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Commented [JHB2]: I would be inclined to think that this should also have a hyphen, as in the sub-titles following.

2.1.   Word Classes: some general observations

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.-2ps. imp.
'You have to answer well.'

(4) as adjective
*Mot [tasam **suey** go]   mo   semu.*
2ps.   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   kebali [**way** so] gabe   iti.*
3p   GIV hand work   turn IN ex. here give.
'He is giving his work back.''

*Nemot go   andua-andua duing-ne- t-   o-   n /[**way-way** so] gemang pe-pen,'..'*
3p   GIV friend friend think- pl.-ptdur-masc-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 identical 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**] lo   / klayta / mea keduik.*
 mother father old.si. yg.si. 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[1]*;
- *sing* (everyone) and *lak* (all) as addition to a verb;
- morphological properties in the VP, i.e. gender combined with plural.

2.1.3. Plurality
Plurality can be considered to be a specific form of grouping:
- by adding a numeral to a noun / pronoun
- by adding plural marker *nang[2]* to a noun / pronoun
- by using dual / plural markers in the verb string[3]

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

[3] See discussion on Verb Phrase in this chapter.

4

Examples:

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

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

In the string of the verb root there are two morphological properties that can be (both together) related to the concept of plurality in the nominal phrase (NP-agent):
- single (#) vs. dual/plural (*kle; ke; mle/me ; e; ne ; i[4]*)
- VP-final: *lak* 'all'(group of people) or *sing* 'every-one'(number of individuals).

2.1.4. Doubling
2.1.4.1. Doubling of nouns indicates <u>plurality</u> 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 <u>intensity of qualities</u>:

(1) dabui-dabui lo
   heart heart INST
'deeply'

(2) bom-bom ey   *go*
   red   red   COM GIV
'dark reddish'

---

[4] Idem.

(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 ey   {[nemot] go   [da] so [da] so} gemang weng-lak.
people   many COM 3ps   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 GIVIN. GIV   person woman   ex.here make- rem.past.dur-masc.-3ps.
'Finally people were created here.'

(3) [Me sru - ma   sru ⁵]   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 imp. red.sit
'Live peacefully!

(5) [Ngguot-   kaguit]   usre so wata- ne- t-   o-   n
   young boys-young women   dance IN dance-pl.-ptdur-masc.-3p
'The young people are dancing.'

Other examples are:

kon-keba-mling   'dirt'+ 'string'+ 'dirt' = 'sin'
ta – masi   'hand' + 'foot' = 'total of organs in the body'
ta iti- klum   'hand' + 'give' + 'affection' = 'blessing'
ta iti- wali- pega   'hand' + 'give' + 'life' + 'responsibility' = 'grace-gift'
iram-tegay   'clan leader' + 'assistant' = 'leadership'

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⁵ The literal meaning of *me* and *ma* is unclear. The combination means 'many'.

nebut – mang   'talk' + 'advice' = 'admonition'
aka-sat   'brother' + 'sister' = 'group of brothers, sisters, cousins'
tap-masi   'road' + 'foot' = 'travel'
saysuk-waglo   'body' + 'soual' (= outside + inside)

2.1.5.2.   Verb compounding
Compounding can also occur through combinations of <u>verbs</u> producing a new concept. For instance: 'hear' + 'follow' = 'obey'. Other examples in context are:

(1) Tup 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!'

Another kind of compounding is where the main verb is combined with a more <u>specialized</u> ('intensifier') verb root, like *sing* 'pick out one by one'; *dap* 'finish'; *lak* 'complete'; *sre* 'fill' , or a <u>motion</u> verb root, like *san* 'return at same level'.

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

*(1) Begoy   so/ genam / [(ga)**be sing**- t- ug- u].*
    sweet patatoe IN 1ps.   ex.here pick – pt- dur-1p
'I am picking out potatoes (of the fire).'

Commented [JHB7]: 'potato'?

*(2) Sip suing [**sey   sing lak**] ya!*
    chair sit cover pick all   imp.
'Cover every chair!'

*(3) Nemot / bu   lo   mo   **dap**.*
    3ps   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 3ps   complete big   finish remote past-masc-3p GIV
'till the child had grown up completely (had become mature).'

*(7) Genam [**pen**[6]**- dap**   t   -u] go.*
    1ps   say   finish pt.-1p GIV
'This is all what I have to say.'

*(8) Imot   kua [**ikum- dap**   i*[7] ***sre***   *w- o-   n].*
    1p.pl. incl not see   finish proces pl.   fill pt- masc. 3p
'We have searc3psd all around but did not see (it,him,3psr).'

*(9) Isuali   kedong-a   [**dam-sre** -t- u].*
    Cassowary meat   -focus eat- fill- pt- p
'I want to eat cassowary meat now.'

*(10) 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.'

2.1.6. Noun-verb constructions

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

*koy-bu–ta-***semu**	'fire' + 'water' + 'hand' + (verb) 'do' = 'slave'
*ten***dam-bu***drop*	'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   3ps   GIV food –eat water –drink place / it is
'This is the place for food and drinks.'

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

*(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 imp. write.
'Write a letter/sign with (a piece of) chalk.'

---

[6] The verbs *pen* and *pu* are not related, but their meaning is close. *Pen* 'speak' (general); *pu* 'talk, order' (specific).
[7] The occurrence of *i* (plural marker) is quite special. So far, only *e* has found in the same slot.

*(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-ft-2p
'It is you that must show reference to me.'

2.1.7. Reflexivity
2.1.7.1 Reflexivity in <u>transitive</u> constructions
Reflexivity of the pronoun can occur in different ways:

  - by adding *tang so* (origin / 'spec') '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   kebali /way so gabe   iti.
3ps.   GIV hand work   turn IN ex.here give
'His work was returned.'

2.1.7.2 Reflexivity in <u>intransitive</u> 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?	You want to wash yourself?
Nemot masc.3p	bu	lu	#	-y	-o	-n	--	He will wash him self.
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.

2.2 Nouns
<u>A/The</u> Kemtuik noun functions as head of the Noun Phrase. On itself 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. Sub-class 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 like human beings are in concord with verb inflections.

(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-masc-3p GIV TO ex.there say-pl-ptdur-masc-3p
‘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-masc-3p
and build their nests over there.

2.2.1.2. Sub-class on basis of gender
Kemtuik 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 depends on speakers’ choice. 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-foc. come GIV ex.there say-foc.-there- pt.- masc.- 3p
‘A certain man came and said: ...

Feminine, e.g.:
kabung ‘woman’
demanon ‘younger sister
sikabung naklay ‘as whole group of people’

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*(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.-3ps 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-foc-there-pt.-fem.-3ps.
'All the village people came in turmoil through angriness.'

2.2.1.3. Sub-class on basis of lack of difference between singular and plural

> **Commented [JHB16]:** This sub-section does not appear in the Table of Contents at the top.

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 pl pick_up 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 imp 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   kebali / 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) Deguena temuit   go   nang / *walop* mea 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.
    3ps.   ex.there
'He/she is there.'

(5) Nemot / mo   kebong.
    3ps.   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:

wi nok	(bird ; offspring)	'Young bird(s)'
uduo nok	(dog ; offspring)	'Puppy / puppies'
udui nok	(banana ; sapling)	'Banana sapling(s)'
senim nok	(spinach ; seedling)	'Spinach seedling(s)'
udui sua	(banana ; leaf)	'Banana leave(s)'
udui suk	(banana ; outside/skin)	'Banana skin(s)'
ta glang	(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?
    2ps. 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.'

Commented [JHB17]: Is this / supposed to be here?

Commented [JHB18]: / needed?

Commented [JHB19]: bold].

*(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 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'
sisi[8] 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.*
     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 3ps. ex.there
'The house spirit doesn't own a house, but he's there.'

*(3) [**Ibuip yakena**] / Klesi so.*
   Ibuip village   Klesi IN.
'Ibub village is Gresi area.

2.-3. Pronouns

---

[8] si 'egg / person' is probably the basic form for 'man' . In the language family, it is related to words like: [s.∪ru]; [s.∪rü] or [s.∪dö] all meaning 'man'.

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 mono - phormologically, 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 3 person *remote past*.)

Commented [JHB22]: I'm not familiar with this word.

Commented [JHB23]: '3rd'?

(Verbal suffixes for gender subject)

person	Kemtuik	English	singular	dual	plural
1	genam	'I'			
1 (excl)	at	'I'			
1 (incl)	imot	'we'	---	-o	-o / -u
2	mot / ko	'you'			
3 masc	nemot	'he'	-o	-o (-a)	-o (-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-rem.t-masc-3p ex.here
'He created heaven, earth, see 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 <u>one group</u>   > (3p <u>singular</u> **fem**.),
in *(2)- (5)* the subject is considered to be 'many people'   > (3p <u>plural</u> **masc**):

*(1) Ku meno no / **sedue kabung naklay** / walop so / gemang yaluim-a⁹ – na –   t- **u-** n.*
   day other TO man   woman all   feast IN ex.there gather-foc-   sit_down-pt-<u>fem</u>-3p
'On a certain day <u>all the people (=one group)</u> were gathering for a feast.' (singular construction)

*(2) Ku meno no/ **sedue 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.- <u>masc</u>. 3p
'On a certain day <u>all the people</u> (= many people) are gathered for a feast.

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

*(4) Nemot nang kam so u- wet / kua ikum-ne-ba-   **ng-   a-   m**.*
    3p   pl   vain IN red.seek   not see- pl- up_there-rem.past.dur-<u>masc</u>-3p
'They <u>(women)</u> 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-<u>masc</u>-3p GIV
'That smell of blood, <u>the young women</u>, while they were bathing,

 nemot nang   dop- ne-w- o-   n dali.
 3p   pl   smell-pl-pt-<u>masc</u>-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, forming <mark>pars</mark> with intransitive verbs.

> **Commented [JHB24]:** I don't know what 'pars' are, sorry.

2.4.1. Classification
Adjective preceding the noun expresses 'classification'. It has this formula:

 ADJ + NOUN

---

⁹ Although *a* 'focus' refers to the subject, is <u>not</u> 'single marker' contrasting *ne* 'plural', but it gives <u>focus</u> to the verb.

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 with *(2)* NOUN + ADJ

*(1)Imot   nang / [**Kemtuik** duo[10]].*
  1p.incl. pl   Kemtuik child
'We all are Kemtuik people. *(classification)*

 *(2)[Sedue kabung **Kemtuik**] / mata so kua.*
    man   woman   Kemtuik   many IN not
'There are not many Kemtuik people.' *(descriptive; see: 2.5.2)*

*(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.'

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-dir-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 dato[11]] / ey   lo.*

---
[10] duo 'child' but also 'person classified to a certain group'
[11] *dato* has two different meanings: 'tiny, little' and 'special'

16

child   little   that   3ps.   character special   with. 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   **inim**]-a genam no go   se   sre.*
    water fresh foc. 1ps   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   3ps.   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

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 (c.f. 2.2.1.) while the members of
the preceding class (2.4.2) don't. 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'. Its formula is:

QUALIFIER + (SO) GO

> **Commented [JHB27]:** Have you explained somewhere the difference between 'qualifier' and 'adjective'?

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. Demonstrative
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.'

> **Commented [JHB28]:** In previous sections you have (more or less) repeated the sub-headings that appeared in the Table of Contents, but not in this one. The table of contents has: 2.5 Demonstratives (in line with 'Adjectives', 'Pronouns', etc. In sub-section 2.5.1. the heading is shortened, which may be OK, but in 2.5.2. and 2.5.3 the headings are missing completely.

2.5.1. Discussion:
The equative clause *Ngga / nemot.* (that ; 3ps.) '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   3ps.
'The people thinking so, (=they were having special intentions)

nemot namon senong- kle- na-   w- o-   n go   no,
3p   two   know- dual-there- pt- masc-3p GIV TO
they two having understood,

kangok so gemang nega- kle- na- w-o-   n.
big   IN ex.there amaze-dual-there-pt-masc-3p
they two were very shocked.'

 2.5.2. 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 context[12].

2.5.3. A major way of requiring 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 quintenary 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

---

[12] This will be discussed in more detail in the Chapter III on Relational Postpositions.

> **Commented [JHB29]:** 'requiring' sounds odd to me here; I would have expected 'marking' or 'indicating'.

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
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 quantifiers 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'

> **Commented [JHB30]:** I'm curious about your use of 'ordinal numbers' to describe the following terms, which I thought were simply 'quantifiers'. To me, ordinal numbers are words like 'first', 'third', 'seventeenth', 'hundredth'. Is this terminology that I was not aware of?

*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 neces. 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
The verb consists of a Root (VR), non obligatorily ~~proceeded~~ preceded or followed
by a set of auxiliaries. There are some formal properties that can define a verb (i.e.
reduplication; the optionally appearance of a verb string consisting of post-verbal
auxiliaries. The verb is always in final position. But in some cases it is more
difficult to decide (especially in compounding situations) if we are dealing with a
verb or noun. For instance:
koy-bu- ta-   semu. 'slave'
fire water hand/ready do

The word *ta* can either be: 'hand' ~~of~~ or 'to prepare'.
We also have discussed the possibility of having identical words operating in
different word classes (see: 2.1.1.). Other important features of verb structure are
'serial verb construction', 'verb compounding' and 'noun-verb construction'[13].

2.7.1.1. Reduplication of the VR.
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'[14]. If repetition is expressed in this way, the Verb Root (VR) will occur as a
bare VR (i.e. there is no verb inflexion).

2.7.1.2. Consonant - Vowel distribution
In verbs the normal distribution pattern is followed, as ~~is being~~ discussed in
Chapter 1.5/6. A verb operates in different forms, such as:
- with a bare / iterative form
- with inflection

---

[13] ~~Of~~ For each of those occurrences some explanation and a few examples are given in 2.1.5.2 and 2.1.6.

[14] See for more detailed discussion the section on Phonology.

> **Commented [JHB31]:** This sentence seems ungrammatical to me in that I don't know what is the relationship between the two clauses, partly because the parentheses do not close. Additionally, if 'reduplication' is one example of a formal property, the 'i.e.' should perhaps be 'e.g.' Finally, I believe 'optionally' should be 'optional'.

> **Commented [JHB32]:** I'm not sure exactly why, but I don't like this 'or'. How about a semi-colon?

In ongoing events a reduplication of the verb stem is possible, but without vowel centralization, as is common in all other word patterns. In case of reduplication the stress pattern and distribution of consonants and vowels is as follows:

RED.	VERBROOT
(C)V-	'(C)(C) V (C)

2.7.2. Simple and compound forms
Kemtuik verb has no subject prefixation. But most verbs are optionally followed by auxiliaries, indicating focus, plurality, gender, person, and others (detailed discussion in chapter IV on Kemtuik phrases). Simple verbs are verbs consisting of one single stem; compound verbs are verbs that consist of a combination of two/three verbs, producing a new concept (see: 2.1.5.2.).

2.7.3. Serial verb constructions
Serial verb constructions occur through combinations of verbs with related (contrasting) meaning, producing a new concept. For instance:

*(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 foc
'You having climbed down, go and see yourselves!'

*(5) Mot go taut [**ba[15]- 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

---

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

> **Commented [JHB33]:** To me this sentence is ambiguous as to whether it is vowel centralization or the lack of vowel centralization that is common in all other word patterns. My recollection, such as it is is, from previous sections is that vowel centralization **is** common, in which case you might like to consider: '...but without the vowel centralization that is common...'

> **Commented [JHB34]:** In the Table of Contents, Subsection 2.7.3. is 'Verbal and motion predicates'.

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
- <u>head</u> of an adverbial phrase (underlined)
- <u>auxiliary</u> in a verbal phrase (not-underlined)[16]

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-masc-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-masc-3p
'In former times, (our) ancestors stayed with harmony.'(= refers to a period)

*(5) [**Inenga   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.'

*(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!*

---

[16] See Chapter IV Kemtuik Phrases.

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[17]] 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- foc-down-ft-1p
'Today I will say talk about what happened here.'

(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.pl.incl not write
'For a very long time we haven't written letters to each other.'

---

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

(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
Nothing to say here to introduce the 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-masc-3p
'That man is coming-up from behind.'

2.8.3. Qualifying adverbials
As discussed earlier in the/this chapter before (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. The basic formula for this type of adverbial 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-sando 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]   pluep go.
      feast   IN GIV people   much IN   gather GIV
'Many people came for the feast.'

Commented [JHB36]: I'm afraid I am not clear on what this parenthetical remark is supposed to be saying.

*(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!'

2.8.4. Aspectual adverbs

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

Ongoing: *maning*

*(1) [**Maning**] genam kebali 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; in turn; reciprocally, completely, always, also; only, certain, other, like, equally,* are members of this word class.

*(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 festivitiy will   not give (strong argument).
'In vain a celebration will not be given.'

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

*(4) Kukunan 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.'

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

*(6) [**Senang so**] yakena so no nemot ko-klong.*
   old   IN village IN TO 3p red.go
'He always goes home to the village.'

*(7) [**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.'

*(8) Mot nang naklay / suey [**seguong**] / gabe!*
   2p pl   all   good only   ex.here
'I here (wish) you all: only good!'

*(9) Sedue klaya duo [**meno**] gemang.*
   man   one child other ex.there
'There was a certain man, ...'

*(10) Ngga no duo   ngguot (nenguot) [**temu**] (**temung**)] mo   tebok dali.*
   that TO child young   other   already help also
'And other young men have helped also.'

*(11) 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) Amka batik   ngge/ suey **dato**.*
   clothe batik   this   good very
'This batik clothe is very good.'

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

A verb root can be followed by an intensifying adverbial[18]:
The following forms have been noted:

sing	'each one' (as a verb: 'take out')
dap	'complete process' (verb)
lak	'everyone as a group'
ram[19]	'complete as a group: in a peacefully way '

Consider the following examples:

*(1) Sipsuing sey [**sing**]!*
  chair cover one by one
'Cover every chair!'

*(2) Ngga ey, Waling debui go temoy, lema lo don so bung go, gemang wasey-[**sing**].*
  that COM, Waling girl GIV body snake INST bone IN brake GIV ex.there. dievide pick
'Then the bones of Waling's body were dievided into pieces by the snake.'

(3) Wengkabui lo koybutasemu temu mot go, gemang ne- na- w- o- n [lak] dali.
  3psadman INST servant other order GIV, ex.there. pl-there-pt-masc-3p all also
'The headman ordered another group of servants to go all as well.'

*(4) Genam pen[20]- [**dap**] t- u go.*
  1p speak finish proces pt.-1ps GIV
'This is all what I have to say.'

*(5) Kabung ngga nemot nang goy[21]-[**ram**]- tug-u-n.*
  woman that 3p pl stay- together-ptdur-fem-3p
'Those women they are staying together.'

2.9. Interjections
There are a few interjections in Kemtuik speech of which *sang* 'pity' one of the most prominent interjections is. Combined with *ey* 'COM' (?) 'exclamation' (?) (*ey sang*) at the beginning of sentence, it means: 'Alas!' often is it proceeds 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 ...*
  with 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 ...'

---

[18] This group of intensifying adverbs operating in the VP should probably be discussed in Chapter IV (Verb Phrase)
[19] *Ram* may be derived from *iram* 'clan leader' and phonological contracted to *ram*.
[20] The verbs *pen* and *pu* are not related, but their meaning is close. *Pen* 'speak' (general); *pu* 'talk, order' (specific).
[21] Probably goy is derived from got 'stay' and ram may be derived from iram 'clan leader'. So, a meeting with the clan leader is meant. The combination *got-iram* is a contraction to *goyram* 'stay together'.

(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-foc 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   2ps.   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)
sogo   'what' (inanimate object questions)
sogo kalik so   'how'
sogo nang so   'why' (purpose)
nago   'where, which' (spatial)
kaning   'when' (time)

2.10.1 Animate object questions (who)

[Nando] bu   gluik so   go / kun- t- u- n?

> **Commented [JHB44]:** If *sogo* is a morpheme meaning 'what', is it correct that in the example sentences it is divided into *so go* and glossed as IN GIV?

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   tenguo-na- w- o-   n*
    3p   turn   IN GIV like   INT already reply-there-pt-masc-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-dual-pt-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   INSTwoman that   GIV deed   IN GIV like   IN GIV   already say- pt-masc-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 3ps.   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 3ps.   village where TO arrive-pl.-there-pt-masc-3p
'Those who are going, to which village are they arriving? (Where to)

*(2) Deguena 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?'
[
*(6) [**Nago** so] nemot got- t- o-   n?*
    where IN 3p   stay-pt-masc-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 interr.. 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]?*
   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')
sogo so   > asking for a reason
goso nang so   > asking for a specific purpose
sogo-sogo   so   > asking for different specific purpose
sogo hó go so   > asking for a specific cause in the past
sogo tang   so   > asking for a specific background   (*tang* = origin)
sogo piam   so   > asking for a specific cause   (*piam* = wrong deed)
sogo temoy no   > asking for a general reason   (*temoy* = trunk, body)

*(1) Wali bu   ngga nemot / [**sogo** so]   pu-na-   w- o-   n?*
   Life river that   3ps.   what   IN say-there_down-pt.-masc.-3p.
'That life-water, why (is it) called that way?' (intention)

 *(2a) {[**So go**] kua go [**so go**   so]} / nemot go   denok / yakena no / ne- na-   w- o-   n ?*
      what   not GIV IN GIV INT   3p   GIV child   village   TO pl.-down_there-pt-masc-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?*
    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?
   that   like GIV / what purp. INT 3ps.   already tell
'If it is like that, for what purpose did he/she tell that?'
(5) *Masi kuo / [**sogo** piam lo]   go?*
   foot wound   what wrong INST GIV
'What wrong caused the foot-wound?'

*(6) [**Sogo** tang so]   nemot kua weng?*
    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?*
    what INT GIV IN 3p   well side   IN GIV stay-dur- there_down-pt-masc-3p
'Why was he staying alongside the well? (asking for the specific cause)'

*(8) [**Sogo- sogo** so] kebali kua degut-sre- t- o?*
    what – what IN work not enter-real.-pt-2ps
'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 an-other 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)
*Kebleng [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 neces. 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 neces. go

> **Commented [JHB45]:** In most of these examples the word being exemplified is the one in bold, but not here nor in the following example (*ku*). Is this intentional? Or is the second example sentence under *blo* really supposed to be an example of the use of *idi*? (But see example sentence (9) for *idi*.)

'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-masc-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)
*Deguena   go   yap / [yakena **nesip** so] gemang.*
clan chief GIV house village middle IN ex.there
'The clan 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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