi’pa rodia iwu pa rmaiwia,
   ‘They went to get it and bring it home,’

(10) Mere rror edon rod wehla.
    ‘but they had forgotten to bring a machete.’

(11) Noka yanulu natiakrer iwu na gari nma nal wehla.
    ‘The eldest stayed at the trap and guarded the fish while the youngest went to fetch the machete.’

(12) Gari nma nala wehla de iwu nhari lirmi pa nakotla yanulu: “Eí mtulan pa msiaini a’u de muolindoinia a’u la.
    ‘After he left, the shark opened its mouth and said to the elder brother, “Have pity on me and help me and let me go.”’

(13) Aïlia’awa a noh’u’a rai’yu.
    ‘I will go to my home.’

(14) Pena lera ida mela id pa, ler lola mel lol pa mhuopla-mliar pa mlier la komlorni-pah’a metni demade de mpuolu-mpua uk a’u pena aghima rie o’a, aitulan ti o’a, hgimpai-muanatg o’a.”
    ‘If some day when you are sailing you run into trouble then call on me to come help you and I will.’

(15) Noka yanulu na nolindoini iwu la.
    ‘So the elder brother let the shark go.’

(16) Garni nod wehla pa nmai de de iwu nmolu olekwa.
    ‘A little while later the younger brother arrived with the machete, but the shark was already gone.’
Noka garni natiana niwra: “Kaka iwu etla meni?”
’So the younger brother asked, “Older brother, where is the shark?”

Nakot niwra: “Iwu agolindoini oleka la.”
‘I let the shark go,” he answered.

Noka rrora rla’awa.
‘Then they went home.’

Rla’awa noka inni-amni ratiana riwra: “Enmi erla meni?”
‘Then they went home. When they got home their parents asked them, “Where is the fish you caught?”

“Amakleh eni, yatru nakleh eni.”
‘We did not catch anything.’

Dewade inni nawenanwa niwra: “Keke’enkua ra rwaklili-rwakdiori, rputra-rpalka.”
‘Then the mother was angry and said, “You kids are lying.”’

Agatga de yatru na’eni iwu na’nama mmiai miala wehla pa mial la mpiarowta-mpi’anna.
‘I know you caught a shark and then came home to get a machete to cut it up.’

Ne miy miolindoinia iwu olek la pa mimpiutra-mpialka a’u pa o dodo’on di de musti rwenan miy.”
‘You let the shark go and then you lied to me. Now you must be killed.’

Noka nakotla hawni pa rwenna keke’enku’a rrora.
‘Then she told her husband to kill the two children.’

“Yana ramori-radaria yoma rwaklili-rwakdiori, rputra-rpalk olek it wa.”
‘Do not let them live because they have lied and deceived us.’

Noka amni nsainia a’nani rrora.
‘The father felt sorry for his two children,’

Mere llernohora hawni.
‘but he obeyed his wife.’

Mere amni nsainia rpa nhi’a gerni wareherni, nhi’ gotgot la rrora.
‘However, he felt pity on them, so he packed them some food for the trip.’

Nawew la rrora pa: “Kekwali die mro’ miwlarwia.”
‘Then he said to them, “In a little while you two run away.”’

Lera nmellaw noka amni npona wehlani pa naploklokar na’nama lla nhi’a ud liola woru ma nkeni gera la rpu’pu woru pa nkenia la dudgenni wawannu pa nhi’targa.
‘When it became dark he filed his machete to make it real sharp. Then he got two banana trunks and two coconut shells and put them in the boys’ beds.’

A’nani rrora ranina pa mela letgara dewade de namatdoinia a’nani rrora pa rrora rawlarwia, nhakar gotgota pa rima-rima na’ala gotgotni pa rawlarwia na’nama, na’ala wehla pa rrahyetia ud liola id wa demade de nhurdoinia ger rpu’pu id la.
‘In the middle of the night he woke the two boys up so they could escape. He gave them each some food and told them to run off. Then the father took his machete and began to hack at one of the banana trunks and pour out the liquid from the coconut shell.’

Demade hawni niwra: “Hniakarmi hade, mmiati-mmiati, keke’en maka edon ka’unna-kamta’ata inni nor amni.”
‘While he was doing this his wife heard the noise and said, “That’s what you get children -- death - - when you do not obey and respect your parents.”’

Demade de muanke’eni na’ owan la wehla pa ndawreti owa’an udi lola id wa demade de nhurdioini gera lari id la wa.
‘Then the father took up the machete again to hack the other banana trunk and pour out the milk from the second coconut shell.’

Demade de hawni niwra: “Hniakarmi hade, miati-miati.”
‘Then the wife again, “That’s what you get, death.”’
When he finished the father got some water to wash off the bed so people would think that he was washing away the blood.

In the meantime, the two boys ran and ran carrying their food. They kept going through the night until the heat of the next day when they got very hungry.

The elder opened his food up to eat, but it was ashes.

Then the younger said, “Brother, let us try mine.”

When they opened it, it was corn. Then they ate it.

When they were done eating they continued on.

They continued on and on until they came upon a bird called the ‘Bird of the West’ (which gives power).

Once they saw it, the elder brother tried to hit it with a rock. He tried and tried, but he could not hit it.

Even though the bird did not even fly away.

Then the younger brother said, “Let me have a try.”

So he picked up a rock and threw it at the bird. He hit it straight away and the bird fell. Then he ran over and he plucked out the eye ball (where the power was) and swallowed it.

Then they continued on and on until they came to a branch in the road.

One branch went to the left and the other to the right.

The eldest decided that he would take the road that branched to the left. After going down the left road he soon came upon a man who was a goldsmith.

So the eldest asked the goldsmith for work. The man agreed and gave the elder brother a job, helping him make things out of gold. The younger brother decided to take the road that went to the right and he continued on until he came to a banyan tree (a place of authority and knowledge),

Under the tree was a well.

It was not long before an old woman from the nobility clan of Mnieta came to draw water. The younger (brother) took a banyan fruit and threw it into her dipper.

The old woman said, “The birds are making this water dirty.”
‘Then she poured the water out.’

‘Then she drew water again, and then again the youth took a banyan fruit and threw it into her dipper again.’

‘Then the old woman said: “This bird keep making this water dirty.”’

‘Then she poured out the water again’

‘This happened three times and then the old woman looked up into the tree.’

‘She saw the boy and said, “Grandchild, where did you come from? Come down and stay with me for I do not have any children.”’

‘So he came down from the tree and went with her.’

‘As they walked they talked and talked. He told her about his parents,’

‘and she said he ought to come live with her since she had no children.’

‘So they stayed together and the younger brother grew up. However, he contracted a disease.’

‘Then one day he heard that his brother was with a goldsmith and was learning to make gold jewelry.’

‘So he said to the old woman, “Grandma, I want to go see this goldsmith.”’

‘The grandmother said: “Go have a look.”’

‘Then he went and wove some palm leaves together and made it into the shape of the bird which he had hit with the stone. He wanted to give it to his elder brother as a sign so that he would look at it and say, “Who is it that gives me these palm leaves woven like the ‘Bird of the West’?” He wanted his brother to recognize that it was him.’

‘However, when the elder brother saw the image of the bird he just looked at it and took it and made it into gold, but did not even ask about his younger brother.’

‘Then the younger brother came home and said to the old woman, “I tried to make it so my older brother would recognize me but he is already rich and does not (want to) recognize me any more.”’

‘He just took the leaves I wove like the bird and made it into gold.’

‘The old woman said: “He has already become so wealthy that he has forgotten you.”’
So the younger brother continued to stay with the old woman until one day news came from Melai-Watkali that the king of Melai-Watkali had made a riddle. Whoever was able to solve the riddle could marry one of his six daughters.

The elder brother, Rettiau Lay, planned to sail there and try to solve the riddle so that he could marry one of the king’s daughters.

There were other people on the boat also.

The younger brother found out about this and said to the old woman, “Grandma, I would like to go along to Melai-Watkali.”

But the old woman said: “Grandchild, do not go off with those rich people to get married.”

But he really wanted to go. He said: “I do not want to go get married. I just want to go have a look.”

Then the old woman said: “Then go with them.”

Then he went asked for a ride saying: “I’m not trying to get married, I just want to go have a look at that land.”

Then they allowed him to sail with them but he just stayed in the hull of the boat because of his disease.

Then they left.

When they got to Melai-Watkali, the elder brother got off and went ashore.

After they served him food, the king said, “Yes, you can marry one of my daughters if you guess the riddle.”

Then the king of Melai-Watkali brought out six pigs, saying, “Guess which one is the oldest, middle and youngest.”
(88) *Noma rakwieta mere edona rakwetnana, raplinga.*
'So the elder brother tried to guess again, but he did not know so he guessed wrong.'

(89) *Noka rai nakota niwra: “Riy rhoruwa?”*
'Then the king said, “Is there no one else (from the boat to guess the riddle)?”'

(90) "Ei riy hadamonna, riy hadamonan la puou."
'“That is all, there is no one else in the boat,” (the elder brother replied)'

(91) *Ne rai niwra: “Yan riy erla de mpiolga pa nmai.”*
'The king said, “There must be someone; call him to come,”'

(92) *Nakot niwra: “Ei riy id etla mere namno’a-namrrara.”*
'He answered, “There is one person, but he is diseased,”'

(93) *Noka rai niwra: “Namno’a-namrrar mana riy mormioria pa mlia mpiolga pa yana nakwietenana kokkoi rina.”*
'The king said, “It does not matter if he is diseased, he is still a person. Go call him, he might be able to solve the riddle.”'

(94) *Noka rhopan pa rla rpolga.*
'Then they told them to go call him.'

(95) *Muanke’a ida lla npolg a u nakot niwra: “Ei muerun la!”*
'The man who went to call him said, “Come on down!”'

(96) *Noka nerun la wa, noma niwra: “A’u la ulg o’a ma plet pa mtiy.”*
'When the younger brother came off the boat (the man) said, “I’m going on ahead, you follow quickly.”'

(97) *Noka nayalindoinia pol yatni-rain yatni pa nerun la keranni pa lla’awa.*
'Then the younger brother changed his dirty clothes and got off the boat to go (follow the man).'

(98) *Lla lla’pa nden ma’ta la puohra gaini, edona lla’ ma’ata leta ralamni de nwatromnana patke’ ida (happe’ ida).*
'While he was still at the gate, before he even had a chance to go into the village, he met an old woman.'

(99) *Happe’ di nwawa Puilioi-Romloi.*
'This woman’s name was Puilioi-Romloi.'

(100) *Noka happé’ di nakotla niwra: “Upa omlia meni?”*
'She said to him, “Grandchild, where are you going?”'

(101) “Up ei, rai npolg a’u pa allia lla’ pa rakot hya-hya’a, a’u ge lia’teka.”
'“Grandma, the king came and called me to come. He wants to say something to me, I had better go see.”'

(102) *Noka happé’ di nakotla niwra: “Upa omlia de omukwieta kokkoi petu rahlanu wonema ma wawi a’nani wonema.*
'Then the old woman said to him, “When you go to guess the six pieces of bamboo and the six piglets.”'

(103) *Omlia mukwieta, omlia la’ de mumkek nek pa llaran mota ntai la petu honi id de de petu onni hade pa emkade mammain nek pa lla genia petu honi.*
'When you are guessing make sure you look and see where the blue fly lands. The piece of bamboo it lands on will be the end. Then it will land on the middle and then on the other end.’

(104) *Wawi a’na mana emkade wali.*
'The same with the pigs.’

(105) *Mumkek nek pa llaran mota ntai la wawi meni de wawi a’nani yanulu hade, ntai owa’an la han meni de mak lernohora yanulu, letgara, mak lernohora letgara, gari, mumkek nek pa llaran mota ntai la ha meni de mukwiet hade, mieriwnohora.*
'It will land on the eldest first, then the middle one and then on the youngest. Make sure you look where the blue fly lands and then guess it.”

(106) “Yowa.”
'(He answered), “Okay”'
Noka lla’wa.
‘Then he went.’

Lla’awa pa la’ noka rhopan namatna nhornioka rai nakot niwra: “Hare honnona rakwieta kokkoi mere ta’eni rwetnana pede tre’ ma’ta omuemme’h’a pa dodo’on di pa ompwetnana de omuora a’nu ida mmiehlima.”
‘When he got there he was asked to be seated and then the king said, “Everyone has tried to guess the riddle, but they have not been able to do it. You are the only one left. Have a try so you can marry one of my daughters.”’

Noka rla rala petu wu’u mainenmenni pa nmai noka namkek nek pa llaran mota ntai la ha meni dewade nakotiwra: “Petu onni hadi, rahlanu letgarni hadi na tutnu hadi.”
‘Then they brought out the six pieces of bamboo. The younger brother looked to see where the blue fly landed and then said, “This is the end piece, this is the middle and this is the other end.”’

Noka rpolu owa’ana wawi a’na rwonema rmai pa nakwieta de namkek nek pa llaran mota ntai la wawi a’nani noka niwra: “Wawi a’nani yanulu eda di.”
‘Then they called again for the six piglets to come so he could guess. Then he looked where the blue fly landed. Then he said, “This is the eldest.”’

Nokotiwra: “Mpwetnan oleka kokkoi pa a’nu wonem hare pa rmai pa mpualiria!”
‘Then the king said, “You have solved the riddle. I have six daughters. Come and choose!”’

A o sukmu la ha meni.
‘Which one do you like?’

Mere mukwiet ulga, a’ a’nu wonem re yanulu ha meni, letgara ha meni, gari ha meni, pa ompwetnana nanpena muor ida mmiehlima.”
‘But first you must guess which one is the oldest, the middle and the youngest.”’

Noka ne’era a’nani re, mere edona re’eru naplollola, gari ndella handi na, yanulu ndella handi na, letgara ndella handi.
‘Then the king lined up his daughters, but not according to age. He mixed them up.’

Noka nakwieta, namkek nek pa llaran mota ntai la ri yid dohoni dewade de niwra: “A yanulu eda hadi.”
‘Then the younger brother attempted this final riddle. He looked at where the blue fly landed on one of the girl’s hair and said, “This is the oldest.”’

Pa llaran mota nnem pa ntai owa’an la id dohoni de niwra: “Maklernohora yanulu hadi.”
‘Then the blue fly landed on another one’s hair. Then he said, “This is the next to the oldest,”

Pa llaran mota nnem pa ntai owa’an la id dohoni dewade niwra: “A letgara hadi la.”
‘The blue fly landed on another one’s hair so he said, “This is the middle (child).”’

Emkade mammain pa nakwieta, nammuoga dewade rai niwra: “O mukwieta oleka kokkoi ri wa pa o ralammu niwra muora a’ a’nu meni de.”
‘He continued on like this until he solved the whole riddle. Then the king said, “You have solved the riddle. You may choose which ever daughter you would like.”’

Noka nakotiwra: “Gari.”
‘He said, “The youngest,”’

Noka nor gari rmehlim pa.
‘Then the two of them got married.’

Nor gari rmehlim pa rwahi’a-rwayodi pa rwaho’o-rwatierun pa rawallia Lgon wa.
‘Then the two of them got married then they prepared to return to Luang.’
(125) Mere rai a’na di edon nemun gera na nemun mammaini norkohola.
   ‘But the king’s daughter would not drink water, only the milk from young coconuts.’

(126) Noka rken norkohol la puou.
   ‘So they loaded the boat with young coconuts,’

(127) Me rhi’a tiernu totpena rai a’nani patke’a ndella puou wawannu.
   ‘And they made a tent so the king’s daughter would stay on the boat’s deck.’

(128) Ne kakni Rettiau Lay di nwaror oleka klili-klidiori ohpa-lahara totpena na’ala patke’eni yoma ralamm
   namehra la garni.
   ‘But the elder brother Rettiau Lay (felt angry and hurt), so he schemed of a way to deceive his
   younger brother and to take his new wife.’

(129) Noka rha’atla puou pa rhopalwa.
   ‘Then they got on board the boat to sail.’

(130) Rhopal noka ankoda hadi ma kakni di nawew la puou mniotni: “La’ de de miy de mommuou wehla
   ta’wa re hononna, mkien nieka prahni la tio’ora.
   ‘When they (were about) to sail, the elder brother and the captain said to those on the boat,
   “When we go, hide all of your machetes and knives, leave only the ax out.’

(131) Mere prahni de mhi’a pa nkalkiali, totpena atal la tsapil nora de de omriana de natliehudoin la.”
   ‘But make the handle a bit loose so that when he takes it to open the coconut (for his wife) the
   blade will come off.’

(132) Noka puou mniotni rade’ mommuou wehla ta’wa re hononna, prahni nmemmeh’a ndella tio’ora.
   ‘Then the crew hid all the knives and machetes and left only the ax out.’

(133) Noka rhopalwa.
   ‘Then they set sail.’

(134) Rhopal pa rmaiwa hletan letgar wa dewade de patke’a ttiernu kera la nhopna rhi’ nor pa nemnu,
   nhopan muanke’eni di natian wehla ta’wa pa ralla rhapil nora, riwra: “A wehla hadamonna, ta’wa
   hadamonna, e prahni id etla pa mualla mhuapil nora.”
   ‘When they had left the shore behind and were over the deep blue water, the girl got thirsty and
   ordered them to get a coconut ready for her to drink. She told her husband to get a knife or
   machete to cut open the coconut, but the crew said there were none. There was only an ax
   available to cut open the coconut.’

(135) Noka na’ala prahni di pa niwra nhapil la puou ralamni, kakni ankoda niwra: “Ei yana mhi’a kdeha
   puou di, mhuaplia la puou arani.”
   ‘Then his brother, the boat driver, said, “Hey, do not get this boat dirty. Cut it open on the edge of
   the boat.”’

(136) Noka nhap lia la puou arani pa nhap lia pa rran la prahni emkadewa de prahni natliehudoin la pa
   ntnierun la hletna wikni.
   ‘Then the younger brother took the ax to cut open the coconut on the boat’s edge, but the blade
   fell off and sunk deep down into the sea.’

(137) Dewade kakni nakotla: “Mlia mual memna a prahni’u, ma a’a ge donna uhaka kupna-kai leli-mah dom
   la prahni hnierannu, miia mual memna a prahni’u la hletna wikni.”
   ‘Then the elder brother said, “You go get my ax head. I do not want money or gold things in
   exchange for it so go to the bottom of the sea and get my ax head.”’

(138) Dewade garni nherieriwia pa nmela pa nakotla hawni: “Kekwali de ailia gala prahni mere na’ala patke’a
   kdielli pa nakdieliia.
   ‘Then the younger brother was quiet until night time. Then he said to his wife, “In a little while I
   will go get the ax head.” Then he took the girl’s ring off and put it on his finger.’

(139) Lla’pa Orgahi-Ora’a nayoryori a’u de a’u wali, mere ailia pa muati-muoli hgo’a tiawu de de takot pa.
   “If God wills to protect me I will return, but I cannot control whether I will return or am lost in
   the sea.”’
(140) Ne muor neka puou mniotni mlia’awa lla’ pa amuormiori de mpiewei-mniarnar a’u pa nodia pa a’u wali mere edonan de takot pa!”
‘You go on with the rest of those on the boat. Wait for me to return, in case I live to return. However if I die and am lost at sea that is beyond my control.’

(141) Emkawedwa pa lla’awa puou li’irnu pa preprepparri pa nmer la tipur dewaw na Uplerlawna Memputlawtnu, lir Melai niwra nsembain la Itmatromlawanni.
‘Then he went to the back of the boat and early in the morning when the first red rays appeared in the east he called to God, in Malay they call this ‘praying to the Lord’.

(142) Na’ul lia watu maka rara werta puou id na’nana ntania la heyanan na’nima npollia Uplerlawna: “Ei Matromlawna na, Uplerlawna Memputlawtnu, dodo’on di de aupuolu-wuak ti o’a, mhueri tinmu-mutatar matnu, mutfina-mutalia ali’ru-atu’nu, polpuo’lu-wakwa’ku.
‘He picked up a rock which was in the boat, and he offered it up to heaven then called on God. “Oh God, the Almighty, now I am asking you, turn your head and eyes to listen to my words and my request.’

(143) Dodo’on di de ailia’awa wuwulla hletna tpopioini-yoiri kdieldelma.
‘“Now I am going into the deepest sea.”

(144) A’uwulu-uwalu wat di la a’ ino’nu.
‘“Consider/compare this rock as/to my body.”

(145) La lla’pa muyori-mudari a’u pa a’uti’il-uwal die, de wat di a’utretnia la tah’i de npali.
‘“If you will protect me and allow me to return, let this rock I throw into the water float.’

(146) Mere ailia lla’pa muati-muolu ahgo’a-tiawu de muala pa wat di nteprernu.”
‘“But if I will die in the sea then cause this rock to sink.”’

(147) Dewade de natrerun watu la tah’i de watu npali.
‘Then he dropped the rock into the water, and the rock floated.’

(148) Noka na’ala pa lokr owa’ana: “Ei Matromlawna na aupuolu owa’ana awuak owa’ana ti o’a, plola lla’pa amuati-muolu hgo’a-tiaw la hletan di wikni-yoir di ralamni de wat di mana natniepar wehl ihi nadguaur watu metma.
‘Then he took it again and earnestly prayed, “Oh God, I am asking you again, if it is true that I will die in the sea then let this rock sink like the steel of a machete or a black rock.’

(149) Mere lla’ pa muormiori-diardiari mhimpai-mmuahatg a’u pa a’uti’il-uwallia a noh’u-a rai’yu de wat di npali.”
‘“But if I will live, and you will protect me and allow me to return to my land then let this rock float.”’

(150) Noka natrerunu owa’ana watu de, watu npali owa’ana.
‘Then he let the rock drop again, and again it floated.’

(151) Dewade na’ owan la watu pa llokarnana re’eni wotelu emak had owa’ana.
‘Then he took the rock again for a third time and did like that again (that is, prayed the same earnest prayer).’

(152) Dewade natrerunu de watu npali.
‘He let the rock drop (again), and it floated.’

(153) Watu npaliwa dewade e’ mana lelmerun wali wa.
‘After the rock floated (again) he dove into the water.’

(154) Nuuwulrun la tah’i de de ed olek la nu’nu id tutnu.
‘He descended into the sea and he came to a banyan tree.’

(155) Dewade nlol nu’nu la yaw pa lla la’ de de happe’a ida natentieninreri la nu’nu nainni.
‘He went below the tree and saw an old woman busily weaving under the banyan tree.’

(156) Lla’awa noka nwaka kalwieda la happe’a noka happe’a niwra: “Up ei, omdiella meni? O ma mhi’a hya’a?”
‘He went and greeted the old woman. The woman said, “Where are you coming from? What are you doing?”

(157) “Ulala upa.”
‘(He answered), “I’m just traveling around, grandmother.”

(140) Ne muor neka puou mniotni mlia’awa lla’ pa amuormiori de mpiewei-mniarnar a’u pa nodia pa a’u wali mere edonan de takot pa!”
‘You go on with the rest of those on the boat. Wait for me to return, in case I live to return. However if I die and am lost at sea that is beyond my control.’

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‘He picked up a rock which was in the boat, and he offered it up to heaven then called on God. “Oh God, the Almighty, now I am asking you, turn your head and eyes to listen to my words and my request.’

(143) Dodo’on di de ailia’awa wuwulla hletna tpopioini-yoiri kdieldelma.
‘“Now I am going into the deepest sea.”

(144) A’uwulu-uwalu wat di la a’ ino’nu.
‘“Consider/compare this rock as/to my body.”

(145) La lla’pa muyori-mudari a’u pa a’uti’il-uwal die, de wat di a’utretnia la tah’i de npali.
‘“If you will protect me and allow me to return, let this rock I throw into the water float.’

(146) Mere ailia lla’pa muati-muolu ahgo’a-tiawu de muala pa wat di nteprernu.”
‘“But if I will die in the sea then cause this rock to sink.”’

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‘Then he took it again and earnestly prayed, “Oh God, I am asking you again, if it is true that I will die in the sea then let this rock sink like the steel of a machete or a black rock.’

(149) Mere lla’ pa muormiori-diardiari mhimpai-mmuahatg a’u pa a’uti’il-uwallia a noh’u-a rai’yu de wat di npali.”
‘“But if I will live, and you will protect me and allow me to return to my land then let this rock float.”’

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‘He descended into the sea and he came to a banyan tree.’

(155) Dewade nlol nu’nu la yaw pa lla la’ de de happe’a ida natentieninreri la nu’nu nainni.
‘He went below the tree and saw an old woman busily weaving under the banyan tree.’

(156) Lla’awa noka nwaka kalwieda la happe’a noka happe’a niwra: “Up ei, omdiella meni? O ma mhi’a hya’a?”
‘He went and greeted the old woman. The woman said, “Where are you coming from? What are you doing?”

(157) “Ulala upa.”
‘(He answered), “I’m just traveling around, grandmother.”
Then the two of them talked and talked, and finally he asked the old woman, “Did you hear anything fall down here?”

‘Then she said, “I did not see anything, but I heard a noise by the chicken’s nest. Go have a look. Maybe what you are seeking is there because the chicken has already come down.”’

‘Then he went and saw the ax head in the nest. Then he took it and said, “Grandmother, here it is.”’

‘Then he continued to talk with the old woman. After a while he said, “I have to go now.”’

‘She called many different kinds of fish and they said, “We do not go to the surface of the water.”’

‘Then she called the sea cow, and the sea cow said, “I do not swim on the surface.”

‘Then she called the shark, and the shark said, “I do not travel along the surface of the water, but I heard the sailfish say that he swims on top, call him and ask him.”’

‘Then the younger brother said good-bye to the old woman and got on the back of the sailfish and the sailfish carried him away.’

‘This old woman’s name was Rarhurmetma-Rarlelkialwa.’

‘The sailfish and Rettiau Ruru sailed on top of the water between Timor and Kisar Islands.’

‘When they were between the two islands the sailfish faced south to try and see if he had enough power and strength to tear apart the east end of the island of Timor named Nohmeni.’
(177) De hruilarna nten runi la eda de.
‘The sailfish used his strength to do that.’

(178) Noka nwali doini pa nnehna Yotwaw pa de Yotwawa ndiwdiwra pede Yotwawa wo’orni ndella walli-walli
na leta eta noha letgarni.
‘He turned around and faced/headed toward Kisar Island, and so Kisar shook. Because of this
Kisar’s mountains are at the edge of the island and the villages are in the middle.’

(179) Noka nnehna Ra’i wia pa lla’awa Romna-Wiatan della pa nweyat la Romna walli warta pa Nohyata
Roman dewade mwalidoinia la pa nmaiwa Nohuapetam pa nhid’oinia Nohuapetam pa nweyat la
Roman pa nmaiwa Maupor wa pa ntereti Roman.
‘Then the sailfish headed north to go to Roma Island to destroy the west side of Rome. The result of
this is the island of Nohyata. Then he turned around and came to Nohaupetam to finish it off.
Finally he came to Maupor to violently attack Roma.’

(180) Dewade Rettiau Ru’ru nakotla: “Hadewa.”
‘Then Rettiau Ruru said, “That is enough.”’

(181) Hadi edonna.
‘Do not destroy this one.’

(182) “Itnehnateka Tranna.”
‘Let us just go south.’

(183) Noka nnehna Tranan de rmaiwa Leti wa.
‘Then they went south and came to the island of Leti.’

(184) Rmaiwa Leti wa dewade de Rettiau Ru’ru niwra: “Aitia’a eda di.”
‘When they got to Leti and Rettiau Ruru said, “No, not this one.”’

(185) Noka Leti rama’tat pa Leti riwra: “Yana mpueyat noh di na nanpena mpe-i-nnara Lgona upni Lgona
a’nani pa rmai nanpena amudun i’ina ma mpoknih i’g’a la.”
‘The (people of) Leti were afraid and said, “Do not destroy us, wait, when Luang people come here
we will serve them fish and cider.”’

(186) Pede noha di nwawa Tun i’ina Kalorni yoma ndudni ’ina-nwokihn tgo’a, riwra kalura.
‘So this island was named Tun i’ina Kalorni because they cut up fish and poured palm cider which
they call kalura.’

(187) Leti riwra rkalura de ita’ana i’ina matmata pa ita talla temna tgo’a.
‘When Leti people say rkalura it means they eat raw fish while drinking palm cider.’

(188) Noka rrrha rmaiwa pa riol Mo’a noma Rettiau Ru’ru niwra: “Aitia eda di.”
‘Then the two of them went by the island of Moa and Rettiau Ruru said, “No, not this one.”’

(189) Noka rmaiwa Lakor de Lakru rama’tata pa nru’u la yawa pede Lakor nakleha wo’ora-kawru ne rai
matanni.
‘Then they came to Lakor Island. Lakor was so afraid that it looked down so as a result the island
of Lakor (today) has no mountains.’

(190) Noka Rettiau Ru’ru niwra: “Itnehna Ra’i.”
‘Then Rettiau Ruru said, “Let us head north.”’

(191) Noka nnehna Ra’i wia pa rokur Dam pa.
‘Then they went north heading toward Damar island.’

(192) Rla’awa Dam pa dewade nweyat la Dam pa.
‘They went to Damar and caused destruction there.’

(193) Dewade Rettiau Ru’ru niwra: “Hadewa, ma Lgona atia’a hadi.”
‘Then Rettiau Ruru said, “That is enough, this is not my island.”’

(194) Noka nnehna Tranan wa.
‘Then they headed south.’

(195) Rnehna Tranan pa rmaiwa dewade Rettiau Ru’ru niwra: “Anoh’u eda de inahati.
‘They headed south and came (to the island of Luang) and Rettiau Ruru said, “This is my own
home.”’

(196) Mupnial lia handi na na agerun pa ailia umkeka u’pu.”
‘“Harbor here so I can get down and go see my grandmother.”’
Nmaiwa.
‘He came.’

Nmaiwa mel di wa pa nna lla’a nkorkora upni hniarni noka upni niwra: “He’ o’a riy’u nei, u’upu nmati nmoilolek la hleta lawan pa yana nmai pa mpiutu-mpialka a’u.”
‘When it was night he went and knocked on his grandmother’s door and she said, “Who are you? My grandchild died in the deep sea so do not come and try to deceive me.”

Noka upni (Rettiau Ru’ru) nakotla niwra: “Upa a’ge hadi la, a’ inahati pa amwaia pa mhwari hniari.”
‘Then the grandson (Rettiau Ru’ru) said to her, “Grandma, it is I. It is really true that I have come back, so you can open the door.”’

Noka upni nhari hniari pa lla’awa rialam pa.
‘Then the grandmother opened the door and let him in.’

Noka nwahaurnohora la upni niwra emkadi-emkadi rtiota-rwudi a’u pa emkadina-emkadina, nwahaurnohora.
‘Then he talked all about how he had been deceived in various ways.’

Noka niwra: “Erla meni upe?”
‘Then he asked, “Grandmother, where are they?”’

Noka upni niwra: “Rrora rmehlim pa e rawoka mak kmehlima.
‘His grandmother said, “They are getting married and they were gathering for the wedding party.”’

Mel di e rawoka- rale’ega ra.”
‘“This very night they are gathering for it.”’

Noka Rettiau Ru’ru niwra: “Upa mua’ala a kdie’lu di pa mukdielia pa modi mlia lla’pa mtiot pa mpuikir wa’du.”
‘Then Rettiau Ruru said, “Grandmother, you take my ring and wear it and go to peel the wa’du,(home made candle).”’

Yoma ululu de edonna rnair lampu rhi’ to’a wa’du, rhi’a wa’du wniewra.
‘Because a long time ago they did not have lamps, they just used something called wa’du. They made twisted wa’du.’

Kohapio’o la, wa’du riawna pa rtu’tua pena rala peli rawah’a pena rtu’tu rwewra la ora-au nanpena rtutnia.
‘(They took) kusambi seeds, castor oil plants and pounded that together then mixed it with kapok. Then it was pounded some more before twisting it all together around bamboo or wood then it was lit.’

Rtutnia pa riy rla’ demade rwikri-rwikria ha’ idni imanni.
‘They lit it and that( the coil) was peeled open to clean out the ashes.’

Pa happe’a lla la’pa ntotpa nwikirwa’du imanni la patke’ di gaini.
‘So the old woman went to peel the wa’du in front of the girl (younger brother’s wife about to marry older brother).’

Totpena okarni maka kdieli hande la di nalla nwikir wa’du totpena patke’a namkeknana kdieli.
‘The finger which the ring was on she used to peel the wa’du so the girl (younger brother’s wife now marrying older brother) would see the ring.’

Noka happe’a lla’awa.
‘The old woman went.’

Lla la’pa natiak wa’du wnikarni la patke’ di gaini.
‘She went to keep the wa’du burning in front of the girl.’

Noka patke’ di namkeka nana kdieli dewade nwarora niwra: “A kdiel’u hadile.”
‘Then the girl saw the ring and thought, “That is my ring.”’

Mere edon nakota hadoma na nru’uwa.
‘But she did not say anything, she only bowed her head.’

Penha happe’a nwikir wa’du pena patke’a namkek nana kdieli demade nru’uwa.
‘Then the old woman peeled the wa’du. The girl saw the ring but only bowed her head.’

Emkade mammain nek pa re’eni wotetu ma ha noka edon nakota hadom pwali noka happe’a nmaiwa.
‘This happened three times and she never said anything. Then the old woman came back.’
The old woman came back to talk to her grandchild. When she arrived home he asked her, “How did it go, grandmother?”

“Hey, Grandson, I went and peeled the wa’du, but she just looked and bowed her head and said nothing. This happened three times and then I came home.”

“She said she did not say anything. She has already forgotten you.”

“Because she is going to marry a wealthy man.”

“Later you will see what will happen.”

“She did not say anything. She has already forgotten you.”

“because she is going to marry a wealthy man.”

“Later you will see what will happen.”

“Destroy this island so that it is small and not proud.”

“Destroy this island!”

“Destroy this island!”

“Then the sailfish said, “If that is the way you want it, hold on tight!””

“Hold on tight so I can destroy the island.”

“Then the sailfish said, “If that is the way you want it, hold on tight!””

“Then he held tightly to the sailfish’s back and the sailfish took off leaping into the air.”

“Then it shook, all the people were so afraid that they all fled and went to other islands.”

“Some went as far away as Seram and Papua, while others went to neighboring islands so that the island of Luang was deserted.”

“The grandmother was also afraid.”

“She said, “Oh no, this is my grandchild’s doing. He is going to ruin this island. I will go and find him.””

“The grandmother was already afraid.”

“Then his grandmother went down (to the shore).”

“She went to the beach and headed towards Gain Tutnu. Then the sailfish took off heading south and turned to face Tiata in order to break apart Tiata and then take on Nohinni.”

“The his grandmother was already at Gain Tutnu.”
The sailfish turned around to face Tiata. (The grandmother) was chewing betel nut and she pleaded to the sailfish for help. To stop him from destroying the island, she called to him (singing this song):

a) Wawaw rara Surriai, awuaw raraao Surriai ei,
   ‘My name is Lady Surriai, eh’

b) Aweda rara Lelriai,
   ‘My name is Miss Lelriai, ne’

(239) a) Awuwaw rara Surriai, ma upri oo lilutnu ei,
   ‘My name is Lady Surriai, come to stand on the shore’s tip, eh,’

b) Aweda rara Lelriai, ma ukded la Ilgaini ne,
   ‘My name is Miss Lelriai, come right up to the point, ne;’

(240) a) Ma upri la Ilutnu, polpolu up oo srui ei,
   ‘I come right up to the edge of the sand to ask a favor of grandfather sailfish, eh,’

b) Ma ukded la Ilgaini wuakwak a’na awalana ne,
   ‘I come right up to the edge of the sand to ask a favor of the fish’s child, ne;’

(241) a) Polpolu upa u srui, yana mpue oo yat noh ei,
   ‘I ask of grandfather sailfish, do not destroy this island, eh,’

b) Wuawaka ana wlan’aa, yana mpuaniauwa rai ne,
   ‘I ask of the moon’s child, do not crush the world, ne;’

(242) a) Yana mpue yat noha, mkeitar tutnu oo id ei,
   ‘Do not destroy this island, leave one end, eh,’

b) Yana mpuaniauwa rai, maltary laini ida ne,
   ‘Do not crush the world, leave a small sliver, ne;’

(243) a) Mkeitar tutnu ida, tutnu id oo pa hgol ie,
   ‘Leave one end for me to stay, eh,’

b) Maltaru laini ida, laini id pa yleta ne,
   ‘Leave one strip for me to live, ne;’

(244) a) Wawaw rara Surriai,
   ‘My name is Lady Surriai, eh,’

b) Aweda rara Lelriai ne,
   ‘My name is Miss Lelriai, ne.’

‘Then she took out a piece of betel nut from her mouth and threw it at the sailfish. Then both she and the sailfish turned to stone. She is there till this day still bowing her head.’

‘The End.’

Text 2: Tragedy while searching for octopus

(1) Anni ida, patke’a nanni Oktovina norak kakni muanke’a a’nani patke’a lawna woru, ri’ida nanni Mina, ri’ida nanni Jakomina, muanke’a ida wali nanni Godtlifa.
   ‘One year, there was a woman named Oktovina and her male siblings two grownup female children, one named Mina, one named Jakomina, and also a male named Godtlifa.’

(2) Godtlifde, Oktovina a’nani gari pa la’a rerunla rwahaka krita la Lailiawna, Tamta onni.
   ‘This Godtlifa, was Oktovina’s youngest child and so they went to sea to look for octopus at Lailiawna.’
They went to Lailiawna then mother Oktovina and those two girls got down (off the boat).

They got off at Lailiawna and the three of them searched for octopus.

They told Godtlifa to pole the canoe, to go ahead of them to Tamta.

The three of them were absorbed in the search for octopus then the tide also began to rise.

They told Godtlifa to pole the canoe, to go ahead of them to Tamta.

On that day the three of them had gotten many octopus, then the three of them threw their octopus on the land.

They were in the process of walking when the current came with great strength heading for Upahrui.

They could not stand against the tide, then they threw away all the octopus which they had gotten.

The three of them searched for octopus then the tide also began to rise.

The three of them had gotten many octopus, then the three of them threw their octopus on the land.

They told Godtlifa to pole the canoe, to go ahead of them to Tamta.

Then mother Oktovina and Mina sank into the sea but Jakomina was strong at swimming and got to the land at Upahrui.

Then she took a good breath then climbed up to the top but she could not see them.

He was in the process of poling his canoe then mother Oktovina’s hair became entangled around his pole.

Uncle Timotius was shocked, seeing this dead person so he yelled, “Mother Oktovina.”

Then he motioned to the canoes that went to Tamta to come and get mother Oktovina and bring her to the village.

When they went to the village, those in the village we shocked.

The village chief ordered the people to go search for those three children, hopefully they had not already died.
Rwahakepa makla’a Tamta, Upahrui, Hawna.  
‘They just kept searching so some went to Tamta, to Upahrui, and to Hawna.’

Makla’a Upahrui wakriani keranni, Jakomina namkeknana dewede npolu pa marala.  
‘When those that went to Upahrui came close to the shore, Jakomina saw them then called them to come get her.’

Maralade nkakrunande, noka iratiana Godtlifa nor Mina erlameni?  
‘When they came and got her she was crying and crying, then they asked, “Where are Godtlifa and Mina?”’

Noka Jakomina nakotniwra Godtlifa eta Tamta, Mina nori inni Oktovina ta’eni rranni pa irlora rmati olekwa.  
‘Then Jakomina said, “Godtlifa is at Tamta, Mina and mother Oktovina could not swim so they already died.”’

Noka maklakala Jakomina rakotniwa inni Oktovina lernana olekwa.  
‘Then those that went to get Jakomina said that they already found mother Oktovina.’

Noka irodia Jakomina pa maila’a leta.  
‘Then they brought Jakomina and came to the village.’

Rmai la leta dewede iralernu Jakomina noka rawalo wa’ana pa la rwahaka Mina.  
‘They came to the village, then they let Jakomina down then they returned again to search for Mina.’

Irte’ena pa rokru Tamta.  
‘They used a pole to push their boat toward Tamta.’

Limarora makla’a Tamta rodia oleka Godtlifa me limarora makla’a Hawna, Kpuri.  
‘The people who went to Tamta already brought Godtlifa and the people who went to Hawna and Kpuri.’

Teportarlia wnyahaka mera ira edonna lernanetia.  
‘They were in the process of searching but they still had not found anything.’

Noka ira walpia rmaiwa leta.  
‘Then they returned back to the village.’

Repardoin yawyawra ma’ata, rhakretia limarora makwarini pa rtamin mati (inni Oktovina), makla’a rwahaka Mina.  
‘Early the next morning, they divided the people; those to stay behind to bury the dead (mother Oktovina), and those to go search for Mina.’

Irwahaknekpa normar lera owa’ana.  
‘They just kept searching till the sun set again.’

Dewede makdella Tamta irmai eniwawanu noka rankekde (Mina) nanyewa la eniwawanu.  
‘Then those who were at Tamta came to the beach then they saw that (Mina) was rolling on the beach.’

Noka irala pa rkenia la loi rodia maila’a leta (Lgona).  
‘Then they got her and put her in the canoe to bring her to the village (Luang).’

Rmaila leta, irayapi lumni pleta pleta pa irla’a rtamni yoma nahuwu olekwa.  
‘When they came to the village, they made a coffin in order to quickly bury her because she already smelled.’

Hare matmiatni lerdede inni narni rsusdoinla.  
‘The relatives were extremely distressed by the tragedy on that day.’

Yahoamde Godtlifa nor Jakomina rkakru lelera melmela.  
‘What is more, Godtlifa and Jakomina cried day and night.’

Nhorwa.  
‘Finished’
Text 3

-- Introduction

[ Vocative ]

_Ei, Matromlawnu ne, Orgahi Orha’a, Uplerlawna Mempulwatnu._

‘Oh, our Lord, Lord God.’

_O’etla gentutulu-watilo’ona, Ilwio’itu-Darwonema, Ilyamou Watya’o’ha._

‘You are in the highest, in Heaven.’

[ Body ]

_Mere dodo’ondi de, aghoi lia kotmu-awetla nammu, apualu-wuak tiy O’a, ghoi idma rraman li’a’ara, totpena muheri tinmu-mutatar matmu, mutlina-mutaili, mlina-muata reria ami lia noh kerna-rai kieran di wawannu._

‘But now, I say your name, I pray to you, I worship you in order that you will listen and see us who are on this earth.’

_Apuolu-awuak tiy O’a totpena mhilpai-muanatu, muhlili-mulakma, muyori-mudari ami lia riy ornoha-orrai di._

‘I pray to you in order that you take care of and watch over us on this earth.’

_Mudopardoini-muhaldoini nyeni-nyhena, rinni-kniahra maiya ami._

‘Take away disease and plagues from us.’

_Mitieridoini-muhaldoini yotyotni-yatyatni maiya ami._

‘Take away evil from us.’

_Mualamormior mamnifi pawerna-naplaha, ammorniana a tupt mamnifi, amlawannana a liawan mamnifi, la’pa amlerla mto’a-pp’e’ a nihutinne-morthamnira, lli’ina ndahla-awu npo’pa nanpena Orgahi-Orha’a mhoi lia mkoit mamnifi-mpetla a nan mamnifi mtieman la a lim mamnifi miriyhamilla a dopal mamnifi._

‘Give us long life so that we will live a long time until we are old with white teeth and fallen teeth, then God will come and call our name.’

_Ampolu-ampak tiy O’a totpena mhilpai-muanatga a’ in mamnifi nar mamnifi, a’ am mamnifi hyali miannifi la’a a noh mamnifi raity miannifi, totpena lera idpa am idma nwatroma-ntahnei id de, am’uli mawedi reria o kotmu-o-namnifi._

‘We pray to you in order that you take care of our relatives on this earth of ours, so that on the day we meet each other we will praise your name.’

_Mho’doiinimhaidoini a do’ mamnifi-hal mamnifi._

‘Erase our sins.’

_Polpuolu mamnifi-wakwa mamnifi di de anhelio-mpapna he’ dilla a’namnu Wutmeha-Laimieha._

‘This prayer of ours we are connecting to the one whose name is the one and only heir/son.’

[ Conclusion ]

_Totto’a (Amin)._

‘True.’
Ina-ama, Ina-nara, makle’lu-makdalwa.
‘Respected elders and relatives, those who are gathered around.’

La’ lera Orgahi-Orha’a Uplerlawna Mempulwatnu Nakoki-nayapia, Nakoma-napala, Nhedorh’a-ntaplihi it upni-tgarni Wuwtian wioka-Lai tian miera nora Ruh meh inni-Uh mueh riwni.
‘At one time the Lord God created, formed, put together our ancestors Adam [lit. gathered dust-gathered red clay] and Eve [lit. one rib only mother-only rib].’

Nhornioma Ntera-ndema la kalwiedni-paitiotni.
‘Then he took care of them with peace and blessings on every side.’

Wuwtian wioka-Lai-tian miera nora ulwualli-trialtwiali de rmori-rdarlia il wiyo’riwnu-gen wio’rama.
‘Adam and partner/pair (Eve) lived in paradise.’

La’ noma hegana amlawanni ralami namehra la it upni-tgarni rrora rmori-rdarlia pripanni-fa’anni ralami.
‘Then the devil was jealous/angry at our two ancestors who were living in blessedness.’

Noma hegana nawiru-nawalia inonnita Tok mier wi’u-Ni’ mar rahlpu pa nodia nur siawotra-namsale’u la Ruh meh inni-Uh mueh riwni.
‘Then the devil turned his body into a snake (lit. reptile red spying-snake yellow) in order to bring deceit to Eve (lit. one rib only mother-only rib).’

Noma nwotra-le’niana Wuwtian wioka-Lay tian miera pede rlerla matmiati-molmuolu hohoa’-tawiawu la’pa ralumni rakieta la Up ror noha-Rar rayi nora kodni awnu-topni-tanni owa’ana.
‘Then he deceived Adam so that they received death which resulted even in being buried in the earth and becoming dust again.’

La’pa it upni-tgarni yatotni-yarieini emkade ho’mana, Orgahi-Orha’a edona Nolin lima-nwe’er-rorni la Wuw tian wioka-Lai tian miera kotnu-turnu gerni-wniaunu.
‘Even though our ancestors were tempted like that, God did not stop taking care of Adam’s descendants (Lit seminal fluid water-exchange).’

La’pa Kain nkaklia po’a-liwra manga garni Habel pa nok rara-nwaltie’eni.
‘Time went on till Kain hit very hard Habel till he died (lit. blood came out-turn into feces).’

La’pa Habela aranni naprir niohora tniunu hniaranni-odawni la’pa natipu-natnian lia Orgahi-Orha’a Uplerlawna-Mempulwatnu makdenla Ilwo’itu-Darwionema, Ilyamou-Watyatoha.
‘Then Habela’s sacrificed life (death) was a witness crying out to the Lord God who lives in heaven (lit. One who owns all, the great grandfather sun the most precious jewel/stone who dwells at the sixth or seventh level on the pure mountain/land-set apart rock).’

Noma Orgahi-Orha’a Uplerlawna Mempulwatnu Ndi’na Kain yeheni-lowa Kain hlorri.
‘Then the Lord God sent Kain away for good [lit. completely washed out Kain’s footsteps.’

Mere la’pa Kain nwaktarlia pa lergotwa noma Uplerlawna hnoniia Kain keranni.
‘But when Kain was about to leave then God put a sign on Kain’s forehead.’

Puka lirni enakota de Uplerlawna edona nhoraaplinga lir mak ha nakota.
‘The book/Bible says that God does not forget the words/promise he has said/made.’

Nomlerni de enakota la’a Wuwtian wioka-Lai tian miera niwra: Mi’upa-mi’a’na totpena mipenga noh di wawannu.
‘Long ago he said to Adam: “Bear children and fill the earth.”’

Mere la’pa rimormiori re rpeh mutliawna-rlawan ketiaru, noma kleh ya’unna-yamta’ata la Uplerlawna-Mempulwatnu pa la’pa nte’e’la Up Nuh tuwnu.
‘But when those people multiplied, then they did not have respect for God until it reached until Noah’s time.’

Noma Orgahi-Orha’a Uplerlawna ritie’era lyanti pa ger otma naktiowru me nha’apre’era noh marna pa ger ornata roplia riwriwu-hararna.
‘Then the Lord God split apart the heavens so rain fell down and stepped on the earth so the springs of water would flow.’
17. Noma narieniande rimormiori rlerla kowlora-pah’a meti.
‘Then he caused people to reach to destruction.’

18. Mere Uplerlawna orgahani sniayanni pa Nala konkona-aupuali na nalewna Nuh nor hawni-a’nani.
‘But because of God’s own love therefore he took an boat to save Noh and his wife and children.’

19. Rimormioria riwnu-halli re enekneka Orgahi-Orha’a ntawdioinia rimormiori re wo’awa pa rtikirrerlia yehtan miera me rhabarrerlia hlor wewnihi.
‘The multitudes of people (were not saved) except God set apart those eight people to walk along the right path/path of righteousness.’

‘But even though it was like that people increased in number and multiplied.’

‘Then they lacked respect for God’s words.’

22. Uplerlawna orgahani Nal limni nantoreri lirNi-tunNu deulLu-tatarNi maka kahniorattarlia watu le’u pa Nala la Musa pa totpena tamkek memna mere yeher to’ame do’a-hala naitittarrerlia.
‘God himself used his hands to hold his law which was written on stone and give to Musa so in order that we can really see (the truth) but all the more greatly sin increased.’

23. Matialo’onamde Uplerlawna takenia ntahanana.
‘Perhaps God could not endure this any longer.’

‘Then he used people who are uncivilized (lit. people who live all ears and hairy tongue?) to become prophets concerning (the fact that) the One and Only Son/Heir will descend down to this earth.’

25. La’a Lukas pukni de e nwahaur nohora la lerni ha rtora Yesus la krahana Betlahem.
‘In Luke’s book it talks about the time that Jesus was born in the Betlahem stable.’

26. La’pa itatina lira niwra: rtora, nni’eratni de rayoria onde rmoria.
‘When we hear the words saying, “rtora,” its meaning is bear or give life/birth.’

‘But in the traditional culture in the Luang language of our ancestors they say: The One and Only Son/Heir descends on the earth.’

28. Emaknekame Lgona ra’aplinga lir maka kiwra: na’nama e rtor papayi id de nwaw Yesus.
‘It is as if the Luang people do not know the words like this: just then a baby named Jesus was born.’

29. Yoma emaknekame Lgona e ratniohor de Jesus maka na’nama ha rayori de, Wutmueha-Laimieha e inhatte.
‘Because it is just like Luang people know that the one who was just born, was the true One-and Only Son/Heir of a king.’

30. Yoma la’a hya’a?
‘Why was that?’

31. Pede Lgona itakot emkadena, de onnila lerni upa-wlada rma rhu’ula ita tlinni-twer it matni, de rala Yesus nanNi me rwatut ita pniaki la puka ralamni de, riwra Yesus di, de rmor hya’dilla Betlahem la’ noh makden warta roo!
‘We Luang people say this, because in the time of our ancestors the ancestor westerners came and put holes in our earth and opened our eyes, that-is they gave us Jesus’ name and they taught us how to read the book, they said this Jesus, he was born in Betlahem on an island in the far west.’

32. Mere nomlerni, la noha nhera-rayi nwanni, illi npoka-watu npetu, de lir in-ama riwra: hiwi naro’wa pitga terannu la’ kuranni, me ahu nayamarlia diadalal.
‘But long ago, when the earth was young/newly created, the boulders and rocks were breaking apart, in our ancestors words they would say: the chicken lays strongly its egg in the nest, and dogs are tamed from the chains.’
Itla maiye Lgon-Mdon, Nohlumni-Ray Mietma, Watga’illi-Let Ra’ leta, it mori-tdarlia melmelli-kalkalamni. Mere la’a rimu-ruwa illi-watu de nu’n mu tu-natar leta er olekla wa.

‘We here in Luang (Luang Sermata, Island swallow-Land dark, Rock mountain face Village north?), we lived in darkness. But on every rock there was a banyan tree and a village already.’

Tui nakota de la’a itla Lgon di, de ratu rwatniarla lyanit marna pa rhoilia wunu-rtauil lera, la roma polwuwu-waklera.

‘Our history says that concerning us our Luang ancestors knew how to pray (lit. bow to the sky and cry out to the sun and moon), in the praying house.’

Hade edmaka karurnian itla it hnia’argeni, pa itakot nohor walia Wutmueha-Lai mieha ha lollola.

‘That is what strengthens us in our position, so that we can also talk about the One-and Only Son’s affairs.’

Miai pia tal it yawala Lgonni ta takot nohora Yesus Makamori-kalewan de!

‘Come let us use the Luang language to talk about Christ Jesus!’

Emaknekam de Makwohorulu-ktatrulu Mika wniahaurnu yanullu me ntatra yatianian Samaria me Yerusalem de niwra: Makden nohkerna wawannu honomi mitlina: Orgahi-Orga’a makdenla tutullu-lo-lo’oni hota nna Nu trer-wial pia miora mihuri-wiwo’ora.

‘Just like the prophet Mika’s chapter, “One’s crying over Samaria and Yerusalem saying: All of you on earth listen. God who dwells in the highest will come and stand to war with you.”’

Tniatar lirni re’eni wotellu de niwra e Nwataiwua hiti-ni-lomomarni pa Nernu.

‘The third verse says that He will come down from glory.’

Lgona ita edon tlernana ma’ta puka lirni, de it upni-tgarni lirni meman la ululu genni, de upa-wlada rodia puka kot kalwieda-paitiot di, de e riwra e rayor oleka Yesus.

‘When we Luang people had not yet received the words of the book/Bible, our ancestors of long ago said that when the ancestor westerners brought this book of the good news, they used the words: “Jesus has been already born.”’

Mere it yawala Lgonni la wniohor lir maranni de niwra: Wutmueha-Lai mieha ma Ntopru.

‘But our Luang language in the traditional language says: The One-and Only Son descends.’

La’pa itaweta tniopru, ha nni’a’eratni de, emolmolan neka me itiwa maktopru la aralma.

‘When we say descent, it means that, it is like we are talking about descending in battle.’

Ntopru nni’a’eratni emakwalime ri’ida ndella heyanan pa nehtiar lia yawa.

‘The meaning of ‘He descends’ is just like a person who is up high and jumps down.’

Puka lirni toti meman pa nod niohor it yawala Lgonni.

‘The book/Bible’s words truly go along/back up our Luang language.’

It yawalla Lgonni re’ela nwhahainiana Uplerlawna lir yade’eni-yamoyanni la’a puka ralanni.

‘Our Luang language helps to make clear God’s secret/deep words in the book/Bible.’

Itala it yawala Lgonni tatwakerkar wutlia puka ralanni de, emolmolan nekame po’a wnieta.

‘Let us use our Luang language to look closely into the book/Bible, just as if we were breaking it open.’

Ela puka ralanni de eniwrwa: Majus onde lirmelai niwra ahli bintang astronot, yawala Lgona niwra makodia ukru-rehera, wniohora niwra makatu kakweta lotielu lipni-rarlomna-laini.

‘It is in the book/Bible says: The Majus or in Malay it says ahli bintang/astronot, the term in the Luang language is: those who do unusual things, in traditional language we say those who can discern the early morning stars.’

Noma la’pa makatu kakweta lotielu lipni-rarlomna laini rla’ pa ratiana Herodes, maktorna lodna-hairi ratiana riwra: ’Keke’en maka na’nama ha rayorniande etla me?

‘Then when those who discern the early morning stars went to ask Herodes, the one in charge of the kingdom they asked saying: “Where is the child that was just born?”

Ama maitan pa mtiut geni totpa amla’a.

‘We come and ask for you to point out the place for us to go (to find Him).’
Because He is the one who will go along the right path/path of righteousness and He only is the one who has power over this large number of Yehudi people.”

Herodes said: “I do not know about it!”

But if He really exists, then you tell me in order that I can worship him.”

King Herodes himself did not even know.

But those who really knew the scriptures knew because in the book/Bible it talks about Mika’s words in the fifth chapter and first verse saying: Oh Betlahem Efrata area, people say that you are the smallest of the villages in Yehudi.

But later coming from this your small village/area I will raise one who is very great to rule over Israil who came from this village from of old.

When Herodes heard that he was afraid, because of the prophet's words, and we also are also afraid because in our words from the very beginning even, we say the One-and Only Son/Heir will descend to the earth just like he is searching for war with those who do not respect God’s Words.

If we think about the words that we have read in the book/Bible, let us not pretend that we do not know about the thinking that the One-and Only Son/Heir will descend on the earth.

Because He knows that we here in Luang, are fighting.

We say that this Luang is what carries traditional true law but yet we seize each other’s possessions so that later the result will be that will not prosper (lit. our sprouts will not grow into wide leaves which push up for the sky and our roots will not be long and grow deep into the ground).

Why are we not thinking about/paying attention to the words in the book/Bible which say the One-and-Only Son/Heir will descend bringing true judgment? He will descend because He knows that we have run away already from peace.

Let us pay attention to (the needs of) these widows and orphans (the destitute) here in Luang.

Let us not wait until full tide before we go fishing (let us not put off helping them).

What about the widows/poor?
Dari nwewar noha, towa namatia krita-watrora, emkameni la Lgon uhu nu riwni polpuolu wakwakni la maktera-kdema, makohi-kara, makawilla-kayomtia.

‘Nets are all over the island, traps? are killing octopus and shellfish, how about the many Luang people’s cry to the one who cares for people, the Creator and Sustainer?’

Yesus Nmai die nodia kalowiedni pa yan tahuri-tawo’or nohora meti haru.

‘Jesus came to bring peace so that we do not argue about harvesting the reef.’

Mutu Mnoa riwa ir metni, Enwiawna riwa ir metni.

‘People from West Luang say it is their reef, People from East Luang say it is their reef.’

Upa-tgara rhi’ taru-ryaptarg oleka watu niohora autiatra mere tuwuari-laweru rwatutlia matmera wulkgaulu.

‘The ancestors already created a boundary, but the young people are learning to seize other possessions.’


‘History says that Luang’s navel and Mniet’s stomach are the ones that bring refreshment to Luang (lit. island of our mothers-land of our fathers).’

Mutu Mnoa la’pa rwa’ilga maranri de Enwiawna Mnietu edmaka kpolliohora, mere etla me?

‘West Luang, when they agreed traditionally, said that Enwiawna Mnietu are the ones to do the rebuking, but where is it?’

Mutu Mnoa rora Enwiawna riwa rwanatarla metkierma wawannu, de Letupnu edmaka kpolliohora, mere etla me?

‘When West Luang and East Luang want to make rules about the reef, it is Letupnu that must rebuke, but where is it?’

La’ Amsal wniahaurni re’eni teramporu wehrani woru tatarni teramporu wehrani wo’awa eniwra: Yana mpuatatia rira tienni-liannu la’a tan ululu maka ha muplin niohora wniahaurnu la upmu-tgarmu lerni.

‘In Psalms chapter twenty-two, verse twenty-eight it says: Do not move a boundary marker from old land concerning which you do not know the discussion from your ancestors time.’

Orgahi-Orha’a Yesus Makamori-kalewna Niwra: Atiopurla nohkerna wawannu, de mimiat niohor A’u yoma mpiata’wa a ge’nu, de lep mutmu-lakpona rpennian A’u pede mliernan alia pip-diuma lowani-krahani.

‘The Lord Jesus Christ says: I am descending to the earth, you know about Me because you have searched for My place; the inns were too full for me therefore you found Me in the goat and sheep stable.’

Lirni-yatmi ukru-rehermi rtutnian alia a i’nu riwni wawannu.

‘Your knowledge and insight found me in my mother’s lap.’

Rariwa-rahai alia pipi-wawi geni tienni.

‘They have placed me in the sheep and goat’s place.’

Maktorna krita o’tani me hairi lia wuwannu mana, edona rkil mia’t ma’u pa hota Auwali pia Amua teman ti makdena Lgonu mity die, hota A’g emolmolla makwuri-makgalla la mela plinniohora!

‘The one who is all powerful/kings (lit. holds the octopus head and the flags top) also, they have not yet seen me so later I will return and come to meet you Luang people, I will be like a thief at night which you do not know about!’

Lgon twahniorta!

‘Luang people pay attention!’

Plola/Amin Itkalwiedni.

‘True Peace to you.’
References


