Nuvutani:
Introducing a new language

by

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Introduction

I am most famous for Kelen, a verbless language, and so for my second language, sodna-leni or sodemadu, I created a language with a closed class of verbs. However, in fleshing out Sodemadu, I became frustrated with its limitations, so one weekend I decided to forego the limitations of Sodemadu and created a new language, my third, that had an open class of verbs. Like Sodemadu, most of the vocabulary has cognates in Kēlen. At the end of the weekend I had a draft of a story in this new language. The story comes from a book of Australian Aboriginal myths and legends, shortened and adapted to suit me and this new language.

Then, after checking for and correcting inconsistencies, I created a sort of torch. The story itself is too long to make a good torch, but the exercise of laying out the grammar and vocabulary necessary to decipher the story is a useful one, allowing me to find inconsistencies in the grammar and correct them. What follows then is a copy of the story, Nuvutani, and then a section on grammar and vocabulary. A few pages later, I offer an interlinear and a smooth English translation. I've put a few pages between the grammar/vocabulary section and the interlinear in case anyone wants to treat the story as a torch. If I've left anything out of the grammar and vocabulary, or if anything is unclear, let me know (in the comments) and I will supply the missing information or elaborate on anything unclear.

This third language doesn't quite have a name yet, though I am thinking 'Tessese' might be a good name for this stage of the language. My next step is to find another text to translate, maybe a dialogue or an announcement. I also need to figure out a stress pattern, but I already have something in mind that should work. And after that I may apply sound changes and see what happens.
The Story

Nuvutani


Anjesodo ŋidelikeŋi leŋesutukyeya ŋeya kyla sule noleko paŋi? Nelesodo datenedayissi mallu duŋeya.

Anjesodo ŋikasada hammomo mudusebe kele. Nguadeligiya lelahaŋi sule noleko lesututoyo aniŋya amomo duŋeya.

Nuvudanu masedosodo umumu ŋipellaka daŋomomo. Lealata duŋeya daŋomomo vudunadi ŋovele vekebe nadivuslugodotata nadittu paŋeya.


Nuvu manolododa adodo nuvu dasadoladahanj nuvunuvu.
Grammar and Vocabulary

Word Order

The word order is Subject - Verb - Object (SVO). The subject can be a pronominal proclitic attached to the verb. The subject of an intransitive verb can sometimes come after the verb (VS).

Peripheral phrases usually appear after the object or before the subject. Some adverbs will appear between the verb and the object.

Subjects are generally only stated in full the first time they are referenced. After that, a pronominal proclitic on the verb generally suffices. Sometimes a determiner plus classifier used as a pronoun is stated as the subject when the subject would otherwise be unclear.

Fully inflected verbs appearing next to each other are conjoined. Nouns phrases in juxtaposition are also conjoined. No actual conjunctions appear in this text.

Verbs

Verbs inflect for tense and evidentiality. The two tenses are non-past (NP) and past. The evidentiality distinctions are firsthand (FH) for evidence personally seen, sensed, or done, non-firsthand (NFH) for evidence not seen, sensed, or done, and a zero evidentiality form for imperative, interrogative, and various subordinate clauses. Furthermore, negative verbs never take FH evidentiality, only NFH or zero.

<table>
<thead>
<tr>
<th>Present</th>
<th>Present FH</th>
<th>Present NFH</th>
<th>Past</th>
<th>Past FH</th>
<th>Past NFH</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>bala</td>
<td>balada</td>
<td>balodo</td>
<td>baleta</td>
<td>baleta</td>
<td>think that</td>
<td></td>
</tr>
<tr>
<td>bede</td>
<td>bededa</td>
<td>bededo</td>
<td>bedeta</td>
<td>bedeta</td>
<td>name, call</td>
<td></td>
</tr>
<tr>
<td>deli</td>
<td>deleda</td>
<td>deledo</td>
<td>deletea</td>
<td>deletea</td>
<td>allow, permit</td>
<td></td>
</tr>
<tr>
<td>donji</td>
<td>donjeda</td>
<td>donjedo</td>
<td>donjeta</td>
<td>donjeta</td>
<td>see</td>
<td></td>
</tr>
<tr>
<td>dutinji</td>
<td>dutinjeda</td>
<td>dutinjedo</td>
<td>dutinjeta</td>
<td>dutinjeta</td>
<td>go up to</td>
<td></td>
</tr>
<tr>
<td>kasa</td>
<td>kasada</td>
<td>kasado</td>
<td>kasete</td>
<td>kasete</td>
<td>hold, have</td>
<td></td>
</tr>
<tr>
<td>la</td>
<td>lada</td>
<td>lodo</td>
<td>late</td>
<td>lata</td>
<td>spend time, stay</td>
<td></td>
</tr>
<tr>
<td>lala</td>
<td>lalada</td>
<td>lalodo</td>
<td>latate</td>
<td>lalata</td>
<td>make, create, build</td>
<td></td>
</tr>
<tr>
<td>lali</td>
<td>laleda</td>
<td>laledo</td>
<td>lalete</td>
<td>laleta</td>
<td>give</td>
<td></td>
</tr>
<tr>
<td>lama</td>
<td>lamada</td>
<td>lamado</td>
<td>lamete</td>
<td>lameta</td>
<td>cover, hide, obscure</td>
<td></td>
</tr>
<tr>
<td>lugu</td>
<td>lugoda</td>
<td>lugodo</td>
<td>lugote</td>
<td>lugota</td>
<td>do, work</td>
<td></td>
</tr>
<tr>
<td>nella</td>
<td>nellada</td>
<td>nellodo</td>
<td>nellate</td>
<td>nellata</td>
<td>make with</td>
<td></td>
</tr>
<tr>
<td>nemmadu</td>
<td>nemmadoda</td>
<td>nemmadodo</td>
<td>nemmadote</td>
<td>nemmadota</td>
<td>dwell with</td>
<td></td>
</tr>
<tr>
<td>nola</td>
<td>nolada</td>
<td>nolado</td>
<td>nolate</td>
<td>nolata</td>
<td>become, change into</td>
<td></td>
</tr>
<tr>
<td>ŋesutu</td>
<td>ŋesutoda</td>
<td>ŋesutodo</td>
<td>ŋesutote</td>
<td>ŋesutota</td>
<td>put, place oneself</td>
<td></td>
</tr>
<tr>
<td>ŋyaki</td>
<td>ŋyakeda</td>
<td>ŋyakedo</td>
<td>ŋyakete</td>
<td>ŋyaketa</td>
<td>push</td>
<td></td>
</tr>
<tr>
<td>pa</td>
<td>pada</td>
<td>podo</td>
<td>pate</td>
<td>pata</td>
<td>have</td>
<td></td>
</tr>
<tr>
<td>pella</td>
<td>pellada</td>
<td>pellodo</td>
<td>pellate</td>
<td>pellata</td>
<td>leave alone</td>
<td></td>
</tr>
<tr>
<td>peppudu</td>
<td>peppudoda</td>
<td>peppudodo</td>
<td>peppudote</td>
<td>peppudota</td>
<td>wash away</td>
<td></td>
</tr>
<tr>
<td>petta</td>
<td>pettada</td>
<td>pettodo</td>
<td>pettate</td>
<td>pettata</td>
<td>go away, leave</td>
<td></td>
</tr>
<tr>
<td>pettalə</td>
<td>pettalada</td>
<td>pettalodo</td>
<td>pettalate</td>
<td>pettalato</td>
<td>take away</td>
<td></td>
</tr>
<tr>
<td>sada</td>
<td>sadada</td>
<td>sadodo</td>
<td>sadete</td>
<td>sadeta</td>
<td>hear</td>
<td></td>
</tr>
<tr>
<td>sadola</td>
<td>sadolada</td>
<td>sadolodo</td>
<td>sadolate</td>
<td>sadolato</td>
<td>speak with</td>
<td></td>
</tr>
<tr>
<td>salle</td>
<td>salleda</td>
<td>salledo</td>
<td>sallete</td>
<td>salleta</td>
<td>sing</td>
<td></td>
</tr>
</tbody>
</table>
Verbs also inflect for subject using one of the pronominal proclitics. Inflected verbs can optionally carry a suffixed verbal enclitic.

**Verbal Enclitics**

These attach to the end of the verb to add extra meaning. More than one can attach, and the ordering can vary.

- **beye** frustrative: “try and fail”, “fail to”
- **da** passive
- **dusu** habitual
- **giya** denotes a hypothetical condition: “if ...”
- **hanjį** continuous: “keep (on)”, “continuing to”, “still”
- **ka** imperative, denotes a command
- **keņį** interrogative, denotes a question
- **kyeya** denotes a hypothetical situation: “if (this goes on)” appears in questions asking permission
- **lana** denotes real condition: “when”
- **lolo** “increasingly”, “more and more”, “even more”
- **nna** inchoative: “begin to”, “start to”
- **sodo** direct quote, this can attach to a verb of speaking or, in the absence of a verb of speaking, to the end of the noun phrase denoting the person speaking
- **tata** “decreasingly” emphatic with a negative verb
- **todo** change in the situation: “until”
- **toyo** result of a situation: “therefore”, “so” response to or result of a condition, following a clause using giya, kyeya, or lana: “then”
- **tutu** “for the purpose of”, “in order to”
- **yissi** “merely”, “only”

**Pronominal Proclitics**

These are attached to the front of the verb. Additionally, the personal pronouns can be attached to the end of an obligatorily possessed noun.

**Personal Pronouns**

- **le** first person singular (1S)
Nouns: General

Nouns are generally preceded by a determiner plus classifier combination. They do not show number, as number is expressed in the determiner.

- bigittu: season
- deni: river
- ennisi: knife
- eppomo: spear, staff
- gogo: food
- kedekele: magic
- keyodo: dark clouds, rain or storm cloud
- kibibene: skin of a plant, bark
- kyege: task, labor
- kyumu: man, male person
- luvu: star
- mede: tree
- mudusebe: rug made of skinned hide
- noleko: campfire
- nuvu: owl
- pidi: basket
- somadusiyo: dwelling place
- syebe: night
- tadatada: rain
- udu: wind

Nouns: Obligatory Possessed

Obligatory possessed nouns (such as body parts), when objects of a verb, do not have a determiner or classifier. They are, however, suffixed with one of the pronominal clitics detailed above.

- sadu: voice
- sono: head
- usa: tongue

Adjectives

Adjectives follow nouns, modifying them though the noun being modified can be dropped, provided the determiner plus classifier is still included. A case could be made for no difference between nouns and adjectives.

- basa: bad
- kadu: rough
- kele: fine, well-made
kiŋili               wanted
kyala               warm
liyagi              smooth
nadda               alone, solitary
niki                nearby, neighboring
onono               very big
siŋi                tall
vekebe              idle, lazy

Pronouns

There are very few actual pronouns, as the determiner plus classifier will act as a pronoun.

ŋeya reflexive pronoun, all persons
sisi yonder, at a distance
susì here, there

Determiners

Determiners precede the noun and are suffixed with a classifier. Determiners express number. Determiner plus classifier combinations can act as pronouns. In brackets are the allomorphs for before a vowel and before a consonant.
# stands for a reduplicated first consonant of a suffixed enclitic. Ø stands for nothing, no vowel or consonant in that environment.

[n|a] a single, one (SG)
din[Ø|i] group of people
e[n|#] pair, two, a small set
ha[d|#] some, several, three
ma[m|#] enough
nad[Ø|i] all kinds of, various types of
ŋo[v|Ø] many, various (PL)
pe[y|Ø] pile or collection of something (COLL)
te[n|#] all of, whole
vo[v|Ø] none, no (NEG)

Classifiers

Classifiers express the category or shape of the noun. Some classifiers act as derivational suffixes on more generic nouns or on other words, making them nouns. Speakers may deliberately use different classifiers for nouns in the same category to distinguish them.

bene plant
dele unbounded
dodo animal
ele person
ette knife, spear, tool, instrument
gogo food, something edible
himi something hollow
ittu time period, event, task
kini land, earth, ground
ko fire, campfire, a camp
laka shelter, hut, house
lene pile of stuff
lu light source, gleam
momo something flat


<table>
<thead>
<tr>
<th>Sese</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>muni</td>
<td>long and thin</td>
</tr>
<tr>
<td>ngi</td>
<td>animate being</td>
</tr>
<tr>
<td>ono</td>
<td>something large in size</td>
</tr>
<tr>
<td>sese</td>
<td>speech</td>
</tr>
<tr>
<td>sisi</td>
<td>small and distant, small because distant</td>
</tr>
<tr>
<td>siyo</td>
<td>place, location</td>
</tr>
<tr>
<td>tada</td>
<td>surface</td>
</tr>
<tr>
<td>tana</td>
<td>wind, flowing water</td>
</tr>
</tbody>
</table>

**Adverbs**

Adverbs express manner and direction. While they can occur anywhere in the sentence, the preference is to put them immediately after the verb.

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>aŋiŋya</td>
<td>around, surrounding</td>
</tr>
<tr>
<td>meya</td>
<td>inside, into</td>
</tr>
<tr>
<td>nuvunuvu</td>
<td>mournfully</td>
</tr>
<tr>
<td>olaya</td>
<td>up, upwards</td>
</tr>
<tr>
<td>syenisyeni</td>
<td>curiously, expectingly</td>
</tr>
<tr>
<td>tadya</td>
<td>down, downwards</td>
</tr>
<tr>
<td>tanatana</td>
<td>flowing</td>
</tr>
<tr>
<td>tannatanna</td>
<td>quickly</td>
</tr>
<tr>
<td>umumu</td>
<td>while shouting</td>
</tr>
</tbody>
</table>

**Prepositions**

Prepositions are often suffixed with a determiner plus classifier, a pronoun, or a pronominal clitic. The singular determiner ‘a’ disappears when prefixed with a preposition.

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>du</td>
<td>denotes motion towards, beneficiary, recipient, indirect object: “to”, “for”</td>
</tr>
<tr>
<td>nene</td>
<td>instrumental: “with”</td>
</tr>
<tr>
<td>pa</td>
<td>pertensive: “belonging to”</td>
</tr>
<tr>
<td>pesi</td>
<td>direction from, “away from”, “out of”</td>
</tr>
<tr>
<td>su</td>
<td>location: “at”, “on”, “in”</td>
</tr>
<tr>
<td>vudu</td>
<td>negation of beneficiary: “not to, not for”</td>
</tr>
</tbody>
</table>

**Adverbial and Other Enclitics**

Adverbial enclitics attach to the first word in the sentence. They generally express time.

<table>
<thead>
<tr>
<th>Enclitic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>danu</td>
<td>then, and then, next</td>
</tr>
<tr>
<td>dege</td>
<td>after, afterwards, later</td>
</tr>
<tr>
<td>goli</td>
<td>for a long time</td>
</tr>
<tr>
<td>ladi</td>
<td>once, one time, once when</td>
</tr>
<tr>
<td>susu</td>
<td>not long after, soon after</td>
</tr>
</tbody>
</table>

The evidential clitic tani can be used as an adverbial clitic and attached to the first word in the story. The story is then told in present nonfirsthand. Tani can also attach to a proper noun to make a title: “The story of...”

The enclitic tepe attaches to nouns and means “without” or “lacking”. Nouns suffixed with tepe do not need a determiner or classifier.

**Interjections**

These can be treated as a whole clause.

<table>
<thead>
<tr>
<th>Interjection</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>avo</td>
<td>“no”</td>
</tr>
</tbody>
</table>
This page intentionally left blank
This page intentionally left blank
Nuvu=tani
Nuvu=story

n =ele =tani kyumu ma=bededo =da Nuvu ma=podo sono=ma basa
SG=person=story man 3S=name.NP.NFH=PASSIVE Nuvu 3S=have.NP.NFH head=3S bad
ma=podo =dusu usa =ma kadu
3S=have.NP.NFH=HABITUAL tongue=3S rough

da=vunyenedo =lolo ma=nemmadu =haŋi din =ele niki
3I=displease.NP.NFH=INCREASE 3S=dwell.with.NP=CONTINUOUS group=person nearby
ma=pettodo =toyo ma=nemmadu =tutu usa =ma kadu
3S=go.away.NP.NFH=RESULT 3S=dwell.with=PURPOSE NEG=person

ma=balodo =haŋi ma=nemmadu =kyeya ḋov=ele
3S=think.NP.NFH=CONTINUOUS 3S=dwell.with.NP=NOMINAL PL=person
nadi=syeni =toyo ma=lugu nad =ittu kyege
3P=expect.NP=RESULT 3S=do.NP all.kinds=time.period task

ma=lodo =lana nadda
3S=spend.time.NP.NFH=REAL.CONDITION alone
ma=lugu =toyo nad =ittu kyege kiŋili
3S=do.NP=RESULT all.kinds=time.period task wanted

had =ittu =dege bigittu ma=nemmadodo ḡov=ele
several=time.period=after season 3S=dwell.with.NP.NFH NEG=person
ma=kasodo pe =lone onono da=nellodo =da
3S=hold.NP.NFH COLL=pile very.big 3I=make.with.NP.NFH=PASS
ŋo=muŋi eppomo ḡov=ette ennisi ŋo=himí pidi ŋo=momo mudusebe
PL=long spear PL =tool knife PL=hollow basket PL=flat skinned.hide.rug

n =ittu =ladi syebe a =ŋe luvu ma=tiŋedo tadya du=kini
SG=time.period=one.time night SG=animate star 3S=go.NP.NFH downwards to=land

ma=tiŋedo =goli kyala=tepe gogo=tepe laka =tepe
3S=go.NP.NFH=long.time warm =without food=without shelter=without
ma=doŋedo =todo a =lu noleko su=sisi
3S=see.NP.NFH=UNTIL SG=light campfire at=distance

da=lu da=tenedo noloko pa =ma Nuvu
3I=light 3I=be.NP.NFH campfire belong.to=3S Nuvu

a =ŋe ma=tiŋedo tannatanna du=lu
SG=animate 3S=go.NP.NFH quickly to=light

ma=sedo =sodo ŋi=lali =keŋi hag =gogo du=le
3S=say.NP.NFH=QUOTE 2S=give.NP=QUERY some=food to=1S

a =ŋe ma=tiŋedo tannatanna du=lu
SG=animate 3S=go.NP.NFH quickly to=light

ma=sedo =sodo le=kasada =yissi mag =gogo du =ŋe
3S=say.NP.NFH=QUOTE 1S=hold.NP.FH=merely enough=food for=self

a =ŋe =sodo ŋi=deli =keŋi le=ŋesutu =kyeya
SG=animate=QUOTE 2S=allow=QUERY 1S=put.self.NP=NOMINAL
ŋe=ma kya=qelu noloko pa =ŋi
self warm at=light campfire belong.to=2S
\[ n = \text{ele} \quad \text{da} = \text{tenda} \quad \text{yissa} \quad \text{mal} \quad \text{lu} \quad \text{du} = \text{ñeya} \]
\[ \text{SG=person=QUOTE} \quad \text{3I=be.NP.FH=merely enough=light for=自我} \]

\[ a = \text{ñe} \quad \text{da} = \text{sodo} \quad \text{ni=kasada} \quad \text{ham} \quad \text{momo mudusebe kele} \]
\[ \text{SG=animate=QUOTE} \quad \text{2S=hold.NP.FH} \quad \text{several=flat skinned.hide.rug fine} \]

\[ \text{ñi=vadeli} \quad \text{giya} \quad \text{le}=\text{la} \quad \text{=hani} \quad \text{su}=\text{lu} \quad \text{noleko} \]
\[ \text{2S=allow.NEG.NP=CONDITIONAL} \quad \text{1S=spend.time.NP=CONTINUOUS} \quad \text{at=light campfire} \]

\[ \text{le}=\text{satu} \quad \text{=toyo} \quad \text{a=ngi me}=\text{momo} \]
\[ \text{1S=PUTRESULT around} \quad \text{SG=flat to=自我} \]

\[ \text{Nuvu}=\text{danu} \quad \text{ma}=\text{sedo} \quad \text{=sodo} \quad \text{umumu} \]
\[ \text{Nuvu=next} \quad \text{3S=say.NP.NFH=QUOTE} \quad \text{shoutingly} \]

\[ \text{ñi}=\text{pella} \quad \text{=ka} \quad \text{da}=\text{=momo} \]
\[ \text{2S=leave.alone=COMMAND} \quad \text{3I=PL=flat} \]

\[ \text{le}=\text{lalata} \quad \text{du}=\text{ñeya} \quad \text{da}=\text{=momo} \]
\[ \text{1S=make.PAST.FH for=自我} \quad \text{3I=PL=flat} \]

\[ \text{vudu} \quad \text{nadi} \quad \text{ñov=ele} \quad \text{vekebe} \quad \text{nadi=vusulugodo} \quad \text{=tata} \quad \text{nad}=\text{itu pa}=\text{ñeya} \]
\[ \text{not.for=3P} \quad \text{PL=person lazy} \quad \text{3P} \quad \text{=do.NEG.NP.FH=EMPHASIS all.kinds=event belong.to=自我} \]

\[ \text{a}=\text{ñe} \quad \text{=danu luvu} \quad \text{ma}=\text{pettodo} \quad \text{da}=\text{dutiño=edo} \quad \text{a=bene} \quad \text{me=de=si=ni liyagi} \]
\[ \text{SG=animate=next} \quad \text{3S=go.away.NP.NFH} \quad \text{3S=go.to.NP.NFH} \quad \text{SG=plant tree tall smooth} \]

\[ \text{n}=\text{ele} \quad \text{ma}=\text{doñedo} \quad \text{=hansi= syenisyeni} \quad \text{a}=\text{ñe} \]
\[ \text{SG=person 3S=see.NP.NFH=CONTINUOUS} \quad \text{expectingly SG=animate} \]

\[ \text{sa}=\text{stuño=edo} \quad \text{lolo} \quad \text{ohaya} \quad \text{a}=\text{bene lieyagi} \]
\[ \text{DS=go.onto.NP.NFH=INCREASE upwards SG=plant smooth} \]

\[ \text{a}=\text{ñe} \quad \text{ma}=\text{pettalodo} \quad \text{n}=\text{ono} \quad \text{kibibene pesi=bene} \quad \text{nen}=\text{ette} \]
\[ \text{SG=animate 3S=take.away.NP.NFH} \quad \text{SG=large bark} \quad \text{from=plant with=tool} \]

\[ \text{ma}=\text{suto=ndo} \quad \text{aní=nya} \quad \text{n}=\text{ono} \quad \text{du}=\text{ñeya} \]
\[ \text{3S=put.NP.NFH around} \quad \text{SG=large to=自我} \]

\[ \text{a}=\text{ñe} \quad \text{=danu} \quad \text{ma}=\text{salaldodo} \quad \text{=nna} \quad \text{ño}=\text{sese kedekele} \]
\[ \text{SG=animate=next 3S=sing.NP.NFH=BEGIN} \quad \text{PL=speech magic} \]

\[ \text{a}=\text{tana udu} \quad \text{da}=\text{lodo} \quad \text{lolo} \quad \text{da}=\text{ñyakedo} \quad \text{susi}=\text{ño=tadu keyodo} \]
\[ \text{SG=flow wind 3I=spend.time.NP.NFH=INCREASE 3I=push.NP.NFH there PL=surface dark cloud} \]

\[ \text{da}=\text{lamo} \quad \text{=tado=ted}=\text{dele=lada} \]
\[ \text{3I=cover.NP.NFH=UNTIL whole=unbounded sky} \]

\[ \text{pe}=\text{tana tatadada} \quad \text{da}=\text{tiño=edo} \quad \text{=nna} \quad \text{tadya} \]
\[ \text{COLL=flow rain 3I=go.NP.NFH=BEGIN} \quad \text{downwards} \]
\[ \text{Nuvu ma}=\text{stuño=edo} \quad \text{=toyo} \quad \text{meya} \quad \text{a}=\text{laka} \]
\[ \text{Nuvu 3S=go.into.NP.NFH=RESULT inside SG=shelter} \]

\[ \text{a}=\text{tana susu} \quad \text{deni} \quad \text{da}=\text{tanonodo} \quad \text{=nna} \]
\[ \text{SG=flow =soon.after river 3I=overflow.NP.NFH=BEGIN} \]

\[ \text{da}=\text{lamo} \quad \text{=lolo tek}=\text{ko somadusiy} \]
\[ \text{3I=cover.NP.NFH=INCREASE whole=camp dwelling.place} \]

\[ \text{da}=\text{tanodo} \quad \text{aní=nya} \quad \text{du}=\text{laka} \quad \text{da}=\text{peppudo} \]
\[ \text{3I=flow.NP.NFH around to=shelter 3I=wash.away.NP.NFH} \]
\[ \text{ño=muñi eppomo} \quad \text{ñov=ette} \quad \text{ennisi} \quad \text{ño=himi} \quad \text{pidi} \quad \text{ño=lañi mudusebe kele} \]
\[ \text{PL=long spear PL=tool knife PL=hollow basket PL=praised skinned.hide.rug fine} \]

\[ \text{da}=\text{tanodo} \quad \text{=lolo da}=\text{peppudo} \quad \text{a}=\text{laka} \]
\[ \text{3I=flow.NP.NFH=INCREASE} \quad \text{3I=wash.away.NP.NFH} \quad \text{SG=shelter} \]
Nuvu ma=tţedo    tannatanna du=bene pesi=bene
Nuvu 3S=go.NP.NFH quickly    to=plant from=plant
ma=suţedo =beye olaya a =bene liyagi
3S=go.onto.NP.NFH=FRUSTRATED upwards SG=plant smooth

a =tana da=tanado =lolo Nuvu ma=peppudodo =da =toyo
SG=flow  3I=flow.NP.NFH=INCREASE Nuvu 3S=wash.away.NP.NFH=PASSIVE=RESULT

a =ţe luvu ma=lodo
SG=animate star 3S=spend.time.NP.NFH
ma=sada Nuvu sadu =ma sa=pettodo tanatana
3S=hear.NP Nuvu voice=3S DS=go.away.NP.NFH flowing

Nuvu ma=nolodo =da a =dodo nuvu da=sadolada =haŋi
Nuvu 3S=change.into.NP.NFH=PASSIVE SG=animal owl 3I=speak.with.NP.FH=CONTINUOUS

nuvunuvu
mournfully
The Story of Nuvu

There is a man named Nuvu who has a bad head and usually a rough tongue. It displeases him to live with his neighbors so he goes away to live alone. He thinks that if he lives with people, then they will expect him to do all kinds of tasks. When he is alone, then he does what he wants. After several seasons living alone, he has a large pile of spears, knives, baskets, and skinned hide rugs.

One night, a star comes down to land. He walks a long time without warmth or food or shelter, until he sees a light from a campfire in the distance. That light is from Nuvu's campfire. The star hurries towards the light.

He says, "Will you give me some food?"

Nuvu says no, "I have only enough food for myself."

The star says, "Will you allow me to warm myself by your campfire?"

Nuvu says, "There is only enough light for myself."

The star says, "You have several fine skinned hide rugs. If you do not allow me to spend time at the campfire, I will put a rug around myself."

Then Nuvu shouts, "Leave those rugs alone! I made those for myself, not for lazy people who do not do their own tasks."

The star goes away and goes to a tall, smooth tree. Nuvu watches the star climb up the smooth trunk. The star peels off a large piece of bark from the tree and puts it around himself. Then the star starts to sing a magic spell.

The wind increases and pushes in dark clouds until they cover the whole sky. Rain begins to fall and so Nuvu goes into his hut. Soon after, the river begins to overflow and cover more and more of the camp. It flows around the shelter and washes away the spears and knives and baskets and fine skinned hide rugs. It flows even more and washes away the shelter.

Nuvu goes from tree to tree but cannot climb the smooth trunks. The river flows even more and Nuvu is washed away. The star listens as Nuvu's voice floats away.

Nuvu is changed into an owl who still speaks mournfully.