5. TEXTS

5.1. Text

A sample syntactic and morphemic analysis of the following four sentences of a story has been given here.

(1) ond erkatag ma:\rona ba:bo kohla vi:ttor. 'Mado's father sowed millet in one forest-clearance.'
(2) kohla aytanke tam ange nu tan ervur koydanan ator. 'Since the millet ripened, his elder brother's wife and her husband's younger brother went for harvest.'
(3) aga ond bodla pand dorkta. 'There they found a bodla fruit.'
(4) pay tam ange tan ervun keta, "ni: maybe id bodla pandta sunta mute dorkanike nela ayer." 'Later his elder brother's wife said to her husband's younger brother, 'It would have been nice, if a wife like this bodla fruit could be found for you.'

5.1.1. Text analysis

Analysis of the above four sentences is presented below. The number of the relevant section is given in the parentheses for cross-reference. The same reference is not repeated.

Sentence (1) ond erkatag ma:\rona ba:bo kohla vi:ttor.

The above sentence is a transitive one (4.1.2.5.) having two major constituents: (i) NP (4.1.1.1.) and (ii) VP (4.1.1.4.1.).

(i) NP: ma:\rona ba:bo 'Mado's father' is constituted of (a) NP ba:bo 'father' preceded by (b) AP ma:\rona 'Mado's'. This NP carries the function of the subject.

Morphologically ma:\rona can be analysed as: ma\rona-n-a
'ma:ro- is masculine singular noun root (3.2.4.), followed by the oblique suffix -n- (3.2.5.2.), which in turn is followed by the genitive case suffix -a (3.2.5.3.4.).

(ii) VP: ond erkatag kohla vi:ttor is constituted of (a) A AdvPloc (4.1.1.3.3.), (b) NPacc (4.1.1.4.1.), and (c) V (4.1.1.4.1.).

(a) AdvPloc contains an NP+popo. ond erkatag 'at one forest-clearance'. The NP is composed of an adjective phrase (4.1.1.2.) ond 'one', followed by NP+popo. erkatag 'at forest clearance'. Morphologically ond 'one' is nonmasculine numeral (3.2.3.1.), and erkatag can be analysed as erka-t-ag in which erka is nonmasculine singular root, -t- is the oblique suffix (3.2.5.2.), and ag is a postposition denoting location (3.2.5.5.).

(b) NPacc: kohla 'millet' functions as the direct object of the V (4.1.1.4.1.). Morphologically kohla is nonmasculine singular noun. The accusative suffix in this case, has been preferably dropped (3.2.5.3.1.).

(c) V: contains a finite verb vi:t-t-or 'sowed-he' (4.1.1.4.1.). It shows concord with the subject (4.1.3.2.) Morphologically vi:ttor can be analysed as vi:t-t-or, in which vi:t- 'sow' is a verbal base (3.1.), -t- is the past tense suffix (3.1.4.1.1.2.), and -or is third person masculine singular suffix (3.1.4.1.2.6.).
Sentence (2)

kohla aytanke tam ange nu tam ervur koydana ator.

It is an intransitive sentence (4.1.2.3.) consisting of

(1) NP and (ii) VP.

(i) NP: tam ange nu tam ervur 'his elder brother's wife and her husband's younger brother' is a conjoined

NP (NP1 + conjoiner + T2).

NP1: tam ange is composed of an NP and an AP. The NP

ange 'elder brother's wife' is preceded by the AP tan

'their own'.

NP2: tam ervur is similarly composed of an NP ervur

'husband's younger brother' preceded by another AP tan

'his'.

Both of these NPs are conjoined with a connector nu 'and'

(3.5.1.).

Morphologically tan and tam are genitive forms of reflexive

pronouns denoting plural and singular respectively

(3.2.5.3.4.).

(ii) VP: kohla aytanke koydana ator 'since the millet

ripened (they) went to harvest' has three constituents:

(a) AdvP causa, (b) AdvP purp, and (c) V.

(a) AdvP causa contains an embedded sentence: kohla: aytanke

'since the millet ripened' (4.1.1.3.7.). kohla: 'millet'

is a nonmasculine plural noun, and aytanke 'since it

ripened' is morphologically the causal verb (3.1.4.2.10.)

consisting of a past stem ay-t- (of the verb base ay-

'ripe'), and the causal suffix -anke.

(b) AdvP purp contains an embedded sentence: koydanaan 'for
harvest'. Morphologically koydan <an is the purposive verb (3.1.4.2.17.) in which koy- 'harvest' is a verb base, -da- is infinitive suffix, which is followed by the purposive suffix -nan.

(c) V contains a finite verb ator 'went-they (m.)'.

This can be morphologically analysed as a-t-ór. In which a- is an alternant form of the verb base an- 'go' (3.1.3.4.) followed by the past tense suffix -t-, and the third person masculine plural suffix -ór (3.1.4.1.2.7.).

Sentence (3)

o:rkin ond bodla pand dorkta.

This is a patient-intransitive sentence (4.1.2.4.) having (i) NP and (ii) VP.

(i) NP: ond bodla pand 'one bodla fruit' is composed of an AP ond bodla 'one bodla' and an NP pand 'ripe fruit'. The adjective phrase ond bodla could have been ond bodla-t-a 'of one bodla' but the genitive suffix -a (3.2.5.3.4.) has been optionally dropped here.

(ii) VP: o:rkin dorkta 'them-to found' contains (a) NPdat and (b) V.

(a) NPdat: o:rkin 'them-to' can be morphologically analysed as o:r-ó-kin, in which o:r- 'they (m.)' is followed by the oblique suffix -ó- (3.2.5.2.), and the accusative-dative suffix -kin (3.2.5.3.1.).

(b) V: dorkta 'found' can be analysed as, dork-t-a in which dork- 'be found' is the base, -t- is the past tense suffix, and -a is third person nonmasculine singular suffix (3.1.4.1.2.8.).
Sentence (4)

pay tan ango tan ervun keta, "ni: mayde id bodla pandta sunta mute dorkanike nela ayer."

The above sentence is a di-transitive sentence (4.1.2.6.), containing (i) NP and (ii) VP.

(i) NP: tan ango 'their elder brother's wife' (for analysis see NP1 of the sentence (2) above).

(ii) VP: pay tan ervun keta, "ni: mayde id bodla pandta sunta mute dorkanike nela ayer" contains (a) AdvPtm, (b) NPdat, (c) V, and (d) NPacc.

(a) AdvPtm: pay 'later' (3.4.1.3.).

(b) NPdat: tan ervun 'to her husband's younger brother' is composed of an AP: tan 'her own' occurring as an attribute to NPdat ervun 'to husband's younger brother'.

Morphologically it is ervur-n-∅, in which ervur 'husband's younger brother' is followed by the oblique suffix -n-, and accusative-dative suffix -∅-.

(c) V: keta is a finite verb.

Morphologically it is ke-t-a in which ke- is an alternant base of ket- 'tell' (3.1.3.5.), -t- is the past tense suffix, and -a is the third person nonmasculine singular suffix.

(d) NPacc: it contains an embedded sentence: ni: mayde id bodla pandta sunta mute dorkanike nela ayer. This contains (di) an NP and (dii) a VP.

(dii) NP: contains an AP nela 'good' with unexpressed head noun maïta 'matter'. This NP nela (maïta) functions
as the subject. * cola is descriptive adjective (3.3.2.1.),

(dii) VP: contains (diiia) NPben (diib) AdvPcause, and

(diiic) V.

(diiia) NPben: ni; mayde 'for you' consists of the oblique base of second person singular pronoun ni; (3.2.2.1.), and a postposition mayde 'for' (3.2.5.4.).

(dib) AdvPcause: it contains an embedded sentence: * bodla pandta sunta mute dorkanike. The components of this S' arc: (diibi) NP and (diibii) Vnon-fin.

(dibi) NP: id bodla pandta sunta mute 'bodla fruit-like woman' consists of an AP: id bodla pandta sunta 'this bodla fruit-like' which is followed by the head noun mute 'woman'.

id 'this' is a proximate nonmasculine demonstrative pronoun (3.2.2.2.1.), bodla 'a wild fruit' is nonmasculine singular noun without the overt genitive suffix, pand-t-a sunta 'fruit-like' consists of pand, a nonmasculine singular noun followed by the oblique suffix -t-, and genitive suffix -a, sunta 'like' is a particle functioning as a postposition (3.2.5.5.).

(dibii) Vnon-fin: dorkanike 'if (one) found' is a conditional verb (3.1.4.2.3.), which is formed by adding -nike to an infinitive stem dork-a- (the base is dork- 'be found').

(dicc) V: ayer '(it) would have been' is a contingent verb (3.1.4.1.1.5.). Morphologically, it can be analysed as ay-e-r consisting of the altemant base ay- of
Sample texts

5.2.1 Text 1. 'The Boy and the Tiger'

(1) ortur pet:kal ne:nd pang-i: tin-jo
    ma-t-or.

(2) ne:nd ma:r:am kuyer sapne ma-t-a.
    be-pst-3d.sg.m. jamin tree river near be-pst-3d.sg.nm.

(3) ond duv eir un-da-nan va-t-a.
    one(nm.) tiger water drink-inf-purp. cone-pst-3d.sg.nm.

(4) e:r un-jo ma-t-a acut e:te
    water drink-pst:ad1.p. be-pst-3d.sg.nm. that time crab
    mosor-t-un kac-t-a

(5) duv lang-i
    lang-i avl-a

(6) e:te mosor-t-un
    vi:ps-o.
    (7) pet:kal ma:ra-te-poro ud-i

(8) ac
    man-j
    u:r-t-or galay kav-t-or.
    be-pst:ad1.p. see-pst-3d.sg.n. and then laugh-pst-3d.sg.m. that

(9) pay
    ver-d-e duv poro ur-t-a.
    time-obl-ob1. tiger up see-pst-sg.nm. later
    ke-t-a, "jig-a pa:pa, id
    tell-pst-3dsg.nm. come down-imp.sg. boy(voc.) this(nm.)

(10) pet:kal
    e:te-t-un tend-i i:n.
    crab-obl-acc. take-pst:ad1.p. give-imp.sg. boy

(11) pay duv kc-t-a, "id
give-pst-3d.sg.m. later tiger tell-pst-3d.sg.nm. this(nm.)

(12) "icor biriya
    ma:ta be:non sang kal-ma pa:pa, na:wa
    matter who(obl.) popo. tel:proh.sg. boy(voc) I (obl.)-gen.
sir. da:t-a,"

self-respect go-n:pst-3d.sg.nm. this much big
tiger-oblique accusative small one crab catch past adverbial past 3rd singular.

* Thus I (obl) accusative tell past 3rd plural.

Id mat'a ke-t-ke nana ni-kin bentin-ay this (nm.) matter tell past conditional I you (sg. oblique) accusative which day-emph.

tin-t-an." (13) Nima

He non-ay past 1st singular boy tell past 3rd singular who (accusative) emph.

ekel-o-n." (15) Pay lorn an-j tam tell past negative 1st singular later home come adverbial reflexive plural.

Sangtor-obl-acc. tell past adverbial give past 3rd singular today

Ran ong e-te er-d-aga dui-d-a
vocal particle one (nm.) crab water oblique popo. tiger oblique genitive.

Mosor-t-un pay past 3rd singular mat'a." (16) Nana

Nose oblique accusative catch past adverbial past 3rd singular. I

Tendid-i-it-an." (17) Pay duv take out adverbial give past 1st singular later tiger

Me-t-a-t-aga mir-t-a. (18) Ad verb d-e-mountain oblique popo. run past 3rd singular that time oblique locative.

Neta suneke ni-jo ma-t-a. (19) Pay

Wall near listen past adverbial past 3rd singular. later

Ke-t-a-naminga nekay ke-t-an tell past 3rd singular. then much emph. tell past 1st singular.

Kel-ma kel-ma in-jo ke-t-an, injes tell pro hin story tell past adverbial say past adverbial tell past 1st singular now

Ket-a mun-t-in ke-p-a pa-pa ke-pa.
tell inf be past 2nd singular wait imperative singular boy (vocative) wait imperative singular.

(20) Pay pek-or jamay build past or.

Later boy plural all sleep past 3rd plural.

(21) Pay
ketanon pe:kan pehk-i
one-who-told(3d.sg.m.acc.) boy(acc.) lift-pst.adl.p.
man-j meta-t-e mir-t-a (22) irngam
be-pst.adl.p. mountain-obl.loc. run-pst.3d.sg.nm. cold
poy-t-anke guv aepka ki-t-a, inje nekay,
catch-pst-caus. tiger thought do-pst-3d.sg.nm. now much(emph.)
poy-ta mun-t-a- pay tin-t-an. (23) pay
catch-inf. be-n.pst.3d.sg.nm. later eat-n.pst-1st.sg. later
guv nu pe:kal gur:to-r (24) porq pey-so
tiger and boy sleep-pst-3d.pl.n. sun come out-n.pst.adl.p
tid-i man-j guv ke-t-a,
get up-pst.adl.p. be-pst.adl.p. tiger tell-pst.3d.sg.nm.
rie:kin inje tin-t-an. (25) pe:kal
you(sg.obl.)-acc. now eat-n.pst-1st.sg. boy
ke-t-or, "i:ka:te ninetad e:te na:
tell-pst-3d.sg.m. dark-obl-loc. the-one-of-yesterday crab my
perlemuj-t-ag ori-t-a" (26) tan tend-a
amis-obl-popo. enter-pst-3d.sg.nm. it(acc.) take out-imp.sg.
galay tin." (27) guv pay, "id e:te
and then eat(imp.sg.) tiger later this(nm.) crab
naskin ne:nd vend-e kac-it-a
I(obl.)-acc. today again-emph. bite-n.pst-3d.sg.nm.
in-jo ke-c veri-t-a.
(28) pay pe:kan vi:r:s-i meta-t-e
later boy(acc.) leave-pst.adl.p. mountain-obl.loc.
mir-t-a. (29) pe:kal ted-i man-j
loan a-t-or.
home go-pst-3d.sg.m.
Free translation: "The Boy and the Tiger"

(1) A certain boy was eating jamun (Eugenia jambolana) fruit. (2) The jamun tree was close to a river. (3) A tiger came to drink water. (4) While he was drinking water, a crab bit (its) nose. (5) The tiger jumped and jumped, until it got tired. (6) The crab did not let go (its) nose. (7) The boy sitting on the tree, saw (the tiger) and then laughed. (8) At that moment, the tiger looked up. (9) Then (it) said, "Come down boy! Pull off this crab." (10) The boy came down, and pulled off the crab. (11) Then the tiger said, "0 boy! do not tell anyone about this matter, I will lose my self-respect. (12) The people will say about me that a small crab had caught such a big tiger. (13) If you talk (about) this matter (to anyone), I will devour you some day." (14) The boy said, "I will not tell anybody." (15) Then after coming back home he said to his companions, "Fellows! Today a crab caught a tiger's nose in water. (16) I pulled it off. (17) Then the tiger ran to the mountain." (18) Meanwhile the tiger was listening (this talk, standing) near the wall. (19) Later he said, "At that time, I talked to you so much, "Do not tell, do not tell", Thus I said, (and) now you are telling it, just wait (for the consequences)." (20) After (some time) all the boys fell asleep. (21) Then, (the tiger) after picking up the boy who had told (the tale), (it) ran away to the mountain (top). (22) Since it was cold, (lit, since the cold caught the tiger) the tiger thought, "Now it is very cold. I shall eat him up later on." (23) After (some time) the tiger and the boy fell asleep. (24) Having gotten up in the morning the tiger said, "Now I will
eat you up." (25) The boy said, "In the dark, the crab (we encountered) yesterday, entered into my anus. (26) Take it out, then eat (me)." (27) Then the tiger saying to (itself), "This crab will bite me again today," got frightened. (28) Thus leaving the boy, it ran away to the mountain (top). (29) The boy got up and went home.

5.2.2. Text 2. The Cobra

(1) munen ve:la-t-e id manipur-t-e.

before time-obl-loc. this(nm.) human-world-obl-loc.

ma:ne-: il-va ma-t-or (2) acuţ

man-pl. be-not-neg.adl.p. be-pst-3d.m.pl. that time

bagvan mite eļar irdur-2-kin
goddess younger sister two(m.)-obl-acc.

dip-t-a. (3) acuţ rend nay ta:ra-s-k

lower-pst-3d.nm.sg. that time two(nm.) cobra snake-pl.

ma-t-a (4) av-in-a u:kur-t-e

be-pst-3d.nm.sg. they(nm.)-obl-gen. breath-obl-instr.

ma:ra-: meţa-: dol-i ma-t-a:

tree-pl. mountain-pl. die-post.adl.p. be-pst-3d.nm.pl. so

aden eļar irdur kāl virgum ma:ra

younger sister two(m.) tree-name tree

tar-i man-j key-sor ma-t-or


(5) acuţ bagvan mite ke:nj-t-a galay

that time goddess listen-pst-3d.nm.sg. and then

ba:lo-t-un lo:h-t-a. (6) ba:lo

spider-obl-acc. send-pst-3d.nm.sg. spider

u:r-i man-j bagvan-t-un ke-t-a,

In old days, there were no men in this human world.
(2) At that time the goddess sent a brother and a sister down from the heaven. (3) At that time, there were two cobra snakes. (4) All the trees and mountains had died due to their hissing, so having climbed upon a kail vir gum tree, the sister and brother were crying. (5) The goddess heard and sent a spider (to look into the matter). (6) Having looked, the spider said to the goddess, "There are two snakes. (7) Due to their hissing, the trees and mountains have died. For this reason, they cried." (8) After this the goddess sent a certain blacksmith. (9) He having brought a pair of tongs and a hammer, smashed their heads. (10) Since that time, the head of the cobra snake became flat.
Text 3. The Horse and the Man

1. *il-va* ma-t-or. (before human beings benot-neg.adl.p. be-pst-3d.m.pl.)

2. aden bagwan mute ma:ne ma:r-a-nan tori
   so goddess ma:ne make-inf.-purp. clay

3. vig-t-a galay arndam guram ma:r-t-a.
   and then first of all horse make-pst-3d.nm.sg

4. guram ji:va ar-t-a. (pe:rk-e ma:ne horse soul fall-pst-3d.nm.sg. later man ma:r-t-a)
   galay ed-t-ag
   make-pst-3d-nm.sg. and then sunshine-obl-loc.


6. vig-tad u:r-t-a galay ke:p-t-a
   kicked-one see-pst-3d.nm.sg. and then watch-pst-3d.nm.sg.

   vig-sor ma-t-a (8) acut u:r-i
   man-j vig-ma vig-ma in-jo
   ke-t-a. (9) pay alam ai:s
tell-pst-3d.nm.sg. lates anger be-pst.adl.p.

8. man-j ve:re ma:ne ni: poro be-pst-adl.p. this(m.)-emph. man your upon
   ud-it-or" in-jo ke-t-a.
sit-n.pst.-3d.m.sg. say-n.pst.adl.p. tell-pst-3d.nm.sg.

9. (10) aden mayden ma:ne-. guram ud-it-or.
   so for man-pl. horse sit-n.pst. 3d.m.pl.
Free Translation : The Horse and the Man

(1) In the past, there were no human beings. (2) So the goddess kneaded the clay to make a man and then, first of all made a horse. (3) Life came to the horse (lit. soul fell into the horse). (4) Afterwards she made a man, and put it in the sun (to get dry). (5) The horse used to kick it. (6) The goddess saw the kicked-one and then kept a watch. (7) Having come again the horse was kicking (it). (8) Meanwhile having seen (it), the goddess said, "Do not kick it, do not kick it." (9) Afterwards having become angry the goddess said, "The very man will ride upon you (in future). (10) For this reason, men ride horses.

5.2.4. Text 4. The Buffalo and the Boy

(1) munen vei:la-t-e ortur kuhra
    before time-obl-loc. certain one (m.) a clan name
portal ma-t-or. (2) or tam karka-n-ag
orphan boy be-pst-3d. m.sg. he their uncle-obl-popo.
man-jo ma-t-or. (3) onq a: t tam
be-n.pst.adl.p. be-pst-3d.m.sg. one(nm.) day their
ku: c a:t an-j
father's younger brother's wife mark go-pst.adl.p.
man-j po:r-i: ta-t-a. (4) ad tan
be-pst.adl.p. cake-pl. bring-pst-3d.nm.sg. she her
mark-2-in tus-a-n pay portal
sons-obl-acc. divide-inf-n.pst.adl.p. later orphan boy
talk-t-or. (5) talk-t-ark tam ku: c
beg-pst-3d.m.sg. beg-pst-caus. their father's younger
brother's wife.
and po:r es-(i) i-t-a.
one(nm.) cake throw-pst.adl.p. give-pst-3d.nm.sg.
(6) portal po:rp-d-un pehk-so ma-t-or.
orphan boy cake-old-acc. lift-n-pst.adl.p. be-pst-3d.m.sg.
(7) acut po:rp mir-a poypih-t-a. (8) portal
that time cake run-inf. catch-pst-3d.mm.sg. orphan boy
po:rp-d-un pu:rp-t-or. (9) ond tar:ray-t-ag
cake-obl-acc. chase-pst-3d.m.sg. one(n.m.) tank-obl-loc.
bare pila:: ma-t-a:. (10) po:rp agay
buffalo young one-pl. be-pst-3d.mm.pl.
cake there(emph.)
an-j man-j nit-t-a. (11) portal
orphan boy
po:rp-d-un virs-i man-j bare
pila::-j:kin toh-t-or galay ma:ra
young one-pl.-acc. tie-pst-3d.m.sg. and then tree
tar-t-or. (12) pe:rk: tam ya:ye va-t-a.
climb-pst-3d.m.sg. after their mother come-pst-3d.mm.sg.
(13) tohtav ur-i man-j tohtanon
tied-ones see-pst.adl.p. be-pst.adl.p. he-who-tied(acc.)
mehk-a poypih-t-a. (14) mehk-i
search-ing. catch-pst-3d.mm.sg. search-pst.adl.p.
man-j, "dig-a pa:pa," in-jo
ke-t-a. (15) pay ke-t-a, "nim(a)
tell-pst-3d.mm.sg. after tell-pst-3d.mm.sg. you(sg.)
ma: pila::-j:kin dinal toh-a. (16) mom
our young one-pl-obl-acc. daily tie-imp.sg. we
niskin pa:l i:-t-om. (17) nim(a)
you(sg. obl.)-acc. milk give-n.pst.-1st.sg. you(sg.)
pa:l un-j man-da-kin." (18) pa:l
milk drink-pst.adl.p. be-inf.-fut-2d.sg. milk
Free translation: The Buffalo and the Boy

(1) In the olden days, there was a Kuhra (i.e., one belonging to Kuhram clan) orphan boy. (2) He was living with his uncle. (3) One day his aunt brought some cakes from the market. (4) while she was distributing (them) to her sons, the orphan also asked for (them). (5) Since (he) asked, his aunt threw down one cake. (6) (When) the orphan was picking up the cake. (7) At that time the cake started running. (8) The orphan chased (it). (9) Near one tank, there were buffalo-calves. (10) Going there, the cake stood still. (11) Leaving the cake, the orphan tied down the buffalo-calves and then climbed a tree. (12) Afterwards, their mother came. (13) After seeing them tied down, she started to search for the person, who had tied the (buffalo-calves). (14) Till she found them she spoke, "Come down 0 boy!" (15) Then she said, "Tie down our children every day. (16) We shall give you milk. (17) You shall stay here feeding upon the milk." (18) Since (he) lived his life by drinking milk, the men belonging to the Kuhram clan do not eat the buffalo.
5.5.5. Text 5. The Elephant

(1) mune:n bagvam mute tori-d-e ma:ne, before goddess clay-obl-instr. man
pite, duv, .kuka, me:ka, goj, bare, sober
bird tiger leopard she-goat cow buffalo all (m.)
ma:r-t-a. (2) ma:r-i ma:r-i
avi-t-a mat tori inje vend
tire-est-3d.nm.sg. but clay now emph.par.
may-t-a. (3) id tori-d-e
be saved-pst-3d.nm.sg. this (nm.) clay-obl-instr.
ba:ta ba:ta mar-it-an in-jo erka
what what make-n.pst-1st.sg. say-n.pst.adl.p. thinking
ki-t-a. (4) pe:rké maytad
do-pst-3d.nm.sg. after that-which-was-saved
tori-d-un "nim e:n a:-yim " in-jo
clay-obl.acc. you(sg.) elephant be-imp-sg. say-n.pst.adl.p.
ke-t-a. (5) tori narge ma-t-a
say-pst-3d.nm.sg. clay much be pst-3d.nm.sg.
aden e:n nekay biriya banom a-t-a
so elephant very big become be-pst-3d.nm.sg.

Free translation: The Elephant

(1) First the goddess made man, bird, tiger, leopard, she-goat, cow buffalo (and) all (other creatures), with clay.
(2) Creating and creating (so many creatures) she got tired, but even then some clay remained (unused). (3) "What other things shall I make with this clay," thought the goddess. (4) After (sometime) she said to the remaining clay, "(You) become an elephant." (5) There was a lot of clay and so the elephant became very large.
5.2.6. Text 6. The Hornbill and the Man

(The foregoing five texts were given with linear morphemic analysis and free translation, whereas the present one is given with the literal translation followed by free translation.)

(1) munen o:r tur mana: mator. (2) o:na before certain one (m.) man lived-he his
na:tena bokate onq kuyer mata. (3) o:r village-of near-in one(nm.) river was-it that (m.)
ma:ne be mat ve:liya a:tor. (4) ve:liya man where par. to-roam about went-he to roam about
ator, a:ci te nekay musur vata ra:nte.
went-he that time-emph. very much rains came-it forest-in
(5) musur vatanke o:r lo:n va:y nor.
rains came-since he home he-who-will-come
(6) va:so mator arde kuyer mata. (7) nekay coming was-he path-in river was-it very much
musur te kuyer nindta. (8) o:r ven da parv or.
rains-with river filled-it he to cross could-not-he
(9) "baile ki:tan, baile ki:tan. (10) mute ra:nte how do-will-I how do-will-I wife forest-in
anj mata." (11) a:leke beske
having gone was-it that-like-emph. how many-emph.
dina: Kuyer adam ki:s mata (12) karv or
days river obstruction having done was-it hungry
mator beske dina: a:leke manne manne.
was-he how many-emph. days that-like-emph. living living
(13) kuyer cudun va:rtanke o:r ven da poypih tor.
river little receded-since he to cross caught-he
(14) vendo mator 'vendo kuyer vata nekey.
crossing was-he again-emph. river came-it very much

(15) kuyer oiso mata. (16) ond malkate
river taking away was-it one(nm.) turning-in

arng ma:pa mata (17) ma:pati poro ond ka:ro:t
sal tree was-it tree-of upon one(nm.) hornbill

udi manj kohkso mata. (18) ko:r
having sat having been striking was-it branch
dug vays mata. (19) ko:r urngi manj
having-rotten was-it branch having broken having been

mainena munen ko:r a:ta (20) tepne ko:rdin
man-of before branch fell-it quickly branch-to

poytor aru te:na poro tartor, galay ebar
catigh-he and its upon climped-he and then yonder

u:tul u:sa tursta. (21) u:tul evtanke o:r
side flood pushed-it side reached-since he

vendi lo:n ator. (22) ka:ro:ttin ketor,
having crossed home went-he hornbill-to told-he

"ni:kin ne:t:tna tinom." (23) ag:tna
you-to today-from eat-not-we (excl.) there-from

o:r maineta bistar ka:rtam a:ta.
that(m.) man-of progeny clan-name fell-it

Free translation: The Hornbill and the Man

(1) In the past, there lived a man. (2) There was a river near his village. (3) That man went to roam about somewhere.

(4) (When) he went to roam about, at the same time it rained heavily in the forest. (5) Since the rains came, he was to come back home. (6) When he was coming, there was a river in his way.

(7) The river got flooded due to heavy rains. (8) He could not
cross (it). (9) (He thought,) "How shall I do; how shall I
do. (10) The wife has gone to forest." (11) In this way,
several days the river obstructed his return. (12) Living like
this, so many days he was hungry. (13) (Meanwhile) since the
river receded a little, he started crossing it. (14) (When) he
was crossing, the river flooded highly again. (15) The river
was taking (him) away. (16) On one turning, there was a sal
tree. (17) One hornbill sitting in the tree, was striking a
branch. (18) The branch was rotten. (19) Having broken, it
fell in front of the man. (20) (He) caught the branch quickly
and sat upon it, and then the flood pushed (him) away on the
other side. (21) Reaching the other side, he went home after
crossing the river. (22) (He) told the hornbill, "We shall not
eat you from today." (23) From that time the progeny of that
man called karpam.