Chapter 1

Phonology

1.1 Consonants

Middle Pahran has 25 consonants as listed in Table 1.1. Both stops and fricatives can be distinguished on voicing, though /f/ has no voiced variant. There is also a strong retroflex series and both voiced and voiceless uvular stops. The retroflex rhotic varies by dialect, with northern dialects usually preferring the approximant realization and southern dialects preferring the tap approximation. More detail on dialect variation in ??.

For the purposes of this document, the approximant variant symbol /ɻ/ will be used unless a distinction needs to be made.

Table 1.2 shows the values of these consonants according to the romanization system used in this grammar. Most characters are identical to their IPA values, but there are a few changes to reflect common orthographic conventions. The underdot has been chosen to represent

Table 1.1: Consonants

<table>
<thead>
<tr>
<th>Manner</th>
<th>Labial</th>
<th>Alveolar</th>
<th>Retroflex</th>
<th>Palatal</th>
<th>Velar</th>
<th>Uvular</th>
<th>Glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>voiceless stop</td>
<td>p</td>
<td>t</td>
<td>ʈ</td>
<td>k</td>
<td>q</td>
<td>ʔ</td>
<td></td>
</tr>
<tr>
<td>voiced stop</td>
<td>b</td>
<td>d</td>
<td>ɖ</td>
<td>g</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nasal</td>
<td>m</td>
<td>n</td>
<td>η</td>
<td>g</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>voiceless fricative</td>
<td>f</td>
<td>s</td>
<td>ʂ</td>
<td>h</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>voiced fricative</td>
<td>z</td>
<td>ζ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>rhotic</td>
<td>r</td>
<td>r’/ɻ</td>
<td>j</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>approximant</td>
<td>ʋ</td>
<td>j</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>lateral</td>
<td>l</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
CHAPTER 1. PHONOLOGY

Table 1.2: Consonant Romanization

<table>
<thead>
<tr>
<th>Manner</th>
<th>Labial</th>
<th>Alveolar</th>
<th>Retroflex</th>
<th>Palatal</th>
<th>Velar</th>
<th>Uvular</th>
<th>Glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>voiceless stop</td>
<td>p</td>
<td>t</td>
<td>ṭ</td>
<td>k</td>
<td>q</td>
<td></td>
<td>'</td>
</tr>
<tr>
<td>voiced stop</td>
<td>b</td>
<td>d</td>
<td>ḍ</td>
<td>g</td>
<td>ġ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nasal</td>
<td>m</td>
<td>n</td>
<td>n</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>voiceless fricative</td>
<td>f</td>
<td>s</td>
<td>s</td>
<td></td>
<td></td>
<td></td>
<td>h</td>
</tr>
<tr>
<td>voiced fricative</td>
<td></td>
<td>z</td>
<td>z</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>rhotic</td>
<td></td>
<td>r</td>
<td>r</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>approximant</td>
<td>w</td>
<td>y</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>lateral</td>
<td></td>
<td>l</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1.1.1 Assimilation

Spirantization. The voiced stops /b g ḡ/ become fricatives between two vowels, as presented in (1.1). This change also affected /d/ historically, but is not synchronically active as spirantized /d/ merged with the phoneme /z/ created by an earlier intervocalic voicing rule (see section ??). This change is blocked by stop gemination (see below).

(1.1) (a) 'aba /ʔaba/ > [ʔaβa] 'rag'
      (b) dagaap /dagaːp/ > [daɣaːp] 'to clean'
      (c) baŋam /baɢam/ > [baʁam] 'truth'

Stop gemination. Any cluster of stops and nasals undergoes regressive gemination. This rule crosses morpheme boundaries and is commonly seen in derivatives and compounds, as in (1.2). This rule is fed by a nasal place assimilation rule where nasals following a bilabial or retroflex stop assimilate to the place of the stop. This rule bleeds the nasal deletion rule (see section 1.1.2), leading to a number of irregular verb stems.

(1.2) (a) 'un 'see' + -tak > 'uttak 'sight'
      (b) hop 'day' + tili 'middle' > hottili 'midday, noon'
      (c) kub(in) 'clan' + dik(ii) 'grandfather' > kuddik 'clan patriarch'

1 This is a common convention from Indian languages.
1.1. CONSONANTS

(d) *kub*(in) ‘clan’ + *puuk* ‘old woman’ > *kuppuuk* ‘clan matriarch’
(e) *luk* + *byinęęp* ‘to write sth’ > *lubbyinęęp* ‘to write (intrans)’

**Liquid gemination.** When the /l r ɻ/ come into contact across a syllable boundary, a progressive assimilation applies creating a geminate liquid. When /r/ is geminate, it becomes the trill [r], and in dialects where the retroflex is realized as a tap [ɽ] it also becomes a trill. This rule bleeds the liquid deletion rule (see section 1.1.2 with geminate liquids being no longer subject to deletion.

(1.3) (a) *gar-* ‘prone to, -happy’ + *luttwakëp* ‘to throw things’ > *garruttwakëp*

(1.4) (a) *qaap* (root: *qar-*) ‘to bite’ > *muqarrat* ‘She bit it (animate)’
   (b) *pamaap* (root: *pamal-*) ‘to smash > *mupamallat* ‘She smashed it (animate)’

(1.5) (a) *dagaap* (root: *dagal-*) ‘to be clean’ > *dagallat* ‘It (animate) was clean’
   (b) *paqaap* (root: *paqar-*) ‘to be fat or thick’ > *paqarrap* ‘It (animate) was fat’

1.1.2 Deletion

**Nasal deletion.** When a nasal appears before a consonant within the same coda, it is deleted and the preceding vowel is lengthened and nasalized. This rule is historical, however it remains visible in alternations of vowel stems, where it interacts with stop gemination.

(1.6) (a) *kant-* ‘tell’ *kattëp* ‘to tell’ *dakąątsuhok* ‘I told (perfective) it.’
   (b) *puzind-* ‘boat (v)’ *puziddip* ‘to boat’ *puzęętta* ‘I boat’

**Liquid deletion.** The liquids /l r ɻ/ are deleted in the coda of a syllable, leaving compensatory lengthening in the vowel. This rule is visible in those scenarios where the liquid may resurface due to morphological rules, however this only occurs in relationship to other rules, namely the liquid gemination rule in section 1.1.1 and the glottal deletion rule later in this section.

**Glottal deletion rules.** Both /h/ and /ʔ/ are deleted when following a consonant. Due to historical developments, this deletion occurs at different stages. This is most notable in cases where nasal deletion and stop gemination are possible. /ʔ/ is deleted early, altering syllable structure and bleeding nasal deletion to allow stop gemination. /h/ is deleted after
vowel nasalization, so the nasalization may occur before the /h/ is deleted if the syllable structure requirements are met.

(1.7) *trint-* ‘understand’
+*hok > datrinhok > datrētthok > datrētōk ‘I understand it.’
+*‘aas > datrīnt’aas > datrint’aas > datrittaas ‘I am understood.’

This is shown in (1.7), where the addition of the /h/-initial suffix -hok (inanimate agreement), triggers nasal deletion before the /h/ is deleted\(^2\), while the addition of the /ʔ/-initial -‘aaṣ (inverse/passive) causes the /ʔ/ to be deleted early in the derivation, thus removing the syllabic structure environment for nasal deletion and favoring stop gemination.

This contrasts with this rule’s relationship with liquid deletion, which occurs after both /h/-deletion and /ʔ/-deletion, thus leading to the surfacing of underlying liquids in both circumstances.

(1.8) *lupil-* ‘request’
+p > lupup ‘to request’ (infinitive)
+hok > dalupilhok > dalupilok ‘I request it.’
+‘aaṣ > daupil’aas > dalupilaaṣ ‘I am requested’

1.1.3 Other.

**Final devoicing.** Voiced oral stops become devoiced at the end of a word. Again, this rule is visible when morphology allows the historical voiced consonant to surface. Such surfacing can occur with dual number marking on nouns, as seen in

(1.9) (a) *ni’it* ‘lake’ *ni’idla* ‘(two) lakes’
(b) *pinük* ‘crow’ *pinügla* ‘(two) crows’

### 1.2 Vowels

Middle Pahran has nine monophthongs as seen in Table 1.3. All vowels appear in both short (Table 1.3a) and long (Table 1.3b) variants. In addition, all non-high vowels can be nasalized (Table 1.3c).

Table 1.4 shows the vowels as represented by the romanization system used in this grammar. Umlauts are used both to indicate front vowel harmony also applies to the final form, hence -hok, which may be considered a liquid.

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

<table>
<thead>
<tr>
<th>Long</th>
<th>Front</th>
<th>Central</th>
<th>Back</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>iː</td>
<td>urː</td>
<td>uː</td>
</tr>
<tr>
<td>Mid</td>
<td>eː</td>
<td>øː</td>
<td>øː</td>
</tr>
<tr>
<td>Low</td>
<td>aː</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nasalized</th>
<th>Front</th>
<th>Central</th>
<th>Back</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>ëː</td>
<td>ůː</td>
<td>ūː</td>
</tr>
<tr>
<td>Mid</td>
<td>ëː</td>
<td>ůː</td>
<td>ūː</td>
</tr>
<tr>
<td>Low</td>
<td>ë:</td>
<td>ů:</td>
<td>ū:</td>
</tr>
</tbody>
</table>
rounded vowels and one of the back unrounded vowels. Long vowels are marked by doubling the vowel, and nasalization is indicated using an ogonek. More on the choices behind this romanization scheme can be found in Corley [2016].

The secondary cardinals [y u ø γ] occur as a result of vowel harmony (see section 1.2.1, however minimal pairs of the back rounded vowels [u γ] with their front variants [i e] can result due to the interaction of the above rules with morphology. This is illustrated in examples 1.10 and 1.11. In 1.10 a minimal pair of [e γ] morphologically. Since the [e] of mamep exists in the root mame, it is unaffected by back harmony. However, in mamëp, the root is mam-, and epenthetic /i/ is inserted before the infinitive suffix -p, where it then undergoes both height and back harmony, resulting in surface /ɤ/.

(1.10) (a) mamep 'to show' (root: mame-)
     (b) mamëp 'to be ashamed (root: mam-)

(1.11) (a) sibaw 'how many'
     (b) sibaw 'you estimate'

1.2.1 Vowel Harmony

Middle Pahran has both height and advancement harmony. Advancement harmony begins at the root and extends in both directions to affixes, with /i e/ triggering front harmony and /u o/ triggering back harmony.

(1.12) (a) bip 'to select' sibihök 'you select it'
     (b) bup 'to catch' sibuhok 'you catch it'

Height harmony is triggered by /e o a/, which lower all following vowels starting within the root. In addition, /e o/ can trigger lowering when present in a prefix.
A final note, the vowel /a/ is transparent to advancement harmony, unless it is the only vowel in the root, in which case it triggers back harmony. It does always trigger lowering harmony from the root but does not trigger lowering from a prefix.
Chapter 2
Morphosyntax

2.1 Nouns

Nouns in Middle Pahran inflect for number (singular, dual, plural), and a subset of nouns inflect for their possessor. There are also four genders: masculine, feminine, animate, and inanimate, where masculine and feminine can merge to a 'rational' number in some cases. This section will outline the gender and number systems for Middle Pahran nouns and explain the obligatory possession markers that appear on some nouns.

2.1.1 Gender

Middle Pahran has four genders: masculine, feminine, animate, and inanimate. Masculine and feminine refer to humans who are old enough to talk. These can be merged to rational in agreement (see sections 2.2 and 2.3). Animates include most animals, flowing water, infants and toddlers, most celestial phenomena, the human mind, and unpossessed or default possessed body parts (see section 2.1.3 for how gender interacts with obligatory possession). Inanimate includes inanimate objects, standing water, and most abstract concepts. Some examples of common terms in each gender are given in Table 2.1.

Gender assignment in Middle Pahran is entirely semantic. Occasionally apparent exceptions occur for cultural reasons. For instance, samep 'Sun' is masculine and qen 'Moon' is feminine because of old Pahran mythology that they are male and female lovers, which is paired with cultural associations of the Sun with masculinity and the Moon with femininity. There are also cases where a change in gender indicates a different meaning. For instance daa meaning 'sound' takes inanimate gender, but when it is used to mean 'human voice', it is animate.

Where there is a word that can be either masculine or feminine, such as nidlisü 'alchemist' or 'aame 'person', the gender is selected based on
Table 2.1: Examples of gender assignment

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Animate</th>
<th>Inanimate</th>
</tr>
</thead>
<tbody>
<tr>
<td><code>papok</code> 'man'</td>
<td><code>tawzaa</code> 'woman'</td>
<td><code>bara</code> 'dog'</td>
<td><code>paqanem</code> 'hammer'</td>
</tr>
<tr>
<td><code>kuddik</code> 'clan patriarch'</td>
<td><code>kuppuuk</code> 'clan matriarch'</td>
<td><code>lu</code> 'frog'</td>
<td><code>tim</code> 'trousers, pants'</td>
</tr>
<tr>
<td><code>samep</code> 'Sun'</td>
<td><code>qen</code> 'Moon'</td>
<td><code>batlaam</code> 'river'</td>
<td><code>pitiu</code> 'standing water'</td>
</tr>
<tr>
<td><code>piiti</code> 'little girl'</td>
<td><code>dip</code> 'boy'</td>
<td><code>numu</code> 'infant, toddler'</td>
<td><code>taa</code> 'fly'</td>
</tr>
<tr>
<td><code>nidlisü</code> 'alchemist'</td>
<td><code>aame</code> 'person'</td>
<td><code>diziiwi</code> 'hand'</td>
<td><code>gammo</code> 'corpse'</td>
</tr>
<tr>
<td><code>fatee</code> 'child'</td>
<td></td>
<td><code>pağga</code> 'star'</td>
<td><code>taan</code> 'tree'</td>
</tr>
</tbody>
</table>

context, agreeing with the referent. If the gender of the referent is unknown, or if there is a mixed male-female group, then gender defaults to masculine for adults and feminine for children (`fatee`). More on gender agreement can be found under section 2.2.1.

2.1.2 Number

Middle Pahran inflects nouns for three numbers: singular, dual, and plural. Singular indicates a single item and is the unmarked form of the noun. By default, the dual is formed by the suffix `-la` and plural by the suffix `-nu`. However, various phonological processes and historical changes have interacted with these suffixes.

Where the stem ends in a short vowel, an irregular change caused the vowel of `-la` and `-nu` to be deleted. As a result, plural is marked only by a final `-n`, and dual is expressed by lengthening of the final vowel, due to liquid deletion.

In singular, a stem with a historically voiced stop will undergo final devoicing. The historical voicing resurfaces in the dual.

For stems that historically ended in a liquid that is now a long vowel, the historical rhotic will resurface in the dual the initial /l/ of `-la` assimilate, creating a geminate. In dialects where the rhotics are produced as taps, geminate taps become trills.

All stops undergo regressive gemination with the /n/ in `-nu`. In addition, bilabial and retroflex stops and nasals also
2.2. VERBS

Table 2.2: Nominal number inflection

<table>
<thead>
<tr>
<th>Declension</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
<th>English Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>bas</td>
<td>basla</td>
<td>basno</td>
<td>'belt'</td>
</tr>
<tr>
<td>II</td>
<td>aame</td>
<td>aamee</td>
<td>aamen</td>
<td>'person'</td>
</tr>
<tr>
<td>III</td>
<td>linit</td>
<td>linitla</td>
<td>lininnu</td>
<td>'shell; bark'</td>
</tr>
<tr>
<td></td>
<td>'uttak</td>
<td>'uttakla</td>
<td>'uttanno</td>
<td>'sight'</td>
</tr>
<tr>
<td></td>
<td>bun</td>
<td>bunla</td>
<td>bunnu</td>
<td>'stream'</td>
</tr>
<tr>
<td>IV</td>
<td>gutip</td>
<td>gutipla</td>
<td>gutimmu</td>
<td>'blanket'</td>
</tr>
<tr>
<td></td>
<td>dip</td>
<td>dipla</td>
<td>dimmü</td>
<td>'small boy'</td>
</tr>
<tr>
<td></td>
<td>taan</td>
<td>taanla</td>
<td>taanño</td>
<td>'tree'</td>
</tr>
<tr>
<td></td>
<td>bwam</td>
<td>bwamla</td>
<td>bwammo</td>
<td>'seed'</td>
</tr>
<tr>
<td>Va</td>
<td>bawkee</td>
<td>bawkella</td>
<td>bawkeenö</td>
<td>'language'</td>
</tr>
<tr>
<td>Vb</td>
<td>saa</td>
<td>saṛṛa</td>
<td>saan</td>
<td>'flower'</td>
</tr>
</tbody>
</table>

2.1.3 Obligatory Possession

2.2 Verbs

2.2.1 Agreement and Transitivity

There are three classes of verbs defined by how they handle agreement. Transitive verbs use a direct inverse system of agreement using the hierarchy in (2.1). If the subject is higher in the hierarchy than the object, than it takes an agreement prefix, and the object takes an agreement suffix. If the subject is lower on the hierarchy than the object, it takes an agreement suffix while the object takes the prefix, and the inverse marker -'aas is added as a suffix. One exception is inanimate nouns, which may never serve as the subject of a transitive verb and instead must be part of an instrumental construction, most commonly with the instrumental applicative (see section 2.2.4), when they occur as a semantic agent.

(2.1) 1 > 2 > 3 rat > 3 an > (3 inan)

Intransitive verbs are divided into active and stative verbs. Active verbs take only agreement prefixes, and as with transitive verbs an inanimate may not occur as the subject. Semantically these active verbs usually denote meaning that involve the subject taking an action. Stative verbs take agreement suffixes and do allow inanimate subjects. Stative verbs usually denote the subject's state of being, including most meanings that English would tend to use adjectives for.

These agreement prefixes and suffixes encode for the person and gender of the noun they agree with. Agreement prefixes and suffixes differ
Table 2.3: Transitive verb agreement

<table>
<thead>
<tr>
<th>Subject</th>
<th>1</th>
<th>2</th>
<th>3 masculine</th>
<th>3 feminine</th>
<th>3 animate</th>
<th>3 inanimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>da- -go</td>
<td>da- -sun</td>
<td>da- -lad</td>
<td>da- -hok</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>da- -’aaṣ- go</td>
<td>si- -sun</td>
<td>si- -lad</td>
<td>da- -hok</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 masculine</td>
<td>da- -aaṣ-sun</td>
<td>si- -aaṣ- sun</td>
<td>pa- -son</td>
<td>pa- -lad</td>
<td>pa- -hok</td>
<td></td>
</tr>
<tr>
<td>3 feminine</td>
<td>da- -aaṣ-sun</td>
<td>si- -aaṣ-sun</td>
<td>mu- -son</td>
<td>mu- -lad</td>
<td>mu- -hok</td>
<td></td>
</tr>
<tr>
<td>3 animate</td>
<td>da- -aaṣ- lad</td>
<td>si- -aaṣ- lad</td>
<td>pa- -aaṣ- lad</td>
<td>mu- -aaṣ- lad</td>
<td>wa- -lad</td>
<td>wa- -hok</td>
</tr>
<tr>
<td>reflexive</td>
<td>da- -kip</td>
<td>si- -kip</td>
<td>pa- -kip</td>
<td>mu- -kip</td>
<td>wa- -kip</td>
<td></td>
</tr>
</tbody>
</table>

Table 2.4: Intransitive verb agreement

<table>
<thead>
<tr>
<th>Subject</th>
<th>Active</th>
<th>Stative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>da- -ta</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>si- -go</td>
<td></td>
</tr>
<tr>
<td>3 masculine</td>
<td>pa- -sun</td>
<td></td>
</tr>
<tr>
<td>3 feminine</td>
<td>mu- -sun</td>
<td></td>
</tr>
<tr>
<td>3 animate</td>
<td>wa- -lat</td>
<td></td>
</tr>
<tr>
<td>3 inanimate</td>
<td>hok</td>
<td></td>
</tr>
</tbody>
</table>

in their encoding of person, with prefixes distinguishing masculine and feminine, while the suffixes merge them to rational.

Number agreement is separate from this system, with two suffixes used to agree with the number of the subject, -hii for dual and -hen for plural.

2.2.2 Aspect and Mood

There are five aspect and mood suffixes, which are attached to the stem before the valency and person agreement suffixes, but after the subject number agreement suffixes. The aspect and mood suffixes are mutually exclusive. This section will describe each of these suffixes and their usage.

The habitual -pu indicates events that occur continuously or regularly over an extended period. This is most commonly applied to rational or animate subjects and active or transitive verbs, as seen in (2.2). In (2.2 a) the habitual marker makes the shouting into a habitual activity, perhaps something that happy people shouting do daily or just occasionally and different times. In (2.2 b) the habitual is missing and the bare, aspect-less verb defaults to an event that is currently happening (or happened
at some point) rather than a habit or regular occurrence.

(2.2) (a) Pafyakalêppo 'aamen gi gara
pa-fyakal-hen-pu 'aame-n gi gara
3M-shout-PL-HAB person-PL REL happy
'Happy people shout.'

(b) Pafyakalêppo 'aamen gi gara
pa-fyakal-hen-pu 'aame-n gi gara
3M-shout-PL-HAB person-PL REL happy
'Happy people are shouting.'

While the habitual can be used with stative verbs, it is far less common, and the meaning is not as rigid, as seen in (2.3). In (2.3 a) the habitual forces the reading that the sun shines every day, but in (2.3 b), both readings are available. That is to say, in (2.3 b) we can be saying that it is currently day time and the sun is out and shining, or that the sun shines every day. Some grammarians absolutely insist that the habitual is required on inactive verbs, but in practice its usage fades throughout the Middle Pahran period.

(2.3) (a) Biziipüsün samep
biziṛ-pu-sun samep
shine-HAB-3R sun
'The sun shines.'

(b) Biziisün samep
biziṛsun samep
shine3R sun
'The sun is shining' or 'The sun shines.'

It should be noted that adverbs can require a certain aspect by virtue of their semantics. This is an important note for learners and might help as a test for which aspect you need. For instance, in (2.4), the adverb mağa 'often' must occur with the habitual, since the adverb itself emphasizes the habitual nature of the event.

(2.4) (a) Pafyakalêppo mağa 'aamen gi gara
pa-fyakal-hen-pu mağa 'aame-n gi gara
3M-shout-PL-HAB often person-PL REL happy
'Happy people often shout.'

(b) *Pafyakalën mağa 'aamen gi gara

Finally, the habitual need not be global but can be restricted to a time period. This is illustrated in (2.5), where the habitual activity of walking in the pastures only occurred during the speaker's time living in the country.
(2.5) *Mahok* | *sagep* | *bahok* | *tuturs* | *dabisiiniipü* | *mağa*
---|---|---|---|---|---
*ma-hok* | *sag-p* | *ba-hok* | *tuturs* | *da-bisin-hii-pu* | *mağa*
**MA-3I** | **stay-INF** | **BA-3I** | **country** | **1-walk-PL-HAB** | **often**

*bahok* \(\text{\textquoteleft}i\text{\textquoteright}iban\).
*ba-hok* \(\text{\textquoteleft}i\text{\textquoteright}iba-n*
**BA-3I** | **pasture-PL**

"During our residence in the country we often walked in the pastures."

The experiential -\textit{tri}"

The perfective -\textit{su} indicates events that are seen as complete, usually as viewed from the end of the event. As such, it is frequently seen in descriptions of events in the past, as seen in (2.6) where both the cat’s jumping action in (2.6 a) and the arrival at the river (2.6 b) are in the past.

(2.6) (a) *Wakaposo* | *taba\textquoteright ezë* | *bahepök* | *meęp*
---|---|---|---
*wa-kapo-su* | *taba\textquoteright izi* | *bahep-hok* | *meęp*
**3A-Jump-PFV** | **cat-DIM** | **on.top-3I** | **table**

‘The cat jumped up onto the table.’

(b) *Darimmahensö* | *balat* | *batlaam*
---|---|---
*da-rimma-hen-su* | *ba-lat* | *balaam*
**1-arrive-DU-PFV** | **BA-3R** | **river**

‘We arrived at the river.’

However, the perfective is not tense dependent and can refer to events that reach their completion in the present, as exemplified by (2.7), where the action of arriving is completed in the present time frame, indicated by the perfective in Pahran and the present perfect in English.

(2.7) *Sirimmasö* | *faapabe*
---|---
*si-rimma-su* | *faa-pabe*
**2-arrive-PFV** | **too-soon**

‘You have come too soon.’

This can also distinguish events that reach completion in the present from events that are in process in the present. In (2.8 a), the perfective implies that the rain has completely stopped and is no longer falling. By contrast with no perfective morphology, (2.8 b) implies that the rain is in the process of tapering off, perhaps having slowed down but not completely stopped in the present time frame.

(2.8) (a) *Suzasuhok* | *laaro*
---|---
*suza-su-hok* | *laaro*
**stop-PFV-3I** | **rain**

‘The rain has stopped.’
(b) **Suzahok** laaro
   suza-hok laaro
   stop-3I rain
   'The rain has stopped.'

The inceptive -**qe** indicates events which are framed at their starting point or changes of state. The first usage is illustrated in (2.9), where the sunrise is naturally viewed as a starting point to the sun’s ascension toward the noon zenith, and in (2.10) where the emphasizing the sudden start of the rainstorm.

(2.9) **Panataqë** hop samep
   pa-nata-qe hop samep
   3M-rise-INC now sun
   'The Sun is rising now.'

(2.10) **Miqehök** laaro
   mi-qe-hök laaro
   fall-INC-3I rain
   'The rain came down.'

When paired with a perfective, the inceptive can assert a sequence of events, similar to a frame of “first ... then ...”. This is illustrated in (2.11), where the first verb is in the perfective, denoting a completed action, then the second verb is inceptive, indicating that the thinking should be completed before the acting can start.

(2.11) **Qopiqansü** laqoqoqë
   qo-piqan-su la=qo-qom-qe
   IMP-think-PFV then=IMP-do-INC
   'Think, then act.'

The use of -**qe** to indicate a change in state is shown in (2.12) where the question is whether the interlocutor is now comfortably warm, where they were presumably uncomfortably cool prior to this. In general, the use of the inceptive with a stative verb will refer to some change of state.

(2.12) **Tappipaqegö?**
   tan-pipa-qe-go
   enough-hot-INC-2
   'Are you warm enough now?'

The irrealis -**um** indicates events that are imagined or yet unrealized. This is the typical marking used for future events, as seen in the examples in (2.13). Here, (2.13 a) and (2.13 b) both refer to events that are expected to occur in the future, but are not yet realized. In (2.13 c), it refers to the fact that the sun will be in the state of shining in the future.
(2.13) (a) *Paqomomok pa-qom-'um-hok subınlam gi*
     dip ṛappo subınlam gi
     3M-do-IRR-3I boy that-M trip REL
     *diğeröm*
     diğee-um
     wonderful-IRR
     'That boy will have a wonderful trip.'

     (b) *Dafusgu'um punok faaba bumis*
     da-fusgu-'um pun-hok faaba bumis
     1-run-IRR PUN-3I port day.after.tomorrow
     *'I will run to the port the day after tomorrow.'*

     (c) *Biziṛümsün samep bahok 'ama'i*
     bizir-'um-sun samep bahok 'ama'i
     shine-IRR-3R sun BA-3I tomorrow
     *'The sun will shine tomorrow.'*

Future events lean very heavily toward using the irrealis form even when they are fairly certain to occur, however one can use aspect markers in narration of future events in order to clarify the temporal relationship of events. For instance, in (2.14), the speaker is expressing that their mixing of potions will occur entirely within the time while the interlocutor is at the lecture, using the perfective to emphasize the potion-mixing as a complete event that occurs within the time frame of the lecture going. Meanwhile, the lecture-going event as a point of reference remains in irrealis as it is a future event not yet realized.

(2.14) *Danidlisühök sahanno mahǫǫp sırakanomok*
     da-nidli-su-hok sahat-nu mahǫǫp si-rakan-'um-hok
     1-mix-PFV-3I potion-PL while 2-listen-IRR-3I
     *psırakattak*
     psırakattak
     lecture
     'I will mix potions while you go to the lecture.'

In addition to events that are expected in the future, it is also used for any event that is in some way imagined. For instance, (2.15) uses the irrealis when expressing the speakers’ wishes, which are of course a definite future event but rather something that the speaker imagines in a preferred world. In (2.16), this refers not to a future event, but a general timeless statement, the interlocutor should *always* write clearly. Indeed, modals such as *qooṣ* typically require the irrealis.

(2.15) *Daruka hew suza'omașok pabe laaro*
     da-ruka hew suza-‘um-hok pabe laaro
     1-hope CMP stop-IRR-3I soon rain
     *'I hope the rain will stop soon.'*
2.2. VERBS

(2.16) Sibyinimüm qoos dagaat
si-byinim-um qoos dagal-t
2-write-IRR should clean-ADV
‘You should write more clearly.’

The iterative. In addition to these suffixes, there also exists an iterative aspect which is formed by reduplicating the onset and nucleus of the first syllable of the verb root. This indicates an event that occurs repeatedly during a short period. This is exemplified in (2.17), where the iterative is used to indicate that striking the iron occurred a number of times in succession.

(2.17) Paqeqemök qamoo ‘ilök paqanem
pa-RDP-qem-hok qamoo ‘il-hok paqanem
3M-ITR-strike-3I iron IL-3I hammer
‘He pounded the iron with a hammer.’

This iterative does not conflict with aspect/mood suffixes. In most cases, the combined effect of iterative and another marker is compositional, however when it is combined with an iterative, it can indicate a gradual increase in some quality, as seen in (2.18), where the verb suugap ‘to be loud’ is conjugated as both iterative and inceptive, as well as bearing the derivational bi- ‘more’, to indicate that the loudness of the drum is increasing in steps.

(2.18) Bısuusuugaqëhok daa mahok dannemmu.
bi-RDP-suuga-qe-hok daa ma-hok dannem-nu
more-ITR-loud-INC-3I sound MA-3I drum-PL
‘The sound of the drum became louder and louder.’

2.2.3 Valency

There are two major valency changing operations in Middle Pahran, both involving suffixes that fit into a slot immediately after the aspect slot. First, the inverse -aaṣ, when used on a transitive verb with only one person agreement marker marks a passive construction with the subject left unknown.

The suffix -ka indicates a causative which can be applied to transitive and active intransitive verbs. Active intransitive verbs become transitive, with the causer as the subject and the causee as the object, whereas in a transitive verb, the patient is no longer marked on the verb and must be introduced in a prepositional phrase with pun-, while again the causer becomes the subject and the causee the object. Due to the inverse person marking system, at times both -ka and -aaṣ must occur on the same verb, in which case they merge to -kaaṣ.
There are also derivational methods for changing valency. The prefix *luk-* derives an active verb from a transitive verb.

### 2.2.4 Applicatives

There are three applicatives in Middle Pahran, the instrumental -(i)lök, locative -bahok, and dative/benefactive -punok, each of which promotes the corresponding oblique argument to object position. There is also a pseudo-applicative -mahok which is applied rarely to reintroduce a subject in a passive construction. All of these applicatives are transparently derived from Class I prepositions and retain the same agreement morphology as their preposition etyma as well as being interchangeable with those prepositions (see section 2.3.1).

Applicatives typically pre-empt the object of a transitive verb in agreement, however incorporated objects may remain attached to the verb, especially for more lexicalized compounds, as seen in (2.19), where *tinsüdaap* is a lexicalized verb incorporation meaning "to sing, to play a wind instrument" and an instrumental applicative is used to introduce the flute.

(2.19) *Patisüdaalök*  
\[\text{pa-tinsú-dar-il-hok la'o} \]  
3M-music-speak-APL.INS-3I flute  
'He played his flute.'

All of the applicatives are clitics which do not respect vowel harmony.

#### The instrumental applicative

(2.20) *Guṇēeso’aasilök*  
\[\text{guuṇıṛ-su-aaş-il-hok ramee ’aplat nunı} \]  
3I-roll-PFV-INV-APPL.INS-3I ball AP-3A baby  
'The ball rolled away from the baby.'

(2.21) *Guṇuşu’aasilök*  
\[\text{guuṇ-su-’aas=il-hok lutta mahok mipt gara ’amme} \]  
roll-PFV-INV=APPL.INS-3I spool MA-3I thread across floor  
'The spool of thread rolled across the floor.'

#### The locative applicative

(2.22) *Qomokbat*  
\[\text{qo-muk=ba-t satte} \]  
IMP-sit=APPL.LOC-1 here  
'Sit here.'
2.3. PREPOSITIONS

2.3.1 Class I Prepositions

Class I prepositions agree with their objects in person, number, and gender. In agreement they distinguish three genders (rational, animate, inanimate), three numbers (singular, dual, and plural) and three persons (see section 2.1 for more about nominal categories of gender and number). The agreement markers are related to the second agreement position on transitive verbs. The base agreement paradigm is presented in Table 2.5, with the note that all agreement affixes are affected by vowel harmony and other phonological changes. Class I prepositions form a closed class of ten lexical items, the use of which are detailed below.

Ba-

The preposition ba- is a general locative preposition, translatable as "at, in, on, by". The paradigm of ba- is presented in . The use of ba in locative expressions is illustrated below in (2.24-2.26). In (2.24), we see it used in the sense of 'on', though in this case ba- is somewhat ambiguous, indicating that the place that the cat jumped to is 'on' or maybe 'near' the table. In (2.25) we also have a general idea that the traveling is occurring in the
vicinity of the forest, probably within it. Finally 2.26 indicates that the plants are somewhere around the window, likely beside or 'in' it.

(2.24) *Wakaposo* taba’eze bahok męep.
    wa-kapo-su taba-izi ba-hok męep
    3A-jump-PFV cat-DIM BA-3I table
    ’The cat jumped onto the table.’

(2.25) *Sısubę̈trę* bahok taanpoo?
    si-subin-tri bahok taanpoo
    2-traveling 1-EXP BA-3IN
    ’Have you travelled in the forest?’

(2.26) *duhok* mappo bulok numıp gi ‘ihihök bahok
    du-hok mappo bul-hok numıp gi ‘ihi-hok ba-hok
    stand-3I box BUL-3I plant REL grow-3I BA-3I
    ’idibap.
    ’idibap
    window
    ’A box of growing plants stood in the window.’

In temporal expressions, *ba-* can be used when indicating that something occurred at a defined point in time. This is illustrated in (2.27), where the object of *bahok* is *hottili* ‘midday’. Note that this must refer to a point in time, not a duration or period of time (for handling periods of time and duration, see section 2.3.1).

(2.27) *Bahok* hottili, dakoponën baqebök naket.
    ba-hok hottili da-kopon-hen baqeb-hok naket
    BA-3I midday 1-eat-PL beside-3I road
    ’At midday we ate beside the road.’

*Ba-* is also used to signify alienable possession, such as expressions of ownership of animals, as in (2.28) or inanimate objects (2.29). The possessor is the object of the preposition, the speaker in (2.28) and the girl
2.3. PREPOSITIONS

Table 2.6: Paradigms for ma- and ’ap-

<table>
<thead>
<tr>
<th>Person</th>
<th>Gender</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
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<tbody>
<tr>
<td>First</td>
<td>mat</td>
<td>mataa</td>
<td>matan</td>
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<tr>
<td>Second</td>
<td>maq</td>
<td>magoo</td>
<td>magon</td>
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<tr>
<td>Third</td>
<td>rational</td>
<td>mazon</td>
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<tr>
<td></td>
<td>animate</td>
<td>malat</td>
<td>malan</td>
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<tr>
<td></td>
<td>inanimate</td>
<td>mahok</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Person | Gender | Singular | Dual  | Plural |
<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>First</td>
<td>atta</td>
<td>attaa</td>
<td>attan</td>
<td></td>
</tr>
<tr>
<td>Second</td>
<td>aġgo</td>
<td>aġgoo</td>
<td>aġgon</td>
<td></td>
</tr>
<tr>
<td>Third</td>
<td>rational</td>
<td>apson</td>
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<td></td>
</tr>
<tr>
<td></td>
<td>animate</td>
<td>aplat</td>
<td>aplan</td>
<td></td>
</tr>
<tr>
<td></td>
<td>inanimate</td>
<td>apok</td>
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</tr>
</tbody>
</table>

in (2.29). Note that first and second person pronouns are normally not expressed as a free pronoun, but rather left implicit by agreement as in (2.28). Inalienable possession is marked with obligatory possession markers (see section 2.1.3) or the preposition ma- (see section 2.3.1).

(2.28) Tuzılat  taba  bat.
tuzi-lat  taba  ba-t  
black-3A  cat  BA-1S  
’My cat is black.’

(2.29) Taqso’aṣok  pikki  bazon  pitti
taq-su-‘aṣ-hok  pikki  ba-son  pitti  
break-PFV-INV-3I  doll  BA-3R  little.girl  
’The little girl’s doll broke.’

Ma- and ’ap-

The prepositions ma- and ’ap- can both be translated as "of" or "from" in some of their uses, however they have very different usage across the board. Paradigms for ma- and ’ap- are shown in Table 2.6.

Ma- can mean "of, from" in a number of abstract senses. Its first use is in a structure indicating that the object is created by or originating from some person or thing, as seen in (2.30-2.32). In (2.30), the tricks are a performance by the monkey, hence the monkey is the source. In (2.31), the squirrel built the nest, and therefore has possession of the nest.
"Qamoo laughed at the monkey's tricks."

"The squirrel's nest was hidden by drooping boughs."

"Their voices sound very happy."

"The sound of the drums grew louder and louder."

Note that the source/creator meaning of ma- allows a distinction with the possessive function of ba (see section 2.3.1). In (2.34 a) the book is owned by the alchemist, whereas (2.34 b), refers to a book that was written by the alchemist. This has lead to an extension in usage into general inalienable possession for nouns that are not obligatorially possessed, as in (2.35) where sagres 'village' is inalienably possessed by duprakwë 'uncle (father's brother)' (while duprakwe is itself inalienably possessed by the speaker, using obligatory possession suffixes (see section 2.1.3).

"I saw the book owned by the alchemist."

"I saw the book by the alchemist."

"The village is inalienably possessed by duprakwë 'uncle (father's brother)' (while duprakwe is itself inalienably possessed by the speaker, using obligatory possession suffixes (see section 2.1.3)."
'We visited my uncle’s village, the largest village in the world.'

It can be also be used to indicate composition. In (2.36) *mazon* is used to indicate that the company is made up of soldiers, and in (2.37) *mahok* indicates that the wreath is made of flowers.

(2.36) *Wabunahën kinipüü mazon dattwanno bahepök*

wa-buna-hën kinipüü ma-son dattwan-nu bahep-ok
3A-march-PL company MA-3RAT soldier-PL on.top-3IN
twu dat gara saapew.
twu dat gara saapew
hill and across meadow

'A company of soldiers marched over the hill and across the meadow.'

(2.37) *Biṛa pitiin gi dusgut'ilök 'azen*

bira pitti-n gi dus-gut=il-hok ‘aze-n
many little.girl-PL REL head-cover=APP.INS-3I circle-PL

*Mahok saaq hee muba’añ=hee humlat kimih*

ma-hok sar-n hee mu-ba’a’o-hen hum-lat kimih
MA-3I flower-PL FOC 3F-dance-PL HUM-3A fire

'Many little girls with wreaths of flowers on their heads danced around the bonfire.'

*Ma-* can also be used to mean 'among' (2.38), where it is used to indicate that the poppies are growing 'among' (scattered within) the wheat. Similarly, it can be used to mean 'within, in' when referring to an overall environment or situation as in (2.39), where *mahok* controls *laaro* 'rain', indicating that the birds are (hypothetically) in the rain.

(2.38) *Mahok tutu hee 'ihihök pubbwam gi mirahök*

ma-hok tutu hee 'ihi-hok pubbwam gi mira-hok
MA-3IN wheat FOC grow-3IN poppy REL tall-3IN

*Sanohok buk.*

sano-hok buk
red-3IN and

'Among the wheat grew tall red poppies.'

(2.39) *Watiki tii mahok laaro kay?*

wa-tiki tii ma-hok laaṛo kay
3A-sing bird MA-3I rain no

'Does the bird sing in the rain?'

When used in expressions of distance, *ma-* generally indicates that an event occurred along that distance, similar to English 'for' in similar expressions. In (2.40) we see this applied to *ti tiza* 'a few *tiza*' indicating that the sailing occurred for that distance.
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(2.40) Dapuzę́ ñë́ tén ginüm gralat batlaam mahok ti tiza.

da-puzint-hen ginüm gara-lat batlaam ma-hok ti tiza
1-boat-PL  down  GARA-3A river  MA-3I few tiza

'We sailed down the river for several tiza.'

In temporal expressions, it indicates 'during', as seen in (2.41), where it is used to ask whether the neighbors leave during the monsoon season, and in (2.42), in which mahok controls the phrase sagep bahok tutırıs 'stay in the country' which refers to an event that occurred over a period of time. Note the the difference between this usage and the temporal usage of ba-, which is used with a point in time rather than a period of time (see section 2.3.1).

(2.41) Paapo pawokwaammo mahok gatlaaro kay?
pa-aapo pawokwaap-nu ma-hok gatlaaro kay
3M-leave neighbor-PL MA-3I monsoon Q

'Do your neighbors leave during the monsoon season?'

(2.42) Mahok sagep bahok tutırıs dabisinüpü mağa
mahok sag-p ba-hok tutürs da-bisin-hi-pu maga
during stay-INF at-IN country 1-walk-PL-HAB often
bahok 'i'iban
ba-hok 'i'iba-n
at-3IN pasture-PL

'During our stay in the country we often walked in the pastures.'

By contrast, 'ap-' is usually used in a simple ablative sense "out of, away from". This meaning is present in (2.43-2.45). In (2.43) it indicates the motion of the leaves away from the tree (specifically down from the tree). In (2.44) it indicates the motion of the wind coming from the west. Finally, in (2.45 it indicates the motion of the hat away from the speaker (note here that it is explicit where the hat is blowing away from, whereas with the English expression this can be left implicit).

(2.43) Mi'úmaasööki gawammo 'apok taan kay?
mi-'um-åas-hok-ii gwap-nu 'ap-hok taan kay
fall-IRR-INV-3IN-APPL.INS leaf-PL from tree no

'Have all the leaves fallen from the tree?'

(2.44) Da'ibüüśü'aašlat suus 'apok howt garat pagowët
da-'ibüü-su-'aaš-lat suus 'ap-hok howt gara-t pago-wit
1-blow-PRF-INV-3A wind AP-3I west across-1S face-1
pis mimip mazon kas.
pis mimi-p ma-son kas
like touch-INF from-3R friend

'The west wind blew across my face like a friendly caress.'
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(2.45) İi! Wadalasohok suus tqap ’atta!
İi! wa-dala-su-hok suus tqap ’ap-ta
3A-carry-PFV-3IN wind large.hat AP-1
’Oh, dear! The wind has blown my hat away!’

’ap- can also mean ‘about’ in a topical sense. This sense is most often used with an infinitive verb, as shown in (2.46), where the object of ’ap- is kraapamep ‘hunt’, but can occur with a noun, as seen in (2.47), where the topic being discussed is someone’s horses.

(2.46) Pasli supuu ’apok kraapamep
pa-sli supuu ’ap-hok kraa(no)-pame-p
3M-know all AP-3IN beast-chase-INF
’Everyone knows about hunting.’

(2.47) Mudaaqë mağa ’aplan tunun bazon
mu-dar-qe mağa ’ap-lan tumı-nu ba-son
3F-speak-HAB often AP-3A.PL horse-PL BA-3R
‘She often talks about her horses.’

In temporal expressions, ’ap- has the meaning of ‘since’ or ‘from’, as shown in (2.48), where the expression qassana ‘last year’ is controlled by apok to indicate the time of the event. ma- can also be used in this way, but only when combined with the temporal usage of pun- (see section 2.3.1).

(2.48) Panidlihök kay sahat ’apok qassana
pa-nidli-hok kay sahat ’ap-hok qas-sana
3M-mix-3I NEG potion AP-3I last-year
‘He hasn’t mixed a potion since last year.’

’ap- is also used as part of the comparative construction, introducing the standard of comparison as part of a particle comparative,¹ as seen in (2.49 a), where the standard is guttumu ‘her brother’. To produce a superlative, the object of ap- must be supuu ‘all’, with ap- conjugated to the appropriate gender for the discourse (2.49 b), where supuu is used with the rational form apson to indicate that we are comparing people, while in (2.49 c) we have inanimate apok, which goes with the inanimate gender of kattep ‘story’. Superlatives can also be further qualified with modifiers on supuu (2.49 c) where the relative clause gi prata’aasokmat ‘that has been heard by me’ restricts the universe of stories being discussed to those the speaker has heard for themself.

(2.49) (a) Mirasön ’apson guttumu
mira-son ’ap-son guttu-mu
tall-3R AP-3R young.brother-3F.POSS
’They (sg) are taller than her younger brother.’

¹For more information on the typology of comparative constructions, see Stassen [2013].
(b) mirasön ʼapson supuu
mira-son ʼap-son supuu
tall-3R AP-3R all
'They (sg) are the tallest'

(c) Kattephee atodalok ʼapok supuu gi
katteph hee atodal-hok ʼap-hok supuu gi
story FOC funny-3I AP-3I all REL
prataʼaasokmat
prata-ʼaas-hok=ma-t
hear-INV-3I=MA-1
'That is the funniest story I have ever heard.'

Both ma- and ʼap- can be used in partitive constructions, but they convey different pragmatic assumptions about how the part relates to the whole. In (2.50 a), the difference between the shouting people and the rest of the crowd is emphasized, indicating perhaps that it is surprising that they shouted, or perhaps that this shouting group is somehow separated, whereas in (2.50 b), the shouting is not called out as unusual or separating. For instance, (2.50 a) might be used in a context where people were otherwise quietly listening to a lecture, whereas (2.50 b) might be used in the context of a festival, where shouting may be expected from the crowd. Or, in a crowd listening to a king or military officer giving a speech, (2.50 a) might refer to a small number of people shouting out in dissent, while (2.50 b) might refer to a larger number shouting out in support (at least if the person describing the event is sympathetic to the one making the speech).

(2.50) (a) Pafyakalēnso maga ʼapson ʻaamen
pa-fyakal-hen-su maga ʼap-son ʻaamen
3M-shout-PL-PFV some AP-3R people
'Some of the people shouted.'

(b) Pafyakalēnso maga mazon ʻaamen
pa-fyakal-hen-su maga ma-son ʻaamen
3M-shout-PL-PFV some MA-3R people
'Some of the people shouted.'

Related to this is a usage the indicates a kind of group membership or part/whole relationship. Generally ma- is used in these kinds of construction when the part is considered inseparable from the whole, as we see in (2.51), where a part of the story is considered an integral part of the whole, and in (2.52), which indicates human group membership, which uses ma- as such group membership is inseparable from an individual's identity. However, in (2.52), ap- may be used, as we are merely indicating water that comes out of the sea, not some integral or inseparable part of the sea.
2.3. PREPOSITIONS

Table 2.7: Paradigm for il-

<table>
<thead>
<tr>
<th>Person</th>
<th>Gender</th>
<th>Singular</th>
<th>Dual</th>
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<tr>
<td></td>
<td>Reflexive</td>
<td></td>
<td></td>
<td>ilam</td>
</tr>
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</table>

(2.51) Fittimmi‘umaasök  mqap  bu dara  mahok  kattep.
fittimmi-‘um-‘aas-hok  mqap  bu dara  ma-hok  kattep
interest-IRR-INV-3IN part first MA-3IN story

'The first part of the story may interest someone.'

(2.52) Kuppuukgisün  malat  fyu  kubn
kuppuuq=gi-sun  ma-lat  fyu  kubn
matriarch=COP-3R MA-3A this.3A clan

'She is the matriarch of this clan'

Qaggamëdokii  pittü  ap-lat  nusgaa
qaggamëd-hok-ii  pittü  ap-lat  nusgaa
salty-3A-APPL.INS water AP-3A sea

'Sea water is salty.'

**Il-**

The preposition *il-* indicates the instrumental. The paradigm for *il-* is given in Table 2.7. The basic instrumental use is illustrated in (2.53), where the hammer is the instrument.

(2.53) Dataqsohok  muttak  ilök  paqanem.
da-taq-su-hok  muttak  il-hok  paqanem
1-break-PFV-3I chair IL-3I hammer

'I broke the chair with a hammer.'

*Il-* may also be used with *mames* "time, occasion" to indicate meanings such as "once", "twice", "three times", etc. This is illustrated in (2.54) where placing it with the dual form *mames-la* gives the meaning "twice".

(2.54) Pafyakalënso  biṇa  mazon  ‘aamen  ‘ilök  mamesla
pa-fyakal-hen-su  biṇa  ma-son  ‘aame-n  ‘il-hok  mames-la
3M-shout-PL-PFV many MA-son person-PL IL-3I time-DU
Table 2.8: Paradigm for bul-

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<tr>
<td></td>
<td>inanimate</td>
<td>bulok</td>
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</tr>
</tbody>
</table>

'Many of the people shouted twice'

Finally, il- is used to reintroduce the inanimate agent of an unspecified subject transitive verb, as shown in (2.55). The verb gutı “cover” is marked as having an unspecified subject by pairing the inverse with only inanimate agreement (for the object ‘idip “nest”), while the removed agent sipiw “branch” is the object of ilök. (See section 2.2.1 for more about transitive verbs.)

(2.55) Gut'aasok  ‘idip malat bikkizi ilök sipiw gi
gut-‘aas-hok  ‘idip ma-lat bikkizi il-hok sipiw gi
cover-INV-3I  nest MA-3A  squirrel IL-3I  branch REL
gwisü
gwisü
hang

'The squirrel's nest was covered by a hanging branch.'

Bul-

The preposition bul-, whose inflectional paradigm is seen in 2.8, can be translated as the committative usage of “with”, as in "together with" or "I went to the dance with Bob." This first usage is exemplified in examples (2.56-2.58). In (2.56) and (2.57) the object is implied using agreement (first person plural vs second person singular, respectively). In (2.58) we see it with the coordinate phrase duwaawêq mit muwaawêq 'your father or mother'.

(2.56) Qaapo   buutan
qo-aapo  bul-tan
IMP-go    BUL-1PL

'Come with us.'

(2.57) Qosëep   kasno   buuq.
qo-simb   kas-nu   bul-q
IMP-bring friend-PL BUL-2
2.3. PREPOSITIONS

‘Bring your friends with you.’

(2.58) Qöremma buuzon duwaawêq mit muwaawêq.
qo-rimma bul-son duwa-wiq mit muwa-wiq
IMP-come with-3RAT father-2POS or mother-2POS
‘Come with your father or mother.’

Like ma- and ap-, bul- can be used in partitive and group membership expressions. In this usage, bul- can usually only be paired with a particularly transient or impermanent group, as in (2.59), where the ‘group’ in this case is a line or queue, which is of course extremely transient and expected to continually change as people either leave it to take their turn or step to the end to wait.

(2.59) Pasuzasokëp bahok dimii gi sate‘aasök qage
pa-suza-su-kip ba-hok dimii gi sate-‘aas-ok qage
3M-stop-PFV-REF BA-3I door REL enter-INV-3I boy
bidara bul-lat tyi
first bul-3A line
‘The first boy in the line stopped at the entrance.’

Bul- can also be used to indicate the contents of a container. Consider (2.26), reproduced below as (2.60). Here, the contents of the box (numıp gi ‘ihihök ‘plants that grow’) are placed as the object of bulok

(2.60) Duhok mappo bulok numıp gi ‘ihihök bahok
du-hok mappo bul-hok numıp gi ‘ihi-hok ba-hok
stand-3I box BUL-3I plant REL grow-3I BA-3I
‘idibap.
‘idibap window
‘A box of growing plants stood in the window.’

Pun-
The core meaning of the preposition pun- is “to, toward” as shown in (2.61), where the object of punok, the concert, is a destination. The paradigm for pun- is shown in Table 2.9.

(2.61) Saapomat punok rakqap kay?
si-‘aapo-ma-t pun-hok rakqap kay
2-go-APPL.BEN-1 PUN-3I concert NEG/Q
‘Are you going with us to the concert?’
Table 2.9: Paradigm for pun-

<table>
<thead>
<tr>
<th>Person</th>
<th>Gender</th>
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<th>Dual</th>
<th>Plural</th>
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<tr>
<td>Reflexive</td>
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</tbody>
</table>

Another common use of pun- is as a benefactive or dative, as illustrated by (2.62) where the boy is the recipient of the knife, and thus the beneficiary in the event.

(2.62) Paqomok duwaapo pare punsun dipizi  
3M-make-3I father-3M knife PUN-3R boy-DIM

'The father made a knife for his little boy

Pun- is also used to introduce infinitive phrases. When the object of pun- is an infinitive phrase, it takes the inanimate form. This can be seen in (2.63), where the object of punok is the infinitive phrase dalaggu (lit. 'carry you'). Note that in this case pun- will be inflected in the inanimate form, as infinitives in Middle Pahran are treated like inanimate nouns for purposes of agreement.

(2.63) Muirimma baaazatq punok dalaggo kay  
3F-come sister-2 PUN-3I carry-INF-2 Q

'Is your sister coming to get you?'

In temporal expressions, pun- can mean 'until', as seen in (2.64 a), where punok controls 'qoṭen 'dawn'. It can also be combined with ap- or ma- for a meaning of 'from ... until ...', as seen in (2.64 b) and (2.64 c), where apok/mahok control pubim. Note that while ma- and 'ap- are interchangeable in this expression, it is the only case where ma- can be used to mean 'from' or 'since' in a temporal expression, as it otherwise means 'during' (see section 2.3.1).

(2.64) (a) Pagimütenpo punok 'qoṭen  
3M-work-PL-HAB PUN-3I dawn

'They work until dawn'
2.3. PREPOSITIONS

Table 2.10: Paradigm for gara-

<table>
<thead>
<tr>
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<th>Dual</th>
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<td>gra’am</td>
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</table>

(b) Pagimütenpö  'apok  pubim  punok  ’qotën
pa-gimüt-hen-pu  ’ap-hok  pubim  pun-hok  ’qotën
3M-work-PL-HAB  AP-3I  dusk  PUN-3I  dawn
'They work until dawn'

(c) Pagimütenpö  mahok  pubim  punok  ’qotën
pa-gimüt-hen-pu  ma-hok  pubim  pun-hok  ’qotën
3M-work-PL-HAB  MA-3I  dusk  PUN-3I  dawn
'They work until dawn'

Other Class I Prepositions

Finally, there are two final Class I prepositions that have relatively simple meanings. First is gara- (paradigm in Table 2.10), which indicates motion through or across, as seen in examples (2.65-2.67). In (2.65) and (2.66) (the latter previously mentioned as (2.36), it is used to indicate motion across a surface, the first across a floor and the second across the ground of a meadow. However, in (2.67 it is clearly indicating motion through a medium.

(2.65) Guunušu’aasílök  lutta  mahok  mipit  grahok
guun-su’aas=il-hok  lutta  mahok  mipit  gara-hok
roll-PFV-INV=APPL.INS-3I  spool  MA-3I  thread  GARA-hok
’amme
’amme
floor
'The spool of thread rolled across the floor.'
Table 2.11: Paradigm for nąąq-

<table>
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<tr>
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<th>Gender</th>
<th>Singular</th>
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<tr>
<td>Reflexive</td>
<td></td>
<td>naqqam</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(2.66) Wabuna(hën) kinipüü mazon dattwanno bahepök twu wa-buna(-hён) kinipüü ma-son dattwan-nu bahep-ok twu 3A-march(-PL) company MA-3R soldier-PL on.top-3I hill
dat grahok saapew
dat gara-hok saapew
and GARA-3I meadow

'A company of soldiers marched over the hill and across the meadow.'

(2.67) Pa’azason samep fateenö gi miqi grahok pa-’aza-son samep fatee-nu gi miqi gara-3I 3M-watch-3R sun child-PL REL play GARA-3AN.PL sipiwnü
sipiw-nu
branch-PL

'The sun watched the children at play through the branches.'

In the 'across' meaning, gara- does not indicate a direction relative to the geometry of the object. Thus, in (2.68) context allows it to mean moving down the length of the river, in contrast to the English expression across the river, which can only refer to motion across the width of the river.

(2.68) Dapuzęţëtı̱n ginūm gralat batlaam mahok ti tiza da-puzint-hen ginūm garalat batlaam ma-hok ti tiza 1-boat-PL down GARA-3A river MA-3I few tiza

'We sailed down the river for a few tiza.’

Finally, the preposition nąąq- means simply 'except, excluding’, as seen in (2.70), where it is used to exclude Bane from the group of children. The paradigm for nąąq- can be seen in Table 2.11.
2.3. PREPOSITIONS

Table 2.12: Class II prepositions

<table>
<thead>
<tr>
<th>Person/Gender</th>
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</tr>
<tr>
<td>Third animate</td>
<td>-wi</td>
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<tr>
<td>Third inanimate</td>
<td>-hok</td>
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</table>

(2.70) Mürimmahen süfateenö nąqqson Bane

mu-rimma-hen su-fatee-nu nąq-son Bane
3F-come-PL all-child-PL NAAQ-3R Bane

‘All of the children came except Bane.’

2.3.2 Class II prepositions

Class II prepositions follow a separate agreement pattern from Class I, agreeing only with person and gender. For gender agreement, Class II prepositions distinguish masculine and feminine, unlike Class I prepositions which merge masculine and feminine to rational (see 2.3.1). The basic Class II preposition agreement paradigm is presented in Table 2.12.

Class II prepositions are derived from compounds of Class I prepositional roots with obligatorily possessed nouns, hence their agreement paradigms are largely derived from obligatory possession suffixes (see 2.1.3). The nouns in these compounds are typically derived from body parts, creating prepositions that indicate location relative to the object. Below are a few examples of the derivation of several Class II prepositions. As with obligatorily possessed nouns, the citation form for a Class II preposition is third person animate.

(2.71) (a) *ba- + hepwe ‘head’ = bāhepwe ‘on top of, above, at the top of, over, to the top of’

(b) *ma- + fimwi ‘chest’ = māfimwi ‘in front of’

(c) *pun- + fimwi = pūnfimwi ‘facing, opposite, accross from’

Note that in (2.71 c), the /u/ in *pun undergoes vowel harmony, suggesting that these compounds are particularly old and the prepositions degraded into prefixes prior to vowel harmony. Indeed, some Class II prepositions include nouns that are no longer present in Middle Pahran. For instance babuuwi ‘on the bottom of, below’ contains the Old Pahran root *bula ‘sole of foot’, which presumably became the unattested form *buuwi before
disappearing from the language. The **taakwë** element of **bataakwë** 'inside' seems to be related to **grataak** 'stomach', but that **taak** is elsewhere unattested. A list of Class II prepositions is given in (2.72).

(2.72) (a) **bahepwe** 'on top of, above, at the top of, over, to the top of'
(b) **babuuwı** 'on the bottom of, below, at the bottom of'
(c) **baqebwe** 'beside'
(d) **bataakwë** 'inside'
(e) **maragwe** 'behind'
(f) **mafimwi** 'in front of (facing away)'
(g) **pünfimwi** 'facing, opposite'

### 2.3.3 Class III Prepositions

Class III Prepositions are a small class of prepositions which do not inflect. A list of these prepositions is given in (2.73). Class III prepositions have varying origins. The preposition **mati’ip** appears to be a compound of **ma-** and **ti’ip** 'empty space', indicating a formation similar to Class II preposition, while **bawaadis** a combination of **ba-** plus the verb **waap** 'to be near'. Others seem to be ancient prepositions that were never inflected, though **mappabba** also a noun meaning 'enemy', and there are some scholars who believe it was borrowed from an unknown language.

(2.73) (a) **bawaa** 'near'
(b) **mabo** 'away from'
(c) **mappabba** 'facing, across from'
(d) **pimi** 'to, toward'
(e) **mati’ip** 'between'
(f) **pis** 'like, as'

In some cases these prepositions are more restricted than Class I or II prepositions with similar meanings. For instance, **mabo** can only be used to indicate travelling away from a location as in (2.74), where it controls **faaba** 'port, port city'. This may be related to a second usage of **mabo** as an adverb meaning 'away', as seen in (2.75), where there is no specified point that the kitten is walking away from.

(2.74) **Nafkeghök muddin mazon punok 'aapop mabo faaba**
*nafke=gi-hok muddin ma-son pun-hok 'aapop mabo faaba*
*secret=COP-3I reason MA-3R PUN-3I leave from port*

'It is a mystery why he left the port.'

---

2It appears that this term retains front vowel harmony from a deleted /e/ from **ragewe** 'back'
(2.75) Wabisinsü  mabo taba’eze bat
         wa-bisin-su mabo taba-‘izi ba-t
         3A-walk-PRF away cat-DIM BA-1

    'My little kitten walked away.'
Bibliography
