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2.1. Word Classes: some general observations

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2.1.1. Identical words can function in different word classes.

Consider e.g. the qualifier *suey* ‘good’:

- qualifier functioning as head of the Verbal Phrase;
- qualifier ——— (+ *go* ‘given’) ———> nominalizer;
- qualifier ——— (+ *so* ‘inessive’) ———> adverb;
- noun + qualifier ——— (+ *go* ‘given’) ———> adjective;
- noun + qualifier ———> adjective.

Examples:

(1) as noun: ———

[Suey go a] se iti go klong.
good GIV foc. neces. give GIV go
‘Go and give the good one!’

(2) as verb: ———

Yap ngge tandali [mo suey].
house this again already good
‘This house has been improved again.’

(3) as adverb ———

[Suey] so pen san d o ya!
good IN talk return fut. 2p imp.
‘You have to answer well.’

(4) as adjective ———

Mot [tasam suey go] mo semu.
2p action good GIV already do
‘You did the good thing.’

Consider also the function of the word *way* ‘turn’:

(5) as noun ———

[Mot lo go way] ya kong na l o?
2p INST GIV turn imp put down sit down fut 1p
‘Are you going to give your reaction?’

(6) as verb ———

Tap ngge/bu lo / ngga ba so no/ [way] go.
road this water INST that in IN TO turn GIV
‘In that (place) this road is washed out by water.’

(7) as adverb ———

Nemot go ta keballi [way so] gabe iti.

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~~3p — GIV hand work — turn IN — ex. here give.~~
~~‘He is giving his work back.’²~~

~~Nemot go andua andua duing ne t — o — n [way-way so] gemang pe pen, ‘...’~~
~~3p — GIV friend friend think pl — ptdur mase — 3p — turn turn — IN — ex. there red say~~
~~‘His friends were thinking and said to each other (in turn), ‘...’~~

(8) as adjective —

~~{Nemot go — sam [way]} genam lo — maning kua ikum.~~
~~— 3p — GIV letter turn — 1p — INST — ongoing not see~~
~~‘I have not yet seen his return letter.’~~

2.1.2. Grouping

A grouping of nouns, qualifiers or verbs serves basically three different purposes:

- a) to indicate plurality
- b) to indicate intensity
- c) to indicate a new concept (compounding)

The following example shows different purposes in one identical context:

~~[Moy — ay / aka — sat — yap / — desui menggo / andua andua] to — / klayta / mea kedui.~~
~~— mother father old.s. — yg.s. — house nephews — friend friend — INST — violence will tie~~
~~‘Your parents, brothers and sisters, cousins, friends will tie violence (= harm you).’~~

The preceding example shows how grouping occurs in several ways by using:

- doubling nouns or qualities, i.e.: *andua andua*;
- adding *yap* ‘house (hold)’, i.e.: *aka sat yap*;
- a noun with qualifier e.g.: *desui menggo* ‘all nephews from mothers’ side’;
- two opposite partakers e.g.: indicate a particular group: *moy ay, aka sat*³;

In the Verbal Phrase there are two morphological properties that can be (even both together) related to the concept of plurality and or grouping in the nominal phrase (NP-agent)², i.e.

— In the Verb Root string: single (#) vs. dual/plural (*kle; ke; mle/me; e; ne; i*³)

— Adverb in the VP: *lak* ‘all’ (group) or *sing* ‘every one’ (number of individuals).

2.1.3. Plurality

¹ The last two examples indicate not only the nucleus family, but also relatives at the same level. So: father, mother, uncles and aunts; brothers, sisters and cousins).

² See for further discussion and examples Chapter IV: Verbal Phrase..

³ Idem.

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Plurality can be considered to be a specific form of grouping:

- by adding a numeral to a noun / pronoun
- by adding plural marker *nang*⁴ to a noun / pronoun
- by using dual / plural markers in the verb string⁵

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Examples:

(1) *Nemot lo [wi ta idi so namon] play lo mo puik.*
 — 3p — INST bird hand side IN two (= 5 + 2) rifle INST already hit
 ‘He has shot 7 birds with his rifle.’

(2) *Aya [nang] mia [nang]! Suey gemang!*
 — father pl — mother pl — good ex. there
 ‘Ladies and gentlemen, welcome!’ (Literally: fathers, mothers stay well there!)

2.1.4. Doubling

2.1.4.1. Doubling of nouns indicates plurality of a restricted number of same words, nouns or qualities. Words like man, woman, house, and others can be doubled to indicate plurality, while trees, animals, body parts, can not be doubled. The most common examples are:

woy woy ‘restricted number of leaders’
wengkabui wengkabui ‘restricted number headmen’
andua andua ‘restricted number of friends’
sedue sedue ‘restricted number of men’
kabung kabung ‘restricted number of women’
sam sam ‘traditional markings on wooden shield or poles’; ‘restricted number of books’
yap yap ‘restricted number of houses’

Example in context:

[Klay klay] sang mo kebong.
 one one pity already die
 ‘Pity, a few have died.’

2.1.4.2. In secondary arguments doubling of nouns indicate intensity of qualities:

(1) *[dabui dabui] lo*
 — heart heart — INST
 ‘deeply’

(2) *[bom bom] ey go*
 — red red COM GIV

⁴ Numeral (dual) and plural marker *nang* can also be added to pronouns. *Nemot namon* ‘they two’ and *nemot nang* ‘they’ (= 3 or more).

⁵ See discussion on Verb Phrase in this chapter.

~~‘dark reddish’~~

(3) ~~{bom bom} so go~~
~~— red — red — IN GIV~~
~~‘dark red’~~

(4) ~~{da klaya da klaya}~~
~~— turn one — turn one~~
~~‘incidentally’ / ‘occasionally’~~

In context:

Sikabung miam cy — {[nemot] go — {da} so {da} so} gemang weng lak.
 people — many COM 3p — GIV — turn IN — turn IN — ex.there come all
 ‘Many people came all in great crowds’.

2.1.5.Compounding

Quite often two or more words belonging to the same semantic field are combined to indicate a new concept to which all words contribute.

2.1.5.1 Noun compounding

In the case of nouns compounding shows ‘totality’.

Examples:

(1) *Duo ngga / at — go — {kin — kedong} lo.*
 — child that — 1p_excl GIV blood flesh — INST
 ‘That child is my blood relative (‘through my flesh and blood’).’

(2) *I — go so go / {si — kabung} gabe semu ng — a — m.*
 — count GIV IN GIV — person woman — ex.here make rem.pastdur mase 3p.
 ‘Finally people were created here.’

(3) *{Me sru — ma sru⁶} — pluep go.*
 — male person — female person — gather GIV
 ‘Many people gathered together.’

(4) *Mot nang { [ngengam yakay] — no } se su suing.*
 — 2p — pl — peace — happiness TO im . red.sit
 ‘Live peacefully!’

(5) *{Ngguat — kaguit} — usre so wata ne t — o — n*
 — young boys young women — dance IN — dance — pl — ptdur mase 3p
 ‘The young people are dancing.’

Other examples are:

⁶ The literal meaning of *me* and *ma* is unclear. The combination means ‘many’.

<i>kon-keba-mling</i>	‘dirt’ + ‘string’ + ‘dirt’ = ‘sin’
<i>ta-masi</i>	‘hand’ + ‘foot’ = ‘total of organs in the body’
<i>ta-iti-klum</i>	‘hand’ + ‘give’ + ‘affection’ = ‘blessing’
<i>ta-iti-wali-pegá</i>	‘hand’ + ‘give’ + ‘life’ + ‘responsibility’ = ‘grace gift’
<i>iram-tegay</i>	‘clan leader’ + ‘assistant’ = ‘leadership’
<i>nebut-mang</i>	‘talk’ + ‘advice’ = ‘admonition’
<i>aka-sat</i>	‘brother’ + ‘sister’ = ‘group of brothers, sisters, cousins’
<i>tap-masi</i>	‘road’ + ‘foot’ = ‘travel’
<i>saysuk-waglo</i>	‘body’ + ‘soul’ (= outside + inside)

2.1.5.2. Verb compounding

Compounding can also occur through combinations of verbs producing a new concept. For instance: ‘hear’ + ‘follow’ = ‘obey’. Other examples in context are:

(1) [*Tap duk*] *so go denok lo wali-mea suing-*
 —hear follow —IN GIV child —INST life —will sit/stay
 ‘An obedient child will live a long time.’

(2) *Ngga/put ba lo / kerlam so / nemot namon/mea [kapot dak].*
 —that hole in INST —together IN —3p —dual —will fall —step
 ‘(If) that (is so) / they will collapse together in the hole.’

(3) [*Iti tui*] *ey go tap-masi kua klong!*
 —take put —COM GIV road foot not go
 ‘If you are hesitating, don’t go!’

Compare a compound verb structure with a simple form:

(4) *Isuali kedong a [dam sre t u].*
 —Cassowary meat —focus eat —fill —pt 1p
 ‘I want to eat cassowary meat now.’

(5) *Blang ba so no / bu so [sre t ug u n].*
 —cooking pot in —IN TO water IN —fill —pt dur fem 3p
 ‘She is filling the cooking pot with water.’

Another kind of compounding is where the main verb is combined with a intensifying Adverbials⁷, like *sing* ‘pick out one by one’; *dap* ‘finish’; *lak* ‘complete’; *ram* ‘together’ (as a group in a peaceful setting).

Compare the following examples, functioning as simple verb and as compound.

(1) *Begoy so/genam / [(ga)be sing t ug u].*
 —sweet potato IN 1p. —ex.here each one —ptdur 1p
 ‘I am picking out potatoes (of the fire).’

(2) *Sip suing [sey sing lak] ya!*

⁷ See Chapter 4.2.6.

~~— chair sit cover each one all imp~~
 ‘Cover every chair!’

(3) *Nemot / bu lo mo dap.*
~~— 3p — river INST already finish~~
 ‘He was suffocated by water / river’

(5) *Sogo [pluok dap y o] go lo / ngge kalik / lemoy?*
~~what perform finish past 2p GIV INST this like happen~~
 ‘What did you do to end up like this?’

(6) *E...danon nemot yam so [kangok dap ng — a m] go.*
~~— Till child 3p — complete big — finish remote past mase 3p GIV~~
 ‘till the child had grown up completely (had become mature).’

(7) *Genam [pen⁸ dap t u] go.*
~~— 1p — say — finish pt. 1p GIV~~
 ‘This is all what I have to say.’

(8) *Imot — kua [ikum dap i⁹ sre w o n].*
~~— 1p.pl incl not see — finish proces pl fill pt mase 3p~~
 ‘We have searched all around but did not see (it,him,her).’

2.1.6. Noun-verb constructions

A common construction is the use of a general verb combined with a specific noun preceding the verb phrase as object, giving it a specific meaning, like:

[koy bu ta] semu — ‘fire’ + ‘water’ + ‘hand’ + (verb) ‘do’ = ‘slave’
[ten] dam — ‘food’ ‘eat’
 NB: *tendam budrop* — ‘food’ ‘eat’ + ‘water’ ‘drink’ = ‘groceries’
[demu sam] klik — ‘stone’ + ‘carving’ + ‘write’ = ‘chalk’
[ta bu] wit — ‘hand’ + ‘water’ + ‘shake’ = ‘splash’ / ‘bless’

Consider the also the following examples in their contexts:

(1) *Si kebong so go / [sung usene] mea suing.*
~~— person die IN GIV ashes sleep will sit~~
 ‘When a person has died, (people) will mourn.’

(2) *Ngge / [nemot go [ten dam bu drop] sip] / gabe.*
~~— this 3p — GIV food chew water drink place — it is~~
 ‘This is his place for food and drinks (groceries).’

(3) *Nggeasui go / imot / ten / dam / so.*
~~— now — GIV / 1p pl incl. food eat — IN~~
 ‘We are going to eat now.’

⁸ The verbs *pen* and *pu* are not related, but their meaning is close. *Pen* ‘speak’ (general); *pu* ‘talk, order’ (specific).

⁹ The occurrence of *i* (plural marker) is quite special. So far, only *e* has found in the same slot.

(4) ~~Nando lo u ku kluo?~~

~~— who INST song red.sing~~

~~‘Who is singing?’~~

(5) ~~{Demu sam klik} lo sam se klik.~~

~~— stone sign write INST sign neeces write.~~

~~‘Write a letter/sign with (a piece of) chalk.’~~

(6) ~~{At so no} mot lo {susu bu se wit san d o}.~~

~~— 1p.excl. IN TO 2p INST neck water imp shake water_out return same_level ft 2p~~

~~‘It is you that must show reference to me.’~~

2.1.7. Reflexivity

2.1.7.1. Reflexivity in transitive constructions

Reflexivity of the pronoun can occur in different ways:

—by adding *tang so* (‘origin’ / ‘spee’) ‘self’ in transitive constructions

For example:

~~{Nemot tang so} ngga mo semu.~~

~~—3p origin IN that already do.~~

~~‘He did that himself.’~~

—or by adding *way* ‘turn’ in an adverbial position (*way so*)

For instance:

~~Nemot go ta keballi {way so} gabe iti.~~

~~—3p GIV hand work turn IN ex.here give~~

~~‘His work was returned.’~~

2.1.7.2. Reflexivity in intransitive constructions

Intransitive verbs do not need additional information (i.e. *tang* ‘origin’ or *way* ‘return’. See the following paradigm:

pronoun	object	verb	plural	fut. tense	gender/ person	rel.postp. intention	English translation
Genam/at 1p	bu	lu	#	-l	-u	so	I want to wash myself
Mot 2p	bu	lu	#	-l	-o	so ²	You want to wash yourself?
Nemot masc.3p	bu	lu	#	-y	-o	-n	He will wash himself.
Nemot fem.3p	bu	lu	#	-y	-u	-n	She will wash herself.
Imot (nang) 1p-pl.incl	bu	lu	-e	-y	-o	-n	We will wash ourselves.

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2.2 Nouns

A Kemtuik noun functions as head of the Noun Phrase. However, it can not easily be defined as such by formal properties. For instance, it does not have articles or morphological prefixes. A noun can be replaced by a pronoun, or suffix *go* ‘GIV’ can function as nominalizer. In this way it does provide us at least with some formal properties.

Although a Kemtuik noun can refer to a wide scale of arguments like: *person, place, thing, event, substance, quality, quantity, or idea*, a semantic definition of a noun is not easily given either. A noun can not function as head of a verbal or adverbial phrase, but it does function as head of a phrase in subjects, objects or in secondary arguments. And as subject, it does concord with gender, person, aspect, and plurality in the verb string.

2.2.1. Sub-classes

2.2.1.1. On basis of: animate versus inanimate

Animate categories can concord with inflections in the verb stream, while inanimate categories can not. Consider the following examples, showing how animals are in concord with verb inflections, in the same way human beings do.

(1) *Uduo / nemot go seguong so/nebut got ne-w-o—n-go—no/gemang pen ne-t—o—n,*
—dog—3p—GIV only—IN talk—stay-pl-pt masc3p GIV TO ex.there say-pl-ptdur masc3p
‘The dogs, among themselves, having a meeting, they said (to each other), “....”.

(2) *Wi / ut—ba lo—pling go u weng—go/ di kali kali—temoy no weng go,*
—bird heaven in INST fly—GIV red.come GIV tree branch-branch allover TO come GIV
‘The birds of heaven come flying, and come all over the tree branches

ut—gemang klik—ne-na—w-o—n.
nest ex.there build-pl—there-pt masc3p
and build their nests over there.

2.2.1.2. On basis of: gender

Kemtuik animate nouns can be sub-divided in two sub-classes on basis of gender, i.e. masculine and feminine. These classes are made overt by concordance in the suffix stream of the verb. They are expressed by either *o* (masc.) and *u* (fem.) in 3rd person single position. In case of 3rd person plural, ‘collectivity’ (e.g. people, crowd) is expressed by gender the choice between masculine and feminine depends on the speaker. Examples are:

Masculine, e.g.:

sedue ‘man’

aya ‘father’

betedon ‘older brother.’

[*Sedue meno a*] *weng go / gemang pen a na — w — o — n:*
 man — other foe come GIV ex.there say foe down_there pt — mase — 3p
 ‘A certain man came and said: ...’

Feminine, e.g.:

kabung ‘woman’

demanon ‘younger sister’

sikabung naklay ‘as whole group of people’

(1) *Demanon senong na — t u — n go no / gemang we — t ug u — n*, ‘Ye ...!’
 — Yo.si — know there pt fem 3p GIV TO ex.there shout pt dur. fem. 3p Hello, ...!’
 The younger sister realising (that), started to shout, ‘Hello ...!’

(2) *Yakena sikabung naklay sagui lo — se — piam a na — t u — n*.
 village people — all — angry INSTimp. wrong foe there pt. fem. 3p
 ‘All the village people came in turmoil through angeriness.’

2.2.1.3. On basis of: no difference between singular and plural

The following words belong to this sub-class:

nok ‘seedling’; *sua* ‘leaf’; *suk* ‘skin’; *glang* ‘branch’; *kabung* ‘woman’; *sedue* ‘man’; *duo* ‘child’.

Consider the following examples:

(1) *Genam senim — nok — idok — so go — mea klong*.
 — 1p — spinach seedling pick_up a lot IN GIV will go
 ‘I am going to get some spinach seedlings.’

(2) *Sua dagon ngga dasi dok — go — nang*.
 — leaf dry — that fish wrap GIV purp
 ‘Those dry leaves are used to wrap fish.’

(3) *Udui — suk nasrok no se — betep*.
 — banana skin trash TO imp throw
 ‘Throw the banana skins in the trash.’

(4) *Usu — di tuo — go / glang ey — suey so se — ibot*.
 — garden tree cut_down GIV branch COM good IN neeces cut
 ‘When chopping down a tree, you have to cut the branches into sections.’

(5) *Kabung denok ngga masi masi so mo — klong*.
 — woman child that foot foot IN already go
 ‘The young girls went window shopping.’

(6) *Sedue sebut si — go — ta keballi / seni — kua*.
 — Man jahit people GIV hand work — content not
 ‘The actions of killers have no content (= meaningless).’

(7) *Genam go — duo / namon ey.*
 — 1p — GIV child two — COM
 ‘I have two children.’

2.2.2. Noun types

2.2.2.1. Simple noun

NOUN / PRONOUN

This type is expressed by a simple noun, or a pronoun.

(1) *Deguenā temuit — go — nang / walop meā pla.*
 — Clan chief inaugurate GIV purp. feast — will celebrate
 ‘In order to inaugurate the clan chief, (a) feast will be celebrated.’

(2) *Di / sedue lo / — mo — tuo.*
 — tree man INST already cut down —
 ‘(The) tree is already cut down by a man/men.’

(3) *Kim — ngge / mo — iwa go — a.*
 — coconut this already dry GIV focus
 ‘This coconut has already dried out.’

(4) *Nemot / gemang.*
 — 3p — ex.there
 ‘He/she is there.’

(5) *Nemot / mo — kebong.*
 — 3p — already die
 ‘He/she died already.’ (‘He/she is dead.’)

2.2.2.2. Noun co-ordination: two nouns, the second one being attributive.

NOUN1 + NOUN2(attributive)

This type of NP has two nouns, of which NOUN1 is head and NOUN2 attribute. If Noun 1 is followed by Noun 2 as attribute, it indicates: ‘belonging to; related to’; element of; ‘descriptive’ in a specific way. The attribute is ambiguous: depending on the context, it can be both singular or plural.

Examples:

<i>wi nok</i>	(bird ; offspring)	‘Young bird(s)’
<i>uduo nok</i>	(dog ; offspring)	‘Puppy / puppies’
<i>udui nok</i>	(banana ; sapling)	‘Banana sapling(s)’
<i>senim nok</i>	(spinach ; seedling)	‘Spinach seedling(s)’
<i>udui sua</i>	(banana ; leaf)	‘Banana leave(s)’
<i>udui suk</i>	(banana ; outside/skin)	‘Banana skin(s)’
<i>ta glang</i>	(hand ; branch)	‘Finger(s)’

- ~~*nali blong* (feather/spirit ; light / glory) ‘Glorious crown’~~
~~*nali kabung* (spirit ; female /woman) ‘Female guardian(s) / spirit(s)’~~
~~*nali duo* (spirit; male/child) ‘Male guardian(s) / spirit(s).’~~
- (1) ~~*Mot go [ta glang] / so go lo?*~~
 — 2p GIV hand-branch IN GIV (‘what’) INST
 ‘What happened with your finger(s)?’
- (2) ~~*Ut {[woy sut] idi no} use go / [kin suk] kalik / mea ikum.*~~
 — heaven sun put out side TO-afternoon GIV red skin like will see
 ‘In the afternoon to the side where the sun goes down, the heaven will be seen like a red skin.’
- (3) ~~*Iram temuit go nang [nali blong] mea kok.*~~
 — king install GIV purp feather glory will wear
 ‘In order to be installed a king will wear a glorious crown of feathers.’
- (4) ~~*Sedue kabung [nali kabung] lo mea mlue.*~~
 — man woman spirit women INST will trick
 ‘People are tricked by (female) ghosts.’
- (5) ~~*{[Nali duo] ey} sedue ngga / ta keduik go.*~~
 — spirit male with man that hand shake GIV
 ‘That man shakes hands with ghosts.’ (i.e. he was friendly with the guardians of the forest)
- (6) ~~*Usu [damoy suot] mo kabam.*~~
 — garden ‘gedi’ leaves already old
 ‘The garden gedi leaves are already old (can not be eaten anymore).’
- (7) ~~*Ta lo go bale [kabung kaguit] lo / mea puik.*~~
 — hand INST GIV ball woman young girl INST will hit
 ‘Volleyball will be played by the young girls.’

2.2.2.3 Noun co-ordination: two nouns, the first one attributive, describing the head noun in a general way, have the following formula:

NOUN 1 (attributive) + NOUN 2

Examples:

- ~~*kin suk* (blood; skin) ‘red’~~
~~*yap demat* (house; spirit) ‘house spirit(s)’~~
~~*duo kabung* (child; woman) ‘daughter in law’~~
~~*duo kaguit* (child; girl) ‘girl’~~
~~*sisi¹⁰ put* (person; hole) ‘small place with window at the top of a house’~~
~~*ibuip yakena* (name ; village) ‘Ibub village’~~

- (1) ~~*{[Sisi put] tong go} ba lo / nemu luik go nang.*~~

¹⁰ si ‘egg / person’ is probably the basic form for ‘man’. In the language family, it is related to words like: [s.ɔru]; [s.ɔrū] or [s.ɔdō] all meaning ‘man’.

~~— person hole cut GIV in INST eye watch GIV purp.~~

~~‘The small window at the top of the house is used to monitor (the situation outside).’~~

(2) [*Yap demat*] / yap — kua / no, nemot gemang.

~~— house spirit — house not — TO 3p — ex.there~~

~~‘The house spirit doesn’t own a house, but he’s there.’~~

(3) [*Ibuip yakena*] / Klesi so.

~~— Ibuip village — Klesi IN (= specifically Klesi)~~

~~‘Ibub village is Gresi area.’~~

2.3. Pronouns

Kemtuik has free pronominal sets in a minimal augmented system. There are four person categories: first, second, third and first + second, and three numbers: singular, dual and plural. The combinations give us special forms for inclusive (same group); inclusive (all groups), and exclusive first person pronouns.

2.3.1 Pronoun system: free pronouns

person	singular	dual	plural
1	genam	genam-namon	genam-nang
1 (excl)	at	at — namon	at — nang
1 (incl)	—	imot — namon	imot — (nang)
2	mot / ko (imp.)	mot — namon	mot — nang
3	nemot	nemot-namon	nemot-nang

2.3.2. Subject gender suffixes

The free pronouns (and also nouns) do not distinguish gender morphologically, but the subject verb suffixes they are in concord with, do. That is to say: only in the 3rd person (single, dual, and plural) and 1st Person inclusive, gender and person are split out. The 1st Person uses always a ‘feminine’ ending and the 2nd Person a ‘masculine’, without marking gender separately.

Third Person plural markers can use either feminine or masculine forms, depending on speaker’s choice. And verbal suffix marker *—a* occurs to indicate masculine gender in 3rd person *remote past*.)

(Verbal suffixes to indicate gender of the subject)

Person	Kemtuik	English	singular	dual	plural
1	genam	'I'			
1(excl)	at	'I'			
1(incl)	imot	'we'	—	-ə	-ə / -u
2	mot / ke	'you'			
3-masc	nemot	'he'	-ə	-ə (-a)	-ə (-a)
3-fem	nemot	'she'	-u	-u	-u

Example of a 3rd person masculine present tense *won*:

Ditebok ey sray ey / Dame Idam lo / duik go [dam w o n] go.
 tree_lizard COM cicak COM Dame Idam INST bake GIV eat pt masc 3p GIV
 'The tree lizard and the cicak both were cooked by Dame Idam and eaten.'

Example of a 3rd person masculine in remote past tense *ngam*:

Nemot lo ut nan beap wi dasi ngga naklay (mo [semu ng a m] gabe).
 He INST heaven earth sea bird fish that all already make rempast.dur masc 3p ex.here
 'He created heaven, earth, sea and all the creatures (represented by birds and fishes).'

Compare in the following identical examples how gender (only in 3p pl) marks a difference to the meaning of the subject:

In (1): the subject is considered to be one group → (3p singular fem)
 in (2)–(5) the subject is considered to be 'many people' → (3p plural masc):

(1) *Ku meno no / seduc kabung naklay / walop so / gemang yaluim a¹¹ na t u n.*
 day other TO man woman all feast IN ex.there gather foc sit_down pt fem 3p
 'On a certain day all the people (=one group) were gathering for a feast.' (singular construction)

(2) *Ku meno no / seduc kabung naklay / walop so / gemang yaluim ne na w o n.*
 day other TO man woman all feast IN ex.there gather pl sit_down pt masc 3p
 'On a certain day all the people (=many people) are gathered for a feast.'

(3) *Yakena no unen nang lo [usi ne ba w o n] go: ...*
 village TO mother pl INST ask pl sit_down pt masc 3p GIV
 'In the village women asked her, ...'

(4) *Nemot nang kam so u wet / kua ikum ne ba ng a m.*

¹¹ Although a 'focus' refers to the subject, is not 'single marker' contrasting *ne* 'plural', but it gives focus to the verb.

~~—3p—pl—vain IN red.seek—not see—pl up there rem.pastdur masc 3p~~
 ‘They (women) sought in vain, (but) did not see it down there.’

(5) ~~Ngga nemot so / kin nemon / kabung kaguit / bu—so / wata ne t—o—n go—~~
~~—that 3p—IN blood smell woman young wather IN bathe pl ptdur masc 3p GIV~~
 ‘That smell of blood, the young women, while they were bathing,

~~nemot nang—dop ne w o—n dali.~~
~~3p—pl—smell pl pt masc 3p again~~
 ‘they smelt again.’

2.4. Adjectives

There are three classes of adjectives:

- Preceding the noun;
- Following the noun;
- Following a noun and postposed by the deictic *go* ‘GIV’.

This last class is a special one, on a par with intransitive verbs.

2.4.1. Classification

Adjective preceding the noun expresses ‘classification’. It has this formula:

ADJ + NOUN

The following examples classify the following noun with the adjective ‘foreign’:

amble duo (foreign ; person) ‘Foreigner’
amble keba (foreign ; clothing) ‘Textile’
amble wep (foreign ; potato) ‘Taro’
amble plesedue (foreign ; soldier) ‘Government soldier(s)’

Compare the word order in examples (1) ADJ + NOUN and (2) NOUN + ADJ

(1) ~~Imot nang / [Kemtuiik duo]¹².~~
~~1p.incl. pl—Kemtuiik child~~
 ‘We all are Kemtuiik people. (classification)

(2) ~~[Sedue kabung Kemtuiik] / mata so kua.~~
~~man woman Kemtuiik many IN not~~
 ‘There are not many Kemtuiik people.’ (descriptive; see: 2.4.2)

(3) ~~Ngga / Blanda sik so go [amble duo].~~
~~that Holland from GIV foreign child~~
 ‘That foreigner is from Holland.’

(4) ~~Sedue [klaya duo] woy klak sik so pung go / mea weng.~~
~~man one child sun rise from arrive GIV will come~~
 ‘A particular man, arriving from the east, will come.’

¹² duo ‘child’ but also ‘person classified to a certain group’

2.4.2. Descriptive

Adjective following a noun expresses ‘description’. The attribute can be doubled to indicate intensity. It has the following formula:

NOUN + ADJ

Examples:

udui sengin (banana ; ripe) ‘Ripe banana(s)’
nebo bena (pig ; fat) ‘Fat pig’
woy dalu (sun ; season) ‘Dry season’
nebut meno meno. (talk ; other other) ‘Different issues’

(1) *[Ku meno] no / [sedue kabung naklay] / walop so / gemang yaluim a na t u n.*
 day other TO man woman all feast IN. ex.there gather foc sit_down pt fem 3p
 ‘One a certain day all the people gathered together there to have a feast.’

(2) *[Tang meno] a/ kua ibot.*
 origin other foc not cut
 ‘Don’t cut the other varieties (of plants).’

(3) *[Kung senang] ngge / nebut pen ey go.*
 Banyan tree very old this talk say COM GIV
 ‘There’s a story about this very old banyan tree.’

(4) *[Denok dato] ngga nemot / [amblang dato¹³] / ey lo.*
 child little that 3p character special COM INST
 ‘That particular little boy has a strong character.’

(5) *Nggeasui go / [sikabung Kemtuik] [da klaya klaya] gabe te tegu.*
 now GIV people Kemtuik turn one one ex.here red.meet
 ‘At the moment (I) here am meeting occasionally with Kemtuik people.’

(6) *[Bu inin] a genam no go se sre.*
 water fresh foc. 1p TO GIV imp fill
 ‘Get me some fresh water.’

(7) *[Sedue kabung mata] so go ngga nemot / genam mo ikum.*
 man woman quantity IN GIV that 3p 1p already see.
 ‘That mass of people I have seen already.’

2.4.3. General specification

A Noun + Adjective followed by deictic *go* belongs to a special class and has the following formula:

NOUN + ADJ go

¹³ *dato* has two different meanings: ‘tiny, little’ and ‘special’

The category of descriptive words like: *seguay* ('small'); *babu* ('big, swollen'); *suey* ('good'); *piam* ('bad'); *seni* ('content') belong to a general class of words that can form verbs, adverbs, nouns and adjectives (e.f. 2.2.1.) while the members of the preceding class (2.4.2) don't. Following a noun they will be called: 'adjectives'. (The deictic *go* 'given' (GIV) specifies grammatical definiteness).

Examples:

yap seguay go (house ; small ; GIV) 'The small house'
tasam piam go (sign/action ; wrong ; GIV) 'The wrong action'
nebit warlok go (wind ; around ; GIV) 'The cyclone'
tasam suey go (action ; good ; GIV) 'The good action'
senong teguop go (knowledge ; perfect ; GIV) 'The proper knowledge'

(1) *Nemot go* [~~duo seguay go~~] / *sadui so*.
 —3p— GIV child-small GIV ill—IN.
 'His little child is sick.'

(2) [~~Yap seguay go~~] *ngga* / *mea togut*.
 —house small GIV that—will pull down
 'That little house will be pulled down.'

(3) *Mot* [*tasam piam go*] *mo* — *semu*.
 —2p— action bad GIV already do
 'You did the wrong thing.'

(4) *Mot* [*tasam suey go*] *mo* — *semu*. (*suey* = adjective)
 —2p— action good GIV already do
 'You did the good thing.'

Compare (4) with (5) (*suey* = verb)

(5) *Wom semu go* *so* / *ntaton lo* / *suey go*.
 theft do—GIV IN ol.br. INST good GIV
 'Because (he/she/they) stole, (he/she/they) was (were) punished by older brother.'

2.4.4. Nominalization

The same class of descriptive words (mentioned above) but not preceded by a noun, forms a noun in itself. Like in English: the 'little ones'. These are not adjectives. Its formula is:

QUALIFIER + (SO) GO

Examples:

(1) [*Seguay go babu go*] *naklay se* — *wasey*.
 —small GIV. big GIV. all—imp. divide.
 'The little ones and the grown-up's, all must be divided.'

(2) [~~Keduong so go~~] ~~ngga banom so se tui.~~
 —begin— IN GIV that self —IN imp put

‘The first fruits must be set aside.’ (Note: *keduong so* = ‘in the beginning’; *keduong so go* = ‘first’)

Consider the following sentence, showing two noun phrases with contrasting meaning, using different structures: *wali tap* and *piam ey go*. Note: the deictic *go* refers to *tap* ‘road’ in the preceding clause.

(3) [~~Wali tap~~] ~~lo kua keng go,~~ [~~piam ey go~~] ~~lo mea keng.~~
 —life road INST not follow GIV wrong COM GIV INST will follow

‘If (people) don’t follow the life road, (they) will follow the one with bad (deeds).’

2.5. Demonstratives

The demonstratives form a special word class. In fact, the class consists of two words:

—*ngga* ‘that’ referring backwards, forwards and away

—*ngge* ‘this’ referring to the place of action (here and now)

Examples:

[~~Yap ngge~~] ~~mo togut.~~

house this —already destroy

‘This house is already destroyed.’

[~~Sedue ngga~~] ~~lo mo semu.~~

man —that —INST already do

‘(It) is done by that man.’

2.5.1. Discussion: *ngga/nggenemot*

The equative clause *Ngga / nemot*. (that ; 3p) ‘That (is) it’ or ‘That being so’ functions as a demonstrative referring to an event in the preceding context.

Consider for example the following sentence:

(1) [~~Sikabung lo duing go ngga nemot~~] = object

—people —INST think GIV that —3p

‘The people thinking so, (=they were having special intentions)

~~nemot namon senong kle na w o n go no,~~

3p —two —know —dual down there pt —mase3p GIV TO

they two having understood,

~~kangkok so gemang nega kle na w o n.~~

big —IN ex.there amaze dual there pt mase 3p

they two were very shocked.’

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2.5.2. Demonstrative + relational postposition

Combined with relational postpositions (*ngga so*, *ngga lo*, *ngga go*, *ngga ey*, *ngga no* and *ngga a*) the demonstratives get their special function in the context¹⁴:

2.5.3. Discourse function

A major way of marking cohesion in a text is linkage through repeating elements of the preceding clause, or by implementing specific information in the verb stream. But the demonstrative *ngga* combined with the relational post positions *no*, *ey*, or followed by *sik so go* ('from there') has also a special discourse function. It occurs clause initially and combines larger semantic units of the main event line. *Ngga no* indicates 'general continuation / 'and'; 'then', while *ngga ey* indicates comitative continuation 'with that'. (See for further discussion Chapter III on Relational Postpositions):

2.6. Quantifiers

2.6.1. Cardinal numbers

In Kemtuik the counting system is quinary and is body wise expressed by bowing down fingers of a stretched hand, one by one. While counting the speaker points to hands and feet. So: 1, 2, 3, 4 are indicated with fingers; 5 is indicated by a hand; 6-10 by a combination of fingers and hand(s). And from 11-14 the toes of one foot will be counted, followed by 2 hands and 1 foot; the numbers 16-19 are indicated by 2 hand, 1 foot, and 1, 2, 3, 4 fingers. The number twenty is indicated by: 1 person. Some numbers have a metaphorical meaning as well: like the number 3, meaning 'a few' and the number 5, meaning 'complete'. Nowadays, the Indonesian counting system is being used, with the exception of the numbers 1-5. Probably because some of these numbers have symbolical use as well.

1 = *klaya*

2 = *namon*

3 = *nangglik*

4 = *namon namon*

5 = *ta — idi*

— hand side 'hand on this side'

6 = *ta — idi so klaya,*

— hand side IN one

7 = *ta idi so namon*

8 = *ta idi so nangglik*

9 = *ta idi so namon namon*

10 = *ta — namon*

— hand two

11 = *ta namon / masi so klaya*

— hand two foot IN one

¹⁴ This will be discussed in more detail in Chapter 3 on Relational Postpositions.

~~12 = ta namon / masi so namon~~
~~13 = ta namon / masi so nangglik~~
~~14 = ta namon / masi so namon namon~~
~~15 = ta namon / masi idi~~
~~16 = ta namon / masi idi so klaya~~
~~17 = ta namon / masi idi so namon~~
~~18 = ta namon / masi idi so nangglik~~
~~19 = ta namon / masi idi so namon namon~~
~~20 = sedue si — klaya~~
~~— man — person one~~
~~30 = sedue si klaya / sedue meno ta namon~~
~~40 = sedue si namon~~
~~50 = sedue si namon / sedue meno ta namon~~
~~60 = sedue si nangglik~~
~~70 = sedue si nangglik / sedue meno ta namon~~
~~80 = sedue si namon namon~~
~~90 = sedue si namon namon / sedue meno ta namon~~
~~100 = sedue si ta idi~~

2.6.2. Ordinal numbers

We define this type of quantifier as a determiner that expresses a contrast in quantity.

Some examples are:

seguay ‘a little’

~~{Seguay so/ aya — ey — mia — ey — ya — tebok?}~~
~~little — IN — father COM mother COM imp add~~
~~‘Could you (both) help me a little?’~~

mata so ‘a lot’

~~Walop so go — sikabung {mata — so} — pluep go.~~
~~feast — IN GIV people — quantity IN gather GIV~~
~~‘Many people came for the feast.’~~

nangglik ‘a few’

~~Inenga — go / {nangglik — dato so} — yaluim go~~
~~yesterday GIV three/few — very — IN — gather GIV~~
~~‘The ones that gathered together yesterday were just a few.’~~

naklay ‘all’

~~Usu — ku — lo — {sikabung {naklay}} mo — klong lak~~
~~garden ground INST people — all — already go — all~~
~~‘All the people have gone to their gardens.’~~

temu ‘a part’

~~Sat — no go — {temu} se — betok.~~
~~yg.br TO GIV part neeces cut~~
~~‘Cut off a part for your younger brother.’~~

mun ‘complete’

~~Ngge lo — {mun} — gabe.~~
~~this — INST complete it is~~
~~‘With this it is complete.’~~

2.7. Verbs

2.7.1. Verb structure: general observations:

- The verb is always in final position, and is non-obligatorily preceded or followed by a set of auxiliaries, indicating focus, plurality, gender, person, and others.
- There are Simple, Serial and Compound structures of verbs. Simple verbs are verbs consisting of one single stem; Serial verb constructions occur through combinations of verbs with related (contrasting) meaning; Compound verb constructs produce a new concept (see: 2.1.5.2.);
- A Verb Root (VR) may operate with a preceding iterative form

2.7.2. Iterative VR constructions

In ongoing events a reduplication of the verb stem is possible. The verb root can indicate ‘duration’ by reduplication of the initial consonant and vowel of the root, like this: CV C(C)V(C) e.g. *ko klong* ‘going’, or in vowel initial case, the first vowel will be repeated, like this: V V(C)(V) e.g. *i iti* ‘giving, taking’¹⁵. If repetition is expressed in this way, the VR will occur as a bare VR (i.e. there is no verb inflexion). In case of reduplication there will be no vowel centralization, as is common in all other word patterns.

The stress pattern and distribution of consonants and vowels will be as follows

RED:	VERBROOT
(C)V	ʔ(C)(C)V(C)

2.7.3. Serial VR constructions: examples:

(1) *Kota yakena* {[*klong-weng*] *so*} *lemoy*—go, —be?
 —town village—go—come IN happen GIV is it?
Has he become somebody who comes and goes to town?

(2) *Kabung ngga / sedue* / {[*iti—itak*] *go lo*}—*mo*—*mlay*.
 —woman—that man—take leave GIV INST already used to
 ‘That girl has a reputation of different relationships’.

(3) *Duen sedue meduim a*—[*li*—*klak*] *go*.
 —Bush people hill—focus go down go up GIV
 ‘Bush people are always going up and down the hills.’

(4) *Mot lo*—*li*—*go*—*klong ikum*—a!
 2p INST climb_down GIV go—see—foe
 ‘You having climbed down, go and see yourselves!’

¹⁵ See also Chapter 1.5.4. .

(5) *Mot go taut [ba¹⁶-iti]!*
 —you GIV possessions come take
 ‘Come here and take your possessions!’

2.8. Adverbials

The category of adverbials in Kemtuik functions to modify an event expressed by a predicate, or any part of speech other than nouns. So, they modify verbs, adjectives (including numbers), other adverbs, but also clauses and sentences. This class of adverbs occurs often in a stand-alone position, but is incidentally modified by the relational postposition (inessive) *so* ‘IN’, and/or (deictic) *go* ‘GIV’.

They can be divided into adverbials of: time, location, qualification, aspect, mode, manner, negation, existence, intensity, ability.

Adverbials can function as

- head of an adverbial phrase (underlined)
- auxiliary in a verbal phrase (not underlined)¹⁷

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2.8.1. Temporal adverbials

The time of an event is expressed through the use of temporal adverbials. They are either mono-morphemic adverbs or phrasal constituents, occurring in most occasions in clause initial position. Temporal indicators are modified by either *go* ‘GIV’, *so* ‘IN’, or neutral #.

(1) [*Banim go*] *Yansu sik so / sikabung / gabe wasey*.
 —old GIV Yansu origing IN people ex.here devide
 ‘Formerly, the people split up at Yansu.’

(2) [*Banim dega go*] *sedue meno / gabe got a k a m*.
 —old very GIV people other ex.here stay foc rempast mase 3p
 ‘Very long ago, a certain man stayed here.’ (= general time indication)

(3) [*Banim dega so*] *yakena ngga no / genam / klong go*.
 —old very IN village that TO 1p go GIV
 ‘Very long ago I went to that village.’ (= specific time indication)

(4) [*Banim no go*] *babu nang / yakay ey / got ne a k a m*.
 —old TO GIV grandparent pl happiness COM stay pl foc rempast mase 3p
 ‘In former times, (our) ancestors stayed with harmony.’ (= refers to a period)

(5) [*Incnga go*] *babu nalo semlea ey dasi ey mo dam*.
 —yesterday GIV grandmother old sago COM fish COV already eat
 ‘Yesterday grandmother ate rat with sago.’

¹⁶ *Ba* as verb means ‘come’; however, as pre-auxiliary modal it carries the meaning: ‘surprise’. Sometimes these words occur in the same position, which makes its interpretation somewhat confusing. On top of that: *ba* functions also as postposition, meaning ‘inside’.

¹⁷ See Chapter IV Kemtuik Phrases.

(6) [~~Inenga~~ ~~da~~ ~~go~~] ~~mot nago sik so?~~
 —yesterday turn GIV 2p —where origin IN
 ‘Where were you a few days ago?’

(7) [~~Wadi go~~] ~~genam / mot go yap no mea klong.~~
 —night GIV 1p —2p GIV house TO will go
 ‘I will go to your house tonight.’ (context > future)

(8) [~~Wadi go~~] ~~sedue kabung mata so!~~
 —night GIV man woman many IN
 ‘Last night there were lots of people!’ (context > past)

(9) [~~Wadi nesip go~~] ~~kua u wet!~~
 —night middle GIV not red.seek
 ‘Don’t walk round in the middle of the night!’

(10) [~~Utep wadikua go~~] ~~imot namon usu no mea klong.~~
 —Tomorrow morning GIV 1p incl dual —garden TO will go
 ‘We two will go to the garden tomorrow morning.’

(11) [~~Wabedong so~~] ~~wate mea weng.~~
 —midday —IN uncle will come
 ‘Uncle will come at midday.’

(12) [~~Utep go~~] ~~mot na go no?~~
 —tomorrow GIV 2p —there GIV TO
 ‘Tomorrow, you where to?’ (‘Where to do you want to go tomorrow?’)

(13) [~~Utep so~~] ~~genam mea klong.~~
 —Tomorrow IN 1p —will go
 ‘I will go tomorrow’ (= specific intention)

(14) ~~Genam go yap no [use go] mot se weng!~~
 —1p —GIV house TO afternoon GIV 2p imp come
 ‘Come to my house this evening!’

(15) [~~Ku meno so~~]
 —day other IN
 ‘On a day,’ (= specific time indication)

(16) [~~Nggeasui~~¹⁸] ~~genam mea klong.~~
 —now —1p —will go
 ‘I will go now.’

(17) [~~Nggeasui go~~] / ~~ngge no lemoy go no go nebut/ mea pen a si l u.~~
 —today —GIV this TO happen GIV TO GIV talk —will say foe down ft 1p
 ‘Today I will say talk about what happened here.’

¹⁸ [Ngge-a sui] = now; [ngge-a sui go] = today.
 this focus day this focus day GIV

(18) [~~Ku ngga nemot no go~~] ~~genam lo go Agustina no go mo pen~~: ...
 — day that 3p — TO GIV 1p — INST GIV Agustina TO GIV already say
 ‘At that day I had spoken to Agustina, this’

(19) [~~Ku sabtu tanggal 1-8-1981 no go~~] ~~amble ple sedue / Suayap no / mo degut~~.
 — day saturday date — 1-8-1981 TO GIV foreign-bow-man — Suayap TO already enter
 ‘On Saturday the 1st of August soldiers have entered the (village) of Suayap.’

(20) [~~Ku walong dato so~~] ~~way way sogo sam / imot kua klik~~.
 — time long — special IN turn turn IN GIV letter 1p.incl.pl not write
 ‘For a very long time we haven’t written letters to each other.’

(21) [~~Ku blung kong go~~] ~~sik so / mo iti~~.
 — place beginning put down origin IN already give
 ‘Given from the very beginning of the earth,’

2.8.2. Locative adverbials

The location of an event is expressed through the use of locative adverbials. They are either mono-morphemic adverbs or phrasal constituents, occurring in most occasions in clause initial or final position. Locative indicators are modified by either *so* ‘IN’, or neutral #.

Examples:

(1) ~~Coklat usu / [ket so]~~.
 — cocoa garden far IN
 ‘The cocoa tree garden is far away.’

(2) ~~Nemot go yap / seguola [dagu so]~~.
 — 3p GIV house school near IN
 ‘His house is near the school.’

(3) [~~Ngga ku ngga ku~~] ~~ko klong go / yakena kua kay~~.
 — that place that place red.go GIV village not forget
 ‘Where ever (you are) going, don’t forget (your own) village’.

(4) [~~Mesip so~~] ~~sedue ngga ban t o n~~.
 — behind IN man that return up pt.dur mase 3p
 ‘That man is coming up from behind.’

2.8.3. Qualifying adverbials

As discussed earlier in this chapter (2.1.1. and 2.4.2), the category of descriptive words like: *seguay* (‘small’); *babu* (‘big, swollen’); *suey* (‘good’); *piam* (‘bad’); *seni* (‘content’) etc, belong to a general class of words that can (but not always cover all of those categories) form verbs, adverbs, nouns and adjectives. Their position in the clause is often preceding the Verbal Phrase. But it may take other positions. To become an adverbial, the qualifier must be obligatory followed by relational postposition: *so* ‘inessive’. The basic formula is:

qualifier + *so*

(1) *Aya lo go nebut / [wamoy so] kua!*
 — father INST GIV talk — lie — IN not
 ‘The talk of father is not deceiving.’

(2) *[Suey so] pen san — d o ya.*
 — good IN talk return same level ft 2p imp
 ‘You have to speak back properly.’

(3) *Mot nang [yakot so] glop ey nebut se pen.*
 — 2p pl — quiet IN guest COM talk imp talk
 ‘You need to talk slowly with your guests.’

(4) *Walop so go sikabung [mata so] ptuep go.*
 — feast IN GIV people — much IN gather GIV
 ‘Many people came for the feast.’

(5) *[Seguay so] aya ey mia ey ya tebok?*
 — little IN father COM mother COM imp add
 ‘Could father and mother add a little (finances)?’

(6) *[Ni so] [no — so] se ip na — l o!*
 — ? IN — consequence IN neces stand sit down ft 2p
 ‘You have to stand up bravely!’

(7) *Nemot go ta kebal [way so] gabe iti.*
 — 3p — GIV hand work return IN ex.here give
 ‘I here give a reward to his work.’

(8) *Kukuman go kunala so [way way so] tu tui go.*
 — world — GIV thought IN — turn turn IN red.put GIV
 ‘Laying down to and fro (= discussing) arguments of the world.’

(9) *Kebali at nang lo — [yam — so] mo — semu.*
 — work 1p pl — INST measure IN already do
 ‘We have done the work completely.’

(10) *[Senang so] yakena so no nemot ko klong.*
 — old — IN village IN TO 3p red.go
 ‘He always goes home to the village.’

2.8.4. Aspectual adverbs

(*mea* ‘will’ and *mo* ‘already’ to be discussed as part the Verbal Phrase)

Ongoing: *maning*

(1) *[Maning] genam kebal kua semu go.*
 — ongoing 1p — work — not do — GIV
 ‘I am not working yet.’

(2) ~~{Denok ngga [maning] go no} / sedue mo iti.~~
~~—child that ongoing GIV TO man already take~~
 ‘While still a child, (she) has taken a husband already.’

(3) ~~Mot nang ey tegu go nang ku ngga / [maning] kua pung gabe.~~
~~—2p pl COM meet GIV purp day that ongoing not arrive ex.here~~
 ‘But that day to meet with you, has not yet arrived here.’

2.8.5. Adverbs of manner

English equivalents like : ~~again; in vain; only; other; differently; equally~~, are members of this word class. Some of them function as specifications of other nouns or qualifications, other occur indepently in different Clause positions.

Consider the following examples:

(1) ~~Nggeasui / genam [tandali] mea klong.~~
~~—now 1p again will go~~
 ‘Now I will go again.’

(2) ~~[Tebadali go] walop / mea kua iti.~~
~~—in vain GIV festivity will not give (strong argument).~~
 ‘In vain a celebration will not be given.’

(3) ~~[Tandali] tegu go no / walong so mea pen [dali].~~
~~—again meet GIN TO long IN will talk also~~
 ‘Having met again, (we) will also talk long.’

(5) ~~Mot nang naklay / suey [seguong] / gabe!~~
~~—2p pl all good only ex.here~~
 ‘I here (wish) you all: only good!’

(6) ~~Sedue klaya duo [meno] gemang.~~
~~—man one child different ex.there~~
 ‘There was a certain man, ...’

(7) ~~Ngga no duo ngguot (nenguot) [temu] (temung) mo tebok dali.~~
~~—that TO child young part already help also~~
 ‘And other group of young men have helped also.’

(8) ~~Nemot go nebut bluem mot lo go [kalik].~~
~~—3p GIV talk dialect 2p INST GIV like~~
 ‘His/her way of talking is the same as yours.’

2.8.6. Adverbs of mode

(to be discussed in Chapter IV: Verbal Phrase)

2.8.7. Negation adverbs: *kua* and *ne*
(to be discussed in Chapter IV: Verbal Phrase)

2.8.8. Existential adverbs (*gabe* and *gemang*).
(To be discussed in Chapter IV: Verbal Phrase)

2.8.9. Intensifying adverbs

(1) *Sikabung [mata ~~dega~~ so] gemang ko klong.*
—people—much very IN ex.there red-go
'Very many people were going.'²

(2) *Amka batik ngge/ suey dato.*
—cloth batik—this—good very
'This batik cloth is very good.'²

(3) *Ngga / teguop seni!*
—that—perfect content
'That is perfect indeed!'²

2.9. Interjections

There are a few interjections in Kemtuik speech of which *sang* 'pity' one of the most prominent interjections is. Sometimes it occurs following the exclamation 'e' or 'ey', at the beginning of sentence, becoming: *ey sang* meaning: 'Alas!' Often *sang* 'pity' precedes the VP, or occurs clause finally.

Consider these examples:

(1) *[Ey ... sang] / ku Natal yagui inim/ genam yakena no/ mo degut, ngga tang so ...*
—Ay pity—time Christmas year new 1p—village TO already enter that origin IN ...
'Ay ... pity. At Christmas and New Year's day I visited the village, that is the reason that ...'

(2) *Sedue lo dam go kukup net go a / uduo lo go mea dam dali [sang]!*
—man INST eat GIV leftover throw away GIV foc dog INST GIV will eat—also pity
'Left over food thrown away by men, will be eaten by the dogs, is it not?'

(3) *... nemot go duoyap [sang] mo kua go no go.*
—.... 3p GIV children pity already not (exist) GIV TO GIV
'because her children are not there anymore.' (they were killed).

(4) *Mot [sang] weng a / nemot blo no ta a pla.*
—2p pity come foc 3p—on top of TO hand foc lay
'Please come and lay hands on her!'

(5) *No maning kua suey [sang] / sadui a tandali ne i ide.*

~~TO ongoing not good pity sick for again contradiction red.heavy~~
~~‘But the illness had alas still not improved; on the contrary it was becoming more serious.’~~

2.10. Questions

~~General questions are those using *mo* ‘already’ and *ya* ‘mild imperative’ and *ka* ‘where’ with intonation clause finally going up.~~

~~Consider the following examples:~~

~~(1) *Kabung ngga / nemot go seni mo senong?*
 woman that 2p GIV content already know
 ‘Does that woman understand the meaning of it?’~~

~~(2) *Nemot ya weng?*
 3p imp come
 ‘Does he come?’~~

~~(3) *Mot go bot / [ka]?*
 2p GIV bucket where
 ‘Your bucket, where (is it)?’~~

~~Other questions are monomorphological indicated by either:~~

~~*nando* ‘who’ (animate object questions)
so go ‘what’ (inanimate object questions)
so go kalik so ‘how’
so go nang so ‘why’ (purpose)
na go ‘where, which’ (spatial)
kaning ‘when’ (time)~~

2.10.1 Animate object questions (who)

~~[*Nando*] *bu gluik so go / kun t u n?*
 Who water bail INT GIV come pt fem 3p
 ‘Who is coming to get water?’~~

2.10.2 Inanimate object questions (how; what like)

~~(1) *Nemot [way] / [so go kalik so] mo tengue na w o n*
 3p turn IN GIV like INT already reply there pt mase 3p
 ‘What like did he reply specifically?’~~

~~(2) [*So go kalik go nebut*] *mo tup kle t o?*
 IN GIV like GIV talk already hear dualpt 2p
 ‘What kind of talk did you both hear?’~~

~~(3) *Sedue lo [kabung ngga go tasam] / [so go kalik so go] mo pen w o n?*~~

~~— man — INST woman that — GIV deed — IN GIV like — IN GIV — already say — pt mase 3p~~
 ‘What exactly said the man about the woman’s deed?’

(4) *Kabung ngga nemot lo — [so go kalik so] — mo — pu na — t u — n?*
~~— woman that — 3p — INST IN GIV like — INT — already tell there pt fem 3p~~
 ‘What kind of talk specifically did that woman tell over there?’

2.10.3 Locative questions (where)

(1) *Nemot nang ko klong go ngga nemot / yakena [nago no] — pluep ne na — w o — n?*
~~— 3p — pl — rep go — GIV that — 3p — villag e — where TO arrive pl go_down pt mase 3p~~
 ‘Those who are going, to which village are they arriving? (Where to)’

(2) *Deguen ngga / [nago sik — so go] — sedue?*
~~— headman that — where origin IN GIV man~~
 ‘That clanleader, from which clan is the man?’ (Where from)

(3) *Nemot nang kota Jayapura no go so go / [nago tap lo] — mo — klong?*
~~— 3p — pl — town Jayapura TO GIV INT GIV — where road INST already go~~
 ‘When they headed up to go to Jayapura, via which road did they go?’

(4) *[Nago lo] — sedue ngga srek?*
~~— where INST man — that — sleep~~
 ‘Where (at) did that man sleep?’

(5) *[Nago no] nemot klong so?*
~~— where TO 3p — go — IN~~
 ‘Where (to) will he go?’

t
 (6) *[Nago so] nemot got t o — n?*
~~— where IN 3p — stay pt mase 3p~~
 ‘Where (precisely) is he now?’

(7) *[Nago a] — [mot no go] so] ya — iti?*
~~— which foc 2p — TO GIV IN imp give~~
 ‘Where is the one, that ought to be given to you?’

2.10.4 Temporal questions (when)

[Kaning so] ya — weng?
~~When — IN — imp come~~
 ‘When are you coming?’

Ku [nago no] mot ya weng?
~~day which TO 2p imp come~~
 ‘At what day are you coming?’

2.10.5 Quantity questions (how much)

(1) *Mot go ta ba sogo duoy / [kata yam so]*²
 — 2p GIV hand in IN GIV quantity measure IN
 ‘The money in your hand (is) how much?’

2.10.6 Cause and reason questions (why; what)
 (The combination [*so go*] in a question will be glossed as: ‘what’)

so go so —> asking for a reason
go so nang so —> asking for a specific purpose
so go sogo so —> asking for different specific purpose
so go hó go so —> asking for a specific cause in the past
so go tang so —> asking for a specific background (*tang* = origin)
so go piam so —> asking for a specific cause (*piam* = wrong deed)
so go temoy no —> asking for a general reason (*temoy* = trunk, body)

(1) *Wali bu ngga nemot / [sogo] so pu na w o n*²
 — Life river that 3p what IN say there down pt. mase. 3p.
 ‘That life water, why (is it) called that way?’ (intention)

(2a) *[[Sogo] kua go [sogo] so] / nemot go denok / yakena no / ne na w o n*²
 — what not GIV what IN 3p GIV child village TO pl down there pt mase 3p
 ‘What was needed that his children went to the village?’ (reason)

(2b) *Nemot nang go ten yam so kua go [sogo] so.*
 3p pl GIV food measure IN not GIV what INT
 ‘Because their food supply was finished.’ (Answer)

(3) *[[Sogo] temoy no] seni / nemot nang no go / kua lemoy*²
 — what reason TO content 3p pl TO GIV not happen
 ‘For what (general) reason did success not happen to them?’

(4) *Ngga kalik go / nemot mo pu*²
 — that like GIV 3p already tell
 ‘If it is like that, what did he tell?’

(5) *Masi kuo / [[sogo] piam lo] go*²
 — foot wound what wrong INST GIV
 ‘What wrong caused the foot wound?’

(6) *[Sogo tang so] nemot kua weng*²
 — what origin INT 3p not come
 ‘What was the reason why he/she did not come?’

(7) *[Sogo] hó go so] nemot bumu ketang so go got te na w o n*²
 — what INT GIV IN 3p well side IN GIV stay dur there down pt mase 3p
 ‘Why was he staying alongside the well? (asking for the specific cause)’

(8) *[[Sogo] [sogo] so] keba li kua degut sre t o*²

~~— what — what — IN — work — not — enter — realize — pt — 2p~~
 ‘Why are you not entering work? (reasons)’

2.11 Spatial orientation

Spatial nouns are used to specify the location of an object. These nouns are found following the head (pro)noun /demonstrative of a phrase, and are optionally followed by another spatial postposition and/or a relational postposition.

Examples are:

(1) *blo* ‘top’ (= noun)

~~Genam lo — go — [ulu — — — — — *blo*] — kleng — kleng.~~
 1p — INST GIV breadfruit_tree top — climb — climb
 ‘I am agile enough to climb the top of a breadfruit tree.’

~~Ngga [*blo* — idi — lo] — /denun — gemang — kebong.~~
 that — top — side INST girl — ex.there — die
 ‘On top of that, the girl died.’

(2) *ku* ‘earth’ / ‘time’ (= noun)

~~Keb leng [*ku* — iji — no] — nebo — temu — mia — lo — gemang — tui.~~
 rafter — earth side TO pig part mother INST ex.there put
 ‘Mother keeps pork in the down-rafter.’

(3) *dagu* ‘close’ (= qualifier)

~~Nemot — go — yap / — [seguola *dagu* — so].~~
 3p — GIV house school close IN
 ‘His house is near the school.’

(4) *ket* ‘far’ (= qualifier)

~~Mot — nang [*ket* — so — no] — se — klong!~~
 2p — pl — far IN TO neccs go
 ‘You have to go far from here!’

(5) *katang* ‘edge, side’ (= noun)

~~Denok — tiat — seguola — so — go / [tap — *katang* — lo] — se — klong.~~
 child — small school IN GIV road edge IN neccs go
 ‘Small children going to school, have to walk at the edge of the road.’

(6) *mesip* ‘behind’ (= postposition)

~~[*Mesip* — so] — sedue — ngga — ban — t — o — n.~~
 behind IN man that come_up pt mase 3p
 ‘That man is following along behind.’

(7) *ba* ‘in’ (= postposition)

~~{Mot nang ba so no} sedue ngga go wamoymlue / degut ey go.~~
~~2p pl in IN TO man that GIV lie enter COM GIV~~
 ‘May the lies of that man not come into your midst.’

(8) *nesip* ‘middle’ (= qualifier)

~~Deguen a go yap / [yakena nesip so] gemang.~~
 elan chief GIV house village middle IN ex.there
 ‘The elan chief’s house is in the middle of the village.’

(9) *idi* ‘side’ (= noun)

~~Kebleng [ku iji no] / nebo temu / mia lo gemang tui.~~
 rafter down side pig part mother INST ex.there put
 ‘Mother keeps the remainder of the pork in the lower rafters.’

(10) *mit* ‘with’ (= postposition)

~~Genam [aya mit no] klong so.~~
 1p father with TO go IN
 ‘I am going to my father.’

(11) *nasong* ‘the back’ (= noun)

~~Butui ngga / [yap nasong so].~~
 enclosure that house back IN
 ‘That water enclosure is at the back of the house.’

(12) *sik* = (= verb > to squeeze out)

~~[Ngga sik so] nemot mo weng.~~
 that squeeze out IN 3p already come
 ‘He already came from there.’

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