

# Laarim Discourse Grammar Book

Authors:

Clement Lopeyok Joseph  
Michael Vorgol Lochule  
Lolar Celestine Joseph  
Lolar John Hillary  
David Nyangamoi Nayoro

First Edition  
SIL-Sudan

This book is used to teach the Laarim grammar of telling stories in written language.

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

© 2013, Laarim Translation and Literacy Project

First Edition February 2013

Publisher: SIL-Sudan

Place of Publication: Juba

## Introduction

In the Laarim language there is a certain way or grammar of telling stories. Certain words occur at certain places in a story in order to make it more exciting, emphasize certain actions or participants, or to make it sound more natural. We will learn about this story-telling grammar in this book.

Learning about the grammar of telling stories in Laarim can help you become a better translator and writer. It is especially important for those writing books and translating Scripture to understand the lessons of this book.

The lessons of the *Laarim Consonant and Vowel Book* and *Laarim Grammar Book* should be learned before learning from this book. Examples sentences in this book come from the stories *Nyekuta cī Kēlēgē cīk Ayak Otoo (Hare)*, *Kabbīrrēn kī Tuluuwu (Squirrel)*, *Abaak Ngaai Ōlōō (Women)*, and *Et cī Ēgēēnyī cī Nyatī (Wiseman)*. These are at the back of this book.

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

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

Translators should try hard to understand the lessons of this book so that their drafts of Scripture can have good Laarim story-telling grammar. For some lessons, there are translation exercises. These show translators how the Laarim story-telling grammar can improve their drafts of Scripture translation. At the back of the book, there is also a summary of the things story-telling grammar can show. For each there is a list of ways the grammar shows how to tell the story, and each have a Laarim example. This list will be especially helpful for translators. Translators should refer to this summary often while translating Scripture.

## Contents

<b>Introduction</b> .....	2
<b>Contents</b> .....	3
<b>Stories translated from English</b> .....	4
<b>Parts of a Story</b> .....	6
<b>New scenes or paragraphs</b> .....	11
<b>Information Structure</b> .....	15
<b>Uncommon Word Order</b> .....	19
<b>Completive and Incompletive Verbs in Conversations</b> .....	23
<b>Completive and Incompletive Verbs in Stories</b> .....	25
<b>Uncommon Use of Completive and Incompletive Verbs in Stories</b> .....	29
<b>Auxiliary verbs</b> .....	34
<b>Auxiliary Verbs in Stories</b> .....	35
<b>Commands in Stories</b> .....	39
<b>Connectors (conjunctions)</b> .....	44
<b>Definite words in Stories</b> .....	68
<b>Major and Minor Participants</b> .....	72
<b>First and Later Mentions of Participants in Stories</b> .....	74
<b>Indefinite adjective in stories</b> .....	76
<b>Presentational verbs in Stories</b> .....	79
<b>Later Mentions of Participants</b> .....	84
<b>Common Subject Participant Rules</b> .....	86
<b>Common Object Participant and Prop Rules</b> .....	90
<b>Uncommon Mentions of Participants (Participant Rules not Followed)</b> .....	92
<b>Translating from English</b> .....	99
<b>Translating from Didinga</b> .....	106
<b>Summary</b> .....	110
<b>Glossary</b> .....	115
<b>Answers to Exercises</b> .....	124
<b>Stories</b> .....	153

## Stories translated from English

When translating stories from English to Laarim, it is common to follow English grammar in word order and other story-telling grammar. However, following English grammar usually makes a poor Laarim translation. For example, the following story was translated from *The Little Red Hen* in English. As you read the story, think about which sentences have the grammar of English instead of the Laarim story-telling grammar.

### Tūwūlūc cīdīcī cī meerihī (1)

Avī balna tūwūlūcī cīdīcī cī meerihī abaak joonui ciitha.  
Ma balna kōr īmma tūwūlūcī cī dīcī cī meerihī wo, ijōdōwa laabi.  
Ūwī nē kēlēgē dōgī joonui ciitha.  
“Ngēnē cī woccia ēlla aneeta kēēvta laabi ciko?” ajinie tūwūlūcī cīdīcī cī meerihī.  
“Athii cīēn aneeta,” aduwa lotebuthi.  
“Athii cīēn aneeta,” aduwa aweenti.  
“Athii cīēn aneeta,” aduwa taang.  
“Īthōng kēēva katī na laabi ēlla cannī,” aduwa tūwūlūcī cīdīcī cī meerihī. Īthōng idiman nē.  
Dōkīthī tūwūlūcī cīdīcī cī meerihī oko manato dōkō acīn laabi ngalīnna.  
Alīnna kī obua īthōng murra. Kōr īmma tūwūlūcī cīdīcī cī meerihī acīn nē, laabi dōbōktē idimito ngetēēdia. Īthōng ūūk nē kī kēlēgē dōgī ciitha jōdōnui.  
“Ngēnē cī ēlla aneeta kētēēda laabi?” ajinie tūwūlūcī cīdīcī cī meerihī.  
“Athii cīēn aneeta,” aduwa lotebuthi.  
“Athii cīēn aneeta,” aduwa aweenti.  
“Athii cīēn aneeta,” aduwa taang.  
“Īthōng kētēēda na laabi ēlla cannī,” aduwa tūwūlūcī cīdīcī cī meerihī. Īthōng idiman nē.  
“Ōbōktē yōkō Laabina idiim ngī erektia kī tūkan,” aduwaai tūwūlūcī cīdīcī cī meerihī ēlē cīnnī.  
“Ngēnē katī cēlla aneeta erehaca laabi kī tūkan?” ajinie tūwūlūcī cīdīcī cī meerihī wo.  
“Athii cīēn aneeta,” aduwa lotebuthi.  
“Athii cīēn aneeta,” aduwa aweenti.  
“Athii cīēn aneeta,” aduwa taang.  
“Īthōng kērēha na laabi kī tūkan na ēlla cannī,” aduwa tūwūlūcī cīdīcī cī meerihī. Īthōng idiman nē.  
Ereha tūwūlūcī cīdīcī laabi kī tūkan. Ma balna ngūbūna tūkanī erehia ayak balna nē, tūwūlūcī cīdīcī cī meerihī wo tūkan coo ayawothik kēlēgē dōgī jōdōnui ciitha.  
“Ngēnē cēlla aneeta catukur tūkan coo kī ahat?” ajinie nē tūwūlūcī cī meerihī cīdīce wo.  
“Athii cīēn aneeta,” aduwa lotebuthi.  
“Athii cīēn aneeta,” aduwa aweenti.  
“Athii cīēn aneeta,” aduwa taang.  
“Īthōng kutukura na tūkan kī ūbūnī na ēlla cannī.” Aduwa tūwūlūcī cīdīcī cī meerihī wo. Īthōng idiman nē.  
Ma balna ngutukuroi, tūwūlūcī cīdīcī cī meerihī wo, ayak ūwī kī kēlēgē dōgī jōdōnui ciitha.  
“Ūbūna thī yōkō ūbūnī kī kuduwe,” aduwa tūwūlūcī cīdīcī cī meerihī. “Ngēnē katī cī ēlla aneeta kudukta ūbūnī?”  
“Aneeta kafīna!” aduwa lotebuthi.  
“Aneeta kafīna!” aduwa aweenti.  
“Aneeta kafīna!” aduwa taang.  
“Athii to!” aduwa tūwūlūcī cīdīcī cī meerihī. “Kadui katī na ēlla cannī.”  
Īthōng idiman nē.

Below, the same story is written with better story-telling grammar for Laarim. In otherwords, it sounds more natural Laarim. As you read, look for differences which make the second story better.

## Tūwūlūc cī dīcī cī meerihī (2)

Avī balna tūwūlūc īmma cī meerihī cīdīcī. Avī nē joonui ciitha.  
Ijoowa balna tūwūlūcī coo laabi kōr īmma,  
īthōng ūwī balna kēlēgē òōgī joonui ciitha.  
Ajinie a ne, “Ngēnē cī woccia ēlla aneeta kēēvta laabi ciko?”  
Aduwa lotebuthtī a ne, “Athii cīēn aneeta.”  
Aduwa aweenti a ne, “Athii cīēn aneeta.”  
Aduwa taang a ne, “Athii cīēn aneeta.”  
Aduwa nē, “Īthōng kēēva katī na laabi ēlla cannī.” Īthōng idiman nē.  
Oko dōkīthī tūwūlūcī cīdīcī coo manato, acīn laabi ngalīnna.  
Alīnna kī obua īthōng murra. Acīn balna tūwūlūcī coo kōr īmma, òbōktē laabina idimito ngetēēdia.  
Īthōng ūūk kī kēlēgē òōgī ciitha joonui.  
Ajjenie ne, “Ngēnē cī ēlla aneeta kētēēda laabi?”  
Aduwa lotebuthtī coo a ne, “Athii cīēn aneeta.”  
Aduwa aweenti coo a ne, “Athii cīēn aneeta.”  
Aduwa taang coo a ne, “Athii cīēn aneeta.”  
Aduwa nē, “Īthōng kētēēda na laabi ēlla cannī,” Īthōng idiman nē.  
Aduwai tūwūlūcī coo ele cīnnī a ne, “Ībōktē yōkō laabina idiim ngī erektia kī tūkan. Ngēnē katī cēlla aneeta erehaca laabi kī tūkan?”  
Aduwa lotebuthtī coo a ne, “Athii cīēn aneeta.”  
Aduwa aweenti coo a ne, “Athii cīēn aneeta.”  
Aduwa taang coo a ne, “Athii cīēn aneeta.”  
Aduwa nē, “Īthōng kērēha na laabi kī tūkan na ēlla cannī.” Īthōng idiman nē.  
Ereha tūwūlūcī coo laabi kī tūkan. Ngaatī erehiani balna tūkanī ūbūna, ayak ayawothik kēlēgē òōgī joonui ciitha.  
Ajinie tūwūlūcī a ne, “Ngēnē cēlla aneeta catukur tūkan coo kī ahat?”  
Aduwa lotebuthtī coo a ne, “Athii cīēn aneeta.”  
Aduwa aweenti coo a ne, “Athii cīēn aneeta.”  
Aduwa taang coo a ne, “Athii cīēn aneeta.”  
Aduwa nē, “Īthōng kutukura na tūkan kī ūbūnī na ēla cannī.” Īthōng idiman nē.  
Ngaatī balna atukureni, ayak tūwūlūcī cīdīcī coo ūwī kī kēlēgē òōgī joonui ciitha.  
Aduwa a ne, “Ūbūna thī yōkō ūbūnī kī kuduwe.” Aduwa tūwūlūcī coo a ne, “Ngēnē katī cī ēlla aneeta kudukta ūbūnī?”  
Aduwa lotebuthtī coo a ne, “Aneeta katīna!”  
Aduwa aweenti coo a ne, “Aneeta katīna!”  
Aduwa taang coo a ne, “Aneeta katīna!”  
Aduwa tūwūlūcī cīdīcī coo a ne, “Athii to! Kadui katī na ēlla cannī.”  
Īthōng idiman nē.  
Edecia iyaineti ci tūwūlūc cī dīcī cī merio ngato.

## The Little Red Hen

Once there was a little red hen who lived near a house.  
One day the little red hen found some sorghum.  
She took it to the other animals near the house.  
“Who will help me plant this sorghum?” asked the little red hen.  
“Not I,” said the cat.  
“Not I,” said the rat.  
“Not I,” said the cow.  
“Then I shall plant the sorghum myself,” said the little red hen. So she planted it.  
Every day the little red hen went to the field to watch the sorghum growing.  
It grew big and straight. One day the little red hen saw that the sorghum was ready to be cut. So she went to the other animals near the house.

“Who will help me cut the sorghum?” asked the little red hen.  
 “Not I,” said the cat.  
 “Not I,” said the rat.  
 “Not I,” said the cow.  
 “Then I shall cut the sorghum myself,” said the little red hen. So she cut it.  
 “The sorghum is now ready to be ground into flour,” said the little red hen to herself. “Who will help me grind the sorghum into flour?” asked the little red hen.  
 “Not I,” said the cat.  
 “Not I,” said the rat.  
 “Not I,” said the cow.  
 “Then I shall grind the sorghum into flour myself,” said the little red hen. So she ground it.  
 The little red hen ground the sorghum into flour. When the flour was ready the little red hen took it to the other animals near the house.  
 “Who will help me make this flour into bread?” asked the little red hen.  
 “Not I,” said the cat.  
 “Not I,” said the rat.  
 “Not I,” said the cow.  
 “Then I shall make the flour into bread myself,” said the little red hen. So she did.  
 When the bread was done the little red hen took it to the other animals near the house.  
 “The bread is now ready to eat,” said the little red hen. “Who will help me eat the bread?”  
 “I will!” said the cat.  
 “I will!” said the rat.  
 “I will!” said the cow.  
 “No!” said the little red hen. “I will eat it myself.”  
 So she ate it.  
 (The story of the little hen is finished here.)

### Exercise 1

Below are listed several differences between story (1) and story (2). Answer each question with ‘yes’ or ‘no’. If you answer ‘yes’ to the first question, then answer the second question also. Does the difference make story (2) better than story (1)? The first one has been done as an example.

		Yes or no	If yes, does it make Story (2) better?
1.	Are the words in story (2) spelled differently than in story (1)?	no	
2.	In story (1), the speeches come before the introductions for the speech (“ <b>Athii cīēn aneeta,</b> ” <b>aduwa lotebuthi</b> ). In story (2), do the speeches come after the introductions for the speech ( <b>Aduwa lotebuthti a ne,</b> “ <b>Athii cīēn aneeta.</b> ”)?	yes	yes
3.	Does story (2) have different animals and actions than story (1)?		
4.	In story (2), the words <b>tūwūlūcī cīdīcī cī meerihi</b> are not repeated as much as in story (1). Instead, only the word <b>tūwūlūcī</b> ‘hen’ or <b>nē</b> ‘she’ is used for the hen. Is this correct?		
5.	In story (2), is there a closing statement about the story being finished ( <b>Edecia iyaineti ci tūwūlūc cīdīcī cī merio ngato.</b> ‘The story of the little hen is finished here.’)?		

### **Parts of a Story**

In this lesson, we learn the names for certain parts of a story. Reading the stories at the back of this book will help you understand this lesson. You should read those four stories now. After reading those stories, continue with this lesson.

A story (narrative) is a type of speaking with sequences of actions (one action after another) done by animals or people. In a story, there is a problem that is solved, or something causes other things to happen.

Of course, not all speaking is a story. Other types of speaking are

- conversation (people talking back and forth to each other),
- persuasive (hortatory); trying to change the behavior of others through speaking),
- explaining (expository); explaining information about something),
- procedures (telling the steps of how to do something),
- poetry (songs or poems).

However, in this book, we will only talk about stories. After more study, lessons can be added to this book to talk about other types of speaking.

There are important parts of a story. Each of the different parts of a story have different story-telling grammar. Understanding the parts of a story will help us understand the story-telling grammar talked about in the rest of this grammar book.

First there is a title, the name or heading for the story. For example, **Kabbīrrēn kī tuluuwu** *The squirrel and the wasps* and **Et cī ēgēnyī cī nyaati** *The wise old person* are titles.

Stories begin by mentioning one or more of the participants (people or animals) in the story. Sometimes the time, place, or situation of the story is also mentioned. The beginning part of the story where these are talked about is called the setting. For example, in the *Squirrel* story, the first line is **Ovo kabbīrrēna da tammutiddina** ‘The wasps were going to the sky.’ This mentions the participant **kabbīrrēna** ‘wasps’ and the place **tammutiddina** ‘sky’. In the next line, the time of the story **tienit cī tiento** ‘wedding feast’ is mentioned. Then there is another participant—**tuluuwu** ‘squirrel’ and the situation—the squirrel wants to join the wasps at the feast.

After the setting, and sometimes in the setting, a sequence of actions begins (one after another). There are one or more scenes that begin to build excitement and interest. A scene is a part of the story with a different time, place or participant than other parts of the story. To build excitement, the beginning scenes have a problem or stimulus. A problem is something bad that happens. In the *Squirrel* story, the problem is that the squirrel wants to sing at the feast for the wasps even though he is told not to. At first he sings and one wasp hears him. Then he sings and others hear him. Then he sings and the queen wasp hears him. Each time the squirrel sings is a new scene, and the problem gets worse in each scene.

A stimulus is something that will cause something else to happen later in the story. In the

*Wiseman* story, the stimulus is the bird which the children try to use to trick the wiseman. Later in the story, the wiseman is asked if the bird is alive or dead. His answer will show if he is wise or not. The bird causes the wiseman to prove he is wise.

The climax is the scene(s) with the most exciting actions. In the climax, the problem becomes worse than in any other part of the story, or the stimulus causes the most interesting actions of the story to happen. The climax of the *Squirrel* story is when the queen wasp brings food and pollutes, but the squirrel sings and makes her unconscious (sleep), even though the husband of the queen has told him not to do this. These actions happen three times, and are where the problem of the squirrel not listening becomes the worst in the story.

The climax of the *Wiseman* story is when the children ask the wiseman if the bird is alive or dead and the wiseman answers that it is alive. If the story ended here the listeners would always be wondering if the wiseman was correct. So, this part of the story is the most exciting or most interesting.

The conclusion is the scene(s) where the problem has a resolution (the situation is corrected or becomes better) or the stimulus causes a final reponse (we find out the final outcome from the stimulus). In the conclusion of the *Squirrel* story, the queen’s husband sends the squirrel down out of the sky with specific instructions to follow. But because the squirrel doesn’t listen, he crashes to the ground and another animal eats him. The resolution is that the wasps get rid of their problem and the squirrel gets what he deserves.

In the conclusion of the *Wiseman* story, we learn that the bird is alive. Even though the children were planning to kill it if the wiseman said it was dead, they decide to let it live since the wiseman knew what they were planning to do. The final reponse is that the children let the bird live and we learn the man is very wise.

Laarim stories end with a closing, a final sentence saying that the story is finished or who told the story. For example, in the *Squirrel* story, the last two lines are **Edecia iyainit coo ngato**. ‘This is the end of the story.’ and **Aduwa Davīdi Lokwatemi**. ‘Davīd Lokwatem told it.’

In summary, the important parts of the story are listed below:

<b>Important Parts of a Story</b>	
Title	The name or heading of the story.
Setting	The beginning sentences where the participants, place, time or situation of the story are talked about.
Beginning scenes	One or more scenes with a problem or stimulus that build interest or excitement.
Climax	One or more scenes with the most exciting actions of the story. In the climax, the problem becomes worse than in any other part of the story, or the stimulus causes the most interesting actions of the story to happen.
Conclusion	One or more scenes where the problem has a resolution or the stimulus

	causes a final response.
Closing	The final sentence saying that the story is finished or who told the story.

We also need to discuss the theme of a story. A theme is an object that is mentioned throughout the story, or that causes something important to happen in the story. Usually there is no more than one theme in a story. In the *Wiseman* story, the theme is **kībaalīc** ‘bird’. The **kībaalīc** is mentioned throughout the story and is used to test the wisdom of the wiseman. In the *Hare* story, the theme is the **vōlōng** ‘lie, scheme’ of the Hare. The **vōlōng** is mentioned several times in the story and is used to show how clever the Hare is. In the *Women* story, the theme is the **kēēt** ‘tree’ where the man and the first woman meet. If there were no tree, the man and woman would not have met, and the story would be much different. All these themes cause important actions to happen.

The important parts of the *Squirrel* story is shown below. The problem and resolution are also listed.

<b>Squirrel</b>	Lines	Content
Title		<b>Kabbīrrēn kī tuluuwu</b> <i>The squirrel and the wasps</i>
Setting	1-8	<b>kabbīrrēn</b> ‘wasps’ (participant), <b>tammutiddina</b> ‘sky’(place), <b>tienit cī tiento</b> ‘wedding feast’ (time), <b>tuluuwu</b> ‘squirrel’ (participant); Squirrel wants to attend the feast (situation)
Beginning scenes	9-14 15-29 30-40 41-46 47-51	Wasps take squirrel to sky; Squirrel sings for one wasp; Squirrel sings for several wasps; Wasps leave squirrel with the queen’s family; Queen’s husband instructs squirrel on proper behavior; <u>Problem:</u> Squirrel singing and not listening to wasps
Climax	52-56 57-60 60-63 64-69	Squirrel sings for queen and she becomes unconscious; Queen’s husband instructs squirrel on proper behavior; Squirrel sings for queen and she becomes unconscious; Husband instructs, squirrel sings, queen is unconscious
Conclusion	70-84 85-94 95-99	Husband instructs squirrel about getting down from sky; Squirrel crashes into the ground because he doesn’t listen; Another animal eats the squirrel <u>Resolution:</u> Wasps get rid of Squirrel, Squirrel gets what he deserves
Closing	100 101	<b>Edecia iyainit coo ngato.</b> ‘This is the end of the story.’ <b>Aduwa Davīdi Lokwatemi.</b> “Davīd Lokwatem told it.’

The important parts of the *Wiseman* story is shown below. The theme, stimulus, and final response are also listed.

<b>Wiseman</b>	Lines	Content
Title		<b>Et cī ēgēēnyī cī nyaati</b> <i>The wise old person</i>
Setting	1-2	<b>dōōlī</b> ‘children’ (participant), <b>et cīa nē kēgēēnyī</b> ‘person who said he is wise’ (participant)

		Children catch bird and take it to the wiseman (situation) <u>Theme</u> : <b>kībaalīc</b> ‘bird’
Beginning scene	3-6	Children ask wiseman if the bird in their hands is alive or dead; <u>Stimulus</u> : Bird; Children use the bird to test the wisdom of the man.
Climax	7-9	Wise man answers that it is alive but they can kill it or let it live.
Conclusion	9-13	Children decide to let the bird live since wiseman knew their plan; <u>Final response</u> : Children decide the man is wise, let the bird live.
Closing	14	<b>Iyainit cī aduwa Peturu Longole coo.</b> “This story was told by Peter Longole.”

Throughout this book, we will learn that a storyteller can use different grammar in one part of a story than in other parts. For example, incomplete verbs are common in the setting, but complete verbs are common in the beginning scenes. Sometimes a greater number of incomplete verbs than expected is used in the climax. Sometimes a greater number of clauses are joined together without a connector in the climax.

Throughout this book, we will also learn that a storyteller makes a story more interesting by using both common and uncommon grammar. Common is what is most often or most usual. Uncommon is what is not as often and is unusual. Because uncommon grammar is not expected, it helps to catch the attention of the listener. A storyteller uses uncommon grammar to show something important in the story. For example, uncommon word order, such as subjects or objects before verbs, is used to make questions and statements stronger. Uncommon ways of talking about participants, such as using a noun phrase for a participant already mentioned, can show the participant is more important than others in the story. Uncommon verbs, such as incomplete verbs in mainline clauses (which move the story forward), can show the action is important for what happens next in the story.

### Exercise 2

In the Hare and Women stories below, write the correct parts of the story in the empty boxes on the left.

<b>Hare</b>	Lines	Content
		<b>Nyekuta cī kēlēgē cīk ayak otoo</b> <i>The Marriage of the Animals with Horns</i>
	1-16	<b>kēlēgē cīk ayak otoo</b> ‘animals with horns’ (participant), <b>tienit</b> ‘marriage’ (time), <b>nyaapō</b> ‘hare’ (participant), <b>kēlēgē wūk athi cī ayak otoo</b> ‘animals without horns’ (partic.) The scheming hare wants to enter with horned animals (situation) <b>Theme</b> : <b>ōvōlōng, vōlōng</b> ‘scheming’, ‘lie, scheme’
	17-21 22-26 27-31 32-40 41-47 48-57	Elephant says any unhorned animal among them will be killed; Hare makes horns for himself with wax; Horned animals agree to let the hare enter wedding; Hare’s horns melt while he is sleeping; Horned animals take Hare to big animals; Hare tells them he is lying, they ask him to get ‘lie’ from house;

58-61 62-67 67-69	Hare sends small animals on long path while he takes short path; Hare has his wife put him in a sack to give to the small animals; Wife gives the small animals the sack when they ask for the ‘lie’; <u>Stimulus:</u> Hare; The hare tricks the horned animals, first with his horns, then with the ‘lie’ sack.
70-76 77-78 79-81 82-84	Small animals decide to open the sack while going along road; Hare jumps out of sack, powers the small animals with flour; Hare showers and goes to big animals; Small animals tell the big animals the lie escaped
85-86 87-91 92-93	Hare says he gave the small animals the lie before it escaped; Big animals call the small animals to come be eaten; Hare goes on living well because he is so clever; <u>Final response:</u> Horned animals let Hare live well.
94 95	<b>Edeccia iyaineti coo ngato.</b> ‘This story is now finished.’ <b>Aduwa iyainit coo Davīd Lokwatemi.</b> ‘Davīd Lokwatem told this story’

Women	Lines	Content
		<b>Abaak ngaai olo</b> <i>A Women stays at her home</i>
	1-3	<b>et īmma</b> ‘certain person’ (participant), <b>kēēta tidiina</b> ‘up in a tree’ (place), <b>ngaa īmma</b> (participant), Woman looks for grass (situation) <u>Theme:</u> <b>kēēt</b> ‘tree’
	4-6 7-14 15-18 19-23 24-25	Woman comes to the tree where the man is sitting; Man throws fruit, comes down when woman asks; Woman takes man home and becomes pregnant; Second woman tries to become pregnant from ants; Pregnant woman goes to the bush; <u>Problem:</u> Both women want the man and fight over him
	26-30 31-36	Second woman enters house, meets man, takes him; Pregnant woman returns, fights with second woman
	37-40 41-42	Man asks both women to stop fighting and marry him; Both women marry the man, as in Laarim culture. <u>Resolution:</u> Man allows both women to marry him.
	43 44	<b>Iyainit cī aduwa Lokio Toukono coo.</b> ‘This story was told by Lokio Toukono.’ <b>Edecia iyainit coo ngato.</b> ‘The story ends here.’

### New scenes or paragraphs

In this lesson, we learn how to decide when a new paragraph begins. A scene is a part of the story with a different time, place or participant than other parts of the story. Normally, a new paragraph begins each time a new scene begins. In writing, the beginning of a paragraph can be indented, or moved to the right a few spaces.

How do we decide when a new scene or paragraph begins? The content, connectors or

verbs show us. For example, when there is a change of time, place or participant in the story, it shows there is a new scene. The scene continues until there is another change of time, place or participant. Certain connectors such as **ma** ‘then, and’ may also be used at the beginning of a new scene.

### Content and connectors or verbs of scenes

Each new scene must have a change in time, place, or participant. In the chart below, scenes are summarized from the *Women* story. For each scene, there are line numbers, participants and locations listed. The scene with lines 4-6 talks about the first woman at the tree. The scene with lines 7-14 adds a new participant—the man. The scene 15-18 has a new location—in the house. Scene 19-23 has a new participant—the second woman, and is at a later time since the first woman has become pregnant. There is a change for each new scene. There are similar changes for the other scenes.

#### Scenes from *Women*

Line	Participant; location; time	Summary statements for each scene
4-6	First woman; tree	Woman comes to the tree where the man is sitting;
7-14	Woman, man; tree	Man throws fruit, comes down when woman asks;
15-18	Woman, man; house	Woman takes man home and becomes pregnant;
19-23	Second woman; later	Second woman tries to become pregnant from ants;
24-25	Two women; home	Women talk and pregnant woman goes to the bush;
26-30	Second woman; house	Second woman enters house, meets man, takes him;
31-36	Two women; home	Pregnant woman returns, fights with second woman
37-40	Man, two women; home	Man asks both women to stop fighting and marry him

Certain connectors and verbs also show the beginning of a new scene or paragraph. In the same scenes below, the connectors or verbs beginning each scene are shown. Only certain connectors or verbs are used to begin a new scene, and usually several are used together.

#### Scenes from *Women*

Line	Connectors and verbs	Summary statements for each scene
4-6	Ø ìthõng ma thĩ ngĩ . . . ,	Woman comes to the tree where the man is sitting;
7-14	Ma thĩ balna mĩ . . . ,	Man throws fruit, comes down when woman asks;
15-18	Ngaatĩ . . . ,	Woman takes man home and becomes pregnant;
19-23	Ma thĩ mĩ . . . ,	Second woman tries to become pregnant from ants;
24-25	Ma thi	Pregnant woman goes to the bush;
26-30	Ma ba mĩ . . . ,	Second woman enters house, meets man, takes him;
31-36	Ngaatĩ . . . ,	Pregnant woman returns, fights with second woman
37-40	Ma balna avuto ìthõng	Man asks both women to stop fighting and marry him

### Connectors and verbs that can begin scenes

The connectors and verbs that begin scenes are given below in examples. Each connector

and verb are used to show different things. The most common connectors or verbs are shown first. Each of the connectors and verbs are also talked about in later lessons of this book. These connectors do not always begin news scenes. Sometimes they only begin a new sentence or a new clause.

**Ma** ‘then, and’ is a main clause connector that shows a big step forward in the story. It is the most common way to begin a new scene. *Women* 7-8 begins a new scene where the big step forward is the man throwing fruit to the woman, which causes them to meet.

(From *Women* 7-8) (New scene with connector **ma**)

**Ma** thī balna eeti coo  
mī acīn ngaa coo wo,  
atdukai gōō ĩnōōnō munnī cīk abiri.

**And** then when this man  
saw this women,  
he threw her ripe fruit.

**Thī** ‘as a result, then, so’ is a main clause connector that shows a result from what happened earlier. *Women* 19-21 begins a new scene where the question of how the woman got pregnant is the result of her getting pregnant in the previous scene.

(From *Women* 19-21) (New scene with connector **thi**)

**Ma thī** mī anyakcie gōōnīa wo,  
ijīn gōōnīa,  
ennek ne, “Yei laang anyakcie niia  
kuu? Adima niia doolec nga?”

**Then** when her friend was pregnant,  
her friend asked,  
said, “How you become pregnant?  
Where did you get child?”

**Avu** ‘there was’ and **avuto** ‘there were’ are presentational verbs that introduce major participants. They can also show the participant is part of an important speech or action coming next in the story. In *Women* 37-38, the major participants are the two women and the man. In the new scene, the important action is the man stopping the fight so that the women marry him.

(From *Women* 37-38) (New scene with presentational verb **avu, avuto**)

**Ma balna avuto**  
ĩthōng uktoi thōōth cī et coo wo.  
**Avu eeti**  
ĩthōng itinga ĩ ne,  
“Yei niigia nyī nga ukonu,

They were there  
and argued about this problem.  
The person was there  
and said,  
“Please don’t fight.”

**Ba** ‘was, were’ and **balna** ‘was, were’ are auxillary verbs (helping verbs used along with complete and incomplete verbs). With complete verbs, they show an important action for moving the story a big step forward. *Women* 26-27 begins a new scene where the second woman meets the man. This is important because the two women then fight over the man.

(From *Women* 26-27) (New scene with auxillary verb **ba, balna**)

**Ma ba** mī avīya gōōnīa bonato ee,  
ũūk ngaa coo ciitha  
oko acīn doolec ciitha natē.

While her friend was still in bush,  
the woman went into the house  
to see the child in the house there.

**Ngaatī** ‘when, after’ is a dependent clause connector used to talk about what is known before talking about something new. It shows the following action or speech is important for what happens next. In *Women* 14-16, **ngaatī** begins a new scene by first talking about the woman seeing the man. This is something the listeners knew would happen from the previous scene where the man comes down from the tree. After the known information, there is the new action of the woman taking the man home. This is important because the woman then becomes pregnant.

(From *Women* 14-16) (New scene with connector **ngaatī**)

Avu eeti kēēta tidiina

īthōng uluccia loota.

**Ngaatī** acīni ngaa coo ēēn et,

itik et coo

ēcēbēk et coo karteenta īcītō,

kī kuui ōlōō.

There was the person in the tree  
and he came down.

When woman saw he was a man,  
she took this man

and tied this man onto the grass,  
in order to take him home.

**Mī** ‘when, after, if’ and **ngī** ‘while, as, if’ are dependent clause connectors. Both are used to talk about what is known before talking about something new. **Mī** shows that one action happens after another, and **ngī** shows that two actions happen at the same time. In *Women* 17-19, **mī** begins a new scene by first talking about the woman being pregnant. This is something the listeners know from the previous scene. After this known information, there is the new action of the second woman asking how she became pregnant and going to the ants.

(From *Women* 17-19) (New scene with connector **mī, ngī**)

Oot thī avuto ōlōō

ma balna natē ūrūmtē

īthōng anyawoi nē . . .

Ma thī **mī anyakcie gōōnīa wo,**

ijin gōōnīa,

They went and stayed at home  
and were united there

and she became pregnant . . .

When her friend was pregnant,  
her friend asked,

The least common way to begin a new scene is with no connector. There is no connector before **ūūk** ‘she went’ to begin the new scene in *Women* 4-5. However, there are three common connectors in the next clause: **ma thī ngī** ‘and then when’.

(From *Women* 4-5) (New scene with no connector **Ø**)

Ūūk

īthōng **ma thī ngī** arawothi nē baath oo,

ūūk odolān kēēt īmma vūrūt,

abiri balna kēēt neccie.

She went

and then when she reached bush,

she came to a certain tree,

and the tree was ripe.

The connectors and verbs that begin scenes are listed below. The most common connectors and verbs that begin scenes are at the top. The connectors and verbs do not always begin news scenes. Sometimes they only begin a new sentence or a new clause.

### **Connectors and verbs that can begin scenes**

Most common	<b>ma</b>	‘then, and’
-------------	-----------	-------------

for beginning a scene	<b>thi</b>	‘as a result, so, then’
	<b>avu, avuto</b>	‘there was, there were’
	<b>ba, balna</b>	‘was, were’
	<b>Ngaatī</b>	‘when, after’
Least common	<b>mī, ngī</b>	‘when, after, while, as’
for beginning a scene	<b>Ø</b>	(no connector)

### Exercise 3

Scenes from the *Squirrel* story are summarized below. Using the line numbers, look at each scene in the *Squirrel* story at the back of the book. Then, from the list above, write which connectors or verbs begin each scene. Write the connectors or verbs on the lines between the numbers and summaries. The first scene is done as an example.

Squirrel	Connector or verb	Summary statements for each scene
9-14	Ma balna thī	Wasps take squirrel to sky;
15-29		Squirrel sings for one wasp;
30-40		Squirrel sings for several wasps;
41-46		Wasps leave squirrel with the queen’s family;
47-51		Queen’s husband instructs squirrel on proper behavior;
52-56		Squirrel sings for queen and she becomes unconscious;
57-60		Queen’s husband instructs squirrel on proper behavior;
60-63		Squirrel sings for queen and she becomes unconscious;
64-69		Husband instructs, squirrel sings, queen is unconscious
70-84		Husband instructs squirrel about getting down from sky;
85-94		Squirrel crashes into the ground because he doesn’t listen;
95-99		Another animal eats the squirrel

### Information Structure

In this lesson, we learn different ways that clauses give information. The most important words of a clause are in focus. In some clauses, new information is the most important and in focus. In other clauses, one word is the most important and in focus.

#### Clause focus (all new information)

Clauses that introduce a new participant in the story have clause focus. In this type of clause, the entire clause has new information and is in focus. Introducing participants with clause focus is common in the setting of a story. New information is something the listeners of a story are told for the first time. Old information is something the listeners already know about from earlier in the story or from their own life experience. In the following two clauses, all the information is new.

(From Hare 12) (clause focus)

**Avu nyaapō.** ‘There was a hare.’

(From Women 1) (clause focus)

**Avī balna eeti īmma.** ‘There was a certain man.’

In both clauses above, the entire clause is new information and in focus. Each word in the clause is equal in importance, so the entire clause is in focus. These clauses introduce a new participant in the story that the listeners did not know about until this point in the story.

However, in other clauses, some words give new information and some words give old information. We now look at clauses where only some words give new information. In these clauses, only the new information is the most important and in focus.

### **Comment focus (new information in the comment)**

Many clauses in stories have topics and comments. The topic is what the clause is about and is old (known) information. The comment tells new (unknown) information about the topic. The following clause has a topic and comment. Clauses like this have comment focus. The most important information is the new information of the comment.

(From Hare 38) (comment focus)

**Alangan** kōr **otoo cīgīnīk** (cīk nyaapōwak). ‘The sun melts his (hare’s) horns.’  
Comment Topic Comment

The topic is **kōr** ‘sun’. This is what the clause is about. Everyone knows **kōr** ‘sun’ is in the sky above during the daytime. So **kōr** is known or old information to the listeners of the story, even though it was not mentioned yet in the story. The comment is **alangan otoo cīgīnīk** ‘melted his horns’. This tells the listeners new information about what the topic **kōr** ‘sun’ does. The listeners did not know about this action of the sun until this point in the story. The new information of the comment is the most important information of the clause. So, the comment is in focus. The verb of the comment comes first, the topic comes after the verb, and the rest of the comment comes last.

In the sentence below, the clause **adaak kūthūūtha ngaa coo** also has a topic and comment, and the comment is in focus.

(From Women 23) (comment focus)

Ūūk thī nē kī kūthūūth, ‘She went to the black ant,  
ma thī mī anyi nē oo, and then when she gave herself,  
**adaak** kūthūūtha **ngaa coo.** ‘the blackants bit this woman.’  
Comment Topic Comment

In the clause **adaak kūthūūtha ngaa coo**, the topic is **kūthūūtha** ‘blackants’. This is what the clause is about. The listeners already know about **kūthūūtha** because it is mentioned in the line before. The comment is **adaak ngaa coo** ‘bit this woman’. This tells the listeners new information about what the topic **kūthūūtha** does. The listeners did not know about this action of the blackants until this point in the story. The new information of the comment is the most important information of the clause. So, the comment is in focus. Again, the verb of the comment comes first, the topic comes after

the verb, and the rest of the comment comes last.

In some clauses with a topic and comment, the comment has two verbs. The topic of these clauses comes after the first verb but before the second verb of the comment.

(From Hare 41) (comment focus)

**Ivitia** eeta ciko **īcīnīt nyaapō.** ‘These people came and saw the hare.’  
Comment Topic Comment

The topic of the clause above is **eeta ciko** ‘these people’. The listeners have heard about **eeta ciko** before this point in the story and **eeta ciko** is what the clause is about. The comment is **ivitia īcīnīt nyaapō** ‘came and saw the hare’ and tells new information about what **eeta ciko** did. The topic **eeta ciko** comes after the first verb **ivitia** ‘came’ but before the second verb **īcīnīt** ‘saw’ of the comment.

### Word focus (one word or phrase is most important)

Clauses with one word or phrase more important than the others have word focus. The most important word in the clause comes first and is in focus. In the clause below, the subject **kībaalīci coo** ‘this bird’ is the most important phrase of the clause. It is in focus and comes first before the verb. The **kībaalīci** is the theme and is mentioned several times throughout the story. To show that **kībaalīci** is important for the story, the story teller puts the word first in the clause four of the times it is mentioned.

(From Wise 9) (subject focus)

**Kībaalīci coo** arūgī. ‘This bird was alive.’  
Subject Verb

In the clause below, the object **kībaalīci coo** ‘this bird’ is the most important phrase of the clause. It is in focus and comes first before the verb. Again, to show that **kībaalīci** is the theme, the story teller puts the word first in the clause.

(From Wise 5) (object focus)

**Kībaalīci coo** amut athīnēī. ‘This bird he closed in the hands.’  
Object Verb Location

In the clause below, the location **kēēta coo** ‘in this tree’ is the most important phrase of the clause. It is in focus and comes first before the verb. The location **kēēta coo** is important because it causes two people to meet and affects the rest of the story.

(From Women 6) (location focus)

**Kēēta coo** avī eeti tidiina cī ēēn dōfīt. ‘This was the tree  
in which the man was sitting.’  
Location Verb Subject Location Subject

Words are also in focus when they occur at the beginning of a sentence before a clause

beginning with **cī** or **cīk**. Subjects before a **cī/cīk** clause are in object (accusative) case. In the sentence below, the subject **et** ‘person’ is the most important word in the clause.

(From Women 2) (subject focus)

**Et** cī ēēn dōtīt. ‘The person was a man.’

Subject cī clause

The **et** is mentioned throughout the story. The storyteller shows **et** is important by saying it first in this sentence. When following a verb, **et** would have a subject marker **-i** (**eeti**). But when it comes before a **cī/cīk** clause, **et** is in object case without the marker.

In the sentence below, the object **iyainit** ‘story’ is the most important word in the clause and comes first. The clause is from the closing part of the story. It is common for such clauses to have object focus.

(From Wise 14) (object focus)

**Iyainit** cī aduwa Peturu Longole coo. ‘This is the story  
object cī clause that was told by Peter Longole.’

#### Exercise 4

In the lines below, underline the word or words in focus. Then, in the blank to the left, write ‘clause’ if the line has clause focus, ‘comment’ if the line has comment focus, and ‘word’ if the line has word focus. The first one is done as an example.

	(From Squirrel 17)	
<u>comment</u>	<u>Ovoccit eeta tōmōnya cigik.</u>	‘The people sang of their bulls.’
	(From Women 15)	
_____	Acīni ngaa coo ēēn et.	‘This woman saw he was a man.’
	(From Women 3)	
_____	Avu ngaa ĩmma.	‘There was a certain woman.’
	(From Wise 7-8)	
_____	Kībaalīcī nēcio rūgētī cīnne vėlēk avī ĩcunung	‘All that bird’s life is in your control.’
	(From Squirrel 3)	
_____	Avu tuluuwu.	‘There was a squirrel.’
	(From Hare 68)	
_____	Ma gii ĩmma cī a vōlōng avī nga?	‘The thing which is called ‘lie’, where is it?’
	(From Hare 84)	
_____	Nyaapō ĩi ne, . . .	‘The hare said, . . . ‘
	(From Squirrel 41)	
_____	Ūtūngtēk eeta tuluuwu natē.	‘People left the squirrel there.’
	(From Women 7)	
_____	Eeti coo acīn ngaa coo.	‘This man saw this woman.’

## Uncommon Word Order

In the last lesson, we learned that when an important word of a clause is in focus, it occurs first in the clause. In this lesson, we learn more about word focus. In this lesson, it is called uncommon word order. We also learn that uncommon word order can show different kinds of importance.

Laarim has the word order verb, subject, object about 80% of the time in stories. The following clause has the most common word order.

(From Women 23)

Adaak	kūthūūtha	ngaa.	‘Black ants bit the woman.’
Verb	Subject	Object	

The verb describes the *action*, the subject describes the *doer* of the action, and the object describes the *receiver* of the action.

About 20% of the time, the word order changes in order to show something important. For example in the following sentence, the subject **ngaa coo** ‘this woman’ comes before the verb instead of after the verb.

(From Women 24) (subject in focus)

Ma thī <b>ngaa coo</b> ennek gōdñī ne, “Ōgōdñī pee niia kuu?”	‘So the woman asked her friend, “How did you really (get pregnant)?” ‘
--	---

The subject **ngaa coo** is in focus and out of order to draw attention to the following speech of the woman. The speech shows the woman is not happy. After the speech the woman begins looking on her own how to get pregnant. She then finds the man which causes a fight between the two women. So, the subject out of order shows the importance of the speech for what happens next in the story.

Below, in the clause **coo irot ooti** ‘this you take and go with’, the object **coo** ‘this’ is before the verb instead of after the verb. So, the object **coo** is in focus and out of order.

(From Hare 69) (object in focus, left cleft)

“ <b>Vōlōng coo</b> , <b>coo</b> irot ooti.”	“This lie, this you take and go with!”
--	--

The same object **vōlōng coo** ‘this lie’ also comes before the clause. It is called a left cleft because it comes to the left of the clause. The object **vōlōng coo** comes before the clause and the same object **coo** is repeated in the clause. Both are out of order before the verb. The object is repeated and out of order to draw attention to it since the ‘lie’ is a theme in this story.

In the following sentence, the subject **nē** ‘he (Hare)’ is repeated after the clause. It is called a right cleft because it comes to the right of the clause.

(From Hare 79) (right cleft)

Adima nē nyaapō ēlē cīnnī kī vōlōng,  
thēk kiir nē.

‘The hare took himself to be the lie,  
the great lie (lit. indeed he exactly).’

The subject **nē** ‘he’ is repeated to the right of the clause to draw attention to the **nyaapō** ‘hare’ who is the most important participant of the story. In this clause he is said to be the **vōlōng** ‘lie’ and is a theme in the story.

Subjects and objects can also occur first in a sentence before a clause beginning with **cī** or **cīk**. In the clause below, the subject **ngēnē** ‘who’ is in focus and out of order to make the question stronger. Subjects before a **cī/cīk** clause are in object (accusative) case.

(From Women 34) (subject in focus before **cī**)

Ngēnē cī adīm narērūngī cannī?

‘Who was it that took my broom?’

In the clause below, the object **iyainit** ‘story’ is in focus and out of order to make the conclusion of the story stronger.

(From Women 43) (object in focus before **cī**)

Iyainit cī aduwa Lokio Toukono coo.

‘This story was told by Lokio Toukono.’

The following rules summarize word order:

#### Common Word Order Rule

About 80% of the time (in stories), clauses have the word order  
Verb – Subject – Object

#### Uncommon Word Order Rule

About 20% of the time (in stories), clauses have one of the following word orders:

Subject – Verb – Object

Object – Verb – Subject

Object, Verb – Subject – Object (Left cleft)

Verb – Subject – Object, Subject (Right cleft)

Subject – cī/cīk clause

Object – cī/cīk clause

The following summary lists the different kinds of importance shown by uncommon word order.

#### Importance of uncommon word order

A word order change can show:

1. the word in focus is an object or participant important for the outcome of the story.
2. the speech that follows is important for what happens next in the story.
3. a stronger statement or question.

The storyteller always has a choice to speak with common word order or with uncommon word order. The following examples from the past lessons show the same clauses with common and uncommon word order. In each, both clauses are correct Laarim language.

<b>Uncommon Word Order</b>	<b>Common Word Order</b>
(From Wise 9) <b>Kībaalīci coo</b> arūgī.	‘This bird was alive.’ Arūgī <b>kībaalīci coo</b> .
(From Wise 5) <b>Kībaalīc coo</b> amut athīnēī.	‘He closed this bird in the hands.’ Amut <b>kībaalīc coo</b> athīnēī.
(From Women 6) <b>Kēēta coo</b> avī eeti tidiina cī ēēn dōtīt.	‘The man was sitting up in this tree.’ Avī eeti cī ēēn dōtīt <b>kēēta coo</b> tidiina.
(From Women 2) <b>Et</b> cī ēēn dōtīt.	‘The person was a man.’ Ēēn <b>eeti</b> dōtīt.
(From Wise 14) <b>Iyainit</b> cī aduwa Peturu Longole coo.	‘This story is told by Peter Longole.’ Aduwa Peturu Longole <b>iyainit</b> coo.
(From Women 24) Ma thī <b>ngaa coo</b> ennek gōōnī ne,	‘So the woman asked her friend, Ma thī ennek <b>ngaa coo</b> gōōnī ne,
(From Hare 69) “ <b>Vōlōng coo, coo</b> irot ooti.”	“This lie, this you take and go with!” “Irot <b>vōlōng coo</b> ooti.”
(From Hare 79) Adima nē nyaapō ēlē cīnnī kī vōlōng, thēk kiir <b>nē</b> .	‘The hare took himself to be the lie.’ Adima nyaapō ēlē cīnnī kī vōlōng thēk kiir.
(From Women 34) <b>Ngēnē</b> cī adīm narērūngī cannī?	‘Who was it that took my broom?’ Adīm <b>ngēnē</b> narērūngī cannī?

When you read the above clauses, you may think the *common* word order sounds like better Laarim than the *uncommon* word order. In fact, when taken out of the story, the uncommon word order may sound like *bad* Laarim. However, the uncommon word order clauses are *good* Laarim when said in the stories. Since they are different than the usual order, the uncommon clauses draw the attention of the listeners. The uncommon clauses stand out to the listeners. The story teller catches the attention of the listeners with the uncommon clauses to show special importance to certain parts of the story.

### Exercise 5

In each of the following lines, underline all verbs and **cī/cīk** clauses, draw a circle around all subjects, and draw a box around all objects. Put a check ✓ to the left of each line with common word order. For each line with uncommon word order, write which kind of importance is shown by writing 1, 2, or 3 for the kinds of importance listed in the chart above. The first sentence is done as an example.

✓	(From Squirrel 57-58) <u>Ennei</u> <u>tuluuwu</u> ne,	She said to the squirrel,
3	“Yēī <u>nyia</u> <u>cī adimani niia</u> wo?”	“What is it that you are doing?”
	(From Squirrel 6) “Yōkō no niia eeni nyia?”	“Now, who are you?”

(From Squirrel 89-91)

Eted thĩ eeti cobbi looron  
a ne,  
“Ně arawothik yōkō eeti coo looc.”

(From Hare 92-93)

Ma thĩ balna avu nyaapō  
īthōng uruk nēnē,  
nyatarka nē ēēn et cī ēgēēnyī ōrrōt.

(From Hare 84)

Ngaatī athikni,  
nyaapō ĩ ne,  
“Anycik kidimta kanyiha, thĩ nēnnē  
viyo na ĩgōōgō vėlēk.”

(From Hare 68)

Ivita thĩ eeta  
ijinit ngaa coo  
entek ne,  
“Ma gi ĩmma cī a vōlōng avī nga?”

(From Women 33-35)

Avu ngaa coo  
īthōng ĩ ne,  
“Narērūngī cannī nga?  
Ngēnē cī adim narērūngī cannī?  
Adim ngēnē narērūngī cannī ngato?”

(From Women 38-39)

Avu eeti  
īthōng itinga ĩ ne,  
“Yei nigia nyī nga ukonu  
yōkō nigia avuut nigia vėlēk iito ngai  
cīganīk.”

(From Wise 6)

Ijinit et coo entek ne,  
“Kībaalīcī coo arūgī kōdē adaha?”

Then the big person cut the rope  
he said,  
“He this person now reached ground.”

And so the hare stayed  
and lived well  
because he is the one who is so clever.

When they heard,  
The hare said,  
“Let them bring what I already  
gave to them!”

The people came  
asking the woman  
saying,  
“Thing which called ‘lie’, where is it?”

The woman stayed  
and asked,  
“Where is my broom?  
Who is the one who took my broom?  
Who took my broom from here?”

There was the man  
and he stood and said,  
“You, please do not fight!  
Now you, you all remain as my wives.”

They asked this person,  
“Is the bird alive or dead?”

### Translation exercise A

Below, the same passage is translated two different ways. Underline all verbs and **cī/cīk** clauses in each translation. Then put a box around any words that are fronted before the verb. Circle the number of translation that best uses fronting to show importance to **ticciok cīk addi** ‘amazing works’

(From John 2:11)

- (1) Adiman Yesu ticciok cīk addi Jesus did amazing works in  
ōlōō cī Kana looca ĩcī Galilea. village of Cana in land of Galilee.

(From John 2:11)

- (2) Ticciok cīk addi cīk balna adiman Yesu These amazing works Jesus did in

ōlōō cī Kana looca ĩcī Galilea.

village of Cana in land of Galilee.

Below, the same passage is translated four different ways. Underline all verbs and **cī/cīk** clauses in each translation. Then put a box around any words that are fronted before the verb. Circle the number of translation that best uses fronting to show importance to **thōōth cī adiman Yesu** ‘action of Jesus’.

(From John 2:11)

- |     |  |   |
|-----|--|---|
| (1) | Thōōth cī balna adiman Yesu ĩcī owu,<br>cī adīccē et cī okomi ðrrōt coo. | This action that Jesus did which was<br>the first of really amazing a person. |
|-----|--|---|

(From John 2:11)

- |     |  |  |
|-----|--|--|
| (2) | Adiman balna Yesu thōōth<br>cī adīccē et cī okomi ðrrōt ĩcī owu. | Jesus did the action of really<br>amazing a person for the first time. |
|-----|--|--|

(From John 2:11)

- |     |  |   |
|-----|--|---|
| (3) | Thōōth cī adīccē et<br>cī balna adiman Yesu ĩcī owu coo. | This first word of amazing<br>a person Jesus did. |
|-----|--|---|

(From John 2:11)

- |     |  |  |
|-----|--|--|
| (4) | Addīccē thōōth cī balna adiman Yesu<br>ici owu, et cī okomi ðrrōt coo. | This action was amazing that Jesus did<br>for first time and people were really<br>amazed. |
|-----|--|--|

### Completive and Incompletive Verbs in Conversations

In the *Laarim Grammar Book*, we learned that completive verbs show finished action; incompletive verbs show ongoing action. Completive and incompletive verbs are used like this in conversations, when people talk back and forth. They are also used this way in speeches of stories.

In the completive verb **īdim** ‘took’, the action is thought of as being finished or complete. In the incompletive verb **ādim** ‘takes’, the action is thought of as continuing, or still going on.

**īdim** eeti dōllīan. ‘Man **took** wax.’

**ādim** eeti dōllīan. ‘Man **just now took** wax.’

Completive and incompletive verbs change with the subject pronoun. Below, all subject pronouns are used with both incompletive and completive forms of the verb **rūm** ‘join’.

Incompletive			Completive			‘join’
<b>karumi</b>	na	eeta	<b>kūrūma</b>	na	eeta	‘I’
<b>arumi</b>	niia	eeta	<b>urumu</b>	niia	eeta	‘you(sg)’
<b>arūm</b>	nē	eeta	<b>ūrūm</b>	nē	eeta	‘(s)he’
<b>karūm</b>	naaga	eeta	<b>kūrūmīt</b>	naaga	eeta	‘we (& you)’
<b>karūmnya</b>	naaga	eeta	<b>kūrūmta</b>	naaga	eeta	‘we (not you)’
<b>arumnyu</b>	niigia	eeta	<b>urumtu</b>	niigia	eeta	‘you(pl)’
<b>arūm</b>	nēēgē	eeta	<b>ūrūmīt</b>	nēēgē	eeta	‘they’

The verb **rūm** ‘join’ has a final *consonant* in the command form. Verbs with a final *vowel* in the command form have different completive and incompletive forms. Derived verbs also have different completive and incompletive forms. The completive and incompletive forms of these types of verbs are listed in the *Laarim Grammar Book*. For the remainder of this lesson and the next, it will help to refer to the example verbs in the *Laarim Grammar Book*.

### Exercise 6

The following lines have been taken from speeches of stories. If the underlined verb is completive, put a box around it. If the underlined verb is incompletive, put a circle around it. Then, in the blank to the left, write the opposite verb form. That is, if the underlined verb is completive, write the incompletive verb in the blank. If the underlined verb is incompletive, write the completive verb in the blank. The first one has been done as an example.

<u>Idima</u>	(From Women 20) <u>Adima</u> niia doolec nga?	‘Where did you get the child?’
_____	(From Women 29) Ee <u>aribana</u> ir cīk doolecak.	‘You are sipping the milk of the child.’
_____	(From Wiseman 5) Kībaalīc coo <u>amut</u> athīnēi	‘There is a bird in the hands.’
_____	(From Wiseman 7) Ma ngī <u>adimnyu</u> ,	‘And if you want,
_____	niigi <u>arukcu uruit</u> .	you can kill it to be dead.’
_____	(From Squirrel 8) Kūūk lōgōth <u>koko</u> thek nabu.	‘I go along with the others also.’
_____	(From Squirrel 39) Uwui, <u>ebeli</u> nyia?	‘Hey, what are you singing?’
_____	(From Squirrel 59) Ma ngī <u>ayaha</u> ngaa ahat . .	‘And after she brings food . . ‘
_____	(From Squirrel 49-50) īthōng ūwūrūtēk mōōlēt	‘and she unties the calf (flagellates),
_____	nyī <u>arui</u> nyangatarit aa.	you should not kill the good felling, ok?’
_____	(From Hare 18) <u>Kayak</u> naaga kōr cobbi	‘We are havīng a big day
_____	cī kēlēgē cīk <u>ayak</u> otoo doo.	for the animals that have horns.’
_____	(From Hare 20) Mī <u>kurubta</u> kēlēgīt īmma	‘If we find any animal
_____	cī kothii otoo,	without horns
_____	<u>karuk</u> woccia ni.	we will kill it.’
_____	(From Hare 83) <u>Ūūk</u> vōlōng nga?	‘Where did the lie go?’
_____	(From Hare 84) <u>Ivir</u> bathī vōlōng neccie.	‘The lie has escaped.’

## Completive and Incompletive Verbs in Stories

In conversations, completive verbs are used for finished actions and incompletive verbs are used for ongoing actions. However in stories, completive and incompletive verbs can be used very differently. This lesson shows how completive and incompletive verbs are used in stories.

### Completive verbs in mainline clauses

Completive verbs are used in mainline clauses which move the story forward. The clauses below with completive verbs tell the first half of the *Women* story. These are just some of the sentences in the first half. In the real story, there are additional clauses that give more information and make the story more interesting. However, if we read only the clauses below, we know the main actions of the story. We know the steps that move the story forward. These are the mainline clauses.

(From Women 5) (Completive verbs in mainline clauses)

<u>Ūūk odolān</u> kēēt ĩmma vūrūt	‘She went and arrived under a certain tree.’
(From Women 10) Ma balna <u>avu</u> ĩthōng <u>utdukak</u> awēēn ramma.	‘And he threw down two rats.’
(From Women 11) <u>Avu</u> ngaa coo ĩthōng <u>ĩ</u> ne, . . .	‘This woman said, . . .’
(From Women 14) <u>Avu</u> eeti kēēta tidiina ĩthōng <u>uluucia</u> loota.	‘The person in the tree came down.’
(From Women 16) <u>Itik</u> et coo ēcēbēk et coo karteenta ĩcītō.	‘She carried this man and tied him in the grass.’
(From Women 17) <u>Oot</u> thĩ <u>avuto</u> ōlōō ma balna natē <u>ūrūmtē</u> .	They went and stayed at home and were united.’
(From Women 19) <u>Ījīn</u> gōōnā <u>ennek</u> ne, . . .	Her friend asked and said, . .

Each of the underlined verbs in the clauses above is a completive verb. These completive verbs are shown below along with their incompletive verb. The verb **odolan** ‘she arrives’ is the same for the incompletive and completive. For all the other verbs, there is a difference between the incompletive and completive.

Completive verbs of *Women* story compared with incompletive verbs

Line	Incompletive	Completive	
5	authi	ūūk	‘she goes’
5	odolan	odolan	‘she arrives’
10,11,14	avĩ	avu	‘he remains’
10	atdukak	utdukak	‘he throws.for’
11	a	ĩ	‘she says’
14	aluucia	uluucia	‘he comes down’
16	atik	itik	‘she carries’

16	ecebei	ēcēbēk	‘she fastens’
17	otothia	ōōt	‘they go’
17	aati	avuto	‘they remain’
17	arumi	ūrūmtē	‘they are united’
19	ajin	ijin	‘she asks’
19	ennei	ennek	‘she says’

### Incompletive verbs in background clauses

Incompletive verbs are used in background clauses, which give added information and do not move the story forward. In the clauses below, all underlined verbs are incompletive. Background clauses are common in the setting, where participants, time, place, or situation of the story is mentioned. So, incompletive verbs are also common in the setting. The clauses below from *Women* 1, 2 are in the setting and have incompletive verbs. They are background clauses.

(From *Women* 1) (Incompletive background verbs in the setting)

Avī balna eeti ĩmma ĩthōng otod kēēta. ‘There was a certain person

(From *Women* 2) and he climbed a tree.’

Et cī ēēn dōtīt. ‘The person was a man.’

Sometimes the storyteller stops saying actions that move the story forward and explains something about a certain participant or object. The background clauses from *Women* 5, 6, 18 below give information about certain participants or objects and also have incompletive verbs. They do not move the story forward, and are background clauses.

(From *Women* 5) (Incompletive background verbs in the beginning scenes)

Abiiri balna kēēt neccie. ‘That tree was ripe.’

(From *Women* 6)

Kēēta coo avī eeti tidiina cī ēēn dōtīt. ‘This was the tree in which

(From *Women* 18) the man was sitting.’

Ēēn thī nēēgē ngaai ciko ramma. ‘There were two women there.’

Storytellers sometimes say their opinion or comments about the story in the conclusion. Incompletive verbs are used for these comments. The background clause of *Women* 42 is from the conclusion.

(From *Women* 42) (Incompletive background verbs in the conclusion)

Īnōōnō thī cī yōkō acinnu niigia atieni ‘That is why you see that  
eeta atik ngaai ramma wo. men marry two wives.’

The closing does not move the story forward and is also background information. So verbs of the closing such as in *Women* 43 also use incompletive verbs.

(From *Women* 43) (Incompletive background verb in the closing)

Iyainit cī aduwa Lokio Toukono coo. ‘This story was told by Lokio Toukono.’

All the incomplete verbs of the clauses above are shown below along with their complete verbs. The verb **otod** ‘he climbs’ is the same for the incomplete and complete. For all the other verbs, there is a difference between the incomplete and complete.

Incomplete verbs of <i>Women</i> story compared with complete verbs			
Line	Incomplete	Complete	
1, 6	avĩ	avu	‘he remains’
1	otod	otod	‘he climbs’
2, 6, 18	ẽẽn	ĩĩ	‘he is’
5	abiiri	ibiir	‘is ripe’
42	acinnu	icintu	‘you (pl) see’
42	atieni	itiktoi	‘they marry’
42	atĩk	itihit	‘they marry’
43	aduwa	uduwa	‘he told to’

### Incomplete verbs in dependent clauses

Incomplete verbs are also used for old information of dependent clauses. Dependent clauses cannot stand alone as a sentence. Some dependent clauses are introduced by the connectors **mĩ** ‘when, after, if’, **ngĩ** ‘while, as, if’, and **ngaatĩ** ‘when’. When any of these connectors introduce old information known to the listeners, an incomplete verb is used. Each of the dependent clauses below is introduced by one of these connectors, has old information, and uses an incomplete verb. We know the dependent clauses have old information because of the clauses in parentheses ( ). In the story, the information is first told in the clause in parentheses. Then the dependent clause repeats the information.

(From <u>Women 2</u> ) (Incomplete verbs for old information of dependent clauses)	
(Otod kẽẽta)	(‘he climbed tree’)
ĩthõng <b>mĩ</b> avĩ nẽ kẽẽta tidiina wo, . .	‘and when he was up in the tree, . .’
(From <u>Women 4</u> )	
(Õũk)	(‘she went’)
ĩthõng ma thĩ ngĩ arawothij nẽ baath oo, . .	‘and then as she reached bush, . .’
(From <u>Women 7</u> )	
(Õũk odolán kẽẽt ãmma vũrũt);	(‘She arrived under a certain tree.’)
(Kẽẽta coo avĩ eeti tidiina cĩ ẽẽn dõfĩt)	(‘This was tree in which man was.’)
Ma thĩ balna eeti coo <b>mĩ</b> acĩn ngaa coo wo, . .	‘And then when man saw women, . .’
(From <u>Women 19</u> )	
(anyawoi nẽ)	(‘She became pregnant.’)
Ma thĩ <b>mĩ</b> anyakcie gõõnĩa wo, . .	‘And when friend was pregnant, . .’
(From <u>Women 22</u> )	
(“Bĩt avvu loota kĩ kitiryai kũthũũtha doolec.”)	(“Sit with ant to receive child!”)
(Õũk thĩ nẽ kĩ kũthũũth)	(‘So she went to the black ant.’)
Ma thĩ <b>mĩ</b> anyii ne oo, . .	‘And then when she gave herself, . .’
(From <u>Women 26</u> )	
(Õũk gõõnĩa da ngamani.)	(‘Her friend went out.)

Ma ba <u>mī</u> avīya gōdnīa bonato ee, . .	‘And when friend stayed in bush, . .’
(From Women 31)	
(Īcīn et coo.)	‘She saw this person.’
<u>Ngaatī</u> acīni, . .	‘When she saw (him), . .’

The same incomplete verbs are shown below along with their complete verbs. The verb **anyakcie** ‘she is pregnant’ is the same for the incomplete and complete. For all the other verbs, there is a difference between the incomplete and complete.

Incomplete verbs of *Women* story compared with complete verbs

Line	Incomplete	Complete	
2, 26	avī, avīya	avu	‘he remains’
4	arawothii	arawothik	‘she reaches’
7	acīn	īcīn	‘he sees’
19	anyakcie	anyakcie, anyawoi	‘she is pregnant’
22	anyii	anyik	‘she gives’
31	acīni	īcīn	‘she sees’

Exercise 7

The following lines have been taken from stories. If the underlined verb is complete, make a box around it. If the underlined verb is incomplete, make a circle around it. Then, in the blank to the left, write ‘main’ if the verb is in a mainline clause, ‘back’ if the verb is in a background clause, and ‘depend’ if the word is in a dependent clause.

_____ (From Hare 1)		
_____ <u>Ayak</u> balna kēlēgē		Animals that have horns
_____ cīk ayak otoo tienit.		were havīng a marriage.
_____ (From Hare 24-26)		
_____ <u>Avu</u>		He was there
_____ īthōng <u>Idima</u> dōllīan		and he took wax.
_____ īthōng <u>itio</u> kēlēgē cīk ayak otoo wo.		and entered the animals.
_____ (From Hare 45-46)		
_____ <u>Uduktiak</u> eeta kēlēgē, . .		The people told the animals, . .
_____ <u>Ngaatī</u> <u>athikni</u> eeta ciko		When the animals heard
_____ thōōth coo kētē wo,		this message,
_____ <u>utuveco</u> nēēgē nyaapō		they called for the hare
_____ (From Hare 69-70)		
_____ <u>Ennek</u> ngaa īgōōgō ne,		The woman said to them,
_____ “Vōlōng coo coo irot ooti.”		“This lie, this you take and go.”
_____ <u>Ngaatī</u> <u>odongi</u> ,		When they took it,
_____ <u>ōōt</u> īthōng ma gōōla		they went down the road
_____ <u>iito</u> guak ne, . .		and said, . .
_____ (From Hare 79)		
_____ <u>Adima</u> nē nyaapō ēlē cīnnī		The hare took himself to be
_____ kī vōlōng thēk kiir nē.		the lie, the great lie.

<p>(From Hare 83-84)  “Ivir bathĩ vōlōng neccie.”  ____ Ngaatĩ <u>athikni</u>,  ____ nyaapō <u>ĩ</u> ne, . . .  ____ (From Hare 92-93)  ____ Ma thĩ balna <u>avu</u> nyaapō  ____ ìthōng <u>ũrũk</u> nēnē,  ____ nyatarka nē ēēn et cĩ ēgēēnyĩ òrrōt.  ____ (From Hare 95)  ____ <u>Aduwa</u> iyainit coo Davĩd Lokwatemi.  ____ (From Wiseman 1)  ____ <u>Ati</u> dōōlĩa cĩk ēēn ramma.  ____ (From Wiseman 10-11)  ____ <u>Adiim</u> dōōlĩa  ____ ma ballĩa kĩ eeti ne, “Arũgĩ,”  ____ <u>uruĩt</u> ballĩ dōōlĩa ciko kĩbaalĩc.  ____ (From Squirrel 60-61)  ____ <u>Ūũk</u> thĩ ngaa coo  ____ <u>ayaha</u> ahat nabo.  ____ Ma thĩ mĩ <u>a</u> nē kanyik tuluuwu ahat oo,</p>	<p>“The lie has escaped.”  When they heard this,  the hare said, . . .    And so the Hare remained  and lived well  because he is the clever one.    Story was told by Davĩd Lokwatemi.    There were two children.    The children wanted,  if person said,  “Alive,” these children would kill bird,    Then the wife came and  brought the food again.  When she wanted give squirrel food,</p>
---	--

### Uncommon Use of Completive and Incompletive Verbs in Stories

To this point, we have talked about the *common* ways completive and incompletive verbs are used in stories. Now, we talk about the *uncommon* ways completive and incompletive verbs are used in stories. Although *completive* verbs are usually only used for mainline clauses, they can also be used in background clauses of the setting. Although *incompletive* verbs are usually only used in background clauses and dependent clauses, they can also be used in mainline clauses. When a verb is used in these uncommon ways, it catches the attention of the listener and shows something important.

#### Completive verbs in the setting

Completive verbs can be used to show important information or action in the setting. Most verbs of the setting are incompletive. However, a completive verb can be used in the setting for important information. Or, a completive verb can be used for an action important for what comes next in the story. The completive verb **avu** ‘remain’ in *Women* 3 below is from the setting. This completive verb draws attention to the new participant **ngaa ĩmma** ‘certain woman’ since **ngaa** is one of the important participants in the story.

(From *Women* 3) (Completive verbs showing importance in the setting)

<b>Avu</b> ngaa ĩmma	‘There was a certain woman
ĩthōng <b>ũũk</b> kartēnēĩ baatha	and she went for grass in the bush.’

The completive verb **ũũk** ‘went’ above is also in the setting. This action of the woman going to the bush is important for what comes next in the story. When the woman goes

to the bush, she meets the man in the tree and the rest of the story takes place. So, the completive verb **ũũk** draws attention to this action of going to the bush. Completive verbs are uncommon in the setting, so they catch the listener’s attention for the important information or action.

The same completive verbs are shown below along with their incomplete verbs.

Completive verbs of *Women* story compared with incomplete verbs

Line	Incomplete	Completive	
3	avĩ	avu	‘she remains’
3	authi	ũũk	‘she goes’

### Incomplete verbs in mainline clauses

Incomplete verbs can be used in mainline clauses to show important action. The action is important for what happens next in the story, or is stronger than usual. An incomplete verb can also introduce a speech important for what happens next in the story. The incomplete verbs below from the *Women* story are all in mainline clauses. The actions **atdukai** ‘threw’, **ebera** ‘took, and **adui** ‘ate’ are important since they cause the woman and man to meet, which comes next in the story.

(From *Women* 8-9) (Incomplete verbs showing importance in mainline clauses)

<u>Atdukai</u> gõõ ññõñõ munnĩ cĩk abiiri	He threw her some ripe fruit.
<u>Ēbēra</u> thĩgõ ngaa coo.	This woman took it.
<u>Ēbēra</u> thĩgõ ngaa coo.	This woman took it.
<u>Adui</u> .	She ate it.

The action **adaak** ‘bit’ is unexpected or stronger than usual since the woman thought she would get pregnant.

(From *Women* 23)

Adaak kēññē kũthũũtha ngaa coo. The black ants bit the woman.

The actions **oko** ‘went’, **acĩn** ‘see’, **arib** ‘sip’ are important for what comes next—meeting the man.

(From *Women* 27)

Oko acĩn doolec ciitha natē. She went to see child there.

(From *Women* 28)

Aribana gõõ ir cĩk doolecak riip. She sipped the milk of the child.

The action **edeci** ‘answer’ and **a** ‘say’ introduce the speech of the man which is important for what comes next—the woman seeing the man.

(From *Women* 29)

Edecĩ thĩ gõõ eeti a ne, Then the person answered and said, . .  
 “Ee aribana ir cĩk doolecak.” “You are sipping the child’s milk.”

The actions **avīr** ‘ran’, **akannei** ‘feel guilty’, and **uwii** ‘take’ are important for what comes next—the two women fighting over the man.

(From Women 30)

Avīr gōō akannei ēlē cīnnī vōlōng. She ran away but began to feel guilty.

(From Women 31)

Uwii ciitha cīnnī īcītō. She took (him) inside her house.

The verb **avī** ‘remain’ is unexpected or stronger than usual since the woman’s friend had been shouting questions at her.

(From Women 36)

Avī kēnnē gōōnīa neccie tiv noko. Her friend just remained quiet.

Since incompleted verbs are uncommon in mainline clauses, they catch the listener’s attention for the important action.

The climax of the *Woman* story is lines 26-36. In these few lines there are eight incompleted verbs in mainline clauses. There are only a few other incompleted verbs in mainline clauses in the rest of the story. This greater number of incompleted verbs in the climax helps to make the climax the most exciting part of the story.

The same incompleted verbs are shown below along with their complete verbs. The verb **ēbēra** ‘she takes’ is the same for the incompleted and complete. For all the other verbs, there is a difference between the incompleted and complete.

Incompleted verbs of *Women* story compared with complete verbs

Line	Incompleted	Complete	
8	atdukai	utdukak	‘he threw’
9	ēbēra	ēbēra	‘she takes’
9	adui	uduk	‘she eats’
23	adaak	adaahit	‘they bite’
27	oko	ūūk	‘she goes’
27	acīn	īcīn	‘she sees’
28	arib	irib	‘she sips’
29	edeci	edec	‘he answers’
29	a	ī	‘he says’
30	avīr	ivir	‘she runs’
30	akannei	akannek	‘she is guilty’
31	uwii	uwik	‘she takes’
36	avī	avu	‘she remains’

In summary, complete and incompleted verbs are used in stories as follows:

Complete and Incompleted Verbs in Stories		
Common use	Complete verbs	Mainline clauses

	Incompletive verbs	Background clauses
		Dependent clauses
Uncommon use	Completive verbs	Clauses of setting
	Incompletive verbs	Mainline clauses

Verbs are used in uncommon ways to show the following importance:

### Importance of uncommon verb use in stories

A completive verb in the setting shows:

1. important information for the story
2. an action important for what happens next in the story

An incompletive verb in a mainline clause shows:

3. an action important for what happens next in the story
4. the speech that follows is important for what happens next in the story
5. an action stronger than usual

### Exercise 8

The following lines have been taken from stories. If the underlined verb is completive, make a box around it. If the underlined verb is incompletive, make a circle around it. Put a check  to the left of each line with common verb use. For each line with uncommon verb use, write which kind of importance is shown by writing 1, 2, 3, 4 or 5 for the kinds of importance listed in the chart above. The first two sentences are done as an example.

<input checked="" type="checkbox"/>	(From Hare 2-3)		
	<u>īthōng</u> balna <u>ayak</u> rumenit cīnīng,	they were haṽing companionship,	
<u>1</u>	<u>kiyia</u> balna nyaapō buu	A hare also came	
<u>2</u>	<u>īrūmtē</u> kī kēlēgē cīk ayak otoo.	and stayed with horned animals.	
	(From Hare 8)		
	<u>Aja</u> kēlēgē wūk athii cī ayak otoo ee,	Animals without horns came.	
	(From Hare 12)		
	<u>Avu</u> nyaapō	There was the hare,	
	<u>īthōng idim itio</u> kēlēgē,	and he wanted to enter animals.	
	(From Hare 14)		
	<u>Adiman</u> balna kēlēgē tienit cīnīng,	Animals were haṽing their wedding,	
	<u>adaak</u> kidi,	eating meat,	
	<u>awud</u> mērtē.	drinking beer.	
	(From Hare 33-35)		
	Ma balna nyaapō <u>avu</u> gōō	‘And the hare remained	
	<u>īthōng udunga</u> ,	and began to dose,	
	<u>aturran</u> thī gōō nedo ēlē cīnī.	sometimes trying to wake himself.	
	<u>A</u> gōō kuthak	Sometimes he spoke to startle	
	<u>akulie</u> jien.	and shake himself awake.’	
	(From Hare 51-55)		
	<u>Ennei</u> kēnnē nyaapō īgōōgō ne,	Then the hare told them,	

_____	“Kadimani gimma cĩ ěĕn vŏlŏng.”	_____	“I am doing something called ‘lie’.”
_____	<u>Entek</u> kĕlĕgĕ ne, “Avĩ yŏkŏ gii cĩ athĩ vŏlŏng wo nga?”	_____	The animals asked, “Now where is the thing called ‘lie’?”
_____	<u>Ethei</u> nĕ ne, “Avĩ ōlŏŏ.”	_____	He said, “It is at home.”
_____	(From Hare 67)	_____	
_____	<u>A</u> ngaa cĩnnĕ ne, “Ii”	_____	His wife replied, “Ok.”
_____	(From Hare 76-77)	_____	
_____	<u>Ibilit</u>	_____	They stopped
_____	ĩthŏng <u>ubuito</u> cuwal coo.	_____	and opened the bag.
_____	Ngaatĩ <u>abui</u> ,	_____	When they opened it
_____	<u>iliba</u> nyaapŏ	_____	the hare came out
_____	<u>a</u> noko ne, <i>Puul</i> .	_____	saying <i>Pow!</i>
_____	(From Wiseman 6-7)	_____	
_____	<u>Ijinit</u> et coo entek ne,	_____	They asked this person,
_____	“Kĩbaalĩcĩ coo arugi kŏdĕ adaha?”	_____	“Is the bird alive or dead?”
_____	<u>Avĩ</u> eeti coo	_____	There was the person
_____	ĩthŏng <u>ennek</u> dŏŏlĩ ciko ne, . .	_____	and he told those children, . . .
_____	(From Squirrel 1-3)	_____	
_____	<u>Ovo</u> kabbĩrrĕna da tammutiddina	_____	The wasps were going to the sky
_____	<u>a</u> ne,	_____	saying that
_____	ovo adiman tienit cĩnĩng cĩ tiento.	_____	they would have their wedding.
_____	<u>Avu</u> tuluuwu buu	_____	There was also a squirrel
_____	ĩthŏng <u>idim</u> <u>ũũk</u> ne buu.	_____	and he wanted to go also.
_____	(From Squirrel 58)	_____	
_____	<u>Ennei</u> tuluuwu ne,	_____	He said to the squirrel,
_____	“Yei nyia cĩ adimani niia wo?”	_____	“What are you doing?”
_____	(From Squirrel 60)	_____	
_____	<u>A</u> tuluuwu ne, “Ii.”	_____	The squirrel said, “Ok.”
_____	(Squirrel 97-98)	_____	
_____	<u>Avĩ</u> (tuluuwu) tĩf noko avaraci	_____	He (squirrel) remained very angry
_____	athii cĩ adiim aduwa thŏŏth ĩmma.	_____	not wanting to say anything.

### Translation Exercise B

Below, the same passage is translated two different ways. Put a box around all complete verbs in both translations. Put a circle around all incomplete verbs in both translations. Then Circle the number of the translation that best uses verbs.

- (John 2:19)
- (1) Edecĩ Yesu ĩgŏŏgŏ  
ennek ne, “Athaanit ciith coo,  
ĩthŏng kĕtĕngĕnya wathinniwei  
ĩcĩk ěĕn iyyio kĩbĩl nabŏ.”  
(John 2:19)
- (2) Edecĩ Yesu ĩgŏŏgŏ  
ennei ne, “Athaanit ciith coo,
- Jesus replied to them  
and said, “Remove this house,  
and I will rebuild it in  
three days.”
- Jesus replied to them  
and said, “Remove this house,

ĩthõng kêtêngěnya wathinniwei and I will rebuild it in  
ĩcĩk ẽen iyyio kĩbĩl nabõ.” three days.”

Below, the same passage is translated two different ways. Put a box around all complete verbs in both translations. Put a circle around all incomplete verbs in both translations. Then Circle the number of the translation that best uses verbs.

(John 2:21)

- |     |   |  |
|-----|---|--|
| (1) | Balna õthõõthĩk Yesu nabõ<br>gool cĩ ẽngěncĩ ciith,<br>õthõõthi nẽ ẽlẽ cĩnnĩ.<br>Ma balna mĩ ũrũga Yesu daaitha,<br>ivitia ahaddia tioniaha cĩgĩnněk<br>thõõth cĩ ẽngěncĩ Yesu ciith<br>wathinniwei ĩcĩk ẽen iyyio. | Jesus spoke<br>the way of building a house,<br>he spoke about his body.<br>And when Jesus rose from dead,<br>his disciples remembered<br>word about Jesus building<br>house in three days. |
|-----|---|--|

(John 2:21)

- |     |  |  |
|-----|--|--|
| (2) | Balna õthõõth Yesu nabõ<br>gool cĩ ẽngěncĩ ciith,<br>õthõõth nẽ ẽlẽ cĩnnĩ.<br>Ma balna mĩ ũrũga Yesu daaitha,<br>ivitia ahaddia tioniaha cĩgĩnněk<br>thõõth cĩ ẽngěncĩ Yesu ciith<br>wathinniwei ĩcĩk ẽen iyyio. | Jesus spoke<br>the way of building a house,<br>he spoke about his body.<br>And when Jesus rose from dead,<br>his disciples remembered<br>word about Jesus building<br>house in three days. |
|-----|--|--|

### Auxiliary verbs

An auxiliary verb can be used along with complete and incomplete verbs to show the time of the action. It can also show that the speaker is sure the action will happen or is not sure.

In the clauses below, the auxiliary verb **balna** ‘was, were’ is used with the complete verb **Idimanit** ‘did’ and the incomplete verb **adiman** ‘doing’. It shows the action was before the time of speaking.

(From Hare 14)

<u>Idimanit</u> <b>balna</b> kělěgě tienit cĩnĩng.	The animals had their wedding.
<u>Adiman</u> <b>balna</b> kělěgě tienit cĩnĩng.	The animals were havĩng their wedding.

The verb **balna** is used for the plural subject **kělěgě** ‘animals’ above and for the singular subject **kělěgĩti** ‘animal’ below.

<u>Idiman</u> <b>balna</b> kělěgĩti tienit cĩnnĩ.	The animal had his wedding.
<u>Adiman</u> <b>balna</b> kělěgĩti tienit cĩnnĩ.	The animal was havĩng his wedding.

The auxiliary verb **ba** ‘just was, were’ is used to show actions that happened recently.

<u>Idimanit</u> <b>ba</b> kělěgě tienit cĩnĩng.	The animals just had their wedding.
---	-------------------------------------

Adiman **ba** kēlēgē tienit cīnīng. The animals were just havīng their wedding.

The auxiliary verb **koccia** ‘will’ is used to show actions that will happen after the time of speaking. There is no doubt the action will happen.

Idimanit **koccia** kēlēgē tienit cīnīng. The animals will have their wedding.  
Adiman **koccia** kēlēgē tienit cīnīng. The animals will be havīng their wedding.

The auxiliary verb **katī** ‘may’ is used to show actions that may happen after the time of speaking. The speaker is not sure the action will happen.

Idimanit **katī** kēlēgē tienit cīnīng. The animals may have their wedding.  
Adiman **katī** kēlēgē tienit cīnīng. The animals may be havīng their wedding.

The auxiliary verb **koccia** ‘may’ is also used to show actions that may happen after the time of speaking. There is doubt about the action happening.

Idimanit **koccia** kēlēgē tienit cīnīng. The animals may have their wedding.  
Adiman **koccia** kēlēgē tienit cīnīng. The animals may be havīng their wedding.

In summary, the auxiliary verbs are listed below.

<b>Past</b>	<b>Recent past</b>	<b>Future (sure)</b>	<b>Future (not sure)</b>
balna	ba	koccia	katī, woccia
‘was, were’	‘just was, were’	‘will’	‘may’

### **Auxiliary Verbs in Stories**

In stories, the auxiliary verbs **balna, ba** ‘was, were’ used with completive verbs show important action for moving the story a big step forward. When used with incompletive verbs in background clauses, they show important background information. When used with incompletive verbs in mainline clauses, they show important action or speech for what happens next in the story.

#### **With completive verbs**

In each of the examples below, **balna, ba** ‘was, were’ is used with a completive verb to show an important action for moving the story a big step forward. Sometimes it begins a new scene for moving the story a big step forward. Underlined words are completive verbs. Each clause with **balna, ba** also has the connector **ma** ‘then’.

In *Women 10*, **balna** shows that the action **utdukak awēēn ramma** ‘threw her two rats’ and the woman’s speech is important since it causes the woman and man to meet. *Women 10-14* is an important scene that moves the story a big step forward since the woman later becomes pregnant.

(From *Women 10-14*) (with completive in mainline clause)

Ma **balna** avu (eeti)  
 ãthõng utdukak awẽen ramma  
 avu ngaa coo  
 ãthõng ã ne, “Ma ngã eeni kãlãgãt  
 kãdã eeni et, lucia loota mã thong  
 athii cã eeni kãlãgãt, ija thã loota ngato.”  
 Avu eeti kããta tidiina  
 ãthõng uluccia loota.

Then (the man) was there  
 and he threw down two rats  
 and there was this woman  
 and she said, “If you are an animal  
 or human, come down; if you are not  
 an animal, then come down.”  
 There was the person in the tree  
 and he came down.

In *Women* 17-18, **balna** shows that the action **ũrũmtã** ‘they united’ is important since it causes the woman to become pregnant.

(From *Women* 17-18) (with completive in mainline clause)  
 Oot thã avuto ðlõð Then they went and remained at home  
 ma **balna** natã ũrũmtã and then they were united  
 ãthõng anyawoi nã. and she become pregnant.

In *Women* 26, **ba** shows the action **ũũk ngaa coo ciitha** ‘women went into house’ is important since it causes the second woman and man to meet. *Women* 26-30 is an important scene that moves the story a big step forward since the second woman later takes the man, then the two women fight.

(From *Women* 26-27) (with completive in mainline clause)  
 Ma **ba** mã avãya gõõnã bonato ee, While her friend was still in the bush,  
ũũk ngaa coo ciitha the woman went into the house  
 oko acã doolec ciitha natã, to see the child in the house there,

In *Women* 32, **balna** shows that the action **ikiyia gõõnã ãthõng iyetha et cãnnã wo ãthiwa** ‘her friend found that her man was missing’ is important since it causes the two women to begin fighting.

(From *Women* 31-33) (with completive in mainline clause)  
 Ngaatã acãni When she saw him, she  
 itik et coo carried the man  
 uwi ciitha cãnnã ãcãtõ. and took him inside her house.  
 Ma **balna** ikiyia gõõnã Her friend came  
 ãthõng iyetha et cãnnã wo ãthiwa, and found that her man was missing,  
 avu ngaa coo There was this woman  
 ãthõng ã ne, “Narãrũngã cannã nga?” and she said, “Where is my broom?”

**Balna** begins the new scene of *Women* 37-40. This important scene moves the story a big step forward since it causes the women to stop fighting and both marry the man.

(From *Women* 37-40) (with completive in mainline clause)  
 Ma **balna** avuto They were there  
 ãthõng uktoi thõõth cã et coo wo. and argued about this problem.  
 Avu eeti The person was there  
 ãthõng itinga ã ne, “Yei niigia nyã nga ukonu, and said, “Please don’t fight.”

yōkō niigia avuut niigia vėlēk iito ngaai  
cīganīk, aneeta coo nyī nga ukonu nabo.”

Both of you can remain as my wives.  
I am here, do not fight anymore.”

### With incomplete verbs

When the auxiliary verbs **balna**, **ba** are used with incomplete verbs, they show important background information, or show an important action or speech for what happens next in the story. In each of the examples below, **balna** is used with an incomplete verb which is underlined. In *Women 1*, **balna** shows **eeti ĩmma** ‘certain person’ is an important participant in the story.

(From *Women 1-3*) (with incomplete in background clause)

<u>Avī</u> <b>balna</b> eeti ĩmma	There was a certain person
ĩthōng otod kēēta,	and he climbed a tree,
et cī ēēn dōtīt,	the person was a man,
ĩthōng mī avī nē kēēta tidiina wo,	and when he was up in the tree,
avu ngaa ĩmma	there was a certain women
ĩthōng ũūk kartēnēi baatha.	and she went to look for grass in the bush.

In *Women 5*, **balna** shows the background information **abiri kēēt neccie** ‘the tree was ripe’ is important since later the man throws ripe fruit down from the tree to the woman.

(From *Women 4-5*) (with incomplete in background clause)

Ūūk	She went
ĩthōng ma thī ngī arawothi nē baath oo,	and then when she reached the bush,
ũūk odolān kēēt ĩmma vūrūt,	she came to a certain tree,
<u>abiri</u> <b>balna</b> kēēt neccie.	and the tree was ripe.

When the auxiliary verbs **balna**, **ba** are used with incomplete verbs in mainline clauses, they show an action or speech important for what happens next in the story. In *Women 6-9*, **balna** begins a scene with several incomplete verbs in mainline clauses. The actions **atdukai** ‘threw’, **ebera** ‘took’, and **adui** ‘ate’ cause the woman and man to later meet. **Balna** and the incomplete verbs show the actions are important for what happens next.

(From *Women 6-9*) (with incomplete in mainline clause)

Kēēta coo avī eeti tidiina cī ēēn dōtīt.	This was the tree in which the man sat,
Ma thī <b>balna</b> eeti coo mī acīn ngaa coo wo,	Then when the man saw this woman,
<u>atdukai</u> gōō ĩnōōnō munnī cīk abiri,	he threw her some ripe fruit,
<u>ēbēra</u> thīgō ngaa coo.	and this woman took it.
<u>Ēbēra</u> thīgō ngaa coo,	This woman took it,
<u>adui</u> .	and she ate it.

In summary, **balna**, **ba** are used in stories as follows:

<b>balna</b> , <b>ba</b>	‘was, were’
Introduces	new information.

Used with	an incompleted or complete verb.
Place is	second in the clause, except it follows all main clause connectors.
Shows	<ol style="list-style-type: none"> <li>1. (with complete verb) an important action for moving the story a big step forward; often used with <b>ma</b>; sometimes begins an important scene for moving the story a big step forward.</li> <li>2. (with incompleted verb in background clause), important background information.</li> <li>3. (with incompleted verb in mainline clause), important action or speech for what happens next in the story; sometimes begins an important scene for what happens next.</li> </ol>

### Exercise 9

The following lines have been taken from stories. If the underlined verb is complete, make a box around it. If the underlined verb is incompleted, make a circle around it. In the blanks to the left, write the kind of importance **balna** shows by writing 1, 2, or 3 as listed in the summary above. The first sentence is done as an example.

- (From Hare 1-7)
- \_\_\_ Ayak **balna** kēlēgē cīk ayak otoo tienit,      Animals with horns were havīng  
wedding,  
\_\_\_ īthōng **balna** ayak rumenit cīnīng.      and they were havīng companionship.  
\_\_\_ Ikiyia **balna** nyaapō buu      The hare also came  
ūrūmtē kī kēlēgē cīk ayak otoo.      and stayed with animals with horns.  
\_\_\_ Kēlēgē **balna** cīk ayak otoo wo,      The animals with horns were  
kīthīwaneeta, ōngōlua, ngētēlua,      buffalos, elephants, rhinos,  
thiranine, miricanine, cīthua,      giangelande, antelopes, dikdikis, wildcats  
nakurnya,  
\_\_\_ mēēlī kēlēgē cīk thēk **balna**      and there were many other animals  
wuk ayak otoo doo.      which have horns.
- (From Hare 14-26)
- \_\_\_ Adiman **balna** kēlēgē tienit cīnīng,      Animals were havīng their wedding,  
adaak kidi,      eating meat,  
awud mērtē,      drinking beer,  
īthōng kī kūrūgūmīt      in order to dance  
rūgūmōn cobbi gimma nōkō.      a very big dance.  
\_\_\_ Avva **balna** nē makayioiti ōngōli      The big man—elephant—called  
gōōnōgī      the guests  
īthōng ennek ne, “Kayak naaga kōr      and said, “Now we are havīng a big  
cobbi cī kēlēgē cīk ayak otoo doo.”      day for the animals that have horns.”  
īthōng thī ī ōngōli ne, “Mī kurubta      Then the elephant said, “If we find  
kēlēgīt īmma cī kothii otoo korgena      a certain animal without horns among  
īcīnac, karuk woccia ni.”      us, we will surely kill it.”  
\_\_\_ Avu **balna** nyaapō      Then the hare thought  
īthōng umuk ī ne, “Kacurtha koccia na      and said, “How will I defeat  
kēlēgē ciko kū?”      these animals?”



Some commands are stronger than others. In the list below, strong commands are at the top, and weak commands are at the bottom. There are several ways to make the command weaker: 1) add **niia** or **niigia** ‘you’, 2) use a completive verb, or 3) make a question.

<b>Strong commands</b>		Uduit ahat!	Eat food!
	Use object focus	<u>Ahat</u> coo, coo uduit!	This food, this you eat!
	Add <b>niia</b> or <b>niigia</b>	Uduit <u>niigia</u> ahat.	Eat food.
<b>Weak commands</b>	Use completive	<u>Uduktu</u> niigia ahat.	You eat food.
	Make a question	Uduktu niigia ahat?	Did you eat?

There are two ways to make a negative command stronger: 1) use a question as a rebuke, 2) use two negatives. To make a negative command weaker, add **niia** or **niigia** before the verb.

<b>Strong negative commands</b>	Use a rebuke question	Yei, adukcu ahat nyia?	Hey, why you eat food?
	Use two negatives	<u>Nyĩ nga</u> adukcu ahat!	Don’t eat food!
<b>Weak negatives commands</b>		Nyĩ adukcu ahat!	Don’t eat food!
	Add <b>niia</b> or <b>niigia</b> before the verb	Yei <u>niigia</u> , nyĩ adukcu ahat.	Please you, don’t eat food.

### Commands for higher to lower authority

When a participant *with* authority commands a participant *with equal* or *lower* authority, strong commands are used. When a participant *without* authority speaks to a participant *with* authority, weak commands are used.

In Hare 55-56, **kēlēgē cīk obbitik** ‘big animals’ with authority speak to **nyaapō** ‘hare’ without authority. So, the strong commands **bit** ‘go’ and **yaha** ‘bring’ are used.

(From Hare 55-56) (Strong commands for authority to no authority)

Ethei nē ne, “Avĩ ðlōð.” He (hare) said, “It is at home.”

Entek eeta ne, “**Bit** thĩna **yaha**.” People (big animals) said, “Then go and bring it.”

In Squirrel 23-25, **kabbĩrrēnit** ‘wasp’ with authority is speaking to **tuluuwu** ‘squirrel’ without authority, so the strong command **avvu tiv** ‘keep quiet’ is used.

(From Squirrel 23-25) (Strong commands for authority to no authority)

Ennei kēnē gōðñia ne, Then his friend asked,

“Uwui nyia cĩ ēbēli niia wo? “Hey, what are you singing?

**Avvu tiv** kothii thōðth nicco.” Keep quiet about such things.”

In Squirrel 29 with the same participants, the strong negative command **nyĩ ĩngōryēta** ‘do not shame us’ is used.

(From Squirrel 29) (Strong neg commands for authority to no authority)

Ennei gōdnīa ne, “Nyī **īngōryēta** laang.” His friend said, “Do not shame us, friend.”

In Women 38-40, the man has greater authority than the women. He uses a strong negative command **nyī nga ukonu** ‘do not fight’ and the gentler command **yōkō nigia avuut nigia vēlēk** ‘Now you, you remain as my wives’ which has **niigia**.

(From Women 38-40) (Strong and gentle commands for authority to no authority)

<p>Avu eeti īthōng itinga ñi ne, “Yei <b>niigia nyī nga ukonu</b>, <b>yōkō niigia avuut</b> niigia vēlēk <b>iito</b> ngaai cīganīk. Aneeta coo, <b>nyī nga ukonu</b> nabo.”</p>	<p>There was the man and he stood and said, “You, please do not fight! Now you, you all remain you be as my wives. I am here, do not fight any more.”</p>
---	---

### Commands for lower to higher authority

When a participant *without* authority speaks to a participant *with* authority, weak commands are used. In Hare 69-70, **ngaa** ‘hare’s wife without authority speaks to the **kēlēgē** ‘animals’ with authority. So, a weak command with the object in focus **vōlōng coo** ‘this lie’ is used.

(From Hare 69-70) (weak command for no authority to authority)

<p>Ennek ngaa īgōdōgō ne, “<b>Vōlōng coo coo irot ooti.</b>”</p>	<p>The woman said to them, “This lie, this you take and go.”</p>
--	--

In Squirrel 6-8, the **tuluuwu** ‘squirrel’ without authority speaks to **kabbīrrēn** ‘wasps’ with authority, so a weak command with completive verbs **anycangu** ‘allow.me’ and **kūūk** ‘I go’ and incompletive verb **koko** ‘I go’ are used.

(From Squirrel 6-8) (weak command for no authority to authority)

<p>Illalei kēnnē tuluuwu ennei ne, “Oo <b>anycangu</b> bai aneeta buu <b>kūūk</b> lōgōth <b>koko</b> thēk na buu.”</p>	<p>Then the squirrel begged and said, “Please let me go also let me go with others also.”</p>
--	---

The same verbs are shown below to compare the incompletive, completive, and command.

Line	Incompletive	Completive	Command	
Hare 56	irioit	uuwu	bit	‘you (sg) go’
Hare 56	ayahi	ayaha	yaha	‘you (sg) bring’
Squirrel 25	ave	avu	avvu	‘you (sg) remain’
Squirrel 29	ingor-yeta, ingorya	ingori-eta, ingoria	ingor-eta, ingorit	‘you (pl) shame-us’, ‘you (pl) shame’
Women 39	okonu	okonu	uktoi	‘you (pl) fight’
Women 40	atiyu	avuttu	avuut	‘you (pl) remain’
Women 40	athinnu	ithinu	iito	‘you (pl) be’

Hare 70			irof	‘you (pl) take’
Hare 70	irioit	ōōt	ooti	‘you (pl) go’
Squirrel 8	any-nyangu, anyiccu	anyc-angu anyciwu	anyci-angu, anycik	‘you (pl) give-me’ ‘you (pl) give’
Squirrel 8	kiriokca	kūūk		‘I go’
Squirrel 8	kauthi	koko		‘I go’

### Exercise 10

In the sentences below, underline all command verbs. Then, in the space to the left of each command verb, write ‘High’ if the participant saying the command has higher authority than the other participant. Write ‘Low’ if the participant saying the command has lower authority than the other participant. Write ‘same’ if the participant saying the command has the same authority as the other participant.

(From Hare 41-47)

Ma balna natē ivitia eeta ciko  
 ĭcīnīt nyaapō  
 ithico otoo,  
 ĭthōng thī uduktiak eeta kēlēgē cīk obbitik  
 entek ne,  
 “Ivitia da ĭcīnīt nyaapō  
 ithico otoo wuginek.”  
 Ngaatī athikni eeta ciko thōōth coo kētē wo,  
 utuveco nēēgē nyaapō  
 ĭthōng iito ne,  
 “Yagei ayakta da ngato.”

(From Hare 84-86)

Ennei kēnnē nēēgē ne, “Ivir bathī  
 vōlōng neccie.”  
 Ngaatī athikni nyaapō,  
 ĭī ne, “Ee athī nē? Ivir vōlōnga?  
 Anycik kidimta kanyiha,  
 thī nenne viyo na ĭgōōgō vēlēk.”

(From Hare 87-89)

Ngaatī athikni kēlēgē cīk obbitik ko,  
 ngī a ne, ‘ivir vōlōng wo’,  
 utuvuyia nēēgē kēlēgē cīk kidik ko  
 entek ne, “Ivitia baai thī ngato ivita  
 adaakte.”

(From Squirrel 11-16)

Entek eeta kabbīrrēnīt ne, “Koot  
 thīna gaama aneeta thūgūūm ngītī  
 lēēngēri wo, gaam jurung nga.”

(From Squirrel 41-43)

Ma balna thin natē

Then the animals came  
 and saw the hare  
 whose horns had disappeared,  
 and so animals the told big animals  
 and said,  
 “Come see hare  
 whose horns disappeared.”  
 When animals heard this message,  
 they called for the hare  
 and they said,  
 “Please bring him here.”

Then they told them, “The lie  
 has escaped.”  
 When the hare heard this,  
 he said, “What he say? Lie ran away?  
 Let them bring what I  
 already gave to them!”

When the big animals heard  
 that was said ‘the lie ran away’,  
 they called the small animals  
 saying, “Come here so you can be  
 eaten.”

Wasps told him, “Let’s go,  
 hold my buttock where it is small,  
 hold properly.”

Then the wasps

ūtūngtēk eeta tuluuwu natē  
iito, “Ivitia kōōt naaga  
anycik kavu natē  
kagawa et cī ayak ĩnōōnō  
okoyyi loota, koo naaga.”

(From Squirrel 59)

Akku thī gōō maac cī ngaa coo wo,  
ennei tuluuwu ne,  
“Yei nyia cī adimani niia wo?”

Ma ngī ayaha ngaa ahat nabo,  
nyī ōbōdēcē aa?”

(From Squirrel 74-75)

Ethek eeti tuluuwu ne,  
“Gaam looron  
īthōng kī kidongua ciko aa.”

(From Squirrel 98-99)

Avu kēlēgīti coo  
īthōng ĩi ne,  
“Ma thī mī ōgōōn kīyōkōwō,  
ija thī niia buu  
daae.”

left the squirrel there  
they said, “Come, let’s go,  
leave him there,  
I know a person who takes him  
and he takes him down, let’s go.”

The husband of queen came,  
said to squirrel,  
“What you doing?”  
After she brings food,  
don’t repeat your behavior, ok?”

Wasp said to squirrel,  
“Hold on to the rope  
and the drums, ok?”

This animal came  
and said,  
“If it is like this,  
then come  
and die.”

### Translation exercise C

Below, the same command is translated two different ways. First, underline all commands. Then, make a box around the number of the translation that has a stronger command. Think about whether it is best to have a strong or weak command for the people talking. Then circle the number of the translation that uses the best command for this passage.

(John 2:5)

(1) Uduwak yatinne ticcanniok,  
“Idimanit gii cī aduwacung Yesu,”

His mother told the servants,  
“Do whatever Jesus tells you.”

(John 2:5)

(2) Uduwak yatinne ticcanniok,  
“Idimanit niigia gii cī aduwacung Yesu,”

His mother told the servants,  
“You do whatever Jesus tells you.”

Below, the same command is translated two different ways. First underline all commands, Then, make a box around the number of the translation that has a stronger command. Think about whether it is best to have a strong or weak command for the people talking. Then circle the number of the translation that uses the best command for this passage.

(John 2:8)

(1) Ikiyyia ōthōōthīk Yesu ticaaniok nabō  
ennek ne, Jesus came and told servants  
saying,

“Itillia maam nīkē ōgī  
īthōng anyciwu baatī tiento.”  
(John 2:8)

“Draw some from this water  
and give it to head of wedding.”

- (2) Ikiyyia ōthōōthīk Yesu ticaaniok nabō  
ennek ne,  
“Itillia maam nīkē ōgī  
īthōng anycīk baatī tiento.”

Jesus came and told servants  
saying,  
“Draw some from this water  
and give it to head of wedding.”

### Connectors (conjunctions)

In this lesson, we learn about the ways connectors are used in stories. Before we talk about connectors, we first need to talk about three types of clauses—main clauses, dependent clauses, and clauses inside other clauses.

#### Types of clauses

A main clause (independent clause) can be a sentence by itself; it does not require another clause in order to be a complete sentence. A dependent clause is not a sentence by itself; it requires or depends on another clause to complete the sentence. For example, the first clause below is a complete sentence. However, the second clause needs another clause to complete it.

(From Hare 32)

**Ma thī** thēk balna natē ūwūddīē kēlēgē. ‘And then the animals were getting drunk.’

(From Women 19)

**Ma thī mī** anyakcie gōōnīa wo, ‘And then when the friend was pregnant, . . .’

It needs another clause to complete it such as the following:

(From Women 19)

**Ma thī mī** anyakcie gōōnīa wo, ‘And then when the friend was pregnant,’  
ijin ngaa ennek thōōth. ‘a woman told her a message.’

In the above sentence, the dependent clause **mī anyakcie gōōnīa wo** comes before the main clause. But in the sentence below, the dependent clause **nyatarka alangan kōra** comes after the main clause.

(From Hare 39-40)

Ōbōwē dōllīani coo,  
**nyatarka** alangan kōra.

The wax was melted  
because the sun melted it.

Sometimes clauses are inside other clauses. These are like a cabinet or small room inside another room. Just as a cabinet is part of the room it is in, an inside clause is part of the larger clause it is in.

(From Hare 84-85)

Ennei nēēgē ne, “Ivir bathĩ vōlōng neccie.” They said, “The lie ran away.”

In the sentence above, the verb **ivir** ‘ran’ is a verb and **vōlōng** ‘lie’ is the subject in the clause **Ivir bathĩ vōlōng neccie** ‘The lie ran away.’ This entire speech is inside the clause **Ennei nēēgē** ‘They said’. In this clause, the verb is **ennei** ‘said’ and the subject is **nēēgē** ‘they’. The inside clause receives the action of the verb **ennei**. The entire speech is the object of the verb **ennei**.

## Connectors

Connectors (conjunctions) are words that join clauses. The connectors **ĩthōng**, **ma**, **thĩ**, **kēnnē**, **kōdē**, (and sometimes no connector) join two main clauses. The connectors **ngaatĩ**, **mĩ**, **ngĩ**, and **ngĩtĩ** join a dependent clause before a main clause. The connectors **nyatarka**, **monogo**, **kĩ**, **ngĩtĩ**, **ngatĩ**, and **ngaatĩ** join a dependent clause after a main clause.

Dependent clause connectors before a main clause	Main clause connectors	Dependent clause connectors after a main clause
ngaatĩ ‘when, after’	ĩthōng ‘and’	nyatarka ‘because’
mĩ ‘when, after, if’	ma ‘then, and’	monogo, ‘although, ogoogo even though’
ngĩ ‘while, as, if’	thĩ, ‘as a result, thĩna then, so’	kĩ ‘with the result, in order to’
ngĩtĩ ‘where’	kēnnē ‘but, instead’	ngĩtĩ ‘where’
	kōdē ‘or’	ngatĩ ‘when, where’
	(none) ‘and’	ngaatĩ ‘until’

The connectors **ne**, **cĩ**, **cĩk**, **wu**, **wuk**, **wu ba**, and **wuk balna** introduce a clause inside another clause.

Connectors for clauses inside other clauses			
ne			‘that’
cĩ	wu	wu ba	‘that, which, who (singular)’
cĩk	wuk	wuk balna	‘that, which, who (plural)’
‘owns now’	‘recently owned’	‘owned in the past’	

We will learn about each of the above connectors in the following sections. For each connector, we list information about how it is used. Then, there are examples of the connector in stories.

## Dependent clause connectors before main clauses

In this section, we learn about three connectors joining dependent clauses before main clauses: **ngaatĩ**, **mĩ**, **ngĩ**, and **ngĩtĩ**.

<b>ngaatī</b>	‘when, after’
Joins	a dependent clause before a main clause.
Introduces	old (known) information.
Uses	an incomplete verb.
Place is	first in a clause and sentence; usually first in a new scene.
Shows	an action or speech in the following main clause is important for what happens next; often begins a new scene.
Put	a comma at the end of the <b>ngaatī</b> clause before the main clause.

In each of the examples below, the connector **ngaatī** ‘when, after’ joins a dependent clause before a main clause. The **ngaatī** clause has old (known) information and an incomplete verb. Each incomplete verb of **ngaatī** clauses are underlined below. **Ngaatī** occurs first in the clause and begins a new sentence with an action or speech important for what happens next. There is a comma after each **ngaatī** clause before the main clause.

In *Women* 30-31 below, **ngaatī acīni** ‘when she saw him’, uses an incomplete verb for old information known from the previous lines. After this **ngaatī** clause, the action **itik** ‘carried’ and **uwi** ‘take’ are important for what happens next. The woman taking the man inside her house is important because it begins a fight between the two women.

(From Women 30-31) (old information with incomplete; important action follows)

Avu (ngaa)	(Woman) stayed
īthōng īcīn et coo.	and saw the man,
<b>Ngaatī acīni,</b>	<b>When</b> she saw him,
itik et coo	she carried the man
uwi ciitha cīnnī īcītō.	taking him inside her house.

In *Hare* 76-77 below, **ngaatī abui** ‘when they opened it’, uses an incomplete verb for old information known from the previous lines. After this **ngaatī** clause, the action **iliba** ‘came out’, **a** ‘say’, and **ivira** ‘powdered’ are important for what happens next. The Hare gets away and the animals are later eaten as a result.

(From Hare 76-77) (old information with incomplete; important action follows)

Ibilit (kēlēgē)	(The animals ) stopped
īthōng ubuito cuwal coo.	and opened the bag.
<b>Ngaatī abui,</b>	<b>When</b> they opened it,
iliba nyaapō	the hare came out
a noko ne puul,	saying <i>pow</i> ,
ivira ubukanek eet ciko tukan kēbērē.	he powdered these people in the eyes.

In *Hare* 85 below, **ngaatī athikni nyaapō** ‘when hare heard this’, uses an incomplete verb for old information known from the previous lines. After this **ngaatī** clause, the speech of the hare is important because the big animals decide to eat these animals as a result.

(From Hare 84-86) (old information with incomplete; important speech follows)

Ennei kēnnē nēēgē ne, “Ivir bathī  
vōlōng neccie.”  
**Ngaatī athikni** nyaapō,  
īī ne, “Ee athī nē? Ivir vōlōnga? Anycik kidimta  
kanyiha, thī nenne viyo na īgōōgō vēlēk.”

Then they told them, “The lie  
has escaped.”  
**When** the hare heard this,  
he said, “What does he say? The lie  
ran away? Let them bring what I  
already gave to them!”

<b>mī</b>	‘when, after, if’
Joins	a dependent clause before a main clause.
Introduces	old (known) or new (not known) information.
Uses	an incompleted or completive verb.
Place is	last connector at the beginning of a clause.
Shows	a time sequence or condition; the action of the <b>mī</b> clause happens before the action of the main clause; often begins a new scene.
Put	a comma at the end of the <b>mī</b> clause before the main clause.

In a time sequence, one action happens after another. In a condition, the second action only happens if the first action happens. With **mī** clauses, incompleted verbs show old or known information. Completive verbs show new or not known information.

In each of the examples below, the connector **mī** ‘when, after, if’ joins a dependent clause before a main clause. In *Women* 8 below, the **mī** clause uses the incompleted verb **acīn** ‘sees’ and introduces the known information of the man seeing the woman. The listeners know the man sees the woman from the previous lines. The action **acīn** ‘sees’ happens before the action **atdukai** ‘throw’ of the main clause. So the actions are in a time sequence.

(From *Women* 5-8) (time sequence with incompleted)

Ūūk odolan kēēt īmma vūrūt.	She came to a certain tree.
Kēēta coo avī eeti tidiina cī ēēn dōfīt,	This was tree in which man was sitting,
ma thī balna eeti coo <b>mī acīn</b> ngaa coo wo,	And then <b>when</b> the man saw woman,
atdukai goo īnōōnō munnī cīk abiri.	he threw her some ripe fruit.

In *Women* 23, the **mī** clause uses the incompleted verb **anyii** ‘gives’ and introduces the known information of the woman giving herself to the ants. The listeners know the woman gives herself to the ants from the previous lines. The action **anyii** ‘gives’ happens before the action **adaak** ‘bites’ of the main clause. So the actions are in a time sequence.

(From *Women* 22-23) (time sequence with incompleted)

“Bit avvu loota kī kitiryai kūthūūtha doolec.”	“Sit with ants to receive a child.”
Ūūk thī ne kī kūthūūth,	So she went to the black ant,
ma thī <b>mī anyii</b> ne oo,	and then <b>when</b> she gave (herself),
adaak kēnnē kūthūūtha ngaa coo.	the black ant then bit the woman.

In *Hare* 20, the **mī** clause uses the completive verb **kūrūbta** ‘find’ and introduces the new information of finding an animal without horns. The action **kūrūbta** ‘find’ happens



true. So, the first clause is a condition for the second clause.

(From Women 11-12) (condition with incomplete)

“Ma ngĩ eeni kēlēgīt      “And **if** you are an animal  
kōdē eeni et,                      or you are human,  
lūcīa loota.”                      come down here.”

<b>ngĩtĩ</b>	‘where’
Joins	a dependent clause before a main clause.
Introduces	old (repeated) information.
Uses	an incomplete verb.
Place is	first in a clause and sentence.
Shows	the place of the action in the following clause.

In the example below, the connector **ngĩtĩ** ‘where’ joins a dependent clause before a main clause. The **ngĩtĩ** connector shows the place of the action in the following main clause. The **ngĩtĩ** clause repeats the information about living at Kawula mentioned in the previous clause.

(From Ethiopia 2-3) (place of following action; repeats information)

. . . ki kabaktiak Lotukei, ma balna Lotukeya ongothiak Kawula. <b>Ngĩtĩ</b> abai yōkō nēēgē, kēngēryioi oo neccie, ãthōng abaito Kawulatiy ngĩtĩ ave Mūnēcĩ cobbi.	. . . in order to cross Lotukei area, then they traveled across to Kawula. <b>Where</b> they now lived, those separated, and Kawulat people lived where there is a big Muneci tree.
--	--

### Exercise 11

In the sentences below, fill in each blank \_\_\_\_\_ with one correct Laarim connector. There is no need to fill in an English connector. Do not look in the full stories. Rather try to choose the correct Laarim connector by only looking at the sentences below. Choose from the following list of connectors:

ngaatĩ	‘when, after’
mĩ	‘when, after, if’
ngĩ	‘while, as, if’
ngĩtĩ	‘where’

(From Women 14-16)

Avu eeti kēēta tidiina  
ĩthōng uluccia loota.  
\_\_\_\_\_ acĩni ngaa coo ēēn et,  
itik et coo  
ēcēbēk et coo karteenta ĩcĩtō,  
kĩ kuui ōlōō.

(From Women 25-26)

There was the person in the tree  
and he came down.  
\_\_\_\_\_ woman saw that he was man,  
she took the man  
tied the man onto the grass,  
in order to carry him home.

Avu ngaa coo  
ĩthõng ũũk gõõnĩa da ngamanĩ.  
Ma ba \_\_\_\_\_ avĩya gõõnĩa bonato ee,  
ũũk ngaa coo ciitha.

(From Squirrel 34-40)

(Ēbēla tuluuwu ne), “Ayahanna gii  
cĩ lēngēri thũgũmĩ  
oo oo jõkõ jõkõ nathē.”  
\_\_\_\_\_ athikni kabbĩrřēna belinit coo wo,  
avarracĩtõ  
ito ne, “Uwui, ēbēli nyia? Nyia  
goo cĩ õgõõn kētē wo?”

(From Squirrel 49-50)

“Niia \_\_\_\_\_ ayahai ngaa ahāt  
ĩthõng ũwũrũtēk mõõlēt,  
nyĩ arui nyangatarit aa.”

(From Squirrel 76-81)

Ethek eeti coo ne,  
“Bĩt noko  
ĩthõng \_\_\_\_\_ ĩĩ õjõõn looci,  
uk kidong cĩ dīcĩ, *tĩl tĩl tĩl*.  
Ma thĩ \_\_\_\_\_ õjõõn nabo looci,  
uk kidong cĩ dīcĩ, *til, til, til*.  
Ma thĩ \_\_\_\_\_ õjõõn nabo looc tõdõwa,  
ruk nabo cobbi ca, *bum, bum, bum, bum*.”

(From Hare 42-47)

Uduktiak eeta kēlēgē cĩk obbitik  
entek ne, “Ivitia da ĩcĩnĩt nyaapõ  
ithico otoo wuginek!”  
\_\_\_\_\_ athikni eeta ciko thõõth coo kētē wo,  
utuveco nēēgē nyaapõ  
ĩthõng iito ne, “Yagei ayakta da ngato.”

(Ethiopian 3-4)

Ngĩtĩ abai yõkõ nēēgē,  
kēngēryioi oo neccie, ĩthõng abaito Kawulatiy  
ngĩtĩ ave Mũnēcĩ cobbi.  
\_\_\_\_\_ abai nēēgē wo,  
ēēn looci balna kõr kothii tammu.

There was this woman  
and her friend went out.  
And \_\_\_\_\_ her friend was still in bush,  
this woman went into the house.

(Squirrel sang,) “Something which  
has small buttock brought me here.  
Oh, oh, this is a good black bull.”  
\_\_\_\_\_ the wasps heard this singing,  
they became angry  
saying, “Hey, what are you singing?  
Are you always like this?”

“\_\_\_\_\_ the queen brings you food  
and unties the calf,  
do not kill the good feeling, ok?”

The person (wasp) told (the squirrel),  
“Go down,  
and \_\_\_\_\_ the ground is near,  
beat the smallest drum, *tĩl, tĩl, tĩl*.  
And then \_\_\_\_\_ the ground is nearer,  
beat the small drum, *til, til, til*.  
And then \_\_\_\_\_ ground is even nearer,  
beat the large drum, *bum, bum, bum*.”

The animals told the big animals  
and they said, “Come see the hare  
whose horns have disappeared!”  
\_\_\_\_\_ the animals heard this message,  
they called for the hare  
and said, “Please bring him here.”

Where they now lived,  
those separated, Kawulat people lived  
where there is a big Muneci tree.  
\_\_\_\_\_ they lived,  
there was sun and no rain.

### Main clause connectors

In this section, we learn about seven connectors for main clauses: **ĩthõng**, **ma**, **thĩ**, **kēnnē**, **kõdē**, and no connector which is represented by the symbol  $\emptyset$ . First we learn about **ĩthõng** and **ma**.

<b>ĩthõng</b>	‘and’
---------------	-------

Joins	a main clause.
Introduces	new information.
Uses	a completive verb, or rarely an incomplete verb.
Place is	first in a clause; does not begin a new scene, usually does not begin a new sentence.
Shows	an action that continues from the previous clause; the clause usually has the same subject as the previous clause.

In each of the examples below, the connector **ĩthōng** ‘and’ joins a main clause after a main clause. Each **ĩthōng** clause has new information, a completive verb, and **ĩthōng** is first in the clause. Each completive verb of **ĩthōng** clauses are underlined below. Each **ĩthōng** clause introduces an action that continues from the previous clause. The new action is thought of as being part of the previous action. In each **ĩthōng** clause, the new action has the same subject as in the previous clause.

(From Hare 17-18)

Avva balna nẽ makayioiti ōngōli gōñōgĩ **ĩthōng** ennek ne, . . . The big man—elephant called the guests **and** he said, . . .

(From Hare 76)

Ibilit They stopped  
**ĩthōng** ubuito cuwal coo. **and** opened the bag.

(From Wiseman 1-2)

Ati dōdōlīa cīk ēēn ramma There were two children  
**ĩthōng** agamit kībaalīc **and** they caught a bird  
**ĩthōng** otti kī et cī a nẽ kēgēēnyī wo. **and** took it to a wise person.

<b>ma</b>	‘then, and’
Joins	a main clause.
Introduces	new information.
Uses	a completive verb, or rarely an incomplete verb.
Place is	first in a clause, except that it comes after <b>ĩthōng</b> ; often begins a new sentence.
Shows	a big step forward in the story; the action or speech introduced is usually important for what comes next in the story; often begins a new scene

In each of the examples below, the connector **ma** ‘then, and’ joins a main clause. Each **ma** clause has new information, a completive verb, and moves the story a big step forward. Or the action or speech is important for what comes next. Often **ma** begins a new scene that is a big step forward or important for what comes next.

In *Women* 32, the actions **ikiyia** ‘came’ and **iyetha** ‘found’ are big steps forward because afterwards the two women begin fighting over the man.

(From *Women* 31-32) (big step forward)

itik (ngaa) et coo (The woman) carried this man  
uwi ciitha cīnnī ĩcītō. (and) took (him) into her house.

**Ma** balna ikiyia gōdnā  
ĩthōng iyetha et cīnnī wo ithiwa.

**Then** her friend came  
and found her man was missing.

In *Squirrel* 47-48, the action **ivitia** (**ngaa**) ‘(queen) comes’ is important because the squirrel will later make her unconscious. The speech said by **maac cī ngaa** ‘husband of the queen’ is important because the squirrel will do the opposite of what he says.

(From *Squirrel* 45-50) (Important for what comes next)

Ūrūmtē kī makayyioit nyakamuranya  
cīk kabbīrrēna tammutiddina natē.

They stayed with the leader of the  
relatives which are wasps in the sky.

**Ma** thī balna ivitia nē  
kī nyakamuranya cīk kabbīrrēnu.

**Then** she came with  
the relatives of the wasps.

**Ma** balna natē ikiyia ennek  
maac cī ngaa coo tuluuwu ne,  
“Niia mī ayahai ngaa ahat ĩthōng ūwūrūtēk  
mōōlēt, nyī arui nyangatarit aa?”

**And** the husband of this queen wasp  
came and told the squirrel,  
“If queen brings you food and unties  
calf, do not kill good feeling, ok?”

In *Squirrel* 95, the action **ikiyia** ‘comes’ is important because the animal will later eat the squirrel.

(From *Squirrel* 95) (Important for what comes next)

**Ma** balna natē ikiyia kēlēgīti ĩmma  
ĩcīn ĩnōōnō (tuluuwu)  
a ne, “Ōgōōn kūū?”

**Then** a certain animal came  
and saw him (squirrel)  
and said, “What is the problem?”

<b>thī, thīna</b>	‘as a result, then, so’
Joins	a main clause.
Introduces	new information.
Uses	a completive verb, or rarely an incompletive verb.
Place is	second word in a clause.
Shows	a new action, speech, or scene that results from a previous action, speech, or scene; common in conclusions of stories; commonly begins a new scene.

A result is the outcome or what happens because of something else.

In each of the examples below, the connector **thī** or **thīna** ‘as a result, then, so’ joins a main clause. Each **thī** clause has new information, a completive verb, and the connector **thī** or **thīna** is always the second word of the clause. Each **thī** clause shows an action, speech, or scene that result from the previous action, speech, or scene.

In *Hare* 42, the action **uduktiak eeta kēlēgē cik obbitik** ‘people tell big animals’ results from the action **ĩcīnīt ithico otoo** ‘they saw horns had disappeared’ of the previous clause. Earlier, the big animals said they would kill any animal without horns. So, because the animals learn the hare has no horns, as a result, they tell the big animals.

(From *Hare* 41-42) (action is result of previous action)

Ma balna natê ivitia eeta ciko ĩcĩnĩt nyaapõ ithico otoo, ĩthõng <b>thĩ</b> <u>uduktiak</u> eeta kělĕgĕ cĩk obbitik.	Then the animals came and saw the hare whose horns had disappeared, and <b>so</b> animals told big animals.
---	--

In *Hare* 56, the speech **Bit yaha** ‘Go and bring it’ results from the previous speech **Avĩ òlõõ** ‘It is at home.’ Because the big animals learn the hare has a ‘lie’ at his house, as a result, they want to see it and command him to get it.

(From *Hare* 55-56) (speech is result from previous speech)  
 Ethei nĕ (nyaapõ) ne, “Avĩ òlõõ.” He (hare) said, “It is at home.”  
 Entek eeta ne, “**Bit thĩna yaha.**” The animals said, “**Then** go bring it.”

In *Hare* 58-59, there are three scenes, each separated by **thĩ** or **thĩna**. The connector **thĩ** or **thĩna** shows that each new scene is a result of the previous scene. The second scene of the Hare preparing his wife for the animals is a result of the first scene where the animals are going to his house. Because the animals are coming to his house, as a result, the hare prepares his wife. The third scene of the wife giving the animals the bag is a result of the second scene where the hare prepares his wife. Because the wife is prepared, as a result, she gives the animals the bag.

(From <i>Hare</i> 58-69) (scene is result of previous scene)	
Oot irioit ĩthõng ma balna mĩ odolaniť gõõla, ennek nyaapõ gõõnõgĩ ne, “Yei lõgõth oyokonta da nõ nĩcĕ kurumtoi kõrõõk ici gõõla. Avĩ kõrõõgĩ cannie icidiinu.”	They went and when they reached the road, hare told the friends, “You people, go other way, we will meet at home. My home is on the other side.”
Ma <b>thĩna</b> <u>oyokona</u> nyaapõ ĩthõng ivvir ũũk kodolan kõrõõk, urubbothik ngaa cĩnnĩ ennek ne, “Dima dongok ĩthõng ariha aneeta ĩcĩtõ. ĩthõng ma ngĩ ivitia eeta guak, ĩthõng ijinit gii cĩ athĩ võlõng, anyik cuwal cooa.”	<b>Then</b> the hare came the other way and ran until he arrived home where he found his wife, and said, “Get the baby pouch, put me inside. And when animals ask for thing called ‘lie’, give this bag.”
A ngaa cinne ne, “Ii.” <u>Ivitia</u> <b>thĩ</b> eeta ijinit ngaa coo entek ne, “Ma gii ĩmma cĩ a võlõng avĩ nga?” Ennek ngaa ĩgõõgõ ne, “Võlõng coo coo irot ooti.”	His wife replied, “Ok.” <b>Then</b> the animals came and asked the wife saying, “Where is thing called ‘lie’?” The woman said to them, “This lie, take it and go.”

The connector **thĩ** or **thĩna** is common in the conclusions of stories, as in *Hare* 91. The statement about the hare living well is the result of the entire story. Because the hare tricked all the animals throughout the story, as a result, he lives well.

(From *Hare* 91-92) (statement is result from entire story)  
 Ma **thĩ** balna avũ nyaapõ And **so** the hare stayed

ĩthõng ũrũk nẽnẽ, and lived well  
nyatarka nẽ ẽẽn et cĩ ẽgẽenyĩ õrrõt. because he is very clever.

<b>kěnně</b>	‘but, instead’
Joins	a main clause.
Introduces	new information.
Uses	an incompleted verb.
Place is	second word in a clause.
Shows	an unexpected action or speech.

In each of the examples below, the connector **kěnně** ‘but, instead’ joins a main clause. Each **kěnně** clause has new information, an incompleted verb, and the connector **kěnně** is always the second word of the clause. Each **kěnně** clause shows an unexpected action or speech.

In *Women 24*, the woman was expecting to get pregnant from the ants. So the action **adaak kuthuutha ngaa coo** ‘ants bit this woman’ is unexpected.

(From *Women 21-24*) (unexpected action)

Ennek gõõnĩa ne, “Bit avvu loota kĩ kitiryai  
kũthũũtha doolec.”

Uuk thĩ ne kĩ kũthũũth,  
ma thĩ mĩ anyi ne oo,  
adaak **kěnně** kũthũũtha ngaa coo.

The friend answered, “Sit and remain  
with the black ant to receive a child.”  
So she went to the black ant,  
and then when she gave (herself),  
**instead**, the black ants bit the woman.

In *Women 36*, the second woman is expected to answer the first woman’s questions. So the action **gõõnĩa neccie tiv noko** ‘her friend just kept quiet’ is unexpected. Maybe she is too angry or too afraid to answer.

(From *Women 33-36*) (unexpected action)

Avu ngaa coo  
ĩthõng ĩĩ ne, “Narẽrũngĩ cannĩ nga?  
Ngẽnẽ cĩ adim narẽrũngĩ cannĩ?  
Adim ngẽnẽ narẽrũngĩ cannĩ ngato?”  
Avĩ **kěnně** gõõnĩa neccie tiv noko.

This woman  
asked, “Where is my broom?  
Who took my broom?  
Who took my broom from here?  
**But** her friend just kept quiet.

In *Hare 29*, the hare is expected to tell the truth. He is expected to say he has no real horns. So the speech **li cĩ gõõ kaari na otoo cĩganĩk ciitha!** ‘Yes, I always put my horns in my house!’ is unexpected.

(From *Hare 28-29*) (unexpected speech)

entek (kẽlẽgẽ) ne, “Uwui, eyei gia gõõ niabu  
otoo?”

A **kěnně** nyaapõ ne, “I cĩ gõõ kaari na otoo  
cĩganĩk ciitha!”

(The animals) asked, “Have you  
always had horns?”  
**Surprisingly**, the hare said, “Yes, I  
always put my horns in my house!”

<b>kōdē</b>	‘or’
Joins	a main clause.
Introduces	new information.
Uses	an incomplete or complete verb.
Place is	first in a clause.
Shows	the verb, subject, or object is different than in the previous clause and the others are the same.

In each of the examples below, the connector **kōdē** ‘or’ joins a main clause. Each **kōdē** clause has new information and the connector **kōdē** is always first in the clause. Each **kōdē** clause shows the verb, subject, or object is different than in the previous clause and the others are the same.

In *Wiseman 6*, the two clauses have a different verb but the same subject. The first clause has the incomplete verb **arugi** ‘alive’ and the second clause has the incomplete verb **adaha** ‘dead’. The subject for both clauses is **kībaalīci coo** ‘this bird’.

(From *Wiseman 6*) (different verb, same subject)  
 “Kībaalīci coo arugi **kōdē** adaha?” “Is the bird alive **or** dead?”

In the sentence below, the two clauses have a different subject but the same verb. The first clause has the subject **eeti** ‘person’ and the second clause has the subject **dooleca** ‘child’. The verb for both clauses is the complete verb **ūūk** ‘went’.

(different subject, same verb)  
Ūūk eeti **kōdē** ūūk dooleca. The person went **or** the child went.

In *Women 11-12*, the two clauses have a different object but the same subject and verb. The first clause has the object **kēlēgīt** ‘animal’ and the second clause has the object **et** ‘person’. The verb for both clauses is the incomplete verb **eeni** ‘are’ and the subject of both clauses is **niia** ‘you’.

(From *Women 11-12*) (different object, same subject and verb)  
 “Ma ngī eeni kēlēgīt                      “And if you are an animal  
**kōdē** eeni et,                                      **or** you are human,  
 lūcīa loota.”                                      come down here.”

<b>Ø (no connector)</b>	‘and’
Joins	a main clause.
Introduces	old or new information.
Uses	an incomplete or complete verb.
Place is	first in a clause.
Shows	the scene has quick and exciting actions if there are several clauses with no connector in the same scene; several clauses with no connector is common in the climax of stories.

In each of the examples below, there are several main clauses with no connector. The clauses with no connector have the symbol Ø before them. Main clauses with no connector can be in any part of the story, but they are more common in the climax, as in *Squirrel* 64-69. In other parts of this story, there is only about one clause with no connector for every four clauses with a connector. In *Squirrel* 64-69, nearly every clause has no connector. The actions seem to happen quicker when more connectors are left out.

(From *Squirrel* 64-69)

Ø <u>Aku</u> gōō eeti coo	Ø This wasp returned
Ø <u>obodeci</u> nabo tuluuwu	Ø squirrel again repeated (his actions)
Ø <u>aci</u> <u>athik</u> nē buu	Ø he did not listen.
<u>oko</u> thī gōō	Then she came
Ø <u>atukuri</u> <u>ayaha</u> ahat,	Ø cooked and brought food,
Ø <u>a</u> gōō noko <i>kwaak</i> ,	Ø made the sound <i>kwaak</i> ,
Ø “Ngattia jōkō nathē.”	Ø (squirrel sang) “Good, good black bull.”
<u>Adaai</u> thī gōō ngaa,	Then the queen became unconscious,
Ø <u>aku</u> eeti coo <u>irioni</u>	Ø the wasp came to advise
Ø <u>aci</u> athikne.	Ø the squirrel did not listen.

In *Hare* 77-78, there are four clauses without a connector. The scene is part of the climax, the most exciting part of the story. The actions in the clauses seem quicker and more exciting when there is no connector.

(From *Hare* 77-78)

Ngaatī <u>abui</u> ,	When they opened it,
<u>iliba</u> nyaapō	the hare came out
Ø <u>a</u> noko ne, <i>puul</i> ,	Ø he made the sound <i>pow</i> ,
Ø <u>ivira</u> <u>ubukanek</u> eet ciko tukan kēbērē	Ø he ran and powered these people,
Ø <u>ongolingce</u> eeta	Ø the people became white
Ø <u>ii</u> vori pēēr.	Ø they became very white.

In *Women* 7-9, there are three clauses without a connector. The clauses without connectors are not in the climax of the story, but the actions in the causes are exciting. The actions are also important for what happens next—the woman meeting the man.

(From *Women* 7-9)

Ma thī balna eeti coo mī <u>aci</u> ngaa coo wo,	And then when the man saw this woman,
<u>atdukai</u> gōō inōōnō munnī cīk abiri,	he threw her some ripe fruit,
Ø <u>ēbēra</u> thīgō ngaa coo.	Ø the woman took it.
Ø <u>Ēbēra</u> thīgō ngaa coo,	Ø The woman took it,
Ø <u>adii</u> .	Ø she ate it.

## Exercise 12

In the sentences below, fill in each blank \_\_\_\_\_ with one correct Laarim connector. Do

not look in the full stories. Rather, try to choose the correct Laarim connector by only looking at the sentences below. Choose from the following list of connectors:

ĩthõng	‘and’	kěnně	‘but, instead’
ma	‘then, and’	kõdě	‘or’
thĩ, thĩna	‘as a result, then, so’	Ø (no connector)	‘and’

(From Women 9-12)

Ĕbēra thĩgõ ngaa coo  
adii.

\_\_\_\_\_ balna avu  
\_\_\_\_\_ utdukaak awěēn ramma,  
avu ngaa coo  
\_\_\_\_\_ ĩĩ ne,  
“\_\_\_\_\_ ngĩ eeni kělēgĩt  
\_\_\_\_\_ eeni et,  
lũcĩa loota.”

(From Women 16-18)

Itik et coo  
ěcěběk et coo karteenta ĩcĩtõ,  
kĩ kuui õlõõ.  
Õõt \_\_\_\_\_ avuto õlõõ  
\_\_\_\_\_ balna natě ũrũmtě  
\_\_\_\_\_ anyawoi ne,  
ěēn \_\_\_\_\_ něēgě ngaaĩ ciko ramma.

(From Women 33-37)

Avu ngaa coo  
\_\_\_\_\_ ĩĩ ne, “Narěrũngĩ cannĩ nga?  
Ngěně cĩ adim narěrũngĩ cannĩ?  
Adim ngěně narěrũngĩ cannĩ ngato?”  
Avĩ \_\_\_\_\_ gõõnĩa neccie tiv noko.  
\_\_\_\_\_ balna avuto  
\_\_\_\_\_ uktoi thõõth cĩ et coo wo.

(From Hare 14-21)

Adiman balna kělēgě tienit cĩnĩng,  
\_\_\_\_\_ adaak kidi,  
\_\_\_\_\_ awũd měrtě,  
\_\_\_\_\_ kĩ kũrũgũmĩt  
rũgũmõn cobbi gimma noko.  
Avva balna ně makayioiti õngõli gõõnõgĩ  
\_\_\_\_\_ ennek ne, “Kayak naaga kõr cobbi  
cĩ kělēgě cĩk ayak otoo doo.”  
\_\_\_\_\_ ĩĩ õngõlĩ ne, “Mĩ kurubta  
kělēgĩt ĩmma cĩ kothii otoo korgena ĩcĩnac,  
karũk woccia ni.”

(From Hare 24-26)

The woman took it  
and she ate it.  
\_\_\_\_\_ he was staying  
\_\_\_\_\_ threw down two rats,  
and there was this woman  
\_\_\_\_\_ she said,  
“\_\_\_\_\_ if you are an animal  
\_\_\_\_\_ you are human,  
come down here.”

She took this man,  
tied this man onto the grass,  
in order to take him home.  
\_\_\_\_\_ they stayed at home  
\_\_\_\_\_ were there together  
\_\_\_\_\_ she became pregnant  
\_\_\_\_\_ there were two woman there.

There was this woman  
\_\_\_\_\_ asked, “Where is my broom?  
broom? Who \_\_\_\_\_ took my broom?  
Who took my broom from here?”  
\_\_\_\_\_ the friend remained quiet.  
\_\_\_\_\_ they stayed  
\_\_\_\_\_ fought about problem of person.

animals were havĩng their wedding,  
\_\_\_\_\_ they ate meat  
\_\_\_\_\_ they drank beer  
\_\_\_\_\_ then they danced  
a very big dance.  
Big man—elephant—called guests  
\_\_\_\_\_ he said, “Now we are havĩng a  
big day for the animals with horns.”  
\_\_\_\_\_ elephant said, “If we  
find another animal without horns  
among us, he will surely be killed.”

Avu (nyaapō)  
 \_\_\_\_\_ Idima dōllīan  
 kī kidillek oo cīnnī  
 kavuto kī otoo,  
 \_\_\_\_\_ itio kēlēgē cīk ayak otoo wo.

(From Squirrel 3-10)

Avu tuluuwu buu  
 īthōng idim ūūk nē buu  
 irioit kī eet ciko,  
 ennei \_\_\_\_\_ kabbīrrēna tuluuwu ne,  
 “Yei oko goo niabu nga?  
 Yōkō no niia eeni nyia?”  
 Illalei \_\_\_\_\_ tuluuwu  
 ennei ne,  
 “Oo anycangu bai aneeta buu  
 kūūk lōgōth koko thēk na buu.”  
 \_\_\_\_\_ balna elemit \_\_\_\_\_ kabbīrrēna ngatī  
 irioi kī tuluuwu ovoyyi tammutiddina.

(From Squirrel 15-19)

Ma balna natē avuto  
 \_\_\_\_\_ ūrūgūmīta,  
 \_\_\_\_\_ awūdē thēk nōnō,  
 \_\_\_\_\_ aduk ahat cobbi ōrrōt gimma noko.  
 \_\_\_\_\_ ba natē ovoccit eeta tōmōnya cigik.  
 Yei \_\_\_\_\_ ngī arugum kabbīrrēna wo,  
 avu tuluuwu buu  
 \_\_\_\_\_ ēbēla nē buu tōmōt cīnnī.

(The hare) stayed  
 \_\_\_\_\_ took some wax  
 and muddied his head  
 to look like horns,  
 \_\_\_\_\_ entered place of horned animals.

There was also a squirrel  
 and he also wanted to go,  
 going with these people,  
 \_\_\_\_\_ wasps said to squirrel,  
 “Where are you going?  
 Who are you now?”  
 \_\_\_\_\_ squirrel begged  
 and said,  
 “Please let me go also  
 let me go along with others also.”  
 \_\_\_\_\_ the wasps agreed  
 and they went with the squirrel to sky.

Then they were there  
 \_\_\_\_\_ they danced,  
 \_\_\_\_\_ they drank  
 \_\_\_\_\_ they ate a lot of food.  
 \_\_\_\_\_ people sang for their bulls.  
 \_\_\_\_\_ when wasps danced,  
 the squirrel remained also  
 \_\_\_\_\_ he also began singing of bull.

### Dependent clause connectors after main clauses

In this section, we learn about three connectors joining dependent clauses after main clauses: **nyatarka**, **monogo**, **kī**, **ngītī**, **ngatī**, and **ngaatī**.

<b>nyatarka</b>	‘because’
Joins	a dependent clause after a main clause.
Introduces	new information.
Uses	an incomplete verb.
Place is	first in a clause.
Shows	the reason for the previous clause; common in comments from the storyteller.
Put	a comma at the end of the main clause before the <b>nyatarka</b> clause.

A reason clause tells why something happens; it is what causes a result.

In each of the examples below, the connector **nyatarka** ‘because’ joins a dependent clause after a main clause. Each **nyatarka** clause has new information, an incomplete

verb, and the connector **nyatarka** is always first in the clause. Each **nyatarka** clause shows the reason for the previous clause and there is a comma before the **nyatarka** clause.

**Nyatarka** clauses are common in comments from the storyteller, such as in Hare 12-13. The result **idim itio kēlēgē cīk ayak otoo** ‘he wants to enter horned animals’ happens because of the reason **idim itio kēlēgē cīk ayak otoo** ‘the hare is always scheming’.

(From Hare 12-13) (reason)

Avu nyaapō	There was the hare
īthōng idim itio kēlēgē cīk ayak otoo wo,	and he wanted to enter with horned animals
<b>nyatarka</b> ōvōlōng nyaapō ōrrōt.	<b>because</b> the hare is always scheming.

In Hare 38-40, the result **ōbōwē dōllīani coo** ‘the wax was melted’ happens because of the reason **alangan kōra** ‘the sun melted it’.

(From Hare 38-40) (reason)

Ōngī nē kēēta vūrīa,	He was sleeping under a tree,
īthōng alangan kōr otoo cīgīnīk,	and the sun melted his horns,
īthōng ōbōwē dōllīani coo,	and the wax was melted
<b>nyatarka</b> <u>alangan</u> kōra.	<b>because</b> the sun melted it.

In Hare 91-92, there is another comment from the author. The result **ūrūk nēnē** ‘he lived well’ happens because of the reason **nē ēēn et cī ēgēēnyī ōrrōt** ‘he is very clever’.

(From Hare 91-92) (reason)

Ma thī balna avu nyaapō	And so the hare stayed
īthōng ūrūk nēnē,	and lived well
<b>nyatarka</b> nē ēēn et cī ēgēēnyī ōrrōt.	<b>because</b> he is very clever.

<b>monogo,</b>	‘although, even though’
<b>ogoogo</b>	
Joins	a dependent clause after a main clause.
Introduces	new information.
Uses	an incomplete verb (?)
Place is	first in a clause.
Shows	a different statement or meaning than the previous clause.
Put	a comma at the end of the main clause before the <b>monogo</b> clause.

In the example below, the connector **monogo** ‘although, even though’ joins a dependent clause after a main clause. The **monogo** clause has new information and the **monogo** connector is first in the clause. The **monogo** clause gives a different meaning than the previous clause.

In *Squirrel* 87-91, **nga reen looci** ‘he was far from the ground’ is opposite in meaning from the previous speech **Nē arawothik yōkō eeti coo looc** ‘He reached the ground.’

(From Squirrel 87-91) (opposite meaning)

<p>Oko thī tuluuwu          ïthōng ma thī mī arawothi acīn ne          ï òjōōntī kēēna wo,          ūrūk kidong cobbi wa, <i>boom boom boom</i>,          eted thī eeti cobbi looron          a ne, “Nē arawothik yōkō eeti coo looc,”  <b>monogo</b> nga reen looci.</p>	<p>Then the squirrel went down          and when he approached and saw that          the ground was near,          he mistakenly beat big drum <i>boom</i> . .          then the big wasp cut the rope          saying, “He reached the ground,”  <b>although</b> he was far from ground.</p>
---	---

<b>kī</b>	‘with the result, in order to’
Joins	a dependent clause after a main clause.
Introduces	new information.
Uses	a subjunctive verb.
Place is	first in a clause; common along with <b>thī</b>
Shows	the result, goal, or purpose of the previous clause.
Put	a comma at the end of the main clause before the <b>kī</b> clause.

In each example below, the connector **kī** ‘with the result, in order to’ joins a dependent clause after a main clause. The **kī** clause has new information, a subjunctive verb, and the **kī** connector is first in the clause. Each **kī** clause shows the result, goal, or purpose of the previous clause.

In *Women* 15-16, **kuui òlōō** ‘take him home’ is the purpose or goal of **ēcēbēk et coo karteenta ïcītō** ‘tied this man onto the grass’.

(From *Women* 15-16) (purpose or goal)

<p>Ngaatī acīni ngaa coo ēēn et,          itik et coo          ēcēbēk et coo karteenta ïcītō,  <b>kī kuui òlōō.</b></p>	<p>When the woman saw that he was a man,          she took this man          and tied this man onto the grass,  <b>in order to</b> take him home.</p>
---	---

In *Hare* 24-25, **kīdīllēk òō cīnnī kavuto kī otoo** ‘to have horns’ is the purpose or result of **Idima dōllīan** ‘take wax’. In the last clause **kavuto kī otoo** ‘remain with horns’, there is a different **kī**. This **kī** is a preposition used to introduce a noun and not a connector used to introduce a clause.

(From *Hare* 24-25) (purpose or result)

<p>Avu (nyaapō)          ïthōng Idima dōllīan,  <b>kī kīdīllēk òō cīnnī</b>  <b>kavuto kī otoo.</b></p>	<p>(Hare) was there          and took wax  <b>in order to</b> muddy his head          to have horns.</p>
---	--

It is common for the connector **kī** to be used along with the connector **thī**, as in *Wiseman* 12-13. The clause **kutungīt dōōlīa kībaalīc coo kūrūk** ‘children allowed bird to live’ is the result of **aduwa eeti coo thōōth coo** ‘the man said this word’.

(From *Wiseman* 12-13) (result)

Athĩ balna nēēgē ne, It happened that they,  
 ma aduwa eeti coo thōōth coo, when the man said this word,  
 kī thī kutungīt dōōlīa kībaalīc coo kūrūk. **as a result**, children allowed bird to live.

<b>ngītī</b>	‘where, place’
Joins	a dependent clause after a main clause.
Introduces	old information.
Uses	an incompletive verb.
Place is	first in a clause.
Shows	the place of the action in the previous clause.

In the examples below, the connector **ngītī** ‘where’ joins a dependent clause after a main clause. The **ngītī** connector shows the place of the action in the previous clause. In *Squirrel* 11-12, **ngītī lēēngēri** ‘where it is small’ shows the place for the action **gaama** ‘hold’.

(From *Squirrel* 11-12) (place of previous action)

“Gaama aneeta thūgūm **ngītī** lēēngēri wo,” “Hold my buttock **where** it is small, . . .”

In *Squirrel* 85-86, **ngītī ave tuluuwu** ‘where squirrel sits’ shows the specific place for the action **aja** ‘came’.

(From *Squirrel* 85-86) (place of previous action)

Ma aruwe kidonguana ciko wo, Then he beat these drums  
 aja eeti cobbi tammutiddina natē wo, the big person came in the sky there  
**ngītī** ave tuluuwu wo, . . . **where** the squirrel was sitting, . .

<b>ngatī</b>	‘when, where’
Joins	a dependent clause after a main clause.
Introduces	new or old information.
Uses	an incompletive verb.
Place is	first in clause.
Shows	information about the previous clause
Put	a comma before the <b>ngatī</b> clause, after main clause.

In the example below, the connector **ngatī** ‘when, where’ joins a dependent clause after a main clause. The **ngatī** clause has new information and an incompletive verb. The incompletive verb of the **ngatī** clause is underlined. **Ngatī** occurs first in the clause and describes the time and place of the action **elemit** ‘agreed’. There is a comma before each **ngaatī** clause.

(From *Squirrel* 9-10)

Ma balna elemi thi kabbīrēna Then wasps agreed  
**ngatī** irioi kī tuluuwu ovoyyi tammutiddina. **when** they went with squirrel to sky.

<b>ngaatī</b>	‘until’
---------------	---------

Joins	a dependent clause after a main clause.
Introduces	new information.
Uses	an incomplete verb.
Place is	first in clause.
Shows	the result or extent of a previous clause; how much or how far the previous action goes; actions important for the outcome of the story.
Put	a comma before the <b>ngaatĩ</b> clause, after main clause.

In the example below, the connector **ngaatĩ** ‘when, after’ joins three dependent clauses after a main clause. The **ngaatĩ** clauses have new information and incomplete verbs. Each incomplete verb of **ngaatĩ** clauses are underlined below. **Ngaatĩ** occurs first in the clause and shows important actions resulting from what happened in the main clause. There is a comma before each **ngaatĩ** clause.

(From Ethiopia 82-83)

Ngaatĩ arawothice lōdōgō ciko dōdō coo, odolanit kōrōōk umudiothik yatīnnī kī ngōōnōgī, <b>ngaatĩ</b> <u>ēbēlbēlī</u> nēēgē vēlēk, <b>ngaatĩ</b> <u>agawoni</u> , <b>ngaatĩ</b> ngīthōroi ciko <u>atieni</u> natē.	When these sons accompanied this girl, they reached village and met mother and her girls, <b>until</b> they all became happy, <b>until</b> they knew each other, <b>until</b> these youth were married there.
---	--

### Exercise 13

In the sentences below, fill in each blank \_\_\_\_\_ with one correct Laarim connector. Choose from the following list of connectors:

nyatarka	‘because’
monogo	‘although, even though’
kī	‘as a result, in order to’
ngīĩ	‘where’
ngatĩ	‘when, where’
ngaatĩ	‘until’

(From Hare 14-16)

Adiman balna kēlēgē tienit cīnīng, adaak kidi, awūd mērtē, īthōng _____ kūrūgūmīt rūgūmōn cobbi gimma noko.	Animals were having their wedding, and they ate meat and they drank beer and _____ they danced a very big dance.
---	--

(From Hare 91-92)

Ma thī balna avu nyaapō īthōng ūrūk nēnē, _____ nē ēēn et cī ēgēēnyī ōrrōt.	And so the hare stayed and lived well _____ he is very clever.
---	--

(Squirrel 9-10)

Ma balna elemit thī kabbīrrēna	Then wasps agreed
--------------------------------	-------------------

\_\_\_\_\_ irioi kī tuluuwu ovoyi tammutiddina.  
(From Squirrel 52-53)

Avu thī ngaa coo  
ĩthōng utukuroi

\_\_\_\_\_ kayahak tuluuwu ahat.

(From Squirrel 89-91)

Eted thī eeti cobbi looron  
a ne, “Nē arawothik yōkō eeti coo looc,”  
\_\_\_\_\_ nga reen looci.

(From Wiseman 3-5)

Ōōt dōōlīa

ĩthōng umutit kībaalīc coo,

ōōt

ĩthōng ma thī mī odolan et cī a nē kēgēēnyī wo,  
\_\_\_\_\_ kentek ne, “Kībaalīc coo amut athīnēi.”

(Ethiopian 3)

Ngīfī abai yōkō nēēgē,

kēngēryioi oo neccie, ĩthōng abaito Kawulatīy  
\_\_\_\_\_ ave Mūnēcī cobbi.

(From Ethiopia 55)

Ĩthōng ecebta ngīthōroi ciko guo rīmmīa  
itionito thī et coo,  
\_\_\_\_\_ odolani Tataman.

\_\_\_\_\_ they went with squirrel to sky.

Then there was the queen  
and she cooked

\_\_\_\_\_ she brought food.

Then the big wasp cut the rope  
saying, “He reached the ground,”  
\_\_\_\_\_ he was far from ground.

The children went  
and enclosed this bird,  
they went  
and then when arrived to wise person,  
\_\_\_\_\_ say, “There is bird in hands.”

Where they now lived,  
those separated, Kawulat people lived  
\_\_\_\_\_ there is a big Muneci tree.

And these youth tied fire with wood  
then accompanied this person  
\_\_\_\_\_ they reached Tataman.

### Connectors for clauses inside other clauses

In this section, we learn about seven connectors beginning clauses inside other clauses:  
**ne**, **cī**, **cīk**, **wu**, **wuk**, **wu ba**, and **wuk balna**.

<b>ne</b>	‘that’
Joins	a clause inside a larger clause.
Introduces	new information.
Uses	an incompleted or completive verb.
Place is	first in the inside clause.
Shows	a direct or indirect speech; the speech is the object of the verb in the large clause.
Put	a comma after <b>ne</b> unless it is in a dependent clause.

In each example below, the connector **ne** ‘that’ joins a clause inside a larger clause. The clause introduced by **ne** is in [brackets]. The **ne** connector shows a direct or indirect speech which is the object of the verb in the large clause.

In *Hare* 28-29, the **ne** connector has a comma after it. **Ne** introduces a direct speech that has the incompleted verb **kaari** ‘I put’. The entire speech **li cī gōō kaari na otoo cīganīk ciitha** ‘Yes, I always put my horns in my house’ receives the action **a** ‘says’ in the larger clause.

(From Hare 28-29) (direct speech with incomplete)

A kēnē nyaapō [**ne**, “I cī gōō kaari na Surprisingly, the hare said, “Yes, I  
otoo  
cīganīk ciitha!”] always put my horns in my house!”

In *Squirrel* 1-2, the **ne** connector introduces an indirect speech that has the incomplete verb **adiman** ‘they do’. The entire speech **ovo adiman tienit cīnīng cī tiento** ‘they are having a wedding’ is the object of the action **a** ‘they say’ in the larger clause.

(From *Squirrel* 1-2) (indirect speech with incomplete)

Ovo kabbīrrēna da tammutiddina Wasps were going to the sky  
a [**ne**, ovo adiman tienit cīnīng cī tiento]. and they say **that** they are having wedding.

In *Squirrel* 87-88, the **ne** connector introduces a clause inside a larger clause that has the complete verb **ī** ‘was’. The entire clause **ī ōjōōntī kēēna** ‘the ground was near’ receives the action **acīn** ‘he saw’ in the larger clause. In the examples above, **ne** is in main clauses and has a comma after it. However, in the example below, **ne** is in a dependent clause beginning with **mī** ‘when’. So, there is no comma after **ne**.

(From *Squirrel* 87-88) (inside clause with complete)

Oko thī tuluuwu, Then the squirrel went down,  
īthōng ma thī mī arawothi acīn and when he approached and saw  
[**ne** ī ōjōōntī kēēna] wo, that the ground was near,  
ūrūk kidong cobbi wa. he mistakenly beat the big drum.

Now we learn about the connectors **cī** and **cīk**, **wu** and **wuk**, **wu ba** and **wuk balna** ‘that, which, who, of’. These connectors are used to make relative clauses. These connectors are in singular and plural pairs. The connector **cī** introduces a phrase or clause that identifies a previous *singular* noun. This means it talks about a certain noun and not another noun instead. Below, the phrase **cī bōwōlo** ‘of tortoise’ identifies which **ahat** ‘food’ is talked about. It is the **ahat** belonging to the **bōwōlo** and not different **ahat** belonging to another animal.

Īcīn ngaa ahat **cī** bōwōlo. Woman saw food of tortoise.  
Īcīn ngaa ahēenin **cīk** bōwōluanu. Woman saw foods of tortoises.

The connector **cīk** introduces a phrase or clause that identifies a previous *plural* noun. Above, the phrase **cīk bōwōluanu** ‘of tortoises’ identifies which **ahēenin** ‘foods’ are talked about. It is the **ahēenin** belonging to the **bōwōluanu** and not different **ahēenin** belonging to other animals.

Other pairs of singular and plural connectors are shown below. The difference in the pairs is when the noun belongs to someone or is owned by someone. The pair **cī**, **cīk** shows the noun is still owned. The pair **wu**, **wuk** shows the noun was recently owned. The pair **wu ba**, **wuk balna** shows the pair was owned in the past.

cī	wu	wu ba	Singular
cīk	wuk	wuk balna	Plural
‘owns now’	‘recently owned’	‘owned in the past’	

In the examples below, the three singular connectors **cī**, **wu**, **wu ba** are compared. Then, the three plural connectors **cīk**, **wuk**, **wuk balna** are compared.

Singular

Īcīn ngaa ahat **cī** bōwōlo.

Woman saw food of tortoise.

Īcīn ngaa ahat **wu** bōwōlo.

Woman saw recent food of tortoise.

Īcīn ngaa ahat **wu ba** bōwōlo.

Woman saw past food of tortoise.

Plural

Īcīn ngaa ahenin **cīk** bōwōluanu.

Woman saw foods of tortoises.

Īcīn ngaa ahenin **wuk** bōwōluanu.

Woman saw recent foods of tortoises.

Īcīn ngaa ahenin **wuk balna** bōwōluanu. Woman saw past foods of tortoises.

Now, we learn about how the connectors are used in stories.

<b>cī, wu, wu ba</b>	‘that, which, who, of (singular)’
<b>cīk, wuk, wuk balna</b>	‘that, which, who, of (plural)’
Joins	a clause (or phrase) inside a larger clause.
Introduces	old or new information.
Uses	an incompleted verb.
Place is	first in the inside clause.
Shows	that the previous noun is a certain noun and not another.

In each of the examples below, the connector **cī**, **cīk**, **wu**, **wuk**, **wu ba**, **wuk balna** ‘that, which, who, of’ joins a clause inside a larger clause. Each inside clause has an incompleted verb and the connector is first in the clause. The clause introduced by the connector is in [brackets]. The previous noun that is identified is underlined.

In *Women 6* below, the clause **cī** ēēn **dōtīt** ‘who was male’ identifies the singular noun **eeti** ‘person’. The clause shows the **eeti** is male and not a female person. In *Women 2*, the same clause **cī** ēēn **dōtīt** identifies the same noun **eeti**. So in *Women 6*, the **cī** clause gives old information.

(From *Women 6*) (old information about singular noun)

Kēēta coo avī eeti tidiina [**cī** ēēn **dōtīt**]

Up in this tree the person was sitting  
[**who** was a man]

In *Hare 1*, the clause **cīk ayak otoo** ‘that have horns’ identifies the plural noun **kēlēgē** ‘animals’. The clause shows the **kēlēgē** are horned animals and not animals without horns. The **cīk** clause gives new information since this clause is the first time the listeners hear about these animals with horns.

(From *Hare 1*) (new information about plural noun)

Ayak balna kēlēgē [**cīk** ayak otoo] tienit

The animals [**that** have horns] were  
having a marriage feast

In *Hare 52*, the clause **cī ēēn vōlōng** ‘which is called a lie’ identifies the singular noun **gimma** ‘thing’. The clause shows the **gii** is called a lie and not any other kind of thing. The **cī** clause gives new information since this clause is the first time the listeners hear about this thing called a lie.

(From *Hare 52*) (new information about singular noun)

“Kadimani gimma [**cī ēēn vōlōng**.]” “I am doing something [**which** is called a lie.]”

In *Hare 82*, the clause **cīk ēēn tur** ‘that were five’ identifies the plural noun **kēlēgē** ‘animals’. The clause shows the **kēlēgē** are a group of five animals and not a group of a different number of animals. In *Hare 57*, the same clause **cīk ēēn tur** identifies the same noun **kēlēgē**. So *Hare 82*, the **cīk** clause gives old information.

(From *Hare 82*) (old information about plural noun)

Īthōng ivitia kēlēgē [**cīk ēēn tur**]  
odolanit kēlēgē cīk obbitik ko.

And the animals [**that** were five] came  
and reached the big animals.

#### Exercise 14

In the sentences below, fill in each blank \_\_\_\_\_ with one correct connective. Choose from the following list of connectives:

ne ‘that’  
ngītī ‘where’  
cī ‘who, that, which, of’  
cīk ‘who, that, which, of’

(From *Squirrel 11-12*)

“Gaama aneeta thūgūūm \_\_\_\_\_ lēēngēri wo,” “Hold my buttock \_\_\_\_\_ is small, . . .”

(From *Squirrel 20-21*)

Avu tuluuwu  
īthōng ēbēla tōmōt kīdīc  
īī \_\_\_\_\_, “Ayahana gii  
\_\_\_\_\_ lēēngēri thūgūūmi.”

There was the squirrel  
and he sang to his bull  
he said \_\_\_\_\_, “A thing brought me  
\_\_\_\_\_ has a small buttock.”

(From *Squirrel 41-43*)

Ma balna thin ate ūtūngtēk eeta tuluuwu natē  
iito \_\_\_\_\_, “Ivita kōōt naaga  
anycīk kavu natē  
kagawa et \_\_\_\_\_ ayak īnōōnō  
okoyi loota.”

Then the wasps left the squirrel there  
they said \_\_\_\_\_, “Come, let’s go  
and leave him there,  
I know a person \_\_\_\_\_ takes him  
and he takes him down.”

(From *Squirrel 45-46*)

Ūrūmtē kī makayyioit nyakamuranya  
\_\_\_\_\_ kabbīrrēnu tammutiddina natē.

They stayed with boss of the relatives  
\_\_\_\_\_ are wasps in the sky

(From *Wiseman 1-2*)

Ati dōōlīa \_\_\_\_\_ ēēn ramma  
īthōng agamit kībaalīc  
īthōng otti et  
\_\_\_\_\_ a nē kēgēēnyī wo.

(From Wiseman 6)

Ijinit et coo entek \_\_\_\_\_,  
“Kībaalīc coo arūgī kōdē adaha?”

(From Hare 17-19)

Avva balna nē makayioiti ōngōli gōōnōgī  
īthōng ennek \_\_\_\_\_, “Kayak naaga  
kōr cobbi cī kēlēgē  
\_\_\_\_\_ ayak otoo doo.”

(From Hare 74-75)

A nakuri noko \_\_\_\_\_, “Ah kadimī thēk na  
kacīni gii \_\_\_\_\_ a vōlōng ngō.”

There were children \_\_\_\_\_ were two  
and they caught a bird  
and they took it to a person  
\_\_\_\_\_ said he is wise.

They asked this person \_\_\_\_\_,  
“Is this bird alive or dead?”

Big man—elephant—called guests  
and said \_\_\_\_\_, “Now we are havīng  
a big day for the animals  
\_\_\_\_\_ have horns.”

The wildcat also said \_\_\_\_\_, “I want  
to see the thing \_\_\_\_\_ called a lie.”

### Translation exercise D

Below, the same passage is translated two different ways. Underline all connectors in both translations. Then Circle the number of the translation that best uses connectors.

(John 2:13-14)

(1) Balna obowe Kōr cobbi cī Ōngōthī  
ngaatī okoyyi Yesu īcī Jeruthalemi.  
Ma ōlōtōtō cī ciith cī Nyekuco,  
ūrūbōthīk Yesu eet cīk ūtēnē tīna,  
kī athaa, kī kurrenya cīk woccia ūttī  
kī anyinit cī Nyekuco  
kī eet cīk abariconi nyarobinya,  
edtehebji lobela loota.

(John 2:13-14)

(2) Ma balna ngī obowe Kōr cobbi cī Ōngōthī,  
okoyyi Yesu īcī Jeruthalemi.  
Avu Yesu  
īthōng ūūk ōlōtōtō cī ciith cī Nyekuco,  
ūrūbōthīk Yesu eet cīk ūtēnē tīna,  
athaa, kī kurrenya cīk woccia ūttī  
kī anyinit cī Nyekuco.  
Umudothik eet cik atalone nyarobinya,  
edtehebji lobela loota.

The Passover feast was near  
when Jesus went from Jerusalem.  
Then in compound of house of God  
Jesus went to people who sell cows,  
sheep, and doves which they sell  
in order to offer to God  
and the people who change money,  
sitting at tables.

Then when Passover feast was near,  
Jesus went from Jerusalem.  
There was Jesus  
and went to house of God  
Jesus went to people who sell cows,  
sheep, and doves which they sell  
in order to offer to God  
He found people changing money  
sitting at tables.

Below, the same passage is translated two different ways. Underline all connectors in both translations. Then Circle the number of the translation that best uses connectors.

(John 2:15)

(1) Ngaatī arūbōthīcē Yesu eet,                      When Jesus arrived to the people,

Idima kalli ïmma loronnetei ïthõng ibbic et, athaa kï tïin nïkë, itingkawek ïgõõgõ tuu vëlëk kõõt ngativori ciitha cï Nyekuco. (John 2:15)	he made a certain stick with ropes and beat those people, sheep and cattle, chased them all so that they went out of house of God.
---	--

(2) Ngaatï adimanani Yesu kalli ïmma loronnetei ïthõng ibbic eet nïkõ kitingkawek ïgõõgõ kodowe kï athaa kï tïin vëlëk, kõõt ngativori ciitha cï Nyekuco.	When Jesus made a certain stick with ropes and beat those people, in order to chase them together with all sheep and cattle, so that they went out of house of God.
--	--

Below, the same passage is translated two different ways. Underline all connectors in both translations. Then Circle the number of the translation that best uses connectors.

(John 2:19)

(1) Edeci Yesu ïgõõgõ enei ne, "Athaanit ciith coo, ïthõng këtëngënya wathinniwei ïcïk ëën iyyio kïbïl nabõ." (John 2:19)	Jesus replied to them and said, "Remove this house, and I will rebuild it in three days."
---	--

(2) Edeci kënnë Yesu ïgõõgõ enei ne, "Athaanit ciith coo, ïthõng këtëngënya wathinniwei ïcïk ëën iyyio kïbïl nabõ."	Jesus replied to them and said, "Remove this house, and I will rebuild it in three days."
--	--

Below, the same passage is translated two different ways. Underline all connectors in both translations. Then Circle the number of the translation that best uses connectors.

(John 2:20)

(1) Ma thï balna edecit makayyiowa cïk Yudei ïnõõnõ enei ne, "Nyia! Këngënyëtia naaga ciith cï Nyekuci wo erkinya eet ramma kï torkonom." (John 2:20)	Then the leaders of the Jews replied to him saying, "Hey we built this house of God in twenty-six years."
--	---

(2) Edecit makayyiowa cïk Yudei ïnõõnõ enei ne, "Nyia! Këngënyëtia naaga ciith cï Nyekuci wo erkinya eet ramma kï torkonom."	The leaders of the Jews replied to him saying, "Hey we built this house of God in twenty-six years."
---	---

### Definite words in Stories

In this lesson we learn that a definite word **wo**, **ko**, **oo**, **ëë** 'that' may come at the end of a dependent clause, a relative clause, or phrase to show it is old or known information in

the mind of the hearers.<sup>1</sup> The definite word has a comma after it if the sentence continues.

A dependent clause cannot stand alone as its own sentence, and may begin with the connector **ngaatī**, **mī**, or **ngī**. A dependent clause uses an incomplete verb for old or repeated information.

In *Hare 76-78*, the dependent clause **ngaatī abui** ‘when they opened it’ uses the incomplete verb **abui** and repeats the information from the previous sentence. The previous sentence says **ubuito cuwal coo** ‘they opened bag’, so **ngaatī abui** is old information.

(From *Hare 76-78*) (definite word with dependent clause)

Ibilit	They stopped
ĩthõng ubuito cuwal coo.	and opened the bag.
[ <b>Ngaatī</b> abui],	When they opened it,
iliba nyaapõ	the hare came out
a noko ne <i>puul</i> ,	saying <i>pow</i> ,
ivira ubukanek eet ciko tukan kēbērē.	he powdered these people in the eyes.

A dependent clause can also use a definite word at the end of the clause to show it has old information.

(From *Hare 43-45*) (definite word with **ngaatī** dependent clause)

“Ivitia da ĩcĩnĩt nyaapõ ithico otoo wuginek.” “Come see hare whose horns disappeared.”  
[**Ngaatī** athikni eeta ciko thõõth coo kētē] **wo**, When animals heard this message,

The dependent clause **Ngaatī athikni eeta ciko thõõth coo kētē** ‘when animals heard this message’ talks about the previous speech. It uses both the incomplete verb **athikni** ‘hear’ and **wo** ‘that’ to show the clause has old information. The listeners already knew the animals heard the previous speech, so the **ngaatī** clause is old information. The definite word **wo** shows the listeners that **athikni eeta ciko thõõth coo kētē** is the same information they already knew about.

In *Women 7*, **mī acĩn ngaa coo** ‘when man saw woman’ talks about what the listeners know from the previous clauses. It uses both the incomplete verb **acĩn** ‘see’ and **wo** ‘that’ to show the clause has old information.

(From *Women 5-8*) (definite word with **mī** dependent clause)

Ũũk odolani kēēt ĩmma vũrũt.	She came to a certain tree.
Kēēta coo avĩ eeti tidiina cĩ ĩēn dõtĩt,	This was tree in which man was sitting,
ma thĩ balna eeti coo [ <b>mī</b> acĩn ngaa coo] <b>wo</b> ,	And then when the man saw woman,
atdukai goo ĩnõõnõ munni cĩk abiri.	he threw her some ripe fruit.

In *Women 5*, **ngī arawothi ne baath** ‘as she reached the bush’ talks about what we know

---

<sup>1</sup> Or, it could be that the definite word is only marking the final noun or adjective of such clauses and phrases.

from the previous clauses. It uses both the incompletive verb **arawothi** ‘reach’ and the definite word **oo** ‘that’ to show the clause has old information.

(From Women 3-5) (definite word with **ngĩ** dependent clause)

Avu ngaa ĩmma	There was a certain woman
ĩthōng ũũk kartēnēi baatha.	and she went to look for grass in bush.
Ūũk	She went
ĩthōng ma thĩ [ <b>ngĩ</b> arawothi ne baath] <b>oo</b> ,	and then as she reached the bush,
ũũk odolān kēēt ĩmma vūrūt	she came to a certain tree.

A definite word **wo**, **ko**, **oo**, **ēē** ‘that’ may also come at the end of a relative clause to show it has old information. A relative clause is inside a larger clause, and may begin with **cĩ** or **cĩk**. All relative clauses use incompletive verbs. A definite word shows the relative clause has been mentioned before. In *Hare 1*, the relative clause **cĩk ayak otoo** ‘that have horns’ is mentioned for the first time. A few sentences later in *Hare 4*, the clause is repeated and **wo** shows it is now old information. The **wo** shows that **kēlēgē** ‘animals’ of *Hare 4* are the same **kēlēgē cĩk ayak otoo** as those talked about in *Hare 1*.

(From Hare 1) (definite word with **cĩk** relative clause)

Ayak balna kēlēgē [ <b>cĩk</b> ayak otoo] tienit.	Animals that have horns had a wedding.
---	--

(From Hare 4)

Kēlēgē balna [ <b>cĩk</b> ayak otoo] <b>wo</b> , . . .	The animals that have horns were . . .
--	--

In *Hare 52*, the relative clause **cĩ ēēn vōlōng** ‘which is a lie’ is mentioned for the first time. In the next speech, a similar clause is used and **wo** shows it is old information. The **gii cĩ athĩ vōlōng wo** is the same **gimma cĩ ēēn vōlōng** as talked about in the previous speech.

(From Hare 51-54) (definite word with **cĩ** relative clause)

Ennei kēnnē nyaapō ĩgōdōgō ne,	Then the hare told them,
“Kadimani gimma [ <b>cĩ</b> ēēn vōlōng].”	“I am doing something which is a lie.”
entek kēlēgē ne,	The animals asked him,
“Avĩ yōkō gii [ <b>cĩ</b> athĩ vōlōng] <b>wo</b> nga?”	“Now, where is the thing called a lie?”

A definite word **wo**, **ko**, **oo**, **ēē** ‘that’ may also come at the end of a noun or adjective phrase to show it has old information. A noun phrase has a noun. It is joined to another noun phrase with the connector **cĩ** or **cĩk**. A definite word shows the noun phrase has been mentioned before. In *Squirrel 56*, the noun phrase **ngaa coo** ‘this woman’ is mentioned. In the following sentence, the same noun phrase connected to **maac** ‘husband’ is used and **wo** shows it is old information. In **maac cĩ ngaa coo wo** ‘husband of this woman’, the **ngaa coo** is the same **ngaa coo** talked about in the previous clause.

(From Squirrel 56-57) (definite word with noun phrase)

Adaai kēnnē gōō [ngaa coo].	Then the queen became unconscious.
Akku thĩ gōō maac [ <b>cĩ</b> ngaa coo] <b>wo</b> ,	Then later, the husband of the queen came

An adjective phrase has an adjective and the connector **cĩ** or **cĩk**. A definite word shows

the adjective phrase has been mentioned before. In *Hare 43*, the adjective phrase **cīk obbitik** ‘big’ is mentioned for the first time. A few sentences later in *Hare 49*, the same phrase is used and **wo** shows it is old information. The **eeta cīk obbitik** ‘people that are big’ are the same as the **kēlēgē cīk obbitik** talked about earlier.

(From *Hare 43*) (definite word with adjective phrase)

īthōng thī uduktiak eeta kēlēgē [cīk obbitik] then people told the animals that are big  
entek ne, . . . and said, . . .

(From *Hare 49*)

īthōng ijinit thī eeta [cīk obbitik] **ko**, then they asked the people that are big,  
ōō ōngōli, kīthīwani. the head elephant and buffalo.

In summary, the following chart shows how definite words are used.

<b>wo, ko, oo, ēē<sup>2</sup></b>	‘that’
Introduces	old (known) or repeated information.
Used with	an incomplete verb.
Place is	last in clause or phrase.
Shows	a relative clause, dependent clause, or noun or adjective phrase has old information or is repeated from an earlier mention.
Put	a comma after <b>wo, ko, oo, ēē</b> if the sentence continues.

### Exercise 15

The following sentences have been taken from stories. Put brackets [ ] around all dependent clauses, relative clauses, and adjective phrases. Circle all definite words. If there is correct spelling and use of a definite word after a clause or phrase, put a check ✓ to the left of the clause. If there is incorrect spelling or use of a definite word after a clause or phrase, write the correct spelling or use to the left of the clause. If a definite word should be used, but is not used, circle the place in the clause where it should come. The first three sentences are done as examples.

✓	(From <i>Hare 4</i> ) Kēlēgē balna [cīk ayak otoo] (wo), . . .	Animals that have horns were . . .
ēē,	(From <i>Hare 8</i> ) Ajaa kēlēgē [wuk athii [ci ayak otoo]] (wo),	Animals that not have horns were . . .
wo,	(From <i>Hare 12</i> ) Avu nyaapō īthōng idim itio kēlēgē [cīk ayak otoo],	There was the hare and wanted to enter horned animals
	(From <i>Hare 19-21</i> ) īthōng thī ī ōngōli ne, “Mī kurubta kēlēgī īmma cī kothii otoo wo, korgena īcīnac, karuk woccia ni.”	Then the elephant said, “If we find a certain animal without horns, we will sure kill it.”

<sup>2</sup> So far, the definite words **wo, ko, oo, ee** ‘that’ do not seem to be predictable phonologically or semantically. More analysis is needed.

(From Hare 24-26)

Avu  
ĩthõng Idima dõllian  
kĩ kĩdilllek õõ cinnĩ  
kavuto kĩ otoo,  
ĩthõng itio kẽlẽgẽ cĩk ayak otoo wo.

(From Hare 71-72)

“Yei lõgõth, kodong thĩnõõ gii cĩ gõõ  
ẽẽn nyia cĩ athii cĩ kacĩn buu wo.”

(From Hare 82-83)

Ĩthõng ivitia kẽlẽgẽ cĩk ẽẽn tur  
odolanit kẽlẽgẽ cĩk obbitik ẽẽn,

(From Hare 84-88)

Ennei kẽnẽ nẽgẽ ne,  
“Ivir bathĩ võlõng neccie.”  
Ngaatĩ athikni,  
nyaapõ ãĩ ne, “Ee athĩ ne? Ivir võlõnga?  
Anycik kidimta kanyiha,  
thĩ nẽnẽ viyo na ãgõõgõ vẽlẽk.”  
Ngaatĩ athikni kẽlẽgẽ cĩk obbitik,  
ngĩ a ne, ‘ivir võlõng’ wo,  
utuvuyia nẽgẽ kẽlẽgẽ cĩk kĩdik wo,

He was there  
and took some wax  
in order to muddy his head  
to look like horns,  
and then entered horned animals.

“Please people, why we carry  
something which we cannot see?”

And five animals came  
and reached big animals,

They told them,  
“The lie ran away.”  
When they heard this,  
the hare said, “What does he say?  
Lie ran away? Let them bring to  
me what I already gave to them.”  
When the big animals heard,  
when he said that the lie ran away,  
they called the small animals . .

### Major and Minor Participants

In this lesson, we learn about the people, animals, or objects in a story. Some are shown to be more important than others.

A participant is a person or animal in a story. A major participant is someone who is present in many of the scenes of the story. He also has a leading role and does many important actions. A minor participant is someone who is only present for one or two scenes and does not do many important actions. A prop is an object in a story that never says or does anything.

Major participants are often introduced with more information than minor participants. Sometimes the presentational verb **avĩ, avu, aati, avuto** ‘is, was, are, were’ is used to show it is a major participant. In *Women* 1-2, the major participant **et** ‘person’ is described with the relative clause **cĩ ẽẽn dõttĩt** ‘who was a man’. The added information of the relative clause shows the man is a major participant. The presentational verb **avĩ** also shows it is a major participant.

(From Women 1-2)

**Avĩ** balna **ectĩ imma** ãthõng otod kẽẽta,  
**et (cĩ ẽẽn dõttĩt)**,

There was certain person climbing a tree,  
the person was a man, . . .

In *Hare* 12-13, the storyteller gives his own opinion about the major participant **nyaapõ** ‘hare’. He says **õvõlõng nyaapõ õrrõt** ‘the hare is always scheming.’ This added

information of the storyteller's opinion shows the hare is a major participant.

(From Hare 12-13)

Avu **nyaapō**

ĩthōng idim itio kēlēgē

cīk ayak otoo wo,

**nyatarka ōvōlōng nyaapō ōrrōt.**

The hare stayed

and wanted to enter the animals

which have horns,

because the hare is always scheming.

Sometimes a major participant is already known by the listeners. In this case, the major participant may be introduced with very little information. The first time the hare is mentioned is in line 2 below. Since the hare is already known to the listeners from other stories, only the word **nyaapō** 'hare' is used for him.

(From Hare 1-2)

Ayak balna kēlēgē cīk ayak otoo tienit,  
ĩthōng balna ayak rumenit cīnīng.

Ikiyia balna **nyaapō** buu

ũrūmtē kī kēlēgē cīk ayak otoo.

Animals with horns were havīng wedding,  
and they were havīng companionship.

The hare also came

and stayed with animals with horns.

Minor participants are usually introduced with few words or without much explanation. In the lines below, **mērūng** 'gazelle' is a minor participant and is not described.

(From Hare 36-37)

Atangu (nyaapō)

ma balna natē

ogin nēēgē kī **mērūng**,

atūran thī go gōōñā.

(The hare) slept

and was there

they sleeping with the **gazelle**,

who tried to wake him up as a friend.

Props are also usually introduced with few words or without explanation. In the lines below, **kēēta** 'tree' is a prop and not described.

(From Women 1-2)

Avī balna eeti ĩmma ĩthōng otod **kēēta**,

et cī ēēn dōfīt,

There was certain person climbing a **tree**,

the person was a man, . . .

## Exercise 16

There are blanks next to the following lines where participants are introduced. Write 'major' in the blank if the word in **bold** is a major participant. Write 'minor' if it is a minor participant. Write 'prop' if it is a prop.

(From Wiseman 1-2)

\_\_\_\_\_ Ati **dōōlīa** cīk ēēn **ramma**

\_\_\_\_\_ ĩthōng agammit **kībaalīc**

\_\_\_\_\_ ĩthōng otti kī **et**

**cī ane kēgēēnyī wo.**

(From Hare 51-54)

There were **two children**

and they caught **a bird**

and they took (it) to a **man**

who was said to be wise.

<p>Ennei kēnnē nyaapō ïgōōgō ne,  “Kadīmanī gimma cī ēēn <b>vōlōng</b>.”  entek kēlēgē ne, “Avī yōkō  gii cī athī <b>vōlōng</b> wo nga?”  (From Hare 62-64)  uuk (nyaapō) kodolan kōrōōk,  urubbothik <b>ngaa</b> cīnnī  ennek ne, . . .  (From Hare 74-75)  A <b>nakuri</b> noko ne, “Ah kadimi thēk  na kacīni gii cī a vōlōng ngō.”  (From Women 3)  avu <b>ngaa īmma</b>  īthōng ūūk kartēnēi baatha.  (From Squirrel 1-3)  Ovo kabbīrrēna da tammutiddina  a ne, ovo adiman tienit cīnīng cī tiento.  Avu <b>tuluuwu</b> buu  īthōng idim ūūk ne buu.  (From Squirrel 45-50)  Ūrūmtē kī <b>makayyioit nyakamuranya</b>  <b>cīk kabbīrrēnu tammutiddina natē</b>.  Ma thī balna ivitia nē  kī nyakamuranya cīk kabbīrrēnu.  Ma balna natē ikiyia ennek  <b>maac cī ngaa coo</b> tuluuwu ne,  (From Squirrel 72-73)  Ikiyia Idima eeti coo  <b>kidongua iyyo cobbi ōrrōt,</b>  <b>kī cī dīcī, kīkī nabō cī dīcī ōrrōt.</b>  (From Squirrel 95-99)  Ma balna natē kikyia <b>kēlēgīti īmma</b>  īcīn īnōōnō (tuluuwu)  a ne, “Ōgōōn kuu?”</p>	<p>Then the hare told them,  “I do something which is a <b>lie</b>.”  The animals asked him,  “Now, where is thing called <b>lie</b>?”    (the hare) arrived home,  found his <b>wife</b>,  (and) said,    The <b>wildcat</b> also said, “I want to  see thing which is called a lie.”    there was a <b>certain women</b>  she went look for grass in bush.    The wasps were going to the sky  saying they would have wedding.  There was also a <b>squirrel</b>  and he wanted to go also.    They stayed with <b>leader of the</b>  <b>relatives that are wasps in sky</b>.  Then she came with  the relatives of the wasps.  And <b>husband of queen wasp</b>  came and told the squirrel,    This person brought <b>three drums,</b>  <b>a very big one, a small one,</b>  <b>and also a very small one.</b>    Then a <b>certain animal</b> came  and saw him (squirrel)  and he said, “What is the problem?”</p>
--	--

### First and Later Mentions of Participants in Stories

The way a participant or prop is first mentioned (talked about) is often different than the way it is later mentioned. The first mention is always with a noun or noun phrase. A noun phrase is one or more words along with the noun. Sometimes the indefinite adjective **īmma** ‘certain’ is used along with the noun for the first mention of a participant or prop.

<b>First Mention of a Participant</b>		
1. Noun	mērūng	‘gazelle’ (From Hare 37)
2. Noun phrase	eeti īmma	‘certain person’ (From Women 1)

Later mentions of a participant can be with a noun or noun phrase, such as **eeti** ‘person’ or **eeti coo** ‘this person’. Later mentions can also be with pronouns, such as **nē** ‘he’ or **ĩnōōnō** ‘him, her’. They can also be with no mention other than the correct verb form, such as **otod** ‘he climbed’.

Later Mention of a Participant		
1. Noun or noun phrase	eeti, eeti coo	‘person’, ‘this person’ (From Women 6, 7)
2. Pronoun	nē, ĩnōōnō	‘he, she’, ‘him, her’ (From Women 2, 8)
3. Only correct verb form	otod	‘he climbed’ (From Women 1)

When the storyteller wants to remind the listeners of a participant or prop, sometimes a demonstrative such as **coo** ‘this’ or **neccie** ‘that’ is used to show the participant or prop is the same as the one mentioned earlier.

Later Mention with a demonstrative		
Participant	eeti coo	‘this man’ (From Women 7)
Prop	kēēt neccie	‘that tree’ (From Women 6)

In Women 1-9 below, the first mention of a participant is in **bold**, later mentions of participants are underlined, and later mentions with a demonstrative are in *italic* and underlined.

(From Women 1-9)	
1 Avĩ balna <b>eeti ĩmma</b> ĩthōng <u>otod</u> kēēta,	There was a <b>certain person</b> and he <u>climbed</u> a tree,
2 et cĩ ēēn dōtīt, ĩthōng mĩ avĩ <u>nē</u> kēēta tidiina wo,	the person was a man, and when <u>he</u> was up in the tree,
3 avu <b>ngaa ĩmma</b> ĩthōng <u>ũũk</u> kartēnei baatha.	there was a <b>certain women</b> and she <u>went</u> to look for grass in bush.
4 <b>Ũũk</b> ĩthōng ma thĩ ngĩ arawothi <u>nē</u> baath oo,	She <u>went</u> and then when <u>she</u> reached the bush,
5 <u>ũũk odolan</u> <b>kēēt ĩmma</b> vũrūt, abiri balna <i>kēēt neccie</i> .	she <u>came</u> to a certain tree, and <i>that tree</i> was ripe.
6 <i>Kēēta coo</i> avĩ <u>eeti</u> tidiina cĩ ēēn dōtīt.	<i>This was the tree</i> in which <u>the man</u> sat,
7 Ma thĩ balna <u>eeti coo</u> mĩ acĩn <u>ngaa coo</u> wo,	Then when <i>this man</i> saw <i>this woman</i> ,
8 atdukai gōō <u>ĩnōōnō</u> munnĩ cĩk abiri,	he threw <u>her</u> some ripe fruit,
9 ēbēra thĩgō <u>ngaa coo</u> . Ēbēra thĩgō <u>ngaa coo</u> , <u>adui</u> .	and <i>this woman</i> took it. <i>This woman</i> took it, and she <u>ate</u> it.

The way that two participants and a prop are mentioned in the ‘Women’ story is compared below. There are three different ways of mentioning each of them. The indefinite adjective **ĩmma** is used for the first mention. The pronoun **nē** ‘he, she’ is used for later mentions of the person and the woman. After not mentioning them for a few sentences and the storyteller needs to remind the listeners about the participant or prop,

the demonstrative **coo** ‘this’ or **neccie** ‘that’ is used.

(From Women 1-9)

First mention	Later mention	Later mention with demonstrative
eeti ĩmma ‘certain person’	nē ‘he’	eeti coo ‘this person’
ngaa ĩmma ‘certain woman’	nē ‘she’	ngaa coo ‘this woman’
kēēt ĩmma ‘certain tree’		kēēta coo ‘this tree’
		kēēt nīcē ‘that tree’

### Exercise 17

There are blanks next to the following lines where participants or props are mentioned. Write ‘first’ in the blank if the participant in **bold** is mentioned for the first time. Write ‘later’ if the participant is not mentioned for the first time. Circle all demonstratives.

<u>(From Wiseman 3)</u>		
_____ Oot dōōlā		The children went
_____ ĩthōng umutit <b>kībaalīc coo</b> ,		and enclosed <b>this bird</b> ,
<u>(From Wiseman 6)</u>		
_____ Avī <b>eeti coo</b>		<b>This man</b> remained
_____ ĩthōng ennek <b>dōōlī ciko</b> ne, . . .		and told <b>those children</b> , . . .
<u>(From Squirrel 95)</u>		
_____ Ma balna natē ikiya <b>kēlēgētī ĩmma</b>		And there was a <b>certain animal</b>
_____ ĩcīn <b>īnōōnō</b> (tulluuwu)		seeing <b>him</b> (the squirrel)
<u>(From Hare 69)</u>		
_____ “ <b>Vōlōng coo</b> , <b>coo</b> irot ooti.”		“This lie, this you take and go with!”
<u>(From Famous 37)</u>		
_____ Abulie balna da <b>eeti ĩmma Laarima</b>		There was a <b>certain Laarim man</b>
_____ cī a thar cīgīnīk ne bī Nyamoru		who had the name ‘Stone Nyamoru’

### Indefinite adjective in stories

In the last lesson, we learned that the indefinite adjective **ĩmma** ‘certain’ shows a participant or prop is mentioned for the first time. It also shows the participant or prop will be important for how the story develops or ends. **Ĩmma** can be used with a major or minor participant or prop.

In Women 1-5, **ĩmma** is used to introduce two major participants and one prop. Each of these are important for how the story develops or ends.

(From Women 1-5) (**ĩmma** with two major participants and prop)

Avī balna <u>eeti ĩmma</u>	There was a certain person
ĩthōng otod kēēta,	and he climbed a tree,
et cī ēēn dōtīt,	the person was a man,
ĩthōng mī avī nē kēēta tidiina wo,	and when he was up in the tree,
avu <u>ngaa ĩmma</u>	there was a certain women

ĩthõng ũũk kartēnēi baatha.  
 Ũũk  
 ĩthõng ma thĩ ngĩ arawothi nē baath oo,  
 ũũk odolan **kēēt ĩmma** vũrūt,  
 abiri balna kēēt neccie.

and she went to look for grass in the bush.  
 She went  
 and then when she reached the bush,  
 she came to a certain tree,  
 and the tree was ripe.

The major participant **eeti** ‘person’ is important since he makes the first woman pregnant, he is fought after by the two women, and he gets both women to marry him in the end. The major participant **ngaa** ‘woman’ is important because she is the first to meet the man, becomes pregnant by him, then fights with the other woman. The prop **kēēt** ‘tree’ is important because it is where the man and first woman meet. If the tree were not in the story, they would not have met and the story would have been completely different.

In Squirrel 95, **ĩmma** is used to introduce a minor participant and a prop that are important for the end of the story. The participant **kēlēgĩti** ‘animal’ is important since he eats the major participant **tuluuwu** ‘squirrel’. The prop **thõõth** ‘word’, which is expected but not said, causes the animal to eat the squirrel. So, it is also important for the end of the story.

(From Squirrel 95-99) (**ĩmma** with minor participant and prop)

Ma balna natē ikiyia **kēlēgĩti ĩmma**

ĩcĩn ĩnõõnõ (tuluuwu)

a ne, “Ōgõõn kuu?”

Avĩ tiv noko avaraci

athii cĩ adiim aduwa **thõõth ĩmma**,

avu kēlēgĩti coo

ĩthõng ĩĩ ne, “Ma thĩ mĩ õgõõn kiyokowo,  
 ija thĩ nibu daae.”

Then a certain animal came

and saw him (squirrel)

and he said, “What is the problem?”

He remained very quiet and angry

not wanting to say anything (certain word),

and there was this animal

and he said, “If it is like this, come here  
 to be eaten.”

In summary, the indefinite adjective is used as follows:

<b>ĩmma</b>	‘certain’
Place is	following the noun it describes.
Shows	a major or minor participant or prop is mentioned for the first time and will be important for how the story develops or ends.

### Exercise 18

The following sentences are from stories. Circle **ĩmma** every time it is used in the sentences. If it is used correctly, put a check ✓ to the left of the clause. If it is not used correctly, write the correction to the left of the clause. If **ĩmma** should be used, but is not used, circle the place in the clause where it should come. The first sentences are done as an example.

(From Women 1-3)

ĩmma Avĩ balna eeti coo

There was this person

nē  
√

ĩthõng otod kēēta,  
et cĩ ēēn dõfĩt,  
ĩthõng mĩ avĩ eeti ĩmma kēēta tidiina wo,  
avu ngaa ĩmma  
ĩthõng ũũk kartēnēi baatha.

(From Hare 19-21)

Ĩthõng thĩ ñ ñ õngõli ne, “Mĩ  
kurubta kēlēgĩt coo cĩ kothii otoo wo,  
korgena ĩcĩnac, karuk woccia ni.”

(From Hare 67-69)

Ivitia thĩ eeta  
ijinit ngaa coo  
entek ne,  
“Ma gii ĩmma cĩ a vōlõng avĩ nga?”  
Ennek ngaa ĩmma ĩgõdõgõ ne,  
“Vōlõng coo coo irot ooti.”

(From Squirrel 6-10)

Illalei kēnnē tuluuwu  
ennei ne,  
“Oo anycangu bai aneeta buu  
kũũk lõgõth koko thēk na buu.”  
Ma balna elemit thĩ kabbĩrrēna ngatĩ  
irioi kĩ tuluuwu ĩmma ovoyyi  
tammutiddina.

and he climbed a tree,  
the person was a man,  
when certain person was in tree,  
there was a certain women  
she went to look for grass in  
bush.

Then elephant said, “If we find  
this animal without horns,  
we will sure kill it.”

Then the animals came  
and asked the wife  
saying,  
“Where is thing called ‘lie’?”  
Certain woman said to them,  
“This lie, take it and go.”

Then the squirrel begged  
and said,  
“Please let me go also  
let me go with others also.”  
Then the wasps agreed  
went with certain squirrel to sky.

### Translation exercise E

The passage below is translated two different ways. First, underline **ĩmma** each time you see it. Then, circle the number of the best translation.

(From Exodus 2:5)

- (1) Avu balna doo cĩ ngayyĩ cĩ alaano, There was a daughter of king,  
ĩthõng ũũk bũlũca arannē. and she went to sea for bathing.
- (2) (From Exodus 2:5) There was a certain daughter of king,  
Avu balna doo ĩmma cĩ ngayyĩ cĩ alaano, and she went to sea for bathing.  
ĩthõng ũũk bũlũca arannē.

The passage below is translated two different ways. First, underline **ĩmma** each time you see it. Then, circle the number of the best translation.

(From Exodus 2:12)

- (1) Avu balna Mutha There was Moses  
ĩthõng umudie acĩn kothii et, and looked around and didn’t see anyone,  
avu he was there  
ĩthõng uruk et cĩ ijibi and killed the Egyptian

- kĩ kulugung et coo kathacĩnta. and then buried that person in the sand.  
 (2) (From Exodus 2:12)  
 Avu balna Mutha There was Moses  
 ĩthõng umudie acĩn kothii et ĩmma, and looked around didn't see certain person,  
 avu he was there  
 ĩthõng uruk et cĩ ijibi and killed the Egyptian  
 kĩ kulugung et coo kathacĩnta. and then buried that person in the sand.

### Presentational verbs in Stories

Presentational verbs **avĩ**, **avu**, **aati**, **avuto** 'there is, was, are, were' are used along with **ĩthõng** 'and' for the first mention of a major participant or a later mention to remind the listeners about a major participant. A presentational verb with **ĩthõng** can also show the participant is part of an important speech or action coming next in the story or is the most important participant in the story.

First we learn about the different presentational verbs. The incomplete verb **avĩ** 'remain, be, is' and complete verb **avu** 'remained, was' have singular subjects, such as **eeti** 'person' below.

**Avĩ eeti** kēēta tidiina. A man remains up in a tree.  
**Avu eeti** kēēta tidiina. A man remained up in a tree.

The incomplete verb **aati** 'remain, are' and complete verb **avuto** 'remained, were' have plural subjects, such as **eeta** 'people' below.

**Aati eeta** kēēta tidiina. People remain up in a tree.  
**Avuto eeta** kēēta tidiina. People remained up in a tree.

### Introductions

An introduction is the first mention of a participant. In stories, presentational verbs are used along with **ĩthõng** to introduce major participants. In *Wiseman* 1-2, the major participants **dõõlĩa cĩk eēn ramma** 'two children' are introduced with **aati** followed by **ĩthõng**. **Aati** shows they are major participants who will do important actions in the story.

(From *Wiseman* 1-2) (Introduction)  
**Aati dõõlĩa cĩk eēn ramma** There were two children  
**ĩthõng** agamit kĩbaalĩc and they caught a bird  
**ĩthõng** otti kĩ et cĩ a nē kēgēēnyĩ wo. and took it to a person who said he is wise.

In *Women* 1-3 the major participants **eeti ĩmma** 'certain person' and **ngaa ĩmma** 'certain woman' are introduced with **avĩ** and **avu** followed by **ĩthõng**. The verbs **avĩ** and **avu** show they are both major participants who will be present in many scenes of the story.

(From *Women* 1-3) (Introduction)  
**Avĩ** balna **eeti ĩmma** There was a certain person

**ĩthõng** otod kēēta,  
et cĩ ēēn dōfīt,  
ĩthõng mĩ avĩ nē kēēta tidiina wo,  
**avu** ngaa ĩmma  
**ĩthõng** ũũk kartēnēi baatha.

and he climbed a tree,  
the person was a man,  
and when he was up in the tree,  
there was a certain women  
and she went to look for grass in the bush.

## Reintroductions

A reintroduction is a later mention to remind the listeners about a participant. A reintroduction of a certain participant comes after not mentioning that participant for a while or after mentioning other participants.

Presentational verbs are also used along with **ĩthõng** to reintroduce major participants. After there are several sentences without mention of the participant or after other participants are mentioned, a presentational verb with **ĩthõng** helps the listeners remember the participant mentioned earlier. The hare is first mentioned in *Hare 3*.

(From *Hare 3*) (Introduction)

Ikiyia balna nyaapō buu  
ũrũmtē kĩ kēlēgē cĩk ayak otoo.

The hare also came  
and stayed with the animals with horns.

Afterwards, the storyteller talks about animals with horns and then animals without horns. Then, to remind the listeners about the hare and show that he will again talk about him, in *Hare 12* the storyteller reintroduces **nyaapō** ‘hare’ with **avu** followed by **ĩthõng**.

(From *Hare 12-13*) (Reintroduction)

**Avu** nyaapō  
**ĩthõng** idim itio kēlēgē cĩk ayak otoo wo.

There was the hare  
and he wanted to enter the horned animals.

After this statement, we hear about the animals having their wedding feast. Then the head elephant says they will kill any animal without horns. Again to remind the listeners about the hare and show he will again talk about him, in *Hare 22* the storyteller reintroduces **nyaapō** with **avu** followed by **ĩthõng**.

(From *Hare 22-23*) (Reintroduction)

**Avu** balna nyaapō  
**ĩthõng** umuk ĩĩ ne,  
“Kacurtha koccia na kēlēgē ciko kuu?”

There was the hare  
and he thought and said,  
“How will I defeat these animals?”

In the Squirrel story, **tuluuwu** ‘squirrel’ is introduced along with the kabbĩrrēna ‘wasps’ at the beginning of the story. The squirrel begs to join the wasps’ wedding, the wasps agree, and then take him to the sky. Then we hear about the wasps having their wedding feast in the sky. In *Squirrel 18*, to remind the listeners about the squirrel and show he will again talk about him, the storyteller reintroduces **tuluuwu** with **avu** followed by **ĩthõng**.

(From *Squirrel 18-19*) (Reintroduction)

Yei ma thī ngī arūgūm kabbīrrēna wo,  
**avu** tuluuwu buu  
**īthōng** ēbēla nē buu tōmōt cīnnī.

Then when the wasps were dancing,  
there was also the squirrel  
and he also sang of his bull.

### Important speech or action coming next

A participant is active in a story if (s)he has recently been mentioned, such as in the same or previous scene. When a major participant is active, a presentational verb with **īthōng** shows the participant is part of an important speech or action coming next in the story. When a participant is active, there is no need to reintroduce the participant, so the use of **avī**, **avu**, **aati**, **avuto** . . . **īthōng** shows something different than reintroduction. It shows an important speech or action of the participant is coming next.

**Tuluuwu** is reintroduced in *Squirrel* 19. Then, **tuluuwu** is again mentioned with **avu** followed by **īthōng** in *Squirrel* 20. This time, **avu** and **īthōng** are used to show the speech coming next is important. The speech causes the wasps to be upset and want to get rid of the squirrel.

(From *Squirrel* 18-21) (Important speech coming next)

Yei ma thī ngī arūgūm kabbīrrēna wo,  
avu tuluuwu buu  
īthōng ēbēla nē buu tōmōt cīnnī.

Then when the wasps were dancing,  
there was also the squirrel  
and he also sang of his bull.

**Avu** tuluuwu

There was the squirrel

**īthōng** ēbēla tōmōt kīdič

and he sang to his small bull

ī ne, “Ayahana gii cī lēngēri thūgūūmi.”

and said, “Thing with small buttock  
brought me here.”

**Eeti coo** ‘this person’ is mentioned in *Squirrel* 69. Then, **eeti coo** is again mentioned with **avu** followed by **īthōng** in *Squirrel* 70 to show the speech coming next is important. The speech about going down begins the conclusion of the story where the squirrel crashes to the ground.

(From *Squirrel* 68-70) (Important speech coming next)

Adaai thī gōd ngaa,  
akku eeti coo  
irioni  
acī athine.

The queen became unconscious,  
this person came  
to advise,  
he did not listen.

Ma thī balna **avu** eeti coo

Then there was this person

**īthōng** umuk ī ne,

and he thought and said,

“Anycik et coo kimirie kūūk loota.”

“Let us have this person go down.”

**Nyaapō** is reintroduced in *Hare* 22. Then, **nyaapō** is again mentioned with **avu** followed by **īthōng** in *Hare* 24 to show the action coming next is important. The hare makes horns from wax to enter the animals with horns. This action is important because it is the first of the hare’s tricks which show he is clever.

(From *Hare* 22-26) (Important action coming next)

Avu balna nyaapō  
 ĩthōng umuk ĩ ne,  
 “Kacurtha koccia na kēlēgē ciko kuu?”

**Avu**  
**ĩthōng** Idima dōllīan  
 kī kīdīllēk ōō cīnnī  
 kavuto kī otoo,  
 ĩthōng itio kēlēgē cīk ayak otoo wo.

There was the hare  
 and he thought and said,  
 “How will I defeat these animals?”  
 He was there  
 and took wax  
 in order to muddy his head  
 to have horns,  
 and he entered the animals with horns.

### Most important participant

When presentational verbs are only used with one participant in a story, it shows that participant is more important than any other participant. In the Hare story, **avu** followed by **ĩthōng** is only used with **nyaapō** ‘hare’. No presentational verb is used with any other participant in this story. So, **avu** followed by **ĩthōng** shows that the hare is the most important participant in the story.

In summary, the presentational verbs **avī, avu, aati, avuto . . . ĩthōng** show the following:

<b>avī, avu . . . ĩthōng</b>	‘there is, was (Singular subject)’
<b>aati, avuto . . . ĩthōng</b>	‘there are, were (Plural subject)’
Place is	first in the clause.
Shows	<ol style="list-style-type: none"> <li>1. a major participant is introduced.</li> <li>2. a major participant is reintroduced.</li> <li>3. (When a major participant is active), the participant is part of an important speech or action coming next in the story; can begin a new scene.</li> <li>4. (When only used with one participant in the story), the participant is the most important participant in the story.</li> </ol>

### Exercise 19

The following sentences are from stories. Presentational verbs followed by **ĩthōng** are in bold. In the blanks to the left, write the kind of importance **avī, avu, aati, avuto . . . ĩthōng** shows by writing 1, 2, 3, or 4 as listed in the summary above.

(From Hare 87-93)

Ngaatī athikni kēlēgē cīk obbitik ko,  
 ngī a ne, ‘ivir vōlōng wo’,  
 utuvuyia nēēgē kēlēgē cīk kidik ko  
 entek ne, “Ivita baai thī ngato ivita  
 adaakte.”

Utuvuyia thēk kēlēgē cīk ēēn tur wo,  
 ĩthōng adaait nēēgē kēlēgē nīkē.

— Ma thī balna **avu** nyaapō  
**ĩthōng** uruk nēnē,  
 nyatarka nē ēēn et cī egenyi ōrrōt.

(From Women 7-18)

When the big animals heard  
 that was said ‘the lie ran away’,  
 they called the small animals  
 saying, “Come here so you can be  
 eaten.”

They called for the five animals  
 and they ate those animals.  
 And so the hare stayed  
 and lived well  
 because he is the one who is so clever.

Ma thī balna eeti coo mī acīn ngaa coo wo,  
atdukai gōḍ ṅḍōḍḍo munnī cīk abiri,  
ēbēra thīgō ngaa coo.  
Ēbēra thīgō ngaa coo,  
adui.

Ma balna **avu**

**īthōng** utdukak awēen ramma,

**avu** ngaa coo

**īthōng** ī ne, “Ma ngī eeni kēlēgīt  
kōḍē eeni et, lucia loota mī thong  
athii cī eeni kēlēgīt, ija thī loota ngato.”

**Avu** eeti kēēta tidiina

**īthōng** uluccia loota.

(From Women 24-27)

Ma thī ngaa coo ennek gōḍnī ne,

“Ōgōḍnī pee niia kuu?”

**Avu** ngaa coo

**īthōng** ūūk gōḍnīa da ngamanī.

Ma ba mī avīya gōḍnīa bonato ee,  
ūūk ngaa coo ciitha.

(From Women 32-33)

Ma balna ikiya gōḍnīa

īthōng iyetha et cīnnī wo ithiwa,

**avu** ngaa coo

**īthōng** ī ne, “Narērūngī cannī nga?”

(From Women 37-40)

Ma balna **avuto**

**īthōng** uktoi thōḍth cī et coo wo.

**Avu** eeti

**īthōng** itinga ī ne,

“Yei niigia nyī nga ukonu,  
yōkō niigia avuut niigia vēlēk iito ngaai  
cīganīk, aneeta coo nyī nga ukonu nabo.”

(From Wiseman 1-2)

**Ati** dōḍlīa cīk ēēn ramma

**īthōng** agamit kībaalīc.

(From Wiseman 6-7)

Ijinit et coo entek ne,

“Kībaalīcī coo arugi kōḍē adaha?”

**Avī** eeti coo

**īthōng** ennek dōḍlī ciko ne, “Kībaalīcī  
necio rūgēti cinne vēlēk avī īcunung,  
ma ngī adimnyu, niigia arukcu uruit.”

(From Squirrel 1-3)

Ovo kabbīrrēna da tammūtiddina

a ne, ovo adiman tienit cīnīng cī tiento.

Then when the man saw this woman,  
he threw her some ripe fruit,  
and this woman took it.

This woman took it,  
and she ate it.

Then he was there

and he threw down two rats

and there was this woman

and she said, “If you are an animal  
or human, come down; if you are not  
an animal, then come down.”

There was the person in the tree  
and he came down.

So the woman asked her friend,

“How did you really (get pregnant)?”

There was this woman

and her friend went out.

And when her friend was still in bush,  
this woman went into the house.

Her friend came

and found that her man was missing,

There was this woman

and she said, “Where is my broom?”

They were there

and argued about this problem.

The person was there

and said,

“Please don’t fight.

Both of you can remain as my wives.

I am here, do not fight anymore.”

There were two children

and they caught a bird.

They asked this person,

“Is the bird alive or dead?”

There was the person

and he told those children, “The bird  
is alive, its life is in your control,  
if you want, you can kill it dead.”

The wasps were going to the sky

saying they would have wedding.

— Avu tuluuwu buu  
**ĩthõng** idim ũũk ne buu.

There was also a squirrel  
and he wanted to go also.

### Translation exercise F

The passage below is translated two different ways. First, underline all presentational verbs with **ĩthõng**. Then, circle the number of the best translation.

(From Exodus 2:5)

(1) Avu balna doo ĩmma cĩ ngayyĩ cĩ alaano, **ĩthõng** ũũk bũlũca aranně. There was a certain daughter of king, and she went to sea for bathing.

(2) (From Exodus 2:5)

Ũũk doo ĩmma ci ngayyi cĩ alaano bũlũca aranně. A certain daughter of the king went to sea for bathing.

The passage below is translated two different ways. First, underline all presentational verbs with **ĩthõng**. Then, circle the number of the best translation.

(From Exodus 2:7)

(1) **Ĩthõng** ijin balna ngõõnĩa doo cĩ ngayyi cĩ alaano, “Koko koccia na kayaha ngaa cĩ ěẽn Hebrew kikiyia kitilingaai doolec coo aniita?” And his sister asked daughter of the king, “Shall I go to a Hebrew woman who will nurse child for you?”

(From Exodus 2:7)

(2) Avu ngõõnĩa **ĩthõng** ijin balna doo cĩ ngayyi cĩ alaano, “Koko koccia na kayaha ngaa cĩ ěẽn Hebrew kikiyia kitilingaai doolec coo aniita?” There was his sister and asked daughter of the king, “Shall I go to a Hebrew woman who will nurse child for you?”

### **Later Mentions of Participants**

When participants are first mentioned in a story, a noun or noun phrase is used. In later mentions throughout the story, there are three choices:

<b>Later Mentions of a Participant</b>		
1. <u>Noun</u> or <u>noun phrase</u>	ngaa coo	‘this woman’
2. <u>Pronoun</u>	ně	‘she’
3. <u>No mention except the correct verb form</u>	ũũk, adui	‘went’ ‘ate’

In *Wiseman* 1-2, **dõõlĩa cĩk ěẽn ramma** ‘two children’ and **et cĩ a ně kęgēenyĩ** ‘wise person’ are introduced. In *Wiseman* 6, the noun phrases **eeti coo** ‘this man’ and **dõõlĩ cĩkõ** ‘those children’ are used for later mentions of these participants.

(From *Wiseman* 1-2)

Ati dōōlīa cīk ēēn ramma  
 īthōng agamit kībaalīc  
 īthōng otti kī et cī a nē kēgēēnyī wo.

(From Wiseman 6)

Avī **eeti coo**  
 īthōng ennek **dōōlī cīkō** ne, . . .

There were two children  
 and they caught a bird  
 and took it to a wise person.

**This man** remained  
 and told **those children**, . . .

In *Women 1-2*, **eeti īmma** ‘certain man’ is introduced and then later mentioned with the pronoun **nē** ‘he’.

(From Women 1-2)

Avī balna eeti īmma īthōng otod kēēta,  
 et cī ēēn dōōtīt,  
 īthōng mī avī **nē** kēēta tidiina wo,

There was certain person climbing a tree,  
 the person was a man,  
 and when **he** remained up in the tree,

In *Women 3-5*, **ngaa īmma** ‘certain woman’ is introduced and then later mentioned with only the correct verb form **ūūk** ‘she went’ or **odolan** ‘she arrived’.

(From Women 3-5)

avu ngaa īmma  
 īthōng **ūūk** kartēnēi baatha.  
**Ūūk**  
 īthōng ma thī ngī arawothi nē baath oo,  
**ūūk odolan** kēēt īmma vūrūt,

there was a certain women  
 and she went to look for grass in bush.  
 She went  
 and then when she reached the bush,  
 she came to a certain tree,

The different forms of the verb ‘go, went’ are shown below.

Incomplete		Completive		‘go, went’
kiriokca	na	kūūwa	na	‘I’
iriokca	niia	uuwu	niia	‘you(sg)’
iriokca	nē	ūūk	nē	‘(s)he’
kiriokca	naaga	kōōt	naaga	‘we (& you)’
kiriokca	naaga	kootia	naaga	‘we (not you)’
iriokca	niigia	oottu	niigia	‘you(pl)’
iriokca	nēēgē	ōōt	nēēgē	‘they’

The same verb form **ūūk** ‘he went’ can also be used for the participant **ngaa** ‘woman’ or **eeti** ‘person’. However, the verb form **ōōt** ‘they went’ is used for two participants, such as **eeti** and **ngaa** together. So, the verb form **ūūk** ‘(s)he went’ can only be used for one participant. It shows that only one participant is talked about but does not say if it is **eeti** or **ngaa**.

### Exercise 20

There are blanks next to the following clauses where participants are subjects. Write ‘noun’ in the blank if the subject in **bold** is a noun or noun phrase. Write ‘pronoun’ if the

subject is a pronoun. Write ‘no men.’ if the subject has no mention except for the correct verb form.

<p>_____ (From Women 14)          _____ Avu <b>eeti</b> kēēta tidiina          _____ ãthōng <b>uluccia</b> loota,          _____ (From Women 21-24)          _____ Ennek <b>gōōnīa</b> ne, “Bit avvu loota kī          _____ kitiryai kũthũũtha doolec.”          _____ Uuk thĩ <b>nē</b> kī kũthũũth,          _____ ma thĩ mĩ anyi <b>nē</b> oo,          _____ adaak kēnnē kũthũũtha <b>ngaa coo</b>.          _____ (From Hare 14-15)          _____ Adiman balna <b>kēlēgē</b> tienit cĩnĩng          _____ <b>adaak</b> kidi,          _____ (From Hare 27–28)          _____ Īcĩnĩt <b>kēlēgē cĩk ayak otoo wo</b> nyaapō          _____ <b>entek</b> ne, “Uwui, eyei gia gōō niia buu          _____ otoo?”          _____ (From Hare 67-70)          _____ Ivitia thĩ <b>eeta</b>          _____ ijinit <b>ngaa coo</b>          _____ <b>entek</b> ne, “Ma gii ĩmma cĩ a vōlōng          _____ avĩ nga?”          _____ Ennek ngaa <b>ĩgōōgō</b> ne,          _____ “Vōlōng coo coo irot ooti.”</p>	<p><b>The person</b> remained in the tree          and <b>came</b> down,    <b>Friend</b> answered, “Sit, remain          with black ant to receive child.”          So <b>she</b> went to the black ants,          then when <b>she</b> gave (herself),          instead, black ants bit <b>woman</b>.    <b>Animals</b> were havĩng their feast,  <b>eating</b> meat,    <b>The horned animals</b> saw hare  <b>asked</b>, “Have you always had          horns?”            Then <b>people (animals)</b> came          asking <b>the woman</b>  <b>saying</b>, “Where is thing called          a lie?”          The woman said <b>to them</b>,          “This lie, this you take and go.”</p>
---	---

### Common Subject Participant Rules

Laarim has rules for the way participants are mentioned throughout the story. We have learned some of these already. Now we learn the way that participants are commonly mentioned in clauses compared with how they are mentioned in the previous clause. In this lesson, we learn three rules for participants that are subjects.

**Rule S1:** When the subject of a clause is the same participant as in the previous clause, there is no need to mention that participant again. For example, **kēlēgē** ‘animals’ is the subject in each of the four clauses of *Hare* 14-16. However, it is only mentioned in the first clause. As long as the subject doesn’t change, there is no need to mention the participant again. There is one clause per line in each of the following examples.

<p>_____ (From Hare 14-16)          _____ Adiman balna <b>kēlēgē</b> tienit cĩnĩng          S1 _____ adaak kidi,          S1 _____ awud mērtē,          S1 _____ ãthōng kī kũrũgũmit rũgũmōn cobbi          _____ gimma nōkō.</p>	<p><b>The animals</b> were havĩng their feast,          eating meat,          drinking beer,          and dancing a very big dance.</p>
---	---

When two participants interact and then are both the subject in a following clause, there is also no need to mention the participants. In Squirrel 11-16, **eeta (kabbīrrēna)** ‘wasps’ speak with **tuluuwu** ‘squirrel’. Then they are both the subject of the following six clauses. The subject has not changed from the first two clauses. The two participants have only been combined to become one subject. So, there is no need to mention the participants other than with the correct plural verb forms.

(From Squirrel 11-16)

	Entek <b>eeta kabbīrrēnīt</b> ne, “Koot thīna gaama aneeta thūgūm ngī lēngēri wo, gaam jurung nga.” Ethei kēnnē <b>tuluuwu</b> ne, “Ii.”	<b>Wasps</b> told him, “Let’s go, hold my buttock where it is small, hold properly.” The <b>squirrel</b> replied, “Ok.”
S1	Ma thīna òòt	Then they went
S1	īthōng kodolanit tumutidiin.	and arrived in the sky
S1	Ma balna natē avuto	and they were there
S1	īthōng ūrūgūmita,	and they danced
S1	awūde thēk nōnō,	and they drank
S1	aduk ahat cobbi òrrōt gimma noko.	and they also ate a lot of food.

**Rule S2:** When the subject is the one spoken to in a previous speech, the participant needs to be mentioned again—with a noun, noun phrase or pronoun. In *Hare* 49-52, **nyaapō** ‘hare’ is the one spoken to in the speech **Yei laang nyia cī adimani niia wo?** ‘Friend, what are you doing?’ So in the clause following this speech, the noun **nyaapō** is used for the subject.

(From Hare 49-52)

	Ayakta eeta <b>nyaapō</b> S3 īthōng ijinit thī eeta cīk obbitik ko, ōō òngōli, kīthīwanī, entek ne, “Yei laang nyia cī adimani niia wo?”	The animals brought <b>the hare</b> and the big animals, the head elephant and buffalo, asked and said, “Friend, what are you doing?”
S2	Ennei kēnnē <b>nyaapō</b> īgōgō ne, “Kadīmanī gimma cī ēēn vōlōng.”	Then <b>the hare</b> told them, “I am doing something called ‘lying’.”

In *Hare* 53-55, **nyaapō** ‘hare’ is the one spoken to in the speech **Avī yōkō gi cī athī vōlōng wo nga?** So, in the clause following this speech, the pronoun **nē** is used for the subject to talk about **nyaapō**.

(From Hare 53-55)

S3	Entek kēlēgē ne, “Avī yōkō gi cī athī vōlōng wo nga?”	The animals asked, “The thing which is called a lie, where is it?”
S2	Ethei <b>nē</b> ne, “Avī òlōō.”	<b>He</b> said, “It is at home.”

**Rule S3:** When the subject of a clause is a different participant than in the previous clause, the participant also needs to be mentioned again—with a noun, noun phrase or pronoun. For example, **nyaapō** ‘hare’ is the subject of each of the first six clauses in

Hare 22-28. Then, the subject changes to **kēlēgē cīk ayak otoo wo** ‘animals that have horns’ and a noun phrase is needed to mention this different participant.

(From Hare 22-28)

	Avu balna <b>nyaapō</b>	<b>The hare</b> remained
S1	īthōng umuk īī ne, “Kacūrtha koccia na kēlēgē ciko kuu?”	and thought saying, “How will I defeat these animals?”
S1	Avu	Stayed
S1	īthōng Idima dōllīan	and took some wax
S1	kī kidillek ōō cīnnī kavuto kī otoo,	muddied his head to look like horns
S1	īthōng itio kēlēgē cīk ayak otoo wo.	and entered place of horned animals.
S3	Īcīnīt <b>kēlēgē cīk ayak otoo wo</b> nyaapō	<b>The horned animals</b> saw the hare
S1	entek ne, “Uwui, eyei gia gōō niia buu otoo?”	asked, “Have you always had horns?”

In Squirrel 54-56, the subject of the clauses changes twice. In the first clause **ngaa coo** ‘this woman’ is the subject. Then in the second clause, the noun **tuluuwu** ‘squirrel’ is used to show a different subject. In the fourth clause, the noun phrase **ngaa coo** is used to show a different subject.

(From Squirrel 54-56)

	kanyik atitha kēnnē <b>ngaa coo</b> ah <i>diid</i> ,	The <b>queen</b> flagellated <i>diid</i> ,
S3	aruk kēnnē <b>tuluuwu</b> nyangatarit	then <b>squirrel</b> killed good feeling
S1	a ne, “Jōkō jōkō nathē.”	singing, “Good, good black bull.”
S3	Adaai kēnnē gōō <b>ngaa coo</b> .	Then <b>queen</b> became unconscious.

The three rules for subject participants are summarized below:

<b>Common Subject Participant Rules</b>	
S1	When the subject is the same as in the previous clause, no mention is used except the correct verb form.
S2	When the subject is the one spoken to in a previous speech, or
S3	when the subject is different than in the previous clause, a noun, noun phrase, or pronoun is used.

### Exercise 21

There are blanks next to the following clauses where participants are subjects. Write ‘S1’ in the blank if the subject in **bold** or the subject of the verb in **bold** is the same as in the previous clause. Write ‘S2’ if the subject is the one spoken to in a previous speech. Write ‘S3’ if the subject is different than in the previous clause.

(From Squirrel 3-10)

ennei kēnnē <b>kabbīrrēna</b> tuluuwu ne,	But <b>wasps</b> said to squirrel,
“Yei oko goo niabu nga?	“Where are you going?
Yōkō no niia eeni nyia?”	Who are you now?”

\_\_\_\_\_ Illalei kēnnē **tuluuwu**  
 \_\_\_\_\_ **ennei** ne,  
 “Oo anycangu bai aneeta buu  
 kũk lōgōth koko thēk na buu.”  
 (From Squirrel 23-27)  
 Ennei kēnnē **gōōnīa** ne,  
 “Uwui nyia cī ēbēli niia wo?  
 Avvu tiv kothii thōōth nicco.”  
 \_\_\_\_\_ Ēbēllīē kēnnē **tuluuwu** noko,  
 \_\_\_\_\_ “Ayahana gii cī lēēngēri thūgūūmi . . .”  
 (From Women 3)  
 \_\_\_\_\_ **Avu ngaa īmma**  
 \_\_\_\_\_ īthōng ūūk kartennei baatha.  
 (From Women 14-20)  
 \_\_\_\_\_ **Avu eeti** kēēta tidiina  
 \_\_\_\_\_ īthōng **uluccia** loota.  
 \_\_\_\_\_ Ngaatī acīni **ngaa coo** ēēn et,  
 \_\_\_\_\_ **itik** et coo  
 \_\_\_\_\_ **ēcēbēk** et coo karteenta ĩcītō,  
 \_\_\_\_\_ kī **kuui** ōlōō.  
 \_\_\_\_\_ **Ōōt** thī **avuto** ōlōō  
 \_\_\_\_\_ ma balna natē **ūrūmtē**  
 \_\_\_\_\_ īthōng anyawoi **nē**,  
 \_\_\_\_\_ ēēn thī **nēēgē ngaii ciko ramma**.  
 \_\_\_\_\_ Ma thī mī anyakcie **gōōnīa** wo,  
 \_\_\_\_\_ ijin **gōōnīa**  
 \_\_\_\_\_ **ennek** ne, “Yei laang anyakcie niia kuu?  
 \_\_\_\_\_ Adima niia doolec nga?”  
 \_\_\_\_\_ Ennek **gōōnīa** ne, “Bit avvu  
 \_\_\_\_\_ loota kī kitiryai kūthūūtha doolec.”  
 (From Women 26-29)  
 \_\_\_\_\_ Ma ba mī avīya **gōōnīa** bonato ee,  
 \_\_\_\_\_ ūūk **ngaa coo** ciitha  
 \_\_\_\_\_ **oko acīn** doolec ciitha natē,  
 \_\_\_\_\_ **avu**  
 \_\_\_\_\_ īthōng **aribana** gōō ir cīk doolecak riip,  
 \_\_\_\_\_ edeci thī gōō **eeti**  
 \_\_\_\_\_ **a** ne, “Ee aribana ir cīk doolecak.”  
 (From Hare 67-69)  
 \_\_\_\_\_ Ivitia thī **eeta**  
 \_\_\_\_\_ **ijinit** ngaa coo  
 \_\_\_\_\_ **entek** ne, “Ma gi īmma cī a vōlōng  
 \_\_\_\_\_ avī nga?”  
 \_\_\_\_\_ Ennek **ngaa** īgōōgōō ne, “Vōlōng coo  
 \_\_\_\_\_ coo irot ooti.”  
 (From Hare 82-84)

Then the **squirrel** begged  
 and **said**,  
 “Please let me go also  
 let me go with others also.”  
  
 Then **his friend** asked,  
 “Hey, what are you singing?  
 Keep quiet about such things.”  
 But the **squirrel** sang again,  
 “Thing with small buttock . . .”  
  
**A certain woman** remained  
 and **went** for grasses in the bush.  
  
**The person** remained in the tree  
 and **came** down,  
 when **the woman** saw it was a man,  
**took** the man  
**tied** the man onto the grass  
 and **took** (him) home.  
 Then (they) **stayed** at home  
 and were there **staying together**  
 and **she** became pregnant  
 but **they** were **two women**.  
 Then when **her friend** was pregnant,  
**her friend** (not pregnant) asked,  
**said**, “How did you become  
 pregnant? Where you get child?”  
**Her friend** said, “Sit and remain  
 with ants to receive a child.”  
  
 While **her friend** was in the bush,  
**the woman** went into the house  
 to **see** the child in the house there,  
 she **was** there  
 and **sipped** the milk of the child,  
 Then **person** answered  
**saying**, “You sip child’s milk.”  
  
 Then the **people** came  
**asking** the woman  
**saying**, “Where is the thing that is  
 called the lie?”  
**The woman** said to them, “This is  
 the lie for you to take.”

\_\_\_\_\_ Īthōng ivitia **kēlēgē cīk ēēn tur**  
 \_\_\_\_\_ **odolanit** kēlēgē cīk obbitik ko,  
 \_\_\_\_\_ ijinit **eeta**  
 \_\_\_\_\_ **ennei** ne, “Ūūk vōlōng nga?”  
 \_\_\_\_\_ Ennei kēnnē **nēēgē** ne,  
 “Ivir bathī vōlōng neccie.”

And **five animals** came  
 and **reached** big animals,  
 and the **people** asked them  
 and **said**, “Where did the lie go?”  
**They** told them,  
 “The lie ran away.”

### Common Object Participant and Prop Rules

In this lesson, we learn three rules for participants and props that are objects.

**Rule O1:** When the object of a clause is the same participant or prop as in the previous clause, there is no need to mention it again. For example, **mūnnī cīk abiri** ‘ripe fruit’ is the object in four of the clauses below. However, it is only mentioned once because the same prop is the object each time.

(From Women 7-9)  
 Ma thī balna eeti coo  
 mī acīn ngaa coo wo,  
 atdūkaī go īnōōnō **mūnnī cīk abiri**  
 O1 **ēbēra** thīgō ngaa coo.  
 O1 **Ēbēra** thīgō ngaa coo,  
 O1 **adui**.

And then there was this man  
 when he saw this woman  
 he threw to her **ripe fruit**  
 the woman **taking** (it).  
 The woman **took** (it)  
**eating** (it).

**Rule O2:** When the object of a clause is the one speaking in the previous speech, there is no need to mention the participant. For example, **kabbīrrēna** ‘wasps’ are saying the speech **Yei oko goo niia buu nga? . . .** ‘Where are you going? . . .’ Then when the **tuluuwu** answers the **kabbīrrēna**, there is no need to mention the **kabbīrrēna** since the listeners know the **tuluuwu** is speaking to them. Only the correct verb forms **illalei** ‘begged’ and **ennei** ‘said’ are used.

(From Squirrel 3-10)  
 ennei kēnnē **kabbīrrēna** tuluuwu ne,  
 “Yei oko goo niia buu nga?  
 Yōkō no niia eeni nyia?”  
**Illalei** kēnnē tuluuwu  
**ennei** ne,  
 “Oo anycangu bai aneeta buu  
 kūūk lōgōth koko thēk na buu.”

But **wasps** said to squirrel,  
 “Where are you going?  
 Who are you now?”  
 Then the squirrel **begged**  
 and **said**,  
 “Please let me go also  
 let me go with others also.”

**Rule O3:** When the object of a clause is a different prop or participant than in the previous clause, it needs to be mentioned again—with a noun, noun phrase or pronoun. For example in the lines below, **dongok** ‘baby pouch’ is the object in **dima dongok** ‘get the baby pouch’. Then in the following clause, **aneeta** ‘me’ is the object in **ariha aneeta īcītō** ‘put me inside’. Since the object in the last clause is different, a pronoun is used to mention the participant.

<p>(From Hare 64)  urubothik (nyaapō) ngaa cīnnī  ennek ne,  “Dima <b>dongok</b>  O2 ĩthōng ariha <b>aneeta</b> ĩcītō.”</p>	<p>(The hare) found his wife  and said,  “Get the <b>baby pouch</b>  and put <b>me</b> inside.”</p>
---	---

The two rules for object props and participants are summarized below:

<b>Common Object Participant and Prop Rules</b>	
O1	When the object is the same as in the previous clause, or
O2	when the object is the one speaking in the previous speech, no mention is used except the correct verb form.
O3	When the object is different than in the previous clause, a noun, noun phrase, or pronoun is used.

Exercise 22

There are blanks next to the following clauses where props or participants are objects. Write ‘O1’ in the blank if the object in **bold** is the same as in the previous clause. Write ‘O2’ if the object is the one speaking in the previous speech. Write ‘O3’ if the object is different than in the previous clause.

<p>(From Squirrel 48-51)  Ma balna natē ikiyia ennek  <b>maac cī ngaa coo</b> tuluuwu ne,  “Niia mī ayahai ngaa ahat ĩthōng  ūwūrūtēk  mōōlēt, nyī arui nyangatarit aa?”  _____ <b>A</b> kēnnē tuluuwu ne, “Ii.”</p>	<p>And <b>husband of this queen wasp</b>  came and told the squirrel,  “If queen brings food and unties  calf, do not kill good feeling.”  Then the squirrel <b>said</b>, “Ok.”</p>
<p>(From Women 15-16)  Ngaatī acīni ngaa coo ēēn et,  itik et coo  ēcēbēk <b>et coo</b> karteenta ĩcītō,  _____ kī <b>kuui</b> ōlōō.</p>	<p>When woman saw it was a man,  she took the man  tied <b>the man</b> onto the grass  and <b>took</b> home.</p>
<p>(From Women 19-21)  Ma thī mī anyakcie gōōnīa wo,  ijin <b>gōōnīa</b>  ennek ne, “Yei laang anyakcie niia kuu?  Adima niia doolec nga?”  _____ <b>Ennek</b> gōōnīa ne, “Bit avvu  loota kī kitiryai kūthūūtha doolec.”</p>	<p>When her friend was pregnant,  <b>her friend</b> (not pregnant) asked,  said, “How did you become  pregnant? Where you get  child?”  Her friend <b>said</b>, “Sit and remain  with ants to receive a child.”</p>
<p>(From Hare 14-16)  Adiman balna kēlēgē tienit cīnīng  adaak <b>kidi</b>,</p>	<p>Animals were havīng their feast,  eating <b>meat</b>,</p>

\_\_\_\_\_ awud **mērtē**,  
 \_\_\_\_\_ ìthōng kī kūrūgūmīt **rūgūmōn cobbi**  
 gimma nōkō.

(From Hare 48-50)

\_\_\_\_\_ Ayakta eeta **nyaapō**  
 \_\_\_\_\_ ìthōng **ijinit** thī eeta cīk obbitik ko,  
 ōō ōngōlī, kīthīwanī,

\_\_\_\_\_ **entek** ne, “Yei laang nyia  
 cī adimani niia wo?”

(From Hare 53-55)

\_\_\_\_\_ Entek **kēlēgē** ne, “Avī yōkō gii  
 cī athī vōlōng wo nga?”

\_\_\_\_\_ **Ethei** nē ne, “Avī ōlōō.”

drinking **beer**,  
 and dancing a very **big dance**.

The people brought **the hare**  
 and then animals that are big like  
 head elephant and buffalo  
**asked**  
**telling**, “Friend, what is this you  
 are doing?”

The **animals** asked, “Thing which  
 is called a lie, where is it?”  
 He **said**, “It is at home.”

### Uncommon Mentions of Participants (Participant Rules not Followed)

In this lesson, we learn that participant rules are sometimes not followed in stories to show something important.

Laarim follows the subject and object participant rules about 80% of the time. However, sometimes more information than needed is used to show something important. Or less information than expected makes the action more exciting and the story seem faster. About 20% of the time, the participant rules are not followed in order to draw attention to something important or exciting.

#### More information than needed

There are three ways that use more information than needed. These are when a noun, noun phrase or pronoun is used for the same subject as in the previous clause (S1), the same object as in the previous clause (O1), or for the object being the speaker of the previous speech (O2).

First, more information than needed can be used for the same subject as in a previous clause (S1). For example, **nyaapō** ‘hare’ is the subject of each of the clauses of *Hare* 12-13.

		(From Hare 12-13) (more information than needed for S1)	
S1	√	Avu <b>nyaapō</b> ìthōng idim itio kēlēgē cīk ayak otoo wo,	<b>The hare</b> stayed and wanted to enter animals which have horns,
S1	1	nyatarka ōvōlōng <b>nyaapō</b> ōrrōt.	because <b>the hare</b> is always scheming.

There is no need to mention **nyaapō** after the first clause, but it is repeated in the third clause to show that the hare is important for the development of the story. So, the first subject rule (S1) is not followed to get the attention of those hearing the story. The

listeners should think of the hare as doing important actions throughout the story, such as tricking the horned animals.

A check  $\checkmark$  is used to show the S1 rule is followed. The number 1 is used to show the rule is not followed and tells which kind of importance it shows. At the end of this lesson, a list of common and uncommon participant rules and the importance they show are given. the numbers 1-4 refer to the kinds of importance when participants are mentioned in uncommon ways.

More information than needed can also be used for the same object as in a previous clause (O1). The participants **kēlēgē (cīk ēēn tur cī kīdīk)** ‘five small animals’ is the object of four clauses in *Hare* 87-91.

		(From Hare 87-91) (more information than needed for O1)	
O1	$\checkmark$	Ngaatī athikni kēlēgē cīk obbitik ko, ngī a ne, ‘ivir vōlōng wo’, utuvuyia nēēgē <b>kēlēgē cīk kīdīk</b> ko entek ne, “Ivitia baai thī ngato ivitia adaakte.”	When the big animals heard that was said ‘the lie ran away’, they called <b>the small animals</b> saying, “Come here so you can be eaten.”
O1	3	Utuvuyia thēk <b>kēlēgē cīk ēēn tur</b> wo,	They called for <b>the five animals</b>
O1	3	īthōng adaait nēēgē <b>kēlēgē nīkē</b> .	and they ate <b>those animals</b> .

There is no need to mention **kēlēgē** after the first time it is mentioned, but **kēlēgē** is repeated two other times. This is to emphasise what happened to **kēlēgē** at the end of the story. The first object rule (O1) is not followed to draw attention to this result at the end of the story.

More information than needed can also be used when the object is the speaker of the previous speech (O2). In the first speech below, **eeta cīk obbitik ko ōō ōngōlī, kīthīwanī** ‘big animals like head elephant and buffalo’ are the ones speaking.

		(From Hare 48-52) (more information than needed for O2)	
O2	2	Ayakta eeta nyaapō īthōng ijinit thī <b>eeta cīk obbitik ko, ōō ōngōlī, kīthīwanī,</b> entek ne, “Yei laang nyia cī adimani niia wo?” Ennei kēnē nyaapō <b>īgōōgō</b> ne, “Kadimani gimma cī ēēn vōlōng.”	The people brought the hare and then <b>animals that are big like head elephant and buffalo</b> asked saying, “Friend, what is this you are doing?” Then the hare told <b>them</b> , “I am doing something called ‘lying’.”

When **nyaapō** answers, there is no need to mention the ones he is speaking to. But **īgōōgō** is used for **eeta cīk obbitik ko** ‘those big animals’ who he responds to. More information than is needed is used to show that the following speech is important for what comes next in the story: **Kadimani gimma cī ēēn vōlōng** ‘I am doing something called lying’. The second object rule (O2) is not followed to draw attention to this speech. The listeners should remember this speech since it is used to trick the animals in the

following scenes.

### Less information than expected

There are two ways that use less information than expected. These are when no mention except the correct verb form is used for a different subject than in the previous clause (S3) or for the subject being the one spoken to in a previous speech (S2).

First, less information than expected can be used for a different subject as in a previous clause (S3). In *Squirrel* 64-69, there are many changes of subjects from one clause to the next.

		(From <i>Squirrel</i> 64-69) (less information than expected for S3)	
64		Aku gōō <b>eeti coo</b>	<b>This wasp</b> returned
	S3	√ obodeci nabo <b>tuluuwu</b>	<b>squirrel</b> again repeated (actions)
65	S1	1 acī athikne <b>nē</b> buu	<b>he</b> did not listen.
66	S3	4 <b>oko</b> thī gōō	Then (she) <b>came</b>
	S1	√ <b>atukuri ayaha</b> ahat,	<b>cooked</b> and <b>brought</b> food,
67	S1	√ <b>a</b> gōō noko <i>kwaak</i> ,	<b>made</b> the sound <i>kwaak</i> ,
68	S3	4 “Ngattia jōkō jōkō nathē.”	“Oh, good, good black bull.”
	S3	√ Adaaī thī gōō <b>ngaa</b> ,	Then <b>queen</b> became unconscious,
69	S3	√ aku <b>eeti coo</b> irioni	the <b>wasp</b> came to advise
	S3	4 acī athikne.	<b>he</b> did not listen.

The subject of the clause **acī athikne buu** ‘he did not listen’ in line 65 is **tuluuwu** ‘squirrel’. However, the subject of the next clause **oko thī gōō** ‘then came’ changes and the subject is not mentioned. The listeners know the subject is **ngaa** ‘women’ since these actions are the same as those earlier in the story. The subject of the clause **a gōō noko kwaak** ‘made the sound *kwaak*’ in line 67 is **ngaa** ‘women’. However the speaker of **Ngattia jōkō jōkō nathē** ‘Oh, good black bull’ in the next line is not mentioned, although the listeners know the speaker is **tuluuwu**. Finally, the subject of **aku eeti coo irioni** ‘wasp came to advise’ in line 69 is **eeti coo** ‘this man’. However, the subject of the next clause is only mentioned with the pronoun **nē** ‘he’. This could mean any of the three participants in this scene, although the listeners know it is **tuluuwu** because of what happened previously. So, there are three changes of subject without mention in these lines.

Two previous scenes have the same actions as in *Squirrel* 64-69. Since the actions are the same as earlier, the listeners know who is doing the actions even when the subject is not mentioned. *Squirrel* 64-69 is in the climax of the story. Not mentioning the subjects make the actions seem to happen quicker and the scene becomes more exciting.

Less information than expected can also be used when the subject is the one spoken to in a previous speech (S2). In *Women* 28-30, the subject of **Avīr gōō** ‘ran away’ is the one spoken to in the speech **Ee aribana ir cīk doolecak**. ‘You sip the child’s milk.’

		(From Women 28-30) (less information than expected for S2)	
S1	√	Edeci thī gōō <b>eeti</b>	Then <b>person</b> answered
S2	4	<b>a</b> ne, “Ee aribana ir cīk doolecak.”	<b>saying</b> , “You sip child’s milk.”
S2	4	<b>Avīr</b> gōō	She <b>ran</b> away
S3	√	akannei <b>ēlē cīnnī</b> vōlōng.	but <b>her body</b> began to feel guilty.

It is common for the subject to be a noun phrase when spoken to in the previous speech. The listeners know **ngaa coo** ‘this woman’ is the subject of **Avīr gōō** even though there is no noun phrase. The second subject rule (S2) is not followed so that action seems faster and more exciting, since this is a climax scene of the story.

In summary, the common and uncommon use of subject and object participant rules are the following:

Subject and Object Participant Rules in Stories		
Common mentions	Subject rules	S1 When the subject is the same as in the previous clause, no mention is used except the correct verb form.
		S2 When the subject is the one spoken to in a previous speech, or S3 when the subject is different than in the previous clause, a noun, noun phrase, or pronoun is used.
	Object rules	O1 When the object is the same as in the previous clause, or O2 when the object is the one speaking in the previous speech, no mention is used except the correct verb form.
		O3 When the object is different than in the previous clause, a noun, noun phrase, or pronoun is used.
Uncommon mentions	More information	A noun, noun phrase, or pronoun is used for S1, O1 or O2.
	Less information	No mention is used except the correct verb form for S2 or S3; often in the climax of a story

In summary, uncommon mentions of participants show the following importance:

<p><b>Importance of uncommon mentions of participants (participant rules not followed)</b></p> <p>More information than required shows:</p> <ol style="list-style-type: none"> <li>1. The participant is important for the development or outcome of the story.</li> <li>2. The following speech or action of the participant is important for what comes next in the story.</li> <li>3. An important result or ending in the story.</li> </ol> <p>Less information than expected shows:</p> <ol style="list-style-type: none"> <li>4. An exciting action which seems to make the story move faster.</li> </ol>
---

### Exercise 23

There are blanks next to the following clauses where participants are subjects or objects. In the first blank, write ‘S1’ if the word in **bold** is the same subject as in the previous

clause. Write ‘S2’ if the word in bold is a subject and the one spoken to in a previous speech. Write ‘S3’ if the word is a different subject than in the previous clause. Write ‘O1’ if the word is the same object as in the previous clause. Write ‘O2’ if the word is an object and the speaker of a previous speech. Write ‘O3’ if the word is a different object than in the previous clause. In the second blank, put a check ✓ for a common mention of the participant, that is, if the participant rule is followed. For uncommon mentions of participants, write the kind of importance it shows by writing 1, 2, 3, or 4 as listed in the summary above.

(From Women 2-4) (subjects)

— — **Et cī ēēn dōtīt**,  
 — — ĩthōng mī avī **nē** kēēta tidiina wo,  
 — — avu **ngaa ĩmma**  
 — — ĩthōng **ũūk** kartēnēi baatha.  
 — — **Ūūk**  
 — — ĩthōng ma thī ngī arawothi **nē** baath oo,  
 (From Women 7-9) (subjects)  
 — — ma thī balna **eeti coo**  
 — — mī **acīn** ngaa coo wo,  
 — — **atdūkai** gōō ĩnōōnō mūnnī cīk abiri  
 — — ēbēra **thīgō ngaa** coo.  
 — — Ēbēra **thīgō ngaa** coo,  
 — — **adui**.

(From Women 15-16) (objects)

— — Ngaatī acīni ngaa coo ēēn et,  
 — — itik **et coo**  
 — — ēcēbēk **et coo** karteenta ĩcītō,  
 — — kī **kuui** ōlōō.

(From Women 28-30) (subjects)

— — Edeci thī gōō **eeti**  
 — — a ne, “Ee aribana ir cīk doolecak.”  
 — — **Avīr** gōō  
 — — akannei **ēlē cīnnī** vōlōng,  
 — — **avu**  
 — — ĩthōng **īcīn** et coo.

(From Women 38-40) (subjects)

— — Avu **eeti**  
 — — ĩthōng **itinga īī** ne,  
 — — “Yei nigia nyī nga ukonu,  
 — — yōkō nigia avuut nigia vēlēk  
 — — iito ngaaī cīganīk. Aneeta coo  
 — — nyī nga ukonu nabo.”

— — **Avuto** thī ininga **ukoi**  
 — — ūrūmte **nēēgē** itiktoi kī et coo.  
 (From Squirrel 60-62) (subjects)

— — Ūūk thī **ngaa coo**

**The person was a man**,  
 and when **he** was up in the tree,  
 there was **certain women**  
 and **went** to look for grass in bush.

**Went**  
 and then when **she** reached bush,

and then there was **this man**  
 when **saw** this woman  
**threw** to her ripe fruit  
 the **woman took** (it).  
 The **woman took** (it)  
**ate** (it).

when woman saw it was a man,  
 took **the man**  
 tied **the man** onto the grass  
 and **took** home.

Then **person** answered  
**saying**, “You sip child’s milk.”  
 She **ran** away  
 but **her body** began to feel guilty,  
 there she **was**  
 and **saw** this man.

There was **the man**  
 and he **stood and said**,  
 “You, please do not fight!  
 Now you, you all remain  
 as my wives. I am here,  
 do not fight any more.”  
 They **remained** without fighting  
 and **they** were married to this man.

Then the **queen** came

<p>— — <b>ayaha</b> ahat nabo.  — — Ma thĩ mĩ a <b>nē ne</b>  — — <b>kanyik</b> tuluuwu ahat oo,  — — a kēnnē gōō ne, <i>kwaak</i>.  (From Hare 45-47) (subjects)  Ngaatĩ athikni <b>eeta ciko</b>  thōōth coo kētē wo,  — — utuveco <b>nēēgē</b> nyaapō  — — ĩthōng <b>iito</b> ne, “Yagei ayakta da ngato.”  (From Hare 67-69) (objects)  Ivitia thĩ <b>eeta</b>  ijinit ngaa coo  entek ne, “Ma gi ĩmma cĩ a vōlōng  avĩ nga?”  — — Ennek ngaa <b>ĩgōōgō</b> ne, “Vōlōng coo  coo irot ooti.”  (From Hare 87-92) (subjects)  Ngaatĩ athikni <b>kēlēgē cĩk obbitik</b> ko,  ngĩ a ne, ‘ivir vōlōng wo’,  — — utuvuyia <b>nēēgē</b> kēlēgē cĩk kīdīk ko  — — <b>entek</b> ne, “Ivitia baai thĩ ngato ivitia  adaakte.”  — — <b>Utuvuyia</b> thēk kēlēgē cĩk ēēn tur wo,  — — ĩthōng adaait <b>nēēgē</b> kēlēgē nīkē.  Ma thĩ balna avu <b>nyaapō</b>  — — ĩthōng ūrūk <b>nēēnē</b>,  — — nyatarka <b>nē</b> ēēn et cĩ ēgēēnyĩ òrrōt.</p>	<p>and <b>brought</b> food again.  Then when <b>she</b> wanted  to <b>give</b> the squirrel food,  <b>made</b> the sound <i>kwaak</i>.    When <b>these animals</b> heard  this message,  <b>they</b> called for the hare  and <b>said</b>, “Bring him here.”    Then <b>the people</b> (animals) came  asking the woman  saying, “Where is the thing that is  called the lie?”  The woman said to <b>them</b>, “This is  the lie for you to take.”    When <b>the big animals</b> heard  that <b>was said</b> ‘the lie ran away’,  <b>they</b> called the small animals  <b>saying</b>, “Come here so you can be  eaten.”  <b>Called</b> for the five animals  and <b>they</b> ate those animals.  And so <b>the hare</b> stayed  and <b>he</b> lived well,  because <b>he</b> is one who is so clever.</p>
---	--

### Translation Exercise G

The passage below is written twice. First, underline the subject of each clause. Then, circle the number of the translation that best uses subject participants to show the correct importance.

(From Exodus 2:11-12)

- |   |  |
|---|--|
| <p>(1) Ma balna itilitha nē ĩthĩ maka<br/> ĩthōng ūūk Mutha ĩcĩn eet cĩgĩnīk<br/> tĩca ĩcĩ enne nyakapanak,<br/> acĩn balna et cĩ Ijibi<br/> uuk et<br/> cĩ ēēn Heburu cĩ looc cĩnnīng,<br/> umudie nē ĩcĩn kothii et.<br/> Avu nē<br/> ĩthōng uruk et cĩ Ijibi<br/> kulungung et coo kathacĩnta.</p> | <p>Then he became big<br/> and Moses went and saw his people<br/> in the work of being slaves,<br/> he saw person who is an Egyptian<br/> beat a person<br/> who was a Hebrew in his land,<br/> and he turned and saw no person.<br/> He was there<br/> and killed the Egyptian<br/> and buried him in the sand.</p> |
|---|--|

(From Exodus 2:11-12)

- |   |   |
|---|---|
| (2) Ma balna itilitha Mutha ithĩ maka<br>ĩthõng ũũk ĩcĩn eet cĩgĩnĩk<br>tĩca ĩcĩ enne nyakapanak,<br>acĩn balna et cĩ Ijibi<br>uuk eeti cĩ ijibi et<br>cĩ ěẽn Heburu cĩ looc cĩnnĩng.<br>Avu balna Mutha<br>ĩthõng umudie ĩcĩn kothii et<br>Avu<br>ĩthõng uruk Mutha et cĩ Ijibi<br>kulugung et coo kathacĩnta. | Then Moses became big<br>and he went and saw his people<br>in the work of being slaves,<br>he saw person who is an Egyptian,<br>the Egyptian beat a person<br>who was a Hebrew in his land.<br>There was Moses<br>and turned and saw no person.<br>He was there<br>and Moses killed the Egyptian<br>and buried him in the sand. |
|---|---|

The passage below is written twice. First, underline the object of each clause. Then, circle the number of the translation that best uses object participants to show the correct importance.

(From Exodus 2:13-14)

- |  |   |
|--|---|
| (1) Ma balna ũũk Mutha ngerethetĩn ĩmma<br>ĩthõng ĩcĩn eet cĩk ěẽn Heburu ramma<br>uktoi.<br>Ma ngĩ ukoi, ijin thĩ balna nẽ et<br>cĩ ayak kiriren ěẽn,<br>ennek et coo ne, “Uuki niia goonu<br><br>cĩ ěẽn Heburu nyia?”<br>Atajan kẽnẽ eeti<br>ĩthĩ ne,<br>“Ngẽnẽ cĩ aniita athĩ gaalinit cĩnang?<br>Adimi niia ngĩ arukca aneeta<br>kĩ ngarui et cĩ Ijibi.” | Then in a certain morning Moses went<br>and saw two Hebrews<br>fighting<br>And while they were fighting, then he<br>asked the man who brought beating<br>said to this man, “Why are you<br>beating<br>your friend who is a Hebrew?”<br>Surprisingly, the person answered<br>and said,<br>“Who are you to be our ruler?”<br>Do you want to kill me<br>like you killed the Egyptian?” |
|--|---|

(From Exodus 2:13-14)

- |   |  |
|---|--|
| (2) Ma balna ũũk Mutha ngerethetĩn ĩmma<br>ĩthõng ĩcĩn eet cĩk ěẽn Heburu ramma<br>uktoi.<br>Ma ngĩ ukoi, ijin thĩ balna nẽ et<br>cĩ ayak kiriren ěẽn,<br>ennek ne, “Uuki niia goonu<br>cĩ ěẽn Heburu nyia?”<br>Atajan kẽnẽ eeti ĩnõõnõ<br>ĩthĩ ne,<br>“Ngẽnẽ cĩ arĩcĩ aniita ĩthĩ gaalinit<br>cĩnang?<br>Adimi niia ngĩ arukca aneeta<br>kĩ ngarui et cĩ Ijibi.” | Then in a certain morning Moses went<br>and saw two Hebrews<br>fighting<br>And while they were fighting, then he<br>asked the man who brought beating<br>said, “Why are you beating<br>your friend who is a Hebrew?”<br>Surprisingly, the person answered him<br>and said,<br>“Who are you to be our ruler?”<br><br>Do you want to kill me<br>like you killed the Egyptian?” |
|---|--|

## Translating from English

In this lesson, we learn several ways the storytelling grammar of Laarim differs from the storytelling grammar of English. When translating Scripture from English, it is important to remember these differences. The translator should not follow the English too closely when translating Scripture from English.

### Introducing speeches

English can introduce a speech after the speech. Laarim only introduces a speech before the speech. In (1), **ajinie tūwūlūcī cīdīcī cī meerihi** ‘the little red hen asked’ comes after the speech. This translation follows the English too closely and is bad Laarim. In (2), the introduction for the speech comes before the speech and is a good translation.

(From Little Red Hen; **Bad** translation)

- |  |  |
|--|--|
| (1) “Ngēnē cī woccia ēlla aneeta<br>kēēvta laabi ciko?”<br><b>ajinie tūwūlūcī cīdīcī cī meerihi.</b> | “Who will help me<br>plant this sorghum?”<br>asked the little red hen. |
|--|--|

(From Little Red Hen; **Good** translation)

- |   |  |
|---|--|
| (2) <b>Ajinie tūwūlūcī cīdīcī cī meerihi a ne,</b><br>“Ngēnē cī woccia ēlla aneeta<br>kēēvta laabi ciko?” | The little red hen asked,<br>“Who will help me<br>plant this sorghum?” |
|---|--|

### Translation Exercise H

The passage below has a speech and the passage is translated two different ways. First, underline the introduction for the speech in both translations. Then circle the number of the translation that introduces the speech in the best way.

(From Exodus 2:8-9)

- |   |  |
|---|--|
| (1) Īthōng ūūk ayaha nē yaati dooleco.<br>“Bīfī doo coo tīlīngaaha aneeta,<br>īthōng kadumanni katī na aniita,”<br>uduwak balna doo cī Alaano ngaa coo. | And she brought mother of child.<br>“You take this child and nurse for me,<br>and I will pay you,”<br>told daughter of the king to this woman. |
|---|--|

(2) (From Exodus 2:8-9)

- |  |  |
|--|--|
| Īthōng ūūk ayaha nē yaati dooleco.<br>Uduwak balna doo cī Alaano ngaa coo,<br>ennek ne,<br>“Bīfī doo coo tīlīngaaha aneeta,<br>īthōng kadumanni katī na aniita.” | And she brought mother of child.<br>Daughter of the king told this woman,<br>saying,<br>“You take this child and nurse for me,<br>and I will pay you,” |
|--|--|

### Relative clauses with new information

English can use relative clauses to describe specific nouns with new information, even if they have already been mentioned. In the sentences below, the noun ‘his mother’ is a specific noun. There is only one person in the whole world who can be this mother that



new information. This is a good translation because Laarim often shows new information in mainline clauses.

### Translation Exercise I

The passage below has relative clauses and the passage is written twice. First, put brackets [ ] around all relative clauses in both translations of the passage. Then underline the verbs in the relative clauses. The first translation of the passage has a different verb in the relative clause than the second translation. Circle the number of the translation that has the correct verb in the relative clause.

(From Exodus 2:14)

- |     |   |  |
|-----|---|--|
| (1) | Avī balna eeti<br>īthōng atajan īī ne,<br>“Ngēnē cī aniita īthī gaalinit cīnang?<br>Adimi niia ngī arukca aneeta<br>kī ngarui et cī Ijibi.” | There was a person<br>and he asked saying,<br>“Who are you to be our ruler?”<br>Do you want to kill me<br>like you killed the Egyptian?” |
|-----|---|--|

(From Exodus 2:14)

- |     |   |  |
|-----|---|--|
| (2) | Avī balna eeti<br>īthōng atajan īī ne,<br>“Ngēnē cī arīcī aniita īthī gaalinit cīnang?<br>Adimi niia ngī arukca aneeta<br>kī ngarui et cī Ijibi.” | There was a person<br>and he asked saying,<br>“Who are you to be our ruler?”<br>Do you want to kill me<br>like you killed the Egyptian?” |
|-----|---|--|

The passage is written twice. First, put [ ] around all relative clauses. Then circle the number of the translation that is best.

(Exodus 2:5)

- |     |   |   |
|-----|---|---|
| (1) | Ma thī mī acīn doo cī alaano lōcībīrō,<br>itīon doo cī ēēn nyakapanait cīnnī<br>kūūk kayaha gii cī acīn ēē. | Then when king’s daughter saw basket,<br>sent a child of her slave<br>in order to bring thing that she saw. |
|-----|---|---|

(Exodus 2:5)

- |     |  |   |
|-----|--|---|
| (2) | Ition nē doo cī ēēn nyakapanait cīnnī<br>kūūk kayaha lōcībīrō<br>cī acīn doo cī alaano ēē. | She sent a child who was her slave<br>in order for the slave to bring<br>what the daughter of the king saw. |
|-----|--|---|

### **Combining relative clauses**

English often puts relative clauses inside other relative clauses. It is even possible to put more than one relative clause inside other relative clauses.

However, Laarim does not put relative clauses inside other relative clauses very often. It is common for relative clauses to be in a larger clause. In *Hare* 1, the relative clause **cīk ayak otoo** ‘that have horns’ is in the larger clause.

(From Hare 1)

Ayak balna kēlēgē [**cīk ayak otoo**] tienit, Animals [that have horns] were havīng wedding,

In Laarim, it is not common for relative clauses to be in another relative clause. In Hare 8, **cī ayak otoo** ‘that have horns’ is inside the relative clause **wūk athii cī ayak otoo** ‘which don’t have horns’.

(From Hare 8)

Ajaa kēlēgē  
[**wūk athii**  
(**cī ayak otoo**)] ee.

The animals  
[which don’t  
(that have horns)] came.

In four Laarim stories, there are only two places found where a relative clause is inside another relative clause. Neither of these have more than one relative clause inside another relative clause. So, translations from English should only rarely have a relative clause inside another relative clause, and should never have more than one relative clause inside another relative clause.

In (1), **īcī Galilea** ‘of Galilee’ is inside the relative clause **cī Kana looca īcī Galilea** ‘of Cana in the land of Galilee’. These two relative clauses are inside **cīk korook cī Kana looca īcī Galilea** ‘of the village of Cana in the land of Galilee’. (1) follows English too closely and is not good Laarim.

(From John 2:1; **Bad** translation)

- |  |   |
|--|---|
| (1) Ma balna wathinniwei [īcīk ēēn iyyo]<br>attie balna eeta<br>[ <b>cīk korook</b><br>( <b>cī Kana looca</b><br>{ <b>īcī Galilea</b> })]. | And after three days,<br>the people<br>[of the village<br>(of Cana in the land<br>{of Galilee})] had a wedding. |
|--|---|

(From John 2:1; **Good** translation)

- |  |   |
|--|---|
| (2) Ma balna wathinniwei [īcīk ēēn iyyo]<br>avī balna tientī īmma ōlōō<br>[ <b>cī gaalawu (īcī athī Kana)</b> ],<br>looca [ <b>cī Galilea</b> ]. | And after three days,<br>there was a certain wedding in village<br>[of an official (of Cana)],<br>in the place (of Galilee)]. |
|--|---|

In (2), only **īcī athī Kana** ‘of Cana’ is in another relative clause **cī gaalawu īcī athī Kana** ‘of an official of Cana’. The clause **cī Galilea** ‘of Galilee’ is taken out of the other relative clause. It is in a separate larger clause begun with the word **looca** ‘place’. (2) is a better translation because there is only one relative clause inside another relative clause.

### Translation exercise J

The passage below is translated two different ways. First, put [ ] around outer relative clauses and put ( ) around inner relative clauses—those inside other relative clauses. Do this for all relative clauses in both translations. Then circle the number of the translation that uses relative clauses in the best way.

(From John 2:6)

- (1) Aati balna jeretenya cĭk ěĕn biyyien joonui, Were stone buckets nearby  
cĭk ũngĕnĕ eeta which people  
cĭk ěĕn Yudei kor cobbi that were Jews  
ayak codoi abithi maama washed with on big day  
cĭk ellennoi kĭ dĕĕrĕn eetimma komoto. each full had water  
that equaled thirty gourds.

(From John 2:6)

- (2) Aati balna jeretenya cĭk ěĕn biyyien joonui, Were stone buckets nearby  
ũngĕnĕ eeta cĭk ěĕn Yudei kor cobbi People that were Jews  
abithi codoi maam, washed with them on big day  
ellonoi kĭ dĕĕrĕn ettima komoto. each full of water,  
equaled thirty gourds.

### Breaking up long sentences

Long sentences can be difficult for the reader to understand. Shorter sentences are easier to understand. Translation (1) of John 1:6-7 below is long and there are many relative clauses.

(From John 1:6-7; **Bad** translation)

- (1) Ma balna itiona Nyekuci et ĩmma And God sent a certain person  
cĭ ěĕn thooc cĭnnĭ who was his messenger ,  
cĭ athĭ Yoane Batithta, who was called John the Baptist,  
cĭ balna aku aduwaai eet Lanyĭt who comes to tell people of the Light,  
cĭ aku Nyekuca ee, who come from God  
kĭ katĭ woccia kelemit eeta vĕlĕk. so that they will all believe.

Translation (2) of John 1:6-7 below is broken up into two shorter sentences.

(From John 1:6-7; **Good** translation)

- (2) Ma balna itiona Nyekuci et ĩmma And God sent a certain person  
cĭ ěĕn thooc cĭnnĭ who was his messenger,  
cĭ athĭ Yoane Batithta. who was called John the Baptist.  
**Et** cĭ balna aku aduwaai eet Lanyĭt It is this man who comes to tell people of Light,  
cĭ aku Nyekuca ee, who come from God  
kĭ katĭ woccia kelemit eeta vĕlĕk. so that they will all believe.

Do you see how translation (2) is easier to understand? The noun **et** 'person' followed by a relative clause is in focus. The focus noun helps to break up the long sentence. This is a good way to make long sentences shorter. However, when you make a noun in focus, it shows it is important for the story. So, when you break up a sentence with a focus noun, make sure it is important for the story. If the noun is not important for the story, don't put it in focus.

## Translation exercise K

The passage below is translated two different ways. Circle the number of the translation that is easier to understand.

(From John 1:18)

- |   |  |
|---|--|
| (1) Nga kīcīn eeti īmma Nyekuc.<br>Ngērīnī doo cī ēēn Nyekuc dīdī<br>cī ōjōōn cī Baatīnnī wo,<br>cī aku eyelecet agēēta kagac Nyekuc. | No person has seen God.<br>It is His son alone who is the true God,<br>who is near to the Father,<br>who comes to show us to know God. |
|---|--|

(From John 1:18)

- |  |   |
|--|---|
| (2) Nga kīcīn eeti īmma Nyekuc.<br>Ngērīnī doo cī ēēn Nyekuc dīdī<br>cī ōjōōn cī Baatīnnī.<br>Īnōōnō doo cī aku eyelecet agēēta<br>kagac Nyekuc. | No person has seen God.<br>It is His son alone who is the true God,<br>who is near to the Father.<br>It is His son who comes to show us<br>to know God. |
|--|---|

## **Pronouns**

English uses pronouns more often than Laarim. When the subject is the same participant as in the previous clause, no pronoun is required. In (1) below, **nē** 'she' is used for **ngaa** 'woman' six times. However, the subject for each clause is **ngaa**, so **nē** is not required. In English, it is correct to repeat the pronoun for these clauses, but not in Laarim. (1) is a bad translation because it follows the English too closely.

(From Exodus 2:2-3; **Bad** translation)

- |   |  |
|---|--|
| (1) Īthōng ikiyyia <b>ngaa</b> anyawoi<br>ngaatī ūkcanē doolec cī maaci.<br>Ma balna acīn <b>nē</b> logoo coo abunna,<br>ūlūgūny <b>nē</b> īnōōnō nyīlowe iyyio.<br>Īnīnga balna <b>nē</b> alūgūny īnōōnō nabo,<br>Idima <b>nē</b> lōcībīrō cī ēēn yavac<br>īthōng ūmūrmūran ballooi baronei.<br>Īthōng Idimana <b>nē</b> gii cī ōgōōn kī kōvōwōlī<br>īthōng īdīlēk dōllīan<br>kī katī athii maama cī ithio.<br>Īthōng arik <b>nē</b> doolec īcītō. | And the <b>woman</b> became pregnant<br>then gave birth to boy child.<br>Then <b>she</b> saw the boy was good,<br><b>she</b> hid him three months.<br><b>She</b> could not hide him anymore,<br><b>she</b> took a basket of papyrus<br>and folded leaves with ropes.<br>And <b>she</b> made thing like trough<br>and muddied it with wax<br>so water could not enter it.<br>And <b>she</b> put child inside. |
|---|--|

(From Exodus 2:2-3; **Good** translation)

- |  |   |
|--|---|
| (2) Īthōng ikiyyia <b>ngaa</b> anyawoi<br>ngaatī ūkcanē doolec cī maaci.<br>Ma balna acīn <b>nē</b> logoo coo abunna,<br>ūlūgūny īnōōnō nyīlowe iyyio.<br>Īnīnga balna alūgūny īnōōnō nabō,<br>Idima lōcībīrō cī ēēn yavac<br>īthōng ūmūrmūran ballooi baronei.<br>Īthōng Idimana gii cī ōgōōn kī kōvōwōlī | And the <b>woman</b> became pregnant<br>then gave birth to boy child.<br>Then <b>she</b> saw the boy was good,<br>hid him three months.<br>Could not hide him anymore,<br>took a basket of papyrus<br>and folded leaves with ropes.<br>And made thing like trough |
|--|---|

ĩthõng ĩdĩlĕk dõllĩan  
kĩ katĩ athii maama cĩ ithio.  
Ĩthõng arik doolec ĩcĩtõ,

and muddied it with wax  
so water could not enter it.  
And put child inside,

In (2), **nĕ** ‘she’ is used for **ngaa** ‘woman’ one time, even though it is the same subject as the previous clause. It is not required by the participant rules, but it can be used once or twice in this way. When **nĕ** is used for the same subject, it shows the participant is important for the development of the story. **Ngaa** (mother of Moses) is a major participant of this story and does many actions. (2) is a good translation. Laarim can use **nĕ** for the same subject to show she is important, but not repeatedly like in English.

### Translation exercise L

The passage below is translated two different ways. First, underline the subject of each clause. Then circle the number of the translation that best uses words for subjects.

(From Exodus 2:5-6)

- (1) Avu balna doo ĩmma cĩ ngayyĩ cĩ alaano, ĩthõng ũũk nĕ bũlũca arannĕ,  
õwõ balna gonoogia joonui duwwa ĕbĕk ĩnõõnõ.  
Ma thĩ mĩ acĩn doo cĩ alaano lõcĩbĩrõ,  
ition nĕ doo cĩ ĕĕn nyakapanait cĩnnĩ  
kũũk kayaha gii cĩ acĩn ĕĕ.  
Upuk nĕ lõcĩbĩrõ,  
ĩthõng ĩcĩn dooleca,  
ĩthõng atamatik nĕ ĩnõõnõ.  
Ĩthĩ doo cĩ alaano ne,  
“Doolec cĩ eet cĩk Hebrew coo.”
- There was a certain daughter of king,  
and she went to sea for bathing,  
her friends walked near river  
and they cared for her.  
Then when king’s daughter saw basket,  
sent a child of her slave  
in order to bring thing that she saw.  
Opened the basket,  
and saw the child,  
and felt sorry for him.  
Daughter of king said,  
“This is a child of the Hebrews.”

(From Exodus 2:5-6)

- (2) Avu balna doo ĩmma cĩ ngayyĩ cĩ alaano, ĩthõng ũũk bũlũca arannĕ,  
õwõ balna gonoogia joonui duwwa ĕbĕk ĩnõõnõ.  
Ma thĩ mĩ acĩn doo cĩ alaano lõcĩbĩrõ,  
ition doo cĩ ĕĕn nyakapanait cĩnnĩ  
kũũk kayaha gii cĩ acĩn ĕĕ.  
Upuk lõcĩbĩrõ,  
ĩthõng ĩcĩn dooleca,  
ĩthõng atamatik ĩnõõnõ.  
Ĩthĩ doo cĩ alaano ne,  
“Doolec cĩ eet cĩk Hebrew coo.”
- There was a certain daughter of king,  
and she went to sea for bathing,  
her friends walked near river  
and they cared for her.  
Then when king’s daughter saw basket,  
sent a child of her slave  
in order to bring thing that she saw.  
Opened the basket,  
and saw the child,  
and felt sorry for him.  
Daughter of king said,  
“This is a child of the Hebrews.”

### **Objects Used as Subjects**

In English, objects of one clause can be subjects of the following clause without

repeating. In Laarim, objects of one clause must be repeated when used as the subject of the following clause.

In (1), the object of the first clause is supposed to be the subject of the second clause. But the meaning is unclear. **Mutha** ‘Moses’ is the subject of the first clause. Since the subject is not mentioned in the second clause, readers may think **Mutha** is also the subject of **uuk et cĩ ěĕn Heburu** ‘beat a Hebrew person’. This is according to participant rule S1 which says that when no participant is mentioned, the clause has the same subject as in the previous clause. So, Laarim readers think the one doing **uuk et cĩ ěĕn Heburu** is the subject **Mutha** of the previous clause. But the one doing **uuk et cĩ ěĕn Heburu** is supposed to be **et cĩ Ijibi** ‘person who is an Egyptian’. In English, the meaning is clear, but in Laarim the meaning is not clear or even wrong.

(From Exodus 2:11; **Bad** translation)

- (1) Acĩn balna **Mutha** et cĩ Ijibi Moses saw person who is an Egyptian  
**uuk** et cĩ ěĕn Heburu. beat a person who is a Hebrew.

(From Exodus 2:11-12; **Good** translation)

- (2) Acĩn balna **Mutha** et cĩ Ijibi, Moses saw person who is an Egyptian,  
uuk **eeeti cĩ Ijibi** the Egyptian beat  
et cĩ ěĕn Heburu. a person who is a Hebrew.

In (2), the object of the first clause is repeated as the subject of the second clause. Laarim participant rule S3 says to use a noun phrase when there is a change in subject. So, (2) is a good translation because it uses **eeeti cĩ Ijibi** ‘person who is Egyptian’ for the subject of the second clause.

### Translation exercise M

The passage below is translated two different ways. First, underline the subject of each clause. Then circle the number of the translation that best uses words for subjects.

(From Exodus 2:6)

- (1) Upuk doo cĩ alaano lōcĩbĩrō, The daughter of the king opened the basket,  
ĩthōng ĩcĩn dooleca and saw the child  
utulu, crying,  
ĩthōng atamatik ĩnōōnō. and felt sorry for him.

(From Exodus 2:5-6)

- (2) Upuk doo cĩ alaano lōcĩbĩrō, Opened the basket,  
ĩthōng ĩcĩn doolec, and saw the child,  
utulu dooleca, the child was crying,  
ĩthōng atamatik doo coo ĩnōōnō. and this daughter felt sorry for him.

### **Translating from Didinga**

In the chart below, we see how there are many connectors in Laarim and Didinga that are similar in meaning. Those on the same line have about the same meaning and do about

the same thing. However, there are also many differences. Those that are on a line by themselves have no equivalent in the other language.

	Laarim	Didinga
Dependent before Main	<b>ngaatī</b> <i>when, after</i>	<b>ma</b> <i>as, when, after</i>
	<b>ngī</b> <i>while, as, if</i>	
	<b>mī</b> <i>when, if</i>	<b>má</b> <i>when, if</i>
	<b>ngītī</b> <i>where</i>	
Main	<b>īthōng</b> <i>and</i>	<b>nē</b> <i>and</i>
	<b>ma</b> <i>and then</i>	
	<b>thī</b> <i>as a result, then, so</i>	<b>nīngītī</b> <i>as a result, then, so</i>
		<b>īnōō</b> <i>therefore, for this reason</i>
	<b>kēnnē</b> <i>instead, but</i>	<b>hinnia</b> <i>however, although, instead</i>
	<b>īko</b> <i>but, instead, surely</i>	
	<b>hode</b> <i>or</i>	
Dependent After Main	<b>nyatarka</b> <i>because</i>	<b>hīnīngītī</b> <i>because</i>
	<b>monogo</b> <i>even though, although</i>	<b>tananga</b> <i>even though, although</i>
	<b>kī</b> <i>with result, in order to</i>	<b>hātī</b> <i>with result, in order to</i>
	<b>ngītī</b> <i>where</i>	
	<b>ngatī</b> <i>when, where</i>	
	<b>ngaatī</b> <i>until</i>	<b>ī'thōng</b> <i>until</i>
	<b>cī</b> <i>that, which (SG) now</i>	<b>'cī</b> <i>that, which (SG) now</i>
	<b>cīk</b> <i>that, which (PL) now</i>	<b>'cīg</b> <i>that, which (PL) now</i>
	<b>wu</b> <i>that, which (SG) recently</i>	<b>aa</b> <i>that, which (SG) recently</i>
	<b>wuk</b> <i>that, which (PL) recently</i>	<b>aag</b> <i>that, which (PL) recently</i>
	<b>wu ba</b> <i>that, which (SG) in past</i>	<b>baa</b> <i>that, which (SG) in past</i>
	<b>wuk balna</b> <i>that, which (PL) in past</i>	<b>baag</b> <i>that, which (PL) in past</i>
	Phrase	
<b>kī</b> <i>and, with</i>		<b>hī [H]</b> <i>and, with, for, from</i>

When translating from Didinga to Laarim, be careful of the differences in these connectors. For instance, Didinga uses **ma** 'as, when, after' and **má** 'when, if' for dependent clauses before a main clause. Laarim never uses **ma** 'then, and' for dependent clauses, but only for main clauses. Instead, Laarim uses **mī** 'when, if' for dependent clauses before main clauses.

Didinga uses **ī'thōng** 'until' for dependent clauses after main clauses. Laarim never uses **īthōng** 'and' for dependent clauses, but only for main clauses. Instead, Laarim uses **ngaatī** 'until' for dependent clauses after main clauses.

When translating from Dinka to Laarim, be careful in the use of **ngaatī** 'when, after'. When **ngaatī** is used before main clauses, it should always introduce old or repeated (known) information. It should not introduce new information at the beginning of a new sentence. Look at **ngaatī** 'when, after' in *John 2:14-15*.

(From John 2:14-15; **Bad** translation)

- |  |   |
|--|---|
| <p>(1) Ūrübōthīk Yesu eet cīk ūtēnē tīna,<br/> kī athaa, kī kurrēnya<br/> cīk woccia ūtī kī anyinit cī Nyekuco,<br/> kī eet cīk atalōnē nyarobinya,<br/> edtehebji lōbēlētēi loota.<br/> <b>Ngaatī</b> adīmananī Yesu kalli ĩmma<br/> lōrōnnētei ĩthōng itingkawek eet nīkē.</p> | <p>Yesu found people who sell cows,<br/> sheep, and doves<br/> which are for and offering to God,<br/> and people who exchange money,<br/> sitting down at tables.<br/> <b>When</b> Jesus made a stick with rope<br/> and chased those people . . .</p> |
|--|---|

Do you see how **ngaatī** introduces the new actions **adīmananī** kalli 'made rope' and **itingkawek eet** 'chased people'. These are new actions that move the story forward. They do not give old or repeated information. Is this a good way to use **ngaatī**?

No, it is better to introduce new actions in other ways. For example, instead of using **ngaatī**, we could use **ma balna** 'then' as in translation (2) below.

(From John 2:14-15; Good translation)

- |   |   |
|---|---|
| <p>(2) Ūrübōthīk Yesu eet cīk ūtēnē tīna,<br/> kī athaa, kī kurrēnya<br/> cīk woccia ūtī kī anyinit cī Nyekuco,<br/> kī eet cīk atalōnē nyarobinya,<br/> edtehebji lōbēlētēi loota.<br/> <b>Ma balna</b> idimanan Yesu kalli ĩmma<br/> lōrōnnētēi ĩthōng itingkawek eet nīkē.</p> | <p>Yesu found people who sell cows,<br/> sheep, and doves<br/> which are for and offering to God,<br/> and people who exchange money,<br/> sitting down at tables.<br/> <b>Then</b> Jesus made a stick with rope<br/> and chased those people . . .</p> |
|---|---|

**Ma balna** 'then' is a good way to introduce new actions that move the story forward. We use the completive verb **idimanan** 'made' with **ma balna**. There are other ways to show new actions that move the story forward.

Ways to show new actions that move the story forward

(Completive verb)	
<b>Ma</b> (with completive verb)	<i>And then</i>
<b>Balna</b> (with completive verb)	<i>Was</i>
<b>Ma balna</b> (with completive verb)	<i>And then</i>
(completive verb) <b>thī/thīna</b>	<i>Then</i>
<b>Ma thi balna</b> (with completive verb)	<i>And then then</i>
<b>Ma natē</b> (with completive verb)	<i>And then there</i>
(Incompletive verb) <b>kēnnē</b>	<i>Instead</i>

When translating from Dinka to Laarim, be careful in the use of **ngaatī** 'until'. When **ngaatī** is used after main clauses, it shows new information that results from the previous clause. It should not introduce new information at the beginning of a new sentence. Look at the second **ngaatī** 'when, after' in *John 11:31*.

(From John 11:31; Bad translation)

- |  |  |
|--|--|
| <p>(1) Ma balna mī acīn eeta<br/> cīk agam maria ulluana,<br/> ngaatī ĩngannī nē ciitha tamanoko</p> | <p>Then when the people<br/> who were mourning with Mary saw<br/> until she left house quickly</p> |
|--|--|

ĩthõng ũũk ko,  
 ahad kěnně něěgě athĩ ně  
 òkò yòkò alu Maria bĩyyěñĩy ĩcĩk gòòtòñòñĩ.  
**Ngaatĩ** òwòbĩ něěgě ĩñòñò.

and went,  
 they thought Mary would mourn  
 mourn at tomb of her brother.  
**When** they followed her.

Do you see how **ngaatĩ** begins a new sentence after a period. It introduces the new action **òwòbĩ ĩñòñò** 'followed her'. This a new action that results from the previous clause. **Ngaatĩ** can be used like this to show a new action resulting from the previous clause. But, should **ngaatĩ** begin a new sentence when it shows new actions?

No, when **ngaatĩ** shows new actions, it should follow a main clause after a comma, and not begin a new sentence. For example, instead of beginning a new sentence with **ngaatĩ** after a period, we could use a comma and then **ngaatĩ**, as in translation (2) below.

(From John 11:31; **Good translation**)

- (2) . . òkò yòkò alu Maria bĩyyěñĩy ĩcĩk gòòtòñòñĩ, mourn at tomb of her brother,  
**ngaatĩ** òwòbĩ něěgě ĩñòñò. **until** they followed her.

Or, we could use **thĩ** 'then' with the completive verb **òwòbĩt** 'followed' as in translation (3) below. **Thĩ** introduces a main clause.

(From John 11:31; **Good translation**)

- (3) . . òkò yòkò alu Maria bĩyyěñĩy ĩcĩk gòòtòñòñĩ. mourn at tomb of her brother.  
**Òwòbĩt thĩ** něěgě ĩñòñò. **Then** they followed her.

Or, we could use **kĩ** 'with the result' with the subjunctive verb **kòwòbĩt** 'followed' as in translation (4) below. **Kĩ** introduces a dependent clause after a main clause.

(From John 11:31; **Good translation**)

- (4) . . òkò yòkò alu Maria bĩyyěñĩy ĩcĩk gòòtòñòñĩ, mourn at tomb of her brother,  
**kĩ kòwòbĩt** něěgě ĩñòñò. **so that** they followed her.

Remember that there are several ways to show a result of a previous action. Some of the following may be better than others, depending on the sentences.

Ways to show a result of a previous action

In main clause	(completive verb) <b>thĩ/thĩna</b>	<i>Then</i>
In dependent clause following main clause	, <b>ngaatĩ</b> (incompletive verb) , <b>kĩ</b> (subjunctive verb)	<i>until</i> <i>with the result that</i>

Translation exercise N

The passage below is translated two different ways. Circle the number of the translation that best uses connectors.

(From John 4:53)

- (1) Ikiyyia aga baatĩ dooleco ĩĩ ne Father of child knew that

abūnna doolec itin  
 wu balna aduwacī Yesu ĩnđōnđ  
 ēnēcī ne, “Ũrūk dooleca.”  
 Ma thī balna ngī avvu ēlēmī galinti  
 kī eet cīk ciith cīnnī vēlēk Yesu.  
 (From John 4:53)

child became well at time  
 which Jesus said to him  
 saying, “The child is well.”  
 Then the leader and all people  
 of his house believed in Jesus.

(2) Ikiyyia aga baatī dooleco ĩi ne  
 abūnna doolec itin  
 wu balna aduwacī Yesu ĩnđōnđ  
 ēnēcī ne, “Ũrūk dooleca.”  
 Ngaatī avvu ēlēmī galinti  
 kī eet cīk ciith cīnnī vēlēk Yesu.

Father of child knew that  
 child became well at time  
 which Jesus said to him  
 saying, “The child is well.”  
 When the leader and all people  
 of his house believed in Jesus.

The passage below is translated two different ways. Circle the number of the translation that best uses connectors.

(From John 1:44-45)

(1) Aku balna Pilipo ōlđō  
 cī gaalawu cī Bethsaida,  
 arūmē kōdōwē kī Anderia kī Pētūrū.  
 Ngaatī ĩngannī Pilipo  
 okoyyi ērēpanī gđōnī cīnnī Nataniele,  
 ĩthōng uduwak ĩnđōnđ ennek ne . . .  
 (From John 1:44-45)

Philip comes from village  
 of official of Bethsaida,  
 he stayed with Andrew and Peter.  
 When Philip left  
 and found his friend Nathanael,  
 he said to him . . .

(2) Aku balna Pilipo ōlđō  
 cī gaalawu cī Bethsaida,  
 arūmē kōdōwē kī Anderia kī Pētūrū.  
 ĩthōng ūūk Pilipo  
 ērēpan gđōnī cīnnī Nataniele,  
 ĩthōng uduwak ĩnđōnđ ennek ne . . .

Philip comes from village  
 of official of Bethsaida,  
 he stayed with Andrew and Peter.  
 And Philip left  
 and found his friend Nathanael,  
 he said to him . . .

### Summary

Throughout this book, we have learned the ways that Laarim tells a story. Laarim grammar is used to show many things in stories. We now summarize these in the following table. On the left side, there is a list of storytelling things to show. In the middle, there is one or more ways to show each. On the right, there is an example sentence from the stories.

To show . . .	Use . . .	For example . . .
a new scene	<b>ma</b> 'then, and'	(Women 7-8) <b>Ma</b> thī balna eeti coo mī acīn ngaa coo wo, atdukai gđō ĩnđōnđ munnī cīk abiri. ‘ <b>And then</b> when this man saw this woman, he threw her ripe fruit.’
	<b>thī</b> 'as a result, so,	(Women 19-21) Ma <b>thī</b> mī anyakcie gđōnīa wo, ĩjin gđōnīa, ennek ne, “Yei laang nyakcie

	then'	nii kuu? 'So, when her friend was pregnant, her friend asked, said, "How you become pregnant?"'
	<b>avu, avuto</b> 'there was, were'	(Women 37-38) Ma balna <b>avuto</b> ìthõng uktoi thõõth cĩ et coo wo. Avu eeti ìthõng itinga ìĩ ne, "Yei niigia nyĩ nga ukonu." 'They were there and argued about this problem. The person was there and said, "Please don't fight."'
	<b>ba, balna</b> 'was, were'	(Women 26-27) Ma <b>ba</b> mĩ avĩya gõõnĩa bonato ee, ùũk ngaa coo ciitha oko acĩn doolec ciitha natẽ. 'Then <b>was</b> when her friend was still in bush, the woman went into the house to see the child in the house there.'
	<b>Ngaatĩ</b> 'when, after'	(Women 14-16) <b>Ngaatĩ</b> acĩni ngaa coo eẽn et, itik et coo eẽbẽk et coo karteenta ìcĩtõ, kĩĩ kuui õlõõ. 'When woman saw he was a man, she took this man and tied this man onto the grass, in order to take him home.'
	<b>mĩ, ngĩ</b> 'when, as'	(Women 19-21) Ma thĩ <b>mĩ</b> anyakcie gõõnĩa wo, ijin gõõnĩa, ennek ne, "Yei laang anyakcie nii kuu? 'Then <b>when</b> her friend was pregnant, her friend asked, said, "How you become pregnant?"'
	Ø (no connector)	(Women 4-5) Ùũk ìthõng ma thĩ ngĩ arawothi nẽ baath oo, ùũk odolani kēēt ìmma vūrūt, abiri balna kēēt neccie. 'She went and then when she reached bush, she came to a certain tree, and the tree was ripe.'
a major participant	<b>avĩ, avu, aati, avuto . . ìthõng</b> 'there was, were'	(Women 1-2) <b>Avĩ</b> balna eeti ìmma <b>ìthõng</b> otod kēēta, et cĩ eẽn dõfĩt. 'There was certain person <b>and</b> he climbed tree, person was a man.'
	more information than for minor participants	(Hare 12-13) Avu <b>nyaapõ</b> ìthõng idim itio kēlēgē cĩk ayak otoo wo, <b>nyatarka õvõlõng nyaapõ õrrõt</b> . 'The <b>hare</b> stayed and wanted to enter the animals which have horns, <b>because the hare is always scheming.</b> '
the most important participant	<b>avĩ, avu, aati, avuto . . ìthõng</b> only for one participant	(Hare 12-13) <b>Avu</b> nyaapõ <b>ìthõng</b> idim itio kēlēgē cĩk ayak otoo wo, nyatarka õvõlõng nyaapõ õrrõt. 'There was hare <b>and</b> he stayed and wanted to enter the animals which have horns, because the hare is always scheming.'
an important object or participant for the development or	uncommon word order	(Hare 79) Adima nẽ nyaapõ eẽlẽ cĩnĩ kĩ võlõng, thēk kiir nē. 'The hare took himself to be the lie, the great lie (lit. indeed <b>he</b> exactly).'
	<b>ìmma</b> 'certain'	(Women 1-5) Avĩ balna eeti <b>ìmma</b> ìthõng otod kēēta, et cĩ eẽn dõfĩt, ìthõng mĩ avĩ nẽ kēēta

outcome of the story		tidiina wo, avu ngaa <b>ĩmma</b> ĩthõng ũũk kartēnēi baatha. Ũũk ĩthõng ma thĩ ngĩ arawothi nē baath oo, ũũk odolān kēēt <b>ĩmma</b> vūrūt “There was a <b>certain</b> person and he climbed a tree, person was a man, and when he was up in tree, there was a <b>certain</b> women and she went to look for grass in bush. She went and then when she reached the bush, she came to <b>certain</b> tree.’
	more information than required by participant rule	(Hare 12-13) Avu <b>nyaapõ</b> ĩthõng idim itio kēlēgē cĩk ayak otoo wo, nyatarka õvõlõng <b>nyaapõ</b> õrrõt. ‘The <b>hare</b> stayed and wanted to enter the animals which have horns, because <b>the hare</b> is always scheming.’
a certain noun and not another	<b>cĩ, cĩk, wu, wuk, wu ba, wuk balna</b> ‘that, which, who’	(Women 6) Kēēta coo avĩ eeti tidiina [ <b>cĩ</b> ēēn dõĩt] ‘Up in this tree the person was sitting [ <b>who</b> was a man].’
	<b>coo, ciko</b> ‘that, these’	(Women 6-7) Kēēta <b>coo</b> avĩ eeti tidiina cĩ ēēn dõĩt. Ma thĩ balna eeti <b>coo</b> mĩ acĩn ngaa <b>coo</b> wo, . . . ‘ <b>This</b> was the tree in which the man sat. Then when <b>this</b> man saw <b>this</b> woman, . . .’
old or known information	incompletive in dependent clause	(Women 1) Otod kēēta ĩthõng mĩ <b>avĩ</b> nē kēēta tidiina wo, . . . ‘he climbed tree and when he <b>was</b> up in the tree . . .’
	<b>wo, ko, oo, ēē</b> ‘that’	(Hare 51-54) Ennei kēnnē nyaapõ ĩgõõgõ ne, “Kadimani gimma cĩ ēēn võlõng.” entek kēlēgē ne, “Avĩ yõkõ giĩ cĩ athĩ võlõng <b>wo</b> nga?” ‘Then the hare told them, “I am doing something which is a lie.” The animals asked him, “Now, where is <b>that</b> thing called a lie?”’
background information	an incompletive not in mainline clause	(Women 1) <b>Avĩ</b> balna eeti ĩmma ĩthõng <b>otod</b> kēēta. ‘ <b>There was</b> a certain person and he <b>climbed</b> a tree.’
important information in setting	completive verb	(Women 3) <b>Avu</b> ngaa ĩmma ĩthõng <b>ũũk</b> kartēnēi baatha ‘ <b>There was</b> a certain woman and she went for grass in the bush.’
	<b>ba, balna</b> + incompletive ‘was, were’	(Women 1) <b>Avĩ balna</b> eeti ĩmma ĩthõng otod kēēta. ‘ <b>There was</b> a certain person and he climbed a tree.’
an action that moves story forward	completive in mainline clause	(Women 5) <b>Ũũk odolān</b> kēēt ĩmma vūrūt. ‘She <b>went and arrived</b> under the tree.’
an important action to move the story a big step forward	<b>ba, balna</b> + completive ‘was, were’	(Women 10-14) Ma <b>balna avu</b> (eeti) ĩthõng <b>utdukak</b> awēēn ramma. ‘Then (the man) <b>was there</b> and he threw down two rats.’
	<b>ma</b>	(Women 31-32) Itik (ngaa) et coo uwi ciitha

	‘then, and’	cīnnī ĩcītō. <b>Ma</b> balna ikiyia gōdnīa ĩthōng iyetha et cīnnī wo ithiwa. ‘(The woman) carried this man (and) took (him) into her house. <b>Then</b> her friend came and found her man was missing.’
	more information than required by participant rule	(Hare 87-91) Utuvuyia nēēgē <b>kēlēgē cīk kīdīk</b> ko entek ne, “Ivitia baai thī ngato ivitia adaakte.” Utuvuyia thēk <b>kēlēgē cīk ēēn tur</b> wo, ĩthōng adaait nēēgē <b>kēlēgē nīkē</b> . ‘They called <b>the small animals</b> saying, “Come here so you can be eaten.” They called for <b>the five animals</b> and they ate <b>those animals</b> .’
an important action for what comes next	<b>ngaatī</b> ‘when, after’	(Women 30-31) Avu (ngaa) ĩthōng ĩcīn et coo. <b>Ngaatī</b> acīni, itik et coo uwi ciitha cīnnī ĩcītō. ‘(Woman) stayed and saw the man. <b>When</b> she saw him, she carried the man taking him inside her house.’
	<b>ba, balna</b> + incompletive ‘was, were’	(Women 6-9) Kēēta coo avī eeti tidiina cī ēēn dōtīt. Ma thī <b>balna</b> eeti coo mī acīn ngaa coo wo, <b>atdukai</b> gōō ĩnōdnō munnī cīk abiri. ‘This was the tree in which the man sat. Then <b>was</b> when the man saw this woman, he <b>threw</b> her some ripe fruit.’
	incompletive verb in mainline clause	(Women 23) <b>Adaak</b> kēnnē kūthūūtha ngaa coo. ‘The black ants <b>bit</b> the woman.’
	<b>ma</b> ‘then, and’	(Squirrel 95) <b>Ma</b> balna natē ikiyia kēlēgīti ĩmma ĩcīn ĩnōdnō (tuluuwu) a ne, “Ōgōdn kūū?” <b>Then</b> a certain animal came and saw him (squirrel) and said, “What is the problem?”
	<b>avī, avu, aati, avuto . . . ĩthōng</b> ‘there was, were’	(Hare 24-26) <b>Avu ĩthōng</b> Idima dōllīan kī kīdīllēk dō cīnnī kavuto kī otoo, ĩthōng itio kēlēgē cīk ayak otoo wo. ‘He <b>was there and</b> took wax in order to muddy his head to have horns, and he entered the animals with horns.’
	more information than required by participant rule	(Women 15-16) Ngaatī acīni ngaa coo ēēn et, itik <b>et coo</b> ēcēbēk <b>et coo</b> karteenta ĩcītō, kī <b>kuui</b> ōlōō. ‘When woman saw it was a man, took <b>the man</b> tied <b>the man</b> onto the grass and <b>took</b> home.’
an important speech for what comes next	uncommon word order	(Women 24) Ma thī <b>ngaa coo</b> ennek gōdnī ne, “Ōgōdnī pee niia kuu?” ‘So <b>this woman</b> asked her friend, “How did you really (get pregnant)?”
	incompletive in mainline clause	(Women 29) <b>Edeci</b> thī gōō eeti a ne, “Ee aribana ir cīk doolecak.” ‘Then person <b>answered</b> and <b>said</b> , “You are sipping the

		child's milk.”
	<b>ngaatĩ</b>	(Hare 84-86) Ennei kēnnē nēēgē ne, “Ivir bathĩ vōlōng neccie.” <b>Ngaatĩ</b> athikni nyaapō, ñĩ ne, “Ee athĩ nē? Ivir vōlōnga? Anycik kidimta kanyiha, thĩ nenne viyo na ñgōōgō vēlēk.” ‘Then they told them, “Lie has escaped.” <b>When</b> hare heard, he said, “What he say? Lie ran away? Let them bring what I already gave them!”
	<b>avĩ, avu, aati, avuto . . ñthōng</b> ‘there was, were’	(Squirrel 19-21) <b>Avu</b> tuluuwu <b>ñthōng</b> ēbēla tōmōt kīdič ñĩ ne, “Ayahana gii cĩ lēēngēri thūgūūmi.” ‘ <b>There was</b> the squirrel <b>and</b> he sang to his small bull and said, “Thing with small buttock brought me here.”’
	more information than required by participant rule	(Hare 48-52) Ayakta eeta nyaapō ñthōng ijinit thĩ <b>eeta cĩk obbitik ko, oō ōngōlĩ, kīthīwanĩ</b> , entek ne, “Yei laang nyia cĩ adimani niia wo?” Ennei kēnnē nyaapō <b>ñgōōgō</b> ne, “Kadimani gimma cĩ ēēn vōlōng.” ‘The people brought the hare and then <b>animals that are big like head elephant and buffalo</b> asked saying, “Friend, what is this you are doing?” Then the hare told <b>them</b> , “I am doing something called ‘lying’.”’
a stronger statement or question	uncommon word order	(Women 34) “ <b>Ngēnē</b> cĩ adīm narērūngĩ cannĩ?” “ <b>Who</b> was it that took my broom?”
	incompletive in mainline clause	(Women 36) <b>Avĩ</b> kēnnē gōōñĩa neccie tiv noko. ‘Her friend just <b>remained</b> quiet.’
a scene is exciting and actions happen quickly	several incompletives in mainline clauses	(Women 8-9) <b>Atdukai</b> gōō ñnōōnō munni cĩk abiiiri. <b>Ēbēra</b> thīgō ngaa coo. <b>Ēbēra</b> thīgō ngaa coo. <b>Adui</b> . ‘He <b>threw</b> her some ripe fruit. This woman <b>took</b> it. Woman <b>took</b> it. She <b>ate</b> it.’
	less information than expected for participant rule	(Squirrel 64-69) Aku gōō <b>eeti coo</b> obodeci nabo <b>tuluuwu</b> acĩ athikne buu <b>oko</b> thĩ gōō <b>atukuri ayaha</b> ahat, <b>a</b> gōō noko <i>kwaak</i> , “Ngattia jōkō jōkō nathē.” ‘ <b>This wasp</b> returned, <b>squirrel</b> again repeated (actions), <b>he</b> did not listen. Then (she) <b>came cooked</b> and <b>brought</b> food, <b>made</b> the sound <i>kwaak</i> , “Oh, good, good black bull.”’
	several clauses without connectors	(Squirrel 64-69) <b>Ø</b> Aku gōō eeti coo <b>Ø</b> obodeci nabo tuluuwu <b>Ø</b> acĩ athikne buu oko thĩ gōō <b>Ø</b> atukuri ayaha ahat, <b>Ø</b> a gōō noko <i>kwaak</i> , ‘This wasp returned, squirrel again repeated, he did not listen. Then she came cooked, brought food, made the sound <i>kwaak</i> .’
an action that	<b>ñthōng</b>	(Wiseman 1-2) Ati dōōlĩa cĩk ēēn ramma

continues from the previous clause	‘and’	<b>ĩthõng</b> agamit kĩbaalĩc <b>ĩthõng</b> otti kĩ et cĩ a nẽ kẽgẽenyĩ wo. ‘There were two children <b>and</b> they caught a bird <b>and</b> took it to a wise person.’
a result	<b>thĩ</b> ‘then, and’	(Hare 41-42) Ma balna natẽ ivitia eeta ciko ĩcĩnĩt nyaapõ ithico otoo, ĩthõng <b>thĩ</b> uduktiak eeta kẽlẽgẽ cĩk obbitik. ‘Then the animals came and saw the hare whose horns had disappeared, <b>and so</b> animals the told big animals.’
	<b>kĩ</b> + subjunctive ‘in order to, so, then’	(Women 15-16) Ngaatĩ acĩni ngaa coo eẽn et, itik et coo eẽcẽbẽk et coo karteenta ĩcĩtõ, <b>kĩ kuui</b> õlõõ. ‘When the woman saw that he was a man, she took this man and tied this man onto the grass, <b>in order to take</b> him home.’
an unexpected action	<b>kẽnnẽ</b> ‘instead, but, then’	(Women 21-24) ũũk thĩ ne kĩ kũthũũth, ma thĩ mĩ anyi ne oo, adaak <b>kẽnnẽ</b> kũthũũtha ngaa coo. ‘So she went to the black ant, and then when she gave (herself), <b>instead</b> , the black ants bit the woman.’

### Glossary

The following important words are from the *Laarim Consonant and Vowel Book*.

<b>Word</b>	<b>Example</b>	<b>Definition</b>
<u>syllable</u>	<b>baa</b> or <b>roc</b> in <b>baaroc</b> 'rope'	The parts of a word that can be divided according to beats.
<u>consonant</u>	<b>b</b> , <b>r</b> , and <b>c</b> in <b>baaroc</b> 'rope'	Letter sounds that begin or end syllables; a consonant cannot be a syllable by itself.
<u>doubled consonant</u>	<b>gg</b> in <b>tuggu</b> 'shelter'	A consonant in the middle of a word that slows down the word and seems to bounce like a car going over a speed bump. When the word is said slowly, the consonant sound is both at the end of the first syllable ( <b>tug</b> ) and at the beginning of the second syllable ( <b>gu</b> ).
<u>single consonant</u>	<b>g</b> in <b>kugul</b> 'crocodile'	In the middle of a word, a single consonant sounds smooth. When the word is said slowly, there is no consonant sound at the end of the first syllable ( <b>ku</b> ), but only at the beginning of the second syllable ( <b>gul</b> ).
<u>vowel</u>	<b>aa</b> , and <b>o</b> in <b>baaroc</b> 'rope'	Letter sounds that are in the middle of a syllable; a vowel can be a syllable by itself.
<u>heavy vowel</u>	<b>o</b> and <b>oo</b> in <b>logoo</b> 'young man'	The sound of vowel letters <i>without tildas</i> ~.
<u>light vowel</u>	<b>õ</b> and <b>õõ</b> in <b>lõgõõth</b> 'young men'	The sound of vowel letters <i>with tildas</i> ~.

<u>long vowel</u>	<b>aa</b> in <b>ahaat</b> 'tongue'	The sound of doubled vowel letters which take longer to pronounce.
<u>short vowel</u>	<b>a</b> in <b>ahat</b> 'food'	The sound of single vowel letters which take less time to pronounce.

The following important words are from the *Laarim Grammar Book*.

<b>Word</b>	<b>Example</b>	<b>Definition</b>
grammar	nouns, verbs, pronouns, phrases, clauses, sentences	word categories and how they go together
prefix	<b>k-</b> 'I' in <b>kacīni</b> 'I see'	an attachment at the beginning of a word that has meaning
suffix	<b>-nya</b> 'plural' in <b>awuthitnya</b> 'life, situation'	an attachment at the end of a word that has meaning
noun	<b>ngaa</b> 'woman'	a person, place, object, or idea
singular noun	<b>et</b> 'person'	noun form used for one of the noun
plural noun	<b>eeta</b> 'persons'	noun form used for more than one of the noun
relational noun	<b>ngōōna</b> 'my sister'	noun that describes a relationship between people
verb	<b>atdūkaī</b> 'threw'	a word that describes an action, motion, state, change, or can be used as an equal sign between two or more words
completive verb	<b>Idim eeti dōllian.</b> 'Man took wax.'	action that is thought of as being finished or complete
incompletive verb	<b>Adim eeti dōllian.</b> 'Man just now took wax.'	action that is thought of as still continuing or going on
clause	<b>ngaati acīni</b> 'when she saw him'	a group of words with one verb
sentence	<b>uwi ciitha cīnnī icītō</b> 'she took him inside her house'	a group of words with one or more clauses that can stand alone
phrase	<b>et īmma</b> 'a certain person'	a group of words; can be without a verb
punctuation	<b>B, . “ “</b>	the way of marking sentences and clauses in writing
subject	<b>Adaak kūthūūtha ngaa</b> 'A black ant bit the woman'	a noun that is the <i>doer</i> of the action
object	<b>Adaak kūthūūtha ngaa</b> 'A black ant bit the woman'	a noun that is the <i>receiver</i> of the action
singular subject	<b>Īcīn eeti coo ngaa īmma.</b> 'This man saw'	a suffix on a singular noun that shows the noun is a subject; most common is <b>-i</b>

marker	a certain woman.’	
plural subject marker	<b>Adaak kūthūūtha ngaa coo.</b> ‘Black ants bit the woman.’	a suffix on a plural noun that shows the noun is a subject; most common is <b>-a</b> , <b>-na</b>
singular location marker	<b>Avu ngaa coo ōjōōn kēēta.</b> ‘The woman stayed near the tree.’	a suffix on a singular noun that shows the noun is a location; most common is <b>-a</b>
plural location marker	<b>Avu ngaa coo ōjōōn kaunyai.</b> ‘The woman stayed near the father-in-laws.’	a suffix on a plural noun that shows the noun is a location; most common are <b>-ei</b> , <b>-nei</b>
singular possessive marker	<b>Īcīn ngaa coo ahat cī bōwōlo.</b> ‘The woman saw the food of the tortoise.’	a suffix on a singular noun that shows the noun is a possessor of a singular noun; most common is <b>-o</b>
singular possessive marker of plural noun	<b>Īcīn ngaa coo aheenin cīk bōwōlak.</b> ‘The woman saw the foods of the tortoise.’	a suffix on a singular noun that shows the noun is a possessor of a plural noun; most common is <b>-ak</b>
plural possessive marker	<b>Īcīn ngaa coo aheenin cīk bōwōluanu.</b> ‘The woman saw foods of the tortoises.’	a suffix on a plural noun that shows the noun is a possessor; most common is <b>-nu</b>
pronoun	<b>nē</b> ‘she’	a word that takes the place of a noun; it is a substitute or replacement for a noun previously mentioned
subject pronoun	<b>nēnē</b> ‘he’	a word that takes the place of a person or persons <i>doing</i> the action
object pronoun	<b>īnōōnō</b> ‘him’	a word that takes the place of a person or persons <i>receiving</i> the action
location pronoun	<b>īcīnnī</b> ‘him’	a word that takes the place of a person where the action is <i>located</i>
possessive pronoun	<b>cīnīng</b> ‘their’	a word that takes the place of someone that something belongs to or is possessed by
singular possessive pronoun	<b>cīnnī tienit</b> ‘ <u>his</u> wedding’	a pronoun used with a <i>singular</i> noun to take the place of its owner
plural possessive pronoun	<b>cīgīnik otoo</b> ‘ <u>his</u> horns’	a pronoun used with a <i>plural</i> noun to take the place of its owner
stative verb	<b>Gērtha mērtīa.</b> ‘The beer <u>is</u> bad.’	a verb that describes the way things are
demonstrative pronoun	<b>Ēēn coo kēlēgīt.</b> ‘ <u>This</u> is an animal.’	a word that takes the place of a noun by pointing to it or showing it

indefinite pronoun	<b>Ēēn ĩmma kēlēgīt.</b> ‘Another is an animal.’	a word that take the place of a noun that has not yet been mentioned or that does not refer to a specific noun
equative clause	<b>Ēēn goryiaiti volongnyiait.</b> ‘The thief is a spy.’	a clause like an equation in mathematics; it says one thing is the same as another
presentational clause	<b>Avī goryiaiti.</b> ‘There is a thief.’	a clause that tells about or presents a new person to those listening. Those listening may not know about the person presented or may need to be reminded about the person.
adjective clause	<b>Tuur goryiaiti.</b> ‘The thief is short.’	a clause that uses a stative verb to describe a noun or pronoun.
relative clause	<b>Īcīn ngaa ahat [cī bōwōlo].</b> Woman saw the food of the tortoise.	A clause inside another clause beginning with the connector <b>cī, cīk, wu, wuk, wu ba,</b> or <b>wuk balna</b> ‘that, which, who, of’ used to identify or talk about a certain noun—shows it is not just any noun
adjective	<b>mērtē cī gērthe</b> ‘bad beer’	a word that describes or gives information about a noun; a singular adjective follows <b>cī</b>
plural adjective	<b>mērtēēn cīk gērthek</b> ‘bad beers’	a word that describes a plural noun; usually has the marker <b>-k</b> ; follows <b>cīk</b>
adjectival noun	<b>Avī balna gērthetini ciitha iico.</b> ‘There was <u>badness</u> inside the house.’	an adjective used as a noun; most common suffixes are <b>-enti, -inti, -tini, -theti,</b> or <b>-thiti</b>
number adjective	<b>aweenit codoi</b> ‘one rat’	a word that describes a noun with a number
demonstrative adjective	<b>Uruit eeta kēlēgīt coo.</b> ‘People killed <u>this</u> animal.’	a word that describes a noun by pointing or showing
indefinite adjective	<b>Uruit eeta kēlēgīt ĩmma.</b> ‘People killed a <u>certain</u> animal.’	a word that describes a noun that has not yet been mentioned or is not specific
object locative	<b>Ūūk odolān ngaa kēēt yurut.</b> ‘The woman went and arrived <u>under</u> a tree.’	a word that gives the location of an object noun; follows the noun
location locative	<b>Ongi ngaa kēēta yurtia.</b> ‘The woman slept <u>under</u> a tree.’	a word that gives the location of a location noun; follows the noun
adverb	<b>Ōvōlōng nyaapō ōrrōt.</b> ‘The hare deceives <u>a lot</u> .’	a word that describes or gives information about a verb
manner adverb	<b>tamonoko</b> ‘quickly’	a word that describes the way the action is done
time adverb	<b>yōkō</b> ‘now’	a word that describes the time of the action.

place adverb	<b>reena</b> ‘far’	a word that describes the place of the action.
question pronouns	<b>Ngēnē cī uruk kēlēgē?</b> ‘Who killed animals?’	a pronoun that takes the place of the word asked about in questions
verb subject marker	<b>Katuranj na et.</b> ‘I wake up a person.’	a prefix or suffix on a verb that shows which of six subjects is used; most common are <b>k- -i na, -i niia, - ne, k- -na naaga, -nu niigia, -it nēēgē</b>
verb object marker	<b>Idima ngaa aneeta</b> ‘The woman took me.’	a suffix on a verb that shows which of six objects is used; most common are <b>-a</b> or <b>-angu aneeta, -i aniita, - ĩnōōnō, -et</b> or <b>-etu agēēta, -ung agiita, - ĩgōōgō</b>
subjunctive verb	<b>Aanyi eeti et kumuk</b> ‘The man is allowed to think.’	a verb that usually follows and gives a reason or purpose for a previous verb; usually has the prefix <b>kV-</b>
command	<b>Uduit</b> (niigia) ahah! ‘Eat food!’	a verb that tells or orders someone to do an action. It is a subjunctive verbs used for <b>niia</b> ‘you (sg)’ or <b>niigia</b> ‘you (pl)’.
singular command verb	<b>Repan</b> (niia) <b>ciith!</b> ‘Search the house!’	a verb used to order or command one person to do something
plural command verb	<b>Erepanit</b> (niigia) <b>ciith!</b> Search the house!	a verb used to order or command more than one person to do something
verbal noun	<b>Abunna muwenti.</b> ‘Thinking is good.’	a verb that is used as a noun; common suffixes are <b>-enti, -inti, -anti, -ithi, -eneti, -wenti, -winti</b>
derived verb	<b>uuk/uukit</b> ‘hit, beat’; <b>uktoi/uktoi</b> ‘fight’	a verb that comes from a common verb; usually similar in meaning to the common verb
direction verb	<b>Ebela tuluuwu tōmōt cīnī.</b> ‘The squirrel <u>sings</u> to his bull.’	a verb that shows the action is towards something. The suffix is <b>-a/-Ca</b> .
reciprocal verb	<b>Ebeloi gii coo nyia?</b> ‘What is this thing <u>singing</u> in front of us?’	a verb that shows the action is done together with others, in front of others, or by one person over time. The suffix is <b>-oi/-Coi</b> .
instrument verb	<b>Atdukai gōō ĩnōōnō munni cīk abiri.</b> ‘He <u>throws</u> her some ripe fruit.’	a verb that shows the action is done with something, such as a certain tool or can show importance to the object. The suffix is <b>-ai/-Cai</b> .
passive verb	<b>Uruwe balna kēlēgīti.</b> ‘The animal <u>was killed</u> .’	a verb that shows the noun in subject case is the receiver of the action. The suffix is <b>-e/-Ce</b> .
benefit verb	<b>Ēcēbēk ngaa et coo karteenta ĩcītō.</b> ‘Woman <u>tied</u> this man to grass.’	a verb that shows the action is done for someone or to something. The suffix is <b>-ek/-Cek</b> or <b>-ik/-Cik</b> .

causative verb	<b>Dilu !</b> ‘Cause someone to put mud!’	a verb that shows the person making the action happen may be different than the person doing the action. The suffix is <b>-an/-an</b> .
irregular verb	<b>avva nē</b> ‘he calls’, <b>avvu nē</b> ‘he called’	a verb that does not follow the pattern shown in the verb lessons of this book
auxiliary verb	<b>balna</b> ‘was, were’ <b>woccia</b> ‘will’	a verb used along with complete and incomplete verbs to show the time of the action; it can also show the speaker is sure the action will happen or is not sure
main clause (independent clause)	<b>Ma thī thēk balna natē ūwūddīē kēlēgē.</b> ‘And then the animals were getting drunk.’	a clause that can be a sentence by itself; it does not require another clause in order to be a complete sentence.
dependent clause	<b>Ma thī mī anyakcie gōōnīa wo,</b> ‘And then when the friend was pregnant, . . .’	a clause not a sentence by itself; it requires or depends on another clause to complete the sentence.
connector (conjunction)	<b>īthōng</b> ‘and’, ngī ‘while, as, if’, <b>nyatarka</b> ‘because’	a word that joins clauses
time sequence	<b>Ma thī balna eeti coo mī acīn ngaa coo wo, atdukai goo īnōōnō munnī cīk abiri.</b> ‘And then after the man saw woman, he threw her some ripe fruit.’	two actions that happen one after the other
simultaneous action	<b>ngī arawothi ne baath oo, ūūk odolān kēēt īmma vūrūt.</b> ‘as she reached the bush, she came to a certain tree.’	two actions that happen at the same time
condition	<b>“Mī kūrūbta kēlēgīt īmma cī kothii otoo korgena īcīnac, karuk woccia ni.”</b> “If we find another animal without horns among us, he will surely be killed.”	the second action only happens if the first action happens
reason	<b>Avu nyaapō īthōng idim itio kēlēgē cīk</b>	why something happens; what causes a result

	<b>ayak otoo wo, nyatarka òvòlòng nyaapò òrròt.</b> ‘There was the hare and he wanted to enter with horned animals <u>because the hare is always scheming.</u> ’	
result	<b>Ma balna natē ivitia eeta ciko ìcīnīt nyaapò ithico otoo, ìthōng thi uduktiak eeta kēlēgē cik obbitik.</b> ‘Then the animals came and saw the hare whose horns had disappeared, and <u>so animals the told big animals.</u> ’	the outcome; what happens because of something else
negative	<b>“Nyī ìnyòryēta laang.”</b> ‘Do <u>not</u> shame your friend.’	a word that shows the opposite meaning of following words
direct speech	<b>A kēnnē nyaapò ne, “Cigò kari na otoo cīganik ciitha.”</b> Then the hare said, ‘ <u>I always put my horns in my house.</u> ’	the words actually spoken by a person or animal in a story
indirect speech	<b>Ovo kabbīrrēna da tammutiddina a ne, ovo adīman tienit cīnīng cī tiento.</b> ‘The wasps were going to the sky saying that <u>they were going for their wedding feast of marriage.</u> ’	the words that mean what a person or animal in the story says, but are not the actual words spoken.

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

Word	Example	Definition
story (narrative)	Folk tales, parables	a type of speaking with sequences of actions (one action after another) done by

		animals or people.
conversation	dialogue	a type of speaking with people talking back and forth to each other
persuasive (hortatory)	Sermons; Eph 4-6	a type of speaking that tries to change the behavior of others
explaining (expository)	Cultural books; Eph 1-3	a type of speaking that explains information about something to others
proecdure	step by step instructions	a type of speaking that tells the steps of how to do something
poetry	songs or poems	a type of speaking with special structure
participant	<b>kabbīrrēna</b> ‘wasps’, <b>eeti</b> ‘person’	people or animals in a story
title	<b>Kabbīrrēn kī tuluuwu</b> ‘The squirrel and wasps’	the name or heading for a story
setting	1-8 <b>kabbīrrēn</b> ‘wasps’ (participant), <b>tammutiddina</b> ‘sky’(place), <b>tienit cī tiento</b> ‘wedding feast’ (time), <b>tuluuwu</b> ‘squirrel’ (participant); Squirrel wants to attend the feast (situation)	the beginning part of the story where time, place, participants, or situation are talked about
scene	9-14 Wasps take squirrel to sky; 15-29 Squirrel sings for one wasp; 30-40 Squirrel sings for several wasps	a part of the story with a different time, place or participant than other parts of the story
problem	Squirrel wants to sing at the feast for the wasps even though he is told not to	something bad that happens in a story
stimulus	Bird which the children try to use to trick the wiseman	something that will clause something else to happen later in a story
climax	The queen wasp brings food and pollutes, but the squirrel sings and makes her unconscious, even though the husband of the queen has told him not to do this.	the scene(s) with the most exciting actions
resolution	The wasps get rid of their problem and the squirrel gets what he deserves.	the situation is corrected or becomes better
final reponse	children let the bird live and we learn that the man is very wise	we find out the final outcome from the stimulus
conclusion	The queen’s husband sends the squirrel down out of the sky with specific instructions to follow. But because the squirrel doesn’t listen, he crashes to the ground and another	the scene(s) where the problem has a resolution or the stimulus causes a final reponse

	animal eats him.	
closing	<b>Edecia iyaiinet coo ngato.</b> ‘This is the end of the story.’	a final sentence saying that the story is finished or who told the story
theme	<b>kībaalīc</b> ‘bird’, <b>vōlōng</b> ‘lie, scheme’	an object that is mentioned throughout the story, or that causes something important to happen in the story
common	completive verbs in mainline clauses	what is most often or most usual.
uncommon	incompletive verbs in mainline clauses show the action is important for what happens next in the story	what is not as often and is unusual
paragraph	9-14 Wasps take squirrel to sky;	usually the same as a scene; in writing, the beginning of a paragraph can be indented—moved to the right a few spaces
new (unknown) information	<b>Alangan kōr otoo cīgīnīk</b> (cī nyaapō). ‘The sun <b>melts his (hare’s) horns.</b> ’	something the listeners of a story are told for the first time
old (known) information	Alangan <b>kōr</b> otoo cīgīnīk (cī nyaapō). ‘ <b>The sun</b> melts his (hare’s) horns.’	something the listeners already know about from earlier in the story or from their own life experience
topic	Adaak <b>kūthūūtha</b> ngaa coo ‘ <b>The black ant</b> bit this woman.’	word of a clause that say what the clause is about; old (known) information.
comment	Adaak kūthūūtha <b>ngaa coo</b> ‘The black ant <b>bit this woman.</b> ’	words of a clause that give new (unknown) information about the topic.
in focus	<b>Kībaalīci coo</b> arūgī. ‘This bird was alive.’	the most important word or words of a clause are in focus
clause focus	<b>Avī balna eeti īmma.</b> ‘There was a certain man.’	a clause that introduces a new participant in the story has clause focus
comment focus	<b>Alangan kōr otoo cīgīnīk</b> (cī nyaapō). ‘The sun <b>melts his (hare’s) horns.</b> ’	a clause with new information in the comment has comment focus
word focus	<b>Kībaalīci coo</b> arūgī. ‘ <b>This bird</b> was alive.’	a clause with one word or phrase more important than the others has word focus
left cleft	“ <b>Vōlōng coo</b> , coo irot ooti.” “ <b>This lie</b> , this you take and go with!”	a word or phrase that comes to the left of the clause
right cleft	Adima nē nyaapō ēlē cīnnī kī vōlōng, thēk kiir <b>nē</b> . ‘The hare took himself to be the lie, indeed <b>he</b> exactly.’	a word or phrase that comes to the right of the clause

mainline clause	<b>Ūk odolān kēēt īmma vūrūt.</b> ‘She went and arrived under a certain tree.’	a clause that moves the story forward; commonly has a completive verb
background clause	<b>Avī balna eeti īmma īthōng otod kēēta. Et cī ēēn dōfīt.</b> ‘There was a certain person. The person was a man.’	a clause that gives added information and does not move the story forward; commonly has an incompletive verb
strong command	Uduit ahat! ‘Eat food!’	Used when a participant <i>with</i> authority commands a participant <i>with equal</i> or <i>lower</i> authority
weak command	<b>Uduktu niigia ahat.</b> ‘You eat food.’	Used when a participant <i>without</i> authority speaks to a participant <i>with</i> authority
major participant	<b>nyaapō</b> ‘hare’, <b>eeti īmma</b> ‘certain person’	someone present in many of the scenes of a story, has a leading role, and does many important actions
minor participant	<b>mērūng</b> ‘	someone only present for one or two scenes and does not do many important actions
prop	<b>kēēta</b> ‘tree’	object in a story that never says or does anything
presentational verb	<b>Avī eeti</b> kēēta tidiina. ‘A man remains up in a tree.’	<b>avī, avu, aati, avuto</b> ‘there is, was, are, were’ used along with <b>īthōng</b> ‘and’ for the first mention of a major participant or a later mention to remind the listeners about a major participant
introduction	<b>Aati dōōlīa cīk ēēn ramma</b> ‘There were two children’	the first mention of a participant
reintroduction	<b>Avu nyaapō īthōng idim itio kēlēgē cīk ayak otoo wo.</b> ‘There was the hare and he wanted to enter with horned animals.’	a later mention to remind the listeners about a participant.
active participant	Yei ma thī ngī arūgūm kabbīrrēna wo, avu <u>tuluuwu</u> buu īthōng ēbēla nē buu tōmōt cīnnī. Avu <b>tuluuwu</b> . . ‘Then when the wasps were dancing, there was also the <u>squirrel</u> and he also sang of his bull. There was the <b>squirrel</b> . .’	A participant is active in a story if he has recently been mentioned, such as in the same or previous scene

### Answers to Exercises

Answers to the exercises of this book are given below. Instead making a circle or box

around a word, sometimes the word is underlined.

Exercise 1

		Yes or no	If yes, does it make Story (2) better?
1.	Are the words in story (2) spelled differently than in story (1)?	no	
2.	In story (1), the speeches come before the introductions for the speech (“ <b>Athii cīēn aneeta,</b> ” <b>aduwa lotebutthi.</b> ). In story (2), do the speeches come after the introductions for the speech ( <b>Aduwa lotebutthi a ne,</b> “ <b>Athii cīēn aneeta.</b> ”)?	yes	yes
3.	Does story (2) have different animals and actions than story (1)?	no	
4.	In story (2), the words <b>tūwūlūcī cīdīcī cī meerihi</b> are not repeated as much as in story (1). Instead, only the word <b>tūwūlūcī</b> ‘hen’ or <b>nē</b> ‘she’ is used for the hen. Is this correct?	yes	yes
5.	In story (2), is there a closing statement about the story being finished ( <b>Edecia iyaineti ci tūwūlūc cīdīcī cī merio ngato.</b> ‘The story of the little hen is finished here.’)?	yes	yes

Exercise 2

<b>Hare</b>	Lines	Content
Title		<b>Nyekuta cī kēlēgē cīk ayak otoo</b> <i>The Marriage of the Animals with Horns</i>
Setting	1-16	<b>kēlēgē cīk ayak otoo</b> ‘animals with horns’ (participant), <b>tienit</b> ‘marriage’ (time), <b>nyaapō</b> ‘hare’ (participant), <b>kēlēgē wūk athii cī ayak otoo</b> ‘animals without horns’ (partic.) The scheming hare wants to enter with horned animals (situation) <b>Theme: ōvōlōng, vōlōng</b> ‘scheming’, ‘lie, scheme’
Beginning scenes	17-21 22-26 27-31 32-40 41-47 48-57 58-61 62-67 67-69	Elephant says any unhorned animal among them will be killed; Hare makes horns for himself with wax; Horned animals agree to let the hare enter wedding; Hare’s horns melt while he is sleeping; Horned animals take Hare to big animals; Hare tells them he is lying, they ask him to get ‘lie’ from house; Hare sends small animals on long path while he takes short path; Hare has his wife put him in a sack to give to the small animals; Wife gives the small animals the sack when they ask for the ‘lie’; <u>Stimulus:</u> Hare; The hare tricks the horned animals, first with his horns, then with the ‘lie’ sack.
Climax	70-76 77-78 79-81 82-84	Small animals decide to open the sack while going along road; Hare jumps out of sack, powers the small animals with flour; Hare showers and goes to big animals; Small animals tell the big animals the lie escaped

Conclusion	85-86 87-91 92-93	Hare says he gave the small animals the lie before it escaped; Big animals call the small animals to come be eaten; Hare goes on living well because he is so clever; <u>Final response:</u> Horned animals let Hare live well.
Closing	94 95	<b>Edeccia iyai neti coo ngato.</b> ‘This story is now finished.’ <b>Aduwa iyainit coo Davīd Lokwatemi.</b> ‘Davīd Lokwatemi told this story’

Women	Lines	Content
Title		<b>Abaak ngaai olo</b> <i>A Women stays at her home</i>
Setting	1-3	<b>et īmma</b> ‘certain person’ (participant), <b>kēēta tidiina</b> ‘up in a tree’ (place), <b>ngaa īmma</b> (participant), Woman looks for grass (situation) <u>Theme:</u> <b>kēēt</b> ‘tree’
Beginning scenes	4-6 7-14 15-18 19-23 24-25	Woman comes to the tree where the man is sitting; Man throws fruit, comes down when woman asks; Woman takes man home and becomes pregnant; Second woman tries to become pregnant from ants; Pregnant woman goes to the bush; <u>Problem:</u> Both women want the man and fight over him
Climax	26-30 31-36	Second woman enters house, meets man, takes him; Pregnant woman returns, fights with second woman
Conclusion	37-40 41-42	Man asks both women to stop fighting and marry him; Both women marry the man, as in Laarim culture. <u>Resolution:</u> Man allows both women to marry him.
Closing	43 44	<b>Iyainit cī aduwa Lokio Toukono coo.</b> ‘This story was told by Lokio Toukono.’ <b>Edeccia iyai neti coo ngato.</b> ‘The story ends here.’

### Exercise 3

Squirrel	Connector or verb	Summary statements for each scene
9-14	Ma balna thī	Wasps take squirrel to sky;
15-29	Ma balna abuto	Squirrel sings for one wasp;
30-40	Avuto	Squirrel sings for several wasps;
41-46	Ma balna thi	Wasps leave squirrel with the queen’s family;
47-51	Ma thī balna	Queen’s husband instructs squirrel on proper behavior;
52-56	Avu thi	Squirrel sings for queen and she becomes unconscious;
57-60	thi	Queen’s husband instructs squirrel on proper behavior;
60-63	Ø	Squirrel sings for queen and she becomes unconscious;
64-69	Ø	Husband instructs, squirrel sings, queen is unconscious
70-84	Ma thī balna avu	Husband instructs squirrel about getting down from sky;
85-94	Ma	Squirrel crashes into the ground because he doesn’t listen;
95-99	Ma balna	Another animal eats the squirrel

#### Exercise 4

	(From Squirrel 17)	
<u>comment</u>	<u>Ovoccit eeta tōmōnya cigik.</u>	‘The people sang of their bulls.’
	(From Women 15)	
<u>comment</u>	<u>Acīni ngaa coo ēēn et.</u>	‘This woman saw he was a man.’
	(From Women 3)	
<u>clause</u>	<u>Avu ngaa ĩmma.</u>	‘There was a certain woman.’
	(From Wise 7-8)	
<u>word</u>	<u>Kībaalīcī nēcio rūgētī cīnne vēlēk</u> <u>avī ĩcunung</u>	‘All that bird’s life is in your control.’
	(From Squirrel 3)	
<u>clause</u>	<u>Avu tuluuwu.</u>	‘There was a squirrel.’
	(From Hare 68)	
<u>word</u>	<u>Ma gii ĩmma cī a vōlōng avī nga?</u>	‘The thing which is called ‘lie’, where is it?’
	(From Hare 84)	
<u>word</u>	<u>Nyaapō ĩi ne, . . .</u>	‘The hare said, . . . ‘
	(From Squirrel 41)	
<u>comment</u>	<u>Ūtūngtēk eeta tuluuwu natē.</u>	‘People left the squirrel there.’
	(From Women 7)	
<u>word</u>	<u>Eeti coo acīn ngaa coo.</u>	‘This man saw this woman.’

#### Exercise 5

	(From Squirrel 57-58)	
√	<u>Ennei tuluuwu</u> ne,	She said to the squirrel,
3	“Yēi nyia cī adimani niia wo?”	“What is it that you are doing?”
	(From Squirrel 6)	
3	“Yōkō no niia eeni nyia?”	“Now, who are you?”
	(From Squirrel 89-91)	
√	<u>Eted thī eeti cobbi looron</u>	Then the big person cut the rope
√	a nē,	he said,
2	“Nee arawothik yōkō eeti coo looc.”	“He this person now reached ground.”
	(From Hare 92-93)	
√	Ma thī balna <u>avu</u> nyaapō	And so the hare stayed
√	īthōng <u>uruk</u> nēnē,	and lived well
1	nyatarka nē ēēn et cī egenyi òrrōt.	because he is the one who is so clever.
	(From Hare 84)	
√	Ngaatī <u>athikni</u> ,	When they heard,
2	nyaapō ĩi ne,	The hare said,
√	“ <u>Anycik kidimta kanyiha</u> , thī nēnnē viyo na ĩgōōgō vēlēk.”	“Let them bring what I already gave to them!”
	(From Hare 68)	
√	<u>Ivita</u> thī eeta	The people came
√	<u>ijiniit</u> ngaa coo	asking the woman

√	<u>entek</u> ne,	saying,
1	“Ma gii ĩmma cĩ a vōlōng avĩ nga?” (From Women 33-35)	“Thing which called ‘lie’, where is it?”
√	<u>Avu</u> ngaa coo	The woman stayed
√	ĩthōng ĩ ne,	and asked,
√	“Narēringĩ cannĩ nga?	“Where is my broom?
3	Ngēnē cĩ adĩm narēringĩ cannĩ?	Who is the one who took my broom?
√	<u>Adim</u> ngēnē narēringĩ cannĩ ngato?” (From Women 38-39)	Who took my broom from here?”
√	<u>Avu</u> eeti	There was the man
√	ĩthōng itinga ĩ ne,	and he stood and said,
3	“Yei nigia nyĩ nga ukonu	“You, please do not fight!
3	yōkō nigia avuut nigia vėlēk iito ngai cĩganĩk.” (From Wise 6)	Now you, you all remain as my wives.”
√	<u>Ijinit</u> et coo <u>entek</u> ne,	They asked this person,
1	“Kĩbaalĩcĩ coo arũgĩ kōdē adaha?”	“Is the bird alive or dead?”

### Translation exercise A

- (From John 2:11)
- (1) Adiman Yesu ticciok cĩk addi  
ōlōō cĩ Kana looca ĩcĩ Galilea. Jesus did amazing works in  
village of Cana in land of Galilee.
- (From John 2:11)
- (2) Ticciok cĩk addi cĩk balna adiman Yesu These amazing works Jesus did in  
ōlōō cĩ Kana looca ĩcĩ Galilea. village of Cana in land of Galilee.
- (From John 2:11)
- (1) Thōōth cĩ balna adiman Yesu ĩcĩ owu, This action that Jesus did which was  
cĩ addiccē et cĩ okomi òrrōt coo. the first of really amazing a person.
- (From John 2:11)
- (2) Adiman balna Yesu thōōth Jesus did the action of really  
cĩ addiccē et cĩ okomi òrrōt ĩcĩ owu. amazing a person for the first time.
- (From John 2:11)
- (3) Thōōth cĩ addiccē et This first word of amazing  
cĩ balna adiman Yesu ĩcĩ owu coo. a person Jesus did.
- (From John 2:11)
- (4) Addiccē thōōth cĩ balna adiman Yesu This action was amazing that Jesus did  
ici owu, et cĩ okomi òrrōt coo. for first time and people were really  
amazed.

### Exercise 6

IC is for incomplete (circle); C is for complete (box)

- IC; Idima C (From Women 20)  
Adima nia doolec nga? ‘Where did you get the child?’  
(From Women 29)

<u>IC; iribana C</u>	Ee <u>aribana</u> ir cĭk doolecak. (From Wiseman 5)	‘She is sipping the milk of the child.’
<u>IC; umutit C</u>	Kĭbaalĭc coo <u>amut</u> athĭnĕi (From Wiseman 7)	‘There is a bird in the hands.’
<u>IC; idimtu C</u> <u>IC; uruktu C</u> <u>C; aruk IC</u> <u>C; koko IC</u>	Ma ngĭ <u>adimnyu</u> , niigia <u>arukcu uruit</u> . (From Squirrel 8)	‘And if you want, you can kill it to be dead.’
<u>IC; kũuwa C</u> <u>IC; ebelu C</u>	<u>Kũũk lōgōth koko</u> thek nabu. (From Squirrel 39)	‘I go along with the others also.’
<u>IC; ayak C</u>	Uwui, <u>ebeli</u> nyia? (From Squirrel 59)	‘Hey, what are you singing?’
<u>IC; ayak C</u>	Ma ngĭ <u>ayaha</u> ngaa ahat . . (From Squirrel 49-50)	‘And after she brings food . . ‘
<u>C; awũrũthĕi IC</u> <u>IC; uruwu C</u>	<u>ĭthōng ũwũrũtĕk</u> mōōlĕt nyĭ <u>arui</u> nyangatarit aa. (From Hare 18)	‘and she unties calf (flagellates), you should not kill good felling, ok?’
<u>IC; kayait C</u> <u>IC; ayait C</u>	<u>Kayak</u> naaga kōr cobbi cĭ <u>kĕlēgĕ</u> cĭk <u>ayak</u> otoo doo. (From Hare 20)	‘We are havĭng a big day for the animals that have horns.’
<u>C; (none) IC</u>	Mĭ <u>kurubta</u> <u>kĕlēgĭt</u> ĭmma cĭ kothii otoo,	‘If we find any animal without horns
<u>IC; kuruit C</u>	<u>karuk</u> woccianĭ. (From Hare 83)	we will kill it.’
<u>C; authi IC</u>	<u>Ũũk</u> vōlōng nga? (From Hare 84)	‘Where did the lie go?’
<u>C; avĭr IC</u>	<u>Ivir</u> bathĭ vōlōng neccie.	‘The lie has escaped.’

### Exercise 7

IC is for incompletive (circle); C is for completive (box)

<u>IC; back</u>	(From Hare 1) <u>Ayak</u> balna <u>kĕlēgĕ</u> cĭk ayak otoo tienit. (From Hare 24-26)	Animals that have horns were havĭng a marriage.
<u>C; main</u> <u>C; main</u> <u>C; main</u>	<u>Avu</u> <u>ĭthōng Idima</u> dōllĭan <u>ĭthōng itio</u> <u>kĕlēgĕ</u> cĭk ayak otoo wo. (From Hare 45-46)	He was there and he took wax. and entered the animals.
<u>C; main</u> <u>IC; depend</u>	<u>Uduktiak</u> eeta <u>kĕlēgĕ</u> ĕntĕk ne, . . <u>Ngaatĭ athikni</u> eeta ciko thōōth coo <u>kĕtĕ</u> wo,	People told the animals, . . When the animals heard this message,
<u>C; main</u>	<u>utuveco</u> <u>nĕĕgĕ</u> nyaapō (From Hare 69-70)	they called for the hare
<u>C; main</u>	<u>Ennek</u> ngaa <u>ĭgōōgō</u> ne, “Vōlōng coo coo irot ooti.”	The woman said to them, “This lie, this take and go.”
<u>IC; depend</u> <u>C; main</u>	<u>Ngaatĭ odongi</u> , <u>ōōt</u> <u>ĭthōng</u> ma <u>gōōla</u>	When they took it, they went down the road

<u>C; main</u>	<u>iito</u> guak ne, . . (From Hare 79)	and said, . .
<u>IC; back</u>	<u>Adima</u> nē nyaapō ēlē cīnī kī vōlōng thēk kiir nē. (From Hare 83-84)	The hare took himself to be the lie, the great lie.
<u>IC; depend</u>	<u>Ngaatī athikni</u> ,	“The lie has escaped.”
<u>C; main</u>	nyaapō īī ne, . . . (From Hare 92-93)	When they heard this, the hare said, . .
<u>C; main</u>	Ma thī balna <u>avu</u> nyaapō	And so the Hare remained
<u>C; main</u>	īthōng <u>ūrūk</u> nēnē,	and lived well
<u>IC; back</u>	nyatarka nē ēēn et cī egenyi ðrōt. (From Hare 95)	because he is the clever one.
<u>IC; back</u>	<u>Aduwa</u> iyainit coo Davīd Lokwatemi. (From Wiseman 1)	Story told by Davīd Lokwatemi.
<u>IC; back</u>	<u>Ati</u> dōōlīa cīk ēēn ramma. (From Wiseman 10-11)	There were two children.
<u>IC; back</u>	<u>Adiim</u> dōōlīa	The children wanted,
	ma ballīa kī eeti ne, “Arūgī,”	if person said,
<u>IC; back</u>	<u>uruīt</u> ballīa dōōlīa ciko kībaalīc. (From Squirrel 60-61)	“Alive,” children would kill bird,
<u>C; main</u>	<u>Ūūk</u> thī ngaa coo	Then the wife came and
<u>C; main</u>	<u>ayaha</u> ahat nabo.	brought the food again.
<u>IC; depend</u>	Ma thī mī a nē kanyik tuluuwu ahat oo,	When wanted give squirrel food,

### Exercise 8

IC is for incomplete (circle); C is for complete (box)

	(From Hare 2-3)	
<u>√</u>	<u>īthōng</u> balna <u>ayak</u> rumenit cīnīng,	they were havīng companionship,
<u>1</u>	<u>ikiyia</u> balna nyaapō buu	A hare also came
<u>2</u>	<u>īrūmtē</u> kī kēlēgē cīk ayak otoo. (From Hare 8)	and stayed with horned animals.
<u>IC; √</u>	<u>Aja</u> kēlēgē wūk athii cī ayak otoo ee, (From Hare 12)	Animals without horns came.
<u>C; 1</u>	<u>Avu</u> nyaapō	There was the hare,
<u>C, C; 2</u>	īthōng <u>idim</u> <u>itio</u> kēlēgē, (From Hare 14)	and he wanted to enter animals.
<u>IC; √</u>	<u>Adiman</u> balna kēlēgē tienit cīnīng,	Animals were havīng their wedding,
<u>IC; √</u>	<u>adaak</u> kidi,	eating meat,
<u>IC; √</u>	<u>awud</u> mērtē. (From Hare 33-35)	drinking beer.
<u>C; √</u>	Ma balna nyaapō <u>avu</u> gōō	‘And the hare was there
<u>C; √</u>	īthōng <u>udunga</u> ,	and began to dose,
<u>IC; 3</u>	<u>aturran</u> thī gōō nedo ēlē cīnī.	sometimes trying to wake himself.
<u>IC; 3</u>	<u>A</u> gōō kuthak	Sometimes he spoke to startle
<u>IC; 3</u>	<u>akulie</u> jien.	and shake himself awake.’

	(From Hare 51-55)	
IC; 4	<u>Ennei</u> kënně nyaapō ïgōōgō ne, “Kadimani gimma cī ēēn vōlōng.”	Then the hare told them, “I am doing something called ‘lie’.”
C; √	<u>Entek</u> kēlēgē ne, “Avī yōkō gii cī athī vōlōng wo nga?”	The animals asked, “Now where is the thing called ‘lie’?”
IC; 4	<u>Ethei</u> nē ne, “Avī ōlōō.” (From Hare 67)	He said, “It is at home.”
IC; 4	<u>A</u> ngaa cīnně ne, “Ii” (From Hare 76-77)	His wife replied, “Ok.”
C; √	<u>Ibilit</u>	They stopped
C; √	īthōng <u>ubuito</u> cuwal coo.	and opened the bag.
IC; √	Ngaatī <u>abui</u> ,	When they opened it
C; √	<u>iliba</u> nyaapō	the hare came out
IC; 4	<u>a</u> noko ne, <i>puul</i> . (From Wiseman 6-7)	saying <i>pow!</i>
C; √	<u>Ijinit</u> et coo entek ne, “Kībaalīcī coo arugi kōdē adaha?”	They asked this person, “Is the bird alive or dead?”
IC; 4	<u>Avī</u> eeti coo	There was the person
C; √	īthōng <u>ennek</u> dōōlī ciko ne, . . . (From Squirrel 1-3)	and he told those children, . . .
IC; √	<u>Ovo</u> kabbīrrēna da tammutiddina	The wasps were going to the sky
IC; √	<u>a</u> ne, ovo adiman tienit cīnīng cī tiento.	saying that they would have their wedding.
C; 1	<u>Avu</u> tuluuwu buu	There was also a squirrel
C, C; 2	īthōng <u>idim</u> ūūk nē buu. (From Squirrel 58)	and he wanted to go also.
IC; 4	<u>Ennei</u> tuluuwu ne, “Yei nyia cī adimani niia wo?” (From Squirrel 60)	He said to the squirrel, “What are you doing?”
IC; 4	<u>A</u> tuluuwu ne, “Ii.” (Squirrel 97-98)	The squirrel said, “Ok.”
IC; 5	<u>Avī</u> (tuluuwu) tīf noko avaraci athii cī adiim aduwa thōōth īmma.	He (squirrel) remained very angry not wanting to say anything.

### Translation Exercise B

- (John 2:19)
- (1) Edeci Yesu ïgōōgō  
ennek ne, “Athaanit ciith coo,  
īthōng kētēngēnya wathinniwei  
īcīk ēēn iyyio kībīl nabō.”
- (John 2:19)
- (2) Edeci Yesu ïgōōgō  
ennei ne, “Athaanit ciith coo,  
īthōng kētēngēnya wathinniwei  
īcīk ēēn iyyio kībīl nabō.”
- Jesus replied to them  
and said, “Remove this house,  
and I will rebuild it in  
three days.”
- Jesus replied to them  
and said, “Remove this house,  
and I will rebuild it in  
three days.”

(John 2:21)  
 (1) Balna ōthōōth Yesu nabō  
 gool cī ēngēnyānī ciitha,  
ōthōōth nē ēlē cīnnī.  
 Ma balna mī ūrūga Yesu daaitha,  
ivitia ahaddia tioniaha cīgīnnēk  
 thōōth cī ēngēnyānī Yesu ciith  
 wathinniwei īcīk ēēn iyyio.  
 Jesus spoke  
 the way of building a house,  
 he spoke about his body.  
 And when Jesus rose from dead,  
 his disciples remembered  
 word about Jesus building  
 house in three days.

(John 2:21)  
 (2) Balna ōthōōth Yesu nabō  
 gool cī ēngēnyānī ciith,  
ōthōōth nē ēlē cīnnī.  
 Ma balna mī ūrūga Yesu daaitha,  
ivitia ahaddia tioniaha cīgīnnēk  
 thōōth cī ēngēnyānī Yesu ciith  
 wathinniwei īcīk ēēn iyyio.  
 Jesus spoke  
 the way of building a house,  
 he spoke about his body.  
 And when Jesus rose from dead,  
 his disciples remembered  
 word about Jesus building  
 house in three days.

Exercise 9

IC is for incompletive (circle); C is for completive (box)

(From Hare 1-7)  
 IC; 2 Ayak **balna** kēlēgē cīk ayak otoo tienit, Animals with horns havīng wedding,  
 IC; 2 īthōng **balna** ayak rumenit cīnīng. and they havīng companionship.  
 C; 1 Ikīyia **balna** nyaapō buu The hare also came  
 ūrūmtē kī kēlēgē cīk ayak otoo. stayed with animals with horns.  
 IC; 2 Kēlēgē **balna** cīk ayak otoo wo, The animals with horns were  
 kīthīwaneeta, ōngōlua, ngētēlua, buffalos, elephants, rhinos,  
 thiranine, miricanine, cīithua, giangelande, antelopes, dikdiks,  
 nakurnya, wildcats  
 IC; 2 mēēlī kēlēgē cīk thēk **balna** and there were many other animals  
 wuk ayak otoo doo. which have horns.  
 (From Hare 14-26)  
 IC; 2 Adiman **balna** kēlēgē tienit cīnīng, Animals were havīng wedding,  
adaak kidi, eating meat,  
awud mērtē, drinking beer,  
īthōng kī kūrūgūmīt in order to dance  
 rūgūmōn cobbi gimma nōkō. a very big dance.  
 IC; 3 Avva **balna** nē makayyioiti ōngōli The big man—elephant—called  
 gōōnōgī the guests  
īthōng ennek ne, “Kayak naaga kōr and said, “Now we are havīng a big  
 cobbi cī kēlēgē cīk ayak otoo doo.” day for animals that have horns.”  
īthōng thī ī ōngōli ne, “Mī kurubta Then the elephant said, “If we find  
 kēlēgīt īmma cī kothii otoo korgena animal without horns among  
 īcīnac, karuk wocēānī.” us, we will surely kill it.”  
 C; 1 Avu **balna** nyaapō Then the hare thought  
īthōng umuk ī ne, “Kacurtha koccia na and said, “How will I defeat

kēlēgē ciko kũũ?”  
 Avu ãthõng  
 Idima dõllian  
 kã kãdillãk õõ cãnnã  
 kavuto kã otoo,  
 ãthõng itio kēlēgē cãk ayak otoo wo.

these animals?”  
 He was there  
 and took some wax  
 in order to muddy his head  
 to look like it had horns,  
 and entered place of horned animals.

### Exercise 10

(CM for command, C for completive)

(From Hare 41-47)

Ma balna natē ivitia eeta ciko  
 ãcãnãt nyaapõ  
 ithico otoo,  
 ãthõng thã uduktiak eeta kēlēgē cãk obbitik  
 entek ne,  
 CM,CM strong same “Ivitia da ãcãnãt nyaapõ  
 ithico otoo wuginek.”  
 Ngaatã athikni eeta ciko thõõth coo kētē wo,  
 utuveco nēēgē nyaapõ

Then the animals came  
 and saw the hare  
 whose horns disappeared,  
 so animals told big animals  
 and said,  
 “Come see hare  
 whose horns disappeared.”  
 When animals heard message,  
 they called for the hare  
 and they said,  
 “Please bring him here.”

CM strong high  
 ãthõng iito ne,  
 “Yagei ayakta da ngato.”  
 (From Hare 84-86)

Then they told them, “The lie  
 has escaped.”  
 When the hare heard this,  
 he said, “What he say? Lie ran?  
 Let them bring what I  
 already gave to them!”

CM strong low  
 Ennei kēnnē nēēgē ne, “Ivir bathã  
 võlõng neccie.”  
 Ngaatã athikni nyaapõ,  
 ã ne, “Ee athã nē? Ivir võlõnga?  
 Anycik kidimta kanyiha,  
 thã nenne viyo na ãgõõgõ vëlãk.”

When the big animals heard  
 that was said ‘the lie ran away’,  
 they called the small animals  
 saying, “Come so you can be  
 eaten.”

CM strong high  
 (From Hare 87-89)  
 Ngaatã athikni kēlēgē cãk obbitik ko,  
 ngã a ne, ‘ivir võlõng wo’,  
 utuvuyia nēēgē kēlēgē cãk kidik ko  
 entek ne, “Ivitia baai thã ngato ivita  
 adaakte.”

Wasps told him, “Let’s go,  
 hold my buttock where small,  
 hold properly.”

CM,CM strong high  
 Entek eeta kabbãrãnãt ne, “Koot  
 thãna gaama aneeta thũgũũm ngãtã  
 lēēngēri wo, gaam jurung nga.”

Then the wasps  
 left the squirrel there  
 they said, “Come, let’s go,  
 leave him there,  
 I know person takes him,  
 takes him down, let’s go.”

(From Squirrel 41-43)  
 Ma balna thãna natē  
 CM,CM strong same  
 ãtũngtãk eeta tuluuwu natē  
 iito, “Ivitia kõõt naaga  
 anycik kavu natē  
 kagawa et cã ayak ãnõõnõ  
 okoyyi loota, koo naaga.”  
 (From Squirrel 59)

	Akku thĩ gōō maac cĩ ngaa coo wo, ennei tuluuwu ne, “Yei nyia cĩ adimani niia wo?”	The husband of queen came, said to squirrel, “What you doing?”
C strong	Ma ngĩ ayaha ngaa ahat nabo, nyĩ <u>ōbōdēcē</u> aa?” (From Squirrel 74-75)	After she brings food, don’t repeat behavior, ok?”
CM strong high	Ethek eeti tuluuwu ne, “ <u>Gaam</u> looron ĩthōng kĩ kidongua ciko aa.” (From Squirrel 98-99)	Wasp said to squirrel, “Hold on to the rope and the drums, ok?”
CM,CM strong same	Avu kēlēgĩti coo ĩthōng ñi ne, “Ma thĩ mĩ ōgōōn kīyōkōwō, <u>ija</u> thĩ niia buu <u>daae.</u> ”	This animal came and said, “If it is like this, then come and die.”

### Translation exercise C

- (1) (John 2:5) Uduwak yatinne ticcanniok, His mother told the servants,  
“Idimanit gii cĩ aduwacung Yesu,” “Do whatever Jesus tells you.”
- (2) (John 2:5) Uduwak yatinne ticcanniok, His mother told the servants,  
“Idimanit niigiaa gii cĩ aduwacung Yesu,” “You do whatever Jesus tells you.”
- (1) (John 2:8) Ikiyyia ōthōōthĩk Yesu ticaaniok nabō Jesus came and told servants  
ennek ne, saying,  
“Itillia maam nĩkē ōgĩ “Draw some from this water  
ĩthōng anyciwu baatĩ tiento.” and give it to head of wedding.”
- (2) (John 2:8) Ikiyyia ōthōōthĩk Yesu ticaaniok nabō Jesus came and told servants  
ennek ne, saying,  
“Itillia maam nĩkē ōgĩ “Draw some from this water  
ĩthōng anycik baatĩ tiento.” and give it to head of wedding.”

### Exercise 11

(From Women 14-16) Avu eeti kēēta tidiina ĩthōng uluccia loota. <u>Ngaatĩ</u> acĩni ngaa coo ēēn et, itik et coo ēcēbēk et coo karteenta ĩcĩtō, kĩ kuui ōlōō. (From Women 25-26) Avu ngaa coo	There was the person in the tree and he came down. <u>When</u> woman saw that he was man, she took the man tied the man onto the grass, in order to carry him home.  There was this woman
---	--

ĩthõng ũũk gõdnĩa da ngamanĩ.  
Ma ba mĩ avĩya gõdnĩa bonato ee,  
ũũk ngaa coo ciitha.

(From Squirrel 34-40)

(Ĕbēloi tuluuwu ), “Ayahanna gii  
cĩ lēngēri thũgũmĩ  
oo oo jōkō jōkō nathē.”

Ngaatĩ athikni kabbĩrrēna belinit coo wo,  
avarracĩtō

ito ne, “Uwui, ēbēli nyia? Nyia  
goo cĩ ōgõdn kētē wo?”

(From Squirrel 49-50)

“Niia mĩ ayahai ngaa ahāt  
ĩthõng ũwũrũtēk mōdōlēt,  
nyĩ arui nyangatarit aa.”

(From Squirrel 76-81)

Ethek eeti coo ne,

“Bĩt noko

ĩthõng mĩ ĩ ōjōdn looci,  
uk kidong cĩ dīcĩ, *tĩl tĩl tĩl*.

Ma thĩ ngĩ ōjōdn nabo loocĩ,  
uk kidong cĩ dīcĩ, *til, til, til*.

Ma thĩ ngĩ mĩ ōjōdn nabo loocĩ  
tōdōwa,

ruk nabo cobbi ca, *bum, bum, bum, bum*.

(From Hare 42-47)

Uduktiak eeta kēlēgē cĩk obbitik  
entek ne, “Ivitia da ĩcĩnĩt nyaapō  
ithico otoo wuginek!”

Ngaatĩ athikni eeta ciko thōōth coo kētē wo,  
utuveco nēēgē nyaapō

ĩthõng iito ne, “Yagei ayakta da ngato.”

(Ethiopian 3-4)

Ngĩtĩ abai yōkō nēēgē,  
kēngēryioi oo neccie, ĩthõng abaito Kawulatiy  
ngĩtĩ ave Mũnēcĩ cobbi.

\_\_\_\_\_ abai nēēgē wo,

ēēn looci balna kōr kothii tammu.

## Exercise 12

(From Women 9-12)

Ĕbēra thĩgō ngaa coo  
adii.

Ma balna avu

ĩthõng utdukaak awēēn ramma,  
avu ngaa coo

and her friend went out.

And when her friend was still in bush,  
this woman went into the house.

(Squirrel sang,) “Something which  
has small buttock brought me here.

Oh, oh, this is a good black bull.”

When the wasps heard this singing,  
they became angry

saying, “Hey, what are you singing?  
Are you always like this?”

“When the queen brings you food  
and unties the calf,  
do not kill the good feeling, ok?”

The person (wasp) told (the squirrel),  
“Go down,

and when the ground is near,  
beat the smallest drum, *tiil, tiil, tiil*.

And then when the ground is nearer,  
beat the small drum, *til, til, til*.

And then when ground is even nearer,  
beat the large drum, *bum, bum, bum*.

The animals told the big animals  
and they said, “Come see the hare  
whose horns have disappeared!”

When the animals heard this message,  
they called for the hare  
and said, “Please bring him here.”

Where they now lived,  
those separated, Kawulat people lived  
where there is a big Muneci tree.

\_\_\_\_\_ they lived,  
there was sun and no rain.

The woman took it  
and she ate it.

Then he was staying  
and threw down two rats,  
and there was this woman

ĩthõng ïĩ ne,  
“Ma ngĩ eeni kēlēgĩt  
kōdē eeni et,  
lūcīa loota.”

(From Women 16-18)

Itik et coo  
ēcēbēk et coo karteenta ĩcītō,  
kĩ kuui ōlōō.  
Ōōt thĩ avuto ōlōō  
ma balna natē ūrūmtē  
ĩthõng anyawoi nē,  
ēēn thĩ nēēgē ngaai ciko ramma.

(From Women 33-37)

Avu ngaa coo  
ĩthõng ïĩ ne, “Narērūngĩ cannĩ nga?  
Ngēnē cĩ adim narērūngĩ cannĩ?  
Adim ngēnē narērūngĩ cannĩ ngato?”  
Avĩ kēnnē gōōnīa neccie tiv noko.

Ma balna avuto  
ĩthõng uktoi thōōth cĩ et coo wo.  
(From Hare 14-21)

Adiman balna kēlēgē tienit cīnīng,  
Ø adaak kidi,  
Ø awūd mērtē,  
ĩthõng kī kūrūgūmīt  
rūgūmōn cobbi gimma noko.  
Avva balna nē makayioiti ōngōli gōōnōgĩ  
ĩthõng ennek ne, “Kayak naaga kōr cobbi  
cĩ kēlēgē cīk ayak otoo doo.”  
Ĩthõng thĩ ïĩ ōngōlī ne, “Mī kurubta  
kēlēgīt ĩmma cĩ kothii otoo korgena ĩcīnac,  
karūk woccianĩ.”

(From Hare 24-26)

Avu (nyaapō)  
ĩthõng Idima dōllīan  
kĩ kidillek oo cīnnĩ  
kavuto kī otoo,  
ĩthõng itio kēlēgē cīk ayak otoo wo.

(From Squirrel 3-10)

Avu tuluuwu buu  
ĩthõng idim ūūk nē buu  
irioit kī eet ciko,  
ennei kēnnē kabbīrrēna tuluuwu ne,  
“Yei oko goo niabu nga?  
Yōkō no niia eeni nyia?”  
Illalei kēnnē tuluuwu

and she said,  
“Then if you are an animal  
or you are human,  
come down here.”

She took this man,  
tied this man onto the grass,  
in order to take him home.  
As a result they stayed at home  
then were there together  
and she became pregnant  
but there were two woman there.

There was this woman  
and asked, “Where is my broom?  
broom? Who \_\_\_ took my broom?  
Who took my broom from here?”  
instead the friend remained quiet.  
Then they stayed  
and fought about problem of person.

animals were havīng their wedding,  
Ø they ate meat  
Ø they drank beer  
and then they danced  
a very big dance.  
Big man—elephant—called guests  
and he said, “Now we are havīng a  
big day for the animals with horns.”  
And then elephant said, “If we  
find another animal without horns  
among us, he will surely be killed.”

(The hare) stayed  
and took some wax  
and muddied his head  
to look like horns,  
and entered place of horned animals.

There was also a squirrel  
and he also wanted to go,  
going with these people,  
instead wasps said to squirrel,  
“Where are you going?  
Who are you now?”  
Instead squirrel begged

ennei ne,  
 “Oo anycangu bai aneeta buu  
 kūūk lōgōth koko thēk na buu.”  
Ma balna elemit thī kabbīrrēna ngatī  
 irioi kī tuluuwu ovoyyi tammutiddina.  
 (From Squirrel 15-19)  
 Ma balna natē avuto  
 ìthōng ùrūgūmīta,  
 Ø awūdē thēk nōnō,  
 Ø aduk ahat cobbi òrrōt gimma noko.  
Ma ba natē ovoccit eeta tōmōnya cigik.  
 Yei ma thī ngī arugum kabbīrrēna wo,  
 avu tuluuwu buu  
 ìthōng ēbēla nē buu tōmōt cīnnī.

### Exercise 13

(From Hare 14-16)  
 Adiman balna kēlēgē tienit cīnīng,  
 adaak kidi,  
 awūd mērtē,  
 ìthōng kī kūrūgūmīt  
 rūgūmōn cobbi gimma noko.  
 (From Hare 91-92)  
 Ma thī balna avu nyaapō  
 ìthōng ùrūk nēnē,  
 nyatarka nē ēēn et cī ēgēēnyī òrrōt.  
 (Squirrel 9-10)  
 Ma balna elemit thi kabbīrrēna  
 ngatī irioi kī tuluuwu ovoyyi tammutiddina.  
 (From Squirrel 52-53)  
 Avu thī ngaa coo  
 ìthōng utukuroi  
kī kayahak tuluuwu ahat.  
 (From Squirrel 89-91)  
 Eted thī eeti cobbi looron  
 a nē, “Ne arawothik yōkō eeti coo looc,”  
 monogo nga reen looci.  
 (From Wiseman 3-5)  
 Ōōt dōōlīa  
 ìthōng umutit kībaalīc coo,  
 ōōt  
 ìthōng ma thī mī odolan et cī a ne kēgēēnyī wo,  
kī kentek ne, “Kībaalīc coo amut athīnēi.”  
 (From Ethiopia 3)  
 Ngītī abai yōkō nēēgē,

and said,  
 “Please let me go also  
 let me go along with others also.”  
So then the wasps agreed  
 and they went with the squirrel to sky.

Then they were there  
and they danced,  
 Ø they drank  
 Ø they ate a lot of food.  
Then people sang for their bulls.  
So then when wasps danced,  
 the squirrel remained also  
and he also began singing of bull.

Animals were havīng their wedding,  
 and they ate meat  
 and they drank beer  
 and as a result they danced  
 a very big dance.

And so the hare stayed  
 and lived well  
because he is very clever.

Then wasps agreed  
when they went with squirrel to sky.

Then there was the queen  
 and she cooked  
in order that she brought food.

Then the big wasp cut the rope  
 saying, “He reached the ground,”  
although he was far from ground.

The children went  
 and enclosed this bird,  
 they went  
 and then when arrived to wise person,  
in order to say, “There bird in hands.”

Where they now lived,

kēngēryioi oo neccie, ìthōng abaito Kawulatiy  
ngītī ave Mūnēcī cobbi.

(From Ethiopia 55)

Ìthōng ecebta ngīthōroi ciko guo rīmmīa  
itionito thī et coo,  
ngaatī odolani Tataman.

those separated, Kawulat people lived  
where there is a big Muneci tree.

And these youth tied fire with wood  
then accompanied this person  
until they reached Tataman.

#### Exercise 14

(From Squirrel 11-12)

“Gaama aneeta thūgūūm ngītī lēēngēri wo,”

(From Squirrel 20-21)

Avu tuluuwu  
ìthōng ēbēla tōmōt kīdīc  
īī ne, “Ayahana gii  
cī lēēngēri thūgūūmi.”

(From Squirrel 41-43)

Ma balna thīna natē ūtūngtēk eeta tuluuwu natē  
iito ne, “Ivita kōōt naaga  
anycīk kavu natē  
kagawa et cī ayak ìnōōnō  
okoyyi loota.”

(From Squirrel 45-46)

Ūrūmtē kī makayyioit nyakamuranya  
cīk kabbīrrēnu tammutiddina natē.

(From Wiseman 1-2)

Ati dōōlīa cīk ēēn ramma  
ìthōng agamit kībaalīc  
ìthōng otti bi et  
cī a nē kēgēēnyī wo.

(From Wiseman 6)

Ijīnit et coo entek ne,  
“Kībaalīc coo arūgī kōdē adaha?”

(From Hare 17-19)

Avva balna nē makayioiti ōngōli gōōnōgī  
ìthōng ennek ne, “Kayak naaga  
kōr cobbi cī kēlēgē  
cīk ayak otoo doo.”

(From Hare 74-75)

A nakuri noko ne, “Ah kadimi thēk na  
kacīni gii cī a vōlōng ngō.”

“Hold my buttock where is small, . . .”

There was the squirrel  
and he sang to his bull  
he said that, “A thing brought me  
that has a small buttock.”

Then the wasps left the squirrel there  
they said that, “Come, let’s go  
and leave him there,  
I know a person who takes him  
and he takes him down.”

They stayed with boss of the relatives  
who are wasps in the sky

There were children who were two  
and they caught a bird  
and they took it to a person  
who said he is wise.

They asked this person that,  
“Is this bird alive or dead?”

Big man—elephant—called guests  
and said that, “Now we are havīng  
a big day for the animals  
that have horns.”

The wildcat also said that, “I want  
to see the thing that called a lie.”

#### Translation exercise D

(John 2:13-14)

(1) Balna obowe Kōr cobbi cī Ōngōthī  
ngaatī okoyyi Yesu īcī Jeruthalemi.

The Passover feast was near  
when Jesus went from Jerusalem.

Ma ðlõtðtð cī ciith cī Nyekuco,  
ūrübõthīk Yesu eet cīk ùtēnē tīna,  
kī athaa, kī kurrenya cīk woccia ùttī  
kī anyinit cī Nyekuco  
kī eet cīk abariconi nyarobinya,  
edtehebji lobela loota.

(John 2:13-14)

(2) Ma balna ngī obowe Kōr cobbi cī ngõthio, cī  
okoyyi Yesu īcī Jeruthalemi.

Avu Yesu  
īthōng ùūk ðlõtðtð cī ciith cī Nyekuco,  
ūrübõthīk Yesu eet cīk ùtēnē tīna,  
athaa, kī kurrenya cīk woccia ùttī  
kī anyinit cī Nyekuco.

Umudothik eet cīk atalone nyarobinya,  
edtehebji lobela loota.

Then in compound of house of God  
Jesus went to people who sell cows,  
sheep, and doves which they sell  
in order to offered to God  
and the people who change money,  
sitting at tables.

Then when Passover feast was near,  
when Jesus went from Jerusalem.  
There was Jesus  
and went to house of God  
Jesus went to people who sell cows,  
sheep, and doves which they sell  
in order to offered to God  
He found people changing money  
sitting at tables.

(John 2:15)

(1) Ngaatī arübõthīcē Yesu et,  
Idimana kalli īmma loronnetei  
īthōng ibbic eet,  
athaa kī tīn nīkē,  
itingkawek īgððgð tuu vëlēk  
kõðt ngativori ciitha cī Nyekuco.

(John 2:15)

(2) Ngaatī adimanani Yesu  
kalli īmma loronnetei  
īthōng ibbic eet nīkõ  
kitingkawek īgððgð  
kodowe kī athaa kī tīn vëlēk,  
kõðt ngativori ciitha cī Nyekuco.

When Jesus arrived to the people,  
he made a certain stick with ropes  
and beat those people,  
sheep and cattle,  
chased them all  
so that they went out of house of God.

When Jesus made  
a certain stick with ropes  
and beat those people,  
in order to chase them  
together with all sheep and cattle,  
so that they went out of house of God.

(John 2:19)

(1) Edeci Yesu īgððgð  
enei ne, “Athaanit ciith coo,  
īthōng kētēngēnya wathinniwei  
īcīk ēēn iyyio kībīl nabõ.”

(John 2:19)

(2) Edeci kēnnē Yesu īgððgð  
enei ne, “Athaanit ciith coo,  
īthōng kētēngēnya wathinniwei  
īcīk ēēn iyyio kībīl nabõ.”

Jesus replied to them  
and said, “Remove this house,  
and I will rebuild it in  
three days.”

Jesus replied to them  
and said, “Remove this house,  
and I will rebuild it in  
three days.”

(John 2:20)

(1) Ma thī balna edecit makayyiowa  
cīk Yudei īnððnð

The leaders of the Jews  
replied to him

enei ne, “Nyia! Kēngēnyētia naaga ciith  
cī Nyekuci wo erkinya eet ramma  
kī torkonom.”

(John 2:20)

- (2) Edecit makayyiowa cīk Yudei ñdōñdō  
enei ne, “Nyia! Kēngēnyētia naaga ciith  
cī Nyekuci wo erkinya eet ramma  
kī torkonom.”

saying, “Hey we built this house  
of God in twenty-six  
years.”

The leaders of the Jews replied to him  
saying, “Hey we built this house  
of God in twenty-six  
years.”

### Exercise 15

√	(From Hare 4) Kēlēgē balna [cīk ayak otoo] <u>wo</u> . .	Animals that have horns were . .
ēē,	(From Hare 8) Ajaa kēlēgē [wuk athii [ci ayak otoo]] <u>wo</u> ,	Animals that not have horns were . .
wo,	(From Hare 12) Avu nyaapō īthōng idim itio kēlēgē [cīk ayak otoo],	There was the hare and wanted to enter horned animals
Ø	(From Hare 19-21) Īthōng thī ñ ñ ōngōli ne, “[Mī kurubta kēlēgīt imma [cī kothii otoo]] <u>wō</u> ; korgena ĩcīnac, karuk woccianī.” (From Hare 24-26)	Then the elephant said, “If we find a certain animal without horns, we will sure kill it.”
√	Avu īthōng Idima dōllīan kī kīdīllēk dō cīnnī kavuto kī otoo, īthōng itio kēlēgē [cīk ayak otoo] <u>wō</u> . (From Hare 71-72)	He was there and took some wax in order to muddy his head to look like horns, and then entered horned animals.
wo	“Yei lōgōth, kodong thīñdō gii [cī gōō ēēn nyia [cī athii [cī kacīn]] buu] <u>ēē</u> .” (From Hare 82-83)	“Please people, why we carry something which we cannot see?”
ko	Īthōng ivitia kēlēgē [cīk ēēn tur] odolanit kēlēgē [cīk obbitik] <u>wō</u> , (From Hare 84-88)	And five animals came and reached big animals,
Ø	Ennei kēnnē nēēgē ne, “Ivir bathī vōlōng neccie.” [Ngaatī athikni] <u>wō</u> ,	They told them, “The lie ran away.”
ko	nyaapō ñ ne, “Ee athī nē? Ivir vōlōnga? Anycik kidimta kanyiha, thī nēnnē viyo na ĩgōdōgō vēlēk.”	When they heard this, the hare said, “What does he say? Lie ran away? Let them bring to me what I already gave to them.”
wo	[Ngaatī athikni kēlēgē [cīk obbitik]]__	When the big animals heard,
ko	[ngī a ne, ‘ivir vōlōng’] <u>wō</u> , utuvuyia nēēgē kēlēgē [cīk kīdīk] <u>ko</u> ,	when he said that the lie ran away, they called the small animals . .

### Exercise 16

	(From Wiseman 1-2)	
<u>major</u>	Aati <b>dōlīa cīk ēēn ramma</b>	There were <b>two children</b>
<u>prop</u>	īthōng agammit <b>kībaalīc</b>	and they caught <b>a bird</b>
<u>major</u>	īthōng otti kī <b>et</b>	and they took (it) to a <b>man</b>
	<b>cī ane kēgēnyī wo.</b>	who was said to be wise.
	(From Hare 51-54)	
	Ennei kēnnē nyaapō īgōōgō ne,	Then the hare told them,
<u>prop</u>	“Kadīmanī gimma cī ēēn <b>vōlōng.</b> ”	“I do something which is a <b>lie.</b> ”
	entek kēlēgē ne, “Avī yōkō	The animals asked him,
<u>prop</u>	gii cī athī <b>vōlōng</b> wo nga?”	“Now, where is thing called <b>lie?</b> ”
	(From Hare 62-64)	
	uuk (nyaapō) kodolan kōrōōk,	(the hare) arrived home,
<u>minor</u>	urubbothik <b>ngaa</b> cīnnī	found his <b>wife</b> ,
	ennek ne, . . .	(and) said,
	(From Hare 74-75)	
<u>minor</u>	A <b>nakuri</b> noko ne, “Ah kadimi thēk	The <b>wildcat</b> also said, “I want to
	na kacīni gii cī a vōlōng ngō.”	see thing which is called a lie.”
	(From Women 3)	
<u>major</u>	avu <b>ngaa īmma</b>	there was <b>a certain women</b>
	īthōng ūūk kartēnēi baatha.	she went look for grass in bush.
	(From Squirrel 1-3)	
	Ovo kabbīrrēna da tammutiddina	The wasps were going to the sky
	a ne, ovo adiman tienit cīnīng cī tiento.	saying they would have wedding.
<u>major</u>	Avu <b>tuluuwu</b> buu	There was also a <b>squirrel</b>
	īthōng idim ūūk ne buu.	and he wanted to go also.
	(From Squirrel 45-50)	
<u>major</u>	Ūrūmtē kī <b>makayyioit nyakamuranya</b>	They stayed with <b>leader of the</b>
	<b>cīk kabbīrrēnu tammutiddina natē.</b>	<b>relatives that are wasps in sky.</b>
	Ma thī balna ivitia nē	Then she came with
	kī nyakamuranya cīk kabbīrrēnu.	the relatives of the wasps.
	Ma balna natē ikiyia ennek	And <b>husband of queen wasp</b>
<u>major</u>	<b>maac cī ngaa coo</b> tuluuwu ne,	came and told the squirrel,
	(From Squirrel 72-73)	
	Ikiyia Idima eeti coo	This person brought <b>three drums,</b>
<u>prop</u>	<b>kidongua iyyo cobbi ōrrōt,</b>	<b>a very big one, a small one,</b>
	<b>kī cī dīcī, kī kī nabō cī dīcī ōrrōt.</b>	<b>and also a very small one.</b>
	(From Squirrel 95-99)	
<u>minor</u>	Ma balna natē ikiyya <b>kēlēgīti īmma</b>	Then a <b>certain animal</b> came
	īcīn īnōōnō (tuluuwu)	and saw him (squirrel)
	a ne, “Ōgōōn kuu?”	and he said, “What is the problem?”

### Exercise 17

	(From Wiseman 3)	
	Oot dōōlīa	The children went
<u>later</u>	īthōng umutit <b>kībaalīc coo,</b>	and enclosed <b>this bird,</b>

	(From Wiseman 6)	
<u>later</u>	Avĩ <b>eeti coo</b>	<b>This man</b> remained
<u>later</u>	ĩthõng ennek <b>dõõlĩ ciko</b> ne, . . .	and told <b>those children</b> , . . .
	(From Squirrel 95)	
<u>first</u>	Ma balna natẽ ikiya <b>kẽlẽgẽtĩ ĩmma</b>	And there was a <b>certain animal</b>
<u>later</u>	ĩcĩn <b>ĩnõõnõ</b> (tulluuwu)	seeing <b>him</b> (the squirrel)
	(From Hare 69)	
<u>later</u>	“ <b>Võlõng coo, coo</b> irot ooti.”	“This lie, this you take and go with!”
	(From Famous 37)	
<u>first</u>	Abulie balna da <b>eeti ĩmma Laarima</b>	There was a <b>certain Laarim man</b>
	cĩ a thar cĩgĩnik ne bĩ Nyamoru	who had the name ‘Stone Nyamoru’

### Exercise 18

	(From Women 1-3)	
ĩmma	Avĩ balna eeti <b>coo</b>	There was this person
	ĩthõng otod <b>kẽẽta</b> ,	and he climbed a tree,
	et cĩ <b>ẽẽn dõtĩt</b> ,	the person was a man,
nẽ	ĩthõng mĩ avĩ <b>eeti ĩmma</b> <b>kẽẽta</b> tidiina wo,	when certain person was in tree,
√	avu <b>ngaa ĩmma</b>	there was a certain women
	ĩthõng <b>ũũk kartẽnẽi</b> baatha.	she went to look for grass in bush.
	(From Hare 19-21)	
ĩmma	Ĩthõng thĩ ñ òngõli ne, “Mĩ	Then elephant said, “If we find
	kurubta <b>kẽlẽgĩt coo</b> cĩ kothii otoo wo,	this animal without horns,
	korgena ĩcĩnac, karuk woccianĩ.”	we will sure kill it.”
	(From Hare 67-69)	
	Ivitia thĩ eeta	Then the animals came
	ijinit ngaa coo	and asked the wife
	entek ne,	saying,
√	“Ma <b>gii ĩmma</b> cĩ a <b>võlõng avĩ nga</b> ?”	“Where is thing called ‘lie’?”
Ø	Ennek <b>ngaa ĩmma</b> ãgõõgõ ne,	Certain woman said to them,
	“ <b>Võlõng coo coo</b> irot ooti.”	“This lie, take it and go.”
	(From Squirrel 6-10)	
	Illalei <b>kẽnnẽ</b> tulluuwu	Then the squirrel begged
	ennei ne,	and said,
	“Oo anycangu bai aneeta buu	“Please let me go also
	kũũk lõgõth koko thẽk na buu.”	let me go with others also.”
Ø	Ma balna elemit thĩ kabbĩrrẽna ngatĩ	Then the wasps agreed
	irioi kĩ <b>tulluuwu ĩmma</b> ovoyyi	went with certain squirrel to sky.
	tammutiddina.	

### Translation exercise E

- (1) (From Exodus 2:5) Avu balna doo cĩ ngayyĩ cĩ alaano, There was a daughter of king,

- ĩthõng ũũk bũlũca arannẽ. and she went to sea for bathing.
- (2) (From Exodus 2:5)  
Avu balna doo ĩmma cĩ ngayyĩ cĩ alaano, There was a certain daughter of king,  
ĩthõng ũũk bũlũca arannẽ. and she went to sea for bathing.
- (1) (From Exodus 2:12)  
Avu balna Mutha There was Moses  
ĩthõng umudie acĩn kothii et, and looked around and didn't see anyone,  
avu he was there  
ĩthõng uruk et cĩ ijibi and killed the Egyptian  
kĩĩ kulugung et coo kathacĩnta. and then buried that person in the sand.
- (2) (From Exodus 2:12)  
Avu balna Mutha There was Moses  
ĩthõng umudie acĩn kothii et ĩmma, and looked around didn't see certain person,  
avu he was there  
ĩthõng uruk et cĩ ijibi and killed the Egyptian  
kĩĩ kulugung et coo kathacĩnta. and then buried that person in the sand.

### Exercise 19

- (From Hare 87-93)  
Ngaatĩ athikni kũlũgũ cĩk obbitik ko,  
ngĩ a ne, 'ivir vũlõng wo',  
utuvuyia nũũgũ kũlũgũ cĩk kidik ko  
entek ne, "Ivita baai thĩ ngato ivita  
adaakte."  
Utuvuyia thũk kũlũgũ cĩk ẽẽn tur wo,  
ĩthõng adaait nũũgũ kũlũgũ nũũkũ.  
2, 4 Ma thĩ balna **avu nyaapũ**  
**ĩthõng** uruk nũũnũ,  
nyatarka nũ ẽẽn et cĩ ẽgũũnyĩ ũrrũt.  
(From Women 7-18)  
Ma thĩ balna eeti coo mĩ acĩn ngaa coo wo,  
atdukai gũũ ĩnũũnũ munnĩ cĩk abiri,  
ẽbũra thĩgũ ngaa coo.  
Eẽbũra thĩgũ ngaa coo,  
adui.  
3 Ma balna **avu**  
**ĩthõng** utdukak awũẽn ramma,  
3 **avu ngaa coo**  
**ĩthõng** ĩĩ ne, "Ma ngĩ eeni kũlũgũĩ  
kũdũ eeni et, lucia loota mĩ thong  
athii cĩ eeni kũlũgũĩ, ija thĩ loota ngato."  
3 **Avu eeti** kũũta tidiina  
**ĩthõng** uluccia loota.  
(From Women 24-27)  
Ma thĩ ngaa coo ennek gũũnũ ne,  
When the big animals heard  
that was said 'the lie ran away',  
they called the small animals  
saying, "Come here so you can be  
eaten."  
They called for the five animals  
and they ate those animals.  
And so the hare stayed  
and lived well  
because he is one who is so clever.  
Then when man saw this woman,  
he threw her some ripe fruit,  
and this woman took it.  
This woman took it,  
and she ate it.  
Then he was there  
and he threw down two rats  
and there was this woman  
and she said, "If you are an animal  
or human, come down; if not  
an animal, then come down."  
There was the person in the tree  
and he came down.  
So the woman asked her friend,

- “Ōgōdnī pee niia kuu?”
- 3 **Avu ngaa coo**  
**īthōng** ūūk gōdnīa da ngamanī.  
 Ma ba mī avīya gōdnīa bonato ee,  
 ūūk ngaa coo ciitha.  
 (From Women 32-33)  
 Ma balna ikiyia gōdnīa  
 īthōng iyetha et cīnnī wo ithiwa,
- 3 **avu ngaa coo**  
**īthōng** īī ne, “Narērūngī cannī nga?”  
 (From Women 37-40)
- 3 Ma balna **avuto**  
**īthōng** uktoi thōōth cī et coo wo.
- 2 **Avu eeti**  
**īthōng** itinga īī ne,  
 “Yei niigia nyī nga ukonu,  
 yōkō niigia avuut niigia vėlēk iito ngaai  
 cīganīk, aneeta coo nyī nga ukonu nabo.”  
 (From Wiseman 1-2)
- 1 **Ati dōōlīa cīk ēēn ramma**  
**īthōng** agamit kībaalīc.  
 (From Wiseman 6-7)  
 Ijīnit et coo entek ne,  
 “Kībaalīcī coo arugi kōdē adaha?”
- 3 **Avī eeti coo**  
**īthōng** ennek dōōlī ciko ne, “Kībaalīcī  
 necio rūgēti cinne vėlēk avī īcunung,  
 ma ngī adimnyu, niigia arukcu uruit.”  
 (From Squirrel 1-3)  
 Ovo kabbīrrēna da tammutiddina  
 a ne, ovo adiman tienit cīnīng cī tiento.
- 1 **Avu tuluuwu buu**  
**īthōng** idīm ūūk ne buu.

“How you (get pregnant)?”  
 There was this woman  
 and her friend went out.  
 And when friend was still in bush,  
 this woman went into the house.

Her friend came  
 and found that man was missing,  
 There was this woman  
 she said, “Where is my broom?”

They were there  
 and argued about this problem.  
 The person was there  
 and said,  
 “Please don’t fight.  
 Both you remain as my wives.  
 I here, do not fight anymore.”

There were two children  
 and they caught a bird.

They asked this person,  
 “Is the bird alive or dead?”  
 There was the person  
 and he told those children, “Bird  
 is alive, its life in your control,  
 if you want, you kill it dead.”

The wasps were going to the sky  
 saying they would have wedding.  
 There was also a squirrel  
 and he wanted to go also.

### Translation exercise F

- (1) (From Exodus 2:5)  
**Avu** balna doo īmma cī ngayyī cī alaano,  
**īthōng** ūūk būlūca arannē. There was a certain daughter of king,  
 and she went to sea for bathing.
- (2) (From Exodus 2:5)  
 Ūūk doo īmma ci ngayyi cī alaano  
 būlūca arannē. A certain daughter of the king went  
 to sea for bathing.
- (From Exodus 2:7)  
 (1) **Īthōng** ijin balna ngōdnīa doo  
 cī ngayyi cī alaano, And his sister asked daughter  
 of the king,

“Koko koccia na kayaha ngaa cĩ ěn Hebrew kikiyia kitilingaai doolec coo aniita?”

(From Exodus 2:7)

(2)

Avu ngōñña  
ĩthōng ijin balna doo  
cĩ ngayyi cĩ alaano,

“Koko koccia na kayaha ngaa cĩ ěn Hebrew kikiyia kitilingaai doolec coo aniita?”

“Shall I go to a Hebrew woman who will nurse child for you?”

There was his sister  
and asked daughter  
of the king,

“Shall I go to a Hebrew woman who will nurse child for you?”

## Exercise 20

	(From Women 14)
<u>noun</u>	Avu <b>eeti</b> kēēta tidiina
<u>no men.</u>	ĩthōng <b>uluccia</b> loota, (From Women 21-24)
<u>noun</u>	Ennek <b>gōñña</b> ne, “Bit avvu loota kī kitiryai kũthũũtha doolec.”
<u>pron</u>	Uuk thĩ <b>nē</b> kī kũthũũth,
<u>pron</u>	ma thĩ mĩ anyi <b>nē</b> oo,
<u>noun</u>	adaak kēñnē kũthũũtha <b>ngaa coo</b> . (From Hare 14-15)
<u>noun</u>	Adiman balna <b>kēlēgē</b> tienit cĩñing
<u>no men.</u>	<b>adaak</b> kidi, (From Hare 27-28)
<u>noun</u>	Īcĩñit <b>kēlēgē cĩk ayak otoo wo</b> nyaapō
<u>no men.</u>	<b>entek</b> ne, “Uwui, eyei gia gōd niia buu otoo?” (From Hare 67-70)
<u>noun</u>	Ivitia thĩ <b>eeta</b>
<u>noun</u>	ijinit <b>ngaa coo</b>
<u>no men.</u>	<b>entek</b> ne, “Ma gii ĩmma cĩ a vōlōng avĩ nga?”
<u>pron</u>	Ennek ngaa <b>ĩgōōgō</b> ne, “Vōlōng coo coo irot ooti.”

**The person** remained in the tree  
and **came** down,

**Friend** answered, “Sit, remain  
with black ant to receive child.”  
So **she** went to the black ants,  
then when **she** gave (herself),  
instead, black ants bit **woman**.

**Animals** were havĩng their feast,  
**eating** meat,

**The horned animals** saw hare  
**asked**, “Have you always had  
horns?”

Then **people (animals)** came  
asking **the woman**  
**saying**, “Where is thing called  
a lie?”

The woman said **to them**,  
“This lie, this you take and go.”

## Exercise 21

(From Squirrel 3-10)  
ennei kēñnē **kabbĩrřēna** tuluuwu ne,  
“Yei oko goo niabu nga?  
Yōkō no niia eeni nyia?”

S2 Illalei kēñnē **tuluuwu**

S1 **ennei** ne,

“Oo anycangu bai aneeta buu  
kũũk lōgōth koko thēk na buu.”

(From Squirrel 23-27)

Ennei kēñnē **gōñña** ne,

But **wasps** said to squirrel,

“Where are you going?

Who are you now?”

Then the **squirrel** begged  
and **said**,

“Please let me go also  
let me go with others also.”

Then **his friend** asked,

“Uwui nyia cī ēbēli niia wo?  
 Avvu tiv kothii thōōth nicco.”  
S2 Ēbēllīē kēnnē **tuluuwu** noko,  
 “Ayahana gii cī lēēngēri thūgūūmi . . .”  
 (From Women 3)  
 Avu **ngaa īmma**  
S1 ĩthōng ūūk kartennei baatha.  
 (From Women 14-20)  
 Avu **eeti** kēēta tidiina  
S1 ĩthōng **uluccia** loota.  
S3 Ngaatī acīnī **ngaa coo** ēēn et,  
S1 **itik** et coo  
S1 **ēcēbēk** et coo karteenta ĩcītō,  
S1 kī **kuui** ōlōō.  
S1 **Ōōt** thī **avuto** ōlōō  
S1 ma balna natē **ūrūmtē**  
S3 ĩthōng anyawoi **nē**,  
S3 ēēn thī **nēēgē ngaa ciko ramma**.  
S3 Ma thī mī anyakcie **gōōnīa** wo,  
S3 ijin **gōōnīa**  
S1 **ennek** ne, “Yei laang anyakcie niia kuu?  
 Adima niia doolec nga?”  
S2 Ennek **gōōnīa** ne, “Bit avvu  
 loota kī kitiryai kūthūūtha doolec.”  
 (From Women 26-29)  
 Ma ba mī avīya **gōōnīa** bonato ee,  
S3 ūūk **ngaa coo** ciitha  
S1 **oko acīn** doolec ciitha natē,  
S1 **avu**  
S1 ĩthōng **aribana** gōō ir cīk doolecak riip,  
S3 ēdēcī thī gōō **eeti**  
S1 **a** ne, “Ee aribana ir cīk doolecak.”  
 (From Hare 67-69)  
 Ivitia thī **eeta**  
S1 **ijinit** ngaa coo  
S1 **entek** ne, “Ma gii īmma cī a vōlōng  
 avī nga?”  
S2 Ennek **ngaa** ĩgōōgō ne, “Vōlōng coo  
 coo irot ootī.”  
 (From Hare 82-84)  
 ĩthōng ivitia **kēlēgē cīk ēēn tur**  
S1 **odolanit** kēlēgē cīk obbitik ko,  
S3 ijinit **eeta**  
S1 **ennei** ne, “Ūūk vōlōng nga?”  
S2 Ennei kēnnē **nēēgē** ne,  
 “Ivir bathī vōlōng neccie.”

“Hey, what are you singing?  
 Keep quiet about such things.”  
 But the **squirrel** sang again,  
 “Thing with small buttock . . .”

A **certain woman** remained  
 and **went** for grasses in the bush.

**The person** remained in the tree  
 and **came** down,  
 when **the woman** saw it was a man,  
**took** the man  
**tied** the man onto the grass  
 and **took** (him) home.  
 Then (they) **stayed** at home  
 and were there **staying together**  
 and **she** became pregnant  
 but **they** were **two women**.  
 Then when **her friend** was pregnant,  
**her friend** (not pregnant) asked,  
**said**, “How did you become  
 pregnant? Where you get child?”  
**Her friend** said, “Sit and remain  
 with ants to receive a child.”

While **her friend** was in the bush,  
**the woman** went into the house  
 to **see** the child in the house there,  
 she **was** there  
 and **sipped** the milk of the child,  
 Then **person** answered  
**saying**, “You sip child’s milk.”

Then the **people** came  
**asking** the woman  
**saying**, “Where is the thing that is  
 called the lie?”  
**The woman** said to them, “This is  
 the lie for you to take.”

And **five animals** came  
 and **reached** big animals,  
 and the **people** asked them  
 and **said**, “Where did the lie go?  
**They** told them,  
 “The lie ran away.”

## Exercise 22

(From Squirrel 48-51)

Ma balna natē ikiyia ennek  
**maac cī ngaa coo** tuluuwu ne,  
“Niia mī ayahai ngaa ahat iṭhōng ūwūrūtēk  
mōōlēt, nyī arui nyangatarit aa?”

O2 A kēnnē tuluuwu ne, “Ii.”

(From Women 15-16)

Ngaatī acīnī ngaa coo ēēn et,  
itik et coo

01 kī **kuui** ōlōō.  
ēcēbēk **et coo** karteenta iṭitō,

(From Women 19-21)

Ma thī mī anyakcie gōōnīa wo,  
ijin **gōōnīa**  
ennek ne, “Yei laang anyakcie niia kuu?  
Adima niia doolec nga?”

O2 **Ennek** gōōnīa ne, “Bit avvu  
loota kī kitiryai kūthūūtha doolec.”

(From Hare 14-16)

Adiman balna kēlēgē tienit cīnīng  
adaak **kidi**,

O3 awud **mērtē**,

O3 iṭhōng kī kūrūgūmīt **rūgūmōn cobbi**  
gimma nōkō.

(From Hare 48-50)

Ayakta eeta **nyaapō**

O1 iṭhōng **ijinit** thī eeta cīk obbitik ko,  
ōō ōngōlī, kīthīwanī,

O1 **entek** ne, “Yei laang nyia  
cī adimani niia wo?”

(From Hare 53-55)

Entek **kēlēgē** ne, “Avī yōkō gii  
cī athī vōlōng wo nga?”

O2 **Ethei** nē ne, “Avī ōlōō.”

And **husband of this queen wasp**

came and told the squirrel,  
“If queen brings food and unties  
calf, do not kill good feeling.”  
Then the squirrel **said**, “Ok.”

When woman saw it was a man,  
she took the man  
tied **the man** onto the grass  
and **took** home.

When her friend was pregnant,  
**her friend** (not pregnant) asked,  
said, “How did you become  
pregnant? Where you get child?”  
Her friend **said**, “Sit and remain  
with ants to receive a child.”

Animals were havīng their feast,  
eating **meat**,  
drinking **beer**,  
and dancing a very **big dance**.

The people brought **the hare**  
and then animals that are big like  
head elephant and buffalo **asked**  
**telling**, “Friend, what is this you  
are doing?”

The **animals** asked, “Thing which  
is called a lie, where is it?”  
He **said**, “It is at home.”

## Exercise 23

(From Women 2-4) (subjects)

**Et cī ēēn dōtīt**,

S1 1 iṭhōng mī avī **nē** kēēta tidiina wo,

S3 √ avu **ngaa īmma**

S1 √ iṭhōng **ūūk** kartēnēi baatha.

S1 √ **Ūūk**

S1 2 iṭhōng ma thī ngī arawothi **nē** baath oo,

(From Women 7-9) (subjects)

**The person was a man**,  
and when **he** was up in the tree,  
there was **certain women**  
and **went** to look for grass in bush.

**Went**  
and then when **she** reached bush,

ma thī balna **eeti coo**  
S1 √ mī **acīn** ngaa coo wo,  
S1 √ **atdūkaī** gōō ĩnōōnō mūnnī cīk abiri  
S3 √ ēbēra **thīgō ngaa** coo.  
S1 2 Ēbēra **thīgō ngaa** coo,  
S1 √ **adii**.  
 (From Women 15-16) (objects)  
 Ngaatī acīni ngaa coo ēēn et,  
 itik **et coo**  
O1 2 ēcēbēk **et coo** karteenta ĩcītō,  
O1 √ kī **kuui** ōlōō.  
 (From Women 28-30) (subjects)  
 ēdēcī thī gōō **eeti**  
S1 √ **a** ne, “Ee aribana ir cīk doolecak.”  
S2 4 **Avīr** gōō  
S3 √ akannei **ēlē cīnnī** vōlōng,  
S3 4 **avu**  
S1 √ ĩthōng **īcīn** et coo.  
 (From Women 38-40) (subjects)  
 Avu **eeti**  
S1 √ ĩthōng **itinga ũ** ne,  
 “Yeī nigia nyī nga ukonu,  
 yōkō nigia avuut nigia vēlēk  
 iito ngaai cīganīk. Aneeta coo  
 nyī nga ukonu nabo.”  
S2 4 **Avuto** thī ininga **ukoi**  
S1 3 ũrūmte **nēēgē** itiktoi kī et coo.  
 (From Squirrel 60-62) (subjects)  
 Ūūk thī **ngaa coo**  
S1 √ **ayaha** ahat nabo.  
S1 2 Ma thī mī a **nē**  
S1 √ **kanyik** tuluuwu ahat oo,  
S1 √ **a** kēnnē gōō ne, *kwaak*.  
 (From Hare 45-47) (subjects)  
 Ngaatī athikni **eeta ciko**  
 thōōth coo kētē wo,  
S1 2 utuveco **nēēgē** nyaapō  
S1 √ ĩthōng **iito** ne, “Yagei ayakta do ngato.”  
 (From Hare 67-69) (objects)  
 Ivitia thī **eeta**  
 ijinit ngaa coo  
 entek ne, “Ma gii ĩmma cī a vōlōng  
 avī nga?”  
S2 2 Ennek ngaa **īgōōgō** ne, “Vōlōng coo  
 coo irot ooti.”  
 (From Hare 87-92) (subjects)

and then there was **this man**  
 when **saw** this woman  
**threw** to her ripe fruit  
 the **woman took** (it).  
 The **woman took** (it)  
**ate** (it).

when woman saw it was a man,  
 took **the man**  
 tied **the man** onto the grass  
 and **took** home.

Then **person** answered  
**saying**, “You sip child’s milk.”  
 She **ran** away  
 but **her body** began to feel guilty,  
 there she **was**  
 and **saw** this man.

There was **the man**  
 and he **stood and said**,  
 “You, please do not fight!  
 Now you, you all remain  
 as my wives. I am here,  
 do not fight any more.”  
 They **remained** without fighting  
 and **they** were married to this man.

Then the **queen** came  
 and **brought** food again.  
 Then when **she** wanted  
 to **give** the squirrel food,  
**made** the sound *kwaak*.

When **these animals** heard  
 this message,  
**they** called for the hare  
 and **said**, “Bring him here.”

Then **the people** (animals) came  
 asking the woman  
 saying, “Where is the thing that is  
 called the lie?”  
 The woman said to **them**, “This is  
 the lie for you to take.”

		Ngaatĩ athikni <b>kēlēgē cīk obbitik</b> ko, ngĩ <b>a</b> ne, ‘ivir vōlōng wo’,	When <b>the big animals</b> heard that <b>was said</b> ‘the lie ran away’,
<u>S3</u>	√	utuvuyia <b>nēēgē</b> kēlēgē cīk kīdīk ko	<b>they</b> called the small animals
<u>S1</u>	√	<b>entek</b> ne, “Ivitia baai thĩ ngato ivitia adaakte.”	<b>saying</b> , “Come here so you can be eaten.”
<u>S2</u>	4	<b>Utuvuyia</b> thēk kēlēgē cīk ēēn tur wo,	<b>Called</b> for the five animals
<u>S1</u>	3	ĩthōng adaait <b>nēēgē</b> kēlēgē nīkē. Ma thĩ balna avu <b>nyaapō</b>	and <b>they</b> ate those animals. And so <b>the hare</b> stayed
<u>S1</u>	3	ĩthōng ūrūk <b>nēnē</b> ,	and <b>he</b> lived well,
<u>S1</u>	3	nyatarka <b>nē</b> ēēn et cī ēgēēnyĩ òrrōt.	because <b>he</b> is one who is so clever.

### Translation Exercise G

(From Exodus 2:11-12)

- |     |   |   |
|-----|---|---|
| (1) | Ma balna itilitha <u>nē</u> ĩthĩ maka<br>ĩthōng ūūk <u>Mutha</u> ĩcīn eet cīgīnīk<br>tīca ĩcī enne nyakapanak,<br><u>acīn</u> balna et cī Ijibi<br><u>uuk</u> et<br>cī ēēn Heburu cī looc cīnnīng,<br>umudie <u>nē</u> ĩcīn kothii et.<br>Avu <u>nē</u><br>ĩthōng <u>uruk</u> et cī Ijibi<br><u>kulugung</u> et coo kathacīnta. | Then <u>he</u> became big<br>and <u>Moses</u> went and saw his people<br>in the work of being slaves,<br>he <u>saw</u> person who is an Egyptian<br><u>beat</u> a person<br>who was a Hebrew in his land,<br>and <u>he</u> turned and saw no person.<br><u>He</u> was there<br>and <u>killed</u> the Egyptian<br>and <u>buried</u> him in the sand. |
|-----|---|---|

(From Exodus 2:11-12)

- |     |  |  |
|-----|--|--|
| (2) | Ma balna itilitha <u>Mutha</u> ĩthĩ maka<br>ĩthōng ūūk <u>īcīn</u> eet cīgīnīk<br>tīca ĩcī enne nyakapanak,<br><u>acīn</u> balna et cī Ijibi<br>uuk <u>eeti</u> cī <u>ijibi</u> et<br>cī ēēn Heburu cī looc cīnnīng.<br>Avu balna <u>Mutha</u><br>ĩthōng <u>umudie</u> <u>īcīn</u> kothii et<br><u>Avu</u><br>ĩthōng uruk <u>Mutha</u> et cī Ijibi<br><u>kulugung</u> et coo kathacīnta. | Then <u>Moses</u> became big<br>and he <u>went and saw</u> his people<br>in the work of being slaves,<br>he <u>saw</u> person who is an Egyptian,<br>the <u>Egyptian</u> beat a person<br>who was a Hebrew in his land.<br>There was <u>Moses</u><br>and <u>turned and saw</u> no person.<br>He <u>was there</u><br>and <u>Moses</u> killed the Egyptian<br>and <u>buried</u> him in the sand. |
|-----|--|--|

(From Exodus 2:13-14)

- |     |   |  |
|-----|---|--|
| (1) | Ma balna ūūk Mutha ngerethetīn ĩmma<br>ĩthōng ĩcīn <u>eet cīk ēēn Heburu ramma</u><br><u>uktoi</u> .<br>Ma ngĩ <u>ukoi</u> , ijin thĩ balna nē et<br><u>cī ayak kiriren</u> ēē,<br>ennek <u>et coo</u> ne, “Uuki niia goonu<br>cī ēēn Heburu nyia?” | Then in a certain morning Moses went<br>and saw <u>two Hebrews</u><br><u>fighting</u> .<br>And while they <u>were fighting</u> , then he<br>asked <u>the man who brought beating</u><br>said to <u>this man</u> , “Why are you<br>beating<br>your friend who is a Hebrew?” |
|-----|---|--|

Atajan kēnnē eeti  
īthī ne,  
“Ngēnē cī arīcī aniita īthī gaalinit  
cīnang?”

Adimi niia ngī arukca aneeta  
kī ba ngī arui et cī Ijibi.”

(From Exodus 2:13-14)

(2) Ma balna ūūk Mutha ngerethetīn īmma  
īthōng īcīn eet cīk ēēn Heburu ramma  
uktoi.

Ma ngī ukoī, ijin thī balna nē et  
cī ayak kiriren ēē,  
ennek ne, “Uuki niia goonu  
cī ēēn Heburu nyia?”

Atajan kēnnē eeti īndōnō  
īthī ne,

“Ngēnē cī arīcī aniita īthī gaalinit cīnang?”  
Adimi niia ngī arukca aneeta  
kī ba ngī arui et cī Ijibi.”

Surprisingly, the person answered  
and said,

“Who are you to be our ruler?”

Do you want to kill me  
like you killed the Egyptian?”

Then in a certain morning Moses went  
and saw two Hebrews  
fighting

And while they were fighting, then he  
asked the man who brought beating  
said, “Why are you beating  
your friend who is a Hebrew?”

Surprisingly, the person answered him  
and said,

“Who are you to be our ruler?”  
Do you want to kill me  
like you killed the Egyptian?”

### Translation Exercise H

(From Exodus 2:8-9)

(1) Īthōng ūūk ayaha nē yaati dooleco.  
“Bīfī doo coo tīlīngaaha aneeta,  
īthōng kadumanni katī na aniita,”

uduwak balna doo cī alaano ngaa coo.

And she brought mother of child.  
“You take this child and nurse for me,  
and I will pay you,”  
told daughter of the king to this woman.

(2) (From Exodus 2:8-9)

Īthōng ūūk ayaha nē yaati dooleco.

Uduwak balna doo cī alaano ngaa coo,  
ennek ne,

“Bīfī doo coo tīlīngaaha aneeta,  
īthōng kadumanni katī na aniita.”

And she brought mother of child.  
Daughter of the king told this woman,  
saying,  
“You take this child and nurse for me,  
and I will pay you,”

### Translation Exercise I

(From Exodus 2:14)

(1) Avī balna eeti  
īthōng atajan īī ne,  
“Ngēnē [cī aniita īthī gaalinit cīnang]?”

Adimi niia ngī arukca aneeta  
kī ngarui et [cī Ijibi].”

(From Exodus 2:14)

(2) Avī balna eeti  
īthōng atajan īī ne,

There was a person  
and he asked saying,  
“Who are you to be our ruler?”

Do you want to kill me  
like you killed the Egyptian?”

There was a person  
and he asked saying,

“Ngēnē [cī arīcī aniita īthī gaalinit cīnang]? “Who are you to be our ruler?”  
 Adimi nia ngī arukca aneeta Do you want to kill me  
 kī ba ngī arui et [cī Ijibi].” like you killed the Egyptian?”

- (1) (Exodus 2:5) Ma thī mī acīn doo [cī alaano lōcībīrō], Then when king’s daughter saw basket,  
 ition doo [cī ēēn nyakapanait cīnnī] sent a child of her slave  
 kūūk kayaha gii [cī acīn] ēē. in order to bring thing that she saw.
- (2) (Exodus 2:5) Ition nē doo [cī ēēn nyakapanait cīnnī] She sent a child who was her slave  
 kūūk kayaha lōcībīrō in order for the slave to bring basket  
 [cī acīn doo [cī alaano]] ēē. that the daughter of the king saw.

### Translation exercise J

- (1) (From John 2:6) Aati balna jeretenya [cīk ēēn biyyien] joonui, Were stone buckets nearby  
 [cīk ūngēnē eeta [which people  
 (cīk ēēn Yudei) kor cobbi] (that were Jews)  
 washed with on big day]  
 ayak codoi abithi maama each full had water  
 [cīk ellenoi kī dēērēn eetimma komoto]. [that equaled thirty gourds].
- (2) (From John 2:6) Aati balna jeretenya [cīk ēēn biyyien] joonui, Were stone buckets nearby  
 ūngēnē eeta [cīk ēēn Yudei] kor cobbi People [that were Jews]  
 washed with them on big day  
 abithi codoi maam, each full of water,  
 ellonoi kī dēērēn ettima komoto equaled thirty gourds.

### Translation exercise K

- (1) (From John 1:18) Nga kīcīn eeti īmma Nyekuc. No person has seen God.  
 Ngērīnī doo cī ēēn Nyekuc dīdī It is His son alone who is the true God,  
 cī ōjōōn cī Baatīnnī wo, who is near to the Father,  
 cī aku eyelecet agēēta kagac Nyekuc. who comes to show us to know God.
- (2) (From John 1:18) Nga kīcīn eeti īmma Nyekuc. No person has seen God.  
 Ngērīnī doo cī ēēn Nyekuc dīdī It is His son alone who is the true God,  
 cī ōjōōn cī Baatīnnī. who is near to the Father.  
 Īnōōnō doo cī aku eyelecet agēēta It is His son who comes to show us  
 kagac Nyekuc. to know God.

### Translation exercises L

(From Exodus 2:5-6)

- (1) Avu balna doo ïmma cĩ ngayyĩ cĩ alaano, ïthõng ùũk ně bũlũca aranně,  
 õwõ balna gonoogia joonui duwwa  
ëbëk ïnõõnõ.  
 Ma thĩ mĩ acĩn doo cĩ alaano lõcĩbĩrõ,  
 ïtion ně doo cĩ ãen nyakapanait cĩnnĩ  
kũũk kayaha gii cĩ acĩn ãẽ.  
 Upuk ně lõcĩbĩrõ,  
 ïthõng ĩcĩn doolec,  
 ïthõng atamatik ně ïnõõnõ.  
 Ìthĩ doo cĩ alaano ne,  
 “Doolec cĩ eet cĩk Hebrew coo.”  
 (From Exodus 2:5-6)
- (2) Avu balna doo ïmma cĩ ngayyĩ cĩ alaano, ïthõng ùũk bũlũca aranně,  
 õwõ balna gonoogia joonui duwwa  
ëbëk ïnõõnõ.  
 Ma thĩ mĩ acĩn doo cĩ alaano lõcĩbĩrõ,  
 ïtion doo cĩ ãen nyakapanait cĩnnĩ  
kũũk kayaha gii cĩ acĩn ãẽ.  
 Upuk lõcĩbĩrõ,  
 ïthõng ĩcĩn dooleca,  
 ïthõng atamatik ïnõõnõ.  
 Ìthĩ doo cĩ alaano ne,  
 “Doolec cĩ eet cĩk Hebrew coo.”
- There was a certain daughter of king,  
 and she went to sea for bathing,  
 her friends walked near river  
 and they cared for her.  
 Then when king’s daughter saw basket,  
 sent a child of her slave  
 in order to bring thing that she saw.  
 Opened the basket,  
 and saw the child,  
 and felt sorry for him.  
 Daughter of king said,  
 “This is a child of the Hebrews.”
- There was a certain daughter of king,  
 and she went to sea for bathing,  
 her friends walked near river  
 and they cared for her.  
 Then when king’s daughter saw basket,  
 sent a child of her slave  
 in order to bring thing that she saw.  
 Opened the basket,  
 and saw the child,  
 and felt sorry for him.  
 Daughter of king said,  
 “This is a child of the Hebrews.”

### Translation exercise M

The passage below is translated two different ways. First, underline the subject of each clause. Then circle the number of the translation that best uses words for subjects.

- (From Exodus 2:6)
- (1) Upuk doo cĩ alaano lõcĩbĩrõ, The daughter of the king opened the basket,  
 ïthõng ĩcĩn dooleca and saw the child  
utulu, crying,  
 ïthõng atamatik ïnõõnõ. and felt sorry for him.
- (From Exodus 2:5-6)
- (2) Upuk doo cĩ alaano lõcĩbĩrõ, Opened the basket,  
 ïthõng ĩcĩn doolec, and saw the child,  
 utulu doolec, the child was crying,  
 ïthõng atamatik doo coo ïnõõnõ. and this daughter felt sorry for him.

### Translation exercise N

- (From John 4:53)
- (1) Ikiyyia aga baatĩ dooleco ïĩ ne Father of child knew that  
 abũnna doolec itin child became well at time

- |  |   |
|--|---|
| <p>wu balna aduwacī Yesu ĩnġōnġ<br/>ēnēcī ne, “Ũrūk dooleca.”<br/><u>Ma thi balna</u> avvu ēlēmī galinti<br/>kī eet cīk ciith cīnnī vēlēk Yesu.<br/>(From John 4:53)</p>   | <p>which Jesus said to him<br/>saying, “The child is well.”<br/><u>Then</u> the leader and all people<br/>of his house believed in Jesus.</p>   |
| <p>(2) Ikiyyia aga baatī dooleco ĩi ne<br/>abūnna doolec itin<br/>wu balna aduwacī Yesu ĩnġōnġ<br/>ēnēcī ne, “Ũrūk dooleca.”<br/><u>Ngaatī</u> avu ēlēmī galinti<br/>kī eet cīk ciith cīnnī vēlēk Yesu.<br/><br/>(From John 1:44-45)</p>         | <p>Father of child knew that<br/>child became well at time<br/>which Jesus said to him<br/>saying, “The child is well.”<br/><u>When</u> the leader and all people<br/>of his house believed in Jesus.</p> |
| <p>(1) Aku balna Pilipo ōlōō<br/>cī gaalawu cī Beththaida,<br/>arūmē kōdōwē kī Anderia kī Pētūrū.<br/><u>Ngaatī</u> ĩngannī Pilipo<br/>okoyyi ērēpanī gōōnī cīnnī Nataniele,<br/>ĭthōng uduwak ĩnġōnġ ennek ne . . .<br/>(From John 1:44-45)</p> | <p>Philip comes from village<br/>of official of Bethsaida,<br/>he stayed with Andrew and Peter.<br/><u>When</u> Philip left<br/>and found his friend Nathanael,<br/>he said to him . . .</p>              |
| <p>(2) Aku balna Pilipo ōlōō<br/>cī gaalawu cī Beththaida,<br/>arūmē kōdōwē kī Anderia kī Pētūrū.<br/><u>ĭthōng</u> ũūk Pilipo<br/>ērēpan gōōnī cīnnī Nataniele,<br/>ĭthōng uduwak ĩnġōnġ ennek ne . . .</p>                                     | <p>Philip comes from village<br/>of official of Bethsaida,<br/>he stayed with Andrew and Peter.<br/><u>And</u> Philip left<br/>and found his friend Nathanael,<br/>he said to him . . .</p>               |

## Stories

In this section, there are four stories—two animals stories and two real life stories: *Nyekuta cī Kēlēgē cīk Ayak Otoo (Hare)*, *Kabbīrrēn kī Tuluuwu (Squirrel)*, *Abaak Ngaai Ōlōō (Women)*, and *Et cī Ēgēēnyī cī Nyatī (Wiseman)*. This book uses clauses and sentences from these stories for examples in the lessons. The following abbreviations are used in the stories:

### Noun morphology abbreviations

-SG	singular
-PL	plural
-S	subject (nominative) marker
.O	object (accusative) marker
-L	location (ablative) marker
-G	possessor (genitive) marker
.ST	stative

### Verb morphology abbreviations

IR-	subjunctive (irrealis) marker
IC-	incompletive (imperfective) marker

C-	completive (perfective) marker
IM.	command (imperative) marker
EXST	auxiliary (existential) verb
-VN	verbal noun
-RF	reflexive (passive) (-e)
-RC	reciprocal (-oi)
-BN	benefactive (-ek, -ik)
-IN	instrumental (-ai)
-DR	directional (-a)
-Caus	causative (tV-)
1	first person (for example in subject marker -1sN)
2	second person
3	third person
s	singular person
p	plural person
N	subject (nominative)
A	object (accusative)

**Nyekuta cī kēlēgē cīk ayak otoo.**

**'The Marriage of the Animals with Horns'**

**(Animal story; third person, direct quotations, has a moral)**

**Told by Davīd Lokwatemi in 2008**

**Recorded on cassette and transcribed by Clement Lopeyok Joseph**

- Ayak balna kēlēgē cīk ayak otoo ti-enit,  
*IC.have.3pN was animal.PL.S which IC.have.3pN horn.PL.O marry-VN.SG.O,*  
 The animals which have horns were havīng a marriage,
- īthōng balna ayak rūmēn-īt cīnīng ikiyia  
*and was IC.have.3pN fellowship-SG.O their.SG C.came.3sN*  
 And they were havīng companionship,
- balna nyaapō buu ū-rūm-tē kī kēlēgē cīk ayak otoo.  
*was hare.S also C-gather.3pN-RF with animal.PL.O which IC.have.3pN horns.PL.O*  
 And the hare also came and stayed with the animals with horns.
- Kēlēgē balna cīk ayak otoo wō, kīthīwan-eet-a,  
*animal.PL.O was who IC.have.3pN horns is buffālo-PL.O-pause*  
 The animals with horns were buffalos,
- ōngōl-ua, ngētēl-ua, thira-nine, mirica-nine,  
*elephant-PL.O rhino-PL.O giangeland-PL.O antelope-PL.O*  
 elephants, rhinos, giangelande, antelopes,

6. cĩth-ua, nakur-nya, mēēli kēlēgē  
*dikdik-PL.O wild.cat-PL.O many animal.PL.S*  
 dikdiks, wild cat type, and many (other) animals
7. cĩ thēk balna wuk ayak otoo doo.  
*that indeed was those IC.have.3pN horn.PL.O also*  
 which have horns.
8. Ajaa kēlēgē wuk athii ci ayak otoo ēē, nyaapō-nya,  
*IC.come.3pN animal.PL.S those not which IC.have.3pN horns is hare-PL.O*  
 And the animals which did not have horns were hares,
9. lotiim-ua, kurrec-e, kuduum-ua, guluth-ie,  
*baboon-PL.O monkey-PL.O wild.dog-PL.O hyena.PL.O*  
 baboons, monkeys, wild dogs, hyenas,
10. tuluuw-eta, tagōō-ta, maa-ta, kī nyepir-ēēta,  
*squirrel-PL.O giraffe-PL.O lions.O and zebras-PL.O*  
 squirrels, giraffes, lions, zebras,
11. mēēli thēk nabo kēlēgē cīk athii cĩ ayak otoo.  
*many indeed again animal.PL.S which not which IC.have.3pN horn.PL.O*  
 and the animals without horns were many.
12. Avu nyaapō ãthōng idim i-tio kēlēgē  
*C.stay.3sN hare.S and C.want.3sN C-enter.3sN animal.PL.O*  
 The hare wanted to enter into (the place of the) animals
13. cīk ayak otōō wo, nyatarka òvōlōng nyaapō òrrōt.  
*which have horns this because cheat.3sN hare.S much.*  
 which have horns, because the hare is always scheming.
14. A-diman balna kēlēgē ti-enit cīnīng, adaak  
*IC-doing.3pN was animal.PL.S marry-VN.SG.O their.SG IC.eat-3pN*  
 The animals were havīng their wedding (feast),
15. kidi, a-wūd mērtē, ãthōng kī kũ-rūgũm-it  
*meat.PL.O IC-drink.3pN beer.SG.O and with IR-dance-3pN*

- they ate meet and drank beer and they danced
16. rŭgŭmōn cobbi gimma noko.  
*dance.SG.O big something again*  
 a very big dance.
17. Avva balna nē makayio-it-i ōngōl-i gōōn-ōgī  
*IC.call.3sN was he big.man-SG-S elephant-S friend-PL.P.O*  
 The big man—the elephant--was calling the guests,
18. ĩthōng ennek ne, "K-ayak naaga kōr cobbi cī kēlēgē  
*And C.say.3sN that IC-have1p(in)N we day.SG big which animal.PL.P*  
 And he said, "Now we are having a big day for the animals
19. cīk ayak otoo doo." ĩthōng thī ĩ ōngōl-i  
*which IC.have.3pN horn.PL.O only and then C.say.3sN elephant-S*  
 with horns." Then the elephant said,
20. ne, "Mī ku-rŭb-ta kēlēg-īt ĩmma cī kothii  
*that if C-find-1pN animal.SG.O certain which no*  
 "If we find another animal without
21. otoo korgēna ĩcīnac, ka-ruk woccia nī."  
*horn.PL.O among.L us.L IC-kill.1p(in)N will really.*  
 horns among us, we will surely kill (him)."
22. Avu balna nyaapō ĩthōng u-muk ĩ ne,  
*C.stay.3sN was hare.S and C-think.3sN C.say.3sN that*  
 Then the hare thought and said,
23. "K-acūrtha koccia na kēlēgē ciko kŭū?"  
*IC-defeat.1sN will I animal.PL.O these how?*  
 "How will I defeat these animals?"
24. Avu ĩthōng i-dim-a dōllīan kī k-idillēk  
*C.stay.3sN and C-took-3sN.D wax.O and IR-muddy.3sN.D*  
 He took some wax and muddied

25.   ōō       cīnnī   k-a-vuto       kī       otoo,       ĩthōng   itio  
*head.O his.SG IR-remain.3pN with horn.PL.S and C.enter.3sN*  
 his head to look like it had horns, and entered
26.   kēlēgē       cīk       ayak   otoo   wo.  
*animal.PL.O which have horn.PL is.*  
 (the place of the) animals with horns.
27.   I-cin-it       kēlēgē       cīk       ayak   otoo   wo   nyaapō  
*C-saw-3pN animal.PL.S which have horn.PL is hare.O*  
 The animals with horns saw the hare,
28.   entek       ne,   "Uwui aya-i       gĩa   gōō   nia buu   otoo?"  
*C.tell.3pN that hey IC.have-2sN also always you also horn.PL.O*  
 They asked, "Have you always had horns?"
29.   A       kēnnē   nyaapō ne,   "li   cī gōō   kaar-i       na   otoo  
*IC.say then hare.S that is.yes always IC.put-1sN I.P horn.PL.O*  
 Then the hare told (them), "Yes, I always put my horns
30.   cīganīk   ciith-a." Entek       thī   kēlēgē   ciko  
*mine.PL house-L. C.tell.3pN then animal.PL those*  
 in my house." Then those animals said,
31.   ne,   "Ija       thī   kū-rūm-tē       kōdōwē."  
*that IM.come then C-stay.1pN-RF together*  
 "Come, let us stay together (here)."
32.   Ma   thī   thēk   balna natē   u-wūd-dīe       kēlēgē.  
*and then indeed was there C-drink.3pN-RF animal.PL.S*  
 And then the animals were getting drunk.
33.   Ma   balna nyaapō avu   gōō       ĩthōng u-dunga,  
*and was hare.S C.stay sometimes and C-dose.3sN.DR*  
 And the hare began to dose off,
34.   a-tūrran       thī   gōō       nedo   ēlē   cīnnī.  
*IC-wake.3sN then sometime alone body.O his.SG.O.*

- sometimes trying to wake himself up,
35. A gōō ku-thak a-kul-ie jien.  
*IC.say.3sN sometime IR-startle.3sN IC-shake.3sN-RF up.*  
 sometimes trying to wake up.
36. Atangu ma balna natē ogin nēēgē  
*C.sleep.3sN and was there IC.sleep.3pN they*  
 He slept and was sleeping with others
37. kī mērūng, a-tūrran thī gōō gōōn-īa.  
*with gazelle.O IC-wake.3sN then sometime friend-P.S*  
 such as the gazelle, who tried to wake (him up as a) friend.
38. Ongi nē kēēt-a vūrt-īa, ĩthōng alangan  
*IC.sleep.3sN he tree-L under-L and melt.3sN*  
 He was sleeping under a tree, and
39. kōr otoo cīgīnīk, ĩthōng ōbōw-ē dōllīan-ī coo,  
*sun.SG.S horn.PL.O his.PL and melt-3sN.RF wax-S this*  
 the sun melted his horns and the wax was melted
40. nyatarka alangan kōr-a.  
*because melt.3sN sun.PL-pause.*  
 because the sun melted (it).
41. Ma balna natē ivitia eet-a ciko ĩ-cīn-īt nyaapō  
*And was there C.come.3pN person-PL.S these C-see-3pN hare.O*  
 And the animals came and saw the hare,
42. ithicō otoo, ĩthōng thī u-duktiak eet-a kēlēgē  
*C.disappear.3pN horn.PL.S and then C-tell.3pN.BN person-PL.S animal.PL.O*  
 whose horns had disappeared, and the animals went to tell the animals
43. cīk obbiti-k entek ne, "I-vitia da ĩ-cīn-īt  
*which big-PL C.tell.3pN that IM-come.PL please IM-see-PL*  
 which are big, "Come and see

44. nyaapō ithico otoo wuginek."  
*hare.O C.disappear.3pN horn.PL.S his.PL.S.*  
 the hare whose horns have disappeared!"
45. Ngaafī a-thikni eet-a ciko thōōth coo kētē wo,  
*when IC-heard.3pN person.PL-S this word.O this like is,*  
 When the animals heard this message,
46. u-tuveco nēēgē nyaapō ãthōng iito ne,  
*C-call.3pN they hare.O and C.say.3pN that*  
 they called for the hare saying,
47. "Yagei a-yakta da ngato."  
*oh IM-bring.PL this here.*  
 "Please bring him here."
48. Ayakta eet-a nyaapō ãthōng i-jin-it  
*C.bring.3pN person.PL-S hare.O and C-ask-3pN*  
 The people brought the hare for questioning,
49. thī eet-a cīk obbiti-k ko, ōō ōngōl-i, kīthīwan-i,  
*then person.PL-S which big.PL is head.S elephant-S buffalo-S*  
 then the animals which are big like the head elephant and buffalo
50. entek ne, "Yei laang nyia cī a-diman-i niia wo?"  
*C.tell.3pN that you friend what which IC-do-2sN you is?*  
 asked, "Friend, what is this that you are doing?"
51. Ennei kēnnē nyaapō ãgōōgō ne,  
*IC.tell.3sN instead hare.S them.O that*  
 Then the hare told them,
52. "Ka-diman-i gimma cī ēēn vōlōng."  
*IC-do-1sN something which IC.be.3sN lie.SG.O*  
 "I am doing something which is called a 'lie' ".
53. Entek kēlēgē ne, "Avī yōkō gi  
*C.tell.3pN animal.PL.S that IC.stay now something*

- The animals ask (him), "Now, where is
54. cĩ a-thĩ vōlōng wo nga?"  
*which IC-call.3sN cheating is where ?*  
 the thing called 'a lie'?"
55. Ethei nē ne, "Avĩ ōlōō." Entek eet-a ne,  
*IC.say.3sN he that IC.stay.3sN home C.say.3pN person.PL-S that*  
 He said, "It is at home." The animals said,
56. "Bit thĩna yaha." Eberyia eet-a kēlēgē  
*IM.go.SG then IM.bring.SG select.3pN.DR person.PL-S animal.PL.O*  
 "Then go and bring (it)." They chose five animals--
57. cĩk ēēn tur oo, mērūng-a, cĩth, nakur, mēgēr, kĩ nyebeliang.  
*which IC.be.3pN five is gazelle.PL-S dikdik wildcat gazelle and antelope*  
 the gazelle, dikdik, wildcat, gazelle, and antelope.
58. Oot irioit ĩthōng ma balna mĩ odolan-it  
*C.go.3pN IC.go.3pN and and was when C.reach-3pN*  
 They went and when they reached
59. gōōl-a, ennek nyaapō gōōn-ōgĩ ne, "Yei lōgōth  
*road-L C.tell.3sN hare.s friend-PL.P.O that you people*  
 the road, the hare told the friends, "You people
60. oyokon-ta da nō nice ku-rumt-oi kōrōōk ĩcĩ gōōl-a.  
*IM.come.round-PL please first that IC-meet.1pN-RC home.O from road-L*  
 go from the other side and we will meet at (my) home.
61. Avĩ kōrōōg-ĩ cannie ĩcĩ diin-u."  
*IC.stay.3sN home-S mine.SG.S upside-P?.*  
 My home is on the other side there."
62. Ma thĩna oyokon-a nyaapō ĩthōng ivvir  
*and then come.round-3sN.DR hare.S and C.run.3sN*  
 Then the hare came around the other side and ran

63. kũūk k-odolan kōrōōk, u-rubbothik ngaa cīnnī  
*C.go.3sN IR-reach.3sN home.O C-find.3sN.BN wife.O his.SG.O*  
 until he arrived home where he found his wife,
64. ennek ne, "Dima dongok ãthōng arih-a aneeta ãcīto.  
*C.tell.3sN that IM.take.SG.DR baby.pouch.O and IM.put-1sA me.O inside.O*  
 saying (to her), "Get the baby pouch and put me inside.
65. ãthōng ma ngī ivitia eet-a guak, ãthōng i-jin-it gii  
*and and when C.come.3pN person.PL-S others and C-ask-3pN thing*  
 And when the animals arrive and ask for the thing
66. cī a-thī vōlōng, anyik cuwal coo-a."  
*which IC-call.3sN lie.SG.S IM.give bag.O this-pause.*  
 which is called a 'lie', give (them) this bag."
67. A ngaa cīnnē ne, "Ii." Ivitia thī eet-a i-jin-it ngaa  
*IC.say.3sN wife his that yes C.come.3pN then person.PL-S C-ask-3pN wife.O*  
 His wife replied, "Ok." Then the animals came and asked
68. coo entek ne, "Ma gii ãmma cī a vōlōng avī nga?"  
*this C.tell.3pN that and something certain which IC.say.3sN lie.S IC.stay.3sN where*  
 the woman saying, "The thing which is called the 'lie', where is it?"
69. Ennek ngaa ãgōōgō ne, "Vōlōng coo coo irot ooti."  
*C.tell.3sN wife.S them.O that lie.SG.O this this IM.take.PL IM.go.PL*  
 The woman said to them, "This lie, this you take and go with."
70. Ngaatī òdōngī, oot ãthōng ma gōōl-a iito guak ne,  
*when IC.carry.3pN C.go.3pN and and road-L C.say.3pN others.S that*  
 When they took (it), (they) went down the road some saying,
71. "Yēi lōgōth, k-ōdōng thīnōō gii cī gōō  
*you people IC-carry.1p(in)N how thing.O who always*  
 "Please animals, why are we carrying something
72. ēēn nyia cī athii cī ka-cīn buu wo."  
*IC.be.3sN what which not which IC-see.1p(in)N also is.*

which we cannot see?"

73. A kēnnē guak ne, "Uwui kũu nabo laang ka-cĩn gōō gii kũũ?"  
*IC.say instead others.S that hey how again friend IC-see. Ip(in)N always thing.O how*  
Others said, "How can we see the thing?"
74. A nakur-i noko ne, "Ah ka-dim-i thēk  
*IC.say.3sN wildcat-S again that Oh IC-want-1sN really*  
The wildcat also said, "I really want
75. na ka-cin-i gii cĩ a vōlōng ngō."  
*I IC-see-1sN thing.O which IC.say.3sN lie.SG.S is.*  
to see this thing which is called the lie."
76. I-bil-it ãthōng u-buito cuwal coo. Ngaatĩ a-bui,  
*C-stop-3pN and C-open.3pN sack.O this. When IC-open.3sN*  
They stopped and opened the bag. When they opened (it),
77. i-lib-a nyaapō a noko ne puul, i-vir-a u-bukan-ek  
*C-exit.3sN-DR hare.S C.say.3sN again that out C-run.3sN-DR C-powder.3pN-BN*  
the hare came out saying "Out!", he powdered
78. eet ciko tukan kēbērē ongolingce eet-a ãĩ vori pēēr.  
*person.PL.O this flour eye.PL.O be.white.3pN.RF person.PL-S C.be.3pN white very.*  
the animals in the eyes with flour, the people becoming very white.
79. A-dim-a nē nyaapō ēlē cĩnnĩ kĩ vōlōng thēk kĩr nē,  
*IC-took.3sN-DR he hare.S body.O his.SG.O with lie.O indeed exactly he*  
The hare took himself to be the lie, the great lie,
80. ivir thĩ ũũk arann-e kĩ-dĩhĩm-ē ēlē  
*C.run.3sN then C.go.3sN shower.3sN-RF IR-beautify.3sN-RF body.O*  
He ran, showered, his body became beautiful,
81. ũũk u-ruboth-ik eet cĩk obbiti-k.  
*C.go.3sN C-find.3sN-BN person.PL.O which big-PL.*  
and he went to find the big animals.

82. Īthōng ivitia kēlēgē cīk ēēn tur odolan-it kēlēgē  
*and C.come.3pN animal.PL.S which IC.be.3pN five C.reach-3pN animal.PL.O*  
 And the five animal came and reached the big animals,
83. cīk obbiti-k ko, i-jin-it eet-a ennei ne, "Ūūk vōlōng nga?"  
*which big-PL is C.ask-3pN people-S IC.tell.3pN that C.go.3sN lie.SG.S where*  
 the animals asked (them), "Where did the lie go?"
84. Ennei kēnnē nēēgē ne, "I-vir bathī vōlōng neccie."  
*IC.tell.3pN instead they that C.run.3sN away lie.SG.S that.S*  
 They told (them), "The lie has escaped."
85. Ngaatī a-thikni, nyaapō ĩ ne, "Ee athī nē? I-vir vōlōng-a?"  
*when IC.hear.3pN hare.S C.say.3sN that ah IC.say.3sN he C.run.3sN lie.PL-pause*  
 When they heard this, the hare, he said, "What does he say? The lie ran away?"
86. Anycik ki-dimta k-anyih-a, thī nēnnē viyo na ĩgōōgō vēlēk."  
*IM.give.PL IR-bring.3pN C.give-1sN then already before I them.O all.*  
 Let them bring to give to me what I already gave to them!"
87. Ngaatī a-thikni kēlēgē cīk obbiti-k ko ngī a ne,  
*when IC.hear.3pN animal.PL.S which big-PL is when IC.say.3sN that*  
 When the big animals heard that
88. 'i-vir vōlōng wo,' u-tuvuyia nēēgē kēlēgē cīk kīdī-k ko  
*C.run.3sN lie.SG is C.call.3pN.Caus they animal.PL.O which small-PL is*  
 the lie had run away, they called the small animals
89. entek ne, "Ivitia bai thī ngato ivitia adaakt-e."  
*C.tell.3pN that IM.come.PL please then here IM.come.PL IR.eat.2pN-RF*  
 saying, "Come here then please (so) you can be eaten!"
90. U-tuvuyia thēk kēlēgē cīk ēēn tur wo,  
*C.call.3pN.Caus indeed animal.PL.O which IC.be.3pN five is*  
 They called for these five animals
91. ĩthōng a-daa-it nēēgē kēlēgē nīkē.  
*and C.eat-3pN they animal.PL.O those.O.*

and they ate those animals.

92. Ma thĩ balna avu nyaapõ ãthõng ã-rũk nẽnẽ,  
*and then was C.stay.3sN hare.S and C-live.3sN he.S*  
And so the hare stayed and lived well
93. nyatarka nẽ ããn et cĩ ãgããnyĩ õrrõt.  
*because he IC.be.3sN person.SG.O which wise.3sN very*  
because he is the one who is so very clever.
94. Edecia iyaiaineti coo ngato.  
*finish.3sN.DR story.S this here.*  
This story is now finished.
95. A-duwa iyaiainit coo Davĩd Lokwatem-i.  
*IC-told.3sN story.O this Davĩd Lokwatem-S.*  
This story was told by Davĩd Lokwatem.

### **Kabbĩrrẽna kĩ tuluuwu**

#### **'Squirrel and Wasps'**

**(Animal story, Third person, quotations, has a moral)**

**Told by Davĩd Lokwatemi in 2008**

**Recorded on cassette and transcribed by Clement Lopeyok Joseph**

1. Ovo kabbĩrrẽna da tamuatiddin-a a ne,  
*IC.go.3pN waspPL.S this sky.up-L IC.say.3sN<sup>3</sup> that*  
The wasps were going to the sky saying that
2. ovo a-diman ti-enit cĩnĩng cĩ ti-ent-o.  
*IC.go.3pN IC-do.3pN marry-VN.SG.O theirs which marry-VN.SG-G*  
they were havĩng their wedding feast.
3. Avu tuluuwu buu ãthõng idim ãũk nẽ buu  
*C.stay.3sN squirrel.S also and C.want.3sN C.go.3sN he also*  
The squirrel also wanted to go
4. irioit kĩ eet ciko, ennei kãnnẽ kabbĩrrẽna  
*IC.go.3sN with people.O this IC.say.3pN instead waspPL.S*

---

<sup>3</sup> Third singular form used for third plural form

(he) went with these, but the wasps said to

5. tuluuwu ne, "Yēi oko gōō niia buu nga?  
*squirrel.O that you IC.go.2sN some you also where*  
the squirrel, "Where are you going?"
6. Yoko no niia een-i nyia?" Illalei kēnnē tuluuwu  
*now first you IC.be-2sN what IC.beg.3sN instead squirrel.S*  
Who are you now?" But the squirrel begged (him),
7. ennei ne, "Oo anyc-angu bai aneeta buu  
*IC.told.3sN that IM.go IM.give.PL-1sA please I also*  
saying, "Please let me go also,
8. k-ūūk lōgōth k-oko thēk na buu."  
*C.go.1sN people.O IC.go.1sN indeed I also*  
let me go along with the others also."
9. Ma balna elem-it thī kabbīrrēna ngatī  
*and was C.agree-3pN then wasp.PL.S when*  
And then the wasps agreed when
10. irioit kī tuluuwu ovoyyi tamutidiin-a.  
*IC.go.3pN with squirrel.O IC.go.3pN sky.up-L*  
they went with the squirrel to the sky.
11. Entek eet-a kabbīrrēn-it ne, "K-ōōt thīna gaam-a  
*C.tell.3pN people-S wasp-SG.O that C.go.1p(in)N then IM.hold-1sA*  
People told the wasp, "Let's go, hold
12. aneeta thūgūūm ngīī lēēngērī wo, gaam  
*me.P buttock.O where IC.be.small.SV is IM.hold*  
me on the place of the small buttock, hold
13. jurung nga." Ethei kēnnē tuluuwu ne, "Ii".  
*properly there IC.tell.3sN instead squirrel.S that yes.*  
properly." The squirrel replied, "Ok."
14. Ma thīna ōōt īthōng kodolan-it tamutidiin.

*and then C.go.3pN and C.reach-3pN sky.up.O*

Then they went and arrived in the sky,

15. Ma balna natē avuto ãthõng ã-rũgũm-ãt-a, a-wũd-ẽ thẽk nõnõ,  
*and was there C.stay. and C-dance- IC-drink. indeed first*  
*3pN 3pN-DR 3pN-RF*  
and there they danced and drank,
16. a-dũk ahat cobbi õrrõt gimma noko.  
*IC-ate.3pN food.O big very something again.*  
they also ate a lot of food.
17. Ma ba natē ovocc-it eet-a tõmõ-nya cigik.  
*And was there C.sing-3pN people-S bull-PL.O theirs.*  
People sang for their bulls.
18. Yei ma thĩ ngĩ a-rũgũm kabbĩrrẽna wo, avu tuluuwu  
*hey and then when IC-dance.3pN wasp.PL.S is C.stay.3sN squirrel.S*  
And then when the wasps were dancing, the squirrel remained
19. buu ãthõng ebel-a nẽ buu tõmõt cĩnnĩ.  
*also and sing.3sN-DR he also bull.O his.*  
and began singing to his bull.
20. Avu tulluwu ãthõng ebel-a tõmõt kĩdĩc ãĩ ne,  
*C.stay.3sN squirrel.S and sing.3sN-DR bull.O slowly C.say.3sN that*  
The squirrel began to sing his song which says,
21. "Ayahan-a gii cĩ lẽngẽrĩ thũgũm-ã  
*C.bring.3sN-1sA something.S which IC.small.3sN.SV buttock-S*  
"Something which has a small buttock brought me here.
22. oo oo jõkõ jõkõ nathẽ {2}."  
*oh oh good good black*  
Oh, oh, this is a very good black (bull)."
23. Ennei kẽnnẽ gõõn-ãa ne, "Uwui nyia  
*IC.tell.3sN instead friend-P.S that hey what*  
Then (his) friend asked, "Hey, what
24. cĩ ebel-i niia wo?

*which IC.sing-2sN you that*  
are you singing?

25. Avu tiv kothĩ thõõth nicco."  
*IM.stay quiet no word.O that*  
Please keep quiet about such things."
26. Ebel-ie kēnnē tuluuwu noko,  
*sing.3sN-RF instead squirrel again,*  
But the squirrel sang again,
27. "Ayahan-a gii cĩ lēngērĩ thũgũũm-ĩ  
*C.bring.3sN-1sA something.S which small.SV buttock-S*  
"Something which has a small buttock brought me here.
28. oo oo jōkō jōkō nathē {2}."  
*oh oh good good black (2).*  
Oh, oh, this is very good black (bull)."
29. Ennei gōõn-ĩa ne, "Nyĩ ãngōryēt-a laang."  
*IC.told.3sN friend-P.S that not IM.shame-1sA friend.*  
His friend said, "Please do not bring shame on your friend."
30. Avuto kabbĩrřēna ãthõng i-thih-it nēgē vėlēk ngĩ ebel-ie,  
*C.stay.3pN wasp.PL.S and C-hear-3pN they all when sing.3sN-RF*  
All the wasps heard, when he sang,
31. iito ne, "Ee uwui ebel gii coo nyia?  
*C.say.3pN that oh hey sing.3sN something.S this what*  
(they) said, "Hey, what is this thing singing?"
32. Ayakta da ngato ke-bel-oi ki-thih-it da naaga dũwwũk."  
*IM.bring.PL please here IR.sing. IR-hear- please us all.*  
*3sN-RC 1p(in)N*  
Please bring (him) here to sing so that all of us can hear."
33. Ayakta thĩ eet-a inonno entek ne, "Bel-oi!"  
*C.bring.3pN then people-S him C.tell.3pN that IM.sing-RC*  
Then the people (wasps) brought him and said, "Sing!"
34. "Ayahan-a gii cĩ lēngērĩ thũgũũm-ĩ

*C.bring.3sN-1sA something.S which small.SV buttock-S*  
"Something which has a small buttock brought me here.

35. oo oo jōkō jōkō nathē {2}  
*oo oo good good black (2)*  
Oh, oh, this is very good black bull.
36. "Ayahan-a gii cī lēngērī thūgūm-ī  
*C.bring.3sN-1sA something.S which small.SV buttock-S*  
Something which has a small buttock brought me here.
37. oo oo jōkō jōkō nathē {2}"  
*oo oo good good black (2)*  
Oh, oh, this is very good black bull."
38. Ngaatī athikni kabbīrrēna bel-init coo wo, avarrac-ito  
*when IC.hear.3pN wasp.PL.S sing-VN.O this is C.be.angry-3pN*  
When the wasps heard this singing, they became angry
39. iito ne, "Uwui, ebel-i nyia? Nyia  
*C.say.3pN that hey IC.sing-2sN what what*  
saying, "Hey, what are you singing?"
40. gōō cī ōgōōn kētē wo?"  
*sometime which be like this*  
Are you always like this?"
41. Ma balna thī natē ũ-tūngt-ēk eeta tuluuwu natē  
*and was then there C-leave.3pN-BN people.S squirrel.O there*  
Then the wasps left the squirrel there,
42. iito ne, "Ivitia k-ōōt naaga anycīk k-avu natē  
*C.say.3pN that IM.come.PL C-go.1pN we IM.give.PL IR-stay.3sN there*  
(they) said, "Come, let's go and leave him there,
43. ka-gaw-a et cī ayak inonno okoyyi loota, k-oo naaga."  
*IR-know. person.O which take. him IC.take.3sN down C.go. we.*  
*3pN-DR 3sN 1pN*  
Someone will take him down, let's go."
44. Ũ-tūngtēk thī eeta tuluuwu tammuatiddin-a

*C-leave-3pN.BN then people.S squirrel.O sky.up-L*

The wasps left the squirrel there in the sky,

45. ũ-rũmt-ẽ kī makayio-it nyakamura-nya cīk  
*C-stay.3pN-RF with boss-SG.O in-laws-PL.O which*  
They stayed with the leader of the relatives which
46. kabbĩrřēna tammutiddin-a natē.  
*wasp.PL.S sky.up-L there.*  
are wasps there in the sky.
47. Ma thĩ balna ivitia nē kī nyakamura-nya cīk kabbĩrřēn-u.  
*and then was C.come.3pN he with in-laws-PL.O of wasp.PL-P*  
Then she came with the relatives of the wasps.
48. Ma balna natē ikiyia ennek maac cĩ ngaa coo  
*and was there IC.came.3sN C.tell.3sN husband.S of woman.P this*  
And the husband of this queen wasp came and told
49. tuluuwu ne, "Niia mĩ ayaha-i ngaa ahat ĩthōng ũ-wũrũt-ĕk  
*squirrel.O that you if bring. wife.S food.O and C-untie.3sN-BN*  
*3sN.DR-2sA*  
the squirrel, "If the queen brings you food and unties
50. mōōl-ĕt, nyĩ a-ru-i nyangatarit aa?"  
*calf-SG.O not IC-kill-2sN good.feeling ok*  
the calf (flagellates), do not kill the good feeling, ok?"
51. A kēnnē tuluuwu ne, "Ii".  
*IC.say.3sN instead squirrel.S that yes.*  
Then the squirrel said, "Ok."
52. Avu thĩ ngaa coo ĩthōng u-tukuroi kī k-ayahak  
*C.stay.3sN then wife.S this and C-cooked.3sN-RC and IR-bring.3sN*  
Then the queen began to cook and she brought
53. tuluuwu ahat, ma thĩ mĩ ayah-a ĩthōng ĩ nē,  
*squirrel.O food.O and then when bring.3sN-DR and C.be.3sN she*  
the squirrel food and then when (she) brought (it),
54. k-anyik atitha kēnnē ngaa coo ah dīd, a-ruk

*IR-give.3sN pollute instead wife.S this say (sound) IC-kill.3sN*  
 the queen flagellated (making the sound) 'diid',

55. *kěnně tuluuwu nyangatar-it a ne, "Jōkō jōkō nathē."*  
*instead squirrel.S good.feeling-SG.O IC.say.3sN that good good black,*  
 then the squirrel killed the good feeling by singing, "Good, good black bull."
56. *Adaai kěnně gōō ngaa coo.*  
*IC.died.3sN instead some wife.S this.*  
 Then queen became unconscious.
57. *Aku thī gōō maac cī ngaa coo wo, ennei*  
*IC.come.3sN then sometime husband.S of wife.P this is IC.tell.3sN*  
 Later the husband of the queen came and said to
58. *tuluuwu ne, "Yei nyia cī a-diman-i niiawo?*  
*squirrel.O that hey what which IC-do-2sN you.are*  
 the squirrel, "What are you doing?"
59. *Ma ngī ayah-a ngaa ahat nabo nyī ōbōdēc-ē aa?"*  
*and when bring.3sN-DR wife.S food.O again not IM.repeat-RF ok*  
 When my wife brings you the food again, do not repeat (your behaviour), alright?"
60. *A tuluuwu ne, "Ii." Ũūk thī ngaa coo ayah-a ahat nabo.*  
*IC.say. squirrel.S that yes C.go. then wife.S this bring. food.O again.*  
*3sN 3sN 3sN-DR*  
 The squirrel said, "Ok." Then the queen brought the food again.
61. *Ma thī mī a nē k-anyik tuluuwu ahat oo, a*  
*and then when IC.say.3sN she IR-give.3sN squirrel.O food.O is IC.say*  
 And then when she wanted to give the squirrel the food,
62. *kěnně gōō ne, 'kuaak.' A tuluuwu ne, "Jōkō jōkō nathē."*  
*instead sometime that (sound) IC.say squirrel.S that good good black*  
 (she) also (made the sound) 'kwaak.' The squirrel sang, "Good, good black bull."
63. *Adaai kěnně gōō ngaa coo nabo.*  
*IC.died.3sN instead sometime wife.S this again.*  
 Then the queen again became unconscious.

64. Aku gōō eet-i coo ōbōdēcī nabo tuluuwu,  
*IC.come.3sN sometime person-S this IC.repeat.3sN again squirrel.S*  
 Later, this person (wasp) returned and the squirrel again repeated (his actions),
65. acī a-thik nē buu,  
*not IC-hear.3sN he also*  
 not listening.
66. oko thī gōō a-tukuri ayah-a  
*IC.go.3sN then sometime IC-cook.3sN bring.3sN-DR*  
 Then (she) cooked and brought food
67. ahat a gōō noko 'kuaak,'  
*food.O IC.say.3sN sometime again (sound)*  
 and again (made the sound) 'kuaak'.
68. "Ngattīa jōkō jōkō nathē." Adai thī gōō ngaa,  
*oh good good black IC.died.3sN then sometime wife.S*  
 (He sang, ) "Good, good black bull." The queen became unconscious,
69. aku eet-i coo i-rioni acī a-thikne nē.  
*IC.come.3sN person-S this IC-advise.3sN not IC-hear.3sN he.*  
 the person (wasp) came to advise, but (squirrel) was not listening.
70. Ma thī balna avu eet-i coo īthōng u-muk ñī ne,  
*and then was C.stay. person-S this and C-think.3sN C-say. that*  
*3sN 3sN*  
 And then this person (wasp) thought and said,
71. "Anycik et coo k-imir-ie k-ūūk loot-a."  
*IM.give person.O this IR-be.back.3sN-RF IR-go.3sN down-L.*  
 "Let us have this person (squirrel) go back down.."
72. Ikiyia i-dima eet-i coo kidong-ua iyyo cobbi ōrrōt,  
*C.come.3sN C-take.3sN.D person-S this drum-PL.O three big very.much*  
 The person (wasp) came and took three drums — a very big one,
73. kī cī dīcī, kī kī nabo cī dīcī ōrrōt, kī  
*with of small then again of small very.much with*  
 a small one, and also a very small one, with

74. looron cĩ uuni, ethek eet-i tuluuwu ne,  
*rope.O which long C.tell.3sN person-S squirrel.O that*  
 a long rope, the person (wasp) saying to the squirrel,
75. "Gam looron ãthõng kĩ kidong-ua ciko aa."  
*IM.hold rope.O and then drum-PL.O these ok*  
 "Hold on to the rope and the drums, alright?"
76. A tuluuwu ne, "Ii." EtheK eet-i coo ne, "Bit noko  
*IC.say.3sN squirrel.S that yes C.tell.3sN person-S this that IM.go again*  
 The squirrel said, "Ok." Then the person (wasp) also told him, "Go,
77. ãthõng mĩ ã õjõõn looc-ĩ, uuk  
*and when C.be.3sN near ground-L IM.beat*  
 and when the ground is near, beat
78. kidong cĩ dõcĩ, tĩl tĩl tĩl.  
*drum.O which small tiil tiil tiil*  
 the small(est) drum, 'tiil, tiil, tiil'.
79. Ma thĩ ngĩ õjõõn nabo looc-ĩ, uuk kidong cĩ  
*and then when near again ground-L IM.beat drum.O which*  
 And then when the ground is nearer, beat the small
80. dõcĩ, til til til. Ma thĩ ngĩ õjõõn nabo looc  
*small til til til and then when near again ground*  
*drum 'til, til, til'. And then when the ground is even nearer,*
81. tõdõwai, ruk nabo cobbi ca, bum bum bum bum.  
*soil.PL.L IM.beat again big is bum bum bum bum,*  
 beat the large drum 'bum, bum, bum, bum.'
82. Ma thĩ mĩ arawõthĩw-u looc tõdõwa, uuk-u thĩ  
*And then when IC.reach-2sN ground.O soil.PL.O C.beat-2sN then*  
 And then when you have reached the ground, then beat
83. cobbi oo, a buum buum buum,  
*big this IC.say.3sN bum bum bum,*  
 the large drum 'buum, buum, buum,'
84. k-eted-a thĩ na looron noko."

*C-cut-1sN then I rope.O again.*  
then I will cut the rope."

85. Ma a-ruw-e kidong-ua-na ciko wo, aj-a eet-i cobbi  
*and IC-beat.3sN-RF drum-PL-S these is come.3sN-DR person-S big*  
The big person (wasp) beat the drums
86. tammutiddin-a natē ēē, ngĩĩ ave tuluuwu ēē,  
*sky.up.L there that where sit.3sN-RF squirrel.S is*  
in the sky where the squirrel was sitting.
87. oko thĩ tuluuwu ãthõng ma thĩ mĩ arawõthĩ a-cĩn  
*IC.go.3sN then squirrel.S and and then when IC.reach.3sN IC-see.3sN*  
And then the squirrel went (down) and when he approached and saw
88. ne ãĩ òjõõn-ti kēēna wo, ũ-rũk kidong cobbi wa, buum  
*that C.be.3sN near-L instead is C-beat.3sN drum.O big who buum*  
the ground was near, he mistakenly beat the big drum
89. buum buum, eted thĩ eet-i cobbi  
*boom boom cut.3sN then person-S big*  
'boom, boom, boom,' then the big person (wasp) cut
90. looron a nē, "Ne arawõth-ĩk  
*rope.O IC.say.3sN that he reach.3sN-BN*  
the rope, saying that, "He reached
91. yoko eet-i coo looc," monogo nga reen looc-ĩ.  
*now person-S this ground although still far ground-L*  
the ground," although the person (squirrel) was still far from the ground.
92. Ma mĩ eted eet-i looron wo, u-tukw-ai tuluuwu u-ruk  
*and when cut.3sN person-S rope.O that C-fall.3sN-IN squirrel.S C-beat.3sN*  
And when the person (wasp) cut the rope, the squirrel fell and slammed into
93. looc noko bũth, u-duli-e õnyĩ  
*ground again severely C-break.3sN-RF rib.PL.S*  
the ground badly, his ribs breaking and
94. oroi amēē a, koyok koyok.  
*IC.cry.3sN bone.PL.S IC.say.3pN koyok koyok.*

bones making the sound 'koyokkoyok'.

95. Ma balna natē ikiyia kēlēgīt-i ĩmma ĩ-cĭn ĩnōōnō  
*and was there C.come.3sN animal-S certain C-see.3sN him*  
And another animal came to see him (the squirrel),
96. a ne, "Ōgōōn kũũ?"  
*IC.say.3sN that be how?*  
and asked (him), "What is the problem?"
97. Avĩ tiv noko avaraci athii cĩ a-dĩim  
*IC.stay.3sN quiet again IC.angry.3sN not that IC-want.3sN*  
The squirrel was very angry and quiet, not
98. a-duwa thōōth ĩmma, avu kēlēgīt-i coo ĩthōng ĩĩ ne,  
*IC-say.3sN word certain C.come.3sN animal-S this and C.say.3sN that*  
wanting to say anything. This animal came and said,
99. "Ma thĩ mĩ ōgōōn kĩyōkōwō, ij-a thĩ niia buu daa-e."  
*and then if do.3sN like.this IM.come-DR then you IM.die-RF*  
"Ok if it is like this, then come and die."
100. Edecia iyainit coo ngato  
*finish.DR storySG.O this here*  
This is the end of the story,
101. A-duwa Davĩd-i Lokwatem-i.  
*IC-tell.3sN Davĩd-S Lokwatem-S*  
This story was told by Davĩd Lokwatem.

### **Abaak ngaai olo**

#### **'A women stays at home'**

**(Third person narrative, not true, but life like, has a moral, direct quotations)**

**Told by Lokio Toukono in 2008**

**Recorded on cassette and transcribed by Clement Lopeyok Joseph  
(Abbreviation key follows text)**

1. Avĩ balna eet-i ĩmma ĩthōng otod kēēt-a,  
*IC.stay.3sN PST person-S certain and climb tree-L,*  
There was a certain person who climbed a tree,

2. et cĩ ěĕn dōtīt, ĩthōng mĩ avĩ nĕ kĕĕt-a tidiin-a wo,  
*person.O which IC.be.3sN male and when IC.stay.3sN he tree-L up-L is,*  
the person was a man, and when he was up in the tree,
3. avu ngaa ĩmma ĩthōng ũūk kart-ĕ-nĕi baath-a.  
*C.stay.3sN wife.S certain and C.go.3sN grass-PL-L bush-L.*  
a certain women went to look for grass in the bush.
4. Ũūk ĩthōng ma thĩ ngĩ arawothii nĕ baath oo,  
*C.go.3sN and and then when reach.3sN she bush.O is*  
She went, and then as she reached the bush,
5. ũūk odolān kĕĕt ĩmma vūrūt, abiiri balna kĕĕt neccie.  
*C.went.3sN reach.3sN tree.O certain under IC.ripe.3sN PST tree.O that*  
she came to a certain tree, and the tree was ripe.
6. Kĕĕt-a coo avĩ eet-i tidiin-a cĩ ěĕn dōtīt.  
*tree-L this IC.stay.3sN person-S up-L which IC.is.3sN male*  
This was the tree in which the man was sitting,
7. Ma thĩ balna eet-i coo mĩ a-cĩn ngaa coo wo,  
*and then PST person-S this when IC-see.3sN wife.O this is*  
And then when the man saw this woman,
8. a-tdūk-ai gōō ĩnōōnō mūnni cĩk abiiri, ěbĕr-a  
*IC-throw.3sN-IN sometime her.O fruit.PL.O which IC.ripe.3sN take.3sN-DR*  
(he) threw her some ripe fruit
9. thĩgō ngaa coo. ěbĕr-a thĩgō ngaa coo, a-dui.  
*PST? woman.S this take.3sN-DR PST? wife.S this, IC-eat.3sN*  
and the woman took (it). The woman took (it) and ate (it).
10. Ma balna avu ĩthōng u-tduk-ak awĕĕn ramma,  
*and PST C.stay.3sN and C-throw.3sN-BN rats.O two*  
And (he) stayed and (he) threw (down) two rats,
11. avu ngaa coo ĩthōng ĩĩ ne, "Ma ngĩ een-i

- C.stay.3sN woman.S this and C.say.3sN that and if IC.be-2sN*  
and the woman stayed and said, "If (you) are
12. kēlēg-īt kōdē een-i et, lūc-īa loo-ta mī thong athii  
*animal-SG.O or IC.be-2sN person.O IM.come-DR down-L if indeed not*  
an animal or human, come down; if you
13. cī een-i kēlēg-īt, ij-a thī loot-a ngato."  
*that IC.be-2sN animal-SG.O IM.come-DR then down-L here.*  
are not an animal, then come down here."
14. Avu eet-i kēēt-a tidiin-a īthōng u-luc-ia loo-ta.  
*C.stay.3sN person-S tree-L up-L and C-come-DR down-L*  
The person in the tree came down,
15. Ngaatī a-cīnī ngaa coo ēēn et, i-tik et  
*when IC-see.3sN woman.S this IC.be.3sN person.O C-carry.3sN person.O*  
when the woman saw that he was a man, (she) took
16. coo ēcēb-ēk et coo karteen-it-a īcīto, kī k-uui ōlōō.  
*this C.tie.3sN-BN person.O this grass-SG-L in.O with IR-take.3sN home.*  
the man, tied the man onto the grass, and took (him) home (as if he were a broom).
17. Ōōt thī avuto ōlōō ma balna natē ū-rūmt-ē īthōng  
*C.go.3pN then C.stay.3pN home.O and PST there C-unite.3pN-RF and*  
Then they went and stayed at home together,
18. anyaw-oi nē, ēēn thī nēēgē ngaa-i ciko ramma.  
*pregnant.3sN-RC she IC.be.3pN then they woman-PL.O these two.*  
and she became pregnant, but there were two women there.
19. Ma thī mī anyak-cie gōōn-īa wo, i-jin gōōn-īa ennek ne,  
*and then when pregnant.3sN-RF friend-S is C-ask.3sN friend-P.S C.tell.3sN that*  
Then when the friend (pregnant woman) was (seen to be) pregnant, the (other) friend asked (her),
20. "Yei laang anyak-cie niia kūū? A-dim-a niia doolec nga?"  
*you friend pregnant.2sN-RF you how IC-get-DR you child.O where*  
"My friend, how did you became pregnant? From where did you get the child?"

21. Ennek gōōn-īa ne, "Bit avvu loo-ta kī ki-tiry-ai kūthūūth-a doolec."  
*C.tell.3sN friend-P.S that IM.sit IM.remain down-Land IR-produce-IN ant.PL-S child.O*  
 The friend (pregnant woman) answered, "Sit and remain with the black ants to receive a child."
22. Ūūk thī nē kī kūthūūth, ma thī mī anyii nē oo,  
*C.go.3sN then she to ant.PL.O and then when IC.give.3sN she is*  
 So she went to the black ants, and then when she gave (herself) (to the ants)
23. a-daak kēnnē kūthūūth-a ngaa coo.  
*IC.bite.3pN instead ant.PL-S woman.O this.*  
 the black ants bīt the woman.
24. Ma thī ngaa coo ennek gōōnī ne, "Ogoon-i pee niia kūū?"  
*and then woman.S this C.tell.3sN friend.P.O that IC.do-2sN really you how.*  
 So the woman went and asked her friend (pregnant woman), "How did you really (get pregnant)?"
25. Avu ngaa coo īthōng ūūk gōōn-īa da ngamanī.  
*C.stay.3sN woman this and C.went.3sN friend-P.S somewhere.*  
 This woman (not pregnant) stayed and her friend (pregnant woman) went out.
26. Ma ba mī aviya gōōn-īa bo-nato ēē, ūūk ngaa coo  
*and PST when IC.remain.3sN friend-P.S bush-there is C.went.3sN wife this*  
 While her friend was still in the bush, the woman (not pregnant) went into the
27. ciith-a oko a-cīn doolec ciith-a natē, avu īthōng  
*house-L IC.go.3sN IC-see.3sN child house-L there C.stay.3sN and*  
 house to see the child, (she) stayed and
28. a-ribana gōō ir cīk doolec-ak riip, e-deci thī  
*IC-sip? sometime milk.PL.O of child-P sip.O IC-answer.3sN then*  
 sipped the milk of the child, and then
29. gōō eet-i a ne, "Ee a-ribana ir cīk doolec-ak." A-vir  
*sometime person-S IC.say.3sN that hey IC-sip milk.PL of child-G IC-run.3sN*  
 the man said, "She is sipping the milk of the child." She ran from there
30. gōō akannei ēlē cīnnī vōlōng, avu īthōng ī-cīn et coo.

*sometime IC.be.guilty.3sN body.S her lying.O C.stay.3sN and C-see.3sN person.O this,*  
but began to feel guilty, she stayed and saw the man,

31. Ngaatĩ a-cĩnĩ i-tik et coo uwii ciith-a cĩnnĩ ĩcĩto.  
*when IC-see.3sN C-carry.3sN person.O this IC.take.3sN house-L her inside.*  
when she saw him, (she) carried the man inside her house.
32. Ma balna ikiyia gōōn-ĩa ĩthōng iyetha et cĩnnĩ wo ithiw-a,  
*and PST C.come.3sN friend-P.S and not person.O hers is C.lost.3sN-DR*  
The friend (pregnant woman) came and found that her man was missing,
33. avu ngaa coo ĩthōng ĩĩ ne, "Narēringĩ cannĩ nga?  
*C.stay.3sN woman.S this and C.say.3sN that broom.O mine where*  
This woman (pregnant woman) asked, "Where is my broom?"
34. Ngēnē cĩ a-dim narēringĩ cannĩ?  
*who which IC-take.3sN broom.O mine*  
Who was it that took my broom?
35. A-dim ngēnē narēringĩ cannĩ ngato?"  
*IC-take.3sN who broom.O mine here*  
Who took my broom from here?"
36. Avĩ kēnnē gōōn-ĩa neccie tiv noko.  
*IC.stay.3sN instead friend-P.S that quiet this.*  
The friend (not pregnant) just kept quiet.
37. Ma balna avuto ĩthōng uktoi thōōth cĩ et coo wo.  
*and PST C.stayed.3pN and C.fight.3pN.RC matter which person.O this is.*  
They began arguing about this problem.
38. Avu eet-i ĩthōng i-ting-a ĩĩ ne, "Yei niigia nyĩ nga uko-nu,  
*C.stay.3sN person-S and C-stand.3sN-DR C.say that you you.PL not not IC.fight-2pN,*  
The man began telling them, "Please do not fight,
39. yōkō niigia avut niigia vēlēk iito ngaa-i cĩganĩk,  
*now you IM.stay.PL you all IM.be.PL wives-PL.O mine.PL*  
Now, both of you can remain as my wives,

40. aneeta coo nyĩ nga uko-nu nabo." Avuto thĩ  
*I.am this not not IC.fight-2pN again. C.stay.3pN then*  
 I am here, do not fight anymore." So they stayed together
41. ininga uk-oi ũ-rũmt-ẽ nēgē i-tikt-oi kī et coo,  
*not IC.fight.3pN-RC C.unite.3pN-RF they C-marry.3pN-RC with man.O this*  
 without fighting and were married to this man.
42. ĩnōñō thĩ cĩ yōkō a-cin-nu niigia a-tieni eet-a a-tik ngaa-i ramma wo.  
*it.O then which now IC-see-2pN you.PL IC-marry.3pN people-PL.S IC-marry.3pN woman-PL two is.*  
 That is why you see that men marry two wives.
43. Iyain-it cĩ a-duw-a Lokio Toukono coo.  
*story-SG.O which IC-tell.3sN-DR Lokio.S Toukono.S this.*  
 This story was told by Lokio Toukono.
44. Edec-ia iyaiain-eti coo ngato.  
*finish.3sN-DR story-SG.O this here.*  
 This is the end of the story.

**Et cĩ ēgēēnyĩ cĩ nyaati**

**The wise old person**

**(Narrative, real-life like, quotations)**

**Told by Peturu Longole in 2008**

**Recorded on cassette and transcribed by Clement Lopeyok Joseph**

1. Aati dōōlī-a cīk ēēn ramma ĩthōng  
*IC.stay.3pN child.PL-S who IC.be.3pN two and*  
 There were two children,
2. a-gam-it kībaalī-c ĩthōng otti kī et cĩ a ne k-ēgēēnyĩ wo.  
*C-hold-3pN bird-SG.O and take.3pN to person.O who IC.say.3sN he IR-wise.3sN is*  
 They caught a bird and took it to a person who said he is wise.
3. Ōōt dōōlī-a ĩthōng u-mut-it kībaalī-c coo, ōōt ĩthōng ma thĩ mĩ  
*C.go.3pN child.PL-S and C-close-3pN bird-SG.O this C.go.3pN and and then when*  
 The children went and enclosed the bird, (they) went and then when
4. odolān et cĩ a ne k-ēgēēnyĩ wo,

*IC.reach.3pN person.O who IC.say.3sN he IR-wise.3sN is*  
they arrive to the person who said he is wise

5. *kī k-entek ne, “Kībaalī-c coo a-mut athiĩn-ei.”*  
*with IR-tell.3pN.D that bird-SG.O this IC-close.3pN hand.PL-L*  
in order to say, “There is a bird in the hands.”
6. *I-jin-it et coo entek ne, “Kībaalī-c-ĩ coo a-rũgĩ kōdē adah-a?”*  
*C-ask-3pN person.O this C.tell.3pN that bird-SG-S this IC-live.3sN or dead.3sN-DR*  
They asked this person, “Is the bird alive or dead?”
7. *Avĩ eet-i coo iĩthōng ennek dōōlĩ ciko ne, “Kībaalī-c-ĩ neccuo rũg-ēt-ĩ*  
*IC.stay.3sN person-S this and C.tell.3sN child.PL.O those that bird-SG-S that live-VN-S*  
The person told those children, “All that bird’s live
8. *cĩnne vėlėk avĩ iĩcunung, ma ngĩ a-diim-nyu niigia a-ruk-cu u-ruit,*  
*his all IC.stay.3sN from.you, and if IC-want-2pN you IC-kill-2PN C-kill.3sN,*  
is in your control, if you want it to kill (it) you can kill (it) dead,
9. *mĩ a-diim-nyu ka-dak, agay-yu niigia.” Kībaalī-c-ĩ coo a-rũgĩ.*  
*if IC-want-2pN IR-die.3sN know-2pN you. bird-SG-S this IC-live.3sN*  
if you want it to die, you know (how to make that happen).” The bird was alive,
10. *A-diim dōōlĩ-a ma ballia k-ĩ eet-i ne,*  
*IC-want.3pN child.PL-S and was IR-say.3sN person-S that*  
The children wanted, if the person said
11. *“A-rũgĩ,” u-ruit ballia dōōlĩ-a ciko kībaalī-c,*  
*IC-live.3sN C-kill.3pN was child.PL-S these bird-SG.O*  
“Alive,” these children would kill the bird,
12. *athĩ balna nēēgē ne, ma a-duwa eet-i coo thōōth coo,*  
*IC.say.3sN was they that, and IC-tell.3sN person-S this word.O this*  
(but) it happened that they, when the man said this word,
13. *kī thĩ ku-tung-it dōōlĩ-a kībaalī-c coo kū-rūk.*  
*with then IR-let-3pN child.PL-S bird-SG.O this IR-live.3sN*  
then the children allowed the bird to live.

14. *Iyain-it cĩ a-duwa Peturu Longole coo.*  
*story-SG which IC-tell.3sN Peturu Longole this*  
 This story was told by Peter Longole.

## Laarim came from the land of Ethiopia

### 19 Avu balola Laarimi Looca ĩcĩ Ithiopia

**Authors: Clement Lopeyok Joseph, Michael Vorgol Lochule, Joseph Celestine Lolar, Lolar John Hillary**

1. *A ne, avu da balola Laarimi Looca*  
 IC.say that IC.come.3pN really long ago Laarim.PL.S land.L

*ĩcĩ Ithiopia, attia baath lõkõrẽ cĩ Ithiopia kĩ Kĩnya,*  
 of.L Ethiopia ?follow.3pN desert border of Ethiopia and Kenya poss

*ĩthõng ullucciak Mogila.*  
 and C.came.down.BN.3pN Mogila

It is said that a long time ago, Laarim were in the land of Ethiopia. They came to the desert neighbouring Ethiopia and Kenya and came down to Mogila.

2. *Ma balna mĩ abaito Mogilatiy ĩthõng ullucciak*  
 then past when C.stay.3pN Mogila.L and C.came.down.BN.3pN

*Lotholia kĩ kabaktiak Lotukei, ma balna lotukeya*  
 to Lotholia and IR.cross.BN.3pN Lotukei then past sg Lotukei.L

*ongothiak Kawula.*  
 C.jump.BN.3pN Kawula

Then when they stayed in Mogila and came to Lotholia in order to cross the Lotukei area, traveled across to Kawula.

3. *Ngĩĩ abai yõkõ nẽẽgẽ, kẽngẽyioi oo neccie,*  
 place IC.stay.3pN now they separated.RC.1pN conector that

*ĩthõng abaito Kawulatĩy ngĩĩ ave Mũnẽcĩ cobbĩ.*  
 and C.stay.3pN Kawula.L place IC.stay.3sN fig.tree.S big

Where they now lived we separated, and the Kawulat people lived where there is a big Muneci tree.

4. *Ngĩĩ* *abai* *něěgě* *wo,* *ěěn* *looci* *balna*  
 place IC.stay.3pN they that be.3pN land.L past

*kōr* *kothii* *tammu,* *ĩĩnga* *thĩ* *balna* *měělĩĩnĩ* *ĩmma*  
 sun no rain ?wake.DR.3sN then past crowd.S certain

*ōōt* *lĩha,* *ma* *balna* *natě* *akatĩt* *kělēgě* *ĩthōng*  
 C.went.3pN hunt.L then past there ?kill.3pN animals and

*ocoddiak* *kidi* *taban* *Kawulatiy.*  
 C.bring.BN.3pN meat.PL camp Kawula.L

Where they lived long ago there was sun and no rain. Then certain people went out for hunting and killed animals and brought the meat to the Kawula camp.

5. *ĩthōng* *aĩtō* *kidi* *ciko.*  
 and C.cooked.3pN meat.PL these

And they cooked this meat.

6. *Ngaatĩ* *acĩnnĩ* *guak* *kidi* *ciko,* *ngĩ* *ďĩc*  
 when IC.see.MD.3sN others meat.PL these when be small

*oo,* *ěětěďě* *měělĩĩnĩ* *ĩmma* *nabo* *ōōt* *lĩha.*  
 connector C.divide.RF.3pN crowd.S certain again C.went.3sN hunt.L

When some of them saw this meat that it was a small amount, another crowd also went for hunting.

7. *Aja* *kěnně* *eeta* *cĩk* *ũũngōthĩ* *taban* *oo,*  
 come instead people who ?left.DS.MD.3sN in.camp conector

*ěřěyyio* *ĩthōng* *ngaatĩ* *arui* *korra,* *avuto* *ĩthōng* *ũďũllia*  
 C.wait.AP.3pN and until IC.kill.MD.3pN sun.P C.stay.3pN and C.broke.DR.3pN

*ballōk,* *ĩthōng* *acaluyyiek* *kidi.*  
 branches and C.put.on.BN.3pN meat.PL

But the people who were left in the camp waited and when they became famished, and they collected branches and they put meat on them.

8. *Ngaatĩ* *ēngēranĩ* *kidi* *cĩk* *eet* *cĩk* *nga* *attĩa* *lĩha* *ee,*  
 when divide meat.PL of people who still follow.3pN hunt.L that

*mĩ* *ba* *ma* *adaktoi* *nēēgē* *eeta* *cĩk* *tabanawo,*  
 when past.time then C.eat.RC.3pN they people.S of camp.G

*avuto* *ĩthōng* *aam* *ĩgōōgō* *kōra.*  
 C.stay.3pN and IC.thirst.3pN them sun.O

When they separated out meat for the people that were still in hunting, then when the people of the camp ate together, they were thirsty in the sun.

9. *Ma* *ba* *mĩ* *aam* *ĩgōōgō* *kōr* *wo,*  
 then past.time when IC.thirst.3pN them sun connector

*ucubanit* *nēēgē* *uuci* *cĩgĩk* *kĩ* *cĩk* *eet*  
 C.drink.VT.3pN they soup theirs and of people.O

*cĩk* *attĩyya* *lĩha* *ee* *buu.*  
 who follow hunt.L connector also

Then when they became thirsty in the sun, they started drinking their broth and (the broth) of the people that were still in the hunt.

10. *ĩthōng* *ma* *balna* *ngĩ* *ivita* *eeta* *cĩk* *ovo*  
 and then past when IC.came.3pN people.S who IC.go.3sN

*lĩha* *ee,* *entek* *nēēgē* *ĩgōōgō* *ne,* *“Ēngēryiothĩk* *tabanua*  
 hunt.L connector C.tell.3pN they them that C.divide.PS.2pN camp.PL

*kidi* *nekuo.”*  
 meat.PL these

And then when the people arrived who went for hunting, they told them that, “Divide yourselves (for eating) this meat.”

11. *ĩthōng* *edec* *ĩmma* *a* *ne,* *“Yei* *lōgōth,* *arũkcēt* *agēēta*  
 and ?answer.3sN certain IC.say.3sN that you.PL.VC people IC.kill.3sN.1pA us

*kōra.”*  
 sun.P

And one of them replied, saying that, “Please friend, we are famished (lit. the sun is killing us).”

12. *Ennek ceti cĩ balna ěngěr kidi oo ne, “Kothii*  
 C.tell.3sN person.S who past ?divide.3sN meat.PL connector that no

*uuci.*”  
 soup

The person who distributed the meat said, “There is no broth.”

13. *Edec ně ĭĩ ne, “Kuu nabo akcĩ tĕ*  
 ?answer.3sN he C.said.3sN that how again ?cooked.MD.3sN connector

*kidingi kuu?”*  
 meat.SG.S how

He replied saying, “How was the meat cooked?”

14. *Ngaatĩ avaracĩ mĕĕlĩĩnĩ nĩcĕ balna aku ľĩha ee*  
 when ?be.angry.MD.3pN crowd.S that past IC.come.3pN hunt.L connector

*vĕľĕk,*  
 all

When all of the crowd that was coming from hunting became very angry,

15. *ngaatĩ athikni, iito ne, “Ngĕnĕ ngĕnĕ? Anyik kĩcĩna rũgĕt*  
 when IC.hear.MD.3pN C.say.3pN that who who IM.let IR.see.DR.3sN life

*cĩnnĩ ngatĩnĩ.”*  
 his place.PL.L?

and when they heard (the message), they said, “Who is it? Let him see his life from (another) place.”

16. *Ngaatĩ avaricĩth eeta neekie, ěngĕrĩnĩ Kawulatiy.*  
 when ?be.angry.DS.3pN people subj those ?devide.VT.MD.3pN Kawula.L

When those people became very angry, they separated at Kawula.

17. *Athantē thī yōkō utungtek eet cīk ĩmōōrī cīk*  
 ?scatter.RF.3pN then now C.left.BN.3pN people.A who be.sick.MD.3pN who

*nyaatik looc kī ngaai cīk anyakcie kī dōōlī kī nyammutiok*  
 old.PL land with women who ?be.pregnant.RF with children with lazy.people.VN.PL

*ōōgī buu cīk aharnie wēēt.*  
 some also who ?dislike.RF.3pN walking

They now separated and left—the people who were sick and old in the land, along with the woman who were pregnant, children, and lazy people who dislike walking.

18. *Īthōng ulucie ōōt Lodimowa ōtōdīt guak*  
 and C.went.down.RF.3pN C.went.3pN Lodimok.L C.climb.3pN others

*ōōt Lotukeya ulucie guak ōōt Chawuana, ĩthōng*  
 C.went.3pN Lotukei.L C.went.down.RF.3pN others C.went.3pN Chawua.L and

*ederyiothik thī balna nēēgē looc vēlēk utungtothik nēēgē*  
 C.divide.PS.3pN then past sg they land all C.be.left.PS.3pN they

*Toona Lotukeya.*  
 Didinga Lotukei.L

And they went down going to Lodimok, certain ones went up to Lotukei, others went to Chawua, and they were all divided in the land, they were with the Didinga in Lotukei.

19. *Utungtiak guak Kawula utungtiak Duwalena Duwale,*  
 C.remain.BN.3pN others Kawula.L C.remain.BN.3pN Duwalena.people Duwale.L

*ĩthōng mēēlītīnī cī eteddi cī oko Chawuana*  
 and crowd.S which ?divide.MD.3sN which IC.went.3sN Chawua.L

*oo,*  
 conector

Others remain in Kawula, the Duwale people remained in Duwale. And (among) the crowd which separated which went to Chawua,

*avu eeti ĩmma ĩthōng ȳtȳt ũũk avu Chawuana*  
 C.stay.3sN person.S certain and ?climb.3sN C.went.3sN C.stay.3sN Chawua.L

*tiddinna,*  
 up.L

there was one person who climbed and remained up at Chawua,

*avu balna eeti coo ĩthōng ȳtȳd Chawua tiddinna kĩ kĩcĩn*  
 C.stay.3sN past person this and ?climb.3sN Chawua up.L so IR.see.3sN

*baath tȳȳn cĩ lootu, ȳdȳnya gii cĩ athĩ kipirkipir*  
 desert place of down ?see.DR.3sN thing which IC.be.3sN shinning

*atalĩth ȳgȳn kĩ maama.*  
 C.shine.T.3sN ?be.like.3sN with water.P

this person climbed up to Chawua in order to see the desert down below, he saw something that is shinny, shining like the water.

20. *Adim aduwai eet ȳngȳlĩȳ ĩthōng avu thĩra*  
 IC.want.3sN IC.tell.IN.3sN people.O ?be.afraid.RF.3sN and C.stay.3sN mountain.L

*ĩthōng atahamik gii cĩ alanyĩt ee.*  
 and IC.saw.T.BN.3sN thing which C.light.3sN connector

He wanted to tell the people (but) he was afraid, he remained up on the mountain, and he looked at the thing which was shinning.

21. *ĩthōng ulucia ikiyia uduwak eeta, ennek*  
 and C.came.down.DR.3sN C.came.DR.3sN C.said.BN.3sN people.O C.said.3sN

*ne “Kacĩnĩ na giimma cĩ atalĩth ȳgȳn*  
 that IC.see.1sN I something which C.shine.T.3sN ?be.like.3sN

*kĩ maama baatha.”*  
 like water.L desert.L

And he came down and he told the people, he said, “I saw something that is shinning like water in the desert.”

22. *Entek eeta ne, “Övölöngĩ nia örröt. Nyia*  
 C.tell.3pN people.S that IC.lie.2sN you much what

*gõõ cĩ atalĩth baatha ngĩ anĩhĩhĩ nia buu?”*  
 sometime which C.shine.T.3sN desert.L if IC.think.DS.2sN you also

People told him, “You are lying! What is the thing shining in the desert if you really think this?”

23. *Avu eeti coo ĩthõng ennek eet ne,*  
 C.stay.3sN person.S this and C.tell.3sN people.O that

*“Kavut thĩ ĩthõng kõtõdĩt lootha ngaala kõt*  
 C.stay.1pN then and C.climb.1pN tomorrow.L morning.L C.go.1pN

*kĩcĩnĩt mĩ kõvõlõngĩ.”*  
 C.see.1pN if IC.lie.1sN

This man told the people, “Ok, let us stay and climb tomorrow morning, then we can go see if I am lying.”

24. *Ītangathõ kĩ eet cĩk mayyĩk õõgĩ.*  
 ?left.DS.AP.3sN with people.O who elderly some

He left with some elders.

25. *Ma balna ĩtangathõ kĩ eet cĩk mayyĩk*  
 then past left.DS.AP.3sN with people.O who elderly

*õõgĩ õtõdĩt Chawua tĩddĩn ũũk ũũk ennek ne, “Atahamtik*  
 some C.climb.3pN Chawua up C.go.3sN C.go.3sN C.tell.3sN that C.see.T.BN.3sN

*da tõõn cĩ lootu ee?”*  
 really place which down connector

Then he went with some elders, they climbed up Chawua mountain, he went and told them, “Can you see the place down there?”

26. *Avuto eeta ciko ĩthõng ĩjaktõĩ avuto cakacak.*  
 C.stay.3pN people.S those and C.be.quiet.RC.3pN C.stay.3pN quiet

These people were silent and remained quiet.

27. *Ennei thĩ gõõ eeti coo ne, “Ma*  
 IC.tell.3pN then sometime person.S this that then

*ngĩ acinnu?”*  
 if IC.see.2pN

Then after some time, the person said, “So, do you see?”

28. *Ennek eeti cĩ mayyi ĩgõõgõ ne, “Kuluci*  
 C.tell.3sN person.S who elderlyly them that C.descend.1pN

*koo.”*  
 IC.go.1pN

An elder told them, “Let us descend and go.”

29. *Ma balna mĩ uluccie õbõktõĩ kĩ korookjok cĩgĩk*  
 then past after C.descend.RF.3pN C.be.near.RC.3pN with village.PL theirs

*ennek eeti cĩ mayyi ee ĩgõõgõ ne, “Ībillit da, kothii*  
 C.tell.3sN person.S who elderlyly connector them obj that IM.stop.PL really no

*giimma cĩ atalith ogon kiyõkõwẽ looca coo vėlẽk,*  
 something which sg C.shine.T.3sN ?.be.3sN like.that land.L this all

*gii ngĩ ěẽn maam doo.*  
 thing if IC.be.3sN water.O only

And while they were descending near to their homes, the elder told them, “Stop! There is nothing that is shining like that in all this land. It can only be water,”

30. *kĩ balna kuluucie nēēgē kōõt korookjowei.”*  
 so past IR.descend.RF.3pN they IR.go.3pN village.PL.L

so that they would descend going to (their) homes.

31. *Ma balna natē uuk eeti cī mayyi oo kīdōng baal*  
 then past there ?beat.3sN person.S who elderly connector drum night

*ennek eet ne, “Ullutiai tiēriet niigia vēlēk kurumtoi*  
 C.tell.3sN people.O that IM.gather.IN.PL in.morning you all C.meet.RC.1pN

*varra.*  
 field.L

Then and there the elder beat the drum at night, he told the people, “Come gather in the morning, all of you, let us meet at the field.”

32. *Ma balna ullutia eeta uduwak eet ennek ne,*  
 then past C.gather.DR.3pN people.S C.said.BN.3sN people.O C.tell.3sN that

*“Yei lōgōth kamui na aati maama baatha īcī*  
 you.VC people IC.think.1sN I IC.remain.3sN water.S desert.L from

*lootu.*  
 down

Then the people gathered, he told the people, saying, “People, I think there is water down in the desert.

33. *Athii cī kaati ngatō kadait kōr kaganoko.”*  
 not that IC.stay.1pN here IC.die.3pN sun nothing

We will not stay here to die of thirst for nothing.”

34. *Ītīngathō uluccie ma balna ngī arawōthī kōrgēēn cī*  
 ?left.DS.AP.3pN C.descend.RF.3pN then past when ?reach.DS.MD.3pN middle of

*baathu ēgērēng īmma.*  
 desert.G ?shout.3sN other

They left and descended, then when they reached the middle of the desert, a certain one shouted.

35. *Ennek eet ne, “Yei lōgōth, adimnyu ngī agīranetu*  
 C.tell.3sN people.O that you.VC people IC.want.2pN if IC.finish.2pN.1pA

*nyia?*  
 why

He told the people, “You people, why do you want to finish us?”

36. *Yōkō noo ma, ngĩ vōr loocĩ per wo, maam nga?*  
 now be then if dry land very.white connector waters where

Now then, if the land is very dry, where is there water?"

37. *Avuto ãthōng acalcallio iito guak ne, "Kalitiena naaga guak*  
 C.stay.3pN and C.quarrel.RC.3pN C.say.3pN others that IC.go.across.RF.1pN others

*kovoya ãcō.*  
 IC.go.1pN this.way

They quarreled, others said, "Some of us are crossing, going this way."

38. *Ma balna vurtia ãcĩ ãngeryio, ulucie guak ãthōng ma*  
 then past later when C.separated.RC.3pN C.descend.RF.3pN others and then

*balna ãōt cĩk allucie ãtũvēcō eleti iito ne,*  
 past C.go.3pN who IC.descend.RF.3pN C.call.3pN bodies C.say.3pN that

*"Kēgĩna Murli."*  
 IC.be.1pN Murle

Then later when they separated, others descended and then went, those who descended call themselves, saying, "We are Murle".

39. *Aja cĩk alĩtĩe iito ne, "Kēgĩna Tēnnēt."*  
 come who IC.go.across.RF.3pN C.say.3pN that IC.be.1pN Tennet

And those who went across said, "We are Tennet."

40. *Ma balna eeta cĩk ungnothii Chawua oo, ngaa*  
 then past people.S who C.be.left.DS.MD.3pN Chawua connector woman

*cĩ ãēn lolēnĩt kĩ dōōlĩ cigĩnik, kĩ ngaa cĩ anyakcie, kĩ*  
 who be talkative with children hers with woman who ?pregnant.RF.3sN with

*et ãmma cĩ nyaatĩ, aati thĩ balna nēēgē kaganoko*  
 person.O other who old IC.stay.3pN then past they nothing

*kothii guo.*  
 no fire

So the people who were left in Chawua—the woman who is talkative and her children, and the woman who is pregnant, and another man who is very old—they were staying without the fire.

41. *Avu ceti cĩ nyaatio ãthõng ãũk õtõd Karawuli avu*  
 C.stay.3sN person.S who old.G and C.went.3sN ?climb.3sN Karawuli C.stay.3sN

*tĩddĩna. Ma balna ngĩ õdõlan natẽ, ãcĩn gi ãmma cĩ*  
 up.L then past when ?reach.VT.3sN there C.saw.3sN thing certain which

*atũkũlĩ alanyĩt avi kĩ gua ãcĩ dĩnu tõõna cĩ*  
 IC.lightning.MD.3sN ?lights.3sN IC.stay.3sN like fire from up side of

**Logiiru.**

Logiir.G

And this man who is old went and climbed Karawuli and stayed up (there). Then when he reached there, he saw something that flashed like lightning, burned and remaining like fire up on the side of Logir.

42. *Uluccia ikiyyia umudak ngaa cĩ anyakcie ee*  
 C.descend.DR.3sN C.came.3sN C.find.BN.3sN woman who ?be.pregnant.RF.3sN connector

**utuwuai.**

C.deliver.IN.3sN

He descended, came and found the woman who is pregnant, and delivered her.

43. *Ennek yõkõ nẽ ngaa coo ne, “Aganoi kalitẽ na*  
 C.tell.3sN now he woman this that ?seems.RC.3sN IC.across.1sN I

*koko kayaha guo ãcĩ dĩnu.”*  
 IC.go.1sN C.bring.1sN fire from up

He told this woman, “It is like I am going across bringing fire from above.”

44. *Ma balna natẽ arawõthĩk ngĩtĩ avẽ gua joonui, avu*  
 then past there ?reach.PS.3sN place IC.stay.RF.3sN fire near C.stay.3sN

*ãthõng ãthĩ ne, “Nyẽ da thẽk kĩcĩn nyia cĩ alanyĩt ngatõ*  
 and C.say.3sN that let? really indeed IR.see.1sN what that ?lights.3sN here.L

*wo, ma ngĩ een guo, ngẽnẽ gõõ cĩ avadie guo*  
 connector then if IC.be.3sN fire who sometime that ?lights.RF.3sN fire

*ngatõ wo?”*  
 here.L connector

Then he reached the place where the fire was, and he said, “Let me really see what is shining here, (and) then if it is fire, who is really lighting fire here?”

45. *Arubothi* *kěnně* *eet* *cīk* *abak* *looca* *nīcě,* *ngaatī*  
 IC.get.DS.MD.3sN instead people.O who IC.stay.3pN land.L that when

*yōkō* *ōwōyanōthīcě* *eet* *ciko* *ōlōōtōtō.*  
 now ?went.VT.DS.RF.3sN people.O these home

He found people who are staying in that land, when he went to those people at (their) homes.

46. *Īngathī* *kegge* *eeta* *ciko* *akulie* *jīēn* *īthōng*  
 ?woke.MD.3pN instead people.S those IC.surprise.RF up and

*kī* *kīdīmtia* *kēbēīt* *et* *coo* *tiv* *noko.*  
 so IR.look.DR.3pN IR.see.3pN person.O this quietly again

These people woke up, they became surprise so that they looked intently, watching this person quietly.

47. *Ma* *balna* *natě* *ītīnga* *eeti* *cī* *nyaatī* *īthōng* *ījīn*  
 then past there C.awoke.DR.3sN person.S who old and C.ask.3sN

*et* *coo* *ennek* *ne,* *“Yei* *eeni* *et*  
 person.O this C.tell.3sN that you.VC IC.be.2sN person

*cī* *akuni* *nga?”*  
 who IC.come.2sN where

Then there, an old man got up and asked this person, saying, “You are a person who come from where?”

48. *Edeci* *kěnně* *ennei* *ne,* *“Keeni* *et* *cī* *kakuni*  
 ?reply.MD.3sN instead IC.tell.3sN that IC.be.1sN person.O who IC.come.1sN

*Laarima.”*  
 Laarim.L

He replied saying that, “I am a person who comes from Laarim.”

49. *Edeci* *eeti* *cī* *kōrōōk* *nīcě* *ee* *ennei* *ne,* *“Laarim*  
 ?reply.MD.3sN person.S of village that connector IC.says.3sN that Laarim

*goo* *loocī* *ījang?”*  
 sometime land.S where.L

That person of the home replied, saying, “Where is Laarim land?”

50. *Ennei ne, “Kõtōda ĩcĩ lootu.”*  
 IC.says.3sN that C.come.1sN from down

He said, “I came from below.”

51. *Īthōng ennek eeti coo ne, “Akunei yōkō tēthĩ*  
 and C.tell.3sN person.S this that IC.come.RF.2sN now really

*nyia?”*  
 what

And this person said, “Then what are you coming for?”

52. *Ennei kēnnē ne, “Kakunei guo.”*  
 IC.says.3sN instead that IC.come.RF.1sN for fire

He says, “I am coming for fire.”

53. *Ennek eeti coo inoono ne, “Ayai tōkō thĩ guo gii*  
 C.tell.3sN person.S this him that IC.take.2sN now then fire thing

*cĩ addi oo niindo?”*  
 which ?be.amazing.3sN connector alone

This person told him, “You will take the fire, a thing that is amazing (to take) alone?”

54. *Avu eeti coo ĩthōng agam ngĩthōrōk ramma, ĩthōng*  
 C.stay.3sN person.S this and ?choose.3sN youth two and

*ennek ne, “Itionit et coo ooti looca ĩcĩnnĩ.”*  
 C.tell.3sN that IM.accompany.PL person.O this IM.go.PL land.L his

This person chose two youth, and said, “Accompany this person, go to his land.”

55. *Īthōng ěcēbta ngĩthōrōĩ ciko guo rĩmmĩa itionito thĩ et*  
 and c.tie.DR.3pN youth.S these fire firewood C.accompany.3pN then person.O

*coo, ngaatĩ ōdōlanĩ Tataman.*  
 this when reach.MD.3pN Tataman

And these youth tied the fire with the wood, then they escorted this person until they reached Tataman.

56. *Ennek eeti coo ngĩthōrōk ciko ne, “Ērēyyio nga.”*  
 C.tell.3sN person.S this youth these that IM.wait.PL here

This person told these youth, “Wait here.”

57. *Uluce* *nē* *ũūk* *ōtōd* *Karawuli* *bii* *ĩthōng*  
C.descend.RF.3sN he C.go.3sN ?climb.3sN Karawuli mountain and

*utuvuwoi* *thĩ* *yōkō* *ngatō,* *utuvuwoi* *ĩ* *ne,* “*Ma* *ngaa* *wu*  
C.call.T.RC.3sN then now here.L C.call.T.RC.3sN C.say.3sN that then woman who

*balna* *kūngnĩ* *na* *būrata* *ngatō?”*  
past IC.left.1sN I valley.L here.L

He went down and he climbed Karawuli mountain and then called there, he called, saying, “(What about) the woman that I left in the valley here?”

59. *Edec* *ngaa* *coo* *ĩ* *ne,* “*Aneeta* *coo.*” *Ennek* *eeti* *coo*  
?reply.3sN woman this C.say.3sN that me this C.tell.3sN person.S this

*ngaa* *ne,* “*Tōda.*”  
woman that IM.climb.DR

This woman replied, saying, “I am here.” This person told the woman, “Climb up.”

60. *Ma* *balna* *ōtōda* *ngaa* *coo* *ennek* *eeti* *coo* *ngaa* *coo*  
then past ?climb.DR.3sN woman this C.tell.3sN person.S this woman this

*ne,* “*Cĩn* *da* *laarab* *nĩcě,* *nyia* *neccie?”*  
that IM.look really laarab that what that

Then this woman climbed, and this person told this woman, “See that rock? What is that?”

61. *Edeci* *ngaa* *coo* *a* *ne,* “*Kii* *guo* *ee.*” *ĩthōng*  
?reply.MD.3sN woman this IC.says.3sN that C.be.3sN.1sN fire connector and

*ēthēk* *eeti* *coo* *ngaa* *coo* *ne,* “*kūluccĩ* *thĩ* *taman* *kōōt*  
C.says.3sN person.S this woman this that C.descend.MD.1pN then quickly C.go.1pN

*kavutek* *guo.*”  
C.warm.1pN fire

This woman replied saying, “I think it is fire.” And this person told this woman, “Let us go down quickly to go and warm-up by fire.”

62. *Ōōt* *noko* *ĩthōng* *ōtōd* *eeti* *coo* *laarab.*  
C.went.3pN again and ?climp.3sN person.S this rock

They went and this man climbed the rock.

63. *Nga owoyyia* *ngaa coo vurtia, ïthõng ùmũdõthĩk eeti coo*  
 still ?work.DR.3sN woman this later and C.find.PS.3sN person.S this

*guo.*  
 fire

The woman came afterwards, and this person found the fire.

64. *Ïr kaak avadek eeti coo guo ïthĩ kaak ïthõng*  
 C.be.3sN warm ?lights.BN.3sN person.S this fire C.say.3sN warm and

*ũũk noko.*  
 C.went.3sN again

It was warm, this person stirred up the fire to be warmer, and he went.

65. *Ïthõng ebẽlbẽl avue guo, avi ïthõng ennek ngaa coo*  
 and ?be.happy.3sN C.warm3sN fire IC.stay.3sN and C.says.3sN woman this

*ne, “Kataman kataman ijia, bõng kavutek guo.”*  
 that quickly quickly IC.come.2sN please C.warm.1pN fire

And he was happy as he warmed-up by the fire, and this woman said, “Quickly, quickly you came, let us warm-up by the fire.”

66. *Avutek thĩ guo, ngaatĩ agawõnĩ ngaa coo kĩ ngĩthõrõk ciko,*  
 C.warm.3pN then fire until ?know.MD.3pN woman this with youth those

*ïthõng ennek eeti coo ngĩthõrõk ciko ne, “Itionit ngaa coo kĩ guo*  
 and C.tell.3sN person.S this youth these that IM.accompany.PL woman this with fire

*kũũk kavue nẽ buu tũggua ïcĩnnĩ.”*  
 IR.go.3sN IR.warm.3sN he also hut.L his

Then they warmed-up by the fire, until this woman knew those youth, and this man told these youth, “Accompany this woman with fire in order that she go warm-up in her hut.”

67. *Ma balna ngĩ ũũk avadek ngaa coo guo tuggua ĩcĩnnĩ*  
 then past sg when C.went.3sN ?light.3sN woman this fire hut.L her

*ĩthōng ĩtĩl tammu cobbĩ, avuto ngĩthōroi ciko kĩ ngaa coo*  
 and C.rain.3sN rain.S big C.stay.3pN youth these with woman this

*tuggua icito.*  
 hut.L inside

Then when this woman went and lit the fire in her hut and the big rain poured down, these youth remained with this woman in the hut.

68. *Ma balna ngaal ĩtō ngĩthōrōĩ ciko ne, “Kōōt kũyũwantaha*  
 then past morning C.say.3pN youth.S these that C.go.1pN C.get.VT.1pN

*rĩmma.”*  
 firewood

Then in the morning, these youth said, “Let us go and collect firewood.”

69. *Amũdōthĩ kennē kēlēgē mēēlĩ ĩthōng ĩvĩccĩa nēēgē mōōrōwua*  
 IC.find.PS.3pN instead animals many and C.uproot.DR.3pN they stick.PL

*natē noko, ĩthōng ĩvōlīt dīllanya.*  
 there again and C.sharpen.3pN spear.PL

Instead, they found many animals, and they uprooted sticks and made them into spears (lit. sharpened the spears).

70. *Ĩthōng oōt nēēgē ĩlĩhīt kēlēgē cĩk balna acĩn nēēgē muura*  
 and C.went.3pN they C.hunt.3pN animals who past IC.saw.3pN they bush.L

*nĩcē ee, ngaatĩ arui kēlēgīt codoi oo.*  
 that connector until IC.kill.MD.3pN animal one connector

And they went and hunted the animals that they saw in that bush, until they killed one animal.

71. *Ocoddiak nēēgē tuggu cĩ ngaa coo wo, ēbēlbēl ngaa coo*  
 ?bring.BN.3pN they hut of woman this that ?happy.3sN woman this

*ĩ ne “Kĩ kayaaĩ kerenniok cĩk dīhĩmĩk ko.”*  
 C.said.3sN that with IC.have.1sN visitor.PL who good.PL connector

They brought it to the hut of this woman, this woman became very happy, saying, “I am having good visitors.”

72. *Ma balna natē ūyūwanta nēēgē rīmma avaddio.*  
 then past there C.gather.3pN they firewood ?roasted.AP.3pN

Then there they collected firewood and they roasted the meat.

73. *Adaktoi nēēgē īcacō ma balna natē īcīn dōō cī ngaa*  
 C.eat.RC.3pN they ?satisfied.3pN then past there C.saw.3sN child of woman

*cī ēēn lolienit oo, īcīn guo ikiyyia avu noko,*  
 who IC.be.3sN talkative.VN conector C.saw.3sN fire C.came.3sN C.stay.3sN again

*nga nabo kuduwak baafīnī kī ngōnōōgī ōōgī buu.*  
 not again IR.tell.BN.3sN father.her with sisters.her some also

They ate and were satisfied, then there the daughter of this woman who is talkative, she saw the fire and she came and remained, and she did not tell her father nor her sisters.

74. *Ma balna natē ikiyyia ōdōlan ngīī alanycī gua wo.*  
 then past there IC.came.3sN ?reach.3sN place burn fire connector

Then she came and reached the place the fire was burning.

75. *Aja kēnnē ngaa coo ennek dōō coo ne, “Gītēn akunī*  
 come instead woman this C.tell.3sN child this that ? IC.come.2sN

*nga?”*  
 where

And then this woman told this daughter, “Where are you coming from?”

76. *Ennek dōō coo ngaa coo ne, “Katiyia thēk naaga ngīnīwa*  
 C.tell.3sN child this woman this that IC.stay.1pN indeed we place.L

*wu balna ungnīcēt eeta thēk.”*  
 who past ?left.3pN.1pA people indeed

This daughter told this woman, “We were actually staying in the place that people were leaving us.”

77. *Ngaatī acīnī dōō coo ngaa coo, enneci ne, “Adīma*  
 when IC.see.MD.3sN child this woman this IC.tell.MD.3sN that IC.get.DR.1sN

*guo nga?”*  
 fire obj where

When this daughter saw this woman, she said, “Where are you getting fire?”

78. *Ngaatĩ enneci ngaa coo inoono ne, “Guo cĩ anya*  
 when IC.tell.MD.3sN woman this her that fire which IC.give.3sN

*bõkõwõcĩ ãmma,*  
 old.man.S certain

When this woman told her, “This fire a certain old person gave me,”

79. *ennek ne, “Anya bathĩ aneet buu ãmma?”*  
 C.tell.3sN that C.give.2sN.1sA please me also certain

she said, “Can you give me some (fire) also?”

80. *Ngaatĩ enneci ngaa coo inoono ne, “Nganĩ ovo ngĩthĩrõĩ guak*  
 when IC.tell.MD.3sN woman this her that yet IC.go.3pN youth.S some

*ranĩntia nga tina katĩ avu itionni aniita, gii cĩ*  
 bath.VN.L yet sometime will IC.come.3pN IC.accompany.3pN.2sA you thing which

*addi coo.”*  
 difficult this

When this woman told her, “Well, some youth are still going to bathe, they will come accompany you, (since) this thing is very difficult.”

81. *Ma balna ngĩ ivitia ngĩthõrõĩ iciko, ennek ngaa coo ngĩthõrõk*  
 then past when C.come.3pN youth.S these C.tell.3sN woman this youth

*ciko ne, “Eteddia kiding ãmma, ãthõng anyciwu dõõ coo, ãthõng ecebtu guo*  
 these that IM.cut.PL meat certain and C.let.2pN child this and C.tie.2pN fire

*ãmma ãthõng itiontiwu inoono gõõla.”*  
 certain and C.accompany.2pN her way.L

Then when these youth came, this woman told these youth, “Cut some meat and you give (it) to this girl, and you tie some fire and accompany this girl to the road.”

82. *Ngaatĩ arawõthĩcẽ lõõgõ ciko dõõ coo,*  
 when ?reach.PS.RF.3pN sons these child this

When these sons accompanied this girl,

83. *odolanĩ* *kõrõõk* *umudiothik* *yaatĩnnĩ* *kĩ* *ngõnõõgĩ*, *ngaatiĩ*  
 C.reach.3pN village C.got.PS.3pN mother.her with sister.PL.her until

*ēbēlbēlĩ* *nēēgē* *vēlēk*, *ngaatiĩ* *agawoni*, *ngaatiĩ* *ngĩthõrõĩ* *ciko*  
 ?happy.MD.3pN they all until ?know.MD.3pN until youth.S these

*atiēnĩ* *natē*.  
 IC.marry.MD.3pN there

they reached the home, and they got her mother and her sisters, until they all became very happy, until they knew each other, until these youth were married there.

84. *ĩthõng* *ĩtĩnga* *ĩmma* *kĩ* *ngaa* *cĩnnĩ* *gõõ*, *õtõdĩt* *õõt*  
 and C.left.DR.3sN certain with woman his sometime C.climb.3pN C.went.3pN

*Kirongua*, *ĩgõõgõ* *thĩ* *cĩk* *ēēn* *Kirongu* *ee*.  
 Kirongu.L them then who IC.be.3pN Kirongu connector

And a certain one left with his wife, they went to Kirongu, that is to them who are now Kirongu people.

85. *ĩtĩngathõ* *ĩmma* *nabo* *kĩ* *ngaa* *cĩnnĩ* *ivitia* *urubtothik*  
 C.left.DS.AP.3sN certain again with woman his C.came.3pN C.find.PS.3pN

*ngaa* *cĩ* *balna* *ukcia* *avi* *nedo* *wo*.  
 woman who past ?deliver.DR.3sN IC.stay.3sN alone that

A certain one left with his wife, they came and found a woman who was delivering, and she was alone.

86. *Ma* *balna* *mĩ* *õdõlanĩt* *nēēgē* *natē* *ee*, *ennek* *ngaa* *coo*  
 then past when C.reach.VT.3pN they there connector C.tell.3sN woman this

*ĩgõõgõ* *ne*, *“Avut* *bathĩ* *tuggua* *coo* *nyē* *kumudothik* *na* *bõkõwõc*  
 them that IM.stay.PL please hut.L this let C.find.PS.1sN I old man

*wuk balna* *ayahacēt* *guo.”*  
 past IC.bring.3sN.1pA fire

Then when they reached there, this woman told them, “Stay in this hut, let me find the old man who was bringing us the fire.”

87. *Ma balna ũũk ngaa coo, ngaatĩ òdòlanĩ laarab vurut,*  
 then past C.went.3pN woman this when ?reach.VT.3pN rock under

*ēyēhēth nē bōkōwōc nīcē ĩĩ ne, “Kataman kataman.”*  
 ?repeat.3sN she old.man that C.said.3sN that quickly quickly

Then this woman, when she reach the rock, she imitated that old man by saying, “Quickly, quickly.”

88. *Edec bōkōwōcĩ coo ĩĩ ne, “Kataman kataman nabo niia loota*  
 ?reply.3sN old.man.S this C.say.3sN that quickly quickly again you down

*natō kōdē niia ijia kavutek guo laaraba nga.”*  
 here.L or you C.come.2sN C.warm.1pN fire rock.L here

This old man responded by saying, “Quickly, quickly, (what) are you (saying) down there? Please, let us warm-up from the fire on this rock. (lit. Quickly, quickly, again you are down there or you come and let us warm-up on the fire of this rock)”

89. *Ngaatĩ thĩna ěnnē ngaa coo Katamanenit,*  
 when then ?become.3sN woman this Katamanen.SG

Then when this woman became Katamanen,

90. *Īthōng ĩĩ ngaa cĩ ěēn lolenit ee Chawuanenit,*  
 and C.say.3sN woman which IC.be.3sN talkative connector Chawuanen.SG

*aja ngĩthōrōwōcĩ codoi kĩ doo cĩ ngaa cĩ ěēn lolenit ee,*  
 come youth.S one with child of woman who IC.be.3sN talkative connector

*ivitia abaito Karawulia.*  
 C.come.3pN C.stay.3pN Karawuli.L

and the woman who is talkative became Chawuanen, and one youth and the daughter of the woman who is talkative, they stayed in Karawuli.

91. *Īgōōgō thĩ nēēgē ceta cĩk ěēn Kerenge kĩ Kudulĩ wo.*  
 them then they people.S who IC.be.PL Kerenge with Kuduli that

So, those they are the Kerenge and the Kuduli people.

92. *Ma balna natē ivitia eeta nekuo apakta nēēgē electi*  
 then past there C.come.3pN people those C.produce.DR.3pN they body

*cīgik, īthōng akattiek electi cīgik a ne, “Kēēgīnna Laarim.”*  
 theirs and ?name.BN.3pN bodies theirs IC.say.3pN that ?be.1pN Laarim

Then these people came and gave birth to children (lit. produce themselves) and they named themselves, saying, “We are Laarim”.

93. *Iyaiinet cī aduwa Maikoli Vorgoli coo.*  
 story.VN which IC.say.DR.3sN Maikoli Vorgol this

This story was told by Micheal Vorgol