Introduction Eya Grammar
An Introductory Grammar of THE EDA LANGUAGE in the Mai and Raeapo Dialects

New Guinea Lutheran Mission-Mo. Synod Orientation Course for New Staff
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Introduction

- This course is meant to be only an introduction to the Eya Language. The intent is not to teach all that there is to be said about it.

- A rather complete overview in outline form will be presented. It is hoped that this will lay a foundation for future building; will provide a tool with which to do further work.

- This is no bypass for a certain amount of disciplined effort and study on the part of the learner.

NGLM called missionaries coming to the Field are required to spend at least 3 hours a day in concentrated language study their first 6 months here. (Conference July 1954, p. 190)

- With a reasonable amount of effort one ought to become an effective speaker of Eya in 1½ to 2 years.

- A word about the various Eya dialects:
  
  Kyaka - from Baiyer River valley to the lower Rae valley
  Kyakama
  Raepo - lower Rae valley
  Saka - in the Saka valley
  Vorey
  Mai - upper Rae and Ambum valleys
  Yadape - upper Rakaipa valley
  Taaro - lower Rakaipa valley
  Kadepe - other Rae and Wake valleys

So far it seems that these dialects use the same phonemes, with the exception of the Kyaka, which has an extra one in the dental stop family. However, the distribution of the phonemes is different. Tone patterns also differ. Within the dialects themselves, one should be aware of the fact that there are slight, but non-significant, differences of pronunciation and choice of term or idiom.

- This study is in both the Mai and Raepo dialects. The Mai is presented first, and then the Raepo in parenthesis. Where no alternate Raepo form is found in parenthesis, the word or words are the same in both dialects.

- Goals of this short course are:
  
  1) Correct pronunciation of the Eya.
  2) Write correctly what you hear
  3) Learn to form simple Eya sentences for immediate use.
  4) Learn some useful vocabulary and idiomatic expressions.
  5) Become acquainted with the distinctive manner in which the Eya communicates.

- Method
  
  1. Listen: lectures
     native speaker
  2. Speak: mimicry - practice
  3. Read: in class
     out of class
  4. Write: proper orthography, including tone, in recording and simple composition.
- Course outline:
  A. Pronunciation
     1. Phonemes
     2. Tone and stress
  B. Tense
     1. Person-number
     2. Far Past, Future, Near Past
     3. Present, Immediate Past, Immediate Future
  C. Sentence Structure
     1. Single clause sentence - spot analysis
     2. Expansion of single clause sentence - complex spot fillers
        a. Included phrases
        b. Included clauses
     3. Non-clause sentences
     4. Multiple clause sentences
  D. Mode (the psychological atmosphere of an action as interpreted by the speaker)
  E. Aspect (the kind of action)
  F. Voice (the relationship of the participants to the action)
  G. Miscellaneous

- The language in general:
  Not infantile
  Adequate in its environment
  Rich vocabulary in certain areas, viz., nature
  Possible to say anything - from the standpoint of any other language, and from the standpoint of expressing new objects and actions
  Precision of expression
  Good language in which to translate the Bible
  Tone language
  Not an altogether easy language
  The key to the rest of the Eja culture
  The key to the Eja heart

A. Pronunciation

  1. Phonemes

     21 in all - /a/ is the most frequently used of all
     - not always an exact English equivalent!

Vowels:

The phonomechanics (mechanical substitution of one sound for another) of the vowels:
need to remember the following 4 rules
1) At a pause or in utterance final position, the single vowel tends to become voiceless.

2) Otherwise, all vowels are voiced.

3) Environment changes the quality of the vowel.

4) There are times when the pronunciation of the utterance final vowel is omitted, or when one of two adjacent vowels is not pronounced (elision). dóko áki becomes dók áki-'What is that?'

Or two similar vowels combine into one (coalesce) éda and akári become edakári

There are 5 vowel phonemes in Eda.

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

/a/  father  /áki/ 'what?'
cup (utterance final) /máda/ 'mountain'
                    /mwáa/ 'let us go'
hat (after j, ly, y, s) /yági/ 'kunai grass'
                    /ítáki pigi/ 'counts'
/e/  bed  /éda/ 'woman'
/i/  feet  /ítá/ 'tree, wood'
/o/  rote  /kóne/ 'red, European'
/u/  boot  /kútá/ 'woman's grass skirt'

Double vowels: (the following are two distinct vowels)

áa regé 'says ah!' daá 'no, not'
ée regé 'cries' déé 'again'
ií 'excrement' díi (jíi) 'give!' inclusive
óo regé 'sounds ohh!' koó 'bad, evil, sinful'
uú regé 'fire roars' yuú (yúu) 'ground, land, homeland'
(uú regé 'is shady')

These do not change in quality in the course of production, as does a dipthong, but are two distinct vowels pronounced aé 'here' péá 'he went' together:
The phonomechanics of the consonants:

1) No E̱ṉa word ends in a consonant, but the last consonant in utterance final words tend to become voiceless.
   /káðá/ 'look!'  /médé/ 'a, one!

2) Vowels affect consonants with regard to quality and voicing. Word medial consonants tend to become voiced.

3) At times certain consonants are elided.
   /ráránya/ 'to speak' becomes /ráanya/

4) No two full consonants appear adjacent to one another, but are a'yays separated by a vowel.
   /ly/ and /ny/ in the E̱ṉa alphabet are digraphs for one sound, but
   /py/, /ry/, /by/, /gy/, /ny/, /ky/, /sy/, /my/,
   /pw/, /bw/, /kw/, /mw/

also found in E̱ṉa script are to be interpreted as Consonant plus Vowel, the vowel being non-syllabic, y equals i w equals u above.

There are 16 consonants in E̱ṉa:

/m/  man  /múu/ 'short', /ráma/ 'two'

/n/  nut  /nabá/ 'I', /yána/ 'dog'

/ny/  canyon  /nabanyá/ 'mine' /yánanya/ 'dog's'

-nya suffix: indicator for the following:
a. possessive (as above)
b. locative (on, to, in, at, from)
c. reference (with regard to)
d. purposive mode of the verb
 e. desiderative mode of the verb – with másigi.

Sometimes there is elision of part of this suffix:
/nabanyá/ 'mine' becomes /nabaá/ 'mine'

/ŋ/  sing  /ŋáŋa/ 'infant'

/w/  water  /wáné/ 'boy'

(/Yályawana/) 'girl's name'
/y/  yard  /yáka/  'bird'

- You know a little over half of the Eja phonemes at this point.

/p/  No English Equivalent  /paká/  'forked post'
     /apáné/  'father!' intimate term
            (/ípa/  'water!')

/b/  jumbo
     nasal not so distinct
     word initially
     /baá/  'he, she, it'
            (/báá/)
     /mába/  'tree oil'

/t/  No English Equivalent
     no aspiration
     something like trolley
     trilled word medially
     /ítá/  'tree, wood'
            /ítáte/  'fire'

/d/  sandy
     nasal less pronounced
     word initially
     /déé/  'again'
     /mádá/  'mountain'

/k/  car (back)
     less heavy aspiration
     back fricative between
     low vowels
     /kápa/  'enough, okay'

/g/  bingo
     velar nasal less pronounced
     word initial
     /gíi/  'time'
     /kígi/  'hand, arm'

/s/  similar to: cats
     as in amazing
     /sáká/  'green, living, vivacity'
            /Amáiso/  'man's name'
            /eesá/  'garden place'

/j/  similar to: pants
     as in spends
     /já a régé/  'cracks, creaks'
            /ájá/  'where?'
            /ajetáé/  'whence?'

/ly/  No exact English Equiv.
     similar to bullion, but
     made with tongue tip behind
     /kályo/  'I am standing'
     lower teeth, fricative
            /lyáá/  'sugar, sugar cane'
/r/ No English Equivalent /ráa/ 'speak!'
voiced flap, fluctuating between flap l and flap r.
retroflexion makes it more like a flapped r.
more retroflexion occurs before or after back vowels,
for example: /ródé/ 'long, tall, far'
In the Raapó dialect this /r/ becomes something
like a flapped d in the following environments only:

between front vs. central and back vowels
between i and a between i and o, u
e and a e and o, u
(/rerámo/ 'he is speaking' /pé咫/ 'I am going')

Ena Alphabet: a b d e g i j k l m n ny n o p r s t u w y

2. Tone and Stress

Material for this section is found in the supplementary paper,
Tone Test List that will be supplied with this. However, the
following should be said here:

- Without correct use of tone and stress, you will never be
able to pronounce Ena correctly, nor make yourself readily
understood!

For example, you have just given the doctor this information:
/Mage tada pilyamo (piramo)./ You will have had to use the
correct tone and stress on the words, in order to tell him
what is wrong and receive the treatment you need.

- Tone patterns differ some in the different Ena dialects.

- There are segmental phonemes, as studied above: /a/, /ly/, etc.
And there are those called suprasegmental phonemes, such as a
significant unit of length, stress, or pitch.
A significant unit of pitch is called a toneme.

- In Ena there are many relative pitch levels on the vowels,
but there are 3 significant ones: high

Relative pitch is important!

mid

low

- However, there are only 2 tonemes, a high one and a low one.
High and mid pitches are allotones (non-significant changes
conditioned by environment) of the high toneme.

The high toneme is marked: /\u0100/
The low toneme is unmarked: /\u0101/ (marked only on the
vowel - v )

- There are register tone systems, and contour tone systems.
The Ena tone system is neither a pure register nor contour
system, but has one of its own, with features of both.
- You will note that the stress rules for 1-2-3-4-syllable words are to be found in the Tone Test List.

Add this rule for 5-6-7-8-syllable words:

1. Heaviest relative stress on first marked toneme, except word final marked toneme. Light stress on subsequent non-final marked toneme.

2. In words where only the word final toneme is marked, light stress is laid on the first and next to last syllables.

- Use the words in the Tone Test List with known tone and stress as norms, against which other words with the same number of syllables and approximately the same kind of vowels are tested, in order to determine their tone pattern and stress.

- The tonomechanics of Eŋa (the mechanical substitution of one tone for another) will not be dealt with in detail here. As you become more familiar with Eŋa the substitution of one tone for another will follow a definite pattern that will be easy enough for you. A few examples will suffice:

This is what happens generally with these three types of tone patterns when the locative suffix /-nya/ is added:

- tóko 'bridge'
- móró 'leg'
- yókó 'leaf'

There are exceptions like:

- dóró 'the, that'
- móréná 'on a'

This is what happens most of the time with these three types of tone patterns when the direct quotation marker, /-na/, or suffix, is added:

- tóko
- móró
- yókó

Raeapo adds /-ŋVowel/ in place of Mai /-na/:

- tókoŋo, móróŋo, nábáná réá. 'He said, I.'

Note that in Raeapo the vowel in this suffix becomes the same as the preceding one (vowel harmony).

Gender

The only thing that comes close to an indication of gender (masculine, feminine, neuter) in Eŋa is the suffix /-me/ attached to personal names to make them feminine, a woman's name:

<table>
<thead>
<tr>
<th>Name</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pókó</td>
<td>'man's name'</td>
</tr>
<tr>
<td>Pokóme</td>
<td>'woman's name'</td>
</tr>
</tbody>
</table>
B. Tense

1. Person-Number

- In Eña there is an inclusive and exclusive aspect of the persons involved in action words (verbs). However, not all person is classified under these two categories. There is a third that indicates person only without being inclusive or exclusive.

  Inclusive person relates to the speaker and hearer.
  Exclusive person relates to the speaker and others, specifically excluding the hearer.
  Person only relates to the speaker or actor without the added feature of inclusiveness or exclusivity.

  /akári dúpa negé/'the men eat (customarily)'/ - including hearer
  /akári dúpa negemá/ 'the men eat (custom.)' - excluding the hearer
  /akári dúpa neámí/ 'the men ate' - no indication of incl. or excl.

  /dígi (jígi)/ 'gives' - only speaker and hearer involved.
  /maiígi/ 'gives' - others beside the hearer involved.

  /karáí pekége/ 'works for' - hearer included
  /karáí pyakamaiígi/ 'works for' - hearer excluded

- As in Greek, the Eña has a dual person-number, i.e., we two, you two, and they two.

- So there are first, second and third persons, and singular, plural and dual numbers. Person and number are indicated in the personal pronouns and verb suffixes. Number shows plainly in these as well as in the articles and demonstratives.

- The following are the personal pronouns in Eña: (not used to indic. incl., excl.)

  1st s. - nabá 'I' 1st pl. - náima 'we'
  2nd s. - éba 'you' 2nd pl. - nyákáma 'you pl.'
  3rd s. - baá (báa) 'he' 3rd pl. - dúpa 'they'

    1st dual - naríba (náiba) 'we two'
    2nd du. - nyákába, nyarábo (nyarábo) 'you two'
    3rd du. - dorápo 'they two'

2. Far Past, Future, Near Past

- There are six tenses in Eña:

  Far Past - from day before yesterday on back
  Near Past - yesterday only
  Immediate Past - few hours ago (same day)
  Present - now
  Immediate Future - few hours hence (same day)
  Future - tomorrow and on
- The tenses are studied in groups of three in the order shown above, because of similarity of person-number suffixes.
- Without mode, aspect, or voice suffixes, the verb structure follows this pattern:

<table>
<thead>
<tr>
<th>ROOT</th>
<th>TENSE MARKER</th>
<th>PERSON-NUMBER SUFFIXES</th>
</tr>
</thead>
<tbody>
<tr>
<td>negé</td>
<td>/negé/</td>
<td>'eats'</td>
</tr>
<tr>
<td>sici</td>
<td>/sici/</td>
<td>'hears, is'</td>
</tr>
</tbody>
</table>

Ena verbs are classified into two categories according to their customary/habitual aspect inclusive forms:
1. The -ege verbs: /negé/ 'eats'
2. The -igi verbs: /sici/ 'hears, is'
- Paradigms of a regular -ege, /negé/, and -igi /sici/ verb will be listed below, and a somewhat irregular -ege / pegé/, and -igi /pigi/ verb.

**Far Past**

<table>
<thead>
<tr>
<th>Root</th>
<th>Tense</th>
<th>P-N (o, e/i, a, ama, ami, am, aba, abi, ab)</th>
</tr>
</thead>
<tbody>
<tr>
<td>negé</td>
<td>/negé/</td>
<td>'eats'</td>
</tr>
<tr>
<td>sici</td>
<td>/sici/</td>
<td>'hears, is'</td>
</tr>
<tr>
<td>pege</td>
<td>/pege/</td>
<td>'goes'</td>
</tr>
<tr>
<td>pigi</td>
<td>/pigi/</td>
<td>'does'</td>
</tr>
</tbody>
</table>

- nabá- néó
- éba- néé
- baá (báa)- néá
- náima- neámá
- nyakáma- neámí
- dúpa- neámí
- naríba- (náiba) neábá
- nyakába- (nyarábo) neábi
- dorápo- neábi

**Future**

<table>
<thead>
<tr>
<th>R</th>
<th>T (-at-,-et-,-ot-)</th>
<th>P-N (o/u, e/i, a, ama, am, amí, amí, aba, abi, abi)</th>
</tr>
</thead>
<tbody>
<tr>
<td>nátó</td>
<td>sótó</td>
<td>pátó</td>
</tr>
<tr>
<td>náté</td>
<td>(sétó)</td>
<td>pátó</td>
</tr>
<tr>
<td>nátá</td>
<td>sétá</td>
<td>pátá</td>
</tr>
</tbody>
</table>

**Note:** Mai speakers in the following, where the vowel combination a,i, as in the suffix -ami, appears, anticipate the final i
and the suffix sounds like -aimi.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>natámá</td>
<td>setámá</td>
<td>patámá</td>
</tr>
<tr>
<td>natámí</td>
<td>setámí</td>
<td>patámí</td>
</tr>
<tr>
<td>natámí</td>
<td>setámí</td>
<td>patámí</td>
</tr>
<tr>
<td>natábá</td>
<td>setábá</td>
<td>patábá</td>
</tr>
<tr>
<td>natábí</td>
<td>setábí</td>
<td>patábí</td>
</tr>
<tr>
<td>natábí</td>
<td>setábí</td>
<td>patábí</td>
</tr>
</tbody>
</table>

**Near Past**

\[ R \neq T (-ap-, -ep-, -ip-, -up-, plu. and du. may leave out the p) \neq P-N \]

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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<th></th>
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</thead>
<tbody>
<tr>
<td>nápú</td>
<td>sipú</td>
<td>pùpú</td>
</tr>
<tr>
<td>nápi</td>
<td>sipí</td>
<td>pípi</td>
</tr>
<tr>
<td>nápyá</td>
<td>sipyá</td>
<td>púpyá</td>
</tr>
<tr>
<td>námwá/napúmá</td>
<td>sínwá/sipúmá</td>
<td>púmwá/púpúmá</td>
</tr>
<tr>
<td>námí/napímí</td>
<td>símí/sipímí</td>
<td>púmí/púpímí</td>
</tr>
<tr>
<td>námí/napímí</td>
<td>símí/sipímí</td>
<td>púmí/púpímí</td>
</tr>
<tr>
<td>nábwá/napúbá</td>
<td>síbwá/sipúbá</td>
<td>púbwá/púpúbá</td>
</tr>
<tr>
<td>nábí/napíbí</td>
<td>síbí/sipíbí</td>
<td>púbí/púpíbí</td>
</tr>
<tr>
<td>nábí/napíbí</td>
<td>síbí/sipíbí</td>
<td>púbí/púpíbí</td>
</tr>
</tbody>
</table>

- You may have noticed that the -m- in the suffixes indicates plurality, and that the -b- substitute for it indicates duality.

3. Present, Immediate Past, Immediate Future

- These three tenses use virtually the same person-number suffixes. They use an augmented form of the suffixes used above in the other three tenses. The augmented form means nothing more than containing an additional syllable, or morpheme, to identify it as belonging to these three tenses. The augmented syllable is dropped when the question marker is added.

**Present**

\[ R \neq T (-elý/-er-, -ily/-ir-) \neq P-N (o, eno/ino, amo, amano, amino, (amínýi) (ené/íni) amíno, abáno, abíno, abíno) (amínyi) (abínyi abínyi) \]
nelyo  silyo  pelyo  pilyó
(néro)  (síro)  (péro)  (piró)
neréno  sirino  peréno  pirinó
(neréne)  (siríni)  (peréne)  (piríni)
nelyamo  silyamo  pelyamo  pilyamó
(nerámó)  (sirámo)  (perámo)  (piramó)
nelyamáno  silyamáno  pelyamáno  pilyamáno
(neramáno)  (siramáno)  (peramáno)  (piramánó)
nelyamíno  silyamíno  pelyamíno  pilyamínó
(neramínyi)  (siramínyi)  (peramínyi)  (piramínó)
nelyabáno  silyabáno  pelyabáno  pilyabanó
(nerabáno)  (sirabáno)  (perabáno)  (pirabanó)
nelyabinó  silyabinó  pelyabinó  pilyabinó
(nerabínó)  (sirabínó)  (perabínó)  (pirabínó)
nelyabinó  silyabinó  pelyabinó  pilyabinó
(nerabínó)  (sirabínó)  (perabínó)  (pirabínó)

Note: In the same environment (front vs. central and back vowels) as the Raepao /r/ changes to a sound similar to a flapped ɬ, the Mai /r/ changes to a /ly/ phoneme. In pronunciation this also happens at the borders of words in the Mai: it is written wai rão, but is pronounced wai lyáo

Immediate Past

R ≠ T (-ar-, -a-, zero) ≠ P-N (o/oc, eno, amo/emo, amano/emanó, amino/amínyi)
imo, abano/ebano, abino/ibino, abino/ibino)
(aminó)  (aminó)
náro  sóro  póo  pyóó
(sáro)
naréno  saréno  peéno  peéno
(naréne)  (sarene)  (péene)  (péene)
narámo  sarámo  pámó  pémó
(narámó)  (sarámo)  (péamo)  (pyaámó)
nramáno  saramáno  pamáno  pemáno
(nramáno)  (saramáno)  (paamáno)  (pyamáno)
nramíno  saramíno  pamíno  pimínó
(nramínyi)  (saramínyi)  (paamínyi)  (pyamínyi)
nramíno  saramíno  pamíno  pimínó
(nramínyi)  (saramínyi)  (paamínyi)  (pyamínyi)
nrabáno  sarabáno  pabáno  pebáno
(nrabámó)  (sarabámó)  (paabáno)  (pyaabánó)
nrabínó  sarabínó  pabínó  pibínó
(nrabáinyi)  (sarabáinyi)  (paabáinyi)  (pyaabínó)

same as immediately above for 3rd dual
Immediate Future

R ≠ T (-arap/-arap/-aap/-aap, plus -a/-a/-a-, plus tone and stress shift backward) ≠ P-N (o, eno, omo, amano, amino, amino, amino, abano, abino, abino)

Summary of P-N Suffixes in Mai

<table>
<thead>
<tr>
<th>FP</th>
<th>Fut.</th>
<th>NP</th>
<th>Pres.</th>
<th>IP and IFut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nabá</td>
<td>o</td>
<td>o/u</td>
<td>u</td>
<td>o</td>
</tr>
<tr>
<td>éba</td>
<td>e/i</td>
<td>e/i</td>
<td>i</td>
<td>eno/ino</td>
</tr>
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<td>baá</td>
<td>a</td>
<td>a</td>
<td>ya</td>
<td>amo</td>
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<td>ama</td>
<td>ama</td>
<td>mwa/uma</td>
<td>amano</td>
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<tr>
<td>nyakáma</td>
<td>ami</td>
<td>ami</td>
<td>mi/imi</td>
<td>amino</td>
</tr>
<tr>
<td>dúpa</td>
<td>ami</td>
<td>ami</td>
<td>mi/imi</td>
<td>amino</td>
</tr>
<tr>
<td>nariba</td>
<td>aba</td>
<td>aba</td>
<td>bwa/uba</td>
<td>abano</td>
</tr>
<tr>
<td>nyakába</td>
<td>abi</td>
<td>abi</td>
<td>bi/ibi</td>
<td>abino</td>
</tr>
<tr>
<td>dorápo</td>
<td>abi</td>
<td>abi</td>
<td>bi/ibi</td>
<td>abino</td>
</tr>
</tbody>
</table>

Summary of P-N Suffixes in Raeapo

<table>
<thead>
<tr>
<th>FP</th>
<th>Fut.</th>
<th>NP</th>
<th>Pres.</th>
<th>IP and IF</th>
</tr>
</thead>
<tbody>
<tr>
<td>nabá</td>
<td>(see next page)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
From the above summaries of suffixes we see that the following syllables have been augmented, or added, onto the basic suffixes found in the first three tenses:

<table>
<thead>
<tr>
<th>Mai</th>
<th>Raeapo</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st s. -zero</td>
<td>-zero</td>
</tr>
<tr>
<td>2nd s. -no</td>
<td>-ne/-ni</td>
</tr>
<tr>
<td>3rd s. -mo</td>
<td>-mo</td>
</tr>
<tr>
<td>1st p. -no</td>
<td>-no</td>
</tr>
<tr>
<td>2nd p. -no</td>
<td>-nyi</td>
</tr>
<tr>
<td>3rd p. -no</td>
<td>-nyi</td>
</tr>
<tr>
<td>1st d. -no</td>
<td>-no</td>
</tr>
<tr>
<td>2nd d. -no</td>
<td>-nyi</td>
</tr>
<tr>
<td>3rd d. -no</td>
<td>-nyi</td>
</tr>
</tbody>
</table>

C. Sentence Structure

1. Single Clause Sentences

Definition: An utterance with a subject (S) and a predicate (P).
P which is really P-S (subject is in bound form in the suffix)

Péá. 'He went'

SP when S is a separate word.

Nabá péó. 'I went'

If S is forgotten, there is a desire to emphasize, S is placed after P: PS Péó--nabá. 'I went--I'

In longer sentences the subject may be stated again for clarity.
There is a special subject marker that makes it clear who is the actor in the sentence. It is called the agentive suffix. The suffix: -me/-mi - -me is used following mid and low vowels -mi is used following high vowels, i,u

Nabamé pió. 'I did it.'

The predicate nearly always comes at the end of the sentence or clause.

When other verbs are used with or in the predicate, the main verb comes last.

The predicate can be omitted, but is understood, according to context.

Akári dóko. '(It is) the man.'

At this point we shall list the articles and their meaning:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indefinite:</td>
<td>médé 'a, an'</td>
<td>medatúpa 'some'</td>
</tr>
<tr>
<td>Definite:</td>
<td>dóko 'the, that'</td>
<td>dúpa/dutúpa/'the, that'</td>
</tr>
<tr>
<td></td>
<td>ógo 'the, that'</td>
<td>úpa/utúpa/'the, that'</td>
</tr>
</tbody>
</table>

Note: Raeapo does not use dokaitá and okaitá.

**SO₁P**

0₁ is the Direct Object — This is the normal order.

S

Nabamé néé néó. 'I ate food.' (néé)

Order is changed for emphasis: 0₁SP Neé nabamé néó. ₁ (Née)

**SₐSᵢ₀₁P**

Sₐ is the subject with agentive suffix

Sᵢ is a subject with instrumental suffix, -me/-mi, which is exactly the same as the agentive.

( Sₐ ) Sᵢ ( O₁ ) P

Akári dokómé uamé ítá médé pokéá. 'The man cut a tree with an axe.'

Order is changed for emphasis: Sₐ₀₁SᵢₐP Akári dokómé ítá médé uamé pokéá.

(uamé)

**SO₂₀₂P**

O₂ is the Indirect Object

S

Ébame búku dóko nabá díi. 'You give me the book!'

(Ébámé) (jii)

Possible to say: ₂₀₁P Ébame nabá búku dóko díi.

(Ébámé) (jii)

Order is changed for emphasis: ₀₁ is emphasized: ₀₁ₙ₀₂P

Búku dóko ébame nabá díi.

(ébámé) (jii)
The word kadaó is sometimes used as a marker for O₂, when O₂ is out of regular word order:

\[
\text{Nabá kadaó búku dóko ébame díi. } \quad (\text{ébámé jíí})
\]

SO₁LP  
L is the spot in the word order for Location.
\[
S \quad ( \text{O₁} ) \quad L \quad P
\]

Ébame néé dúpa tókonya séta. 'You put the food on the table.'
(Ebámé néé)

SLO₁P  
order is used equally as much: Ébame tókonya néé dúpa séta.
(Ebámé) (néé)

Note: -nya suffix, as mentioned above, serves to indicate location. When the article is used with tóko, for example, the suffix is affixed to the article: tóko dokónyá. The article is used more in the Raeapo dialect than the Mai.

-sa is another locative suffix

Éesa pilyámo. 'She is sitting in the garden.'

These word orders are also possible: Emphasize L: LSO₁P O₁SLP, etc.

TSO₁LP  
T is the Temporal or Time spot.
\[
T \quad S \quad ( \text{O₁} ) \quad ( \text{L} ) \quad P
\]

Kwáka baamé muní medátúpa misii ádá dokónyá sétapyá.
(baámé)

'He put some money in the church yesterday.'

Emphasis and grouping of ideas cause position of spots to change:

STLO₁P  
Baamé kwáka . . .

STO₁LP and SLO₁TP and O₁SLTP, etc.

SO₁MadvP  
Madv is the Adverbial Modifier

Adverbs of manner, quality, place, and degree belong in this spot, which holds its position close to the verb it modifies.

\[
S \quad ( \text{O₁} ) ( \text{Madv} ) \quad P
\]

Baamé itá dóko auú pyóo pokéá. 'He cut the tree well.'
(Baámé)

Baamé itá dóko yápá pokéá. 'He cut the tree quickly.'
Q is the place for the interrogative word.

*TSQLP

Kwáka baá adukúpá Wápaka pupyápe. 'When did he go to
(báa adokópá) Wabag yesterday?'

For emphasis: TSQLP - Kwáka baá Wápaka adukúpá pupyápe.
(báa) (adokópá)

Note the question marker -pe affixed to main verb. The
interrogative word also carries the idea of question in it.

List of interrogative words:

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>apí</td>
<td>'who?'</td>
</tr>
<tr>
<td>apinyá</td>
<td>'whose?'</td>
</tr>
<tr>
<td>áki</td>
<td>'what?'</td>
</tr>
<tr>
<td>akípáte</td>
<td>'how many?'</td>
</tr>
<tr>
<td>ájá</td>
<td>'where?'</td>
</tr>
<tr>
<td>ajétæ</td>
<td>'whence?'</td>
</tr>
<tr>
<td>adósa</td>
<td>'where?'</td>
</tr>
<tr>
<td>adúku</td>
<td>'which?'</td>
</tr>
<tr>
<td>(adóko)</td>
<td></td>
</tr>
<tr>
<td>adukúpa</td>
<td>'when?'</td>
</tr>
<tr>
<td>(adokópa)</td>
<td></td>
</tr>
<tr>
<td>adukúnyá</td>
<td>'of which?'</td>
</tr>
<tr>
<td>(adokónya)</td>
<td></td>
</tr>
<tr>
<td>áipuma</td>
<td>'why?'</td>
</tr>
<tr>
<td>(ápyamo)</td>
<td></td>
</tr>
<tr>
<td>aipá</td>
<td>'what?' with verbs</td>
</tr>
<tr>
<td>aipá pyóo</td>
<td>'how?'</td>
</tr>
</tbody>
</table>

I is the spot for the introducer word or words. The
thought expressed by the utterance final verb is
carried over to begin the next sentence.

*I Q₁ P*

Baá adáka péá. Pátara mená néá.
(Báa)

'He went home.' 'Having gone, he ate pork.'

The position of I, by its very nature, is fixed in
first position.

2. Expansion of Single Clause Sentence

a. Included Phrases

Nearly all of the spots in the Epa sentence may be expanded
to include a phrase. When the spot is expanded to a phrase,
the phrase is called an included phrase, which is substituted
for the non-expanded spot, and is distributed exactly the same
way in the sentence. Another name for expanded spots is
complex spot fillers. Examples follow:
Px-P S

Px is a Predicate phrase. The following has a bound subject.

( Px ) P-S

Pyóo nyóo katea. 'He helped continually.'

SxP

Sx is Subject expression as complex spot filler.

( Sx ) P

Akári épé médé kalyámo. 'There is a good man.'

( Sx ) P

Nabanyá másígi akári wabáke épé ráma dorápo kalyabíno.

my wise men old good two the (kalyabínyi)

'My two wise good old men are there.'

Possessive adj. usually comes first: nabanyá

Verbal modifier (habitual or customary aspect of verb to know) precedes the noun, which is the head of the phrase or expression: másígi

Descriptive adjectives usually follow noun: wabáke, épé

Numerical modifier always follows descriptive adj.: ráma

Article comes last in the expression: dorápo

If the word for 'all' had been included, it would have followed the article: akári dúpa pitaká 'all the men'

(popesé)

The following are examples of modifier placement:

edáki Raé dóko - 'The Rae River'

(ípa)

répa ítá dóko - 'the oak tree'

Itálya yuu dóko - 'the Irelia station'

isígi akári dóko - 'the elder'

nabanyá éda dóko - 'my wife' or éda nabanyá dóko

ácá koó dóko - 'the bad house'

ródé dóko mináo ípu - 'Bring the long one.'

(minyáo)

Ametikáa táge akári ági dóko - 'the full grown American mar

SO, Px

0x is the phrase filler for the direct object

S ( Olx ) ( Px )

Yesúsame náima edakári eteté koó dúpa pyóo nyía.

'Jesus saved us very bad people.'

The same expression as used for 0x could be used in the indirect object spot.

TxSOxP

Tx complex spot filler in the Temporal spot

( Tx ) S ( Ox ) P

Yuú wábá waká baámé yuupí kaitípi wapwiá-pyáá.

(Yuú baámé kaitípi wasiá-pyáá)
'A long time ago He made heaven and earth.'

Note: how 'and' is expressed - with suffix -pi (conjunctive)
menapí yánapi or mená yánapi 'pig and dog'
mená dúpapi ýana dúpapi 'the pigs and the dogs'

'with' is expressed with the suffix -pa (associative)
menapá yánapa 'dog with pig' (only the two are involved)
mená dúpa-pipá ýana dúpa-pipá 'the dogs with the pigs'
mená dúpa-pipá ýana aópáta 'the dogs with the pigs' (opáta)

Sometimes the suffix for both 'and' and 'with' on the first of a series of two is omitted.
mená yánapi mená yánapa

SOxLxPx Lx -Location complex spot filler
SoX ( Ox ) ( Lx ) ( Px )
Anasúumi edakári koó dúpa itáte péda koó dokónyá pená rátá.
'God will send the evil people into the bad place of fire.'

SMadvxP Madvx is the phrase filler for adverbial modifier spot
S ( Madvx ) P
Baamó eteté auú pyóo piá. 'He did exceptionally well.'
(Baamó)

QxP Qx -interrogative phrase, or expression.
( Qx ) P
Gíi adukuópa peápe. 'At what time did he go?'
(adokópa)

Ix SP Ix -a phrase used in the Introducer spot
( Ix ) S P
Dópa pétara putuá baá péá. 'Having done thus, he went.'
(omitted)(baa)

b. Included Clauses

The clause differs from the phrase in that it contains a subject and predicate. Almost every spot in the Ena sentence may be expanded into a clause. Clauses filling these spots are called included clauses. They parallel the single constituents of the sentence in their distribution. They too may be classed as complex spot fillers.

Included clauses have an additional feature, in that they
need an extra syllable added onto the verb to indicate that the utterance or sentence is not finished, but that it is part of a clause within the sentence. The extra syllables are the augmented syllables that are used to distinguish the present, immediate past and immediate future tenses from the other three, cf. p. 13 for a list of these. When the present, immediate past and immediate future tenses are used in included clauses, no further augmentation is needed. The augmented suffixes of the verb are the included clause markers. Examples:

**Pcl-S**  
Pcl is the included predicate clause, with bound subject

(Másoo mináo kályo. 'I am believing.'

**SclOPcl**  
Scl is a clause filling the subject spot

(Akári kódó réámó dokómé náima pyóo nyíá. 'The man who had pity saved us.'

**OclSP**  
Ocl -Direct object clause

(Anasúumi karái piná réámó dóko baámé piá. 'He did the work that God told him to do.'

**SOMadvclP**  
Madvcl is the clause that fills the adverbial modifier spot.

(Baámé yóré dóko kaná gíiaka ráo nyígi. 'He receives pay every month.' (No included clause marker here - nature of the adverbial clause)

**LclSP**  
Lcl -Location clause

(Báa kateamó dokónyá baá péá. 'He went where he was.'

**TclSOP**  
Tcl -Temporal clause

(Adáká peámó dokópá baámé yána dóko kadéá. 'When he went, he saw the dog.'
IclOP-S  Icl -Introducer clause

(    )
Icl          P-S

Baá dópa rátara mená dóko néá.  'He having said thus, ate the pig.'
(Báa)

Note that with most all of the included clauses the article (dóko) has been used. This is another part of the included clause. It is a marker for that type of clause, and shows where it ends. Because the article is used in the majority of cases, as if with a noun filling the same spot, the augmented suffixes added to the verb in the included clause have been also called, nominalizing morphemes.

3. Non-Clause Sentences

In Eñá, as in other languages, part of the clause is elided sometimes in a single-clause sentence. The distribution of such an utterance is parallel to a sentence. Not being a clause (containing both subject and predicate), but being a sentence, we call such an utterance a non-clause sentence. The Eñá predicate is the component that is omitted.

1. Akári dóko peápe.
2. Akári dóko.
3. Yáká.

In this short conversation sentence 1. is a full sentence with a single clause. Sentences 2. and 3. are non-clause sentences with the predicate elided.

4. Multiple Clause Sentences

We have already considered some multiple clause sentences in the section above on included clauses. Later we shall discuss other multiple clause sentences when we come to the section on Mode. However, at this time we would like to take up the matter of sentences with clauses that do not parallel the distribution of single words or phrases in a single clause sentence, chiefly those with coordinate clauses, and some subordinate clauses.

The Eñá ties these clauses together with certain sentence medial forms of the verb that are not conjugated (do not take the person-number suffixes, and are of fixed form), and other conjugated sentence medial forms of the verb affixed with -pa, depending upon who the actors are in the clauses. When the actors are the same, one form is used. When they are different, another form is used. We shall see how this works out in the following:

a. Same actor in both clauses - uses non-conjugated form of verb

1) When action of clauses is simultaneous:

Baámé Yesúsa ráo masoo mináo paeaó pituú, kaícu nyiá.
(Baámé)  (minyáo paeóo pisóó, ípa poege nyiá.)
the pisoó in Raeapo may be omitted
'He believed in Jesus and was baptized.'

The sentence medial forms of the verb used here are:
ráo, másoo, min áo, paeao, and pituú. The first four constitute an idiom 'to believe', and the last is a connective word in the same non-conjugated form.

Baamé pií sóó, né né náo piá. 'He listened and he ate.' (Baamé pií) (née)

Sóó and náo are the sentence medial forms of the verb. Piá ends the sentence, and idiomatically ties clauses together.

These forms are made up of ROOT / TWO VOWELS (ao, oo, uu)

The forms for the four verbs in the paradigm above are:

náo sóó páo pyóó

-ège class verbs have -ao, except in the Raeapo where the root has a vowel cluster thus taking -oo as in Kaéoó. (Mai is kacáo.)

-igi class verbs have -oo or -uu.

2) When action of clauses is successive:

Baamé kaibu nyépära, Kitísene karái pyóó kalyámo. 'He received Baptism, and is doing Christian work.' (Baamé ípa poegéé)

The connective form here is nyépära. The rule to make up this form:

ROOT / COMPLETIVE ASPECT SUFFIX / -ara

3) When the action of the clauses is durative:

Baamé Kitísene karái pyóó kataó, kumía. 'While doing Christian work, he died.' (Baamé)

Same form of verb used here as in simultaneous action, but continued action aspect of verb used.

b. Different actors in the clauses - uses conjugated sentence medial form plus -pa

1) Simultaneous action:

Baamé mená médé yageámopa, nabamé mená médé yageóó. (Baamé)

'He cooked a pig, and I cooked a pig.'

Sentence medial form is: 3rd sing, Far Past yageóó plus augmented suffix -mó plus -pa

Note that context gives the clue as to the type of action.
2) **Successive action:**

\[ \text{Baamé karáí pétamupá, nabamé baá yóré maiílyo.} \]
\[ (Baámé) \quad (pétayamopa) \quad (baa) \quad (maiíro) \]

'He did his work, and I am giving him pay.'

Note that the Mai uses a special form of the Near Past with the completive aspect -et- and the -pa suffix. The Near Past tense is used in the present tense context to denote action done prior to the main verb, both in Mai and Raeapo.

3) **Durative action:**

\[ \text{Baamé mená dóko náo pitimúpá, nabá kadaó kályo.} \]
\[ (Baámé) \quad (pisipyamopa) \]

'He sits there eating pork, and I am looking on.'

There is a certain conjunction of clauses that parallel included clause spots in the sentence:

\[ \begin{array}{cccc}
01 & S & 02 & P \\
\text{Reápi kadeápi dúpa baamé nabá ragiá.} & \text{He told me what he said and saw.}
\end{array} \]

The two clauses with the article fill the direct object spot. It can be said this way too:

\[ \text{Reámo dókopi kadeámo dókopi dúpa baamé nabá ragiá.} \]
\[ (baámé) \]

The former seems to be a shortened form of the latter.

Now we shall consider some multiple clause sentences where one of the clauses is subordinate. Not all such clauses will be discussed here; only causal, result, concessive, and purposive ones.

**Causal Clause** (ground or reason for the assertion contained in the other clause)

1) using the sentence medial form of the verb, plus the article dóko, plus reference suffix -nya:

\[ \text{Mená koó neámo dokónyá baá kumíá.} \]
\[ (báa) \]

'He died, because he ate bad pork.'

Note that the causal clause come first.

2) using the sentence medial form of the verb, plus -sa suffix:

\[ \text{Neámosa kumíá.} \]

'He died, because he ate it.'

3) using a coordinate clause:

\[ \text{Nápara pitúú kumíá.} \]
\[ (omitted) \]

'Having eaten it, he died.'
Pií reámopa pió. 'I did it, because he said it.'
(Pií)

Result Clause (that which is consequent upon or issues from the action of the main verb)

1) using a coordinate clause:

Ayúu ipúmupa, nabá nápélyo. 'It rained so that I am not going.'
(Kórya ipyámopa) (nápero)

2) using the sentence medial form of the verb, plus the article dóko, plus reference suffix -nya:

Ayúu epeámo dokónyá, nabá nápeo. 'It rained, so I did not go.'
(Kórya)

Concessive Clause (admitting of a point claimed)

uses the conjugated sentence medial form, plus intensifying suffix -ka/-aka, plus the article dóko:

Edáki silyámoko dóko, nabá nánato. 'Even though there is water, I shall not drink.'
(Ípa sirámoaka)

Purpose Clause (expresses the aim of the action denoted by the main verb)

a. With the actors of both clauses the same:

1) using a non-conjugated sentence medial form of the verb made up like this: ROOT -ara or its elided form -a:

Nabá karáí pyáa pélyo. 'I am going to work.'
(péro)

Dúpamé nabá kája ipúmí. 'They came to see me.'
(káda/káda ímí)

2) using a non-conjugated sentence medial form of the verb made up like this: ROOT -aranya or its elided form -anya:

Nabá pií sáranya epélyo. 'I am coming to hear (talk).' (pií) (epéro)

Note that the above are the closest ways we can come in Ḇa to expressing the infinitive.

3) using the imperative-hortative form of the verb with the sentence medial form of the verb 'to say':

Nabá pií sétóo rátara epélyo. 'I am coming to hear (talk).'</nabá pií sétóo) epéro)

The verb 'to say' may be elided:

Nabá kadatóo péa. 'Give me the axe that I may see it.'
b. With the actors of both clauses different:

1) using the direct quotation marker -na (-ŋV) suffixed to the verb, plus the sentence medial form of the verb 'to say', ráo:

Náima réte eteté katatamína ráo, ébame náimapá tóre (katatamíŋi (ebámé)
yaaó katápe. 'Stay with us, so that we may live eternally.'

Note that katatamína is the 3rd person plural with náima, the 1st per. plu. That is Èna idiom.

2) using the imperative-hortative form of the verb (cf. later), plus ráo:

Náimanya koó dúpa kunányá nepékéná ráo, Yesúsanìa néé (kuányá nebékéná) (née)
dóko namáná. 'Let us eat the Lord's Supper, so that He will forgive our sins.'

Nyakámame báa kaíbu pyakámaiarápare ráo, náimame (báa ípa poea karaparé)
báa ramináo epelyamáno. 'We bring him, so that you may (báa raminýaó eperamáno) baptize him.'

Note that the imperative-hortative form agrees with the subject of the purpose clause.

D. Mode (the psychological atmosphere of an action as interpreted by the speaker)

Indicative (indicating a more or less neutral, objective attitude)

Nábá adáka pélyo. 'I am going home.'

(péro)

Imperative (indicating a command)-Hortative

There are two imperatives: a. action to be carried out immediately
b. action to be carried out later

At times these are used interchangeably.

a. Action to be carried out immediately: ROOT ≠ MODE

<table>
<thead>
<tr>
<th>1st p. s.</th>
<th>náoa</th>
<th>sóoa</th>
<th>páoa</th>
<th>pyúa (pyóoa)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd p. s.</td>
<td>náa</td>
<td>sáa</td>
<td>púu</td>
<td>píí</td>
</tr>
<tr>
<td>3rd p. s.</td>
<td>nená</td>
<td>síná</td>
<td>pená</td>
<td>piná</td>
</tr>
<tr>
<td>1st p. pl.</td>
<td>námá</td>
<td>sémá</td>
<td>mwáa</td>
<td>pímá</td>
</tr>
<tr>
<td>2nd p. pl.</td>
<td>narápá</td>
<td>sarápá</td>
<td>púpá</td>
<td>pepá (pipá)</td>
</tr>
<tr>
<td>3rd p. pl.</td>
<td>nená</td>
<td>síná</td>
<td>pená</td>
<td>piná</td>
</tr>
<tr>
<td>1st p. du.</td>
<td>nábá</td>
<td>sébá</td>
<td>bwáa</td>
<td>píbá</td>
</tr>
<tr>
<td>2nd p. du.</td>
<td>narápá</td>
<td>sarápá</td>
<td>púpá</td>
<td>pépá (pipá)</td>
</tr>
<tr>
<td>3rd p. du.</td>
<td>narápá</td>
<td>sarápá</td>
<td>púpá</td>
<td>pépá (pipá)</td>
</tr>
</tbody>
</table>
b. Action to be carried out later: \( \text{ROOT} \neq \text{MODE} \neq \text{TENSE} \)

<table>
<thead>
<tr>
<th>1st s.</th>
<th>natóo</th>
<th>sotóo</th>
<th>patóo</th>
<th>pitúú</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd s.</td>
<td>napé</td>
<td>sepé</td>
<td>pupí</td>
<td>pipí</td>
</tr>
<tr>
<td>3rd s.</td>
<td>nená</td>
<td>síná</td>
<td>pená</td>
<td>piná</td>
</tr>
<tr>
<td>1st pl.</td>
<td>namáná</td>
<td>semáná</td>
<td>móná</td>
<td>pimáná</td>
</tr>
<tr>
<td>2nd pl.</td>
<td>narapápe</td>
<td>sarapápe</td>
<td>pupápe</td>
<td>pepápe</td>
</tr>
<tr>
<td>3rd pl.</td>
<td>nená</td>
<td>síná</td>
<td>pená</td>
<td>piná</td>
</tr>
<tr>
<td>1st du.</td>
<td>nabáná</td>
<td>sebáná</td>
<td>bóná</td>
<td>pibáná</td>
</tr>
<tr>
<td>2nd du.</td>
<td>narapápe</td>
<td>sarapápe</td>
<td>pupápe</td>
<td>pepápe</td>
</tr>
<tr>
<td>3rd du.</td>
<td>narapápe</td>
<td>sarapápe</td>
<td>pupápe</td>
<td>pepápe</td>
</tr>
</tbody>
</table>

**Interrogative** (indicating a question)

Sentence final (non-augmented) verb form, plus or minus tone change, plus question suffix -pe/-pi

(-pe after mid and low vowels, -pi after high vowels)

The following paradigm for the four verb that we have been treating all along indicates question formation only in the 3rd person, singular and plural:

<table>
<thead>
<tr>
<th>Far Past</th>
<th>neápe</th>
<th>siápe</th>
<th>peápe</th>
<th>piápé</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>neamípi</td>
<td>siamípi</td>
<td>peamípi</td>
<td>piamípi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Future &amp; Imm. Fut.</th>
<th>natápe</th>
<th>setápe</th>
<th>patápe</th>
<th>pitápe</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>natamípi</td>
<td>setamípi</td>
<td>patamípi</td>
<td>pitamípi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Near Past</th>
<th>napyápe</th>
<th>sipyápe</th>
<th>pupýápe</th>
<th>pipýápe</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>namípi</td>
<td>simípi</td>
<td>pumípi</td>
<td>pimípi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Present</th>
<th>nélyape</th>
<th>sílyape</th>
<th>pelyape</th>
<th>pilyápé</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(nérape)</td>
<td>(sírape)</td>
<td>(pérape)</td>
<td>(pirápé)</td>
</tr>
<tr>
<td></td>
<td>nelyámípi</td>
<td>silyámípi</td>
<td>pelyámípi</td>
<td>pilyámípi</td>
</tr>
<tr>
<td></td>
<td>(nerámípi)</td>
<td>(síramípi)</td>
<td>(perámípi)</td>
<td>(pirámípi)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imm. Past</th>
<th>nárape</th>
<th>sárape</th>
<th>páape</th>
<th>pyáape</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>narámípi</td>
<td>sarámípi</td>
<td>paámípi</td>
<td>píamípi</td>
</tr>
</tbody>
</table>

**Dubitive** (indicating doubt)

Peápe(e). 'Did he go??' In Ena sometimes the final e is lengthened to indicate doubt.
Peápe; nápeape. 'Did he go, or not go?'

Peápe; pádé aipápe. 'Did he go, or what?'

Dóko uaápé. 'That a hatchet??'

**Positive Affirmation** (indicating confirmation)

Dóko uaá daápé. 'That is a hatchet, not!'

**Inclusive Interrogative** (indicating a question with speaker and hearer/included)

Nélya kajémápe. 'Is he eating?'

(Néra kadámápe)

**Negative** (indicating negation of action)

There are three ways to negate a statement: a. by using the only Eja prefix ná-, which has the only and high tone in all the negated verb form, except, nakátege 'not stands', napétêge 'not sits', napârége 'not lies', nakádége 'not looks'.

b. by using the verbalized na-, náge, as an auxiliary verb.

c. by using the word for 'no', daá, sentence finally.

a. using prefix ná-: (only in 3rd person singular)

<table>
<thead>
<tr>
<th>Time</th>
<th>Verb 1</th>
<th>Verb 2</th>
<th>Verb 3</th>
<th>Verb 4</th>
</tr>
</thead>
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<tr>
<td>Far Past</td>
<td>nânea</td>
<td>násia</td>
<td>nápea</td>
<td>nápia</td>
</tr>
<tr>
<td>nára náea</td>
<td>sára náea</td>
<td>pâa náea</td>
<td>pyâa náea</td>
<td></td>
</tr>
<tr>
<td>Raeapa can also use: náa naea, sáa náea</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Future</td>
<td>nánata</td>
<td>náseta</td>
<td>nápata</td>
<td>nápita</td>
</tr>
<tr>
<td>nára náeata</td>
<td>sára náeata</td>
<td>pâa náeata</td>
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<td></td>
</tr>
<tr>
<td>(náeata)</td>
<td>(náeata)</td>
<td>(náeata)</td>
<td>(náeata)</td>
<td></td>
</tr>
<tr>
<td>N. Past</td>
<td>nánapya</td>
<td>násipya</td>
<td>nápupya</td>
<td>nápipyya</td>
</tr>
<tr>
<td>nára násapya</td>
<td>sára násapya</td>
<td>pâa násapya</td>
<td>pyâa násapya</td>
<td></td>
</tr>
<tr>
<td>(náepya)</td>
<td>(náepya)</td>
<td>(náepya)</td>
<td>(náepya)</td>
<td></td>
</tr>
<tr>
<td>Present</td>
<td>nánelyamo</td>
<td>násilyamo</td>
<td>nápelyamo</td>
<td>nápilyamo</td>
</tr>
<tr>
<td>(náneramo)</td>
<td>(násiroamo)</td>
<td>(náperamo)</td>
<td>(nápíramo)</td>
<td></td>
</tr>
<tr>
<td>nára náelyamo</td>
<td>sára náelyamo</td>
<td>pâa náelyamo</td>
<td>pyâa náelyamo</td>
<td></td>
</tr>
<tr>
<td>(náreroamo)</td>
<td>(náréramo)</td>
<td>(náréramo)</td>
<td>(náréramo)</td>
<td></td>
</tr>
<tr>
<td>Imm. Past</td>
<td>nánaramo</td>
<td>násaramo</td>
<td>nápamo</td>
<td>nápemo</td>
</tr>
<tr>
<td>nára náearamo</td>
<td>sára náearamo</td>
<td>pâa náearamo</td>
<td>pyâa náearamo</td>
<td></td>
</tr>
<tr>
<td>Imm. Fut.</td>
<td>nánarapomo</td>
<td>násarapomo</td>
<td>nápapomo</td>
<td>nápypomo</td>
</tr>
<tr>
<td>(nánarapyamo)</td>
<td>(násarapyamo)</td>
<td>(nápapyamo)</td>
<td>(nápypamo)</td>
<td></td>
</tr>
</tbody>
</table>

b. using auxiliary negating verb: (only in 3rd person singular)

Dóko mená daá. 'That is not a pig.'
Negation of Imperative-Hortative

A sampling of the many possible forms will suffice:

2nd s. I. nára nása nápu nápi
L. nánape násepe náp nápipi
I. nára náea sára náea páa náea pyáa náea
L. nára náeape sára náeape páa náeape pyáa náeape

2nd pl.I. nánarapa násarapa nápupa nápepa
& du. L. nánarapape násarapape nápupape nápepe
 I. nára náearapa páa náearapa
L. nára náearapape páa náearapape

Negation of Interrogative

Likewise a sampling will suffice: 3rd person singular only

FP nánape 'Did he eat?'
nára náeape
Fut. & Imm.F. nánatape
nára náeatape
Imm.P. nánarape
NP nánapyape
nára náeapya (náeapya)

Conditional (indicating an action is conditioned in its occurrence)

There are two types of condition expressed in Eda: a. that which is factual, and b. that which is contrary to fact, or unreal.

a. Factual condition is expressed by:

1) using the sentence medial form of the future tense, plus kadaó/dóko/or both:

Anasúunya Pií dóko seténo kadaó, ébame épé médé nyété.
(Pií) (seténe) (ébámé)
or: seténo dóko,
or: seténo kadaó dóko,
'If you hear God's Word, you will receive something good.

2) using the appropriate far past tense non-augmented, plus the bound form of 'to see', -kadéno, plus or minus dóko: (-kadéne)

Anasúunya Pií dóko sii-kadéno, épé médé nyété.
(Pií) (-kadéne)
or: sii-kadéno dóko,
'If you hear God's Word, you will receive something good

3) using the non-augmented form of the future tense, plus the clitic (bound form) -támo, plus kadaó/dóko/or both:
Anasúunya Pií dóko sété-támo kadaó, épé médé nyété.

(Pii)

or: sété-támo kadaó dóko,

or: sété-támo dóko,

'If you hear the Word of God, you will receive something good.'

Note that the clitic -tamo can be bound to another class of words to produce condition:

Mená-tamo kadaó dóko, nábá nátó. 'If it is pork, I'll eat it.'

4) using a coordinate clause:

Anasúunya Pií dóko seténopa, épé médé nyété.

(Pii)

'If you hear God's Word, you will receive something good.'

b. Contrary to fact (unreal) condition is expressed by:

adding -re/-ri (only -ri in Raeapo) to the non-augmented form of only the far past or near past tenses, plus or minus kadaó/dóko/or both:

Pií siári kadaó dóko, épé médé nyíari. 'If he had listened, he would have received something good.'

(Pii)

Or: siári dóko,

or: siári kadaó,

or: siári, ... nyíari.

The far past tense is used to convey meaning of condition in the far past only, while the near past tense in this type of condition is used for the near past and present:

Pií sípyari kadaó, épé médé nyípyari. 'If he had listened, he would have received something good.'

(Pii)

Note that the verb in the two clauses agree with one another in tense

Subjunctive (indicating some contingent character of an action) non-augmented form of verb , plus suffix -re.

Médé dyáare ráó éba tée rélyo. 'I am asking you to give me something.' (contingent upon you)

Narrative (indicating that one is relating past events which the speaker did not witness) sentence final suffix -pyáa

Anasúumi yuú dupa pitaká wapwiá-pyáa. 'God created all the earth.'

(yuú) (pепépá wąsiá-pyáa)
Note that Raeapo is able to omit this suffix, and still retain the same meaning.

**Story Telling** (indicating that the speaker is telling a story or fable)

3rd person plural Near Past or Far Past of the verb 'to say', rámi or reámí is bound onto the sentence final verb in the past tense:

Yánapa sáapa riátí-rámi 'Dog and opossum danced, they say.'

or: riátí-reámí.

**Singing** (indicating that the speaker is singing a song)

The particle wee from the verb 'to sing' (weé regé) is bound onto the sentence final form of the verb with/without the direct quotative suffix -na (- codecs):

Yesúsa isa epeámo dóko, náima réte nyára epeána-weé.

'Jesus came down, He came to make us live.'

**Quotative** (indicating that someone other than the speaker is originally responsible for the statement)

non-augmented (except in present tense) sentence final form of verb, plus suffix -na (- codecs):

Yesúsnme ramaióc, Êbame nabá másoo mináo paeapéná réá-pyáa.

'Jesus said, "Believe in Me."'

**Desiderative** (indicating desire)

1) using the near past tense, plus clitic (bound form) ráká, sentence medial ráo, the verb to 'know' to express strong desire:

Nuú dóko nyípú-ráká ráo másió. 'I coveted the net bag.'

2) using -aranya/-anya form of verb, plus verb 'to know':

Nuú dóko nyáranýa másió. 'I wanted to take the net bag.'

3) using non-augmented near past tense, plus suffix -ri (which adds contingency), ráo, the verb 'to know':

Nuú dóko nyípuri ráo másió. 'I wanted to get the net bag (but didn't know whether I would or not).'
Intentive  (indicating intention)
-aranya/-anya form of verb
Adáka páanya. 'I intend going home.'

Potential  (indicating that which is possible)
1) using the imperative form of the verb, plus suffix -pege, plus verb 'to become' iji:gi:
Karái pipégé ijilyámó. 'Work is possible.' 'It is possible to work.'
2) using the phrase kápa páo (pyóo) with main verb:
Karái kápa páo pigi. 'It is possible to work.'

Sensed  (indicating that the action is felt or sensed by the speaker)
1) using forms of the verb where person-number suffixes(3 s./pl.) change vowel or vowels to u:
Ée rárumu. 'I hear crying.'
Mená médé ípumi. 'I feel that a pig is coming.'
Note that the i:u. past tense is used.
2) using the particle rúmu with the imm. past tense:
Ée raámé rúmu. 'I hear crying.'
Mená médé ípámé rúmu. 'I feel that a pig is coming.'

Deductive  (indicating that the speaker deduces from evidence that such is the case expressed by the verb)
sentence final verb form, plus particle rámo:
Mená médé ípámé rámo. 'A pig has come.'
Yáká rámo. 'It is enough.' This example shows that rámo may occur with any class of utterance final words.

Additive  (indicating additional action)
sentence final verb form, plus suffix -ka/-aka:
Mená médé epeáka. 'Another pig has come.'
'A pig has also come.'
E. Aspect (the kind of action)

As in other areas, the Epa verb is rich in its ability to describe different kinds of action.

Continuative (action that continues)

sentence medial form of the verb with double vowel, plus the verb 'to be', kategé, in appropriate conjugated form:

Karáí pyóó kalyámo. 'He is working.'

Incompletive (action that is not complete)

same as above

Compleative (action that is complete)

ROOT / COMPLETIVE / TENSE / PERSON-NUMBER (always of-eg verb for

Here we see that this type of action is indicated by a suffix -at/-et/-it/-t/-ap/-ep/-ip/-p- that comes in order before tense and person-number suffixes:

( péteramó)
Karáí pétélyamó. 'He has just now finished working.'
Karáí péteá. 'He completed/finished working.'
Mená nápeá. 'He finished eating pork.'

Note that when no other suffixes are involved, the vowel preceding the t or p automatically takes a high tone, and the last vowel in the word never drops below mid tone. The only exception to the final vowel dropping to low tone with the completive suffix is in some sentence medial verb forms with -pa suffix: Ráteamopa....

There is a non-conjugated form of the verb with the completive suffix, plus -ae suffix that serves to modify a noun, parallel to the distribution of descriptive adjectives. We might call it a verbal modifier with completive aspect:

Pií rárape dóko. 'The word that has been spoken.'

Repetitive (action that is repeated)

ROOT / REPETITIVE / or minus REPITITION / the verb 'to do'

Betó deeká ráta ráta pyóó réá. 'He blew the horn repeatedly.'
Páta ipáta pilyó. 'I am coming and going.'
(epáta piřó)

Progressive (action that follows upon action)

ROOT / PROGRESSIVE / or minus REPITITION / the verb 'to do'
Yuú dúpa kadáma kadáma pyóo paeatamá. 'We shall walk around seeing one place after another.'

Habituative (action that is habitual)
Customary (action that is customary)
Abilitive (action that one is able to do)

ROOT / -ege/-igi

Baá karáí pigí. 'It is his habit to work.'
(Báá) 'It is his custom to work.'
'He is able to work.'

Note that the -ege/-igi form of the verb may also serve in the position of a modifier of a noun, or in the position of a noun:

Másigí akári dóko kalyámo. 'There is the wise man.'
(usually the verbal modifier precedes the noun)

Baanyá másigí dóko kápa daá. 'His understanding is not sufficient.'
(Baanyá)

Note that this form of the verb has a plural exclusive form:

Akári dúpa karáí pigimá. 'Those men customarily work.'
(excluding the hearer)

The suffix -ma is added onto the -ege/-igi suffix

Augmentative (action that increases in volume)

sentence medial form of verb is suffixed with -aka:

Kóó pyóoaka kalyámo. 'He is more and more.'

Finalative (action that is done once and for all)

Baámé pií ráá káo rátelyamó. 'He has just spoken (nothing more to be said).' (Baámé pií ráru ráo)

Intensive (action carried on to a higher degree of strength or quality)

1) ROOT / -okodápe / the verb 'to do'

Baámé karáí pyokodápe pyóo kalyámo. 'He is doing intense work.'
(Baámé)
'He is working very hard.'

2) VERBAL STEM / INSTRUMENTAL SUFFIX / the verb 'to die' (only possible with certain verbs of emotion and sense)

Baá ibumi kumilyámo. 'He is dying of anger, with anger.' Lit.
(Báá) (kumirámó) 'He is very, very angry.'
33. 3) suffix -aka

Baá karái pigyáka. 'He customarily works very hard.'
(Báa)
(the second i in pigí becomes non-syllabic, and is written with a y)

Conformative (action that corresponds to or imitates)

1) sentence medial form of the verb, plus suffix -ere/-iri
(only -iri in Raeapo), plus verb 'to do':

Baámé karái piamóri pyóo, ébamé pipí. 'You work as he worked!'
(Baámé) (ebámé)

Baámé karái piamorýaká pyóo, ébamé pipí. 'You work exactly as he worked!'
(intensive -aka has been added in the first clause

2) sentence medial form of the verb, plus dópaka pyóo:

Karái pilyamó dópaka pyóo píi. 'Work as he is working!'
(piramó)

Directive (action that takes place in a certain direction)

1) Action upwards: suffix prior in order to tense and person-number suffixes, -álý that takes high tone on the vowel

Baá kadályilyámó. 'He is looking up.'
(Báa kadályirámó)

2) Action downwards: suffix prior in order to tense and person-number suffixes, -án that takes high tone on the vowel.

Baá kadanelyámó. 'He is looking down.'
(Báa kadanerámó)

3) Action across: suffix prior in order to tense and person-number suffixes, -ám that takes high tone on the vowel.

Baá kadámelyámó. 'He is looking across.'
(Báa kadámerámó)

4) Action towards (away from speaker): suffix prior in order to tense and person-number suffixes, -áb that takes high tone on the vowel.

Rábilyámó. 'He is going toward away from speaker.'
(Rábirámó)

5) Action towards (toward speaker): suffix prior to tense and person-number suffixes, -áe that
takes high tone on the first vowel.

Baá kadaeelyámo. 'He is looking toward me.'
(Báa kadaerámó)

6) Action backwards: stem of verb, plus the verb 'to go backward'
Baá kadapílyilyamo. 'He is looking back.'
(Báa)

7) These direction suffixes are verbalized with the verb root r-:

Rálilyámo. 'He is going up.' or Rályoo pelyámo. (perámó)
(Ráliryámó)
Ránelyámo. 'He is going down.' or: Ránao pelyámo. (perámó)
(Ráneryámó)
Rámelyámo. 'He is going across.' Rámao pelyámo. (perámó)
(Rámeryámó)
Rábilyámo. 'He is going toward.' Rábyoo pelyámo. (perámó)
(Rábirámó) (away from speaker)
Ráeelyámo. 'He is coming toward.' Ráeeo epelyámo. (eperámó)
(Ráeerámó)

'He is going backward.' Pílyo pelyámo. (perámó)

8) Directional particles:
alyísa, dalyísa 'up there'
ása, dása 'here'
ósá, dósá 'there'
amása, damása 'over there'
ábí, dábí 'over there toward'
anása, danása 'down there'
etc.

Dispersive (action without particular design, English - 'around, here and there'

ROOT / DIRECTIVE, ROOT / DIRECTIVE / verb 'to do'

Mená dóko paélyá paéáná pyóo pelyámíno. 'The pig is going'
(paeená) (peramínyi) around here and there.'
Rályoo ránao pyóo pelyámíno. 'They are going around here and
(peramínyi) there.'

(the two directive suffixes, or verbs, used indicate up and down, but the meaning is around here and there)

Simulative (action that assumes the appearance of without the reality, feign)

ROOT / -ere/-iri (iri only in Raeapo) / verb 'to do' or 'to say'
Karai piri rélyo. 'I am pretending to work.' (réro)
Karai piri pilyó. 'I am pretending to work.' (piró)

Comprehensive (action that comprehends many things)

1) ROOT /-oko / verb 'to say'

Karai pyókó relyamíno. 'They are working at all that (reramínyi) needs to be done.'

2) sentence medial form of verb, plus phrase yokó rege.

Karai pyóo yokó rejamíno. 'They are working at all that (reramínyi) needs to be done.'

F. Voice (the relationship of the participants to the action)

Active (the subject performs the action)

Nabamé karai pilyó. 'I am working.' (piró)

Passive (the subject is the goal of the action)

Eña has no passive voice.

Reflexive (the subject acts upon himself) use of word táge 'self' or 'own'

Baá táge pilyámo. 'He is hitting himself.' (Báa) (pirámo)

Reciprocal (plural subjects act reciprocally) ROOT /-Vroó / verb 'do'

Karai pyoroó pilyabanó. 'We two do each other's work.' (pirabanó)

With pronoun: Suffix -rapo, plus verb 'to say'

Nyakámarapo ráo realá. 'They spoke to one another.'

Causative (the actor causes an action) verb particle, plus sígi

Baamé Yesúsa sakatá siá. 'He caused Jesus to rise.' (Baámé) (sukutá)

Benefactive (the actor acts for the benefit of someone)

* This is used very much in Eña.
ROOT / BENEFACTIVE (-ak/-ek/-ik/-k-) / Tense / P-N

1) Inclusive form (for the hearer)

Nabamé ébanya karái pekéléyo. 'I am working for you.'
(ébányá) (pekéro)

2) Exclusive form (for another, excluding hearer)

Nabarne baanya karái pyakamaiílyo. 'I am working for him.'
(baányá) (pyakamaiíro)

Note that here the exclusive form of the verb 'to give'
is used with verb particle suffixed with the
benefactive suffix. Reference suffix is used on the
receptor pronoun.

Both the Completive aspect suffix and the benefactive voice
suffix are prior in order to tense and person-number suffixes.
When both are used in the same word, the completive comes
before the benefactive.

Ébanya karái pétekelyó. 'I have finished working for you.'

More must be said at a later date on the order of suffixes.

G. Miscellaneous

Vocative Case (direct address to someone) double-óó suffixed
to word or name

Matínoó! 'Martin!'
Wáneoó! 'Boy!'

Introduced Words the last vowel of the word is doubled, and the
stress and tone move to the next to last vowel.

Ametikáa 'America' tisáa 'teacher'
dokosáa 'doctor' Anasúu 'God'

Distributive (one by one, two by two, etc.) sentence medial rão used

Rapóma rão pelyamínó. 'They are going two by two.'
(Ráma) (peramínýí)

Mená wáné dúpa dií rão maiámí. 'They distributed pork to all
the boys one by one.'
(jií)

Work at learning Ena continuously, and always use what you
learn to the glory of God.
1. Nabá ébanya Anasúu Kamógo Tumú Piži medái ikī dōko kālyyo. Ebame nabá rāo mināo katao timagópi pipupi dúpa mināo paearā nāeape.

Piř dokonyā tegé dōko ākipi. Anasúumí náima kadaō Nabá ikī pāka kaeao, auū kaeao, másoo mināo kalyēpā relyamō.

2. Ebanya Kamógo Anasúunya kége meē ābé ráa nāeape.


3. Ebame Anasúunya kotō séteamō dōko auū pyōo kadaō katabe.

Piř dokonyā tegé dōko ākipi. Anasúumí náima kadaō Nabá pāka kaeao auū kaeao kalyēpā relyamō. Dōpa pētara Nabanyā piř dōkopi Misī rāo kalyamīno dōkopi daā rātara koō rāmo ráa nāeao, épé etetē rámo rāo, sipū rākā rāo, másoo mána nyarāpā relyamō.

4. Ebame yuuū dokonyā kameā pyōo yuu rōgō rāo katapuri rāo másetara edāgiipi takāgiipi auū pyōo mināo paeapē.


5. Ebame edakāri pyaō kumasāra nāeape.

Piř dokonyā tegé dōko ākipi. Anasúumí náima kadaō Nabá pāka kaeao auū kaeao kalyēpā relyamō. Dōpa pētara nyakāmāme edakāri yāgō međēnyā yōgē dōko tādā máia nāeao, kōca sakamāia nāeao, dokonyā yōgenyā daā ijetāmopa kāita minǐgī ijōo nisarapā relyamō.
Masoo Minao Kalyo Pri Doko

Takâge Anasuu eteté pûpû rápa dokômé yûupi kaitîpi wapwiamô dôko râo nabâmé másoo minâo kâlyo.

Yesûsa Kitîsosa baanyâ Ikinîgi medâi ikî dôko, nâimanya Kamôgo dôko râo másoo minâoaka kâlyo.


Kinyâka.

Kamôgo Dokônîyâ Rôma Dôko

1.

Nabá ebányá Anasúu Kamógo tumú pígi medái ikí dúko kályo. Ebámé nabá mínyáoo kataoo, semogópi pípu dúpa mínyáoo paeá náepae.

Píi dokónyá tége dúko áki.
Anasúumi náima kadaoo nabá ikí pákaeoo, másaoo mínyáoo, táee jío kalyápá rerámó.

2.

Ebányá Kamógo Anasúunya kége meé ábé ráá náeape.

Píi dokónyá tége dúko áki.
Anasúumi náima kadaoo nabá pákaeoo táee jío kalyápá rerámó.
Dópa pétara nabanyá kége dúko rátara mokarípi ráá náeeoo, ragárú mínyá náeeoo, pipu ráá náeeoo, réké ráá náeeoo, yapáe nápyoo kalyápá rerámó. -- Koó dúpame ají nýetámopa nabanyá kége dúko ráoo keé ráoo, rómá sóo, mábó pyacoó, yáká piríní ráoo kalyápá rerámó.

3.

Ebámé Anasúunya kotó séteámo dúko auú pyóo kadaoo katópe.

Píi dokónyá tége dúko áki.
Anasúumi náima kadaoo nabá pákaeoo táee jío kalyápá rerámó.
Dópa pétara nabanyá píi dúkipi Misíi ráoo kalyamíñyi dúkipi daá rátara koó rámo ráá náeeoo, épé eteté rámo ráoo sipú ráká ráoo másoo mána nýarápá rerámó.

4.

Ebámé edagipi takágepi auú pyóo mínyáoo paecapé.

Píi dokónyá tége dúko áki.
Anasúumi náima kadaoo nabá pákaeoo táee jío kalyápá rerámó.
Dópa pétara nyakámanya edagipi takágepi isóo kategé dúpa-pípa dútupa kadaoo koó rámo rátara daá ráá náeeoo, yamári tooá katakámaíia nácarapá rerámo. -- Nyakámame dúpa pyóo áda sakámaiíoo, karái pyakámaiíoo, píi sakámaiíoo, táee maiííoo mínyáoo paeárapá rerámo.
Másoo Minyáoo Kályo Píi Dóko  

Takáge Anasúu eteté putakái dokómé yúupi katípi wá̤̃ lyiámo dóko ráoo nabámé másoo minyáoo kályo.


Báa ketae katínyá pyakályatara, takáge Anasúu eteté putakái dokónyá kííi tóré dokónyá písóó kalyámo. Dokónyá kataoó baámé edakári rétepi kumápaepi dúpanya píi ráoo toráoo mókó sára epátá.

Imábu Anasúu dóko ráoo másoo minyáooaka kályo. Kitísosa dokónyá nyóó rifbatae épé dóko ráoo másoo, koó pyóó rúíígí dúpa kuáñya nebége dókopi, edakári yógé sukutatamínýi dókopi, réte eteté katatamínýi dókopi, dutúpa ráoo másoo minyáooaka kályo.

Kamógo Dokónyá Róma Dóko

Náimanya Takáge ketae katínyá kategé dóko.

Ebáñya kége ijiámo dóko auú pyóó siñá rapé.

Ebáñya Misii dóko epéná rapé.

Ketae katínyá ebáñya píi dóko sóo kalyamínýi. Náima ísa edakári dúpa dówaka pyóó sóo kalyápá rapé.

Idúpaka natamáno née dúpa jíi.

Náimame koó piramanó. Ebámé yáno nyára nácape.

Dówaka pyóó edakári náima koó pekeramínýi dúpa dúpanya yáno dúpa kaeramáno.

Ebámé náima minyáoo kataoó medápwe makade pyóó nyíná ráá nácape.

Ebámé náima koó dúpame ají nyetáña tarínyá nebaoo katápe.

Eba Kamógo, Tumú Pígi, Pyóó Ijíígi Akári kateéneri pyóó kataoooká peréne.

Dóko kínyí.