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Russell Barlow

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Russell Barlow

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# Preface

This book is a revision of my PhD dissertation, *A grammar of Ulwa*, which I successfully submitted in May 2018 at the University of Hawai'i at Mānoa. Since then, I have returned again to Papua New Guinea, where I learned more about the Ulwa language. In particular, I met with more speakers of the Maruat-Dimiri-Yaul dialect. I also conducted research with Ulwa's four sister languages in the Keram family: Mwakai, Pondi, Ambakich, and Ap Ma. Although the general shape of this present grammatical description is the same as that of the earlier dissertation, I have made a number of revisions throughout, thanks in part to an improved understanding of the diachronic grammar of the Keram family. The introductory chapter has been into two chapters: the first discusses the sociolinguistics and historical linguistics of the language, and the second explains the data sources and conventions used throughout the book. I have also added two new chapters: one is an overview of Ulwa grammar, and the other is a description of the Maruat-Dimiri-Yaul dialect. Finally, I have added time codes to all examples taken from archived texts, so as to improve accessibility.



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After Hawai'i I was fortunate to have found my way to the Max Planck Institute in Germany, first in Jena, then in Leipzig, and I wish to thank Russell D. Gray for his continued support and encouragement.

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# Abbreviations

## Interlinear glossing

The conventions of the Leipzig Glossing Rules (Comrie et al. 2008) are followed, with additions made where needed. The following is a complete list of the abbreviations used in the glosses of Ulwa morphemes.

1	1st person
2	2nd person
3	3rd person
COND	conditional
COP	copula
DEP	dependent marker
DETR	detransitivizer
DIST	distal
DU	dual
EMPH	emphatic
EXCL	exclusive
HAB	habitual (in loans from Tok Pisin)
IMP	imperative
INCL	inclusive
INDF	indefinite
INTERJ	interjection
INT	intensive
IPFV	imperfective
IRR	irrealis
NEG	negative/negator
NMLZ	nominalizer
NSG	non-singular
OBJ	object (or non-subject)
OBL	oblique
PART	partitive
PFV	perfective

### *Abbreviations*

PL	plural
POSS	possessive
PRED	predicate marker (in loans from Tok Pisin)
PROH	prohibitive
PROX	proximal
PST	past
REFL	reflexive
SG	singular
SPEC	speculative
SUBJ	subject
TOP	topic
VOC	vocative

### **Other abbreviations**

A	the more agent-like argument of a transitive clause
ADJ	adjective
ADV	adverb
CONJ	conjunction
DEM	demonstrative
LEI	Language Endangerment Index
EGIDS	Expanded Graded Intergenerational Disruption Scale
ELAR	Endangered Languages Archive
INTERJ	interjection
IPA	International Phonetic Alphabet
ISO	International Organization for Standardization
LLG	Local-Level Government area
N	noun
NP	noun phrase
NUM	numeral
O	object
P	the more patient-like argument of a transitive clause
P	postposition
PARADISEC	Pacific and Regional Archive for Digital Sources in Endangered Cultures
PNG	Papua New Guinea
PP	postpositional phrase
PRO	pronoun

Q	question word / interrogative word
QUANT	quantifier
R	recipient
S	subject (or, the single argument of an intransitive clause)
SOAS	School of Oriental and African Studies
sp.	species (or type)
T	theme
TAM	tense-aspect-mood
TP	Tok Pisin
UNESCO	United Nations Educational, Scientific and Cultural Organization
V	verb
VP	verb phrase
X	oblique



# 1 Ulwa: The language context

This a description of Ulwa (ISO 639-3 code [yla], glottocode [yaul1241]), a language of Papua New Guinea. Ulwa is severely endangered. It is spoken fluently by fewer than 600 people, almost all of whom live in one of four villages in the East Sepik Province of Papua New Guinea. Ulwa is a member of the Keram branch of the Keram-Ramu family. It may thus be considered a Papuan language (or a non-Austronesian language). It was first described in Barlow (2018b), which serves as the basis for this book. This introductory chapter provides background information on the Ulwa language and its speakers.

## 1.1 The environment

The Sepik region of Papua New Guinea, where Ulwa is spoken, is known for its long, serpentine river and dense, tropical rainforest. All four Ulwa villages are at some remove from the Sepik River itself, instead being positioned on considerably smaller tributaries, where they are confronted by less boat traffic (although small canoes can and do ply their waters). The Keram River tributary passing along Manu village is a source of fish, turtles, crayfish, and other seafood, as well as a place to bathe and (during the dry season, when rainwater cannot be collected) a source of drinking water. The villages of Maruat, Dimiri, and Yaul, however, face harsher conditions, since the Yuat River tributary that passes near their villages becomes completely desiccated during the dry season. During the rainy season, the entire area becomes swampy and is besieged with mosquitos.

## 1.2 The four villages

Ulwa is spoken in four villages located in Angoram District, East Sepik Province, Papua New Guinea. The map in Figure 1.1 shows the island of New Guinea, with the Sepik region indicated by a red rectangle. The map in Figure 1.2 (corresponding to the red rectangle in Figure 1.1), shows the general location of the Ulwa-speaking area, indicated by a red circle.

## 1 *Ulwa: The language context*

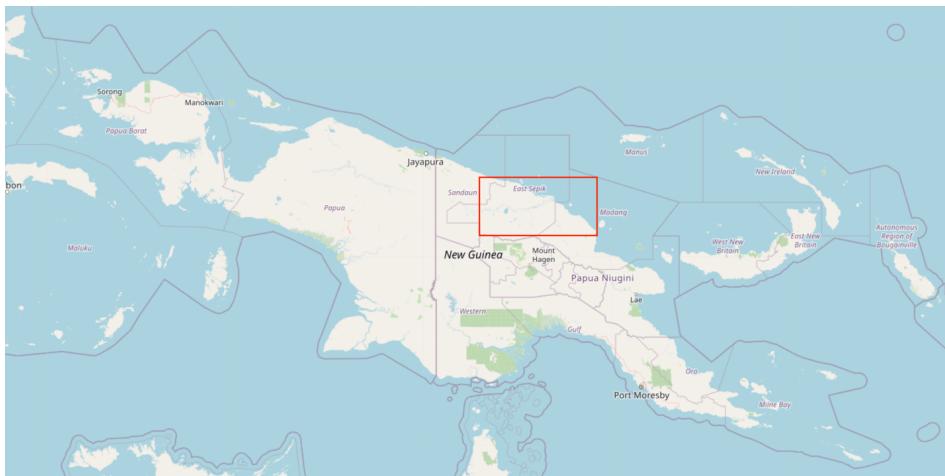


Figure 1.1: The Sepik region (red rectangle) on the island of New Guinea. Contains map data © OpenStreetMap contributors, made available under the terms of the Open Database License (ODbL)



Figure 1.2: The Ulwa language area (red circle) in the Sepik region. Contains map data © OpenStreetMap contributors, made available under the terms of the Open Database License (ODbL)

## 1.2 The four villages

Manu village is located in the Keram Rural Local-Level Government area (LLG). The village sits along the Keram Black tributary to the Keram River, which is itself a tributary to the Sepik. There are no other villages upstream of Manu on the Keram Black River. The inhabitants of villages downstream of Manu (including its nearest neighbor Yamen) speak Ap Ma as their traditional language. On the main Keram River are found villages whose inhabitants traditionally speak Kanda (also known as Angoram), a member of the Lower Sepik family. The Keram River leads to the Sepik River, meeting this larger river around Angoram, the nearest town connected by road (to Wewak). Manu's geographic coordinates are: 4°29'0"S, 144°0'55"E (-4.483, 144.015). The Ulwa name for the village of Manu is *Nimalnu* (perhaps derived from *nimal* 'river' plus *nu* 'near'). The region immediately surrounding Manu village is known to Ulwa speakers as *Bulon*.

The other three Ulwa-speaking villages (Maruat, Dimiri, and Yaul) form a small triangle in the Yuat Rural LLG, west of Manu village. These three villages are closer to the Yuat River, another tributary of the Sepik River, than they are to the Keram River. The Yuat River lies west of the villages and is at times accessible from them by creeks. The nearest neighbors on this river speak Mundukumo (downstream) and Bun (upstream), two closely related members of the Yuat family. The geographic coordinates of Maruat are 4°25'20"S, 143°54'40"E (-4.422, 143.911); the geographic coordinates of Dimiri are 4°24'55"S, 143°54'30"E (-4.415, 143.908); the geographic coordinates of Yaul are 4°24'55"S, 143°56'10"E (-4.415, 143.936). In Ulwa, Maruat village is known as *Mamala*, Dimiri village is known as *Andimali*, and Yaul village is known as *Mosombla*.

The villages of Maruat, Dimiri, and Yaul are each within an hour's walk of the other two, and they share an elementary school located roughly in the middle of the three. Manu is considerably farther from the other three villages. In the dry season (roughly June to November), it is at least a four-hour hike away from any of them; in the wet season (roughly December to May), however, when the jungle paths are mired in swampy water, the journey is much less tractable.

The closest neighbors to Manu, the residents of Yamen village (as well as those of all other villages downstream from Manu), speak Ap Ma, which although also a member of the Keram family is lexically very different from Ulwa. Ap Ma is a considerably larger language, with perhaps as many as 10,000 speakers (Eberhard et al. 2023).<sup>1</sup> Yamen village is only about 3.5 km (2.2 miles) away, and many Yamen children walk to Manu each day to attend the Manu village elementary school. To the north of Manu there are other Ap Ma villages, which are accessible by foot. To the southeast of Manu (and not very accessible) there are villages that

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<sup>1</sup>They cite "2010 PBT [Pioneer Bible Translators]."

## 1 Ulwa: The language context

speak Waran (also known as Banaro), which, as a member of the Ramu branch of the Keram-Ramu family, is very distantly related to Ulwa. Waran has perhaps as many as 4,000 speakers (Eberhard et al. 2023).<sup>2</sup> Farther to the west there are speakers of Bun, Mekmek, and Kyenele (also known as Miyak), all of which are members of the Yuat family. The other three Ulwa-speaking villages are about 13 km (8 miles) to the northwest of Manu.

The closest neighbors to the three villages of Maruat, Dimiri, and Yaul speak the Yuat language Mundukumo, which is another relatively large language, of perhaps some 3,040 speakers (Eberhard et al. 2023).<sup>3</sup> Maruat, Dimiri, and Yaul are also relatively close to Ap Ma-speaking villages.

The relative locations of the four Ulwa-speaking villages and their neighbors are depicted in the map in Figure 1.3. In this map, the Ulwa-speaking villages are marked in red, Ap Ma-speaking villages are marked in yellow, Mundukumo-speaking villages are marked in light green, and the eponymous Bun-speaking village is marked in dark green.

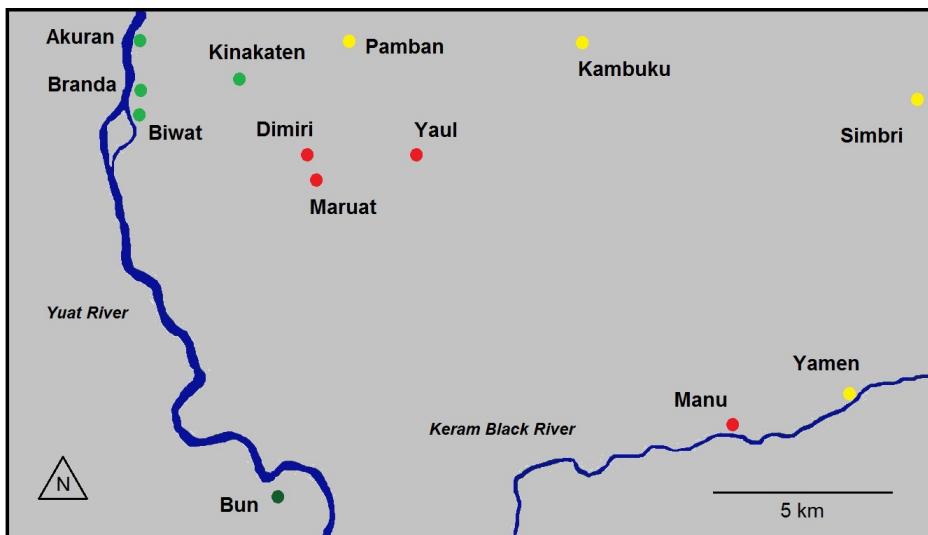


Figure 1.3: The four Ulwa villages and their neighbors

<sup>2</sup>They cite “2019 PBT [Pioneer Bible Translators]”.

<sup>3</sup>They cite “2003 SIL”.

### 1.3 The people

#### 1.3 The people

The subsistence pattern of the Ulwa people is a combination of hunting, gathering, fishing, horticulture, and husbandry.

The primary staple carbohydrate is sago, a starch that must be painstakingly extracted from certain palm species and then prepared either as a jelly (*ay* in Ulwa) or as a chewy pancake (*we* in Ulwa). Traditionally, this entire process was the work of women alone, though now men often help in extracting the pulp – that is, felling the sago palm, stripping the bark, and hacking the wood into the splinters through which water may subsequently be passed to collect a starchy water to process the sago flour. While men nowadays assist in the felling of the sago palms and beating of the sago pulp, it is still generally considered the work of women to press the pulp to extract the starchy water, to carry the starch back to the village, and to cook the sago into *ay*, by stirring boiling water into the dry flour. When men wish to cook the sago starch themselves, it is more socially acceptable to prepare *we*, the sago pancake that is made without adding water to the flour.

The second most prevalent source of carbohydrates is the banana (or plantain), of which, according to the folk taxonomy, there are 13 indigenous varieties. There are, in addition, various introduced varieties. Most of the commonly consumed bananas are of the starchy plantain variety that must be cooked (usually boiled), but some are sweet and may be eaten raw when ripe. While sago and bananas account for the bulk of the Ulwa diet and are the only traditional starches, some people today also grow and harvest root crops, such as yams, *kaukau* (sweet potato), taro, and cassava (manioc, yuca). This is more common in Manu village than in Maruat, Dimiri, or Yaul, whose territory is swamplier.

Another traditional staple on which the Ulwa people rely greatly is the coconut. Coconut milk is integral to the preparation of most meals; and coconut water may also be drunk, a helpful source of hydration during the dry season. People also grow leafy green vegetables, string beans, corn (maize), and sugar-cane, among other crops, including non-food cash crops, such as tobacco and betel nut.

The most important source of protein is fish, especially during the dry season, when the lowered river levels facilitate fishing with nets. Other sources of protein include bandicoot, pig, lizard, the occasional crocodile, turtle, crayfish, wild and domesticated fowl, sago grubs, and eggs. Fat in the diet comes from coconut meat and milk as well as from animal sources. Vegetables are both grown and gathered.

Fishing is a common daily activity, often undertaken by children. A number of small species of fish are caught and then typically boiled, but sometimes (es-

## 1 Ulwa: The language context

pecially during times of great yields) they may be preserved by smoking. Fish, as well as the occasional crayfish or turtle, are caught either by net or by hand.

Hunting is the domain of men. It is usually undertaken at night, though this depends on the quarry: bandicoot, lizard, and crocodile are usually hunted at night, whereas pig is more commonly hunted during the day. All animals are hunted by spear. At night people are aided by battery-powered flashlights (which have replaced traditional flame torches). During the day (that is, to hunt pig) the hunters are assisted by dogs. Birds are also hunted, often by slingshot. This is one of the favorite pastimes of children.

Two major species of grub are harvested from sago palms: the relatively large *siwi* and the smaller *mïnkin*; the latter is often worked into sago pancakes (*we*). A third species of grub, *mundum*, is taken from the trunks of certain dead tree species.

Few animals are raised, but some people do keep chickens, ducks, or larger fowl, which are used for eggs as well as meat. Despite the inefficiency and cost, some prominent villagers also raise the occasional pig for slaughter. As elsewhere in New Guinea, pigs are very valuable and are important in paying bride prices.

A number of vegetables are gathered from the jungle, mostly leafy greens, such as *yomal* (known as *aibika* in Tok Pisin) and *anmopa* (known as *tulip* in Tok Pisin).

Men, women, and children thus spend much of their day gathering vegetables and insects, fishing and hunting, processing sago, tending their gardens, and cooking (generally two meals a day). Since there is limited food preservation, it is common to eat large meals when food is plentiful (and, of course, to do without when food is scarce). People also very commonly share with other families in the community. A butchered pig will provide meat for more than just the hunter's family; leftovers are commonly offered to anyone who happens to be around.

The economy is thus fairly self-contained. Indeed, it has to be, since the nearest store is located in the town of Angoram, about six hours away by canoe (provided it powered by an outboard motor), a trip that requires an expensive amount of fuel. That said, cash does indeed enter the villages, especially Manu, which is more prosperous than the other three villages. Betel nut (the seed of the *Areca catechu* palm) and tobacco (a crop introduced many generations ago) are grown, both for personal consumption and to be sold in town for the domestic market. Betel nut is especially popular among highland populations, who cannot grow areca palms in the mountains. Cocoa is also grown for sale, ultimately to enter the international market. People use cash to buy commodities such as pots and pans, batteries for flashlights, razors, metal nails, soap, clothing, and nonperishable

### 1.3 The people

foodstuffs, such as rice, noodles, canned fish and meat, palm oil, processed sugar, and salt.

Houses are built from jungle materials such as timber, woven bamboo, and vine ropes, but store-bought nails are occasionally used as well. Houses are raised on stilts, which prevents the interiors from getting mired in swamp during the rainy season. Houses may contain multiple rooms as well as outdoor verandas, although some consist of just a single large room. They typically need to be rebuilt every five to seven years, an effort that can involve much of the community, who, working together, are able to finish constructing a house in about seven to ten days (although this process can take longer, especially if resources are limited). People sleep inside store-bought mosquito nets, which are especially important during the rainy season, when malaria-carrying mosquitoes plague the villages. Traditionally, people slept in meshwork enclosures (known as *al*), which were made from bark. The insides of these traditional mosquito nets would become sweltering hot, especially when shared by multiple people. Malaria carried by mosquitoes is probably the greatest health risk that the villagers face.

Households can be large, as it is not uncommon for married couples to have six or more children, and grandparents and other relatives commonly live in the same household. Houses in Manu have about five people on average living in them, whereas those in Maruat, Dimiri, and Yaul tend to have more.

Manu village has a single elementary school, attended by most of the children in the village, as well as by many children from the neighboring Yamen village, whose native language is Ap Ma, and a few children from other, more distant, villages as well. Maruat, Dimiri, and Yaul share an elementary school, situated roughly in the middle of the three villages. The two schools provide instruction up through the eighth grade. Few students proceed with their education past that grade, since doing so would require living away from home in a larger town (such as Angoram), a financial burden and logistical difficulty.

The villagers are predominantly Christian, many of them devout and regular churchgoers. Manu and Maruat each have a single Catholic church; Yaul has one Catholic church and one Revival church; and Dimiri has four separate churches: Catholic, Jehovah's Witness, Lutheran, and Seventh Day Adventist. Still, traditional beliefs in jungle spirits and magical powers persist. However, no traces remain of the ancestral men's houses (known as *haus tambaran* or *haus boi* in Tok Pisin, and as *amba* in Ulwa), where earlier generations of young men were initiated into sacred rites.

In addition to fishing and hunting birds, children divert themselves by swimming in the river or playing sports, mostly soccer for boys, and volleyball and

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basketball for girls. Annual soccer competitions, to which teams from other villages are invited, are a major source of entertainment for both young and old.

Many other important community activities revolve around the church, which hosts prayer meetings for women, youth gatherings, and occasional feasts for special occasions, during which many families come together for potluck meals. A death in the family is occasion for a long period of mourning, and, depending on the (perceived) circumstances of the death, may require compensation to be paid to the bereaved. Many community conflicts are resolved by paying monetary (or equivalent) compensation, often brokered through the help of respected village leaders. If, for example, a dispute results in a physical altercation, and one party is injured or killed, then the assailant will be expected to pay a certain amount to the victim or the victim's family.

Marriage, too, is a major cause for celebration. The family of the groom is typically required to pay (in money or goods, often pigs) the family of the bride (i.e., a bride price as opposed to a dowry). Nowadays in Manu, people are usually married by the Catholic church. Traditionally, marriage among Ulwa speakers was exogamous and patrilocal: it was customary for a man to marry a woman belonging to a different *amba* 'clan' (literally 'men's house'), and for the woman to leave her clan to live with her new husband. Today, however, people practice both exogamy and endogamy. Clan distinctions are no longer recognized, and men and women alike are permitted to marry people from other villages (and of different language backgrounds); sometimes Ulwa speakers leave their village to live with their spouses, and other times their spouses move to the Ulwa village. These marriages are neither exclusively patrilocal nor matrilocal. Due to such exogamy, there are a number of speakers of other languages living in Manu, Maruat, Dimiri, and Yaul. Most marriages, however, are endogamous. Although formerly it was forbidden to marry within one's clan, nowadays people abide by the simpler rule of avoiding marriages with first cousins or any more closely related kin.

Although the Ulwa people have adopted many customs of broader modern Papua New Guinea, they are still mostly cut off from long-distance communication. Aside from the power provided by occasional diesel generators, the Ulwa-speaking villages lack electricity. There are no phone lines and, although some residents own cell phones, there is no cell phone service in the villages (or anywhere near them). Occasional newspapers find their way into the villages (often to be used for rolling cigarettes); these are written in either Tok Pisin or English. It is usually only when villagers visit the town of Angoram that they have access to information about the wider world, which of course finds its way back to the villages.

## 1.4 Relationships with neighboring villages

### 1.4 Relationships with neighboring villages

Ulwa is a relatively small language, surrounded by languages that are both more vital and more widely spoken. All of Manu's closest neighbors are villages where Ap Ma is spoken. Maruat, Dimiri, and Yaul's closest neighbors (excluding one another, of course) speak Mundukumo. While it is common (especially among older men) for Ulwa speakers to have some familiarity with Ap Ma or Mundukumo, very few Ap Ma or Mundukumo speakers have any facility with Ulwa. Although tribal warfare was once a regular part of life among villages in the area, the Ulwa villages nowadays enjoy mostly peaceful relations with their neighbors. Children from neighboring Yamen village attend the Manu Elementary School; it is common for travelers to overnight in neighboring villages; people buy and sell goods as they pass neighboring villages on the river; and soccer teams from different villages play against one another in friendly competition.

Manu shares a local representative (called a ward councilor) with the Ap Ma-speaking village of Simbri, which is about 11 km (7 miles) northeast of Manu.

A map depicting the language communities that are nearest to Ulwa is provided in Figure 1.4. In this map, the five Keram languages (Ulwa, Pondi, Mwakai, Ap Ma, and Ambakich) are presented in the darker shade of red. They constitute the Keram branch of the Keram-Ramu family. The two languages shown in a lighter shade of red are Waran and Abu, both members of the Ramu branch of the Keram-Ramu family. The five members of the Yuat family (Changriwa, Mundukumo, Mekmek, Bun, and Kyenele) are in gray. Kanda (in green) is a member of the Lower Sepik family. Buna (in blue) is a member of the Marienberg branch of the Torricelli family.

### 1.5 Borrowing

The language that has traditionally had the greatest influence on Ulwa's lexicon, especially on that of the Manu dialect, is Ap Ma. Ap Ma also belongs to the Keram family, but it is not very closely related to Ulwa. Table 1.1 provides some Ulwa words that likely come from Ap Ma (less certain borrowings are indicated with a question mark).

Most of the Ap Ma forms in Table 1.1 are taken from Barlow (2021). Four forms (<ale>, <ko>, <leag>, and <lolop>), however, come from Wade (1983). The forms *nandu* 'grass skirt' and *yaki* 'rat' are both from the Maruat-Dimiri-Yaul dialect. The Ap Ma form <molimbi> 'spirit sp.' may ultimately be of Waran origin (Table 1.4). The Ap Ma form <ai> 'lime' is also found in its fellow East Keram language Ambakich (also known as Aion) (Barlow 2021: 60), and similar forms are

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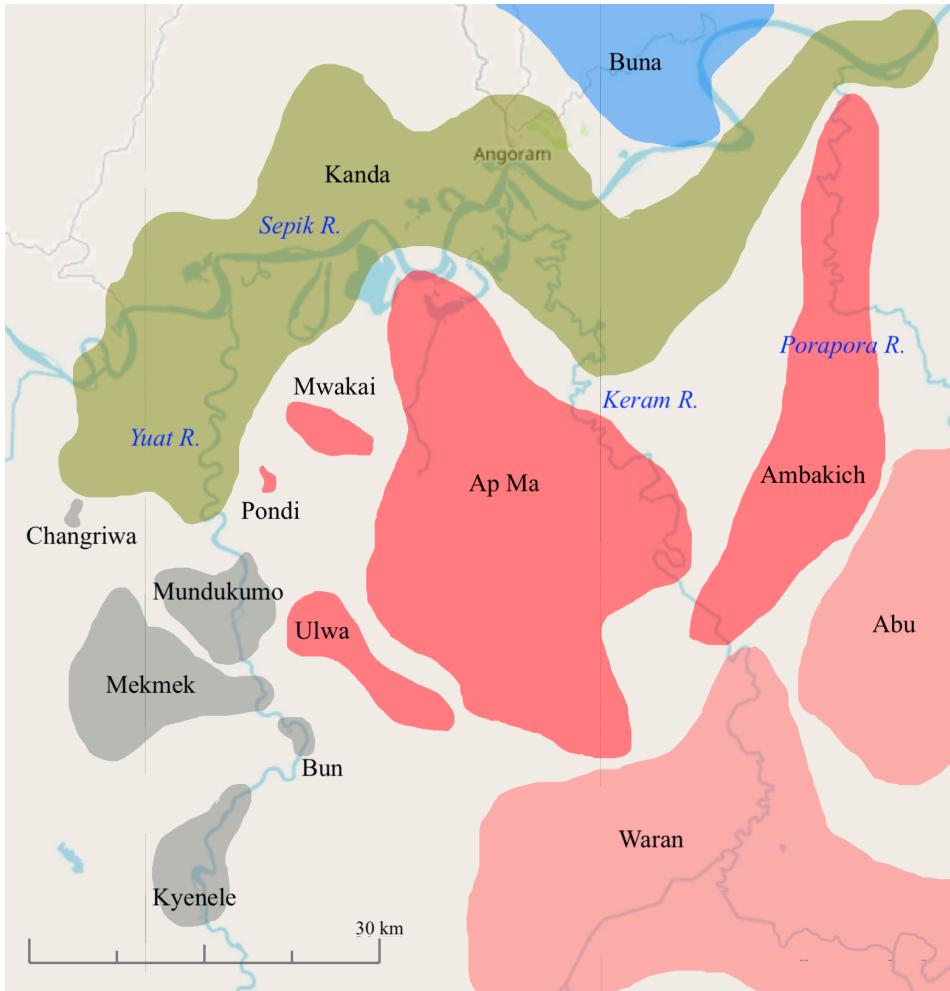


Figure 1.4: The language communities surrounding Ulwa. Contains map data © OpenStreetMap contributors, made available under the terms of the Open Database License (ODbL)

## 1.5 Borrowing

Table 1.1: Loans from Ap Ma

Ulwa word	gloss	Ap Ma source word
<i>ale-</i>	'scrape (sago)'	<ale> 'tool for beating sago' (?)
<i>almba</i>	'hornbill bird'	<alimba>
<i>amangala</i>	'bird sp. (hawk)'	<manjgal> (?)
<i>i</i>	'lime'	<ai>
<i>ika</i>	'riverbank'	<jika>
<i>kaw</i>	'song'	<ko>
<i>lam</i>	'meat'	<lam>
<i>lanjin</i>	'fish sp. (perch)'	<landʒin>
<i>le</i>	'rattan cane'	<leag> (?)
<i>li</i>	'down'	<ji> (?)
<i>lolop</i>	'just'	<lolop>
<i>minkün</i>	'sago grub'	<milik>
<i>molombi</i>	'statuette'	<molimbi> 'spirit sp.'
<i>mom</i>	'grandmother'	<mom> 'old woman'
<i>mbinmbin</i>	'grave'	<mbin> 'land, ground'
<i>mblandu</i>	'rat sp.'	<mbalundo>
<i>nandu</i>	'grass skirt'	<nando>
<i>saklup</i>	'broom'	<saklup> 'coconut flower sheath'
<i>samnang</i>	'yam sp.'	<semnoŋg>
<i>umbopa</i>	'stomach'	<mbuop> 'belly'
<i>way</i>	'turtle'	<we>
<i>wonglin</i>	'ladle'	<kongle>
<i>woplota</i>	'lungs'	<kolop> (?)
<i>yaki</i>	'rat'	<jake>
<i>yalum</i>	'grandchild'	<jalum> 'grandson'
<i>yokomakan</i>	'wildfowl sp.'	<ŋokok> (?)

## 1 Ulwa: The language context

found in nearby unrelated languages, such as those of the Lower Sepik family: for example, *<awi>* in Yimas and *<awer>* in Kanda (Foley 1986: 215). It probably traces back to an Austronesian origin (Timothy Usher, p.c.).<sup>4</sup>

The unrelated Mundukumo language has also been influential on Ulwa. Likely loans from Mundukumo to Ulwa are given in Table 1.2 (less certain borrowings are indicated with a question mark).

Table 1.2: Loans from Mundukumo

Ulwa word	gloss	Mundukumo source word
<i>kalim</i>	'cassowary'	<kalim>
<i>kokawe</i>	'bird sp.'	<kukwom> 'heron' (?)
<i>nginim</i>	'chin'	<gənaməŋ>
<i>sakima, sakanma</i>	'adze, axe'	<sakanma> 'axe'
<i>sawi</i>	'saliva'	[unknown] cf. <saφi> (Bun)
<i>wa</i>	'village'	<watək> (?)
<i>walimot</i>	'pigeon'	<walim>
<i>wusim</i>	'crocodile'	<asim> (?)

Most of the Mundukumo forms in Table 1.2 are taken from Laycock (1971a). One form (<watək>), however, comes from McElvenny (2006: 18). I do not know the Mundukumo word for 'saliva', but Laycock (1971c: 5056) recorded the closely related language Bun as having <saφi> 'saliva'. The form *sakima* 'adze' is from the Manu dialect; the form *sakanma* 'axe' is from the Maruat-Dimiri-Yaul dialect. Additional loans from Mundukumo that are found only in the Maruat-Dimiri-Yaul dialect are given in §20.7.

Mwakai, which is a fellow member of the West Keram family, may also be the source of some loans, given in Table 1.3 (less certain borrowings are indicated with a question mark).

All Mwakai forms in Table 1.3 are taken from Barlow (2020a). The form *lingin* 'fog' is from the Manu dialect; the form *singüm* 'fog' is from the Maruat-Dimiri-Yaul dialect. The form <sambon> 'fish sp.' is also found in Pondi (Barlow 2020b: 168). A similar word for 'black' is also found in Ap Ma: <pind> (Barlow 2021: 86).

Pondi, the third member of the West Keram family, however, has not been identified as contributing many loans to Ulwa; nor has Ambakich (of the East Keram

<sup>4</sup> Compare, for example, <avu> in the Austronesian language Gitua (Lincoln 1977: 2), from Proto-Oceanic \*qapuR 'lime' (Blust 2013: 612).

## 1.5 Borrowing

Table 1.3: Loans from Mwakai

Ulwa word	gloss	Mwakai source word
<i>mbun</i>	'black, blue'	<kümbin>
<i>katmombe</i>	'ant sp.'	<kasümbum>
<i>līngīn, sīngīm</i>	'fog'	<ingim>
<i>palam</i>	'cane grass'	<pīrim>
<i>wambana</i>	'fish'	<sambon> (?)

branch of the family), which is spoken somewhat farther away. Waran (Ramu), which is distantly related, may be the source of some borrowing in Ulwa, although perhaps mediated by other languages (most likely Ap Ma). Possible loans from these three languages are summarized in Table 1.4 (less certain borrowings are indicated with a question mark).

Table 1.4: Possible loans from other languages

Ulwa word	gloss	source language and word
<i>wemali</i>	'sago pot'	Ambakich <mīri>
<i>anasa</i>	'pick-axe'	Pondi <asangame> (?)
<i>kalam</i>	'knowledge'	Waran <karam> 'I know'
<i>lumnjap</i>	'fish sp.'	Waran <jap> 'fish' (?)
<i>molombi</i>	'statuette'	Waran <mūrōm> 'spirit of ancestors' (?)

The Ambakich form in Table 1.4 is taken from Barlow (2021: 67). The Pondi form is taken from Barlow (2020b: 160). The first two Waran forms are taken from Butler (1981a: 8–9). The third Waran form is taken from Z’graggen (1972: 20).

Some words may be considered areal terms, in that similar forms recur among multiple families within the region. These have no doubt diffused due to contact, but it is often difficult if not impossible to identify the immediate source for any given language. For example, the Ulwa word *sokoy* ~ *sokay* 'tobacco' is definitely of foreign origin, but it is impossible to discern the immediate source for Ulwa, since this word is so pervasive in the area, as suggested by the mere sample of terms and languages provided in Table 1.5.<sup>5</sup>

<sup>5</sup>See the following sources: Ap Ma (Barlow 2021: 83), Mwakai (Barlow 2020a: 98), Pondi

## 1 Ulwa: The language context

Table 1.5: Some languages with words similar to *sokoy* ~ *sokay* ‘tobacco’

‘tobacco’	language	family
<soke>	Ap Ma	Keram (Keram-Ramu)
<soke>	Mwakai	Keram (Keram-Ramu)
<sakwe>	Pondi	Keram (Keram-Ramu)
<tjuke>	Ambakich	Keram (Keram-Ramu)
<soke>	Waran	Ramu (Keram-Ramu)
<čukwai>	Rao	Ramu (Keram-Ramu)
<sokoi>	Tayap	isolate (Torricelli?)
<tsoķáe>	Monumbo	Bogia (Torricelli)
<sakeí>	Juwal	Marienberg (Torricelli)
<sakwe>	Mehek	Tama (Sepik)
<sakuen>	Sos Kundi	Ndu (Sepik)
<sakwei>	Chambri	Lower Sepik
<sakue>	Mundukumo	Yuat
<tayeik̚>	Andai	Arafundi (Upper Yuat)
<t <sup>y</sup> uŋgóy>	Haruai	Piawi (Upper Yuat)
<cgoy>	Kalam	Madang (Trans New Guinea?)
<saukh>	Korowai	Asmat-Awyu-Ok (Trans New Guinea?)
<seku>	Nuk	Finisterre-Huon (Trans New Guinea?)
<sakwen>	Kis	Oceanic (Austronesian)

It is possible that these words for ‘tobacco’ all derive from Malay *sugeh* or *sogeh* or *sugi* “quid (of tobacco ...)” (Wilkinson 1959: 1128).<sup>6</sup> Assuming that tobacco was not introduced to New Guinea earlier than 1600 CE (Bourke 2009: 15), it is unlikely that a word for ‘tobacco’ can be reconstructed with any significant depth within the Keram-Ramu family.

(Barlow 2020b: 168), Ambakich (Barlow 2021: 70), Waran (Butler 1981b: 9), Rao (Stanhope 1980: 15), Tayap (Kulick & Terrill 2019: 424), Monumbo (Vormann & Scharfenberger 1914: 182), Juwal (Laycock 1971e: 5336), Mehek (Hatfield 2016: 483), Sos Kundi (Janzen & Corbalan 2018), Chambri (Laycock 1971c: 4974), Mundukumo (McElvenny 2006: 43), Andai (Laycock 1971d: 5268), Haruai (Laycock 1970: 849), Kalam (Pawley & Bulmer 2011: 179), Korowai (de Vries & van Enk 1997: 241), Nuk (Retsema et al. 2009: 26), Kis (Laycock 1971b: 3474).

<sup>6</sup>I suspect that this same Malay word may also be the ultimate origin of certain forms beginning with [j-], such as Manambu <yaki> (Aikhenvald 2008: 597) (Sepik family) and Yimas <yaki> (Foley 1991: 250) (Lower Sepik family). Aikhenvald (2008: 597), on the other hand, traces these forms back to Iatmul as the assumed ultimate source, citing also Riesenfeld’s (1951: 90) hypothesis that they somehow derive from a corruption of English *tobacco* or *smoke*.

## 1.5 Borrowing

Another term that seems to have diffused widely is the word for ‘chicken’ – that is, the domesticated junglefowl that is generally thought to have been introduced to Oceania by Lapita people (Storey et al. 2008). The Ulwa term *wowal* ‘chicken’ probably derives from Proto-Keram \*kowal. Similar words in other languages are given in Table 1.6.<sup>7</sup>

Table 1.6: Some languages with words similar to *wowal* ‘chicken’

‘chicken’	language	family
<kokol>	Ap Ma	Keram (Keram-Ramu)
<yokon>	Mwakai	Keram (Keram-Ramu)
<kawal>	Pondi	Keram (Keram-Ramu)
<kokor>	Ambakich	Keram (Keram-Ramu)
<kakur>	Kaian	Ramu (Keram-Ramu)
<kΛ:r>	Rao	Ramu (Keram-Ramu)
<kokok>	Tayap	isolate (Torricelli?)
<kakatarak>	Monumbo	Bogia (Torricelli)
<koko>	Mehek	Tama (Sepik)
<kilikala>	Kanda	Lower Sepik
<klokl>	Kalam	Madang (Trans New Guinea?)
<kʷɔkwarek>	Kis	Oceanic (Austronesian)

There is most likely an onomatopoetic element underlying these forms (based on the sound of a rooster’s crow). However, the fact that so many unrelated languages in a given area share this same general pattern of *koko[l/r]* ‘chicken’ suggests the influence of contact, perhaps ultimately an Austronesian origin. Compare Proto-Oceanic \*kokorako (Clark 2011: 284).

Another term that likely owes some of its etymology to onomatopoeia is the word for ‘mosquito’. In Ulwa, this is *yangun* ‘mosquito’ (Manu dialect) or *nangun* ‘mosquito’ (Maruat-Dimiri-Yaul dialect). Similar forms are given in Table 1.7.<sup>8</sup>

<sup>7</sup>See the following sources: Ap Ma (Barlow 2021: 77), Mwakai (Barlow 2020a: 99), Pondi (Barlow 2020b: 162), Ambakich (Barlow 2021: 64), Kaian (Z’graggen 1972: 102), Rao (Z’graggen 1972: 102), Tayap (Kulick & Terrill 2019: 376), Monumbo (Vormann & Scharfenberger 1914: 159), Mehek (Hatfield 2016: 558), Kanda (Foley 1986: 216), Kalam (Pawley & Bulmer 2011: 296), Kis (Laycock 1971b: 3482).

<sup>8</sup>See the following sources: Mwakai (Barlow 2020a: 95), Pondi (Barlow 2020b: 166), Waran (Z’graggen 1972: 114), Kaian (Z’graggen 1972: 114), Kopar (Foley 1986: 215), Tabriak (Foley 1986: 215), Monumbo (Vormann & Scharfenberger 1914: 155), Aisi (Daniels 2020: 280), Kis (Laycock 1971b: 3482).

## 1 Ulwa: The language context

Table 1.7: Some languages with words similar to *yangun* ~ *nangun*  
 ‘mosquito’

‘mosquito’	language	family
<nangun>	Mwakai	Keram (Keram-Ramu)
<nangun>	Pondi	Keram (Keram-Ramu)
<ugun>	Waran	Ramu (Keram-Ramu)
<nangit>	Kaian	Ramu (Keram-Ramu)
<nangit>	Kopar	Lower Sepik
<yangun>	Tabriak	Lower Sepik
< <u>nget</u> >	Monumbo	Bogia (Torricelli)
<nagur>	Aisi	Madang (Trans New Guinea?)
<nwgur>	Kis	Oceanic (Austronesian)

One major and more recent source of borrowing into Ulwa is Tok Pisin, the English-based creole that serves as Papua New Guinea’s primary lingua franca, and is rapidly becoming the first (and only) language for more and more Papua New Guineans. Some Tok Pisin words are used to refer to novel referents for which there is no native word (e.g., *koko* ‘cocoa’, *popo* ‘papaya’), although coinages based on native words are also possible (e.g., *asimu* ‘grass seed’ for ‘rice’), as are metaphorical extensions of existing lexemes (e.g., *apin* ‘fire’ for ‘matches, lighter’) (§16.9).

Tok Pisin forms are also sometimes used where native vocabulary would also be possible. Even among the oldest speakers there is frequent code-switching between Ulwa and Tok Pisin, and speech in all registers is commonly peppered with Tok Pisin words, such as *olsem* ‘thus’, *nogat* ‘no’, and *tok* ‘talk’. Some Tok Pisin function words are used where there is no equivalent in Ulwa, such as *na* ‘and’ and *o* ‘or’ (see §14.1 on coordination).

Loanwords may be naturalized to the phonotactics of Ulwa. In practice, this most commonly results in pronouncing loan rhotics as laterals and pronouncing loan plain voiced stops and prenasalized voiced stop.

While many of the aforementioned borrowings may be viewed as natural forms of linguistic change (that is, the type typically experienced by languages that are not endangered), there have also been influences on Ulwa that likely reflect its recent decline in usage and current state of severe endangerment (see Chapter 17 for the effects of endangerment on Ulwa’s grammatical structure).

## 1.6 Dialects

### 1.6 Dialects

There are two major dialects of Ulwa. One is spoken in Manu village, while the other is spoken in the three villages of Maruat, Dimiri, and Yaul. Although there are some minor differences among these latter three villages as well, they are each much more similar to one another than to Manu. Speakers from all four villages consider all four communities to speak the same language, although each village notes how other villages “change” the language slightly.

The two dialects are mutually intelligible. Although morphosyntactically quite similar, they exhibit a number of lexical differences, some due to a handful of innovative sound changes, most notably of \*l to /n/ in many environments in Manu. Maruat-Dimiri-Yaul is, in general, the more conservative of the two dialects. Other lexical differences may be due to borrowing or other forms of replacement. Unless otherwise noted, the data in this grammar have been gathered from speakers of the Manu dialect. Occasional reference to Maruat-Dimiri-Yaul is made where relevant, and a brief comparative description of this dialect (in particular the variety spoken in Yaul village) is given in Chapter 20.

### 1.7 Language vitality

Ulwa is a severely endangered language. Although the population of all four Ulwa-speaking villages is swelling, the language is not being transmitted to children. I estimate that there are fewer than 600 fluent speakers of Ulwa, plus roughly 1,200 semi-speakers. If these numbers were to be naïvely compared to earlier reports of speaker numbers, then these figures could, perhaps, appear relatively high – that is, as if the language were thriving. Earlier counts of Ulwa speakers, however, may be misleading. When Laycock (1973: 36) first reported on the language, he offered the number 814. As is often the case with apparent speaker number counts, however, this is not intended to mean the number of Ulwa speakers, but rather the combined population of the villages where Ulwa is spoken, in this case, the “population (estimated or censused) as at 1 January 1970” (Laycock 1973: 3).

Official census numbers from the Papua New Guinea government are also problematic. The most recently released census (from 2011) lists 669 inhabitants for Manu, 424 for Muruat (= Maruat), and 1,111 for Dimiri; it has no information on Yaul (National Statistic Office 2014: 31–32). The census thus seems to be lacking in data. Furthermore, the figure of 669 for “Manu” seems to include the population of the neighboring Simbri village, which shares a government rep-

## 1 *Ulwa: The language context*

representative with Manu, but whose population speaks a different language (Ap Ma).

Population counts conducted by villagers in 2017 at my behest yielded the figures given for each village in Table 1.8–Table 1.11.

Table 1.8: Age demographics of Manu village in 2017

age range	number of people	percentage of total
0–19	186	50%
20–40	113	31%
> 40	70	19%
Total population	369	100%

Table 1.9: Age demographics of Maruat village in 2017

age range	number of people	percentage of total
0–19	406	49%
20–40	234	28%
> 40	192	23%
Total population	832	100%

Table 1.10: Age demographics of Dimiri village in 2017

age range	number of people	percentage of total
0–19	728	52%
20–40	446	32%
> 40	225	16%
Total population	1,399	100%

The population of the four Ulwa-speaking villages in 2017 was thus 3,899. This figure of approximately 3,900 was probably about equal to the total (global) ethnic Ulwa population at the time: the small number of non-Ulwases living within

## 1.7 Language vitality

Table 1.11: Age demographics of Yaul village in 2017

age range	number of people	percentage of total
0–19	636	49%
20–40	459	35%
> 40	204	16%
Total population	1,299	100%

these four villages was probably about equal to the number of Ulwas living outside them. Considering the birth and death rates in the area, I estimate the current ethnic Ulwa population to be 4,500 or more (in 2023).

In 2017 there were 691 Ulwas older than 40 years old. At that time, I observed that almost all Ulwas older than 40 were fluent (or mostly fluent) speakers of the language, whereas very few Ulwas younger than 40 were fluent (and the number of non-fluent older-than-40 Ulwas was probably about equal to the number of fluent younger-than-40 Ulwas). Given typical mortality rates (and the fact that there are no new Ulwa speakers), the number of fluent Ulwa speakers may be less than 600 today (in 2023). The number of semi-speakers (roughly correlating to the number of Ulwas who were between 20 and 40 years old in 2017) is probably not much higher than 1,200. Thus, of a total ethnic population of roughly 4,500 Ulwas, perhaps less than 15% are fluent speakers and less than 30% are semi-speakers.

“Semi-speaker” is not a term with a standard definition, and it can be used to mean different things in different contexts. The Ulwa semi-speaker community can be roughly defined by those who:

- (i) generally understand the spoken language;
- (ii) can produce short responses, generally limited to formulaic expressions or words in common semantic domains (e.g., food preparation, traveling); and
- (iii) have native phonology; but
- (iv) cannot produce long, interrupted speech in Ulwa.

Indeed, even many speakers defined here a “fluent” have difficulty speaking Ulwa for long stretches and are generally more comfortable using Tok Pisin.

The group of “non-speakers” (who constitute more than half the ethnic population) consists of those who cannot understand spoken Ulwa or produce any

## 1 Ulwa: The language context

novel utterances. However, some vocabulary items (especially for very culturally salient referents, like sago, betel nut, and string bags) are so integrated into the colloquial Ulwa form of Tok Pisin, that probably almost all ethnic Ulwas know their meanings and can produce them.

The estimate of < 600 fluent speakers may be considered “small” in comparison to some of Ulwa’s more expansive neighbors, in particular Ap Ma. Furthermore, it is readily apparent that the language is in rapid decline. Less than half of the ethnic population speaks the language to any degree, and less than one-seventh of the ethnic population is fluent.

The most important indicator for the decline in vitality of Ulwa is the utter lack of intergenerational transmission. Even though most people older than about 45 (in 2023) are fluent, they nevertheless communicate almost entirely in Tok Pisin. Some elders regularly use Ulwa, but even among members of this demographic group there are no monolinguals, and elders often rely heavily on Tok Pisin as well. For those who do speak Ulwa, code-switching with Tok Pisin is common. Even attempts at “pure” speech (offered for the benefit of the outside researcher) are usually riddled with Tok Pisin loanwords. It is very uncommon for parents to speak Ulwa to their children, aside from in a few set formulae (e.g., *Umbenam anma!* ‘Good morning!’, *U ango mana?* ‘Where are you going?’, *Aw kot ninan!* ‘Please pass betel the nut!’). Several nouns referring to culturally salient items are commonly used in child-directed speech (and in general) (e.g., *ay* ‘jellied sago’, *we* ‘sago starch’, *ani* ‘string bag’).

Thus, Tok Pisin is the language that is currently exerting the greatest influence on Ulwa. Every Ulwa community member speaks Tok Pisin (i.e., there are no monolingual Ulwa speakers), and probably every Ulwa speaker is more comfortable using Tok Pisin than Ulwa. English is ostensibly the language of instruction at the two elementary schools, but teachers often resort to using Tok Pisin, and students do not seem to be acquiring English; or, if they are, then they are developing a passive knowledge at best. There are perhaps just a handful of adults with a passing knowledge of English. Some members of the older generation are also conversant in one or more of the neighboring languages. As Manu village is quite near a number of Ap Ma-speaking villages, some residents have a familiarity with this language. Similarly, Maruat, Dimiri, and Yaul are not far from the Mundukumo language community, and some villagers there can speak this language as well.

Tok Pisin is the primary language in almost every domain. Church services, classroom instruction (alongside English), sporting events, communication with other villages, and even family discussions are typically all conducted in Tok Pisin. Most parents exclusively use Tok Pisin when addressing their children.

## 1.7 Language vitality

While some adults overestimate the linguistic abilities of the younger generation, assuming that they will naturally become speakers of Ulwa once they become older, many villagers are becoming concerned about the fate of their language, noting the fast decline in intergenerational transmission. There is interest in introducing Ulwa into the Manu school classrooms, but this could prove very difficult, if not impossible, in part due to the dearth of language materials in Ulwa, but mainly due to the fact that most students are not from an Ulwa-speaking village (slightly more than half the students commute from the nearby Ap-Ma-speaking Yamen village). Furthermore, most teachers in the Manu elementary school come from other parts of Papua New Guinea entirely, such as the highlands, and are thus not speakers of Ulwa.

Local attitudes toward the language are positive. Many ethnic Ulwas lament the decline in language use, as well as the loss of traditional ecological knowledge that they sometimes view as being bound to linguistic knowledge. Although a number of community members have aspirations of economic advancement and, as such, support the use of dominant languages, Ulwa is not viewed as a hindrance to progress. Rather, there is a fairly common view that the spread of Tok Pisin has been an unnecessary step in the process of globalization, many wishing their children to be fluent in just two languages, English and Ulwa, the former for reasons of socioeconomic betterment and cross-cultural communication, the latter for reasons of cultural preservation and identity.

There have been a number of frameworks proposed for assessing language vitality. The following subsections offer assessments of Ulwa's vitality with respect to UNESCO's nine factors ([§1.7.1](#)), the Expanded Graded Intergenerational Disruption Scale (EGIDS) ([§1.7.2](#)), and the Language Endangerment Index (LEI) ([§1.7.3](#)).

### 1.7.1 UNESCO's nine factors

Based on UNESCO's (2003) framework, Ulwa would be considered severely endangered or critically endangered. Table [1.12](#) presents Ulwa's endangerment status according to each of UNESCO's nine factors.

The first six factors are meant to be taken together to indicate the language's vitality. Factor 2 does not have a grade associated with it. Of the remaining five factors, Ulwa averages a grade of 1.4 out of 5.0, which can probably be taken to mean that the language is "severely endangered" or "critically endangered".

## *1 Ulwa: The language context*

Table 1.12: Ulwa's endangerment according to UNESCO's nine factors  
 (UNESCO 2003: 7–17)

factor	description	Ulwa's status
1	“Intergenerational language transmission”	“severely endangered” (2)
2	“Absolute number of speakers”	“at risk”
3	“Proportion of speakers within the total population”	“severely endangered” (2)
4	“Trends in existing language domains”	“limited or formal domains” (2)
5	“Response to new domains and media”	“inactive” (0)
6	“Materials for language education and literacy”	“a practical orthography is known to the community” (1)
7	“Governmental and institutional language attitudes and policies, including official status and use”	“equal support” (5)
8	“Community members' attitudes toward their own language”	“most members support language maintenance” (4)
9	“Amount and quality of documentation”	“fair” (3)

## 1.8 Classification

### 1.7.2 EGIDS

According to the EGIDS (Expanded Graded Intergenerational Disruption Scale) (Lewis & Simons 2010), Ulwa may be assumed to be either “Level 7 (shifting)” or “Level 8a (moribund)”. If semi-speakers are admitted into the set of people who “can” use the language, then “Level 7” applies (“The child-bearing generation knows the language well enough to use it among themselves but none are transmitting it to their children”, p. 210). If, however, a higher proficiency in the language is required to qualify one as a speaker, then “Level 8a” seems more appropriate (“The only remaining active speakers of the language are members of the grandparent generation”, p. 210). Citing data from Barlow (2018b), the 26th edition of *Ethnologue* (Eberhard et al. 2023) classifies the status Ulwa as “8a (mori-bund)”.

### 1.7.3 LEI

Finally, according to the LEI (Language Endangerment Index) (Lee & Van Way 2016, 2018), Ulwa would be classified as “severely endangered”, receiving an endangerment score of 68% (where “severely endangered” equals 61–80%, with a higher percentile indicating greater endangerment). The LEI assessment of Ulwa is summarized in Table 1.13.

## 1.8 Classification

In this section I discuss the genealogical classification of Ulwa. A more detailed classification, which presents the evidence on which the following subsections are based, will be found in Usher & Barlow (In preparation).

### 1.8.1 Papuan languages

First a note on so-called Papuan languages is in order. This oft-used category of languages does not refer to a single language family, since its members are not all demonstrably genealogically related. Instead, it is a negative classification, referring to all the indigenous (non-sign) languages spoken within a particular area of the southwest Pacific that do not belong to the Austronesian language family. Foley (2000: 357), using the term “New Guinea region”, defines this area as roughly running “from the easterly Indonesian islands of Halmahera, Timor, and Alor in the west (125°E), to the westerly island group of New Georgia in the Solomon Islands in the east (155°E), a land area of approximately 850,000 km<sup>2</sup>”.

## 1 Ulwa: The language context

Table 1.13: Ulwa's endangerment according to the LEI (Lee & Van Way 2018: 58–62)

LEI factor	Ulwa's status	description in LEI
f <sub>1</sub> Intergenerational transmission	3: endangered	“Some adults in the community are speakers, but the language is not spoken by children.”
f <sub>2</sub> Absolute number of speakers	3: endangered	“100–999 speakers”
f <sub>3</sub> Speaker number trends	4: severely endangered	“Less than half of the community speaks the language, and speaker numbers are decreasing at an accelerated pace.”
f <sub>4</sub> Domains of use	4: severely endangered	“Used mainly just in the home and/or with family, and may not be the primary language even in these domains for many community members.”
calculation of factors: $[(f_1 \times 2) + f_2 + f_3 + f_4] \div 25 = 68\%$	$[(3 \times 2) + 3 + 4 + 4] \div 25 = 68\%$	“80–61% = Severely Endangered”

This heterogeneous group of non-Austronesian languages consists of numerous families: even the most liberal counts (in terms of a researcher's willingness to accept evidence for genetic relatedness) posit no fewer than 32 Papuan families and isolates, as in Ross (2005: 30). The most conservative counts, on the other hand, could distinguish more than 120 Papuan families and isolates. *Glottolog* 4.7, for example, includes 71 families and 52 isolates that could be considered “Papuan” (Hammarström et al. 2022). Moderate estimates might be closer to a combined 80 families and isolates. Palmer (2018), for example, identifies 43 families and 37 isolates.

These families and isolates are found on the island of New Guinea and its smaller satellite islands, as well as in the Bismarck Archipelago, the Solomon

## 1.8 Classification

Islands Archipelago, the northern Maluku Islands, and the Alor Archipelago. Additionally, one Papuan language is spoken within the territory of Australia: Meriam, an Eastern Trans-Fly language spoken in the Torres Strait. The extinct language Tambora once spoken on the island of Sumbawa has been designated as Papuan as well (Donohue 2007).

All told, there are well over 800 indigenous spoken non-Austronesian languages in this region. Palmer (2018: 7) counts 862; Glottolog 4.7, by my count, includes 876 (Hammarström et al. 2022). These Papuan languages have at times suffered from the zealous efforts of comparative linguists to fit them all into a small number of large language families, most notably the “Indo-Pacific hypothesis” (Greenberg 1971) and the “Trans-New Guinea Phylum” (McElhanon & Voorhoeve 1970; Wurm et al. 1975). But the broader claims of genetic affiliations have mostly failed to garner support from rigorous application of the comparative method. While it is certainly possible that all Papuan languages descend from just a few protolanguages (or even just a single protolanguage), it may simply be impossible (given current methods and the nature of the data available) to prove this. One reason for this is likely the great time depth involved. The ancestors of the modern Papuan peoples first migrated to the Sahul continent perhaps some 47,000 to 51,000 years ago (Allen & O’Connell 2020: 3), and, given their subsequent dispersal, their languages were allowed multiple millennia during which to diversify. Perhaps many sister languages have diversified to the point that any cognacy (if it were ever present) is now irrecoverable due to the extensive amount of language change over such an extensive amount of time.

### 1.8.2 The West Keram family (Ulmapo family)

Instead of starting with massive notions like “Papuan” or “Trans New Guinea”, a more rigorous approach to language classification is to work bottom-up. The languages that are the most obviously related to Ulwa are Mwakai and Pondi. Laycock (1973: 36) was the first to recognize this grouping of three languages, referring to the group as “Mongol-Langam” (and placing them within the Ramu branch of his “Sepik-Ramu Phylum”). Foley (2018: 205–206) referred to them as “Koam” and placed them within the Ramu branch of his “Lower Sepik-Ramu Family”. Previously, I referred to them as “Ulmapo”, while remaining agnostic as to their genealogical relationship to other languages (Barlow 2018b: 11, 34–35, *passim*). Here, however, following Timothy Usher (n.d.), I refer to Ulwa, Mwakai, and Pondi as “West Keram”, as their relationship to the two “East Keram” languages has been established (§1.8.3). The West Keram languages are spoken in the area to the west of the Keram River, between the Keram River and the Yuat

## 1 Ulwa: The language context

River, both of which are tributaries of the Sepik River to the north. A grammatical sketch of Mwakai is provided by Barlow (2020a), and a somewhat more developed description of Pondi is provided by Barlow (2020b).

Impressionistically, I would say that the three languages are fairly similar in terms of morphosyntax. Lexically, however, they are somewhat more divergent from one another. Among the items included in the Swadesh 100-word list and standard SIL-PNG survey word list (so-called “basic vocabulary”), around 40–50% are cognate among the West Keram language.

The three members of the West Keram (Ulmapo) group are presented in Figure 1.5, which provides the seven villages in which the three languages have traditionally been spoken. Note that the terminal nodes in Figure 1.5 are village names, not languages. Also, Mwakai and Pondi likely constitute a subgroup within West Keram (§1.8.3), although this is not depicted in Figure 1.5.

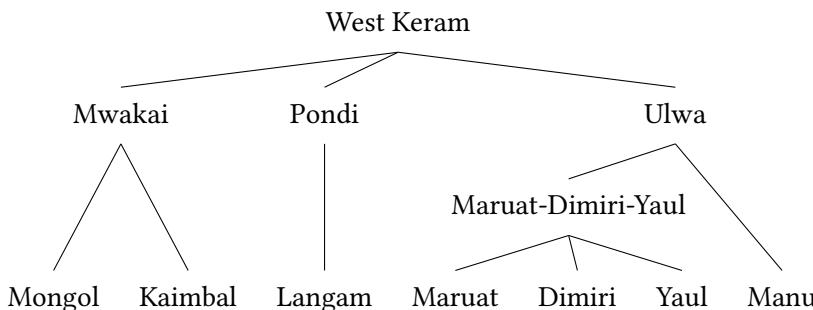


Figure 1.5: The seven villages of the West Keram (Ulmapo) group

### 1.8.3 The Keram family

The West Keram family (§1.8.2) constitutes one of two branches of the Keram family. The other branch is the East Keram family, which consists of two languages: Ambakich and Ap Ma. Although Laycock (1973) and Foley (2018) both included all five Keram languages in their respective versions of a “Sepik-Ramu” macrofamily, Timothy Usher (n.d.) was the first to propose a Keram family consisting of these (and only these) two branches. The East Keram languages are spoken mostly along the Keram River and in the area immediately to the east, along the Porapora River (also known as the Bien River), which is also a tributary of the Sepik River to the north. A dialect survey of Ambakich with wordlists and observations on language use is provided by Potter et al. (2008). A phonological sketch of Ambakich (with wordlist) is provided by Barlow (2021). Ap Ma is relatively

## 1.8 Classification

better described. Martha Wade (1984) has written a master's thesis providing a grammatical description, along with several unpublished manuscripts, including a dictionary (Wade 1983). An Ap Ma wordlist is also provided by Barlow (2021).

The two East Keram languages are more distantly related, although there are still a fair number of lexical cognates (these were largely overlooked in the past due to Ap Ma's radical loss of initial syllables from polysyllabic words). Using the same rough means of describing lexical similarity mentioned in §1.8.2, I would estimate that around 30% of "basic vocabulary" is cognate between Ambakich and Ap Ma (although sound changes rather obscure a number of these). Between the two branches (East Keram and West Keram), around 20–30% of "basic vocabulary" is cognate.

Figure 1.6 is a tree depicting what I consider to be the most likely subgroupings of the Keram family. The evidence for the Mwakai-Pondi subgrouping is less secure.

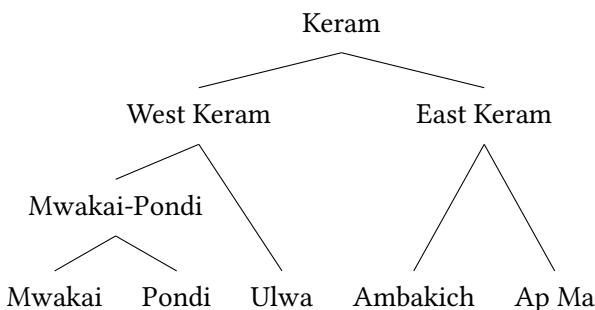


Figure 1.6: The five languages of the Keram family

### 1.8.4 The Keram-Ramu family

Whereas the Keram family is well established with the support of basic lexical cognates and regular sound correspondences, attempts to reconstruct deeper genealogical connections begin to test the limits of historical linguistics. Nevertheless, the evidence for a Keram-Ramu family is quite strong (Usher & Barlow In preparation). The "Ramu Phylum" was first proposed by John A. Z'graggen (1969: 27, 137–179).<sup>9</sup> Z'graggen (1971: 88) only tentatively includes Ambakich and Ap Ma in the Ramu family; of the six villages where Ulwa and Mwakai are spoken, he mentions that they "were said to have languages of their own" (no mention is

<sup>9</sup>A revised version is given in Z'graggen (1971: 14, 73–92).

## 1 *Ulwa: The language context*

made of Pondi or the village where it is spoken, Langam). Z'graggen's classification of Ramu is impressively good, and – with the minor adjustment of moving Ambakich and Ap Ma to a coordinate Keram branch – it has essentially been upheld by subsequent investigation.

There are not many lexical cognates between Keram and Ramu, although they do exist. Function words and bound morphology, rather, provide the strongest evidence for the Keram-Ramu family. In short, the pronoun paradigms of Proto-Keram and Proto-Ramu are completely cognate, including dual marking, as are the deictic demonstratives. There are also two (and only two) nominal plural suffixes that reconstruct back to each branch's protolanguage and which are cognate across the two. There may also be a singulative suffix \*-m, although a possible derivation from a medial deictic marker leaves open the possibility of later innovation. Likewise, although an oblique marker \*-n is likely reconstructible back to Proto-Keram-Ramu, this is not particularly enlightening, since this morpheme may have long ago diffused across unrelated families, including Sepik and Lower Sepik, as proposed by Foley (1986: 68).

The Keram-Ramu family consists of a total of some 29 languages. A genealogical classification of the Keram-Ramu languages, based on Usher & Barlow (*In preparation*), is provided in Figure 1.7.

The member languages in this classification, along with their ISO codes, glottocodes, and alternative names, are presented in Table 1.14.

### 1.8.5 Evidence for broader genealogical affiliations?

Following Z'graggen's (1971) classification of the Ramu Phylum, Laycock (1973) posited many broader genealogical relationship to Ramu in his so-called "Sepik-Ramu Phylum" that included connections not only to the Keram languages, but also to the Sepik family (including Ndu), the Lower Sepik family, the (ill-defined) Leonhard Schultze family, the Yuat family, the Upper Yuat family, and the possible isolates Biksi (also known as Yetfa) and Gapun (also known as Tayap or Taiap) (Laycock & Z'graggen 1975). However, the wider-reaching claims of Laycock's massive Sepik-Ramu Phylum have generally been dismissed (Ross 2005: 24), and, at least since Foley's (1986) more conservative classification of Papuan languages, this grouping has rarely if ever been invoked in its most expansive form.

More recently, however, Foley (1999, 2000, 2005, 2018, 2020) has presented arguments for a special connection between the Lower Sepik and Ramu families.<sup>10</sup>

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<sup>10</sup>In Foley's (2018) classification, the Keram languages are subsumed within the Ramu family.

## 1.8 Classification

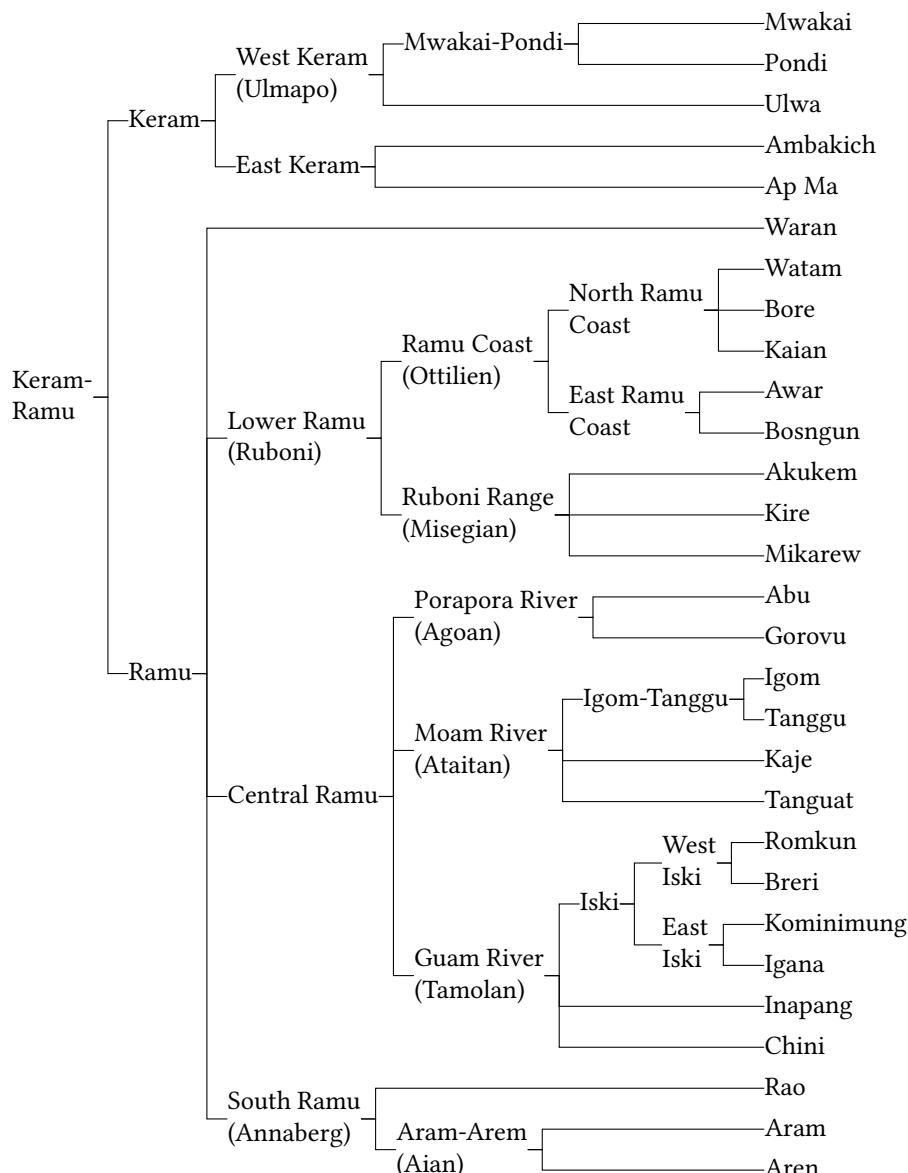


Figure 1.7: The Keram-Ramu family

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Table 1.14: The Keram-Ramu languages

ISO	glottocode	language names
mgt	mong1344	Mwakai, Mongol, Kaimba, Momgwo, Mwa
lmm	lang1328	Pondi, Langam, Kaimba, Mwa
yla	yaul1241	Ulwa, Ulwa (Papua New Guinea), Yaul, Yaulu, Dimiri, Dimili, Yaul-Dimiri, Unamama, Andjilowa
aew	amba1269	Ambakich, Aion, No. 1 Porapora
kbx	apma1241	Ap Ma, Kambot, Kambót, Botin, Keram, Kambaramba, Unter-Keram
byz	bana1292	Waran, Banaro, Bánaro, Bakaram, Ober-Keram
wax	wata1253	Watam, Watám, Marangis, Mugdyana Kam
gai	bore1247	Bore, Borei, Mbore, Boroi, Gamai, Gamay, Gamei, Mborená Kam
kct	kaia1245	Kaian, Kayan
aya	awar1249	Awar, Nubia
bqs	bosn1248	Bosngun, Bosman, Bosmun, Mbiermba
spm	sepe1240	Akukem, Akukum, Sepen
geb	kire1240	Kire, Gire, Giri, Kire-Puire
msy	arua1260	Mikarew, Aruamu, Ariawia, Makarub, Makarup, Gumasi, Mikarew-Ariaw
ado	abuu1241	Abu, Adjora, Adjoria, Porapora #2, Gwin
grq	goro1261	Gorovu, Crovu, Yerany, Yerani
igm	kang1291	Igom, Kanggape
tgu	tang1355	Tanggu, Tanggum, Tangu
aod	anda1284	Kaje, Andarum
tbs	tang1356	Tanguat
rmk	romk1240	Romkun, Romkuin, Romakun, Iski
brq	brer1240	Breri, Kwanga, Kuanga, Iski
xoi	komi1271	Kominimung, Komunimung, Iski
igg	igan1243	Igana, Wasmuk, Iski
mzu	inap1241	Inapang, Midsivindi, Itutang, Yigaves, Yigavesakama, Itutang-Inapang
afi	akru1241	Chini, Akrukay, Akrukai, Akruray
rao	raoo1244	Rao, Annaberg, Annanberg, Anaberg, Ndelo
anj	anor1241	Aram, Anor, Atemble, Atemple
aki	aiom1240	Aren, Aran, Aiome, Aomie, Karam

## 1.9 Typological overview

The evidence supporting Foley's proposal for a "Lower Sepik-Ramu family" consists of:

- (i) a small number of lexical cognates;
- (ii) cognate pronominal forms or formatives; and
- (iii) cognate nominal number morphology.

However, (i) most of the five putative lexical cognates are problematic, including one Austronesian loanword ('lime', §1.5), (ii) the rather limited resemblances among pronouns mostly boil down to single-segment "cognacy" (e.g., the 1PL forms in Proto-Ramu and Proto-Lower Sepik both begin with \*a-); and (iii) and the seemingly elaborate Ramu nominal number system, which Foley (2018: 203–204) suggests to be a vestige of an older noun classification system as found in Lower Sepik, can actually mostly be explained in terms of phonological conditioning environments, and it reduces to just two reconstructible plural suffixes. Moreover, these two suffixes do not exhibit any systematic cognacy with Lower Sepik suffixes – that is, although Proto-Keram-Ramu \*-i and \*-Vr may resemble some of the dozen or more plural suffixes found in a Lower Sepik language such as Yimas (Foley 1991: 167–168), there is no paradigmatic relationship between suffixes and bases, as one would expect from a noun classification system.

Therefore, while a deep genealogical connection between the neighboring Keram-Ramu and Lower Sepik language families may indeed exist, I have yet to see what I consider sufficient evidence to support a "Lower Sepik-Ramu family". Aside from this proposed family, I do not know of any hypotheses of distant genealogical relationships involving Keram-Ramu that are current being put forward in the literature.

## 1.9 Typological overview

Before examining Ulwa's grammatical features in greater detail, I provide here a general description of its phonology, morphology, and syntax, in an attempt to place Ulwa's grammar in a crosslinguistic context.

### 1.9.1 Phonetics and phonology

Ulwa has a rather small consonant inventory, consisting of just 13 consonants (§4.1). This figure may be compared to the average of 22.7 consonants in Maddieson's (2013a) sample of 562 languages, or to an average of 23.9 consonants among the 3,020 languages in PHOIBLE 2.0 (Moran & McCloy 2019). However,

## 1 Ulwa: The language context

Ulwa's consonant inventory is fairly typical for the languages of the region (cf. Foley 2018: 243). Ulwa's vowel inventory, composed of 6 monophthongs (§4.2), is closer to the crosslinguistic average of "just fractionally below 6" (Maddieson 2013b). Ulwa thus has a "moderately low" consonant-to-vowel ratio of 2.17 (Maddieson 2013c). Including diphthongs (§4.2.2), Ulwa has 8 or 9 vowels in total, which may be compared to the average of 10.3 among the 3,020 languages in PHOIBLE 2.0 (Moran & McCloy 2019) – here, too, not far from the global average.

There is nothing particularly unusual about either the consonant inventory or the vowel inventory. The only notable gap in the consonant inventory is found among palato-alveolars, since there exists a (prenasalized) voiced palato-alveolar affricate /<sup>n</sup>dʒ/ without a voiceless counterpart (i.e., no /tʃ/ or /ʃ/, §4.1.3). Otherwise, there are no unusual contrasts (or absences of common contrasts) among phonemes. Ulwa distinguishes plosives in three places of articulation: labial, alveolar, and velar (§4.1.1, §4.1.2). In each place of articulation, there is a contrast in voicing. Somewhat less common (but not particularly unusual for the region), however, is the fact that the voiced stops are all prenasalized (§4.1.2). Thus, Ulwa's version of the set of typologically common stops is manifested as: /p, t, k, <sup>m</sup>b, <sup>n</sup>d, <sup>n</sup>g/. There is, however, no contrast in voicing among fricatives. In fact, the only fricative is the voiceless alveolar /s/, (§4.1.6). There are no uvular consonants, nor are there glottalized consonants nor other consonants with secondary manners of articulation. There is one liquid consonant: a voiced alveolar lateral approximant /l/ (§4.1.5). There is no phonemic velar nasal, although this sound occurs phonetically, both as part of the prenasalized voiced velar stop and when an underlying alveolar nasal precedes the voiceless velar stop (§4.1.2). The vowel inventory is likewise fairly typical, consisting of the five standard vowels plus the high central vowel /i/ (§4.2.1), which is also a common "sixth" vowel of the region (Laycock & Z'graggen 1975: 732; Foley 1986: 53). The two back vowels are rounded; and the two front vowels are unrounded. There are no phonemic nasal vowels.

Ulwa generally has a simple syllable structure, but the phonotactics of the language do permit structures as complex as CCVC (typically only when the CC cluster is composed of a velar-plus-labial-velar or a bilabial stop-plus-liquid). However, consonant clusters are not common (§4.3).

There is no phonemic tone in Ulwa; nor is stress phonemic (§4.4).

## 1.9 *Typological overview*

### 1.9.2 Morphology and word classes

Ulwa is a mostly analytic (or isolating) language, in that it has a relatively low morpheme-to-word ratio. There is not much inflectional morphology in the language, but some does exist: there are TAM suffixes on verbs (§6.2) and oblique markers on NPs (§13.4.1). Since these affixes and clitics tend to express one grammatical feature each, Ulwa can be considered more agglutinative than fusional.

Ulwa employs the morphological process of suffixation, both on verbs and on noun phrases. The only known prefix is a detransitivizing marker that affixes to verbs (§15.8.2). Object markers, while properly proclitics and not prefixes, have a close phonological affinity with their following host verbs (§9.2). Although almost exclusively suffixes, some TAM affixes take forms resembling circumfixes (§6.3). There are no known productive processes of infixation, stem modification, suprasegmental modification, or reduplication. Some verbs have suppletive forms for certain TAM distinctions (§6.3). Derivational morphology includes nominalizing suffixes that derive nouns from verbs (§5.2). Verbs, in a sense, may be derived from other parts of speech through the use of a copular enclitic (§12.3).

There is little agreement marking between heads and dependents in Ulwa, but based on what does exist, Ulwa may be considered a dependent-marking language: in a postpositional phrase, a 3SG object (dependent) takes a form that reflects its status as object (§10.1, §11.3.1); similarly, in possessive noun phrases, the possessor (dependent) argument can be marked as such by a suffix (§8.2, §11.1.5). If, however, object markers are indeed undergoing a process whereby they are fusing to following verbs, and thereby becoming prefixes, then clauses may be considered to be becoming head-marked (§9.2).

Nouns in Ulwa are not marked in any way for person, number, gender, or case (§5.1). Subject and object NPs do, however, receive subject markers and object markers – these are determiners used with third person referents that index number: singular, dual, or plural (§9.1, §9.2). Also, non-core NPs can be indicated by an oblique-marker enclitic (§13.4.1). Possession is generally indicated by a separate possessive adjective, but it can alternatively be signaled by an oblique-marking enclitic, or by simple placement, without marking, of the possessor immediately before the possesum (§11.1.5). There are no obligatorily possessed nouns (i.e., no special treatment of inalienable possession).

The basic paradigm of personal pronouns consists of 11 items (§8.1). There is a three-way number distinction among singular, dual, and plural forms (in which the category of “plural” can, in broader usage, refer to exactly two referents as well as to more than two, §11.1.2). Among first person non-singular

## *1 Ulwa: The language context*

pronouns there is a distinction between inclusive and exclusive forms. Gender is not marked in any way in pronouns, nor are there any politeness distinctions made among pronouns. There is colexification between reflexive and reciprocal pronouns (§8.3), as well as between indefinite and interrogative pronouns (§8.4, §8.5), and between the interrogative word ‘which?’ and the negator ‘no, not’ (§10.2.3).

Determiners are largely represented by subject markers and object markers, which are free lexemes that follow their respective NPs, marking them for number (§9.1, §9.2). They are not obligatory, nor do they necessarily mark NPs for definiteness. There are also a few demonstratives that serve deictic function (§9.3). There are no demonstrative classifiers, numeral classifiers, possessive classifiers, or verbal classifiers.

Verbs are marked for a few aspect and mood distinctions by suffixes. There is a basic three-way contrast among imperfective (often unmarked), perfective, and irrealis forms (§6.2). There is generally no grammatical evidentiality, but epistemic possibility can be expressed with a speculative suffix (§6.11). There is also a conditional suffix that marks the verb in the protasis of a conditional statement (§6.12).

There are no (non-borrowed) coordinators (§14.1) and no (obligatory) subordinators in Ulwa (§14.2). There is, however, a verbal suffix that signals that a given clause is dependent (§14.2.1). This suffix anticipates a following clause, which may be either the independent clause of the sentence or another dependent clause. There is no morphologically or phonologically defined class of ideophones.

### 1.9.3 Word order and syntax

The basic order of basic constituents in Ulwa is SOV (§13.1). This order is fairly rigid: there is essentially no variation from this pattern in active-voice main clauses. Oblique phrases follow the subject of the clause and precede the verb (and object if there is one) (i.e., SXOV) (§13.4). Negators occur between subjects and objects as well (S-NEG-O-V) (§15.3.1). Non-verbal predicate negation often employs discontinuous negators, one occurring between the subject and the verb, the other occurring clause-finally (§15.3.2). Adpositions always follow their NPs – that is, there are only postpositions, no prepositions (§10.1). In possessive constructions, the possessor (genitive) precedes the possessee (possessed) (§11.1.5). Adjectives (or property-denoting words) follow the nouns that they modify (§7.1). Demonstratives (§9.3) and numerals (§9.5) also follow nouns. Relative clauses pre-

## 1.9 Typological overview

cede their respective head nouns (§14.3). Ulwa thus conforms very neatly to the typological expectations of OV languages.

Ulwa has nominative-accusative morphosyntactic alignment (§13.2). There are no indications of ergativity, whether morphological or syntactic, in any aspect of the grammar. Although it is useful to differentiate intransitive and transitive verbs in Ulwa, there is no evidence that any verb is ditransitive – that is, a verb may never have more than two core arguments: a subject and a (direct) object (§13.3). There is also only minimal evidence to suggest that some verbs may be ambitransitive (§15.8.1).

Ulwa does not employ a robust set of serial verb constructions, although some modest and restricted form of such constructions may exist (§13.3). There are, however, a number of discontinuous verbs (or separable verbs) in the language, which contain at least one light verb element, and which function much like adjunct-plus-verb constructions (§11.2.1).

Ulwa does not exhibit any particular comparative or superlative construction, relying instead exclusively on positive adjectives.

Both nouns and adjectives can function as predicate complements, either with a zero copula (§12.2) or with a copular enclitic, which may take additional marking for (irrealis) mood (§12.3), or with a suppletive (past tense) locative verb form (§12.4).

Questions are formed simply by applying a rising intonation to a declarative statement. Polar questions ('yes/no' questions) generally employ no question particle, nor do they involve any inverted word order (§15.1.1); content questions (*wh*- questions) contain their question word in the syntactic slot to be expected from the standard SOV order of declarative sentences – that is, there is no *wh*-movement (§15.1.2).

Ulwa may be considered a pro-drop language, in that subjects can be omitted from clauses without resulting in ungrammaticality (§13.1).

Passives are formed in a very unusual, syntactic way: instead of relying on verbal morphology to promote the more patientive argument of a transitive verb to the grammatical subject of a clause, Ulwa inverts the word order to achieve this effect (VS instead of SV) (§15.7). The more agentive argument of this passive sentence may be encoded as an oblique phrase, preceding the verb (i.e., XVS). There is also a verbal prefix that functions to reduce the valency (or transitivity) of a verb and may, in a sense, be considered a means of forming antipassive constructions (§15.8.2, §15.8.9) There is no productive process of noun incorporation in the language.

Causatives in Ulwa are periphrastic, always composed of two clauses (§15.9.1). They are of the sequential, not the purposive variety – that is, the two clauses are

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juxtaposed without any linking element: first the clause of the cause and second the clause of the effect. There are no morphosyntactic applicative constructions in Ulwa.

Only subjects are accessible to relativization (§14.3). Relative clauses in Ulwa immediately precede the head nouns they modify, leaving a “gap” in the relative clause where the shared nominal element would be expected.

## 2 The present description

In this chapter I offer a brief account of how this grammatical description was written and how the data within it are organized and presented. I begin by situating the present description in the wider context of research relating to Ulwa.

### 2.1 Previous research on the language

As far as I am aware, the earliest published mention of the Ulwa people occurs in Mead (1938: 199), who describes the pottery of “the Dimili and Yaulu peoples”. For the Dimili she offers the alternative name “Dimiri”, describing them as “‘Grass-men’ people living southeast of the Mundugumor, inland from the Yuat River” (Mead 1938: 347). For the Yaulu she offers the alternative name Yaul, describing them as “‘Grass-man,’ people living east of the Mundugumor between the Yuat and the Little Ramu (Potter’s River)” (Mead 1938: 349). Although Mead does not discuss their language, the names Yaul and Dimiri refer to two villages where Ulwa was spoken.<sup>1</sup>

Following World War II, the Sepik area, as part of the Australian-administered Territory of New Guinea, was regularly visited by patrol officers (called *kiap* in Tok Pisin), whose patrol reports occasionally contained linguistic classifications, of varying accuracy. One of these reports, written in 1950 by officer F. D. Anderson, provides a rather correct identification of some of the languages spoken in the Grass Country Census Group (Patrol Reports 1950: no. 19). No language names are provided, but villages are sorted into columns, according to language. One such column contains five villages: Dimiri, Yaul, Manu, Bruten, and Marawat [= Maruat]. These are the villages where Ulwa was spoken.<sup>2</sup> Later

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<sup>1</sup>Mead’s description was presumably the source for Loukotka’s (1957: 30) inclusion of Yaulu and Dimili within a list of 21 unknown “languages” of the Sepik Basin: “Les autres langues dans le bassin du Sepik sont jusqu’à présent inconnues. Les principales sont les suivantes ... le Yaulu entre le Yuat et le Kerám, le Dimili au sud-est du Mundokuma, ...” [“The other languages in the Sepik Basin are thus far unknown. The main ones are the following ... *Yaulu* between the Yuat and the Kerám, *Dimili* southeast of the Mundokuma, ...”].

<sup>2</sup>I do not know what has become of “Bruten” village, which was apparently situated very close to the former location of Manu village. I can find no record of it later than the 1950s.

## 2 The present description

reports, however, were not as accurate, often grouping Ulwa together with different languages. However, a patrol report written in 1969 by officer Jon R. Bartlett for the Yuat Census Division, correctly groups together the four Ulwa-speaking villages, even assigning a name to the language:

UNAMAMA Language: is spoken by YAUL, DIMIRI and MARAWAT – a total of 714 people. The only other group to speak this language is MANU Village in the Grass Census Division. The older men from DIMIRI are fluent in the MUNDUGOMOR language as they used to live very close to BRANDA Village pre-war. (*Patrol Reports 1969*: no. 4)

These are indeed the four villages where Ulwa was, and still is, spoken. The name *Unamama* (i.e., *una[n]* ‘1PL.INCL’ + *mama* ‘mouth’) literally means ‘our mouth’. “Mundugomor” here refers to Mundukumo (also known as Biwat), which is a member of the Yuat family.

However, these two patrol reports did not apparently inform any linguistic descriptions or indeed even any future patrol reports, which continued to conflate Ulwa with other languages, in particular with Ap Ma (also known as Kambot or Botin).

In his linguistic survey, Capell (1962: 48) writes: “The languages on the south-east of the Sepik River, reported in the first edition of this work [(Capell 1954)] as unknown, still remain in practically the same situation.” No mention is made of Ulwa, nor does the language appear on his map of the Sepik Basin (Capell 1962: 38–39). In this map, the two language areas of Biwat [= Mundukumo] and Kambot [= Ap Ma] are shown as being adjacent, whereas the Ulwa-speaking area should appear somewhere between them. As far as I can tell, the earliest documentation of the Ulwa language itself consists of a single word by Haberland (1966: 95), who, apparently based on a letter from Karl Laumann in 1965, records the word <wä> ‘sago palm’ as being used in the villages of Yaul and Dimeri [= Dimiri].<sup>3</sup> This recorded word no doubt refers to Ulwa *we* ‘sago starch’.

The first person to mention Ulwa in the linguistic material was Donald Laycock (1973: 36), who refers to the language as Yaul. He classifies Yaul [= Ulwa] as being related to Mongol [= Mwakai] and Langam [= Pondi], lists the four villages where Ulwa is spoken, estimates the total population of these four villages to be 814 in 1970, and names the two speakers (Silami and Ansamari) from whom he collected data in Yaul village in 1971. Laycock’s (1971a) unpublished handwritten field notes on the Yaul dialect of Ulwa are reproduced in Appendix F.

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<sup>3</sup>Although marking these villages with a question mark, he suggests that they could be part of the Mundukumo dialect area.

## 2.2 The name of the language

In 2005, while researching the Mundukumo language, James McElvenny was able to record some speakers of “Yaul” and “Dimili”. These Ulwa recordings are archived with PARADISEC (McElvenny 2005). The collection consists of four recordings:

- (i) an elicitation session of basic vocabulary and sentences conducted in Dimiri village (01:29);
- (ii) a story told in Ulwa and Tok Pisin recorded in Dimiri village (02:38);
- (iii) an elicitation session of basic vocabulary and sentences conducted in the Mundukumo-speaking Kinakatem village with an Ulwa speaker from Yaul village (40:00); and
- (iv) a story told in Ulwa by the same speaker, also recorded in Kinakatem village (03:04).

I began researching Ulwa in 2015, thanks to the good advice and guidance of William A. Foley. See §2.3 for discussion of my sources and data collection.

## 2.2 The name of the language

Speakers from all four villages where the language is spoken agree upon *Ulwa* as a glottonym. When Laycock conducted his survey work of the Sepik area between 1970 and 1971, he recorded the name of this language as “Yaul”, which is the name of one of the four villages. In doing so, Laycock (1973: 3) seems to have contravened one of his principles in choosing language names: “The name should not be that of a village, clan or locality that is significantly smaller than the language area, or that is not accepted by the whole group without feelings of rivalry”. This name lent itself to the formation of the ISO 639-3 code [yla] and the glottocode [yaul1241]. Nevertheless, I do not use it to refer to the language described by this grammar, since it is not the preferred name for the language among its speakers. Furthermore, the term “Yaul” creates confusion between reference to the village (and dialect) of that name and reference to the language as a whole. That is, I agree with the principle of not naming a language for a village, particularly in cases such as this one, in which the language is spoken in multiple villages. Foley (2018: 206) refers to Ulwa as “Yaul-Dimiri”, which is indeed more inclusive, but still does not cover the two other villages where Ulwa is spoken. *Glottolog 4.7* (Hammarström et al. 2022) refers to the language as “Ulwa (Papua New Guinea)”, presumably to differentiate it from a wholly unrelated Misumalpan language of Nicaragua also known as Ulwa.

## 2 The present description

As is common among languages of the Sepik (and is indeed attested in various languages across the globe), the glottonym *Ulwa* is based on a word that means ‘no’ or ‘nothing’. However, although this naming strategy is recurrent throughout the Sepik area, there is no evidence that Ulwa speakers have had a long tradition of employing it to refer to their language. It is my impression that it is, and was, more common for people of the region to identify themselves and others by village affiliation rather than by language. Laycock (1971a: 3218) presumably did not encounter the name *Ulwa* when interviewing his consultants in Yaul village. He did, however, record what was perhaps an ad hoc glottonym: <ANDJI LOWA> (probably /a<sup>n</sup>dʒi la wo/, i.e., ‘our own talk’). As mentioned in §2.1, an Australian patrol officer in 1969 recorded the name of the language as <UNAMAMA> ‘our mouth’ (Patrol Reports 1969).

### 2.3 Sources and data

I began collecting Ulwa language data in 2015, during a two-month trip to Papua New Guinea. During that trip as well as during subsequent trips, I worked with native speakers of the language, all of whom were at least 30 years old and were raised in Ulwa-speaking villages. Most of my consultants were between 40 and 60 years old and were from Manu village. Although I collected texts from both men and women, my elicitation sessions were mainly conducted with male speakers. I also collected data from speakers from the other three Ulwa villages, as well as from speakers who were older than 60 or 70.

In total, I spent about twelve months living and working with Ulwa speakers, divided among four research trips:

- (i) two months in 2015 (June to August)
- (ii) six months in 2016 (June to December)
- (iii) three months in 2017 (April to June)
- (iv) one month in 2018 (August to September)

In total, I recorded over 60 hours of audio (including about 6 hours with accompanying video). Most of my time was spent in Manu village, but I also visited the three other Ulwa-speaking villages (Maruat, Dimiri, and Yaul) in 2015, and also worked with speakers originally from Yaul but living in the town of Angoram in 2018. Although I consider data from a variety of speakers, this is foremost a grammatical description of the Manu dialect of the Ulwa language as spoken by

## 2.4 Recordings

older speakers. A brief comparative study of the Yaul variety of Ulwa is provided in Chapter 20.<sup>4</sup>

The data gathered during my research trips consist of various types: elicited words and sentences, grammaticality judgments, prepared texts, and texts of more naturalistic speech, including both monologues and conversations. I have tried to base my descriptions on actual language use – that is, analyzing the language based on a corpus of naturalistic speech. Most of the examples in this grammar are therefore drawn from a corpus of about 6 hours of transcribed, translated, and glossed texts. Nevertheless, elicited sentences and grammaticality judgments offer invaluable insights into the nuances of certain grammatical distinctions; and sets of elicited sentences often provide the most illustrative examples of grammatical phenomena. Accordingly, in addition to examples culled from a recorded corpus of texts, there are a number of example sentences taken from elicitation sessions. All examples, whether they were elicited or not, have been vetted by native speakers for their grammaticality (or, in the case of starred sentences, for their ungrammaticality).

My analysis of the language is not limited to or by any particular theoretical framework. Rather, my overarching goal in writing this grammar has been to describe the language “in its own terms” (Dryer 2006: 211), drawing insights from different approaches where appropriate, in keeping with what I consider to be the best practices of typologically informed descriptive linguistics. My primary concern has been to make the description and analysis clear and accessible to a broad range of linguists and others who may have interest in this language.

## 2.4 Recordings

Audio recordings that were produced in 2015 are archived with the Kaipuleohone Language Archive at the University of Hawai‘i (Barlow 2015). Audio and video recordings, transcriptions and translations of texts, and some photographs of village life that were produced between 2015 and 2018 are archived with the Endangered Languages Archive (ELAR) at the School of Oriental and African Studies, University of London (SOAS) (Barlow 2018a). Although only recordings contained within the ELAR archive have been selected as sources for examples in this description (§2.6), my understanding of the language has also benefited from the recordings contained within the Kaipuleohone archive.

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<sup>4</sup>I have also conducted research with the other members of Keram language family, which constitute Ulwa’s sister languages. The grammars of these languages have at times informed my analysis of Ulwa’s grammar.

## 2 The present description

Table 2.1 provides a list of the audio recordings for Ulwa that are deposited with the Kaipuleohone Language Archive:

<https://hdl.handle.net/10125/37432>

These are the earliest recordings I made of Ulwa, during my first visit to the speaker community in 2015. Only speakers' initials are included in the table; their full names are given in Table 2.4.

Table 2.1: Ulwa recordings archived with Kaipuleohone

File	Speaker(s)	Date	Village	Title
RXB1-001	AA	25.06.2015	Manu	Crocodile story
RXB1-002	TG	29.06.2015	Manu	Bandicoot story
RXB1-003	TG, MW	29.06.2015	Manu	Conversation
RXB1-004	LA	02.07.2015	Manu	The two sisters
RXB1-005	CK	02.07.2015	Manu	Life in the “stone age”
RXB1-006	LA	02.07.2015	Manu	The turtle
RXB1-007	MS	17.07.2015	Yaul	World War II story
RXB1-008	EU	17.07.2015	Yaul	The song “Kamul”
RXB1-009	KM	17.07.2015	Dimiri	Dimiri’s new location
RXB1-010	KM	17.07.2015	Dimiri	Song
RXB1-011	JM	17.07.2015	Maruat	Warrior story
RXB1-012	PS	17.07.2015	Maruat	Song about water
RXB1-013	PS	17.07.2015	Maruat	Welcome song to Maruat
RXB1-014	TG	23.07.2015	Manu	Cannibalism
RXB1-015	TG	23.07.2015	Manu	How to harvest grubs
RXB1-016	TG	23.07.2015	Manu	A trip to Maruat village
RXB1-017	TG	23.07.2015	Manu	Origin of the Ulwas
RXB1-018	SG	23.07.2015	Manu	Men’s house song
RXB1-019	MW	25.07.2015	Manu	Water spirit song
RXB1-020	MW	25.07.2015	Manu	Ornament song
RXB1-021	MW	25.07.2015	Manu	Welcome song to Manu
RXB1-022	MW	27.07.2015	Manu	The lullaby song “Nane”
RXB1-023	PT	27.07.2015	Manu	Song about moving
RXB1-024	FA	27.07.2015	Manu	Francis’s move
RXB1-025	FA	27.07.2015	Manu	Description of his father

## 2.4 Recordings

File	Speaker(s)	Date	Village	Title
RXB1-026	FA	27.07.2015	Manu	Missionaries
RXB1-027	FA	27.07.2015	Manu	Life in Manu long ago
RXB1-028	LA	27.07.2015	Manu	How to prepare sago
RXB1-029	LA	27.07.2015	Manu	Funeral customs
RXB1-030	EM	27.07.2015	Manu	The song “Jambisa”
RXB1-031	FA	27.07.2015	Manu	Men’s houses
RXB1-032	SM	28.07.2015	Manu	Resurrection
RXB1-033	SM	28.07.2015	Manu	A trip to Madang
RXB1-034	SM	28.07.2015	Manu	Mock debate
RXB1-035	SM, OW	28.07.2015	Manu	Language policies
RXB1-036	SM, OW	28.07.2015	Manu	Sago story
RXB1-037	PM	28.07.2015	Manu	The story of the moon
RXB1-038	PM	28.07.2015	Manu	The meal song “Lawlo”
RXB1-039	OW	28.07.2015	Manu	Otto’s move
RXB1-040	PM	28.07.2015	Manu	Pig story
RXB1-041	TA	02.08.2015	Manu	The story of sago
RXB1-042	TA	02.08.2015	Manu	Epilogue
RXB1-043	TA	02.08.2015	Manu	The first people
RXB1-044	FA	02.08.2015	Manu	Stone axe

Table 2.2 provides a list of the audio and video recordings for Ulwa that are deposited with the ELAR archive:

<http://hdl.handle.net/2196/cffec915-d63a-4482-a0c7-bb606c504b2a>  
<http://hdl.handle.net/2196/00-0000-0000-000F-CB61-A>

All texts used in examples in this grammar can be found in the ELAR archive.<sup>5</sup> The recordings in this collection were all made in Manu village. Only speakers’ initials are included in the table; their full names are given in Table 2.4.

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<sup>5</sup>Some material from the very beginning and end of the text *ulwa014* are not included in ELAR: example sentences taken from these sections are marked with † in the relevant examples.

## 2 The present description

Table 2.2: Ulwa recordings archived with ELAR

File	Speaker(s)	Date	Title
ulwa001	YK	22.06.2016	Wonmelma
ulwa002	AB	16.11.2016	Origins of the Ulwa people
ulwa003	AB	16.11.2016	Tobacco
ulwa004	AB	16.11.2016	Ayndin's grandmother
ulwa005	AB	16.11.2016	Yambalpa
ulwa006	AB	16.11.2016	The mother of the turtle (§19.1)
ulwa007	AB	16.11.2016	Ayndin's personal history
ulwa008	AB	16.11.2016	Sago
ulwa009	AB	16.11.2016	Ambawanam Ngata
ulwa010	AB	16.11.2016	Splitting the coconut
ulwa011	AB	16.11.2016	Molpan Ngata
ulwa012	AB	16.11.2016	Metmet
ulwa013	TG	20.11.2016	Tarambi's personal history
ulwa014	TK, YK	28.04.2017	Tangin and Yanapi
ulwa015	TG	21.05.2017	Shell armbands
ulwa016	TG	21.05.2017	Boar tusks
ulwa017	TG	21.05.2017	Shell bilum
ulwa018	TG	21.05.2017	Eating in the men's house
ulwa019	YK	26.05.2017	Ifitil Yena
ulwa020	YK	26.05.2017	The woman Amblom (§19.2)
ulwa021	YK	26.05.2017	Gasuwa's trip to the spirit world
ulwa022	YK	26.05.2017	Scraping sago
ulwa023	YK	26.05.2017	Ulimal makes the river
ulwa024	YK	26.05.2017	Yanapi's children
ulwa025	AJ	27.05.2017	Sago palms at Wopata
ulwa026	AJ	27.05.2017	When Ambasap was sick
ulwa027	AJ	27.05.2017	Trips to Angoram
ulwa028	AJ	27.05.2017	Going between Wopata and Manu
ulwa029	AJ	27.05.2017	Getting tattoos
ulwa030	AJ	27.05.2017	Preparing food
ulwa031	AJ	27.05.2017	Making plans for tomorrow
ulwa032	TK	29.05.2017	Tangin's trip to Bun village
ulwa033	GT, TK	01.06.2017	Gweni's childhood
ulwa034	GT, TK	01.06.2017	Battle at Talamba
ulwa035	GT, TK	01.06.2017	Snakes (§19.3) / crocodile hunt

## 2.4 Recordings

File	Speaker(s)	Date	Title
ulwa036	GT, TK	01.06.2017	Child's death / poisoning fish
ulwa037	AB, TG	12.06.2017	Ayndin and Tarambi
ulwa038	AB, AJ	19.06.2017	Dry season
ulwa039	AB, AJ	19.06.2017	Murder at Maruat village
ulwa040	AB, AJ	19.06.2017	Yesterday's activities
ulwa041	AB, AJ	19.06.2017	Plans for the evening
ulwa042	AB, AJ	19.06.2017	Ayndin's plans to grow tobacco
ulwa043	Manu village	20.09.2016	Singsing

The set of examples used in this description draws from most of the recordings listed in Table 2.2. Six of these recordings, however, although available in the ELAR archive, were not used for any examples in this book: ulwa005, ulwa007, ulwa012, ulwa017, ulwa025, ulwa043. The ELAR archive also includes 15 photographs of the Ulwa language community and its environment (Table 2.3).

Table 2.3: Photographs archived with ELAR

File	Date	Title
ulwa044	27.06.2015	Manu village
ulwa045	27.06.2015	Keram Black River
ulwa046	02.07.2015	Fishing
ulwa047	06.07.2015	Harvesting sago
ulwa048	07.07.2015	Cocoa
ulwa049	16.07.2015	Maruat village
ulwa050	17.07.2015	Yaul village
ulwa051	17.07.2015	Dimiri village
ulwa052	20.07.2015	Sago and grubs
ulwa053	23.07.2015	Bandicoot meat
ulwa054	27.07.2015	Masks
ulwa055	29.07.2015	House
ulwa056	31.07.2015	Burning a pig
ulwa057	02.08.2015	Pick-axe
ulwa058	05.08.2015	Watching a boat depart

Table 2.4 gives the full names of the Ulwa speakers recorded in the files listed in Table 2.1 and Table 2.2.

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Table 2.4: Speakers

Initials	Speaker	Also known as
AA	Alus Amombi	
AB	Ayndin Bram	Joseph Bram
AJ	Ambasap Jomia	Christina Jomia
CK	Cecilia Sikimba	
EM	Elias Mangeme	
EU	Elias Usimari	
FA	Francis Ambata	
GT	Gweni Tungun	
JM	John Morangi	
KM	Kunam Malaku	
LA	Lucy Ambata	
MS	Mathew Sango	
MW	Morris Womel	
OW	Otto Wandangin	
PM	Paulina Mapul	
PS	Philip Siwingin	
PT	Philo Tatu	
SG	Samuel Gambri	
SM	Stephen Mawipa	
TA	Thomas Ambata	Alimban Ambata
TG	Tarambi Gambri	David Gambri
TK	Tangin Kapos	Rosa Kapos
YK	Yanapi Kua	Yaka Kua

## 2.5 Orthography

The Ulwa writing system was proposed in Barlow (2018b). In developing this orthography, I had a number of interests in mind. First, as much as possible, I tried to maintain an isomorphic relation between sound and symbol. Indeed, each phoneme can be written in only one way. There is thus exactly one grapheme for every phoneme and one phoneme for every grapheme. Second, I considered the practicalities of reading and writing the language, and I thus mostly avoided using unusual characters. The Ulwa alphabet consists of 19 letters, almost all of which are basic Latin characters, found both in English and in Tok Pisin, and are

## 2.5 Orthography

easily typed on any keyboard. The one exception is the grapheme <ii>, which represents the high central vowel (written in the IPA as <i>). Although it would be preferable to avoid diacritics entirely, there is no readily available alternative to this form (which contains a dieresis), since all five basic vowels of the Latin alphabet are used to represent other phonemes in Ulwa's orthography. The form <ii> was chosen over the IPA form <i>, since it is easier to type on a computer (on a PC: Alt 139; on a Mac: option u + i) or with a smartphone (by pressing and holding the i button) and hopefully also less easily confused with the form <i>.

Aside from <ii>, the phonemic values of Ulwa's 19 letters should not be difficult for a general audience to intuit. The only digraphs in the orthography are the four that are used to represent the language's three prenasalized voiced stops and one prenasalized voiced affricate. On phonemic grounds, these could have been written as <b, d, g, j> as opposed to <mb, nd, ng, nj>, since there are no phonemic contrasts between prenasalized and plain voiced stops in the language.<sup>6</sup> Nevertheless, I decided to represent the nasal gesture in these phonemes (i.e., the nasal sub-segments) overtly in the orthography with a digraph, so as to avoid any possible mispronunciation. As the language faces attrition, younger speakers and language learners may fail to note the prenasalized quality of the voiced stops, and they are likely to read Ulwa by following Tok Pisin and English spelling conventions, not those chosen explicitly for Ulwa, thus pronouncing <b, d, g> as [b, d, g], rather than with their prenasal gesture as [m̩b, n̩d, ŋ̩g]. Indeed, whereas the oldest speakers are inclined to pronounce plain voiced stops in Tok Pisin as prenasalized voiced stops (e.g., [ndok] for Tok Pisin /dok/ 'dog'), younger speakers (whose first language is usually Tok Pisin, do just the opposite – that is, they fail to pronounce the nasal portion of Ulwa's voiced stops, especially when word-initial (e.g., [dunduma] for /ndunduma/ 'great-grandparent'). Also, regarding these graphemes, it may be noted that the phonetic realization of <ng> is [ŋ̩g] – that is, with a velar (as opposed to alveolar) nasal element. However, there is no need to write this grapheme with an engma (<ŋ̩>), since there is no phonemic velar nasal in the language, and writing one would require a less common character. Furthermore, a natural phonological process assimilates alveolar nasals to the place of following velar stops (i.e., /nk/ → [ŋk]). It should likewise be noted that <ng> is always pronounced [ŋ̩g] and never †[ŋ̩] or †[ŋ̩.g] (as in, say, English, *singer* or *finger*). Similarly, the <n> component of the grapheme <nj> represents a palato-alveolar nasal gesture, as opposed to an alveolar nasal gesture.

When a proper noun (such as the name of a person or place) begins with a prenasalized stop (or affricate), however, only the stop (or affricate) gesture of the

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<sup>6</sup>Similarly, there is no need to write the voiceless stops (all of which are aspirated) as <p<sup>h</sup>, t<sup>h</sup>, k<sup>h</sup>>, since there is no contrast between aspirated and unaspirated voiceless stops in the language.

## 2 *The present description*

phoneme is written. Thus, for example, the personal names /mbanjiwa, ndamnda, nganmali, njukan/ are written <Banjiwa, Damnda, Ganmali, Jukan>. This is in keeping with earlier Ulwa name-writing practices, which were themselves likely influenced by the perceptions or preferences of the colonial Australian officers charged with taking census and writing names. Whatever its origin, this practice is maintained here, since it is in keeping with the preferences of current Ulwa speakers. But since the present work also maintains the convention of capitalizing the first letter of proper nouns, the graphemes <B, D, G, J> may simply be thought of as representing [<sup>m</sup>b, <sup>n</sup>d, <sup>n</sup>g, <sup>n</sup>dʒ].

There is one further point to make concerning proper nouns: while the liquids [l] and [r] are almost always in free variation (as allophones of the phoneme /l/), there is a strong preference among speakers that certain proper nouns be pronounced with a rhotic [r] sound and never with a lateral [l] sound (even though speakers themselves, in casual speech, may pronounce the sound in question as closer to [l] in these names). Since many proper nouns are apparently shared with neighboring language communities, it is not unreasonable to assume that such names are in origin loanwords. Regardless of their history, these names are written here with the grapheme <r>: for example, the proper names <Gambri, Guren, Yaruwa>.

When a phonological rule changes the underlying form of a word, the orthography reflects the phonological realization, not the underlying form. Thus, when the shape of one or more morphemes in an underlying form alters due to a phonological rule that occurs within a phonological word, the resultant phonological realization is written. In practice, this mainly only affects verbs, which take a number of TAM suffixes. Object markers, though properly proclitics (and not prefixes), are nevertheless so closely connected to the following verb, that they are written immediately preceding the verb, without any space. Phonological rules that apply across this clitic boundary are also reflected in the orthography.

Finally, the basic English (and Tok Pisin) conventions of capitalization and punctuation have been adopted for Ulwa.

## 2.6 Presentation of examples

Throughout the work, numbered examples are presented in four lines. The first line consists of an utterance in Ulwa as written in the orthography, including capitalization and punctuation. Words are spelled such that they reflect any word-internal phonological rules that have applied. Parentheses indicate optional material (i.e., versions of the utterance both with and without the parenthetical material are attested).

## 2.6 Presentation of examples

The second line contains a morpheme-by-morpheme morphological analysis of the utterance: morphemes are separated such that tabbed spaces are placed between all phonological words, an equal sign (=) is placed between clitics and their hosts, and a dash (-) is placed between bound morphemes within a single grammatical word. Square brackets occasionally enclose one or more words to indicate clause boundaries (or, when indicated, to enclose other constituents, such as phrases). Brackets are also sometimes used (within words) to indicate suspected elided phonological or morphological material.

The third line contains the morphological gloss of the utterance. In glossing the language, I have followed the conventions of the Leipzig Glossing Rules (Comrie et al. 2008). Lexical items are given a basic English translation. If more than one English word is required to gloss a single Ulwa morpheme, then a period (.) is used to separate the words in a gloss (e.g., <older.brother> for *atuma*). Functional morphemes are glossed with a standard abbreviation, written in **SMALL CAPITALS**. When a single morpheme encodes more than one grammatical feature, these are separated in the gloss by a period (e.g., <1PL.EXCL> for the first person plural exclusive pronoun *an*).

Finally, the fourth line provides a translation of the utterance into English, usually designed to be as literal as possible, though still flowing. Although these translations are almost entirely in English, an occasional word from Tok Pisin will be used (in *italics*) when it provides a clearer or more accurate translation of the Ulwa word (e.g., Tok Pisin *bilum* ‘string bag’ to translate Ulwa *ani*). A glossary of these words is found in Appendix D.

Where further clarification or context is deemed helpful, this is provided, parenthetically, following the translation. Loanwords from Tok Pisin (TP) are identified in parentheses as well. The Tok Pisin orthography used here follows Volker (2008). More literal alternate translations are also sometimes provided within parentheses in this fourth line. Examples taken from recorded texts are identified as such, following the English translation (and any other parenthetical explanations, if provided). The identification of texts takes the form “[ulwa000\_00:00]”: the numbers preceding the underscore refer to the text number as it occurs in ELAR (Barlow 2018a); the numbers following the underscore refer to the time (minutes:seconds) in the recording where the quoted part of the speech begins. A list of these recordings is given in Table 2.2. Examples taken from elicitation sessions, on the other hand, are identified as “[elicited]”.

Ungrammatical utterances are indicated by an asterisk (\*) at the start of the first line of the example. Note, however, that, elsewhere in the grammar, reconstructed forms are also indicated by an asterisk. This ambiguity is at times mitigated by using a superscript obelisk (†) to indicate forms that may be expected

## 2 *The present description*

to occur but do not. Note that a normal obelisk (†) is used when citing material from the text ulwa014 that is not included in the ELAR archive and thus does not have a timecode. A sentence preceded by a question mark (?) is taken to be somehow doubtful: it may be grammatically acceptable but semantically bizarre, or some speakers may be uncertain as to whether it is grammatical or not.

Morphemes, words, or phrases of particular relevance to the topic being discussed are emphasized in the first two lines of numbered examples by **bold** font. Prosody is generally not reflected in the transcriptions of examples.

Whenever reference is made to forms in Ulwa, these forms are written in *italics*. Where necessary, slashes (/.../) are used to enclose phonemic transcriptions and square brackets ([...]) are used to enclose phonetic transcriptions. Angle bracket (<...>) are used when presenting a form exactly as written by someone else or when needed to draw special attention to the orthography of a form.

## 2.7 Organization of this book

This remainder of this book is organized as follows. The following chapter (Chapter 3) provides a brief grammar sketch, intended to equip the reader with the knowledge needed to understand the examples throughout this book. Then, the main body of the grammar proceeds from describing the phonetics and phonology of the language (Chapter 4) to detailing the morphology of various parts of speech: nouns (Chapter 5), verbs (Chapter 6), adjectives (Chapter 7), pronouns (Chapter 8), determiners (Chapter 9), and other smaller word classes (Chapter 10). The grammar then describes Ulwa’s syntax, beginning at the phrase level (Chapter 11), with particular attention paid to the predicate (Chapter 12), preceding to the clause level (Chapter 13), covering complex sentences (Chapter 14), and then considering additional topics in syntax (Chapter 15). This is followed by a discussion of some topics in semantics (Chapter 16). Finally, the structural consequences of language loss are discussed (Chapter 17).

Following these chapters of grammatical description, there is a lexicon containing 1,427 entries, included as both an Ulwa-to-English wordlist and as an English-to-Ulwa finder list (Chapter 18); a selection of three texts from the corpus of texts, transcribed in Ulwa with interlinear morpheme-by-morpheme glossing and translated into English (Chapter 19); and a brief description of the Maruat-Dimiri-Yaul dialect of Ulwa (Chapter 20).

The following appendices are included at the end of the book: a Swadesh 100-word list (Appendix A), a Swadesh 200-word list (Appendix B), a standard SIL-PNG survey word list (Appendix C), a glossary of Tok Pisin words encountered

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in this book (Appendix D), an account of the Ulwa people's traditional origin stories (Appendix E), and a reproduction of Laycock's (1971a) field notes on the Yaul dialect of Ulwa (Appendix F).



# 3 A grammatical overview of Ulwa

This chapter provides an overview of the grammar of Ulwa. It is intended to help readers understand the descriptions and glossed examples presented elsewhere. The examples in this chapter have either been taken from elicited responses or have been adapted from other examples in this book, designed to be presented as simply as possible.

## 3.1 Phonology

Table 3.1 presents the 13 consonants of Ulwa. Table 3.2 presents the 6 vowels of Ulwa.

Table 3.1: Ulwa consonants

	labial	alveolar	palatal	velar
voiceless stops	p	t		k
prenasalized voiced stops	mb	nd		ng
prenasalized voiced affricate			nj	
nasals	m	n		
liquid		l		
fricative		s		
glides	w		y	

Table 3.2: Ulwa vowels

	front	central	back
high	i	ɨ	u
mid	e		o
low		a	

### 3 A grammatical overview of Ulwa

In addition to these 19 basic phonemes, there is a rhotic consonant [r], which is the preferred pronunciation in some proper nouns and is thus written as <r>. Elsewhere [r] is an allophone of /l/. There is also a very infrequent low front vowel [æ], which is not considered here to be phonemic. It is written as <ae> in the four words known to exhibit it. There are two basic diphthongs, /aw/ and /ay/, and potentially also /oy/.

All consonants may occur word-initially and word-medially. Voiced stops /mb, nd, ng/, the voiced affricate /nj/, and the voiceless velar stop /k/ do not occur word-finally. There is no velar nasal phoneme, but alveolar /n/ assimilates in place to [ŋ] when immediately preceding the velar stop /k/. The sole fricative /s/ may optionally be palatalized to [ʃ] when immediately preceding the high front vowel /i/.

All vowels may occur word-medially and word-finally, but only /a, i, u/ may occur word-initially. Speakers often insert optional glides [y] and [w] before word-initial /i/ and /u/, respectively. The contrast between /a/ and /o/ is often neutralized in the environment immediately preceding /w/, where they may both be pronounced as [ɔ]. The high central vowel /i/ is often elided.

Consonant clusters are relatively uncommon, but they do occur. Complex onsets are more common than complex codas. The sonorants /m, n, l/ can all behave as syllabic consonants, generally only when a preceding /i/ has been elided. Stress is not phonemic. There is a preference for penultimate stress in polysyllabic words and for alternating stress in longer utterances.

## 3.2 Morphophonology

There are several morphophonemic processes that result in different surface forms. The high vowels /i/ and /u/ become glides when immediately following the low central vowel /a/ (1).

- (1) a. /maita/ → [mayta] ‘build it’
- b. /mauta/ → [mawta] ‘grind it’

The sequences [ay] and [aw] may optionally monophthongize to [e] and [o], respectively (2).

- (2) a. /nai/ → [nay] (→ [ne]) ‘went away’
- b. /maul/ → [mawl] (→ [mol]) ‘with it’

When the low central vowel /a/ is immediately followed by a non-high vowel, however, /a/ is deleted (3).

### 3.2 Morphophonology

- (3) a. /wanaen/ → [wanen] ‘cook’  
     b. /andao/ → [ando] ‘that!’  
     c. /maasa/ → [masa] ‘hit it’

The high central vowel /i/ is deleted when immediately followed by any vowel (4).

- (4) a. /ndiin/ → [ndin] ‘in them’  
     b. /ndiul/ → [ndul] ‘with them’  
     c. /lie/ → [le] ‘put’  
     d. /niasa/ → [nasa] ‘hit me’

All vowels are deleted before an immediately following mid front vowel /e/ (5).

- (5) a. /nie/ → [ne] ‘act’  
     b. /mokoe/ → [moke] ‘take’  
     c. /alee/ → [ale] ‘scrape’  
     d. /itaen/ → [iten] ‘builder’

The high back vowel /u/ becomes a glide [w] when immediately before a vowel occurring in the same syllable (6).

- (6) a. /uasa/ → [wasa] ‘hit you’  
     b. /uama/ → [wama] ‘eat you’

The high central vowel /i/ optionally assimilates in place and rounding to the high back rounded vowel [u] when immediately preceding the glide /w/ (7).

- (7) a. /ndiwana/ (→ [nduwana]) ‘cook them’  
     b. /niwali/ (→ [nuwali]) ‘hit me’

The low central vowel /a/ harmonizes to the mid back vowel [o] when immediately following labial /m/ and preceding /o/ in the subsequent syllable (8).

- (8) a. /mako/ → [moko] ‘break it’  
     b. /matopli/ → [motopli] ‘throw it’

Geminate consonants are reduced to single segments (9).

### 3 A grammatical overview of Ulwa

- (9) a. /tinn/ → [tin] ‘with the dog’  
      b. /tumullakana/ → [tumulakana] ‘will bend’

There is also a sort of quasi-degemination, whereby a nasal consonant is elided when immediately preceding a homorganic prenasalized voiced stop (10).

- (10) a. /annji/ → [anji] ‘our’  
      b. /kunnda/ → [kunda] ‘will break’

There are morphophonological alternations that either are fairly restricted in their environments or are morphologically conditioned. For example, in perfective verbs whose stems end in /ki/, the final /i/ is lowered to [a] (11).

- (11) a. /kip/ → [kap] ‘said’  
      b. /nikip/ → [nïkap] ‘dug’

In irrealis verbs whose stems end in /le/ or /lo/, the final vowel is raised to [i] or [u], respectively (12).

- (12) a. /alenda/ → [alinda] ‘will scrape’  
      b. /londa/ → [lunda] ‘will cut’

Finally, there are a number of lexically determined phonological alternations. Notably, in the verb *li-* ‘put’, the high central vowel [i] is often elided, sometimes obligatorily, sometimes only optionally (13).

- (13) a. /ndilip/ → [ndilp] ‘put them’  
      b. /malinda/ (→ [malnda]) ‘will put it’

### 3.3 Nouns and noun phrases

There is no designated nominal morphology. Nouns, however, may host the oblique enclitic =*n* ‘OBL’, which signals that a noun phrase is functioning in some role other than that of subject or object (14). The oblique enclitic =*n* ‘OBL’ has the allomorphs =*in* ‘OBL’ and =*ni* ‘OBL’.

- (14) *mundun*  
      *mundu=n*  
      food=OBL  
      ‘with food’

### 3.3 Nouns and noun phrases

Nouns may be derived from verbs by means of the nominalizer suffix *-en* ‘NMLZ’ (15). The nominalizer suffix *-en* ‘NMLZ’ has the allomorphs *-n* ‘NMLZ’, *-wen* ‘NMLZ’, and *-yen* ‘NMLZ’.

- (15) *iyen*  
*i-en*  
go-NMLZ  
‘the one going’

Noun phrases are built around either a noun or a pronoun. If there is a possessor argument, it precedes the possessum (16).

- (16) *manji yana*  
*ma-nji*      *yana*  
3SG.OBJ-POSS woman  
‘his wife’

Adnominal adjectives generally follow head nouns (17).

- (17) *tin njukuta*  
*tin njukuta*  
dog small  
‘small dog’

Adnominal numerals also follow nouns (and any adjectives, if present) (18).

- (18) *minda lele*  
*minda lele*  
banana three  
‘three bananas’

Determiners, when they occur in noun phrases, are usually the final element of the NP (19).

- (19) *ankam ambi anda*  
*ankam ambi anda*  
person big SG.DIST  
‘that big person’

The collective universal quantifier *wopa* ‘all’, however, follows determiners when it is used adnominally (20).

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- (20) *tawati<sup>p</sup> ngala wopa*  
*tawati<sup>p</sup> ngala wopa*  
 child PL.PROX all  
 ‘all these children’

The distributive universal quantifier *nunu* ‘every’, on the other hand, precedes the noun (21).

- (21) *nunu wombīn tembi*  
*nunu wombīn tembi*  
 every work bad  
 ‘every bad job’

## 3.4 Verbs and verb phrases

Verbs typically receive one of three basic TAM suffixes (22).

- (22) Basic TAM suffixes  
 -*e* imperfective (‘IPFV’)  
 -*p* perfective (‘PFV’)  
 -*na* irrealis (‘IRR’)

Imperfective verbs are used for events and states that are viewed as incomplete or ongoing (23).

- (23) *Ni amun we ame.*  
*ni amun we ama-e*  
 1SG now sago eat-IPFV  
 ‘I am eating sago now.’

Imperfective morphology thus signals continuous, habitual, or iterative happenings or states. In addition to the imperfective suffix -*e* ‘IPFV’, which has the phonologically conditioned allomorph -*ye* ‘IPFV’, there is an irregular imperfective form -*n* ‘IPFV’.

Perfective verbs are used for events and states that have reached their end (24).

- (24) *Itom mī lamndu masap.*  
*itom mī lamndu ma=asa-p*  
 father 3SG.SUBJ pig 3SG.OBJ=hit-PFV  
 ‘Father killed the pig.’

### 3.4 Verbs and verb phrases

Perfective morphology thus often signals past time, although it may also occur with present-time reference. In addition to the perfective suffix *-p* ‘PFV’, which has phonologically conditioned allomorphs *-ap* ‘PFV’, *-ip* ‘PFV’, and *-op* ‘PFV’, there are irregular perfective forms *-al* ‘PFV’, *-m* ‘PFV’, and *-n* ‘PFV’.

Irrealis verbs are used for events or states that are not known to the speaker to have happened (25).

- (25) *Itom mi apa itana.*

<i>itom</i>	<i>mi</i>	<i>apa</i>	<i>ita-na</i>
father	3SG.SUBJ	house	build-IRR
‘Father can build house.’			

Although all future events are encoded with irrealis verbs, irrealis morphology can be applied to any time frame, provided the verb is referring to something unreal or hypothetical. The irrealis suffix *-na* ‘IRR’ has the allomorph *-nda* ‘IRR’, which occurs when the preceding consonant is a sonorant. There is also an irregular irrealis form *-m* ‘IRR’, as well as a prefix-like element *la-* ‘IRR’ or *lo-* ‘IRR’ or *l-* ‘IRR’ that occurs in some irrealis forms along with the suffixing morphology, thereby creating a sort of circumfix.

Imperatives are formed with the verbal suffix *-n* ‘IMP’, which follows the verb stem (26).

- (26) *U man!*

<i>u</i>	<i>ma-n</i>
2SG	go-IMP
‘Go!’	

Conditional statements are formed with the verbal suffix *-ta* ‘COND’, which occurs on the verb in the protasis, and which follows a TAM suffix, if present (27).

- (27) *Sinda nji wanapta ...*

<i>Sinda</i>	<i>nji</i>	<i>wana-p-ta</i>
[name]	thing	cook-PFV-COND
‘If Sinda cooks something ...’		

The speculative suffix *-t* ‘SPEC’ may immediately follow the irrealis suffix on the verb to convey a sense of epistemic possibility (28).

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- (28) *Mi mol inat.*

*mi*      *ma=ul*      *i-na-t*

3SG.SUBJ 3SG.OBJ=with come-IRR-SPEC

‘He might come with her.’

There is only one verbal prefix, the detransitivizer *na-* ‘DETR’, which may be used to reduce the transitivity of a verb (29).

- (29) *Ni ta namap.*

*ni*    *ta*      *na-ama-p*

1SG already DETR-eat-PFV

‘I’ve already eaten.’

Transitive verb phrases often contain object markers, which are pronoun-like verbal proclitics that index whether an object argument is singular (30), dual (31), or plural (32).

- (30) *mïnda mame*

*mïnda*    *ma=ama-e*

banana 3SG.OBJ=eat-IPFV

‘eating the banana’

- (31) *utam minwanap*

*utam*    *min=wana-p*

yam 3DU=cook-PFV

‘cooked the (two) yams’

- (32) *lamndu ndasap*

*lamndu*    *ndï=asa-p*

pig      3PL=hit-PFV

‘killed the pigs’

The indefinite marker *ko=* ‘INDF’ is another proclitic that may precede a verb stem. It indicates that the object of the verb is indefinite (33).

- (33) *way nungol kotïn*

*way*    *nungol*    *ko=tï-n*

turtle child    INDF=take-PFV

‘caught a little turtle’

### 3.5 Adjectives

Some light verbs co-occur with a preceding nominal element. These adjunct-verb pairings may result in compound-like structures. However, it is also possible for the nominal adjunct to occur discontinuously in the verb phrase – that is, with the object of the verb interceding (34).

- (34) *kikal na mawana*  
*kikal na ma=wana*  
 ear talk 3SG.OBJ=feel  
 'hear the message'

These separable verb forms occur commonly with verbs of perception. The irregular suppletive verb *ala-* ~ *andi-* 'see', although itself glossed as 'see', must nevertheless co-occur with the nominal element *limndi* 'eye' in order to complete its meaning (35).

- (35) *lümndi apa mala*  
*lümndi apa ma=ala*  
 eye house 3SG.OBJ=see  
 'see the house'

Other light verbs that are commonly used in separable construction are *li-* 'put', *u-* 'put', and *ka-* 'let'.

## 3.5 Adjectives

Attributive adjectives follow the head noun of the noun phrase, but precede any determiners (36).

- (36) *ankam ambi mi*  
*ankam ambi mi*  
 person big 3SG.SUBJ  
 'the big person'

Predicative adjectives, on the other hand, exist syntactically outside the noun phrase – that is, they follow all elements in the NP (37).

- (37) *Ankam mi ambi.*  
*ankam mi ambi*  
 person 3SG.SUBJ big  
 'The person is big.'

### 3 A grammatical overview of Ulwa

Adjectives are not syntactically very different from nouns. Thus, property-denoting words can themselves serve as the heads of noun phrases (38).

- (38) *Ambi mī nip.*  
*ambi mī*      *ni-p*  
 big    3SG.SUBJ die-PFV  
 ‘The big one died.’

## 3.6 Pronouns

Pronouns index first ('1'), second ('2'), and third ('3') person, and singular ('sg'), dual ('DU'), and plural ('PL') number. There is a distinction made between inclusive ('INCL') and exclusive ('EXCL') non-singular first person pronouns. Subject ('SUBJ') and non-subject ('OBJ') pronouns are nearly identical in form. Only the 3SG forms are consistently differentiated. Reflexive pronouns ('REFL') encode number but do not encode person. Possessive pronouns are all derived from the set of non-subject pronouns plus the element *-nji* 'poss'. The most common Ulwa pronouns are given in Table 3.3.

Table 3.3: Ulwa pronouns

	subject (‘SUBJ’)	non-subject (‘OBJ’)	possessive (‘POSS’)
1SG	<i>nī</i>	<i>nī=</i>	<i>nīnji</i>
2SG	<i>u</i>	<i>u=</i>	<i>unji</i>
3SG	<i>mī</i>	<i>ma=</i>	<i>manji</i>
1DU.EXCL	<i>ngan</i>	<i>ngan=</i>	<i>nganji</i>
1DU.INCL	<i>ngunan</i>	<i>ngunan=</i>	<i>ngunanji</i>
2DU	<i>ngun</i>	<i>ngun=</i>	<i>ngunji</i>
3DU	<i>min</i>	<i>min=</i>	<i>minji</i>
1PL.EXCL	<i>an</i>	<i>an=</i>	<i>anji</i>
1PL.INCL	<i>unan</i>	<i>unan=</i>	<i>unanji</i>
2PL	<i>un</i>	<i>un=</i>	<i>unji</i>
3PL	<i>ndī</i>	<i>ndī=</i>	<i>ndīnji</i>
SG.REFL	—	<i>ambi=</i>	<i>ambīnji</i>
DU.REFL	—	<i>ambin=</i>	<i>ambīnji</i>
PL.REFL	—	<i>ambla=</i>	<i>amblānji</i>

### 3.6 Pronouns

There are other pronominal forms that may be created by combining these more basic forms with various suffixes. The intensive suffix *-awa* ‘INT’ combines with non-subject pronouns to stress their role in a sentence (39).

- (39) *mawa*  
***ma-awa***  
 3SG.OBJ-INT  
 ‘he himself’

The partitive-intensive suffix *-we* ‘PART.INT’ combines with non-subject pronouns to stress their role as sole participants in an event or action (40).

- (40) *mawe*  
***ma-we***  
 3SG.OBJ-PART.INT  
 ‘he himself [from among several]’

The emphatic suffix *-nam* ‘EMPH’ serves similar functions to these two intensive suffixes, although it combines with the subject form of a pronoun and it may be restricted to third person referents (41).

- (41) *m̩inam*  
***m̩i-nam***  
 3SG.SUBJ-EMPH  
 ‘he’s the one’

The topic marker suffix *-ambi* ‘TOP’ may be used to mark the topic of a sentence. It combines with non-subject pronominal forms (42).

- (42) *nambi* ...  
***ni-ambi***  
 1SG-TOP  
 ‘as for me, I ...’

Affective pronouns, which are used to convey compassion toward a second person or third person referent, are formed by combining non-subject pronominal forms with the adjective *ngusuwa* ‘poor, pitiful’ (43).

- (43) *ungusuwa*  
***u-ngusuwa***  
 2SG-poor  
 ‘you poor thing’

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#### 3.7 Determiners

Ulwa noun phrases often contain postnominal determiners that index the number of referents in a full NP. These subject markers ('SUBJ') and non-subject markers ('OBJ') are derived from the set of third person pronominal forms and seem to play a role in indicating topic or focus. Demonstrative determiners occupy the same position in the NP. Proximal ('PROX') forms are used when the referent is near the speaker. Distal ('DIST') forms are used when the referent is not near the speaker. Determiners are given in Table 3.4.

Table 3.4: Ulwa determiners

	SUBJ	OBJ	PROX	DIST
SG	<i>mī</i>	<i>ma=</i>	<i>nga</i>	<i>anda</i>
DU	<i>min</i>	<i>min=</i>	<i>ngin</i>	<i>andin</i>
PL	<i>ndi</i>	<i>ndi=</i>	<i>ngala</i>	<i>ala</i>

The main formal difference between subject markers and non-subject markers occurs in the singular forms: *mī* '3SG.SUBJ' versus *ma=* '3SG.OBJ', the latter also exhibiting the phonologically conditioned allomorph *mo=* '3SG.OBJ'. The dual non-subject marker *min=* '3DU' similarly exhibits an allomorph *mini=* '3DU.OBJ' when immediately preceding /n/. The non-subject markers cliticize to immediately following verbs or postpositions (44).

- (44) *al men*  
*al ma=in*  
net 3SG.OBJ=in  
'into the mosquito net'

The demonstratives show no formal distinctions based on their grammatical roles. However, like the object markers, they tend to cliticize to the following word when functioning in non-subject roles (45).

- (45) *tīn andol*  
*tīn anda=ul*  
dog SG.DIST=with  
'with that dog'

### 3.8 Postpositions

## 3.8 Postpositions

Adpositions always follow their object in Ulwa – that is, there are only postpositions, no prepositions. Postpositional phrases occur within verb phrases, always preceding the head verb. If the verb is transitive, then the postpositional phrase also precedes the object of the verb (46).

- (46) *tin mol lamndu masap*  
*tin ma=ul lamndu ma=asa-p*  
 dog 3SG=with pig 3SG.OBJ=hit-PFV  
 'killed the pig with the dog'

## 3.9 Adverbs

Adverbs are non-inflecting words that are never required by the argument structure of a verb, but which can be employed to give additional information about things like the manner, time, or space in which an action or event transpires. They typically follow subjects and precede objects (47), but may alternatively appear as the first element within a clause (48).

- (47) *Mi wolka impul matin.*  
*mi wolka im-pul ma=tii-n*  
 3SG.SUBJ again wood-piece 3SG.OBJ=take-PFV  
 'It again got a piece of wood.'
- (48) *Amun tin mi minda mame.*  
*amun tin mi minda ma=ama-e*  
 now dog 3SG.SUBJ banana 3SG.OBJ=eat-IPFV  
 'The dog is eating the banana now.'

## 3.10 Negators

The verbal negator *ango* 'NEG' ('no, not') follows subjects and precedes objects (49).

- (49) *Tin mi ango minda ndamap.*  
*tin mi ango minda ndii=ama-p*  
 dog 3SG.SUBJ NEG banana 3PL=eat-PFV  
 'The dog did not eat the bananas.'

### 3 A grammatical overview of Ulwa

Non-verbal negation, on the other hand, usually occurs with a clause-final negator, whether *me* ‘NEG’, *kom* ‘NEG’, or *kome* ‘NEG’. These may co-occur with the preverbal negator *ango* ‘NEG’ (‘no, not’), thereby creating a discontinuous structure (50).

- (50) *Way ango ambi me.*  
*way ango ambi me*  
 turtle NEG big NEG  
 ‘The turtle was not big.’

Negative commands (i.e., prohibitions) are formed with the prohibitive marker *wana* ‘PROH’ (‘don’t!’), which occurs in the same position as the verbal negator *ango* ‘NEG’ (‘no, not’) that is used in declarative and interrogative sentences (51). The prohibitive marker *wana* ‘PROH’ has the allomorph *wanap* ‘PROH’.

- (51) (U) *wana nuwalinda!*  
 (u) *wana ni=wali-nda*  
 (2SG) PROH 1SG=hit-IRR  
 ‘Don’t hit me!'

### 3.11 Interrogative words

No special words are needed for polar questions, which are syntactically identical to declarative statements. These ‘yes/no’ questions are generally differentiated from statements through intonation alone. Content questions, on the other hand, use interrogative words, such as *kwa* ‘who?’ or *angos* ‘what?’. The position of these question words is determined by their grammatical role in the clause. For example, a question word occurs clause-initially if it is the grammatical subject of the question (52), but clause-medially if it is the grammatical object (53).

- (52) *Kwa utam mamap?*  
*kwa utam ma=ama-p*  
 one yam 3SG.OBJ=eat-PFV  
 ‘Who ate the yam?’
- (53) *Itom angos mamap?*  
*itom angos ma=ama-p*  
 father what 3SG.OBJ=eat-PFV  
 ‘What did father eat?’

### 3.12 Interjections

Although most pronouns and determiners maintain a three-way number distinction (singular ‘SG’ vs. dual ‘DU’ vs. plural ‘PL’), the interrogative pronoun ‘who?’ maintains a two-way number distinction: singular *kwa* ‘who? [SG]’ versus non-singular *kuma* ‘who? [NSG]’.

## 3.12 Interjections

Interjections are sometimes glossed with approximations in English (e.g., ‘ah’, ‘hey’) and other times glossed as ‘INTERJ’. This category also includes the tag question interjection *a ~ e eh?*, which may be used utterance-finally in polar interrogatives, typically in leading questions (54).

- (54) *Ngun mundu ngunas a?*  
*ngun mundu ngun=asa a*  
 2DU hunger 2DU=hit INTERJ  
 ‘You two are hungry, yeah?’

The vocative interjection =o ‘voc’ may cliticize to various forms when the referents are being emphasized or are being directly called to (55).

- (55) *Supamo!*  
*Supam=o*  
 [name]=voc  
 ‘Hey, Supam!’

## 3.13 Clause structure

The order of constituents within a clause is generally rather fixed in Ulwa. Intransitive and transitive clauses are both verb-final and subject-initial. The object follows the subject and precedes the verb in transitive clauses (56).

- (56) Basic constituent order  
 Intransitive clauses: SV  
 Transitive clauses: SOV

This order is maintained in all active-voice clauses, whether indicative, interrogative, or imperative, although it is common for arguments to be left unexpressed when recoverable from context (i.e., “pro-drop”).

Oblique NPs most commonly follow the subject and precede the verb phrase (i.e., SXV or SXOV) (57).

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- (57) *Ankam mī mananī lamndu masap.*  
*ankam mī mana=nī lamndu ma=asa-p*  
 person 3SG.SUBJ spear=OBL pig 3SG.OBJ=hit-PFV  
 ‘The person hit the pig with a spear.’

In passive-voice clauses, the word order is inverted. Passive sentences have the order VS. If the agent argument is expressed, then it occurs as a clause-initial oblique phrase.

#### 3.14 Non-verbal clauses

Non-verbal predication can be accomplished without any overt verbal marking. In such constructions, the predicate (whether a noun, noun phrase, or adjective) simply follows the subject (58).

- (58) *Ninji itom mī anma.*  
*nī-nji itom mī anma*  
 1SG-POSS father 3SG.SUBJ good  
 ‘My father is good.’

As an alternative to these zero-copula constructions, it is also possible to add a copular enclitic =*p* ‘cop’ to a noun, adjective, or other parts of speech to create a predicate (59).

- (59) *Ninji itom mī anmap.*  
*nī-nji itom mī anma=p*  
 1SG-POSS father 3SG.SUBJ good=COP  
 ‘My father is good.’

The copula =*p* ‘cop’ is clearly related to the locative verb *p-* ‘be, be at (be located at)’, which is used in locative predication (60).

- (60) *Ndī amun Mosombla pe.*  
*ndī amun Mosombla p-e*  
 3PL now Yaul be-IPFV  
 ‘They are now in Yaul [village].’

This locative verb *p-* ‘be, be at’ has a suppletive form that is used for reference to past time: *wap* ‘be.PST’ (61).

### 3.15 Complex sentences

- (61) *Ndī Mosombla wap.*  
*ndī Mosombla wap*  
 3PL Yaul      be.PST  
 'They were in Yaul [village].'

## 3.15 Complex sentences

Independent clauses may be coordinated paratactically. Dependent clauses, however, are linked to following clauses by means of the dependent marker *-e* 'DEP', which occurs as the final suffix on the verb in the dependent clause (62).

- (62) *Nī inim loope nī mana.*  
*nī inim loope-p-e      nī mana*  
 1SG water wash-PFV-DEP 1SG go-IRR  
 'After I have bathed, I will go.'

In (62) the dependent clause has a temporal relationship with the following main clause. Other semantic relationships, such as causal relationships, are also possible. Furthermore, the subject of the main clause may be different from the subject of the dependent clause (63).

- (63) *Lamndu mī Anam manji utam amape Anam mī masap.*  
*lamndu mī      Anam ma-nji      utam ama-p-e      Anam mī*  
 pig      3SG.SUBJ [name] 3SG.OBJ-POSS yam eat-PFV-DEP [name] 3SG.SUBJ  
*ma=asa-p*  
 3SG.OBJ=hit-PFV  
 'Anam killed the pig, because it ate his yam.' (Literally '[Because] the pig ate Anam's yam, Anam killed it.')

The dependent marker *-e* 'DEP' is pervasive, occurring not only in clauses that are clearly being subordinated but also in clauses that would appear to be main clauses. This may in part be due to the morpheme's function as a floor-holding device, signaling that the speaker still has more to say.

The dependent marker is also used in passive sentences, which have VS word order despite functioning as independent clauses (64).

- (64) *Asape lamndu mī.*  
*asa-p-e      lamndu mī*  
 hit-PFV-DEP pig      3SG.SUBJ  
 'The pig was killed.'

### *3 A grammatical overview of Ulwa*

Multiple analyses of verb forms are at times possible given the homophony between the dependent marker *-e* ‘DEP’ and the imperfective suffix *-e* ‘IPFV’.

# 4 Phonetics and phonology

In this chapter I describe and analyze Ulwa’s phonetics and phonology. The basic phonemic inventory of Ulwa consists of 19 segments, including 13 consonants and 6 vowels.

## 4.1 Consonants

Table 4.1 shows the 13 consonants of Ulwa, presented in the practical orthography; where this orthography differs from the conventions of the IPA, the IPA equivalent is also given (in parentheses). The form [r] is generally an allophone of /l/, but it is the preferred pronunciation in some proper nouns (§2.5).

Table 4.1: Ulwa consonants (in practical orthography)

	labial	alveolar	palatal	velar
voiceless stops	p	t		k
prenasalized voiced stops	mb ( <sup>m</sup> b)	nd ( <sup>n</sup> d)		ng ( <sup>n</sup> g)
prenasalized voiced affricate			nj ( <sup>n</sup> dʒ)	
nasals	m	n		
liquid		l, [r]		
fricative		s		
glides	w		y (j)	

### 4.1.1 Voiceless stops /p, t, k/

There is a three-way place distinction that exists among voiceless stops in Ulwa: labial /p/, coronal /t/, and dorsal /k/. These are all quite similar to their English equivalents: the /p/ is bilabial, like English /p/; the /t/ is alveolar, like English /t/; and the /k/ is velar, like English /k/. They are all slightly aspirated. The following sets of minimal pairs illustrate contrasts among voiceless stops: /p/ versus /t/ (1), /p/ versus /k/ (2), and /t/ versus /k/ (3).

#### 4 Phonetics and phonology

- (1) /p/ versus /t/
  - pal* ‘palm shoot’ vs. *tal* ‘tail feather’
  - apa* ‘house’ vs. *ata* ‘up’
  - upa* ‘fish sp.’ vs. *uta* ‘bird’
  - wop* ‘sleep [PFV]’ vs. *wot* ‘younger (sibling)’
  
- (2) /p/ versus /k/
  - palam* ‘cane grass’ vs. *kalam* ‘knowledge’
  - nopal* ‘coconut frond’ vs. *nokal* ‘beak’
  - nupu* ‘bottom’ vs. *nuku* ‘flatus’
  
- (3) /t/ versus /k/
  - ta* ‘already’ vs. *ka* ‘thus’
  - tukul* ‘fish trap’ vs. *kukul* ‘basket sp.’
  - atal* ‘laughter’ vs. *akal* ‘ringworm’

While /p/ and /t/ may appear in all word positions (that is, word-initially, word-medially, or word-finally), /k/ may not appear word-finally. The words in (4) all begin with voiceless stops.

- (4) Word-initial voiceless stops
  - piya* ‘banana sp.’
  - pul* ‘piece’
  - tembi* ‘bad’
  - tongan* ‘mosquito-swatter’
  - kuman* ‘wildfowl sp.’
  - kwe* ‘one’

The words in (5) all have voiceless stops in medial position.

- (5) Word-medial voiceless stops
  - mapu* ‘fish sp.’
  - nipum* ‘*kunai* grass’
  - aweta* ‘friend’
  - ni<sup>te</sup>* ‘*kundu* drum’
  - luke* ‘too’
  - yakal* ‘insect sp.’

The words in (6) all end with voiceless stops.

#### 4.1 Consonants

(6) Word-final voiceless stops

<i>ip</i>	'nose'
<i>nap</i>	'arrow'
<i>moniwot</i>	'plant sp.'
<i>nikiit</i>	'lizard'

#### 4.1.2 Prenasalized voiced stops /mb, nd, ng/

There is a three-place prenasalized voiced stop series, which corresponds in place of articulation to the set of voiceless stops: bilabial /<sup>m</sup>b/, alveolar /<sup>n</sup>d/, and velar /<sup>ŋ</sup>g/. In the practical orthography used in this grammar, these are written as <mb>, <nd>, and <ng>, respectively. These stops are all prenasalized – that is, they are preceded by a homorganic nasal. Minimal pairs between prenasalized voiced stops and their voiceless equivalents are given in (7). Minimal pairs between prenasalized voiced stops and their simple nasal equivalents are given in (8).<sup>1</sup>

(7) Contrasts between prenasalized voiced stops and voiceless stops

<i>amba</i>	'men's house'	vs.	<i>apa</i>	'house'
<i>andana</i>	'left'	vs.	<i>atana</i>	'older sister'
<i>nga</i>	'this'	vs.	<i>ka</i>	'thus'

(8) Contrasts between prenasalized voiced stops and simple nasals

<i>mbi</i>	'here'	vs.	<i>mi</i>	'he/she/it'
<i>ndi</i>	'they'	vs.	<i>ni</i>	'I'
<i>nga</i>	'this'	vs.	<i>na</i>	'talk'

There are several reasons for treating these complex articulations as single phonemes, rather than as sequences of nasal-plus-stop. First, no voiced stop ever occurs without a preceding nasal (although a nasal may appear without any adjacent stop). Second, when asked to syllabify a word, native speakers do not place a syllable boundary between a nasal and a following voiced stop.<sup>2</sup> Third, in loan-

<sup>1</sup>The velar nasal component of /ng/, as seen in *nga* 'this' (8), has no simple nasal equivalent, as <sup>ŋ</sup>/ŋ/ is not a phoneme in Ulwa. It occurs only phonetically, in the prenasalized voiced velar stop and in the realization of /n/ when preceding /k/ (i.e., the nasal consonant assimilates in place of articulation). Thus, the third row of example (8) actually contrasts [ŋ] with [n].

<sup>2</sup>For example, *umbenam* 'morning' is broken into [u.<sup>m</sup>be.nam], and not into <sup>†</sup>[um.be.nam]. Note that, while CC onsets are possible in Ulwa (§4.3), there are no known nasal-plus-(heterorganic) stop onsets; therefore, the interpretation <sup>†</sup>/u.mbe.nam/ is highly unlikely. It may also be noted that the syllabification of words with prenasalized stops can be affected in language attrition, as I have noticed that children, when asked to syllabify Ulwa words, follow the phonotactics of Tok Pisin, producing forms such as [um.be.nam] for *umbenam* 'morning'.

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words from languages that have a simple voiced-stop series, these phonemes are very frequently realized in Ulwa as prenasalized voiced stops.<sup>3</sup> Finally, nasal segments can precede voiceless stops. In these instances, there are in fact two distinct segments, as seen in words illustrating the following CC sequences: /np/ (9), /nt/ (10), /nk/ (11), /mp/ (12), /mt/ (13), /mk/ (14).

- (9) /np/  
*inpu* ‘elbow’  
*wonp* ‘cut [PFV]’
- (10) /nt/  
*intip* ‘cassowary bone’  
*wenta* ‘bird sp.’
- (11) /nk/  
*ankam* ‘person’ [aŋkam]  
*inkaw* ‘mountain’ [iŋkaw]  
*mïñkin* ‘grub sp.’ [mïñkïn]
- (12) /mp/  
*impul* ‘piece of wood’  
*kalamp* ‘know’<sup>4</sup>
- (13) /mt/  
*lemta* ‘spade’  
*nïmtu* ‘bird sp.’
- (14) /mk/  
*ilumka* ‘a little’  
*yamkwe* ‘sago fried with banana and coconut’

It should be noted that, except in very slow speech, the sequence /nk/ is realized as [ŋk], the nasal assimilating in place to the following velar stop, a typologically very common process. Interestingly, the sequence /np/, as found in (9), is not realized as †[mp] – that is, /n/ does not assimilate in place to the following bilabial stop /p/.

Since it is possible for homorganic nasals to precede voiceless stops, it is thus also possible to find (pseudo-)minimal pairs such as /mb/ versus /mp/, /nd/ versus /nt/, and /ng/ versus /nk/. It must be maintained, however, that the phonetic

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<sup>3</sup>For example, the Tok Pisin word /nogat/ ‘no’ is often pronounced as [no.<sup>ŋ</sup>gat].

<sup>4</sup>Literally ‘be knowledgeable’ or ‘have knowledge’.

#### 4.1 Consonants

sequences [<sup>m</sup>b], [<sup>n</sup>d], and [<sup>ŋ</sup>g] are each monophonemic, whereas the sequences [mp], [nt], and [ŋk] each consist of two phonemes. There are not many known examples of such putative minimal pairs; however, the contrast between the single phoneme /ng/ and the consonant cluster of /nk/ can be seen in a handful of words (15).

- (15) Contrasts between /ng/ and /nk/  
*angin* ‘vine sp.’ vs. *ankin* ‘vegetable sp.’  
*mongi* ‘banana sp.’ vs. *monkin* ‘gray hair’  
*tangam* ‘sprout’ vs. *ankam* ‘person’  
*tïngin* ‘many’ vs. *mïnkin* ‘grub sp.’

Prenasalized voiced stops may occur word-initially or intervocally, as in (15), but cannot close a syllable, and thus never appear word-finally, at least not in surface forms. There is at least one lexeme, however, that seems underlyingly to end in a prenasalized voiced stop. The underlying form of the verb stem /kamb-/ ‘shun’ ends in a prenasalized voiced bilabial stop /mb/. When followed by vowel-initial suffixes, this verb stem does not undergo any phonological change (16).

- (16) [kambe]  
/kamb-e/  
‘shun IPFV’

When no (phonemic) vowel follows, however, either: an epenthetic [i] is added to the root, as in the conditional form of the word (17), or the stop gesture of the final phoneme /mb/ is lost, as in the perfective form of the word (18).

- (17) [kambi<sup>i</sup>a]  
/kamb-ta/  
‘shun COND’
- (18) [kamp]  
/kamb-p/  
‘shun PFV’

While the change in (18) may seem to be conditioned by the following homorganic /p/, it also occurs when the root *kamb-* ‘shun’ appears in isolation (i.e., [kam]). These possible phonological strategies for dealing with the illicit word-final /mb/ are summarized in (19).

- (19) Possible realizations of an underlying word-final /mb/

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- a.  $\emptyset \rightarrow [i] / mb\_C [-\text{labial}]$
- b.  $/mb/ \rightarrow [m] / \_ \{^C [+ \text{labial}] \}_\#$

The change of /mb/ to [m] (especially in word-final surface forms) is particularly interesting, since it implies the splitting of a single segment (/<sup>m</sup>b/) into a sequence of phonemes (/mp/), a morphophonemic change.

### 4.1.3 The prenasalized voiced palato-alveolar affricate /nj/

There is one affricate in Ulwa. This is the prenasalized voiced palato-alveolar /<sup>n</sup>dʒ/, which has no voiceless affricate counterpart (and no voiceless fricative counterpart either). As with the three prenasalized voiced stops, the sole voiced affricate is analyzed here as a single phoneme (with multiple articulatory gestures), rather than as a sequence of nasal-plus-affricate (or nasal-plus-stop-plus-fricative). In the practical orthography, it is written as <nj>. It can occur word-initially (20) or word-medially (21).

- (20) Word-initial affricate

<i>nji</i>	'thing'
<i>njukuta</i>	'small'

- (21) Word-medial affricate

<i>inji</i>	'innards'
<i>lanjin</i>	'fish sp.'
<i>minja</i>	'speech'
<i>tambanji</i>	'bird sp.'

Like the prenasalized voiced stops, the prenasalized voiced affricate does not occur word-finally.

Since almost every instance of [nj] precedes a high vowel (/i, u/), it could be argued that the affricate is not a distinct phoneme, but rather a palatalized allophone of /nd/. Arguing against this hypothesis, however, is the existence of contrasts between these two segments (22).

- (22) Contrasts between /nj/ and /nd/

<i>anji</i>	'our [EXCL]' vs. <i>andi</i>	'OK'
<i>ninji</i>	'my'	vs. <i>nindiwe</i> 'sago sp.'
<i>njukuta</i>	'small'	vs. <i>ndukumbu</i> 'palm sp.'

Indeed, there are a number of words in which /nd/ occurs before a high vowel (23).

#### 4.1 Consonants

- (23) Words in which /nd/ occurs immediately before a high vowel

<i>mündit</i>	'yellow'	<i>lamndu</i>	'pig'
<i>mondin</i>	'fruit sp.'	<i>mundu</i>	'animal, food, hunger'
<i>tondiway</i>	'plant sp.'	<i>ndunduma</i>	'great-grandparent'
<i>wondi</i>	'bandicoot'	<i>unduwan</i>	'head'

An alternative hypothesis could be that [nj] is actually a palatalized version of the cluster /ny/, since this cluster is found only before low vowels (/a/), as seen in (24).

- (24) Words with the cluster /ny/

<i>kunya</i>	'yam sp.'
<i>minyam</i>	'feces'
<i>yamanyawi</i>	'bird of paradise'

It should be noted, however, that /ny/ is a very uncommon surface form. The form /nj/, on the other hand, is somewhat more common. Also, it is possible that /n/ and /y/ in these examples fall across a morpheme boundary, or at least a syllable boundary.<sup>5</sup>

Also, despite its limited distribution, it is not altogether impossible for /nj/ to occur before a low vowel. While the form *lumnjap* 'fish sp.' is possibly a loanword (§1.5), the form *minja* 'speech', which – despite perhaps having derived from an older form that contained the word *nji* 'thing' – is probably native to Ulwa; it is quite common in speech and not synchronically analyzable as being polymorphemic. Also, it is not unusual for the series [nja] to occur in rapid speech, as in [njala] for /nji ala/ 'those things'). Therefore, it is most parsimonious to accept the existence of /nj/ as a phoneme, but one whose distribution is mostly limited to environments directly preceding high vowels.

##### 4.1.4 Nasals /m, n/

There are two phonemic nasal consonants, a bilabial /m/ and an alveolar /n/. Either nasal may occur word-initially (25), word-medially (26), or word-finally (27).

- (25) Contrasts between word-initial nasals

<i>mi</i>	'he/she/it'	vs.	<i>ni</i>	'I'
<i>mil</i>	'sugarcane'	vs.	<i>nil</i>	'body hair'

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<sup>5</sup>There is, however, at least one lexeme in which /ny/ seems to occur within a single syllable: *wotnya* 'bird sp.' Since the language does not permit CCC consonant clusters within a syllable, this word must syllabify as [wot.nya]. This word, however, is almost certainly onomatopoeic, since the bird is described as having the call *wotnya* *wotnya*.

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- (26) Contrasts between word-medial nasals

*ame* ‘basket sp.’ vs. *ane* ‘day’  
*mama* ‘mouth’ vs. *mana* ‘spear’

- (27) Contrasts between word-final nasals

*um* ‘neck’ vs. *un* ‘you [PL]’  
*utam* ‘yam’ vs. *utan* ‘cough’

The two nasals can also occur in sequence together, either as /mn/ or as /nm/, although the former is not especially common. Whenever these sequences do occur, the set of two nasals are always split by a syllable boundary (28).

- (28) Sequences of two heterorganic nasals

- a. [nm]

*anma* ‘good’ [an.ma]  
*wonmi* ‘hair’ [won.mi]  
*anmoka* ‘snake’ [an.mo.ka]

- b. [mn]

*namna* ‘afraid’ [nam.na]  
*numnata* ‘earthquake’ [num.na.ta]

Also, it may be noted that the alveolar nasal /n/ may immediately precede the prenasalized labial stop /mb/ (29).

- (29) /n/ immediately followed by /mb/

*kenmbu* ‘heavy’ [ken.mbu]  
*unmbi* ‘buttocks’ [un.mbi]  
*wanmbi* ‘betel pepper’ [wan.mbi]

Likewise, the labial nasal /m/ may immediately precede the prenasalized alveolar stop /nd/ (30).

- (30) /m/ immediately followed by /nd/

*imnde* ‘basket sp.’ [im.nde]  
*lamndu* ‘pig’ [lam.ndu]  
*limndi* ‘eye’ [lüm.ndi]

There is at least one known instance of /m/ immediately preceding /ng/ (31).

- (31) /m/ immediately followed by /ng/

*kiti mngile* ‘banana sp.’ [kütüm.ngüle]

#### 4.1 Consonants

There are no known occurrences of /n/ immediately preceding /ng/. If these ever occur underlyingly, such as across a morpheme boundary, then the alveolar /n/ would assimilate in place to the prenasalized velar stop and then delete.

Indeed, it is not possible for a nasal immediately to precede a homorganic voiced stop or affricate. The phonetic realization of such a series would theoretically include an extra-long nasal articulation. These do not occur phonetically in any word. When an underlying nasal is immediately followed by a homorganic voiced stop or affricate, it deletes, as in (32) (cf. §6.1).

- (32) [inda]  
 /in-nda/  
 ‘get [IRR]’

In the set of possessive pronominal forms, which all end in /-nji/ (§8.2), a similar sort of quasi-degemination can be witnessed, since an immediately preceding /n/ deletes (presumably after assimilating slightly to the palato-alveolar place of [nji]). Thus, there is a resulting homophony between two of the possessive forms, as illustrated in (33).

- (33) Quasi-degemination in possessive forms
- a. [unji]            b. [unji]  
      /u-nji/            /un-nji/  
      ‘your [SG]’        ‘your [PL]’

The labial nasal /m/, on the other hand, may precede the palato-alveolar affricate /nj/ without assimilating, as in in the word *inimnji* ‘spirit sp.’.

There are no sequences of prenasalized voiced stop (or affricate) before a nasal, whether homorganic or heterorganic (i.e., <sup>†</sup>/mbm, mbn, ndm, ndn, njm, njn/ are all unattested).

##### 4.1.5 The liquid /l/

The single liquid in Ulwa is usually realized as a voiced alveolar lateral approximant [l]. It may occur word-initially (34), intervocally (35), and word-finally (36).

- (34) Word-initial liquids
- lamndu* ‘pig’
  - lemetam* ‘tree sp.’
  - li*            ‘down’
  - lümndi* ‘eye’
  - luke*        ‘too’

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(35) Word-medial liquids

- ilom* ‘day’
- mili* ‘vegetable sp.’
- ulet* ‘dish’
- wala* ‘rat sp.’

(36) Word-final liquids

- mil* ‘sugarcane’
- minal* ‘taro’
- wal* ‘ribs’

The liquid /l/ may also occur in consonant clusters, as in (37), where syllable breaks are included to show that not all of these clusters occur within a single syllable.

(37) Liquids in consonant clusters

a. [Cl]

- |                |              |              |
|----------------|--------------|--------------|
| <i>ambla</i>   | ‘tooth’      | [a.mbla]     |
| <i>niplopa</i> | ‘flying fox’ | [nii.plo.pa] |
| <i>matlaka</i> | ‘rat sp.’    | [mat.la.ka]  |
| <i>saklup</i>  | ‘broom’      | [sak.lup]    |
| <i>amla</i>    | ‘tree sp.’   | [am.la]      |

b. [IC]

- |               |                 |           |
|---------------|-----------------|-----------|
| <i>almба</i>  | ‘hornbill bird’ | [al.mba]  |
| <i>wolmu</i>  | ‘nipple’        | [wol.mu]  |
| <i>molpan</i> | ‘spirit sp.’    | [mol.pan] |
| <i>wolka</i>  | ‘again’         | [wol.ka]  |
| <i>alsa</i>   | ‘scorpion’      | [al.sa]   |

Although the liquid is generally realized as a lateral, it can, for some speakers, in some environments, be realized as a rhotic, either an alveolar flap [ɾ] or an alveolar trill [r]. However, the lateral phone occurs more frequently overall and in more environments (the rhotic variants do not occur word-finally, nor can they act as syllabic consonants). Therefore, because of its greater distribution, /l/ is chosen here to represent the basic liquid phoneme.<sup>6</sup>

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<sup>6</sup>As further justification for choosing /l/ over /r/ as the basic phoneme, it may be noted that many Ulwa speakers produce [l] for /r/ when speaking Tok Pisin (i.e., [lawsim] for Tok Pisin *rausim* ‘remove’), but will rarely (if ever) produce [r] for /l/ (i.e., never <sup>†</sup>[raykim] for Tok Pisin *laikim* ‘like’).

#### 4.1 Consonants

Finally, laterals may be syllabic. In words in which this is the case, there is almost always variation between a form with syllabic [l] and one with [i] preceding the lateral. It is proposed here that the vowel /i/ is part of the underlying form, and that those realizations with syllabic [l] have undergone syncope of this unstressed high central vowel. Examples of alternations with syllabic [l] are given in (38).

- (38) Syllabic [l]
- |               |                          |
|---------------|--------------------------|
| <i>andil</i>  | ‘careful’ [andil ~ andl] |
| <i>iwil</i>   | ‘moon’ [iwil ~ iwl]      |
| <i>nüpil</i>  | ‘vine’ [nüpil ~ nüpl]    |
| <i>tümbil</i> | ‘fence’ [tümbil ~ tüml]  |

##### 4.1.6 The fricative /s/

The single fricative in Ulwa is a voiceless alveolar /s/. It is usually pronounced as an alveolar fricative [s], but may be realized as a palato-alveolar [ʃ] when before a high front vowel /i/, as in [ʃiwi] for *siwi* ‘grub sp.’, [ʃina] for *sina* ‘knife’, or [wusim] for *wusim* ‘crocodile’. Palatalization is an optional rule – that is, for speakers who have this rule, there is free variation among the forms they use (39).

- (39) Optional palatalization of /s/  
 $/s/ \rightarrow ([ʃ]) / \_ i$  (optional)

The voiceless alveolar fricative /s/ may occur word-initially, as in (40), or word-medially, as in (41).

- (40) Word-initial /s/
- |                 |              |
|-----------------|--------------|
| <i>sawi</i>     | ‘saliva’     |
| <i>sikal</i>    | ‘fly sp.’    |
| <i>simienda</i> | ‘banana sp.’ |
| <i>sokoy</i>    | ‘tobacco’    |
- (41) Word-medial /s/
- |                  |             |
|------------------|-------------|
| <i>asi</i>       | ‘grass’     |
| <i>isi</i>       | ‘salt’      |
| <i>misam</i>     | ‘brain’     |
| <i>nokosam</i>   | ‘tree sp.’  |
| <i>yangusole</i> | ‘plant sp.’ |

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The fricative /s/ does not occur very frequently in word-final position. In fact, only one word with final /s/ has so far been found, *angos* ‘what?’, whose form may be due to compounding (§10.3.2).<sup>7</sup> The fricative /s/ does not occur in consonant clusters.

### 4.1.7 Glides /w, y/

There are two glides (or semivowels or approximants) in Ulwa, a labial-velar /w/ and a palatal /j/. In the practical orthography used here, they are written as <w> and <y>, respectively. Whereas /w/ has a fairly wide distribution, /y/ is more restricted, mostly just occurring word-initially and only rarely word-medially. Examples of word-initial glides are given in (42).

(42) Word-initial glides

<i>wa</i>	‘village’	<i>ya</i>	‘coconut’
<i>wi</i>	‘name’	<i>yīwa</i>	‘mound’
<i>wol</i>	‘breast’	<i>yot</i>	‘machete’
<i>wusim</i>	‘crocodile’	<i>yuname</i>	‘bird sp.’
<i>we</i>	‘sago starch’	<i>yeta</i>	‘man’

While there are a number of words that begin with underlying glides, there is also an optional rule among many speakers that generates word-initial glide epenthesis in words that otherwise would not begin with glides. Thus, [w] may be inserted before /u/, and [y] (IPA [j]) may be inserted before /i/, producing forms such as [wulum] for /ulum/ ‘sago palm’ and [yip] for /ip/ ‘nose’ (43).

(43) Optional word-initial glide epenthesis

$\emptyset \rightarrow ([\text{-syl}, \text{-cons}, \alpha\text{back}]) / \# \_ [\text{+syl}, \text{+high}, \alpha\text{back}]$  (optional)

The words in (44) contain glides in medial position.

(44) Word-medial glides

<i>awal</i>	‘afternoon’	<i>asiya</i>	‘string’
<i>aweta</i>	‘friend’	<i>iyo</i>	‘yes’
<i>awi</i>	‘shoulder’	<i>kayanmali</i>	‘lizard sp.’
<i>iwil</i>	‘moon’	<i>ngaya</i>	‘far’
		<i>malaliwa</i>	‘snake sp.’

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<sup>7</sup>Verb stems (e.g., *asa-* ‘hit’ and *si-* ‘push’) may lose their final vowels (§6.2), thereby resulting in surface realizations of word-final [s].

#### 4.1 Consonants

While the distribution of /w/ is fairly broad (it seems to be permitted before or after any vowel), /y/ is markedly more restricted. It occurs rarely in medial position, and when it does, the only permissible preceding vowels are /a/ and /i/ (and perhaps also /o/). The status of glides (or semivowels) in Papuan languages poses a notoriously difficult problem, and the line between vowels and glides is often blurred, especially in languages (like Ulwa) that exhibit the high central vowel [i].<sup>8</sup> Nevertheless, it is assumed here that /y/ exists as a phoneme in Ulwa (i.e., it is not, say, strictly underlyingly /i/), even though it has a more limited distribution than /w/, since otherwise it would be necessary to admit unlikely vowel sequences into Ulwa's canonical forms.

A glide may also be preceded by a consonant. Although apparently any consonant may occur before /w/, the only attested consonant to appear before /y/ is the alveolar nasal /n/, as seen in (45).

- (45) Glides following other consonants
- |                      |             |                       |           |
|----------------------|-------------|-----------------------|-----------|
| <i>mìnwata</i> 'wet' | <i>ulwa</i> | 'nothing'             |           |
| <i>ipwat</i>         | 'front'     | <i>minyam</i> 'feces' |           |
| <i>atwana</i>        | 'question'  | <i>kunya</i>          | 'yam sp.' |

As discussed in §4.1.3, /ny/ is a very uncommon surface form. It may (at least in some words) derive from an earlier palatal nasal \*j, which persists in Ulwa's sister language Mwakai (compare Ulwa *minyam* 'feces' and Mwakai *jperi* 'feces').

In each of the words presented in (45), there is a syllable break preceding the glide (e.g., /mìn.wa.ta/, /min.yam/, etc.). It is also possible for the labial-velar glide /w/ to occur as the second member of complex onset as in (46). The palatal glide /y/, on the other hand, does not occur as the second element in CC onsets.

- (46) /w/ as the second member of complex onsets
- |              |           |
|--------------|-----------|
| <i>kwa</i>   | 'one'     |
| <i>mwa</i>   | 'opening' |
| <i>ingwa</i> | 'spider'  |

Finally, word-final glides may be considered. The words in (47) all end in either /w/ or /y/.

- (47) Word-final glides

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<sup>8</sup>See Foley (1986: 50–52) for issues in analyzing this phone in Papuan languages.

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<i>aw</i>	‘betel nut’	<i>ay</i>	‘jellied sago’
<i>kaw</i>	‘song’	<i>langay</i>	‘bird sp.’
<i>maw</i>	‘correct’	<i>may</i>	‘fish sp.’
<i>nataw</i>	‘lizard sp.’	<i>sokoy</i>	‘tobacco’
<i>wopaw</i>	‘ball’	<i>tomoy</i>	‘insect sp.’
<i>wowaw</i>	‘fish scale’	<i>way</i>	‘turtle’

As is illustrated by the set of the words in (47), word-final glides appear almost exclusively after the low vowel /a/. Two examples of /-oy/ (*sokoy* ‘tobacco’ and *tomoy* ‘insect sp.’), however, run counter to this. There are no examples of /w/ following /o/, though, and these two examples of /-oy/ (two of only a few known to exist in the Ulwa lexicon) may be problematic.<sup>9</sup>

In the Maruat-Dimiri-Yaul dialect, there also exists a labiodental approximant [v], which seems to be an allophone of /w/. It is perhaps borrowed from the influential neighboring language Mundukumo, which has a phonemic voiced labiodental consonant (McElvenny 2006: 60).

### 4.1.8 The glottal stop [?]

Finally, although there is no phonemic glottal stop [?] in Ulwa, this sound appears quite often before vowels when they are utterance-initial, as is typologically common. The words in (48) illustrate the phonetic realization of vowel-initial words in unconnected speech.

(48) Glottal stop before utterance-initial vowels

<i>anma</i>	‘good’	[?anma]
<i>apa</i>	‘house’	[?apa]
<i>im</i>	‘tree’	[?im]
<i>itom</i>	‘father’	[?itom]
<i>ulum</i>	‘sago palm’	[?ulum]
<i>utal</i>	‘worm’	[?utal]

As seen in (48), it is possible for the glottal stop to occur before /i/ or /u/, in addition to occurring before /a/. However, instead of producing initial sequences

<sup>9</sup>The pronunciation of *sokoy* ‘tobacco’ varies greatly among speakers, many pronouncing the word as [sokay] or [soke]. This variation is perhaps due to the presence of many similar-sounding words for ‘tobacco’ in neighboring languages (§1.5). The origin of *tomoy* ‘insect sp.’ is unclear, although it is known that several terms for flora and fauna in Ulwa have been borrowed from other languages. A third known word to end in /-oy/ is *sinokoy* ‘crop’, which may be derived from *sokoy* ‘tobacco’; finally, the adverb *woyambin* ‘pointlessly, fruitlessly’, seems to have been derived from other words as well (see §10.2.5 for a possible etymology).

## 4.2 Vowels

of [ʔi] or [ʔu], speakers often prefer sequences of [yi] or [wu], respectively – that is, they employ epenthetic glides (§4.1.7).

### 4.2 Vowels

There are six vowels in Ulwa with relatively wide distribution, as well as two basic diphthongs.

#### 4.2.1 Monophthongs /a, e, i, o, u, ɨ/

Table 4.2 presents the six vowels of Ulwa. Most graphemes in the practical orthography currently match their IPA equivalents. The main exception is <ɨ>, which represents IPA /ɨ/.<sup>10</sup> The seventh form in Table 4.2, <ae>, is included in brackets (and represents IPA /æ/): it is likely not a full-fledged phoneme in Ulwa.

Table 4.2: Ulwa vowels (in practical orthography)

	front	central	back
high	i	ɨ (ɨ)	u
mid	e		o
low	[ae] (æ)	a	

While the phonetic realizations of these vowels may occasionally approximate those of the cardinal vowels (especially in careful speech), they are more often pronounced somewhat more centralized. Thus, tense vowels may be lax, especially when occurring in closed syllables. Accordingly, the high front unrounded vowel /i/ has the allophone [ɪ]; the high back rounded vowel /u/ has the allophone [ʊ]; the mid front unrounded vowel /e/ has the allophone [ɛ]; and the mid back rounded vowel /o/ has the allophone [ɔ]. Similarly, the low central unrounded vowel /a/ may be raised to [ʌ].

Since the lax pronunciations of /o/ and /a/ approach each other somewhere in the middle of the vowel space, and since a preceding labial-velar /w/ has the effect of rounding an immediately following non-front vowel, the phonetic realizations of /o/ and /a/ after /w/ are often identical (49).

<sup>10</sup>Another slight exception is <a>, which, as is common in linguistic literature, here represents a low central vowel, and not a low front vowel, as the IPA vowel chart might suggest.

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- (49) Merger of /o/ and /a/ before /w/  
 /o, a/ → [ɔ] / w \_

Indeed, it is often near impossible to deduce the underlying form of /o/ or /a/ following /w/ simply from hearing an utterance, and many native speakers themselves seem to have difficulty identifying the phoneme underlying what is often phonetically something like [ɔ].

That said, there are minimal pairs contrasting /wo/ and /wa/ (even if both can be phonetically [wɔ]), as seen in (50).

- (50) Minimal pairs contrasting /wo/ and /wa/
- |               |                   |     |               |                |
|---------------|-------------------|-----|---------------|----------------|
| <b>wol</b>    | 'breast'          | vs. | <b>wal</b>    | 'ribs'         |
| <b>won</b>    | 'penis'           | vs. | <b>wan</b>    | 'sago shoot'   |
| <b>wonmbi</b> | 'tusk'            | vs. | <b>wanmbi</b> | 'betel pepper' |
| <b>wopa</b>   | 'all'             | vs. | <b>wapa</b>   | 'leaf'         |
| <b>wot</b>    | 'younger sibling' | vs. | <b>wat</b>    | 'ladder'       |
| <b>wowal</b>  | 'chicken'         | vs. | <b>wawal</b>  | 'hive'         |

Other minimal pairs reveal the phonemic difference between high vowels and mid vowels (51) as well as between front vowels and back vowels (52).

- (51) Contrasts between high vowels and mid vowels

- a. /i/ versus /e/
 

<b>wi</b>	'name'	vs.	<b>we</b>	'sago starch'
<b>asi</b>	'grass'	vs.	<b>ase</b>	'no'
<b>li</b>	'down'	vs.	<b>le</b>	'kanda (rattan)'
- b. /u/ versus /o/
 

<b>ilum</b>	'little'	vs.	<b>ilom</b>	'day'
<b>num</b>	'canoe'	vs.	<b>nom</b>	'clay stand'
<b>nuwe</b>	'I myself'	vs.	<b>nowe</b>	'sago sp.'

- (52) Contrasts between front vowels and back vowels

- a. /i/ versus /u/
 

<b>im</b>	'tree'	vs.	<b>um</b>	'neck'
<b>in</b>	'in'	vs.	<b>un</b>	'you [PL]'
<b>ngin</b>	'net'	vs.	<b>ngun</b>	'you two'
- b. /e/ versus /o/
 

<b>ande</b>	'OK'	vs.	<b>ando</b>	'there'
<b>le</b>	'kanda (rattan)'	vs.	<b>lo</b>	'cut'
<b>we</b>	'sago starch'	vs.	<b>wo</b>	'own'

## 4.2 Vowels

The high central vowel and low central vowel also show phonemic contrasts (53).

- (53) Contrasts between /i/ and /a/  
*andi* ‘sago shoot’ vs. *anda* ‘that’  
*nī* ‘I’ vs. *na* ‘talk’  
*tīl* ‘husk’ vs. *tal* ‘tail feather’

The high central vowel can further be shown to be distinct from other high vowels, both back (54) and front (55).

- (54) Contrasts between /i/ and /u/  
*mī* ‘he/she/it’ vs. *mu* ‘fruit’  
*nī* ‘I’ vs. *nu* ‘near’  
*tīl* ‘husk’ vs. *tul* ‘bird sp.’
- (55) Contrasts between /i/ and /ɪ/  
*mī* ‘he/she/it’ vs. *mi* ‘splinter’  
*mīnam* ‘he’s the one’ vs. *minam* ‘urine’  
*andīn* ‘for’ vs. *andin* ‘those’

Despite clearly having phonemic status in the language, the high central vowel /i/ behaves somewhat differently from the other five vowels. When underlyingly present, it is the vowel most likely to be elided; and when underlyingly absent, it is the vowel most likely to be inserted epenthetically (e.g., to break up an elicit or disfavored consonant cluster).

There is one last vocalic phone in Ulwa that deserves attention: a lax low front unrounded vowel [æ], which has been observed in just a handful of words. It is only found, moreover, in the Manu dialect (it has not been observed in the Maruat-Dimiri-Yaul dialect). It is distinctly lower than /e/ and fronter than /a/. So far, four words have been found with this vowel sound (56).

- (56) Words with the vowel [æ]  
*mae* ‘shovel’  
*maep* ‘bird sp.’  
*waembil* ‘white’  
*waenkin* ‘plant sp.’

In at least some cases, this vowel may derive from sequences of /ea/. The plant *waenkin* ‘plant sp.’ is described as being similar to the plant *ankin* ‘vegetable sp.’,

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only having leaves with the (off-)white color of *we* ‘sago starch’ (i.e., *waenkiñ* ‘plant sp.’ < *we* ‘sago starch’ + *ankiñ* ‘vegetable sp.’).

Likewise, the word *mae* ‘shovel’ may be connected to the word *me* ‘*limbum* palm’ (from which the shovel is made). The etymology of this word would thus be: *mae* < *me* ‘*limbum* palm’ + *a-* ‘break’ (?).

The word *waembil* ‘white’ also likely contains *we* ‘sago starch’ historically, but here the resulting [æ] may be the product of a formerly underlying /e/ phonetically nasalizing (due to the following nasal articulation) and consequently lowering (first in perception, then in production) to [æ].<sup>11</sup>

The word *maep* ‘bird sp.’, however, offers no ready etymology. It does not seem to be connected in any way with *me* ‘*limbum* palm’. The word could be onomatopoetic, as are the names of some other bird species (§16.3).

Given the extremely limited occurrence of [ae] and the fact that it can almost always be explained away as having different underlying vowels, it is not treated as a separate phoneme in this grammatical description. It is, however, written distinctly from both /a/ and /e/, since there are minimal (and near-minimal) pairs contrasting [ae] with both /a/ (57) and /e/ (58).

- (57) Minimal pair contrasting /ae/ and /e/  
*mae* ‘shovel’ vs. *me* ‘*limbum* palm’
- (58) Minimal pair contrasting /ae/ and /a/  
*mae* ‘shovel’ vs. *ma* ‘his’

There are some rather interesting phonotactic constraints placed on vowels. Most notably, the only permissible vowels in syllables without consonant onsets are /a, i, u/. Furthermore, since many speakers insert epenthetic glides before word-initial /i/ and /u/ (namely, [y] and [w], respectively, §4.1.7), the only permitted onset vowel in some idiolects is [a]. Since all vowel-initial syllables begin phonetically with a glottal stop [?] (when utterance-initial, §4.1.8), it could further be argued that the language lacks V(C) syllables altogether, at least phonetically.

The high central vowel /i/ patterns differently from the other vowels. As mentioned in §4.1.2, this vowel can serve an epenthetic function, breaking up certain

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<sup>11</sup>The other dialects of Ulwa lend some insight here. In Dimiri, ‘white’ is [ve<sup>n</sup>dum] (cf. [ve] ‘sago starch’), and in Yaul ‘white’ is [we<sup>m</sup>bal]. The meanings of the forms [ndum] and [mbal] is obscure, but at least the latter is found in the Manu dialect word *anembal* ‘light (color)’, which clearly contains *ane* ‘sun’. Thus, it may be hypothesized that Manu *waembil* ‘white’ derives from *we* ‘sago starch’ + *mbal* ‘color (?)’, the /a/ in the second syllable having reduced to [i], and the /e/ in the first syllable having lowered to [ae] (see §16.5 for more on color terms in Ulwa).

### 4.3 Syllable structure

consonant clusters. On the other hand, it sometimes seems to be underlyingly present but commonly elided, for example when immediately preceding a liquid, thereby resulting in a pronunciation with a syllabic [l] (§4.1.5). There are similar examples of words in which /i/ is commonly elided before nasals, again resulting in a syllabic pronunciation of the following nasal consonant (59).

(59) Syllabic nasals

- a. Syllabic [m]  
*ambat̪im* ‘knee’ [ambat̪im ~ ambat̪m]  
*m̪in̪im* ‘tongue’ [m̪in̪im ~ m̪in̪m ~ mm̪m]
- b. Syllabic [n]  
*ap̪in̪* ‘fire’ [ap̪in̪ ~ apn̪]  
*m̪it̪in̪* ‘egg’ [m̪it̪in̪ ~ m̪it̪n̪]  
*m̪ink̪in̪* ‘grub sp.’ [m̪ink̪in̪ ~ m̪ink̪n̪ ~ m̪jkn̪]

Like the sometimes syllabic liquids, the nasals in these and similar words are always transcribed in this grammar with the accompanying vowel <ii>.

#### 4.2.2 Diphthongs /aw, ay/

The two primary diphthongs in Ulwa are /aw/ and /ay/, each formed through the combination of the low central vowel /a/ and one of the two glides, /w/ and /y/. On the status of [oy], which may be underlyingly /oi/, see §4.1.7.

### 4.3 Syllable structure

Ulwa permits a variety of syllable shapes: syllables may or may not have onsets, codas, or both. Complex onsets are, however, quite limited, and complex codas are generally absent (limited only to certain instances of verbal suffixing). Words that consist of a single vowel segment offer the clearest examples of V-only syllable structure (60).

(60) Syllables without onsets or codas (V)

- i* ‘hand, arm’ *u* ‘you [SG]’
- i* ‘lime’ *u* ‘ditch, creek’
- i* ‘go.PFV’ *u* ‘in, at, from, around, along’

Thus, neither onsets nor codas are required in the language. It should be noted, however, that this might be the case only at the underlying level, since otherwise

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vowel-initial words are often realized with a glide (§4.1.7) or with a glottal stop (§4.1.8). Note also the high degree of homophony among words of the form /i/ and among words of the form /u/ (§16.2).

There are also longer words that may be analyzed as having syllables lacking both onsets and cudas. Since prenasalized voiced stops do not occur in coda position, it can be assumed for each word in (61) that each stop is serving as onset to the second syllable.

(61) Syllables without onsets or cudas (in longer words) (V)

<i>ambi</i>	'big'	[a.mbi]	<i>anda</i>	'that'	[a.nda]
<i>imba</i>	'night'	[i.mba]	<i>inga</i>	'affine'	[i.nga]
<i>umbopa</i>	'stomach'	[u.mbo.pa]	<i>unda</i>	'put [IRR]'	[u.nda]

Another possible syllable shape is CV – that is, a syllable with a simple onset and no coda. Each word in (62) is monosyllabic, beginning with a consonant. Note that glides may form the onset of a CV syllable.

(62) Syllables with simple onsets (CV)

<i>li</i>	'down'	<i>le</i>	'kanda (rattan)'
<i>mae</i>	'shovel'	<i>me</i>	'limbum palm'
<i>mi</i>	'he/she/it'	<i>mu</i>	'fruit'
<i>ni</i>	'I'	<i>ti</i>	'take'
<i>na</i>	'talk'	<i>ka</i>	'at, in, on'
<i>pe</i>	'be [DEP]'	<i>se</i>	'cry [IPFV]'
<i>mbi</i>	'here'	<i>ndi</i>	'they'
<i>nga</i>	'this'	<i>nji</i>	'thing'
<i>ya</i>	'coconut'	<i>wa</i>	'village'
<i>we</i>	'sago starch'	<i>wi</i>	'name'

Syllables may also contain codas. The words in (63) contain syllables with no onset, but with simple codas (which may be glides). Disyllabic words may have initial VC syllables, as illustrated by examples such as *anma* 'good'.

(63) Syllables with simple coda and no onset (VC)

<i>im</i>	'tree'	<i>ip</i>	'nose'
<i>al</i>	'mosquito net'	<i>un</i>	'you [PL]'
<i>ay</i>	'jellied sago'	<i>aw</i>	'betel nut'
<i>ipka</i>	'before'	[ip.ka]	<i>unmbi</i> 'buttocks' [un.mbi]
<i>almba</i>	'hornbill bird'	[al.mba]	<i>anma</i> 'good' [an.ma]

### 4.3 Syllable structure

A syllable may also have both a simple onset and a simple coda (CVC), as in (64).

(64) Syllables with both onset and coda (CVC)

<i>lam</i>	'meat'	<i>ndam</i>	'bridge'
<i>tin</i>	'dog'	<i>ngin</i>	'net'
<i>ngan</i>	'we [DU.EXCL]'	<i>ngun</i>	'you [DU]'
<i>nil</i>	'body hair'	<i>tul</i>	'bird sp.'
<i>pul</i>	'piece'	<i>kot</i>	'break'
<i>nap</i>	'arrow'	<i>nip</i>	'die [PFV]'
<i>wal</i>	'ribs'	<i>wan</i>	'sago shoot'
<i>wat</i>	'ladder'	<i>wen</i>	'handle'
<i>wol</i>	'breast'	<i>won</i>	'penis'
<i>wot</i>	'younger'	<i>wun</i>	'fan'
<i>yom</i>	'heart'	<i>yot</i>	'machete'
<i>kaw</i>	'song'	<i>law</i>	'plant sp.'
<i>maw</i>	'correct'	<i>may</i>	'fish sp.'
<i>way</i>	'turtle'		

Finally, some complex onsets are allowed. The permissible complex CC onsets that are attested are /kw-, ngw-, mbl-, pl-, mw-/ (65).

(65) Syllables with complex onsets (CCV or CCVC)

- a. velar-plus-labial-velar: *kw-*  
*kwa* 'who?'
- b. velar-plus-labial-velar: *ngw-*  
*ingwa* 'spider' [i.ngwa]
- c. bilabial stop-plus-liquid: *mbl-*  
*mbl**landu* 'rat sp.' [mbla.ndu]  
*ambla* 'tooth' [a.mbla]  
*komblam* 'chair' [ko.mblam]  
*nambl**i* 'feather' [na.mbl]
- d. bilabial stop-plus-liquid: *pl-*  
*niplo**pa* 'flying fox' [n*ü*.plo.pa]  
*woplot**a* 'lungs' [wo.plo.ta]
- e. bilabial nasal-plus-labial-velar: *mw-*  
*mwa* 'opening'

In an alternative analysis, at least some of these apparent CCs could be treated instead as consisting of single (complex) phonemes, such as labialized velar stops

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[k<sup>w</sup>, ɳg<sup>w</sup>] or a labialized bilabial nasal [m<sup>w</sup>]. But if these are in fact separate phonemes in Ulwa, then they have very limited representation in the lexicon.

No onsets of more than two consonants have been found, nor have any complex codas within a single morpheme.

### 4.4 Stress

Stress in Ulwa is not phonemic. In single-word utterances, disyllabic words may receive stress either on the ultima or on the penult, although there is perhaps a slight preference for penultimate (trochaic) stress. In longer words and phrases, pragmatic factors play a significant role in stress assignment, although there is nevertheless a tendency for stress to fall on alternating syllables. Ulwa may be considered a syllable-timed language.

There is no phonemic tone, nor are there other suprasegmental phonemic distinctions found in the language.

### 4.5 Morphophonemic processes

As there is minimal affixation in Ulwa, there are few opportunities to witness phonological alternations occurring between related word forms. Nevertheless, while morphophonemic processes typically occur within phonological words, almost any such process is possible across lexeme boundaries of all types. Still, for the sake of clarity, phonological changes are noted as they occur within words or clitic-host pairs where possible in the following subsections.

#### 4.5.1 Glide formation

Sequences of /au/ and /ai/ coalesce into series of vowel-plus-glide. That is, high vowels /u, i/ strengthen to approximants [w, y] when immediately following a low vowel (66). There are no contexts in which the high central vowel /ɨ/ follows a low vowel (or any vowel, for that matter).

- (66) Glide formation

V [+high] → [-syl] / V [+low] \_

This phonological process is clearly revealed by the addition of object-marker proclitics, which index person and number (§9.2). In the examples in (67), a glide is formed wherever the object-marker clitic ends in /a-/ (such as *ma-* ‘3SG.OBJ’) and the verb stem host begins with a high vowel (/i/ or /u/).

#### 4.5 Morphophonemic processes

(67) Glide formation in object-marker proclitics

- |             |              |
|-------------|--------------|
| a. [mati-]  | b. [minti-]  |
| /ma=tì-/    | /min=tì-/    |
| 'take it'   | 'take two'   |
| c. [mayta-] | d. [minita-] |
| /ma=ita-/   | /min=ita-/   |
| 'build it'  | 'build two'  |
| e. [mawta-] | f. [minuta-] |
| /ma=uta-/   | /min=uta-/   |
| 'grind it'  | 'grind two'  |

Mid vowels /e, o/ generally do not condition this fortition. Instead, epenthetic glides break up forbidden vowel sequences such as  $\dagger$ [eu, ei, ou, oi], producing instead forms such as [eyu, eyi, owu, owi]. There is one partial exception, however. Although the series /oi/ tends to become [owi] when occurring across a word boundary, it is possible for a glide to occur when this series falls across a clitic boundary (yielding [oy]) (68).

(68) Glide formation of [oy]

/i/ → [y] / o \_ ]#

This change can be witnessed when the indefinite object-marker proclitic *ko=‘INDF’* (§9.2) precedes a verb beginning with /i-/, as in (69).

(69) Glide formation of [oy] with *ko=‘INDF’*

- |             |            |
|-------------|------------|
| a. [koyta-] | b. [kotì-] |
| /ma=tì-/    | /ko=tì-/   |
| 'build a'   | 'take a'   |

High vowels /i, ì, u/ do not condition the fortition seen in (67). Here, too, epenthetic glides are formed to break up vowel sequences, as in the perfective form of the verb ‘fall’, /li-u/, in which an epenthetic [y] (IPA [j]) separates the sequence of two high vowels, producing [liyu].

#### 4.5.2 Monophthongization

Sequences of /aw/ and /ay/ may optionally become [o] and [e], respectively, when not immediately followed by a vowel. Thus, for many speakers, *yawt* ‘machete’ is pronounced [yot]. The word for ‘time’, borrowed from Tok Pisin *taim* ‘time’, has been fossilized as [tem]. This change can also occur when the underlying forms

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are /au/ or /ai/. In other words, this monophthongization rule (70) can apply after the glide formation rule (§4.5.1).

- (70) Monophthongization  
 /aw/ → ([o]) / \_ {<sup>C</sup> # (optional)  
 /ay/ → ([e]) / \_ {<sup>C</sup> # (optional)

This monophthongization occurs across morpheme boundaries (71).

- (71) Monophthongization across morpheme boundaries
- a. [minul] vs. b. [maw] or [mol]  
 /min=ul/ /ma=ul/  
 ‘with two’ ‘with it’
  - c. [minin] vs. d. [mayn] or [men]  
 /min=in/ /ma=in/  
 ‘in two’ ‘in it’
  - e. [i] vs. f. [nay] or [ne]  
 /i/ /na-i/  
 ‘went’ ‘went away’

### 4.5.3 High vowel gliding

The high back vowel /u/ becomes a glide when immediately before a vowel occurring in the same syllable (72).

- (72) High vowel gliding  
 /u/ → [w] / \_ V]<sub>σ</sub>

Example (73) shows the verbs *asa-* ‘hit’ and *ama-* ‘eat’ occurring with different object-marker clitics. High vowel gliding can be seen in the ‘you [SG]’ forms.

- (73) High vowel gliding with 2SG object forms
- a. [minasa-] b. [ngunasa-]  
 /min=asa-/ /ngun=asa-/‘hit two’ ‘hit you [DU]’
  - c. [unasa-] d. [wasa-]  
 /un=asa-/ /u=asa-/‘hit you [PL]’ ‘hit you [SG]’
  - e. [minama-] f. [ngunama-]  
 /min=ama-/ /ngun=ama-/

#### 4.5 Morphophonemic processes

- |                |                |
|----------------|----------------|
| ‘eat two’      | ‘eat you [DU]’ |
| g. [unama-]    | h. [wama-]     |
| /un=ama-/      | /u=ama-/       |
| ‘eat you [PL]’ | ‘eat you [SG]’ |

This rule (72) should not, however, be taken to suggest that the glides (or at least /w/) are not phonemic in Ulwa. That is, it would be implausible to treat every syllable with a glide in the onset as underlyingly /uV/ or /iV/. First, this would create undesirable and unlikely vowel clusters in the underlying forms and would even create double vowels in words such as *wusim* ‘crocodile’ and *wulis* ‘platform’, which would have to be assumed to be underlyingly  $\dagger/uusime/$  and  $\dagger/uulis/$ , respectively, despite a total surface absence of sequences of identical vowels (i.e., there are no long vowels). It does not seem that forms such as [wusim] and [wulis] are the product of the optional glide epenthesis rule, since they are always pronounced with /w/.

Furthermore, there are minimal pairs (and near-minimal pairs), distinguishing words with initial /u-/ from words with initial /wu-/ (74).

- (74) Contrasts between word-initial /u-/ and word-initial /wu-/  
*uta* ‘bird’      vs. *wuta* ‘shell’ (for some speakers)  
*un* ‘you [PL]’ vs. *wun* ‘fan’  
*util* ‘refuse’    vs. *wuti* ‘leg, foot’

Indeed, for purposes of differentiating these /wu/-initial words from their /u/-initial near-homophones, some speakers pronounce them with initial [v], as in [vuta] ‘shell’ versus [uta] ‘bird’. This [v] sound sometimes colors the following high back vowel, producing forms such as [vüta] ‘shell’.

It would of course also seem likely, insofar as the other glide /y/ patterns like /w/, that there would exist a process of high front vowel gliding as well. However, there are no examples of proclitics or prefixes ending in /i-/, and thus no way of knowing how this would apply within phonological words. When /i-/ precedes a vowel across a word boundary, though, a number of phonological changes are possible. If the following vowel is a mid vowel, then the /i/ may delete (§4.5.4). If the following vowel is high, then an epenthetic glide [y] may break up the following sequence. If the following vowel is low, however, it is possible for /i-/ and /-a/ to coalesce to [e] (§4.7).

##### 4.5.4 Vowel elision before mid vowels

All vowels are deleted before an immediately following /e/ or /o/ (75).

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- (75) Vowel elision before mid vowels  
 $V \rightarrow \emptyset / \_ V [-\text{high}, -\text{low}]$

Since neither /e/ nor /o/ occurs word-initially (§4.2.1), the only environments in which this process may be observed are within phonological words. The elision of vowels before /e/ may be witnessed when vowel-final verbs take the imperfective suffix *-e* ‘IPFV’ (§6.4) or the nominalizer *-en* ‘NMLZ’ (§5.2). The final vowels of the verb stems in (76) are lost before the imperfective suffix, in which the vowel immediately precedes /e/, but not in the perfective forms, in which the vowel immediately precedes the suffix *-p* ‘PFV’.

- (76) Vowel elision before the imperfective suffix *-e* ‘IPFV’

- |               |     |              |
|---------------|-----|--------------|
| a. [ase]      | vs. | b. [asap]    |
| /asa-e/       |     | /asa-p/      |
| ‘hit [IPFV]’  |     | ‘hit [PFV]’  |
| c. [me]       | vs. | d. [mep]     |
| /me-e/        |     | /me-p/       |
| ‘sew [IPFV]’  |     | ‘sew [PFV]’  |
| e. [ne]       | vs. | f. [nip]     |
| /ni-e/        |     | /ni-p/       |
| ‘act [IPFV]’  |     | ‘act [PFV]’  |
| g. [moke]     | vs. | h. [mokop]   |
| /moko-e/      |     | /moko-p/     |
| ‘take [IPFV]’ |     | ‘take [PFV]’ |
| h. [le]       | vs. | i. [lip]     |
| /li-e/        |     | /li-p/       |
| ‘put [IPFV]’  |     | ‘put [PFV]’  |

Among regular verbs, there are no environments in which to observe the deletion of /u/ before /e/. The irregular verb *li-* ‘fall’, however, has a perfective form /li-u/ [liyu], which, when followed by the imperfective suffix *-e*, is realized as [liye] – that is, the underlying /u/ is deleted before *-e*.

The examples in (77) illustrate the loss of vowels before the nominalizing suffix *-en* ‘NMLZ’, which affixes to the verb stem.

- (77) Vowel elision before the nominalizing suffix *-en* ‘NMLZ’

- |           |            |
|-----------|------------|
| a. [iten] | b. [wanen] |
| /ita-en/  | /wana-en/  |
| ‘builder’ | ‘cook’     |

#### 4.5 Morphophonemic processes

- c. [inden]    d. [unen]  
 /inda-en/       /uni-en/  
 ‘walker’       ‘shouter’

There are hardly any environments for testing the phonological outcome of the mid vowel /o/ immediately following another vowel. The vocative interjection =o ‘voc’ (§10.3.3) may, however, affix to certain words, especially demonstratives, as in the examples given in (78), which demonstrate the loss of the vowel /a/ before /o/.

(78) Vowel elision before the vocative interjection =o ‘voc’

- a. [anda]    vs. b. [ando]  
 /anda/       /anda=o/  
 ‘that’       ‘that [voc]’
- c. [ala]    vs. d. [alo]  
 /ala/       /ala=o/  
 ‘those’       ‘those [voc]’

Since all known examples of vowel-elision occurring before /o/ consist of the loss of /a/, it may be that the changes in (78) rather exemplify the process of central vowel elision, described in (§4.5.5).

#### 4.5.5 Central vowel elision

A central vowel /a, i/ deletes when immediately followed by any other vowel – that is, central vowels elide not only before mid vowels (§4.5.4), but whenever immediately followed by any other vowel (79).

(79) Central vowel elision  
 $V \text{ [-back, -front]} \rightarrow \emptyset / \_V$

For example, the vowels /i/ and /a/ are deleted when they occur at the end of object-marker proclitics that precede vowel-initial verb stems (80).

(80) Central vowel elision in object-marker proclitics

- a. [asa-]    b. [nasa-]  
 /asa-/       /n̩i=asa-/  
 ‘hit’       ‘hit me’
- c. [ndasa-]    d. [masa-]  
 /ndi=asa-/       /ma=asa-/

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- |  |   |
|--|---|
| ‘hit them’<br>e. [ita-]<br>/ita-/<br>‘build’ | ‘hit it’<br>f. [ndita-]<br>/ndi=ita-/<br>‘build them’ |
|--|---|

Note that this rule must be ordered after the glide formation rule (§4.5.1), which bleeds the otherwise possible change of  $\dagger/ai/ \rightarrow [a]$ . Thus the form /ma=ita-/ ‘build it’ is pronounced as [mayta-] and not as  $\dagger[mita-]$ .<sup>12</sup>

The fact that the two central vowels in this language pattern distinctly both from front vowels and from back vowels may support the use of a distinctive feature [+/-front] in addition to the traditional feature [+/-back] (such that a central vowel /a, i/ may be described as [-front, -back]). Alternatively, however, the feature [+/-front] could perhaps be avoided, if this rule may be broken into two separate rules (81). In such an analysis, there would be one vowel degemination (or shortening) rule, and one /i/-elision rule.

### (81) A two-rule analysis of central vowel elision

- a.  $V_i \rightarrow \emptyset / _{ } V_i$
- b.  $/i/ \rightarrow \emptyset / _{ } V$

Combined with the glide formation rule (§4.5.1), the first rule in (81) would account for all alternations involving /a/. Since the only vowels permitted in onset are /i, u, a/, the only possible low-vowel-initial vowel combinations would be  $\dagger/ai/$ ,  $\dagger/au/$ , and  $\dagger/aa/$ . While the first two sequences would be diphthongized (or become vowel-glide sequences), the third sequence would undergo the reduction (deletion of one vowel) suggested by the first rule in (81). Thus the vowel elision rule would only need to apply to the high central vowel. In this analysis, /i/ behaves uniquely among vowels. Perhaps this analysis is preferable, considering the distinct behavior of /i/ described elsewhere.

### 4.5.6 High central vowel assimilation

Another case in which /i/ behaves uniquely involves the presence of glides. When occurring immediately before the high back glide /w/, this vowel often assimilates in both roundness and backness, being realized as the high back rounded vowel [u]. This rule (82) is optional for most speakers.

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<sup>12</sup> Alternatively, it could be argued that the deletion of /i/ and /a/ only takes place before certain vowels, but not before /i/, thus not requiring rule ordering.

#### 4.5 Morphophonemic processes

- (82) High central vowel assimilation  
 $/i/ \rightarrow ([u]) / \_ w$  (optional)

This assimilation may be illustrated by verb forms containing glide-initial stems (83).

- (83) High central vowel assimilation before glide-initial verb stems

- |                  |               |
|------------------|---------------|
| a. [mawana-] vs. | b. [nduwana-] |
| $/ma=wana-/$     | $ndi=wana-/$  |
| 'cook it'        | 'cook them'   |
| c. [uwali-] vs.  | d. [nuwali-]  |
| $/u=wali-/$      | $ni=wali-/$   |
| 'hit you [SG]'   | 'hit me'      |
| e. [minwe-] vs.  | f. [nduwe-]   |
| $/min=we-/$      | $ndi=we-/$    |
| 'cut two'        | 'cut them'    |

This assimilation is most likely primarily one of rounding and not backness (with backness tagging along, since the only available high rounded vowel in the language is also [+back]). If, however, this were a case of place-assimilation and not rounding-assimilation, then it might be expected that the high central vowel /i/ would also assimilate in place to a following high front glide /y/, as hypothesized in (84).

- (84) A possible place assimilation analysis (?)  
 $/i/ \rightarrow [i] / \_ y (?)$

Although the sequence /iy/ never occurs within a single word, it is possible for one word ending in /-i/ to precede another beginning with /-y/, as in the examples in (85).

- (85) Sequences of /i/ + /y/ (across word boundaries)
- a. *nī ya* 'I ... coconut ...'
  - b. *mī yana* 'he ... woman ...'

Crucially, this sequence is never pronounced [iy]. That is, there is no place assimilation of /i/ preceding a high front glide. Thus, the rounding assimilation analysis of  $/i/ \rightarrow [u]$  is preferable.

## 4 Phonetics and phonology

### 4.5.7 Local vowel assimilation of /a/ to /o/

All of the rules mentioned so far (§4.5.1–§4.5.6), which have been shown to apply within phonological words, may also apply across word boundaries, and thus seem to reflect general phonetic preferences in the languages. Accordingly, gliding often occurs in rapid speech when a word ending in a low vowel /a/ is immediately followed by a word beginning with a high non-central vowel /i, u/. Likewise, the elision of central vowels, the gliding of /u/ to [w], and the deletion of vowels immediately preceding identical vowels can occur across word boundaries, all of which are illustrated in the examples in (86).

(86) Some phonological processes occurring across word boundaries

- a. [namun]  
/nī amun/  
1SG today  
'Today, I ...'
- b. [wamun]  
/u amun/  
2SG today  
'Today, you ...'
- c. [umbe]  
/u umbe/  
2SG tomorrow  
'Tomorrow, you ...'

Processes such as these are generally more likely to occur when one of the elements involved is a clitic or an affix, and this may perhaps be the case in (86), if in fact all pronominal markers in Ulwa may be analyzed as clitics. Nevertheless, these alternations are still possible with full lexical items, suggesting a strong phonetic basis for these phonological rules.

At least one change, however, is extremely limited in its scope, and is perhaps purely morphologically conditioned. This is the change of underlying /a/ to [o]. It has only been observed to occur with one morpheme, the 3SG object marker /ma=/. The allomorphy of this morpheme when it is followed by a high non-central vowel is discussed in (§4.5.1) (i.e., it can be realized as [may=] or [maw=]). Before another low vowel (§4.5.5.), it has the allomorph [m=]. The allomorph [mo=] occurs when the proclitic is immediately followed by a syllable containing a mid back vowel /o/ (87).

#### 4.5 Morphophonemic processes

- (87) Local vowel assimilation of /a/ to /o/

/a/ → [o] / \_ C<sub>0</sub>V [-high, +back], when in the proclitic /ma=/  
 Thus, instead of <sup>†</sup>[ma=], the surface form [mo=] is found when this 3SG object marker immediately precedes verb stems that create this environment (88).

- (88) Local vowel assimilation of /a/ to /o/ in the 3SG object marker /ma=/  
 a. [mokot-] b. [motoplī-]

/ma=kot-/ /ma=toplī-/  
 ‘break it’ ‘throw it’

- c. [momoplī-] d. [mopoplī-]  
 /ma=moplī-/ /ma=poplī-/  
 ‘tie it’ ‘sweep it’

No other vowel in the following syllable will condition this change; nor does any similar process occur in the object markers containing other vowels (/i, ī, u/), as illustrated by the examples in (89).

- (89) Lack of vowel assimilation with other object markers

- a. [minkoti-] b. [utoplī-]  
 /min=koti-/ /u=toplī-/  
 ‘break two’ ‘throw you [sg]’
- a. [unmoplī-] b. [ndipoplī-]  
 /un=moplī-/ /ndi=poplī-/  
 ‘tie you [PL]’ ‘sweep them’

It is also worth noting that no similar process affects other object markers with the same vowel /a/, as illustrated by the examples in (90).

- (90) Lack of vowel assimilation with other object markers ending in /a-/  
 a. [andakot-] b. [antoplī-]

/anda=kot-/ /an=toplī-/  
 ‘break that’ ‘throw us [EXCL]’

- c. [alamoplī-] d. [ngapoplī-]  
 /ala=moplī-/ /nga=poplī-/  
 ‘tie those’ ‘sweep this’

The result is that this process is restricted to the single morpheme /ma=/. It could thus be argued that this process is morphologically conditioned. If, however, it is indeed a phonologically conditioned process after all, then the most

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likely explanation is that it is the labialness of the /m/ combined with the presence of /o/ in the following syllable that together are influencing /ma/ to become [mo], as suggested by the rule in (91).

- (91) possible phonological motivation for /ma=/ → [mo]  
 $/a/ \rightarrow [o] / C [+labial] \_ C_0 V [-high, +back]$

This very well may be the case. It is, of course, difficult to argue from absence of evidence, but I have found no words containing the low vowel /a/ immediately following a labial consonant /p, mb, m/ and preceding a syllable with the mid back vowel /o/ (i.e., the sequences  $\dagger[paCo, mbaCo, maCo]$  all appear to be disallowed). It is thus possible that this rule is not actually morphologically conditioned, but rather applies to every environment in which an underlying /a/ immediately follows a labial consonant and precedes a mid back vowel in the next syllable – that is, the preceding labial and the following rounded vowel conspire to condition the change.

### 4.5.8 Degemination

There is a process in Ulwa by which geminate consonants are reduced to single segments (92).

- (92) Degemination  
 $C_i \rightarrow \emptyset / \_ C_i$

This is mostly observed across word boundaries in rapid speech. There are few instances in which identical consonants would occur underlyingly across a morpheme boundary, but the oblique marker =n ‘OBL’ (§13.4.1) can follow words ending in /-n/. Although this marker has the allomorph [in], which could bleed a possible degemination, it is also possible for the sequence of /n=n/ to reduce to a single [n], as seen in (93).

- (93) Degemination with the oblique marker =n ‘OBL’
- |  |   |
|--|---|
| a. [tin]<br>$/tin=n/$<br>‘with the dog’          | b. [un]<br>$/un=n/$<br>‘with you [PL]’    |
| c. [unduwan]<br>$/unduwan=n/$<br>‘with the head’ | d. [ngin]<br>$/ngin=n/$<br>‘with the net’ |

#### 4.5 Morphophonemic processes

It is also possible to witness degemination within words when certain separable verbs (§11.2.1) occur with their elements unseparated (94).

(94) Degemination with unseparated separable verb forms

- |              |     |                  |
|--------------|-----|------------------|
| a. [tumulka] | vs. | b. [tumulakana]  |
| /tumul-ka/   |     | /tumul-la-ka-na/ |
| 'bend [PFV]' |     | 'bend [IRR]'     |

Degemination also occurs between object-marker proclitics that end in /-n/ and verb stems that begin with /n-/, as illustrated by the examples in (95).

(95) Degemination with object-marker proclitics ending in /n/

- |                       |                        |
|-----------------------|------------------------|
| a. [unan]             | b. [anan]              |
| /un=na-n/             | /an=na-n/              |
| 'give you [PL] [PFV]' | 'give us [EXCL] [PFV]' |
| c. [unip]             | d. [anip]              |
| /un=ni-p/             | /an=ni-p/              |
| 'beat you [PL] [PFV]' | 'beat us [EXCL] [PFV]' |

Other instances of degemination occur when the conditional suffix *-ta* 'COND' (§6.12) immediately follows a verb form ending in /t/ (e.g., /at-ta/ 'hit [COND]' → [ata]) and when the copular enclitic *=p* 'COP' (§12.3) immediately follows a form ending in /p/ (e.g., /awlop=p/ 'be in vain' → [awlop]).

#### 4.5.9 Lexically determined alternations and rules

A few interesting lexically determined phonological alternations or rules may also be noted. Some common words vary between two pronunciations, even within the speech of an individual speakers. Thus, 'woman' may be pronounced either as [yena] or as [yana] and, similarly, 'man' may be pronounced either as [yeta] or as [yata].

There may also be dialectal differences, even within the rather small Manu dialect, which is the focus of this grammatical description. For example, some speakers of Manu Ulwa use the form *angla* 'awaiting', whereas other speakers use the form *andila* 'awaiting' for the same postpositional meaning.

There also appear to be generational differences. For example, older speakers of the Manu dialect prefer the form *namndu* 'pig', whereas younger speakers prefer *lamndu* 'pig'. Indeed, the form *namndu* 'pig' is also used by speakers (of

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all ages) of the Maruat-Dimiri-Yaul dialect. Although there are often correspondences of *l* : *n* between the two dialects, they usually occur in the opposite manner – that is (when there is a difference between the two dialects), typically an /*l*/ in the Maruat-Dimiri-Yaul dialect corresponds to an /*n*/ in the Manu dialect.<sup>13</sup>

The verb *li-* ‘put’ shows great variability. It may even be the case that, for some speakers, the stem-final vowel /i/ is underlyingly /u/; and that, for some other speakers, this vowel is underlyingly /i/ – at least it is realized as such by these speakers, at least in some environments. Often the vowel is lost entirely when the root immediately follows a vowel and immediately precedes /-p/, as occurs with the perfective suffix *-p* ‘PFV’ (§6.5). This may be seen in the contrasting words given in (96): the vowel is lost following *ma*= ‘3SG.OBJ’ and *ndi*= ‘3PL’ in the perfective forms, but not following *min*= ‘3DU’ and not in the unrealis forms.

(96) Loss of [i] in perfective forms of *li-* ‘put’

- |                  |                  |
|------------------|------------------|
| a. [malp]        | b. [minlip]      |
| /ma=li-p/        | /min=li-p/       |
| ‘put it [PFV]’   | ‘put two [PFV]’  |
| c. [ndl̩lp]      | d. [malinda]     |
| /ndi=li-p/       | /ma=li-nda/      |
| ‘put them [PFV]’ | ‘put it [IRR]’   |
| e. [minl̩nda]    | f. [ndl̩l̩nda]   |
| /min=li-nda/     | /ndi=li-nda/     |
| ‘put two [IRR]’  | ‘put them [IRR]’ |

The deletion that occurs in (96) is a mandatory rule for many speakers. For some speakers, there is additionally an optional rule to delete this same vowel /i/ in the unrealis forms as well, provided that there is a vowel immediately preceding the verb stem. Thus, /malinda/ may at times be pronounced as [malnda] (but /minlinda/ would never be pronounced as †[minlndna], as this would create a phonotactically forbidden cluster).

## 4.6 Metathesis

Sometimes speakers invert the order of two phonological segments in a word. Some instances of this sort of metathesis may be simple speech errors, but others

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<sup>13</sup>The form *lamndu* ‘pig’ may thus be a recent innovation of the Manu dialect, the result perhaps either of hypercorrection or of folk etymology, in this case based on a perceived connection between *namndu/lamndu* ‘pig’ and *lam* ‘meat’, itself a loanword from Ap Ma (§1.5). Chapter 20 contains further discussion of the Maruat-Dimiri-Yaul dialect of Ulwa.

#### 4.6 Metathesis

reflect free variation in the pronunciation of certain words or of certain combinations of phonemes. This latter class does not seem to show any phonological or morphological conditioning (hence the designation as free variation).

Example (97) illustrates two instances of sporadic metathesis, which may represent speech errors. The first exhibits the local reversal of two consonants. The second exhibits the change in order of consonant and vowel.

(97) Sporadic metathesis

- a. [amnopa] for /anmopa/ ‘*tulip greens*’ [ulwa029\_01:06]
- b. [ndumne] for /ndimune/ ‘*throw*’ [ulwa035\_00:23]

Unlike these somewhat unusual changes, however, there is one word for which metathesis that is rather common. The postposition *ul* ‘with’ is often realized as [lu]. Perhaps counterintuitively, this allomorphy generally occurs when the postposition immediately follows a consonant (as opposed to a vowel), resulting in a sequence of two consonants (across a syllable boundary). Some examples of metathesized *ul* ‘with’ are given in (98).

(98) Metathesis of *ul* ‘with’ to [lu] following a consonant

- a. *ambin lu* ‘with each other’ [ulwa032\_17:31]
- b. *Yaklap lu* ‘with Yaklap’ [ulwa014\_32:00]
- c. *Nicholas lu* ‘with Nicholas’ [ulwa018\_00:14]

The metathesized version also sometimes occurs even when following a vowels provided the object of the postposition is not a clitic (object markers *ma-* ‘3SG.OBJ’ and *ndi=* ‘3PL’, for example, never license the metathesized form, but are rather always followed by [ul]). Two examples of metathesis in this environment are provided in (99).

(99) Metathesis of *ul* to *lu* following a vowel

- a. *mangusuwa lu* ‘with the poor thing’ [ulwa037\_46:27]
- b. *Tema lu* ‘with Tema’ [ulwa037\_60:27]

Where these two phonemes /l/ and /u/ occur elsewhere in succession, it is also possible (although not necessarily common) to metathesize them (100).

(100) Other examples of [ul] ~ [lu] metathesis

- a. [ulwa] for /luwa/ ‘place’ [ulwa032\_50:31]

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- b. [ulke] for /luke/ ‘too’ [ulwa037\_06:57]
- c. [nolnda] for /na-lu-nda/ ‘will put’ [ulwa038\_02:53]

In example (100c) the metathesis must precede a monophthongization process (§4.5.2) – that is, /nalunda/ > /naulnda/ > [nolnda].

### 4.7 Phonetics and phonology of connected speech

This chapter may be concluded with an impressionistic note on the sounds of connected speech in Ulwa. Similar to the synalepha found in languages like Spanish, there is a tendency in Ulwa for words to blend together, such that it is often impossible (on phonetic grounds) to separate one word from the next. Specifically, sound changes such as elision and coalescence of vowels at word boundaries are common in rapid speech. Sometimes two vowels coalesce when an epenthetic glide might otherwise be expected. For example, the sequence /i#a/ may be realized as [e] instead of [iya], as in (101).

- (101) [ambenda]  
 /ambi anda/  
 ‘that big [man]’<sup>14</sup>

Finally, some phonological phenomena are only observable at the utterance level. For example, many speakers employ an occasional utterance-final epenthetic alveolar nasal /n/. This can cause confusion between nominalized verb forms, which end in /-en/ (§5.2), and verbs that end (underlyingly) with the imperfective suffix /-e/ (§6.4) or the dependent marker /-e/ (§14.2.1), but which also take this utterance-final epenthetic [-n], resulting in the homophonous ending [-en].

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<sup>14</sup>The form [ambiyanda], with an epenthetic glide, would also be possible.

## 5 Nouns

This chapter provides a description of the morphosyntactic attributes of nouns in Ulwa. Nouns comprise a large, open class of words. There is no canonical syllabic structure peculiar to nouns beyond the general patterns found in the language (§4.3). Nouns can vary in length from being monosyllabic (even mono-phonemic) to being triysllabic or even longer, although it is not common for underived nouns to have more than two syllables. Indeed, many longer nouns appear to derive from compounding, onomatopoeia, or loans. Some monosyllabic nouns are provided in (1), some disyllabic nouns in (2), and some trisyllabic nouns in (3).

(1) Monosyllabic nouns

*al* ‘loincloth’

*i* ‘hand’

*im* ‘tree’

*ka* ‘peak’

*na* ‘talk’

(2) Disyllabic nouns

*ame* ‘basket sp.’

*ina* ‘liver’

*longom* ‘dream’

*mana* ‘spear’

*nonal* ‘wind’

(3) Trisyllabic nouns

*ititil* ‘dust’

*iwanal* ‘ant sp.’

*nambana* ‘ancestral spirit’

*tambeta* ‘chest’

There are not many nouns longer than three syllables. Those that do exist seem mainly to refer to particular flora or fauna (4).

## 5 Nouns

(4) Nouns of four syllables

- popotala* ‘frog sp.’  
*sambulumbu* ‘insect sp.’  
*supangasa* ‘banana sp.’

Nouns can be defined by their distribution. Nouns (or pronouns) alone can serve as subjects or objects of verbs. In practical terms, this means that the first word in a basic indicative sentence with overtly expressed arguments will be either a noun or a pronoun, since the unmarked SOV word order demands a sentence-initial subject and only nouns and pronouns can serve that role.<sup>1</sup> In examples (5) and (6), both intransitive clauses, the noun is the first element in the sentence.

(5) *Alum mī se.*

- alum mī*      *sa-e*  
 child 3SG.SUBJ cry-IPFV  
 ‘The baby is crying.’ [elicited]

(6) *Ankam mī nip.*

- ankam mī*      *ni-p*  
 person 3SG.SUBJ die-PFV  
 ‘The person died.’ [elicited]

In transitive clauses that have overtly expressed objects, there is also typically a noun preceding the verb (again, in accordance with the demands of SOV word order). Examples (7) and (8) are both transitive clauses. In each, there is one noun that is at the beginning of the clause (the subject) and one noun that precedes the verb (the object).

(7) *Tin ndi mīndā ndamap.*

- tin* *ndi* *mīndā* *ndi=ama-p*  
 dog 3PL banana 3PL=eat-PFV  
 ‘The dogs ate the bananas.’ [elicited]

(8) *Sina mī lam maweyunda.*

- sina* *mī*      *lam* *ma=we-u-nda*  
 knife 3SG.SUBJ meat 3SG.OBJ=cut-put-IRR  
 ‘The knife will cut the meat.’ [elicited]

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<sup>1</sup>However, see §13.1 on argument omission; §7.3 on the nominal uses of adjectives; and §10.2 on adverbs, whose freer word order allows sentence-initial placement.

Nouns may also be objects within postpositional phrases, such as the second noun, *itom* ‘father’, in (9).

- (9) *I anma mī keka itom alol i.*

<i>i</i>	<i>anma</i>	<i>mī</i>	<i>keka</i>	<i>itom</i>	<i>ala=ul</i>	<i>i</i>
way good 3SG.SUBJ completely father SG.DIST=with go.PFV						
'Good behavior has completely gone with [our] fathers.' [ulwa032_46:16]						

Nouns may also occur as the subjects of non-verbal clauses, such as the noun *na* ‘talk’ in (10).

- (10) *Na ndī tīnginpe.*

<i>na</i>	<i>ndī</i>	<i>tīngin=p-e</i>
talk	3PL	many=COP-DEP
'There are many arguments.' [ulwa037_40:19]		

Nouns, moreover, always precede subject markers or object markers, when present (§9.1, §9.2), although not always immediately: longer noun phrases, with postnominal modifiers, may contain words intervening between the noun and its person/number marker. Nouns alone may be modified by adjectives, which almost always follow the noun (§7.1). Nouns may immediately follow possessive pronouns (§8.2).

Nouns are not inflected for number or gender. They may precede the oblique marker =*n* ‘OBL’, however, which may be thought of as filling certain semantic case functions (§13.4.2). There is no productive diminutive or augmentative marking on nouns.

Nouns may refer to humans, as in (5), (6), and (9); to non-human animates, as in (7); or to inanimate objects, as in (8). They may also refer to abstract concepts, as in (9) and (10). Example (11) illustrates the use of a proper noun that signifies a location.

- (11) *U Wopata may.*

<i>u</i>	<i>Wopata</i>	<i>ma=i</i>
2SG	[place]	3SG.OBJ=go.PFV
'You went to Wopata.' [ulwa037_01:36]		

Although there is no nominal inflection in Ulwa (§5.1), nouns that are derived from verbs bear derivational (i.e., nominalizing) morphology (§5.2), and multiple nouns can be joined together to form compounds (§5.3). There does not seem to be any productive process of reduplication in the language, but some nouns appear to be composed of reduplicative elements (§5.4).

## 5 Nouns

### 5.1 Nominal inflection

There is no nominal inflectional morphology in Ulwa. Nouns are not marked in any way for gender, number, case, or other grammatical attributes. However, some nouns have inherent gender, semantically determined by the natural gender of the referent, such as *yeta* ‘man’ versus *yena* ‘woman’ and *atuma* ‘older brother’ versus *atana* ‘older sister’. Also, number can be signaled by postnominal subject markers (§9.1) or object markers (§9.2). Although there is no grammatical case, an oblique marker, which indicates that an argument is functioning as an adjunct, can appear to affix to nouns. However, properly, this marker is an enclitic that follows entire NPs (§13.4.1).

Sentences (12) and (13) illustrate the lack of contrast in nouns according to grammatical relation and according to number. In (12), *uta* ‘bird’ is a grammatical subject and has a singular referent (‘the bird’). In (13), *uta* ‘bird’ is a grammatical object and has a plural referent (‘the birds’).

- (12) *Uta mii im may.*  
*uta mii      im    ma=i*  
 bird 3SG.SUBJ tree 3SG.OBJ=go.PFV  
 ‘The bird flew to the tree.’ [elicited]
- (13) *Itom mii uta nduwalinda.*  
*itom   mii      uta ndii=wali-nda*  
 father 3SG.SUBJ bird 3PL=hit-IRR  
 ‘Father will shoot the birds.’ [elicited]

This absence of number and case marking holds for nouns with human referents as well. In sentence (14), *ankam* ‘person’ is a grammatical object and has a singular referent; in sentence (15), on the other hand, *ankam* ‘person’ is a grammatical subject and has a plural referent.

- (14) *Ni limndii ankam ambi mala.*  
*ni   limndii    **ankam** ambi ma=ala*  
 1SG eye   person big   3SG.OBJ=see  
 ‘I saw the big person.’ [elicited]
- (15) *Ankam ndii awal imba wondi anglalop.*  
*ankam ndii awal      imba wondi      angla-lo-p*  
 person 3PL yesterday night bandicoot await-go-PFV  
 ‘The people hunted bandicoot(s) last night.’ [elicited]

## 5.2 Derivational morphology: Nominalization

It should be noted that optional subject markers and object markers can be used to indicate number in noun phrases. Indeed, the object of the verb in (15), on the other hand, namely *wondi* ‘bandicoot’, is underspecified because the verb lacks an object-marker enclitic (§9.2).

### 5.2 Derivational morphology: Nominalization

Nouns can be derived from verbs to denote the agent of the action indicated by the verb. An agent noun (*nomen agentis*) bares the derivational suffix *-en* ‘NMLZ’.<sup>2</sup> The nominalizing morphology in most instances affixes to the end of the verb stem, as in (16), which may be compared to a sentence illustrating a conjugated form of the same verb (17).

- (16) *Ni inden.*  
*ni inda-en*  
 1SG walk-NMLZ  
 ‘I am a walker.’ [elicited]
- (17) *Ni indap.*  
*ni inda-p*  
 1SG walk-PFV  
 ‘I walked.’ [elicited]

The nominalized verb (functioning as a noun) may be followed by a subject marker (or an object marker). In (18) and (19), the verb stem is the suppletive perfective form of the verb *ma-* ‘go’ – that is, *i* ‘go.PFV’. In (18) this form receives the singular subject marker *mī* ‘3SG.SUBJ’, whereas in (19) it receives the plural subject marker *ndī* ‘3PL’.

- (18) *Laykos iyen mī mat ngata lanji anda.*  
*Laykos i-en mī ma=ta ngata ala-nji anda*  
 [place] go.PFV-NMLZ 3SG.SUBJ 3SG.OBJ=say grand PL.DIST-POSS SG.DIST  
 ‘The one who went to the Rai Coast said: “That belongs to those grandparents.”’ (Literally ‘the having-gone-to-the-Rai-Coast one’)  
*(Laykos < TP Raikos ‘Rai Coast’)* [ulwa014\_42:06]

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<sup>2</sup>This suffix may perhaps be further analyzable as consisting of the polysemous suffix /-e/, which can either mark imperfective aspect (§6.4) or signal that a clause is dependent (§14.2.1), followed by a derivational suffix /-n/, which could itself be related to the oblique marker of the same form (§13.4).

## 5 Nouns

- (19) *Ndī mo tīnanga ngap iyen ndī.*  
*ndī ma=u      tīnanga nga=p      i-en      ndī*  
 3PL 3SG.OBJ=from arise SG.PROX=be go.PFV-NMLZ 3PL  
 ‘They were the ones who got up from there and came to this place.’  
 (Literally ‘the getting-up-from-there-and-coming-to-this-[place] ones’)  
 [ulwa002\_02:43]

As the translations of sentences (18) and (19) suggest, clauses with nominalized verb forms are in some ways akin to (subject) relative clauses (§14.3).

In example (20), the nominalized verb form is followed by the demonstrative *anda* ‘that’.

- (20) *mundu nīpat amen anda*  
*mundu nīpat ama-en anda*  
 food giant eat-NMLZ SG.DIST  
 ‘that glutton’ (Literally ‘that giant-food eater’) [ulwa037\_19:32]

Nominalized transitive verbs can maintain their objects. The entire nominalized VP (object plus verb) can function as the predicate nominative (21), subject (22), or object (23) of a sentence, in each instance maintaining the object as it would be found in a regular transitive clause (24).

- (21) *Nīnji nungol mī apa iten.*  
*nī-nji    nungol mī    apa    ita-en*  
 1SG-POSS child 3SG.SUBJ house build-NMLZ  
 ‘My son is a house builder.’ [elicited]

- (22) *Apa iten mī nip.*  
*apa    ita-en    mī    ni-p*  
 house build-NMLZ 3SG.SUBJ die-PFV  
 ‘The house builder died.’ [elicited]

- (23) *Nī līmndī nipe ap iten mala.*  
*nī    līmndī ni-p-e      apa    ita-en      ma=ala*  
 1SG eye die-PFV-DEP house build-NMLZ 3SG.OBJ=see  
 ‘I saw the dead house builder.’<sup>3</sup> (Literally ‘I saw the having-died house builder.’) [elicited]

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<sup>3</sup>The suffix -e ‘DEP’ marks verbs in clauses in a dependent relation to the matrix clause (§14.2), here marking ‘die’ as the main verb of a relative clause. There could thus be some relationship (whether diachronic or synchronic) between the /-e/ component of the nominalizing suffix and

## 5.2 Derivational morphology: Nominalization

- (24) *Ninji nungol mī apa ite.*

*ni-nji nungol mī apa ita-e*  
 1SG-POSS child 3SG.SUBJ house build-IPFV  
 'My son is building a house.' [elicited]

In sentence (25), the nominalized verb is modified by an adjective, *wutota* 'tall', and the entire NP is marked as the subject of the clause by the subject marker *mī* '3SG.SUBJ'.

- (25) *Ulepawen wutota mī liyu.*

*ulep-aw-en wutota mī li-u*  
 jump-put.IPfv-NMLZ tall 3SG.SUBJ down-put  
 'The tall jumper fell.' [elicited]

In sentence (26), the nominalized verb is the head of an NP that is serving as direct object and receives the object marker *ma=* '3SG.OBJ'.

- (26) *Nī limndī mīnda amen wutota mala.*

*nī limndī mīnda ama-en wutota ma=ala*  
 1SG eye banana eat-NMLZ tall 3SG.OBJ=see  
 'I saw the tall banana-eater.' [elicited]

In example (27), the nominalizer suffix attaches to the locative verb *p-* 'be at', which here has a location as its grammatical object (indexed with the object-marker proclitic *ma=* '3SG.OBJ').

- (27) *Li mapen ndī wopa wa i.*

*li ma=p-en ndī wopa wa i*  
 down 3SG.OBJ=be-NMLZ 3PL all village go.PFV  
 'The downstream people all came to the village.' (Literally 'the being-down-there ones') [ulwa034\_00:08]

As NPs, these phrases formed with nominalizations can also be possessed – that is, they can be modified by possessive words preceding them §8.2, §11.1). Example (28) is a bit unusual in showing perfective marking on the verb.

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this dependent-marking suffix *-e* 'DEP'. That is, *apa iten mī* 'the house builder' could in effect be (or have evolved from being) a phrase meaning something like 'the one that builds houses'. Since the suffix in question consists of more than just /e/, however, (that is, the form is /-en/) it is treated as something other than (or at least more than) a relativizer. Furthermore, the nominalized forms that contain /-en/ behave in every way syntactically as nominal elements, receiving subject marking (or object marking), preceding adjectives that modify them, and exhibiting all other distributional properties of nouns.

## 5 Nouns

- (28) *manji inom mokotpen*

*ma-nji      inom      ma=kot-p-en*

3SG.OBJ-POSS mother 3SG.OBJ=break-PFV-NMLZ

‘his biological mother’ (Literally ‘his having-borne-him mother’)

[ulwa001\_05:37]

Nominalized verb forms may be used to define or describe people’s characteristics or habits, as illustrated by (29), (30), and (31).

- (29) *Ni ango ay nipat amen.*

*nī angō ay    n̄ipat ama-en*

1SG NEG sago giant eat-NMLZ

‘I don’t eat a lot of sago.’ (Literally ‘I am a not-giant-sago eater.’)

[ulwa014†]

- (30) *Anambi aw amen alawa.*

*an-ambi      aw      ama-en    ala-awa*

1PL.EXCL-TOP betel.nut eat-NMLZ PL.DIST-INT

‘As for us, we’re really betel nut chewers.’ [ulwa037\_51:45]

- (31) *Ni wandam ngape wowen.*

*nī wāndam n̄ga=p-e                wow-en*

1SG jungle SG.PROX=be-IPFV sleep.IPFV-NMLZ

‘I live in this jungle.’ (Literally ‘I am an in-this-jungle sleeper.’)

[ulwa001\_03:24]

Nominalized verb forms also commonly indicate habitual action, as in (32), (33), and (34).

- (32) *Mangusuwata ango niya mbunden.*

*ma-ngusuwata ango nī=iya      mb̄i-unda-en*

3SG.OBJ-poor NEG 1SG=toward here-go-NMLZ

‘The poor thing doesn’t come around here to me [anymore].’

[ulwa032\_05:18]

- (33) *Ala mundun ambol inden.*

*ala      mundu=n ambla=ul      inda-en*

PL.DIST food=OBL PL.REFL=with walk-NMLZ

‘They were ones who walked around with food with one another.’

[ulwa014\_63:23]

## 5.2 Derivational morphology: Nominalization

- (34) *An ango ndiya amba unden.*  
*an       ango ndi-iya      amba        unda-en*  
 1PL.EXCL NEG 3PL=toward mens.house go-NMLZ  
 ‘We didn’t go to them in the men’s house.’ [ulwa018\_04:44]

In example (35), the speaker uses a Tok Pisin aspectual marker *save* ‘HAB’ (literally ‘know’), which indicates habitual action, along with a nominalizing suffix. For more on the structural influences of Tok Pisin on Ulwa, see Chapter 17.

- (35) *Nambi sawe anmoka ala namnapen.*  
*nī-ambi sawe anmoka ala namna=p-en*  
 1SG-TOP HAB snake for afraid=COP-NMLZ  
 ‘As for me, I am afraid of snakes.’ (*sawe* < TP *save* ‘know’; habitual marker) [ulwa035\_00:03]

While typically forming agentive nouns, the nominalizer suffix *-en* ‘NMLZ’ may also be used to create a more patientive noun (*nomen patientis*), which is derived not from the logical subject of the verb (36), but rather from the direct object (37).

- (36) *apa mayten ankam mī*  
*apa   ma=ita-en           ankam mī*  
 house 3SG.OBJ=build-NMLZ person 3SG.SUBJ  
 ‘the person who is building the house’ [elicited]

- (37) *iten apa mī*  
*ita-en    apa    mī*  
 build-NMLZ house 3SG.SUBJ  
 ‘the house that is being built’ [elicited]

There can therefore at times be ambiguity, as in (38).

- (38) *iten mī*  
*ita-en    mī*  
 build-NMLZ 3SG.SUBJ  
 (a) ‘the one who is building’  
 (b) ‘the one that is being built’ [elicited]

Usually, however, the nature of the derivation is clear from context. Further examples of patientive nominalizations are given in (39) and (40).

## 5 Nouns

- (39) *Ambawanam Ngata ankam ambi anda ankam ango līmndī uten me.*  
*Ambawanam Ngata ankam ambi anda ankam ango līmndī uta-en*  
 [name] grand person big SG.DIST person NEG eye grind-NMLZ  
*me*  
 NEG  
 ‘Ambawanam Ngata is that big person, a person who has never been seen.’ (This could also mean ‘a person who has never seen [something/anything]’.) [ulwa009\_00:00]
- (40) *Nungunupen ndi ngamana.*  
*nungun-u-p-en ndi nga=ma-na*  
 break-put-PFV-NMLZ 3PL SG.PROX=go-IRR  
 ‘The broken ones will go here.’ [ulwa014\_68:51]

Beyond agents and patients, the nominalizing suffix is not known typically to derive other semantic categories of nouns, such as instruments, locations, actions, or states.

Although the nominalizing suffix may serve certain aspectual functions, often it is difficult to discern the particular function of verbal ending with [-en]. Moreover, speakers may sometimes employ a paragogic /n/ at the end of clauses, especially those marked by the dependent marker -e ‘DEP’ (41) or the homophonous imperfective suffix textit-e ‘IPFV’ (42).

- (41) *Ala yotnī mase mī nipen.*  
*ala yot=nī ma=asa-e mī ni-p-e-n*  
 PL.DIST machete=OBL 3SG.OBJ=hit-DEP 3SG.SUBJ die-PFV-DEP-?  
 ‘They hit him with a machete and he died.’ [ulwa039\_00:03]
- (42) *Ndī ango kīkal nīwanen.*  
*ndī ango kīkal nī=wana-e-n*  
 3PL NEG ear 1SG=feel-IPFV-?  
 ‘They weren’t listening to me.’ [ulwa037\_08:10]

### 5.3 Compound nouns

Although lacking inflectional morphology, nouns can nevertheless be polymorphemic, provided, that is, they are formed by combining two or more lexical roots in a single compound word. In most instances, such compounds are formed exclusively from nouns, although it is also possible for compounds to include non-nominal elements. Some compounds are readily analyzable as being composed of

### 5.3 Compound nouns

two distinct lexical elements, whereas the sources of others are obscured somewhat by sound changes, and still others contain at least one entirely obscure element. Each of the compounds in (43) is fully transparent and composed of two nouns.<sup>4</sup>

(43) Compound nouns

<i>apa ini</i>	‘floor’	< <i>apa</i> ‘house’ + <i>ini</i> ‘ground’
<i>apaka</i>	‘roof’	< <i>apa</i> ‘house’ + <i>ka</i> ‘peak’
<i>asiyot</i>	‘grass knife’	< <i>asi</i> ‘grass’ + <i>yot</i> ‘machete, knife’
<i>im nambī</i>	‘bark’	< <i>im</i> ‘tree’ + <i>nambī</i> ‘skin’
<i>im nangīn</i>	‘branch’	< <i>im</i> ‘tree’ + <i>nangīn</i> ‘tongs’
<i>inimnji</i>	‘dew’	< <i>inim</i> ‘water’ + <i>nji</i> ‘thing’
<i>limndī inim</i>	‘tear’	< <i>limndī</i> ‘eye’ + <i>inim</i> ‘water’
<i>nil nopa</i>	‘beard’	< <i>nil</i> ‘body hair’ + <i>nopa</i> ‘cheek’
<i>unduwan apīn</i>	‘headache’	< <i>unduwan</i> ‘head’ + <i>apīn</i> ‘fire’
<i>wala uta</i>	‘bat’	< <i>wala</i> ‘rat sp.’ + <i>uta</i> ‘bird’
<i>won inim</i>	‘semen’	< <i>won</i> ‘penis’ + <i>inim</i> ‘water’
<i>wutīmu</i>	‘toe’	< <i>wutī</i> ‘leg, foot’ + <i>mu</i> ‘fruit, seed’
<i>wutī yombam</i>	‘sole’	< <i>wutī</i> ‘leg, foot’ + <i>yombam</i> ‘palm’
<i>ya inim</i>	‘coconut milk’	< <i>ya</i> ‘coconut’ + <i>inim</i> ‘water’
<i>yawe</i>	‘sago fried with coconut’	< <i>ya</i> ‘coconut’ + <i>we</i> ‘sago’

Most of these are completely literal, endocentric compounds. For example, a ‘roof’ is the ‘peak of a house’, ‘bark’ is the ‘skin (i.e., outside covering) of a tree’, and a ‘grass knife’ is a ‘knife for (cutting) grass’. Although the head is almost always the second element, it is also possible for the head to come first, as in *nil nopa* ‘beard’, in which *nil* ‘body hair’, precedes *nopa* ‘cheek’. While many compounds are completely literal, some contain a more metaphorical element. For example, a ‘branch’ is the ‘tongs of a tree’, a ‘headache’ is ‘fire of the head’, and

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<sup>4</sup>Some of these are written as multiple words (with a space between compound members), whereas others are written as single orthographic units. This decision is not always easy. When a phonological change (especially an irregular or strictly historical one) has obscured one or more elements of the compound, then it is written as one word. When the complete phonological integrity of all the compound members is maintained, however, then the compound members may be written with spaces between them. Complications arise, however, when regular phonological processes occur where two compound members meet: this is especially common when one member ends with a vowel and the following member begins with a vowel. In some cases, I have taken speaker preferences into consideration when deciding how to write compounds.

## 5 Nouns

a ‘toe’ is the ‘fruit of the foot’. Also, not all compounds are strictly endocentric. The word *yawe* ‘sago pancake cooked with coconut’ is a copulative compound, and the word for ‘bat’ is an exocentric compound.<sup>5</sup>

Further compounding is possible – that is, compound nouns may consist of more than two lexical elements, as in (44)

(44) Compound nouns containing three members

*imu unduwan* ‘thumb’ < *i* ‘hand, arm’ + *mu* ‘fruit, seed’ + *unduwan* ‘head’

*wutīmu unduwan* ‘big toe’ < *wutī* ‘leg, foot’ *mu* ‘fruit, seed’ + *unduwan* ‘head’

Compounds can be used productively to coin words for novel things, such as introduced foods. The word for ‘rice’, for example, is *asimu*, derived from *asi* ‘grass’ plus *mu* ‘fruit, seed’ – that is, ‘seed of grass’ (§16.9).

Sometimes, although a compound may be easily analyzable into two discrete lexical elements, the semantic derivation is nevertheless obscure. That is, it is not always clear how the meanings of two component morphemes interact to produce the resultant exocentric compound, as in the examples given in (45).

(45) Semantically obscure nominal compounds

*apa imot* ‘veranda, awning’ < *apa* ‘house’ + *imot* ‘log’

*nipum amba* ‘grassland’ < *nipum* ‘*kunai*’ + *amba* ‘men’s house’

Some compounds, however, have undergone historical sound changes that have altered the shape of one or both constituent lexemes, as in the compounds given in (46).

(46) Nominal compounds exhibiting sound change

*apep* ‘front of house’ < *apa* ‘house’ + *ip* ‘nose’

*apinsi* ‘ashes’ < *apīn* ‘fire’ + *isi* ‘ashes, salt’

*apombam* ‘middle of house’ < *apa* ‘house’ + *wombam* ‘middle’

*sinananangin* ‘claw’ < *sinanan* ‘nail’ + *nangin* ‘tongs’

*tilwa* ‘road, path’ < *utī* ‘foot’ + *luwa* ‘place’

*wandapata* ‘fallow garden’ < *wandam* ‘garden’ + *wapata* ‘old, dry’

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<sup>5</sup>That is, unless *uta* in the Ulwa taxonomy means ‘flying non-insect animal’ rather than ‘bird’, in which case the word for ‘bat’ is a regular endocentric compound, with the second element serving as the head.

### 5.3 Compound nouns

The first word in (46), *apep* ‘front of house’ is the product of a still productive phonological process of coalescence, which may optionally yield [e] from /a#i/ (cf. the similar coalescence of /i#a/ to [e], §4.7). The word *sinananangin* ‘claw’ has likewise undergone only a minor change: the degemination of consecutive consonants (§4.5.8). The other words listed in (46), however, have undergone more drastic changes – that is, changes not apparently motivated by any regular phonological rules of the language.<sup>6</sup>

Although most compounds exhibit two (or more) nominal elements, there are also possibly examples of nominal compounds consisting of one non-nominal element (47).<sup>7</sup>

(47) Compound nouns possibly containing non-nominal members

<i>limama</i>	‘jaw’	< <i>li</i> ‘down’ + <i>mama</i> ‘mouth’
<i>yenanu</i>	‘woman, wife’	< <i>yena</i> ‘woman, wife’ + <i>nu</i> ‘near’

However, examples such as these can be problematic. Thus, although *li* ‘down’ may be considered an adverb, it can also be used as a noun, meaning, among other things, ‘the downstream part of the village’. One complication in the form *yenanu* ‘woman, wife’ is the fact that, synchronically, it is synonymous with its putative compound member *yena* ‘woman, wife’ – thus, both can mean either ‘woman’ or ‘wife’.<sup>8</sup>

In some cases – either because the phonological change has been too great or a lexical item remains too obscure – only one element of the compound is identifiable or the semantic derivation from two putative elements is unclear, as in (48). Some of these unknown forms could be loanwords.

(48) Compound nouns including members of unknown meaning

<i>im kal</i>	‘sap’	< <i>im</i> ‘tree’ + <i>kal</i> ‘?’
<i>kat ambla</i>	‘molar’	< <i>kat</i> ‘?’ + <i>ambla</i> ‘tooth’
<i>kikal indam</i>	‘temple (of the head)’	< <i>kikal</i> ‘ear’ + <i>indam</i> ‘?’
<i>tumbu itim</i>	‘outhouse, toilet’	< <i>tumbu</i> ‘?’ + <i>itim</i> ‘trash’

<sup>6</sup>Some of these changes may reflect the sort of phonological reductions common among high-frequency lexical items – that is, the case could be made that such compounds have more fully lexicalized than others. The word *wandapata* ‘fallow garden’ has lost both the final /m/ of *wandam* ‘jungle, garden’ and the initial /wa/ of *wapata* ‘old, dry’; and the word for *apombam* ‘middle of house’ has lost both the final /a/ of *apa* ‘house’ and the initial /w/ of *wombam* ‘middle’. I assume that *apinsi* ‘ashes’ was coined to disambiguate \**isi* ‘ashes’ from *isi* ‘salt’.

<sup>7</sup>Cf. also *wandapata* ‘fallow garden’ in (46).

<sup>8</sup>While it is possible that there was once a derivation of *yenanu* (\*‘wife’) from *yena* (\*‘woman’) plus *nu* (\*‘near’), no semantic distinction currently exists between the words (§16.7).

## 5 Nouns

Sometimes, the forms of both members in a compound have known meanings, but it is not clear how those two meanings combine to form the meaning of the compound. Perhaps the form of one of the compound members has some other meaning (i.e., a homophone) that is unknown to me; or perhaps the semantics of the compound are simply obscure (49)

(49) Compound nouns with unclear derivations

<i>aymoma</i>	'stick for stirring jellied sago'	< <i>ay</i> 'jellied sago' + <i>moma</i> 'leaf sp.'
<i>nipum amba</i>	'grassland'	< <i>nipum</i> 'sword grass' + <i>amba</i> 'men's house'

## 5.4 Reduplication?

There does not appear to be any productive morphological process of reduplication in Ulwa. There are, however, a number of nouns that – at least phonologically – appear to exhibit full reduplication. If in fact any of these is derived from a single non-reduplicated lexical root, then this history has been lost to time, as the presumed root of the seemingly reduplicated word is meaningless on its own. Examples of nouns with apparent reduplication are given in (50).

(50) Nouns with apparent reduplication

<i>masamasa</i>	'tree sp.'
<i>mbatmbat</i>	'fish sp. (tilapia)'
<i>metmet</i>	'swamp dwarf'
<i>misimisi</i>	'story'
<i>natnat</i>	'greens'
<i>ngungun</i>	'red ant' (assuming < *ngun-ngun)

The noun *mbinmbin* 'grave' apparently results from the reduplication of a borrowing from Ap Ma, *mbin* 'land, ground' (§1.5), perhaps modeled as a superficial calque of sorts of Tok Pisin *matmat* 'grave' (itself an unanalyzable "reduplication" in Tok Pisin).

There are, on the other hand, a few nouns that appear to be decomposable into two morphemes each, one a duplicate of the other (51).

(51) Nouns with possibly meaningful reduplication

<i>wutīwutī</i>	'duck'	< <i>wutī</i> 'leg, foot'?
<i>manjimanji</i>	'maggot'	< <i>njimana</i> 'housefly'?

## 5.4 Reduplication?

Given the salience of the duck's waddle and the feet that accomplish it, it seems possible that its name was derived from the word for 'foot' (although it could just be a case of accidental homophony). Likewise, it is possible that *manjimanji* 'maggot' derives from reduplication (and reduction) of *njimana* 'housefly'.<sup>9</sup> At any rate, reduplication is certainly not a productive morphological process in Ulwa.

Apparent reduplication (and partial reduplication) also occurs in a several onomatopoetic words (§16.3), most notably in a number of terms for various frog and bird species (52).

(52) Onomatopoetic nouns with reduplication

<i>wandīwandī</i>	'frog sp.'
<i>kilakili</i>	'frog sp.'
<i>popotala</i>	'frog sp.'
<i>kulkul</i>	'bird sp.'
<i>awalawa</i>	'bird sp.'
<i>kukumali</i>	'bird sp.'

Beyond the lexical class of nouns, we find a few other possible example of (nonproductive) reduplication (53).

(53) Apparent reduplication in words other than nouns

<i>nini</i>	'two'
<i>lele</i>	'three'
<i>kekaka</i>	'one each, one by one'
<i>nunu</i>	'every'
<i>nipinpu-</i>	'die.PL'

The reduplication in *nini* 'two' may have been iconically motivated. The reduplication in *lele* 'three' may have then resulted by analogy (§9.5). The distributive quantifier *kekaka* (or *kwekaka*) 'one each, one by one' seems to derive from reduplication of the numeral *kwe* ~ *kwa* 'one'.<sup>10</sup> The universal distributive quantifier *nunu* 'every' apparently derives from reduplication, but its exact etymology is obscure. The historical derivation of the pluractional verb *nipinpu-* 'die.PL' may involve reduplication (and metathesis) of the inflected verb form *nip* 'die.SG [PFV]' (§6.3).

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<sup>9</sup>The form *njimana* 'housefly' might itself be derivative, possibly stemming from *nji* 'thing' plus *ma-na* 'go-IRR'.

<sup>10</sup>Cf. Tok Pisin *wanwan* 'one by one', from *wan* 'one'.



## 6 Verbs

This chapter is dedicated to the description and analysis of verbs in Ulwa. Verbs constitute the part of speech that exhibits the most inflection, variability, and irregularity. Non-verbal lexemes may function like verbs (that is, they may occur at the end of a clause and fulfill the role of predicate of the clause), but only true, underived verbs receive verbal morphology. Verbs in Ulwa are thus the words that can be inflected for the full range of tense-aspect-mood (TAM) distinctions in the language (1).<sup>1</sup>

(1) Verbs exhibiting verbal morphology (TAM suffixes)

- |                |                        |
|----------------|------------------------|
| <i>kol-e</i>   | 'break (imperfective)' |
| <i>ita-p</i>   | 'build (perfective)'   |
| <i>moko-na</i> | 'take (irrealis)'      |

There is no morphological indexing of subjects (i.e., S or A arguments) on verbs. Transitive verbs, however, may be preceded by an object-marker proclitic (§9.2), which may index direct objects (i.e., P arguments) (2). These markers can occur with verbs marked for any TAM category, and in both positive and negative sentences. No animacy distinction is found in verbs: animate and inanimate P arguments are indexed alike.

(2) Verbs exhibiting object-marker proclitics

- |                  |             |
|------------------|-------------|
| <i>ma=wali-</i>  | 'hit it'    |
| <i>min=lo-</i>   | 'cut two'   |
| <i>ndi=moko-</i> | 'take them' |

Although verb phrases may consist of more than one word, a typical unmarked indicative clause contains exactly one inflected verb, which occurs at the end of the clause. In a transitive clause, the (direct) object immediately precedes the verb (3).

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<sup>1</sup>Here and throughout the book, the abbreviation "TAM" is used, largely due to its ubiquity in contemporary grammatical description. Tense, however, plays a minimal role in Ulwa verbal inflection. Verbs are primary inflected for distinctions in aspect and mood (§6.2).

## 6 Verbs

- (3) *Ankam mī tīn masap.*

*ankam mī tīn ma=asa-p*  
 person 3SG.SUBJ dog 3SG.OBJ=hit-PFV  
 ‘The person hit the dog.’ [elicited]

There are no auxiliary verbs in Ulwa, at least none that serve as dedicated, productive, and obligatory means of providing grammatical marking. On the grammaticalization of ‘go’ to refer to future time, however, see §12.3; and on the perhaps recently innovated use of the locative verb *wap* ‘be.PST’ as an auxiliary verb (or particle), see §17.3.

A verb consists, minimally, of a stem (§6.1), to which an inflectional TAM suffix may be added (§6.2). To any of the TAM suffixes, the dependent-marker suffix *-e* ‘DEP’ may be added as well (§14.2.1).

### 6.1 The verb stem

Monomorphemic verbs in Ulwa (i.e., verbs that are not compounds), are generally disyllabic or, less commonly, monosyllabic. Verb stems generally end in vowels (4).

- (4) A selection of vowel-final verb stems

<i>ita-</i>	‘build’
<i>na-</i>	‘give’
<i>ale-</i>	‘scrape’
<i>ne-</i>	‘harvest’
<i>uni-</i>	‘shout’
<i>i-</i>	‘come’
<i>lopo-</i>	‘rain’
<i>wo-</i>	‘sleep’
<i>u-</i>	‘put’
<i>ki-</i>	‘say’

However, for most verbs, this final vowel is lost in the imperfective form, which takes the suffix *-e* ‘IPFV’. There is also a small set of verbs that end in consonants. Interestingly, these verbs almost all belong to the same semantic domain of cutting, splitting, breaking, and so on (5).

- (5) Verbs with consonant-final stems

## 6.2 Basic verbal morphology

<i>kol-</i>	'break, split'
<i>tukul-</i>	'break (intransitive)'
<i>kun-</i>	'break, break off'
<i>lomon-</i>	'ignite, set fire to'
<i>won-</i>	'cut, cross'
<i>klop-</i>	'cross, pass'
<i>kot-</i>	'break; bear, give birth'
<i>kamb-</i>	'shun, avoid'

Some of these ‘breaking’ verbs may derive from collocations with the indefinite marker *ko=* ‘INDF’.<sup>2</sup> Notably, given the phonotactics of the language, the verb *kamb-* ‘shun’<sup>3</sup> seems to have an underlying stem-final voiced stop (§4.1.2). In addition to the verbs in (5), the verb *ina-* ‘get’ seems to have an alternate consonant-final stem /in-/ , which is used in the irrealis form [inda], </in-nda/. The locative verb *p-* ‘be, be at’, whose stem also ends in a consonant (indeed it consists entirely of a single consonant), is discussed at the end of §6.3.

Ulwa may be said to contain a relatively small number of verb roots. Although it is impossible to provide an exact count, the total number of verb roots in the language is certainly less than 100. What may be expressed by a single verb in English is often expressed in Ulwa by means of light verb constructions (§11.2.1–§11.2.3).

## 6.2 Basic verbal morphology

There is a basic three-way distinction in TAM in Ulwa, reflected in the choice of verbal suffix. The three forms are imperfective (§6.4), perfective (§6.5), and irrealis (§6.6) (6).

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<sup>2</sup>Thus, for example, *kol-* ‘break’ <*ko=* ‘INDF’ + *l[i]j-* ‘put’ (i.e., ‘put a [piece]’), or *kot-* ‘break’ <*ko=* ‘INDF’ + *t[i]j-* ‘take’ (i.e., ‘take a [piece]’). This compounding is in part suggested by the fact that Ulwa generally lost Proto-Keram \*k- when word-initial in polysyllabic words, but preserved it in monosyllabic forms, such as *ko* ‘INDF’. Also, it should be noted that the verb *kot-* ‘break, bear’ is analyzed here as ending in /t-/ (and not <sup>†</sup>/i-/) , despite often exhibiting the perfective form [kotip] and the irrealis form [kotina]. The presence of [i] in these forms, however, is taken to be phonologically driven – that is, it is an epenthetic vowel breaking up the consonant cluster. Indeed, this vowel can be avoided in the perfective form in instances in which the /tp/ sequences can be broken across a syllable boundary (e.g., in the dependent-marked form [kot.pe]). Moreover, the conditional form of the verb *kot-* ‘break, bear’ is [kota] (not <sup>†</sup>[kotita]), from underlying /kot-ta/ – in other words, instead of acquiring an epenthetic vowel, the /tt/ sequence simply degeminate (§4.5.8).

<sup>3</sup>Also its derivatives *ala-kamb-* ‘dislike’ and *na-kamb-* ‘suffice’.

## 6 Verbs

### (6) Basic TAM suffixes

- e      imperfective ('IPFV')
- p      perfective ('PFV')
- na     irrealis ('IRR')

Briefly, the imperfective aspect encodes events and states that are viewed as incomplete or ongoing; the perfective aspect encodes events and states that have reached their end (i.e., they are over and done with); and the irrealis mood encodes events or states not known to the speaker to have happened (i.e., unreal or hypothetical events and states), whether imperfective or perfective in aspect. This section provides an overview of the morphology of these three basic forms, as they appear in regular verbs. Irregular verbs (that is, verbs whose morphology does not in some way conform to the generalizations in this section) are discussed in §6.3.

The regular imperfective suffix -e 'IPFV' is homophonous with the dependent marker -e 'DEP' (§14.2.1). It is sometimes ambiguous which of these suffixes is marking a given verb or, indeed, whether both are underlyingly present on the same verb, since the double vowel sequence /ee/ would reduce to [e] in any case. However, at least with verbs with an irregular imperfective suffix §6.3, it is clear that the two morphemes can co-occur (7).

### (7) Dependent marker and irregular imperfective suffix co-occurring

- |                |                |
|----------------|----------------|
| a. <i>mane</i> | b. <i>tane</i> |
| <i>ma-n-e</i>  | <i>ta-n-e</i>  |
| go-IPFV-DEP    | say-IPFV-DEP   |
| ‘going’        | ‘saying’       |

Most verb stems end in a vowel, which deletes when immediately followed by the imperfective suffix -e 'IPFV' (§4.5.4).

The regular perfective suffix is -p 'PFV'. Aside from in a few irregular verbs (§6.3), this suffix always appears, quite transparently, suffixed to the verb stem. Although stem-final vowels are never lost before /p/, there is one notable phonological change that occurs in certain verb stems before the perfective suffix -p 'PFV', a change that has a rather specific conditioning environment. Namely, the high central vowel /i/ is lowered to [a] when immediately following the voiceless velar stop and immediately preceding the voiceless bilabial stop (8).

### (8) Lowering of /i/ to [a] in perfective verbs whose stems end in /kɪ/ /i/ → [a] / k \_ p

## 6.2 Basic verbal morphology

This is known to affect only two verbs: *kī-* ‘say’ and *nīkī-* ‘dig, cut’. The low vowel [a] may be seen in the perfective forms in the paradigms of these two verbs (Table 6.1).

Table 6.1: Lowering of /i/ to [a] in perfective verbs whose stems end in /kī/

gloss	verb stem	imperfective	perfective	irrealis
‘say’	<i>kī-</i>	<i>ke</i>	<i>kap</i>	<i>kīna</i>
‘dig, cut’	<i>nīkī-</i>	<i>nīke</i>	<i>nīkap</i>	<i>nīkīna</i>

As there are no known word forms in Ulwa that contain the sequence /kī/ immediately followed by a labial, it could be that  $\dagger$ [kip] ~  $\dagger$ [kimb] is prohibited in the phonotactics of the language.<sup>4</sup>

Another interesting characteristic of the verb *nīkī-* ‘dig, cut’ is its propensity for eliding its initial high central vowel /i/ entirely. In fact, it seems to be deleted in all instances where it is phonotactically permissible to do so. The examples in (9) illustrate how the addition of object markers can license elided forms, which would be unpronounceable without these immediately preceding elements.

- (9) Forms of the verb *nīkī-* ‘dig’ with and without an elided *i*

<i>nīkap</i>	‘dig [PFV]’
<i>nīkīna</i>	‘dig [IRR]’
<i>mankap</i>	‘dig it [PFV]’
<i>ndinkīna</i>	‘dig them [IRR]’

The last basic TAM morpheme to be considered is the irrealis suffix *-na* ‘IRR’, which has a phonologically conditioned allomorph *-nda* ‘IRR’, which appears only when the preceding consonant is a sonorant (10).

- (10) Conditioned allomorphy of the irrealis suffix

/n/ → [nd] / C [+SON] V<sub>0</sub> – (in the irrealis verb form)

The exact phonetic underpinnings of this change are unclear. Perhaps this strengthening of /n/ to [nd] is a means of dissimilating a sequence of sonorants, a

<sup>4</sup>While this a rather specific sequence to be prohibited in a language, there is diachronic support for it being disfavored in Ulwa. Forms that began with \*kip- and \*kimb- in Proto-West Keram are reflected as /nip-/ and /nimb-/, respectively, in Ulwa (e.g., \*kipa > *nipa* ‘breadfruit’ > and \*kimbi[n] > *nīmban* ‘fish sp.’).

## 6 Verbs

sequence which would, presumably, cause perceptual or articulatory challenges for listeners or speakers. Whatever the phonetic motivation, however, this alternation is quite regular, as illustrated by unrealis verb forms that have [nd] after a preceding sonorant consonants /l, n, m, w, y/ (11).

- (11) Irrealis verb forms with the allomorph *-nda* ‘IRR’

<i>landa</i>	‘eat [IRR]’
<i>kolnda</i>	‘break, split [IRR]’
<i>ananda</i>	‘scrub [IRR]’
<i>kunda</i>	‘break (off) [IRR]’
<i>menda</i>	‘sew [IRR]’
<i>lowonda</i>	‘sleep [IRR]’
<i>liyunda</i>	‘fall [IRR]’

Note that *kunda* ‘break (off) [IRR]’ is underlyingly /kun-nda/, having undergone quasi-degemination of the sequence /nnd/ (§4.1.4).

These forms may be compared with the unrealis forms given in (12), which have [n] when the preceding consonant is an obstruent /p, t, k, nd, ng, s/ (there are no known forms with preceding /mb/ or /nd/) or when there is no preceding consonant at all, as in the final example, *ina* ‘come [IRR]’.

- (12) Irrealis verb forms with the allomorph *-na* ‘IRR’

<i>lopona</i>	‘rain [IRR]’
<i>itana</i>	‘build [IRR]’
<i>tīna</i>	‘take [IRR]’
<i>mokona</i>	‘take (one-by-one) [IRR]’
<i>indana</i>	‘walk [IRR]’
<i>tinangana</i>	‘arise [IRR]’
<i>sina</i>	‘push [IRR]’
<i>ina</i>	‘come [IRR]’

The few exceptions to this pattern are treated with the discussion of irregular verbs (§6.3). Like the perfective suffix, the unrealis suffix does not condition the loss of a stem-final vowel. There is, however, one very specific environment in which this vowel may change. Namely, between /l/ and /nd/, underlying mid vowels /e, o/ are realized as high vowels [i, u] (13).

- (13) Raising of /e, o/ to [i, u] in unrealis verbs whose stems end in /le/ or /lo/ /e, o/ → [i, u] / l \_ nd

## 6.2 Basic verbal morphology

The only two verbs that this process is known to affect are *ale-* ‘scrape’ and *lo-* ‘cut, go’, whose basic paradigms are given in Table 6.2. The phonetic motivation for this process is unclear. It could result from a form of hypercorrection or it could be related to a phonotactic constraint.<sup>5</sup>

Table 6.2: Raising of /e, o/ to [i, u] in irrealis verbs whose stems end in /le/ or /lo/

gloss	verb stem	imperfective	perfective	irrealis
‘scrape’	<i>ale-</i>	<i>ale</i>	<i>alep</i>	<i>alinda</i>
‘cut, go’	<i>lo-</i>	<i>le</i>	<i>lop</i>	<i>lunda</i>

Also, it is worth noting that local vowel assimilation of /a/ to /o/ in the 3SG object marker (§4.5.7) must occur before the raising of /o/ to [u] in *lunda* ‘go [IRR]’, in order to account for the surface form [molunda]. In examples (14), (15), and (16), the 3SG.OBJ form [mo=] (as opposed to [ma=]) is seen accompanying each of the three basic TAM-marked verbs.

- (14) *Yawat mī awal num molop.*

*Yawat mī awal num ma=lo-p*  
 [name] 3SG.SUBJ yesterday canoe 3SG.OBJ=cut-PFV  
 ‘Yawat made the canoe yesterday.’ [elicited]

- (15) *Yawat mī amun num mole.*

*Yawat mī amun num ma=lo-e*  
 [name] 3SG.SUBJ now canoe 3SG.OBJ=cut-IPFV  
 ‘Yawat is making the canoe now.’ [elicited]

- (16) *Yawat mī umbe num molunda.*

<sup>5</sup>The hypercorrection hypothesis would run as follows: speakers are raising vowels they assume to have been lowered phonetically due to secondary nasalization from the following nasal gesture giving the vowel a perceived lower quality. The alternative hypothesis would be that there is a phonotactic constraint at play here, since there are no known forms <sup>†</sup>[-lend-] or <sup>†</sup>[-lond-] in Ulwa. Actually, since there are also no known instances of <sup>†</sup>[-len-] or <sup>†</sup>[-lon-], it is equally possible that this raising of /e/ and /o/ to [i] and [u], respectively, occurs before the morphophonemic change of /n/ to [nd]. This second hypothesis may be supported by the fact that the imperative forms of these verbs are *alin* ‘scrape [IRR]’ and *lun* ‘cut, go [IRR]’ (§6.7). It may also be the case, however, that the imperative forms are built by analogy to the irrealis forms; this is almost certainly the case with the conditional forms (§6.12), which are *alita* ‘scrape [COND]’ and *luta* ‘cut, go [COND]’, respectively.

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*Yawat mi umbe num ma=lo-nda*  
 [name] 3SG.SUBJ tomorrow canoe 3SG.OBJ=cut-IRR  
 ‘Yawat will make the boat tomorrow.’ [elicited]

This set of examples also lends further support to the analysis that there are underlying stem-final vowels that are lost in imperfective forms, since the /o/ of the stem /lo-/ must have been present underlyingly in the imperfective verb form in order to have conditioned the change of /ma=/ to [mo=] in (8).<sup>6</sup>

Finally, it should be mentioned that I consider the basic set of three TAM suffixes to be obligatory aspectual and modal morphology. However, there are several verbs, all of them high frequency lexical items with rather generic meanings, that seem capable of occurring without any TAM suffix, even when one is available to them. Usually, when they occur in this bare form, they also elide their stem-final vowel. The most common examples are given in (17).

### (17) Abbreviated verb forms

as	‘hit’	< <i>asa-</i>
<i>l</i>	‘put’	< <i>li-</i>
<i>s</i>	‘push’	< <i>si-</i>
<i>t</i>	‘say’	< <i>ta-</i>
<i>t</i>	‘take’	< <i>ti-</i>

It may be the case that such verbs are undergoing a process of grammaticalization.

## 6.3 Irregular verbs and suppletion

This section is devoted to describing the morphology of verbs that in one way or another do not conform to the patterns described in §6.2 – that is, verbs that exhibit unexpected TAM suffixes, verbs that are defective in that they lack certain forms or may be uninflected for certain TAM designations, or verbs that have suppletive forms that come from unrelated stems.

First, there is a set of verbs that have *-n* ‘PFV’ as their perfective suffix, instead of the expected regular form *-p* ‘PFV’, as shown in Table 6.3.

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<sup>6</sup>It may be noted that the common imperative (or jussive) *nol* ‘(let’s) go!’ is likely derived from the verb *lo-* ‘cut, go’. In this analysis, the form derives from *na-lo-n* ‘DETR-go-IMP’, the /o/ first raising to [u] (13), then the /l/ and /u/ metathesizing (§4.6), then the sequence /au/ becoming the monophthong [o] (§4.5.2), and then the final /n/ of this high-frequency word being elided (i.e., apocopated).

### 6.3 Irregular verbs and suppletion

Table 6.3: Verbs with the irregular perfective suffix *-n* ‘PFV’

gloss	verb stem	imperfective	perfective	irrealis
‘take’	<i>tī-</i>	<i>te ~ tī ~ t</i>	<i>tīn ~ tī ~ t</i>	<i>tīna</i>
‘give’	<i>na-</i>	—	<i>nan ~ nana</i>	<i>nanda</i>
‘come’	<i>i-</i>	[man]	<i>in</i>	<i>ina</i>

The first verb listed in Table 6.3, *tī-* ‘take’, is often defective, especially when used in multi-verb constructions with *na-* ‘give’ to express ‘giving’ events (§13.3). The final central vowel /i/ of the stem is often lost in such defective verb forms, but may, alternatively, be present. Its presence in such instances is taken to be phonetically motivated – that is, it is assumed that, in the imperfective and perfective forms, the final vowel /i/ of this verb is always lost, but, when the resulting form [t] is followed by a consonant, an epenthetic [i] emerges to break up the forbidden consonant cluster. Otherwise, when present, the perfective suffix is *-n* ‘PFV’. The irrealis suffix is the expected form *-na* ‘IRR’. When this verb occurs in its reduced form [t], it often appears to cliticize to a following vowel-initial word.

The second verb, *na-* ‘give’, also has *-n* ‘PFV’ as its perfective suffix, although this may optionally be realized (perhaps for added emphasis) as *-na* ‘PFV’. The irrealis suffix *-nda* ‘IRR’ is regular – that is, it is the expected allomorph of *-na* ‘IRR’, given that the preceding consonant is a sonorant (§6.2). The verb *na-* ‘give’ is defective in another sense: there is no distinct imperfective form (i.e., there is no form <sup>†</sup>/ne/); the perfective form, however, may be used to convey imperfective aspect, if needed.

The third verb, *i-* ‘come’, relies on a suppletive form based on the stem *ma-* ‘go’ for its imperfective form.

Another verb, *si-* ‘push’, has a unique perfective suffix, *-al* ‘PFV’. It is also common for this verb to use the bare stem [si] as the perfective form – that is, the final vowel may be retained.<sup>7</sup> The paradigm for *si-* ‘push’ is given in Table 6.4.

In yet another set of verbs, there is an unusual prefix-like form that occurs in the irrealis mood, in addition to the expected irrealis suffix. Thus, these forms appear to have something like circumfixes encoding irrealis mood. The verbs in question are given in Table 6.5.

<sup>7</sup>An alternative analysis would be that this verb results from a historical periphrastic verbal construction consisting of *ti-* ‘take’ and *i* ‘go.PFV’ (§12.3), with initial \**t* having spirantized to [s] immediately preceding the high front vowel \*i. In this analysis, the irrealis form [sina] would derive from *ti-* ‘take’ plus *i-na* ‘come-IRR’.

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Table 6.4: The irregular verb *si-* ‘push’, with perfective suffix *-al* ‘PFV’

gloss	verb stem	imperfective	perfective	irrealis
‘push’	<i>si-</i>	<i>se</i>	<i>sal ~ si</i>	<i>sina</i>

Table 6.5: Verbs with the apparent irrealis circumfix *la-* ... *-n(d)a*

gloss	verb stem	imperfective	perfective	irrealis
‘let’	<i>ka-</i>	–	–	<i>lakana</i>
‘sleep’	<i>wo-</i>	<i>wowe</i>	<i>wop</i>	<i>lowonda</i>
‘eat’	<i>ama-</i>	<i>ame</i>	<i>amap</i>	<i>landa</i>

All the irrealis forms given in Table 6.5 appear, at least historically, to have the same prefix-like element, /la-/ , which is mostly clearly seen in *lakana* ‘let, leave, allow [IRR]’. The form *lowonda* ‘sleep [IRR]’ likely derives from \*la-wo-nda, the \*a having been rounded and raised by the following labial-velar /w/. The suffix *-nda* ‘IRR’ is the expected allomorph following the sonorant /w/. The form *landa* ‘eat [IRR]’ perhaps derives from \*la-am-nda, the initial \*a having deleted before the following vowel (§4.5.5) and the \*m having been lost after assimilating in place to the following nasal gesture. Here, too, the suffix *-nda* ‘IRR’ is expected, following the sonorant /l/. This initial [la] may be an ossified form of the detransitivizing prefix \*la- (§15.8.1, §20.4).

The verb *ka-* ‘let, leave, allow’ is highly defective, lacking TAM morphology for both imperfective and perfective forms; for these TAM distinctions, the bare stem [ka] is used, instead of the predicted forms †[ke] for ‘let [IPFV]’ and †[kap] for ‘let [PFV]’. This verb is used in separable verb constructions (§11.2.3).

The verb *wo-* ‘sleep’ does not lose its final vowel before the imperfective suffix *-e* ‘IPFV’. Rather, the /-o/ of the stem remains. This verb has an alternate stem /wow-/ used for imperfective aspect.

Three verbs have stems consisting of just a vowel, as shown in Table 6.6. (The verb *i* ‘come’ is also included in Table 6.3.)

In the imperfective forms of these verbs, the stem-final vowel is not lost. Indeed, that would mean the loss of the entire phonological content of the verb stem.<sup>8</sup> Both *a-* ‘break’ and *u-* ‘put’ exhibit the unexpected allomorph *-nda* ‘IRR’ – unexpected because there is no preceding sonorant consonant, unless the glides

<sup>8</sup>Instead, the imperfective forms appear to be derived from the stem-plus-dependent marker.

### 6.3 Irregular verbs and suppletion

Table 6.6: Verb stems consisting of just a vowel

gloss	verb stem	imperfective	perfective	irrealis
‘break’	<i>a-</i>	<i>aye</i>	<i>ap</i>	<i>anda</i>
‘come’	<i>i-</i>	[ <i>man</i> ]	<i>in</i>	<i>ina</i>
‘put’	<i>u-</i>	<i>awe</i>	<i>up</i>	<i>unda</i>

[y] and [w] of the respective imperfective forms are somehow in the underlying form of the irrealis forms or otherwise influencing a fortition of /-na/ to [-nda]. The verb *u-* ‘put’ is used in a number of separable verb constructions (§11.2.2). The imperfective form of this verb is sometimes reduced to [aw].

Three high-frequency verbs that are also highly irregular are *ma-* ‘go’, *andi-* ‘see’, and *asa-* ‘hit, kill’, the last of which is in a suppletive relationship with *wali-* ‘hit, kill’. These verbs are shown in Table 6.7.

Table 6.7: The irregular verbs ‘go’, ‘see’, and ‘hit, kill’

gloss	verb stem	imperfective	perfective	irrealis
‘go’	<i>ma-</i>	<i>man</i>	[ <i>i</i> ]	<i>mana</i>
‘see’	<i>andi-</i>	[ <i>ala</i> ]	<i>andim</i> ~ [ <i>ala</i> ]	<i>andina</i>
‘hit, kill’	<i>asa-</i>	<i>ase</i>	<i>asap</i> ~ <i>as</i>	<i>atina</i> ~ <i>atim</i> ~ [ <i>walinda</i> ]
‘hit, kill’	<i>wali-</i>	<i>wale</i>	[ <i>asap</i> ]	<i>walinda</i>

First, the verb *ma-* ‘go’ does not have a perfective form derived from this stem. Rather, the bare stem of the verb *i-* ‘come’ is used to encode perfective aspect for this verb. The imperfective form [*man*] is very strange in that it employs the suffix *-n* ‘IPFV’, which is otherwise found as an irregular perfective marker, as for the verbs *tī-* ‘take’ and *na-* ‘give’ (Table 6.3). The irrealis form [*mana*] is also irregular, in that it exhibits the suffix *-na* ‘IRR’ (not  $\dagger$ [-nda]), despite the presence of the preceding sonorant consonant /m/.

Second, the verb *andi-* ‘see’ has a suppletive imperfective form [*ala*], built from a different stem. This form is also commonly used with perfective meaning. The

For the verb *a-* ‘break’ this entails the derivation \**a-e* > [*aye*], with an epenthetic glide /y/ breaking up the VV sequence. For the verb *u-* ‘put’, the derivation of the imperfective form is probably as follows: \**u-e* > \**uve* > [*awe*], the initial \**u* having been lowered as a means of dissimilating it from the following high back glide /w/.

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perfective form built on the stem [andi-] has the unusual suffix *-m* ‘PFV’. This form is much less commonly used than [ala], which is used for perfective as well as imperfective meaning. The unrealis form is the regular [andina], which may be shortened to [andin].

Third, the verb *asa-* ‘hit, kill’ does not have the predicted unrealis form  $\dagger$ [asana]. Instead, one of two irregular forms is used, [atina] or [atim], the first of which exhibits the regular unrealis suffix *-na* ‘IRR’.<sup>9</sup> The final [-m] of the alternate unrealis form [atim] is even harder to account for, especially since this /-m/ ending is used with perfective meaning in the verb *andi-* ‘see’.<sup>10</sup> Most commonly, however, instead of [atina] or [atim], the suppletive form [walinda] is used for the unrealis mood. This form comes from the verb stem *wali-* ‘hit kill’, which itself relies on suppletion for its otherwise lacking perfective form. The verb *asa-* ‘hit, kill’ often appears without TAM marking, perhaps especially when it has perfective meaning.

Table 6.8 includes the paradigms for verbs that are missing basic forms, including the verbs *na-* ‘give’ (cf. Table 6.3) and *ka-* ‘let’ (cf. Table 6.5).

Table 6.8: Defective verbs

gloss	verb stem	imperfective	perfective	unrealis
‘give’	<i>na-</i>	–	<i>nan ~ nana</i>	<i>nanda</i>
‘let’	<i>ka-</i>	–	–	<i>lakana</i>
‘arise’	<i>tinanga-</i>	–	–	<i>tinangana</i>
‘feel’	<i>wana-</i>	–	–	<i>wananda</i>
‘put’	<i>lumo-</i>	–	<i>lumop</i>	–

The verb *tinanga-* ‘arise’ lacks imperfective and perfective forms; the bare stem may be used for these aspects. The unrealis form is regular. Similarly, the verb *wana-* ‘feel’ relies on its bare stem for the imperfective and perfective forms. Although the form [wan] sometimes occurs, it seems simply to be a phonetically reduced form of the stem, not a morphologically conditioned imperfective form, despite its missing stem-final vowel – [wan] is found both with imperfective and with perfective meaning.

<sup>9</sup>The nature of the apparent stem change (i.e., [ati-] instead of  $\dagger$ [asa-]) is not clear, but there could be alternate forms of this root, at least historically, as suggested by the noun *at* ‘fight, battle’.

<sup>10</sup>This form (with both its perfective meaning and its unrealis meaning) may derive from a non-finite verbal suffix \*-m. Compare a similar form in Pondi (Barlow 2020b: 61–62).

### 6.3 Irregular verbs and suppletion

The verb *lumo-* ‘put’ is only found in the perfective form and in conditional forms (§6.12). This verb is also used in separable verb constructions (§11.2.2).

Two verbs remain to be discussed in this section: those for *ta-* ‘say’ and *li-* ‘fall’. The basic paradigm for *ta-* ‘say’ is given in Table 6.9.

Table 6.9: The irregular verb *ta-* ‘say’

gloss	verb stem	imperfective	perfective	irrealis
‘say’	<i>ta-</i>	<i>tan ~ t</i>	<i>tap ~ t</i>	<i>tana</i>

Like *ma-* ‘go’, the verb *ta-* ‘say’ has the irregular imperfective suffix *-n* ‘IPFV’. Furthermore, this high-frequency verb is commonly used (especially in perfective aspect) without any overt TAM marking. Like *ti-* ‘take’, its stem-final central vowel is lost in such instances. The loss of /a/ is not optional when the verb is used without any TAM suffixation (i.e., the form  $\dagger[\text{ta}]$  ‘say’ is completely unattested).

The verb *li-* ‘fall’ is transparently derived from the adverb *li* ‘down’ and the verb *u-* ‘put’ (see §11.2.2 for similar constructions). A paradigm for *li-* ‘fall’ is given in Table 6.10. It has, however, undergone phonological changes in its various forms. The imperfective form [liwe] derives from \*li-awe, the /a/ having been elided. The perfective form [liyu] derives from \*li-up: while the epenthetic [y] is indeed expected (§4.5.1), the loss of final /-p/ is difficult to explain. The irrealis form [liyunda], which derives from \*li-unda, also employs an epenthetic [y] to break up two consecutive vowels.

Table 6.10: The irregular verb *li-* ‘fall’

gloss	stem	imperfective	perfective	irrealis
‘fall’	<i>li-</i>	<i>liwe</i>	<i>liyu</i>	<i>liyunda</i>

In all such instances of irregularity or suppletion in verb stems, the alternations are conditioned by TAM distinctions. There are no verbs whose stems alter according to the person of an argument, whether subject or object. There may be one verb, however, that exhibits an alternation based on the number of the subject argument. The verb stem *ni-* ‘die’ appears to have a weakly suppletive stem *nipinpu-* ‘die.PL’, when the subject is plural (or the event is iterative), thus exhibiting a highly restricted form of pluractionality. This pluractional verb form

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appears to be a compound containing *u-* ‘put’ (see §11.2.2). Examples are given in (18) through (21).

- (18) *Ipka ndan matmat mbu ulwa pe ndi ankam ndi nipinpawē.*  
*ipka anda-n matmat mbii-u ulwa p-e ndi ankam ndi*  
 before PL.DIST-OBL cemetery here-from nothing be-DEP 3PL person 3PL  
***nipinp-aw-e***  
 die.PL-put.IPFV-DEP  
 ‘In the past, there was no cemetery here, but they, the people, were dying.’  
 (*matmat* = TP) [ulwa028\_04:26]
- (19) *Ndi nipunpup.*  
*ndi nipunp-u-p*  
 3PL die.PL-put-PFV  
 ‘They have died.’ [ulwa037\_27:16]
- (20) *Maka lepen ngusuwa ndi wopa nipunpup.*  
*maka lo-p-en ngusuwa ndi wopa nipinp-u-p ulwa-p*  
 thus go-PFV-NMLZ poor 3PL all die.PL-put-PFV nothing-COP  
 ‘But the poor things who used go around like that have all died completely.’<sup>11</sup> [ulwa032\_48:58]
- (21) *Ankam wa nipunpunda.*  
*ankam wa nipunp-u-nda*  
 person just die.PL-put-IRR  
 ‘People will just die.’ [ulwa037\_25:33]

There is some variability in the pronunciation of the second vowel of *nipinpu* ‘die.PL’, often being pronounced [u] (i.e., [nipunpu]) perhaps under influence from the following /u/. It may be possible for *ni-* ‘die’ to be used optionally with singular subjects or events, but this seems rarely to be the case (the only examples of singular *ni-* ‘die’ come from elicitations). On the other hand, the use of *nipinpu* ‘die.PL’ with a singular subject will produce a semantically unlikely interpretation, as illustrated by the elicited examples (22), (23), and (24).

- (22) *Ndi nipunpup.*  
*ndi nipunp-u-p*  
 3PL die.PL-put-PFV  
 ‘They died one by one.’ [elicited]

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<sup>11</sup>The pronunciation [lepen] is unexpected.

## 6.4 Imperfective aspect

- (23) *Mi awal nip.*  
*mi awal ni-p*  
 3SG.SUBJ yesterday die-PFV  
 'He died yesterday.' [elicited]
- (24) ? *Mi awal nipunpup.*  
*mi awal nipunp-u-p*  
 3PSG.SUBJ yesterday die.PL-put-PFV  
 (a) 'He kept dying yesterday.' (?)  
 (b) 'He died again and again yesterday.' (?) [elicited]

Similar highly restricted examples of verbal number are found throughout the Keram family, as in Pondi *alas-* ~ *alawa-* 'fly' (Barlow 2020b: 124), Mwakai *wura-* ~ *wurura-* 'fly' (Barlow 2020a: 78), and Ambakich *kri-* ~ *kano* 'fall' (Barlow 2021: 70). Some of these forms (including Ulwa *nipinpu-* 'die.PL') may derive from iconic reduplication. Reduplication, however, does not ever seem to have been a productive morphological process in the family.

One final irregular verb to be considered is the locative verb *p-* 'be, be at (be located at)'. This verb may be considered defective in that it does not encode any aspect. It can be used to refer either to past or to present time. There is, however, an irrealis form [piña], which has an epenthetic [i] to break up the /pn/ consonant cluster. A weakly suppletive form *wap* 'be.PST', perhaps derived historically from the modal adverb *wa* 'just' (?) plus *p-* 'be', may be used to refer explicitly to past time. See §12.1 for the use of the locative verb *p-* 'be', see §12.3 for the formally related copular enclitic =*p* 'COP', see §12.4 for the form *wap* 'be.PST', and see §17.3 for possibly contact-influenced uses of *wap* 'be.PST'.

## 6.4 Imperfective aspect

The imperfective aspect reflects atelicity. If an event did not reach or has not reached its end, whether in past or present time, the verb encoding it usually receives imperfective marking. In other words, imperfective morphology signals continuous, habitual, or iterative happenings or states.

Sentences (25) through (31) exemplify the imperfective aspect as it applies to different verbs.

- (25) *Malman mi amun lamndu mase.*  
*Malman mi amun lamndu ma=asa-e*  
 [name] 3SG.SUBJ now pig 3SG.OBJ=hit-IPFV  
 'Malman is killing the pig now.' [elicited]

## 6 Verbs

- (26) *Anam mī amun apa mayte.*

*Anam mī amun apa ma=ita-e*

[name] 3SG.SUBJ now house 3SG.OBJ=build-IPFV

‘Anam is building the house now.’ [elicited]

- (27) *Anam mī awal apa mayte.*

*Anam mī awal apa ma=ita-e*

[name] 3SG.SUBJ yesterday house 3SG.OBJ=build-IPFV

‘Anam was building the house yesterday.’ (Implication: the process was ongoing yesterday or he has not finished.) [elicited]

- (28) *Inom mī ya ute.*

*inom mī ya uta-e*

mother 3SG.SUBJ coconut grind-IPFV

‘Mother is grinding coconut.’ [elicited]

- (29) *Inom mī ipka ya ute.*

*inom mī ipka ya uta-e*

mother 3SG.SUBJ before coconut grind-IPFV

‘Mother was grinding coconut earlier.’ (Implication: she was continuing to grind it.) [elicited]

- (30) *Itom mī amun inde.*

*itom mī amun inda-e*

father 3SG.SUBJ now walk-IPFV

‘Father is walking now.’ [elicited]

- (31) *Itom mī utam mame.*

*itom mī utam ma=ama-e*

father 3SG.SUBJ yam 3SG.OBJ=eat-IPFV

‘Father was eating the yam.’ [elicited]

Sentence (32) provides an example of the irregular imperfective suffix *-n* ‘IPFV’, found on the verb *ma-* ‘go’.

- (32) *Tin mī ankam maya man.*

*tin mī ankam ma=iya ma-n*

dig 3SG.SUBJ person 3SG.OBJ=toward go-IPFV

‘The dog is going toward the person.’ [elicited]

## 6.5 Perfective aspect

Habitual action may also be indicated by use of the imperfective suffix. In examples (33) through (37), atelic verbs are used to refer not to events that occur at one particular time, but rather to regular occurrences.

- (33) *Inom mī alum nunu ilom mat inde.*  
*inom mī alum nunu ilom ma=tī inda-e*  
 mother 3SG.SUBJ child every day 3SG.OBJ=take walk-IPRV  
 ‘Mother carries the baby every day.’ [elicited]
- (34) *Ginam mī mīnda ame.*  
*Ginam mī mīnda ama-e*  
 [name] 3SG.SUBJ banana eat-IPFV  
 ‘Ginam eats bananas.’ [elicited]
- (35) *Ginam mī ipka mīnda ame.*  
*Ginam mī ipka mīnda ama-e*  
 [name] 3SG.SUBJ before banana eat-IPFV  
 ‘Ginam used to eat bananas before.’ [elicited]
- (36) *Mī ane.*  
*mī an=nā-e*  
 3SG.SUBJ 1PL.EXCL=feed-IPFV  
 ‘She would feed us.’ [ulwa013\_00:33]
- (37) *Ninji inom mī nīt inde.*  
*nī-nji inom mī nī=tī inda-e*  
 1SG-POSS mother 3SG.SUBJ 1SG=take walk-IPFV  
 ‘My mother used to carry me around.’ [ulwa013\_00:34]

Another use of imperfective forms is to signal that an action began or is beginning. For the form and function of the inchoative imperfective, see §6.10.

## 6.5 Perfective aspect

Perfective aspect is applied to events that have reached their logical conclusion. This is, arguably, the semantically unmarked form for a verb to take when referring to past time. When a perfective form refers to present time, the verbal morphology suggests that an event has just now happened. The regular perfective suffix is *-p* ‘PFV’. Sentences (38) through (40) illustrate the use of the perfective aspect.

## 6 Verbs

- (38) *Mi awal mïnda mamap.*  
*mi awal mïnda ma=ama-p*  
 3SG.SUBJ yesterday banana 3SG.OBJ=eat-PFV  
 ‘He ate the banana yesterday.’ [elicited]
- (39) *Mi amun mïnda mamap.*  
*mi amun mïnda ma=ama-p*  
 3SG.SUBJ now banana 3SG.OBJ=eat-PFV  
 ‘He just now ate the banana.’ [elicited]
- (40) *Banjiwa mi numbu manip.*  
*Banjiwa mi numbu ma=ni-p*  
 [name] 3SG.SUBJ garamut 3SG.OBJ=beat-PFV  
 ‘Banjiwa has beaten the *garamut* drum.’ [elicited]

## 6.6 Irrealis mood

The third major TAM suffix does not encode the aspect of an event, but rather its mood: irrealis mood applies to unreal or hypothetical events and states. The irrealis suffix is *-na* ‘IRR’, which has the phonologically conditioned allomorph *-nda* ‘IRR’ (§6.2).

The irrealis mood can be applied to verbs referring to events thought of as occurring in any temporal frame. Examples (41) and (42) are both translated in English as occurring in the future. As a time frame that is perforce hypothetical or not (yet) real, the future is almost always encoded in Ulwa with irrealis verb forms. Note that aspect – perfective or imperfective – is not specified by the irrealis suffix, as suggested by the multiple translations in (41) and (42).

- (41) *Gambri mi umbe apa maytana.*  
*Gambri mi umbe apa ma=ita-na*  
 [name] 3SG.SUBJ tomorrow house 3SG.OBJ=build-IRR  
 (a) ‘Gambri will build the house tomorrow.’  
 (b) ‘Gambri will be building the house tomorrow.’ [elicited]
- (42) *Nungol ndi wambana nduwananda.*  
*nungol ndi wambana ndi=wana-nda*  
 child 3PL fish 3PL=cook-IRR  
 (a) ‘The children will cook the fish.’  
 (b) ‘The children will be cooking the fish.’ [elicited]

## 6.6 Irrealis mood

The irrealis suffix can express a number of modal distinctions, such as deontic ('should', 'must'), abilitative ('can', 'could'), and optative ('would that') moods, as illustrated by (43).

- (43) *Gambri mi (tap) apa maytana.*  
*Gambri mi (tap) apa ma=ita-na*  
 [name] 3SG.SUBJ (maybe) house 3SG.OBJ=build-IRR  
 (a) 'Gambri should build the house.'  
 (b) 'Gambri can build the house.'  
 (c) 'Would that Gambri were building the house!' [elicited]

The epistemic adverb *tap* 'maybe' is often possible in these sentences, but it is not necessary for conveying irrealis mood (§10.2.4). Note, however, that *tap* 'maybe' cannot be used when the speaker wishes to convey that the action will necessarily happen (i.e., 'will', 'must'). Thus, sentence (43) (with *tap* 'maybe' included), cannot mean \*'Gambri will build the house' or \*'Gambri must build the house'.

When used in reference to past time, the irrealis mood indicates potential (i.e., ability) or lack thereof (44).

- (44) *Ndī angō luwā miniyā mana.*  
*ndī angō luwā min=iya ma-na*  
 3PL NEG place 3DU=toward go-IRR  
 'They could not go to them.' (Literally 'They nowhere could go to them.')  
 [ulwa001\_18:34]

When used in reference to past time, the irrealis mood can also indicate a counterfactual statement, as in (45).

- (45) *Awal maka nungol ndul li mana.*  
*awal maka nungol ndi=ul li ma-na*  
 yesterday thus child 3PL=with down go-IRR  
 '[He] would have gone down with [his] children yesterday.'  
 [ulwa014\_33:22]

Sentence (45) is proven to be counterfactual by the speaker's immediately following sentence (46), which shows that this intended action of the man going with his children was unrealized.

## 6 Verbs

- (46) *Ticha ngala mbiye em i stap.*  
*ticha ngala mbii-i-e em i stap*  
 teacher PL.PROX here-go.PFV-DEP 3SG PRED stay  
 ‘But these teachers came, so he stayed.’ (*ticha*, *em*, *i*, *stap* = TP)  
 [ulwa014\_33:26]

In some multicausal constructions, the irrealis form of a verb may be best translated by an English infinitive, showing purpose or intention, as in (47) and (48).

- (47) *Wa me ndul landa.*  
*wa ma=i ndi=ul la-nda*  
 village 3SG.OBJ=go.PFV 3PL=with eat-IRR  
 ‘[They] went home to eat with them.’ [ulwa002\_05:56]
- (48) *Malimap matii yawa mananda.*  
*ma=alima-p ma=ti yawa ma=na-nda*  
 3SG.OBJ=beat-PFV 3SG.OBJ=take uncle 3SG.OBJ=give-IRR  
 ‘[We] beat it [= sago starch] to give to [our] uncle.’ [ulwa014\_00:15]

Sentences such as (47) and (48) are analyzed as consisting of two full clauses, so there is actually nothing akin syntactically to the English infinitive. The absence of dependent marking (§14.2.1) on the first clauses of examples (47) and (48) suggests that the clauses containing these purpose-denoting irrealis verbs are actually independent sentences, without any sentences dependent upon them. Thus, the irrealis suffix can be considered here a means of imbuing a desiderative or intentive meaning to the verb. Thus, (47) could be translated ‘[They] went home; [they] wanted to eat with them’; and (48) could be translated ‘[We] beat it; [we] intended to give it to [our] uncle’.

## 6.7 Imperative

The three basic TAM markings in Ulwa account for much of the suffixed verbal morphology of all declarative and interrogative sentences. In imperative sentences, however, verbs in Ulwa may receive the imperative suffix *-n* ‘IMP’.<sup>12</sup> For the syntax and function of imperative clauses in Ulwa, see §15.2.

<sup>12</sup>The form [-n] found in imperative verbs may be related historically to the irrealis suffix *-na* ‘IRR’. At any rate, there is indeed something kindred between irrealis and imperative forms, since, in irregular verbs that exhibit different stems in the irrealis mood, the imperative ending will affix to the irrealis verb stem, never to the perfective/imperfective stem. Thus, for example,

## 6.8 The double perfective

Table 6.11 presents a sample of Ulwa verbs to illustrates their imperative forms, shown along with the irrealis forms for comparison.

Table 6.11: Some imperative verb forms

gloss	verb stem(s)	irrealis	imperative
‘eat’	<i>ama-</i> , <i>la-</i>	<i>landa</i>	<i>lan</i>
‘let’	<i>ka-</i> , <i>laka-</i>	<i>lakana</i>	<i>lakan</i>
‘say’	<i>ki-</i> , <i>ka-</i>	<i>kïna</i>	<i>kïn</i>
‘cut, go’	<i>lo-</i> , <i>lu-</i>	<i>lunda</i>	<i>lun</i>
‘go’	<i>ma-</i> , <i>i-</i>	<i>mana</i>	<i>man</i>
‘sew’	<i>me-</i>	<i>menda</i>	<i>men</i>
‘give’	<i>na-</i>	<i>nanda</i>	<i>nan</i>
‘put’	<i>u-</i>	<i>unda</i>	<i>un</i>
‘hit’	<i>wali-</i>	<i>walinda</i>	<i>walin</i>

## 6.8 The double perfective

As detailed in sections §6.4–§6.7, an inflected verb in Ulwa typically has exactly one TAM suffix (which may be null in certain imperfective verb forms). There are circumstances, however, in which perfective verbs may be marked twice – that is, they take the form: [stem]-[PFV]-[PFV]. In such instances, the second perfective marker adopts the vowel from the verb stem, preventing the otherwise impossible sequence  $\dagger$ [pp]. Thus, for example, verbs with [a]-final stems have the form [stem]-[p]-[ap], and verbs with [o]-final stems have the form [stem]-[p]-[op] (although there seems to be some variation allowed).

The semantic effect of this double perfective is often one of signaling that an action is all-the-more over-and-done-with. Since a single perfective marker typically signals that the event is viewed as whole and completed, this double marking could be seen as superfluous.<sup>13</sup> There are instances, however, in which

the imperative of ‘eat’ is [lan] (cf. *la-nda* ‘eat [IRR]’) and not  $\dagger$ [aman] (cf. *ama-p* ‘eat [PFV]’) and the imperative of ‘let’ is [lakan] (cf. *laka-na* ‘let [IRR]’) and not  $\dagger$ [kan] (cf. *ka* ‘let [IPFV/PFV]’). Furthermore, there is a semantic similarity between the two suffixes, since, among other things, the irrealis suffix can encode deontic mood (i.e., ‘must’), which, when expressed in an utterance, is not unlike issuing an imperative.

<sup>13</sup>Indeed, it may be that – as speakers use different TAM suffixes ever more interchangeably, perhaps as the result of grammatical attrition – the extra perfective marking is simply redundant (see Chapter 17 for structural changes due to grammatical attrition).

## 6 Verbs

the double perfective functions something like the pluperfect category of some European languages, showing that an event is not only viewed as a completed whole, but that it has been completed before the time of some other event in the more-recent past. These usages can often be translated with the English auxiliary *had* plus the past participle, as in examples (49) through (53).

- (49) *Man nīkapap.*

*ma=n nī=kī-p-ap*

3SG.OBJ=OBL 1SG=say-PFV-PFV

‘[She] had told me.’ [ulwa014\_11:15]

- (50) *Mana man masapap.*

*mana ma=n ma=asa-p-ap*

spear 3SG.OBJ=OBL 3SG.OBJ=hit-PFV-PFV

‘[They] had killed him with a spear.’ [ulwa037\_11:41]

- (51) *Nī mape Madang pe ndilopop.*

*nī ma=p-e Madang p-e ndi=lo-p-op*

1SG 3SG.OBJ=be-DEP [place] be-DEP 3PL=cut-PFV-PFV

‘I had made them when I was there in Madang.’ [ulwa014\_11:34]

- (52) *Ndīnji inga mol lopope.*

*ndī-nji inga ma=ul lo-p-op-e*

3PL-POSS affine 3SG.OBJ=with go-PFV-PFV-DEP

‘[They] had gone with their in-law.’ [ulwa035\_03:33]

- (53) *Asika limndī ndilpipe ngala luke asi tī nap ndala une.*

*asi-ka limndī ndi=lī-p-ip-e ngala luke asi tī na-p ndi=ala*

sit-let eye 3PL=put-PFV-PFV-DEP PL.PROX too sit take DETR-be 3PL=for

*uni-e*

shout-IPFV

‘After [they] had sat and watched them, these people also took seats, cheering them on.’ [ulwa032\_36:45]

The double perfective can, similarly, provide the sense of ‘already’, and is translated accordingly in (54).

- (54) *Numbu ala nungunupop.*

*numbu ala nungun-u-p-op*

post PL.DIST break-put-PFV-PFV

‘Those posts have already broken.’ [ulwa042\_05:18]

## 6.8 The double perfective

It is also possible for the word *ta* ‘already’ to appear within a clause exhibiting such a construction (55).<sup>14</sup>

- (55) *Ninji wot yena mī ta nipop.*

*ni-nji wot yena mī ta ni-p-op*  
 1SG-POSS younger woman 3SG.SUBJ already die-PFV-PFV  
 ‘My younger sister has already died.’ [ulwa027\_00:33]

Sentences (54) and (55) also illustrate the fact that the vowels in the second perfective suffix do not always match the final vowel of the verb stem. Indeed, there is variability within certain verb forms. For example, there are attested forms such as *li-p-ap* ‘put-PFV-PFV’ alongside *li-p-ip* ‘put-PFV-PFV’, as seen in (53). It may be that some of these putative second perfective forms are actually reduced forms of the past locative verb *wap* ‘be.PST’ (§12.4).<sup>15</sup> Sentences (56) and (57) further exemplify the form [-op], following the stem-final vowels /i/ and /u/, respectively.

- (56) *Ane nda ine nda nipop.*

*ane anda i-n-e anda ni-p-op*  
 sun SG.DIST come-PFV-DEP SG.DIST die-PFV-PFV  
 ‘That [woman] died the day before yesterday.’ [ulwa037\_36:02]

- (57) *John maweka i Mongima ul ngalan upop.*

*John maweka i Mongima ul ngala=n u-p-op*  
 [name] also go.PFV [name] with PL.PROX=OBL put-PFV-PFV  
 ‘John had also gone and planted these with Mongima.’ [ulwa014\_55:24]

In many instances, as in (58) and (59), it is not clear whether the inclusion of a double perfective should be taken to convey any sense different from that of a regular (i.e., single) perfective verb form.

- (58) *An ndamapape inim nga ambi.*

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<sup>14</sup>In example (55), however, it may be that the form /nip/ has been reanalyzed as morphophonemic, a new verb ‘die’, derived from the perfective form of the verb *ni-* ‘die’ (cf. the pluractional version of this verb, *nipinpu-* ‘die.PL’, §6.3)

<sup>15</sup>Indeed, it is possible that they have all derived historically from *wap* ‘be.PST’, which is often pronounced [wɔp]: thus, it may be that first the /w/ was lost; then, when following non-low vowels, the vowel [ɔ] was colored to [o], and when following the low vowel, it was colored to [a]. There are no attested (double) perfective forms with the vowels [e] or [u] (i.e., <sup>†</sup>[ep] and <sup>†</sup>[up] are not found as perfective suffixes).

## 6 Verbs

- an ndi=ama-p-ap-e inim nga ambi=p*  
 1PL.EXCL 3PL=eat-PFV-PFV-DEP water SG.PROX big=COP  
 ‘We were eating them [= fish], but [now] the water is high [again].’  
 [ulwa014\_29:36]

- (59) *Mi maka aw ndin mopup.*  
*mi maka aw ndi=n ma=u-p-op*  
 3SG.SUBJ thus betel.nut 3PL=OBL 3SG.OBJ=put-PFV-PFV  
 ‘He had [?] planted the betel nut there.’ [ulwa014†]

Some apparent examples of double perfective marking may reflect grammatical attrition: as verbal suffixes come to be used in increasingly interchangeable ways, they lose their aspectual force. Perhaps such seemingly redundant perfective markers are used to show that the meaning intended is truly perfective. For example, although the form *i* ‘go.PFV’ is intrinsically marked for perfective aspect, speakers on occasion add what seems to be a perfective suffix – that is, as if they were treating this form as unmarked for aspect and thus requiring a perfective suffix. Example (60) contains the perfective form *i* ‘go.PFV’ with an unnecessary additional perfective marker *-ap* ‘PFV’, realized here as [-yap] due to glide insertion (§4.5.1).

- (60) *Li kikal wopa nda ango mbiyap.*  
*li-i kikal wopa nda ango mbi-i-ap*  
 down-go.PFV ear all SG.DIST NEG here-go.PFV-PFV  
 ‘[She] went downstream, but that deaf one did not stay here.’ [ulwa014†]

Example (61), on the other hand, shows how *i* ‘go.PFV’ – with the added suffix *-ap* ‘pfv’ – can function in a double perfective construction.

- (61) *Ndi l̥imndi ute iyapen.*  
*ndi l̥imndi u=uta-e i-ap-en*  
 3PL eye 2SG=grind-IPFV go.PFV-PFV-NMLZ  
 ‘They were the ones who had gone and watched over you.’  
 [ulwa013\_01:25]

Example (62) shows how a double perfective construction can function when *i* ‘go.PFV’ is reanalyzed as lacking (intrinsic) TAM marking. In this instance, the speaker uses a perfective-marked form of the past-tense locative verb *wap* ‘be.PST’ as something like an auxiliary verb.<sup>16</sup>

<sup>16</sup>I suspect that this is a recent innovation, one influenced by grammatical attrition in the face of competing influences from the dominant language, Tok Pisin (see Chapter 17).

## 6.9 The irrealis perfective

- (62) *Ngata ala i wapapen.*

*ngata ala i wap-ap-en*

grand PL.DIST go.PFV be.PST-PFV-NMLZ

‘[Our] ancestors are the ones who had gone [there].’ [ulwa014\_23:29]

## 6.9 The irrealis perfective

An interesting tug-of-war occurs when one must refer to a completed action in future time (cf. the future perfect in English, e.g., *we will have eaten*). The three designations in Ulwa’s basic three-way TAM system are not mutually exclusive: that is, an event could, theoretically, be viewed both as a completed whole (perfective aspect) and as something not (yet) real (irrealis mood). Typically in Ulwa, all irrealis-mood verbs are treated the same – that is, there are no aspectual distinctions maintained among them (§6.6). Thus, the sentence in (63) could be translated variously into English.

- (63) *Nungol ndi̥ landa.*

*nungol ndi̥ la-nda*

child 3PL eat-IRR

(a) ‘The children will eat.’ (unspecified aspect)

(b) ‘The children will be eating.’ (imperfective aspect)

(c) ‘The children will have eaten.’ (perfective aspect) [elicited]

In certain multicausal constructions, however, it may become necessary to designate the aspect of an irrealis event as being perfective in aspect. Namely, when one future event is contingent on the completion of another, this yet-to-be-completed event can be marked with a perfective suffix (64). Thus, in these tug-of-war scenarios between aspect and mood, aspect wins.

- (64) *Anji wa koytap namndu nungol kot ma mat malnda.*

*an-nji wa ko=ita-p namndu nungol ko=tii ma*

1PL.EXCL-POSS village INDF=build-PFV pig child INDF=take go

*ma=tii ma=li-nda*

3SG.OBJ=take 3SG.OBJ=put-IRR

‘Once [we] have built a village for ourselves and gotten a pig, [we] will go and put it there.’ [ulwa014\_07:07]

Such irrealis perfective constructions are especially common in multicausal imperatives. In (65), the perfective verb is the suppletive form *i* ‘go.PFV’.

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- (65) *Un i anul ndul amblawalin.*

*un i an=ul ndi=ul ambla=wali-n*

2PL go.PFV 1PL.EXCL=with 3PL=with PL.REFL=hit-IMP

‘Go and fight with us with [= against] them!’ (Literally ‘You having gone, fight with us with them!’) [ulwa002\_05:19]

A verb in the first clause of such an imperative may be marked with the conditional suffix *-ta* ‘COND’ (§6.12). Especially when the subject of the first clause differs from that of the second, the inclusion of this suffix may be seen as necessary to convey the irrealis perfective sense of the protasis: in (66), the conditional suffix on the first verb, *anmbi* ‘come out [PFV]’, helps signal that the action of the following verb is contingent on the completion of the action described by this one.

- (66) *Ngun anmbita una malamape una lowon.*

*ngun an-mbi-i-ta unan ma=la-ama-p-e unan*  
2DU out-here-go.PFV-COND PL.INCL 3SG.OBJ=IRR-eat-PFV-DEP 1PL.INCL  
*lo-wo-n*  
IRR-sleep-IMP

‘Once you two have come and we’ve eaten it, let’s sleep!’ [ulwa041\_01:15]

Sometimes, in the tug-of-war between perfective aspect and irrealis mood, there is a morphological tie, at least in instances in which the verb form allows some indication of irrealis mood by means other than suffixation. This applies to verbs that have circumfix-like irrealis forms beginning with [lo-] or [la-], such as *wo-* ‘sleep’ and *ama-* ‘eat’ (§6.3). In irrealis perfective constructions involving these verbs, the verb combines the irrealis stem with the perfective suffix.

For example, the form *lowop* ‘sleep [IRR/PFV]’ combines the beginning of the irrealis form *lowonda* ‘sleep [IRR]’ with the ending of the perfective form *wop* ‘sleep [PFV]’ (cf. §6.3). It is thus capable of indicating perfective aspect and irrealis mood simultaneously, as in (67) and (68).

- (67) *Wa ma lowop ma siwi angalalunda mane.*

*wa ma lo-wo-p ma siwi angla-lo-nda ma-n-e*  
village go IRR-sleep-PFV go grub.sp await-go-IRR go-IPFV-DEP

‘[He] was going to the village, and, having slept [there], was going to search for grubs.’ [ulwa038\_03:51]

- (68) *Maka lowop apa mot anda luke itana mane.*

## 6.9 The irrealis perfective

*ma=ka      lo-wo-p      apa      mot      anda      luke ita-na*  
 3SG.OBJ=at IRR-sleep-PFV house awning SG.DIST too build-IRR  
*ma-n-e*  
 go-IPFV-DEP

'Having slept there, I was going to build that house awning, too.'  
 [ulwa042\_04:44]

In example (69), the form *lowop* 'sleep [IRR/PFV]' occurs with some borrowed grammar from Tok Pisin (*i no laik*, literally 'do not want'; here, roughly, 'should').

- (69) *Un i no laik anul mbi ka lowop mana?*

*un i      no laik an=ul      mbi ka      lo-wo-p      ma-na*  
 2PL PRED NEG want 1PL.EXCL=with here thus IRR-sleep-PFV go-IRR

'Why don't you spend the night here with us and [then] go?' (*i no laik* = TP) [ulwa014\_16:04]

In a somewhat different but related manner, the irrealis perfective form of *ama-* 'eat' seems to combine two stems in the same form: the irrealis stem [la-] and the non-irrealis stem [ama-] occur together, along with the perfective suffix *-p* 'PFV', thus yielding *lamap* 'eat [IRR/PFV]'. Although elsewhere in examples containing this verb, the form [la-] is glossed as the verb stem 'eat', in irrealis perfective constructions such as those in (70) and (71), it is glossed as 'IRR', since it is the part of the verb form that is signaling its irrealis value. The vowel of /la-/ deletes before the initial vowel of /ama-/ (§4.5.5).

- (70) *Ndilamap we un namndu atīna.*

*ndi=la-ama-p      we      un      namndu atī-na*  
 3PL=IRR-eat-PFV then 2PL pig hit-IRR

'Once [we] have eaten them, then you will kill pigs!' [ulwa014\_43:54]

- (71) *Mol lamap mana mat mananda.*

*ma=ul      la-ama-p      mana ma=tī      ma=na-nda*  
 3SG.OBJ=with IRR-eat-PFV spear 3SG.OBJ=take 3SG.OBJ=give-IRR

'Having eaten with him, [they] will give him the spear.' [ulwa014\_62:16]

In the text that contains sentence (71), there is another irrealis perfective construction that immediately follows: (72). Here it may be seen again that – as for most verbs – the irrealis perfective form of *ita-* 'build' is morphologically identical to the perfective form.

## 6 Verbs

- (72) *Mana maytap mat mananda.*  
*mana ma=ita-p*      *ma=tii*      *ma=na-nda*  
 spear 3SG.OBJ=build-PFV 3SG.OBJ=take 3SG.OBJ=give-IRR  
 ‘Having made the spear, [they] will give it to him.’ [ulwa014\_62:19]

### 6.10 The inchoative imperfective

There is a special use of imperfective verb forms that may at first seem to run counter to its typically continuous aspectual force. Imperfective verbs may be used to signal that an action is beginning or starting. This may be referred to as inchoative aspect (or inceptive aspect). Indeed, there is nothing technically atelic about verbs denoting the commencement of an action: usually, the inchoative imperfective verb does maintain the sense of uncompleted action (i.e., it encodes that an action was started but interrupted or that an action has begun but has not yet reached its conclusion, both of which actions are ongoing). Sentences (73) illustrates the use of the inchoative imperfective.

- (73) *We mokotip mat manane mi mame.*  
*we*    *ma=kot-p*      *ma=tii*      *ma=na-n-e*      *mi*  
 sago 3SG.OBJ=break-PFV 3SG.OBJ=take 3SG.OBJ=give-PFV-DEP 3SG.SUBJ  
*ma=ama-e*  
 3SG.OBJ=eat-IPFV  
 ‘[He] broke a piece of sago and gave it to him, and he began to eat it.’  
 [ulwa001\_11:42]

In (74), it is ambiguous whether the ending [-e] on the verb *sa-* ‘cry’ is encoding (only) clausal dependence or (additionally) the inchoative imperfective aspect.

- (74) *Mi se ni mala ndiwanawne.*  
*mi*      *sa-e*      *ni*    *ma=ala*      *ndi=wana-uni-e*  
 3SG.SUBJ cry-DEP 1SG 3SG.OBJ=for 3PL=feel-shout-IPFV  
 ‘When she started to cry, I called to them to get her.’ [ulwa032\_04:28]

In (75), the inchoative imperfective is marked by the irregular imperfective suffix *-n* ‘IPFV’.

- (75) *Tana kot ambin wutii anmot ngalip anankin ala li mane.*

6.11 *The speculative suffix -t ‘SPEC’*

- tana ko=tii      ambi=n      wutii anmot nga=li-p      anankin*  
 axe INDF=take SG.REFL=OBL leg post SG.PROX=put-IPFV blood  
*ala      li      ma-n-e*  
 PL.DIST down go-IPFV-DEP  
 ‘[He] cut his shin with an axe, and blood began to run down.’  
 [ulwa009\_00:25]

In (76), the inchoative imperfective is indicated by the suppletive imperfective stem of the verb *u-* ‘put’, without any overt suffix.

- (76) *Ndii kikal ndiiwana ndinawte inim naw.*  
*ndii kikal ndii=wana ndii=na-uta-e      inim na-aw*  
 3PL ear 3PL=feel 3PL=DETR-grind-IPFV water DETR-put.IPFV  
 ‘They heard them [= their names] and started grinding them [= coconuts] into water.’ [ulwa018\_02:14]

Likewise, in (77), no overt suffix is present, but the [w]-final verb stem *wow-* ‘sleep.IPFV’ indicates that imperfective aspect is intended.

- (77) *Mawap imba pe mi wolka nawow.*  
*ma=wap      imba p-e      mi      wolka na-wow*  
 3SG.OBJ=be.PST night be-DEP 3SG.SUBJ again DETR-sleep.IPFV  
 ‘[He] stayed the night there and again he fell asleep.’ [ulwa006\_04:33]

A minor variation to inceptive or ingressive aspect may be termed resumptive aspect. This aspect can also be encoded by imperfective verb forms to signal that an action that had stopped has begun again, as in (78).

- (78) *Mi numbu mole.*  
*mi      numbu      ma=lo-e*  
 3SG.SUBJ garamut 3SG.OBJ=cut-IPFV  
 ‘He resumed making the *garamut* drum.’ [ulwa009\_00:56]

## 6.11 The speculative suffix *-t ‘SPEC’*

As detailed in §6.6, the unrealis suffix can express a number of modalities, including various predictions, such as that a state or event might be or might happen. There is also, however, a verbal suffix *-t ‘SPEC’*, which can convey a sense of epistemic possibility. It immediately follows the unrealis suffix on the verb, as seen in (79) and (80).

## 6 Verbs

- (79) *Nakanaka nundate.*

*na-kanaka lu-nda-t-e*  
DETR-unwrap put-IRR-SPEC-DEP  
'[It] might unwrap.'<sup>17</sup> [ulwa014\_57:24]

- (80) *Mi amun wa mbi an nüt mol inat.*

*mii amun wa mbi-i na=n nii=ta ma=ul*  
3SG.SUBJ now village here-go.PFV talk=OBL 1SG=say 3SG.OBJ=with  
*i-na-t*  
come-IRR-SPEC

'He recently came here to the village and told me that he might come with her.' [ulwa037\_46:28]

Examples (79) and (80) both illustrate the sense of 'might' being conveyed by the speculative suffix *-t* 'SPEC', in both instances directly following an unrealis suffix. Example (80) further illustrates this use in indirect discourse. This must not, however, be taken to have evidential force – that is, the suffix is used because the reported speech is of someone who himself is speculating about whether or not he would come (not because the person reporting this information can only speculate as to whether or not the person would come). Indeed, the speaker who uttered this sentence followed it with the one given in (81), which does not include any speculative form.<sup>18</sup>

- (81) *Inim ngol mol ina nüt.*

*inim nga=ul ma=ul i-na nii=ta*  
water SG.PROX=with 3SG.OBJ=with come-IRR 1SG=say  
'[He] told me [he] would come with her this year.' [ulwa037\_46:32]

The speculative suffix can also be used in conjunction with the epistemic adverb *tap* 'maybe', which always comes earlier in the clause, as in (82).

- (82) *Ngunanji yalum anda tap i wa mbipiñate.*

*ngunan-nji yalum anda tap i wa*  
1DU.INCL-POSS grandchild SG.DIST maybe go.PFV village  
*mbii-p-na-t-e*  
here-be-IRR-SPEC-DEP  
'Our granddaughter might come and stay here in the village.'  
[ulwa014\_11:10]

<sup>17</sup>The pronunciation [nundate] – with initial [n] – may represent influence from the Maruat-Dimiri-Yaul dialect.

<sup>18</sup>For more on indirect discourse, see §15.4.5.

### 6.11 *The speculative suffix -t ‘SPEC’*

Sentence (82) also illustrates that this suffix may be followed by the dependent marker *-e* ‘DEP’. More examples of the speculative suffix are given in (83) and (84).

- (83) *Makinate.*

*ma=kii-na-t-e*  
3SG.OBJ=say-IRR-SPEC-DEP  
'[He] might tell him.' [ulwa032\_51:01]

- (84) *Una iken malka manate.*

*unan iken ma=li-ka ma-na-t-e*  
1PL.INCL may 3SG.OBJ=put-let go-IRR-SPEC-DEP  
'We may go follow it [= an accusation].' (*iken* < TP *i ken* 'may, can')  
[ulwa037\_08:44]

In sentence (84), the force of the suffix *-t* ‘SPEC’, is closer to English ‘may’. Indeed, it is used alongside a Tok Pisin loan phrase *i ken* ‘may’, often used in granting permission. In sentence (85), *-t* ‘SPEC’ is used along with a different Tok Pisin loanword, here giving the sentence a speculative sense, although one with a negative flavor. The Tok Pisin word used here, *nogut* ‘bad’, often carries a conjunctive meaning similar to that of English ‘lest’.

- (85) *Nongut mundu ti unanandat.*

*nongut mundu ti unan-na-nda-t*  
lest food take 1PL.INCL=give-IRR-SPEC  
'[It] might give us food.' (*nongut* < TP *nogut* 'bad; lest' [ulwa029\_05:25]

The speculative suffix is indeed often used in negative irrealis clauses, typically following the negative marker *ango* ‘NEG’, which tends to come early in the clause, as in sentences (86) through (93).

- (86) *Ango maka anma apombam manate.*

*ango maka an-ma apombam ma-na-t-e*  
NEG thus out-go middle.of.house go-IRR-SPEC-DEP  
'[She] shouldn't go into the middle of the house, going out like that.'  
[ulwa014\_35:26]

- (87) *Ango apa kwan lusim manat.*

*ango apa kwa=n lusim ma-na-t*  
NEG house one=OBL leave go-IRR-SPEC  
'[They] were not going to leave out a single household.' (*lusim* = TP)  
[ulwa029\_02:26]

## 6 Verbs

- (88) *Una ango luwa lundat.*  
*unan ango luwa lo-nda-t*  
 1PL.INCL NEG place go-IRR-SPEC  
 ‘We can’t go anywhere.’ [ulwa029\_03:17]
- (89) *Ni ango mbuka wiya inat.*  
*nī ango mbī-u-ka u=iya i-na-t*  
 1SG NEG here-from-let 2SG=toward come-IRR-SPEC  
 ‘I will not come to you quickly.’ [ulwa031\_00:46]
- (90) *Ango nokoplindat.*  
*ango nokop-lī-nda-t*  
 NEG hide-put-IRR-SPEC  
 ‘[It] couldn’t hide [from us].’ [ulwa037\_14:36]
- (91) *Mi ango un apa pīnat.*  
*mi ango un=n apa p-na-t*  
 3SG.SUBJ NEG 2PL=OBL house be-IRR-SPEC  
 ‘It won’t last [long] in your house.’ [ulwa037\_52:13]
- (92) *Ango in malandate unji ametamal.*  
*ango i=n ma=la-nda-t-e u-nji ametamal*  
 NEG hand=OBL 3SG.OBJ=eat-IRR-SPEC-DEP 2SG-POSS spoon  
 ‘[You] may not eat it with [your] hand, but [must use] your spoon.’  
 [ulwa014\_36:27]
- (93) *Ni ango manat ni mbi napīna.*  
*nī ango ma-na-t ni mbi na-p-na*  
 1SG NEG go-IRR-SPEC 1SG here DETR-be-IRR  
 ‘I won’t go; I’ll stay here.’ [ulwa037\_35:57]

The two clauses in (93) illustrate the contrast between negative irrealis clauses (here marked with speculative *-t* ‘SPEC’) and positive irrealis clauses (here, as usual when not needed for extra speculative force, not marked with *-t* ‘SPEC’). In sentence (94) there is also a contrast between a negative irrealis clause and a positive one. Here, the negator *ango* ‘NEG’ is missing; the speculative suffix *-t* ‘SPEC’ alone is conveying the negative force of the first clause.

- (94) *Apombam manate angani wat ando li mana.*

### 6.12 The conditional suffix -ta ‘COND’

*apombam      ma-na-t-e      angani wat      anda=u      li*  
 middle.of.house go-IRR-SPEC-DEP rear      ladder SG.DIST=from down  
*ma-na*  
 go-IRR

‘[She won’t] go to the middle of the house, but will go down the back ladder.’ [ulwa014\_34:48]

This suffix is also commonly used in negative commands, which may use the prohibitive marker *wana* ~ *wanap* ‘PROH’ (see §15.2.4 and §15.3.2 for examples). The negative polarity function of the speculative marker *-t* ‘SPEC’ may reflect an origin as a postverbal negator (cf. Ap Ma *-at* ‘NEG’). But this historical explanation is itself speculative. See §15.3.2 for the synchronically more common postverbal negators in Ulwa.

Questions, which often contain words derived from the negative marker *ango* ‘NEG’ (§15.3), may also carry speculative force, employing the suffix *-t* ‘SPEC’ (95).

- (95) *A un angos tīnat?!*  
*a un angos tī-na-t*  
 ah 2PL what take-IRR-SPEC  
 ‘Ah, what will you get?!’ [ulwa018\_06:11]

This suffix can also be used as a device used for politeness, suggesting more tentativeness in the question being asked (96).

- (96) *Unan angos natanate?*  
*unan angos na-ta-na-t-e*  
 1PL.INCL what DETR-say-IRR-SPEC-DEP  
 ‘What could we talk about?’ [ulwa037\_58:33]

### 6.12 The conditional suffix -ta ‘COND’

Perhaps etymologically related to the speculative suffix *-t* ‘SPEC’ (§6.11), the conditional suffix *-ta* ‘COND’ is used to mark the verb in the protasis of a conditional statement. The syntax of such sentences is addressed in §15.5; the morphology and basic uses of this suffix are addressed in this section.

In the protases of conditional statements, the suffix *-ta* ‘COND’ is affixed either to the stem of the verb (always including the vowel) (97) or to the perfective form

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(that is, including the perfective suffix) (98).<sup>19</sup>

- (97) *Inim lopota ni mana.*  
*inim lopo-ta ni ma-na*  
 water rain-COND 1SG go-IRR  
 ‘If it rains, I’ll leave.’ [elicited]

- (98) *Inim lopopta ni mana.*  
*inim lo-po-p-ta ni ma-na*  
 water rain-PFV-COND 1SG go-IRR  
 ‘If it rains, I’ll leave.’ [elicited]

In verbs that exhibit different stems for the irrealis mood, the conditional form is never built from the imperfective/perfective stem alone. Either it is built from this realis stem plus the perfective marker or it is built from the suppletive irrealis stem without any additional marker (cf. the discussion of imperatives in §6.7). Thus, the verb *ama-* ‘eat’ has as its conditional form either [amapta] (from the fully inflected perfective form) (99) or [lata] (from the irrealis stem) (100), but never <sup>†</sup>[amata] (from the imperfective/perfective stem alone).

- (99) *U n̥inji mundu amapta ni uwalinda.*  
*u n̥i-nji mundu ama-p-ta ni u=wali-nda*  
 2SG 1SG-POSS food eat-PFV-COND 1SG 2SG=hit-IRR  
 ‘If you eat my food, I’ll hit you.’ [elicited]

- (100) *U n̥inji mundu lata ni uwalinda.*  
*u n̥i-nji mundu la-ta ni u=wali-nda*  
 2SG 1SG-POSS food eat-COND 1SG 2SG=hit-IRR  
 ‘If you eat my food, I’ll hit you.’ [elicited]

I have not found any discernible difference in meaning between the alternative verb stems in cases such as these.

Example (101) illustrates the conditional suffix following the suppletive perfective stem *i* ‘go.PFV’.

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<sup>19</sup>Often the two forms appear to be interchangeable. I suspect that, for many speakers, an aspectual or modal distinction that perhaps once existed is now being lost. Still, at least in some circumstances, it may be the case that the perfective version of the conditional verb is required to show a sequence of events.

## 6.12 The conditional suffix -ta ‘COND’

- (101) *Mii ita ni nan makina.*  
*mii i-ta ni na=n ma=ki-na*  
 3SG.SUBJ go.PFV-COND 1SG talk=OBL 3SG.OBJ=say-IRR  
 ‘If he comes, I’ll tell him.’ [ulwa014\_09:39]

The conditional suffix can also appear following the locative verb *p-* ‘be at’, as in (102) and (103).

- (102) *Kuma lawa mapta landa.*  
*kuma ala-awa ma=p-ta la-nda*  
 some PL.DIST-INT 3SG.OBJ=be-COND eat-IRR  
 ‘When some other people are there, [they] might eat [our food].’  
 [ulwa033\_00:18]
- (103) *Ambi naptä we mii limndi anala.*  
*ambi na-p-ta we mii limndi an=ala*  
 big DETR-be-COND then 3SG.SUBJ eye 1PL.EXCL=see  
 ‘Once [we] had gotten big, then she saw us.’ [ulwa013\_00:47]

Especially when needed to break up impossible consonant clusters, the locative verb *p-* ‘be at’ may be realized phonetically as [pi] when preceding the conditional suffix -ta ‘COND’, as in (104) and (105).

- (104) *Akum pita akumni ndutana.*  
*akum p-ta akum=nii ndi=uta-na*  
 basket.sp be-COND basket.sp=OBL 3PL=grind-IRR  
 ‘If there is basket, [they] scoop them with the basket.’ [ulwa036\_01:43]
- (105) *Mawapta mii anmapita we ande ndi wolka mol nena.*  
*ma=wap-ta mii anma=p-ta we ande ndi wolka*  
 3SG.OBJ=be.PST-COND 3SG.SUBJ good=COP-COND then ok 3PL again  
*ma=ul na-i-na*  
 3SG.OBJ=with DETR-come-IRR  
 ‘If [the sick person] has stayed there and has gotten well, then OK, they would come back with him.’ [ulwa029\_10:14]

Sentence (105) also illustrates the use of the conditional suffix -ta ‘COND’ following the suppletive locative form *wap* ‘be.PST’. More examples of conditional sentences are provided in §15.5.

## 6 Verbs

### 6.13 Derivational morphology: Verbalization

Unlike nouns, which may be formed from other parts of speech through the addition of the derivational suffix *-en* ‘NMLZ’ (§5.2), there is no single means of deriving verbs from other parts of speech. That said, it is possible for non-verbal words to serve as predicates. This is accomplished through the use of the copular clitic *=p* ‘COP’ (§12.2).

### 6.14 Compound verbs

While most verbs are composed of simply a single free root (plus, potentially, bound morphology such as TAM suffixes, the detransitivizing prefix *na-* ‘DETR’, or object-marker proclitics), some can be analyzed as compounds – that is, consisting of more than one free morpheme. The final element of such compounds (excluding any suffixes) is always a verb stem. The first element, on the other hand, may be either a noun (106) or another verb (107) (or perhaps a postposition, although this may be analyzed otherwise).<sup>20</sup>

- (106) *Ndīn ndiya i iwan ndīnambīlumope.*

*ndī=n ndī=iyā i iwa=n ndī=nambī-lumo-p-e*  
3PL=OBL 3PL=toward go.PFV basket.sp=OBL 3PL=skin-put-PFV-DEP

‘[Men] would go to them [= women] with them [= bamboo stalks], blocking them [= fish] with fish trap baskets.’ [ulwa036\_02:11]

- (107) *Ul wandam ma i tī u kīkal welunda.*

*u=ul wandam ma i tī u kīkal we-lo-nda*  
2SG=with jungle go hand take 2SG ear cut-cut-IRR

‘[They] will go to the jungle with you and box your ears with [their] hands.’ [ulwa014\_00:44]

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<sup>20</sup>Often it is not clear whether such a combination of non-bound morphemes should best be analyzed as a compound. A noun preceding a verb, for example, could simply be the object of the verb. Only when this noun-plus-verb combination permits a direct object (or an object marker) can it be said to be a compound. Similarly, two verb stems in succession may be separate words that are coordinated paratactically. A true compound verb consisting of two verbal elements, however, should permit only one object marker (that is, the object marker should affix to the beginning of the first member of the compound). Often, series of postposition-plus-verb-stem seem very much like compound verbs, especially when considering their phonological tendency to coalesce and reduce. However, there are few if any morphosyntactic tests to prove that such forms are true compounds.

## 6.14 Compound verbs

Compound verbs may contain nouns as their first element. Evidence that these forms are single (though polymorphemic) lexical items comes from the fact that they permit object markers (preceding the entire word) and TAM suffixes (following the entire word). Examples of noun-plus-verb verbal compounds are given in (108), (109), and (110).

- (108) *Manambuweyup kuma ndinap ndit̪i wa i.*  
*ma=nambi-we-u-p kuma ndi=ina-p ndi=t̪i wa i*  
 3SG.OBJ=skin-cut-put-PFV some 3PL=get-PFV 3PL=take village go.PFV  
 '[She] peeled it, got some [greens], and brought them home.'  
 [ulwa001\_01:06]
- (109) *An kaw mawutinip.*  
*an kaw ma=wuti-ni-p*  
 1PL.EXCL song 3SG.OBJ=leg-beat-PFV  
 'We danced the song.' [elicited]
- (110) *Ni t̪in manambitwana.*  
*ni t̪in ma=nambit-wana*  
 1SG dog 3SG.OBJ=odor-feel  
 'I smelled the dog.' [elicited]

Note that in example (108) the verb is analyzed as containing not only a nominal element, but also two verbal elements. Similar constructions with 'put' verbs are discussed in §11.2.2. Additional examples of compound verbs consisting of two verb roots are given in (111) and (112). Only the final element receives TAM marking.

- (111) *Nd̪i angos t̪ina nakap anwanakap.*  
*nd̪i angos t̪i-na na-ki-p an=wana-ki-p*  
 3PL what take-IRR DETR-say-PFV 1PL.EXCL=feel-say-PFV  
 '[When] they wanted to get something, [they] called us.'  
 [ulwa018\_05:01]
- (112) *Amblawanawne nay.*  
*ambla=wana-uni-e na-i*  
 PL.REFL=feel-shout-DEP DETR-go.PFV  
 'Calling to each other, they went.' [ulwa001\_07:49]

## 6 Verbs

Compound verbs can be even more complex, containing whole postpositional phrases (that is, units composed of noun-plus-postposition). Examples (113) and (114) contain the relatively prototypical noun *ina* ‘liver’; example (115), on the other hand, includes as the object of the postposition a semantically verb-like noun, *top* ‘throw’.

- (113) *Ni kenmbu maynakawana.*

*ni kenmbu ma=ina-ka-wana*

1SG problem 3SG.OBJ=liver-at-feel

‘I thought about the problem.’ [elicited]

- (114) *Nungolke ngala ango ndinakawana.*

*nungolke ngala ango ndi=ina-ka-wana*

child PL.PROX NEG 3PL=liver-at-feel

‘But these children aren’t thinking about them.’ [ulwa038\_01:32]

- (115) *Ni natopinka.*

*ni na-top-in-ka*

1SG DETR-throw-in-let

‘I’ve forgotten.’ [ulwa037\_17:58]

The verb *ka-* ‘let, leave, allow’ is presented more fully in the discussion on separable verbs (§11.2.3). Also see §11.2.1 for an overview of compound verbs that may be composed of discontinuous elements.

Some compounds may be composed of just postpositions and verbs. While there often seems to be a close connection (both semantic and phonological) between these two elements, it is difficult to prove that they indeed form compounds. Although in sentences such as (116), they are glossed as transitive compound verbs with direct objects, they could alternatively be analyzed as series of postpositional phrases (which contain objects of the postposition) and intransitive verbs (having no objects of their own).

- (116) *Atana mī ko malakam.*

*atana mī ko ma=ala-kamb*

older.sister 3SG.SUBJ just 3SG.OBJ=from-shun

‘The older sister disapproved of it.’ [ulwa011\_02:25]

The verb *u-* ‘put’ usually takes a goal argument as its direct object (i.e., it does not have the same semantics or argument structure as English *put*, §11.2.2). In (117), the goal argument directly precedes the possible compound *inu-* ‘put in’.

## 6.14 Compound verbs

- (117)
- Ndīn unji uta menup.*

*ndī=n u-nji uta ma=***in-u-p**  
 3PL=OBL 2SG-POSS shell 3SG.OBJ=in-put-PFV  
 '[They] put them in your dish.' [ulwa014\_39:19]

The form *watlo-* ‘clear (as land of rubbish, foliage, etc.)’, composed of the post-position *wat* ‘atop’ and a form of the verb *lo-* ‘cut’ is also possibly a compound. Examples (118) and (119) illustrate *watlo-* ‘clear’ as it appears to function as a compound verb.

- (118)
- Ndī amun nduwatlope.*

*ndī amun ndī=***wat-lo-p-e**  
 3PL now 3PL=atop-cut-PFV-DEP  
 ‘They have just now cleared them.’ [ulwa014\_06:43]

- (119)
- Nī mape ndīwatle.*

*nī ma=p-e              ndī=***wat-lo-e**  
 1SG 3SG.OBJ=be-DEP 3PL=atop-cut-IPFV  
 ‘I cleared them there.’ [ulwa037\_42:27]

For the form and function of compound verbs containing locative adverbs, such as *mbi* ‘here’, see §10.2.2.



## 7 Adjectives

In Ulwa, words that denote properties are not particularly distinct as a class in terms of their morphosyntax. The fundamental divide among grammatical categories in Ulwa falls rather between verbs and non-verbs. When viewed within this dichotomy, adjectives resemble nouns somewhat more than they resemble verbs. For example, adjectives may receive the copular enclitic. They never receive any of the three basic TAM suffixes found on verbs. Like nouns, adjectives are not marked for person, number, gender, or case. One possible minor criterion by which adjectives may be distinguished from nouns is their placement within a noun phrase. Within NPs, adjectives follow nouns.

### 7.1 Attributive adjectives

When an adjective is neither functioning as a substantive nor serving as a predicate complement, it occurs within the limits of a noun phrase. When inside an NP, adjectives occur after the noun (the head of the NP) and before the subject marker, object marker, or any other determiner that may be found in an NP. Such adnominal adjectives never occur outside the NP (i.e., discontinuously). Sentences (1) through (4) provide examples of adjectives (in **bold**) as they appear in NPs, illustrating their postnominal position, preceding determiners.

- (1) *Ankam ambi mī tīn njukuta masap.*  
*ankam ambi mī tīn njukuta ma=asa-p*  
 person big 3SG.SUBJ dog small 3SG.OBJ=hit-PFV  
 ‘The big person hit the small dog.’ [elicited]
- (2) *Ndīnji i anma mī ndul i.*  
*ndī-nji i anma mī ndī-ul i*  
 3PL-POSS way good 3SG.SUBJ 3PL=with go.PFV  
 ‘Their good behavior has gone with them.’ [ulwa014\_62:57]
- (3) *Nī nīnji wandam ambi ndalop.*

## 7 Adjectives

*nii nii-nji wandam ambi anda=lo-p*  
 1SG 1SG-POSS jungle big SG.DIST=cut-PFV  
 ‘I cleared that big garden of mine.’ [ulwa042\_00:04]

- (4) *Nimal wapata men pe apa ite mawap.*  
*nimal wapata ma=in p-e apa ita-e ma=wap*  
 river old 3SG.OBJ=in be-DEP house build-IPFV 3SG.OBJ=be.PST  
 ‘[They] were building houses in the old river there.’ [ulwa032\_27:47]

### 7.2 Predicative adjectives

When adjectives function predicatively, they may receive copular morphology (§12.2), although this is not obligatory (neither for adjectives nor for nouns). These predicative adjectives occur clause-finally (the position held prototypically by verbs). Examples of predicative adjectives are given in (5), (6), and (7).

- (5) *Minkin ndi wutota.*  
*minkin ndi wutota*  
 sago.sp 3PL tall  
 ‘The sago palms are tall.’ [ulwa014\_71:18]
- (6) *Ninji wuti ambatim ngala tembi-pe.*  
*nii-nji wuti ambatim ngala tembi=p-e*  
 1SG-POSS foot joint PL.PROX bad=COP-DEP  
 ‘My knees are bad.’ [ulwa032\_49:17]
- (7) *Mi anmapina.*  
*mi anma=p-na*  
 3SG.SUBJ good=COP-IRR  
 ‘It [= sago starch] will be good.’ [ulwa014\_60:25]

### 7.3 Substantive adjectives

Adjectives may also function as substantives – that is, they may have the same formal properties as prototypical nouns. In such cases, these adjectives have the same distribution as nouns. Thus, adjectives may serve as the heads of NPs, which may themselves serve as subject (8), direct object (9), or object of a postposition (10) within a clause.

## 7.4 Relationship to other word classes

- (8) ***Ambi*** *mī ngununu nditīna.*  
***ambi*** *mī*      *ngununu=u*      *ndi=tī-na*  
 big    3SG.SUBJ 1DU.INCL=from 3PL=take-IRR  
 ‘The big man will get them from us.’ (Literally ‘the big [one]’)  
 [ulwa014\_33:46]
- (9) ***Tembi*** *ndinap.*  
***tembi*** *ndi=ina-p*  
 bad    3PL=get-PFV  
 ‘[I] got the bad ones [= tobacco plants].’ [ulwa037\_55:49]
- (10) ***Tembi*** *ngalawl inde.*  
***tembi*** *ngala=ul*      *inda-e*  
 bad    PL.PROX=with walk-IPFV  
 ‘[They] walk around with these sick ones [= children].’ [ulwa014\_47:09]

## 7.4 Relationship to other word classes

One factor complicating the task of assigning words in Ulwa to the grammatical category of adjective is the fact that adjectives in NPs sometimes precede their head nouns (instead of following them). While some speakers consider this order to be ungrammatical (perhaps an influence from the word order of Tok Pisin; see Chapter 17), it nevertheless occurs in speech, thereby making it difficult to rely on the distributional criterion that adjectives follow nouns. This adjective-noun word order is exemplified in sentences (11), (12), and (13).

- (11) ***Waembil*** *ankam anda i.*  
***waembil*** *ankam anda*    *i*  
 white    person SG.DIST go.PFV  
 ‘That white person came.’<sup>1</sup> [ulwa013\_05:21]
- (12) ***Tembi*** *ankam ala imba pe.*  
***tembi*** *ankam ala*      *imba p-e*  
 bad    person PL.DIST night be-IPFV  
 ‘Those bad people are around at night.’ [ulwa032\_16:02]

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<sup>1</sup>The form *waembil ankam* ‘white person’ may be lexicalized, perhaps calqued from Tok Pisin *waitman* ‘white man, white person’.

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- (13) *Tembì nji ala ala ndīt indana.*  
*tembi* *nji*   *ala*   *ala*   *ndī=tī*   *inda-na*  
 bad   thing PL.DIST PL.DIST 3PL=take walk-IRR  
 ‘Those bad things – they will bring them [here].’ [ulwa037\_20:39]

The morphosyntactic similarity between nouns and adjectives also makes it difficult at times to assign certain words to one class or the other. For example, the word *kalam* ‘knowledge’ can have either the more nominal meaning ‘knowledge, wisdom’ or the more adjectival meaning ‘knowledgeable, knowing, wise’, and it is difficult to define one of these meanings as being the primary one. Whereas in (14) this word carries a more noun-like meaning, in (15) it functions more like a substantive adjective (§7.3).

- (14) *Ndawa ndīnji kalam andol le.*  
*ndī-awa* *ndī-nji*   *kalam*   *anda-ul*   *lo-e*  
 3PL-INT 3PL-POSS knowledge SG.DIST=with go-IPFV  
 ‘They went around with their knowledge.’ [ulwa014†]
- (15) *Yena ambi anda u kalam anda.*  
*yena*   *ambi*   *anda*   *u*   *kalam*   *anda*  
 woman big SG.DIST 2SG knowledge SG.DIST  
 ‘You’re a grown woman; you know well.’ (Literally ‘[You] are that big woman; you are that knowledgeable [woman].’) [ulwa032\_09:04]

Complicating matters even further is the fact that *kalam* ‘knowledge, knowledgeable’ very often functions like a verb. Although it does not take verbal TAM morphology but rather the copular enclitic (thus making it resemble nouns and adjectives rather than verbs), it seems capable of taking object arguments (thus making it resemble verbs). In each of examples (16), (17), and (18), *kalam* ‘knowledge’ appears to have a direct object argument, including proclitic object marking in (16) and (17).

- (16) *Mi ukalampē.*  
*mi*   *u=kalam=p-e*  
 3SG.SUBJ 2SG=knowledge=COP-DEP  
 ‘She knows you.’ [ulwa032\_36:00]
- (17) *Nī angō ndīkalam.*  
*nī*   *ango* *ndī=kalam*  
 1SG NEG 3PL=knowledge  
 ‘I don’t know about them.’ [ulwa032\_49:16]

## 7.4 Relationship to other word classes

- (18) *Na ndi̥ anjikakape i kalampiña.*

*na ndi̥ anjikaka=p-e i kalam=p-na*

and 3PL how=COP-DEP way knowledge=COP-IRR

‘And how are they going to know [good] behavior?’<sup>2</sup> (*na* < TP *na* ‘and’)  
[ulwa014\_41:07]

The peculiar behavior of *kalam* ‘knowledge’ may reflect the fact that it is a loanword from Waran (§1.5): in being borrowed, it may have come to be associated with additional lexical classes (cf. the Tok Pisin loan *lukautim* ‘look after’ in §17.6).

Even fairly prototypical adjectives, such as *tembi* ‘bad, sick, etc.’ can be employed nominally (i.e., to mean ‘badness, sickness, etc.’), as seen in (19) and (20).

- (19) *Tembi mi makape tilwa ndo unden.*

*tembi mi maka=p-e tilwa anda=u unda-en*

bad 3SG.SUBJ thus=COP-DEP road SG.DIST=from go-NMLZ

‘The sickness is one that goes along this kind of road.’ [ulwa038\_02:16]

- (20) *Tembi nji ala un mat tembi ti mananda.*

*tembi nji ala u=n u ma=tii tembi ti*

bad thing PL.DIST 2SG=OBL from 3SG.OBJ=take bad take

*ma=na-nda*

3SG.OBJ=give-IRR

‘Bad things will take her from you and give her sickness.’ [ulwa032\_17:34]

In example (20) this word *tembi* ‘bad/badness’ functions both as an adjective and as a noun in the same sentence (note the non-canonical order of noun and adjective in the first NP). The sense of ‘sick’ (i.e., an adjectival meaning) is illustrated by example (21); here the word functions as a predicate adjective, receiving the copular enclitic.

- (21) *U tembipiña.*

*u tembi=p-ta*

2SG bad=COP-COND

‘You may be sick [someday].’ [ulwa014\_13:10]

Another notable characteristic of the grammatical class of adjectives is its rather small size. Taking the definition (based both on semantics and on syntactic distribution) that adjectives are words that denote properties and can occur

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<sup>2</sup>See §15.1.2 for the internal morphology of *anjikaka* ‘how?’

## 7 Adjectives

within NPs after nouns and before determiners, then the class of adjectives is quite small, and is, perhaps, closed. The list in (22) contains the best exemplars of this class of adjectives. They almost all refer to physical properties.

(22) Property words / adjectives

<i>anma</i>	'good'
<i>tembi</i>	'bad'
<i>ambi</i>	'big'
<i>njukuta</i>	'small'
<i>nipat</i>	'giant'
<i>ilum</i>	'little'
<i>wapata</i>	'old, dry'
<i>akinaka</i>	'new, young'
<i>wananum</i>	'hot'
<i>mänomä</i>	'cold'
<i>namli</i>	'soft'
<i>nipokonam</i>	'hard' (i.e., not soft)
<i>kenmbu</i>	'heavy'
<i>wiwila</i>	'light' (i.e., not heavy)
<i>wutota</i>	'tall, long'
<i>mundotoma</i>	'short'
<i>nu</i>	'near'
<i>ngaya</i>	'far'
<i>mbun</i>	'black'
<i>waembil</i>	'white'
<i>andil</i>	'careful, slow, quiet'
<i>yangle</i>	'strong'
<i>yangimot</i>	'tasty, sweet'
<i>mänwata</i>	'wet, ripe, rotten'
<i>maw</i>	'correct'
<i>monop</i>	'full, sated'
<i>ngusuwa</i>	'poor, pitiful'
<i>wopa</i>	'whole'

The words in (22) may come close to representing a complete list of true adjectives, at least those most commonly used in discourse. To denote most other properties that could be ascribed to nominals, Ulwa employs other grammatical strategies, such as using postpositional phrases or verb phrases. For example, the notion 'fast' may be expressed with a metaphorical postpositional phrase *apin wat* 'on fire', as in (23).

## 7.4 Relationship to other word classes

- (23) *Tin apän wat mii imbamka.*  
*tün apän wat mii imbam-ka*  
 dog fire atop 3SG.SUBJ run-let  
 'The fast dog ran.' [elicited]

The notion 'happy' may be expressed with the compound verb *wana-ni-* 'feel-act' along with the adjective *anma* 'good' (24).

- (24) *Anma wanane mol lope i.*  
*anma wana-ni-e ma=ul lo-p-e i*  
 good feel-act-IPFV 3SG.OBJ=with go-PFV-DEP yay  
 '[They] were happy, went with him, [and said:] "yay!"' [ulwa035\_03:50]

It is also not uncommon to use Tok Pisin loanwords, as in (25), which contains Tok Pisin *amamas* 'happy' to denote the same attribute that is expressed with a verb phrase in (24).

- (25) *Ndi wa amamaspe mol lopen.*  
*ndi wa amamas=p-e ma=ul lo-p-en*  
 3PL just happy=COP-DEP 3SG.OBJ=with go-PFV-NMLZ  
 'They were just happy and went with him.' (*amamas* = TP)  
 [ulwa035\_03:48]

One final feature of adjectives to be discussed here is their ability to function as adverbs when placed immediately before the verb in the clause. This results in the direct object being demoted to an oblique, as in (26).

- (26) *Inim u kwa man anma lan!*  
*inim u kwa ma=n anma la-n*  
 water 2SG just 3SG.OBJ=OBL good eat-IMP  
 'Water – just drink it well!' [ulwa014†]

For more on this phenomenon, including additional examples, see the sections on adverbs (§10.2), the oblique marker *=n* 'OBL' (§13.4.1), and valency-changing operations (§15.8.9).



# 8 Pronouns

Various categories of pronouns are treated in the sections in this chapter. Demonstrative words, which may also function pronominally, are treated in §9.3. Defined in terms of discourse function, these subcategories of pronouns all consist of words that refer to something that is either identified elsewhere in the discourse or thought to be identifiable either from context or from shared knowledge of the speech participants. The referents of these pronominal forms are semantically nouns. There are distributional similarities that exist among these subgroups of pronouns (for example, their members can all serve as the head of an NP), as well as shared structural features (for example, these forms do not permit TAM suffixation).

## 8.1 Personal pronouns

The paradigm for Ulwa personal pronouns consists of three persons – first, second, and third – and three numbers – singular, dual, and plural. There is a clusivity distinction exhibited in first person non-singular forms. The dual forms denote exactly two referents, whereas plural number implies more than two (but can, at least for some speakers, be used to refer to exactly two referents as well, §11.1.2). The singular form, as to be expected, is used when the referent is exactly one. Pronouns do not exhibit any gender distinctions or any politeness distinctions. The forms of the personal pronouns in Ulwa are given in Table 8.1.

Table 8.1: Personal pronouns

	SG	DU	PL
1	<i>nī</i>	<i>ngan</i> [EXCL]	<i>an</i> [EXCL]
		<i>ngunan</i> [INCL]	<i>unan</i> [INCL]
2	<i>u</i>	<i>ngun</i>	<i>un</i>
3	<i>mī</i>	<i>min</i>	<i>ndī</i>

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All (and only the) non-singular speech-act personal pronouns end in the formative /n/. The second person is marked by the vowel /u/, which occurs in each number for this person. The presence of this vowel is also felt in the first person non-singular inclusive forms; this has a certain logic to it, since these forms include the addressee(s) as a referent. The vowel /a/ is found in all first person forms, except the first person singular. Dual forms are marked by initial /ng/, present in all dual pronouns except the third person. In fact, all dual forms (except the third person) can be analyzed as consisting of the plural equivalent of these pronouns plus word-initial /ng/. The third person dual pronoun *min* ‘3DU’ stands out as being formally unusual in this regard.

The only polysyllabic personal pronouns (the dual and plural first person inclusive forms) are clearly derived from the combination of two other pronouns, namely a second person form (plural or dual) and an exclusive first person plural form – i.e., *unan* ‘1PL.INCL’ < *un* ‘2PL’ + *an* ‘1PL.EXCL’ and *ngunan* ‘1DU.INCL’ < *ngun* ‘2DU’ + *an* ‘1PL.EXCL’.<sup>1</sup>

Some speakers have reported an alternative 3DU pronominal form /ndin/. However, it is not well attested in my corpus. The only examples of it seem to reflect an adnominal demonstrative rather than a personal pronoun. I suspect that it is an abridged form of the dual distal demonstrative *andin* (cf. the form [nda] for the singular distal demonstrative *anda*, §9.3). The form [ndin], for example, occurs at the end of an NP in (1).

- (1) *Kambok inom ngusuwa ndin asika ndule.*  
*Kambok inom ngusuwa ndin asi-ka ndi=ula-e*  
 Kambuku mother poor 3DU? sit-let 3PL=weave-IPFV  
 ‘Two poor women from Kambuku [village] used to sit and weave them.’  
 [ulwa014\_42:11]

In (2), the functional similarity between [*a*]ndin ‘DU.DIST’ ('those two') and *anda* ‘SG.DIST’ ('that') is clear, as each form immediately follows a corresponding numeral.

- (2) *wik wopa kwa nda nini ndintina*

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<sup>1</sup>If /ng/ is treated as a dual formative, /n/ as a non-singular speech-act participant formative, and /a/ as an indicator of the first person, then these two pronouns could be further analyzed as /u-n-a-n/ ‘2-PL-1-PL’ and /ng-u-n-a-n/ ‘DU-2-PL-1-PL’, respectively. These two exclusive pronouns are perhaps younger forms, possibly calqued from one of the nearby Yuat languages, which contrast inclusive and exclusive first person forms. Indeed, Foley (2018: 227) proposes that a pronominal clusivity distinction is an areal feature.

## 8.2 Possessive pronouns

*wik wopa kwa anda nini ndin=tü-na*  
 week all one SG.DIST two 3DU?=take-IRR  
 'for all of one week, or two' (*wik* = TP) [ulwa031\_00:27]

Nevertheless, if there is in fact a pronominal use of *ndin* '3DU (?)', then it most likely derives historically from this demonstrative word. A similar functional change, whereby a demonstrative has come to serve more general pronominal functions without carrying any spatial deictic meaning, can be seen in the form *ala* 'PL.DIST' ('those') (§9.3).

Each of the forms given in Table 8.1 may serve as the subject of either an intransitive or a transitive clause. Pronominal objects, on the other hand, are indicated by a paradigm of clitics that precede a verb, postposition, or oblique marker (Table 8.2). They are almost identical to their subject-form equivalents; the main difference occurs in the third person singular form, which is /mii/ as a subject, but /ma=/ whenever in non-subject roles.

Table 8.2: Pronominal object markers (non-subject markers)

	SG	DU	PL
1	<i>nii=</i>	<i>ngan=</i> [EXCL] <i>ngunan=</i> [INCL]	<i>an=</i> [EXCL] <i>unan=</i> [INCL]
2	<i>u=</i>	<i>ngun=</i>	<i>un=</i>
3	<i>ma=</i>	<i>min=</i>	<i>ndii=</i>

These non-subject pronominal forms may also be used as adnominal possessive pronominal forms, immediately preceding the possessum (§11.1.5). Further information on object markers (and non-subject pronominal forms) is provided in §9.2.

In casual speech, the dual and plural first person inclusive pronouns may be pronounced without the final /-n/ – that is, [nguna] and [una] for /ngunan/ and /unan/, respectively.

## 8.2 Possessive pronouns

Possessive pronominal forms are all clearly derived from the corresponding personal pronominal forms plus the word *nji* 'thing'. More precisely – the possessive pronouns correspond to the paradigm of non-subject personal pronominal forms, since the third person singular possessive form is [manji], rather than

## 8 Pronouns

<sup>†</sup>[m̥inji] (see Table 8.1 and Table 8.2 for the subject and object personal pronominal paradigms). These possessive forms do not necessarily function as subjects or objects themselves, but rather typically occur within NPs headed by another nominal form – that is, they are typically adnominal possessive pronouns. As with all pronominal forms, there is no gender distinction, whether in the third person or elsewhere.

Table 8.3 provides the forms of the possessive pronouns and possessive demonstratives in Ulwa.

Table 8.3: Possessive pronouns and demonstratives

	SG	DU	PL
1	<i>n̥inji</i>	<i>nganji</i> [EXCL]	<i>anji</i> [EXCL]
		<i>ngunanji</i> [INCL]	<i>unanji</i> [INCL]
2	<i>unji</i>	<i>ngunji</i>	<i>unji</i>
3	<i>manji</i>	<i>minji</i>	<i>ndinji</i>
REFL	<i>amb̥inji</i>	<i>ambinji</i>	<i>amblanji</i>
PROX	<i>nganji</i>	<i>nginji</i>	<i>ngalanji</i>
DIST	<i>andanji</i>	<i>andinji</i>	<i>alanji</i>

Allforms in Table 8.3 are transparently decomposable. There is only one minor phonological change, which affects the dual and non-third person plural forms, as well as the dual reflexive form. This is the shortening (i.e., quasi-degemination) of the sequence nasal-plus-prenasalization. Thus, the possessive first person plural exclusive form has the underlying form /annji/, but is realized as [anji]. Similarly, second person plural /unnji/ is realized as [unji], making it homophonous with the second person singular possessive form /unji/.

Throughout this grammar, the pronominal forms are treated orthographically as individual words, reflecting their phonological unity. However, the glossing reflects their composite structure (i.e., object pronoun + -nji ‘poss’). The possessive ending -nji ‘poss’ is also found in full NPs, but only when they end in a determiner (i.e., an object marker or deictic); that is, -nji ‘poss’ cannot attach to bare nouns. Possession with full-NP possessors is discussed further in §11.1.5.

Possessive pronouns do not index anything about the possesum. That is, although the possessive pronoun encodes the person and number of the possessor, it offers no information about the person or number (or gender) of that which is possessed. Furthermore, no morphological or syntactic distinction is made in Ulwa between alienable and inalienable possession.

## 8.2 Possessive pronouns

Possessive forms may refer to first person (3), second person (4), or third person (5) possessors.

- (3) *Nünji anapa mii atalap.*

*nii-nji anapa mii atal-a-p*  
1SG-POSS sister 3SG.SUBJ laughter-break-PFV  
'My sister laughed.' [elicited]

- (4) *Unji aweta mii anma.*

*u-nji aweta mii anma*  
2SG-POSS friend 3SG.SUBJ good  
'Your friend is nice.' [elicited]

- (5) *Manji wonmi ndii namlip.*

*ma-nji wonmi ndii namli=p*  
3SG.OBJ-POSS hair 3PL soft=COP  
'Her hair is soft.' [elicited]

Possessors may be singular, dual, or plural, and may occur in object roles as well as subject roles. In example (6), the possessive form refers to a third person plural possessor, here part of a direct object NP.

- (6) *Ndii limndii ndiinji aweta mala.*

*ndii limndii ndiinji aweta ma=ala*  
3PL eye 3PL-POSS friend 3SG.OBJ=see  
'They saw their friend.' [elicited]

Third person possessive forms, such as the one in (7), can have ambiguous reference, pointing either (reflexively) to an antecedent in the clause or to a third party not necessarily mentioned in the clause.

- (7) *Ginam mii inim mo manji aweta ndit atalp.*

*Ginam mii inim ma=u ma-nji<sub>i/j</sub> aweta ndi=tii*  
[name] 3SG.SUBJ water 3SG.OBJ=from 3SG.OBJ-POSS friend 3PL=take  
*ata-li-p*  
up-put-PFV

'Ginam pulled her friends out of the water.' [elicited]

That is, *manji* '3SG.OBJ-POSS' in sentence (7) can refer either to Ginam's friends or to someone else's (e.g., Yawat's). To clarify that the pronoun refers to Ginam, a different form may instead be used, composed of the reflexive pronoun of the appropriate number (§8.3) and *-nji* 'poss', giving the meaning 'X's own', as in (8).

## 8 Pronouns

- (8) *Ginam mī inim mo ambīnji aweta ndīt atalp.*  
*Ginam i mī inim ma=u ambī-nji<sub>i/\*j</sub> aweta ndī=tī*  
 [name] 3SG.SUBJ water 3SG.OBJ=from SG.REFL-POSS friend 3PL=take  
*ata-lī-p*  
 up-put-PFV  
 ‘Ginam pulled her own friends out of the water.’ [elicited]

These forms are similar in function to certain pronouns found in some other languages, such as the Latin possessive reflexive pronoun *suis* ‘his/her/its/their own’. In addition to their use in clarifying third person antecedents, however, the Ulwa forms may also be used with first or second person reference in order to convey the sense ‘my own’, ‘our own’, ‘your own’, and so on, as in (9), (10), and (11).

- (9) *Nī līmndī ambīnji aweta mala.*  
*nī līmndī ambī-nji aweta ma=ala*  
 1SG eye SG.REFL-POSS friend 3SG.OBJ=see  
 ‘I saw my own friend.’ [elicited]
- (10) *Min līmndī ambīnji aweta mala.*  
*min līmndī ambī-nji aweta ma=ala*  
 3DU eye DU.REFL-POSS friend 3SG.OBJ=see  
 ‘The two of them saw their own friend.’ [elicited]
- (11) *Un līmndī amblanji aweta ndala.*  
*un līmndī ambla-nji aweta ndī=ala*  
 2PL eye PL.REFL-POSS friend 3SG.OBJ=see  
 ‘You saw your own friends.’ [elicited]

These reflexive possessive forms are not marked for person (or gender); they are only marked for number. They are included in Table 8.3.

It may here be noted that possessive forms need not necessarily precede nouns. Although they cannot precede verbs (without the verbs having been nominalized), they can precede adjectives – this happens, however, when the adjective is functioning substantively (i.e., nominally) (§7.3), as in (12) and (13). This further suggests that there is little if any morphosyntactic distinction between property words (i.e., “adjectives”) and semantically more prototypical nouns.

- (12) *Manji anma ndī apa map.*

### 8.3 Reflexive and reciprocal pronouns

- ma-nji anma ndī apa ma=p*  
 3SG.OBJ-POSS good 3PL house 3SG.OBJ=be  
 ‘His good ones [= daughters] are in the house.’ [elicited]

- (13) *Ninji njukuta mī wandam i.*  
*nī-nji njukuta mī wandam i*  
 1SG-POSS small 3SG.SUBJ jungle go.PFV  
 ‘My small one [= dog] went into the jungle.’ [elicited]

Finally, the possessive forms can be used substantively with an implied noun, as in (14) and (15).

- (14) *Unji apa mī njukutap nīnji mī ambi=p.*  
*u-nji apa mī njukuta=p nī-nji mī ambi=p*  
 2SG-POSS house 3SG.SUBJ small=COP 1SG-POSS 3SG.SUBJ big=COP  
 ‘Your house is small; mine is big.’ [elicited]
- (15) *Kayta manji tīn mī nīnji asap.*  
*Kayta ma-nji tīn mī nī-nji asa-p*  
 [name] 3SG.OBJ-POSS dog 3SG.SUBJ 1SG-POSS hit-PFV  
 ‘Kayta’s dog attacked mine.’ [elicited]

Substantive possessive forms (otherwise more akin to determiners) are thus in some ways rather similar to English possessive pronouns; they can, accordingly, be translated as ‘mine’, ‘ours’, ‘yours’, ‘hers’, and so on.

## 8.3 Reflexive and reciprocal pronouns

A reflexive pronoun generally has as an antecedent a form occurring (or implied) earlier in the same clause that has the same referent (i.e., the two words are co-indexed for reference). Reflexive pronouns are inflected for number, but not for person or gender. As these forms function as objects, they typically cliticize to a following verb or postposition. The Ulwa reflexive pronouns are given in Table 8.4.

Thus, these pronouns are similar to English ‘-self/-selves’, in that there is no distinction made among them for person – whether first, second, or third – but they are distinguished for number. These three forms are based on the same root, /amb(i)-/. The use of reflexive pronouns is illustrated by examples (16) through (22).

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Table 8.4: Reflexive/reciprocal pronouns

	SG	DU	PL
REFL	<i>ambi=</i>	<i>ambin=</i>	<i>ambla=</i>

- (16) *Tambana mi ambuwalinda.*  
*Tambana mi ambi=wali-nda*  
 [name] 3SG.SUBJ SG.REFL=hit-IRR  
 ‘Tambana will hit herself.’ [elicited]
- (17) *Mi ambüt nimal ndilp.*  
*mi ambi=tü nimal ndi=li-p*  
 3SG.SUBJ SG.REFL=take river 3PL=put-PFV  
 ‘It has put itself in the rivers.’ [ulwa014\_69:32]
- (18) *Ni ambinakap mol une.*  
*ni ambi=nakap ma=ul uni-e*  
 1SG SG.REFL=for 3SG.OBJ=with shout-IPFV  
 ‘I was yelling at her on my own behalf.’ [ulwa032\_16:56]
- (19) *Ngun ambinkalamp.*  
*ngun ambin=kalam=p*  
 2DU DU.REFL=knowledge=COP  
 ‘You two know yourselves.’ [elicited]
- (20) *Nungol ndi amblat nay.*  
*nungol ndi ambla=tü na-i*  
 child 3PL PL.REFL=take DETR-go.PFV  
 ‘The children brought themselves [to go along].’ [ulwa014\_60:09]
- (21) *Una amblakolp.*  
*unan ambla=kol-p*  
 1PL.INCL PL.REFL=break-PFV  
 ‘We have broken ourselves.’ [ulwa037\_31:10]
- (22) *Ay ndinkap ndin amblan up.*  
*ay ndi=niki-p ndi=n ambla=n u-p*  
 sago 3PL=dig-PFV 3PL=OBL PL.REFL=OBL put-PFV  
 ‘[They] made [packets of] sago and left them for themselves.’  
 [ulwa014\_49:21]

### 8.3 Reflexive and reciprocal pronouns

There are indications that the binding domain for anaphors (i.e., reflexive pronouns) in Ulwa may be something greater than the clause – that is, unlike in English, it is possible for the antecedent of a reflexive pronoun in Ulwa to be located in a so-called higher clause. All known examples of this occur when the matrix clause (containing the antecedent) introduces the embedded clause (containing the reflexive pronoun) by means of a verb of speaking (or thinking).<sup>2</sup> Examples (23) and (24) illustrate the use of reflexive pronouns with antecedents in a “higher” clause.

- (23) *Wangasa Wore ngala ini tī ambiñanda nate.*

*Wangasa Wore ngala ini tī ambi<sub>i</sub>=na-nnda na-ta-e*  
 [name] [place] PL.PROX ground take SG.REFL=give-IRR DETR-say-DEP  
 ‘Wangasa says that these Wore [people] will give him land.’ (Literally ‘... will give himself land’) [ulwa014\_21:49]

- (24) *Ambiwalinda ambul undate nakap.*

*ambi=wali-nnda ambi=ul unda-t-e na-kii-p*  
 SG.REFL=hit-IRR SG.REFL=with go-SPEC-DEP DETR-say-PFV  
 ‘[He] thought that [the crocodile] might go around with him to kill him.’  
 [ulwa035\_02:29]

Example (25) illustrates this long-distance (or logophoric) anaphoric reference with a reflexive pronominal modifier, here used as a bare possessor, without the form *-nji* ‘POSS’ (§8.2).

- (25) *Kwa mī man ambaweta kap.*

*kwa mī ma=n ambi=a-weta kii-p*  
 one 3SG.SUBJ 3SG.OBJ=OBL SG.REFL=friend say-PFV  
 ‘Someone said that it was his friend.’ [ulwa020\_00:39]

Also to be mentioned here is an interesting idiomatic use of the reflexive pronominal object marker *ambla*= ‘PL.REFL’. When used with the verb *asa-* ~ *wali-* ‘hit, kill’, this marker does not necessarily have a reflexive (or reciprocal) sense, but rather gives the entire verb the intransitive meaning ‘fight’ (as in battle). The object of fighting (the enemy) can be marked in a postpositional phrase with the postposition *ul* ‘with’. This can cause ambiguity not unlike what often occurs in

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<sup>2</sup>Thus, Ulwa may be said to exhibit a sort logophoricity, since these reflexives must be bound by an antecedent whose speech (or thought) is being reported. It should be noted, however, that there is no special logophoric pronoun in Ulwa.

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English, since this same postpositional phrase can mark either enemies or allies.<sup>3</sup> Sentences (26), (27), and (28) exemplify this use of the verb *asa-* ~ *wali-* ‘hit, kill’ with the reflexive pronominal object marker *ambla*= ‘PL.REFL’.

- (26) *Ndiya lop ndiya wa lop ndul amblasap.*  
*ndi=iya lo-p ndi=iya wa lo-p ndi=ul ambla=asa-p*  
 3PL=toward go-PFV 3PL=toward village go-PFV 3PL=with PL.REFL=hit-PFV  
 ‘[They] went to them, went to them in the village, and fought with them [as enemies].’ [ulwa034\_00:27]
- (27) *Unan ndiya ma ndul amblawalinda!*  
*unan ndi=iya ma ndi=ul ambla=wali-nda*  
 1PL.INCL 3PL=toward go 3PL=with PL.REFL=hit-IRR  
 ‘Let’s go to them and fight with them [as allies]!’ [ulwa002\_05:37]
- (28) *Ndul ndul amblasap.*  
*ndi=ul ndi=ul ambla=asa-p*  
 3PL=with 3PL=with PL.REFL=hit-PFV  
 ‘With them [= our allies] we fought with them [= our enemies].’  
 [ulwa002\_03:13]

The dual and plural reflexive pronouns may, alternatively, convey a reciprocal sense (i.e., ‘each other’, ‘one another’). There may thus arise ambiguity in meaning, typically clarified through pragmatics or through context. For example, sentence (19) could be interpreted either as having a reflexive sense or as having a reciprocal sense (i.e., either ‘you two know each other’ or ‘you two know yourselves’). Examples of reciprocal meaning are given in sentences (29) through (34).

- (29) *Kolpe Womel min ambinasap.*  
*Kolpe Womel min ambin=asa-p*  
 [name] [name] 3DU DU.REFL=hit-PFV  
 ‘Kolpe and Womel fought each other.’ [elicited]
- (30) *Nguna ambinlu nditana.*  
*ngunan ambin=lu ndi=ta-na*  
 1DU.INCL DU.REFL=with 3PL=say-IRR  
 ‘We will tell them [= stories] with each other.’ [ulwa033\_02:36]

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<sup>3</sup>Cf. English sentences such as *The English fought with the French.*

#### 8.4 Indefinite pronouns

- (31) *Ngan manap ambinlu une.*  
*ngan ma=nap ambin=lu uni-e*  
 1DU.EXCL 3SG.OBJ=for DU.REFL=with shout-IPFV  
 'We argued with each other over her.' [ulwa032\_17:31]
- (32) *Wopa amblol malanda mane.*  
*wopa ambla=ul ma=la-nda ma-n-e*  
 all PL.REFL=with 3SG.OBJ=eat-IRR go-IPFV-DEP  
 'All are going to eat it with one another.' [ulwa014\_65:16]
- (33) *Mundu ndata ndi na amblakap:*  
*mundu ndi=at-ta ndi na ambla=kii-p*  
 hunger 3PL=hit-COND 3PL talk PL.REFL=say-PFV  
 'And when [they] got hungry, they said to one another other.'  
 [ulwa018\_00:30]
- (34) *An ambi nape an lîmndi amblala.*  
*an ambi na-p-e an lîmndi ambla=ala*  
 1PL.EXCL big DETR-be-DEP 1PL.EXCL eye PL.REFL=see  
 'When we had gotten big, we looked at one another.' [ulwa013\_10:25]

Sometimes a personal pronoun occurs where a reflexive/reciprocal pronoun may otherwise be expected. It is unclear whether this is a permissible variation in pronoun use or an indication of grammatical attrition. It is common with the verb *ala-* 'see', as in (35) and (36).

- (35) *An lîmndi anala.*  
*an lîmndi an=ala*  
 1PL.EXCL eye 1PL.EXCL=see  
 'We saw ourselves.' [ulwa013\_04:15]
- (36) *Olsem ni lîmndi nala.*  
*olsem ni lîmndi ni=ala*  
 thus 1SG eye 1SG=see  
 'I see myself like this.' (i.e., 'I view myself as a person from Manu.') (*olsem* = TP) [ulwa004\_03:03]

## 8.4 Indefinite pronouns

Indefinite referents can be denoted by the numeral/interrogative word *kwa* 'one; who?; someone' when the referent is a human or by the phrase *nji kwa* 'one

## 8 Pronouns

thing, something' when the referent is non-human, as illustrated by examples (37) through (40).

- (37) *Kwa nip.*

*kwa ni-p*

one die-PFV

(a) 'Someone died.'

(b) 'Who died?' [elicited]

- (38) *Ni kwa asap.*

*ni kwa asa-p*

1SG one hit-PFV

'I killed someone.' [elicited]

- (39) *Nji kwa liyu.*

*nji kwa li-u*

thing one down-put

'Something fell.' [elicited]

- (40) *Ni līmndī nji kwa ala*

*ni limndī nji kwa ala*

1SG eye thing one see

'I saw something.' [elicited]

Sentence (37), if given the right intonation, could be interpreted as a question, as suggested by the second translation given. This is because the form [kwa] is also used as an interrogative pronoun meaning 'who?' (§8.5).

Dual and plural forms do not tend to be used for indefinite pronominal referents, at least not on their own. For non-singular indefinite referents, however, the word *kuma* 'some' may follow an NP, whether human (41) or non-human (42).

- (41) *Ankam kuma mbin.*

*ankam kuma mbi-i-n*

person some here-come-PFV

'Some people came.' [elicited]

- (42) *Ya kuma liyu.*

*ya kuma li-u*

coconut some down-put

'Some coconuts fell.' [elicited]

#### 8.4 Indefinite pronouns

It is possible for subject markers (§9.1) to follow *kuma* ‘some’ (43). Although subject markers may also follow *kwa* ‘someone’, this is less common. In this way, *kwa* ‘someone’ seems to pattern with what are more likely true pronouns, whereas *kuma* ‘some’ seems to pattern more with adjectives.

- (43) *Ya kuma ndi liyu.*  
*ya            kuma ndi li-u*  
 coconut some 3PL down-put  
 ‘Some coconuts fell.’ [elicited]

It should be noted as well that object markers (§9.2) can follow object NPs ending with *kuma* ‘some’, as in (44) and (45).

- (44) *Ni lümndi ankam kuma ndala.*  
*ni    limndi ankam kuma ndi=ala*  
 1SG eye person some 3PL=see  
 ‘I saw some people.’ [elicited]
- (45) *Ni ya kuma ndamap.*  
*ni    ya        kuma ndi=ama-p*  
 1SG coconut some 3PL=eat-PFV  
 ‘I ate some coconuts.’ [elicited]

The interrogative form *angos* ‘what?’ can also be used in negative-polarity sentences (e.g., with the negator *ango* ‘NEG’) to mean something along the lines of ‘whatever, whatsoever, anything’, as in examples (46) through (49).

- (46) *Ango angos na iye.*  
*ango angos na i-e*  
 NEG what talk go.PFV-DEP  
 ‘[They] came to no thought whatsoever’ (i.e., they came without any particular purpose) [ulwa002\_01:26]
- (47) *Una ango angos wombìn ninda.*  
*unan    ango angos wombìn=n ni-nda*  
 1PL.INCL NEG what work=OBL act-IRR  
 ‘We will not do [just] whatever [sort of] work.’ [ulwa030\_02:30]
- (48) *Ango angos na ndit.*  
*ango angos na ndi=ta*  
 NEG what talk 3PL=say  
 ‘[She] didn’t say anything to them.’ [ulwa014†]

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- (49) *Nī angos ame.*  
*nī angos angos ama-e*  
 1SG NEG what eat-IPFV  
 ‘I’m not eating anything.’ [ulwa032\_27:12]

When combined with *nji* ‘thing’, *angos* ‘what?’ can convey the sense ‘whatever’ in positive-polarity sentences (50).

- (50) *Angos nji inata una līmndī mandī ande.*  
*angos nji i-na-ta unan līmndī ma=andi ande*  
 what thing come-IRR-COND 1PL.INCL eye 3SG=see ok  
 ‘Whatever may come, we would see it [and say:] “OK”.’ [ulwa037\_20:53]

### 8.5 Interrogative pronouns

The forms of the indefinite pronouns *kwa* ‘one, someone’ and *kuma* ‘some’ (§8.4) are the same as the forms used in asking content questions in Ulwa. The pronoun *kwa* ‘one, someone’ thus also means ‘who?’ (for a singular human referent), as illustrated by example (51).

- (51) *Kwa (mī) lamndu ndasap?*  
*kwa (mī) lamndu ndī=asa-p*  
 one (3SG.SUBJ) pig 3PL=hit-PFV  
 ‘Who killed the pigs?’ [elicited]

Similarly, the pronoun *kuma* ‘some’ conveys the means ‘who?’ when referring to multiple human referents, as in (52) and (53).

- (52) *Kuma (min) lamndu ndasap?*  
*kuma (min) lamndu ndī=asa-p*  
 some (3DU) pig 3PL=hit-PFV  
 ‘Who [= which (two) people] killed the pigs?’ [elicited]

- (53) *Kuma (ndī) lamndu ndasap?*  
*kuma (ndī) lamndu ndī=asa-p*  
 some (3DU) pig 3PL=hit-PFV  
 ‘Who [= which (three or more) people] killed the pigs?’ [elicited]

For non-human referents, the question word *angos* ‘what?’ is used, as in (54), (55), and (56). For all interrogative pronouns, subject markers are optional (as are object markers).

## 8.5 Interrogative pronouns

- (54) *Angos (mi) lamndu ndasap?*  
*angos (mi)*      *lamndu ndi=asa-p*  
 what (3SG.SUBJ) pig      3PL=hit-PFV  
 ‘What killed the pigs?’ [elicited]
- (55) *Angos (min) lamndu ndasap?*  
*angos (min)* *lamndu ndi=asa-p*  
 what (3DU) pig      3PL=hit-PFV  
 ‘What [= which (two) things] killed the pigs?’ [elicited]
- (56) *Angos (ndi) lamndu ndasap?*  
*angos (ndi)* *lamndu ndi=asa-p*  
 what (3PL) pig      3PL=hit-PFV  
 ‘What [= which (three or more) things] killed the pigs?’ [elicited]

In content questions (i.e., *wh*-questions), the *wh*-word remains in situ; it is not preposed to the front of the clause as in English. Accordingly, when the ‘who’ or ‘what’ being asked about is not the grammatical subject, but rather the object of a verb, then the interrogative pronoun occurs in the typical object position (i.e., immediately before the verb), as in examples (57) through (60).

- (57) *U l̥imndi kwa mala?*  
*u*    *limndi kwa ma=ala*  
 2SG eye    one 3SG.OBJ=see  
 ‘Whom did you see?’ [elicited]
- (58) *Yata mi kuma ndasap?*  
*yata mi*      *kuma ndi=asa-p*  
 man 3SG.SUBJ some 3PL=hit-PFV  
 ‘Whom [= which (three or more) people] did the man hit?’ [elicited]
- (59) *U angos matiñ?*  
*u*    *angos ma=tii-n*  
 2SG what 3SG.OBJ=take-PFV  
 ‘What did you take?’ [elicited]
- (60) *Nungol mi angos minanglalop?*  
*nungol mi*      *angos min=angla-lo-p*  
 child 3SG.SUBJ what 3DU=await-go-PFV  
 ‘What [= which two things] did the boy look for?’ [elicited]

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When preceding an NP, the interrogative word *ango* ‘which?’ (compare *angos* ‘what?’) conveys the sense ‘which [NP]?’. There is no distinction made based on animacy or number or grammatical relation (i.e., whether the questioned element is a subject or an object). Significantly, whereas modifiers of NPs such as adjectives or determiners follow their associated NPs (§11.1), the modifying element *ango* ‘which?’ precedes its NP. This could serve the functional means of differentiating between ‘which [NP]?’ and ‘[NP] NEG’.<sup>4</sup> Sentences (61) through (64) illustrate the use of *ango* ‘which?’.

- (61) *Ango tìn (mì) mǐnda mamp?*  
*ango tìn (mì) mǐnda ma=ama-p*  
 which dog (3SG.SUBJ) banana 3SG.OBJ=eat-PFV  
 ‘Which dog ate the banana?’ [elicited]
- (62) *U angó mǐnda (mì) mamp?*  
*u angó mǐnda (mì) ma=ama-p*  
 2SG which banana (3SG.SUBJ) 3SG.OBJ=eat-PFV  
 ‘Which banana did you eat?’ [elicited]
- (63) *Ango nungolke nínji yot matìn?*  
*ango nungolke ní-nji yot ma=tì-n*  
 which child 1SG-POSS machete 3SG.OBJ=take-PFV  
 ‘Which child took my machete?’ [elicited]
- (64) *U angó apa nditap?*  
*u angó apa ndi=ita-p*  
 2SG which house 3PL=build-PFV  
 ‘Which houses did you build?’ [elicited]

The interrogative pronoun ‘whose?’ takes the form *kwanji* ‘whose [sg]’ for singular possessors and *kumanji* ‘whose [NSG]’ for dual or plural possessors (no distinction is made here between the two), as may be seen in examples (65), (66), and (67). These forms are transparently derived from the words *kwa* ‘one’ or *kuma* ‘some’ plus *nji* ‘thing’ (cf. possessive pronouns, §8.2).

- (65) *Kwanji nungol (mì) nínji yot tìn?*  
*kwa-nji nungol (mì) ní-nji yot tì-n*  
 one-poss child (3SG.SUBJ) 1SG-POSS machete take-PFV  
 ‘Whose child took my machete?’ [elicited]

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<sup>4</sup>Cf. *ango tìn mamp* ‘which dog ate it?’ vs. *tìn angó mamp* ‘the dog did not eat it’.

## 8.6 Intensive pronouns

- (66) *Anda kwanji mana?*  
*anda kwa-nji mana*  
SG.DIST one-POSS spear  
‘Whose spear is that?’ [elicited]
- (67) *U kumanji apa maytap?*  
*u kuma-nji apa ma=ita-p*  
2SG some-POSS house 3SG.OBJ=build-PFV  
‘Whose [plural] house did you build?’ [elicited]

## 8.6 Intensive pronouns

There are two basic sets of intensive pronouns in Ulwa. The members of one paradigm stress the fact that the referent(s) alone is/are the subject (or object). The members of the other paradigm stress the fact that the referent(s) – out of a group of potential referents – performed the action; these are called here partitive-intensive pronouns.

The suffix used to derive the set of (non-partitive) intensive pronouns is *-awa* ‘INT’ (‘-self/-selves’). It may combine with any of the non-subject pronominal (or demonstrative) forms, generating the paradigm shown in Table 8.5. Throughout this grammar, intensive pronouns are treated orthographically as individual words; in the morphological glossing, however, they are broken into their composite morphemes.

Table 8.5: Intensive pronominal and demonstrative forms

	SG	DU	PL
1	<i>nawa</i>	<i>nganawa</i> [EXCL] <i>ngunananawa</i> [INCL]	<i>anawa</i> [EXCL] <i>unananawa</i> [INCL]
2	<i>wawa</i>	<i>ngunawa</i>	<i>unawa</i>
3	<i>mawa</i>	<i>minawa</i>	<i>ndawa</i>
REFL	<i>ambawa</i>	<i>ambinawa</i>	<i>amblawa</i>
PROX	<i>ngawa</i>	<i>nginawa</i>	<i>ngalawa</i>
DIST	<i>andawa</i>	<i>andinawa</i>	<i>alawa</i>

Sentences (68), (69), and (70) illustrate the use of basic intensive pronouns to place emphasis on a subject.

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- (68) **Nawa lamndu masap.**  
*nī-awa lamndu ma=asa-p*  
 1SG-INT pig 3SG.OBJ=hit-PFV  
 ‘I myself killed the pig.’ [elicited]
- (69) **Kayta mawa lamndu masap.**  
*Kayta ma-awa lamndu ma=asa-p*  
 [name] 3SG.OBJ-INT pig 3SG.OBJ=hit-PFV  
 ‘Kayta himself killed the pig.’ [elicited]
- (70) **Wawa utam nduwanap.**  
*u-awa utam ndī=wana-p*  
 2SG-INT yam 3PL=cook-PFV  
 ‘You yourself cooked the yams.’ [elicited]

The partitive-intensive pronominal suffix is *-we* ‘PART.INT’ (‘-self/-selves [out of multiple]’). It may combine with any of the non-subject pronominal (or demonstrative) forms, generating the paradigm given in Table 8.6.

Table 8.6: Partitive-intensive pronouns and demonstratives

	SG	DU	PL
1	<i>nuwe</i>	<i>nganwe</i> [EXCL]	<i>anwe</i> [EXCL]
		<i>ngunanwe</i> [INCL]	<i>unanwe</i> [INCL]
2	<i>uwe</i>	<i>ngunwe</i>	<i>unwe</i>
3	<i>mawe</i>	<i>minwe</i>	<i>nduwe</i>
REFL	<i>ambuwē</i>	<i>ambinwe</i>	<i>amblawē</i>
PROX	<i>ngawe</i>	<i>nginwe</i>	<i>ngalawē</i>
DIST	<i>andawe</i>	<i>andinwe</i>	<i>alawē</i>

Sentences (71), (72), and (73) illustrate the use of partitive-intensive pronouns to emphasize sole participation of a referent (or group of referents).

- (71) **Nuwe lamndu masap.**  
*nī-we lamndu ma=asa-p*  
 1SG-PART.INT pig 3SG.OBJ=hit-PFV  
 ‘I myself [in the group] killed the pig.’ [elicited]

## 8.6 Intensive pronouns

- (72) ***Nduwe i.***  
***ndi-we***      *i*  
 3PL-PART.INT go.PFV  
 ‘They themselves [out of a group] went.’ [elicited]
- (73) ***Kolpe Kongos ambinwe lamndu ndasape nakap.***  
***Kolpe Kongos ambin-we***      *lamndu ndi=asa-p-e*      *na-ki=p*  
 [name] [name] DU.REFL-PART.INT pig      3PL=hit-PFV-DEP DETR-say-PFV  
 ‘Kolpe and Kongos said that they themselves [out of a group] killed the pigs.’ [elicited]

Although both paradigms of intensive pronouns are written as sets of single lexemes, the composite morphemes of each putative word are quite clear and can, at times, occur separately, as in examples (74), (75), and (76), each of which contains both the partitive-intensive pronominal form (of the 3PL pronoun) and the basic intensive form (as a separate morpheme, without any person or number marking).

- (74) ***Nduwe awa nimal ngayte mo liyen.***  
***ndi-we***      ***awa nimal*** *nga=ita-e*      *ma=u*  
 3PL-PART.INT INT river SG.PROX=build-IPFV 3SG.OBJ=from  
*li-i-en*  
 down-go.PFV-NMLZ  
 ‘They themselves alone were the ones who built [along] this river, having come down along it.’ [ulwa002\_02:47]
- (75) ***Manji nji ngala nduwe awa.***  
***ma-nji***      ***nji ngala ndi-we***      ***awa***  
 3SG.OBJ-POSS thing PL.PROX 3PL-PART.INT INT  
 ‘These things are his.’ (Literally ‘His things are them indeed [out of the group].’) [ulwa014\_05:28]
- (76) ***Nduwe awa man ne.***  
***ndi-we***      ***awa ma=n***      ***ni-e***  
 3PL-PART.INT INT 3SG.OBJ=OBL act-IPFV  
 ‘They themselves do it.’ [ulwa032\_25:42]

It is also possible for the form *we* ‘alone’ to occur as a separate morpheme, phonologically distinct from the preceding word (even if that word is a pronoun), as in (77) and (78).

## 8 Pronouns

- (77) *Mangusuwa we i.*  
*ma-nghusuwa we i*  
 3SG.OBJ-poor alone go.PFV  
 ‘The poor thing went alone.’ [ulwa035\_01:19]
- (78) *Ni we alum ngol mbika lowonda.*  
*nī we alum nga=ul mbī-ka lo-wo-nda*  
 1SG alone child SG.PROX=with here-thus IRR-sleep-IRR  
 ‘I alone will sleep here with this child.’ [ulwa011\_01:46]

## 8.7 Emphatic pronouns

In addition to these intensive pronominal forms, there is a set of what are here called emphatic pronominal forms. While there may also exist a full paradigm for such forms in all persons and numbers, both for personal pronouns and for demonstratives (see §9.3), only four forms are attested in texts (79).

- (79) Attested emphatic pronouns and demonstratives
- |                |                        |
|----------------|------------------------|
| <i>mīnam</i>   | ‘he/she/it is the one’ |
| <i>ndīnam</i>  | ‘they are the ones’    |
| <i>ngam</i>    | ‘this is it’           |
| <i>andānam</i> | ‘that is it’           |

Notably, these forms are based on the subject (and not object) forms of the pronouns (e.g., /mī-nam/ and not <sup>†</sup>/ma-nam/). They all appear to contain the emphatic suffix *-nam* ‘EMPH’. The form [ngam] seems to have undergone a phonological reduction, assuming that it derives from *nga* ‘SG.PROX’ ('this') plus *-nam* ‘EMPH’. The emphatic pronominal forms are illustrated by examples (80) through (83).

- (80) *Mīnam amun masal Dumngul nungol ngawatawe.*  
*mī-nam amun ma=sī-al Dumngul nungol*  
 3SG.SUBJ-EMPH now 3SG.OBJ=push-PFV [name] child  
*nga=wat-aw-e*  
 SG.PROX=atop-put.IPFV-DEP  
 ‘Now he’s the one – [they] call Dumngul’s son after him.’ (Literally ‘are pushing it [= the name] onto this child [of] Dumngul’) [ulwa014\_45:50]

## 8.8 Topic-marker pronouns

- (81) *Inap ul iyen ndinam.*  
*ina-p u=ul i-en ndi-nam*  
 get-PFV 2SG=with go.PFV-NMLZ 3PL-EMPH  
 ‘They were the ones who bore [you] and went with [you].’ [ulwa014†]
- (82) *A andanam!*  
*a anda-nam*  
 ah SG.DIST-EMPH  
 ‘Ah, that one!’ [ulwa001\_02:41]
- (83) *Ngam u nñ lñmndi ngaka nase.*  
*nga-nam u nñ=n lñmndi nga=ka nñ=asa-e*  
 SG.PROX-EMPH 2SG 1SG=OBL eye SG.PROX=in 1SG=hit-DEP  
 ‘This is it – you shot me in my eye.’ [ulwa006\_08:08]

The emphatic marker *-nam* ‘EMPH’ perhaps also appears in the interjection *mawnam* ‘that’s it’ (§10.3.3).

## 8.8 Topic-marker pronouns

There is another set of forms that can be used to mark the topic of a sentence. It is formed by combining a pronoun, whether personal (§8.1) or demonstrative (§9.3), with the topic-marking form *-ambi* ‘TOP’, which may derive from a strengthened form of the reflexive marker *ambii*= ‘SG.REFL’ (cf. the adjective *ambi* ‘big’, which perhaps also derives from this intensive form). Topic-marker forms are presented in Table 8.7.

Table 8.7: Topic-marker pronominal and demonstrative forms

	SG	DU	PL
1	<i>nambi</i>	<i>nganambi</i> [EXCL] <i>ngunananambi</i> [INCL]	<i>anambi</i> [EXCL] <i>unanambi</i> [INCL]
2	<i>wambi</i>	<i>ngunambi</i>	<i>unambi</i>
3	<i>mambi</i>	<i>minambi</i>	<i>ndambi</i>
PROX	<i>ngambi</i>	<i>nginambi</i>	<i>ngalambi</i>
DIST	<i>andambi</i>	<i>andinambi</i>	<i>alambi</i>

## 8 Pronouns

These topic-marking forms can be used to contrast one referent from another or to introduce a new referent after, say, a pause in the discourse. Some of their functions are illustrated by sentences (84) through (89).

- (84) *Ngunanambi angō limndī manji pamili ndale.*  
**ngunan-ambi** angō limndī ma-nji      pamili ndī=ala-e  
 1DU.INCL-TOP NEG eye    3SG.OBJ-POSS family 3PL=see-DEP  
 ‘As for us, we don’t see his family.’ (*pamili* = TP *famili*) [ulwa014\_19:20]
- (85) *Mi mīnjan nambi angō misimisi kalam-p.*  
**mī**      *mīnja-n*      **nī-ambi** angō misimisi kalam=p  
 3SG.SUBJ speech=OBL 1SG-TOP NEG story    knowledge=COP  
 ‘She said: “Me? I don’t know stories.”’ [ulwa014\_01:20]
- (86) *Unanambi unanji wa ilum ngambi anma ndo.*  
**unān-ambi** unan-nji      wa      ilum **nga-ambi**      anma anda=o  
 1PL.INCL-TOP 1PL.INCL-POSS village little SG.PROX-TOP good SG.DIST=VOC  
 ‘But us? As for this little village of ours, it’s good.’ [ulwa037\_32:27]
- (87) *Nogat Nomnga mambi kalam anda.*  
**nogat** Nomnga **ma-ambi**      kalam      anda  
 no    [name] 3SG.OBJ-TOP knowledge SG.DIST  
 ‘No, Nomnga knows [how to hunt].’ (The speaker was asked whether she was referring to Nomnga as the person who does not know how to hunt.) (*nogat* = TP) [ulwa014\_25:39]
- (88) *Nambi mandīm ma Wopata ma mapīna.*  
**nī-ambi** ma=andīm      ma Wopata ma ma=p-na  
 1SG-TOP 3SG.OBJ=from go [place] go 3SG.OBJ=be-IRR  
 ‘I for one will leave her behind and go and stay at Wopata.’  
 [ulwa032\_35:10]
- (89) *Tarambi mambi anmbī mbīpe.*  
**Tarambi** **ma-ambi**      an-mbī      mbī-p-e  
 [name] 3SG.OBJ-TOP out-here here-be-IPFV  
 ‘As for Tarambi, he stays outside.’ [ulwa014†]

The topic-marking pronominal forms are almost always found in subject NPs. However, they appear as object-markers proclitics as part of irrealis or imperative expressions with the verb *ka-* ‘let, leave, allow’, thereby creating the idiomatic meaning ‘forget (about) it/forget (about) them!’. This use is illustrated in examples (90) through (93).

## 8.9 Affective pronouns

- (90) *Mambilakan ni nakamp.*  
*ma-ambi=la-ka-n ni na-kamb-p*  
 3SG.OBJ-TOP=IRR-let-IMP 1SG DETR-shun-PFV  
 ‘Forget it; I’ve had enough.’ [ulwa032\_47:46]
- (91) *Makape i mambi mambinalakata!*  
*maka=p-e i ma-ambi ma-ambi=na-la-ka-ta*  
 thus=COP-DEP way 3SG.OBJ-TOP 3SG.OBJ-TOP-DETR-IRR-let-COND  
 ‘As for behavior like that – forget it!’ [ulwa037\_29:08]
- (92) *Ninji uta la ko ndambilakata ndi nñ mapin!*  
*ni-nji uta ala ko ndi-ambi=la-ka-ta ndi ni=n*  
 1SG-POSS bird PL.DIST just 3PL-TOP=IRR-let-COND 3PL 1SG=OBL  
*ma=p-n*  
 3SG.OBJ=be-IMP  
 ‘Those are my birds – just let them be there with me!’ [ulwa037\_47:32]
- (93) *Mambilakana!*  
*ma-ambi=la-ka-na*  
 3SG.OBJ-TOP=IRR-let-IRR  
 ‘Shocking!’ [ulwa001\_13:36]

## 8.9 Affective pronouns

Ulwa has a set of pronouns used to convey compassion toward a second person or third person referent. These affective (or commiserative) forms are transparently derived from the set of personal pronouns plus the adjective *ngusuwa* ‘poor, pitiful’.<sup>5</sup> All the forms may be optionally elongated by the ending [-ta], which bears no clear semantic connection to the conditional suffix of the same form (§6.12). The forms of the affective pronouns are shown in Table 8.8.

As an adjective, *ngusuwa* ‘poor’ has the same distribution to be expected of any (attributive) adjective in Ulwa (§7.1): it follows the nominal head of the NP and may precede a determiner. Its use as an adjective is illustrated by sentences (94) through (98).

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<sup>5</sup>Notably, the 3SG affective pronoun derives from the object-marker pronominal form (i.e., from /ma=/), and not the subject pronominal form (i.e., not from <sup>†</sup>/mii/). There is no phonological difference between the 2SG and 2PL affective pronominal forms, as this historical difference has been neutralized by the place assimilation and quasi-degemination of the final /-n/ of *un* ‘2PL’ before the immediately following /ng-/.

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Table 8.8: Affective pronouns

	SG	DU	PL
2	<i>ungusuwa</i> ~	<i>ngungusuwa</i> ~	<i>ungusuwa</i> ~
	<i>ungusuwata</i>	<i>ngungusuwata</i>	<i>ungusuwata</i>
3	<i>mangusuwa</i> ~	<i>mingusuwa</i> ~	<i>ndingusuwa</i> ~
	<i>mangusuwata</i>	<i>mingusuwata</i>	<i>ndingusuwa</i>

- (94) *Yawa ngusuwa nda ma unap mat iyap.*  
*yawa ngusuwa anda ma u=nap ma=tii i-ap*  
 uncle poor SG.DIST go 2SG=for 3SG.OBJ=take go.PFV-PFV  
 ‘That poor uncle went and brought it for you.’ [ulwa014†]
- (95) *Moira numan ngusuwa mi ndala kuma nep.*  
*Moira numan ngusuwa mi ndi=ala kuma ne-p*  
 [name] husband poor 3SG.SUBJ 3PL=for some harvest-PFV  
 ‘Moira’s poor husband harvested some [betel nut] for them.’  
 [ulwa014\_16:22]
- (96) *Paulus ngusuwa mi numbu ma nan niit.*  
*Paulus ngusuwa mi numbu ma na=n ni=ta*  
 [name] poor 3SG.SUBJ garamut 3SG.OBJ talk=OBL 1SG=say  
 ‘Poor Paulus told me about the ironwood tree.’ [ulwa037\_39:57]
- (97) *Donna maka womb&in ti tawatip ngusuwa lanane.*  
*Donna maka womb&in ti tawatip ngusuwa ala=na-n-e*  
 [name] thus work take child poor PL.DIST=give-PFV-DEP  
 ‘Donna, like, gave the work to those poor children.’ [ulwa037\_55:25]
- (98) *Ngunanji item ngusuwa minwe ya ndin awe.*  
*ngunan-nji item ngusuwa min-we ya ndi=n aw-e*  
 1DU.INCL-POSS father poor 3DU-PART.INT coconut 3PL=OBL put-IPFV  
 ‘Only our two poor fathers used to plant coconuts.’ [ulwa014†]

The adjective seen in examples (94) through (98) may be contrasted with the pronominal forms, which never precede subject markers, object markers, or any other determiners belonging to the same phrase. The pronominal forms are also

## 8.9 Affective pronouns

capable of being expanded with the ending [-ta], which is never seen in the adjective *ngusuwa* ‘poor’. Sentences (99) through (106) illustrate the use of these affective pronouns.

- (99) *Mangusuwa ya ndin num up.*  
*ma-ngusuwa ya ndi=n num u-p*  
 3SG.OBJ-poor coconut 3PL=OBL canoe put-PFV  
 ‘The poor thing put coconuts in the canoe.’ [ulwa014†]
- (100) *Mangusuwa mbipe salin nisap.*  
*ma-ngusuwa mbi-p-e sal=in ni=sa-p*  
 3SG.OBJ-poor here-be-DEP tear=OBL 1SG=cry-PFV  
 ‘When the poor thing was here, [he] cried to me.’ [ulwa014†]
- (101) *Mangusuwata ngat iye.*  
*ma-ngusuwata nga=tii i-e*  
 3SG.OBJ-poor SG.PROX=take go.PFV-DEP  
 ‘The poor thing brought this.’ [ulwa014†]
- (102) *Ungusuwa mat ambul namana.*  
*u-ngusuwa ma=tii ambii=ul na-ma-na*  
 2SG-poor 3SG.OBJ=take SG.REFL=with DETR-go-IRR  
 ‘You poor thing will bring it with yourself.’ [ulwa041\_00:45]
- (103) *Ngungusuwa ango luwa u wambana ndit?*  
*ngun-ngusuwa ango luwa u wambana ndi=tii*  
 2DU-poor which place from fish 3PL=take  
 ‘You two poor things, where did [you] get the fish?’ [ulwa036\_03:45]
- (104) *Mat ungusuwata!*  
*ma=ta un-ngusuwata*  
 3SG.OBJ=say 2PL-poor  
 ‘[I] said: “You poor things!”’ [ulwa014\_47:29]
- (105) *Ndingusuwa may we matin mat mbi.*  
*ndi-ngusuwa ma=i we ma=tii-n ma=tii*  
 3PL-poor 3SG.OBJ=go.PFV sago 3SG.OBJ=take-PFV 3SG.OBJ=take  
*mbi-i*  
 here-go.PFV  
 ‘The poor things went there, got sago starch, and brought it here.’  
 [ulwa037\_62:09]

## 8 Pronouns

- (106) *Ndängusuwata mbipe matane wapen.*  
*ndi-ŋgusuwata mbi-p-e ma=ta-n-e wap-en*  
3PL-poor here-be-DEP 3SG.OBJ=say-IPFV-DEP be.PST-NMLZ  
'When the poor things were here, [they] used to talk about it.'  
[ulwa037\_43:44]

# 9 Determiners

Under the heading “determiners” I include here a number of rather different word types (including clitics, as well as possibly affixes), that in some way indicate the definiteness or specificity of a referent, provide information that situates it in space, or identify its function within a clause. There are some syntactic commonalities among the various categories described in the following sections, although they do not necessarily constitute a single syntactically definable word class. One function of Ulwa determiners is to encode the number of a referent NP, which is otherwise unmarked for number. Thus, subject markers (§9.1), object markers (§9.2), and demonstratives (§9.3) may all be marked as singular, dual, or plural. This chapter also describes quantifiers (§9.4) and numerals (§9.5).

## 9.1 Subject markers

Ulwa makes frequent use of a class of what are termed here “subject markers”. These are a set of postnominal determiners that occur in subject noun phrases. Though never obligatory, they are very common. When present, they always occur as the final element of their NP. The three basic subject markers have the same form as, and are clearly related to, the third person subject pronouns described in §8.1. The subject markers are given in (1).<sup>1</sup>

- (1) Subject markers

<i>mi</i>	‘3SG.SUBJ’
<i>min</i>	‘3DU’
<i>ndi</i>	‘3PL’

As described in §5.1, nouns in Ulwa are not marked in any way to reflect number. Subject markers, however, can indicate whether the NP to which they belong is singular, dual, or plural. Also, although they are phonologically mostly homophonous with their equivalents in the paradigm of object markers (§9.2),

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<sup>1</sup>The 3SG subject-marker form /mī/ is glossed as ‘3SG.SUBJ’, since it is formally distinct from the 3SG object-marker form /ma=/, which is glossed as ‘3SG.OBJ’.

## 9 Determiners

there is at least one formal difference in the 3SG forms; as such, subject markers may be said to indicate case as well, albeit in a rather marginal way.

The subject marker can occur with either animate or inanimate referents, as seen in examples (2) through (7). In these examples, each NP marked by a subject marker is translated with the English definite article ‘the’. This reflects the fact that subject markers (as determiners) may function to signal definiteness (or specificity) in a referent. That said, it is often possible to translate NPs with subject markers with the English indefinite article ‘a, an’ or with no article at all. Indeed, the semantic range and discourse functions of these articles remain largely unknown to me.

- (2) *Mana mī liyu.*  
*mana mī*      *li-u*  
 spear 3SG.SUBJ down-put  
 ‘The spear fell.’ [elicited]
- (3) *Wot yana mī līmndī mala.*  
*wot*      *yana*    *mī*      *līmndī* *ma=ala*  
 younger woman 3SG.SUBJ eye     3SG.OBJ=see  
 ‘The younger sister saw her.’ [ulwa001\_05:49]
- (4) *Sokoy mī ango anmap tembi.*  
*sokoy*    *mī*      *ango* *anma-p*    *tembi*  
 tobacco 3SG.SUBJ NEG good-COP bad  
 ‘The tobacco isn’t good; [it’s] bad.’ [ulwa037\_53:09]
- (5) *Itom ndī isin ndīwanap.*  
*itom*    *ndī* *isi=n*      *ndī=wana-p*  
 father 3PL soup=OBL 3PL=cook-PFV  
 ‘The men cooked them in soup.’ [ulwa014\_67:13]
- (6) *Alum ndī se.*  
*alum* *ndī* *sa-e*  
 child 3PL cry-IPFV  
 ‘The children were crying.’ [ulwa032\_33:34]
- (7) *Tīn min mo maka lamndu kon anmbas.*  
*tīn*    *min* *ma=u*      *maka* *lamndu* *ko=n*      *an-mbī-asa*  
 dog 3DU 3SG.OBJ=from thus pig     INDF=OBL out-here-hit  
 ‘The two dogs thus chased a pig out from there.’ [ulwa037\_02:28]

### 9.1 Subject markers

These examples illustrate how subject markers can indicate whether a common noun subject is singular, as in (2), (3), and (4); plural, as in (5) and (6); or dual, as in (7). Subject markers can also be used with proper nouns, as in (8) and (9).

- (8) *Tarambi mī ita nī asilaka man makīna.*

*Tarambi mī i-ta nī asi-la-ka ma=n*  
 [name] 3SG.SUBJ go.PFV-COND 1SG sit-IRR-let 3SG.OBJ=OBL  
*ma=kī-na*  
 3SG.OBJ=say-IRR

‘When Tarambi comes, I will sit and tell him.’ [ulwa014†]

- (9) *Kumba ndī wolka anul anmbi.*

*Kumba ndī wolka an=ul an-mbī-i*  
 Bun 3PL again 1PL.EXCL=with out-here-go.PFV  
 ‘Again the [people from] Bun [village] came out with us.’ [ulwa002\_02:27]

Subject markers can also be used with recent loanwords, as in (10), which contains the Tok Pisin word *polis* ‘police’.

- (10) *Polis ndī ndiya ata ma keka namndu ndīwalinda.*

*polis ndī ndī=iya ata ma keka namndu ndī=wali-nda*  
 police 3PL 3PL=toward up go completely pig 3PL=hit-IRR  
 ‘The police will go up to them and completely kill the pigs.’ (*polis* = TP)  
 [ulwa014\_27:29]

Throughout the examples in this grammar, subject markers are glossed with a ‘3’ (for third person).<sup>2</sup> Subject markers never appear with personal pronouns.<sup>3</sup> Although apparently not obligatory, subject markers can be useful for clarifying meaning in certain circumstances. First, since adjectives (as well as possessive pronouns) may be used substantively, the presence of a subject marker may clarify that an adjective or other modifier is functioning as the subject of the sentence, as in (11) and (12).

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<sup>2</sup>This is done for two reasons: first, the forms of the subject markers are identical to those of the third person personal pronouns; second, subject markers can only appear with third person noun phrases. They never occur with first person or second person noun phrases. Thus, they do indeed index the third person.

<sup>3</sup>Thus, the following sequences are ungrammatical: \**nī mī*, \**ngunan min*, \**min min*, \**un ndī*, \**ndī ndī*, and so on. However, subject markers may follow certain other pronominal forms, such as indefinite or interrogative pronouns, although some usages may be only marginally acceptable (see §8.4 and §8.5).

## 9 Determiners

- (11) *Ambi mi keka mat nin ndi̥l.*  
*ambi mi keka ma=t̥i nin ndi̥=l̥i*  
 big 3SG.SUBJ completely 3SG.OBJ=take thorn 3PL=put  
 ‘The big one [= a pig] completely got him and put [him] on thorns.’  
 [ulwa020\_01:37]
- (12) *Ninji ndi̥ anma iye.*  
*n̥i-nji ndi̥ anma i-e*  
 1SG-POSS 3PL good go.PFV-DEP  
 ‘My [comrades] came [home] well.’ [ulwa002\_06:41]

Also, in equative or attributive sentences that lack any overt verb form (i.e., sentences that contain no overt copula, §12.1), the subject marker helps to break the clause into two halves: everything up to and including the subject marker is clearly the subject of the clause; everything following must be the predicate, as illustrated by sentences (13) through (16), in which square brackets enclose first the [subject] and then the [predicate].

- (13) *Ulum ndi̥ ndi̥nji alo.*  
*[ulum ndi̥] [ndi̥-nji ala wo]*  
 [palm 3PL] [3PL-POSS PL.DIST own]  
 ‘The sago palms are their very own.’ [ulwa014\_06:21]
- (14) *Inom ndi̥ wandam itom ala.*  
*[inom ndi̥] [wandam itom ala]*  
 [mother 3PL] [jungle father PL.DIST]  
 ‘The mothers are the land owners.’ [ulwa014\_62:41]
- (15) *Ya ndi̥ ambi nji ala.*  
*[ya ndi̥] [ambi nji ala]*  
 [coconut 3PL] [big thing PL.DIST]  
 ‘Coconuts are big things.’ [ulwa014\_08:06]
- (16) *Supam Sinanam min atana wot.*  
*[Supam Sinanam min] [atana wot]*  
 [[name] [name] 3DU] [older.sister younger]  
 ‘Supam and Sinanam were sisters.’ [ulwa001\_00:14]

Example (16) further illustrates how coordinated subjects that lack any overt coordinator (§14.1) may be clarified as such by means of the subject marker. The

### 9.1 Subject markers

subject marker is all the more valuable in this regard when one or more of the members of the conjoined subject is left unexpressed. In example (17), the dual marker indicates that there are two subjects, even though only one is expressed.

- (17) *Carobim min wa mape.*

*Carobim min wa ma=p-e*

[name] 3DU village 3SG.OBJ=be-IPFV

‘Carobim and he [= Danny] were in the village.’ [ulwa037\_37:41]

Thus, in addition to serving as an indicator of number, the subject marker can function as an associative plural marker (or associative dual marker) – that is, when following a noun, a subject marker can be used to give the interpretation of “that noun plus others associated with it”. In this way, the dual subject marker indexes that exactly one associated referent is to be understood, whereas the plural subject marker indexes that two or more additional referents are to be understood. This associative plural function of subject markers (or object markers) is most commonly used with personal nouns. An example with a plural subject marker is given in (18).

- (18) *Dorothy ndī molop.*

*Dorothy ndī ma=lo-p*

[name] 3PL 3SG.OBJ=go-PFV

‘Dorothy and the others went there.’ [ulwa042\_04:10]

An example of an object marker (§9.3) functioning as an associative plural marker is given in (19).

- (19) *Otto ndikīna.*

*Otto ndī=kī-na*

[name] 3PL=say-IRR

‘[We] will tell Otto and the others.’ [ulwa038\_04:08]

In other circumstances, the subject marker can help prevent a subject from being misinterpreted as being an object or oblique. Since it is common for subjects to be omitted, the absence of a subject marker could lead to such a miscue. The elicited sentence (20) is ambiguous, since *yeta nungol* ‘boys’ could be interpreted either as the subject (without a subject marker) or as the object (with a pro-dropped subject); in sentence (21), on the other hand, the subject is clearly defined because it contains the subject marker.

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- (20) *Yeta nungol ndinap le.*  
*yeta nungol ndi=nap lo-e*  
 man child 3PL=for go-IPFV  
 (a) ‘The boys would go around on account of them [the girls].’  
 (b) ‘[The girls] would go around on account of the boys.’ [elicited]
- (21) *Yeta nungol ndi ndinap le.*  
*yeta nungol ndi ndi=nap lo-e*  
 man child 3PL 3PL=for go-IPFV  
 ‘The boys would go around on account of them [= the girls].’  
 [ulwa032\_44:07]

Likewise the subject of sentence (22) is clear because it contains the subject marker. The subject of the elicited sentence (23), however, is ambiguous.

- (22) *Inom mi manji ay mama-p.*  
*inom mi ma-nji ay ma=ama-p*  
 mother 3SG.SUBJ 3SG.OBJ-POSS sago 3SG.OBJ=eat-PFV  
 ‘Mother ate her sago.’ [ulwa032\_28:39]
- (23) *Inom manji ay mama-p.*  
*inom ma-nji ay ma=ama-p*  
 mother 3SG.OBJ-POSS sago 3SG.OBJ=eat-PFV  
 (a) ‘Mother ate her sago.’  
 (b) ‘[Someone] ate the mother’s sago.’ [elicited]

A similar situation can also be seen in the pair of sentences (24) and (25).

- (24) *Nungol mi ndala aw ndinep.*  
*nungol mi ndi=ala aw ndi=ne-p*  
 child 3SG.SUBJ 3PL=for betel.nut 3PL=harvest-PFV  
 ‘The child harvested betel nut for them.’ [ulwa014\_15:50]
- (25) *Nungol ndala aw ndinep.*  
*nungol ndi=ala aw ndi=ne-p*  
 child 3PL=for betel.nut 3PL=harvest-PFV  
 (a) ‘The child harvested betel nut for them.’  
 (b) ‘[Someone] harvested betel nut for the children.’ [elicited]

## 9.1 Subject markers

Although subject markers are used with great frequency and may be useful for marking number or clarifying the subject in ambiguous circumstances, they do not occur in every subject NP. Their absence may be a simple omission (the product of casual speech), or it may rather be that their use is optional. Often, no difference in meaning can be detected between when subject markers are present and when they are absent. That said, there do seem to be some patterns underlying their absence. For example, subject markers seem more likely to be omitted when the subject is a proper noun, as in examples (23) through (29).

- (26) *Alkumot yana minkotip.*  
*Alkumot yana Ø min=kot-p*  
 [name] woman (3SG.SUBJ) 3DU=break-PFV  
 ‘The woman Alkumot bore them.’ [ulwa001\_00:22]
- (27) *Biwat atay.*  
*Biwat Ø ata-i*  
 [place] (3PL) up-go.PFV  
 ‘The Biwat [people] went up.’ [ulwa002\_01:07]
- (28) *Ambawanam Ngata i unip.*  
*Ambawanam Ngata Ø i uni-p*  
 [name] grand (3SG.SUBJ) go.PFV shout-PFV  
 ‘Ambawanam Ngata came and shouted.’ [ulwa008\_01:17]
- (29) *Elias tñanga.*  
*Elias Ø tñanga*  
 [name] (3SG.SUBJ) arise  
 ‘Elias got up.’ [ulwa037\_16:05]

Subject markers are perhaps also more likely to be omitted when the verb is intransitive. This is perhaps unsurprising, since the role of the single core NP (i.e., subject) is easily determined by default in an intransitive clause without needing any special marking). In other words, Ulwa appears to exhibit differential subject marking in this regard. Subject markers may also be omitted more frequently when the referent of the subject is less definite, although I have not found any strict rules for their omission. In sentences (30) and (31), the subjects are indefinite. The subject NPs do not have subject markers.

- (30) *Lamndu keka ndamap ulwap.*

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*lamndu Ø            keka            ndi=ama-p    ulwa-p*  
pig      (3SG.SUBJ) completely 3PL=eat-PFV nothing-COP  
‘A pig completely ate them.’ [ulwa032\_22:12]

- (31) *Ankam ulwap.*  
*ankam Ø    ulwa-p*  
person (3PL) nothing-COP  
‘No one is left.’ (Literally ‘People are nothing.’) [ulwa037\_28:11]

It may be noteworthy that it is common not to include object markers in negative existential constructions, such as in (31). This may suggest something of the definiteness-indexing nature of these markers. However, although rare, there are examples of subject markers being used in such negative existential constructions (32).

- (32) *Kumba mo iye na ndi nap.*  
*Kumba ma=u            i-e            na    ndi ulwa    na-p*  
Bun      3SG.OBJ=from go.PFV-DEP talk 3PL nothing DETR-be  
‘There are no [more] stories about [me] coming from Bun [village].’  
[ulwa032\_10:52]

## 9.2 Object markers (non-subject markers)

Like the set of subject markers, the set of “object markers” consists of postnominal determiners that occur as the final element in their respective NPs. The forms of the object markers are identical to the forms in the set of third-singular objective personal pronouns (§8.1) – thus, they are mostly identical to the set of subject markers. The main exception, however, is found in the 3sg forms, which differ between the subject and object paradigms. Also, in certain phonological environments, the 3DU forms are likewise distinct. The object markers are given in (33).

- (33) Object markers (non-subject markers)
- |                     |                   |
|---------------------|-------------------|
| <i>ma= ~ mo=</i>    | ‘3SG.OBJ’         |
| <i>min= ~ mini=</i> | ‘3DU’ ~ ‘3DU.OBJ’ |
| <i>ndi=</i>         | ‘3PL’             |

The syntactic distinction between subject markers and object markers is that subject markers are restricted to NPs that are grammatical subjects, whereas object markers occur in NPs with all other grammatical roles. Indeed, it would be

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more proper to refer to them as “non-subject makers”, since they occur in NPs with oblique roles as well as in NPs with object roles, whether the object of a verb or the object of a postposition.

Phonologically, object markers are dependent on an immediately following verb, postposition, or oblique marker – that is, they are proclitics, and, as such, are glossed with an equal sign ‘=’, as opposed to the subject markers, which are glossed as unbound forms.<sup>4</sup>

Object markers may follow either common or proper nouns, and have either animate or inanimate referents. The object markers – whether 3SG (34), 3DU (35), or 3PL (36) – cliticize to the following verb.

- (34) *Inom mī utam mawanap.*

*inom mī utam ma=wana-p*

mother 3SG.SUBJ yam 3SG.OBJ=cook-PFV

‘Mother cooked the yam.’ [elicited]

- (35) *Inom mī utam minwanap.*

*inom mī utam min=wana-p*

mother 3SG.SUBJ yam 3DU=cook-PFV

‘Mother cooked two yams.’ [elicited]

- (36) *Inom mī utam nduwananap.*

*inom mī utam ndī=wana-p*

mother 3SG.SUBJ yam 3PL=cook-PFV

‘Mother cooked the yams.’ [elicited]

Example (36) illustrates the (optional) change of /i/ to [u] before /w/ in the 3PL object marker (§4.5.6). When a verb stem begins with a vowel, it is possible to witness vowel elision in the object marker (§4.5.5), when it is 3SG (37) or 3PL (39), but not when it is 3DU (38).

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<sup>4</sup>This phonological distinction may be a further way of differentiating the paradigm of subject markers from the paradigm of object markers, although the situation is hazier than the glossing might suggest. First, although subject markers need not cliticize to following words, it is very common for them in effect to do so. This is especially common for the forms ending with the high central vowel /i/. For example, *nī amun* ‘I ... now’ is most typically pronounced [namun]; *mī ango* ‘he ... not’ is most typically pronounced [mango], and so on. Second, although object markers are consistently clitics when serving as markers of object or oblique NPs, they need not cliticize when serving as markers in possessor (genitive) NPs (§11.1.5). Although the phonological distinction between subject markers and object markers is not categorical, I propose that the object markers, which were probably originally free pronominal forms, have later undergone (or are currently undergoing) a grammatical change such that they are becoming bound morphemes.

## 9 Determiners

- (37) *Tin ndi lamndu masap.*  
*tin ndi lamndu ma=asa-p*  
 dog 3PL pig 3SG.OBJ=hit-PFV  
 ‘The dogs killed the pig.’ [elicited]
- (38) *Tin ndi lamndu minasap.*  
*tin ndi lamndu min=asa-p*  
 dog 3PL pig 3DU=hit-PFV  
 ‘The dogs killed two pigs.’ [elicited]
- (39) *Tin ndi lamndu ndasap.*  
*tin ndi lamndu ndi=asa-p*  
 dog 3PL pig 3PL=hit-PFV  
 ‘The dogs killed the pigs.’ [elicited]

In example (40), it is possible to see how [mo=], an allomorph of the 3SG object marker /ma=/, appears before a following /o/ in the verb stem (§4.5.7). No similar allomorphy occurs with 3DU (41) or 3PL (42) object markers when in the same environment.

- (40) *Ni n̥ipil momoplip.*  
*n̥i n̥ipil ma=mop-li-p*  
 1SG vine 3SG.OBJ=tie-put-PFV  
 ‘I tied the rope.’ [elicited]
- (41) *Ni n̥ipil minmoplip.*  
*n̥i n̥ipil min=mop-li-p*  
 1SG vine 3DU=tie-put-PFV  
 ‘I tied two ropes.’ [elicited]
- (42) *Ni n̥ipil ndimoplip.*  
*n̥i n̥ipil ndi=mop-li-p*  
 1SG vine 3PL=tie-put-PFV  
 ‘I tied the ropes.’ [elicited]

This form [mo=] only occurs as an allomorph of the object marker, never as an allomorph of the subject marker. Thus, whereas the 3SG form is realized as [mo=] when serving as an object of a verb beginning with /Co/, the 3SG form is never realized as <sup>†</sup>[mo] when serving as a subject that immediately precedes a verb beginning with /Co/. For example, whereas the verb phrase /ma=kot-p/ ‘broke

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it' is pronounced [mokotip], the clause /m̩i wo-p/ 'she slept' is pronounced [m̩i wop] (and not  $\dagger$ [mo wop]).<sup>5</sup>

Object markers may occur with verbs marked for any TAM category, and there are no distinctions in the markers based on such TAM distinctions. Thus they occur in imperfective (43), perfective (44), and irrealis (45) verb phrases. Any transitive verb can be preceded by one of these object-marking proclitics.

- (43) *Tin m̩i m̩inda mame.*

*tin m̩i m̩inda ma=ama-e*  
dog 3SG.SUBJ banana 3SG.OBJ=eat-IPFV  
'The dog is eating the banana.' [elicited]

- (44) *Tin m̩i m̩inda mama-p.*

*tin m̩i m̩inda ma=ama-p*  
dog 3SG.SUBJ banana 3SG.OBJ=eat-PFV  
'The dog ate the banana.' [elicited]

- (45) *Tin m̩i m̩inda malanda.*

*tin m̩i m̩inda ma=la-nda*  
dog 3SG.SUBJ banana 3SG.OBJ=eat-IRR  
'The dog will eat the banana.' [elicited]

The 3DU object marker /min=/ has the allomorph [mini] when preceding a verb with stem beginning in /n/.<sup>6</sup> The allomorph *mini-* '3DU.OBJ' can thus be observed when the morpheme immediately precedes an initial /n/ of a verb stem (46), but not when it precedes other consonants (e.g., /l-/). (47).

- (46) *Itom m̩i inmi mininkap.*

*itom m̩i inmi mini=niki-p*  
father 3SG.SUBJ hole 3DU.OBJ=dig=PFV  
'Father dug two holes.' [elicited]

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<sup>5</sup>The difference in behavior between the object and subject forms could be explained by a phonological rule that affects /a/ but not /i/ in this environment, namely: /a/ → [o] / C [+labial] \_ C<sub>0</sub> V [-high, +back].

<sup>6</sup>This allomorphy offers further support for the claim that the status of object markers is distinct from that of simple pronominal forms. Although it may be possible to explain the allomorph [mo=] (for *ma-* '3SG.OBJ') in terms of simple phonological conditioning (that is, without considering morphology, §4.5.7), the form *mini-* '3DU.OBJ' is clearly a morphologically conditioned change, since, elsewhere, consecutive consonants are simply degeminated. Thus, one should expect the allomorph, were it phonologically conditioned, to be  $\dagger$ [mi=]. Indeed, the form *mini-* '3DU.OBJ' only appears before verbs, not even before postpositions, suggesting that object-marker clitics for verbs are somewhat more closely affiliated with their hosts than are object-marker clitics for postpositions.

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- (47) *Itom mī num minlop.*

*itom mī num min=lo-p*  
 father 3SG.SUBJ canoe 3DU=cut-PFV  
 ‘Father carved two canoes.’ [elicited]

The fact that  $\dagger$ [mini] is not produced from /min/ in contexts other than those in which it directly precedes a verb can be illustrated by comparison of two examples taken from texts: example (48) shows [mini] before a verb beginning with /n/, whereas (49) shows the pronominal form as a free subject marker [min] preceding a word beginning with /n/. Only example (48) exhibits the form [mini].

- (48) *Wondi inom min ndī mininke isi up.*

*wondi inom min ndī mini=niki-e isi u-p*  
 bandicoot mother 3DU 3PL 3DU.OBJ=dig-DEP soup put-PFV  
 ‘The two mother bandicoots – they cut them up into the soup.’  
 [ulwa032\_20:20]

- (49) *Min num si nīn ata li-p.*

*min num si nī=n ata li-p*  
 3DU canoe push 1SG=OBL up put-PFV  
 ‘The two of them came ashore with me.’ (Literally ‘put the canoe up with me’) [ulwa032\_22:18]

Even before a postposition beginning in /n/, the form  $\dagger$ [mini] does not occur (50).

- (50) *Unji yenat ngin minap mana na.*

*u-nji yenat ngin min=nap ma-na na[-ki-p]*  
 2SG-POSS daughter DU.PROX 3DU=for go-IRR DETR[-say-PFV]  
 ‘These two daughters of yours – [I] wanted to go on account of them.’  
 [ulwa037\_49:28]

There are, however, admittedly few examples of [mini] in the Ulwa corpus of texts. This is not surprising, given the rarity both of dual referents and of verb stems beginning with /n/. Speakers do, however, consistently produce the form in elicitation.

Although helpful in designating the number of referents in an object NP, object markers, like subject markers (§9.1), are not always included in their respective NPs. Again, their absence may be a simple omission, the product of casual speech. Their omission does, however, seem to be more likely when the referent is less

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definite, but no clear correlation has been found in the corpus. In other words, Ulwa may exhibit a form of differential object marking in addition to exhibiting differential subject marking (§9.1). The objects of examples (51) and (52) are both indefinite; in (51), the object receives the object marker (for each of two verbs), whereas in (52) it does not.

- (51) *Yawa ndī anasa maytape mat mananda.*

*yawa ndī anasa ma=ita-p-e ma=tī*  
 uncle 3PL pick.axe 3SG.OBK=build-PFV-DEP 3SG.OBJ=take  
*ma=na-nda*

3SG.OBJ=give-IRR

‘The uncles will make a pick-axe and give it to her.’ [ulwa022\_00:15]

- (52) *Ndī tīmbil itap.*

*ndī tīmbil ita-p*  
 3PL fence build-PFV

‘They built a fence.’ [ulwa014\_44:09]

Another set of examples with indefinite object NPs contrasts the absence (53) and presence (54) of the object marker.

- (53) *Un ay nīkap?*

*un ay nīkī-p*  
 2PL sago dig-PFV

‘Did you make sago?’ [ulwa018\_04:21]

- (54) *Imba nape ay ndīnkāp ndīn amblan up.*

*imba na-p-e ay ndī=nīkī-p ndī=n ambla=n u-p*  
 night DETR-be-DEP sago 3PL=dig-PFV 3PL=OBL PL.REFL=OBL put-PFV

‘At night [they] made sago [packets] and left them for themselves.’

[ulwa014\_49:20]

In addition to appearing as the final element in verbal object NPs (that is, immediately preceding verbs), object markers occur as the final elements of NPs that are the objects of postpositions, as in examples (55) through (59).

- (55) *Kayngam i ya maya atay.*

*Kayngam i ya ma=iya ata-i*  
 [name] go.PFV coconut 3SG.OBJ=toward up-go.PFV  
 ‘Kayngam went, climbed up a coconut tree.’ [ulwa018\_01:56]

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- (56) *Imba pe nī wolka tawatip ndiya i.*  
*imba p-e nī wolka tawatip ndī=iya i*  
 night be-DEP 1SG again child 3PL=toward go.PFV  
 ‘That night, I again went to the young folks.’ [ulwa037\_06:33]
- (57) *Tilwa mo i wa mbi.*  
*tilwa ma=u i wa mbī-i*  
 road 3SG.OBJ=from go.PFV village here-go.PFV  
 ‘[We] came along the path here to the village.’ [ulwa032\_04:57]
- (58) *Manji yawa minul i.*  
*ma-nji yawa min=ul i*  
 3SG.OBJ-POSS uncle 3DU=with go.PFV  
 ‘[He] went with his two uncles.’ [ulwa014\_49:50]
- (59) *An wolka ngata ndul iye.*  
*an wolka ngata ndī=ul i-e*  
 1PL.EXCL again grand 3PL=with go.PFV-DEP  
 ‘We again went with the ancestors.’ [ulwa002\_03:40]

Object markers are also found in NPs marked with the oblique marker *=n* ‘OBL’, as in (60) and (61).

- (60) *Ay man mīnanap.*  
*ay ma=n mī=na-na-p*  
 sago 3SG.OBJ=OBL 3SG.SUBJ=DETR-feed-PFV  
 ‘[They] fed him with the sago.’ [ulwa011\_01:23]
- (61) *An mīnda ndīn malan up ndamap.*  
*an mīnda ndī=n manal u-p ndī=ama-p*  
 1PL.EXCL banana 3PL=OBL hot.water put-PFV 3PL=eat-PFV  
 ‘We boiled bananas and ate them.’<sup>7</sup> (Literally ‘put bananas in hot water’)  
 [ulwa032\_07:44]

In addition to the three object markers used for indexing what are usually definite referents (whether singular, dual, or plural), there is a (third-singular) indefinite marker, *ko-* ‘INDF’, clearly derived from the numeral *kwa ~ kwe* ‘one’. I consider this form to be a sort of object marker, both because it tends to cliticize to

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<sup>7</sup>The speaker metathesizes the /n/ and /l/ in *manal* ‘hot water’ (here: [malan]).

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the following verb, postposition, or oblique marker and because it never appears in subject NPs: only the forms /kwa/ or /kwe/ may appear in this position (and when they do they have definite reference, i.e., ‘one’). Given that it is not found with nouns in subject NPs, but is rather thus restricted in use, the indefinite marker *ko*=‘INDF’ is not considered to be an “indefinite article”.<sup>8</sup> The indefinite object marker is illustrated by examples (62) through (66).

- (62) *Ala nī nji kosap!*  
*ala nī nji ko=asa-p*  
 PL.DIST 1SG thing INDF=hit-PFV  
 ‘Guys, I killed something!’ [ulwa035\_03:39]
- (63) *Nī ango wolka nungolke kotin.*  
*nī ango wolka nungolke ko=tī-n*  
 1SG NEG again child INDF=take-PFV  
 ‘I didn’t have another child.’ [ulwa036\_00:24]
- (64) *Kayngam Kayngam wam ngatī ma ya koya ma!*  
*Kayngam Kayngam wam nga=tī ma ya ko=iya ma*  
 [name] [name] strap SG.PROX=take go coconut INDF=toward go  
 ‘Kayngam, Kayngam, go get this tree-climbing strap and go up a coconut tree!’ [ulwa018\_01:30]
- (65) *Plas mī ango ma in nji kon mbilp.*  
*Plas mī ango ma i=n nji ko=n mbi-li-p*  
 [name] 3SG.SUBJ NEG 3SG.OBJ hand=OBL thing INDF=OBL here-put-PFV  
 ‘Plas didn’t plant anything here with his [own] hands.’ [ulwa014†]
- (66) *Ndī ango wondi kotin.*  
*ndī ango wondi ko=tī-n*  
 3PL NEG bandicoot INDF=take-PFV  
 ‘They didn’t get a [single] bandicoot.’ [ulwa032\_25:28]

This marker is commonly used in demands or requests to be given something, such as the very common request to be passed betel nut (67).

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<sup>8</sup>Note, however, that the form [ko] can occur as a free morpheme. When it does, it is to be interpreted as the modal adverb *ko* ‘just’, not as the indefinite object marker *ko*=‘INDF’, with which it is probably etymologically related. Perhaps another reason for considering *ko*=‘INDF’ not to be an article is that it is never obligatory.

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- (67) *Aw kot nīnan!*  
*aw            ko=tī        nī=na-n*  
 betel.nut INDF=take 1SG=give-IMP  
 ‘Please pass the betel nut!’ [elicited]

Sentence (68) also illustrates the use of the indefinite marker *ko*=‘INDF’ in a demand to be given something.

- (68) *Kaw nungol kot nīnata!*  
*kaw nungol ko=tī        nī=na-ta*  
 cow child INDF=take 1SG=give-COND  
 ‘Give me a calf!’ (*kaw* = TP *kau*) [ulwa014\_09:19]

Although etymologically related to the form *kwa* ‘one’, the definite numerical sense of ‘one’ is generally not felt in the object marker. Rather, to give the sense of ‘(exactly) one’, the numeral itself is used, followed by a 3SG marker, as in examples (69), (70), and (71).

- (69) *Mi may ndimbam lop kwa molop lip malep.*  
*mi            ma=i              ndī=imbam lo-p        kwa ma=lo-p*  
 3SG.SUBJ 3SG.OBJ=go.PFV 3PL=under go-PFV one 3SG.OBJ=cut-PFV  
*li-p            ma=ale-p*  
 put-PFV 3SG.OBJ=scrape-PFV  
 ‘She went there, went under them, cut one [= a palm] down, and scraped it.’ [ulwa032\_37:39]
- (70) *Nī kwa mol ne*  
*nī    kwa ma=ul            ni-e*  
 1SG one 3SG.OBJ=with act-IPFV  
 ‘I was making one [= an armband].’ [ulwa015\_01:39]
- (71) *Nīnji wot yana kwa mī nip.*  
*nī-nji    wot        yana    kwa mī        ni-p*  
 1SG-POSS younger woman one 3SG.SUBJ die-PFV  
 ‘One younger sister of mine has died.’ [ulwa028\_00:19]

Sometimes the only expressed element in an object NP (whether the direct object of a transitive verb or the object preceding a postposition or oblique marker) is an object marker. Since these are identical in form to third person non-subject personal pronominal forms and since first person and second person pronouns

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may also occur in these positions, it is probably most parsimonious to view these all as pronouns. That is, when no nominal is expressed in an object NP consisting solely of the form *ma*= ‘3SG.OBJ’, *min*= ‘3DU’, or *ndi*= ‘3PL’, these may be treated simply as object pronouns, as in examples (72) through (83).

- (72) *Ndī mayte.*  
*ndī ma=ita-e*  
 3PL 3SG.OBJ=build-IPFV  
 ‘They were building it.’ [ulwa032\_09:27]
- (73) *Unan maya mbiye.*  
*unan ma=iya mbī-i-e*  
 1PL.INCL 3SG.OBJ=toward here-go.PFV-DEP  
 ‘We came here to him.’ [ulwa037\_05:26]
- (74) *Ndī nokoplīp līmndī mala.*  
*ndī nokop-li-p līmndī ma=ala*  
 3PL hide-put-PFV eye 3SG.OBJ=see  
 ‘They hid and saw her.’ [ulwa020\_00:16]
- (75) *Nī man mint.*  
*nī ma=n min=ta*  
 1SG 3SG.OBJ=OBL 3DU=say  
 ‘I told them.’ [ulwa014\_72:19]
- (76) *Nī angō ndītīn.*  
*nī angō ndī=tī-n*  
 1SG NEG 3PL=take-PFV  
 ‘I didn’t get them.’ [ulwa037\_17:55]
- (77) *Mī nasape.*  
*mī nī=asa-p-e*  
 3SG.SUBJ 1SG=hit-PFV-DEP  
 ‘He hit me.’ [ulwa014\_26:00]
- (78) *Nga mīnjikan ngant.*  
*nga mīnjika=n ngan=ta*  
 SG.PROX speech=OBL 1DU.EXCL=say  
 ‘This one spoke to us.’ [ulwa014\_12:31]

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- (79) *Wondi andat ngunanata ngunan matim.*  
*wondi anda=tii ngunan=na-ta ngunan ma=ati-m*  
 bandicoot SG.DIST=take 1DU.INCL=give-COND 1DU.INCL 3SG.OBJ=hit-IRR  
 ‘When [he] gives us that bandicoot, we will kill it.’ [ulwa029\_05:33]
- (80) *Yalum un yanat un ango kikal anwana.*  
*yalum un yanat un ango kikal an=wana*  
 grandchild 2PL daughter 2PL NEG ear 1PL.EXCL=feel  
 ‘You granddaughters and you daughters don’t listen to us.’  
 [ulwa014\_37:01]
- (81) *Ndi kikal unanwana mënja m!*  
*ndi kikal unan=wana mënja m*  
 3PL ear 1PL.INCL=feel speech hm  
 ‘They will hear us and say: “Hm!”’ [ulwa037\_65:11]
- (82) *Ngan nguniya men iye.*  
*ngan ngun=iya ma=in i-e*  
 1DU.EXCL 2DU=toward 3SG.OBJ=in go.PFV-DEP  
 ‘We came to you in it.’ [ulwa014\_15:31]
- (83) *Ni unul wa mana.*  
*ni un=ul wa ma-na*  
 1SG 2PL=with village go-IRR  
 ‘I will go with you to the village.’ [ulwa037\_40:28]

Similarly, the set of reflexive (or reciprocal) forms, when cliticizing to verbs or postpositions (or when preceding oblique markers), may simply be considered to be pronouns (see examples in §8.3).

Subject markers and object markers in Ulwa are discussed in Barlow (2019a: 4–7). Similar NP-final determiners that are found elsewhere in the Keram-Ramu family are discussed in Killian & Barlow (2022: 51–54), where they are referred to broadly as “articles”. In Ulwa at least, although these determiners may in some ways function to mark specificity or definiteness, they probably have more to do with indicating topic or focus, in addition to serving a number-indexing function. Ulwa may be said thus to lack both definite and indefinite articles.

### 9.3 Demonstratives

Ulwa makes a two-way deictic distinction within its set of demonstrative words: proximal referents (near the speaker) and distal referents (not near the speaker).

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The Ulwa deictic system is thus egocentric. In this relatively simple near-versus-far contrast, deictic words do not encode other possible distinctions, such as those based on elevation or visibility. However, demonstratives in Ulwa also index number: singular, dual, or plural. There are thus six demonstrative determiners, as shown in Table 9.1.

Table 9.1: Demonstratives

	SG	DU	PL
PROX	<i>nga</i>	<i>ngin</i>	<i>ngala</i>
DIST	<i>anda</i>	<i>andin</i>	<i>ala</i>

As seen in Table 9.1, the proximal forms all contain the element /ng-/ , which combines with /-a/ in the singular (cf. *ma*= ‘3SG.OBJ’), /-in/ in the dual (cf. *min*= ‘3DU’), and /-ala/ in the plural. This last form does not correspond to anything in the other sets of pronominal forms. The distal forms, on the other hand, contain the element /and-/ , which – as in the proximal forms – combines with /-a/ in the singular and /-in/ in the dual. Demonstrative determiners do not co-occur with subject markers or with object markers.

These usually occur in the same spot that otherwise might contain subject markers (§9.1) or object markers (§9.2): the use of these demonstrative determiners instead of other markers may signal that a specific (as opposed to a generic) referent is being identified. In addition to functioning as determiners (that is, as elements of NPs), the Ulwa demonstrative forms may also be used as pronouns. Of the six forms, the plural distal form *ala* ‘PL.DIST’ (‘those’) is most commonly used in this way, often functionally equivalent to ‘they’ or ‘them’.

In examples (84) through (89), demonstrative determiners occur as the final elements of subject NPs. They all have spatial deictic force, pointing to referents either near or far. They may occur with either common or proper nouns. Although nouns are not marked in any way for number, adnominal demonstratives agree with their nouns’ covert number: singular, dual, or plural.

- (84) *Inom nga mawanape.*

*inom    nga    ma=wana-p-e*  
mother SG.PROX 3SG.OBJ=cook-PFV-DEP

‘This woman cooked it.’ (This was said of the woman in the house next to where the speaker was sitting.) [ulwa014\_05:54]

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- (85) *Wandam nga ambi ngatap.*  
*wandam nga ambi ngata-p*  
jungle SG.PROX big grand-COP  
‘This garden is very big.’ [ulwa042\_03:25]
- (86) *itom ngin li ngapen*  
*itom ngin li nga=p-en*  
father DU.PROX down SG.PROX=be-NMLZ  
‘these two men who live downstream’ (spoken while downstream)  
[ulwa014†]
- (87) *Wa mbi olsem nungolke ngala sikul pe.*  
*wa mbi olsem nungolke ngala sikul p-e*  
village here thus child PL.PROX school be-IPFV  
‘Here in the village, like, these children are in school.’ (*olsem* = TP; *sikul* < TP *skul* ‘school’) [ulwa027\_00:19]
- (88) *Wusim anda niwalinda i ni masap.*  
*wusim anda ni=wali-nda i ni ma=asa-p*  
crocodile SG.DIST 1SG=hit-IRR PRED 1SG 3SG.OBJ=hit-PFV  
‘That crocodile could have killed me, but I killed it.’ (*i* = TP?)  
[ulwa035\_03:41]
- (89) *Awngala la kuk ato im andawatawe.*  
*awngala ala kuk ata-u im anda=wat-aw-e*  
bird.sp PL.DIST gather up-from tree SG.DIST=atop-put-IPFV  
‘Those birds are gathering up into that tree.’ [ulwa037\_47:12]

Demonstratives may function pronominally, as in (90) and (91),

- (90) *Anda man ute:*  
*anda ma=n u=ta-e*  
SG.DIST 3SG.OBJ=OBL 2SG=say-DEP  
‘That one told you.’ [ulwa014\_07:58]
- (91) *Andin wot kokot nangani nalip.*  
*andin wot ko=kot ni=angani na-li-p*  
DU.DIST younger INDF=break 1SG=behind DETR-put-PFV  
‘Those two [= my parents] bore a younger sibling after me.’  
[ulwa001\_10:19]

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As a spatial deictic, *nga* ‘SG.PROX’ (‘this’) can mean ‘here’ (92).

- (92) *Nga unji ani ngala ata ngap.*  
*nga u-nji ani ngala ata nga=p*  
 SG.PROX 2SG-POSS bilum PL.PROX up SG.PROX=be  
 ‘Here, these *bilum* [= string bags] of yours are up here.’ [ulwa001\_04:55]

Example (92) also illustrates the common use of demonstrative determiners in possessive phrases, further illustrated by examples (93) through (96).

- (93) *Ninji nungol ngala mbi-pe.*  
*nii-nji nungol ngala mbi-p-e*  
 1SG-POSS child PL.PROX here-be-IPFV  
 ‘My children live here.’ (Literally ‘these children of mine’) [ulwa014\_05:16]
- (94) *Ninji inom anda kikal wopa.*  
*nii-nji inom anda kikal wopa*  
 1SG-POSS mother SG.DIST ear all  
 ‘That mother of mine was deaf.’ [ulwa014\_02:18]
- (95) *unji inom tembi nda*  
*u-nji inom tembi anda*  
 2SG-POSS mother bad SG.DIST  
 ‘that poor mother of yours’ [ulwa037\_54:57]
- (96) *Manji na ngala mi nditana.*  
*ma-nji na ngala mi ndi=ta-na*  
 3SG.OBJ-POSS talk PL.PROX 3SG.SUBJ 3PL=say-IRR  
 ‘These stories of his – he will tell them.’ [ulwa037\_05:28]

Demonstrative determiners occur not only in subject NPs, but also in object or oblique phrases, as in examples (97) through (100).

- (97) *Ndin numine ndalumopta ndi minapina.*  
*ndi=n numine anda=lumo-p-ta ndi mi=na-p-na*  
 3PL=OBL ditch SG.DIST=put-PFV-COND 3PL 3SG.SUBJ=DETR-be-IRR  
 ‘Once [I] have planted them in that ditch, they will be there.’  
 [ulwa014\_73:33]

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- (98) *An tün andol iye tün anda lamndu nungol kosape.*  
*an tün anda=ul i-e tün anda lamndu nungol*  
 1PL.EXCL dog SG.DIST=with go.PFV-DEP dog SG.DIST pig child  
*ko=asa-p-e*  
 INDF=hit-PFV-DEP  
 ‘When we went with that dog, that dog killed one small pig.’  
 [ulwa037\_61:53]
- (99) *Miki itüm ambi ngata lamana.*  
*miki itüm ambi ngata ala=ma-na*  
 tree.sp trash big grand PL.DIST=go-IRR  
 ‘[We] will go to those great big swamps.’ [ulwa038\_02:59]
- (100) *Una ngusuwa laya wonlakan!*  
*unan ngusuwa ala=iya won-la-ka-n*  
 1PL.INCL poor PL.DIST=toward cut-IRR-let-IMP  
 ‘Let’s cross over [the river] to those poor folks [on the other side]!’  
 [ulwa037\_03:41]

Although the basic function of demonstrative determiners is taken to be a means of providing spatial deixis from the reference point of the speaker, the actual range of uses of demonstratives is much greater. First, it is not uncommon for a speaker to project a deictic center to a point other than the self. Thus, while demonstrative words in Ulwa are taken generally to be egocentric, a speaker may choose a reference point other than himself or herself in the moment of speech. This is common in recounted narratives (101).

- (101) *Ni amun iwa ngalan mop mo kundan nipat ngatin.*  
*ni amun iwa ngala=n ma=u-p ma=u*  
 1SG now basket.sp PL.PROX=OBL 3SG.OBJ=put-PFV 3SG.OBJ=from  
*kundan nipat nga=tii-n*  
 eel huge SG.PROX=take-PFV  
 ‘Now I put these fish trap baskets [down] there and got this huge eel from there.’ [ulwa014\_05:52]

In example (101), although the proximal deictics (*ngala*= ‘PL.PROX’ and *nga*= ‘SG.PROX’) are indeed used with reference to the speaker, they are not used in reference to the speaker’s location at the time of speaking, but rather to her location in the past, when the events being recounted occurred. Projected deixis can occur in narratives even when the actor of the clause is different from the narrator of the events, as, for example, in examples (102) and (103).

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- (102) *Mi i wolka i manji anaw ngatìn ...*  
*mi i wolka i ma-nji anaw nga=tì-n*  
 3SG.SUBJ go.PFV again go.PFV 3SG.OBJ-POSS paddle SG.PROX=take-PFV  
 'He went, went back, got his motorboat ...' [ulwa035\_04:06]
- (103) *Anul men i wonmbi nginti men i.*  
*anul ma=in i wonmbi ngein=tì ma=in i*  
 grassland 3SG.OBJ=in go.PFV tusk DU.PROX=take 3SG.OBJ=in go.PFV  
 '[He] went into the grass, got these two tusks, and went in.'  
 [ulwa001\_13:04]

This phenomenon of projection can further be illustrated with the adverb *mbi* ‘here’, which can signify space near the referent of the clause, even when this is not near the speaker in his or her current location, as (104) (see §10.2.2 for locative adverbs).

- (104) *Alum mokotip an mol mbiwap.*  
*alum ma=kot-p an ma=ul mbi-wap*  
 child 3SG.OBJ=break-PFV 1PL.EXCL 3SG.OBJ=with here-be.PST  
 'She bore a child, and we were there with her.' [ulwa014\_38:44]

Demonstratives, although fundamentally spatial, may be extended in their use to have temporal deixis. Thus, proximal forms may be used to refer to times (metaphorically) close to the present, whereas distal forms signal more (metaphorically) distant time, as illustrated by examples (105) through (109).

- (105) *Ipka ndan matmat mbu ulwape.*  
*ipka anda=n matmat mbi-u ulwa-p-e*  
 before SG.DIST=OBL cemetery here-from nothing-COP-DEP  
 'In the past, there was no cemetery here.' (*matmat* = TP)  
 [ulwa028\_04:26]
- (106) *Amun ngan olsem matmat anda mbipe.*  
*amun nga=n olsem matmat anda mbi-p-e*  
 now SG.PROX=OBL thus cemetery SG.DIST here-be-IPFV  
 'But at this time, like, there is that cemetery here.' (*olsem, matmat* = TP)  
 [ulwa028\_04:36]
- (107) *Inim ngan maytap mat atal wap ma inim andan ni makike lunda.*

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*inim nga=n ma=ita-p ma=tii ata-lii wap ma*  
 water SG.PROX=OBL 3SG.OBJ=build-PFV 3SG.OBJ=take up-put be.PST go  
*inim anda=n ni ma=kike lo-nda*  
 water SG.DIST=OBL 1SG 3SG.OBJ=throw go-IRR  
 ‘Having built it this year, and put it up, I’m going to sell it next year.’  
 [ulwa042\_01:11]

- (108) *Iлом anda=n ni ango mbipiña.*  
*ilom anda=n ni ango mbii-p-na*  
 day SG.DIST=OBL 1SG NEG here-be-IRR  
 ‘On that day, I won’t stay here.’ [ulwa042\_04:39]

- (109) *Iwil anda=ma mapta apa ndaytana.*  
*iwil anda=n ma ma=p-ta apa anda=ita-na*  
 moon SG.DIST=OBL go 3SG.OBJ=be-COND house SG.DIST=build-IRR  
 ‘Next month [I] will go and build a house there.’ [ulwa037\_36:50]

Example (109) also illustrates how words like English ‘this’, ‘these’, ‘that’, and ‘those’ are often not ideal (or even possible) translations for the demonstrative markers. This is because, even though they serve some deictic function of pointing to a place or time, they do not necessarily have a definite referent. Thus, in example (109), the translation ‘a house’ is given, since this unbuilt house has no definite referent; the salient information, however, is that the house will be built ‘there’.<sup>9</sup>

In addition to spatial and temporal deictic functions, the demonstrative words in Ulwa can serve discourse functions as well, pointing to speech itself, whether already spoken or not yet uttered (110).

- (110) *Oke li ngata ngusuwa nga: Kayta Amombi Yokombla Yaruwa Kayngam.*  
*oke li ngata ngusuwa nga Kayta Amombi Yokombla Yaruwa*  
 ok down grand poor SG.PROX [name] [name] [name] [name]  
*Kayngam*  
 [name]  
 ‘OK, the downstream ancestors, the poor things, were as follows: Kayta, Amombi, Yokombla, Yaruwa, and Kayngam.’ (*oke* < TP *oke* ‘OK’)  
 [ulwa013\_09:00]

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<sup>9</sup>Of course, it is possible that the ‘house’ in this sentence does indeed have a definite referent, just not a real-word one, and that the speaker and hearer can both be thinking of a specific yet-to-be-built house.

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Demonstrative words may also be used, to similar effect, as determiners modifying the word *na* ‘talk’, as in examples (111), (112), and (113).

- (111) *Ini na nga mī ambi-p.*

*ini na **nga** mī ambi-p*  
ground talk SG.PROX 3SG.SUBJ big-COP

‘This talk about land is big – it [has gotten] big.’ [ulwa037\_39:04]

- (112) *Mase na nda una asika matap.*

*ma=asa-e na **anda** unan asi-ka ma=ta-p*  
3SG.OBJ=hit-DEP talk SG.DIST 1PL.INCL sit-let 3SG.OBJ=say-PFV

‘That talk of [them] killing her – we sat and discussed it.’

[ulwa037\_00:24]

- (113) *Na anma nda.*

*na **anma anda***  
talk good SG.DIST

‘That’s good talk.’ (i.e., ‘I agree with you.’) [ulwa038\_04:03]

Similarly, when a referent has been introduced, a speaker can refer again to this referent with a deictic word. In the text from which examples (114) and (115) are taken, the speaker introduces a subject with the subject marker *mī* ‘3SG.SUBJ’ (114), but shortly thereafter refers again to the same referent with the demonstrative word *nga* ‘SG.PROX’ (‘this’) (115).

- (114) *Inom mī anganika nganul i.*

*inom mī anganika ngan=ul i*  
mother 3SG.SUBJ after 1DU.EXCL=with go.PFV

‘Later, the mother came with the two of us.’ [ulwa032\_03:35]

- (115) *Inom nga nan makīta ...*

*inom **nga** na=n ma=kī-ta*  
mother SG.PROX talk=OBL 3SG.OBJ=say-COND

‘If this mother tells him ...’ [ulwa032\_03:45]

Often, however, the deictic function of demonstrative words is not clear. The choice between *nga* ‘SG.PROX’ (‘this’) and *anda* ‘SG.DIST’ (‘that’), for example, does not always seem to reflect proximity or distance, whether spatial, temporal, or narrative. Perhaps speakers make decisions based on desires to signal metaphorical proximity or distance to referents. This seems possible especially when referring to people in general terms – that is, people who are physically neither close

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nor far in the event encoded in the clause. Other times, however, it is not at all clear to me why these words are being used, and there could be some degree of free variation for speakers in certain circumstances. In sentences (116) through (120), the deictic function of the demonstrative words is unclear.

- (116) *Anji ngata ngalol inde.*  
*an-nji ngata ngala=ul inda-e*  
 1PL-POSS grand PL.DIST=with walk-IPFV  
 '[We] walked around with our grandparents.' [ulwa013\_04:25]
- (117) *Anji ngata la ndit inde.*  
*an-nji ngata ala ndi=tii inda-e*  
 1PL.EXCL-POSS grand PL.DIST 3PL=take walk-IPFV  
 'Our ancestors used to carry them around.' [ulwa015\_01:28]
- (118) *Maria nga nan ndit.*  
*Maria nga na=n ndi=ta*  
 [name] SG.PROX talk=OBL 3PL=say  
 'Maria told them.' [ulwa014\_50:21]
- (119) *A n̥inji aweta anda ko matina!*  
*a n̥i-nji aweta anda ko ma=tii-na*  
 ah 1SG-POSS friend SG.DIST just 3SG.OBJ=hit-IRR  
 'Ah, that friend of mine will really hit her!' [ulwa020\_00:40]
- (120) *Ninji yawa nga itom ndinji tana mat nen.*  
*n̥i-nji yawa nga itom ndi-nji tana ma=tii ni-en*  
 1SG-POSS uncle SG.PROX father 3PL-POSS axe 3SG.OBJ=take act-NMLZ  
 'This uncle of mine was one who got the forefathers' axe.'  
 [ulwa037\_44:58]

Reference to undoubtedly distant entities, such as the sun or the moon, for example, may be referred to with either proximal determiners, as in (121) and (122), or distal determiners, as in (123) and (124); they may alternatively be referred to with the subject marker *mī* '3SG' (125) or with no marker at all (126).

- (121) *Ane nga sita ...*  
*ane nga si-ta*  
 sun SG.PROX push-COND  
 'Whenever it was dry season ...' [ulwa014†]

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- (122) *Ango li ma l̥imndi ato ane ngandina.*  
*ango li ma l̥imndi ata-u ane nga=andi-na*  
 NEG down go eye up-from sun SG.PRX=see-IRR  
 '[She] won't go down and look up at the sun.' [ulwa014\_36:02]
- (123) *A ane nda li namane.*  
*a ane anda li na-ma-n-e*  
 ah sun SG.DIST down DETR-go-IPFV-DEP  
 'Ah, the sun is setting.' [ulwa037\_58:25]
- (124) *Iw̥il anda liye wa imba pe.*  
*iw̥il anda li-i-e wa imba p-e*  
 moon SG.DIST down-go.PFV-DEP village night be-IPFV  
 'The moon had set; the village was dark.' [ulwa032\_25:02]
- (125) *Anwe iw̥il mi̥ ata ne ne.*  
*an-we iw̥il mi̥ ata na-i na-i*  
 1PL.EXCL-PART.INT moon 3SG.SUBJ up DETR-go.PFV DETR-go.PFV  
 'We were alone; the moon rose and rose.' [ulwa037\_07:00]
- (126) *Ane namane.*  
*ane na-ma-n-e*  
 sun DETR-go-IPFV-DEP  
 'The sun is setting.' [ulwa037\_47:10]

Although the Christian god is usually referred to with the proximal deictic *nga* 'SG.PROX' ('this') (i.e., *ambi nga* 'this big [man]'), it seems also possible to refer to him with the distal deictic *anda* 'sg.DIST' ('that'), as illustrated by examples (127) through (130).

- (127) *Ambi nganzi na nga unaniya mbi.*  
*ambi nga-nji na nga unan=iya mbi-i*  
 big SG.PROX-POSS talk SG.PROX 1PL.INCL=toward here-go.PFV  
 'The word of God has come to us.' [ulwa037\_25:12]
- (128) *Ambi ngawe una ikali mas.*  
*ambi nga-we unan i-kali ma=si*  
 big SG.PROX-PART.INT 1PL.EXCL hand-send 3SG.OBJ=push  
 'God alone – we [must] hold onto him.' [ulwa037\_08:55]

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- (129) *Wolka ambi ngayinakawana.*  
*wolka ambi nga=ina-ka-wana*  
 again big SG.PROX=liver-at-feel  
 '[He] in turn was thinking of God.' [ulwa035\_03:00]
- (130) *Ambi anda mat anmbinalp.*  
*ambi anda ma=tii an-mbi na-lii-p*  
 big SG.DIST 3SG.OBJ=take out-here DETR-put-PFV  
 'God has revealed him.' (Literally 'That big [man] has taken him and put [him] out.') [ulwa037\_29:50]

As these examples illustrate, there is often much freedom in the use of subject markers (or object markers) and demonstratives.

In addition to serving their prototypically deictic function, demonstratives in Ulwa may be used to indicate that an introduced NP is going to play a key role in the discourse to follow – that is, even though the NP presents new information (i.e., non-given information), a form like *anda* 'SG.DIST' ('that') may be used, as in (131), (132), and (133).

- (131) *Awlu ato anmoka anda apinal ando anmbi.*  
*awlu ata-u anmoka anda apinal anda=u an-mbi-i*  
 step up-from snake SG.DIST swamp SG.DIST=from out-here-go.PFV  
 'When [the moon] appeared, a snake came out from the swamp.'  
 [ulwa034\_01:53]
- (132) *Nambi wandam ambi nda.*  
*ni-ambi wandam ambi anda*  
 1SG-TOP jungle big SG.DIST  
 'As for me, I have a big garden.' [ulwa042\_04:20]
- (133) *Mbalus anda ina mane.*  
*mbalus anda i-na ma-n-e*  
 airplane SG.DIST come-IRR go-IPFV-DEP  
 'An airplane was going to come.' (*mbalus* < TP *balus* 'dove, airplane')  
 [ulwa014\_49:15]

This use of demonstratives is especially common when recounting narratives in a vivid manner. This may be compared with sentences in English such as 'so then this guy comes up to me and says ...'. In Ulwa, however, the distal deictic is used in such contexts, rather than the proximal.

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Demonstratives may also occur in non-subject NPs – that is, in NPs encoding the objects of verbs, objects of postpositions, or oblique phrases. While often attaching phonologically to following words (especially verb stems), these demonstrative forms seem somehow less clitic-like than true object markers (§9.2). When the demonstrative forms appear (phonologically) to cliticize to host verbs, they are treated similarly to object markers and are glossed with a clitic boundary marker (=) following them. Generally, however, it may be said that there is no formal distinction between subject demonstratives and object demonstratives.

Sentences (134) through (139) exemplify the use of the demonstratives as object markers.

- (134) *Lapun nga lamndu ngas!*

*lapun      nga      lamndu **ngas=asa***  
old.person SG.PROX pig      SG.PROX=hit

‘This old man killed this pig!’ (*lapun* = TP) [ulwa029\_01:38]

- (135) *Mi ya uta nginganda.*

*mi      ya      uta    **ngin=a-nda***  
3SG.SUBJ coconut shell DU.PROX=break-IRR

‘He will break these two coconut shells.’ [elicited]

- (136) *Wambana ngalamoke.*

*wambana **ngala=moko-e***  
fish      PL.PROX=take-IPFV

‘[They] were catching fish.’ [ulwa032\_22:37]

- (137) *Mota wulis andaytap.*

*mota      wulis    **anda=ita-p***  
bamboo.sp platform SG.DIST=build-PFV

‘[They] built that bamboo raft.’ [ulwa002\_00:14]

- (138) *Sokoy andin lapap.*

*sokoy    **andin=n**    lapa-p*  
tobacco DU.DIST=OBL plant-PFV

‘[He] has planted those two tobacco plants.’ [ulwa037\_56:01]

- (139) *Upaŋ wambana lawtata ndul wa undana.*

*upaŋ    wambana **ala=uta-ta**                ndi=ul    wa      unda-na*  
fish.sp fish      PL.DIST=grind-COND 3PL=with village go-IRR

‘If [we] catch those fish, [we] will go home with them.’ [ulwa038\_00:16]

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As mentioned, demonstrative forms can also function pronominally. They can have this pronominal function, whether serving as subjects, as in examples (140), (141), and (142); or serving as objects, as in examples (143) and (144). No distinction is made between animate and inanimate referents.

- (140) *Anda nip.*

*anda ni-p*  
SG.DIST die-PFV

‘That [one] died.’ [elicited]

- (141) *Ngin liyu.*

*ngin li-u*  
DU.PROX down-put

‘These [two] fell.’ [elicited]

- (142) *Ala lamndu masap.*

*ala lamndu ma=asa-p*  
PL.DIST pig 3SG.OBJ=hit-PFV

‘Those [ones] killed the pig.’ (often = ‘They killed the pig.’) [elicited]

- (143) *Ni limndi ngala.*

*ni limndi nga=ala*  
1SG eye SG.PROX=see

‘I saw this [one].’ [elicited]

- (144) *Ni limndi andinala.*

*ni limndi andin=ala*  
1SG eye DU.DIST=see

‘I saw those [two].’ [elicited]

These object-marker demonstrative pronouns may not always be clitics. Examples such as (145) and (146) illustrate a greater phonological separation between pronoun and verb – that is, the sequence in example (145) is pronounced [nga.la.i.ta.na] and not <sup>†</sup>[nga.lay.ta.na]; and the sequence in example (146) is pronounced [a.nda.i] and not <sup>†</sup>[a.nday].

- (145) *Apa ngala itana mane.*

*apa ngala ita-na ma-n-e*  
house PL.PROX build-IRR go-IPFV-DEP

‘[They] were going to build these houses.’ [ulwa028\_02:57]

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- (146) *Ndamape nī anmap nī i anda i.*  
*ndī=ama-p-e nī anma-p nī i anda i*  
 3PL=eat-PFV-DEP 1SG good-COP 1SG go.PFV SG.DIST go.PFV  
 'Having taken them, I got better, and I went, went there.'  
 [ulwa026\_00:22]

Demonstrative pronouns can be the subject of a clause that has a noun or adjective as the predicate complement. Here, their deictic function is quite clear, as seen in examples (147) through (152).

- (147) *Nga nīnji apa.*  
*n̄ga nī-nji apa*  
 SG.PROX 1SG-POSS house  
 'This is my house.' [elicited]
- (148) *Nga wa anma.*  
*n̄ga wa anma*  
 SG.PROX village good  
 'This is a good village.' [elicited]
- (149) *Anda ango nīnji apa.*  
*anda ango nī-nji apa*  
 SG.DIST NEG 1SG-POSS house  
 'That is not my house.' [elicited]
- (150) *Ngin manji itom inom.*  
*ngin ma-nji itom inom*  
 DU.PROX 3SG.OBJ-POSS father mother  
 'These are his parents.' [elicited]
- (151) *Ngala ango ambiip.*  
*ngala ango ambi-p*  
 PL.PROX NEG big-COP  
 'These are not big.' [elicited]
- (152) *Ala anmap.*  
*ala anma-p*  
 PL.DIST good-COP  
 'Those are good.' [elicited]

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Demonstrative pronouns are used to refer to human referents (as in ‘this [one]’, ‘those [ones]’, etc.) much more than is common in, say, English. In particular, the plural distal demonstrative pronoun *ala* ‘PL.DIST’ (‘those’) is often best translated simple as ‘they’ or ‘people’ (or sometimes as ‘other people’), as in examples (153) through (156).

- (153) *Ala natana.*

*ala na-ta-na*

PL.DIST DETR-say-IRR

‘They were going to have a talk.’ [ulwa032\_32:36]

- (154) *Ala angop tane.*

*ala ango=p ta-n-e*

PL.DIST NEG=COP say-IPFV-DEP

‘They tell lies.’ [ulwa014\_48:32]

- (155) *Ala ta ando apin tii lip.*

*ala ta anda=u apin tii li-p*

PL.DIST already SG.DIST=from fire take put-PFV

‘People have already set fire there.’ [ulwa038\_03:27]

- (156) *Ala ndute ndame mbiip.*

*ala ndi=uta-e ndi=ama-e mbi-p*

PL.DIST 3PL=grind-IPFV 3PL=eat-IPFV here-be

‘People catch them and eat them here.’ [ulwa041\_02:37]

Furthermore the plural distal demonstrative *ala* ‘PL.DIST’ (‘those’) may be used instead of the second plural personal pronoun *un* ‘2PL’, when addressing groups of people, as in examples (157) through (160).

- (157) *Ala wokin anda unalu mbiyen anda ango i?*

*ala wokin anda unan=lu mbi-i-en anda ango*

PL.DIST big.man SG.DIST 1PL.INCL=with here-go-NMLZ SG.DIST which

*i*

go.PFV

‘You folks, that big man who came with us – where did that [man] go?’  
[ulwa001\_13:15]

- (158) *Ala una wandam ma mundu anglalunda mane.*

## 9.3 Demonstratives

*ala unan wandam ma mundu angla-lo-nda ma-n-e*  
 PL.DIST 1PL.INCL jungle go food await-go-IRR go-IPFV-DEP  
 ‘Everyone, we’re going to go to the jungle and look for food.’  
 [ulwa030\_01:10]

- (159) *Ala ndi ta lop.*  
*ala ndi ta lo-p*  
 PL.DIST 3PL already go-PFV  
 ‘You all, have they already left?’ [ulwa013\_06:20]

- (160) *Ala ndin anjikake ndi se?*  
*ala ndi=n anjikaka-e ndi sa-e*  
 PL.DIST 3PL=OBL how-DEP 3PL cry-IPFV  
 ‘Folks, what have [you done] with them, such that they are crying?’  
 [ulwa032\_52:42]

In fact, combined with the form *-nji* ‘thing’, the demonstrative *ala* ‘PL.DIST’ ('those') can even be used in possessive constructions – that is, *alanji* ‘PL.DIST-POSS’ ('those [people]’s') in place of *ndinji* ‘3PL-POSS’ ('their'), often with the sense of ‘other people’s. This is illustrated by examples (161), (162), and (163).

- (161) *Ambwat alanji Monde.*  
*Ambwat ala-nji Monde*  
 Kambot PL.DIST-POSS [name]  
 ‘The Kambot people’s [ancestor] was Monde.’ [ulwa002\_04:15]
- (162) *Alanji wo ndi makape.*  
*ala-nji wa ndi maka=p-e*  
 PL.DIST-POSS village 3PL thus=COP-DEP  
 ‘Other people’s villages are like that.’ [ulwa037\_32:25]
- (163) *alanji amba nda*  
*ala-nji amba anda*  
 PL.DIST-POSS mens.house SG.DIST  
 ‘that magic of other people’ [ulwa037\_10:01]

In casual speech, the forms *anda* ‘SG.DIST’ ('that') and *ala* ‘PL.DIST’ ('those') are commonly shortened to [nda] and [la], respectively. This is especially common when following a vowel, but can occur in any environment.

## 9 Determiners

### 9.4 Quantifiers

On semantic grounds, words that express concepts such as ‘much’, ‘many’, ‘few’, ‘all’, ‘some’, and so on may be considered quantifiers. The words that express these concepts in Ulwa mostly pattern syntactically with words in other classes, namely adjectives. There is at least one word, however, that warrants placement in a separate quantifier class, since it displays some unique syntactic properties. This word is *wopa* ‘all’. The major quantity-denoting words are given in (164).

(164) Quantity-denoting words

<i>wopa</i>	‘all’
<i>nunu</i>	‘every’
<i>kuma</i>	‘some’
<i>ilum</i>	‘piece, little, few’
<i>kekaka</i>	‘one each, one by one, just a few’
<i>ambi</i>	‘big, much’
<i>tïngïn</i>	‘many’

The word *wopa* ‘all’ can function as an adjective, meaning ‘whole’, ‘entire’, or ‘full’. Like all adjectives, its canonical position is immediately following the noun that it modifies (§7.1). If there is a subject marker, object marker, or other determiner present, then the adjective *wopa* ‘all’ precedes this word. In this usage, it has a singular (as opposed to plural) meaning – that is, it means something like ‘all of something’ or ‘the whole’. Accordingly, as in the examples (165), (166), and (167), NPs containing the attributive adjective *wopa* ‘all’ are followed by singular determiners (e.g., the subject marker *mī* ‘3SG.SUBJ’ or the demonstrative object marker *anda=* ‘SG.DIST’).

(165) *Im wopa mī liyu.*

<i>im</i>	<i>wopa</i>	<i>mī</i>	<i>li-u</i>
tree all 3SG.SUBJ down-put			
‘The whole tree fell.’ [elicited]			

(166) *Utam wopa mī tembip.*

<i>utam</i>	<i>wopa</i>	<i>mī</i>	<i>tembi=p</i>
yam all 3SG.SUBJ bad=COP			
‘The entire yam is rotten.’ [elicited]			

(167) *Ndī unan wat u apïn wopa ndatïne ...*

## 9.4 Quantifiers

- ndi unan=n wat u apin wopa anda=tii-n-e*  
 3PL 1PL.INCL=OBL atop from fire all SG.DIST=take-PFV-DEP  
 ‘And once they have gotten the full fire from above us ...’  
 [ulwa037\_14:12]

As all adjectives, *wopa* ‘all’ may also function as a substantive (§7.3). In example (168), *wopa* ‘all’ is followed by the plural subject marker *ndi* ‘3PL’, because it is referring to multiple whole things (in this sentence, fish).

- (168) *Wopa ndi ngamana.*  
*wopa ndi nga=ma-na*  
 all 3PL SG.PROX=go-IRR  
 ‘The whole [ones] will go here.’ [ulwa014\_68:54]

As a syntactically distinct quantifier, however, *wopa* ‘all’ refers to all members of a group or set of things. Thus it fills the function of a collective universal quantifier. Instead of preceding the subject marker (or subject pronoun), the quantifier follows it. If the quantifier *wopa* ‘all’ can be analyzed as belonging to the NP, then it is the only NP-internal element allowed to follow a subject marker (or object marker); however, it may be better to analyze the quantifier as sitting syntactically outside the NP. In sentences (169), (170), and (171), *wopa* ‘all’ follows the plural subject marker *ndi* ‘3PL’.

- (169) *Im ndi wopa liyu.*  
*im ndi wopa li-u*  
 tree 3PL all down-put  
 ‘All the trees fell.’ [elicited]
- (170) *Utam ndi wopa tembip.*  
*utam ndi wopa tembi=p*  
 yam 3PL all bad=COP  
 ‘All the yams are rotten.’ [elicited]
- (171) *Nji ndi wopa men pe.*  
*nji ndi wopa ma=in p-e*  
 thing 3PL all 3SG.OBJ=in be-IPFV  
 ‘All [his] possessions are in it.’ [ulwa014\_31:41]

Examples (172), (173), and (174) illustrate that the quantifier *wopa* ‘all’ can appear after pronouns as well as after subject markers. Such pronouns are always plural.

## 9 Determiners

- (172) *Una wopa map.*  
*unan wopa ma=p*  
 1PL.INCL all 3SG.OBJ=be  
 ‘We all stay there.’ [ulwa014\_06:11]
- (173) *Ndī wopa wombīn ne.*  
*ndī wopa wombīn=n ni-e*  
 3PL all work=OBL act-IPFV  
 (a) ‘They are all working.’  
 (b) ‘All of them are working.’ [elicited]
- (174) *Ndambi wopa anala mbīp.*  
*ndī-ambi wopa an=ala mbī-p*  
 3PL-TOP all 1PL.EXCL=for here-be  
 ‘As for them, they all stayed for our sake.’ [ulwa032\_25:21]

As a quantifier, the post-NP position of *wopa* ‘all’ is rigid. Attempts to raise the quantifier overtly to a position within the NP (that is, between the noun and subject marker) result in an adjectival interpretation of the word (that is, ‘whole’, ‘full’, ‘complete’, etc.), as shown in (175) and (176).

- (175) *Ankam ndī wopa wandam i.*  
*ankam ndī wopa wandam i*  
 person 3PL all jungle go.PFV  
 ‘All the people went to the jungle.’ [elicited]
- (176) ? *Ankam wopa ndī wandam i.*  
*ankam wopa ndī wandam i*  
 person all 3PL jungle go.PFV  
 ? ‘The whole people went to the jungle.’ (i.e., not just parts of their bodies went) [elicited]

Although the quantifier *wopa* ‘all’ must always follow the entire NP (including the subject marker), in negative clauses it may either precede (177) or follow (178) the negative marker *ango* ‘NEG’. The fact that it may follow the negator is further indication that it does not properly belong within the NP syntactically, since the negator word does not belong syntactically to the NP.

- (177) *Ankam ndī wopa ango wandam i.*  
*ankam ndī wopa ango wandam i*  
 person 3PL all NEG jungle go.PFV  
 ‘All the people did not go to the jungle.’ [elicited]

## 9.4 Quantifiers

- (178) *Ankam ndī ango wopa wandam i.*  
*ankam ndī ango wopa wandam i*  
 person 3PL NEG all jungle go.PFV  
 ‘All the people did not go to the jungle.’ [elicited]

Sentences (177) and (178) have the same meaning. Indeed, the scopal relationship between the negator and the quantifier is also the same – and, in both cases, ambivalent. That is, either may have scope over the other, producing either the possible interpretation that ‘not all (i.e., some) people went to the jungle’ or the other possible interpretation that ‘no people went to the jungle’. In example (179), only context reveals that *ango wopa* ‘not all’ implies ‘no one’ as opposed to implying ‘some’.

- (179) *Ndī ango wopa mol lop.*  
*ndī ango wopa ma=ul lo-p*  
 3PL NEG all 3SG.OBJ=with go-PFV  
 ‘They all did not go with him.’ (i.e., ‘None of them went with him.’) In other contexts, however, this same sentence could imply: ‘Not all of them went with him.’) [ulwa035\_01:30]

At times, *wopa* ‘all’ may alternatively be translated as ‘everything’ or ‘everyone’. In these instances, *wopa* ‘all’ also follows subject markers or pronouns (as when the word functions elsewhere as a quantifier), as in (180) and (181).

- (180) *Nji ndī wopa liyu.*  
*nji ndī wopa li-u*  
 thing 3PL all down-put  
 ‘Everything fell.’ (Literally ‘All the things fell.’) [elicited]

- (181) *Ala wopa wandam i.*  
*ala wopa wandam i*  
 PL.DIST all jungle go.PFV  
 ‘Everyone went to the jungle.’ (Literally ‘Those all went to the jungle.’) [elicited]

However, it may also function somewhat like a pronoun, forming its own NP (182).

- (182) *Wopa malanda.*  
*wopa ma=la-nda*  
 all 3SG.OBJ=eat-IRR  
 ‘All would eat it.’ [ulwa014\_65:08]

## 9 Determiners

One of the most interesting aspects of the syntactic positioning of the quantifier *wopa* ‘all’, however, is the fact that it follows not only subject markers, but also object markers. It is thus the only element known to intercede between object-marker clitics and their associated verbs. Sentences (183) through (186) illustrate this unusual placement of *wopa* ‘all’.

- (183) *Inom mī mīnda nduwopa wananda.*  
*inom mī mīnda ndī=wopa wana-nda*  
 mother 3SG.SUBJ banana 3PL=all cook-IRR  
 ‘Mother will cook all the bananas.’ [elicited]
- (184) *Nī lamndu nduwopa asap.*  
*nī lamndu ndī=wopa asa-p*  
 1SG pig 3PL=all hit-PFV  
 ‘I killed all the pigs.’ [elicited]
- (185) *Nī limndī nji nduwopa ala.*  
*nī limndī nji ndī=wopa ala*  
 1SG eye thing 3PL=all see  
 ‘I saw everything.’ [elicited]
- (186) *Nī limndī alawopa ala.*  
*nī limndī ala=wopa ala*  
 1SG eye PL.DIST=all see  
 ‘I saw everyone.’ [elicited]

When preceding the object marker, however, *wopa* ‘all’ can only have an adjectival interpretation (187).

- (187) *Inom mī mīnda wopa nduwananda.*  
*inom mī mīnda wopa ndī=wana-nda*  
 mother 3SG.SUBJ banana all 3PL=cook-IRR  
 ‘Mother will cook the whole bananas.’ (i.e., the uncut bananas) [elicited]

The unique positioning of *wopa* ‘all’ between object markers and their associated verbs is suggestive more than anything else that this word belongs to a syntactic class of its own. Caution is required here, however, since this evidence comes solely from elicitations; there are (perhaps surprisingly) no examples in the Ulwa corpus of texts of *wopa* ‘all’ occurring in non-subject NPs.

## 9.4 Quantifiers

The collective universal quantifier *wopa* ‘all’ may be contrasted, both formally and syntactically, with the distributive universal quantifier *nunu* ‘every’. Unlike other modifiers, such as adjectives (§7.1; cf. *tängin* ‘many’), and unlike the quantifier *wopa* ‘all’, the quantifier *nunu* ‘every’ occurs before the noun it modifies. Thus, like *wopa* ‘all’, *nunu* ‘every’ may exist in a class of its own. The use of *nunu* ‘every’ is illustrated by examples (188), (189), and (190).

- (188) *Nunu njin molnda mane.*  
*nunu nji=n ma=lu-nda ma-n-e*  
 every thing=OBL 3SG.OBJ=put-IRR go-IPFV-DEP  
 ‘[I] am going to plant everything there.’ [ulwa042\_04:23]
- (189) *Wa **nunu** wa ule.*  
*wa **nunu** wa u-lo-e*  
 just every village from-go-IPFV  
 ‘[They] just go around in every village.’ [ulwa037\_12:53]
- (190) *A **nunu** wombìn tembi ndambilakan!*  
*a **nunu** wombìn tembi ndü-ambi=la-ka-n*  
 ah every work bad 3PL-TOP=IRR-let-IMP  
 ‘Ah, every bad job – forget about them!’ [ulwa014\_55:20]

Other semantically quantifier-like words do not occur between object markers and verbs, as *wopa* ‘all’ does; nor do they occur prenominally, as *nunu* ‘every’ does. Rather, they behave more like prototypical property-denoting words – that is, they follow the head noun of an NP and precede any subject marker or object marker. For example, when *kuma* ‘some’ modifies an object NP, it occurs before the object marker (when present), as in (191) and (192).

- (191) *Ni lamndu **kuma** ndasap.*  
*ni lamndu **kuma** ndi=asa-p*  
 1SG pig some 3PL=hit-PFV  
 ‘I killed some pigs.’ [elicited]
- (192) *Ni limndi tìn **kuma** ndala.*  
*ni limndi tìn **kuma** ndi=ala*  
 1SG eye dog some 3PL=see  
 ‘I saw some dogs.’ [elicited]

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In the examples (191) and (192), *kuma* ‘some’ could also have the reading ‘a few’ (that is, ‘some’ as opposed to ‘many’). For the sense ‘some of’ (that is, a partitive quantity), the postposition *ul* ‘with’ is employed, as in (193), (194), and (195).

- (193) *Ni limndi tñ n<sup>d</sup>ul kuma ndala.*  
*n<sup>i</sup> limndi tñ n<sup>d</sup>i=ul kuma n<sup>d</sup>i=ala*  
 1SG eye dog 3PL=with some 3PL=see  
 ‘I saw some of the dogs.’ (Literally ‘I saw some with the dogs.’) [elicited]
- (194) *Ni utam n<sup>d</sup>ul kuma amap.*  
*n<sup>i</sup> utam n<sup>d</sup>i=ul kuma ama-p*  
 1SG yam 3PL=with some eat-PFV  
 ‘I ate some of the yams.’ [elicited]
- (195) *An lamndu n<sup>d</sup>ul kuma asap.*  
*an lamndu n<sup>d</sup>i=ul kuma asa-p*  
 1PL.EXCL pig 3PL=with some hit-PFV  
 ‘We killed some of the pigs.’ [elicited]

Like other modifiers, *kuma* ‘some’ can function as a substantive, whether in a subject NP, as in (196) and (197); in a direct object NP, as in (198) and (199); or in an oblique NP, as in (200).

- (196) *Kuma la woyambin alanji wandam ala nakap.*  
*kuma ala woyambin ala-nji wandam ala na-kii-p*  
 some PL.DIST pointlessly PL.DIST-POSS jungle PL.DIST DETR-say-PFV  
 ‘Some people claimed absurdly that those are their jungles.’ (Literally  
 ‘those some’) [ulwa032\_50:23]
- (197) *Kuma mo ato anmbundata undana.*  
*kuma ma=u ata-u an-mbi-unda-ta unda-na*  
 some 3SG.OBJ=from up-from out-here-go-COND go-IRR  
 ‘If some go out from there, [they] will go.’ [ulwa032\_56:05]
- (198) *Nd<sup>i</sup> kuma nd<sup>i</sup>t n<sup>i</sup>nane n<sup>i</sup> wolka i.*  
*nd<sup>i</sup> kuma nd<sup>i</sup>=t<sup>i</sup> n<sup>i</sup>-na-n-e n<sup>i</sup> wolka i*  
 3PL some 3PL=take 1SG=give-PFV-DEP 1SG again go.PFV  
 ‘They gave me some and I in turn went.’ [ulwa032\_56:34]

## 9.4 Quantifiers

- (199) *Mi kuma ndinkap niya i.*  
*mi kuma ndi=niki-p ni=iya i*  
 3SG.SUBJ some 3PL=dig-PFV 1SG=toward go.PFV  
 'She dug some out and came to me.' [ulwa042\_03:22]

- (200) *Min mape kuman upē.*  
*min ma=p-e kuma=n u-p-e*  
 3DU 3SG.OBJ=be-DEP some=OBL put-PFV-DEP  
 'The two are there and [they] planted some.' [ulwa037\_56:11]

Note the use of subject markers and object markers. While *kuma* 'some' patterns mostly like other adjectives, there is at least one quirk in its syntactic patterning. To express a partitive sense in the first person or second person (i.e., 'some of us', 'some of you', etc.), *kuma* 'some' is placed after the relevant pronoun, as in (201) and (202).

- (201) *Una kuma apa mawnde isal monombam awe.*  
*unan kuma apa ma=unda-e i-si-al monombam*  
 1PL.INCL some house 3SG.OBJ=go-IPFV hand-push-PFV forehead  
*aw-e*  
 put-IPFV  
 'Some of us go to church and pray.' (Literally 'We some go to the house and push hands on foreheads.') [ulwa037\_09:17]

- (202) *Un kuma anangani pe imot aye.*  
*un kuma an=angani p-e imot a-e*  
 2PL some 1PL.EXCL=behind be-DEP log break-IPFV  
 'Some of you are behind us, breaking firewood.' [ulwa037\_58:47]

Often, *kuma* 'some' is used in contrastive statements, providing a correlative structure (i.e., 'some ... others ...'), as in (203) and (204).

- (203) *Kuma matina kuma manakam.*  
*kuma ma=tü-na kuma ma-na-kamb*  
 some 3SG.OBJ=take-IRR some 3SG.OBJ=DETR-shun  
 'Some wanted to get her; others didn't want it.' [ulwa032\_10:24]
- (204) *An kuma matane kuma an mama u manke itüm awe.*

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an            **kuma** ma=ta-n-e            **kuma** an            mama u  
 1PL.EXCL some 3SG.OBJ=say-IPFV-DEP some 1PL.EXCL mouth from  
 ma=niki-e        itim aw-e  
 3SG.OBJ=dig-DEP trash put-IPFV  
 ‘Some of us are saying it; but others of us are cutting it [= this good message] out of [our] mouths and putting [it] into the trash.’  
 [ulwa037\_13:53]

In addition to *wopa* ‘all’, *nunu* ‘every’, and *kuma* ‘some’ – all of which, to varying degrees, behave unusually syntactically – there are several other words in Ulwa that have quantity-related meanings. First, the principal means of expressing a small amount or number is the word *ilum* ‘piece’, which I consider primarily to be a noun, but which can also function as a modifier along with other nouns in an NP. Its various uses are illustrated by examples (205) through (208).

- (205) *Ni ndin u ma ilum kotin.*  
*ni ndi=n u ma ilum ko=tii-n*  
 1SG 3PL=OBL from 3SG.OBJ piece INDF=take-PFV  
 ‘I got a piece of it [= tobacco] from them.’ (Literally ‘its piece’)  
 [ulwa037\_51:51]
- (206) *An ilum mokop ndinan.*  
 an            **ilum** moko-p ndi=na-n  
 1PL.EXCL piece take-PFV 3PL=give-PFV  
 ‘We gave them a little.’ [ulwa036\_03:57]
- (207) *Inim ilum kuk nji up.*  
*inim ilum kuk nji u-p*  
 water piece gather thing put-PFV  
 ‘[They] got a little water into something.’ [ulwa014\_68:18]
- (208) *Ni nji ilumni molnda.*  
*ni nji ilum-ni ma-lu-nda*  
 1SG thing piece=OBL 3SG.OBJ=put-IRR  
 ‘I will plant a few things there.’ [ulwa014\_07:51]

The word *kekaka* ‘one each’ may also be used to express a limited number.<sup>10</sup> The word seems to have derived as a calque from Tok Pisin *wanwan* ‘one each’. It behaves primarily like an adverb, as in (209) and (210).

<sup>10</sup>This word has an alterantive form, *kwekaka* ‘one each’.

## 9.4 Quantifiers

- (209) *An ango mika kekaka inde.*

*an ango maka kekaka inda-e*  
 1PL.EXCL NEG thus one.each walk-IPFV  
 ‘We wouldn’t walk one by one.’ (i.e., ‘We wouldn’t walk alone.’)  
 [ulwa013\_04:11]

- (210) *Ndī unani kekaka inap.*

*ndī unan=nī kekaka ina-p*  
 3PL 1PL.INCL=OBL one.each get-PFV  
 ‘They had just a few of us.’ (Literally ‘They got one-each with us.’; i.e.,  
 ‘Our parents didn’t have many children.’) [ulwa014\_46:36]

To express large non-countable quantities, adjectives such as *ambi* ‘big’ are used, as in (211) and (212).

- (211) *Inim ambi keka i.*

*inim ambi keka i*  
 water big completely go.PFV  
 ‘A lot of water has gone.’ [ulwa038\_04:39]

- (212) *Ango ndin wombasa anga ambi moke.*

*ango ndi=n wombasa anga ambi moko-e*  
 NEG 3PL=OBL clay.pot side big take-IPFV  
 ‘[They] don’t get lots of money with them.’ [ulwa032\_58:18]

For large countable quantities, the word *tīngin* ‘many’ is used. It patterns for the most part with other modifiers (i.e., adjectives). Namely, it can appear after nouns and precede subject markers or object markers. Like other modifiers, it can also serve as a substantive (i.e., as the head of a noun phrase). That said, there does seem to be a tendency for object markers to be omitted from NPs containing (or consisting exclusively of) *tīngin* ‘many’. Perhaps this suggests that *tīngin* ‘many’ behaves differently from other modifiers. Alternatively it may simply support the idea that there is a correlation between lack of object markers and lack of definiteness (§9.2). Sentences (213) through (216) exemplify the use of *tīngin* ‘many’.

- (213) *Ulum ndī ankam tīngin ndame.*

*ulum ndī ankam tīngin ndi=ama-e*  
 palm 3PL person many 3PL=eat-IPFV  
 ‘The sago palms – many people are eating them.’ [ulwa014\_10:36]

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- (214) *Apa ango tīngin ndī mape.*  
*apa ango tīngin ndī ma=p-e*  
 house NEG many 3PL 3SG.OBJ=be-IPFV  
 ‘There aren’t many houses there.’ [ulwa028\_04:5]
- (215) *Unanji yalum ngala ndī tīnginpe.*  
*unan-nji yalum ngala ndī tīngin=p-e*  
 1PL.INCL-POSS grandchild PL.PROX 3PL many=COP-DEP  
 ‘We have many grandchildren.’ (Literally ‘These grandchildren of ours – they are many?’) [ulwa037\_42:14]
- (216) *Anambi ango uta tīngin asap.*  
*an-ambi ango uta tīngin asa-p*  
 1PL.EXCL-TOP NEG bird many hit-PFV  
 ‘As for us, we didn’t kill many birds.’ [ulwa032\_54:11]

## 9.5 Numerals

Cardinal numerals in Ulwa may be characterized as constituting a quinary (base-5) numeral system. There are four distinct words used to refer to the numbers one through four, none of which has been derived from another numeral. The number 5 is used as a base for forming higher numerals: the numerals 6 through 9 are generally formed as  $[5 \cdot 1 + n]$ , where “n” represents the numbers 1 through 4; multiples of 5 may be expressed as  $5 \cdot 2$  (= 10),  $5 \cdot 3$  (= 15),  $5 \cdot 4$  (= 20), and  $5 \cdot 5$  (= 25). However, there does not seem to be strong conventionalization of numerals greater than 5 – that is, there are multiple ways that speakers may refer to these numbers. In practice, Ulwa numerals (especially higher numerals) occur rarely in discourse.

There is an alternative decimal (base-10) numeral system that may be used to refer to multiples of 10. Instead of being a complex term formed by multiplication (i.e.,  $5 \cdot 2$ ), the alternative word for 10 is simplex (i.e., monomorphemic). Multiples of 10 can thus be expressed as  $10 \cdot 2$  (= 20),  $10 \cdot 3$  (= 30),  $10 \cdot 4$  (= 40), and  $10 \cdot 5$  (= 50).

There are no signs of any vigesimal (base-20) numeral system present in the Ulwa counting terms. Ulwa speakers also have no known cultural practice of body-part tallying, as has been documented in parts of New Guinea and Australia.

Cardinal numerals from ‘one’ through ‘ten’ are given in Table 9.2. While the forms of the numerals ‘one’ through ‘five’ are rather lexicalized, the higher nu-

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merals may be expressed in a variety of ways. The forms in Table 9.2 reflect the preferences of consultants who themselves may use other formulations as well.

Table 9.2: Cardinal numbers 1 through 10

	cardinal numeral	gloss	analysis
1	<i>kwe</i> ~ <i>kwa</i>	‘one’	1
2	<i>nini</i>	‘two’	2
3	<i>lele</i>	‘three’	3
4	<i>watanginila</i>	‘four’	4
5	<i>angay</i> ~ <i>angay kwe</i>	‘five’	5 ~ 5·1
6	<i>angay kwe kwe mowon ndi'watlip</i>	‘six’	5·1+1
7	<i>angay kwe nini minwon ndi'watlip</i>	‘seven’	5·1+2
8	<i>angay kwe lele ndiwon ndi'watlip</i>	‘eight’	5·1+3
9	<i>angay kwe watanginila ndiwon ndi'watlip</i>	‘nine’	5·1+4
10	<i>angay nini</i> ~ <i>nali</i> ~ <i>nali kwe</i>	‘ten’	5·2 ~ 10 ~ 10·1

The word for ‘one’, which may be pronounced either [kwe] or [kwa], is undoubtedly related to the indefinite object marker *ko*= ‘INDEF’, as well as to the modal adverb *ko* ~ *kwa* ‘just’, the indefinite pronoun *kwa* ‘someone’, and the interrogative pronoun *kwa* ‘who?’.

The word *nini* ‘two’ bears some resemblance to the dual forms *min* ‘3DU’, *ngin* ‘DU.PROX’, and *andin* ‘DU.DIST’. The [-in] endings of these dual forms likely reflect (a possibly metathesized form of) the word for ‘two’, which in Proto-Keram was likely \*ni. The Ulwa form *nini* ‘two’ may represent a form of iconic reduplication of Proto-Keram \*ni ‘two’.

Similarly, the word *lele* ‘three’ appears to contain reduplication. Of course, there is less logical justification for calling this iconic, but perhaps the form was derived by analogy from the preceding form in the series of numerals. This is, however, speculative.

The word *watanginila* ‘four’ seems to be analyzable as: *watangin* ‘last, final’ + *ila* ‘sago palm frond’. In traditional timekeeping, days can be marked by the breaking of one *ila* ‘sago palm frond’ each day. The word *watanginila* ‘four’, thus seems to mean something like ‘the last straw’.

The word *angay* ‘five’ is transparently derived from *anga* ‘piece, side’ plus *i* ‘hand, arm’. Optionally, the word *kwe* ‘one’ may be added to this (i.e., *angay kwe* ‘one five’). This reflects a digit-based system of counting that underlies the quinary numerical system – that is, people start to count objects using the fingers

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of one hand. When all fingers have been extended (that is, when the number ‘five’ has been reached), they have created a single outstretched palm (that is, one ‘side’ of ‘hand’).

The numerals ‘six’ through ‘nine’ usually contain verbal elements. Various periphrases are possible, but typically they express the notion that numbers (probably in origin palm fronds or other counters) have been ‘cut’ and ‘added’ to (or ‘put atop’) the number five. Thus, one verbal expression of the number six is literally analyzable as in (217).

- (217) *angay kwe kwe mowon ndi<sup>i</sup>watlip*  
*anga-i    kwe kwe ma=won    ndi=wat-li-p*  
 side-hand one one 3SG.OBJ=cut 3PL=atop-put-PFV  
 ‘one side of hand [= five]; [someone] cut one and put [it] atop them’ (= six) [elicited]

The expressions for the numbers seven (218), eight (219), and nine (220) may be analyzed similarly.

- (218) *angay kwe nini minwon ndi<sup>i</sup>watlip*  
*anga-i    kwe nini min=won ndi=wat-li-p*  
 side-hand one two 3DU=cut 3PL=atop-put-PFV  
 ‘one side of hand [= five]; [someone] cut two and put [them] atop them’ (= seven) [elicited]
- (219) *angay kwe lele ndi<sup>i</sup>won ndi<sup>i</sup>watlip*  
*anga-i    kwe lele    ndi=won ndi=wat-li-p*  
 side-hand one three 3PL=cut 3PL=atop-put-PFV  
 ‘one side of hand [= five]; [someone] cut three and put [them] atop them’ (= eight) [elicited]
- (220) *angay kwe watangi<sup>i</sup>ila ndi<sup>i</sup>won ndi<sup>i</sup>watlip*  
*anga-i    kwe watangi<sup>i</sup>ila ndi=won ndi=wat-li-p*  
 side-hand one four              3PL=cut 3PL=atop-put-PFV  
 ‘one side of hand [= five]; [someone] cut four and put [them] atop them’ (= nine) [elicited]

Other periphrases are possible to express sums larger than five. In example (221) the speaker uses forms similar to those in (217), but with the alternative form of the word for ‘one’; in example (222), however, instead of using the metaphor of ‘cutting’, the speaker uses the metaphor of numbers being ‘thrown’ atop each other (i.e., ‘added’).

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- (221) *Lucy mī manji angay kwa kwe mowon ndīwatlip.*  
*Lucy mī ma-nji angay kwa kwe ma=won*  
 [name] 3SG.SUBJ 3SG.OBJ-POSS five one one 3SG.OBJ=cut  
**ndī=wat-li-p**  
 3PL=atop-put-PFV  
 ‘Lucy has six [children].’ [ulwa024\_01:10]
- (222) *Nī nīnji tawati<sup>p</sup> angay kwe nini top ndīwatlip.*  
*nī nī-nji tawati<sup>p</sup> angay kwe nini top*  
 1SG 1SG-POSS child five one two throw 3PL=atop-put-PFV  
 ‘I have seven children.’ [ulwa013\_12:49]

The numeral 10 may be expressed as ‘five (times) two’. An alternate form, *nali* ‘ten’, reflects the traditional system for counting larger numbers in Ulwa, as this word also refers to the spines of sago fronds, which were used to mark units of ten when counting larger sums.

The cardinal numerals from ‘ten’ through ‘twenty’ are given in Table 9.3. The numeral 20 can be expressed either as ‘five (times) four’ or ‘ten (times) two’. It can also be denoted by the phrase *lamndu unduwan* ‘pig(s) head’, a term reflecting modern Papua New Guinean currency, as the twenty-kina note has the picture of a pig’s head.

Higher-number counting was probably not a common practice among Ulwa speakers before the introduction of a cash economy. Similarly, the numeral 50 can be expressed either as ‘ten (times) five’ or as *ankam unduwan* ‘person(’s) head’, this phrase likewise reflecting the fact that the fifty-kina note contains the image of a man’s head (that of Prime Minister Michael Somare). Finally, the numeral 100 is expressed as *uta (kwe)* ‘(one) bird’, similarly derived from the fact that the hundred-kina note contains the image of a bird (a bird-of-paradise, the nation’s symbol). Some higher cardinal numerals are given in Table 9.4.

When modifying noun phrases, cardinal numerals occur in the same position as (other) adjectives – that is, immediately following the noun phrase. Numerals can modify either subjects or objects; in subject NPs, the subject marker is somewhat unnecessary (at least in terms of it serving its common function of indexing number – singular, dual, or plural), and it is thus often omitted, as in (223) and (224).

- (223) *Tin nini utam mamap.*  
*tīn nīnī utam ma=ama-p*  
 dog two yam 3SG.OBJ=eat-PFV  
 ‘Two dogs ate the yam.’ [elicited]

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Table 9.3: Cardinal numbers 10 through 20

cardinal numeral	gloss	analysis
10 <i>angay nini ~ nali ~ nali kwe</i>	‘ten’	5·2 ~ 10 ~ 10·1
11 <i>angay nini kwe mowon ndi̥watlip ~ nali kwe kwe</i>	‘eleven’	5·2+1 ~ 10·1+1
12 <i>angay nini nini minwon ndi̥watlip ~ nali kwe nini</i>	‘twelve’	5·2+2 ~ 10·1+2
13 <i>angay nini lele ndi̥won ndi̥watlip ~ nali kwe lele</i>	‘thirteen’	5·2+3 ~ 10·1+3
14 <i>angay nini watangiñila ndi̥won ndi̥watlip ~ nali kwe watangiñila</i>	‘fourteen’	5·2+4 ~ 10·1+4
15 <i>angay lele</i>	‘fifteen’	5·3
16 <i>angay lele kwe mowon ndi̥watlip</i>	‘sixteen’	5·3+1
17 <i>angay lele nini minwon ndi̥watlip</i>	‘seventeen’	5·3+2
18 <i>angay lele lele ndi̥won ndi̥watlip</i>	‘eighteen’	5·3+3
19 <i>angay lele watangiñila ndi̥won ndi̥watlip</i>	‘nineteen’	5·3+4
20 <i>angay watangiñila ~ nali nini ~ lamndu unduwan</i>	‘twenty’	5·4 ~ 10·2 ~ ‘pig head’

- (224) *Tin lele utam mama-p.*  
*tin lele utam ma=ama-p*  
 dog three yam 3SG.OBJ=eat-PFV  
 ‘Three dogs ate the yam.’ [elicited]

Numerals are not often used to indicate the number of referents in a subject, however. Indeed, the ubiquitous subject markers often offer clues to the quantity of multiple referents in a subject NP, especially when the number of referents is exactly two, as in example (225), which may be contrasted with example (226), in which the number of referents is more than two.

- (225) *Tin min awal wandam i.*  
*tin min awal wandam i*  
 dog 3DU yesterday jungle go.PFV  
 ‘Two dogs went to the jungle yesterday.’ [elicited]

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Table 9.4: Some higher numerals

	cardinal numeral	gloss	analysis
25	<i>angay angay ~ nali nini angay</i>	'twenty-five'	5·5 ~ 10·2+5
30	<i>nali lele</i>	'thirty'	10·3
40	<i>nali watanginila</i>	'forty'	10·4
50	<i>nali angay ~ ankam unduwan</i>	'fifty'	10·5 ~ 'person head'
60	<i>ankam unduwan nali ~</i> <i>ankam unduwan nali kwe</i>	'sixty'	50+10 ~ 50+10·1
70	<i>ankam unduwan nali nini</i>	'seventy'	50+10·2
80	<i>ankam unduwan nali lele</i>	'eighty'	50+10·3
90	<i>ankam unduwan nali</i> <i>watanginila</i>	'ninety'	50+10·4
100	<i>uta ~ uta kwe</i>	'hundred'	100 (= 'bird') ~ 100·1
200	<i>uta nini</i>	'two hundred'	100·2
300	<i>uta lele</i>	'three hundred'	100·3

- (226) *Tin ndi awal wandam i.*

*tin ndi awal      wandam i*  
dog 3PL yesterday jungle go.PFV  
['Three or more] dogs went to the jungle yesterday.' [elicited]

Despite the redundancy, it is, however, possible for the dual subject marker to appear alongside the numeral *nini* 'two' (227).

- (227) *Manji nungol nini min ndilope.*

*ma-nji      nungol nini min ndi=lo-p-e*  
3SG.OBJ-POSS child two 3DU 3PL=go-PFV-DEP  
'His two sons went around in them [= jungle areas].' [ulwa035\_01:27]

When modifying object NPs, the numeral (again, not commonly used in discourse), also appears immediately following the NP, as in (228) and (229).

- (228) *Tin mi minka (**nini**) minamap.*

*tin mi      minka (**nini**) min=ama-p*  
dog 3SG.SUBJ banana (two) 3DU=eat-PFV  
'The dog ate two bananas.' [elicited]

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- (229) *Tin mī mīnda (**lele**) ndamap.*  
*tīn mī mīnda (**lele**) ndī=ama-p*  
 dog 3SG.SUBJ banana (three) 3PL=eat-PFV  
 ‘The dog ate (three) bananas.’ [elicited]

Thus object markers, which often identify the number of direct-object referents, also frequently render the use of cardinal numerals redundant. Of course, for numbers greater than two, numerals are useful for specifying exact quantities, as in (230).

- (230) *Maple mī apa mo mīnda **lele** ndītīna.*  
*Maple mī apa ma=u mīnda **lele** ndī=tī-na*  
 [name] 3SG.SUBJ house 3SG.OBJ=from banana three 3PL=take-IRR  
 ‘Maple will take three bananas from the house.’ [elicited]

Similarly, the numeral *kwe* ~ *kwa* ‘one’ may be used to modify the object of a verb along with the object marker *ma*= ‘3SG.OBJ’, as in (231). In such instances, the indefinite object marker *ko*= ‘INDF’ is not used (§9.2).

- (231) *Kwe mat manane.*  
*kwe ma=tī ma=na-n-e*  
 one 3SG.OBJ=take 3SG.OBJ=give-PFV-DEP  
 ‘[They] gave him one [= a fruit].’ [ulwa001\_11:09]

Thus, subject markers and object markers typically reflect the same number that is expressed by a numeral in the same NP. However, when numerals express higher numbers, which are periphrastic, a determiner can actually agree with the final component number, as in (232), where the dual object marker *min*= ‘3DU’ agrees with just the final ‘two’ component of the phrase for ‘ten’.

- (232) *Angay **nini minat**.*  
*angay **nini min**=ati*  
 five two 3DU=hit  
 ‘Ten [days] passed.’ (Literally ‘[The days] hit ten.’ [ulwa001\_04:27]

It could be argued that the object marker in (232) should properly be *ndī*= ‘3PL’ and not *min*= ‘3DU’, since the object is a number greater than two (‘ten days’). The presence of the numeral *nini* ‘two’ – as part of the periphrastic numeral for ‘ten’ (‘five [times] two’) – however, has likely influenced the use of the dual object marker.

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As modifiers, numerals can also be predicate complements to subjects, serving as the verbal element of a clause. They can thus host the copular enclitic *=p* ‘cop’ (§12.2) or be followed by the suppletive past-tense locative verb *wap* ‘be.PST’ (§12.4). Existential constructions specifying a particular number of referents can take this form, as seen in (233), (234), and (235).

- (233) *Tin ndi lelep.*

*tin ndi lele=p*

dog 3PL three=COP

‘There are three dogs.’ (Literally ‘The dogs are three.’) [elicited]

- (234) *Tin ndi lelepina.*

*tin ndi lele=p-na*

dog 3PL three=COP-IRR

‘There will be three dogs.’ (Literally ‘The dogs will be three.’) [elicited]

- (235) *Tin ndi ipka lele wap.*

*tin ndi ipka lele wap*

dog 3PL before three be.PST

‘There were three dogs before.’ (Literally ‘The dogs were three before.’) [elicited]

However, it should be noted that these examples come from direct elicitation and I do not have any corpus data of natural speech illustrating this usage.

There is no distinct set of ordinal numerals in Ulwa. The relative ordering of events must be accomplished with forms of the verbs *ip ka-* ‘precede’ or *angani ka-* ‘follow’ (§11.2.3). Forms of these verbs that are nominalized with the suffix *-en* ‘NMLZ’ (§5.2) can be paired in apposition with NPs, as in examples (236) and (237).

- (236) *Ninji ipken yana mi nip.*

*ni-nji ip-ka-en yana mi ni-p*

1SG-POSS nose-let-NMLZ woman 3SG.SUBJ die-PFV

‘My first wife died.’ (Literally ‘My wife, the one preceding, died.’) [elicited]

- (237) *Ninji anganiken yana mi nip.*

*ni-nji angani-ka-en yana mi ni-p*

1SG-POSS behind-let-NMLZ woman 3SG.SUBJ die-PFV

‘My second wife died.’ (Literally ‘My wife, the one following, died.’) [elicited]

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Consider the contrast between the adverbs *ipka* ‘before, earlier, first’ (238) or *anganika* ‘after, later, soon’ (240) with the related nominalized verb forms in examples (239) and (241), respectively.

- (238) *Kapos mī ipka lamndu masap.*

*Kapos mī ipka lamndu ma=asa-p*  
 [name] 3SG.SUBJ before pig 3SG.OBJ=hit-PFV  
 ‘Kapos killed the pig first.’ [elicited]

- (239) *Kapos mī ipken lamndu masap.*

*Kapos mī ip-ka-en lamndu ma=asa-p*  
 [name] 3SG.SUBJ nose-let-NMLZ pig 3SG.OBJ=hit-PFV  
 ‘Kapos killed the first pig.’ [elicited]

- (240) *Kapos mī anganika lamndu masap.*

*Kapos mī anganika lamndu ma=asa-p*  
 [name] 3SG.SUBJ after pig 3SG.OBJ=hit-PFV  
 ‘Kapos killed the pig afterwards.’ [elicited]

- (241) *Nomnga mī anganiken lamndu masap.*

*Nomnga mī angani-ka-en lamndu ma=asa-p*  
 [name] 3SG.SUBJ behind-let-NMLZ pig 3SG.OBJ=hit-PFV  
 ‘Nomnga killed the second pig.’ [elicited]

The notion of ‘third’ may be denoted by the dual object marker *min*= ‘3DU’ cliticizing to the verb *angani ka-* ‘follow’ (242), whereas ordinal notions greater than ‘third’ would be suggested by the plural object marker *ndi*= ‘3PL’ (243).

- (242) *Yokombla mī minanganiken lamndu masap.*

*Yokombla mī min=angani-ka-en lamndu ma=asa-p*  
 [name] 3SG.SUBJ 3DU=before-let-NMLZ pig 3SG.OBJ=hit-PFV  
 ‘Yokombla killed the third pig.’ (Literally ‘Yokombla killed the pig, the one following two.’) [elicited]

- (243) *Amiwa mī ndanganiken lamndu masap.*

*Amiwa mī ndi=angani-ka-en lamndu ma=asa-p*  
 [name] 3SG.SUBJ 3PL=before-let-NMLZ pig 3SG.OBJ=hit-PFV  
 ‘Amiwa killed the fourth pig.’ (Literally ‘Amiwa killed the pig, the one following them [more than two].’) [elicited]

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In (243), *ndanganiken* ‘the one following them’ could refer to any ordinal number fourth or greater (or third or greater, if plural marking may be allowed for dual referents, §11.1.2). Thus, there is no facile means of distinguishing ordinals in Ulwa beyond first-second-third.



# 10 Other word classes

In this chapter I discuss the function, structure, and distribution of various word types that do not fit neatly into other groupings. They are all relatively small, closed classes. On both semantic and morphosyntactic grounds, they are trickier to define than nouns or verbs. After discussing postpositions (§10.1) and adverbs (§10.2), I provide an overview of the remaining small classes: negators, question words, and interjections (§10.3).

## 10.1 Postpositions

In keeping with typological expectations of verb-final languages, Ulwa employs postpositions rather than prepositions. Although considered a grammatical category in Ulwa, postpositions may function at times as verbs. Furthermore, there may not be a clear line between postpositions and the oblique-marker enclitic *=n* ‘OBL’, which functions something like a case marker (§13.4).<sup>1</sup> The most frequent postpositions in Ulwa are listed in (1).

(1)	Postpositions	
	<i>ala</i>	‘for’ (benefactive), ‘from’ (ablative)
	<i>andī ~ andim ~ andin</i>	‘for’ (benefactive), ‘from’ (ablative)
	<i>andila ~ angla</i>	‘waiting for, awaiting’
	<i>angani</i>	‘behind, after’
	<i>imbam</i>	‘under, below’
	<i>in</i>	‘in, into’
	<i>ipka</i>	‘before, in front of’ (spatial or temporal)
	<i>iya</i>	‘to, toward’
	<i>ka</i>	‘at, in, on’
	<i>kana ~ kanam</i>	‘beside, near, next to’
	<i>moni</i>	‘between, among’
	<i>nakap ~ nap</i>	‘on account of, because of, for’

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<sup>1</sup>This ambiguity is perhaps unsurprising given the crosslinguistically common diachronic relationship between postpositions and case-marking suffixes.

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<i>u</i>	'from, in, at, around, along'
<i>ul ~ lu</i>	'with' (comitative)
<i>wan</i>	'over, above'
<i>wat</i>	'atop, onto'

Sentences (2) through (21) illustrate various use of these postpositions. When an NP ends in (or consists entirely of) an object marker, this object marker cliticizes to the following postposition.

- (2) *Mala ay mankap.*  
*ma=ala*    *ay*    *ma=niki-p*  
 3SG.OBJ=for sago 3SG.OBJ=dig-PFV  
 '[They] made sago for him.' [ulwa011\_01:21]
- (3) *Ni wala wa man.*  
*ni u=ala*    *wa*    *ma-n*  
 1SG 2SG=from village go-IPFV  
 'I'm going from you to the village.' [ulwa040\_01:56]
- (4) *Mandi sakla itap mati mal unda mane.*  
*ma=andii*    *sakla*    *ita-p*    *ma=tii*    *ma=li*    *unda*  
 3SG.OBJ=for platform build-PFV 3SG.OBJ=take 3SG.OBJ=put go  
*ma-n-e*  
 go-IPFV-DEP  
 '[They] were going to build a stretcher for him, put [him] on it, and go.'  
 [ulwa029\_09:57]
- (5) *Ndilakan ndii ndandila ndipin!*  
*ndii=la-ka-n*    *ndii ndii=andila*    *ndii=p-n*  
 3PL=IRR-let-IMP 3PL 3PL=await 3PL=be-IMP  
 'Let them be there waiting for them!' [ulwa032\_50:02]
- (6) *Kuman ndangla kontena menup.*  
*kuma=n*    *ndii=angla*    *kontena*    *ma=in-u-p*  
 some=OBL 3PL=await container 3SG.OBJ=in-put-PFV  
 '[I] put some [bananas] in the container to wait for them.' (*kontena* = TP)  
 [ulwa014\_17:39]
- (7) *An luke unangani ata i.*

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*an        luke un=angani ata i*  
 1PL.EXCL too 3PL=behind up go.PFV  
 'We, too, came up behind you.' [ulwa037\_26:33]

- (8) *Namndu wa anmbi apa imbam iye.*  
*namndu wa an-mbi-i        apa    imbam i-e*  
 pig        just out-here-go.PFV house under    go.PFV-DEP  
 'The pigs have just come out and gone under the houses.' [ulwa037\_43:23]
- (9) *Sinokoyni men nikina mane.*  
*sinokoy=nii ma=in        nikii-na ma-n-e*  
 crop=OBL 3SG.OBJ=in dig-IRR go-IPFV-DEP  
 '[I] am going to plant crops in it [= the garden]'. [ulwa042\_03:38]
- (10) *U mat ma mat nipka malita!*  
*u    ma=tii        ma ma=tii        nii=ipka    ma=li-ta*  
 2SG 3SG.OBJ=take go 3SG.OBJ=take 1SG=before 3SG.OBJ=put-COND  
 'Take her, go, and put her ahead of me!' [ulwa032\_18:39]
- (11) *Ndii ndiitii ulum ndiya unde.*  
*ndii ndiitii    ulum ndii=iya        unda-e*  
 3PL 3PL=take palm 3PL=toward go-IPFV  
 'They take them and go to the sago palms.' [ulwa014\_56:33]
- (12) *Samban ka ndiwanap.*  
*samban ka ndii=wana-p*  
 pot        at 3PL=cook-PFV  
 '[They] cooked them in the pot.' [ulwa037\_44:54]
- (13) *Min tane inmi makanam liip.*  
*min tane inmi ma=kanam lii-p*  
 3DU stand hole 3SG.OBJ=near put-PFV  
 'The two were standing near the hole.' [ulwa001\_05:26]
- (14) *Nii matane ndil ndimoni liip.*  
*nii ma=tane        ndil        ndii=moni lii-p*  
 1SG 3SG.OBJ=stand pandanus 3PL=among put-PFV  
 'I stood it among the pandanus.' [ulwa001\_15:35]

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- (15) *Itom mī way manakap tīnanga se.*  
*itom mī way ma=nakap tīnanga sa-e*  
 father 3SG.SUBJ turtle 3SG.OBJ=for arise cry-IPFV  
 'The father got up and began to cry on account of the turtle.'  
 [ulwa006\_08:02]
- (16) *Kalam nga ndī manap anwale.*  
*kalam nga ndī ma=nap an=wali-e*  
 knowledge SG.PROX 3PL 3SG.OBJ=for 1PL.EXCL=hit-IPFV  
 'This knowledge – they are killing us on account of it.' [ulwa014\_28:58]
- (17) *Mī tīlwa mo mat ine.*  
*mī tīlwa ma=u ma=tī i-n-e*  
 3SG.SUBJ road 3SG.OBJ=from 3SG.OBJ=take come-PFV-DEP  
 'She carried her along the road.' [ulwa032\_17:27]
- (18) *Nī mol may mawap.*  
*nī ma=ul ma=i ma=wap*  
 1SG 3SG.OBJ=with 3SG.OBJ=go.PFV 3SG.OBJ=be.PST  
 'I went with him there and stayed there.' [ulwa027\_00:05]
- (19) *Ndī ipka man ango alum tīngīn lu inde.*  
*ndī ipka ma=n ango alum tīngīn lu inda-e*  
 3PL before 3SG.OBJ=OBL NEG child many with walk-IPFV  
 'In the past, they wouldn't go around with lots of children.'  
 [ulwa014\_49:27]
- (20) *Nī apīn malamap mawan utape ...*  
*nī apīn ma=la-ama-p ma=wān uta-p-e*  
 1SG fire 3SG.OBJ=IRR-eat-PFV 3SG.OBJ=above grind-PFV-DEP  
 'When I've burned it and cleared over it ...' [ulwa037\_49:51]
- (21) *Ata ma mīka ndawat namana.*  
*ata ma mīka anda=wat na-ma-na*  
 up go tree.sp SG.DIST=atop DETR-go-IRR  
 '[He] will go up, go onto that tree.' [ulwa029\_04:51]

Postpositions may be followed by the locative verb *p-* 'be at' (or its suppletive past form *wap* 'be.PST' to encode predicative spatial meaning. When spatial postpositions can convey either stationary or directional meaning (e.g., *in* 'in,

## 10.1 Postpositions

into'), generally only the static sense is felt (e.g., *in p-* 'is in'), as in examples (22) through (27).

- (22) *Yawat mī Sinda kanam pe ame.*

*Yawat mī Sinda kanam p-e ame-e*  
 [name] 3SG.SUBJ [name] beside be-DEP eat-IPFV  
 'The spear is next to the tree.' [elicited]

- (23) *Mana mī im makanam wap.*

*mana mī im ma=kanam wap*  
 spear 3SG.SUBJ tree 3SG.OBJ=beside be.PST  
 'The spear was next to the tree.' [elicited]

- (24) *Nī manji ya ngalaymbam pe.*

*nī ma-nji ya ngala=imbam p-e*  
 1SG 3SG.OBJ-POSS coconut PL.PROX=under be-IPFV  
 'I am under his coconut trees.' [ulwa013\_11:55]

- (25) *Ngata nda unde ndīwat pe.*

*ngata anda unda-e ndī-wat p-e*  
 grand SG.DIST go-DEP 3PL=atop be-IPFV  
 'Our ancestor used to go around over them.' [ulwa014\_69:56]

- (26) *Ngīm nden pe wa layte iye.*

*ngīm anda=in p-e wa ala=ita-e i-e*  
 cloud SG.DIST=in be-DEP village PL.DIST=build-DEP go.PFV-DEP  
 'Living in that cloud, [he] was building village after village.'  
 [ulwa009\_00:06]

- (27) *Inom ndī umbe nungol ndul pīna.*

*inom ndī umbe nungol ndī=ul p-na*  
 mother 3PL tomorrow child 3PL=with be-IRR  
 'The mothers will be with the children tomorrow.' [elicited]

These verb phrases headed by locative verbs and containing postpositional phrases can further take the nominalizing suffix *-en* 'NMLZ' (§5.2), as in (28) and (29).

- (28) *ngunan ato inkaw ngawat pen ngala*

*ngunan=n ato-u inkaw nga=wat p-en ngala*  
 1DU.INCL=OBL up-from mountain SG.DIST=atop be-NMLZ PL.PROX  
 'these [people] who live atop the mountains above us' [ulwa014\_59:55]

## 10 Other word classes

- (29) *sütik mī kika tīlwa men pen*  
*sütik mī kika tīlwa ma=in p-en*  
 stick 3SG.SUBJ white.ant road 3SG.OBJ=in be-NMLZ  
 ‘the stick that is in the white ant track’ (*sütik* = TP *stik* [ulwa029\_05:18])

Like verbs (and unlike nominal elements, adjectives, and so on), postpositions do not permit the oblique marker *=n* ‘OBL’ (§13.4.1).

Some postpositions seem to function like verbs even without being followed by a locative verb form. When such forms occur clause-finally and express the action or event of the predicate, they may be considered to be verbs (albeit somewhat defective ones). Indeed, they are likely verbs in origin, having begun a process of grammaticalization, losing their verbal morphology as they function more as postpositions. This seems to be the case with the suppletive verb *ala ~ andi(m/n)* ‘see’, both stems of which are used as postpositions with the meaning ‘for’ or ‘from’. However, as separable verbs (§11.2.1), these forms – along with the nominal adjunct *līmndī* ‘eye’ – convey the verbal meaning ‘see’, as in (30).

- (30) *Unan amun līmndī makape i mandīm.*  
*unan amun līmndī maka=p-e i ma=andi-m*  
 1PL.INCL now eye thus=COP-DEP way 3SG.OBJ=see-PFV  
 ‘We have now seen this kind of behavior.’ [ulwa037\_64:29]

Indeed, even when functioning as a verb, *ala ~ andi(m/n)* ‘see’ generally does not take any TAM suffixation (31). It can, however, receive a dependent marker (32).

- (31) *Ninji itom mī līmndī nala.*  
*nī-nji itom mī līmndī nī=ala*  
 1SG-POSS father 3SG.SUBJ eye 1SG=see  
 ‘My father saw me.’ [ulwa013\_01:10]
- (32) *Ndī wa i līmndī wa male.*  
*ndī wa i līmndī wa ma=ala-e*  
 3PL village go.PFV eye village 3SG.OBJ=see-DEP  
 ‘They went home and saw the village.’ [ulwa001\_17:53]

The stem *andi-* ‘see’ does, however, permit at least one TAM suffix, the irrealis suffix *-na* ‘IRR’, as in (33).

## 10.2 Adverbs

- (33) *Ankam moweka ango l̥imndi mandina.*  
*ankam moweka ango l̥imndi ma=andi-na*  
 person also NEG eye 3SG.OBJ=see-IRR  
 'Nor would people see it.' [ulwa014\_42:27]

Postpositions may also be used as elements in compound verbs (see §6.14, however, for problems surrounding this issue).

## 10.2 Adverbs

Adverbs often provide additional information on the manner in which an action occurs or situate an event in time or space. They are never required by the argument structure of a verb. In terms of distribution, adverbs can be defined by their unique ability to precede subjects. Although the canonical placement of adverbs is following subjects and preceding objects (that is, in the position of obliques, i.e., SXOV, §13.4), it is possible for adverbs to come first in a given clause. In terms of structure, adverbs may be defined by their inability to take TAM suffixes (as verbs do) and their inability to take oblique marking (as nouns do). The following subsections describe the major subclasses of adverbs.

### 10.2.1 Temporal adverbs

The most frequent temporal adverbs are given in (34).

- (34) Temporal adverbs

<i>amun</i>	'now, today, nowadays, recently, still'
<i>awal</i>	'yesterday'
<i>umbe</i>	'tomorrow'
<i>ta</i>	'already'
<i>ipka</i>	'before, beforehand, earlier, first'
<i>anganika</i>	'after, afterwards, later, soon'

Sentences (35) through (41) illustrate some uses of these temporal adverbs.

- (35) *Una amun mbi.*

<i>unan</i>	<i>amun mbi-i</i>
1PL.INCL	now here-go.PFV
'We've now come here.' [ulwa037_21:19]	

## 10 Other word classes

- (36) *Amun una kalam.*  
*amun unan kalam*  
 now 1PL.INCL knowledge  
 ‘Now we know.’ [ulwa014\_57:35]
- (37) *Ni amun anmbi wema weyunda.*  
*ni amun an-mbi-i wema we-u-nda*  
 1SG now out-here-go.PFV pangal cut-put-IRR  
 ‘I came out recently to cut *pangal* [= palm fronds].’ [ulwa038\_04:55]
- (38) *U awal mawap.*  
*u awal ma=wap*  
 2SG yesterday 3SG.OBJ=be.PST  
 ‘You were there yesterday.’ [ulwa040\_00:04]
- (39) *Awal anambi keka we ulwap.*  
*awal an-ambi keka we ulwa=p*  
 yesterday 1PL.EXCL-TOP completely sago nothing=COP  
 ‘As for us, we were completely out of sago yesterday.’ [ulwa037\_60:18]
- (40) *Una umbe wolka ina.*  
*unan umbe wolka i-na*  
 1PL.INCL tomorrow again come-IRR  
 ‘We’ll come again tomorrow.’ [ulwa030\_04:12]
- (41) *Umbe una angos wombïn ninda?*  
*umbe unan angos wombïn=n ni-nda*  
 tomorrow 1PL.INCL what work=OBL act-IRR  
 ‘What work will we do tomorrow?’ [ulwa030\_01:43]

Although the three basic temporal adverbs (*amun* ‘now’, *awal* ‘yesterday’, and *umbe* ‘tomorrow’) generally occur immediately after the subject (when it is expressed), they may alternatively occur before the subject (i.e., clause-initially), as in (36), (39), and (41). There is a tendency to place the temporal adverb before postpositional phrases, as in (42) and (43).

- (42) *Ni umbe mol mana.*  
*ni umbe ma=ul ma-na*  
 1SG tomorrow 3SG.OBJ=with go-IRR  
 ‘I would go with her tomorrow.’ [ulwa040\_02:21]

## 10.2 Adverbs

- (43) *Ni amun wiya may wap.*  
*ni amun u=iya ma=i wap*  
 1SG now 2SG=toward 3SG.OBJ=go.PFV be.PST  
 'I went there to you today.' [ulwa014\_53:04]

Similarly, temporal adverbs tend to precede oblique-marked NPs, as in (44).

- (44) *Ni amun man ndit.*  
*ni amun ma=n ndi=ta*  
 1SG now 3SG.OBJ=OBL 3PL=say  
 'I just recently told them.' [ulwa014\_04:36]

When temporal adverbs occur with other adverbs, however, the order seems rather flexible. In example (40) the adverb *wolka* 'again' follows the temporal adverb *umbe* 'tomorrow'. It is possible, however, for this adverb to precede the temporal adverb as well. The variability in ordering of adverbs may be seen in (45) and (46).

- (45) *Ngan ango amun wolka maye.*  
*ngan ango amun wolka ma=i-e*  
 1DU.EXCL NEG now again 3SG.OBJ=go.PFV-DEP  
 'We have not gone there again lately.' [ulwa027\_00:16]

- (46) *Ni ango wolka amun may.*  
*ni ango wolka amun ma=i*  
 1SG NEG again now 3SG.OBJ=go.PFV  
 'I have not gone there again lately.' [ulwa027\_00:11]

As in example (39), there may also be a preference among some speakers to place the temporal adverb before the subject in clauses containing multiple oblique expressions, such as adverbs. In example (47), the sentence contains the adverbs *amun* 'now' and *wolka* 'again', the former occurring clause-initially.

- (47) *Amun yalum ngala wolka mbulop.*  
*amun yalum ngala wolka mbii-u-lo-p*  
 now grandchild PL.PROX again here-from-go-PFV  
 'Now these grandsons came around here again.' [ulwa014†]

Similarly, modal adverbs such as *wa* 'just' may either follow (48) or precede (49) temporal adverbs.

## 10 Other word classes

- (48) *Ndī amun wa ndale.*  
*ndī amun wa ndī=ale-e*  
 3PL now just 3PL=scrape-IPFV  
 ‘Nowadays they just scrape them.’ [ulwa014\_59:36]

- (49) *Ndī wa amun kuli atap.*  
*ndī wa amun kuli ata [na]-p*  
 3PL just now throw up [DETR]-be  
 ‘Now they are just coming up well.’ [ulwa037\_42:51]

Although one of the defining characteristics of the class of adverbs is that its members do not permit any verbal or nominal morphology, this claim is confounded by the fact that words such as *amun* ‘today’, *awal* ‘yesterday’, and *umbe* ‘tomorrow’ may also function as nouns, as is illustrated in (50) and (51), where the temporal words appear to be heading subject NPs.

- (50) *Ay ngam amun Prayde.*  
*ay nga-nam amun Prayde*  
 ay SG.PROX-EMPH now Friday  
 ‘Ay, that’s it, today is Friday.’ (*Prayde* = TP *Fraide*) [ulwa014\_27:20]

- (51) *Umbe anmbi angos mundu mī anmapīta u malanda?*  
*umbe an-mbī-i angos mundu mī anma=p-ta u*  
 tomorrow out-here-go.PFV what food 3SG.SUBJ good=COP-COND 2SG  
*ma=la-nda*  
 3SG.OBJ=eat-IRR  
 ‘When tomorrow comes what food will be good for you to eat?’  
 [ulwa014\_64:31]

These nominal forms may receive the copular enclitic. When occurring with the word *amun* ‘today’, this marker can give the sense of ‘still’ (or, in negative polarity, ‘yet’), as illustrated by examples (52) through (56).

- (52) *Unji nungol ngala amunpe kalam ngol mane.*  
*u-nji nungol ngala amun=p-e kalam nga=ul*  
 2SG.POSS child PL.PROX now=COP-DEP knowledge SG.PROX=with  
*ma-n-e*  
 go-IPFV-DEP  
 ‘Your children are still in school.’ (Literally ‘going with this knowledge’)  
 [ulwa014\_09:31]

## 10.2 Adverbs

- (53) *Olsəm nɨ̃ amunpe njukutape ...*  
*olsem nɨ̃ amun=p-e njukuta=p-e*  
 thus 1SG now=COP-DEP small=COP-DEP  
 'Like, when I was still small ...' (*olsem* = TP) [ulwa029\_00:01]
- (54) *Wowal amunpiṭa ata piṭa una ko nol!*  
*wowal amun=p-ta ata p-ta unan ko na-lo*  
 chicken now=COP-COND up be-COND 1PL.INCL just DETR-go  
 'When the chickens are still up [in the trees], let's just go!'  
 [ulwa031\_03:31]
- (55) *Ango amunpe atay matiṇa.*  
*ango amun=p-e atay i ma=tii-na*  
 NEG now=COP-DEP up go.PFV 3SG.OBJ=take-IRR  
 '[It] wouldn't go up and get him immediately.' [ulwa006\_02:32]
- (56) *U amunpe wol ulwap.*  
*u amun=p-e wol ulwa=p*  
 2SG now=COP-DEP breast nothing=COP  
 'You don't have breasts yet.' [ulwa011\_01:12]

When *awal* 'yesterday' is followed by [p], however, it generally has the sense of 'afternoon', as in (57) and (58). This, rather, seems to be an instantiation of the locative verb *p-* 'be at', here being metaphorically extended to temporal meaning. Something similar seems to occurs with the noun *imba* 'night', in phrases such as *imba pe* 'at night'.<sup>2</sup>

- (57) *Awal pe inim ndiñ apin up ay ndiñkap.*  
*awal p-e inim ndiñ=n apin u-p ay ndiñ=niki-p*  
 afternoon be-DEP water 3PL=OBL fire put-PFV sago 3PL=dig-PFV  
 'In the afternoon, [we] put water on the fire and made sago.'  
 [ulwa031\_03:17]
- (58) *Mundu angalaluta mawap awal piṭa.*  
*mundu angla-lo-ta ma=wap awal p-ta*  
 food await-go-COND 3SG.OBJ=be.PST afternoon be-COND  
 'If [they] were hunting for food, [they] would stay until afternoon.'  
 [ulwa029\_07:20]

<sup>2</sup>There are no attested uses of *umbe* 'tomorrow' with copular or locative marking.

## 10 Other word classes

The other temporal adverbs, which never take either nominal or verbal morphology, are perhaps better exemplars of adverbs. Like the three adverbs already described, they may appear either before (59) or after (60) subject NPs.

- (59) *Ipka ankam ango ulum alepen.*  
*ipka ankam ango ulum ale-p-en*  
 before person NEG palm scrape-PFV-NML  
 ‘Before, people didn’t use to scrape sago palms.’ [ulwa008\_00:25]

- (60) *Ni ipka alan malan upe.*  
*ni ipka ala=n malan u-p-e*  
 1SG before PL.DIST=OBL hot.water put-PFV-DEP  
 ‘I boiled those first.’ [ulwa032\_24:31]

Whereas *ta* ‘already’ is clearly monomorphemic, *ipka* ‘before’ and *anganika* ‘after’ are each apparently derived from multiple morphemes: the former consisting of the noun *ip* ‘nose’ and the postposition *ka* ‘at, in, on’, the latter consisting of the noun *angani* ‘rear’ and the postposition *ka* ‘at, in, on’. While *ipka* ‘before’ is derived from a crosslinguistically common body-part metaphor, *anganika* ‘after’ (often shortened to [naka]) is not necessarily, since *angani* ‘rear’ is not typically used to refer to any part of the human body (cf. *mutam* ‘back’ and *unmbi* ‘buttocks’). Sentences (61) through (64) illustrate the adverbial use of *ipka* ‘before’ and *anganika* ‘after’.

- (61) *Ninji inom mi ipka apa mo li.*  
*ni-nji inom mi ipka apa ma=u li-i*  
 1SG-POSS mother 3SG.SUBJ before house 3SG.OBJ=from down-go.PFV  
 ‘My mother went down around the house first.’ [ulwa004\_03:10]

- (62) *Ni anganika ma wanam mana.*  
*ni anganika ma wanam ma-na*  
 1SG after 3SG.OBJ side go-IRR  
 ‘I will go alongside her later.’ (Literally ‘go to her side’) [ulwa032\_18:41]

- (63) *Yaka anganika li.*  
*Yaka anganika li-i*  
 [name] after down-go.PFV  
 ‘Yaka came down after.’ [ulwa004\_03:12]

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- (64) *U anganika ndütana!*  
*u anganika ndi=ta-na*  
 2SG after 3PL=say-IRR  
 ‘Tell them later!’ [ulwa014†]

Whereas *anganika* ‘after’ is viewed here as a single adverb (that is, not composed of [angani] and [ka], at least not synchronically) and thus should not accept any morphological inflection, the postposition *angani* ‘behind’ (as a postposition) can indeed have an object-marker clitic, as in (65) and (66).

- (65) *Anambi itom alangani i.*  
*an-ambi itom ala=angani i*  
 1PL.EXCL-TOP father PL.DIST=behind go.PFV  
 ‘As for us, we came after [our] fathers.’ [ulwa037\_15:43]

- (66) *Ninji aweta nda nangani wonp!*  
*ni-nji aweta anda ni=angani won-p*  
 1SG-POSS friend SG.DIST 1SG=behind cut-PFV  
 ‘That friend of mine has gone behind my back!’ (Literally ‘That friend of mine has cut behind me.’) [ulwa020\_01:49]

More troubling for this analysis of *ipka* ‘before’ and *anganika* ‘after’ as adverbs, however, is the occasional use of *ipka* ‘before’ as a postposition as well, as seen in (67) and (68).<sup>3</sup>

- (67) *E an tìn alol unipka mbiye!*  
*e an tìn ala-ul un=ipka mbì-i-e*  
 hey 1PL.EXCL dog PL.DIST=with 2PL=before here-go.PFV-DEP  
 ‘Hey, we came here with those dogs before you!’ [ulwa031\_03:47]

- (68) *Ngan ndipka iyen.*  
*ngan ndi=ipka i-en*  
 1DU.EXCL 3PL=before go.PFV-NMLZ  
 ‘We two went ahead of them.’ [ulwa032\_29:02]

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<sup>3</sup>It could be, however, that in such instances the postpositional force of *ka* ‘at, in, on’ is still felt, creating a postpositional phrase that means something along the lines of ‘at the nose of’. An additional complication is the clear relationship between the adverbs *ipka* ‘before’ and *anganika* ‘after’ and the verbs *ip ka-* ‘precede’ and *angani ka-* ‘follow’, respectively (§11.2.3). These putative verbs are found in ordinal constructions with nominalizing morphology (§9.5).

## 10 Other word classes

Thus, perhaps *ta* ‘already’, which permits no verbal TAM suffixation, nominalized forms, or object-marker clitics, and which is able to occur either before or after the subject, is the most prototypical temporal adverb in Ulwa. The use of *ta* ‘already’ is illustrated in (69), (70), and (71).

- (69) *U ta kalampe.*

*u    ta            kalam=p-e*  
2SG already knowledge=COP-DEP  
'You already know.' [ulwa014†]

- (70) *E mī ta keka wapatap.*

*e    mī        ta        keka            wapata=p*  
hey 3SG.SUBJ already completely dry=COP  
'Hey! It's already completely dry.' [ulwa038\_04:59]

- (71) *Ta unji anapa ndī u inim nīkape.*

*ta        u-nji        anapa ndī u    inim    nīkī-p-e*  
already 2SG-POSS sister 3PL 2SG water dig-PFV-DEP  
'Already, your sisters have celebrated you.' (Literally 'have cut your water') [ulwa014\_62:29]

### 10.2.2 Locative adverbs

There is a small set of locative adverbs in Ulwa, which are used to indicate position or direction (72).

- (72) Locative adverbs

<i>ata</i>	'up, upward, upstream'
<i>li</i>	'down, downward, downstream'
<i>mbi</i>	'here, to here, hither'
<i>mbu</i>	'here, from here, hence'
<i>anda</i>	'there, to there, thither'
<i>ando</i>	'there, from there, thence'
<i>nu</i>	'near'
<i>ngaya</i>	'far'
<i>wala</i>	'far, far-off'

The adverbs *ata* ‘up’ and *li* ‘down’ may refer either to literal vertical-axis locations and directions or to relative locations and directions along the river – that is, ‘upstream’ and ‘downstream’, respectively. In (73) and (74), *ata* ‘up’ and *li* ‘down’ are being used to refer to vertical-axis directions.

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- (73) *Ulum maya ata i.*  
*ulum ma=iya                  ata i*  
 palm 3SG.OBJ=toward up go.PFV  
 '[It] went up the sago palm.' [ulwa006\_03:12]
- (74) *Nungolke ngala kuli li malp.*  
*nungolke ngala    kuli    li    ma=lî-p*  
 child      PL.PROX throw down 3SG.OBJ=put-PFV  
 'These children have thrown [themselves] down there [= the water].'  
 [ulwa038\_01:24]

In (75) and (76), *ata* ‘up’ refers to locations or directions upstream from a point of reference. In (77), *li* ‘down’ refers to a location or direction downstream from the point of reference.

- (75) *Wot ngo ata mane.*  
*wot        nga=u                  ata ma-n-e*  
 younger SG.PROX=from up go-IPFV-DEP  
 '[They] were going upstream from this younger [village].'  
 [ulwa002\_05:04]
- (76) *Nî mat ata ndo i.*  
*nî    ma=tî                  ata anda=u                  i*  
 1SG 3SG.OBJ=take up SG.DIST=from go.PFV  
 'I brought it from up there [i.e., from upstream].' [ulwa037\_34:26]

- (77) *Ndîmepe ndit li may.*  
*ndî=me-p-e                  ndî=tî    li    ma=i*  
 3PL=sew-PFV-DEP 3PL=take down 3SG.OBJ=go.PFV  
 'He sewed them and brought them down there [i.e., downstream].'  
 [ulwa037\_35:48]

Example (78) contains both *li* ‘down’ and *ata* ‘up’. Here, *li* ‘down’ occurs within a relative clause meaning something like ‘these who stay there downstream’.

- (78) *Li mape ngala ngalaya ata mbi.*  
*li    ma=p-e                  ngala    ngala=iya                  ata mbî-i*  
 down 3SG.OBJ=be-DEP PL.PROX PL.PROX=toward up here-go.PFV  
 'These people from downstream came upstream here to these people.'  
 [ulwa032\_43:44]

## 10 Other word classes

Furthermore, upward motion and downward motion are often synonymous in Ulwa with entering and exiting houses, respectively. Since houses are elevated on stilts, one must physically move along the vertical axis in order to enter or exit one. In (79), *ata* ‘up’ is being used to refer to entering a house. In (80) and (81), *li* ‘down’ connotes exiting a house.

- (79) *Mat i ata apa may.*

*ma=tii*      *i*      ***ata*** *apa*      *ma=i*

3SG.OBJ=take go.PFV up house 3SG.OBJ=go.PFV

‘[It] brought him up to the house and went with him.’ [ulwa006\_03:51]

- (80) *Yana mii li membam i atwana mat.*

*yana*    *mii*      ***li***      *ma=imbam*      *i*      *atwana*    *ma=ta*

woman 3SG.SUBJ down 3SG.OBJ=under go.PFV question 3SG.OBJ=say

‘[His] wife came down under him and asked him a question.’ (The man in the story is up in a house.) [ulwa001\_15:10]

- (81) *Anda ngunaya li nayn.*

*anda*    *ngunan=iya*      ***li***      *na-i-n*

SG.DIST 1DU.INCL=toward down DETR-come-PFV

‘That one has come down to us [from the house].’ [ulwa014†]

The locative adverb *mbii* ‘here’ may be used to indicate direction toward the speaker (i.e., ‘hither’) (82).

- (82) *Na manji yalum ngala mbii indap.*

*na*    *ma-nji*      *yalum*      *ngala*      ***mbii*** *inda-p*

and 3SG.OBJ-POSS grandchild PL.PROX here walk-PFV

‘And his grandchildren walked here.’ (*na* < TP *na* ‘and’) [ulwa014†]

Often, as in (82), the adverb *mbii* ‘here’ occurs as the first member of a compound verb. The second member is usually a motion verb, such as *ma-* ~ *i-* ‘go’, and the compound has the sense ‘come (here)’ as seen in (83).

- (83) *Atuma numan anda mi mbi.*

*Atuma*    *numan*    *anda*    *mii*      ***mbii-i***

[name] husband SG.DIST 3SG.SUBJ here-go.PFV

‘Atuma’s husband – he came.’ [ulwa014†]

## 10.2 Adverbs

- (84)
- Ngata la Wopata ndo mbi.*

*ngata*      *ala*      *Wopata anda=u*      *mbi-i*  
 grandparent PL.DIST [place] SG.DIST=from here-go.PFV  
 'The ancestors came here from Wopata.' [ulwa037\_10:55]

Although such adverbs may form compounds with verbs, I do not think it would be correct to say that there exists any locative or directional morphological marking on verbs in the language.

Compounds formed with *mbi* 'here' and other verbs are possible as well, as in (85), where the compound is headed by the verb *li*- 'put'. In the verb in this example, the adverb *mbi* 'here' combines with *an* 'out', which is not known to occur independently as an adverb.

- (85)
- Ndī ndīt anmbiliп ndīmoke amblanane.*

*ndī* *ndī=tī*    *an-mbi-li-p*    *ndī=moko-e*    *ambla-na-n-e*  
 3PL 3PL=take out-here-put-PFV 3PL=take-DEP PL.REFL=give-PFV-DEP  
 'They got them out and shared them among themselves.' [ulwa014\_29:46]

With motion verbs such as *ma-* ~ *i-* 'go', compounds containing the components *an* 'out' and *mbi* 'here' give the sense of going outside or coming outside (from being within a house, jungle region, etc.), as in (86) and (87).

- (86)
- Ndī wolka anmbi.*

*ndī* *wolka* *an-mbi-i*  
 3PL again out-here-go.PFV  
 'They went out again.' [ulwa014\_16:59]

- (87)
- Wolka maya anmbi mol natana.*

*wolka* *ma=iya*      *an-mbi-i*      *ma=ul*      *na-ta-na*  
 again 3SG.OBJ=toward out-here-go.PFV 3SG.OBJ=with DETR-say-IRR  
 'Having come out to him, [we] will talk with him again.' [ulwa037\_59:34]

To indicate direction away from the speaker (i.e., 'hence'), the adverb *mbi* 'here' may be combined with the postposition *u* 'from, in, at, around, along' (88).

- (88)
- Ngo Ganmalin u mbu matin mana.*

*nga=u*      *Ganmali=n*    *u*    *mbi-u*    *ma=tī-n*      *ma-na*  
 SG.PROX=from [name]=OBL from here-from 3SG.OBJ=take-PFV go-IRR  
 'From this [place], having gotten it from here, from Ganmali, [they] will go.' [ulwa014\_33:13]

## 10 Other word classes

The same compound *mbu* ‘from here, hence’ (< *mbi-u*) can have not only ablative, but also locative sense (i.e., ‘[at] here’ in addition to ‘from here’), as in (89) and (90).

- (89) *Ndīn mbu inum awe.*  
*ndī=n mbī-u inum aw-e*  
 3PL=OBL here-from ground put.IPFV-DEP  
 ‘[They] bury them here.’ [ulwa028\_04:39]
- (90) *Una we apa mbu ulwap.*  
*unan we apa mbī-u ulwa=p*  
 1PL.INCL sago house here-from nothing=COP  
 ‘We don’t have any sago here at home.’ [ulwa037\_60:47]

Especially when occurring with the locative verb *p-* ‘be at’, *mbi* ‘here’ can serve more of a nominal function – that is, ‘here’ in the sense of ‘this place’ (91).

- (91) *Owet yena ngusuwa anda mbipe.*  
*Owet yena ngusuwa anda mbī-p-e*  
 [name] woman poor SG.DIST here-be-IPFV  
 ‘Owet’s wife, the poor thing, was here.’ [ulwa014\_38:42]

Like other deictic words, *mbi* ‘here’ can also be used by speakers to project a deictic center to a point other than the ego (§9.3), as in (92), where it is translated in English as ‘there’.

- (92) *Alum mokotip an mol mbīwap.*  
*alum ma=kot-p an ma=ul mbī-wap*  
 child 3SG.OBJ=break-PFV 1PL.EXCL 3SG.OBJ=with here-be.PST  
 ‘She bore a child, and we were there with her.’ [ulwa014\_38:44]

The locative word *ando* ‘there, thence’ is a compound, composed of the deictic word *anda* ‘that’ and the postposition *u* ‘from, in, at, around, along’. Examples (93), (94), and (95) illustrate its use. See also example (155) in §9.3 and example (1) in §12.1.

- (93) *Ando una mape.*  
*anda=u unan ma=p-e*  
 SG.DIST=from 1PL.INCL 3SG.OBJ=be-IPFV  
 ‘We are there.’ [ulwa042\_06:22]

## 10.2 Adverbs

- (94)
- Nga nganji pul ando.*

*nga      nga-nji      pul      anda=u*  
 SG.PROX SG.PROX-POSS piece SG.DIST=from

'This is this one's piece [of the river] over there.' [ulwa014\_66:29]

- (95)
- Tilwa mī ando i.*

*tilwa mī      anda=u      i*  
 road 3SG.SUBJ SG.DIST=from go.PFV

'The track went from there.' [ulwa029\_07:03]

The locative words *nu* 'near', *ngaya* 'far', and *wala* 'far, far-off' generally function as adjectives (§7.4), but they do contain some curious distributional properties, such as variable word order with respect to other constituents. This makes them seem somewhat adverb-like. Moreover, since their etymologies seem to reflect origins as postpositional phrases, it should not be surprising that they behave more like obliques than like prototypical adjectives (§13.4). I propose etymologies for these three words in (96).

- (96) Possible etymologies of some locative words

<i>nu</i>	'near'	< <i>nī</i> '1SG' + <i>u</i> 'from, around'	= 'around me'
<i>ngaya</i>	'far'	< <i>nga</i> 'SG.PROX' + <i>iya</i> 'toward'	= 'toward this (place)'
<i>wala</i>	'far(-off)'	< <i>u</i> '2SG' + <i>ala</i> 'for, from'	= '(away) from you'

In (97), *nu* 'near' is modifying a verb – that is, it is functioning as an adverb.

- (97)
- Iwīl nga nu kukawe.*

*iwīl    nga      nu    kuk-aw-e*  
 moon SG.PROX near gather-put.IPFV-DEP

'[The end of] this month is drawing near.' [ulwa037\_59:15]

Likewise, (98) illustrates the adverbial use of *ngaya* 'far', which can also be seen in example (43) in §15.1.2 and example (110) in §15.2.4.

- (98)
- Nī ndul ngaya mana awlop.*

*nī    ndūl    ngaya    ma-na    awlop*  
 1SG 3PL=with far      go-IRR in.vain

'I want to go far with them but can't.' [ulwa032\_49:20]

There are no instances in the Ulwa corpus of texts in which *wala* 'far(-off)' functions as an adverb. It always precedes the noun *luwa* 'place', which it modifies; thus, it may be most parsimonious to analyze *wala luwa* 'far-off place' as a single compound noun, one which follows the general trend in Ulwa of the head of the endocentric compound occurring as the final member (§5.3).

## 10 Other word classes

### 10.2.3 Adverbs of manner

Adverbs of manner modify sentences by providing additional information on the way in which an event occurs or a state exists. Although this information is often conveyed through other means (e.g., adjectives, postpositional phrases, or even whole clauses), there is a small set of manner adverbs, the most frequent of which are given in (99).

(99) Manner adverbs

<i>apka</i>	'very'
<i>keka ~ kaka</i>	'completely'
<i>maka</i>	'thus, in this manner, in that manner'
<i>wolka</i>	'again, in turn'
<i>maweka ~ moweka</i>	'also, moreover'
<i>luke</i>	'also, too'

One readily apparent formal trait shared by all these words is their ending in [ka], which, in these words, is taken to be a formative meaning something like 'thus, in this manner, in that manner'.<sup>4</sup> These adverbs of manner seem much less amenable to pre-subject position than the temporal adverbs are, and their inclusion within the larger class of adverbs is, admittedly, largely based on semantic grounds. Sentences (100) through (112) illustrate their use.

(100) *Woni mī apka wutota.*

Woni mī apka wutota

[name] 3SG.SUBJ very tall

'Woni is very tall.' [elicited]

(101) *Amun ane ngo apka nīpat awlu ato!*

amun ane nga=o apka nīpat awlu ata-u

now sun SG.PROX=VOC very giant step up-from

'Now, this sun has really come out very strong!' [ulwa038\_00:05]

(102) *Ango apka nu luwa me.*

ango apka nu luwa me

NEG very close place NEG

'[It] wasn't a close place.' [ulwa029\_10:01]

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<sup>4</sup>The form *luke* 'also, too' may derive from *ul ~ lu* 'with' + *ka* 'thus' + *-e* 'DEP' – that is, the form [ka] is probably present in this adverb as well, at least diachronically.

## 10.2 Adverbs

- (103) *Apän keka ndän mol amap.*  
*apän keka ndä=n ma=ul ama-p*  
 fire completely 3PL=OBL 3SG.OBJ=with eat-PFV  
 'They [= saucepans] were totally burned with it [= the house].' (Literally  
 'Fire completely ate with them along with it.') [ulwa014\_32:40]
- (104) *Ala keka tilwa le.*  
*ala keka tilwa lo-e*  
 PL.DIST completely road go-IPFV  
 'Those [children] make tracks all around.' [ulwa032\_13:09]
- (105) *Mi keka nungunup.*  
*mi keka nungun-u-p*  
 3SG.SUBJ completely break-put-PFV  
 'It broke completely.' [ulwa037\_01:21]
- (106) *Ni maka man ndit.*  
*ni maka ma=n ndi=ta*  
 1SG thus 3SG.OBJ=OBL 3PL=say  
 'I told them like this.' [ulwa014\_72:29]
- (107) *Ndi maka i.*  
*ndi maka i*  
 3PL thus go.PFV  
 'They went like this.' [ulwa032\_13:15]
- (108) *Mbiyen maka ni kaka mbiye.*  
*mbi-i-en maka ni kaka mbi-p-e*  
 here-go.PFV-NMLZ thus 1SG completely here-be-IPFV  
 'Having come here, I have thus always stayed here.' [ulwa027\_00:09]
- (109) *Mi wolka impul matin.*  
*mi wolka im-pul ma=tii-n*  
 3SG.SUBJ again wood-piece 3SG.OBJ=take-PFV  
 'It again got a piece of wood.' [ulwa006\_03:08]
- (110) *Ni wolka man mat:*  
*ni wolka ma=n ma=ta*  
 1SG again 3SG.OBJ=OBL 3SG.OBJ=say  
 'I in turn said to her.' [ulwa014\_20:49]

## 10 Other word classes

- (111) *Ngata ngusuwa nga moweka wa i.*  
*ngata ngusuwa nga moweka wa i*  
 grand poor SG.PROX also village go.PFV  
 ‘This poor grandfather also came home.’ [ulwa014\_72:24]
- (112) *Inom ndi moweka ango unan tīngin inap.*  
*inom ndi moweka ango unan tīngin ina-p*  
 mother 3PL also NEG 1PL.INCL many get-PFV  
 ‘And another thing: [our] mothers didn’t have many of us.’  
 [ulwa014\_46:29]

The adverb *luke* ‘also, too’ can be found in examples (53) in §6.8, (68) in §6.9, (7) in §10.1, (1) in §14.1.1, (97) in §14.3, and (175) in §15.3.4.

In addition to these, there is another adverb of manner, one which seems to be permitted only in negative polarity, and which is in some ways the negative counterpart to *wolka* ‘again’. This adverb, *tiki* ‘(ever) again, anymore, else’, may be seen in negative sentences, such as (113) and (114).

- (113) *Ndi ango tiki itom luwa ndule.*  
*ndi ango tiki itom luwa ndi=u-lo-e*  
 3PL NEG again father place 3PL=from-go-IPFV  
 ‘They don’t go around in [their] father’s places anymore.’  
 [ulwa032\_12:41]
- (114) *Ni ango tiki ikali usina.*  
*ni ango tiki i-kali u=si-na*  
 1SG NEG again hand-send 2SG=push-IRR  
 ‘I won’t hold you again.’ [ulwa032\_18:18]

Notably, *tiki* ‘(ever) again, anymore, else’ is permitted in questions as well, which, at least historically, seem to have derived from clauses of negative polarity (§15.1.2). Questions (115) and (116) both contain *tiki* ‘(ever) again, anymore, else’.

- (115) *Ango luwa tiki ko nji kuma nditina?*  
*ango luwa tiki ko nji kuma ndi=tī-na*  
 which place more just thing some 3PL=take-IRR  
 ‘Where else could [we] get some things?’ [ulwa032\_20:45]
- (116) *Tiki unan angos natana?*  
*tiki unan angos na-ta-na*  
 again 1PL.INCL what DETR-say-IRR  
 ‘What else should we say?’ [ulwa037\_34:10]

## 10.2 Adverbs

The adverb *maka* ‘thus’, unlike most other adverbs, somewhat commonly occurs with the copular enclitic =*p* ‘cop’. The effectively verbalized form [makap] has the meaning ‘be like’, as in (117).

- (117) *Kalim mi makap.*

*kalim      mi      maka=p*  
cassowary 3SG.SUBJ thus=COP  
'The cassowary is like that.' [ulwa014\_46:59]

In (118), the form [makap] ‘be like’ further receives the dependent marker -*e* ‘DEP’.

- (118) *Amun una keka makape.*

*amun unan    keka      maka=p-e*  
now 1PL.INCL completely thus=COP-DEP  
'But nowadays we are completely like this.' [ulwa014\_39:46]

This verbalized form of *maka* ‘thus’ can even, in turn, be nominalized, as in (119).

- (119) *Makapen mi nay.*

*maka=p-en    mi      na-i*  
thus=COP-NMLZ 3SG.SUBJ DETR-go.PFV  
'That way has gone.' [ulwa014\_62:56]

This verbalized form of *maka* ‘thus’ is often used in relative clauses (§14.3), as in (120) and (121).

- (120) *Yetani lan u makape ambet matin.*

*Yetani ala=n      u      [maka=p-e]      ambet ma=tii-n*  
Yamen PL.DIST=OBL from [thus=COP-DEP] magic 3SG.OBJ=take-PFV  
'[They] got magic like this from the Yamen people.' [ulwa037\_11:02]

- (121) *U makape nji ulwata u awlop!*

*u      [maka-p-e    nji]      ulwata      u      awlop*  
2SG [thus=COP-DEP thing] nothing-COND 2SG in.vain  
'If you don't have things like this, you're lost!' [ulwa032\_58:53]

Often the embedded clause formed with [makape] has a similar grammatical function to the plain adverb *maka* ‘thus’ (122).

## 10 Other word classes

- (122) *Un makape imba wombam niya ita ...*  
*un [maka=p-e] imba wombam nii=iya i-ta*  
 2PL [thus=COP-DEP] night middle 1SG=toward go.PFV-COND  
 'If you come to me like this in the middle of the night ...' [ulwa014\_40:16]

In addition to its use as an adverb, *maka* 'thus' is very frequently used as a filler word (cf. Tok Pisin *olsem* 'thus', German *also* 'thus', etc.). When used as such, it is generally translated as 'like', following contemporary English idiom (123). As a filler word, *maka* 'thus' can occur in any position in a sentence, even within NPs, as in (124).

- (123) *Wusimali maka in ti Kayta nane.*  
*Wusimali maka in ti Kayta na-n-e*  
 [name] thus get take [name] give-PFV-DEP  
 'Wusimali, like, bought [an axe] and gave [it] to Kayta.' [ulwa014\_53:34]
- (124) *Anji maka ngata ndii ndul iyen.*  
*an-nji maka ngata ndii ndi=ul i-en*  
 1PL.EXCL-POSS thus grand 3PL 3PL=with go.PFV-NMLZ  
 'Our, like, ancestors were the ones who went with them.'  
 [ulwa002\_04:09]

### 10.2.4 The epistemic adverb *tap* 'maybe'

The adverb *tap* 'maybe' is used to show the possibility of an event's occurrence, whether present, past, or future. Fittingly, since its use signals speculation on the part of the speaker, it often accompanies a verb with the speculative suffix *-t* 'SPEC' (§6.11). Like other adverbs, it often occurs immediately after the subject, when expressed. It tends to precede temporal adverbs, when these occur in the same clause. It does not permit any form of inflection. Sentences (125), (126), and (127) illustrate the use of the epistemic adverb *tap* 'maybe'.

- (125) *Mi tap amun ina.*  
*mi tap amun i-na*  
 3SG.SUBJ maybe now come-IRR  
 'He might come today.' [ulwa032\_03:44]
- (126) *Tap umbe Kumba mana.*  
*tap umbe Kumba ma-na*  
 maybe tomorrow Bun go-IRR  
 'Maybe tomorrow [I] will go to Bun [village].' [ulwa037\_48:48]

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- (127) *Tap manji yawa ngawl i.*  
*tap ma-nji yawa nga=ul i*  
 maybe 3SG.OBJ-POSS uncle SG.PROX=with go.PFV  
 '[He] might have gone with [his] uncle.' [ulwa014\_33:07]

The adverb *tap* ‘maybe’ is homophonous with the perfective form of the verb *ta-* ‘say’, and the adverb very well may derive from this form – after all, that which has merely been ‘said’ – but which is not known to be true – can easily be taken to be speculative.

### 10.2.5 Other modal and discourse adverbs

The most frequent discourse adverbs are given in (128). It is notoriously difficult to provide accurate translations of words that serve modal or discourse functions. The glosses provided here represent my best approximation of their meaning and function.

- (128) Discourse adverbs
- |                      |                            |
|----------------------|----------------------------|
| <i>kop</i>           | ‘please’                   |
| <i>kwa ~ ko ~ wa</i> | ‘just’                     |
| <i>lolop</i>         | ‘just’                     |
| <i>woyambin</i>      | ‘pointlessly, fruitlessly’ |

The adverb *kop* ‘please’ is often used to soften commands – that is, to make polite requests (129).

- (129) *Kop nambi wiwila lakana!*  
*kop nambi wiwila la-ka-na*  
 please skin light IRR-let-IRR  
 ‘Let [your] body [become] light!’ (i.e., wait until you are no longer pregnant [before attempting to play sports]) [ulwa032\_34:43]

More examples and details relating to this use of *kop* ‘please’ may be found in the section on commands and requests (§15.2.2). As an adverb, *kop* ‘please’ can also be used in statements. Here it can convey a sense of care or patience (130).

- (130) *Mi kop limndi anul pe.*  
*mi kop limndi an=ul p-e*  
 3SG.SUBJ please eye 1PL.EXCL=with be-IPFV  
 ‘She stays with us, watching [us] patiently.’ [ulwa013\_00:42]

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Three forms that are frequently used in discourse are *kwa* ~ *ko* ~ *wa* ‘just’, the first of which is identical to the numeral *kwa* ‘one’, and the second of which is clearly derived from the first.<sup>5</sup> All three forms share essentially the same set of functions. Often translated as ‘just’, they add a degree of casualness to a statement. Sometimes they convey a sense of ‘simply’, other times a mildly negative sense of ‘without care’ or ‘without reason’. Very often, however, it is hard for me to ascribe any clear meaning to them (at least in the English translation). These three forms – *kwa* ~ *ko* ~ *wa* ‘just’ – are illustrated by examples (131), (132), and (133), respectively.

- (131) *Ay nī kwa apa mbīpe mane?*  
*ay nī kwa apa mbī-p-e ma-n-e*  
 ay 1SG just house here-be-DEP go-IPFV-DEP  
 ‘Ay, am I just going to stay here?’ [ulwa014\_60:53]
- (132) *Lamndu ko minamap.*  
*lamndu ko min=ama-p*  
 pig just 3DU=eat-PFV  
 ‘A pig ate them.’ [ulwa032\_22:11]
- (133) *Wa inde le.*  
*wa inda-e lo-e*  
 just walk-DEP go-IPFV  
 ‘[We] would just walk around.’ [ulwa013\_03:30]

Serving the same function as *kwa* ~ *ko* ~ *wa* ‘just’ is the adverb *lolop* ‘just’, which has been borrowed from the neighboring language Ap Ma. It often occurs immediately following *wa* ‘just’, but may occur independently as well. In examples (134), (135), and (136), it has a frustrative sense.

- (134) *Nī wa lolop i mangusuwa nji molop lip.*  
*nī wa lolop i ma-ngusuwa nji ma=lo-p li-p*  
 1SG just just go.PFV 3SG.OBJ-poor thing 3SG.OBJ=cut-PFV put-PFV  
 ‘Frustratedly, I just went and cut the poor thing’s thing [= sago palm jungle].’ [ulwa014\_06:37]
- (135) *Una wa lolop wa pe.*  
*unan wa lolop wa p-e*  
 1PL.EXCL just just village be-IPFV  
 ‘We are just [hanging around] in the village.’ [ulwa037\_09:40]

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<sup>5</sup>The form *wa* ‘just’ may also be related to *kwa* ‘one’, although its derivation is less clear.

## 10.2 Adverbs

- (136) *Nambi tembi nape nii wa lolop indana.*

*nii-ambi tembi na-p-e      nii    wa    lolop inda-na*  
1SG-TOP bad DETR-be-DEP 1SG just just walk-IRR

'As for me, I'm becoming unfit, so I'll just go around [without worrying about other people].' [ulwa032\_47:49]

Similar in function to *kwa ~ ko ~ wa* 'just' and *lolop* 'just' is the word *woyambin* 'pointlessly, fruitlessly', which has a much more negative connotation. This word looks very much like it has derived from other words, in part because of the unusual diphthong [oy] (§4.1.7). It may derive from /wa-i-ambi=n/ 'just-go.PFV-SG.REFL=OBL' – that is, a phrase having meant something like 'just went with himself/herself/itself'. This is only speculative. Examples (137) and (138) illustrate the use of *woyambin* 'pointlessly, fruitlessly'.

- (137) *Nii woyambin ndul ndiinanape.*

*nii    woyambin ndii=ul    ndii=na-na-p-e*  
1SG pointlessly 3PL=with 3PL=DETR-feed-PFV-DEP

'I fed them along with them [= my biological children] for nothing.' (said in reference to ungrateful foster children) [ulwa032\_47:28]

- (138) *Na woyambin matane.*

*na    woyambin ma=ta-n-e*  
and pointlessly 3SG.OBJ=say-IPFV-DEP

'But [we] are just wasting time talking about it.' (*na* < TP *na* 'and')  
[ulwa037\_07:36]

Some of the adverbs described in §10.2.3 also seem to behave at times much like modal or discourse adverbs, carrying subtle connotations or serving various discourse functions. The adverb *wolka* 'again, in turn' may be used in narratives to tie together events in series, especially when they are somewhat repetitive (similar to English 'and then ...'), as in (139).

- (139) *Biwat inim menklop i atay. Ataye wolka ngo nay. Wolka ngo anji wandam ngayte i.*

*Biwat   inim   ma=in-klop       i       ata-i       ata-i-e       wolka*  
[place] water 3SG.OBJ=in-cross go.PFV up-go.PFV up-go.PFV-DEP again  
*nga=u           na-i                wolka   nga=u               an-nji*  
SG.PROX=from DETR-go.PFV again SG.PROX=from 1PL.EXCL-POSS  
*wandam   nga=ita-e               i*  
jungle SG.PROX=build-DEP go.PFV  
'[They] went following the Biwat river, went up. Having gone up, [they]

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came this way. And then from here, [they] came and built our jungle [area].’ [ulwa002\_01:08]

The adverb *maweka* ~ *moweka* ‘also, moreover’ also seems at times to serve modal functions. Its usage here seems parallel to modal uses of Tok Pisin *tu* ‘also, too’, and it is possibly a calque of that word (cf. similar phenomena in Chapter 17). It can be used to add a degree of incredulity, to strengthen a request for confirmation in a question, or to add a sense of wonder to a statement. Its use is illustrated by examples (140) and (141).

- (140) *Nambi maweka ninīnji ala wala luwa ndap.*  
*nii-ambi maweka nii-nji ala wala luwa anda=p*  
 1SG-TOP also 1SG-POSS PL.DIST far.off place SG.DIST=be  
 ‘As for me, those [relatives] of mine are in a far-off place.’  
 [ulwa014\_72:14]
- (141) *Kanangula moweka angō wa mbiwap.*  
*Kanangula moweka angō wa mbiwap*  
 [name] also NEG village here-be.PST  
 ‘Kanangula did not [even bother to] stay in the village.’ [ulwa014\_42:48]

It has already been shown how the adverb *maka* ‘thus’ can also function as a filler word (§10.2.3). In a somewhat similar fashion, the placeholder word *mīngamata* ‘whatchamacallit’ can be used when a speaker is trying to retrieve a word, as in (142) and (143).

- (142) *Kolpe manji mīngamata wonmi ndīwonpop.*  
*Kolpe ma-nji mīngamata wonmi ndi=won-p-op*  
 [name] 3SG.OBJ-POSS whatchamacallit hair 3PL=cut-PFV-PFV  
 ‘Kolpe had cut his – what’s it? – hair.’ [ulwa014\_13:51]
- (143) *Ndul i mīngamata Yalamba may.*  
*ndī=ul i mīngamata Yalamba ma=i*  
 3PL=with go.PFV whatchamacallit Korokopa 3SG.OBJ=go.PFV  
 ‘[We] went with them, went to – what’s it? – Korokopa.’  
 [ulwa002\_03:48]

### 10.2.6 Functional equivalents of adverbial constructions

Finally, to conclude this overview of adverbs, it may be shown how concepts that are sometimes conveyed with adverbs in other languages can be expressed in different ways in Ulwa.

### 10.3 Other small classes

First, it is possible to use dependent clauses to express adverbial notions. Such clauses typically contain verbalized forms of adjectives or nouns that express properties (144).

- (144) *Andilpe ndimisisinap.*

*andil=p-e*      *ndi=misisina-p*

careful=COP-DEP 3PL=arrange-PFV

‘[They] carefully arranged them.’ (Literally ‘Being careful, [they] arranged them.’) [ulwa014\_68:39]

Additionally, adverb-like notions can be expressed with postpositional phrases or oblique-marked NPs; these usages are often metaphorical, as in (145) and (146).

- (145) *Nambli lu manen.*

*nambli lu ma-n-en*

feather with go-IPFV-NMLZ

‘[The water] is going quickly.’ (Literally ‘going with feather’)  
[ulwa038\_04:40]

- (146) *Apini mowonlip.*

*apin=nii ma=won-li-p*

fire=OBL 3SG.OBJ=cut-put-PFV

‘[He] cut it down quickly.’ (Literally ‘cut it down with fire’)  
[ulwa013\_08:17]

Of particular interest, however, is Ulwa’s method of placing adjectives in object positions to be used adverbially. When this occurs with transitive verbs, the putative direct object of the verb is demoted to an oblique and is marked by the oblique marker *=n* ‘OBL’. See §13.4.1 for examples of this phenomenon.

## 10.3 Other small classes

Finally, in this chapter I consider a few other small closed classes, namely negators (§10.3.1), interrogative words (§10.3.2), and interjections (§10.3.3).

### 10.3.1 Negators

There is in Ulwa a small set of negators, words that indicate that the polarity of a sentence is negative as opposed to positive, which is taken to be the unspecified, default polarity. The basic negative marker used in verbal negation is *ango*

## 10 Other word classes

‘NEG’ (§15.3.1). To express non-verbal negation, one of two clause-final negators is often used, sometimes co-occurring with *ango* ‘NEG’. These are *me* ‘NEG’ and *kom ~ kome* ‘NEG’ (§15.3.2). In negative commands, the prohibitive marker *wana ~ wanap* ‘PROH’ is used (§15.3.3). The interjection *ase* ‘no’ is used to respond negatively to questions (§10.3.3, §15.3.5). The negators are summarized in (147).

### (147) Negators

<i>ango</i>	NEG ('not', verbal negator)
<i>wana ~ wanap</i>	PROH ('don't!')
<i>me</i>	NEG ('no, not', non-verbal negator)
<i>kom ~ kome</i>	NEG ('no, not', non-verbal negator)
<i>ase</i>	INTERJ ('no', negative response word)

In addition to these, the word *ulwa* ‘nothing’ has a negative meaning. It may also occur clause-finally, either as an interjection or verbalized with the copular enclitic =*p* (§12.2) to yield the meaning ‘there is nothing’ or ‘there was nothing’: either way, it often carries emphatic meaning when used clause-finally. This same word *ulwa* ‘nothing’ may also function as a negative response word (§15.3.5), in particular when being asked for something (e.g., a request for betel nut could be met with *ulwa* ‘nothing’, i.e., ‘I do not have any.’).

### 10.3.2 Interrogative words

There is also in Ulwa a small set of interrogative words, which are used in *wh*-questions (i.e., content questions). Their forms and functions are described more fully in §15.1, but they may be presented together here in terms of their word class membership. They are all functionally similar in that they help form interrogative sentences. However, they are likely not a morphosyntactically distinct class, but rather a group composed of different grammatical categories. These interrogative words are given in (148).

### (148) Interrogative words and their possible etymologies

<i>kwa</i>	‘who? [SG]’	< cardinal numeral ‘one’ (§9.4)
<i>kuma</i>	‘who? [NSG]’	< modifier/quantifier ‘some’ (§9.2)
<i>kwanzi</i>	‘whose? [SG]’	< <i>kwa</i> ‘who? [SG]’ + <i>-nji</i> ‘POSS’ (§8.2)
<i>kumanji</i>	‘whose? [NSG]’	< <i>kuma</i> ‘who? [NSG]’ + <i>-nji</i> ‘POSS’ (§8.2)
<i>ango</i>	‘which?’	< negator ‘not’ (§10.3.1)
<i>angos</i>	‘what?’	< <i>ango</i> ‘which?’ + <i>s</i> (?) <sup>6</sup>
<i>ango luwa</i>	‘where?’	< <i>ango</i> ‘which?’ + <i>luwa</i> ‘place’

### 10.3 Other small classes

<i>ango tem</i>	'when?'	< <i>ango</i> 'which?' + <i>tem</i> 'time' <sup>7</sup>
<i>angwena</i>	'why?'	< <i>ango</i> 'which?' + <i>na</i> 'talk, reason, cause'
<i>anjika</i>	'how many?'	< <i>an-nji</i> '1PL.EXCL-POSS' + <i>ka</i> 'thus' (?)
<i>anjikaka</i>	'how?'	< <i>anjika</i> 'how many' + <i>ka-</i> 'let' (?)

The etymologies of these question words are discussed in §15.1.2. In addition to these interrogative words, the interjection *a* (or *e*) may be used at the end of an interrogative sentence as a tag word (§15.1.1).

#### 10.3.3 Interjections

Finally, there are in Ulwa a number of interjections, usually short words used to express a variety of thoughts or emotions. The words equivalent to 'yes', 'no', and 'OK' are considered here as well. In the list of interjections given in (149), the exclamation point (!) indicates emphatic pronunciation, the question mark (?) indicates rising intonation, and the triangular colon (:) indicates extended vowel length. Note also that the interjection *mm* is pronounced as two syllabic nasals separated by a glottal stop (i.e., [m?m]).

(149) Interjections

<i>iyo</i>	'yes' (expresses affirmation)
<i>iya</i>	'yeah' (expresses affirmation)
<i>ase</i>	'no' (expresses denial)
<i>asa</i>	'nah' (expresses denial)
<i>ande</i>	'OK' (expresses agreement, etc.)
<i>andi</i>	'OK' (expresses agreement, etc.)
<i>a!</i>	'ah!' (expresses shock or disbelief) <sup>8</sup>
<i>a:</i>	'uh ...' (filler interjection)
<i>a?</i>	'eh?' (tag question interjection) (also <i>e?</i> )
<i>ay</i>	'ow' (expresses pain or shock)
<i>aya</i>	'ah me' (expresses compassion)
<i>e!</i>	'hey!' (expresses excitement, either positive or negative)
<i>e?</i>	'eh?' (tag question interjection) (also <i>a?</i> )
<i>i</i>	'alas; yay!' (expresses dejection or joy)
<i>u</i>	'ooh' (expresses amazement)
<i>m!</i>	'hm!' (expressed disapproval)
<i>m</i>	'mhm' (signals agreement)

<sup>6</sup>The origin of this [s] element is unclear. It possibly derives from Proto-Keram \*si 'things'.

<sup>7</sup>The word *tem* 'time' is a loanword; it comes from Tok Pisin *taim* 'time'.

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<i>mm</i>	‘uh-uh’ (signals disagreement)
<i>=o</i>	‘hey!’ (vocative form / intensifier, as enclitic)
<i>mawnam</i>	‘that’s it!’

In this grammar, interjections are sometimes glossed with translations like those in (149), and at other times they are glossed with the abbreviation ‘INTERJ’, depending on what is clearer. The two forms on this list that deserve the most comment are *=o* ‘voc’ and *mawnam* ‘that’s it’, the former since it seems limited to use as an enclitic, and the latter because it seems to be polymorphemic, at least historically.

The interjection *=o* ‘voc’ is possibly a loan from Tok Pisin.<sup>9</sup> Examples (150) through (154) illustrate the use of *=o* ‘voc’, both as an interjection of emphasis and as a vocative form used when calling to people.

- (150) *Mawanat Supamo!*

<i>ma=wana-ta</i>	<i>Supam=o</i>
3SG.OBJ=feel-say	[name]=voc
‘[They] called to her: “Supam!”’ [ulwa001_07:52]	

- (151) *Ndī ndīwanate wot alo!*

<i>ndī ndī=wana-ta-e</i>	<i>wot</i>	<i>ala=o</i>
3PL	3PL=feel-say-DEP	younger PL.DIST=VOC
‘They called to them: “Younger brothers!”’ [ulwa002_05:05]		

- (152) *Alo un ino!*

<i>ala=o</i>	<i>un i-n=o</i>
PL.DIST=VOC	2PL come-IRR=VOC
‘You all, come!’ [ulwa013_03:45]	

- (153) *Tembiwo!*

<i>tembi=o</i>
bad=voc
‘It’s bad!’ [ulwa037_26:53]

- (154) *Alanji amba ndo!*

<sup>8</sup>This interjection is often used to introduce quoted speech (§15.4.4).

<sup>9</sup>Ulwa has no native words that begin with mid vowels /e/ or /o/. If not a loan from Tok Pisin, then the form [=o] may at least be influenced by Tok Pisin pronunciation. This vocative interjection has an allomorph =wo ‘voc’, which may represent an indigenous interjection.

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*ala-nji        amba        anda=o*  
 PL.DIST-POSS mens.house SG.DIST=VOC  
 ‘Over there they have magic!’ [ulwa037\_21:10]

The interjection *mawnam* ‘that’s it’ is used to signal the emphatic identification of a referent or to show approval of a thought or action.<sup>10</sup> The word may contain the word *maw* ‘correct’, although I consider it also possible that this shorter word is itself a backformation from *mawnam* ‘that’s it’. The [-nam] ending suggests a pronominal origin of this word (cf. the emphatic suffix *-nam* ‘EMPH’, §8.7). Perhaps it is an elaboration of the form *mī-nam* ‘3SG.SUBJ-EMPH’. The form *mawnam* ‘that’s it’ may take the ending [-e]. It is unclear whether this is the dependent marker *-e* ‘DEP’ (§14.2.1) or simply a further emphatic syllable. Sentences (155) through (158) exemplify the use of *mawnam* ‘that’s it’.

- (155) **Makape i mawnam.**  
*maka=p-e     i     mawnam*  
 thus=COP-DEP way thats.it  
 ‘Behavior like that – that’s it.’ [ulwa037\_31:35]
- (156) **Mawname mī kalam.**  
*mawnam-e   mī     kalam*  
 thats.it-DEP? 3SG.SUBJ knowledge  
 ‘That’s it, he knows.’ [ulwa014\_07:56]
- (157) **Mawnam.**  
*mawnam*  
 thats.it  
 ‘That’s it.’ [ulwa011\_03:15]
- (158) **Mawname.**  
*mawnam-e*  
 thats.it-DEP?  
 ‘That’s right.’ [ulwa037\_33:13]

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<sup>10</sup>Cf. Tok Pisin *em nau* ‘it now’, used as an interjection to mean ‘that’s it’.



# 11 Phrase-level syntax

This chapter is dedicated to the description of phrase-level syntax. Although a phrase may consist of a single word, the following sections will mostly be concerned with multi-word phrases, as the point of interest here is how words interact with one other within a single phrase.

## 11.1 Noun phrases

A noun phrase (NP) consists minimally of a noun or a pronoun, but may contain additional elements, such as possessive markers, adjectives, numerals, and determiners. The canonical order of elements in an Ulwa NP is given in (1).

- (1) The Ulwa noun phrase  
 ([possessor]) [noun] ([adjective(s)]) ([numeral]) ([determiner])

The noun phrase given in (2) illustrates all these elements occurring together. The head noun is indicated in **bold**.

- (2) *nīnji lamndu ambi kwe anda*  
*ni-nji      lamndu ambi kwe anda*  
 1SG-POSS pig      big    one SG.PROX  
 'that one big pig of mine' [elicited]

NPs headed by nouns may have a phrase-final determiner (subject marker, object marker, or demonstrative determiner). NPs headed by pronouns do not permit subject markers or object markers, but may have demonstratives.<sup>1</sup> The canonical position for adjectives in NPs is following the noun and preceding the determiner (if present); there are, however, examples of adjectives preceding nouns (§7.1).<sup>2</sup> Numerals also follow nouns (and adjectives, if present) (§9.5).

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<sup>1</sup>In instances in which an object marker immediately follows a personal pronoun, the two are taken to be in apposition to each other, not part of the same NP. There should be a prosodic break signaling this phrasal separation.

<sup>2</sup>This may be due to influence from the word order of Tok Pisin; indeed, some speakers consider the order adjective-noun to be ungrammatical.

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Numerals, too, precede determiners such as subject markers (§9.1), object markers (§9.2), or demonstratives (§9.3), when present. NPs also permit possessive markers (§8.2, §11.1.5). These precede nouns and, thus, when present, are the first elements in their respective NPs.<sup>3</sup>

### 11.1.1 The head of the noun phrase

The head of a noun phrase need not be a prototypical noun. It may, instead, be an adjective functioning as a noun (3) (see §7.3 on substantive uses of adjectives). Similarly, like personal pronouns, possessive pronouns (§8.2) may also function as the head of an NP (4).

- (3) *Ambi anda wa lolop man.*  
**ambi anda**    *wa*    *lolop ma-n*  
 big      SG.PROX just just go-IPFV  
 ‘That big [man] just goes around.’ [ulwa014\_04:51]
- (4) *Nī nīnji ngalat unanda.*  
**nī**    **nī-nji**    *ngala=tī*    *u=na-nda*  
 1SG 1SG-POSS PL.PROX=take 2SG=give-IRR  
 ‘I will give mine to you.’ [ulwa029\_09:27]

The head of an NP can also be a noun derived from a verb that has been nominalized with the suffix *-en* ‘NMLZ’ (see §5.2 for examples).

### 11.1.2 Plural for dual

As discussed in §9.1 and §9.2, subject markers and object markers do not always occur in NPs that function as subjects or as objects. When they do occur, however, they mark their respective NPs for number. The three number categories in Ulwa are singular, dual, and plural (§9.1–§9.3). While the category of dual is never employed when there are three or more referents, the category of plural is sometimes found even when there are exactly two referents, as in (5)

- (5) *Wonmbi nditumulka.*  
**wonmbi**    **ndi=tumul-ka**  
 tusk      3PL=bend-let  
 ‘[They] bent the tusks.’ (This refers to a pair of tusks belonging to a single boar.) [ulw001\_12:30]

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<sup>3</sup>The issue of the peculiar placement – outside the NP – of the universal quantifier *wopa* ‘all’ is addressed in §9.4.

## 11.1 Noun phrases

### 11.1.3 Multiple adjectives

Multiple adjectives may occur in a single NP. When there are multiple adjectives, they simply stack up after the head noun (and before any determiners), as seen in (6) and (7).

- (6) *Wapa ambi tembi ndawe ni mat inde.*

wapa ambi tembi anda-we                    ni    ma=tii                    inda-e

leaf big bad SG.PROX-PART.INT 1SG 3SG.OBJ=take walk-IPFV

‘That big, bad leaf alone – I’m taking it.’ [ulwa037\_55:10]

- (7) *Timbil ambi nüpat ngata maytana mane.*

tümbil ambi nüpat ngata ma=ita-na                    ma-n-e

fence big giant grand 3SG.OBJ=build-IRR go-IPFV-DEP

‘[You] are going to build a big, huge, giant fence.’ [ulwa042\_00:48]

### 11.1.4 Apposition

Noun phrases may be in apposition to each other, as in (8), which contains two NPs in apposition to each other: the compound *wot yana* ‘younger sister’ and the proper noun *Sinanam*, a woman’s name. Each NP serves as the singular grammatical object of the verb *na-* ‘give’.

- (8) *Wot yana Sinanam manana.*

wot        yana        Sinanam ma=na-na

younger woman [name]    3SG.OBJ=give-PFV

‘[He] gave it to the younger sister Sinanam.’ [ulwa001\_08:15]

### 11.1.5 Ways of indicating possession

Nominal possession may be indicated in one of three basic ways: with a pronominal form with the possessive suffix *-nji* ‘POSS’ (§8.2), with the oblique-marker enclitic *=n* ‘OBL’ (§13.4), or with a non-subject marker, such as *ma* ‘3SG.OBJ’ (§9.3). Regardless of the marking, the order of elements is always the same: the possessor argument (i.e., the genitive) precedes the possessed argument (i.e., the possessum).<sup>4</sup>

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<sup>4</sup>Occasionally (and more commonly for proper noun possessors), possession can be indicated by juxtaposition alone, without any special marking: the possessor simply immediately precedes the possessum.

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The possessive suffix *-nji* ‘poss’ affixes to pronouns and determiners to create possessive pronouns and possessive demonstratives §8.2. These so-formed possessive pronouns may in turn occur in NPs (following the possessor argument) to indicate possession. Sentences (9) through (12) illustrate possession marked on full NPs. The possessor is indicated in **bold**.

- (9) *Itom manji lamndu mī nip.*  
*itom ma-nji lamndu mī ni-p*  
 father 3SG.OBJ-POSS pig 3SG.SUBJ die-PFV  
 ‘Father’s pig died.’ [elicited]
- (10) *Tin ndī itom manji lamndu masap.*  
*tin ndī itom ma-nji lamndu ma=asa-p*  
 dog 3PL father 3SG.OBJ-POSS pig 3SG.OBJ=hit-PFV  
 ‘The dogs killed father’s pig.’ [elicited]
- (11) *Manama manji wot mī mana motoplip.*  
*Manama ma-nji wot mī mana ma=top-li-p*  
 [name] 3SG.OBJ-POSS younger 3SG.SUBJ spear 3SG.OBJ=throw-put-PFV  
 ‘Manama’s younger brother threw the spear.’ [elicited]
- (12) *Ninji atuma manji aweta mī tembip.*  
*nī-nji atuma ma-nji aweta mī tembi=p*  
 1SG-POSS older.brother 3SG.OBJ-POSS friend 3SG.SUBJ bad=COP  
 ‘My older brother’s friend is sick.’ [elicited]

To intensify possessor NPs that contain possessive pronouns, the modifier *wo* ‘very own’ may be added. Whereas the possessive pronoun precedes the head noun, the emphatic modifier *wo* ‘very own’ follows it, as in examples (13) through (16).

- (13) *Manji tin wo lamndu masap.*  
*ma-nji tin wo lamndu ma=asa-p*  
 3SG.OBJ-POSS dog own pig 3SG.OBJ=hit-PFV  
 ‘His very own dog killed the pig.’ [elicited]
- (14) *nīnji na wo*  
*nī-nji na wo*  
 1SG-POSS talk own  
 ‘my very own story’ [ulwa013\_00:10]

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- (15) *Anji wi wo.*  
*an-nji wi wo*  
 1PL.EXCL-POSS name own  
 'It's really our name.' [ulwa002\_01:42]
- (16) *Yetani lanji wo.*  
*Yetani ala-nji wo*  
 Yamen PL.DIST-POSS own  
 '[He was] the Yamen people's very own [ancestor].' [ulwa002\_03:19]

Another means of signaling that an NP has a possessor role is the oblique-marker enclitic *=n* 'OBL' (§13.4.1). This strategy is mainly limited to pronominal possessors. In such constructions, the pronoun or demonstrative marked with *=n* 'OBL' is the possessor of the NP that immediately follows, as in examples (17) through (20).

- (17) *Upan nungol ndin nün ani up.*  
*upan nungol ndi=n ni=n ani u-p*  
 fish.sp child 3PL=OBL 1SG=OBL bilum put-PFV  
 '[She] put some small fish in my *bilum* [= string bag].' [ulwa014\_29:32]
- (18) *Mawl i man wandam malip.*  
*ma=ul i ma=n wandam ma=li-p*  
 3SG.OBJ=with go.PFV 3SG.OBJ=OBL jungle 3SG.OBJ=put-PFV  
 '[He] went with her and put her in his jungle [home].' [ulwa001\_03:30]
- (19) *Way mi asi man wat wan make.*  
*way mi asi ma=n wat wan ma=ka-e*  
 turtle 3SG.SUBJ sit 3SG.OBJ=OBL ladder above 3SG.OBJ=let-IPFV  
 'The turtle was sitting at the top of his ladder.' [ulwa006\_04:05]
- (20) *Atana mii liyu matin mat ambin ame menlip.*  
*atana mii li-u ma=tii-n ma=tii*  
 older.sister 3SG.SUBJ down-from 3SG.OBJ=take-PFV 3SG.OBJ=take  
*ambi=n ame ma=in-li-p*  
 SG.REFL=OBL basket.sp 3SG.OBJ=in-put-PFV  
 'The older sister got him down and put him in her basket.' [ulwa011\_01:15]

See §13.4.2 for other case-like uses of the oblique marker. It may be noted here that there is some overlap in function between the oblique marker and the

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possessive marker. Just as the oblique marker *=n* ‘OBL’ can function very much like a possessive marker, possessive pronouns marked with *-nji* ‘POSS’ can serve oblique-like functions – namely, they may indicate a beneficiary, as in sentences (21), (22), and (23).

- (21) *Ni i ngunji mundu ilum kuma wananda.*  
*ni i ngun-nji mundu ilum kuma wana-nda*  
 1SG go.PFV 2DU-POSS food little some cook-IRR  
 ‘I will come and cook some food for you.’ (Literally ‘cook some little food of yours’) [ulwa014\_15:27]
- (22) *Ndini na t̄na mbilop.*  
*ndi-nji na t̄-na mbi-lo-p*  
 3PL-POSS talk take-IRR here-go-PFV  
 ‘[They] came here to have a talk for them [= their children].’  
 [ulwa032\_32:54]
- (23) *Ni manji ana mat manana.*  
*ni ma-nji ana ma=t̄i ma=na-na*  
 1SG 3SG.OBJ-POSS grass.skirt 3SG.OBJ=take 3SG.OBJ=give-PFV  
 ‘I gave her a grass skirt.’ [ulwa014\_11:29]

Possession can also be indicated with a non-subject marker (§9.3), without any additional possessive or oblique marking. In such instances, these “object markers” do not seem to be clitics: they are not necessarily phonologically dependent on the following word. Like the oblique-marker strategy, this strategy is mainly limited to pronominal possessors, as in examples (24) through (28).

- (24) *Ma yawa m̄i i makalilipe.*  
*ma yawa m̄i i ma=kali-li-p-e*  
 3SG.OBJ uncle 3SG.SUBJ go.PFV 3SG.OBJ=send-put-PFV-DEP  
 ‘Her uncle went and sent her.’ [ulwa014\_11:17]
- (25) *Mi ma inim ame.*  
*m̄i ma inim ama-e*  
 3SG.SUBJ 3SG.OBJ water eat-IPFV  
 ‘He was drinking its nectar.’ [ulwa001\_11:10]
- (26) *May limndi ndi we imbin ndutap.*

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*ma=i                l̥imndi̥ ndi̥      we    imbin̥ ndi̥=uta-p*  
 3SG.OBJ=go.PFV eye    3SG.OBJ sago refuse 3PL=grind-PFV

‘[I] went and saw their sago refuse.’ (i.e., the water run-off from strained sago; literally ‘eye-ground’ for ‘saw’) [ulwa037\_63:43]

- (27) *Ndī ini nda.*  
*ndī ini            anda*  
 3PL ground SG.PROX  
 ‘That’s their land.’ [ulwa032\_37:53]

- (28) *I l̥imndi̥ min luwa ala.*  
*i                l̥imndi̥ min luwa ala*  
 go.PFV eye    3DU place for  
 ‘[He] went and saw their place.’<sup>5</sup> [ulwa001\_10:15]

Occasionally, possession is indicated without any marking. Rather, the posses-  
 sum simply follows the possessor. This strategy is mainly restricted to phrases  
 with proper noun possessors, but there are a few examples of common noun pos-  
 sessors as well (all are kinship terms). Sentences (29) through (34) illustrate this  
 juxtaposition method.

- (29) *Yawana numan ngusuwa nda*  
*Yawana numan ngusuwa anda*  
 [name] husband poor    SG.DIST  
 ‘Yawana’s poor husband’ [ulwa014†]
- (30) *Samuel yena nda sokoy mu ndikuklip.*  
*Samuel yena anda    sokoy    mu    ndi=kuk-li-p*  
 [name] wife SG.DIST tobacco seed 3PL=gather-put.PFV  
 ‘Samuel’s wife gathered the tobacco seeds.’ [ulwa037\_54:17]
- (31) *Ni̥ wa man mīka Manama nungol ngalat:*  
*ni̥ wa ma=n                mīka Manama nungol ngala=ta*  
 1SG just 3SG.OBJ=OBL thus [name] child PL.PROX=say  
 ‘I just, like, told Manama’s children.’ [ulwa014\_70:12]

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<sup>5</sup>It is possible that the oblique-marking strategy is being used here, but that the /nn/ sequence resulting from the final /n/ of the dual pronominal form and the /=n/ that is the oblique marker has degeminated.

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- (32) *Aya nī Kayta yanat anda.*  
*aya nī Kayta yanat anda*  
INTERJ 1SG [name] daughter SG.DIST  
‘Aya, I am Kayta’s daughter.’ [ulwa014†]
- (33) *Nī ma Eltik wandam ma.*  
*nī ma Eltik wandam ma*  
1SG go [name] jungle go  
‘I will go, go to Eltik’s garden.’ [ulwa014\_07:50]
- (34) *Nī ango wa i nīnji itom wandam alo lop.*  
*nī ango wa i nī-nji itom wandam ala=u lo-p*  
1SG NEG village go.PFV 1SG-POSS father jungle PL.DIST=from go-PFV  
‘I haven’t gone to the village, gone around in my father’s jungles.’  
[ulwa032\_49:28]

In such constructions it appears to be common for the possessed phrase to contain a postnominal demonstrative – for example, ‘these children of Manama’ in (31) – although this is not mandatory.

In addition to these methods of indicating possession with noun phrases, it is possible to indicate possession with verb phrases. These verb phrases function in sentences as relative clauses (§14.3), as in (35).

- (35) *Kaytape anapa mī*  
*[Kayta=p-e] anapa mī*  
[[name]=COP-DEP] sister 3SG.SUBJ  
‘Kayta’s sister’ (Literally ‘the sister that is [of] Kayta’) [ulwa014\_21:14]

These verb phrases may in turn be nominalized, as in examples (36) and (37).

- (36) *Lucypen anda.*  
*Lucy=p-en anda*  
[name]=COP-NMLZ SG.PROX  
‘That [pot] is Lucy’s.’ (Literally ‘The one that is [of] Lucy [is] that [one].’)  
[ulwa014\_17:38]
- (37) *Albertpen maka yena inom mī maka mu kumat nīnana.*  
*Albert=p-en maka yena inom mī maka mu kuma=tī*  
[name]=COP-NMLZ thus woman mother 3SG.SUBJ thus seed some=take  
*nī-na-na*  
1SG=give-PFV  
‘Albert’s wife’s mother, like, gave me some seeds.’ [ulwa037\_56:43]

## 11.2 Verb phrases

Possessive predicates are discussed in §12.2 and §12.3.

### 11.1.6 Noun phrases as clauses

Noun phrases may serve a number of grammatical functions within a clause: the subject, the object of a verb, the object of a postposition, or part of an oblique phrase marked by the oblique marker *=n* ‘OBL’ (Chapter 13). In addition to these clause-internal functions, noun phrases may occasionally stand alone as entire clauses. In this use, the grandeur of an event is stressed, the predicate itself being merely implied, as in (38) and (39).

- (38) *Min map. Mïnda wandam!*

*min ma=p        mïnda wandam*  
3DU 3SG.OBJ=be banana jungle

‘The two were staying there. Banana garden!’ (i.e., ‘Oh what a banana garden they made there!’) [ulwa001\_06:39]

- (39) *Ndï apïn anul ndame. Namndu!*

*ndï apïn=n    anul        ndï=ama-e    namndu*  
3PL fire=OBL grassland 3PL=eat-IPFV pig

‘They were burning the grassland. Pigs!’<sup>6</sup> (i.e., ‘Oh how many pigs they killed!’) [ulwa001\_12:22]

## 11.2 Verb phrases

A verb phrase (VP) consists minimally of a verb, a non-verbal element with copular enclitic (§12.2), or a postposition functioning as a verb (§10.2). In some instances, a VP may also contain a noun phrase (NP) or a postpositional phrases (PP). The order of potential elements of the Ulwa VP is given in (40).

- (40) The Ulwa verb phrase

([PP]) ([NP]) [verb]

The verb (or verbal element) is always the final element in the VP. If the verb is transitive and contains an overt object, then this object noun phrase occurs before the verb. This NP may be marked with an object marker, which cliticizes to the verb. Other determiners, such as demonstratives, potentially cliticize as well

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<sup>6</sup>Setting fire to the grassland is a strategy for chasing out pigs to hunt.

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(§9.3).<sup>7</sup> In addition to NPs, postpositional phrases (PPs) may also be considered constituents of VPs. When present, they always occur before the verb (and before the direct object, if the verb is transitive).

The phrases in (41) and (42) are both intransitive, whereas those in (43) and (44) are both transitive. The phrases in (42) and (44) both contain postpositional phrases, whereas those in (41) and (43) do not.

- (41) *man*  
*ma-n*  
go-IPFV  
‘is going’ [elicited]
- (42) *im maya man*  
*im ma=iya ma-n*  
tree 3SG.OBJ=toward go-IPFV  
‘is going toward the tree’ [elicited]
- (43) *utam mawanap*  
*utam ma=wana-p*  
yam 3SG.OBJ=cook-PFV  
‘cooked the yam’ [elicited]
- (44) *apin mawat mawanap*  
*apin ma=wat ma=wana-p*  
fire 3SG.OBJ=atop 3SG.OBJ=cook-PFV  
‘cooked the yam on the fire’ [elicited]

The order and relation of elements within NPs is discussed in §11.1. The order and relation of elements within PPs is discussed §11.3.

### 11.2.1 Separable verbs

In §6.14 it was shown that compound verb forms can be constructed with postpositional or nominal elements (in addition to at least one verbal component). Some compound verbs containing nominal elements can actually be discontinuous – that is, words may intervene between the nominal component and the verbal component, as illustrated by (45).

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<sup>7</sup>The fact that object markers are phonologically closely connected with their verbs makes it difficult to assign them to positions within NPs, in so far as they resemble agreement-marking verbal prefixes. Nevertheless, largely by analogy to their subject marker equivalents, they are considered to be syntactic constituents of NPs, albeit NPs that are themselves constituents of verb phrases.

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- (45) *An kikal inom itom ndīwana.*  
*an        kikal inom    itom    ndī=wana*  
 1PL.EXCL ear     mother father 3PL=feel  
 'We listened to our parents.' [ulwa013\_03:52]

In (45), the verb *wana-* 'feel, taste, sense, think' combines with *kikal* 'ear' to form the compound *kikalwana-* 'hear', which thus consists of two separable parts. The object of the verb occurs between the two elements *kikal* 'ear' and *wana-* 'feel'.

It may first be demonstrated how *wana-* 'feel' can function as a verb on its own, with a variety of related meanings, as in (46), (47), and (48).

- (46) *Nī wana Raten ndī ita.*  
*nī    wana Raten    ndī i-ta*  
 1SG feel    [place] 3PL go.PFV-COND  
 'I thought that the Raten people would come.' [ulwa014\_29:48]
- (47) *Ankam mawane mambi ...*  
*ankam ma=wana-e        ma-ambi*  
 person 3SG.OBJ=feel-DEP 3SG.OBJ-TOP  
 'As for the person who tastes it ...' [ulwa037\_52:11]
- (48) *Mawana.*  
*ma=wana*  
 3SG.OBJ=feel  
 '[She] smelled it.' [ulwa037\_53:08]

Thus, *wana-* 'feel' can function either as an intransitive verb introducing a clausal complement (46) or as a transitive verb, as in (47) and (48). The form *wana-* 'feel', however, can combine with a nominal element to create a new meaning. For example, sentence (49) illustrates the noun-plus-verb compound *nambītwana-* 'smell', which here takes as its direct object the pronoun *nī* = '1SG'.<sup>8</sup>

- (49) *Mi nīnambītwana ko anmbu i.*  
*mi        nī=nambīt-wana ko    an-mbī-u        i*  
 3SG.SUBJ 1SG=odor-feel     just out-here-from go.PFV  
 'It smelled me and just went out from there.' [ulwa037\_03:23]

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<sup>8</sup>The compound *nambītwana-* 'smell (transitive)' consists of *nambīt* 'odor' and *wana-* 'sense' (i.e., 'sense odor').

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The verb *inakawana-* ‘think’ is a compound that contains an entire postpositional phrase (including a noun).<sup>9</sup> Its use is illustrated by examples (50) and (51).

- (50) *Mi i atay mawap inakawanap.*  
*mi i atay mawap ina-ka-wana-p*  
 3SG.SUBJ go.PFV up-go.PFV 3SG.OBJ=be.PST liver-at-feel-PFV  
 ‘He went, went up, stayed there, and thought.’ [ulwa035\_02:57]
- (51) *Ni inakawana ni unul mbipi̥ta ...*  
*ni ina-ka-wana ni un-ul mbipi̥-p-ta*  
 1SG liver-at-feel 1SG 2PL=with here-be-COND  
 ‘So I thought: if I stay here with you ...’ [ulwa037\_40:46]

The verb *inakawana-* ‘think’ may take as an object the topic about which one thinks (52). Here, the object occurs before the entire compound (i.e., this is not a separable verb).

- (52) *Atana nda nipe ndi ango ninakawan.*  
*atana anda ni-p-e ndi ango ni=ina-ka-wana*  
 older.sister SG.PROX die-PFV-DEP 3PL NEG 1SG=liver-at-feel  
 ‘When that older sister died, they didn’t think of me.’ [ulwa014†]

The compound *kikalwana-* ‘hear’, on the other hand, can be separated when it has an object. First, it may be seen that, when there is no object, the nominal element *kikal* ‘ear’ occurs immediately before the verbal element. Examples (53) and (54) illustrate *kikalwana-* ‘hear’ functioning as an intransitive verb (meaning something like ‘listen’).

- (53) *Ndi kikalwana ngunaniya ita.*  
*ndi kikal-wana ngunan=iya i-ta*  
 3PL ear-feel 1DU.INCL=toward go.PFV-COND  
 ‘If only they would listen and come to us.’ [ulwa037\_21:56]
- (54) *Ango kikalwana.*  
*ango kikal-wana*  
 NEG ear-feel  
 ‘[They] don’t listen.’ [ulwa014\_37:03]

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<sup>9</sup>The compound *inakawana-* ‘think’ consists of *ina* ‘liver [the seat of reason]’, *ka* ‘at, in, on’, and *wana-* ‘feel’, (i.e., ‘feel in [one’s] mind’).

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However, when *kikalwana-* ‘hear’ is transitive, we see that its component parts are separable. The nominal element *kikal* ‘ear’ is separate from the verb stem *wana-* ‘feel’, with the object of the verb occurring between these two parts, as in examples (55) and (56).

- (55) *Ndī mbi nīmal mbīpen ndī kīkal na mawana.*

*ndī mbī-i*      *nīmal mbī-p-en*      *ndī kīkal na ma=wana*  
3PL here-go.PFV river here-be-NMLZ 3PL ear talk 3SG.OBJ=feel

‘Those who came here and stay here at the river would hear the message.’  
[ulwa028\_01:44]

- (56) *U kīkal mawane.*

*u kīkal ma=wana-e*  
2SG ear 3SG.OBJ=feel-DEP  
‘You heard it.’ [ulwa037\_00:29]

Viewed from an alternative perspective, such verbal constructions can be said to be lacking “incorporation” rather than exhibiting “separation”. In this view, sentences such as (55) and (56) would be said to have “unincorporated” verbal structures.

In constructions with separable verbs, the first element always appears at the absolute beginning of the verb phrase. Postpositions, which are also properly constituents of VPs, appear after the first element, as in (57), where *kikal* ‘ear’ is the first element in the separable verb construction.

- (57) *Ango yeta ndī kīkal nīn u na ngalawan.*

*ango yeta ndī kīkal nī=n u na ngala=wana*  
NEG man 3PL ear 1SG=OBL from talk PL.PROX=feel  
‘No men hear these stories from me.’ [ulwa014\_48:48]

Such separable verb constructions are especially common with verbs of perception. Thus, verbs of seeing function similarly to this verb of hearing. Such ‘seeing’ constructions combine the word *līmndī* ‘eye’ with the irregular suppletive verb *ala-* ~ *andi-* ‘see’. If there is an expressed object, it occurs between these two elements. Example (58) provides an intransitive transitive sentence with this verb.

- (58) *An ambi nape līmndī ala.*

*an ambi na-p-e līmndī ala*  
1PL.EXCL big DETR-be-DEP eye see  
‘When we had gotten big, [we] looked around.’ [ulwa013\_04:46]

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Examples (59) through (63), on the other hand, are transitive sentences, which illustrate the separable element *l̥imndi* ‘eye’ occurring before the direct object of the verb.

- (59) *Unan ango l̥imndi ankam ala.*  
*unan ango l̥imndi ankam ala*  
 1PL.INCL NEG eye person see  
 ‘We haven’t seen anyone.’ [ulwa037\_07:11]
- (60) *Mi wa i l̥imndi minala.*  
*mi wa i l̥imndi min=ala*  
 3SG.SUBJ village go.PFV eye 3DU=see  
 ‘She came home and saw the two.’ [ulwa001\_00:52]
- (61) *U amun l̥imndi unji atuma ngal!*  
*u amun l̥imndi u-nji atuma nga=al*  
 2SG now eye 2SG-POSS older.brother SG.PROX=see  
 ‘Now look at your older brother!’ [ulwa014\_†]
- (62) *U amun l̥imndi Gambri andi!*  
*u amun l̥imndi Gambri andi*  
 2SG now eye [name] see  
 ‘Now, take a look at Gambri!’ [ulwa014\_13:42]
- (63) *Una l̥imndi mangusuwa andina.*  
*unan l̥imndi ma-ngusuwa andi-na*  
 1PL.INCL eye 3SG.OBJ-poor see-IRR  
 ‘We will see the poor thing.’ [ulwa037\_46:49]

In (64), the first element *l̥imndi* ‘eye’ precedes a direct object NP that itself contains a VP.

- (64) *Una l̥imndi makape i mandim.*  
*unan l̥imndi [maka=p-e] i ma=andi-m*  
 1PL.INCL eye [thus=COP-DEP] way 3SG.OBJ=see-PFV  
 ‘We’ve seen this kind of behavior.’ [ulwa037\_10:23]

Crucial for the argument that the nouns *kikal* ‘ear’ and *l̥imndi* ‘eye’ are truly (separable) parts of compound verbs is the fact that they never receive postpositions or oblique markers in these constructions. That is, they cannot be interpreted as belonging to other phrases. For example, constructions such as (65) are never found.

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- (65) \* *kikaln(i) mawana*  
*kikal=n(i) ma=wana*  
 ear=OBL 3SG.OBJ=feel  
 \* ‘sense with ear’ (i.e., ‘hear’) [elicited]

Expressions of visual perception can also be formed with other verbs, such as *li-* ‘put’ and *uta-* ‘grind’. In all instances, the nominal element *limndi* ‘eye’ behaves the same – that is, it never receives any oblique marking, as illustrated by (66), (67), and (68).

- (66) *Mi lümndi malip.*  
*mi lümndi ma=li-p*  
 3SG.SUBJ eye 3SG.OBJ=put-PFV  
 ‘She watched it.’ [elicited]

- (67) *Mi ndala wonka lümndi manji asiya ndute.*  
*mi ndi=ala won-ka lümndi ma-nji asiya ndi=uta-e*  
 3SG.SUBJ 3PL=from cut-let eye 3SG.OBJ-POSS string 3PL=grind-IPFV  
 ‘He left them and crossed [the river] and was checking his string traps.’  
 [ulwa032\_30:27]

- (68) *Una lümndi ndutape.*  
*unan lümndi ndi=uta-p-e*  
 1PL.INCL eye 3PL=grind-PFV-DEP  
 ‘We’ve examined them.’ [ulwa037\_31:38]

While verbs of perception constitute one of the most common subclasses of verbs that exhibit the separable structure, other compound verb forms behave similarly. The verb ‘ask’ is composed of the word *atwana* ‘question’ and some form of a verb of speaking (e.g., *ta-* ‘say’ or *ki-* ‘say’) as discontinuous elements, with no oblique marking on the nominal component *atwana* ‘question’, as in (69) and (70).<sup>10</sup>

- (69) *Mi li atwana manji yana mat.*  
*mi li-i atwana ma-nji yana ma=ta*  
 3SG.SUBJ down-go.PFV question 3SG.OBJ-POSS woman 3SG.OBJ=say  
 ‘He went down and asked his wife.’ [ulwa001\_13:59]

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<sup>10</sup>More information on reported speech with *na* ‘talk’ as a nominal component is provided in §15.4.

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- (70) *Dumngul imba pe i atwana ankap.*  
*Dumngul imba p-e i atwana an=kii-p*  
 [name] night be-DEP go.PFV question 1PL.EXCL=say-PFV  
 ‘Dumngul came at night and asked us.’ [ulwa032\_19:37]

In a somewhat more complicated fashion, the verb ‘catch, grab, hold’ is formed with the irregular verb *si-* ‘push’, which follows the discontinuous element [ikali], which is itself composed of *i* ‘hand’ and *kali* ‘send’, and may thus not so clearly be labeled a nominal element. Sentences (71) and (72) exemplify this structure.

- (71) *Una ikali ndisina.*  
*unan i-kali ndii=si-na*  
 1PL.INCL hand-send 3PL=push-IRR  
 ‘We can grab them.’ [ulwa037\_08:01]
- (72) *Ngunan angō ikali ndin u ani kos.*  
*ngunā angō i-kali ndii=n u ani ko=sī*  
 1DU.INCL NEG hand-send 3PL=OBL from bilum INDF=push  
 ‘We haven’t gotten a single *bilum* [= string bag] from them.’  
 [ulwa037\_16:44]

The use of light verbs (such as *wana-* ‘feel’, *ta-* ‘say’, *kii-* ‘say’, and *si-* ‘push’) to generate a larger semantic range than would otherwise be possible within Ulwa’s small set of verbs is reminiscent of many languages of New Guinea. Indeed, this resembles the common adjunct-plus-verb construction (Foley 1986: 117–128), in which an adjunct nominal combines with a generic verb to make the meaning of the generic verb more specific. One notable feature of these Ulwa constructions, however, is that the adjunct nominal component is often morphologically very much like a verb – that is, it can take verbal morphology. This feature is described further in §11.2.2 and §11.2.3. For the role of the verb *ti-* ‘take’ in similar bipartite constructions, see the discussion in §13.3 of possible serial verb constructions.

### 11.2.2 The verbs *u-* ‘put’, *li-* ‘put’, and *lumo-* ‘put’

This section covers a small subclass of separable verbs, consisting of verbs with meanings somewhat like English ‘put’ – “somewhat like” since there are two important semantic distinctions. First, these Ulwa verbs select only two arguments – that is, they are not three-place predicates. Indeed, they may even be able to function intransitively as well. Second, the object of these Ulwa verbs is not a theme argument, but rather a goal, the place to which a theme is put. If a theme

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argument is expressed in a clause, it occurs in an oblique phrase. One such verb is *u-* ‘put’, which, as in (73) and (74), takes a goal as its object argument.

- (73) *Inom mī wa unde iwa lan inim andawe.*

*inom mī wa unda-e iwa ala=n inim  
mother 3SG.SUBJ just go-DEP basket.sp PL.DIST=OBL water  
anda=aw-e  
SG.PROX=put.IPFV-DEP*

‘A woman used to just go around, setting fish traps in the water.’  
[ulwa006\_00:08]

- (74) *Wen ndawe.*

*we=n ndi=aw-e  
sago=OBL 3PL=put.IPFV-DEP*

‘[They] used to put sago starch in them.’ [ulwa014\_34:38]

Another major ‘put’ verb is *li-* ‘put’, which also takes a goal as its direct object (and may include a theme argument as an oblique phrase), as in (75).

- (75) *Al malpe mī i.*

*al ma=li-p-e mī i  
net 3SG.OBJ=put-PFV-DEP 3SG.SUBJ go.PFV*

‘Having put [the baby] in the mosquito net, she went.’ [ulwa001\_00:40]

In addition to these two verbs, there is the defective stem *lumo-* ‘put’, which seems only to occur in the perfective form [lumop] and in conditional forms [lumota] and [lumopta]; sometimes, in casual speech, the initial [l-] is lost (i.e., the stem may be apheresized to [umo-]). It is shown in (76).

- (76) *Ndī malimap ndīn ame ndīlumop.*

*ndī ma=alima-p ndī-n ame ndi=lumo-p  
3PL 3SG.OBJ=beat-PFV 3PL=OBL basket.sp 3PL=put-PFV*

‘They beat it [= the sago] and put them [= the starch] in the baskets.’  
[ulwa014†]

These ‘put’ verbs may combine with other elements in separable verb constructions. When they do so, the first element resembles verbs in one crucial way: it permits an object marker. For example, the (unseparated) verb *kalili-* ‘send’ takes as its object that which is sent (i.e., a theme argument) (77); however, as a discontinuous verb, the first element *kali* ‘send’ takes this theme argument as its object, whereas the second element *li-* ‘put’ takes as its object the place to which someone or something is sent (i.e., a goal argument) (78).

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- (77) *Wot makalilipe.*

*wot ma=kali-li-p-e*

younger 3SG.OBJ=send-put-PFV-DEP

‘[They] sent the younger brother.’ [ulwa001\_13:58]

- (78) *Makali Nanimwat malp.*

*ma=kali Nanimwat ma=li-p*

3SG.OBJ=send [place] 3SG.OBJ=put-PFV

‘[They] sent him to Nanimwat.’<sup>11</sup> [ulwa002\_03:34]

Similarly, the form *kuk* ‘gather’ may take an object marker when appearing with a separable ‘put’ verb. This form mostly appears with the verb *u-* ‘put’, but may alternatively appear with a blended version containing the element /l/. Examples (79) and (80) show an intransitive use of the verb.<sup>12</sup> Example (79) lacks the detransitivizing marker *na-* ‘DETR’, whereas (79) includes it (§15.8.2).

- (79) *Kuma kukup.*

*kuma kuk-u-p*

some gather-put-PFV

‘Some gathered.’ [ulwa032\_43:36]

- (80) *An nakukunda.*

*an na-kuk-u-nda*

1PL.EXCL DETR-gather-put-IRR

‘We would gather.’ (i.e., ‘gather together, assemble’) [ulwa013\_05:53]

As a transitive verb, however, *kuk u-* ‘gather’ has as its object that which is ‘gathered’ (or ‘piled up’, etc.), and this argument may be indexed by an object marker preceding the form *kuk* ‘gather’. The place in(to) which things are being gathered or piled is, in turn, the object of the verb ‘put’, and thus occurs as an NP between the separable form *kuk* ‘gather’ and the verb stem *u-* ‘put’, as in examples (81) and (82).

- (81) *Siwi kuk wa nolnda.*

*siwi   kuk   wa   na-lu-nda*

grub.sp gather village DETR-put-IRR

‘[We] will gather grubs home.’<sup>13</sup> [ulwa038\_03:35]

<sup>11</sup>This example illustrates yet another peculiarity of the verb *li-* ‘put’: the common elision of its only vowel (§4.5.9).

<sup>12</sup>According to some terminology, this usage may be considered “middle voice”.

<sup>13</sup>Note the metathesis of the alternate form [lu-] of the verb stem *li-* ‘put’ (§4.5.9), which enables the formation of the monophthong [o] (from /au/) (§4.5.2).

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- (82)
- Mi ndikuk nün ani mope.*

*mi*      *ndi=kuk*    *nii=n*    *ani*    *ma=u-p-e*  
 3SG.SUBJ 3PL=gather 1SG=OBL bilum 3SG.OBJ=put-PFV-DEP  
 'She piled them into my *bilum* [= string bag]:' [ulwa037\_04:03]

As a phonotactically prohibited word-final consonant (§4.1.1), the final [k] in *kuk* 'gather' may be deleted when this word occurs as a separate form (83).<sup>14</sup>

- (83)
- Nipil ndiwale ndiku inim awe.*

*nipil* *ndi=wali-e*    *ndi=kuk*    *inim*    *aw-e*  
 vine 3PL=hit-IPFV 3PL=gather water put.IPFV-DEP  
 '[We] used to break vines and gather them into the water.'  
 [ulwa036\_01:02]

Other separable verbs with stems meaning 'put' have as their first elements words that seem less likely to permit object markers. For example, *tane* 'stand' has as its object the place where one stands, and this is marked on the 'put' verb, rather than on the form *tane* 'stand'. In (84), this locative argument is expressed by the object-marker proclitic *ma*= '3SG.OBJ', which in this phrase has the sense 'there'.

- (84)
- Ngala imba pe tane malpe.*

*ngala*    *imba* *p-e*    *tane* *ma=li-p-e*  
 PL.PROX night be-DEP stand 3SG.OBJ=put-PFV-DEP  
 'These people stand there at night.' [ulwa032\_15:35]

That said, this verb can at times permit two objects – that is, the first element may permit as an object that which is stood (i.e., erected, positioned, etc.), as in (85).

- (85)
- I apa kongomlip mat i matanelip.*

*i*      *apa*    *ko=angom-li-p*            *ma=tii*          *i*  
 go.PFV house INDF=pull.out-put-PFV 3SG.OBJ=take go.PFV  
*ma=tane-li-p*  
 3SG.OBJ=stand-put-PFV  
 '[It] went and pulled out a house, brought it, and stood it up.'  
 [ulwa006\_02:43]

<sup>14</sup>The nominal adjuncts in separable verb constructions such as this one may be forms that occur only in verbal compounds – that is, unlike *limndi* 'eye', which occurs frequently as a noun in its own right (e.g., *mi ninji limndi masap* 'he hit my eye'), there is no indication that forms like *kuk* 'gather' (or 'gathering'?), ever appear on their own without such verbs.

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There are some other verbs that appear on morphological grounds to belong to this class of separable ‘put’ verbs, but which never seem to occur as discontinuous elements. This could simply be a pragmatic matter. For example, the object of a verb such as *mämälu-* ‘wring, strain’ is more likely to be a theme argument than a goal argument. This verb may be seen in sentence (86) and (87).<sup>15</sup>

- (86) *Ulum tamndi mawa ndimimilunda.*

*ulum tamndi ma-awa ndi=mämäil-u-nda*

palm owner 3SG.OBJ-INT 3PL=wrink-put-IRR

‘The owner of the sago palms herself will wring them.’ [ulwa014\_59:45]

- (87) *Ndi ndimimilawe.*

*ndi ndi=mämäil-aw-e*

3PL 3PL=wrink-put.IPFV-DEP

‘They would be wringing them.’ [ulwa014\_34:21]

The semantic origins of ‘put’ verbs being used as the second component in such separable verbs may be as follows: verbs like ‘throw’, ‘break’, and so on, could derive from phrases such as ‘put a throw’, ‘put a break’, and so on, where the first element in each phrase is in origin an abstract noun.

Table 11.1 presents separable verbs that most commonly use the main verb form *li-* ‘put’. Table 11.2 presents separable verbs that most commonly use the main verb form *u-* ‘put’.

The sets given in Table 11.1 and Table 11.2 are not completely distinct – that is, although separable ‘put’ verbs mostly contain either one set of endings or the other set of endings, sometimes speakers mix forms, producing, for example, [tane-yu-p] ‘stand [PFV]’ (for /tane-li-p/) or [kuk-li-p] ‘gather [PFV]’ (for /kuk-u-p/). Often the verbs in Table 11.1 take [-awe] instead of [I] as their imperfective endings when the phonotactics of the language would render the imperfective forms ending in [-l] unpronounceable.

### 11.2.3 The verb *ka-* ‘let’

The verb *ka-* ‘let, leave, allow’ is another verb that is frequently used in separable verb constructions. As a verb with telic Aktionsart, there is no distinction made

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<sup>15</sup>The fact that ‘put’ verbs can, however, so commonly permit separable constructions has a certain rationale to it, especially considering that the object of these verbs glossed as ‘put’ is always the goal and not the theme, which, when overt, is expressed as an oblique phrase. Thus, in expressions like ‘send to a place’ or ‘gather/pile up to a place’, it accords that the object of the second element in the separable verb (i.e., the ‘put’ verb) is a destination.

## 11.2 Verb phrases

Table 11.1: Separable ‘put’ verbs with verb stem *li-*

gloss	imperfective	perfective	irrealis
‘send’	<i>kalil</i>	<i>kalilip</i>	<i>kalilinda</i>
‘throw’	<i>kulil</i>	<i>kulilip</i>	<i>kulilinda</i>
‘tie’	<i>mopl</i>	<i>moplip</i>	<i>moplinda</i>
‘hide’	<i>nokopl</i>	<i>nokolip</i>	<i>nokoplinda</i>
‘spit’	<i>ngoml</i>	<i>ngomlip</i>	<i>ngomlinda</i>
‘stand’	<i>tanel</i>	<i>tanelip</i>	<i>tanelinda</i>
‘throw’	<i>topl</i>	<i>toplip</i>	<i>toplinda</i>
‘jump’	<i>ulepl</i>	<i>uleplip</i>	<i>uleplinda</i>

Table 11.2: Separable ‘put’ verbs with verb stem *u-*

gloss	imperfective	perfective	irrealis
‘throw’	<i>kükeyaw</i>	<i>kükeyup</i>	<i>kükeyunda</i>
‘gather’	<i>kukawe</i>	<i>kukup</i>	<i>kukunda</i>
‘wring’	<i>mümülawe</i>	<i>mümülip</i>	<i>mümülunda</i>
‘die.PL’	<i>nipinpawe</i>	<i>nipinpup</i>	<i>nipinpunda</i>
‘vomit’	<i>nonganawe</i>	<i>nonganup</i>	<i>nonganunda</i>
‘crush’	<i>nopalawe</i>	<i>nopalup</i>	<i>nopalunda</i>
‘break’	<i>nungunawe</i>	<i>nungunup</i>	<i>nungununda</i>
‘pour’	<i>tomalawe</i>	<i>tomalup</i>	<i>tomalunda</i>
‘cut’	<i>weyawewe</i>	<i>weyup</i>	<i>weyunda</i>

between perfective and imperfective aspect: both aspects are encoded with the uninflected form of the verb [ka].<sup>16</sup>

Members of the class of *ka-* ‘let’ separable verbs tend to be intransitive. When they do take objects, however, these are goal arguments, much like their counterparts in ‘put’ separable verbs (§11.2.2). These objects occur between the first element and the verb stem. Examples (88) through (93) illustrated some uses of verb phrases formed with *ka-* ‘let’.

<sup>16</sup>This form is homophonous with the adverb *ka* ‘thus, in this manner, in that manner’ as well as with the postposition *ka* ‘at, in, on’. The irrealis form [*lakana*] exhibits what appears to be circumfixation, *la-* ... *-na* (§6.3). The final [-na] of *lakana* ‘let [IRR]’ is often elided. For the use of this verb in permissive constructions, see §15.9.4.

## 11 Phrase-level syntax

- (88) *Nawa ndul asike ndi matap.*  
*ni-awa ndi=ul asi-ka-e ndi ma=ta-p*  
 1SG-INT 3PL=with sit-let-DEP 3PL 3SG.OBJ=say-PFV  
 'I myself sat with them, and they talked about it.' [ulwa014\_29:14]
- (89) *Ni wa ndul asi maka.*  
*ni wa ndi=ul asi ma=ka*  
 1SG just 3PL=with sit 3SG.OBJ=let  
 'I just sat there with them.' [ulwa032\_18:56]
- (90) *Ni ma loplakana.*  
*ni ma lop-la-ka-na*  
 1SG go lie-IRR-let-IRR  
 'I will go and rest.' [ulwa032\_18:21]
- (91) *Lop wulis maka.*  
*lop wulis ma=ka*  
 lie platform 3SG.OBJ=let  
 '[I] lay on the platform.' [ulwa037\_62:39]
- (92) *Ngan wolka tiklika mbi.*  
*ngan wolka tikli-ka mbii-i*  
 1DU.EXCL again turn-let here-go.PFV  
 'The two of us turned again and came here.' [ulwa037\_01:43]
- (93) *Una tikli amblalaka wolka amblawalinda man.*  
*unan tikli ambla=la-ka wolka ambla=wali-nda ma-n*  
 1PL.INCL turn PL.REFL=IRR-let again PL.REFL=hit-IRR go-IPFV  
 'We're going to turn on one another and fight one another again.'  
 [ulwa037\_08:46]

Often, however, instead of being expressed as the direct object of the verb, the goal argument in such constructions is expressed in a postpositional phrase. Still, these phrases occur between the first element of the separable verb and the verb stem, as in (94), (95), and (96).

- (94) *Ni asi unji komblam mayn ka.*  
*ni asi u-nji komblam ma=in ka*  
 1SG sit 2SG-POSS chair 3SG.OBJ=in let  
 'I sat in your chair.' [elicited]

### 11.3 Other phrasal constructions

- (95) *Wa asi nimal kanam ka.*  
*wa asi nimal kanam ka*  
 just sit river beside let  
 '[They] just sit beside the river.' [ulwa037\_45:28]
- (96) *Lop ndikana ka ko nip.*  
*lop ndi=kana ka ko ni-p*  
 lie 3PL=beside let just die-PFV  
 '[She] lay beside them and just died.' [ulwa014†]

Table 11.3 provides a list of some separable *ka-* ‘let’ verbs, showing their form in the imperfective/perfective and in the irrealis.

Table 11.3: Separable *ka-* ‘let’ verbs

gloss	imperfective/perfective	irrealis
‘sit’	<i>asika</i>	<i>asilakana</i>
‘lie (down)’	<i>lopka</i>	<i>loplakana</i>
‘turn (around)’	<i>tiklika</i>	<i>tüklilakana</i>
‘bend’	<i>tumulka</i>	<i>tumulakana</i>
‘cut’	<i>wonka</i>	<i>wonlaka</i>

Note the degemination (§4.5.8) that occurs in the irrealis form /tumul-la-ka-na/ ‘bend [IRR]’. Also note that *won-* ‘cut’ can alternatively take a set of regular TAM endings (e.g., *wonp* ‘cut [PFV]’, *wonda* ‘cut [IRR]’). The temporal verbs *ip ka-* ‘precede’ (literally ‘let nose’ or ‘let front’) and *angani ka-* ‘follow’ (literally ‘let rear’), which are homophonous with (and clearly related to) the adverbs *ipka* ‘before’ and *anganika* ‘after’ also belong to this class of separable verbs (see §9.5 for their use in ordinal number expressions).

## 11.3 Other phrasal constructions

Besides noun phrases and verb phrases, the most important phrasal constituents of clauses are postpositional phrases (PPs). After describing PPs in Ulwa (§11.3.1), I consider the utility of describing adjectival phrases and adverbial phrases in the language (§11.3.2).

## 11 Phrase-level syntax

### 11.3.1 Postpositional phrases

A postpositional phrase (PP) consists minimally of a postposition and the object of the postposition, which always immediately precedes it. The object of the postposition may consist of a full NP, whether with or without an object marker, or it may consist only of an object-marker proclitic. A number of examples of postpositions are provided in §10.1.

Most postpositional phrases consist of just a single postposition. However, it is also possible for multiple postpositions to occur within a single phrase, sharing a single object. This use of multiple postpositions often conveys a specific (usually spatial) relationship between two NPs. A common component of such complex postpositional phrases is *u* ‘from, in, at, around, along’, which, when following another postposition, may add to it an ablative sense, as in examples (97) through (100).<sup>17</sup>

- (97) *Ni aplatam mawat u ani matin.*

*ni aplatam ma=wat u ani ma=tii-n*

1SG table 3SG.OBJ=atop from bilum 3SG.OBJ=take-PFV

‘I took the *bilum* [= string bag] from atop the table.’ [elicited]

- (98) *Liiwa ta niwat u anmbi.*

*liiwa ta ni=wat u an-mbi-i*

dawn already 1SG=atop from out-here-go.PFV

‘Dawn already came out upon me.’ [ulwa041\_01:39]

- (99) *Ndi wimbam u inim ma.*

*ndi u=imbam u inim ma*

3PL 2SG=under 2SG water go

‘They go from under you to the water.’ (i.e., people go under your legs to lift you up and take you to the water) [ulwa014\_00:35]

- (100) *Ndin u siwi lomoke.*

*ndi-in u siwi ala=moko-e*

3PL=in from grub.sp PL.DIST=take-IPFV

‘[He] would get grubs from within them.’ [ulwa004\_02:41]

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<sup>17</sup>An alternative analysis might be that at least some of these putative postpositions are (or can function as) nouns. Thus, what is translated as ‘from atop the table’ in (97) may perhaps be better translated as ‘from the table’s top’.

### 11.3 Other phrasal constructions

Sometimes, however, two postpositions may occur in a single phrase without any sense of motion. In (101), the two postpositions *wan* ‘over, above’ and *wat* ‘atop, onto’ combine to give the sense of something hovering above something else.

- (101) *Yangun mī aplatam mawan wat wap.*  
*yangun mī aplatam ma=wān wat wap*  
mosquito 3SG.SUBJ table 3SG.OBJ=above atop be.PST  
‘The mosquito was above the table.’ [elicited]

It is even possible for three postpositions to occur within a single phrase, as demonstrated by examples (102) and (103).

- (102) *Yangun mī aplatam mawan wat u mbi.*  
*yangun mī aplatam ma=wān wat u mbī-i*  
mosquito 3SG.SUBJ table 3SG.OBJ=above atop from here-go.PFV  
‘The mosquito came from above the table.’ [elicited]
- (103) *Nongami mawan wat u molop.*  
*Nongami ma=wān wat u ma=lo-p*  
[name] 3SG.OBJ=above atop from 3SG.OBJ=cut-PFV  
‘Nongami cut it from above it.’ (i.e., he cut a sago palm by positioning himself above the palm) [ulwa014\_72:44]

These PPs consisting of multiple postpositions should not be confused with series of multiple PPs occurring within a single clause. The latter construction type always contains multiple objects (one per head postposition in each PP), as in (104) and (105).

- (104) *Maya al men i.*  
*ma=iya al ma=in i*  
3SG.OBJ=toward net 3SG.OBJ=in go.PFV  
‘[It] went to him into [his] mosquito net.’ [ulwa006\_05:07]
- (105) *Min mawl mawat wap.*  
*min ma=ul ma=wat wap*  
3DU 3SG.OBJ=with 3SG.OBJ=atop be.PST  
‘The two stayed with her on top of it.’ [ulwa019\_00:33]

## 11 Phrase-level syntax

### 11.3.2 Adjectival or adverbial phrases?

This chapter may be concluded with a consideration of other possible phrasal units. Although constituents such as adjectival phrases and adverbial phrases are sometimes described for languages, there does not seem to be much utility in doing so for Ulwa. When multiple adjectives occur in sequence, either:

- (i) they are all in the same NP, together modifying the same head noun; or
- (ii) they are in the same predicate, being predicated of the same subject; or
- (iii) at least one is a substantive, with the other(s) modifying it or being predicated of it.

First, when multiple adjectives modify the same head noun, it is not clear whether one or another adjective has a closer affinity to the head noun. In other words, it is not clear what the constituent structure is. An example of a noun being modified by multiple adjectives is given in (106).

- (106) *lamndu ambi anma mī*  
*lamndu ambi anma mī*  
pig big good 3SG.SUBJ  
(a) ‘the big [good pig]’ (?)  
(b) ‘the good [big pig]’ (?)  
(c) ‘the [big (and) good pig]’ (?) [elicited]

Second, when an NP has multiple predicate adjectives, it may be most parsimonious to analyze them as coordinated paratactically, since Ulwa does not contain overt coordinators (§14.1). Such an analysis is employed for sentences such as (107).

- (107) *Lamndu mī ambi anma.*  
*lamndu mī ambi anma*  
pig 3SG.SUBJ big good  
‘The pig is big [and] good.’ [elicited]

Third, when one adjective in a series is functioning as a substantive, it may indeed be the head of a phrase – but this phrase in question is a noun phrase, not an adjectival phrase, as is illustrated by (108) and (109).

## 11.3 Other phrasal constructions

- (108) *ambi anma mii*  
*ambi anma mii*  
 big good 3SG.SUBJ  
 'the good big [one]' [elicited]
- (109) *Ambi (mii) anma.*  
*ambi (mii)*      *anma*  
 big (3SG.SUBJ) good  
 'The big [one] is good.' [elicited]

Nor does there seem to be much value in analyzing a set of adverbial phrases. The class of adverbs in Ulwa consists of modifiers that are mostly all considered to be sentential – that is, in so far as they are modifiers, they modify on the level of the sentence or clause, and do not modifier smaller constituents, such as verbs or adjectives. Thus, they are generally not themselves constituents of larger phrases. Furthermore, when multiple adverbs occur in the same clause, they each, independently, modify this clause. Therefore, they do not seem to belong to any multi-word constituent unit smaller than the clause or sentence.



# 12 Predicates

In this chapter I describe how different types of predicates are formed. I begin by discussing locational predication (§12.1) before turning to types of non-verbal predication, whether accomplished without any overt predicative marking (§12.2), accomplished with a copular clitic (§12.3), or accomplished with a special past-tense verb form (§12.4). I conclude with a discussion of a limited number of complex predicates involving auxiliary verbs (§12.5).

## 12.1 Locational predication

Predicate locative clauses are indicated with the locative verb *p-* ‘be, be at (be located at)’ (§6.3). The verb *p-* ‘be’ may be used to express location at a place, whether permanent or temporary. The locative verb *p-* ‘be’ can follow either proper place names (1) or common noun locations (2).

- (1) *Tumbuna la mbi̥pe Wopata pe ala ando.*  
*tumbuna ala mbi̥-p-e Wopata p-e ala anda=u*  
 grandparent PL.DIST here-be-DEP [place] be-DEP PL.DIST SG.DIST=from  
 ‘When the grandparents were here at Wopata they [went] from there.’  
 (*tumbuna* = TP) [ulwa029\_07:01]
- (2) *Alum ala ndi̥ wa lolop ala wandam pe mundu ame.*  
*alum ala ndi̥ wa lolop ala wandam p-e mundu ama-e*  
 child PL.DIST 3PL just just PL.DIST jungle be-DEP food eat-IPFV  
 ‘Those children – they just, they’re just in the jungle eating food.’  
 [ulwa032\_12:50]

This verb is irregular in both form and function. First, it is defective in that it lacks a perfective form.<sup>1</sup> Also, given the function of the verb – often used along

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<sup>1</sup>This is perhaps unsurprising, given both the semantic properties of the verb and the fact that a perfective form like <sup>†</sup>/pp/ very well might just degeminate to [p] anyway. Consider double perfective forms such as [p-ap], [p-op], and [p-ip], which solve this problem by means of vowel insertion (§6.8).

## 12 Predicates

with other, non-locative verbs – it is often difficult to interpret the ending [-e] as being either imperfective marking or dependent marking. The unrealis form of the verb, however, is rather simple to analyze; it takes the form [pīna] – that is, the stem *p-* ‘be’ plus the regular unrealis suffix *-na* ‘IRR’, with an epenthetic [i] to break up the underlying consonant cluster. The forms of *p-* ‘be’ are given in (3).

- (3) The locative verb *p-* ‘be, be at (be located at)’

<i>p</i>	‘be’ (unmarked for tense or aspect)
<i>p-e</i>	‘be (IPFV?) (DEP?)’
<i>p-na</i>	‘be (IRR)’ [pīna]
<i>wap</i>	‘be (PST)’

Although there are no aspectual distinctions overtly encoded for this verb, there is a sort of tense distinction that can be made, my means of the weakly suppletive form *wap* ‘be.PST’, which may be used to make explicit reference to past time. This form, itself perhaps derived from *p-* ‘be’, is discussed further in §12.4. The verb *p-* ‘be’ is almost certainly the source of the copular clitic =*p* ‘COP’, which is discussed in §12.3.

The uninflected form [p] may refer either to past time or to present time. With reference to location in the future, however, the locative verb, as other verbs, typically receives the unrealis suffix *-na* ‘IRR’ (4).

- (4) *Uta nungol kwa wandam pīna.*

<i>uta</i>	<i>nungol</i>	<i>kwa</i>	<i>wandam</i>	<i>p-na</i>
bird	child	one	jungle	be-IRR

‘[Not] one little bird will be [left] in the jungle!’ [ulwa032\_53:17]

As with other verbs, the unrealis suffix encodes not only future time for the verb *p-* ‘be’, but also other non-real modalities, such as counterfactuals (5).

- (5) *Ango kwe kuma wa mapīna.*

<i>ango</i>	<i>kwe</i>	<i>kuma</i>	<i>wa</i>	<i>ma=p-na</i>
NEG	one	some	just	3SG.OBJ=be-IRR

‘Not just one or a few would be staying there.’ [ulwa014\_65:18]

Sentence (5) further illustrates how the locative verb *p-* ‘be’ can be indexed with proclitic object markers or deictic forms. In some instances, it may perhaps even be considered a transitive verb, taking as its object the place at which something is or was located. In such situations, the verb can be translated as ‘be located at’, ‘stay at’, ‘live at’, ‘reside at’, and so on. This function is illustrated by sentences (6) through (13).

## 12.1 Locational predication

- (6) *Mī wa mape.*  
*mī wa ma=p-e*  
 3SG.SUBJ village 3SG.OBJ=be-IPFV  
 'She stayed in the village.' [ulwa020\_00:09]
- (7) *Ndī maka ndīnji wa mape.*  
*ndī maka ndī-nji wa ma=p-e*  
 3PL thus 3PL-POSS village 3SG.OBJ=be-IPFV  
 'They thus stayed in their village.' [ulwa018\_06:04]
- (8) *Ambi ngata nduwe ndī amba mape.*  
*ambi ngata ndī-we ndī amba ma=p-e*  
 big grand 3PL-PART.INT 3PL mens.house 3SG.OBJ=be-IPFV  
 'Only the big grandparents – they stayed in the men's house.'  
 [ulwa018\_04:55]
- (9) *Inom manji mī ata ngap.*  
*inom ma-nji mī ata nga=p*  
 mother 3SG.OBJ-POSS 3SG.SUBJ up SG.PROX=be  
 'The mother's [garden] was upstream.' [ulwa001\_06:54]
- (10) *Nga Tiwen ngape.*  
*nga Tiwen nga=p-e*  
 SG.PROX [place] SG.PROX=be-IPFV  
 'Here – [they] stayed here in Tiwen.' [ulwa014\_23:57]
- (11) *Mi amunpe andape.*  
*mī amun=p-e anda=p-e*  
 3SG.SUBJ now=COP-DEP SG.DIST=be-IPFV  
 'He is still there.' [ulwa014\_08:14]
- (12) *An wa ndimbam li apembam ndape.*  
*an wa ndī=imbam li apembam anda=p-e*  
 1PL.EXCL just 3PL=under down area.beneath.house SG.DIST=be-IPFV  
 'We were just staying in the area beneath the house down underneath them.' [ulwa018\_04:47]
- (13) *Ase item ala mika apa ndape.*  
*ase item ala mīka apa anda=p-e*  
 no father PL.DIST thus house SG.DIST=be-IPFV  
 'No, the fathers are in the house.' [ulwa018\_05:12]

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The locative verb *p-* ‘be’ can take other verbal affixation, such as the dependent marker *-e* ‘DEP’, as exemplified in examples (1) and (2). Examples (14) and (15) show *p-* ‘be’ with the conditional marker *-ta* ‘COND’.

- (14) *Ndī wa pīta*  
*ndī wa p-ta*  
 3PL village be-COND  
 ‘If they were home ...’ [ulwa033\_01:07]
- (15) ... *maka amba ngapta ndilanda man.*  
*maka amba nga=p-ta ndī=la-nda ma-n*  
 thus mens.house SG.PROX=be-COND 3PL=eat-IRR go-IPFV  
 ‘... if [we] stay like this in the men’s house, then [we] are going to eat them.’ [ulwa018\_01:23]

It is also possible for *p-* ‘be’ to take the nominalizing suffix *-en* ‘NMLZ’. The force of the nominalization is not always felt (16).

- (16) *A nīplopa im in pe wandam pen.*  
*a nīplopa im in p-e wandam p-en*  
 INTERJ flying.fox tree in be-DEP jungle be-NMLZ  
 ‘Ah, there are [still] flying foxes in the trees in the jungle.’  
 [ulwa032\_57:17]

Example (16) further illustrates the use of the locative verb in combination with a postpositional phrase (here, with the postposition *in* ‘in’). Further examples of locative predication with spatial postpositions are given in (17), (18), and (19).

- (17) *Nītet nīmal kanam mapen ndī manji wo.*  
*Nītet nīmal kanam ma=p-en ndī ma-nji wo*  
 [place] river beside 3SG.OBJ=be-NMLZ 3PL 3SG.OBJ-POSS own  
 ‘Those [palms] that are next to Nītet river are her very own.’<sup>2</sup>  
 [ulwa037\_42:24]
- (18) *Way mī minin twa kana map.*  
*way mī min=n twa kana ma=p*  
 turtle 3SG.SUBJ 3DU=OBL hearth beside 3SG.OBJ=be  
 ‘The turtle stayed there with them next to the hearth.’<sup>3</sup> [ulwa006\_06:09]

<sup>2</sup>This example additionally illustrates the use of the nominalizing suffix *-en* ‘NMLZ’.

<sup>3</sup>Sentences such as (17) and (18), which contain the object marker *ma=* ‘3SG.OBJ’ following the postposition *kana ~ kanam* ‘beside’, are perhaps better translated as ‘there beside ...’ or ‘there next to ...’.

## 12.1 Locational predication

- (19) *Ni angó unul ini ngawat pína.*  
*ni angó un=ul ini nga=wat p-na*  
 1SG NEG 2PL=with ground this.SG=atop be-IRR  
 'I will not live on this land with you.' [ulwa014\_03:42]

The distinction between locative predication and existential predication is often not clear in Ulwa, since there are no formal distinctions between the two constructions. Like locative predication, existential predication can be expressed with the locative verb *p-* 'be', as in (20), (21), and (22).

- (20) *Anmoka ndi wandam map*  
*anmoka ndi wandam ma=p*  
 snake 3PL jungle 3SG.OBJ=be  
 'There are snakes in the jungle.' [elicited]
- (21) *Inim mi ini mawat pe.*  
*inim mi ini ma=wat p-e*  
 water 3SG.SUBJ ground 3SG.OBJ=atop be-IPFV  
 'There is water on the ground.' [elicited]
- (22) *Wanmbi ani mapta u mat nínata ni ansi lan.*  
*wanmbi ani ma=p-ta u ma=tí ni=ná-ta ni*  
 daka bilum 3SG.OBJ=be-COND 2SG 3SG.OBJ=TAKE 1SG=give-COND 1SG  
*ansi la-n[da]*  
 red.buai eat-IRR  
 'If there is *daka* [= betel pepper] in [your] *bilum* [= string bag], [then]  
 give it to me so I can chew *red buai* [= betel nut].' [ulwa037\_34:22]

Often context alone can determine whether a copular suffix is being used in an existential construction or a locative construction. Thus, for example, a sentence such as (21), could be interpreted as meaning 'the water is on the ground' as well as 'there is water on the ground'.

The verb *p-* 'be' (or of the copular enclitic =*p* 'cop') may be used with temporal adverbs or nouns as well, here having a temporal, rather than spatial meaning, as in the expression *amunpe* 'still' in (11). This can be understood as having the literal meaning 'being at now'. See §10.2.1 for more examples of temporal expressions. The special past-tense form of the locative verb (*wap* 'be.PST') is discussed in §12.4.

## 12 Predicates

### 12.2 Non-verbal predication (and other non-verbal clause constructions)

Aside from locational predication, which requires the locative verb *p-* ~ *wap* ‘be’, non-verbal predication can be expressed without any overt verbal marking. Thus, Ulwa can be said to allow zero copula constructions (but see §12.3 for the use of a copular enclitic). For example, classificational, identificational, or equational (or equative) clauses may all be expressed by simply juxtaposing two NPs without any marking, as in examples (23) through (28). See also example (161) in §9.3.

- (23) *Mongima mī yata.*

*Mongima mī yata*  
 [name] 3SG.SUBJ man  
 ‘Mongima is a man.’ [elicited]

- (24) *Mongima mī ankam anma.*

*Mongima mī ankam anma*  
 [name] 3SG person good  
 ‘Mongima is a good person.’ [elicited]

- (25) *Kowe mī nīnji atuma.*

*Kowe mī nī-nji atuma*  
 [name] 3SG.SUBJ 1SG-POSS older.brother  
 ‘Kowe is my older brother.’ [elicited]

- (26) *Kowe Mongima min nīnji atuma wot.*

*Kowe Mongima min nī-nji atuma wot*  
 [name] [name] 3DU 1SG-POSS older.brother younger  
 ‘Kowe and Mongima are my brothers.’<sup>4</sup> [elicited]

- (27) *Kowe mī atuma.*

*Kowe mī atuma*  
 [name] 3SG.SUBJ older.brother  
 ‘Kowe is an older brother.’ (i.e., he is an older brother to some unspecified person) [elicited]

- (28) *Ngata yeta mī Suwol.*

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<sup>4</sup>The combination of ‘older brother’ and ‘younger [brother]’ can be used to refer to multiple male siblings, unspecified for relative age.

## 12.2 Non-verbal predication (and other non-verbal clause constructions)

- ngata yetä mii Suwol*  
 grand man 3SG.SUBJ [name]  
 ‘The male ancestor was Suwol.’ [ulwa002\_03:19]

Similarly, attributive clauses (or attributional clauses) can be formed by placing the property-denoting phrase (i.e., the predicate adjective) immediately after the subject NP, without any special marking, as in (29) and (30).

- (29) *Kowe mii wutota.*  
*Kowe mii wutota*  
 [name] 3SG.SUBJ tall  
 ‘Kowe is tall.’ [elicited]
- (30) *Kowe mii apka wutota.*  
*Kowe mii apka wutota*  
 [name] 3SG.SUBJ very tall  
 ‘Kowe is very tall.’ [elicited]

Possessive predicates can likewise be expressed without any marking. There is no verb like English ‘have’ in Ulwa. Rather, the possessed item is simply predicated of the person who possesses it. The possessor is indicated by the possessive pronoun. Thus, predicative possession is expressed with the possessum as the single argument of a monotransitive clause; the possessor is treated just like any adnominal possessor in a possessive NP (i.e., it precedes the head noun, §11.1.5). In examples (31) through (34), the possessum is indicated in **bold**.

- (31) *Alimban manji yetä watanginila.*  
*Alimban ma-nji yetä watanginila*  
 [name] 3SG.OBJ-POSS man four  
 ‘Alimban has four sons.’ [ulwa024\_01:39]
- (32) *Ni amun nñiji palapal min nga.*  
*ni amun ni-nji palapal min nga*  
 1SG now 1SG-POSS decoration? band SG.PROX  
 ‘Now I have this shell armband.’ (*palapal* < TP *balbal* ~ *palpal* ‘Indian coral tree’?) [ulwa015\_02:21]
- (33) *Depina manji samban andawa.*  
*Depina ma-nji samban anda-awa*  
 [name] 3SG.OBJ-POSS pot SG.DIST-INT  
 ‘Depina had her own pot.’ [ulwa032\_23:29]

## 12 Predicates

- (34) *Leobaha min minji samban andawa.*  
*Leobaha min min-nji samban anda-awa*  
 [name] 3DU 3DU-POSS pot SG.DIST-INT  
 ‘Leobaha [and another child] had their own pots.’ [ulwa032\_23:34]

Negation of non-verbal clauses is discussed in §15.3.2.

### 12.3 The enclitic copula =*p* ‘cop’

Although non-verbal clauses can be formed without any overt verb phrase (§12.2), it is also possible for a copular enclitic =*p* ‘cop’ to be added to a noun, adjective, or other parts of speech to create a predicate. Although clearly derived historically from the locative verb *p*-‘be at’ (< Proto-Keram \*ip), the copular enclitic is not used for locational predication. Rather, it is used – always optionally – for other kinds of non-verbal clauses. For example, classificational, identificational, or existential clauses may include the clitic =*p* ‘cop’ at the end of the second NP, as in (35), (36), and (37).

- (35) *Kowe mī atumap.*  
*Kowe mī atuma=p*  
 [name] 3SG.SUBJ older.brother=COP  
 ‘Kowe is an older brother.’ [elicited]
- (36) *Mī wandampe mī wolka molop.*  
*mī wandam-p-e mī wolka ma=lo-p*  
 3SG.SUBJ jungle=COP-DEP 3SG.SUBJ again 3SG.OBJ=cut-PFV  
 ‘It was a jungle; but he cleared it again.’ [ulwa014\_55:13]
- (37) *Wondi ulwap.*  
*wondi ulwa=p*  
 bandicoot nothing=COP  
 ‘There were no bandicoots.’ (Literally ‘Bandicoots are/were nothing.’)  
 [ulwa032\_25:29]

No tense or aspect distinction is made with this clitic. However, the irrealis suffix *-na* ‘IRR’ is generally added for irrealis clauses, and other verbal suffixation may be added as well, such as the dependent marker *-e* ‘DEP’ in (36). The copular enclitic can, in effect, function as a verbalizing morpheme. In (38) the irrealis suffix attaches to the copula.

12.3 *The enclitic copula =p ‘COP’*

- (38) *Kowe mī atumapīna.*  
*Kowe mī atuma=p-na*  
 [name] 3SG.SUBJ older.brother=COP-IRR  
 ‘Kowe will be an older brother.’ [elicited]

Likewise, attributive clauses (or attributional clauses) receive the copular enclitic after the phrase containing the property word, as illustrated by examples (39) through (42).

- (39) *Itom mī ambiip.*  
*itom mī ambi=p*  
 father 3SG.SUBJ big=COP  
 ‘Father is big.’ [elicited]
- (40) *Itom mī ambiipīna.*  
*itom mī ambi=p-na*  
 father 3SG.SUBJ big=COP-IRR  
 ‘Father will be big.’ [elicited]

- (41) *Na mī ango anmaape.*  
*na mī ango anma=p-e*  
 talk 3SG.SUBJ NEG good=COP-DEP  
 ‘The talk wasn’t good.’ [ulwa037\_00:39]

- (42) *Un ndilakata kuma wapatapīta!*  
*un ndi=la-ka-ta kuma wapata=p-ta*  
 2PL 3PL=IRR-let-COND some dry=COP-COND  
 ‘Let some of them dry!’ (Literally ‘If you let them, some will be dry.’)  
 [ulwa014\_54:34]

It may be possible to use the copular enclitic to indicate possessive predication, although I have not found any clear examples of this. Sentence (43), for example, may rather represent the use of the locative verb *p-* ‘be’ (i.e., ‘My big one is located there.’).

- (43) *Ninji ambi kwe mape.*  
*nī-nji ambi kwe ma=p-e*  
 1SG-POSS big one 3SG.OBJ=COP?-DEP  
 ‘I have one big one there.’ [ulwa042\_01:33]

## 12 Predicates

Example (44), which uses a nominalizing suffix after the copular clitic, is perhaps better analyzed as classificatory or attributive predication (i.e., ‘His land is nothing/nonexistent.’)

- (44) *Manji ini ulwaben.*

*ma-nji       ini       ulwa=p-en*  
 3SG.OBJ-POSS ground nothing=COP-NMLZ  
 ‘He doesn’t have land.’ [ulwa014†]

### 12.4 The past-tense locative verb *wap* ‘be.PST’

Although the locative verb *p-* ‘be’ is unmarked for tense and, as such, may be used to refer to either past or present time, there is a weakly suppletive form *wap* ‘be.PST’, which may be used to make explicit reference to locations in past time. Its use in locative predicates is illustrated by sentences (45), (46), and (47).

- (45) *Amombi maka Rabaul wap.*

*Amombi maka Rabaul wap*  
 [name] thus [place] be.PST  
 ‘Amombi was, like, in Rabaul.’ [ulwa037\_24:55]

- (46) *Ngay mawap Ramu i mawap.*

*nga=i           ma=wap       Ramu i       ma=wap*  
 SG.PROX=go.PFV 3SG.OBJ=be.PST [place] go.PFV 3SG.OBJ=be.PST  
 ‘[He] went there, stayed there, went to the Ramu area and stayed there.’  
 [ulwa037\_45:51]

- (47) *Kambaramba wa ambi maytap mawap. Mawape wusim anden pe amblasap.*

*Kambaramba wa       ambi ma=ita-p           ma=wap*  
 [place]           village big 3SG.OBJ=build-PFV 3SG.OBJ=be.PST  
*ma=wap-e           wusim       anda-in    p-e       ambla-asa-p*  
 3SG.OBJ=be.PST-DEP crocodile SG.DIST=in be-DEP PL.REFL=hit-PFV  
 ‘[They] built the big village Kambaramba and stayed there. While staying there, they fought one another over the crocodile.’ [ulwa002\_00:46]

As with the form *p-* ‘be’, the use of the form *wap* ‘be.PST’ may at times be ambiguous between locative predication and existential predication, as in (48) and (49).

## 12.5 Complex predicates

- (48) *Anmoka mī apa mawap i.*  
*anmoka mī apa ma=wap i*  
 snake 3SG.SUBJ house 3SG.OBJ=be.PST go.PFV  
 'There was a snake in the house, [but it] left.' [elicited]
- (49) *Inim mī awal ini mawat wap.*  
*inim mī awal ini ma=wat wap*  
 water 3SG.SUBJ yesterday ground 3SG.OBJ=atop be.PST  
 'There was water on the ground yesterday.' [elicited]

It is perhaps possible for the past-tense locative verb form *wap* 'be.PST' to be used as a copular verb (i.e., for non-locative predication, such as classificatory, equative, or attributive predication), but the only examples of this that I have seen come from targeted elicitation and may not be representative of traditional or naturalistic speech. Sentences (50), (51), and (52) provide examples of copular uses of *wap* 'be.PST'.

- (50) *Kowe mī atuma wap.*  
*Kowe mī atuma wap*  
 [name] 3SG.SUBJ older.brother be.PST  
 'Kowe was an older brother.' [elicited]
- (51) *Itom mī ambi wap.*  
*itom mī ambi wap*  
 father 3SG.SUBJ big be.PST  
 'Father was big.' [elicited]
- (52) *Banjiwa mī ankam anma wap amun tembip.*  
*Banjiwa mī ankam anma wap amun tembi=p*  
 [name] 3SG.SUBJ person good be.PST now bad=COP  
 'Banjiwa was a good person, but now he is bad.' [elicited]

## 12.5 Complex predicates

There are two relatively common auxiliary-verb constructions in Ulwa, both of which appear to be relatively recently innovated. One of these constructions, which uses the verb 'go' as an auxiliary to signal future time, parallels similar developments of motion verbs in other languages, such as several European languages. The other construction, which involves the locative/copular form *wap* 'be.PST' is suspected to be a more recent contact-induced innovation.

## 12 Predicates

The imperfective or irrealis form of *ma-* ‘go’ may be used as an auxiliary verb along with an irrealis form of a main verb to signal the future, nearly paralleling the English periphrastic future construction ‘going to [infinitive]’, as in examples (53) through (57).

- (53) *Ni ma na tana man.*  
*ni ma na ta-na ma-n*  
 1SG 3SG.OBJ talk say-IRR go-IPFV  
 ‘I am going to tell its story.’ [ulwa015\_00:10]
- (54) *Un maytana man.*  
*un ma=ita-na ma-n*  
 2PL 3SG.OBJ=build-IRR go-IPFV  
 ‘You are going to build it.’ [ulwa014\_71:48]
- (55) *Wombin ambi nga ina mane.*  
*wombin ambi nga i-na ma-n-e*  
 work big SG.PROX come-IRR go-IPFV-DEP  
 ‘This big work is going to come.’ [ulwa014\_10:52]
- (56) *Ndii men pina mane.*  
*ndii ma=in p-na ma-n-e*  
 3PL 3SG.OBJ=in be-IRR go-IPFV-DEP  
 ‘They are going to stay inside it.’ [ulwa032\_55:38]
- (57) *Apwanam ita wa mapina mane.*  
*apwanam i-ta wa ma=p-na ma-n-e*  
 side.of.house go.PFV-COND just 3SG.OBJ=be-IRR go-IPFV-DEP  
 ‘If [you] go to the side of the house, [you] are just going to stay there.’  
 [ulwa014\_36:15]

Examples such as (56) and (57), in which the main verb is the static locative verb *p-* ‘be’, illustrate the purely aspectual use of this verb *ma-* ‘go’ – that is, a use without any sense of motion. While the imperfective form of *ma-* ‘go’ is most often used in these constructions, it is alternatively possible to use an irrealis (or even conditional) form of the verb, as shown by (58) and (59).

- (58) *U angos tiña mana?*  
*u angos ti-na ma-na*  
 2SG what take-IRR go-IRR  
 ‘What could you be going to get?’ [ulwa032\_00:32]

## 12.5 Complex predicates

- (59) *Una tümbil men pīta manata ...*  
*unan tümbil ma=in p-ta ma-na-ta*  
 1PL.INCL fence 3SG.OBJ=IN be-COND go-IRR-COND  
 'If we are going to be within the fence ...' [ulwa037\_22:31]

While it is theoretically possible that perfective forms of the verb may be used in such constructions as well (i.e., the suppletive form *i* 'go.PFV'), I do not have clear examples of this. Some apparent examples of periphrastic future constructions with *i* 'go.PFV' are in fact constructions with purpose clauses, which also contain irrealis verb forms. For example, sentences (60) and (61) are not analyzed as periphrastic future constructions, but rather as purpose constructions.

- (60) *Ala unanwalinda i.*  
*ala unan=wali-nda i*  
 PL.DIST 1PL.INCL=hit-IRR go.PFV  
 'Those people have come to fight us.' [ulwa014\_03:08]

- (61) *Min tilwani wandum kolnda iye.*  
*min tilwa=nii wandum kol-nda i-e*  
 3DU road=OBL jungle split-IRR go.PFV-DEP  
 'The two went to split the jungle from the path.' (i.e., clear a trail)  
 [ulwa014\_33:09]

Indeed, it is often difficult to determine whether a 'going' verb is marking futurity or purpose. This is perhaps unsurprising, if one assumes the likely historical change of: verb of motion > purpose > future. In examples (62) and (63), the English translations capture the ambiguity well. In (62), a reading in which the 'going' verb marks futurity would suggest that the first clause is counterfactual.

- (62) *Ndī apīn anul landa mane mī ipka i.*  
*ndī apīn=n anul la-nda ma-n-e mī ipka i*  
 3PL fire=OBL grassland eat-IRR go-IPFV-DEP 3SG.SUBJ before go.PFV  
 'They were going to burn the grassland, but he went ahead [of them]'  
 [ulwa001\_13:01]

- (63) *Magendo lol amblawalinda mane.*  
*Magendo ala=ul ambla=wali-nda ma-n-e*  
 [place] PL.DIST=with PL.REFL=hit-IRR go-IPFV-DEP  
 '[They] were going to fight with the people from Magendo [village]'  
 [ulwa002\_05:11]

## 12 Predicates

Whereas only *ma-* ‘go’ seems to be permitted in periphrastic future constructions, it is possible for other motion verbs to indicate purpose as well, such as the verb *lo-* ‘cut, go’ and *in-* ‘come’, as seen in (64) and (65).<sup>5</sup>

- (64) *Wongüta man matüna lope.*

<i>wongüta</i>	<i>ma=n</i>	<i>ma=atü-na</i>	<i>lo-p-e</i>
bow	3SG.OBJ	=OBL 3SG.OBJ=take-IRR	go-PFV-DEP
‘[I] went to hit it with [my] bow.’			[ulwa037_03:16]

- (65) *Ndüt ndinanda ndinap ine.*

<i>ndüt=tü</i>	<i>ndü=na-nda</i>	<i>ndü=nap i-n-e</i>
3PL=take	3PL=give-IRR	3PL=for come-PFV-DEP
‘[They] came for their sake to give them [= fish] to them [= their people].’		[ulwa032_48:36]

The other major auxiliary-verb construction in Ulwa employs the locative verb *wap* ‘be.PST’ (§12.4) as the auxiliary verb (perhaps better considered an auxiliary particle, since it does not inflect). This construction is discussed in §17.3.

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<sup>5</sup>It should be noted, however, that the exact syntactic nature of these purpose constructions is not entirely clear. It seems that only motion verbs permit this embedded clause structure to express purpose. Elsewhere, the clause indicating purpose simply follows the clause detailing the action performed for that purpose (see §6.6).

# 13 Clause-level syntax

This chapter provides an overview of the syntax of Ulwa at the level of the single clause. The interaction of multiple clauses is the focus of Chapter 14.

## 13.1 Basic constituent order

The minimal constituents of an intransitive clause are a subject (S) and a verb (V); a transitive clause consists of these two elements as well as an object (O). Stated in terms more agnostic with respect to notions of subjecthood and objecthood, an intransitive clause consists of a single argument (S) and a verb (V), whereas a transitive clause consists of a more agent-like argument (A), a more patient-like argument (P), and a verb (V). The basic ordering of these elements is given in (1).

- (1) Basic constituent order

Intransitive clauses: SV

Transitive clauses: SOV (APV)

Although various pragmatic factors may affect the ordering (or overt expression) of elements in a clause, Ulwa nevertheless has a fairly rigid ordering of constituents. The order presented in (1) is used for essentially all active-voice clauses. In the intransitive clauses presented in (2) through (6), the subject is in **bold**. The verb is always the final element of the clause.

- (2) *Alum mī sap.*

**alum** mī sa-p

child 3SG.SUBJ cry-PFV

‘The baby cried.’ [elicited]

- (3) *Anmoka i.*

**anmoka** i

snake go.PFV

‘The snake left.’ [elicited]

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- (4) **Ndī wowe.**  
ndī wow-e  
 3PL sleep-IPFV  
 ‘They are sleeping.’ [elicited]

- (5) **Jukan mi mbip.**  
Jukan mi mbip-p  
 [name] 3SG.SUBJ here-be  
 ‘Jukan is here.’ [elicited]

- (6) **Alum uleplinda.**  
alum ulep-li-nda  
 child jump-put-IRR  
 ‘The child will jump.’ [elicited]

In the transitive clauses given in (7), (8), and (9), the subject (or more agentive participant) is in **bold**, and the object (or more patientive participant) is underlined. The verb is always the final element of the clause.<sup>1</sup>

- (7) **Itom mi uta walinda.**  
itom mi uta wali-nda  
 father 3SG.SUBJ bird hit-IRR  
 ‘Father will shoot a bird.’ [elicited]

- (8) **Alimban mi apa mayte.**  
Alimban mi apa ma=ita-e  
 [name] 3SG.SUBJ house 3SG.OBJ=build-IPFV  
 ‘Alimban is building the house.’ [elicited]

- (9) **Apa mi alum masap.**  
apa mi alum ma=asa-p  
 house 3SG.SUBJ child 3SG.OBJ=hit-PFV  
 ‘The house killed the child.’ (e.g., by falling on him) [elicited]

As is suggested by example (9), in which the subject/agent is inanimate and the object/patient is animate, notions of agentivity or patientivity are not intrinsic

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<sup>1</sup>Note that object-marker clitics have been underlined in examples (8) and (9), although they cliticize to the following verb. See §9.2 for more on object markers and §11.2 for a discussion of their syntactic place within the verb phrase.

## 13.1 Basic constituent order

to NPs based on their referents. That is, principles such as the animacy hierarchy (Silverstein 1976) play no role in determining constituent order (or core argument alignment, §13.2) in Ulwa.

This S(O)V order is rigid for most clause types. However, it is possible for the subject (S) constituent to be omitted when its referent is clear from context. Ulwa may thus be considered a pro-drop language. However, while subjects may be omitted, it is not common for objects to be omitted: a transitive clause generally must, at the very least, contain an object marker proclitic. Sentences (10) through (20) illustrate sentences with unexpressed subjects.

- (10) *Wop.*  
*wo-p*  
sleep-PFV  
‘[He] slept.’ [ulwa001\_10:46]
- (11) *Yawe mankap.*  
*ya-we ma=niki-p*  
coconut-sago 3SG.OBJ=dig-PFV  
‘[He] made the coconut-sago pancake.’ [ulwa001\_10:44]
- (12) *Limndi wapa ngalala.*  
*limndi wapa ngala=ala*  
eye leaf PL.PROX=see  
‘[He] saw these leaves.’ [ulwa001\_10:16]
- (13) *Wombasame maya iye.*  
*Wombasame ma=iya i-e*  
[name] 3SG.OBJ=toward go.PFV-DEP  
‘[She] went to Wombasame.’ [ulwa001\_15:30]
- (14) *Wolka manji numan andanap i.*  
*wolka ma-nji numan anda=nap i*  
again 3SG.OBJ-POSS husband SG.DIST=for go.PFV  
‘[She] went [home] again for the sake of her husband.’ [ulwa032\_11:03]
- (15) *Wambana ndimokop.*  
*wambana ndi=moko-p*  
fish 3PL=take-PFV  
‘[They] caught fish.’ [ulwa001\_07:01]

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- (16) *Mol mbiye.*  
*ma=ul mbii-i-e*  
 3SG.OBJ=with here-go.PFV-DEP  
 '[They] came with her.' [ulwa014\_16:01]
- (17) *Manji inom ambi manji wandam may.*  
*ma-nji inom ambi ma-nji wandam ma=i*  
 3SG.OBJ-POSS mother big 3SG.OBJ-POSS jungle 3SG.OBJ=go.PFV  
 '[We] went to her aunt's garden.' [ulwa032\_21:50]
- (18) *We ndiiakinakape.*  
*we ndii=tii akinaka=p-e*  
 sago 3PL=take young=COP-DEP  
 '[We] took the sago starch when [we] were young.' [ulwa014\_00:13]
- (19) *Manji alum mat inde.*  
*ma-nji alum ma=tii inda-e*  
 3SG.OBJ-POSS child 3SG.OBJ=take walk-IPFV  
 '[I] carried her child around.' [ulwa032\_16:32]
- (20) *Ko angwena man inim atina ne?*  
*ko angwena ma=n inim ati-na na-i*  
 just why 3SG.OBJ=OBL water hit-IRR DETR-go.PFV  
 'Why did [you] just go to throw it in the water?' [ulwa032\_28:44]

Sometimes, in transitive clauses, emphasis can be placed on an object by fronting it to the beginning of the clause. Even in such instances, however, the order of the clause (following this arguably preclausal element) is usually still SOV, since the referent of the fronted object invariably appears again in the clause, marked by an agreement marker immediately preceding the verb, as in examples (21) through (24).

- (21) *Ninji alum ndii ni Wopata ndape ndinap.*  
*nii-nji alum ndii ni Wopata anda=p-e ndii=ina-p*  
 1SG.POSS child 3PL 1SG [place] SG.DIST=be-DEP 3PL=get-PFV  
 'My children – I had them when I was there at Wopata.' [ulwa014\_02:23]
- (22) *Talamba ulum ala ndii ndinap amblawale.*  
*Talamba ulum ala ndii ndii=nap ambla=wali-e*  
 [place] PL.DIST 3PL 3PL=for PL.REFL=hit-IPFV  
 'Those palms at Talamba – they were fighting on account of them.'  
 [ulwa034\_00:03]

### 13.2 Core argument alignment

- (23) *Nipil ala ala ndiwale.*

*nipil ala ala ndi=wali-e*  
vine PL.DIST PL.DIST 3PL=hit-IPFV

‘Those vines – people used to beat them.’ [ulwa036\_01:23]

- (24) *Ninji yenat ngala ni nan ndit:*

*nii-nji yenat ngala ni na=n ndi=ta*  
1SG-POSS daughter PL.PROX 1SG talk=OBL 3PL=say

‘My daughters – I told them.’ [ulwa037\_40:26]

Thus Ulwa maintains a fairly rigid SOV order. This rigidity is not surprising, considering the absence of verbal subject agreement, core argument case morphology, and other clues as to the grammatical relations of NPs – that is, whether they are subjects or object. Thus, almost every indicative main clause with overtly expressed NPs follows this pattern, as do other clause types, such as interrogative sentences<sup>2</sup> (§15.1) and imperative sentences<sup>3</sup> (§15.2). The most notable divergences from this pattern occur in passive constructions. In passive constructions, the basic constituent order is VS (see §15.7).

## 13.2 Core argument alignment

The three basic core arguments of all clause types may be considered to be S, A, and P (25).<sup>4</sup>

- (25) The three basic core arguments

S: the single argument of an intransitive clause

A: the more agent-like argument of a transitive clause

P: the more patient-like argument of a transitive clause

In Ulwa, the S and A arguments pattern alike in every way – syntactically, morphologically, and phonologically. Moreover, TAM distinctions have no effect on the marking strategies of core arguments. Nor are arguments marked differently based on different verb classes. Ulwa may thus be considered to exhibit nominative-accusative alignment. It is therefore convenient and unproblematic to use terms like “subject” and “object” to refer to various NPs in Ulwa.

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<sup>2</sup>In other words, there is no *wh*-movement for content questions or inverted word order for polar questions.

<sup>3</sup>The subject need not be expressed in second-person imperatives, but – when present – it always precedes the object and verb

<sup>4</sup>P is also sometimes identified as O in the literature.

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S and A occur in the same position in the clause (namely, clause-initially), whereas P occurs after S and before the verb. Since there is no core-argument case morphology in Ulwa, it is generally fruitless to talk about “nominative” and “accusative” or “ergative” and “absolutive” NPs in Ulwa (at least in terms of morphological marking). There is, however, one important distinction found in 3SG pronouns and determiners (i.e., subject markers and object markers). Whereas the 3SG subject form is /mii/, the 3SG object form is /ma=/ (26). The fact that third-singular S and A NPs are both marked with *mii* 3SG.SUBJ', whereas third-singular P NPs are marked with *ma-* '3SG.OBJ' is further indication of accusative alignment.

- (26) The form of 3SG pronouns/determiners

S: *mii*

A: *mii*

P: *ma=*

Since this nominative/accusative morphological contrast is only apparent with 3SG forms (whether pronouns or NPs marked with these postnominal determiners), we can say that Ulwa exhibits neutral alignment through most of its argument flagging: 1st and 2nd person pronouns, non-singular 3rd person pronouns, and non-singular NPs do not exhibit morphological differences based on their roles as S, A, or P arguments.

Finally, there is no evidence of Ulwa exhibiting syntactic ergativity (Dixon 1979: 62–63). Thus, for example, in coordinate constructions (§14.1), coreference is possible between S and A but not between S and P. In (27), the omitted S argument of the second clause must be understood to refer to the stated A argument (*yana* ‘woman’) of the first clause.

- (27) *Yana mii yata masap i.*

*yana mii yata ma=asa-p i*  
woman 3SG.SUBJ man 3SG.OBJ=hit-PFV go.PFV

‘The woman hit the man [and] [the woman/\*the man] left.’ [elicited]

Similarly, in sentence (28), the A argument Kolpe must be understood to be the omitted S argument of the second clause, and it would be impossible for the P argument *mana* ‘spear’ to be understood as such.

- (28) *Kolpe mana motoplip liyu.*

*Kolpe mana ma=top-lii-p li-u*  
[name] spear 3SG.OBJ=throw-put-PFV down-put  
‘Kolpe threw the spear [but] [Kolpe/\*the spear] fell.’ [elicited]

### 13.3 Ditransitive alignment

There is also no indication of split-intransitivity or related alignment types in the language (i.e., there is no active-stative/semantic/fluid alignment in Ulwa), nor is there any sign of direct-inverse alignment based on animacy or any other hierarchy. That is, all types of S arguments pattern more closely with A arguments than with P arguments, regardless of semantics or other criteria. Thus, the S arguments of clauses are alike both syntactically and morphologically, irrespective of whether they are more agentive (i.e., unergative) (29) or more patientive (i.e., unaccusative) (30).

- (29) *Alum mī uleplip.*  
*alum mī        ulep-li-p*  
 child 3SG.SUBJ jump-put-PFV  
 ‘The child jumped.’ [elicited]

- (30) *Alum mī liyu.*  
*alum mī        li-u*  
 child 3SG.SUBJ down-put  
 ‘The child fell.’ [elicited]

This universal treatment of S arguments holds for all NPs, whether full NPs, as in (29) and (30), or pronominal NPs, as in (31) and (32).

- (31) *Nī amun natan.*  
*nī    amun na-ta-n*  
 1SG now DETR-say-IPFV  
 ‘I am speaking now.’ [elicited]

- (32) *Nī amun kīkalwana.*  
*nī    amun kīkal-wana*  
 1SG now ear-feel  
 ‘I am listening now.’ [elicited]

Finally, S and A arguments are also alike in that both S and A arguments can be relativized, whereas P arguments cannot be relativized (§14.3), and neither S nor A arguments can be passivized, whereas P arguments can be passivized (§15.7).

## 13.3 Ditransitive alignment

As well as considering the morphosyntactic patterning of S, A, and P arguments, some typologists analyze the relationships among arguments in ditransitive constructions. Typological endeavors such as *Malchukov et al. (2010)* have largely

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focused on dative constructions – that is, constructions in which something is given from one participant to another. In some languages, these constructions make use of ditransitive verbs, which take three arguments: A, R, and T (33). The question of interest is whether the P argument of a monotransitive verb patterns more like the R or T argument of a ditransitive verb (it is not ever known to pattern like the A argument).

- (33) The three basic arguments associated with ‘giving’ events

- A: agent (the giver)
- R: recipient (the receiver)
- T: theme (the gift)

In Ulwa, however, there are no ditransitive verbs. In short, there is no word ‘give’ in the sense of English *give*, which may, in some uses, be considered ditransitive (as in sentences such as *John gave Mary a rose*). To express ‘giving’ events in Ulwa, two verbs are needed: one verb generally has the meaning ‘take’, and has as its object an NP with a theme role (the ‘gift’); the other verb is usually *na-*‘give’,<sup>5</sup> which has as its object an NP with a recipient role (the receiver). Sentence (33) refers to a ‘giving’ event.

- (34) *Yata mī awal ya mat yanunu manana.*

yata mī awal ya ma=tī yanunu ma=na-na  
man 3SG.SUBJ yesterday coconut 3SG.OBJ=take woman 3SG.OBJ=give-PFV  
‘Yesterday the man gave the woman a coconut.’ [elicited]

Given the nature of real-world scenarios involved in the act of giving, it is common for sentences referring to ‘giving’ events to include three participants: giver (agent), recipient (benefactive), and gift (theme). As such, these three participants are often all expressed in Ulwa ‘giving’ constructions, generally through the use of at least two verbs. It is, however, possible for the verb *na-*‘give’ to occur without any other verb encoding the theme argument; in such instances, the only two roles expressed (as determined by the verb’s argument structure) are the giver (the grammatical subject) and the recipient (the grammatical object), as in (35) and (36).

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<sup>5</sup>It should be noted that the fact that the (monotransitive) verb glossed as ‘give’ has as its (sole) object a recipient does not imply any sort of ditransitive alignment between R and P arguments. The verb *na-*‘give’, despite being glossed for convenience as ‘give’, is not equivalent to the English word *give*. There is, however, unfortunately, no basic monotransitive English word with which to gloss this monotransitive Ulwa word, which means something more like ‘endow’ (although even this English gloss is not a very good match, since it can have as its object NP either a recipient or a theme).

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- (35)
- Manata we mī man ulum ndīnalini.*

*ma=na-ta*      *we*    *mī*      *ma=n*      *ulum* *ndī=n*    *ali-n[da]*  
 3SG.OBJ=give-COND then 3SG.SUBJ 3SG.OBJ=OBL palm 3PL=OBL scrape-IRR  
 'If [they] give her [it], then she will scrape sago palms with it.'  
 [ulwa022\_00:18]

- (36)
- Ndīnane mane ndī ndame.*

*ndī=na-n-e*      *ma-n-e*      *ndī* *ndī=ama-e*  
 3PL=give-PFV-DEP go-IPFV-DEP 3PL 3PL=eat-IPFV  
 'Going and giving them, they would eat them.' [ulwa018\_03:20]

When the theme (gift) is also overtly expressed, it is necessary to use another verb. The verb that is most commonly used along with *na-* 'give' in these constructions is the verb *tī-* 'take' (see §6.3). This first verb, *tī-* 'take', has as its object the theme (that which is given), whereas the second verb, *na-* 'give', has as its object the beneficiary (to whom something is given), as in examples (37) through (44).

- (37)
- Alma mī lamndu matī Kongos manan.*

*Alma*    *mī*      *lamndu* *ma=tī*      *Kongos* *ma=na-n*  
 [name] 3SG.SUBJ pig      3SG.OBJ=take [name] 3SG.OBJ=give-PFV  
 'Alma gave a pig to Kongos.' (Literally 'Alma took a pig; [Alma] gave Kongos.') [elicited]

- (38)
- Ndit wa ne ndīt nīnji inom manana.*

*ndī=tī*    *wa*      *na-i*      *ndī=tī*    *nī-nji*    *inom*  
 3PL=take village DETR-go.PFV 3PL=take 1SG-POSS mother  
*ma=na-na*  
 3SG.OBJ=give-PFV  
 '[He] brought them home and gave them to my mother.' (Literally 'took them; gave my mother') [ulwa013\_01:22]

- (39)
- Ngan tana mat manan.*

*ngan*      *tana* *ma=tī*      *ma=na-n*  
 1DU.EXCL axe 3SG.OBJ=take 3SG.OBJ=give-PFV  
 'We gave him the axe.' (Literally 'We took the axe; [we] gave him.')  
 [ulwa014†]

- (40)
- Wawana mu kot manane.*

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wawana mu ko=tii ma=na-n-e  
 plant.sp fruit INDF=take 3SG.OBJ=give-PFV-DEP  
 '[They] gave him a fruit.' [ulwa020\_02:01]

- (41) *Imba püta wondi andat unananda.*  
*imba p-ta wondi anda=tii unan=na-nda*  
 night be-COND bandicoot SG.DIST=take 1PL.INCL=give-IRR  
 'When night comes, [he] will give us that bandicoot.' [ulwa029\_05:31]
- (42) *An ango kumat unanda!*  
*an ango kuma=tii u=na-nda*  
 1PL.EXCL NEG some=take 2SG=give-IRR  
 'We won't give you any!' [ulwa032\_56:30]
- (43) *Mu kumatii ninan!*  
*mu kuma=tii ni=na-n*  
 seed some=take 1SG=give-IMP  
 'Give some seeds to me!' [ulwa037\_55:02]
- (44) *Ndii yena ndit ndinane ndii ndul wop.*  
*ndii yena ndii=tii ndii=na-n-e ndii ndii=ul wo-p*  
 3PL woman 3PL=take 3PL=give-PFV-DEP 3PL=with sleep-PFV  
 'They gave the women to them and they slept with them.'  
 [ulwa002\_06:08]

Since the verb *tii*- ‘take’ is often defective, as in most of examples (37) through (44), it looks very much like these are separable verb constructions (§11.2.1). However, given the verbal nature of *tii*- ‘take’, these ‘giving’ constructions can instead be described as a modest form of serial verb constructions.<sup>6</sup> Even if we are to consider these ‘giving’ constructions to be instances of serial verb constructions in Ulwa, then verb serialization is certainly not a productive syntactic construction – if it exists in the language, then it is restricted to encoding what might be considered “ditransitive events”.

<sup>6</sup>Although not quite fitting some stricter criteria for serial verb constructions (Aikhenvald 2006: 8), since (as a defective verb) *tii*- ‘take’ does not match *na*- ‘give’ in its TAM marking, these Ulwa ‘giving’ constructions qualify as such under definitions such as Haspelmath’s (2016: 296): “a monoclusal construction consisting of multiple independent verbs with no element linking them and with no predicate-argument relation between the verbs”. That said, when it lacks TAM marking, *tii*- ‘take’ is not clearly finite.

13.3 *Ditransitive alignment*

Furthermore, there are some instances in which it seems best to analyze Ulwa ‘giving’ constructions as consisting of two separate clauses. When the first verb *tü*-‘take’ is marked for TAM, it must also receive the dependent marker *-e* ‘DEP’ (§14.2.1), proving, as it were, that this verb belongs to a separate clause. This may be seen in sentence (45).

- (45) *Uma nditüne Wombasame manane mī ndin ne.*  
*uma ndi=tü-n-e Wombasame ma=na-n-e mī*  
 bone 3PL=take-PFV-DEP [name] 3SG.OBJ=give-PFV-DEP 3SG.SUBJ  
*ndi=n ni-e*  
 3PL=OBL act-IPFV  
 ‘[They] gave the bones to Wombasame, and he began playing with them.’  
 [ulwa001\_00:47]

Sentence (45) may be rendered more literally as: ‘After [they] took the bones, and after [they] gave Wombasame, he was acting with them.’ Finally, it should be said that the instances in which *tü*-‘take’ does not receive any TAM marking could be considered a very modest form of clause chaining, although, if so, then there would be only one medial clause involved (see §14.4 for more on possible clause-chaining structures in Ulwa). Furthermore, the fact the *tü*-‘take’ is so often defective even in monoverbal, monoclausal sentences makes its putative dependence on the “final verb” less diagnostic.

It is possible to form other (multi-verb) ‘giving’ constructions in Ulwa with other (inflected) verbs that mean ‘take’. In sentences (46) and (47), the verb *moko*-‘take’, which often has the sense ‘take one by one’, is used along with *na*-‘give’.

- (46) *Mi ani ndimokop ndinana.*  
*mī ani ndi=moko-p ndi=na-na*  
 3SG.SUBJ bilum 3PL=take-PFV 3PL=give-PFV  
 ‘He gave them the *bilum* [= string bags] [one by one].’ [ulwa001\_04:59]
- (47) *Ndit wa i ndiweyawewe ndimoke lapun ndinane.*  
*ndi=tü wa i ndi=we-aw-e ndi=moko-e lapun*  
 3PL=take village go.PFV 3PL=cut-put.IPFV-DEP 3PL=take-DEP old  
*ndi=na-n-e*  
 3PL=give-PFV-DEP  
 ‘[They] used to bring them home, cut them, and give them out to the old people.’ (*lapun* = TP) [ulwa029\_01:46]

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Example (46) could be analyzed as a serial verb construction, if it is assumed that the two verbs belong to a single clause. Indeed, they even match in terms of TAM marking). In example (47), however, the verb *moko-* ‘take’ is marked as belonging to a different clause. Moreover, it does not share TAM marking with *na-* ‘give’, suggesting that this is not a serial verb construction.

The combination of *moko-* ‘take’ and *na-* ‘give’ is often used to describe the distribution or sharing of items, typically with a reflexive object form preceding the verb *na-* ‘give’, as in (48), (49), and (50).

- (48) *Ndī ndit anmbilip ndīmoke amblanane.*

*ndī ndi=tī an-mbi-li-p ndi=moko-e ambla=na-n-e*  
 3PL 3PL=take out-here-put-PFV 3PL=take-DEP PL.REFL=give-PFV-DEP  
 ‘They got them out and were sharing them among themselves.’  
 [ulwa014\_29:45]

- (49) *Ndī ilum moke amblanane.*

*ndī ilum moko-e ambla=na-n-e*  
 3PL little take-DEP PL.REFL=give-PFV-DEP  
 ‘They would share little [pieces] with each other.’ [ulwa029\_02:35]

- (50) *Ndī atuma wot ala mundu moke amblanane.*

*ndī atuma wot ala mundu moko-e ambla=na-n-e*  
 3PL older.brother younger PL.DIST food take-DEP PL.REFL=give-PFV-DEP  
 ‘They, those brothers, shared the food.’ [ulwa033\_01:03]

Also, although not necessarily common, it is possible for *na-* ‘give’ to follow a verb in the preceding clause that means something other than ‘take’. For example, the verb *na-* ‘give’ may follow the verbs *wana-* ‘cook’ (51) or *niki-* ‘cut’ (52).

- (51) *Ma isi wanap yawa lananda.*

*ma isi wana-p yawa ala=na-nda*  
 3SG.OBJ soup cook-PFV uncle PL.DIST=give-IRR  
 ‘[They] will cook her soup and give [it] to the uncles.’ [ulwa014\_38:05]

- (52) *An keka mankap ndinan.*

*an keka ma=niki-p ndi=na-n*  
 1PL.EXCL completely 3SG.OBJ=dig-PFV 3PL=give-PFV  
 ‘We butchered it and gave it out completely to them.’ [ulwa014\_47:37]

13.3 *Ditransitive alignment*

While ‘giving’ is the prototypical event to be encoded by ditransitive constructions (in languages that exhibit them), there are other verbs that are likely to function similarly crosslinguistically. In the remainder of this section I describe how ‘showing’ events are encoded in Ulwa. Whereas ‘giving’ events in Ulwa are encoded with two transitive verbs (typically *ti-* ‘take’ and *na-* ‘give’), ‘showing’ events are encoded with a single intransitive verb (*si-* ‘push’). In other contexts, this verb is used transitively (53), often in conjunction with the verb *li-* ‘put’, to convey the sense of something being pushed upon something else, as in (54) and (55), or in conjunction with the preverbal form [ikali] (literally ‘hand-send’) to convey the act of grabbing, holding, or catching, as in (56) and (57).<sup>7</sup>

- (53) *Ndin u ititil ndise.*

*ndi=in u ititil ndi=si-e*

3PL=in from dust 3PL=push-IPFV

‘[I] was pushing the dust out from them.’ (i.e., shaking out the dust)

[ulwa037\_57:21]

- (54) *Unap ndis apin lip.*

*u=nap ndi=si apin li-p*

2SG=for 3PL=push fire put-PFV

‘[They] put them on the fire for you.’ [ulwa014\_36:41]

- (55) *Nawoli mangusuwa imbate apa i wutii si nimbamlip.*

*Nawoli ma-ngusuwa imba-ka-e apa i wutii si*

[name] 3SG.OBJ-poor night-at-DEP house go.PFV leg push

*ni=imbam-li-p*

1SG=under-put-PFV

‘Nawoli, the poor thing, came to [my] house at night and put [his] legs under me.’ [ulwa014\_22:02]

- (56) *Nungol mi ikali mas.*

*nungol mi i-kali ma=si*

child 3SG.SUBJ hand-send 3SG.OBJ=push

‘The son grabbed it.’ [ulwa006\_00:47]

- (57) *U wa li mama ikali masina?*

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<sup>7</sup>Like *ti-* ‘take’, *si-* ‘push’ is often defective in that it commonly lacks perfective or imperfective aspect marking.

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*u wa li ma=ma i-kali ma=si-na*  
 2SG just down 3SG.OBJ=go hand-send 3SG.OBJ=push-IRR  
 ‘You’ll just go down there and grab it?’ [ulwa014\_64:44]

When used to encode a ‘showing’ event, however, the verb *si-* ‘push’ is intransitive: the agent (the one showing) is the subject of the verb; the theme (that which is shown) is marked by the oblique marker *=n* ‘OBL’; and the experiencer (the one to whom something is shown) is the object of the postposition *ul* ‘with’. The preferred order of these two non-core arguments is for the oblique-marked noun phrase to precede the postpositional phrase. Literally such sentences may be rendered as ‘[agent] pushes with [theme] (along) with [experiencer]’. They may be seen in examples (58) through (62).

- (58) *Gwam mī tawa man Mapana mol si.*

*Gwam mī tawa ma=n Mapana ma=ul si*  
 [name] 3SG.SUBJ wound 3SG.OBJ=OBL [name] 3SG.OBJ=with push  
 ‘Gwam showed her wound to Mapana.’ [elicited]

- (59) *Gwam mī tawa ndīn yena minul sina.*

*Gwam mī tawa ndī=n yena min=ul si-na*  
 [name] 3SG.SUBJ wound 3PL=OBL mother 3DU=with push-IRR  
 ‘Gwam will show her wounds to the two women.’ [elicited]

- (60) *Gwam mī tawa ndīn ndī wopa lu se.*

*Gwam mī tawa ndī=n ndī wopa lu si-e*  
 [name] 3SG.SUBJ wound 3PL=OBL 3PL all with push-IPFV  
 ‘Gwam is showing her wounds to everyone.’ [elicited]

- (61) *Maya apa i līmndī man mol si.*

*ma=iya apa i līmndī ma=n ma=ul si*  
 3SG.OBJ=toward house go.PFV eye 3SG.OBJ=OBL 3SG.OBJ=with push  
 ‘[It] went to him in the house, and showed him [its] eye.’ [ulwa006\_08:05]

- (62) *Man ndul si.*

*ma=n ndī=ul si*  
 3SG.OBJ=OBL 3PL=with push  
 ‘[He] showed it to them.’ [ulwa037\_25:03]

13.4 *Obliques*

## 13.4 Obliques

Following from the discussion in §13.3, there is no language-internal reason to refer to any arguments as indirect objects in Ulwa. The canonical placement of subjects is at the beginning of clauses, and the canonical placement of (direct) objects is immediately preceding verbs (which are typically clause-final). All other non-verbal elements in a clause (i.e., noun phrases that are neither subjects nor objects, plus adverbs and adpositional phrases) may be referred to as obliques. In Ulwa, obliques typically follow subjects and precede verbs (in intransitive clauses) or follow subjects and precede objects (in transitive clauses).

### 13.4.1 The oblique marker $=n$ ‘OBL’

The clearest illustrations of the position and function of obliques in Ulwa are NPs that contain the enclitic form  $=n$  ‘OBL’, which may be considered an oblique marker. When following a noun phrase, this oblique-marker enclitic  $=n$  ‘OBL’ can be described as something like a non-core case marker. It often encodes instrumental functions, and may, in origin, be an instrumental marker. Synchronously, however, it can serve other semantic and grammatical functions, none of which relates to indicating a core argument. The oblique marker is realized by a set of similar allomorphs, which are mostly in free variation (63).

- (63) The oblique-marker enclitic

$=n$  ‘OBL’  
 $=ni$  ‘OBL’  
 $=in$  ‘OBL’

In examples (64) through (69), the oblique NP marked by  $=n$  ‘OBL’ appears after the subject (if expressed) and before the object of the verb.

- (64) *Itom napni uta masap.*

*itom nap=ni uta ma=asa-p*  
 father arrow=OBL bird 3SG.OBJ=hit-PFV  
 ‘Father shot the bird with an arrow.’ [elicited]

- (65) *Mi manji sina man mundu maweyup.*

*mi ma-nji sina ma=n mundu ma=we-u-p*  
 3SG.SUBJ 3SG.OBJ-POSS knife 3SG.OBJ=OBL food 3SG.OBJ=cut-put-PFV  
 ‘He cut the food with his knife.’ [elicited]

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- (66) *Anton mangusuwata inimnii ananap.*  
*Anton ma-nagusuwata inim=nii an=ana-p*  
 [name] 3SG.OBJ-poor water=OBL 1PL.EXCL=scrub-PFV  
 ‘Anton, the poor thing, baptized us.’ (Literally ‘scrubbed us with water’)  
 [ulwa014\_50:58]
- (67) *Nii anamnii ndatina.*  
*nii anam=nii ndii=atti-na*  
 1SG lightning=OBL 3PL=hit-IRR  
 ‘I will strike them with lightning.’ [ulwa014†]
- (68) *Mi yotnii masap.*  
*mi yot=nii ma=asa-p*  
 3SG.SUBJ machete=OBL 3SG.OBJ=hit-PFV  
 ‘He hit it with [his] machete.’ [ulwa035\_02:25]
- (69) *Ninji apa may nji ndin apa up.*  
*nii-nji apa ma=i nji ndii=n apa u-p*  
 1SG-POSS house 3SG.OBJ=go.PFV thing 3PL=OBL house put-PFV  
 ‘[I] went to my house and put things in the house.’ [ulwa040\_00:17]

Note the argument structure of the word glossed as ‘put’ in (69): the object of the verb is the place where the item is put; the theme is expressed in the oblique phrase (cf. the argument structure of the English verb ‘load’). Similarly, the word glossed as ‘tie’ in (70) takes as object the thing to which something is tied; that which is tied is encoded in the oblique phrase.

- (70) *Lamndu nungol kosape an man im itap.*  
*lamndu nungol ko=asa-p-e an ma=n im ita-p*  
 pig child INDF=hit-PFV-DEP 1PL.EXCL 3SG.OBJ=OBL tree tie-PFV  
 ‘[They] killed a small pig and we tied it to stick.’ [ulwa031\_03:51]

Obliques may occur within compound verb phrases or between verbs functioning together in complex verb phrases. Examples (71) and (72) illustrate non-instrumental uses of the oblique marker: in (71) it has more of a comitative meaning, whereas in (72) it has more of a benefactive meaning (see §13.4.2).

- (71) *Wa ala limndi unani mbu mawte.*  
*wa ala llimndi unan=nii mbi-u ma=uta-e*  
 village PL.DIST eye 1PL.INCL=OBL here-from 3SG.OBJ=grind-IPFV  
 ‘Those [people from other] villages see it here among us.’  
 [ulwa037\_23:05]

13.4 *Obliques*

- (72)
- Mint ambìn ani menlip.*

*min=tì ambi=n ani ma=in-li-p*  
 3DU=take SG.REFL=OBL bilum 3SG.OBJ=in-put-PFV  
 '[I] put them into the *bilum* [= string bag] for myself' [ulwa037\_01:57]

The oblique-marked NP may occur alongside other non-core elements in a clause, such as postpositional phrases. Postpositional phrases may either precede oblique-marked NPs – as in (73) and (74) – or follow them – as in (75) and (76) – but they always occur between subjects and objects.

- (73)
- Nì mol apìnì mame.*

*nì ma=ul apìn=nì ma=ama-e*  
 1SG 3SG.OBJ=with fire=OBL 3SG.OBJ=eat-IPFV  
 'I burn it with him' (Literally 'I eat it with [= by means of] fire with [= along with] him') [ulwa014\_13:05]

- (74)
- Nì mawl ndìn mbup.*

*nì ma=ul ndìi=n mbìi-u-p*  
 1SG 3SG.OBJ=with 3PL=OBL here-put-PFV  
 'I planted them here with him.' [ulwa014\_54:28]

- (75)
- Ndìn maka ya ndiya ata unde.*

*ndìi=n maka ya ndìi=iya ata unda-e*  
 3PL=OBL thus coconut 3PL=toward up go-IPFV  
 'With them [= straps around their feet] [they] would go up coconut trees like that.' [ulwa018\_01:05]

- (76)
- Ala nìn amba ngo numbu lìp itana man.*

*ala nìi=n amba nga=u numbu li-p it-ana*  
 PL.DIST 1SG=OBL mens.house SG.PROX=from post put-PFV build-IRR  
*ma-n*  
 go-IPFV

'They are going to tie me to a post in this men's house.' [ulwa001\_14:14]

The negator *ango* 'NEG' typically follows subjects (when expressed), but precedes any oblique NPs, as in (77), (78), and (79).

- (77)
- U ango inambani ini men.*

*u ango inamba=nì ini ma=in*  
 2SG NEG money=OBL ground 3SG.OBJ=get  
 'You did not buy the land' (Literally 'get the land with money')  
 [ulwa014\_27:11]

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- (78) *Ango maka ngingi ute.*

*ango maka ngingi=ni ute-e*

NEG thus net=OBL grind-IPFV

‘[They] didn’t catch [fish] with the nets.’ [ulwa036\_02:24]

- (79) *Ango man ambi itanate.*

*ango ma=n ambi ita-na-t-e*

NEG 3SG.OBJ=OBL big build-IRR-SPEC-DEP

‘[I] won’t build it [too] big.’ [ulwa042\_05:46]

Example (79) also illustrates the preverbal placement of an adjective when functioning adverbially (§10.2.6) and the effect of this on the semantic object of the verb: it is demoted to an oblique, being marked by the oblique marker =n ‘OBL’. This phenomenon also occurs in (80), (81), and (82).

- (80) *Ndi angon ndin anma asap.*

*ndi angon ndi=n anma asa-p*

3PL NEG 3PL=OBL good hit-PFV

‘They did not kill them well.’ [ulwa032\_54:25]

- (81) *U mat inde man anma ti inde.*

*u ma=t-i inda-e ma=n anma ti inda-e*

2SG 3SG.OBJ=take walk-DEP 3SG.OBJ=OBL good take walk-DEP

‘You carry her, carry her well.’ [ulwa032\_35:58]

- (82) *Apa mi ndi man tembi itap.*

*apa mi ndi ma=n tembi ita-p*

house 3SG.SUBJ 3PL 3SG.OBJ=OBL bad build-PFV

‘The house – they built it poorly.’ [ulwa014\_31:08]

The same demotion that occurs with adjectives functioning adverbially also occurs when there is an intervening adpositional phrase (see §15.8.9 for examples).

#### 13.4.2 The oblique marker as case marker

As described in §13.4.1, the primary function of the oblique-marker enclitic =n ‘OBL’ is to encode non-core NPs. These oblique-marked NPs may serve a number of functions in a clause, many of which are reminiscent of case-marked NPs in languages that employ grammatical case. Specifically, the marker =n ‘OBL’ has

13.4 *Obliques*

certain functions that resemble those of dative markers found in other languages (although, importantly, it does not mark the recipient in ‘giving’ constructions, §13.3). Three such dative-like uses of =n ‘OBL’ are listed in (83).

- (83) Dative-like uses of =n ‘OBL’

- indicate possessors
- indicate agents
- indicate those to whose disadvantage something is done

The use of the enclitic =n ‘OBL’ to encode possessors is discussed in §11.1.5.<sup>8</sup> For the role of the enclitic =n ‘OBL’ in marking agents in passive constructions, see §15.7.<sup>9</sup> In examples (84), (85), and (86), the oblique marker indicates disadvantage.<sup>10</sup>

- (84) *Mi unan mawat pe wombïn ne.*

*mii unan=n ma=wat p-e wombïn=n ni-e*  
3SG.SUBJ 1PL.INCL=OBL 3SG.OBJ=atop be-DEP work=OBL act-IPFV

‘He is hurting us by doing work during it [= this period of mourning].’  
[ulwa030\_05:00]

- (85) *Tembì nji ngala apan ndïn mbilip.*

*tembi nji ngala apa=n ndi=n mbi-lip-p*  
bad thing PL.PROX house=OBL 3PL=OBL here-put-PFV

‘These bad things [= flies] have put [their] house [i.e., nest] here to their disadvantage.’ [ulwa032\_30:19]

- (86) *Ndï mokum anïn wandam pe ndam!*

*ndi mokum an=ïn wandam p-e ndi=ama*  
3PL stealth 1PL.EXCL=OBL jungle be-DEP 3PL=eat

‘They are stealthily in [our] jungles, eating them [= our crops]!’  
[ulwa032\_38:45]

Sometimes, as in example (86), it is not clear whether the oblique marker is encoding a possessor or the experiencer of some disadvantage. In (87), the oblique-marked NP indicating disadvantage stands in its own embedded clause, taking as its predicate the locative verb *p-* ‘be’.

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<sup>8</sup>Cf. the dative of possession in classical Latin.

<sup>9</sup>Cf. the dative of the agent in ancient Greek.

<sup>10</sup>Cf. the dative of disadvantage in Latin, Greek, German, etc.

### 13 Clause-level syntax

- (87) *Ala anän pe ndiwale.*

*ala an=än p-e ndi=wali-e*  
PL.DIST 1PL.EXCL=OBL be-DEP 3PL=hit-IPFV

‘People were killing them [= our dogs], while we were there suffering for it.’ [ulwa032\_11:43]

In (88), the dative of disadvantage usage of the oblique marker has an almost predicative sense.

- (88) *Nipokonampiita un mapiina.*

*nipokonam=p-ta u=n ma=p-na*  
hard=COP-COND 2SG=OBL 3SG.OBJ=be-IRR

‘If [the soil] is hard, [it] will be no good for you.’ (Literally ‘If hard, [it] will be there to your disadvantage.’) [ulwa037\_50:58]

Some of the various uses of the oblique marker \*n as found in different Keram-Ramu languages is provided in Killian & Barlow (2022: 54–55).

#### 13.4.3 Other oblique arguments

Other non-core elements (namely, adverbs and adpositional phrases) also typically occur between subjects and objects. For examples of this SXOV word order, see §10.1 (on postpositions) and §10.2 (on adverbs). When a clause contains both an adverb and an adpositional phrase, the adverb typically precedes the adpositional phrase, as in (89).

- (89) *Mi awal wandam mo lop.*

*mi awal wandam ma=u lo-p*  
3SG.SUBJ yesterday jungle 3SG.OBJ=from go-PFV

‘Yesterday, he went around in jungle.’ [ulwa014\_10:31]

It is possible for several obliques to occur in succession, as in (90), which contains a temporal adverb, an oblique-marked NP, a postposition, and a modal adverb.

- (90) *Un amun man u maka wombän ngamokop.*

*un amun ma=n u maka wombän nga=moko-p*  
2PL now 3SG.OBJ=OBL from thus work SG.PROX=take-PFV  
‘You recently got this work from him.’ [ulwa037\_19:23]

## 13.5 Non-canonical argument structures

### 13.5 Non-canonical argument structures

While Ulwa generally maintains a fairly rigid and unified distinction between S/A arguments and P arguments, there is one known construction that exhibits an unusual argument structure. In expressions of experiencing hunger, the experiencer role is not the grammatical subject but is rather the object of the verb, whereas ‘hunger’ itself is the grammatical subject. In other words, there is a special case frame for expressing the experience of hunger, which takes the form of ‘hunger hits someone’ (as opposed to, say, ‘someone is hungry’ or ‘someone has hunger’). This is illustrated by examples (91), (92), and (93).<sup>11</sup>

- (91) *Mundu unanas.*

*mundu unan=asa*

hunger 1PL.INCL=hit

‘We’re hungry.’ [ulwa030\_06:13]

- (92) *An mbilop wop mundu anase.*

*an       mbi-lo-p       wo-p       mundu an-asa-e*

1PL.EXCL here-go-PFV sleep-PFV hunger 1PL.EXCL-hit-IPFV

‘We came here, spent the night, and we were hungry.’ [ulwa032\_07:38]

- (93) *Ni ango mundu niwale.*

*mundu u=ati-na*

hunger 2SG=hit-IRR

‘You will be hungry.’ [ulwa037\_44:21]

Although the experiencer is always encoded as the object of the verb, it is common for it also to be included as an additional subject argument, as in (94) and (95).

- (94) *Ni ango mundu niwale.*

*ni ango mundu ni=wali-e*

1SG NEG hunger 1SG=hit-IPFV

‘I wasn’t hungry.’ [ulwa014†]

- (95) *Ni ndin ka mata ndi mundu ndatina.*

*ni ndi=n   ka ma-ta   ndi mundu ndi=ati-na*

1SG 3PL=OBL let go-COND 3PL hunger 3PL=hit-IRR

‘If I leave them and go, they will be hungry.’ [ulwa027\_00:49]

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<sup>11</sup>It should be noted that the form *mundu* ‘hunger’ also means ‘food’ or ‘animal’.

### 13 Clause-level syntax

When the experiencer is a full NP, it is common to include this argument in subject position – that is, before the grammatical subject of the verb ‘hit’ (i.e., before the noun *mundu* ‘hunger’). The object marker, however, which refers to the experiencer argument, occurs in object position, cliticizing to the verb, as in (96).

- (96) *Ninji nungolke ngala mundu ndasape.*  
*nii-nji nungolke ngala mundu ndi=asa-p-e*  
 1SG-POSS child PL.PROX hunger 3PL=hit-PFV-DEP  
 ‘My children were hungry.’ [ulwa032\_22:53]

Occasionally a verb other than ‘hit’ is used in expressing hunger, as in (97), which uses the verb *a-* ‘break’ (i.e., ‘hunger is breaking us’).

- (97) *Unan mbipe mane mundu unanay.*  
*unan mbii-p-e ma-n-e mundu unan=a-e*  
 1PL.INCL here-be-DEP go-IPFV-DEP hunger 1PL.INCL-break-IPFV  
 ‘But we are going around here and hunger is breaking us.’  
 [ulwa037\_44:32]

It is relevant to note that, although the noun *mundu* ‘hunger’ is the grammatical subject in these constructions, it almost never receives a subject-marker determiner, perhaps because of its low level of specificity or definiteness (see §9.2).

Aside from this one hunger construction, there does not seem to be a robust morphosyntactic distinction made in Ulwa between predicates expressing controlled events and predicates expressing uncontrolled events or states. Other expressions of physical or emotional states, such as pain, sickness, anger, and sadness, are not expressed with the experiencer as the grammatical object, as is done for expressions of hunger. For example, pain is usually expressed by predicationg *apin* ‘pain’ (literally ‘fire’) of the person or body part that is experiencing pain (98).

- (98) *Ninji uma ngala apinpe.*  
*nii-nji uma ngala apin=p-e*  
 1SG-POSS bone PL.PROX fire=COP-DEP  
 ‘These bones of mine were hurting.’ [ulwa032\_18:52]

Anger may be expressed by predicationg the adjective *matamal* ‘sharp; difficult, angry’ of the person experiencing anger (99).

### 13.6 Monoclausal sentences (simple sentences)

- (99) *Itom mi matamalp.*

*itom mi matamal=p*  
father 3SG.SUBJ sharp=COP  
'Father is angry.' [elicited]

More commonly, however, anger is expressed by means of a verbal expression with *uni-* 'shout'. In (100), the literal expression 'shout for [something]' or 'shout on account of [something]' conveys the meaning 'be angry about [something]'. In (101), the literal expression 'shout with [someone]' conveys the meaning 'be angry with [someone]'.

- (100) *Mi ndinap unipe.*

*mi ndi=nap uni-p-e*  
3SG.SUBJ 3PL=for shout-PFV-DEP  
'She was angry about them [= seeds].' [ulwa014\_12:24]

- (101) *We ni mol une.*

*we ni ma=ul uni-e*  
then 1SG 3SG.OBJ=with shout-IPFV  
'Then I got angry with her.' [ulwa032\_02:13]

See §7.4 for other expressions of emotional and physical states.

## 13.6 Monoclausal sentences (simple sentences)

A simple sentence in Ulwa thus consists minimally of one subject and one predicate. Since subjects may be pronominal and since subject pronouns may be omitted, it is possible for only the predicate to be overt in the clause.

The predicate consists minimally of a verb, whether transitive or intransitive. A transitive verb has an object within its phrase and may have object markers preceding it. TAM suffixation may appear on the verb. A predicate may contain more than one verb. There are also a number of compound verbs consisting of discontinuous elements, between which objects may occur.

The subject, too, when overt, may consist of multiple elements; these typically comprise noun phrases. Subjects often contain subject markers following the head of the NP. Other determiners – that is, in addition to subject markers and object markers – are possible as well, whether as part of the subject or as part of the object in a transitive verb phrase.

### *13 Clause-level syntax*

In addition to the basic elements of the subject and the verb phrase (which, if transitive, also contains an object), the monoclausal sentence may contain obliques. These typically occur between the subject and object, yielding a canonical word order of SXOV.

# 14 Complex sentences

In this chapter I examine how clauses are combined in Ulwa to form complex sentences. The combination of clauses of equal grammatical status (coordination) is discussed in §14.1. Then, in §14.2, I consider Ulwa's means for showing the dependence of one clause on another (subordination). One special subtype of subordinate clause (the relative clause) is investigated in §14.3. A very restricted form of clause chaining is discussed in §14.4.

## 14.1 Coordination

There is no lexical class of coordinators or coordinating conjunctions in Ulwa – that is, there are, generally speaking, no words equivalent to English ‘and’ used to connect elements of equal grammatical status, whether to link words within a phrase, phrases within a clause, or clauses within a sentence. Coordination (at all syntactic levels) is accomplished through parataxis – coordinate elements are presented one after the other without any morphological connector, whether bound morpheme or independent word.<sup>1</sup>

### 14.1.1 Coordination within phrases

Before examining coordination between clauses, I consider how elements within phrases may be coordinated, starting with nouns within a noun phrase. Nouns are coordinated within a noun phrases without any overt conjunction or morphosyntactic marking to indicate conjunction. When the total number of referents among the coordinated nouns in the NP equals two, then the entire NP may receive dual subject marking or object marking. When the total number of referents is more than two, then the NP may receive plural subject marking or object marking. Examples (1) through (5) illustrate NPs in which two nouns are coordinated.

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<sup>1</sup>There are, however, some possible exceptions to this generalization: speakers commonly borrow Tok Pisin conjunctions while speaking Ulwa; and there is also a rather infrequently used word *ma* ‘and’, which I suspect to be a recent innovation §14.1.3.

## 14 Complex sentences

- (1) *Dimes Susan min luke i mapta minji itana mane.*

*Dimes Susan min luke i ma=p-ta min-nji ita-na*  
 [name] [name] 3DU too go.PFV 3SG.OBJ=be-COND 3DU-POSS build-IRR  
*ma-n-e*  
 go-IPFV-DEP

‘If Dimes and Susan go there, too, [then they] are going to build their [house there].’ [ulwa042\_06:08]

- (2) *Imnde ame lati inde.*

*imnde ame ala=tii inda-e*  
 basket.sp basket.sp PL.DIST=take walk-IPFV  
 ‘[They] carried around baskets.’ [ulwa014\_67:27]

- (3) *Yeta yena la nakuklunda.*

*yeta yena ala na-kuk-lu-nda*  
 man woman PL.DIST DETR-gather-put-IRR  
 ‘The boys and girls would gather.’ [ulwa032\_43:37]

- (4) *Manji atana atuma ndiya wa i.*

*ma-nji atana atuma ndi=iya wa i*  
 3SG.OBJ-POSS older.sister older.brother 3PL=toward village go.PFV  
 ‘[He] went to his older brothers and sisters in the village.’  
 [ulwa001\_03:35]

- (5) *Nitiine nini wutii i tembipe.*

*nii=tii-n-e nii-nji wutii i tembi=p-e*  
 1SG=take-PFV-DEP 1SG-POSS leg hand bad=COP-DEP  
 ‘When it got me, my legs and arms were injured.’ [ulwa026\_00:15]

Although the noun phrase in (6) has exactly two referents, the plural subject marker *ndi* ‘3PL’ is used (§11.1.2).

- (6) *Bill Elvis ndi molop.*

*Bill Elvis ndi ma=lo-p*  
 [name] [name] 3PL 3SG.OBJ=go-PFV  
 ‘Bill and Elvis went there.’ [ulwa037\_47:30]

Sentences (7) and (8) provide examples of more than two nouns being coordinated within a single NP.

## 14.1 Coordination

- (7) *Awaka Mukamba Kawat ndi mol i.*

*Awaka Mukamba Kawat ndi ma=ul i*

[name] [name] [name] 3PL 3SG.OBJ=with go.PFV

'Awaka, Mukamba, and Kawat came with him.' [ulwa002\_03:27]

- (8) *Anapa yawa ngata ndunduma ndi wopa malanda.*

*anapa yawa ngata ndunduma ndi wopa ma=la-nda*

sister uncle grand great-grandparent 3PL all 3SG.OBJ=eat-IRR

'Sisters, uncles, grandparents, and great-grandparents would all eat it.'

[ulwa014\_65:02]

Pronouns may also signal coordination, namely, in inclusory constructions, whereby a non-singular referent is signaled by the juxtaposition of one or more referents with either a dual or plural pronoun immediately following it. In (9), the pronoun *an* '1PL.EXCL' signals the inclusion of the speaker in the set of 'we'.

- (9) *Ganmali Dumngul an molop lilip.*

*Ganmali Dumngul an ma=lo-p li-li-p*

[name] [name] 1PL.EXCL 3SG.OBJ=cut-PFV down-put-PFV

'Ganmali, Dumngul, and I cut it down.' [ulwa032\_55:45]

Sentences (10) and (11) exemplify the use of dual inclusory pronouns.

- (10) *Manama ngant.*

*Manama ngan=ta*

[name] 1DU.EXCL=say

'[He] told Manama and me:' [ulwa014\_22:14]

- (11) *Awandana nganwe indape ngan iwa ti ndinambilip indap.*

*Awandana ngan-we inda-p-e ngan iwa ti*

[name] 1DU.EXCL-PART.INT walk-PFV-DEP 1DU.EXCL basket.sp take

*ndi=nambii-li-p inda-p*

3PL=skin-put-PFV walk-PFV

'When Awandana and I alone went, we two got the fish trap, blocked them, and went.' [ulwa036\_03:23]

Inclusory constructions are probably not structurally distinct from associative plural constructions (§9.1).

Adjectives may also be coordinated. In example (12), two adjectives that are functioning as nouns are coordinated in the same NP.

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- (12) **Njukuta ambi nen.**  
**njukuta ambi na-i-n**  
 small big DETR-COME-PFV  
 'Both big and small [people] came.' [ulwa029\_03:52]

Adjectives may also be coordinated within a single noun phrase headed by a single noun. Multiple adnominal adjectives can be coordinated within subject NPs, as in (13), as well as within object NPs, as in (14) and (15), or in isolated noun phrases, as in (16).

- (13) **Tin mbunmana ambi mī unip.**  
**tin mbunmana ambi mī uni-p**  
 dog black big 3SG.SUBJ shout-PFV  
 'The big, black dog barked.' [elicited]
- (14) **Nī līmndī wambana ambi anma mala.**  
**nī līmndī wambana ambi anma ma=ala**  
 1SG eye fish big good 3SG.OBJ=see  
 'I saw a nice, big fish.' [elicited]
- (15) **Tīmbil ambi nīpat ngata ndaytana.**  
**tīmbil ambi nīpat ngata anda=ita-na**  
 fence big giant grant SG.DIST=build-IRR  
 '[You] will build that big, huge, giant fence.' [ulwa042\_00:43]
- (16) **Tokples njukuta ilum wa ndītane.**  
**tokples njukuta ilum wa ndī=ta-n-e**  
 tokples small little just 3PL=say-IPFV-DEP  
 'Little, short *tokples* [= vernacular] stories – [I] am just telling them.'  
 (*tokples* = TP) [ulwa032\_14:59]

Example (17) illustrates coordinated predicative adjectives.

- (17) **Namndu mī ambi ngatape.**  
**namndu mī ambi ngata=p-e**  
 pig 3SG.SUBJ big grand=COP-DEP  
 'The pig was really big.' [ulwa037\_03:21]

Verb phrases may also be coordinated. When multiple verbs are truly coordinated in the same verb phrase, then the TAM marking should match on all the verbs, as in (18) and (19).

## 14.1 Coordination

- (18) *Alimban mī lamndu masap mamap.*  
*Alimban mī lamndu ma=asa-p ma=ama-p*  
 [name] 3SG.SUBJ pig 3SG.OBJ=hit-PFV 3SG.OBJ=eat-PFV  
 ‘Alimban killed and ate the pig.’ [elicited]

- (19) *Yawana mī utam mawanap mamap.*  
*Yawana mī utam ma=wana-p ma=ama-p*  
 [name] 3SG.SUBJ yam 3SG.OBJ=cook-PFV 3SG.OBJ=eat-PFV  
 ‘Yawana cooked and ate the yam.’ [elicited]

The first verb may be unmarked, however, especially if it is an occasionally defective verb (§6.3), as in (20) and (21).

- (20) *Min ko mas mamap.*  
*min ko ma=asa ma=ama-p*  
 3DU just 3SG.OBJ=hit 3SG.OBJ=eat-PFV  
 ‘The two killed and ate it.’ [ulwa001\_00:44]

- (21) *Guren mī limndī lamndu mala masap.*  
*Guren mī limndī lamndu ma=ala ma=asa-p*  
 [name] 3SG.SUBJ eye pig 3SG.OBJ=see 3SG.OBJ=hit-PFV  
 ‘Guren saw and killed the pig.’ [elicited]

Moreover, there should be no dependent marking (§14.2) on anything other than the final verb in the phrase. Of course, given the homophony of the imperfective and dependent forms (/-e/), it is sometimes difficult to determine whether a verb is receiving imperfective marking (§6.4), dependent marking (§14.2.1), or both. In (22), I analyze *wali-* ‘hit’ as taking the imperfective suffix *-e* ‘IPFV’.

- (22) *Lamndu wale ndame.*  
*lamndu wali-e ndī=ama-e*  
 pig hit-IPFV 3PL=eat-IPFV  
 ‘[They] would kill and eat pigs.’ [ulwa014\_62:54]

Although it is common for both verbs in a coordinated phrase to receive object marking, this is not mandatory: in example (22), only the second of the two coordinated verbs takes the object marker.

## 14 Complex sentences

### 14.1.2 Coordination of clauses

If a sentence contains two verbs that have different objects, then it is assumed that the coordination occurs not between two verbs within a single verb phrase but rather between two verb phrases. However, it is now always clear whether there are two verb phrases being coordinated within a single clause or there are two clauses being coordinated within a larger sentence. This is because it is common in Ulwa to omit subjects (§13.1). Thus, although example (23) is translated as though the coordination occurs within a single clause, it could alternatively be the case that there are two full clauses being coordinated, but that the subject in the second clause is omitted (i.e., ‘Alimban killed the pig and [he] cooked the meat’).

- (23) *Alimban mī lamndu masap mundu nduwana-p.*

*Alimban mī lamndu ma=asa-p mundu ndī=wana-p*  
 [name] 3SG.SUBJ pig 3SG.OBJ=hit-PFV food 3PL=COOK-PFV  
 ‘Alimban killed the pig and cooked the meat.’ [elicited]

This point leads to the focus of this section: the coordination of clauses in Ulwa. When two clauses are presented on equal grammatical footing, there is no distinction made between the two. They are presented paratactically, one after the other, without any dependent marking – that is, Ulwa employs asyndetic coordination, as is illustrated by sentences (24), (25), and (26).

- (24) *Mangusuwa as mī nip.*

*[ma-nagusuwa asa] [mī ni-p]*  
 [3SG.OBJ-poor hit] [3SG.SUBJ die-PFV]  
 ‘[They] struck the poor thing and he died.’ [ulwa037\_30:42]

- (25) *Nī mbiwap mokotip.*

*[nī mbi-wap] [ma=kot-p]*  
 [1SG here-be.PST] [3SG.OBJ=break-PFV]  
 ‘I stayed here and [I] bore her.’ [ulwa014†]

- (26) *Mangusuwa mbiwap mī amun naman.*

*[ma-nagusuwa mbi-wap] [mī amun na-ma-n]*  
 [3SG.OBJ-poor here-be.PST] [3SG.SUBJ now DETR-go-IPFV]  
 ‘The poor thing stayed here and today she’s leaving.’ [ulwa032\_06:25]

Sentences (24), (25), and (26) are all translated with ‘and’. Coordinated clauses can have concessive (i.e., ‘but’) senses as well. Again, this is achieved without any overt coordinating conjunction (27).

## 14.1 Coordination

- (27) *Mi ango maka Nimalnu wa map mi nay.*  
 [mi ango maka Nimalnu wa ma=p] [mi  
 [3SG.SUBJ NEG thus Manu village 3SG.OBJ=be] [3SG.SUBJ  
 na-i]  
 DETR-go.PFV]  
 ‘He didn’t stay in Manu village, but he went.’ [ulwa023\_00:32]

Coordination of clauses is not, however, especially common: speakers generally prefer to mark one or more clauses as dependent (§14.2).

### 14.1.3 Other means of coordination

It is common for speakers to borrow words from Tok Pisin when coordinated structures are desired, especially when they are disjunctive (i.e., ‘or’) structures, as in sentences (28), (29), and (30), which borrow Tok Pisin *o* ‘or’.

- (28) *U wandam mana o ni wandam mana.*  
 u wandam ma-na o ni wandam ma-na  
 2SG jungle go-IRR or 2SG jungle go-IRR  
 ‘Either you will go to the jungle or I will go to the jungle.’ (*o* < TP *o* ‘or’)  
 [elicited]
- (29) *Wambana tñ malanda o an ma wanwane angop i ndiwanap ndilanda.*  
 wambana tñ-n ma-la-nda o an ma wanwane  
 fish take-PFV 3SG.OBJ=eat-IRR or 1PL.EXCL go mushroom  
 angop i ndi=wana-p ndi=la-nda  
 pull.out-PFV go.PFV 3PL=cook-PFV 3PL=eat-IRR  
 ‘Either [they] would catch a fish and [we] would eat it or we would go,  
 pick mushrooms, go cook them, and eat them.’ (*o* < TP *o* ‘or’)  
 [ulwa032\_01:53]
- (30) *Ni mana o ni mbipina ni ango kalam.*  
 ni ma-na o ni mbipina ni ango kalam  
 1SG go-IRR or 1SG here-be-IRR 1SG NEG knowledge  
 ‘Should I go or should or stay? I don’t know.’ (*o* < TP *o* ‘or’)  
 [ulwa037\_49:07]

This Tok Pisin loanword *o* ‘or’ is used not only to connect clauses, but also to connect elements within phrases, as in (31), (32), and (33).

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- (31) *Kawana mī mīnda o utam amap.*  
*Kawana mī mīnda o utam ama-p*  
 [name] 3SG.SUBJ banana or yam eat-PFV  
 ‘Kawana ate either a banana or a yam.’ (*o* < TP *o* ‘or’) [elicited]
- (32) *U o nī wandam mana.*  
*u o nī wandam ma-na*  
 2SG or 1SG jungle go-IRR  
 ‘Either you or I will go to the jungle.’ (*o* < TP *o* ‘or’) [elicited]
- (33) *Minal o mil o utam o nongontam mī keka ndīn up.*  
*mīnal o mil o utam o nongontam mī keka ndī=n*  
 taro or sugarcane or yam or kaukau 3SG.SUBJ completely 3PL=OBL  
*u-p*  
 put-PFV  
 ‘[Whether it be] taro or sugarcane or yam or *kaukau* [= sweet potato], he planted them all.’ (*o* < TP *o* ‘or’) [ulwa006\_02:53]

The Tok Pisin loanword *na* ‘and’ is also used in discourse to coordinate elements, whether words within a phrase (34), phrases within a clause, or clauses within a sentence (35).

- (34) *Bopten na Yar ngusuwa ndī wome mat ndīnane.*  
*Bopten na Yar ngusuwa ndī wome ma=tī ndī=na-n-e*  
 [place] and [place] poor 3PL middle 3PL=take 3PL=give-PFV-DEP  
 ‘The poor [people from] Bopten and Yar gave them the middle [piece of land between Bopten and Yar villages].’ (*na* < TP *na* ‘and’)  
 [ulwa014\_17:02]
- (35) *Tiklika na anmbi.*  
*tikli-ka na an-mbi-i*  
 turn-let and out-here-go.PFV  
 ‘[I] turned and came out.’ (*na* < TP *na* ‘and’) [ulwa040\_00:32]

The borrowing of Tok Pisin loans for grammatical functions such as coordination is further described in Chapter 17.

Some speakers use *ma* ‘and’ in certain coordinate structures. This seems more frequent among younger speakers and is perhaps a recent innovation. It bears a superficial resemblance to Tok Pisin *na* ‘and’, but could instead be derived from

## 14.1 Coordination

the object marker *ma* ‘3SG.OBJ’ or the subject marker *mi* ‘3SG.SUBJ’.<sup>2</sup> Regardless of its origins, as a connector within noun phrases, *ma* ‘and’ is limited in its scope, appearing almost exclusively after proper names, as in sentences (36) through (39).

- (36) *Nicko ma Danny min niya i.*  
*Nicko ma Danny min nii=iya i*  
 [name] and [name] 3DU 1SG=toward go.PFV  
 ‘Nicko and Danny came to me.’ [ulwa014\_40:02]

- (37) *Pisuwa ma Yaluwa minul le.*  
*Pisuwa ma Yaluwa min=ul lo-e*  
 [name] and [name] 3DU=with go-IPFV  
 ‘[He] was following Pisuwa and Yaluwa.’ [ulwa014\_49:53]

- (38) *Tupuk ma Bay min man mat.*  
*Tupuk ma Bay min ma=n ma=ta*  
 [name] and [name] 3DU 3SG.OBJ=OBL 3SG.OBJ=say  
 ‘Tupuk and Bay told her.’ [ulwa014†]

- (39) *Nambul ma Wangasa min mawat pe ambinasap.*  
*Nambul ma Wangasa min ma=wat p-e ambin=asa-p*  
 [name] and [name] 3DU 3SG.OBJ=atop be-DEP DU.REFL=hit-PFV  
 ‘Nambul and Wangasa fought over it.’ [ulwa014†]

The connector *ma* ‘and’ may be used to connect more than two proper noun NPs, as in (40).

- (40) *Limndi Ambayam ma Josephine ma Susan ndala.*  
*limndi Ambayam ma Josephine ma Susan ndi=ala*  
 eye [name] and [name] and [name] 3PL=see  
 ‘[I] saw Ambayam, Josephine, and Susan.’ [ulwa037\_02:03]

As a connector of NPs, *ma* ‘and’ may follow a proper noun even when the other NP is a pronoun (41).

- (41) *Donna ma ndi molop.*  
*Donna ma ndi ma=lo-p*  
 [name] and 3PL 3SG.OBJ=go-PFV  
 ‘Donna and they went there.’ [ulwa042\_04:04]

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<sup>2</sup>This coordinator is sometimes pronounced in seemingly reduced way as [mii].

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As a clausal coordinator, *ma* ‘and’ may even be derived from *ma* ‘go’, perhaps calqued from Tok Pisin uses of *go* ‘go’ as a discourse connector. Sentence (42) suggests the ambiguity of the form [ma], which, as a connector here could mean either ‘go’ or ‘and’.

- (42) *Ay nikap ma ndimokota ndinata mana.*  
*ay niki-p ma ndi=moko-ta ndi=na-ta ma-na*  
 sago dig-PFV and 3PL=take-COND 3PL=give-COND go-IRR  
 ‘[I] have made sago and will go and give them [= servings of sago] to them.’ [ulwa013\_01:03]

## 14.2 Subordination

Ulwa makes prolific use of clause-linking, connecting dependent clauses to following independent clauses (or to further dependent clauses) with the verbal suffix *-e* ‘DEP’, which is glossed here as “dependent”. The order of constituents in a subordinate clause is the same as is found in main clauses (i.e., SOV). Complement clauses (i.e., clausal objects) occur in the same position as nominal objects (i.e., between the subject and the verb of the matrix clause). There are no complementizers in Ulwa.

### 14.2.1 The dependent marker *-e* ‘DEP’

The dependent marker *-e* ‘DEP’ is a suffix that can affix to fully inflected verb forms (that is, to verbs with TAM suffix marking).<sup>3</sup> The use of the dependent marker in Ulwa is not considered an indication of the prototypical clause chaining (or medial clauses), found in many languages of New Guinea, since the dependent-marked verbs in these clauses do not have “more restricted structures”, nor do they indicate “switch reference” (Longacre 2007: 399). This is, nevertheless, clearly a kindred phenomenon. See §14.4 for what may be a better candidate of clause chaining in Ulwa.

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<sup>3</sup>Whether the dependent marker *-e* ‘DEP’ affixes to the imperfective suffix *-e* ‘IPFV’ is, however, an insoluble question, since a posited underlying form of /-e-e/ would reduce to [e]. In this grammar, verbs with the form [stem][e] are glossed sometimes as ‘[stem]-IPFV’ and sometimes as ‘[stem]-DEP’, according to context. At times the decision is arbitrary. The glossing should never be taken to be a definitive statement on which of the two homophonous forms is being used. Moreover, in many instances it is possible that both forms are underlyingly present in the same verb form.

## 14.2 Subordination

As just implied, the subject of the dependent clause may be the same as or different from the subject of a subsequent independent clause without any morphological indication one way or the other. When one clause is subordinated to another, it almost always precedes it. A subordinate clause marked by the dependent marker *-e* ‘DEP’ may bear one of a few semantic relations to the main clause on which it depends: causal (§14.2.2), concessive (§14.2.3), temporal (§14.2.4), and so on.<sup>4</sup>

### 14.2.2 Causal subordinate clauses

Sentences (43) through (48) contain dependent clauses that bear causal relations to their respective independent clauses.

- (43) *Ninji yanat mi tembipe nonganup.*  
*nī-nji yanat mi tembi=p-e nongan-u-p*  
 1SG.POSS daughter 3SG.SUBJ bad=COP-DEP vomit-put-PFV  
 ‘My daughter vomited because she was sick.’ [elicited]
- (44) *Itom mundu mase utam mamap.*  
*itom mundu ma=asa-e utam ma=ama-p*  
 father hunger 3SG.OBJ=hit-DEP yam 3SG.OBJ=eat-PFV  
 ‘Father ate the yam because he was hungry.’ [elicited]
- (45) *Nu pe Kumba la unanlu amblawale.*  
*nu p-e Kumba ala unan=lu ambla=wali-e*  
 near be-DEP Bun PL.DIST 1PL.INCL=with PL.REFL=hit-IPFV  
 ‘Since [Bun village] is close, the Bun people fight with us.’  
 [ulwa014\_24:48]
- (46) *Nipe nganwe nini ngan mbip.*  
*ni-p-e ngan-we nini ngan mbi=p*  
 die-PFV-DEP 1DU.EXCL-PART.INT two 1DU.EXCL here-be  
 ‘Since [our two siblings] have died, we two alone – we stay here.’  
 [ulwa028\_00:21]

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<sup>4</sup>Proto-Keram probably contrasted two dependent markers: \*-a, which would have marked a sequential relationship to the following clause, and \*-e, which would have marked a simultaneous relationship to the following clause. The Keram language Ambakich still retains the distinction (Barlow 2021: 74). In Ulwa, however, this contrast has been lost: the sole dependent marker *-e* ‘DEP’ can indicate either a sequential or a simultaneous temporal relationship, as well as other logical relationships between clauses.

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- (47) *Ya ulwape an wa inimnī ndiwane.*  
*ya        ulwa=p-e            an        wa    inim=nī      ndi=wana-e*  
 coconut nothing=COP-DEP 1PL.EXCL just water=OBL 3PL=COOK-DEP  
 ‘Since there were no coconuts, we just cooked them in water.’  
 [ulwa032\_01:25]
- (48) *Wanmbi ulwape nī wa aw ngan wa akīnaka landa man.*  
*wanmbi ulwa=p-e            nī    wa    aw        nga=n            wa    akīnaka*  
 daka        nothing=COP-DEP 1SG just betel.nut SG.PROX=OBL just new  
*la-nda    ma-n*  
 eat-IRR go-IPFV  
 ‘Since there’s no *daka* [= betel pepper], I’m just going to chew this betel  
 nut fresh.’ (i.e., without *daka* pepper or lime) [ulwa037\_35:03]

Instead of the dependent marker *-e* ‘DEP’, the conditional suffix *-ta* ‘COND’ (§6.12, §15.5) may be affixed to the final verb in a dependent clause, providing a similar causal function as the dependent marker *-e* ‘DEP’ (49).

- (49) *Unanji ngata lanji luwa lawapta maka apa ndaytana.*  
*unan-nji    ngata ala-nji        luwa ala=wap-ta            maka*  
 1PL.INCL-POSS grand PL.DIST-POSS place PL.DIST=be.PST-COND thus  
*apa    anda=ita-na*  
 house SG.DIST=build-IRR  
 ‘Since those were our ancestors’ lands, [we] will thus build that house.’  
 [ulwa037\_38:58]

The conditional suffix *-ta* ‘COND’ is not known to co-occur with the dependent marker *-e* ‘DEP’ (i.e., <sup>†</sup>/-ta-e/ ‘COND-DEP’ is unattested).

### 14.2.3 Concessive subordinate clauses

In sentences (50) and (51), the dependent clauses bear a concessive relation to their associated independent clauses.

- (50) *Ndī ndīl kumat ine kuma wa mīnwata wandam li-p.*  
*ndī ndī=lī    kuma=tī    i-n-e            kuma wa    mīnwata wandam*  
 3PL 3PL=put some=take come-PFV-DEP some just rotting jungle  
*li-p*  
 put-PFV  
 ‘Although they have brought some of them [home], [they] have left  
 others just rotting in the jungle.’ [ulwa032\_54:29]

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- (51) *Wot mī maka līmndī matīne atuma mī nupu ma=tī-n.*  
*wot mī maka līmndī ma=tī-n-e atuma*  
 younger 3SG.SUBJ thus eye 3SG.OBJ=take-PFV-DEP older.brother  
*mī nupu ma=tī-n*  
 3SG.SUBJ base 3SG.OBJ=take-PFV  
 ‘Whereas the younger [brother] got the eye [side of the coconut], the older brother got the base [side of the coconut].’ [ulwa010\_01:22]

Much like causal subordinate clauses (§14.2.2), concessive subordinate clauses may on occasion employ conditional suffixes in place of the dependent marker, as in (52).

- (52) *Wa mīnomapīta ndīn pīta tem mat an mokolp mī wa nambītīn ninda!*  
*wa mīnomapīta=3PL=p-ta ndī=in p-ta tem ma=tī an*  
 just cold=CONC-COND 3PL=in be-COND time 3SG.OBJ=take out  
*ma=kol-p-e mī wa nambītīn ni-nda*  
 3SG.OBJ=break-PFV-DEP 3SG.SUBJ just smell=OBL act-IRR  
 ‘Even though [the meat] will get cold in them [= pots], when [you] have taken it out and broken it, it will just smell [good]!’ (*tem* < TP *tāim* ‘time’) [ulwa014\_64:11]

Example (52) actually illustrates two dependent clauses in succession: the first, a concessive clause, is marked by the conditional suffix *-ta* ‘COND’; the second, a temporal clause, is marked by the dependent marker *-e* ‘DEP’. This temporal clause exhibits the Tok Pisin loanword *tāim* ‘time’ (> Ulwa *tem* ‘time, when’), here functioning as a subordinator. This loanword, however, is not needed to form temporal subordinate clauses, as shown in §14.2.4.

#### 14.2.4 Temporal subordinate clauses

In sentence (53), the dependent marker helps signal that the event referred to in the dependent clause occurred simultaneously to the action of the associated independent clause (i.e., signaling the sense of ‘while’).

- (53) *Plas mambi ango mbīpe nji tīngīn up.*  
*Plas ma-ambi ango mbī-p-e nji tīngīn=n u-p*  
 [name] 3SG.OBJ-TOP NEG here-be-DEP thing many=OBL put-PFV  
 ‘As for Plas, he didn’t plant many things while he was here.’ [ulwa014†]

This temporal sense is sometimes translated with ‘when’ in English (54).

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- (54)
- An njukutape ndul inde.*

*an njukuta=p-e ndi=ul inda-e*  
 1PL.EXCL small=COP-DEP 3PL=with walk-IPFV

‘When we were small, we went with them.’ [ulwa029\_00:56]

As with other subordinate clause types, it is possible in temporal constructions for the conditional suffix *-ta* ‘COND’ to occur at the end of the subordinate clause instead of the dependent marker *-e* ‘DEP’ (55).

- (55)
- Ala ndandila mapta suwan ndinap nawlunda mane.*

*ala ndi=andila ma=p-ta suwan ndi=nap na-u-lo-nda*  
 PL.DIST 3PL=await 3SG.OBJ=be-COND rack 3PL=for DETR-from-cut-IRR  
*ma-n-e*  
 go-IPFV-DEP

‘So, while they are there waiting for them, [they] are going to cut [things] for the mesh racks.’ [ulwa014\_67:53]

Dependent marking can also be used when the action of the main clause occurred at a particular point in time simultaneous with that of the dependent clause, generally yielding an English translation with ‘when’, as in (56) and (57).

- (56)
- Ni tembipe u malasin alakali nñ anmbi lip.*

*ni tembi=p-e u malasin ala=kali ni=n an-mbi li-p*  
 1SG bad=COP-DEP 2SG medicine PL.DIST=send 1SG=OBL out-here put-PFV  
 ‘When I was sick, you sent medicine to me.’ (*malasin* = TP *marasin*)  
 [ulwa026\_00:03]

- (57)
- Anmbi atwana te ndi man ni:t.*

*an-mbi-i atwana ta-e ndi ma=n ni:ta*  
 out-here-go.PFV question say-DEP 3PL 3SG.OBJ=OBL 1SG=say  
 ‘When [I] came out and asked, they told me.’ [ulwa037\_39:36]

Very commonly, there is a simple sequential temporal relationship between a subordinate clause and the clause that follows it. That is, the dependent marker on the subordinate clause marks the event described within it as occurring before the event described in the associated independent clause, as in examples (58) through (64).

- (58)
- Ala apin mamape ni wa mbi ndimoni pe.*

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ala apin=n ma=ama-p-e nii wa mbi-i ndii=moni  
 PL.DIST fire=OBL 3SG.OBJ=eat-PFV-DEP 1SG just here-go.PFV 3PL=between

p-e  
 be-IPFV

'After they burned it, I just came to this place and live among them.'  
 [ulwa014\_22:24]

- (59) *Mi mawap liye na nditina.*

*mi ma=wap li-i-e na ndii=tii-na*  
 3SG.SUBJ 3SG.OBJ=be.PST down-go.PFV-DEP talk 3PL=take-IRR

'After he's stayed there and [then] come down, [he] will get the conversations.' [ulwa014\_33:58]

- (60) *Ndii ndamap inim lopop ataye an anmbi uniya wa molop.*

*ndii ndii=ama-p inim lopo-p ata-i-e an*  
 3PL 3PL=eat-PFV water wash-PFV up-go.PFV-DEP 1PL.EXCL  
*an-mbi-i un=iya wa ma=lo-p*  
 out-here-go.PFV 2PL=toward village 3SG.OBJ=go-PFV

'After they ate them, washed and came up, we came out to you in the village.' [ulwa032\_24:43]

- (61) *Mi mankape ndii moko amblanan.*

*mi ma=niki-p-e ndii moko ambla=na-n*  
 3SG.SUBJ 3SG.OBJ=dig-PFV-DEP 3PL take PL.REFL=give-PFV  
 'After he butchered it, they shared [it] among themselves.'  
 [ulwa035\_05:29]

- (62) *Mbi wa mbii itape ndii Yetani lan u matin.*

*mbii-i wa mbii ita-p-e ndii Yetani ala=n u*  
 here-go.PFV village here build-PFV-DEP 3PL Yamen PL.DIST=OBL from  
*ma=tii-n*  
 3SG.OBJ=take-PFV

'After [they] came here and made this village, they got it [= sorcery] from the Yamen people.' [ulwa037\_10:59]

- (63) *Nii inim loopee nii mana.*

*nii inim lopo-p-e nii ma-na*  
 1SG water wash-PFV-DEP 1SG go-IRR  
 'After I've bathed, then I will go.' [ulwa040\_01:46]

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- (64) *Min anmbi naye an mīnanamape an tawnam nolop.*  
*min an-mbī na-i-e an*  
 3DU out-here DETR-go.PFV-DEP 1PL.EXCL  
*mī=na-n-ama-p-e an tawnam na-u-lo-p*  
 3SG.SUBJ=DETR-DETR-eat-PFV-DEP 1PL.EXCL net DETR-from-go-PFV  
 ‘After the two came out, we ate, and then we went to [our] mosquito nets.’  
 (*tawnam* = TP *taunam*) [ulwa041\_01:20]

As example (64) illustrates, multiple dependent clauses may be strung together in succession.

It is never the case that a dependent-marked clause signals a time after the time of the independent clause. In other words, a dependent-marked clause will never be translated as ‘before ...’.

### 14.2.5 Tail-head linkage

Subordinate clauses marked with the dependent marker *-e* ‘DEP’ are used extensively in the rhetorical structure known as tail-head linkage, whereby the final clause of one sentence is more or less repeated at the start of the following sentence. In these structures, the final verb of the first sentence is fully repeated somewhere in the first clause of the second sentence (i.e., it has the same exact object marker and TAM suffix); the addition of the dependent marker *-e* ‘DEP’, however, allows the clause with the repeated verb to serve as a transition into a new independent clause. In tail-head linkage constructions, it is possible for the entire pivot to be repeated exactly, as in (65).

- (65) *Min nay wambana ndutap. Min nay wambana ndutape wa namane.*  
*min na-i wambana ndī=uta-p min na-i wambana*  
 3DU DETR-go.PFV fish 3PL=grind-PFV 3DU DETR-go.PFV fish  
*ndī=uta-p-e wa na-ma-n-e*  
 3PL=grind-PFV-DEP village DETR-go-IPFV-DEP  
 ‘The two went and caught fish. After the two went and caught fish, [they] headed home.’ [ulwa011\_00:34]

It is more common, however, for the recapitulatory clause to be a reduced form of its model, eliding, for example, the subject or one or more coordinated verb phrases. Such reductions in tail-head linkage constructions may be seen in examples (66) through (70).

## 14.2 Subordination

- (66) *Mi wolka nawow. Wolka nawowe mi mala yana angla nol.*  
*mi*      *wolka na-wow*      *wolka na-wow-e*      *mi*  
 3SG.SUBJ again DETR-sleep.IPFV again DETR-sleep.IPFV-DEP 3SG.SUBJ  
*ma=ala*      *yana*      *angla na-lo*  
 3SG.OBJ=for woman await DETR-go  
 ‘Again it fell asleep. After again sleeping, it went searching for a wife for him.’ [ulwa006\_04:35]
- (67) *Mi mol wop. Mol wope yana mi tñanga lñmndi wa mala.*  
*mi*      *ma=ul*      *wo-p*      *ma=ul*      *wo-p-e*      *yana*  
 3SG.SUBJ 3SG.OBJ=with sleep-PFV 3SG.OBJ=with sleep-PFV-DEP woman  
*mi*      *tñanga limndi*      *wa ma=ala*  
 3SG.SUBJ arise eye just 3SG.OBJ=see  
 ‘She slept with him. Having slept with him, the woman got up and noticed him.’ [ulwa006\_05:09]
- (68) *Mat i mati nowe ndo malip. Mati nowe ndo malipe mi mawat pe.*  
*ma=tì*      *i*      *ma=tì*      *nowe anda=u*      *ma=li-p*  
 3SG.OBJ=take go.PFV 3SG.OBJ=take sago.sp SG.DIST=from 3SG.OBJ=put-PFV  
*ma=tì*      *nowe anda=u*      *ma=li-p-e*      *mi*  
 3SG.OBJ=take sago.sp SG.DIST=from 3SG.OBJ=put-PFV-DEP 3SG.SUBJ  
*ma=wat*      *p-e*  
 3SG.OBJ=atop be-IPFV  
 ‘[It] brought him and put him on a sago palm. Having put him on the sago palm, he stayed atop it.’ [ulwa006\_01:26]
- (69) *Kowe mol anmbi nimal mbi. Nimal mbiye anmbiwap.*  
*Kowe*      *ma=ul*      *an-mbi-i*      *nimal mbi-i*      *nimal*  
 [name] 3SG.OBJ=with out-here-go.PFV river here-go.PFV river  
*mbi-i-e*      *an-mbi-wap*  
 here-go.PFV-DEP out-here-be.PST  
 ‘[We] came out with Kowe, came here to the river. After coming here to the river, [we] stayed here.’ [ulwa013\_11:05]
- (70) *Alkumot yana mi alum mokotip mat al malp. Al malpe mi i.*  
*Alkumot*      *yana*      *mi*      *alum*      *ma=kot-p*      *ma=tì*      *al*  
 [name] woman 3SG.SUBJ child 3SG.OBJ=break-PFV 3SG.OBJ=take net  
*ma=li-p*      *al*      *ma=li-p-e*      *mi*      *i*  
 3SG.OBJ=put-PFV net 3SG.OBJ=put-PFV-DEP 3SG.SUBJ go.PFV  
 ‘The woman Alkumot bore the child and put it in a mosquito net. Having

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put it in the mosquito net, she went.' [ulwa001\_00:36]

It is also possible for multiple verbs in a single verb phrase to be repeated in tail-head linkage patterns, as in (71).

- (71) *Wondi mī i mawat inmi may. Inmi maye mī münda mokotip mat li lip.*  
*Mat li lipe mī inmi mawap.*

wondi      mī      i      ma=wa      *inmi ma=i*      *inmi*  
bandicoot 3SG.SUBJ go.PFV 3SG.OBJ=atop hole 3SG.OBJ=go.PFV hole  
*ma=i-e*      mī      münda      *ma=kot-p*      *ma=tī*  
3SG.OBJ=go.PFV-DEP 3SG.SUBJ banana 3SG.OBJ=break-PFV 3SG.OBJ=take  
*li*      *li-p*      *ma=tī*      *li*      *li-p-e*      mī      *inmi*  
down put-PFV 3SG.OBJ=take down put-PFV-DEP 3SG.SUBJ hole  
*ma=wap*  
3SG.OBJ=be.PST

'The bandicoot went onto her in the hole. [After it] went into the hole, he cut the banana tree and put it down. When [he] put it down, she was [still] in the hole.' [ulwa001\_02:17]

As example (71) illustrates, it is possible for such chains of dependent and independent clauses to continue for linkages of longer than two sentences.

### 14.2.6 Dependent markers for floor-holding

It is also common for seemingly independent clauses to receive the dependent marker *-e* 'DEP'. In this way, when added almost as an afterthought, this suffix can serve a sort of coordinating function, equivalent almost to a conjunction 'and' in use. By affixing *-e* 'DEP' to the end of a clause (and in so doing signaling that another clause is to follow), a speaker may have a better chance at holding the floor. Indeed, some speakers commonly insert the sound [-e] in the silence following a clause to signal that they are not yet done talking, as examples (72), (73), and (74).

- (72) *Rays muku kot nīn ani lip. E Dora līmndī nala.*

rays muku      ko=tī      nī=n      ani      *li-p*      *e*      Dora      līmndī  
rice package INDF=take 1SG=OBL bilum put-PFV DEP [name] eye  
*nī=ala*  
1SG=see

'[He] put a package of rice into my *bilum* [= string bag]. And Dora saw me.' (*rays* = TP *rais*) [ulwa014\_29:27]

## 14.2 Subordination

- (73) *Min mat i pul ko i matlip wulinup. E wolka tinanga matin mat.*  
*min ma=tii i pul ko i ma=tii li-p*  
 3DU 3SG.OBJ=take go.PFV piece one go.PFV 3SG.OBJ=take put-PFV  
*wulin-u-p e wolka tinanga ma=tii-n ma=tii*  
 rest-put-PFV DEP again arise 3SG.OBJ=take-PFV 3SG.OBJ=take  
 ‘The two brought it, went to a place, put it down, and rested. And then [they] got up again, got it, were getting it.<sup>5</sup> [ulwa035\_04:20]

- (74) *Ndi maka lop. E ndi we ndimokop. E ndi mbilop.*  
*ndi maka lo-p e ndi we ndi=moko-p e ndi mbi-lo-p*  
 3PL thus go-PFV DEP 3PL sago 3PL=take-PFV DEP 3PL here-go-PFV  
 ‘They went like that. And then they got the sago starch. And then they came here.’ [ulwa037\_63:29]

In similar fashion, the form [pe] is sometimes used. I take this to be the locative verb *p-* ‘be’ plus the dependent marker *-e* ‘DEP’. Thus this structure roughly means something like ‘that being [the case]’ and can, accordingly, function as a connector between clauses or as a floor-holding particle. Its use is illustrated in (75), (76), and (77).

- (75) *We ndit anmbi mbi Taw mbi. Pe Brian manji inom mi wolka tiklika limndi tin mala.*  
*we ndi=tii an-mbi mbi-i Taw mbi-i p-e Brian*  
 sago 3PL=take out-here here-go.PFV [place] here-go.PFV be-DEP [name]  
*ma-nji inom mi wolka tikli-ka limndi tin ma=ala*  
 3SG.OBJ-POSS mother 3SG.SUBJ again turn-let eye dog 3SG.OBJ=see  
 ‘[They] brought sago starch out there, went there to Taw. And [after they had gone] Brian’s mother turned back and saw the dog.’ [ulwa037\_61:14]

- (76) *Ndi mape malep amun wa mbilop. Pe ni tinanga anmbi mbi.*  
*ndi ma=p-e ma=ale-p amun wa mbi-lo-p*  
 3PL 3SG.OBJ=be-DEP 3SG.OBJ=scrape-PFV now village here-go-PFV  
*p-e ni tinanga an-mbi mbi-i*  
 be-DEP 1SG arise out-here here-go.PFV  
 ‘They were there scraping it and now came home. And then I got up and came out here.’ [ulwa040\_01:29]

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<sup>5</sup>The use of the noun *pul* ‘piece’ to mean ‘place’ may be calqued from TP *hap* ‘piece, place’.

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- (77) *Ndī angō anmap tembip. Pe ndī nena.*

*ndī angō anma=p tembi=p p-e ndī na-i-na*  
3PL NEG good=COP bad=COP be-DEP 3PL DETR-come-IRR

'They were not healthy, but sick. And [when they were sick] they would come.' [ulwa029\_09:34]

### 14.2.7 Other means of subordination

In addition to the dependent-marker suffix *-e* 'DEP' and the afterthought-like forms [*e*] and [*pe*], there is a form *we* '(and) then', which can connect clauses. It is often used in conditional statements, occurring between the verb of the apodosis (marked by the conditional suffix *-ta* 'COND') and the start of the protasis (78). Phonologically (i.e., in terms of prosodic units), this word *we* 'then' belongs to the apodosis.

- (78) *Ndī ita we unan matīna.*

*ndī i-ta we unan ma=ati-na*  
3PL go.PFV-COND then 1PL.INCL 3SG.OBJ=hit-IRR

'If they come, then we will kill him.' [ulwa001\_15:24]

This form may occur in other sentence types besides just conditional sentences, however. Sometimes it is not perfectly clear whether it is a separate lexeme (i.e., *we* 'then') or an elongated version of the dependent marker *-e* 'DEP'.

The word *we* '(and) then' also functions like a coordinator. It may be used to connect sentences in discourse, helping the speaker to hold the floor. Examples (79) and (80) illustrate the use of *we* 'then' in connecting independent clauses.

- (79) *Utam ndīn mankap we Kowe mangusuwa amun ngolop.*

*utam ndī=n ma=niki-p we Kowe ma-ngusuwa amun*  
yam 3PL=OBL 3SG.OBJ=dig-PFV then [name] 3SG.OBJ-poor now  
*nga=u-lo-p*  
SG.PROX=from-cut-PFV

'[I] planted yams there and then Kowe, the poor thing, only recently cleared this place.' [ulwa014\_53:05]

- (80) *Mundu wanata ndangla lumop ndī anmbi we nalanda.*

*mundu wana-ta ndī=angla lomo-p ndī an-mbī-i we*  
food cook-COND 3PL=await put-PFV 3PL out-here-go.PFV then

## 14.3 Relative clauses

*na-la-nda*

DETR-eat-IRR

‘Once [you] have cooked food and put it [there] for them, they will come out and then eat.’ [ulwa030\_00:39]

### 14.3 Relative clauses

In Ulwa, there is no overt morphological marker for relative clauses – that is, there are no relative pronouns or relativizers, nor are there resumptive pronouns or other means of overtly coreferencing an argument in the relative clause with an argument in the matrix clause. A relative clause immediately precedes the head noun of the matrix clause, and the verb in the relative clause is marked for TAM as would any finite verb in a clause. Thus I analyze relative clauses as prenominal dependent clauses with unexpressed subjects.<sup>6</sup> The basic structure of Ulwa relative clauses is outlined in (81).

(81) The structure of relative clauses

relative clause modifying the subject of an intransitive clause:

intransitive relative clause: [V]SV

transitive relative clause: [OV]SV

relative clause modifying an oblique argument in an intransitive clause:

intransitive relative clause: S[V]XV

transitive relative clause: S[OV]XV

relative clause modifying the subject of a transitive clause:

intransitive relative clause: [V]SOV

transitive relative clause: [OV]SOV

relative clause modifying the object of a transitive clause:

intransitive relative clause: S[V]OV

transitive relative clause: S[OV]OV

relative clause modifying an oblique argument in an transitive clause:

intransitive relative clause: S[V]XOV

transitive relative clause: S[OV]XOV

As an argument in the matrix clause, the head noun of the matrix clause may fulfill any grammatical relation – that is, it may be a subject, an object, or an

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<sup>6</sup>Relative clauses in Ulwa may thus be said to employ the gap strategy, since the syntactic spot where the head noun of the antecedent clause should be found in the relative clause (i.e., before the verb) is empty (i.e., there is no overt phonological form).

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oblique. The noun phrase in the relative clause that refers to this antecedent, however, must be the grammatical subject of the clause. Thus, viewed crosslinguistically in terms of the accessibility hierarchy (Keenan & Comrie 1977), Ulwa has a rather limited set of grammatically possible relative clause constructions, as only subjects can be relativized.

There are no correlative relative clauses in Ulwa, nor are there adjoined relative clauses (i.e., non-adjacent relative clauses).<sup>7</sup>

Example (82) consists of a simple intransitive sentence. The word order is the canonical SV.

- (82) *Itom ngata mī nip.*  
*itom ngata mī ni-p*  
 father grand 3SG.SUBJ die-PFV  
 ‘The old man died.’ [elicited]

Example (83) shows how the sentence given in (82) might appear in a relative clause. Here, *itom ngata* ‘old man’ is both the subject of the relative clause and the object of the matrix clause. The brackets in (83) enclose the relative clause. Thus, sentence (83) is considered to contain a noun-modifying clause, the verb *nipe* ‘died’ thus constituting the entire relative clause, with a gap for the subject occurring immediately before the verb.

- (83) *Nī nipe itom ngata makamp.*  
*nī [ni-p-e] itom ngata ma=kamb-p*  
 1SG [die-PFV-DEP] father grand 3SG.OBJ=shun-PFV  
 ‘I avoided the old man who died.’ [elicited]

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<sup>7</sup>In an alternative analysis relative clauses in Ulwa may be considered head-internal, with the head being expressed as a full NP only within the relative clause, namely postverbally. A schematization of the head-internal analysis is given in (280) in §15.7. In this analysis, relative clauses would exhibit a different word order from that found in most Ulwa clauses: whereas the word order of pragmatically neutral active clauses is S(O)V (§13.1), the word order of relative clauses would be (O)VS. While this analysis seems typologically unusual, it perhaps has some support when considered alongside Ulwa’s passive constructions (§15.7). However, it does not seem best to analyze the head as being internal, since it takes grammatical marking according to its role in the matrix clause, not according to what its role would be within the embedded clause. For example, we find the object marker *ma*=‘3SG.OBJ’ as opposed to the subject marker *mī* ‘3SG.SUBJ’ in sentences such as (83). Thus, it seems best to me to analyze relative clauses, like other subordinate clauses, as maintaining canonical S(O)V order and employing a gap strategy.

## 14.3 Relative clauses

Note also that the dependent marker *-e* ‘DEP’ is employed on the verb in the dependent relative clause (§14.2.1). This lends further support to the idea that the structure in question is indeed a clause.

A relative clause can also serve as the subject of a matrix clause, as in (84).

- (84) *Nipe itom ngata mī ankam anma.*  
 [ni-p-e] itom ngata mī ankam anma  
 [die-PFV-DEP] father grand 3SG.SUBJ person good  
 ‘The old man who died is a good person.’ [elicited]

Note that verb phrases that consist of discontinuous elements (i.e., separable verbs, §11.2.1) will create a sandwich-like structure if the relative clause is the object of the verb phrase (85).

- (85) *Ndī limndī nipe itom ngata mala.*  
 ndī limndī [ni-p-e] itom ngata ma=ala  
 3PL eye [die-PFV-DEP] father grand 3SG.OBJ=see  
 ‘They saw the old man who died.’ [elicited]

Finally, it may be shown that, in addition to subjects and objects, relative clauses may function as oblique arguments within matrix clauses, such as objects of postpositions, as in (86).

- (86) *Damnda mī nipe itom ngata maya i.*  
 Damnda mī [ni-p-e] itom ngata ma=iya i  
 [name] 3SG.SUBJ [die-PFV-DEP] father grand 3SG.OBJ=toward go.PFV  
 ‘Damnda went to the old man who died.’ [elicited]

Just as intransitive clauses, transitive clauses may function as relative clauses. Example (87) illustrates a simple transitive sentence. The word order is SOV.

- (87) *Ankam mī lamndu masap.*  
 ankam mī lamndu ma=asa-p  
 person 3SG.SUBJ pig 3SG.OBJ=hit-PFV  
 ‘The person killed the pig.’ [elicited]

This transitive-verb sentence may serve as the object of a verb in a matrix clause, as in sentence (88), which has a relative clause exhibiting the word order [S]OV (where “[S]” represents a gap in the clause).

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- (88) *Damnda mī līmndī lamndu masape ankam mala.*

*Damnda mī līmndī [lamndu ma=asa-p-e] ankam*  
 [name] 3SG.SUBJ eye [pig 3SG.OBJ=hit-PFV-DEP] person  
*ma=ala*  
 3SG.OBJ=see

‘Damnda saw the person who killed the pig.’ [elicited]

Again note the use of the dependent marker *-e* ‘DEP’ suffixed to the verb in the relative clause.

Sentence (89) is an example of a transitive-verb relative clause serving as the subject of a matrix clause. Note the use of the subject marker *mī* ‘3SG.SUBJ’.

- (89) *Lamndu masape ankam mī wandam may.*

*[lamndu ma=asa-p-e] mī wandam ma=i*  
 [pig 3SG.OBJ=hit-PFV-DEP] 3SG.SUBJ jungle 3SG.OBJ=go.PFV  
 ‘The person who killed the pig went to the jungle.’ [elicited]

Sentence (90) is an example of a transitive-verb relative clause serving as an oblique argument within the matrix clause.

- (90) *Sinda mī lamndu masape ankam maya i.*

*Sinda mī [lamndu ma=asa-p-e] ankam ma=iya*  
 [name] 3SG.SUBJ [pig 3SG.OBJ=hit-PFV-DEP] person 3SG.OBJ=toward  
*i*  
 go.PFV

‘Sinda went to the person who killed the pig.’ [elicited]

It is possible for obliques to occur within the dependent relative clauses as well, whether they contain a transitive verb (91) or an intransitive verb (92).

- (91) *Mī līmndī mananī lamndu masape ankam mala.*

*mī līmndī [mananī lamndu ma=asa-p-e] ankam*  
 3SG.SUBJ eye [spear=OBL pig 3SG.OBJ=hit-PFV-DEP] person  
*ma=ala*  
 3SG.OBJ=see

‘She saw the man who stabbed the pig with the spear.’ [elicited]

- (92) *Mī līmndī ankam ul natane yana mala.*

*mī līmndī [ankam ul na-ta-n-e] yana ma=ala*  
 3SG.SUBJ eye [person with DETR-say-IPFV-DEP] woman 3SG.OBJ=see  
 ‘She saw the woman who is talking with the man.’ [elicited]

## 14.3 Relative clauses

Relative clauses occur rarely in discourse, and some speakers (especially the younger ones) probably never employ them. It could be that – as fairly complex syntactic structure – relative clauses are being lost as the language experiences grammatical attrition due to rapid replacement by Tok Pisin, a language that also – for many speakers – has no formal structures for relativization (see Chapter 17). Nevertheless, relative clauses do occasionally occur in the speech of some older speakers. Sentences (93) through (97) provide examples of relative clauses taken from texts.

- (93) *Ndī manji mawl anmbiye ndī kwa masap.*  
*ndī [ma-nji ma=ul an-mbii-i-e] ndī kwa*  
 3PL [3SG.OBJ-POSS 3SG.OBJ=with out-here-go.PFV-DEP] 3PL one  
*ma=asa-p*  
 3SG.OBJ=hit-PFV  
 ‘They killed one [of] his [brothers] who came along with him.’  
 [ulwa001\_12:39]
- (94) *Awal men pe nji ndikuklip.*  
*awal [ma=in p-e] nji ndī=kuk-lī-p*  
 yesterday [3SG.OBJ=in be-DEP] thing 3PL=gather-put-PFV  
 ‘Yesterday [we] gathered [our] things that were in it [= the house].’  
 [ulwa042\_05:16]
- (95) *Anga mape numīni mī angani mape.*  
*[anga ma=p-e] numīni mī angani ma=p-e*  
 [side 3SG.OBJ=be-DEP] ditch 3SG.SUBJ behind 3SG.OBJ=be-IPFV  
 ‘The ditch that is on the other side [of the river] is behind it.’ [ulwa014†]
- (96) *Nul mbiye yanat mambi umbenam nay.*  
*[nīi=ul mbiii-i-e] yanat ma-ambi umbenam*  
 [1SG=with here-go.PFV-DEP] daughter 3SG.OBJ-TOP morning  
*na-i*  
 DETR-go.PFV  
 ‘As for the daughter who came with me, she left this morning.’  
 [ulwa032\_11:01]
- (97) *Apa mbipe item inom min luke nji ulwap.*  
*[apa mbiip-e] item inom min luke nji ulwa=p*  
 [house here-be-DEP] father mother 3DU too thing nothing=COP  
 ‘The two home-owners have nothing either.’ (Literally ‘The father and mother who are in the house here, too, have no things.’ [ulwa032\_20:01]

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One possible reason for the relative rarity of these constructions in discourse is that fact that the pragmatic function of relative clauses can be assumed by nominalization (§14.3.1), of which speakers tend to make more frequent use.<sup>8</sup> Furthermore, speakers may employ paratactic relative clauses as an alternative to this more complicated syntactic structure (§14.3.2).

### 14.3.1 Nominalized verb phrases

Nominalized verb phrases may serve the pragmatic function of relative clauses. Examples such as (18) and (19) in §5.2 illustrate how nominalized verb phrases may function similarly to relative clauses. Often, these nominalized forms are used with locative verbs, as in (98).

- (98) *Wandam wapen ndī wa nen.*

[*wandam wap-en*]      *ndī wa*      *na-i-n*  
 [jungle    be.PST-NMLZ] 3PL village DETR-come-PFV

‘Those who were in the jungle came home.’ (Literally ‘the having-been-in-the-jungle [people] ...’) [ulwa018\_04:09]

The verb phrase that is nominalized may consist of more than one verb (99). Only the final verb receives the nominalizing morphology.

- (99) *Ata ngape wowen anda mo anmbunde.*

[*ata nga=p-e*      *wow-en*]      *anda*      *ma=u*  
 [up SG.PROX=be-DEP sleep.IPFV-NMLZ] SG.DIST 3SG.OBJ=from  
*an-mbi-unda-e*  
 out-here-go-IPFV

‘That one who lives upstream is coming around here from there.’  
 (Literally ‘that sleeping-up-(in)-this-(place) [person] ...’) [ulwa032\_15:13]

The nominalized phrase may have its own object NP, as exemplified by (100).

- (100) *Tirängin inen i man nüt.*

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<sup>8</sup>Relative clauses may have their historical origins in nominalized verb phrases. The formal distinction between the two is slight, basically hinging on the presence (in nominalization) versus the absence (in relativization) of a final /-n/. It is thus possible that in some examples the sound has simply been elided. Still, based on speaker perceptions and on the careful pronunciations of elicited sentences, these are treated (at least synchronically) as two separate structures: nominalized verb phrases and relative clauses.

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[*Tirängin ina-en*] *i ma=n ni=ta*  
 [[name] get-NMLZ] go.PFV 3SG.OBJ=OBL 1SG=say

‘The one who married Tirängin came and told me.’ (Literally ‘the Tirängin-getting [one]’) [ulwa014\_21:16]

## 14.3.2 Paratactic relative clauses

There is yet another means of accomplishing the pragmatic task of narrowing the reference of a noun. In addition to relative clauses (§14.3) and nominalized verb phrases (§14.3.1), speakers of Ulwa can make use of paratactic relative clauses (Comrie & Kuteva 2013). In these constructions, there is no formal morphological or syntactic relativization; rather, what could otherwise be expressed as matrix clauses with embedded relative clauses are here expressed by sets of two paratactically juxtaposed clauses. Sentences (101) through (104) provide examples of paratactic relative clauses. The clauses in each example are enclosed in brackets.

- (101) *Tembī la ndī wa mbīp.*  
 [*tembi ala*] [*ndī wa mbi-p*]  
 [bad PL.DIST] [3PL village here-be]  
 ‘Those people here in the village are bad.’ (Literally ‘Those [people] are bad; they are here in the village.’) [ulwa032\_47:06]
- (102) *Andā nji tembi wa mī unaniya wa ine.*  
 [*anda nji tembi wa*] [*mī unan=iya wa*  
 [SG.DIST thing bad just] [3SG.SUBJ 1PL.INCL=toward village  
*i-n-e*]  
 come-PFV-DEP]  
 ‘That’s a bad thing that’s come to our village’ (Literally ‘That is a bad thing; it has come to us, to the village.’ There is no prosodic break between clauses.) [ulwa037\_20:57]
- (103) *Ango mundū kom un mat nīnan!*  
 [*ango mundu kom*] [*un ma=tī nī=na-n*]  
 [NEG food NEG] [2PL 3SG.OBJ=take 1SG=give-PFV]  
 ‘That’s not food you gave me!’ (Literally ‘Not food; you gave it to me.’) [ulwa020\_02:04]
- (104) *Numbu anma nda u mole.*

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[numbu anma anda] [u ma=lo-e]  
 [garamut good SG.DIST] [2SG 3SG.OBJ=cut-IPFV]

‘That’s a good *garamut* drum that you’re carving.’ (Literally ‘That is a good *garamut*; you are carving it.’) [ulwa009\_02:08]

These paratactic relative clauses are for some speakers the exclusive means of creating relative-clause-like structures – that is, they lack the formal relative clauses described in §14.3. It is possible that paratactic relative clauses are a relatively recent syntactic innovation, having emerged as the formal relative clause structures have become obscure to younger speakers (see Chapter 17).

### 14.4 Clause chaining?

Whereas dependent-marked clauses do not participate in prototypical clause-chaining structures, there is one verb, *tü-* ‘take’, which does appear to behave as a medial verb, albeit in a very restricted way. It may occur as the first of two verbs within a series of two clauses, taking its own object argument, but lacking TAM marking, as in (105).

- (105) *Un ango ame tü inde.*  
*un ango ame      tü    inde-e*  
 2PL NEG basket.sp take walk-IPFV  
 ‘You don’t carry baskets around.’ [ulwa014\_34:31]

It is rare for *tü-* ‘take’ to occur with other medial verbs (if it itself may be considered to be a medial verb); rather, such “clause chains” formed with *tü-* ‘take’ are generally restricted to this verb plus one verb in an immediately following final clause.<sup>9</sup> The most common medial-clause use of *tü-* ‘take’ is found in ‘giving’ constructions, which typically use *na-* ‘give’ as the verb in the final clause (see §13.3 for examples as well as further discussion on other possible “ditransitive” constructions in the language). It may also be used with a motion verb (typically *inda-* ‘walk’) as the final verb, giving the meaning ‘carry’, as in (105), and further illustrated by (106) and (107).

- (106) *Ni ul unji alum nüpat ngat indape.*  
*ni u-lo      un-nji    alum nüpat nga=tü        inda-p-e*  
 1SG from-go 2SG-POSS child giant SG.PROX=take walk-PFV-DEP  
 ‘I carried that giant daughter of yours around.’ [ulwa032\_17:07]

<sup>9</sup>Often, *tü-* ‘take’ is phonologically reduced to [t] in such constructions. The verb is perhaps in the diachronic process of grammaticalizing to become a postposition.

## 14.4 Clause chaining?

- (107) *Apän ngil tembi nji ngala ndii ndit inde.*  
*apän ngin tembi nji ngala ndii ndii=tii inda-e*  
 fire cloud bad thing PL.PROX 3PL 3PL=take walk-IPFV  
 ‘These marijuana cigarettes – they carry them around.’<sup>10</sup> (Literally  
 ‘these bad smoke things’) [ulwa037\_21:52]

The medial verb *tii*- ‘take’ can also be used with a motion verb (typically *ma-* ~ *i*- ‘go’) as the final verb to give the meaning ‘bring’, as in examples (108), (109), and (110).

- (108) *Ni ndit i.*  
*ni ndii=tii i*  
 1SG 3PL=take go.PFV  
 ‘I brought them.’ [ulwa014\_12:06]
- (109) *Ni upin mat anmbi mat manane.*  
*ni upin ma=tii an-mbi-i ma=tii*  
 1SG bird.sp 3SG.OBJ=take out-here-go.PFV 3SG.OBJ=take  
*ma=na-n-e*  
 3SG.OBJ=give-PFV-DEP  
 ‘I brought the crowned pigeon out here and gave it to her.’  
 [ulwa037\_03:51]
- (110) *Uma ndit li unde.*  
*uma ndii=tii li unda-e*  
 bone 3PL=take down go-IPFV  
 ‘[She] would bring [their] bones down.’ [ulwa020\_00:13]

If the goal argument (the location to which something is brought) is encoded, then it is typically done so as the argument of a subsequent clause – that is, not a chained clause, but another final clause following the chained group of medial clause and final clause, as in (111).

- (111) *Ndit i Wopata may.*  
*ndii=tii i Wopata ma=i*  
 3PL=take go.PFV [place] 3SG.OBJ=go.PFV  
 ‘I brought them [= fish] to Wopata.’ (Literally ‘I brought them [and I] went to Wopata.’) [ulwa014\_29:41]

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<sup>10</sup>The speaker pronounces *apän ngin* ‘smoke’ with a final [l].

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When the goal is functioning rather more adverbially, as in (110) (i.e., *li* ‘down’) or in (112) (i.e., *wa* ‘village’), then it may be included once within a clause chain consisting of a medial clause and a final clause.

- (112) *Mat wa ita una malan!*

*ma=tii*      ***wa***      *i-ta*      *unan*      *ma=la-n*  
3SG.OBJ=take village go.PFV-COND 1PL.INCL 3SG.OBJ=eat-IMP

‘If [we] bring it [= a crocodile] home, we’ll eat it!’ [ulwa038\_04:29]

The recipient argument (the person to whom something is brought) can be encoded in a postpositional phrase, either with a directional postposition such as *iya* ‘toward’, as in (113) and (114), or with a benefactive postposition such as *ala* ‘for’ (115) or *nap* ‘for’ (116).

- (113) *Inga la mat aniya i.*

*inga*    *ala*      *ma=tii*      *an=iya*      *i*  
affine PL.DIST 3SG.OBJ=take 1PL.EXCL=toward go.PFV  
‘[My] in-laws brought it to us.’ [ulwa037\_36:56]

- (114) *Nditi wiya mana.*

*ndii=tii*    *u=iya*      *ma-na*  
3PL=take 2SG=toward go-IRR  
‘[They] would bring them to you.’ [ulwa014\_36:45]

- (115) *Mala numan kot i.*

*ma=ala*    *numan*    *ko=tii*      *i*  
3SG.OBJ=for husband INDF=take go.PFV  
‘[They] brought a husband for her.’ [ulwa019\_00:53]

- (116) *Ndi ndinap ndit ninap iye.*

*ndii ndii=ina-p*    *ndii=tii*    *ni=nap*    *i-e*  
3PL 3PL=get-PFV 3PL=take 1SG=for go.PFV-DEP  
‘They got them and brought them for me.’ [ulwa014\_47:24]

# 15 Additional topics in syntax

This chapter covers an assortment of syntactic constructions, organized rather more by functional concerns than by syntactically motivated principles. Thus this chapter explains how a speaker of Ulwa may accomplish certain communicative goals, such as formulating questions, issuing commands, negating propositions, and reporting on the speech of others.

## 15.1 Questions

There are, as in most languages, two basic types of questions in Ulwa: polar questions ('yes/no' questions) (§15.1.1) and content questions (*wh*- questions) (§15.1.2).

### 15.1.1 Polar questions ('yes/no' questions)

Polar questions in Ulwa are identical in form to their declarative counterparts. They are recognizable, however, through pragmatic factors and through phonology (intonation). First, context often makes it apparent that a question, rather than a statement, is being formed by the speaker. Second, polar questions are identifiable through a rising intonation. The questions presented in (1) through (4), if given the right context and said without a rising intonation, could all also function as statements.

- (1) *Itom mi awal tembi wap.*  
*itom mi awal tembi wap*  
father 3SG.SUBJ yesterday bad be.PST  
(a) 'Was father sick yesterday?'  
(b) 'Father was sick yesterday.' [elicited]
- (2) *U namap.*  
*u n-ama-p*  
2SG DETR-eat-PFV  
(a) 'Have you eaten?'  
(b) 'You've already eaten.' [elicited]

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- (3) *Inom mī amun ya ute.*  
*inom mī amun ya uta-e*  
 mother 3SG.SUBJ now coconut grind-IPFV  
 (a) ‘Is mother grinding coconut now?’  
 (b) ‘Mother is grinding coconut now.’ [elicited]
- (4) *Alum mī ikali ya ndisina.*  
*alum mī i-kali ya ndi=si-na*  
 child 3SG.SUBJ hand-send coconut 3PL=push-IRR  
 (a) ‘Can the child catch the coconuts?’  
 (b) ‘The child can catch the coconuts.’ [elicited]

Perhaps especially in leading questions, Ulwa can employ the interjections *a* ‘eh?’ or *e* ‘eh?’ as a tag word at the end of the interrogative sentence. These forms are common also in Tok Pisin, which possibly played a role in their use in Ulwa. These tag words serve as an additional means of indicating that a sentence is a question, seen in (5), (6), and (7).

- (5) *Alo un apa map a?*  
*ala=o un apa ma=p a*  
 PL.DIST=VOC 2PL house 3SG.OBJ=be INTERJ  
 ‘Hey, you all – are you home?’ [ulwa018\_01:37]
- (6) *Ngun andin ngun mundu ngunas a?*  
*ngun andin ngun mundu ngun=asa a*  
 2DU DU.DIST 2DU hunger 2DU=hit INTERJ  
 ‘You two, you two over there – you’re hungry, yeah?’ [ulwa041\_01:09]
- (7) *U ango anmbī mbi e?*  
*u ango an-mbī mbī-i e*  
 2SG NEG out-here out-go.PFV INTERJ  
 ‘You didn’t come out, eh?’ [ulwa040\_00:06]

There are not many examples of these tag interjections in my corpus. Although examples (5) through (7) might suggest a contrast in polarity between the interjections *a* ‘eh?’ and *e* ‘eh?’, I do not suspect that such a contrast exists.

Polar questions may be answered with full sentences, with paralinguistic gestures, with exclamatory interjections (such as *m* ‘mhm’), or with the words ‘yes’ or ‘no’. The word *iyo* ‘yes’ (with the alternate form *iya* ‘yeah’) is used for the affirmative, and the word *ase* ‘no’ (with the alternate form *asa* ‘nah’) is used for

## 15.1 Questions

the negative. To respond negatively to a negative proposition in a question, a speaker may answer ‘yes’. Thus, for example, the answer to (7) is provided in (8).

- (8) *Iya nī awal mbi līmndī tawatīp ndale.*  
*iya nī awal mbi-i līmndī tawatīp ndi=ala-e*  
 yes 1SG yesterday here-go.PFV eye child 3PL=see-DEP  
 ‘Yes, I came out yesterday and watched the children.’ [ulwa040\_00:08]

Here the responder answers ‘yes’ to mean: ‘No, I did come out.’

### 15.1.2 Content questions (*wh*- questions)

Content questions in Ulwa rely on several different *wh*- words, which are presented in (9). For more on interrogative pronouns, see §8.5. There are no interrogative verbs in Ulwa.

- (9) Interrogative words
- |                    |                |
|--------------------|----------------|
| <i>kwa</i>         | ‘who? [SG]’    |
| <i>kuma</i>        | ‘who? [NSG]’   |
| <i>kwanji</i>      | ‘whose? [SG]’  |
| <i>kumanji</i>     | ‘whose? [NSG]’ |
| <i>angos</i>       | ‘what?’        |
| <i>ango</i>        | ‘which?’       |
| <i>ango (luwa)</i> | ‘where?’       |
| <i>ango tem</i>    | ‘when?’        |
| <i>angwena</i>     | ‘why?’         |
| <i>anjika</i>      | ‘how many?’    |
| <i>anjikaka</i>    | ‘how?’         |

The interrogative pronoun *angos* ‘what?’ is discussed in §8.5. Examples (10) and (11) demonstrate its use in texts.

- (10) *A nīnji nungol ala angos landa?*  
*a nī-nji nungol ala angos la-nda*  
 ah 1SG-POSS child PL.DIST what eat-IRR  
 ‘Ah, what will my children eat?’ [ulwa014\_64:56]
- (11) *U angos natan?*  
*u angos na-ta-n*  
 2SG what DETR-say-IPFV  
 ‘What are you saying?’ [ulwa014†]

## 15 Additional topics in syntax

As mentioned in §10.3.2, the question words *angos* ‘what?’ and *ango* ‘which?’ likely derive from the negation marker *ango* ‘NEG’. This may suggest that content questions in general may derive from polar questions (e.g., a question like ‘what will my children eat?’ in (10) would have its origin in something like ‘will my children not eat?’).<sup>1</sup>

Sentences (12) and (13) provide examples of *kwa* ‘who? [SG]’ (further discussed in §8.5). This form is often shortened to [ko]. Whereas the form *kwa* ‘who? [SG]’ refers to exactly one referent, the form *kuma* ‘who? [NSG]’ refers to two or more referents.<sup>2</sup>

- (12) *Kwa tiki man tinangana?*

*kwa tiki ma=n tinanga-na*  
one again 3SG.OBJ=OBL arise-IRR

‘Who will get it [= the school] up again?’ [ulwa014\_54:01]

- (13) *Ko mat inde?*

*ko ma=tii inda-e*  
one 3SG.OBJ=take walk-IPFV

‘Who is carrying it around?’ [ulwa037\_17:22]

As mentioned in §13.1, there is no so-called *wh*-movement in Ulwa; all content questions are asked in-situ – that is, with the questioned element occurring in the same place where it would occur in an equivalent declarative sentence. Thus, *kwa* ~ *kuma* ‘who?’ or *angos* ‘what?’ occur in the subject position when the questioned element is the subject of a clause, and they occur in the object position when the questioned element is an object. Likewise, *kwanji* ~ *kumanji* ‘whose?’ occurs immediately before the possessed NP, just as would any possessive pronominal marker. Thus, for example, in (14), the ‘who(m)?’ element occurs in the position typically held by objects.

- (14) *U man ko lip sina?*

*u ma=n ko li-p si-na*  
2SG 3SG.OBJ=OBL one put-PFV push-IRR

‘Whom will you blame?’ (Literally ‘Onto whom will you push with it?’)  
[ulwa014†]

<sup>1</sup>Similarly, interrogative pronouns like *kwa* ‘who? [SG]’ and *kuma* ‘who? [NSG]’ are colexified with indefinite pronouns. Thus, content questions such as the one in (13) may thus derive from polar questions (i.e., ‘who is carrying it?’ < ‘is someone carrying it?’).

<sup>2</sup>Thus the number distinction made in the words meaning ‘who?’ (or ‘whose?’) is a binary distinction of singular versus non-singular, as opposed to the three-way contrast of singular, dual, and plural that runs throughout many other paradigms in the language.

### 15.1 Questions

In questions of countable quantity, the question word *anjika* ‘how many?’ appears after the noun phrase whose quantity is the topic of questioning. This could be either a subject or an object (or even an oblique phrase). The word *anjika* ‘how many?’ is thus syntactically identical to any modifying adjective and – in particular – to numerals, which immediately follow the enumerated NP. Its use is exemplified in (15) and (16).

- (15) *Wambana anjika inim mo man?*  
*wambana anjika inim ma=u ma-n*  
 fish how.many water 3SG.OBJ=from go-IPFV  
 ‘How many fish are swimming?’ [elicited]
- (16) *U wambana anjika tñ?*  
*U wambana anjika ti-n*  
 2SG fish how.many take-PFV  
 ‘How many fish did you catch?’ [elicited]

It should be noted that questions of non-countable quantity – that is, questions about mass nouns (i.e., ‘how much?’) – are not asked with *anjika* ‘how many?’. Rather, such interrogatives can only be formed as ‘yes/no’ questions, in which an inquiry is made whether the amount in question is ‘big’ or ‘little’, as seen in examples (17), (18), and (19).

- (17) *U inim ambi amap?*  
*u inim ambi ama-p*  
 2SG water big eat-PFV  
 ‘How much water did you drink?’ (Literally ‘Did you drink big [= much] water?’) [elicited]
- (18) *U inim ilum amap?*  
*u inim ilum ama-p*  
 2SG water little eat-PFV  
 ‘How much water did you drink?’ (Literally ‘Did you drink little water?’) [elicited]
- (19) *Nungol mï inim ambi ame?*  
*nungol mï inim ambi ama-e*  
 child 3SG.SUBJ water big eat-IPFV  
 ‘How much water does the child drink?’ (Literally ‘Does the child drink big [i.e., much] water?’) [elicited]

## 15 Additional topics in syntax

Other question words, such as *anjikaka* ‘how?’ and *angwena* ‘why?’ cannot properly serve as either subject or object of a predicate. Accordingly, they may be considered obliques. Their position in a clause is thus akin to the positioning of adverbs – that is, following the subject (when expressed) and preceding the entire verb phrase, including the object of the verb if the verb is transitive, as seen with the form *anjikaka* ‘how?’ in (20) and (21).

- (20) *U anjikaka apa maytap?*  
*u anjikaka apa ma=ita-p*  
 2SG how house 3SG.OBJ=build-PFV  
 ‘How did you build the house?’ [elicited]

- (21) *Alimban mī anjikaka lamndu masap?*  
*Alimban mī anjikaka lamndu ma=asa-p*  
 [name] 3SG.SUBJ how pig 3SG.OBJ=hit-PFV  
 ‘How did Alimban kill the pig?’ [elicited]

This is the same position as other obliques, such as postpositional phrases, as illustrated by (22), or oblique-marked NPs, as illustrated by (23) (§13.4).

- (22) *Alimban mī tīn mol lamndu masap.*  
*Alimban mī tīn ma=ul lamndu ma=asa-p*  
 [name] 3SG.SUBJ dog 3SG=with pig 3SG.OBJ=hit-PFV  
 ‘Alimban killed the pig with the dog.’ [elicited]
- (23) *Alimban mī mananī lamndu masap.*  
*Alimban mī mana=nī lamndu ma=asa-p*  
 [name] 3SG.SUBJ spear=OBL pig 3SG.OBJ=hit-PFV  
 ‘Alimban killed the pig with the spear.’ [elicited]

Although glossed in (20) and (21) as a monomorphemic word, *anjikaka* ‘how?’ is actually analyzable as *anjika-ka* ‘how.many-let’.<sup>3</sup> In other words, the final [-ka] is taken to be the perfective/imperfective form of the irregular verb *ka-* ‘let, leave, allow’ (§11.2.3). Though perhaps having undergone a process of grammaticalization and now often analyzed simply as ‘how?’, the word’s verbal morphology is apparent in sentences such as (24) through (29), which reflect the irrealis form *laka(na)* ‘let [IRR]’ of the verb.

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<sup>3</sup>It may even be analyzable further (cf. the possible etymology of *anjika* ‘how many?’ presented in (148) in §10.3.2).

15.1 *Questions*

- (24) *Itom mī anjikalaka apa maytana?*  
*itom mī anjika-la-ka apa ma=ita-na*  
 father 3SG.SUBJ how.many-IRR-let house 3SG.OBJ=build-IRR  
 ‘How will father build the house?’ [elicited]
- (25) *Nungol ndī anjikalaka wambana ndutana?*  
*nungol ndī anjika-la-ka wambana ndī=uta-na*  
 child 3PL how.many-IRR-let fish 3PL=grind-IRR  
 ‘How will the boys catch the fish?’ [elicited]
- (26) *Nga kwa anjikalakana mane?*  
*nga kwa anjika-la-ka-na ma-n-e*  
 SG.PROX one how.many-IRR-let-IRR go-IPFV-DEP  
 ‘What is this one going to do?’ [ulwa001\_05:53]
- (27) *U manī anjikalakana?*  
*u ma=nī anjika-la-ka-na*  
 2SG 3SG.OBJ=OBL how.many-IRR-let-IRR  
 ‘What will you do with it?’ [elicited]
- (28) *Itom mī mana manī anjikalakana?*  
*itom mī mana ma=nī anjika-la-ka-na*  
 father 3SG.SUBJ spear 3SG.OBJ=OBL how.many-IRR-let-IRR  
 ‘What is father going to do with the spear?’ [elicited]
- (29) *U ndīt indata ndīn anjikalakana?*  
*u ndī=tī inda-ta ndī=n anjika-la-ka-na*  
 2SG 3PL=take walk-COND 3PL=OBL how.many-IRR-let-IRR  
 ‘What will you do with them if you carry them around?’ [ulwa014\_14:06]

Note that these irrealis-marked forms of this question word often convey a sense other than strictly ‘how?’, as examples (26) through (29), which are translated as ‘what will [someone] do?’. The irrealis examples notwithstanding, elsewhere throughout this grammar the form *anjikaka* ‘how?’ is glossed simply as ‘how?’, without being analyzed as being polymorphemic.

Idiomatically, *anjika* ‘how many?’ can also be used to ask a question somewhat akin to English ‘what happened to [someone]?’ or ‘what’s up with [someone]?’ as seen in (30).

## 15 Additional topics in syntax

- (30)
- Mi nan mat a u anjika?*

*mi na=n ma=ta a u anjika*  
 3SG.SUBJ talk=OBL 3SG.OBJ=say ay 2SG how.many

‘He said to her: “Ay, what happened to you?”’ [ulwa001\_15:48]

As mentioned in the discussion of interrogative pronouns (§8.5), questions of ‘which?’ are formed with *ango* ‘which?’, homophonous with the negative marker and likely derived from it. The two differ, however, in terms of syntactic position: whereas the negative marker typically follows the grammatical subject, the question word ‘which?’ precedes the NP it modifies (whether subject, object, or oblique). Sentences (31), (32), and (33) provide additional examples of *ango* ‘which?’ as it is used in questions.

- (31)
- Ango wa makape wombïn?*

*ango wa maka=p-e wombïn*  
 which village thus=COP-DEP work

‘Which village has work like this?’ [ulwa014\_61:04]

- (32)
- U ango tilwa u mbi?*

*u ango tilwa u mbi-i*  
 2SG which road from here-go.PFV

‘Along which road have you come here?’ [ulwa037\_29:44]

- (33)
- Mbipita ango ini mawat pïta?*

*mbi-p-ta ango ini ma=wat p-ta*  
 here-be-COND which ground 3SG.OBJ=atop be-COND

‘If [they] stay, which ground will they live on?’ [ulwa014\_21:01]

Alternatively, the interrogative word *angos* ‘what?’ may be used in the same fashion, modifying an NP, by preceding it, to ask ‘which?’, as in (34) and (35).

- (34)
- Ayndin ni angos na ukïna?*

*Ayndin ni angos na u=kï-na*  
 [name] 1SG what talk 2SG=say-IRR

‘Ayndin, what should I say to you?’ (Literally ‘what talk?’)

[ulwa037\_00:01]

- (35)
- Una wandam mawap angos wombïn ninda?*

*unan wandam ma=wap angos wombïn=n ni-nda*  
 1PL.INCL jungle 3SG.OBJ=be.PST what work=OBL act-IRR

‘[When] we are in the jungle, what work will [we] do?’ [ulwa030\_01:08]

### 15.1 Questions

Questions of time are asked by combining *ango* ‘which?’ with *tem* ‘time’, the latter word borrowed from Tok Pisin *taim* ‘time, when’. Thus, quite transparently, temporal questions in Ulwa are rooted in a phrase meaning ‘which time?’. This phrase occurs in the canonical position for temporal adverbs (e.g., *umbe* ‘tomorrow’, *amun* ‘now’, etc.). In other words, *ango tem* ‘when?’ occurs immediately following the subject NP, as illustrated by (36), whose answer is given in (37).

- (36) *Kapos mī angō tem lamndu masap?*  
*Kapos mī angō tem lamndu ma=asa-p*  
 [name] 3SG.SUBJ which time pig 3SG.OBJ=hit-PFV  
 ‘When did Kapos kill the pig?’ (*tem* < TP *taim* ‘time’) [elicited]

- (37) *Kapos mī awal lamndu masap.*  
*Kapos mī awal lamndu ma=asa-p*  
 [name] 3SG.SUBJ yesterday pig 3SG.OBJ=hit-PFV  
 ‘Kapos killed the pig yesterday.’ [elicited]

Sentence (38) and (39) provide additional examples of *ango tem* ‘when?’.

- (38) *Itom mī angō tem utam mamap?*  
*itom mī angō tem utam ma=ama-p*  
 father 3SG.SUBJ which time yam 3SG.OBJ=eat-PFV  
 ‘When did father eat the yam?’ (*tem* < TP *taim* ‘time’) [elicited]
- (39) *Ango tem man ninda?*  
*ango tem ma=n ni-nda*  
 which time 3SG.OBJ=OBL act-IRR  
 ‘When will [we] do it?’ (*tem* < TP *taim* ‘time’) [ulwa031\_01:27]

Alternatively, the phrase *ango tem* ‘which time?’ (i.e., ‘when?’) can take the oblique marker *=n* ‘OBL’, thus forming a phrase meaning ‘with which time?’ (i.e., ‘at which time?’), as in (40) and (41).

- (40) *Kapos mī angō temnī lamndu masap?*  
*Kapos mī angō tem=nī lamndu ma=asa-p*  
 [name] 3SG.SUBJ which time=OBL pig 3SG.OBJ=hit-PFV  
 ‘When did Kapos kill the pig?’ (*tem* < TP *taim* ‘time’) [elicited]
- (41) *Ango temnī natana?*

## 15 Additional topics in syntax

*ango tem=ni na-ta-na*

which time=OBL DETR-say-IRR

‘When will the meeting start?’ (Literally ‘[They] will at which time talk?’)  
(*tem* < TP *taim* ‘time’) [elicited]

Spatial questions are also formed with the question word *ango* ‘which?’. Unlike temporal questions, however, *ango* ‘which?’ usually occurs without overtly modifying any noun, such as, for example, a word meaning ‘place’. That is, when taken alone, *ango* ‘which?’ is understood to mean ‘which location?’. Again, the spatial question word (or, possibly, elided phrase) occurs in the same position as spatial modifiers in indicative clauses, as illustrated by the pair of examples (42) and (43).

- (42) *Ankam mi angō i?*

*ankam mi        angō i*

person 3SG.SUBJ which go.PFV

‘Where did the person go?’ [elicited]

- (43) *Ankam mi ngaya i.*

*ankam mi        ngaya i*

person 3SG.SUBJ far     go.PFV

‘The person went far away.’ [elicited]

Motion verbs in Ulwa can be transitive, taking a goal argument as their direct object. Thus, in questions of ‘where to?’ or ‘whither?’, the question word *ango* ‘which?’ occurs in object position, as illustrated by the pair of examples (44) and (45).

- (44) *Tangin mi angō i?*

*Tangin mi        angō i*

[name] 3SG.SUBJ which go.PFV

‘Where did Tangin go?’ [elicited]

- (45) *Tangin mi wa may.*

*Tangin mi        wa     ma=i*

[name] 3SG.SUBJ village go.PFV

‘Tangin went to the village.’ [elicited]

Critically, in such constructions, no object marker is permitted; its inclusion would render an interpretation of [*ango*] as ‘NEG’ rather than as ‘which?’, as illustrated by (46).

15.1 *Questions*

- (46) *Tangin mī ango may.*  
*Tangin mī ango ma=i*  
 [name] 3SG.SUBJ NEG 3SG.OBJ=go.PFV  
 (a) ‘Tangin did not go [there].’  
 (b) \* ‘Where did Tangin go?’ [elicited]

The source of motion (i.e., origin), on the other hand, can be indicated as the object of the postposition *u* ‘from’. Thus, in questions of ‘where from?’ or ‘whence?’, the question word *ango* ‘which?’ occurs as the object of the postposition *u* ‘from’, as seen in the pair of sentences (47) and (48).

- (47) *U ango u mbi?*  
*u ango u mbi-i*  
 2SG which from here-go.PFV  
 ‘Where did you come from?’ [elicited]
- (48) *Nī wandam u mbi.*  
*nī wandam u mbi-i*  
 1SG jungle from here-go.PFV  
 ‘I came from the jungle.’ [elicited]

Indications that *ango* ‘where?’ is elliptical for ‘which place?’ come from sentences such as (49), which contains the entire phrase *ango luwa* ‘which place?’. This lengthier method of asking ‘where?’, however, seems to be relatively uncommon.

- (49) *Popo ndī un ango luwa pe.*  
*popo ndī u=n ango luwa p-e*  
 papaya 3PL 2SG=OBL which place be-IPFV  
 ‘Where are your papayas?’ (Literally ‘The papayas for you are at which place?; *popo* < TP *popo* ‘papaya’) [ulwa014\_07:36]

It may be noted that something of the negative sense of [ango] is perhaps preserved in example (49), since this is a rhetorical question meant to imply ‘you have no papayas’. Sentence (50) is another example in which the full phrase *ango luwa* ‘which place?’ occurs.

- (50) *Ngun ango luwa wap?*  
*ngun ango luwa wap*  
 2DU which place be.PST  
 ‘Where were you?’ Literally ‘You were at which place?’) [ulwa014\_40:07]

## 15 Additional topics in syntax

As a modifying element, the *ango* ‘which?’ component of the elided phrase ‘which place?’ can receive the copular enclitic or be followed by a locative verb, thereby serving as the predicate of its own clause, as in examples (51), (52), and (53).

- (51) *Unan angop?*

*unan      ango=p*

1PL.INCL which=COP

‘Where are we?’ (Literally ‘We are [at] which [place]?’) [elicited]

- (52) *U ango wap?*

*u    ango    wap*

2SG which be.PST

‘Where were you?’ [elicited]

- (53) *Yanapi mī angopīna?*

*Yanapi    mī      ango=p-na*

[name] 3SG.SUBJ which=COP-IRR

‘Where will Yanapi be?’ [elicited]

Such clauses with verbalized ‘where?’ constructions can combine with other clauses, as in the question in (54).

- (54) *Itom mī angope lamndu masap?*

*itom    mī      ango=p-e      lamndu ma=asa-p*

father 3SG.SUBJ which=COP-DEP pig      3SG.OBJ=hit-PFV

‘Where did father kill the pig?’<sup>4</sup> (Literally something like ‘Father killed the pig, having been where?’) [elicited]

In a similar sentence, but with irrealis modality, the verb in each of the two clauses would be marked for irrealis or conditional mood (55).

- (55) *Itom mī angopīta lamndu mawalinda?*

*itom    mī      ango=p-ta      lamndu ma=wali-nda*

father 3SG.SUBJ which=COP-COND pig      3SG.OBJ=hit-IRR

‘Where will father kill the pig?’ (Literally ‘Father will kill the pig if [he] is where?’) [elicited]

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<sup>4</sup>Note that the verbalized *ango* ‘which?’ now functions as the linking element between two clauses, and accordingly receives both the copular enclitic =*p* ‘cop’ and the dependent marker =*e* ‘DEP’.

### 15.1 Questions

Finally, ‘why’ questions are formed with the question word *angwena* ‘why?’. Although this is pronounced as a single word, it, too, likely derives from a phrase containing *ango* ‘which?’. The second element probably derives from *na* ‘talk, speech, story, message, thought, reason, language’, here having the sense of ‘reason’ (i.e., ‘[for] what reason?’).<sup>5</sup> The questions in (56) through (59) all contain *angwena* ‘why?’.

- (56) *U angwena mbi?*

*u angwena mbi-i*  
2SG why here-go.PFV

‘Why did you come here?’ [elicited]

- (57) *Itom mi angwena apa maytap?*

*itom mi angwena apa ma=ita-p*  
father 3SG.SUBJ why house 3SG.OBJ=build-PFV  
‘Why did father build the house?’ [elicited]

- (58) *Mi ndin angwena ndit inde?*

*mi ndi=n angwena ndi=tii inda-e*  
3SG.SUBJ 3PL=OBL why 3PL=take walk-IPFV  
‘Why is he walking around with them?’ [ulwa014\_14:02]

- (59) *Un angwena mawat pe ne?*

*un angwena ma=wat p-e ni-e*  
2PL why 3SG.OBJ=atop be-DEP act-IPFV  
‘Why are you doing [things] during it [this period of mourning]? ’  
[ulwa032\_03:15]

#### 15.1.3 Multiple questions

Ulwa interrogative constructions have the productive ability to question multiple things simultaneously. Like English constructions such as ‘who gave what to whom?’, Ulwa constructions may inquire into multiple unknowns. An example of an Ulwa multiple-question construction is given in (60).

<sup>5</sup>It is unclear why the form is pronounced as [angwena] as opposed to the expected <sup>†</sup>[angona], but the pronunciation may have changed due to a folk etymological association with *ina* ‘liver’, the seat of reasoning and emotion in the Ulwa conception of the human body. This form also appears in words such as *inakawana-* ‘think’ (see §11.2.1 for a proposed etymology). Laycock’s (1971a: 3260) field notes seem to indicate that the Yaul dialect form is /angola/ ‘why?’, thereby supporting the etymology of \*ango ‘which?’ + \*la ‘talk, reason’.

## 15 Additional topics in syntax

- (60) *Ango luwa angos nji ndilanda?*  
*ango luwa angos nji ndi=la-nda*  
 which place what thing 3PL=eat-IRR  
 ‘Where will [we] find something to eat?’ (Literally ‘[We] will eat what things [at] which place?’) [ulwa032\_07:52]

Whereas English constructions like ‘who gave what to whom?’ are mostly limited to situations in which it is assumed by the asker that each question component has a known referent, Ulwa multiple-question constructions are more flexible. Thus, for example, the two questions ‘where will we find food?’ and ‘what food will we find?’ may be combined into something like ‘where will we find what food?’, a sentence that would stretch the capacities of English multiple-question constructions.<sup>6</sup> Examples (61), (62), and (63) illustrate more multiple-question constructions of this type.

- (61) *U angó luwa angos matín?*  
*u angó luwa angos ma=tí-na*  
 2SG which place what 3SG.OBJ=take-IRR  
 ‘Where will you get something?’ [ulwa032\_12:10]
- (62) *Ngan ndandí angó luwa u angos tīna?*  
*ngan ndi=andí angó luwa u angos tī-na*  
 1DU.EXCL 3PL=for which place from what take-IRR  
 ‘From which place can we two get what for them?’ [ulwa032\_19:58]
- (63) *E ngusuwa ko angwena angos mundu wananda nat?*  
*e ngusuwa ko angwena angos mundu wana-nda na-ta*  
 ay poor just why what food cook-IRR DETR-say  
 ‘Ay, why did that poor thing say that he would cook whatever kind of food?’ (Literally ‘Why did the poor thing say that [he] would cook what food?’) [ulwa014\_15:28]

Multiple questions can also be expressed in what are clearly multiple clauses. In (64), the conditional form *-ta* ‘COND’ marks the end of the first clause – that is, the protasis.

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<sup>6</sup>Admittedly, this sample sentence is not a prototypical multiple-question construction, since one of the two questioned elements is perhaps more properly considered an indefinite pronoun (§8.4) as opposed to a *wh*- word. An alternative analysis of these multiple questions would be that these are sets of conjoined phrases with no overt conjunction (e.g., ‘at what place and what thing will we eat?’, ‘from which place and what thing can we two get for them?’, etc.).

## 15.2 Commands and requests

- (64) *Ndī ango luwa wandam luta angos mundu malan?*  
*ndī ango luwa wandam lo-ta angos mundu ma=la-n[da]*  
 3PL which place jungle go-cond what food 3SG.OBJ=eat-IRR  
 ‘Where will they go and what will they eat?’ (Literally ‘If they go to which jungles, what food will [they] eat?’) [ulwa032\_14:00]

### 15.1.4 Rhetorical questions

Questions often serve rhetorical purposes – that is, a speaker may not be actually requesting information, but rather may be making an argument (usually anticipating a negative response to the rhetorical question). Example (65) illustrates how these may be made in Ulwa.

- (65) *Ndī nji ndīwatlunda?*  
*ndī nji ndī=wat-lo-nda*  
 3PL thing 3PL=atop-cut-IRR  
 ‘Will they clear the things?’ (The anticipated response is: ‘No, they won’t.’) [ulwa014\_53:02]

Rhetorical questions can be either polar questions or content questions. In polar rhetorical questions, the anticipated response is ‘no’; in content rhetorical questions, the anticipated response is ‘nothing’, ‘nowhere’, ‘nobody’, and so on. Example (66) contains first a polar question, and then a content question.

- (66) *U ko wandam nji ndī ango luwa pe? U ko limndī ndala?*  
*u ko wandam nji ndī ango luwa p-e u ko limndī ndī=ala*  
 2SG just jungle thing 3PL which place be-DEP 2SG just eye 3PL=see  
 ‘Where are your jungle properties? Do you see them?’ [ulwa032\_39:45]

The first question is literally ‘Your jungle things have which place?’ The anticipated response to it is: ‘No place.’ The anticipated response to the second question is: ‘No.’ Example (66) also illustrates the use of the modal adverb *ko* ‘just’, which may be used for emphasis in rhetorical questions.

## 15.2 Commands and requests

Commands (or requests) are, generally, built around an imperative form of a verb (§6.7). Imperative sentences may contain an expressed subject (typically a second person pronoun), but, as in all sentence types, it is possible for the subject to be

## 15 Additional topics in syntax

omitted. Examples (67) through (71) illustrate how second person pronouns may be included in imperative sentences.

- (67) ***U nul man!***  
***u nɨ=ul ma-n***  
 2SG 1SG=with go-IMP  
 ‘Go with me!’ (said to one person) [ulwa014\_70:49]
- (68) ***Ngun naman!***  
***ngun na-ma-n***  
 2DU DETR-go-IMP  
 ‘Go!’ (said to two people) [ulwa001\_09:46]
- (69) ***U ikali ngasin!***  
***u i-kali nga=si-n***  
 2SG hand-send SG.PROX=push-IMP  
 ‘Hold this!’ (said to one person) [ulwa014\_62:22]
- (70) ***U manji ndi nan makin!***  
***u ma-nji ndi na=n ma=kii-n***  
 2SG 3SG.OBJ-POSS 3PL talk=OBL 3SG.OBJ=say-IMP  
 ‘Tell her about her [sago palms]!’ (said to one person) [ulwa037\_42:10]
- (71) ***Un maya wa nayn!***  
***un ma=iya wa na-i-n***  
 2PL 3SG.OBJ=toward village DETR-come-IMP  
 ‘Come home to her!’ (said to multiple people) [ulwa032\_04:30]

In the imperative sentences shown in (72), (73), and (74), the second person subject is not expressed.

- (72) ***Amun man!***  
***amun ma-n***  
 now go-IMP  
 ‘Go now!’ [elicited]
- (73) ***Unji mat indan!***  
***u-nji ma=tii inda-n***  
 2SG-POSS 3SG.OBJ=take walk-IMP  
 ‘Carry your [child] around!’ [ulwa032\_17:15]

## 15.2 Commands and requests

- (74) *Unji al kwa ndawa ka lowon!*  
*u-nji al kwa anda-awa ka lo-wo-n*  
 2SG.POSS net one SG.DIST-INT in IRR-sleep-IMP  
 ‘Sleep in that other mosquito net of yours!’ [ulwa011\_01:42]

Third person imperatives (or jussives) are also possible. These are no different from prototypical second person imperatives: they, too, contain a verb with the imperative suffix; the only difference is that the command is issued to a third person referent. Sentences (75), (76), and (77) are examples of third person imperatives in Ulwa.

- (75) *Mi lan!*  
*mi la-n*  
 3SG.SUBJ eat-IRR  
 ‘Let him eat!’ [elicited]
- (76) *Ndī wutīnīn!*  
*ndī wutī-ni-n*  
 3PL leg-beat-IMP  
 ‘Let them dance!’ [elicited]

- (77) *Kalingana kalilita mi man!*  
*Kalingana kali-lī-ta mi ma-n*  
 [name] send-put-COND 3SG.SUBJ go-IMP  
 ‘Send Kalingana and he’ll go!’ (Literally ‘If [you] send Kalingana, let him go!’) [ulwa018\_01:00]

First person imperatives (or hortatives) are possible as well, but only for plural inclusive forms. That is, at least one addressee must be included in the exhortation. Sentences (78), (79), and (80) are examples of first person imperatives in Ulwa.

- (78) *Ngunan lan!*  
*ngunan la-n*  
 1DU.INCL eat-IMP  
 ‘Let’s eat!’ [elicited]
- (79) *Unan ndīlan!*  
*unan ndī=la-n*  
 1PL.INCL 3PL=eat-IMP  
 ‘Let’s eat them!’ [ulwa037\_45:40]

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- (80)
- Una man!*

*unan ma-n*

1PL.INCL go-IMP

'Let's go!' [ulwa014\_66:54]

Indeed, the only referents that cannot be the subjects of imperatives are first person non-inclusive forms – that is, first person singular, first person dual exclusive, and first person plural exclusive, as illustrated by the ungrammatical sentences (82) and (84). Similar constructions containing these pronominal forms, however, can be created with the irrealis suffix, as illustrated by sentences (81) and (83).

- (81)
- Ni landa.*

*ni la-nda*

1SG eat-IRR

'I should eat.' [elicited]

- (82) \*
- Ni lan!*

*nii la-n*

1SG eat-IRR

'Let me eat!' [elicited]

- (83)
- An landa.*

*an la-nda*

1PL.EXCL eat-IRR

'We should eat.' [elicited]

- (84) \*
- An lan!*

*an la-n*

1PL.EXCL eat-IRR

'Let's eat!' [elicited]

The issue is, however, complicated, since, in casual speech, speakers commonly drop verbal endings, especially of irrealis verb forms. Thus, among the collected texts there are examples of irrealis clauses with, for example, 1SG subjects that do appear to employ the imperative suffix *-n* 'IMP', as in (85). I consider it more likely, however, that this [n] represents an abbreviated form of the irrealis suffix *-na ~ -nda* 'IRR'.

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- (85) *Ni ma ndin lun.*  
*ni ma ndi=n lo-n[da]*  
 1SG go 3PL=OBL cut-IRR  
 'I will go and plant them.' [ulwa014\_08:10]

Prohibitions (i.e., negative commands) are treated separately from true imperatives, not only since they require a special word, *wana* ~ *wanap* 'PROH', but also because they do not permit the imperative suffix. Prohibitions may be issued to any referent, including first person non-inclusive forms (see §15.2.4 for examples).

### 15.2.1 Irrealis for imperative

The fact that the irrealis suffix can encode deontic modality (§6.6) – and, specifically, a directive mood – means that it may function very much like an imperative suffix. Indeed, it is possible that the imperative suffix derives historically from the irrealis suffix – that is, as an apocopated version, which could be expected to occur in emphatic direct address.

Thus, some clauses containing irrealis verbs may be functionally equivalent to imperatives, and they may therefore be translated as such in English, as in the first translation of each of examples (86), (87), and (88).

- (86) *U landa!*  
*u la-nda*  
 2SG eat-IRR  
 (a) 'Eat!'  
 (b) 'You must eat.' [elicited]
- (87) *Asa u mat nínanda!*  
*asa u ma=tí ní=na-nda*  
 no 2SG 3SG.OBJ=take 1SG=give-IRR  
 (a) 'No, give it to me!'  
 (b) 'No, you should give it to me.' [ulwa032\_28:41]
- (88) *Kikal misimisi ngawananda!*  
*kikal misimisi nga=wana-nda*  
 ear story SG.PROX=feel-IRR  
 (a) 'Listen to this story!'  
 (b) '[You] must/should listen to this story.'  
 (c) 'Would that [you] were listening to this story?' [elicited]

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This use of the irrealis suffix also applies to third person imperatives (89) and first person imperatives, whether dual (90) or plural (91).

- (89) *Mi landa!*

*mi la-nda*

3SG.SUBJ eat-IRR

- (a) ‘Let him eat!'
- (b) ‘He must eat.'
- (c) ‘Oh that he would eat!’ [elicited]

- (90) *Ngunan mana!*

*ngunan ma-na*

1DU.INCL go-IRR

- (a) ‘We shall go.'
- (b) ‘Let’s go!’ [ulwa001\_03:28]

- (91) *Una mana!*

*unan ma-na*

1PL.INCL go-IRR

- (a) ‘We must go.'
- (b) ‘Let’s go!’ [ulwa014\_24:41]

### 15.2.2 The modal adverb *kop* ‘please’

Generally, no distinction is made between commands and requests – that is, there is no common formulaic question form (as in, for example, English ‘can you please pass the salt?’) to signal a gentle request as opposed to a stern command. Typically, intonation and context alone define an imperative form as serving the pragmatic functions of either command or request. There are, however, two other formal devices for indicating requests, as opposed to commands: the adverb *kop* ‘please’ and the conditional suffix *-ta* ‘COND’ (§15.2.3). Since these devices are softer than commands formed with only the imperative verb form, they may be considered akin to requests.

The modal adverb *kop* ‘please’ (§10.2.5) may be used to soften a command, as seen in sentences (92) and (93), which contain imperative verb forms (§6.7).

- (92) *I apa i kop lamap we un man!*

*i apa i kop la-ama-p we un ma-n*

go.PFV house go.PFV please IRR-eat-PFV then 2PL go-IMP

‘Come, come to the house, eat, and then go!’ [ulwa013\_03:47]

## 15.2 Commands and requests

- (93)
- Kop malakan!**

*kop ma=la-ka-n*

please 3PL=IRR-let-IMP

'Just leave him!' [ulwa014\_08:15]

## 15.2.3 Conditionals used for requests

Another method of softening a command is using a conditional verb form – that is, one with the ending *-ta* ‘COND’ (§6.12, §15.5), as illustrated by (94).

- (94)
- Nī umbe Supam ul mata mī maya ata mana.*

*nī umbe Supam ul ma-ta mī ma=iya ata ma-na*

1SG tomorrow [name] with go-COND 3SG.SUBJ 3SG.OBJ=toward up go-IRR

'I'll go with Supam tomorrow and she'll climb it [= a tree].'

[ulwa001\_01:14]

In the story from which sentence (94) is taken, a mother is addressing her children, including Supam. While the literal meaning of the first clause is ‘if I go with Supam ...’, it has the pragmatic value of ‘Supam, you shall go with me ...!’ This imperative use of a typically dependent conditional clause may thus be taken as an example of insubordination (Evans 2007). Further examples of conditional sentences functioning as softened commands are given in (95), (96), and (97).

- (95)
- Nīlakata nī mawl malanda!***

*nī=la-ka-ta nī ma=ul ma=la-nda*

1SG=IRR-let-COND 1SG 3SG.OBJ=with 3SG.OBJ=eat-IRR

'Let me eat with him!' (Literally ‘If [you] let me, I will eat with him.’)

[ulwa001\_06:11]

- (96)
- Yena ngalat ndīnata ndī ndul lowope lunda!***

*yena ngala=tī ndī=na-ta ndī ndī=ul lo-wo-p-e*

woman PL.PROX=take 3PL=give-COND 3PL 3PL=with IRR-sleep-PFV-DEP

*lo-nda*

go-IRR

'Give them these women, and they, having slept with them, will go!'

(Literally ‘If [you] give them these women, they, having slept with them, will go.’) [ulwa002\_06:04]

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- (97) *Kwa nünji mol niya wa ita nü ko limndi mandin.*  
*kwa nü-nji ma=ul nü=iya wa i-ta nü ko*  
 just 1SG-POSS 3SG.OBJ=with 1SG=toward village go.PFV-COND 1SG just  
*limndi ma=andi-na*  
 eye 3SG.OBJ=see-IRR  
 ‘If [you] come home to me with my [cousin], I will see her.’ (i.e., ‘Please bring my cousin to me so that I can see her!’) [ulwa037\_46:36]

The conditional form may also be used with first person commands (i.e., exhortations, §15.2). Often, only the protasis (marked with the conditional suffix *-ta* ‘COND’) is expressed, leaving the apodosis only implied, as in (98).

- (98) *Unan na kali wa alan lita!*  
*unan na kali wa ala=n lü-ta*  
 1PL.INCL talk send village PL.DIST=OBL put-COND  
 ‘Let’s send a message to those villages!’ (Literally ‘If we send a message to those villages ...’) [ulwa001\_15:22]

The modal adverb *kop* ‘please’ may be used in conjunction with the conditional verb form (99).

- (99) *Kop ma wa na nditata mata!*  
*kop ma wa na ndi=ta-ta ma-ta*  
 please go just talk 3PL=say-COND go-COND  
 ‘Please, just go and tell stories!’ (Literally ‘If [you] please just go and say the talks, [it] will go.’) [ulwa014†]

The form *kop* ‘please’ may be shortened to [ko], as in (100) and (101).

- (100) *Ko ngapta apa itap nji ngalembam pín!*  
*kop nga=p-ta apa ita-p nji ngala=imbam p-n*  
 please SG.PROX=be-COND house build-PFV thing PL.PROX=under be-IMP  
 ‘Please build a house here under these things!’ (Literally ‘If [you] please be this, build a house under these things.’) [ulwa014\_53:10]
- (101) *Ko amblakalampita lun!*  
*kop ambla=kalam=p-ta lo-n*  
 please PL.REFL=knowledge=COP-COND go-IRR  
 ‘Please look after yourselves and go!’ (Literally ‘If [you] please know yourselves, go!’) [ulwa037\_63:08]

## 15.2 Commands and requests

## 15.2.4 Negative commands

Negative commands are formed with the prohibitive marker *wana* ‘PROH’ or *wanap* ‘PROH’ (§10.3.1). The prohibitive marker occurs in the same position as the standard negator *ango* ‘NEG’, which is used to negate, for example, declarative statements. In other words, the prohibitive marker follows the subject and precedes the verb phrase, including any expressed object in transitive clauses. As in positive commands, it is common for the second person subject of negative commands to be omitted, as in (102) and (103).

- (102) *Wana* *nunu nji tī ip li-p mana!*  
*wana* *nunu nji tī ip li-p ma-na*  
 PROH every thing take nose put-PFV go-IRR  
 ‘Don’t go destroying everything!’ (Literally ‘Don’t go, having put nose to everything!’) [ulwa014†]
- (103) *Angani i wanap makape na!*  
*angani i wanap maka=p-e na*  
 behind go.PFV PROH thus=COP-DEP talk  
 ‘Later, when [you] have come, do not [make] talk like this!’ [ulwa014†]

Prohibitions, however, are not limited to second person forms, but may apply to any person or number, as seen in examples (104) through (109).

- (104) (U) *wana* *nuwalinda!*  
 (u) *wana* *ni=wali-nda*  
 (2SG) PROH 1SG=hit-IRR  
 ‘Don’t hit me!’ (commanded to one person) [elicited]
- (105) (Un) *wana* *nīnji utam malanda!*  
 (un) *wana* *nī-nji utam ma=la-nda*  
 (2PL) PROH 1SG-POSS yam 3SG.OBJ=eat-IRR  
 ‘Don’t eat my yam!’ (commanded to more than two people) [elicited]
- (106) *Mi wana landa!*  
*mi wana la-nda*  
 3SG.SUBJ PROH eat-IRR  
 ‘Don’t let him eat!’ [elicited]
- (107) *Unan wana mana!*

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*unan      wana ma-na*  
 1PL.INCL PROH go-IRR  
 ‘Let’s not go!’ [elicited]

- (108) *An wana nakina.*  
*an      wana na-ki-na*  
 1PL.EXCL PROH DETR-say-IRR  
 ‘We shouldn’t talk.’ [elicited]

- (109) *Ni wana mana.*  
*ni    wana ma-na*  
 1SG PROH go-IRR  
 ‘I shouldn’t go.’ [elicited]

Prohibitions may include the speculative suffix *-t* ‘SPEC’ on the irrealis verb form (§6.11), as in examples (110) through (115).

- (110) *Tarambi wana apka niklop ma ngaya manat!*  
*Tarambi wana apka ni=klop    ma ngaya ma-na-t*  
 [name] PROH very 1SG=cross go far go-IRR-SPEC  
 ‘Tarambi, don’t go completely bypass me and go far away!’ [ulwa014†]
- (111) *Wana ndiwalindat!*  
*wana ndi=wali-nda-t*  
 PROH 3PL=hit-IRR-SPEC  
 ‘Don’t shoot them!’ [ulwa037\_47:35]
- (112) *Wanap mbiipiñate!*  
*wanap mbi-p-na-t-e*  
 PROH here-be-IRR-SPEC-DEP  
 ‘Don’t stay here!’ [ulwa001\_01:40]
- (113) *Wana ata ma Kambaramba manat!*  
*wana ata ma Kambaramba ma-na-t*  
 PROH up go [place] go-IRR-SPEC  
 ‘Don’t go up to Kambaramba [village]!’ [ulwa014†]
- (114) *Inim wana malakanat ko man ambi ndalan!*

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*inim wana ma=la-ka-na-t*                    *ko ma=n*                    *ambi*  
 water PROH 3SG.OBJ=IRR-let-IRR-SPEC just 3SG.OBJ=OBL big  
*anda=la-n*  
 SG.DIST=eat-IMP  
 ‘Water – don’t avoid it; drink a lot of it!’ [ulwa014†]

- (115) *Wana imba p̄ita niya mbundanat!*  
*wana imba p̄-ta n̄i=iya mb̄i-unda-na-t*  
 PROH night be-COND 1SG=toward here-go-IRR-SPEC  
 ‘Don’t come around here to me at night!’ (Literally ‘Don’t, when it is night, come around here to me!’) [ulwa014\_14:22]

Example (115) also illustrates the use of the conditional suffix *-ta* ‘COND’ (§6.12). Although here it is used to show an actual condition (along with the speculative suffix on the final irrealis-marked verb), it may also be used idiomatically in prohibitions, presumably to present an implied apodosis (i.e., ‘or else ...!'), as in (116) and (117).

- (116) *Wana mapta!*  
*wana ma=p̄-ta*  
 PROH 3SG.OBJ=be-COND  
 ‘Don’t live there!’ [ulwa014†]
- (117) *Wana mbundata inim lata makapta!*  
*wana mbi-unda-ta inim la-ta maka=p̄-ta*  
 PROH here-go-COND water eat-COND thus=COP-COND  
 ‘Don’t come around here and drink beer like that!’ [ulwa014†]

The prohibitive marker *wana* ~ *wanap* ‘PROH’ probably originated as the verb *wana-* ‘hear’, likely originally occurring sentence-finally, but later being reanalyzed as a negative marker (as opposed to a verb) and thus migrating to the canonical sentence position for negators. See Barlow (2020b: 118) for discussion of a similar grammaticalization process in Pondi.

### 15.3 Negation

This section concerns sentences that exhibit negative polarity. There is no verbal morphology in Ulwa used to indicate polarity, whether positive or negative. Although sentences with negative polarity contain propositions concerning events

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or states that are contrary to perceived reality, they need not be marked as being irrealis through verbal morphology. Indeed, negative sentences may reflect the same basic three-way TAM distinction that occurs in positive sentences (§6.2). The marking of negative sentences can differ depending on the type of predication: verbal (§15.3.1) or non-verbal (§15.3.2).

### 15.3.1 Verbal negation

Negative declarative sentences in Ulwa are typically readily identifiable by the negator word *ango* ‘NEG’ (‘no, not’), which comes immediately after the subject NP (or, potentially, after other postnominal modifying elements, such as temporal adverbs). Only when a subject NP is omitted can the negator occur clause-initially. Examples (118) and (119) illustrate the variable ordering of *ango* ‘NEG’ with other adverbial-like words.

- (118) *Kolpe mī amun ango apa mayte.*  
*Kolpe mī amun ango apa ma=ita-e*  
 [name] 3SG.SUBJ now NEG house 3SG.OBJ=build-IPFV  
 ‘Kolpe is not building the house now.’ [elicited]
- (119) *Kolpe mī ango amun apa mayte.*  
*Kolpe mī ango amun apa ma=ita-e*  
 [name] 3SG.SUBJ NEG now house 3SG.OBJ=build-IPFV  
 ‘Kolpe is not building the house now.’ [elicited]

Sentences (120) through (135) provide examples of negative constructions in Ulwa, all of which use the form *ango* ‘NEG’. Many of these would be translated in English (or many other languages) variously (e.g., with words such as ‘no one’, ‘not ... anything’, ‘nothing’, etc.). Where relevant, parallel positive polarity sentences are provided to illustrate contrasts.

- (120) *Kwa ango nip.*  
*kwa ango ni-p*  
 one NEG die-PFV  
 ‘No one died.’ (cf. *Kwa nip* ‘Someone died.’) [elicited]
- (121) *Nī ango līmndī kwa ala.*  
*nī ango līmndī kwa ala*  
 1SG NEG eye one for  
 (a) ‘I didn’t see anyone.’  
 (b) ‘I saw no one.’ (cf. *Nī līmndī kwa ala* ‘I saw someone.’) [elicited]

## 15.3 Negation

- (122) *Nji* ( $\emptyset$  / *mī* / *ndī*) **ango liyu**.  
*nji* ( $\emptyset$  / *mī* / *ndī*) **ango li-u**  
 thing ( $\emptyset$  / 3SG.SUBJ / 3PL) NEG down-put  
 'Nothing fell.' (cf. *Nji kwa liyu* 'Something fell.') [elicited]
- (123) *Nī angō līmndī nji ala*.  
*nī angō līmndī nji ala*  
 1SG NEG eye thing for  
 (a) 'I didn't see anything.'  
 (b) 'I saw nothing.' (cf. *Nī līmndī nji kwa ala* 'I saw something.') [elicited]
- (124) *Nī angō līmndī minul kwa ala*.  
*nī angō līmndī min=ul kwa ala*  
 1SG NEG eye 3DU=with one for  
 'I didn't see either [of them].' (Literally 'I did not see one with [i.e., of] the two.'; cf. *Nī līmndī minala* 'I saw both.') [elicited]
- (125) *Nī angō līmndī nungol minul kwa ala*.  
*nī angō līmndī nungol min=ul kwa ala*  
 1SG NEG eye child 3DU=with one for  
 'I didn't see either child.' (Literally 'I did not see one with [i.e., of] the two children.') [elicited]
- (126) *Nī angō līmndī minala*.  
*nī angō līmndī min=ala*  
 1SG NEG eye 3DU=see  
 'I saw neither [of them].' (Literally 'I did not see the two.') [elicited]
- (127) *Nī angō līmndī ankam minala*.  
*nī angō līmndī ankam min=ala*  
 1SG NEG eye person 3DU=see  
 'I saw neither person.' (Literally 'I did not see the two people.') [elicited]
- (128) *Nī angō līmndī mīndā ndul kwa ala*.  
*nī angō līmndī mīndā ndī=ul kwa ala*  
 1SG NEG eye banana 3PL=with one for  
 'I saw none of the bananas.' (Literally 'I did not see one with [i.e., of] the [more than two] bananas.') [elicited]

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- (129) *Anul kwa ango wandam i.*  
*an=ul kwa ango wandam i*  
 1PL.EXCL=with one NEG jungle go.PFV  
 ‘None of us went to the jungle.’ (Literally ‘With [i.e., among] us, one did not go to the jungle.’) [elicited]
- (130) *Ndul kwa ango wombìn ne.*  
*ndi=ul kwa ango wombìn=n ni-e*  
 3PL=with one NEG work=OBL act-IPFV  
 ‘None of them is working.’ (Literally ‘With [i.e., among] them, one is not working.’) [elicited]
- (131) *Ndinji kwa ango nipe.*  
*ndi-nji kwa ango ni-p-e*  
 3PL-POSS one NEG die-IPFV-DEP  
 ‘Not one of them died.’ (Literally ‘Their one did not die.’)  
 [ulwa002\_06:42]
- (132) *Ndinji kwa ango tìnanga wolka tiklika i.*  
*ndi-nji kwa ango tìnanga wolka tikli-ka i*  
 3PL-POSS one NEG arise again turn-let go.PFV  
 ‘Not one of their [men] got up and came back again.’ (Literally ‘Their one did not arise again and go back.’) [ulwa004\_00:59]
- (133) *Mawna mii keka ango mïnkïn amap.*  
*Mawna mii keka ango mïnkïn ama-p*  
 [name] 3SG.SUBJ completely NEG grub.sp eat-IPFV  
 ‘Mawna has never eaten sago grubs.’ (Literally ‘Mawna has completely not eaten sago grubs.’) [elicited]
- (134) *Ni keka ango ya ame.*  
*ni keka ango ya ama-e*  
 1SG completely NEG coconut eat-IPFV  
 ‘I never eat coconut.’ (Literally ‘I completely do not eat coconut.’)  
 [elicited]
- (135) *Mawna mii ango nunu ika mïnda ame.*  
*Mawna mii ango nunu ika mïnda ama-e*  
 [name] 3SG.SUBJ NEG every instance banana eat-IPFV  
 ‘Mawna sometimes/rarely eats bananas.’ (Literally ‘Mawna does not

## 15.3 Negation

always eat bananas.'; cf. *Mawna mī nunu ika mīndā ame* 'Mawna always/often eats bananas.') [elicited]

## 15.3.2 Non-verbal negation

Constructions that negate non-verbal predicates occasionally work the same as those that negate verbal predicates – that is, non-verbal negation may be expressed simply by means of the negator *ango* 'NEG' (see §12.2 for non-verbal predication). Both classificatory (136) and possessive (137) predication can be expressed with zero copula. In both of these examples, negation is accomplished by means of *ango* 'NEG' alone.

- (136) *Kolpe mī ango yana.*  
*Kolpe mī ango yana*  
 [name] 3SG.SUBJ NEG woman  
 'Kolpe is not a woman.' [elicited]
- (137) *Nambi ango wandam ambi.*  
*nī-ambi ango wandam ambi*  
 1SG-TOP NEG jungle big  
 'As for me, I don't have a big garden.' [ulwa037\_50:05]

Both attributive (138) and classificatory (139) predication can, alternatively, be expressed with the copular enclitic *=p* 'cop'. Here, too, negation is marked by *ango* 'NEG'.

- (138) *Ango anmap.*  
*ango anma=p*  
 NEG good=COP  
 '[It] is not good.' [ulwa001\_09:18]
- (139) *U Ango ulum ulwape.*  
*u ango ulum ulwa=p-e*  
 2SG NEG palm nothing=COP-DEP  
 'You had no lack of sago palms.'<sup>7</sup> [ulwa014\_50:02]

More commonly, however, non-verbal negation is accomplished by means of a clause-final negator, either *me* 'NEG' or *kom* 'NEG' (sometimes *kome* 'NEG', perhaps reflecting the dependent marker *-e* 'DEP'). Typically, the clause-final negator

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<sup>7</sup>This sentence offers a nice example of litotes.

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occurs in conjunction with the general negator *ango* ‘NEG’ in its typical post-subject clause position. Thus non-verbal negation in Ulwa is generally accomplished by means of a discontinuous structure (cf. French *ne ... pas*). The discontinuous structure *ango ... me* ‘NEG’ can be used to negate different kinds of non-verbal predicates: equative (140), attributive (141), identificational (142), existential (143), and classificatory (144); as well as different kinds of possessive predication, as in (145) and (146). The predicate always occurs sandwiched between the two negators.

- (140) *Ni ango unji itom me.*

*ni ango un-nji itom me*  
1SG NEG 2PL-POSS father NEG

‘I am not your father.’ [ulwa009\_02:55]

- (141) *Way ango ambi me.*

*way ango ambi me*  
turtle NEG big NEG

‘The turtle wasn’t big.’ [ulwa006\_00:02]

- (142) *Ango Taw me.*

*ango Taw me*  
NEG [place] NEG  
‘[It] is not Taw.’ [ulwa014\_25:06]

- (143) *Ipka ango wambana ambi me.*

*ipka ango wambana ambi me*  
before NEG fish big NEG  
‘Before, there weren’t any big fish.’ [ulwa014\_69:19]

- (144) *Ango nu luwa me.*

*ango nu luwa me*  
NEG close place NEG  
‘[It] was not a close place.’ [ulwa031\_04:53]

- (145) *Unanambi ango unanji amba me.*

*unan-ambi ango unan-nji amba me*  
1PL.INCL-TOP NEG 1PL.INCL-POSS mens.house NEG  
‘As for us, we don’t have any magic.’ [ulwa037\_21:09]

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- (146)
- Ango unji me.*

*ango u-nji me*

NEG 2SG-POSS NEG

'[They] are not yours.' [ulwa037\_42:38]

Sentence (147) is an example of *ango ... me* 'NEG' used with a nominalized verb phrase.

- (147)
- Mi ango nan nïkaben me.*

*mi ango na=n nï=kï-p-en me*

3SG.SUBJ NEG talk=OBL 1SG=say-PFV-NMLZ NEG

'She didn't reply to me.' (Literally 'She was not a having-spoken-to-me [person].') [ulwa032\_21:36]

It is interesting to note that there are also examples of clauses with nominalized verb phrases in which *ango* 'NEG' is used without any clause-final negator. The distinction between the presence and absence of such clause-final negators could reflect a possible difference in scope for the negator *ango* 'NEG': the presence of the clause-final negator *me* 'NEG' (or *kom* 'NEG') would thus suggest that the non-verbal predicate (resulting from a deverbalized verb) is being negated; and the absence of the clause-final negator would suggest that the verb itself has been negated (before being deverbalized). For example, (148) contains *me* 'NEG', whereas (149) lacks it.

- (148)
- Nambi ango alanji wandam unden me.*

*nï-ambi ango ala-nji wandam unda-en me*

1SG-TOP NEG PL.DIST-POSS jungle go-NMLZ NEG

'As for me, I'm not one to go around in other people's jungles.'

[ulwa037\_41:09]

- (149)
- Nambi ango ndiya mawnden.*

*nï-ambi ango ndi=iya ma=unda-en*

1SG-TOP NEG 3PL=toward 3SG.OBJ=go-NMLZ

'As for me, I don't go around to them there.' (Literally 'As for me, I am not a to-them-there goer.') [ulwa037\_63:56]

Perhaps (148) could thus be translated as something like 'I am not a going-around-in-other-people's-jungles person', whereas (149) could be translated as something like 'I am a not-going-around-to-them-there person'. Negative scope is discussed further in §15.3.4. Alternatively, it is possible that the absence of

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clause-final negators with nominalized verb phrases simply reflects a more general optionality of such marking.

Sentence (150) is an example of *ango* ... *me* ‘NEG’ used with a relative clause.

- (150) *Ango kambe nji me.*  
*ango* [kamb-e] *nji* *me*  
 NEG [shun-DEP] thing NEG  
 ‘[It] wasn’t something that [they] neglected.’ [ulwa037\_44:45]

The other clause-final non-verbal negator is *kom* ‘NEG’. It, too, occurs in discontinuous constructions with the negator *ango* ‘NEG’. Its use is illustrated in examples (151) through (154).

- (151) *Ango wala luwa kom.*  
*ango* *wala* *luwa* *kom*  
 NEG far.off place NEG  
 ‘[It] is not a far-off place.’ [ulwa001\_18:22]
- (152) *Unan ango wa ambi kom.*  
*unan* *ango* *wa* *ambi* *kom*  
 1PL.INCL NEG village big NEG  
 ‘We are not a big village.’ [ulwa037\_24:08]
- (153) *Ango wutota kom mundotoma ando.*  
*ango* *wutota* *kom* *mundotoma* *anda=o*  
 NEG long NEG short SG.DIST=VOC  
 ‘[The story] is not long; it’s a short one.’ [ulwa010\_00:00]
- (154) *Ango unanji amba kom.*  
*ango* *unan-nji* *amba* *kom*  
 NEG 1PL.INCL-POSS mens.house NEG  
 ‘[It] is not our magic.’ [ulwa037\_09:59]

I have not identified any differences in usage or meaning between *me* ‘NEG’ and *kom* ‘NEG’.

Sometimes when non-verbal predicates are negated, the clause-final negator is used alone – that is, the only negative element in the sentence is *me* ‘NEG’ or

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*kom* ‘NEG’, without the *ango* ‘NEG’ being used at all.<sup>8</sup> Sentence (155) illustrates the use of *me* ‘NEG’ alone (i.e., without *ango* ‘NEG’) as a non-verbal negator.

- (155) *Un ini me.*

*un ini me*  
2PL ground NEG

‘[It] is not your land.’ [ulwa014\_23:19]

Sentences (156) and (157) demonstrate *me* ‘NEG’ being used with the semantically negative word *ulwa* ‘nothing’, perhaps exemplifying a sort of negative concord.

- (156) *Ulwa me.*

*ulwa me*  
nothing NEG

‘[It] is nothing.’ [ulwa032\_41:11]

- (157) *Ulwapen me nɨ un ka naman.*

*ulwa=p-en me nɨ u=n ka na-ma-n*  
nothing=COP-NMLZ NEG 1SG 2SG=OBL let DETR-go-IPFV

‘There’s nothing here, so I’m leaving you.’ [ulwa031\_01:07]

It seems somewhat more common for the negator *kom* ‘NEG’ (or *kome* ‘NEG’) to be used alone – that is, as the only negator element in a negative non-verbal clause. Sentences (158) through (161) illustrate the use of *kom* ~ *kome* ‘NEG’ alone (i.e., without *ango* ‘NEG’) as a non-verbal negator.

- (158) *Miki itim kome.*

*miki itim kome*  
tree.sp trash NEG

‘[It] is not a swamp at all.’ [ulwa014\_31:25]

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<sup>8</sup>This may resemble the Jespersen’s Cycle (Dahl 1979), a grammatical change whereby a preverbal negative marker is replaced by a postverbal negative marker via a stage of two-part negation (again, as in French). However, if in fact different diachronic stages are represented by the presence or absence of preverbal or postverbal negators, then their relative chronologies are not readily discernible. Discontinuous negation is prevalent throughout the Keram family, although the morphology associated with it is perhaps not reconstructible. Given the rather rigid verb-final nature of these languages, the clause-final negator may have more likely emerged via grammaticalization of an older verb form. The particular history of this grammatical structure remains unknown.

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- (159) *Ndïnji kome ndï matïna.*  
*ndï-nji kome ndï ma=tï-na*  
 3PL-POSS NEG 3PL 3SG.OBJ=take-IRR  
 'But [it] isn't theirs, so they [won't] get it.' [ulwa037\_23:17]
- (160) *Isin wane mundu kom.*  
*isi=n wana-e mundu kom*  
 soup=OBL cook-DEP food NEG  
 '[This] is not [the kind of] food that is cooked in soup.' [ulwa014†]
- (161) *Kwe wat u iyen kom.*  
*kwe wat u i-en kom*  
 one atop from go.PFV-NMLZ NEG  
 'It wasn't just one who came onto [it].' (Literally 'One was not a having-gone onto [it] [one].') [ulwa014\_21:43]

Perhaps bearing on the diachronic question of these clause-final (and discontinuous) negators is the fact that it appears that *kome* 'NEG' itself may be separable into two parts, *ko* 'just' (?) and *me* 'NEG' (?), which may surround the negated non-verbal predicate. In examples (162), (163), and (164), the element [ko] is glossed as the modal adverb *ko* 'just, simply', although it is formally identical to the indefinite marker *ko* 'INDF'; its origin is unclear.

- (162) *Un ko nïnji ankam me.*  
*un ko nï-nji ankam me*  
 2PL just 1SG-POSS person NEG  
 'You are not my people.' [ulwa032\_28:00]
- (163) *Ngun ko ini anma me.*  
*ngun ko ini anma me*  
 2DU just ground good NEG  
 'You two, [it] is not good land.' [ulwa014\_12:32]
- (164) *Nguna ko ndul amba kwe in wap ko ndikalampen me.*  
*ngunan ko ndi=ul amba kwe in wap ko*  
 1DU.INCL just 3PL=with mens.house one in be.PST just  
*ndi=kalam=p-en me*  
 3PL=knowledge=COP-NMLZ NEG  
 'We have not lived with them in even one men's house nor [do we]  
 know about them.'<sup>9</sup> [ulwa037\_16:31]

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<sup>9</sup>This example illustrates the peculiar behavior of *kalam* 'knowledge, knowledgeable', a loan

### 15.3 Negation

Finally, it must be noted here that there are also instances in which *me* ‘NEG’ is used alone without any apparent negative sense. Such uses seem more common with adjectives designating the greatness of someone or something, as in (165) and (166).

- (165) *E an namndu n̥ipat me!*

*e an namndu n̥ipat me*  
ay 1PL.EXCL pig giant NEG

‘Ay, we [had] really giant pigs!’ [ulwa014†]

- (166) *Ambi ngata nda yangle me kenmbu n̥ipat.*

*ambi ngata anda yangle me kenmbu n̥ipat*  
big grand SG.DIST strong NEG heavy giant

‘That big huge [child] was very strong, terribly heavy.’ [ulwa032\_19:15]

Perhaps sentences such as (165) and (166) should be taken to mean, for example, ‘not [merely] giant, [but rather] really, really giant’. Alternatively, they could perhaps be ironical statements.

See §6.11 for the speculative suffix *-t* ‘SPEC’, which may in origin be a postverbal negator, although this is far from certain.

#### 15.3.3 Prohibitions

In prohibitions (i.e., negative commands), the regular negator *ango* ‘NEG’ is not used at all, but rather the prohibitive marker *wana* ~ *wanap* ‘PROH’ is used, as in (167).

- (167) *Wanap apka n̥iklop mana!*

*wanap apka ni=klop ma-na*  
PROH very 1SG=cross go-IRR

‘Don’t go and bypass me completely!’ [ulwa014†]

More examples of prohibitive statements can be found in the sections on negative commands (§15.2.4) and on the speculative suffix *-t* ‘SPEC’ (§6.11).

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verb from Waran that has taken on nominal/adjectival features (§7.4). Here it is first verbalized with the copular enclitic *=p* ‘cop’, before receiving the nominalizing suffix *-en* ‘NMLZ’. Finally, this nominalized form is negated with the non-verbal negator *me* ‘NEG’.

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### 15.3.4 Negative scope

An interesting fact about Ulwa negation concerns the scope of the negator. The tendency in Ulwa is to place *ango* ‘NEG’ within the first clause of multiclausal constructions, even when the scope of negation is smaller than the whole series of clauses. In other words, a subsequent clause or clausal element may be negated, without any negation implied concerning the clause in which *ango* ‘NEG’ occurs, as illustrated in examples (168) through (170).

- (168) *An ango apa mbilop mbiwap.*

*an ango apa mbi-lo-p mbi-wap*  
1PL.EXCL NEG house here-go-PFV here-be.PST

‘We came home, but didn’t stay.’ (Literally ‘We did not come home and stay.’) [ulwa032\_33:21]

- (169) *Ango ulum ale we wandam pen.*

*ango ulum ale-e we wandam p-en*  
NEG palm scrape-DEP sago jungle be-NMLZ

‘When [they] scrape sago palms, the sago starch is not [left behind] in the jungle.’ (Literally ‘[It is] not [the case that], having scraped sago palms, the sago starch is [left behind] in the jungle.’) [ulwa014\_60:03]

- (170) *Ango mat mënjikan kïna:*

*ango ma=tï mënjika=n ki-na*  
NEG 3SG.OBJ=take speech=OBL say-IRR

‘Having gotten it, [they] wouldn’t say [the following]:’ (Literally ‘[It is] not [the case that they] get it and would say [the following:]’) [ulwa032\_46:52]

This rather early placement of *ango* ‘NEG’ occurs in conditional statements as well – that is, the negator may occur within the protasis, even when the verbal element to be negated belongs in the apodosis. In each of the conditional statements in (171), (172), and (173), *ango* ‘NEG’ occurs within the protasis.

- (171) *Ango maka apwanam mapta inim landa.*

*ango maka apwanam ma=p-ta inim la-nda*  
NEG thus side.of.house 3SG.OBJ=be-COND water eat-IRR

‘As long as [she] is staying at the side of the house, [a recent mother] may not drink water.’ [ulwa014\_36:12]

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- (172)
- Ango mat ita nduwe malanda.*

*ango ma=tii*      *i-ta*      *ndi-we*      *ma=la-nda*  
 NEG 3SG.OBJ=take go.PFV-COND 3PL-PART.INT 3SG.OBJ=eat-IRR  
 ‘If [he] brings it, they will not eat it alone.’ [ulwa014\_64:59]

- (173)
- Ango amunpiita ikali masinate.*

*ango amun=p-ta*      *i-kali*      *ma=si-na-t-e*  
 NEG now=COP-COND hand-send 3SG.OBJ=push-IRR-SPEC-DEP  
 ‘If [a baby] is still very young, [then fathers] will not hold it.’  
 [ulwa014\_37:45]

In the two conditional prohibitive statements given in (174) and (175), the negative marker *wana* ‘PROH’ occurs in the protasis, even though the negation properly occurs in the apodosis.

- (174)
- Wana ambipiita wa lolop ala wandam pita alanji nji landa!*

*wana ambi=p-ta*      *wa lolop ala*      *wandam p-ta*      *ala-nji*  
 PROH big=COP-COND just just PL.DIST jungle be-COND PL.DIST-POSS  
*nji la-nda*  
 thing eat-IRR

‘When [you] are grown and are just [going around] in other people’s gardens, don’t eat their things!’ [ulwa032\_40:38]

- (175)
- A un wana apa mapta luke natana!*

*a un wana apa ma=p-ta*      *luke na-ta-na*  
 INTERJ 2PL PROH house 3SG.OBJ=be-COND too DETR-say-IRR  
 ‘Hey, if you’re in the house, don’t talk either!’ [ulwa032\_42:57]

## 15.3.5 Negative responses

It is relatively uncommon to answer ‘yes’ or ‘no’ to questions in Ulwa: rather, interlocutors tend to respond with full answers or paralinguistic gestures (head movements or interjections such as *m* ‘hm!’). It is, nevertheless possible to use the word *ase* ‘no’ (sometimes realized as [asa]), whether as a response to a question, or as a simple denial (without any question necessarily having been posed). Sentences (176) through (179) provide examples of its use.

- (176)
- Ndi man nan nit ase.*

*ndi ma=n*      *na=n*      *ni=t-a*      *ase*  
 3PL 3SG.OBJ=OBL talk=OBL 1SG=say no  
 ‘They told me “no”.’ [ulwa014\_20:39]

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- (177) *Ase unan t̄inginpe.*

*ase unan t̄ingin=p-e*

no 1PL.INCL many=COP-DEP

‘No, we are many [now].’ [ulwa014\_64:27]

- (178) *Ni̥ angō wa mb̄ipta ul womb̄in ninda. Ase ni̥ umbe un ka wandam namana.*

*ni̥ angō wa mb̄i-p-ta u=ul womb̄in=n ni-nda ase ni̥ umbe u=n ka wandam na-ma-na*

tomorrow 2SG=OBL let jungle DETR-go-IRR

‘I won’t stay in the village and work with you. No, tomorrow I’ll leave you and go to the jungle.’ [ulwa031\_00:12]

- (179) *Asa mi̥ m̄njikan ngunankap:*

*asa mi̥ m̄njika=n ngunan=k̄i-p*

no 3SG.SUBJ speech=OBL 1DU.INCL=say-PFV

‘No, he said the following to us.’ [ulwa014\_23:38]

The word *ulwa* ‘nothing’, or a verbalized form *ulwa=p* ‘there is nothing’, may also be used as a negative response word, particularly when declining a request for a physical item. This may be compared with the Tok Pisin word *nogat* ‘no’ which derives from *no gat* ‘there is not [something/anything]’.

### 15.4 Reported speech

In Ulwa, direct discourse is constructed around at least two separate clauses: one containing the quoted utterance (typically the second clause) and one reporting who uttered it (typically the first clause). Direct discourse constructions are thus of the form: ‘speaker says/said: “[what that person says/said]”’, as in (180).

- (180) *Ni̥ mat nd̄i amun up.*

*ni̥ ma=tā nd̄i amun u-p*

1SG 3SG.OBJ=say 3PL now put-PFV

‘I said: “They’ve only now planted (them).”’<sup>10</sup> [ulwa014\_10:29]

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<sup>10</sup>Literally ‘I said it ...’; cf. §15.4.2.

## 15.4 Reported speech

Direct discourse constructions are generally formed with one of two mostly synonymous verbs, either *ta-* ‘say’ or *kī-* ‘say’. The basic three-way TAM paradigms for these verbs (as well as the imperative and conditional forms) are presented in Table 15.1.

Table 15.1: 1: Two ‘saying’ verbs

gloss	stem	IPFV	PFV	IRR	IMP	COND
‘say’	<i>ta-</i>	<i>tan ~ t</i>	<i>tap ~ t</i>	<i>tana</i>	<i>tan</i>	<i>tata</i>
‘say’	<i>kī-</i>	<i>ke</i>	<i>kap</i>	<i>kīna</i>	<i>kīn</i>	<i>kīta ~ kīpta</i>

The verb *ta-* ‘say’ often occurs in a reduced (defective) form [t], although only when permitted by the phonotactics of the utterance in which it occurs. The verb *ka-* ‘say’, however, never occurs reduced as †[k] (indeed, word-final [k] is illicit, §4.1.1). The conditional form for *kī-* ‘say’ may be built alternatively from the perfective form *kap* ‘say [PFV]’, which exhibits vowel lowering (§6.2). There is no attested conditional form of *ta-* ‘say’ built from its perfective form (i.e., †[tapta] does not occur).

### 15.4.1 Intransitive uses of verbs of speaking

In examples (181), (182), and (183), the verb of speaking *ta-* ‘say’ or *kī-* ‘say’ is used intransitively. The form [na], when present, is glossed as the detransitivizing marker, although the argument could be made that it is the noun *na* ‘talk’ functioning as the first half of a compound verb form. Since the verb of speaking is often transitive, however, the analysis of [na] here as the detransitivizing marker *na-* ‘DETR’ is preferred, since the form seems to be helping to reduce the valency of the verb.

- (181) *Awal imba pe una natap.*  
*awal      imba p-e    unan    na-ta-p*  
 yesterday night be-DEP 1PL.INCL DETR-say-PFV  
 ‘Last night we talked.’ [ulwa037\_06:28]
- (182) *Inom mī nakap.*  
*inom    mī        na-kī-p*  
 mother 3SG.SUBJ DETR-say-PFV  
 ‘Mother spoke.’ [elicited]

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- (183) *Wiya mbi ul natana mbi.*  
*u=iya mbi-i u=ul na-ta-na mbi-i*  
 2SG=toward here-go.PFV 2SG=with DETR-say-IRR here-go.PFV  
 '[I] came to you here, came to speak with you here.' [ulwa026\_00:35]

### 15.4.2 Transitive uses of verbs of speaking

It is, however, much more common for the verb of speaking to be transitive, taking as the object either the thing said or the person addressed. In examples (184) through (187), the object of the verb is the thing said. Note that the detransitivizing marker *na-* ‘DETR’ is not present in these transitive clauses. The noun *na* ‘talk’, however, may occur.

- (184) *Min na kuma tap.*  
*min na kuma ta-p*  
 3DU talk some say-PFV  
 ‘The two planned something.’ (Literally ‘The two said some talks.’)  
 [ulwa014\_03:37]
- (185) *Ni ango na tingen tana.*  
*ni ango na tingen ta-na*  
 1SG NEG talk many say-IRR  
 ‘I won’t tell many stories.’ [ulwa024\_01:55]
- (186) *Ni mol na nditane.*  
*ni ma=ul na ndi=ta-n-e*  
 1SG 3SG.OBJ=with talk 3PL=say-IPPFV-DEP  
 ‘I was telling the stories with him.’ [ulwa014\_40:12]
- (187) *Ndi ndinap atwana kina.*  
*ndi ndi=nап atwana ki-na*  
 3PL 3PL=for question say-IRR  
 ‘They will ask about them.’ [ulwa032\_52:41]

Example (187) illustrates how reported questions can be expressed: namely, one uses the verb phrase ‘say a question’, where ‘question’ is the object of the verb of speaking.

Often, the verb of speaking takes as an object the thing said, without there being much semantic value to this object. That is, the object (always a bare 3SG object-marker clitic) functions as an expletive, as in examples (188) through (192).

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- (188) *Nī mat a!*  
*nī ma=ta a*  
 1SG 3SG.OBJ=say ah  
 ‘I said, “ah!”’ (Literally ‘I said it: “Ah!”’) [ulwa014\_70:46]
- (189) *Mī mate ankam alanji ala!*  
*mī ma=ta-e ankam ala-nji ala*  
 3SG.SUBJ 3SG.OBJ=say-DEP person PL.DIST-POSS PL.DIST  
 ‘He said it [that he would kill their pigs], but those are other people’s [pigs]!’ [ulwa014\_27:04]
- (190) *Mī ambiwana mat a nī ta tata tīn mol li ina mane.*  
*mī ambi=wana ma=ta a nī ta tata tī-n*  
 3SG.SUBJ SG.REFL=feel 3SG.OBJ=say ah 1SG already papa take-PFV  
*ma=ul li i-na ma-n-e*  
 3SG.OBJ=com down come-IRR go-IPFV-DEP  
 ‘It thought to itself and said: “Ah! I’m already able to get papa and come down with him.”’ [ulwa006\_02:22]
- (191) *Makape mī i.*  
*ma=kī-p-e mī i*  
 3SG.OBJ=say-PFV-DEP 3SG.SUBJ go.PFV  
 ‘Having spoken, he went.’ [ulwa039\_00:28]
- (192) *Nī limndī minlīpe mat:*  
*nī limndī min=lī-p-e ma=ta*  
 1SG eye 3DU=put-PFV-DEP 3SG.OBJ=say  
 ‘I saw the two of them and said.’ [ulwa014\_42:15]

As examples (188) through (192) illustrate, it is common for verbs of speaking (or at least the verb *ta-* ‘say’) to be defective – that is, the verb stem is often left unmarked for TAM (and loses its stem-final vowel). This occurs especially in situations in which the object of speech is an expletive (or dummy) object.

The role of the object of the transitive verb of speaking, however, need not be the thing spoken, but may instead be the person addressed, as in (193).

- (193) *Nī nan mat nī ango makike lunda.*  
*nī na=n ma=ta nī ango ma=kīke lo-nda*  
 1SG talk=OBL 3SG.OBJ=say 1SG NEG 3SG.OBJ=throw go-IRR  
 ‘I told her: “I won’t sell it.”’ [ulwa042\_01:46]

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In such constructions, the word *na* ‘talk’ is often present before the object marker. This word may or may not be followed by the oblique marker *=n* ‘OBL’. When this marker is present, then the construction is analyzed as a clause that consists of a transitive verb taking the person addressed as its direct object and an oblique phrase composed of the word *na* ‘talk’ plus the oblique marker (i.e., literally ‘tell [someone] with/by means of speech/talk’). In examples (194) through (200), the verbs *ta-* ‘say’ and *kī-* ‘say’ are used transitively, taking as an object the person addressed. The verb phrase follows the oblique phrase *na=n* ‘with talk’.

- (194) *Nī nan ndīt nga unji.*  
*nī na=n ndī=ta nga un-nji*  
 1SG talk=OBL 3PL=say SG.PROX 2PL-POSS  
 ‘I said to them: “This is yours.”’ [ulwa014\_06:44]
- (195) *Ninji yanat mī nan ndīkap:*  
*nī-nji yanat mī na=n ndī=kī-p*  
 1SG-POSS daughter 3SG.SUBJ talk=OBL 3PL=say-PFV  
 ‘My daughter told them.’ [ulwa032\_22:49]
- (196) *Nī ine Tarambi nan nīt:*  
*nī i-n-e Tarambi na=n nī=ta*  
 1SG come-PFV-DEP [name] talk=OBL 1SG=say  
 ‘When I came, Tarambi told me.’ [ulwa014†]
- (197) *An nan amblakap:*  
*an na=n ambla=kī-p*  
 1PL.EXCL talk=OBL PL.REFL=say-PFV  
 ‘We said to each other.’ [ulwa032\_24:57]
- (198) *Nī angos nan ukīn?*  
*nī angos na=n u=kī-na*  
 1SG what talk=OBL 2SG=say-IRR  
 ‘What should I tell you?’ [ulwa037\_16:20]
- (199) *Nan nungolke ngalakapta ndī kalampīn!*  
*na=n nungolke ngala=kī-p-ta ndī kalam=p-na*  
 talk=OBL child PL.PROX=say-PFV-COND 3PL knowledge=COP-IRR  
 ‘Tell these children so that they’ll know!’ (Literally ‘If [you] tell these children with speech, they will know.’) [ulwa006\_07:23]

## 15.4 Reported speech

- (200) *Mi nan minte ngun naman!*  
*mī na=n min=ta-e ngun na-ma-n*  
 3SG.SUBJ talk=OBL 3DU=say-DEP 2DU DETR-go-IMP  
 ‘He told the two of them: “Go!”’ [ulwa001\_09:45]

Dependent marking is not necessary in such reported speech constructions, although it may be possible, as it seems to occur in (200).

Since the word *na* ‘talk’ functions as the head noun of its own oblique phrase in these constructions, it is possible for it to be modified by an adjective (201).

- (201) *Ndī na ilumni ukīnat.*  
*ndī na ilum=nī u=kī-na-t*  
 3PL talk little=OBL 2SG=say-IRR-SPEC  
 ‘They might tell you a little story.’ (i.e., ‘They might try to deceive you.’)  
 [ulwa014\_71:00]

When the oblique marker is absent, on the other hand, then the construction is analyzed as a compound verb phrase in which the nominal element occurs before the object (that is, they are separable verb constructions §11.2.1).<sup>11</sup> In examples (202) through (207), the verbs *ta-* ‘say’ and *kī-* ‘say’ are used transitively, taking as an object the person addressed. Although the word *na* ‘talk’ is present, it does not take the oblique marker *=n* ‘OBL’. Accordingly, these sentences are interpreted as containing compound verb phrases, in which the nominal component is separate from the verb stem, occurring before the object.

- (202) *Nī na makīna ase.*  
*nī na ma=kī-na ase*  
 1SG talk 3SG.OBJ=say-IRR no  
 ‘I will tell him “no”.’ [ulwa031\_00:23]

- (203) *Na Joanna kīp inom ngol man!*  
*na Joanna kī-p inom nga=ul ma-n*  
 talk [name] say-PFV mother SG.PROX=with go-IMP  
 ‘[I] told Joanna: “Go with this woman!”’ [ulwa037\_60:45]

- (204) *Yanat mī na makap:*

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<sup>11</sup>In certain situations, however, it is impossible to tell whether the form [na] contains the enclitic *=n* ‘OBL’ or not, since, if [na] is followed by a word that begins with /n-/ or /nd-/ , then the sequence /nn/ – if ever present – would degeminate to [n].

## 15 Additional topics in syntax

*yanat mii na ma=kii-p*  
 daughter 3SG.SUBJ talk 3SG.OBJ=say-PFV  
 '[My] daughter told her.' [ulwa032\_28:41]

- (205) *Ni na mate mii li.*  
*nii na ma=ta-e mii li i*  
 1SG talk 3SG.OBJ=say-DEP 3SG.SUBJ down go.PFV  
 'I told her and she went down.' [ulwa037\_04:50]
- (206) *Awal na yenanu ambi ndate.*  
*awal na yenanu ambi anda=ta-e*  
 yesterday talk woman big SG.DIST=say-DEP  
 'I told that big woman yesterday.' (i.e., 'my older sister' [ulwa037\_49:35])
- (207) *Ni ango angos na ukinate.*  
*nii ango angos na u=kii-na-t-e*  
 1SG NEG what talk 2SG=say-IRR-SPEC-DEP  
 'I don't have anything to tell you.' [ulwa006\_05:43]

In another version of transitive clauses based on the verbs *ta-* 'say' and *kii-* 'say', an expletive pronominal clitic *ma*= '3SG.OBJ' is used in place of *na* 'talk' and receives the oblique maker =*n* 'OBL'. The literal meaning of these constructions could be rendered as 'tell [someone] with it (with 'speech' understood as the antecedent of 'it')). This construction is illustrated by examples (208) through (212).

- (208) *Ni man ngunte:*  
*nii ma=n ngun=ta-e*  
 1SG 3SG.OBJ=OBL 2DU=say-DEP  
 'I told you two.' [ulwa014\_07:48]
- (209) *Ni man mate.*  
*nii ma=n ma=ta-e*  
 1SG 3SG.OBJ=OBL 3SG.OBJ=say-DEP  
 'I told him.' [ulwa014\_08:05]
- (210) *Tiponim ini mii tembipe nii man Danny mat.*  
*Tiponim ini mi tembi=p-e ni ma=n Danny*  
 [place] ground 3SG.SUBJ bad=COP-DEP 1SG 3SG.OBJ=OBL [name]  
*ma=ta*  
 3SG.OBJ=say  
 "The Tiponim ground is bad," I told Danny.' [ulwa014\_09:07]

## 15.4 Reported speech

- (211)
- Mi man mat:*

*mi*      *ma=n*      *ma=ta*  
 3SG.SUBJ 3SG.OBJ=OBL 3SG.OBJ=say  
 'He told her:' [ulwa001\_15:13]

- (212)
- Ni man unate:*

*ni*    *ma=n*      *u=na-ta-e*  
 1SG 3SG.OBJ=OBL 2SG=talk-say-DEP  
 'I'm telling you:' [ulwa014\_33:50]

Example (212) illustrates the compound verb form *na-ta* 'say talk' co-occurring with the oblique-marked-expletive construction *ma=n* 'with it'.

## 15.4.3 Expressing the topic of speech

A topic spoken about can be referred to as a phrase consisting of the topic, possessive marking, and the word *na* 'talk' (literally something like 'X's story', where X can be any kind of referent: a person, thing, or concept). Various means of indicating possession can be used in such constructions: the possessive suffix *-nji* 'poss' (213), the oblique enclitic *=n* 'OBL' (214), or a non-subject pronominal (215) or deictic (216) form.

- (213)
- Manji na latane.*

*ma-nji*      *na*    *ala=ta-n-e*  
 3SG.OBJ-POSS talk PL.DIST=say-IPFV-DEP  
 '[We] were talking about her.' (Literally 'were saying those talks of her')  
 [ulwa037\_00:19]

- (214)
- Ni ini man na tane Wore un ango wap?*

*ni*    *ini*      *ma=n*      *na*    *ta-n-e*      *Wore*    *un*    *ango*    *wap*  
 1SG ground 3SG.OBJ=OBL talk say-IPFV-DEP [place] 2PL which be.PST  
 'When I was talking about the land, where were you, [people from]  
 Wore?' [ulwa014\_22:43]

- (215)
- Ni amun maka lamndu wonmbi ma na tana manen.*

*ni*    *amun*    *maka*    *lamndu*    *wonmbi*    *ma*      *na*    *ta-na*    *ma-n-en*  
 1SG now thus pig      tusk      3SG.OBJ talk say-IRR go-IPFV-NMLZ  
 'Now I'm thus going to tell the story of the boar tusk.' [ulwa016\_00:03]

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- (216) *Sande ndan apa nda na te.*

*Sande anda=n apa anda na ta-e*  
 Sunday SG.DIST=OBL house SG.DIST talk say-DEP

'Last Sunday, [he] was talking about that church.' (*Sande* = TP)  
 [ulwa014\_26:07]

If there is a person addressed in such constructions, then this person typically occurs as the direct object of the verb of speaking and the topic is included as an oblique phrase marked by *=n* 'OBL' following the word *na* 'talk', as in (217), (218), and (219). The possessive marker does not seem to be necessary.

- (217) *Ndī isi nan antane.*

*ndī isi na=n an=ta-n-e*  
 3PL salt talk=OBL 1PL.EXCL=say-IPFV-DEP

'They were asking us about salt.' [ulwa032\_27:51]

- (218) *Ndunduma nan nīte nī mat:*

*ndunduma na=n nī=ta-e nī ma=ta*  
 ancestor talk=OBL 1SG=say-DEP 1SG 3SG.OBJ=say

'When [they] asked me about [their] ancestors, I said:' [ulwa014\_40:05]

- (219) *Nīnji ulum ndī nan nīkap.*

*nī-nji ulum ndī na=n nī=kī-p*  
 1SG-POSS palm 3PL talk=OBL 1SG=say-PFV

'[She] told me about my sago palms.' [ulwa032\_37:38]

### 15.4.4 Omission of verbs of speaking

In casual speech, the verb of speaking is sometimes omitted, presumably implied by the word *na* 'talk' plus the oblique marker *=n* 'OBL' (or by the expletive oblique phrase *ma=n* 'with it'), as in (220) and (221).

- (220) *Nī nan:*

*nī na=n*  
 1SG talk=OBL

'I said:' [ulwa014†]

- (221) *Nī wolka man Carobim u nul man!*

*nī wolka ma=n Carobim u nī=ul ma-n*  
 1SG again 3SG.OBJ=OBL [name] 2SG 1SG=with go-IMP  
 'I in turn [told] Carobim: "Go with me!"' [ulwa014\_70:48]

### 15.4 Reported speech

Sometimes speech is reported without any word of speaking at all to signal the quotation – that is, there is neither the verb *ta-* ‘say’ or *kī-* ‘say’ nor the noun *na* ‘talk’ or an expletive in its place. Such quotations are often signaled by intonation or by paralinguistic sounds or gestures. Often they follow a phrase of ‘seeing’, which may be used idiomatically to signal thought or reflection, as in (222) and (223).

- (222) *Nī līmndī ndala ungušuwata wombīn ambi nda.*  
*nī līmndī ndī=ala un-ngusuwata wombīn ambi anda*  
 1SG eye 3PL=see 2PL-poor work big SG.DIST  
 ‘I saw them [and said:] “You poor things – that’s big work.”’  
 [ulwa014\_59:50]
- (223) *Itom ndī līmndī anala a anji nungol ala ambi nape.*  
*itom ndī līmndī an=ala a an-nji nungol ala ambi*  
 father 3PL eye 1PL.EXCL=see ah 1PL.EXCL-POSS child PL.DIST big  
*na-p-e*  
 DETR-be-DEP  
 ‘[Our] fathers saw us [and said:] “Ah! Our sons have gotten big.”’  
 [ulwa013\_04:54]

As illustrated by example (223), the exclamation *a* ‘ah!’ often signals speech as well (§10.3.3). It typically belongs at the end of a prosodic unit, with the rest of the quoted speech continuing at the start of the subsequent prosodic unit.

When recounting stories, people may also omit a verb of speaking to make the action livelier (224).

- (224) *Ne may tata!*  
*na-i ma=i tata*  
 DETR-go.PFV 3SG.OBJ=go.PFV papa  
 ‘[He] went, went to him [and said:] “Papa!”’ [ulwa009\_02:06]

Also, when conversations are recounted, the back-and-forth between two or more quoted speakers need not contain verbs of speaking between each turn, as in (225).

- (225) *Nī atwana mat a un ango luwa? An ma we ndatīna le. Ande nol!*

## 15 Additional topics in syntax

nī atwana ma=ta      a un ango luwa an      ma we  
 1SG question 3SG.OBJ=say ah 2PL which place 1PL.EXCL go sago  
 anda=tī-na      lo-e      ande na-lo  
 SG.DIST=take-IRR go-DEP ok DETR-go

‘I asked her: “Ah! Where are you [going]?” [And she said:] “We’re going to get sago starch.” [And I said:] “All right, go!”’ [ulwa037\_63:00]

The word *minja* ‘speech’ often appears in clauses introducing reported speech. Much like *na* ‘talk’, it may be used with an oblique marker along with a verb of speaking. It may serve a discourse-deictic function, pointing to what was just reported or what is just about to be reported (i.e., ‘[someone] said this’), as in examples (226), (227), and (228).

- (226) *Nī münjan ndit mambinalakan!*

nī *minja=n*    *ndi=ta*    *ma-ambi=na-la-ka-n*  
 1SG speech=OBL 3PL=say 3SG.OBJ-TOP=DETR-IRR-let-IMP  
 ‘I told them: “Leave it alone!”’ [ulwa037\_07:09]

- (227) *Ndī münjan ke: Mī unanī wa mbīpe.*

*ndī münja=n*    *kī-e*    *mī*    *unan=nī*    *wa*    *mbī-p-e*  
 3PL speech=OBL say-DEP 3SG.SUBJ 1PL.INCL=OBL village here-be-IPFV  
 ‘They’re saying this: “It’s here in the village with us.”’ [ulwa037\_17:18]

- (228) *Thomas mī na nīte nī münjan mat:*

*Thomas mī*    *na*    *nī=ta-e*    *nī münja=n*    *ma=ta*  
 [name] 3SG.SUBJ talk 1SG=say-DEP 1SG speech=OBL 3SG.OBJ=say  
 ‘When Thomas told me, I said to him.’ [ulwa037\_05:54]

Frequently, however, the word *minja* ‘speech’ occurs in a more elliptical construction, in which it takes oblique marking but where there is no expressed verb, as in (229) and (230).

- (229) *Ninji inom mī münjan a nī inim lopop anmbī nay.*

*nī-nji*    *inom*    *mī*    *münja=n*    *a*    *nī*    *inim*    *lopo-p*    *an-mbī*  
 1SG-POSS mother 3SG.SUBJ speech=OBL ah 1SG water wash-PFV out-here  
*na-i*  
 DETR-go.PFV

‘My mother said: “Ah! I bathed and came out.”’ [ulwa013\_03:01]

## 15.4 Reported speech

- (230) *Kowe Marungun min mënjan a una yeta la unan ma maytana!*  
*Kowe Marungun min mënja=n a unan yeta ala unan*  
 [name] [name] 3DU speech=OBL ah 1PL.INCL man PL.DIST 1PL.INCL  
*ma ma=ita-na*  
 go 3SG.OBJ=build-IRR  
 ‘Kowe and Marungun said: “Ah! We are men; let’s go and build it!”’  
 [ulwa013\_07:05]

Note the use of the interjection *a* ‘ah!’ in (229) and (230). Sometimes the word *mënja* ‘speech’ stands alone, without any oblique marking, to introduce reported speech. In examples (231) and (232), the interjection *m* ‘hm!’ helps signal the start of quoted speech.

- (231) *Mi mënja m!*  
*mi mënja m*  
 3SG.SUBJ speech hm  
 ‘She said: “Hm!”’ [ulwa037\_53:08]
- (232) *An lïmndi ndala mënja m ala ankam kuma lawo.*  
*an lïmndi ndi=ala mënja m ala ankam kuma*  
 1PL.EXCL eye 3PL=see speech hm PL.DIST person some  
*ala-awa=o*  
 PL.DIST-INT=VOC  
 ‘We saw them and said: “Hm! Those really are some different people!”’  
 [ulwa013\_05:38]

### 15.4.5 Indirect discourse

When speech is reported indirectly, two clauses are employed: a matrix clause containing the verb of speaking and a dependent clause containing the reported speech. The dependent clause, which consists of the indirect speech, is embedded within the matrix clause. Embedded dependent clauses of indirect discourse maintain Ulwa’s canonical S(O)V word order. As in any clause, the subject of the embedded clause may be omitted; this may be especially common when the subject of the embedded clause matches that of the matrix clause (e.g., ‘he<sub>i</sub> said that he<sub>i</sub> ...’). In (233), the form [na] (which is not necessarily required in such constructions) is analyzed as the detransitivizing marker *na-* ‘DETR’.

- (233) *Alma mi Guren mi apa maytape natap.*

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*Alma mi [Guren mi apa ma=ita-p-e]*  
 [name] 3SG.SUBJ [[name] 3SG.SUBJ house 3SG.OBJ=build-PFV-DEP]  
*na-ta-p*  
 DETR-say-PFV  
 ‘Alma said that Guren built the house.’ [elicited]

The verb in the embedded clause may be marked for irrealis mood if the reported statement refers to something that has not necessarily already transpired, as in (234) and (235).

- (234) *Mi mol malanda nate.*

*mi [ma=ul ma=la-nda] na-ta-e*  
 3SG.SUBJ [3SG.OBJ=with 3SG.OBJ=eat-IRR] DETR-say-DEP  
 ‘She said that [she] would eat with him.’ [ulwa001\_06:05]

- (235) *Ndii i mana nakap.*

*ndii i [ma-na] na-ki-p*  
 3PL go.PFV [go-IRR] DETR-say-PFV  
 ‘They came and talked about going.’ [ulwa001\_18:26]

Example (236) suggests that it may also be possible for the embedded clause of indirect discourse to be embedded within a noun phrase headed by the word *na* ‘talk’. In this analysis, the literal rendering of this sentence would be something like ‘yesterday, Dorothy told me would-sell-it talk’.

- (236) *Dorothy awal makike lunda na nite.*

*Dorothy awal [ma=kike lo-nda na] ni=ta-e*  
 [name] yesterday [3SG.OBJ=throw go-IRR talk] 1SG=say-DEP  
 ‘Yesterday, Dorothy told me that [she] would sell it.’ [ulwa042\_01:45]

A reflexive pronoun may be used within the embedded clause of speech to refer to the speaker, which is the subject of the matrix clause.<sup>12</sup> This only seems to occur when the pronoun referring to the speaker in the embedded clause has a role other than subject; otherwise, no pronoun is used at all. There is no designated logophoric pronoun in Ulwa.

Often a verb of speaking is used to refer to thinking (or other non-vocal events), as in examples (237), (238), and (239). This use seems to be more common with

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<sup>12</sup> See examples (23), (24), and (25) in §8.3 for illustrations of how binding principles apply within indirect discourse.

### 15.5 Conditional sentences

the verb *kī-* ‘say’ than with the verb *ta-* ‘say’, which are otherwise mostly synonymous. Note that there is no overt complementizer used in complements of verbs of thinking.

- (237) *Alma mī Guren mī apa mayte nakap.*

*Alma mī [Guren mī apa ma=ita-e]*  
 [name] 3SG.SUBJ [[name] 3SG.SUBJ house 3SG.OBJ=build-DEP]

*na-kī-p*

DETR-say-PFV

‘Alma thought that Guren was building the house.’ [elicited]

- (238) *Nī anmbī ina nakap.*

*nī [an-mbī i-na] na-kī-p*  
 1SG [out-here come-IRR] DETR-say-PFV

‘I thought about coming out here.’ (i.e., ‘I thought that [I] would come out here.’) [ulwa040\_00:55]

- (239) *Im maya ata mana nakap.*

*[im ma=iya ata ma-na] na-kī-p*  
 [tree 3SG.OBJ=toward up go-IRR] DETR-say-PFV

‘[He] thought about going up a tree.’ (i.e., ‘[He] thought that [he] would go up a tree.’) [ulwa035\_02:17]

Example (239) actually contains two degrees of embedding, since there is an irrealis verb designating purpose within the embedded clause of indirect speech or thought.

In sentence (240), the verb of speaking *kī-* ‘say’ is assisted by the form *wana-* ‘feel’, creating a compound surrounding the embedded clause of indirect speech or thought, thus functioning as a discontinuous compound verb form (§11.2.1).

- (240) *Nī wana ndī ndine līpe ndī anmapē nakap.*

*nī wana [ndī ndi=in-e lī-p-e ndī anma=p-e]*  
 1SG feel [3PL 3PL=get-DEP put-PFV-DEP 3PL good=COP-DEP]

*na-kī-p*

DETR-say-PFV

‘I thought that they got them down and that they were good.’ [ulwa014†]

## 15.5 Conditional sentences

A basic conditional statement in Ulwa consists of two clauses, the first (the protasis) expressing the condition, and the second (the apodosis) expressing the con-

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sequence. There are variations to this pattern, though, such as sentences that include more than one protasis, sentences that include more than one apodosis, and sentences in which the result clause is not a statement, but rather a question or a command. An example of a simple conditional sentence is given in (241).

- (241) *Inim lopota nī mana.*  
*inim lopo-ta nī ma-na*  
 water rain-IRR-COND 1SG go-IRR  
 ‘If it rains, I’ll go.’ [elicited]

In the prototypical conditional sentence, the verb in the protasis is marked with the conditional suffix *-ta* ‘COND’, whether affixed to the full perfective form of the verb or to the verb stem (§6.12). The verb in the apodosis is always marked as irrealis. This verb may additionally receive the suffix *-ta* ‘COND’, but only when built from the irrealis form of the verb. That is, the verb in the apodosis cannot be in any way perfective-marked or imperfective-marked. Thus, conditional sentences in Ulwa are taken always to be hypothetical. For implicative conditions (or factual conditions), Ulwa does not employ the suffix *-ta* ‘COND’, and thus, on grammatical grounds, these are not taken to be conditional sentences.<sup>13</sup>

Conditional clauses in Ulwa can variously be translated in English with ‘if’, ‘when’, ‘whenever’, ‘once’, ‘lest’, ‘even if’, or ‘even though’, depending on the context and intended meaning of the utterance. Sentences (242), (243), and (244) are all translated with ‘if’. The protasis always precedes the apodosis in an Ulwa conditional sentence.

- (242) *U atwana nīkīta nī utana.*  
*u atwana nī=kī-ta nī u=ta-na*  
 2SG question 1SG=say-COND 1SG 2SG=say-IRR  
 ‘If you ask me, I’ll tell you.’ [elicited]

- (243) *Itom mī mbita unan landa.*  
*itom mī mbi-i-ta unan la-nda*  
 father 3SG.SUBJ here-go.PFV-COND 1PL.INCL eat-IRR  
 ‘If father comes, we’ll eat.’ [elicited]

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<sup>13</sup>Proclamations such as ‘if it rains, the ground gets wet’ would not be expressed as conditions in Ulwa; instead, a speaker would likely connect two clauses by subordinating one to the other and employing the dependent marker on the first clause (i.e., ‘[when] it rains, the ground gets wet’).

## 15.5 Conditional sentences

- (244) *Mi anmapiita we ande ndi wolka mol nena.*  
*mi anma=p-ta we ande ndi wolka ma=ul*  
 3SG.SUBJ good=COP-COND then ok 3PL again 3SG.OBJ=with  
*na-i-na*  
 DETR-COME-IRR  
 'If he is well, then, OK, they would come back with him.'<sup>14</sup>  
 [ulwa029\_10:14]

The conditional sentences given in (245), (246), and (247) are better translated with 'when'.

- (245) *Ni anganika ma maya mata ngan lowonda.*  
*ni anganika ma ma=iya ma-ta ngan lo-wo-nda*  
 1SG after go 3SG.OBJ=toward go-COND 1DU.EXCL IRR-sleep-IRR  
 'When I later go, go to her, we two will sleep.' [ulwa032\_18:45]
- (246) *We mi akinakapita u mankaptia mi anmapina.*  
*we mi akinaka=p-ta u ma=niki=p-ta mi*  
 sago 3SG.SUBJ young=COP-COND 2SG 3SG.OBJ=dig-PFV-COND 3SG.SUBJ  
*anma=p-na*  
 good=COP-IRR  
 'When the sago starch is fresh, [then] when you prepare it, it will be good.' [ulwa014\_60:23]
- (247) *Ndinkita ndul wa undana mane.*  
*ndi=niki-ta ndi=ul wa unda-na ma-n-e*  
 3PL=dig-IRR-COND 3PL=with village go-IRR go-IPFV-DEP  
 'When we have butchered them, we're going to go home with them.'  
 [ulwa038\_03:18]

As illustrated by (244), the conditional marker *-ta* 'COND' may follow the copular enclitic *=p* 'cop' (§12.2). Sentence (248) also contains a copular enclitic, as well as a periphrastic 'going' verb in the apodosis in lieu of a simple irrealis verb.

- (248) *Tembipiita ndi mo ina mane.*  
*tembi=p-ta ndi ma=u i-na ma-n-e*  
 bad=COP-COND 3PL 3SG.OBJ=from come-IRR go-IPFV-DEP  
 'Whenever [people] were sick, they were going to come from there.'  
 [ulwa029\_09:50]

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<sup>14</sup>This example also illustrates how conditional sentences may contain the subordinator *we* 'then' to connect the two clauses (§14.2.7).

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The use of periphrastic ‘going’ verbs in an apodosis is further illustrated by sentence (249), which also illustrates some of the complexity that is possible among conditional sentences in Ulwa. It is not uncommon for either the protasis or the apodosis (or both) to be multiclausal. Whereas the protasis in (249) is monoclausal (consisting of just a single verb, marked with the conditional suffix *-ta* ‘COND’), the apodosis is multiclausal (consisting of first a perfective-marked verb and then a periphrastic construction that gives the entire multiclausal apodosis its irrealis mood).<sup>15</sup>

- (249) *Nduwe unän anmbilumopta un nul ndinap ndulunda mane.*  
*ndi=we un=än an-mbü-lumo-p-ta un nü=ul ndi=ina-p*  
 3PL=cut 2PL=OBL out-here-put-PFV-COND 2PL 1SG=with 3PL=get-PFV  
*ndi=u-lo-nda ma-n-e*  
 3PL=from-cut-IRR go-IPFV-DEP  
 ‘Once [I] have cut them [= tobacco leaves] out for you, you, having gotten them with me, are going to peel them.’ [ulwa042\_03:44]

Like example (249), example (250) illustrates an irrealis perfective in the apodosis, here morphologically clearer since the form of the verb is *lamap* ‘eat [IRR/PFV]’ (cf. §6.9).

- (250) *U mat ita nü malamap wa mana.*  
*u ma=tü i-ta nü ma=la-ama-p wa ma-na*  
 2SG 3SG.OBJ=take go.PFV-COND 1SG 3SG.OBJ=IRR-eat-PFV village go-IRR  
 ‘If you bring it, I’ll eat it and go home.’ [ulwa032\_28:45]

In addition to exhibiting a multiclausal apodosis, sentence (250) exemplifies a protasis that contains two verbs. The first verb *tü-* ‘take’, however, is often defective and is often semantically closely connected to the following verb (often *ma-~i-* ‘go’ or *na-* ‘give’), so this is perhaps not the clearest example of multiple clauses. In the conditional sentences given in (251) and (252), the verb *tü-* ‘take’ is used both in the protasis and in the apodosis.

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<sup>15</sup>Note that it is rare for the dependent-marker suffix to occur within conditional clauses, even within multiclausal apodeses or protases – that is, it does not occur anywhere except at the very end of the apodosis, as in (249). These clauses are thus considered to be coordinate structures (§14.1). The perfective-marked verb in this example can thus be considered an irrealis perfective (§6.9); and the periphrastic construction (technically an irrealis-marked verb plus an imperfective-marked verb) can thus be considered the requisite irrealis construction of the apodosis.

## 15.5 Conditional sentences

- (251) *Olsem u ngalat nänata nü nänji ngalat unanda.*

*olsem u ngala=tü nü=na-ta nü ni-nji ngala=tü*  
 thus 2SG PL.PROX=take 1SG=give-COND 1SG 1SG-POSS PL.PROX=take  
*u=na-nda*  
 2SG=give-IRR

‘So if you give these to me, I’ll give mine to you.’ (*olsem* = TP)  
 [ulwa029\_09:25]

- (252) *Ni ko nji tü unata u ko nji tü nänanda.*

*nü ko nji tü u=na-ta u ko nji tü nü=na-nda*  
 1SG just thing take 2SG=give-COND 2SG just thing take 1SG=give-IRR  
 ‘If I give you something, you should give me something.’  
 [ulwa032\_28:01]

In sentence (253), the verb *ti-* ‘take’ is indeed marked for TAM (here, perfective), and thus this sentence provides an example of an unrealis verb and a perfective verb working together in the same protasis of a conditional sentence.

- (253) *Kalam ngatün mol luta ngaya ndapina.*

*kalam nga=tü-n ma=ul lo-ta ngaya*  
 knowledge SG.PROX=take-PFV 3SG.OBJ=with go-COND far  
*anda=p-na*  
 SG.DIST=be-IRR

‘If he gets this knowledge and goes around with it, he will be far away.’  
 [ulwa014\_73:58]

Notably, there is no conditional marking on the first verb in the protasis, even though it is not defective here. There are, however, instances in which multiple verbs in the protasis may be marked with the conditional suffix *-ta* ‘COND’. In such sentences, it can be assumed that each verb represents a condition that must be met for the state or event in the apodosis to be or occur. Often these are best translated in English with a single clause, often with a single verb. The Ulwa sentence, however, contains multiple verbs in the protasis that may constitute either a single clause with multiple verb phrases or a multiclausal protasis, as in (254).<sup>16</sup>

<sup>16</sup>This sentence has two verbs marked with the conditional suffix *-ta* ‘COND’ in the protasis (literally ‘if you are just here and if [you] eat food ...’). Note that a simple unrealis stem of *ama-* ‘eat’ (i.e., [la-]) is employed, and not an unrealis perfective compound stem (i.e., not <sup>†</sup>/la-ama-/). This is because the hypothetical event in the protasis is not perfective – that is, the event need not have been completed for the situation in the apodosis to be true.

## 15 Additional topics in syntax

- (254) *U kwa mapta mundu lata tamndi ko mundu ndiwalin.*  
u   *kwa ma=p-ta*        *mundu la-ta*        *tamndi ko mundu*  
 2SG just 3SG.OBJ=be-COND food eat-COND owner just hunger  
*ndi=wali-n[da]*  
 3PL=hit-IRR  
 ‘If you just eat the food there, the owners will go hungry.’  
 [ulwa032\_13:30]

Note, however, that verbs in the protasis clause or clauses should properly be marked as conditional only if the apodosis is in fact contingent on them. Thus, in sentence (255), the first verb (in fact a verbalized noun) receives no conditional suffix, but rather is dependent-marked.

- (255) *Nungolkepe ni mandim sata miit awi lip nul wandam mana.*  
*nungolke=p-e*   *ni*   *ma=andim*   *sa-ta*        *miit*        *ni=tii*        *awi*  
 child=COP-DEP 1SG 3SG.OBJ=for cry-COND 3SG.SUBJ 1SG=take shoulder  
*li-p*        *ni=ul*        *wandam ma-na*  
 put-PFV 1SG=with jungle go-IRR  
 ‘When [I] was a child and I would cry for him [= my father], he would put me on his shoulder and go with me to the jungle.’ [ulwa033\_01:47]

The protasis may have any number of conditionally marked verbs, however. Sentence (256) contains three.

- (256) *Mambilakata mankiita keka itim nomopta una wo lolop wa pin.*  
*ma-ambi=la-ka-ta*        *ma=nikii-ta*        *keka*        *itim*  
 3SG.OBJ-TOP=IRR-let-COND 3SG.OBJ=dig-COND completely trash  
*na-lumo-p-ta*        *unan*        *wa lolop wa p-na*  
 DETR-put-PFV-COND 1PL.INCL just just village be-IRR  
 ‘If [we] abandon it, cut it [out], and throw [it] completely in the trash, [then] we will just stay [fine here] in the village.’ [ulwa037\_07:19]

It is also possible for the conditional suffix to appear on one or more verbs in the apodosis. I suspect that this is a form of overextension, marking a clause as conditional simply because it is connected to a conditional clause. This may be seen in examples (257) and (258).

- (257) *Nditapta kalam mi natinangata.*

## 15.5 Conditional sentences

*ndi=ita-p-ta*      *kalam*      *mī*      *na-tinanga-ta*  
 3PL=build-PFV-COND knowledge 3SG.SUBJ DETR-arise-COND  
 ‘When [they] build them [= school buildings], knowledge will increase.’  
 [ulwa014\_26:35]

- (258) *U mat nonal luwa malta mī lowop tembipīta.*  
*u ma=tī*      *nonal luwa ma=lī-ta*      *mī*  
 2SG 3SG.OBJ=take wind place 3SG.OBJ=put-IRR-COND 3SG.SUBJ  
*lo-wo-p*      *tembi=p-ta*  
 IRR-sleep-IRR bad=COP-COND  
 ‘If you put it out in the open air, it will go bad overnight.’  
 [ulwa014\_64:39]

Since clauses in the apodosis may also be marked with the conditional suffix *ta* ‘COND’, it is sometimes not entirely clear whether a clause belongs to the protasis or to the apodosis – that is, in instances in which a conditional sentence contains more than two clauses. Sentence (259) illustrates this possible ambiguity.

- (259) *Mat ndinata ndi mankīta malanda.*  
*ma=tī*      *ndi=na-ta*      *ndi ma=nikī-ta*      *ma=la-nda*  
 3SG.OBJ=take 3PL=give-COND 3PL 3SG.OBJ=dig-COND 3SG=eat-IRR  
 (a) ‘If [she] gives it to them, then they will prepare it and eat it.’  
 (b) ‘If [she] gives it to them, and if they prepare it, then [they] will eat it.’  
 [ulwa014\_40:35]

While many conditional sentences have statements as apodoses, it is also possible for a conditional sentence to have a question or a command as the apodosis. In example (260), the apodosis takes the form of a question.

- (260) *Nī mamata olsem ko kwa mbipīta līmndī ndutata ay nikīta ndul landa?*  
*nī ma=ma-ta*      *olsem ko kwa mbi=p-ta*      *līmndī*  
 1SG 3SG.OBJ=go-COND thus just one here-be-COND eye  
*ndi=uta-ta*      *ay nikī-ta*      *ndi=ul la-nda*  
 3PL=grind-COND sago dig-COND 3PL=with eat-IRR  
 ‘If I were to go there, who would stay here, watch after them, prepare sago, and eat with them?’ (*olsem* = TP) [ulwa027\_00:27]

Note the extensive use of conditional-marked verbs throughout example (260); indeed, every verb except the final irrealis verb in the apodosis exhibits the conditional suffix *-ta* ‘COND’. Example (261) also has a question for its protasis. Here, only one verb is marked with the suffix *-ta* ‘COND’.

## 15 Additional topics in syntax

- (261) *Un nambī kenmbupüta un anjikaka imbamka lunda?*  
*un nambī kenmbu=p-ta un anjikaka imbam-ka lo-nda*  
 2PL skin heavy=COP-COND 2PL how run-let go-IRR  
 'But if your body is heavy, how can you run around?' [ulwa032\_34:46]

It is possible for the question word to occur in the protasis even when (at least in the English translation) the interrogative would be expected to occur in the apodosis, as is the case in (262). This may have something to do with the placement and scope of the negator *ango* 'NEG' in multiclusal constructions (§15.3.3), since the question words are etymologically related to *ango* 'NEG'.

- (262) *Una ango luwa püta inim malanda?*  
*unan ango luwa p-ta inim ma=la-nda*  
 1PL.INCL NEG place be-COND water 3SG.OBJ=eat-IRR  
 'Where will we drink water?' (Literally 'We, if at which place, will drink water?') [ulwa029\_03:26]

It is also common for apodoses to take the form of imperatives. In fact, conditional constructions often serve the pragmatic function of softening a request or command (§15.2), as seen in (263).

- (263) *Un ma ya koya ata ma maynapta nditap nditil nap ndit ita una ndutata inim uta ndilan!*  
*un ma ya ko=iya ata ma ma=ina-p-ta*  
 2PL go coconut INDF=toward up go 3SG.OBJ=get-PFV-COND  
*ndi=ita-p ndi=til na-p ndi=tii i-ta unan*  
 3PL=build-PFV 3PL=husk DETR-be 3PL=take go.PFV-COND 1PL.INCL  
*ndi=uta-ta inim u-ta ndi=la-n*  
 3PL=grind-COND water put-COND 3PL=eat-IMP  
 'If you go, go up a coconut tree, and get it, [and] if [you] tie them [= the coconuts], husk them, and bring them, [then] we will grind them into water and eat them!' [ulwa018\_00:35]

Although presented as a series of conditions, the first clauses in sentence (263) are pragmatically tantamount to a request (i.e., 'please get coconuts so that we may grind them and eat them'). Note also how the conditional form *-ta* 'COND' occurs in (what is translated here as) the apodosis. Another examples of a conditional form in an imperative is given in (264).

## 15.6 Counterfactual sentences

- (264) *Un keka nul ndin umop ulwap ndiwat itapta we un nol!*  
*un keka ni=ul ndi=n lumo-p ulwa=p ndi=wat*  
 2PL completely 1SG=with 3PL=OBL put-PFV nothing=COP 3PL=atop  
*ita-p-ta we un na-lo*  
 build-PFV-COND then 2PL DETR-go  
 ‘If you plant all of them [= the tobacco seedlings] with me and cover  
 them [with leaves], then you may leave!’ [ulwa040\_01:15]

Sometimes, even without an imperative form, a conditional sentence can serve pragmatically as a request (see §15.2.3).

In some instances, the use of the conditional in imperatives may be seen as necessary to clarify a sequence of tasks that the speaker wishes the interlocutor to undertake, as in (265).

- (265) *Inim ngan apin ta we inim ngan ndanan!*  
*inim nga=n apin [li]-ta we inim nga=n*  
 water SG.PROX=OBL fire put-COND then water SG.PROX=OBL  
*ndi=ana-n*  
 3PL=scrub-IMP  
 ‘Put this water on the fire, and then scrub with this water!’  
 [ulwa014\_50:35]

Finally, in prohibitions, the conditional suffix *-ta* ‘COND’ may be employed without any following apodosis, as in (266). This may be considered a form of ellipsis. Alternatively, it could be the case that the suffix here is related to the speculative suffix *-t* ‘SPEC’ (§6.11), which is also often used in negative commands.

- (266) *Wanap nji ndin umopta!*  
*wanap nji ndi=n lumo-p-ta*  
 PROH thing 3PL=OBL put-PFV-COND  
 ‘Don’t grow things!’ [ulwa014\_08:15]

See §15.2.4 and §15.3.2 for more on prohibitions.

## 15.6 Counterfactual sentences

Counterfactual sentences in Ulwa generally employ a verb with irrealis marking, as illustrated by (267).

## 15 Additional topics in syntax

- (267) *Apän kali malnda inim ngalope nü makam.*  
*apän kali ma=li-ndä inim nga=lo-p-e nü*  
 fire send 3SG.OBJ=put-IRR water SG.PROX=cut-PFV-DEP 1SG  
*ma=kamb*  
 3SG.OBJ=shun  
 '[I] would have burned it, but this rain came, so I didn't want to.'  
 [ulwa037\_50:25]

The irrealis mood is a natural resource for designating counterfactual statements. While one prolific use of the irrealis mood is to mark future states or events, which are in a sense always counterfactual, the irrealis mood can also be applied to hypothetical states or events in present or past time that are known not to be true. Sentence (268) posits a hypothetical event in the past that is known not to have occurred. In this sentence, an irrealis form is used. This may be contrasted with the perfective forms used in the second clause to mark what was known to have occurred.

- (268) *Wa mbipäna Kowe awa mangusuwa asape mi i.*  
*wa mbi-p-na Kowe awa ma-ngusuwa asa-p-e mi*  
 village here-be-IRR [name] INT 3SG.OBJ-poor hit-PFV-DEP 3SG.SUBJ  
*i*  
 go.PFV  
 '[Kitalwe] would have stayed in the village, but Kowe himself hit the poor thing [= Kitalwe] and he [= Kitalwe] left.' [ulwa037\_46:06]

Counterfactual statements are frequently used in conditional sentences, presenting hypothetical states or events, whether in the past or in the present. Examples (269) and (270) illustrate counterfactual conditional statements referring to past time.

- (269) *Ni ndin ndul sita ndi angó uta ti nínanda.*  
*ni ndi=n ndi=ul si-ta ndi angó uta ti ni=na-ndä*  
 1SG 3PL=OBL 3PL=with push-COND 3PL NEG bird take 1SG=give-IRR  
 'If I had shown them [= the birds] to them, I would not have been able to take the birds for myself.' [ulwa032\_56:25]

- (270) *U uk undana nakita u ilum atni wambana mokona.*

### 15.7 Passive voice

*u uk unda-na na-kü-ta      u ilum at=nii      wambana*  
 2SG hook go-IRR DETR-say-COND 2SG little fight=OBL fish

*moko-na*

take-IRR

‘If you had thought of fishing, you would have gotten many fish.’  
 (Literally ‘would have taken with little fight’; *uk* = TP *huk*)  
 [ulwa032\_22:59]

Examples (271) and (272) illustrate counterfactual conditional statements referring to present time.

- (271) *Ndii ndandilaluta ndalin. Ndii ango ndale.*

*ndii ndii=andila-lo-ta      ndii=ali-n[da]      ndii ango ndii=ali-e*  
 3PL 3PL=await-go-IRR-COND 3PL=scrape-IRR 3PL NEG 3PL=scrape-IPFV

‘If they looked for them, they would scrape them. But they don’t scrape them.’ [ulwa032\_38:31]

- (272) *A! Ala num tii mbilta ni mbu wonlakana.*

*a ala num tii mbii-li-ta      ni mbii-u      won-la-ka-na*  
 ah PL.DIST canoe take here-put-COND 1SG here-from cut-IRR-let-IRR  
 ‘Ah! If only those folks had a canoe here, I would cross from there.’  
 [ulwa037\_02:50]

## 15.7 Passive voice

Syntactically, passive sentences are remarkable in Ulwa, since they do not comply with the canonical verb-final clause structure. Despite their crosslinguistically unusual formation (in that they rely solely on the manipulation of word order), these constructions in Ulwa are considered here to be passive, since they satisfy common criteria for defining passives (see Siewierska 2013; Barlow 2019a).

Active sentences in Ulwa have a fairly rigid SOV constituent order (§13.1), as in (273). In passive sentences, on the other hand, the verb occupies a different position: it precedes the subject, as in (274).

- (273) *Yeta mi lamndu masap.*

*yeta mi      lamndu ma=asa-p*  
 man 3SG.SUBJ pig      3SG.OBJ=hit-PFV  
 ‘The man killed the pig.’ [elicited]

## 15 Additional topics in syntax

- (274) *Asape lamndu mi.*  
*asa-p-e lamndu mi*  
hit-PFV-DEP pig 3SG.SUBJ  
‘The pig was killed.’ [elicited]

Likewise, in the active-voice sentence in (275), the word order is SOV, whereas in the passive-voice sentence in (276), the word order is VS. The subject argument in the passive sentence corresponds to the object argument of its active equivalent.

- (275) *Inom utam nduwanap.*  
*inom utam ndi=wana-p*  
mother yam 3PL=cook-PFV  
‘Mother cooked the yams.’ [elicited]
- (276) *Wanape utam ndi.*  
*wana-p-e utam ndi*  
cook-PFV-DEP yam 3PL  
‘The yams were cooked.’ [elicited]

As the grammatical subject in the passive sentence, the postverbal patient-like argument is the only obligatory argument of the verb. As the subject, it is marked not with the object marker but with the subject marker.<sup>17</sup> Furthermore, the verb in the passive sentence does not permit an object-marker proclitic, since the semantic patient (the object of the equivalent active sentence) has been promoted to the role of subject. The difference in word order between active-voice and passive-voice clauses is presented in (277).

- (277) Basic constituent order of active and passive clauses  
Intransitive active-voice clauses: SV  
Transitive active-voice clauses: SOV (APV)  
Passive-voice clauses (intransitive): VS (VP)

The verb in the passive clause generally requires the suffix *-e* ‘DEP’.<sup>18</sup> Although not functioning synchronically as dependent clauses, these passive sentences

<sup>17</sup> Although these markers are usually homophonous, there is a distinction in the 3sg form: *mi* ‘3SG.SUBJ’ for subjects and *ma*=‘3SG.OBJ’ for non-subjects (§9.2, §13.2). Crucially, as in example (266), the form [mii] (and not <sup>†</sup>[ma]) follows the subject of the passive clause.

<sup>18</sup>The form [-e] serves several functions in Ulwa. Although it is glossed here as ‘DEP’ (i.e., “dependent”), these passive sentences are analyzed as being independent, since they serve as complete sentences, without needing any additional clause, stated or implied.

## 15.7 Passive voice

may have developed diachronically from a type of dependent clause, namely, relative clauses. Since relative clauses in Ulwa employ a gapping strategy, they leave themselves open to reanalysis as head-internal relative clauses with inverted word order (§14.3). For example, a set of matrix clause and relative clause as in (278) (with the subject “gapped”) could be reanalyzed as the structure presented in (279) (with inverted word order).

- (278) Gapping strategy analysis of relative clauses

[S[\_iOV]O<sub>i</sub>V]

the gap “\_” represents the S of the embedded relative clause

the gap is co-indexed with the O (external head) of the matrix clause

- (279) Head-internal analysis of relative clauses

[S[OVS/O]V]

“S/O” is the S of the relative clause

“S/O” is also the O (internal head) of the matrix clause

Perhaps examples such as (274) and (276) could be analyzed as relative clauses. For example, sentence (276) could actually mean something like ‘the yams that were cooked’. However, since these examples are all fully capable of serving as independent sentences, not dependent on any other clause, they are analyzed here as indeed passive sentences and not as relative clauses.

The suffix *-e* ‘DEP’ does not appear, at least not overtly, in irrealis-mood passives. Since the irrealis suffix invariably ends in [-a], and a phonological rule could syncopate a following /e/, it is, however, possible that there is an underlying suffix /-e/ even in these irrealis-mood passives. Sentence (280) provides an example of an irrealis-mood passive sentence.

- (280) *Umbe walinda lamndu.*

*umbe wali-nda lamndu*

tomorrow hit-IRR pig

‘The pig will be killed tomorrow.’ [elicited]

When passive clauses contain discontinuous verb forms (§11.2.1), the entire verbal unit occurs prenominally, as in (281).

- (281) *Lümndi ale ankam.*

*lümndi ala-e ankam*

eye see-DEP person

‘The man was seen.’ [elicited]

## 15 Additional topics in syntax

Sentences (282) and (283), which are examples of simple passive sentences taken from texts, reveal some of the pragmatic functions of passive sentences. In sentence (282), the speaker is introducing a new topic and placing emphasis on the action (the killing of pigs) and not on the agents of this action. In sentence (283), the role of the agent (the people who eat food in the dry season) is negligible; rather, the important point is – quite impersonally – that the dry season is a time when there is plenty food.

- (282) *Asape nungol!*

*asa-p-e      nungol*  
hit-PFV-DEP child

‘Piglets were killed!’ (Literally ‘Children [i.e., offspring of pigs] were killed!’) [ulwa014\_47:11]

- (283) *Ane se ame mundu.*

*ane sa-e      ama-e    mundu*  
sun cry-DEP eat-DEP food

‘When the sun is shining, food is eaten.’ (i.e., the dry season is a good time for finding food) [ulwa041\_02:10]

Although the agent of a passive sentence need not be expressed, it can be included as an oblique phrase. In active sentences, obliques (such as temporal adverbs) occur either in clause-initial position or immediately before the verb phrase – that is, before the verb in intransitive clauses, and before the object of the verb in transitive clauses. Likewise, the agent oblique phrase, if included, appears at the beginning of the passive clause, immediately before the verb. The oblique marker =*n* ‘OBL’ (§13.4.1) is used to identify the agent of passive verbs, as in sentences (284), (285), and (286).

- (284) *Ankamnī toplice mana.*

*ankam=nī top-lī-p-e                mana*  
person=OBL throw-put-PFV-DEP spear

‘The spear was thrown by the man.’ [elicited]

- (285) *Ndīn asape lamndu.*

*ndī=n    asa-p-e      lamndu*  
3PL=OBL hit-PFV-DEP pig

‘The pig was killed by them.’ [elicited]

## 15.7 Passive voice

- (286) *Nungolni lukawtim mape nga.*  
*nungol=ni lukawtim ma=p-e               nga*  
 child=OBL look.after 3SG.OBJ=be-DEP SG.PROX  
 ‘This one was looked after by [my] son.’ (*lukawtim* = TP *lukautim*)  
 [ulwa014\_03:20]

It should be noted that passive sentences are very rare in Ulwa discourse. I suspect that they are being lost as the language experiences grammatical attrition in the face of obsolescence (see Chapter 17). In many situations where one might be expected to use a passive construction (i.e., situations in which the role of the agent of a transitive sentence is to be downplayed), alternative structures are often used. For example, some speakers use impersonal constructions: since a pronominal subject can be omitted, it is possible to say something along the lines of ‘[they] did something’, in which the non-specific subject ‘they’ is unstated altogether, as in (287) and (288).

- (287) *Nip malpe.*  
*ni-p      ma=li-p-e*  
 die-PFV 3SG.OBJ=put-PFV-DEP  
 ‘[He] died and [they] buried him.’ [ulwa037\_45:52]

- (288) *Lungum anda mati Tapon nana.*  
*lungum    anda    ma=tii            Tapon    na-na*  
 long.spear SG.DIST 3SG.OBJ=take [name] give-PFV  
 ‘[They] gave a long spear to Tapon.’ [ulwa003\_00:32]

Although often not necessary to convey information, passive clauses fulfill a very useful role in discourse, since they enable certain relative clause constructions that would otherwise be impossible. In Ulwa relative clause constructions, only the subject argument is accessible to being relativized (§14.3). An antecedent noun phrase cannot serve as the direct object of the relative clause. Therefore, although it would be possible directly to translate into Ulwa a sentence like ‘Ginam saw the man who killed the pig’, it would not be possible directly to translate into Ulwa a sentence like ‘Ginam saw the pig that the man killed’.

Passivization, however, which can promote a direct object to subject, provides a means for conveying the meaning of a sentence like ‘Ginam saw the pig that the man killed’, changing the sentence, as it were, to a sentence like ‘Ginam saw the pig that was killed by the man.’ The sentence in Ulwa would appear as in (289).

## 15 Additional topics in syntax

- (289) *Ginam l̥imndi ankamn̥i asape lamndu mala.*  
*Ginam l̥imndi [ankam=n̥i asa-p-e] lamndu ma=ala*  
 [name] eye [person=OBL hit-PFV-DEP] pig 3SG.OBJ=see  
 ‘Ginam saw the pig that the man killed.’ (Literally ‘Ginam saw the pig that was killed by the man.’) [elicited]

It is a rather straightforward process to have the head noun in an independent clause, such as *lam* ‘meat’ in (290) or (291), function as the subject of a relative clause, as in (292).

- (290) *Inom mi̥ lam mawanap.*  
*inom mi̥ lam ma=wana-p*  
 mother 3SG.SUBJ meat 3SG.OBJ=cook-PFV  
 ‘Mother cooked the meat.’ [elicited]
- (291) *Lam mi̥ nungol masap.*  
*lam mi̥ nungol ma=asa-p*  
 meat 3SG.SUBJ child 3SG.OBJ=hit-PFV  
 ‘The meat killed the child.’ (i.e., it poisoned him and he died) [elicited]
- (292) *Inom mi̥ nungol masape lam mawanap.*  
*inom mi̥ [nungol ma=asa-p-e] lam ma=wana-p*  
 mother 3SG.SUBJ [child 3SG.OBJ=hit-PFV-DEP] meat 3SG.OBJ=cook-PFV  
 ‘Mother cooked the meat that killed the child.’ [elicited]

It is not, however, possible, for the head noun in the matrix clause to correspond to a direct object in the relative clause. Thus, *lam* ‘meat’ in (293) cannot be relativized. However, a comparable meaning can be conveyed by using a passive construction in the relative clause, as in (294).

- (293) *Nungol mi̥ lam mamap.*  
*nungol mi̥ lam ma=ama-p*  
 [name] 3SG.SUBJ meat 3SG.OBJ=eat-PFV  
 ‘The child ate the meat.’ [elicited]
- (294) *Inom mi̥ nungoln̥i amape lam mawanap.*  
*inom mi̥ [nungol=n̥i ama-p-e] lam ma=wana-p*  
 mother 3SG.SUBJ [child=OBL eat-PFV-DEP] meat 3SG.OBJ=cook-PFV  
 ‘Mother cooked the meat that the child ate.’ (Literally ‘Mother cooked the meat that was eaten by the child.’) [elicited]

## 15.8 Valency reduction and decreased transitivity

It is perhaps due to this usefulness that the passive voice does still appear in discourse, often in other complex constructions that employ relative clauses, like in (295).

- (295) *U ko nananii niwat lape mïnda ngawonp.*  
 u    ko    nana=nii    ni=wat    la-p-e                mïnda  
 2SG just mama=OBL 1SG=atop plant-PFV-DEP banana  
*nga=won-p-e*  
 SG.PROX=cut-PFV-DEP  
 ‘You just cut this banana tree that was planted above me by mama.’  
 [ulwa001\_02:32]

## 15.8 Valency reduction and decreased transitivity

Passive sentences (§15.7) can be thought of as reducing the valency of a verb. Since their active, transitive equivalents have two core arguments (a subject and a direct object), whereas they themselves have only one argument (a patient-like subject), the valency of the verb is considered to be decreased. This section is concerned with other means of reducing valency or decreasing transitivity.

### 15.8.1 Transitivity classes of verbs

There are no formal properties, such as phonological differences, by which different transitivity classes may be differentiated in Ulwa. That is, there are no formal distinctions between verbs that typically exhibit semantic properties associated with high transitivity and verbs that typically exhibit semantic properties associated with low transitivity.<sup>19</sup>

In examining the degree to which verbs may be ambitransitive in Ulwa, we may consider both A-lability and P-lability.<sup>20</sup>

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<sup>19</sup>I follow here a scalar definition of “transitivity”, based on semantic properties including telicity, punctuality, volitionality of the agent, and affectedness of the patient, among others (Hopper & Thompson 1980). Therefore, semantically, transitivity is taken to be a property of an entire clause. Syntactically, on the other hand, I understand a transitive clause (as opposed to an intransitive clause) as being “a construction with two syntactically privileged arguments” (Næss 2007: 6).

<sup>20</sup>Here I follow, for example Kibrik (1996: 109), in differentiating two varieties of ambitransitivity or lability. In A-lability (i.e., agent-preserving lability), the S argument of the intransitive use of the verb is semantically the same as the A argument of the transitive. In P-lability (i.e., patient-preserving lability), on the other hand, the S argument of the intransitive use of the verb is semantically the same as the P argument of the transitive.

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In considering A-lability, we may note that it seems that essentially any verb in Ulwa may occur without an expressed object. Although this could be taken to suggest that there exist no truly transitive verbs in Ulwa, an alternative view would be that at least some instances in which a putatively ambitransitive verb occurs without an overtly expressed object are examples of indefinite object deletion (Næss 2007: 124–125). For example, the verb *ama-* ‘eat’, may occur either with (297) or without (296) an expressed object; when no object is stated, however, it could be argued that there is an indefinite object (i.e., ‘food’) that has simply been deleted.<sup>21</sup>

- (296) *Ni ta amap.*

*ni*    *ta*        *ama-p*

1SG already eat-PFV

‘I have already eaten.’ [elicited]

- (297) *Ni ta lamndu amap.*

*ni*    *ta*        *lamndu ama-p*

1SG already pig      eat-PFV

‘I have already eaten pork.’ [elicited]

Next, we may consider P-lability. Ulwa does not have a class of patient-preserving labile verbs. Verbal notions such as ‘break’ and ‘burn’, which are crosslinguistically more likely to be expressed with P-labile verbs, occur in Ulwa as pairs of unrelated verbs (i.e., ‘break [transitive]’ vs. ‘break [intransitive]’ and ‘burn [transitive]’ vs. ‘burn [intransitive]’). In the terms of Nichols et al. (2004), Ulwa could be said to have an “indeterminate” valence orientation, since the correspondences between “plain” and “induced” verbs is generally of the suppletive variety (298).

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<sup>21</sup>Crosslinguistically, the verb ‘eat’ often behaves idiosyncratically in terms of transitivity (Næss 2009). Thus, it should perhaps not be taken as indicating too much about transitivity in the language in general. Nevertheless, Ulwa may here be contrasted with other Keram languages, such as Mwakai and Ap Ma, in which the semantically light noun *si* ‘things’ (in both languages) is commonly used as the object of the verb ‘eat’ when no particular food is being specified. Thus, in contrast to its sister languages, Ulwa – or at least the Manu dialect of Ulwa – seems to have an ambitransitive verb meaning ‘eat’. In the Maruat-Dimiri-Yaul dialect, on the other hand, ‘eat’ generally takes the object *mundi* ‘food’, when no particular food is being specified. Although contrasts such as the one exemplified by (296) and (297) suggest the possible ambitransitivity (namely, A-lability) of the verb ‘eat’, it is common in the Manu dialect for the detransitivizing prefix *na-* ‘DETR’ to occur with ‘eat’ when no particular food is being specified (§15.8.2).

## 15.8 Valency reduction and decreased transitivity

- (298) Underived pairs of verbs with transitive versus intransitive meanings

<i>asa-</i>	'kill'	<i>ni-</i>	'die'
<i>na-</i>	'feed (give food)'	<i>ama-</i>	'eat'
<i>=n ul si-</i>	'show'	<i>l̥imndi ala-</i>	'see'
<i>apin ama-</i>	'burn (set fire)'	<i>wo-</i>	'burn (catch fire)'
<i>a-</i>	'break (cause to break)'	<i>nungun u-</i>	'break (get broken)'

There are, for example, several ways of encoding 'breaking' events in Ulwa, but none of them instantiates P-lability. The verbs *a-* 'break', *kol-* 'break, split', *kot-* 'break, bear', and *kun-* 'break, break off' are all transitive, with the P argument referring to that which is broken; the verbs *nungun u-* 'break (intransitive)' and *tukul-* 'break (intransitive)', on the other hand, are both intransitive, with the S argument referring to that which is broken. Sentence (299) exemplifies the use of the intransitive verb *tukul-* 'break'.

- (299) *Amun n̥inji maka palapal min m̥i maka tukulp.*

*amun ni-nji maka palapal min m̥i maka tukul-p*  
now 1SG-POSS thus decoration? band 3SG.SUBJ thus break-PFV

'Now, my, like, shell armband has broken like this.' (*palapal* < TP *balbal*  
~ *palpal* 'Indian coral tree') [ulwa015\_00:59]

Example (299) may be compared with example (105) in §10.2.3, which illustrates the use of the intransitive verb *nungun u-* 'break'.

Although *tukul-* 'break' may be etymologically related to *kol-* 'break', *kot-* 'break', or *kun-* 'break', it is not synchronically derived by any process (i.e., there is no known prefix <sup>†</sup>/tu-/). At any rate, the transitive verb *a-* 'break' is not related to any of these forms, whether diachronically or synchronically. An example of this transitive verb is given in (300), which may be compared with example (135) in §9.3 and example (202) in §9.5, which contain similar uses of this verb.

- (300) *May m̥inkin map*

*ma=i m̥inkin ma=a-p*  
3SG.OBJ=go.PFV sago.sp 3SG.OBJ=break-PFV  
'[We] went there and broke a sago palm.' [ulwa037\_03:43]

The verb *kot-* 'break' often seems to exhibit ambitransitivity, namely when it has the secondary meaning 'bear, give birth'. This, however, is indicative of A-lability, not P-lability.

Like 'break', the verbal notion of 'burn' in Ulwa is encoded with different verbs for transitive and intransitive meanings. The intransitive verb is *wo-* 'burn, blaze',

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which does not take an object. Transitive constructions, on the other hand, are formed with the phrase *apin=n ama-* ‘eat with fire’, with the A argument referring to the person setting fire to something and the P argument referring to that which is burned (*apin* ‘fire’ occurs in an oblique phrase) (301).

- (301) *Ni apin im ngamap.*

*ni apin=n im nga=ama-p*  
1SG fire=OBL tree SG.PROX=eat-PFV

‘I burned this tree.’ (Literally ‘I ate this tree with fire.’) [elicited]

Alternatively, *apin* ‘fire’ can itself be the A argument (i.e., subject), with the P argument referring to that which is burned (i.e., ‘fire eats [something]’); since there is no animate agent here (the fire is the subject), this construction has, at least semantically, something like an intransitive meaning, although syntactically it is transitive (302).

- (302) *Apin mī amun im ndame.*

*apin mī amun im ndi=ama-e*  
fire 3SG.SUBJ now tree 3PL=eat-IPFV

‘The trees are burning now.’ (Literally ‘Fire is now eating the trees.’)  
[elicited]

Finally, although potentially any verb may be used without an overtly stated object, there are some prototypically low-transitivity verbs that never occur with an object, such as ‘die’. It would thus not be unreasonable to consider such verbs to be “intransitive”. There is no class of “ditransitive” verbs in Ulwa (§13.3).

### 15.8.2 The detransitivizing prefix *na-* ‘DETR’

There is an important bound morpheme in Ulwa that serves a number of grammatical functions, often with nuances that are difficult to explain, but whose basic function seems to be to reduce the transitivity of verbs (Barlow 2019b). This is the verbal prefix *na-* ‘DETR’ (i.e., “detransitivizer”). Reasons for treating the detransitivizing form *na-* ‘DETR’ as a prefix rather than a clitic include the fact that it only occurs before verbs and the fact that object-marker proclitics may precede it. It may be seen in sentence (303).

- (303) *Ndi naytap.*

*ndi na-ita-p*  
3PL DETR-build-PFV

‘They built [something].’ [ulwa014\_26:43]

### 15.8 Valency reduction and decreased transitivity

In Ulwa, there are not strong distributional or structural differences between what may be thought of as transitive and intransitive verbs. Many verbs with meanings that are often considered prototypically intransitive can, in Ulwa, have direct objects and, as such, may be marked with object-marker proclitics. For example, the verb *ma-~i-* ‘go’ can function simply as an intransitive verb, requiring no object (304).

- (304) *Ni i.*  
*nī i*  
 1SG go.PFV  
 ‘I went.’ [ulwa014\_12:42]

As an intransitive verb, *ma-~i-* ‘go’ may accept a postpositional phrase to demarcate a goal argument (305).

- (305) *Ni ndiya i.*  
*nī ndī=iyā i*  
 1SG 3PL=toward go.PFV  
 ‘I went to them.’ [ulwa014\_05:39]

Alternatively, *ma-~i-* ‘go’ can function as a transitive verb, with the goal argument as its object. As an object, the goal argument can, accordingly, receive object marking (306).

- (306) *Ni Kumba may.*  
*nī Kumba ma=i*  
 1SG Bun 3SG.OBJ=go.PFV  
 ‘I went to Bun [village].’ [ulwa032\_00:16]

As a transitive verb, *ma-~i-* ‘go’ may take an object even without an object-marker proclitic (307).

- (307) *Mi i wandam iye.*  
*mī i wandam i-e*  
 3SG.SUBJ go.PFV jungle go.PFV-DEP  
 ‘She went, went to the jungle.’ [ulwa001\_00:42]

Furthermore, as a transitive verb, *ma-~i-* ‘go’ can even have both a direct object and a postpositional phrase marking an additional destination (i.e., goal), as in (308). Thus the verb *ma-~i-* ‘go’ may be considered transitive (or at least

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capable of being transitive), taking as its direct object a goal argument. Even when there is no expressed object, the claim can be made that the verb is still transitive, only that the direct object has been left unexpressed.

- (308) *Ni maya wa may.*

*ni ma=iya wa ma=i*

1SG 3SG.OBJ=toward village 3SG.OBJ=go.PFV

‘I went to him in the village.’ [ulwa037\_37:38]

Although it is possible for the verb *ma-* ~ *i-* ‘go’ to function as an intransitive verb without any special marking, it very commonly receives the detransitivizing prefix *na-* ‘DETR’, which seems to serve the primary purpose of reducing transitivity, in this case changing the verb’s meaning from something perhaps better glossed as ‘go to’ to something meaning simply ‘go’ as in (309) and (310).

- (309) *Ndi nay.*

*ndi na-i*

3PL DETR-go.PFV

‘They went.’ [ulwa032\_31:28]

- (310) *Mangusuwata namana.*

*ma-ngusuwata na-ma-na*

3SG.OBJ-poor DETR-go-IRR

‘The poor thing will be going.’ [ulwa037\_59:19]

This same prefix is seen on the verb ‘go’ also when a single argument is expressed in a postpositional phrase (i.e., the goal is not expressed as the direct object of the verb), as in (311).

- (311) *Mi maya nay.*

*mi ma=iya na-i*

3SG.SUBJ 3SG.OBJ=toward DETR-go.PFV

‘He went to her.’ [ulwa009\_02:26]

The same prefix *na-* ‘DETR’ can occur with other verbs, also marking them as intransitive. In example (312), the verb *ama-* ~ *la-* ‘eat’ is transitive (i.e., it has an overt object). This sentence may be compared with examples (313) and (314), in which the same verb is intransitive, in these examples being marked with the prefix *na-* ‘DETR’.

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- (312) *Tin mī utam mamap.*  
*tin mī utam ma=ama-p*  
 dog 3SG.SUBJ yam 3SG.OBJ=eat-PFV  
 ‘The dog ate the yam.’ [elicited]
- (313) *Nī ta namap.*  
*nī ta na-ama-p*  
 1SG already DETR-eat-PFV  
 ‘I’ve already eaten.’ [elicited]
- (314) *Ndul nalandā!*  
*ndi=ul na-la-nda*  
 3PL=with DETR-eat-IRR  
 ‘[Let’s] eat with them!’ [ulwa029\_04:11]

As a verbal affix that allows an otherwise transitive verb to lose its direct object argument, the prefix *na-* ‘DETR’ could theoretically be described as an antipassive morpheme, even though this term is not commonly used in descriptions of languages with nominative-accusative morphosyntactic alignment, such as Ulwa.<sup>22</sup>

The morpheme *na-* ‘DETR’ is often better described as reducing the transitivity of a verb rather than changing its valency. In example (315), the object of the verb is technically the question word *angos* ‘what?’. However, given the fact that the event that the verb is encoding is far from being prototypically transitive (i.e., the situation is non-punctual, unrealis, etc.), it is not surprising that the detransitivizing prefix *na-* ‘DETR’ is employed.

- (315) *Una angos nalandā?*  
*unan angos na-la-nda*  
 1PL.INCL what DETR-eat-IRR  
 ‘What shall we eat?’ [ulwa040\_00:46]

Examples (316) and (317) illustrate how the verb *ita-* ‘build’ can likewise be detransitivized with the prefix *na-* ‘DETR’. In example (316), the verb is transitive and receives the object marker *ma=* ‘3SG.OBJ’; in example (317), the verb is intransitive, and receives the detransitivizing prefix *na-* ‘DETR’.

- (316) *Mi wat maytap.*  
*mī wat ma=ita-p*  
 3SG.SUBJ ladder 3SG.OBJ=build-PFV  
 ‘He built the ladder.’ [ulwa001\_10:24]

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<sup>22</sup>See Heaton (2017: 149–163) for discussion of antipassives in nominative-accusative languages.

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- (317)
- Mi naytap.*

*mi na-itap*  
 3SG.SUBJ DETR-build-PFV

'He built [something].' [ulwa014\_25:01]

Verbs glossed as 'put' in Ulwa, which take as their direct object a goal argument, are also commonly marked with the prefix *na-* 'DETR', either when there is no specific goal or when the speaker does not wish to include a goal argument, as in examples (318), (319), and (320).

- (318)
- I Indin nop.*

*i ndi=n na-u-p*  
 go.PFV 3PL=OBL DETR-put-PFV

'[They] went and planted them [somewhere].' [ulwa032\_31:25]

- (319)
- Nay mat nälp mat wapa nduwatlipe.*

*na-i ma=tii na-li-p ma=tii wap*  
 DETR-go.PFV 3SG.OBJ=take DETR-put-PFV 3SG.OBJ=take leaf  
*ndi=wat-li-p-e*

3PL=atop-put-PFV-DEP

'[They] came, took him, put him [somewhere], put him on the leaves.'

[ulwa001\_11:04]

- (320)
- Ndi namlige mi ndit anmbi nälpe.*

*ndi namli=p-e mi ndi=tii an-mbi na-li-p-e*  
 3PL soft=COP-DEP 3SG.SUBJ 3PL=take out-here DETR-put-PFV-DEP

'When they were soft, she took them out.' [ulwa013\_02:29]

This prefix may also be used when these 'put' verbs are used as the second element of verbal compounds, also with the effect of downplaying the direct object (goal argument) of the 'put' verb, as in (321) and (322).

- (321)
- Ndi mamune nop.*

*ndi ma=mune na-u-p*  
 3PL 3SG.OBJ=throw DETR-put-PFV

'They threw it around.' [ulwa032\_36:3]

- (322)
- Ndi nji ngalan ndinambi nop.*

*ndi nji ngala=n ndi=nambi na-u-p*  
 3PL thing PL.PROX=OBL 3PL=skin DETR-put-PFV

'They blocked them with these things.' [ulwa036\_02:17]

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For uses of the form [nay] or [ne] (both from *na-i* ‘DETR-go.PFV’) as a TAM or discourse marker, see Chapter 17.

### 15.8.3 The prefix *na-* ‘DETR’ as middle voice marker

One function of the prefix *na-* ‘DETR’ seems to be to create something like a middle voice construction, indicating that the agent of the verb is also affected by the verb, without being its grammatical object. Thus the verb *kuk-* ‘gather’ can have a middle voice sense when marked with the prefix *na-* ‘DETR’, something like ‘assemble, unite, gather oneself’, as in (323).

- (323) *Mape nakukawe.*

*ma=p-e na-kuk-aw-e*  
3SG.OBJ=be-DEP DETR-gather-put.IPFV-DEP

‘While [he] was there, [they] were gathering.’ [ulwa021\_00:06]

Further examples are provided in the discussion of separable verbs (§11.2.1).

### 15.8.4 The prefix *na-* ‘DETR’ with the verbs *ni-* ‘act’ and *ni-* ‘die’

Sometimes the role of the prefix *na-* ‘DETR’ is not entirely clear. It occurs at times, for example, with the verb *ni-* ‘act, do’. It is not, however, always present; and it is difficult to explain its presence as a form of detransitivization, as the verb *ni-* ‘act’ is not particularly transitive. When it does select an argument (i.e., when the verb has the sense of ‘do [something]’), this argument is marked with the oblique marker *=n* ‘OBL’, as in (324).

- (324) *Ndii makape wombii man ne.*

*ndii maka=p-e wombii ma=n ni-e*  
3PL thus=COP-DEP work 3SG.OBJ=OBL act-IPFV

‘They used to do work like this.’ [ulwa029\_06:12]

It could be argued that example (324) is actually transitive, with the object marker *ma=* ‘3SG.OBJ’ attaching directly to the verb stem. Indeed, the surface form is [wo.mbiin.ma.ne], which does not offer any phonological evidence of the oblique marker /*=n*/, which – I argue – has deleted before the immediately following /*n*. However, its existence as an underlying form is supported by examples in which the allomorph /*=ni*/ appears as the oblique marker (325).

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- (325) *Wombin anmani ne.*

*wombin anma=nii ni-e*

work good=OBL act-IPFV

‘[They] were doing good work.’ [ulwa032\_31:07]

Nevertheless, it is possible that the verb *ni-* ‘act, do’ is evolving to become more prototypically transitive, helped in part by the phonological ambiguity of forms such as those in (324). This can perhaps explain what otherwise seems like redundancy in marking *ni-* ‘act’ with the detransitivizing prefix *na-* ‘DETR’, seemingly without any change of meaning, as in (356).

- (326) *Una umbe makape wombin man naninda.*

*unan umbe maka=p-e wombin ma=n na-ni-nda*  
1PL.INCL tomorrow thus=COP-DEP work 3SG.OBJ=OBL DETR-act-IRR

‘Tomorrow we will do work like this.’ [ulwa030\_02:27]

Similarly, the verb *ni-* ‘die’, which I take to be homophonous rather than polysemous with *ni-* ‘act, do’, nevertheless exhibits similar patterning, often occurring either with or without the prefix *na-* ‘DETR’. Example (327) illustrates the presence of the prefix *na-* ‘DETR’ with the verb *ni-* ‘die’, whereas example (328) illustrates its absence.

- (327) *Mi nanip.*

*mi na-ni-p*  
3SG.SUBJ DETR-die-PFV

‘She died.’ [ulwa014\_43:05]

- (328) *Mi nip.*

*mi ni-p*  
3SG.SUBJ die-PFV  
‘She died.’ [ulwa028\_00:16]

### 15.8.5 The prefix *na-* ‘DETR’ with locative verbs

The detransitivizing morpheme *na-* ‘DETR’ is often used with the locative verb *p-* ~ *wap* ‘be, be at (be located at)’ (§12.1, §12.4). It is often used in conjunction with the form *mbi* ‘here’. It may serve the function of making the identification of the location less definite, as in (329). However, this is not always clearly the case. In (330), it is not clear to me why the location would be marked as less definite.

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- (329) *Una ango luwa lunda? Mbi na-wap.*  
*unan ango luwa lo-nda mbi na-wap*  
 1PL.INCL which place go-IRR here DETR-be.PST  
 ‘Where should we have gone? We stayed.’ (i.e., ‘just stayed around’?)  
 [ulwa029\_04:00]
- (330) *Wolka mo nay anmbi mbi mbii nap.*  
*wolka ma=u na-i an-mbi mbi-i mbii na-p*  
 again 3SG.OBJ=from DETR-go.PFV out-here here-go.PFV here DETR-be  
 ‘Again, [we] came from there, came out here, and are staying here.’  
 [ulwa002\_02:40]

#### 15.8.6 The prefix *na-* ‘DETR’ for ‘become’

Sometimes when the morpheme *na-* ‘DETR’ affixes to the locative verb *p-* ‘be at’, the verb seems to have a meaning closer to that of the generic copula *=p* ‘COP’, which likely derived from it (§12.3). When used along with /p/, the prefix *na-* ‘DETR’ often gives the sense of ‘become’ rather than ‘be’, although this is not always the case. Although semantically more similar to the copula, the form /p/ here is functionally more similar to the verb in that it allows a verbal prefix (*na-* ‘DETR’). This sort of ambiguity that exists between the locative verb *p-* ‘be’ and the copular enclitic *=p* ‘cop’ may be due to undergoing a process of grammaticalization. Sentences (331) through (334) all convey the sense of ‘becoming’.

- (331) *Mi wandam nap.*  
*mi wandam na-p*  
 3SG.SUBJ jungle DETR-be  
 ‘It’s become a jungle.’ [ulwa014\_54:02]
- (332) *Asiya mi mundotoma nape.*  
*asiya mi mundotoma na-p-e*  
 string 3SG.SUBJ short DETR-be-DEP  
 ‘The string has gotten short.’ [ulwa015\_02:51]
- (333) *Ndi ambi nap kalam nap.*  
*ndi ambi na-p kalam na-p*  
 3PL big DETR-be knowledge DETR-be  
 ‘They are already big and know.’ (Literally ‘have become knowledgeable’) [ulwa014†]

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- (334) *Ane naman awal nap.*

*ane na-ma-n awal na-p*  
sun DETR-go-IPFV afternoon DETR-be

‘The sun is going; it’s becoming evening.’ [ulwa018\_03:28]

### 15.8.7 The prefix *na-* ‘DETR’ with object-marker proclitics

Rather more challenging to explain, the detransitivizing prefix *na-* ‘DETR’ may be used in conjunction with object-marking proclitics. When present, the object marker always precedes the prefix *na-* ‘DETR’. Interestingly, when the 3SG marker is used, it takes the subject form [mii=] and not the object form <sup>†</sup>[ma=]. The fact that the morpheme *na-* ‘DETR’ immediately precedes verb stems and follows object-marker proclitics is support for the claim that it is a verbal prefix. Sentences (335) through (338) exemplify the use of object markers along with the detransitivizing prefix *na-* ‘DETR’.

- (335) *Mi mol anmbi inim naye mīnape.*

*mi ma=ul an-mbi-i inim na-i-e*  
3SG.SUBJ 3SG.OBJ=with out-here-go.PFV water DETR-go.PFV-DEP  
*mī=na-p-e*  
3SG.SUBJ=DETR-be-IPFV

‘It went with it out into the water and stayed around there.’  
[ulwa006\_07:38]

- (336) *Mingusuwa mat nay ndi mīnanikape.*

*min-ngusuwa ma=tī na-i ndi*  
3DU-poor 3SG.OBJ=take DETR-go.PFV 3PL  
*mī=na-nikī-p-e*  
3SG.SUBJ=DETR-dig-PFV-DEP

‘The two poor things took it and they butchered it.’ [ulwa014\_51:32]

- (337) *Ay ndīnamap.*

*ay ndī=na-ama-p*  
sago 3PL=DETR-eat-PFV

‘[They] have eaten the sago.’ [ulwa014\_67:33]

- (338) *Min ndīnasap.*

*min ndī=na-asa-p*  
3DU 3PL=DETR-hit-PFV

‘The two killed them.’ [ulwa001\_18:49]

### 15.8 Valency reduction and decreased transitivity

It may be that these forms have some level of reduced transitivity or that the object of the transitive verb is less definite. Sometimes, however, the direct object of the verb marked with both the prefix *na-* ‘DETR’ and an object marker is expressed as a full NP, as in examples (339), (340), and (341). It is difficult to see the morpheme *na-* ‘DETR’ as a means of reducing either transitivity or definiteness in examples such as these. That said, example (341) does seem best translated with an indefinite article.

- (339) *Ande an wa mīnapīna.*

*ande an        wa        mī=na-p-na*  
 ok 1PL.EXCL village 3SG.SUBJ=DETR-be-IRR  
 ‘OK, we’ll stay in the village.’ [ulwa013\_06:27]

- (340) *Yokombla mī nay numbu mīnanip.*

*Yokombla mī        na-i        numbu        mī=na-ni-p*  
 [name] 3SG.SUBJ DETR-go.PFV garamut 3SG.SUBJ=DETR-beat-PFV  
 ‘Yokombla went and beat the *garamut* drum.’ [ulwa014\_50:40]

- (341) *Apa ambi mīnaytana.*

*apa        ambi        mī=na-ita-na*  
 house big 3SG.SUBJ=DETR-build-IRR  
 ‘[I] will build a big house.’ [ulwa042\_05:01]

In some instances, it seems that the simultaneous use of the detransitivizing prefix *na-* ‘DETR’ and an object marker may be attributable to frequent use of the prefix *na-* ‘DETR’ with certain verbs. For example, verb forms such as [nay] (< *na-* ‘DETR’ + *i* ‘go.PFV’) are so common, that it could be that, for some speakers, the prefix *na-* ‘DETR’ has fossilized to the verb root, having lost its original detransitivizing meaning, as for example in (342).

- (342) *Nay i nay Imwa mīnay.*

*na-i        i        na-i        Imwa        mī=na-i*  
 DETR-go.PFV go.PFV DETR-go.PFV [place] 3SG.SUBJ=DETR-go.PFV  
 ‘[They] went and went, went to Imwa.’ [ulwa014\_24:52]

The hypothesis that [nay] has fossilized as a monomorphemic form may be supported by the fact that it itself may receive the prefix *na-* ‘DETR’, in effect giving the verb stem two detransitivizing prefixes, as in (343).

## 15 Additional topics in syntax

- (343) *Ni mol nay wa mbi nanay.*

*nī ma-ul na-i wa mbi na-na-i*  
 1SG 3SG.OBJ=with DETR-go.PFV village here DETR-DETR-go.PFV  
 ‘I went with her and came home here.’ [ulwa032\_18:08]

The stem *kamb-* ‘shun’ also frequently seems to have a fossilized prefix *na-* ‘DETR’, especially when the verb has the sense ‘suffice, have enough’, as in (344).

- (344) *Nambi nakamp.*

*nī-ambi na-kamb-p*  
 1SG-TOP DETR-shun-PFV  
 ‘As for me, I’ve had enough.’ [ulwa032\_24:30]

This form *nakamb-* ‘shun [DETR]’ can also take an additional object marker, as in examples (345) and (346).

- (345) *I ndī una ndīnakam.*

*i ndī unan ndī=na-kamb*  
 way 3PL 1PL.INCL 3PL=DETR-shun  
 ‘The [traditional] customs – we shun them.’ [ulwa014\_39:48]

- (346) *Una ndīnakam nay.*

*unan ndī=na-kamb na-i*  
 1PL.INCL 3PL=DETR-shun DETR-go.PFV  
 ‘We left them and came.’ [ulwa037\_26:13]

### 15.8.8 Multiple *na-* ‘DETR’ prefixes on a single verb

At times, however, the sheer number of *na-* ‘DETR’ prefixes in a given verb can be hard to account for morphosyntactically – even diachronically – and may be most simply explained as a sort of filler, as in examples (347), (348), and (349).

- (347) *Unan ndīnakalanda.*

*unan ndī=na-na-la-nda*  
 1PL.INCL 3PL=DETR-DETR-eat-IRR  
 ‘We will eat them.’ [ulwa030\_01:16]

- (348) *Mbi nanap.*

*mbi na-na-p*  
 here DETR-DETR-be  
 ‘[We] stayed around.’ [ulwa032\_20:48]

### 15.8 Valency reduction and decreased transitivity

- (349) *Na ambi ndi mī ndinānatīn.*  
*na ambi ndi mī      ndi=na-na-ti-n*  
 talk big 3PL 3SG.SUBJ 3PL=DETR-DETR-take-PFV  
 'The big stories – he got them [already]' [ulwa032\_05:31]

#### 15.8.9 Objects demoted by preverbal obliques

In this section I examine a phenomenon in Ulwa that may be analyzed as a change in valency or as the demotion of a verbal argument. It is possible for the semantic object of a verb to appear as part of an oblique phrase. This occurs when an element intervenes between the (otherwise immediately preverbal) direct object and the verb. The element that motivates this demotion may be a postpositional phrase or an adjective functioning adverbially. In examples (350) through (353), the logical object of the verb contains oblique marking.

- (350) *Ndī ndiñ we ndul landa.*  
*ndī ndi=n we ndi=ul la-nda*  
 3PL 3PL=OBL sago 3PL=with eat-IRR  
 '[They] would eat them [= pieces of meat] with sago.' [ulwa033\_02:31]
- (351) *Man al mol tiñ.*  
*ma=n al ma=ul ti-n*  
 3SG.OBJ=OBL net 3SG.OBJ=with take-PFV  
 '[It] got her with the mosquito net.' [ulwa006\_04:56]
- (352) *Ninji yenat ngala ango apka ndiñ anma kalampe.*  
*ni-nji yenat ngala ango apka ndi=n anma*  
 1SG-POSS daughter PL.PROX NEG very 3PL=OBL good  
*kalam=p-e*  
 knowledge=COP-DEP  
 'My daughters do not know them very well.' [ulwa032\_38:29]
- (353) *Ndī wa sokoyñ akinaka ine.*  
*ndī wa sokoy=n akinaka ina-e*  
 3PL just tobacco=OBL new get-IPPFV  
 'They just harvest the tobacco prematurely.' [ulwa037\_51:22]

In example (354), it seems that even the question word *anjikaka* 'how?' can intervene, thereby motivating the demotion of the object.

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- (354) *U man anjikaka tī inde iye mī ko liyu?*

*u ma=n anjikaka tī inda-e i-e mī ko  
 2SG 3SG.OBJ=OBL how take walk-DEP go.PFV-DEP 3SG.SUBJ just  
 li-u  
 down-put*

‘How were carrying it around such that it just fell?’ [ulwa037\_01:13]

Constructions such as these may, in a way, be considered antipassives, since the logical object of the transitive verb is demoted to an oblique phrase. It should be noted, however, that there is no verbal morphology, such as an affix, to signal this change.

### 15.9 Valency expansion?

Ulwa has no known valency-increasing constructions. The addition of any core arguments requires the addition, as well, of an inflected verb – that is, the addition of a clause. In other words, there is no verbal affix or clitic that can turn an intransitive verb into a transitive one or that can create an applicative or causative construction. Thus, what are sometimes expressed through valency-increasing operations in other languages have as functional equivalents in Ulwa multiclausal constructions, as illustrated in the following subsections.

#### 15.9.1 Causative constructions

Events in which one participant causes another to act are expressed in Ulwa by a minimum of two clauses: one relating the causer to the causee, the other detailing the action of the causee. In examples (355) and (356), the verb *ni-* ‘act, do’ is used along with a postpositional phrase headed by *ul* ‘with’ to convey the sense ‘force’. In these constructions, the clause with the causer as subject is marked as dependent with the dependent marker *-e* ‘DEP’ following the verb. This first clause may thus be translated with a causal sense (i.e., ‘since ...’) (§14.2.2).

- (355) *Itom mī Kongos mol nipe mī apa itap.*

*itom mī Kongos ma=ul ni-p-e mī apa  
 father 3SG.SUBJ [name] 3SG.OBJ=with act-PFV-DEP 3SG.SUBJ house  
 ita-p  
 build-PFV*

‘Father made Kongos build a house.’ (Literally ‘[Since] father acted with [i.e., forced] Kongos, he built a house.’) [elicited]

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- (356) *Yena mī numan mol nipe mī asimu inap.*

*yena mī numan ma=ul ni-p-e mī*  
 woman 3SG.SUBJ husband 3SG.OBJ=with act-PFV-DEP 3SG.SUBJ  
*asi-mu ina-p*  
 grass-seed get-PFV

‘The woman made [her] husband buy rice.’ (Literally ‘[Since] the woman acted with [i.e., forced] [her] husband, he got rice.’) [elicited]

In example (357), a conditional statement is used to convey the irrealis sense of a causative (literally ‘if father forces Kongos, he will build a house.’).

- (357) *Itom mī Kongos mol nipta mī apa itana.*

*itom mī Kongos ma=ul ni-p-ta mī apa*  
 father 3SG.SUBJ [name] 3SG.OBJ=with act-PFV-COND 3SG.SUBJ house  
*ita-na*  
 build-IRR

‘Father will make Kongos build a house.’ [elicited]

The idiom ‘act with’ (i.e., ‘force’) may be used in a single clause, without any other clause divulging what the person is forced to do, as in (358). This lends further support to the claim that the causative constructions in (355), (346), and (357) are all truly composed of two clauses each.

- (358) *Itom mī Kongos mol nip.*

*itom mī Kongos ma=ul ni-p*  
 father 3SG.SUBJ [name] 3SG.OBJ=with act-PFV  
 ‘Father forced Kongos.’ [elicited]

In addition to ‘act with’, there is another idiom used in Ulwa to express compulsion. The form is *nambinikī-* ‘make, nag’ (literally ‘dig at [one’s] skin’). It conveys a weaker level of compulsion than *ul ... ni-* ‘make, force’, and may be seen in (359).

- (359) *Yena mī numan manambinkape mī asimu inap.*

*yena mī numan ma=nambi-nikī-p-e mī*  
 woman 3SG.SUBJ husband 3SG.OBJ=skin-dig-PFV-DEP 3SG.SUBJ  
*asi-mu ina-p*  
 grass-seed get-PFV

‘The woman made her husband buy rice.’ [elicited]

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The fact that examples such as (356) and (357) are sets of two clauses is suggested by uses of these causative verb phrases in situations where the would-be causee fails to complete the action, as in (360) and (361).

- (360) *Yena mī numan mol nipe mī ango asimu inap.*  
*yena mī numan ma=ul ni-p-e mī ango*  
 woman 3SG.SUBJ husband 3SG.OBJ=with act-PFV-DEP 3SG.SUBJ NEG  
*asi-mu ina-p*  
 grass-seed get-PFV  
 ‘Even though the woman pressured [her] husband, he didn’t buy rice.’  
 [elicited]
- (361) *Yena mī numan manambīnkapē mī ango asimu inap.*  
*yena mī numan ma=nambī-nikī-p-e mī ango*  
 woman 3SG.SUBJ husband 3SG.OBJ=skin-dig-PFV-DEP 3SG.SUBJ NEG  
*asi-mu ina-p*  
 grass-seed get-PFV  
 ‘Even though the woman nagged [her] husband, he didn’t buy rice.’  
 [elicited]

In other words, any putative ‘causing’ verb is really an ‘asking’ or ‘persuading’ verb, and in no way suggests any increase in valency.

### 15.9.2 Causatives in indirect discourse

Commands or requests made in reported speech may be viewed as forms of causatives, provided that the command or request being made leads to an action being performed. An example is given in (362).

- (362) *Nan mate mī i masamasa mowonp.*  
*na=n ma=tā-e mī i masamasa ma=won-p*  
 talk=OBL 3SG.OBJ=say-DEP 3SG.SUBJ go.PFV tree.sp 3SG.OBJ=cut-PFV  
 ‘[She] told him to go cut the tree.’ (Literally ‘[Since] [she] told him, he went and cut the tree.’) [ulwa001\_03:57]

In Ulwa, commands expressed in reported speech reveal a distinction between realis and irrealis moods. In English, for example, there is a degree of ambiguity created by sentences that employ non-finite verb forms (i.e., infinitives), such as the following: *Mary told John to leave*. Namely, it is not clear whether John actually left or not. In Ulwa, however, the TAM of the verb (e.g., ‘leave’ in the English

## 15.9 Valency expansion?

example) reveals whether the imperative led to the desired outcome (realis) or not (irrealis). This may be seen with a contrasting pair of sentences, one with perfective aspect (i.e., realis mood) (363) and another with irrealis mood (364).

- (363) *Mawna mī nan Yawat mate mī i.*

*Mawna mī na=n Yawat ma=ta-e mī i*  
 [name] 3SG.SUBJ talk=OBL [name] 3SG.OBJ=say-DEP 3SG.SUBJ go.PFV  
 ‘Mawna told Yawat to leave [and he did].’ (Literally ‘[Since] Mawna told Yawat, he left.’) [elicited]

- (364) *Mawna mī nan Yawat mate mī mana.*

*Mawna mī na=n Yawat ma=ta-e mī ma-na*  
 [name] 3SG.SUBJ talk=OBL [name] 3SG.OBJ=say-DEP 3SG.SUBJ go-IRR  
 ‘Mawna told Yawat to leave [but it is unclear whether or not he did].’  
 (Literally ‘[Since] Mawna told Yawat, he might have left’; or ‘[Since] Mawna told Yawat, he will leave.’) [elicited]

Sentence (365) provides another example of a causative in indirect discourse, this one illustrating irrealis mood.

- (365) *Unan na makīta mī ndambikulili!*

*unan na ma=kī-ta mī ndī-ambi=kuli-li*  
 1PL.INCL talk 3SG.OBJ=say-COND 3SG.SUBJ 3PL-TOP=throw-put  
 ‘Let’s tell him to throw them away!’ (Literally ‘If we tell him, he will throw them away.’) [ulwa014\_13:59]

### 15.9.3 Factitive constructions

When someone or something is caused to have a certain attribute, Ulwa uses an idiom with the verb *me-* ‘sew’. The object of this verb is the acquired attribute and that which acquires it is expressed as an oblique phrase designated by the oblique marker *=n* ‘OBL’ (literally ‘sew [the attribute] to [that which acquires it]’). Examples of such factitive (or translative) constructions are given in (366), (367), and (368).

- (366) *Ndīn wapata me-p.*

*ndī=n wapata me-p*  
 3PL=OBL dry sew-PFV

‘[He] made them [= sores] dry.’ (Literally ‘[He] sewed dry[ness] to them.’; i.e., he healed the sores.) [ulwa014†]

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- (367)
- Amblan mundotoma menda.***

*ambla=n mundotoma me-nda*

PL.REFL=OBL short sew-IRR

'[We] will make ourselves short.' (Literally '[We] will sew short[ness] to ourselves.'; i.e., we will become less populous as a village)

[ulwa037\_33:57]

- (368)
- Kika mī awlu apa mo man tembi me-p.***

*kika mī awlu apa ma=u ma=n tembi*

white.ant 3SG.SUBJ step house 3SG.OBJ=from 3SG.OBJ=OBL bad

*me-p*

sew-PFV

'The white ant nest has come to the house and made it bad.' (Literally '... has sewn bad[ness] to it'; i.e., worsened it) [ulwa042\_05:37]

In examples (366), (367), and (368), the adjectives either may be functioning as abstract nouns or may (as is common in translative constructions in other languages) be functioning as predicate adjectives. Example (369) contains the noun *kalam* 'knowledge', which also commonly functions either as an abstract noun ('knowledge') or as an adjective ('knowledgeable, knowing') (§7.4).

- (369)
- Nan ndītap ndīn kalam mendat.***

*na=n ndī=ta-p ndī=n kalam me-nda-t*

talk=OBL 3PL=say-PFV 3PL=OBL knowledge sew-IRR-SPEC

'[We] told them so that [we] might teach them.' (Literally 'might sew knowledge to them') [ulwa018\_05:09]

The 'teaching' construction in (369) encodes in its oblique phrase the recipient of the knowledge. It is also possible for such constructions to admit two oblique phrases, one denoting the recipient of the knowledge and the other denoting the material being taught (literally 'sew knowledge to someone with [respect to] something'), as is illustrated by example (370).

- (370)
- Nī nji ngalan unī kalam men.***

*nī nji ngala=n un=nī kalam me-n[da]*

1SG thing PL.PROX=OBL 2PL=OBL knowledge sew-IRR

'I will teach you these things.' [ulwa014\_41:46]

In example (371), the object of the verb is a title that has been acquired.

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- (371) *Amblan ini tamndī mep.*

*ambla=n in tamndī me-p*  
PL.REFL=OBL ground owner sew-PFV

‘[They] made themselves the owners of the land.’ (Literally ‘sewed [the title] of land-owner to themselves’) [ulwa014\_22:55]

While the verb *me-* ‘sew’ is the most common verb used in these constructions, the same factitive concept can be expressed with other verbs that show that a new quality is being ‘attached’, as in examples (372) and (373), which use the compound verb *watli-* ‘put atop’.

- (372) *Simban yeta tī ambiwatlipe.*

*Simban yeta tī ambi=wat-lii-p-e*  
[name] man take SG.REFL=atop-put-PFV-DEP

‘Simban made herself [like] a man.’ (Literally ‘Simban took “man” and put [it] atop herself’) [ulwa034\_00:35]

- (373) *Mi yeta ambi tī ambiwatliip.*

*mii yeta ambi tī ambi=wat-lii-p*  
3SG.SUBJ man big take SG.REFL=atop-put-PFV

‘He’s [like] a grown man!’ (Literally ‘He took “big man” and put [it] atop himself’) [ulwa014\_13:03]

#### 15.9.4 Permissive constructions

Constructions expressing permission function similarly to biclausal causative constructions. In the first clause is the verb *ka-* ‘let, leave, allow’, which takes as its object the person or thing being granted permission; in the second clause, the subject is this person or thing being granted permission and the verb explains what this subject is being permitted to do, as in (374)

- (374) *Ndilakan ndi mapin!*

*ndi=la-ka-n ndi ma=p-na*  
3PL=IRR-let-IMP 3PL 3SG.OBJ=be-IRR

‘Let them stay there!’ (Literally ‘Let them! They will be there.’)  
[ulwa030\_01:55]

First, it may be shown how the verb *ka-* ‘let, leave, allow’ functions in simple monoclausal constructions. It should be noted that, in these clauses, the object of the verb is the location in which someone or something is being left. That which

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is being left, on the other hand, may be expressed in an oblique phrase using the oblique marker *=n* ‘OBL’.<sup>23</sup> Sentences (375) through (379) illustrate the use of *ka*-‘let, leave, allow’ in simple monoclausal constructions.

- (375) *Mol i man Simundo maka.*

*ma=ul        i        ma=n        Simundo ma=ka*  
 3SG.OBJ=with go.PFV 3SG.OBJ=OBL [place] 3SG.OBJ=let  
 ‘[They] went with him and left him at Simundo [village].’  
 [ulwa002\_04:27]

- (376) *Dingo man maka.*

*Dingo    ma=n        ma=ka*  
 [name] 3SG.OBJ=OBL 3SG.OBJ=let  
 ‘[They] left Dingo there.’ [ulwa002\_04:12]

- (377) *Mi nul mbi nän ka wolka nay.*

*mi        nü=ul        mbi-i        nü=n        ka        wolka na-i*  
 3SG.SUBJ 1SG=with here-go.PFV 1SG=OBL let.PFV again DETR-go.PFV  
 ‘She came with me, left me, and went again.’ [ulwa032\_11:07]

- (378) *Ulum pul male we ndän maka.*

*ulum pul    ma=ale-e        we    ndäi=n    ma=ka*  
 palm piece 3SG.OBJ=beat-DEP sago 3PL=OBL 3SG.OBJ=let  
 ‘[They] were scraping a piece of sago palm but left the sago starch there.’  
 [ulwa037\_60:30]

- (379) *Wana malakana!*

*wana ma=la-ka-na*  
 PROH 3SG.OBJ=IRR-let-IRR  
 ‘Don’t abandon it!’ [ulwa014\_57:39]

Notably, when functioning in biclausal permissive constructions, the verb *ka*-‘let, leave, allow’ takes as its object the thing being permitted, as in (380), as opposed to a location, as in monoclausal sentences such as (375) and (376).

- (380) *Ndänji ndilaka ndi minap.*

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<sup>23</sup> Compare the argument structure of the verb *lī-* ‘put’ (§11.2.2). For the irregular circumfix-like irrealis form of the verb *ka*- ‘let, leave, allow’, see §6.3 and §11.2.3.

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*ndi-nji ndi=la-ka ndi mii-na-p*  
 3PL-POSS 3PL=IRR-let 3PL 3SG.SUBJ=DETR-be

‘[They] let their possessions [just] stay [as they are].’ (Literally ‘[They] let theirs; they stay.’) [ulwa014\_71:31]

Such constructions often make use of conditional clauses, especially in commands (381).

- (381) *Unanji malakata mii ina!*

*unan-nji ma=la-ka-ta mii i-na*  
 1PL.INCL-POSS 3SG.OBJ-IRR-let-COND 3SG.SUBJ come-IRR  
 ‘Let our [granddaughter] come!’ (Literally ‘If [you] let our [granddaughter], she will come.’) [ulwa014\_11:14]

These permissive conditional sentences may be contrasted with sentence (382), in which the conditional verb form *lakata* ‘let, leave, allow [COND]’ is used in a protasis to mean, simply, ‘leave’ (i.e., not a permissive construction); here, the object of *lakata* ‘let [COND]’ is the location where something is left.

- (382) *Ndin mumnopen luwa lakata tomoy ndi-wat mana.*

*ndi=n mumne-u-p-en luwa la-ka-ta tomoy*  
 3PL=OBL cold.and.dark-put-PFV-NMLZ place IRR-let-COND insect.sp  
*ndi=wat ma-na*  
 3PL=atop go-IRR  
 ‘If [they] were to leave them in a cold and dark place, [then] insects would go onto them.’ [ulwa014\_69:01]

Finally, it may be noted that the verb *ka-* ‘let, leave, allow’ is used frequently in an idiom meaning something like ‘forget about it!’, ‘don’t even mention it!’, or ‘amazing!’. In such expressions, the object marker typically takes the topic-marked pronominal form (§8.6) and the verb takes an unrealis or imperative form. This use of *ka-* ‘let’ is illustrated by examples (383) and (384).

- (383) *A mambilakan!*

*a ma-ambi=la-ka-n*  
 ah 3SG.OBJ-TOP=IRR-let-IMP  
 ‘Ah, forget it!’ [ulwa014\_21:36]

- (384) *Mambilakan anankin ngala!*

*ma-ambi-la-ka-n anankin ngala*  
 3SG.OBJ-TOP-IRR-let-IMP blood PL.PROX  
 ‘Amazing, the blood!’ [ulwa001\_17:55]

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### 15.9.5 Desiderative constructions

The expression of wants follows patterns very similar to those of indirect discourse (§15.4.5). Indeed, the most common way of expressing that one wants something to happen is to use a verb of speaking or thinking, typically *kī-* ‘say’ and typically expressed in the perfective mood and with the detransitivizing prefix *na-* ‘DETR’ (thus: [nakap], literally ‘said’ or ‘thought’). This form has likely been somewhat fossilized as a word used to express desires. The clause expressing the desire is a dependent clause embedded within a matrix clause that has as its subject the person who desires something. The verb in the dependent clause is always marked as unrealis, as in sentences (385) through (388). Brackets enclose the embedded clauses.

- (385) *Sokoy ulwape nī nīnji wa mana nakap.*  
*sokoy ulwa=p-e nī [nī-nji wa ma-na] na-kī-p*  
 tobacco nothing=COP-DEP 1SG [1SG-POSS village go-IRR] DETR-say-PFV  
 ‘Since there’s no tobacco, I want to go to my village.’ [ulwa032\_02:15]
- (386) *Kaukauni mankīna nakap.*  
*[kaukau=nī ma=nīkī-na] na-kī-p*  
 [kaukau=OBL 3SG.OBJ=dig-IRR] DETR-say-PFV  
 ‘[They] wanted to plant kaukau [= sweet potato].’ [ulwa037\_55:30]
- (387) *Nīn u na tīna nakap.*  
*[nī=n u na tī-na] na-kī-p*  
 [1SG=OBL from talk take-IRR] DETR-say-PFV  
 ‘[He] wants to get stories from me.’ [ulwa032\_05:24]
- (388) *Na ndan nīkīna nakap?*  
*[na anda=n nī-kī-na] na-kī-p*  
 [talk SG.DIST=OBL 1SG=say-IRR] DETR-say-PFV  
 ‘Do [you] want to tell me something?’ [ulwa014\_03:57]

The subject of the matrix clause (the person desiring something) need not be the subject of the embedded clause (the agent desired to do something). In sentence (389), the subject of the matrix clause is an understood third party, whereas the subject of the embedded clause is the speaker (1SG).

- (389) *Nī mana nakap nī mīnjan mat:*  
*[nī ma-na] na-kī-p nī mīnja=n ma=ta*  
 [1SG go-IRR] DETR-say-PFV 1SG speech=OBL 3SG.OBJ=say  
 ‘[Wala] wanted me to go, but I told him.’ [ulwa037\_35:55]

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The form [nakap], as seen in (389), can be used regardless of TAM distinctions: thus, for example, many sentences with this form have imperfective force, despite the typically perfective-marking suffix *-p* ‘PFV’. Moreover, the form [nakap] may be used without any conditional marking, even in the protasis of a conditional sentence, as in (390).

- (390) *Nan nikina nakap na kali nīwatlīta.*

[*na=n*    *nī=kī-na*]    ***na-kī-p***    *na kali nī=wat-lī-ta*  
 [talk=OBL 1SG=say-IRR] DETR-say-PFV talk send 1SG=atop-put-COND  
 ‘If [you] wanted to talk to me, [then you] should have sent a message to me.’ [ulwa014\_14:24]

In example (391), the conditional marker *-ta* ‘COND’ occurs within the embedded clause, instead of being affixed to the matrix clause verb form [nakap] (cf. issues of scope in §15.3.3).

- (391) *Wutī munta lunda nakap ...*

[*wutī mune-ta*    *lu-nda*]    ***na-kī-p***  
 [leg throw-COND put-IRR] DETR-say-PFV  
 ‘If you want to throw your legs around ...’ (i.e., play sports)  
 [ulwa032\_34:42]

The semantic connection between verbs of speaking or thinking and verbs of desiring is understandable. Often, when one wants something, one talks about it (and almost certainly thinks about it). While [nakap] seems to be a fossilized form used in desiderative clauses, it is nevertheless possible to use other verbs of speaking to express desires, as in the desiderative sentence given in (392), which uses the verb *ta-* ‘say’.

- (392) *Nul mana nate.*

[*nī=ul*    *ma-na*]    ***na-ta-e***  
 [1SG=com go-IRR] DETR-say-DEP  
 ‘[He] wanted to go with me.’ [ulwa014†]

In addition to these biclausal desiderative constructions, it is possible to express a desire in a single clause, simply by using an unrealis verb form. In such instances, it is not necessarily clear whether the person desiring the event encoded by the verb is the subject of the verb, the speaker of the clause, or both. In examples (393) through (397), all translated with ‘want’, the unrealis verb forms could, in other contexts, impart other meanings (e.g., ‘will’, ‘should’, ‘can’, etc.; §6.6).

## 15 Additional topics in syntax

- (393) *Ni lamndu mawalinda.*  
*ni̥ lamndu ma=wali-nda*  
 1SG pig 3SG.OBJ=hit-IRR  
 ‘I want to kill a pig.’ [elicited]
- (394) *Ni awal we landa.*  
*ni̥ awal we la-nda*  
 1SG yesterday sago eat-IRR  
 ‘I wanted to eat sago yesterday.’ [elicited]
- (395) *An inamba sokoy inda.*  
*an inamba[=n] sokoy in-nda*  
 1PL.EXCL money[=OBL] tobacco get-IRR  
 ‘We want to buy tobacco.’ [ulwa037\_52:59]
- (396) *Apa mana i liwe umbu anim nga mas.*  
*apa ma-na i li-aw-e numbu anim nga*  
 house go-IRR go.PFV down-put.IPFV-DEP post fork SG.PROX  
*ma=asa*  
 3SG.OBJ=hit  
 ‘[He] wanted to go home, but [he] went and fell, and the fork of the post pierced him.’ [ulwa021\_00:10]

- (397) *Ni ango wa lunda.*  
*ni̥ ango wa lo-nda*  
 1SG NEG village go-IRR  
 ‘I don’t want to go around in villages.’ [ulwa037\_49:14]

Example (397) illustrates a negative desire. Often, to express that something is not desired, the verb *kamb-* ‘shun’ (§4.1.2) is used (either in the imperfective – or unmarked – form *kam* ‘shun [IPFV]’, the imperfective form *kambe* ‘shun [IPFV]’, or the perfective form *kamp* ‘shun [PFV]’), as shown in (398).

- (398) *Ni kam(be/p)!*  
*ni̥ kamb(-e/-p)*  
 1SG shun(-IPFV/-PFV)  
 (a) ‘I don’t want to!’  
 (b) ‘I don’t want it!’ [elicited]

## 15.9 Valency expansion?

To express that an object is desired, Ulwa simply employs the verb *tü-* ‘take’ in the irrealis mood. After all, to say, for example, that one ‘wants a spear’ means that one ‘wants to take (i.e., obtain, have) a spear’. In other words, a proclamation such as ‘I would take’ links, by inference, to ‘I want’. This is illustrated in (399) and (400).

- (399) *Ni mana tüna.*

*nī mana tü-na*

1SG spear take-IRR

‘I want a spear.’ [elicited]

- (400) *Ni awal mana akinaka tüna.*

*nī awal mana akinaka tü-na*

1SG yesterday spear new take-IRR

‘I wanted a new spear yesterday.’ [elicited]

Often the distinction between ‘want’ and ‘need’ in such instances is not explicit. Sentence (401) thus may be translated variably.

- (401) *Ni mana akinaka tüna.*

*nī mana akinaka tü-na*

1SG spear new take-IRR

(a) ‘I want a new spear.’

(b) ‘I need a new spear.’ [elicited]



# 16 Topics in semantics

In this chapter I describe a few topics in lexical semantics, with the aims of facilitating a clearer understanding of the Ulwa language in general and providing data that may be of use for crosslinguistic typological comparisons.

## 16.1 Polysemy and homonymy

Perhaps unsurprisingly for a language with a relatively small phonemic inventory and many monosyllabic and disyllabic morphemes and lexemes, the Ulwa lexicon has many sets of same-sounding forms that have different meanings (i.e., colexifications). It is not always possible to determine whether these pairs represent different meanings of a single word (polysemy) or such pairs are truly separate words that, due to historical accident, share the same phonological form (homonymy).

Given Ulwa's phonotactic constraints, the three phonologically shortest possible words should be [i], [u], and [a]; no other vowels are permitted word-initially (§4.2.1). Especially the forms [i] and [u] have a large number of meanings, representing a variety of parts of speech, as seen in (1).

- (1) Homophony among single-segment words
  - a. [i]
    - i* noun, 'behavior, habit, custom, way'
    - i* noun, 'hand, arm'
    - i* noun, 'lime (calcium hydroxide)'
    - i* verb, 'go' (suppletive perfective form of *ma-* 'go')
    - i* interjection expressing dejection ('alas')
    - i* predicate marker (Tok Pisin loan)
    - i*- verb, 'come'
  - b. [u]

## 16 Topics in semantics

- u* noun, ‘ditch, creek’
- u* pronoun, ‘you’ (2SG)
- u* postposition, ‘from, in, at, around, along’
- u* interjection expressing amazement (‘ooh’)
- u-* verb, ‘put’
- c. [a]
  - a* interjection expressing shock or used as a filler (‘uh ...’)
  - a* interjection for tag questions (‘eh?’)
  - a-* verb, ‘break’

A number of common functional morphemes exhibit homophony with other forms, especially when they undergo phonological changes, as illustrated by the examples in (2).

## (2) Homophony in function words and basic vocabulary

- a. [ala]
  - ala* demonstrative determiner, ‘those’
  - ala* postposition, ‘for, from’
  - ala-* verb, ‘see’
- b. [ka]
  - ka* noun, ‘peak’ (as in *apaka* ‘roof’, literally ‘house peak’)
  - ka* postposition, ‘at, in, on’
  - ka* adverb, ‘thus, in this manner, in that manner’
  - ka-* verb, ‘let, leave, allow’
- c. [ma]
  - ma* possessive pronoun (3SG), equivalent to *manji* ‘3SG.OBJ-POSS’
  - ma* coordinator, ‘and’ (perhaps a recent innovation)
  - ma-* verb, ‘go’
  - ma-* object marker (3SG.OBJ)
- d. [na]
  - na* noun, ‘talk, speech, story, message, thought, reason, etc.’
  - na* coordinator, ‘and’ (Tok Pisin loan)
  - na-* verb, ‘give’
  - na-* detransitivizing prefix, ‘DETR’
  - na* TAM suffix: irrealis ‘IRR’
- e. [n]

## 16.1 Polysemy and homonymy

- n* epenthetic utterance-final sound for some speakers
- n* TAM suffix: imperative, ‘IMP’
- n* irregular TAM suffix: imperfective, ‘IPFV’
- n* irregular TAM suffix: perfective, ‘PFV’
- n* nominalizer, allomorph of -*en* ‘NMLZ’
- =*n* oblique marker, ‘OBL’
- f. [p]
  - p* epenthetic utterance-final sound for some speakers
  - p-* verb, ‘be, be at’
  - p* TAM suffix: perfective, ‘PFV’
  - =*p* copular enclitic, ‘COP’
- g. [t]
  - t* verb, ‘say’, abbreviated form of *ta-* ‘say’
  - t* verb, ‘take’, abbreviated form of *ti-* ‘take’
  - t* speculative suffix, ‘SPEC’

The pairs of identical forms given in (3) are almost certainly true homonyms, as opposed to polysemes.

(3) Additional pairs of homonyms

<i>ambla</i>	‘PL.REFL’	vs.	<i>ambla</i>	‘tooth’
<i>ina</i>	‘come [IRR]’	vs.	<i>ina</i>	‘liver’
<i>mana</i>	‘go [IRR]’	vs.	<i>mana</i>	‘spear’
<i>min</i>	‘3DU’	vs.	<i>min</i>	‘armband’
<i>un</i>	‘2PL’	vs.	<i>un</i>	‘tree sp.’

Other pairs of identical forms that are very likely polysemes, as opposed to homonyms, are given in (4).

(4) Likely polysemes

<i>anga</i>	‘piece’	or	‘side’
<i>apin</i>	‘fire’	or	‘pain’
<i>mu</i>	‘seed’	or	‘fruit (or nut) <sup>1</sup> ’
<i>mbomala</i>	‘large firefly sp.’	or	‘large star (or planet)’
<i>nali</i>	‘small firefly sp.’	or	‘small star’ <sup>2</sup>

<sup>1</sup>The meaning ‘kidney’ is probably derived metaphorically; the meaning ‘blowfly’ may be unrelated though.

<sup>2</sup>The meanings ‘spine of a sago frond’ and ‘ten’ are likely related to each other (§9.5), but they are probably unrelated to these other meanings of [nali].

## 16 Topics in semantics

Some words in Ulwa have much greater ranges of meaning than any of their possible English equivalents. While these are not properly polysemes or homonyms, it may nevertheless prove useful to provide a few examples of these words (5).

(5) Words with broad meaning

<i>akīnaka</i>	'new, fresh, alive, raw, young'
<i>anma</i>	'good, nice, true, smart, straight, healthy, well'
<i>na</i>	'talk, speech, story, message, thought, reason, language'
<i>tembi</i>	'bad, sick, poor, dirty'

Often a word derives a new meaning based on a metaphorical or metonymic relationship (§16.2). Ulwa coinages for foreign concepts that employ metaphor or metonymy are discussed in §16.9. There are also examples of polysemous relationships among color terms (§16.5), body part terms (§16.6), and terms expressing various temporal concepts (§16.8).

### 16.2 Metaphor and metonymy

Although many metaphors and metonyms have become ossified as the primary term used for certain referents (and thus are perhaps no longer viewed as semantic extensions), it is still possible for speakers to employ both metaphor and metonymy creatively. Although this may be done even when another word for a referent already exists, it is more common as a means of coining terminology for new concepts (§16.9). Examples of metaphors are given in (6).

(6) Metaphors

<i>ana</i>	'parasitic person', literally 'grass skit' (an article of clothing that 'hangs onto' a person)
<i>mundotoma</i>	'lacking', literally 'short' (same metaphor as in English, e.g., 'in short supply')
<i>unduwān</i>	'elder', literally 'head' (the part of the body that comes 'first')
<i>yawil</i>	'full moon', literally 'coconut moon' (< <i>ya</i> 'coconut' + <i>iwil</i> 'moon', the latter 'round' like the former)

Metonymy is very common in Ulwa. Often the material from which something is made is used to refer to the end product, as in (7).

### 16.3 Onomatopoeia

(7) Material-based metonyms

- |              |                |  |
|--------------|----------------|--|
| <i>asiya</i> | ‘animal trap’  | (made with <i>asiya</i> ‘string’)            |
| <i>numbu</i> | ‘garamut drum’ | (made from <i>numbu</i> ‘ironwood tree sp.’) |
| <i>we</i>    | ‘sago pancake’ | (made from <i>we</i> ‘sago starch’)          |

Other forms of metonymy are possible as well, such as synecdoche, in which either the part comes to represent the whole (*pars pro toto*, as with *isi* ‘soup’) or the whole comes to represent the part (*totum pro parte*, as with *ulum* ‘sago pith’) (8).

(8) Synecdoche

- |             |             |  |
|-------------|-------------|--|
| <i>isi</i>  | ‘soup’      | (typically containing <i>isi</i> ‘salt’)                 |
| <i>ulum</i> | ‘sago pith’ | (the soft, white insides of the <i>ulum</i> ‘sago palm’) |

Other forms of metonymy are used as well, including those in (9).

(9) Other metonyms

- |                |                |                                     |
|----------------|----------------|-------------------------------------|
| <i>iwil</i>    | ‘menstruation’ | < <i>iwil</i> ‘moon’                |
| <i>nambana</i> | ‘mask’         | < <i>nambana</i> ‘ancestral spirit’ |
| <i>yopa</i>    | ‘peace’        | < <i>yopa</i> ‘cockatoo’            |

The connection between *iwil* ‘menstruation’ and *iwil* ‘moon’ is due to their comparable cycles (reflected in English etymology as well). As a further extension of meaning, *iwil* ‘moon’ can also be used euphemistically to refer to female genitalia, otherwise called *inmbi* ‘vulva’. The word *nambana* ‘ancestral spirit’ can refer to a mask, since these are often used to represent the faces of ancestral spirits. The word *yopa* ‘cockatoo’ can mean ‘peace’, since peace is customarily signaled by painting oneself white to resemble a cockatoo.

## 16.3 Onomatopoeia

Some words in Ulwa likely derive from sound symbolism. However, there is no special class of ideophones in the language (i.e., there are no morphosyntactically definable class of words that evoke sounds). A number of onomatopoetic words can be found in fauna terms, in most cases the word being derived from the sound the particular animal makes. Frog and bird species in particular seem to lend themselves to onomatopoeia (10).

(10) Onomatopoeia

## 16 Topics in semantics

### a. frog species

- kilakili* ‘frog sp. (very small frog that lives on leaves)’  
*popotala* ‘frog sp. (large brown frog)’  
*wali* ‘frog sp. (small green, yellow, or brown frog)’  
*wandiwandi* ‘frog sp. (small brown frog)’

### b. bird species

- awalawa* ‘bird sp. (red or green parrot) (TP *kalangal*)’  
*kokawe* ‘bird sp.’  
*kukumali* ‘bird sp.’  
*kulkul* ‘bird sp.’  
*maep* ‘bird sp.’  
*wotnya* ‘bird sp. (black bird sp.)’

As can be seen in (10), such onomatopoetic words often involve reduplication (§5.4).

## 16.4 Formulaic expressions, greetings, and farewells

In Ulwa, as in Tok Pisin and many other languages of the Pacific, it is common to greet people with descriptions of what they are doing (e.g., ‘you are bathing’, ‘you are chopping wood’, etc.) or questions regarding what they have just done or are about to do (e.g., ‘where were you?’, ‘where are you going?’, etc.). It is not common, as in many European languages, to inquire into one’s physical or emotional state. Traditional Ulwa greetings include, for example, those in (11).

### (11) Traditional greetings

- Inim lope.* ‘[You] are bathing.’  
*U ango mana?* ‘Where are you going?’

In addition, there is a set of formulae used to greet people at various times of the day. They are all formed with the adjective *anma* ‘good’. I suspect that they are calques from Tok Pisin, which, like English, employs greetings built from the adjective ‘good’ (Tok Pisin *gut* ~ *gutpela* ‘good’) and the time of day. The Ulwa time-of-day greetings are given in (12).

### (12) Time-of-day greetings

- Umbenam anma!* ‘Good morning!’  
*Ane anma!* ‘Good day!’ (literally ‘good sun’)  
*Awal anma!* ‘Good afternoon!’<sup>3</sup>  
*Imba anma!* ‘Good evening!; Good night!’<sup>4</sup>

## 16.5 Color terms

Farewells in Ulwa are typically proclamations that one is leaving or commands for the other party to go (or to stay). These, too, parallel traditional Tok Pisin valedictions. Examples are presented in (13).

(13) Farewells

- An mana!* ‘We (1PL.EXCL) shall go!’
- Un mbipina!* ‘Stay here!’ (addressed to multiple people)
- U mana!* ‘Go!’ (addressed to one person)
- Namanu!* ‘Goodbye!’ (addressed to someone leaving)<sup>5</sup>

Some polite formulaic expressions that are common among European languages like English (e.g., ‘please’, ‘thank you’, etc.) do not have direct equivalents in Ulwa. It is common, for example, for an Ulwa speaker not to say anything when receiving something from another person.

To express strong gratitude, however, one may say *ninji anma* ‘my good’, which is akin to English ‘thank you’. As a response to this, one might say *u anma* ‘you [are] good’, which is akin to ‘you’re welcome’. However, there is probably no traditional of formulaic exchanges of such sayings.

To make a polite request, the modal adverb *kop* ‘please’ may be used along with an imperative, somewhat like the use of English ‘please’ (§15.2.2).

## 16.5 Color terms

Color terms occur very infrequently in the Ulwa corpus. Given the paucity of relevant data and the variability in interpretation of the term “basic”, it is not possible to place Ulwa with perfect certainty within Berlin & Kay’s (1969) hierarchy of stages of basic color terms. That said, Ulwa seems to employ very few basic color terms, and the terms that it does employ – including those for ‘white’ and ‘black’ – seem to be either derived or borrowed.

Terms for colors in Ulwa are given in (14). Some of these words have been obtained through elicitation alone, either by asking speakers to generate lists of color terms or by obtaining translations of Tok Pisin color terms; these are thus perhaps more suspect and are therefore identified as such.

(14) Color terms

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<sup>3</sup>There is also a longer form: *Awal nambī anma!* (literally ‘good body of the afternoon’).

<sup>4</sup>The formulaic time-of-day greetings may also be used as farewells, especially at nighttime (i.e., *imba anma* ‘good night’ can be used either to greet people or to bid them farewell).

<sup>5</sup>The form *namanu* ‘goodbye’ has taken on a formulaic usage, although it seems derived from a command: *na-* ‘DETR’ + *ma-* ‘go’ + *n-* ‘IMP’ + *u* ‘2SG’ or *=o* ‘voc’).

## 16 Topics in semantics

<i>waembil</i>	‘white’
<i>mbun</i>	‘black, blue, dark’
<i>mbunmana</i>	‘black’
<i>ngungun</i>	‘red’
<i>anem</i>	‘blue, purple’ [elicited]
<i>ane</i>	‘yellow, light’
<i>anembal</i>	‘light’
<i>andwana</i>	‘yellow’
<i>mündit</i>	‘yellow’ [elicited]
<i>minal</i>	‘green’ [elicited]
<i>tondiway</i>	‘orange’ [elicited]
<i>lemetam</i>	‘brown’ [elicited]

Many of these are obviously derived from other words, typically nouns that refer to entities that exhibit the relevant color. The word *ngungun* ‘red’, for example, also refers to a species of red ant.<sup>6</sup> The word *minal* ‘green’ also means ‘taro’, a plant whose leaves are boiled to make a soup of very saliently green color. Similarly, *tondiway* ‘orange’ has as its more basic meaning a plant species with orange seeds used to make dyes. The word *lemetam* ‘brown’ also refers to a large hardwood tree, whose brown bark is used to bandage wounds. The color word *ane* ‘yellow, light’ also means ‘sun’.<sup>7</sup> The word *anem* ‘blue, purple’ is also the name both for a yam variety with purple flesh and for a necklace bead made from a blue seed.

Some of the color terms given in (14), although not completely homonymous with other forms, bear very strong resemblances to nominals associated with those colors. Thus, *andwana* ‘yellow’ may be related to *anduwan* ‘young sago palm’ and *mündit* ‘yellow’ may be related to *minda* ‘banana’. The form *mbunmana* ‘black’ seems derived from *mbun* ‘black, blue, dark’, but exactly how this has occurred (or why) is unclear.<sup>8</sup> For a possible etymology of *waembil* ‘white’, which contains the unusual low front vowel [ae], see §4.2.

<sup>6</sup>This ant species is used as a traditional medicine, boiled in a solution to treat coughs. The same word also refers to a species of plant with red seeds. Yet another meaning of the form [ngungun], ‘whirlwind, cyclone’, is not clearly connected to the color red and may simply be homophonous.

<sup>7</sup>The word *anembal* ‘light’ clearly contains *ane* ‘sun’ as well, but the form [mbal] is an obscure element; it possibly underlies the form *waembil* ‘white’ as well.

<sup>8</sup>Perhaps *mbunmana* ‘black’ derives from *mbun* ‘dark’ plus *mana* ‘go [IRR]’ (i.e., ‘going dark’), but this is speculative. The meaning ‘scar’ that belongs to the form *mbun* ‘black, blue, dark’, is, however, more likely derived from the color term than vice versa (if, of course, this is not just a matter of homophony). In any case, *mbun* ‘black, blue, dark’ itself was likely borrowed from Mwakai (§1.5).

## 16.6 Body part terms

### 16.6 Body part terms

In this section I discuss terminology for the parts of the body, a domain that is often of interest to semantic typologists, anthropologists, and others.

First, several body-part concepts that may be encoded with distinct lexemes in some languages are colexified in Ulwa. Indeed, the term for ‘body’ itself is colexified with the word for ‘skin’. Thus it seems the word *nambī* ‘skin’ has extended in meaning to include everything encased in the skin, a semantic extension that seems to be common for the area.

Likewise, Ulwa makes no lexical differentiation between ‘hand’ and ‘arm’, relying rather on *i* ‘hand, arm’ for either meaning. Similarly, the word *wutī* ‘leg, foot’ refers to a part of the body that could be translated as either ‘leg’ or ‘foot’ in English.

While neither ‘leg’ nor ‘foot’ is taken to be a more basic meaning for *wutī* ‘leg, foot’ (and neither ‘hand’ nor ‘arm’ is taken to be a more basic meaning for *i* ‘hand, arm’), the word *monombam* ‘forehead, face’, which can mean either ‘face’ or ‘forehead’, is assumed to have ‘forehead’ as its primary meaning, based on the typologically common semantic change of deriving a term for ‘face’ from a term referring to one particular part of the face, very often from ‘forehead’. See §16.1 on pars pro toto synecdoche.

Conversely, there are distinctions that are made in Ulwa that are not commonly made in English. For example, there is no general term to cover ‘hair’ in Ulwa: the word *wonmi* ‘head hair’ refers only to the hair on the top of the head, whereas *nil* ‘body hair’ refers to hair everywhere else on the body, including facial hair.

Also, as is attested in many languages, body part terms may be used metaphorically in Ulwa, often to express spatial reference, as in (15).

(15) Metaphorical extensions of body part terms

- |              |               |                        |
|--------------|---------------|------------------------|
| <i>awi</i>   | ‘the side of’ | (literally ‘shoulder’) |
| <i>ip</i>    | ‘front’       | (literally ‘nose’)     |
| <i>unmbī</i> | ‘back’        | (literally ‘buttocks’) |

The spatial metaphor of ‘nose’ to mean ‘front’ has been extended to a temporal metaphor to mean ‘earlier, former’, as in (16).

(16) *Mat ip ul manata ...*

- |   |           |                        |                 |
|---|-----------|------------------------|-----------------|
| <i>ma=tī</i>  | <i>ip</i> | <i>ul</i>              | <i>ma=na-ta</i> |
| 3SG.OBJ=take  | nose      | with 3SG.OBJ=give-COND |                 |
| ‘If [we] bring it first ...’ (Literally ‘take it and give with nose’) |           |                        |                 |
| [ulwa037_65:32]   |           |                        |                 |

## 16 Topics in semantics

Indeed, the postposition/adverb *ipka* ‘before, earlier, first’ is transparently derived from the noun *ip* ‘nose’ plus the formative/postposition *ka* ‘thus, in this manner, in that manner; at, in, on’.

There are a number of idioms based on body part terms, two of which are given in (17).

(17) Idioms based on body part terms

- uma ti-* ‘be strong’ (literally ‘take bone’)
- ti ip li-* ‘destroy’ (literally ‘take and put nose to’)

In other cases, a word whose primary meaning does not relate to the human body may be used metaphorically to refer to a body part, as in (18).

(18) Words used metaphorically to refer to body parts

- mütin* ‘testicle’ (literally ‘egg’)
- mota* ‘throat’ (literally ‘bamboo sp.’, cf. also *aninokam* ‘throat’)
- mu* ‘kidney’ (literally ‘fruit’)
- tümbil* ‘diaphragm’ (literally ‘fence’)

It seems that the metaphorical use of *mütin* ‘egg’ to refer to testicles has pejorated the word in all its senses. Many speakers thus avoid using *mütin* ‘egg’ when referring to actual fowl or reptile eggs, instead using *yokomtin* ‘egg’ for all types of eggs, regardless of species, as a means of taboo avoidance.<sup>9</sup>

The word *imu* ‘finger’ is a compound, consisting of *i* ‘hand’ and a metaphorical use of *mu* ‘fruit’ (literally ‘fruit of the hand’). The individual fingers have mostly metaphorically derived names as well. They are given in (19).

(19) Names of the fingers

- |                     |                                |                                    |
|---------------------|--------------------------------|------------------------------------|
| <i>imu unduwan</i>  | ‘thumb’                        | < <i>unduwan</i> ‘head’            |
| <i>imu ankam</i>    | ‘index finger, pointer finger’ | < <i>ankam</i> ‘person’            |
| <i>imu wome</i>     | ‘middle finger’                | < <i>wome</i> ‘middle’             |
| <i>imu law</i>      | ‘ring finger’                  | < <i>law</i> ‘cordyline, ti plant’ |
| <i>imu watangin</i> | ‘pinky finger, little finger’  | < <i>watangin</i> ‘last’           |

Similarly, the word *wutimu* ‘toe’ is literally ‘fruit of the foot’. The individual toes follow a similar naming scheme to that for the individual fingers (20).

(20) Names of the toes

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<sup>9</sup>The word *yokomtin* ‘egg’ seems to derive from *yokomakan* ‘wild fowl sp.’ plus *mütin* ‘egg’. It thus probably originally referred specifically to wild fowl eggs, but it has been extended in meaning to refer to the eggs of any animal.

## 16.6 Body part terms

<i>wut̪imu unduwan</i>	'big toe'	= 'head fruit of the foot'
<i>wut̪imu ankam</i>	'second toe'	= 'person fruit of the foot'
<i>wut̪imu wome</i>	'middle toe'	= 'middle fruit of the foot'
<i>wut̪imu law</i>	'fourth toe'	= 'cordyline fruit of the foot'
<i>wut̪imu watangin</i>	'pinky toe, little toe'	= 'last fruit of the foot'

In Ulwa culture, the liver has certain importance as the seat of emotion and thought. Thus, *ina* 'liver' functions much like either 'heart' or 'mind' in English, capable of referring to one's center of feelings. It forms part of the compound verb *inakawana-* 'think' (§11.2.1), and may also play a part in the etymology of *angwena* 'why?' (§15.1.2).

Similarly, the more general term *inji* 'innards' (likely derived from *in* 'in, inside' plus *nji* 'thing'), which can refer to the inside of anything, but typically refers to internal organs, can also have a metaphorical sense (cf. English 'guts'), as in (21).

- (21) *Una wa lolop wa inji wopapta, nan wa mbii napin.*

unan wa lolop wa **inji** wopa=p-ta unan wa mbii  
1PL.INCL just just just innards all-COP-COND 1PL.INCL village here  
*na-p-na*  
DETR-be-IRR

'If we just have full hearts, then we will stay here [safely] in the village.'  
[ulwa037\_30:45]

I conclude this section with a list of some basic body part terms (22).

(22) Body part terms

<i>akunpu</i>	'back of the skull'	<i>mutam</i>	'back'
<i>ambat̪im</i>	'joint'	<i>nambi</i>	'skin, body'
<i>anangum</i>	'spine'	<i>nil</i>	'body hair'
<i>anankin</i>	'blood'	<i>nopa</i>	'cheek'
<i>anen</i>	'fat'	<i>nginim</i>	'chin'
<i>aninokam</i>	'throat'	<i>sinanan</i>	'nail'
<i>atal</i>	'anus'	<i>tambeta</i>	'chest'
<i>awi</i>	'shoulder'	<i>tanum</i>	'lips'
<i>i</i>	'hand, arm'	<i>tumbunma</i>	'nape'
<i>ina</i>	'liver'	<i>um</i>	'neck'
<i>inapaw</i>	'belly'	<i>uma</i>	'bone'
<i>inji</i>	'innards'	<i>umbopa</i>	'stomach'
<i>inmbi</i>	'vulva'	<i>unduwan</i>	'head'

## 16 Topics in semantics

<i>inpu</i>	‘elbow’	<i>unet</i>	‘navel’
<i>ip</i>	‘nose’	<i>unmbi</i>	‘clavicle’
<i>kikal</i>	‘ear’	<i>unum</i>	‘buttocks’
<i>limama</i>	‘jaw’	<i>wal</i>	‘ribs’
<i>limndi</i>	‘eye’	<i>wanamba</i>	‘armpit’
<i>mama</i>	‘mouth’	<i>wol</i>	‘breast’
<i>m̥inandin</i>	‘gallbladder’	<i>won</i>	‘penis’
<i>m̥inane</i>	‘intestines’	<i>wonmi</i>	‘head hair’
<i>m̥inüm</i>	‘tongue’	<i>woplot</i>	‘lungs’
<i>m̥inopal</i>	‘bladder’	<i>wut̥i</i>	‘leg, foot’
<i>misam</i>	‘brain’	<i>yom</i>	‘heart’
<i>monombam</i>	‘forehead, face’		

## 16.7 Kinship terms

The system of kinship terminology in Ulwa is fairly classificatory (as opposed to descriptive), in that a single term may refer to a large number of different types of relatives. It is, however, possible for Ulwa to employ more descriptive terminology by expanding upon the basic system with nominal modifiers. Gender distinctions are found among most of the basic kinship terms. When gender is not intrinsically encoded in the meaning of a kinship term, however, it may be specified by additional modifiers. Some kinship terms also indicate relative age, such as *atana* ‘older sister’.

Relatives of the ego’s parents’ generation can all be referred to as *itom* ‘father’ or *inom* ‘mother’, according to gender. That is, all male siblings of one’s father and mother are *itom* ‘uncle’ (literally ‘father’), and all female siblings of one’s father and mother are *inom* ‘aunt’ (literally ‘mother’). The spouses of one’s parents’ siblings are not seen as familial relations per se; however, in the extended kinship system, they can be referred to as ‘father’ and ‘mother’ as well, since they belong to that same generation.

However, one member of this parents’ generation receives a special designation: the ego’s mother’s brother is called *yawa* ‘maternal uncle’ (cf. Tok Pisin *kandere* ‘maternal uncle’). Although it is possible to refer to this relation as *itom* ‘father’, it is more common to use the term *yawa* ‘maternal uncle’. This maternal uncle holds special responsibilities to his sister’s children.

The ego’s mother’s brother’s wife is known as *ansi inom* ‘red buai (betel nut) mother’.<sup>10</sup> The counterpart to the *yawa* ‘maternal uncle’ is the *ansi nungol* ‘soro-

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<sup>10</sup>The word *ansi* ‘red buai’ (i.e., the combination of betel nut, betel pepper, and lime) appears in a

## 16.7 Kinship terms

ral nibling' (the child of a man's sister).

The ego's father's sister does not have the same status as the mother's brother; there is, however, a periphrastic way of referring to this relation: *ane inom* 'paternal aunt' (literally 'sun mother'). Nor does the ego's father's brother have similar responsibilities to his brother's children. This relation may be referred to with the general term *itom* 'father'.

For one's biological parents, it is common to use the nursery forms for direct address – that is, as vocative forms. These are *tata* 'papa' and *nana* 'mama'.

There are a few different terms to refer to the ego's children, but the distinctions among them are not clear to me. A child may be called *nungol* 'child', *nungolke* 'child', *alum* 'child', or *tawatip* 'child'. Any one of these may refer either to one's biological child (that is, 'son' or 'daughter') of any age or to any person of young age (whether related or not). Although none of these terms is strictly limited to a particular gender, *nungol* 'child' often implies a male child. There is a gender-specific word *yenat* ~ *yanat* 'daughter', which refers to one's biological daughter or to other females of that generation in the extended kinship system. It is clearly related to *yena* ~ *yana* 'woman, female'.

When referring to one's siblings, it is common to make distinctions both based on gender and based on relative age. There is no cover term for 'sibling' (of any gender or age), nor is there a cover term either for 'brother' or for 'sister' (unspecified for relative age). It is, however, possible to refer to younger siblings, regardless of gender, with the word *wot* 'younger sibling'. This relation may be further specified as *wot yeta* 'younger brother' (literally 'younger man') or *wot yena* 'younger sister' (literally 'younger woman'). For older siblings there are the gender-specific words *atuma* 'older brother' and *atana* 'older sister'.<sup>11</sup> Although a man has no way of speaking generally about a brother (whether younger or older), a woman may refer to any of her male siblings (regardless of his relative age) simply as *yeta* 'man'.

The words *wot* 'younger (sibling)', *atuma* 'older brother', and *atana* 'older sister' may be used to add specificity to family relations of the parents' generation (i.e., aunts and uncles), as shown in (23).

### (23) Terms for aunts and uncles

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number of kinship terms relating to the *yawa* 'maternal uncle', but its exact meaning in these contexts is unclear. In addition to 'red *buai*', this word also refers to a gourd-like plant that can be used to store lime and which was previously used to cover the penis. The word may also be used as slang to refer to the penis itself.

<sup>11</sup>The form *atana* 'older sister' probably derives from *ata* 'up, upper' (cf. *wat* 'top') plus *yana* 'woman'. The form *atuma* 'older brother' may derive from *ata* 'up, upper' plus *uma* 'bone'.

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<i>itom wot</i>	‘father’s younger brother’
<i>yawa wot</i>	‘mother’s younger brother’
<i>inom wot</i>	‘parent’s younger sister’
<i>ane inom wot</i>	‘father’s younger sister’
<i>itom atuma</i>	‘father’s older brother’
<i>yawa atuma</i>	‘mother’s older brother’
<i>inom atana</i>	‘parent’s older sister’
<i>ane inom atana</i>	‘father’s older sister’

For parents’ older male siblings, it is also possible to use the modifier *ambi* ‘big’ instead of *atuma* ‘older brother’, as in (24).

## (24) Alternative terms for parents’ older siblings

<i>itom ambi</i>	‘father’s older brother’
<i>yawa ambi</i>	‘mother’s older brother’

Grandparents may be referred to with the adjective/noun *ngata* ‘grand; grandparent’, irrespective of gender. More specifically, though, the ego’s male grandparents are called *itom ngata* ‘grandfather’, and the ego’s female grandparents are called *inom ngata* ‘grandmother’. The term *ngata* ‘grand’ is also used generally to refer to any old man or woman (cf. Tok Pisin *lapun* ‘old person’). It may also refer, broadly, to ‘ancestors’ or to members of a past generation. Sometimes the word *mom* ‘grandmother’ is used as a vocative form; it is a loan from Ap Ma.

Grandchildren are known as *yalum* ‘grandchild’, also a loan from Ap Ma. Great-grandparents and great-grandchildren alike are called *ndunduma* ‘great-grandparent, great-grandchild’. This latter term is also commonly used with the general sense of ‘ancestors’, usually those from the distant past.

There is no special term for ‘wife’ that is distinct from general terms meaning ‘woman’. To refer to a wife, one may use either *yena* ‘woman’ or *yenanu* ‘woman’, or their alternate pronunciations, [yana] and [yananu]. To refer to one’s husband, however, the special form *numan* ‘husband’ is used. The general term *yeta ~ yata* ‘man’ may be used by women to refer to their brothers, but generally not to their husbands. The form *yenanu* ‘woman, wife’ is clearly related to *yena* ‘woman, wife’.<sup>12</sup>

<sup>12</sup>It can probably be assumed that *yena* ‘woman’ (clearly the analogue of *yeta* ‘man’) was the original word for ‘woman’. The form *yananu* ‘woman’ probably thus emerged as a word meaning ‘wife’, but in contemporary usage, *yena* ‘woman’ and *yananu* ‘woman’ are completely interchangeable: both can mean either ‘woman’ or ‘wife’, and neither meaning seems to be more basic to either of the forms.

## 16.7 Kinship terms

To refer to people related to the ego by marriage, the general term *inga* ‘affine, in-law’ is used. It may be combined with other kinship terms to add specificity, as in (25).

- (25) Examples of more specific terms for affines (in-laws)

<i>wot inga yena</i>	‘younger brother’s wife’
<i>atuma inga yena</i>	‘older brother’s wife’

A number of taboos dictate the proper relationship that one has with one’s affines. For example, it is forbidden to utter an in-law’s name. Instead, one will typically employ one or another circumlocution to refer to a person related by marriage.

It may also be noted that the term *tamndi* ‘owner’ has importance in kinship terminology. While otherwise referring to owners of physical property (e.g., land), *tamndi* ‘owner’ may refer broadly to any kin, but especially to the next of kin following a death in the family (i.e., children, parents, siblings, and spouse). Incidentally, when there is a death in a family, other relatives belonging to the extended family are referred to as *nambana ankam* ‘extended family member’ (literally ‘spirit person’).

I summarize and conclude this section with a glossary of kinship terms in Ulwa (26).

- (26) Kinship terms

<i>itom</i>	‘father’ <sup>13</sup>
<i>inom</i>	‘mother’ <sup>14</sup>
<i>tata</i>	‘papa’ (nursery term for ‘father’; vocative form)
<i>nana</i>	‘mama’ (nursery term for ‘mother’; vocative form)
<i>yawa</i>	‘mother’s brother’
<i>yawa wot</i>	‘mother’s younger brother’
<i>yawa atuma</i>	‘mother’s older brother’ (or <i>yawa ambi</i> )
<i>itom wot</i>	‘father’s younger brother’
<i>itom atuma</i>	‘father’s older brother’ (or <i>itom ambi</i> )
<i>ane inom</i>	‘father’s sister’
<i>ane inom wot</i>	‘father’s younger sister’
<i>ane inom atana</i>	‘father’s older sister’
<i>inom wot</i>	‘parent’s younger sister’
<i>inom atana</i>	‘parent’s older sister’
<i>ansi inom</i>	‘mother’s brother’s wife’
<i>ngata</i>	‘grandparent, old person, ancestor’

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<i>itom ngata</i>	‘grandfather, old man’
<i>inom ngata</i>	‘grandmother, old woman’
<i>ngata yawa</i>	‘mother’s mother’s brother’
<i>ndunduma</i>	‘great-grandparent, great-grandchild, ancestor’
<i>yalum</i>	‘grandchild’
<i>wot</i>	‘younger (sibling)’
<i>wot yeta</i>	‘younger brother’
<i>wot yena</i>	‘younger sister’
<i>atuma</i>	‘older brother’
<i>atana</i>	‘older sister’
<i>yeta</i>	‘brother’ (only said by women) (or <i>yata</i> ) (literally ‘man’)
<i>yena</i>	‘wife’ (literally ‘woman’)
<i>yenanu</i>	‘wife’ (< <i>yena</i> ‘woman’, also means ‘woman’)
<i>numan</i>	‘husband’
<i>nungol</i>	‘child’ (often ‘son’) (or <i>nungolke</i> )
<i>alum</i>	‘child’
<i>tawatip</i>	‘child’
<i>yetalum</i>	‘son, boy’
<i>yenalam</i>	‘daughter, girl’
<i>yenat</i>	‘daughter’ (or <i>yanat</i> )
<i>inga</i>	‘affine, in-law’ (i.e., any relation through marriage)
<i>wot inga yena</i>	‘younger brother’s wife’
<i>atuma inga yena</i>	‘older brother’s wife’
<i>wot yena numan</i>	‘younger sister’s husband’
<i>atana numan</i>	‘older sister’s husband’
<i>ansi nungol</i>	‘nephew, niece’ (refers to a man’s sister’s child)
<i>ansi yanat</i>	‘niece’ (refers to a man’s sister’s daughter)

## 16.8 Expressions of time

Ulwa’s vocabulary reflects some of its speakers’ traditional methods of marking time. The word for ‘year’, for example, is the same as the word *inim* ‘water’. Living in the tropics, Ulwa speakers do not experience significant seasonal changes in temperature or amount of sunlight per day; the most salient demarcation of

<sup>13</sup>Also a term of respect for older men and a general term for uncles (usually only paternal uncles); sometimes means simply ‘man’.

<sup>14</sup>Also a term of respect for older women and a general term for aunts; sometimes means simply ‘woman’.

## 16.8 Expressions of time

the passing of years is the annual rainy season, which generally starts in November or December. During the rainy season the rivers swell and much of the land becomes swampy.

The word used for ‘month’ is *iwl̥* ‘moon’, reflecting the crosslinguistically common division of time based on the synodic month (roughly 29.5 days). Contemporary speakers use the term *iwl̥* ‘moon’ to refer to the months of the Gregorian calendar, not lunar cycles.

There are also a number of interesting polysemes and derivatives within the semantic domain of ‘time’. The form *amun* ‘now’ means both ‘now’ and ‘today’ (cf. colloquial Tok Pisin *nau* ‘now, today’). Similarly, *awal* ‘afternoon’ also means ‘yesterday’. Based in part on the existence of cognates in the Keram languages for ‘afternoon’ but not for ‘yesterday’, I assume that the word *awal* ‘afternoon’ in Ulwa originally meant ‘afternoon’ and subsequently took on the meaning ‘yesterday’ (cf. English ‘eve’). In the formula for ‘good afternoon’, it is possible to clarify ‘afternoon’ as *awal nambi* ‘body of the afternoon’. Finally, the words *umbenam* ‘morning’ and *umbe* ‘tomorrow’ are clearly related. Here, too, I suspect that the time-of-day meaning preceded the different-day meaning.<sup>15</sup> The form *umbenam* ‘morning’ may result from a compound of \**umbe* ‘morning’ and *anam* ‘sky’, literally ‘sky of the morning’.

As mentioned, *amun* ‘now’ can mean either ‘now’ or ‘today’; within the domain of this former meaning, *amun* ‘now’ can be employed to convey a range of temporal meanings, sometimes through the help of the copular enclitic (see §10.2.1 on temporal adverbs). For example, it can mean ‘recently’ (27) or ‘still’ (28), among other things.

- (27) *Ala amun manap lop.*

*ala      amun ma=nap      lo-p*  
PL.DIST now    3SG.OBJ=for go-PFV

‘They recently went [to Madang] for his sake.’ [ulwa032\_29:18]

- (28) *Ni amunpe wol ame.*

*ni    amun=p-e    wol    ama-e*  
1SG now=COP-DEP breast eat-IPFV  
‘I was still nursing.’ [ulwa013\_00:28]

In Ulwa, the passage of time is generally expressed with verbal constructions. The verb *wo-* ‘sleep’, usually in the perfective form *wop* ‘sleep [PFV]’, has become

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<sup>15</sup>In other words, *umbe* ‘tomorrow’ probably originally meant ‘morning’, but was extended in meaning to mean ‘tomorrow’ as well (cf. Spanish *mañana* ‘morning, tomorrow’, German *Morgen* ‘morning’ and *morgen* ‘tomorrow’, English *morrow* and *tomorrow*, etc.).

## 16 Topics in semantics

almost fossilized as an adverb meaning ‘the next day’. Examples (29) and (30) illustrate the use of *wop* ‘sleep [PFV]’ to indicate the passage of one day.

- (29) *Wope nī man Chris mat.*

*wo-p-e*      *nī*    *ma=n*      *Chris*    *ma=ta*  
 sleep-PFV-DEP 1SG 3SG.OBJ=OBL [name] 3SG.OBJ=say  
 ‘The next day, I told Chris.’ [ulwa014\_22:30]

- (30) *Nī ndīwanap wop wolka ndīt tamndī ndīn up.*

*nī*    *ndī=wana-p*    *wop*    *wolka*    *ndī=tī*    *tamndī*    *ndī=n*    *u-p*  
 1SG 3PL=cook-PFV sleep-PFV again 3PL=take owner 3PL=OBL put-PFV  
 ‘I cooked them, and the next day in turn gave them to the owners.’  
 [ulwa014\_47:26]

It is also possible to use other, often very long, expressions to convey the passage of a day, as in (31).

- (31) *Awlu ilom ngawat u mat awe ...*

*awlu*    *ilom*    *nga=wat*    *u*    *ma=tī*    *aw-e*  
 step day SG.PROX=atop from 3SG.OBJ=take put.IPFV-DEP  
 ‘On the next day ...’ (Literally ‘taking a step away from this day’)  
 [ulwa014\_70:42]

The verb form *wop* ‘sleep [PFV]’ can also be used to express longer passages of time. In (32), this verb is used transitively, with the amount of time passed as its direct object.

- (32) *Ilom lele ndīwope atana mī nan wot yena mat:*

*ilom*    *lele*    *ndī=wo-p-e*    *atana*    *mī*    *na=n*    *wot*  
 day three 3PL=sleep-PFV-DEP older.sister 3SG.SUBJ talk=OBL younger  
*yena*    *ma=ta*  
 woman 3SG.OBJ=say  
 ‘After three nights, the older sister said to the younger sister:’  
 [ulwa011\_01:37]

In (33), the passage of time is marked with the verb *tī-* ‘take’, which has as its direct object the amount of time passed. Here, as in (32), the object marker is plural to agree with number of units of time (days, months, etc.) that have passed.

## 16.9 Coinages

- (33) *Iw  l lele ndit  ne yeta nga nan mat:*

*iw  l lele ndi  =ti  -n-e yeta nga na=n ma=ta*  
moon three 3PL=take-PFV-DEP man SG.PROX talk=OBL 3SG.OBJ=say

'After three months, the man told her.' (Literally 'having taken three months') [ulwa006\_05:29]

## 16.9 Coinages

Most contemporary Ulwa speakers do not commonly coin words. Instead, when speaking Ulwa, people will generally use a Tok Pisin loanword to refer to any concept that lacks an Ulwa name. In the past, however, when confronted with new concepts, like 'money' or 'matches', speakers employed at least two basic methods for identifying such referents:

- (i) extending the meaning (metaphorically or metonymically) of an existing Ulwa word to refer to the new concept; or
- (ii) forming a compound noun, often one that describes peripherastically the new concept.

Examples of words whose meanings have been extended to include new concepts are given in (34).

- (34) Semantic extensions to refer to new concepts

<i>ap��n</i>	'matches, lighter'	= 'fire'
<i>m��ndapan</i>	'paper'	= 'banana leaf'
<i>n��p��l</i>	'rope'	= 'vine'
<i>wanwane</i>	'patrol officer, police officer'	= 'mushroom' <sup>16</sup>

Examples of compounds formed to describe new concepts are given in (35). When a compound is typically written elsewhere as a single orthographic word, a hyphen is included here to show the breaks between members of the compound.

- (35) Compounds to refer to new concepts

<i>asi-mu</i>	'rice'	= 'grass seed'
<i>i-nang��n-mana</i>	'official, civil servant'	= 'going claw hand'? <sup>17</sup>
<i>inim tembi</i>	'alcohol'	= 'bad water'
<i>mbomala nangum</i>	'flashlight'	= 'firefly shoot'
<i>tilwa num</i>	'car'	= 'road canoe' <sup>18</sup>

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<sup>16</sup>The old colonial patrol officers (*kiap* in Tok Pisin) wore hats (perhaps pith helmets) that made them resemble mushrooms.

## 16 Topics in semantics

Sometimes multiple means of coining words coexist for a single referent. There are, for example, a number of ways to refer to money. The word *inambā* ‘ceremonial armband’ may be extended in meaning, presumably due to the armband’s material value. Another form, *palapal* ‘shell; ceremonial armband; money’ is probably a loan from Tok Pisin *palpal* ~ *balbal* ‘Indian coral tree’. Alternatively, a compound may be used, such as *wombasa anga* ‘piece of clay pot’ or *ata monam mu* ‘high fruit of the rain tree’, both of whose etymologies are obscure to me.

### 16.10 Traditional names

The people of Manu village typically have multiple names. Almost everyone has one or more traditional names, but people are most commonly referred to and addressed by given names of English or Biblical origin. If a person has more than one traditional name, one of these is considered primary. As mentioned in §16.7, it is taboo for someone to utter the primary name of someone related by marriage.

The use of last names (family names) is a relatively new practice, and many of the current oldest living generation – those born before around 1950 – do not have last names that they use. Those who first adopted last names did so by selecting one of their own names or the name of a relative; this then became the name that would be passed down, in patrilineal fashion, to their children.

The meanings of most names are unknown. While the etymologies of some may have been obscured through time, it is likely that many names are loans from neighboring languages. This is especially suspected to be the case where names contain sounds that are foreign to Ulwa, such as the velar nasal [ŋ], which occurs in the name *Kanang* (pronounced [kanaŋ]). Also, while there is generally free variation in pronunciation between [l] and [r] in the Ulwa liquid phoneme /l/, there is a strong preference for some proper names to be pronounced with the rhotic [r]. Accordingly, these names are written with <r> and not †<l> (§2.5). Personal names in Ulwa are designated either for men or for women. Some common traditional male names are given in (36). Some common traditional female names are given in (37).

#### (36) Traditional male names

Alimban	Ayndin	Kapos	Kowe	Wekumba	Yomali
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<sup>17</sup>The etymology is of *inanginmana* ‘official, civil servant’ is obscure, but if it does in fact derive from something like ‘going claw hand’, then it is perhaps related to the official’s ability to catch people (cf. the English expression *the long arm of the law*).

<sup>18</sup>The element *tilwa* ‘road’ is itself a compound, derived from *utī* ‘foot’ plus *luwa* ‘place’.

## 16.11 Toponyms

Alma	Banjiwa	Kawat	Malman	Womel
Ambinme	Gambri	Kayta	Manama	Yaruwa
Amiwa	Ganmali	Kolpe	Mongima	Yawat
Amombi	Guren	Konawa	Nomnga	Yokombla
Anam	Kanang	Kongos	Sambome	Yolomban

## (37) Traditional female names

Ambonda	Gami	Kawana	Sinda	Woni	Yawana
Asingona	Ginam	Mapana	Tambana	Yambin	
Awandana	Gwam	Maple	Tangin	Yambil	
Damnda	Jukan	Mawna	Tanom	Yanapi	

## 16.11 Toponyms

Some place names found in and around the Ulwa-speaking area are given in (38), all in the Manu dialect. Several of these names likely derive from toponyms in other languages.

## (38) Place names

Amali	site of the third Manu village
Ambwat	Kambot (village)
Andimali	Dimiri (village)
Bulon	region immediately surrounding the current Manu village
Dim	Biwat (village); name of the original Manu village
Imwa	region surrounding Wopata village
Mikilwe	jungle region near Manu village
Morombi	Raten (village)
Mosombla	Yaul (village)
Kambok	Kambuku (village)
Kamen	ancestral village of the Ulwa people
Kanangwa	alternative name of Amali village
Kumba	Bun (village)
Mamala	Maruat (village)
Mamanu	downstream half of the old Wopata village
Nanimwat	name of the old Yetani (Yamen) village
Nimalnu	Manu (village)
Talamba	jungle region near Manu village
Taw	jungle region near Manu village
Tiwen	jungle region near Wopata village

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Tiponiim	section of Manu village where the school was built
Wopata	site of the fourth Manu village
Yalamba	Korokopa (village)
Yambowiwa	upstream half of the old Wopata village
Yambul	site of the second Manu village
Yetani	Yamen (village)

# 17 The structural consequences of language loss

This chapter provides some hypotheses about the nature of contact-induced language change in Ulwa.<sup>1</sup> These must all remain merely hypotheses, since, with hardly any documentation of the language prior to 2015, it is impossible to know with any certainty what the structure of the language was like in the past. Still, based in part on older speakers' grammaticality judgements of younger speakers' speech and in part on suspicious structural similarities to (or clear borrowings from) Tok Pisin, I outline in this chapter some of the most significant changes that Ulwa likely has faced and is facing in light of rapid language loss.

Although Ulwa has likely always been in contact with other languages and has probably undergone changes due to areal influences, I assume that the greatest external force affecting the language has been Tok Pisin, which first came to the Ulwa community in the twentieth century. It has become the first language of all ethnic Ulwas and is the only language of the majority of ethnic Ulwas.

## 17.1 Lexical changes

The most obvious linguistic effect of Tok Pisin can be seen in the lexicon. It is very common for Ulwa speakers to infuse their speech with Tok Pisin loanwords. Sometimes these borrowings are clearly motivated by the lack of native vocabulary for certain concepts (e.g., Tok Pisin *balus* 'airplane', *hausik* 'hospital', etc.). Often, however, speakers use Tok Pisin words simply because they come more readily to mind or because they do not know the Ulwa word. In some instances, it may be better to view the use of Tok Pisin words as a form of code-switching, as indeed some speakers switch between Ulwa and Tok Pisin both intersententially and intrasententially. Tok Pisin words are generally adapted to accommodate the phonology of Ulwa (§17.2).

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<sup>1</sup>See Campbell & Muntzel (1989) for discussion and examples of changes in obsolescent languages.

## 17 The structural consequences of language loss

### 17.2 Phonological changes

Even though the number of native lexical items used in speech appears to have diminished, even among the oldest speakers, Ulwa's native phonology seems still to be intact. In other words, there are not any indications that older speakers have shifted their phonologies due to influences from Tok Pisin. In fact, many speakers impose Ulwa phonotactics on their variety of Tok Pisin. For example, older Ulwa speakers often produce [l] for /r/ in Tok Pisin words, as in (1).

- (1) Pronunciation of Tok Pisin /r/ as [l] among some Ulwa speakers
  - [kal] for Tok Pisin *kar* 'car'
  - [lalim] for Tok Pisin *larim* 'let'
  - [lawsim] for Tok Pisin *rausim* 'remove'

Ulwa speakers often also prenasalize all voiced stops in Tok Pisin, as in (2).

- (2) Pronunciation of Tok Pisin voiced stops as prenasalized among some Ulwa speakers
  - [mbilas] for Tok Pisin *bilas* 'decoration'
  - [ndok] for Tok Pisin *dok* 'dog'
  - [ngutpela] for Tok Pisin *gutpela* 'good'

On the other hand, many younger Ulwas, who are generally non-speakers but perhaps know a few words, do not seem to have acquired the phonology of Ulwa. They often fail to prenasalize word-initial voiced stops, as this is phonotactically prohibited in Tok Pisin, their first language. Furthermore, when prenasalized voiced stops occur intervocally, they syllabify the word such that the nasal gesture ends belongs to the coda of one syllable and the stop gesture belongs to the onset of the following syllable. In other words, they fail to treat the prenasalized voiced stop as a single segment.

### 17.3 Morphological changes

Ulwa also seems to be undergoing morphological changes due to contact with Tok Pisin and to language loss in general. For example, speakers may be less likely to use the appropriate TAM suffixes on verbs, or they may omit such verbal morphology entirely. Whereas Ulwa exhibits a mandatory three-way distinction in TAM, manifested by verbal suffixes, Tok Pisin does not inflect verbs at all for such grammatical categories. As speakers shift more to Tok Pisin, they observe these distinctions in Ulwa less. Similarly, when speakers do make use of a

### 17.3 Morphological changes

perfective or irrealis suffix, they sometimes use an unexpected stem-final vowel. The underlying stem-final vowel of many verbs is never seen in the imperfective form (§6.2), and it may be the case that younger speakers are not acquiring this underlying form, instead creating perfective and irrealis forms based on analogy to other verbs. For example, a speaker might say [indep] for *indap* ‘walk [PFV]’, unaware that the underlying root is /inda/-, since this form never appears unaffixed as a surface form.

While the aforementioned changes may be viewed as reflecting a general reduction of grammatical forms, there are also morphosyntactic innovations that appear to be due to contact and language shift as well. These are mostly calques from Tok Pisin, a highly analytic language. Thus, even though Ulwa has the ability to express several aspectual and modal meanings through its verbal morphology, speakers have begun to incorporate periphrases to express such distinctions. These may be used in place of or in addition to the more synthetic Ulwa structures.<sup>2</sup>

A very common form of this morphosyntactic calquing from Tok Pisin is the use of the locative verb form *wap* ‘be.PST’ as an auxiliary verb following the main verb to signal continuous, progressive, or habitual aspect. This may have been derived thanks to the very similar role of *stap* ‘be’ in Tok Pisin. Not only does the Ulwa suffix parallel the Tok Pisin word in meaning (both are used in locative clauses), but it also resembles the Tok Pisin word phonologically (the two forms rhyme). In example (3), the perfective form of the verb is used, but with the form *wap* ‘be.PST’ following it to signal continuous action in the past.

- (3) *Iya nī imba pe i wap.*  
*iya nī imba p-e      i      wap*  
 yes 1SG night be-DEP go.PFV be.PST  
 ‘Yes, I was going at night.’ [ulwa037\_01:26]

In the immediately following sentence, however, the speaker “corrects” to the more traditional means of expressing past continuous action, which is an imperfective verb form (4).

- (4) *Imba pe mane ...*  
*imba p-e      ma-n-e*  
 night be-DEP go-IPFV-DEP  
 ‘[I] was going at night and ...’ [ulwa037\_01:29]

<sup>2</sup>This appears to be in keeping with the hypothesis that speakers in endangered language situations tend to rely more on analytic constructions, replacing or reducing the number of their morphologically marked (i.e., synthetic) alternatives (Andersen 1982: 97).

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Sentences such as (3) are thus likely influenced by structures in Tok Pisin. To express continuous action, Tok Pisin employs the marker *i stap* (the predicate marker *i* ‘PRED’ + *stap* ‘stop, stay’). Moreover, the chance similarity between the Tok Pisin predicate marker *i* ‘PRED’ and the Ulwa verb *i* ‘go.PFV’ has perhaps further influenced the adoption of this construction.

In (5), *wap* ‘be.PST’ serves a habitual function. Here it follows a verb that is already marked as imperfective.

- (5) *Kapos wapata anda mati inde wap.*

*Kapos wapata anda ma=tii inda-e wap*  
 [name] old SG.DIST 3SG.OBJ=take walk-IPFV be.PST  
 ‘That old [man] Kapos used to carry it.’ [ulwa014\_45:35]

Some speakers of Ulwa also make use of iconic repetition of verbs to signal iterative (or, occasionally, durative) aspect. This, too, seems influenced from Tok Pisin, in which verbs may be repeated to signal iterative action (although this could, of course, also reflect a general tendency in languages towards iconic representation of iterated activity). Thus, repeated verbs may be used to signal repetitive (6) or durative (7) action.

- (6) *Ndalep ndalep ndalep yawt ti nduwep.*

*ndii=ale-p ndii=ale-p ndii=ale-p yawt ti*  
 3PL=scrape-PFV 3PL=scrape-PFV 3PL=scrape-PFV machete take  
*ndii=we-[u-]p*  
 3PL=cut-[put-]PFV

‘[They] scraped and scraped and scraped them, [and then] got machetes and cut them.’ [ulwa014\_59:39]

- (7) *Kwa Yalamba wa wap mawap mawap mawap.*

*kwa Yalamba wa wap ma=wap ma=wap*  
 just Korokopa village be.PST 3SG.OBJ=be.PST 3SG.OBJ=be.PS  
*ma=wap*  
 3SG.OBJ=be.PST

‘[He] just stayed at Korokopa village for quite some time.’  
 [ulwa037\_19:48]

A form of the verb ‘go’ (often either the root *ma-* ‘go’ alone or the suppletive perfective form *i* ‘go.PFV’ with the detransitivizing prefix, i.e., [nay] or [ne]) may be used to show iterative or durative aspect as well. This, too, parallels some uses of the Tok Pisin progressive marker *i go*, and is illustrated in (8) and (9).

## 17.3 Morphological changes

- (8) *Mii minyam ti ambilip naye.*  
*mii minyam ti ambii=li-p na-i-e*  
 3SG.SUBJ feces take SG.REFL=put-PFV DETR-gO.PFV-DEP  
 'He kept soiling himself.' [ulwa036\_00:09]
- (9) *Wopata mapen makape womb&in ndin ne i.*  
*Wopata ma=p-en maka=p-e womb&in ndi=n ni-e i*  
 [place] 3SG.OBJ=be-NMLZ thus=be-DEP work 3PL=OBL act-DEP gO.PFV  
 'Those who lived in Wopata were like this, doing work, for some time.'  
 [ulwa018\_04:00]

As in the Tok Pisin progressive *i go* construction, the 'go' element in Ulwa may be repeated, even multiple times, as in (10) and (11).

- (10) *Una awal matane nay nay nay nay nay.*  
*unan awal ma=ta-n-e na-i na-i*  
 1PL.INCL yesterday 3SG.OBJ=say-IPFV-DEP DETR-go.PFV DETR-go.PFV  
*na-i na-i*  
 DETR-go.PFV DETR-go.PFV  
 'We kept discussing it yesterday, over and over.' [ulwa037\_08:21]
- (11) *Una womb&in nita ma ma ma ...*  
*unan womb&in=n ni-ta ma ma ma*  
 1PL.INCL work=OBL act-COND go go go  
 'And when we work on and on ...' [ulwa037\_24:24]

Also likely calqued from Tok Pisin are some idiomatic expressions, such as using the equivalent of *stap na kam* 'be (in a place) and come' to express the notion of coming from a place (here, too, employing *wap* 'be.PST'). The Ulwa equivalent of the Tok Pisin construction may be seen in (12).

- (12) *Nambi Madang wap mbiye ni maka Wombasame mii Wonmelma mintap.*  
*ni-ambi Madang wap mbi-i-e ni maka Wombasame mii*  
 1SG-TOP [place] be.PST here-go.PFV-DEP 1SG thus [name] 3SG.SUBJ  
*Wonmelma min=ta-p*  
 [name] 3DU=say-PFV  
 'As for me, when I came from Madang, I talked about Wombasame and Wonmelma.' [ulwa014†]

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### 17.4 Syntactic changes

Speakers may also be employing fewer and fewer syntactic structures in Ulwa. Thus, the more complex constructions in the language, such as relative clauses (§14.3) and passive constructions (§15.7), may be avoided entirely by some speakers, or they are simply unknown to them.

Other syntactic changes may be due specifically to Tok Pisin influence. Although the order of basic clausal constituents does not seem to have been affected by the prevalence of Tok Pisin (i.e., Ulwa's SOV word order has not shifted towards Tok Pisin's SVO word order), the structure of NPs may be changing due to Tok Pisin influence, as some speakers occasionally place adjectives before their nominal heads (following Tok Pisin syntax) instead of after them (as more traditionally in Ulwa) (§7.4).

### 17.5 Borrowed function words

In addition to grammatical calques such as those detailed in §17.3, speakers of Ulwa frequently employ Tok Pisin loanwords for grammatical functions. Some commonly borrowed function words are given in (13).

(13) Borrowed function words from Tok Pisin

<i>i</i>	'PRED'	< <i>i</i>
<i>iken</i>	'may, can'	< <i>i ken</i>
<i>layk</i>	'be about to'	< <i>laik</i>
<i>mas</i>	'should, must'	< <i>mas</i>
<i>maski</i>	'although'	< <i>maski</i>
<i>mbay</i>	'will'	< <i>bai</i>
<i>na</i>	'and'	< <i>na</i>
<i>nongut</i>	'lest'	< <i>nogut</i>
<i>o</i>	'or'	< <i>o</i>
<i>sapos</i>	'if'	< <i>sapos</i>
<i>sawe</i>	'HAB'	< <i>save</i>
<i>tasol</i>	'but'	< <i>tasol</i>
<i>tem</i>	'when, whenever'	< <i>taim</i>

The adoption of the Tok Pisin conjunctions *na* 'and' and *o* 'or' can be seen as filling a gap in the Ulwa lexicon, since, prior to contact with Tok Pisin, the language did not have any word used to coordinate phrases or clauses. This was accomplished rather through juxtaposition (§14.1). Sentences (14) and (15) contain borrowed coordinating conjunctions.

## 17.5 Borrowed function words

- (14) *Mat lip na amun wolka kwa ngol ne.*  
*ma=tii li-p na amun wolka kwa nga=ul ni-e*  
 3SG.OBJ=take put-PFV and now again one SG.PROX=with act-IPFV  
 '[I] left it and now in turn [I] am making this one.' (*na* < TP *na* 'and')  
 [ulwa015\_01:41]
- (15) *U imba pe i o ane pe i?*  
*u imba p-e i o ane p-e i*  
 2SG night be-DEP go.PFV or sun be-DEP go.PFV  
 'Did you go at night or go during the day?' (*o* < TP *o* 'or') [ulwa037\_01:25]

Loan subordinators from Tok Pisin include *maski* 'although' and *taim* 'when, whenever'. These function words occur at the beginning of a dependent clause. In traditional forms of Ulwa, the dependent marker *-e* 'DEP' would have sufficed to convey such concessive or temporal notions. With these words, however, the dependent marker may be used as well (16), or it may be omitted (17).

- (16) *Maski u ma awlop maka lowonda.*  
*maski u ma awlop ma=ka lo-wo-nda*  
 although 2SG go in.vain 3SG.OBJ=at IRR-sleep-IRR  
 'Even if you go and get lost, [you] can sleep there.' (*maski* < TP *maski* 'although') [ulwa029\_02:54]
- (17) *Tem ndī ndinji ngin motop inim pe ambana nungol kotine mbay an malanda.*  
*tem ndī ndī-nji ngin ma=top inim [li-]p-e wambana*  
 time 3PL 3PL-POSS net 3SG.OBJ=throw water [put-]PFV-DEP fish  
*nungol ko=tii-n-e mbay an ma=la-nda*  
 child INDF=take-PFV-DEP will 1PL.EXCL 3SG.OBJ=eat-IRR  
 'Whenever they threw their net into the water and got a small fish, [then] we would eat it.' (*tem* < TP *taim* 'time, when', *mbay* < TP *bai* 'will')  
 [ulwa032\_01:36]

Example (17) also illustrates the use of the Tok Pisin auxiliary verb *bai* 'will'. Tok Pisin modal verbs such as *bai* 'will', *ken* 'may, can', or *mas* 'should, must' may occur along with irrealis-marked Ulwa verbs. The Tok Pisin verb *save* 'know', which can function as an auxiliary in that language to mark habitual aspect, is also a common loanword in Ulwa, usually used along with an imperfective-marked verb, the traditional means of marking habitual aspect in Ulwa. Examples of the borrowed Tok Pisin function words *mas* 'should, must' (18), *ken* 'may, can', (19), and *save* 'HAB' (17) are commonly found in texts.

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- (18) *U mas matan!*

*u mas ma=ta-n[a]*

2SG must 3SG.OBJ=say-IRR

‘You should tell it!’<sup>3</sup> (*mas* < TP *mas* ‘should, must’) [ulwa032\_05:47]

- (19) *Un iken mawan utap ma ndin mankina.*

*un iken ma=wani      uta-p      ma ndi=n      ma=niki-na*

2PL may 3SG.OBJ=above grind-PFV go 3PL=OBL 3SG.OBJ=dig-IRR

‘You can clear over it and plant them there.’ (*iken* < TP *i ken* ‘may, can’)

[ulwa042\_04:16]

- (20) *Nambi ni sawe inim lope.*

*ni-ambi ni sawe inim lope-e*

1SG-TOP 1SG HAB water wash-IPFV

‘As for me, I bathe.’ (*sawe* < TP *save* ‘know’; habitual marker [ulwa014†])

Example (19) illustrates the use of the Tok Pisin predicate marker *i* ‘PRED’, here probably just adopted along with the verb *ken* ‘can, may’ – that is, reanalyzed as a unitary auxiliary verb [*iken*]. The predicate marker *i* ‘PRED’ does appear elsewhere in Ulwa discourse, but, due to its homophony with the suppletive perfective form of the verb ‘go’, it is often difficult to determine whether the form [i] is being used as the predicate marker or as a calque of Tok Pisin *go* ‘go’, which is used to achieve similar grammatical functions.

## 17.6 Detransitivization of loan verbs

When Tok Pisin verbs are borrowed into Ulwa, they are typically treated as intransitive, regardless of their semantics. The logical object of the verb is not indexed by an object marker, but instead appears as the head of an oblique phrase marked by the oblique marker *=n* ‘OBL’.<sup>4</sup> The Tok Pisin verb is usually employed without any TAM marking, as in Tok Pisin. Examples (21), (22), and (23) illustrate the use of Tok Pisin loan verbs without any suffix or auxiliary verb. Note the absence of any grammatical object and the use of the oblique marker *=n* ‘OBL’.

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<sup>3</sup>The form [matan] contains either an elided form of the irrealis suffix *-na* ‘IRR’, or else it contains the imperative suffix *-n* ‘IMP’.

<sup>4</sup>This occurs even with Tok Pisin verbs that are marked with the transitive suffix *-im*, which of course is not a transitive marker in Ulwa.

## 17.6 Detransitivization of loan verbs

- (21)
- Ndī i awnī tambuwim.*

*ndī i aw=nī tambuwim*

3PL go.PFV betel.nut=OBL taboo

'They went and forbade [taking] the betel nut.' (*tambuiwim* = TP *tambuim*) [ulwa014†]

- (22)
- Nī ta wa man pilim.*

*nī ta wa ma=n pilim*

1SG already just 3SG.OBJ=OBL feel

'I had already just felt it.' (*pilim* = TP) [ulwa037\_00:34]

- (23)
- Unji yena unji inin paynim!*

*un-nji yena un-nji ini=n paynim*

2PL-POSS woman 2PL-POSS ground=OBL find

'[They] are your women; [so] find your land!' (*paynim* = TP *painim*) [ulwa014†]

Sometimes, however, the aspect or mood of a detransitivized Tok Pisin loan verb may be conveyed by means of an auxiliary 'going' verb: (*ma-* ~ *i* 'go' or *unda-* 'go around'). As elsewhere with such detransitivized verb constructions, the logical object is expressed in an oblique phrase. Examples (24) through (29) illustrate various 'going' verbs used with detransitivized Tok Pisin loan verbs.

- (24)
- Ndin mboylim i ndala ya motap.*

*ndī=n mboylim i ndī=ala ya ma=uta-p*

3PL=OBL boil go.PFV 3PL=for coconut 3SG.OBJ=grind-PFV

'[I] boiled them and ground a coconut for them.' (*mboylim* = TP *boilim*) [ulwa014\_17:31]

- (25)
- Una gaden ngalan pinisim iye.*

*unan gaden ngala=n pinisim i-e*

1PL.INCL garden PL.PROX=OBL finish go.PFV-DEP

'We have finished these gardens.' (*pinisim*, *gaden* = TP [ulwa030\_02:59])

- (26)
- Ala ndin labisim mana.*

*ala ndī=n labisim ma-na*

PL.DIST 3PL=OBL rubbish go-IRR

'They will mess with them.' (*labisim* = TP *rabisim*) [ulwa014\_23:07]

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- (27) *Una unanji grup ngan pasim ma!*  
*unan unan-nji grup nga=n pasim ma*  
 1PL.INCL 1PL.INCL-POSS group SG.PROX=OBL tie go  
 ‘Let’s form a group!’ (Literally ‘form our group!'; *pasim*, *grup* = TP)  
 [ulwa029\_01:16]
- (28) *Ala amblol le amblan winim unde.*  
*ala ambla=ul lo-e ambla=n winim unda-e*  
 PL.DIST PL.REFL=with go-DEP PL.REFL=OBL win go-IPFV  
 ‘They go around with each other, competing with each other.’ (*winim* = TP) [ulwa032\_54:02]
- (29) *Ya, i mas tokples ngan laynim unda.*  
*ya i mas tokples nga=n laynim unda*  
 yeah PRED must tokples SG.PROX=OBL learn go  
 ‘Yeah, [we] have to teach [them] this *tokples* [= vernacular].’ (*laynim* = TP *lainim*; *ya, i, mas, tokples* also = TP) [ulwa014\_02:46]

Notably, one Tok Pisin loan verb does seem to permit objects: this is the Tok Pisin verb *helpim* ‘help’, which is generally pronounced [alpim] in Ulwa. As in some dialects of Tok Pisin, Ulwa lacks the glottal fricative [h]. Ulwa furthermore forbids the mid front vowel [e] word-initially. In example (30), the 2SG object marker is the direct object of the verb.

- (30) *Walpim unji wombïn man ninda.*  
*u=alpim u-nji wombïn ma=n ni-nda*  
 2SG=help 2SG-POSS work 3SG.OBJ=OBL act-IRR  
 ‘[I] will help you do your work.’ (*alpim* = TP *helpim*) [ulwa031\_00:55]

Sentence (31) illustrates the use of the verb *alpim* ‘help’ with the auxiliary verb *unda-* ‘go around’.

- (31) *Nungol ndï malpim unde mol inamban nji ndine.*  
*nungol ndï ma=alpim unda-e ma=ul inamba=n nji*  
 child 3PL 3SG.OBJ=help go-DEP 3SG.OBJ=with money=OBL thing  
*ndï=ina-e*  
 3PL=get-IPFV  
 ‘The children are helping him buy things.’ (*alpim* = TP *helpim*)  
 [ulwa032\_07:21]

## 17.6 Detransitivization of loan verbs

The loan verb *lukawtim* ‘look after’ is also exceptional in that it seems sometimes to take the copular enclitic rather than using a periphrastic construction with a verb of ‘going’ to convey TAM meaning. This perhaps reflects the fact that this verb has been adopted into Ulwa as a non-verbal element (cf. *kalam* ‘knowledge’, borrowed from Waran, §7.4). Still, like most loan verbs that come from Tok Pisin, *lukawtim* ‘look after’ does not permit an object, but rather makes use of oblique phrases marked by *=n* ‘OBL’, as in (32).

- (32) *Ni ango tiki ankam kuman lukawtimpīna.*  
*ni ango tiki ankam kuma=n lukawtim=p-na*  
 1SG NEG again person some=OBL look.after=COP-IRR  
 ‘I won’t look after other people anymore.’ (*lukawtim* = TP *lukautim*)  
 [ulwa032\_47:51]

In (33), the verbalized form of this word (with the copular enclitic *=p* ‘cop’) is further nominalized by the nominalizing suffix *-en* ‘NMLZ’ and then treated as a nonverbal predicate, being negated with clause-final negator *kom* ‘NEG’. A similar phenomenon is seen with *kalam* ‘knowledge’ in example (164) in §15.3.2.

- (33) *Tembì anda wa njin anmani lukawtimpēn kom.*  
*tembi anda wa nji=n anma=nī lukawtim=p-en kom*  
 bad SG.DIST just thing=OBL good=OBL look.after=COP-NMLZ NEG  
 ‘That bad one just doesn’t look after things well.’ [ulwa014\_07:28]



# 18 Lexicon

This chapter provides a basic Ulwa wordlist. First, §18.1, presents 1,427 Ulwa lexical entries, each with an English translation or explanation. This list includes every Ulwa word and morpheme mentioned in this grammar, as well as a number of other words taken from texts or recorded during elicitation sessions. Then, §18.2 provides an English-to-Ulwa finder list. This is intended to be a quick and simple means of finding words in Ulwa and, as such, does not provide lengthy definitions. Finally, for convenient reference, §18.3 presents a list of bound morphemes (i.e., affixes and clitics) along with their glossing abbreviations.

## 18.1 Ulwa-to-English wordlist

In the following wordlist, the Ulwa words are organized alphabetically, following the conventions of English and Tok Pisin alphabetization. For ease of use, the digraphs <mb>, <nd>, <ng>, <nj>, and <ae> are treated as series of two characters each. That is, although each represents a single phoneme in Ulwa, they are alphabetized as if they were composed of separate letters.<sup>1</sup> This separation of phonologically more similar words is made in the interest of facilitating the discovery of lexical items. The one exception to this scheme is that word-initial prenasalized voiced stops are treated as distinct graphemes and, as such, received their own letter headings (<mb>, <nd>, <ng>, <nj>). Proper nouns that begin with these phonemes, are written, however, without the nasal component, and they are alphabetized accordingly (cf. §2.5). The letter <i> is alphabetized along with <i>.

Word classes are identified following the Ulwa word and preceding the English translation. These should not be taken as definitive statements about lexical classes in the language, but are rather, in many instances, rather roughly defined, based in part on semantic criteria. More detailed information on word class is provided throughout the grammar. The following abbreviations are used:

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<sup>1</sup>Thus, for example, the words *ana-* ‘scrub’, *anda* ‘that’, and *ane* ‘sun’ are presented in that order, even though /ana-/ and /ane/ share the first two phonemes, whereas /anda/ has a different second phoneme.

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(ADJ)	adjective	(NUM)	numeral
(ADV)	adverb	(P)	postposition
(CONJ)	conjunction	(PRO)	pronoun
(DEM)	demonstrative	(Q)	question word
(INTERJ)	interjection	(QUANT)	quantifier
(N)	noun	(V)	verb

Entries for verbs take the form of the verb's stem. See Chapter 6 for information on the conjugation of verbs. If a verb uses different stems in its paradigm (e.g., the irregular verb *ama-* ~ *la-* 'eat'), each stem receives its own entry in the wordlist. Separable verbs are written with a space between the separable elements, to help show how these words may be used in verb phrases (see §11.2.1–§11.2.3).

When the English gloss is not a translation of the Ulwa word but rather a description (i.e., a grammatical gloss), it is set in square brackets. For example, the Ulwa entry *-p* is glossed as “[perfective suffix, ‘PFV’]”. Proper nouns are also indicated as such with brackets: for example, ***Alimban*** is glossed as “[male name]”, ***Alkumot*** is glossed as “[female name]”, and ***Talamba*** is glossed as “[place] jungle region near Manu village”.

Loanwords are flagged as such when known or suspected (with the symbol < indicating the source language or language family). Where deemed helpful, Tok Pisin translations are provided for some words (in parentheses following the abbreviation “TP”), in addition to the English translation. Literal meanings or etymologies of compound forms are occasionally provided (also in parentheses).

## &lt;A, a&gt; [a]

- a** (INTERJ) ah (expresses shock or disbelief; also can introduce quoted speech); uh (filler interjection); eh? (tag question interjection)
- a-** (V) break
- akal** (N) ringworm, tinea; any white, ashy skin condition
- akat** (N) hoof (of a pig)
- akatoma** (N) fork
- akinaka** (N) new, fresh, alive, raw, young
- akinanga** (N) palm frond
- akum** (N) basket sp. (basket made from sago fronds, used as a container)
- akunpu** (N) back of the skull (occipital bone) (cf. *inpu* 'elbow', *wutinpu* 'heel')
- al** (N) beam sp. (long beam in a house, running to the roof)

18.1 *Ulwa-to-English wordlist*

- al** (N) loincloth, man's grass skirt (TP *malo*)
- al** (N) mosquito net (traditional covering made of woven sago shoots)
- al** [irregular perfective suffix, 'PFV'] (for *si-* 'push')
- al nambi** (N) bedsheets; cloth, clothing (literally 'mosquito net skin')
- ala** (DEM) those (plural distal demonstrative, 'PL.DIST')
- ala** (P) for, from (also *andi*, *andin*, *andim*)
- ala namnap** (V) fear, be afraid of, be scared of (literally 'be afraid for')
- ala-** (V) see (used with *līmndī* 'eye') (also *andi-*)
- ala-** (DEM) those (non-subject plural distal demonstrative, 'PL.DIST')
- alakamb-** (V) dislike, disapprove of, hate (literally 'shun for')
- alalama** (N) maturing coconut fruit (older than an *andimoni* 'young coconut', but not yet *wapata* 'dry')
- alaman** (N) sago sp. (large sago palm with spines)
- alambi** (DEM) as for those ones (plural distal topic-marker demonstrative, 'PL.DIST-TOP')
- alanji** (DEM) those ones' (plural distal possessive demonstrative, 'PL.DIST-POSS')
- alata** (ADJ) rotting, decaying
- alawa** (DEM) those themselves (intensive plural distal demonstrative, 'PL.DIST-INT')
- alawe** (DEM) those themselves (from among several) (partitive-intensive plural distal demonstrative, 'PL.DIST-PART.INT')
- ale-** (V) scrape (sago) (possibly < Ap Ma)
- ali-** (V) scrape (sago) (irrealis stem of *ale-*) (possibly < Ap Ma)
- alima-** (V) beat (sago pulp)
- Alimban** [male name]
- Alkumot** [female name]
- Alma** [male name]
- almba** (N) bird sp. (hornbill) (TP *kokomo*) (< Ap Ma)
- almbine** (N) banana sp. (plantain banana plant with bunches containing very many fruit)
- alsa** (N) scorpion
- alum** (N) child, baby (possibly < Ap Ma)
- alwoma** (N) beam sp. (support beam in a house)
- ama-** (N) eat, drink; chew, bite, suck; smoke (tobacco)
- Amali** [place] site of the third Manu village, near present-day Bun village
- amam** (N) insect sp. (insect similar to a ladybug that lives in the water)
- amangala** (N) bird sp. (brown eagle, hawk) (TP *tarangau*) (possibly < Ap Ma)
- amba** (N) men's house, spirit house (TP *haus tambaran* or *haus boi*); clan; magic

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- ambalka*** (ADJ) flat, equal (possibly < ***ambla*** [plural reciprocal pronoun] + ***ka*** ‘thus’)
- ambatīm*** (N) joint
- ambawa*** (PRO) myself, yourself, himself, herself, itself (intensive singular reflexive pronoun, ‘SG.REFL-INT’)
- Ambawanam*** [male name]
- Ambayam*** [female name]
- ambep*** (N) front of the men’s house (< ***amba*** ‘men’s house’ + ***ip*** ‘nose’)
- ambet*** (N) magic; poison
- ambi*** (ADJ) big, large; much; (N) big man, God
- ambi*** [topic-marker suffix, ‘TOP’]
- ambi=*** (PRO) myself, yourself, himself, herself, itself (singular reflexive pronoun, ‘SG.REFL’)
- ambin=*** (PRO) ourselves, yourselves, themselves, (dual reflexive pronoun, ‘DU.REFL’); each other (dual reciprocal pronoun, ‘DU.REFL’)
- ambinawa*** (PRO) ourselves, yourselves, themselves (intensive dual reflexive pronoun, ‘DU.REFL-INT’)
- ambinji*** (PRO) our own, your own, their own (dual reflexive possessive pronoun, ‘DU.REFL-POSS’)
- ambinji*** (PRO) my own, your own, his own, her own, its own (singular reflexive possessive pronoun, ‘SG.REFL-POSS’)
- Ambinme*** [male name]
- abinwe*** (PRO) ourselves, yourselves, themselves (partitive-intensive dual reflexive pronoun, ‘DU.REFL-PART.INT’)
- ambla*** (N) tooth; stinger (of an insect)
- ambla lam*** (N) gums (literally ‘tooth flesh’)
- ambla=*** (PRO) ourselves, yourselves, themselves (plural reflexive pronoun, ‘PL.REFL’); one another (plural reciprocal pronoun, ‘PL.REFL’)
- amblanji*** (PRO) our own, your own, their own (plural reflexive possessive pronoun, ‘PL.REFL-POSS’)
- amblawā*** (PRO) ourselves, yourselves, themselves (intensive plural reflexive pronoun, ‘PL.REFL-INT’)
- amblawali-*** (v) fight, battle (literally ‘hit one another’)
- amblawe*** (PRO) ourselves, yourselves, themselves (partitive-intensive plural reflexive pronoun, ‘PL.REFL-PART.INT’)
- Ablom*** [female name]
- Ambonda*** [female name]
- ambunmbi*** (N) back of the men’s house (< ***amba*** ‘men’s house’ + ***unmbi*** ‘buttocks’)

## 18.1 Ulwa-to-English wordlist

**ambuwe** (PRO) myself, yourself, himself, herself, itself (partitive-intensive singular reflexive pronoun, ‘SG.REFL-PART.INT’)

**Ambwat** [place] Kambot village

**ame** (N) basket sp. (basket made from sago shoots, used for carrying sago starch); uterus, marsupial pouch

**amendum** (N) plant sp. (stinging nettle with small leaves) (TP *salat*)

**ametamal** (N) spoon made from a coconut shell

**Amiwa** [male name]

**amla** (N) tree sp. (Pacific walnut) (TP *mon*)

**Amombi** [male name]

**amun** (ADV) now, today, nowadays, recently, still, yet

**amunji** (N) young person

**an** (PRO) we (1PL.EXCL subject pronoun, ‘1PL.EXCL’)

**an** (ADV) out (only occurs with **mbi** ‘here’; cf. **anmbi** ‘outside’)

**an=** (PRO) us (1PL.EXCL non-subject pronoun, ‘1PL.EXCL’)

**ana** (N) skirt, woman’s grass skirt (TP *purpur*); a parasitic person; hair on the tip of an animal’s tail

**ana-** (v) scrub, scratch

**anam** (N) sky, cloud; lightning

**Anam** [male name]

**anam wapata** (N) thunder (literally ‘dry sky’)

**anambi** (PRO) as for us (1PL.EXCL topic-marker pronoun, ‘1PL.EXCL-TOP’)

**anangum** (N) spine, backbone

**anankin** (N) blood

**anapa** (N) sister

**anapot** (N) skirt sp. (short grass skirt for men)

**anasa** (N) pick-axe (for hacking at sago palms) (possibly < Pondi)

**anat** (N) vegetable sp. (ginger) (TP *kawawar*)

**anaw** (N) paddle; fishtail; outboard motor of a canoe; motorboat

**anawa** (PRO) we ourselves, us ourselves (1PL.EXCL intensive pronoun, ‘1PL.EXCL-INT’)

**anda** (DEM) that (singular distal demonstrative, ‘SG.DIST’)

**anda** (ADV) there; to there, thither

**anda=** (DEM) that (non-subject singular distal demonstrative, ‘SG.DIST’)

**andambi** (DEM) as for that one (singular distal topic-marker demonstrative, ‘SG.DIST-TOP’)

**andana** (N) left, left-hand side

**andanam** (DEM) that is it (singular distal emphatic demonstrative, ‘SG.DIST-EMPH’)

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- andanji*** (DEM) that one's (singular distal possessive demonstrative, 'SG.DIST-POSS')
- andawa*** (DEM) that itself (intensive singular distal demonstrative, 'SG.DIST-INT')
- andawe*** (DEM) that itself (from among several) (partitive-intensive singular distal demonstrative, 'SG.DIST-PART.INT')
- ande*** (INTERJ) OK, okay (expresses agreement, etc.) (also *andi*)
- andi*** (INTERJ) OK, okay (expresses agreement, etc.) (also *ande*)
- andi*** (N) sago shoot
- andi*** (P) for, from (also *andüm*, *andin*; *ala*)
- andi-*** (V) see (used with *limndi* 'eye') (also *ala-*)
- andil*** (ADJ) careful, slow, quiet
- andila*** (P) waiting for, awaiting (also *angla*)
- andilalo*** (V) hunt, seek (literally 'go awaiting') (also *anglalo*)
- andüm*** (P) for, from (also *andi*, *andin*; *ala*)
- Andümali*** [place] Dimiri village
- andümmoni*** (N) young coconut, drinking coconut (TP *kulau*)
- andin*** (DEM) those (dual distal demonstrative, 'DU.DIST')
- andin*** (P) for, from (also *andi*, *andüm*; *ala*)
- andin=*** (DEM) those (non-subject dual distal demonstrative, 'DU.DIST')
- andinambi*** (DEM) as for those ones (dual distal topic-marker demonstrative, 'DU.DIST-TOP')
- andinawa*** (DEM) those themselves (intensive dual distal demonstrative, 'DU.DIST-INT')
- andinji*** (DEM) those ones' (dual distal possessive demonstrative, 'DU.DIST-POSS')
- andinwe*** (DEM) those themselves (from among several) (partitive-intensive dual distal demonstrative, 'DU.DIST-PART.INT')
- andipipi*** (N) pimple
- ando*** (ADV) there; from there, thence
- anduwan*** (N) young sago palm
- andwana*** (ADJ) yellow
- ane*** (N) sun; midday, day (daytime); (ADJ) yellow, light (color)
- ane anma*** (greeting) good day
- ane inom*** (N) father's sister (paternal aunt) (literally 'sun mother')
- ane inom atana*** (N) father's older sister (paternal aunt) (literally 'older sister sun mother')
- ane inom wot*** (N) father's younger sister (paternal aunt) (literally 'younger sun mother')
- ane mongi*** (N) banana sp. (banana plant with sweet, red fruit, traditionally eaten only by men) (literally 'sun ***mongi*** banana sp.')

### 18.1 Ulwa-to-English wordlist

- ane ngungun ane** (N) rainbow (literally ‘sun red sun’, possibly related to **ngum** ‘snake sp.’)
- ane uta** (N) bird sp. (small brown bird with a beak like a parrot’s that sings in the dry season) (literally ‘sun bird’)
- ane wapata** (N) dry season (literally ‘dry sun’)
- ane wombam** (N) noon, midday (literally ‘middle sun’)
- anem** (N) plant sp. (plant with seeds used for making necklace beads); (ADJ) blue, purple
- anem** (N) yam sp. (yam with purple flesh); (ADJ) blue, purple
- anembal** (ADJ) light (color) (possibly a compound containing **ane** ‘sun’)
- anen** (N) fat, grease
- anenisi** (N) torch
- anga** (N) piece, side
- angani** (P) behind, after; (N) rear, back
- angani ka-** (V) follow (literally ‘let behind’)
- anganika** (ADV) after, afterwards, later, soon
- angay** (NUM) five (literally ‘side [of] hand’)
- angay angay** (NUM) twenty-five (= 5·5)
- angay kwe kwe mowon ndiwatlip** (NUM) six (literally ‘one side of hand; cut one and put atop them’)
- angay kwe lele ndiwatlip** (NUM) eight (literally ‘one side of hand; cut three and put atop them’)
- angay kwe nini minwon ndiwatlip** (NUM) seven (literally ‘one side of hand; cut two and put atop them’)
- angay kwe watanginila ndiwatlip** (NUM) nine (literally ‘one side of hand; cut four and put atop them’)
- angay lele** (NUM) fifteen (= 5·3)
- angay lele kwe mowon ndiwatlip** (NUM) sixteen (literally ‘three sides of hands; cut one and put atop them’)
- angay lele lele ndiwatlip** (NUM) eighteen (literally ‘three sides of hands; cut three and put atop them’)
- angay lele nini minwon ndiwatlip** (NUM) seventeen (literally ‘three sides of hands; cut two and put atop them’)
- angay lele watanginila ndiwatlip** (NUM) nineteen (literally ‘three sides of hands; cut four and put atop them’)
- angay nini** (NUM) ten (= 5·2)
- angay nini kwe mowonndiwatlip** (NUM) eleven (literally ‘two sides of hands; cut one and put atop them’)

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- angay nini lele ndiwon ndiwatlip** (NUM) thirteen (literally ‘two sides of hands; cut three and put atop them’)
- angay nini nini minwon ndiwatlip** (NUM) twelve (literally ‘two sides of hands; cut two and put atop them’)
- angay nini watanginila ndiwon ndiwatlip** (NUM) fourteen (literally ‘two sides of hands; cut four and put atop them’)
- angay watanginila** (NUM) twenty (= 5·4)
- angin** (N) vine sp.
- angla** (P) waiting for, awaiting (also *andila*)
- anglalo-** (V) hunt, seek (literally ‘go awaiting’) (also *andilalo-*)
- ango** (NEG) no, not
- ango** (Q) which?; where?
- ango luwa** (Q) where? (literally ‘which place?’)
- ango tem** (Q) when? (literally ‘which time?’)
- ango-** (V) pull out, pick
- angom li-** (V) pull, pull out, uproot (literally ‘put a pull?’)
- angos** (Q) what?; (P) whatever, whatsoever, anything
- angos nji** (P) whatever (literally ‘whatever thing’)
- angumoni** (ADJ) swelling (waves)
- angumoni nimal** (N) ocean, sea (literally ‘swelling river’)
- angun** (N) tail; fin, fishtail
- angwena** (Q) why? (< *ango* ‘which?’ + *na* ‘reason, cause’)
- ani** (N) string bag, net bag (TP *bilum*)
- anim** (N) forking stick
- animasi** (N) snake sp. (python) (TP *moran*)
- animbu** (N) mango
- aninokam** (N) throat, windpipe
- anji** (PRO) our, ours (1PL.EXCL possessive pronoun, ‘1PL.EXCL-POSS’)
- anjika** (Q) how many?
- anjikaka** (Q) how?; what’s the matter? (possibly < *anjika* ‘how many?’ + *ka* ‘thus’)
- ankam** (N) person, human
- ankam unduwan** (NUM) fifty (literally ‘person head’)
- ankam unduwan nali** (NUM) sixty (50+10)
- ankam unduwan nali lele** (NUM) eighty (50+30)
- ankam unduwan nali nini** (NUM) seventy (50+20)
- ankam unduwan nali watanginila** (NUM) ninety (50+40)
- ankin** (N) vegetable sp. (TP *kumu mosong*)
- anma** (ADJ) good, nice, true, smart, intelligent, straight, healthy, well

18.1 *Ulwa-to-English wordlist*

- anma wanani-*** (v) be happy (literally ‘feel-act good’)
- anma-*** (v) go out (literally ‘go out’)
- anmbasa-*** (v) chase (literally ‘hit outside’)
- anmbi*** (ADV) outside (literally ‘out here’)
- anmbi-*** (v) come out (literally ‘go outside’)
- anmoka*** (N) snake
- anmopa*** (N) vegetable sp. (*Gnetum gnemon*) (TP *tulip*)
- anmot*** (N) post used in the middle of a house to support the roof (literally ‘out awning’)
- ansi*** (N) mix of betel nut, betel pepper, and lime; chewed-up betel nut (TP *red buai*); lime gourd (a gourd-like plant used to store lime), previously used to cover the penis; penis (slang)
- ansi inom*** (N) mother’s brother’s wife (aunt) (literally ‘lime gourd mother’)
- ansi nungol*** (N) sister’s child (sororal nibbling), nephew or niece (only used to refer to a man’s sister’s child, i.e., the reciprocal relation of the *yawa*) (literally ‘lime gourd child’)
- ansi yanat*** (N) niece (only used to refer to a man’s sister’s daughter) (literally ‘lime gourd daughter’)
- ansimu*** (N) drum sp. (gourd-like drum) (literally ‘lime gourd fruit’)
- anul*** (N) grass, grassland (also ***nipum amba***)
- anwe*** (PRO) we ourselves, us ourselves (from among several) (1PL.EXCL partitive-intensive pronoun, ‘1PL.EXCL-PART.INT’)
- ap** [perfective suffix, ‘PFV’] (in double perfective constructions; also **-ip**, **-op**)
- apa*** (N) house, building
- apa ini*** (N) floor of a house (literally ‘house ground’)
- apa nambī*** (N) wall of a house (literally ‘house skin’)
- apaka*** (N) roof of a house (literally ‘house peak’)
- apembam*** (N) area beneath a stilted house (literally ‘house under’)
- apep*** (N) front of the house (< ***apa*** ‘house’ + ***ip*** ‘nose’)
- apiñ*** (N) fire, matches, lighter; pain
- apiñ ama-*** (v) burn (transitive) (literally ‘eat [with] fire’)
- apiñ inim*** (N) perspiration, sweat (literally ‘fire water’)
- apiñ münda*** (N) banana sp. (banana plant with sweet, small, red fruit, traditionally eaten only by men) (literally ‘fire banana’)
- apiñ nangin*** (N) large fire tongs (literally ‘fire tongs’)
- apiñ ngin*** (N) smoke (literally ‘fire cloud’)
- apiñ we*** (N) sago cooked on the fire (literally ‘fire sago’)
- apiñal*** (N) swamp (also ***mika itüm***)
- apiñsi*** (N) ash, ashes (< ***apiñ*** ‘fire’ + ***isi*** ‘ashes, salt’)

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- apka** (ADV) very, really
- aplatam** (N) table, shelf
- apombam** (N) middle of the house (< **apa** ‘house’ + **wombam** ‘middle’)
- apot** (N) shelf that hangs above the hearth, used for drying and smoking meat and fish
- apunmbi** (N) back of the house (< **apa** ‘house’ + **unmbi** ‘buttocks’)
- apwanam** (N) side of the house (< **apa** ‘house’ + **wanam** ‘side’)
- awane** (N) insect sp. (the adult form of the **minkin** grub sp.)
- as** (v) hit, stab, shoot; kill (abbreviated form of **asa-**)
- asa** (INTERJ) nah, no (expresses denial)
- asa-** (v) hit, stab, shoot; kill
- ase** (INTERJ) no (expresses denial)
- asi** (N) grass
- asi ka-** (v) sit, sit down (literally ‘let sit’?)
- asimina** (N) nosering traditionally worn by men; sneeze
- asimu** (N) rice (literally ‘rice seed’)
- Asingona** [female name]
- asiya** (N) string, thread; animal trap made of string; fishing line
- asiyot** (N) grass knife (literally ‘grass machete’)
- at** (N) end, piece
- at** (N) fight, battle
- ata** (ADV) up, upper, upward, upstream; (ADJ) high
- ata monam mu** (N) money (literally ‘high rain tree fruit’)
- ata tanum** (N) upper lip, area above the mouth (literally ‘upper lip’)
- atal** (N) laughter; anus
- atala-** (v) laugh (literally ‘break a laugh’?)
- atali-** (v) put up (literally ‘put up’)
- atana** (N) older sister (probably < **ata** ‘upper’ + **yana** ‘woman’)
- atana numan** (N) older sister’s husband (brother-in-law) (literally ‘older sister husband’)
- ata** (N) Singapore taro (*Xanthosoma* spp.) (TP *kongkong*)
- atay** (v) go up (< **ata** ‘up’ + **i** ‘go.PFV’)
- atti-** (v) hit, stab, shoot; kill (irregular irrealis stem)
- atuma** (N) older brother (possibly < **ata** ‘upper’ + **uma** ‘bone’)
- Atuma** [female name]
- atuma inga yena** (N) older brother’s wife (sister-in-law) (literally ‘older brother affine woman’)
- atwana** (N) question
- atwana ki-** (v) ask (literally ‘say a question’)

## 18.1 Ulwa-to-English wordlist

**atwana ta-** (v) ask (literally ‘say a question’)

**aw** (N) betel nut (*Areca catechu*) palm or fruit (TP *buai*)

**aw ilowan** (N) young betel nut palm, just grown from a shoot (**aw** is ‘betel nut’; meaning of *ilowan* is unknown)

**aw imbin** (N) betel nut spittle (literally ‘betel nut refuse’)

**aw lümndi** (N) youngest (immature) stage of betel nut fruit (literally ‘eye betel nut’)

**aw ulum** (N) young, somewhat wet betel nut fruit (the stage following *kakila* ‘young betel nut’) (literally ‘sago palm nut’)

**aw wapata** (N) mature, dry betel nut fruit (the stage following *pisima* ‘older betel nut’) (literally ‘dry betel nut’)

**aw-** (v) put (imperfective stem of *u-*)

**awa** [intensive marker, ‘INT’]

**-awa** [intensive suffix, ‘INT’]

**Awaka** [male name]

**awal** (N) afternoon, evening; (ADV) yesterday

**awal anma** (greeting) good afternoon

**awal nambï** (N) afternoon (literally ‘afternoon body’)

**awal nambï anma** (greeting) good afternoon

**awalawa** (N) bird sp. (red or green parrot) (TP *kalangal*)

**awame** (N) seed sp. (rice-like seed of a palm sp., commonly eaten by children)

**Awandana** [female name]

**awaw** (N) lie, falsehood

**awe** (N) tree sp. (ilima tree) (*Octomeles sumatrana*) (TP *erima*)

**awena** (N) female friend (of a woman)

**aweta** (N) (male) friend

**awi** (N) shoulder; the side of something

**awil** (N) yam sp. (white, thin, very long yam)

**awindal** (N) reeds (TP *tiktok*)

**awlop** (ADV) in vain

**awlu** (N) step

**awnaka** (N) tree sp.

**awngala** (N) bird sp. (small black, yellow-breasted bird)

**awpane** (N) butterfly

**awsingin** (N) bird sp. (eagle, hawk) (TP *tarangau*)

**ay** (INTERJ) ow, ay (expresses pain or shock)

**ay** (N) sago, jellied sago

**aya** (INTERJ) ah me (expresses compassion)

**aylat** (N) insect sp. (millipede)

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**aymoma** (n) sago stick (stick used to stir sago) (relationship, if any, to *moma* ‘leaf tied in a knot’ is unknown)

**ayna** (n) scarf worn by women in mourning; string bag used for carrying babies

**Ayndin** [male name]

**aypul** (n) scoop of jellied sago (literally ‘sago piece’)

<B> [<sup>m</sup>b]

**Banjiwa** [male name]

**Bay** [male name]

**Bulon** [place] region immediately surrounding the fifth (and current) Manu village

<D> [<sup>n</sup>d]

**Damnda** [female name]

**Dim** [place] Biwat village; name of the original Manu village

**Dimes** [male name]

**Dingo** [male name]

**Dumngul** [male name]

<E, e> [e]

**e** [free dependent marker, ‘DEP’]

**e** (INTERJ) hey, ay (expresses excitement, either positive or negative); eh? (tag question interjection)

**-e** [dependent marker suffix, ‘DEP’]

**-e** [imperfective suffix, ‘IPFV’]

**eklak** (n) tree sp. (Malay apple) (*Syzygium malaccense*) (TP *laulau*) (loan of unknown origin)

**-en** [nominalizing suffix, ‘NMLZ’]

<G> [<sup>n</sup>g]

**Gambri** [male name]

**Gami** [female name]

**Ganmali** [male name]

**Ginam** [female name]

**Guren** [male name]

18.1 *Ulwa-to-English wordlist*

**Gwam** [female name]

<I, i> [i]

- i** [predicate marker, ‘PRED’] (< Tok Pisin *i*, predicate marker)
- i** (N) behavior, habit, custom, way
- i** (N) hand, arm
- i** (N) lime (calcium hydroxide) (TP *kambang*) (< Ap Ma; probably ultimately < Austronesian)
- i** (v) go, flow (suppletive perfective form of **ma-**)
- i** (INTERJ) alas; yay (expresses dejection or joy)
- i-** (v) come
- i ambatim** (N) elbow (literally ‘arm joint’)
- i mutam** (N) back of the hand (literally ‘hand back’)
- i mwa** (N) palm of the hand (literally ‘hand opening’) (also **yombam**)
- i name** (N) upper arm (cf. **wutii name** ‘thigh’, **lam** ‘muscle’)
- i nangum** (N) forearm (literally ‘arm shoot’)
- ika** (N) instance, time (literally ‘way-thus’?)
- ika** (N) riverbank (< Ap Ma)
- ika uta-** (v) count (literally ‘rub instances’?)
- ikali li-** (v) grab, hold, catch (literally ‘send hand’)
- iken** (modal marker) may, can (< Tok Pisin *i ken*, predicate marker + ‘may’)
- ila** (N) sago palm frond, thatch (TP *morota*)
- ilom** (N) day
- ilu** (N) root
- ilum** (N) piece; (QUANT) little, few
- ilumka** (ADV) a little
- im** (N) tree
- im kal** (N) sap (**im** is ‘tree’; meaning of *kal* is unknown)
- im nali** (N) stick (literally ‘tree frond spine’)
- im nambi** (N) bark (literally ‘tree skin’)
- im nangin** (N) branch (literally ‘tree tongs’)
- imba** (N) night, evening
- imba anma** (greeting) good evening, good night
- imbam** (P) under, below
- imbam ka-** (v) run (literally ‘let under’)
- imbìn** (N) refuse water when washing sago pith
- imnde** (N) basket sp. (basket used for straining sago)
- imot** (N) log, firewood (possibly < **im** ‘tree’ + **wat** ‘top’)

18 Lexicon

- impul* (n) piece of wood (literally ‘tree piece’)
- imu* (n) finger, digit (literally ‘hand fruit’)
- imu ankam* (n) index finger (literally ‘person finger’)
- imu law* (n) ring finger (literally ‘cordyline finger’)
- imu unduwan* (n) thumb (literally ‘head finger’)
- imu watangin* (n) pinky finger, little finger (literally ‘last finger’)
- imu wome* (n) middle finger (literally ‘middle finger’)
- Imwa* [place] region surrounding *Wopata* village
- in* (p) in, inside, into, within
- in-* (v) get, collect (irrealis stem of *ina-*)
- =in* [oblique marker, ‘OBL’] (allomorph of *=n*)
- ina* (n) liver; the seat of reasoning and emotion
- ina-* (v) get, collect
- inakawana-* (v) think (literally ‘feel in the liver’)
- inamba* (n) armband; money
- inane* (n) grub sp. (mature edible grub, either of the *minkin* or *mundum* grub sp.)
- inanginmana* (n) official, civil servant (literally ‘going claw hand’?)
- inapaw* (n) belly, waist
- inapum* (n) right, right-hand side
- inda-* (v) walk
- inga* (n) affine, in-law (TP *tambu*)
- inga yena* (n) brother’s wife (sister-in-law) (literally ‘affine woman’)
- ingwa* (n) spider
- ini* (n) ground, land, earth, soil
- inim* (n) water, liquid, rain; rainy season, wet season; year
- inim ambi* (n) flood (literally ‘big water’)
- inim mo ma-* (v) swim (literally ‘go on the water’)
- inim nikii-* (v) celebrate (literally ‘dig water’)
- inim tembi* (n) alcohol (literally ‘bad water’)
- inimndum* (n) sago sp. (small sago palm with short spines)
- inimnji* (n) spirit sp. (water spirit); dew (literally ‘water thing’)
- inimpul* (n) lake, pond (literally ‘water piece’)
- inji* (n) innards, insides, guts (literally ‘inside things’)
- inkaw* (n) mountain
- inmbi* (n) vulva, vagina
- inmbi minüm* (n) clitoris (literally ‘vulva tongue’)
- inmi* (n) hole

18.1 *Ulwa-to-English wordlist*

- inom*** (N) mother; term of respect for older women; general term for aunts; any adult woman
- inom atanā*** (N) parent's older sister (aunt) (literally 'older sister mother')
- inom ngata*** (N) grandmother, old woman (literally 'grand mother')
- inom wot*** (N) parent's younger sister (aunt) (literally 'younger mother')
- inpu*** (N) elbow (cf. **wutinpu** 'heel', **akunpu** 'back of the skull')
- intip*** (N) cassowary bone (often sharpened to be used as a tool or weapon)
- inu-*** (v) put in, put into (literally 'put in')
- inum*** (N) ground, burial spot (cf. **ini** 'ground')
- ip*** (N) nose, front
- ip** [perfective suffix, 'PFV'] (in double perfective constructions; also **-ap**, **-op**)
- ip ka-*** (v) precede (literally 'let nose' or 'let front')
- ip nonal*** (N) snore (literally 'nose breath')
- ipka*** (P) before, in front of; (ADV) beforehand, earlier, first
- ipwat*** (N) front (literally 'nose top')
- isi*** (N) ash, ashes (usually only as the compound **apinsi** 'ashes'); salt (traditional salt made from the ashes of burnt banana leaves); broth, soup
- isi*** (N) young palm frond used for weaving (a younger form of **wema** 'palm frond') (TP *pangal*); fuzz (as found on some plants)
- isi monombam u-*** (v) pray (literally 'push hand on forehead')
- ita-*** (v) build, make; tie
- itenmbu*** (N) bamboo sp.; bamboo container, cup
- itüm*** (N) trash, rubbish, garbage
- ititil*** (N) dust
- itom*** (N) father; term of respect for older men; general term for uncles (usually only paternal uncles); any adult man
- itom ambi*** (N) father's older brother (paternal uncle) (literally 'big father')
- itom atuma*** (N) father's older brother (paternal uncle) (literally 'older brother father')
- itom ngata*** (N) grandfather, old man (literally 'grand father')
- itom wot*** (N) father's younger brother (paternal uncle) (literally 'younger father')
- iwa*** (N) basket sp. (vase-shape basket woven from sago fronds, used to catch fish); fish trap
- iwal*** (N) beam sp. (horizontal beam in a house)
- iwanal*** (N) ant sp. (small red or brown ant)
- iwil*** (N) moon; month; menstruation; vulva (euphemism)
- iya*** (P) to, toward
- iya*** (INTERJ) yeah, yes (expresses affirmation)

18 Lexicon

**iyo** (INTERJ) yes (expresses affirmation)

<J> [ⁿdʒ]

**Jukan** [female name]

<K, k> [k]

**ka** (N) peak

**ka** (P) at, in, on

**ka** (ADV) thus, in this way, in that way; (filler word) like (TP *olsem*) (also **mika**, **maka**)

**ka-** (v) let, leave (behind), allow

**ka-** (v) say (perfective stem of *kii-*)

**kaka** (ADV) completely (also **keka**)

**kakila** (N) young, wet betel nut fruit (the stage following *aw lümndi*) ‘youngest betel nut’

**kalam** (N) knowledge, wisdom; (ADJ) knowledgeable, knowing, wise (< Waran)

**kalamp** (v) know (literally ‘be knowledgeable’)

**kali li-** (v) send (literally ‘put a send’?)

**kalim** (N) cassowary (TP *muruk*) (< Yuat)

**kalingana** (N) insect sp. (mantis)

**Kalingana** [male name]

**kalum** (N) egg yolk

**kamb-** (v) shun, avoid

**Kambok** [place] Kambuku village

**Kamen** [place] ancestral village of the Ulwa and neighboring language communities, near present-day Kambaramba village

**kana** (P) beside, near, next to (also **kanam**)

**kanaka lumo-** (v) unwrap (literally ‘put an unwrapping’?)

**kanam** (P) beside, near, next to (also **kana**)

**Kanang** [male name]

**Kanangula** [male name]

**Kanangwa** [place] alternative name of **Amali** village

**kananum** (N) boil, blister, abscess

**Kapos** [male name]

**kat ambla** (N) molar (*ambla* is ‘tooth’; meaning of *kat* is unknown)

**katmombe** (N) aunt sp. (black stinging ant) (< Mwakai)

**kaw** (N) song, song and dance (TP *singsing*) (< Ap Ma)

### 18.1 *Ulwa-to-English wordlist*

- kawa*** (N) nut sp. (small green nut that is chewed) (possibly < Tok Pisin *kawiwi* ‘wild betel nut’)
- Kawana*** [female name]
- Kawat*** [male name]
- kawni-*** (v) sing (literally ‘do song’)
- kayanmali*** (N) lizard sp. (lizard with a horn on the back of its head)
- Kayngam*** [male name]
- Kayta*** [male name]
- keka*** (ADV) completely (also *kaka*)
- kekaka*** (QUANT) one each, one by one, just a few (also *kwekaka*)
- kenmbu*** (ADJ) heavy; (N) problem
- ki-*** (v) say, speak, tell, talk, think
- kika*** (N) ant sp. (white ant, termite); white ant nest
- kikal*** (N) ear
- kikal indam*** (N) temple (of the head) (*kikal* is ‘ear’; meaning of *indam* is unknown)
- kikal wana-*** (v) hear, listen (literally ‘feel [by means of] ear’)
- kikal wopa*** (N) deaf (literally ‘whole ear’)
- kikalsina*** (N) sharp
- kike u-*** (v) throw (literally ‘put a throw’?)
- kilakili*** (N) frog sp. (very small frog that lives on leaves)
- Kitalwe*** [male name]
- kitümngile*** (N) banana sp. (banana plant with very large fruit, second in size only to the *wowi* banana sp.)
- klop-*** (v) cross, pass
- ko*** (ADV) just, simply, without care, without reason (also *kwa*, *wa*)
- ko=*** [indefinite marker, ‘INDF’]
- kokal*** (N) casque (of a cassowary) (horn), comb (of a rooster)
- kokawe*** (N) bird sp. (possibly < Yuat)
- koko*** (N) cocoa (< Tok Pisin *koko* ‘cocoa’)
- kol-*** (v) break, split
- Kolpe*** [male name]
- kom*** [non-verbal negator, ‘NEG’]
- komblam*** (N) chair
- kome*** [non-verbal negator, ‘NEG’]
- kon*** (N) corn (maize) (< Tok Pisin *kon* ‘corn’)
- Konawa*** [male name]
- Kongos*** [male name]
- kop*** (ADV) please

18 Lexicon

**kot-** (v) break; bear, give birth

**Kowe** [male name]

**kuk u-** (v) gather, pile; assemble, unite (literally ‘put a gathering’?)

**kukul** (N) basket sp. (basket used for carrying sago)

**kukum** (N) insect sp. (grasshopper)

**kukumali** (N) bird sp.

**kukumbe** (N) clay pot used to hold water

**kukumbe** (N) sago sp. (sago palm with no spines)

**kukun** (N) beam sp. (horizontal beam on the top of a house, under the roof)

**kuli li-** (v) throw (literally ‘put a throw’?)

**kulkul** (N) bird sp.

**kuma** (QUANT) some

**kuma** (Q) who? [NSG] (non-singular interrogative pronoun)

**kuman** (N) bird sp. (large wildfowl)

**kumanji** (Q) whose? [NSG] (non-singular interrogative pronoun)

**Kumba** [place] Bun village

**kumblima** (N) betel pepper sp. (TP *daka*) (long, bean-like betel pepper)

**kun-** (v) break, break off

**kundan** (N) fish sp. (eel)

**kunya** (N) yam sp. (yam with red skin and reddish-pink flesh)

**kwa** (ADV) just, simply, without care, without reason (also **ko**, **wa**)

**kwa** (NUM) one (also **kwe**)

**kwa** (PRO) someone; other, another

**kwa** (Q) who? [SG] (singular interrogative pronoun)

**kwanji** (Q) whose? [SG] (singular interrogative pronoun)

**kwe** (NUM) one (also **kwa**)

**kwekaka** (QUANT) one each, one by one, just a few (also **kekaka**)

<L, l> [I]

**l** (v) put (abbreviated form of *li-*)

**la** (DEM) those (plural distal demonstrative, ‘PL.DIST’) (abbreviated form of **ala**)

**la-** (v) eat, drink; chew, bite, suck; smoke (tobacco) (irregular irrealis stem of **ama-**)

**la-** [irregular irrealis prefix, ‘IRR’] (for **ka-** ‘let’, **wo-** ‘sleep’)

**la=** (DEM) those (non-subject plural distal demonstrative, ‘PL.DIST’) (abbreviated form of **ala=**)

**laka-** (v) let, leave, allow (irregular irrealis stem of **ka-**)

**lam** (N) meat, flesh, muscle (< Ap Ma)

18.1 *Ulwa-to-English wordlist*

- lamban* (N) nut sp. (nut larger than betel nut and also chewed)
- lamndu* (N) pig (also *namndu*)
- lamndu mu* (N) insect sp. (blowfly that follows pigs and stings) (literally ‘pig blowfly’)
- lamndu unduwān* (NUM) twenty (literally ‘pig head’)
- lamndu uta* (N) bird sp. (literally ‘pig bird’)
- langay* (N) bird sp. (red-and-black parrot-like bird)
- lanjin* (N) fish sp. (perch) (TP *nilpis*) (< Ap Ma)
- lapa-* (v) plant
- law* (N) bunch of bananas
- law* (N) plant sp. (cordyline, ti plant) (TP *tanget*)
- layk* (modal marker) be about to (< Tok Pisin *laik* ‘want’, future marker)
- le* (N) rattan cane (TP *kanda*); bowstring (possibly < Ap Ma)
- lele* (NUM) three
- lemetam* (N) tree sp. (large hardwood tree) (TP *ton*); (ADJ) brown
- lemta* (N) spade
- lenum* (N) wart
- li* (ADV) down, downward, downstream; (ADJ) low, lower (possibly < Ap Ma)
- li* (v) go down (< *li* ‘down’ + *i* ‘go.PFV’)
- li tanum* (N) lower lip, area below the mouth (literally ‘lower lip’)
- li u-* (v) fall (literally ‘put down’)
- li-* (v) put
- limama* (N) jaw (literally ‘down mouth’)
- līmndī* (N) eye
- līmndī ala-* (v) look, see, watch (literally ‘see [by means of] eye’) (also *līmndī andī-*)
- līmndī andī-* (v) look, see, watch (literally ‘see [by means of] eye’) (also *līmndī ala-*)
- līmndī inim* (N) tear, teardrop (literally ‘eye water’) (also *sal*)
- līmndī li-* (v) watch, look at (literally ‘put eye’)
- līmndī minyam* (N) eye mucus (literally ‘eye excrement’)
- līmndī mu* (N) iris, pupil (literally ‘eye fruit’)
- līmndī uta-* (v) check, examine (literally ‘grind eye’)
- līmndī wopa* (ADJ) blind (literally ‘whole eye’)
- lindin* (N) plant sp. (edible fern)
- līngīn* (N) fog (< Mwakai)
- lingīnane* (N) spider web
- lüwa* (N) dawn
- lo-* (v) cut, carve, cut down, chop, fell; go

## 18 Lexicon

**lo-** [irregular irrealis prefix, IRR'] (for **wo-** ‘sleep’) (allomorph of **la-**)  
**lolop** (ADV) just (< Ap Ma)  
**lomon-** (v) ignite, set fire to  
**longom** (N) dream  
**lop ka-** (v) lie, lie down (literally ‘let lie’?)  
**lopo-** (v) rain, wash, bathe  
**lowo-** (v) sleep (irregular irrealis stem of **wo-**)  
**lu** (P) with (comitative) (allomorph of **ul**)  
**lu-** (v) cut, carve, cut down, chop, fell; go (irrealis stem of **lo-**)  
**luke** (ADV) also, too  
**lumnjap** (N) fish sp. (garfish) (possibly < Waran)  
**lumo-** (v) put  
**lungum** (N) long spear made of sharpened palm stem, used to fight  
**luwa** (N) place

### <M, m> [m]

**m** (INTERJ) hm (expressed disapproval); mhm (signals agreement)  
**-m** [irregular irrealis suffix, ‘IRR’] (for **asa-** ~ **ati-** ‘hit’)  
**-m** [irregular perfective suffix, ‘PFV’] (for **andi-** ‘see’)  
**ma** (CONJ) and  
**ma-** (v) go, flow  
**ma=** (PRO) him, her, it (3SG non-subject pronoun, ‘3SG.OBJ’; 3SG object marker, ‘3SG.OBJ’)  
**mae** (N) shovel, spade (possibly a compound containing **me** ‘palm sp.’)  
**maep** (N) bird sp. (possibly onomatopoetic)  
**mak** (N) tattoo (< Tok Pisin *mak* ‘mark, tattoo’)  
**maka** (ADV) thus, in this way, in that way; (filler word) like (TP *olsem*) (also **ka**, **mika**)  
**malaliwa** (N) snake sp.  
**Malman** [male name]  
**mama** (N) mouth  
**mamat** (N) yawn  
**Mamala** [place] Maruat village  
**maman** (N) insect sp. (dragonfly)  
**Mamanu** [place] downstream half of the old **Wopata** village  
**mambi** (PRO) as for him, as for her, as for it (3SG topic-marker pronoun, ‘3SG.OBJ-TOP’)  
**mambilakan** (expression) forget about it! (literally ‘as for it, let it!’)

18.1 *Ulwa-to-English wordlist*

- mambun** (N) insect sp. (bedbug)
- mambun** (N) vegetable sp. (amaranth) (TP *aupa*)
- mamnda** (N) plant sp. (stinging nettle with large leaves) (TP *salat*)
- mamwapa** (N) bird sp. (owl)
- mana** (N) spear
- manal** (N) hot water
- manal u-** (v) boil (literally ‘put in hot water’)
- Manama** [male name]
- manana** (N) snail sp. (river snail)
- manangum** (N) stick with decorations used in dances
- mangusuwa** (PRO) the poor thing (3SG affective pronoun, ‘3SG.OBJ-poor’)  
(also *mangusuwata*)
- mangusuwata** (PRO) the poor thing (3SG affective pronoun, ‘3SG.OBJ-poor’)  
(also *mangusuwa*)
- manji** (PRO) his, her, hers, its (3SG possessive pronoun, ‘3SG.OBJ-POSS’)
- manjimanji** (N) maggot (cf. *njimana* ‘fly’)
- Mapana** [female name]
- Maple** [female name]
- mapu** (N) fish sp. (gudgeon) (TP *bikmaus*)
- Marungun** [male name]
- mas** (modal marker) should, must (< Tok Pisin *mas* ‘must’)
- masamasa** (N) tree sp.
- maski** (CONJ) although, even though (< Tok Pisin *maski*, ‘although’)
- matamal** (ADJ) sharp; difficult; angry
- matlaka** (N) rat sp.
- maw** (ADJ) correct, right
- mawa** (PRO) himself, herself, itself, he himself, she herself, it itself, him himself, her herself (3SG intensive pronoun, ‘3SG.OBJ-INT’)
- mawe** (PRO) himself, herself, itself, he himself, she herself, it itself, him himself, her herself (from among several) (3SG partitive-intensive pronoun, ‘3SG.OBJ-PART.INT’)
- maweka** (ADV) also, moreover (also *moweka*)
- Mawna** [female name]
- mawnam** (INTERJ) that’s it (signals emphatic identification or approval)
- may** (N) fish sp. (catfish) (TP *mausgras pis*)
- me** [non-verbal negator, ‘NEG’]
- me** (N) palm sp.; flattened palm stem (TP *limbum*)
- me-** (v) sew
- membul** (N) bird sp. (small pigeon-like bird with brown sides)

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- metmet** (N) spirit sp. (swamp dwarf)
- mi** (N) crayfish sp. (small crayfish)
- mi** (N) splinter, strand, fiber (inside the husk of a coconut)
- mi** (PRO) he, she, it (3SG subject pronoun, ‘3SG.SUBJ’; 3SG subject marker, ‘3SG.SUBJ’)
- mika** (ADV) thus, in this way, in that way; (filler word) like (TP *olsem*) (also **ka**, **maka**)
- mika** (N) tree sp. (fig tree) (TP *fikus*)
- mika itüm** (N) swamp (literally ‘fig tree trash’) (also **apinal**)
- Mikilwe** [place] jungle region near Manu village
- mil** (N) sugarcane, sugar
- mili** (N) vegetable sp. (tall ginger) (TP *gorgor*)
- müümil u-** (v) wring (as sago fibers), squeeze, strain (literally ‘put a squeeze’?)
- müimin** (N) louse (on humans)
- min** (N) armband, belt, joint for pick-axe
- min** (PRO) they (3DU subject pronoun, ‘3DU’; 3DU subject marker, ‘3DU’)
- min=** (PRO) them (3DU non-subject pronoun, ‘3DU’; 3DU object marker, ‘3DU’)
- minal** (N) taro; (ADJ) green
- minal anmoka** (N) snake sp. (green snake) (literally ‘taro snake’)
- minam** (N) urine
- minam** (PRO) he is the one, she is the one, it is the one (3SG emphatic pronoun, ‘3SG.SUBJ-EMPH’)
- minambi** (PRO) as for them (3DU topic-marker pronoun, ‘3DU-TOP’)
- mínandin** (N) gallbladder
- mínane** (N) intestines, guts
- mínanum** (N) mature, fully ripe betel nut fruit (the stage following **aw wapata** ‘mature betel nut’)
- mínap** (ADJ) rotting
- minawa** (PRO) themselves, they themselves, them themselves (3DU intensive pronoun, ‘3DU-INT’)
- mínda** (N) banana (plant or fruit)
- míndam** (N) pus
- míndapan** (N) banana leaf; paper (probably < **mínda** ‘banana’ + **wapa** ‘leaf’; origin of *n* is unknown)
- míndit** (ADJ) yellow
- míngamata** (N) whatchamacallit (placeholder word)
- mingusuwa** (PRO) the poor things [DU] (3DU affective pronoun, ‘3DU-poor’) (also **mingusuwata**)

18.1 *Ulwa-to-English wordlist*

- mingusuwata** (PRO) the poor things [DU] (3DU affective pronoun, ‘3DU-poor’)  
 (also **mingusuwa**)
- mini=** (PRO) them (3DU non-subject pronoun, ‘3DU.OBJ’; 3DU object marker,  
 ‘3DU.OBJ’) (allomorph of **min=**)
- münüm** (N) tongue; strap of a bag
- minja** (N) speech
- minji** (PRO) their, theirs (3DU possessive pronoun, ‘3DU-POSS’)
- münjika** (N) this kind of speech, that kind of speech
- münkin** (N) grub sp. (small edible sago grub, the larva of the *apwane* insect sp.)  
 (< Ap Ma)
- münkin ulum** (N) sago sp. (sago palm with many spines, used for harvesting  
**münkin** grubs) (literally ‘sago grub palm’)
- münkin we** (N) sago pancake fried with **münkin** grubs (literally ‘sago grub  
 sago’)
- münoma** (ADJ) cold, cool
- münopal** (N) bladder
- münwata** (ADJ) wet, ripe, rotting, rotten, spoiled
- minwe** (PRO) themselves, they themselves, them themselves (from among  
 several) (3DU partitive-intensive pronoun, ‘3DU-PART.INT’)
- minyam** (N) feces, excrement
- misam** (N) brain, brains
- misimisi** (N) story
- misisina-** (v) arrange
- mütin** (N) egg; testicle
- mütin** (N) language (TP *tokples*)
- mütin ame** (N) scrotum (literally ‘testicle bag’)
- mm** (INTERJ) uh-uh (signals disagreement)
- mo=** (PRO) him, her, it (3SG non-subject pronoun, ‘3SG.OBJ’; 3SG object marker,  
 ‘3SG.OBJ’) (allomorph of **ma=**)
- moko-** (v) take, take one-by-one, catch
- mokum** (N) stealth
- mokum moko-** (v) steal (literally ‘take stealth’)
- molombi** (N) statuette, spirit idol (< Ap Ma; possibly ultimately < Waran)
- molpan** (N) spirit sp. (tree spirit)
- mom** (N) grandmother (< Ap Ma)
- moma** (N) leaf tied in an overhand knot, used to summon the spirit of the  
 deceased
- momul** (N) glowing fungus, mold
- monam** (N) tree sp. (rain tree) (TP *marmor*)

18 Lexicon

**Monde** [male name]

**mondin** (N) fruit sp. (fruit similar to a watermelon)

**mondo-** (v) dry, smoke

**mongi** (N) banana sp. (banana plant with sweet, thin, long fruit)

**Mongima** [male name]

**moni** (N) bird sp. (red bird with a beak like a parrot's)

**moni** (P) between, among

**moniwot** (N) plant sp. (croton shrub) (TP *purpur*)

**monkin** (N) gray hair, white hair

**monombam** (N) forehead, face

**monop** (ADJ) full, sated

**mop li-** (v) tie (literally 'put a tie'?)

**Morombi** [place] Raten village

**Mosombla** [place] Yaul village

**mot** (N) awning of a house; porch, veranda under the awning

**mota** (N) bamboo sp. used for cooking fish; bamboo flute; throat

**motam** (N) stick, bundle; bunch of coconuts

**moweka** (ADV) also, moreover (also **maweka**)

**mu** (N) fruit, seed, nut, berry; bump, mosquito bite; head or tip of a tool, striking end of a pick-axe

**mu** (N) insect sp. (blowfly) (TP *blulang*)

**Mukamba** [male name]

**muku** (N) package, packet (as of jellied sago, wrapped in a leaf)

**mukuwi** (N) older sago palm with flowers

**mulwat** (N) bird sp.

**mumne** (ADJ) cold and dark

**muna** (N) ant sp. (large brown ant)

**mundotoma** (ADJ) short, lacking

**mundu** (N) food, animal; hunger

**mundu asa-** (v) be hungry (literally 'hunger hits [someone]')

**mundum** (N) grub sp. (edible, mid-sized grub, the larva of the **nitil** insect sp.)

**mune u-** (v) throw (literally 'put a throw'?)

**mungul** (N) plant sp. (edible fern with small leaves)

**mungun** (N) earring, ring; earwax

**mpu** (N) core of a tree or palm, pulp; meat of a coconut, sago palm, or betel nut fruit

**mutam** (N) back (of the body)

**mutam** (N) tree sp. (tree with leaves used to wrap sago or bandage wounds)

**mutoma** (N) backbone, spine (probably < **mutam** 'back' + **uma** 'bone')

18.1 *Ulwa-to-English wordlist*

***mutulum*** (N) mud

***mwa*** (N) opening, door, window, eye of a needle; face

<Mb, mb> [<sup>m</sup>b]

***mbalanji*** (N) enemy, stranger (< Yuat word for ‘person’)

***mbalus*** (N) airplane (< Tok Pisin *balus* ‘dove, airplane’)

***mbatmbat*** (N) fish sp. (tilapia) (TP *makau*)

***mbay*** (modal marker) will (< Tok Pisin *bai* ‘will’)

***mbi*** (ADV) here; to here, hither

***mbi-*** (v) come here (< ***mbi*** ‘here’ + ***i-*** ‘come’)

***mbilanda*** (N) palm sp. (palm used to make bows)

***mbinmbin*** (N) grave, cemetery

***mblandu*** (N) rat sp. (rat that lives in the water) (< Ap Ma)

***mbomala*** (N) insect sp. (large firefly); large star, planet

***mbomala nangum*** (N) flashlight (literally ‘firefly shoot’)

***mbone*** (N) crab

***mbu*** (ADV) here; from here, hence

***mbuka*** (ADV) quickly

***mbun*** (ADJ) black, blue, dark; (N) scar (< Mwakai)

***mbunmana*** (ADJ) black

<N, n> [n]

***n*** [epenthetic utterance-final sound for some speakers]

**-n** [imperative suffix, ‘IMP’]

**-n** [irregular imperfective suffix, ‘IPFV’] (for ***ma*** ‘go’)

**-n** [irregular perfective suffix, ‘PFV’] (for ***ti*** ‘take’, ***na*** ‘give’, ***i*** ‘come’)

**-n** [nominalizing suffix, ‘NMLZ’] (allomorph of **-en**)

**=n** [oblique marker, ‘OBL’]

**=n =n kalam me-** (v) teach (literally ‘sew knowledge about [something] to [someone]’)

**=n ul si-** (v) show (literally ‘push with [something] with [someone]’)

***na*** (N) talk, speech, story, message, thought, reason, cause, language

***na*** (CONJ) and (< Tok Pisin *na* ‘and’)

***na-*** (v) feed

***na-*** (v) give

***na-*** [detransitivizing prefix, ‘DETR’]

**-na** [irrealis suffix, ‘IRR’]

## 18 Lexicon

- na** [irregular perfective suffix, ‘PFV’] (for *na* ‘give’) (allomorph of *-n*)  
**naka** (ADV) after, afterwards, later, soon (abbreviated form of *anganika*)  
**nakam wanmbi** (N) betel pepper sp. (wild betel pepper) (TP *wel daka*) (*wanmbi* is ‘betel pepper’; meaning of *nakam* is unknown)  
**nakamb-** (v) suffice, have enough (< *na-* ‘DETR’ + *kamb-* ‘shun, avoid’)  
**nakap** (P) on account of, because of, for the sake of, for (also *nap*)  
**nali** (N) insect sp. (small firefly); small star  
**nali** (N) spine of a sago frond used to make baskets or arrows  
**nali** (NUM) ten (literally ‘sago frond spine’)  
**nali angay** (NUM) fifty (= 10+5)  
**nali kwe kwe** (NUM) eleven (= 10·1+1)  
**nali kwe lele** (NUM) thirteen (= 10·1+3)  
**nali kwe nini** (NUM) twelve (= 10·1+2)  
**nali kwe watanginila** (NUM) fourteen (= 10·1+4)  
**nali lele** (NUM) thirty (= 10·3)  
**nali nini** (NUM) twenty (= 10·2)  
**nali nini angay** (NUM) twenty-five (= 10·2+5)  
**nali watanginila** (NUM) forty (= 10·4)  
**-nam** [emphatic suffix, ‘EMPH’]  
**namanu** (farewell) goodbye (addressed to someone who is leaving)  
**nambana** (N) ancestral spirit, ghost; mask depicting a spirit’s face  
**nambana** (N) sago palm flower  
**nambana** (N) yam sp. (large hard, white yam)  
**nambana ankam** (N) extended family member (literally ‘spirit person’)  
**nambana mwa** (N) mask (literally ‘spirit face’)  
**nambi** (PRO) as for me (1SG topic-marker pronoun, ‘1SG-TOP’)  
**nambi** (N) skin, hide; body  
**nambilumo-** (v) block (literally ‘put body’)  
**nambiniki-** (v) make, nag (literally ‘dig [at someone’s] skin’)  
**nambit** (N) odor, smell  
**nambit wana-** (v) smell, sniff (literally ‘feel a smell’)  
**nambli** (N) feather, fur  
**Nambu** [male name]  
**nambum** (N) inner membrane of an egg shell  
**nambuwe u-** (v) peel (literally ‘put a skin-cutting’?)  
**namle** (N) plant sp. (plant that grows in swamps)  
**namli** (ADJ) soft, smooth  
**namna** (ADJ) afraid, fearful, scared  
**namnap** (v) be afraid, be scared (literally ‘be afraid’)

## 18.1 Ulwa-to-English wordlist

**namndu** (N) pig (also *lamndu*)

**nana** (N) mama (a nursery term for mother); the vocative form of *inom* ‘mother’ for speakers of all ages

**nanama** (ADJ) bitter

**nangin** (N) tongs (for cooking), scissors

**nangu** (N) lizard sp. (venomous brown lizard with a diamond-shaped head)

**nangum** (N) shoot, seedling (possibly a variant of *nungum*)

**nanüm** (N) tree sp. (ironwood tree) (TP *kwila*)

**Nanümwat** [place] name of the old Yamen village

**naniwe** (N) banana sp. (banana plant with small sweet fruit)

**nap** (N) arrow, fishing spear; yam thorn

**nap** (P) on account of, because of, for the sake of, for (also *nakap*)

**nasaliwa** (N) leech

**nataw** (N) lizard sp. (large brown gecko)

**nataw** (N) white spot on the skin

**natnat** (N) vegetable, vegetables, greens (TP *kumu*)

**nawa** (PRO) I myself, me myself (1SG intensive pronoun, ‘1SG-INT’)

**Nawoli** [male name]

**ne-** (V) harvest

**netil** (N) plant sp. (plant with black seeds)

**ni** (N) crayfish sp. (large crayfish)

**ni-** (V) act, do; beat

**ni-** (V) die (singular subject)

**ni** (PRO) I (1SG subject pronoun, ‘1SG’)

**ni=** (PRO) me (1SG non-subject pronoun, ‘1SG’)

**=ni** [oblique marker, ‘OBL’] (allomorph of **=n**)

**nika-** (V) dig, break up (ground), hoe; cut, butcher; prepare (sago) (perfective stem of *niki-*)

**niki-** (V) dig, break up (ground), hoe; cut, butcher; prepare (sago)

**nikin** (N) hiccup; belch, burp

**nikit** (N) lizard

**nil** (N) body hair

**nil nopa** (N) beard (literally ‘cheek hair’)

**nim** (N) nest

**nimal** (N) river

**Nimalnu** [place] Manu village

**nümban** (N) fish sp.

**nümin** (N) mucus

**nümtu** (N) bird sp. (very small green, yellow-breasted bird)

## 18 Lexicon

- nin** (N) thorn, spine
- nindiwe** (N) sago sp. (small sago palm with no spines)
- nini** (NUM) two
- nīnil** (N) sago sp. (sago palm)
- nīnji** (PRO) my, mine (1SG possessive pronoun, ‘1SG-POSS’)
- nīnji anma** (expression) thank you, thanks (literally ‘my good’)
- nīpa** (N) breadfruit
- nīpat** (ADJ) giant
- nīpīl** (N) vine, rope
- nīpinp u-** (v) die (plural subject) (literally ‘put deaths’?)
- nīplopa** (N) flying fox, large bat
- nīpokonam** (ADJ) hard
- nīpum** (N) sword grass (*Imperata cylindrica*) (TP *kunai*)
- nīpum amba** (N) grassland (**nīpum** is ‘sword grass’; relationship, if any, to *amba* ‘men’s house’ is unknown) (also **anul**)
- nīpump u-** (v) die (plural subject) (literally ‘put deaths’?) (alternative form of **nīpinp u-**)
- nisi** (N) coconut flower sheath (TP *pandol*); bunch of betel nut
- nīte** (N) drum sp. (small hand drum) (TP *kundu*)
- nītil** (N) insect sp. (the adult form of the **mundum** grub sp.)
- nka-** (v) dig, break up (ground), hoe; cut, butcher; prepare (sago) (abbreviated form of **nika-**)
- nīkī-** (v) dig, break up (ground), hoe; cut, butcher; prepare (sago) (abbreviated form of **nīki-**)
- nokal** (N) beak
- nokop lī-** (v) hide (literally ‘put a hiding’?)
- nokosam** (N) tree sp. (Java almond tree) (TP *galip*)
- nol** (expression) go!; let’s go!
- nom** (N) clay stand used to hold pots over a fire
- Nomnga** [male name]
- nonal** (N) wind, breath; the Holy Spirit
- nonal u-** (v) breathe (literally ‘put a breath’)
- nonalni-** (v) blow (of wind) (literally ‘do wind’)
- Nongami** [male name]
- nongan** (N) vomitus
- nongan u-** (v) vomit (literally ‘put vomitus’)
- nongat** (INTERJ) no (expresses denial) (< TP *nogat* ‘no’)
- nongontam** (N) sweet potato (TP *kaukau*)
- nongut** (CONJ) lest (< Tok Pisin *nogut* ‘bad; lest’)

### 18.1 Ulwa-to-English wordlist

**nopa** (N) cheek

**nopal** (N) coconut frond, used in roofing

**nopal u-** (V) crush, mash (literally ‘put a frond’?)

**nowe** (N) sago sp. (large sago palm with no spines)

**nu** (ADV) near, close

**nuku** (N) flatus, fart

**num** (N) canoe, boat

**numan** (N) husband

**numbu** (N) tree sp. (ironwood tree) (TP *garamut*); drum sp. (large slit drum) (TP *garamut*); post of a house

**numbu motam** (N) mallet used to beat the large slit drum (literally ‘slit drum stick’)

**numbunum** (N) insect sp. (large red bee, wasp)

**numini** (N) ditch

**numnata** (N) earthquake

**nuna** (N) insect sp. (large mosquito-like insect)

**nungol** (N) child (often son, but may refer to any young person, boy or girl)

**nungolke** (N) child (often son, but may refer to any young person, boy or girl)

**nungum** (N) sucker of a plant, used to plant new bananas, sago palms, etc. (possibly a variant of **nangum**)

**nungun u-** (V) break (intransitive) (literally ‘put a break’?)

**nunu** (QUANT) every; various, many

**nunu ika** (ADV) always, often, regularly (literally ‘every instance’)

**nunu ilom** (ADV) every day (literally ‘every day’)

**nunu nji** (P) everything (literally ‘every thing’)

**nupu** (N) bottom, base; side of the coconut fruit without eyes; part of the yam that is planted in soil

**nuwe** (PRO) I myself, me myself (from among several) (1SG partitive-intensive pronoun, ‘1SG-PART.INT’)

<Nd, nd> [nd]

**nda** (DEM) that (singular distal demonstrative, ‘SG.DIST’) (abbreviated form of **anda**)

**nda-** (DEM) that (non-subject singular distal demonstrative, ‘SG.DIST’) (abbreviated form of **anda-**)

**-nda** [irrealis suffix, ‘IRR’] (allomorph of **-na**)

**ndal** (N) vein, tendon, ligament

**ndam** (N) bridge

## 18 Lexicon

- ndambi** (PRO) as for them (3PL topic-marker pronoun, ‘3PL-TOP’)
- ndanandum mu** (N) kidney (**mu** is ‘fruit’; meaning of *ndanandum* is unknown)
- ndande** (N) shadow, shade
- ndawa** (PRO) themselves, they themselves, them themselves (3PL intensive pronoun, ‘3PL-INT’)
- ndi** (PRO) they (3PL subject pronoun, ‘3PL’; 3PL subject marker, ‘3PL’)
- ndi=** (PRO) them (3PL non-subject pronoun, ‘3PL’; 3PL object marker, ‘3PL’)
- ndil** (N) pandanus
- ndilpot** (N) basket sp.
- ndin** (DEM) those (dual distal demonstrative, ‘DU.DIST’) (abbreviated form of *andin*); (PRO?) (possible alternative of 3DU subject pronoun **min**)
- ndin=** (DEM) those (non-subject dual distal demonstrative, ‘DU.DIST’) (abbreviated form of *andin=*); (PRO?) (possible alternative of 3DU non-subject pronoun **min=**)
- ndinam** (PRO) they are the ones (3PL emphatic pronoun, ‘3PL-EMPH’)
- ndïngonim** (N) ant sp. (brown ant)
- ndïngusuwa** (PRO) the poor things [PL] (3PL affective pronoun, ‘3PL-poor’) (also *ndïngusuwata*)
- ndïngusuwata** (PRO) the poor things [PL] (3PL affective pronoun, ‘3PL-poor’) (also *ndïngusuwa*)
- ndïnji** (PRO) their, theirs (3PL possessive pronoun, ‘3PL-POSS’)
- ndolum** (N) bird sp.
- ndukumbu** (N) palm sp. (palm used in construction)
- ndunduma** (N) great-grandparent, ancestor; great-grandchild
- nduwe** (PRO) themselves, they themselves, them themselves (from among several) (3PL partitive-intensive pronoun, ‘3PL-PART.INT’)

<Ng, ng> [ŋg]

- nga** (DEM) this (singular proximal demonstrative, ‘SG.PROX’)
- nga=** (DEM) this (non-subject singular proximal demonstrative, ‘SG.PROX’)
- ngala** (DEM) these (plural proximal demonstrative, ‘PL.PROX’)
- ngala=** (DEM) these (non-subject plural proximal demonstrative, ‘PL.PROX’)
- ngalambi** (DEM) as for these ones (plural proximal topic-marker demonstrative, ‘PL.PROX-TOP’)
- ngalanji** (DEM) these ones’ (plural proximal possessive demonstrative, ‘PL.PROX-POSS’)
- ngalawa** (DEM) these themselves (plural proximal intensive demonstrative, ‘PL.PROX-INT’)

18.1 *Ulwa-to-English wordlist*

- ngalawe*** (DEM) these themselves (from among several) (plural proximal partitive-intensive demonstrative, ‘PL.PROX-PART.INT’)
- ngam*** (DEM) this is it (singular proximal emphatic demonstrative, ‘SG.PROX-EMPH’)
- ngambi*** (DEM) as for this one (singular proximal topic-marker demonstrative, ‘SG.PROX-TOP’)
- ngan*** (PRO) we (1DU.EXCL subject pronoun, ‘1DU.EXCL’)
- ngan=*** (PRO) us (1DU.EXCL non-subject pronoun, ‘1DU.EXCL’)
- nganambi*** (PRO) as for us (1DU.EXCL topic-marker pronoun, ‘1DU.EXCL-TOP’)
- nganangan*** (N) betel pepper seed
- nganawa*** (PRO) we ourselves, us ourselves (1DU.EXCL intensive pronoun, ‘1DU.EXCL-INT’)
- ngANJI*** (PRO) our, ours (1DU.EXCL possessive pronoun, ‘1DU.EXCL-POSS’)
- nganzi*** (DEM) this one’s (singular proximal possessive demonstrative, ‘SG.PROX-POSS’)
- nganwe*** (PRO) we ourselves, us ourselves (from among several) (1DU.EXCL partitive-intensive pronoun, ‘1DU.EXCL-PART.INT’)
- ngata*** (ADJ) grand, big, huge; (N) grandparent, old person, ancestor
- ngata yawa*** (N) mother’s mother’s brother (maternal great-uncle) (literally ‘great uncle’)
- ngawa*** (DEM) this itself (singular proximal intensive demonstrative, ‘SG.PROX-INT’)
- ngawe*** (DEM) this itself (from among several) (singular proximal partitive-intensive demonstrative, ‘SG.PROX-PART.INT’)
- ngaya*** (ADV) far; long (time)
- ngin*** (N) net, fishing net; fish trap woven around a cane hoop
- ngin*** (DEM) these (dual proximal demonstrative, ‘DU.PROX’)
- ngin=*** (DEM) these (non-subject dual proximal demonstrative, ‘DU.PROX’)
- ngin*** (N) cloud (usually only in the compound *apin ngin* ‘smoke’)
- nginambi*** (DEM) as for these ones (dual proximal topic-marker demonstrative, ‘DU.PROX-TOP’)
- nginawa*** (DEM) these themselves (dual proximal intensive demonstrative, ‘DU.PROX-INT’)
- nginüm*** (N) chin (< Yuat)
- nginji*** (DEM) these ones’ (dual proximal possessive demonstrative, ‘DU.PROX-POSS’)
- nginwe*** (DEM) these themselves (from among several) (dual proximal partitive-intensive demonstrative, ‘DU.PROX-PART.INT’)
- ngom li-*** (v) spit (literally ‘put spit’?)

## 18 Lexicon

- ngowil** (N) ant sp. (black ant)
- ngum** (N) snake sp. (venomous snake that lives both in water and on land)
- ngum** (N) yam sp. (long, white yam)
- ngun** (PRO) you (2DU subject pronoun, ‘2DU’)
- ngun=** (PRO) you (2DU non-subject pronoun, ‘2DU’)
- nguna** (PRO) we (1DU.INCL subject pronoun, ‘1DU.INCL’) (abbreviated form of **ngunan**)
- ngunambi** (PRO) as for you (2DU topic-marker pronoun, ‘2DU-TOP’)
- ngunan** (PRO) we (1DU.INCL subject pronoun, ‘1DU.INCL’)
- ngunan=** (PRO) us (1DU.INCL non-subject pronoun, ‘1DU.INCL’)
- ngunanambi** (PRO) as for us (1DU.INCL topic-marker pronoun, ‘1DU.INCL-TOP’)
- ngunanawa** (PRO) we ourselves, us ourselves (1DU.INCL intensive pronoun, ‘1DU.INCL-INT’)
- ngunanji** (PRO) our, ours (1DU.INCL possessive pronoun, ‘1DU.INCL-POSS’)
- ngunanwe** (PRO) we ourselves, us ourselves (from among several) (1DU.INCL partitive-intensive pronoun, ‘1DU.INCL-PART.INT’)
- ngunawa** (PRO) you yourselves (2DU intensive pronoun, ‘2DU-INT’)
- ngungun** (N) ant sp. (red ant) (TP *karakum*); (ADJ) red
- ngungun** (N) plant sp. (plant with red seeds); (ADJ) red
- ngungun** (N) whirlwind, cyclone
- ngungusuwa** (PRO) you poor things [DU] (2DU affective pronoun, ‘2DU-poor’) (also **ngungusuwata**)
- ngungusuwata** (PRO) you poor things [DU] (2DU affective pronoun, ‘2DU-poor’) (also **ngungusuwa**)
- ngunguswa** (N) insect sp. (cockroach)
- ngunji** (PRO) your, yours (2DU possessive pronoun, ‘2DU-POSS’)
- ngunmbi** (N) banana sp. (plantain banana plant with medium-sized fruit in large bunches)
- ngunwe** (PRO) you yourselves (from among several) (2DU partitive-intensive pronoun, ‘2DU-PART.INT’)
- ngusuwa** (ADJ) poor, pitiful
- ngwimakan** (N) black possum, black cuscus (TP *black kapul*)

<Nj, nj> [ⁿdʒ]

- nji** (N) thing, something
- nji** [possessive suffix, ‘POSS’]
- njimana** (N) fly, housefly (literally ‘going thing’?) (cf. **manjimanji** ‘maggot’)

### 18.1 Ulwa-to-English wordlist

***njukuta*** (ADJ) small, little, thin, narrow

<O, o> [o]

***o*** (CONJ) or (< Tok Pisin *o* ‘or’)

=***o*** [intensifier; vocative enclitic, ‘voc’]

***oke*** (INTERJ) OK, okay (expresses agreement, etc.) (< Tok Pisin *oke* ‘OK’)

-***op*** [perfective suffix, ‘PFV’] (in double perfective constructions; also ***-ap***, ***-ip***)

<P, p> [p]

***p*** [epenthetic utterance-final sound for some speakers]

***p-*** (v) be, be at (be located at), stay, stay at, live, live at, reside, reside at, inhabit

-***p*** [perfective suffix, ‘PFV’]

=***p*** [copular enclitic, ‘cop’]

***pal*** (N) main shoot of a sago palm; beam sp. (horizontal beam in houses to support the floor, made from the main shoot of the sago palm)

***palam*** (N) cane grass (TP *pitpit*) (< Mwakai)

***palapal*** (N) shell; ceremonial armband; money (possibly < Tok Pisin *balbal* ~ *palpal* ‘Indian coral tree’)

***palmana*** (ADJ) thick, wide

***pan*** (N) clay

***pat*** (N) shoot that emerges from the bulb of a yam

***pawla*** (N) yam sp. (wild yam with a long bulb)

***pīna*** (v) be, be at (be located at), stay, stay at, live, live at, reside, reside at, inhabit (irrealis mood)

***pīsimā*** (N) older, somewhat dry betel nut fruit (the stage following ***aw ulum*** ‘young betel nut’)

***Pisuwa*** [male name]

***piya*** (N) banana sp. (plantain banana plant with small fruit)

***Plas*** [male name]

***pon*** (ADJ) dull, blunt

***pop li-*** (v) sweep (literally ‘put a sweep’?)

***popo*** (N) papaya (< Tok Pisin *popo* ‘papaya’)

***popotala*** (N) frog sp. (large brown frog)

***pul*** (N) piece, place

<S, s> [s]

## 18 Lexicon

- s** (v) push (abbreviated form of *si-*)
- sa-** (v) cry, weep
- sakīma** (N) adze, tool for carving canoes (< Yuat)
- sakla** (N) platform; stretcher
- saklup** (N) broom (< Ap Ma)
- sal** (N) tear, teardrop (also *līmndī inim*)
- samban** (N) pot for cooking (possibly a variant of *sīmbin*)
- Sambome** [male name]
- sambulumbu** (N) insect sp. (flying insect)
- samnang** (N) yam sp. (yam with pink flesh) (< Ap Ma)
- sandipal** (N) basket sp. (basket made from coconut fronds)
- sapos** (CONJ) ‘if’ (< Tok Pisin *sapos* ‘if’)
- sasi** (N) initiation rites
- sasi yena** (N) spirit sp. (TP *masalai*) (literally ‘initiation woman’)
- sawe** [habitual marker, ‘HAB’] (< Tok Pisin *save* ‘know’; habitual marker)
- sawi** (N) saliva, spit; magic (< Yuat) (cf. *tawi* ‘magic’)
- si-** (v) push
- sikal** (N) insect sp. (type of fly)
- sikul** (N) school (< Tok Pisin *skul* ‘school’)
- sikulmakan ni-** (v) learn (literally ‘do school’?) (*sikul* is from Tok Pisin; origin of *makan* is unknown)
- Simban** [female name]
- simbili** (N) lizard sp. (blue-and-brown-striped lizard)
- sīmbin** (N) large storage pot (possibly a variant of *samban*)
- sīmin** (N) louse (on animals)
- simīnda** (N) banana sp. (plantain banana plant with large bunches, second only to the *almbīne* banana sp. in number of fruits)
- sina** (N) small young bamboo stalk; small knife made from bamboo
- Sinanam** [female name]
- sinanan** (N) nail, fingernail
- sinananangin** (N) claw (< *sinanan* ‘nail’ + *nangin* ‘tongs’)
- sinangul** (N) Jew’s harp, mouth harp
- Sinda** [female name]
- sini-** (v) play (literally ‘push-do’?)
- sinokoy** (N) crop
- siwi** (N) grub sp. (large edible sago grub, the larva of the *tambin* insect sp.)
- sokoy** (N) tobacco (areal term)
- somīn** (N) fish sp.

### 18.1 Ulwa-to-English wordlist

**sum** (N) grub sp. (either the edible *mïnkïn* or *siwi* sago grub sp. in a slightly more mature state)

**Supam** [female name]

**supangasa** (N) banana sp. (plantain banana plant with the second smallest fruit after the *yokomakan* banana sp.)

**suwan** (N) mesh rack made of palm fronds used to smoke fish

**Suwol** [male name]

<T, t> [t]

**t** (v) say, speak, tell, talk, think (abbreviated form of *ta-*)

**t** (v) take, get (abbreviated form of *tï-*)

**-t** [speculative suffix, ‘SPEC’]

**ta** (N) beam sp. (floor-supporting beam in a house)

**ta** (ADV) already

**ta-** (v) say, speak, tell, talk, think

**-ta** [conditional suffix, ‘COND’]

**tal** (N) tail feather

**Talamba** [place] jungle region near Manu village

**taman** (N) beam sp. (roof beam in a house that sits atop supports)

**Tambana** [female name]

**tambanji** (N) bird sp. (black, sharp-beaked bird)

**tamben** (N) ladder used to climb trees

**tambeta** (N) chest, sternum

**tambïn** (N) insect sp. (the adult form of the *siwi* grub sp.)

**tambïn ulum** (N) sago sp. (tall, thin sago palm that, when fallen and dry, often contains *siwi* grubs) (literally ‘sago grub palm’)

**tambontam** (N) yam sp. (yam with yellow-whitish skin and white flesh)

**tambumana** (N) dull, blunt

**tamndi** (N) owner, kin, next of kin

**tana** (N) stone, rock; axe

**tana isi** (N) sand (literally ‘stone ashes’)

**tanatmu** (N) stone axe; axe head

**tanawen** (N) hoe, digging tool

**tane li-** (v) stand, be standing (literally ‘put a stance’?)

**tanen** (N) bird sp. (brown, yellow-legged bird)

**tangam** (N) sprout, bud

**Tangin** [female name]

**Tanom** [female name]

18 Lexicon

- tanum*** (N) lips, area around the mouth
- tap*** (ADV) maybe
- Tapon*** [male name]
- Tarambi*** [male name]
- tasol*** (CONJ) but (< Tok Pisin *tasol* ‘but’)
- tata*** (N) papa (a nursery term for father); the vocative form of ***itom*** ‘father’ for speakers of all ages
- Taw*** [place] jungle region near Manu village
- tawa*** (N) wound, sore
- tawatal*** (N) scab
- tawatip*** (N) child
- tawi*** (N) magic, venom (also ***sawi***)
- tem*** (N) time; (CONJ) when, whenever (< Tok Pisin *taim* ‘time’)
- tembi*** (ADJ) bad, sick, ill, poor, dirty; (N) badness, sickness, illness
- tü inda-*** (V) carry (literally ‘take [and] walk’)
- tü-*** (V) take, get
- tike*** (N) small
- tiki*** (ADV) again, anymore, else
- tikli ka-*** (V) turn, turn around (literally ‘let turn’?)
- til*** (N) husk (coconut husk), shell
- tilwa*** (N) road, path, trail, track (< ***uti*** ‘foot’ + ***luwa*** ‘place’)
- tilwa num*** (N) car (literally ‘road canoe’)
- timal*** (N) buttress root
- tumbil*** (N) fence; diaphragm
- tün*** (N) dog
- tinanga-*** (V) arise, get up, stand up
- tingin*** (ADJ) many
- tinum*** (N) game, play
- tipal*** (N) hip
- tiponüm*** (N) possum, cuscus (TP *kapul*)
- Tiponüm*** [place] section of Manu village where the school was built
- Tiringin*** [male name]
- Tiwen*** [place] jungle region near Wopata
- tomal u-*** (V) pour (literally ‘put a pour’?)
- tomona*** (N) frog sp. (brown, sharp-nosed frog)
- tomoy*** (N) insect sp. (insect that lives around hearth ashes)
- tondiway*** (N) plant sp. (plant with orange seeds used to make dyes); (ADJ) orange
- tongan*** (N) mosquito-swatter

18.1 *Ulwa-to-English wordlist*

- tongla** (N) headdress
- tonganat** (N) frog sp. (small black frog)
- tonganat** (N) insect sp. (flying insect)
- top li-** (v) throw (literally ‘put a throw’?)
- topinka-** (v) forget (literally ‘let in throw’?)
- tukul** (N) fish trap made from bamboo posts shaped into a vee
- tukul-** (v) break (intransitive)
- tul** (N) bird sp. (crow-like black bird)
- tumbu itüm** (N) outhouse, toilet (*itüm* is ‘trash’; meaning of *tumbu* is unknown)
- tumbunma** (N) nape of the neck
- tumopa** (N) heap, pile
- tumul ka-** (v) bend (literally ‘let bend’?)
- Tupuk** [male name]
- twa** (N) hearth, stove

## &lt;U, u&gt; [u]

- u** (N) ditch, creek
- u** (PRO) you (2SG subject pronoun, ‘2SG’)
- u** (P) from, in, at, around, along
- u** (INTERJ) ooh (expresses amazement)
- u-** (v) put
- u=** (PRO) you (2SG non-subject pronoun, ‘2SG’)
- u anma** (expression) you’re welcome (literally ‘you [are] good’)
- ul** (P) with (comitative)
- ul ni-** (v) make, force, pressure (literally ‘act with’)
- ul watka-** (v) float (literally ‘let atop with’)
- ula-** (v) weave
- ulep li-** (v) jump (literally ‘put a jump’?)
- ulet** (N) clay bowl, dish
- ulo-** (v) peel (literally ‘cut from’)
- ulum** (N) sago palm; sago pith
- ulumbi** (N) taro sp. (wild taro)
- ulwa** (N) nothing, none; (ADJ) empty
- um** (N) neck
- uma** (N) bone; fish hook; needle
- umba** (N) garbage heap
- umbe** (ADV) tomorrow
- umbenam** (N) morning

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- umbenam anma** (greeting) good morning
- umbopa** (N) stomach (< Ap Ma)
- umo-** (v) put (abbreviated form of **-lumo**)
- un** (N) tree sp. (okari nut tree) (TP *talis*)
- un** (PRO) you (2PL subject pronoun, ‘2PL’)
- un=** (PRO) you (2PL non-subject pronoun, ‘2PL’)
- una** (PRO) we (1PL.INCL subject pronoun, ‘1PL.INCL’) (abbreviated form of **unan**)
- unambi** (PRO) as for you (2PL topic-marker pronoun, ‘2PL-TOP’)
- unan** (PRO) we (1PL.INCL subject pronoun, ‘1PL.INCL’)
- unan=** (PRO) us (1PL.INCL non-subject pronoun, ‘1PL.INCL’)
- unanambi** (PRO) as for us (1PL.INCL topic-marker pronoun, ‘1PL.INCL-TOP’)
- unanawa** (PRO) we ourselves, us ourselves (1PL.INCL intensive pronoun, ‘1PL.INCL-INT’)
- unanji** (PRO) our, ours (1PL.INCL possessive pronoun, ‘1PL.INCL-POSS’)
- unanwe** (PRO) we ourselves, us ourselves (from among several) (1PL.INCL partitive-intensive pronoun, ‘1PL.INCL-PART.INT’)
- unapin** (N) insect sp. (bee)
- unawa** (PRO) you yourselves (2PL intensive pronoun, ‘2PL-INT’)
- unda** (N) enemy; vital spot, target
- unda-** (v) go around
- unden** (N) stem of the areca palm (TP *buai limbum*); container for catching water from strained sago
- unduwan** (N) head; elder
- unduwan apin** (N) headache (literally ‘head fire’)
- unduwan nambì** (N) scalp of the head (literally ‘head skin’)
- unet** (N) navel, umbilical cord
- ungusuwa** (PRO) you poor thing (2SG affective pronoun, ‘2SG-poor’) (also **ungusuwata**)
- ungusuwa** (PRO) you poor things [PL] (2PL affective pronoun, ‘2PL-poor’) (also **ungusuwata**)
- ungusuwata** (PRO) you poor thing (2SG affective pronoun, ‘2SG-poor’) (also **ungusuwa**)
- ungusuwata** (PRO) you poor things [PL] (2PL affective pronoun, ‘2PL-poor’) (also **ungusuwa**)
- uni-** (v) shout
- unji** (PRO) your, yours (2SG possessive pronoun, ‘2SG-POSS’)
- unji** (PRO) your, yours (2PL possessive pronoun, ‘2PL-POSS’)
- unmbi** (N) buttocks; rear
- unum** (N) clavicle; crevice

18.1 *Ulwa-to-English wordlist*

- unwe** (PRO) you yourselves (from among several) (2PL partitive-intensive pronoun, ‘2PL-PART.INT’)
- upa** (N) fish sp. (mosquitofish) (probably a variant of **upan**)
- upan** (N) fish sp. (small fish) (probably a variant of **upa**)
- upin** (N) bird sp. (crowned pigeon) (TP *guria*)
- uta** (N) bird
- uta** (N) coconut shell; plate (also **wuta**)
- uta** (NUM) one hundred (literally ‘bird’)
- uta lele** (NUM) three hundred (= 100·3)
- uta nini** (NUM) two hundred (= 100·2)
- uta-** (v) grind (coconut), rub, wipe, scoop, catch (fish) with a net
- utal** (N) worm
- utam** (N) yam
- utan** (N) cough, phlegm
- utan uta-** (v) cough (literally ‘rub a cough’?)
- uti** (N) leg, foot (also **wuti**)
- uti moni** (N) groin (literally ‘between the legs’)
- util** (N) refuse, leftovers
- uve** (N) tree sp. (tree whose oil is used to clean rusted metal)
- uve** (PRO) you yourself (from among several) (2SG partitive-intensive pronoun, ‘2SG-PART.INT’)

## &lt;W, w&gt; [w]

- wa** (ADV) just, simply, without care, without reason (also **ko**, **kwa**)
- wa** (N) village (possibly < Yuat)
- waembil** (N) white (possibly a compound containing **we** ‘sago starch’)
- waembil ankam** (N) white person (literally ‘white person’)
- waenkin** (N) plant sp. (plant similar to the **ankin** vegetable sp., but with leaves with white backsides) (possibly < **we** ‘sago starch’ + **ankin** ‘vegetable sp.’)
- wakan** (N) wallaby (TP *sikau*) (likely an areal term, perhaps ultimately < Austronesian)
- wal** (N) ribs
- wala** (ADV) far; (ADJ) far-off
- wala** (N) rat sp.
- wala luwa** (N) far-off place (literally ‘far-off place’)
- wala uta** (N) bat (literally ‘rat bird’)
- wali** (N) frog sp. (small green, yellow, or brown frog)
- wali-** (v) hit, stab, shoot; kill

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- walimot** (n) bird sp. (dove, pigeon) (TP *balus*) (< Yuat)
- wam** (n) bark strap used for climbing palms
- wambana** (n) fish (possibly < Mwakai)
- wambi** (PRO) as for you (2SG topic-mark pronoun, ‘2SG-TOP’)
- wambin** (n) nut sp. (small green nut that is chewed)
- wan** (n) sago shoot; sago frond stalk
- wan** (p) over, above
- wana** [prohibitive marker, ‘PROH’] (also *wanap*)
- wana-** (v) cook
- wana-** (v) feel, taste, sense, perceive; think
- wanaki-** (v) call (literally ‘feel-say’)
- wanam** (n) side; wooden shield
- wanamba** (n) armpit
- wananum** (n) hot, warm
- wanap** [prohibitive marker, ‘PROH’] (also *wana*)
- wanawni-** (v) call, summon (literally ‘feel-shout’)
- wandam** (n) jungle, woods, forest, bush; garden
- wandana** (n) vegetable sp. (curry-flavored vegetable, used for treating coughs)
- wandapata** (n) fallow garden (< **wandam** ‘garden’+ **wapata** ‘old, dry’)
- wandil** (n) bird sp.
- wandiwandi** (n) frog sp. (small brown frog)
- Wangasa** [male name]
- wanmbi** (n) betel pepper (TP *daka*)
- wanmbi mutam** (n) betel pepper vine (TP *rop daka*) (literally ‘betel pepper back’)
- wanmbi wapa** (n) betel pepper leaf (TP *lip daka*) (literally ‘betel pepper leaf’)
- wanwane** (n) mushroom; patrol officer, district officer (TP *kiap*), police officer
- wap** (v) be, be at (be located at), stay, stay at, live, live at, reside, reside at, inhabit  
(past tense)
- wapa** (n) leaf
- wapa** (n) wing
- wapal** (n) insect sp. (caterpillar)
- wapata** (ADJ) old, dry
- wasi** (n) tree sp. (tree whose seeds are used to repel cockroaches)
- wat** (n) ladder, log with steps carved into it leading to a stilted home
- wat** (p) atop, onto; (n) top
- watangin** (n) last, final; last bunch (of bananas) to emerge
- watanginila** (NUM) four (literally ‘last frond’)
- watlo-** (v) clear, cut down (literally ‘cut atop’)

18.1 *Ulwa-to-English wordlist*

- wawa** (PRO) you yourself (2sg intensive pronoun, ‘2SG-INT’)
- wawal** (N) hive (for ants, bees, etc.)
- wawana** (N) plant sp. (plant with fruit eaten by flying foxes)
- wawat** (N) segment (as between joints in a sugarcane)
- way** (N) turtle (< Ap Ma)
- way sokoy** (N) tobacco sp. (tobacco with short, oval-shaped leaves) (literally ‘turtle tobacco’)
- we** (N) sago starch, sago flour, fresh sago; sago pancake
- we** (ADV) alone, only
- we** (CONJ) then, and then
- we** [partitive-intensive suffix, ‘PART.INT’]
- we nangin** (N) small cooking tongs (literally ‘sago tongs’)
- we u-** (v) cut (literally ‘put a cut?’)
- Wekumba** [male name]
- welo-** (v) box (as one’s ears) (literally ‘cut a cut?’)
- wema** (N) palm frond used for weaving (TP *pangal*)
- wemali** (N) large pot for stirring sago (< Ambakich)
- wemana** (N) lizard sp. (small colorful gecko)
- wen** (N) handle (as of a pick-axe)
- wenta** (N) bird sp. (small black bird whose call is believed to announce a visitor’s arrival)
- wepal** (N) dry, dead sago palm
- wewun** (N) clay pot for storing dry sago starch
- wi** (N) name
- wipam** (N) arrow, arrowhead; bullet
- wiwila** (ADJ) light (not heavy)
- wiwina-** (v) fly
- wo** (ADV) very own (used with possessives)
- wo-** (v) burn (intransitive), blaze; swell
- wo-** (v) sleep
- =wo** [intensifier; vocative enclitic, ‘voc’] (allomorph of =o)
- woka** (N) banana flower
- wokin** (N) big man, important person
- wokomana** (N) conch shell
- wokomana** (N) plant sp. (orchid with large leaves)
- wol** (N) breast
- wol mïnda** (N) banana sp. (alternative name for **wowi mïnda**) (literally ‘breast banana’)
- wol mindam** (N) milk (literally ‘breast pus’)

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- wolka** (ADV) again, in turn
- wolmu** (N) nipple (literally ‘breast fruit’)
- wolname** (N) tadpole, larval frog
- womba** (N) lizard sp. (large brown lizard)
- womba** (N) tree sp. (tree whose sap is drunk to treat illness)
- wombam** (N) middle
- wombasa** (N) clay pot, clay pan
- wombasa anga** (N) money (literally ‘piece of clay pot’)
- Wombasame** [male name]
- wombin** (N) work, job, task, activity
- wombin ni-** (V) work (literally ‘do work’)
- wombulalaw** (N) bird sp. (kingfisher)
- wome** (N) middle, trunk
- Womel** [male name]
- womotana** (N) frog
- won** (N) penis
- won inim** (N) semen (literally ‘penis water’)
- won-** (V) cut, cross
- wondi** (N) bandicoot (TP *mumut*)
- wongüta** (N) bow, bow and arrow
- wonglin** (N) cup, ladle for hot water used in making jellied sago (< Ap Ma)
- Woni** [female name]
- wonmbi** (N) tusk (of a boar)
- Wonmelma** [male name]
- wonmi** (N) hair
- wop** (ADV) the next day (probably < *wo-* ‘sleep’)
- wopa** (QUANT) all; everything, everyone; (ADJ) whole, entire, full
- wopana** (N) skirt sp. (waist skirt)
- Wopata** [place] site of the fourth Manu village, still used as a hunting campsite
- wopaw** (N) ball; (ADJ) round
- woplota** (N) lungs (possibly < Ap Ma)
- wot** (N) younger; younger sibling
- wot inga yena** (N) younger brother’s wife (sister-in-law) (literally ‘younger affine woman’)
- wot yena** (N) younger sister (literally ‘younger woman’)
- wot yena numan** (N) younger sister’s husband (brother-in-law) (literally ‘younger woman husband’)
- wot yeta** (N) younger brother (literally ‘younger man’)
- wotnya** (N) bird sp. (black bird sp.)

18.1 *Ulwa-to-English wordlist*

**wow** (v) sleep (imperfective form of **wo-**)

**wowal** (n) chicken

**wowane** (n) feathers worn ceremonially

**wowaw** (n) fish sp. (rainbow fish); fish scale

**wowi mïnda** (n) banana sp. (banana plant with the largest fruit of all, traditionally eaten only by men and used to make *yamkwe* ‘sago fried with banana and coconut’) (*mïnda* is ‘banana’; meaning of *wowi* is unknown) (also **wol mïnda**)

**woyambïn** (adv) pointlessly, fruitlessly

**wulin u-** (v) rest, relax, pause (literally ‘put a rest’?)

**wulis** (n) platform; raft

**wun** (n) fan

**wusim** (n) crocodile (possibly < Yuat)

**Wusimali** [male name]

**wusimi** (n) bamboo panpipes

**wuta** (n) coconut shell, plate (also **uta**)

**wutï** (n) leg, foot (also **uti**)

**wutï ambatïm** (n) knee (literally ‘leg joint’)

**wutï anmot** (n) shin, lower leg (literally ‘leg post’)

**wutï awi** (n) ankle (joint) (literally ‘side of foot’)

**wutï limndï** (n) anklebone (literally ‘foot eye’)

**wutï mutam** (n) top of the foot (literally ‘foot back’)

**wutï name** (n) thigh, upper leg, lap (cf. **i name** ‘upper arm’, **lam** ‘muscle’)

**wutï sinanan** (n) toenail (literally ‘foot nail’)

**wutï yiwa** (n) footprint (literally ‘foot hill’)

**wutï yombam** (n) sole of the foot (literally ‘foot palm’)

**wutïmu** (n) toe (literally ‘foot fruit’)

**wutïmu ankam** (n) second toe (literally ‘person toe’)

**wutïmu law** (n) fourth toe (literally ‘cordyline toe’)

**wutïmu unduwan** (n) big toe (literally ‘head toe’)

**wutïmu watangïn** (n) pinky toe, little toe (literally ‘last toe’)

**wutïmu wome** (n) middle toe (literally ‘middle toe’)

**wutïni-** (v) dance (literally ‘beat leg’)

**wutïnpu** (n) heel of the foot (cf. **inpu** ‘elbow’, **akunpu** ‘back of the skull’)

**wutïwutï** (n) bird sp. (duck) (possibly ‘foot-foot’)

**wutota** (adj) tall, long

<Y, y> [j]

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- ya* (N) coconut; egg white
- ya inim* (N) coconut water (literally ‘coconut water’)
- ya wapata* (N) mature coconut fruit (older than an *alalama* ‘maturing coconut’) (literally ‘dry coconut’)
- Yaka* [female name]
- yakal* (N) insect sp. (edible, black-and-yellow, caterpillar-like insect)
- yakal inom* (N) bird sp. (*inom* is ‘mother’; relationship, if any, to *yakal* ‘insect sp.’ is unknown)
- yakam* (N) shoe made from sago fronds
- yakeka* (N) bean
- Yalamba* [place] Korokopa village
- yalum* (N) grandchild, grandson, granddaughter (< Ap Ma)
- Yaluwa* [male name]
- yamangla* (N) cloth-like part of the coconut tree bark
- yamanyawi* (N) bird sp. (bird of paradise) (TP *kumul*)
- yambalpa* (N) spirit sp. (devil-like spirit in the form of a man)
- yambi* (N) tree sp. (tall, white tree)
- Yambin* [female name]
- yambipal* (N) insect sp. (centipede)
- yambisa* (N) yam sp. (large white, soft yam)
- Yambit* [female name]
- Yambiwa* [place] upstream half of the old *Wopata* village
- yambola* (N) rash, scabies
- Yambul* [place] site of the second Manu village, near present-day Maruat, Dimiri, and Yaul villages
- yami* (N) bird sp.
- yami* (N) insect sp.
- yamkwe* (N) sago fried with banana and coconut
- yana* (N) woman, wife, female (also *yena*)
- yanalum* (N) daughter, girl (also *yenalam*) (literally ‘female child’)
- yananu* (N) woman, wife (also *yenanu*)
- Yanapi* [female name]
- yanat* (N) daughter (also *yenat*)
- yanaw* (N) wrist
- yangimot* (ADJ) tasty, sweet
- yangle* (ADJ) strong
- yangun* (N) mosquito
- yangusole* (N) plant sp. (green stinging nettle) (TP *salat*)

### 18.1 Ulwa-to-English wordlist

*yaniimana* (n) plant sp. (plant with round leaves used to perfume the body during dances)

*Yaruwa* [male name]

*yata* (n) man, male; brother (only said by women) (also *yeta*)

*yatalum* (n) son, boy (also *yetatum*) (literally ‘male child’)

*yawa* (n) mother’s brother (maternal uncle) (TP *kandere*)

*yawa* (n) sago strainer

*yawa ambi* (n) mother’s older brother (maternal uncle) (also *yawa atuma*) (literally ‘big uncle’)

*yawa atuma* (n) mother’s older brother (maternal uncle) (also *yawa ambi*) (literally ‘older brother uncle’)

*yawa wot* (n) mother’s younger brother (maternal uncle) (literally ‘younger uncle’)

*Yawana* [female name]

*Yawat* [male name]

*yawatalin* (n) fish sp. (small eel)

*yawe* (n) sago pancake cooked with coconut (literally ‘coconut sago’)

*yawil* (n) full moon (literally ‘coconut moon’)

*yawin* (n) sugar glider

*yawt* (n) machete, knife (also *yot*)

*yena* (n) woman, wife, female (also *yana*)

*yena utam* (n) yam spp. (class of yam varieties with spines) (TP *mami*) (literally ‘female yam’)

*yenalam* (n) daughter, girl (also *yanalam*) (literally ‘female child’)

*yenantu* (n) woman, wife (also *yanantu*)

*yenat* (n) daughter (also *yanat*)

*yeta* (n) man, male; brother (only said by women) (also *yata*)

*yeta utam* (n) yam spp. (class of yam varieties without spines) (literally ‘male yam’)

*yetatum* (n) son, boy (also *yatalum*) (literally ‘male child’)

*Yetani* [place] Yamen village

*yïwa* (n) mound (as for planting yams), hill

*yokam* (n) arrow shaft

*yokomakan* (n) banana sp. (plantain banana plant with the smallest fruit of all)

*yokomakan* (n) bird sp. (small wildfowl) (possibly < Ap Ma)

*Yokombla* [male name]

*yokomtin* (n) wildfowl egg (< *yokomakan* ‘wildfowl’ + *mitin* ‘egg’)

*Yolomban* [male name]

*yom* (n) heart

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- yoma** (N) snake sp. (brown snake)
- yomal** (N) vegetable sp. (TP *aibika*)
- Yomali** [male name]
- yomba** (N) vegetable sp. (Indian coral tree) (*Erythrina variegata*) (TP *balbal*)
- yombam** (N) palm of the hand (possibly < *i* ‘hand’ + **wombam** ‘middle’) (also *i mwa*)
- yopa** (N) bird sp. (cockatoo) (TP *koki*); peace, peace treaty
- yot** (N) machete, knife (also **yawt**)
- yuname** (N) bird sp. (small brown bird that sings in the morning)

### 18.2 English-to-Ulwa finder list

The following finder list provides translations from English to Ulwa. It is organized alphabetically by the basic English translations for words in the Ulwa lexicon. It is intended to be used as a general guide and is by no means exhaustive. More detailed definitions of Ulwa words are provided in §18.1.

#### A – a

- ‘a’ **ko=**
- ‘a little’ **ilumka**
- ‘about to, be’ **layk**
- ‘above’ **wan**
- ‘abscess’ **kananum**
- ‘act’ v. **ni-**
- ‘activity’ **wombin**
- ‘adze’ **sakima**
- ‘affine’ **inga**
- ‘afraid’ **namna**
- ‘afraid, be’ v. **namnap**
- ‘after’ **angani, anganika, naka**
- ‘afternoon’ **awal, awal nambi**
- ‘afterwards’ **anganika, naka**
- ‘again’ **tiki, wolka**
- ‘ah’ **a, aya**
- ‘aibika’ **yomal**
- ‘airplane’ **mbalus**

## 18.2 English-to-Ulwa finder list

- ‘alas’ *i*
- ‘alcohol’ *inim tembi*
- ‘alive’ *akünaka*
- ‘all’ *wopa*
- ‘allow’ *v. ka-, laka-*
- ‘alone’ *we*
- ‘along’ *u*
- ‘already’ *ta*
- ‘also’ *luke, maweka, moweka*
- ‘although’ *maski*
- ‘always’ *nunu ika*
- ‘amaranth’ *mambun*
- ‘among’ *moni*
- ‘an’ *ko=*
- ‘ancestor’ *ndunduma, ngata*
- ‘and’ *ma, na*
- ‘and then’ *we*
- ‘angry’ *matamal*
- ‘animal’ *mundu*
- ‘animal trap’ *asiya*
- ‘ankle’ *wutì awi, wutì lïmndì*
- ‘anklebone’ *wutì lïmndì*
- ‘another’ *kwa*
- ‘ant sp.’ *iwanal, katmombe, kïka, muna, ndïngonim, ngowil, ngungun*
- ‘anus’ *atal*
- ‘anymore’ *tiki*
- ‘anything’ *angos*
- ‘areca nut’ *aw*
- ‘areca palm’ *aw*
- ‘arise’ *v. tïnanga-*
- ‘arm’ *i*
- ‘armband’ *inamba, min, palapal*
- ‘armpit’ *wanamba*
- ‘around’ *u*
- ‘arrange’ *v. misisina-*
- ‘arrow’ *nap, wipam*
- ‘arrow shaft’ *yokam*
- ‘arrowhead’ *wipam*
- ‘as for her’ *mambi*

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- ‘as for him’ *mambi*
- ‘as for it’ *mambi*
- ‘as for me’ *nambi*
- ‘as for that one’ *andambi*
- ‘as for them’ *minambi, ndambi*
- ‘as for these ones’ *ngalambi, nginambi*
- ‘as for this one’ *ngambi*
- ‘as for those ones’ *alambi, andinambi*
- ‘as for us’ *anambi, nganambi, ngunanambi, unanambi*
- ‘as for you’ *ngunamb, unamb, wambi*
- ‘ash’ *apinsi, isi*
- ‘ashes’ *apinsi, isi*
- ‘ask’ v. *atwana kii-, atwana ta-*
- ‘assemble’ v. *kuk u-*
- ‘at’ *ka, u*
- ‘at, be’ v. *p-, wap*
- ‘atop’ *wat*
- ‘aunt’ *ane inom, ane inom atana, ane inom wot, ansi inom, inom, inom atana, inom wot*
- ‘aupa’ *mambun*
- ‘avoid’ v. *kamb-*
- ‘awaiting’ *andila, angla*
- ‘awning’ *apa mot*
- ‘axe’ *tana, tanatmu*
- ‘axe head’ *tanatmu*
- ‘ay’ *ay, e*

B – b

- ‘baby’ *alum*
- ‘back’ *angani, mutam*
- ‘back of the hand’ *i mutam*
- ‘backbone’ *anangum, mutoma*
- ‘bad’ *tembi*
- ‘badness’ *tembi*
- ‘bag’ *ni*
- ‘balbal’ *yomba*
- ‘ball’ *wopaw*
- ‘balus’ *walimot*

## 18.2 English-to-Ulwa finder list

- ‘bamboo sp.’ *itenmbu, mota, sina*
- ‘banana’ *mïnda*
- ‘banana flower’ *woka*
- ‘banana leaf’ *mïndapan*
- ‘banana sp.’ *almbïne, ane mongi, apïn mïnda, kitimngile, mongi, naniwe, ngunmbi, piya, simïnda, supangasa, wol mïnda, wowi mïnda, yokomakan*
- ‘band’ *inamba, min, palapal*
- ‘bandicoot’ *wondi*
- ‘bank’ *ika*
- ‘bark’ *im nambï, yamangla*
- ‘bark strap’ *wam*
- ‘base’ *nupu*
- ‘basket sp.’ *akum, ame, imnde, iwa, kukul, ndilpot, sandipal*
- ‘bat’ *nïplopa, wala uta*
- ‘bathe’ v. *lopo-*
- ‘battle’ *at*
- ‘battle’ v. *amblawali-*
- ‘be’ v. *p-, wap*
- ‘beak’ *nokal*
- ‘beam sp.’ *al, alwoma, iwal, kukun, pal, ta, taman*
- ‘bean’ *yakeka*
- ‘bear’ v. *kot-*
- ‘beard’ *nil nopa*
- ‘beat’ v. *alima-, ni-*
- ‘because of’ *nakap, nap*
- ‘bedbug’ *mambun*
- ‘bedsheet’ *al nambï*
- ‘bee’ *numbunum, unapïn*
- ‘before’ *ipka*
- ‘beforehand’ *ipka*
- ‘behavior’ *i*
- ‘behind’ *angani*
- ‘belch’ *nikïn*
- ‘belly’ *inapaw*
- ‘below’ *imbam*
- ‘belt’ *min*
- ‘bend’ v. *tumul ka-*
- ‘berry’ *mu*

18 Lexicon

- ‘beside’ *kana, kanam*  
‘betel nut’ *aw, aw ilowan, aw lümndi, aw ulum, aw wapata, kakila, minanum, písima*  
‘betel nut spittle’ *aw imbin*  
‘betel palm’ *aw, aw ilowan*  
‘betel pepper’ *kumblima, nakam wanmbi, nganangan, wanmbi*  
‘betel pepper leaf’ *wanmbi wapa*  
‘betel pepper vine’ *wanmbi mutam*  
‘between’ *moni*  
‘big’ *ambi, ngata*  
‘big man’ *ambi, wokin*  
‘big toe’ *wutümu unduwan*  
‘bikmaus’ *mapu*  
‘bilum’ *ani*  
‘bird’ *uta*  
‘bird of paradise’ *yamanyawi*  
‘bird sp.’ *almba, amangala, ane uta, awalawa, awngala, awsingin, kalim, kokawe, kukumali, kulkul, kuman, lamndu uta, langay, maep, mamwapa, membul, moni, mulwat, ndolum, imtu, tambanji, tanen, tul, upin, walimot, wandil, wenta, wombulalaw, wotnya, wowal, wutiwuti, yakal inom, yamanyawi, yami, yokomakan, yopa, yuname*  
‘bite’ v. *ama-, la-*  
‘bitter’ *nanama*  
‘black’ *mbun, mbunmana*  
‘bladder’ *mínopal*  
‘blaze’ v. *wo-*  
‘blind’ *lümndi wopa*  
‘blister’ *kananum*  
‘block’ v. *nambilumo-*  
‘blood’ *anankin*  
‘blow’ v. *nonalni-*  
‘blowfly’ *lamndu mu, mu*  
‘blue’ *anem, mbun*  
‘blulang’ *mu*  
‘blunt’ *pon, tambumana*  
‘boat’ *anaw, num, wulis*  
‘body’ *nambi*  
‘body hair’ *nil*  
‘boil’ *kananum*

## 18.2 English-to-Ulwa finder list

- ‘boil’ *v. manal u-*
- ‘bone’ *uma*
- ‘bottom’ *nupu*
- ‘bow’ *wongüta*
- ‘bow and arrow’ *wongüta*
- ‘bowl’ *ulet*
- ‘bowstring’ *le*
- ‘box’ *v. welo-*
- ‘boy’ *nungol, nungolke, yatalum, yetalum*
- ‘brain’ *misam*
- ‘brains’ *misam*
- ‘branch’ *im nangün*
- ‘breadfruit’ *nüpa*
- ‘break’ *v. a-, kol-, kot-, kun-, nungun u-, tukul-*
- ‘break off’ *v. kun-*
- ‘break up’ *v. nüka-, nükü-, nka-, nkü-*
- ‘breast’ *wol*
- ‘breath’ *nonal*
- ‘breathe’ *v. nonal u-*
- ‘bridge’ *ndam*
- ‘broom’ *saklup*
- ‘broth’ *isi*
- ‘brother’ *atuma, wot yeta, yata, yeta*
- ‘brother-in-law’ *atana numan, wot yena numan*
- ‘brown’ *lemetam*
- ‘buai’ *ansi, aw*
- ‘buai limbum’ *unden*
- ‘bud’ *tangam*
- ‘build’ *v. ita-*
- ‘building’ *apa*
- ‘bullet’ *wipam*
- ‘bump’ *mu*
- ‘bunch’ *law, motam, nisi, watangün*
- ‘bundle’ *motam*
- ‘burial spot’ *inum*
- ‘burn’ *v. apin ama-, wo-*
- ‘burp’ *nükün*
- ‘bush’ *wandam*
- ‘but’ *tasol*

18 Lexicon

- ‘butcher’ *v. nika-*, *niki-*, *nka-*, *nki-*
- ‘butterfly’ *awpane*
- ‘buttocks’ *unmbi*
- ‘buttress root’ *timal*

C – c

- ‘calcium hydroxide’ *i*
- ‘call’ *v. wanaki-*, *wanawni-*
- ‘can’ *ken*
- ‘cane’ *le*, *mil*, *palam*
- ‘cane grass’ *palam*
- ‘canoe’ *num*
- ‘car’ *tilwa num*
- ‘careful’ *andil*
- ‘carry’ *v. ti inda-*
- ‘carve’ *v. lo-*
- ‘casque’ *kokal*
- ‘cassowary’ *kalim*
- ‘cassowary bone’ *intip*
- ‘catch’ *v. ikali li-*, *moko-*, *uta-*
- ‘caterpillar’ *wapal*, *yakal*
- ‘catfish’ *may*
- ‘cause’ *na*
- ‘celebrate’ *v. inim nki-*
- ‘cemetery’ *mbinmbin*
- ‘centipede’ *yambipal*
- ‘chair’ *komblam*
- ‘chase’ *v. anmbasa-*
- ‘check’ *v. limndi uta-*
- ‘cheek’ *nopa*
- ‘chest’ *tambeta*
- ‘chew’ *v. ama-*, *la-*
- ‘chewed-up betel nut’ *ansi*
- ‘chicken’ *wowal*
- ‘child’ *alum*, *nungol*, *nungolke*, *tawatip*
- ‘chin’ *nginim*
- ‘chop’ *v. lo-*
- ‘civil servant’ *inanginmana*

## 18.2 English-to-Ulwa finder list

- ‘clan’ *amba*
- ‘clavicle’ *unum*
- ‘claw’ *sinananangin*
- ‘clay’ *pan*
- ‘clay bowl’ *ulet*
- ‘clay pan’ *wombasa*
- ‘clay pot’ *kukumbe, wewun, wombasa*
- ‘clay stand’ *nom*
- ‘clear’ v. *watlo-*
- ‘clitoris’ *inmbi münüm*
- ‘close’ *nu*
- ‘cloth’ *al nambii*
- ‘clothing’ *al nambii*
- ‘cloud’ *anam, ngin*
- ‘cockatoo’ *yopa*
- ‘cockroach’ *ngunguswa*
- ‘cocoa’ *koko*
- ‘coconut’ *alalama, andimoni, ya*
- ‘coconut husk’ *til*
- ‘coconut meat’ *mupu*
- ‘coconut shell’ *wuta, uta*
- ‘coconut water’ *ya inim*
- ‘cold’ *münoma, mumne*
- ‘collect’ v. *in-, ina-*
- ‘comb’ *kokal*
- ‘come’ v. *anmbi-, i-, mbi-*
- ‘come here’ v. *mbi-*
- ‘come out’ v. *anmbi-*
- ‘completely’ *kaka, keka*
- ‘conch shell’ *wokomana*
- ‘container’ *akum, itenmbu, unden*
- ‘cook’ v. *wana-*
- ‘cooking tongs’ *nangin, we nangin*
- ‘cool’ *münoma*
- ‘cordyline’ *law*
- ‘core’ *mupu*
- ‘corn’ *kon*
- ‘correct’ *maw*
- ‘cough’ *utan*

18 Lexicon

- ‘cough’ *v. utan uta-*
- ‘count’ *v. ika uta-*
- ‘crab’ ***mbone***
- ‘crayfish’ ***mi, ni***
- ‘creek’ ***u***
- ‘crevice’ ***unum***
- ‘crocodile’ ***wusim***
- ‘crop’ ***sinokoy***
- ‘cross’ *v. klop-, won-*
- ‘crossbeam’ ***iwal, kukun, pal***
- ‘croton’ ***moniwot***
- ‘crow’ ***tul***
- ‘crowned pigeon’ ***upin***
- ‘crush’ *v. nopal u-*
- ‘cry’ *v. sa-*
- ‘cup’ ***itenmbu, wonglin***
- ‘cuscus’ ***ngwimakan, tiponüm***
- ‘custom’ ***i***
- ‘cut down’ *v. lo-, watlo-*
- ‘cut’ *v. lo-, nikä-, nikü-, nka-, nki-, we u-, won-*
- ‘cyclone’ ***ngungun***

D – d

- ‘daka’ ***kumblima, nakam wanmbi, nganangan, wanmbi***
- ‘dance’ *v. wutini-*
- ‘dark’ ***mbun, mumne***
- ‘daughter’ ***yanalum, yanat, yenalam, yenat***
- ‘dawn’ ***liwa***
- ‘day’ ***ane, ilom***
- ‘daytime’ ***ane***
- ‘deaf’ ***kikal wopa***
- ‘decaying’ ***alata***
- ‘decoration’ ***manangum***
- ‘devil’ ***yambalpa***
- ‘dew’ ***inimnji***
- ‘diaphragm’ ***tümbil***
- ‘die’ *v. ni-, nipinp u-, nipunp u-*
- ‘difficult’ ***matamal***

## 18.2 English-to-Ulwa finder list

- ‘dig’ *v. nika-*, *niki-*, *nka-*, *nki-*
- ‘digit’ *imu*
- ‘dirty’ *tembi*
- ‘disapprove of’ *v. alakamb-*
- ‘dish’ *ulet*
- ‘dislike’ *v. alakamb-*
- ‘district officer’ *wanwane*
- ‘ditch’ *numini*, *u*
- ‘do’ *v. ni-*
- ‘dog’ *tin*
- ‘don’t!’ *wana*, *wanap*
- ‘door’ *mwa*
- ‘dove’ *walimot*
- ‘down’ *li*
- ‘downstream’ *li*
- ‘downward’ *li*
- ‘dragonfly’ *maman*
- ‘dream’ *longom*
- ‘drink’ *v. ama-*, *la-*
- ‘drinking coconut’ *andimoni*
- ‘drum’ *ansimu*, *nite*, *numbu*
- ‘dry’ *wapata*
- ‘dry’ *v. mondo-*
- ‘dry season’ *ane wapata*
- ‘duck’ *wutiwuti*
- ‘dull’ *pon*, *tambumana*
- ‘dust’ *ititil*
- ‘dwarf’ *metmet*

## E – e

- ‘each other’ *ambin=*
- ‘eagle’ *amangala*, *awsingin*
- ‘ear’ *kikal*
- ‘earlier’ *ipka*
- ‘earring’ *mungun*
- ‘earth’ *ini*
- ‘earthquake’ *numnata*
- ‘earwax’ *mungun*

18 Lexicon

- ‘eat’ *v. ama-*, *la-*
- ‘eel’ *kundan*, *yawatalin*
- ‘egg’ *mütin*, *yokomtin*
- ‘egg shell’ *nambum*
- ‘egg white’ *ya*
- ‘egg yolk’ *kalum*
- ‘eh?’ *a*, *e*
- ‘eight’ *angay kwe lele ndiwon ndiwatlip*
- ‘eighteen’ *angay lele lele ndiwon ndiwatlip*
- ‘eighty’ *ankam unduwan nali lele*
- ‘elbow’ *i ambatim*, *inpu*
- ‘elder’ *unduwan*
- ‘eleven’ *angay nini kwe mowon ndiwatlip*, *nali kwe kwe*
- ‘else’ *tiki*
- ‘empty’ *ulwa*
- ‘end’ *at*
- ‘enemy’ *mbalanji*, *unda*
- ‘enough’ *v. nakamb-*
- ‘entire’ *wopa*
- ‘equal’ *ambalka*
- ‘erima’ *awe*
- ‘even though’ *maski*
- ‘evening’ *awal*, *imba*
- ‘every’ *nunu*
- ‘every day’ *nunu ilom*
- ‘everyone’ *wopa*
- ‘everything’ *nunu nji*, *wopa*
- ‘examine’ *v. limndi uta-*
- ‘excrement’ *minyam*
- ‘eye’ *limndi*
- ‘eye mucus’ *limndi minyam*
- ‘eye of a needle’ *mwa*

F – f

- ‘face’ *monombam*, *mwa*
- ‘fall’ *v. li u-*
- ‘fallow garden’ *wandapata*
- ‘falsehood’ *awaw*

## 18.2 English-to-Ulwa finder list

- ‘family member’ *nambana ankam, tamndi*
- ‘fan’ *wun*
- ‘far’ *ngaya, wala*
- ‘far-off’ *wala*
- ‘fart’ *nuku*
- ‘fast’ *mbuka*
- ‘fat’ *anen*
- ‘father’ *itom, tata*
- ‘fear’ *v. ala namnap*
- ‘fearful’ *namna*
- ‘feather’ *namibli, tal, wowane*
- ‘feces’ *minyam*
- ‘feed’ *v. na-*
- ‘feel’ *v. wana-*
- ‘fell’ *v. lo-*
- ‘female’ *yana, yena*
- ‘fence’ *tümbil*
- ‘fern’ *lindin, mungul*
- ‘few’ *ilum*
- ‘fiber’ *mi*
- ‘fifteen’ *angay lele*
- ‘fifty’ *ankam unduwan, nali angay*
- ‘fig tree’ *mika*
- ‘fight’ *at*
- ‘fight’ *v. amblawali-*
- ‘ficus’ *mika*
- ‘fin’ *angun*
- ‘final’ *watangin*
- ‘finger’ *imu*
- ‘fingernail’ *sinanan*
- ‘fire’ *apin*
- ‘fire tongs’ *apin nangin, nangin*
- ‘firefly’ *mbomala, nali*
- ‘firewood’ *imot*
- ‘first’ *ipka*
- ‘fish’ *wambana*
- ‘fish hook’ *uma*
- ‘fish scale’ *wowaw*

## 18 Lexicon

- ‘fish sp.’ *kundan, lanjin, lumnjap, mapu, may, mbatmbat, nümban, somün, upa, upan, wowaw, yawatalin*  
‘fish trap’ *iwa, ngin, tukul*  
‘fishing line’ *asiya*  
‘fishing net’ *ngin*  
‘fishing spear’ *nap*  
‘fishtail’ *anaw, angun*  
‘five’ *angay*  
‘flashlight’ *mbomala nangum*  
‘flat’ *ambalka*  
‘flatus’ *nuku*  
‘flesh’ *lam*  
‘float’ v. *ul watka-*  
‘flood’ *inim ambi*  
‘floor’ *apa ini*  
‘flour’ *we*  
‘flow’ v. *i, ma-*  
‘flower’ *nambana, woka*  
‘flower sheath’ *nisi*  
‘flute’ *mota, wusimi*  
‘fly’ *njimana, sikal*  
‘fly’ v. *wiwina-*  
‘flying fox’ *niplopa*  
‘fog’ *lingin*  
‘follow’ v. *angani ka-*  
‘food’ *mundu*  
‘foot’ *utii, wutii*  
‘footprint’ *wutii yiwa*  
‘for’ *ala, andii, andüm, andin, nakap, nap*  
‘for the sake of’ *nakap, nap*  
‘force’ v. *ul ni-*  
‘forearm’ *i nangum*  
‘forehead’ *monombam*  
‘forest’ *wandam*  
‘forget’ v. *topinka-*  
‘forget about it!’ *mambilakan*  
‘fork’ *akatoma*  
‘forty’ *nali watanginila*  
‘four’ *watanginila*

## 18.2 English-to-Ulwa finder list

- ‘fourteen’ *angay nini watanginila ndiwon ndiwalip, nali kwe watanginila*
- ‘fourth toe’ *wutimu law*
- ‘fresh’ *akinaka*
- ‘friend’ *awena, aweta*
- ‘frog’ *wolname, womotana*
- ‘frog sp.’ *kilakili, popotala, tongonat, tomona, wali, wandiwandii*
- ‘from’ *ala, andi, andim, andin, u*
- ‘from here’ *mbu*
- ‘from there’ *ando*
- ‘frond’ *akinanga, isi, nopal, wema*
- ‘front’ *ip, ipwat*
- ‘fruit’ *mu*
- ‘fruit sp.’ *mondin*
- ‘fruitlessly’ *woyambin*
- ‘full’ *monop, wopa*
- ‘fungus’ *momul*
- ‘fur’ *nambli*
- ‘fuzz’ *isi*

G – g

- ‘galip’ *nokosam*
- ‘gallbladder’ *mìnandin*
- ‘game’ *tinum*
- ‘garamut’ *numbu*
- ‘garbage’ *itím, umba*
- ‘garden’ *wandam, wandapata*
- ‘garfish’ *lumnjap*
- ‘gather’ v. *kuk u-*
- ‘gecko’ *nataw, wemana*
- ‘get’ v. *in-, ina-, t, ti-*
- ‘get up’ v. *tinanga-*
- ‘ghost’ *nambana*
- ‘giant’ *nipat*
- ‘ginger’ *anat, mili*
- ‘girl’ *nungol, nungolke, yanalam, yenalam*
- ‘give birth’ v. *kot-*
- ‘give’ v. *na-*
- ‘glowing fungus’ *momul*

18 Lexicon

- ‘go’ v. *anma-*, *atay*, *i*, *li*, *lo-*, *lu-*, *a-*, *unda-*
- ‘go!’ *nol*
- ‘go around’ v. *unda-*
- ‘go down’ v. *li*
- ‘go out’ v. *anma-*
- ‘go up’ v. *atay*
- ‘God’ *ambi*
- ‘good’ *anma*
- ‘good afternoon’ *awal anma*, *awal nambii anma*
- ‘good day’ *ane anma*
- ‘good evening’ *imba anma*
- ‘good morning’ *umbenam anma*
- ‘good night’ *imba anma*
- ‘goodbye’ *namanu*
- ‘gorgor’ *mili*
- ‘gourd’ *ansi*
- ‘grab’ v. *ikali lü-*
- ‘grand’ *ngata*
- ‘grandchild’ *yalum*
- ‘granddaughter’ *yalum*
- ‘grandfather’ *itom ngata*
- ‘grandmother’ *inom ngata*, *mom*
- ‘grandparent’ *ngata*
- ‘grandson’ *yalum*
- ‘grass’ *anul*, *asi*, *nipum*
- ‘grass knife’ *asiyot*
- ‘grass skirt’ *al*, *ana*, *anapot*
- ‘grasshopper’ *kukum*
- ‘grassland’ *anul*
- ‘grave’ *inum*, *mbinmbin*
- ‘gray hair’ *monkin*
- ‘grease’ *anen*
- ‘great-grandchild’ *ndunduma*
- ‘great-grandparent’ *ndunduma*
- ‘great-uncle’ *ngata yawa*
- ‘green’ *minal*
- ‘greens’ *natnat*
- ‘grind’ v. *uta-*
- ‘groin’ *uti moni*

## 18.2 English-to-Ulwa finder list

‘ground’ *ini, inum*  
 ‘grub sp.’ *inane, münkin, mundum, siwi, sum*  
 ‘gudgeon’ *mapu*  
 ‘gums’ ambla *lam*  
 ‘guria’ *upin*  
 ‘guts’ *inji, münane*

## H – h

‘habit’ *i*  
 ‘hair’ *monkin, nil, wonmi*  
 ‘hand’ *i*  
 ‘hand drum’ *nïte*  
 ‘handle’ *wen*  
 ‘happy, be’ v. *anma wanani-*  
 ‘hard’ *nïpokonam*  
 ‘hardwood tree’ *lemetam*  
 ‘harvest’ v. *ne-*  
 ‘hate’ v. *alakamb-*  
 ‘haus boi’ *amba*  
 ‘haus tambaran’ *amba*  
 ‘hawk’ *amangala, awsingin*  
 ‘he’ *mï*  
 ‘he is the one’ *münam*  
 ‘head’ *mu, unduwan*  
 ‘headache’ *unduwan apïn*  
 ‘headress’ *tongla*  
 ‘healthy’ *anma*  
 ‘heap’ *tumopa, umba*  
 ‘hear’ v. *kïkal wana-*  
 ‘heart’ *ina, yom*  
 ‘hearth’ *twa*  
 ‘heavy’ *kenmbu*  
 ‘heel’ *wutïnpu*  
 ‘hence’ *mbu*  
 ‘her’ *ma=, mo=, manji*  
 ‘her own’ *ambïnji*  
 ‘here’ *mbi, mbu*  
 ‘hers’ *manji*

18 Lexicon

- ‘herself’ *mawa, mawe*
- ‘hey’ *e*
- ‘hiccup’ *nikin*
- ‘hide’ *nambi*
- ‘hide’ v. *nokop li-*
- ‘high’ *ata*
- ‘hill’ *yīwa*
- ‘him’ *ma=, mo=*
- ‘himself’ *ambawa=, ambi=, ambuwe, mawa, mawe*
- ‘hip’ *tipal*
- ‘his’ *manji*
- ‘his own’ *ambinji*
- ‘hit’ v. *as, asa-, ati-, wali-*
- ‘hither’ *mbi*
- ‘hive’ *wawal*
- ‘hm’ *m*
- ‘hoe’ *tanawen*
- ‘hoe’ v. *nika-, nikii-, nka-, nki-*
- ‘hold’ v. *ikali li-*
- ‘hole’ *inmi*
- ‘Holy Spirit’ *nonal*
- ‘hoof’ *akat*
- ‘hook’ *uma*
- ‘horn’ *kokal*
- ‘hornbill’ *almba*
- ‘hot’ *wananum*
- ‘hot water’ *manal*
- ‘house’ *apa*
- ‘housefly’ *njimana*
- ‘how many?’ *anjika*
- ‘how?’ *anjikaka*
- ‘huge’ *ngata*
- ‘human’ *ankam*
- ‘hundred’ *uta*
- ‘hunger’ *mundu*
- ‘hungry, be’ v. *mundu asa-*
- ‘hunt’ v. *andilalo-, anglalo-*
- ‘husband’ *numan*

## 18.2 English-to-Ulwa finder list

‘husk’ *tīl*

I – i

‘I’ *ni*

‘I myself’ *nawa, nuwe*

‘idol’ *molombi*

‘if’ *sapos*

‘ignite’ v. *lomon-*

‘ilima’ *awe*

‘ill’ *tembi*

‘illness’ *tembi*

‘important person’ *wokin*

‘in’ *in, ka, u*

‘in front of’ *ipka*

‘in that way’ *ka, maka, mīka*

‘in this way’ *ka, maka, mīka*

‘in turn’ *wolka*

‘in vain’ *awlop*

‘in-law’ *inga*

‘index finger’ *imu ankam*

‘inhabit’ v. *p-, wap*

‘initiation rites’ *sasi*

‘innards’ *inji*

‘insect sp.’ *amam, apwane, aylat, kalingana, kukum, lamndu mu, maman, mambun, manjimanji, mümin, mu, mbomala, nali, nitil, numbunum, nuna, ngunguswa, njimana, sambulumbu, sikal, sīmin, tambin, tomoy, tongonat, unapin, wapal, yakal, yambipal, yami, yangun*

‘inside’ *in*

‘insides’ *inji*

‘instance’ *ika*

‘intelligent’ *anma*

‘intestines’ *mīnane*

‘into’ *in*

‘iris’ *lümndi mu*

‘ironwood’ *nanim, numbu*

‘it’ *ma=, mo=, mī*

‘it is the one’ *mīnam*

‘its’ *manji*

18 Lexicon

‘its own’ *ambinji*  
‘itself’ *ambawa=*, *ambi=*, *ambuwe*, *mawa*, *mawe*

J – j

‘Java almond’ *nokosam*  
‘jaw’ *limama*  
‘jellied sago’ *ay*, *aypul*  
‘Jew’s harp’ *sinangul*  
‘job’ *wombin*  
‘joint’ *ambatüm*, *min*  
‘jump’ v. *ulep* *lü-*  
‘jungle’ *wandam*  
‘just’ *lolop*, *ko*, *kop*, *kwa*, *wa*  
‘just a few’ *kekaka*, *kwekaka*

K – k

‘*kalangal*’ *awalawa*  
‘*kambang*’ *i*  
‘*kanda*’ *le*  
‘*kandere*’ *yawa*  
‘*kapul*’ *ngwimakan*, *tiponüm*  
‘*karakum*’ *ngungun*  
‘*kaukau*’ *nongontam*  
‘*kawawar*’ *anat*  
‘*kiap*’ *wanwane*  
‘kidney’ *ndanandum* *mu*  
‘kill’ v. *as*, *asa-*, *ati-*, *wali-*  
‘kin’ *nambana* *ankam*, *tamndi*  
‘kingfisher’ *wombulalaw*  
‘knee’ *wuti* *ambatüm*  
‘knife’ *asiyot*, *sina*, *yawt*, *yot*  
‘know’ v. *kalamp*  
‘knowing’ *kalam*  
‘knowledge’ *kalam*  
‘knowledgeable’ *kalam*  
‘*koki*’ *yopa*  
‘*kokomo*’ *almba*

## 18.2 English-to-Ulwa finder list

‘*kongkong*’ *ataṭe*  
‘*kulau*’ *andüm̩oni*  
‘*kumu*’ *natnat*  
‘*kumu mosong*’ *ankin̩*  
‘*kumul*’ *yamanyawi*  
‘*kunai*’ *nipum*  
‘*kundu*’ *nïte*  
‘*kwila*’ *nanüm̩*

### L – L

‘lacking’ *mundotoma*  
‘ladder’ *tamben, wat*  
‘ladle’ *wonglin*  
‘ladybug’ *amam*  
‘lake’ *inimpul*  
‘land’ *ini*  
‘language’ *mütin, na*  
‘lap’ *wutii name*  
‘large’ *ambi*  
‘last’ *watangin*  
‘later’ *anganika, naka*  
‘laugh’ v. *atala-*  
‘laughter’ *atal*  
‘*laulau*’ *eklak*  
‘leaf’ *mündapan, moma, wapa*  
‘learn’ v. *sikulmakan ni-*  
‘leave’ v. *ka-, laka-*  
‘leech’ *nasalïwa*  
‘left’ *andana*  
‘left-hand’ *andana*  
‘leftovers’ *util*  
‘leg’ *utii, wutii*  
‘lest’ *nongut*  
‘let’ v. *ka-, laka-*  
‘let’s go!’ *nol*  
‘lie’ *awaw*  
‘lie’ v. *lop ka-*  
‘lie down’ v. *lop ka-*

18 Lexicon

- ‘ligament’ *ndal*
- ‘light’ *anembal, wiwila*
- ‘lighter’ *apin*
- ‘lightning’ *anam*
- ‘limbum’ *me*
- ‘lime’ *i*
- ‘lime gourd’ *ansi*
- ‘lip daka’ *wanmbi wapa*
- ‘lips’ *tanum*
- ‘liquid’ *inim*
- ‘listen’ v. *kikal wana-*
- ‘little’ *ilum, njukuta*
- ‘little finger’ *imu watangin*
- ‘little toe’ *wutimu watangin*
- ‘live’ v. *p-, wap*
- ‘liver’ *ina*
- ‘lizard’ *nikit*
- ‘lizard sp.’ *kayanmali, nangu, nataw, simbili, wemana, womba*
- ‘located, be’ v. *p-, wap*
- ‘log’ *imot*
- ‘loincloth’ *al*
- ‘long’ *ngaya, wutota*
- ‘look’ v. *lümndi ala-*
- ‘look at’ v. *lümndi li-, lümndi uta-*
- ‘louse’ *mimin, simin*
- ‘low’ *li*
- ‘lower’ *li*
- ‘lower leg’ *wutii anmot*
- ‘lower lip’ *li tanum*
- ‘lungs’ *woplota*

M – m

- ‘machete’ *yawt, yot*
- ‘maggot’ *manjimanji*
- ‘magic’ *amba, ambet, sawi, tawi*
- ‘maize’ *kon*
- ‘makau’ *mbatmbat*
- ‘make’ v. *ita-, nambiniki-, ul ni-*

## 18.2 English-to-Ulwa finder list

- ‘Malay apple’ *eklak*  
 ‘male’ *yata, yeta*  
 ‘mallet’ *numbu motam*  
 ‘malo’ *al*  
 ‘mama’ *nana*  
 ‘mami’ *yena utam*  
 ‘man’ *itom, yata, yeta*  
 ‘mango’ *anümbu*  
 ‘mantis’ *kalingana*  
 ‘many’ *nunu, tingen*  
 ‘marmar’ *monam*  
 ‘maslai’ *sasi yena*  
 ‘mash’ v. *nopal u-*  
 ‘mask’ *nambana, nambana mwa*  
 ‘matches’ *apin*  
 ‘mausgras pis’ *may*  
 ‘may’ *ken*  
 ‘maybe’ *tap*  
 ‘me’ *ni=*  
 ‘me myself’ *nawa, nuwe*  
 ‘meat’ *lam, mupu*  
 ‘men’s house’ *amba*  
 ‘menstruation’ *iwil*  
 ‘mesh’ *suwan*  
 ‘message’ *na*  
 ‘mhm’ *m*  
 ‘midday’ *ane, ane wombam*  
 ‘middle’ *wombam, wome*  
 ‘middle finger’ *imu wome*  
 ‘middle toe’ *wutimu wome*  
 ‘milk’ *wol mindam*  
 ‘millipede’ *aylat*  
 ‘mind’ *ina*  
 ‘mine’ *ninji*  
 ‘mix of betel nut’ *ansi*  
 ‘molar’ *kat ambla*  
 ‘mold’ *momul*  
 ‘mon’ *amla*  
 ‘money’ *ata monam mu, inamba, palapal, wombasa anga*

18 Lexicon

- ‘month’ *iwil*
- ‘moon’ *iwil, yawil*
- ‘moran’ *animasi*
- ‘moreover’ *maweka, moweka*
- ‘morning’ *umbenam*
- ‘morota’ *ila*
- ‘mosquito’ *yangun*
- ‘mosquito bite’ *mu*
- ‘mosquito net’ *al*
- ‘mosquito-swatter’ *tongan*
- ‘mosquitofish’ *upa*
- ‘mother’ *inom, nana*
- ‘motorboat’ *anaw*
- ‘mound’ *yïwa*
- ‘mountain’ *inkaw*
- ‘mouth’ *mama, tanum*
- ‘mouth harp’ *sinangul*
- ‘much’ *ambi*
- ‘mucus’ *nimin*
- ‘mud’ *mutulum*
- ‘mumut’ *wondi*
- ‘muruk’ *kalim*
- ‘muscle’ *lam*
- ‘mushroom’ *wanwane*
- ‘must’ *mas*
- ‘my’ *nïnji*
- ‘my own’ *ambïnji*
- ‘myself’ *ambawa=, ambï=, ambuwe*

N – n

- ‘nah’ *asa*
- ‘nail’ *sinanan*
- ‘name’ *wi*
- ‘nape’ *tumbunma*
- ‘narrow’ *njukuta*
- ‘navel’ *unet*
- ‘near’ *kana, kanam, nu*
- ‘neck’ *tumbunma, um*

## 18.2 English-to-Ulwa finder list

- ‘needle’ *uma*  
 ‘nephew’ *ansi nungol*  
 ‘nest’ *kika, nim, wawal*  
 ‘net’ *al, ngin*  
 ‘net bag’ *ani*  
 ‘nettle’ *amendum, mamnda, yangusole*  
 ‘new’ *akinaka*  
 ‘next day’ *wop*  
 ‘next of kin’ *tamndi*  
 ‘next to’ *kana, kanam*  
 ‘nibbling’ *ansi nungol*  
 ‘nice’ *anma*  
 ‘niece’ *ansi nungol, ansi yanat*  
 ‘night’ *imba*  
 ‘nilpis’ *lanjin*  
 ‘nine’ *angay kwe watangiila ndiwon ndiwatlip*  
 ‘nineteen’ *angay lele watangiila ndiwon ndiwatlip*  
 ‘ninety’ *ankam unduwan nali watangiila*  
 ‘nipple’ *wolmu*  
 ‘no’ *ango, ase, nongat*  
 ‘none’ *ulwa*  
 ‘noon’ *ane wombam*  
 ‘nose’ *ip*  
 ‘nosering’ *asimina*  
 ‘not’ *ango*  
 ‘nothing’ *ulwa*  
 ‘now’ *amun*  
 ‘nowadays’ *amun*  
 ‘nut’ *mu*  
 ‘nut sp.’ *kawa, lamban, wambin*

## O – o

- ‘occipital bone’ *akunpu*  
 ‘ocean’ *angumoni nimal*  
 ‘odor’ *nambit*  
 ‘official’ *inanginmana*  
 ‘often’ *nunu ika*  
 ‘OK’ *ande, andi, oke*

18 Lexicon

- ‘okari nut’ *un*
- ‘okay’ *ande, andi, oke*
- ‘old’ *wapata*
- ‘old man’ *itom ngata*
- ‘old person’ *ngata*
- ‘old woman’ *inom ngata*
- ‘older brother’ *atuma*
- ‘older sister’ *atana*
- ‘olsem’ *ka, maka, mika*
- ‘on’ *ka*
- ‘on account of’ *nakap, nap*
- ‘one’ *kwa, kwe*
- ‘one another’ *ambla=*
- ‘one by one’ *kekaka, kwekaka*
- ‘one each’ *kekaka, kwekaka*
- ‘one hundred’ *uta*
- ‘only’ *we*
- ‘onto’ *wat*
- ‘ooh’ *u*
- ‘opening’ *mwa*
- ‘or’ *o*
- ‘orange’ *tondiway*
- ‘orchid’ *wokomana*
- ‘other’ *kwa*
- ‘our’ *anji, nganji, ngunanji, unanji*
- ‘our own’ *ambinji, amblanji*
- ‘ours’ *anji, nganji, ngunanji, unanji*
- ‘ourselves’ *ambin=, mbinawa, ambinwe, ambla=, amblawa, amblawe*
- ‘out’ *an*
- ‘outboard motor’ *anaw*
- ‘outhouse’ *tumbu itim*
- ‘outside’ *anmbi*
- ‘over’ *wan*
- ‘ow’ *ay*
- ‘owl’ *mamwapa*
- ‘own’ *wo*
- ‘owner’ *tamndi*

## 18.2 English-to-Ulwa finder list

## P – p

- ‘Pacific walnut’ *amla*
- ‘package’ *muku*
- ‘packet’ *muku*
- ‘paddle’ *anaw*
- ‘pain’ *apin*
- ‘palm’ *anduwan, mukuwi, ulum, wepal*
- ‘palm flower’ *nambana*
- ‘palm frond’ *akinanga, isi, wema*
- ‘palm of the hand’ *i mwa, yombam*
- ‘palm sp.’ *me, mbilanda, ndukumbu*
- ‘palm stem’ *me*
- ‘pan’ *wombasa*
- ‘pancake’ *we*
- ‘pandanus’ *ndil*
- ‘pandol’ *nisi*
- ‘pangal’ *isi, wema*
- ‘panpipes’ *wusimi*
- ‘papa’ *tata*
- ‘papaya’ *popo*
- ‘paper’ *mindapan*
- ‘parasite’ *ana*
- ‘parrot’ *ane uta, awalawa, langay, moni*
- ‘pass’ *v. klop-*
- ‘path’ *tilwa*
- ‘patrol officer’ *wanwane*
- ‘pause’ *v. wulin u-*
- ‘peace’ *yopa*
- ‘peak’ *ka*
- ‘peel’ *v. nambuwe u-, ulo-*
- ‘penis’ *ansi, won*
- ‘penis gourd’ *ansi*
- ‘pepper’ *kumblima, nakam, nganangan, wanmbi*
- ‘perceive’ *v. wana-*
- ‘perch’ *lanjin*
- ‘perfume’ *yanimana*
- ‘person’ *ankam*
- ‘perspiration’ *apin inim*

18 Lexicon

- ‘phlegm’ *utan*
- ‘pick’ v. *ango-*
- ‘pick-axe’ *anasa*
- ‘piece’ *anga, at, ilum, pul*
- ‘piece of wood’ *impul*
- ‘pig’ *lamndu, namndu*
- ‘pigeon’ *membul walimot*
- ‘pile’ *tumopa*
- ‘pile’ v. *kuk u-*
- ‘pimple’ *andipipi*
- ‘pinky finger’ *imu watangin*
- ‘pinky toe’ *wutimu watangin*
- ‘pith’ *ulum*
- ‘pitiful’ *ngusuwa*
- ‘pitpit’ *palam*
- ‘place’ *luwa, pul*
- ‘plane’ *mbalus*
- ‘planet’ *mbomala*
- ‘plant sp.’ *amendum, anem, law, lindin, mamnda, moniwot, mungul, namle, netil, ngungun, tondiway, waenkin, wawana, wokomana, yangusole, yanimana*
- ‘plant’ v. *lapa-*
- ‘plate’ *uta, wuta*
- ‘platform’ *sakla, wulis*
- ‘play’ *tinum*
- ‘play’ v. *sini-*
- ‘please’ *kop*
- ‘pointlessly’ *woyambin*
- ‘poison’ *ambet*
- ‘police officer’ *wanwane*
- ‘pond’ *inimpul*
- ‘poor’ *ngusuwa, tembi*
- ‘poor thing’ *mangusuwa, mangusuwata*
- ‘poor things’ *mingusuwa, mingusuwata, ndingusuwa, ndingusuwata*
- ‘porch’ *apa mot*
- ‘possum’ *ngwimakan, tiponim*
- ‘post’ *anmot, numbu*
- ‘pot’ *kukumbe, samban, simbin, wemali, wewun, wombasa*
- ‘pouch’ *ame*

## 18.2 English-to-Ulwa finder list

- ‘pour’ *v. tomal u-*
- ‘pray’ *v. isi monombam u-*
- ‘precede’ *v. ip ka-*
- ‘prepare’ *v. nïka-, nïki-, nka-, nkï-*
- ‘pressure’ *v. ul ni-*
- ‘problem’ *kenmbu*
- ‘pull’ *v. angom li-*
- ‘pull out’ *v. ango-, angom li-*
- ‘pulp’ *mupu*
- ‘pupil’ *lïmndi mu*
- ‘purple’ *anem*
- ‘purpur’ *ana, moniwot*
- ‘pus’ *mïndam*
- ‘push’ *v. s, si-*
- ‘put’ *v. atali-, aw, l, li-, lumo-, u-, umo-*
- ‘put in’ *v. inu-*
- ‘put up’ *v. atali-*
- ‘python’ *animasi*

### Q – q

- ‘question’ *atwana*
- ‘quickly’ *mbuka*
- ‘quiet’ *andil*

### R – r

- ‘rack’ *suwan*
- ‘raft’ *wulis*
- ‘rain’ *inim*
- ‘rain tree’ *monam*
- ‘rain’ *v. loopo-*
- ‘rainbow’ *anem nambum*
- ‘rainbow fish’ *wowaw*
- ‘rainy season’ *inim*
- ‘rash’ *yambola*
- ‘rat sp.’ *matlaka, mblantu, wala*
- ‘rattan’ *le*
- ‘raw’ *akïnaka*

18 Lexicon

- ‘really’ *apka*
- ‘rear’ *angani, unmbi*
- ‘reason’ *na*
- ‘recently’ *amun*
- ‘red’ *ngungun*
- ‘red ant’ *ngungun*
- ‘red buai’ *ansi*
- ‘reeds’ *awindal*
- ‘refuse’ *imbìn, util*
- ‘regularly’ *nunu ika*
- ‘relax’ v. *wulin u-*
- ‘reside’ v. *p-, wap*
- ‘rest’ v. *wulin u-*
- ‘ribs’ *wal*
- ‘rice’ *asimu*
- ‘right’ *inapum, maw*
- ‘right-hand’ *inapum*
- ‘ring’ *asimina, mungun*
- ‘ring finger’ *imu law*
- ‘ringworm’ *akal*
- ‘ripe’ *mìnwata*
- ‘rites’ *sasi*
- ‘river’ *nimal*
- ‘river snail’ *manana*
- ‘riverbank’ *ika*
- ‘road’ *tilwa*
- ‘rock’ *tana*
- ‘roof’ *apaka*
- ‘root’ *ilu, timal*
- ‘rop daka’ *wanmbi mutam*
- ‘rope’ *nipil*
- ‘rotten’ *mìnwata*
- ‘rotting’ *alata, minap, mìnwata*
- ‘round’ *wopaw*
- ‘rub’ v. *uta-*
- ‘rubbish’ *itim, umba*
- ‘run’ v. *imbam ka-*

## 18.2 English-to-Ulwa finder list

## S – s

- ‘sago’ *ay*
- ‘sago flour’ *we*
- ‘sago jelly’ *ay, aypul*
- ‘sago palm’ *anduwan, mukuwi, ulum, wepal*
- ‘sago pancake’ *we*
- ‘sago pith’ *ulum*
- ‘sago shoot’ *andi, wan*
- ‘sago sp.’ *alaman, inimndum, kukumbe, mïnkin ulum, nïndiwe, nïnil, nowe, tambïn ulum*
- ‘sago starch’ *we*
- ‘sago stick’ *aymoma*
- ‘sago strainer’ *yawa*
- ‘salat’ *amendum, mamnda, yangusole*
- ‘saliva’ *sawi*
- ‘salt’ *isi*
- ‘sand’ *tana isi*
- ‘sap’ *im kal*
- ‘sated’ *monop*
- ‘say’ v. *ka-, ki-, t, ta-*
- ‘scab’ *tawatal*
- ‘scabies’ *yambola*
- ‘scale’ *wowaw*
- ‘scalp’ *unduwan nambi*
- ‘scar’ *mbun*
- ‘scared’ *namna*
- ‘scared, be’ v. *namnap*
- ‘scarf’ *ayna*
- ‘school’ *sikul*
- ‘scissors’ *nangïn*
- ‘scoop’ *aypul*
- ‘scoop’ v. *uta-*
- ‘scorpion’ *alsä*
- ‘scrape’ v. *ale-*
- ‘scratch’ v. *ana-*
- ‘scrotum’ *mïtin ame*
- ‘scrub’ v. *ana-*
- ‘sea’ *angumoni nïmal*

18 Lexicon

- ‘second toe’ *wutīmu ankam*
- ‘see’ v. *līmndī ala-*
- ‘seed’ **mu**
- ‘seed sp.’ *awame*
- ‘seedling’ *nangum*
- ‘seek’ v. *andilalo-, anglalo-*
- ‘segment’ *wawat*
- ‘semen’ **won inim**
- ‘send’ v. *kali lī-*
- ‘sense’ v. *wana-*
- ‘seven’ *angay kwe nini minwon ndīwatlip*
- ‘seventeen’ *angay lele nini minwon ndīwatlip*
- ‘seventy’ *ankam unduwan nali nini*
- ‘sew’ v. **me-**
- ‘shade’ **ndande**
- ‘shadow’ **ndande**
- ‘shaft’ *yokam*
- ‘sharp’ *kikalsina, matamal*
- ‘she’ **mī**
- ‘she is the one’ *mīnam*
- ‘sheet’ *al nambī*
- ‘shelf’ *aplatam, apot*
- ‘shell’ *palapal, til, uta, wokomana, wuta*
- ‘shield’ *wanam*
- ‘shin’ *wutī anmot*
- ‘shoe’ *yakam*
- ‘shoot’ *andi, nangum, pal, pat, wan*
- ‘shoot’ v. *as, asa-, atī-, wali-*
- ‘short’ *mundotoma*
- ‘should’ **mas**
- ‘shoulder’ *awi*
- ‘shout’ v. *uni-*
- ‘shovel’ **mae**
- ‘show’ v. *=n ul si-*
- ‘shun’ v. *kamb-*
- ‘sibling’ *wot*
- ‘sick’ **tembi**
- ‘sickness’ **tembi**
- ‘side’ *anga, awi, wanam*

## 18.2 English-to-Ulwa finder list

- ‘*sikau*’ *wakan*  
 ‘simply’ *ko, kop, kwa, wa*  
 ‘sing’ v. *kawni-*  
 ‘Singapore taro’ *atate*  
 ‘singsing’ *kaw*  
 ‘sister’ *anapa, atana, wot yena*  
 ‘sister-in-law’ *atuma inga yena, inga yena, wot inga yena*  
 ‘sit’ v. *asi ka-*  
 ‘sit down’ v. *asi ka-*  
 ‘six’ *angay kwe kwe mowon ndiwatlip*  
 ‘sixteen’ *angay lele kwe mowon ndiwatlip*  
 ‘sixty’ *ankam unduwan nali*  
 ‘skin’ *nambi*  
 ‘skirt’ *al, ana, anapot, wopana*  
 ‘skull’ *akunpu*  
 ‘sky’ *anam*  
 ‘sleep’ v. *lowo-, wo-, wow*  
 ‘slit drum’ *numbu*  
 ‘slow’ *andil*  
 ‘small’ *njukuta, tike*  
 ‘smart’ *anma*  
 ‘smell’ *nambit*  
 ‘smell’ v. *nambit wana-*  
 ‘smoke’ *apin ngin*  
 ‘smoke’ v. *ama-, la-, mondo-*  
 ‘smooth’ *namli*  
 ‘snail’ sp. *manana*  
 ‘snake’ *anmoka*  
 ‘snake sp.’ *animasi, malaliwa, minal anmoka, ngum, yoma*  
 ‘sneeze’ *asimina*  
 ‘sniff’ v. *nambit wana-*  
 ‘snore’ *ip nonal*  
 ‘soft’ *namli*  
 ‘soil’ *ini*  
 ‘sole of the foot’ *wutii yombam*  
 ‘some’ *kuma*  
 ‘someone’ *kwa*  
 ‘something’ *nji*  
 ‘son’ *nungol, nungolke, yatalum, yetalum*

18 Lexicon

- ‘song’ *kaw*
- ‘soon’ *anganika, naka*
- ‘sore’ *tawa*
- ‘soup’ *isi*
- ‘spade’ *lemta, mae*
- ‘speak’ v. *ka-, kï-, t, ta-*
- ‘spear’ *lungum, mama, nap*
- ‘speech’ *minja, na*
- ‘spider’ *ingwa*
- ‘spider web’ *linginane*
- ‘spine’ *anangum, mutoma, nali, nin*
- ‘spirit house’ *amba*
- ‘spirit mask’ *nambana*
- ‘spirit sp.’ *inimnji, metmet, molpan, nambana, sasi yena, yambalpa*
- ‘spit’ *sawi*
- ‘spit’ v. *ngom lï-*
- ‘splinter’ *mi*
- ‘split’ v. *kol-*
- ‘spoiled’ *minwata*
- ‘spoon’ *ametamal*
- ‘sprout’ *tangam*
- ‘squeeze’ v. *mïmil u-*
- ‘stab’ v. *as, asa-, atï-, wali-*
- ‘stalk’ *sina, wan*
- ‘stand’ *nom*
- ‘stand’ v. *tane lï-, tñanga-*
- ‘stand up’ v. *tane lï-*
- ‘star’ *nali, mbomala*
- ‘starch’ *we*
- ‘statuette’ *molombi*
- ‘stay’ v. *p-, wap*
- ‘steal’ v. *mokum moko-*
- ‘stealth’ *mokum*
- ‘step’ *awlu*
- ‘steps’ *wat*
- ‘sternum’ *tambeta*
- ‘stick’ *aniñ, aymoma im nali, manangum, motam*
- ‘still’ *amun*
- ‘stinger’ *ambla*

## 18.2 English-to-Ulwa finder list

- ‘stinging nettle’ *amendum, mamnda, yangusole*  
 ‘stomach’ *umbopa*  
 ‘stone’ *tana*  
 ‘stone axe’ *tanatmu*  
 ‘story’ *misimisi, na*  
 ‘stove’ *twa*  
 ‘straight’ *anma*  
 ‘strain’ *v. mümil u-*  
 ‘strainer’ *imnde, yawa*  
 ‘strand’ *mi*  
 ‘stranger’ *mbalanji*  
 ‘strap’ *münüm, wam*  
 ‘strap of a bag’ *münüm*  
 ‘stretcher’ *sakla*  
 ‘string’ *asiya*  
 ‘string bag’ *ani, ayna*  
 ‘strong’ *yangle*  
 ‘suck’ *v. ama-, la-*  
 ‘sucker’ *nungum*  
 ‘suffice’ *v. nakamb-*  
 ‘sugar’ *mil*  
 ‘sugar glider’ *yawin*  
 ‘sugarcane’ *mil*  
 ‘summon’ *v. wanawni-*  
 ‘sun’ *ane*  
 ‘swamp’ *apinal, mika itim*  
 ‘swatter’ *tongan*  
 ‘sweat’ *apin inim*  
 ‘sweep’ *v. pop lü-*  
 ‘sweet’ *yangimot*  
 ‘sweet potato’ *nongontam*  
 ‘swell’ *v. wo-*  
 ‘swelling’ *angumoni*  
 ‘swim’ *v. inim mo ma-*  
 ‘sword grass’ *nipum*

T – t

- ‘table’ *aplatam*

## 18 Lexicon

- ‘tadpole’ *wolname*
- ‘tail’ *anaw*, *angun*
- ‘tail feather’ *tal*
- ‘take’ v. *moko-*, *t*, *tī-*
- ‘take one-by-one’ v. *moko-*
- ‘*talis*’ *un*
- ‘talk’ *na*
- ‘talk’ v. *ka-*, *ki-*, *t*, *ta-*
- ‘tall’ *wutota*
- ‘tall ginger’ *mili*
- ‘*tambu*’ *inga*
- ‘*tanget*’ *law*
- ‘*tarangau*’ *amangala*, *awsingin*
- ‘target’ *unda*
- ‘taro’ *minal*
- ‘taro sp.’ *ulumbi*
- ‘task’ *wombin*
- ‘taste’ v. *wana-*
- ‘tasty’ *yangimot*
- ‘tattoo’ *mak*
- ‘teach’ v. *=n =n kalam me-*
- ‘tear’ *lümndi inim*, *sal*
- ‘teardrop’ *lümndi inim*, *sal*
- ‘tell’ v. *ka-*, *ki-*, *t-*, *ta-*
- ‘temple’ *kikal indam*
- ‘ten’ *angay nini*, *nali*
- ‘tendon’ *ndal*
- ‘termite’ *küka*
- ‘testicle’ *mitün*
- ‘thank you’ *nünji anma*
- ‘thanks’ *nünji anma*
- ‘that’ *anda*, *anda=*, *nda*, *nda=*
- ‘that is it’ *andanam*
- ‘that itself’ *andawa*, *andawe*
- ‘that one’s’ *andanji*
- ‘that’s it’ *mawnam*
- ‘thatch’ *ila*
- ‘their’ *minji*, *ndinji*
- ‘their own’ *ambinji*, *amblanji*

## 18.2 English-to-Ulwa finder list

- ‘theirs’ *minji, ndinji*  
 ‘them’ *min=, mini=, ndi=*  
 ‘them two’ *min=, mini=*  
 ‘themselves’ *ambin=, ambinawa, ambinwe, ambla=, amblawa, amblawe, minawa, minwe, ndawa, nduwe*  
 ‘then’ *we*  
 ‘thence’ *ando*  
 ‘there’ *anda, ando*  
 ‘these’ *ngala, ngala=, ngin, ngin=*  
 ‘these ones’ *ngalanji, nginji*  
 ‘these themselves’ *ngalawa, ngalawe, nginawa, nginwe*  
 ‘these two’ *ngin, ngin=*  
 ‘they’ *min, ndin, ndi*  
 ‘they are the ones’ *ndinam*  
 ‘they two’ *ndin, min*  
 ‘thick’ *palmana*  
 ‘thigh’ *wutī name*  
 ‘thin’ *njukuta*  
 ‘thing’ *nji*  
 ‘think’ v. *inakawana-, ka-, ki-, t, ta-, wana-*  
 ‘thirteen’ *angay nini lele ndiwon ndiwatlip, nali kwe lele*  
 ‘thirty’ *nali lele*  
 ‘this’ *nga, nga=*  
 ‘this is it’ *ngam*  
 ‘this itself’ *ngawa, ngawe*  
 ‘this one’s’ *nganji*  
 ‘thither’ *anda*  
 ‘thorn’ *nap, nin*  
 ‘those’ *ala, ala=, andin, andin=, la, la=, ndin, ndin=*  
 ‘those ones’ *alanji, andinji*  
 ‘those themselves’ *alawa, alawe, andinawa, andinwe*  
 ‘those two’ *andin, andin=, ndin, ndin=*  
 ‘thought’ *na*  
 ‘thread’ *asiya*  
 ‘three’ *lele*  
 ‘three hundred’ *uta lele*  
 ‘throat’ *aninokam, mota*  
 ‘throw’ v. *kike u-, kuli lü-, mune u-, top lü-*  
 ‘thumb’ *imu unduwan*

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- ‘thunder’ *anam wapata*  
‘thus’ *ka, maka, mīka*  
‘ti plant’ *law*  
‘tie’ v. *ita-, mop lì-*  
‘tiktok’ *awindal*  
‘tilapia’ *mbatmbat*  
‘time’ *nunu, tem*  
‘tinea’ *akal*  
‘tip’ *ana, mu*  
‘to’ *iya*  
‘to here’ *mbī*  
‘to there’ *anda*  
‘tobacco’ *sokoy*  
‘tobacco sp.’ *way sokoy*  
‘today’ *amun*  
‘toe’ *wutümu*  
‘toenail’ *wutü sinanan*  
‘toilet’ *tumbu itüm*  
‘tokples’ *mütin*  
‘tomorrow’ *umbe*  
‘ton’ *lemetam*  
‘tongs’ *apin nangin, nangin, we nangin*  
‘tongue’ *münüm*  
‘too’ *luke*  
‘tooth’ *ambla*  
‘top’ *wat*  
‘top of the foot’ *wutü mutam*  
‘torch’ *anenisi*  
‘toward’ *iya*  
‘track’ *tilwa*  
‘trail’ *tǖlwa*  
‘trap’ *asiya, iwa, ngin, tukul*  
‘trash’ *itüm, umba*  
‘treaty’ *yopa*  
‘tree’ *im*  
‘tree sp.’ *aml̄a, awe, awnaka, eklak, lemetam, masamasa, mīka, monam, mutam, nanüm, nokosam, numbu, un, uwe, wasi, womba, yambi*  
‘tree spirit’ *molpan*  
‘true’ *anma*

## 18.2 English-to-Ulwa finder list

- ‘trunk’ *wome*
- ‘*tulip*’ *anmopa*
- ‘turn’ *v. t̪ikli ka-*
- ‘turn around’ *v. t̪ikli ka-*
- ‘turtle’ *way*
- ‘tusk’ *wonmbi*
- ‘twelve’ *angay nini nini minwon ndīwatlip, nali kwe nini*
- ‘twenty’ *angay watang̫nila, lamndu unduwan, nali nini*
- ‘twenty-five’ *angay angay, nali nini angay*
- ‘two’ *nini*
- ‘two hundred’ *uta nini*

### U – u

- ‘uh’ *a*
- ‘uh-uh’ *mm*
- ‘umbilical cord’ *unet*
- ‘uncle’ *itom, itom ambi, itom atuma, itom wot, ngata yawa, yawa, yawa ambi, yawa atuma, yawa wot*
- ‘under’ *imbam*
- ‘unite’ *v. kuk u-*
- ‘unwrap’ *v. kanaka lumo-*
- ‘up’ *ata*
- ‘upper’ *ata*
- ‘upper arm’ *i name*
- ‘upper leg’ *wut̪i name*
- ‘upper lip’ *ata tanum*
- ‘uproot’ *v. angom li-*
- ‘upstream’ *ata*
- ‘upward’ *ata*
- ‘urine’ *minam*
- ‘us’ *an=, ngan=, ngunan=, unan=*
- ‘us ourselves’ *anawa, anwe, nganawa, nganwe, ngunanawa, ngunanwe, unanawa, unanwe*
- ‘us two’ *ngan=, ngunan=*
- ‘uterus’ *ame*

### V – v

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- ‘vagina’ *inmbi*
- ‘various’ *nunu*
- ‘vegetable’ *natnat*
- ‘vegetable sp.’ *anat*, *ankin*, *anmopa*, *mambun*, *mili*, *wandana*, *yomal*,  
*yomba*
- ‘vegetables’ *natnat*
- ‘vein’ *ndal*
- ‘venom’ *tawi*
- ‘veranda’ *apa mot*
- ‘very’ *apka*
- ‘very own’ *wo*
- ‘village’ *wa*
- ‘vine’ *nipil*
- ‘vine sp.’ *angin*
- ‘vital spot’ *unda*
- ‘vomit’ v. *nongan u-*
- ‘vomitus’ *nongan*
- ‘vulva’ *inmbi*, *iwil*

W – w

- ‘waist’ *inapaw*
- ‘waist skirt’ *wopana*
- ‘waiting for’ *andila*, *angla*
- ‘walk’ v. *inda-*
- ‘wall’ *apa nambi*
- ‘wallaby’ *wakan*
- ‘warm’ *wananum*
- ‘wart’ *lenum*
- ‘was’ *wap*
- ‘wash’ v. *lopo-*
- ‘wasp’ *numbunum*
- ‘watch’ v. *limndi ala-*, *limndi li-*
- ‘water’ *inim*
- ‘water spirit’ *inimnji*
- ‘way’ *i*
- ‘we’ *an*, *ngan*, *nguna*, *ngunan*, *una*, *unan*
- ‘we ourselves’ *anawa*, *anwe*, *nganawa*, *nganwe*, *ngunanawa*, *ngunanwe*,  
*unanawa*, *unanwe*

## 18.2 English-to-Ulwa finder list

- ‘we two’ *ngan, nguna, ngunan*
- ‘weave’ *v. ula-*
- ‘web’ *linginane*
- ‘weep’ *v. sa-*
- ‘wel daka’ *nakam wanmbi*
- ‘well’ *anma*
- ‘wet’ *m̄inwata*
- ‘wet season’ *inim*
- ‘what?’ *angos*
- ‘what’s the matter?’ *anjikaka*
- ‘whatchamacallit’ *m̄ingamata*
- ‘whatever’ *angos, angos nji*
- ‘whatsoever’ *angos*
- ‘when’ *tem*
- ‘when?’ *ango tem*
- ‘whenever’ *tem*
- ‘where?’ *ango, ango luwa*
- ‘which?’ *ango*
- ‘whirlwind’ *ngungun*
- ‘white’ *waembil*
- ‘white ant’ *kika*
- ‘white hair’ *monkin*
- ‘white person’ *waembil ankam*
- ‘white spot’ *nataw*
- ‘who?’ *kuma, kwa*
- ‘whole’ *wopa*
- ‘whose?’ *kumanji, kwanji*
- ‘why?’ *angwena*
- ‘wide’ *palmana*
- ‘wife’ *yana, yananu, yena, yenantu*
- ‘wild betel pepper’ *nakam wanmbi*
- ‘wild taro’ *ulumbi*
- ‘wildfowl’ *kuman, yokomakan*
- ‘wildfowl egg’ *yokomtin*
- ‘will’ *mbay*
- ‘wind’ *nonal*
- ‘window’ *mwa*
- ‘windpipe’ *aninokam*
- ‘wing’ *wapa*

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- ‘wipe’ *v. uta-*
- ‘wisdom’ *kalam*
- ‘wise’ *kalam*
- ‘with’ *lu, ul*
- ‘within’ *in*
- ‘without care’ *ko, kop, kwa, wa*
- ‘without reason’ *ko, kop, kwa, wa*
- ‘woman’ *inom, yana, yananu, yena, yenano*
- ‘wood’ *impul*
- ‘woods’ *wandam*
- ‘work’ *wombin*
- ‘work’ *v. wombín ni-*
- ‘worm’ *utal*
- ‘wound’ *tawa*
- ‘wring’ *v. mīmīl u-*
- ‘wrist’ *yanaw*

Y – y

- ‘yam’ *utam*
- ‘yam sp.’ *anem, awil, kunya, nambana, ngum, pawla, samnang, tambontam, yambisa, yena utam, yeta utam*
- ‘yam thorn’ *nap*
- ‘yawn’ *mamat*
- ‘yay’ *i*
- ‘yeah’ *iya*
- ‘year’ *inim*
- ‘yellow’ *andwana, ane, mīndit*
- ‘yes’ *iyo*
- ‘yesterday’ *awal*
- ‘yet’ *amun*
- ‘yolk’ *kalum*
- ‘you’ *ngun, ngun=, un, un=, u, u=*
- ‘you poor thing’ *ungusuwa, ungusuwata*
- ‘you poor things’ *ngungusuwa, ngungusuwata, ungsuwa, ungusuwata*
- ‘you two’ *ngun, ngun=*
- ‘you yourself’ *uwe, wawa*
- ‘you yourselves’ *ngunawa, ngunwe, unawa, unwe*
- ‘you’re welcome’ *u anma*

### 18.3 List of bound morphemes

‘young’ *akinaka, amunji*  
 ‘young coconut’ *and̥imoni*  
 ‘young person’ *amunji, nungol, nungolke*  
 ‘younger’ *wot*  
 ‘younger brother’ *wot yeta*  
 ‘younger sister’ *wot yena*  
 ‘your’ *ngunji, unji*  
 ‘your own’ *ambinji, amb̥inji, amblanji*  
 ‘yours’ *ngunji, unji*  
 ‘yourself’ *ambawa=, ambi=, ambuwe*  
 ‘yourselves’ *ambin=, ambinawa, ambinwe, ambla=, amblawa, amblawe*

## 18.3 List of bound morphemes

Table 18.1 provides a list of the bound morphemes found in this grammar. Most of these morphemes are suffixes. Suffixes may be identified as those forms that are followed by a hyphen (-). Prefixes may be identified as those forms that are preceded by a hyphen (-).<sup>2</sup> This list also contains clitics: four proclitics (three object markers/non-subject markers and an indefinite marker) and two enclitics (an oblique marker and a copula).<sup>3</sup>

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<sup>2</sup>The only proper prefix is *na-* ‘DETR’. The form *la- ~ lo-* ‘IRR’ only occurs as part of an irregular circumfix-like marker for two verb forms; it is perhaps a fossilized form of the sole prefix *na-* ‘DETR’ < \**la-*.

<sup>3</sup>Not included in this table are non-subject pronominal forms (Chapter 8) and non-subject demonstrative forms (Chapter 9)

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Table 18.1: Bound morphemes

form	allomorphs	gloss	description	sections
-al		PFV	perfective (irregular)	§6.3
-ambi		TOP	topic marker	§8.8
-awa		INT	intensifier	§8.6
-e	-Ø, -ye	IPFV	imperfective	§6.4
-e	-ye	DEP	dependent	§14.2.1
-en	-n, -wen, -yen	NMLZ	nominalizer	§5.2, §14.3.1
ko=		INDF	indefinite	§9.2
la-	l-, lo-	IRR	irrealis (irregular)	§6.3
-m		IRR	irrealis (irregular)	§6.3
-m		PFV	perfective (irregular)	§6.3
ma=	m=, mo=	3SG.OBJ	3SG non-subject	§9.2
min=	mini=	3DU	3DU non-subject	§9.2
-n	-na	PFV	perfective (irregular)	§6.3
-n		IMP	imperative	§6.7, §15.2
-n		IPFV	imperfective (irregular)	§6.3
=n	=in, =ni	OBL	oblique	§13.4.1
-na	-nda	IRR	irrealis	§6.2, §6.6
na-	n-	DETR	detransitivizer	§15.8.2
-nam		EMPH	emphatic	§8.7
ndi=	nd=	3PL	3PL non-subject	§9.2
-nji		POSS	possessive	§8.2, §11.1.5
=o	=wo	VOC	vocative	§10.3.3
-p	-ap, -ip, -op	PFV	perfective	§6.5, §6.8
=p		COP	copula	§12.3
-t		SPEC	speculative	§6.11, §15.2.4
-ta		COND	conditional	§6.11, §15.5
-we		PART.INT	partitive intensifier	§8.6

## 19 Texts

This chapter contains three Ulwa texts: *Way Inom* ('The Mother of the Turtle', §19.1), *Amblom Yena* ('The Woman Amblom', §19.2), and *Anmoka* ('Snakes', §19.3). The versions of the texts included here are all based on recordings that I have collected in Manu village. These recordings can all be found online in the collections of the Endangered Languages Archive (ELAR):

<http://hdl.handle.net/2196/00-0000-0000-000F-CB61-A>

The transcriptions in this chapter have been made in the practical phonemic orthography. Minor speech errors and nonlinguistic vocalizations such as coughs have not been included in these clean versions. The translations are meant to be fairly literal, while still capturing the spirit of the stories being told. Where it is thought helpful, footnotes are included to explicate relevant cultural information, clarify aspects of the narrative, or indicate words borrowed from Tok Pisin.

### 19.1 *Way Inom* ('The Mother of the Turtle')

This is a traditional story told by Ayndin Bram on 16 November 2016, at his home in Manu village. Examples from this text that appear elsewhere in this book are labeled "ulwa006\_mm:ss". The audio recording can be found on the ELAR website (file name: ulwa006.wav). It is about eight-and-a-half minutes long (08:40).

The story is an etiology of sea turtles. The Ulwa people live at a considerable remove from the ocean and may not have much direct familiarity with the ocean traditionally. That said, there must have been a long history of trade routes leading to the sea and its contents. For example, the lime (calcium hydroxide) used in chewing betel nut is produced from seashells.

The story runs roughly as follows: A woman lives alone with her son. Every morning she goes out on the river with him in her canoe to check her fish traps. One day she finds a small turtle caught in a trap. The boy becomes fond of the turtle and keeps it as a pet. He feeds fish to the turtle, and it grows bigger and bigger. One day, however, an eagle swoops down and snatches both the boy and

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his turtle. It carries them far away, ultimately dropping them on the top of a sago palm. With no way down, the two live together in a crevice at the top of the palm. The turtle continues to grow and grow. Once it has become rather large, it begins testing its strength, climbing up and down the stalk of the palm with pieces of wood on its shell. When it gets strong enough, it climbs down the palm, uproots a house from a village, and carries it off. It goes back up the palm to fetch its owner, carries him down, and puts him in the house. The turtle then goes off to find a wife for its owner, who is by now a grown man. It picks up a young woman fast asleep and carries her back to the owner in his new house. The man and woman live together with the turtle and have children of their own. The children grow up, but the man never tells him about the special nature of this turtle. One day, one of his sons shoots an arrow at the turtle and hits it in the eye. The turtle decides to leave the family forever, running off to the sea, where it can still be seen to this day as the giant sea turtle.

- (1) *Way inom.*

*way inom*  
turtle mother

The mother of the turtle.<sup>1</sup>

- (2) *Way ango ambi me.*

*way ango ambi me*  
turtle NEG big NEG  
The turtle wasn't big.

- (3) *Njukuta ndoy.*

*njukuta anda=o*  
small SG.DIST=VOC  
It was small!

- (4) *Inom mi -*

*inom mi*  
mother 3SG.SUBJ  
A woman -

- (5) *Inom mi wa unde iwa lan inim andawe.*

*inom mi wa unda-e iwa ala=n inim*  
mother 3SG.SUBJ just go-DEP basket.sp PL.DIST=OBL water

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<sup>1</sup>This is something like a title to the story. This is a story about the ‘mother’ of the turtle since it explains the origin of the (sea) turtle.

## 19.1 Way Inom ('The Mother of the Turtle')

*anda=aw-e*

SG.DIST=put.IPFV-DEP

A woman used to just go around, setting fish traps<sup>2</sup> in the water.

- (6) *Iwa lan inim andawe umbenam unde ndi we ndin u kundan nümban ndīwale ndikuk nji awe.*

*iwa       ala-n       inim   anda=aw-e                  umbenam unda-e*  
 basket.sp PL.DIST=OBL water SG.DIST=put.IPFV-DEP morning 3PL=go.PFV  
*ndī=i   we   ndī=in   u   kundan nümban ndī=wali-e   ndī=kuk   nji*  
 go-DEP then 3PL=in from eel      fish.sp 3PL=hit-DEP 3PL=gather thing  
*aw-e*  
 put.IPFV-DEP

[She] would put fish traps in the water, go to them in the morning, and then, from within them, kill eels and fish<sup>3</sup> and gather them into something [i.e., a basket].

- (7) *Ndikuk nji awe mī wolka i ndin up.*

*ndī=kuk   nji   aw-e       mī       wolka i       ndī=n   u-p*  
 3PL=gather thing put.IPFV-DEP 3SG.SUBJ again go.PFV 3PL=OBL put-PFV  
 After gathering them into something, she again went and set them.

- (8) *Iye wolka i ndikukaw.*

*i-e           wolka i       ndī=kuk-aw*  
 go.PFV-DEP again go.PFV 3PL=gather-put.IPFV  
 Having gone, [she] again went and gathered them [= the fish].

- (9) *Ndi we iye way nungol kotin.*

*ndī=i       we   i-e       way   nungol ko=tī-n*  
 3PL=go.PFV then go.PFV-DEP turtle child INDF=take-PFV  
 [She] went to them, and having gone, [she] caught a little turtle.<sup>4</sup>

- (10) *Way nungol mī iwa mene.*

*way   nungol mī       iwa       ma=in-e*  
 turtle child 3SG.SUBJ basket.sp 3SG.OBJ=in-IPFV  
 The little turtle was in the trap.

<sup>2</sup>The *iwa* basket (here translated as ‘fish trap’) is a traditional basket woven from sago fronds; it is shaped like a vase (or funnel) and is used to catch fish in the river overnight as they swim into the wide mouth and get trapped at the other end of the basket.

<sup>3</sup>The speaker refers to *nümban*, an unidentified fish species. This form might actually reflect the generic Proto-West Keram word for fish (cf. Pondi *kimbe* ‘fish’, with which it is cognate).

<sup>4</sup>Literally a ‘child turtle’.

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- (11) *Manji nungol mat ambīn num malip.*  
*ma-nji nungol ma=t̄i ambī=n num ma=l̄i-p*  
 3SG.OBJ-POSS child 3SG.OBJ=take SG.REFL=OBL canoe 3SG.OBJ=put-PFV  
 [She] got her child and put [him] in her canoe.<sup>5</sup>
- (12) *Alum ulwap numan ulwapeno.*  
*alum ulwa=p numan ulwa=p-en=o*  
 child nothing=COP husband nothing=COP-NMLZ=VOC  
 [She] didn't have a child<sup>6</sup> – didn't have a husband.
- (13) *Mawe awa iyen.*  
*ma-we awa i-en*  
 3SG.OBJ-PART.INT INT go.PFV-NMLZ  
 She herself used to go out alone.
- (14) *Yanat matī nungol matī ambīn num malip.*  
*yanat ma=t̄i nungol ma=t̄i ambī=n num*  
 daughter 3SG.OBJ=take child 3SG.OBJ=take SG.REFL=OBL canoe  
*ma=l̄i-p*  
 3SG.OBJ=put-PFV  
 [She] put her daughter<sup>7</sup> – her son into her canoe.
- (15) *Wolka mol i iwa ndi we iye way mī matine matī nungol manane.*  
*wolka ma=ul i iwa ndi=i we i-e way*  
 again 3SG.OBJ=with go.PFV basket.sp 3PL=go.PFV then go.PFV-DEP turtle  
*mī ma=t̄i-n-e ma=t̄i nungol*  
 3SG.SUBJ 3SG.OBJ=take-PFV-DEP 3SG.OBJ=take child  
*ma=na-n-e*  
 3SG.OBJ=give-PFV-DEP  
 [She] in turn went with him, went to the fish traps and then, having gone  
 – the turtle – when [she] got it, [she] gave it to her son.
- (16) *Nungol mī ikali mas mat uta ndenlip.*  
*nungol mī i-kali ma=si ma=t̄i uta*  
 child 3SG.SUBJ hand-send 3SG.OBJ=push 3SG.OBJ=take shell  
*anda=in-l̄i-p*  
 SG.DIST=in-put-PFV  
 The son grabbed it and put it in a [coconut] shell.

<sup>5</sup>Here the story backs up to what the woman had done before catching the turtle in her trap.<sup>6</sup>The speaker makes a mistake ('child') but corrects it ('husband').<sup>7</sup>The speaker makes another mistake ('daughter') but again corrects it ('child/son').

## 19.1 Way Inom ('The Mother of the Turtle')

- (17)
- Mat uta ndalp mala unde.*

*ma=tii*      *uta anda=li-p*      *ma=ala*      *unda-e*  
 3SG.OBJ=take shell SG.DIST=put-PFV 3SG.OBJ=for go-IPFV

[He] put it in the shell and started going around for the sake of it.<sup>8</sup>

- (18)
- Mala wambana minwata ndimoke manane.*

*ma=ala*      *wambana minwata ndi=moko-e*    *ma=na-n-e*  
 3SG.OBJ=for fish      rotten    3PL=take-DEP 3SG.OBJ=give-PFV-DEP

For the sake of it, [he] gave rotten fish to it.

- (19)
- Mii ndame nay nay.*

*mii*      *ndi=ama-e*    *na-i*      *na-i*  
 3SG.SUBJ 3PL=eat-DEP DETR-go.PFV DETR-go.PFV

It ate them for quite some time.

- (20)
- Way mii nay ambi nap.*

*way*    *mii*      *na-i*      *ambi na-p*  
 turtle 3SG.SUBJ DETR-go.PFV big DETR-be

And the turtle went and got big.

- (21)
- Inom mii mol nay.*

*inom*    *mii*      *ma=ul*      *na-i*  
 mother 3SG.SUBJ 3SG.OBJ=with DETR-go.PFV

The mother went with him [= her son].

- (22)
- Inom mol iyen mambi nungol mii ambi nap.*

*inom*    *ma=ul*      *i-en*      *ma-ambi*    *nungol mii*      *ambi*  
 mother 3SG.OBJ=with go.PFV-NMLZ 3SG.OBJ-TOP child 3SG.SUBJ big  
*na-p*  
 DETR-be

And as for the mother who went around with him, [her] son got big.

- (23)
- Ambi nape way mii luke ambi nap.*

*ambi na-p-e*      *way*    *mii*      *luke ambi na-p*  
 big DETR-be-DEP turtle 3SG.SUBJ too big DETR-be

[He] got big and the turtle got big, too.

- (24)
- Ambi nape nogat!*

*ambi na-p-e*      *nogat*  
 big DETR-be-DEP no  
 [It] got big, but no!<sup>9</sup>

<sup>8</sup>That is, the boy started going around the river to look for food for his pet turtle.

<sup>9</sup>The Tok Pisin interjection *nogat* 'no' is signaling that something bad is about to happen.

19 *Texts*

- (25) *Wolka wop mol iye nogat!*  
*wolka wo-p ma=ul i-e nogat*  
 again sleep-PFV 3SG.OBJ=with go.PFV-DEP no  
 Again, the next day,<sup>10</sup> [the mother] went with him [= the son], but no!<sup>11</sup>
- (26) *Mi ikali way nungol man uta mol si.*  
*mi i-kali way nungol ma=n uta ma=ul si*  
 3SG.SUBJ hand-send turtle child 3SG.OBJ=OBL shell 3SG.OBJ=with push  
 He held the little turtle with the [coconut] shell.
- (27) *Amangala nda kwa i wapa li ka i.*  
*amangala anda kwa i wapa li ka i*  
 eagle SG.DIST just go.PFV wing down let go.PFV  
 But an eagle<sup>12</sup> just came, came with [its] wings pointing down.
- (28) *Kwa mangusuwa –*  
*kwa ma-ngusuwa*  
 just 3SG.OBJ-poor  
 Just, the poor thing –
- (29) *Num mo nungol man kwa way mol tiñ.*  
*num ma=u nungol ma=n kwa way ma=ul*  
 canoe 3SG.OBJ=from child 3SG.OBJ=OBL just turtle 3SG.OBJ=with  
*ti-n*  
 take-PFV  
 [The eagle] got the boy with the turtle from the canoe.
- (30) *Mat i mati nowe ndo malip.*  
*ma=tii i ma=tii nowe anda=u ma=li-p*  
 3SG.OBJ=take go.PFV 3SG.OBJ=take sago.sp SG.DIST=from 3SG.OBJ=put-PFV  
 And [it] brought him and put him on a sago palm.<sup>13</sup>
- (31) *Matii nowe ndo malipe mi mawat pe.*

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<sup>10</sup>Literally ‘slept’.

<sup>11</sup>The interjection *nogat* ‘no’ is from Tok Pisin.

<sup>12</sup>A large, brown predatory bird, similar to an eagle.

<sup>13</sup>The narrator specifies that the palm is a *nowe* palm, a large sago palm species that has no thorns on its stem. In some versions of the story, the eagle wishes to remove the boy and the turtle from the river because the boy has been feeding the turtle all the fish that the eagle would otherwise hunt.

## 19.1 Way Inom ('The Mother of the Turtle')

*ma=tii*      *nowe anda=u*      *ma=lii-p-e*      *mi*  
 3SG.OBJ=take sago.sp SG.DIST=from 3SG.OBJ=put-PFV-DEP 3SG.SUBJ  
*ma=wat p-e*  
 3SG.OBJ=atop be-IPFV

Having put him on the sago palm, he [= the boy] stayed atop it.

- (32) *Mi mawat pe way mat ambul inde.*

*mi ma=wat p-e way ma=tii ambi=ul*  
 3SG.SUBJ 3SG.OBJ=atop be-DEP turtle 3SG.OBJ=take SG.REFL=with  
*inda-e*  
 walk-IPFV

While he was staying atop it, [he] carried the turtle around with himself.

- (33) *Way mi nay ambi nap.*

*way mi na-i ambi na-p*  
 turtle 3SG.SUBJ DETR-go.PFV big DETR-be  
 The turtle went and got big.

- (34) *Way mi nay ambi napé inom mi wa ma na tap ma sal sap.*

*way mi na-i ambi na-p-e inom mi wa*  
 turtle 3SG.SUBJ DETR-go.PFV big DETR-be-DEP mother 3SG.SUBJ just  
*ma na ta-p ma sal sa-p*  
 3SG.OBJ talk say-PFV 3SG.OBJ tear cry-PFV

After the turtle went and got big, the mother just spoke about him and cried about him [= the boy].<sup>14</sup>

- (35) *Mi nay.*

*mi na-i*  
 3SG.SUBJ DETR-go.PFV  
 He went.

- (36) *Ay nungol mi ulum mo mape.*

*ay nungol mi ulum ma=u ma=p-e*  
 ay child 3SG.SUBJ palm 3SG.OBJ=from 3SG.OBJ=be-IPFV  
 Ay, the child was living within [a crevice in] the sago palm.

- (37) *Way mi mo map mol minawap.*

---

<sup>14</sup>Literally 'said his talk' and 'cried his tears', the second of which may be considered a cognate accusative.

19 *Texts*

- way mī ma=u ma=p ma=ul*  
 turtle 3SG.SUBJ 3SG.OBJ=from 3SG.OBJ=be 3SG.OBJ=with  
*mī=na-wap*  
 3SG.SUBJ=DETR-be.PST  
 The turtle was [also] within it, living with him.
- (38) *Mawap mawap way mī keka ambi ngata nap.*  
*ma=wap ma=wap way mī keka ambi ngata*  
 3SG.OBJ=be.PST 3SG.OBJ=be.PST turtle 3SG.SUBJ completely big grand  
*na-p*  
 DETR-be  
 [They] stayed and stayed there, and the turtle got really huge.
- (39) *Way mī keka ambi nape imba pe mī mol awlu unum kwa men u.*  
*way mī keka ambi na-p-e imba p-e mī*  
 turtle 3SG.SUBJ completely big DETR-be-DEP night be-DEP 3SG.SUBJ  
*ma=ul awlu unum kwa ma=in u*  
 3SG.OBJ=with step crevice one 3SG.OBJ=in from  
 Once the turtle was really big, one night, he [= vthe boy] stepped out with it from within one crevice [to another].
- (40) *Awlu ato unum kwa men u lowonda mane.*  
*awlu ata-u unum kwa ma=in u lo-wo-nda ma-n-e*  
 step up-from crevice one 3SG.OBJ=in from IRR-sleep-IRR go-IPFV-DEP  
 Having stepped up into another crevice, [he] was going to sleep [there].
- (41) *Lowonda mane way mī mala ne.*  
*lo-wo-nda ma-n-e way mī ma=ala na=i*  
 IRR-sleep-IRR go-IPFV-DEP turtle 3SG.SUBJ 3SG.OBJ=for DETR-go.PFV  
 As [he] was going to sleep, the turtle went for his sake.
- (42) *Li ne.*  
*li na-i*  
 down DETR-go.PFV  
 [It] went down.
- (43) *Ulum ma nambī ka li wandam nay.*  
*ulum ma nambī ka li-i wandam na-i*  
 palm 3SG.OBJ skin on down-go.PFV jungle DETR-go.PFV  
 [It] went down along the bark of the sago palm and went toward the jungle.

## 19.1 Way Inom ('The Mother of the Turtle')

- (44) *Li wandam may molop.*  
*li*      *wandam* *ma=i*                  *ma=lo-p*  
 down jungle 3SG.OBJ=go.PFV 3SG.OBJ=go-PFV  
 [It] went down to the jungle and went around.
- (45) *Molop impul kotin mas ambi awi liip.*  
*ma=lo-p*      *im-pul*      *ko=tii-n*      *ma=si*      *ambi*  
 3SG.OBJ=go-PFV wood-piece INDF=take-PFV 3SG.OBJ=push SG.REFL  
*awi*      *lii-p*  
 shoulder put-PFV  
 [It] went around, got a piece of wood, and put it on its shoulder.
- (46) *Mas ato ambi mutoma watliip.*  
*ma=si*      *ata-u*      *ambi*      *mutoma*      *wat-lii-p*  
 3SG.OBJ=push up-from SG.REFL backbone atop-put-PFV  
 [It] put it [= the wood] up onto its back.
- (47) *Mat i atay ulum maya ata i.*  
*ma=tii*      *i*      *ata-i*      *ulum* *ma=iya*      *ata i*  
 3SG.OBJ=take go.PFV up-go.PFV palm 3SG.OBJ=toward up go.PFV  
 [It] brought it and went up, went up the sago palm.
- (48) *Ata i wap a wolka mat i li.*  
*ata i*      *wap*      *wolka* *ma=tii*      *i*      *li-i*  
 up go.PFV be.PST again 3SG.OBJ=take go.PFV down-go.PFV  
 Having gone up, [the turtle] again brought it [= the wood] down.
- (49) *Mat i li nay mati li wandam nay inakawana.*  
*ma=tii*      *i*      *li*      *na-i*      *ma=tii*      *li-i*  
 3SG.OBJ=take go.PFV down DETR-go.PFV 3SG.OBJ=take down-go.PFV  
*wandam* *na-i*      *ina-ka-wana*  
 jungle DETR-go.PFV liver-in-feel  
 [It] brought it, went down, brought it down, went to the jungle, and thought.
- (50) *Mi ambiwana mat: "A!"*  
*mi*      *ambi=wana*      *ma=ta*      *a*  
 3SG.SUBJ SG.REFL=feel 3SG.OBJ=say ah  
 It thought to itself and said: "Ah!"
- (51) "Ni ta tata tin mol li ina mane."

19 *Texts*

- nii ta tata ti-n ma=ul li i-na ma-n-e*  
 1SG already papa take-PFV 3SG.OBJ=with down come-IRR go-IPFV-DEP  
 “I’m already able to get papa and come down with him.”<sup>15</sup>
- (52) “*Ni tata tin mol li ina!*”  
*nii tata ti-n ma=ul li i-na*  
 1SG papa take-PFV 3SG.OBJ=with down come-IRR  
 “So I’ll get papa and come down with him!”
- (53) *Makap.*  
*ma=kii-p*  
 3SG.OBJ=say-PFV  
 [It] thought this.
- (54) *Ango amunpe.*  
*ango amun=p-e*  
 NEG now=COP-DEP  
 But not immediately.
- (55) *Ango amunpe atay matina.*  
*ango amun=p-e ata-i ma=tii-na*  
 NEG now=COP-DEP up-go.PFV 3SG.OBJ=take-IRR  
 [It] wouldn’t go up and get him immediately.
- (56) *Kop mala i inim i i wa ndii li ndule i apa kongomlip.*  
*kop ma=ala i inim i i wa ndii li-i*  
 just 3SG.OBJ=for go.PFV water go.PFV go.PFV village 3PL down-go.PFV  
*ndii=u-l-e i apa ko=angom-li-p*  
 3PL=from-go-DEP go.PFV house INDF=pull.out-put-PFV  
 [It] just went for his sake, went to the water, went, went down to the villages, went around in them, went, and pulled out a house.
- (57) *Apa kongomlip wa molop.*  
*apa ko=angom-li-p wa ma=lo-p*  
 house INDF=pull.out-put-PFV village 3SG.OBJ=cut-PFV  
 [It] pulled out a house and cleared a village.
- (58) *I apa kongomlip mat i matanelip.*

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<sup>15</sup>The turtle was carrying the wood as a test to see whether it would be able to carry the boy (its ‘papa’) down from atop the palm.

## 19.1 Way Inom ('The Mother of the Turtle')

*i apa ko=angom-li-p ma=tii i  
 go.PFV house INDF=pull.out-put-PFV 3SG.OBJ=take go.PFV  
 ma=tane-li-p  
 3SG.OBJ=stand-put-PFV*

[It] went and pulled out a house, brought it, and stood it up.

- (59) *Keka wandam ndii way mawa wandam ndilop.*  
*keka wandam ndii way ma-awa wandam ndii=lo-p*  
 completely jungle 3PL turtle 3SG.OBJ-INT jungle 3PL=cut-PFV  
 Completely, the gardens – the turtle itself cut the gardens.
- (60) *Minal o mil o utam o nongontam –*  
*minal o mil o utam o nongontam*  
 taro or sugar or yam or kaukau  
 [Whether it be] taro or sugarcane or yam or *kaukau* [= sweet potato]<sup>-16</sup>
- (61) *Mi keka ndin up.*  
*mi keka ndii-n u-p*  
 3SG.SUBJ completely 3PL=OBL put-PFV  
 It planted them all.
- (62) *Ndii keka ambi.*  
*ndii keka ambi=p*  
 3PL completely big=COP  
 They [= the crops] were really big.
- (63) *Wowal lamndu mi nditii ndit i ndikuk wandam mop.*  
*wowal lamndu mi ndi=tii-n ndii=tii i ndii=kuk*  
 chicken pig 3SG.SUBJ 3PL=take-PFV 3PL=take go.PFV 3PL=gather  
*wandam ma=u-p*  
 jungle 3SG.OBJ=put-PFV  
 Chickens and pigs – it got them, brought them, and gathered them into the garden.
- (64) *Apa membamup.*  
*apa ma=imbam-u-p*  
 house 3SG.OBJ=under-put-PFV  
 [The turtle] put [the livestock] under the house.
- (65) *Ande.*

---

<sup>16</sup>The coordinator *o* 'or' is borrowed from Tok Pisin *o* 'or'.

19 *Texts*

*ande*

ok

OK.

- (66) *Mi wolka impul matin mat ambi mutoma watlipe.*  
*mi*      *wolka im-pul*      *ma=tii-n*      *ma=tii*      *ambi*  
 3SG.SUBJ again wood-piece 3SG.OBJ=take-PFV 3SG.OBJ=take SG.REFL  
*mutoma wat-li-p-e*  
 back atop-put-PFV-DEP  
 It again got a piece of wood, got it and put it on its shell.
- (67) *Mol i atay ulum maya atay.*  
*ma=ul*      *i*      *ata-i*      *ulum ma=iya*      *ata-i*  
 3SG.OBJ=with go.PFV up-go.PFV palm 3SG.OBJ=toward up=go.PFV  
 [It] went with it, went up, went up the sago palm.
- (68) *Ulum mat atay wape mat nay li nay.*  
*ulum ma=tii*      *ata-i*      *wap-e*      *ma=tii*      *na-i*  
 palm 3SG.OBJ=take up-go.PFV be.PST-DEP 3SG.OBJ=take DETR-go.PFV  
*li na-i*  
 down DETR-go.PFV  
 [On the] palm, got it [= the piece of wood], went up, brought it down,  
 and went down.
- (69) *Mat nay li wandam i ambiwana.*  
*ma=tii*      *na-i*      *li-i*      *wandam i*      *ambi=wana*  
 3SG.OBJ=take DETR-go.PFV down-go.PFV jungle go.PFV SG.REFL=feel  
 [The turtle] bought it [= the wood] down, went to the jungle, and  
 thought to itself.
- (70) *Mat: "Ni ata ma matin mol li ina."*  
*ma=ta*      *ni*      *ata ma ma=tii-n*      *ma=ul*      *li*      *i-na*  
 3SG.OBJ=say 1SG up go 3SG.OBJ=take-PFV 3SG.OBJ=with down come-IRR  
 [It] thought: "I shall go up, get him, and come down with him."
- (71) *Al matin.*  
*al*      *ma=tii-n*  
 net 3SG.OBJ=take-PFV  
 [It] got a mosquito net.
- (72) *Al mi apa mi alanda men wapen nda.*

## 19.1 Way Inom ('The Mother of the Turtle')

*al mī apa mī al anda ma=in wap-en anda*  
 net 3SG.SUBJ house 3SG.SUBJ net SG.DIST 3SG.OBJ=in be.PST-NMLZ SG.DIST  
 The mosquito net, the house – there was a mosquito net in it.<sup>17</sup>

- (73) *Man mol tī i.*  
*ma=n ma=ul tī i*  
 3SG.OBJ=OBL 3SG.OBJ=with take go.PFV  
 [The turtle] brought it [= the mosquito net] with it [= the house].
- (74) *Man mol tī i matanelipape mī imba pe nay mī nawowe.*  
*ma=n ma=ul tī i ma=tane-li-p-ap-e*  
 3SG.OBJ=OBL 3SG.OBJ=with take go.PFV 3SG.OBJ=stand-put-PFV-PFV-DEP  
*mī imba p-e na-i mī na-wow-e*  
 3SG.SUBJ night be-DEP DETR-go.PFV 3SG.SUBJ DETR-sleep-IPFV  
 After [the turtle] had brought it [= the mosquito net] with it [= the house]  
 and stood it up, it went at night, while he [= the man] was sleeping.
- (75) *Unum pe men pe wowe mī i mokum ne i membam i.*  
*unum p-e ma=in p-e wow-e mī i mokum*  
 crevice be-DEP 3SG.OBJ=in be-DEP sleep-DEP 3SG.SUBJ go.PFV stealth  
*na-i i ma=imbam i*  
 DETR-go.PFV go.PFV 3SG.OBJ=under go.PFV  
 While [the man] was sleeping in the crevice, inside it, it [= the turtle]  
 went, went stealthily, went, went under him.
- (76) *Mat ato ambi mutam watlip.*  
*ma=tī ata-u ambi mutam wat-li-p*  
 3SG.OBJ=take up-from SG.REFL back atop-put-PFV  
 [The turtle] got him and put him up onto its back.
- (77) *Ankam ngatan ambi mutam watlip.*  
*ankam ngata=n ambi mutam wat-li-p*  
 person grand=OBL SG.REFL back atop-put-PFV  
 [It] put the huge person on its back.
- (78) *Ankam ngatan ambi mutam watlip ande mokum mat le.*  
*ankam ngata=n ambi mutam wat-li-p ande mokum*  
 person grand=OBL SG.REFL back atop-put-PFV ok stealth

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<sup>17</sup>The speaker is clarifying what the turtle had done: the house that the turtle had pulled out for the growing young man had a mosquito net inside it.

19 *Texts*

*ma=tii*            *lo-e*  
 3SG.OBJ=take go-IPFV

Having put the huge man on its back, OK, [it] began bringing him carefully.

- (79) *Naye ulum ma nambii ka nay li wandam nay.*  
*na-i-e*            *ulum ma*        *nambii ka na-i*            *li-i*  
 DETR-go.PFV-DEP palm 3SG.OBJ skin on DETR-go.PFV down-go.PFV  
*wandam na-i*  
 jungle DETR-go.PFV  
 [It] went and went down the bark of the palm and went to the jungle.
- (80) *Keka matii i atay apa may.*  
*keka*            *ma=tii*        *i*            *ata-i*        *apa*        *ma=i*  
 completely 3SG.OBJ=take go.PFV up-go.PFV house 3SG.OBJ=go.PFV  
 [The turtle] brought him all the way up to the house.
- (81) *Mat i ata apa may mol i.*  
*ma=tii*            *i*            *ata apa*        *ma=i*            *ma=ul*            *i*  
 3SG.OBJ=take go.PFV up house 3SG.OBJ=go.PFV 3SG.OBJ=with go.PFV  
 [It] brought him up to the house and went with him.
- (82) *Al men i matii menlip.*  
*al*        *ma=in*        *i*        *ma=tii*        *ma=in-lii-p*  
 net 3SG.OBJ=in go.PFV 3SG.OBJ=take 3SG.OBJ=in-put-PFV  
 [It] went into the mosquito net and put him inside it.
- (83) *Mii al men ka wop.*  
*mii*        *al*        *ma=in*        *ka wo-p*  
 3SG.SUBJ net 3SG.OBJ=in at sleep-PFV  
 He slept in the mosquito net.
- (84) *Mii al men ka wop awlu anmbu inakawanap: “A!”*  
*mii*        *al*        *ma=in*        *ka wo-p*        *awlu an-mbi-u*        *ina-ka-wana-p*  
 3SG.OBJ net 3SG.OBJ=in at sleep-PFV step out-here-from liver-in-feel-PFV  
*a*  
 ah  
 He slept in the mosquito net, came out, and thought: “Ah!”
- (85) “*Ni anjikaka li wap?*”  
*ni*        *anjikaka*        *li-i*        *wap*  
 1SG how down-go.PFV be.PST  
 “How did I come down like this?”

## 19.1 Way Inom ('The Mother of the Turtle')

- (86) *Way mii asi man wat wan make.*

*way mii asi ma=n wat wan ma=ka-e*  
turtle 3SG.SUBJ sit 3SG.OBJ=OBL ladder above 3SG.OBJ=let-IPFV

The turtle was sitting at the top of his ladder.<sup>18</sup>

- (87) *Lop man wat wan maka map.*

*lop ma=n wat wan ma=ka ma=p*  
lie 3SG.OBJ=OBL ladder above 3SG.OBJ=let 3SG.OBJ=be  
[The turtle] lay at the top of his ladder and stayed there.

- (88) *Mape lümndi malipe mii anmbi inakawana:*

*ma=p-e lümndi ma=li-p-e mii an-mbi-i*  
3SG.OBJ=be-DEP eye 3SG.OBJ=put-PFV-DEP 3SG.SUBJ out-here-go.PFV  
*ina-ka-wana*  
liver-in-feel

[It] was there watching him, when he [= the man] came out and thought:

- (89) “*Ni anjikaka li?*”

*ni anjikaka li-i*  
1SG how down-go.PFV  
“How did I get down like this?”

- (90) “A!”

*a*  
ah  
“Ah!”

- (91) *Inakawane: Ni anjikaka li?*

*ina-ka-wana-e ni anjikaka li-i*  
liver-in-feel-DEP 1SG how down-go.PFV

[He] was thinking: “How did I get down like this?”

- (92) “*Ni ata ndawap nanjikaka liye?*”

*ni ata anda=wap ni anjikaka li-i-e*  
1SG up SG.DIST=be.PST 1SG how down-go.PFV-DEP  
“I was up there, so how did I get down like this?”

- (93) *Lümndi way mala.*

*lümndi way ma=ala*  
eye turtle 3SG.OBJ=see  
[He] saw the turtle.

<sup>18</sup>This is the ladder (or stairs) leading up to the house, which, like all houses in the region, would have been built on stilts.

19 *Texts*

- (94) “*Way ngangusuwa ngapinante mī ko mī mase –*”  
*way nga ngusuwa nga=p-na-t-e mī ko mī mas-e*  
 turtle SG.PROX poor SG.PROX=be-IRR-SPEC-DEP 3SG.SUBJ just 3SG.SUBJ must-DEP  
 [And he thought:] “This turtle, the poor thing; it might be this [turtle] – it just; it must<sup>19</sup> have – ”
- (95) “*Ata i ko nītīn nīt li wap.*”  
*ata i ko nī=tī-n nī=tī li-i wap*  
 up go.PFV just 1SG=take-PFV 1SG=take down-go-PFV be.PST  
 “[It] went up and just got me and brought me down.”
- (96) *Makap inakawanap.*  
*ma=kī-p ina-ka-wana-p*  
 3SG.OBJ=say-PFV liver-in-feel-PFV  
 [He] said it and thought.
- (97) *Mawap imba pe mī wolka nawow.*  
*ma=wap imba p-e mī wolka na-wow*  
 3SG.OBJ=be.PST night be-DEP 3SG.SUBJ again DETR-sleep.IPFV  
 [He] stayed the night there and again he fell asleep.
- (98) *Wolka nawowe mī mala yana angla nol.*  
*wolka na-wow-e mī ma=ala yana angla na-lo*  
 again DETR-sleep.IPFV-DEP 3SG.SUBJ 3SG.OBJ=for woman await DETR-go  
 After again sleeping, it [= the turtle] went searching for a wife for him.
- (99) *Way nga wa mala yana anglale.*  
*way nga wa ma=ala yana angla-lo-e*  
 turtle SG.PROX just 3SG.OBJ=for woman await-go-IPFV  
 This turtle was just searching for a wife for him.
- (100) *I wa kwa may inim i li wa kwa may atay.*  
*i wa kwa ma=i inim i li-i wa*  
 go.PFV village one 3SG.OBJ=go.PFV water go.PFV down-go.PFV village  
*kwa ma=i ata-i*  
 one 3SGOBJ=go.PFV up-go.PFV  
 [It] went, went to one village, went downstream, went to another village, and then went up [into the village].<sup>20</sup>

<sup>19</sup>The modal word *mas* ‘must’ is borrowed from Tok Pisin *mas* ‘must’.<sup>20</sup>The turtle was going to village after village along the river to find a wife for its master.

## 19.1 Way Inom ('The Mother of the Turtle')

- (101) *Atay wa mo le yana amunji nungol anma ndawa.*  
*ata-i        wa        ma=u        lo-e        yana        amunji nungol anma*  
 up-go.PFV village 3SG.OBJ=from go-DEP woman young child good  
*ndi-awa*  
 3PL-INT  
 [It] went up, going around the village, [looking for] suitable young women.
- (102) *Mi i apa ndin u le i limndi mala.*  
*mi        i        apa        ndi-in u        lo-e        i        limndi ma=ala*  
 3SG.SUBJ go.PFV house 3PL=in from go-DEP go.PFV eye 3SG.OBJ=see  
 It went, went around inside the houses, went, and saw her.<sup>21</sup>
- (103) *Lümndi mala mokum al men u matin.*  
*lümndi ma=ala        mokum al        ma=in        u        ma=tii-n*  
 eye 3SG.OBJ=see stealth net 3SG.OBJ=in from 3SG.OBJ=take-PFV  
 [It] saw her and stealthily got her from out of [her] mosquito net.
- (104) *Man al mol tii-n.*  
*ma=n        al        ma=ul        tii-n*  
 3SG.OBJ=OBL net 3SG.OBJ=with take-PFV  
 [It] got her with the mosquito net.
- (105) *Mat ambi mutam watlip mat i.*  
*ma=tii        ambi        mutam wat-li-p        ma=tii        i*  
 3SG.OBJ=take SG.REF back atop-put-PFV 3SG.OBJ=take go.PFV  
 [It] got her onto its back and brought her.
- (106) *Mat i itom maya apa i.*  
*ma=tii        i        itom        ma=iya        apa        i*  
 3SG.OBJ=take go.PFV father 3SG.OBJ=toward house go.PFV  
 [It] brought her and went home to the man.
- (107) *Itom maya apa i mat makanalip.*  
*itom        ma=iya        apa        i        ma=tii*  
 father 3SG.OBJ=toward house go.PFV 3SG.OBJ=take  
*ma=kana-li-p*  
 3SG.OBJ=beside-put-PFV  
 [It] went home to the man and put her next to him.

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<sup>21</sup>That is, the turtle finally saw the woman who it thought would make a good wife for its master.

19 *Texts*

- (108) *Mat iye keka mol i maya al men i mat monilip.*  
*ma=tii*      *i-e*      *keka*      *ma=ul*      *i*  
 3SG.OBJ=take go.PFV-DEP completely 3SG.OBJ=with go.PFV  
*ma=iya*      *al*      *ma=in*      *i*      *ma=tii*      *moni-li-p*  
 3SG.OBJ=toward net 3SG.OBJ=in go.PFV 3SG.OBJ=take among-put-PFV  
 Having brought her, [it] went all the way with her, went to him into [his]  
 mosquito net, and put her within [it].
- (109) *Mi mol wop.*  
*mi*      *ma=ul*      *wo-p*  
 3SG.SUBJ 3SG.OBJ=with sleep-PFV  
 She slept with him.<sup>22</sup>
- (110) *Mol wope yana mi tñanga lñmndi wa mala.*  
*ma=ul*      *wo-p-e*      *yana*      *mi*      *tñanga lñmndi wa*  
 3SG.OBJ=with sleep-PFV-DEP woman 3SG.SUBJ arise eye just  
*ma=ala*  
 3SG.OBJ=see  
 Having slept with him, the woman got up and noticed him.
- (111) *Lñmndi ankam ngala.*  
*lñmndi*      *ankam*      *nga=ala*  
 eye      person SG.PROX=see  
 [She] saw this person.
- (112) *Mi keka se wap se wap se wap se wap keka awal pe imba pe wop.*  
*mi*      *keka*      *sa-e*      *wap*      *sa-e*      *wap*      *sa-e*      *wap*  
 3SG.SUBJ completely cry-DEP be.PST cry-DEP be.PST cry-DEP be.PST  
*sa-e*      *wap*      *keka*      *awal*      *p-e*      *imba*      *p-e*      *wo-p*  
 cry-DEP be.PST completely afternoon be-DEP night be-DEP sleep-PFV  
 And she cried and cried and cried throughout the afternoon, throughout  
 the night, and into the next day.
- (113) *Keka maka wap makape imba pe wop.*  
*keka*      *maka*      *wap*      *maka=p-e*      *imba*      *p-e*      *wo-p*  
 completely thus be.PST thus=COP-DEP night be-DEP sleep-PFV  
 It was totally like that, like this, every night.
- (114) *Inim iwïl lele nditïn.*

<sup>22</sup>That is, she slept in the same bed as him. The young woman was asleep the whole time she was being transported.

## 19.1 Way Inom ('The Mother of the Turtle')

*inim iwil lele ndi=tü-n*  
 water moon three 3PL=take-PFV  
 Three years<sup>23</sup> – months passed.

- (115) *Iwil lele nditine yeta nga nan mat:*  
*iwil lele ndi=tü-n-e yeta nga na=n ma=ta*  
 moon three 3PL=take-PFV-DEP man SG.PROX talk=OBL 3SG.OBJ=say  
 And after three months, the man told her:
- (116) “*Nawa ango kalam me n̄i i ungusuwalu i wap.*”  
*n̄i-awa ango kalam me n̄i i u-ngusuwa=lu i wap*  
 1SG-INT NEG knowledge NEG 1SG go.PFV 2SG-poor=with go.PFV be.PST  
 “I really don’t know how I went and came to stay with you, you poor thing.”
- (117) “*N̄i ango kalam me u anjikaka i wap.*”  
*n̄i ango kalam me u anjikaka i wap*  
 1SG NEG knowledge NEG 2SG how go.PFV be.PST  
 “I don’t know how you got here.”
- (118) “*N̄i ango kalam me.*”  
*n̄i ango kalam me*  
 1SG NEG knowledge NEG  
 “I don’t know.”
- (119) “*Way nga tap ungusuwa ti i wapape.*”  
*way nga tap u-ngusuwa ti i wap-ap-e*  
 turtle SG.PROX maybe 2SG-poor take go.PFV be.PST-PFV-DEP  
 “Maybe this turtle brought you, you poor thing.”
- (120) “*N̄i ango angos na ukinate.*”  
*n̄i ango angos na u=k̄i-na-t-e*  
 1SG NEG what talk 2SG=say-IRR-SPEC-DEP  
 “I don’t have anything to tell you.”
- (121) “*Awlopen luwa nda nguna map.*”  
*awlop=p-en luwa anda ngunan ma=p*  
 in.vain=COP-NMLZ place SG.DIST 1DU.INCL 3SG.OBJ=be  
 “That strange place – we are in it.”
- (122) “*Nguna mbi nanap.*”

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<sup>23</sup>The speaker makes a mistake ('year') but corrects it ('month').

19 *Texts*

*ngunan mbi na-na-p*  
 1DU.INCL here DETR-DETR-be  
 “We are staying here.”

- (123) *Mi nasape mi mala li lamndu masap.*  
*mi na-sa-p-e mi ma=ala li-i lamndu*  
 3SG.SUBJ DETR-cry-PFV-DEP 3SG.SUBJ 3SG.OBJ=for down-go.PFV pig  
*ma=asa-p*  
 3SG.OBJ=hit-PFV  
 After she cried, he went down for her and killed a pig.
- (124) *Yeta mi mala li lamndu masap manke man up.*  
*yeta mi ma=ala li-i lamndu ma=asa-p*  
 man 3SG.SUBJ 3SG.OBJ=for down-go.PFV pig 3SG.OBJ=hit-PFV  
*ma=niki-e ma=n u-p*  
 3SG.OBJ=dig-DEP 3SG.OBJ=OBL put-PFV  
 The man went down for her, killed a pig, butchered it, and put it [in the house] for her.
- (125) *Mol min ndimondop.*  
*ma=ul min ndi=mondo-p*  
 3SG.OBJ=with 3DU 3PL=dry-PFV  
 With her – the two dried them [= the butchered pieces of meat].
- (126) *Ndimonde ndame ndiwat pe.*  
*ndi=mondo-e ndi=ama-e ndi=wat p-e*  
 3PL=dry-DEP 3PL=eat-DEP 3PL=atop be-DEP  
 [They continued] drying them, eating them, and relying<sup>24</sup> on them.
- (127) *Way nga minin twa kana map.*  
*way nga min=in twa kana ma=p*  
 turtle SG.PROX 3DU=OBL hearth beside 3SG.OBJ=be  
 And this turtle stayed there with them next to the hearth.
- (128) *Way nga minin twa kana mape mi nan mat:*  
*way nga min=in twa kana ma=p-e mi*  
 turtle SG.PROX 3DU=OBL hearth beside 3SG.OBJ=be-DEP 3SG.SUBJ  
*na=n ma=ta*  
 DETR=OBL 3SG.OBJ=say  
 And while this turtle stayed vthere with them next to the hearth, he [= the man] said to her:

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<sup>24</sup>Literally ‘being atop’.

## 19.1 Way Inom ('The Mother of the Turtle')

(129) "Tsk!"

*tsk*

INTERJ

"Tsk."<sup>25</sup>

(130) "Way nga mī tap utīn utī i wap."

*way* *nga* *mī* *tap* *u=tī-n* *u=tī* *i* *wap*  
 turtle SG.PROX 3SG.SUBJ maybe 2SG=take-PFV 2SG=take go.PFV be.PST  
 "This turtle, maybe he got you and brought you."

(131) "Ni angō kalam me."

*ni* *angō* *kalam* *me*  
 1SG NEG knowledge NEG  
 "I don't know."

(132) *Way mī minīn twa kana map.*

*way* *mī* *min=n* *twa* *kana* *ma=p*  
 turtle 3SG.SUBJ 3DU=OBL hearth beside 3SG.OBJ=be  
 The turtle stayed there with them next to the hearth.

(133) *Minīn twa kana mape min ame.*

*min=īn* *twa* *kana* *ma=p-e* *min ame-e*  
 3DU=OBL hearth beside 3SG.OBJ=be-DEP 3DU eat-IPFV

While [it] stayed with them there by the hearth, the two would eat.

(134) *Mundu ndikuk man awe mī ndame.*

*mundu* *ndī=kuk* *ma=n* *aw-e* *mī* *ndī=ama-e*  
 food 3PL=gather 3GSG=OBL put.IPFV-DEP 3SG.SUBJ 3PL=eat-IPFV  
 [They] would gather food for it and it would eat them [= the items of food].

(135) *Ndame nay nay way mī keka ne ambi nīpat ngata nap.*

*ndī=ama-e* *na-i* *na-i* *way* *mī* *keka*  
 3PL=eat-DEP DETR-go.PFV DETR-go.PFV turtle 3SG.SUBJ completely  
*na-i* *ambi nīpat ngata na-p*  
 DETR-go.PFV big giant grand DETR-be  
 [It] ate them and ate them until the turtle totally went and got big, giant, huge.

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<sup>25</sup>Phonetically this is a dental click [t̚]. In Ulwa it is a paralinguistic sound used to express shock, compassion, or dismay. Here it signals the man's sympathy for the woman.

19 *Texts*

- (136) *Way mī keka ne ambi nīpat ngata nap ande.*  
*way mī keka na-i ambi nīpat ngata na-p ande*  
 turtle 3SG.SUBJ completely DETR-go.PFV big huge giant DETR-be ok  
 The turtle completely went big, giant, huge, OK.
- (137) *Mī inakawane –*  
*mī ina-ka-wana-e*  
 3SG.SUBJ liver-in-feel-DEP  
 He was thinking –
- (138) *Ita tata mī inakawane mīnape.*  
*i-ta tata mī ina-ka-wana-e mī=na=p-e*  
 go.PFV-COND papa 3SG.SUBJ liver-in-feel-DEP 3SG.SUBJ=DETR-be-DEP  
 If [he] went – the papa was thinking around there.<sup>26</sup>
- (139) *Min yena mol mīnap min alum ndīnanayn.*  
*min yena ma=ul mī=na-p min alum*  
 3DU woman 3SG.OBJ=with 3SG.SUBJ=DETR-be 3DU child  
*ndī=na-na-in*  
 3PL=DETR-DETR-get  
 They – [he] stayed around there with his wife, and they had children.
- (140) *Min yena mol mīnap min alum ndīnanayn.*  
*min alum ndī=na-na-in-e*  
 3DU child 3PL=DETR-DETR-get-IPFV  
 They had children.
- (141) *E yeta uwe ko way ma nan alum ndikīna!*  
*e yeta u-we ko way ma na=n alum ndī=kī-na*  
 hey man 2SG-PART.INT just turtle 3SG.OBJ talk=OBL child 3PL=say-IRR  
 Hey, man, you yourself should have just told the children about the  
 turtle!<sup>27</sup>
- (142) “*Un wana mbīwap angos ngan anjikalakana!*”  
*un wana mbī-wap angos nga=n anjika-la-ka-na*  
 2PL PROH here-be.PST what SG.PROX=OBL how.many-IRR-let-IRR  
 “Don’t do something [bad] to this [turtle] here!”<sup>28</sup>

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<sup>26</sup>This line is hard to follow.

<sup>27</sup>The narrator is apostrophically addressing the man in the story, who should have told his children that this turtle that lives around them is no ordinary turtle, but something like a foster parent to their own parents. The line seems to have a false start.

<sup>28</sup>This is something along the lines of what the father should have told his children.

## 19.1 Way Inom ('The Mother of the Turtle')

- (143)
- Way mī nī min ndīwana ande.*

*way mī nī min ndī=wana ande*  
 turtle 3SG.SUBJ 1SG 3DU 3PL=feel ok

The turtle, I, they two, heard them, OK.<sup>29</sup>

- (144)
- Mī alum ndīnayne way mī mala inim namana man.*

*mī alum ndī=na-in-e way mī ma=ala inim*  
 3SG.SUBJ child 3PL=DETR-get-DEP turtle 3SG.OBJ 3SG.OBJ=from water  
*na-ma-na ma-n*

DETR-go-IRR go-IPFV

[After] he [= the man] had children, the turtle was going to go away from him, [back] to the water.

- (145)
- Mala inim namana mane.*

*ma=ala inim na-ma-na ma-n-e*  
 3SG.OBJ=from water DETR-go-IRR go-IPFV-DEP

[It] was going to go away from him to the water.

- (146)
- Imba pe ala maka longom tī manana.*

*imba p-e ala maka longom tī ma=na-na*  
 night be-DEP PL.DIST thus dream take 3SG.OBJ=give-PFV

At night, they<sup>30</sup> gave him [= the man] a dream like this.

- (147)
- Nan mat: "Nī wandīm inim namana."*

*na=n ma=ta nī u=andīm inim na-ma-na*  
 talk=OBL 3SG.OBJ=say 1SG 2SG=from water DETR-go-IRR

[It] told him: "I will go from you [back] to the water."<sup>31</sup>

- (148)
- Itom mī wop umbenam lamndu masap.*

*itom mī wo-p umbenam lamndu ma=asa-p*  
 father 3SG.SUBJ sleep-PFV morning pig 3SG.OBJ=hit-PFV

The man slept and in the morning killed a pig.

- (149)
- Wonmelma.*

*Wonmelma*

[name]

Wonmelma.

<sup>29</sup>This line seems to be confused.

<sup>30</sup>The plural demonstrative pronoun here perhaps refers to spirits that grant people dreams at night.

<sup>31</sup>The man has a premonitory dream, in which the turtle tells him that it will leave him.

19 *Texts*

- (150)
- Lamndu manji wi Wonmelma.*

*lamndu ma-nji wi Wonmelma*  
pig 3SG.OBJ-POSS name [name]  
The pig's name was Wonmelma.<sup>32</sup>

- (151)
- Masape way mol mīnanamap.*

*ma=asa-p-e way ma=ul mī=na-n-ama-p*  
3SG.OBJ=hit-PFV-DEP turtle 3SG.OBJ=with 3SG.SUBJ-DETR-DETR-eat-PFV  
After [he] killed it, [he] ate it with the turtle.

- (152)
- At kwa man mī mat man ani līp.*

*at kwa ma=n mī ma=tī ma=n ani lī-p*  
end one 3SG.OBJ=OBL 3SG.SUBJ 3SG.OBJ=take 3SG.OBJ=OBL bilum put-PFV  
One piece [of the meat] – he put it in the *bilum* [= string bag] for it [= the turtle].

- (153)
- Way mī ango man ka li mana.*

*way mī ango ma=n ka li ma-na*  
turtle 3SG.SUBJ NEG 3SG.OBJ=OBL let down go-IRR  
The turtle would not [yet] leave him and go down.

- (154)
- Mī kop mol mape.*

*mī kop ma=ul ma=p-e*  
3SG.SUBJ just 3SG.OBJ=with 3SG.OBJ=be-IPFV  
It just stayed with him.

- (155)
- Mī ko mol mape nogat!*

*mī ko ma=ul ma=p-e nogat*  
3SG.SUBJ just 3SG.OBJ=with 3SG.OBJ=be-IPFV no  
It just stayed with him – no!<sup>33</sup>

- (156)
- Itom manji alum ndī ndī –*

*itom ma-nji alum ndī ndī*  
father 3SG.OBJ-POSS child 3PL 3PL  
The father's children, they –

- (157)
- Min numan yena ul wandam mane.*

*min numan yena ul wandam ma-n-e*  
3DU husband woman with jungle go-IPFV-DEP  
They – the husband was going around the jungle with [his] wife.

<sup>32</sup>Text “ulwa001” tells the tale of Wonmelma, a popular figure in Ulwa storytelling.

<sup>33</sup>The interjection *nogat* ‘no’ is from Tok Pisin.

## 19.1 Way Inom ('The Mother of the Turtle')

- (158) *I nan nungolke ngalakapta ndi kalampin!*  
*i na=n nungolke ngala=kī-p-ta ndi kalam=p-na*  
 ay talk=OBL child PL.PROX=say-PFV-COND 3PL knowledge=COP-IRR  
 Ay, tell these children so that they'll know!<sup>34</sup>
- (159) *Nogat.*  
*nogat*  
 no  
 No.<sup>35</sup>
- (160) *Alum yeta mī ko mawap nali wongīta tīn ko way ngusuwa man līmndī mo maka mas.*  
*alum yeta mī ko ma=wap nali wongīta tī-n ko way*  
 child man 3SG.SUBJ just 3SG.OBJ=be.PST spine bow take-PFV just turtle  
*ngusuwa ma=n līmndī ma=u maka ma=asa*  
 poor 3SG.OBJ=OBL eye 3SG.OBJ=from thus 3SG.OBJ=hit  
 The son just stayed there and got a sago frond bow<sup>36</sup> and just hit the  
 poor turtle like this in the eye.
- (161) *Yeta mī way mī anmbi inim i.*  
*yeta mī way mī an-mbi-i inim i*  
 man 3SG.SUBJ turtle 3SG.SUBJ out-here-go.PFV water go.PFV  
 The man<sup>37</sup> – the turtle went out into the water.
- (162) *Mase mīka nali nungun ma līmndī upē.*  
*ma=asa-e mīka nali mī nungun ma līmndī u-p-e*  
 3SG.OBJ=hit-DEP thus spine 3SG.SUBJ break 3SG.OBJ eye put-PFV-DEP  
 Having hit it, the spine thus broke into its eye.
- (163) *Mī mol anmbi inim nay.*  
*mī ma=ul an-mbi-i inim na-i*  
 3SG.SUBJ 3SG.OBJ=with out-here-go.PFV water DETR-go.PFV  
 It went with it [the spine arrow] out into the water.
- (164) *Mī mol anmbi inim naye mīnape.*

<sup>34</sup>The narrator is again addressing the man in the story.<sup>35</sup>The interjection *nogat* ‘no’ is from Tok Pisin, here used to express the fact that something did not occur (i.e., the father never did tell his children about the turtle.)<sup>36</sup>That is, a set of bow and arrow, in which the arrow is made from a *nali* ‘sago frond spine’.<sup>37</sup>This seems to be another false start.

19 *Texts*

*mi*        *ma=ul*        *an-mbi-i*        *inim na=i-e*  
 3SG.SUBJ 3SG.OBJ=with out-here-go.PFV water DETR-go.PFV-DEP  
*mi=na-p-e*  
 3SG.SUBJ=DETR-be-IPFV

It went with it out into the water and stayed around there.

- (165) *Itom mi wa i manglalop.*

*itom mi*        *wa i*        *ma=angla-lo-p*  
 father 3SG.SUBJ village go.PFV 3SG.OBJ=await-go-PFV

The man went to the village and searched for it.

- (166) “*Inom ngata ngusuwa nda ango luwa nay?*”

*inom ngata ngusuwa anda ango luwa na-i*  
 mother grand poor SG.DIST which place DETR-go.PFV  
 “Where did that poor grandmother go?”<sup>38</sup>

- (167) *Ndi atwana nungolke ndite.*

*ndi atwana nungolke ndi=ta-e*  
 3PL question child 3PL=say-DEP

They asked the children.

- (168) *Alum ndite alum ndi nat:* “*An ango kalam me.*”

*alum ndi=ta-e alum ndi na-ta an ango kalam me*  
 child 3PL=say-DEP child 3PL DETR-say 1PL.EXCL NEG knowledge NEG  
 [They] asked the children and the children replied: “We don’t know.”

- (169) *Yenanu nungol mawape nan mat:* “*Nogat ya!*”

*yenanu nungol ma=wap-e na=n ma=ta nogat ya*  
 woman child 3SG.OBJ=be.PST-DEP talk=OBL 3SG.OBJ=say no yes  
 But the daughter later<sup>39</sup> told him [= the father]: “Not at all!”<sup>40</sup>

- (170) “*Yeta nda mas wape!*”

*yeta anda ma=asa wap-e*  
 man SG.DIST 3SG.OBJ=hit be.PST-DEP  
 “That boy hit it!”

<sup>38</sup>The man and woman refer to the turtle as ‘grandmother’, since it was a foster parent to them and therefore a foster grandparent to their children.

<sup>39</sup>Translated here as ‘later’, *mawape* ‘3SG.OBJ=be.PST-DEP’ literally means something like ‘having been there’.

<sup>40</sup>In other words, she confesses that she and the other children had been lying; the phrase *nogat ya* (literally ‘no yes’) is from Tok Pisin.

## 19.1 Way Inom ('The Mother of the Turtle')

- (171) "Nali wongita ndan mangusuwa līmndi andaka mas wap."  
*nali wongita anda=n ma-ngusuwa līmndi anda=ka ma=asa*  
 spine bow SG.DIST=OBL 3SG.OBJ-poor eye SG.DIST=in 3SG.OBJ=hit  
*wap*  
 be.PST  
 "[He] hit the poor thing in the eye with that sago frond bow."
- (172) *Itom mi way manakap tīnanga se.*  
*itom mi way ma=nakap tīnanga sa-e*  
 father 3SG.SUBJ turtle 3SG.OBJ=for arise cry-IPFV  
 The father got up and began to cry on account of the turtle.
- (173) *Way mi ta awal pe imba pe i maya apa i līmndi man mol si.*  
*way mi ta awal p-e imba p-e i*  
 turtle 3SG.SUBJ already afternoon be-DEP night be-DEP go.PFV  
*ma=iya apa i līmndi ma=n ma=ul si*  
 3SG.OBJ=toward house go.PFV eye 3SG.OBJ=OBL 3SG.OBJ=with push  
 The turtle – already in the afternoon<sup>41</sup> – went at night, went to him in  
 the house, and showed him [its injured] eye.
- (174) "Ngam u nīn līmndi ngaka nase."  
*nga-nam u nī=n līmndi nga=ka nī=asa-e*  
 SG.PROX-EMPH 2SG 1SG=OBL eye SG.PROX=in 1SG=hit-DEP  
 "This is it – you shot me in my eye."<sup>42</sup>
- (175) "*Nī wandīm namana man.*"  
*nī u=andīm na-ma-na ma-n*  
 1SG 2SG=from DETR-go-IRR go-IPFV  
 "So I'm going to go to away from you."
- (176) *Itom mi mala wop wolka li lamndu masap.*  
*itom mi ma=ala wo-p wolka li-i lamndu*  
 father 3SG.SUBJ 3SG.OBJ=for sleep-PFV again down-go-PFV pig  
*ma=asa-p*  
 3SG.OBJ=hit-PFV  
 The next day, the man went down again and killed a pig for it.
- (177) *Wolka lamndu kwa masape mol mīnanamap at kuma nān man ame naytap.*

<sup>41</sup>The speaker again corrects his word choice.<sup>42</sup>The turtle presumably speaks this line, as well as the following one.

19 *Texts*

*wolka lamndu kwa ma=asa-p-e                  ma=ul*  
 again pig        one 3SG.OBJ=hit-PFV-DEP 3SG.OBJ=with  
*mī=na-na-ama-p                  at kuma ndī=n    ma=n                  ame*  
 3SG.SUBJ=DETR-DETR-eat-PFV end some 3PL=OBL 3SG.OBJ=OBL basket.sp  
*na-ita-p*  
 DETR-tie-PFV

Having killed another pig, [he] ate it with it [= the turtle] and tied some pieces [of meat] up in his basket.

- (178) *Ndīt manane mī ndīt nay inim nay.*

*ndī=tī    ma=na-n-e                  mī                  ndī=tī    na-i                  inim*  
 3PL=take 3SG.OBJ=give-PFV-DEP 3SG.SUBJ 3PL=take DETR-go.PFV water  
*na-i*  
 DETR-go.PFV

[He] gave them [= the pieces of meat] to it [= the turtle], and it took them and went, went into the water.

- (179) *Inim naye una amun līmndī way ambi ndanden.*

*inim    na-i-e                  unan    amun līmndī way    ambi*  
 water DETR-go.PFV-DEP 1PL.INCL now eye turtle big  
*anda=andī-en*  
 SG.DIST=see-NMLZ

Having gone into the water, we now see that big turtle.

- (180) *Ndī angumoni nīmal ando inimp.*

*ndī angumoni nīmal anda=u                  inim    p[-e]*  
 3PL swelling river SG.DIST=from water be[-IPFV]

They are in the swelling river,<sup>43</sup> in the water.

- (181) *Ndī angumoni nīmal mo inim pe.*

*ndī angumoni nīmal ma=u                  inim    p-e*  
 3PL swelling river 3SG.OBJ=from water be-IPFV

They are in the water in the swelling river.

- (182) *Una way ambi way ambi ndī –*

*unan    way    ambi way    ambi ndī*  
 1PL.INCL turtle big turtle big 3PL  
 We – big turtles, the big turtles –

<sup>43</sup>That is, the ocean: *angumoni nīmal* ‘swelling river, ocean, sea’ may perhaps best be thought of as a compound noun, especially since it has the (non-canonical) order adjective-noun. The big turtles referred to here are sea turtles.

19.2 *Ambлом Yena* ('The Woman Ambлом')

- (183) *Ndīnam ndī angumoni nīmal map.*  
*ndī-nam ndī angumoni nīmal ma=p*  
 3PL-EMPH 3PL swelling river 3SG.OBJ=be  
 They're the ones; they live in the swelling river.
- (184) *Mawnam.*  
*mawnam*  
 thats.it  
 That's it.

**19.2 *Ambлом Yena* ('The Woman Ambлом')**

This is a traditional story told by Yanapi Kua on 26 May 2017, at her home in Manu village. Examples from this text that appear elsewhere in this book are labeled "ulwa020\_mm:ss". The audio recording can be found on the ELAR website (file name: ulwa020.wav). It is a little over two minutes long (02:17).

The story is, among other things, an etiology of the moon. In the tale, a wicked woman named Ambлом lives in the village. Whenever the men and women of the village go off into the jungle to harvest sago starch, she captures their children, decapitates them, and eats them. She then hides their bones in the top of a sago palm. Eventually, however, the parents discover Ambлом's secret and decide to kill her. She evades them, however, by climbing the palm where she keeps the children's bones. The parents run to the palm but she exerts a magical force over it, so there is little that they can do to get her down. In some versions of the story she taunts the parents by throwing feces at them – that is, the final product of their eaten children. They cannot chop down the palm, nor can they shoot her down with arrows. Finally, a mysterious stranger comes to the village, supposedly a friend of one of the villagers. Versed in magic, he is able to shoot down Ambлом with an enchanted arrow. She falls to her death and the villagers butcher her body. They begin distributing her flesh as meat, offering to the stranger whichever body part he prefers. He refuses all the choicest cuts, requesting instead Ambлом's vulva. He places the vulva on a frond of the palm where she was hiding, whereupon it transforms into a glowing torch. Using this torch, he has great success hunting pigs. The stranger's friend learns of his fruitful hunts, but does not know his secret. The stranger, not wanting to reveal his magical glowing vulva, instructs his friend simply to build a regular torch from palm fronds. The friend has some initial success killing a small pig, but, when he tries to kill a larger one, he himself is nearly killed by the boar. Suspecting that he has been tricked, he spies on the stranger's home, discovering the magical

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vulva. However, while trying to grab it, he clumsily disrupts the vulva and sends it flying up into the sky where it remains to this day as the moon. The Ulwa conception that there is something feminine about the moon can still be seen in the fact that the word *iwil* ‘moon’ also means ‘menstruation’, no doubt related to the similarity in duration of the lunar cycle and menstrual cycle.

The story also contains an epilogue in which the stranger builds a huge ladder to rescue the magical vulva (now the moon). He manages to reach the moon and dangle from it. While hanging there, however, a colony of bats comes by to inspect this strange new being. When he declines the fruit that they offer him, they become suspicious that he is not one of them, so they yank him away. And no human since has been able to reach the moon. In some versions of the story, these bats are said to be the stars that surround the moon in the night sky.

- (1) *Ambлом Yena mi –*  
*Ambлом Yena mi*  
 [name] woman 3SG.SUBJ  
*Ambлом Yena –*
- (2) *Ndi nungolke ndin man lip.*  
*ndi nungolke ndi=n ma=n li-p*  
 3PL child 3PL=OBL 3SG.OBJ=OBL put-PFV  
 They [= other villagers] left [their] children with her.
- (3) *Wandam unde ulum ale mi wa mape.*  
*wandam unda-e ulum ali-e mi wa ma=p-e*  
 jungle go-DEP palm scrape-DEP 3SG.SUBJ village 3SG.OBJ=be-IPFV  
 When [they] would go around in the jungle and scrape sago palms, she stayed in the village.
- (4) *Ndinji unduwan nduwe we ndame uma ndit li unde ndikuk maka ulum nowe nda ndin –*  
*ndi-nji unduwan ndi=we we ndi=ama-e uma ndi=tii li*  
 3PL-POSS head 3PL=cut then 3PL=eat-DEP bone 3PL=take down  
*unda-e ndi=kuk maka ulum nowe anda ndi=n*  
 go-DEP 3PL=gather thus palm sago.sp SG.DIST 3PL=OBL  
 [She] would cut off their heads and then eat them, bring [their] bones down, and pile them – like, that sago palm<sup>44</sup> – with them –

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<sup>44</sup>The narrator specifies that the palm is a *nowe* palm, a large sago palm species that has no thorns on its stem.

19.2 *Ambлом Yena* ('The Woman Ambлом')

- (5) *Ndikuk mo ma awi up.*  
*ndi=kuk ma=u ma awi u-p*  
 3PL=gather 3SG.OBJ=from 3SG.OBJ shoulder put-PFV  
 [She] piled them there onto its shoulder.<sup>45</sup>
- (6) *Ndī nokoplīp līmndī mala.*  
*ndī nokop-lī-p līmndī ma=ala*  
 3PL hide-put-PFV eye 3SG.OBJ=see  
 But they [= the parents] hid and saw her.
- (7) *I ma nan amblakap.*  
*i ma na=n ambla=kī-p*  
 go.PFV 3SG.OBJ talk=OBL PL.REFL=say-PFV  
 They went and talked about her.
- (8) *Matīna nakap iye.*  
*ma=atī-na na-kī-p i-e*  
 3SG.OBJ=hit-IRR DETR=say-PFV go.PFV-DEP  
 [They] wanted to kill her.
- (9) *Mī li awlu ulum mo ma we ulum mī keka i wutotap.*  
*mī li i awlu ulum ma=u ma we ulum mī*  
 3SG.SUBJ down go.PFV step palm 3SG.OBJ=from go then palm 3SG.SUBJ  
*keka i wutota=p*  
 completely go.PFV tall=COP  
 But she went down [from her house] and stepped onto the palm, and  
 then the palm went and got really tall.<sup>46</sup>
- (10) *Wutotape ndī wongīta tīn mol asap ulwape.*  
*wutota=p-e ndī wongīta tī-n ma=ul asa-p*  
 tall=COP-DEP 3PL bow take-PFV 3SG.OBJ=with hit-PFV  
*ulwa=p-e*  
 nothing=COP-DEP  
 Since [it] was tall, they could hit nothing when they got a bow and shot  
 with it.
- (11) *Kwa ngawa wandam ngo i ndiya wa i.*

<sup>45</sup>That is, she piles the eaten children's bones into a crevice in the frond of the palm.<sup>46</sup>Ambлом works some magic to make the palm grow tall.

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*kwa nga-awa wandum nga=u i ndi=iya wa*  
 one SG.PROX-INT jungle SG.PROX=from go.PFV 3PL=toward village  
*i*  
*go.PFV*

But someone just came from out of the jungle and went to them in the village.

- (12) *Wongīta matīn man mawl as.*

*wongīta ma=tī-n ma=n ma=ul asa*  
 bow 3SG.OBJ=take-PFV 3SG.OBJ=OBL 3SG.OBJ=with hit  
 [He] took the bow and shot at her with it.

- (13) *Manji sawi manip mawl ase.*

*ma-nji sawi ma=ni-p ma=ul asa-e*  
 3SG.OBJ-POSS magic 3SG.OBJ=act-PFV 3SG.OBJ=with hit-DEP  
 [He] sang his magic charm and shot with it.

- (14) *Kwa mī man ambi aweta kap.*

*kwa mī ma=n ambi aweta kī-p*  
 one 3SG.SUBJ 3SG.OBJ=OBL SG.REFL friend say-PFV

Someone<sup>47</sup> said that it was his friend.

- (15) “*A nīnji aweta anda ko matīna!*”

*a nī-nji aweta anda ko ma=atī-na*  
 ah 1SG-POSS friend SG.DIST just 3SG.OBJ=hit-IRR  
 “Ah, that friend of mine will really hit her!”

- (16) *Mī asika sawi manip ulwape.*

*mī asi-ka sawi ma=ni-p ulwa=p-e*  
 3SG.SUBJ sit-let magic 3SG.OBJ=act-PFV nothing=COP-DEP  
 He [= the stranger] sat and sang the magic spell to the end –

- (17) *Keka man u wongīta matīn keka mase mī keka nip.*

*keka ma=n u wongīta ma=tī-n keka*  
 completely 3SG.OBJ=OBL from bow 3SG.OBJ=take-PFV completely  
*ma=asa-e mī keka ni-p*  
 3SG.OBJ=hit-DEP 3SG.SUBJ completely die-PFV

Totally – [he] got the bow from him [= his friend] and totally hit her and she died completely.

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<sup>47</sup>That is, one of the villagers identifies the stranger as his friend.

19.2 *Ambлом Yena* ('The Woman Ambлом')

- (18) *Ulam molop li lüp men u uma ndikuk anmbup.*  
*ulum ma=lo-p li lüp ma=in u uma ndi=kuk*  
 palm 3SG.OBJ=cut-PFV down put-PFV 3SG.OBJ=in from bone 3PL=gather  
*an-mbi=u-p*  
 out-here-put-PFV  
 [They] cut the sago palm down and gathered the bones out from within it.
- (19) *Mankap at kot mananda nate.*  
*ma=niki=p at ko=tii ma=na-nda na-ta-e*  
 3SG.OBJ=dig-PFV end INDF=take 3SG.OBJ=give-IRR DETR=say-DEP  
 [They] butchered her and talked about giving a piece [of her body] to him [= the stranger].<sup>48</sup>
- (20) *Mi kambi man ndit: "M!"*  
*mi kambi ma=n ndi=ta m*  
 3SG.SUBJ shun 3SG.OBJ=OBL 3PL=say INTERJ  
 But he didn't want it and told them: "No!"
- (21) “*Un maka ma nambii pen ngat nänata ni mat mana.*”  
*un maka ma nambii p-en nga=tii ni=na-ta ni*  
 2PL thus 3SG.OBJ body be-NMLZ SG.PROX=take 1SG=give-COND 1SG  
*ma=tii ma-na*  
 3SG.OBJ=take go-IRR  
 “If you, like this, give me this thing on her body, I will take it and go.”<sup>49</sup>
- (22) *Mi mat i mas isi pul mat lüp.*  
*mi ma=tii i ma=si isi pul*  
 3SG.SUBJ 3SG.OBJ=take go.PFV 3SG.OBJ=push young.pangal piece  
*ma=tii lüp*  
 3SG.OBJ=take put-PFV  
 He brought it and pushed it onto a piece of palm frond.<sup>50</sup>
- (23) *Kukumbe isi pul mat lïpe mi tembip.*

<sup>48</sup>Having butchered Ambлом Yena's fallen body, the villagers distribute her body parts as food. The stranger, as the hero of the day, is offered various body parts.

<sup>49</sup>The stranger rejects the offers of various body parts, asking instead for Ambлом Yena's vulva.

<sup>50</sup>The word *isi* 'young palm frond' refers to a younger form of the *wema* 'palm frond'. In this case, the frond is being used as a pike.

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*kukumbe isi pul ma=tii li-p-e mi tembi=p*  
 sago.sp pangal piece 3SG.OBJ=take put-PFV-DEP 3SG.SUBJ bad=COP  
 [He] put it on a piece of *kukumbe* sago frond,<sup>51</sup> but it was bad.

- (24) *Mi mas nowe isi pul mat lipe mi anmap!*  
*mi ma=si nowe isi pul ma=tii*  
 3S.SUBJ 3SG.OBJ=push sago.sp young.pangal piece 3SG.OBJ=take  
*li-p-e mi anma=p*  
 put-PFV-DEP 3SG.SUBJ good=COP  
 So he pushed it onto a piece of a *nowe* sago fond,<sup>52</sup> and it was good!<sup>53</sup>
- (25) *Pe mi ma anenisin namndu nduwalep.*  
*p-e mi ma ane-nisi=n namndu*  
 be-DEP 3SG.SUBJ 3SG.OBJ sun-flower.sheath=OBL pig  
*ndii=wali-e=p*  
 3PL=hit-DEP=COP  
 And then he, with its torch,<sup>54</sup> was killing pigs.<sup>55</sup>
- (26) *Manji aweta mi i.*  
*ma-nji aweta mi i*  
 3SG.OBJ-POSS friend 3SG.SUBJ go.PFV  
 But then his friend came.
- (27) *Mangop ana mangop.*  
*ma=ango-p ana ma=ango-p*  
 3SG.OBJ=NEG-PFV grass.skirt 3SG.OBJ=pull.out-PFV  
 [And the stranger] lied to him, tricked him:<sup>56</sup>

<sup>51</sup>The narrator specifies the species of sago palm to which the palm frond pike belongs: *kukumbe* ‘sago sp. (sago palm with no spines).

<sup>52</sup>The narrator again specifies the species of sago palm: *nowe* ‘sago sp. (large sago palm with no spines).

<sup>53</sup>The mysterious hero, clearly familiar with magic, knows that Ambloom Yena’s vulva has special properties. He is experimenting with different species of palm fronds to discover how to harness its power.

<sup>54</sup>Literally its ‘sun-coconut-flower-sheath’. The flower pods of coconut palms were traditionally used as torches.

<sup>55</sup>Now affixed to the proper species of palm frond, the vulva emits a light like a torch, which the stranger can use to help him hunt pigs at night.

<sup>56</sup>The verbs here are difficult to parse. The verb ‘lie’ may be a verbalized form of the negator *ango* ‘NEG’. Alternatively, there may be an idiom ‘pull off one’s grass skirt’ meaning ‘trick’, containing the component *ango-* ‘pull out’.

19.2 *Ambлом Yena* ('The Woman Ambлом')

- (28) “*U ma ila we apin lumope namndu kotin!*”  
*u ma ila we apin lomo-p-e namndu ko=tii-n*  
 2SG go morota cut fire put-PFV-DEP pig INDF=take-IMP  
 “Go and cut sago palm fronds, put them on the fire, and kill a pig!”<sup>57</sup>
- (29) *Mi i ila we apin up namndu tike mase mi nip.*  
*mi i ila we apin u-p namndu tike ma=asa-e*  
 3SG.SUBJ go.PFV morota cut fire put-PFV pig small 3SG.OBJ=hit-DEP  
*mi ni-p*  
 3SG.SUBJ die-PFV  
 He went and cut sago palm fronds, put them on the fire, hit a small pig, and it died.
- (30) *Mi numbu mane mi i mankape.*  
*mi numbu ma=ni-e mi i ma=niki-p-e*  
 3SG.SUBJ garamut 3SG.OBJ=beat-DEP 3SG.go.PFV 3SG.OBJ=dig-PFV-DEP  
 He beat the *garamut* drum until he came, and [they] butchered it.<sup>58</sup>
- (31) Mat: “*Mawnam.*”  
*ma=ta mawnam*  
 3SG.OBJ=say thats.it  
 [And the stranger] said: “That’s it.”
- (32) *Mi nay awlu ambi mo ma awi we ambi mi keka mat nin ndil.*  
*mi na-i awlu ambi ma=u ma awi i*  
 3SG.SUBJ DETR-go.PFV step big 3SG.OBJ=from 3SG.OBJ shoulder go.PFV  
*we ambi mi keka ma=tii nin ndii=li*  
 then big 3SG.SUBJ completely 3SG.OBJ=take thorn 3PL=put  
 He went and stepped onto the shoulder of a big one [= a pig],<sup>59</sup> but then the big one completely got him and put [him] onto thorns.
- (33) *Ka atay nipe.*  
*ka ata i ni-p-e*  
 thus up go.PFV die-PFV-DEP  
 [He] went up like that and [nearly] died.<sup>60</sup>

<sup>57</sup>The stranger’s friend has come in order to learn how the stranger has been so successful in hunting pigs. The stranger tricks him, however, in that he tells him to make a regular torch from sago palm fronds, not revealing anything of the incandescent vulva.

<sup>58</sup>Having successfully killed a small pig, the friend summons the stranger by beating the *garamut* drum, so that the two may work together to butcher the pig.

<sup>59</sup>The friend goes out again, this time trying to kill a larger pig.

<sup>60</sup>This second pig is too much for the hunter to handle; while he is climbing onto the pig’s shoul-

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- (34) *Mi wa i tawa ndul mawap.*  
*mii wa i tawa ndii=ul ma=wap*  
 3SG.SUBJ village go.PFV wound 3PL=with 3SG.OBJ=be.PST  
 He went home and stayed there with his wounds.
- (35) *I mangani wonp.*  
*i ma=angani won-p*  
 go.PFV 3SG.OBJ=behind cut-PFV  
 [He] went behind his back.<sup>61</sup>
- (36) *Njin iwil mase mii keka i atay anam i.*  
*nji=n iwil ma=asa-e mii keka i ata-i*  
 thing=OBL moon 3SG.OBJ=hit-DEP 3SG.SUBJ completely go.PFV up-go.PFV  
*anam i*  
 sky go.PFV  
 [He] hit the moon with something and it went completely up, went to the sky.<sup>62</sup>
- (37) *Anam maye mii anmbi.*  
*anam ma=i-e mii an-mbi-i*  
 sky 3SG.OBJ=go.PFV-DEP 3SG.SUBJ out-here-go.PFV  
 When [it] went to the sky, he [= the stranger] came out.
- (38) “*Ninji aweta nda nangani wonp!*”  
*ni-nji aweta anda ni=angani won-p*  
 1SG-POSS friend SG.DIST 1SG=behind cut-PFV  
 “That friend of mine has gone behind my back!”
- (39) *Mi tamben mayte i atay.*  
*mii tamben ma=ita-e i ata-i*  
 3SG.SUBJ ladder 3SG.OBJ=build-DEP go.PFV up-go.PFV  
 He [= the stranger] went and built a ladder<sup>63</sup> and climbed up.
- (40) *I si membamlipe ato ul ka.*

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ders to attack it, the pig bucks, pushing the hunter into a thorny tree, injuring him severely.

<sup>61</sup>Literally ‘cut behind him’. The injured friend goes to the home of the stranger without him knowing.

<sup>62</sup>While spying, the injured friend spots the magical vulva, here referred to euphemistically (or with foreshadowing) as the ‘moon’. He somehow disrupts it and it flies up into the sky.

<sup>63</sup>A *tamben* ‘ladder’ is very tall, used for climbing trees, as opposed to a *wat* ‘ladder’, which is shorter and leads up to the entrance of a house.

19.2 *Ambлом Yena* ('The Woman Ambлом')

*i si ma=imbam-li-p-e ata-u ul ka*  
 hand push 3SG.OBJ=under-put-PFV-DEP up-from with let  
 [He] put his hand under it [= the moon] and hung [onto it].

- (41) *Ato ul ke nüplopa ngala i.*  
*ata-u ul ka-e nüplopa ngala i*  
 up-from with let-DEP flying.fox PL.PROX go.PFV  
 As [he] hung, some flying foxes came.
- (42) *Wapan masine i.*  
*wapa=n ma=si-ni-e i*  
 wing=OBL 3SG.OBJ=push-beat-DEP go.PFV  
 [They] came and played with him with [their] wings.
- (43) *Wawana mu kot manane.*  
*wawana mu ko=tii ma=na-n-e*  
 plant.sp fruit INDF=take 3SG.OBJ=give-PFV-DEP  
 [They] gave him a *wawana* fruit.<sup>64</sup>
- (44) *Mi man ndit: “Ango mundu kom un mat ninan!”*  
*mi ma=n ndi=ta ango mundu kom un ma=tii*  
 3SG.SUBJ 3SG.OBJ=OBL 3PL=say NEG food NEG 2PL 3SG.OBJ=take  
*nii=na-n*  
 1SG=give-PFV  
 But he told them: “That’s not food you gave me!”
- (45) *Ndii i ma nan amblakap.*  
*ndii i ma na=n ambla=kii-p*  
 3PL go.PFV 3SG.OBJ talk=OBL PL.REFL=say-PFV  
 They went and talked about him.<sup>65</sup>
- (46) *Wop wolka i umbenam i.*  
*wo-p wolka i umbenam i*  
 sleep-PFV again go.PFV morning go.PFV  
 The next day, [they] came again, came in the morning.
- (47) *Ato mawlop.*

<sup>64</sup>The flying foxes are curious about this new creature (a man) that has come to join their realm in the sky. They give him a *wawana* fruit, which is something a flying fox (but not a human) would typically eat.

<sup>65</sup>When the man refuses the *wawana* fruit as something inedible, the flying foxes become suspicious and are wary about having him around.

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*ata-u ma=u-lo-p*  
 up-from 3SG.OBJ=from-go-PFV  
 [They] grabbed onto him.

- (48) *Iwil membam u motop anmbilip.*  
*iwil ma=imbam u ma=top an-mbi-lü-p*  
 moon 3SG.OBJ=under from 3SG.OBJ=throw out-here-put-PFV  
 [And they] threw him out from under the moon.
- (49) *Em Ambлом manji mīnam.*  
*em Ambлом ma-nji mī-nam*  
 3SG [name] 3SG.OBJ-POSS 3SG.SUBJ-INT  
 That's it;<sup>66</sup> that's Amblom's [story].

### 19.3 *Anmoka* ('Snakes')

This is a description of a traditional cultural practice, as told by Tangin Kapos on 1 June 2017, at her home in Manu village. This text is part of a larger conversation between Tangin Kapos and Gweni Tungun. Examples from this text that appear elsewhere in this book are labeled "ulwa035\_mm:ss". The audio recording can be found on the ELAR website (file name: ulwa035.wav). The entire recording is almost six minutes long (05:51); the following text, however, represents about the first minute (00:57) of the text.

In this text, Tangin describes a traditional method of inducing labor, which would be used when a husband suspected that his wife was overdo in carrying their child. The husband would kill a snake and wrap its body in a banana leaf, as if it were cooked food. He would then give this package to his wife, who, thinking it was food, would unwrap it, see the snake, and get a shock, which – it was believed – would induce her to bear the child on that very night.

- (1) *Anmoka stori.*  
*anmoka stori*  
 snake story  
 A snake story.<sup>67</sup>
- (2) *Nambi sawe anmoka ala namnapen.*

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<sup>66</sup>The pronoun *em* '3SG', used here as an interjection, is a loan from Tok Pisin.

<sup>67</sup>*Stori* 'story' is from Tok Pisin.

19.3 *Anmoka* ('Snakes')

*ni-ambi sawe anmoka ala namna=p-en*  
 1SG-TOP HAB snake for afraid=COP-NMLZ  
 As for me, I'm afraid of snakes.<sup>68</sup>

- (3) *Ni wandam mata ankam anmoka matim mapta ni mandi namnap unip.*  
*ni wandam ma-ta ankam anmoka ma=ati-m ma=p-ta*  
 1SG jungle go-COND person snake 3SG.OBJ=hit-IRR 3SG.OBJ=be-COND  
*ni ma=andi namna=p uni-p*  
 1SG 3SG.OBJ=for afraid=COP shout-PFV  
 Whenever I go to the jungle and people kill a snake there, I shout in fear about it.
- (4) *Wopa ndawa u mana mane.*  
*wopa anda-awa u ma-na ma-n-e*  
 all SG.DIST-INT from go-IRR go-IPFV-DEP  
 [I] am going to go far from there.
- (5) *Ango anmoka ndala nambii napatpe.*  
*ango anmoka ndi=ala nambii napat=p-e*  
 NEG snake 3PL=for skin giant=COP-DEP  
 [I] don't have thick skin for snakes.<sup>69</sup>
- (6) *Anmoka ndi ala ipka inom ala nambii kenmbupe item ala ndiwale ndin muku ite ndit wa unde ndimune ndiwat awe.*  
*anmoka ndi ala ipka inom ala nambii kenmbu=p-e item*  
 snake 3PL PL.DIST before mother PL.DIST skin heavy=COP-DEP father  
*ala ndi=wali-e ndi=n muku ita-e ndi=tii wa unda-e*  
 PL.DIST 3PL=hit-DEP 3PL=OBL package tie-DEP 3PL=take village go-DEP  
*ndi=mune ndi=wat aw-e*  
 2PL=throw 3PL=atop put.IPfv-DEP  
 Snakes<sup>70</sup> – people in the past, when mothers were pregnant,<sup>71</sup> the fathers used to kill them [= snakes], tie them up into packages [with leaves], bring them home, and toss them [= the wrapped snakes] to them [= the pregnant women].<sup>72</sup>

<sup>68</sup>The habitual marker *sawe* 'HAB' is borrowed from the Tok Pisin habitual marker *save* (literally 'know').

<sup>69</sup>Literally 'not for the snakes is skin giant' (i.e., the speaker is easily frightened by snakes).

<sup>70</sup>After the preceding prologue about the speaker's fear of snakes, she begins now to describe a traditional means of inducing labor that relies on a woman's fear of snakes.

<sup>71</sup>Literally 'bodies (have) heaviness'.

<sup>72</sup>That is, the husband would toss the leaf-wrapped snake to his wife as if it were food.

19 *Texts*

- (7) “*U alum man nambī ka wap ngayap.*”  
*u alum ma=n nambī ka wap ngaya=p*  
 2SG child 3SG.OBJ=OBL body on be.PST far=COP  
 “You’ve been with a child on your body for [too] long.”<sup>73</sup>
- (8) “*Wap ngayape oke.*”  
*wap ngaya=p-e oke*  
 be.PST far=COP-DEP ok  
 “[You] have been [that way] for [too] long, OK.”<sup>74</sup>
- (9) *Manap anmoka matīm map man muku itap matī ma angop mundu tī mawatlīp mat mananda.*  
*ma=nap anmoka ma=ati-m ma=p ma=n muku*  
 3SG.OBJ=for snake 3SG.OBJ=hit-IRR 3SG.OBJ=be 3SG.OBJ=OBL package  
*ita-p ma=tī ma ango=p mundu tī ma=wat-lī-p*  
 tie-PFV 3SG.OBJ=take go NEG=COP food take 3SG.OBJ=atop-put-PFV  
*ma=tī ma=na-nda*  
 3SG.OBJ=take 3SG.OBJ=give-IRR  
 Having killed a snake for her there, made a package with it, and brought it [home], [the husband], pretending that it was food, would give it to her.<sup>75</sup>
- (10) *Mat manata mī makanakawmop limndī mandī mandī unipīna:* “*Yi!*”  
*ma=tī ma=na-ta mī ma=kanaka-lumo-p*  
 3SG.OBJ=take 3SG.OBJ=give-COND 3SG.SUBJ 3SG.OBJ=unwrap-put-PFV  
*limndī ma=andi ma=andi uni=p-na yi*  
 eye 3SG.OBJ=see 3SG.OBJ=for shout=COP-IRR INTERJ  
 When [he] has given it to her, she would unwrap it, see it, and shout<sup>76</sup> about it: “Eek!”
- (11) *Mala namnap unipīna.*  
*ma=ala namna=p uni=p-na*  
 3SG.OBJ=for afraid=COP shout=COP-IRR  
 [She] would shout in fear of it.
- (12) *Ta manji alum mī tīnangata mī mokotnda.*

<sup>73</sup>This is what a husband might say to his presumed overdo wife.<sup>74</sup>The interjection *oke* ‘OK’ is borrowed from Tok Pisin *oke* ‘OK’.<sup>75</sup>Literally ‘in a false way taking [the name] “food” and putting [it] on it [= the snake].’<sup>76</sup>The form *unipīna* ‘shout [IRR]’ appears to be an alternate form of *uninda* ‘shout [IRR]’, seemingly formed with the copular enclitic plus the irrealis suffix.

19.3 *Anmoka* ('Snakes')

*ta ma-nji alum mī tīnanga-ta mī*  
 already 3SG.OBJ-POSS child 3SG.SUBJ arise-COND 3SG.SUBJ  
*ma=kot-nda*  
 3SG.OBJ=break-IRR

Immediately, her baby would get up, and she would bear<sup>77</sup> it.

- (13) *Olsem mī amun imba pīta mī mandī unipta mī imba pīta alum mī tīnangana.*  
*olsem mī amun imba p-ta mī ma=andī*  
 thus 3SG.SUBJ now night be-COND 3SG.SUBJ 3SG.OBJ=for  
*uni-p-ta mī imba p-ta alum mī tīnanga-na*  
 shout-PFV-COND 3SG.SUBJ night be-COND child 3SG.SUBJ arise-IRR  
 And so,<sup>78</sup> it – that night, when she shouted about it, it – that night – the  
 baby would get up.
- (14) *Men u tīnangata mī imba pīta mokotnda.*  
*ma=in u tīnanga-ta mī imba p-ta ma=kot-nda*  
 3SG.OBJ=in from arise-COND 3SG.SUBJ night be-COND 3SG.OBJ=break-IRR  
 When [the baby] would get up inside her, she would bear it that night.

<sup>77</sup>The form *kotnda* 'break [IRR]' appears to be an alternate form of *kotina* 'break [IRR]', exhibiting the allomorph [-nda] of the irrealis suffix *-na* 'IRR'.

<sup>78</sup>The connector word *olsem* 'thus' is from Tok Pisin.



## 20 The Maruat-Dimiri-Yaul dialect of Ulwa

This chapter provides information on the Maruat-Dimiri-Yaul dialect of Ulwa, focusing on the ways in which it differs from the Manu dialect, which is otherwise the basis of description in this grammar. As its name implies, the Maruat-Dimiri-Yaul dialect of Ulwa is spoken in the three villages of Maruat, Dimiri, and Yaul, each of which is within an hour's walk of the other two. Manu village is at least a four-hour walk from these three villages. The trip is considerably longer when trail conditions are more challenging, such as during the rainy season.

The data for this description come mainly from Yaul villagers, some of whom I visited in Yaul in 2015, and some of whom I met living in the town of Angoram in 2018. I have also consulted Laycock's (1971a) field notes, which are reproduced as Appendix F. Finally, I have considered data that I collected at Maruat and Dimiri in 2015, although I have spent less time with speakers from those two villages.

Although lexically somewhat divergent, the two main dialects of Ulwa appear to be rather similar grammatically. That said, I have much less information on the grammar of this dialect than I do for the Manu dialect, especially concerning less common and more complex grammatical structures. It is possible that more differences exist than the ones I am aware of. Nevertheless, the basic syntactic structures and morphology appear to be very similar.

### 20.1 Lexical similarity among the Ulwa dialects

The lexical differences that exist among the three villages of Maruat, Dimiri, and Yaul are very minor (and some of the apparent differences in my data are probably due to errors of elicitation or to synonymy rather than to a true lack of cognacy). Of 74 words<sup>1</sup> from the Swadesh 100-word wordlist:

69 words (93%) are cognate between Yaul and Maruat,

69 words (93%) are cognate between Yaul and Dimiri, and

71 words (96%) are cognate between Maruat and Dimiri.

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<sup>1</sup>26 words were discarded due to either lack of data or duplication of data elsewhere in the list.

## 20 *The Maruat-Dimiri-Yaul dialect of Ulwa*

Similarly, from the SIL-PNG list of 170 words:

- 120 out of 128 words (94%) are cognate between Yaul and Maruat,
- 123 out of 129 words (95%) are cognate between Yaul and Dimiri, and
- 123 out of 128 words (96%) are cognate between Maruat and Dimiri.

Thus, we can say that the varieties of Ulwa spoken at the three villages of Maruat, Dimiri, and Yaul are roughly 95% lexically similar to one another.

The Manu dialect, however, is clearly distinct, at least in terms of vocabulary. Of 84 words<sup>2</sup> from the Swadesh 100-word wordlist, 72 (86%) are cognate between Manu and Yaul. Similarly, of 141 words from the SIL-PNG list, 121 (86%) are cognate between Manu and Yaul. Likewise, between Manu and Dimiri, 62 of 74 words (84%) of the Swadesh list are cognate and 109 of 129 words (84%) of the SIL-PNG list are cognate. Between Manu and Maruat, 61 of 74 words (82%) of the Swadesh list are cognate and 106 of 128 words (83%) of the SIL-PNG list are cognate. These percentages are summarized in Table 20.1. Percentages are averaged between those of the Swadesh and SIL-PNG lists, where different.

Table 20.1: Cognacy rates among Ulwa varieties

	Manu	Yaul	Dimiri	Maruat
Manu	100%	86%	84%	83%
Yaul		100%	94%	93%
Dimiri			100%	96%
Maruat				100%

It should be noted, however, that although such lists are intended to reflect so-called basic vocabulary items (i.e., words that are theoretically less likely to be replaced over time), some items on these lists are probably not terribly basic, at least not in the New Guinea context. It is remarkable that, of the 12 non-cognate words among the 84 words used from the Swadesh-100 list, seven are adjectives ('hot', 'cold', 'red', 'black', 'long', 'small', 'many').<sup>3</sup>

For the sake of convenience (and because all of the following data come specifically from Yaul villagers), I will henceforth simply use "Yaul" in referring to the Maruat-Dimiri-Yaul dialect of Ulwa.

<sup>2</sup>16 words were discarded due to either lack of data or duplication of data elsewhere in the list.

<sup>3</sup>The remaining five non-cognate words are 'person', 'fish', 'grease', 'head', and 'liver'.

## 20.2 Sound changes

## 20.2 Sound changes

A few sound changes have led to differences in pronunciation between the two dialects. By far the most salient is the change of non-final \*l to /n/ in Manu. Speakers of both dialects are very aware of this *l* : *n* correspondence and are quick to offer examples of how speakers of the other dialect “mispronounce” certain words. Word-initial examples of the correspondence are given in Table 20.2.

Table 20.2: Word-initial *l* : *n* correspondences between Yaul and Manu

gloss	Yaul word	Manu word
‘talk, speech’	<i>la</i>	<i>na</i>
‘die’	<i>li-</i>	<i>ni-</i>
‘near’	<i>lu</i>	<i>nu</i>
‘lizard’	<i>likit</i>	<i>nikit</i>
‘thorn’	<i>lin</i>	<i>nin</i>
‘vine’	<i>lipil</i>	<i>nipil</i>
‘dig’	<i>likü-</i>	<i>niki-</i>
‘beak’	<i>lokal</i>	<i>nokal</i>
‘IRR’	<i>-la</i>	<i>-na</i>

Word-medial examples of the correspondence are given in Table 20.3.

Table 20.3: Word-medial *l* : *n* correspondences between Yaul and Manu

gloss	Yaul word	Manu word
‘sky, cloud’	<i>alam</i>	<i>anam</i>
‘sun’	<i>ale</i>	<i>ane</i>
‘snake’	<i>almoka</i>	<i>anmoka</i>
‘boil, abscess’	<i>kalalum</i>	<i>kananum</i>
‘spear’	<i>mala</i>	<i>mana</i>
‘hot water’	<i>malal</i>	<i>manal</i>
‘navel’	<i>ulet</i>	<i>unet</i>
‘feel’	<i>wala-</i>	<i>wana-</i>

In a few instances, the change of \*l to /n/ in Manu was accompanied by metathesis of the following vowel and consonant, as illustrated in Table 20.4.

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Table 20.4: Metathesis in some Manu words following \*l &gt; n

gloss	Yaul word	Manu word	changes in Manu
‘lime gourd’	<i>alis</i>	<i>ansi</i>	*alisi > *anisi > <i>ansi</i>
‘elbow’	<i>ilup</i>	<i>inpu</i>	*i-lup ‘arm-base’ > *inup > <i>inpu</i>

At least for one word, however, it appears that it was the Yaul dialect that underwent a transposition, namely, of \*l (Table 20.5).

Table 20.5: Metathesis of \*l in Yaul

gloss	Yaul word	Manu word	changes in Yaul
‘tulip greens’	<i>amolapa</i>	<i>anmopa</i>	*alma-wapa ? (‘good-leaf?’) > *almoapa > <i>amolapa</i>

Some examples of word-medial /l/ found in contemporary Manu are likely due to metathesis (Table 20.6).

Table 20.6: Metathesis of word-final \*l in Manu

gloss	Yaul word	Manu word	changes in Manu
‘PL.REFL’	<i>ambal</i>	<i>ambla</i>	*ambal > <i>ambla</i>
‘root’	<i>iwil</i>	<i>ilu</i>	*iwul > *iwlu > <i>ilu</i>

In at least one case, Manu preserves an original word-final /l/ where Yaul has undergone metathesis (Table 20.7).

Table 20.7: Metathesis of word-final \*l in Yaul

gloss	Yaul word	Manu word	changes in Yaul
‘sugarcane’	<i>mili</i>	<i>mil</i>	*mil > *mli > <i>mili</i>

In three instances, there appears to be a reverse correspondence of n : l – that is, Yaul exhibits /n/ where Manu has /l/ (Table 20.8).

## 20.2 Sound changes

Table 20.8: “Reverse correspondence” of *n : l* between Yaul and Manu

gloss	Yaul word	Manu word
‘pig’	<i>namndu</i>	<i>lamndu</i>
‘dream’	<i>nongam</i>	<i>longam</i>
‘eye’	<i>nimndi</i>	<i>limndi</i>

In *lamndu* ‘pig’, the presence of /l/ in Manu is likely due to folk etymology from *lam* ‘meat’ (itself a loan from Ap Ma). I do not know the etymologies of the other two words. It should be noted, though, that some Manu speakers produce [namndu] for ‘pig’; moreover, some Yaul speakers produce [limndi] for ‘eye’. Indeed, variation between [l] and [n] – sometimes within even a single speaker’s realization of a single word – is endemic in the Keram family. Contemporary Manu has plenty of examples of word-initial and word-medial /l/. Some of these are due no doubt to borrowing, but some may also reflect language-internal sporadic changes of \*n to /l/, in some instances reversions back to the pre-Ulwa form.

Aside from this *l : n* correspondence, there are not many robust phonemic differences between the Yaul and Manu dialects. The realization of initial \*y- in the two dialects is somewhat variable. Generally, when the onset of the following syllable was not a nasal (or prenasalized) consonant, \*y- became /n/ in Manu, but was retained as /y/ in Yaul (Table 20.9).

Table 20.9: \*y &gt; n / # \_ VC [-nasal] in Manu

gloss	Yaul word	Manu word	changes in Manu
‘vegetables’	<i>yatlat</i>	<i>natnat</i>	*y- > n- ; *-l- > -n
‘body hair’	<i>yil</i>	<i>nil</i>	*y- > n-
‘bamboo sp.’	<i>yokam</i>	<i>ani-nokam</i> (‘throat’)	*y- > n-

However, when the following onset was a nasal (or prenasalized) consonant, Manu seems to have retained initial \*y-, whereas Yaul behaves less predictably, reflecting either /l/ or /n/ (Table 20.10).

It is difficult to disentangle what is happening here. Family-internal borrowing could be complicating the matter. It could also be that the approximant /y/ is part of a more general pattern of sporadic *l : n : y* alternations in the Keram

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Table 20.10: \*y &gt; l ~ n / # \_ VC [+nasal] in Yaul

gloss	Yaul word	Manu word	changes in Yaul
‘aibika greens’	<i>lomol</i>	<i>yomal</i>	*y- > l-
‘mosquito’	<i>nangun</i>	<i>yangun</i>	*y- > n-

languages. The verb ‘carve’, for example, is difficult to explain in Ulwa, especially since comparison to other Keram languages seems to indicate a proto-form \*lo (Table 20.11).

Table 20.11: The verb ‘carve’ in Ulwa dialects

gloss	Yaul word	Manu word	pre-Ulwa
‘carve’	<i>lo- ~ yo-</i>	<i>lo-</i>	*lo- (?)

Thus, Manu reflects *lo-* ‘carve’ instead of the expected <sup>†</sup>*no-*; and, alongside the expected reflex *lo-* ‘carve’, Yaul has an alternate form /yo-/ that points to a change of \*l- to /y-/ (the reverse of the aforementioned Yaul sound change).

The approximant /w/ also exhibits some unusual behavior. In some instances, final \*w has become /m/ in Yaul (Table 20.12).

Table 20.12: Sporadic changes of final \*-w &gt; -m in Yaul

gloss	Yaul word	Manu word	changes in Yaul
‘betel nut’	<i>am</i>	<i>aw</i>	*-w > -m (*aw-mu > *awm > am)
‘belly’	<i>inapam</i>	<i>inapaw</i>	*-w > -m
‘paddle’	<i>anam</i>	<i>anaw</i>	*-w > -m

At least in the case of *am* ‘betel nut’, an apparent change of \*-w to /-m/ probably instead reflects compounding with the suffix-like element *mu* ‘fruit, seed, nut’. That is, \*aw-mu ‘areca palm-nut’ was reduced to one syllable (\*awm), and then the \*wm cluster was reduced to [m]. An attested alternative Yaul pronunciation of [awm] strongly supports this idea.

In other instances, a medial /w/ in Yaul corresponds to a medial /m/ in Manu (Table 20.13).

## 20.2 Sound changes

Table 20.13: Occasional correspondence of *w* : *m* between Yaul and Manu

gloss	Yaul word	Manu word
‘housefly’	<i>njiwala</i>	<i>njimana</i>
‘nape of the neck’	<i>tumbunwa</i>	<i>tumbunma</i>

Here I suspect that there was an original medial \*mw cluster, which was simplified in different ways in the two dialects (i.e., \*mw > *w* in Yaul; \*mw > *m* in Manu). Indeed, Laycock (1971a: 3220) records <tumbunmw> for ‘nape of the neck’ in Yaul. This word itself may reflect a compound containing \*umwa ‘neck’. Compare Manu *um* ‘neck’, and the variable Yaul forms *umo* ~ *umwo* ‘neck’. Laycock (1971a: 3220) records <wuwa> ‘neck’ for Yaul.

In one case, a final \*-l seems to have become /-w/ in Manu, whereas in another case a final \*-w seems to have become /-l/ (Table 20.14).

Table 20.14: Sporadic change of final \*-l &gt; -w and final \*-w &gt; -l in Manu

gloss	Yaul word	Manu word	pre-Ulwa word
‘scale’	<i>wowal</i>	<i>wowaw</i>	*wowal (?)
‘afternoon’	<i>awaw</i>	<i>awal</i>	*awaw (?)

The reconstructions in Table 20.14 are made based on comparison to Ulwa’s sister languages. While the change of Manu \*wowal to /wowaw/ ‘scale’ may be due to a sporadic retrograde assimilation to the medial /w/; the change of \*awaw to /awal/ is more difficult to explain.

Finally, there is variation in the presence or absence of word-initial [w-] when immediately preceding /u/ (Table 20.15).

Table 20.15: Idiosyncrasies of initial [wu- ~ u-] in Yaul and Manu

gloss	Yaul word	Manu word
‘bird’	<i>wuta</i>	<i>uta</i>
‘worm’	<i>wutal</i>	<i>utal</i>
‘fan’	<i>un</i>	<i>wun</i>

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Since there is likely both glide epenthesis and glide deletion at play in both dialects, it is difficult to make much of these apparent differences: they may mostly reflect idiosyncrasies, or perhaps arbitrary decisions that I myself made in transcribing different forms.

Sometimes Yaul [wī-] corresponds to Manu [wu- ~ u-], as in Table 20.16.

Table 20.16: Some correspondences of *wī-* : *(w)u-* between Yaul and Manu

gloss	Yaul word	Manu word
‘coconut shell’	<i>wīta</i>	<i>wuta ~ uta</i>
‘leg’	<i>wīti</i>	<i>wuti</i>
‘with’	<i>wil</i>	<i>ul</i>

In addition to these sometimes regular, sometimes seemingly sporadic consonant correspondences, there is some variability in vowel quality between the two dialects. Again, it is unclear to what extent this reflects actual dialectal differences as opposed to, say, idiolectal differences, especially considering the limited number of Yaul speakers I worked with. In a number of cases, it seems that Manu has rounded \**a* to */o/* when either directly preceding or directly following a labial consonant (/w, m, mb, p/), as in Table 20.17.

However, this same *a* : *o* correspondence may also be found in the absence of neighboring labials (Table 20.18).

The reverse correspondence (i.e., *o* : *a*) is also attested (Table 20.19). This may reflect hypercorrection on the part of Manu dialect, since in all examples the vowel in question directly neighbors a labial consonant.

In two words, both *o* : *a* and *a* : *o* correspondences can be seen, perhaps reflecting both rounding and hypercorrection in the same word, or perhaps resulting from metathesis of the vowels /a/ and /o/ (Table 20.20). Both examples exhibit word-initial /y-/; I do not know whether this is relevant.

Examples of other sporadic vowel correspondences are given in Table 20.21.

Note that *lenjin* ~ *lanjin* ‘fish sp.’ is likely a loan from Ap Ma *landžin* ‘fish sp. (perch) (TP *nilpis*)’ (Barlow 2021: 77), thus explaining the word-initial /l-/ in the Manu form.

## 20.2 Sound changes

Table 20.17: Manu \*a &gt; o, when directly preceding or following a labial

gloss	Yaul word	Manu word	notes
'bandicoot'	<i>wandi</i>	<i>wondi</i>	
'hair'	<i>wanīmi</i>	<i>wonmi</i>	
'tusk'	<i>wanmbi</i>	<i>wonmbi</i>	
'breast'	<i>walum</i>	<i>wol</i>	< *wal-um 'breast-fruit'
'penis'	<i>wal</i>	<i>won</i>	< *walV (?); Manu n < *l
'father'	<i>itam</i>	<i>itom</i>	
'mother'	<i>inam</i>	<i>inom</i>	
'day'	<i>ilam</i>	<i>ilom</i>	
'forehead'	<i>monambam</i>	<i>monombam</i>	
'stomach'	<i>umbapa</i>	<i>umbopa</i>	
'cockatoo'	<i>yaputa</i>	<i>yopa</i>	
'throw'	<i>tap</i>	<i>top</i>	

Table 20.18: Correspondence of a : o between Yaul and Manu (in a non-labial environment)

gloss	Yaul word	Manu word
'sweet potato'	<i>nangontam</i>	<i>nongontam</i>

Table 20.19: "Reverse correspondence" of o : a between Yaul and Manu (in labial environments)

gloss	Yaul word	Manu word
'strap'	<i>wom</i>	<i>wam</i>
'village'	<i>wo</i>	<i>wa</i>
'wallaby'	<i>wokan</i>	<i>wakan</i>
'bedbug'	<i>mombin</i>	<i>mambun</i>

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Table 20.20: Correspondence of *a* ... *o* : *o* ... *a* between Yaul and Manu

gloss	Yaul word	Manu word
'palm of the hand'	<i>yambom</i>	<i>yombam</i>
'snake sp.'	<i>yamo</i>	<i>yoma</i>

Table 20.21: Sporadic vowel correspondences between Yaul and Manu

gloss	Yaul	Manu	correspondences
'bad'	<i>tambi</i>	<i>tembi</i>	a : e
'cough'	<i>uten</i>	<i>utan</i>	e : a
'some'	<i>kume</i>	<i>kuma</i>	e : a
'fish sp.'	<i>lenjin</i>	<i>lanjin</i>	e : a
'pangal'	<i>woma</i>	<i>wema</i>	o : e
'bow'	<i>wenguta</i>	<i>wongüta</i>	e : o ; u : i
'buttocks'	<i>unmbu</i>	<i>unmbi</i>	u : i
'hunger'	<i>mundi</i>	<i>mundu</i>	i : u
'frog sp.'	<i>kilikili</i>	<i>kilakili</i>	i : a
'yellow'	<i>mündit</i>	<i>mündit</i>	i : i
'all'	<i>wupa</i>	<i>wopa</i>	u : o
'river'	<i>numul</i>	<i>nümal</i>	u : i ; u : a
'white'	<i>waembil</i>	<i>wembal</i>	ae : e ; i : a

### 20.3 Phonetics and phonology

One simply phonetic difference between the Manu and Yaul dialects is found in the pronunciation of the glide /w/. In Manu this phoneme is almost always pronounced as a labial-velar approximant [w], whereas in Yaul it tends to be pronounced as a labiodental approximant [v]. It may be noted that the Mundukumo language, which has been especially influential on the Yaul dialect of Ulwa, has a phonemic /v/. Otherwise, the two dialects are phonetically rather similar.

The phonemic inventories of the two dialects are exactly the same. The Yaul dialect does not appear to have the very limited phone [æ] that has been observed in just four Manu dialect words (§4.2.1).

In terms of phonological rules, the only difference between the dialects that I know of concerns glide formation. In Manu, vowel sequences of /ai/ and /au/

## 20.4 Morphology

become [ay] and [aw], respectively. Otherwise, central vowels /a, ɨ/ are deleted before immediately following vowels, suggesting that this glide-formation rule in Manu bleeds the vowel-deletion rule (§4.5.1). In Yaul, however, central vowel deletion occurs unimpeded. Thus, we see contrasts such as those in (1).

- (1) Central vowel deletion in /ai/ and /au/ sequences in Yaul

a.	Yaul	vs.	b.	Manu
	[mita]			[mayta]
	/ma=ita/			/ma=ita/
	‘build it’			‘build it’
c.	Yaul	vs.	d.	Manu
	[muta]			[mawta]
	/ma=uta/			/ma=uta/
	‘grind it’			‘grind it’

## 20.4 Morphology

The two dialects are very similar in terms of morphology as well. Like Manu, Yaul exhibits a basic three-way TAM distinction in verbal suffixes (2).

- (2) TAM suffixes in Yaul

-e ~ -i	imperfective ('IPFV')
-pe ~ -pi	perfective ('PFV')
-la ~ -nda	irrealis ('IRR')

For its basic imperfective suffix, the Yaul dialect employs either *-e*, ‘IPFV’ as in Manu, or the allomorph *-i* ‘IPFV’. These two forms appear to be in free variation. Similarly, instead of Manu’s perfective suffix *-p* ‘PFV’, Yaul generally employs either *-pe* ‘PFV’ or *-pi* ‘PFV’, again, in free variation. Less commonly, I have also observed *-pa* ‘PFV’, *-pii* ‘PFV’, and indeed *-p* ‘PFV’ as variations of the Yaul perfective suffix.<sup>4</sup> Finally, the irrealis form *-la* ‘IRR’ in Yaul is the expected cognate to Manu *-na* ‘IRR’ (pre-Ulwa \*-na). The allomorph *-nda* ‘IRR’, however, appears to behave less predictably in Yaul than in Manu. While the Manu allomorph is

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<sup>4</sup>It is unclear whether the vowel-final Yaul forms are more archaic, reflecting the final vowel segment of Proto-Keram \*-api ‘PFV’, or whether they are innovative, adding a final vowel to what would – according to this hypothesis – be pre-Ulwa \*-p ‘PFV’. The Yaul dialect appears to show a stronger aversion to codas than the Manu dialect, so its phonotactics may have encouraged such paragogic vowels.

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conditioned by a preceding sonorant consonant (§6.2), I can find no clear conditioning environment for *-nda* ‘IRR’ in Yaul. My data here could be unreliable.

Sentences (3), (4), and (5) exemplify imperfective verb forms in Yaul.

- (3) *Itam ma apa mite.*

*itam mī-a apa ma=ita-e*  
father 3SG.SUBJ-INT house 3SG.OBJ=build-IPFV  
'Father is building a house.' [elicited]

- (4) *Simbay ma ya mute.*

*simbay mī-a ya ma=uta-e*  
child 3SG.SUBJ-INT coconut 3SG.OBJ=grind-IPFV  
'The child grinds the coconut.' [elicited]

- (5) *Yeta wokin mī tīn samola masi.*

*yeta wokin mī tīn samola ma=asa-i*  
man huge 3SG.SUBJ dog small 3SG.OBJ=hit-IPFV  
'The big man is hitting the small dog.' [elicited]

Sentences (6) and (7) exemplify perfective verb forms in Yaul.

- (6) *Ndī awaw kambīn masapi.*

*ndī awaw kambīn ma=asa-pi*  
3PL yesterday child 3SG.OBJ=hit-PFV  
'Yesterday they hit the child.' [elicited]

- (7) *Inam ngata ma lipe.*

*inam ngata mī-a li-pe*  
mother grand 3SG.SUBJ-INT die-PFV  
'The old woman is dead [= has died].' [elicited]

Sentences (8) and (9) exemplify irrealis verb forms in Yaul.

- (8) *Nī mawalinda mī sala ne.*

*nī ma=wali-nda mī sa-la n-e*  
1SG 3SG.OBJ=hit-IRR 3SG.SUBJ cry-IRR want-IPFV  
'I'll hit him and he'll cry.' [elicited]

- (9) *asi kanda*

*asi ka-nda*  
sit let-IRR  
'[We] will sit down.' [(Laycock 1971a: 3256); glossing mine]

## 20.4 Morphology

Irregular verbs (with their associated irregular TAM suffixes) mostly behave the same in Yaul as they do in Manu. Moreover, the same suppletive verbal forms (i.e., for ‘hit’ and ‘go’) are attested. The verbs *ka-* ‘let’ (10) and *wo-* ‘sleep’ (11), however, do not seem to employ the Manu irrealis forms with the prefix-like element [la-] (cf. §6.3).<sup>5</sup>

- (10) The verb *ka-* ‘let’ in Yaul

<i>ka</i>	‘IPFV/PFV’
<i>ka-nda</i>	‘IRR’ (cf. Manu <i>la-ka-na</i> )

- (11) The verb *wo-* ‘sleep’ in Yaul

<i>wow-e</i>	‘IPFV’
<i>wo-pi</i>	‘PFV’
<i>wo-la</i>	‘IRR’ (cf. Manu <i>lo-wo-nda</i> )

Yaul pronouns match their Manu counterparts, with the slight distinction that Yaul more consistently drops the final /-n/ from the two disyllabic forms that have it (i.e., [una] for /unan/ ‘1PL.INCL’ and [nguna] for /ngunan/ ‘1DU.INCL’). Yaul also makes more frequent use of the intensive suffix *-awa* ‘INT’, typically reduced to [-a], thereby producing forms such as those in Table 20.22.<sup>6</sup>

Table 20.22: Intensive pronominal forms in Yaul

	SG	DU	PL
1	<i>na</i>	<i>ngana</i> [EXCL]	<i>ana</i> [EXCL]
		<i>nguna</i> [INCL]	<i>una</i> [INCL]
2	<i>wa</i>	<i>nguna</i>	<i>una</i>
3	<i>ma</i>	<i>mina</i>	<i>nda</i>

Thus there is often apparent homophony between the forms *una(n)* ‘1PL.INCL’ and *una(wa)* ‘2PL-INT’ and between *nguna(n)* ‘1DU.INCL’ and *nguna(wa)* ‘2DU-INT’. Furthermore, the distinction between subject and non-subject forms, generally only observable in 3SG forms, is mostly eroded in Yaul, since the subject form

<sup>5</sup>These [la- ~ lo-] forms in Manu may be innovations, perhaps reflecting a fossilized form of the archaic detransitivizing prefix \*la- (contemporary Manu *na-* ‘DETR’). Yaul does, however, employ the same possibly related irrealis form of ‘eat’ as found in Manu (i.e., *ama-* ‘eat’, *londa* ‘eat [IRR]’).

<sup>6</sup>The deletion of final /n/ and the insertion of final /a/ could both be motivated by Yaul’s aversion to codas.

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/mii/ is frequently pronounced [ma] (< /mii-a/), thereby becoming homophonous with the non-subject form /ma/. However, the distinction seems to be partially maintained in the 3DU, where the non-subject form has the allomorph [mini=] when immediately preceding /n-/. In fact, in Yaul, as opposed to in Manu, /l-/ conditions this allomorphy as well as /n-/, as illustrated by (12).

- (12) *Itam ma num nini minilope.*

<i>itam</i>	<i>mii-a</i>	<i>num</i>	<i>nini</i>	<i>mini=lo-pe</i>
		father	3SG.SUBJ-INT	canoe two 3DU.OBJ=cut-PFV
'Father carved two canoes.' [elicited]				

Example (12) also exhibits the use of the intensive suffix *-a* 'INT' on subject markers, which is common in Yaul.

The reflexive/reciprocal pronominal forms in Yaul are given in Table 20.23.<sup>7</sup>

Table 20.23: Reflexive/reciprocal pronouns in Yaul

	SG	DU	PL
REFL	<i>amba=</i>	<i>ambin=</i>	<i>ambal=</i>

The Yaul plural formative [-al] provides evidence that the Manu plural form [-la] in the plural reflexive form [ambla] has undergone metathesis, thus explaining the preservation of /l/, otherwise expected to change to /n/, were it originally in word-medial position.

The topic-marking pronominal suffix is *-ambo* 'TOP', which probably also derives from \*ambi, but with an emphatic suffix *-o* 'EMPH'.

As in Manu, the possessive suffix in Yaul is *-nji* 'poss' (§8.2). There are no other known differences between the two dialects in terms of grammatical morphemes.

## 20.5 Syntax

The two dialects are rather similar in their syntax as well. The order of basic constituents is the same, as is the order of elements within noun phrases and within verb phrases. Yaul exhibits discontinuous verb constructions of the kind used in Manu (§11.2.1), as well as verbal compounding with light verbs like 'put'

<sup>7</sup>Note that the singular reflexive form may actually be /ambi/, but with the intensive suffix *-a* 'INT' added. The form *ambal=* 'PL.REFL' is alternatively recorded as [ambal-a=].

## 20.5 Syntax

(§11.2.2) and ‘let’ (§11.2.3). Equative sentences can be formed without an overt copula. Alternatively, the copular enclitic =*p* ‘COP’ can be used. Yaul also has the related locative verb *p-* ‘be, be at’, but no past-tense form <sup>†</sup>[wap] is attested. This may be a Manu innovation.

While periphrastic ‘going’ verb phrases are not attested in Yaul, it is very common for future-tense sentences to employ what appears to be a volitive/conative auxiliary verb *ne* ~ *ni* ‘want, will, try’, as in examples (13) through (16).

- (13) *Ni uwil la tanda ne.*  
*nī u=wil la-ta-nda n-e*  
 1SG 2SG=with DETR-say-IRR want-IPFV  
 ‘I want to speak with you.’ [elicited]
- (14) *Mi utam ndilanda ni.*  
*mī utam ndi=la-nda n-i*  
 3SG.SUBJ yam 3PL=eat-IRR want-IPFV  
 ‘She will eat the yams.’ [elicited]
- (15) *Na umbe indi wandila ne.*  
*nī-a umbe indi u=andi-la n-e*  
 1SG-INT tomorrow eye 2SG=see-IRR want-IPFV  
 ‘I’ll see you tomorrow.’ [elicited]
- (16) *Na umbe wo mana ne.*  
*nī-a umbe wo ma-na n-e*  
 1SG-INT tomorrow village go-IRR want-IPFV  
 ‘I want to go to the village tomorrow.’ [elicited]

In example (8), which features the non-volitional verb ‘cry’, the auxiliary *ne* ‘want, will, try’ seems to have little or no volitive or conative force, presumably simply indicating futurity or potentiality. Example (13) additionally shows the use of detransitivizing prefix *la-* ‘DETR’, the expected cognate of Manu *na-* ‘DETR’. In example (15) we see a reduction of *nimndi* ‘eye’ to [indi], which seems to occur commonly in Yaul when this word is used as part of a discontinuous verb construction. Example (16) shows the use of the auxiliary verb *ne* ‘want, will, try’ with the verb ‘go’.<sup>8</sup>

As in Manu, ‘giving’ constructions are formed with two clauses, the first containing the verb *tü-* ‘take’, the second containing the verb *na-* ‘give’, as in (17).

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<sup>8</sup>It should be observed that the Yaul unrealis form of ‘go’ is [ma-na], and not <sup>†</sup>[ma-la], indicating that the pre-Ulwa irregular unrealis suffix for ‘go’ is \*-na. This explains why the Ulwa form is not the expected <sup>†</sup>[-nda] following the sonorant /m/. Indeed, I suspect that this irregular

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- (17)
- Yana mī ya matī numon manane.*

*yana mī ya ma=tī numon ma=na-ne*  
 woman 3SG.SUBJ coconut 3SG.OBJ=take husband 3SG.OBJ=give-PFV  
 ‘The woman gave the coconut to [her] husband.’ [elicited]

Oblique marking works the same in Yaul as in Manu (§13.4). Moreover, the form of the marker is *=n* ‘OBL’, suggesting that the pre-Ulwa form was *\*=n*, as opposed to *+/=l/*. An example of oblique marking in Yaul is given in (18).

- (18)
- Itam mala man namndī mase.*

*itam mala ma=n namndī ma=asa-e*  
 father spear 3SG.OBJ=OBL pig 3SG.OBJ=hit-IPFV  
 ‘Father shoots the pig with the spear.’ [elicited]

The only examples of overt coordination I have seen for Yaul contain the borrowed Tok Pisin conjunction *na* ‘and’. Dependent clauses do seem to contain the dependent marker *-e* ‘DEP’, although it is difficult to say for sure, since this phonetic form is pervasive in Yaul verb endings: essentially every realis verb form ends with [-e] or [-i]. It is possible that this preponderance of endings with [-e ~ -i] is itself the result of an overextension of the dependent-marking suffix.

Questions and commands are formulated the same in Yaul as in Manu (§15.1, §15.2). Negation likewise occurs with a negator *ango* ‘NEG’, which follows the subject. Discontinuous negative constructions are also possible, namely when negating non-verbal predicates. The final element is, as in Manu, *me* ‘NEG’, as seen in (19).

- (19)
- Mi ango yana me.*

*mī ango yana me*  
 3SG.SUBJ NEG woman NEG  
 ‘He is not a woman.’ [elicited]

Interesting, Laycock (1971a) records a non-verbal negator <meiko>, which reflects the opposite ordering of morphemes as found in the Manu non-verbal negator *ko-me* ‘NEG’ (§15.3.1) (20).

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-*na* ‘IRR’ suffix may derive from this volitive auxiliary verb, still productive in Yaul, but only present as the grammaticalized suffix in Manu. This same verb \**n-* likely also lies behind the irregular perfective forms *ti-n* ‘take-PFV’, *na-n(a)* ‘give-PFV’, and *i-n* ‘come-PFV’ (§6.3). It should also be noted that the Yaul unrealis form of ‘come’ is (as in Manu) *i-na* ‘come-IRR’, suggesting that this verb (like *ma-na* ‘go-IRR’) contains the fossilized auxiliary verb \**n-* ‘want, will, try’, as opposed to the regular unrealis suffix \**-la* ‘IRR’. This auxiliary verb \**n-* may ultimately be related to the light verb *ni-* ‘act, do’.

## 20.6 Loanwords and other lexical differences from the Manu dialect

- (20) *aŋgwa nindzi meko*  
*ango ni-nji me-ko*  
 NEG 1SG-POSS NEG-just  
 ‘[It] is not mine.’ [(Laycock 1971a: 3262); glossing mine]

Laycock (1971a) also records <ko> alone as an occasional postverbal element, namely in negative declarative sentences, such as (21) and (22).

- (21) *na ŋgo mundə amape ko*  
*ni ango mundi ama-pe ko*  
 1SG NEG food eat-PFV NEG  
 ‘I have not eaten.’ [(Laycock 1971a: 3246); glossing mine]
- (22) *na ŋgwə kəkal mabali ko*  
*ni ango kikal ma=wala-i ko*  
 1SG NEG ear 3SG.OBJ=feel-IPFV NEG  
 ‘I do not hear it.’ [(Laycock 1971a: 3258); glossing mine]

In my own notes, I have one example of the negator *ko* ‘NEG’ occurring optionally in a negative command (23). I have not found any equivalent of Manu *wana* ‘PROH’ being used in Yaul.

- (23) *U angó malanda ne (ko).*  
*u angó ma=la-nda n-e (ko)*  
 2SG NEG 3SG=eat-IRR want-IPFV (NEG)  
 ‘Do not eat it!’ [elicited]

I do not have enough data to remark on less-common syntactic constructions, such as relative clauses, passivization, or detransitivization in Yaul.

## 20.6 Loanwords and other lexical differences from the Manu dialect

The Manu and Maruat-Dimiri-Yaul dialects share several loans from other languages, some of which very well may have entered at the stage of pre-Ulwa, if not earlier. Some loans that are only attested in the Maruat-Dimiri-Yaul dialect, however, include those given in Table 20.24.

As Table 20.24 suggests, the Yuat family has had a greater influence on Yaul than on Manu. Compared to Manu, the three villages of Maruat, Dimiri, and

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Table 20.24: Loanwords in Yaul

gloss	Yaul word	Manu word	source of Yaul borrowing
‘person’	<i>mbalanji</i>	<i>ankam</i>	Yuat
‘child’	<i>kambin</i>	<i>nungol</i>	Yuat
‘machete’	<i>itipin</i>	<i>yot</i>	Yuat
‘guts’	<i>nginda</i>	<i>inji</i>	Yuat
‘frog’	<i>kita</i>	<i>womotana</i>	Yuat
‘hornbill bird’	<i>sipal</i>	<i>almba</i>	Yuat
‘grass skirt’	<i>nandu ~ landu</i>	<i>ana</i>	Ap Ma
‘rat’	<i>yaki</i>	<i>matlaka</i>	Ap Ma
‘small’	<i>samola</i>	<i>njukuta</i>	Tok Pisin (?)

Yaul are much closer geographically to the Yuat family languages, in particular Mundukumo and Bun. The Manu word *ankam* ‘person’ derives from Proto-West Keram form \*alka-m. The Yaul word *mbalanji* ‘person’, however, is borrowed from Yuat: compare Bun <mbaladzi> (Laycock 1971c: 5024). In Manu, *mbalanji* has taken on the meaning ‘enemy’, an interesting semantic shift, although not a surprising one, considering the traditional animosity between Manu village and the Yuat-speaking people. Yaul *kambin* ‘child’ likewise comes from Yuat: compare Mundukumo <kabən> (McElvenny 2006: 29). I do not know the origin of the alternative Yaul form *simboy* ‘child’. The alternative Manu form *alum* ‘child’ may be a loan from Ap Ma <jalum> ‘grandson’ (Barlow 2021: 76), although this word was apparently (also) borrowed as Manu *yalum* ‘grandchild’. I do not know the origin of Manu *tawatip* ‘child’. Yaul *itipin* ‘machete’ seems to derive from compounding with a Yuat word for ‘machete, knife’: compare Bun <pi·n> (Laycock 1971c: 5044). Yaul *nginda* ‘innards, guts’ may be compared, for example, with Mundukumo <ŋgənda> ‘guts’ (Laycock 1971a: 3128). Yaul *kita* ‘frog’ may be compared, for example, with Bun <kitak> (Laycock 1971c: 5040). Yaul *sipal* ‘hornbill bird’ probably also comes from Yuat: compare Mundukumo <sifwat>, plural <sifələ> (Laycock 1971c: 3194). A similar term is also found in the Lower Sepik family: compare Chambri <səbəl> (Laycock 1971c: 4982). The Manu form *almba* ‘hornbill bird’, is a loan from Ap Ma <alimba> ‘hornbill bird’ (Barlow 2021: 75).

Although the Ap Ma language has probably exerted greater influence on Manu than it has on Yaul, there are a couple of borrowings from Ap Ma attested only in the Yaul dialect. Yaul *nandu ~ landu* ‘grass skirt’ likely comes from Ap Ma <nando> ‘grass skirt’ (Barlow 2021: 80). Yaul *yaki* ‘rat’ likely comes from Ap

## 20.6 Loanwords and other lexical differences from the Manu dialect

Ma <jake> ‘rat sp.’ (Barlow 2021: 76); this Ap Ma form may ultimately be related somehow to Manu *matlaka* ‘rat sp.’, but, if so, the exact nature of the relationship is unclear to me. Finally, Yaul *samola* ‘small’ may derive from Tok Pisin *smol* ~ *smolpela* ‘small’.

In addition to lexical differences due to borrowing, there are some differences due to semantic shift. For example, Manu *misam* ‘brain’ has, through metonymy, come to mean ‘head’ in Yaul (Yaul uses *misam mu* ‘brain’, literally ‘fruit of the head’). Yaul *inangin* ‘red’ is not used in Manu; rather *ngungun* ‘red ant’ is used to refer to the color red as well as to the insect that bears it. Whereas the Manu word *yenanu* ~ *yananu* ‘woman’ can also mean ‘wife’, in Yaul this word may be restricted to the meaning ‘sister’; this could reflect differences in semantic extension, if not simply a laxity in distinctions made within the semantic category of ‘women’.

Some Yaul words appear to have “extra” phonological material, not reflected in the corresponding Manu forms (Table 20.25). At least some of these forms probably result from compounding.

Table 20.25: Yaul words with “extra” phonological material

gloss	Yaul word	Manu word
‘breast’	<b>walum</b>	<i>wol</i>
‘heart’	<b>yamun</b>	<i>yom</i>
‘wing’	<b>wapalup</b>	<i>wapa</i>
‘shoulder’	<b>awinam</b>	<i>awi</i>
‘cockatoo’	<b>yaputa</b>	<i>yopa</i>

The [-um] ending in Yaul *walum* ‘breast’ likely results from metathesis of the suffix-like word *mu* ‘fruit, seed, nut’.<sup>9</sup> The [-un] ending in Yaul *yamun* ‘heart’, however, is more obscure. It may be a corruption of *mu* ~ *um* ‘fruit, seed, nut’. Or perhaps it results from a shortening of some other internal organ meaning (cf. *inji* ‘liver’ [Yaul], *inji* ‘innards’ [Manu], *ina* ‘liver’ [Manu]). The [-lup] ending of Yaul *wapalup* ‘wing’ may be related to *lup* ‘base of a shell, bottom’ (cf. *ilup* ‘elbow’, from *i* ‘arm’), perhaps added as a means of disambiguating *wapa(-lup)* ‘wing’ from the homophonous word *wapa* ‘leaf’. Perhaps the [-nam] ending of Yaul *awinam* ‘shoulder’ is related somehow to Manu *nambi* ‘skin, body’. Finally, the [-ta] in Yaul *yaputa* ‘cockatoo’ probably results from compounding with *wuta*

<sup>9</sup>This is sometimes realized as a suffix-like element [um] in Mwakai as well (Barlow 2020a: 65).

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‘bird’. The word for ‘cockatoo’ in Ulwa may ultimately be borrowed from Yuat: compare Bun <yaðþwak> ‘cockatoo’ (Laycock 1971c: 5040). It was possibly a borrowing into Proto-West Keram, since Ulwa’s sisters in this branch appear to exhibit cognate forms.

In one case, Manu seems to be the dialect to have added some additional phonological material (Table 20.26).

Table 20.26: A Manu word with “extra” phonological material

gloss	Yaul word	Manu word
‘pigeon’	<i>walim</i>	<i>walimot</i>

This word is a loan from Yuat: compare Mundukumo <walim> ‘pigeon’ (Laycock 1971a: 3192). In this case, the Manu form *walimot* ‘pigeon’ probably results from the compounding of *walim* ‘pigeon’ and *uta* ‘bird’.

For whatever reason, insects seem to be a particularly unstable semantic category in Ulwa, exhibiting not only lexical replacement but also irregular sound changes (Table 20.27).

Table 20.27: Insect words in Yaul and Manu

gloss	Yaul word	Manu word
‘centipede’	<i>imbapilat</i>	<i>yambipal</i>
‘cockroach’	<i>kusimba</i>	<i>ngunguswa</i>
‘firefly’	<i>lali</i>	<i>nali</i>
‘louse’	<i>mïn</i>	<i>mïmin</i>
‘grasshopper’	<i>mïndisinam</i>	<i>kukum</i>
‘brown ant’	<i>molan</i>	<i>muna</i>
‘bedbug’	<i>mombïn</i>	<i>mambun</i>
‘bee’	<i>munapïn</i>	<i>unapïn</i>
‘mosquito’	<i>nangun</i>	<i>yangun</i>
‘wasp’	<i>numbum</i>	<i>numbunum</i>
‘millipede’	<i>ngunjimba</i>	<i>aylat</i>
‘housefly’	<i>njiwala</i>	<i>njimana</i>
‘butterfly’	<i>yakalapana</i>	<i>awpane</i>

Manu *mïmin* ‘louse’ refers to lice on humans; *sïmin* ‘louse’ is used to refer

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to lice on animals. Stable insect names seem limited to *kika* ‘white ant, termite’, *ngungun* ‘red ant’, and *mu* ‘blowfly’.

Finally, as already suggested (§20.2), the class of property-denoting words (i.e., adjectives) is not very stable in Ulwa. Some examples of lexical divergence within this class are given in Table 20.28. Note that form /wokin/ exists in Manu as well, but with the meaning ‘big man, important person’.

Table 20.28: Adjectives in Yaul and Manu

gloss	Yaul word	Manu word
‘black’	<i>imkil</i>	<i>mbun</i>
‘hot’	<i>imamal</i>	<i>wananum</i>
‘cold’	<i>tangaliwa</i>	<i>m̥inoma</i>
‘heavy’	<i>nanal</i>	<i>kenmbu</i>
‘short’	<i>wanum</i>	<i>mundotoma</i>
‘wide’	<i>lalame</i>	<i>palmana</i>
‘small’	<i>samola</i>	<i>njukuta</i>
‘huge’	<i>wokin</i>	<i>n̥ipat</i>

20 *The Maruat-Dimiri-Yaul dialect of Ulwa*20.7 **Yaul dialect wordlist**

This chapter concludes with a wordlist of 498 items from the Yaul dialect of Ulwa. The lexicographical conventions followed in §18.1 apply here as well.

- a** [intensive pronominal suffix, ‘INT’] (also **-awā**)
- akat** (N) ‘hoof’
- akilaka** (ADJ) ‘new’
- akilisa** (ADJ) ‘sharp’
- akum** (N) ‘back of the skull; cassowary casque’
- al** (N) ‘mosquito net’
- ala-** (v) ‘see’ (with **nümndī** ‘eye’) (also **andi-**)
- alam** (N) ‘cloud, sky’
- alam kot-** (v) ‘thunder’
- alamas** (N) ‘snake sp. (python) (TP *moran*)’
- ale** (N) ‘sun, day (daytime)’
- ale-** (v) ‘scrape (sago)’ (possibly < Ap Ma)
- ale ngume** (N) ‘rainbow’
- alekwal** (N) ‘uvula’
- alesa** (N) ‘pick-axe (for hacking at sago palms)’ (possibly < Pondi)
- ali** (N) ‘string bag, net bag (TP *bilum*); uterus, womb’
- alinam** (N) ‘cloth, clothing’
- alis** (N) ‘lime gourd’
- alkin** (N) ‘blood’
- alkin** (N) ‘vegetable sp. (TP *kumu mosong*)’
- almo** (ADJ) ‘good’ (also **anmo**)
- almoka** (N) ‘snake’
- am** (N) ‘betel nut’ (also **awm**)
- am inji** (N) ‘betel nut meat’
- ama-** (v) ‘eat, drink, suck’
- amakaya** (N) ‘hoe, digging tool’
- amba** (N) ‘men’s house, spirit house (TP *haus tambaran* or *haus boi*)’
- amba** (PRO) ‘myself, yourself, himself, herself, itself’ (singular reflexive pronoun)
- ambal** (PRO) ‘ourselves [PL], yourselves [PL], themselves [PL]; one another’ (plural reflexive/reciprocal pronoun)
- ambas** (N) ‘chewed-up betel nut’
- ambatīm** (N) ‘joint’
- ambi** (ADJ) ‘big, large, thick’

## 20.7 Yaul dialect wordlist

- ambüla** (N) ‘tooth’
- ambüla wila** (N) ‘gums’
- ambüla wokin** (N) ‘molar’
- ambin** (PRO) ‘ourselves [DU], yourselves [DU], themselves [DU]; each other’  
(dual reflexive/reciprocal pronoun)
- ambo** [topic marker, ‘TOP’]
- ambol** (N) ‘snake sp. (small snake)’
- ame** (N) ‘basket’
- amolapa** (N) ‘vegetable sp. (TP *tulip*)’
- amun** (ADV) ‘now, today’
- an** (PRO) ‘we’ (1PL.EXCL subject pronoun)
- an=** (PRO) ‘us’ (1PL.EXCL non-subject pronoun)
- ana-** (v) ‘scratch, rub’
- anam** (N) ‘paddle’
- anda** (DEM) ‘that, that one’ (singular distal demonstrative)
- anda=** (DEM) ‘that, that one’ (singular distal demonstrative)
- andan** (N) ‘left (not right)’
- ande** (INTERJ) ‘yes’ (expresses affirmation) (also *andi*)
- andi** (INTERJ) ‘yes’ (expresses affirmation) (also *ande*)
- andi** (N) ‘affine, in-law’
- andi** (N) ‘sago shoot’
- andi-** (v) ‘see’ (with *nimndi* ‘eye’) (also *ala-*)
- anga** (N) ‘piece’
- angenka** (ADV) ‘afterwards, later’ (also *laka, naka*)
- ango** (NEG) ‘no, not’
- ango lïwa** (Q) ‘where?’
- angos** (Q) ‘what?’
- angos lakap** (Q) ‘why?’
- angun** (N) ‘tail, fin’
- anjikeka** (Q) ‘when?’
- anmo** (ADJ) ‘good’ (also *almo*)
- apa** (N) ‘house’
- apatam** (N) ‘table, shelf’
- apika** (ADV) ‘very’
- apïn** (N) ‘fire’
- apïn ama-** (v) ‘burn’
- apïngïn** (N) ‘smoke’
- apïnji** (N) ‘ashes’
- as** (N) ‘grass’

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- asa-**(v) ‘hit, shoot; kill’ (also **wali-**)  
**ase** (N) ‘string, trap (for catching land animals)’  
**asi ka-**(v) ‘sit’  
**asum** (N) ‘rice’  
**ata** (ADV) ‘up’; (N) ‘top’  
**atal** (N) ‘laughter’  
**atal a-**(v) ‘laugh’  
**atana** (N) ‘sister (older)’  
**atumo** (N) ‘brother (older)’  
**-awa** [intensive pronominal suffix, ‘INT’] (also **-a**)  
**awasingin** (N) ‘bird sp. (eagle, hawk) (TP *tarangau*)’  
**awaw** (N) ‘afternoon’; (ADV) ‘yesterday’  
**aweta** (N) ‘friend’  
**awinam** (N) ‘shoulder’  
**awm** (N) ‘betel nut’ (also **am**)  
**ay** (N) ‘sago jelly’  
**aymom** (N) ‘sago stick (for stirring sago)’  
**aypul** (N) ‘scoop of sago jelly’  
**-e** [imperfective suffix, ‘IPFV’] (also **-i**)  
**i** (N) ‘arm’  
**i** (N) ‘lime (calcium hydroxide) (TP *kambang*)’ (< Ap Ma)  
**i** (v) ‘go’ (suppletive perfective form of **ma-**) (also **iye**)  
**i-**(v) ‘come’  
**-i** [imperfective suffix, ‘IPFV’] (also **-e**)  
**ila** (N) ‘thatch (TP *morota*)’  
**ilam** (N) ‘day (countable)’  
**ilapum** (N) ‘right (not left)’ (also **inapum**)  
**ilaw** (N) ‘fat, grease’  
**ilis** (N) ‘dust’  
**ilup** (N) ‘elbow’  
**im** (N) ‘tree’  
**im nambim** (N) ‘bark’  
**imamal** (ADJ) ‘hot, warm’  
**imba** (N) ‘night’  
**imbam** (P) ‘under, below’  
**imbapülat** (N) ‘insect sp. (centipede)’  
**imkil** (ADJ) ‘black’  
**imot** (N) ‘firewood, stick, log’  
**in** (N) ‘ground, land’

## 20.7 Yaul dialect wordlist

- in** (p) ‘in, inside’
- ina** (v) ‘come’ (irregular irrealis form of *i-*)
- inam** (N) ‘mother’
- inam ngata** (N) ‘grandmother, old woman’
- inanān** (N) ‘nail, fingernail’
- inangin** (ADJ) ‘red’
- inapam** (N) ‘belly’
- inapum** (N) ‘right (not left)’ (also *ilapum*)
- inat** (N) ‘earth, soil’
- indi** (N) ‘eye’ (when used with *ala-* ~ *andi-* ‘see’)
- indip** (N) ‘cassowary bone’
- ini** (v) ‘come’ (irregular perfective form of *i-*)
- inim** (N) ‘water, rain’
- inim lopo-** (v) ‘bathe’
- inim nji** (N) ‘dew’
- inim pul** (N) ‘pond’
- inimbī** (N) ‘vulva’
- inimi** (N) ‘hole’
- inji** (N) ‘liver’
- ip** (N) ‘nose’
- ipika** (ADV) ‘before’
- ita-** (v) ‘build’
- itam** (N) ‘father’
- itam ngata** (N) ‘grandfather, old man’
- itam wot** (N) ‘father’s brother (paternal uncle)’
- itipin** (N) ‘machete, knife’ (< Yuat)
- ititim** (N) ‘ant sp. (black ant)’
- iwa** (N) ‘fish trap’
- iwal** (N) ‘beam’
- iwali** (N) ‘armband, legband’
- iwil** (N) ‘moon’
- iwil** (N) ‘root’
- iye** (v) ‘go’ (suppletive perfective form of *ma-*) (also *i*)
- ka-** (v) ‘let’
- kakas** (ADJ) ‘long, tall’
- kalalum** (N) ‘boil, abscess’
- kalim** (N) ‘cassowary (TP *muruk*)’ (< Yuat)
- kambin** (N) ‘child’ (< Yuat) (also *simbboy*)
- ki-** (v) ‘talk, say’ (also *ta-*)

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- kika*** (N) ‘ant sp. (white ant, termite)’
- kikal*** (N) ‘ear’
- kikal wala-*** (v) ‘hear’
- kilikili*** (N) ‘frog sp. (small frog)’
- kita*** (N) ‘frog’ (< Yuat)
- ko*** [non-verbal negator, ‘NEG’] (also **me**)
- ko-*** [indefinite marker, ‘INDF’]
- koke*** (Q) ‘who?’ (also **kwo**)
- kot-*** (v) ‘break’
- koy*** (N) ‘chest’
- kume*** (QUANT) ‘some’
- kusimba*** (N) ‘insect sp. (cockroach)’
- kwe*** (NUM) ‘one’
- kwo*** (Q) ‘who?’ (also **koke**)
- la*** (N) ‘talk, speech, story’
- la*** [irrealis suffix, ‘IRR’] (also **-nda**)
- laka*** (ADV) ‘afterwards, later’ (also **naka, angenka**)
- lakap*** (N) ‘reason’
- lalame*** (ADJ) ‘wide’
- lali*** (N) ‘insect sp. (firefly); star’
- lam*** (N) ‘meat, flesh’ (< Ap Ma)
- landa*** (v) ‘eat, drink, suck’ (irregular irrealis form of **ama-**)
- landu*** (N) ‘skirt, woman’s grass skirt (TP *purpur*)’ (also **nandu**) (< Ap Ma)
- lap*** (N) ‘fishing spear’
- law*** (N) ‘bunch (of bananas)’
- law*** (N) ‘tree sp. (TP *tanget*)’
- le*** (N) ‘rattan, cane (TP *kanda*)’ (possibly < Ap Ma)
- lemol*** (N) ‘vegetable sp. (TP *aibika*)’
- lenjin*** (N) ‘fish sp. (perch) (TP *nilpis*)’ (< Ap Ma)
- li*** (ADV) ‘down’; (N) ‘bottom’ (possibly < Ap Ma)
- li*** (N) ‘crayfish, prawn’
- li-*** (v) ‘beat; blow (of wind)’
- li-*** (v) ‘die’
- li u-*** (v) ‘fall’
- lüki-*** (v) ‘dig’
- likit*** (N) ‘lizard’
- lil*** (N) ‘eel sp.’
- lila*** (NUM) ‘three’
- limndi*** (N) ‘eye’ (also **nimndi**)

## 20.7 Yaul dialect wordlist

- lin** (N) ‘thorn’  
**lingin** (N) ‘spider’  
**lipa** (N) ‘breadfruit’  
**lipil** (N) ‘vine, rope’  
**lipilopa** (N) ‘flying fox’  
**lisa** ‘drum sp. (small hand drum) (TP *kundu*)’  
**liwa** (N) ‘dawn’  
**liwa** (N) ‘jungle, woods, forest, bush; place’ (also **wandam**)  
**lo-** (v) ‘cut, carve; go around’ (also **yo-**)  
**lokal** (N) ‘beak’  
**lom** (N) ‘stand (used to hold a pot)’  
**lopa** (N) ‘cheek’  
**lu** (ADJ) ‘near, close’  
**lup** (N) ‘base of a shell, bottom’  
**ma=** (PRO) ‘him, her, it’ (3SG non-subject pronoun / singular object marker)  
**ma-** (v) ‘go’  
**mala** (N) ‘spear’  
**malal** (N) ‘hot water’  
**malal ama-** (v) ‘boil’  
**malo** (N) ‘loincloth’ (< Tok Pisin *malo* ‘loincloth’)  
**mama** (N) ‘mouth’  
**mamapa** (N) ‘bird sp. (owl)’  
**mana** (v) ‘go’ (irregular irrealis form of **ma-**)  
**manana** (N) ‘snail’  
**may** (N) ‘fish sp. (catfish) (TP *mausgras pis*)’  
**me** [non-verbal negator, ‘NEG’] (also **ko**)  
**me** (N) ‘betel nut palm stem (TP *buai limbum*)’  
**mi** (PRO) ‘he, she, it’ (3SG subject pronoun)  
**milale** (N) ‘guts, intestines’  
**mili** (N) ‘sugarcane’  
**milikin** (N) ‘grub sp. (sago grub)’ (< Ap Ma)  
**milim** (N) ‘tongue’ (also **mimin**)  
**miminya** (N) ‘feces, excrement’  
**min** (PRO) ‘they two’ (3DU subject pronoun)  
**min=** (PRO) ‘them two’ (3DU non-subject pronoun / dual object marker)  
**mìn** (N) ‘louse’  
**minal** (N) ‘taro’; (ADJ) ‘green’  
**mìnám** (N) ‘urine’  
**mìnawata** (ADJ) ‘wet; ripe’

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- mündä** (N) ‘banana’
- mündäm** (N) ‘pus’
- mündapa** (N) ‘banana leaf’
- mündisinam** (N) ‘insect sp. (grasshopper)’
- mündit** (ADJ) ‘yellow’
- mini=** (PRO) ‘them two’ (3DU non-subject pronoun / dual object marker)  
(allomorph of **min=**)
- münüm** (N) ‘tongue’ (also **milüm**)
- misam** (N) ‘head’
- misam mum** (N) ‘brain’
- mütän** (N) ‘egg’
- mütän** (N) ‘testicles’
- mo** (N) ‘forehead, face; middle’
- molam** (N) ‘tree sp. (tree with red sap)’
- molan** (N) ‘ant sp. (brown ant)’
- molap** (ADJ) ‘full, sated’
- molawi** (N) ‘stinging nettle’
- molikin** (N) ‘gray hair’
- molpan** (N) ‘spirit sp. (tree spirit)’
- mombin** (N) ‘insect sp. (bedbug)’
- mombin** (N) ‘vegetable sp. (TP *aupa*)’
- mon** (N) ‘betel pepper sp. (wild betel pepper) (TP *wel daka*)’
- monambam** (N) ‘forehead’
- monata** (N) ‘earthquake’
- mongi** (N) ‘mask’
- motam** (NUM) ‘five’
- motam kwe ndiawatke** (NUM) ‘six’
- motam lila ndiawatke** (NUM) ‘eight’
- motam nange ndiawatke** (NUM) ‘nine’
- motam nini** (NUM) ‘ten’ (also **motam wupa**)
- motam nini ndiawatke** (NUM) ‘seven’
- motam wupa num** ‘ten’ (also **motam nini**)
- mu** (N) ‘fruit, seed, nut’ (also **mum**)
- mu** (N) ‘insect sp. (blowfly)’
- mum** (N) ‘fruit, seed, nut’ (also **mu**)
- munapin** (N) ‘insect sp. (bee)’
- mundi** (N) ‘hunger, food’
- mundi asa-** (v) ‘be hungry’
- mungul** (N) ‘plant sp. (fern)’

## 20.7 Yaul dialect wordlist

- mup** (N) ‘core of a tree’
- mutam** (N) ‘back (of the body)’
- mutulum** (N) ‘mud’
- mbalanji** (N) ‘person, human’ (< Yuat)
- mbi** (ADV) ‘here’
- mbil ngom** (N) ‘vegetable sp. (tall ginger) (TP *gorgor*)’
- mbomala** (N) ‘insect sp. (large firefly)’
- mbone** (N) ‘crab’
- mbonem** (N) ‘morning’ (also *umbenam*)
- mbosanga** (N) ‘pot (made of clay)’
- mbosanga mu** (N) ‘money’
- n-** (v) ‘want, will, try’ (volitive auxiliary verb, ‘VOL’)
- =n** [oblique-marking enclitic, ‘OBL’]
- na** (CONJ) ‘and’ (< Tok Pisin *na* ‘and’)
- na-** (v) ‘give’
- naka** (ADV) ‘afterwards, later’ (also *laka*, *angenka*)
- nambana** (N) ‘spirit, ghost’
- nambi** (ADJ) ‘dirty’
- nambim** (N) ‘skin’
- nambis** (N) ‘odor, smell’
- namili** (ADJ) ‘soft’
- namndi** (N) ‘pig’ (also *namndu*)
- namndu** (N) ‘pig’ (also *namndi*)
- nana** (ADJ) ‘afraid’
- nanal** (ADJ) ‘heavy’
- nanange** (NUM) ‘four’
- nandu** (N) ‘skirt, woman’s grass skirt (TP *purpur*)’ (also *landu*) (< Ap Ma)
- nangin** (N) ‘tongs (for cooking)’
- nangontam** (N) ‘sweet potato’
- nangun** (N) ‘mosquito’
- ni** (PRO) ‘I’ (1SG subject pronoun)
- ni=** (PRO) ‘me’ (1SG non-subject pronoun)
- =ni** [oblique-marking enclitic, ‘OBL’] (allomorph of **=n**)
- nümban** (N) ‘fish’
- nümün** (N) ‘mucus’
- nümndi** (N) ‘eye’ (also *limndi*)
- nümndi ala-** (v) ‘see’ (also **nümndi andi-**)
- nümndi andi-** (v) ‘see’ (also **nümndi ala-**)
- nini** (NUM) ‘two’

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- nongam** (N) ‘dream’  
**nongan** (N) ‘vomitus’  
**nongan u-** (V) ‘vomit’  
**num** (N) ‘canoe’  
**numan** (N) ‘husband’ (also **numon**)  
**numbu** (N) ‘drum sp. (large slit drum) (TP *garamut*)’  
**numbum** (N) ‘insect sp. (wasp)’  
**numon** (N) ‘husband’ (also **numan**)  
**numul** (N) ‘river’  
**numulwa** (N) ‘ditch, creek’  
**nungun** (N) ‘seedling’  
**-nda** [irrealis suffix, ‘IRR’] (also **-la**)  
**ndam** (N) ‘bridge’  
**ndi** (PRO) ‘they’ (3PL subject pronoun)  
**ndi=** (PRO) ‘them’ (3PL non-subject pronoun / plural object marker)  
**nga** (DEM) ‘this, this one’ (singular proximal demonstrative)  
**ngan** (PRO) ‘we two’ (1DU.EXCL subject pronoun)  
**ngan=** (PRO) ‘us two’ (1DU.EXCL non-subject pronoun)  
**ngangali** (N) ‘poison, magic’  
**ngata** (ADJ) ‘great, big, large’  
**nginda** (N) ‘innards, guts’ (< Yuat)  
**nginimo** (N) ‘chin’ (< Yuat)  
**ngitam** (N) ‘mallet’  
**ngun** (PRO) ‘you two’ (2DU subject pronoun)  
**ngun=** (PRO) ‘you two’ (2DU non-subject pronoun)  
**nguna** (PRO) ‘we two’ (1DU.INCL subject pronoun)  
**nguna=** (PRO) ‘us two’ (1DU.INCL non-subject pronoun)  
**ngungun** (N) ‘ant sp. (red ant) (TP *karakum*)’  
**ngungun** (N) ‘wind, whirlwind, cyclone’  
**ngunjimba** (N) ‘insect sp. (millipede)’  
**njanjani** (N) ‘grub sp. (large grub)’  
**njanjni** (N) ‘shadow, shade’  
**nji** (N) ‘thing’  
**-nji** [possessive suffix, ‘POSS’]  
**njiwala** (N) ‘fly, housefly’  
**p-** (V) ‘be, be at’  
**=p** [copular enclitic, ‘cop’]  
**palam** (N) ‘cane grass (TP *pitpit*)’ (< Mwakai)  
**-pe** [perfective suffix, ‘PFV’] (also **-pi**)

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- pi** [perfective suffix, ‘PFV’] (also **-pe**)
- pul** (N) ‘piece’
- sa-** (V) ‘cry’
- sakanma** (N) ‘axe (metal)’ (< Yuat)
- samban** (N) ‘pot for cooking’
- samola** (ADJ) ‘small, little’ (possibly < Tok Pisin *smol* ‘small’)
- si** (N) ‘salt, soup’
- sümbøy** (N) ‘child’ (also **kambin**)
- sängüm** (N) ‘fog’ (< Mwakai)
- sipal** (N) ‘bird sp. (hornbill) (TP *kokomo*)’ (< Yuat; possibly an areal term)
- sokay** (N) ‘tobacco’ (areal term)
- ta** (N) ‘hearth, stove’
- ta-** (V) ‘talk, say’ (also **ki-**)
- tale li-** (V) ‘stand, be standing’
- talum** (N) ‘lips’
- tambi** (ADJ) ‘bad’
- tambinmot** (N) ‘chest’
- tambumana** (ADJ) ‘dull’
- tana** (N) ‘axe, adze’
- tangaliwa** (ADJ) ‘cold, cool’
- tap li-** (V) ‘throw’
- taw** (N) ‘flute’
- tawa** (N) ‘wound, sore’
- tawi** (N) ‘saliva’
- tii-** (V) ‘take’
- til** (N) ‘coconut husk’
- tin** (N) ‘dog’
- tinanga-** (V) ‘stand, arise’
- tongan** (N) ‘mosquito swatter’
- tumbunwa** (N) ‘nape of the neck’
- tup** (N) ‘fish sp. (TP *bikmaus*)’
- tuwalim** (N) ‘possum (TP *kapul*)’
- u** (PRO) ‘you [SG]’ (2SG subject pronoun)
- u=** (PRO) ‘you [SG]’ (2SG non-subject pronoun)
- u-** (V) ‘put’
- ulamban** (N) ‘ladder’
- ulanda** (N) ‘riverbank’
- ulet** (N) ‘navel, umbilical cord’
- uli-** (V) ‘shout, call out’

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- ulpan** (N) ‘fish sp. (small fish)’  
**ulum** (N) ‘sago palm; sago pith’  
**ulwa** (NEG) ‘nothing’  
**uma** (N) ‘bone’  
**umbapa** (N) ‘stomach’ (< Ap Ma)  
**umbe** (ADV) ‘tomorrow’  
**umbenam** (N) ‘morning’ (also **mbonem**)  
**umwa** (N) ‘neck’ (also **uwa**)  
**un** (N) ‘fan’  
**un** (PRO) ‘you [PL]’ (2PL subject pronoun)  
**un=** (PRO) ‘you [PL]’ (2PL non-subject pronoun)  
**una** (PRO) ‘we’ (1PL.INCL subject pronoun)  
**una=** (PRO) ‘us’ (1PL.INCL non-subject pronoun)  
**unda** (N) ‘enemy’  
**unden** (N) ‘betel nut palm stem (TP *buai limbum*)’  
**unmbu** (N) ‘buttocks’  
**upin** (N) ‘bird sp. (crowned pigeon) (TP *guria*)’  
**uta-** (v) ‘grind (coconut)’  
**utam** (N) ‘yam’  
**uten** (N) ‘cough, phlegm’  
**uten wite-** (v) ‘cough’  
**uwa** (N) ‘neck’ (also **umwa**)  
**wal** (N) ‘penis’  
**wala** (ADJ) ‘far’  
**wala-** (v) ‘perceive’  
**wali-** (v) ‘hit, shoot; kill’ (also **asa-**)  
**walim** (N) ‘bird sp. (dove, pigeon) (TP *balus*)’ (< Yuat)  
**walim** (N) ‘segment (of sugarcane)’  
**walum** (N) ‘breast’  
**walum uma** (N) ‘ribs’  
**walwale** (N) ‘mushroom sp.’  
**wanambam** (N) ‘armpit’  
**wandam** (N) ‘garden; jungle, woods, forest, bush’  
**wandi** (N) ‘bandicoot (TP *mumut*)’  
**wanimi** (N) ‘hair’  
**wanmbi** (N) ‘betel pepper (TP *daka*)’  
**wanmbi** (N) ‘tusk (of a boar)’  
**wanum** (ADJ) ‘short’  
**wapa** (N) ‘leaf’

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- wapalup** (N) ‘wing’  
**wapata** (ADJ) ‘dry; old’  
**wat** (P) ‘above, atop’  
**watangin** (N) ‘little finger, pinky finger’  
**wawalmalape** (ADJ) ‘hard’  
**way** (N) ‘turtle’ (< Ap Ma)  
**we** (N) ‘sago starch, sago flour; sago pancake’  
**wemala** (N) ‘gecko sp. (small colorful gecko)’  
**wembal** (N) ‘white’  
**wenguta** (N) ‘bow’  
**wepal** (N) ‘sago palm (dead, dry sago palm)’  
**wi** (N) ‘name’  
**wil** (P) ‘with (comitative)’  
**wilingin** (N) ‘taro (wild taro)’  
**wipam** (N) ‘arrow’  
**wita** (N) ‘coconut shell’  
**witti** (N) ‘leg, foot’  
**witti ambatim** (N) ‘knee’ (also **wital mot**)  
**witti lema** (N) ‘upper leg, thigh’  
**witti mot** (N) ‘knee’ (also **wital ambatim**)  
**witilwa** (N) ‘path, road’  
**witum** (N) ‘foot’  
**wiwila** (ADJ) ‘light (not heavy)’  
**wiwina-** (V) ‘fly’  
**wo** (N) ‘village’ (possibly < Yuat)  
**wo-** (V) ‘sleep’  
**=wo** [intensifier/vocative enclitic, ‘voc’]  
**wokan** (N) ‘banana flower’  
**wokan** (N) ‘wallaby (TP *sikau*)’ (likely an areal term)  
**wokin** (ADJ) ‘huge’  
**wom** (N) ‘strap (for climbing trees)’  
**woma** (N) ‘woven fronds (TP *pangal*)’  
**womba** (N) ‘tree sp.’  
**wombi** (ADJ) ‘many’  
**wombin** (N) ‘work, job, task, activity’  
**wot** (N) ‘younger sibling’  
**wotena** (N) ‘sister (younger)’  
**wowal** (N) ‘chicken’ (areal term)  
**wowal** (N) ‘fish scale’

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- wowi** (N) ‘tree sp. (ilima tree) (*Octomeles sumatrana*) (TP *erima*)’
- wupa** (QUANT) ‘all’
- wusim** (N) ‘crocodile’ (possibly < Yuat)
- wuta** (N) ‘bird’
- wutal** (N) ‘worm’
- wutiwuti** (N) ‘bird sp. (duck)’
- ya** (N) ‘coconut’
- ya minandin** (N) ‘coconut (young, drinking coconut) (TP *kulau*)’
- yakalapana** (N) ‘butterfly’
- yakeka** (N) ‘bean’
- yaki** (N) ‘rat’ (< Ap Ma)
- yalis** (N) ‘coconut flower sheath’
- yamangila** (N) ‘spine, backbone’
- yambi** (N) ‘tree sp. (tree with white sap)’
- yambom** (N) ‘palm of the hand’
- yamo** (N) ‘grandchild’
- yamo** (N) ‘snake sp. (short, black snake)’
- yamun** (N) ‘heart’
- yana** (N) ‘woman’ (also *yena*)
- yana kambin** (N) ‘girl’ (also *yena kambin*)
- yananu** (N) ‘sister’ (also *yenanu*)
- yangum** (N) ‘hand’ (also *yum*)
- yapalum** (N) ‘fish sp. (TP *palang pis*)’
- yaposa** (N) ‘coconut frond’
- yaputa** (N) ‘bird sp. (cockatoo) (TP *koki*)’
- yata** (N) ‘man, brother’ (also *yeta*)
- yata kambin** (N) ‘boy’ (also *yeta kambin*)
- yatlat** (N) ‘greens, vegetables’
- yena** (N) ‘woman’ (also *yana*)
- yena kambin** (N) ‘girl’ (also *yana kambin*)
- yenanu** (N) ‘sister’ (also *yananu*)
- yeta** (N) ‘man, brother’ (also *yata*)
- yeta kambin** (N) ‘boy’ (also *yeta kambin*)
- yil** (N) ‘body hair’
- yo-** (v) ‘cut, carve; go around’ (also *lo-*)
- yokam** (N) ‘bamboo’
- yokomakan** (N) ‘bird sp. (wildfowl)’ (possibly < Ap Ma)
- yum** (N) ‘hand’ (also *yangum*)
- yumip** (N) ‘finger’

## Appendix A: Swadesh 100-word list

The following is a list of 100 basic vocabulary items in Ulwa, following Swadesh's (1971: 283) list of 100 words. Where deemed useful, alternate words or clarifications of meaning are provided in parentheses.

- 1 'I' *nii*
- 2 'you' *u* (2SG; *ngun* 2DU, *un* 2PL)
- 3 'we' *an* (1PL.EXCL; *unan* 1PL.INCL, *ngan* 1DU.EXCL, *ngunan* 1DU.INCL)
- 4 'this' *nga*
- 5 'that' *anda*
- 6 'who' *kwa* (SG; *kuma* NSG)
- 7 'what' *angos*
- 8 'not' *ango*
- 9 'all' *wopa*
- 10 'many' *tīngin*
- 11 'one' *kwe* (also *kwa*)
- 12 'two' *nini*
- 13 'big' *ambi*
- 14 'long' *wutota*
- 15 'small' *njukuta*
- 16 'woman' *yena* (also *yana*)
- 17 'man' *yeta* (also *yata*)
- 18 'person' *ankam*
- 19 'fish' *wambana*
- 20 'bird' *uta*
- 21 'dog' *tīn*
- 22 'louse' *mīmin* (on humans; *sīmin* refers to lice on animals)
- 23 'tree' *im*
- 24 'seed' *mu*
- 25 'leaf' *wapa*
- 26 'root' *ilu*
- 27 'bark' *im nambī* (= *im* 'tree' + *nambī* 'skin')

*A Swadesh 100-word list*

- 28 ‘skin’ *nambï*  
 29 ‘flesh’ *lam* (loan from Ap Ma)  
 30 ‘blood’ *anankïn*  
 31 ‘bone’ *uma*  
 32 ‘grease’ *anen*  
 33 ‘egg’ *mïtin*  
 34 ‘horn’ *kokal* (actually ‘casque’, as of a cassowary)  
 35 ‘tail’ *angun*  
 36 ‘feather’ *nambli*  
 37 ‘hair’ *wonmi* (hair on the top of the head; *nil* refers to other hair)  
 38 ‘head’ *unduwan*  
 39 ‘ear’ *kïkal*  
 40 ‘eye’ *lïmndï*  
 41 ‘nose’ *ip*  
 42 ‘mouth’ *mama*  
 43 ‘tooth’ *ambla*  
 44 ‘tongue’ *mïnïm*  
 45 ‘claw’ *sinananangïn* (< *sinanan* ‘nail’ + *nangïn* ‘tongs’)  
 46 ‘foot’ *wutï*  
 47 ‘knee’ *wutï ambatïm* (= *wutï* ‘leg, foot’ + *ambatïm* ‘joint’)  
 48 ‘hand’ *i*  
 49 ‘belly’ *inapaw*  
 50 ‘neck’ *um*  
 51 ‘breasts’ *wol*  
 52 ‘heart’ *yom*  
 53 ‘liver’ *ina*  
 54 ‘drink’ *ama-* (also means ‘eat’, ‘bite’)  
 55 ‘eat’ *ama-* (also means ‘drink’, ‘bite’)  
 56 ‘bite’ *ama-* (also means ‘drink’, ‘eat’)  
 57 ‘see’ *lïmndï ala-* (= *lïmndï* ‘eye’ + *ala-* ‘see’)  
 58 ‘hear’ *kïkal wana-* (= *kïkal* ‘ear’ + *wana-* ‘feel’)  
 59 ‘know’ *kalamp* (= *kalam* ‘knowledge’ + *=p* ‘COP’; loan from Waran)  
 60 ‘sleep’ *wo-*  
 61 ‘die’ *ni-*  
 62 ‘kill’ *asa-* (also *wali-*)  
 63 ‘swim’ *inim mo ma-* (= *inim* ‘water’ + *ma-* ‘3SG.OBJ’ + *u* ‘on’ + *ma-* ‘go’)  
 64 ‘fly’ *wiwina-*  
 65 ‘walk’ *inda-*  
 66 ‘come’ *i-*

- 67 ‘lie’ *lop ka-* (= *lop* ‘lying’ + *ka-* ‘let’?)  
68 ‘sit’ *asi ka-* (= *asi* ‘seat’ + *ka-* ‘let’?)  
69 ‘stand’ *tane lü-* (= *tane* ‘stance’ + *lü-* ‘put’?)  
70 ‘give’ *na-*  
71 ‘say’ *ta-* (also *ki-*)  
72 ‘sun’ *ane*  
73 ‘moon’ *iwil*  
74 ‘star’ *nali* (small star; *mbomala* refers to big stars)  
75 ‘water’ *inim* (also means ‘rain’)  
76 ‘rain’ *inim* (also means ‘water’)  
77 ‘stone’ *tana*  
78 ‘sand’ *tana isi* (= *tana* ‘stone’ + *isi* ‘ashes’)  
79 ‘earth’ *ini*  
80 ‘cloud’ *ngin*  
81 ‘smoke’ *apin ngin* (= *apin* ‘fire’ + *ngin* ‘cloud’)  
82 ‘fire’ *apin*  
83 ‘ash’ *apinsi* (< *apin* ‘fire’ + *isi* ‘ashes’)  
84 ‘burn’ *wo-* (intransitive; transitive is *apin ama-* ‘eat [with] fire’)  
85 ‘path’ *tilwa* (< *utü* ‘leg, foot’ + *luwa* ‘place’)  
86 ‘mountain’ *inkaw*  
87 ‘red’ *ngungun* (also refers to red ants and to a plant sp. with red seeds)  
88 ‘green’ *minal* (also refers to taro)  
89 ‘yellow’ *mindit* (also *andwana* and *ane*)  
90 ‘white’ *waembil*  
91 ‘black’ *mbunmana* (also *mbun*; loan from Mwakai)  
92 ‘night’ *imba*  
93 ‘hot’ *wananum*  
94 ‘cold’ *mínoma*  
95 ‘full’ *monop*  
96 ‘new’ *akinaka*  
97 ‘good’ *anma*  
98 ‘round’ *wopaw*  
99 ‘dry’ *wapata*  
100 ‘name’ *wi*



## Appendix B: Swadesh 200-word list

The following is a list of 200 basic vocabulary items in Ulwa, following Swadesh's (1952: 456–457) list of 200 words. Where deemed useful, alternate words or clarifications of meaning are provided in parentheses.

- 1 'all' *wopa*
- 2 'and' *ma* (possibly a recent innovation)
- 3 'animal' *mundu*
- 4 'ashes' *apinsi* (< *apin* 'fire' + *isi* 'ashes')
- 5 'at' *ka* (also *u*)
- 6 'back' *mutam*
- 7 'bad' *tembi* (also means 'dirty')
- 8 'bark' *im nambī* (= *im* 'tree' + *nambī* 'skin')
- 9 'because' *angwena* (means 'why', but may function like 'because')
- 10 'belly' *inapaw*
- 11 'berry' *mu* (also means 'seed')
- 12 'big' *ambi*
- 13 'bird' *uta*
- 14 'to bite' *ama-* (also means 'to drink', 'to eat', 'to suck')
- 15 'black' *mbunmana* (also *mbun*; loan from Mwakai)
- 16 'blood' *anankīn*
- 17 'to blow' *nonalni-* (= *nonal* 'wind, breath' + *ni-* 'do')
- 18 'bone' *uma*
- 19 'to breathe' *nonal u-* (= *nonal* 'breath' + *u-* 'put')
- 20 'to burn' *wo-* (intransitive; transitive is *apin ama-* 'eat [with] fire'; same form as 'to swell')
- 21 'child' *nungol* (also *nungolke*, *alum*, *tawatip*)
- 22 'cloud' *ngin*
- 23 'cold' *mīnoma*
- 24 'to come' *i-*
- 25 'to count' *ika uta-* (= *ika* 'instance' + *uta* 'rub')
- 26 'to cut' *lo-* (also *niki-*, *we u-*, *won-*)

*B Swadesh 200-word list*

- 27 ‘day’ *ane* (‘sun, day’; *ilom* refers to the countable unit of time)
- 28 ‘to die’ *ni-*
- 29 ‘to dig’ *niki-*
- 30 ‘dirty’ *tembi* (also means ‘bad’)
- 31 ‘dog’ *tin*
- 32 ‘to drink’ *ama-* (also means ‘to bite’, ‘to eat’, ‘to suck’)
- 33 ‘dry’ *wapata* (also means ‘old’)
- 34 ‘dull’ *tambumana*
- 35 ‘dust’ *itütil*
- 36 ‘ear’ *kikal*
- 37 ‘earth’ *ini*
- 38 ‘to eat’ *ama-* (also means ‘to bite’, ‘to drink’, ‘to suck’)
- 39 ‘egg’ *mütin*
- 40 ‘eye’ *limndi*
- 41 ‘to fall’ *li u-* (= *li* ‘down’ + *u-* ‘put’)
- 42 ‘far’ *ngaya*
- 43 ‘fat’ *anen*
- 44 ‘father’ *itom*
- 45 ‘to fear’ *namnap* (= *namna* ‘afraid’ + *=p* ‘cop’)
- 46 ‘feather’ *namqli*
- 47 ‘few’ *ilum*
- 48 ‘to fight’ *amblawali-* (= *ambla*= ‘PL.REFL’ + *wali-* ‘hit’)
- 49 ‘fire’ *apin*
- 50 ‘fish’ *wambana*
- 51 ‘five’ *angay* (< *anga* ‘piece’ + *i* ‘hand’)
- 52 ‘to float’ *ul watka-* (= *ul* ‘with’ + *wat* ‘atop’ + *ka-* ‘let’)
- 53 ‘to flow’ *ma-* (the verb *ma-* ‘to go’ is used for ‘to flow’)
- 54 ‘flower’ *woka* (‘banana flower’; there is no hypernym ‘flower’)
- 55 ‘to fly’ *wiwina-*
- 56 ‘fog’ *lingin* (loan from Mwakai)
- 57 ‘foot’ *wutü* (also means ‘leg’)
- 58 ‘four’ *watanginila* (< *watangiñ* ‘last’ + *ila* ‘sago palm frond’)
- 59 ‘to freeze’ [there is no word that means ‘to freeze’]
- 60 ‘to give’ *na-*
- 61 ‘good’ *anma* (also means ‘straight’)
- 62 ‘grass’ *asi*
- 63 ‘green’ *minal* (also refers to taro)
- 64 ‘guts’ *inji*
- 65 ‘hair’ *wonmi* (hair on the top of the head; *nil* refers to other hair)

- 66 ‘hand’ *i*  
 67 ‘he’ *mī*  
 68 ‘head’ *unduwān*  
 69 ‘to hear’ *kīkal wana-* (= *kīkal* ‘ear’ + *wana-* ‘feel’)  
 70 ‘heart’ *yom*  
 71 ‘heavy’ *kenmbu*  
 72 ‘here’ *mbī*  
 73 ‘to hit’ *wali-* (also *asa-*; both forms also mean ‘to kill’, ‘to stab’)  
 74 ‘to hold’ *ikali li-* (= *i* ‘hand’ + *kali* ‘send’ + *li-* ‘put’)  
 75 ‘how’ *anjikaka*  
 76 ‘to hunt’ *anglalo-* (= *angla* ‘awaiting’ + *lo-* ‘go’; also *andilalo-*)  
 77 ‘husband’ *numan*  
 78 ‘I’ *nī*  
 79 ‘ice’ [there is no word that means ‘ice’]  
 80 ‘if’ *-ta* (verbal suffix that signals the apodosis of a condition)  
 81 ‘in’ *in* (also *ka*, *u*)  
 82 ‘to kill’ *asa-* (also *wali-*; both forms also mean ‘to hit’, ‘to stab’)  
 83 ‘to know’ *kalamp* (= *kalam* ‘knowledge’ + *=p* ‘cop’; loan from Waran)  
 84 ‘lake’ *inimpul* (= *inim* ‘water’ + *pul* ‘piece’)  
 85 ‘to laugh’ *atal a-* (= *atal* ‘laughter’ + *a-* ‘break’?)  
 86 ‘leaf’ *wapa* (same form as ‘wing’)  
 87 ‘left’ *andana*  
 88 ‘leg’ *wutī* (also means ‘foot’)  
 89 ‘to lie’ *lop ka-* (= *lop* ‘lying’ + *ka-* ‘let’?)  
 90 ‘to live’ *p-* (locative verb)  
 91 ‘liver’ *ina*  
 92 ‘long’ *wutota*  
 93 ‘louse’ *mīmin* (on humans; *sīmin* refers to lice on animals)  
 94 ‘man’ *yeta* (also *yata*)  
 95 ‘many’ *tīngīn*  
 96 ‘meat’ *lam* (loan from Ap Ma)  
 97 ‘mother’ *inom*  
 98 ‘mountain’ *inkaw*  
 99 ‘mouth’ *mama*  
 100 ‘name’ *wi*  
 101 ‘narrow’ *njukuta* (also means ‘small’, ‘thin’)  
 102 ‘near’ *nu*  
 103 ‘neck’ *um*  
 104 ‘new’ *akīnaka*

B Swadesh 200-word list

- 105 ‘night’ *imba*  
106 ‘nose’ *ip*  
107 ‘not’ *ango*  
108 ‘old’ *wapata* (also means ‘dry’)  
109 ‘one’ *kwe* (also *kwa*)  
110 ‘other’ *kwa* (actually ‘one; someone; who?’, the closest equivalent)  
111 ‘person’ *ankam*  
112 ‘to play’ *sini-* (= *si-* ‘push’ + *ni-* ‘do’?)  
113 ‘to pull’ *angom li-* (= *angom* ‘pull’ + *li-* ‘put’?)  
114 ‘to push’ *si-*  
115 ‘to rain’ *lopo-* (also means ‘to wash’)  
116 ‘red’ *ngungun* (also refers to red ants and to a plant sp. with red seeds)  
117 ‘right (correct)’ *maw*  
118 ‘right (hand)’ *inapum*  
119 ‘river’ *nimal*  
120 ‘road’ *tilwa* (< *utii* ‘leg, foot’ + *luwa* ‘place’)  
121 ‘root’ *ilu*  
122 ‘rope’ *nipil*  
123 ‘rotten’ *mïnwata* (also means ‘wet’)  
124 ‘to rub’ *uta-* (also means ‘to wipe’)  
125 ‘salt’ *isi* (native ‘salt’, made from burnt banana leaves)  
126 ‘sand’ *tana isi* (= *tana* ‘stone’ + *isi* ‘ashes’)  
127 ‘to say’ *ta-* (also *ki-*)  
128 ‘to scratch’ *ana-*  
129 ‘sea’ *angumoni nimal* (= *angumoni* ‘swelling’ + *nimal* ‘river’)  
130 ‘to see’ *lïmndi ala-* (= *lïmndi* ‘eye’ + *ala-* ‘see’)  
131 ‘seed’ *mu* (also means ‘berry’)  
132 ‘to sew’ *me-*  
133 ‘sharp’ *matamal*  
134 ‘short’ *mundotoma*  
135 ‘to sing’ *kawni-* (= *kaw* ‘song’ + *ni-* ‘do’)  
136 ‘to sit’ *asi ka-* (= *asi* ‘seat’ + *ka-* ‘let’?)  
137 ‘skin’ *nambi*  
138 ‘sky’ *anam*  
139 ‘to sleep’ *wo-*  
140 ‘small’ *njukuta* (also means ‘narrow’, ‘thin’)  
141 ‘to smell’ *nambit wana-* (= *nambit* ‘odor’ + *wana-* ‘feel’)  
142 ‘smoke’ *apin ngïn* (= *apin* ‘fire’ + *ngïn* ‘cloud’)  
143 ‘smooth’ *namli*

- 144 ‘snake’ *annoka*  
145 ‘snow’ [there is no word that means ‘snow’]  
146 ‘some’ *kuma*  
147 ‘to spit’ *ngom li-* (= *ngom* ‘spitting’ + *li-* ‘put’?)  
148 ‘to split’ *kol-*  
149 ‘to squeeze’ *mīmīl u-* (= *mīmīl* ‘squeeze’ + *u-* ‘put’?)  
150 ‘to stab’ *asa-* (also *wali-*; both forms also mean ‘to hit’, ‘to kill’)  
151 ‘to stand’ *tane li-* (= *tane* ‘stance’ + *li-* ‘put’?)  
152 ‘star’ *nali* (small star; *mbomala* refers to big stars)  
153 ‘stick’ *im nali* (= *im* ‘tree’ + *nali* ‘sago frond spine’)  
154 ‘stone’ *tana*  
155 ‘straight’ *anma* (also means ‘good’)  
156 ‘to suck’ *ama-* (also means ‘to bite’, ‘to drink’, ‘to eat’)  
157 ‘sun’ *ane*  
158 ‘to swell’ *wo-* (same form as ‘to burn’)  
159 ‘to swim’ *inim mo ma-* (= *inim* ‘water’ + *ma* ‘3SG.OBJ’ + *u* ‘on’ + *ma-* ‘go’)  
160 ‘tail’ *angun*  
161 ‘that’ *anda*  
162 ‘there’ *ando* (= *anda* ‘that’ + *u* ‘from, in, at, around, along’)  
163 ‘they’ *ndi* (3PL; *min* 3DU)  
164 ‘thick’ *palmana* (also means ‘wide’)  
165 ‘thin’ *njukuta* (also means ‘small’, ‘narrow’)  
166 ‘to think’ *inakawana-* (= *ina* ‘liver’ + *ka* ‘in’ + *wana-* ‘feel’)  
167 ‘this’ *nga*  
168 ‘thou’ *u*  
169 ‘three’ *lele*  
170 ‘to throw’ *kike u-* (= *kike* ‘throwing’ + *u-* ‘put’?; also *kuli li-*, *mune u-*, *top li-*)  
171 ‘to tie’ *mop li-* (= *mop* ‘tying’ + *li-* ‘put’?; also *ita-* ‘build, tie’)  
172 ‘tongue’ *minim*  
173 ‘tooth’ *ambla*  
174 ‘tree’ *im*  
175 ‘to turn’ *tikli ka-* (= *tikli* ‘turn’ + *ka-* ‘let’?)  
176 ‘two’ *nini*  
177 ‘to vomit’ *nongan u-* (= *nongan* ‘vomitus’ + *u-* ‘put’)  
178 ‘to walk’ *inda-*  
179 ‘warm’ *wananum*  
180 ‘to wash’ *lopo-* (also means ‘to rain’)  
181 ‘water’ *inim* (also means ‘year’)  
182 ‘we’ *an* (1PL.EXCL; *unan* 1PL.INCL, *ngan* 1DU.EXCL, *ngunan* 1DU.INCL)

*B Swadesh 200-word list*

- 183 ‘wet’ *mïnwata* (also means ‘rotten’)  
 184 ‘what?’ *angos*  
 185 ‘when?’ *ango tem* (= *ango* ‘which?’ + *tem* ‘time’ < Tok Pisin *taim* ‘time’)  
 186 ‘where?’ *ango luwa* (= *ango* ‘which?’ + *luwa* ‘place’)  
 187 ‘white’ *waembil*  
 188 ‘who?’ *kwa* (SG; *kuma* NSG)  
 189 ‘wide’ *palmana* (also means ‘thick’)  
 190 ‘wife’ *yenanu* (also *yananu*, *yena*, *yana*; all also mean ‘woman’)  
 191 ‘wind’ *nonal*  
 192 ‘wing’ *wapa* (same form as ‘leaf’)  
 193 ‘to wipe’ *uta-* (also means ‘to rub’)  
 194 ‘with’ *ul* (comitative postposition; instrumental meaning can be indicated with oblique marker *=n* ‘OBL’)  
 195 ‘woman’ *yena* (also *yana*, *yenanu*, *yananu*; all also mean ‘wife’)  
 196 ‘woods’ *wandam*  
 197 ‘worm’ *utal*  
 198 ‘ye’ *un* (2PL; *ngun* 2DU)  
 199 ‘year’ *inim* (also means ‘water’)  
 200 ‘yellow’ *mïndit* (also *andwana*, *ane*)

Compared to an older study with 215 words (Swadesh 1950), there are 17 items that are not included among these 200 words.<sup>1</sup> The closest Ulwa forms for these 17 lexical concepts are as follows.

- 1 ‘six’ *angay kwe kwe mowon ndïwatlip* (= 5·1+1)
- 2 ‘seven’ *angay kwe nini minwon ndïwatlip* (= 5·1+2)
- 3 ‘eight’ *angay kwe lele ndïwon ndïwatlip* (= 5·1+3)
- 4 ‘nine’ *angay kwe watangïnila ndïwon ndïwatlip* (= 5·1+4)
- 5 ‘ten’ *angay nini* (= 5·2; also *nali* ‘sago frond spine’)
- 6 ‘twenty’ *angay watangïnila* (= 5·4; also *nali nini* ‘two sago frond spines’, *lambdu unduwan* ‘pig head’)
- 7 ‘hundred’ *uta* (also means ‘bird’)
- 8 ‘brother’ *atuma* (refers to older brothers; there is no hypernym for ‘brother’)
- 9 ‘clothing’ *al nambi* (= *al* ‘mosquito net’ + *nambi* ‘skin’)
- 10 ‘to cook’ *wana-*

<sup>1</sup>Swadesh (1952: 457) mentions having excluded 16 words, but he seems to have omitted reference to ‘spear (war)’ (Swadesh 1950: 161). Two items occur in the 200-word list that were not included in the 215-word list: ‘to say’ (a replacement for ‘to speak’) and ‘heavy’ (added to create an even 200 items).

- 11 ‘to cry’ *sa-*
- 12 ‘to dance’ *wutini-* (= *wuti* ‘leg, foot’ + *be-* ‘do’)
- 13 ‘to shoot’ *asa-* (also *wali-*; both forms also mean ‘to hit’, ‘to kill’, ‘to stab’)
- 14 ‘sister’ *anapa*
- 15 ‘to speak’ *ta-* (also *ki-*; both forms also mean ‘to say’)
- 16 ‘spear’ *mana* (also *lungum*)
- 17 ‘to work’ *wombin ni-* (= *wombin* ‘work’ + *ni-* ‘do’)



## Appendix C: Standard SIL-PNG survey word list (190 items)

The following is a list of 190 items (170 words and 20 phrases) in Ulwa, based on the standard survey word list used by SIL in Papua New Guinea. The list, developed by Bee & Pence (1962), was revised in 1999 such that the items are grouped according to semantic domains. Where deemed useful, alternate words or clarifications of meaning are provided in parentheses.

- 1 ‘head’ *unduwan*
- 2 ‘hair’ *wonmi* (hair on the top of the head; *nil* refers to other hair)
- 3 ‘mouth’ *mama*
- 4 ‘nose’ *ip*
- 5 ‘eye’ *limndi*
- 6 ‘neck’ *um*
- 7 ‘belly’ *inapaw*
- 8 ‘skin’ *nambi*
- 9 ‘knee’ *wutii ambatim* (= *wutii* ‘leg, foot’ + *ambatim* ‘joint’)
- 10 ‘ear’ *kikal*
- 11 ‘tongue’ *münüm*
- 12 ‘tooth’ *ambla*
- 13 ‘breast’ *wol*
- 14 ‘hand’ *i*
- 15 ‘foot’ *wutii* (also means ‘leg’)
- 16 ‘back’ *mutam*
- 17 ‘shoulder’ *awi*
- 18 ‘forehead’ *monombam*
- 19 ‘chin’ *nginüm*
- 20 ‘elbow’ *inpu*
- 21 ‘thumb’ *imu unduwan* (= *i* ‘hand’ + *mu* ‘fruit’ + *unduwan* ‘head’)
- 22 ‘leg’ *wutii* (also means ‘foot’)
- 23 ‘heart’ *yom*
- 24 ‘liver’ *ina*

*C Standard SIL-PNG survey word list (190 items)*

- 25 ‘bone’ *uma*  
 26 ‘blood’ *anankin*  
 27 ‘baby’ *alum* (includes older children; also *nungol*, *nungolke*, *tawatip*)  
 28 ‘girl’ *yenalum* (also *yena*, *yana*; or any words for ‘child’)  
 29 ‘boy’ *yetalum* (also *yeta*, *yata*; or any words for ‘child’)  
 30 ‘old woman’ *inom ngata* (= *inom* ‘mother’ + *ngata* ‘grand’)  
 31 ‘old man’ *itom ngata* (= *itom* ‘father’ + *ngata* ‘grand’)  
 32 ‘woman’ *yena* (also *yana*)  
 33 ‘man’ *yeta* (also *yata*)  
 34 ‘father’ *itom*  
 35 ‘mother’ *inom*  
 36 ‘brother’ *atuma* (refers to older brothers; there is no hypernym for ‘brother’)  
 37 ‘sister’ *anapa*  
 38 ‘name’ *wi*  
 39 ‘bird’ *uta*  
 40 ‘dog’ *tin*  
 41 ‘pig’ *lamndu* (also *namndu*)  
 42 ‘cassowary’ *kalim* (loan from Mundukumo)  
 43 ‘wallaby’ *wakan* (likely an areal term, perhaps ultimately from Austronesian)  
 44 ‘flying fox’ *nölopä*  
 45 ‘rat’ *wala* (also *matlaka*, *mbländu*)  
 46 ‘frog’ *womotana*  
 47 ‘snake’ *anmoka*  
 48 ‘fish’ *wambana* (possibly a loan from Mwakai)  
 49 ‘person’ *ankam*  
 50 ‘to sit’ *asi ka-* (= *asi* ‘seat’ + *ka-* ‘let’?)  
 51 ‘to stand’ *tane li-* (= *tane* ‘stance’ + *li-* ‘put’?)  
 52 ‘to lie down’ *lop ka-* (= *lop* ‘lying’ + *ka-* ‘let’?)  
 53 ‘to sleep’ *wo-*  
 54 ‘to walk’ *inda-*  
 55 ‘to bite’ *ama-* (also means ‘to eat’, ‘to drink’)  
 56 ‘to eat’ *ama-* (also means ‘to bite’, ‘to drink’)  
 57 ‘to give’ *na-*  
 58 ‘to see’ *limndi ala-* (= *limndi* ‘eye’ + *ala-* ‘see’)  
 59 ‘to come’ *i-*  
 60 ‘to say’ *ta-* (also *kü-*)  
 61 ‘to hear’ *kikal wana-* (= *kikal* ‘ear’ + *wana-* ‘feel’)  
 62 ‘to know’ *kalamp* (= *kalam* ‘knowledge’ + *=p* ‘cop’; loan from Waran)  
 63 ‘to drink’ *ama-* (also means ‘to bite’, ‘to eat’)

- 64 ‘to hit’ *wali-* (also *asa-*; both forms also mean ‘to kill’)  
 65 ‘to kill’ *asa-* (also *wali-*; both forms also mean ‘to hit’)  
 66 ‘to die’ *ni-*  
 67 ‘to burn’ *wo-* (intransitive; transitive is *apïn ama-* ‘eat [with] fire’)  
 68 ‘to fly’ *wiwina-*  
 69 ‘to swim’ *inim mo ma-* (= *inim* ‘water’ + *ma* ‘3SG.OBJ’ + *u* ‘on’ + *ma-* ‘go’)  
 70 ‘to run’ *imbam ka-* (= *imbam* ‘under’ + *ka-* ‘let’)  
 71 ‘to fall down’ *li u-* (= *li* ‘down’ + *u-* ‘put’)  
 72 ‘to catch’ *ikali lï-* (= *i* ‘hand’ + *kali* ‘send’ + *lï-* ‘put’)  
 73 ‘to cough’ *utan uta* (= *utan* ‘cough’ + *uta* ‘rub’)  
 74 ‘to laugh’ *atal a-* (= *atal* ‘laughter’ + *a-* ‘break?’)  
 75 ‘to dance’ *wutïni-* (= *wutï* ‘leg, foot’ + *ni-* ‘beat’)  
 76 ‘big’ *ambi*  
 77 ‘small’ *njukuta*  
 78 ‘good’ *anma*  
 79 ‘bad’ *tembi*  
 80 ‘long’ *wutota*  
 81 ‘short’ *mundotoma*  
 82 ‘heavy’ *kenmbu*  
 83 ‘light’ *wiwila*  
 84 ‘cold’ *mïnoma*  
 85 ‘hot’ *wananum*  
 86 ‘new’ *akïnaka*  
 87 ‘old’ *wapata* (also means ‘dry’)  
 88 ‘round’ *wopaw*  
 89 ‘wet’ *mïnwata*  
 90 ‘dry’ *wapata* (also means ‘old’)  
 91 ‘full’ *monop*  
 92 ‘road’ *tilwa* (< *utï* ‘leg, foot’ + *luwa* ‘place’)  
 93 ‘stone’ *tana*  
 94 ‘earth’ *ini*  
 95 ‘sand’ *tana isi* (= *tana* ‘stone’ + *isi* ‘ashes’)  
 96 ‘mountain’ *inkaw*  
 97 ‘fire’ *apïn*  
 98 ‘smoke’ *apïn ngïn* (= *apïn* ‘fire’ + *ngïn* ‘cloud’)  
 99 ‘ashes’ *apïnsi* (< *apïn* ‘fire’ + *isi* ‘ashes’)  
 100 ‘sun’ *ane*  
 101 ‘moon’ *iwïl*  
 102 ‘star’ *nali* (small star; *mbomala* refers to big stars)

*C Standard SIL-PNG survey word list (190 items)*

- 103 ‘cloud’ *ngin*  
 104 ‘rain’ *inim* (also means ‘water’)  
 105 ‘wind’ *nonal*  
 106 ‘water’ *inim* (also means ‘rain’)  
 107 ‘vine’ *nipil*  
 108 ‘tree’ *im*  
 109 ‘stick’ *im nali* (= *im* ‘tree’ + *nali* ‘sago frond spine’)  
 110 ‘bark’ *im nambi* (= *im* ‘tree’ + *nambi* ‘skin’)  
 111 ‘seed’ *mu*  
 112 ‘root’ *ilu*  
 113 ‘leaf’ *wapa* (same form as ‘wing’)  
 114 ‘meat’ *lam* (loan from Ap Ma)  
 115 ‘fat’ *anen*  
 116 ‘egg’ *mütin*  
 117 ‘louse’ *mimin* (on humans; *simin* refers to lice on animals)  
 118 ‘feather’ *nambli*  
 119 ‘horn’ *kokal* (actually ‘casque’, as of a cassowary)  
 120 ‘wing’ *wapa* (same form as ‘leaf’)  
 121 ‘claw’ *sinananangin* (< *sinanan* ‘nail’ + *nangin* ‘tongs’)  
 122 ‘tail’ *angun*  
 123 ‘one’ *kwe* (also *kwa*)  
 124 ‘two’ *nini*  
 125 ‘three’ *lele*  
 126 ‘four’ *watanginila* (< *watangin* ‘last’ + *ila* ‘sago palm frond’)  
 127 ‘five’ *angay* (< *anga* ‘piece’ + *i* ‘hand’)  
 128 ‘ten’ *angay nini* (= *angay* ‘five’ [times] *nini* ‘two’; also *nali* ‘sago frond spine’)  
 129 ‘taro’ *minal* (also means ‘green’)  
 130 ‘sugarcane’ *mil*  
 131 ‘yam’ *utam*  
 132 ‘banana’ *minda*  
 133 ‘sweet potato’ *nongontam*  
 134 ‘bean’ *yakeka*  
 135 ‘axe’ *tana* (literally ‘stone’)  
 136 ‘knife’ *yawt* (large knife or machete; also *yot*; *sina* ‘bamboo sp.’ refers to a smaller knife)  
 137 ‘arrow’ *wipam* (also *nap*; *wongita* refers to a bow and arrow)  
 138 ‘net bag’ *ani*  
 139 ‘house’ *apa*  
 140 ‘tobacco’ *sokoy* (areal term)

- 141 ‘morning’ *umbenam*  
142 ‘afternoon’ *awal*  
143 ‘night’ *imba*  
144 ‘yesterday’ *awal*  
145 ‘tomorrow’ *umbe*  
146 ‘white’ *waembil*  
147 ‘black’ *mbunmana* (also *mbun*; loan from Mwakai)  
148 ‘yellow’ *mindit* (also *andwana*, *ane*)  
149 ‘red’ *ngungun* (also refers to red ants and to a plant sp. with red seeds)  
150 ‘green’ *minal* (also means ‘taro’)  
151 ‘many’ *tängin*  
152 ‘all’ *wopa*  
153 ‘this’ *nga*  
154 ‘that’ *anda*  
155 ‘what?’ *angos*  
156 ‘who?’ *kwa* (SG; *kuma* NSG)  
157 ‘when?’ *ango tem* (= *ango* ‘which?’ + *tem* ‘time’ < Tok Pisin *taim* ‘time’)  
158 ‘where?’ *ango luwa* (= *ango* ‘which?’ + *luwa* ‘place’)  
159 ‘yes’ *iyo*  
160 ‘no’ *ase*  
161 ‘not’ *ango*  
162 ‘I’ *nii*  
163 ‘you (singular)’ *u*  
164 ‘he’ *mi*  
165 ‘we two’ *ngan* (1DU.EXCL; *ngunan* 1DU.INCL)  
166 ‘you two’ *ngun*  
167 ‘they two’ *min*  
168 ‘we’ *an* (1PL.EXCL; *unan* 1PL.INCL)  
169 ‘you (plural)’ *un*  
170 ‘they’ *ndi*
- 171 ‘He is hungry.’

*Mundu mase.*  
*mundu ma=asa-e*  
hunger 3SG.OBJ=hit-IPFV  
‘Hunger is hitting him/her.’

- 172 ‘He eats sugarcane.’

C Standard SIL-PNG survey word list (190 items)

*Mi mil ame.*

*mi mil ama-e*

3SG.SUBJ sugar eat-IPFV

'He/she eats sugarcane.'

173 'He laughs a lot.'

*Mi nunu ika atalaye.*

*mi nunu ika atal-a-e*

3SG.SUBJ every instance laughter-break-IPFV

'He/she laughs often.'

174 'One man stands.'

*Yeta kwe tanelip.*

*yeta kwe tane-li-p*

man one stand-put-PFV

'One man stands.'<sup>1</sup>

175 'Two men stand.'

*Yeta nini tanelip.*

*yeta nini tane-li-p*

man two stand-put-PFV

'Two men stand.'<sup>2</sup>

176 'Three men stand.'

*Yeta lele tanelip.*

*yeta lele tane-li-p*

man three stand-put-PFV

'Three men stand.'

177 'The man goes.'

*Yeta mi man.*

*yeta mi ma-n*

man 3SG.SUBJ go-IPFV

'The man goes.'

<sup>1</sup>More colloquial Ulwa would more likely use *ankam* 'person' in sentences such as this and the following. The singular subject marker *mi* '3SG.SUBJ' could be used instead of the numeral *kwe* ~ *kwa* 'one'.

<sup>2</sup>The dual subject marker *min* '3DU' could be used instead of the numeral *nini* 'two'.

- 178 ‘The man went yesterday.’

*Yeta mi awal i.*  
yeta mi awal i  
man 3SG.SUBJ yesterday go.PFV  
‘The man went yesterday.’

- 179 ‘The man will go tomorrow.’

*Yeta mi umbe mana.*  
yeta mi umbe ma-na  
man 3SG.SUBJ tomorrow go-IRR  
‘The man will go tomorrow.’

- 180 ‘The man eats the yam.’

*Yeta mi utam mame.*  
yeta mi utam ma=ama-e  
man 3SG.SUBJ yam 3SG.OBJ=eat-IPFV  
‘The man eats the yam.’

- 181 ‘The man ate the yam yesterday.’

*Yeta mi awal utam mamap.*  
yeta mi awal utam ma=ama-p  
man 3SG.SUBJ yesterday yam 3SG.OBJ=eat-PFV  
‘The man ate the yam yesterday.’

- 182 ‘The man will eat the yam tomorrow.’

*Yeta mi umbe utam malanda.*  
yeta mi umbe utam ma=la-nda  
man 3SG.SUBJ tomorrow yam 3SG.OBJ=eat-IRR  
‘The man will eat the yam tomorrow.’

- 183 ‘The man hit the dog.’

*Yeta mi tñ̄n masap.*  
yeta mi tñ̄n ma=asa-p  
man 3SG.SUBJ dog 3SG.OBJ=hit-PFV  
‘The man hit the dog.’

C Standard SIL-PNG survey word list (190 items)

- 184 ‘The man didn’t hit the dog.’

*Yeta mī ango tīn masap.*  
yeta mī ango tīn ma=asa-p  
man 3SG.SUBJ NEG dog 3SG.OBJ=hit-PFV  
‘The man didn’t hit the dog.’

- 185 ‘The big man hit the little dog.’

*Yeta ambi mī tīn njukuta masap.*  
yeta ambi mī tīn njukuta ma=asa-p  
man big 3SG.SUBJ dog small 3SG.OBJ=hit-PFV  
‘The big man hit the small dog.’

- 186 ‘The man gave the dog to the boy.’

*Yeta mī tīn matī nungol manan.*  
yeta mī tīn ma=tī nungol ma=na-n  
man 3SG.SUBJ dog 3SG.OBJ=take child 3SG=OBJ=give-PFV  
‘The man gave the dog to the child.’

- 187 ‘The man hit the dog and went.’

*Yeta mī tīn masap i.*  
yeta mī tīn ma=asa-p i  
man 3SG.SUBJ dog 3SG.OBJ=hit-PFV go.PFV  
‘The man hit the dog [and] went.’

- 188 ‘The man hit the dog when the boy went.’

*Nungol iye yeta mī tīn masap.*  
nungol i-e yeta mī tīn ma=asa-p  
child go.PFV-DEP man 3SG.SUBJ dog 3SG.OBJ=hit-PFV  
‘When the child went, the man hit the dog.’<sup>3</sup>

- 189 ‘The man hit the dog and it went.’

*Yeta mi tīn masap mī i.*  
yeta mi tīn ma=asa-p mī i  
man 3SG.SUBJ dog 3SG.OBJ=hit-pfv 3SG.SUBJ go.PFV  
‘The man hit the dog [and] it went.’

<sup>3</sup>The order of the clauses in the translation is reversed, reflecting more natural Ulwa syntax.  
The Ulwa sentence could also mean: ‘After the child went, the man hit the dog’.

190 ‘The man shot and ate the pig.’

*Yeta mi lamndu masap mama<sup>p</sup>.*  
yeta mi        lamndu ma=asa-p        ma=ama-p  
man 3SG.SUBJ pig        3SG.OBJ=hit-PFV 3SG.OBJ=eat-PFV  
‘The man shot [and] ate the pig.’



## Appendix D: Glossary of Tok Pisin words

The following is an annotated glossary of Tok Pisin words sometimes used in this grammar because they more closely capture the meanings of certain Ulwa words. In the list provided here, the Ulwa translation is given in *italics*, along with an English explanation.

**aibika** (*yomal*). A leafy green vegetable (*Abelmoschus manihot*) that is harvested in the jungle. Its long, soft leaves are commonly cooked in coconut milk (cf. **tulip**).

**bilum** (*ani*). A net bag woven of strings and typically worn around the neck; smaller ones are often used to carry items such as tobacco and betel nut. The Ulwa term has come to be applied to modern, factory-made bags as well.

**buai** (*aw*). The *Areca catechu* palm, whose seed (or ‘nut’, i.e., ‘betel nut’) is chewed as a stimulant, especially when combined with **daka** (*wanmbi*) and lime (calcium hydroxide). The palm is grown in Manu both for personal consumption and for export. Both the Tok Pisin term and the Ulwa term can be applied either to the palm or to the nut harvested from it or to the combination of the nut with **daka** and lime, which, alternatively, may be called **red buai** (*ansi*).

**daka** (*wanmbi*). The leaf or flower of the *Piper betle* (‘pepper’) vine, commonly chewed with **buai** (*aw*) and lime (calcium hydroxide) to make **red buai** (*ansi*).

**garamut** (*numbu*). A large slit-drum made from the hollowed log an ironwood tree. The term, both in Tok Pisin and in Ulwa, may also be applied to the trees themselves. The drum is struck as a gong to communicate messages or to summon people to a location. The drums may be decorated with carvings. In Ulwa, the word *numbu* may also be used to refer to the vertical posts of a house, since these, too, are made from the lumber of these trees.

## D Glossary of Tok Pisin words

**haus tambaran** (*amba*). A traditional ancestral worship house ('men's house' or 'spirit house'). Before being abolished in the latter half of the twentieth century – that is, after the arrival of Christian missionaries – these 'spirit houses' were the exclusive domain of Ulwa men who had been initiated with secret rites, which included body scarification. The practices of these initiates have largely remained secret, but they are known to have included singing, dancing, and communal dining, sometimes on human flesh. In the Sepik area, 'spirit houses' are also referred to as **haus boi**.

**kanda** (*le*). Several species of climbing palm (rattan cane) that are used to weave the internal walls of houses.

**kandere** (*yawa*). A kinship term that varies in usage based on local custom. In the Ulwa-speaking area it refers to one's mother's brother (i.e., maternal uncle), a relation who has special obligations to his sister's children, who are called *ansi nungol*.

**kaukau** (*nongontam*). Any of the varieties of sweet potato (*Ipomoea batatas*) that are harvested and consumed in Papua New Guinea. Although more common in the Highlands, some Manu villagers do grow this crop at home in the Sepik lowlands. The varieties grown are typically white sweet potatoes, with flesh and skin that are whiter than the more orange-colored North American varieties.

**kiap** (*wanwane*). Patrol officers (or district officers) of the British (and later Australian) colonial territories in New Guinea. The Ulwa name *wanwane* literally means 'mushroom', referring to the traveling officers' headwear, which apparently resembled mushroom caps.

**kunai** (*nipum*). A blade-like grass (*Imperata cylindrica*) not found directly in the Ulwa area, but in nearby grasslands.

**kundu** (*nïte*). A small hand drum with a body of wood and vibrating membrane of lizard skin that is struck with the hand. It is used in traditional dances and to accompany singers.

**limbum** (*me*). A species of palm whose stems are split and flattened to be used for flooring and baskets. The term typically refers not to the palm itself, but to the flattened product derived from it, or – possibly – to a strip of this flattened

stem.

**morota** (*ila*). Sago palm fronds, used in house construction to make thatch roofs. Traditionally, these were also used by the Ulwa people to keep track of time by breaking a frond for each day that has passed.

**pangal** (*wema*). Woven sago palm fronds, used to make the outside walls of houses.

**tokples** (*na* ‘talk’, *mütin* ‘egg; language’, *unanzi na* ‘our [EXCL] talk’, etc.). Any of the hundreds of vernacular languages of Papua New Guinea, often contrasted with Tok Pisin, the nation’s lingua franca. There is no clear equivalent for this word in Ulwa, and it is commonly used as a loan in that language. However, *na* ‘talk, speech, story, message, thought, reason, language’ may convey this meaning, especially when used with a possessive marker. The word *mütin* ‘egg’ may also be used to mean ‘language’.

**tulip** (*anmopa*). A leafy green vegetable (*Gnetum gnemon*) that is harvested in the jungle. It is commonly cooked in coconut milk (cf. aibika).



## Appendix E: The Ulwa cosmogony

The Ulwa people have a traditional story that tells of the origin of the universe and the creation of the first people. It runs roughly as follows.

Long ago there was Ambawanam Ngata, a great man who lived in the universe all alone. He built village after village, until finally he built the current village – that is, our world. Still, he had no wife and no children. Living alone, he set out to build a *garamut* drum. While hacking at the wood with his stone axe to carve the drum, he accidentally cut his leg. When blood began to pour out, he grabbed a leaf to tie around the wound. After staunching most of the blood, he took half of a split coconut shell, put it under his leg, and let the rest of the blood flow into it. When the bleeding stopped, he took the other half of the coconut shell and enclosed his blood between the two halves. He put the blood-filled coconut under the awning of his house and resumed building his drum. Meanwhile, the coconut, which had transformed into an egg, hatched. Inside the egg were a man and a woman.

The man left the egg and headed out to see Ambawanam Ngata working on his drum. Shocked to see another human, Ambawanam Ngata asked the man who he was and where he had come from. The man led him back to the awning of the house, whereupon Ambawanam Ngata shot the broken coconut-egg with an arrow, and the woman fell out. Having forbidden the woman to follow him, Ambawanam Ngata went back to work on his drum. But disregarding his order, the woman came upon him while he was carving the drum. He shouted at her to leave, as it is taboo for a woman to be present while a *garamut* drum is being made. The woman and the man left together. The woman found a yam and cooked it in the fire. She scraped off the ashes and put the cooked yam in a coconut shell. She gave this to the man, telling him to bring it to their supposed father. The man did just that: he went to Ambawanam Ngata and called to him, “Papa!” But Ambawanam Ngata told the man: “I am not your father; I am your grandfather.” And Ambawanam Ngata left for good, flying off to live in the clouds.

Within the contemporary Christian Ulwa community, the man and woman who hatched from the coconut-egg are sometimes equated with Adam and Eve. Ambawanam Ngata is sometimes identified with the Christian god.

## *E The Ulwa cosmogony*

\* \* \*

The Ulwa people have another traditional story that tells of the origins of the peoples of New Guinea and, perhaps, the wider world. It runs roughly as follows.

Long ago, alone in this world were an old man and an old woman, who lived together as husband and wife. The old woman desperately wanted a child, but the couple was unable to conceive one. So the old woman prayed to the gods and, in a dream, she was told what to do. She was to gather clay and mold it into the shape of a man; then she was to put the clay man into the fire to bake and take him out once his body had cooked to a fine golden brown.

The next morning, the woman set out to do just that. She gathered some clay, molded it into the shape of a man, and put this clay man into the fire. Having put the clay man in the fire, she headed out to go fishing. She fished and fished, losing track of the time. Meanwhile, the clay man continued to bake, turning brown, then browner, and then – since he was in the fire much too long – black as night. Once fully blackened, the clay man – now a living boy – jumped out of the fire and began to run. The old man, who was home, saw this black child and shrieked in fright. The boy, startled by the old man's yelling, ran away into the jungle, where he became a jungle spirit.

Eventually, the old woman returned to find the fire having died down, but no child inside. After her husband explained what he had seen, the old woman, not at all deterred, tried again, this time resolving to keep watch by the fire. She gathered more clay, molded it into a second man, and placed this second clay man into the fire. She watched as the clay started to darken. When the clay man had reached a nice golden brown, she removed him from the fire. He came to life, and she considered him her son.

Very pleased with the results, the old woman decided to try to make one final child – only now the fire had died down completely. So she decided to bake this man in the sun instead. She gathered clay, molded the man, and put him out in the sun. He baked and baked, but his color never managed fully to darken. Nevertheless, he too came alive – another son. He was like his two brothers, only white in complexion. The old woman took the two sons that remained and brought them home to introduce them to their father.

The old man was also pleased with his new sons, and so he decided then and there to allot to each his inheritance. He called the two boys over. Grabbing a coconut, he split it in two: one side held the eyes of the coconut, the other side the rear. He threw the two halves before the children, telling the older son (the brown-skinned one) that he may choose first. Foolishly, the older son chose the rear end of the coconut. The younger son was left with no choice but to take the

eye side. The father spoke to them as follows: "Ah, my son, you are older, but you have chosen foolishly. For you must hold this closed end of the coconut before your face, unable to see far; you will not have an easy life; you must work hard for your livelihood; but this land here will be yours, and it is good land. And you, my younger son, you have before you the eyes of the coconut; you will hold this side before your face, and you will see far; you will make great advances compared to your brother, but you must live far away from here."

And with that he sent his sons off into the world. The brown-skinned one was to be the father of all people alive today in the region. Years later, when white people came to New Guinea, they were recognized as the descendants of the white-skinned child. Similarly, Solomon Islanders, whose skin is notably darker than that of the people of New Guinea are sometimes said to be the descendants of the first, black-skinned child.

\* \* \*

The village of Manu has an account of its origins as well, extending into the legendary past, which runs roughly as follows.

Long ago, the ancestors of everyone – Ulwa-speakers and everyone else who now lives along the Sepik River – came from far off, in unknown lands lying to the distant west. Eventually, they settled in a place called Kamen, which is near present-day Kambaramba village. All the clans and all the language groups lived together: Ulwa, Mundukumo, Ap Ma, Kanda, Mwakai, Pondi, and so on. But the leading clan in this massive village was called Kamen, after which the settlement was named. One day, the Kamen clan killed a huge crocodile. But, contrary to custom, the leaders of the clan did not share the meat with the other clans. Greatly angered by this, the other clans declared war on the Kamen clan, killing some of them in the battle. In the disorderly fighting that ensued, people from other clans were killed as well. Eventually the entire settlement was at war, every clan fighting for itself. With peace no longer tenable at Kamen, all the clans split up.

The Ulwa clan was itself divided into four sub-clans: Nimalnu (Manu), Mamala (Maruat), Andimali (Dimiri), and Mosombla (Yaul). The Nimalnu clan first settled in a place called Dim, which near present-day Biwat. The Mundukumo people, who lived at Biwat, began to enter this land, and wars ensued between the two groups.<sup>1</sup> Avoiding further warfare, the Nimalnu clan moved to a second village,

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<sup>1</sup>The Mundukumo (or Mundugumor) people were famously described as being aggressive by Mead (1935).

## E The Ulwa cosmogony

called Yambul, which is in the area of the present-day Maruat, Dimiri, and Yaul villages.

When the other Ulwa sub-clans moved to this area, too, however, the Nimalnu clan moved to yet another village (their third), called Amali, which is about a five-hour walk away from the current village location, in the direction of the Bun clan.

This proved a very desirable location, but incessant warring with the Bun community, who are closely related linguistically to the Mundukumo community, prompted the Nimalnu clan to move yet again, to the fourth village, which itself was divided into two areas: Yambiwa and Mamanu. This two-part village, which is about a two-hour walk away from the current one, is still known to the people of Manu, and is often visited and used as a base from which to hunt. Its full name is *Wa Wapata* (literally ‘old village’), but it is usually called by a shortened form, *Wopata*. By the time of its arrival to this fourth village, the Nimalnu clan had grown so large as to consist of seven sub-clans: three clans lived at the Yambiwa part of the village and four clans lived at the Mamanu part of the village. This fourth village, although a refuge from enemy groups, proved unhygienic. In the swampy climate, the Nimalnu clan suffered countless deaths due to disease. The sub-clans were reduced in number from seven to four, which is the current number of Manu clans.

It was because of this poor climate, as well as a desire for better access to water and to colonial Australian administrative services that the Nimalnu people started moving in the 1960s to their fifth (and current) village, in the area known locally as Bulon, but now commonly referred to as Manu.

## Appendix F: Laycock's Yaul field notes

This appendix offers a typed transcription of Laycock's (1971a: 3218–3264)<sup>1</sup> handwritten field notes on the Yaul dialect of Ulwa, recorded around February or March of 1971. Laycock generally did not write glosses in his field notes. Rather he followed a mostly fixed elicitation order, which is recorded in Laycock (1973: 70–71). As signposts he included some occasional item numbers in his notes. He often used a dash (–) to indicate that a word has been skipped. He used a tilde (~) to indicate that part or all of the preceding line is to be interpreted as duplicated in the current line.

In this present transcription, I have included the glosses from Laycock's (1973: 70–71) standard elicitation list. Italicized words are those that Laycock notes to be frequently omitted, since their translations proved difficult to elicit. Other bracketed content (ending in “RB”) contains my own annotations. Digital scans of the original handwritten notes are stored at the PARADISEC archive:

<https://dx.doi.org/10.4225/72/56F2B4E751BAF>

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YAUL ?

(ANDJI LOWA) our language

Silami, Ansamari [Laycock's two consultants – RB]

Yaul, Dimiri, Maruat, Manu [the villages where “Yaul” (i.e., Ulwa) is spoken – RB]

mbarandzi ['man'] ['person' – RB]

yana ['woman']

itamgada, itamgade ['old man']<sup>2</sup>

inamgada, inamgade ['old woman']

simbway ['child']

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<sup>1</sup>Laycock mostly skipped odd-numbered pages in his notebooks.

<sup>2</sup>Laycock notes here: “one informant has a, other ε – one informant has final Ø, other ø”. This note is probably meant to refer to the idiolects of the two consultants more generally.

*F Laycock's Yaul field notes*

itaum ['father']  
inaum ['mother']  
itaum aundum ['grandfather']  
inaum ~ ['grandmother'] [i.e., *inaum aundum* – RB]  
atumow ['elder brother (of man)']  
wɔtu ['younger brother (of man)']  
yenanuwə ['sister (of man)']  
nindzinam 'MB' [i.e., 'mother's brother' – RB]<sup>3</sup>  
nindzinaum wɔtu 'SS' [i.e., 'sister's son' – RB]<sup>4</sup>  
inaum yenanu 'kantire ♀' [i.e., 'mother's sister' – RB]<sup>5</sup>  
nindzi anduwa ['wife's brother/brother's wife'] [actually 'my in-law' – RB]  
– ['sorcerer']  
– ['person']  
nəməndi ['eye']  
yip(ə) ['nose']  
kəkar ['ear']  
ambála ['tooth']

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mələm ['tongue']<sup>6</sup>  
mama ['mouth']  
gənúmo ['chin']  
wanimi ['head hair']  
misam ['head']  
wuwa ['neck']  
tumbənmwɔ ['nape']  
– ['tear']  
aebinam ['shoulder']  
yangwɔm ['arm']  
yirup ['elbow']  
yoɔmbɔm ['hand/palm']  
yumi:p ['finger']

<sup>3</sup>The form here probably actually means 'my mother' (or 'my aunt'), suggesting some confusion in elicitation.

<sup>4</sup>The form here might actually mean 'my parent's younger sister'.

<sup>5</sup>Laycock's gloss uses the Tok Pisin word *kandere*, which in local usage generally means 'mother's brother' but can refer to other relations in other areas.

<sup>6</sup>Numbered "21".

inənan [‘fingernail’]  
– [‘*fist*’]  
kuɔyi (kwɔyi) [‘chest’]  
mutama ‘spine’ [‘back’ – RB]  
walɔm [‘breast (female)’]  
inaþwɔm [‘belly’]  
mutama wɔma [‘back’] [‘back bone’, i.e., ‘spine’ – RB]  
wɔnbu·p [‘rump’]

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– [‘*anus*’]<sup>7</sup>  
bətɔm [‘leg’]  
bətalmɔtwɔma [‘knee’]  
nambiyɔm [‘skin’]  
yıl [‘body hair’]  
arɔkən [‘blood’]  
wɔmʷa [‘bone’]  
bəlɔm wɔma [‘ribs’]  
kwɔy ‘bros’ [i.e., ‘chest’ – RB]  
mənandən ‘heart’ [actually ‘gallbladder’? – RB]  
– [‘*lungs*’]  
índʒaŋga [‘liver’ – RB]  
mələla, məlele [‘intestines’ – RB]<sup>8</sup>  
ŋgənda [‘guts’]  
ilaw [‘fat’]  
lam ‘mit’ [i.e., ‘meat, flesh’ – RB]  
wal [‘penis’]  
mətén [‘testicles’]  
mimbə [‘vulva’]  
taba [‘sore’]  
məndam [‘pus’]  
– [‘*ghost*’]  
– [‘*ancestral spirit*’]  
– [‘*natural spirit*’]

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<sup>7</sup>Numbered “41”.

<sup>8</sup>Numbered “50”.

*F Laycock's Yaul field notes*

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alei ['sun']<sup>10</sup>  
yibəl ['moon']  
la·ri ['star']  
- ['sky']  
aram ['cloud']  
alesíngəm ['fog']  
yməm ['rain']  
yimba ['night']  
matakwl<sup>9</sup>p ʊmbwenam '(tulait bruk nau.)' ['day']<sup>11</sup>  
b<sup>w</sup>ənembi ['morning']<sup>12</sup>  
aabanamge ['evening']  
i·nəm ['water']  
inum pul ['pond']  
inəm ma tait pin i·n, inəm ma ambitey ini 'wara i tait na i kam' ['current']<sup>13</sup>  
- ['sea']  
- ['beach']  
yinat ['ground']  
minəm ['stone']  
yin yirís ['sand']  
inat ma· tak ['mountain']  
- ['ridge']

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- ['valley']<sup>14</sup>  
waniat amba·kei ['plain']  
bəntam, ruba ['bush'] [i.e., 'jungle, woods, forest' – RB]  
~ ['garden'] [i.e., *bəntam* – RB]

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<sup>9</sup>At the top of the page Laycock has the note: "l = r".

<sup>10</sup>Numbered "61".

<sup>11</sup>Laycock's Tok Pisin translation is roughly 'twilight has broken' in English. He glosses <ʊmbwenam> as 'tomara' (i.e., 'tomorrow').

<sup>12</sup>Numbered "70".

<sup>13</sup>Laycock's Tok Pisin translation is roughly 'the water is strong and coming' in English. The first sentence in Ulwa is probably actually 'the water *tait pinis* has come' (*tait* 'flood/current' and *pinis* 'already' are both Tok Pisin), and the second sentence in Ulwa is probably 'the water is big, has come'.

<sup>14</sup>Numbered "81".

- ['fence']
- ['river']
- inat tambíŋgata ['swamp'] [literally 'bad ground' – RB]
- ŋgoŋgwon ['wind']
- ŋgoŋgwon mayine ['wind has come' – RB]
- apən ['fire']
- yimot ['firewood']<sup>15</sup>
- apərəŋgən ['smoke']
- apən inaŋgən mālaŋ ['white ash']
- iməkəl ['black ash']
- sakwqy ['tobacco']
- ['cigarette']
- bətəlbə ['road']
- ləbá ~ ['track'] [i.e., *ləbá bətəlbə*; literally 'jungle road' – RB]
- məndə ['food']
- yim ['tree']
- yim mamgwəmu ['branch'] [literally 'tree stick'? – RB]
- məndə nasi 'hanggri' [i.e., 'hungry'; literally 'hunger hits me' – RB]

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- yim bapa ['leaf'] [literally 'tree leaf' – RB]<sup>16</sup>
- ~ misam ['tree-top'] [i.e., *yim misam*; literally 'tree head' – RB]
- ['vine']
- ~ məm ['fruit'] [i.e., *yim məm*; literally 'tree fruit' – RB]
- ['flower']
- nambiyum ['bark'] [= 'skin' – RB]
- yim kal ['tree sap' – RB]
- asapa ['grass (kunai)']
- palam ['wild sugarcane (pitpit)']
- məlí ['sugarcane']
- yekwəm ['bamboo']<sup>17</sup>
- re ['rattan']
- wələm 'palm' ['sago']
- bə 'food (for frying)' ['sago flour, sago pancake' – RB]

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<sup>15</sup>Numbered "90".

<sup>16</sup>Numbered "101".

<sup>17</sup>Numbered "110".

*F Laycock's Yaul field notes*

ay 'hatwara' ['sago broth'] [i.e., 'jellied sago' – RB]  
nɪŋgwɔmtam ['sweet potato']  
mənar ['taro']  
wɔtam ['yam']  
kəmbule ['small yam (mami)']  
məndə ['banana']  
ŋənam ['*pandanus*']  
yε ['coconut']  
~ bəpata ['dry coconut'] [i.e., *yε bəpata* – RB]  
~ mənandən ['green coconut'] [i.e., *yε mənandən* – RB]

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– ['edible fern (*kumu*)']<sup>18</sup>  
a·mu ['areca nut']  
wanbi ['betel pepper vine']  
~ bapa ['betel pepper leaf'] [i.e., *wanbi bapa* – RB]  
~ ŋgərangan ['betel pepper fruit'] [i.e., *wanbi ŋgərangan* – RB]  
i· ['lime']  
aris ['lime gourd']  
– ['lime stick']  
si· ['salt']  
lēpa ['breadfruit']  
– ['*Gnetum (sayor)*']  
amwəlaɸa ['*Gnetum (tulip)*']  
yɔmol ['*Hibiscus (epika)*']  
– ['*Amaranthus (grinlip)*']  
mombən ['*Amaranthus (aupa)*']  
– ['tree sap']<sup>19</sup>  
ra⁹bu ['cordyline']  
– ['*capsicum*']  
mérəkən ['nipa'] [i.e., 'sago palm sp.' – RB]<sup>20</sup>  
wəndən ['arecoid palm (*limbum*)']

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<sup>18</sup>Numbered "121".

<sup>19</sup>This was already elicited, after 'bark'. Laycock often elicited 'tree sap' earlier than in his prescribed order.

<sup>20</sup>The form given refers to the sago palm sp. from which grubs are harvested.

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- dangwan ‘black palm’ [‘wild arecoid (wail limbum)’]  
yima·bəl ['cassava']  
tin (tn) ['dog']  
namvndə ['pig']  
~ yinɔm ‘mother pik’ [i.e., *namvndə yinɔm* ‘sow’ – RB]  
~ kambən ‘baby pig’ [i.e., *namvndə kambən* ‘piglet’ – RB]  
tm arŋwən ['dog's tail']  
~ yil ['dog's fur'] [i.e., *tm yil* – RB]  
wuta, wute ['bird']  
~ bapa ['wing'] [i.e., *wuta bapa*; literally ‘bird wing’ – RB]  
~ yil ['feather'] [i.e., *wuta yil*; literally ‘bird body hair’ – RB]  
~ yip(°) ['beak'] [i.e., *wuta yip(°)*; literally ‘bird nose’ – RB]<sup>21</sup>  
mətən ['egg']  
gwi·makan ['tree kangaroo']  
təpwo·ləm ['possum']  
karim ['cassowary']  
kalim "ɔmbi ‘many muruk’ [i.e., ‘many cassowaries’ – RB]  
wandi ['bandicoot']  
yaki ['rat']  
yapələpa ['flying fox']  
~ səmərə, mənəmne ['small bat'] [i.e., *yapələpa səmərə, mənəmne*]<sup>22</sup>  
wəlim ['pigeon']  
vpín ['goura'] [i.e., ‘crowned pigeon’ – RB]

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- yapóta ['cockatoo']  
– ['crow']  
asipal ['hornbill']  
wobal ['fowl']  
aħbasíñgən ['hawk']  
bitíwt ['duck']  
yakomakan ['wildfowl']

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<sup>21</sup>Numbered “150”.

<sup>22</sup>The first form is literally ‘small flying fox’. The second form may be an otherwise unidentified bat species, or else there was some confusion in the elicitation.

*F Laycock's Yaul field notes*

- ['owl']  
way ['parrot']  
(kʊmʊl) kumulmau ['Bird of Paradise']<sup>23</sup>  
- <sup>24</sup>  
arəmwɔka ['snake']  
~ ambiŋgata ['python'] [i.e., *arəmwɔka ambiŋgata*; literally 'big snake' – RB]  
wɔs̥yim ['crocodile']  
rəkət ['lizard']  
- ['monitor lizard']  
kita ['frog']  
bəlipan ['fish']  
ri· ['crayfish']  
dʒibə:lə ['fly']  
mu· 'blulang' ['March fly']<sup>25</sup>  
nangwɔn ['mosquito']

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yakərabəbanə ['butterfly']<sup>26</sup>  
kəka ['ant'] ['white ant' – RB]  
ŋgu·ŋgɔn ['red ant']  
min ['louse']  
- ['spider']  
- ['termite']  
apa ['house']  
wua (wɔa) ['village']  
apatam ['bed']  
- ['fireplace']  
- <sup>27</sup>  
mara ['spear']

<sup>23</sup>Numbered "170". Laycock used parentheses to indicate that this form in Ulwa (presumably two variants given?) derives from a Tok Pisin loan, *kumul* 'bird of paradise'.

<sup>24</sup>Laycock skipped a line here, but it is not clear what was intended, since there is no corresponding item that occurs here in his test list.

<sup>25</sup>Laycock's Tok Pisin gloss *blulang* is often translated in English as 'blowfly' (Calliphoridae). The item that occurs at this point in his test list ('March fly') is known elsewhere in English as the 'horsefly' (Tabanidae).

<sup>26</sup>Numbered "181".

<sup>27</sup>Laycock skipped a line here, but it is not clear what was intended, since there is no corresponding item that occurs here in his test list.

wanjuta ['bow']

rapə, wifam 'supsup' [i.e., 'fishing spear' – RB]

– ['bowstring']

– ['club']

– ['shield']

masa<sup>2</sup> ['string'] [i.e., *masamasa* – RB]

~ ambingata ['rope'] [i.e., *masamasa ambingata*; literally 'big string' – RB]

ari· ['man's netbag'] [i.e., 'bilum, string bag, net bag' – RB]

nandu· ['woman's skirt']

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lɔplɔp 'laplap' ['cloth', i.e., a loan from Tok Pisin *laplap* 'cloth' – RB]

anambiyum ['male clothing']

sakanma ['axe']

yitəpən ['bushknife'] [i.e., 'machete' – RB]

lísə ['hand-drum'] [i.e., *kundu* (small hand drum) – RB]

nəmbu ['slit-gong'] [i.e., *garamut* (large slit drum) – RB]

kwob(u) ['singsing'] [i.e., 'song, song and dance' – RB]

– ['decorations']

– ['oil']

nəsmu ['canoe']

anab ['paddle']

[Editor's note: The remainder of Laycock's Yaul notes are devoted to "preliminary grammatical testing" (Laycock 1973: 71). Laycock does not include many translations, but those that he does include are presented as the second line of each entry. When his translation is abbreviated or not fully presented in English (i.e., it is at least partly written in Tok Pisin), I have included a translation on the second line as well. This should be taken as a translation of what Laycock probably understood the Yaul form to mean in English. As the third line of each entry, I include my own translation of what I think the Yaul form most likely means in English – RB.]

kwo wama?

['Who are you [SG]?']

['Who are you [SG] [who is] going?' – RB]

nawu

*F Laycock's Yaul field notes*

mi [= 'me']  
[‘[It’s] me.’ – RB]

kwomwngu na·mə  
[‘Who are you two?’]  
[‘Who are you two [who are] going?’ – RB]

ŋganawɔ  
[‘us two’]  
[‘[It’s] us [DU.EXCL].’ – RB]

ŋganbi  
mi 2 i kam [= ‘We [DU.EXCL] come.’]  
[‘We [DU.EXCL] have come here.’ – RB]

kwumo wuna·mala?  
[‘Who are you [PL]?’]  
[‘Who are you [PL] [who are] going?’ – RB]

wɔn biyε  
yupela ol i kam [= ‘You [PL] come.’]  
[‘You [PL] have come here.’ – RB]

anaw wuɸa mbi  
mipela olgeta i kam [= ‘We all come.’]  
[‘We all have come here.’ – RB]

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kwoyε  
1  
[‘one’ – RB]

nini  
2  
[‘two’ – RB]

rira

3

[‘three’ – RB]

nənənge

4

[‘four’ – RB]

mwɔtam

5

[‘five’; literally ‘stick’ or ‘bundle’? – RB]

kwey abɔk

6

[‘six’; literally ‘one again’? – RB]

nini ~ [i.e., *nini abɔk*]

7

[‘seven’; literally ‘two again’? – RB]

rira ~ [i.e., *rira abɔk*]

8

[‘eight’; literally ‘three again’? – RB]

nənənge ~ [i.e., *nənənge abɔk*]

9

[‘nine’; literally ‘four again’? – RB]

mwɔtam nini

10

[‘ten’; literally ‘two bundles’? – RB]

~ kweya batək [i.e., *mwɔtam nini kweya batək*]

11

[‘eleven’; literally ‘two bundles, one let atop’? – RB]

( ) nini ~ [i.e., *mwɔtam nini nini batək*]

12

[‘twelve’; literally ‘two bundles, two let atop’? – RB]

*F Laycock's Yaul field notes*

( ) rira ~ [i.e., *mwɔtam nini rira bətək*]

13

[‘thirteen’; literally ‘two bundles, three let atop’? – RB]

( ) nənange ~ [i.e., *mwɔtam nini nənange bətək*]

14

[‘fourteen’; literally ‘two bundles, four let atop’? – RB]

~ rirɔ [i.e., *mwɔtam rirɔ*]

15

[‘fifteen’; literally ‘three bundles’? – RB]

kwey aḅok mwɔtam rira dəbatək

16

[‘sixteen’; literally ‘one again, three bundles let atop them’? – RB]

nini ~ ~ ~ [i.e., *nini aḅok mwɔtam rira dəbatək*]

17

[‘seventeen’; literally ‘two again, three bundles let atop them’? – RB]

rirɑ [i.e., *rira aḅok mwɔtam rira dəbatə*]

18

[‘eighteen’; literally ‘three again, three bundles let atop them’? – RB]

nənange [i.e., *nənange aḅok mwɔtam rira dəbatək*]

19

[‘nineteen’; literally ‘four again, three bundles let atop them’? – RB]

mwɔtam nənange

20

[‘twenty’; literally ‘four bundles’? – RB]

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na mɔndə randa

[‘I eat.’]

[‘I will eat food.’ – RB]

wu ~ ~ na? [i.e., *wu mɔndə randa na?*]

[‘Do you eat?’]

[‘Will you eat food?’ – RB]

andi, na ~ ~ [i.e., *andi, na mɔndə randa*]

yes, mi kaikai [= ‘Yes, I eat.’]

[‘Yes, I will eat food.’ – RB]

ninsikambən ~ ~ [i.e., *ninsikambən mɔndə randa*]

child eats [= ‘The child eats.’]

[‘My child will eat food.’ – RB]

wi nu, gwunə ~ ~ ni [i.e., *wi nu, gwunə mɔndə randa ni*]

yu kam, mi 2 kaikai [= ‘You come, we two eat.’]

[‘Come [SG]! We [DU.INCL] will eat food.’ – RB]

mu mɔndəranda

em i kaikai [= ‘He eats.’]

[‘He will eat food.’ – RB]

yatəkambən mu ~ [i.e., *yatəkambən mu randa*]

male child eats [= ‘The male child eats.’]

[‘The male child will eat.’ – RB]

gwunə mundəranda

we 2 eat [= ‘We two eat.’]

[‘We [DU.INCL] will eat food.’ – RB]

gwuna munda ma?

yu 2 kaikai pinis [= ‘Have you two eaten?’]

[‘Do you two eat food?’ – RB]

wayu, ŋgana ŋgo mundəma φeiko

nogat, mi 2 no kaikai [= ‘No, we [DU.EXCL] do not eat.’]

[‘No, we [DU.EXCL] do not eat food.’ – RB]

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PRONOUNS

*F Laycock's Yaul field notes*

na(w)	ŋgana(w)	ana
[1SG]	[1DU]	[1PL]
[1SG-INT – RB]	[1DU.EXCL-INT – RB]	[1PL.EXCL-INT – RB]
wu	gwuna	wɔnda
[2SG]	[2DU]	[2PL]
[2SG – RB]	[2DU-INT – RB]	[2PL-INT – RB]
mu	mina	nda(pwa)
[3SG]	[3DU]	[3PL]
[3SG.SUBJ – RB]	[3DU-INT – RB]	[3PL(-INT) – RB]

wey nambow<sup>u</sup>

mi wanpela [= 'I myself']  
['only I myself' – RB]

nini

2  
['two' – RB]

gwuna munda ma pa?

yu 2 kaikai pinis [= 'Have you two eaten?']  
['Have you two eaten food?' – RB]

ana munda map

we all [have eaten] [= 'We [PL] have eaten.']  
['We [PL.EXCL] have eaten food.' – RB]

wuna pwa mɔnda ma·pa

['Have you all eaten?']  
['Have you [PL.EXCL] already eaten food? – RB']

andi, ana mɔnda mapi

yes, mipela ol i kaikai pini [= 'Yes we [PL] have eaten.']  
['Yes, we [PL.EXCL] have eaten food.' – RB]

ŋgana mɔnda mapi

we 2 eat [= 'We two eat.'][br/>['We [DU.EXCL] have eaten food.' – RB]

mina <sup>a</sup>map(i)

2 pela kaikai ['They two eat.'][br/]['They two have eaten.' – RB]

ndaqwa amap  
ol i kaikai pinis [= 'They [PL] have eaten.'][br/]['They [PL] have already eaten.' – RB]

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w aŋgwo mana?  
yu go we? [= 'Where do you [sg] go?'][br/]['Where will you [sg] go?' – RB]

na wɔ mani  
mi go long ples [= 'I go to the village.'][br/]['I am going to the village.' – RB]

andi na ləba mani  
yes mi go long bus [= 'Yes, I go to the jungle.'][br/]['Yes, I am going to the jungle.' – RB]

wumbelepə ləba manani  
tumara mi go long bus [= 'Tomorrow I go to the jungle.'][br/]['[I] will go to the jungle tomorrow.' – RB]

na aŋgwəlam mani  
mi go Angoram [= 'I go to Angoram.'][br/]['I am going to Angoram.' – RB]

namvən manani  
nau bai mi go [= 'I will go now.'][br/]['I will go now.' – RB]

wandžikeka manana?  
wanem taim bai [go] [= 'When will you [sg] go?'][br/]['When will you [sg] go?' – RB]

wombelap manani

*F Laycock's Yaul field notes*

tumara bai mi go [= ‘Tomorrow I will go.’]  
[‘[I] will go tomorrow.’ – RB]

wandzikēka yinane?  
when yu kam [= ‘When do you [SG] come?’]  
[‘When will you [sg] come?’ – RB]

andumbelap yiname  
mi kam bek haptumara [= ‘I return the day after tomorrow.’]  
[‘[I] will come the day after tomorrow.’ – RB]

nə mundərande  
[‘I will eat.’]  
[‘I will eat food.’ – RB]

na ɳgə mundə amape ko, nə mbəphi  
mi no kaikai, mi stap nating [= ‘I do not eat, I just stand around.’]  
[‘I have not eaten; I am here.’ – RB]

nə aŋgeŋga naka mundərande  
mi kaikai bihain [= ‘I eat later.’]  
[‘I will eat food later.’ – RB]

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wəni bəka mundə randu  
yupela kaikai pastaim [= ‘You [PL] eat first.’]  
[‘You [PL] will eat food first.’ – RB]

wəmbelap məndə randu  
I eat tumara [= ‘I eat tomorrow.’]  
[‘[I] will eat food tomorrow.’ – RB]

na aña munda mape  
I ate yesterday.  
[‘I have eaten food yesterday.’ – RB]

nə bələba wɔpi

mi slip nating [= ‘I just sleep.’]  
[‘I have just slept.’ – RB]

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## ADJECTIVES

apa ambigata

[‘big house’]  
[‘big house’ – RB]

~ səmələ [i.e., *apa səmələ*]

liklik [= ‘small’]  
[‘small house’ – RB]

~ kəraka [i.e., *apa kəraka*]

nupela [= ‘new’]  
[‘new house’ – RB]

~ wɔbat [i.e., *pa wɔbat*]

olpela [= ‘old’]  
[‘old house’ – RB]

~ almow [i.e., *apa almow*]

gutpela [= ‘good’]  
[‘good house’ – RB]

~ tambigata [i.e., *apa tambigata*]

haus nogut [= ‘bad house’]  
[‘bad house’ – RB]

yim kakas

longpela [= ‘long’]  
[‘long tree’ – RB]

~ wanum [i.e., *yim wanum*]

siotpela [= ‘short’]  
[‘short tree’ – RB]

*F Laycock's Yaul field notes*

yanjgəbata

liklik (siotpela) [= 'small (short)']  
['small, short' (?) – RB]

na· rinai

mi sik [= 'I am sick.'][br/>['I am sick.' (?) – RB]

wu li waya?

yu sik? [= 'Are you sick?']  
['Are you sick?' (?) – RB]

ande, na· rinayi

yes, mi sik [= 'Yes, I am sick.'][br/>['Yes, I am sick.' (?) – RB]

na misam apənpi

het i pen [= '[My] head hurts.'][br/>['My head hurts.' – RB]

na· arəmow

mi no sik [= 'I am not sick.'][br/>['I am good [= healthy]' – RB]

inanjən

red  
['red' – RB]

bəndəm

white  
['white' – RB]

yiməkər

black  
['black' – RB]

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inəm yiməmar

wara i hat [= ‘The water is hot.’]  
[‘The water is hot.’ – RB]

~ taŋganmələ [i.e., *inəm taŋganmələ*]

wara i kol [= ‘The water is cold.’]  
[‘The water is cold.’ – RB]

nambim yimamar

skin i hat [= ‘[My] skin is hot.’]  
[‘[My] skin is hot.’ – RB]

~ taŋganmalow [i.e., *nambim taŋganmalow*]

skin i kol [= ‘[My] skin is cold.’]  
[‘[My] skin is cold.’ – RB]

wvəgən pat

strongpela man [= ‘strong man’]  
[‘huge big [man]’ – RB]

wvəmowurəbow

nogat strong [= ‘weak’]  
[‘weak’ (?) – RB]

yirapvma

han siut [= ‘right hand’]  
[‘right (not left)’ – RB]

andan yimow

han kais [= ‘left hand’]  
[‘left (not right)’ – RB]

yim nanaru

[‘heavy tree’]  
[‘heavy tree’ – RB]

~ bapaŋgaw [i.e., *yim bapaŋgaw*]

[‘light tree’]

*F Laycock's Yaul field notes*

[‘light tree’ – RB]

nambərəm nambium  
skin i doti [= ‘[My] skin is dirty.’]  
[‘[My] skin is dirty.’ – RB]

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mundə da arəməpi  
kaikai i dan [= ‘The food is cooked.’]  
[‘The foods have cooked.’ – RB]

malal da map  
ol i boilim pinis [= ‘They already boiled.’]  
[‘They have boiled.’ (literally ‘Hot water has eaten them.’) – RB]

akəlakowa  
raw  
[‘raw’ – RB]

dəŋgwə arəməpək  
not cooked  
[‘They have not cooked.’ – RB]

mənda mənata  
banana mau [= ‘ripe banana’]  
[‘ripe banana’ – RB]

akolaka  
nupela [= ‘new’; intended, here: ‘unripe’]  
[‘new’ – RB]

wɔlkəm landa  
drinks breast [= ‘[The child] nurses.’]  
[‘[The child] will nurse.’ (literally ‘will eat breast’) – RB]

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## VERBS

inəm landane  
I drink water  
[‘[I] will drink water.’ – RB]

tənɔ̄ nganda  
stand [= ‘stand’]  
[‘will stand’ – RB]

asi kanda  
yumi sindaun [= ‘We [INCL] sit.’]  
[‘will sit’ – RB]

wərani  
slip [= ‘sleep’]  
[‘will sleep’ – RB]

mari·pi  
em i dai [= ‘He dies.’]  
[‘He died.’ – RB]

ana latandi  
we tok [‘We talk.’]  
[‘We will talk.’ – RB]

sakwey wʊ sakwɔ̄y tina (nanandu!)  
give me brus! [= ‘Give me tobacco!’]  
[‘Tobacco – [give] [SG] me tobacco!’ – RB]

sakwey wuluɓape  
nogat brus [= ‘There is no tobacco.’]  
[‘There is no tobacco.’ – RB]

nangɔ̄ tətunanda  
mi no ken gipim yu [= ‘I cannot give you [SG].’]  
[‘I cannot give you [SG].’ – RB]

*F Laycock's Yaul field notes*

wu nəməndə aŋgwəsalı?  
[‘What do you [SG] see?’]  
[‘What do you [SG] see?’ – RB]

na nimdi wətamali  
I see a bird  
[‘I see a bird.’ – RB]

ma· mbuŋi  
em i stap [= ‘It stays.’]  
[‘It is here.’ – RB]

wine masinda  
yu kam siutim [= ‘Come [SG] shoot [it]! ’]  
[‘Come [SG] shoot it!’ – RB]

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na ḥgo nəməndə mali  
mi no lukim [= ‘I do not see.’]  
[‘I do not see it.’ – RB]

nə ma andərəli  
mi lukautim [= ‘I look after [it].’ (?)]  
[‘I see it.’ – RB]

wi·nu, wine mara nəkəlu ni maandərəl  
yu kam soim mi mi lukautim [= ‘Come [SG] show me! I look after [it].’ (?)]  
[‘Come [SG]! Come [SG] show me! I see it.’ – RB]

nə nəmənda ma·li [ma ali]<sup>28</sup>  
mi lukim pinis [= ‘I have seen.’]  
[‘I see it.’ – RB]

ma yiye  
em i go pinis [= ‘It has gone.’]

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<sup>28</sup>These brackets are Laycock’s.

[‘It has gone.’ – RB]

nə nəmdama andrani  
bai mi lukim [= ‘I will see.’]  
[‘I will see it.’ – RB]

ma apəlu  
yu (em?) stap [= ‘You [SG] (he?) stay(s).’]  
[‘Stay [SG] there! – RB]

nə kəgal ma·bali  
mi harim [= ‘I hear.’]  
[‘I hear it.’ – RB]

na ŋgwə kəkal məbali ko  
mi no harim [= ‘I do not hear.’]  
[‘I do not hear it.’ – RB]

nə ma· nambis bali  
mi harim smel [= ‘I hear a smell.’]  
[‘I smell it.’ (literally ‘I perceive its smell.’) – RB]

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anəndži tokples mabow  
tokples bilong mipela [= ‘our [EXCL] language’]  
[‘our [EXCL] very own language’ – RB]

low(u)  
tokples [= ‘language’]  
[‘language’ – RB]

wan̡gora nindži t̡in məbali?  
why yu hit my dog? [= ‘Why do you [SG] hit my dog?’]  
[‘Why do you [sg] hit my dog?’ – RB]

mə nəl butumwɔmpı nə masi  
it bit me – I hit it [‘It bit me; I hit it.’]

*F Laycock's Yaul field notes*

[‘It bit me, [so] I am hitting it.’ – RB]

wa ŋɔda mabale nindzi tìnə, marəkanda!  
yu no ken paitim dok bilong mi, lusim! [= ‘Do [SG] not hit my dog! Leave it!’]  
[‘Do [SG] not hit it! Leave my dog [alone]! – RB]

nu walindani  
(I will hit you (?) [= ‘I will hit you [SG] (?)’]  
[‘I will hit you [SG].’ – RB]

gwɔnan ambin ɓalinda  
bai yu mi pait [= ‘We [INCL] will fight.’]  
[‘We [DU.INCL] will fight.’ (literally ‘hit each other’) – RB]

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nindzi tin  
[‘my dog’]  
[‘my dog’ – RB]

wɔndzi tin?  
[‘your [SG] dog?’]  
[‘your [SG] dog?’ – RB]

mandzi tin u  
his dog  
[‘his/her/its dog’ – RB]

ŋganəndzi tina  
our 2 dog [= ‘our [DU] dog’]  
[‘our [DU.EXCL] dog’ – RB]

ndidzi tina  
their dog [= ‘their [PL] dog’]  
[‘their [PL] dog’ – RB]

angwɔ nindzi meko  
not my dog [= ‘not my dog’]

[‘not mine’ – RB]

gwənəndži t̪in<sup>o</sup> ma?  
your 2 dog? [= ‘your [DU] dog?’]  
[‘[Is] it your [DU] dog?’ – RB]

minəndži t̪in kwabo  
bilong tupela narapela [= ‘two others’]  
[‘some other two’s dog’ (?) – RB]

anəndži tinu  
our all dog [= ‘our [PL] dog’]  
[‘our [PL.EXCL] dog’ – RB]

wunəndži tinu?  
bilong yupela [= ‘yours [PL]?’]  
[‘your [PL] dog?’ – RB]

ndabandži tinu (ndandži)  
their dog [= ‘their [PL] dog’]  
[‘those [people]’s dog’ – RB]

miminya tu·ndan  
mi pekpek [= ‘I defecate.’]  
[‘[I] will defecate.’ – RB]

minam tundani  
mi pispis [= ‘I urinate.’]  
[‘[I] will urinate.’ – RB]

yenawalindani  
I fuck woman [= ‘I copulate with a woman.’]  
[‘[I] will hit a woman.’ – RB]

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na manane  
bai me go [= ‘I will go.’]

*F Laycock's Yaul field notes*

[‘I will go.’ – RB]

ana φwa ~ [i.e., *ana φwa manane*]

mipela olgeta i go [= ‘We all go.’]

[‘We all will go.’ – RB]

na yinane

mi kam [= ‘I come.’]

[‘I will come.’ – RB]

nə mamape wey nane

mi go bai mi kambek [= ‘I go; I will come back.’]

[‘I went and stayed there, [but] I will go to the village.’ – RB]

wi·na!

yu kam [= ‘Come! [SG]’]

[‘Come! [SG]’ – RB]

wv manane!

yu go [= ‘Go! [SG]’]

[‘Go! [SG]’ – RB]

wv mana!

yu go! [= ‘Go! [SG]’]

[‘Go! [SG]’ – RB]

wv randana! (wvranda!)

yu kaikai [= ‘Eat! [SG]’]

[‘Eat! [SG]’ – RB]

nə mbəplan

I stay

[‘I will be here.’ – RB]

ŋgan bəplan

we stay

[‘We [DU.EXCL] will be here.’ – RB]

wəm bəplane?

yu stap? [= ‘Do you [SG] stay?’]  
[‘Will you [SG] be here?’ – RB]

wə nəmdama·ra?

yu lukim wanelā na tu? [= ‘Do you [PL] one and two?’ (?)]  
[‘Do you see it?’ – RB]

nə nəmdamari

mi lukim pinis [= ‘I have seen.’]  
[‘I see it.’ – RB]

nə kəkalma bali

mi harim [= ‘I hear.’]  
[‘I hear it.’ – RB]

nə sikul makan

mi save [= ‘I know.’]  
[‘I learn.’ – RB]



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# A grammar of Ulwa

This book is a grammatical description of Ulwa, a Papuan language spoken by about 600 people living in four villages in the East Sepik Province of Papua New Guinea. Ulwa belongs to the Keram language family. This grammatical description is based on a corpus of recorded texts and elicited sentences that were collected during a total of about twelve months of research carried out between 2015 and 2018. The book aims to detail as many aspects of Ulwa grammar as possible, including matters of phonology, morphology, and syntax. It also contains a lexicon with over 1,400 entries and three fully glossed and translated texts. The book was written with a typologically oriented audience in mind, and should be of interest to Papuan specialists as well as to general linguists. It may be useful to those working on the history or classification of Papuan languages as well as those conducting typological research on any number of grammatical features.