

# A grammar of Paunaka

Lena Terhart

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Lena Terhart



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# Abbreviations and codes

1PL	first person plural (§6.3, §7.4.1, §8.2)
1SG	first person singular (§6.3, §7.4.1, §8.2)
2PL	second person plural (§6.3, §7.4.1, §8.2)
2SG	second person singular (§6.3, §7.4.1, §8.2)
3	third person (§6.3, §7.4.2)
3i	third person (§7.4.2)
A	subject of transitive verb (§9.5)
AC	adverbial clause (§9.3)
ADD	additive (§7.9.2)
ADJ	adjective (§6.9)
ADM	admonitive (§8.3.4)
AFM	affirmation (§7.9.4, §8.4.1)
AM	associated motion (§7.6)
AM.CONC.CIS	concurrent cislocative motion (§7.6.1)
AM.CONC.TR	concurrent translocative motion (§7.6.1)
AM.PRIOR	prior motion (§7.6.2)
AM.SUBS	subsequent motion (§7.6.3)
AVERT	avertive (§7.8.3.1)
ATTR	attributive (§7.1.3)
BEN	benefactive (§7.3.4)
Bés.	Bésiro
C	consonant (§3.5.1)
CAUS	causative (1 & 2) (§7.3.3)
CC	complement clause (§9.4)
CLF	classifier (§4.4, §6.2.3, §7.1.6, §7.2.7)
COL	collective (§6.4.3, §7.4.3.5)

## *Contents*

COM	comitative (§5.4.4)
CONT	continuous (§7.2.6, §7.8.1.5)
DEC	deceased (§6.6)
DEC.PN	deceased for proper name (§6.6)
DED	deductive (§7.8.3.2.2)
DEICT	deictic marker (§7.6.1)
DEM	demonstrative (a, b & c) (§5.1.3)
DER	derivational affix (§6.2.4)
DIM	diminutive (§6.7)
DISTR	distributive (§6.4.2, §7.4.3)
DLOC	dislocative (§7.6.4, §9.1.3, §9.3.3, §9.3.3.2)
DSC	discontinuous (§7.8.1.2)
EMPH	emphatic (1 & 2) (§7.9.4)
EXT	extension applicative (§7.2.3)
FRUST	frustrative (§7.8.3.1.1)
GRN	general relational noun (§6.3.3, §8.2.3)
HON	honorific
HORT	hortative (§8.3.5)
IAM	iamitive (§7.8.1.1)
IDPH	ideophone (§5.2.1.2)
IMP	imperative (§8.3.2, §8.3.3)
INCOMP	incompletive (§7.8.1.3)
INS	instrumental (or cause) (§5.4.3)
INTJ	interjection
INTS	intensifier (§7.9.1)
INTSV	intensive (§7.2.4)
IRR	irrealis (§7.5)
IRR.NV	non-verbal irrealis (§6.5, §8.2)
LIM	limitative (1 & 2) (§7.9.3)
LOC	locative (§6.8)
MC	main clause (Chapter 9)
MCPC	motion-cum-purpose construction (§7.6.4, §9.1.3, §9.3.3, §9.3.3.2)



MID	middle voice (§7.7)
MIR	mirative (§7.8.3.1.1)
N	noun (§6.9)
NEG	negation (§8.1.5)
NMLZ	nominaliser (§6.2.5, §9.1.5)
NP	noun phrase (§6.9)
NPOSSD	non-possessed (§6.3.1)
NUM	numeral (§6.9)
O	object (§8.1.4)
OBL	oblique (§5.4.2)
OPT	optative (1 & 2) (§7.8.3.1.3)
PDP	Paunaka Documentation Project (§1.3)
PL	plural (§6.3, §7.4.3)
POSS	possessor (§9.5)
POSSD	possessed (§6.3.2)
PRED	predicate (§8.1.4)
PRIV	privative (§8.1.5)
PRN	pronoun (§5.1)
PROH	prohibitive (§8.3.4)
PRSP	prospective (§7.8.1.4)
PUNCT	punctual (§5.3.2)
Q	quantifier (§6.9)
RC	relative clause (§9.5)
RCPC	reciprocal (§7.3.5)
RDPL	reduplication (§7.1.5, §7.2.6)
REAL	realis (§7.5)
REG	regressive (or repetitive) (§7.6.6)
REL	relativiser (§8.4.2.1)
REM	remote (past or distance) (§7.8.2.1)
REP	repetition (§5.2.1.1)
RPRT	reportive (§7.8.3.3)
RS	reality status (§7.5)

## *Contents*

S	subject (§8.1.4)
S	subject of intransitive verb (§9.5)
SAP	speech act participant
Span.	Spanish
SUBORD	subordinate (§9.1.4)
SVC	serial verb construction (§9.3.3, §9.3.3.1)
TAME	tense, aspect, mood/modality, and evidentiality (§7.8)
TH	thematic (1 & 2) (§7.2.2)
TOP	topic (§5.1.2) (§5.1.2)
UNCERT	uncertainty (§7.8.3.2.1)
UNCERT.FUT	uncertain future (§7.8.2.2)
V	verb (§8.1.4)
V	vowel (§3.5.1)
X	oblique (§8.1.4)

Codes of sessions consist of a code for the consultant(s) followed by a dash, type of session, six-digit date (yymmdd), abbreviation of researcher(s), and in some cases a dash and an additional number if there was more than one session of the same type with the same speaker and researcher on the same day. For example, an abbreviation jmr-c120415lsf-2 reads as: second conversation between the speakers j, m, and r on the 15th of April 2012 with the researchers l, s, and f.

Speaker abbreviations are given in Table 2.

The speaker position always has three digits. If there are fewer than three speakers, x is inserted as a placeholder. The different session types are listed in Table 3. However, most recordings represent a mixture of several types, so that the type of session may actually not coincide with the type of information gathering of a certain word or sentence in an example. The origin and nature of the examples is thus explained in the text.

Table 4 shows the researchers' abbreviations.

Following the session code, a number is provided, which is the annotation number the example had at the point in time, when I inserted it into the text. Please note that, while session codes are fixed, some example numbers may change. For example, I noticed while working on this book that some portions of some recordings were not transcribed and I would like to add the missing transcriptions in the future. This will entail re-numbering. In case that there is

Table 2: Paunaka consultants' codes

Code	Full name
c	Clara Supepí Yabeta
d	Isidro Supepí Chijene
j	Juana Supepí Yabeta
m	Miguel Supepí Yabeta
n	Juan Choma (or Chamo) (†)
o	José Supepí Yabeta (†)
p	Pedro Pinto Supepí
q	Juan Cuasase Supepí
r	María Supepí Yabeta
t	Alejo Supayabe Pinto (†)
u	María Cusase Choma
y	Polonia Supayabe Pinto

Table 3: Session abbreviations

Abbreviation	Meaning	Comment
a	artificial	frog stories or stories invented by the researchers
c	conversation	conversation between two or more speakers
d	description	procedural texts
e	elicitation	includes conversation between researchers and speakers
f	anthropological interview	only in Spanish
h	historical	Paunaka history, only in Spanish
n	narrative	stories
p	personal narrative	events and deeds in one's life or the life of family members
r	rights	permission to store the recording in the archive
s	song	songs, pieces of music

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Table 4: Researchers' abbreviations

Code	Full name
e	Lena Sell
f	Federico Villalta Rojas
g	Jürgen Riester
l	Lena Terhart
s	Swintha Danielsen

no annotation number, this is likely to be due to the fact that the recording was only transcribed in parts, thus no numbering applied to it. Again, this holds only for the moment in which I added the example to the description.

# 1 Introduction

The aim of this work is to provide a detailed grammatical description of the Paunaka language (ISO 639-3: pnk, Glottocode: paun1241), a critically endangered (cf. Krauss 2007: 6) Southern Arawakan language spoken in the Chiquitania, a region in the lowlands of Eastern Bolivia, see Figure 1.1.

The data which forms the basis for this analysis was collected by me during four fieldwork trips (2011, 2012, 2015, 2018) and also by my colleagues Swintha Danielsen, Federico Villalta Rojas, and Lena Sell.

This chapter offers some general introductory information about the language, its speakers, and the research location. §1.1 starts with a description of the region and place where Paunaka is spoken. §1.2 offers some information about the speakers of the language and §1.3 about the fieldwork conditions, data collection and processing. Previous work on Paunaka is summarised in §1.4. §1.5 discusses the name of the language. §1.6 provides a short overview about the history of the Paunaka people. §1.7 is about the language's affiliation. Finally, in §1.8 the structure of this work is presented and some remarks about general decisions in selecting and representing topics and examples are made.

## 1.1 The site

Paunaka is spoken in the east of Bolivia, in a region called Chiquitania. Although this region belongs to the lowlands, it is not as flat as other parts of eastern Bolivia. Hills are a characteristic part of the landscape, as are cows grazing on the pastures. Ecologically, the region is an intermediate zone between the humid forests of Amazonia in the north and the dry forests of the Chaco in the south. The rainy season usually lasts from November to January, while June, July, and August are very dry and rather cold months.

As it shares many grammatical features with other Amazonian languages (cf. Aikhenvald 2012), Paunaka can be called an Amazonian language despite being spoken outside of the eco-region. The majority of its sister languages are indeed spoken in Amazonia. The eight remaining speakers of Paunaka<sup>1</sup> live in

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<sup>1</sup>When I began working with the language in 2011, there were still eleven speakers. Three of them have passed away since then.

## 1 Introduction



Figure 1.1: Bolivia and the Chiquitania  
(Map by Simone Faß)

the small town Concepción or the nearby indigenous communities Santa Rita and San Miguelito de la Cruz, all belonging to the province Ñuflo de Chaves in the department Santa Cruz. In addition, a number of people who identify as “of Paunaka descent” (Span. *de descendencia paunaka*) live in the indigenous villages of Monterito and Palmira, but they do not speak the language. In both Santa Rita and San Miguelito de la Cruz, Spanish and Bésiro (ISO: cax, Glottocode: chiq1253), albeit to a lesser extent, are the main languages. Paunaka only has a low significance in communication, though not necessarily in self-identification. Adelaar (2008) was the first to relate Bésiro to the Jê family, and Nikulin (2020) has proven

its relation to Macro-Jê. The language is also known as Chiquitano. It is spelled *bésiro* with the letter <i> in the language itself, but Spanish orthography uses <i>, a convention followed here to facilitate searchability in the PDF. Bésiro has been in contact with Paunaka for centuries and is mentioned frequently throughout this work.

The whole municipality of Concepción has approximately 20,000 inhabitants.<sup>2</sup> The town of Concepción is famous for its church, which was erected in the 18th century during the Jesuit era and restored between the 1970s and 1990s. It has been part of the UNESCO World Heritage site *Jesuit Missions of the Chiquitos* since 1990 and regularly attracts a number of national and international tourists, especially during one of the festivals, e.g. the festival of Renaissance and Baroque music in April (where Concepción is only one of various venues) or the Orchid festival in October.

From Concepción, it is a 30-minute ride by car to the communities. A dirt road leaves Concepción on the east side of the town and leads to Santa Rita, where it furcates. The northern road crosses Santa Rita and continues to San Miguelito de la Cruz, where it turns west, back into the direction of Concepción. The dirt road ends in a bigger asphalt road, the *Carretera Hardeman – Colonia Pirai* that connects Concepción with the other towns of the Chiquitania, San Javier to the west (and further also Santa Cruz) and Santa Rosa de la Roca to the east (and further San Ignacio de Velasco). In order to go to San Miguelito de la Cruz from Concepción, taking this road takes less time and is more convenient (see Figure 1.2).

Santa Rita is a community which had 305 people of different ethno-linguistic background belonging to 54 households in 2001 (Instituto Nacional de Estadística 2001).<sup>3</sup> The houses have been relocated various times since its foundation in the 1950s, and the village is now centred around the school and the small football field. In former times, the families lived more separated from each other, and nowadays only one old couple still lives a bit outside of the village (Villalta 2013: 6).<sup>4</sup> The latest innovation that substantially changed the appearance of the village was initiated by the villagers' participation in a house-building project subsidised by the state in 2015. Standardised houses of two different models, all painted in white, were built everywhere in the village, replacing the old adobe-

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<sup>2</sup>The census of 2012 gives the number of 18,800 inhabitants (Instituto Nacional de Estadística 2015: 88).

<sup>3</sup>The website of the INE that provided these numbers has changed and the numbers are no longer available. There is no information about the number of inhabitants in the communities in the newer census of 2012.

<sup>4</sup>There was another man living outside of the village, but he passed away in 2020.

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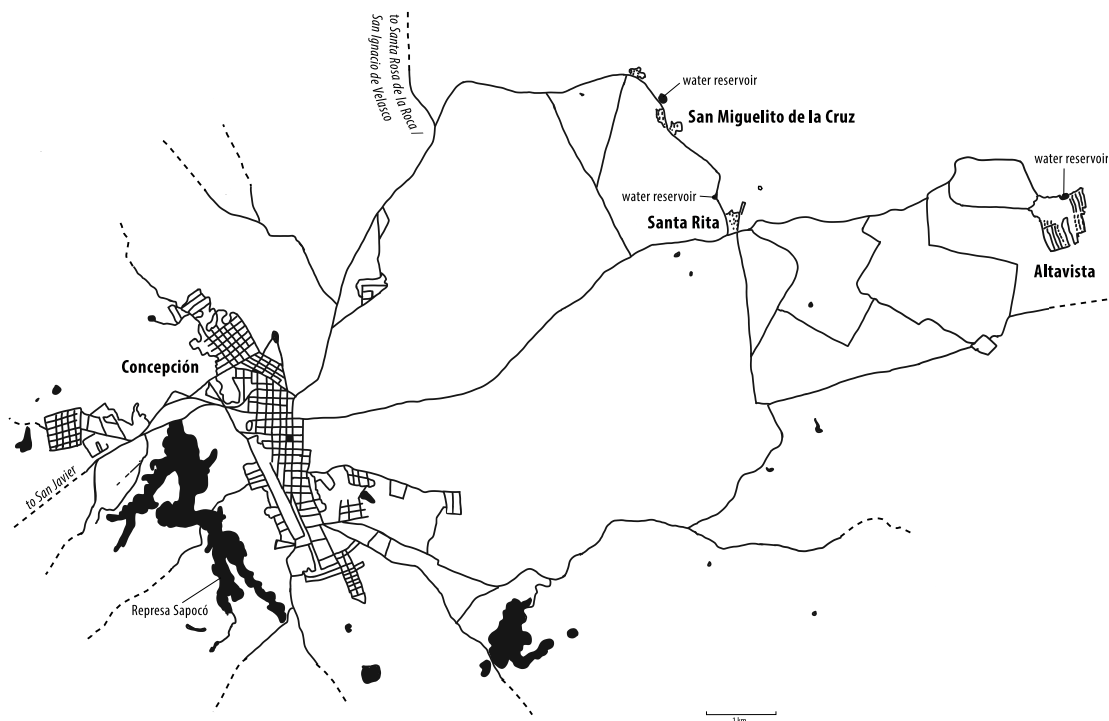


Figure 1.2: Concepción and the surrounding villages, where the Pau-naka speakers live (Map by Simone Faß)

coloured houses of different sizes and styles that were constructed with wooden slats and traditionally thatched with palm leaves. The newly built houses have tiles on the floors, kitchens, and bathrooms with showers and water closets, so they are definitely a sign of increased comfort and prosperity in the village. Each household has had an installation for water on the site since 2013. Prior to this, water used to be extracted from the ground with the help of a big pump at the entrance of the village.

Traditionally, water was received from small wells, and a handful of elders still maintain and use their well. In the north, located at a lower part outside of the village, is a small water reservoir where people go to wash their clothes and bath.<sup>5</sup> Electricity is produced by a generator in the evenings for a few hours after the sun has set. During my stay in 2012, the only possibility to connect to a mobile network was to go to the highest point of the village at its entrance and try there; however, the attempt often failed. In 2015, there was a relatively stable mobile network everywhere in the village, and many people in Santa Rita now have cell phones. In addition, there is one public telephone that can also be called up. The

<sup>5</sup>Prior to the construction of the pump, they also fetched water for consumption there.



people living next to the telephone are in charge of answering it and telling the people who have been called that they received a call. Santa Rita has a primary school, a church, and a small store for basic food requirements such as eggs and oil. The inhabitants of Santa Rita have their fields more or less close to the village. They grow manioc, rice, maize, plantain, peanuts, and other crops for subsistence. In addition, people hold chickens and ducks at their houses, and some have pigs, cows, or horses. Every household also has several dogs and sometimes cats. The community of Santa Rita is dedicated to forestal management, which gives them some extra income. A few elder women spin cotton, some of the younger women weave cotton scarves and hammocks, which are sold in a restaurant in Concepción. The owner of this restaurant, as well as the office of the mayor of Concepción and one NGO, organise visits to Santa Rita for tourists interested in an authentic indigenous village. On those visits, the inhabitants of Santa Rita dress in their traditional Chiquitano shirts and dresses (called *tipoy*, a dress not only typical for the Chiquitania, but for the whole lowland of Bolivia), play music and dance. The community of Santa Rita possesses a small open lorry, and regular transport to and from Concepción was offered for a small fee that was used to maintain the lorry and pay the driver. The lorry was also used to offer individual services to the inhabitants of Santa Rita and other communities. In 2018, the lorry was out of work, because people had not been able to afford the necessary repairs.

Settlement in San Miguelito de la Cruz still follows the more traditional lineage model, and the village has three parts corresponding to the three families that live there (Villalta 2013: 6). In total, the village had 167 inhabitants belonging to 30 households in 2001 (Instituto Nacional de Estadística 2001). It is a little more isolated due to the fact that there is no regular transport service between San Miguelito de la Cruz and Concepción, and walking to town takes three hours for the older people. San Miguelito de la Cruz has its own water reservoir and a primary school. People also live on subsistence farming, just like they do in Santa Rita, and some women also weave scarves. My main consultants live in Santa Rita and Concepción; thus I did not spend much time in San Miguelito de la Cruz.

## 1.2 The speakers

When I started fieldwork in 2011, there were still eleven speakers of Paunaka. In the beginning of 2023, eight speakers remain with differing proficiencies in the language. The speakers whom I had the honour to meet and work with are (in

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alphabetical order, sorted by their first name): Alejo Supayabe Pinto (†), Clara Supepí Yabeta, Isidro Supepí Chijene, José Supepí Yabeta (†), Juan Cuasase Supepí, Juana Supepí Yabeta, María Cuasase Choma (†), María Supepí Yabeta, Miguel Supepí Yabeta, Pedro Pinto Supepí, and Polonia Supayabe Pinto. All speakers with the last names Supepí Yabeta are siblings. Note that Villalta (2022: 167) counts a few more people who have limited, mostly passive knowledge. However, those people were never presented to me as “speakers” unlike the eleven people I mentioned above. If the people identified by Villalta (2022) are added to the count, the number of speakers in 2011 rises to 17. In addition, a few people in other communities are remembered by the speakers to be Paunaka descendants or remember a few words (Villalta 2022: 195–197). The oldest speaker was probably born in the 1920s, the youngest one in the 1950s. In addition, some children of the speakers are said to understand a few words of Paunaka; in the case of the Supepí family this is bound to their grandmother – the mother of the Supepí siblings – having spoken in Paunaka with them, while they replied in Spanish (Villalta 2022: 171).<sup>6</sup> I was told that the son of another speaker may even speak Paunaka a bit when he is drunk, as do a few other people who are usually not recognised as speakers. Grandchildren of the eleven speakers may know a few words or very simple phrases that they have been taught by the speakers.

All speakers are trilingual in Paunaka, Bésiro, and Spanish, and none of them uses Paunaka on a regular basis. Thus, according to the classification by Grinevald & Bert (2011: 50), they may all count as “semi-speakers” by the following definition: “the semi-speakers have not had and do not have regular conversation partners in the endangered language, and operate most of their sociolinguistic lives in the dominant language rather than the endangered language”. However, while they definitely lack regular conversational partners nowadays, this does not necessarily apply to the past. All siblings of the Supepí Yabeta family learned Paunaka as their first language and continued using the language with their mother until her death (cf. Villalta 2022: 5, 145). The situation is more complicated for the other speakers, some language shifts on personal level occurred, because children became orphans and were raised by their grandparents or adoptive parents (Villalta 2022: 133, 135, 138), other people (partly) unlearned Paunaka because of the low prestige of the language combined with social pressure to speak Bésiro and later Spanish (cf. Villalta 2022: 115).

In any case, lack of regular active usage of Paunaka certainly has an effect on it. Speakers were often desperately trying to remember a word in Paunaka, sometimes with success, sometimes without. Juana often wished for a relative of hers

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<sup>6</sup>One daughter of Juana claimed to understand the language well, but she passed away in 2018 (Villalta 2019, p.c.).

in such situations, Tiburcio, whom she remembers as a very proficient speaker. In other contexts, however, speakers may just use words of Spanish or Bésiro origin without this being a big issue. All speakers use a lot of loanwords. When two Paunaka speakers converse, they may switch back and forth between Paunaka and Spanish or Bésiro, depending on how fluent they are in each language.

While the lexicon is certainly the domain that speakers themselves are most conscious about, we can also assume that the morphosyntax of Paunaka has changed under prolonged contact with Bésiro and Spanish. In addition, there are some noticeable personal differences in the way speakers use the language. Such individual variation has been claimed to be typical for situations of language shift (cf. Palosaari & Campbell 2011: 111–112). However, not having worked intensively with spoken language of a major language, I find it hard to determine how much individual variation is just “normal” and how much is due to the situation of the language. Noticeable in any case is that each speaker uses the nominal demonstratives very differently, especially my three main consultants, Juana, Miguel and María S. (see §5.1.3).

I will provide a short characterisation of the five speakers I worked with most, including an assessment of the linguistic features that are characteristic for their individual speech:

Juana Supepí Yabeta, born in the 1940s, can be considered my main consultant. In 2011 and 2012, she still lived in Santa Cruz, but by 2015, she had moved back to Concepción. She has been a perfect consultant, because she is very talkative and whichever topic came up in conversation or elicitation served as a prompt to tell a story about something that once happened to her or one of her relatives. On the other hand, because she is just like this, elicitation could sometimes take long. Juana marks stressed syllables with a very high pitch. When listening to her speech, one could get the impression that Paunaka is a tonal language, but tone is not a distinctive feature in Paunaka. Other speakers do not produce this extremely high pitch on stressed syllables. Juana also shows some deviations regarding [a] and [ɛ], i.e. in some words, she produces an [ɛ], where other speakers use [a] without any change in meaning, e.g. [ɛpuke] instead of [apuke] for *apuke* ‘ground, down’. I have certainly found a place in her heart: She treated me like another daughter of hers.

The same is true for Miguel Supepí Yabeta and his wife Lorenza Taseó, who live in Santa Rita. Miguel was also born in the 1930s. Having moved away from his family at the age of 14 approximately, Miguel had less exposure to Paunaka during his youth than some of his siblings. Sometimes, Paunaka words do not come quickly to his mind – this has become even more apparent as he got older – and he sometimes does not fully integrate borrowed verbs from Spanish like

## 1 Introduction

other speakers do. Nonetheless, Miguel is the best story-teller among the speakers, and he has a profound knowledge about the history of the Paunaka people in the 20th century. Of my main consultants, he is the only one who knows to read and write.

María Supepi Yabeta was born in the 1950s. She lives in Santa Rita. Since she speaks rapidly, I found it hard in the beginning to follow her. In 2018, I worked with her a lot and found out that she is the most patient and confident consultant in elicitation and able to provide explanations for certain phenomena and restrictions. More often than other speakers, she deletes thematic suffixes of active verbs and inserts certain other grammatical markers in this slot (e.g. the distributive and associated motion markers). Her use of the dislocative distinguishes her speech from that of other speakers. María S. used to converse in Paunaka with Juana, when they went to their fields in former times and, thus, remained proficient in the language up to today. We have recently begun to exchange voice messages in Paunaka via WhatsApp from time to time.

María Cusase Choma, also known as María Lino by the other speakers,<sup>7</sup> was born in the 1930s and passed away in 2021. She used to live in Santa Rita in 2011, when I first met her. After her husband passed away, she moved to Concepción, where she lived with the family of her son. In 2012, she lived next to Clara's house, which offered a good opportunity to get the two together for a conversation. María C. was the only of the Paunaka speakers more fluent in Bésiro than in Spanish. She often deleted word-initial V syllables, e.g. she said *sekeÿ* instead of *esekeÿ* 'bean'. This might be due to the influence of the Bésiro genderlects.<sup>8</sup> In addition, she also frequently omitted subject indexes on verbs, especially the third-person prefix *ti-*. This again may have been more common once.<sup>9</sup> Unfortunately, I found it very hard to understand and transcribe María C.'s speech. First of all, she had already lost all her teeth, which made it harder to understand her acoustically, second she mixed a lot of Bésiro into her speech. While it is

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<sup>7</sup>Her father died when she was still a child, and the last name of her step father was Lino (Villalta 2019, p.c.). Nonetheless, she was raised by her grandmother.

<sup>8</sup>In Bésiro, there is a difference between male and female speech, which is manifested in a variety of features (cf. Nikulin 2019b). Among those features is a distinction in some animal and other non-human animate nouns, where male speakers produce the word with an initial /o/ (also realised as [u]), and female speakers without the vowel, e.g. *tipixh*♀ vs. *otipixh*♂ 'ant', *igoj*♀ vs. *oigoj*♂ 'deer', *tangma*♀ vs. *utangma*♂ 'bird' (Nikulin 2019b: 94–95).

<sup>9</sup>In the recordings by Riester from the 1960s (see §1.4), the subject indexes also seem to be dropped frequently. However, because of the low sound quality of the recordings, it is hard to make any definite statements, and the "omission" could also be a result of the microphone not having captured some unstressed syllables. In closely related Mojeño Ignaciano, the *ti-* prefix can be omitted before verb stems beginning with a consonant (Olza et al. 2004: 482).

relatively easy for me to recognise and understand Spanish bits and chunks in Paunaka, it is almost impossible to recognise (as long as they are phonetically inconspicuous) and understand the Bésiro fragments, given that I do not speak the language.

Clara Supepí Yabeta was born in the 1950s and is the youngest speaker. She lives in Concepción and bakes bread for her living. I would have liked to work with her on a more regular basis, but she was always very busy, when I (or the other team members) wanted to visit her, so that we gave up at some point. There are a few recordings with her and María C. from 2012. Since I did not work with her on a regular basis, I cannot tell which features of her Paunaka are special.

The remaining speakers were not consulted frequently. Alejo and Polonia Supepí Pinto both have<sup>10</sup> an excellent passive command of the language but trouble speaking it actively. José Supepí Yabeta was a very good consultant for vocabulary, but did not produce any longer stretches of speech either. One reason for this may be that speaking the language painfully reminded him of his deceased parents, as he once commented, but he also lived alone for a long time, which may have contributed to the fact that he was no longer used to hearing or speaking Paunaka. José passed away in 2020. As for Juan Cuasase Supepí, I tried to visit him a few times in San Miguelito de la Cruz, but when I came there, he was usually not at home. Isidro Supepí Chijene, I met only once or twice. Pedro Pinto Supepí has (re)learned Paunaka as a second language and has a more passive than active command of it. He is the child of Paunaka parents, but was raised by adoptive parents in Bésiro.

### 1.3 Fieldwork, methods, data collection

After having visited the Paunaka shortly in 2008, 2009, and 2010, Swintha Danielson received a grant from the *Endangered Languages Documentation Programme* (ELDP) to run the *Paunaka Documentation Project* (PDP) for two years from 2011–2013. During these two years, I held a stipend as a PhD student in the project. The third principal investigator was Federico Villalta Rojas, who mainly did anthropological research. His work has been handed in as an MA thesis at PROEIB Andes, Cochabamba, in 2020 and was approved in 2022 after some revision (Villalta 2022).

I spent six weeks in the field in August and September 2011, taking my family with me. The other two members of the core team were also present at that time, as was a friend of ours who had decided to accompany us to Bolivia. We

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<sup>10</sup>Or “had” in the case of Alejo. He already passed away in 2018, unfortunately.

## 1 Introduction

stayed in a hostel in Concepción, from where we frequently went to Santa Rita and San Miguelito de la Cruz to visit the speakers and work with them. The reason to stay in the town rather than in one of the small villages was due to practical considerations. In Concepción, we had stable electricity, internet access at an internet post (and from 2012 on also via mobile broadband modem), mobile network, running water, and access to the hostel's kitchen to prepare our own meals, things that we would have lacked in the villages. In addition, it would have been a major endeavour for the Paunaka to host and feed five adults and a 15-month-old child for over a month, and the villages were not difficult to reach.

In 2011, the members of the PDP conducted a workshop with the Paunaka people, where we introduced ourselves and the project, got an overview about the number of speakers, and discussed an orthography that we could use in our transcriptions of the language. We collected words for each letter of the alphabet and invited the children present at the workshop to draw and paint illustrations of these words. Back in Germany, we produced an alphabet booklet with the collected words and illustrations of the children with the help of Julia Burda, a professional digital media designer, and printed it in Germany (Paunaka Documentation Project 2012). The book was given to the speakers in 2012. Also present at the workshop was a member of the OICH (*Organización Indígena Chiquitana* – Chiquitano Indigenous Organisation) and an anthropologist working in the Chiquitania. The OICH had major reservations against the project, because they feared that we aimed at establishing a new political movement and split the indigenous population that identifies as Chiquitano. In a conversation at the OICH office a few days later, we could, fortunately, dispel their concerns and gain their consent with the project.

Regarding the 30-minute car-ride from Concepción to the communities, we were lucky to meet a very friendly and reliable taxi driver, who not only became our favourite chauffeur, but also the person of trust for some Paunaka people to contact, whenever they needed a taxi to or from Santa Rita. As a speaker of Quechua, he even participated in one elicitation session about body parts, in which we collected words in Paunaka, Quechua, and German to everybody's enjoyment. In 2018, he had acquired a bigger car and was not longer available for these short trips. Fortunately, the people of Santa Rita had already found another trustworthy taxi driver.

I went to Santa Rita or San Miguelito de la Cruz every one to three days. I often went together with Swintha and/or Federico, and sometimes also with my husband, my daughter, and my friend. I worked a lot with Miguel in that year and with every other speaker I met. Miguel introduced me to all of them. In addition,

### 1.3 Fieldwork, methods, data collection

before returning back to Germany, I had the opportunity to meet Juana in Santa Cruz, where she used to live at that time.

In 2012, I went to Bolivia for almost seven weeks in April and May. I spent most of the time in Concepción, together with Swintha and Federico, with a short visit to Santa Cruz in the middle of my stay, where I met Juana regularly. I also worked a lot with Miguel, and with María C., Clara and María S. more sporadically.

In 2015, I spent another six weeks in Bolivia, financed with a grant from the DAAD (*Deutscher Akademischer Austauschdienst* – German Academic Exchange Service). I devoted most of my time to work with Paunaka in Concepción. By that time, Juana had moved to Concepción, too, and I met her almost every day. I took some time off to visit the Guarayu speakers in Urubichá, which is where the project that I was employed in at that time had its research focus, as well as the Baure speakers in Baures, where I had done research for my M.A. thesis in 2008, and Santa Cruz for participating in a conference. I was in the fortunate situation that Swintha took her time to accompany me again.

My stay in 2018 took four weeks, with three weeks dedicated to the work with the Paunaka, and some days for travelling and attending a conference in Santa Cruz. Lena Sell, who was collecting data for her PhD, joined me during the first two weeks. Swintha stayed a few days in Concepción, too. Unfortunately, Juana was in Santa Cruz when I arrived in Concepción, and it took some time for her to get there, because there were street blockades. I worked a lot with her sister María S. and later, when Juana arrived, with both sisters, and also with Miguel.

I had originally planned to undertake another fieldwork trip to Bolivia in the first half of 2020 with the aim to focus on nominal demonstratives and complex sentences. However, I had been very busy with two jobs in 2019 and therefore not been able to prepare properly, and then the COVID-19 pandemic struck the world and made it impossible to travel. The analysis of demonstratives and complex sentences thus had to be limited to what I found in the corpus, but I acknowledge that elicitation on these topics could certainly have clarified a few points and improved my work. This is something to continue in the future.

My colleague Swintha Danielsen always spent much more time in Bolivia than I did, she travelled there almost every year and lived there from 2015–2021, so I was fortunate to put her in charge to do some elicitation with the speakers with questions I had prepared before in 2014, 2015, 2016, and 2019 while I was in Germany. Lena Sell did the same for me in 2019 and Federico Villalta Rojas conducted a short interview with María S. on my request in 2020. Without their help, it would not have been possible to finish this work.

I recorded every session with a speaker, most in audio with an Olympus LS11, and since 2018 with an Olympus LS-P2 digital recorder in wav format, some also

## 1 Introduction

with a digital video camera, and took notes in a notebook. Swintha made a lot of recordings as well, and we often also visited and recorded people together, especially if we wanted to film somebody. In 2018 and 2019, Lena S. added a few recordings to the corpus. Speakers were given a small fee for their participation in recordings. The approach was to record everything we could get hold of, turning on the recording device as soon as we met a speaker and only turning it off when we left. In a situation of advanced language shift, I think this approach is the most appropriate, since interesting linguistic constructions may pop up unexpectedly and never be repeated spontaneously. There is approximately 120 hours of audio and video material. However, due to the approach to record as much as possible, the recordings do not only include Paunaka but also Spanish conversations. The more anthropologically oriented research by Federico was conducted in Spanish exclusively, and his recordings are thus not counted in the 120 hours.

The recordings were put onto my computer, but only a part was transcribed and translated into Spanish using ELAN<sup>11</sup> given the vast amount of data. The transcription was done by primarily by me and secondarily by Swintha. Of the Paunaka speakers, nobody could help with this time-consuming task, unfortunately, and the younger people in the village were not interested. When I encountered unknown words and phrases, I wrote them down in order to clarify their meaning in the next session. I must admit that much of the transcription work was done back in Germany, so that the possibility to clarify passages was quite limited most of the time. For roughly 65 hours of recordings corresponding to 150 individual audio or video recordings, ELAN files were created. Many of them are only transcribed in parts. They make up the corpus that serves as the basis for the analysis presented here and includes some 50,000 transcribed words (tokens). In addition, some fieldnotes that have not been transcribed in ELAN and to a smaller part not even been recorded are considered as well. Many sessions remain that have not been transcribed at all up to today, thus there is still a wealth of unexplored data to be considered in the future. Only a very small part of the transcribed sessions were analysed in Toolbox.<sup>12</sup> The elaborate search function of ELAN served extremely useful in locating examples for certain morphemes.

The content of the sessions with the speakers varied from pure elicitation, when I asked for translations of single sentences or repetitions of single words to find out about the stress patterns to spontaneous conversation between two or more speakers, but most of the time I recorded a mix of everything: a chat with the speaker in Spanish and/or Paunaka, a story, personal narrative or description of a procedure, clarification of words that I had not understood in a

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<sup>11</sup>Currently version 6 (cf. ELAN 2020).

<sup>12</sup>See <https://software.sil.org/toolbox>, last checked 16-04-2021.



previous session, elicitation of sentences with grammatical constructions that I was interested in, etc. In addition, some sessions were dedicated to correct transcriptions. I used wooden and playmobil toys for elicitation of expressions for spatial relations, the frog story by Mayer (2003), accompanied a speaker to his field to harvest rice, observed the baking of rice bread and cake, digging for clay to make a pot, and the production of adobe bricks. I learned a lot about the lives of my consultants.

In addition to using the data collected by the larger team, we received approximately 20 minutes of recordings from the anthropologist Jürgen Riester, which he had made in the 1960s with a speaker of Paunaka in Retiro (see §1.4). Those recordings were transcribed with the help of two speakers, Miguel and Juana. I worked with them separately. Because of the poor audio quality of the recordings, it is often hard to understand what the speaker said, and it turned out that what Miguel and Juana understood often differed. I thus do not make much use of the data by Riester throughout this work, unless there was consent between Miguel, Juana and me about what we heard and identified. The speaker recorded by Riester was probably called Juan Choma. Riester himself introduces him as Juan Chamo on the magnetophone tape, but Juana claims that she had met the man in her youth and that his name was Juan Choma. While Choma is a common surname in the region, Chamo is unknown.<sup>13</sup>

I use the first names of the speakers throughout this grammar to refer to them, with an abbreviation of their family name if two speakers have the same first name. This is not a sign of disrespect but rather of a deep feeling of familiarity with them. In addition, it would not have been practical to use the family name, given that there are five brothers and sisters among the speakers with the same family name, two pairs each whose first name starts with the same letter (M or J). The colleagues who accompanied me on my field trips are also referred to by their first name, unless mentioned in an academic context (i.e. reference to publications). In addition, every speaker received a one-letter code, which is given in Table 2 in the section on Abbreviations preceding this introductory chapter.

The materials (recordings, transcriptions, translations, etc.) were uploaded to a digital archive at ELAR<sup>14</sup> (Danielsen et al. 2015).

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<sup>13</sup>It should be noted, however, that Riester was an expert on Chiquitano culture, so that it seems strange that he would confuse a common family name with an uncommon one. Nonetheless, I follow my consultant on this issue and have memorised the speaker as Juan Choma for myself.

<sup>14</sup><https://www.elararchive.org>, last accessed 10-03-2023.

## 1.4 Previous studies

There is almost no information about the Paunaka language in historical sources. The earliest account about the Paunaka by the Jesuit Lucas Caballero (2011 [1708]) (see also §1.6.1) does not include any linguistic material except for the name of a Paunaka village, *Tesu*. However, we do not even know whether this was its name in Paunaka or in one of the other languages of the region. It does not have any meaning in the Paunaka language today.

There are a few words of Paunaka scattered in the publications by d'Orbigny (1835–1847), and Cardús (1886: 308) offers 48 Paunaka words and phrases.

Paunaka shows up in some classifications of Arawakan languages of the 20th century (e.g. Mason 1950: 213; Loukotka 1968: 142; Aikhenvald 1999: 67), but without provision of any new data.

In the 1950s and 1960s, the anthropologist Jürgen Riester, who worked among the Chiquitano, collected words of any indigenous language he encountered on his field trips. Among his notes are a few lists with (partly repeating) Paunaka words, summing up to roughly 200 entries. He also made three recordings of approximately 20 minutes in total with a Paunaka speaker in Retiro.

Paunaka was generally believed to be extinct until Lucrecia Villafañe met some speakers in 2005. She collected some short texts and compiled a grammar sketch (three different versions ranging from eleven to 64 pages) and a word list with 519 entries that were never published. Villafañe (s.d. 1) counted ten speakers all belonging to one family. Two of the speakers had already passed away when Swintha Danielsen undertook some short visits to the Paunaka people in 2008, 2009, and 2010, where she collected some audio material. In 2008, Danielsen also compiled a short booklet with texts taken from Villafañe's data and a suggestion for an orthography.

In 2010, the Paunaka speaker Pedro Pinto compiled several trilingual thematic word lists for names of animals, trees, fruits, and weather phenomena, seven pages in total (Pinto 2010). As he himself is not fluent in Paunaka, he sought the help of other speakers, and the words in Bésiro outnumber the ones in Paunaka. An alphabet booklet was published in 2012 containing example words for each letter (Paunaka Documentation Project 2012). In 2013, a poster with body part terms followed (Paunaka Documentation Project 2013). A word list of cultivated plants was compiled by Sell (2021) and published as a booklet.

Based on Danielsen's and Villafañe's data, Danielsen and I wrote a grammar sketch for the collection *Lenguas de Bolivia*, which was finally published in 2014, but unfortunately presents only a preliminary analysis of the language (cf. Danielsen & Terhart 2014). Other linguistic papers about or mentioning Paunaka by

members of the PDP team include Danielsen (2014a) with a contribution of Arawakan data to SAILS, Danielsen & Terhart (2015a) about borrowed clause combining patterns, Danielsen & Terhart (2015b) about reality status, Terhart (2017) about borrowing of verbs, and Danielsen & Terhart (2022) about body part terminology.

Partly based on data published by Danielsen & Terhart (2014) and partly on vocabulary lists and information we offered on a personal basis, Paunaka phonology has been analysed in comparison with other Southern Arawakan languages by Jolkesky (2016) and de Carvalho (2018) to reconstruct forms of the Proto language. Paunaka is also included in the reconstruction of Proto Bolivian Arawakan (PBA) by Ramirez & França (2019) with data that were collected by the authors themselves.

In addition, a few words or phrases of Paunaka provided personally have also been included in the analysis of Mojeño morphology by Rose (2015b, 2018b).

## 1.5 Name of the language

The name Paunaka has no meaning in the language itself. It may have originated as foreign appellation. The name includes the Bésiro plural marker *-ka*, and as a consequence, Bésiro speakers also use the term *Paunáxi*, with the Bésiro singular suffix *-xi*<sup>15</sup> to refer to one speaker, the language or the ethnic group of Paunaka (cf. Villalta 2013: 9). Paunaka people call themselves and their language *Paunaka*; with stress on the first syllable, when they speak Paunaka ([ˈpau.na.ka]), and stress on the penultimate syllable, when they speak Spanish ([pau.'na.ka]), according to regular stress placement in both languages. In addition, they also use the Paunaka word *betea* ‘our language’ to refer to Paunaka while speaking it. In the literature, the Bésiro plural suffix is sometimes detached, and the language referred to as *Pauna*. It is also often written *Paunaca*, following Spanish orthography.

No other name for Paunaka is known, and the term *paunacas* also figures as a designation for the ethnic group in the earliest known document that mentions the Paunaka people: Caballero’s report from 1707.

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<sup>15</sup>Neither Sans (2013), nor Galeote Tormo (2014) or Adelaar & Muysken (2004) provide a complete analysis of this suffix. Adam & Henry (1880: 8) state that it is a suffix of “absolute”, i.e. unpossessed nouns, but this seems to have changed in modern Bésiro. It is certain, however, that the suffix only appears in the singular and is dropped when a diminutive or plural suffix is added to the stem. In addition, it plays a role in differentiating first and third person possessors in modern Bésiro (Sans 2013: 20, 23).

## 1.6 Historical background

There is not much information about the history of the Paunaka. Most accounts are about the Chiquitano people. This term may include the Paunaka, as inhabitants of the Chiquitania, but most of the times it is used to refer to the speakers of *Bésiro*, more widely known as Chiquitano (see below).

The Paunaka were evangelised by the Jesuits in the early 18th century and resettled in mission towns together with other indigenous groups.<sup>16</sup> Life in the missions has resulted in significant cultural changes among the indigenous people of the area (Tonelli 2004: 7). The coerced coexistence of different ethnic groups led to a mixture of cultural traits, in addition to an adoption of the European religious culture of the Jesuits. The result was a new ethnic identity as *Chiquitano*. Being Chiquitano means, on the one hand, having Chiquitano culture nowadays, a result of sharing the same experience or history since the time of the Jesuit missions.<sup>17</sup> On the other hand, the term *Chiquitano* is equally often used to refer to the speakers of the Chiquitano language, who have called themselves *Monkoka* and their language *bésiro* (Span. *bésiro*) since the late 20th century (cf. Sans 2013: 1), though not in all parts of the Chiquitania (cf. Adelaar & Muysken 2004: 478). Since *Monkoka* and *Bésiro* is used in and around Concepción, I make use of the terms throughout this work.<sup>18</sup> The ambiguity of the name Chiquitano for both a larger cultural and a smaller ethno-linguistic group makes it hard for any other ethno-linguistic group in the region to claim linguistic rights. The fact that apart from *Bésiro* there are other indigenous languages in the region is often either not known or, perhaps, simply ignored.<sup>19</sup> The Paunaka people identify as Chiquitano, but not as *Monkoka* (Villalta 2013: 8). All of them indeed speak *Bésiro*, but they do not identify as *Bésiro* speakers (Villalta 2013: 11). Their ethnic identity may, therefore, best be captured by the term *Chiquitano-Paunaka*.

The remainder of this section is dedicated to tracing back the history of the Paunaka people from pre-colonial times to now and provide a summary about the known facts.

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<sup>16</sup>There is a vast number of publications about the history of the Jesuit missions in the Chiquitania, which I do not attempt to summarise here. Tomichá (2002) and Matienzo et al. (2011) offer extensive bibliographies.

<sup>17</sup>According to Martínez (2015: 247), d'Orbigny was the first to equate the ethnonym *Chiquitano* with the group of people inhabiting the area.

<sup>18</sup>According to some speakers of Paunaka, the term *bésiro* was already used prior to the late 20th century. The word translates as 'direct, correct, right', and they perceived it as a claim of superiority over other indigenous languages, which were consequently denied the correctness of linguistic expression (Villalta 2013: 10).

<sup>19</sup>See e.g. Tonelli (2004: 86), who claims that the only remaining language in the Chiquitania is *Bésiro* with the exception of Ayoreo, whose speakers have a different historical background.

### 1.6.1 Pre-colony and early colonisation

It is not possible to exactly retrace the ethnic composition of the people inhabiting the Chiquitania before the colonial era – and even within the Jesuit missions –, given that many names of groups appear in the sources without any additional information about the group. Most of them do not exist anymore. Different authors use different spellings; consequently, we cannot be sure, whether e.g. the *Pisocas* that the Jesuit Caballero speaks of in his expedition report of 1707 (Caballero 2011 [1708]: 54) are the same as the *Puizocas* that killed him in 1711 (Matienzo et al. 2011: 192).<sup>20</sup> In addition, we do not know much about the distinction between ethnic group and language, nor about possible different names given to identical groups.<sup>21</sup> It is relatively clear that people speaking languages of the Chiquito,<sup>22</sup> Zamucoan, Arawakan, Chapacuran, Tupi-Guarani, and Bororoan linguistic families inhabited the area (cf. Tomichá 2002: 255, 276-277; Tonelli 2004: 9), divided into a large number of different ethnic groups with 80-100 members each (Tonelli 2004: 16). According to Tomichá (2002: 209, 363), the speakers of different Chiquito languages and dialects had a certain dominance in the Chiquitania due to their high number and elaborate warfare.

If there are traces of the people nowadays, I have used the modern spelling of the ethnic groups including <k>, e.g. *Paunaka*, *Paikoneka*, *Napeka*. If the groups are unknown today, I use the spelling as given in the sources, e.g. *Manasica*, *Puizoca*.

We owe the little information available about pre- and early colonial history of the Paunaka to the Jesuit Father Lucas Caballero, who wrote the “Diary and fourth relation of the fourth mission undertaken in the nation of the Manasicas and in the nation of the Paunacas, newly discovered, year 1707”, published by Matienzo et al. (2011).<sup>23</sup>

<sup>20</sup>Since the report by Caballero is the most important historical document regarding the Paunaka and the author of this document is known, I cite it by naming the original author as Caballero (2011 [1708]), while any other information taken from the historical sources compiled by Matienzo et al. (2011) gives reference to the editors. This is because some of the sources lack an identifiable date and/or author or have been composed by the editors on the basis of various versions of the documents.

<sup>21</sup>For some recent attempts to shed a little more light on these issues see Nikulin (2019a) and Ramirez & França (2019).

<sup>22</sup>I follow Tomichá (2002: 231) in using the term *Chiquito* for the ethnic groups that spoke a linguistic variety related to current Bésiro prior to acculturation in the Jesuit missions in the 17th and 18th centuries. The term *Chiquitano* is reserved for the group of people that have a common history in the Jesuit missions and share a common culture nowadays.

<sup>23</sup>The complete title in Spanish reads: “Diario y cuarta relación de la cuarta misión hecha en la nación de los manasicas y en la nación de los paunacas nuevamente descubiertos, año de 1707. Con la noticia de los pueblos de las dos naciones, y se da de paso noticia de otras naciones”.

## 1 Introduction

Prior to the colonisation, the Paunaka people inhabited pampas north of today's San Javier that were rich in rivers, lagoons, and swamps. They mainly lived on fishing and poultry farming,<sup>24</sup> and their territory was north of the Tapacura people and west of the Manasica people, with a western to northern extension relative to the territory of the Manasica, who lived in forested areas (Caballero 2011 [1708]: 54–56).<sup>25</sup> The Tapacura people were speakers of a Chapacuran language, and the Manasica most probably spoke a Chiquito dialect, but had different customs and traditions than the other Chiquito groups (Tomichá 2002: 250). It is also possible that the Manasica spoke a Chapacuran language. The names Manasica and Tapacura/Quimemoca<sup>26</sup> could also have been used as synonyms by Caballero, given that he calls the Manasica a nation consisting of Tapacura and Quimemoca (Métraux 1942: 127).

The many different ethnic groups in the area held mostly hostile relations to each other, if we believe Caballero's report. The Paunaka, however, had an amicable relationship with their Tapacura neighbours (Caballero 2011 [1708]: 55).

There were single entries of Spaniards in the Chiquitania in the early 16th century without much impact on the indigenous people (cf. Tonelli 2004: 25–29). Santa Cruz de la Sierra was founded in 1561 close to the current location of San José de Chiquitos. However, contacts between the Spanish people living in the town and indigenous people of the Chiquitania were long restricted to the ethnic groups living close to the town (Tomichá 2002: 219–220). A group of people called *Paikono*, probably the Paikoneka,<sup>27</sup> lived some 20 leagues away from the town. They are said to have been subjected by Ñuflo de Chaves, who entered the region in an expedition from 1557–1558 (Métraux 1942: 118, 121–122). When Santa Cruz was re-located in 1621 to its current position further west, the influence of Spaniards on the indigenous population of the Chiquitania decreased (Tonelli 2004: 48).

The distribution of indigenous languages and groups changed completely when the Jesuits entered the region in the 17th and 18th century. Although Jesuits had been present in Santa Cruz since 1583 (Tonelli 2004: 47), the establishment of mission towns only began in 1684 in the Moxos region further north (Tonelli

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<sup>24</sup>Caballero speaks of birds, hens, and ducks (Caballero 2011 [1708]: 55). Métraux (1942: 62) reports that the Mojeño people domesticated native ducks at the beginning of the 17th century, and it may well be that the Paunaka also kept native birds.

<sup>25</sup>Métraux (1942: 134) states that the Paikoneka and Paunaka lived north of today's Concepción between the headwaters of Rio Blanco and Rio Verde between the meridian 62° and 61° west.

<sup>26</sup>Note that *Quimemoca* is the name Métraux (1942) uses, while Caballero (2011 [1708]) speaks of *Quimomeca*.

<sup>27</sup>While *-ka* is the plural marker of modern Bésiro, *-ono* has the same function in the Mojeño languages, which are closely related to Paunaka.

2004: 47). In 1691, Jesuit missionaries also started to enter the Chiquitania with the aim to evangelise the indigenous people, build a path between the Jesuit mission of Tarija and the Paraguay river, and secure the dominance of the Spanish colonisers over Portuguese *bandeirantes*<sup>28</sup>, who entered the Chiquitania on slave-hunting expeditions (Riester s.d.(b): 46; Tomichá 2002: 528; Tonelli 2004: 66). In 1713, the Jesuit Order was put in charge of the supervision and protection of the whole Chiquitania by the Spanish crown (Tonelli 2004: 66). By 1766, the population in the ten mission towns that were founded by the Jesuits in the Chiquitania had risen to over 23,000 people (Tonelli 2004: 77).

The first mission town, or *reduction* in the Jesuits' terminology, was San Francisco Xavier de los Piñocas, nowadays known as San Francisco Javier or simply San Javier. It was founded by Father José de Arce among the Piñoca people and re-located several times until 1705/06. Father Lucas Caballero, who had come to the region from the Jesuit mission in Tarija, was in charge of some of the relocations (Tomichá 2002: 529–531).

From 1704 to 1711, Caballero undertook several journeys with the aim to evangelise the indigenous people of the region and find a place to found a new mission town (Tomichá 2002: 536). The fourth journey of 1707 was the one that finally led to the foundation of the two reductions Concepción and San Ignacio that consolidated later. It was also during this journey that Caballero met the Paunaka people.

Caballero started his expedition from San Javier, accompanied by some Manasica. He recorded the names of the different ethnic groups he came in contact with as *sibacas*, *yurucure*, *quibiquicas*, *cosocas*, *moposicas*, *aruporecas*, *tapacuras*, *pichasicas*, *paunacas*, and *bohococas*. We do not know exactly which languages these people spoke and how these languages were related, but we know that on an encounter in a Paunaka village between Tapacura, Pichasicas and Quimamacas, Aruporecas, and Paunaka people, they had difficulty understanding each other. Caballero describes the situation as follows:

I greeted them, I spoke to them, and we all spoke, and nobody understood each other, because we spoke in three different languages, for convening pagans of three nations. It resembled the Babylonian confusion; I spoke

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<sup>28</sup>The *bandeirantes* were Portuguese fortune hunters who searched for precious metal and for indigenous people to enslave and sell them, for example to work in mines. To achieve this, they entered regions not previously colonised by Portuguese settlers and by doing this effectively enlarged the Portuguese (and later Brazilian) territory beyond the line of demarcation that divided the world into Spanish and Portuguese possession according to the treaty of Tordesillas from 1494. The *bandeirantes* are also called *mamelucos*.

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two languages, but did not know the third. However, with some Paunaca words that I had written down the afternoon before, mixing in others of the Manasicas, and with the actions, I told them certain history, which frightened them and made them fear, showing well that they had understood me. (Caballero 2011 [1708]: 85)<sup>29</sup>

It is noticeable that most names of ethnic groups mentioned by Caballero end in *-ca* (in addition to the Spanish plural marker *-s*). The Tao dialect of Chiquito had a plural marker *-ca*, and it still exists in current Bésiro with the spelling *-ka* (cf. Sans 2013: 21; Galeote Tormo 2014: 272). The use of the plural marker on so many different indigenous groups shows how big the influence of Chiquito speakers was already at the beginning of the colonisation of the area.

Caballero (2011 [1708]: 67, 83 etc.) reports of severe epidemics among the indigenous people encountered on his journey, especially those that he had visited and evangelised the years before. As a consequence, some villages were depopulated, some villages had been consolidated, and others were re-located, resulting in famine in some places (Caballero 2011 [1708]: 77, 84, 87).

The Paunaka people were more numerous than the Manasica and they had many villages full of people (Caballero 2011 [1708]: 55, 85). Caballero (2011 [1708]: 76) found one Paunaka village depopulated on his journey, and he was told of two villages called *sepecas* and *biyuricas*. The Tapacura people wanted to take him there instead of letting him enter more villages of their own ethnic group (Caballero 2011 [1708]: 81). The Paunaka village that Caballero finally visited was called *Tesu* (Caballero 2011 [1708]: 84). Paunaka people received the travellers on the way to the village with some food. They were lodged in a big house close to the ritual or ceremonial building, called “temple” by Caballero; despite the friendly welcome, Paunaka people had brought all children out of the village, lest the Jesuit could baptise them. His revenge was to put a cross in front of the “temple” and bash their figurines. People of two other Paunaka villages came to invite Caballero – possibly in order to kill him as his travel companions warned him – but he decided to return to San Javier, because of the beginning rainy season, and to postpone his evangelisation expeditions to the following year (Caballero 2011 [1708]: 85–86).

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<sup>29</sup>Les saludé, les hablé, y todos hablábamos [51v], y nadie nos entendíamos, porque hablábamos en tres lenguas distintas, por concurrir gentiles de tres naciones. Parecía la confusión de Babilonia; yo hablaba las dos lenguas, pero no sabía la tercera. No obstante, con algunas palabras que la tarde antes había escrito de los paunacas, mezclando otras de los manasicas y las acciones, les conté cierta historia que les asustó y dio miedo, mostrando bien que me habían entendido. (Translation: Lena Terhart)



The map in Figure 1.3, dates from 1732, 25 years after the journey of Caballero. It shows the location of settlements of the Paunaka and some other ethnic groups, as well as the mission towns. The place of the old mission town of Concepción before its re-location (see §1.6.2) can also be found on the map. Note, however, that Caballero reports that the Paunaka live north-west of the Manasica, and the Pisoca north-east of them (Caballero 2011 [1708]: 54), where the map shows the Paunaka living east of the Manasica and the Picoca (probably the same Pisoca) west of them. Most of the ethnic groups mentioned by Caballero in 1707 are not shown on the map, and of the groups shown on the map, many are not mentioned by Caballero.

### 1.6.2 Concepción 1708–1767

The report of Caballero (2011 [1708]: 52) about his fourth journey undertaken in 1707 tells about the foundation of two mission towns. Nonetheless, according to Tomichá (2002: 538) the first attempts to found Concepción already date to 1699, but they failed. The two foundations refer to the "reductions" (Span. *reducciones*) San Ignacio among the Boococa people, belonging to the Chiquito linguistic group, and Nuestra Señora de la Concepción among the Tapacura people. Concepción was situated at a big lagoon in an area inhabited by people of different ethnic and linguistic groups. However, it was later re-located and finally consolidated with San Ignacio, making Manasica and Boococa people live together. The final re-location took place in 1722 (Tomichá 2002: 538–539).

According to Matienzo et al. (2011: 90), in 1707, there were 200 people living in Concepción and 330 in San Ignacio, but we do not know about the ethnic composition of the people. According to research by Tomichá (2002: 284), in the first years, there were different groups of Manasica, as well as Paunaka, Napeka, and Carabeca. In 1715 and 1717, Cosirica and Cozoca people joined the mission.

Between 1730 and 1740, the ethnic groups of Puizoca (maybe the same Pisoca that Caballero had met before), Paikoneka, Baure, and Quiviquica were integrated into the reduction. In 1730, an expedition from Concepción with the aim to punish the Puizoca people, who had killed Caballero in 1711, led to the inclusion of 19 Paikoneka into the town (Matienzo et al. 2011: 166, 192-193), and in 1731, another 48 Paikoneka and Baure were brought there (Matienzo et al. 2011: 206).

In 1745, speakers of Chiquito languages (Booca, Tubasi, Cusica, Purasi, Quimomeca, Yurucare, Zibaca) made up 46.9% of the population of Concepción; Chapacuran people (Napeka, Kitemoka, Tapacura), 32.4%; and Paikoneka and Paunaka people, 19.2%. The remaining 1.5% of the people belonged to the Puizoca of unknown linguistic affiliation (Tomichá 2002: 288).

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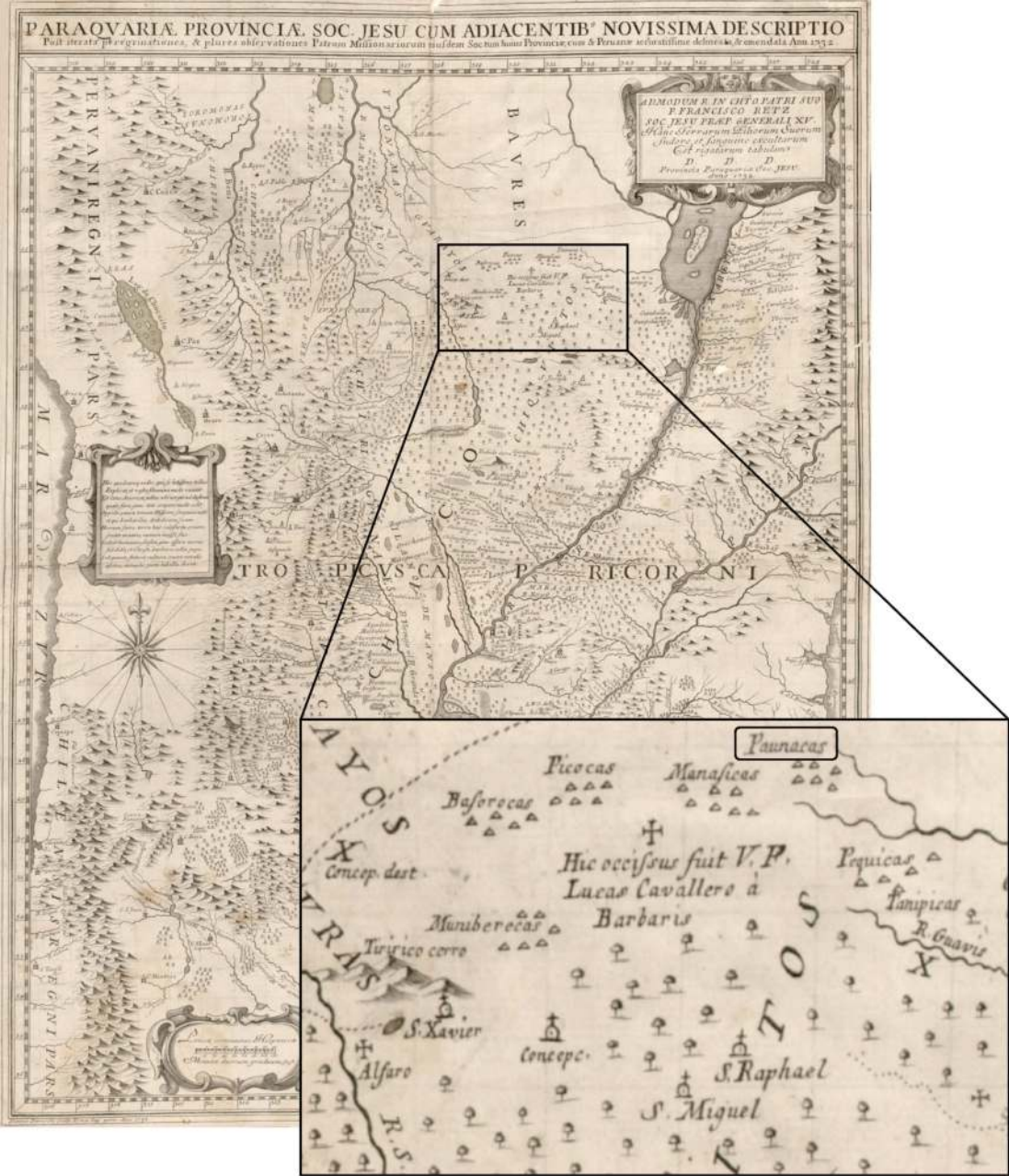


Figure 1.3: Map dating from 1732 which shows the location of the Pau-naka (Petroschi 1732, available at *Wikimedia Commons*)

The missions were attractive for some groups of people, as they secured protection against the slave hunting expeditions of the Portuguese *bandeirantes* from Brazil, who were in search of labourers for their mines and farms. This is why some people integrated voluntarily into the missions (Tomichá 2002: 392; Matienzo et al. 2011: 424, 425). Usually, inclusion into the missions was forced. The Jesuits – and sometimes also christianised indigenous people – frequently undertook expeditions to evangelise priorly uncontacted people and bring them to the mission towns (cf. Tomichá 2002: ch. VII; Matienzo et al. 2011). The Jesuit priest Julian Knogler reports that people tended to flee if they found out that an evangelisation expedition approached them. Therefore, when they came close to a settlement, the expedition group split in order to surround the people and give no opportunity to escape. Then the priest entered the village to give a speech. If the group of people in the settlement was large enough, they occasionally fought the missionaries and their indigenous companions (Riester 1970: 285). Whenever people could be captured on such expeditions, missionaries had to ensure that they would not flee or rebel on the way to the mission town:

By the way, if we find what we look for on our journeys, that is faithless Indians, we make all efforts and joyfully return with them to the missions. On the way, being supplied with all necessary provisions, they have to be kept very kindly and affectionately, and also with great alertness and attention, lest they flee back or start an upheaval amongst the escort. (Knogler 1767–1772 in Riester 1970: 329)<sup>30</sup>

But despite the (initial or enduring) reservations of the indigenous people against their imposed integration into the mission towns, a new social, political, economic, and religious system was successfully established in the Chiquitania over the time (Tonelli 2004: 65). The era of Jesuit rule still has a very positive image among most Bolivians nowadays.<sup>31</sup>

Everyday life of the inhabitants of the missions was fully structured with fixed times for work and religious activities like sermons and prayers (Tomichá 2002:

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<sup>30</sup>Übrigens an wir auf unserer Reisen finden was wir suchen, nemlich ungläubige Indianer, so geben wir alle mihe für gar wohl angewendet, und kehren mit ihnen freydig zuruck in die völkerschafft. Auf dem weeg müssen sie mit denen nothwendigen lebensmitlen versehen, sehr gütig und liebeich gehalten werden, auch zugleich mit grosser wachbarkeit und obsorg, damit selbe nicht entweder zuruck fliehen, oder unter der begleitschafft eine aufruhr anfangen. (Translation: Lena Terhart)

<sup>31</sup>This may be due to the fact that despite that the coercion into a paternalistic system must have been brutal, everything that came after the Jesuits' era until the middle of the 20th century was even worse for the indigenous people.

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509–510). Children went to school, where they learnt to sing chorals, and sometimes even to read and write (Tomichá 2002: 508), and were under influence of the missionaries for most time of the day. Cattle were raised, and there were common fields administered by the church as well as private fields for subsistence of the families. Craftsmanship was taught by the Jesuits. Indigenous people worked three days a week for the church and three days a week for themselves and their families; Sunday was reserved for mass and prayer (Tonelli 2004: 82–83). The contact between the indigenous people in the missions and secular Spaniards was reduced to a minimum by restricting trade to a manor close to San Javier, from where the goods were distributed among the mission towns (Tonelli 2004: 80). The towns were all built following the same schema with a big square and the church, school, and administrative buildings on one of its sides. This was the political and social heart of the mission (Tonelli 2004: 81). The indigenous people were settled in different quarters by ethnic group, the quarters were called *parcialidades*, a name that also came to denominate the group of people living in the quarter. The position of a *parcialidad* inside a town was an indicator for its status: bigger, earlier integrated, and more trusted ethnic groups lived closer to the main square (Riester s.d.(b): 49; Tomichá 2002: 256; Matienzo et al. 2011: 425).

In order to ease evangelisation of the indigenous people in the missions, the Jesuits chose one dominant language, the Chiquito language, as the lingua franca (Matienzo et al. 2011: 425). They wrote various grammars, dictionaries, and catechisms about or in the Chiquito language, composed music, wrote sermons, and translated religious texts (Tomichá 2002: 235–238). People of other ethnolinguistic backgrounds had to learn Chiquito, since all public religious life was communicated through this language. The choice of the linguistic variety was first at town level, this being similar to language policy in Moxos (cf. Saito 2009: 357), but a certain standardisation can be noticed. In Concepción, speakers of the Manasi dialect had been the most numerous Chiquito group in the early years of the town, but by the end of the Jesuit period, the Manasi dialect had been replaced by the Tao dialect (Tomichá 2002: 256). The linguistic diversity of the Chiquito varieties prior to the Jesuit missions is today reduced to two bigger dialectal groups with varieties determined by geographic factors (cf. Galeote Tormo 2014: 268).<sup>32</sup> The massive presence of L2 speakers, both missionaries and indigenous people, must also doubtlessly have changed the original Chiquito varieties.

Despite the importance of the lingua franca, the practice to settle each ethnic group in a distinct *parcialidad* also secured a certain continuity of different languages and cultures, at least in the private domain. The fact that more than one

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<sup>32</sup>See also Saito (2009), who describes the process of reducing a rich language variety to regional dialects in the Moxo missions.

third of the total population of the Chiquitano missions were of non-Chiquito origin also suggests that not only the language was re-structured. Chiquitano culture and faith emerged from an interplay of Jesuit religious life with Chiquito culture, doubtlessly integrating cultural (and religious) traits of other ethnolinguistic groups as well (Tomichá 2002: 278).

The period of settlement in mission towns ended with the prohibition of the Jesuit Order by the Spanish crown in 1767 and their expulsion from Spanish territory. The last Jesuit missionaries left the Chiquitania in April 1768 (Riester s.d.[b]: 55).

### 1.6.3 Late 18th to 20th century

After the expulsion of the Jesuits, the religious responsibility and administration of the mission towns was given to the diocese of Santa Cruz. The priests who were sent to the Chiquitania had the absolute power in the towns and soon started to exploit indigenous labour for their own ends. They appropriated goods and traded of agricultural products to enrich themselves. As a consequence, the priorly prospering mission towns started to decline in economic activity (Riester s.d.(b): 56; Tonelli 2004: 93, 96, 109). There were also reports about sexual abuse (Tonelli 2004: 105).

Complaints about the conduct of the priests were numerous (cf. Tonelli 2004: ch. IV). In 1768, there were indigenous uprisings in Concepción and Santa Ana directed against the priests in charge (Tonelli 2004: 102–103). From 1778 on, the Chiquitania was slowly secularised, and in 1790 the separation of administration and church was codified by a governmental plan for Chiquitos. Nonetheless, economic decline continued, and the governors lined their own pockets with illicit trade (Tonelli 2004: 106–116).

The first two decades of the 19th century were marked by fights between monarchists and those trying to establish independence from the crown in Bolivia (cf. Tonelli 2004: ch. V). There were massive migrations of indigenous people between the different towns of the Chiquitania, and the area suffered a general decrease of inhabitants (Tonelli 2004: 144, 169). The baptismal register in Concepción of 1800–1802 lists the following ethnic groups: *bococa*, *napeca*, *yuracarica*, *quitemoca*, *paunaca*, *civaca*, *cucica*, *paiconeca*, *thapacuxaca*, *axupoca* (Villalta 2012: 9–10).

In 1825, Bolivia became independent. But in spite of some attempts to grant the indigenous people more rights, their situation did not improve (cf. Tonelli 2004:

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165–168). *Karay*<sup>33</sup> from Santa Cruz and elsewhere, encouraged by official decrees, came to the region in search of minerals and to establish big ranching and agriculture industries built on indigenous work (Riester s.d.(b): 56; Tonelli 2004: 172, 197, 199). In approximately 1850, the mission system that had managed working and living conditions of the indigenous people in the Chiquitania (e.g. division of labour into equal parts for the church/community and private ends, payment of taxes in kind etc.) was abandoned. Although this was based in the ideology to guarantee indigenous people equal rights, it laid ground for the system of *empatronamiento* introduced two decades later, in which every indigenous person was forced to have a *patrón* (a *karay* lord) (Tonelli 2004: 191–192).

Several explorers of the 19th century report about the bad conditions and exploitations of indigenous people in the former missions:

The towns of Chiquitos, so rich before, so numerous and prospering, are now in a real misery. The industries that they had ceased to exist; some families have returned to the savage life; many are carried off by pox, others are brought to work in the rubber industry by deceit. (Cardús 1886: 299)<sup>34</sup>

To be safe of the abuses of the *karay* settlers, many people left the towns to live in their surroundings. Some Paunaka settled north and a little west of Concepción at the headwaters of the Río Blanco approximately 20 leagues from Concepción. Others lived in a settlement nine leagues away from Concepción, together with Napeka and people of other ethnic groups, where they raised some cattle and held contacts to other indigenous people who were more remote (Cardús 1886: 284–285). The Paunaka resisted attempts to be integrated into the Franciscan missions of Guarayos; Cardús (1886: 285) tells about an encounter with some

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<sup>33</sup>*Karay* is a Guaraní word for non-Guaraní people. It is also used by Paunaka speakers (in Spanish) for people belonging to the dominant non-indigenous society opposed to the indigenous population of Bolivia. By using the term *karay* here, I try to avoid problematic terms such as ‘white people’ or ‘mestizos’, which are at best inaccurate. The Paunaka word for *karay* is *kayaraunu* referring to a male and *senyurita* (from Span. *señorita* ‘Miss’) for a female non-indigenous Bolivian person. Up to today, encounters with *karay* and *senyuritas* are often characterised by an inequality in social status. Both terms are thus often used in a pejorative sense by Paunaka speakers. It is not my aim to discredit all non-indigenous Bolivians, but I could not find any better, more neutral term. As long as unequal power relations between indigenous and non-indigenous people exist, neutral terms will be hard to find in general, I believe.

<sup>34</sup>Los pueblos de Chiquitos, tan ricos antes, tan numerosos y florecientes, están ahora en una verdadera miseria. Las industrias que tenían no existen más; algunas familias se han vuelto á la vida salvaje; muchos sucumben por la viruela, otros son llevados por engaño á los trabajos de la goma. (Translation: Lena Terhart)

people who were brought to the Ubaimini mission but disappeared after a few days.

Other indigenous people remained in the former missions; d'Orbigny (1839b: 275) estimates that 360 Paikoneka and 250 Paunaka lived in Concepción, and 300 had fled to the woods.

In 1845, the languages *tapacuraca*, *napeca*, *paunaca*, *paiconeca*, *quitemoca*, *jurucariquia* and *moncoca* were found in Concepción (Castelnau 1853 in Martínez 2015: 247). It is noteworthy that a group called *moncoca* is mentioned here for the first time. According to Martínez (2015: 247), the general language Chiquito was also called *moncoca* in San Juan in 1845. Between 1873 and 1884, among the baptised people of Concepción were *napeca*, *moncoca*, *jurucariquia*, *quitemoca*, *paiconeca*, *paunaca*, and others that were called by the place of origin rather than by ethnic group, e.g. native of Baures (Villalta 2012: 9–10). After the entries of 1884, we lose track of the Paikoneka, who are not mentioned by any source anymore.<sup>35</sup> From 1898 on, the baptismal register of Concepción did not record the ethnic group of a person anymore; the year coincides with the first rubber boom (Villalta 2012: 9–10).

The rubber boom had severe consequences for the demographic composition of Bolivia. Many indigenous people from all over the Bolivian lowlands were brought to work in the rubber industry, where they were enslaved and suffered famine and physical abuse (cf. Nordenskiöld 1923). Life expectancy in the rubber production was of two or three years due to illness, work accidents, and attacks by wild animals like snakes and jaguars (Tonelli 2004: 228). Many indigenous people in the Chiquitania were taken into possession by *karay* settlers to work the lands that they had been granted in the vicinities of the former mission towns. A road from Santa Cruz increased the influx of *karay*. The rubber boom also increased the demand of food and stimulated the production of cattle and agricultural products on big estates like Altavista (see below in this section). From 1874 on, all indigenous people in the Chiquitania were incapacitated by the obligation to be under tutelage of a member of the dominant national society, a so-called *patrón*. This system is called *empatronamiento* (Riester s.d.[b]: 57–58).

In the early 20th century, a group of Paunaka lived on a territory approximately 15–20km east of today's Concepción. Some of them were hired by a man from Santa Cruz called Saturnino Saucedo to work in the construction of a road

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<sup>35</sup>Cardús (1886: 308) stated that Paikoneka was spoken in Concepción, but it is unclear to me whether this was his own observation or taken from d'Orbigny (1839a).

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to the rubber tree habitat close to Puerto Alegre<sup>36</sup> at the Río Negro.<sup>37</sup> There was food shortage and workers suffered famine. Other Paunaka went to work in the extraction of rubber (Villalta 2012: 11–12; Villalta 2013: 1). Saucedo used a common strategy of that time (cf. Riester s.d.[b]: 58) and settled close to the Paunaka community, from where he began to take possession of the land where the Paunaka lived. He hired them to make a field for him, “paid” in goods and alcohol in advance and by doing so soon established a system of debt labour (Span. *enganche*). He made the indigenous people build a big house for his family on an elevated part of the estate that he called Altavista.<sup>38</sup> In addition, Saucedo had another house in Concepción with some indigenous servants living there (Villalta 2013: 2). We know that there were some other estates, where Paunaka people used to live and work. When Riester did fieldwork among the Chiquitano in the 1960s, he also recorded some 20 minutes of Paunaka speech with a man called Juan Choma (or Chamo, see §1.3) on an estate called Retiro. Retiro ceased to exist, and we have very little information about the estate except for the recorded report of the speaker about his life circumstances. In Altavista, the indigenous people – besides the approximately 30 Paunaka families (Villalta Rojas 2017, p.c.), there were also Napeka, Monkoka, and some Spanish-speaking Chiquitano – lived in a lower part of the estate close to a water reservoir. Every person, including the children, had a special task to fulfil for the *patrón*; in addition, people worked on their own fields for subsistence on Sundays (Villalta 2013: 2). It was common at that time that the *patrones* on such estates held the indigenous people in isolation from the external world in order to ease their dominance (Tonelli 2004: 260).

Although, according to their own statement, the Paunaka were the most numerous group in Altavista, the Monkoka were socially dominant, manifested for example in the fact that the lead workers were Monkoka or at least spoke Bésiro (Villalta 2013: 2). The Bésiro language was considered superior, and as a consequence, many Paunaka learned some Bésiro (and also Spanish) in addition to their first language. The social relation between a *patrón* and the indigenous people was of bondage and the children born on the estate automatically entered into the same relation as their parents (Villalta 2013: 4). Debt was hereditary and people could also be sold to other *patrones*, who simply had to pay the debt for a person to take her into possession (Tonelli 2004: 228). Indigenous workers were given certain goods for compensation – a portion of salt every week, soap,

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<sup>36</sup>It was impossible to identify the exact location of Puerto Alegre, but it must be somewhere north and east of Urubichá.

<sup>37</sup>Saucedo was also involved in the construction of the road from San Ignacio to Santa Cruz via Concepción and San Javier (Tonelli 2004: 235).

<sup>38</sup>The place exists until today, but nowadays houses a centre for studies of the tropical dry forest.



tobacco, some food supplies, a pair of trousers and a shirt (cf. recordings by Riester with Juan Choma in the 1960s). All items were put on a so-called bill (Spanish *cuenta*) for exorbitant prices that people could never pay back (cf. also Tonelli 2004: 261).

In the 1930s, some Paunaka people participated in the Chaco war, which lasted from 1932–1935 (Villalta 2012: 13), but little is known about their fate. One of the consequences of the Chaco war was the abandonment of the forced *empatronamiento* in 1939. The indigenous workers often simply did not return to the estates and founded their own communities (Riester s.d.(b): 61–62; Tonelli 2004: 293–294). In other parts, like Altavista, indigenous people remained on the estates, but their working conditions improved (Tonelli 2004: 294). There was frequent migration between estates of different *patrones*, because people were in search of the least bad living conditions. Saucedo's son-in-law, Benigno Suárez, who took over Altavista after Saucedo's death, was known as a clement *patrón* who did not allow physical punishment, and is still remembered respectfully by the Paunaka (Villalta 2013: 4).

In the 1940s, a teacher gave lessons to the indigenous children on the estate. Some Paunaka acquired basic skills in reading and writing, but the teacher forbade the children to speak indigenous languages at all under threat of punishment (Villalta 2013: 4). In the 1950s, Hugo Suárez, Benigno Suárez' son, took over the administration of Altavista. He reintroduced physical punishment, and as a consequence, people started to leave Altavista and settle in the vicinities to work for themselves without any *patrón* (Villalta 2013: 5). When the Bolivian agrarian reform of 1952/1953 prohibited the exploitation of indigenous people by debt labour, more people left Altavista, driven away by the *patrón*, as the Paunaka report, because of his fear to be obliged to pay for all the work the indigenous people had done on the estate in the previous decades.<sup>39</sup> In other parts of the Chiquitania, however, the system of *empatronamiento* persisted until the 1970s (Tonelli 2004: 300). Paunaka people founded the village of Santa Rita (Villalta 2013: 5). Twelve families went with Hugo Suárez to the vicinity of Santa Rita to build a new estate, which was never fully established because Suárez got ill. They stayed in Santa Rita (Villalta 2012: 14).

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<sup>39</sup>The agrarian reform, which – among other things – introduced a fixed wage of 5 Bolivianos per day for the indigenous workers, certainly played a role in the decrease in significance of the estates and their commercial agricultural production. However, Tonelli (2004: 319, 332) identifies the influx of better and cheaper products from Brazil (especially sugar and coffee) into the markets of Santa Cruz and the Chiquitania, the increased production of sugar in the area north of Santa Cruz, and a drought in the Chiquitania in the 1960s and 1970s as decisive factors.

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Other Paunaka founded the village of Naranjito, which was abandoned in the 1960s, because the 1951 founded Apostolic vicariate of Ñuflo de Chávez claimed the territory for the church. Some of the people then founded San Miguelito de la Cruz, a village close to Santa Rita (Villalta 2013: 5). Other people who had left Altavista went to the big cities to try their luck (Villalta 2012: 14). The dispersal of people accelerated the loss of the Paunaka language.

### 1.6.4 Recent history and situation today

The villages Santa Rita and San Miguelito de la Cruz both belong to indigenous communities. In 1996, there were 314 such indigenous communities in the Chiquitania (Tonelli 2004: 337). They live in small villages in which land rights have been granted on a communal rather than personal basis (Tonelli 2004: 333; Villalta 2013: 7). The Paunaka people acquired title deeds in 1974 (Villalta 2013: 5). In the villages where the Paunaka live, people belonging to different ethnolinguistic groups (Paunaka, Napeka, Monkoka, and Spanish-speaking Chiquitano) established marital relationships to each other (Villalta 2013: 6). In the 1970s, there was a massive work-related migration to other places, and many people never returned to the villages. This is also the time when the languages – bPaunaka, Napeka, and, to a lesser extent, Bésiro - ceased to be transmitted to younger generations (Villalta 2013: 5–6). Nowadays, all people in the villages speak Spanish, some speak Bésiro, and only a handful of elders still speak Paunaka. The last speaker of Napeka passed away in 2011. In the 1980s, the indigenous organisation CICC (*Central Indígena de Comunidades de Concepción*) was founded to defend the rights of indigenous people (Villalta 2013: 7). The educational reform of 1994 established bilingual education in Bolivia – at least on paper. Some efforts were put into educational material in Bésiro, but Paunaka was ignored (Villalta 2013: 8). In 2008, two Paunaka people from Santa Rita were invited to the standardisation workshop of the Bésiro language, but they did not dare to demand linguistic rights for the language they primarily identify with because they felt shame for it. They had experienced all their life that their language was inferior to Spanish and to Bésiro and had not yet overcome the negative associations. In addition, none of the indigenous organisations of the region ever showed any interest in the Paunaka language (Villalta 2013: 9–10). The combination of ignorance from official side and shame and insecurity on the side of the speakers prevented the Paunaka language from being officially recognised. It was therefore not included in the new Bolivian constitution of 2009 under Evo Morales, which recognises 36 indigenous languages in addition to Spanish as official languages of the state. Paunaka kept being an “invisible language” (cf. Langer & Havinga

2015: 3). Among the people in Concepción (and elsewhere in Bolivia), the general knowledge about the Paunaka language used to be low. Many believed that the Paunaka people were a subgroup, a former *parcialidad*, of Bésiro speakers and that Paunaka was a dialect of Bésiro. This has been slowly changing during the last decade.

Some of the speakers' children do understand Paunaka to some extent. However, their opinion about the language of their ancestors is not uniform: While some state that it would be nice to learn the language again (though practically impossible because of the workload, they say), others have a strong negative attitude towards the language and even scold their parent for speaking Paunaka (Villalta 2013: 10, 12-13).

The interest of foreign linguists in their language increased the esteem of the Paunaka language among its speakers. The alphabet booklet that the members of the documentation project produced as a result of a workshop with Paunaka speakers and descendants (see §1.3) was received very positively, and children started to learn isolated words from the book. In 2011, we applied for an ISO 639-3 code for the Paunaka language at Ethnologue, and the language has received the code *pnk* in 2012.<sup>40</sup> However, the language continued to be ignored by officials. Some of the Paunaka mentioned the Paunaka language as (one of) their mother tongue(s) in the official INE (*Instituto Nacional de Estadística* – National Statistics Institute) census of 2012. Nevertheless, it still did not appear in any official sources following the survey. A letter of complaint including citations from the INE interviews that proved that people were speaking about Paunaka was sent to INE, signed by two members of the documentation project, two Paunaka speakers, and a teacher who worked at that time in Santa Rita and partly did the survey for the INE. It was dismissed with the response that Paunaka was not mentioned as a first language by none of the speakers; therefore no data concerning the language was obtained. In 2018–2019, there were finally attempts from the IPELC (*Instituto Plurinacional de Estudio de Lengua y Cultura* – Plurinational Institute of the Study of Language and Culture) to apply for the official recognition of Paunaka in the constitution at the Ministry of Decolonisation. This process was delayed due to problems occurring in the national elections in 2019 but taken up again in 2021.

If they succeed, an ILC (*Instituto de Lengua y Cultura* – Institute of Language and Culture) will be installed for the Paunaka, thus offering the possibility to start education in and on Paunaka – at least theoretically, because with such a low number of speakers who are all elders and many of them illiterate, the establishment of education in Paunaka faces severe practical problems.

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<sup>40</sup>see: <http://www-01.sil.org/iso639-3/documentation.asp?id=pnk>, last checked 16-04-2021.

## 1.7 Paunaka within the Arawakan family

South America has a rich diversity of languages and language families, with up to 53 multi-member families and 58 isolates, yielding approximately 420 languages still being spoken (Campbell 2012a: 59).

The Arawakan family is the biggest language family of the continent, in geographic extension and – together with the Tupian family – also in number of languages still spoken. Arawakan languages are spoken as far north as Central America (Garífuna in Honduras, Guatemala, Nicaragua, and Belize) and as far south as Mato Grosso do Sul in Brazil (Terena, Kinikinau), and they were formerly also present in northern Argentina and Paraguay. There are an estimated 40 Arawakan languages that are still spoken today (cf. Aikhenvald 1999: 65; Campbell 2012a: 71).

The name “Arawakan” itself is subject of ongoing discussion, because it was used by some scholars for a putative bigger grouping, including also languages of other families such as Arawán and Harakmbut. Therefore, the uncontroversial members of the linguistic family have sometimes been referred to as Maipur(e)an (e.g. Kaufman 1990; Payne 1991). In more recent publications, some scholars use the term “Arawak” to explicitly exclude candidates of a putative bigger group (e.g. Aikhenvald 1999; Michael 2008), others simply use “Arawakan” in analogy with other names of South American linguistic families, such as Tupian, Chapakuran etc., without any implications of inclusion of languages from other families (e.g. Campbell 2012a; Muysken et al. 2016; Hammarström et al. 2022). I follow the second approach and use the term “Arawakan” throughout this work.

A genealogical relationship between some languages of the family was already noticed in the 18th century by Father Gilij (cf. Payne 1991: 363; Aikhenvald 1999: 73), but the internal relations between the members of the family have only become clearer in the past 10–15 years. While both Aikhenvald (1999) and Ramirez (2001) still propose one major split (Northern vs. South-and-South-Western and Western vs. Eastern, respectively), the analyses based on phylogenetic methods that calculated the similarity between Arawakan languages based on lexical and grammatical features (cf. Walker & Ribeiro 2011; Danielsen et al. 2011) suggests that there is little internal branching.

In the newest proposal by Ramirez & França (2019: 3), the authors have identified twelve subgroups. Some of them are more closely related to each other, but there is no major split. They propose that there are 56 languages, 27 of them already extinct. However, some of the varieties identified as “languages” still have different sub-varieties, which have been classified as individual languages by others, often the researchers working on these varieties.

## 1.7 Paunaka within the Arawakan family

The position of Paunaka, as far as it has been mentioned at all in the classifications, is relatively uncontroversial: it belongs to the branch which was called Southern Arawakan by Aikhenvald (1999) and Bolivian subgroup by Ramirez & França (2019), although not all languages within this branch are spoken in Bolivia nowadays. The latter authors state that “[n]o branch of this family is as cohesive as the Bolivian subgroup” (Ramirez & França 2019: 1). Figure 1.4 shows the position of Paunaka within this branch according to the analysis by Ramirez & França (2019: 3). Note, however, that except for Paunaka, all languages mentioned have subvarieties. Naming only those that are mentioned throughout this work, Mojeño divides into Trinitario and Ignaciano, and Tereno into Terena and Kinikinau, which are spoken in Brazil. Throughout this work, I use both terms, Southern Arawakan and Bolivian Arawakan, but due to the fact that I have more knowledge about the languages on the Bolivian side, the latter term excludes the Brazilian languages.<sup>41</sup> The branches most closely related to the Southern Arawakan languages are the Purus, Pre-Andine (or Kampan) and Pozuzo branches (Ramirez & França 2019: 3).

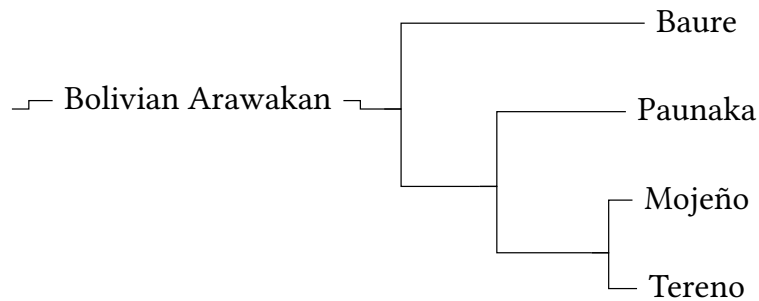


Figure 1.4: Bolivian or Southern Arawakan languages after Ramirez & França (2019: 3)

Before the 2020s, Paunaka was often placed together with Paikoneka (e.g. Kaufman 2007: 67; Aikhenvald 2012: 34–35) or even considered a subgroup or dialect of Paikoneka (e.g. in the glossary of Matienzo et al. 2011: 438). To my knowledge, it was d’Orbigny (1839a: 188), who first proposed the connection between Paikoneka and Paunaka, which he believed belonged to one nation, although their languages differed phonologically to some extent. The words he listed for Paikoneka, however, point to a different direction. They strikingly resemble Baure. Thus, Ramirez (2010: 31) notes that Paikoneka is a variety of

<sup>41</sup>Thus, a statement that a phenomenon found in Paunaka is also found in other Bolivian Arawakan languages does not necessarily imply that this phenomenon does not exist in the other Southern Arawakan languages as well.

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Baure, but without giving any evidence. Danielsen (2013) analyses the available Paikoneka words and comes to the same conclusion. This is briefly repeated in Danielsen & Terhart (2014: 225) and was verified again by Jolkesky (2016: 27).

On the other hand, there is a famous quotation by Hervás y Panduro (1800: 160–161) that contradicts this assumption:

I must point out that also it seems that there is an affinity between the languages *baure* and *paicone*, this is absolutely false and feigned. In order to dispel my doubts about this, I consulted Abbé Christobal Rodriguez, of big authority and potent memory, who has been the missionary of the *baures* and *paicones* that were in his protection in the mission and population of San Xavier with apostolic zeal for twenty years, and he told me that he did not find a shadow of affinity between the languages *baure* and *paicone*; he did not even ever hear about a single word that would be common amongst them; which is why when he began to catechise the *paicones*, he had to make use of interpreters, whom he had to leave, because he found out that they betrayed him with the translation.<sup>42</sup>

Thus Ramirez & França (2019: 33) conclude that d'Orbigny himself may have been deceived when collecting Paikoneka words. Danielsen (2020) found, however, an earlier citation by the very same Hervás y Panduro stating that Baure and Paikoneka are indeed related, though not mutually intelligible. There are several imaginable scenarios how Paikoneka could simultaneously be related and not be related to Baure, e.g. that two different ethnolinguistic groups were both called Paikoneka by a third group, or that part of the Paikoneka had shifted language. Due to lack of data, these scenarios remain purely speculative and the exact affiliation of Paikoneka will probably never be known.

In San Javier, there is an indigenous organisation with the name *Central Indígena Paiconeca de San Javier*, but the decision to include *Paiconeca* in the name

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<sup>42</sup>Debo advertir á v. que aunque se halla impreso que tienen afinidad las lenguas *baure* y *paicone*, v. no afirme darse tal afinidad, que es absolutamente falsa y fingida. Para salir de las dudas que yo sobre esto tenia, he consultado al señor Abate Don Christobal Rodriguez, de autoridad grande, y de portentosa memoria, el qual por veinte años, con apostólico zelo, ha sido misionero de los *baures* y de los *paicones*, que estaban á su cuidado en la mision y poblacion de San Xavier (20), y me ha dicho que no halló sombra alguna de afinidad entre las lenguas *baure* y *paicone*; ni jamas oyó decir que hubiera ni una solo palabra que fuera comun á ellas; por lo que al empezar á catequizar á los *paicones*, aunque él sabia perfectamente la lengua *baure*, le fué necesario valerse de intérpretes, que debió abandonar, porque halló que le burlaban con la interpretacion. (Translation: Lena Terhart)

was an act of claiming indigenous identity by re-appropriation of the designation<sup>43</sup> and had little to do with the specific ethnic group, although it had been once present in San Javier (Villalta 2017, p.c.). Most indigenous people of today's San Javier are descendants of people of the Píocoka *parcialidad* (Villalta 2013: 7).<sup>44</sup>

## 1.8 The structure of this work and general remarks

After having provided basic information about the language, the site, the speakers and the fieldwork methods in this chapter, the remainder of this work divides into eight chapters. Chapter 2 provides a short overview of the phonology and most important grammatical features of Paunaka. Chapter 3 describes the phonemes of the language, as well as its suprasegmental phonology and morphophonological processes. Chapter 4 critically reviews the definitions of the notions of word, clitic and affix and explains the motivations behind what is considered a word and a grammatical marker in this grammar. In addition, it provides a short overview of word formation processes and a basic description of the parts of speech found in Paunaka. Chapter 5 is dedicated to the minor word classes, which comprise pronouns, nominal demonstratives, adjectives, numerals and quantifiers, adverbs, prepositions, and connectives, the latter rather being a functional than a morphosyntactic category. Chapter 6 deals with the noun and the NP. The chapter includes a description of the composition of nouns and inflectional morphology that applies to the noun: possession, number, nominal irrealis, deceased, diminutive and locative marking. Subsequently, content and word order of the NP is considered. Chapter 7 is about the verb and starts with a description of the composition of verb stems including several derivational patterns. Subsequently, the inflectional categories found exclusively on the verb and those primarily relating to predicates (verbal and non-verbal ones alike) are described: person marking, reality status, associated motion, middle voice, TAME, and degree markers. Chapter 8 discusses different types of simple clauses, declaratives, interrogatives and the ones expressing directives (imperative, prohibitive, hortative). It includes a description of different word orders found in Paunaka, a section on standard negation and a detailed analysis of non-verbal predication.

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<sup>43</sup>The term *paico* developed into an insult towards indigenous people (Fuss & Riester 1986: 104, fn. 31), thus re-appropriation.

<sup>44</sup>Different ethnic groups were settled in different quarters in the Jesuit missions, each with its own internal administrative organisation. The quarters as well as the ethnic groups living there were called *parcialidades*, see also §1.6.2.

## 1 Introduction

Finally, Chapter 9 describes the Paunaka strategies of coordination and subordination of clauses. The appendix contains a narrative from Miguel, an excerpt from a conversation between María S. and Juana, and a procedural text by Juana.

It is a demanding task to document, analyse and describe a previously undescribed language, and there are certainly still very many topics to explore. This work focuses on a description of morphosyntax. A basic analysis of the phonology is also provided, but this topic could be examined in greater detail in the future. An area that was touched upon only superficially is information structure. This and the principles underlying the creation of greater portions of discourse offer an array of possibilities for future research. The grammar is not written in any particular theoretical framework, but is informed by language typology.

Emphasis in citations is maintained and reproduced in the same way as in the original source unless otherwise stated. For sake of better readability, I deleted false starts and most hesitation marks from the examples given in this work. Hesitation marks comprise *¿chija?* ‘what?’, *eka* ‘DEMA’, *te* ‘SEQ’, *ee* ‘er’ and the like. It was not my aim to write about language contact, borrowing, code-switching or the like. As I have mentioned above, many words of Spanish origin are used in Paunaka. Consider (1) from Juana. Only two words of this utterance, *kapunu* and *tiyÿseikanube* do *not* derive from Spanish.<sup>45</sup>

- (1) *i pente repentekena kapunu pasaunube kristianunube repente tiyÿseikanube*  
*i pente repente-kena kapunu pasau-nube kristianu-nube repente*  
and maybe maybe-UNCERT come pass-PL person-PL maybe  
*ti-yÿseika-nube*  
3i-buy.IRR-PL  
‘and maybe, maybe people come passing by and maybe they buy (some drinks)’

[jxx-e110923l-2.11]

I do not want to claim that (1) is a typical Paunaka sentence, but it is a normal Paunaka sentence, just one sentence among others, which can also contain more or even exclusively words of Paunaka origin. I did not exclude examples like (1) from the analysis and I did not try to find the “purest” Paunaka. Words with Spanish (and to a lesser extent Bésiro) origin are adapted to the orthography used in this grammar and as far as they are phonetically adapted this is – of course – also reflected in the way the word is spelled.

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<sup>45</sup>In addition, the verb stem *-yÿseiku* ‘buy’ is probably an old loan from Guarayu *yusei* ‘want or wish sth. edible’ (Danielsen 2021, p.c.).



## *1.8 The structure of this work and general remarks*

One peculiarity of this work is that most examples are introduced by briefly providing the extralinguistic context. This is usually not done in grammatical descriptions. I started with this at a moment when I felt that context was necessary for understanding and then extended it further and further. Thus, the reader will not only learn about Paunaka, but also gain knowledge about the narratives and personal life stories of the speakers throughout this work. This work can thus hopefully not only contribute to visibilise the Paunaka language but also to visibilise its speakers. As a concession to the readers who are only interested in grammar, as far as extralinguistic context is not necessary for the explanation of certain grammatical features this information comes last in the text that introduces an example. I tried to be as consistent as possible with this order. I offer an array of different examples in this work, but some of them repeat. Nonetheless, numbering is consecutive, i.e. repeated examples receive a new number.



## 2 Grammatical overview

This chapter has the purpose to provide a short overview about the most important grammatical structures of Paunaka. It roughly follows the order in which the topics are presented in the more complete description throughout the following Chapters 3 to 9. The examples presented here are taken from the more detailed grammatical description, but may be abbreviated and simplified, and do thus not have a reference to the corpus. Contrary to the remainder of this work, no information is provided to embed the examples in their extralinguistic context.

### 2.1 Phonology

Paunaka has twelve phonemic consonants. All of them are given in Table 2.1, including their orthographic representation in <>. Furthermore, two additional consonants only occur in loans from Bésiro. This fact is not recognised by the speakers themselves, and these consonants may be considered phonemic, too. They are given in parenthesis in the table.

Table 2.1: Consonant inventory with orthographic representation

	Bilabial	Alveolar	Postalveolar	Retroflex	Palatal	Velar	Glottal
Plosive	p <p>	t <t>				k <k>	
Nasal	m <m>	n <n>			ɲ <ny>		
Flap		r <r>					
Fricative	β <b>	s <s>	(ʃ) <xh>	(ʂ) <x>			h <j>
Affricate		tʃ <ch>					
Approximant					j <y>		

There are five contrasting vowels that are shown in Table 2.2 including their orthographic representation in <>.

There is only little allophonic variation. Most importantly, the fricative /β/ is realised as [v] before the front vowels /i/ and /ɛ/, and as [w] before /i/. If /u/ or /a/ follows, it is usually pronounced [β] but may also be [b] or [w].

## 2 Grammatical overview

Table 2.2: Vowel inventory with orthographic representation

	front	central	back
high	i <i>	ɨ <ÿ>	u <u>
mid	ɛ <e>		
low		a <a>	

Among the vowels, it is most noticeable that /i/ goes back to \*u of a proto-language, while /u/ derives from \*o (de Carvalho 2018; Ramirez & França 2019). The original quality of these vowel is still sometimes noticeable in rapidly uttered unstressed syllables, where /i/ can have a tendency towards [ʊ] and /u/ towards [o].

Phonological processes include rhinoglottophilia caused by /h/ and nasalisation, which may be caused by nasal consonants on the following vowels. Haplology is a very marginal process.

Syllables can have the structure (C)V(V). Closed syllables are only found in loans with, as far as I know, only two exceptions of native words including closed syllables. Consonant clusters also only occur in loans. There are many vowel sequences, which often result from diachronic consonant deletion. Some of these sequences are realized as diphthongs, while others are realized as two separate syllables.

The most important morphophonological rule in Paunaka is widespread in the Arawakan family (cf. Payne 1991: 385): the deletion of vowels of the person markers before a vowel-initial stem as shown in (1) for verbs. Note that there are no verb stems with initial /i/.

(1)	/ni/ '1SG'	+	/ɛpunu/	→	/nɛpunu/	'I take'
	/pi/ '2SG'	+	/ihiku/	→	/pihiku/	'you spin (thread)'
	/ti/ '3i'	+	/upunu/	→	/tupunu/	'she brings'
	/chi/ '3'	+	/imu/	→	/chimu/	'she sees her'
	/bi/ '1PL'	+	/anau/	→	/banau/	'we make'
	/e/ '2PL'	+	/ichuna/	→	/ichuna/	'you know'

As for the combination of person markers with nouns, however, vowel elision is only caused by a few vowel-initial noun stems, most of them starting with /ɛ/.

Another kind of vowel elision triggers the initial /i/ of the non-verbal irrealis marker *-ina* after a diphthong. The very same marker can also cause assimilation of a final /a/ to /ɛ/, see (2) for examples of both processes.

- (2) a. /aumue/ ‘chicha’ + /ina/ → /aumue<sub>na</sub>/ ‘chicha (IRR)’  
 /arbirau/ ‘forget’ + /ina/ → /arbirau<sub>na</sub>/ ‘she forgets (IRR)’  
 b. /kapija/ ‘chapel’ + /ina/ → /kapijeina/ ‘chapel (IRR)’  
 /puna/ ‘other’ + /ina/ → /puneina/ ‘other (IRR)’

Lexical words have at least two morae. Stress assignment follows metrical patterns with left-to-right parsing (cf. Hayes 1995). Morae are organised into feet, the last syllable is always extrametrical. Bimoraic words have trochaic stress assignment, as can be seen in (3). Words with any other number of morae have iambic stress assignment, this is illustrated in (4). This unusual pattern is also found in closely related Mojeño Trinitario (Rose 2019c).

- (3) a. [‘u.ε] ‘water spirit, rainbow’  
 [‘i.nε] ‘water’  
 [‘ku.su] ‘mouse’  
 b. [‘pei] ‘agouti’  
 [‘ju] ‘bread’
- (4) a. [ni.‘m̃u] ‘my clothes’  
 [ku.‘pei] ‘afternoon’  
 b. [ta.‘ki.ra] ‘hen’  
 [pi.‘ni.ku] ‘you (SG) eat’  
 c. [ʃu.‘ru.pe.pe] ‘butterfly’  
 [mu.‘te.me.na] ‘big’  
 d. [ʃi.‘h̃i.ku.‘pu.pi] ‘his/her oesophagus’  
 [ti.‘bu.ru.‘ru.ka] ‘it boils (IRR)’  
 e. [ti.ma.‘h̃i.ku] ‘it barks’  
 [ni.ja.‘jau.mi] ‘I am happy’  
 f. [ti.‘pi.si.‘si.ku.βu] ‘he/she/it is alone’  
 [ni.‘ku.ru.‘me.h̃i.ku] ‘I pierce’

All words in (4) are minimally grammatical, i.e. stems that require a person marker (verbs and inalienable nouns) are given with a person marker. However, the bimoraic words in (3) do not require any further grammatical markers. That they follow a trochaic pattern – instead of having default assignment of stress on the first mora due to a degenerate foot with an underlying iambic pattern – becomes clear when grammatical markers follow these stems: the pattern remains trochaic, as can be seen in (5). If grammatical markers follow a stem (regardless

## 2 Grammatical overview

of whether the word exhibits a trochaic or iambic pattern), primary stress can either shift to the last foot or remain on the stem.<sup>1</sup>

- (5) [i.nɛ.'ja.ɛ]            'in the water'  
      [ku.su.hã.nɛ]        'mice'  
      [jui.mi.ni]           'small bread'

A more comprehensive account of Paunaka's phonology is given in Chapter 3.

### 2.2 General remarks on morphology and word classes

Paunaka is a head-marking – or indexing in the terms of Haspelmath (2019) – polysynthetic and agglutinating<sup>2</sup> language with incipient fusion concerning marking on verbs (see §2.4 below or §7.5 for a detailed discussion of this). However, although words can consist of a number of morphemes, they are often relatively simple with only a few categories being marked obligatorily. The language exhibits “transcategorical morphology” (Rose 2014a: 73) as usual in Arawakan languages (cf. Overall et al. 2018: 13), i.e. most grammatical markers can occur with words of various word classes. Indeed, it is rather an exception than the rule that a certain inflectional marker is restricted to a specific part of speech. Most markers could thus be defined as “clitics” according to the criterion of their promiscuous attachment. However, since the markers in question do not entirely fulfil other characteristics of clitics that have been proposed in the literature (e.g. by Zwicky & Pullum 1983; Sadock 1991; Aikhenvald 2003c; Spencer & Luís 2012), I decided not to use the term “clitic” in this grammar and not to use the equal sign in interlinear glosses. Instead, I make use of the term “marker”, which includes clitics and affixes, and only use a dash to indicate morpheme boundaries. There is not a single marker, to my knowledge, that is dependent on a specific syntactic position inside the clause, but some markers, especially those encoding TAME and degree, may float in the clause without difference in meaning. More information

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<sup>1</sup>This partly depends on the markers, i.e. the locative marker is prone to attract stress, and it partly depends on the length of the word, i.e. longer words are more likely to show stress shift to a non-stem syllable. Pragmatic features such as the word in question providing highlighted information or backgrounded information may also play a role, this has not been investigated, yet.

<sup>2</sup>The classification of Paunaka as a polysynthetic and agglutinating language presupposes an analysis in which markers with promiscuous attachment to various parts of speech can be subject to morphological rather than syntactic rules, see further below, and Chapter 4 for a discussion of this issue.

about this topic can be found in Chapter 4. As for the organisation of this grammar, transcategorial markers are described in the chapters where they are most likely to be expected, e.g. the diminutive is introduced in the chapter on nouns, TAME markers are described in the chapter on verbs, and person and number marking is a topic in both of these chapters.

Person markers are the most important representatives of transcategorial morphology. Depending on their position preceding or following the stem, they encode possessors and subjects on nouns, and subjects and objects on verbs (following nominative-accusative alignment).<sup>3</sup> (6) shows the use of person markers on nouns and (7) on verbs, exemplified with the first person plural marker *bi-/-bi*.

- (6) a. *bibite*  
*bi-bite*  
 1PL-necklace  
 ‘our necklaces’
- b. *paunakabi*  
*paunaka-bi*  
 Paunaka-1PL  
 ‘we are Paunaka’
- (7) a. *biyunu*  
*bi-yunu*  
 1PL-go  
 ‘we go’
- b. *tikupakubi*  
*ti-kupaku-bi*  
 3i-kill-1PL  
 ‘it kills us’

The full paradigm of person markers is given in Table 2.3.

There are some peculiarities regarding the encoding of the third person. The marker *chÿ-* (or *chi-*) indexes a possessor on nouns just like the other person markers do, but on verbs it is used to encode 3>3 relationships. In the latter case, *chÿ-* is obligatory if the object is human and optional with non-human objects. For any other relation including a verb with third person subject, the marker *ti-* is used, which only occurs with verbs. The “i” in the gloss “3i” is used to

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<sup>3</sup>Paunaka thus exhibits split-S marking, dependent on part of speech; subject markers precede verb stems but follow stems of other parts of speech.

## 2 Grammatical overview

Table 2.3: Person markers

Gloss	Form preceding stem	Form following stem
1SG	<i>nÿ-</i> / <i>ni-</i>	<i>-nÿ</i> / <i>-ne</i>
1PL	<i>bi-</i>	<i>-bi</i>
2SG	<i>pi-</i>	<i>-bi</i> / <i>-pi</i>
2PL	<i>e-</i> / <i>a-</i> / <i>i-</i>	<i>-e</i>
3	<i>chÿ-</i> / <i>chi-</i>	<i>(-chÿ)</i>
3i	<i>ti-</i>	

distinguish the two third person markers, it does not carry any meaning. There is no suffix corresponding to *ti-*. The form *-chÿ* is given in parenthesis in the table because it only occurs in a few fixed constructions, e.g. with speech verbs and in a specific focus construction. It does not index subjects in non-verbal predication nor does it usually occur as an object marker on verbs outside the constructions mentioned. Consider (8) for the use of *chÿ-* as possessor marker on a noun and (9) for its use on a verb, where it jointly indexes third person subject and object. See (10) for the use of the other third person marker *ti-* on an intransitive verb. For its use on a transitive verb see (7b) above. Notice that there is no grammatical gender in Paunaka. If the gender of a referent could not be determined by the context of an utterance, generic female gender is usually used in translations of examples.

- (8) *chiyenu*  
*chi-yenu*  
 3-wife  
 ‘his wife’
- (9) *chumu*  
*chÿ-umu*  
 3-take  
 ‘she takes her’
- (10) *timuku*  
*ti-muku*  
 3i-sleep  
 ‘she sleeps’



## 2.2 General remarks on morphology and word classes

The third person markers do not distinguish number, but the plural marker *-nube* is added to the stem obligatorily for human referents (i.e. human third person possessors of nouns, human third person subjects or objects of verbs). The distributive marker *-jane* can optionally be added for non-human non-singular referents.

Nouns and verbs are the most important word classes and are summarised in the following two sections of this overview chapter. In addition, there are minor word classes. Among those minor classes are pronouns and nominal demonstratives. There is no third person personal pronoun. The difference between the two nominal demonstratives could not be determined, which is why they are glossed as ‘DEMA’ and ‘DEMB’ respectively (‘DEMC’ can be analysed as an oblique nominal demonstrative or an adverbial demonstrative).

Adjectives also play a minor role in Paunaka. There are only few of them and they are mainly used predicatively. Some of them behave like nouns when realis, but their irrealis counterparts are stative verbs. Among the numerals, only *chÿnachÿ* ‘one’ is of presumable Paunaka origin, all others are borrowed from Spanish, with the numbers ‘two’ and ‘three’ being more integrated into the language than the higher ones. In addition to numerals, there is also a number of quantifiers, some of them borrowed from Bésiro. Adverbs can have locative, temporal and aspectual, and modal meanings.

There are four prepositions; *(-)tÿpi* is a general oblique marker, the others signal source (*tukiu*), instrument or cause (*-keuchi*), and comitative relation (*-ajiechubu*). The source preposition never receives person marking. The oblique preposition takes person markers obligatorily for first and second person obliques, first and second person pronouns cannot co-occur. The preposition also takes person markers for third person obliques if no NP follows. However, if the preposition is combined with an NP, person marking is optional; see (11) for a case in which both person marking and NP are present. The instrument/cause and comitative prepositions are always person-marked regardless of whether an NP follows. Person markers stem from the same set used on nouns and verbs, which has been presented in Table 2.3 above.

- (11) *berajane chitÿpi benu*  
*bera-jane chi-tÿpi benu*  
candle-DISTR 3-OBL virgin  
‘candles for the virgin’

Among the coordinating connectives, most are borrowed from Spanish, and among the subordinating connectives, we also find some loans. At least some

members of the quantifiers, adverbs, connectives, and prepositions have grammaticalised from verbs with their origin still being recognisable.

A more profound description of minor word classes is given in Chapter 5.

## 2.3 Nouns and the NP

The most important morphological processes on nouns are possession and number marking. In addition, there is nominal irrealis, deceased, and diminutive marking. Nouns are not marked for core cases, or, in other words, there is no flagging (cf. Haspelmath 2019). There is one general locative marker, which encodes the most prototypical spatial relation in a given situation. Inside the NP, demonstratives are the most frequent modifiers of nouns. In addition, numerals, adjectives, nouns and relative clauses may modify a noun. There are no articles.

Paunaka distinguishes three classes of nouns by how they interact with possession marking: there are inalienable, alienable, and non-possessable nouns. Inalienable nouns always require a person marker to index the possessor, but some of them may derive a non-possessed form by a suffix *-ti*. An inalienable noun and the non-possessed form derived from it are given in (12).

- (12) *nimukiji – muki-tiji*  
*ni-muki-ji muki-ti-ji*  
1SG-hair-COL hair-NPOSS-COL  
'my hair – hair'

Alienable nouns are not possessed in their basic form, but can take possessor marking. Some of them require an additional suffix *-ne* in their possessed form, others do not, as is exemplified by the two nouns in (13).

- (13) a. *syki – nysykine*  
*syki ny-syki-ne*  
basket 1SG-basket-POSSD  
'basket – my basket'
- b. *yumaji – niyumaji*  
*yumaji ni-yumaji*  
hammock 1SG-hammock  
'hammock – my hammock'

Non-possessable nouns cannot take a person marker, however, if semantically possible, possession can be expressed nonetheless by use of a possessable relational noun in juxtaposition with the non-possessable one, see (14). The relational noun always precedes the non-possessable noun.

- (14) *nipeu kabe*  
*ni-peu kabe*  
 1SG-animal dog  
 ‘my dog’

Animals constitute the most important semantic type of non-possessable nouns, thus *-peu* ‘domestic animal’ is very frequently found as a relational noun. Another one is the general relational noun (GRN) *-yae*, which is very unspecific in meaning and has cognates in related languages. The same form *-yae* is also used as a locative marker (see below). For all kinds of possession marking applies that first and second person possessors are solely indexed by the person marker. If the possessor is a third person, a noun specifying the possessor can additionally follow the possessed noun. Regarding the non-possessables, there is usually either a relational noun + possessor noun or a relational noun + non-possessable noun only.

Non-singularity can be expressed by a plural, distributive or collective marker. All of them are also found on verbs and other parts of speech. Regarding nouns, the plural marker is mainly added to human ones and is obligatory there. There is also a small number of inanimate nouns that optionally take the plural marker, many of them borrowed from Spanish, such as *anyo* ‘year’. The second marker is *-jane* and it is called “distributive marker” in this work because of its supposed origin as a real distributive marker. Nonetheless, today it almost exclusively acts as a plural marker for non-human referents. The distributive marker is always optional and mainly used with nouns referring to mammals, but also with other animate and inanimate nouns. (15) shows the plural marker on a human and the distributive marker on a non-human noun.

- (15) a. *aitubuchepÿinube*  
*aitubuchepÿi-nube*  
 boy-PL  
 ‘boys’  
 b. *kabejane*  
*kabe-jane*  
 dog-DISTR  
 ‘dogs’

## 2 Grammatical overview

Both plural and distributive marker can also complement a third person marker on nouns so that there may be ambiguity as to whether the possessor or the possessed is the non-singular referent, see (16).

- (16) *chijinepÿinube*  
*chi-jinepÿi-nube*  
3-daughter-PL  
'her daughters'  
or: 'their daughter'  
or: 'their daughters'

The third non-singularity marker has the form *-ji* and is analysed as a collective. It attaches to nouns referring to items that come in uncountable groups like hair (see (12) above) or swarms like some fish. In addition, the marker is also added to kinship terms and a few other human nouns where it precedes the plural marker. In this respect, (16) above is an exception and (17) more typical:

- (17) *nichechajinube*  
*ni-checha-ji-nube*  
1SG-SON-COL-PL  
'my children'

Reality status is *the* inflectional category for verbs (see §2.4 below), and it is also found on nouns. There is a separate irrealis marker *-ina* for all words that do not belong to the class of verbs. This marker plays a role in non-verbal predication, but it can also be used referentially on nouns. In this case, it either indicates that something did not come into existence despite the strong expectation that it would (i.e. negative reference) as in (18) or that it has not come into existence yet (i.e. future reference) as in (19).

- (18) *nikasuneina*  
*ni-kasune-ina*  
1SG-trousers-IRR.NV  
'my supposed pair of trousers (that I should have received, but did not receive)'

- (19) *chubiunubeina*  
*chÿ-ubiu-nube-ina*  
3-house-PL-IRR.NV  
'their future house'

Three markers are used to indicate that a person has passed away. The general remote (past) marker *-bane*, which is also used to posit an event in the remote past, mainly occurs with referential kinship terms, the marker *-ini* is predominantly used with the endearment forms, and *-kue* with proper names:

- (20) a. *njabane*  
*nj-a-bane*  
 1SG-father-REM  
 ‘my late father’
- b. *chychyini*  
*chychy-ini*  
 grandpa-DEC  
 ‘late grandpa’
- c. *Tubusiukue*  
*Tubusiu-kue*  
 Tiburcio-DEC.PN  
 ‘late Tiburcio’

The diminutive marker is *-mynj*. It can indicate smallness of a nominal referent as can be seen in (21), but also empathy, positive affection, modesty or self-pity. If used with a verbal or non-verbal predicate, it can apply these values to a subject or object referent or attenuate the meaning of the word itself, which is often hard to distinguish. If the noun in question is possessed, the diminutive can also relate to the possessor instead of the possessed as in (22).

- (21) *pejjanemynj*  
*pej-jane-mynj*  
 frog-DISTR-DIM  
 ‘little frogs, baby frogs’
- (22) *chibastunemynj*  
*chi-bastun-ne-mynj*  
 3-cane-POSSD-DIM  
 ‘her walking cane (of the nice old lady)’

Paunaka has one locative marker. It has the same form *-yae* (in rapid speech often *-ye* or *-ya*) as the general relational noun used in possession marking of non-possessable nouns (see above). The locative marker is used with expressions of place and goal, as in (23). It can also occur in source expressions, but these

## 2 Grammatical overview

require a source preposition and the locative marker can be considered optional. The marker is often absent from toponyms.

- (23) a. *kaku pisaneyae*  
*kaku pi-sane-yae*  
exist 2SG-field-loc  
'it is on your field'
- b. *piyunu pisaneyae*  
*pi-yunu pi-sane-yae*  
2SG-go 2SG-field  
'you go to your field'

The locative marker can be used with different configurations of ground and figure and always expresses the most prototypical or expected one (i.e. it can be translated as 'in', 'at', 'on' depending on the nature and constitution of figure and ground).

In order to be more precise, speakers make use of two general patterns. For any relation that is about containment, they add the classifier *-kÿ* 'CLF:bounded' or the (probably nominal) locative stem *-j(jÿ)ekÿ* 'inside' to the noun. These may then be followed by the locative marker, see (24).

- (24) a. *sÿkikÿyae*  
*sÿki-kÿ-yae*  
basket-CLF:bounded-LOC  
'in the basket'
- b. *chiyikijÿekÿyae*  
*chiyiki-jÿekÿ-yae*  
hill-inside-LOC  
'inside of the hill'

The other possibility is to use one of four spatial relational nouns in juxtaposition to the noun denoting the ground. These relational nouns are given in Table 2.4. All of them are inalienably possessed, i.e. they require a person marker. Except for *-akene/-ekene* 'non-visible side', they usually take the locative marker, one example being (25).

- (25) *chÿupekÿye echÿu ame*  
*chÿ-upekÿ-yae echÿu ame*  
3-place.under-LOC DEMb motacú  
'under a *motacú* palm'

Table 2.4: Locative relational noun stems

Relational noun	Translation
<i>-akene/-ekene</i>	non-visible side (behind, beside)
<i>-chuku</i>	side (next to, close to)
<i>-(i)ne</i>	top, place on top or above
<i>-upekÿ</i>	place under

The word order inside an NP is summarised in Figure 2.1. Except for demonstratives, modifiers of nouns are not very frequent in Paunaka. The status of quantifiers acting as modifiers is not totally clear from the data, which is why “Q” is given in parentheses here. As for ADJ<sup>2</sup>, an adjective following a noun can possibly best be analysed as a relative clause, so that this is given in parentheses, too.

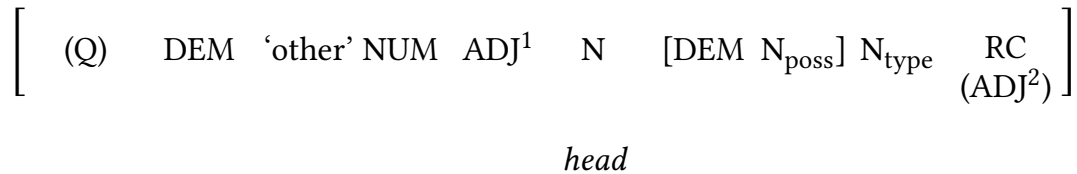


Figure 2.1: Word order in the NP

More precise information on nominal morphology and the NP can be found in Chapter 6.

## 2.4 Verbs

Verbs can be grouped into two main classes: stative and active. Both index the subject by a person marker preceding the stem, unlike other Arawakan languages (cf. Aikhenvald 1999: 86), but the two classes are easily distinguished by a different slot for irrealis marking. While a prefix *a-* precedes the stem of a stative verb, *a* always follows the verb stem in active verbs, see (26) for an irrealis stative and (27) for an irrealis active verb. Note that there is incipient fusion of irrealis marking with a restricted number of other markers on active verbs, thus irrealis *a* is usually not given as a separate marker *-a* throughout the grammar.

## 2 Grammatical overview

(26) *kuina tajimama*  
*kuina ti-a-jimama*  
NEG 3i-IRR-be.strong  
'he is not strong'

(27) *kuina tiyuna*  
*kuina ti-yuna*  
NEG 3i-go.IRR  
'she didn't go'

Stative and active verb stems have partly different possibilities of derivation. Many active verb stems end in a thematic suffix *-ku* or *-chu* (which may be deleted or replaced by another marker under some circumstances), while stative verbs never take a thematic suffix. However, processes like reduplication and insertion of classifiers or incorporation are found with both stative and active verbs. Among the latter, many are ambitransitive, i.e. they can be used transitively and intransitively. In addition, causative, benefactive, and reciprocal derivations can alter the valency of an active verb, but these processes are not very productive and/or frequent.

The most important inflectional processes on verbs are person (and number) marking as well as reality status. Both are obligatory. Person and number marking is achieved by the same set of person and number markers also found on nouns, in addition, there is a third person prefix *ti-* that only occurs on verbs, see Table 2.3 in §2.2 above for the forms of the person markers.

For indexing first and second persons holds that markers preceding the verb stem index subjects and markers following the stem index objects as in (28).

(28) *nikichupapi*  
*ni-kichupa-pi*  
1SG-wait.IRR-2SG  
'I will wait for you'

As regards the third person, there are two different markers which both precede the stem. Among them, *chÿ-* can only be used, if there is a third person subject and a third person object. In this case, it is obligatory with human objects and optional with non-human objects. (29) shows the use of *chÿ-* with a verb having a third person subject and a third person human object.



- (29) *chakachu chÿenu*  
*chÿ-akachu chÿ-enu*  
 3-lift        3-mother  
 ‘he lifted his mother’

The other marker, *ti-*, is used in all other cases, e.g. with intransitive verbs and transitive verbs with an SAP object. It can also occur if the third person object is non-human. (30) shows different uses of *ti-*: with an intransitive verb, with a first person object, and with a third person non-human object.

- (30) a. *titupunubu*  
*ti-tupunubu*  
 3i-arrive  
 ‘she arrived’
- b. *tinijabakunÿ*  
*ti-nijabaku-nÿ*  
 3i-bite-1SG  
 ‘it bites me’
- c. *tiniku yui*  
*ti-niku yui*  
 3i-eat bread  
 ‘it eats bread’

In addition to *ti-* and *chÿ-*, which both precede the verb stem, there is also *chÿ*, which follows stems of verbs (and words of other classes), but is restricted to a few specific contexts, most importantly the speech verb *-kechu* ‘say’ that introduces or closes up reported speech.

The marker *chÿ-* is glossed as ‘3’ and not as ‘3<3’ in order to use one and the same gloss for its occurrence on nouns and on verbs. In order to clearly distinguish *ti-*, I decided to use a different gloss ‘3i’. The letter ‘i’ is thus indeed meaningless but derives from the very first assumption that this was a person marker used with intransitive verbs only (which proved to be incorrect).

There is no dedicated third person plural marker. In order to express that one of the third person participants is non-singular, the plural marker *-nube*, distributive marker *-jane* and collective marker *-ji* can be used. The first one, *-nube*, is obligatory with human third person plural participants, regardless of their status as subject or object of the verb. If only subject or only object has a third person referent, it is quite clear to whom the marker refers, see (31) with a third person plural subject and (32) with a third person plural object.

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(31) *tiyösebykeunynube*  
*ti-yösebykeu-nÿ-nube*  
3i-ask-1SG-PL  
'they asked me'

(32) *peneikunubetu*  
*pi-eneiku-nube-tu*  
2SG-leave-PL-IAM  
'you have left them now'

However, if both subject and object have third person referents, the assignment of the plural marker is ambiguous, and only context can clarify which of the participants has plural number, as in (33).

(33) *chimunube*  
*chi-imu-nube*  
3-see-PL  
'they see her'  
or: 'she sees them'  
or: 'they see them'

The same issue also holds for the distributive marker *-jane* with the difference that this one is used for non-human referents and is always optional. It usually only occurs on a verb if the referent is animate (with a few exceptions), while it may well occur on inanimate nouns – although the chance that it is attached to nouns is also higher for animate than for inanimate referents.

Finally, the collective marker *-ji* occurs almost exclusively with stative verbs that encode properties. It thus always refers to the subject participant, which has to be an entity that occurs in masses or in a swarm.

Apart from person and number marking, the second obligatory category in Paunaka's verbal morphology is reality status. As has been stated above, there are differences between stative and active verbs in this regard, actually place of irrealis marking is the (most) decisive factor in distinguishing these two classes.

Stative verbs are unmarked in realis and receive a prefix *a-* in irrealis, see (34).

(34) a. *tiyutu*  
*ti-yu-tu*  
3i-be.ripe-IAM  
'it is ripe'

- b. *tayutu*  
*ti-a-yu-tu*  
 3i-IRR-be.ripe-IAM  
 ‘it will be ripe’

The issue is more complicated as regards active verbs. Usually, active verbs end in *u* in realis and in *a* in irrealis as in (35).

- (35) a. *niniku*  
*ni-niku*  
 1SG-eat  
 ‘I eat/ate’
- b. *ninika*  
*ni-nika*  
 1SG-eat.IRR  
 ‘I will/must/may eat’

However, there are a few markers that shift the place of irrealis marking, which would cause an ugly mismatch between realis and irrealis marking if I considered *u* and *a* to be proper suffixes (*-u* and *-a*). There are several possible analyses to solve this issue, all of them with some advantages and disadvantages (described in detail in §7.5.1). My final decision was to consider *u* as the default ending of the verb stem and certain markers and *a* as an irrealis marker fused with the stem or the markers in question. This works well in most cases, but there are also some occasions where *u* and *a* do indeed occur as independent suffixes and are thus glossed as such as when following the distributive marker that has been inserted in the slot of the thematic suffix (*-ku* or *-ka* respectively) of the active verb stem, see (36).

- (36) a. *tinijaneu*  
*ti-ni-jane-u*  
 3i-eat-DISTR-REAL  
 ‘they eat/ate’
- b. *tinijanea*  
*ti-ni-jane-a*  
 3i-eat-DISTR-IRR  
 ‘they will/must/may eat’

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As regards semantics, Paunaka's reality status system can be considered canonical. It follows the theoretical outline proposed by Elliott (2000) and Michael (2014c) to a large degree. Realis is found in the expression of factual, realised events, irrealis in non-factual, non-realised events, which comprises future time reference, negation, hypotheticality, epistemic modality, and speaker- and agent-oriented modality. Some of these parameters are expressed in the possible translations of (35) and (36) above, irrealis triggered by negation was exemplified in (26) and (27).

Reality status interacts with the semantics of other markers and some complement-taking verbs, i.e. if a specific notion that belongs to the realm of non-factiveness is already expressed by other material, reality status may be used in some cases to convey information about other notions of (un)realness. This is the case in the two examples given in (37), where the modality marker *-kena* provides information about the notion of uncertainty and reality status thus indicates past and future time reference, respectively.

- (37) a. *teukena*  
*ti-eu-kena*  
3i-drink-UNCERT  
'maybe he has drunk'
- b. *tikebakena*  
*ti-keba-kena*  
3i-rain.IRR-UNCERT  
'maybe it is going to rain'

Having said this, it is important to know that Paunaka does not exhibit a doubly irrealis construction in the context of standard negation unlike the related Kampan languages (cf. Michael 2014c,b), that is with the exception of prohibitives, all negated verbs inflect for irrealis in Paunaka.

Associated motion is a grammatical category that encodes motion in relation to the event expressed by the (non-motion) verb. It is relatively widespread in the languages of South America (cf. Guillaume 2016). Three markers can definitely be classified as associated motion markers in Paunaka: *-kÿu* encoding concurrent translocative motion, *-kÿupunu* encoding concurrent cislocative motion, and *-punu* encoding prior motion. In addition, a fourth marker *-nÿmu* possibly encodes subsequent motion, but is not used productively anymore by the speakers. All of them are shown in (38).

- (38) a. *ninikukukÿu*  
*ni-niku-kukÿu*  
 1SG-eat-AM.CON.TR  
 ‘I go eating’
- b. *pipÿsisikÿupunu*  
*pi-pÿsisi-kÿupunu*  
 2SG-be.alone-AM.CONC.CIS  
 ‘you came alone’
- c. *chebÿpekupuna*  
*chÿ-ebÿpeku-puna*  
 3-borrow.money-AM.PRIOR.IRR  
 ‘she will go and borrow money’
- d. *timukunÿmunube*  
*ti-muku-nÿmu-nube*  
 3i-sleep-AM.SUBS?-PL  
 ‘they slept (and went?)’

Related to the category of associated motion is the dislocative marker, which does not include motion by itself. It can add a path component to a non-motion verb, but most importantly marks the purpose verb in the motion-cum-purpose construction as in (39).

- (39) *niyunu ninÿupu*  
*ni-yunu ni-nÿu-pu*  
 1SG-go 1SG-lie.in.wait-DLOC  
 ‘I went to lie in wait (for animals)’

Another related morpheme is the regressive and repetitive marker *-punuku* (and its several allomorphs). It clearly derives from the prior motion marker *-punu* and expresses motion back to a point of origin on motion verbs and repeated action on non-motion verbs, as can be seen in (40).

- (40) a. *tiyunupunuka Alemania*  
*ti-yunu-punuka Alemania*  
 3i-go-REG.IRR Germany  
 ‘she will go back to Germany’

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- b. *beupupunuka*  
*bi-eu-pupunuka*  
1PL-drink-REG.IRR  
'let's drink again!'

Paunaka has a middle marker which has the form *-bu* after realis and *-pu* after irrealis marking. There is a number of deponent middle verbs, i.e. verbs that never occur without the middle marker, and an even higher number of verbs that have a non-middle form, but whose middle form is at least as frequent as the non-middle form. These are contexts where lexicalisation is at work. In other contexts, the middle marker usually expresses either anticausativity or reflexivity (including "direct", "indirect" and "body-part" reflexives, cf. Kemmer 1993) as is typical for middle marking, see (41)

- (41) a. *tijekupubu*  
*ti-jekupu-bu*  
3i-lose-MID  
'they get lost'
- b. *netukikapu*  
*nÿ-etu-ki-ka-pu*  
1SG-put-CLF:spherical-TH1.IRR-MID  
'I'm going to put it on my head'

Paunaka has five different aspect, two tense, six modality, and one evidentiality markers. All of them do not only attach to verbs, but to words of other classes as well, with the exception of the uncertain future marker, which is a free particle that is not phonologically bound to a preceding word at all.

Table 2.5 gives an overview about the TAME markers.

All aspect markers interact with event boundaries. Among them, the iamitive is the most frequent. Iamitive is a gram type related to the better-known perfect, but with differences concerning the interaction with aktionsart (cf. Olsson 2013). In Paunaka, the iamitive expresses on stative verbs that the state is the result of a previous process that has reached its endpoint. On active telic verbs, it triggers the state after the final boundary. On atelic verbs, however, it introduces a boundary, which may be the initial or final boundary of the event, and then refers to the time after this boundary, thus evoking an ongoing or completed interpretation depending on the context. Consider (42) with a stative, an active telic and an active atelic verb together with the possible translations for illustration.

Table 2.5: TAME markers

Category	Name	Marker	Gloss	Rough translation
Aspect	Iamitive (perfect)	<i>-tu</i>	IAM	already, now
	Discontinuous	<i>-bu</i>	DSC	(not) anymore
	Incompletive	<i>-kuÿ</i>	INCOMP	still, (not) yet
	Prospective	<i>-bÿti</i>	PRSP	be about to, starting, first
Tense	Continuous	<i>-CViku</i>	CONT	be ongoing
	Remote (past)	<i>(-)bane</i>	REM	long ago, away
	Uncertain future	<i>uchu</i>	UNCERT.FUT	one day
Modality	Frustrative	<i>-ini</i>	FRUST	in vain, would X
	Avertive	<i>-tÿini</i>	AVERT	almost
	Optative	<i>-yuini</i>	OPT1	hopefully, if only, may
	Optative	<i>-jÿti</i>	OPT2	hopefully, if only, may
	Uncertainty	<i>(-)kena</i>	UNCERT	maybe
	Deductive	<i>-yenu</i>	DED	must be X
Evidentiality	Reportive	<i>-ji</i>	RPRT	it is said

- (42) a. *tiyutu*  
*ti-yu-tu*  
 3i-be.ripe-IAM  
 ‘it is ripe (now/already)’
- b. *tipakutu*  
*ti-paku-tu*  
 3i-die-IAM  
 ‘she died/is dead’
- c. *tikutijikutu*  
*ti-kutijiku-tu*  
 3i-flee-IAM  
 ‘she is fleeing’  
 or: ‘she has escaped’

Iamitive does not occur on negated verbs. Instead of this, the discontinuous marker *-bu* with the meaning ‘(not) anymore’ occurs in negative clauses like (43).

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- (43) *kuina nakuesanebu*  
*kuina nÿ-a-kuesane-bu*  
NEG 1SG-IRR-have.field-DSC  
'I don't have a field anymore'

The incompleted marker *-kuÿ* occurs in positive and negative clauses, where it exhibits the meanings 'still' and '(not) yet' respectively, see (44).

- (44) a. *tujikukuÿjaneyu*  
*ti-ujiku-kuÿ-jane-yu*  
3i-suckle-INCMP-DISTR-INTS  
'they still suckle a lot'
- b. *kuina nichujikakuÿmÿnÿ*  
*kuina ni-chujika-kuÿ-mÿnÿ*  
NEG 1SG-speak.IRR-INCMP-DIM  
'I did not speak yet'

The prospective marker *-bÿti* indicates that an event is imminent. Use of the marker often implies that an expected event follows the imminent event, as in (45), and it is thus also often used for temporal ordering, where it marks the first of a row of events.

- (45) *nipunakabÿti merÿ*  
*ni-punaka-bÿti merÿ*  
1SG-give.IRR-PRSP plantain  
'I'm just going to give her plantains (and then we can sit together and work)'

Finally, the continuous marker consists of a reduplicated CV syllable followed by the sequence *iku*. It operates in a transition zone between derivation and inflection dependent partly on whether it attaches to the verbal root or to a stem. (46) is an example of its inflection-like use.

- (46) *timajaikukuiku*  
*ti-majaiku-kuiku*  
3i-bark-CONT  
'it is barking'

There are considerably less tense markers: remote past is marked by *(-)bane*, which is phonologically attached to other words most of the time, but may also



occur as a free particle. If attached to human nouns, it usually signals the deceased state of the person in question (see §2.3), otherwise it signals remote past reference of the clause. Uncertain future is expressed by the free particle *uchu*, which occurs very infrequently. (47) provides illustration for the use of the tense markers.

- (47) a. *timesumeikunÿbane*  
*ti-mesumeiku-nÿ-bane*  
 3i-teach-1SG-REM  
 ‘she taught me long ago’
- b. *nikichupapi uchu*  
*ni-kichupa-pi uchu*  
 1SG-wait.IRR-2SG UNCERT.FUT  
 ‘I will wait for you (whenever you may come back)’

Among the several modality markers, frustrative is used in its canonic function to indicate that an action was carried out in vain, but even more often to express counterfactuality. It also frequently attaches to the verb *-sachu* ‘want’, if a wish was not or cannot be fulfilled, which is shown in (48).

- (48) *pisachuini pinikanÿ*  
*pi-sachu-ini pi-nika-nÿ*  
 2SG-want-FRUST 2SG-eat.IRR-1SG  
 ‘you wanted to eat me (but did not succeed)’

The avertive marker is very infrequent. It expresses that an event almost happened:

- (49) *ti-kupaka-ne-tÿini*  
*ti-kupaka-ne-tÿini*  
 3i-kill.IRR-1SG-AVERT  
 ‘they (the mosquitos) almost killed me’

The two optative markers *-yuini* and *-jÿti* occur even more seldom, almost all of the few examples I have in the corpus are elicited. On the contrary, the uncertainty marker *(-)kena*, which – similar to the remote marker remote past *(-)bane* – is usually phonologically bound to another word but can also occur as a free particle, is very frequent. Two illustrative examples have already been given in (37) above. Finally, there is *-yenu* among the modality markers to express that a finding is based on a deduction, as in (50). Thus, in contrast to clauses containing

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*-kena*, which are speculative, *-yenu* signals that there is something that makes the speaker believe that the proposition is true, although the reason does not need to be verbalised.

- (50) *chisamuyenu paunaka*  
*chi-samu-yenu paunaka*  
 3-hear-DED Paunaka  
 ‘she must understand Paunaka’

As for the category of evidentiality, Paunaka possesses one reportive marker *-ji* that indicates second-hand information, i.e. what the speaker is talking about was not experienced by herself, as in (51).

- (51) *chisatÿkujitu chinachÿ chijabu*  
*chi-satÿku-ji-tu chinachÿ chi-jabu*  
 3-cut-RPRT-IAM one 3-leg  
 ‘he cut off one of his legs, it is said’

The reportive marker occurs a lot in narratives and in these narratives, it abounds on speech verbs introducing or closing up reported speech, presumably to explicitly mark the reproduced speech as not being self-experienced. Furthermore, *-ji* is occasionally used as a quotative marker, too.

Paunaka has a number of degree markers which attach to predicates and other constituents of the clause. Table 2.6 provides an overview of the forms.

Table 2.6: Degree markers

Name	Marker	Gloss	Rough translation
Intensifier	<i>-yu</i>	INTS	very
Additive	<i>-uku</i>	ADD	also, too
Limitative	<i>-jiku</i>	LIM1	only
Limitative	<i>-yÿchi</i>	LIM2	just
Emphatic	<i>-ja / -ja’a</i>	EMPH1	really
Emphatic	<i>-kene</i>	EMPH2	indeed

The intensifier states that a proposition holds to a large degree. It most often occurs with stative predicates, i.e. stative verbs as in (52) or non-verbal predicates.

- (52) *tÿbaneyu*  
*ti-ÿbane-yu*  
 3i-be.far-INTS  
 ‘it is very far’

The additive marker signals an addition of a participant (as in (53)) or an action.

- (53) *tiyunauku echÿu*  
*ti-yuna-uku echÿu*  
 3i-go.IRR-ADD DEMb  
 ‘he has to go, too’

There are two limitative markers *-jiku* and *-ÿÿchi*, which both express delimitation or the fact that an event occurs without more ado, as can be seen in (54).

- (54) a. *tebibikujiku kujipiyae*  
*ti-ebibiku-jiku kujipi-yae*  
 3i-swing-LIM1 liana.sp-LOC  
 ‘he only swung on the liana’  
 b. *niyunuyÿchi*  
*ni-yunu-ÿÿchi*  
 1SG-go-LIM2  
 ‘I just went’

There are also two emphatic markers. While *-ja* (or *-ja’a*) emphasises, stresses or particularly points out something, the rare marker *-kene* is mostly used to establish subject focus or topicalisation. Both markers can also occur together as in (55). In this case, the limitative marker always follows as well.

- (55) *tipikunubekenejatu*  
*ti-piku-nube-kene-ja-tu*  
 3i-be.afraid-PL-EMPH2-EMPH1-IAM  
 ‘they are afraid after all’

More detailed information about morphology found with verbs is given in Chapter 7.

## 2.5 Simple clauses

Core arguments are indexed on the verb in Paunaka following nominative-accusative alignment, with some restrictions concerning non-human third person objects, see §2.4 above. Subject and object NPs are not required syntactically, i.e. they are optional and can thus be considered conominals (cf. Haspelmath 2013). They are not case-marked. Word order is quite flexible, but it is most common that the verb precedes any other constituent, and objects usually follow the verb directly. In most of the cases, there is only one conominal or none, thus the most common word orders are VS, VO and V. If both, subject and object are conominated, we predominantly find VOS and SVO order. Obliques (X) usually follow the verb and object. There is one pre-verbal slot, which may be filled with S, O or X to indicate a special discourse status, either focus or contrastive or changed topic.

Standard negation is achieved by use of the negative particle *kuina*, which is placed before the predicate. Negated predicates always have irrealis reality status as in (56).

- (56) *kuina nitupa echÿu bakajane*  
*kuina ni-tupa echÿu baka-jane*  
 NEG 1SG-find.IRR DEMb COW-DISTR  
 ‘I don’t find the cows’

Non-verbal predication is quite frequent in Paunaka. Different semantic types of non-verbal predication correlate with different construction types, among them juxtaposition of predicate and subject, use of the non-verbal third person copula *kaku* and others. Non-verbal predicates can largely inflect for the same categories as verbal predicates and largely use the same markers. The most important feature to set them apart from verbal predicates is the different locus for subject marking (if applicable) – following the stem instead of preceding it – and a different irrealis marker *-ina*, see (57) for both features.

- (57) *kuina nÿenubina*  
*kuina nÿ-enu-bi-ina*  
 NEG 1SG-mother-2SG-IRR.NV  
 ‘you are not my mother’

The topic of non-verbal predication in Paunaka is particularly interesting, because the most common expression for cislocative motion of a third person is a non-verbal predicate (*kapunu* ‘come’), and many verbs borrowed from Spanish

are integrated into the language as non-verbal predicates, i.e. in clauses without verbs, see (58) for examples. Both of this is cross-linguistically relatively uncommon.

- (58) a. *kapununube dose familia*  
*kapunu-nube dose familia*  
 come-PL twelve family  
 ‘twelve families came’
- b. *komoraubinatu*  
*komorau-bi-ina-tu*  
 accomodate-2SG-IRR.NV-IAM  
 ‘you have to arrange (your stuff) now’

Imperatives are most commonly construed by using an irrealis verb with a second person subject index see (59). Imperatives do not have any TAME marking. Intonation and context set them apart from declarative clauses.

- (59) *jpajanaba!*  
*pi-a-ja-naba*  
 2SG-IRR-open-mouth.inside  
 ‘open your mouth!’

In addition, an imperative suffix *-ji* may be attached to the verb to form an emphatic imperative. There are several possibilities to form negative imperatives or prohibitives. Speakers sometimes simply use the particle *kuina* also found in standard negation together with an irrealis verb, but there are also two other particles, prohibitive *naka* and admonitive *masaini*, that occur in negative imperatives. Both have been found with realis- and irrealis-marked predicates in the corpus in partly very similar contexts. Hortatives build on the particle *jaje*, which may be followed by a verb with a first person plural subject.

As for interrogative clauses, polar questions are solely set apart from declarative sentences by intonation, while content questions build on different question words: *chija* is used to ask for a subject, object, action, or identity, *juchu(bu)* can be used to ask for location or time, *(chi)kuyena* asks for manner or reason, and *(u)kajane* for quantity. In addition, the uncertainty marker *kena* (in its free form) can be used to form generic questions that can best be translated with ‘what about X?’. The question word is usually the first constituent of an interrogative clause. Verbs in content questions may be finite as the one in (60), but there are also cases in which the question word combines with a relative clauses or deranked verbs (see §2.6 below for relative clauses and deranked verbs).

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- (60) *¿chija pichabubuikubu?*  
*chija pi-chabu-buiku-bu*  
what 2SG-do-MID  
'what are you doing?'

A more complete description of simple clauses can be found in Chapter 8.

### 2.6 Complex sentences

A sentence may be complex because it contains several clauses or several predicates, i.e. Paunaka exhibits biclausal and monoclausal constructions that contain more than one predicate. There are different semantic types of complex sentences, which include coordination on the one hand and subordination, or more precisely adverbial, complement, and relative relations on the other hand. Construction types comprise asyndetic and syndetic juxtaposition including finite verbs, dependency marking on a verb or deranking of a verb, with the latter type signifying the loss of verbal and gain of nominal characteristics. Deranked verbs contain the marker *-i* 'SUBORD' directly following the last consonant of the verb stem. As for subordinate relations, the reality status of the subordinate verb can be predetermined by the semantic type or by the construction type of some complex sentence. There is no neat correspondence between semantic type, construction type, predetermination of RS, and bi- or monoclausality.

Coordination presupposes biclausality. There are asyndetically and syndetically coordinated clauses, the latter type includes a connective, e.g. the adversative connective *pero* in (61), while the former does without one, see (62). Connectives are free forms which occur between the coordinated clauses.

- (61) *nÿti kuina nÿnika pero punachÿ tiniku*  
*nÿti kuina nÿ-nika pero punachÿ ti-niku*  
1SG.PRN NEG 1SG-eat.IRR but other 3i-eat  
'I don't eat them, but another one eats them'

- (62) *biyunu bibÿsÿupunutu naka*  
*bi-yunu bi-bÿsÿupunu-tu naka*  
1PL-go 1PL-come-IAM here  
'we went and then came here'

In order to express adverbial relations, all of the construction types are found. Nonetheless, dependency marking is only found on purpose verbs in the specific motion-cum-purpose construction, see (39) above. Adverbial relations are

expressed in mono- and biclausal constructions. An example of a biclausal construction with a syndetically juxtaposed adverbial clause is (63), which includes the connective *kue* ‘if, when’, while (64) is an example of a purpose clause including the deranked verb *chinikianube*.

- (63) *kue kaku arusu banau pan de arroz*  
*kue kaku arusu bi-anau pan de arroz*  
 if exist rice 1PL-make rice bread  
 ‘when there is rice, we make rice bread’
- (64) *chibÿtupaiku echÿukena chinikianube ipitiumu*  
*chi-bÿtupaiku echÿu-kena chi-nik-i-a-nube ipiti-umu*  
 3-make.fall DEMb-UNCERT 3-eat-SUBORD-IRR-PL bee-CLF:liquid  
 ‘it seems that it makes it fall so that they can eat honey’

Complement relations are usually expressed in a monoclausal construction, in which the complement verb is asyndetically juxtaposed to the complement-taking verb, as in (65). In addition, there are minor types. One builds on a deranked complement verb, the other one is a syndetic construction with the demonstrative *eka* being used as a complementiser. The latter type might be biclausal, but there are actually not enough examples in the corpus to test this hypothesis.

- (65) *tisachu tumapi*  
*ti-sachu ti-uma-pi*  
 3i-want 3i-take.irr-2sg  
 ‘she wants to take you’

Relative relations are expressed by asyndetic or syndetic juxtaposition with the latter building on the nominal demonstratives, mainly *echÿu* but also *eka* as a relativiser. Asyndetic juxtaposition is predominantly found with headed and syndetic juxtaposition with headless relative clauses, see (66) and (67) respectively. Relative relations can also be expressed with the help of a deranked verb, this is typically done if the relativised entity has the role of an oblique inside the relative clause, but may also occur if its role is that of an object. The relative relation is always expressed in a separate clause, i.e. we are dealing with a biclausal construction.

- (66) *i kaku echÿu pisemÿnÿ nimumuku uchuine*  
*i kaku echÿu pise-mÿnÿ ni-imumuku uchuine*  
 and exist DEMb bird-DIM 1SG-look just.now  
 ‘and there is this bird that I have just watched’

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- (67) *echyü timyüji aparte chetukunube*  
*echyü ti-myü-ji*                      *aparte chy-etu-ku-nube*  
DEMB 3i-be.wet-CLF:soft.mass aside 3-put-PL  
'the wet things (i.e. clothes), they put aside'

[jxx-p151016l-2.132]

Chapter 9 deals with complex sentences. Finally, deranked verbs, which are typically associated with subordinate clauses, can also occur in constructions that more closely resemble main clauses. This is described in detail in §9.6.



## 3 Phonology

This chapter provides a description of the segmental and suprasegmental phonology of Paunaka. The phonemic inventory is presented in §3.1. In §3.2, I describe rhinoglottophilia and vowel nasalisation. §3.3 deals with the orthography chosen to transcribe Paunaka throughout this work. The morphophonological processes of vowel elision and vowel assimilation at morpheme boundaries, as well as the very restricted process of haplology is the topic of §3.4. §3.5 deals with possible syllable types and the minimality requirements of a Paunaka word. §3.6 is about stress and describes the two rhythmic patterns found in the language. Finally, in §3.7, I share some preliminary observations about intonational patterns.

### 3.1 Phonemic inventory

The phonemic inventory of Paunaka is relatively simple with twelve consonants, which are described in §3.1.1, and five vowels presented in §3.1.2. Each vowel can follow any other one, e.g. when two morphemes are adjoined; vowel sequences are described in §3.1.3. Section 3.1.4 deals with the realisation of sounds in loan words.

#### 3.1.1 Consonants

Paunaka has twelve contrasting consonants plus another two that only occur in loans. The consonants are presented in Table 3.1. All of them occur word- and stem-initially and -internally, with two exceptions. The palatal nasal /ɲ/ is only found in a very small number of words of assumed Paunaka origin and in a number of Spanish loans. The flap /ɾ/ occurs very infrequently, too. All consonants can precede all vowels, except for the glide /j/, which does not precede /i/. As for /ɲ/, it cannot be said with certainty whether there are any distributional constraints, because there are not enough words containing the nasal to make any firm statement. There is hardly any allophonic variation regarding the realisation of consonants, except for the realisation of the bilabial fricative /β/, which can be [β], [v], [w], or [b] depending on the following vowel. The glottal stop

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can only appear on the emphatic/affirmative marker, which is realised as [hã] or [hãʔã]. It is thus not considered phonemic here.

The consonant inventory is typical for a Southern Arawakan language. It also fits the pattern of the greater Arawakan phonemic profile presented by Aikhenvald (1999: 76). Most noticeable in comparison with other Arawakan languages is the absence of the postalveolar fricative /ʃ/ in native words. This sound does occur, but only in loans from Bésiro (see §3.1.4). As already mentioned above, the palatal nasal /ɲ/ occurs very infrequently (see §3.1.1.2), which is atypical for Arawakan languages in general, but not for the ones spoken in Bolivia. There are no voiced, aspirated, or palatalised plosives.

Table 3.1: Consonant inventory

	Bilabial	Alveolar	Postalveolar	Retroflex	Palatal	Velar	Glottal
Plosive	p	t				k	
Nasal	m	n			ɲ		
Flap		r					
Fricative	β	s	(ʃ)	(ʂ)			h
Affricate		tʃ					
Approximant					j		

#### 3.1.1.1 The plosives

There are three plosives: bilabial /p/, alveolar /t/, and velar /k/. All of them are voiceless and have no voiced allophones.

The bilabial plosive /p/ is presented in (1a) in word-initial position and in (1b) in word-internal position.

- (1) a. [pi.'mu.ko] /pimuku/ 'you (SG) sleep'  
 [pa.'ta.vi] /pataβi/ 'sugarcane'  
 [pɛi] /pɛi/ 'agouti'
- b. ['ka.pu.nɔ] /kapunu/ 'he/she/it comes'  
 [ti.'pa.ku] /tipaku/ 'he/she/it dies'  
 ['ti.pi] /ti.pi/ 'OBL'

The alveolar plosive /t/ can occur in word-initial position, as in (2a), and in word-internal position as in (2b).

- (2) a. [ti.si] /tisi/ 'it is red'  
 [ta.ki.ra] /takira/ 'chicken'  
 [ti.βa.nɛ] /tiβanɛ/ 'it is far'
- b. [ni.ti] /niti/ '1SG.PRN ('I')'  
 [ni.tu.pu] /nitupu/ 'I find'  
 [pi.ti.wa] /pitiβua/ 'sit down!'

The alveolar plosive contrasts with the bilabial plosive, which is shown by the minimal pairs in (3).

- (3) a. [ti.ju.nu] /tijunu/ 'he/she/it goes'  
 [pi.ju.nu] /pijunu/ 'you (SG) go'
- b. [ti.si] /tisi/ 'it is red'  
 [pi.sɛ] /pise/ 'bird'
- c. [mu.tu.i] /mutui/ 'termite'  
 [mu.pui] /mupui/ 'silk floss tree'

The velar plosive /k/ is shown in (4a) in word-initial position and in (4b) in word-internal position.

- (4) a. [ka.və] /kaβɛ/ 'dog'  
 [kwi.na] /kuina/ 'NEG'  
 [ki.mɛ.no] /kimɛnu/ 'woods'
- b. [na.ka] /naka/ 'here'  
 [ni.kɛ.tʃu] /nikɛtʃu/ 'I say'  
 [pi.ni.kʊ] /piniku/ 'you (SG) eat'

The velar plosive contrasts with the alveolar plosive. This can be seen in (5).

- (5) a. [ki.pu] /kipu/ 'sardine'  
 [ti.pi] /tipi/ 'OBL'
- b. [ni.ku.pu] /nikupu/ 'I go down'  
 [ni.tu.pu] /nitupu/ 'I find'
- c. [nə.ni.ku.ku] /ninikuku/ 'I eat, too'  
 [nə.ni.ku.tu] /ninikutu/ 'I already ate'

The plosives are represented by <p>, <t>, and <k>, respectively, throughout this work.

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#### 3.1.1.2 The nasals

There are three nasals: bilabial /m/, alveolar /n/, and palatal /ɲ/. While /m/ and /n/ are fully productive, /ɲ/ only occurs in two words of presumable Paunaka origin.

The bilabial nasal /m/ is presented in (6a) in word-initial position and in (6b) in word-internal position.

- (6) a.        [ˈma.nɛ]     /manɛ/     ‘morning’  
                 [ˈmi.tʃa]    /mitʃa/     ‘good’  
                 [mu.ˈtɛ.pa]   /mutɛpa/   ‘dust, earth’
- b.        [ˈsi.mi]     /simi/     ‘vulture’  
                 [ˈa.mɛ]     /amɛ/     ‘palm sp.’ (*Attalea princeps*)  
                 [ni.ˈmu.ku]   /nimuku/   ‘I sleep’

The bilabial nasal contrasts with the bilabial plosive. This is shown in (7).

- (7) a.        [ˈmai]        /mai/        ‘stone’  
                 [ˈpai]        /pai/        ‘priest, parson’
- b.        [a.ˈmu.kɛ]   /amukɛ/    ‘corn’  
                 [a.ˈpu.kɛ]   /apukɛ/    ‘ground’
- c.        [pi.ˈmui.kʊ] /pimuiku/   ‘you (SG) dance’  
                 [pə.ˈpui.kʊ] /pɛpuiku/   ‘you (SG) fish’

The alveolar nasal /n/ occurs in word-initial position, as in (8a), and in word-internal position, as in (8b).

- (8) a.        [ˈnɛ.na]     /nɛna/     ‘like, similar’  
                 [ˈni.hã]     /niha/     ‘my name’  
                 [ˈnui.nə.ki] /nuinɛki/   ‘door’
- b.        [pi.ˈni.ku]   /piniku/    ‘you (SG) eat’  
                 [ɛ.ˈsɛ.nu]    /ɛsɛnu/    ‘female’  
                 [a.ˈni.kɛ]    /anikɛ/    ‘up’

The alveolar nasal contrasts with the alveolar plosive. Some minimal pairs are presented in (9).

- (9) a.        [ni.ˈsa.tʃu]   /nisatʃu/   ‘I want’  
                 [ti.ˈsa.tʃu]   /tisatʃu/   ‘he/she/it wants’
- b.        [ti.ˈju.nʊ]    /tijunu/    ‘he/she/it goes’  
                 [ti.ˈju.tʊ]    /tijutu/    ‘it is ripe now’

- c.           [tʃi.'sa.nɛ]   /tʃisanɛ/   ‘his/her field’  
               [tʃi.'sa.tə.ko] /tʃisatiku/ ‘he/she cuts’

The alveolar nasal contrasts with the bilabial nasal. There are no exact minimal pairs in my corpus to demonstrate this contrast, but some near minimal pairs do occur. They are presented in (10) below.

- (10) a.           [i.nɛ]       /inɛ/       ‘water’  
               [i.mu]       /imu/       ‘piranha’  
        b.           [ni.nə]       /ninɛ/       ‘my flea’  
               [mi.mi]       /mimi/       ‘mum’  
        c.           [ni.tʃɛu]      /nitʃɛu/     ‘my feathers’  
               [mi.tʃi]      /mitʃi/     ‘cat’

The palatal nasal /ɲ/ is not fully productive. It only occurs in a few words, some of which are from Spanish and Bésiro. Examples are shown in (11).

- (11) [ku.'ɲũɔ̃]     /kuɲui/     ‘tapeti’ (*Sylvilagus brasiliensis*)  
        [u.'ɲa]       /uɲa/       ‘gray brocket’ (*Mazama gouazoubira*)  
        [a.'ɲo]       /aɲu/       ‘year’ (from Span. *año*)  
        [u.'ɲa.ka]    /uɲaka/     ‘Southern three-banded armadillo’ (*Tolypeutes matacus*, from Bési. *nuñakax*)

There are no minimal pairs in my corpus to demonstrate a phonemic difference between /ɲ/ and /n/ or /ɲ/ and /j/, but according to the speakers replacement of /ɲ/ by /n/ or /j/ in these words produces nonsense words, thus:

- (12) a.           \*[ku.'nuɪ]  
               \*[ku.'juɪ]  
        b.           \*['u.na]  
               \*['u.ja]

An infrequent occurrence such as the one of /ɲ/ may suggest that the sound has been borrowed into the language together with some words, as is the case for the Spanish loans containing the palatal nasal like *anyo* ‘year’ (/aɲo/, Span. *año*). However, the closely related Mojeño languages have similar forms for the ‘gray brocket’ – *ona* in Trinitario (Gill 1993: 32) and *ana* in Ignaciano (Ott & Ott 1983: 67).<sup>1</sup> Baure has *nor*. The words may well be cognates, which speaks against the hypothesis that the phoneme was borrowed together with the word.

<sup>1</sup>Note, however, that Ott & Ott (1983: 67) give ‘red brocket’ (*Mazama americana*, Span. *guaso*) as a translation. They gloss the gray brocket as *arapana*, which has a cognate form *urupunu* ‘red brocket’ in Paunaka. There seem to be some semantic shifts involved here.

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In both Mojeño languages, Trinitario and Ignaciano, the palatal nasal is rather infrequent, too, but there are more words containing the sound than in Paunaka (cf. Ott & Ott 1983), and it has been claimed that the nasal formed part of the consonant inventory of Proto-Mojeño (de Carvalho & Rose 2018: 13). Baure does not have phonemic /ɲ/.

The nasals are spelled as <m>, <n>, and <ny>, respectively, throughout this work.

#### 3.1.1.3 The flap

Paunaka has one flap, the alveolar /ɾ/. Word-initially, it is found very rarely with most of the words being well-integrated loans from Spanish that originally had initial /d/. The restriction on word-initial /ɾ/ is widespread among the Arawakan languages (Mihas 2017: 787) and interestingly, it also holds for Bésiro where /ɾ/ is restricted to a few Spanish loans word-initially (cf. Sans 2010: 61). In my corpus, the only word of non-Spanish origin starting with the flap is the noun *rupinu* ‘banana sp.’, which is presented in (13a). The same noun (though with a final retroflex [ʂ]: *rupinux*) is used in the local variety of Bésiro spoken in Concepción, but probably not native to this language either considering its own restriction on the sound /ɾ/.

Strikingly, de Carvalho (2018: 415) found out that Paunaka lost /ɾ/ in inherited words and thus concludes that all words containing this consonant must have been borrowed. However, there are two words containing the flap in Paunaka that have cognates in the other Bolivian Arawakan languages: *urupunu* ‘red brocket’ (*Mazama americana*) and *ajumerku* ‘paper’. As for *urupunu*, the cognate forms are *arapana* in Ignaciano<sup>2</sup> and *ropo* in Trinitario, while *ajumerku* seems to be related to Baure *-ajmer/jamerok*, Ignaciano *ajumerucu* and Trinitario *‘jiumeruko*.<sup>3</sup>

(13a) presents some words that begin with /ɾ/, including Spanish loans. There are some verb stems that begin with /ɾ/ like the onomatopoeic verb *ɾramuku* ‘thunder’, and /ɾ/ is also found stem-internally. Some examples are presented in (13b).

(13)	a.	[ru.'pi.no]	/rupinu/	‘banana sp.’
		[rus.tʃi]	/rustʃi/	‘two’ (from Span. <i>dos</i> )
		[ru.'mi.ku]	/rumiku/	‘Sunday’ (from Span. <i>domingo</i> )

<sup>2</sup>See Footnote 1 above for the translation given by Ott & Ott (1983).

<sup>3</sup>Thanks to Françoise Rose (2021, p.c.) for providing the Trinitario words.

- b.            [ti.'ra.mu.kʊ]        /tiramuku/    'it thunders'  
                  [nə.'hã.rə]            /niharɛ/       'my namesake'  
                  [nə.'ma.ri.ku]        /nimariku/    'I cut'

/r/ contrasts with all other consonants. (14) lists some minimal pairs with the alveolar /t/.

- (14) a.            [ti.'ri.ri.ku]    /tiririku/    'it burns'  
                  [ti.'ri.ti.ku]    /tiritiku/    'he/she ties'  
       b.            [ʔi.'ri]            /ʔiri/        'parrot sp.'  
                  [ni.'ʔi.ti]        /niʔiti/      'my head'  
       c.            [mɛ.'ri]          /mɛri/       'plantain'  
                  [mɛ.'tu]          /mɛtu/       'already, now'

(15) presents the contrast between /r/ and /n/.

- (15) a.            [ka.'pu.ru]    /kapuru/    'catfish sp.' (*Callichthys spp.*)  
                  [ka.'pu.nu]    /kapunu/    'come'  
       b.            [pi.'ri.ri.ku]    /piririku/    'you (SG) knock'  
                  [pi.'ni.ko]      /piniku/     'you (SG) eat'  
       c.            [ni.'hã.rɛ]     /niharɛ/    'my namesake'  
                  [hã.'nɛ]        /hanɛ/      'wasp'

The orthographic representation of the flap is <r> throughout this work.

### 3.1.1.4 The fricatives

There are three contrasting fricatives: the bilabial /β/, the alveolar /s/, and the glottal /h/. All of them can occur word- and stem-initially and -internally.

The bilabial fricative /β/ has four allophones [β], [b], [v], and [w]. Paunaka shares this kind of allophony with the other Bolivian Arawakan languages: the Baure phoneme is analysed as /v/ with the allophones [v], [β], [b], and [w] (Danielsen 2007: 43), the Mojeño Ignaciano phoneme as /β/ with the allophones [β] and [w] (Ott & Ott 1983: 6), and the Trinitario phoneme as /w/ with the allophones [w], [β], [v], and [ɰ] (Rose 2021: 10).

In Paunaka, the vowel that follows the phoneme determines the choice of the allophone. [v] is found before the front vowels /i/ and /ɛ/, and [w] before the mid vowel /i/ as well as in the word *-ubiu* 'house'. The sequences /βu/ and /βa/ are pronounced with either [β] or, more rarely, [b]. The choice of [β] or [b] is dependent on the individual speaker. Occasionally, [w] may also be heard before

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/u/ and /a/ and the sequence /βu/ may be reduced to [w] in rapid speech. (16) to (18) show all allophones in word-initial and word-internal position. (16) presents examples with the allophone [v].

(16)	a.	[vi.ti]	/βiti/	‘we’
		[vi.su.'ma.tfɯ]	/βisumatʃu/	‘we like’
		[vɛ.no]	/βɛnu/	‘virgin’
		[vɛ.tu.ku]	/βɛtuku/	‘we bring’
	b.	[na.vi]	/naβi/	‘go!’
		[ni.ku.vi.'a.ku.βo]	/nikuβiakubu/	‘I am tired’
		[ka.və]	/kaβɛ/	‘dog’
		[ti.'ju.nu.nu.vɛ]	/tijununuβɛ/	‘they go’

(17) presents examples with the allophone [w].

(17)	a.	[wi.'ri.sii]	/βirisii/	‘guava’
	b.	[ʃi.'wi.kɛ]	/ʃiβikɛ/	‘his/her face’
		[ni.'ku.wi.u]	/nikuβiu/	‘I am drunk’
		[nu.wiu]	/nuβiu/	‘my house’
		[a.'ni.wi]	/aniβi/	‘mosquito’

(18) shows the distribution of the allophones [β] and [b].

(18)	a.	[βu.'mɛi.ku]	/βumɛiku/	‘we steal’
		[bu.pu.nu]	/βupunu/	‘we bring’
		[βa.'mi.tfɯ]	/βamitʃu/	‘we help’
		[ba.nau]	/βanau/	‘we make’
	b.	[ʃi.bɔ]	/ʃiβu/	‘3.TOP.PRN’
		[hũ.tfɯ.βu]	/hutʃuβu/	‘where’
		[ti.'βa.nɛ]	/tiβanɛ/	‘it is far’
		[ti.'kɛ.βa]	/tikɛβa/	‘it rains’

The phoneme /β/ contrasts with the bilabial stop /p/, as can be seen in (19).

(19)	a.	[vi.ti]	/βiti/	‘we’
		[pi.ti]	/piti/	‘you (SG)’
	b.	[ni.'ku.βu]	/nikuβu/	‘I bathe’
		[ni.'ku.pu]	/nikupu/	‘I go down’
	c.	[ni.'hã.bo]	/nihaβu/	‘my thigh’
		[hã.pu]	/hapu/	‘mate calabash’



(20) shows the contrast between /β/ and /m/.

(20) a.	[ʔi.βu]	/ʔiβu/	‘3 <sup>TOP</sup> .PRN’
	[ʔi.mu]	/ʔimu/	‘he/she/it sees him/her/it’
b.	[nɛ.βu.ko]	/nɛβuku/	‘I sow, I plant’
	[ni.mu.ko]	/nimuku/	‘I sleep’
c.	[ti.βa.nɛ]	/tiβanɛ/	‘far’
	[mã.nɛ]	/manɛ/	‘early morning’

The alveolar fricative /s/ occurs word-initially and word-internally; see (21a) and (21b), respectively.

(21) a.	[ʔi.ki]	/siki/	‘basket’
	[si.ma.pa]	/simapa/	‘ash’
	[sa.ʔɛ]	/saʔɛ/	‘sun’
b.	[ni.sa.ʔu]	/nisatʃu/	‘I want’
	[ku.sɛ.pi]	/kusepi/	‘thread’
	[ʔi.kɛi.si]	/ʔikɛisi/	‘its tail’

The alveolar fricative contrasts with all the other consonants, e.g. with the alveolar /t/ in (22).

(22) a.	[ti.sa.mu.ku]	/tisamuku/	‘he/she/it listens’
	[ti.ra.mu.ku]	/tiramuku/	‘it thunders’
b.	[ti.wi.siu]	/tiβisiu/	‘he/she/it arrives’
	[ti.wi.ru]	/tiβiru/	‘it rots’

(23) presents the contrast between /s/ and /t/.

(23) a.	[ni.mu.su.hĩ]	/nimusuhi/	‘my skin’
	[mu.tu]	/mutu/	‘armadillo’
b.	[ti.sui.kɔ]	/tisuiku/	‘he/she writes’
	[ti.tui.kɔ]	/tituiku/	‘he/she/it hunts’
c.	[pi.sɛ]	/pise/	‘bird’
	[pi.ti]	/piti/	‘you (SG)’

The contrast between /s/ and /n/ is shown in (24).

(24) a.	[pi.si.ka]	/pisika/	‘your (SG) arm’
	[pi.ni.ka]	/pinika/	‘you (SG) eat (IRR)’

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b.	[si.ki]	/siki/	‘basket’
	[a.ni.kə]	/anikε/	‘up’

(25) shows some minimal pairs including the fricative /β/.

(25) a.	[si.a]	/sia/	‘falcon sp.’
	[vi.a]	/βia/	‘God’ (lit.: our father)
b.	[ni.sa.nε]	/nisanε/	‘my field’
	[ti.βa.nε]	/tiβanε/	‘far’
c.	[ni.su]	/nisu/	‘I weed’
	[nε.βu]	/nεβu/	‘3OBL.TOP.PRN’

The postalveolar fricative /ʃ/ and the retroflex fricative /ʂ/ were not originally phonemes of Paunaka, but have entered the language via Bésiro. However, they seem not to be considered as “foreign” by the speakers, since the words containing these sounds are not considered foreign. The retroflex sound has two allophones, voiceless [ʂ] and voiced [ʐ] in Paunaka.

The sounds /s/ and /r/ of Spanish words are sometimes replaced by /ʃ/ when integrated into Paunaka speech. As for /r/, this sound is also often pronounced as a postalveolar ([ʒ]) or retroflex ([ʐ]) sound in the speakers’ Spanish,<sup>4</sup> but a syllable-final /s/ tends to be [h] in Eastern Bolivian Spanish.

In any case, all of the words that contain one of the fricatives are loans from other languages, either Bésiro or Spanish or Spanish via Bésiro (see §3.1.4), but not necessarily identified as such by the speakers.

Examples for the postalveolar fricative can be found in (26) and for the retroflex fricative in (27).

(26)	[tu.ru.ʃi]	/turuʃi/	‘Altavista’ (toponym)
	[ʃa.bu]	/ʃabu/	‘soap’
	[ʃi.kwε.ra]	/ʃikuεra/	‘school’
	[ri.mo.nε.ʃi]	/rimunεʃi/	‘lemon’

(27)	[maʂ]	/maʂ/	‘more’
	[ʒi.o]	/ʂiu/	‘river’
	[na.raŋ.ka.ʂi]	/narankaʂi/	‘orange’

The glottal fricative /h/ has an effect on following vowels that is perceived as nasalisation. This phenomenon has been called rhinoglottophilia and is further

<sup>4</sup>Mendoza (2015: 32) describes the sound as [ʒ] for all varieties of Bolivian Spanish, but at least the Paunaka speakers tend to pronounce a postalveolar or retroflex sound instead.

described in §3.2. The glottal fricative can occur at the beginning and in the middle of words, as can be seen in (28a) and (28b) respectively.

- (28) a. [hãi.kɛ] /haikɛ/ ‘star’  
 [hĩ.mu] /himu/ ‘fish’  
 [hũ.ʦu.βʊ] /hufuβu/ ‘where’
- b. [ti.pa.'hĩ.ku] /tipahiku/ ‘he/she/it stays’  
 [ni.'hã.βo] /nihaβu/ ‘my thigh’  
 [ni.'hẽ.pɛ.nə] /nihɛpɛnɛ/ ‘my breast’

The glottal fricative contrasts with all other consonants, including the fricative /s/, see (29).

- (29) a. [hã.nɛ] /hanɛ/ ‘wasp’  
 [ni.'sa.nɛ] /nisanɛ/ ‘my field’
- b. [ni.'hĩ.nɛ.pii] /nihinɛpii/ ‘my daughter’  
 [ni.'si.nɛ.pii] /nisinɛpii/ ‘my grandchild’
- c. [ni.'hẽ.ku.pu] /nihɛkupu/ ‘I forget’  
 [ni.'sɛ.ku.pu] /nisɛkupu/ ‘I resemble’

Some minimal pairs with /β/ are shown in (30).

- (30) a. [hĩ.mu] /himu/ ‘fish’  
 [vi.mu] /βimu/ ‘we see’
- b. [hã.nɛ] /hanɛ/ ‘wasp’  
 [ti.'βa.nɛ] /tiβanɛ/ ‘it is far’
- c. [ti.'kɛ.ʦu.hĩ] /tikɛʦuhi/ ‘he/she says, it is said’  
 [ti.'kɛ.ʦu.vi] /tikɛʦuβi/ ‘he/she says to you (sg)/us’

The contrast between /h/ and the velar plosive /k/ is presented in (31).

- (31) a. [nə.'hĩ.ku] /nihiku/ ‘I grow’  
 [nə.'ki.ku] /nikiku/ ‘my uncle’
- b. [hã.pu] /hapu/ ‘mate calabash’  
 [ka.pu.no] /kapunu/ ‘he/she/it comes’
- c. [ti.'ni.ka.nə] /tinikani/ ‘he/she/it eats me (IRR)’  
 [ti.'ni.hã.'nɛu] /tinihanɛu/ ‘they (non-human) eat’

Throughout this work, the spelling of the fricatives is <b> for /β/ and <s> for /s/. Analogous to Bésiro, <xh> is the spelling for /ʃ/ and <x> for /ʂ/. Due to the orthographic conventions of Spanish, <j> represents /h/.

### 3 Phonology

#### 3.1.1.5 The affricate

There is one affricate, the voiceless postalveolar /tʃ/. It appears word-initially as well as word-internally, as shown in (32).

(32) a.	[ʔi.ri]	/tʃiri/	‘parrot sp.’
	[ʔi.ku.jɛ]	/tʃikuje/	‘it is like this’
	[ʔi.ma]	/tʃima/	‘her husband’
b.	[kɛ.ʔu.ɛ]	/kɛtʃuɛ/	‘snake’
	[mi.tʃa]	/mitʃa/	‘good’
	[ti.ʔɛ.mo]	/titʃɛmu/	‘he/she/it gets up’

/tʃ/ contrasts with the alveolar plosive as well as with the alveolar fricative. (33) presents some minimal pairs with /t/.

(33) a.	[ni.ʔu.pu]	/nitʃupu/	‘I know’
	[ni.tu.pu]	/nitupu/	‘I find’
b.	[ʔi.ma]	/tʃima/	‘her husband’
	[ti.ma]	/tima/	‘it is cooked’
c.	[ʔi.hã]	/tʃiha/	‘his/her/its name’
	[ti.hãi]	/tihai/	‘day’

(34) shows the contrast between /tʃ/ and /s/.

(34) a.	[ʔi.ki]	/tʃiki/	‘arroyo’
	[si.ki]	/siki/	‘basket’
b.	[ʔi.ʔi]	/tʃitʃi/	‘grandpa’
	[ni.si.si]	/nisisi/	‘my nose’
c.	[ʔa.ma]	/tʃama/	‘much’
	[ni.sa.ma]	/nisama/	‘I hear (IRR)’

The affricate is represented as <ch> throughout this work.

#### 3.1.1.6 The approximant

Paunaka has one approximant /j/. It can occur word-initially and -internally, as shown by the following examples.

(35) a.	[ju.ma.hi]	/jumahi/	‘hammock’
	[ji.pi]	/jipi/	‘jar’
	[jɛ.jə]	/jeje/	‘granny’

- b.            [ni.ja.'jau.mi]        /nijajau mi/    'I am happy'  
                  [ni.'ju.nu]            /nijinu/        'I go'  
                  [ku.jə.pa]            /kujɛpa/       'salt'

/j/ does not usually precede /i/ in Paunaka. /j/ could therefore be argued to be an allophone of /i/ in rising diphthongs. However, onset-less diphthongs are only found word-initially (see §3.5).

Additional support for the assumption that /j/ is a separate phoneme comes from comparison with the Mojeño languages and Baure, where the phonemic status of /j/ is clearer (cf. Rose 2014a: 63; Danielsen 2007: 48–49). Some cognates are listed in Table 3.2:<sup>5</sup>

Table 3.2: Cognate stems with /j/ (<y>) in Paunaka, Trinitario, Ignacio, and Baure

Paunaka	Trinitario	Ignaciano	Baure	Translation
-yenu	-yeno	-yena	-eyon	wife
-iyu	-iyo'o	-iyaha	-ya	cry
yÿpi	yupi	yupi	jopi	jar
yuti	yoti	yati	yotoe'; CLF: -yiti	night
yÿkÿ	yucu	yucu	yaki	fire
kuyae	kiara	cayara	koyoroeawok	palm sp. ( <i>Acrocomia aculeata</i> )
-yunu	-yono	-yana	-yon	go, walk

/j/ contrasts with all the other consonants. Two minimal pairs with the glottal fricative /h/ are presented in (36).

- (36) a.            [ni.'ji.kɔ]            /nijiku/        'I shoot'  
                  [ni.'hĩ.kɔ]            /nihiku/        'I grow'
- b.                [ni.kɔ.'jui.nɛ]        /nikujuine/    'I make bread'  
                  [ku.'hũ.ɛ]            /kuhue/        'cotton'

The approximant is spelled <y> throughout this work.

<sup>5</sup>Data were taken from Gill (1993) for Trinitario and Ott & Ott (1983) for Ignaciano, the Baure words were looked up in the unpublished Toolbox dictionary produced within the Baure Documentation Project. A Spanish-Baure version of the dictionary is currently being prepared by the *Instituto de Lengua y Cultura Baure* and will possibly be published in 2024 (Danielsen 2023, p.c.).

### 3 Phonology

#### 3.1.2 Vowels

There are five phonemic vowels, which are presented in Table 3.3. This set of vowels is typical for an Arawakan language, but unlike a number of other Arawakan languages, Paunaka has no contrastive long vowels. The same is true for closely related Baure and Mojeño Ignaciano (cf. Aikhenvald 1999: 76, 78).

Table 3.3: Vowel inventory

	front	central	back
high	i	ɨ	u
mid	ɛ		
low		a	

All vowels can be nasalised, when they are surrounded by nasal consonants. In addition there is rhinoglottophilia, which makes vowels sound as if they were nasalised after /h/ (see §3.2). However, nasality is not a contrastive feature for vowels.

Most surprising is the existence of a phonemic high central /ɨ/, which does occur in some Arawakan languages (cf. Aikhenvald 1999: 78), but is not phonemic in the other Southern Arawakan languages.<sup>6</sup> However, it has been shown that /ɨ/ results from fronting of the back vowel \*u of a presumed proto-language, while /u/ derives from \*o (de Carvalho 2018; Ramirez & França 2019).

##### 3.1.2.1 The high vowels

The high vowel /i/ can occur word-initially, -internally, and -finally. When unstressed, it is sometimes pronounced as [ɪ], but there is certain variation among speakers. Especially María C. tends to pronounce the high vowels /i/ and /u/ lower than other speakers do. Some examples with the high vowel /i/ are given in (37).

- (37) a.            [i.ju]            /iju/            ‘monkey’  
                  [i.'si.ni]        /isini/        ‘jaguar’  
                  [ɪ.hĩũ.pɛ]        /ihĩupɛ/      ‘spindle’

<sup>6</sup>Compare vowel charts or orthography lists in Danielsen (2007: 33) for Baure, Olza et al. (2004: 9) for Ignaciano, Rose (2021: 12–13) for Trinitario, Butler & Ekdahl (2012: 9) for Terena, de Souza (2008: 63) for Kinikinau.

b.	[ki.'mɛ.nu]	/kimenu/	'woods'
	[ni.'ʃu.ka]	/nitʃuka/	'my ear'
	[pi.ma]	/pima/	'your husband'
c.	[ju.'ma.hĩ]	/jumahi/	'hammock'
	[jĩ.pi]	/jĩpi/	'jar'
	[u.'ʃɛ.ti]	/utʃɛti/	'chili'

The high vowel /u/ can occur word-initially, -internally, and -finally. When it appears in unstressed syllables, and especially in word-final syllables, it is frequently pronounced lower, i.e. [ʊ] or [o], although it may well be [u], too. The pronunciation depends on speech rate, the place of the word inside an utterance, and also on the speaker. (38) shows the occurrence of /u/ in different positions in the word.

(38) a.	[u.'pu.hĩ]	/upuhi/	'duck'
	[u.ɛ]	/uɛ/	'rainbow, water spirit'
	[u.'ba.ra.mo]	/ubaramu/	'spider monkey'
b.	[nu.pu.nʊ]	/nupunu/	'I bring'
	[ti.'ku.ti]	/tikuti/	'it hurts'
	[ti.kɛ.bu.'ri.ku]	/tikɛburiku/	'he/she removes grains'
c.	[hã.pu]	/hapu/	'mate calabash'
	[a.'ni.mu]	/animu/	'sky'
	[o.'ru.pu.nu]	/urupunu/	'red brocket'

The minimal pairs in (39) show that the high vowels /u/ and /i/ fully contrast.

(39) a.	[u.ti]	/uti/	'plant sp.' ( <i>Urera caracasana</i> )
	[i.ti]	/iti/	'blood'
b.	[nu.ma]	/numa/	'I take (IRR)'
	[ni.ma]	/nima/	'my husband'
c.	[ti.ɰu.rʊ.'ru.ku]	/tiβururuku/	'it boils'
	[ti.ɰu.rɪ.'ri.ku]	/tiβuririku/	'it falls out (hair)'

The high vowel /i/ is presented below in word-initial, -medial and -final position.

(40) a.	[i.ku]	/iku/	'rain'
	[i.βa]	/iβa/	'pig'
	[i.nɛ]	/inɛ/	'water'

### 3 Phonology

b.	[ni.'ji.ti.ku]	/nijitiku/	'I set (a pot) on the fire'
	[si.ki]	/siki/	'basket'
	[mu.'ki.ɛ]	/mukiɛ/	'squash'
c.	[a.'ni.βi]	/aniβi/	'mosquito'
	[ni.'kɛ.pi]	/nikɛpi/	'my back'
	[si.mi]	/simi/	'vulture'

/i/ is less stable than the other high vowels. It is often hard to distinguish it from /u/ and /ɛ/, because it is often pronounced more like [ə] or [ʊ]. Thus, a speaker may pronounce the word /kusi/ (*kusi* 'ant') like [kusiʊ] in rapid speech, and only when she utters the word very carefully and slowly, it is [kusi]. This may be a hint that the fronting from \*u to /i/ has not been totally completed. The confusion with /ɛ/ is due to the fact that both vowels may be reduced to [ə] in unstressed syllables. /i/ has a tendency towards nasalisation, so a nasalised schwa is more likely to be an instance of /i/ than of /ɛ/.

Some near minimal pairs with /i/ are presented in (41).

(41)	a.	[ni.'hĩ.ku]	/nihiku/	'I grow'
		[ni.hĩ.ku]	/nihiku/	'I spin'
	b.	[i.mu]	/imu/	'piranha'
		[hĩ.mu]	/himu/	'fish'
	c.	[ti.'hã.pi.ku]	/tihapiku/	'he/she fills'
		[ti.hã.pi.'pi.ku]	/tihapipiku/	'it lightens'

(42) shows the contrast between /i/ and /u/.

(42)	a.	[i.tʃi]	/itʃi/	'capybara'
		[u.tʃu]	/utʃu/	'UNCERT.FUT'
	b.	[ji.ni]	/jini/	'jabiru'
		[ju.nu]	/junu/	'tree sp.'
	c.	[ji.pi]	/jipi/	'jar'
		[ju.pu]	/ju.pu/	'paca'

The orthographic representation of the high vowel /i/ is <i>, /i/ is spelled <ÿ>, and /u/ is given as <u> and in loans also as <o> throughout this work.

#### 3.1.2.2 The mid vowel

There is one mid vowel in Paunaka, which is /ɛ/. It can occur in all positions in a word. When unstressed, it may centralise and be realised as [ə]. (43) presents some words containing the mid vowel in different positions in the word.



### 3.1 Phonemic inventory

- (43) a. [ʼε.ka] /εka/ ʼDEMa  
 [ε.ʼmu.ni.ki] /εmuniki/ ʼember  
 [ε.ʼsε.kεi] /εsεkεi/ ʼbean  
 b. [a.ʼsa.nε.ti] /asanεti/ ʼfield  
 [ʼnε.tu.ku] /nεtuku/ ʼI put  
 [ʼtε.mε.na] /tεmεna/ ʼbig  
 c. [i.ʼti.ε] /itiε/ ʼeel  
 [ʼma.nə] /manε/ ʼmorning  
 [a.ʼmu.kə] /amukε/ ʼcorn

Since /i/ has an identical allophone [ə] (see above), it is often hard to tell whether a sound corresponds to /ε/ or /i/. Nevertheless, in stressed syllables there is a clear audible difference between /i/ and /ε/, as can be seen from the following examples.

- (44) a. [ʼi.mu] /imu/ ʼpiranha  
 [ʼε.mu] /εmu/ ʼyou (PL) see  
 b. [ʼi.ku] /iku/ ʼrain  
 [ʼε.ka] /εka/ ʼDEMa  
 c. [ʼi.tʃi] /itʃi/ ʼcapybara  
 [ʼε.tʃiu] /εtʃiu/ ʼDEMb

The mid vowel also contrasts with the other high vowels. (45) presents some examples for the contrast with /i/.

- (45) a. [ʼε.ti] /εti/ ʼyou (PL)  
 [ʼi.ti] /iti/ ʼblood  
 b. [ʼvi.tə] /βitε/ ʼbat  
 [ʼvi.ti] /βiti/ ʼwe  
 c. [nə.ʼhε.ku.pu] /nihεkupu/ ʼI forget  
 [ni.ʼhī.ku.pu] /nihikupu/ ʼI swallow

(46) shows that /ε/ and /u/ are fully contrastive.

- (46) a. [ʼε.tʃiu] /εtʃiu/ ʼDEMb  
 [ʼu.tʃu] /utʃu/ ʼUNCERT.FUT  
 b. [ʼmε.tu] /mεtu/ ʼalready  
 [ʼmũ.tu] /mutu/ ʼarmadillo  
 c. [ni.ʼjε.nu] /nijenu/ ʼmy wife  
 [ni.ʼju.nu] /nijunu/ ʼI go

The mid vowel is written <e> throughout this work.

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#### 3.1.2.3 The low vowel

There is one low vowel, the central /a/, which can occur at the beginning, in the middle or at the end of words. This is shown in (47a) to (47c).

(47) a.	[a.'ni.βi]	/aniβi/	'mosquito'
	[a.mε]	/amε/	'palm sp.' (Attalea princeps)
	[a.'sa.nə.ti]	/asaneti/	'field'
b.	['ni.a.ti]	/niati/	'my brother (of female)'
	[ta.'ni.ma]	/tanima/	'now'
	['ka.ku]	/kaku/	'exist'
c.	[ni.'na.βa]	/ninaβa/	'my mouth (inside)'
	['mi.tʃa]	/mitʃa/	'good'
	[ni.'si.ka]	/nisika/	'my arm'

/a/ contrasts with all other vowels. For some minimal pairs with the high vowel /i/, see (48) below.

(48) a.	['mi.tʃa]	/mitʃa/	'good'
	['mi.tʃi]	/mitʃi/	'cat'
b.	[ni.'hã.ku.pu]	/nihakupu/	'I receive'
	[ni.'hĩ.ku.pu]	/nihikupu/	'I swallow'
c.	[ni.'pa.ko]	/nipaku/	'I die'
	[ni.'pi.ko]	/nipiku/	'I am afraid'

In (49), some examples for the contrast between /a/ and /i/ are given.

(49) a.	['ki.pa]	/kipa/	'rhea'
	['ki.pi]	/kipi/	'turtle'
b.	[ni.'hã.ka]	/nihaka/	'my molar tooth'
	[nə.'hĩ.ka]	/nihika/	'I grow (IRR)'
c.	['ka.ku]	/kaku/	'exist'
	[ni.'ki.ku]	/nikiku/	'my uncle'

(50) shows that /a/ contrasts with /u/.

(50) a.	[ni.'pa.ku]	/nipaku/	'I die'
	[ni.'pu.ku]	/nipuku/	'my forehead'
b.	[ni.'ni.ka]	/ninika/	'I eat (IRR)'
	[ni.'ni.ko]	/niniku/	'I eat (REAL)'

c.	[ni.ma]	/nima/	‘my husband’
	[ni.mɔ]	/nimu/	‘I see’

There is also a contrast with the mid vowel /ɛ/, as shown in (51). However, there are a few words that have variants with either /a/ or /ɛ/ without any difference in meaning according to the speakers, e.g. *apuke* [a.'pu.kɛ] ‘ground, down’ has an alternative form as [ɛ.'pu.kɛ], the verb stem *-semaiku* [-sɛ.'mai.ku] can also be realised as [-sa.'mai.ku].

(51)	a.	[na.na]	/nana/	‘I make (IRR)’
		[nɛ.na]	/nɛna/	‘like, similar’
	b.	[a.tʃu]	/atʃu/	‘fish sp.’
		[ɛ.tʃiɯ]	/ɛtʃiɯ/	‘DEMB’
	c.	[ka.vɛ]	/kaβɛ/	‘dog’
		[ni.'kɛ.vɛ]	/nikɛβɛ/	‘my tooth’

The low vowel is represented as <a> throughout this work.

### 3.1.3 Vowel sequences

There are a lot of vowel sequences in Paunaka, and it is not always clear whether such a sequence is better analysed as a diphthong or hiatus. If we compare the other Bolivian Arawakan languages and also take the reconstructed proto-language into account (cf. de Carvalho 2018; Ramirez & França 2019), it becomes clear that many vowel sequences result from the deletion of consonants in unstressed syllables. Mojeño Trinitario, for instance, often has either /r/ or /ʔ/ and sometimes other consonants between two vowels, where Paunaka has a sequence of two vowels (Rose 2014, p.c.); see Table 3.4 for a few examples. The fact that some of these sequences have fused into a diphthong and others rather belong to two syllables may then reflect different time depths or degrees of conventionalisation of consonant deletion. I consider a sequence of two vowels a diphthong, if it sounds short and the whole sequence is either stressed (most of the times) or unstressed. Two vowels in hiatus sound longer, and stress is assigned to only one vowel, but not to the other (if stress falls on one of the syllables at all). However, at a higher speech rate, a hiatus may also sound like a diphthong. It would therefore be worth doing a phonetic analysis of vowel sequences in the future, and the analysis given here can only be considered as tentative and preliminary.

The clearest example of a hiatus is the word *ue*, a word that is exceptionally composed of only two V syllables.

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Table 3.4: Cognate stems: Paunaka has a vowel sequence where Trinitario has /ɾ/ or /ʔ/

Paunaka	Trinitario	Gloss
<i>mai</i>	<i>mari</i>	stone
<i>sabae</i>	<i>saware</i>	tobacco
<i>ue</i>	‘ <i>ó’e</i> ’	rainbow
<i>pei</i>	<i>pe’i</i>	agouti

(52) [‘u.ɛ] /uɛ/ ‘rainbow, water spirit’

There are more words with a final /ɛ/ preceded by another vowel, and the two vowels usually belong to two different syllables. The nouns ending in an /ɛ/ syllable mostly refer to animals or plants (or their fruits), so the final /ɛ/ may go back to an old nominal suffix or classifier, which is not transparent anymore.<sup>7</sup> There are even two cases in which the final /ɛ/ is preceded by a syllable with a nucleus /ɛ/, and in this case the last syllable has a long vowel. The Mojeño languages often have *-re* in plant names, where Paunaka has *-e* (Sell 2021, p.c.).

(53) [i.‘ti.ɛ] /itiɛ/ ‘eel’  
 [mu.‘ki.ɛ] /mukiɛ/ ‘squash’  
 [kɛ.‘ʃu.ɛ] /kɛʃuɛ/ ‘snake’  
 [sa.‘βa.ɛ] /saβaɛ/ ‘tobacco’  
 [i.‘nɛ:] /inɛɛ/ ‘fish sp.’ (*Hoplias malabaricus*)  
 [mu.‘kɛ:] /mukɛɛ/ ‘rodent sp.’ (Span. *cujuchi*)

An exception is the word *chapie* [tʃa.‘piɛ] ‘thank you’, a loan from Bésiro, which is disyllabic with a diphthong /iɛ/<sup>8</sup> in the second syllable.

Another vowel sequences that is often found in hiatus is /ia/.

(54) [‘vi.a] /βia/ ‘God’ (lit.: our father)  
 [‘kwɛ.pi.a] /kuɛpia/ ‘kidney’  
 [ni.‘ku.vi.‘a.ku.βu] /nikuβiakubu/ ‘I am tired’

<sup>7</sup>The Mojeño languages both have a classifier *-e/-he* and Baure has *-e*, but the list of items that fall into this class show no correspondences to the Paunaka nouns that have a final /Vɛ/ sequence, except for the fact that one kind of squash is classified by *-e* in Baure (cf. Olza et al. 2004: 232–235; Rose 2019b: 464; Terhart 2016: 141–142).

<sup>8</sup>Note that diphthongs are marked by an inverted breve in this section only.

### 3.1 Phonemic inventory

The exception is again a Bésiro loan; the word *mukianka* [mu.kʲaŋ.ka] ‘animal’ which has a palatalised [k].

Most likely to be fused into diphthongs are the sequences /ai/, /ɛi/, /ui/, /ii/, /au/, /ɛu/, and some instances of /iu/, /ua/, and /uɛ/.

Here are some words with the diphthong /aḷ/.

- |      |           |         |         |
|------|-----------|---------|---------|
| (55) | [ˈmai]    | /mai/   | ‘stone’ |
|      | [ti.hãḷ]  | /tihai/ | ‘day’   |
|      | [ˈti.nai] | /tinai/ | ‘long’  |

The following words all have a diphthong /ɛḷ/.

- |      |              |           |                       |
|------|--------------|-----------|-----------------------|
| (56) | [ku.ˈpeḷ]    | /kupi/    | ‘afternoon’           |
|      | [ʃu.ˈmɛḷ.ku] | /ʃumɛiku/ | ‘he/she/it steals it’ |
|      | [ˈteḷ.hũ.ku] | /teihuku/ | ‘he/she/it stinks’    |

The diphthong /uḷ/ is articulated with a semi-vowel after /k/. Here are some examples of the diphthong.

- |      |                 |             |                 |
|------|-----------------|-------------|-----------------|
| (57) | [ˈkwi.na]       | /kuina/     | ‘NEG’           |
|      | [vɛ.mu.ˈsuḷ.ka] | /βɛmusuika/ | ‘we wash (IRR)’ |
|      | [ʃu.buḷ]        | /ʃuβui/     | ‘old man’       |

Some words containing /ii/ are given below.

- |      |              |           |           |
|------|--------------|-----------|-----------|
| (58) | [ni.ˈpiḷ]    | /nipii/   | ‘my body’ |
|      | [ˈkiḷ.kɛ]    | /kiike/   | ‘peanut’  |
|      | [ni.ˈkiḷ.ki] | /nikiiki/ | ‘pot’     |

Here are some examples for the diphthong /au/:<sup>9</sup>

- |      |             |          |                             |
|------|-------------|----------|-----------------------------|
| (59) | [ˈau.moḷ]   | /aumue/  | ‘chicha’                    |
|      | [i.ˈsi.paḷ] | /isipau/ | ‘strong (fermented) chicha’ |
|      | [ˈna.nau]   | /nanau/  | ‘I make’                    |

The words below all have a diphthong /ɛu/.

- |      |              |           |                                       |
|------|--------------|-----------|---------------------------------------|
| (60) | [ˈsɛu.nu.vɛ] | /sɛunuβɛ/ | ‘woman’                               |
|      | [ni.ˈpɛu]    | /nipɛu/   | ‘my animal’                           |
|      | [mu.ˈvɛu]    | /muβɛu/   | ‘bird sp.’ ( <i>Columbina picui</i> ) |

<sup>9</sup>*Chicha* is a beverage made of corn in most cases, but also of manioc, peanuts etc. It is widespread in South America. If it ferments, it is called ‘strong chicha’ (Pau. *isipau*, Span. *chicha fuerte*).

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There are only a few words containing the diphthong /ai/, two of which are given below.

- (61) [ku.pi.'sai̯.ri]        /kupisairi/    'fox'  
      [ʔu.'mu.tai̯]        /ʔfumutai/    'stool'

The sequence /iu/ often occurs in hiatus, especially in subordinate verbs, where *-i* is the subordinating suffix, but in rapid speech the suffix may also only palatalise the preceding consonant, which is mostly /k/. Nevertheless, there are some instances where the sequence /iu/ is a diphthong, most often after /s/.

- (62) [ʔi.siu]                /tisiu/        'puma'  
      [mu.si.'siu.pa]       /musisiupa/   'sand'  
      [ʔi.vɛ.'riju.ku]      /tiβɛriuku/   'he/she/it returns'

There are not many words with the diphthong /uɑ/ in the corpus, but some can be found. As with /ui/, it is articulated with a semi-vowel after /k/. Some examples are given below.

- (63) [kwa.hĩ]        /kuahi/        'fishing net'  
      [ʔɛ.moɑ̯]       /nɛmua/       'my belly'  
      [puɑ̯.kɛ.nɛ]    /puakɛnɛ/    'other side'

As with /ui/ and /uɑ/, the diphthong /uɛ/ is articulated with a semi-vowel after /k/. The semi-vowel also occurs in the sequence /suɛ/ (which is thus pronounced [swɛ]). Some words with the diphthong are given below.

- (64) [kʷɛ.pi]        /kuɛpi/        'sweet potato'  
      [ɛ.'pɛ.nuɛ̯]      /ɛpɛnuɛ/      'hole'  
      [ku.'swɛ.nu]     /kusuɛnu/     'rabbit'

In addition, there is also one triphthong, which only shows up in one word, to my knowledge:

- (65) [ʔi.'siɛi]        /tsiɛ/        'it is cold'

#### 3.1.4 Phonological adaption of loanwords

This section provides information about how the sounds of words with a foreign origin – as far as recognisable – are adapted. Spanish and Bésiro are the

two major sources for loans.<sup>10</sup> In addition, a few words are strikingly similar to the ones found in Guarayu, a Tupi-Guarani language, today spoken in an area north of the Chiquitania. Not every loan is recognised as such by the speakers of Paunaka.<sup>11</sup> As for words with a Spanish origin, there are some regular correspondences between Spanish and Paunaka sounds. They comprise /x/ and /g/ → /k/, /d/ and /l/ → /ɾ/, and /f/ → /β/ or /p/. Table 3.5 presents some examples of these correspondences, but there are also words that retain the original sounds. This may partly have to do with how well words containing the sounds are integrated into the language and can be considered part of the Paunaka lexicon. Well-integrated loans tend to have a fixed phonological form. If speakers spontaneously resort to Spanish and Bésiro words in conversation, the degree of adaption to Paunaka phonology may be lesser or greater from occasion to occasion (i.e. it is not the case that some speakers are more likely to adapt words phonologically than others). This also applies to some words they use regularly, i.e. where a certain integration into the lexicon can be assumed. To give but one example, the word *kanela* ‘cinnamon’ from Spanish *canela* always retains /l/ in Juana’s speech although she uses this word relatively frequently in the corpus.

The vowel /u/ of Paunaka has an allophone [o] (see §3.1.2.1), so that borrowed words containing an /o/ (precisely [o] in Spanish) may be pronounced either with an [u] or and [o], e.g. the Spanish word *año* ‘year’ may be [‘a.ɲu] or [‘a.ɲo] in Paunaka.

Since I do not speak Bésiro, it is much harder for me to detect possible loans as long as they have the same syllabic and phonemic structure as native Paunaka words. Clearly noticeable are all words containing the retroflex fricative [ʂ] or the postalveolar fricative [ʃ], which are retained in Paunaka loans.<sup>12</sup> The sounds are allophones in Bésiro according to Sans (2010: 70). Examples have been given in §3.1.1.4. The phonemic inventory of Bésiro further differs from the Paunaka because it contains a palatal plosive /c/ and a phonemic /o/. I did not encounter instances of [c] in Paunaka, and as for Bésiro /o/, it may be retained in Paunaka or be pronounced as [u], similar to the loans from Spanish (e.g. we find both [‘to.sɛ] and [‘tu.sɛ] ‘noon’, originally from Span. *doce* ‘twelve’ but probably borrowed via Bésiro).

<sup>10</sup>I am grateful to Pierric Sans for sharing his field dictionary of Bésiro with me (Sans 2011).

<sup>11</sup>Quite telling in this regard was elicitation of plant names together with my colleague Lena Sell in 2018: the speakers gave a name for a plant, which was clearly of Bésiro origin, since it contained the sound /ʂ/. When I asked what the name was in Bésiro, however, the speakers replied that they did not know.

<sup>12</sup>But note that [ʂ] is often voiced and pronounced as [z].

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Table 3.5: Replacement of Spanish sounds

Pattern	Spanish		Paunaka		Translation
/x/ → /k/	<i>trabajo</i>	[tra.'βa.xo]	<i>trabaku</i>	[tra.'βa.ku]	work
	<i>Juana</i>	['xua.na]	<i>Kuana</i>	['kwa.na]	Juana (proper name)
/g/ → /k/	<i>guineo</i>	[gi.'neɔ]	<i>kineu</i>	[ki.'neɪ]	banana sp.
	<i>domingo</i>	[do.'miŋ.go]	<i>ruminko</i>	[ru.'miŋ.ko]	Sunday
/d/ → /ɾ/	<i>dos</i>	['doh]	<i>ruschj</i>	['rus.tʃi]	two
	<i>después</i>	[deh'puɛh]	<i>repue</i>	[re.'puɛ]	after
/l/ → /ɾ/	<i>mula</i>	['mu.la]	<i>mura</i>	['mu.ra]	mule (Pau. also: horse)
	<i>pelota</i>	[pe.'lo.ta]	<i>peruta</i>	[pe.'ru.ta]	ball
/f/ → /β/	<i>foto</i>	['fo.to]	<i>boto</i>	['βo.to]	photo
	<i>Federico</i>	[fe.de'ri.ko]	<i>Federico</i>	[βe.re.'ri.ko]	Federico (proper name)
/f/ → /p/	<i>fiesta</i>	['fies.ta]	<i>piesta</i>	['pies.ta]	feast, party
	<i>faltado</i>	[fal.'tao]	<i>paltau</i>	[pal.'tau]	be missing (Span.: missed, lacked)

Some words with a Spanish origin must have entered the Paunaka lexicon via Bésiro. Such words have a postalveolar [ʃ] in Paunaka and in Bésiro, but not in Spanish. Three examples are provided in Table 3.6. Note that while the sound is retained in Paunaka, syllable structure (see §3.5) or stress assignment (see §3.6) may change to match the Paunaka system.<sup>13</sup>

Paunaka speakers also frequently pronounce a word-initial /ɾ/ of a Spanish loan as [s] or [z], but this is also done in the local variety of Spanish and thus no adaption takes place (see also §3.1.1.4 above). Peculiar, however, is that a syllable-final /s/ of words with Spanish origin can be pronounced as [s] or [z] in Paunaka. It remains unclear whether Paunaka speakers replace /s/ in this case, because the word is borrowed from Bésiro, not from Spanish, or to make it sound less Spanish-like, in general. At least for the loan *max* [maz] ‘more’ from Spanish *más* [mas], there is a similar loan in Bésiro, too, which is pronounced [mãŋʃ] (Sans 2010: 98).

Finally, there are some words of Guarayu origin that are worth mentioning. I already mentioned in §1.8 (Footnote 45) the Paunaka verb *-yjseiku* ([yi.'sei.ku])

<sup>13</sup>The *n-* in Bésiro *nixhkuéra* is a nominal prefix to prevent vowel-initial nouns (cf. Sans 2013: 20). It was presumably not interpreted as part of the lexeme by the Paunaka borrowers and thus deleted. The case of *rimonexhi* ‘lemon’ is also peculiar, since the fricative is retroflex in Bésiro, but postalveolar in Paunaka.



Table 3.6: [ʃ] in loans from Bésiro with a Spanish origin

Spanish	Bésiro	Paunaka	Translation
<i>escuela</i> [ɛs.'kwɛ.la]	<i>nixhkuéra</i> [niʃ.'kwɛ.ra]	<i>xhikuera</i> [ʃi.'kwɛ.ra]	school
<i>jabón</i> [xa.'βon]	<i>xhabú</i> [ʃa.'βu]	<i>xhabu</i> [ʃa.'βu]	soap
<i>limón</i> [li.'mon]	<i>rimonexi</i> [ri.'mo.nɛ.ʃi]	<i>rimonexhi</i> [ri.'mo.nɛ.ʃi]	lemon

‘buy’ could well derive from Guarayu *-yusei* ‘want or wish sth. edible’. If this is correct, the word must have entered the language before the shift from /u/ to /i/ took place in Paunaka (see §3.1.2). The other two loans I could detect are *merÿ* ([‘mɛ.rɪ]) from *mberi* ‘plantain’ and *patabi* ([pa.'ta.vi]) from *patavii* ‘sugar cane’. The first of these, i.e. *merÿ*, actually already includes the high central vowel in the donor language. The prenasalised stop of the original language is replaced by the nasal in Paunaka. In the second loan *patabi*, the final diphthong is resolved. Both words are otherwise unsuspecting.

We know that the Paunaka language has also been in close contact with Napeka (of the Chapacuran family); however, since there are almost no data obtainable about this language, possible loans (and other kinds of influences) cannot be detected for the time being.

### 3.2 Rhinoglottophilia and nasalisation

Paunaka has rhinoglottophilia, defined originally by Matisoff (1975) as an interaction between glottality and nasality which causes nasalisation on vowels following [h] or [ʔ] in various languages over the world. Phoneticians later found out that it is not precisely nasalisation that is caused by “high airflow segments like voiceless fricatives and aspirated stops”. Instead, the “coupling between the oral and the subglottal cavities” that appears on vowels in rhinoglottophilia has the effect that vowels are perceived as nasal, although they are not nasal (Ohala & Ohala 1993: 240).

Rhinoglottophilia can be found in a number of Arawakan languages, like Pa-resi (cf. da Silva 2009: 85), Nanti (cf. Michael 2008: 231), Iñapari (cf. Parker 1999:

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9), Warekena (cf. Aikhenvald 1998: 401), Kurripako (cf. Granadillo 2006: 75) and Yucuna (cf. Schauer & Schauer 1978: 8), among others, and also in some other Amazonian languages that are not genetically related (cf. Aikhenvald 2012: 116). It is not found in the other Bolivian Arawakan languages as far as I can tell. In Paunaka, rhinoglottophilia affects all vowels and diphthongs following /h/. Those vowels are marked with a tilde throughout this chapter. Some examples are presented in (66) below. More examples can be found in §3.1.1.4.

(66)	[hã.nɛ]	/hanɛ/	‘wasp’
	[hĩ.mu]	/himu/	‘fish’
	[ɛ.hũi]	/ɛhui/	‘cock’

Vowels can be nasalised if they are surrounded by nasal consonants. However, this seems to be optional. I have not encountered any case in which nasalisation of a vowel is distinctive. Some examples of nasalised vowels are given in (67).

(67)	[nũĩ.nɛ.ki]	/nuineki/	‘door’
	[mĩũ.hĩ]	/miuhi/	‘clothes’
	[-mĩ.nə]	/mini/	‘DIM’

### 3.3 Orthography

Paunaka is not a written language. Indeed, most of the remaining speakers are illiterate. When the Paunaka Documentation Project started in 2011, there was no orthography that people had agreed upon. Nonetheless, there are some entries of Paunaka vocabulary by Cardús (1886: 319) and some more by d’Orbigny scattered through his works, there are several unpublished word lists composed by Riester in the 1950s and 1960s, and there is even an unpublished grammar sketch compiled by Villafañe (in three different versions). None of the solutions how to write Paunaka was very consistent or practical. Therefore, during my first field trip in 2011, the members of the PDP conducted a workshop with the speakers and their families, in which an orthography was established for the production of an alphabet booklet (cf. Paunaka Documentation Project 2012).<sup>14</sup>

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<sup>14</sup>Unfortunately, we had not noticed prior to the workshop that most participants could not read or write. Due to the fact that many speakers were illiterate, there was hardly any discussion on possible orthographic alternatives, and when people were asked to vote for one or the other alternative, most of them simply repeated what the person before had said.

The result is an orthography which is based on the Spanish one, but differs from it in some important details, like having <ny> instead of <ñ> and <k> instead of <c, qu>. It is therefore easy to read, but still shows the difference with Spanish. The choice of the letter <ÿ> over <i> manifests Paunaka's difference from Bésiro. At the same time it is easy to type on Spanish keyboards, which have a key for diaeresis (¨). In comparison, the <ï> is prone to be typed as <i>, simply because people do not know how to get the barred i into their texts (Interview with Guarayu speakers, 05.05.2012).<sup>15</sup> Decisions on orthography were made back in 2011, and ten years later, Paunaka people hope to get their language officially recognised (see §1.6.4). It may thus well be the case that an official orthography will be created in the future that differs from the one used throughout this work. Time will tell.

The graphemes and digraphs used in the Paunaka alphabet throughout this work are the following: a, b, ch, e, i, j, k, m, n, ny, (o), p, r, s, t, u, x, xh, y, ÿ, ('). Table 3.7 shows how the phonemes of Paunaka are represented orthographically in this grammar, comparing it to previous attempts to transcribe the sounds of the language. As for punctuation, the Spanish system is used, including reversed question (¿) and exclamation (¡) marks to indicate the beginning of a question or exclamation.

## 3.4 Morphophonological processes

There are some morphophonological processes, i.e. phonological processes that occur at morpheme boundaries. First of all, Paunaka has vowel elision in person markers that attach to vowel-initial stems (see §3.4.1), a process typical for Arawakan languages. In addition, it also often deletes the initial vowel of the non-verbal irrealis marker, when it follows a stem that ends in a diphthong. If the last vowel of the stem is /a/ and the irrealis marker *-ina* is attached, both vowels can fuse into a diphthong /ɛi/, see §3.4.2. There is also a small number of cases of haplology, which are presented in §3.4.3.

### 3.4.1 Vowel elision

Vowel elision is a cross-linguistically widespread process of hiatus resolution. Paunaka has vowel elision at some morpheme boundaries, precisely when a) a

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<sup>15</sup>Time has passed since then, and Guarayu speakers currently use special keyboards created for computers and cell phones or the sign + (Danielsen 2020, p.c.).

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Table 3.7: Orthography

Sound	PDP	d'Orbigny 1839b	Cardús 1886	Riester 1955 1965, s.d.(a)	Villafañe s.d.
/i/	i	i	i	i	i
/ĩ/	ÿ	u?	i, e	ĩ, u, e, i, ö	ë, ï, ü
/u/	u, (o)	u, o	o, u	u, o	u, o
/ɛ/	e	e	e	e, ä	e
/a/	a	a	a	a	a
/p/	p	p	p	p	p
/t/	t	t	t	t	t
/k/	k	c, qu	c, qu	k	k
/ʔ/	(')		h	h	(')
/m/	m	m	m	m	m
/n/	n	n	n	n	n
/ɲ/	ny			ñ	ñ
/r/	r			r	r
/β/	b		b, v	b, v, hu	b
/s/	s	c?	s	s, z	s
/h/	j	y, j?	j, h	h, j	j
/tʃ/	ch		ch	sh, š, ć, č	ch
/j/	y		y	j, y	y, i
/ʃ/	xh				sh
/ʂ/	x				

person marker precedes a vowel-initial nominal or verbal stem and b) a morpheme with initial /i/ is attached to a stem that ends in a diphthong. The scenario described in a) is common in the Arawakan family. In those cases either the vowel of the person marker or the first vowel of the stem is deleted (Payne 1991: 385). In Paunaka, it is the vowel of the person marker that is deleted. Table 3.8 gives a (simplified) verb paradigm showing the elision of the vowel of the person markers.

The process applies to person markers in combination with verb stems starting with any vowel except for ÿ, because ÿ-initial verbal stems do not exist as far as documented in the corpus.

As for nouns, the picture gets blurry. Most noun stems with an initial *e* also cause elision of the vowel of the person markers as is shown in Table 3.9, exem-

Table 3.8: Vowel elision on person markers

Person marker	Verb stem	Inflected verb	Translation
1SG <i>nÿ-</i>		<i>nebuku</i>	I sow
2SG <i>pi-</i>		<i>pebuku</i>	you sow
3SG <i>ti-</i>	<i>-ebuku</i> ‘sow’	<i>tebuku</i>	he/she sows
1PL <i>bi-</i>		<i>bebuku</i>	we sow
2PL <i>e-</i>		<i>ebuku</i>	you sow
3PL <i>ti-...-nube</i>		<i>tebukunube</i>	they sow

Table 3.9: Vowel-initial nouns with vowel elision on person marker

1SG	Noun stem	Possessed noun	Translation
<i>nÿ-</i>	+ <i>-arusu-ne</i>	<i>narusune</i>	my rice
<i>nÿ-</i>	+ <i>-emua</i>	<i>nemua</i>	my belly
<i>nÿ-</i>	+ <i>-etea</i>	<i>netea</i>	my language
<i>nÿ-</i>	+ <i>-etine</i>	<i>netine</i>	my sister (of ♂)
<i>nÿ-</i>	+ <i>-eumuka</i>	<i>neumuka</i>	my corn supply

plified here with the first person singular marker *nÿ-*.<sup>16</sup> The table additionally lists a noun with initial *a* causing the elision that I also found in the corpus.

Nevertheless, there are also noun stems that do not cause vowel elision. In those cases the rule does not seem to apply. Alternatively, one could also assume that the stem starts with a diphthong and the first vowel of the diphthong is deleted or fused with the vowel of the person marker. This may be true for some but not all of the stems as comparison to the words reconstructed for Proto-Mojeño suggests. In Table 3.10 all nouns known to me that do not cause vowel elision on the person marker are presented, here exemplified with the first person marker *nÿ-*. For comparison, I also add the reconstructed Proto-Mojeño stems taken from de Carvalho & Rose (2018). In one case, the Proto-Mojeño noun for ‘bone’, a possible alternative form *\*-Vyope* provided by Rose (2021, p.c.) is added.<sup>17</sup>

Regarding *nÿupeji* ‘my bone’, *nÿja* ‘my father’ and *chÿi* ‘(its) fruit’, it might actually be the case that another vowel is involved if we consider Proto-Mojeño

<sup>16</sup>Some noun stems are obligatorily bound to a person marker or possibly to another noun stem.

They are called inalienably possessed nouns in this grammar, see §6.3.

<sup>17</sup>As for Proto-Bolivian-Arawakan, only one of the words has been reconstructed: *\*-afv* ‘grandfather’ (cf. Ramirez & França 2019: 65).

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Table 3.10: Vowel-initial nouns with no vowel elision on person marker

Person marker	Noun stem	Possessed noun	Translation	Proto-Mojeño
<i>nÿ-</i>	<i>+ use</i>	<i>nÿuse</i>	my grand-mother	*-otse
<i>nÿ-</i>	<i>+ uchiku</i>	<i>nÿuchiku</i>	my grandfather (of ♂)	*-otfuko
<i>ni-</i>	<i>+ uma</i>	<i>niuma</i>	my grandfather (of ♀)	
<i>nÿ-</i>	<i>+ ukÿ</i>	<i>nÿukÿ</i>	my lower leg	
<i>nÿ-</i>	<i>+ upeji</i>	<i>nÿupeji</i>	my bone	*-opera / *-Vjope
<i>nÿ-</i>	<i>+ upekÿ</i>	<i>nÿupekÿ</i>	under me	
<i>nÿ-</i>	<i>+ a</i>	<i>nÿa</i>	my father	*-ija
<i>nÿ-</i>	<i>+ ati</i>	<i>nÿati</i>	my brother (of ♀)	
<i>nÿ-</i>	<i>+ enu</i>	<i>nÿenu</i>	my mother	*-eno
<i>nÿ-</i>	<i>+ eche</i>	<i>nÿeche</i>	my flesh	*-etfe
<i>chÿ-</i>	<i>+ i</i>	<i>chÿi</i>	(its) fruit	

and the fact that many vowel sequences in Paunaka seem to be the result of consonant deletion, see §3.1.3. For the last form ‘fruit’, no Proto-Mojeño word has been reconstructed, but the Trinitario word is *-o’i* (Rose 2021, p.c.). Regarding the stem *-upeji* ‘bone’, there is indeed a related free noun in Paunaka that starts with a diphthong: *eupe* ‘bone’. However, we also know that a prefix *e-* is frequently used in closely related Baure to derive free from inalienably possessed nouns (cf. Danielsen 2007: 119). The *e* in *eupe* could therefore also be an obsolete derivational prefix lexicalised on this noun. In any case, if we are dealing with vowel elision here, it exceptionally applies to the first vowel of the diphthong of the noun stem unlike in other cases, where the vowel of the person marker is deleted. Regarding *nÿa* and *chÿi*, the preservation of the vowel of the person marker could also be due to minimal word requirements (see §3.5), without necessarily involving a diphthong.

I have no explanation for the retention of the vowel of the person marker on *nÿeche* ‘my flesh’. In the case of *nÿenu* ‘my mother’, the vowel of the first person singular and third person marker is maintained, but not the one of the second person singular and first person plural marker, i.e. ‘your mother’ is *penu*.

Most of the vowel-initial stems that do not cause vowel elision on the person marker start with /u/ and the list in Table 3.10 is exhaustive for noun stems starting with /u/ as found in the corpus, so bound nouns with initial /u/ never seem to cause vowel elision on the person marker. Possible exceptions are *-ubiu* ‘house’, but this is structurally a (highly lexicalised) subordinate verb, and *-upukene* ‘load’, which is a nominalised verb. In both cases, the vowel of the person marker is deleted. The vowel is not preserved with the few verb stems starting with /u/ as is shown in Table 3.11.

Table 3.11: Vowel elision caused by verb stems with initial /u/

1SG		Verb stem	Inflected verb	Translation
<i>nÿ-</i>	+	<i>-umu</i>	<i>numu</i>	I take
<i>nÿ-</i>	+	<i>-umeiku</i>	<i>numeiku</i>	I steal
<i>nÿ-</i>	+	<i>-upunu</i>	<i>nupunu</i>	I bring
<i>nÿ-</i>	+	<i>-ububuiku-bu</i>	<i>nububuikubu</i>	I am (in a place)

The second kind of vowel elision applies to the non-verbal irrealis marker *-ina* (see §6.5). When this marker is attached to a stem that ends in a diphthong or in two adjacent V syllables (see discussion in §3.1.3), the initial vowel of the irrealis marker is lost. This is often the case with borrowed participles from Spanish (see §8.2.9), but also with a few other words, see Table 3.12. The same could be true for the frustrative and deceased markers, which both have the form *-ini*, but I have not found any examples in the corpus.

There is yet another type of vowel elision, which is apparently not morphophonological, because it does not affect vowels at morpheme boundaries.<sup>18</sup> Even though it is very restricted, it will be described here. Vowel elision applies to a few words with initial /a/ or /u/ before the plosives /p/ or /k/. Some lexemes that may appear with or without an initial vowel are shown in Table 3.13. Stress is on the same syllable regardless of whether the initial vowel is there or not; it is placed on the second syllable of the words containing the initial vowel, and on the first syllable if this vowel is absent. As for the word (*a*)*pimiya*, the

<sup>18</sup>There is possibly even a third type, but this is even more restricted (see §3.5).

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Table 3.12: Vowel elision caused by final diphthong or VV sequence

Word		Irrealis marker	Inflected stem	Translation
<i>aumue</i>	+	<i>-ina</i>	<i>aumuena</i>	chicha (IRR)
<i>nÿ-a</i>	+	<i>-ina</i>	<i>nÿana</i>	my father (IRR)
<i>ni-yae</i>	+	<i>-ina</i>	<i>niyaena</i>	my, mine (IRR)
<i>arbirau</i>	+	<i>-ina</i>	<i>arbiraua</i>	he/she/it forgets (IRR)
<i>organisau</i>	+	<i>-ina</i>	<i>organisauna</i>	he/she/it organises (IRR)

differences could be gender-related, since Miguel and José use predominantly *apimiya*, Juana and María C. predominantly *pimiya*. However, Isidro and Alejo also tend to use *pimiya* rather than *apimiya* and María S. and Juana have also been found using *apimiya*, although very rarely. Thus this question cannot be settled. Gender-related differences (genderlects) are not a pervasive feature in Paunaka, except for a few peculiarities in kinship terms.<sup>19</sup> However, genderlects are found in Bésiro, where male speakers produce some nouns with an initial vowel, while women use the form without initial vowel (Nikulin 2019b). The nouns in Table 3.13 could have a Bésiro origin, but if so, they have changed in meaning and/or structure: (*u*)*pichai* ‘medicine’, could thus derive from *pichara* ‘poison’, and *apimiya* ‘girl, young women’ shows some similarity with *kupikimia* ‘girl’ (cf. Sans 2011), although this could also be a coincidence.

The variation between *upichai* / *pichai* and *uchenekÿ* / *chenekÿ* is found with several speakers. *Upunachÿ* with the initial /u/ has only been found in the corpus when it was produced by Juana, and does not occur very frequently, *ukajanechÿ* was used by Juana and María S.

It should also be mentioned that María C. frequently omits the first vowels of vowel-initial words, e.g. for *isipau* (/isipau/) ‘fermented chicha’ she says *sipau* (/sipau/). This, however, may indeed be due to interference with genderlects in Bésiro (see §1.2).

<sup>19</sup>There is one word, *-piji* for a sibling of the same sex, the brother of a woman is *-ati* and the sister of a man *-etine*. In addition, the grandfather of a woman is *-uma* and of a man *-uchiku*. However, these terms describe gender differences of the ego term of the kinship relation (i.e. the possessor); it is not the case that female and male speakers use different words or grammatical markers to refer to the same relationship (unlike in Trinitario, where this happens marginally, cf. Rose 2013).



Table 3.13: Word-initial vowel elision

With initial vowel	Without initial vowel	Translation
<i>apimiya</i>	<i>pimiya</i>	girl, young woman
<i>uchenekÿ</i>	<i>chenekÿ</i>	way, path, street
<i>upichai</i>	<i>pichai</i>	medicine
<i>upunachÿ</i>	<i>punachÿ</i>	other
<i>ukajanechÿ</i>	<i>kajanechÿ</i>	how many

### 3.4.2 Vowel assimilation

When the non-verbal irrealis marker *-ina* is attached to a stem with a final /a/, both vowels fuse into a diphthong, which is mostly [ei] and only sometimes [ai]. Some examples with [ei] are given in (68a) and (68b), the latter examples being loans from Spanish.

- (68) a.        /nena/        +        /ina/        =        /nɛnɛina/    ‘like (IRR)’  
                   /puna/        +        /ina/        =        /punɛina/    ‘other (IRR)’
- b.        /kuesta/        +        /ina/        =        /kuɛstɛina/    ‘difficult (IRR)’  
                   /kapija/        +        /ina/        =        /kapijɛina/    ‘chapel (IRR)’

Note that this assimilation usually does not take place when the deceased or the frustrative marker, which are both *-ini*, attach after /a/. The diphthong is [ai] in that case. Two examples are given in (69)

- (69) a.        /taita/        +        /ini/        =        /taitaini/    ‘(my) late dad’  
       b.        /nijuna/        +        /ini/        =        /nijunaini/    ‘I would go’  
                   /βiβisia/        +        /ini/        =        /βiβisiaini/    ‘we would come’

### 3.4.3 Haplology

Haplology is a process by which adjacent identical or very similar syllables are avoided. There are only very few cases of haplology in Paunaka, but they will be mentioned here: The first person plural form of the verb *-beu* ‘take way’ may be realised as *beu* instead of *bibeu*. The third person marker *chÿ-* is sometimes omitted on the noun *-chuku* ‘side’, so we find *chukuyae* besides *chÿchukuyae* ‘close to him/her/it, at his/her/its side’.

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If a grammatical marker that ends in *nu* is followed by the plural marker *-nube*, the two syllables *nu* may fuse. Thus for instance the regressive marker *-pupunu* plus plural marker *-nube* can fuse into *-pupunube*, as in (70).

- (70) tibÿsÿupupunube  
ti-bÿsÿu-pupunu-nube  
3i-come-REG-PL  
'they came back' [mqx-p1108261.084]

As for the prior motion marker *-punu* followed by *-nube*, it is hard to interpret whether there are cases of haplology, since there is also a dislocative marker *-pu*, and both can occur in similar contexts, see §7.6.

## 3.5 Syllable and word structure

In this section, the structure of possible syllables is explained in §3.5.1. In §3.5.2, I describe the minimal size requirements for a word.

### 3.5.1 Structure of the syllable

The syllable structure is (C)V(V), with CV being the most frequent type. In addition, there are some loans with closed syllables. VV̄ syllables without an onset only occur word-initially and are very restricted. Syllables that only consist of V occur word-initially and word-finally. Whether they also occur in the middle of words depends on how vowel sequences are analysed, a question that could not be solved in this work (see §3.1.3).

Some examples of the different syllable types are given in Table 3.14.

Closed syllables are found in some loans. There are a few examples with a nasal coda consonant, and two with /s/.<sup>20</sup> Interestingly, while the Spanish sound /s/ is frequently reduced to [h] in coda position in local Spanish, this does not hold for the forms borrowed into Paunaka, which have [s]. Table 3.15 presents some loans containing closed syllables.<sup>21</sup>

<sup>20</sup>Note that Bésiro has a similar restriction on coda consonants, which must be [s], [ʃ], and [ʃ] (cf. Sans 2010: 53). What is interpreted as a nasal coda consonant in Paunaka is a prenasalised onset of a new syllable in Bésiro. According to Sans (2010: 93), Bésiro obstruents have prenasalised allophones when preceded by a nasal vowel. Paunaka does not have prenasalised obstruents in nasal environments, and loans with a sequence (C)VC<sub>nasal</sub>C<sub>plosive</sub>V must therefore be interpreted as containing a closed syllable with a nasal coda consonant followed by an open syllable ((C)VC<sub>nasal</sub>C<sub>plosive</sub>V).

<sup>21</sup>As for the last word in the table, the Bésiro citation form has the singular marker *-xi*, whereas the Paunaka singular form is lexicalised with the Bésiro plural marker *-ka*. See also §1.5 for the occurrence of the plural marker in the name of the language.

Table 3.14: Syllable structures

Syllable type	Example		Translation
V	[a.'pu.kɛ]	/apukɛ/	ground
	[mu.'ki.ɛ]	/mukiɛ/	squash
VV̄	['au.moɛ]	/aumue/	chicha
	['ɛu.pɛ]	/eupɛ/	bone
CV	['ji.ki]	/jiki/	fire
	[i.'si.ni]	/isini/	jaguar
CVV̄	['hãi.kɛ]	/haikɛ/	star
	[hã.'mui.kɛ]	/hamuikɛ/	countryside

Table 3.15: Closed syllables in loanwords

Source language	Source word	Phonemic representation in Paunaka	Translation
Spanish	<i>dos</i>	/rus.tʃi/	two
	<i>tres</i>	/tres.tʃi/	three
	<i>gente</i>	/hɛn.tɛ/	man (Span. 'people')
	<i>de repente</i>	/rɛ.pɛn.tɛ/	maybe
Bésiro	<i>numukiánxi</i>	/mu.kian.ka/	animal

In addition, there are two words with a CVC syllable that most probably resulted from vowel elision. Vowel elision is usually restricted to morpheme boundaries in Paunaka (see §3.4.1), but more pervasively found in Trinitario and Baure.<sup>22</sup> The two words are given below.

- (71) [a.hũ.'mɛr.ku] /ahumɛrku/ 'paper'  
 [ni.'pur.tu.ku] /nipurutuku/ 'I put into'

<sup>22</sup>In Baure, vowel elision applies to the vowels /o/ and to a lesser degree /i/. They are deleted when they are unstressed, mostly word-finally, but also in the middle of words. Elision in Baure depends to some degree on the speech rate (cf. Danielsen 2007: 53–54; Baptista & Wallin 1968). In Trinitario, elision applies to all metrically weak vowels except the final one (cf. Rose 2019c: 1). In both languages, it has the effect that closed syllables arise in the spoken language, although there are no closed syllables underlyingly. One lexical word has different surface forms, depending on speech rate, the presence of certain morphemes and its position in a phonological phrase.

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In both cases, deletion has affected a vowel between /r/ and a plosive, most likely the vowel /u/.<sup>23</sup> The first example, the noun *ajumerku* ‘paper’ (pronounced [a.hũ.'mɛr.ku]) apparently has cognate forms in Baure and Mojeño (Baure: *jamerok* and *-ajmer*, Ignaciano *ajumeruca* cf. Olza et al. 2004: 885, Trinitario *‘jiumeruko* (Rose 2021, p.c.)). However, this word is peculiar in the sense that both Paunaka and Ignaciano have /u/ in the second syllable. While /u/ is a reflex of \*o in Paunaka (de Carvalho 2018), the reflex of this vowel is /a/ in Ignaciano (de Carvalho & Rose 2018). Nonetheless, since this word is analysable in Mojeño (a noun derived from a verb, Rose 2021, p.c.), it is most probably a cognate form. *Ajumerku* never occurs with an additional [u] in Paunaka (thus \*/ahumeruku/).

The second word with the alleged deleted /u/ is the verb *-purtuku* ‘put into’. In careful speech, however, a very short [u] is audible between the flap and the plosive, so that it may surface as [-pu.ru.'tu.ku] (thus the phonemic form is /puru-tuku/). The verb is also sometimes pronounced [-'pu.tu.ku], with deletion of the whole syllable. When the classifier *-e* ‘to, in, into water’ (see §7.2.7) is inserted in the verb stem, the /u/ also shows up; *-purutueku* ‘immerse in water’.

Some loans from Spanish have syllables with complex onsets consisting of a plosive and the flap, see Table 3.16.

Table 3.16: Complex onsets in loans

Spanish word	Paunaka word	Translation
<i>plato</i> [ˈpla.to]	<i>pratuchj</i> [ˈpra.tu.tʃi]	plate
<i>trabajo</i> [tra.ˈβa.xo]	<i>trabaku</i> [tra.ˈba.ku]	work
<i>patrón</i> [pa.ˈtron]	<i>patrun</i> [pa.ˈtrun]	lord, employer, boss
<i>Clara</i> [ˈkla.ra]	<i>Krara</i> [ˈkra.ra]	Clara (proper name)

However, complex onsets can also be dissolved by insertion of a vowel, as in (72).

(72) [ˈsan.ta ˈku.ru]     /santa kuru/     ‘Santa Cruz’ (city name)

This last example may also be pronounced [ˈsan.ta ˈkru].

<sup>23</sup>This is somehow surprising, since /r/ was usually deleted in Paunaka words, see §3.1.1.3 and de Carvalho (2018), leaving behind quite a few vowel sequences, as discussed in §3.1.3. In Mojeño Trinitario, rhythmic syncope would predict elision of exactly those vowels (Rose 2021, p.c.).

### 3.5.2 Prosodic structure of the word

In Paunaka, all content words are at least bimoraic, and most of the bimoraic words are disyllabic. There are only a few monosyllabic words, and they all have a heavy syllable with an onset consonant and a diphthong. Some examples are given in (73). There are some monomoraic verb roots, but they obligatorily combine with person and reality status markers, so that they never appear as monomoraic forms in actual speech. There are also a few monomoraic function words.

(73)	[ˈmai]	/mai/	‘stone’
	[ˈpei]	/pei/	‘agouti’
	[ˈʃii]	/ʃii/	‘fruit’
	[ˈjui]	/jui/	‘bread’

There is a large number of disyllabic and trisyllabic content words. Disyllabic words of the structure CV.V are very rare, and there is also only one word, to my knowledge, which is composed of just two V syllables (see also §3.6). (74) lists two words with the structure (C)V.V.

(74)	[ˈu.ɛ]	/uɛ/	‘rainbow, spirit’
	[ˈni.a]	/nia/	‘my father’

Tetrasyllabic nouns, especially names of animals, often, but not always, contain repeated syllables, have the same vowel in all four syllables or have a specific pattern (C)V<sub>1</sub>CV<sub>2</sub>CV<sub>2</sub>CV<sub>1</sub>. Examples are given in Table 3.17.

Paunaka words can be very long. This is especially true for verbs that can undergo several derivational processes like reduplication of roots or stems, insertion of classifiers, noun incorporation, and several inflectional processes. (75) gives a verb with twelve syllables. Usually, however, verbs are much shorter.

(75)	<i>tijatýtýkeikukükýubunubeji</i>
	[ti. hã.ti. ti. ˈkei.ku.ku. kiu.bu. nu.vɛ.hĩ]
	‘they went pulling themselves up with the help of sticks, it is said’
	[jxx-p1510161-2]

## 3.6 Word stress

A stressed syllable in Paunaka is generally louder and longer than an unstressed one and has a higher pitch; thus it has features that are cross-linguistically widespread to mark stress (cf. Kager 2007: 195). There is remarkable variation between

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Table 3.17: Structure of some tetrasyllabic nouns

Pattern	Example	Gloss
Repeated syllables	<i>pjukeke</i>	<i>patasca</i> , a stew
	<i>churupepe</i>	butterfly
	<i>barereki</i>	pot
Same V in all syllables	<i>pÿrÿsÿsÿ</i>	armadillo sp.
	<i>urupunu</i>	red brocket
(C)V <sub>1</sub> CV <sub>2</sub> CV <sub>2</sub> CV <sub>1</sub>	<i>apimiya</i>	girl
	<i>ubaramu</i>	spider monkey
	<i>pichuruki</i>	dragonfly

the speakers here; Juana pronounces stressed syllables with such a high pitch that her Paunaka sounds like a tonal language at first impression. She does not produce such a high pitch on accented syllables when speaking Spanish. However, there are only two words that are distinguished solely by stress (see (84) in §3.6.1). Thus, the definition by Yip (2007: 230) of a tonal language as “one in which an indication of pitch enters into the lexical realisation of at least some morphemes” does not hold for Paunaka.

Stress assignment is best explained on the basis of metrical patterns (cf. Hayes 1995).<sup>24</sup> It is similar to the stress patterns found in the Mojeño languages (de Carvalho & Rose 2018, Rose 2019c) and usually follows an iambic pattern with left-to-right parsing, which is sensitive to morae (§3.6.1). The last syllable of a word is always extrametrical, i.e. it is “invisible” for stress parsing. Morae are organised into feet, and primary stress is usually found on the last foot of the word, sometimes on the last foot that belongs to the word *stem*, depending on how many markers are attached. Secondary stress is on every other foot. Bimoraic words have a trochaictrochaic|( pattern for stress assignment (§3.6.2). When grammatical markers are attached to the word stem, the metrical pattern of the stem is maintained, i.e. words with iambic stems follow an iambic pattern, words with trochaic stems have a trochaic pattern.c

<sup>24</sup>Thanks to Françoise Rose for pointing this out to me and for her very helpful comments on this section.

### 3.6.1 Iambic pattern

The iambic pattern found with most words that have a stem with three or more morae is presented in Table 3.18. It holds for both inflected and uninflected words, with a few exceptions.<sup>25</sup> I only present uninflected or minimally inflected words here, but the same patterns apply to words with more inflectional markers.

Table 3.18: Iambic pattern

Number of morae	Morae, feet and stress assignment
odd	$\mu \quad \mu \quad \dots \quad \mu \quad \mu \quad \mu$ $(. \quad x) \quad \dots \quad (. \quad x) \quad .$ $x$
even	$\mu \quad \mu \quad \dots \quad \mu \quad \mu \quad \mu \quad \mu$ $(. \quad x) \quad \dots \quad (. \quad x) \quad . \quad .$ $x$

Some words with three syllables are given below. They are all uninflected or minimally inflected.<sup>26</sup>

- (76) *Trisyllabic words with rhythmic pattern (. x) .*
- [ta.'ki.ra] 'hen'
  - [tʃi.'kɛ.pi] 'his/her back'
  - [pi.'ni.ku] 'you (SG) eat'
  - [ta.'ni.ma] 'now'

Tetrasyllabic words also usually have a iambic parse, see (77):

- (77) *Tetrasyllabic words with iambic pattern (. x) . .*
- [tʃu.'ru.pɛ.pɛ] 'butterfly'
  - [ni.'tʃi.nu.mi] 'I am sad'
  - [ti.'βi.βi.ka] 'it flies (IRR)'
  - [mu.'tɛ.mɛ.na] 'big'

Words with five syllables are given in (78):

<sup>25</sup>Note that uninflected words are almost exclusively nouns, since verb stems never show up without inflection.

<sup>26</sup>By minimally inflected, I mean that these words consist of roots with obligatory morphology only, i.e. I do not give bare word stems, e.g. for verbs or inalienably possessed nouns.

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- (78) *Pentasyllabic words with iambic pattern* (. x) (. x) .  
[f̥i.hĩ.ku.'pu.pi] 'his/her oesophagus'  
[pi.pi.su.'si.ka] 'your (SG) elbow'  
[ti.bu.ru.'ru.ka] 'it boils (IRR)'  
[pi.ji.ti.'ka.pu] 'you (SG) cook (IRR)'

Finally, some hexasyllabic verbs are shown in (79). There are no uninflected or minimally inflected hexasyllabic nouns to my knowledge.

- (79) *Hexasyllabic words with iambic pattern* (. x) (. x) . .  
[ti.ku.pa.'nɛ.hĩ.ku] 'he/she/it steps on'  
[ti.pi.si.'si.ku.βu] 'he/she/it is alone'  
[ni.ku.ru.'mɛ.hĩ.ku] 'I pierce'  
[pi.ji.ti.'pa.hĩ.ku] 'you (SG) make chicha'

That parsing is sensitive to morae and not to syllables becomes apparent when considering words that contain diphthongs.<sup>27</sup> The following examples in (80) thus all follow an iambic pattern.

- (80) *Disyllabic, trimoraic words with iambic pattern* (. x) .  
[ɛ.'hũi] 'cock'  
[ku.'pɛi] 'afternoon'  
[ni.'mũu] 'my clothes'

The same holds for longer words that contain a diphthong, most notably in words with four syllables.<sup>28</sup> Primary stress falls on the fourth mora, a vowel that fuses into a diphthong with the preceding one. Secondary stress is deleted due to stress clash.

- (81) *Tetrasyllabic, pentamoraic words with iambic pattern* (. x) (. x) .  
[pi.sa.'mui.ku] 'you (SG) listen'  
[ti.ma.'hãi.ku] 'it barks'  
[ni.ja.'jau.mi] 'I am happy'  
[ka.ja.'rau.nu] 'karay, man from Santa Cruz' (pejorative)

A few words seemingly do not respect the iambic parse. There may be different reasons, and not all of them can be explained with my current knowledge. First

<sup>27</sup>But remember that many diphthongs result from consonant deletion (see §3.1.3); a diphthong may thus still count as if it was two CV syllables.

<sup>28</sup>This has to do with the location of diphthongs in words. With regard to tri- and pentasyllabic words, an iambic parse by syllable or mora would result in the same stressed syllable.



of all, a morphophonemic rule deletes vowels from person markers preceding a stem that begins with a vowel (see §3.4.1). The surface form of those words that are affected by this rule has one syllable less than the underlying form. Iambic parse holds for these words, but only for the underlying form, which tells us that stress assignment is prior to vowel deletion of the person marker, as shown by the examples in Table 3.19.

Table 3.19: Words with iambic pattern in the underlying form

Morphological parse	Underlying form		Surface form	Translation
ni-εtuku	ni.ε.tu.ku	→	[nε.tu.ku]	‘I put’
pi-upunu	pi.u.pu.nu	→	[pu.pu.nu]	‘you bring’
βi-εhiku	vi.ε.hi.ku	→	[vε.hi.ku]	‘we transport’
tʃi-imumuku	tʃi.i.mu.mu.ku	→	[tʃi.mu.mu.ku]	‘she looks at her’

Second, reduplicated or repeated syllables may be extrametrical, but there are also cases in which they are metrical (see examples above), so that this analysis is weak (and the first word given in (82) does not fit this analysis at all). Below are some examples with repetition that do not follow an iambic pattern.

(82) *Words with repeated syllables violating iambic pattern*

- [pu.hũ.kε.kε] ‘patasca’ (a stew)  
 [ti.ku.ja.hi.hi.ku] ‘he/she laughs’  
 [ti.ja.pi.pi.pi.ku] ‘it wags its tail’

Third, some verbs that contain a syllable [hi] or [hĩ] also violate the iambic pattern, since this syllable seems to attract stress.

(83) *Verbs with a sequence /hi/ or /hĩ/ violating iambic pattern*

- [vi.nε.hĩ.ka] ‘we leave it (IRR)’  
 [tu.hĩ.ku] ‘it suckles’  
 [ti.pa.hĩ.ka] ‘he/she/it stays (IRR)’  
 [vi.mi.hĩ.ku] ‘we raise someone’

However, this is not always the case, i.e. there are verbs containing [hĩ] or [hĩ] that have the normal iambic parse, e.g. [ni.je.hĩ.ku] ‘I tear out, harvest’. There is even one case in which two words containing the syllable [hĩ] are distinguished by stress placement, as shown in (84).

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- (84) [ni.'ʃu.hĩ.ku] 'I speak'  
[ni.'ʃu.'hĩ.ku] 'I harvest'

It could be the case that all verb stems in (82) to (84) that do not follow the iambic pattern actually start with an /i/, which is then merged with the person marker,<sup>29</sup> so that the iambic pattern holds for an underlying form, but not for the surface form. However this analysis is excluded for [tu.'hĩ.ku] in (83), which should have the same stress pattern as the verbs in Table 3.19.

#### 3.6.2 Trochaic pattern

The trochaic pattern (x .) is found on bimoraic words. This holds for disyllabic ones (85) as well as monosyllabic ones (86).

- (85) *Disyllabic words with trochaic pattern (x .)*

[ku.su]	'mouse'
[i.nɛ]	'water'
[mi.mi]	'(my) mum'
[ni.a]	'my father'

- (86) *Monosyllabic words with trochaic pattern (x .)*

[pai]	'priest'
[pɛi]	'agouti'
[mai]	'stone'
[juɪ]	'bread'

That we are dealing with a trochaic pattern and not with an iambic one with degenerate feet becomes apparent when we attach grammatical markers to these word stems: the parse remains trochaic, as shown in Table 3.20. However, there is some variation concerning primary stress placement: it sometimes remains on the word stem and sometimes shifts to the marker to keep with the rule that stress is on the last foot of the word. This latter option seems to be preferred if the locative marker *-yae* is involved. If more than one marker is added, stress is also more likely to fall on the last foot instead of the stem. In other cases, primary stress often remains on the stem, but with possible variations depending on the position of the word inside an utterance, a topic that deserves further investigation.

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<sup>29</sup>Since all person markers contain or may contain the vowel /i/ and verbs never show up without a person marker, it is impossible to tell whether a stem begins with this vowel. As for *-imumuku* 'look' in Table 3.19, we only know that there is an initial vowel because there is a related stative verb *-imubjke*, and since stative verbs are marked for irrealis by a prefix (see §7.5.1). The initial /i/ shows up on the surface form of the irrealis verb.

Table 3.20: Trochaic pattern on words with added markers

Word stem	Marker		Surface form	Translation
[ <sup>h</sup> ku.su]	+ [ <sup>h</sup> mi.ni]	→	[ <sup>h</sup> ku.su. <sup>h</sup> mi.ni]	‘little mouse’
[ <sup>h</sup> i.nɛ]	+ [ <sup>h</sup> ja.ɛ]	→	[ <sup>h</sup> i.nɛ. <sup>h</sup> ja.ɛ]	‘in(to) the water’
[ <sup>h</sup> mai]	+ [ <sup>h</sup> ha.nɛ]	→	[ <sup>h</sup> mai.ha.nɛ]	‘stones’
[ <sup>h</sup> hɛn.tɛ]	+ [ <sup>h</sup> nu.vɛ]	→	[ <sup>h</sup> hɛn.tɛ. <sup>h</sup> nu.vɛ]	‘men’

A marker with an initial vowel fuses with the last vowel of the stem, but underlyingly, the parse is still trochaic: there are four morae, two belonging to the lexical stem and two to the grammatical marker. Primary stress is usually assigned to the first vowel of the grammatical marker in this case, unlike grammatical markers that start with a consonant and often receive secondary stress only, as was shown above. The first vowel of the vowel-initial marker is also its first mora. When this vowel fuses with the preceding one of the lexical stem, stress falls on the diphthong (or single vowel in case the final vowel of the lexical word and the first vowel of the marker are identical), thus on the second syllable of the word. Secondary stress should be on the first syllable of the word then, but it is deleted to prevent stress clash. See Table 3.21 for examples.

Table 3.21: Words with trochaic pattern in the underlying form

Word stem	Marker	Underlying form	Surface form	Translation
[ <sup>h</sup> ku.su]	+ [ <sup>h</sup> i.na]	<sup>h</sup> ku.su. <sup>h</sup> i.na	→ [ku. <sup>h</sup> sui.na]	‘mouse (IRR)’
[ <sup>h</sup> i.nɛ]	+ [ <sup>h</sup> i.na]	<sup>h</sup> i.nɛ. <sup>h</sup> i.na	→ [i. <sup>h</sup> nɛi.na]	‘water (IRR)’
[ <sup>h</sup> jɛ.jɛ]	+ [ <sup>h</sup> i.ni]	<sup>h</sup> jɛ.jɛ. <sup>h</sup> i.ni	→ [jɛ. <sup>h</sup> jɛi.ni]	‘(my) late granny’
[ <sup>h</sup> mi.mi]	+ [ <sup>h</sup> i.ni]	<sup>h</sup> mi.mi. <sup>h</sup> i.ni	→ [mi. <sup>h</sup> mi.ni]	‘(my) late mum’

### 3.7 Intonation

For the time being, I cannot present an in-depth study of intonational patterns in Paunaka. Nevertheless, there are some observations that I consider worth mentioning here.

Polar questions can be identified by a rising tone at the end of the utterance. Declarative sentences usually have a falling tone and a pitch accent on the stress-

### 3 Phonology

bearing syllable of the word in focus, which is often the last content word of the utterance.

- (87) *nÿti nichuna nijiku*  
[ni.ti ni.'tʃu.na 'ni.hĩ.ku]  
'I know how to spin' [jxx-p120515l-1.059]

Speakers may, however, emphasise the last syllable of an utterance with stress, a lengthening of the vowel and greater loudness. It is not clear to me what the intended effect is. I observed that María C., who uses this emphasis most often, employs it when complaining about her health, the lack of interest of the young generation in speaking Paunaka, etc.

- (88) *nemusukamÿnÿ kuinabu naimubÿkemÿnÿ*  
[nə.mu.'sui.ka.mi.nə 'kwi.na.wo nai.,mu.βʊ.kə.mʊ.'nə:]  
'I wash a little bit, I can't see [well] anymore' [cux-c120410ls.107]

María C. is the oldest speaker. The other speakers do not frequently make use of this intonational pattern. But interestingly, in a personal narrative about two old Paunaka ladies, whom she met when she was a young woman (jxx-p120515l-1), Juana also often emphasises final syllables of utterances when she reproduces the old ladies' speech. It may thus be a speech style that speakers used to adopt in old age, but which has gone out of usage among most of the remaining speakers.

It may also signal the end of a turn and offer the conversational partner the possibility to take the turn. In the old recordings of Riester, the lengthening of final syllables is almost absent, but that may be due to the monologue character of the interviews, with a researcher unable to understand what the speaker was saying. Stressing of utterance-final syllables appears only in one file (nxx-a630101g-3), which is about the intended or imagined theft of a young woman and directed to an imaginary addressee, who is included into the discourse by usage of first plural. Another characteristic that is more prominent in the speech of Juan Ch. is a reduced speed towards the end of the utterance. The word with the intonational pitch is even more often the last one of an utterance. The monologic character of many of the recordings that make up my corpus may also have an influence on the rarer occurrence of emphasised utterance-final syllables. Most often there is only one speaker present together with one or two interviewers, who certainly got more acquainted with the language over time, but cannot replace a fully proficient Paunaka speaker as a conversational partner.

A fine-grained study of Paunaka discourse style could certainly shed light on the function of this and other intonational patterns.

## 4 The architecture of Paunaka words

This chapter starts with a description of what I mean when talking about a Paunaka “word” (§4.1). It goes on to a discussion of the structure of words in §4.2 and grammatical markers that can attach to words belonging to various word classes in §4.3. The general word formation processes found in the language are summarised in §4.4 to §4.6. At the end of this chapter, §4.7 provides a short characterisation of the different parts of speech that can be identified in Paunaka.

### 4.1 A word about “word”

In this grammar, I make use of the notion of “word”, since I believe a grammatical description without this concept would unnecessarily complicate the matter. The words I identified as such are separated from each other by spaces, just as in writing with Greek-derived alphabets (Haspelmath 2011: 33). However, “word” is not an unproblematic concept. Dixon & Aikhenvald (2003) remind us that we have to be careful to distinguish phonological from grammatical words, and Haspelmath (2011) even showed that there are no criteria that can be implied in a cross-linguistically valid definition of “word”. How do I come to my decisions as to how strings of sounds are instantiations of different words?

Actually, I did not “examine wordhood using test batteries” (Haspelmath 2011: 60), i.e. I did not apply different kinds of available criteria that have been proposed in the definition of word and considered the results. My decisions were rather based on intuition. Intuition does not come out of the blue, of course. In doing fieldwork with a language previously unknown to me, the first attempts to transcribe the utterances produced by speakers and sort them into different words were heavily influenced by prosodic criteria, such as stress assignment and pauses. This was rather perceived unconsciously, because from the beginning, I had been busier trying to decipher the meaning of the utterances than phonological structure, due to my personal preference for certain kinds of linguistic topics over others. Nonetheless, in the very first step, I considered purely phonological words. With growing knowledge on how different parts of the identified words (i.e. the morphemes) realise different meanings and how these morphemes are

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ordered with respect to each other, these criteria became ever more important in the analysis. I am, of course, biased in my decisions by decisions made by others for all the languages I have acquired, tried to learn or studied in my life, as well as the scholarly literature on languages both related and not related to Paunaka. This may sound trivial, but I think it is necessary to be clear about it. Thus what constitutes a word in this grammar (as indicated by being put between spaces) is determined by a mixture of grammatical and phonological criteria as well as tradition in Arawakan or Amazonian linguistics. Other researchers with different backgrounds and/or applying other criteria may arrive at different results. Thus a “word” in this work is a convenient solution that is apt, I believe, to describe grammatical properties of Paunaka. The question whether the grammatical and phonological word coincides largely depends on how the status of certain markers is analysed, which are phonologically bound to words belonging to different word classes. Does this mean they are clitics? And if so, is it a logical consequence that they are grammatical words of their own? I pursue this issue further in the following section.

### 4.2 **Roots, stems, affixes and clitics**

A word can be composed of different layers in Paunaka. This especially applies to verbs, where we can often distinguish roots, stems, derivational affixes, and inflectional markers. I hardly make use of the concept of “clitic” in this work; the reasons will become apparent throughout this section.

Root and affix have been defined as two kinds of morphemes, one of which encodes lexical, the other grammatical meaning. Although this distinction is not always unproblematic, especially as to what is the semantic basis of lexical vs. grammatical meaning (cf. Croft 2000), it is a widely accepted one. Roots can encode very basic lexical meaning, which is enhanced by derivation. A root together with all derivational processes is a stem, which may still be different from a full word form (cf. Mel’čuk 2000: 523). In particular, verb stems can be fairly complex.<sup>1</sup>

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<sup>1</sup>I basically follow the analysis of Danielsen (2007: 217), who identifies several layers in the composition of a verb in Baure. Nonetheless, I do not make use of her notion of “verb base”, since “base” is usually understood as the basic form to which derivational processes apply, while it is general inflectional morphology that follows the Baure “verb base”. I acknowledge, though, that the last suffix (especially the so-called thematic suffixes) of a verb stem works on a different layer than the derivational suffixes preceding it. See Figure 4.1 in §4.3 for the schema of an active verb’s composition.

Derivational processes can be marked by derivational affixes, but there are also other means, e.g. reduplication (see §4.5). In addition, compounding and incorporation as non-derivational processes can alter the meaning of a word, while attachment of classifiers lies on the edge between compounding and derivation. Some derivational processes are clear-cut. This is the case whenever we find a derivational affix together with various roots, where it exhibits the same meaning or has the same function. There are other cases of totally opaque derivational processes, i.e. we can identify a root and a stem, but not the affixes or processes that lead from the root to the stem. Most derivational affixes follow the root, i.e. Paunaka is mainly suffixing in this regard.

Consider (1), which shows the composition of four related verb stems. The root is *-pa* ‘die’ in all cases. This root is minimally accompanied by the thematic suffix *-ku* (irrealis *-ka*). The meaning of this thematic suffix is very opaque, but it only appears on active verbs and it has cognates in the most closely related languages. From the verb stem *-paku* ‘die’, the verb *-kupaku* ‘kill’ can be derived by a causative prefix *ku-*. The stem *-kupaku* is the base for insertion of the extension applicative suffix *-i*, which yields *-kupaiku* ‘slaughter’. This again is the base for another derivation whose result is *-kupaichechu* with the pluractional meaning ‘kill all’ or ‘kill everybody’. However in this case, it is not clear which affixes are involved. It is possible that the last sequence *-chu* of *-kechu* is the other thematic suffix *-chu* ‘TH2’, and it is also possible that the /k/ is a remnant from the more frequent thematic suffix *-ku*. Nonetheless, the function of *ke* (or *e*) remains unclear. There is only one other verb stem with a similar derivation, the related *-paichechu* ‘all die’, and it is not possible to derive new verbs with *-kechu*.

- (1) *-paku, -kupaku, -kupaiku, -kupaichechu*  
*pa-ku ku-pa-ku ku-pa-i-ku ku-pa-i-ke-chu*  
 die-TH1 CAUS-die-TH1 CAUS-die-EXT-TH1 CAUS-die-EXT-?-TH2?  
 ‘verb stems: die, kill, slaughter, kill all/everybody’

Another example is (2). In this case, *-yunu* ‘go’ has no thematic suffix,<sup>2</sup> and it seems we are dealing with a root here. If we consider, however, that there is also *-yuiku* ‘walk’, which looks as if it is related to *-yunu*, we might conclude that the root must be only *-yu*. But unlike a thematic suffix like the one we have found in (1) above, the syllable *nu* does not detach from *-yunu* in any case of inflection, and we cannot assign any specific function to this syllable. There are two more possible derivations though that seem to build on *-yu* only, *-yupu* and *-yupunu*, both meaning ‘go out, come out, sprout’.

<sup>2</sup>This verb has cognates in other Arawakan languages.

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- (2) *-yunu, -yuiku, -yupu, -yupunu*  
*yunu yu-i-ku yu-pu yu-punu*  
go go?-EXT-TH1 go?-DLOC go?-AM.PRIOR  
'verb stems: go, walk, come out, come out'

The exact derivational relation between root and stem is thus not always clear, especially if there do not happen to be several related verb stems.<sup>3</sup> Furthermore, since most verb stems are totally lexicalised, it is not always possible to determine which part of the meaning is realised by which part exactly. As a citation form in text and interlinear glosses, I have therefore chosen the stem and not the root. There are some exceptions to this, mainly if a classifier or incorporated noun is part of the verb stem, which is not generally lexicalised on it. This happens relatively rarely, and thus I believe it is worth highlighting these cases. More information on the composition of verb stems is given in Chapter 7.

The verb stems of (1) and (2) are not complete words, nor are they citation forms used by the speakers themselves, e.g. in offering a translation for a Spanish word. Verbs need to minimally inflect for person and reality status (RS).<sup>4</sup> Cross-linguistically, inflection is often carried out by inflectional affixes. However, the case is not totally clear in Paunaka, which may be claimed to use mainly clitics to encode inflection (see discussion below in this section). Regardless of whether inflectional markers are analysed as affixes or clitics, most of them follow the stem.

The boundaries between derivation and inflection are not sharp, both processes can rather be defined as two points on a continuum (Croft 2000: 261). In Paunaka, this is especially clear for all kinds of markers that attach to the edge of an active verb stem replacing or directly following the thematic suffixes (if applicable, as we have just seen in (2), not all active verb stems have a thematic suffix), thus those markers which fuse with RS marking.

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<sup>3</sup>Note that Baptista & Wallin (1965) in their tagmemic grammar of Baure identified five recurring final syllables found on active verbs' roots, which belong to their 'fv-fund' class, i.e. the 'formative-fundament' class of verbs (see Baptista & Wallin 1965: 42, 49-50 for examples). One of these syllables happens to be *no*, which is the Baure equivalent of Paunaka *nu*. It may thus be possible to analyse the structure of a verb even more deeply, but I did not undertake this task.

<sup>4</sup>Actually according to my own analysis, RS marking of active verbs fuses with the last suffix or vowel of the stem or of the marker directly following the stem, so that the forms in (1) and (2) can be analysed to already contain RS inflection, which is realis in this case by absence of irrealis marking. The irrealis forms of (1) are *-paka, -kupaka, -kupaika, -kupaikecha* and of (2) *-yuna, -yuika, -yupa, and -yupuna*. This will be explained in more detail below, and especially in §7.5.



Turning to the notion of “clitic” now, this term has been applied to a wide range of phenomena (Nevis 2000: 388), which is not surprising because “no rigorously defined cross-linguistically applicable concept of clitic seems to exist” (Haspelmath 2015: 276).

The most important feature to distinguish a clitic from an affix on which most authors agree is their non- (or low) selectivity or promiscuous attachment, i.e. clitics can attach to words belonging to more than one word class. However, this seems to be at most a necessary condition of cliticness, rather than a sufficient one, if we consider, for instance, the way Bickel & Nichols (2007: 176) formulate the matter: “An element is a clitic only if it can attach to hosts of diverse categories”.<sup>5</sup> As for Paunaka, there are many markers with low selectivity, but if this criterion is only a necessary condition, it does not automatically follow that they are clitics. Considering other criteria of clitics that have been proposed in the literature does not help. Spencer & Luís (2012: 37) propose seven properties,<sup>6</sup> only two of them set clitics apart from affixes, one being their low selectivity and the other one a possible fixed position in the clause, most commonly the second position.<sup>7</sup> None of Paunaka’s markers with promiscuous attachment are confined to a specific syntactic position inside the clause.

Haspelmath (2015: 277) states that “there is no single set of properties that always uniquely identifies clitics and distinguishes them from affixes”.<sup>8</sup> This is

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<sup>5</sup>Low selectivity is not even a necessary condition for some authors; consider, for instance, Zwicky & Pullum (1983: 503): “Clitics *can* exhibit a low degree of selection with respect to their host” (emphasis added) or Aikhenvald (2003b: 44) for a similar statement.

<sup>6</sup>The criteria read as follows: “(1) Clitics express functional (inflectional) categories or discourse functions. (2) Clitics are generally unstressed (and unstressable). (3) Clitics require a host to attach to. (4) Clitics show low selectivity towards their host (promiscuous attachment). (5) Clitics typically appear in rigidly ordered clusters (templates). (6) Clitics and clitic clusters often have different syntax from fully- fledged words. A particularly common phenomenon is the 2P clitic (cluster), in which the clitics have to be placed after the first constituent (word/phrase) of the phrase or clause they relate to. (7) Pronominal clitics often serve as the argument of the verb, but in some languages the clitics can be doubled by full noun phrases, giving the appearance of subject-verb or object-verb agreement” (Spencer & Luís 2012: 37).

<sup>7</sup>As for their property of clitics being unstressable, the authors contradict themselves by devoting an entire section to the subject of clitics and stress assignment, showing that markers identified as clitics may well fall under the rules of stress assignment in some languages (cf. Spencer & Luís 2012: 84–92).

<sup>8</sup>Consider also Zwicky & Pullum (1983: 503–504), who name six differences between affixes and clitics, but all of them very vaguely formulated. Sadock (1991: 52) states that clitics “are characterized” by 15 criteria, but at the same time, he is convinced that there are markers which are clitics although they differ from most of these criteria (Sadock 1991: 55). Aikhenvald (2003c: 43) also lists 15 criteria, but explicitly states that clitics “can be characterised in terms of” these criteria, thus she does not offer any *defining* criteria either.

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also reflected in the way in which low selectivity has been treated in research on Arawakan languages.

In applying her proposed criteria to characterise clitics, Aikhenvald (2003c) analyses some markers of low selectivity as clitics and others as affixes in Tariana, an Arawakan language distantly related to Paunaka. She carefully explains her analysis as clitics for those markers she identifies as such, but does not offer an explanation why she dismisses the analysis as clitic for the other markers that can be attached to different parts of speech, such as the privative and attributive markers, as well as the person markers (Aikhenvald 2003c: 73).<sup>9</sup>

Person markers are an interesting case in the Arawakan languages. They are cognate throughout the whole family, at least in parts of the paradigm, and they can be used to mark possessors on nouns and S/A participants on verbs in general (Danielsen 2014a). Thus they can be claimed to show low selectivity. In descriptions of individual languages, some researchers have defined them as affixes and some as clitics. Person markers behave differently throughout the family, e.g. with regard to co-occurring or alternating with pronouns, and this may be a decisive factor in the choice of one or the other analysis. Yet there is some insecurity about their status. Concerning Alto Perené, a language of the Kampan branch, thus more closely related to Paunaka than aforementioned Tariana, Mihas (2015: 101) states: “The syntactic status of person/possessor morphemes remains a difficult issue. In my doctoral thesis (Mihas 2010), I classified them as phrasal clitics. Additional evidence, collected during the last years, indicates they are more affix-like in their behavior”.

Another solution to the matter has been proposed by Facundes (2000) for Apuriná of the Purus branch (also more closely related to Paunaka than Tariana). Disagreeing with the sharp distinction between clitics and affixes, mainly because he objects to the view that clitics are subject to the rules of syntax and not morphology, he proposes a language-specific class of “special bound formatives” which contains the person markers, but also others like the oblique marker and TAME markers. All of them show low selectivity and some may float in the clause (Facundes 2000: 431). They partly encode concepts similar to the ones expressed by the Paunaka markers with low selectivity.

I think the previous short discussion has sufficiently shown that defining clitics is not straightforward in general and also specifically as regards Arawakan languages. Many have noted this before me. I thus decided not to make use of the

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<sup>9</sup>This is not to say that I do not agree with her, presupposed first, that we want to make a distinction between affixes and clitics in the analysis (which may make sense in the case of Tariana) and second, that affixes can show low selectivity as well.

notion of “clitic” in this grammar and consequently not to use equal signs (=) as opposed to dashes (-). There is only one exception: nominal demonstratives can occasionally be realised as a phonetically reduced, unstressed form attached to a preceding word. If this happens, the process may be referred to as cliticisation. It is different from the other cases dealt with below (see §4.3), because there is a corresponding free form that would occur in the very same position of the clause.<sup>10</sup> With regards to terminology in explanatory texts, I make use of the neutral term “marker”. A marker is a grammatical morpheme that marks a feature of a grammatical category and is phonologically attached to a word. This includes affixes, clitics (if one wants to maintain the concept) and borderline cases.

The following section is dedicated to those markers with promiscuous attachment in terms of their possible hosts and loci, as well as their possible different functions on words belonging to different word classes. More complete descriptions of their semantics are found in subsequent chapters. As for the organisation of these chapters, I decided to describe person and number marking separately for nouns and verbs. Diminutives are described in the chapter on nouns, because they primarily relate to nouns, even if they are attached to another part of speech. Correspondingly, TAME markers are described in the chapter about verbs, because they primarily relate to predicates, and most predicates are verbs. In addition, degree markers are also found in the chapter about verbs.

### 4.3 Markers with low selectivity

This section gives an overview of the markers that can occur with different parts of speech. Since active verbs are usually among the classes of words that markers with low selectivity attach to, Figure 4.1 provides a schematic overview of the structure of such a verb. Markers that only occur on verbs are marked in grey, and they will not be considered in this section. Reduplication as a “nonlinear formative” (Bickel & Nichols 2007: 183) will not be considered here either.

Everything marked with an asterisk \* must be expressed on a verb: subject marking, verb stem and reality status (RS) marking are always obligatory, although RS marking fuses with either the last suffix of the stem or one of the markers directly following the stem. As for the object markers and the plural marker, they are only demanded under specific conditions: if the verb has an SAP object, an object marker occurs obligatorily, and if it has a human third person plural subject or object, the plural marker has to be used. Not all of the markers can co-occur on a verb: only one aspect marker is possible (INCOMP, PRSP,

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<sup>10</sup>This would count as a “simple clitic” in the terminology of Zwicky (1977).

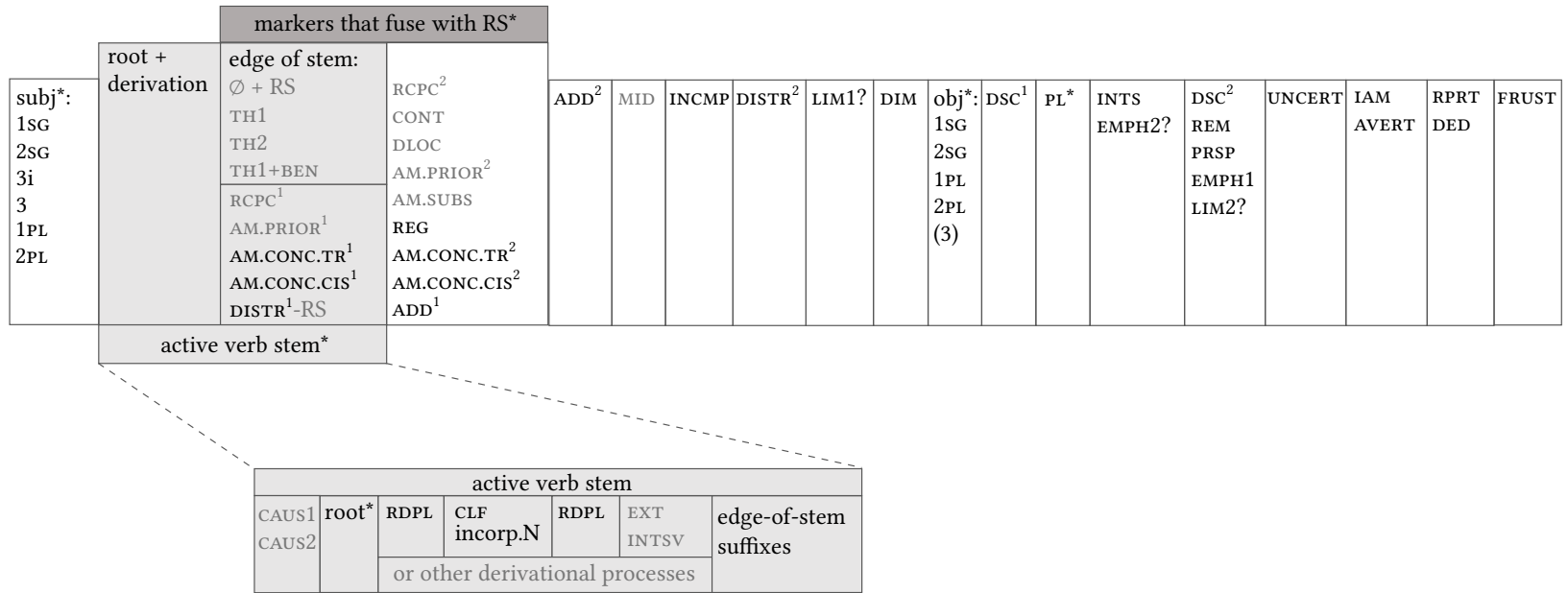


Figure 4.1: Template of an active verb

DSC, IAM) and only one that encodes epistemic modality (UNCERT, DED). Intensive (INTS) and limitative (LIM1 and LIM2) markers are not compatible either. There is often no morphology at all besides the obligatory categories of person/number and RS. If other markers are added, there are usually maximally two of them, though exceptions are found, which shows that the possible number of markers is not restricted to two. For some markers, namely LIM1, LIM2, and EMPH2, it was not possible to determine their exact position in the template with certainty due to lack of examples. This is why they are marked with ?. Some markers can appear in two different slots, which is indicated by a superscript number, the one closer to the stem taking the number 1 in these cases. Besides the ones overtly marked by these numbers, some other markers have occasionally also been found in other slots. Since most of them are disyllabic and encode only one feature, they are easily recognisable as meaningful units. This makes them manipulable. If, for instance, a speaker has forgotten to insert a marker in its usual slot, she can just add it later. In real speech, we thus find verbs with orders of markers that deviate from the template. Nonetheless, in elicitation such forms are not accepted. I believe that this general recognisability and 1:1 correspondence between form and meaning is a prerequisite for these markers being able to attach promiscuously to words of different classes. At the same time, the high number of low selectivity markers shows us that in Paunaka (and presumably also in other Arawakan languages that have similar systems) the distinction between different parts of speech plays a more minor role than it does in other languages. This also becomes apparent when looking at syntactic relations: nouns (and also adjectives) can be predicates (see Chapter 8.2), and verbs (in headless relative clauses) can act as arguments (see §8.2). It is a reduction of linguistic effort if the same (or very similar) notions can be expressed by one marker instead of two or more.

The following sections are dedicated to different morphemes with low selectivity.

#### 4.3.1 Classifiers

Classifiers combine with verbs, nouns and adjectives in Paunaka. They derive nouns from verb stems and nouns with new meanings from other nouns. The combination of noun or verb stem with a specific classifier is often totally lexicalised in these cases. When combined with adjectives and verbs, classifiers specify some properties of a referent, mostly shape and consistency.

(3) shows a noun and a verb stem lexicalised with the classifier *-pa*, which is used with dusty things, flour, small particles and the like. In the case of the noun

#### 4 The architecture of Paunaka words

in (3a), the stem never occurs without a classifier (*\*mute*),<sup>11</sup> while in the case of the verb in (3b), the root *-yÿti* ‘set on fire’ also occurs without a classifier in the stem *-yÿtiku* ‘set (a pot) on fire’.

- (3) a. *mutepa*  
*mute-pa*  
earth-CLF:particle  
‘earth, dust’
- b. *-yÿtipajiku*  
*yÿti-pa-ji-ku*  
set.on.fire-CLF:particle-INTSV-TH1  
‘cook chicha’

Classifiers occur inside the verb stem. Their nature is not inflectional in Paunaka, they can be considered purely derivational devices on the edge of being lexical, such that if a classifier derives a new noun, the process resembles compounding. Thus due to their position close to the root and their derivational function, I consider them a special type of lexical affix in spite of their promiscuous attachment.

Classifiers are described in more detail in §4.4 below.

#### 4.3.2 Associated motion and regressive markers

Among the associated motion (AM) markers, the ones expressing concurrent associated motion have been found once on a noun and once on a numeral in the corpus. In all other cases, the concurrent motion markers attach to verbs. (4) shows the use of the cislocative concurrent motion marker on a numeral, and (5) is the corresponding expression with a verb.<sup>12</sup>

- (4) *chÿnanakÿupunuchÿ*  
*chÿna-nakÿupunu-chÿ*  
one-AM.CONC.CIS-3  
‘she came alone’ [cux-120410ls.173]

<sup>11</sup>There is also *muteji* ‘mud’ with the same noun stem and a different classifier.

<sup>12</sup>Note that although the last morpheme in (4) is glossed as a third person marker, it belongs to the numeral whose simple form without any further morphology is *chÿnachÿ* ‘one’. This numeral is probably composed of *chÿ-na-chÿ* 3-CLF:general-3. As for the different forms of the AM marker, its form is actually *-(CV)kÿupunu*, i.e. it is optionally accompanied by a reduplicated syllable.

- (5) *pipÿsisikÿupunu*  
*pi-pÿsisi-kÿupunu*  
 2SG-be.alone-AM.CONC.CIS  
 ‘you came alone’ [mrx-c120509l.023]

I believe the very few examples of AM markers occurring with words other than verbs do not challenge their status as suffixes, but rather show the flexibility of the whole system of inflectional markers: given that there is an appropriate semantic context, markers can be employed to express an inflectional notion, no matter which word class a particular word may belong to.

AM markers are actually on the edge of being derivational and inflectional. They definitely add semantic content to the verb; however, there is a small paradigm of different mutually-exclusive markers. AM markers can either replace a thematic suffix of a stem or follow it,<sup>13</sup> with no apparent difference in meaning (see (6) and (7) respectively) – with the difference in direction (‘come’ in (6) and ‘go’ in (7)) being bound to the semantics of the marker and not to its position on the verb. If an AM marker is present on the verb, it becomes the locus of RS inflection, and the verb stem ends in default /u/ in this case. Since RS is the most important inflectional category besides person, this is meaningful and shows the deep integration of an AM marker with the stem.

- (6) *asamaipunu eka paunaka*  
*e-semai-punu eka paunaka*  
 2PL-search-AM.PRIOR DEMa Paunaka  
 ‘you came in search of Paunaka’ [uxx-p110825l.098]
- (7) *nisemaikupunu echÿu bakajane*  
*ni-semaiku-punu echÿu baka-jane*  
 1SG-search-AM.PRIOR DEMb COW-DISTR  
 ‘I went to look for the cows’ [mxx-n101017s-2.072]

The regressive marker is derived from an AM marker. It encodes regressive motion on motion verbs and repetition on any other word. Besides verbs, it has been found on nouns and adverbs. If used with verbs, the regressive marker is the place for RS inflection, just like the AM markers are, i.e. it is placed very close to the stem. The regressive marker has several allomorphs and sometimes forms a phonological word of its own. On some occasions, it occurs on the verb and

<sup>13</sup>Replacement of a stem suffix has not been found with the subsequent motion marker, but this one is almost out of use.

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another word in the clause; sometimes its placement seems to correspond to its Spanish equivalent *de nuevo* ‘again’. One example of the latter is given in (8).

- (8) *titukanube eka beteapunuku...*  
*ti-itu-uka-nube eka bi-etea-punuku*  
3i-master-ADD.IRR-PL DEMa 1PL-language-REG  
‘they will also learn our language again...’ [mxx-x110917.18]

A detailed discussion about associated motion and related categories is found in §7.6.

#### 4.3.3 TAME markers

The tense, aspect, modality and evidentiality (TAME) markers show low selectivity insofar as they can minimally attach to verbal and non-verbal predicates alike, just as is usual in Arawakan languages (cf. Overall et al. 2018: 13).<sup>14</sup> Consider (9), in which the prospective marker *-bÿti* attaches to a verb, and compare with (10), where it occurs on a non-verbal predicate, a loan from Spanish.<sup>15</sup>

- (9) *tebitakunubebÿti*  
*ti-ebitaku-nube-bÿti*  
3i-clear-PL-PRSP  
‘they first ploughed’ [jxx-p120515l-2.113]
- (10) *pikichupa pario abansaunÿinabÿti nipikeikiu*  
*pi-kichupa pario abansau-nÿ-ina-bÿti ni-pikeik-i-u*  
2SG-wait.IRR some advance-1SG-IRR.NV-PRSP 1SG-knot-SUBORD-REAL  
‘wait a bit until I have advanced my knotting (of the hammock)’  
[rxx-e181022le]

Some can also be found on the negative particle *kuina* and/or on non-predicatively used adverbs in the clause as in (11), in which *tanÿma* ‘now’ bears the uncertainty marker.

<sup>14</sup>The positions of the two alternating optative markers *-yuini* and *-jÿti* on a verb could not be established due to lack of data. While *-yuini* can attach to predicates as well as to the negative particle, *-jÿti* can only attach to predicates. These predicates need not be verbal predicates though.

<sup>15</sup>Note that verbs borrowed from Spanish are mostly integrated into Paunaka discourse as non-verbal predicates, which can be recognised by a different position of the subject marker and use of a different irrealis marker if applicable, see §8.2.9 for more information.



- (11) *tipajykutu tanymakena*  
*ti-pajyku-tu tanyma-kena*  
 3i-stay-IAM now-UNCERT  
 ‘he probably keeps staying (here) now’ [mqx-p110826l.092]

The uncertainty marker *-kena* ‘UNCERT’ and the remote marker *-bane* ‘REM’ have identical free forms (*kena* and *bane*), and the iimitive marker *-tu* ‘IAM’ probably goes back to the adverb *metu* ‘ready, already’, but has an extended meaning. Consider (12), which exemplifies the free and the bound use of the remote marker *-bane*. Both co-occur in one clause here, but this is not necessary in general. The other TAME markers do not show any similarity with free forms.

- (12) *bane kuina takikikybane cheneky*  
*bane kuina ti-a-ki-ki-ky-bane* *cheneky*  
 REM NEG 3i-IRR-be.many-RDPL-CLF:bounded-REM way  
 ‘in the old days the way was not wide’ [rxx-p181101l-2.067]

The remote marker has another peculiarity. When attached to human nouns, it usually specifies that the referent has passed away, as in (13). As for the possibility of other TAME markers being used referentially, this is much less clear.

- (13) *metu tepakutu nyabane*  
*metu ti-paku-tu ny-a-bane*  
 already 3i-die-IAM 1SG-father-REM  
 ‘my late father had died’ [rxx-e120511l.169]

Most TAME markers are occasionally used more than once in a clause;<sup>16</sup> one example with the reportive marker being attached to both the verb and the object NP is given in (14).

- (14) *tumuji nykyikimynyji ytyyuku*  
*ti-umu-ji nykyiki-myny-ji ytyyuku*  
 3i-take-RPRT pot-DIM-RPRT food  
 ‘she took her little pot with food, it is said’ [mox-n110920l.061]

Most TAME markers occur quite remotely from the verb stem and follow the object and plural markers. They thus definitely violate the Affix ordering hierarchy proposed by Booij (2010: 521), which is given in Figure 4.2.

<sup>16</sup>Exceptions are the prospective (PRSP), avertive (AVERT) and deductive (DED) markers, which have only been found once per clause in the corpus, and possibly the optative markers.

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Voice > Aspect > Tense > Agreement

Figure 4.2: Affix ordering hierarchy after Booij (2010: 521)

This hierarchy indicates that tense and aspect affixes are usually closer to the stem than agreement markers.<sup>17</sup> As can be seen in (15), however, the iamitive follows the 1SG object marker.

- (15) *tekichunÿtu*  
*ti-ekichu-nÿ-tu*  
3i-invite-1SG-IAM  
'she invited me (food)' [jmx-e090727s.171]

There are two exceptions to this placement remote from the stem. First, the discontinuous marker, meaning '(not) anymore', can either precede or follow the plural marker. I do not know what lets the speaker choose one or the other option. Both combinations are rare in the corpus. The difference does not depend on the plural marker belonging to the subject or object participant.

- (16) *kuina nichupuikabunube*  
*kuina ni-chupuika-bu-nube*  
NEG 1SG-know.IRR-DSC-PL  
'I don't know them anymore' [rxx-e181022le]
- (17) *kuina tisamuikanubebu*  
*kuina ti-samuika-nube-bu*  
NEG 3i-listen.IRR-PL-DSC  
'they don't listen anymore' [jxx-e190210s-01]

Second, the incompletive marker precedes not only the plural, but also the distributive marker in its second possible slot, and is thus even closer to the verb stem than the discontinuous marker.<sup>18</sup>

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<sup>17</sup>Note, however, that person markers are not strictly agreement markers in Paunaka. I suppose that the hierarchy is equally true for person indexes (for the term "index" see Haspelmath 2013).

<sup>18</sup>It could be deduced that it must also precede the object markers, since they occur after the second possible slot for the distributive marker, thus this case would be in compliance with the agreement hierarchy. The incompletive marker is (semantically) stativising though, which may be the reason that object markers are never found on a verb with incompletive aspect, and thus we cannot make any statements about the hierarchy.

- (18) *tujikukuÿjaneyu*  
*ti-ujiku-kuÿ-jane-yu*  
 3i-suckle-INCMP-DISTR-INTS  
 ‘they still suckle a lot’ [rxx-e120511l.364]

In summary, most TAME markers follow the ones connected to person (i.e. person, plural, distributive, diminutive), but two of them always or sometimes precede them. Thus the class of TAME markers is not uniform regarding the position inside the verb template. More information about TAME markers can be found in §7.8.

#### 4.3.4 Person markers

There are two sets of related person markers, one preceding stems and the other one following stems. One of the two third-person markers, *ti-* ‘3i’, only appears on verbs and only precedes the stem, thus this one certainly qualifies as a prefix. All other person markers occur on verbs, nouns and sometimes words of other parts of speech. I first consider person markers preceding stems. On verbs they mark subjects, as in (19a), and on nouns they mark possessors, as in (19b).

- (19) a. *piniku*  
*pi-niku*  
 2SG-eat  
 ‘you ate’  
 b. *pijinepÿi*  
*pi-jinepÿi*  
 2SG-daughter  
 ‘your daughter’

Regarding the person markers following the stem, they mark objects on verbs, (20a) and subjects on non-verbal predicates of different types, e.g. nouns, as in (20b).

- (20) a. *pisimune*  
*pi-simu-ne*  
 2SG-find-1SG  
 ‘you found me’

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- b. *baichane*  
*baicha-ne*  
orphan-1SG  
'I am an orphan'

As is apparent from (19) and (20), person markers do show low selectivity, but the functions encoded differ for nouns and verbs. This may be more apparent for the ones preceding the stem, because on verbs they mark arguments while on nouns they mark possessors, although as Danielsen (2021, p.c.) rightly remarks, in both cases “it is all about the primary argument”. The person markers following the stem both mark secondary arguments, but there is a very clear distinction as to the syntactic function of the argument.

Person markers do not alternate with pronouns in Paunaka. In applying the terminology by Haspelmath (2013), they are also called “indexes” in this grammar.

More information on argument indexing on verbs can be found in §7.4. Encoding of possession is discussed in §6.3, and argument indexing on non-verbal predicates is among the topics of §8.2.

##### 4.3.5 Plural marker

The plural marker *-nube* is found on nouns and verbs, as well as on numerals and nominal demonstratives to express non-singularity of human referents, as in (21).<sup>19</sup>

- (21) a. *apimiyannube*  
*apimiya-nube*  
girl-PL  
'girls'
- b. *tiyununube*  
*ti-yunu-nube*  
3i-go-PL  
'they went'
- c. *ruschjannube*  
*ruschj-nube*  
two-PL  
'two (people)'

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<sup>19</sup>Although it is not attested in the corpus, I would assume that it can occur with the adjective *kana* 'this size' as well, because this adjective can take person markers.

- d. *echyunube*  
*echyu-nube*  
 DEMb-PL  
 ‘they’

The plural marker combines with the third person markers *ti-* and *chÿ-/chi-*. Both are underspecified for number; if plural number of a human participant indexed by a person marker is encoded, the plural marker is simply added after the stem. The plural marker thus occurs in the same contexts in which (third) person markers occur (see §4.3.4 above).

As for possession marking, if both possessor and possessed are human third person, there is ambiguity between belonging to the possessor and belonging to the possessed. Consider the following examples: in (22a) the plural marker belongs to the possessed, in (22b) it belongs to the possessor, but in (22c) it can belong to the possessed, to the possessor, or to both. It is only the context that can clarify what precisely is meant.

- (22) a. *nijinepÿinube*  
*ni-jinepÿi-nube*  
 1SG-daughter-PL  
 ‘my daughters’
- b. *chiputrerunenube*  
*chi-putreru-ne-nube*  
 3-pasture-POSSD-PL  
 ‘their pasture’
- c. *chijinepÿinube*  
*chi-jinepÿi-nube*  
 3-daughter-PL  
 ‘his/her daughters’  
 or: ‘their daughter’  
 or: ‘their daughters’

The plural marker on verbs is also ambiguous as to whether it refers to a third person plural subject or object. If the verb is intransitive, it can only belong to the subject marker, as in (23a). If the subject of a transitive verb is a speech act participant (SAP), it can only mark the object, see (23b). However, if both subject and object of a transitive verb are human third persons, it is again only the context that can clarify who is the plural participant (see (23c)).

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- (23) a. *tiyununube*  
*ti-yunu-nube*  
 3i-go-PL  
 ‘they go’
- b. *nichupuikunube*  
*ni-chupuiku-nube*  
 1SG-know-PL  
 ‘I know them’
- c. *chimunube*  
*chi-imu-nube*  
 3-see-PL  
 ‘he/she sees them’  
 or: ‘they see him/her’  
 or: ‘they see them’

If a clause has both an index on the verb and a conominal NP, the plural marker usually occurs on both the verb and the NP, as in (24).

- (24) *suntabunube chumunubetu labionyae*  
*suntabu-nube chÿ-umu-nube-tu labion-yae*  
 soldier-PL 3-take-PL-IAM plane-LOC  
 ‘the soldiers (i.e. policemen) took her to the plane’ [jxx-p120430l-1.232]

In complementation, however, there is no such agreement marking: if the subject has a human third-person referent, the plural marker often occurs only once, namely on the complement verb as in (25). It sometimes also attaches to both verbs, but it can only occur on the complement-taking verb alone if the complement verb has a different subject, i.e. where there is no other subject to agree with, as in (26).

- (25) *tisachu tinikanube*  
*ti-sachu ti-nika-nube*  
 3i-want 3i-eat.IRR-PL  
 ‘they want to eat’ [jxx-e190210s-01]
- (26) *tisachunube bitupupuna echÿu betea*  
*ti-sachu-nube bi-itu-pupuna echÿu bi-etea*  
 3i-want-PL 1PL-master-REG.IRR DEMb 1PL-language  
 ‘they want us to learn our language again’ [ump-p110815sf.130-133]

The plural marker also occurs only once if a plural noun is modified by a demonstrative as in (27). It can be attached to demonstratives as well, but in those cases there is usually no noun.

- (27) *echÿu jentenube*  
*echÿu jente-nube*  
 DEMb man-PL  
 ‘these men’ [mxx-p110825l.045]

For Proto-Arawakan, a separate third person plural index *\*na* has been postulated,<sup>20</sup> but there are a number of languages that encode plural separately from third person (Danielsen 2014a). The plural marker was probably first used with nouns exclusively and was subsequently extended to number marking together with the underspecified third person markers. We can state that its function is to express plural number of human nouns (and demonstratives referring to humans) or plural number of the third person markers. Subject, object and possessor marking derive from the latter. On non-verbal predicates with human third person referents, it can also specify the number of a subject without this being bound to person marking, as in (28), which builds on the non-verbal third person expression for ‘come’ (see §8.2.8 for more information on this topic).<sup>21</sup>

- (28) *kapununube naka ...*  
*kapunu-nube naka*  
 come-PL here  
 ‘they came here...’ [jmx-e090727s.322]

The marker has some properties of an agreement affix, such as being attached to both noun and verb as in (24), but it fails to indicate agreement in other cases, like complementation (25) and modification of a noun by a demonstrative (27).

More information about plural marking is given in §6.4 for nouns and in §7.4.3 for verbs as a part of person marking .

<sup>20</sup>See Danielsen (2011b: 505, 513) for a summary of different approaches to reconstruct Proto-Arawakan person markers.

<sup>21</sup>Note that third person marking is largely restricted to markers preceding the stem. Third person markers following the stem only occur in a few specific contexts, including speech verbs and subordinate (deranked) verbs (see §7.4.4). Non-verbal predicates index subjects by person markers following the stem (see §8.2), thus third person subjects are not marked on them.

### 4.3.6 Distributive marker

The distributive marker *-jane* is used to mark plural number of non-human referents. Theoretically, the same kind of ambiguities described in §4.3.5 above also apply to the distributive marker, but, being optional, it is generally employed less frequently than the plural marker. There are, for instance, no examples in the corpus in which *-jane* would mark a plural possessor, but this is possibly due to pragmatic reasons, because non-human entities are in general less likely to be construed as possessors. In addition, contrary to the plural marker, if an NP conominate an argument indexed on a verb, *-jane* often appears only on the NP argument or only on the verb, the latter being shown in (29). It may, however, also be attached to both NP and verb. If the non-verbal copula *kaku* is the predicate of the clause, *-jane* usually attaches to the noun only; this is the case in (30).

- (29) *tib̥kupu-jane-ji bakayayae baka*  
*ti-b̥kupu-jane-ji bakaya-yae baka*  
 3i-enter-DISTR-RPRT enclosure-LOC cow  
 ‘the cows went into the enclosure, it is said’ [jxx-p151016l-2]

- (30) *kakutu naka bakajane*  
*kaku-tu naka baka-jane*  
 exist-IAM here cow-DISTR  
 ‘the cows are here now’ [mxx-n151017l-1.55]

When attached to verbs, *-jane* can occur in two slots with no difference in meaning. One of these slots is right on the edge of the stem, even before RS marking, which is very tightly connected with verbs. In this case, the distributive marker replaces the stem-closing thematic suffix *-ku* (if the verb in question usually takes this suffix). (31) shows the two possible positions of the distributive marker on an active verb; in (31a) it follows the thematic suffix, and in (31b) it replaces it.<sup>22</sup>

- (31) a. *tujikujane*  
*ti-ujiku-jane*  
 3i-suckle-DISTR  
 ‘they suckle’

<sup>22</sup>As for the question why there is a realis marker on (31b) and apparently no realis marker on (31a), see §7.5.1.



- b. *tujijaneu*  
*ti-uji-jane-u*  
 3i-suckle-DISTR-REAL  
 ‘they suckle’

More information about distributive marking on nouns can be found in §6.4.2 and on verbs as part of person marking in §7.4.3. In addition, *-jane* is also occasionally found on demonstratives and it may be found on adjectives, too, although there is only one example that includes a borrowed adjective in the corpus, which is given here as (32).

- (32) *echÿu amariyujane*  
*echÿu amariyu-jane*  
 DEMb yellow-DISTR  
 ‘the yellow ones (speaking about piranha)’ [cux-c120414ls-2.097]

#### 4.3.7 Collective marker

The collective marker *-ji* is highly selective, but for semantic reasons rather than for word class. It has been found on nouns, adjectives and stative verbs (which is why it does not show up in the verb template in Figure 4.1, since this template shows an active verb).<sup>23</sup> Regarding adjectives and stative verbs, it is used only with expressions of colour and size, often in combination with a classifier or incorporated noun. (33) is an example of an adjective and (34) of a stative verb bearing the collective marker.

- (33) *temetapuji*  
*teme-tapu-ji*  
 big-CLF:scales-COL  
 ‘big ones (referring to piranhas here, but it can also refer to other fish species)’ [cux-c120414ls-2.014]
- (34) *tisururukiji*  
*ti-sururu-ki-ji*  
 3i-be.clear-CLF:spherical-COL  
 ‘they are all light-coloured’ [jxx-e150925l-1.164]

<sup>23</sup>There seems to be one exception to this: the verb for ‘fight’ has a reciprocal suffix followed by the collective marker (see (43) below). I have not found any other active verb taking the collective marker, which is why I neglect this single case here.

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Some nouns referring to small animals that occur in groups or swarms show up in the collective rather than in the singular form, especially some fish species. The same is true for *-muki-ji* ‘hair’. Strikingly, the collective marker also obligatorily occurs on the kinship terms for ‘mother’, ‘father’, ‘brother’, ‘sister’, ‘sibling (of same sex)’ and ‘son’ if the possessor, the possessed or both have plural referents, as well as on the plural-only noun *sesejinube* ‘children’. The collective marker then precedes the plural marker, as in (35). Other nouns do not usually take the collective marker.

- (35) *chipijijinube*  
*chi-piji-ji-nube*  
3-sibling-COL-PL  
‘his/her siblings (of the same sex)’  
or: ‘their sibling’  
or: ‘their siblings’

More information about collective marking on nouns can be found in §6.4.3 and on verbs in §7.4.3. Some more examples with adjectives taking the collective marker are scattered through §5.2.1.

#### 4.3.8 Diminutive

The diminutive marker *-mÿnÿ* can attach to nouns, adjectives, verbs, and more rarely nominal demonstratives and numerals. It can express smallness, but also emotional affection (sympathy, pity, modesty), and the latter is often more important in the choice than mere size. The diminutive usually expresses that the speaker has some emotional affection towards one specific participant in the clause, that one participant is small or both. It does not matter to which word it attaches; in (36) it attaches to a noun, in (37) to a stative verb, but in both cases it refers to a participant of the clause.

- (36) *kaku kabemÿnÿ naka*  
*kaku kabe-mÿnÿ naka*  
exist dog-DIM here  
‘here’s a little dog’ [mox-a110920l-2.007]

- (37) *kuina tatÿkemiumÿnÿ*  
*kuina ti-a-tÿkemiu-mÿnÿ*  
NEG 3i-IRR-be.quiet-DIM  
‘it (i.e. the little baby) doesn’t calm down’ [jxx-e120430l-4.04]

The diminutive is also marginally used to attenuate a verb's meaning, which is, of course, another extension from smallness and affection marking. However, it acquires an extra function on verbs, different from the ones encoded when it is attached to nouns. One example is given in (38), which could be produced to describe that somebody is eating a small quantity of food, but also that somebody is eating at least a bit of light food again after having been ill, although she might still not be eating properly. In the first scenario, the diminutive refers to the object participant, while the second scenario is a case of attenuation.

- (38) *tinikumÿnÿtu*  
*ti-niku-mÿnÿ-tu*  
 3i-eat-DIM-IAM  
 'he is already eating a bit' [rxx-e181024l.116]

The diminutive marker is described in more detail in §6.7.

#### 4.3.9 Degree markers

The category of degree markers subsumes the intensive marker (or intensifier) *-yu*, the limitative markers *-jiku* and *-ÿÿchi*, additive *-uku*, and the emphatic markers *-ja* and *-kene*. They occur in different slots of the verb, some closer, some more remote from the stem.

The intensifier *-yu* can be translated with 'very' or 'a lot' most of the time. It mainly occurs on predicates, which may be verbs, adjectives, quantifiers or nouns. Thus, while it is not selective to word class, it is selective to syntactic function. One example with a verbal predicate is given in (39) and one with an adjective in (40).

- (39) *tinikunubeyu*  
*ti-niku-nube-yu*  
 3i-eat-PL-INTS  
 'they ate a lot' [jxx-e190210s-01]
- (40) *michanikiyu ÿÿtÿuku*  
*michaniki-yu ÿÿtÿuku*  
 delicious-INTS food  
 'the food is very delicious' [jxx-p120430l-2.035]

There is one other context in which the intensive marker occurs. This is different from the uses described above, because it does not involve plain predica-

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tion:<sup>24</sup> the intensive marker can also attach to kinship terms to produce a polite or affective address form, as in (41).

- (41) *¿michae? nipijiyue netinejiyue*  
*micha-e ni-piji-yu-e nÿ-etine-ji-yu-e*  
 good-2PL 1SG-sibling-INTS-2PL 1SG-sister-COL-INTS-2PL  
 ‘how are you, my dear brothers and sisters?’ [mxx-x110916]

The two limitative markers are *-jiku* ‘LIM1’ and *-yÿchi* ‘LIM2’. They indicate exhaustive focus, i.e. they translate as ‘only, just’. According to Paunaka speakers, there is no difference in meaning, and both markers can have wide and narrow scope (for examples see §7.9.3). The additive marker *-uku* is used to express additive focus and can be translated as ‘also, too’. Like English adverbs, these focus markers are relatively free in selecting a word, depending on focus, not on word class. They seem to attach to different slots in the active verb; however, it was not possible to determine their exact place due to lack of sufficient examples in which other markers co-occur. It seems to be the case that one of them precedes the object and plural markers and the other one follows them (compare (42) and (43)). Actually, these are the only two examples in the corpus in which the limitative markers combine with plural or object markers on a verb.

- (42) *echÿu tichupuikujikunÿ*  
*echÿu ti-chupuiku-jiku-nÿ*  
 DEMb 3-know-LIM1-1SG  
 ‘she knew only me’ [ump-p110815sf.011]
- (43) *teukukujinubeyÿchi*  
*ti-eu-kuku-ji-nube-yÿchi*  
 3i-hit-RCPC-COL-PL-LIM2  
 ‘they are only fighting with each other’ [jxx-e120516l-1.089]

Two examples of the limitative markers on words other than verbs follow; (44) shows the use of *-jiku* with a preposition, (45) the use of *-yÿchi* with a noun.

- (44) *chitÿpijikunube*  
*chi-tÿpi-jiku-nube*  
 3-OBL-LIM1-PL  
 ‘it was only for them’ [mxx-p181027l-1.028]

<sup>24</sup>The nouns involved can possibly be understood as predicates of a headless relative clause, i.e. (41) translates as ‘how are you, who are my dear brothers and sisters’.

- (45) *maneyÿchi biyunu asaneti*  
*mane-yÿchi bi-yunu asaneti*  
 morning-LIM2 1PL-go field  
 ‘we just went to the field in the mornings’ [rxx-p181101l-2.147]

The additive marker most often goes on the predicate, but it can also attach to other constituents of a clause, as in (46).

- (46) *nÿtiuku kuina nichupa*  
*nÿti-uku kuina ni-chupa*  
 1SG.PRN-ADD NEG 1SG-know.IRR  
 ‘me too, I don’t know it’ (i.e. ‘I don’t know it either’) [cux-c120414ls-2.238]

On verbs, the additive marker occurs directly after the stem of an active verb. If the verb stem ends in a thematic suffix, the additive marker even inflects for RS. When the verb stem does not end in a thematic suffix, RS is marked on the stem and the additive follows directly. Compare the two irrealis verbs in (47); the verb in (47a) has a thematic suffix, the one in (47b) has none.

- (47) a. *ninikuka*  
*ni-niku-uka*  
 1SG-eat-ADD.IRR  
 ‘I will eat, too’  
 b. *niyunauku*  
*ni-yuna-uku*  
 1SG-go.IRR-ADD  
 ‘I will go, too’

The additive also occurs prior to inflectional suffixes like the middle voice marker *-bu*, as in (48).

- (48) *pikubiakukubu*  
*pi-kubiaku-uku-bu*  
 2SG-be.tired-ADD-MID  
 ‘you are tired, too’ [cux-c120414ls-2.329]

There are two emphatic markers. One of them, *-kene* ‘EMPH2’, occurs very sporadically and will thus not be considered further here. The other one has the form *-ja* with the gloss ‘EMPH1’. It can attach to words of different classes and exhibit wide or narrow scope in the clause. One example is given in (49), where

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the emphatic marker attaches to the free form of the uncertainty marker. The translation of the question as referring to the manner of an event is due to the context.

- (49) *¿kenaja? kuina nimua*  
*kena-ja kuina ni-imua*  
UNCERT-EMPH1 NEG 1SG-see.IRR  
'how might it have happened? I have not seen it' [rxx-e181021les]

More information about the degree markers is given in §7.9.

#### 4.3.10 Non-verbal irrealis marker

The non-verbal irrealis marker *-ina* is selective in a negative way: it is never found on verbs. In non-verbal predication, it can attach to a range of words from different classes, e.g. the copula *kaku* as in (50), verbs borrowed from Spanish that are integrated as non-verbs as in (51) (and see §8.2.9 on the topic of verbs borrowed from Spanish), and adjectives as in (52), the latter being rare.

- (50) *kuina kakuina Krara*  
*kuina kaku-ina Krara*  
NEG exist-IRR.NV Clara  
'Clara is not here' [cux-c120510l-1.199]
- (51) *eka nijinepÿi kuina arbidauna*  
*eka ni-jinepÿi kuina arbidau-ina*  
DEMA 1SG-daughter NEG forget-IRR.NV  
'my daughter doesn't forget [me]' [jxx-p110923l-1.215]
- (52) *michamuenatu*  
*michamue-ina-tu*  
of.good.weather-IRR.NV-IAM  
'the sky will be nice again now' (i.e. 'it won't rain anymore')  
[jxx-p120515l-2.269]

As for its occurrence on nouns, there is a predicative and a referential use of the non-verbal irrealis marker. It is used predicatively if the noun is the predicate of the clause. This is similar to the use of an adjective as predicate as in (52). Nonetheless, if a verbal predicate is present, the non-verbal irrealis marker signals non-existence of an argument or adverbial of the clause independent of predication. This is explained in detail in §6.5.

The following sections are dedicated to some affixes and mechanisms found in word formation.

## 4.4 Classifiers

Classifiers constitute a special class of lexical suffix in Paunaka. Most of them have CV shape. They combine with stems of nouns, adjectives, and verbs (see §6.2.3 for combinations of classifiers with nouns, §5.2.1 for adjectives and §7.1.6 and §7.2.7 for verbs).<sup>25</sup> Classifiers do not occur with numerals in Paunaka, which may be important to mention explicitly, because this is the only word class with which classifiers obligatorily occur in the related Baure and the Mojeño languages, see more on this below.

Since classifiers do not show up very often in Paunaka, except for nouns that are lexicalised with a classifier, it is not entirely clear how many classifiers there are. The ones I could identify are summarised in Table 4.1. Most of these classifiers have a semantic basis in shape, which is typical for classifiers in general (cf. Allan 1977: 300–301; Aikhenvald 2003a: 273).

All of these classifiers, except for *-tapu* ‘CLF:scales’, have cognate forms in at least one of the Mojeño languages, and most of them also in Baure. The classifier *-tapu* derives from an identical noun *-tapu* ‘scales’; however, when used as a classifier, it refers to animals with scales (or a carapace), not to the scales themselves, as in (53).

- (53) *kaku mutemetapuji*  
*kaku muteme-tapu-ji*  
 exist big-CLF:scales-COL  
 ‘there are big ones (piranhas)’ [cux-c120414ls-2.015]

Many objects fall into the same classes in all Bolivian Arawakan languages, but there are also some differences. To give just one example, the classifier for pointed objects is *-be* ‘CLF:pointed’ in Paunaka. Trinitario has a cognate form *-ve*, but the classifier seems to be absent from Baure and Ignaciano. Instead of this, in both languages (and partly also in Trinitario), pointed objects are classified

<sup>25</sup>A lot of ink has been spilled in the attempt to grasp the function and meaning of classifiers in general, but the type of classifier system found in the Bolivian Arawakan languages is not convincingly covered by these approaches. A detailed discussion of this issue for the Baure system can be found in Terhart (2016: 174–177). Rose (2019b) and Rose & Van linden (2022) offer a description of different functions of Mojeño Trinitario. The Paunaka system is in tendency similar, but less open and less productive than the Baure and especially the Trinitario system.

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Table 4.1: Classifiers

Form	Gloss	Examples	Description
-be	CFL:pointed	- <i>mube</i> ‘comb’, <i>kusaube</i> ‘hook’, <i>esebe</i> ‘thorn, sting’	pointed objects
-e	CLF:water	- <i>býtuekubu</i> ‘fall into water’	only found with active verbs where it always refers to obliques
-i	CLF:fruit	<i>býrýsýi</i> ‘guava’, <i>yýkýi</i> ‘pot’	also possessed noun ( <i>chýi</i> ‘fruit’), possibly also used for round containers
-ji	CLF:soft.mass	<i>muteji</i> ‘loam, mud’, <i>kuaji</i> ‘fishing net’	soft masses, dough
-ke	CLF:cylindrical	<i>amuke</i> ‘corn’, <i>kýike</i> ‘peanut’ <i>yýkýke</i> ‘tree, stick, wood’	cylindrical objects: seeds, sticks, totally lexicalised and not transparent for the speakers; a homophonous affix is sometimes used for places like <i>anyke</i> ‘up’, <i>jamuike</i> ‘pampa’
-ki	CLF:spherical	- <i>kakaki</i> ‘nape’, - <i>kiyuraki</i> ‘brain’, <i>ukabaki</i> ‘beetle sp.’	more frequent in incorporation, often with reference to head or insects
-kÿ	CLF:bounded	<i>kimenukÿ</i> ‘woods’ <i>kÿpenukÿ</i> ‘water hole, hollow’	objects are perceived as a container, when combined with CLF
-na	CLF:general	<i>chÿnachÿ</i> ‘one’, <i>michana</i> ‘nice’	only found with adjectives and the numeral ‘one’
-pa	CLF:particle	<i>yÿbapa</i> ‘flour’, <i>mutepa</i> ‘earth, dust’, <i>kuyepa</i> ‘salt’	dusty things, particles, also steam; a homophonous suffix is found on - <i>jimunepa</i> ‘ribs’, - <i>musipa</i> ‘eyelashes’ and <i>tÿmuepa</i> ‘knife’



Form	Gloss	Examples	Description
<i>-pai</i>	CLF:ground	<i>-býtupaiku</i> ‘fall’, <i>nekupai</i> ‘outside, yard’, <i>-ubiupai</i> ‘home, own land, village’	mainly found with verbs, where it usually refers to obliques
<i>-pe</i>	CLF:flat	<i>kýnupe</i> ‘fish sp.’, <i>churupepe</i> ‘butterfly’	flat, relatively rigid objects, more frequent in incorporation
<i>-pi</i>	CLF:long flexible	<i>jupipi</i> ‘liana’, <i>kechuepi</i> ‘worm’, <i>kusepi</i> ‘thread’	long (two-dimensional) and rather flexible objects
<i>-tapu</i>	CLF:scales	<i>temetapuji</i> ‘big fish’	the noun <i>-tapu</i> means ‘scales’, but on adjectives it refers to animals with scales or a carapace (fish, tortoise, armadillo)
<i>-umu</i>	CLF:liquid	<i>patabiumu</i> ‘cane juice’, <i>ipitiumu</i> ‘honey’	liquids

with *-po/-pa*, i.e. a form identical to the classifier for dusty things. In Paunaka, some objects that are possibly conceived as pointed are also formed with final *-pa*. As for *-jimunepa* ‘ribs’ and *-musipa* ‘eyelashes’, there is also a special parallel arrangement of single longish items. This does not seem to hold for *týmuepa* ‘knife’.<sup>26</sup> Thus we find that most pointed objects are classified by *-be* in Paunaka and by *-pa/-po* in Ignaciano and Baure, but a few of them are also classified by *-pa* in Paunaka. There seem to be several (temporal) layers of how classifiers come into being and go out of use again, some shared by all languages, some only by a subset of them or restricted to a single language. This results in several possible classes an item can be assigned to and in differences between the related languages.

It has already been mentioned that numerals do not take classifiers in Paunaka, but suspiciously, the numeral *chýnachÿ* ‘one’ has a syllable *na*, as does the related adjective *punachÿ* ‘other’. Baure and the Mojeño languages have a neutral or unspecified classifier, which has the form *-no* in Baure and *-na* in Trinitario and Ignaciano (Terhart 2016: 148). This classifier is also used with human referents,

<sup>26</sup>One could think of the serrated blade as indicating a similar arrangement, but it is not clear whether the word was originally derived for knives with serrated or smooth blades or both. Other objects with parallel arrangement take a different classifier (*-be*: *-mube* ‘comb’) or no classifier at all (*-kaba* ‘palm leaf’).

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and this is why it has been glossed as ‘CLF:human’ by Danielsen (2007: 148). This very same classifier can be used with numerals to replace any other more specific classifier, and indeed, this is very frequently the case in these languages. Thus Rose (2019b) speaks of a generic classifier. In Paunaka, there are also a few adjectives and stative verbs that have a sequence *na* in their most neutral form, and some of them change exactly this syllable for a specific classifier or a noun denoting a body or plant part. This is why I postulate that there is a default or general classifier *-na* in Paunaka, cognate to the forms found in the other Bolivian Arawakan languages. The words containing the general classifier are summarised in Table 4.2.

Table 4.2: Words containing the presumed classifier *-na*

Word	Gloss	POS
<i>chÿnachÿ</i>	one	numeral
<i>punachÿ</i>	other	adjective
<i>(mu)temena</i>	big	adjective
<i>michana</i>	beautiful	adjective
<i>kana</i>	be of this size (showing)	adjective
<i>-ÿnai</i>	be long, be tall	stative verb
<i>-sabana</i>	be big, be fat	stative verb

Processes related to classifiers include compounding and incorporation (see §4.6).

### 4.5 Repetition and reduplication

Repetition is found on stems of verbs, nouns, and adjectives, but true reduplication is only found on verbs, i.e. “the repetition of morphemes or parts of morphemes by which a new morpheme with a new, related meaning is created, or by which a grammatical function is systematically expressed” (Gómez & der Voort 2014: 2). Reduplication can express iterative, durative, and intensive aktionsart on active verbs (see §7.2.6) and possibly inchoative aktionsart on stative verbs (see §7.1.5). These categories, among others, have been identified by Rubino (2005: 19) to be expressed by reduplication cross-linguistically. Consider (54), which includes the verb *-imu* ‘see’, and compare with (55), which has the related stem *-imumuku* ‘look, watch’, including a reduplicated syllable (+ thematic suffix *-ku*).

- (54) *pero eka nipiji chimu*  
*pero eka ni-piji chÿ-imu*  
 but DEMa 1SG-sibling 3-see  
 ‘but my sister saw it’ [jxx-p120430l-2.047]
- (55) *timumuku echÿu chipeu mase*  
*ti-imumuku echÿu chi-peu mase*  
 3i-look DEMb 3-animal squirrel  
 ‘he is looking at his squirrel’ [dxx-d120416s.057]

Most nouns with a repeated syllable are totally lexicalised. If we consider the few stems that have been found with and without repeated syllables, we must note that the ones including repetition also bear the collective marker (see §6.2.1). The collective marker also triggers repetition of the general classifier on adjectives (see §5.2.1). In any case, the meaning conveyed by repetition plus collective marking on nouns is distributivity.

There is almost exclusively progressive partial reduplication (and repetition), and it is usually restricted to duplication. However, a few cases of triplication exist in verbs, e.g. *-japipipiku* ‘wag tail’ and *-pÿsisisiku* ‘smoke, smoulder’.

A reduplicated syllable occurs in continuous and optionally also in concurrent associated motion marking, but is accompanied by additional material. The forms are *-CViku* for continuous marking, while the concurrent associated motion markers have the forms *-(CV)kuÿ* and *-(CV)kÿupunu* respectively, with CV standing for the reduplicated syllable. Reduplication is not obligatory in this case, thus we can assume that there are two affixes *-kÿu* and *-kÿu(punu)*, which can be accompanied by reduplication of the last syllable of the preceding stem (see §7.6.1). Reduplication does not add any semantic content to the markers. The cislocative concurrent motion marker *-kÿupunu* is only sometimes accompanied by a reduplicated syllable, but the translocative *-kuÿ* is accompanied by a reduplicated syllable most of the times. Thus at least for the latter, we can possibly speak of “automatic reduplication”, defined as “reduplication that is obligatory in combination with another affix” (Rubino 2005: 18), although reduplication is not obligatory but only highly preferred in this case.

The case of continuous marking is harder to classify. The reduplicated syllable is accompanied by material which presumably consists of two separate markers, *-i* and *-ku/-ka*. Those markers occur also elsewhere in the stem, *-i* as an and *-ku/-ka* as a thematic suffix. It is the combination of reduplication with these two markers that expresses the continuous reading as in (56). For more examples of continuous marking, see §7.2.6.

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- (56) *tikusabenunuiku chisabenu*  
*ti-kusabenu-nuiku chi-sabenu*  
3i-play.flute-CONT 3-flute  
'he was playing the flute' [mox-n110920l.049]

### 4.6 Compounding, incorporation and derivation

Compounding and incorporation are both minor processes in Paunaka, at least as far as productivity of these processes is concerned. A number of body part terms result from compounding, but productive compounding is largely restricted to inalienably possessed nouns denoting plant parts attaching to plant names. One example is given in (57).

- (57) *rupinupune*  
*rupinu-pune*  
banana.sp-leaf  
'banana leaf' [mxx-e120415ls.053]

Incorporation is largely restricted to plant- and body-part terms. The latter also belong to the class of inalienably possessed nouns at large. These nouns can incorporate into active and stative verb stems and combine with adjectives.<sup>27</sup> Some stative verbs have lexicalised with a body-part term, and some of them even do not have forms without the incorporated noun. Others do, but have developed idiosyncratic meanings (cf. Danielsen & Terhart 2022). (58) illustrates a verb combining with the same noun *-pune* 'leaf' as (57) above.

- (58) *bipÿrupune*  
*bi-pÿru-pune*  
1PL-burn-leaf  
'we roasted the leaves' [rxx-p181101l-2.223]

As regards derivation, some processes show a certain productivity and are thus analysable. Examples have already been given as (1) and (2) in §4.2 above. As far as derivational processes are analysable, they are discussed in the individual chapters on nouns, verbs, and other parts of speech. Other processes are totally opaque, often to the degree that they are not recognisable anymore.

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<sup>27</sup>The last process may also be classified as a kind of compounding, but I believe that adjectives are closer to verbs than to nouns.

## 4.7 Parts of speech

This section provides a very short overview of the different parts of speech. More complete descriptions are given in the following chapters. The most important distinction is between verbs as typical predicates and nouns as typical arguments of a clause. All other classes can be considered minor. Pronouns and demonstratives are closed classes. All others are open, and they can gain new members by borrowing, grammaticalisation, derivation etc. However, some classes certainly acquire new members more easily than others.

### 4.7.1 Nouns

Nouns typically express “the most time-stable concepts” (Payne 1997: 33) in a language, and this is also the case in Paunaka.

Paunaka distinguishes three classes of nouns: inalienably possessed, alienably possessed and non-possessable. Inalienably possessed nouns obligatorily take a person marker that expresses the possessor. However, non-possessed nouns can be derived from some of them. Alienably possessed nouns do not need a possessor, they can stand on their own. Some alienably possessed nouns can take a possessor marker without any further change, while others need to derive a possessable form first. Non-possessable nouns are never marked for possession directly, nor is there any derivational device that could derive possessable nouns from non-possessables. Some of them can, however, be juxtaposed to a possessable noun to indicate possession.

Plural marking is obligatory for human nouns with a plural marker *-nube* and optional for non-human nouns that instead take the distributive marker *-jane* or collective *-ji*. Other categories associated with nouns are diminutive, nominal irrealis, “deceased” marking and possibly nominal past. In the clause, nouns mainly function as arguments. They head NPs, where they can be modified by demonstratives, numerals, and sometimes also by adjectives and quantifiers. There is no case marking, but some locative relations are expressed by attaching *-yae* to a noun. A few other oblique relations are expressed with the help of prepositions preceding the noun.

Nouns can also be used predicatively and then marked for reality status (RS), aspect, tense, modality, and evidentiality.

New nouns can be formed by compounding, attachment of classifiers or nominalisation of verbs with the suffix *-kene*, the latter being rare. Nouns can also easily be borrowed from Spanish and Bésiro. Borrowed nouns inflect just like Paunaka nouns. Most of them are alienably possessed.

### 4.7.2 Verbs

Verbs typically express the “least time-stable concepts” (Payne 1997: 47). Members of the word class of verbs are mostly used as predicates.

Verbs obligatorily inflect for person and RS, i.e. they never appear as bare stems. The position of irrealis marking is decisive for the classification of a verb as either stative or active: on stative verbs, realis is unmarked (59a), while irrealis is marked by a prefix *a-* (59b). Active verbs have realis RS if none of the suffixes that can mark RS is realised in its irrealis form, i.e. all of these suffixes end in the vowel *u* (60a). Irrealis is indicated by one of these suffixes taking a final vowel *a* instead (60b).

- (59) a. *tikutiu*  
*ti-kutiu*  
3i-be.ill  
‘he is ill’
- b. *kuina takutiu*  
*kuina ti-a-kutiu*  
NEG 3i-IRR-be.ill  
‘he is not ill’
- (60) a. *nimukupunu*  
*ni-muku-punu*  
1SG-sleep-AM.PRIOR  
‘I go to sleep’
- b. *nimukupuna*  
*ni-muku-puna*  
1SG-sleep-AM.PRIOR.IRR  
‘I will go to sleep’

In general, stative verbs are intransitive. However, there are a few that are stative by their stem and RS placement, but transitive by inflection for person; i.e. they can take object markers. Active verbs can be intransitive, transitive or ditransitive, the latter being rare. The verb stems of many active verbs end in one of the two thematic suffixes *-ku* and *-chu*; stative verb stems do not carry thematic suffixes.

There are two mechanisms that re-arrange the syntactic roles of verbal arguments and only occur with active verbs: causative and benefactive. Middle voice is also restricted to active verbs. There are a number of deponent middle verbs.

Semantically, many middle verbs are very similar to stative verbs. Passive voice does not exist. A difference between transitive and intransitive verbs (active and stative ones alike) is that one of the two third person markers, *chÿ-*, can only be combined with transitive verbs, since it encodes 3>3 relations.

Aspect, tense, reported evidentiality, and modality can optionally be expressed on all verbs. The category of associated motion lies on the edge between inflection and derivation. In addition, the diminutive is also frequently found on verbs. There is no compounding of two or more verb stems, but we find incorporation of nouns, and attachment of classifiers to verb stems.

With regard to borrowing of verbs, it is often past participles that are borrowed from Spanish, which are then integrated into Paunaka as non-verbal predicates (cf. Terhart 2017). This is somewhat problematic, since these words do not neatly fit into any of the word classes postulated for Paunaka. They are definitely not verbs, because they do not inflect like verbs. They are not nouns either. Their main function is predication and they are thus hardly ever used as arguments.<sup>28</sup> I often simply speak of non-verbal predicates when referring to these words, but the term obviously has shortcomings, since it can also refer to any other type of predicate that is not a verb. It is also possible to verbalise these participles (or other verbal stems from Spanish) by attaching the thematic suffix *-chu* and inflect them like regular Paunaka verbs.<sup>29</sup>

Verbs can also figure as arguments without any derivation. All they need is to be accompanied by a nominal demonstrative. Such a construction can be analysed as a headless relative clause.

### 4.7.3 Other parts of speech

There are personal pronouns for first and second person singular and plural, but not for the third person. To refer to a third person pronominally, a nominal demonstrative or topic pronoun can be used.<sup>30</sup> There is also a topic pronoun for inanimate obliques. Three nominal demonstratives can be distinguished. One of them, *nechÿu*, is exclusively used in locative contexts and could also be defined as an adverb, since it has nominal and adverbial demonstrative functions.

There are only a few adjectives, since most properties and qualities that may be encoded by adjectives in other languages are expressed by stative verbs in

<sup>28</sup>One exception is *trabaku* ‘work’, which can be used as a predicate or an argument.

<sup>29</sup>Note that both Baure and Trinitario integrate Spanish verbs into their verbal systems by cognate suffixes.

<sup>30</sup>Topic pronouns are used among other things to topicalise third person referents; they are described in more detail in §5.1.2.

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Paunaka. The adjective *micha* ‘good’ and its derivations show up quite frequently in the corpus, as do *(mu)temena* ‘big’ and the demonstrative adjective *kana* ‘this size’, which is accompanied by a gesture. All other adjectives are used very rarely.

All numerals except for *chÿnachÿ* ‘one’ are borrowed from Spanish. The numerals *ruschÿ* ‘two’ and *treschÿ* ‘three’ carry a third person marker *-chÿ*, which is relatively strongly fixed on the numeral, just as with *chÿnachÿ*. Numerals higher than three can also attach *-chÿ*, but the higher the number, the less likely it is that the person marker appears. Some of the quantifiers are borrowed from Bésiro. They hardly ever modify nouns, but are rather used predicatively or modify a verb.

Among the adverbs are words that express spatial, temporal, aspectual and modal relations.

There are a number of connectives, some borrowed from Spanish and others of presumable Paunaka origin (cf. Danielsen & Terhart 2015a). Regarding their word class, some of them might be defined as particles and others as adverbs, but they are described together in one section due to their common function.

Four prepositions could be identified. They may possibly derive from verbs, two of them being highly grammaticalised and two less so. There is one general oblique preposition *(-)tÿpi*; the others are used with source, accompaniment and instrument or cause expressions.

In the following chapter, minor parts of speech are presented in more detail.



## 5 Minor word classes

The major word classes in Paunaka can be considered nouns and verbs, just like in many other languages around the world. They are large and open and described in detail in Chapters 6 and 7, respectively.

There are, however, also minor word classes, minor in the sense that they are rather small, with considerably fewer members. Only one of them can be considered absolutely closed, this is the pronouns and nominal demonstratives (§5.1). Adpositions can also be considered a fairly closed class (see §5.4). Among adjectives, numerals, and quantifiers (§5.2), adverbs (§5.3), and connectives (§5.5), however, we find loans from Spanish and Bésiro, which shows that these classes are open for new members.

### 5.1 Pronouns and nominal demonstratives

This section covers pronouns, i.e. personal and topic pronouns, and also nominal demonstratives. It also deals with indefinite pronouns, which occur only rarely in Paunaka discourse. There are personal pronouns for first and second person singular and plural, but not for the third person. (1) includes the first person plural pronoun *biti*. It comes from Juan Ch. talking about the the different types of work he and the other workers do for their *patrón*.

- (1) *biti bisu*  
*biti bi-isu*  
1PL.PRN 1PL-weed  
'we weed' [nxx-p630101g-1.089]

In reference to a third person, a topic or demonstrative pronoun can be used instead. Topic pronouns are used in constructions that involve emphasis, more precisely topicalisation (this being reflected in the name chosen for this pronoun) or focus. (2) comes from Miguel.<sup>1</sup>

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<sup>1</sup>Note that this recording has not been archived because it contains sensitive data.

## 5 Minor word classes

- (2) *chibu tikechunube*  
*chibu ti-kechu-nube*  
 3TOP.PRN 3i-say-PL  
 ‘this is what they say’ [jmx-c120429]s-x5.302]

Paunaka has no articles, demonstrative pronouns preceding a noun are predominantly used to mark definiteness, as far as I can tell. Nonetheless, just like other pronouns, demonstrative pronoun can occur on their own as well, as in (3) from Juana.

- (3) *entonses kuina tamicha echÿu*  
*entonses kuina ti-a-micha echÿu*  
 thus NEG 3i-IRR-be.good DEMB  
 ‘thus this is not good’ [jmx-c120429]s-x5.199]

There are certain overlaps in the composition of pronouns and nominal demonstratives. These overlaps also include the demonstrative adverbs and are illustrated in Figure 5.1.

Category	Composition		Rough translation
personal pronouns	nÿ +	ti	I
	pi +	ti	you (SG)
	bi +	ti	we
	e +	ti	you (PL)
topic pronouns	chi +	bu	he, she, it, this
	ne +	bu	there
nominal/adverbial demonstrative	ne +	chÿ+u	there
nominal demonstratives	e +	chÿ+u	the, this, that
	e +	ka	the, this, that
adverbial demonstratives	na +	ka	here
	na +	uku	there

Figure 5.1: The composition of personal and topic pronouns and demonstratives

The figure shows that personal pronouns consist of a person marker (*nÿ-*, *pi-*, *bi-*, *e-*) and a suffix *-ti*. There is no third person personal pronoun with an analogous structure, but just like the personal pronouns, *chibu* has a person marker in first position, the third person marker *chÿ-* or *chi-*. In this case, however, a different suffix is added, which is *-bu*. This suffix also occurs on *nebu*, the oblique variant of the topic pronoun (though with a somewhat restricted use). The prefix *ne-* is also found on *nechÿu*, which is analysed as demonstrative with nominal

and adverbial function. It shares with the nominal demonstrative *echÿu* that both end in *-chÿ-u*. *Echÿu* has in common with the other nominal demonstrative *eka* that they both begin with *e-*, while both *eka* and *naka*, the latter being the proximal demonstrative adverb, end in *-ka*. The other demonstrative adverb is *nauku*. This one also starts with *na-*, it ends in *-uku*. A suffix *-uku* can be attached to personal pronouns to predicate location (see (8) below) and this is where the circle closes.

In addition to the words given in Figure 5.1, there is a negative third person pronoun, which is *chÿina*. It alternates with *chibu* and is thus described in the section on topic pronouns. There are also some additional deictic words that seem to build on the prefix *ne-*, but they are described elsewhere: for *nechikue* ‘therefore, that’s why’ see §5.5, and for *nená* ‘(be) like/similar to, resemble’ see §8.2.7.

The overlap in composition does not include the indefinite pronouns *chija* ‘something, someone’ and *juchubu* ‘somewhere’, which originated from the identical question words *chija* ‘what, who’ and *juchubu* ‘where’.

### 5.1.1 Personal pronouns

As noted above, the personal pronouns are composed of the person markers (see §7.4 and §6.3) and a syllable *ti*, which is probably related to the non-possessed marker *-ti* (see §6.3.1). This process is also found in the other Bolivian Arawakan languages (Danielsen 2011b: 503). In general, personal pronouns closely resemble the ones found in the other Bolivian Arawakan languages and to a lesser degree also those found in more distantly related Arawakan languages (cf. Danielsen 2011b).

There is no third person pronoun, but a topic pronoun (see §5.1.2) or nominal demonstrative (see §5.1.3) can be used instead. All personal pronouns are listed in Table 5.1.

Table 5.1: Personal Pronouns

Pronoun	Gloss	Translation
<i>nÿti</i>	1SG.PRN	I
<i>piti</i>	2SG.PRN	you
<i>biti</i>	1PL.PRN	we
<i>eti</i>	2PL.PRN	you

The personal pronouns are used for special emphasis and are thus normally found in preverbal position. They are always accompanied by person marking

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on the verb (or non-verbal predicate as far as person can be indexed on it, see §8.2), unlike some other Arawakan languages in which personal pronouns and person indexes are mutually exclusive.<sup>2</sup>

(4) includes the second person plural pronoun *eti*. It comes from Miguel, who was talking about the past with Juan C.

- (4) *eti ebÿsÿupunu naka epajÿkutu naka*  
*eti e-bÿsÿupunu naka e-pajÿku-tu naka*  
2PL.PRN 2PL-come here 2PL-stay-IAM here  
'you came here and stayed here' [mqx-p110826l.061]

In (5) with the second person singular pronoun *piti*, Juana corrects her previous assumption that Miguel would have visited me in Concepción, when I had visited him in Santa Rita.

- (5) *aa piti piyunu nauku chubiuyae*  
*aa piti pi-yunu nauku chÿ-ubiu-yae*  
INTJ 2SG.PRN 2SG-go there 3-house-LOC  
'ah, you went there to his house' [jxx-e110923l-1.028]

Some markers can be added to personal pronouns, among them the diminutive (§6.7), additive (§7.9.2), limitative (§7.9.3), and several of the TAME markers (§7.8.1).

(6) has an uncertainty marker attached to the pronoun. The sentence comes from Juana, who had hoped that Miguel would come by, because she had forgotten the name of a bird. She thought that he might know the name or could at least help her remember it.

- (6) *echÿu chichupa o nÿtikena*  
*echÿu chi-chupa o nÿti-kena*  
DEMB 3-know.IRR OR 1SG.PRN-UNCERT  
'either he would know it or maybe I would' [jxx-p120430l-1.094]

In (7), the fact that Miguel talked about former times is made explicit by the use of the remote marker, which attaches to the pronoun in this case.

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<sup>2</sup>This is the case in rather distantly related languages, but it is also true for a special set of focus pronouns in the Kampan language Nanti (cf. Michael 2008: 346), which is closer to Paunaka. Mutual exclusiveness of personal pronouns and person markers is not found in the Southern Arawakan languages.

- (7) *bitibane ubiuyae naka Turuxhiyae*  
*biti-bane bi-ubiu-yae naka Turuxhi-yae*  
 1PL.PRN-REM 1PL-house-LOC here Altavista-LOC  
 ‘before, we used to live here in Altavista’ [mxx-p110825l.012]

Specific to pronouns is the attachment of locative copular morpheme *-uku* ‘PRN.LOC’ for predication of location of the referent. This morpheme could also have played a role in the grammaticalisation of the distal demonstrative adverb *nauku* ‘there’ and possibly also the non-verbal existential copula *kaku* (see also discussion in §5.1.3). It is homophonous with the additive marker, but can be distinguished from it by context. Compare (8) with the locative copular morpheme and (9) with the additive marker.

(8) was elicited from Juana for the purpose of me being able to say it to everyone I meet. There is no addition involved here.<sup>3</sup>

- (8) *tjybutu nytiuku naka*  
*ti-ÿbutu nyti-uku naka*  
 3i-be.long.time 1SG.PRN-PRN.LOC here  
 ‘it has been a long time since I was here’ [jxx-e150925l-1.046]

In (9), Miguel tells me about how it came to be that he went to school. Some other children showed him their exercises, told him he would learn to write his name and invited him. They had already learned something, and Miguel wanted to follow suit. The additive marker does not only occur on the pronoun here, but also on both verbs of the complement construction.

- (9) *entonses nytiuku nÿsachuku nituka*  
*entonses nyti-uku nÿ-sachu-uku ni-itu-uka*  
 thus 1SG.PRN-ADD 1SG-want-ADD 1SG-master-ADD.IRR  
 ‘thus I also wanted to learn it’ [mxx-p181027l-1.013]

Personal pronouns can only be used if the referent is the subject of the clause. If the referent is the object, a person-marked form of the general oblique preposition *-tÿpi* is used instead. There are very few examples of conominal marking of an object by the oblique preposition in the corpus, and in all of them, the object is emphasised, as is the case in (10). The first person singular object is already encoded by a person marker on the verb in this case. The sentence was produced by María S. in an elicitation session. I had asked her about a sentence from Juana

<sup>3</sup>For more examples see §8.2.4.

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which I had not understood, so she made a suggestion what the original sentence could have been.

- (10) *nýtýpi tikichupunýnube*  
*ný-týpi ti-kichupu-ný-nube*  
1SG-OBL 3i-wait-1SG-PL  
'for me they are waiting' [rxx-e181022le.201]

Other relations are also encoded with help of the prepositions, e.g. a recipient. In (11), the recipient cannot be indexed on the verb, since an object index would be understood as to encode the patient or theme in this case. The sentence comes from Miguel who told María C. about a leaflet for the workshop on Paunaka we had planned in 2011.

- (11) *binejika eka ajumerku pitýpi*  
*bi-nejika eka ajumerku pi-týpi*  
1PL-leave.IRR DEMA paper 2PL-OBL  
'we will leave this paper with you' [mux-c110810l.011]

### 5.1.2 Topic pronouns

There are two topic pronouns, *chibu* and *nebu*. Both exclusively have third person referents, *chibu* is used with subjects and objects, the latter being exemplified by (12), and *nebu* with obliques, mainly locations, as in (13).

(12) comes from María S. talking about the past.

- (12) *kuina punaina chija binika chibu biniku*  
*kuina puna-ina chija bi-nika chibu bi-niku*  
NEG other-IRR what 1PL-eat.IRR 3TOP.PRN 1PL-eat  
'there was nothing else that we could eat, this we ate' [rxx-p181101l-2.247]

(13) comes from one of Juana's descriptions of making a clay pot.

- (13) *i banau barerekiche nebu betuka yýtýuku binika*  
*i bi-anau barerekiche nebu bi-etuka yýtýuku bi-nika*  
and 1PL-make big.pot 3OBL.TOP.PRN 1PL-put.IRR food 1PL-eat.IRR  
'and we made big clay pots, there we could put the food and eat'  
[jxx-d110923l-2.42]

The term “topic pronoun” has been chosen as a short label for a more complex issue. Prototypical topics are encoded by person markers alone. The pronouns rather have to do with topicalisation of accessible, but non-topical participants, and *chibu* is also often used to indicate contrastive topics or focus. Both pronouns thus contribute to discourse cohesion. They always occupy the first position of a clause, which is associated with topicalisation or focus (see §8.1.4). *Chibu* is found in more contexts than *nebu* and can partly be used to fill the gap in the paradigm of personal pronouns (see §5.1.1 above).

Considering *chibu* first, we can distinguish an endophoric – or more precisely anaphoric – and an exophoric use of the pronoun. In its anaphoric use, it takes up a referent mentioned, but only if there is low referential distance to the previous occurrence of it (cf. Givón 1985: 13). In other words, the referent has been mentioned very shortly before. This can be the preceding clause or a left dislocated NP.

In (14), there are two left-dislocated NPs, which introduce the contrastive topics of the two coordinated clauses. They are both resumed by *chibu*, which serves as the co-nominal subject of the verbs. The example comes from Juana telling me how she learned different languages. The commas indicate clause boundaries by intonation.

- (14) *yeye Maritina, chibu timesumeikunÿ eka tiseteiku, i nÿuse Kuana chibu timesumeikunÿ paunaka*  
*yeye Maritina chibu ti-mesumeiku-nÿ eka tiseteiku i*  
 granny Martina 3TOP.PRN 3i-teach-1SG DEMa Bésiro and  
*nÿ-use Kuana chibu ti-mesumeiku-nÿ paunaka*  
 1SG-grandmother Juana 3TOP.PRN 3i-teach-1SG Paunaka  
 ‘Mrs. Martina, she taught me Bésiro, and my grandmother Juana, she  
 taught me Paunaka’ [jxx-p120430l-1.044-048]

A similar example with a contrastive topic preceded by a left-dislocated subject is (15). The left-dislocated subject is expressed by an unmarked headless relative clause in this case (*tikuyaechi ubiae* ‘the one who owns the house’). It is common that verbs of possession (with the attributive prefix) are used as arguments in Paunaka. The sentence also comes from Juana who was afraid that their landlord was betraying them, since they had to pay for electricity.

- (15) “*kue arkilaubina tikuyaechi ubiae chibu tisipuiku*”, *tikechu*  
*kue arkilau-bi-ina ti-kuyae-chi ubiae chibu ti-sipuiku ti-kechu*  
 if rent-1PL-IRR.NV 3i-own-3 house 3TOP.PRN 3i-pay 3i-say  
 “‘if we rent (a house), the owner of the house, he pays (for electricity)’”,  
 she said’ [jxx-p120430l-1.350]

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In (16), the referent of *chibu* is mentioned in the preceding clause. This example also includes contrast. The two clauses, i.e. the one including the antecedent and the one with *chibu* referring to this antecedent, are produced by one and the same speaker in this case, but this is not necessarily the case. It is also possible to connect to an antecedent mentioned by another speaker with the pronoun. *Chibu* is the object of the clause in this case, but this only became apparent because María S. translated her sentence for me later on, it could also well be the subject (i.e. ‘he accompanied her to town’). The statement is about her sister Juana, who was the one who did the shopping in town for the family in the old days, buying soap and salt and other things that the family could not grow on their field. Later on, she founded her own family and then did the shopping for herself together with her husband.

- (16) *kakutu chima chibu chebaneupu uneku*  
*kaku-tu chi-ima chibu chi-eibaneu-pu uneku*  
 exist-IAM 3-husband 3TOP.PRN 3-pursue-DLOC town  
 ‘when she had a husband, it was him whom she accompanied (going) to town’  
 [rxx-p181101l-2.104]

One peculiarity is that in clauses that include *chibu*, verbs with a third person subject and third person object are most often indexed by the person marker *ti-* for the subject and the person marker *-chÿ* for the object (insofar, (16) is exceptional). It is very unusual in general that this combination of indexes is used (see §7.4.4), 3>3 relationships are normally encoded by the index *chÿ-*, see §7.4.2. One example of subject and object indexing by a combination of *ti-* and *-chÿ* is given in (17). It comes from María C. who had just described how sorcerers killed her father. This sentence thus provides a kind of summary.

- (17) *chibu tikupakuchÿ*  
*chibu ti-kupaku-chÿ*  
 3TOP.PRN 3i-kill-3  
 ‘this killed him’  
 [ump-p110815sf.165]

If the referent of *chibu* is the object, speakers generally prefer a cleft construction. In this case, *chibu* is followed by a relative clause (see also §9.5.4). This does neither mean that a cleft construction is demanded if *chibu* is the object, nor that a cleft construction is excluded if *chibu* is the subject, but a tendency is noticeable.

(18) is an example of *chibu* used in a cleft construction. It comes from Juana who told me how some of her siblings died.



- (18) *tikutiukumjñy Akustin, chibu echyü nymijykubane Akustin*  
*ti-kutiu-uku-mjñy Akustin chibu echyü ny-mijyku-bane Akustin*  
 3i-be.ill-ADD-DIM Agustín 3TOP.PRN DEMb 1SG-raise-REM Agustín  
 ‘Agustín also got ill, he is the one I raised, Agustín’  
 [jxx-p120430l-2.473-474]

*Chibu* can also be used as the argument of a non-verbal predicate. This is the case in (19), a sentence Miguel produced when telling me about the history of Santa Rita.

- (19) *chanaunubetu echyü albanilnube echyü ubiae chibu echyü xhikuera*  
*chÿ-anau-nube-tu echyü albanil-nube echyü ubiae chibu echyü*  
 3-make-PL-IAM DEMb bricklayer-PL DEMb house 3TOP.PRN DEMb  
*xhikuera*  
 school  
 ‘the bricklayers made the house, which is the school’ [mxx-p110825l.116]

The pronoun can not only refer to a single aforementioned item, but also to whole situations. This is the case in (20). Juan C. had just explained that he would like to have a book which shows pictures of animals together with their names in Paunaka. Miguel uses *chibu* to refer to all the things he mentioned; the book, the drawings and the names.

- (20) *chakuyekena chibu echyü tisumachunube eka donya Lena, donya Sintia*  
*chÿ-a-kuye-kena chibu echyü ti-sumachu-nube eka donya*  
 3-IRR-be.like.this-UNCERT 3TOP.PRN DEMb 3i-want-PL DEMa HON  
*Lena donya Sintia*  
 Lena HON Swintha  
 ‘it will be like this, this is what Lena and Swintha want’  
 [mqx-p110826l.685-688]

*Chibu* often occurs in sentences that sum up what has been said before. If used in such a way, *chibu* signals that a discourse topic is coming to an end. It anticipates the switch to a new discourse topic, as in (21) and (22), and is thus an important means of discourse organisation.

In (21), María S. speaks about the scarcity of meat, when she was a child. She listed some crops her parents grew and explained that they made *patasca*, a thick stew. *Chibu* refers back to the stew, the clause finishes the food topic by expressing that this was an exhaustive listing. María S. reinforces this reading by closing the section with the stem *kuye* (abbreviated from the manner demonstrative

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verb *chi-kuye*) ‘it was like that’ or ‘that’s it’. Actually, in this specific case, María S. went on telling me that they ground peanuts, but this can be considered an addition, something that she had just remembered was missing in her account about nutrition in her childhood.

- (21) *tebuku esekëy banau pujukeke chibu biniku. kuye*  
*ti-ebuku esekëy bi-anau pujukeke chibu bi-niku kuye*  
 3i-sow bean 1PL-make patasca 3TOP.PRN 1PL-eat be.like.this  
 ‘they sowed beans, we made *patasca*, this we ate. It was like that’  
 [rxx-p181101l-2.202]

(22) is an example, in which the end of the conversational topic is even verbalised. *Chibu* refers to the whole account about the past of Santa Rita, to everything that Miguel had just told me.

- (22) *chibu echÿu nÿkueteiku naka chitÿpi eka pasau*  
*chibu echÿu nÿ-kueteiku naka chi-tÿpi eka pasau*  
 3TOP.PRN DEMb 1SG-tell here 3-OBL DEMa past  
 ‘this is what I told [you] here about the past’ [mxx-p110825l.142-145]

Up to here, all examples showed the anaphoric use of *chibu*, but it can also have exophoric referents. Just like in anaphoric use, *chibu* has to occupy the first position of the clause. It differs in this respect from the nominal demonstratives, whose position in the clause is less restricted. In exophoric use, *chibu* often occurs in non-verbal clauses that specify the identity of somebody (equative or proper inclusion, see §8.2.1) and thus function like “demonstrative identifiers” (Diessel 1999: 79).

In the following example, Juana asks about a photo on the desktop of my laptop.

- (23) ¿*chibu pijinepÿimÿnÿ?*  
*chibu pi-jinepÿi-mÿnÿ*  
 3TOP.PRN 2SG-daughter-DIM  
 ‘this is your little daughter?’ [jxx-e120430l-3a]

(24) comes from a story told by Miguel. It is about a man whose cows are taken away by the spirit of the hill.<sup>4</sup> After searching for them in vain, the spirit invites the man to come with him and the man accepts. Having taken him to his world inside the hill, the spirit shows the man his cows:

<sup>4</sup>The complete story is given in the appendix.

## 5.1 Pronouns and nominal demonstratives

- (24) “*chibu eka bakajane eka pisemaiku*”, *tikechuchÿji echÿu pÿsi*  
*chibu eka baka-jane eka pi-semaiku ti-kechu-chÿ-ji echÿu*  
 3TOP.PRN DEMa COW-DISTR DEMa 2SG-search 3i-say-3-RPRT DEMb  
*pÿsi*  
 spirit.of.hill  
 ‘“these are the cows that you were looking for”, the spirit of the hill said  
 to him, it is said’ [mxx-n151017l-1.44]

(25) is from María S. and the context is as follows. I had brought gingerbread from Germany to give away to the people. Some days before I actually gave it to them, I had already announced to María S. that I brought some Christmas pastry. Upon receiving it, she said:

- (25) *aa chibu echÿu pikuetea*  
*aa chibu echÿu pi-kuetea*  
 INTJ 3TOP.PRN DEMb 2SG-tell  
 ‘ah, this is what you spoke about’ [jrx-c151001fls-8.27]

Finally, in the elicited sentence in (26), *chibu* is an emphasised pronominal third person subject.

- (26) *chibu timukukukubu*  
*chibu ti-mukukuku-bu*  
 3TOP.PRN 3i-sleep.CONT-MID  
 ‘SHE is sleeping’ [rxx-e181024l]

*Chibu* cannot be negated (with one counter-example in an elicitation context). In negative sentences, the negative pronoun *chÿina* is used instead. This pronoun is analysable as composed of the third person marker *chÿ-* plus the non-verbal irrealis marker *-ina*. Two examples follow to illustrate the use of it.

(27) comes from Isidro who tries to identify a picture on a puzzle game. It was actually a squirrel that was depicted, which he found out shortly after.

- (27) *chÿina echÿu kupisaÿrÿ, chÿina*  
*chÿina echÿu kupisaÿrÿ chÿina*  
 3NEG.PRN DEMb fox 3NEG.PRN  
 ‘this one is not a fox, it is not’ [dxx-d120416s.021]

(28) was elicited from María S.

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- (28) *chÿina nÿpukaina*  
*chÿina nÿ-puka-ina*  
3NEG.PRN 1SG-firewood-IRR.NV  
'it is not my firewood' [rxx-e201231f.09]

Contrary to *chibu* (and *chÿina*), *nebu* is used when the syntactic function to be expressed is that of a non-core argument. More precisely, it refers to a location in most of the cases, sometimes also to a goal or a temporal point. *Nebu* is only used anaphorically. It is never negated, nor do I know that any alternative form would replace it in negation. It often has the same summarising function as *chibu*.

In (29), *nebu* refers to a location that was previously described in Juana's account about her family members.

- (29) *i chima tiyÿseikuku nauku punachÿ chenekÿ tÿpi Cochabamba, nebu chubiu*  
*i chi-ima ti-yÿseiku-uku nauku punachÿ chenekÿ tÿpi Cochabamba,*  
and 3-husband 3i-buy-ADD there other way OBL Cochabamba  
*nebu chÿ-ubiu*  
3OBL.TOP.PRN 3-house  
'and her husband also bought (terrain) there by the other road to Cochabamba, there is his house' [jxx-p120430l-1.407-409]

In (30), Juan C. tells Miguel about a stage in his life.<sup>5</sup>

- (30) *niyunu nakaupupunu Ingavi. nebu trabakunÿ*  
*ni-yunu naka-upupunu Ingavi nebu trabaku-nÿ*  
1SG-go here-REG Ingavi 3OBL.TOP.PRN work-1SG  
'I went back here to Ingavi. There I worked' [mqx-p110826l.478-480]

In (31), *nebu* refers to a goal. The example comes from Juana who told me about the death of her sister.

- (31) *tepajÿku la clinica América nebu chumunube*  
*ti-pajÿku la clinica América nebu chÿ-umu-nube*  
3i-stay the clinic América 3OBL.TOP.PRN 3-take-PL  
'she stayed in the clinic *América*, there they had taken her'  
[jxx-p120430l-2.215-217]

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<sup>5</sup>Ingavi is a province in the department of La Paz, the use of *naka* 'here' to refer to it is a bit unexpected. It might be the case that there is a place closer by which is also called Ingavi.

In (32), the referent of *nebu* can either be analysed as a location or an instrument for writing. The example stems from Miguel telling me about how he started to go to school in Altavista.

- (32) “*pikechuchÿji echÿu pia tisemaika echÿu yÿkÿke tana taurapamÿnÿ i nebu pisuikia*”, *tikechu*  
*pi-kechu-chÿ-ji echÿu pi-a ti-semaika echÿu yÿkÿke ti-ana*  
 2SG-say-3-IMP DEMb 2SG-father 3i-search.IRR DEMb wood 3i-make.IRR  
*taurapa-mÿnÿ i nebu pi-suik-i-a ti-kechu*  
 board-DIM and 3OBL.TOP.PRN 2SG-write-SUBORD-IRR 3i-say  
 ‘‘tell your father to look for wood to make a small board and on that one you can write’’, he said’ [mxx-p181027l-1.022]

Like *chibu*, *nebu* can also refer to a whole situation rather than a specific place, as in (33), a sentence with which Miguel finishes telling the story about the fox and the jaguar. Actually Juana takes over in this case and Miguel intervenes again so that finally two more episodes follow.

- (33) *nebujiku echÿu tÿnajiku echÿu kuento. pero nebu eka bien nÿchupu*  
*nebu-jiku echÿu ti-ÿnai-jiku echÿu kuento pero*  
 3OBL.TOP.PRN-LIM1 DEMb 3i-be.long-LIM1 DEMb story but  
*nebu eka bien nÿ-chupu*  
 3OBL.TOP.PRN DEMa well 1SG-know  
 ‘until here it goes, the story is just very long. But until here is what I know well’ [jmx-n120429ls-x5.216-219]

Finally, it is also possible to make a reference to a previously mentioned time with *nebu*. In that case, the iimitive marker *-tu* (see §7.8.1.1) usually follows the pronoun. This is the case in (34), which comes from Juana.

- (34) *metu nijÿkutu te nebutu eka nÿsamu echÿu tiseteiku*  
*metu ni-jÿku-tu te nebu-tu eka nÿ-samu echÿu*  
 already 1SG-grow-IAM SEQ 3OBL.TOP.PRN-IAM DEMa 1SG-hear DEMb  
*tiseteiku*  
 Bésiro  
 ‘when I had already grown older, only then it was that I heard Bésiro’  
 [jxx-p120430l-1.033]

### 5.1.3 Nominal demonstratives

Paunaka has three nominal demonstratives, *eka* ‘DEMA’, *echÿu* ‘DEMB’ and *nechÿu* ‘DEMC’. All of them can have exophoric and endophoric referents, and all can be used pronominally and adnominally without change of form. According to Dies-sel (1999: 60), “most languages use the same demonstrative forms in the position of independent pronouns and adjacent to a cooccurring [sic!] noun”; this type of demonstrative has been called “nominal demonstrative” by Dixon (2003: 65). When used adnominally, the nominal demonstratives always precede the noun in Paunaka. There are no articles, neither definite nor indefinite ones, with which the nominal demonstratives could contrast.

(35) to (37) show the pronominal use of the three demonstratives.

In (35), María S. uses *eka* (with plural marking) to refer to her aforementioned sisters who moved to town, thus the Supepí family does no longer live together in Santa Rita.

- (35) *depue tiyununube ekanube uneku*  
*depue ti-yunu-nube eka-nube uneku*  
 afterwards 3i-go-PL DEMa-PL town  
 ‘then they went to town (to live there)’ [rxx-p181101l-2.266]

In (36), Juana uses *echÿu* to refer to her aforementioned grandson for whom she cared.

- (36) *i trabakuyÿchina repente echÿu tanÿma tenikane*  
*i trabaku-yÿchi-ina repente echÿu tanÿma ti-nika-ne*  
 and work-LIM2-IRR.NV maybe DEMb now 3i-feed.IRR-1SG  
 ‘and once he works, maybe he will support me’ [jxx-p110923l-1.208-211]

(37) comes from Clara repeating some information she just obtained from María C.

- (37) *aa kaku ubiae nechÿu*  
*aa kaku ubiae nechÿu*  
 INTJ exist house DEMc  
 ‘ah, there is a house there’ [cux-c120510l-1.244]

As can be seen in (37), *nechÿu* is used in spatial contexts. This is explained in more detail in the end of this section. I first provide more information about *eka* and *echÿu*. In short, both of these demonstratives seem to have partly developed into definite articles, but speakers differ in which of the two is generalised.

Because of this confusion, it has been impossible to find out in which feature(s) *eka* and *echÿu* contrast. They are both generally translated with a definite article throughout this work.

The following examples show the adnominal use of the two nominal demonstratives.

(38) was produced by Juana when she collected loam in the vicinity of Santa Rita to make an earthen pot for her daughter.

- (38) *netuka eka muteji naka nichÿtiyae*  
*nÿ-etuka eka muteji naka ni-chÿti-yae*  
 1SG-put.IRR DEMa loam here 1SG-head-LOC  
 ‘I will put the loam here on my head’ [jmx-d110918ls-1.041]

(39) was produced by Miguel, when he told the story about the two hunters who meet the devil in the woods. The devil eats up all the animals they hunted.

- (39) *tibukubutuji echÿu chÿeche*  
*ti-buku-bu-tu-ji echÿu chÿeche*  
 3i-finish-MID-IAM-RPRT DEMb meat  
 ‘the meat was finished, it is said’ (i.e. there was no meat left)  
 [mxx-n101017s-1.044]

As has been stated above, the semantic or functional distinction between *eka* and *echÿu* is not straightforward. Demonstratives usually “indicate the relative distance of an object, location or person vis-à-vis the deictic center” (Diessel 1999: 36). Nonetheless, I never got the impression that distance plays a role in the speakers’ choice of one or the other nominal demonstrative. I had actually planned to spend some time on demonstrative elicitation on a fieldtrip that was originally scheduled for 2020, but could not take place due to the COVID pandemic. Thus I can only rely on the use of demonstrative as found in the corpus. Unfortunately, I found that there is little concordance between the speakers in their usage of the two demonstratives.

Table 5.2 illustrates how different speakers use the nominal demonstratives *eka* and *echÿu*. The number of a speaker’s annotations, in which a demonstrative occurs is hereby correlated with the total number of annotations by that speaker. The whole transcribed part of the corpus is included, i.e. the count contains elicitation as well as more spontaneous speech. I counted only non-inflected uses of *eka* and *echÿu*. I only included the speakers for whom I have more than 500 annotations. Annotations are relatively short and comprise intonation units.

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Table 5.2: Annotations with the nominal demonstratives *eka* ‘DEMA’ and *echÿu* ‘DEMB’

Speaker	Annotations with DEMA and/or DEMB	Annotations with DEMA	Annotations with DEMB
in % of total number of annotations by speaker			
Juana	15.5	11.1	4.8
Miguel	18.5	7.8	11.7
María S.	5.0	2.2	2.8
María C.	10.8	4.9	6.1
Clara	13.2	6.5	6.9

One annotation unit may be a complete sentence, a clause or less than this, in some cases also more. However, average length of annotations is relatively consistent throughout the corpus. There are still shortcomings, e.g. especially in the beginning of the project, Spanish comments by the speakers were sometimes transcribed on the same tier as Paunaka speech. The corpus was never created to do statistical analyses, so I explicitly do not want to make any absolute claims here. Nonetheless, I think that this count is apt to show certain tendencies in the usage of the nominal demonstratives.

What becomes apparent is that my three main consultants, Juana, Miguel and María S., use nominal demonstratives very differently: Juana prefers *eka* to *echÿu*,<sup>6</sup> while Miguel uses *echÿu* more often than *eka*. Both seem to have (partly) grammaticalised one demonstrative as a determiner,<sup>7</sup> but not the same one. María S. on the other hand, does not use many demonstratives in general – the number of annotations with demonstratives is significantly lower for her than for any other of the speakers compared here. Given these differences, it is extremely hard to make any generalisations about the use of nominal demonstratives in general and about the distinction between *eka* and *echÿu* in particular.

I had some hypothesis concerning the difference, but in trying to find proof of them in the corpus, I recognised that examples in favour often came from a

<sup>6</sup>It should be mentioned here that Juana sometimes uses *eka* as a filler in hesitation or to introduce clauses, so that the actual number of *eka* being used as nominal demonstrative is certainly a bit lower than indicated in the table. Nonetheless, a qualitative check of her data reveals that she does indeed use *eka* more often than *echÿu* as a nominal demonstrative.

<sup>7</sup>I use the restriction of “(partly)” here because the demonstratives are still not used obligatorily with every definite noun.



single speaker and could not be confirmed with data from the others, thus they remain speculative for the time being.<sup>8</sup> It would thus definitely be necessary to do some video-recorded elicitation with each of the speakers, analyse the results for each of them individually, and check the results with their usage in larger portions of text, before possibly arriving at a more general classification.<sup>9</sup>

*Eka* and *echÿu* do not resemble the nominal demonstratives found in Baure or Terena in form, but they share some traits with the demonstrative and pronominal system found in Trinitario. Since I believe the Trinitario system may shed some light on the Paunaka one, I will provide a short comparison. The information about Trinitario is based on the descriptions by Rose (2015b, 2017).

Paunaka has two third person markers for verbs, *ti-* and *chÿ-*. They do not distinguish number or gender, but are used according to transitivity of the verb and person of the object (see §7.4.2). On nouns, only *chÿ-* is used to mark third person possessors (see §6.3). Like Paunaka, Trinitario has a third person marker *ti-*, which occurs in similar contexts as the Paunaka one. However, in addition to *ti-*, Trinitario does not only have a single contrasting third person marker, but a whole set of different ones which distinguish gender, number and non-humanness. To give but one example, the feminine singular third person marker is *su-*. Person markers can also occur as free forms in Trinitario. They function as articles in this case, so *su* is the feminine singular article, and it is also analysed as the third person singular feminine root. Third person pronouns are derived from third person roots by prefixing *e-*, thus the third person singular feminine pronoun is *esu*. Turning back to Paunaka now, the demonstrative *echÿu* seems to be derived by the same principle; a prefix *e-* is attached to a third person root *chÿ*, which can also act as a third person marker on verbs and nouns (*chÿ-*).<sup>10</sup> The difference to the Trinitario system is a) that *chÿ-* never occurs as a free form, b) that the Paunaka form also occurs adnominally (hence its analysis as a nominal demonstrative, not as a personal pronoun) and c) that a vowel *u* is added to the end of the demonstrative. In addition, the Paunaka demonstrative lacks the specificity in gender and number, but this is due to the presumed root *chÿ* not

<sup>8</sup>One thing I can say with relative certainty is that Miguel even uses *echÿu* with specific, but indefinite referents sometimes. This may also be true for María S. and Juana, but the data was not sufficiently clear to make a general claim about it.

<sup>9</sup>It would be interesting in particular to find out whether speakers use the demonstratives contrastively in contexts in which two objects of the same kind have to be referred to, one of them being located more closely and the other more distantly with respect to the speaker. Such tests were created and employed by Admiraal (2016) in her research on the Baure grammar of space.

<sup>10</sup>Note also that a prefix *e-* is used in Baure to derive free forms from inalienably possessed nouns with an unknown or unspecified possessor (Danielsen 2007: 119). In Paunaka, there is only one possible lexicalised occurrence of this prefix on a noun (Danielsen & Terhart 2022: 244).

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expressing this difference. As for the ending in *u*, this could actually be cognate to the demonstrative suffix *-ro* of Trinitario considering that the vowel *\*o* of the common ancestor of both languages changed to *u* in Paunaka and that *\*r* was lost (cf. de Carvalho 2018). Demonstratives are construed with a prefix *p-* in Trinitario, to which a person root is added. Eight different demonstrative suffixes can be added optionally. Together with two other suffixes, *-ro* forms a subset. This subset works as “a speaker-centered distance-oriented three-term system” (Rose 2017: 2), with *-ro* being the marker that encodes medial distance. This also fits with the medial nominal and adverbial demonstrative *nechÿu* in Paunaka, which only takes a different prefix (see below).

Turning to *eka* now, we can also find some similarities with Trinitario. *Eka* does not include a person marker, but just like *echÿu*, it has a prefix *e-*. The morpheme *-ka* is reminiscent of Trinitario *-ka*, which is the demonstrative suffix encoding proximate distance.<sup>11</sup> This analysis is fostered by the form of the proximate adverbial demonstrative being *naka* ‘here’ in Paunaka.

It seems thus plausible that *eka* encodes proximate and *echÿu* medial distance or that they once encoded this distinction and lost it at some point.<sup>12</sup> If there was a medial demonstrative, a third demonstrative encoding distal distance would also be expected, but there is none in Paunaka.<sup>13</sup> According to Diessel (1999: 38), distance-neutral demonstratives are cross-linguistically rare, but do occur.<sup>14</sup>

Although their basic deictic functions thus remain unclear for the time being, it is noticeable that both *eka* and *echÿu* have further grammaticalised into various directions. Both are used to introduce relative clauses, but *echÿu* is clearly preferred in this context (see §9.5.2). *Eka* can be used as a complementiser, although this is only a marginal strategy in complementation (see §9.4.3). *Eka* is also used as a filler in hesitation, especially by Juana, but generally, the question word *chija* ‘what, who’ more commonly fulfils this function. All three usages, relativisation, complementation and hesitation, are common in the grammaticalisation path of nominal demonstratives (cf. Diessel 1999: ch. 6).

Furthermore, the demonstrative *eka* or more precisely the demonstrative morpheme *ka* may have played a role in word formation. First, there is the non-verbal

<sup>11</sup>This suffix has an allomorph *-ni* in Trinitario, used in the context of a plural demonstrative.

<sup>12</sup>The individually different use of demonstratives could possibly be analysed as an example of that sort of variability that is typical for advanced language shift (cf. Palosaari & Campbell 2011: 111–112).

<sup>13</sup>The distal demonstrative suffix is *-ena* in Trinitario. No related suffix has been found in Paunaka. Note that the adverbial demonstratives start with *na-*, but this is not related to distance, since both proximal *naka* ‘here’ and distal *nauku* ‘there’ have this morpheme, see §5.3.1.

<sup>14</sup>This only holds for adnominal and pronominal demonstratives. There are no distance-neutral demonstrative adverbs according to the author.

existential copula *kaku*. According to Diessel (1999: 143), non-verbal copulas can develop from demonstratives in identificational usage (i.e. uses of the kind “this is ...” or “here/there is ...”). The syllable *ku*, which is added to *ka* could be related to the locational suffix *-uku*, which can attach to personal pronouns (see §5.1.1 above). The copula is mainly used to encode the existence of something (like Spanish *haber*), but also with reference to location (like Spanish *estar*), the latter is illustrated by (40), which is a statement by Juana about her daughter.

- (40) *kaku Espanya*  
*kaku Espanya*  
 exist Spain  
 ‘she is in Spain’ [jxx-p110923l-1.229]

Second, apart from the existential copula, there is also a non-verbal predicate *kapunu* ‘come’. This one has probably arisen from the very same morpheme *ka* together with the associated motion marker *-punu* (see §7.6.2). I suspect that it emerged as a presentational predicate (“here comes ...”),<sup>15</sup> but has by now been extended to all contexts in which the action of coming is predicated to a third person referent, e.g. a question as in (41), which comes from Juana telling me about the life of her sister. Some soldiers asked her sister about her husband.

- (41) “*¿kapunu pima?*”  
*kapunu pi-ima*  
 come 2SG-husband  
 “‘did your husband come?’” [jxx-p120430l-2.128]

In addition, *ka* also appears in the question word *kajane* ‘how many’, together with the distributive marker *-jane* (see §8.4.2.4), as well as in the demonstrative adjective *kana* ‘this size’, which is always accompanied by a gesture showing the size (see §5.2.1).

The demonstrative *eka* cannot be used if the referent is in a spatial relation to the rest of the clause. *Echju* is sometimes used together with a locative-marked noun by Miguel, but not so much by the other speakers. Instead of this, they mostly resort to *nechju*, which can be used together with a locative-marked noun or without one, the latter being the case in (42). This example comes from Juana explaining the advantage of a fixed post in the market of Concepción, where she used to sell food.

<sup>15</sup>Note that Trinitario has such a presentational construction, in which an AM marker is attached to a third person pronoun or demonstrative (cf. Rose 2018a: 68).

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- (42) *kuina tetukapu mutepa nechÿu*  
*kuina ti-etuka-pu mutepa nechÿu*  
 NEG 3i-put.IRR-MID earth DEMC  
 ‘no dust can enter there’ [jxx-e110923l-2.164]

*Nechÿu* could be analysed as a nominal or adverbial demonstrative.<sup>16</sup> In its composition, *ne-* and *-chÿ-u*, it resembles the pronoun *nebu* as well as the nominal demonstrative *echÿu* more than the demonstrative adverbs *naka* ‘here’ and *nauku* ‘there’ (see Figure 5.1 above). If an NP follows *nechÿu*, this NP is not modified by *eka* or *echÿu*, thus *nechÿu* seems to form a paradigm with those nominal demonstratives. This might be an argument in favour of an analysis as nominal demonstrative, but unfortunately the same restriction holds for NPs combining with the adverbs *naka* and *nauku*, so that this restriction does not prove anything. *Nechÿu* often refers to an item or object, but it can also refer to a place as in (42) above. It is then usually place nouns that are combined with or anaphorically taken up by *nechÿu*, i.e. nouns that prototypically refer to places excluding toponyms (cf. Stolz et al. 2014: 42). *Nauku* and *naka* mostly denote places expressed by both toponyms and place nouns.

Consider (43), in which *nechÿu* is combined with a noun. Whether it is an adverb or a nominal demonstrative is not clear, it could be both. Translation by a nominal demonstrative sounds better in this case, but this does not tell us anything about the word class of the original language. The example comes from a story by Miguel about a lazy man, who does not make his field. As a consequence, his family has nothing to eat anymore, so he finally climbs a *куси* palm (*Attalea speciosa*) and cuts off his limbs pretending they were *куси* racemes. From up on the top of the palm, he tells his son to put the supposed raceme (the second leg he has cut off) into his basket.

- (43) “*pue ipinukaji nechÿu sÿkikÿyae!*”  
*pue pi-nuka-ji nechÿu sÿki-kÿ-yae*  
 well 2SG-put.IRR-IMP DEMC basket-CLF:bounded-LOC  
 “well, put it into that basket!” [mox-n110920l.107]

*Nechÿu* is not used with exophoric referents that are very close to the speaker or far away as far as I can tell. In (43) above, *nechÿu* is used to indicate a location close to the addressee: The basket supposedly stands on the ground, thus close

<sup>16</sup>There are possibly differences between the speakers. I got the impression that Miguel uses *nechÿu* in much the same way he uses the Spanish medial adverb *ahí*, while Juana uses it more like one of the other nominal demonstratives.



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house, the corridor was close to both of us, but not within our (shared) engagement area.

- (45) *nÿsachu netuka nechÿu kureruyae*  
*nÿ-sachu nÿ-etuka nechÿu kureru-yae*  
 1SG-want 1SG-put.IRR DEMC corridor-LOC  
 ‘I want to put it in the corridor over there’ [jxx-e110923l-2.111]

The following examples show the anaphoric use of *nechÿu*, i.e. its use to refer back to an antecedent that has either been mentioned by the same speaker or by another person. In (46), *nechÿu* refers to the school, *xhikuera*. The sentence comes from Juan C. talking with Miguel about their past and the history of the villages. They had just talked about how much San Miguelito de la Cruz had grown in the preceding decades.

- (46) *nená tanÿma echÿu xhikuera kaku ruschÿ nechÿu, ruschÿ aula metu*  
*nená tanÿma echÿu xhikuera kaku ruschÿ nechÿu ruschÿ aula metu*  
 like now DEMb school exist two DEMC two room already  
 ‘it is like with the school now, there are two there, two rooms already’  
 [mqx-p110826l.184-186]

A similar example is (47) by María S., where *nechÿu* anaphorically refers to the basket, which serves as a location for clothes and some food and drink. Note that *-yunu apuke* has an idiomatic meaning ‘walk, go by foot’ (lit.: ‘go ground’) as opposed to ‘go by vehicle’.

- (47) *apuke niyunupu, apuke nupukenemÿnÿ chupaimÿnÿ nimÿu nechÿu*  
*nitapikine*  
*apuke ni-yunupu apuke nÿ-upukene-mÿnÿ chupai-mÿnÿ ni-mÿu*  
 ground 1SG-go.to ground 1SG-load-DIM basket-DIM 1SG-clothes  
*nechÿu ni-tapiki-ne*  
 DEMC 1SG-travel.supplies-POSSD  
 ‘I walked, walked, with my load, a basket with my clothes in there and  
 my travel supplies’ [rxx-p181101l-2.036-038]

Although *nechÿu* is primarily used to encode spatial relations, the expression *tukiu nechÿu* containing the source preposition *tukiu* ‘from’ is often used with a temporal meaning by Juana. This is the case in (48), where there is no location in the preceding discourse that could be the referent of *nechÿu*. It is rather the

situation itself that is made reference to by the demonstrative.<sup>19</sup> Other speakers do not use this expression as far as I can tell from the data.

- (48) *tukiu nechÿu te chinekupunubetuji*  
*tukiu nechÿu te chi-nekupu-nube-tu-ji*  
 from DEMC SEQ 3-see.come-PL-IAM-RPRT  
 ‘at that point they saw it coming, it is said’ [jxx-p151016l-2.110]

I want to conclude with (49), which has the adverb *nauku* ‘there’, the oblique topic pronoun *nebu* and the demonstrative *nechÿu* ‘DEMC’. The adverb *nauku* is used to introduce a location into the discourse. In the following clause this location is referred to by the oblique topic pronoun *nebu*, which appears in first position (see §5.1.2) and once the location is topical, it is taken up again by the demonstrative *nechÿu*. The English translation is ‘there’ in all three cases. The example comes from Juana and is about her plans to move to another part of the city of Santa Cruz, where she was living at that time to care for her grandchildren.

- (49) *biyunupuna nauku, mÿbane la feria, nebu bisemaiku, kakutu nechÿu pero*  
*mil bolivianos tÿpi entero ubiae*  
*bi-yunupuna nauku mÿbane la feria nebu bi-semaiku*  
 1PL-go.back.IRR there close the fair 3OBL.TOP.PRN 1PL-search  
*kaku-tu nechÿu pero mil bolivianos tÿpi entero ubiae*  
 exist-IAM DEMC but 1000 bolivianos OBL whole house  
 ‘we may go back there, close to the fair, there we looked for it (i.e. a house), there is one now there (offered for rent), but it is (i.e. costs) 1000 bolivianos for the whole house’ [jxx-p120430l-1.365-369]

#### 5.1.4 Indefinite pronouns

Paunaka uses the question words *chija* ‘what, who’ and *juchubu* ‘where’ as indefinite pronouns with the meaning ‘something, someone’ and ‘somewhere’ respectively, see (50) and (51).

(50) comes from Juana, who told me about her personal domain to speak Paunaka in the past: the way to the field she walked together with her sister María S.<sup>20</sup>

<sup>19</sup>As for the sequential connective *te*, it sometimes follows *tukiu nechÿu*, but does not seem to be required. There are similar examples without *te*, too.

<sup>20</sup>This example is also interesting for the use of the verb *-eiku* ‘follow’ as a preposition with the meaning ‘along’, see also Footnote 35 in §9.3.3.1, and for the verb form *bichujijikÿubÿu* ‘converse walking’ in which the translocative associated motion marker *-CVkÿu* merges with the middle marker *-bu*, but this can be considered an exception.

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- (50) *chija echÿu bimu cheiku chenekÿ bichujijikÿubÿu bitupubu asaneti*  
*chija echÿu bi-imu chÿ-eiku chenekÿ bi-chujiji-kÿu-bu*  
 what DEMb 1PL-see 3-along? way 1PL-talk-AM.CONC.TR-MID  
*bi-tupu-bu asaneti*  
 1PL-find-MID field  
 ‘what we saw along the way we talked about walking (until) we reached  
 the field’ [jxx-p120430l-1.053]

(51) is also from Juana. She was telling me about the journey of her grandparents back home from Moxos, where they had bought cows.

- (51) *juchubu kaku eka mÿiji tinikujane baka*  
*juchubu kaku eka mÿiji ti-niku-jane baka*  
 where exist grass 3i-eat-DISTR cow  
 ‘where there was grass, the cows ate’ [jxx-p151016l-2.047]

It is relatively common cross-linguistically to use “bare interrogatives” as indefinite pronouns, i.e. interrogative pronouns that do not carry any derivational device (Haspelmath 2001: 170, 174). In this scenario, the indefinite use is always secondary to the interrogative use according to Haspelmath (2001: 5), which is why *chija* and *juchubu* are primarily analysed as question words throughout this work (see §8.4.2). I also follow Haspelmath (2001) in presenting *juchubu* as an indefinite *pronoun* while it could also be considered an indefinite *adverb* in a stricter sense.

Use of the indefinite pronouns is relatively rare in Paunaka and they are usually accompanied by a relative clause to provide some additional information (see also §9.5.1 and Footnote 51 in that section), thus the construction structurally resembles a content question including a question word very much, a sign that use of the question words as indefinite pronouns is not fully grammaticalised. However, regarding the use of *chija*, a word of caution is necessary: speakers also use *¿chija?* as a filler in hesitation (‘what was it?’), and it is thus not always clear which function the word has in a specific clause. This is the case in (52), which I elicited from María S. in order to speak about Juana, who was making her house in Concepción at that time. Although *chija* could well be an indefinite pronoun here semantically, intonation sets it apart from the rest of the sentence and it is preceded by a false start so it is probably rather to be analysed as a filler here:



- (52) *tisemaiku ti- ¿chija? tisuachi chubiupai*  
*ti-semaiku ti- chija ti-isua-chi chÿ-ubiupai*  
 3i-search 3i- what 3i-weed.IRR-3 3-plot  
 ‘she is looking for ¿what was it? someone to weed her plot’  
 [rxx-e120511l.047]

In the other examples I give here *chija* is not set apart from the rest of the sentence by intonation, pauses or false starts, thus I am fairly confident that we are dealing with the indefinite pronoun rather than with any other use of the word. There may be more examples of the indefinite use that I have mistakenly taken to represent the use as filler.

(53) includes the negative particle *kuina*. It is taken from María S.’s story about the two hunters who meet the devil in the woods. One man feeds the devil with the meat they hunted, but the devil does not fill up, thus finally, the man has to admit:

- (53) “*kuinabutu chija nenikapi*”  
*kuina-bu-tu chija nÿ-nika-pi*  
 NEG-DSC what 1SG-feed.IRR-2SG  
 “‘there isn’t anything left that I could give you to eat’”  
 [rxx-n120511l-2.45-46]

The next example also contains *kuina* and comes from the recordings made by Riester. Juan Ch. talks about his life in Retiro.

- (54) *kuina chija baejumikine, micha bubiu nakaja*  
*kuina chija bi-a-ejumi-kene micha bi-ub-i-u*  
 NEG what 1PL-IRR-remember-EMPH2 good 1PL-be-SUBORD-REAL  
*naka-ja*  
 here-EMPH1  
 ‘there is nothing to think about (i.e. complain about?), our living here is good’  
 [nxx-p630101g-1.175]

It is possible that *chija* needs to be accompanied obligatorily by further material to be made more precise, this would explain why Juana adds *echÿu* in the following example. She is making a statement here about me getting my stuff ready to travel back to Germany.

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- (55) *komoraubinatu [...] masa arbiraubina chija echÿu*  
*komorau-bi-ina-tu masa arbirau-bi-ina chija echÿu*  
 accomodate-2SG-IRR.NV-IAM lest forget-2SG-IRR.NV what DEMb  
 ‘you have to arrange (your stuff) now lest you forget something’  
 [jxx-p120515l-2.276-278]

In contrast, *juchubu* ‘where’ can stand on its own in indefinite use, although this is rare. An example of its free use is (56) from Juana talking about a house they want to pay with a credit.

- (56) *i kue biyunatu juchubu tipuabinube tÿmuepupunuku*  
*i kue bi-yuna-tu juchubu ti-pua-bi-nube tÿmue-pupunuku*  
 and if 1PL-go.IRR-IAM where 3i-give.IRR-1PL-PL money-REG  
 ‘and if we go somewhere else, they give us the money back’  
 [jxx-p120430l-1.388]

Usually, however, *juchubu* is also accompanied by a relative clause to specify the nature of the indefinite place as in (57), where María S. tells Swintha about how tortoises lay their eggs.

- (57) *juchubu tisachu tisukupunuka, naukuku tisekumÿnÿ epenuë, tisukuka*  
*nechÿu, depue tiyunuka*  
*juchubu ti-sachu ti-suku-punuka nauku-uku ti-seku-mÿnÿ epenuë*  
 where 3i-want 3i-lay.egg-REG.IRR there-ADD 3i-dig.hole-DIM hole  
*ti-suku-uka nechÿu depue ti-yunuka*  
 3i-lay.egg-ADD.IRR DEMC afterwards 3i-go.ON.IRR  
 ‘where it (the tortoise) wants to lay eggs again, there it also digs a little  
 hole to lay eggs again there, then it will go on’ [rxx-e121128s-1.090]

Just like in questions, *juchubu* can be followed by a deranked verb as in (58), elicited from Miguel.

- (58) *ukuine niyunu nisemaikupa juchubu nanaia nisaneina*  
*ukuine ni-yunu ni-semaiku-pa juchubu nÿ-ana-i-a*  
 yesterday 1SG-go 1SG-search-DLOC.IRR where 1SG-make-SUBORD-IRR  
*ni-sane-ina*  
 1SG-field-IRR.NV  
 ‘yesterday I went to look for somewhere to make my future field’  
 [mxx-e160811sd.152]

It is unclear at the moment which conditions favour the use of a deranked verb, this must remain a question for further research for the time being.

The following section deals with adjectives, numerals, and quantifiers.

## 5.2 Adjectives, numerals and quantifiers

In this section, adjectives, numerals and quantifiers are described. The latter two are often subsumed under the former, but they differ from adjectives in some ways.

There are only very few adjectives, since most property concepts are expressed by stative verbs (§7.1). Thus adjectives constitute a minor category in Paunaka. They express value, dimension, colour and shape. They are seldom used attributively in Paunaka, most of the time they occur as predicates. They are easily distinguished from verbs, since subject indexes do not precede the stem. Indexes following the stem do not show up very frequently either, but this may be directly connected to adjectives having primarily third person referents. Occurrence of third person markers that follow the stem is very restricted in general (see §7.4.2). The only adjective taking person markers from time to time is *micha* ‘good’ and the adjectives derived from it. The person marker follows the adjective in this case, which is just what we expect in non-verbal predication, see §8.2.

*Micha* and its derivations are also easily distinguishable from nouns: when negated, a verbal form of the word occurs, which makes *micha* suspicious of having been derived from a stative verb originally.<sup>21</sup>

As for other adjectives, a possibility to distinguish them from nouns is their behaviour when combining with classifiers (see §4.4). If an adjective combines with a classifier, this classifier expresses a property (mostly shape) of the referent and thus it provides additional information about the referent. Nouns can also combine with classifiers, but the process resembles compounding and the product of the process is a new noun denoting a new referent. Adjectives are thus much more flexible in combining with a classifier than nouns, and they share this flexibility with the subgroup of descriptive stative verbs that can also take classifiers (§7.1.6). There are words, however, which are ambiguous as to whether they are nouns or should rather be analysed as adjectives.

Numerals are often defined as a subclass of adjectives, but there are features that distinguish them from adjectives in general. This is probably due to different

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<sup>21</sup>Interestingly, Michael (2008: 313) reports that in Nanti adjectives derived from verbs tend to occur in positive attributional clauses, while the corresponding verbs tend to occur in the negative counterparts.

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functions of adjectives and numerals: “Whereas an adjective indicates a property of a noun, a numeral is not a property of the object itself but of a set of objects, often a nonce-property” (Greenberg 2000: 770). In Paunaka, the most important difference is that numerals often occur attributively, while adjectives can in general occur attributively, but do not do so very frequently. Nonetheless, numerals can also be used as predicates. The only numeral of presumably Paunaka origin is *chÿnachÿ* ‘one’, all numbers higher than ‘one’ have been borrowed from Spanish with different degrees of integration into Paunaka. The word for ‘other’, *punachÿ* is very similar to *chÿnachÿ* in the way it is composed. It is thus also treated in the section about numerals. Both words probably contain the general classifier *-na*, which is also found on the adjectives *(mu)temena* ‘big’ and *kana* ‘this size’.

Quantifiers are also described in this chapter, although they were priorly analysed as adverbs because they do not frequently modify nouns, but are more often used predicatively or adverbially. However, adjectives do not often occur as nominal modifiers either. Semantically, quantifiers come close to numerals, since both provide information about a quantity. The most frequently used quantifiers are loans from Bésiro.

In the NP, both quantifiers and numerals can only precede the noun, while adjectives can also follow it, although the latter case could possibly be described as a kind of modification by a relative clause (see §6.9).

§5.2.1 describes adjectives in more detail, §5.2.2 is about numerals and the word for ‘other’ and §5.2.3 discusses the quantifiers found in Paunaka.

### 5.2.1 Adjectives

There are only a few adjectives in Paunaka, thus §5.2.1.1 is dedicated to describing the ones that occur, while §5.2.1.2 examines the different usages of adjectives as predicates, attributes, adverbs, and secondary predicates.

#### 5.2.1.1 Inventory

The most important adjectives are *micha* ‘good’, some derivations of *micha*, *(mu)temena* ‘big’ and the demonstrative adjective *kana* ‘this size’.

The most frequent among them is *micha* ‘good’. One example with it is (59), which is a statement by Miguel after having looked at a puzzle game that shows a story about a boy and his squirrel.<sup>22</sup>

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<sup>22</sup>Note that the subordinating suffix *-i* creates morphologically semi-nominal words, there is no subordination involved in this example, see also §9.6.

- (59) *michayu chÿnÿnÿikiu eka aitubuchepÿimÿnÿ*  
*micha-yu chÿ-nÿnÿik-i-u eka aitubuchepÿi-mÿnÿ*  
 good-INTS 3-live-SUBORD-REAL DEMa boy-DIM  
 ‘the life of the little boy is very good’ [mdx-c120416ls.191]

*Micha* usually does not take a person marker, with one exception: when meeting another person, people use a greeting formula including *micha* and a second person index. Literally, this is a question about the condition of the other. The formulaic answer is without a person marker; see (60), which is a little lecture of this convention (in Spanish) that Juana gave to Swintha.

- (60) *yo primero “¿michabi?” y usted me contesta “micha”*  
*yo primero micha-bi y usted me contesta micha*  
 I first good-2SG and you me answer good  
 ‘me first “¿michabi?” (= are you doing fine?) and you answer “micha” (= fine)’ [jxx-n101013s-1.080-083]

A number of other adjectives have been derived from *micha*; these are *michana* ‘nice’, which probably includes the general classifier, a further derivation *michanabÿke* ‘beautiful, pretty, handsome’ used in reference to people, which additionally takes the noun *-bÿke* ‘face’, *michaniki* ‘delicious’, which probably includes the verb stem *-nik(u)* ‘eat’, and *michamue* ‘of sunny weather, sky without clouds’, which presumably includes the same sequence *-mu* that is also found in *anÿmu* ‘sky’ (as opposed to *anÿke* ‘up, above’). The proposed composition of these derived adjectives is found in (61) to (64), interlinear glosses of these words are usually not given in this detail in the remainder of this work.

In (61), Juana talks about the house of an acquaintance in Austria.

- (61) *michana ubiae puru teka*  
*micha-na ubiae puru teka*  
 good-CLF:general house mere brick  
 ‘the house is nice, (it has) mere bricks’ [jxx-p110923l-2.146]

In (62), María S. corrects my use of *michana* in reference to a baby.

- (62) *michanabÿke*  
*micha-na-bÿke*  
 good-CLF:general-face  
 ‘she is pretty’ [rxx-e120511l.327]

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(63) is a statement by María S. about the fish Juana is talking about.<sup>23</sup>

- (63) *ja, michaniki*  
*ja micha-nik-i*  
 AFM good-eat-?  
 ‘yes, it is delicious’ [jrx-c151001lsf-11.010]

(64) was elicited from Juana.

- (64) *michamue*  
*micha-mu-e*  
 good-CLF:sky?-?  
 ‘the weather (lit.: sky) is nice’ [jcx-e090727s.127]

A verbal form is preferred when these concepts are negated, see (65) and (66). Since there are no lexical antonyms, this happens relatively frequently. I would suggest that *micha* originated as a stative verb in the first place, but in positive statements, person markers were lost at some point, which then led to a hybrid behaviour of the form.

In (65), Juana talks about her mother.

- (65) *i tanÿma kuina tamicha chiyuikia mimi*  
*i tanÿma kuina ti-a-micha chi-yuik-i-a mimi*  
 and now NEG 3i-IRR-good 3-walk-SUBORD-IRR mum  
 ‘and by that time my mother couldn’t walk well (lit.: her walking was not good) anymore’ [jxx-p120430l-2.499]

(66) is about the school building in Santa Rita, which was in a miserable state. A new building was thus constructed.

- (66) *kuina tamichana echÿu, tikebupu echÿu*  
*kuina ti-a-michana echÿu ti-kebu-pu echÿu*  
 NEG 3i-IRR-nice DEMb 3i-rain-DLOC DEMb  
 ‘it wasn’t good, it dripped in’ [mxx-p110825l.089]

<sup>23</sup>As for the last *-i* of the word, this might be an obsolete passive suffix. There are two hints that point at that. First of all, Mojeño Trinitario possibly has a passive suffix in the same position on the verb ‘be delicious’ (Rose 2021, p.c.), and second, I have found one verb form in the corpus that seems to include a suffix *-i* to express a passive or at least non-agentive reading: *tisamitu* (*ti-sam-i-tu* 3i-hear-?-IAM) ‘one hears (it)’ (Span. *se escucha*). A final vowel /i/ of unknown origin also occurs on the stative verb stem *-ÿnai* ‘be tall’, where *ÿ* is the root ‘long’ and *na* the general classifier, see §7.1.4, and on the non-decomposable stem *-sÿei* ‘be cold’. Note also that the adjective *micha* seems to have a verbal origin, see discussion below.

## 5.2 Adjectives, numerals and quantifiers

I have also found one example in which *michanabyke* takes a first person index preceding the stem in a positive sentence, another proof for the semi-verbal behaviour of these adjectives. In this example, (67), Juana cites the water spirit whom their grandparents met on their way back home from Moxos, where they had bought some cows. The water spirit wanted to lure away Juana's grandfather from his wife by appearing to him at night and telling him his wife was ugly and she was beautiful. It is not clear to me why Juana used the reportive *-ji* on the connective *chijikiu* 'however', since I believe this word belongs to the quoted speech.

- (67) *“chÿjikiuji bien nimichanabyke”, dice*  
*chÿjikiu-ji bien ni-michanabyke dice*  
 however-RPRT well 1SG-beautiful she.says  
 “‘however, I am very beautiful’” she says [jxx-p151016l-2.190]

On the other hand, I have also found one non-verbal form of *micha* with irrealis RS in the corpus, which is presented in (68). There are a few more examples with derived forms taking the non-verbal irrealis marker, like the one in (69).

(68) was produced by María S. and directed to me to say farewell.

- (68) *¡michaina pibÿbykupunia!*  
*micha-ina pi-bÿbykupun-i-a*  
 good-IRR.NV 2SG-fly.back-SUBORD-IRR  
 ‘may your flight back be good!’ [rxx-e120511l.204]

(69) comes from Juana. There had been heavy rainfalls and the road where she lived was very muddy, but the forecast had announced that rain would stop for a while. Note that Juana incorrectly uses the incompletive marker *-kuÿ* here instead of the discontinuous marker *-bu*, but she corrected herself in the utterance that immediately followed.

- (69) *michamuenatu te tajaitu kuinakuÿ tikeba*  
*michamue-ina-tu te tajaitu kuina-kuÿ ti-keba*  
 of.good.weather-IRR.NV-IAM SEQ tomorrow NEG-INCMP 3i-rain.IRR  
 ‘the weather will be nice now, tomorrow it won't rain anymore’  
 [jxx-p120515l-2.269]

In summary, *micha* and its derivations have a verbal and a non-verbal form. Choice is sensitive to reality status, with realis triggering a non-verbal and irrealis a verbal realisation. However, the correlation is not perfect, there are a few counter-examples in the corpus.





- (73) *temepuneji*  
*teme-pune-ji*  
 big-leaf-COL  
 ‘big leaves’ [jxx-e081025s-1.183]

*Kana* ‘this size’ is a demonstrative adjective that is always accompanied by a gesture showing the size. One example is (74), which comes from Miguel, who was speaking about the whip of his teacher back in the old days when he went to school in Altavista.

- (74) *kaku echÿu asotera chija bitÿpi echÿu, kana echÿu, chimusuji eka baka*  
*kaku echÿu asotera chi-ija bi-tÿpi echÿu kana echÿu chi-musuji*  
 exist DEMb whip 3-name 1PL-OBL DEMb this.size DEMb 3-skin  
*eka baka*  
 DEMa cow  
 ‘he had what we call an *azotera* (= whip), it was of this size (showing with hands), made from cowhide’ [mxx-p181027l-1.056-057]

As is the case with (*mu*)*temena*, the last syllable of *kana* is repeated when a collective marker is added, see (75) from Juana, where she speaks about some shells she needs for polishing a clay pot.

- (75) *kananaji micha sipÿ*  
*kana-na-ji micha sipÿ*  
 this.size-REP-COL good shell  
 ‘very big like this, the shells’ [jmx-d110918ls-1.105]

Apart from the adjectives presented up to here, there are a few more words that express qualities, and it is sometimes hard to decide whether they are nouns or adjectives. Consider the expressions of age such as *chubui* ‘old man; old (male)’ and *juberÿpu* ‘old woman; old (female)’ as well as *sepitÿ* or *chepitÿ* ‘child, offspring; small, little’. I treat *chubui* and *juberÿpu* as nouns in this grammar, and *sepitÿ*/*chepitÿ* as noun or adjective, depending on the context. I admit there is ambiguity in the decisions I made. There are simply no good criteria to arrive at a clear decision. Like adjectives, *chubui*, *juberÿpu* and *sepitÿ*/*chepitÿ* often occur predicatively. However, they also frequently head an NP. In addition to these criteria, *sepitÿ*/*chepitÿ* can also take the limitative marker *-jiku* and is then often used adverbially. In reference to non-singular participants, speakers may also use *sese-ji* instead of *sepitÿ*, which is probably derived from the same root *se*. This word, however, is usually realised as *sesejinube* with the fixed meaning ‘children’,

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while other more adjective-like uses are very rare. Some examples that point to the words for ‘small’ being adjectives are given below.

In (76), Juana uses *sepity* to contrast small and big clay pots.

- (76) *sepity i temena*  
*sepity i temena*  
small and big  
‘small ones and big ones’ [jxx-d110923l-2.35]

(77) is a statement by María S. about a tortoise.

- (77) *sepitymynny chikebyke*  
*sepity-mynny chi-kebyke*  
small-DIM 3-eye  
‘its eyes are small’ [rxx-e121128s-4x.039]

In (78), María S. makes use of *sese-ji-* in speaking about some fruits that still have to ripen.

- (78) *sesejikuymynny nikechubi*  
*sese-ji-kuymynny ni-kechu-bi*  
small-COL-INCOMP-DIM 1SG-say-2SG  
‘they are still very small as I said to you’ [rxx-e121126s-3.29]

(79) was elicited from Juana and comes from the same context as (73) above. It seems that the general classifier shows up on this form together with an incorporated noun. Due to lack of more examples with classifiers or nouns being attached to the stem, I cannot make any judgements about this being grammatical or not. It seems strange though considering that other adjectives usually drop *-na* when they combine with another classifier or noun.

- (79) *sesepunenaji*  
*sese-pune-na-ji*  
small-leaf-CLF:general?-COL  
‘very small leaves’ [jxx-e081025s-1.187]

Other adjectives are *enui* ‘green, not ripe, raw’ and the borrowed colour terms *asuru* ‘blue’ and *amariyo* ‘yellow’. All of them occur extremely infrequently in the corpus and none of them takes classifiers. The reason to treat them as adjectives is a purely semantic one. The terms for ‘white’ *-kipyapa* and ‘black’ *-pisy* are

stative verbs. The term for ‘red’, *tisi*, is most probably a verb, too (thus its form is actually *ti-(i?)si* 3i-be.red). It is shorter than other colour terms, and it never occurs with reference to a first or second person in the corpus (and attempts to elicit such forms failed). However, Mojeño Trinitario has a cognate form *-itsi*, which is clearly a verb (Rose 2021, p.c.). *Kachu-* ‘big and round’, possibly related to *kana* ‘this size’, occurs twice in the corpus and takes a classifier or inalienably possessed noun, the latter is the case in (80) which comes from Juana who produced it in elicitation with some pictures.

- (80) *isijibÿ, kachujibÿ eka tarupe*  
*isijibÿ kachu-jibÿ eka tarupe*  
 flower big.round-flower DEMa flower.sp  
 ‘a flower, the *taropé* (*Dorstenia brasiliensis*) has a big and round blossom’  
 [jcx-e090727s.027]

### 5.2.1.2 Usage

Adjectives are used predicatively most of the time, which is evident from the examples given above. If there is a noun in the sentence to which the property is predicated, the adjective usually comes first, then comes the NP. (81) and (82) provide two examples of this. Adjectives are also often the only constituent of a clause.

In (81), Juana speaks about a bird of prey that once stole her dog.

- (81) *temena echÿu sia*  
*temena echÿu sia*  
 big DEMb hawk.sp  
 ‘the hawk is big’ [jxx-a120516l-a.206]

(82) comes from a listing of different crops by María C.

- (82) *michanikiyuku echÿu papayu*  
*michaniki-yu-uku echÿu papayu*  
 delicious-INTS-ADD DEMb papaya  
 ‘papayas are delicious, too’ [uxx-p110825l.193]

Adjectives are seldom used attributively in free speech. One spontaneous example with an attributive adjective is (83). Juana talks about the making of pasture by the people from Santa Rita in exchange for the construction of their reservoir.

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- (83) *i echyü max temenanaji yÿkÿke kapunu makina, motosierra chibu*  
*i echyü max temena-na-ji yÿkÿke kapunu makina motosierra*  
 and DEMb more big-REP-COL tree come machine chain.saw  
*chibu*  
 3TOP.PRN  
 ‘and [for] the biggest trees, a machine came, a chain saw more precisely’  
 [jxx-p120515l-2.115]

An example including the demonstrative adjective *kana* used as an attribute is (84). It comes from a correction session with María S. She first repeats the word her brother Miguel used in telling the story about the fox and the jaguarundi: *karutemÿnÿ* ‘small club’. Probably because of the Spanish origin of this word (Span. *garrote* ‘club’), she adds a Paunaka expression herself that was not used by Miguel in the original utterance, and this expression consists of a noun modified by *kana*.<sup>26</sup>

- (84) *chisatyÿkuji karutemÿnÿ kana yÿkÿkekemÿnÿ – ¡pa! – chikupakutu*  
*chi-satyÿku-ji karute-mÿnÿ kana yÿkÿke-ke-mÿnÿ pa*  
 3-cut-RPRT club-DIM this.size tree-CLF:cylindrical-DIM IDPH  
*chi-kupaku-tu*  
 3-kill-IAM  
 ‘he cut a small club, a small stick of this size, it is said, and – bang! – he  
 killed him’ [rxx-e150220s-2]

There are a few more examples of nouns modified by an adjective that were produced in elicitation.

The adjective *micha* ‘good’ can also be used adverbially and translates as “well”, “nicely”, “really” or “a lot” in this case. The adjective usually follows the verb it modifies, as in (85), but it can also precede it if emphasised, which is the case in (86).

(85) comes from Juan C. speaking about frogs.

- (85) *pero yuti tikusuninechu micha peÿ*  
*pero yuti ti-kusuninechu micha peÿ*  
 but night 3i-sing good frog  
 ‘but at night the frogs sing a lot’ [mqx-p110826l.617-618]

<sup>26</sup>As for the second syllable *ke* in *yÿkÿkekemÿnÿ*, it is actually not clear whether this is the classifier as proposed by the glosses or repetition of the previous syllable. The noun *yÿkÿke* has both meanings ‘tree’ and ‘stick’ (and also ‘wood’), and it is already derived with the classifier *-ke* for cylindrical items from *yÿkÿ* ‘fire’, although this is probably not transparent for the speakers.

In (86), Juana tells me who taught her Paunaka.

- (86) *njuse – chibu micha timesumeikunj*  
*nj-use chibu micha ti-mesumeiku-nj*  
 1SG-grandmother 3TOP.PRN good 3i-teach-1SG  
 ‘my grandmother – she is the one who taught me well’  
 [jxx-p120430l-1.050-051]

Adjectives are also sometimes found in depictive use, i.e. as a secondary predicate (cf. Schultze-Berndt & Himmelmann 2004). This is the case in (87), in which the adjective specifies a property of the object, which is not conominated, a corn cob that was not completely roasted yet when Swintha wanted to eat it. The warning comes from María S.

- (87) *masaini piniku enui!, painuepyi*  
*masaini pi-niku enui p-a-inuepyi*  
 ADM 2SG-eat green 2SG-IRR-have.wind  
 ‘don’t eat it raw! You will have wind’ [rxx-e150220s-1.25]

### 5.2.2 Numerals and ‘other’

There is only one numeral of supposedly Paunaka origin, *chynachy* ‘one’, exemplified in (88) from Miguel, who talks about his experience in school.

- (88) *pasautu chynachy anyo nyti nychupupaikutu echyu nytareane*  
*pasau-tu chynachy anyo nyti ny-chupu-paiku-tu echyu*  
 pass-IAM one year 1SG.PRN 1SG-know-PUNCT-IAM DEMA  
*ny-tarea-ne*  
 1SG-exercise-POSSD  
 ‘one year passed and I had learned my exercises’ [mxx-p181027l-1.087]

The numeral consists of three parts. The first part, *chj* seems to coincide with the third person marker *chj-*. The syllable *na* may well go back to the default classifier *-na* given the fact that numerals in the related Bolivian Arawakan languages obligatorily take a classifier, and they have a classifier *-no* or *-na*, which serves as a default classifier (Terhart 2016: 147–148). However, unlike in the related languages, the classifier *-na* is lexicalised on the numeral, i.e. it never changes, regardless of which item is counted, and no other classifier can be elicited with the numeral. The final part of the numeral *chynachy* might again

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be a third person marker *-chÿ*, but with bleached semantics. Rose (2021, p.c.) suggests that the final syllable could be related to the limitative marker *-yÿchi*. It could also be the case that we are dealing with a restrictive marker *-chÿ* cognate to Trinitario *-chu* here (Rose 2021, p.c.). A similar form *-chu/-chÿ/-chÿu* sometimes occurs on question words (see §8.4.2), but is otherwise not productive in Paunaka. In any case, *-chÿ* is usually omitted if other markers are attached to the numeral.

In (89), Juana speaks about her daughter, who had fallen and badly injured her leg.

- (89) *eka chÿnachÿ kuje kuina puero tichema*  
*eka chÿnachÿ kuje kuina puero ti-chema*  
DEMA one month NEG can 3i-stand.up.IRR  
'she could not stand up for one month' [jxx-p110923l-1.474]

(90) comes from Miguel's story about the lazybones. Instead of making a field to nurture his family, he cuts off his own limbs in the end of the story, pretending they were *cusi* palm fruits.

- (90) *chisatyÿkujitu chinachÿ chijabu*  
*chi-satyÿku-ji-tu chinachÿ chi-jabu*  
3-cut-RPRT-IAM one 3-leg  
'he cut off one of his legs, it is said' [mox-n110920l.097]

The numeral is sometimes used like an indefinite article, which can be assumed is due to influence of Spanish, where the numeral *uno* and the indefinite article *un/una* are very similar (as is the case in many languages and directly connected to the fact that the indefinite article often derives from the numeral).

(91) is the introductory sentence of the story about the lazybones told by Miguel.

- (91) *kakubaneji chÿnachÿ jente i tipÿkubai*  
*kaku-bane-ji chÿnachÿ jente i ti-pÿkubai*  
exist-REM-RPRT one man and 3i-be.lazy  
'once upon a time there was a man, it is said, and he was lazy'  
[mox-n110920l.011]

The numeral can take the limitative marker *-jiku* and in that case, the person marker *-chÿ* is detached.

In (92), María C. asks me about my children.

- (92) *¿chÿnajiku pichecha?*  
*chÿna-jiku pi-checha*  
 one-LIM1 2SG-son  
 ‘you have only one child?’ [uxx-p110825l.242]

(93) is from the story about the fox and the jaguarundi. The fox boasts about knowing 25 jumps, the jaguarundi has to admit to know only one (which saves him in the end, while the fox is killed).

- (93) “*kuina kakuina beintisinko nikeuchi, chÿnajiku*”, *tikechuji*  
*kuina kaku-ina beintisinko ni-keuchi chÿna-jiku ti-kechu-ji*  
 NEG exist-IRR.NV twenty-five 1SG-INS one-LIM1 3i-say-RPRT  
 ‘“I don’t have 25, only one”, he said, it is said’ [jmx-n120429ls-x5.363]

Finally, the number occurs in an exclamation equivalent to the English ‘oh Lord!’ or ‘good Lord!’ (Spanish ‘¡aiy señor!’), as in (94), which comes from Miguel.

- (94) *¡chÿnayue!*  
*chÿna-yu-e*  
 one-INTS-2PL  
 ‘good Lord!’ (lit.: ‘you (PL) dear one’) [rmx-e150922l.060]

All numbers higher than ‘one’ have been borrowed from Spanish. Some of them also attach *-chÿ*. This is obligatory with *ruschÿ* ‘two’, and highly usual with *treschÿ* ‘three’. From ‘four’ on, it gets less likely the higher the number in general,<sup>27</sup> however, the numeral ‘twenty’ has also been found with *-chÿ* once. The number ‘two’, *ruschÿ*, is phonologically integrated into Paunaka, the Spanish word is *dos* and /d/ changed to /r/ and /o/ to /u/ here. Other numerals are less integrated phonologically, e.g. the consonant cluster in *treschÿ* from Spanish *tres* ‘three’ is not dissolved.

(95) is an example of the numeral ‘two’ and (96) an example of ‘three’. In (95), Juana makes a statement about her daughter.

- (95) *kaku ruschÿ chilotene nauku*  
*kaku ruschÿ chi-lote-ne nauku*  
 exist two 3-plot-POSSD there  
 ‘she has two plots there’ [jxx-p110923l-1.421]

<sup>27</sup>Interestingly, a similar observation has been made for Trinitario (Rose 2020: 23), and it also applies to Baure, but it is a classifier which is more unlikely to be attached to higher numerals in those languages. Note that Trinitario and Baure both have native numerals up to ‘three’.

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(96) is also from Juana. She tells me about the duration of her grandson's university studies here.

- (96) *sinko anyo tiyunuku treschÿ anyo*  
*sinko anyo ti-yunuku treschÿ anyo*  
 five year 3i-go.on three year  
 'five years (in total), he goes on for three years' [jxx-p110923l-1.191]

In (97), Miguel uses several numerals, 'two' and 'three' are realised with *-chÿ*, but 'four' is not. His statement provides the answer to Swintha's question how many baking trays of rice bread he baked together with his family. Note that the last verb is irregularly used without a subject index here.

- (97) *kuatru tipurtukabu jurnuye, pero ruschÿ banaiu entonses banaukupunuku*  
*punachÿ ruschÿ o treschÿ purtukupunuku*  
*kuatru ti-purtuka-bu jurnu-yae pero ruschÿ bi-ana-i-u*  
 four 3i-put.in.IRR-MID oven-LOC but two 1PL-make-SUBORD-REAL  
*entonses bi-anau-uku-punuku punachÿ ruschÿ o treschÿ purtuku-punuku*  
 thus 1PL-make-ADD-REG other two or three put.in-REG  
 'four can be put into the oven, but having made two, then we made  
 another two or three and put them in again' [mxx-e120415ls.096-097]

On the other hand in (98), Juana uses the numeral 'four' with *-chÿ*. The sentence refers to the picture in the end of the frog story, where the boy finds his frog again, together with a frog lady and several little frogs.

- (98) *puru peÿjane kuartochÿ chichecha*  
*puru peÿ-jane kuatruchÿ chi-checha*  
 mere frog-DISTR four 3-son  
 'mere frogs, it has four children' [jxx-a120516l-a.435]

Some TAME markers can attach to numerals, e.g. the iamitive marker in (99), where María S. tells me about her situation.

- (99) *ruschÿtu anyo kuina nakuesanebu*  
*ruschÿ-tu anyo kuina nÿ-a-kuesane-bu*  
 two-IAM year NEG 1SG-IRR-have.field-DSC  
 'it's already two years that I don't have a field anymore' [rxx-e181017l.018]



The numerals ‘two’ and ‘three’ can also take a person marker in reference to humans, as in (100), or the plural marker, as in (114). In the latter case, *-chÿ* of *ruschÿ* and *treschÿ*, sometimes together with the final /s/ of the stem, weakens into [ʃ], [ʂ] or [z], represented orthographically as <xh> and <x> in the examples, and *-chÿ* may then be attached if the numeral has third person reference. Thus in this case, the person marker *-chÿ* seems to be involved. This is usually bound to the numeral being used predicatively, with a few counter-examples, where a numeral formed in this way is used attributively.

In (100), Juana speaks about the Supepí sisters who are still alive.

- (100) *i nÿti, María, Krara, tresxhexheikubimÿnÿ tanÿma*  
*i nÿti María Krara tresxe-xheiku-bi-mÿnÿ tanÿma*  
 and 1SG.PRN María Clara three-CONT-1PL-DIM now  
 ‘and me, María, Clara, we are only three now’ [jxx-p120430l-2.352-353]

María C. was once severely injured by black magic. In (101) she states how many frogs she had in her belly.

- (101) *rusxenubechÿ*  
*rusxe-nube-chÿ*  
 two-PL-3  
 ‘there were two of them’ [ump-p110815sf.312]

If the numeral is used attributively, the plural marker can also be attached to it, but usually follows *-chÿ* in that case and no sound change is involved, as in (102). The plural marker is not obligatory though.

In the following example, María S. speaks about her sister Juana, referring to the time when the family still lived more remote.

- (102) *kakutu ruschÿnube chichechajimÿnÿbane*  
*kaku-tu ruschÿ-nube chi-checha-ji-mÿnÿ-bane*  
 exist-IAM two-PL 3-son-COL-DIM-REM  
 ‘she already had two little children by that time long ago’  
 [rxx-p181101l-2.107]

(103) combines two possibilities. María S. first uses the numeral ‘two’ in an equative sentence juxtaposed to a demonstrative. The demonstrative has the plural marker, the numeral does not. She then repeats the numeral as the sole predicate of a clause, and since this clause still refers to humans, the plural marker is attached to the numeral and the third person marker *-chÿ* follows. This is a statement about my children.

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- (103) *ruschÿkena ekanube, rusxhunubechÿ*  
*ruschÿ-kena eka-nube rusxhu-nube-chÿ*  
 two-UNCERT DEMa-PL two-PL-3  
 ‘they are probably two, they are two’ [rmx-e150922l.078]

(104) is the only example with a numeral higher than ‘three’ that I have found taking a plural marker. It is the number ‘five’ used attributively, nonetheless, the plural marker comes first and then comes *-chÿ* and finally an irrealis marker. The sentence comes from Miguel’s story about the cowherd who is enchanted by the spirit of the hill. The spirit first takes away the cows and hides them in his hill, but in the end of the story the cows are brought to a village for the people there to eat.

- (104) “*kapununubeina sinkonubechina jentenube ayaraunubeina bitÿpi eka bumia eka bakajane*”  
*kapunu-nube-ina sinko-nube-chi-ina jente-nube ayarau-nube-ina*  
 come-PL-IRR.NV five-PL-3-IRR.NV man-PL help-PL-IRR.NV  
*bi-tÿpi eka bi-um-i-a eka baka-jane*  
 1PL-OBL DEMa 1PL-take-SUBORD-IRR DEMa COW-DISTR  
 “... may five men come to help us take the cows” [mxx-n151017l-1.78]

Dates and times of the day are realised with Spanish numerals without attachment of *-chÿ*. As for times of the day, the numeral is usually accompanied by the Spanish feminine article *la(s)* and regarding ‘one o’clock’ and ‘two o’clock’, the numerals *una* and *dos* are used rather than the Paunaka ones as in (105) and (106).

(105) is the answer of María S. to my question whether she had been to Concepción. Note that the verb does not carry the middle marker here, which is unusual, especially since there is no overt goal.

- (105) *hm, nitupunu la una*  
*hm ni-tupunu la una*  
 AFM 1SG-reach at one o’clock  
 ‘hm, I arrived at one o’clock’ [rxx-e120511l.002]

(106) comes from Juana telling me about the last things her brother did before he suddenly and unexpectedly died.

- (106) *titupunubuji nauku las doskena*  
*ti-tupunubu-ji nauku las dos-kena*  
 3i-arrive-RPRT there at two o'clock-UNCERT  
 'he arrived there at two o'clock maybe, it is said' [jxx-p120430l-2.404]

The noun *tose* 'noon' has possibly been borrowed from Bésiro, although it presumably originates from the Spanish numeral *doce* 'twelve'. *Tose* is exclusively used with reference to the midday, if the number is meant, speakers use *dose*,<sup>28</sup> compare (107) with the noun and (108) with the numeral.

(107) is a question by Clara directed to Swintha and me. We had been to Santa Rita that same day before visiting her and María C.

- (107) *¿tose etupupunubu o kupeitu?*  
*tose e-tupupunu-bu o kupei-tu*  
 noon 2PL-arrive.back-MID or afternoon-IAM  
 'did you arrive back (from Santa Rita) at noon or in the afternoon?'  
 [cux-c120414ls-2.332]

(108) comes from Miguel telling the history of Santa Rita, which was founded after people were let free from forced labour in Altavista.

- (108) *kapunutu kuineini taitaini pero kapununube dose familia*  
*kapunu-tu kuineini taita-ini pero kapunu-nube dose familia*  
 come-IAM deceased dad-DEC but come-PL twelve family  
 'my late father had come (here), but twelve families came (altogether)'  
 [mxx-p110825l.056]

The word for 'other' is *punachÿ*. It resembles the numeral *chÿnachÿ* in the way it is composed. The first syllable *pu* is possibly related to the Proto-Arawakan numeral *\*pa-* 'one', which has developed into an impersonal pronoun in some Arawakan languages (Aikhenvald 1999: 85). Sometimes, Juana preposes a /u/ yielding *upunachÿ*, but this is more frequent in the derived forms (see below).<sup>29</sup>

*Punachÿ* can be used as a modifier as in (109) or head an NP as in (110).

In (109), Juana tells me about her plans to move to another house in Santa Cruz together with the family of her daughter.

<sup>28</sup>Surprisingly, in Trinitario it is the other way round: *te las doce* means 'at noon' and *ntose* is used for counting (Rose 2021, p.c.).

<sup>29</sup>The preposed /u/ is expected by the stress pattern (see §3.6), and it also relates Paunaka to Mojeño Trinitario, where the cognate form (*'*)*po-na* sometimes occurs with an initial glottal stop that corresponds to a syncopated vowel (Rose 2021, p.c.).

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- (109) *repente bisemaika punachÿ kuarto nauku*  
*repente bi-semaika punachÿ kuarto nauku*  
 maybe 1PL-search.IRR other room there  
 ‘maybe we want to look for another room (i.e. house with one more  
 room) there’ [jxx-p120430l-1.355]

Interestingly, in (110) María S. uses *punachÿ* twice to contrast two men, where English (and also Spanish) would use the numeral ‘one’ in contrast with ‘other’. There are more examples in the corpus that point into a similar direction, but none is as clear as this one. It comes from the story about the two men who meet the devil in the woods. One of them interacts with the devil and is finally eaten, the other hides away on a tree and can escape in the end.

- (110) *echÿu punachÿ tipunu anÿke, mhm, i echÿu punachÿ kuina tipunaji ...*  
*echÿu punachÿ ti-punu anÿke mhm i echÿu punachÿ kuina*  
 DEMa other 3i-go.up up INTJ and DEMa other NEG  
*ti-puna-ji*  
 3i-go.up.IRR-RPRT  
 ‘one of them climbed up, mhm, and the other one didn’t climb up, it is  
 said...’ [rxx-n120511l-2.32-35]

Like numerals, *punachÿ* can attach some markers. The final *-chÿ* is sometimes detached, but this happens relatively infrequently. Consider (111) and (112), which come from Miguel and María S. respectively and were produced one after the other. In (111), the irrealis and the uncertainty marker are attached to the full form *punachÿ*, in (112), the final *-chÿ* is detached and replaced by the irrealis marker. Both sentences refer to my announced return to Bolivia. Note that in local Spanish, people use ‘other’ in combination with a temporal noun to refer to the next day, week, month or year, although this is not very precise and can sometimes also refer to the time unit following the next one.

- (111) *punachinakena anyo tibÿsÿupunuka*  
*punachÿ-ina-kena anyo ti-bÿsÿu-punuka*  
 other-IRR.NV-UNCERT year 3i-come-REG.IRR  
 ‘maybe next year she will come back’ [mrx-c120509l.125]
- (112) *¿puneina anyo pibÿsÿupunuka?*  
*puna-ina anyo pi-bÿsÿu-punuka*  
 other-IRR.NV year 2SG-come-REG.IRR  
 ‘you will come back next year?’ [mrx-c120509l.126]

Unlike *chÿnachÿ*, *punachÿ* can detach the supposed classifier *-na* in three cases. First of all, it can combine with the verbal root *-jai* ‘be light, day’ followed by a syllable *-ne*, which is probably the possessed marker (see §6.3.2), yielding *(u)pujaine* ‘the other day’. Second, it can also combine with the relational noun *-akene* ‘non-visible side’ as *(u)puakene* ‘other side’.<sup>30</sup> Whether the initial /u/ occurs on both words seems to be bound to the rhythm of the whole sentence. Third, the distributive marker is attached directly to the root, in this case the plural marker usually follows the distributive (except for one example in the corpus), thus the form is *pujanenube* ‘the others’. It is often used to refer to ‘all the others’, but not exclusively. While *(u)puakene* is often found with a third person marker following it, *(u)pujaine* and *pujanenube* never take a third person marker. One example of each derived form is given below.

In (113), Juana talks about one of her daughters building a house.

- (113) *ja’a puakenechÿ tanaunube chubiunubeina*  
*ja’a pu-akene-chÿ ti-anau-nube chÿ-ubiu-nube-ina*  
 AFM other-non.vis.side-3 3i-make-PL 3-house-PL-IRR.NV  
 ‘yes, on the other side (of the street) they are making their future house’  
 [jxx-p110923l-2.154]

(114) comes from María S. telling me about the former times, or more precisely, the food her mother cooked in former times.

- (114) *chÿnachÿ tijai tiyÿtikapumÿnÿ arusuji pujaine pujukekepupunukutu*  
*tiniku*  
*chÿnachÿ tijai ti-yÿtikapu-mÿnÿ arusu-ji pu-jai-ne*  
 one day 3i-cook.IRR-DIM rice-CLF:soft.mass other-day-POSSD  
*pujukeke-pupunuku-tu ti-niku*  
 patasca-REG-IAM 3i-eat  
 ‘one day she would cook a rice stew, the other day she ate *patasca* again’  
 [rxx-p181101l-2.250]

Finally in (115) from the same recording as the previous example, María S. explained me why she did not have friends when she was a child. She lived with her family a little remote, while other families already settled in the place where the village of Santa Rita is located until now.

<sup>30</sup>When combining with a person marker, this noun is also sometimes pronounced *-ekene*, see §6.8.

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- (115) *chijikiu pujanenube naka chubiunube*  
*chijikiu pu-jane-nube naka chÿ-ubiu-nube*  
 however other-DISTR-PL here 3-house-PL  
 ‘in contrast, all the others had their houses here’ [rxx-p181101l-2.119]

### 5.2.3 Quantifiers

Quantifiers provide information about the quantity of something. They can modify nouns, but only marginally. More often, they are used as heads of NPs, as predicates (see also §6.9) or they modify a verb. Table 5.3 provides an overview of the quantifiers found in the corpus.

Table 5.3: Quantifiers

Quantifier	Translation	Comment
<i>chama</i>	much, many, a lot	loan from Bésiro
<i>pariki</i>	many, much, a lot	
<i>pario</i>	some, something, to some degree	loan from Bésiro
<i>pasayu</i>	much, a lot	
<i>musume</i>	many	
<i>tumuyubu</i>	all	lexicalised from verb

The quantifier *pario* has been borrowed from Bésiro (cf. Fuss & Riester 1986: 333), and *pariki* seems to be related to it. However, I do not know whether the latter one is also used in Bésiro or has been derived from the former in Paunaka. While *pario* encodes that something holds to some degree as in (116), *pariki* tells us that something holds to a high degree as in (117). Synonym with the latter is *musume* as in (118), which is also sometimes given as *musube*.

(116) comes from María C. who echoes a prior statement by Clara about her son. This kind of echoing is frequently used in conversation as a back-channelling device.

- (116) *tichupumÿnÿ pario paunaka*  
*ti-chupu-mÿnÿ pario paunaka*  
 3i-know-DIM some Paunaka  
 ‘he knows some Paunaka’ [cux-c120414ls-2.269]

In (117), Juana makes a statement about the water reservoir of Santa Rita.

## 5.2 Adjectives, numerals and quantifiers

- (117) *pariki jimu nechÿu*  
*pariki jimu nechÿu*  
 many fish DEMC  
 ‘there is a lot of fish’ [jxx-p120515l-2.135]

In (118), Juana talks about the viciousness of the *karay* who, realising that the speakers’ grandparents had bought many cows, made plans to usurp them.

- (118) *chimunube musume, te tiyunukunubetu chibejiukunubetu chipeu baka*  
*chi-imu-nube musume te ti-yunuku-nube-tu chi-bejiuku-nube-tu*  
 3-see-PL many SEQ 3i-go.on-PL-IAM 3-take.away-PL-IAM  
*chi-peu baka*  
 3-animal cow  
 ‘they saw that there were many (cows), so they went to take away their cows’ [jxx-e150925l-1.258]

While both *pariki* and *musume* are predominantly used for countable items, *chama* is used with non-countable things, e.g. water. Compare (119) to (117) above.

(119) is also about a water reservoir, but this time about the one in Altavista. The statement comes from Clara.

- (119) *chama ÿne nechÿu*  
*chama ÿne nechÿu*  
 much water DEMC  
 ‘there is a lot of water there’ [cux-c120414ls-1.207]

María C. produced (120) when we were making fun about being drunk (resulting from Swintha asking Clara for the word for ‘be drunk’.)

- (120) *chama teukena*  
*chama ti-eu-kena*  
 much 3i-drink-UNCERT  
 ‘maybe she has drunk a lot’ [cux-c120414ls-1.056]

However, *pariki* is sometimes also found in connection with non-countable and *chama* with countable things.

An alternative to *chama* is *pasayu* ‘much, a lot’, but it is used less often and majorly by María S. (121), however, is an example that stems from the recordings made by Riester in the 1960s. Juan Ch. talks about the amount of work he is forced to do, in this case weeding in the peanut plantation:

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- (121) ... *pasayu chikeuchi bipatrunenube*  
*pasayu chi-keuchi bi-patrun-ne-nube*  
 much 3-INST 1PL-patrón-POSSD-PL  
 ‘it is a lot because of our *patrones*’ [nxx-p630101g-2.26]

(122) is an example of an adverbial use of a quantifier. It comes from Miguel telling José the frog story. It refers to the picture on which the boy sees the beehive.

- (122) *i naka tiyuyuikutu pario eka aitubuchepyimjny*  
*i naka ti-iyuyuiku-tu pario eka aitubuchepyi-mjny*  
 and here 3i-cry-IAM some DEMa boy-DIM  
 ‘and here the little boy is crying a bit’ [mox-a110920l-2.067]

The quantifier *tumuyubu* looks like a lexicalised middle verb (see §7.7). It can possibly be decomposed as *ti-umu-bu-yu* (3i-take-MID-INTS) ‘much is taken’. Its meaning is ‘all, everything’. One example is (123). A very small part of Juana’s speech is omitted from this example, since she only confirms a side question of me and then goes on with her utterance. She lists all the things a couple from Germany had brought to Concepción in order to sell them in their shop.

- (123) *tupununube mjiji (...) i tumuyubu tymuepa yubuti eka kuicha, tumuyubu*  
*ti-upunu-nube mjiji i tumuyubu tymuepa yubuti eka kuicha*  
 3i-bring-PL grass and all knife axe DEMa spade  
*tumuyubu*  
 all  
 ‘they brought grass (seeds) (...) and everything, knives, axes, spades,  
 everything’ [jxx-p120515l-2.036-039]

If the referent is human, the plural marker can be added to the quantifier. One example of this is given in (124), where *tumuyubunube* ‘all of them’ is the subject of the non-verbal motion predicate. This example also comes from Juana and refers to the people of Santa Rita who had all planned to come to Concepción to see the appearance of Evo Morales in the multi-purpose hall.

- (124) *tumuyubunube kapununubeina*  
*tumuyubu-nube kapunu-nube-ina*  
 all-PL come-PL-IRR.NV  
 ‘they will all come’ [jxx-p150920l.079]

This was the last example of this section, the following one deals with adverbs.



## 5.3 Adverbs

Adverbs typically form a large heterogeneous class. They have been described as “a ‘catch-all’ category” that lumps together “[a]ny word with semantic content (i.e., other than grammatical particles) that is not clearly a noun, a verb, or an adjective” (Payne 1997: 69). Adverbs typically modify, but unlike adjectives, they do not primarily modify nouns but verbs, adjectives, other adverbs, nouns and full clauses (Evans 2000: 715).

The adverbs of Paunaka are not marked for person or for number and they do not take the locative marker *-yae*, either. They cannot occur as arguments of a verb and they are never modified by a nominal demonstrative. This definition excludes some locative words which are often used adverbially, but are rather analysed as nouns due to their ability to occur with the locative marker or as an argument of a verb.

Adverbs can be subdivided into subclasses depending on their semantics. There are spatial (§5.3.1), temporal and aspectual (§5.3.2), and modal (§5.3.3) adverbs. The different subclasses of adverbs can take different modal, temporal, aspectual and/or other markers.

### 5.3.1 Locative adverbs

Locative adverbs provide clues about the spatial setting of an event. They definitely comprise the demonstrative adverbs *naka* ‘here’ and *nauku* ‘there’, i.e. not here, (far) away, see (125). What exactly is perceived as “here” varies, as it does in other languages, and largely depends on the situational “engagement area” of a speaker, i.e. the space that she is currently focused on by paying attention to this space and acting in it (cf. Enfield 2003: 89).<sup>31</sup> In addition, there is another demonstrative, *nechÿu* glossed as ‘DEMC’, with the approximate meaning of ‘in that place, there’, i.e. in an identifiable place of mostly medial distance. *Nechÿu* has nominal and adverbial properties. This has been described in more detail in §5.1.3. The locative adverbs are given in Table 5.4.

In (125), Juana uses two demonstrative adverbs. She speaks about a relocation within the city of Santa Cruz after her grandson finished his premilitary service.

- (125) *tukiu nauku tanÿma bibÿsÿu naka*  
*tukiu nauku tanÿma bi-bÿsÿu naka*  
 from there now 1PL-come here  
 ‘from there we came here now’ [jxx-p110923l-1.182]

<sup>31</sup>It should be mentioned here that the use of *naka* ‘here’ and *nauku* ‘there’ sometimes runs counter to my intuition. It remains to be analysed how Paunaka speakers conceptualise their here-sphere. See Admiraal (2016: 251–257) for an analysis of “here” in closely related Baure.

## 5 Minor word classes

Table 5.4: Locative adverbs

Adverb	Translation	Comment
<i>naka</i>	here	demonstrative adverb
<i>nauku</i>	there (distal)	demonstrative adverb
<i>nechÿu</i>	there (medial)	nominal/adverbial demonstrative

The demonstrative adverbs (including *nechÿu*) can be used on their own or be accompanied by a noun phrase that specifies the exact location.

In (126), the location meant by *naka* is shown by a gesture, thus no NP co-occurs. *Naka* refers to the belly of the María C. in this case, where a sorcerer had introduced a frog.

- (126) *ani naka peÿ*  
*ani naka peÿ*  
 look here frog  
 ‘look, here [I had] a frog’ [ump-p110815sf.300]

In (127) María C. specifies what she means by *naka* with a prepositional phrase. She had moved from Santa Rita to Concepción that year and was now living next to Clara. Note that she drops the second person singular person marker on the verb, which is typical for her speech, but not necessarily accepted by the other speakers.

- (127) *simukunÿ naka tÿpi eka nipiji*  
*simuku-nÿ naka tÿpi eka ni-piji*  
 find-1SG here OBL DEMa 1SG-sibling  
 ‘you have found me here at my sister’s’ [cux-120410ls.007]

In (128), the distal adverb *nauku* is used. The exact location that it refers to is unknown, at least to me, the addressee. Specific location is not important in this context, the utterance is rather about Clara being away from her house, which is included in the here-location of that situation – the yard of María C.’s house next to Clara’s house.

- (128) *tiyunu nauku, mhm, trabaku*  
*ti-yunu nauku mhm trabaku*  
 3i-go there INTJ work  
 ‘she went there, mhm, in order to work’ [uxx-e120427l.089]

In (129) on the other hand, the exact location of *nauku* is of importance, since this sentence is about origin. Thus an NP is used together with the adverb. *Nauku* conveys the additional information that the exact location, Santa Rita, is in a not-here sphere for María C., not in her engagement area anymore, since she had moved to Concepción to live with her son's family after her husband had died.

- (129) *nýti tukiú nauku Santa Rita*  
*nýti tukiú nauku Santa Rita*  
 1SG.PRN from there Santa Rita  
 'I am from Santa Rita there' [cux-120410ls.010]

(130) provides an example of *nechýu*, more examples can be found in §5.1.3. It comes from a narrative by Miguel, the exact location to which *nechýu* refers directly follows; a type of basket which can be carried. Into this basket, the limbs of the main character of the story are stored, which he had just cut off and given to his son pretending they were racemes of *куси* palm fruit.

- (130) *bueno, chikamureikuji echýu chinachý hijabu punachý hijabu nechýu*  
*sýkikýyae*  
*bueno chi-kamureiku-ji echýu chinachý chi-jabu punachý chi-jabu*  
 well 3-accommodate-RPRT DEMb one 3-leg other 3-leg  
*nechýu sýki-ký-yae*  
 DEMC basket-CLF:bounded-LOC  
 'well, he accommodated his one leg and his other leg there in the basket,  
 it is said' [mox-n110920l.110]

As for the rest of the spatial words, it is not clear to me at the moment whether they should rather be classified as adverbs or nouns. The antonyms *nujuký* 'inside' and *nekupai* 'outside, yard' are mainly used adverbially. But both also occur with the locative marker occasionally, which might be a hint that they are nouns rather than adverbs. On the other hand, none of them is modified by nominal demonstratives in the corpus, which might be a hint that they are adverbs rather than nouns. The same holds for the two words that describe a horizontal axis, *anjýke* 'up, above' and *apuke* 'ground, down', the latter one occasionally takes a locative marker when it refers to the ground, but it has not been found on *anjýke* in the corpus.

Thus if we consider only (131), *apuke* could well be an adverb. It describes the direction of gaze of Juana's daughter, when she was sitting in an airplane and only saw water below her.

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- (131) *timumuku apuke*  
*ti-imumuku apuke*  
3i-look ground  
'she looked down' [jxx-p110923l-1.412]

In (132), however, which comes from Miguel, *apuke* takes a locative marker. It is used as a noun that denotes the ground as our known world, which is contrasted in the story with the world inside the hill, where the spirit lives.

- (132) *tibÿchÿupupunukuji naka apukeyae*  
*ti-bÿchÿu-pupunuku-ji naka apuke-yae*  
3i-leave-REG-RPRT here ground-LOC  
'he left to the ground here again, it is said (i.e. this world after having been inside the hill with the spirit)' [mxx-n151017l-1.58]

*Apuke* can even be the object of a verb, as in (133), which comes from Juana and is from her account about her grandparents' journey to Moxos. On their way back home, they are surprised by heavy rainfalls and have to pass an arroyo that has filled with water.

- (133) *kuinaji chitupa apuke*  
*kuina-ji chi-tupa apuke*  
NEG-RPRT 3-find.IRR ground  
'she didn't reach the ground (of the river with her feet), it is said'  
[jxx-p151016l-2.144]

Thus, two kinds of overlaps concerning spatial words can be found. First, there is an overlap between nominal and adverbial function of the demonstrative adverb *nechÿu*, and second, certain words with spatial semantics do not neatly fit into either of the categories of noun and adverb.

### 5.3.2 Temporal and aspectual adverbs

Temporal and aspectual adverbs comprise those words that provide information about the temporal setting of an event, its internal constituency or its relation to another event.

Table 5.5 lists the temporal and aspectual adverbs. In addition, there are a few more words referring to times of the day that are probably rather nouns than adverbs, although they are used adverbially most of the time. Among them are

*mane* ‘morning’, *tose* ‘noon, midday’, *kupei* ‘afternoon’ (also used with the meaning ‘late’ as its equivalent *tarde* in Spanish), *yuti* ‘night’. *Mane*, *kupei* and *yuti* can be modified by a nominal demonstrative, but this happens rarely. *Tose* occurs with the locative marker *-yae* once in the corpus. The word for ‘day’, *tijai*, is a stative verb, and so are the words derived from it, e.g. *tijaikenekju* ‘dawn’, *tajaitu* ‘tomorrow’ or *tajaibyti* with the idiomatic meaning ‘see you tomorrow/another day’.

Table 5.5: Temporal and aspectual adverbs

Adverb	Translation
<i>abane</i>	finally
<i>janeke</i>	never
<i>maneiku</i>	soon
<i>metu</i>	already
<i>nymayu</i>	just
<i>tanyma</i>	now
<i>(u)chuine</i>	just now, recently, a few moments to hours ago, same day
<i>ukuine</i>	yesterday, a few days ago
<i>(u)kuinebu</i>	some day in the intermediate past, a few days, weeks or months ago
<i>upunuku</i>	again

The adverb *metu* ‘already’ is used very frequently and probably the source for the iamitive marker *-tu* (see §7.8.1.1). Just like the iamitive marker, *metu* can be used both when an event is completed, (134), and when it is ongoing at the moment in question, (135), with or without a connotation of earliness. Thus, depending on the specific context and the aktionsart of the predicate, ‘now’ is sometimes a more appropriate translation than ‘already’. *Metu* always precedes the predicate.

(134) was elicited from María S. and refers to an imagined pot.

- (134) *nimutu metu terabajikutu*  
*ni-imu-tu metu ti-rabajiku-tu*  
 1SG-see-IAM already 3i-break-IAM  
 ‘when I saw it, it was already broken’ [rxx-e181021les.222]

(135) is a statement by Juana about herself.

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- (135) *nÿti metu juberÿpunÿtu*  
*nÿti metu juberÿpu-nÿ-tu*  
 1SG.PRN already old.woman-1SG-IAM  
 ‘I am old already/now’ [jxx-p110923l-1.205]

Equally frequent is *tanÿma* ‘now’. This adverb might have originated from a stative verb, the initial *t* being a fixed third person marker, and *-nÿma* an associated motion marker (see §7.6.3). However, the word is totally lexicalised. When a morpheme is added, especially *-yu*, the first syllable is usually dropped today, resulting in a form *nÿmayu*. In the recordings by Riester, we find the full form *tanÿmayu*. *Nÿmayu* is punctual and best translated as ‘just’.

(136) is a statement by María S. which refers to me having changed the position of my chair a bit because the sun was shining on me. When I was sitting in the shade again, she said:

- (136) *michatu tanÿma*  
*micha-tu tanÿma*  
 good-IAM now  
 ‘now it is good’ [rxx-e181024l.019]

(137) comes from Juana and refers to the work the people of Santa Rita did for a lady from Germany in exchange for the construction of the reservoir.

- (137) *juu nÿmayu tijaipai tiyununubetu techikanube*  
*juu nÿmayu ti-jai-pai ti-yunu-nube-tu ti-echika-nube*  
 INTJ just 3i-be.light-CLF:ground 3i-go-PL-IAM 3i-fell.tree.IRR-PL  
 ‘oh, when it just began to dawn (lit.: there was just light on the ground),  
 they already went to fell trees’ [jxx-p120515l-2.179]

The adverb (*u*)*chuine* is used if the point in time is not considered as “now” because the event expressed by the verb is completed, but it is still perceived as something in the very recent past, as in (138). The word is only used to refer to points in time of the current day. It may be derived from the uncertain future marker *uchu* ‘some day (perhaps, in an uncertain future)’ (see §7.8.2.2), at the same time it resembles the adverb *ukuine* ‘yesterday, some day in the recent past’, which also refers to a recent past, but less recent than the current day, see (139). The translation with ‘yesterday’ is not very precise, since *ukuine* can also refer to the day before yesterday or another day in the recent past. However, most of the times it is used to refer to the day preceding the current day.

(138) is a statement by Juana about her daughter including *uchuine*.

- (138) *uchuine chÿnachÿtu ora tichujiku tukiü nauku*  
*uchuine chÿnachÿ-tu ora ti-chujiku tukiü nauku*  
 just.now one-IAM hour 3i-speak from there  
 ‘just an hour ago she talked [with me] from there (on telephone)’  
 [jxx-p120430l-1.335-336]

(139) contains *ukuine* and also comes from Juana, who tells me about the source of her knowledge about her brother’s health.

- (139) *chikuetea chijinepÿi ukuine*  
*chi-kuetea chi-jinepÿi ukuine*  
 3-tell 3-daughter yesterday  
 ‘his daughter told it [to me] yesterday (or a few days ago)’  
 [jxx-e150925l-1.124]

In addition, (*u*)*kuinebu* refers to points in time in an intermediate past which may be some days ago, but also some weeks or months ago, as in (140), which was recorded in April and the event that Juana is referring to happened some months ago: some friends of the daughter who live in Argentina came to visit her over New Year and brought some coffee as a present.

- (140) *nauku Argentina tupununube uikuinebu*  
*nauku Argentina ti-upunu-nube uikuinebu*  
 there Argentina 3i-bring-PL some.time.ago  
 ‘they brought it from Argentina some time ago’ [jxx-e120430l-4.28]

The adverbs *tanÿma* and (*u*)*chuine* can be intensified by a marker *-paiku/a*, which narrows the possible time frame.<sup>32</sup> (141) comes from Miguel who told us a story, while we sat to eat and relax a bit on our visit to Altavista.

- (141) ... *tiyuna paseana nenabi biti tanÿmapaiku*  
*ti-yuna pasea-ina nena-bi biti tanÿma-paiku*  
 3i-go.IRR stroll-IRR.NV like-1PL 1PL.PRN NOW-PUNCT  
 ‘... he will go on a jaunt like we are doing right now’  
 [mxx-n120423lsf-X.15]

In (142), María S. asks me about my arrival in Santa Rita that day.

<sup>32</sup>This marker also shows up on verbs, but very infrequently. I suppose it fulfils the same function there.

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- (142) *¿chuinepaiku pitupunubu?*  
*chuine-paiku pi-tupunubu*  
just.now-PUNCT 2SG-arrive  
'you have just arrived?' [rxx-e120511l.005]

The adverb *maneiku* 'soon' is probably derived from *mane* 'morning'. It is used very infrequently. One example is given in (143), where Juana makes a statement about my departure to Germany being close in contrast to Swintha's, who had plans to stay a bit longer.

- (143) *asi max temprano piyunupuna, maneiku piyuna*  
*asi max temprano pi-yunupuna maneiku pi-yuna*  
so more early 2SG-go.back.IRR soon 2SG-go.IRR  
'so you go back earlier, you go soon' [jxx-p120430l-2.635]

*Janeka* 'never' seldom shows up in the corpus, but one example from Juana is given below. It is not clear to me why she uses realis RS here. She speaks about the pot she was going to make with the clay she had just collected.

- (144) *janeka chikurabaku*  
*janeka chi-kurabaku*  
never 3-break  
'nobody ever breaks it' (lit.: 'never [a non-specified agent] breaks it')  
[jmx-d110918ls-1.078]

Finally, there is *abane*, which means 'finally'. It expresses that something that has been expected is completed after a time span that is considered (too) long, as in (145), where Juana's daughter finally calls her boss to accompany her to the airport and speak to the people in charge to put in a good word for her sister who had arrived to Spain without a valid visa.

- (145) *abane chichujiku te tiyununubetu*  
*abane chi-chujiku te ti-yunu-nube-tu*  
finally 3-speak SEQ 3i-go-PL-IAM  
'finally she spoke to him and they went (to the airport)'  
[jxx-p110923l-1.351]



### 5.3.3 Modal adverbs

Modal meanings are seldom expressed by adverbs, since most information of this kind is marked on the predicate or more rarely other constituents of the clause (see §7.8.3). However, a few modal adverbs are used in Paunaka and they are given in Table 5.6.

Table 5.6: Modal adverbs

Adverb	Translation	Comment
<i>nakayenetu</i>	almost	proximate
<i>nakayenetjini</i>	almost	avertive
<i>repente</i>	maybe	loan from Spanish

*Repente* is a loan from Spanish *de repente* ‘maybe’ (also ‘suddenly’, which is also another meaning of the Paunaka word, but less frequently). It is more or less synonym with the uncertainty marker (-)kena, which expresses uncertainty (see §7.8.3.2.1). *Kena* is phonologically bound to another word most of the time, and it can also attach to *repente*. *Repente* has some variants *pente* and *depente*, but they are less frequent than *repente*. (146) offers one example of the adverb, which comes from Miguel when talking with María C. about her husband, who was ill.

- (146) *pero repentekena michaupunu punachina semana*  
*pero repente-kena micha-upunu punachy-ina semana*  
 but maybe-UNCERT good-REG other-IRR week  
 ‘but maybe he has recovered (lit.: is good again) next week’  
 [mux-c110810l.037]

The adverb *nakayenetu/nakayenetjini* ‘almost’ is complex, at least as its ending is concerned. It contains either the iamitive marker *-tu* or the avertive marker *-tjini* (see §7.8.1.1 for iamitive aspect and §7.8.3.1.2 for avertive modality). As for the rest of the word, *naka* could derive from the demonstrative adverb (see §5.3.1 above), and *yene* could relate to the deductive marker *-yenu* (§7.8.3.2), but this is speculative. In any way, the difference between both variants of the adverb is that *nakayenetu* is proximate, i.e. the event is temporally close and realisable, while *nakayenetjini* is avertive, i.e. the event was imminent but did not occur.

(147) is one example of the proximate use of the adverb. Juana answers my question here, when they were going to eat.

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- (147) *nakayenetu toseina binika*  
*nakayenetu tuse-ina bi-nika*  
 almost noon-IRR.NV 1PL-eat.IRR  
 ‘we will eat just before noon’ [jxx-p110923l-2.099]

(148) gives one example of the avertive version of the adverb. Juana was searching for the Paunaka name for ‘deer’, there must have been one and it must have sounded similar to *yñny* ‘jabiru’ (a bird: *Jabiru mycteria*).

- (148) *nakayenetÿini chija eka nikecha yñny*  
*nakayenetÿini chi-ija eka ni-kecha yñny*  
 almost 3-name DEMa 1SG-say.IRR jabiru  
 ‘I would have almost said *yñny* (i.e. jabiru) is its name’  
 [jxx-a120516l-a.240-241]

The following section describes prepositions.

### 5.4 Prepositions

There are four words that can be analysed as prepositions, they are given in Table 5.7. These prepositions are used to mark constituents as obliques (see §8.1.3). They encode an instrument, a causer, source, benefactive,<sup>33</sup> aim or result, recipient or a comitative relation.

Table 5.7: Prepositions

Preposition	Translation	Comment
<i>-aj(i)echubu</i>	with	always person-marked, least grammaticalised preposition
<i>-keuchi</i>	by, with	usually with person marker, but possible without
<i>tukiu</i>	from	never person-marked
<i>(-)tÿpi</i>	OBL, for	possible with and without person marker, also used for clause-linking

Typical examples for the prepositions are given in (149a) to (149d).

<sup>33</sup>In the index at the end of this book, the semantic role “benefactive” is encoded as “beneficiary”, because the term “benefactive” is reserved for a suffix that changes the valency of a verb.

- (149) a. *chajechubu nyenu*  
*chÿ-ajechubu nÿ-enu*  
 3-COM 1SG-mother  
 ‘with my mother’ [rxx-p181101l-2.044]
- b. *chikeuchi yÿkÿke*  
*chi-keuchi yÿkÿke*  
 3-INS stick  
 ‘with a stick’ [jxx-p120430l-1.073]
- c. *tukiu Naranjito*  
*tukiu Naranjito*  
 from Naranjito  
 ‘from Naranjito’ [mxx-p110825l.183]
- d. *chitÿpi echÿu patron*  
*chi-tÿpi echÿu patron*  
 3-OBL DEMb patrón  
 ‘for the *patrón*’ [mxx-p110825l.025]

As illustrated by these examples, prepositions are always placed before the NP they are related to. Nonetheless, not all of them necessarily occur together with an NP: if they take a first or second person marker, no NP shows up with the preposition, and if they take a third person marker, an NP is optional. The source preposition *tukiu* is never marked for person. Consequently, it always occurs together with a noun or an adverb. The comitative preposition *-aj(i)echubu* is always marked for person. The instrument/cause preposition *-keuchi* is normally person-marked and only rarely drops a third person index. As regards *(-)tÿpi*, first and second person markers are obligatory, while the third person marker usually alternates with an NP, although sometimes there is both a third person index on the preposition and an NP following it, especially if the referent is human.

In addition to the prepositions presented in this section, Paunaka makes use of a few words that express specific spatial relations to a referent. This is often achieved by using adpositions in other languages, but in Paunaka these words are better analysed as relational nouns, since they obligatorily take the locative marker to specify that a spatial relation is expressed (see §6.8). If a noun is juxtaposed to the relational noun, it can be regarded its possessor. The possessor noun does not take the locative marker. In contrast to relational nouns, the locative marker is never attached to the prepositions, not even to *tukiu*, which is used to mark source expressions, i.e. a spatial relation. However, the noun that *tukiu* relates to can take the . This is illustrated in (150) and (151). In (150) the locative

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marker is attached to the noun following the preposition and the preposition itself is unmarked. In (151), the locative marker is attached to the relational noun and its possessor is unmarked.

(150) was produced by Miguel in talking with Juan C. about their past.

- (150) *ja bibÿsÿupunu tukiü Turuxhiyae sinkuenta i dos*  
*ja bi-bÿsÿupunu tukiü Turuxhi-yae sinkuenta i dos*  
AFM 1PL-come from Altavista-LOC fifty-two  
'well, we came from Altavista in 52' [mqx-p1108261.055]

(151) also comes from Miguel and refers to the picture in the frog story in which the dog stands on a log (and the boy leans over that log).

- (151) *tijipuikutuji chÿineyae echÿu yÿkÿke*  
*ti-jipuiku-tu-ji chÿ-ine-yae echÿu yÿkÿke*  
3i-jump-IAM-RPRT 3-top-LOC DEMb tree  
'it has jumped on top of the log, it is said' [mtx-a1109061.207]

The degree of grammaticalisation of the prepositions differs with the verbal origin being still recognisable in the instrument/cause preposition *-keuchi* and the comitative *-aj(i)echubu*, while the sources of the prepositions *(-)tÿpi* and *tukiü* are not clear. This will be explained in more detail in the sections that follow. The source preposition *tukiü* is described in §5.4.1, the many different functions of the general oblique marker *(-)tÿpi* are illustrated in §5.4.2, the instrument and cause preposition *-keuchi* is described in §5.4.3, and finally §5.4.4 is dedicated to the least grammaticalised adpostion, the comitative marker *-aj(i)echubu*.

### 5.4.1 The source preposition

The preposition *tukiü* introduces source expressions and thus occurs a lot in sentences describing motion events. It never takes a person marker.

(152) was provided by María S. and referred to a present I gave her.

- (152) *tukiü Alemania pupunu*  
*tukiü Alemania pi-upunu*  
from Germany 2sg-bring  
'you brought it from Germany' [rxx-e1205111.016]

The initial *t* of the preposition could be a hint that it derives from a verb inflected with the third person marker *ti-*, *u* we also find in the defective verb *-ubu*

‘be, live’.<sup>34</sup> The sequence *kiu* resembles what we find in deranked verbs, a thematic suffix + subordinate marking, but then again, deranked verbs rather take the third person marker *chÿ-* instead of *ti-* (see §9.1.4).<sup>35</sup>

*Tukiu* is usually preposed to a noun or a locative adverb, especially *naka* ‘here’ and *nauku* ‘there’. Locative adverb and noun also often combine to yield a more precise source expression. If there is a noun in the source expression, it can take the locative marker *-yae*, but this is not always the case. Adverbs never take this marker.

In (153), the toponym noun in the source expression bears the locative marker. The example is from María C.’s account about her life. She was once very ill and went to San Pedrito crawling, where they extracted two frogs from her belly. Note that she does not use the verb for ‘crawl’ in this sentence, but resorts to a collocation with a Spanish origin, *kuatrupie* from *a cuatro pies* ‘on hands and knees’, which is used adverbially.

- (153) *kuatrupie niyunu San Pedrito tukiu Arubeituyae*  
*kuatrupie ni-yunu San Pedrito tukiu Arubeitu-yae*  
 on.hands.and.knees 1SG-go San Pedrito from Arubeito-LOC  
 ‘on hands and knees I went to San Pedrito from Arubeito’  
 [ump-p110815sf.303]

(154) has a source expression in which the toponym (i.e. a noun) occurs without a locative marker. It was produced by Juana while sitting at her house in Concepción. She informed me about the plans of the inhabitants of Santa Rita to participate in the public appearance of Evo Morales in Concepción in 2015.

- (154) *aja las ocho naka kapununubeina titupunapunube tukiu Santa Rita*  
*aja las ocho naka kapunu-nube-ina ti-tupunapu-nube tukiu*  
 INTJ at eight o’clock here come-PL-IRR.NV 3i-arrive.IRR-PL from  
*Santa Rita*  
 Santa Rita  
 ‘yes, at eight o’clock they will come here, they will arrive from Santa  
 Rita’ [jxx-p150920l.078]

In (155), the source is expressed with the adverb *nauku* ‘there’. This sentence stems from Juana. I had been waiting for her at the zoo, when she had just arrived home from elsewhere.

<sup>34</sup>This verb probably contains the middle marker *-bu*, thus its root is *u*.

<sup>35</sup>Note that Rose (2021, p.c.) proposes a link to the Mojeño Trinitario verb *os’o* ‘come from, be from’. This could possibly also explain the sequence *kiu*. There is no related verb in Paunaka synchronically.

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- (155) *las dies nibÿsÿu tukiü nauku, nubiuÿae*  
*las dies ni-bÿsÿu tukiü nauku nÿ-ubiu-ÿae*  
 at ten o'clock 1SG-come from there 1SG-house-LOC  
 'at ten I came home from there, to my house' [jxx-p110923l-2.043]

In the source expression of (156), we have both the adverb *nauku* and a complex locative expression containing the relational noun *-chuku* 'side'. The sentence comes from María S., who told me about her life. The family had once lived more remote from where Santa Rita is located today. Only José remained in this remote location, the other siblings moved away.

- (156) *bijechikutu tukiü nauku chukÿÿae Kose*  
*bi-jechiku-tu tukiü nauku chi-chuku-ÿae Kose*  
 1PL-move-IAM from there 3-side-LOC José  
 'we moved from there close to José's' [rxx-p181101l-2.257]

In (157), Juana combines *naka* with a toponym. She compares the coffee from Argentina she received as a present to the coffee from Bolivia here.

- (157) *max michaniki eka tukiü naka Bolivia*  
*max michaniki eka tukiü naka Bolivia*  
 more delicious DEMa from here Bolivia  
 'the one from here, from Bolivia is better' [jxx-e120430l-4.37]

The source preposition is also often used to encode sources of non-motion events. It might be the case that this is due to influence of Spanish, which would also make use of the source preposition *de* to encode these cases. Two examples of this use are given below, both were produced by Juana.

In the first of these examples, the source is a source of knowledge, not of motion along a path. It comes from Juana's account about her encounter with two old Paunaka ladies, who first did not recognise that she understood them talking in Paunaka. In (158), Juana cites what one of the ladies said to her after Juana had introduced herself to them.

- (158) *“ja'a nichupuikubane pia tukiü Turuxhiÿae”*  
*ja'a ni-chupuiku-bane pi-a tukiü Turuxhi-ÿae*  
 AFM 1SG-know-REM 2SG-father from Altavista-LOC  
 “yes, I know your father from Altavista in the old days”  
 [jxx-p120515l-1.134]

(159) is from the story about the fox and the jaguar. The jaguar has already drowned in a pond at this point of the story. Some months later, approximately in August, the fox comes back to speak with the skeleton of the jaguar. The pond has fallen dry by that time.

- (159) *tibukubutu echÿu ÿne tukiü nechÿu kurichiyae*  
*ti-buku-bu-tu echÿu ÿne tukiü nechÿu kurichi-yae*  
 3i-finish-MID-IAM DEMb water from DEMc pond-LOC  
 ‘the water had vanished (lit.: finished) from the pond’  
 [jmx-n120429]s-x5.283]

The following section is dedicated to the general oblique marker (-)tÿpi, which is the most frequent preposition.

#### 5.4.2 The oblique preposition

The preposition (-)tÿpi is the one found with the largest array of different functions and is thus simply glossed ‘OBL’ for ‘oblique’. It is often used with constituents that have the semantic role of a benefactive, but also with aims or results, recipients, temporal expressions, and sometimes also with goals. The preposition is also used to introduce purpose clauses. In general, (-)tÿpi can be found in most of the contexts in which the speakers would use the prepositions *para* or *por* (both among other things mean ‘for’), when speaking Spanish.

As for its origin, there is a stative verb -tÿpina ‘be straight, be correct’, but the similarity to the preposition may be coincidental. If the preposition is in some way related to the verb, the semantic connection has become opaque.

In what follows, I give examples for the many different uses of (-)tÿpi. Among the most frequent are the expression of benefactives and results or aims. To illustrate these uses, compare the following two examples, in which (-)tÿpi is used once to mark a benefactive constituent in (160) and once to mark a result or aim in (161). They were both produced by Juana in an elicitation session, but (160) was requested as a translation of a Spanish sentence and (161) was added by Juana herself.

- (160) *nupunü eka merÿ pitÿpi*  
*nÿ-upunu eka merÿ pi-tÿpi*  
 1SG-bring DEMa plantain 2SG-OBL  
 ‘I brought these plantains for you’ [jxx-e191021e-2]

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- (161) *bupunu echÿu merÿ tÿpi masakujina*  
*bi-upunu echÿu merÿ tÿpi masaku-ji-ina*  
 1PL-bring DEMb plantain OBL masaco-CLF:soft.mass-IRR.NV  
 ‘we brought these plantains for *masaco* (a dish made with plantains and  
 cheese)’ [jxx-e191021e-2]

An example with two benefactives introduced by (-)*tÿpi* is (162), in which Miguel cites a monk who came to Santa Rita and helped the people there build a school for the children.

- (162) “*nana ubiae nitÿpi xhikuera naka etÿpi*”, *tikechu*  
*nÿ-ana ubiae ni-tÿpi xhikuera naka e-tÿpi ti-kechu*  
 1SG-make.IRR house 1SG-OBL school here 2PL-OBL 3i-say  
 “I can make a house for myself and a school for you”, he said’  
 [mxx-p110825l.110-111]

The following example is an excerpt from a conversation between Miguel and Juan C. What we see here is that (-)*tÿpi* can mark an NP as a benefactive oblique as in (163a), but it can also be used as a connective that introduces purpose clauses as in (163b). More examples for purpose clauses with (-)*tÿpi* are found in §9.3.1.4 and §9.3.2.2. Miguel had just told Juan C. that he thought about planting sweet potatoes and apparently Juan C. thought it was useless to plant them, because they are eaten by armadillos. He expressed this by stating that the sweet potatoes are meant for the armadillo, and Miguel takes up this joke. Both men were laughing.

- (163) a. q: *aa chibu tÿpi pÿrÿsÿsÿ*  
*aa chibu tÿpi pÿrÿsÿsÿ*  
 INTJ 3TOP.PRN OBL armadillo  
 ‘ah, that is for the armadillo’  
 b. m: *tÿpi chinika pÿrÿsÿsÿ*  
*tÿpi chi-nika pÿrÿsÿsÿ*  
 OBL 3-eat.IRR armadillo  
 ‘so that the armadillo can eat it’ [mqx-p110826l.578-580]

The following two examples illustrate the use of (-)*tÿpi* to encode results or aims of an action. (164) was elicited from Juana in order to obtain more knowledge about the expression of causative relations, and the oblique phrase *tÿpi*



*upichai*, which encodes what the object of the verb, the cinnamon, is meant for, was added by Juana herself.

- (164) *nÿbÿcheku tiyunu tiyeseikupa eka kanela tÿpi upichai*  
*nÿ-bÿcheku ti-yunu ti-yeseiku-pa eka kanela tÿpi upichai*  
 1SG-order 3i-go 3i-buy-DLOC.IRR DEMA cinnamon OBL medicine  
 ‘I sent her to go and buy cinnamon for the medicine’ [jxx-e191021e-2]

In (165), María C. tells me what she still has at home to prepare food, as there was no meat anymore.

- (165) *sekeÿ tÿpi yÿtÿyuku*  
*esekeÿ tÿpi yÿtÿyuku*  
 bean OBL food  
 ‘beans for food’ [uxx-e120427l.203]

(-) *Tÿpi* can be used for the expression of recipients or addressees. This is the case in the following example with the verb *-kuetea* ‘tell’. Contrary to the verb *-kechu* ‘say’, the addressee (or recipient of the information) cannot be indexed on this verb as an object. This is the beginning of Miguel’s narration of the frog story while looking at the picture book together with Alejo.

- (166) *nikuetea pitÿpi, Arejo, eka kakuji eka chinachÿ aitubuchepÿimÿnÿ*  
*ni-kuetea pi-tÿpi Arejo eka kaku-ji eka chinachÿ*  
 1SG-tell 2SG-OBL Alejo DEMA exist-RPRT DEMA one  
*aitubuchepÿi-mÿnÿ*  
 boy-DIM  
 ‘I tell you, Alejo, that there was this one boy, it is said’  
 [mtx-a110906l.002]

In (167), we have a verb from Spanish that is integrated into Paunaka as a non-verbal predicate *regalau* ‘give as a present’ (see §8.2.9 for this strategy to integrate borrowed verbs). While the semantically related verb *-punaku* ‘give’ is ditransitive and can index the recipient as an object, non-verbal predicates in general cannot index any other argument than the subject. Thus the recipient is integrated into the clause as an oblique with *-tÿpi*. Juana told me with this sentence that the coffee we were drinking was a present some friends of her daughter had brought from Argentina.

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- (167) *nauku Argentina tupununube uikuinebu i regalau nitÿpi*  
*nauku Argentina ti-upunu-nube uikuinebu i regalau*  
 there Argentina 3i-bring-PL some.time.ago and give.as.present  
*ni-tÿpi*  
 1SG-OBL  
 ‘they brought it from Argentina some time ago and gave it to me as a  
 present’ [jxx-e120430l-4.28-29]

If a referent is affected by the existence of something or, even more importantly, by the non-existence, it can be added to the existential clause with the help of *-tÿpi* as in the following example, which comes from María S. in explaining why she has not finished making her hammock, yet.

- (168) *kuina tiempoina nÿtÿpi*  
*kuina tiempo-ina nÿ-tÿpi*  
 NEG time-IRR.NV 1SG-OBL  
 ‘I didn’t have time’ (lit.: ‘there was no time for me’) [rxx-e181022le]

The preposition can also be used in goal expressions, whenever there is no intention involved to actually reach the goal. This is the case in (169), where María C. makes a statement about the distance between Altavista and Concepción, starting the sentence in Spanish and finishing it in Paunaka.

- (169) *son unos cinco leguas tukiú Turuxhi tÿpi Conce*  
*son unos cinco leguas tukiú Turuxhi tÿpi Conce*  
 it is approximately five leagues from Altavista OBL Concepción  
 ‘it is approximately five leagues from Altavista to Concepción’  
 [cux-c120414ls-1.159]

If a quantity of something is set in relation to another entity, *(-)tÿpi* can be placed between the two NPs, as in (170), which was produced by Juana to tell me the price of the rent of a house her daughter had been looking at.

- (170) *mil bolivianos tÿpi entero ubiae*  
*mil bolivianos tÿpi entero ubiae*  
 1000 bolivianos OBL whole house  
 ‘1000 bolivianos for the whole house’ [jxx-p120430l-1.368-369]

Consequently, *(-)tÿpi* is also used in statements or questions about age, as in (171), which was elicited from Isidro to ask about the age of a baby.

- (171) *¿kajanetu kuje chitÿpi?*  
*kajane-tu kuje chi-tÿpi?*  
 how.many-IAM month 3-OBL  
 ‘how many months old is he?’ [dxx-d120416s.071]

To finish the discussion on (-)tÿpi, I will present one last example in which tÿpi is used with a temporal expression. (172) was produced by Miguel who was citing what Swintha had told him the year before about the time of her return to Bolivia.

- (172) *anyo pasau tikechu “nÿbÿsÿupuna tÿpi agustu”*  
*anyo pasau ti-kechu nÿ-bÿsÿupuna tÿpi agustu*  
 year past 3i-say 1SG-come.IRR OBL August  
 ‘last year she said: “I will come in August”’ [mxx-d110813s-2.057]

The remaining two prepositions, *-keuchi* and *-aj(i)echubu*, are much less frequent.

### 5.4.3 The instrument and cause preposition

The preposition *-keuchi* introduces obliques with the semantic roles of instrument or cause. It is glossed as ‘INS’ for instrument in this work, irrespective of whether it encodes instruments or causes. The preposition is usually indexed for person, regardless of whether an NP follows or not, but occasionally occurs without a person marker.

(173) is an example of its use as an instrument preposition. The sentence comes from a description by Juana of how to make a clay pot.<sup>36</sup> The collected loam has to dry and then it has to be ground with the help of a pestle. The pestle, *yubauke*, is preceded by the preposition and thus cannot be mistaken to conominate the object of the verb (which is left unexpressed in this sentence).

- (173) *upujaine bitÿyajikatu chikeuchi yubauke*  
*upu-jai-ne bi-tÿyajika-tu chi-keuchi yubauke*  
 other-day-POSSD 1PL-grind.IRR-IAM 3-INS pestle  
 ‘the next day we can grind it with a pestle’ [jmx-d110918ls-2.07]

As for its origin, *-keuchi* is probably composed of the verbal root *-ke*, a default-/realis suffix *-u* and a third person marker *-chi* (*-ke-u-chi* -do?-REAL-3). The same

<sup>36</sup>The complete description is given in the appendix.

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verbal root is also found in the verb *-ke-chu* ‘say’, where *-chu* is a thematic suffix with default/realis marking.<sup>37</sup> The Paunaka preposition is grammaticalised insofar as the third person marker is not detachable or replaceable by another person marker and the RS cannot be changed, i.e. it is not possible to replace the /u/ following the root by /a/ to form an irrealis form.

Some more examples follow; besides (173) above, (174) also has an instrument oblique, while (175) to (177) have cause obliques marked by *-keuchi*.

In (174), *keuchi* is placed before the nouns referring to the instruments used in pottery. No person marker is attached to *keuchi* in this case. The example comes from the very same description as (173) above and describes a further step in the production of the pot. The loam is rolled to coils, and then the coils are placed above each other and the loam is pulled up with the help of a shell and water.

- (174) *i keuchi sipy̆ y̆ne naka bijat̆y̆katu an̆y̆ke*  
*i keuchi sipy̆ y̆ne naka bi-jat̆y̆ka-tu an̆y̆ke*  
 and INS shell water here 1PL-pull.IRR-IAM up  
 ‘and with shell and water we pull it up here’ [jmx-d110918ls-2.18-19]

In (175), *chikeuchi* marks the constituent *sipau* ‘strong chicha’ as a cause for drunkenness. María C. produced this sentence when we were talking about the feast day of Santa Rita, and I asked her to show us once how to make chicha.

- (175) *beam̆yn̆y̆ asipau bakub̆y̆u chikeuchi sipau*  
*bi-ea-m̆yn̆y̆ isipau bi-a-kub̆y̆u chi-keuchi*  
 1PL-drink.IRR-DIM strong.chicha 1PL-IRR-be.drunk 3-INS  
*isipau*  
 strong.chicha  
 ‘if we drink strong chicha, we get drunk by the strong chicha’  
 [uxx-p110825l.296]

In the last two examples presented here, the cause is a person. (176) was produced by Juan C. when speaking with Miguel about the bad old times, when they still lived in Altavista. The *patrón* ‘paid’ in goods, but sometimes even denied that payment. He is thus the one to blame that Juan C. did not have any trousers to wear anymore and this is indicated by the use of *chikeuchi* together with the noun referring to the *patrón*.

<sup>37</sup>Note that there is an empty verb root *-k(i)e* in Baure, which is often used with the meanings ‘say’ and ‘do’ (Danielsen 2007: 221–222). This root is probably related to the Paunaka root *-ke* in the verb *-kechu* ‘say’ and the instrumental/cause preposition *-keuchi*.

- (176) *kuinabutu n̄ykasuneina chikeuchi n̄ypatrun*  
*kuina-bu-tu n̄y-kasune-ina chi-keuchi n̄y-patrun*  
 NEG-DSC-IAM 1SG-trousers-IRR.NV 3-INS 1SG-patrón  
 ‘I didn’t have any trousers anymore because of my *patrón*’  
 [mqx-p110826l.454]

Finally, in (177), in combination with the existential copula *kaku*, *-keuchi* refers to the possessor in a possessive clause (‘there is X caused by Y’ = ‘Y has X’).<sup>38</sup> The possessor in this case is Juan Ch. himself who uttered this sentence in a recording session with Riester after having stated that he had hunted a gray brocket. The person marker is thus *ni-* for first singular in this case and there is no NP following the preposition.

- (177) *tan̄ymapaiku kaku ch̄yeche n̄ikeuchi n̄ubiuyae t̄ypi chinach̄y semana*  
*tan̄yma-paiku kaku ch̄yeche ni-keuchi n̄y-ubiu-yae t̄ypi chinach̄y*  
 now-PUNCT exist meat 1SG-INS 1SG-house-LOC OBL one  
*semana*  
 week  
 ‘right now I have meat for one week in my house’ [nxx-a630101g-1.56]

The next section will discuss the status and use of the comitative preposition.

#### 5.4.4 The comitative preposition

The comitative role of a participant can be expressed by the preposition *-aj(i)echu-bu* as in (178), in which María S. makes a statement about some little dogs of hers on my request.

- (178) *tikubijai chajechubu ch̄yenu*  
*ti-kubijai ch̄y-ajechubu ch̄y-enu*  
 3i-play 3-COM 3-mother  
 ‘they are playing with their mother’ [rxx-e181101l-1]

This is the least grammaticalised preposition. It carries the middle marker *-bu*, thus it is decomposable as *-aj(i)echu-bu* and it inflects for RS like active verbs

<sup>38</sup>This specific example is interesting because *ch̄yeche* ‘meat’ already carries a semi-lexicalised (i.e. non-referential) third person marker indexing the possessor (*ch̄y-eche* ‘its flesh’). Thus indexation of the first person possessor on the noun could be morphologically blocked in this case. There are, however, a few similar examples in the corpus that do not include a noun already marked for possession.

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do, by changing the last /u/ of the stem to /a/. With irrealis RS, the form of the middle marker changes to *-pu*, which is just what we expect from middle verbs (see §7.7). The irrealis form of the preposition is thus *-aj(i)echapu*. Since middle verbs are notionally intransitive, they take the third person marker *ti-*, but this is not what we find with the comitative preposition. It always takes *chj̄-* as a third person marker and I take this as a sign that it has lost some of its verbal properties and can be considered a preposition, though not completely grammaticalised yet. In addition, on its way from verb to preposition, the semantic role of the person indexed on *-aj(i)echubu* must have changed from accompanee to companion. The accompanee is defined as the person who is accompanied, the companion as the person who accompanies in the terminology of Stolz et al. (2006). The change of semantic roles will be explained in more detail towards the end of this section. There are also some cases in which the preposition seems to be used like a verb, but I will start the overview with some examples that point into the direction of *-aj(i)echubu* being a preposition.

The preposition itself is never inflected for plural in my corpus, but the verb in the sentence can take the plural marker if both participants, the subject of a verb and the comitative participant, are third persons. Accompanee and companion are indexed together on the verb in this case. This is found in (179), where the third-person marked preposition *chajechubu* is placed before a plural NP to mark the companion. The accompanee is not conominated in this sentence, but it is clear from the context that it is a single man. The example stems from Juana's account about a criminal in-law of hers, who had to escape when people found out that he had stolen cows. Apparently, his brothers were involved in the theft, because they fled together.

- (179) *chajechubu chipijjinube tikutijikunubeji kimenuk̄j̄*  
*chj̄-ajechubu chi-piji-ji-nube ti-kutijiku-nube-ji kimenu-k̄j̄*  
 3-COM            3-sibling-COL-PL 3i-flee-PL-RPRT    woods-CLF:bounded  
 'together with his brothers he fled to the woods, it is said'  
 [jxx-p120430l-2.087]

From the same recording is (180). Like in (179) above, the verb carries a plural marker (and a reciprocal marker) to indicate joint action of the accompanee and the companion. This sentence is about the fight of one of the sons with his criminal father.

- (180) *i chijikiu punachÿ chipiji teukukujinubetu chajechubu chÿa*  
*i chijikiu punachÿ chi-piji ti-eu-kuku-ji-nube-tu chÿ-ajechubu*  
 and however other 3-sibling 3i-fight-RCPC-COL-PL-IAM 3-COM  
*chÿ-a*  
 3-father  
 ‘and nonetheless the other brother fought with his father’  
 [jxx-p120430l-2.196]

In (181), the preposition is marked for second person singular, i.e. we have a second person companion here. The verb, however, is indexed for first person singular, i.e. contrary to (179) and (180), the companion is not indexed on the verb together with the accompanee in this case. The sentence was produced by Clara, who was supposed to be baking bread with her daughter, but was sitting with us and chatting and had forgotten her duty until her daughter showed up and reminded her.

- (181) *es que nitibubuiku ajiechubu naka dice*  
*es que ni-tibubuiku a-jiechubu naka dice*  
 it is the case that 1SG-sit 2PL-COM here she says  
 ‘it is because I am sitting here with you, she says’ [cux-120410ls.222]

(182) is an example that was elicited from María S. Like in (181) above, the second person singular companion is not indexed on the verb, instead the first person singular marker only indexes the accompanee.

- (182) *nichujjikubu pajiechubu*  
*ni-chujjiku-bu pi-ajiechubu*  
 1SG-talk-MID 2SG-COM  
 ‘I am talking with you’ [rxx-e141230s.133]

In (183), we have an irrealis form of the comitative preposition. Irrealis is due to future reference of the whole sentence. This is another example in which only the accompanee is realised as a subject of the predicate, which is of the non-verbal type and thus does not take any person marker to index a third person subject (but it could take a plural marker to indicate that there is a plural subject). The sentence was produced by Juana in telling me about a planned visit by her daughter.

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- (183) *kapupunuina tuki nauku chajechapu treschÿnube chichechapÿimÿnÿ*  
*kapupunu-ina tuki nauku chÿ-ajechapu treschÿ-nube*  
 come.back-IRR.NV from there 3-COM three-PL  
*chi-chechapÿi-mÿnÿ*  
 3-son-DIM  
 ‘she will come from there with her three children’  
 [jxx-p110923l-1.253-254]

In all examples presented up to here, *-aj(i)echubu* can be defined as a preposition, but there are also some examples in the corpus that point to verbal status of the word bound to the way person is marked. In these cases, *-aj(i)echubu* takes the same person index that the (other) predicate of the clause has, i.e. it agrees in person/number. It is thus the accompanee that is indexed on *-aj(i)echubu* and not the companion. The companion might even be indexed by a person marker; at least, this is what happens in the elicited example of (184). Compare this example to (182) above, which was elicited from the same speaker, María S., on another occasion. In (182), the second person singular companion is indexed on *-ajiechubu*, in (184) *-ajiechubu* carries the first person singular subject index of the accompanee. If *-aj(i)echubu* is defined as a verb in this case, we can state that the subject is identical to the one of the other verb in this sentence. In addition, *-ajiechubu* carries an object marker which indexes the companion. If the subject of the verb *-aj(i)echubu* is the accompanee, then the middle marker makes totally sense, since it often encodes anticausatives (see §7.7), the meaning of the active verb *-aj(i)echu* can thus be defined as ‘accompany’, and of the middle verb *-aj(i)echubu* as ‘being accompanied’. In this case, it should be excluded that objects are indexed or that objects are present at all, but exactly this occurs in (184), as well as in the other two examples that follow, where the object is a third person expressed by an NP. The grammatical relation of the companion with the verb is thus very unclear in these cases.

- (184) *nichujjikubu najiechububi*  
*ni-chujjiku-bu nÿ-ajiechu-bu-bi*  
 1SG-talk-MID 1SG-accompany-MID-2SG  
 ‘I am talking with you’ [mrx-e150219s.006]

Another example, in which the accompanee is indexed rather than the companion is (185), which was elicited from José. The companion is expressed by an NP.<sup>39</sup>

<sup>39</sup>The dislocative marker on *-yejiku* probably relates to a motion verb which was uttered before, or it is simply a repetition of the verb I used before with the dislocative marker in trying (and failing) to produce the sentence myself.



- (185) *biyeyikupu arusu bajiechubu Miyel, bamichupu*  
*bi-yejiku-pu arusu bi-ajechu-bu Miyel bi-amichupu*  
 1PL-tear.out-DLOC rice 1PL-accompany-MID Miguel 1PL-help  
 ‘we went to harvest rice together with Miguel, we helped him’  
 [oxx-e120414ls-1a.120]

Given that we have a similar example in the recordings from the 1960s by Riester (including an NP that expresses the companion), I suspect that this is the way accompaniment was expressed in prior times: by a middle-marked verb that encodes accompaniment indexing the accompanee. Grammaticalisation into a preposition and change of the role indexed on *-aj(i)echubu* from accompanee to companion has probably happened recently and is motivated by the need to integrate the companion into the comitative expression. It is well possible that the way accompaniment is expressed in Spanish has played a role in this change.

The example from Riester’s recordings is given here as (186). Juan Ch. talks about his life in Retiro here.

- (186) *nÿti nipÿsisikubu naka najechubu netinemÿnÿ*  
*nÿti ni-pÿsisikubu naka nÿ-ajechu-bu nÿ-etine-mÿnÿ*  
 1SG.PRN 1SG-be.alone here 1SG-accompany-MID 1SG-sister-DIM  
 ‘I am alone here together with my sister’ [nxx-p630101g-1.163-164]

In addition to the prepositions described up to here, some others from Spanish may be used, but this occurs very rarely suggesting that their use is not grammaticalised. Thus we can proceed to the next section, which is about connectives.

## 5.5 Connectives

In the grammaticography of standard average European (SAE) languages, words with a linking function are often divided into the class of conjunctions (or particles) and the class of adverbs. A number of words have a clause linking function in Paunaka, but as for their part of speech classification, this is less clear than it might be in some SAE languages, and this is why they are called “connectives” in this grammar. They are all discussed together in this section. As for *tÿpi* ‘OBL’ (or: ‘for’), this is a preposition rather than an adverb or a conjunction, but it still has a linking function and is thus included in this description. Table 5.8 lists the connective words of Paunaka. At least one example of the use of each of these connectives is given in this section.

Table 5.8: Connective words

Word	Translation	Class	Comment
<i>che(je)puine</i>	because	cause	
<i>chijikiu</i>	however, in contrast	adversative	
<i>depue/repue</i>	afterwards, then	temporal	loan from Spanish
<i>entonses</i>	so, thus, then	consecutive, temporal	loan from Spanish
<i>i</i>	and	conjunctive	loan from Spanish
<i>kue</i>	if	conditional	
<i>masa</i>	lest	apprehensional	possibly loan from Spanish
<i>nechikue/ nechukue</i>	therefore, thus	consecutive	
<i>o</i>	or	disjunctive	loan from Spanish
<i>pero</i>	but	adversative	loan from Spanish
<i>porke</i>	because	cause	loan from Spanish
<i>te</i>	then ('SEQ')	sequential	
<i>tÿpi</i>	for ('OBL')	purpose	

Many connectives have been borrowed from Spanish: the three typical SAE coordinating conjunctions *pero* 'but', *o* 'or' and *i* 'and' can be found in Paunaka, but also the subordinating consecutive/temporal *entonses* 'so, thus, then', temporal *depue* 'afterwards, then' and causal *porke* 'because'. This is not surprising given that all connectives are prone to being borrowed, since they fulfil an important role in managing the processing of discourse and speaker-addressee interaction in general, which leads to less attention towards the actual form used and finally to long-term borrowing (Matras 2009: 194). As for *masa* 'lest', this connective could also be of Spanish origin, deriving from *más* 'more', which is sometimes also used as an adversative connective 'but'. *Masa* is used exclusively in apprehensional clauses (and together with the frustrative marker in warnings) today, but it seems to be the case that it was used in adversative coordination in former times (see §9.2.5). However, *masa* could also be related to Mojeño Ignaciano *machu* 'caution, beware of...' (Rose 2021, p.c.).

Most connectives do not only link clauses, but also connect a piece of information to the previous discourse, i.e. they occur at the beginning of intonationally independent clauses, sometimes after a pause (Danielsen & Terhart 2015a: 140–141).

The connective *nechikue* (or less frequently *nechukue*) is possibly related to the demonstrative *nechÿu* ‘DEMC’ (see §5.1.3). It presents an event as a consequence of another, preceding event. One example is given in (187), where Miguel speaks about how the family moved from Altavista to Santa Rita (not directly, but moving to several other villages and settlements elsewhere, before settling down there):

- (187) *nauku echÿu ÿne sepitÿjjiku kuina chitupuna bitÿpi, nechukue biyunuku naka*  
*Naranjito*  
*nauku echÿu ÿne sepitÿ-jiku kuina chi-tupuna bi-tÿpi nechukue*  
 there DEMb water small-LIM1 NEG 3-reach.IRR 1PL-OBL therefore  
*bi-yunuku naka Naranjito*  
 1PL-go.on here Naranjito  
 ‘there was little water, it wasn’t enough for us, therefore we went on to Naranjito’ [mxx-p110825l.062-064]

There is another consecutive connective, *entonses*, a loan from Spanish *entonces* ‘so, thus, then’. Its consecutive force is weaker than that of *nechikue*, but stronger than that of sequential *te* ‘then’. It introduces events that happen subsequently to previously mentioned events. However, these events are not only connected temporally, but the second one is also a consequence from the other. On the other hand, the event introduced by *nechikue* is most often temporally subsequent to the priorly mentioned event, but not necessarily so (Danielsen & Terhart 2015a: 142). In (188), Miguel uses *entonses*. He has just explained that they put four baking trays with rice bread into the oven in total, and he goes on to tell us that they do not fit in altogether, but two or three at a time.

- (188) *pero ruschÿ banaiu entonses banaukupunuku punachÿ ruschÿ o treschÿ purtukupunuku*  
*pero ruschÿ bi-ana-i-u entonses bi-anau-uku-punuku*  
 but two 1PL-make-SUBORD-REAL thus 1PL-make-ADD-REG  
*punachÿ ruschÿ o treschÿ purtuku-punuku*  
 other two or three put.in-REG  
 ‘but having made two, then we made another two or three and put them in again’ [mxx-e120415ls.097]

The connective *te* marks sequence. It can attach to the end of the first clause or to the beginning of the second as signalled by intonation: there may be a

## 5 Minor word classes

pause preceding or following it. (189) stems from an account by Juana about her daughter who had fallen down badly and had to stay in hospital, until:

- (189) *metu michaupupunutu te tiyunupunutu chubiuyae*  
*metu micha-upupunu-tu te ti-yunupunu-tu chÿ-ubiu-yae*  
 already good-REG-IAM SEQ 3i-go.back-IAM 3-house-LOC  
 ‘once she had recovered, then she could go back home’  
 [jxx-p110923l-1.477]

The borrowed adverb *depue* (from Span. *después* ‘after’)<sup>40</sup> is a connective insofar as it always refers to something that has been mentioned before. It usually occurs at the beginning of a clause, as in (190), but is also often combined with the connective *i* ‘and’.

- (190) *naukubane bubiu depue bijechikumÿnÿ naka*  
*nauku-bane bi-ubiu depue bi-jechiku-mÿnÿ naka*  
 there-REM 1PL-house afterwards 1PL-move-DIM here  
 ‘there was our house before, then we moved here’ [rxx-e120511l.168]

In the following example, Juana describes how her in-law had escaped from the police, which was trying to arrest him. The episode of his escape ends by him hiding in the woods. Then a new episode in the life of this man begins with his moving to San Ignacio. This beginning of a new episode is expressed by *i depue*.

- (191) ... *max nauku kimenukÿ tiyunu. i depue tiyunu San Inacio*  
*max nauku kimenu-kÿ ti-yunu i depue ti-yunu*  
 more there woods-CLF:bounded 3i-go and afterwards 3i-go  
*San Inacio*  
 San Ignacio  
 ‘... deeper into the woods he went. And after that he went to San Ignacio’  
 [jxx-p120430l-2.056-058]

In conditional clauses, as well as in temporal clauses, the connective *kue* ‘if, when’ is often found to introduce the antecedent (or: protasis), the clause encoding the condition, as can be seen in (192), where Juana talks about her hair care with palm fruit oil.

<sup>40</sup>It is also pronounced *despue*, *depues*, *despues*, *re(s)pue(s)* or *te(s)pue(s)*. The /s/ is mostly realised as [h] in coda position in Lowland Bolivian Spanish and may even delete completely in word-final position (Mendoza 2015: 35) and there are different degrees of complete deletion of it in the Paunaka word. The change /d/ → /r/ is regular in integration of Spanish loans, while /t/ is rather unexpected, but this variant is also the least frequent one.

- (192) *pero kue netuka kÿsi eka kuyae tejekupubu*  
*pero kue nÿ-etuka kÿsi eka kuyae ti-jekupu-bu*  
 but if 1SG-put.IRR *cusi* DEMA *totaí* 3i-lose-MID  
 ‘but if I put *cusi* or *totaí* [oil] (on my hair), it gets lost (i.e. the white  
 colour)’ [jxx-d181102l.50]

The causal connective *che(je)puine* is used by Miguel and María S., but not by Juana. Miguel uses *chejepuine*, María S. the shorter form *chepuine*. The connective signals that an event is seen as a reason or cause for another event. In (193), María S. explains why she does not remember much of her living in Altavista.

- (193) *pero kuina nichupa micha chepuine sepitÿkuÿnÿ nibÿsÿu tukiú nauku*  
*pero kuina ni-chupa micha chepuine sepitÿ-kuÿ-nÿ ni-bÿsÿu*  
 but NEG 1SG-know.IRR good because small-INCOMP-1SG 1SG-come  
*tukiú nauku*  
 from there  
 ‘but I don’t remember it (i.e. living in Altavista) well, because I was still  
 a child when I came from there’ [rxx-p181101l-2.005]

Instead of *che(je)puine*, Juana makes use of a loan from Spanish: *porke* from *porque* ‘because’. This connective is also found with other speakers. In (194), Juana reports what the owner of the house where she lived with her daughter’s family had told her daughter.

- (194) “*ÿesemaika juchubu ejecheka! porke kopaunatu nubiu*”, *tikechu*  
*e-semaika juchubu e-jecheka porke kopau-ina-tu*  
 2PL-search.IRR where 2PL-move.IRR because use-IRR.NV-IAM  
*nÿ-ubiu ti-kechu*  
 1SG-house 3i-say  
 “‘look for where to move, because I want to use my house for myself!’  
 he said’ [jxx-p120430l-1.397]

If a speaker uses the connective *chijikiu* ‘however’, she establishes a contrast between two events. The connective introduces independent clauses, as in (195) from the story about the fox and the jaguarundi, where the drunken fox is killed by dogs, while the smart jaguarundi has escaped onto a tree, where he is safe. The story was mainly told by Miguel, but this was an intervention by Juana.

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- (195) *chikupaku kupisaÿrÿ. chijikiu tisepiu kaku anÿke*  
*chi-kupaku kupisaÿrÿ chijikiu tisepiu kaku anÿke*  
 3-kill fox however jaguarundi exist up  
 ‘they killed the fox. However, the jaguarundi was up (in the tree)’  
 [jmx-n120429ls-x5.443-445]

The other adversative connective is *pero* ‘but’, which has been borrowed from Spanish. Like *chijikiu*, it can introduce independent clauses, but it can also link two clauses to form a complex sentence, which is the case in (196). This example comes from Miguel telling me about the beginning of settlement in Santa Rita.

- (196) *nebutu naka bipajÿkiu pero kuinauku eka ÿneina bitÿpi*  
*nebu-tu naka bi-pajÿk-i-u pero kuina-uku eka*  
 3OBL.TOP.PRN-IAM here 1PL-stay-SUBORD-REAL but NEG-ADD DEMA  
*ÿne-ina bi-tÿpi*  
 water-IRR.NV 1PL-OBL  
 ‘from that point on we stayed here, but there was no water for us either’  
 [mxx-p110825l.060]

The connective *masa* ‘lest’ is used to form apprehensional clauses. (197) is given here to exemplify this. It comes from the same description as (192) above and provides the answer to my question why Juana puts *totaí* oil on her head.

- (197) *ja tÿpi eka betuka bichÿtiyae masa eka tayutu eka bimukiji; masa*  
*takipÿpa*  
*ja tÿpi eka bi-etuka bi-chÿti-yae masa eka ti-a-yu-tu*  
 AFM OBL DEMA 1PL-put.IRR 1PL-head-LOC lest DEMA 3i-IRR-be.ripe-IAM  
*eka bi-muki-ji masa ti-a-kipÿpa*  
 DEMA 1PL-hair-COL lest 3i-IRR-be.white  
 ‘well, for this we put it on our heads, lest our hair gets ripe (i.e. grey);  
 lest it gets white’ [jxx-d181102l.05-07]

The positive counterpart of *masa* ‘lest’ is *tÿpi*, which is a preposition to mark different kinds of obliques (see §5.4.2), but can also be used to introduce purpose clauses, in which case it can be translated as ‘to, in order to’. (198) was produced by Juana in telling me how she and her sister María S. spent time together speaking Paunaka. Irrealis RS is due to a habitual reading of the sentence.

- (198) *bupupuna ubiaeyae tÿpi chinika takÿra, chinika upuji, chinika ..., tÿpi aumuena*  
*bi-upupuna ubiae-yae tÿpi chi-nika takÿra chi-nika upuji*  
 1PL-bring.back.IRR house-LOC OBL 3-feed.IRR chicken 3-feed.IRR duck  
*chi-nika tÿpi aumue-ina*  
 3-feed.IRR OBL chicha-IRR.NV  
 ‘we brought it (the corn) back to the house (from the field) to feed the chicken, feed the ducks, feed the ..., for chicha’ [jxx-p120430l-1.055]

Finally, there are also *i* ‘and’ and *o* ‘or’, both borrowed from Spanish and used in conjunctive and disjunctive coordination, respectively. Two examples follow.

In (199), the connective *i* introduces a new intonation unit and thus attaches the clause to the preceding discourse. It is from the story about the two men who meet the devil in the woods as told by Miguel. This is how the disaster begins: one man answers the devil, who announces his arrival by shouting.

- (199) *i chinachÿ echÿu chikompanyerone chijakupu echÿu tiyÿbui*  
*i chinachÿ echÿu chi-kompanyero-ne chi-jakupu echÿu ti-yÿbui*  
 and one DEMb 3-companion-POSSD 3-receive DEMb 3i-shout  
 ‘and one of the companions answered the one who shouted’  
 [mxx-n101017s-1.021]

(200) was produced by María S. to exemplify the use of the word *ubupunu* ‘carry’. This word had been unknown to me, so I asked her what it meant.<sup>41</sup>

- (200) *nubupuna tukiü asaneti, nubupuna ubiaeyae, nubupuna merÿ o kÿjÿpi*  
*ni-ubupuna tukiü asaneti ni-ubupuna ubiae-yae ni-ubupuna*  
 1SG-carry.IRR from field 1SG-carry.IRR house-LOC 1SG-carry.IRR  
*merÿ o kÿjÿpi*  
 plantain or manioc  
 ‘I carry it from the field, I carry it home, I carry plantain or manioc’  
 [rxx-e181020le]

The topic of connectives will be taken up again in Chapter 9, where different kinds of clause combinations are described in more detail. At this place, a discussion of the two major word classes follows, starting with nouns in the following chapter.

<sup>41</sup>Actually, rather than ‘carry’, which is the meaning I proposed and which was affirmed by María S., this verb might be the very same as the one in (198), a derivation of the verb *-upunu* ‘bring’ with the associated motion marker *-punu* to yield ‘bring back’ (see also §7.6.2).





## 6 The noun and the NP

This chapter is about nouns and NPs in their primary, referential use. Nouns can also act as predicates, which is described in §8.2.

First of all, the composition of simplex and complex noun stems is discussed in §6.1 and §6.2. There are different processes for deriving a complex noun from a nominal root, among them repetition, compounding and addition of classifiers. Nominalisation of verbs is a marginal strategy.

Three different classes of nouns can be distinguished by their interaction with possession marking: inalienable, alienable and non-possessable nouns. Possession marking with these three types of nouns is the topic of §6.3. The second main division in nouns concerns human and non-human nouns and their possibilities to combine with plural and other number markers. This is described in §6.4. There is no grammatical gender.

Nominal irrealis is the topic of §6.5. This process is comparable to the better-known nominal tense marking, but in nominal irrealis marking, the referent is non-existent but presupposed. “Deceased” is a category marked on kinship terms and personal names in reference to people who have passed away (see §6.6). This could be considered a case of specialised nominal tense. The diminutive is discussed in §6.7. It occurs not only on nouns, but also on verbs and other parts of speech, but it most often relates to a referent, not to predication.

There is no core-case marking (flagging). A few prepositions encode oblique relations, and there is a general locative marker *-yae*. In order to express more specific spatial notions, special locative noun stems are used in juxtaposition with a noun referring to the ground. This is the topic of §6.8. Information on the NP is given wherever it seems relevant to the topic discussed, but §6.9 summarises all this information and provides a unified description of the NP.

A schema of the noun including all markers that can attach to it in referential use is given in Figure 6.1. The locative marker occurs in two different slots. This is related to the fact that it precedes the diminutive marker and follows the plural marker, while the diminutive always precedes the plural marker. Unfortunately, there are no examples in the corpus in which all three (diminutive, plural and locative) occur on the noun.<sup>1</sup>

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<sup>1</sup>Examples with locative and plural or locative and diminutive are also rare.

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1SG	root	REP	CLF noun	POSSD NPOSSD NMLZ	COL DISTR	DEC DEC.PN	LOC <sup>1</sup>	DIM	PL	IRR.NV	LOC <sup>2</sup>	REM
2SG												
3												
1PL												
2PL												
or other derivational processes												
noun stem												

Figure 6.1: Template of a noun

### 6.1 The simplex noun

Compared to verbs, nouns have significantly less internal complexity. The great majority of simplex (i.e. non-derived non-composite) noun stems are di- or trisyllabic. In addition, there are a few mono- and tetrasyllabic stems. Some of the latter have a specific phonological structure (see §3.5.2). Table 6.1 shows some non-possessed simplex noun stems with different numbers of syllables.

Table 6.1: Simplex noun stems

	Noun stem	Gloss
Monosyllabic	<i>mai</i>	stone
	<i>peÿ</i>	frog
	<i>yui</i>	bread
Disyllabic	<i>jimu</i>	fish
	<i>kuje</i>	moon
	<i>ÿku</i>	rain
Trisyllabic	<i>kimenu</i>	woods
	<i>kÿÿÿpi</i>	manioc
	<i>uneku</i>	town
Tetrasyllabic	<i>ajumerku</i>	paper
	<i>kupisaÿrÿ</i>	fox
	<i>urupunu</i>	red brocket

Among nouns, we find many loans from Spanish, especially nouns denoting objects and concepts that were introduced to the area by *karay* in different points in time, such as *baka* ‘cow’ from *vaca*, *arusu* ‘rice’ from *arroz*, *anyo* ‘year’ from *año*, *kupeta* ‘gun’ from *escopeta*, etc. Some of them are phonologically more integrated than others, which may be a hint that they are older.

In addition, there are also a number of nouns borrowed from Bésiro. When they are similar to Paunaka's native nouns in phonemic and syllabic structure, they were mostly not recognised by me, since I do not speak Bésiro. As far as I can tell from checking a word list with 705 entries by Sans (2010) and the vocabulary lists compiled by Pinto (2010), they are surprisingly low in number,<sup>2</sup> but a more in-depth study may reveal that there are actually more loans.<sup>3</sup> A number of nouns with a Spanish origin must have entered Paunaka via Bésiro, easily detectable if they contain the sounds [ʃ] and [ʒ], which are not part of the phonemic inventory of native Paunaka words. One of these loans is *remonixhi* 'lemon' from Bésiro *nermónixhi* from Spanish *limón*. The Bésiro noun contains the prefix *n-*, which is preposed to nominal roots starting with a vowel<sup>4</sup> and the "general case" suffix *-xhi* (Sans 2013: 20). Both are typical for Bésiro nouns. While the prefix is detached in Paunaka – and the first two sounds metathesised again, reflecting the Spanish original –, the suffix is maintained. This cannot be considered a general pattern though, and there is only a small number of nouns with final *xhi* (or similar sounds) in Paunaka. Most loanwords are integrated differently.<sup>5</sup>

Two animal terms that are widespread in the area are found in Paunaka as well, where they have the specific forms *takÿra* 'chicken, hen' and *kabe* 'dog'. *Merÿ* 'plantain' and *patabi* 'sugarcane' are probably borrowed from Guarayu. Besides borrowing, new lexemes are created by word formation processes. This is the topic of the following section.

## 6.2 The complex noun

There are several processes that produce complex nouns in Paunaka, but none of them is very productive. A few nouns with repeated syllables are found (see §6.2.1). Compounding is largely restricted to plant parts (this is the topic of §6.2.2). Attachment of classifiers to a noun or verb stem is similar to compounding (this

<sup>2</sup>I did not check the complete dictionary by Fuss & Riester (1986), which is of a different variety anyway.

<sup>3</sup>For instance, I immediately identified a few more loans when reading the article by Nikulin (2019a) about Proto-Chiquitano.

<sup>4</sup>The Spanish word *limón* does not start with a vowel. However, it is likely that the process of borrowing was as follows: Bésiro speakers replaced Spanish /l/, which is not part of the phonemic inventory of Bésiro, by /ɾ/. Since /ɾ/ does not usually occur word-initially, an epenthetic vowel was inserted or the syllable was metathesised and then the nasal prefix was attached (compare Sans 2010, 2013 for Bésiro phonology).

<sup>5</sup>For instance, the noun 'orange', Spanish *naranja*, is *narankaxÿ* in Paunaka, with the [ʃ] sound suggesting that it was borrowed via Bésiro, too, while 'tangerine' is *mantarina* from Spanish *mandarina*.

is discussed in §6.2.3). A different derivational pattern is found with some parts of body parts (see §6.2.4). Finally, some nouns are derived from verbs with nominalisers (see §6.2.5).

### 6.2.1 Repetition

Some noun stems contain repeated syllables, but this is hardly productive, and thus does not fall under the concept of reduplication (cf. Rubino 2005: 13; Gómez & der Voort 2014: 2). Table 6.2 shows some noun stems with repeated syllables.

Table 6.2: Repetition in noun stems

Noun stem	Gloss
<i>barereki</i>	(clay) pot
<i>churupepe</i>	butterfly
<i>jupipi</i>	liana
<i>mimi</i>	mum (endearment form)
<i>pujukeke</i>	patasca (food)
<i>pÿrÿsÿsÿ</i>	armadillo sp.
<i>-sÿsÿ</i>	nose
<i>-tabubuji</i>	branches
<i>tupapana</i>	soursop
<i>yeye</i>	granny (endearment form), old lady
<i>yÿkÿkekeji</i>	branches

Repetition of more than one syllable is extremely rare. One example with repetition of the last two syllables is *pichikurakura* ‘thrush-like wren’, a bird species with the scientific name *Campylorhynchus turdinus*, which seems to be named after the sound it makes when singing. Another one is *pasipasi* ‘sand fly sp.’, which might be onomatopoeic, too, considering the buzzing sound these insects make. This is the complete list of nouns with more than one repeated syllable I found in the corpus. As for *pasipasi*, it is also one of the few examples of full repetition. Most other cases of full repetition are disyllabic words, like the endearment forms *mimi* ‘mum, mother’ and *yeye* ‘granny, grandmother, old lady’.

In most cases, there is no corresponding noun without the repeated syllable. However, corresponding to two words at the bottom of the table, *-tabubuji* and *yÿkÿkekeji*, there are also *yÿkÿke* ‘tree, wood, stick’ and *-tabu* ‘branch, twig’. Both words including the repetition express a multitude of branches and twigs in the crown of a tree. Repetition is probably triggered by the collective marker in this

case (see §6.4.3). There is also repetition of the general classifier on adjectives if the collective marker is added, see §5.2.1.

### 6.2.2 Compounding

Compounding is not very productive in Paunaka, the only exception being compounds of a plant name and a plant part, especially leaves of plants.<sup>6</sup> The plant name occurs in N1 position and it modifies the plant part in N2 position. The nouns in N2 position are always inalienably possessed, as in (1).

- (1) a. *merÿpune*  
*merÿ-pune*  
 plantain-leaf  
 ‘plantain leaf’
- b. *santiapune*  
*santia-pune*  
 watermelon-leaf  
 ‘watermelon leaf’
- c. *amekaba*  
*ame-kaba*  
 palm.sp-palm.leaf  
 ‘leaf of *motacú* palm (*Attalea princeps*)’
- d. *kuyaekaba*  
*kuyae-kaba*  
 palm.sp-palm.leaf  
 ‘leaf of *totaí* palm (*Acrocomia aculeata*)’

In addition, some seeds of plants can be expressed by compounds, as in (2).

- (2) a. *kÿikemuke*  
*kÿike-muke*  
 peanut-seed  
 ‘peanut seed’

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<sup>6</sup>The noun or classifier for fruits (-*i*) is possibly too short to be recognised as a proper stem. Miguel produced some compounds with -*i* in elicitation, but his sister María S. did not and she even claimed that the compounds produced by her brother were incorrect. There is at least one generally agreed upon compound with -*i*, *ichÿi* ‘tree calabash (*Crescentia cujete*)’. The general word for ‘fruit’ is *chÿi*, which is easily decomposable into the third person marker *chÿ-* and the noun -*i*.

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- b. *eniyemuke*  
*eniye-muke*  
achiote-seed  
'achiote seed'

(Sell 2021: 11, 19)

As for other plant parts, speakers rather use complex NPs with a possessed form of the plant part followed by the plant name, as in (3), which is from Juana's telling of the frog story.

- (3) *chÿabÿkÿkutu chitabu yÿkÿke*  
*chÿ-abÿkÿku-tu chi-tabu yÿkÿke*  
3-*hold-IAM*      3-*branch tree*  
'he is holding to a branch of a tree' [jxx-a120516l-a.162]

The word for 'chicken egg' is a compound, too (see (4)), but it can be considered a lexicalised compound, since other eggs of animals are rather expressed periphrastically, as in (5).

- (4) *takÿrachecha*  
*takÿra-checha*  
chicken-son  
'chicken egg'
- (5) *chichecha kipÿ*  
*chi-checha kipÿ*  
3-son      tortoise  
'tortoise egg'

There are many compounds consisting of a human noun, most of the times a kinship term, in N1 position, and the possessed noun *-pÿi* 'body' in N2 position. In these constructions, *-pÿi* does not alter the lexical meaning of the compound. It rather signals affection or sympathy for the N1, similar to a diminutive.<sup>7</sup> It is mainly used with human nouns denoting people of younger age than the speaker, although, when asked, one speaker claimed that it is also possible to use a compound with *-pÿi* in reference to older people than oneself, like the own mother or father. Since the semantic connection of these compounds to the body-part term

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<sup>7</sup>Note that *-pÿi* and the diminutive marker *-mÿnÿ* are not mutually exclusive. Quite the contrary is true: Human noun compounds with *-pÿi* in N2 position often take diminutive marking, too.

is totally opaque, *-p̄yi* could also be analysed as a derivational suffix.<sup>8</sup> In (6), some examples for human nouns composed with *-p̄yi* are given.<sup>9</sup> In the remainder of this work, the forms are usually not decomposed in examples.

- (6) a. *nichechap̄yi*  
*ni-checha-p̄yi*  
 1SG-son-body  
 ‘my son’
- b. *aitubuchep̄yi*  
*aitubuche-p̄yi*  
 boy-body  
 ‘boy’
- c. *apimiyap̄yi*  
*apimiya-p̄yi*  
 girl-body  
 ‘girl’
- d. *n̄yatip̄yi*  
*n̄y-ati-p̄yi*  
 1SG-brother-body  
 ‘my brother (of a woman)’

When the collective marker is added, *-p̄yi* is detached from most forms, but it has completely lexicalised with the words *-jinep̄yi* ‘daughter’ and *-sinep̄yi* ‘grandchild’, i.e. these words are never found without *-p̄yi*. Consequently, they do not take the collective marker (see §6.4.3). The first part of *-jinep̄yi*, *\*jine*, has cognates in other Southern Arawakan languages, the addition of *-p̄yi* is an innovation that is only found in Paunaka.

Finally, a lot of lexicalised compounds are found among body part terms, especially for bones and hair (Danielsen & Terhart 2022: 255). While *-jiyu* ‘body hair’

<sup>8</sup>Interestingly, in Apurinã, an Arawakan language in Brazil, a similar process might be at work: Pickering (2009: 15) provides a gloss ‘private, esteemed’ for a form *mane*, which is translated as ‘body of’ by Facundes (2000: 265). The latter nevertheless disagrees with Pickering’s analyses stating that its only meaning is ‘body’. The form seems to occur as a fixed part of two lexemes, one kinship term and one other human noun.

<sup>9</sup>*Aitubuche* ‘boy, young man’ is a loan from Bésiro. I am actually not sure whether it is used in present-day Bésiro. It is not included in the word list by Sans (2011) nor in the dictionary by Fuss & Riester (1986), but Adelaar & Muysken (2004: 479) offer the form *aitoboti* ‘his stepson’, which they found in historical data. This, I believe, is the source of the Paunaka noun.

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can also occur in non-compound forms,<sup>10</sup> the sequence *-chupu/-chupea*, which is found in compounds denoting bones, is never used as a non-compound lexeme.

In body part compounds, strikingly, the order of modifier and modified noun seems to be reversed, with N1 being the semantic head. However, we cannot be sure, how these body parts were perceived originally, so, instead of ‘face hair’, the beard could have also been perceived as ‘hair face’, i.e. the part of the face with hair, so that the question which part is the semantic head cannot be resolved here. (7) lists a few examples for compounds with *-jiyu* and (8) with *-chupu*.

- (7) a. *chijiyumama*  
*chi-jiyu-mama*  
3-hair-jaw  
‘his jaw beard’
- b. *chijiyutaka*  
*chi-jiyu-taka*  
3-hair-armpit  
‘his/her armpit hair’
- c. *chijiyunÿkÿ*  
*chi-jiyu-nÿkÿ*  
3-hair-mouth  
‘his mustache’
- (8) a. *chichupupiÿnÿ*  
*chi-chupu-piÿnÿ*  
3-bone-neck  
‘his/her cervicals’
- b. *chichuputÿi*  
*chi-chupu-tÿi*  
3-bone-anus  
‘his/her tailbone’
- c. *chichupukekÿ*  
*chi-chupu-kekÿ*  
3-bone-back.of.animal  
‘his/her spine’

Both *-jiyu* ‘hair’ and *-chupu* ‘bone’ (in this specific case with the slightly different form *-chupea*) can also be combined in the word for eyebrow, literally ‘hair bone face’ (or ‘hairy part of the boney part of the face’), see (9).

<sup>10</sup>The noun is inalienably possessed and thus underlies the conditions specified in §6.3.1.



- (9) *chijiyuchupeabÿke*  
*chi-jiyu-chupea-bÿke*  
 3-hair-bone-face  
 ‘his/her eyebrow’

The body part noun *-bÿke* ‘face’ forms part of the exocentric compounds denoting cardinal directions (Danielsen & Terhart 2022: 266). The expressions are given in (10).<sup>11</sup>

- (10) a. *manebÿke*  
*mane-bÿke*  
 morning-face  
 ‘East’
- b. *kupeibÿke*  
*kupei-bÿke*  
 afternoon-face  
 ‘West’
- c. *kuju-bÿke*  
*kuju-bÿke*  
 wind?-face  
 ‘North’
- d. *tisÿeibÿke*  
*ti-sÿei-bÿke*  
 3i-be.cold-face  
 ‘South’

### 6.2.3 Derivation of nouns with classifiers

Classifiers can derive nouns from other nouns and verbs. They are often completely lexicalised on the noun and cannot be detached. There is, for example, the word pair *mutepa* ‘dust, earth’ and *muteji* ‘loam, mud’. Both must derive from a stem *\*mute*, but there is no such noun (or verb) in the language – at least not synchronically. A list of all classifiers I could identify is given in §4.4.

(11) and (12) list words in which the derivational process is still transparent, because the stems are also found without classifiers. The nouns in (11) are results

<sup>11</sup>There is no noun *\*kuju*, but the form may be related to *tujubeiku* ‘wind’, which is most probably a verb structurally. Note that the wind usually comes from the North, unless it is cold wind from the South (*tisÿeipu* ‘south wind, cold weather coming from the South’).

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of the combination of a noun with a classifier, while (12) lists two nouns which are derived from verb stems with the help of classifiers.

- (11) a. *yÿkÿke*  
*yÿkÿ-ke*  
fire-CLF:cylindrical  
'tree, stick'
- b. *chicheneumu*  
*chi-chene-umu*  
3-breast-CLF:liquid  
'milk'
- c. *yÿbapa jimupa*  
*yÿbapa jimu-pa*  
flour fish-CLF:particle  
'fish flour'
- d. *kechuepi*  
*kechue-pi*  
snake-CLF:long.flexible  
'worm'
- (12) a. *nijikupupi*  
*ni-jikupu-pi*  
1SG-swallow-CLF:long.flexible  
'my gullet'
- b. *chimukuji*  
*chi-muku-ji*  
3-sleep-CLF:soft.mass  
'its nest'

There are also some idiosyncratic forms. The word *ÿneumu* may be composed of *ÿne* 'water' and *-umu*, the classifier for liquids. Its meaning, however, is 'inside the water'.<sup>12</sup> This word seems to be quite old, it was possibly already used in the Proto language of the Bolivian Arawakan languages, considering that we find a similar word in Old Mojeño,<sup>13</sup> <uneamukû> 'inside of the water' (Marbán 1894:

<sup>12</sup>It could also include the same suffix found in *anjÿmu* 'sky' (opposed to *anjÿke* 'up, above'), but then the first *u* of *ÿneumu* would be unexplained.

<sup>13</sup>Old Mojeño is the variety of Mojeño that was documented by the Jesuits in the late 17th century in a grammar and catechism (Marbán 1894).

94), although this one includes the boundedness classifier <-kû> – whose cognate form *-kÿ* is also found in the corpus on *ÿneumu* once. The latter is a reflex of Proto-Arawakan *\*-Vku* (cf. Payne 1991: 384). It expresses boundedness, i.e. nouns with this classifier are perceived as having boundaries, as a kind of “container”. It is a special case of classifier, since it is often used in locative expressions only, see §6.8, but also found lexicalised with some nouns outside of such contexts, e.g. the word *chenekÿ* ‘way, path’ occurs with *-kÿ* in locative and non-locative contexts.

I have claimed elsewhere (Terhart 2016: 178–180) that the two word formation processes of compounding two noun stems and combination of a noun with a classifier can be seen as two ends of a continuum, where nouns have a more concrete lexical meaning and can typically occur on their own (or with a person marker if they are inalienably possessed), and classifiers have a broader meaning, mostly based on shape, and can never stand on their own, which makes them more reminiscent of derivational affixes, yet with a relatively concrete meaning.

#### 6.2.4 Derivation of parts of body parts

There is one derivational prefix *ke-*, which attaches to a few body part terms to derive a part of this body part (Danielsen & Terhart 2022). The process is not productive and restricted to the nouns listed in (13).

- (13) a. *nibÿke* – *nikebÿke*  
*ni-bÿke ni-ke-bÿke*  
 1SG-face 1SG-DER-face  
 ‘my face – my eye(s)’
- b. *nibuÿ* – *nikebuÿ*  
*ni-buÿ ni-ke-buÿ*  
 1SG-hand 1SG-DER-hand  
 ‘my hand(s) – my finger(s)’
- c. *nibu* – *nikeibu*  
*ni-ibu ni-ke-ibu*  
 1SG-foot 1SG-DER-foot  
 ‘my foot (feet) – my toe(s)’

The same derivation pattern seems to be at work in derivation of the word ‘tail’ from ‘wing’ as in (14), although the semantic relationship between those animal body parts is not the same as for the human body parts in (13), since a

tail is not a part of the wings. An animal does not even necessarily have to have wings in order to have a tail.

- (14) *chisi – chikeisi*  
*chÿ-isi chi-ke-isi*  
 3-wing 3-DER-wing  
 ‘its wing(s) – its tail’

### 6.2.5 Nominalisation

A few nouns result from nominalisation with the suffix *-kene*, they are listed in (15). All of them are inalienably possessed and given here with the first person plural possessor. They are objective nouns (cf. Comrie & Thompson 2007), i.e. the patient is nominalised.

- (15) a. *bejumikene*  
*bi-ejumi-kene*  
 1PL-remember-NMLZ  
 ‘our thoughts’
- b. *bupukene*  
*bi-upu(nu)-kene*  
 1PL-bring-NMLZ  
 ‘our load’
- c. *bichabukene*  
*bi-chabu-kene*  
 1PL-do-NMLZ  
 ‘our actions/deeds’

In addition, further nouns that may or may not contain the nominaliser are *kuchepukene* ‘sorcerer’, *-akene/-ekene* ‘non-visible side’, in both cases no form without *-kene* is known to me.<sup>14</sup> The word *tijaikenekÿu* ‘dawn’ is derived from *tijai* ‘it is light, day’, seemingly with *-kene* and the translocative concurrent motion marker *-kÿu*, but this does not make much sense to me, since this marker

<sup>14</sup>Rose (2021, p.c.) relates *kuchepukene* ‘sorcerer’ to the noun for ‘bone’ as in Mojeño Trinitario, where the form of the nominaliser is *-giene* (while Ignaciano has *-kene* (cf. Olza et al. 2004: 663–672)). ‘Bone’ is *eupe* or *-upeji* in Paunaka, thus the relation is not straightforward in this language. She further relates *-akene* ‘non-visible side’ to a different etymon given the fact that there are several forms in Trinitario containing the sequence *giene* that mean ‘follow’ or ‘behind’.

usually encodes motion away from the scene ('the light that is going?'). Note that *tijai* is formally a verb, although used like a noun in most cases (see §9.5.1).

One further example of a nominalised verb form used referentially (as S of a non-verbal predicate) has been found in the data collected by Riester: (16), which is about scarcity of food due to a drought.

- (16) *nechikue sepitÿjiku tanÿma eka binikeneina*  
*nechikue sepitÿ-jiku tanÿma eka bi-ni-kene-ina*  
 therefore small-LIM1 now      DEMa 1PL-eat-NMLZ-IRR.NV  
 'therefore we have little (possible) food now'      [nxx-a630101g-1.38-39]

The form *-nikene* 'food' has not been found with the speakers I worked with. And there is even more to it: when working on parts of the recordings by Riester together with Miguel, Juana and María S., they repeated the nominalised verb *binikeneina* as *binikukeneina*, i.e. including a thematic suffix, see §7.2.2. This is not trivial, since the thematic suffix is the place of reality status marking on active verbs (see §7.5), while nouns take a different irrealis marker (see §6.5 and §8.2). There were a few more instances in the corpus where speakers used *-nikukene*, all of them taking the non-verbal irrealis marker *-ina*. One of them is (17) which is taken from a story by Miguel. The wife of the main character, who is very lazy, asks him to make a field, because they do not have food.

- (17) “*panajachÿyu pario eka pisaneina kuina binikukeneina*”  
*pi-ana-ja-chÿyu                      pario eka pi-sane-ina                      kuina*  
 2SG-make.IRR-EMPH1-DEMB some DEMa 2SG-field-IRR.NV NEG  
*bi-niku-kene-ina*  
 1PL-eat-NMLZ-IRR.NV  
 “‘make something for your field, we do not have any food’”  
 [mox-n110920l.015]

In addition to the nominaliser, there is a homophonous emphatic marker *-kene*, which is equally rare (see §7.9.4).

A few nouns seem to be derived from verbs by a suffix *-e*. I have found only three examples, which are given in (18), all of them with the first person plural possessor. I first thought they were deranked verbs (see §9.1.4) with a somehow inarticulate RS suffix, but there is a difference: the subordinating suffix *-i* comes after the thematic suffix, and here, the thematic suffix is detached, the /i/ is part of the verb stem. Just like the derivation with *-kene*, this process does not seem

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to be productive in Paunaka considering the small number of words with this suffix in the corpus.<sup>15</sup>

- (18) a. *biyÿtie*  
*bi-yÿti-e*  
1PL-set.on.fire-NMLZ  
'our food'
- b. *biyÿtipajie*  
*bi-yÿtipaji-e*  
1PL-make.chicha-NMLZ  
'our chicha (still being cooked)'
- c. *biyÿseie*  
*bi-yÿsei-e*  
1PL-buy-NMLZ  
'our purchas'

We can conclude that nominalisation is a very rare process of word formation in Paunaka. This is because speakers rather use headless relative clauses in those contexts in which a nominalised verb would be expected in other languages.

We will leave the inner constituency of nouns now and have a look at nominal inflection, starting from the next section, which is about possession marking.

### 6.3 Possession

Possession is marked on the head noun, i.e. the noun denoting the possessed. Possessed nouns take a person marker, which precedes the noun stem and indexes the as in (19).

- (19) *pimuse*  
*pi-muse*  
2SG-mother.in.law  
'your (SG) mother-in-law'

The person markers are given in Table 6.3. They are identical to the ones that index subjects on verbs, with the only difference being that two third person

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<sup>15</sup>It is noticeable that all verb stems begin with *yÿ*. As for *-yÿtiku* 'set on fire (to cook)' and *-yÿtipajiku* 'make/cook chicha', they are certainly related, the second one containing the classifier *-pa* for dusty things and the intensive aktionsart suffix *-ji*. The verb *-yÿseiku* 'buy', however, could be a loan from Guarayu (Danielsen 2021, p.c.).

markers are available for verbs, which are connected to differential object marking (see §7.4.2), while nouns have only one third person marker. There is no gender distinction in the third person, neither is the marker specified for number. When a human third person plural possessor is to be expressed, the plural marker *-nube* is added. The first person singular and the third person markers have allomorphs, both including a distinction between a high front and a high central vowel. The allomorphs with the front vowel predominantly occur when the following syllable contains an /i/ or /u/, the ones with the central vowel before syllables with /y̥/, /ɛ/ and /a/, but this distribution is a tendency rather than an absolute rule. With only one exception to my knowledge, only the markers containing the central vowel can precede a vowel-initial syllable, although in most cases, the vowel of the person marker is deleted in such cases (see §3.4.1).

Table 6.3: Person markers on possessed nouns

Person	Person marker
1SG	<i>n̄y̥-/ni-</i>
2SG	<i>pi-</i>
3	<i>ch̄y̥-/chi-</i>
1PL	<i>bi-</i>
2PL	<i>e-</i>
3PL	<i>ch̄y̥-/chi- ... -nube</i>

In most contexts with third person plural possessors, there are also several possessed items, as in (20). This becomes apparent from the context in which these nouns are used. One exception is the noun *-ubiu* ‘house’. There is often only one house for various people, see (21).

- (20) *chiyumaji – chiyumajinube*  
*chi-yumaji chi-yumaji-nube*  
 3-hammock 3-hammock-PL  
 ‘his/her hammock – their hammocks (or, less likely: their hammock)’
- (21) *chubiu – chubiunube*  
*chi-ubiu chi-ubiu-nube*  
 3-house 3-house-PL  
 ‘his/her house – their house (or: their houses)’

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If the possessed noun is non-human, the plural marker unambiguously relates to the possessor, but when it comes to possessed kin, it is often less clear whether the possessor or the possessed kin is pluralised. A detailed discussion about the ambiguity of plural marking concerning possessed kin with third person possessors is postponed to §6.4.3.

Nouns can be divided into three different classes according to how they interact with possession: there are inalienable, alienable and non-possessable nouns, see §6.3.1, §6.3.2 and §6.3.3 below. Roughly, the first of them must be possessed, the second ones can be possessed and the third ones cannot be possessed. This tripartite division is very typical for (cf. Aikhenvald 1999: 82; Danielsen 2014a) and in addition, the existence of a class of inalienable nouns is common in Amazonian languages in general (Krasnoukhova 2012: 88, 100).

### 6.3.1 Inalienable nouns

Inalienable nouns obligatorily express a possessor. This is related to the fact that in inalienable possession, there are “inextricable, essential or unchangeable relations between ‘possessor’ and ‘possessed’” (Chappell & McGregor 1996: 4).

According to Nichols (1988: 572), there is an implicational hierarchy among semantic groups that are conceived as inalienably possessed cross-linguistically. The hierarchy is given in Figure 6.2.

Kin terms and/or body parts < Part-whole and/or spatial relations < Culturally  
basic possessed items (e.g. arrows, domestic animals)

Figure 6.2: Inalienability Hierarchy (Nichols 1988: 572)

The semantic groups of nouns that are inalienably possessed in Paunaka are kinship terms, body parts, plant parts (to some extent), spatial relations, and some culturally basic items, so that Paunaka fully confirms the hierarchy.

All inalienable nouns obligatorily express the possessor by a person marker preceding the possessed noun. An example with a kinship term is given in (22). It was elicited from Juana.

- (22) *nimu piati ukuine*  
*ni-imu pi-ati ukuine*  
1SG-see 2SG-brother yesterday  
‘I saw your brother yesterday’ [jxx-e110923l-1.049]

The noun *-ati* ‘brother’ is used to refer to male siblings of females and the term *-etine* ‘sister’ to refer to female siblings of males. If the reference is to a sibling



of the same sex as the possessor, the noun *-piji*, glossed here as ‘sibling’, is used, see (23). The example also comes from Juana and is about her daughter who did not go to the airport to pick up her sister.

- (23) *kuina tiyuna chipiji*  
*kuina ti-yuna chi-piji*  
 NEG 3i-go.IRR 3-sibling  
 ‘her sister didn’t go’ [jxx-p110923l-1.299]

Whether the referent is a male or a female person is only recoverable by the context.<sup>16</sup> An example with the kinship term *-etine* ‘sister’ is given in (24). It comes from Isidro, who greeted me.

- (24) *¿michabi?, netine*  
*micha-bi nÿ-etine*  
 good-2SG 1SG-sister  
 ‘how are you, my sister?’ [mdx-c120416ls.008]

The noun for ‘God’, *bia*, is also a kinship term, it consists of the noun *-a* ‘father’ and the first person plural marker *bi-*, so literally it means ‘our father’, though this seems to be intransparent to the speakers. In order to mark the difference between ‘our father’ and ‘God’, it looks as if the Paunaka re-analysed the noun stem *-a* ‘father’ as *-ÿa* as in (25). But this is only true for the first person plural, the second person singular is still *pia* (*pi-a* ‘your father’). If the stem were regular *\*-ÿa*, the second person singular should be *\*pÿa*.<sup>17</sup> In general, speakers rather avoid the first person plural form and speak of ‘my father’, *nÿa* (*nÿ-a*), instead. *Bÿa* only showed up in elicitation. The same is true for the second person plural form, for which I could elicit *ÿa*, but only after some contemplation about what the form could be.

- (25) *bia – bÿa*  
*bi-a bi-ÿa?*  
 1SG-father 1SG-father  
 ‘God – our father’

Some kinship terms have suppletive endearment forms, which are free, non-possessable nouns used both as vocatives and referentials. The possessed forms

<sup>16</sup>As has already been stated in §3.4.1, Paunaka does not make use of genderlects, with minimal exceptions.

<sup>17</sup>But note that there is an additional vowel (or rather syllable) in the cognate form of Mojeño Trinitario *-iya*, and see also discussion in §3.4.1.

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on the other hand are never used as vocatives. Table 6.4 gives the forms. The female ones, *mimi* ‘mum’ and *yeye* ‘granny’ are used a lot, the latter can be used in respectful reference to any older indigenous female person.<sup>18</sup> *Taita* ‘dad’ can also be used with non-kins, but occurs only rarely.

Table 6.4: Kinship terminology with endearment forms

Kinship term	Endearment term	Translation
-enu	<i>mimi</i>	mother, mum
-a	<i>taita</i>	father, dad
-use	<i>yeye</i>	grandmother, granny
-uchiku / -uma	<i>chÿchÿ</i>	grandfather, grandpa

Most body-part terms are inalienably possessed (Danielsen & Terhart 2022), one example is given in (26). It comes from María C. who was worried that her *chicha* would soon be finished.

- (26) *tikuti nemua neamÿnÿ ÿne*  
*ti-kuti nÿ-emua nÿ-ea-mÿnÿ ÿne*  
 3i-hurt 1SG-belly 1SG-drink.IRR-DIM water  
 ‘my stomach hurts when I drink water’ [ump-p110815sf.709-710]

Plant parts are semantically closely related to body parts. These parts usually occur with a third person possessor in Paunaka. The possessor is the plant in this case, which follows the possessed part, see (27) and (28).<sup>19</sup>

- (27) *chipuneji kÿjÿÿpi*  
*chi-pune-ji kÿjÿÿpi*  
 3-leaf-COL manioc  
 ‘leaves of a manioc, manioc leaves’ [nxx-a630101g-1.51]
- (28) *chimusuji merÿ*  
*chi-musuji merÿ*  
 3-skin plantain  
 ‘banana peel’ (Sell 2021: 4)

<sup>18</sup>Non-indigenous women are called *senyora* ‘Mrs, madame’ or *senyorita* ‘Miss’ from Spanish *señora* and *señorita*, respectively.

<sup>19</sup>The other possibility is to use the parts as N2s in compounds, but compounding is not very productive in general in Paunaka, see §6.2.2.

A third person possessor is also chosen, when no possessor is lexically expressed, as in (29), which has *chÿi* ‘its fruit’.<sup>20</sup> María S. gives an explanation about a plant here.

- (29) *takujibÿ eka te kanainatu chÿi te puero binika*  
*ti-a-kujibÿ eka te kana-ina-tu chÿ-i te puero*  
 3i-IRR-have.flower DEMA SEQ this.size-IRR.NV-IAM 3-fruit SEQ can  
*bi-nika*  
 1PL-eat.IRR  
 ‘it blossoms and once its fruits have this size (showing with hands), we  
 can eat them’ [rxx-e121126s-3.16]

Among the culturally basic items that are inalienably possessed in Paunaka are *-sane* ‘field’, *-mÿu* ‘clothes’, *-etea* ‘language’, and also some parasites like *-kane* ‘worm’ and *-ine* ‘louse’. The word for ‘house’, *-ubiu*, originated as a deranked verb, but acquired characteristics of a noun like being able to combine with the locative marker (see §9.1.4). It is also inalienably possessed. As for other nouns which typically fall into the class of inalienables, the word for ‘arrow’ is not remembered by the speakers and a word for ‘village’ does not exist.<sup>21</sup>

(30) was produced by Isidro to answer Swintha’s question whether he would go to his field the next day.

- (30) *tajaitu niyunupunuka nisaneyae*  
*tajaitu ni-yunu-punuka ni-sane-yae*  
 tomorrow 1SG-go-REG.IRR 1SG-field-LOC  
 ‘tomorrow I will go to my field again’ [dxx-d120416s.129]

(31) comes from Miguel who was looking at a little wooden toy figure and identified it as female.

- (31) *chimÿu tÿnai entonses apimiyapÿimÿnÿ*  
*chi-mÿu ti-ÿnai entonses apimiyapÿi-mÿnÿ*  
 3-clothes 3i-be.long thus girl-DIM  
 ‘its garment is long, so it is a girl’ [mox-e110914l-1.049]

<sup>20</sup>In the case of ‘leaf’, an additional *e* is preposed to the plant part containing the third person possessor, for a reason unknown to me. Thus ‘leaf’ is normally realised as *echÿpune* (*e-chÿ-pune* ?-3-leaf), though the plural (i.e. collective) form is *chipuneji*, see (27).

<sup>21</sup>There is, however, *-epukie* ‘homeland, home’, which belongs to the inalienable class. In contrast, *uneku* ‘town’ is usually not possessed, but may be used in a construction containing the general relational noun depending on the speaker, see §6.3.3 below.

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Another semantic subclass of nouns that has been identified as a typical member of the inalienable class is spatial relations (cf. Nichols 1988: 572). There is indeed a small class of relational nouns in Paunaka, which can take the locative marker. They express some specific spatial relations and are juxtaposed to the noun denoting the ground. The latter acts as the possessor of the relational noun. There is also a number of free spatial nouns like *anyke* ‘up, above’, *apuke* ‘ground, down’ and *pÿkjÿjÿe* ‘middle’ which are never possessed. Here is one example of a spatial relation that is inalienably possessed by the noun referring to the ground, more examples are given in §6.8.<sup>22</sup>

(32) comes from an elicitation session with Juana and María S. with playmobil toys.<sup>23</sup>

- (32) *chÿupekÿ mura chipÿtapaikutu*  
*chÿ-upekÿ mura chi-bÿtupaiku-tu*  
 3-place.under horse 3-make.fall-1AM  
 ‘it is under the horse, it throw it down’ [jrx-c151024lsf]

As can be seen from the previous examples, (27), (28), and (30) to (32), if the possessor is expressed lexically, word order in the NP is always possessed – possessor.

Free nouns can be derived from inalienables by addition of the suffix *-ti*, see (33) and (34). This is the only “non-possessed” suffix in the language.

- (33) *nisane – asaneti*  
*ni-sane asane-ti*  
 1SG-field field-NPOSSD  
 ‘my field – field’
- (34) *nimukiji – mukitiji*  
*ni-muki-ji muki-ti-ji*  
 1SG-hair-COL hair-NPOSSD-COL  
 ‘my hair – hair’

Apart from *asaneti* ‘field’, non-possessed forms of inalienable nouns are not very frequent in my data. The non-possessed suffix seems to be lexicalised on the alienably possessed noun *yubuti* ‘axe’, i.e. it is not detached, when the noun is marked for possession.

<sup>22</sup>This kind of construction is very similar to the one in Baure, see Admiraal (2016: 72–74).

<sup>23</sup>Note that Juana sometimes uses *-pÿtapaiku-bu* instead of *-bÿtupaiku-bu* ‘fall’ for reasons unknown to me.

There is no prefix for an unspecified possessor.<sup>24</sup> Instead of deriving a non-possessed form or marking an unspecified possessor on the inalienable noun, Paunaka speakers resort to a different strategy: a third person or a first person plural marker can be used to express a more general reference of a noun.

Plant parts, for instance, are never marked as non-possessed in the corpus. They take a third person marker by default, even when the part is detached from the plant. The same is true for the noun *chÿeche* ‘meat’ (*chÿ-eche* 3-flesh, lit.: ‘his/her/its flesh’), note that the same noun is used to refer to flesh as a body part, e.g. *nÿeche* ‘my flesh’ (*nÿ-eche* 1SG-flesh).

The use of a third person marker to indicate a general possessor was also the solution the PDP team chose for the production of a poster with body part terminology for the speaker community (cf. Paunaka Documentation Project 2013). Although it was generally agreed on by the speakers that this was correct, we later found out that for general reference to body parts, such as in school books, medical descriptions etc., people rather use the first person plural marker *bi-*,<sup>25</sup> consider (35), which comes from Juana who was telling me about the medical use of the soursop.<sup>26</sup>

- (35) *jaja upichai tÿpi bikÿna*  
*jaja upichai tÿpi bi-kÿna*  
 AFM medicine OBL 1PL-heart  
 ‘yes, it is medicine for our heart’ [jxx-e150925l-1.066]

### 6.3.2 Alienable nouns

Alienable possession is “less permanent and inherent” than inalienable possession (Chappell & McGregor 1996: 4). Nouns denoting manipulable objects usually belong to the class of alienable nouns and this is also true for Paunaka. Loans from Spanish (and less often Bésiro) are also typically alienable, even the ones denoting friends and kins – those latter ones usually show up in the derived, inalienable form (see below). Grammatically, alienability is reflected by the fact that these nouns are free forms in the first place, but can be marked as possessed.

<sup>24</sup>A specialised prefix for an unspecified or indefinite possessor does exist in many Arawakan languages, e.g. in closely related Baure (Danielsen 2007: 119–120) and more distantly related Tariana (Aikhenvald 2003a: 123).

<sup>25</sup>Nouns with first person plural possessors are also found in some of the few entries for Paunaka vocabulary by d’Orbigny without being analysed as such (Danielsen 2021, p.c.).

<sup>26</sup>I translate *-kÿna* with ‘heart’ here, which is the core meaning of the noun, but it is also used for the stomach and the whole interior of the torso (cf. Danielsen & Terhart 2022: 265). Thus Juana could have also meant one of these concepts rather than precisely the heart.

## 6 The noun and the NP

There are two different sub-classes of alienably possessed nouns. A small number of nouns can be marked for possession directly, i.e. the only difference between a possessed and an unpossessed form is the presence of a person marker indexing the possessor. Some examples are given in Table 6.5.

Table 6.5: Alienable nouns that can be marked for possession directly

Non-possessed form	Possessed form (1SG)	Translation
<i>kasune</i>	<i>nikasune</i>	(my) trousers
<i>kuepia</i>	<i>nikuepia</i>	(my) kidney
<i>nÿkÿiki</i>	<i>ninÿkÿiki</i>	(my) pot
<i>pusane</i>	<i>nipusane</i>	(my) bag
<i>yumaji</i>	<i>niyumaji</i>	(my) hammock

(36) has a possessed form of *-yumaji* ‘hammock’, which does not take the possessed suffix. Compare with (37), in which the word occurs in non-possessed form.

(36) comes from María C., who was afraid that her hammock would get wet because it was about to rain.

- (36) *kaku niyumaji nekupai*  
*kaku ni-yumaji nekupai*  
 exist 1SG-hammock outside  
 ‘my hammock is outside’ [cux-120410ls.258]

(37) was a question by Juana directed to me.

- (37) ¿*pisachu pibena yumaji?*  
*pi-sachu pi-bena yumaji*  
 2SG-want 2SG-lie.down.IRR hammock  
 ‘do you want to lie down in the hammock?’ [jxx-p150920l.017]

The larger number of alienable nouns takes the suffix *-ne* to derive a possessable form. This form can be considered inalienable, since it obligatorily takes a person marker for the possessor. Two nouns in Table 6.5, *kasune* ‘trousers’ and *pusane* ‘bag’ also end in *-ne* in their non-possessed form.<sup>27</sup> Both are borrowed from Bésiro or Proto-Chiquitano, *pusane* derives from Proto-Chiquitano

<sup>27</sup>In addition, there are also a few inalienable nouns that end in *ne*, e.g. *-etine* ‘sister (of a male person)’ and *-machapene* ‘liver’.

\*/*pítsaná-ši*/ (Nikulin 2019a: 10), and *kasune* from Bésiro <*kasuná-x*>, which is itself a loan from Spanish *calzón* ‘pants, underpants, shorts’ (Nikulin 2019a: 12). Thus in both cases the syllable *ne* can be considered part of the root.

Nouns derived with *-ne* take a person marker to index the possessor just like other inalienable nouns. According to Payne (1991: 378), *-ne* is the most common possessive suffix among the Arawakan languages. It is the only one that Paunaka productively makes use of. This is mentioned here explicitly because some other Arawakan languages have more than one.

(38) and (39) show inalienable nouns in their non-possessed and possessed forms follow.

- (38) *týmuepa* – *nitýmuepane*  
*týmuepa ni-týmuepa-ne*  
 knife 1SG-knife-POSSD  
 ‘knife – my knife’

- (39) *sýki* – *nisýkine*  
*sýki ni-sýki-ne*  
 basket 1SG-basket-POSSD  
 ‘basket – my basket’

The overwhelming number of nouns belonging to the class of alienables are loans from Spanish denoting either objects or people with a kinship or other social relation to the possessor. (40) shows a borrowed kinship term, *-kumare*<sup>28</sup> with and without possession marking occurring in a single sentence. It comes from Juana who was talking about the trip to Europe.

- (40) *echÿu nikumarene nauku Concecion, kumare Nacha, kuina tisacha tiyuna, tÿbaneyu*  
*echÿu ni-kumare-ne nauku Concecion kumare Nacha kuina*  
 DEMb 1SG-fellow-POSSD there Concepción fellow Nacha NEG  
*ti-sacha ti-yuna ti-ÿbane-yu*  
 3i-want.IRR 3i-go.IRR 3i-be.far-INTS  
 ‘my fellow there in Concepción, fellow Nacha, doesn’t want to go,  
 because it is very far’ [jxx-p120430l-1.175]

<sup>28</sup>*Kumare* comes from Spanish *comadre* and is used to denote either the godmother of one’s child or godchild or a close friend of the same age group. It has several other phonetic realisations, e.g. *kumade*.

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(41) has the Spanish loan *kama* from *cama* ‘bed’, which denotes an object. It comes from Isidro who was describing a picture of a puzzle game.

- (41) *timuku eka chikamaneyae*  
*ti-muku eka chi-kama-ne-yae*  
3i-sleep DEMa 3-bed-POSSD-LOC  
‘he sleeps in his bed’ [dxx-d120416s.002]

If attributive verbs (see §7.1.3) are derived from alienable nouns, the possessed form of the noun is used as in (42), which comes from elicitation with María S.

- (42) *nikupanakune*  
*ni-ku-panaku-ne*  
1SG-ATTR-basket-POSSD  
‘I have a basket (on the back)’ [rxx-e181020le]

### 6.3.3 Non-possessable nouns

Paunaka has a number of non-possessable nouns, which cannot take person markers. Some of them can be possessed indirectly, they “require an additional grammatical element joining the two constituents” (i.e. the possessed and the possessor) (Krasnoukhova 2012: 58). This is achieved by using a possessable noun including the possessor marking in juxtaposition to the non-possessable noun. The possessed noun always precedes the non-possessable one in this case, which can be seen in (43) from Isidro describing a puzzle game on which a boy plays with a squirrel.

- (43) *chipeu mase*  
*chi-peu mase*  
3-animal squirrel  
‘his squirrel’ [mdx-c120416ls.177]

Aikhenvald (1999: 82) mentions that non-possessable nouns in Arawakan languages “may include astronomical bodies, natural phenomena, harmful animals and personal names”. In Paunaka, at least some speakers allow a possessed form of astronomical bodies if used in a metaphorical context, e.g. in talking to one’s lover, see (44), which was elicited from Miguel.



- (44) *nÿjaikene*  
*nÿ-jaike-ne*  
 1SG-star-POSSD  
 ‘my star’ [mxx-e181017]

This shows that non-possessability is for semantic reasons and does not have to do with morphological properties of the noun in question. Aikhenvald (2012: 170) explains that it is common sense among speakers of Amazonian languages that some items simply cannot be possessed, but the principles underlying are language and culture specific.

The most important group of non-possessable nouns in Paunaka is animals. Besides harmful animals as predicted by Aikhenvald (1999: 82), this also includes pets, but not parasites like lice and worms, which are inalienably possessed. As has already been shown in (43) above, the indirect strategy to express possession of animals includes the inalienable noun *-peu* ‘domestic animal’ as a relational noun.<sup>29</sup> This noun carries the person marker and the noun denoting the specific animal follows.<sup>30</sup>

Another example is given in (45). It comes from María S., who was complaining that her chicken get stolen when she leaves her house.

- (45) *kuina dejaunubeina nipeu takÿra*  
*kuina dejau-nube-ina ni-peu takÿra*  
 NEG leave-PL-IRR.NV 1SG-animal chicken  
 ‘they don’t leave my chicken alone’ (i.e. they steal them)  
 [rxx-e120511l.179]

(46) comes from Miguel telling Alejo the frog story. He describes the picture on which the boy stands on the stone.

- (46) *pero kapunuji echÿu chipeu kabemÿnÿ*  
*pero kapunu-ji echÿu chi-peu kabe-mÿnÿ*  
 but come-RPRT DEMb 3-animal dog-DIM  
 ‘but his dog is coming, it is said’ [mtx-a110906l.147]

<sup>29</sup>It is only given as ‘animal’ in the glosses of examples for the sake of brevity.

<sup>30</sup>This type of construction has also been treated in the literature under the heading of genitive classifiers (cf. Grinevald 2000: 66; Campbell 2012b: 283) or possessive classifiers (Fabre 2014). Languages with this kind of classifiers often have more elaborate systems, but if a language in Amazonia has only one, it is usually the one for ‘domestic animal’ (Rose 2021, p.c.).

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This pattern, i.e. the expression of possession of an animal by juxtaposition of a possessed noun ‘domestic animal’ and the name of the specific animal, is shared with Terena, the Mojeño languages, and Baure (cf. Butler & Ekdahl 2012: 50; Olza et al. 2004: 51; Rose 2021, p.c.; Danielsen 2007: 123–124). In the Mojeño languages, however, the cognate nouns only denotes rideable animals. Trinitario uses a more general relational noun for possession of non-rideable animals (cf. Rose 2014b: 79).<sup>31</sup> Paunaka also has a general relational noun *-yae* (cognate to the Mojeño one). It is semantically unspecific and identical in form with the locative marker.

In (47) the relational noun occurs in juxtaposition to the noun *uneku* ‘town’. According to Miguel, who provided this example in elicitation, this is the correct way to express the notion of one’s town. According to María S., however, ‘town’ cannot be possessed at all.

- (47) *niyae uneku*  
*ni-yae uneku*  
 1SG-GRN town  
 ‘my town’ [mxx-e181017l]

According to the analysis by Rose (2019a) for the Trinitario equivalent of Paunaka’s *-yae*, it first arose as a general relational noun before spreading to other contexts. As such, it has cognate forms in other Arawakan languages (Rose 2019a: 14, and consider also the “possessive *-ya-*” of Tariana, Aikhenvald 2003a: 134). Note that Danielsen (2007: 150) also considers that the Baure locative marker *-ye*, another cognate of Paunaka’s *-yae*, could be a nominal root. Since function and morphosyntactic contexts are relatively different in current Paunaka, I use two different glosses for *-yae*. If it occurs in possession contexts together with a person marker, I call it general relational noun, abbreviated GRN in following Rose (2019a), in those contexts where it is attached to a noun, I call it a locative marker, abbreviated LOC (for locative marking see §6.8).

In current Paunaka, the general relational noun is found in genitive predication (see §8.2.3), but it can also occur in contexts of attributive possession. Possession of crops can be expressed in this way. I first came across this in one of the recordings of the 1960s by Riester, see (48).

- (48) *akomoraupuna niyaemjñy arusu*  
*akomorau-puna ni-yae-mjñy arusu*  
 accommodate-AM.PRIOR.IRR 1SG-GRN-DIM rice  
 ‘I will go to store away my rice’ [nxx-p630101g-1.006]

<sup>31</sup>Ignaciano on the other hand uses another specific noun for non-rideable domestic animals and the more general one for non-animals (Olza et al. 2004: 51).

Elicitation showed that crops can either be marked as possessed in this way or by using the alienable possession strategy explained above (see §6.3.2). Which strategy is used for which crop may depend on frequency and speaker. (49) is another example of a crop that was spontaneously marked for possession by using the general relational noun *-yae* in elicitation:

- (49) *niyae ucheti*  
*ni-yae ucheti*  
 1SG-GRN chili  
 ‘my chili’ [rxx-e181018le]

Instead of using one of the relational nouns *-peu* or *-yae*, speakers may also use other possessable nouns in juxtaposition to the non-possessable ones. Consider (50), where the natural resource of water is marked as possessed by a preceding possessed noun that simultaneously acts as a measure term for the mass noun. The noun *tapiki* is borrowed from Spanish *tapeque* or Proto-Chiquitano *tapiki* ‘travel supplies’ (cf. Nikulin 2019a: 9). This example also comes from elicitation with María S.

- (50) *pitapikine ÿne*  
*pi-tapiki-ne*                      *ÿne*  
 2SG-travel.supplies-POSSD water  
 ‘your travel supplies of water’ [rxx-e181018le]

The next section is about number marking on nouns.

## 6.4 Number

Plural marking is obligatory with human referents. There is one plural marker *-nube*, which is largely restricted to human nouns (see §6.4.1). In addition, the distributive marker *-jane* can be used to signal non-singularity of non-human referents, usually animate ones. It is described in §6.4.2. The collective marker *-ji* is used with nouns of two different semantic classes: things which are little individuated, since they occur in masses or swarms and kinship terms with the plural marker (used for both plural kin and plural possessors) (see §6.4.3). Although distributives and collectives/collective are not part of the number system according to Corbett (2000: 117, 119, 120), they are certainly semantically related, since they also provide information about quantity. This is why they are all subsumed under the heading of “number” here. All three markers are also found on verbs (see §7.4.3).

### 6.4.1 The plural marker

The plural marker *-nube* is obligatory with non-singular human nouns. An example of such a constellation is given in (51), where the noun (*a*)*pimiya* ‘girl, young woman’ takes this marker. Juana is speaking about the production of traditional clay pots here.

- (51) *i tanÿma kuina tanabunube pimiyanube*  
*i tanÿma kuina ti-ana-bu-nube pimiya-nube*  
 and now NEG 3i-make.IRR-DSC-PL girl-PL  
 ‘and today the young women don’t make them any more’  
 [jxx-p120430l-2.547]

(52) comes from Miguel who was happy that Swintha knew a word he had forgotten because:

- (52) *tiyÿsebÿkeunÿnube eka aitubuchepÿinube naka unekuyae*  
*ti-yÿsebÿkeu-nÿ-nube eka aitubuchepÿi-nube naka uneku-yae*  
 3i-ask-1SG-PL DEMa boy-PL here town-LOC  
 ‘the boys here in town asked me (about it)’ [mdx-c120416ls.121]

The noun *aitubuche* ‘boy, young man’ in (52) is a loan from Bésiro, and the plural marker can also be used with Spanish loans. An example is (53) with a plural-marked version of the noun *kristianu* ‘person’, borrowed from the Spanish noun *cristiano* ‘Christian person’. The sentence comes from the recordings of the 1960s with Juan Ch., who introduced his playing the flute with a few words.

- (53) *jesamu!, kristianunube*  
*e-samu kristianu-nube*  
 2PL-hear person-PL  
 ‘listen, people!’ [nxx-a630101g-2.002]

The Spanish word *gente* ‘people’ is borrowed as a countable noun *jente* ‘man’ into Paunaka. (54) shows an occurrence of this noun with the plural marker. It comes from Juana telling about the work of the people of Santa Rita in exchange for the construction of their reservoir.

- (54) *tropanube eka jentenube trabakunube*  
*tropa-nube eka jente-nube trabaku-nube*  
 pack-PL DEMa man-PL work-PL  
 ‘the men worked in packs’ [jxx-p120515l-2.112]

Two nouns contain the plural marker as lexicalised part of the stem. One is *mu-pÿinube* ‘devil’. The noun is composed of the privative marker *mu-*,<sup>32</sup> the body-part term *-pÿi* ‘body’ and the plural marker, signifying thus ‘the ones without body’, a term that presumably goes back to pre-Christian belief in spirits. The other noun is *seunube* ‘woman’. I cannot offer any explanation why the plural marker lexicalised with the root *\*seu*. The plural of *seunube* ‘woman’ is *seunubenube* ‘women’, see (55). Juana counts the Supepí siblings here.

- (55) *trexenubechÿ seunubenube i ruxhnubechÿ jentenube*  
*trexe-nube-chÿ seunube-nube i ruxh-nube-chÿ jente-nube*  
 three-PL-3 woman-PL and two-PL-3 men-PL  
 ‘the women are three and the men are two’ [jxx-p120515l-2.239]

There is also one plural-only noun: *sesejinube* ‘children’. The corresponding singular forms are either *sepityÿ* ‘small, child’ or the gender-specific (*a*)*pimiya* ‘girl, young woman’ and *aitubuche* ‘boy, young man’, see (51) and (52) above.

Plural is usually marked on both the noun and the verb if the noun conominate a subject or object index. There is thus a kind of agreement in number between verb and noun, see (51) and (52) above.

The plural marker *-nube* does not occur on non-human nouns with few exceptions. First, anthropomorphic characters in narratives can take the plural marker. However, in my data I only found this for verbs (see §7.4.3).<sup>33</sup>

Second, a few inanimate nouns occasionally take the plural marker. The noun *anyo* ‘year’, a loan from Spanish *año*, is such a case, which can be seen in (56), where Juana talks about her mother who was ill for a long time.

<sup>32</sup>The privative marker is not productive anymore in Paunaka, but it can be traced back to Proto-Arawakan *\*ma-*. Many Arawakan languages have (productive) reflexes of this prefix (Michael 2014a: 276).

<sup>33</sup>The reason for this is that there is hardly any story in which two or more animals or other anthropomorphic characters would be of the same species or kind, so that there is not much possibility for plural marking on a noun referring to them (like ‘the foxes’). Of course, they could also be denominated by another noun that does not specify the species like ‘the friends’, but this is not the case in the stories I collected. There is one interesting example from a story told by María S. about how the tortoise obtained its carapace, in which there is a mismatch between plural marking on the verb and distributive marking on the noun, see (i); however, this cannot be generalised.

- (i) *te chisamunubetuji eka ubechajane*  
*te chi-samu-nube-tu-ji eka ubecha-jane*  
 SEQ 3-hear-PL-IAM-RPRT DEMA sheep-DISTR  
 ‘then the sheep heard it, it is said’ [rxx-n121128s.10]

6 The noun and the NP

- (56) *tibenunukubu yumaji anyonube*  
*ti-benunuku-bu yumaji anyo-nube*  
 3i-lie-MID hammock year-PL  
 ‘she lay in the hammock for years’ [jxx-p120430l-2.501]

Furthermore, the noun *ubiae* ‘house’ can take the plural marker when reference is to multiple houses, see (57). This noun is a special case, though, because it derives from a verb (*-ubu* ‘be, live’), thus the use of the plural marker may be a relict of subject number marking. Juan C. talks about his village, San Miguelito de la Cruz, in this example.

- (57) *kakiu nechÿu pario ubiaenube*  
*kakiu nechÿu pario ubiae-nube*  
 exist.SUBORD? DEMC some house-PL  
 ‘there are some houses’ [mqx-p110826l.182]

In addition, *ubiae* can also take the distributive marker *-jane* as in (58), where Miguel talks with Alejo and Polonia about the current state of Altavista.

- (58) *i tanÿmatu echÿu ubiaejane kuinabutu*  
*i tanÿma-tu echÿu ubiae-jane kuina-bu-tu*  
 and now-IAM DEMb house-DISTR NEG-DSC-IAM  
 ‘and now the houses do not exist anymore’ [mty-p110906l.200-201]

There are not many occurrences of *ubiae* with the plural marker in my corpus and even less with the distributive marker, which is connected to the fact that non-human nouns do not have to be marked for number at all.

The nominal demonstratives can take the plural marker, when used pronominally, as in (59), which was elicited from Miguel. If they modify the noun, there is usually no plural marking on the demonstratives, see also §6.9.

- (59) *echÿunube tichujjikubunube*  
*echÿu-nube ti-chujjiku-bu-nube*  
 DEMb-PL 3i-talk-MID-PL  
 ‘they are chatting’ [mrx-e150219s.011]

### 6.4.2 The distributive marker

The plural marker cannot be used with non-human nouns, but there is another marker, *-jane*, used mainly to express plurality of animals, as in (60). It was produced by Miguel, but in the story he was telling, it is uttered by the jaguarundi, who warns his companion, the drunken fox, to stop singing lest he calls the attention of the dogs. While the fox and the jaguarundi are anthropomorphic characters and thus subject of plural marking, the dogs are not; they behave like dogs and they do not speak but bark. Use of a distributive form makes clear that there are several dogs that could harm them, thus marking the situation extremely dangerous.

- (60) “*tch xhhh, kaku kabejane naka, kaku kabejane naka!*”  
*tch xhhh kaku kabe-jane naka kaku kabe-jane naka*  
 INTJ INTJ exist dog-DISTR here exist dog-DISTR here  
 “shh, shhh, there are dogs around here, there are dogs around here!”  
 [jmx-n120429ls-x5.381]

The marker is called “distributive marker” in this grammar, although this term might be a bit misleading. According to Corbett (2000: 112), the primary function of distributive marking on nouns is to “spread (distribute) various entities over various locations or over various sorts (types)”. In current Paunaka, the function of the distributive is rather to express *overtly* that there are various non-humans tokens, since number of non-human entities does not have to be specified at all. I had priorly just glossed the marker as a non-human plural until I noticed that there are a few cases in which *-jane* occurs together with *-nube*. In these cases, there would be a semantic mismatch if *-jane* was analysed as a non-human plural marker.

I have found three such cases. First of all, there is a question word *kajane* ‘how many’ and a quantifying stative verb *-kijane* ‘be many’, where the marker is a lexicalised part of the stem.<sup>34</sup> Both add the plural marker when they refer to quantities of humans. In addition, *-jane* also shows up in the plural form *pujane(nube)* ‘others’ of the singular form *punachy* ‘other’. Distributives encode distinctiveness or individuation of referents (Corbett 2000: 116), each member of a group is perceived individually in contrast to perceiving plurality as a unit. I suppose this may have once been the primary function of *-jane*, and this is still well visible in the question word *kajane* ‘how many’. Asking for a number presupposes

<sup>34</sup>The root *ka* of *kajane* is probably a demonstrative element to which *-jane* is added, see §5.1.3. The composition of *-kijane* is opaque, the element *\*ki* could not be identified.

that each member of a group is counted individually. Nonetheless, the primary function of the distributive marker in current-day Paunaka is plural-marking of non-human referents. It is never attached to human nouns nor to verbs in reference to humans. Among the possible non-human referents, it is more commonly found with animate than with inanimate nouns and bigger, more individuated animals, like dogs, cows, and to a lesser extent pigs, are more likely to be marked by the distributive than smaller and less individuated animals like chicken and fish.

In (61), the distributive marker attaches to *baka* ‘cow’. The example comes from Juana who was telling me about the journey of her grandparents back home from Moxos. They had bought cows there. It is a long way from Moxos to the Chiquitania, which the grandparents went by foot. They slept in huts or temporary shelters and let the cows in enclosures they found along the way.

- (61) *kaku eka bakayayae eka bakajane*  
*kaku eka bakaya-yae eka baka-jane*  
 exist DEMa enclosure-LOC DEMa COW-DISTR  
 ‘the cows were in the enclosure’ [jxx-p151016l-2.030]

Contrary to the plural marker, *-jane* usually occurs only once in a clause, either on the predicate or on the NP conomining subject or object, with some exceptions. Which factors determine the choice of either predicate or NP taking the distributive marker remains to be investigated.<sup>35</sup> Thus, there is usually no agreement in *-jane* between the NP and the predicate, although a few counterexamples exist. All examples in this section show the use on the NP.

(62) is another example with dogs, it comes from Juana who was telling me about her own dogs.

- (62) *tichaneikune eka kabejane*  
*ti-chaneiku-ne eka kabe-jane*  
 3i-care.for-1SG DEM dog-DISTR  
 ‘the dogs protect me’ [jxx-e150925l-1.093]

(63) is an example of the distributive marker on the word for ‘pig’ and was elicited from Miguel.

- (63) *tibÿjaneupuku ÿbajane*  
*ti-bÿ-jane-u-pu-uku* *ÿba-jane*  
 3i-go.in-DISTR-REAL-DLOC-ADD pig-DISTR  
 ‘the pigs also go inside’ [mrx-e150219s.102]

<sup>35</sup>It seems to be the case that distributive marking on the copula *kaku* ‘exist’ is generally avoided though not impossible.



In (64), there are two inanimate nouns with plural referents, the ‘stones’ and the ‘adobe bricks’; however, only the first one takes the distributive marker. The example comes from Miguel who told me about the construction of the school building in Santa Rita a long time ago.

- (64) *entonses bisemaikutu echÿu maijane banautu echÿu arubi*  
*entonses bi-semaiku-tu echÿu mai-jane bi-anau-tu echÿu arubi*  
 thus 1PL-search-IAM DEMb stone-DISTR 1PL-make-IAM DEMb adobe  
 ‘thus we looked for stones, we made adobe bricks’ [mxx-p110825l.114]

An example from Juana with two inanimate distributive-marked nouns is (65), in which the flower boxes they have in Cotoca, a small city famous for its ceramics, are compared to jars.

- (65) *kaku echÿu maseterojane nena yÿpijanemÿnÿ*  
*kaku echÿu masetero-jane nena yÿpi-jane-mÿnÿ*  
 exist DEMb flower.box-DISTR like jar-DISTR-DIM  
 ‘there are flower boxes that look like jars’ [jxx-p120430l-2.616]

### 6.4.3 The collective marker

The marker *-ji*, which can best be interpreted as a collective marker, since it is found on a number of nouns that occur in uncountable collections or groups like *-mukiji* ‘hair’ and *mÿiji* ‘grass’. It is used with certain plant parts perceived as a collection rather than as countable objects like *yÿkÿkekeji* ‘branches, twigs’,<sup>36</sup> *chipuneji* ‘leaves’ and *chÿiji* ‘fruits’, and on names of small fish species that occur in swarms like *kÿnupeji* ‘fish sp.’ and *turukeji* ‘fish sp.’ (these fish are called *cupacá* and *tayoca* in local Spanish) as in (66), where Clara describes the fish, which are small but fat.

- (66) *tisabananaji echÿu turukeji*  
*ti-sabana-na-ji echÿu turuke-ji*  
 3i-be.fat-REP-COL DEMb fish.sp-COL  
 ‘the *tayoca* fish are fat’ [cux-c120414ls-2.152]

(67) is a statement by Juana about her mother’s hair.

<sup>36</sup>As noted in §6.2.1, the collective marker sometimes causes repetition of a preceding syllable for an unknown reason.

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- (67) *michana chimukijimÿnÿ nÿenubane*  
*michana chi-muki-ji-mÿnÿ nÿ-enu-bane*  
 nice 3-hair-COL-DIM 1SG-mother-REM  
 ‘my late mother had beautiful hair’ [jxx-d181102l.47]

It is not always easy to distinguish the collective marker from one of homonyms, especially the classifier for soft masses (e.g. dough, mud), see §4.4. Both theoretically occur in different slots, see Figure 6.1 above,<sup>37</sup> but since the nouns derived with the classifier denote (soft) masses, collective marking is not applicable to them. *Muteji* ‘loam, mud’ is certainly a soft mass and *-mukiji* a collection of ‘hair’, but what about *-mÿuji* ‘clothes’ – is this a soft mass or a non-countable collection of individual pieces of garment? There may be a substantial semantic overlap in some cases.<sup>38</sup>

The collective marker also shows up on kinship terms if the possessed kin or the possessor is plural (or both). The first scenario is a case of regular plural marking on human nouns (see §6.4.1 above), the other one relates to regular possessor marking, where addition of the plural marker to a noun bearing the third person marker compensates for the non-existence of a specific third person plural person marker (see §6.3).

My hypothesis is that the collective was once used in addition to the plural marker if the possessed kin was the plural referent, while no collective marker showed up, when only the possessor was plural. There are two examples in my corpus that hint at this. In those examples, there is no collective marker, and in both, plural reference is to the possessor while the possessed kin is singular. The first one, (68), was produced by Miguel in elicitation, the second one, (69), occurred in spontaneous speech of María C.

- (68) *nÿti chÿenunube*  
*nÿti chÿ-enu-nube*  
 1SG.PRN 3-mother-PL  
 ‘I am their mother’ [mxx-e090728s-3.081]

<sup>37</sup>This is the case e.g. in collective marked *kÿnupeji*; the fish name is *kÿnupe* in Paunaka with the classifier *-pe* for flat things.

<sup>38</sup>Note also that Baure has a similar marker *-je* which was glossed ‘distributive’ by Danielsen (2007: 155–156), but has a collective function as well, resembling the Paunaka one (Danielsen 2021, p.c.). For the Mojeño languages, on the other hand, the form *-ji* was analysed as a classifier for amorphous items, applied among other things to “grass, leaves, small branches” (Rose 2020: 17), i.e. items which I have analysed as including the collective marker. Nonetheless, Rose (2021, p.c.) confirms that a collective marker *-ji* also exists in Trinitario and that some of the nouns priorly analysed to be built on the classifier may actually rather include the collective marker. The problem of distinguishing both markers remains for both languages, Paunaka and Trinitario.

- (69) *chibu chÿanube*  
*chibu chÿ-a-nube*  
 3TOP.PRN 3-father-PL  
 ‘he is their father’ [cux-c120414ls-1.114]

In most cases, however, the collective marker also occurs if there is a singular possessed kin and a plural possessor. (70) shows this. Like (69), it was also produced by María C. in spontaneous speech and expresses exactly the same constellation: a plural possessor with a singular possessed kin (though with a different kinship term). Nonetheless, the collective marker is used together with the plural marker in this case.

- (70) *chÿenujinube ekanube*  
*chÿ-enu-ji-nube eka-nube*  
 3-mother-COL-PL DEMa-PL  
 ‘the mother of them’ [cux-c120410ls.124]

In an elicitation session with María S. about this topic (rxx-e151021l-1), she explicitly confirmed that the collective marker is used with both third person plural possessors and plural possessed kins. Even more so, omission of the marker leads to ungrammatical forms according to her. This was verified by the phrases she produced in the elicitation with some playmobil toys that represented mothers and daughters in different constellations.

(71) is another example with a third person plural possessor and a singular possessed kin. Both the plural and the collective marker are used again. It is a description by Juana of a photo on which my husband cradles both our daughters in his arms.

- (71) *i eka tanÿma chumu chÿajinube, chakachunube chÿajinube*  
*i eka tanÿma chÿ-umu chÿ-a-ji-nube ch-akachu-nube*  
 and DEMa now 3-take 3-father-COL-PL 3-lift-PL  
*chÿ-a-ji-nube*  
 3-father-COL-PL  
 ‘and (on) this one, now their father takes them, he lifts them’  
 [jxx-p141024s-1.26]

The following examples have singular possessors and plural possessed kin. The plural marker thus relates to the possessed kin in these cases. (72) has a third person singular possessor, whereas in (73) the possessor is first person singular.

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In (72), *chipijjinube* ‘his brothers’ is the possessed noun with the singular possessor and plural possessed. The example comes from Juana telling me about the life of her sister.

- (72) *tikutijikuji chima, chajechubu chipijjinube tikutijikunubeji kimenukÿ*  
*ti-kutijiku-ji chi-ima, chÿ-ajechubu chi-piji-ji-nube ti-kutijiku-nube-ji*  
 3i-flee-RPRT 3-husband 3-COM 3-sibling-COL-PL 3i-flee-PL-RPRT  
*kimenu-kÿ*  
 woods-CLF:bounded  
 ‘her husband fled, together with his brothers he fled to the woods, it is  
 said’ [jxx-p120430l-2.086-087]

(73) is from María C.

- (73) *nichechajinube kakunube uneku*  
*ni-checha-ji-nube kaku-nube uneku*  
 1SG-son-COL-PL exist-PL town  
 ‘my children live in town’ [uxx-p110825l.075]

Plural kinship terms do not take the collective marker if they include the noun (or suffix) *-pÿi*, which literally means ‘body’, but is rather used to express endearment (see §6.2.2). The nouns *-jinepÿi* ‘daughter’ and *-sinepÿi* ‘grandchild’ are lexicalised with *-pÿi*, and since it is not detachable, these nouns cannot take the collective marker when pluralised. An example is (74), where Clara speaks about her plans to spread the use of Paunaka.

- (74) *nisachu nimeisumeikanube nijinepÿinube*  
*ni-sachu ni-meisumeika-nube ni-jinepÿi-nube*  
 1SG-want 1SG-teach.IRR-PL 1SG-daughter-PL  
 ‘I want to teach it to my daughters’ [cux-c120414ls-2.323]

Other kinship terms can also take *-pÿi*, but usually occur without it, when pluralised. Thus, in the singular we mostly find *-chepochÿi* ‘son, child’, but in the plural, it is usually only *-checha*. An example was already given in (73) above. There are a few exceptions though, where *-chepochÿi* is pluralised without the collective marker, as in (75), which comes from a story told by Miguel about a lazy man. His wife is angry with him, when she finds out that he did not do the work he was supposed to do, so she refuses to give him food.

- (75) *chÿnikujikutu chichechapÿinube*  
*chÿ-niku-jiku-tu chi-chechapÿi-nube*  
 3-feed-LIM1-IAM 3-son-PL  
 ‘she only gave food to her children’ [mox-n110920l.081]

Strikingly, there is also one utterance in my corpus, given here as (76), in which detachment of *-pÿi* in the plural also applies to *-jinepÿi* ‘daughter’, although *\*-jine* does not exist as an independent noun stem in Paunaka, contrary to *-checha* ‘son, child, egg, offspring’. This shows that the underlying process of alternating *-pÿi* and *-ji* is transparent for the speakers. The sentence comes from María C. and is about the supposed incapability of Clara’s daughters to learn Paunaka.

- (76) *kaku pijinejinube pero kuina puero chitanube*  
*kaku pi-jine-ji-nube pero kuina puero chi-ita-nube*  
 exist 2SG-daughter-COL-PL but NEG can 3-master.IRR-PL  
 ‘you have daughters, but they can’t figure it out’ [cux-c120414ls-2.265]

Apart from kinship terminology, the collective marker also forms part of the plural-only word *sesejinube* ‘children’.

The following sections are dedicated to other kinds of inflectional morphology, nominal irrealis and deceased. Both of these categories provide information about the existence of an entity at reference or utterance time.

## 6.5 Nominal irrealis

Nominal irrealis is a category that has not been widely described up to now. It is reminiscent of the better-known category of nominal tense (Nordlinger & Sadler 2004) (aka nominal temporal markers cf. Tonhauser 2008) – a relatively widespread feature in South American languages (Aikhenvald 2012: 158–163; Campbell 2012b: 258).

Nominal irrealis is marked by attaching *-ina* to the noun in question. The very same marker also figures as an irrealis marker in non-verbal predication. There is sometimes considerable overlap between both functions (see §8.2), but there are also enough cases in which nominal irrealis can well be distinguished from predication. These cases are described in this section.

In nominal irrealis, *-ina* indicates that an entity is non-existent or that it has not come into existence yet. This is in compliance with the function it fulfils in predication (see §7.5). Regarding syntax, I have found irrealis-marked objects and obliques, but no irrealis-marked subjects.

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Consider (77) from Juan C. Irrealis marking is due to the non-existence of a pair of trousers in the possession of the speaker here, because his *patrón* refused to give him one. Before the land reform of 1952, many people in the Chiquitania worked in a debt-bondage relation on the haciendas of big landowners, *patrones*, who were supposed to “pay” their workers in kind (see §1.6.3). Depending on the character or mood of the *patrón*, people were often paid badly or not paid at all.

- (77) *kuina tipunakane nikasuneina*  
*kuina ti-punaka-ne ni-kasune-ina*  
 NEG 3i-give.IRR-1SG 1SG-trousers-IRR.NV  
 ‘he didn’t give me my supposed trousers’ [mqx-p110826l.458]

Note that, if the pair of trousers in question existed, the object would not be marked for irrealis. Imagine, for example, a situation, in which a child wants to put on a pair of trousers, but the mother refuses to give it to her because it has just been washed and is drying, or because the child is supposed to wear that pair of trousers on Sunday service. In this situation, which was described to Miguel in elicitation, the statement of the child would be as in (78) and use of irrealis on the object would be incorrect.

- (78) *njenu kuina tipunakane nikasune*  
*nj-enu kuina ti-punaka-ne ni-kasune*  
 1SG-mother NEG 3i-give.IRR-1SG 1SG-trousers  
 ‘my mother didn’t give me my trousers’ [mxx-e160811sd.039]

(79) is from the personal account about Juana’s daughter who once wanted to emigrate to Spain to live with her sister as a nanny. The plan never worked out, this is why irrealis and frustrative is used on the predicate (see §7.8.3.1). The irrealis on the oblique noun with the function of functive (cf. Creissels 2014b) complies with this reading: the job as an attendant was never accomplished despite the strong expectation of the people involved.

- (79) *i tiyunaini arsaroremjñjina tÿpi chisobrinonemjñj*  
*i ti-yuna-ini arsarore-mjñj-ina tÿpi chi-sobrino-ne-mjñj*  
 and 3i-go.IRR-FRUST attendant-DIM-IRR.NV OBL 3-nephew-POSSD-DIM  
 ‘and she would have gone as an attendant of her nephew’  
 [jxx-p120430l-1.188]

In (80), the field that is talked about by Miguel has not been made at all because the main character of the story is a lazybones who prefers swinging in his

hammock and playing the flute to the hard physical work of wresting a field from the woods.

- (80) *kuinaji tana pario chisaneina*  
*kuina-ji ti-ana pario chi-sane-ina*  
 NEG-RPRT 3i-make.IRR some 3-field-IRR.NV  
 ‘he didn’t do anything for his (supposed) field, it is said’  
 [mox-n110920l.012]

The previous examples have shown the use of the nominal irrealis to express non-existence in absolute terms. Moreover, the non-existence of the entity marked with *-ina* was contrary to the expectation of the people involved in all cases. This can be called the “negative use” of nominal irrealis. The other semantic context found to be expressed by nominal irrealis is future reference. (81) is from a story by Miguel about ants and trees and their relation to humans: Trees are sad, when a boy is born because once he grows up, he fells trees for making his field. The irrealis-marked object *chisaneina* ‘his (future) field’ has not come into existence by the reference time of the clause, which is the birth of the boy.

- (81) *chejequine echÿu aitubuchepÿi tijÿkatu, tiyunaji tebitaka chisaneina*  
*chejequine echÿu aitubuchepÿi ti-jÿka-tu ti-yuna-ji*  
 because DEMb boy 3i-grow.IRR-IAM 3i-go.IRR-RPRT  
*ti-ebitaka chi-sane-ina*  
 3i-clear.IRR 3-field-IRR.NV  
 ‘because once the boy has grown up, he will go and clear his future field,  
 it is said’ [mxx-n120423lsf-X.28]

Irrealis nouns also occur in purposive expressions. In (82) the aim of the action is additionally marked by the oblique preposition *tÿpi*. It comes from María S.

- (82) *niyunu niyÿbamukeikupu arusu tÿpi niyitÿina*  
*ni-yunu ni-yÿbamukeiku-pu arusu tÿpi ni-yÿti-ina*  
 1SG-go 1SG-husk-DLOC rice OBL 1SG-food-IRR.NV  
 ‘I went to husk rice (in machine in town) for my (future, not yet made)  
 food’ [rxx-e120511l.024-025]

Nominal irrealis specifies the non-existence of the entity in question, be it absolute or only at reference time. It is not related to the semantics of RS marking of the predicate and should therefore be independent of RS marking of the predicate. Nonetheless, I have found only two examples of irrealis-marked objects in

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combination with a realis predicate in my corpus. Both come from Juana, and both are about houses.

In (83), although the action of building the house is completed as signalled by the realis predicate and the general past setting of the story, the irrealis marker on the object is used to express that one of the main characters (Jesus in this case) does not live in the house by reference time, it is his future house, the one where he is going to live after marrying his wife.

- (83) *tanau chubiuna*  
*ti-anau chÿ-ubiu-ina*  
 3i-make 3-house-IRR.NV  
 ‘he made his house (where he was going to live)’ [jxx-n101013s-1.552]

In (84), Juana speaks about ongoing construction of the future house of one of her daughters.

- (84) *ja’a puakenechÿ tanaunube chubiunubeina*  
*ja’a pu-akene-chÿ ti-anau-nube chÿ-ubiu-nube-ina*  
 AFM other-non.vis.side-3 3i-make-PL 3-house-PL-IRR.NV  
 ‘yes, on the other side (of the street) they are making their future house’  
 [jxx-p110923l-2.154]

Last, non-verbal irrealis is also frequently found on temporal nouns or adverbs to trigger a future reading, as in (85), which comes from Juana, who was talking about a visit of her brother at her other brother’s house. The latter was not at home.

- (85) *sabaruina kapunuina*  
*sabaru-ina kapunu-ina*  
 saturday-IRR.NV come-IRR.NV  
 ‘he will come on Saturday’ [jxx-p120430l-2.411]

In complex NPs, nominal irrealis is marked only once, i.e. it is not a feature of agreement between a noun and its modifier. This can be seen in (86), in which the irrealis marker only occurs on the modifier *punachÿ* ‘other’, but not on the noun *semana* ‘week’. The sentence comes from Miguel who was talking about Swintha here.

- (86) *punachina semana tiyunupunukatu*  
*punachÿ-ina semana ti-yunu-punuka-tu*  
 other-IRR.NV week 3i-go-REG.IRR-IAM  
 ‘next week she will leave again’ [mxx-d110813s-2.043]



The whole construction in (86) resembles the local Spanish expression *la otra semana* ‘the other week’, which can refer either to the preceding or coming week. In Paunaka, the distinction is made by using either an irrealis-marked NP for the coming week or no irrealis marker for reference to the preceding week.

While nominal irrealis relates to the non-existence of an entity, the markers described in the next section tell us about ceased existence, more precisely, about the fact that somebody is already deceased.

## 6.6 Deceased marking

This section is about different possibilities to express on a noun that a person is deceased. Three different markers can be used in this case, *-ini*, *-kue* and *-bane*, which occur with different types of nouns. Only the last of them is also used with other parts of speech as a remote past marker.

Table 6.6 provides a summary of the three forms used for deceased marking.

Table 6.6: Markers for ‘deceased’

Marker	Gloss	Usage
<i>-bane</i>	REM	general remote (past) marker, used for deceased marking on kinship terminology, then mainly on referential terms
<i>-ini</i>	DEC	on kinship terminology, mainly on endearment/vocative terms
<i>-kue</i>	DEC.PN	only found on proper names, possibly of Tupi-Guarani origin

It is not uncommon among Arawakan languages to mark on a human noun that the referent is deceased (cf. Ramirez 2001: 130, 276, 313; Olza et al. 2004: 153, 157; Danielsen 2007: 115; Brandão 2014: 289; Jordá 2014: 35; Rose 2014a: 80, 81; Mihás 2015: 356), and this is also found in non-related languages in Amazonia (e.g. in Mosestén, see Sakel 2004: 75, and Hup, see Epps 2008: 353).

As for Arawakan languages, Payne (1991: 382) states that “Wise (1988a) reconstructs one other classifier: *\*mini* meaning ‘dead, past, abandoned’, which in most northern languages retains a suffix similar to *-mi*, and in most southern languages a suffix similar to *-ni*. A fuller form was found in Maipure *-mine* and Baré *-amini*”. The Paunaka marker that relates to this is *-ini*. This deceased marker attaches to kinship terms, sometimes to the referential forms, but mostly to the

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endearment/vocative forms (see Table 6.4 in §6.3.1). (87) and (88) show its use on endearment forms.

(87) comes from Juana who was talking about what she did with her grandmother in the old days.

- (87) *micha echÿu yeyeini*  
*micha echÿu yeye-ini*  
good DEMb granny-DEC  
'my late granny was a good person' [jxx-p120430l-1.059]

(88) is also from Juana. It comes from her account about their grandparents' journey to Moxos to buy cows.

- (88) *beintechÿ baka chiyÿseie chÿchÿini*  
*beintechÿ baka chi-yÿseie chÿchÿ-ini*  
twenty cow 3-purchase grandpa-DEC  
'it were twenty cows that my late grandpa bought'  
[jxx-p151016l-2.081-083]

Paunaka's deceased marker is *-ini* is identical in form to the frustrative marker (see §7.8.3.1). It is unclear to me at this stage of research whether *-ini* should be described as one polysemous marker or as two homophonous markers. For the time being, I opt for an analysis of two homophonous markers with different glosses (DEC for 'deceased', FRUST for 'frustrative'). According to the analysis of Overall (2017: 490–491), frustrative is often extended to the expression of discontinuous past, i.e. a past situation that was interrupted counter to the expectation of the speaker. Deceased people, obviously, belong to a discontinuous past. Although the fact that people die may not be unexpected – at least if they are old –, the death of a beloved person causes pain and sorrow for the bereaved people, and frustrative is also connected to negative emotions (see §7.8.3.1). However, even in the examples given by Overall (2017: 490–492), it is in most cases not the frustrative alone that establishes a discontinuous past reading, but the frustrative together with another specialised marker.<sup>39</sup>

Comparing the form of the Paunaka deceased marker with other Arawakan languages reveals that a lot of languages have a cognate form to express the mean-

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<sup>39</sup>It would go too far to explain this in detail here, but I have reasons to believe that deceased or remote past markers of two of the Arawakan examples cited by Overall (2017) in his section on discontinuous past remained unrecognised by the author.

ing of ‘deceased’, and besides Paunaka, only the Mojeño languages and Terena have an identical (or homophonous) or similar form for frustrative marking.<sup>40</sup>

In the examples (87) and (88), it is only the deceased marker on the noun that specifies that the people referred to have passed away. The deceased marker is also found on a noun *kuineini* ‘deceased’, and often this noun precedes the noun referring to the deceased person. The deceased marker (or one of the other markers described below) can be added to the noun as in (89) or be left out as in (90). In that case, *kuineini* is the only expression of ceased existence of the person in question.<sup>41</sup>

(89) is from an account of Miguel about the history of Santa Rita. The founder of Santa Rita is the grandfather of the Supepí siblings and their father was among the twelve families that came to live in the village in the 1950s.

- (89) *kapunutu kuineini taitaini pero kapununube dose familia*  
*kapunu-tu kuineini taita-ini pero kapunu-nube dose familia*  
 come-IAM deceased dad-DEC but come-PL twelve family  
 ‘my late father had come (here), but twelve families came (altogether)’  
 [mxx-p1108251.056]

(90) is from a listing by María C. of people she knew who were killed by sorcery.

- (90) *nechÿu kapunu kuineini kupare Tieko*  
*nechÿu kapunu kuineini kupare Tieko*  
 DEMC come deceased fellow Diego  
 ‘next came late fellow Diego’ [ump-p110815sf.640]

<sup>40</sup>In Trinitario *-ini* is a general (discontinuous?) past marker, which occurs on proper names and human nouns to mark a person as deceased, but also on predicates, where it often conveys a counterfactual meaning together with irrealis (cf. Rose 2014a: 80,81). Ignaciano, apparently, has two markers *-hini* (or *-’ini*) for counterfactual (or frustrative) and *-(i)ni* which marks (nominal?) past (cf. Olza et al. 2004: 153, 157; Jordá 2014: 35). Baure’s marker *-in* ‘dead (family member)’ only marks people as deceased (cf. Danielsen 2007: 115), although in Old Baure, the variety documented by the Jesuits in the 18th century, it was also used as a nominal past marker with non-human nouns (Danielsen 2020, p.c.). Terena has two markers *-ni* and *-nini* which express a number of meanings related to frustrative (cf. Butler & Ekdahl 2014: 55, 84; Butler 2007: 7), but the deceased marker is *-ikene* (de Carvalho 2017, p.c.). The Northern Kampan languages have *-ni* whose “basic function is to specify the ceased existence of a human entity”, although in some languages it has extended functions and can even be used on verbs as a remote past marker (Mihas 2017: 793). The frustrative markers have a totally different form. More distantly related Paresi has a particle *ene* for nominal past, which is also used as a deceased marker (Brandão 2014: 289), but another particle for frustrative.

<sup>41</sup>In local Spanish, there is a convention to propose the noun *finado/-a* ‘deceased one’ before the noun referring to the deceased referent, which can be a kinship term or personal name.

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Alternatively to *-ini*, the remote marker *-bane* (see §7.8.2.1) can also be used on human nouns to signal that the referent is deceased. It is mainly attached to referential kinship terms. These nouns occur with *-bane* much more often than with *-ini*. The noun *-enu* ‘mother’ is even exclusively combined with *-bane* in my corpus and never with *-ini*. One example of *-bane* on kinship terms is given in (91), in which Juana tells me about the move of her late parents to Altavista.

- (91) *te tiyununubetu tanÿma eka nÿabane nÿenubane te tijechikunubetu  
chukuyae patrún nauku Turuxhiyae*  
*te ti-yunu-nube-tu tanÿma eka nÿ-a-bane nÿ-enu-bane te*  
SEQ 3i-go-PL-IAM now DEMa 1SG-father-REM 1SG-mother-REM SEQ  
*ti-jechiku-nube-tu chi-chuku-yae patrún nauku Turuxhi-yae*  
3i-move-PL-IAM 3-side-LOC patrún there Altavista-LOC  
‘now my late father and my late mother went (away), they moved close to  
their *patrún* there in Altavista’ [jxx-e150925l-1.248]

Another example is (92) from Juan C. telling about the various relocations in his life. I could not find out where Trion is or was, I suppose it is among the places that were renamed or abandoned.

- (92) *kuineini niuchikubane tiyunu naka Trion*  
*kuineini ni-uchiku-bane ti-yunu naka Trion*  
deceased 1SG-grandfather-REM 3i-go here Trion  
‘my late grandfather went to Trion’ [mqx-p110826l.440-442]

In (93) María C. uses all three strategies described so far, *-bane* on a referential kinship term, *-ini* on an endearment form and an additional *kuineini* preposed to it. She describes her exact kinship relation to the Supepí siblings here.

- (93) *ja chÿenujinube ekanube chipijibane kuineini mimini*  
*ja chÿ-enu-ji-nube eka-nube chi-piji-bane kuineini mimi-ini*  
AFM 3-mother-COL-PL DEMa-PL 3-sibling-REM deceased mum-DEC  
‘yes, their mother was the late sister of my late mother’  
[cux-c120410ls.124-125]

As stated above, *-bane* is also used as a general remote past marker (see §7.8.2.1). It is then mainly associated with predicates (or with the whole proposition). In some cases, use of *-bane* with nouns can possibly be analysed as a nominal past marker with the meaning ‘former, ex-, old’. In most cases, however, it is not possible to distinguish a predicative and a referential use of the marker. This is reminiscent of the overlap of predicative and referential use of the non-verbal irrealis

marker (see §6.5), but in the case of the remote marker, ambiguity is enhanced by the fact that it can float in the clause in predicative use: it mostly occurs on the predicate, but not always.

Consider (94) and the two translations given. One suggests a predicative use of the marker, the other one a referential use. The example comes from a story by María S. about how the tortoise got its carapace: the tortoise does not want to leave her house in the story in order to pay homage to newborn Jesus. As a consequence, she is punished by having her house fixed on her back.

- (94) *nechikue tepajyku tanyma chitapu chubiubane*  
*nechikue ti-epajyku tanyma chi-tapu chÿ-ubiu-bane*  
 therefore 3i-stay now 3-scales 3-house-REM  
 ‘therefore her carapace stays now, which was her house before’  
 or: ‘therefore her carapace stays now, (which is) her former house’  
 [rxx-n121128s.24]

Another example, in which *-bane* could be analysed as a nominal past marker is (95). Altavista does not exist anymore, at least not as a big estate dedicated to agriculture based on forced labour. Juana told me that her father had found two of the cows her grandparents had been deprived of by *karay* somewhere in the pampa and took them to Altavista, where he lived at that time.

- (95) *kapunu nyabane te chumu nauku Turuxhiyaebane*  
*kapunu ny-a-bane te chÿ-umu nauku Turuxhi-yae-bane*  
 come 1SG-father-REM SEQ 3-take there Altavista-LOC-REM  
 ‘my late father came and took them to old Altavista’ [jxx-e150925l-1.238]

There is yet a third marker that can be used to signal the ceased existence of people. This marker, *-kue*, is almost exclusively attached to proper names in my data, i.e. it does not occur with kinship terms or other human nouns, and proper names do not occur with any of the other two markers previously described (both statements with one exception each). It is thus glossed ‘DEC.PN’, a deceased marker for proper names. The marker is probably of Tupi-Guarani origin, since it is very similar phonetically to the nominal past marker found in some of these languages: Guarayu has a past marker *-kwer* (Bischoffberger 2017, p.c.), Guarasu uses *-kwe/-we* as a “disconnected” marker, which marks nominal past among other things (Ramirez et al. 2017: 237–238), in Bolivian Guaraní, the deceased marker is *-gwe/-kwe* (Gustafson 2014: 339), and Paraguayan Guaraní has a nominal (or referential) past marker *-kue* (Nordhoff 2004: 34).

An example is given in (96). It comes from María C. Note that she omits the third person marker here, something she does frequently.

## 6 The noun and the NP

- (96) *tupunubu kuineini Pernatokue*  
*tupunubu kuineini Pernato-kue*  
arrive deceased Fernando-DEC.PN  
'late Fernando arrived' [ump-p110815sf.412]

I want to conclude this section with (97), which comes from Juana. She was thinking about which tale she could tell us (when we had asked her to tell one). She considers telling one story her brother told her, who was a very good storyteller.<sup>42</sup>

- (97) *chÿkueteabane taita Tubusiukue*  
*chÿ-kuetea-bane taita Tubusiu-kue*  
3-tell-REM dad Tiburcio-DEC.PN  
'late Tiburcio told it in the old days' [jmx-n120429]s-x5.038]

The following section is about diminutives, both marked on the noun and on other parts of speech.

### 6.7 Diminutive

Paunaka has one diminutive marker, *-mÿnÿ*. It can occur on nouns and verbs, as in (98), which was elicited from María S. and shows both of this. The diminutive also occasionally occurs on words belonging to other classes.

- (98) *tibebeikubumÿnÿ michimÿnÿ*  
*ti-bebeiku-bu-mÿnÿ michi-mÿnÿ*  
3i-lie-MID-DIM cat-DIM  
'the little cute cat is lying (on a chair)' [rxx-e181024]l.066]

The form of the diminutive marker, *-mÿnÿ*, reminds me of the diminutive found in Guarayu. Guarayu has *mini* among other diminutives, which can be added to verbs and adjectives, in addition to nouns (Hoeller 1932: 13). Paunaka's diminutive marker is also similar to the Trinitario one *-samini* and Rose (2018b: 174–175) proposed that both forms are cognates. Note however, that Paunaka's /i/ is a reflex of \**u* of a common ancestor language, and the process of fronting did not take place in the Mojeño languages (cf. de Carvalho 2018: 418). If the forms are cognates, we have to assume an unconditioned shift from \**i* to /i/ in Paunaka. The same holds for the hypothesis that the Paunaka diminutive is related

<sup>42</sup>Remember that *taita* literally means 'dad', but is used as a respectful form for all male people, see §6.3.1.

to the Guarayu form. In Guarasu, another Tupi-Guarani language closely related to Guarayu, there is a diminutive marker *-míni* (Ramirez et al. 2017: 437), which is identical to the Paunaka one, but we do not know whether the languages were in contact.

Besides the basic meaning of smallness, the diminutive marker can also express emotional values like affection and compassion and attenuation, often for reasons of politeness or modesty. This extension from the core meaning has been reported to occur very frequently cross-linguistically (Jurafsky 1996: 535, 558). Even if the diminutive is not attached to a noun, but to an adjective or a verb, it is associated with a noun (or its referent) in most cases. Sometimes it can also attenuate the verb's meaning. It is, however, often impossible to distinguish diminutive notions belonging to the referent from purely predicative attenuation, because a small, modest or pitied referent usually causes little action. In many cases, I just do not know what the speaker exactly wanted to express with the diminutive. This is why I decided not to treat the diminutive in different chapters – unlike other markers of transcategorial morphology like the person and number markers, the non-verbal irrealis and the remote past marker, where the different functions are more easily distinguished (at least in some cases).<sup>43</sup> To compensate for this, the subsections on diminutive marking are ordered by word class. First, examples of diminutives on nouns are given in §6.7.1, while §6.7.2 discusses use of the marker on verbs. In §6.7.3, occurrences of *-mÿnÿ* with other parts of speech are presented.

The use of diminutives is not only very common in Paunaka, but also in Bolivian Spanish, where it has largely the same functions (cf. Mendoza 2015: 38), but not the same distribution, i.e. it cannot be used on verbs.

### 6.7.1 Diminutives on nouns

Sometimes, the diminutive marker *-mÿnÿ* clearly expresses its core meaning of smallness. This is often the best interpretation, when it is added to inanimate nouns. An example is (99) from Miguel. The woman, a character of a narrative, brings some food to her husband, who is supposed to be working in the woods. She uses a small pot for transportation, not one of those huge ones that are sometimes used for cooking.

- (99) *tumuji nÿkÿikimÿnÿji yÿtÿuku*  
*ti-umu-ji nÿkÿiki-mÿnÿ-ji yÿtÿuku*  
 3i-take-RPRT pot-DIM-RPRT food  
 ‘she took the small pot of food, it is said’ [mox-n1109201.058-059]

<sup>43</sup>I have explained possible cases of overlap in the preceding sections.

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Another example, in which smallness is the factor expressed by the diminutive is (100) from Juana, where she describes one of the last pictures of the frog story including many little frogs.<sup>44</sup>

- (100) *aa peÿjanemÿnÿ cheikukukÿujanetuji chÿenuji*  
*aa peÿ-jane-mÿnÿ chÿ-eiku-kukÿu-jane-tu-ji*  
 INTJ frog-DISTR-DIM 3-follow-AM.CONC.TR-DISTR-IAM-RPRT  
*chÿ-enu-ji*  
 3-mother-COL  
 ‘ah, the little frogs are following their mother, it is said’  
 [jxx-a120516l-a.440]

Whenever a diminutive is added to a noun denoting a child or a small animal, it is hard to say whether the speaker uses it only because the referent is small, or also to convey certain affection for the referent. Consider (101), which is from the same story as (99) above. After the woman has discovered the deception of her husband, who had pretended he was making a field, the man decides to sacrifice himself by cutting off his limbs. He takes his little son with him, so that the latter can carry his limbless father and throw him into a well from where the lazy man rises as a comet.

- (101) *chumuji chichechapÿimÿnÿ*  
*chÿ-umu-ji chi-chechapÿi-mÿnÿ*  
 3-take-RPRT 3-son-DIM  
 ‘he took his little son, it is said’ [mox-n110920l.089]

The diminutive can also be used for a small amount of something. Consider example (102), in which María C. describes that she only has little corn left to prepare chicha, her preferred beverage, though it cannot be excluded that the speaker also uses the diminutive to express self-pity about that fact.

- (102) *kakumÿnÿ amukemÿnÿ te tibukapu echÿu te kuinabu nea aumue*  
*kaku-mÿnÿ amuke-mÿnÿ te ti-buka-pu echÿu te kuina-bu*  
 exist-DIM corn-DIM SEQ 3i-finish.IRR-MID DEMb SEQ NEG-DSC  
*nÿ-ea aumue*  
 1SG-drink.IRR chicha  
 ‘there is little corn and when it will be finished, then I cannot drink  
 chicha anymore’ [ump-p110815sf.693]

<sup>44</sup>The last *-ji* of *chÿenuji* which is glossed here as collective could also be the reportive marker.



Finally, there are also cases, in which no smallness is involved and the only possible reading is one of emotional evaluation. This is the case in (103), where María C. feels pity for herself.

- (103) *nýti juberýpunýmýnÿ*  
*nýti juberýpu-nÿ-mýnÿ*  
 1SG.PRN old.woman-1SG-DIM  
 ‘poor me, I am an old woman’ [uxx-p110825l.038]

Affection is not necessarily for the referent of the noun that bears the diminutive marker, but can also be for the possessor of that noun. Preceding the cited clause in (104), Juana explained that the two old ladies she was talking about have passed away a long time ago. They had been old already when she first met them. Juana’s speech is full of diminutives in reference to the old ladies, and in (104), she adds one to a possessed item, the walking cane of one of the ladies.

- (104) *kaku chibastunemýnÿtu, mhm, chiyuikiumýnÿ*  
*kaku chi-bastun-ne-mýnÿ-tu mhm chi-yuik-i-u-mýnÿ*  
 exist 3-cane-POSSD-DIM-IAM INTJ 3-walk-SUBORD-REAL-DIM  
 ‘she already had a cane, mhm, for walking’ [jxx-p120515l-1.220-221]

### 6.7.2 Diminutives on verbs

The diminutive on verbs fulfils largely the same functions as on nouns and can also attenuate the meaning of the verb. As had been mentioned above, it is often hard to decide what exactly the speaker had in mind, when she used a diminutive.

(105) and (106) are two sentences elicited from María S. and referring to a small chick of hers, which was given water by her grandchild. The diminutive expresses that the chick is small, that it is cute or that she feels empathy for it, or all of this together. In (105) the diminutive refers to the object of the clause and in (106) to the subject.

- (105) *tekichamýnÿ ýne*  
*ti-ekicha-mýnÿ ýne*  
 3i-invite.IRR-DIM water  
 ‘she gives it water’ [rmx-e150922l.051]
- (106) *tibiyukumýnÿ takÿra*  
*ti-biyuku-mýnÿ takÿra*  
 3i-be.thirsty-DIM chicken  
 ‘the chick is thirsty’ [rmx-e150922l.054]

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The attenuation of a verb's meaning is prevalent in (107), where Juana tells me that on her grandparents' journey back home from Moxos the sun started to shine a bit again after heavy rainfalls.

- (107) *tukiu nechÿu chikebiuji, las sinkotuji tijayekamÿnjÿji sache*  
*tukiu nechÿu chi-keb-i-u-ji las sinko-tu-ji*  
from DEMC 3-rain-SUBORD-REAL-RPRT at five o'clock-IAM-RPRT  
*ti-jayeka-mÿnjÿ-ji sache*  
3i-shine.IRR-DIM-RPRT SUN  
'from then on it was raining, it is said, until at five the sun started to  
shine a bit' [jxx-p151016l-2.122]

Sometimes, a diminutive occurs on a verb to make an imperative more polite, as is the case in (108), where María C. tells Clara what we had said to her when she visited us in the hotel we stayed at.<sup>45</sup>

- (108) *pibenamÿnjÿ naka yumaji*  
*pi-bena-mÿnjÿ naka yumaji*  
2SG-lie.down.IRR-DIM here hammock  
'lie down here in the hammock' [cux-c120510l-1.141]

Attenuation can also be due to modesty, as in (109), where Juana does not want to boast about her knowledge of Paunaka. It is her imagined or remembered answer in a remembered dialogue with the two old ladies also mentioned in (104) after they found out that she was a speaker of Paunaka.

- (109) *nichujikumÿnjÿ, yeyeini kuina tichujikane kasteyano*  
*ni-chujiku-mÿnjÿ yeye-ini kuina ti-chujika-ne kasteyano*  
1SG-speak-DIM granny-DEC NEG 3i-speak-1SG Spanish  
'I speak it a little, my late grandmother didn't speak Spanish with me'  
[jxx-p120515l-1.166]

### 6.7.3 Diminutives on other parts of speech

Diminutives can also occasionally be added to other parts of speech. They can attach to the few adjectives that exist in Paunaka, and infrequently also to pronouns and demonstratives (usually the nominal demonstratives, but one time in the corpus also to the demonstrative adverb *naka* 'here').

<sup>45</sup>Note that this recording has not been archived because it contains sensitive data.

Because of the emotional value of the diminutive, *-mÿnÿ* can also be added to the adjective (*mu*)*temena* ‘big’. This is the case in (110). It is not clear, though, whether Juana uses the diminutive to express her pity for some, already grown, ducks that died in her absence, because none of her family members fed them, or to attenuate the meaning of the predicate as ‘big, but small’ = ‘biggish’.<sup>46</sup>

- (110) *pero temenanajimÿnÿtu*  
*pero temena-na-ji-mÿnÿ-tu*  
 but big-REP-COL-DIM-IAM  
 ‘but they were already big, the poor ones’  
 or: ‘but they were already biggish’ [jrx-c151001lsf-11.071]

(111) is a statement by María C. about herself, in which the diminutive is added to the first person singular pronoun, because she pities herself.

- (111) *nÿtimÿnÿ baichane, kuina nÿana kuina nenuina*  
*nÿti-mÿnÿ baicha-ne kuina nÿ-a-ina kuina*  
 1SG.PRN-DIM orphan-1SG NEG 1SG-father-IRR.NV NEG  
*nÿ-enu-ina*  
 1SG-mother-IRR.NV  
 ‘poor me, I am an orphan, I don’t have a father, I don’t have a mother’  
 [uxx-p110825l.071]

In (112), a numeral carries the diminutive for attenuation. The sentence comes from María S.

- (112) *chÿnamÿnÿchÿ nipeu ÿba*  
*chÿna-mÿnÿ-chÿ ni-peu ÿba*  
 one-DIM-3 1SG-animal pig  
 ‘I have a single pig’ [rxx-e181024l.059]

While the diminutive can thus attach to various parts of speech, the locative marker, which is described in the following section, exclusively occurs with nouns.

<sup>46</sup>Thanks to Swintha Danielsen for pointing out this second possibility.

## 6.8 Locative marking

There is one general locative marker, *-yae*, which possibly originated as a relational noun (cf. Rose 2019a and see also §6.3.3).<sup>47</sup> The marker attaches exclusively to nouns that express spatial relations in a clause, more precisely relations of place, goal, and source. It is not found on adverbs. In slow speech, the marker is pronounced *-yae*, but it can be reduced to *-ye* or *-ya* in rapid speech.

(113) is an expression of a place, (114) presents the locative marker on a goal, and (115) on a source expression. In (113), Juana speaks about her daughter who had badly fallen down, was treated in hospital and still had to stay in bed afterwards.

- (113) place:  
*pero tibenunukubu chikamaneyae*  
*pero ti-benunuku-bu chi-kama-ne-yae*  
 but 3i-lie-MID          3-bed-POSSD-LOC  
 ‘but she kept lying in her bed’ [jxx-p110923l-1.485]

(114) was a conjecture of María S. about what her brother was going to do.

- (114) goal:  
*tiyunakena chisaneyae*  
*ti-yuna-kena          chi-sane-yae*  
 3i-go.IRR-UNCERT 3-field-LOC  
 ‘maybe he wants to go to his field’ [rxx-e120511l.348]

(115) was produced by Juana in telling me about the death of some of her siblings. She went to the funeral of her brother by public transportation, which is carried out by vans or small buses in Bolivia, called *micros* in Spanish.

- (115) source:  
*nikupu tukiu mikroyae*  
*ni-kupu          tukiu mikro-yae*  
 1SG-go.down from microbus-LOC  
 ‘I got off the microbus’ [jxx-p120430l-2.465]

<sup>47</sup>According to the analysis by Rose (2019a), this relational noun developed into a universal preposition in Trinitario. A related form *-ye* also occurs in Baure (cf. Danielsen 2007: 150). Paunaka shares with Baure that the root is used as a locative marker on nouns, and it shares with Trinitario that it is used as a relational noun in possessive constructions.

The locative marker may be dropped under certain conditions. Most importantly, if the spatial relation includes a toponym, *-yae* is often absent, see (116); this is also true for the noun *uneku* ‘town’ which is toponym-like, since it usually refers to Concepción, as in (117).

(116) comes from Juana, who was telling me how hard it was to obtain water before the reservoir was made in Santa Rita.

- (116) *bupunu ÿne Santa Rita*  
*bi-upunu ÿne Santa Rita*  
 1PL-bring water Santa Rita  
 ‘we brought water to Santa Rita’ [jxx-p120515l-2.054]

(117) is a comment from María S. about her siblings who moved away from Santa Rita.

- (117) *depue tepajÿkunubetu uneku*  
*depue ti-epajÿku-nube-tu uneku*  
 afterwards 3i-stay-PL-IAM town  
 ‘then they stayed in town’ [rxx-p181101l-2.264]

If the verb in a goal expression is *-yunu* ‘go’, it is also not uncommon that the locative marker is missing on the noun denoting the goal, as in (118) from Clara. She was explaining us that her daughter was baking bread alone at that moment, thus this sentence is about her other daughter’s physical presence in school, not the general enrollment in school.

- (118) *punachÿ tiyunu xhikuera*  
*punachÿ ti-yunu xhikuera*  
 other 3i-go school  
 ‘the other (sister) went to school’ [cux-120410ls.220]

In source expressions, the preposition *tukiu* is needed, and *-yae* can be considered optional in this case, thus in (119) from Juana, no locative marker is necessary on the noun. She spoke about her daughter (and other people) who had come back from Spain.

- (119) *tikubupaikunubetu tukiu labion*  
*ti-kubupaiku-nube-tu tukiu labion*  
 3i-go.down-PL-IAM from plane  
 ‘they disembarked from the plane’ [jxx-p120430l-1.266]

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All of these examples would equally work well if the locative marker was attached to the noun. Furthermore, locative marking can also target human nouns, as is the case in (120), which comes from Miguel who was talking about Swintha.

- (120) *paseaubÿti nauku baurenyonubeyae*  
*paseau-bÿti nauku baurenyo-nube-yae*  
 stroll-PRSP there Baure.person-PL-LOC  
 ‘she is going to travel to the Baure people’ [mxx-d110813s-2.066]

The marker *-yae* can also figure as an instrumental marker in cases, in which the preposition *en* ‘in’ would be used in Spanish, e.g. for motion by a vehicle. This is the case in (121), where Swintha and I were discussing our little excursion to Altavista with María C. and Clara. Altavista is far away from Santa Rita if one has to walk, but nicely reachable by bike as Clara recognises here.

- (121) *pero un ratoÿÿchi eyuna bisikletayae*  
*pero un rato-yÿchi e-yuna bisikleta-yae*  
 but a while-LIM2 2PL-go.IRR bicycle-LOC  
 ‘but it only takes you a little while if you go by bike’  
 [cux-c120414ls-1.155]

Other cases of semantic extension of locative marking that resemble the ones in Spanish are exemplified by (122) and (123). There is no extension to temporal expressions though.

In (122), María C. construes the inside of her head as the place containing knowledge.

- (122) *kakutu pario nÿchÿtiyaemÿnÿ pario*  
*kaku-tu pario nÿ-chÿti-yae-mÿnÿ pario*  
 exist-IAM some 1SG-head-LOC-DIM some  
 ‘I have a lot (knowledge) in my head, a lot’ [uxx-p110825l.095]

(123) comes from Juana and is about words in different languages.

- (123) *jaja, kastelyanoyae ciervo, pero naka neteayae kaku chijaini*  
*jaja kastelyano-yae ciervo pero naka nÿ-etea-yae kaku*  
 AFM Spanish-LOC ciervo but here 1SG-language-LOC exist  
*chi-ija-ini*  
 3-name-FRUST  
 ‘yes, it is *ciervo* (=deer) in Spanish, but it has a name in my language  
 (that I don’t remember)’ [jxx-a120516l-a.231-233]

Despite of these possible extensions, the locative marker is mainly applied to spatial relations of different kinds. In (124), there is contact from above ('on'), in (125) the spatial relation is one of closeness and can be translated with 'at', and in (126), the figure (i.e. the subject of the clause) is inside a location ('in').

(124) was elicited from María S.

- (124) *tibebeikubu siyayae*  
*ti-bebeiku-bu siya-yae*  
 3i-lie-MID chair-LOC  
 'it (the cat) is lying on the chair' [rxx-e181024l]

(125) comes from the same session. It referred to a pig which I had asked for, since it was suddenly not in the yard anymore.

- (125) *tiyunu tisemaiku yýtie atajaulyae*  
*ti-yunu ti-semaiku yýtie atajau-yae*  
 3i-go 3i-search food water.reservoir-LOC  
 'it (the pig) went to look for food at the reservoir' [rxx-e181024l]

(126) was elicited from Miguel.

- (126) *kaku kÿjÿpi ubiaeye*  
*kaku kÿjÿpi ubiae-yae*  
 exist manioc house-LOC  
 'there is manioc in the house' [mxx-e160811sd.073]

The locative marker alone thus expresses the most expected spatial relations and its interpretation as 'on', 'at' or 'in' largely depends on the spatial dimensions of the noun denoting the ground (i.e. the location) and the habits or properties of the figure (cf. Admiraal 2016: 69). In order to be more specific or for the expression of unusual relations, speakers can make use of two different strategies: either a more precise locative noun is derived from the noun denoting the ground or a complex NP is used which contains a possessed relational noun and a possessor denoting the ground.

For the expression of complete containment, a "container" noun is derived by adding the "bounded" classifier *-kÿ* or attaching the locative stem *-j(ÿ)ekÿ* 'inside', which can most probably be classified as a nominal stem. There are differences between the resulting nouns.

Not every noun can take the classifier *-kÿ*, the majority are containers anyway. The difference is that without the classifier, they are perceived as manipulable

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objects, with *-kÿ* they denote locations. The locative marker is usually added to the derived noun. An example is given in (127), which contains *tachukÿyae* ‘inside the small pot’. It comes from Miguel describing the pictures of the frog story.

- (127) *i naka chipurutukutu eka kabe chichÿti naka eka tachukÿyae*  
*i naka chi-purutuku-tu eka kabe chi-chÿti naka eka*  
 and here 3-put.in-IAM DEMa dog 3-head here DEMa  
*tachu-kÿ-yae*  
 small.pot-CLF:bounded-LOC  
 ‘and here the dog has stuck its head into the small pot here’  
 [mox-a1109201-2.052]

Another example, which also comes from Miguel re-telling the frog story (but on another occasion), is given in (128), and this time the classifier *-kÿ* adds the important information that the action is performed in relation to the inside of the boot.

- (128) *chimumukuji chijachÿukena kakukena nauku botakÿyae*  
*ch-imumuku-ji chija-chÿu-kena kaku-kena nauku*  
 3-look-RPRT what-DEMB-UNCERT exist-UNCERT there  
*bota-kÿ-yae*  
 boot-CLF:bounded-LOC  
 ‘he is looking what may be there in his boot, it is said’  
 [mtx-a1109061.043-046]

The noun *kimenu* ‘woods’ is also frequently found with the classifier, when it conveys the idea of a place that somebody goes to or acts in. Unlike the other nouns with *-kÿ*, it is often used without the locative marker. In (129), however, *-yae* is attached to the noun. The example comes from Miguel who told me and José the story about a lazy man.

- (129) *titupunubuji kimenukÿyae tisemaikuji echÿu kujubipi*  
*ti-tupunubu-ji kimenu-kÿ-yae ti-semaiku-ji echÿu kujubipi*  
 3i-arrive-RPRT woods-CLF:bounded-LOC 3i-find-RPRT DEMb liana.sp  
 ‘when he arrived in the woods, he found a liana, it is said’  
 [mox-n1109201.025]



More emphasis is attained through attachment of the locative stem *-j(ÿ)ekÿ* ‘inside’, which is related to the free noun *nujukÿ* ‘inside’.<sup>48</sup> Its relation to *-kÿ* is similar to the relation of ‘in(to)’ to ‘inside (of)’. Nominal compounds with *-j(ÿ)ekÿ* can be followed by the locative marker, as in (130), but this is not always the case, see (131). Both examples were elicited, (130) from Miguel and (131) from María S.

- (130) *nipurtuka jurnujÿekÿyae*  
*ni-purtuka jurnu-jÿekÿ-yae*  
 1SG-put.in.IRR oven-inside-LOC  
 ‘I will put it inside the oven’ [mxx-e120415ls.105]

- (131) *tibÿkupu kabe kosinajÿekÿ*  
*ti-bÿkupu kabe kosina-jÿekÿ*  
 3i-enter dog kitchen-inside  
 ‘the dog goes into the kitchen’ [rxx-e181021les.105]

The noun *ÿne* ‘water’ does not combine with *-j(ÿ)ekÿ*, maybe because it is not perceived as a container. There is a special expression for ‘inside of the water’, which is *ÿneumu(kÿ)* (see §6.2.3), while ‘above/on the water’ is *ÿnemiuke*. These are unique non-productive derivations.<sup>49</sup>

For any relation other than “inside”, the other strategy mentioned above is used: an inalienably possessed locative noun stem expressing the specific relation is juxtaposed to the noun denoting the ground which acts as a possessor. The locative marker is attached to the relational noun in this case. However, the nouns *-upekÿ* ‘place under’ and *-akene/-ekene* ‘non-visible side’ can also be used without the locative marker. For the latter one, this is even more common. The locative relational nouns are listed in Table 6.7.

(132) shows the use of the relational noun *-upekÿ* ‘place under’. It was elicited from Miguel and refers to a pen I put under a bag.

- (132) *kaku chiupekÿÿe echÿu pusane*  
*kaku chi-upekÿ-yae echÿu pusane*  
 exist 3-place.under-LOC DEMb bag  
 ‘it is under the bag’ [mxx-e120505l-1]

<sup>48</sup>*Nujukÿ* ‘inside’ and its antonym *nekupai* ‘outside, yard’ are never set in relation to another noun.

<sup>49</sup>I could elicit *mutejimiuke* ‘on/above the mud’, but no other word I tried to form accordingly was accepted by the speakers. There is another singular locative expression, *mainekÿke* ‘on/above the stone’, which contains the relational noun *-(i)ne* ‘top’ and seemingly also *-kÿ*. Both words contain a suffix *-ke*, which may be the one we find on nouns denoting places (see §4.4).

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Table 6.7: Locative relational noun stems

Relational noun	Translation
<i>-akene/-ekene</i>	non-visible side (behind, beside)
<i>-chuku</i>	side (next to, close to)
<i>-(i)ne</i>	top, place on top or above
<i>-upekÿ</i>	place under

(133) includes *-chuku* ‘side’. It comes from an elicitation session with several playmobil toys and was produced by Juana.

- (133) *kaku chichukuyae echÿu jente*  
*kaku chi-chuku-yae echÿu jente*  
 exist 3-side-LOC DEMb man  
 ‘she is (standing) next to the man’ [jrx-c151024lsf]

The noun stem *-(i)ne* ‘top’ is the only one of the relational nouns that can also be incorporated into active verb stems, see §7.2.8. (134) is one example of its use in a locative NP. It comes from Miguel who was describing the production of rice bread.

- (134) *chetuku echÿu kesu tiyÿbapakubu chÿineyae echÿu masa*  
*chÿ-etuku echÿu kesu ti-yÿbapaku-bu chÿ-ine-yae echÿu masa*  
 3-put DEMb cheese 3i-grind-MID 3-top-LOC DEMb dough  
 ‘she puts the grated cheese on top of the dough’ [mxx-e120415ls.087]

As has already been mentioned above, the noun *-akene* or *-ekene* ‘non-visible side’ is normally used without the locative marker. It can combine with a person marker or with the root *(u)pu-* ‘other’, and is used if the referent in question is out of sight because something blocks the view. Two examples, both from Juana, are given here.

(135) comes from the creation story she told, a mixture of the tales of the bible and other elements. It is Jesus who hides away behind the door here. (136) was elicited. It shows the use of the locative noun together with *(u)pu-* ‘other’.

- (135) *nauku chekene nuinekÿ chububuikubutu*  
*nauku chÿ-ekene nuinekÿ chÿ-ubu-buiku-bu-tu*  
 there 3-non.vis.side door 3-be.at-CONT-MID-IAM  
 ‘there behind the door he was (hidden)’ [jxx-n101013s-1.435]

- (136) *kaku upuakene*  
*kaku upu-akene*  
 exist other-non.vis.side  
 ‘it is behind (the house)’ [jxx-e191021e-2]

Unlike in Baure (cf. Admiraal 2016: 81–82), body-part terminology is very restricted in the expression of spatial relations in Paunaka. Body-part nouns can be used only if the ground is animate and a real possessor of the body part, as is the case in (137), elicited from Juana, in which I was pretending to look for my cell phone, which was lying in front of me. There is no semantic extension of body part terminology to inanimate referents.

- (137) *ɔkaku naka pibjkeyae!*  
*kaku naka pi-byke-yae*  
 exist here 2SG-face-LOC  
 ‘it is here in front of you!’ (lit.: in your face) [jxx-p181104l-2]

Last, there are also some locative nouns that are not possessed, *anjke* ‘up, above’, *apuke* ‘ground, down’, and *pjkyjje* ‘middle’, as well as the aforementioned *nujukj* ‘inside’ and *nekupai* ‘outside, yard’. They could actually also be adverbs, word class is not totally clear in this case (see discussion in §5.3.1). Most of the times, they do not occur in juxtaposition with another noun denoting the ground, i.e. they denote the ground themselves, and they usually do not take the locative marker with a few exceptions.

To conclude this chapter, the next section provides some information about content of and word order inside the NP.

## 6.9 The NP

The typical NP minimally consists of a noun or a pronoun. Nouns can optionally be modified, pronouns are never modified. NPs can also do without a noun or pronoun. In this case, only the “modifier” is present (cf. Dryer 2004). In this section, only those NPs consisting of a noun and a modifier are considered which form a single syntactic unit and act as an argument in the clause (cf. Krasnoukhova 2012: 13). There are no discontinuous NPs in Paunaka.

Modifiers are nominal demonstratives, adjectives, numerals, relative clauses, and other nouns. The status of quantifiers as modifiers of nouns is not totally clear. Relative clauses are discussed in detail in §9.5 and will thus not be considered here. Figure 6.3 shows the word order in the NP.

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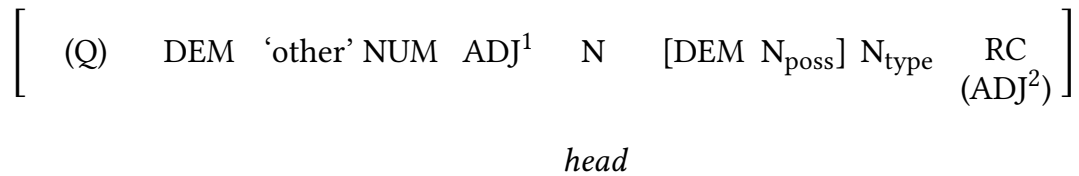


Figure 6.3: Word order in the NP

The following examples show those types of modifiers which precede the noun. (138) has a nominal demonstrative and a noun. It comes from Miguel's narration of the story about the fox and the jaguar.

- (138) demonstrative + noun:  
*tiyunutu echÿu kupisaÿrÿ*  
*ti-yunu-tu echÿu kupisaÿrÿ*  
 3i-go-IAM DEMb fox  
 'the fox had already gone' [jmx-n120429ls-x5.170]

In (139), the word for 'other' acts as a nominal modifier. Juana speaks about the plans of her landlord.

- (139) 'other' + noun:  
*tana punachÿ kuartojane naka*  
*ti-ana punachÿ kuarto-jane naka*  
 3i-make.IRR other room-DISTR here  
 'he wants to make other rooms here' [jxx-p120430l-1.393]

(140) exemplifies the use of a numeral as a modifier. María S. tells her husband here that I have three children (which is not true, I have only two, thus I corrected her, but this is not of importance for the use of the modifier).

- (140) numeral + noun:  
*kakutu treschÿ chichechajinube chijinepÿinube*  
*kakutu treschÿ chi-checha-ji-nube chi-jinepÿi-nube*  
 exist-IAM three 3-son-COL-PL 3-daughter-PL  
 'she has three sons and daughters by now' [rmx-e150922l.076]

In (141), there is an adjective and a noun. The adjective in this example is *kana* 'this size', a demonstrative adjective, which is always accompanied by a gesture showing the size. It is the one that most often occupies the modifying position before the noun, other adjectives are rare in this position (and in modification

in general). The example comes from Juana's account about her grandparents' journey from Moxos back home.

- (141) adjective + noun:  
*tumunube kana boteyamjñy aguardiente*  
*ti-umu-nube kana boteya-mjñy aguardiente*  
 3i-take-PL this.size bottle-DIM liquor  
 'they took a little bottle of this size of liquor' [jxx-p151016l-2.235]

Nominal demonstratives are the most frequent modifiers. Both Miguel and Juana use them a lot, María S. less so (see §5.1.3). A demonstrative and a noun that are juxtaposed can also form a predication, but it is mostly the topic pronoun *chibu* which is used in these cases (see §5.1.2). In predication, there is usually a short pause between the demonstrative and the noun and the demonstrative is stressed, in an NP they form an intonational unit and there is another predicate in the clause.

Apart from demonstratives, most of the pre-nominal modifiers do actually not frequently occur as modifiers. They are rather used as predicates or adverbs or they head an NP themselves. This is because the modified referent is usually accessible and thus does not need to be repeated explicitly. This is in accord to what Danielsen (2007: 168) found out for Baure: “[m]odification within an NP is not very common Baure in general”. This also holds for Paunaka, to an even greater degree.

Consider (142). Juana first uses *punachj* ‘other’ as a predicate here, but noting that she was not explicit enough adds a possessive clause in which *punachj* functions as a modifier of a noun. She talks about one of her relatives here.

- (142) *punachjtu, kakutu punachj seunube eka chima*  
*punachj-tu kaku-tu punachj seunube eka chi-ima*  
 other-IAM exist-IAM other woman DEMa 3-husband  
 'it is another one now, her husband has another woman now'  
 [jxx-p120430l-1.402]

There are also a few clauses in which a quantifier seems to be used attributively, as in (143), where Miguel thinks about which story he could tell us.<sup>50</sup>

- (143) *bueno kaku chama echjyu kuento*  
*bueno kaku chama echjyu kuento*  
 well exist much DEMb story  
 'well, there are a lot of stories' [jmx-n120429ls-x5.048]

<sup>50</sup>This example could also be analysed as containing a partitive NP, see below.

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A prime example of the attributive use of a quantifier is (144), but it is quite unique. It comes from María C. and is about her son.

- (144) *tichupumÿnÿ pario paunaka*  
*ti-chupu-mÿnÿ pario paunaka*  
 3i-know-DIM some Paunaka  
 ‘he knows some Paunaka’ [cux-c120414ls-2.269]

In general, NPs with ordinary pre-nominal modifiers (except for the demonstratives) are likely to occur in a non-verbal clause including the copula *kaku*.

Modifiers that follow the noun can be nouns, adjectives or relative clauses. Adjectives are probably best analysed as a subtype of relative clause, since they are generally rather used predicatively than attributively (see §5.2.1.2). Note that headed RCs including a verb are normally completely unmarked, just like adjectives following the noun.

A nominal modifier of another noun often denotes a possessor. As has been shown in §6.3, the possessor is indexed on the possessed, but if the possessor is a third person, a possessor noun can co-occur, as in (145), which comes from María S., who was repeating a statement of her brother for Swintha. My daughter learned to walk on her own, when we were in Bolivia together in 2011, an issue which is still remembered with pleasure.

- (145) *tiyuikutu chijinepÿimÿnÿ Elena*  
*ti-yuiku-tu chi-jinepÿi-mÿnÿ Elena*  
 3i-walk-IAM 3-daughter-DIM Lena  
 ‘Lena’s daughter is walking now’ [rxx-e121128s-1.071]

A kind of possessor (the figure) also follows the possessed ground in expressions of specific locative relations. In (146), Juana cites her brother who was about to depart to a visit at his other brother’s.<sup>51</sup>

- (146) “*niyuna chukuyae Kujtin*”  
*ni-yuna chi-chuku-yae Kujtin*  
 1SG-go.IRR 3-side-LOC Agustín  
 “‘I go to Agustín’” [jxx-p120430l-2.392]

<sup>51</sup>Note that combination of the third person marker *chÿ-* with the relational noun *-chuku* ‘side’ is one of the very few cases where we often find haplology, so that the possessed form is *chuku* besides *chichuku*.

Occasionally, the possessor is itself modified by a demonstrative. (147) is an example of this. It comes from Miguel telling the story about the two men and the devil. It is the devil who eats up the heads and also all the rest of the meat the men had just hunted.

- (147) *chijikupupuikutuji echÿu chichÿti echÿu ÿbajane*  
*chi-jikupu-puiku-tu-ji echÿu chi-chÿti echÿu ÿba-jane*  
 3-swallow-CONT-IAM-RPRT DEMb 3-head DEMb pig-DISTR  
 ‘he was swallowing the heads of the pigs’ [mxx-n101017s-1.052-053]

In the other kind of noun-noun combination, the modifier specifies the type. This can include combinations of a noun denoting a kind of measure term and the other one the thing which is measured, as in (148), or an object and its material, as in (149), both from Juana.

In (148), the head noun *babetamÿnÿ* ‘little trough’ is the measure term, which is modified by *ÿne* ‘water’, the item which comes in this measure. The example stems from Juana’s account about some gold in the woods, which is watched over by a spirit.

- (148) *kaku ÿne kaku nena babetamÿnÿ ÿne*  
*kaku ÿne kaku nena babeta-mÿnÿ ÿne*  
 exist water exist like trough-DIM water  
 ‘there is water, there is what looks like a little trough of water’  
 [jxx-p151020l-2]

The head noun in (149) is *yÿpi* ‘jar’ and it is modified by *muteji* ‘loam, mud’ denoting the material of the jar. Juana is talking about the old days in Santa Rita here, before the reservoir and later the pump were constructed. They had to walk far with their clay jars to fetch water.

- (149) *kuinakuÿ, puro eka yÿpi muteji*  
*kuina-kuÿ puro eka yÿpi muteji*  
 NEG-INCMP mere DEMA jar loam  
 ‘there were no (plastic canisters) yet, it was only with jars of clay’  
 [jxx-p120515l-2.058]

Possession of non-possessable nouns is yet another kind of modification by a type noun: a possessed relational noun occurs together with a non-possessable noun, which encodes the type of thing that is possessed. Animals cannot be possessed directly, the relational noun *-peu* ‘domestic animal’ is needed if a possessive relationship to an animal shall be expressed (see §6.3.3). One example is (150):

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the relational noun *-peu* ‘domestic animal’ comes first, the animal denoting the type of possessed animal follows. The sentence comes from María C. who speaks about the lack of meat in her nutrition.

- (150) *kakuina bipeujanemÿnÿ ÿba bikupaka*  
*kaku-ina bi-peu-jane-mÿnÿ ÿba bi-kupaka*  
 exist-IRR.NV 1PL-animal-DISTR-DIM pig 1PL-kill.IRR  
 ‘if we had pigs, we would butcher them’ [uxx-p1108251.200]

Together with this type of relational noun, either the  $N_{\text{type}}$  can co-occur, as in (150) above, or the possessor, the  $N_{\text{poss}}$ .<sup>52</sup> (151) has a relational noun modified by the noun denoting the possessor. In this case, the NP can actually be analysed as a predicate itself, as a relative clause specifying the preceding noun *bakajane* ‘the cows’. I have found no example in which an NP of the type [ $N_{\text{rel}} N_{\text{poss}}$ ] is an argument of a verbal clause. The example comes from Miguel who told me the story of the cowherd and the spirit of the hill.

- (151) *chikuirachuji echÿu bakajane chipeujane chipatrune*  
*chi-kuirachu-ji echÿu baka-jane chi-peu-jane chi-patrune*  
 3-care.for-RPRT DEMb cow-DISTR 3-animal-DISTR 3-patrón-POSSD  
 ‘he looked for the cows, it is said, (which were) the animals of his *patrón*’  
 [mxx-n1510171-1.02]

Only in one example in the corpus a relational noun is accompanied by both  $N_{\text{poss}}$  and  $N_{\text{type}}$ , in this order. It comes from Juana who was talking about her ducklings, which were not fed properly when she was away to Santa Cruz once. Apparently, only her son (or grandchild?) took some care, saying:

- (152) “*tikunipajanemÿnÿ chipeujane mimi upuji*”  
*ti-kunipa-jane-mÿnÿ chi-peu-jane mimi upuji*  
 3i-be.hungry-DISTR-DIM 3-animal-DISTR mum duck  
 “the ducks of my mum are hungry” [jrx-c151001lsf-11.067]

Inside an NP, number, diminutive and locative marking generally occur only once,<sup>53</sup> and typically on the head noun, see (139) – (141), (146), (148), (150), (152),

<sup>52</sup>It is also possible to use the relational noun on its own without being modified.

<sup>53</sup>This does not come as a surprise. In the sample of Krasnoukhova (2012), only 16 out of 55 South American languages mark agreement in number with demonstratives as noun modifiers (Krasnoukhova 2012: 52). Agreement in number is even rarer with modifying numerals and adjectives (Krasnoukhova 2012: 126, 163–164).



but also sometimes on the modifier as in (147). (153) is interesting in this regard, because the plural marker is attached to the modifier and the diminutive to the head noun. The sentence was produced by María S. who spoke about her life in the old times and referred to her sister Juana here.

- (153) *kakutu ruschÿnube chichechajimÿnÿbane*  
*kaku-tu ruschÿ-nube chi-checha-ji-mÿnÿ-bane*  
 exist-IAM two-PL 3-son-COL-DIM-REM  
 ‘she already had two little children by that time long ago’  
 [rxx-p181101l-2.107]

Plural marking may occur on both the modifier and the noun, but this is very rare. One example by Miguel of double plural marking – on *punachÿ* ‘other’ and on *krinko* ‘gringo’ – is given in (154), where he tells Juan C. that some gringos told him not to let a *patrón* take advantage of him.

- (154) *tikechunenube echÿu punachÿnube krinkonube*  
*ti-kechu-ne-nube echÿu punachÿ-nube krinko-nube*  
 3i-say-1SG-PL DEMb other-PL gringo-PL  
 ‘these other gringos told me’ [mqx-p110826l.381]

There are usually not more than two modifiers in an NP, a demonstrative and another modifier, but a few other and partly more complex combinations have been found in the corpus. (155) has a numeral and an adjective. It was produced by Juana when looking at a picture book in order to teach some Paunaka phrases to her grandchild.

- (155) *sietechÿ sepitÿmÿnÿ kusu*  
*sietechÿ sepitÿ-mÿnÿ kusu*  
 seven small-DIM mouse  
 ‘seven little mice’ [jxx-e081025s.050]

(156) has a numeral that is used like an indefinite article by Miguel in this case, and an adjective which follows the noun. The sentence comes from the story about the lazy man who cuts off his limbs in the end to be thrown into the water by his son and rise as a comet.

- (156) “*pumane nauku kaku nauku chinachÿ posa mutemena*”  
*pi-uma-ne nauku kaku nauku chinachÿ posa mutemena*  
 2SG-take.IRR-1SG there exist there one well big  
 “‘take me there where there is a big well’” [mox-n110920l.121]

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In (157), the head noun *rasimo* ‘raceme’ is modified by the preceding demonstrative, by *punachÿ* ‘other’ and by the following noun which specifies the type of raceme. The sentence comes from the same story as (156) above. The lazybones, sitting in the top of a *куси* palm tree, cuts off his limbs at this point of the story and drops them to the ground, telling his son to collect the supposed racemes of *куси*.

- (157) “*pijakupaji echÿu punachÿ rasimo kÿsi*”  
*pi-jakupa-ji echÿu punachÿ rasimo kÿsi*  
 2SG-RECEIVE.IRR-IMP DEMb other raceme *куси*  
 “take this other raceme of *куси* palm fruit” [mox-n110920l.105]

Finally, it should also be mentioned that speakers sometimes use a numeral, quantifier or the word for ‘other’ *before* a demonstrative to form a partitive NP. This kind of NP has also been analysed for Baure (cf. Danielsen 2007: 125), but it is not very frequent in Paunaka. (158) is an example by Miguel who was narrating the story of the two men who meet the devil in the woods. The devil is the one who shouts.

- (158) *i chinachÿ echÿu chikompanyerone chijakupu echÿu tiyÿbui*  
*i chinachÿ echÿu chi-kompanyero-ne chi-jakupu echÿu ti-yÿbui*  
 and one DEMb 3-companion-POSSD 3-receive DEMb 3i-shout  
 ‘and one of the companions answered the one who shouted’  
 [mxx-n101017s-1.021]

(159) is a short switch to Paunaka in Juana’s otherwise Spanish discourse. She was telling Swintha the creation story and switched back and forth between Paunaka and Spanish.

- (159) *tumuyubu tumuyubu eka mukiankajanemÿnÿ*  
*tumuyubu tumuyubu eka mukianka-jane-mÿnÿ*  
 all all DEMA animal-DISTR-DIM  
 ‘all, all of the animals’ [jxx-n101013s-1.696]

The following chapter discusses the verb and morphology associated with the verb (or other predicates) in more detail.

## 7 The verb and morphology on predicates

Verbs can be fairly complex in Paunaka; however, the only categories that are obligatorily marked on verbs are person/number and reality status (RS). Complexity can increase through derivational processes inside the stem and through addition of inflectional formatives. There are also processes at the edge of the verb stem, which can be considered borderline cases between derivation and inflection.

Two main classes of verbs, stative and active, can be distinguished by a different strategy of RS marking. The position of the subject marker is identical in stative and active verbs, i.e. the person marker encoding the subject always precedes the verb stem.

Figure 7.1.1 shows the template of a stative verb. Contrary to active verbs, the position of the markers following the stem could not be established because there are few examples in which two or even more of them are combined. Thus all markers that have been found on stative verb stems in the corpus are simply given in alphabetical order.

subj: 1SG 2SG 3i 1PL 2PL	IRR	ATTR	root	RDPL	CLF incorporated N <i>-umi</i>	ADD, AM.CONC, COL, CONT, DED, DIM, DISTR, DSC, EMPH2, EMPH1, IAM, INCOMP, INTS, LIM2, PL, PRSP, REG, REM, RPRT, UNCERT
				or other derivational processes		
stative verb stem						

Figure 7.1: Template of a stative verb

Stative verbs are intransitive and encode typical stative relations like colour, knowledge, emotion, and temperature. There are simple and derived stative verbs. Interestingly, the incorporation of body part terms into active verb stems often results in stative verb stems. The stems of stative verbs do not carry a thematic

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suffix. Realis RS is not marked on stative verbs, while irrealis is marked by a prefix *a-*, which directly precedes the stem. There are also a number of active verbs that encode stative relations, all of them are deponent middle verbs, i.e. they only occur in the middle form (see §7.7).

Figure 7.2, a slightly adapted repetition of Figure 4.1 in §4.3, shows the template of an active verb, including morphology inside and outside of the stem. As has been mentioned before (see §4.3.3), the position of the optative markers could not be established because there are simply not enough examples in the corpus. Superscript numbers show different possible positions for some markers.

Active verbs can be intransitive, transitive or ditransitive. Many, but not all of them, have a thematic suffix that marks the stem boundary. Realis RS is signalled by absence of any marker including irrealis inflection; note that irrealis can be marked on different markers, but generally only once. The default/realis realisation of these markers is with a vowel *u*. In irrealis RS, *u* changes to *a*. In some cases, there is also a proper suffix *-a* that signals irrealis RS that alternates with a suffix *-u* for realis RS. A more elaborate explanation follows in §7.5.

Paunaka has no passive, but there is middle voice. TAME marking is optional and not restricted to verbs. The markers expressing these categories are also found on non-verbal predicates and sometimes on other constituents in the clause. Another category is associated motion (AM), the expression of motion events that happen before, simultaneously with and possibly also after the event expressed by the verb. Related to this category is the expression of associated path and repetitive.

The remainder of this chapter is organised roughly by verb structure, from inner to outer processes: §7.1 to §7.3 deal with verb stems including derivations inside and at the edge of stems. This is followed by sections on the most important inflectional categories, person/number in §7.4 and reality status in §7.5. AM markers are discussed in §7.6. This is followed by a section on the middle voice in §7.7. TAME marking is the topic of §7.8. Finally, some degree markers are presented in §7.9. Similarly to TAME markers, they do not only attach to verbs (although one of them, the additive marker, is deeply integrated into the verb structure as will become apparent).

### 7.1 Stative verb stems

Stative verb stems express emotion, cognition, temperature, colour, consistency, taste and some other properties, qualities and non-permanent states.

They are composed a bit differently from active ones, since they never include a thematic suffix and do not take aktionsart suffixes. Unlike in other Arawakan

		markers that fuse with RS																		
subj*: 1SG 2SG 3i 3 1PL 2PL	root + derivation	edge of stem:										obj*: 1SG 2SG 1PL 2PL (3)	DSC <sup>1</sup>	PL*	INTS EMPH2?	DSC <sup>2</sup> REM PRSP EMPH1 LIM2?	UNCERT	IAM AVERT	RPRT DED	FRUST
		∅ + RS	RCPC <sup>2</sup>	ADD <sup>2</sup>	MID	INCOMP	DISTR <sup>2</sup>	LIM1?	DIM											
		TH1	CONT																	
		TH2	DLOC																	
		TH1+BEN	AM.PRIOR <sup>2</sup>																	
		RCPC <sup>1</sup>	AM.SUBS																	
AM.PRIOR <sup>1</sup>	REG																			
AM.CONC.TR <sup>1</sup>	AM.CONC.TR <sup>2</sup>																			
AM.CONC.CIS <sup>1</sup>	AM.CONC.CIS <sup>2</sup>																			
DISTR <sup>1</sup> -RS	ADD <sup>1</sup>																			
active verb stem																				
active verb stem																				
CAUS1	root*	RDPL	CLF	RDPL	EXT	edge-of-stem suffixes														
CAUS2			incorp.N		INTSV															
							or other derivational processes													

Figure 7.2: Template of an active verb

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languages, however, stative verbs index subjects just like active verbs (cf. Danielsen & Granadillo 2008). The main difference lies in a different location for irrealis marking: stative verbs take an irrealis prefix, while realis is completely unmarked.

A small number of stems are stative by their inflection for irrealis preceding the verb stem, see §7.5.1, but transitive by their ability to either be combined with an object NP or even index an object by a person marker. They are further described in §7.3.2.

### 7.1.1 Simplex stative verbs

Most stative verbs are or appear to be underived or “simplex”. However, it is possible that they are the result of non-productive or singular derivational processes. We can sometimes recognise semantic similarities between phonologically similar stems, e.g. *-kütü* ‘be ill’ must be derived from *-kütü* ‘hurt’ (which is also stative), *-michainu* ‘be pleased’ from the adjective *micha* ‘good’, and *-(i)chuna* ‘know, be capable’ is certainly related to the active verb *-chupu* ‘know (a fact)’, but there are no regular patterns underlying these derivations.

A number of stative verb stems start with the syllable *ku*. There is indeed a derivational process to derive stative verbs from nouns that includes a prefix *ku-* (see §7.1.3), but not in every case is the derivation transparent such that the part of the verb stem following *ku* would be recognisable as an independent stem.

The verb *-pisÿ* ‘be black’ seems to be borrowed from Bésiro, and it inflects like an ordinary stative verb.

Table 7.1 shows some additional stative verbs. Many of them describe properties, both of prototypically human and prototypically inanimate referents; others describe states.

### 7.1.2 Verbs that end in *-umi*

A few stative verbs end in the sequence *umi*. However, to my knowledge, only two of them have a counterpart without this final sequence, and it is not possible to derive new words with this root. All verbs that end in *-umi* denote emotions and feelings that are typically associated with humans.<sup>1</sup> The root probably derives from an obsolete noun with the meaning ‘heart’; this noun had the form *-omiri* in Old Mojeño (Rose 2021, p.c.). Note that some Baure verbs denoting emotions and physical feelings include a root *-’in(o)* that is also found in the noun

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<sup>1</sup>Another number of other bodily sensations and emotions are expressed by deponent middle verbs (see §7.7).

Table 7.1: Stative verb stems

Stem	Gloss
<i>-ima</i>	be cooked
<i>-kipÿpa</i>	be white
<i>-kubÿu</i>	be drunk
<i>-kujemu</i>	be angry
<i>-kujÿma</i>	have fever
<i>-mÿra</i>	be dry
<i>-pÿkubai</i>	be lazy
<i>-sabana</i>	be fat
<i>-sakue</i>	be salty
<i>-sÿei</i>	be cold
<i>-tibe</i>	be sweet
<i>-tÿkÿmiu</i>	be quiet
<i>-yu</i>	be ripe
<i>-yÿsi</i>	be hot, be warm

*etko'in* ‘heart’ (Danielsen 2007: 231), and it is quite possible that Paunaka once had the same pattern of word formation. Table 7.2 lists the verb stems that end in *-umi*.

Table 7.2: Verbs that end in *umi*

Stative stem	Gloss	Related active stem
<i>-chÿnumi</i>	be sad	
<i>-eju(ju)mi</i>	remember, miss so.	
<i>-jekupumi</i>	forget	<i>-jekupu</i> ‘lose’
<i>-yayaumi</i>	be happy	
<i>-yÿsÿumi</i>	feel hot	<i>-yÿsi</i> ‘be hot’

### 7.1.3 Attributive verbs

Verbs can be derived from nouns with the prefix *ku-*, which directly precedes the nominal stem. The prefix goes back to Proto-Arawakan *\*ka-* (Payne 1991:

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377) and has cognates in many Arawakan languages (cf. Aikhenvald 1999: 95).<sup>2</sup> The prefix is probably related to the homophonous causative prefix. Both have in common that they increase valency by one participant (+VAL1, cf. Danielsen 2014b: 289). For causative derivations see §7.3.3.

Only possessable nouns can be combined with *ku-* (see §6.3). In the case of alienable nouns, the derived form including the possessed marker *-ne* is chosen, see (5) and (6) below.

The meaning of attributive verbs is classically described as ‘have X, be with X’, but in Paunaka, some attributive verbs have more active meanings (‘make X, do with X’), and a small number of attributive verbs can even be used transitively, though they remain stative by position of irrealis marking.

To start with, consider some examples which show the classical, possessive function of the attributive prefix: (1) to (3).

In (1), Miguel is talking about Federico, whom he had jokingly called a relative of theirs (the men in Santa Rita usually do not have beards).

- (1) *tikujiyumama biparientene*  
*ti-ku-jiyumama bi-pariente-ne*  
 3i-ATTR-beard 1PL-relative-POSSD  
 ‘our relative has a beard’ [ump-p110815sf.669]

(2) comes from María S., who could not cultivate her field in 2018 because of problems with her knee.

- (2) *kuina nakuesanebu*  
*kuina nÿ-a-ku-esane-bu*  
 NEG 1SG-IRR-ATTR-field-DSC  
 ‘I don’t have a field anymore’ [rxx-e181017l]

(3) comes from Miguel explaining a word to me: *pÿsi*, ‘spirit of the hill’.

- (3) *pÿsi chija bitÿpi echÿu tikubiunube naka chiyikikeyae*  
*pÿsi chi-ija bi-tÿpi echÿu ti-ku-ubiu-nube naka chiyikike-yae*  
 pÿsi 3-name 1PL-OBL DEMb 3i-ATTR-house-PL here hill-LOC  
 ‘*pÿsi* we call the ones who have their houses in the hills (i.e. the owners of the hills)’ [mxx-n151017l-1.28]

<sup>2</sup>Aikhenvald (1999: 95) calls this prefix ‘relative-attributive’; in other papers, she also uses the single terms ‘attributive’ and ‘relative’. Outside Arawakan linguistics, the term “attributive verb” is also used for a noun-modifying verb, but this is not what is meant here. The negative counterpart of the attributive prefix, the privative prefix (cf. Michael 2014a: 285), is almost absent from Paunaka, where there are only a few fixed forms.



In (4), the derived verb does not have a stative meaning, but rather indicates a change of state. This example comes from the recordings by Riester with Juan Ch., who has just stated that it is not good to harvest corn during new moon, and now provides the reason. Note that the connective *che(je)puine* ‘because’ sounds more like *mapuine* or *bapuine* in all of his speech.

- (4) *mapuine takukane uchu i chibuka chikane kuinabu binikeneina*  
*chejepuine ti-a-ku-kane uchu i chi-buka chi-kane*  
 because 3i-IRR-ATTR-maggot UNCERT.FUT and 3-finish.IRR 3-maggot  
*kuina-bu bi-ni-kene-ina*  
 NEG-DSC 1PL-eat-NMLZ-IRR.NV  
 ‘because then it may get maggots and if the maggots finish it, we do not  
 have any food anymore’ [nxx-a630101g-1.59-61]

In (5) and (6), the meaning of the derived verb is active, ‘do X’.<sup>3</sup>

In (5), María C. speaks about the old days in Altavista, when she had to work at night.

- (5) *yuti nikuyuine pan de arroz*  
*yuti ni-ku-yui-ne pan de arroz*  
 night 1SG-ATTR-bread-POSSD rice bread  
 ‘at night I baked rice bread’ [cux-c120510l-1.031]

(6) is an utterance by the drunken fox in the story of the fox and the jaguarundi as told by Miguel.

- (6) “*nÿsachutu eka nakusunine*”  
*nÿ-sachu-tu eka nÿ-a-ku-suni-ne*  
 1SG-want-IAM DEMa 1SG-IRR-chant-POSSD  
 “I want to sing now” [jmx-n120429ls-x5.380]

The attributive verb *-kuyae* ‘have, possess, own’ is always realised with a third person marker following the stem. It is possibly the case that it is always used referentially (the restriction “possibly” is due to the fact that in some cases referential and predicative use is hardly distinguishable, e.g. in questions).

(7) comes from Juana, who speaks about gold that is sometimes found in the woods. The owner is a spirit in this case.

<sup>3</sup>Particularly interesting in this regard is the verb *-kuyenu* (*-ku-yenu* ATTR-wife), which can mean ‘have a wife’, ‘marry’ or ‘have sex’.

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- (7) *kaku tikuyaechÿ*  
*kaku ti-ku-yae-chÿ*  
exist 3i-ATTR-GRN-3  
'there is an owner' [jxx-p151020l-2]

In an elicitation session on possessive questions, María S. also used the third person marker *-chÿ* on the attributive verb in many of the questions she formed, like the following:

- (8) *¿chija tikupeuchÿ?*  
*chija ti-ku-peu-chÿ*  
what 3i-ATTR-animal-3  
'who is the owner of the animal?' [rxx-e201231f.02]

In the same elicitation session, she also formed some possessive verbs without the attributive prefix. This happened more than once, which is why I find it worth mentioning here, though I cannot say whether other speakers would accept such a verb form.<sup>4</sup>

- (9) *¿chija tipeuchÿ?*  
*chija ti-peu-chÿ*  
what 3i-animal-3  
'who is the owner of the animal?' [rxx-e201231f.06]

On the other hand, I have also heard the attributive verb with 'house', taking the thematic suffix, which is a suffix of active verbs (see §7.2.2). This may be a special case though because the noun for house, *-ubiu*, derives from a verb (see §9.1.4). Note that the final /u/ of the noun gets lost in the attributive verb.

(10) shows the use of the attributive verb including the thematic suffix. Juana had just told me that a relative of hers lives in a huge house, in which the rooms downstairs are rented:

- (10) *i nauku anÿke nebu chubiu tikubiku*  
*i nauku anÿke nebu chÿ-ubiu ti-ku-ubiku*  
and there up 3OBL.TOP.PRN 3-house 3i-ATTR-reside?  
'and up there, there is the flat of the owner of the house'  
[jxx-p120430l-1.416]

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<sup>4</sup>There is not a single question about possession produced in spontaneous speech in the corpus.

In general, though not always having stative semantics, attributive verbs are intransitive. Usually, they cannot take person markers to index an object. In the few cases in which an object is logically possible, it can be expressed periphrastically, as in the case of the verb *-kuetea* ‘tell’ from *-etea* ‘language, word’, where the addressee is expressed by an oblique form.<sup>5</sup>

In (11), Clara uses such a construction. She was addressing Swintha, helping her formulate what she wanted to say: that Federico already told us about the death of María C.’s husband.

- (11) *tikuetea etypi*  
*ti-ku-etea e-typi*  
 3i-ATTR-language 2PL-OBL  
 ‘he told you’ [cux-120410ls.100]

#### 7.1.4 The verbal root *-j̄* ‘be long’

A peculiarity of the verbal root *-j̄* ‘be long’ is that it cannot occur on its own, but needs some additional material that specifies the kind of length that is expressed by the stem. All stems presented in Table 7.3 are lexicalised and only occur with the third person marker *ti-* ‘3i’.

Table 7.3: Verbs with the root *-j̄* ‘be long’

Stem	Gloss	Related to
<i>-j̄bane</i>	be far	<i>-bane</i> ‘REM’
<i>-j̄butu</i>	long time	<i>-bu</i> ‘MID’ or ‘DSC’ + <i>-tu</i> ‘IAM’
<i>-j̄penu</i>	be deep	<i>epenue</i> ‘hole’

In addition, there is the verb stem *-j̄nai* ‘be tall’, which most probably consists of the root *-j̄*, the general classifier *-na* and an *i* of unknown origin. This verb can also be inflected for first and second person as in (12).

- (12) *n̄yti n̄j̄j̄ku micha, n̄ynai*  
*n̄yti n̄j̄-j̄j̄ku micha n̄j̄-j̄nai*  
 1SG.PRN 1SG-grow good 1SG-be.tall  
 ‘I grew well, I am tall’ [jxx-p150920l.057]

<sup>5</sup>Actually in the case of *-kuetea*, there are a few examples in the corpus in which the verb takes the third person marker *ch̄j̄-*, which is only used with transitive verbs. They can be considered exceptional.

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The *-nai* part of this verb can be replaced by body-part nouns to specify that a specific body part is long, see (13), or the body-part noun is placed before *na* and *i* is dropped as in (14). It is not clear at this point whether both forms are grammatical. (13) was elicited together with similar examples with other body parts, while (14) was uttered spontaneously by the same speaker, Juana. She speaks about different kinds of frogs in that case.

- (13) *tjjabuji*  
*ti-ÿ-jabu-ji*  
3i-be.long-leg-col  
'it has long legs' [jxx-e150925l-1.047]
- (14) *echÿu punachÿ tjjabubunajane*  
*echÿu punachÿ ti-ÿ-jabu-bu-na-jane*  
DEMB other 3i-be.long-leg-RDPL-CLF:general?-DISTR  
'the other one has long legs' [jxx-a120516l-a.463]

### 7.1.5 Reduplication

Some stative verb stems always have a reduplicated syllable, among them *-sururu* 'be clear, be light-coloured, be white' and *-yayaumi* 'be happy'. Only a handful of stative verb stems can occur both with and without a reduplicated syllable. Since there are very few examples, I cannot say for sure what the effect of reduplication is on these verb stems, but it probably intensifies the meaning. This is the case in (15), where the verb expresses that the fox got quiet forever because he was killed by some dogs after having sung loudly for quite some time and thus attracting the dogs' attention. The sentence comes from Juana, an intervention into Miguel's telling of the story about the fox and the jaguar.

- (15) *titÿkÿkÿmiu kupisaÿrÿ*  
*ti-tÿkÿ-kÿ-miu kupisaÿrÿ*  
3i-be.quiet-RDPL-be.quiet fox  
'the fox got very quiet' [jmx-n120429ls-x5.448]

In the case of the verb *-eju(ju)mi* 'remember', the form without reduplication is preferred in negative statements, and the one including reduplication in positive statements, in which the verb is used transitively in most cases,<sup>6</sup> though this cannot be generalised at all.

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<sup>6</sup>It seems to be the case that, when used transitively, this verb does not inflect for irrealis at all, even in negative contexts, which is highly unusual.

(16) is an example of the form not including reduplication. It comes from elicitation with María S.

- (16) *kuina naejumibu*  
*kuina n̄y-a-ejumi-bu*  
 NEG 1SG-IRR-remember-DSC  
 ‘I don’t remember anymore’ [rxx-e181022le]

In (17), the form including the reduplicated syllable is used transitively. The example also comes from María S., who speaks with her brother Miguel about me. Swintha, who recorded this, had travelled to Bolivia for a second time in 2012, while I stayed in Germany.

- (17) *tich̄ȳnumiji tejumibi*  
*ti-ch̄ȳnumi-ji ti-eju-ju-mi-bi*  
 3i-be.sad-RPRT 3i-remember-RDPL-remember-1PL  
 ‘she says she is sad, because she misses (lit.: remembers) us’  
 [rmx-c121126s.19]

### 7.1.6 Classifiers

Not all stative verbs can take classifiers, only the ones that express non-human qualities or states. The classifier refers to the subject of the stative verb. Some examples follow.

In (18), the classifier *-umu* for liquid things is added to the verb stem *-s̄yei* ‘be cold’, thus providing the information that the cold thing in question is a liquid. Juana speaks about the good properties of clayware here.

- (18) *tis̄yeimu ȳne ȳpik̄ȳ*  
*ti-s̄yei-umu ȳne ȳpi-k̄ȳ*  
 3i-be.cold-CLF:liquid water jar-CLF:bounded  
 ‘the water stays cold inside the jar’ [jxx-p120430l-2.601]

In (19) the classifier *-pa* for dusty things specifies that what is dry is something that consists of small particles, in this case the earth. It comes from Juana who speaks about the search for water in the old days, before the reservoir was constructed.

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- (19) *timÿrapa epuke*  
*ti-mÿra-pa epuke*  
3i-be.dry-CLF:particle ground  
'the earth in the ground was dry' [jxx-p120515l-2.020]

In (20), the classifier *-pai* is used with the stative verb stem *-yÿsi* 'be hot'. Note that the first verb, which is an active verb, also takes *-pai* here to refer to the same concept (see discussion below in §7.2.7). The sentence was produced by María C. as a warning directed to me. People believe that one can get seriously ill when sitting on a hot surface.

- (20) *titibubupaikumÿnÿ tiyÿsipai echÿu pijinepÿimÿnÿ*  
*ti-tibubu-pai-ku-mÿnÿ ti-yÿsi-pai echÿu pi-jinepÿi-mÿnÿ*  
3i-sit-CLF:ground-TH1-DIM 3i-be.hot-CLF:ground DEMb 2SG-daughter-DIM  
'your little daughter is sitting on the hot ground' [uxx-p110825l.166]

The general classifier can also be attached to stative verb stems. This is the case in (21), where Juana translated to Paunaka on request what she had said before in Spanish. She speaks about different types of chicken here.

- (21) *kuina tinijanea eka tikipÿpanaji, eka tisina tipisÿna tinijaneu entero amuke*  
*kuina ti-ni-jane-a eka ti-kipÿpa-na-ji eka*  
NEG 3i-eat-DISTR-IRR DEMA 3i-be.white-CLF:general-COL DEMA  
*ti-si-na ti-pisÿ-na ti-ni-jane-u entero*  
3i-be.red-CLF:general 3i-be.black-CLF:general 3i-eat-DISTR-REAL whole  
*amuke*  
corn  
'the white ones don't eat it, the red and black ones eat the whole corn  
kernels (i.e. without crushing them)' [jxx-e150925l-1.143-144]

### 7.1.7 Incorporation

Stative verbs denoting qualities can be combined with body- or plant-part terms to confine the expressed quality to the specific part of the referent. Some examples follow.

(22) comes from the recordings by Riester with Juan Ch., who speaks about an imagined theft of a young woman here.

- (22) *tityrÿrÿpetemÿnÿ micha*  
*ti-tÿrÿrÿ-pete-mÿnÿ micha*  
 3i-be.hard-vagina-DIM good  
 ‘she has a hard vagina (i.e. she is a virgin)’ [nxx-a630101g-3.023]

(23) was produced by Juana. It comes from her narration of the story about the fox and the jaguar together with Miguel and refers to the state of the jaguar’s body after he had drowned some months before because of being deceived by the fox.

- (23) *chijikiuji isini tisikererekebetu metu tibÿrutu*  
*chijikiu-ji isini ti-sikere-re-kebe-tu metu*  
 however-RPRT jaguar 3i-be.naked-RDPL-tooth-IAM already  
*ti-bÿru-tu*  
 3i-be.rotten-IAM  
 ‘however, the jaguar was stripped to his teeth, he was already rotten, it is said’ [jmx-n120429ls-x5.288]

The following two examples were elicited: (24) comes from Miguel, while (25) has the same verb but with a plant-part term and comes from Juana.

- (24) *tisururubÿke*  
*ti-sururu-bÿke*  
 3i-be.clear-face  
 ‘she is pale-faced’ [mdx-c120416ls.137]
- (25) *tisururupune*  
*ti-sururu-pune*  
 3i-be.clear-leaf  
 ‘white leaf’ [jxx-e150925l-1.180]

Interestingly, the combination of verbal roots with body-part nouns often results in stative verb stems. This is illustrated in (26), where the root *-ja* ‘be open’ (which also forms part of the active verb stem *-jajaku* ‘be wide’) is combined with *-naba* ‘inside of the mouth’. The irrealis prefix shows that the verb is stative.

(26) comes from the same story as (23) above, but at this point, the jaguar is still alive. When he obeys and opens his mouth, the vulture whom he had caught flies away and defecates into his open mouth.

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- (26) “*pajanaba!*”  
*pi-a-ja-naba*  
2SG-IRR-open-mouth.inside  
“open your mouth!” [jmx-n120429]s-x5.197]

A number of semantically extended stative verbs stems contain the incorporated body part *-bÿke* ‘face’. Many of them have to do with sight (Danielsen & Terhart 2022: 267). One example is given in (27), where the active stem *-imu* ‘see’ combines with *-bÿke*, and the resulting form *-imubÿke* is a stative verb with the meaning ‘see well, be capable of seeing’. It comes from María C.

- (27) *kuinabu naimubÿkebu*  
*kuina-bu nÿ-a-imu-bÿke-bu*  
NEG-DSC 1SG-IRR-see-face-DSC  
‘I can’t see (well) anymore’ [uxx-p110825]l.013]

All derivational processes of the stative verb stem that are productive and/or traceable have been described now. The following section is dedicated to the active verb stem.

### 7.2 Active verbs

Active verb stems minimally consist of a verb root. Some of these roots do not require any further material to be ready for inflection, others take a thematic suffix. Reduplication, aktionsart suffixes, classifiers, and incorporated nouns can occur between root and thematic suffix.

#### 7.2.1 Simplex active verb stems

Some active verbs stems are identical to the verbal root, i.e. they do not take a thematic suffix. These simplex verbs can be mono- or disyllabic. It is also possible that some of them have an additional initial syllable *i*. Since stem-initial high front vowels merge with the vowel of the person marker, it is impossible to say whether a stem starts with *i* or not, unless there exists a stative derivation of the stem. The irrealis form of the stative derivation can reveal an initial *i*, as is the case with the verb stem *-imu* ‘see’ with the stative derivation being *-imubÿke* ‘see well’ as in (27) in §7.1.7 above.

Tables 7.4 and 7.5 list some verb stems that are identical to verb roots, i.e. they do not have thematic suffixes. A peculiarity of the forms in Table 7.4 is that they



do not mark irrealis by change of the last *u* to *a*, but by addition of *-a*. Comparison with Mojeño Trinitario reveals that at least some of these stems must have had an additional final syllable in a prior state of the language; three cognate stems could be identified: *-imo'o* ‘see’, *-iso'o* ‘weed’ and *-iyo'o* ‘cry’ (Rose 2021, p.c.).<sup>7</sup>

Table 7.4: Verb stems without a thematic suffix with addition of irrealis marker *-a*

Realis form	Irrealis form	Gloss
<i>-imu</i>	<i>-imua</i>	see
<i>-isu</i>	<i>-isua</i>	weed
<i>-iyu</i>	<i>-iyua</i>	cry; sing, shout (animals)
<i>-ju</i>	<i>-jua</i>	urinate
<i>-maku</i>	<i>-makua</i>	bury
<i>-pu</i>	<i>-pua</i>	give
<i>-tibu</i>	<i>-tibua</i>	sit down

Table 7.5: Verb stems without a thematic suffix with change of the last vowel to *a* for irrealis RS

Realis form	Irrealis form	Gloss
<i>-beu</i>	<i>-bea</i>	take away, take out
<i>-benu</i>	<i>-bena</i>	lie down, fall
<i>-bÿsÿu</i>	<i>-bÿsÿa</i>	come
<i>-chemu</i>	<i>-chema</i>	stand up, rise
<i>-eu</i>	<i>-ea</i>	1. drink 2. hit
<i>-umu</i>	<i>-uma</i>	take
<i>-samu</i>	<i>-sama</i>	hear
<i>-yunu</i>	<i>-yuna</i>	go

### 7.2.2 Verb stems with a thematic suffix

There are two thematic suffixes in Paunaka, *-ku* and *-chu*, which both have cognate forms in the other Southern Arawakan languages.

<sup>7</sup>The comparison equally shows that these stems begin with *i*, as is also in concordance with the stress patterns of these verbs (see §3.6).

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Thematic suffixes are only found on active verbs, which is why Rose (2014c: 380) calls the Trinitario cognates, which she suggests are allomorphs, an “active suffix”. Danielsen (2007: 240–244) argues that the Baure cognate of *-ku* is an absolute suffix, which interacts with transitivity, and the cognate of *-chu* is an applicative. Paunaka’s *-chu* could also be interpreted as an applicative marker, but contrary to Baure, we do not find many verb roots that can take both suffixes.<sup>8</sup> The only exception of an active verb I know of is the root *-su* ‘write’, which can be combined with the extension applicative suffix *-i* and *-ku* into the stem *-suiku* ‘write’, as well as with the suffix *-chu* into *-suchu* ‘write something’.<sup>9</sup> This pair of verb stems suggests an interpretation of *-chu* as an applicative. Additional support comes from the derivation of active from stative verbs, e.g. *-jỹchu* ‘light (fire)’ from *-ij̃je* ‘burn’ and *-eimachu* ‘cook until done’ from *-ima* ‘be cooked, done’, but this kind of active verb stem derivation also seems to be used very infrequently. I thus decided to call both suffixes ‘thematic suffixes’, *-ku* being glossed as ‘TH1’ and *-chu* as ‘TH2’.

Table 7.6 lists verb stems that are usually realised with the thematic suffix *-ku* and Table 7.7 list verb stems with *-chu*. The thematic suffix *-ku* occurs much more frequently than *-chu*.

Table 7.6: Verb stems with the thematic suffix *-ku*

Realis form	Irrealis form	Gloss
<i>-buku</i>	<i>-buka</i>	finish
<i>-muku</i>	<i>-muka</i>	sleep
<i>-jỹku</i>	<i>-jỹka</i>	grow
<i>-maku</i>	<i>-maka</i>	bury
<i>-mar̃ỹku</i>	<i>-mar̃ỹka</i>	cut
<i>-niku</i>	<i>-nika</i>	eat
<i>-paku</i>	<i>-paka</i>	die
<i>-punaku</i>	<i>-punaka</i>	give
<i>-ramuku</i>	<i>-ramuka</i>	thunder
<i>-seku</i>	<i>-seka</i>	dig hole

<sup>8</sup>In Baure, both suffixes may even occur together on a single verb in some specific cases (Danielsen 2020, p.c.).

<sup>9</sup>The last form has also been found with additional *-i*, as *-suichu*. In one context, this verb was used in the sense of ‘write down’ (a name in that case), in the other it meant ‘enroll’ and was realised with a first person singular object.

Table 7.7: Verb stems with the thematic suffix *-chu*

Realis form	Irrealis form	Gloss
<i>-akachu</i>	<i>-akacha</i>	lift
<i>-ekichu</i>	<i>-ekicha</i>	invite
<i>-kechu</i>	<i>-kecha</i>	say
<i>-kipuchu</i>	<i>-kipucha</i>	wash
<i>-kusachu</i>	<i>-kusacha</i>	fish with hook, angle
<i>-sachu</i>	<i>-sacha</i>	want
<i>-sumachu</i>	<i>-sumacha</i>	want, like
<i>-yÿseuchu</i>	<i>-yÿseucha</i>	greet

If Spanish loans are verbalised, it is usually the suffix *-chu* that is attached to the stem.<sup>10</sup> Loan verb integration by this suffix is also found in Mojeño Trinitario and Baure (Terhart 2017: 4).

(28) shows a verb borrowed from Spanish. The verbal root *-ayurau*, derived from the Spanish participle *ayudado* ‘helped’, takes the thematic suffix *-chu* to yield the stem *-ayurauchu* ‘help’.

- (28) *tayurauchunÿ*  
*ti-ayurau-chu-nÿ*  
 3i-help-TH2-1SG  
 ‘she helps me’ [mxx-n101017s-2.054]

The suffix *-chu* is also found in some irregular derivations, e.g. the pluractional *-paikechu* ‘all die’ from *-paku* ‘die’ and equally *-kupaikechu* ‘kill all’ from *-kupaku* ‘kill’.

### 7.2.3 The extension applicative

The extension applicative suffix *-i* (‘EXT’) directly precedes the thematic suffixes, usually *-ku*, sometimes also *-chu*. This suffix is completely lexicalised with the verb stems and thus hard to grasp. The term “extension applicative” comes from Danielsen (2014b) who describes a cognate form of this suffix for Baure.<sup>11</sup> According to her analysis, the suffix has at least two functions: first, it can decrease

<sup>10</sup>More frequently, however, verbs borrowed from Spanish are integrated as non-verbal predicates, see §8.2.9.

<sup>11</sup>The same Baure suffix was called “durative” before (cf. Danielsen 2007: 232–234).

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the valency of a transitive verb by deriving a durative form, and second, it can change the semantic role of the object (Danielsen 2014b: 297, 299).<sup>12</sup>

In Paunaka, verbs with the extension applicative suffix can be transitive or intransitive. Many of them are atelic, but not all of them. There is a huge number of verbs which take the marker, so many that I first thought I was dealing with a (morpho-)phonological rule (prepalatalisation) rather than with a morpheme. There are, however, a number of verbs that are never realised with *-i*.

Some verb stems with the extension suffix and the thematic suffix *-ku* are listed in Table 7.8.

Table 7.8: Verb stems with the extension applicative and thematic suffix *-ku*

Verb stem (realis)	Gloss
<i>-beiku</i>	lie
<i>-bÿcheiku</i>	send so., make so. do
<i>-majaiku</i>	bark
<i>-musuiku</i>	wash clothes
<i>-nÿnÿiku</i>	live, be alive
<i>-epuiku</i>	fish with net
<i>-semaiku</i>	search, look for
<i>-sipuiku</i>	pay
<i>-suiku</i>	write
<i>-ÿÿbuiku</i>	shout
<i>-ÿÿseiku</i>	buy

Only a few related verbs differ in presence or absence of *-i*, which makes the analysis very difficult. The pairs I have found in the corpus are given in Table 7.9.<sup>13</sup> Among them, we find some that suggest a durative derivation, like *-samu* ‘hear’ and *-samuiku* ‘listen’, so this speaks for an analysis as an aktionsart suffix. Others rather differ in involvement of a human being in the event,

<sup>12</sup>A third possible function identified by Danielsen (2014b: 300), change of direction of an event (exemplified by the pair ‘buy’ and ‘sell’ for Baure), is absent from Paunaka, as far as I can tell.

<sup>13</sup>Note that the pair *-kuyeneu* and *-kuyeneiku* ‘visit’ strictly speaking belongs to the stative verbs by composition of the stem and irrealis marking, but *-kuyeneu* is transitive nonetheless, and *-kuyeneiku* takes the thematic suffix, which usually occurs on active verbs only, see §7.1 above. There is possibly another pair: *-ÿÿseiku* ‘buy’ and *-ÿÿseuchu* ‘greet’. The first of them is probably borrowed from Guarayu *yusei* ‘want or wish sth. edible’. It is not clear whether there is any derivational relation between the two stems. The similarity could also be coincidental.

although this human being is not always involved in the same type of stem, i.e. either the one without or the one with the applicative, and it does not necessarily have to be realised as an object, as e.g. in the pair *-umu* ‘take’ (whose object can be human or non-human) and *-umeiku* ‘steal’, whose object is usually non-human, but a human is necessarily involved as the victim of the theft. It is thus not precisely an applicative which changes the semantic role of the object.

Table 7.9: Related verb stems without and with the extension applicative suffix

Simple stem	Gloss	Stem with applicative	Gloss
<i>-chupu</i>	know (a fact)	<i>-chupuiku</i>	know so./sth.
<i>-etuku</i>	put	<i>-etuichu</i>	put into sth.
<i>-jajaku</i>	be wide	<i>-jajaiku</i>	extend
<i>-kupaku</i>	kill	<i>-kupaiku</i>	slaughter
<i>-kuyeneu</i>	visit so.	<i>-kuyeneiku</i>	visit a place, stroll around
<i>-samu</i>	hear	<i>-samuiku</i>	listen
<i>-umu</i>	take	<i>-umeiku</i>	steal
<i>-yunu</i>	go	<i>-yuiku</i>	walk

#### 7.2.4 Intensive aktionsart

The suffix *-ji* shows up on many verb stems whose semantics includes an intensive degree, and so it can be analysed as an aktionsart suffix. It is only found on active verbs with the thematic suffix *-ku* and directly precedes it. Just as is the case with extension applicative *-i*, there are not many verb stems that can be realised with or without the suffix, so that it is hard to determine the exact meaning of it. It is also possible that the sequence *ji* is just part of the verb root, especially with the shorter, trisyllabic stems.<sup>14</sup> There is also a homophonous classifier *-ji* for soft masses (see §4.4), which has to be distinguished from the aktionsart suffix. Both occur in different slots, theoretically, but in all actual verb forms found in the corpus, they both directly precede the thematic suffix, so that knowledge

<sup>14</sup>This is the analysis I prefer for the verb *-majiku* ‘crawl’, considering that the classifier *-pai* ‘CLF:ground’ may be added *after* the syllable *ji* (with additional reduplication of that syllable, see (39) in §7.2.9), while in the stem *-yÿtipajiku* ‘make chicha’, the classifier *-pa* ‘CLF:particle’ precedes the syllable *ji*, which is in this case analysed as the aktionsart suffix.

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about position inside the stem does not help in this case. Table 7.10 lists some verbs which do or may contain the intensive suffix *-ji*.

Table 7.10: Verb stems with the aktionsart suffix *-ji*

Verb stem (realis)	Gloss
<i>-chujiku</i>	harvest corn
<i>-kerajiku</i>	break (in two pieces)
<i>-kupujiku</i>	1. meet 2. come or go down, descend
<i>-kurumejiku</i>	pierce
<i>-kuyajjiku</i>	laugh, laugh about
<i>-nejiku</i>	leave so. or sth.
<i>-rabajiku</i>	break (into several pieces)
<i>-tÿyajiku</i>	grind in mortar
<i>-ujiku</i>	suckle
<i>-yejiku</i>	tear out/off, pluck, harvest
<i>-yÿtipajiku</i>	make chicha

Verb stems that can be realised with or without the aktionsart suffix are listed in Table 7.11.<sup>15</sup> They all include more changes than absence vs. presence of the aktionsart suffix. The same statement made for the extension applicative also holds for the intensive aktionsart suffix: in general, it either always forms part of the stem or never, with only few exceptions.

Table 7.11: Related verb stems without and with the intensive aktionsart suffix

Simple stem	Gloss	Intensive form	Gloss
<i>-bikÿku</i>	throw	<i>-bikÿjiku</i>	throw away
<i>-chupu</i>	know	<i>-chujiku</i>	speak, talk
<i>-kutikubu</i>	run	<i>-kutijiku</i>	escape, flee
<i>-teku</i>	call, invite	<i>-tetejiku</i>	call shouting, call iteratively
<i>-yÿbaiku</i>	grind, mill	<i>-yÿbajiku</i>	grind (manioc, clay etc.)

<sup>15</sup>The two homographical verb stems *-chujiku* in Tables 7.10 and 7.11 are distinguished by different stress: /'fuhiku/ 'speak, talk', /f'u'hiku/ 'harvest corn'.

### 7.2.5 Verbs with *-nÿ*

If something or someone is completely surrounded, the suffix *-nÿ* ‘around’ is likely to form part of the verb stem. For a few stems, there is no corresponding form without the suffix. Table 7.12 gives some verb stems that contain the suffix, in comparison to stems without it where possible.

Table 7.12: Related verb stems without and with the suffix *-nÿ*

Simple form	Gloss	Derived form	Gloss
<i>-bejaiku</i>	take away	<i>-bejanÿku</i>	unlock (i.e. take away complete surrounding)
<i>-juku</i>	pour solid things	<i>-jukunÿku</i>	bury (i.e. put earth around someone)
		<i>-kupunÿku</i>	be full (with food)
		<i>-pitanÿku</i>	embrace
<i>-rataku</i>	press	<i>-ratanÿku</i>	lock (i.e. completely surround)
<i>-rÿtÿku</i>	tie to sth.	<i>-rÿtÿnÿku</i>	tie up

### 7.2.6 Reduplication and continuous marking

In some of the verb stems of Paunaka, we find a syllable of the verbal root reduplicated. These verbs often encode iterative or durative, and sometimes intensive events, so that reduplication seems to encode the same semantic notion as the applicative and aktionsart suffixes *-i* and *-ji* (see §7.2.3 and §7.2.4). As far as I know, there is only one verb root with more than one reduplicated syllable, which is *-musimusiku* ‘blink, wink’ (with a related noun *-musipa* ‘eyelash’). The great majority of verb stems are instances of partial reduplication of a single syllable. Verbs with a reduplicated root syllable almost exclusively take the thematic suffix *-ku*. Some of these verb stems are listed in Table 7.13, including two that repeat the syllable twice.

Only a handful of verbs are also found without the reduplicated syllable. They are listed in Table 7.14.

In addition to the forms in Tables 7.13 and 7.14, where the reduplicated syllable belongs to the verbal root, reduplication is also found on the last syllable of the verb stem in continuous marking. The reduplicated syllable is followed by the extension suffix *-i* and the thematic suffix *-ku*, and the whole sequence *-CViku*

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Table 7.13: Verb stems with a reduplicated root syllable

Verb stem (realis)	Gloss
<i>-bibiku</i>	swing in hammock
<i>-buririku</i>	fall out (hair)
<i>-bururuku</i>	boil
<i>-bÿbÿku</i>	fly
<i>-nÿnÿiku</i>	live, be alive
<i>-pÿsisikubu</i>	be alone
<i>-pÿsisisiku</i>	smoke (intr.)
<i>-terere(i)kubu</i>	be afraid
<i>-yapipipiku</i>	wag tail

Table 7.14: Related verb stems without and with reduplication of a root syllable

Simple form	Gloss	Derived form	Gloss
<i>-benu</i>	lie down	<i>-benunuku(bu)</i>	lie
<i>-chubiku</i>	stroll, hunt	<i>-chubibiku</i>	stroll, hunt
<i>-chujiku</i>	speak, talk	<i>-chujijiku</i>	talk, converse
<i>-imu</i>	see	<i>-imumuku</i>	look
<i>-keraku</i>	break	<i>-keraraku</i>	break (sth. thick, heavy)
<i>-rÿtÿku</i>	tie	<i>-rÿtÿtÿku</i>	tie wrapping around several times
<i>-samu</i>	hear, understand	<i>-samumuku</i>	listen

stands for continuous aspect. Note that it is not always clear whether we are dealing with reduplication of a root or a stem syllable, since they are identical for all those verb stems that do not end in a thematic suffix. For those verbs, it is not clear whether the form derived by reduplication + *-i* + *-ku* should be analysed as continuous forms or as verbs with a reduplicated stem syllable and the extension applicative suffix with the latter triggering the addition of the thematic suffix *-ku*. All “continuous” verbs derived from verbs without a thematic suffix show a high degree of lexicalisation, while in most cases where there is a thematic suffix on the underived verb stem (and thus the continuous marker is *-kuiku*), the continuous form seems to be used for inflectional rather than derivational purposes, e.g. progressive marking, mirroring the use of Spanish gerunds.



Continuous marking often but not always goes along with middle voice (see §7.7). It is sometimes also found on non-verbal predicates. Table 7.15 shows the most frequent lexicalised continuous forms. An example of the inflectional use of the continuous is given in (29).

Table 7.15: Related verb stems without and with continuous marking

Simple form	Gloss	Derived form	Gloss
<i>-chabu</i>	do	<i>-chabubuiku</i>	do
<i>-chemu</i>	stand up	<i>-chemumuiku(bu)</i>	stand
<i>-eiku</i>	follow, be behind	<i>-eikukuiku</i>	chase
<i>-tibu</i>	sit down	<i>-tibubuiku(bu)</i>	sit
<i>-ubu</i>	be, live	<i>-ububuiku</i>	be, live (for a longer time?)
<i>-iyu</i>	cry	<i>-iyuyuiku(bu)</i>	cry; shout, sing (of animals)

The example comes from Juana and refers to her little parrot, which we were watching.

- (29) *tinikukuikumÿnÿ tikunipa*  
*ti-niku-kuiku-mÿnÿ ti-kunipa*  
 3i-eat-CONT-DIM 3i-be.hungry  
 ‘it is eating, it is hungry’ [jxx-e110923l-2.007]

Another process that optionally but frequently includes reduplication on the edge of a verb stem is concurrent motion marking (see §7.6.1). This can probably be considered a case of automatic reduplication, where the presence of a marker triggers reduplication on another morpheme without reduplication itself adding any meaning (cf. Rubino 2005: 18). However, as Gómez & der Voort (2014: 3, Footnote 1) rightly remark, “it may be hard to determine that the involved reduplication does not contribute in any way to the meaning of the resulting construction”.

Last but not least, the regressive and repetitive marker has an allomorph with a repeated syllable, but this syllable does not belong to the verb stem (see §7.6.6).

### 7.2.7 Classifiers

Most of the classifiers are more commonly attached to stative than to active verb stems. However, some examples of transitive verbs including classifiers are found in my corpus. The classifier then refers to the object or to an oblique.

In (30), the classifier *-pe* indicates that the object is a flat thing, a fish in this case. The classifier is also found on the noun *kÿnupe* ‘fish sp.’. The sentence comes from Juana who was thinking about catching delicious fish.<sup>16</sup>

- (30) *nibÿrupekaini kÿnupe*  
*ni-bÿru-pe-ka-ini* *kÿnupe*  
 1SG-suck-CLF:flat-TH1.IRR-FRUST fish.sp  
 ‘I would suck the (juice out of the) *cupacá* fish’ [jrx-c151001fls-9.62]

An example of a classifier referring to the goal of an action is given in (31), where the stem *-etukiku* ‘put on head’ is derived from *-etuku* ‘put’. It was elicited from María S.

- (31) *netukikapu nupukene*  
*nÿ-etu-ki-ka-pu* *nÿ-upukene*  
 1SG-put-CLF:spherical-TH1.IRR-MID 1SG-load  
 ‘I put my load on my head’ [rxx-e181020le]

A peculiarity of the classifiers *-pai* ‘CLF:ground’ and *-e* ‘CLF:water’ in this regard is first that they are found in transitive and intransitive verbs alike, and second that they only refer to obliques.<sup>17</sup> Regarding their reference to obliques, this is reminiscent of the behaviour of the cognate classifiers in Baure and Mojeño Ignaciano (cf. Terhart 2016: 156; Olza et al. 2004: 271), but contrary to Mojeño Trinitario (Rose 2019b, 2020: cf.). In the latter language, however, the possibility of the cognate forms referring to objects has possibly changed relatively recently considering that Gill (1957: 176, 205) still describes *-e* as a directional and *-pue* (corresponding to Paunaka *-pai*) as a classifier that refers to obliques only. I had

<sup>16</sup>A larger excerpt of the conversation from which this example is taken is given in the appendix.

<sup>17</sup>There is one counterexample in the corpus in which *-pai* most probably refers to an object. It comes from Miguel telling the story about the lazy man, who tells his wife:

- (i) “*bueno niyunabÿti nebitakupai*”  
*bueno ni-yuna-bÿti nÿ-ebitaku-pai*  
 well 1SG-go.IRR-PRSP 1SG-clear-CLF:ground  
 “well, I am going to go to clear the ground (for a field)” [mox-n110920l.020]

Table 7.16: Related verb stems without and with the classifier *-pai*

Simple form	Gloss	Derived form	Gloss
<i>-akachu</i>	lift, hold, grab	<i>-akapaiku</i>	lift from the floor
<i>-bebeiku</i>	lie	<i>-be(be)paiku</i>	lie on the floor
		<i>-bekupaiku</i>	hang down
		<i>-býtupaiku</i>	fall, fall down
<i>-chemu</i>	stand up	<i>-chemupaiku</i>	stand up from the floor
<i>-etuku</i>	put	<i>-etupaiku</i>	put on the floor
<i>-jatýku</i>	pull	<i>-jatýpaiku</i>	pull down
<i>-kubu</i>	descend, go down	<i>-kubupaiku</i>	descend, go down
<i>-seku</i>	dig hole	<i>-sekupaiku</i>	sow with an awl (i.e. dig holes in the ground)
		<i>-tabipaiku</i>	appear
<i>-tibubuiku(bu)</i>	sit	<i>-tibupaiku</i>	sit on the floor
<i>-ubu</i>	be, live	<i>-ubupaiku apuke</i>	be born

initially opted for an analysis of *-pai* and *-e* as directionals rather than classifiers as well. However, *-pai* can refer to S arguments of intransitive verbs (see (20) in §7.1.6 above) and – albeit rarely – it is used to derive nouns, thus it is better analysed as a classifier with the peculiarity of relating primarily to obliques when attached to verbs. As for *-e*, it occurs in the same slot as classifiers and the fact the cognate morpheme of Trinitario can nowadays also refer to S arguments of intransitive and O arguments of transitive verbs can be taken as an indication that it is considered as part of the system of classifiers by the speakers rather than as a different category.<sup>18</sup> I thus tentatively include *-e* in the list of classifiers (see §4.4), although it deviates from the other ones. Furthermore, the term “directional” would also be misleading, because it is not only directions (goal, source), but also static locations that *-e* refers to – the same is true for the classifier *-pai*.

Table 7.16 lists the verb forms that have been encountered with the classifier *-pai*; where possible these forms are contrasted to the ones not taking the classifier.

<sup>18</sup>The classifier is actually analysed as an allomorph of *-omo* in Trinitario (Rose 2019b: 464), the cognate form of Paunaka’s classifier *-umu* ‘CLF:liquid’.

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An example of *-pai* is given in (32), where Juana explains to me how the tool they use for for sowing works:

- (32) *tisekupaikukukÿapu bebukatu arusu*  
*ti-seku-pai-ku-kukÿa-pu* *bi-ebuka-tu* *arusu*  
 3i-dig.hole-CLF:ground-TH1-AM.CONC.TR.IRR-MID 1PL-SOW.IRR-IAM rice  
 ‘it moves digging holes in the ground, we sow the rice’  
 [jxx-p120515l-2.042]

Table 7.17 lists verb stems including *-e*.<sup>19</sup>

Table 7.17: Related verb stems without and with the classifier *-e*

Simple form	Gloss	Derived form	Gloss
<i>-bikÿku</i>	throw	<i>-bikÿechu</i>	throw into water
<i>-bÿtupaikubu</i>	fall down	<i>-bÿtuekubu</i>	fall into water
<i>-purtuku</i>	put into	<i>-purutueku</i>	submerge
<i>-tibubuikubu</i>	sit	<i>-tibuekubu</i>	sit in water

(33) shows the use of such a verb. It comes from Miguel telling the story about the boy and the frog.

- (33) *titibuekapu ÿne eka peÿ*  
*ti-tibu-e-ka-pu* *ÿne eka peÿ*  
 3i-sit-CLF:water-TH1.IRR-MID water DEMa frog  
 ‘the frog sits in water’ [mox-a110920l-2.014]

Rose (2019b) shows that (some) classifiers have the ability to promote obliques to object status in Trinitario. Examples like (33) above, where *ÿne* ‘water’ is used without a locative marker, may suggest that the same could be true for Paunaka. On the other hand, the verb *titibuekapu* in this example bears the middle marker (just like the form without the classifier). Middle verbs are notionally intransitive (see §7.7), thus *ÿne* cannot be its object. Equally in (31), the object of the derived verb seems to be the very same object of the non-derived verb. I would thus tentatively reject this analysis for the Paunaka case for the time being. Note that when there is a verb with a classifier referring to an oblique, NPs co-nominating this oblique occur rarely, so that more data would be necessary to come to a definite conclusion about this point.

<sup>19</sup>In addition, there is also one stative verb with the classifier: *-ubueji* ‘swim’ derived from the defective verb *-ubu* ‘be, live’. All other verbs that take *-e* are active.

### 7.2.8 Incorporation

Not only classifiers, but also noun stems can form part of active verb stems. This process is commonly known as incorporation. In Paunaka, it is almost exclusively body-part terms that are incorporated with a few exceptions. Two examples of verb stems with incorporated body parts are given below. In total, incorporation plays a minor role in present-day Paunaka.

In (34), the verb *-bemusuku* ‘skin, take off skin’ is derived from *-beu* ‘take away (or take out/off)’. The example comes from Miguel telling the story about the two men and the devil. The men were successful in hunting, and they decide to stay the night in the woods and prepare some of the meat from the hunt.

- (34) *chibemusukunube*  
*chi-be-musu-ku-nube*  
 3-take.away-skin-TH1-PL  
 ‘they skinned them (the pigs)’ [mxx-n101017s-1.016]

Incorporation of body parts triggers possessor raising. This becomes evident in (35), where the possessor of the incorporated body part is expressed as the direct object of the verb by a first person plural marker that follows the stem. The example comes from Juana’s account of her encounter with two old ladies at a party in Candelaria long ago. She cites one of the ladies here:

- (35) “*titikubÿkeubitu isipau*”  
*ti-tiku-bÿke-u-bi-tu isipau*  
 3i-drip-face-REAL-1PL-IAM strong.chicha  
 “he dropped strong chicha on our face” [jxx-p120515l-1.073]

Incorporation of the body part noun *-bÿke* ‘face’ is peculiar because – unlike in the example above – many verb stems lexicalised with this noun show semantic extension and often change of verb class, with the resulting verbs being stative (see §7.1.7).

One exception to body part incorporation is found in the verb stem *-yÿba-mukeiku* ‘husk’ with the incorporated noun *-muke* ‘seed’. The verb is used to express the husking of rice in a mortar or machine. There is also a verb stem *-yÿbapaku* ‘grind’ with the classifier *-pa* for small particles and floury, dusty things, besides two verb stems *-yÿbaiku* ‘grind’ and *-yÿbajiku* ‘grind (with some strength)’ with the applicative and aktionsart suffixes *-i* and *-ji* (see §7.2.3 and §7.2.4).

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The other exception is the relational noun *-(i)ne* ‘top’ (see also §6.8), which is always realised as *-ne* when incorporated into verbs. As far as I know, this is the only one of the relational nouns that can incorporate into verb stems. Table 7.18 lists the verb stems including the relational noun that I have found in the corpus in comparison with the bare form.

Table 7.18: Related verb stems without and with the relational nouns *-ne*

Simple form	Gloss	Derived form	Gloss
<i>-chuku</i>	pour liquid	<i>-uchuneku</i>	pour liquid on top (e.g. give water to plants)
<i>-etuku</i>	put	<i>-etuneku</i>	put on back
<i>-kupachu</i>	step	<i>-kupanejiku</i>	step on
<i>-ubu</i>	be, live	<i>-ubune(i)ku</i>	ride, sit on (horse)back

The relational noun often refers to the back, probably because the back of an animal is considered as its top and this is then also transferred to the human body.<sup>20</sup> One example is (36), which was elicited from María S.

- (36) *netunekapubÿti nupukene*  
*nÿ-etu-ne-ka-pu-bÿti*                      *nÿ-upukene*  
 1SG-put-top-TH1.IRR-MID-PRSP 1SG-load  
 ‘I am just going to put my load on my back’                      [rxx-e181020le]

### 7.2.9 Combination of derivational processes inside the verb stem

Some of the processes described in the preceding sections can be combined, others cannot. Classifiers and incorporated nouns seem to exclude each other. Interestingly, there is one example in which there are two incorporated nouns: the relational *-ne* ‘top’ and a body part term. This is shown in (37).

This example comes from the story about the fox and the jaguar as told by María S. With the stone tied to his hands, the jaguar is pushed into the water and drowns.

<sup>20</sup>Note that Rose (2019b: 464) analyses *-ne* as a classifier in Trinitario with the core member of concepts that the form is used with being ‘back’.

- (37) *chirýtýnebuýchují mai echýu kupisairý echýu isini*  
*chi-rýtý-ne-buý-chu-ji mai echýu kupisairý echýu isini*  
 3-tie-top-hand-TH2-RPRT stone DEMb fox DEMb jaguar  
 ‘the fox tied a stone on top of the jaguar’s hands, it is said’  
 [rxx-n120511l-1.037]

Reduplication is probably compatible with all other processes. In (38), reduplication is combined with incorporation, and the reduplicated syllable belongs to the noun stem in this case.

The sentence comes from Juana who speaks about an in-law of hers.

- (38) *chibemususkutuji baka*  
*chi-be-musu-su-ku-tu-ji baka*  
 3-take.away-skin-RDPL-TH1-IAM-RPRT COW  
 ‘he had skinned the cow, it is said’ [jxx-p120430l-2.081]

The following example shows the combination of reduplication with a classifier. In this case, a syllable of the root is reduplicated. María C. speaks about herself. She went crawling because she was severely ill, since a sorcerer had put a spell on her.

- (39) *nimajijipaikukukýuni*  
*ni-maji-ji-pai-ku-kukýu-ni*  
 1SG-crawl-RDPL-CLF:ground-TH1-AM.CONC.TR-DEIC  
 ‘I went crawling’ [ump-p110815sf.306]

Finally, the last example in this section presents a verb with a reduplicated root syllable, a classifier, and the applicative suffix *-i*. It comes from Juana and is about her grandparents who had arrived at an arroyo on their journey back home from Moxos. Since heavy rainfalls and the appearance of a water spirit make it impossible to cross, they have to climb up the slope again, grabbing twigs and roots of plants for support.

- (40) *tijatýtýkeikukukýubunubeji yýkýke*  
*ti-jatý-tý-ke-i-ku-kukýu-bu-nube-ji yýkýke*  
 3i-pull-RDPL-CLF:cylindrical-EXT-TH1-AM.CONC.TR-MID-PL-RPRT stick  
 ‘they went pulling themselves up with the help of sticks (i.e. twigs and roots), it is said’ [jxx-p151016l-2]

In the following section, some processes occurring at the edge of the verb stem are described. All of them change the verb’s valency.

### 7.3 Adjusting valency

Many active verbs are ambitransitive, i.e. they can be used intransitively and transitively without any overt change of the verb stem. Only the choice of the third person marker (see §7.4.2) possibly sheds light on the valency. There are also some verbs that are stative by their stem, but can be used transitively nonetheless. Furthermore, two affixes increase the valency of an active verb: causative and benefactive. Both of them do not occur very frequently in my corpus.

Valency of active verbs can be decreased by reciprocal marking, which expresses that the participants act on each other. Paunaka has no reflexive marker proper, but reflexive is one of the functions of the middle marker *-bu*, see §7.7.

All processes described in this section are found on the edge of verb stems, i.e. following or replacing the thematic suffix (if the verb in question has one, see §7.2.1 and §7.2.2). They arguably derive new stems that are the locus of RS marking. This sets them apart from middle voice, which is clearly marked outside the verb stem, following the RS marking. Therefore, I decided to describe causative, benefactive, and reciprocal here as derivational processes and provide an extra section for middle marking.

While the causative markers precede the verb stem, benefactive and reciprocal follow.

#### 7.3.1 Ambitransitivity

Paunaka's transitive verbs are ambitransitive insofar as a non-human third person object does not have to be expressed in the clause, neither by an index, nor by an NP. This may be the case if the object of the verb is accessible so that it does not need to be mentioned overtly. In other cases, a specific object is not needed because a general statement is being made.

This is the case in (41), in which María S. states that she has not sown (at all) yet. The reason was that it had not yet rained enough.

- (41) *kuinakuḿ nebuka*  
*kuina-kuḿ nḿ-ebuka*  
 NEG-INCMP 1SG-SOW.IRR  
 'I haven't sown yet' [rmx-e150922l.023]

(42) presents the same verb *ebuku* 'sow, plant, grow', this time with an object expressed by an NP. It comes from Miguel telling Swintha what he had done the day before.



- (42) *nebuku kÿjÿpi*  
*n-ebuku kÿjÿpi*  
 1SG-sow manioc  
 ‘I planted manioc’ [mxx-n101017s-2.017]

When used intransitively, ambitransitive verbs with third person subjects always take the person prefix *ti-*. When used transitively, some of them can use either *ti-* or *chÿ-*, sometimes even in the same sentence.<sup>21</sup> This is illustrated by (43), which builds on the same verb stem *-ebuku* ‘sow, plant, grow’ as the examples above. It was produced in elicitation by María S.

- (43) *jaja ja amuke tebuku, pero kÿjÿpi kuina chebuka*  
*jaja ja amuke ti-ebuku pero kÿjÿpi kuina chÿ-ebuka*  
 AFM AFM CORN 3i-sow but manioc NEG 3-SOW.IRR  
 ‘yes, yes, he sowed corn, but he did not plant manioc’ [rxx-e181024l]

There are other ambitransitive verbs that always take *chÿ-* when used transitively (with a third person subject). The verb *-piku* means ‘be afraid’ when used intransitively and ‘fear’ when used transitively. The transitive forms always occur with *chÿ-* in my corpus, even if the object is inanimate as in (44), which was elicited from Juana.

- (44) *chipiku ÿne*  
*chi-piku ÿne*  
 3-be.afraid water  
 ‘it (the dog) is afraid of the water’ [jxx-a120516l-a.376]

A verb stem with very high frequency is *-niku* ‘eat’. Interestingly, the causative form of this verb, ‘feed, give food’, has exactly the same form *-niku*.<sup>22</sup> Both the

<sup>21</sup>With human objects, *chÿ-* is obligatory; with non-human objects, both *ti-* and *chÿ-* are possible. Third person objects are not indexed on verbs with first and second person subjects with a few exceptions, see §7.4.2.

<sup>22</sup>It might be possible that the causative stem was once derived with a causative prefix *i-*, which is also found in Baure on the corresponding cognate verb stem (cf. Danielsen 2014b: 291, Footnote 11). At some point in time, all person markers of the Paunaka language developed allomorphs with high front vowels, which in the current stage of the language occur (among other contexts) if the first vowel of the stem is a high front vowel. An exception is the seldom used second person plural subject which is always indexed with *e-*, unless the marker merges with the following vowel of a vowel-initial verb stem. Nonetheless, the hypothesised difference between the form of the non-causative and the causative derivation was not perceivable any longer in all other persons (e.g. in the first person singular between *ni-niku* and *ni-i-niku*). It remains to

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non-causative and the causative verb can take *ti-* and *chÿ-* in the third person. Thus, in some contexts they are hardly distinguishable – at least for me, although the speakers do not seem to share my confusion. Note that speakers can resort to the use of other verbs to solve this problem, e.g. I have heard *-ekichu* ‘invite (food)’ being used to describe feeding of a baby.

### 7.3.2 Transitive stative verbs

Stative verbs are usually intransitive, but a few of them can nonetheless take an object. First of all, this can be achieved by adding an NP or a verbal complement to the clause while person marking on the verb does not index any object. This is what we find with *-(i)chuna* ‘be capable, know’. (45) shows the usage of *-(i)chuna* together with an NP that constitutes an object; examples of this verb taking verbal complements can be found in §9.4.1.2.

The example comes from Juana, who was telling me about her encounter with two old ladies at a party in Candelaria. At first, they did not know that Juana understood their talk in Paunaka, but they finally noticed it when Juana laughed about their comments. The next day, one lady says to Juana:

- (45) *“bien pichunayenu paunaka”*  
*bien pi-ichuna-yenu paunaka*  
well 2SG-be.capable-DED Paunaka  
“you must know Paunaka well” [jxx-p120515l-1.187]

The verbs *-kuyeneu* ‘visit’ and *-eju(ju)mi* ‘remember’ can both take person markers to index an object. This is shown in (46) and (47), and another example of *-eju(ju)mi* with object index is (17) in §7.1.5 above.

(46) was elicited from Juana. Actually I had asked for an expression to tell her that I would visit her if she came to Spain. Juana, however, answered with a request directed to me instead.

- (46) *¡nabi pakuyeneunÿ nauku!*  
*nabi pi-a-kuyeneu-nÿ nauku*  
go.IMP 2SG-IRR-visit-1SG there  
‘go visit me there!’ [jxx-p110923l-1.268]

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be checked whether there is still a difference between the forms in the second person plural. I have only found the verb being used with the meaning of ‘eat’ in this context. It should also be noted here that there is no difference in stress placement between the non-causative and causative form, so that nothing speaks for an invisible prefix synchronically.

In (47), María C. tells me to greet Juana when I go and visit her in Santa Cruz.

- (47) *pikecha kapo chejumiyu echÿu Maria Cuasase Choma pikecha*  
*pi-kecha kapo chÿ-ejumi-yu echÿu Maria Cuasase Choma*  
 2SG-say.IRR ? 3-remember-INTS DEMb María Cuasase Choma  
*pi-kecha*  
 2SG-say.IRR  
 ‘tell her that María Cuasase Choma misses her, tell her’  
 [uxx-e120427l.072]

The most important transitive stative verb in terms of frequency is *-kuye* ‘be like this’. This is a manner demonstrative verb (cf. Guérin 2015) and it has cognates in the Mojeño languages (Rose 2021, p.c.). In my corpus, the verb only shows up with the marker *chi-*, i.e. with an index encoding both a third person subject and object (see §7.4.2); however, I have never tried to elicit forms with a first or second person index, and so for the time being I would not exclude that this is possible.

The demonstrative verb is used anaphorically in most occurrences, i.e. it refers back to a proposition of the preceding discourse, and it is often used to close a discourse topic (cf. Guérin 2015: 173). *Chikuye* forms a whole clause on its own in most occurrences, as in (48). If there is an additional verb, this is usually marked as subordinate, see (49). In (50), the irrealis form is shown.

(48) was produced by Miguel to approve something Juan C. had said.

- (48) *jaa, chikuye*  
*jaa chi-kuye*  
 AFM 3-be.like.this  
 ‘yes, this is how it is’ [mqx-p110826l.277]

In (49), the verb is used to provide a summary of what María S. had told me about her childhood before.

- (49) *chikuye bijÿkiu*  
*chi-kuye bi-jÿk-i-u*  
 3-be.like.this 1PL-grow-SUBORD-REAL  
 ‘this is how we grew up’ [rxx-p181101l-2.215]

Finally, (50) is about the bad behaviour of *karay* towards Juana’s grandparents.

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- (50) *pero kuina chakuye eka chejumikene eka kayaraunube*  
*pero kuina chi-a-kuye eka chÿ-ejumikene eka kayaraunu-nube*  
but NEG 3-IRR-be.like.this DEMa 3-thought DEMa karay-PL  
'but the reasoning of *karay* is not like that' [jxx-e150925l-1.256]

There is also a question word *chikuyena* or *kuyena* derived from the verb, which means 'how?' or 'why?' (see §8.4.2.3). Sometimes, however, these forms are simply used as a variant of *chikuye*. There are also a few cases in the corpus in which the stem *kuye* shows up without a person marker.

### 7.3.3 Causative

In causative derivations, one participant, the causer, is added to the semantic structure of the verb. The causer is expressed as the subject argument of the predicate. The agent of the non-causative verb becomes the causee of the causative verb and is expressed as the object. I have only found causative derivations of intransitive verbs in the corpus, the majority of them being active verbs.

Causative derivation is not very productive. Nonetheless, two different causative prefixes could be identified, *ku-* and *mi-*. Both of them have cognates in several other Arawakan languages (cf. Aikhenvald 2002: 293).<sup>23</sup> Danielsen (2014b: 295) claimed for Baure that the cognate causative prefix *ko-* derives causative states, while verbs derived with the cognate prefix *imo-* express caused actions. I cannot confirm this same distinction for Paunaka. However, my impression is that the prefix *ku-* is predominantly used with telic verb stems. Causative verbs derived with *mi-* have only been found in Juana's speech in the corpus. Both derivations are rare so that I do not want to make any absolute claims about them here.

The prefix *ku-* is found on the highly lexicalised verb *-kupaku* 'kill' from *-paku* 'die', as in (51), which was elicited from José.

- (51) *tikupakubi ue*  
*ti-ku-paku-bi ue*  
3i-CAUS1-die-1PL water.spirit  
'the water spirit kills us' [oxx-m110814sf-2]

Another example with the causative prefix *ku-* is given in (52), which comes from Juana's description of one picture of the frog story (Mayer 2003), where

<sup>23</sup>The causative and the attributive prefixes may be related, also in Proto-Arawakan, where both are reconstructed as *\*ka-*, see also §7.1.3.

some bees (or wasps) chase the dog and the frightened boy falls from the tree.<sup>24</sup> The causative verb *-kubenupu* usually means ‘fell (trees)’, while *-benupu* means ‘fall down’, but is more often used with the more specific meaning ‘be born’.

- (52) *i naka tikijane jane, aa, chikubenuputu*  
*i naka ti-kijane jane aa chi-ku-benupu-tu*  
 and here 3i-be.many wasp INTJ 3-CAUS1-fall.down-IAM  
 ‘and here are a lot of wasps, ah, they have made him fall’  
 [jxx-a1205161-a.130]

(53) is an example with the transitive verb *-kurabajiku* ‘break’, a causative derivation of *-rabajiku* ‘break (intr.)’. It was elicited from María S. and referred to an imagined broken pot.

- (53) *eka yba tikurabajikuchy*  
*eka yba ti-ku-rabajiku-chy*  
 DEMa pig 3i-CAUS1-break-3  
 ‘the pig broke it’ [rxx-e1810241.029]

Other causative verb stems derived with *ku-* that I found in the corpus include *-kuchepaku* ‘wake up (tr.)’ from *-chepaku* ‘wake up (intr.)’, *-kujapyku* ‘fill (tr.)’ from *-japyku* ‘fill (intr.)’ and *-kuryrkyku* ‘make burn, light fire’ from *-ryrkyku* ‘burn’.

The use of the other causative prefix, *mi-*, is illustrated by the following examples. As has been stated above, all of them come from Juana.

The verb in (54) builds on the verb stem *-benu* ‘lie down’ (which is related to *-benupu* ‘fall’ in (52) above). Juana tells about her sister, who was severely injured and put into the hammock by her son.

- (54) *chimibenu yumaji*  
*chi-mi-benu yumaji*  
 3-CAUS2-lie.down hammock  
 ‘he laid her down in the hammock’ [jxx-p1204301-2.194]

Other verbs that take *mi-* are *-mijyku* ‘raise, bring up’ from *-jyku* ‘grow’ and *-mikuchu* ‘bathe so.’ from *-kubu* ‘bathe, take a bath’. The latter has a lexicalised

<sup>24</sup>The boy is frightened by an owl that comes out of a hole in the tree, but the speaker interpreted the picture in the way that it was the wasps that made the boy fall.

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middle marker, which gets detached and replaced by a thematic suffix in causative derivation.<sup>25</sup>

(55) has the active verb *-chuku* ‘pour liquid, empty a container of liquid’ with the classifier *-ki* for spherical things (thus resulting in *-chukiku*), which is further causativised with *mi-*. This example was elicited.

- (55) *timichukikanÿ*  
*ti-mi-chu-ki-ka-nÿ*  
 3i-CAUS2-pour.liquid-CLF:spherical-TH1.IRR-1SG  
 ‘she baptised me’ (lit.: ‘she poured liquid on my head’)  
 [jxx-e081025s-1.052]

The elicited verb in (56) is a case of double derivation: first, an attributive verb *-kumÿu* ‘wear clothes, put on clothes’ is derived from the noun *-mÿu* ‘clothes’ with the prefix *ku-* (see §7.1.3), and this verb stem is causativised with the prefix *mi-*. The resulting verb is active and carries the thematic suffix *-chu* (see §7.2.2).

- (56) *nimikumÿuchabÿti*  
*ni-mi-ku-mÿu-cha-bÿti*  
 1SG-CAUS2-ATTR-clothes-TH2.IRR-PRSP  
 ‘I am going to dress him’ [jxx-e150925l-1.101]

Speakers often prefer a periphrastic expression for causative relations. If volition and movement is involved in the action, i.e. cause and effect take place in different locations (cf. Payne 1997: 182), they use a complement construction including the manipulative verb *-bÿche(i)ku* ‘send, order’, one example of which is given here. It was elicited from Miguel. More examples can be found in §9.4.1.3.

- (57) *nibÿchekabi pisupa*  
*ni-bÿcheka-bi pi-isu-pa*  
 1SG-order.IRR-2SG 2SG-weed-DLOC.IRR  
 ‘I will send you to weed’ [mxx-e160811sd.298]

The other possibility is preferred if no volition is involved. It builds on the instrument and cause preposition *-keuchi* (see §5.4.3). Consider (58), which is about

<sup>25</sup>This is a bit surprising, because the middle marker is the locus of irrealis marking in the non-causative form of the verb, with the irrealis form being *-kuba*. This sets this verb apart from other deponent middle verbs which mark irrealis on the verb stem, and suggests that it has become completely fixed. It may only be due to minimal stem requirements though, because causative derivation suggests that the middle marker is still transparent. The other possibility is that the causative form is also completely lexicalised.

making something fall, just like (52) above. It also comes from a description of the frog story, but this sentence was produced by Miguel and referred to another picture, the one on which the dog has made the beehive (or: wasp nest) fall.

- (58) *tibýtupaikubutu chikeuchi echÿu kabe eka chubiu eka jane*  
*ti-býtupaikubu-tu chi-keuchi echÿu kabe eka chÿ-ubiu eka jane*  
 3i-fall.down-IAM 3-INS DEMb dog DEMa 3-house DEMa wasp  
 ‘the wasp nest fell down because of the dog’ [mox-a110920l-2.091]

A similar example comes from María S. who had just stated that smoking is bad and now provides the reason:

- (59) *chepuine bikutiu chikeuchi bijibÿkia*  
*chepuine bi-kutiu chi-keuchi bi-jibÿk-i-a*  
 because 1PL-be.ill 3-INS 1PL-smoke-SUBORD-IRR  
 ‘because we get ill by smoking’ [rxx-e120511l.384]

#### 7.3.4 Benefactive

The benefactive marker occurs on the edge of the stem of active verbs, following the thematic suffix – if the verb stem in question includes one – but preceding or fusing with RS marking. The benefactive marker thus has the realis form *-inu* and the irrealis form *-ina*. It has cognates in the other Southern Arawakan languages. In benefactive derivation, added SAP participants are indexed by a person marker following the stem, i.e. as the object of the active verb.<sup>26</sup>

(60) has a second person plural subject and a first person singular object. The sentence comes from Juana who cited her deceased sister here, who was in prison and demanded to see her daughter.

- (60) “*epuninane nijinepÿimÿnÿ!*”  
*e-epun-ina-ne ni-jinepÿi-mÿnÿ*  
 2PL-take-BEN.IRR-1SG 1SG-daughter-DIM  
 “‘take my daughter to me!’” [jxx-p120430l-2.101]

In my data, the added participant is always a recipient. Verbs of the type ‘do instead of somebody else doing it’ or ‘do because it is good for somebody’ are absent, so that the suffix could be called a recipient applicative more precisely.

<sup>26</sup>Remember that third person objects are usually not marked by third person markers that follow the stem, see §7.4.

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The marker *-inu* is not found to encode any malefactive relations, i.e. actions that are done to the detriment of the recipient. It is due to the relation with other Arawakan languages that I prefer the term benefactive nonetheless.

Benefactive verbs with a third person subject always take the third person marker *chÿ-*, no matter whether the theme is animate or inanimate and whether a first or second person recipient is indexed. This marker is reserved for 3>3 relationships on transitive and ditransitive (non-subordinate) verbs (see §7.4.2). Note that non-derived ditransitive verbs take the marker *chÿ-* if they also take a third person object marker *-chÿ* (see §7.4.4), but not if they have an SAP object. Benefactive verbs do not take the marker *-chÿ* though. We can therefore state that there is a kind of double object marking on benefactive verbs, but they do not behave like other ditransitive verbs regarding person marking.

In (61) we find a benefactive derivation of the verb *-upunu* ‘bring’. The recipient is marked by a person index as the object of the verb and the third person marker *chÿ-* is used obligatorily, also with inanimate themes, a photo in this case, which we had brought to María C. Apparently, she had already been waiting for this photo.

- (61) *metu nÿmayu chupuninunÿnube*  
*metu nÿmayu chÿ-upun-inu-nÿ-nube*  
already just 3-bring-BEN-1SG-PL  
‘they just finally brought it to me’ [cux-c120410ls.134]

Another example with double object marking is (62), which was elicited from Clara.

- (62) *chiÿÿseikinubi*  
*chi-ÿÿseik-inu-bi*  
3-buy-BEN-2SG  
‘he bought it for you’ [cxx-e120410ls-2.006]

(63) illustrates a benefactive derivation with a first person subject and a third person recipient object. The latter is not marked on the verb. The theme object is expressed by an NP, the benefactive recipient is not expressed overtly at all, and it is the benefactive verb itself that provides the information that there is a recipient. The example is an excerpt from Juana’s citation of what Miguel’s daughter had told her.



- (63) “*i netukinu pan*”  
*i nÿ-etuk-inu pan*  
 and 1SG-put-BEN bread  
 “and I served him some bread” [jxx-e150925l-1.129]

Only very few verb stems take the benefactive suffix in spontaneous speech, though a few more could be elicited from Clara and Miguel; the latter provided the verb forms in (64).

- (64) *tisipuikinane, tiyÿtikinane*  
*ti-sipuik-ina-ne ti-yÿtik-ina-ne*  
 3i-pay-BEN.IRR-1SG 3i-set.on.fire-BEN.IRR-1SG  
 ‘he/she will pay for me, he/she will cook for me’ [mxx-e181024l]

Juana would not produce benefactive verbs in elicitation, but rather found other ways of expressing a benefactive relation, as in (65) and (66):

- (65) *eka nipiji tiyÿseiku, tiyÿseiku nauku, kapunu tipunÿ*  
*eka ni-piji ti-yÿseiku ti-yÿseiku nauku kapunu ti-pu-nÿ*  
 DEMa 1SG-sibling 3i-buy 3i-buy there come 3i-give-1SG  
 ‘my sister bought it, she bought it there, she came and gave it to me’  
 [jxx-e191021e-2]

- (66) *metu pisutu nitÿpi*  
*metu pi-isu-tu ni-tÿpi*  
 already 2SG-weed-IAM 1SG-OBL  
 ‘you already weeded for me’ [jxx-e191021e-2]

Especially the general oblique preposition (-) *tÿpi* of this last example is used a lot to encode benefactive relations, much more than any derived benefactive verb (see §5.4.2 for more information on the preposition).

### 7.3.5 Reciprocal

Paunaka’s reciprocal marker is rarely found in natural discourse, but the speakers have no difficulty in producing reciprocal forms in elicitation. The form of the marker is *-kuku*, irrealis *-kuka*. It goes back to Proto-Arawakan *\*-kaka* (cf. Aikhenvald 2002: 293), and cognates are also found in all other Southern Arawakan languages (cf. de Carvalho 2018: 428). The reciprocal marker is either

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added after the thematic suffix *-ku* or replaces it, depending on the speaker.<sup>27</sup> Since the additive marker *-uku/-uka* (see §7.9.2) can also directly follow the stem-closing suffix, many verbs have a sequence *kuku* or *kuka* which is not related to the reciprocal marker.

The reciprocal marker can only be attached to transitive verb stems. Third person subjects then always take the person marker *ti-* regardless of animacy, and *chÿ-* is not possible (compare §7.4.2). This is a clear sign that valency of the verb decreases if the reciprocal marker is added.

Consider the following pair of examples: In (67), the speaker uses the marker *chÿ-* to indicate that a third person acts on another third person. In (68), *chÿ-* is not possible. Both examples were elicited from Juana.

- (67) *eka kabe chinijabaku takÿra*  
*eka kabe chi-nijabaku takÿra*  
DEMA dog 3-bite chicken  
'the dog bit the hen' [jxx-e110923]-1.117]

- (68) *tinijabakukuku kabe*  
*ti-nijabaku-kuku kabe*  
3i-bite-RCPC dog  
'the dogs are biting each other' [jxx-e081025s-1.571]

The reciprocal marker can also be used on verbs with a first person plural marker as in (69), which was also elicited from Juana.

- (69) *bipitanÿkukuka*  
*bi-pitanÿku-kuka*  
1PL-embrace-RCPC.IRR  
'we embrace each other' [jxx-e150925]-1.114]

The following example (70) with a reciprocal marker was produced spontaneously by María S., who was making fun of an embracing couple by stating that they should rather go fishing.

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<sup>27</sup>Interestingly, in Baure the reciprocal marker is analysed as reduplication of the thematic (or absolute) suffix *-ko* (cf. Danielsen 2014b: 296). Thus in some rare cases, verb stems with the applicative suffix *-cho* add a single *-ko* in reciprocal derivations (Danielsen 2020, p.c.). In Pau-naka, addition of the full form *-kuku* after the thematic suffix instead of replacing it points in the opposite direction: the reciprocal marker is perceived as a fixed unit.

- (70) *bupuna echÿu tipitanÿikukunube tepuikanube*  
*bi-upuna echÿu ti-pitanÿi-kuku-nube ti-epuika-nube*  
 1PL-bring.IRR DEMb 3i-embrace-RCPC-PL 3i-fish.IRR-PL  
 ‘let’s bring the ones that embrace each other so that they fish’  
 [jrx-c151001fls-9.58]

If the verb *-eu* ‘hit, fight’ is combined with the reciprocal marker, the collective marker *-ji* is added. This seems to be peculiar to this one verb, since it is not found in other reciprocal derivations. One example is given in (71), which was elicited from María S.

- (71) *teukukujinube chajechubu chÿa*  
*ti-eu-kuku-ji-nube chÿ-ajechubu chÿ-a*  
 3i-fight-RCPC-COL-PL 3-COM 3-father  
 ‘with his father, they were fighting with each other’ [rxx-e141230s.195]

If we compare examples (69) and (70) above, we see that the reciprocal marker can occur in two different possible slots: that of the thematic suffix, which usually closes the stem, thus replacing this suffix, and the one following the thematic suffix. There are a few more markers that can occur either in the place of the thematic suffix or in a position following it, namely the associated motion markers and the distributive marker, but their treatment is postponed. Since they do not affect the valency of a verb, if we adopt the view that derivation and inflection can be seen as a continuum (cf. Croft 2000: 261), then causative, benefactive and reciprocal markers are clearly on the derivational side, but AM markers and especially the distributive marker can be placed a little further to the inflection side.

The following two sections deal with the most important inflectional categories of the verb, person (§7.4)<sup>28</sup> and reality status (§7.5).

## 7.4 Person and number

Verbs take the very same person markers as nouns do: on nouns they index possessors and subjects in non-verbal predication (see §6.3 and §8.2), on verbs they index subjects and objects. The occurrence of the same set of person markers on nouns and verbs is common among Arawakan languages (cf. Aikhenvald 1999:

<sup>28</sup>This one actually includes a discussion on the distributive marker as part of number marking.

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89; Aikhenvald 2012: 176). There is, however, one person marker that only occurs with verbs in Paunaka, the third person marker *ti-*, which is also found in the Mojeño languages. It is described in detail in §7.4.2.

Table 7.19 summarises the subject and object indexes found on verbs.<sup>29</sup>

Table 7.19: Person marking on verbs

	Subject	Object
1SG	<i>nÿ-/ni-</i>	<i>-ne/-nÿ</i>
2SG	<i>pi-</i>	<i>-bi/-pi</i>
3	<i>ti-</i>	<i>(-chÿ)</i>
1PL	<i>bi-</i>	<i>-bi</i>
2PL	<i>e-</i>	<i>-e</i>
3PL (human)	<i>ti-...-nube</i>	<i>-nube</i>
3>3	<i>chÿ-/chi-</i>	
3(PL)>3(PL)	<i>chÿ-...-nube</i>	

Subject markers precede the verb stems of both main classes, which are stative and active.<sup>30</sup> The latter includes both intransitive and transitive verbs. Indexing the subject is in general obligatory on all verbs, but in rapid speech, person markers are sometimes dropped. This partly depends on the speaker – both Mariás drop person markers more often than other speakers do –, and partly on the marker – the one most likely to be dropped is the third person marker *ti-*.<sup>31</sup> An NP referring to the subject can co-occur, but this is not necessary, thus the NP can be defined as an optional conominal and the person markers as cross-indexes according to the terminology used by Haspelmath (2013: 213, 219).

First and second person objects are indexed by a person marker following the stem. In this regard, Paunaka is a typical Arawakan language (cf. Danielsen 2014a) exhibiting nominative-accusative alignment. Third person markers that follow the stem occur rarely and only under specific circumstances, which will

<sup>29</sup>Remember that the variation of the vowel in the first person singular and third person marker is largely determined by the following vowel, although the correspondence is not perfect, see §6.3. The variation in the first person singular object index is free. In the second person singular object index, RS marking determines the allomorph, see §7.4.1 below.

<sup>30</sup>In a number of more distantly related Arawakan languages, stative verbs take suffixes to mark subjects (cf. Aikhenvald 2012: 212), this is why I emphasise this fact here.

<sup>31</sup>Note that the person marker *ti-* is generally optional in Ignaciano if the verb stem starts with a consonant (Olza et al. 2004: 482).

be discussed in §7.4.4. The index *chÿ-*, however, expresses 3>3 relationships on verbs. That means that in general, third person singular objects are only indexed on the verb if there is also a third person subject, i.e. jointly with the subject by *chÿ-*. This marker is used obligatorily if the object is human, but it is optional with non-human objects.

Both third person markers *ti-* and *chÿ-* are underspecified for number. The plural, distributive or collective marker can be used to encode that a third person subject or object is non-singular.

The following sections describe subject and object marking in more detail, starting in §7.4.1 with the description of how first and second person arguments are indexed. Subsequently, I attend to the third person in §7.4.2, with §7.4.3 being devoted to third person plural indexing. §7.4.4 provides an overview of the contexts in which a third person marker can follow a verb (or other) stem.

#### 7.4.1 First and second person

Every verb obligatorily takes a subject marker. For first and second person subjects, there are four indexes preceding the stem, and they encode first singular, second singular, first plural, and second plural respectively. Table 7.20 shows these indexes.

Table 7.20: 1st and 2nd person subject indexes

	SG	PL
1	<i>nÿ-/ni-</i>	<i>bi-</i>
2	<i>pi-</i>	<i>e-</i>

The first and second person markers are found on transitive and intransitive verbs alike. Concerning the intransitive verbs, both active and stative verbs take indexes that precede the stem. (72) shows a first person marker on a stative intransitive verb, in (73) the marker indexes the subject of an active intransitive verb and in (74) it is used with a transitive verb.

- (72) *nÿnai*  
*nÿ-ÿnai*  
 1SG-be.long  
 ‘I am tall’

[rmx-e150922l.149]

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- (73) *niyunu*  
*ni-yunu*  
 1SG-go  
 ‘I went’ [jxx-p120430l-2.246]
- (74) *nisimubi*  
*ni-simu-bi*  
 1SG-find-2SG  
 ‘I found you’ [mrx-c120509l.043]

Table 7.21 shows one intransitive and one transitive verb with first and second person singular and plural subject markers.

Table 7.21: 1st and 2nd person subject marking on an intransitive and a transitive verb

	<i>-yuiku</i>	‘walk’	<i>-satÿku</i>	‘cut’
1SG	<i>niyuiku</i>	‘I walk’	<i>nÿsatÿku</i>	‘I cut it’
2SG	<i>piyuiku</i>	‘you (SG) walk’	<i>pisatÿku</i>	‘you (SG) cut it’
1PL	<i>biyuiku</i>	‘we walk’	<i>bisatÿku</i>	‘we cut it’
2PL	<i>eyuiku</i>	‘you (PL) walk’	<i>esatÿku</i>	‘you (PL) cut it’

First and second person objects are indexed by markers that resemble the subject markers in form, but have a different position, i.e they follow the stem. Table 7.22 shows the markers that are used to index first and second person objects on verbs. The two forms of the object index for the first person singular occur in free variation. The second person singular index is realised as *-bi* (pronounced /vi/) after the default/realis form of a marker, and as *-pi* after the irrealis form.<sup>32</sup> The markers for first person plural and second person singular are thus identical in many cases.

First and second person objects are obligatorily marked on the verb, i.e. the object indexes cannot be replaced by personal pronouns. What is more, personal pronouns cannot even co-occur (see §5.1.1). The following examples show the first and second person object markers on different verbs.

In (75), the object is a first person singular.

<sup>32</sup>This is reminiscent of the pattern found with the middle marker, see §7.7.

Table 7.22: 1st and 2nd person object indexes

	SG	PL
1	<i>-ne/-nÿ</i>	<i>-bi</i>
2	<i>-bi/-pi</i>	<i>-e</i>

- (75) *kuina pisimuane*  
*kuina pi-simua-ne*  
 NEG 2-find.IRR-1SG  
 ‘you didn’t meet me’ [mrx-c120509l.046]

In (76), the object is a second person singular. Since the index follows the default/realis variant of the stem, the allomorph *-bi* is used.

- (76) *nekichubi ÿne*  
*nÿ-ekichu-bi ÿne*  
 1SG-invite-2SG water  
 ‘I invite you for some water (i.e. I share my water with you)’  
 [jmx-e090727s.163]

(77) has a second person singular object realised with the voiceless allomorph after irrealis marking.

- (77) *biÿÿseuchapi*  
*bi-yÿÿseucha-pi*  
 1PL-greet.IRR-2SG  
 ‘we want to greet you’ [rxx-e121128s-2.007]

The object of (78) is first person plural.

- (78) *pimesumeikubi*  
*pi-mesumeiku-bi*  
 2SG-teach-1PL  
 ‘you taught us’ [oxx-e120414ls-1a.157]

In (79), the object is second person plural.

- (79) *nichupuikue*  
*ni-chupuiku-e*  
 1SG-know-2PL  
 ‘I met (lit.: know) you’ [cux-c120410ls.011]

### 7.4.2 Third person

There are two different third person indexes on verbs, *ti-* and *chÿ-* (also realised as *chi-*). Only the latter also occurs on nouns, where it indexes a possessor (see §6.3); *ti-* is attached to verbs exclusively. The marker *ti-* only indexes the subject, while *chÿ-* is used to encode two third person arguments, a subject and an object. The gloss chosen for *ti-* is ‘3i’ and for *chÿ-*, it is ‘3’.<sup>33</sup> Both indexes do not distinguish gender and are underspecified for number, but there are other means to express plurality of an argument (see §7.4.3). Third person markers follow a stem only marginally, see §7.4.4.

Let us first have a look at *ti-*. This marker is obligatory with intransitive verbs and with transitive verbs with SAP objects, and it can also be used with many transitive verbs that have non-human third person objects, see (80)–(85).

(80) has a stative intransitive verb. It comes from Juana speaking about her son-in-law. That fact that the subject is a male person is thus deduced from the context; this information is not given by the third person marker.

- (80) *tikutiu*  
*ti-kutiu*  
 3i-be.ill  
 ‘he is ill’ [jxx-p110923l-1.043]

In (81) from the same speaker, there is a middle verb, which is also intransitive, and *ti-* clearly relates to the conominated female person.

- (81) *i titupunubu nijinepÿi*  
*i ti-tupunubu ni-jinepÿi*  
 and 3i-arrive 1SG-daughter  
 ‘and my daughter arrived’ [jxx-p120430l-1.267]

(82) has a transitive verb with a first person singular object and was elicited from María S. The imagined third person subject was a dog in this case, but it was not conominated.

<sup>33</sup>The ‘i’ in ‘3i’ is a vestige of the first assumption in analysis of the two markers that *ti-* would be a marker for intransitive verbs (cf. Danielsen 2011b: 506). This analysis proved to be incorrect and it would certainly be more precise in the context of verbs to gloss *ti-* as ‘3’ and *chÿ-* as ‘3>3’, but the disadvantage is that *chÿ-* – and only *chÿ-* – is also used on nouns to mark a third person possessor. In addition, it occasionally occurs as *-chÿ*, thus following the stem. In these cases, the gloss ‘3>3’ makes no sense. I prefer having one gloss for one marker over preciseness of glosses in the specific context of person marking on verbs. For that reason, I stick to ‘3i’ for the marker *ti-* and ‘3’ for the marker *chÿ-*.



- (82) *tinjabakunÿ*  
*ti-njabaku-nÿ*  
 3i-bite-1SG  
 ‘it bites me’ [rxx-e181018le]

In (83), there is a first person plural object. It comes from María S. who speaks about smoking.

- (83) *tikupakabi*  
*ti-kupaka-bi*  
 3i-kill.IRR-1PL  
 ‘it can kill us’ [rxx-e120511l.385]

If there is a non-human third person object as in (84), *ti-* may also be used. This sentence was elicited from Juana and it is again the context which determines that a male person is meant.

- (84) *tikeburiku amuke*  
*ti-keburiku amuke*  
 3i-remove.grain corn  
 ‘he removed grains of the corn cobs’ [jxx-e110923l-1.050]

In (85) from Juana, there is an animate but non-human object, thus *ti-* can be used.

- (85) *tikupaiku baka*  
*ti-kupaiku baka*  
 3i-slaughter cow  
 ‘she slaughtered a cow’ [jxx-p120515l-2.097]

The other third person marker, *chÿ-*, overtly expresses that a third person subject acts on another third person object. It is thus neither found on intransitive verbs nor on transitive ones with SAP objects.<sup>34</sup> Just like *ti-*, the marker does not specify gender or number.<sup>35</sup>

<sup>34</sup>An exception to this is ditransitive verbs derived with the benefactive suffix, see §7.3.4. Benefactive verbs are rare and will thus not be considered further in this discussion.

<sup>35</sup>In this regard, the Paunaka system of person marking is different from the one found in the Mojeño languages, which have one unspecified third person prefix that is cognate to *ti-* and occurs in largely the same contexts, but contrast this unspecified prefix to a whole set of 3>3 person markers that distinguish gender and number (cf. Rose 2011b).

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Use of *chÿ-* is obligatory if the object is human. This can be seen in the following three examples, which all have human objects. In (86), a conominal subject NP follows the verb, (87) has an object NP, and in (88) there is neither a subject nor an object NP.

(86) comes from Juana who talks about her daughter who lives in Spain.

- (86) *chumu chima*  
*chÿ-umu chi-ima*  
 3-take 3-husband  
 ‘her husband took her (with him)’ [jxx-p110923l-1.240]

(87) is from the story about the lazy man as told by Miguel. The main character has cut off his limbs at this point of the story and is put into a basket by his son to be carried away.

- (87) *chipurtuku echÿu chÿa*  
*chi-purtuku echÿu chÿ-a*  
 3-put.in DEM 3-father  
 ‘he put his father into it (i.e. the basket)’ [mox-n110920l.120]

(88) comes from Juana telling the creation story. It is God who puts María Eva outside, into the world.

- (88) *chetuku nauku nekupai*  
*chÿ-etuku nauku nekupai*  
 3-put there outside  
 ‘he put her there outside’ [jxx-n101013s-1.359]

(89) shows one of the rare cases in which an inanimate subject acts on an animate object. Since the object is a human third person, *chÿ-* is used. The sentence comes from Juana who was telling me how her grandparents tried to cross an arroyo on their journey back home from Moxos, but had to climb up the slope again and hold on to a tree there:

- (89) *nebuji eka tujubeiku kuinabu chijatÿkupunanubetu nauku*  
*nebu-ji eka tujubeiku kuina-bu chi-jatÿkupuna-nube-tu*  
 3OBL.TOP.PRN-RPRT DEMA wind NEG-DSC 3-pull.back-PL-IAM  
*nauku*  
 there  
 ‘so that the wind could not pull them back there anymore, it is said’  
 [jxx-p151016l-2.120-121]

If the object is non-human, both *ti-* ‘3i’ and *chÿ-* ‘3’ can be used. (84) and (85) already showed the use of *ti-* with non-human objects. (90) has a non-human object and *chÿ-* is used. Juana speaks about a bird of prey here that once stole her dog.

- (90) *chikuye chumu chiniku kabe*  
*chi-kuye chÿ-umu chi-niku kabe*  
 3-be.like.this 3-take 3-eat dog  
 ‘it was like this, it took and ate the dog’ [jxx-a120516l-a.199]

Rose (2011b: 480) found out that in Trinitario, the choice between an unspecified and a 3>3-marking third person marker depends on definiteness, i.e. the unspecified marker is only used with indefinite objects. Considering (84), (85) and (90), Paunaka may have a tendency towards a similar use. Since Paunaka does not have articles, I could not find out in each and every case whether an NP was definite or indefinite in the perception of the speaker. What is for sure is that *ti-* can also be used if a demonstrative is used together with a noun. This is the case in (91) and (92).

In (91), definiteness of the object is signalled by the use of the demonstrative *eka* in the NP and by the fact that the noun is possessed. Nonetheless, *ti-* is used on the verb. The sentence comes from Miguel telling a story about ants that are happy about the travel supplies of a young man.

- (91) *tumu eka chitapikine*  
*ti-umu eka chi-tapiki-ne*  
 3i-take DEMa 3-travel.supplies-POSSD  
 ‘he takes his travel supplies’ [mxx-n120423lsf-X.22]

(92) is another example of a definite object in combination with the *ti-* marker, but in this case, the other demonstrative, *echÿu*, is used. I have stated in §5.1.3 (Footnote 8) that the use of the demonstrative *echÿu* is possibly extended to indefinite NPs; however, in (92), the NP is definitely definite. There is only one reservoir in Santa Rita, and Juana knows that I know that. In addition, she had already mentioned the reservoir shortly before.

- (92) *tanautu echÿu tajau*  
*ti-anau-tu echÿu atajau*  
 3i-make-IAM DEMb reservoir  
 ‘now she made the reservoir’ [jxx-p120515l-2.083]

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It is harder to find examples in which *chÿ-* is combined with an indefinite object. (93) might be one case: the stone that Juana is talking about has not been mentioned before, and thus it is probably indefinite (though specific). Nonetheless, since the stone plays an important role in the story, she knows the story well and her brother Miguel, who was co-telling the story, also knows it well, it is also possible that the NP is indeed definite, referring to ‘the stone (that we all know)’. The stone in question is tied to the jaguar’s paws here, and he is subsequently thrown into water, where he drowns.

- (93) *i chetuku mai*  
*i chÿ-etuku mai*  
 and 3-put stone  
 ‘and he put a stone (in the bonds)’ [jmx-n120429]s-x5.259]

Definiteness as the (only) deciding factor can thus be excluded.

In the case of the verb *-piku* ‘be afraid, fear’, the marker *chÿ-* is used to signal a transitive and *ti-* an intransitive reading regardless of animacy and definiteness of possible objects.<sup>36</sup> Compare (94) with the intransitive verb with (95) and (96) with transitive verbs.

(94) comes from María S. who told me the story about the two hunters who meet the devil in the woods. One of them interacts with the devil and is taken away to be eaten in the end, while the other hides away in a tree and stays there until the devil leaves the scene. He does not try to save his friend:

- (94) *janeka tiyuna, tipiku*  
*janeka ti-yuna ti-piku*  
 never 3i-go 3i-be.afraid  
 ‘he never went, he was afraid’ [rxx-n120511]l-2.61]

(95) and (96) both come from Juana describing pictures of the frog story. In the first example, it is the boy who feels fear, in the second one the dog. In both cases, there is a concrete thing that they fear.

<sup>36</sup>Ambitransitivity is widespread in Paunaka, but normally a transitive reading does not necessarily entail use of *chÿ-*. I cannot think of any other verb in which the distinction intransitive – transitive is signalled solely and consistently by different third person indexes. The verb *-piku* in its transitive sense ‘fear’ is of course special, since the subject has little control over the event expressed by the verb. It is thus rather atypical in transitivity (cf. Hopper & Thompson 1980: 252) so that we could expect a less transitive expression here, i.e. the index *ti-*, which does not imply the presence of an object. However, it might also be the other way round: since the verb is atypical in transitivity, there may be a need to enforce the transitive reading by using *chÿ-*.

- (95) *chipiku jane*  
*chi-piku jane*  
 3-be.afraid wasp  
 ‘he fears the wasps’ [jxx-a120516l-a.125]
- (96) *chipiku j̄ne*  
*chi-piku j̄ne*  
 3-be.afraid water  
 ‘it is afraid of the water’ [jxx-a120516l-a.376]

Some transitive verbs are preferably used with *ch̄j̄-*, among them *-umu* ‘take’, *-imu* ‘see’, and *-tupu* ‘find, meet’. Others are rather indexed with *ti-* like *-anau* ‘make’ and *-ȳȳseiku* ‘buy’. This is certainly connected to frequency effects: ‘make’ and ‘buy’ hardly ever take human objects, while ‘take’, ‘see’, and ‘find, meet’ can readily have human objects and are thus often realised with *ch̄j̄-* for that reason. By extension, *ch̄j̄-* is then also used with non-human objects more frequently. This is not absolute, though, since speakers may still opt for the other marker as in (91) above where *-umu* is combined with *ti-* or (99) below, in which *-anau* is combined with *ch̄j̄-*.

There are not only differences among verbs, but also differences between the speakers: Juana generally produces more forms with *ch̄j̄-* than Miguel. But even if she often uses *ch̄j̄-*, she may also opt for *ti-*. When she once told me a story about her grandparents’ journey to Moxos to buy some cows, she used *ti-* on most of the verbs that describe an action of her grandparents upon the cows, as in (97). However, prompted by questions about some words that I did not understand, she re-told the story some days later, adding the description of how her grandparents met an evil spirit on their way back home, and this time she used the marker *ch̄j̄-* more often for describing actions of her grandparents upon their cows, as in (98). The cows can be considered definite in both examples.

- (97) *i enteraukena kuje ke te kapupununubetu te tupunanubetu baka*  
*i enterau-kena kuje ke te kapupunu-nube-tu te*  
 and whole-UNCERT moon that SEQ come.back-PL-IAM SEQ  
*ti-upuna-nube-tu baka*  
 3i-bring.IRR-PL-IAM COW  
 ‘and it took them a whole month to come back and bring the cows’  
 [jxx-e150925l-1.206]

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- (98) *kapupunutu niuma chupunu chiheu baka*  
*kapupunu-tu ni-uma chÿ-upunu chi-peu baka*  
 come.back-IAM 1SG-grandfather 3-bring 3-animal cow  
 ‘my grandfather came back and brought his cows along’  
 [jxx-p1510161-2.259]

An important difference between the two examples is that the verb in (97) is realis, while in (98), it is irrealis.<sup>37</sup> Irrealis is among the factors that signal low transitivity (Hopper & Thompson 1980: 252). However, it is not the case that every irrealis verb with a non-human object would take *ti-*. Consider 99, which comes from the same speaker and has an irrealis verb that takes the index *chÿ-* (and is also one of the relatively few examples of the verb *-anau* ‘make’ taking this marker). Juana speaks about her daughter in Spain, who still owns a plot in Bolivia that she could use for building a house.

- (99) *kapunuina chana chubiuna*  
*kapunu-ina chÿ-ana chÿ-ubiu-ina*  
 come-IRR.NV 3-make.IRR 3-house-IRR.NV  
 ‘if she comes, she can make her future house’ [jxx-p1204301-1.298-299]

A few more examples in the corpus combine an irrealis verb with *chÿ-*: consider (100), which was produced by María S. in elicitation and has two clauses that give information about sown and planted crops using the same verb. Strikingly, in the first clause the realis verb is indexed with *ti-*, and in the second clause the negated irrealis verb carries the marker *chÿ-*.

- (100) *jaja ja amuke tebuku, pero kjÿÿpi kuina chebuka*  
*jaja ja amuke ti-ebuku pero kjÿÿpi kuina chÿ-ebuka*  
 AFM AFM corn 3i-sow but manioc NEG 3-sow.IRR  
 ‘yes, yes, he sowed corn, but he did not plant manioc’ [rxx-e181024l]

Thus irrealis as the only decisive factor for choosing one or the other marker can definitely be ruled out. I would rather suggest that several factors are involved, and more profound knowledge about discourse structure is needed to explain each and every choice.

How different factors trigger the choice of one or the other of the two third person indexes is summarised in Figure 7.3.

<sup>37</sup>Thanks to Françoise Rose (2021, p.c.) for pointing this out to me.

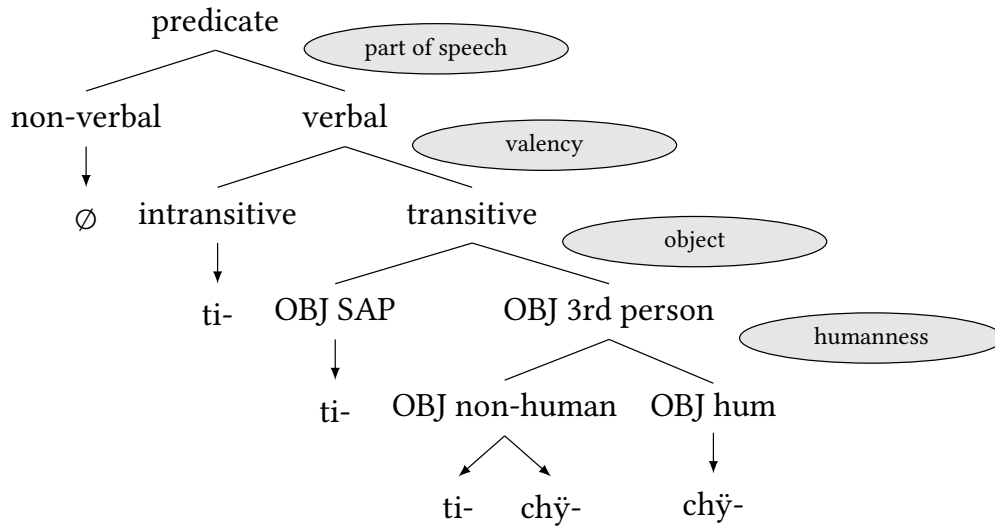


Figure 7.3: Third person marking

### 7.4.3 Third person plural

Both third person markers are underspecified for number, i.e. both singular and plural subjects take *ti-* and *chÿ-*. However, the plural marker, the distributive marker, and the collective marker can be attached to the verb to indicate that one of the participants is non-singular. All of them also occur on nouns (see §6.4). It is not uncommon among Arawakan languages to have a third person marker that is not specified for number and a separate marker expressing plural. In Danielsen’s (2014a) sample, 15 out of 38 languages have “separate gender/person and plural marking”, while 17 do not show this distinction, and for six languages, the question remains unclear.

#### 7.4.3.1 Third person plural subject marking with *-nube*

If the third person plural subject is human, the marker *-nube* is added to the verb obligatorily. The following examples show third person plural subjects on different kinds of verbs with different valency and different types of objects. In (101), there is an intransitive verb and thus *ti-* is used. It comes from an utterance by Miguel.

- (101) *tikujemunubetu*  
*ti-kujemu-nube-tu*  
 3i-be.angry-PL-IAM  
 ‘they were already angry’ [jmx-c120429ls-x5.225]

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The verb in (102) has a third person plural subject acting on an SAP object. The marker indexing the SAP object always precedes the plural marker. The example comes from the recordings by Riester with Juan Ch. The *patrones* are the ones who might kill their workers if they tried to escape.

- (102) *tikupakabinube*  
*ti-kupaka-bi-nube*  
3i-kill.IRR-1PL-PL  
'they would kill us' [nxx-p630101g-1.182]

In (103), there is a third person plural subject. It is not a human subject in this case, but an anthropomorphic one: fox and jaguarundi are acting, the two main characters of a story. They see a pot with strong chicha, the third person singular inanimate object of this clause (and they decide to get drunk). In this example, Miguel chose the index *chÿ-* to encode the 3>3 relationship. An example with a human third person plural subject acting on a non-human third person object being encoded by the *ti*-marker has already been given in (97) above.

- (103) *pero chimukunubeji echÿu barerekiji tijapÿkubu isipau*  
*pero chi-imu-uku-nube-ji echÿu barereki-ji ti-japÿku-bu isipau*  
but 3-see-ADD-PL-RPRT DEMb pot-RPRT 3i-fill-MID strong.chicha  
'but they also saw a pot filled with strong chicha'  
[jmx-n120429ls-x5.328]

### 7.4.3.2 Third person plural object marking with *-nube*

Not only human third person plural subjects, but also human third person plural objects can be encoded by *-nube*. It is thus not always clear which of the arguments is the plural participant. In this respect, Paunaka differs from the Mojeño languages, where the plural marker can only relate to the subject (Rose 2011b: 474–475).<sup>38</sup>

If the subject is an SAP, the only participant to which *-nube* can refer is obviously the object, as in (104), which is taken from an utterance by Juana.

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<sup>38</sup>Note, however, that Facundes (2000: 382–384, Footnote 1) reports the same kind of potential ambiguity, which he found in some varieties of Apurinã, an Arawakan language more distantly related to Paunaka.



- (104) *nichupuikunube*  
*ni-chupuiku-nube*  
 1SG-know-PL  
 ‘I met them’ [jxx-p120515l-1.218]

However, if both subject and object have third person referents, ambiguity arises.<sup>39</sup> Only context and general knowledge can clarify which one is the plural argument.

In the following example, Juana describes a photo to my colleague Swintha on which my husband is carrying both my daughters in his arms. It is therefore clear that a singular subject acts on a plural object.

- (105) *chakachunube chima*  
*chÿ-akachu-nube chi-ima*  
 3-lift-PL            3-husband  
 ‘her husband lifts them’ [jxx-p141024s-1.31]

The next example from Miguel is sufficiently clear because of world knowledge: it is the *patrón*, the liege lord, who was supposed to pay his many workers; any other interpretation would be odd.

- (106) *kuina chisiupuchanube eka patron*  
*kuina chi-siupucha-nube eka patron*  
 NEG 3-pay.IRR-PL            DEMa patrón  
 ‘the *patrón* didn’t pay them’ [mxx-p110825l.042]

On the other hand, in (107), the subject is plural. Juana had just narrated that her brother felt dizzy and fell. It was thus only a single person who was lifted and taken away and the plural marker must thus refer to the subject.

- (107) *chakachunube chumunubeji nauku*  
*chÿ-akachu-nube chÿ-umu-nube-ji nauku*  
 3-lift-PL            3-take-PL-RPRT there  
 ‘they lifted him and took him there, it is said’ [jxx-p120430l-2.444]

It is also possible that both subject and object are plural as is the case in (108), which has two conominal NPs that encode subject and object. The first NP only

<sup>39</sup>Remember that there is no case-marking on nouns, so that even if a singular or plural NP conominate the person indexes, it could theoretically refer to the subject or the object alike.

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consists of a modifier, but this is nothing special in Paunaka.<sup>40</sup> Both NPs are marked for plural. It is not important in this case to which of the arguments the plural marker belongs; it could be any of the two. There is no double plural marking on verbs.<sup>41</sup>

The sentence comes from Juana who told me what her daughter in Spain had said to her. This daughter wanted to convince Juana to visit her.

- (108) “*pujanenube chununube chÿenujinube*”  
*pu-jane-nube chÿ-umu-nube chÿ-enu-ji-nube*  
other-DISTR-PL 3-take-PL 3-mother-COL-PL  
“others take their mothers (to Spain for a visit)” [jxx-e120516l-1.030]

### 7.4.3.3 Third person plural subject marking with *-jane*

If the third person plural subject is non-human, the marker *-jane* can be used optionally to establish plural reference. (109) shows this with three verbs. It was produced by Juana and is about some ducklings that we were watching.

- (109) *tiyunujane kosinayae tinikupajane teajane ÿne*  
*ti-yunu-jane kosina-yae ti-niku-pa-jane ti-ea-jane*  
3i-go-DISTR kitchen-LOC 3i-eat-DLOC.IRR-DISTR 3i-drink.IRR-DISTR  
*ÿne*  
water  
‘they go into the kitchen to eat and drink water’ [jxx-e150925l-1.116]

The distributive marker *-jane* can occur in two different morphological slots of the verb. First, it can attach to the complete verb stem including the thematic suffix (see §7.2.2), and the other possibility is to replace the thematic suffix by *-jane*. Obviously, this possibility only exists for verbs that have a thematic suffix.<sup>42</sup> If the distributive marker deletes the thematic suffix, the reality status suffix follows the distributive marker (see (111), (112) and also §7.5.1).

In order to compare both forms directly, consider the following two examples with the verb *-niku* ‘eat’. In (110), the full verb stem *-niku* including the thematic

<sup>40</sup>There are no discontinuous NPs and there is usually no agreement in number inside an NP, thus it is clear that we are indeed dealing with two separate NPs here, see §6.9. The sentence exhibits SVO order, which is common if two arguments are conominated (see §8.1.4).

<sup>41</sup>But see below for possible co-occurrence of plural and distributive marker.

<sup>42</sup>The verb *-yunu* ‘go’ might be exceptional in this regard because the last syllable of the stem (*nu*) can be deleted instead. However, there is only one example of this in the corpus, which comes from the recordings made by Riester in the 1960s.

suffix *-ku* is used and followed by *-jane*. The example is from the same context as (109) above; the ducklings were approaching us, coming back from eating grass somewhere. (111) shows the use of the distributive marker in the slot that is usually occupied by the thematic suffix. Thus only the root *-ni* shows up here. The example comes from elicitation with María S. which aimed at finding out whether there is a difference between the verbs for ‘eat’ and ‘feed’.<sup>43</sup>

- (110) *tinikujane mÿiji*  
*ti-niku-jane mÿiji*  
 3i-eat-DISTR grass  
 ‘they ate grass’ [jxx-e150925l-1.115]
- (111) *tinijaneutu*  
*ti-ni-jane-u-tu*  
 3i-eat-DISTR-REAL-IAM  
 ‘they already ate’ [rxx-e141230s.038]

It is tempting to analyse the latter form as the older, more conservative one and the one in which the distributive follows the thematic suffix as an innovation which regulates the pattern by making distributive marking more reminiscent of plural marking. Nonetheless, since we do not have any old texts to compare with, this remains speculative.

In any case, María S. prefers the form without thematic suffix, while the other speakers prefer the other one.<sup>44</sup> When asked, all speakers accept both forms. There is no difference in meaning according to them, and I could not find any difference either.

Another example with the distributive marker produced by María S. is given in (112): the verb stem is *-yuiku* ‘walk’, but the thematic suffix *-ku* is deleted, and *-jane* is inserted in the slot. It comes from elicitation and is about some recently hatched chicks.

- (112) *tiyuijaneatu*  
*ti-yui-jane-a-tu*  
 3i-walk-DISTR-IRR-IAM  
 ‘they are about to walk’ [rxx-e121128s-1.035]

<sup>43</sup>There is no difference: the verb *-niku* has both meanings in present-day Paunaka.

<sup>44</sup>María S. in general uses more forms with deleted thematic suffixes. This is also true for the associated motion markers, see §7.6.

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If the object is an SAP, the object marker follows the distributive marker. Only the form of the verb in which *-jane* deletes the thematic suffix has been found in the corpus. Note that there is not necessarily agreement in number between the conominal subject and the verb. Usually, *-jane* is only attached to either the verb or the noun, but more frequently found on the verb only (see also §6.4.2).

In (113), the distributive marker is only found on the verb. It is combined with a person marker indexing the object in this case. This sentence was elicited from María S.

- (113) *tinisapijaneunÿ anibÿ*  
*ti-nisapi-jane-u-nÿ anibÿ*  
 3i-sting-DISTR-REAL-1SG mosquito  
 ‘the mosquitos stung me’ [rxx-e181101l-1]

A similar example from the same elicitation session is (113), but this time, the distributive marker additionally occurs in the NP.

- (114) *tichaneijaneunÿ nipeujane kabe*  
*ti-chanei-jane-u-nÿ ni-peu-jane kabe*  
 3i-care.for-DISTR-REAL-1SG 1SG-animal-DISTR dog  
 ‘my dogs protect me’ [rxx-e181101l-1]

As has been mentioned above, there are no examples in the corpus with SAP object marking and *-jane* being attached after the thematic suffix. The distributive marker is rather not realised on the verb at all in these cases, as in (115), which was a spontaneous utterance from Juana.

- (115) *tichaneikune eka kabejane*  
*ti-chaneiku-ne eka kabe-jane*  
 3i-care.for-1SG DEMa dog-DISTR  
 ‘the dogs protects me’ [jxx-e150925l-1.093]

(116) is an example of a transitive verb with a non-human animate plural subject. Since the object is an anthropomorphic character (from the same narrative that (103) above is taken from), the marker *chÿ-* is used. The drunken fox is bitten here, bitten to death by the dogs of the owner of the house where he stole the strong chicha. The dogs are not anthropomorphic but behave like dogs behave.

- (116) *chinijababakujanetu kabe*  
*chi-nijababaku-jane-tu kabe*  
 3-bite-DISTR-IAM dog  
 ‘the dogs bit him’ [jmx-n120429ls-x5.435]

7.4.3.4 Third person plural object marking with *-jane*

The distributive marker can optionally index non-human third person plural objects. This is only found with animate referents. It expresses a higher degree of individuation in this case. Individuation is context-dependent, i.e. animals may sometimes be perceived as individual beings and on other occasions individuation is not necessary.

(117) shows a case in which a second person subject acts on a non-human animate plural object which is marked by *-jane*. It comes from elicitation with María S. Actually, it is the question to the answer that has been given in (111) above.

- (117) *¿pinijaneutu?*  
*pi-ni-jane-u-tu*  
 2SG-feed-DISTR-REAL-IAM  
 ‘have you fed them?’ [rxx-e141230s.037]

(118) is from Juana, the subject is a third person and she chose *ti-* as a subject marker, which is combined with *-jane* as an object index. The sentence is from her description of the frog story.

- (118) *i echÿu kabe timumuku, timumukujane peÿ*  
*i echÿu kabe ti-imumuku ti-imumuku-jane peÿ*  
 and DEMb dog 3i-look 3i-look-DISTR frog  
 ‘and the dog is looking, it is looking at the frogs’ [jxx-a120516l-a.429]

In (119), the subject is also a third person. In this case, *chÿ-* is chosen as a marker. The sentence was produced by Juana in elicitation.

- (119) *chikupakujane upuji*  
*chi-kupaku-jane upuji*  
 3-kill-DISTR duck  
 ‘it (the dog) kills ducks’ [jxx-e081025s-1.552]

If we compare these last examples with (110) and (116) above, it is ambiguous which of the participants is non-singular just as in the case of plural marking. Thus in (116) *-jane* refers to the subject, and in (119) it refers to the object. It is again the context or general knowledge that is needed to understand which argument is plural.

Both markers *-nube* and *-jane* can also co-occur, and in this case, both of them can refer to the subject and to the object. The distributive marker always precedes

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the plural marker, regardless of who is the subject and who is the object. (120) shows this case. It was elicited from María S.

- (120) *cheikukuijaneunube*  
*ch-eikukui-jane-u-nube*  
3-chase-DISTR-REAL-PL  
'they chase them' (i.e. either the children chase the dogs or the dogs chase the children) [rxx-e141230s.211]

In real contexts, however, this kind of ambiguity hardly exists. First, verbs which do not favour a semantic interpretation of either the human or the non-human participant being the subject are rare. Second, utterances such as (120) are usually embedded in some context, which helps identifying the subject and the object. And most importantly, I have not encountered a single example of a verb taking both *-jane* and *-nube* outside of elicitation.

The principles underlying the choice of person marker and plural/distributive marker if there is a non-singular third person referent are summarised in (121).

- (121) Indexes of third person non-singular participants
- a. If the subject is a human third person plural, we can find:
    - *ti-...-nube* on intransitive verbs and transitive verbs with SAP and non-human objects
    - *chÿ-...nube* on transitive verbs with third person objects
  - b. If the subject is non-human third person plural, we can find:
    - *ti-* or *ti-...-jane* on intransitive verbs and on transitive verbs with SAP or non-human objects
    - *chÿ-* or *chÿ-...-jane* with third person objects
  - c. If the object is a human third person plural, we find:
    - *-nube* on the verb
  - d. If the object is a non-human third person plural, we can find:
    - no distributive marking on verb
    - *-jane* on the verb
  - e. Third person plural subject and object markings combine, thus we also find *chÿ-...-nube* for verbs with a non-human third person plural subject and a human plural object, as well as *chÿ-...-jane...-nube*.

## 7.4.3.5 Collective marking on verbs

In addition to *-nube* ‘PL’ and *-jane* ‘DISTR’, a third marker can encode non-singularity on verbs, the collective marker *-ji*. It occurs on some stative verbs that encode properties if the subject appears in a mass or swarm. Since all property verbs are intransitive, the collective marker always refers to the subject. There are not many examples in the corpus and they all refer to fish. Agreement in collective marking between verb and noun is not obligatory. However, there can be agreement as is the case in (66), which was presented in §6.4.3. (122) is an example where there is no agreement in collective marking between verb and conominal subject.

- (122) *tisururupeji kÿpu*  
*ti-sururu-pe-ji* *kÿpu*  
 3i-be.light.coloured-CLF:flat-COL sardine  
 ‘the sardines are light-coloured’ [jxx-e150925l-1.162]

Collective markers on verbs never refer to objects as far as I can tell. However, it is not easy to distinguish the collective marker from the reportive marker (see §7.8.3.3), since both have the same form. Although they fill different slots in the verb template, both often just occur on the right edge of the actual verb form. It might thus be possible that I mistakenly took as a reportive marker which was indeed a collective marker in some cases.

There is one active verb on which the collective marker is found apparently. This is the verb *-eu* ‘hit, fight’ together with the reciprocal marker *-kuku*, see (123), which was already presented in §7.3.5. There are only very few examples of this construction in the corpus.

- (123) *teukukujinube chajechubu chÿa*  
*ti-eu-kuku-ji-nube chÿ-ajechubu chÿ-a*  
 3i-fight-RCPC-COL-PL 3-COM 3-father  
 ‘with his father, they were fighting with each other’ [rxx-e141230s.195]

## 7.4.4 Third person markers following the stem

Third person markers that follow the stem only rarely occur on verbs, but there are some exceptions. First of all, the ditransitive verb *-punaku* ‘give’ may possibly take *-chÿ* as a marker to index a recipient or theme. There are two examples in the corpus that point to this. However, those two examples are not totally clear for

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several reasons (grammatical structure, pronunciation, lexicon) and there are not enough contrastive examples to compare with. I give one of them here nonetheless, but acknowledge that the issue needs additional research.<sup>45</sup> (124) is not clear in structure regarding use of irrealis and realis and the function of *chija* as an indefinite pronoun or hesitation marker. In addition, I could also not determine the exact meaning of the verb *-yubunu*. My colleague Lena S. elicited the sentence ‘I will give a present to my mother’ from Juana. The latter needed several attempts to formulate an adequate Paunaka translation, one of them containing the verb *-punaku* ‘give’ with the third person marker *-chÿ*:

- (124) *niyunabÿti nipunakumÿnÿchÿ chija eka niyubuniachÿ*  
*ni-yuna-bÿti ni-punaku-mÿnÿ-chÿ chija eka*  
 1SG-go.IRR-PRSP 1SG-give-DIM-3 what DEMA  
*ni-yubun-i-a-chÿ*  
 1SG-be.worth?-SUBORD-IRR-3  
 ‘I am about to go to give her her present’ (jxx-e191021e-2)

Third person markers that follow the stem most frequently occur on speech verbs, or more precisely on one specific speech verb, *-kechu* ‘say’. This verb is used in connection with direct speech. The verb with *-chÿ* may precede or follow the quoted speech and both third person indexes, *ti-* and *chÿ-* occur on these verbs, as well as SAP indexes. One example with a speech verb following the direct speech is given below. Juana cites the husband of her sister in this case, who was a criminal and treated his family badly.

- (125) “*patÿkemiu!*”, *chikechuchiji chichechapÿi*  
*pi-a-tÿkemiu chi-kechu-chi-ji chi-chechapÿi*  
 2SG-IRR-be.quiet 3-say-3-RPRT 3-son  
 “‘shut up!’ he said to his son, it is said’ [jxx-p1204301-2.181]

Speech verbs have been identified as a special type of trivalent verbs in Mojeño Trinitario (Rose 2011a). This is probably also the best analysis for the Paunaka verb *-kechu*, and it relates to the probable possibility of *-punaku* ‘give’ taking third person markers after the stem (see above). Let us have a closer look at *-kechu* ‘say’.

<sup>45</sup>There are three different (related) verbs with the meaning ‘give’, *-pu*, *-punaku* and *-puiku*. The first two of them can index a first or second person recipient as an object (i.e. by a marker that follows the stem), while the third one does not seem to include a recipient argument in its semantic structure. However, this still remains to be verified.



First of all, this verb can be used without any object index. The subject can be first, second or third person, and in the latter case, the marker *ti-* is used relatively consistently as in (126), in which Clara cites what her brother José had said to her the day before.

- (126) *“niyuna nisemaika kringanube”, tikechu*  
*ni-yuna ni-semaika kringa-nube ti-kechu*  
 1SG-go.IRR 1SG-search gringa-PL 3i-say  
 ‘‘I am going to search for the gringas’’, he said’ [cux-c120510l-1.127]

A first or second person addressee can be indexed on the verb as an object. If the agent is a third person, *ti-* is used to index the subject. This can be seen in (127), where Miguel tells me what his fellow said to him when he decided to teach him to calculate.

- (127) *tikechunÿ: “Miyel, nimesumeikapi echÿu”*  
*ti-kechu-nÿ Miyel ni-mesumeika-pi echÿu*  
 3i-say-1SG Miguel 1SG-teach.IRR-2SG DEMb  
 ‘he said to me: “Miguel, I am going to teach it to you”’  
 [mxx-p181027l-1.119]

When there is a third person addressee, the third person marker *-chÿ* is normally used. (128) provides one example, here in combination with a first person singular marker that indexes the agent. It comes from Miguel’s account about the past of Santa Rita. He narrates how he talked with brother Bendelín, who helped in constructing the school of the village.

- (128) *entonses nÿjakupu nikechuchÿ “bueno...”*  
*entonses nÿ-jakupu ni-kechu-chÿ bueno*  
 thus 1SG-receive 1SG-say-3 well  
 ‘so I accepted, I told him: “well...”’ [mxx-p110825l.113]

Strikingly, if the agent is a third person, too, we usually find both *chÿ-* and *-chÿ* on the verb, as in the introductory example (125) above. Given the fact that *chÿ-* already indexes two third person participants, it seems that three arguments are encoded in this case: the agent, the addressee and possibly the utterance. Since *-chÿ* indexes the addressee if there is an SAP agent, I would suggest that it also encodes the addressee in this relation and *chÿ-* encodes agent and utterance.

(129) offers a second example of the constellation with apparently three third person arguments being encoded. It comes from a different speaker than (125),

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has an agent that is conominated (instead of the addressee) and also shows the speech verb preceding the quoted speech. Miguel starts to tell me here what the *patrón* said to Marco Choma, one of the founders of Santa Rita, when he finally let the indigenous people free in the 1950s.

- (129) *entonses chikechuchy echyü chipatrone: “bueno...”*  
*entonses chi-kechu-chy echyü chi-patron-ne bueno*  
 thus 3-say-3 DEMb 3-patrón-POSSD well  
 ‘so the *patrón* said to him: “well...” [mxx-p110825l.026]

To complete the picture: There are also a few occurrences of the verb *-kechu* taking *chy-* without any index following the stem and a few more where we find the prefix *ti-* being combined with *-chy*. This is mainly true for Miguel’s speech, but sometimes also found with Juana. An example is given in (130). It comes from Miguel’s story about the lazy man. This is the moment that the wife of the lazybones finds out that he was betraying her when he said he was going to work in the woods to supply them with food:

- (130) *i titupunubuji echyü chiyenu i tikechuchyji: “aja chikuyeje echyü*  
*pitrabakune”, tikechuchi*  
*i ti-tupunubu-ji echyü chi-yenu i ti-kechu-chy-ji aja*  
 and 3i-arrive-RPRT DEMb 3-wife and 3i-say-3-RPRT INTJ  
*chi-kuye-ja? echyü pi-trabaku-ne ti-kechu-chi*  
 3-be.like.this-EMPH1? DEMb 2SG-work-POSSD 3i-say-3  
 ‘and his wife arrived there, it is said, and said to him, it is said: “aha, this  
 is your work”, she said to him’ [mox-n110920l.071-072]

In terms of its meaning, the verb form in (130) seems to be an equivalent to the ones in (125) and (129) above. However, it is this precisely this construction, i.e. the combination of the markers *ti-* and *-chy*, that we sometimes also find with other verbs.

As for these verbs, the *-chy* sometimes also occurs in focus constructions of the argument focus type, i.e. where the proposition encoded by the sentence is already known to the person with whom the speaker is interacting, but the identity of one of the arguments is unknown to her (cf. Lambrecht 1994: 228). It may also be the case that the identity is known, but needs to be singled out, emphasised. The latter is the case in the following example which comes from the recordings made by Riester. Juan Ch. is contrasting the hard work of the indigenous people with the carelessness of the *patrón*.

- (131) *pesau bitÿpi bitrabakune mapuine biti bebukutuchÿ*  
*pesau bi-tÿpi bi-trabaku-ne chejepuine biti bi-ebuku-tu-chÿ*  
 hard 1PL-OBL 1PL-work-POSSD because 1PL.PRN 1PL-SOW-IAM-3  
 ‘our work is hard for us, because WE are the ones who sow’  
 [nxx-p630101g-1.088]

In (132), Juana speaks about her deceased brother Cristóbal.

- (132) *eka chiserebrone chibu tikupakuchÿ*  
*eka chi-serebro-ne chibu ti-kupaku-chÿ*  
 DEMa 3-brain-POSSD 3TOP.PRN 3i-kill-3  
 ‘his brain, THIS is what killed him’ [jxx-p120430l-2.383]

Most cases of these focus constructions including *-chÿ* include a pronoun and the focused argument is the subject of the verb. However, it is also possible that a noun is used instead of a pronoun or that the focused argument is the object. (133) and (134) provide examples for this. (133) was elicited from María S. and contains a subject expressed by a noun.

- (133) *eka pimiyaÿpi tikurabajikuchÿ nÿnikÿiki*  
*eka pimiyaÿpi ti-kurabajiku-chÿ nÿ-nikÿiki*  
 DEMa girl 3i-break-3 1SG-pot  
 ‘this GIRL broke my pot’ [rxx-e181024l]

(134) is from the same recording as (132) above and also deals with the death of a family member: Juana’s sister, who died in a hospital and had to be picked up there.<sup>46</sup>

- (134) *chibuyenu tirekojechuchÿ tuki naukutu*  
*chibu-yenu ti-rekojechu-chÿ tuki nauku-tu*  
 3TOP.PRN-DED 3i-pick.up-3 from there-IAM  
 ‘SHE must be the one whom they picked up there’ [jxx-p120430l-2.295]

There are not many examples of argument focus constructions of this type. It is more common to use a cleft construction, which can convey the same pragmatic function, see §9.5.4.

<sup>46</sup>Directly preceding this sentence, Juana uses the word *-sienu* to refer to her. I do not know what this word means, but a bit later in the recording, it becomes clear that Juana is talking about her sister.

Finally, another context in which *-chÿ* occasionally occurs is deranked verbs marked by *-i*. Subordination with the suffix *-i* is described in detail in §9.1.4. One example of a subordinate verb taking *-chÿ* is given in (135), which has a question word, *juchubu* ‘where’, that often takes subordinate predicates. For more examples see §8.4.2.2. This sentence comes from Miguel’s telling of the story about the two men and the devil. One man has given meat to the devil, but the latter does not fill up, so when the meat is finished, he asks for the skins (and subsequently for the heads and finally, he eats the man).

- (135) “*juchubu ebikÿjikiuchÿ chimusuji echÿu ÿbajane?*”  
*juchubu e-bikÿjik-i-u-chÿ*                      *chi-musuji echÿu ÿba-jane*  
 where 2PL-throw.away-SUBORD-REAL-3 3-skin      DEMb pig-DISTR  
 “‘where did you throw the pigs’ skins?’”              [mxx-n101017s-1.055-056]

The third person marker *-chÿ* is possibly also found as a (relatively) fixed part of numerals (see §5.2.2). At this point, we leave person marking behind and turn to the second major inflectional category of the verb: reality status.

## 7.5 Reality status

While tense and aspect play a minor role in Paunaka (see §7.8.1), reality status (RS) is obligatorily expressed on every predicate, and in addition, there is nominal irrealis marking on nouns.<sup>47</sup> In all cases of non-verbal reality status marking, *-ina* expresses irrealis and realis is unmarked. On verbs, irrealis is associated with *a* and realis is marked by the absence of irrealis marking, but associated with *u* on active verbs, as can be seen in (136), in which the stem of the realis verb in (136a) ends in *u* and this vowel changes to *a* in the irrealis form of (136b). A more detailed explanation is given below in §7.5.1.

- (136) a. *bimuku*  
           *bi-muku*  
           1PL-sleep  
           ‘we sleep/slept’  
       b. *bimuka*  
           *bi-muka*  
           1PL-sleep.IRR  
           ‘we will/must/may sleep’

<sup>47</sup>This section is partly based on Danielsen & Terhart (2015b), but focuses the discussion on the Paunaka language only.

RS has been defined by Elliott (2000: 56) as “a grammatical category [...] with the binary distinction of realis and irrealis”, where the notion of realis marks a “perceived certainty of the factual reality of an event’s taking place, while irrealis is used to identify that an event is perceived to exist only in an imagined or non-real world” (Elliott 2000: 67). The validity of RS as a unifiable category has been doubted severely (see e.g. Bybee 1998; de Haan 2012); however, Michael (2014c,b) has demonstrated that RS is a significant category in Nanti, an Arawakan language of the Kampan branch. Danielsen & Terhart (2015b) have shown that this is equally true for some of the Southern Arawakan languages.

On predicates, realis RS encodes non-hypothetical non-future events, while irrealis expresses an array of functions. It is found on predicates with future reference, in negative clauses, in hypothetical constructions, to mark imperative and polite directives, obligation, possibility and ability, optatives and is also found on verbal complements of certain complement-taking verbs (see §9.4.1). In addition, it can express habitual events in procedural texts and is sometimes, but not always, also used to express habitual events in the past. The system is thus consistent with the findings by Michael (2014c,b) illustrated in Table 7.23, with two differences. First, in expressions of uncertainty both RS can occur in Paunaka. There is a special uncertainty marker *-kena* (see §7.8.3.2), so that there is no need to express uncertainty with an irrealis predicate. RS then rather provides information about the temporal reference or polarity of the event that is marked as uncertain.<sup>48</sup>

Second, habitual is at least partly encoded by irrealis in Paunaka, while Michael (2014c: 284) argues that encoding of habitual vs. non-habitual belongs to another category, i.e. temporal definiteness. In Nanti, the argument goes, the “habitual construction crucially takes realis marking, in accord with our notional definition of realis and irrealis, since habitual constructions denote repeated realisation of some situation” (Michael 2014c: 271). Nanti has a specialised marker to

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<sup>48</sup>I believe that this is a mechanism that is found with any additional marker that covers some of the possible semantic functions of irrealis RS. For example, Trinitario and Terena both have a special future marker, and in both languages verbs marked for future can take both RSs for reasons other than temporal reference: In Trinitario, future verbs take irrealis marking if there is negation of the event, in Terena the choice of RS for the future verb reflects the certainty over the fulfilment of the event (cf. Ekdahl & Grimes 1964: 262; Rose 2014b: 228–229 and 2015 p.c.; Danielsen & Terhart 2015b). Another example is negation. To my knowledge, no language marks negative polarity with irrealis only. The existence of one or more negative markers opens an opportunity to make finer distinctions, e.g. between negated realis (non-future, actual etc.) and negated irrealis (future, hypothetical, directive etc.). Some languages – like Nanti – make use of this possibility, others – like Paunaka – only partly make use of it, yet others may not use the possibility at all. A cross-linguistic comparison of how RS systems interact with other markers of (un)realness is a topic that awaits further research.

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Table 7.23: Semantic parameters to be considered in RS marking, adapted and adjusted from Michael (2014c: 252, 266 and 2014b: 189)

Semantic parameter	Realis marking	Irrealis marking
temporal reference	non-future	future
polarity	positive	negative
hypotheticality	actual	hypothetical, (conditional), (counterfactual)
factuality/epistemic modality	certainty	uncertainty
speaker-oriented modality	—	imperative, polite directive/ exhortative
agent-oriented modality	—	obligation, need
prospectiveness	—	purposive, prospective complement

encode habitual, and as I have argued, markers specialised for a certain kind of unrealness interact with RS and may thus have an influence on the encoding of it (see Footnote 48). The question whether or not temporal definiteness should be considered a semantic parameter that triggers differential RS marking should therefore be addressed again in a cross-linguistic study of RS marking. Habitual is among the “additional semantic contexts where, in at least some languages, irrealis marking has saliency” as suggested by Elliott (2000: 70).

Last but not least, in addition to the semantic contexts cited in the literature on RS, some speakers of Paunaka also produce irrealis verb forms when they are asked to translate Spanish verbs or clauses in elicitation sessions. Of course, the predicates in these translation tasks often refer to events that are not actual, not realised so that translation with an irrealis verb form is a logical consequence in some situations, at least for some of the speakers.

The remainder of this section is dedicated to discussion of the formal expression of RS on verbs in §7.5.1 and the semantics of the RS system in §7.5.2. For marking RS on non-verbal predicates, see §8.2 and for nominal irrealis see §6.5. Paunaka’s RS marking on verbs is typical for a Southern Arawakan language,

both regarding the shape and behaviour of markers as well as the semantic parameters that trigger irrealis marking (cf. Danielsen & Terhart 2015b).

### 7.5.1 Form of the reality status markers

On verbs, irrealis is associated with the vowel *a*. Stative verbs take a prefix *a-* that is inserted directly before the verb stem, see the following example, where the verb in (137a) is unmarked and the verb in (137b) takes the irrealis prefix.

- (137) a. *tikutiu*  
           *ti-kutiu*  
           3i-be.ill  
           ‘he was ill’
- b. *kuina takutiu*  
           *kuina ti-a-kutiu*  
           NEG 3i-IRR-be.ill  
           ‘he was not ill’

Active verbs take a suffix *-a* which replaces the last vowel *u* of the verb stem in most cases as in the following example, where (138a) shows an active verb with realis RS and (138b) has the same verb with irrealis RS. I decided not to separate the irrealis marker from the stem or suffix by a dash in my analysis and not to overtly gloss realis RS at all for reasons that will become apparent in the discussion below.

- (138) a. *niyunu*  
           *ni-yunu*  
           1SG-go  
           ‘I go, I went’
- b. *niyuna*  
           *ni-yuna*  
           1SG-go.IRR  
           ‘I will/can/may/must go’

One peculiarity of RS marking is that a number of grammatical markers attract the irrealis suffix, i.e. the reciprocal, continuous, additive, and associated motion (AM) and related markers (see Figure 7.2 in the introduction to this Chapter). This is also why the status of realis marking on active verbs is less clear. There is an association between realis and the final vowel *u* of the verb stem and the markers

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mentioned above. Some of these markers can be inserted between the last vowel of the verb stem minus the thematic suffix and the reality status marking, i.e. they replace the thematic suffix. The final vowel of these markers is then either realis *u* or irrealis *a*, see (139), where this is exemplified with the prior motion marker.

- (139) a. *pinipunu*  
*pi-ni-punu*  
2SG-eat-AM.PRIOR  
'you went to eat'
- b. *pinipuna*  
*pi-ni-puna*  
2SG-eat-AM.PRIOR.IRR  
'you will go to eat'

However, instead of replacing the thematic suffix, all of the markers mentioned above can also follow the thematic suffix. Irrealis is only marked once in this case, i.e. on the marker that follows the thematic suffix. I will continue to exemplify this with the prior motion marker here. Thus in (140), we have a verb with a stem ending in *u* and an AM marker ending in *a*, resulting in a clash between RS markings if *u* were understood as a proper marker of realis:

- (140) *pinikupuna*  
? *pi-nik-u-pun-a*  
? 2SG-eat-REAL-AM.PRIOR-IRR  
'you will go to eat'

It was cases like the one in (140) and the fact that stative verbs do not have an *u* that led Rose (2014b: 227) to conclude for Trinitario that the final *o* (corresponding to Paunaka's final *u*) is phonological material of the stem that is deleted if an irrealis suffix is attached. The example above would thus be analysed as (141).

- (141) *pinikupuna*  
? *pi-niku-punu-a*  
? 2SG-eat-AM.PRIOR-IRR  
'you will go to eat'

However, in some cases, *-u* seems to work as a proper marker of realis in Paunaka. There are three arguments in favour of such an analysis. First of all, the distributive marker can be inserted in the slot of the thematic suffix instead of



following it (see §7.4.3). In this case, an RS suffix follows directly. Since we know that the form of the distributive marker is *-jane*, there is no reason to assume that any default vowel is involved in this case, thus *-u* must be a suffix. (142), which comes from an elicitation session with María S., includes two verbs a distributive marker and a deleted thematic suffix. The first verb has irrealis RS, thus *-a* is suffixed to *-jane*; the second verb has realis RS signalled by the presence of a suffix *-u* following *-jane*.

- (142) *kuina chinijanea takÿra, bÿrÿsÿi si chinijaneu*  
*kuina chi-ni-jane-a takÿra bÿrÿsÿi si chi-ni-jane-u*  
 NEG 3-eat-DISTR-IRR chicken guava yes 3-eat-DISTR-REAL  
 ‘the chickens don’t eat it, (but) guava, yes, they eat.’ [rxx-e121128s-3.24]

The other construction where *-u* occurs as a separate suffix is the deranked verb form with *-i*, see §9.1.4. (143) offers one example. It comes from María C. speaking about a sorcerer.

- (143) *pariki chinikiu*  
*pariki chi-nik-i-u*  
 many 3-eat-SUBORD-REAL  
 ‘it was many that he ate’ [ump-p110815sf.597]

Finally, the verb *-anau* ‘make’ has an irrealis form that deletes the final vowel *u*, see (144) with two sentences from Juana that both deal with the production of a clay pot (with (144b) being uttered a few days earlier than (144a)).

- (144) a. *pero ukuine nanau*  
*pero ukuine nÿ-anau*  
 but yesterday 1SG-make  
 ‘but yesterday I (finally) made one’ [jxx-d110923l-1.15]
- b. *nana barereki*  
*nÿ-ana barereki*  
 1SG-make.IRR clay.pot  
 ‘I will make a clay pot’ [jmx-d110918ls-1.022]

There is no neat way to capture the complexities of realis marking in active verbs in the glosses, since *u* seems to be a hybrid of default vowel and realis

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marker proper.<sup>49</sup> My practical solution is as follows: I consider each and every verb stem to have two realisations, a default one and an irrealis one. The same is true for the reciprocal, continuous, additive, and AM and related markers. A verb has realis RS in the absence of any irrealis marking. The irrealis vowel *a* is not considered a separate suffix because suffixes or – more generally speaking – markers starting with a vowel usually form a diphthong with a preceding vowel rather than deleting it (except when they attach to a diphthong, but then it is the first vowel of the marker that vanishes). I would thus consider irrealis marking to be a case of incipient fusion in an otherwise strictly agglutinative language. The analysis adopted here differs in this point from the one proposed by Rose (2014b: 227) for Trinitario, which has a lot of vowel elision in general. In Paunaka, a verb including a thematic suffix + AM marker would thus be analysed as follows:

- (145) *pinikupuna*  
*pi-niku-puna*  
2SG-eat-AM.PRIOR.IRR  
'you will go to eat'

However, in cases where *a* can not be analysed as replacing a default vowel and in addition *u* acts as a proper marker of realis, these vowels are glossed as separate suffixes as in (142) and (143) above.

After this discussion of the form of the RS markers, the following section presents different semantic parameters that trigger either realis or irrealis marking.

### 7.5.2 Semantic parameters of reality status

As discussed in §7.5 above, there are several semantic parameters that trigger different RS marking. In this section, I will provide examples for each of them.

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<sup>49</sup>A diachronic remark on irrealis marking (cf. also Danielsen & Terhart 2015b: 102–103): It is perfectly possible that irrealis marking in all Southern Arawakan languages was once expressed by changing every vowel /o/ of a verb or of an active verb to /a/. This kind of vowel harmony is still found in Terena today (Butler & Ekdahl 2012: 35) and it was reported for Old Baure, the variety of Baure documented by the Jesuits in the 18th century (and published by Adam & Leclerc 1880). Modern Trinitario has one verb that displays vowel harmony triggered by irrealis RS (Rose 2015, p.c.); however, there is no report of vowel harmony in irrealis verbs in the grammar by Marbán (1894) (i.e. for Old Mojeño). Since the time Old Baure and Old Mojeño were described by the Jesuits, Baure has completely lost RS as a grammatical category. In Ignacio, RS has become largely invisible because the vowels /o/ and /a/ collapsed. In Trinitario /o/ may best be described as a default vowel. This is also a good analysis for the Paunaka vowel /u/ in some cases, while in other cases /u/ is reanalysed as a realis marker as the discussion above has shown. Only Terena then seems to have maintained the old system.

§7.5.2.1 is about the encoding of temporal reference by RS, and the influence of polarity in the choice of a realis or irrealis predicate is explained in §7.5.2.2. Hypotheticality is another factor involved, which is described in §7.5.2.3, while §7.5.2.4 to §7.5.2.6 describe interaction of RS with three different kinds of modality. Finally, §7.5.2.7 is dedicated to the choice of irrealis in relative future.

### 7.5.2.1 Temporal reference

Realis is used with non-future events, as in (146) or (147). The former has present reference and the latter past reference, which is in this case also signalled by the adverb *ukuine* ‘yesterday’.

In (146), Isidro describes a picture of a puzzle game, and so the action he sees is ongoing.

- (146) *tikubijaku eka aitubuche*  
*ti-kubijaku eka aitubuche*  
 3i-play DEMA boy  
 ‘the boy is playing’ [mdx-c120416ls.183]

(147) comes from Juana, actually back-channelling my statement that I had met Federico the day before.

- (147) *jaa, pitupu ukuine*  
*jaa pi-tupu ukuine*  
 AFM 2SG-meet yesterday  
 ‘ah, you met him yesterday’ [jxx-e120516l-1.058]

Irrealis is used for future events, as in (148), where the exact temporal reference is again overtly expressed by *tajaitu* ‘tomorrow’. The example comes from Miguel who was addressing María C.

- (148) *tajaitu nibÿsjÿupunuka naka*  
*tajaitu ni-bÿsjÿu-punuka naka*  
 tomorrow 1SG-come-REG.IRR here  
 ‘I will come back here tomorrow’ [mux-c110810l.140]

However, most often, there are no lexical clues that signal future or past reference. RS together with linguistic and extralinguistic context suffices to establish the correct temporal setting. Consider (149), which has future reference signalled by irrealis RS, while (150) has past reference expressed with realis RS. Both examples come from Juana.

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In (149) she tells me what she said to her daughter upon leaving the house.

- (149) *niyuna nauku parkeyae*  
*ni-yuna nauku parke-yae*  
1SG-go.IRR there park-LOC  
'I will go to the park there' [jxx-p120430l-2.242]

(150) is part of her narration of the (biblical, yet syncretic) creation story.

- (150) *kechue chibeu echÿu mansana*  
*kechue chi-beu echÿu mansana*  
snake 3-take.away DEMb apple  
'the snake took the apple off (the tree)' [jxx-n101013s-1.410]

In addition, irrealis is used to express habitual actions in descriptions of how to process certain things. (151) is from a description by Miguel of the preparation of rice bread, and (152) from a description by Juana of the production and use of a clay pot. In this function habitual overlaps with obligation (see §7.5.2.6), since it is not clear at all whether the description is simply one of usual actions or includes an obligation insofar as one has to do it the way as described, because it is the right way of doing it.

- (151) *primeru biyÿbapaka eka arusu*  
*primeru bi-yÿbapaka eka arusu*  
first 1PL-grind.IRR DEMa rice  
'first, we (have to) grind the rice' [mxx-d120411ls-1a.018]

- (152) *tibururuka, petuka chÿeche*  
*ti-bururuka pi-etuka chÿeche*  
3i-boil.IRR 2SG-put.IRR meat  
'when it boils, you put the meat in' [jmx-d110918ls-1.010]

Realis, on the other hand, is used to describe general customs and habits, like the custom of eating something in (153). It comes from María C., who was listing names of crops for me to learn some vocabulary.

- (153) *aa chermuya biniku, chÿi*  
*aa chermuya bi-niku chÿi*  
INTJ cherimoya 1PL-eat fruit  
'ah, we eat cherimoya, it is a fruit' [uxx-p110825l.190]

The difference between (151) and (152) as opposed to (153) is that the former two examples describe actions that are done habitually, when certain things are prepared. (153) on the other hand is not about the habitual eating of cherimoya fruits in their season, but it is used in this case to describe one property of the fruit, its edibility.

There may be certain differences here between speakers, or use of either realis or irrealis may depend on how concrete speakers imagine certain actions at the moment of speaking. While the description of how something is made or how it works is relatively abstracted from a real situation, personal habits are more concrete as in the following example from María S.

- (154) *nijibÿku niyunu asaneti*  
*ni-jibÿku ni-yunu asaneti*  
 1SG-smoke 1SG-go field  
 ‘I smoke when I go to the field’ [rxx-e120511l.390]

Irrealis can also be used to describe habitual events in the past. However, habitual past events are also often described with realis predicates and one speaker can even switch back and forth between realis and irrealis in accounts about the past. This may again be dependent on how much the speaker generalises the event or is remembering a concrete situation, even if the event happened habitually. This is hard to prove though, because we do not have direct access to their cognition. One example in which irrealis is used for an event in the past that occurred repeatedly is (155), which comes from an account about what Juana used to do with her late grandmother, when she was much younger.

- (155) *puna tijai biyuna bepueikupa*  
*puna tijai bi-yuna bi-epueiku-pa*  
 other day 1PL-go.IRR 1PL-fish-DLOC.IRR  
 ‘another day we would go to fish’ [jxx-p120430l-1.060]

### 7.5.2.2 Polarity

In Paunaka, all positive declarative non-future clauses take realis predicates. An example is (156), where Juana describes a picture of the frog story; for another example see (147) above.

- (156) *tiniku, teumÿnÿ ÿne*  
*ti-niku ti-eu-mÿnÿ ÿne*  
 3i-eat 3i-drink-DIM water  
 ‘it (the dog) is eating, it is drinking water’ [jxx-a120516l-a.018]

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Negation, on the other hand, triggers irrealis marking as in (157), which has a stative verb and therefore takes an irrealis prefix. Juana speaks about her son-in-law here, who is ill.

- (157) *kuina tajimama*  
*kuina ti-a-jimama*  
NEG 3i-IRR-be.strong  
'he is not strong' [jxx-p110923l-1.053]

(158) has a negated active verb. It is a statement by Clara who had asked María C. for a word in Paunaka that she did not remember. María C. did not remember either.

- (158) *kuina pichupabu*  
*kuina pi-chupa-bu*  
NEG 2SG-know.IRR-DSC  
'you don't know it anymore' [cux-c120414ls-2.243]

There is no general “doubly irrealis construction”<sup>50</sup> in declarative clauses, though a doubly irrealis construction is possibly found in prohibitive clauses, see §7.5.2.5 below. Thus, a verb with future reference *and* negative polarity marks irrealis in a way identical to a verb that has future reference or negative polarity only. Paunaka is thus ambiguous to the extent that there is no way to mark on the predicate that there is negation and another semantic parameter triggering irrealis. (159) is an example of a predicate that takes irrealis for two reasons, negative polarity and future reference. It was elicited from María S.

- (159) *tajaitu kuina n̄ynika*  
*tajaitu kuina n̄y-nika*  
tomorrow NEG 1SG-eat.IRR  
'I won't eat tomorrow' [rxx-e-151017l]

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<sup>50</sup>A doubly irrealis construction is defined by Michael (2014c: 271) as a construction in which negation and another semantic parameter both trigger irrealis marking. Doubly irrealis constructions can be found in Nanti and other Kampan Arawakan languages, but also in the Southern Arawakan languages Terena and Trinitario, as well as in Ignaciano, which has lost simple irrealis marking (cf. Ekdahl & Grimes 1964: 268; Olza et al. 2004: 132; Michael 2014c: 279; Rose 2014b: 235; Danielsen & Terhart 2015b: 108, 115). There are several ways to express double irrealis: either with a special negative particle (Kampan Arawakan, Terena) or with an affix on the verb (Mojeño languages), but all doubly irrealis verbs have in common that they do not take the irrealis affix found in those constructions in which only one parameter triggers irrealis RS.

There is also one kind of lexically expressed doubly irrealis construction, which regards negative abilitive sentences. While in positive statements, irrealis alone is sufficient to encode this modality, in negative statements, speakers often add the non-verbal ability predicate *puero* ‘can’, borrowed from the Spanish modal verb *poder*, possibly via Besiro (see §8.2.9). This, however, is not mandatory. An example without *puero* is given below. It was produced by Miguel making jokes with Swintha, who had asked him to give away his house:

- (160) *kuina n̄ypunaka eka nubiu, kuina tamichana*  
*kuina n̄y-punaka eka n̄y-ubiu kuina ti-a-michana*  
 NEG 1SG-give.IRR DEMA 1SG-house NEG 3i-IRR-be.nice  
 ‘I can’t give away my house, it is not in a good condition’  
 [mxx-e110820ls.108]

In (161), *puero* is used in addition to the irrealis verb. This example comes from Juana talking about her ill son-in-law.

- (161) *kuina puero tiyuika*  
*kuina puero ti-yuika*  
 NEG can 3i-walk.IRR  
 ‘he cannot walk’ [jxx-p110923l-1.048]

### 7.5.2.3 Hypotheticality

Most hypothetical predicates are found in conditional clauses in my corpus (see also §9.3.1.2). The antecedent clause often contains a connective *kue* ‘if, when’, but it can also be unmarked. The predicate of the antecedent clause is irrealis in most cases. The predicate of the consequent clause is also irrealis in deontic, hypothetical, future or counterfactual constructions. Some of these cases are exemplified in (162) and (163). (162) comes from Miguel and refers to the fact that María C.’s husband, being severely ill, cannot stay at home alone if she leaves for a day or so.

- (162) *kue piyuna tiyunauku ech̄yū*  
*kue pi-yuna ti-yuna-uku ech̄yū*  
 if 2SG-go.IRR 3i-go.IRR-ADD DEMb  
 ‘if you go, he has to go, too’ [mux-c110810l.042]

In (163), Juana cites what her daughter in Spain promised her.

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- (163) *kue pibÿsÿa, mimi nipabentecha nubiu, te biyunupunatu nauku*  
*kue pi-bÿsÿa mimi ni-pabentecha nÿ-ubiu te*  
if 2SG-come.IRR mum 1SG-sell.IRR 1SG-house SEQ  
*bi-yunupuna-tu nauku*  
1PL-go.back.IRR-IAM there  
'if you come, mum, I will sell my house, and then we go back there'  
[jxx-p110923l-1.432]

However, if the consequence clause is realis, we are rather dealing with a temporal clause as in (164), a statement by Juana about the arroyo close to Santa Rita.

- (164) *kue tijinupatu tÿpi enero, juu tijapÿkutu*  
*kue ti-jinupa-tu tÿpi enero juu ti-japÿku-tu*  
if 3i-flow.IRR-IAM OBL January INTJ 3i-fill-IAM  
'if water flows in January, huu, it fills' [jxx-a120516l-a.572-573]

Counterfactual conditional predicates with past reference additionally take a frustrative marker (see also §7.8.3.1). There is one personal account in which Juan tells how her daughter once travelled to Spain to help her sister care for her children. The whole journey turned out to be in vain because she was rejected at the airport, since she did not have a valid visa. Several predicates in this account are marked with irrealis and frustrative because they refer to hypothetical and counterfactual ideas about what one daughter would have done in Spain, and what the other daughter should have done to prevent her sister from being deported. (165) is a remark about other people who were expelled, too.

- (165) *i pujanenube tiyunanubeini trabakunubeina nauku*  
*i pu-jane-nube ti-yuna-nube-ini trabaku-nube-ina nauku*  
and other-DISTR-PL 3i-go.IRR-PL-FRUST work-PL-IRR.NV there  
'and others would have gone to work there' [jxx-p120430l-1.206]

### 7.5.2.4 Factuality/epistemic modality

Epistemic modality can be expressed by using an irrealis predicate as in (166), where María S. explains why smoking is bad.

- (166) *tikupakabi*  
*ti-kupaka-bi*  
3i-kill.IRR-1PL  
'it (smoking) can kill us' [rxx-e120511l.385]



In addition, there are two epistemic markers *-kena* ‘UNCERT’ and *-yenu* ‘DED’ (see §7.8.3), which occur on both realis and irrealis verbs. RS reflects one of the other semantic parameters in those cases, e.g. hypotheticality, which is the case in (167). For an epistemic marker on a realis verb see (168), where realis is due to past reference.

(167) comes from Miguel who had just discussed with Juana that they cannot write Paunaka.

- (167) *pero bichupakena timesumeikabitu*  
*pero bi-chupa-kena ti-mesumeika-bi-tu*  
 but 1PL-know.IRR-UNCERT 3i-teach.IRR-1PL-IAM  
 ‘but we may know it in the future, they will teach us now’  
 [jmx-e090727s.031]

(168) was produced by Juana and referred to Miguel, who was in Santa Cruz to demand financial support for his blind daughter.

- (168) *chisiupuchunubekena*  
*chi-siupuchu-nube-kena*  
 3-pay-PL-UNCERT  
 ‘they may have paid him (by now)’ [jxx-p120430l-1.084]

### 7.5.2.5 Speaker-oriented modality

The term speaker-oriented modality refers to “those cases in which the speaker gives someone an order or gives someone permission” (de Haan 2005: 31). It comprises various directives as well as expressions of permission (Bybee et al. 1994: 179). The only directives explicitly mentioned by Michael (2014c: 252) as taking irrealis marking are imperatives and polite directives or exhortatives, and speaker-oriented modality is never expressed by realis verbs according to his study. I start with the constructions mentioned by Michael (2014c: 252) and then move on to other constructions that have been subsumed under the term speaker-oriented modality: prohibitives, hortatives, admonitives, and permissives (cf. Bybee et al. 1994: 179).

Imperatives can simply be formed as second person irrealis predicates, as in (169). An imperative marker can be added, but the predicate remains irrealis (see §8.3.2). Whether the imperative is to be understood as a command or polite directive mainly depends on intonation.

(169) was produced by Juana who had given me some chicha.

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- (169) *jpea!*  
*p-ea*  
 2SG-drink.IRR  
 ‘drink!’ [jxx-e120516l-1.044]

There is a special particle *jaje* ‘HORT’ for hortatives. This particle need not be accompanied by a predicate if it is clear from the context what the request is, but if there is an extra predicate, it has irrealis RS, as in (170). The example comes from Miguel’s story about the cowherd and the spirit of the hill. The latter had taken away the cows, but invites the cowherd to come with him to look for the cows here.

- (170) “*jaje biyuna bimupajane echÿu bakajane!*”  
*jaje bi-yuna bi-imu-pa-jane echÿu baka-jane*  
 HORT 1PL-go.IRR 1PL-see-DLOC.IRR-DISTR DEMb COW-DISTR  
 “let’s go and see the cows!” [mxx-n151017l-1.38]

Note that in both imperative and hortative constructions the event expressed by the predicate remains to be fulfilled, so that they may be understood as a subclass of temporally unrealised event.

Optative is expressed by *-yuini* or *-jÿti*. I have only found these markers in combination with irrealis predicates, but they are not very frequent in general (see §7.8.3.1.3).

There is no special permissive construction as far as I know that would be different from an imperative.

There is no general agreement on how to form prohibitives among the speakers. While some of them simply use standard negation constructions, others employ constructions with a different negative particle.<sup>51</sup> Two speakers, Juana and María C., use a special negative particle *naka* ‘PROH’<sup>52</sup> accompanied by a realis predicate, but one of them also used irrealis predicates in an elicitation session, when I asked for more examples with the prohibitive particle. Given the fact that the prohibitive construction with the realis predicate was not elicited and that there are doubly irrealis constructions including negation and another semantic parameter in Nanti and Terena that include a realis-marked predicate (see

<sup>51</sup>Many Arawakan languages have a prohibitive construction in which either the expression of negation differs from standard negation, e.g. by using a special prohibitive marker, or the remainder of the construction differs from the imperative construction, or both (Michael 2014a: 270–271).

<sup>52</sup>This marker resembles the Baure general negative particle *noka* (cf. Danielsen 2007: 338).

§7.5.2.2 above), I believe that the construction with the realis predicate may be the conservative one and the use of irrealis an extension of its use in standard negation.

(171) is a prohibitive sentence elicited from María C.

- (171) *¡naka piyuyuikubu!, ticheneikabi piuse*  
*naka pi-iyuyuiku-bu ti-cheneika-bi pi-use*  
 PROH 2SG-cry-MID 3i-care.for.IRR-2SG 2SG-grandmother  
 ‘don’t cry! your grandmother will take care of you.’ [uxx-c151002lf]

The prohibitive negator *naka* was verified by a third speaker, María S., who herself uses the negator *masaini* in prohibitives, which is probably composed of the apprehensional connective *masa* ‘lest’ and the frustrative *-ini*. *Masaini* is also used in warnings, i.e. it has an admonitive flavour. In both cases, the predicate of *masaini*-constructions is sometimes realis and sometimes irrealis in my corpus, similar to prohibitive constructions with *naka*. As far as I can tell, this is free variation that may have to do with an extension of the use of irrealis in standard negation. I could not find any other semantic parameter that could have an influence on the choice of either realis or irrealis in these constructions, but note that there are only a few of them. Two examples of *masaini* being combined with realis predicates are given below.

(172) was elicited from María S. and shows the prohibitive use of *masaini* peculiar to this speaker.

- (172) *¡masaini pekubu!*  
*masaini pi-ekubu*  
 ADM 2SG-laugh  
 ‘don’t laugh!’ [rxx-e150220s-1.06]

(173) is rather a warning. It was elicited from Miguel. Just a moment earlier, he had used an irrealis predicate in almost the same sentence.

- (173) *¡masaini tinijabakubi kabe!*  
*masaini ti-nijabaku-bi kabe*  
 ADM 3i-bite-2SG dog  
 ‘be careful, the dog may bite you!’ [mrx-e150219s.149]

See §8.3.4 for more examples of negative imperatives and related constructions.

7.5.2.6 **Agent-oriented modality**

Agent-oriented modality refers to the expression of “those cases in which the agent of a clause is influenced in some way in performing the action described in the clause” (de Haan 2005: 30) by “internal and external conditions” (Bybee et al. 1994: 177). According to Michael (2014c: 252), obligation and need (called necessity by Bybee et al. 1994: 177) are expressed by irrealis predicates. In Paunaka, obligation and need may be expressed simply by an irrealis predicate, see (174) to (176), all of them coming from Juana.

In (174) she expresses her faith in God and duty as a Catholic.

- (174) *baejumi micha bia bakukene*  
*bi-a-ejumi            micha bia bi-a-kukene*  
 1PL-IRR-remember good God 1PL-IRR-pray  
 ‘we have to believe in God and pray’ [jxx-e150930lay-1]

The following example was elicited from Juana, because I wanted to express my pity for some groups of children from different schools who had a sports competition in the blazing sun.

- (175) *takubijainube*  
*ti-a-kubijai-nube*  
 3i-IRR-play-PL  
 ‘they have to play’ [jrx-e151019l-2]

(176) comes from the creation story. The silk floss tree has swallowed the complete supply of corn, thus Jesus decides that it has to be felled to get the corn back.

- (176) “*bikutataka eka mupuḿ*”  
*bi-kutataka eka mupuḿ*  
 1PL-fell.IRR DEMa silk.floss.tree  
 “‘we have to fell this silk floss tree’” [jxx-n101013s-1.793-794]

Additionally a Spanish loan phrase *tiene ke* from *tiene que* ‘must’, also used in Bésiro, is occasionally used by some of the speakers. This makes the notion of obligation more explicit. Although it is a third person singular expression in Spanish (‘he/she/it has to’), it is not restricted to third person in Paunaka. *Tiene ke* is always followed by an irrealis predicate as in the statement in (177), which comes from Clara who is speaking about washing a wound here.

- (177) *tiene ke chikipucha xhabuji*  
*tiene ke chi-kipucha xhabu-ji*  
 must 3-wash.IRR soap-RPRT  
 ‘she should wash it with soap, it is said’ [cux-120410ls.244]

The other semantic notions that are subsumed under agent-oriented modality are ability, desire/willingness, and root possibility; the latter “is related to ability, but also takes external factors into account” (de Haan 2005: 31). Desire is usually expressed by want-verb constructions in Paunaka, which are dealt with in §7.5.2.7. Ability and root possibility can indeed be expressed by irrealis marking, as is the case in (178) taken from the narrative of the fox and the jaguar told by Miguel and Juana. The fox had just boasted about the many different jumps he knows, while the jaguarundi only knows one jump, but a very effective one, with which he can escape into trees, for instance, as Miguel states.

- (178) *tikutijikatu chÿnajiku chijipuikiu, ¡bruj!*  
*ti-kutijika-tu chÿna-jiku chi-jipuik-i-u bruj*  
 3i-flee.IRR-IAM one-LIM 3-jump-SUBORD-REAL IDPH  
 ‘he can escape with only one jump, bruh!’ [jmx-n120429ls-x5.365]

In addition, there are also constructions containing the non-verbal predicate *puero* ‘can’, a loan from Spanish, but mostly *puero* is used when an ability or a possibility is negated (see §7.5.2.2 above). Ability in the sense of capability can also be expressed by the stative verb *-ichuna* ‘be capable, know’, which is followed by realis complements if no other factor (e.g. negation, hypotheticality) triggers irrealis marking. This is logical, since the notion of capability is expressed by an extra predicate (see discussion in Footnote 48), so that the realis complement can express the “perceived certainty of the factual reality” (Elliott 2000: 67). One example is (179) from Juana, who is speaking about her children here.

- (179) *tichunanube tubuejinube*  
*ti-ichuna-nube ti-ubueji-nube*  
 3i-be.capable-PL 3i-swim-PL  
 ‘they can swim’ [jxx-a120516l-a.570]

### 7.5.2.7 Relative future

Relative future is used to refer to those cases in which two events are set into a relation, in which the first has past time reference in relation to the moment

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of speaking, but the event encoded by the second predicate is not realised by the reference time defined by the first predicate. Michael (2014c) used the term “prospective construction”, but I prefer “relative future” because “prospective” was used to denote a specific type of aspect by Comrie (2001: 64). Relative future is inherent in purposive constructions as well as some types of complementation.

Irrealis is typically found on the purpose verb in purposive constructions. There are various ways to form them (see §9.3.1.4, §9.3.1.5, §9.3.2.1, and §9.3.2.2).

One example is given below. It comes from Juana who told me about the work the people of Santa Rita did in exchange for their reservoir. The women brought the men chicha.

- (180) *tumunube aumue tÿpi teanube nauku*  
*ti-umu-nube aumue tÿpi ti-ea-nube nauku*  
 3i-take-PL chicha OBL 3i-drink.IRR-PL there  
 ‘they brought them chicha to drink’ [jxx-p120515l-2.183-184]

There are two construction types to express purpose of motion. Both of them have in common that the purpose verb can be irrealis, but also realis if the motion verb also has realis RS. This is discussed in detail in §9.3.3, but two examples of a motion-cum-purpose construction are given below. In (181), the purpose verb is irrealis, in (182) it is realis. It is not clear what triggers the choice of realis or irrealis complements in those cases. It might be the case that a different perspective is taken: while irrealis complements focus on the fact that the event is not completed by the reference time of the main verb, realis complements emphasise the fact that the whole event composed of the main and the complement verb is over by the moment of speaking.

The context of (181) is a description of the journey of Juana’s grandparents; the whole setting is in the past, but within this past there is a relative future, i.e. the acquisition of the cows.

- (181) *tiyununube Monkoxi tiyÿseikupanube chipeunube baka*  
*ti-yunu-nube Monkoxi ti-yÿseiku-pa-nube chi-peu-nube baka*  
 3i-go-PL Moxos 3i-buy-DLOC.IRR-PL 3-animal-PL cow  
 ‘they went to Moxos in order to buy cows’ [jxx-p151016l-2]

On the other hand, in the recording from which (182) is taken, a recording by Riester with Juan Ch., the general topic is a supply of food in the present to which the event of hunting in the past made a contribution. The RS of the complement verb would probably have been different for a detailed description of the different sub-events that resulted from the hunting expedition.

## 7.6 Associated motion, associated path, and regressive/ repetitive

- (182) *uchuine tijaikenekyutu niyunu ninyupu*  
*uchuine tijaikenekyu-tu ni-yunu ni-nyu-pu*  
just.now dawn-IAM 1SG-go 1SG-lie.in wait-DLOC  
'today in the early morning I went to lie in wait (for animals)'  
[nxx-a630101g-1.66]

In complementation, some complement verbs obligatorily take irrealis RS, regardless of the RS of the main predicate. This is described in more detail in §9.4.1. One example is (183) with a desiderative verb with realis RS and the complement in irrealis. This is logical given that the event of the complement is hypothetical at the time of reference of the main verb. The sentence was elicited from José.

- (183) *tisachu tinijabakabi echyu kabe*  
*ti-sachu ti-nijabaka-bi echyu kabe*  
3i-want 3i-bite.IRR-2SG DEMb dog  
'the dog wants to bite you' [oxx-e120414ls-1a.134]

In the following section, I will turn to a category that is still relatively unknown, although publications on this topic have been increasing during the last two decades. This is associated motion, the morphological expression of motion events together with a non-motion predicate.

## 7.6 Associated motion, associated path, and regressive/ repetitive

In addition to having motion verbs, Paunaka possesses some means to express motion through morphemes attached to other verbs, e.g. the marker *-punu*, which encodes motion prior to the event expressed by the verb, as in (184) from elicitation with Miguel.

- (184) *ubiayae nimukupunu*  
*ubiae-yae ni-muku-punu*  
house-LOC 1SG-sleep-AM.PRIOR  
'I went to the house to sleep' [jmx-e090727s.348]

The morphological expression of motion on a verb has been treated under the term of “associated motion” (AM) in the literature and is the topic of this section. Furthermore, the regressive/repetitive marker is described here because it

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derives from an AM marker. The category of AM is not expressed very frequently in general.

AM markers occur very close to the verb stem. On active verbs, they directly follow the thematic suffix. The prior motion marker can even replace the thematic suffix, see Figure 7.2 in the introduction to this chapter. This and the fact that AM markers are the locus of RS inflection (see §7.5) make them reminiscent of derivational affixes, but AM is commonly described as an inflectional category in South American languages (cf. Guillaume 2016). AM markers form a small paradigm in Paunaka and this suggests that they are indeed inflectional. They are listed in Table 7.24, which additionally shows the other markers dealt with in this section.

Table 7.24: Associated motion and related markers

Suffix (realis)	Gloss	Function
-(CV) <i>kj̄u</i>	AM.CONC.TR	concurrent translocative motion
-(CV) <i>kj̄upunu</i>	AM.CONC.CIS	concurrent cislocative motion
- <i>punu</i>	AM.PRIOR	prior motion (translocative and cislocative), directional (cislocative)
- <i>n̄ymu</i>	AM.SUBS?	possibly subsequent motion
- <i>pu</i>	DLOC	dislocative, marks purpose verb of motion-cum-purpose constructions, adds path component to semantics of verb
- <i>punuku</i>	REG	regressive (motion back to a point) on motion verbs, repetitive on other verbs

The prior motion marker, the subsequent motion marker, and the dislocative marker have cognates in other Arawakan languages of the Southern, Kampan and Purus branches (cf. Guillaume 2016: 131–138 for an overview), and a suffix *\*-ape* ‘directional, arriving, approaching, motion’ has been reconstructed for Proto-Arawakan (cf. Payne 1991: 380). This could be the source of the prior motion marker and/or the dislocative marker; however, Rose (2021, p.c.) also reports an obsolete verbal root *\*-po* ‘go’ in Mojeño. The concurrent motion markers of Paunaka do not have cognate forms in any other Southern or more distantly related Arawakan language as far as I know.<sup>53</sup>

The term “associated motion” was first used in the description of Australian languages (cf. Koch 1984, Wilkins 1991), and the grammatical category has re-

<sup>53</sup>Trinitario has several concurrent motion markers, but none of them is related to a sequence *-kj̄u* (cf. Rose 2015a: 135).



cently also been described for several languages in South America (e.g. Guillaume 2000, 2013, 2016, Fabre 2013, Vuillermet 2013, Rose 2015a) and other parts of the world (e.g. O'Connor 2007, Jacques 2013).

Guillaume (2013, 2016) offers two definitions of the category that can be categorised as a broad and a narrow definition. According to the broad definition, “[a]n AM marker is a grammatical morpheme that is associated with the verb and that has among its possible functions the coding of translational motion” (Guillaume 2016: 92). The narrow definition defines AM markers as “grammatical markers that attach to non-motion verbs and specify that the verb action occurs against the background of a motion event with a specific orientation in space” (Guillaume 2013: 131).

The distinction into broad and narrow definitions works well for Paunaka: the two markers of concurrent motion can be defined as AM markers according to the narrow definition, see §7.6.1, but the prior motion marker can only be defined as an AM marker according to the broad definition, see §7.6.2. There is one marker that possibly encodes subsequent motion, which is described in §7.6.3. In addition, the dislocative marker very much resembles the prior motion marker because it appears in the same grammatical contexts. Nonetheless, it cannot be defined an AM marker with certainty because it does not itself encode motion, but rather emphasises the path and goal component of a motion event or adds such a component. However, one of the speakers also uses the marker to encode translocative prior motion, when the intention to do something in another place is foregrounded and motion plays a minor role. This is discussed in more detail in §7.6.4.

Unlike other Amazonian languages (cf. Guillaume 2016), Paunaka has no markers to encode motion of the object. The markers described in this section exclusively encode motion of the subject. The only exception are two verbs, in which two of the markers, *-punu* and *-pu*, are lexicalised. Those two verbs encode motion of the object and are described in §7.6.5.

Guillaume (2016: 83) proposed two hierarchies for AM marking, which are given in (185).

(185) AM hierarchies following Guillaume (2016: 83)

1. motion of the subject > motion of the object
2. prior motion > concurrent motion > subsequent motion

The first scale thus definitely holds for Paunaka: All markers encode motion of the subject, motion of the object being restricted to two specific verbs. The second scale also holds for Paunaka; however, Paunaka has more fine-grained

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expressions for concurrent motion than for prior motion. It shares this characteristic with Trinitario.<sup>54</sup>

This chapter concludes with §7.6.6, which deals with the different possibilities to mark regression and repetition on predicates, with the regressive marker definitely being derived from the prior motion marker.

### 7.6.1 Concurrent motion

Both *-(CV)kÿu* and *-(CV)kÿupunu* can be clearly defined as AM markers, because they are not used for any other purpose than AM marking. They both encode concurrent motion, i.e. motion that happens simultaneously with the action expressed by the predicate, but differ in deixis.

The marker *-(CV)kÿu* consists of a sequence *kÿu* that is attached to the reduplicated last syllable of the verb stem in the majority of cases. Since most active verb stems end in the thematic suffix *-ku*, the most frequent form of the concurrent motion marker is *-kukÿu*, but there are also cases in which another last syllable is reduplicated as is the case in (187) below. The reduplicated syllable may also be dropped so that the bare form *-kÿu* shows up, but there are only very few occurrences of this in the corpus.

The marker *-(CV)kÿu* is used to express concurrent translocative motion, i.e. motion away from the deictic centre.<sup>55</sup> It attaches to non-motion verbs, active and stative ones alike.

(186) shows the marker attached to an active non-motion verb. There is no (other) motion verb in this clause, the only marker of motion being the AM marker, which encodes that the actions of talking and moving (walking in this case) happen simultaneously. The sentence comes from Juana's description of their grandparents' journey to Moxos and back home. They had bought cows in Moxos.

- (186) *chichujikukukÿunube chipeunube baka*  
*chi-chujiku-kukÿu-nube chi-peu-nube baka*  
3-speak-AM.CONC.TR-PL 3-animal-PL cow  
'they went talking to their cows' [jxx-p1510161-2]

<sup>54</sup>Trinitario, according to the analysis by Rose (2015a: 140), does not have markers to express prior motion at all except for *-pono*, which encodes prior and subsequent motion together. Guillaume (2016: 108, 117–118) nonetheless counts Trinitario's *-pono* as a prior motion marker and argues that it may rather be motion to a temporary location than return motion that is encoded.

<sup>55</sup>Other terms to express motion away from the deictic centre are *itive* and *andative*.

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In addition, the marker can also attach to manner of motion verbs, where it adds a certain translational reading, as in the following example from the same story as the prior example. There were heavy rainfalls and the grandparents came to an arroyo, which they had to cross swimming.

- (187) *tubuejijikÿubu pasaunube*  
*ti-ubueji-jikÿu-bu pasau-nube*  
 3i-swim-AM.CONC.TR-MID pass-PL  
 ‘swimming they went and passed (the arroyo)’ [jxx-p151016l-2]

The verb *-ubueji* ‘swim’ in the example above is a stative verb<sup>56</sup> and could therefore arguably be defined as a verb that expresses a stative location ‘be in water’ rather than motion ‘swim’. However, the AM marker also attaches to clearly active manner of motion verbs like *-bÿbÿku* ‘fly’ in (188) and *-yuiku* ‘walk’ in (190).

(188) comes from the story by Miguel about a lazy man. At the end of the story, he sacrifices himself, cutting off his arms and legs, and lets his son throw him into a pond. From there, he rises to the sky as a comet, which comes back every year.<sup>57</sup>

- (188) *kada anyo kue pimua echÿu pasauna chikuyeni tibÿbÿkukukÿu anyÿke...*  
*kada anyo kue pi-mua echÿu pasau-ina chi-kuye-ni*  
 each year if 2SG-see.IRR DEMb pass-IRR.NV 3-be.like.this-DEICT  
*ti-bÿbÿku-kukÿu anyÿke*  
 3i-fly-AM.CONC.TR up  
 ‘every year, when you see something passing by there like moving and flying above...’ [mox-n110920l.128]

The AM marker in the previous example expresses that the flight follows a certain route, which is also encoded by the Spanish loan *pasau*, which has several translations into English, of which ‘pass by’ is the most accurate here. Compare this example to (189), where Juana does not emphasise a route but rather the ability of the bird to fly, and thus does not use the concurrent AM marker on the predicate.

<sup>56</sup>It is composed of the defective verb *-ubu* ‘be, live’, the classifier *-e* ‘CLF:water’, and the sequence *-ji* of unclear origin.

<sup>57</sup>As for the marker *-ni* at the end of the demonstrative verb *chikuyeni*, it is a deictic element attaching to demonstratives of different word classes that seems to add some emphasis. It occurs very infrequently and is predominantly used by María C., but also sometimes by others. Its exact meaning or function could not be determined.

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- (189) *i echÿu yÿnÿ tibÿbÿku anÿke*  
*i echÿu yÿnÿ ti-bÿbÿku anÿke*  
 and DEMb jabiru 3-fly up  
 ‘and the jabiru flies up in the sky’ [jxx-a120516l-a.253]

The focus on route is prevalent in the following example, where Miguel describes the motion of a wooden toy cow that I move along my notebook, not randomly, but following a route from one point on the notebook to another.

- (190) *mm, tiyuikukukÿu*  
*mm ti-yuiku-kukÿu*  
 INTJ 3i-walk-AM.CONC.TR  
 ‘hm, it goes walking’ [mox-e110914l-1.150]

Irrealis is expressed on the AM marker rather than on the verb stem. The irrealis form of the marker is *-(CV)kÿa* as can be seen in (191) (second verb in the example), where irrealis is due to future reference of the predicate. The sentence comes from the recordings by Riester with Juan Ch.

- (191) *nipubÿchupunu ruschÿmÿnÿ charutu chijibÿkukukÿa*  
*ni-pu-bÿu-chu-punu ruschÿ-mÿnÿ charutu*  
 1SG-give-hand-TH2-AM.PRIOR two-DIM cigar  
*chi-jibÿku-kukÿa*  
 3-smoke-AM.CONC.TR.IRR  
 ‘I came and put in his hand two cigars so that he would go smoking them’ [nxx-p630101g-1.035-036]

The marker *-(CV)kÿupunu* similarly attaches to non-motion and manner of motion verbs, the difference from *-(CV)kÿu* being the deixis expressed: while *-(CV)kÿu* is translocative, *-(CV)kÿupunu* is cislocative (or venitive). *-(CV)kÿupunu* can be decomposed into an optional reduplicated syllable, the sequence *kÿu* and *-punu*, which is itself an AM marker used to express prior motion among other things, see §7.6.2.<sup>58</sup>

The following example shows the cislocative concurrent motion marker on a non-motion verb realised as a headless relative clause (§9.5.2). The “shouters” are moving towards the deictic centre. In this case this is a village, or some people

<sup>58</sup>Alternatively, *-(CV)kÿupunu* could also be analysed as a conventionalised sequence of two markers, the concurrent motion marker *-(CV)kÿu* and the prior motion marker *-punu* in its directional sense.

## 7.6 Associated motion, associated path, and regressive/ repetitive

within this village, who are visited by some of their former neighbours that had been enchanted by the spirit of the hill. The villagers help them drive the cows (shouting), but cannot see them, because they are invisible, having turned into ghosts. The sentence comes from a story by Miguel.

- (192) *tosetuji chisamunubetuji echÿu tiyÿbuikÿupununubetuji*  
*tose-tu-ji chi-samu-nube-tu-ji echÿu*  
 noon-IAM-RPRT 3-hear-PL-IAM-RPRT DEMb  
*ti-yÿbui-kÿupunu-nube-tu-ji*  
 3i-shout-AM.CONC.CIS-PL-IAM-RPRT  
 ‘when it turned twelve, they heard the ones who came shouting, it is  
 said’ [mxx-n151017l-1.86]

In the following example, (193), the cislocative concurrent motion marker is attached to a stative verb. Miguel is commenting about his brother José, whom Swintha and Miguel wanted to visit at his home, which is outside Santa Rita’s village centre. The fact that people do not pass by randomly gives José certain freedom to dress or undress according to his mood – and the weather, of course.

- (193) *kapunu, tisukerepÿikÿupunu*  
*kapunu ti-sukere-pÿi-kÿupunu*  
 come 3i-be.naked-body-AM.CONC.CIS  
 ‘he comes, naked he comes’ [mox-c110926s-1.107]

There are no cases of irrealis marking on the cislocative concurrent motion marker in the corpus, but I suppose this is a coincidence.

Both concurrent motion markers express associated motion in the narrower sense as “grammatical markers that attach to non-motion verbs and specify that the verb action occurs against the background of a motion event with a specific orientation in space” (Guillaume 2013: 131). The only point in which they deviate from the definition is that they also attach to manner of motion verbs. However, manner of motion verbs are also among the targets of AM markers in Mojeño Trinitario (Rose 2015a: 131). An investigation of the ability of (some?) AM markers to attach to manner of motion verbs would thus be an interesting topic for future research.

### 7.6.2 Prior motion

The marker *-punu* (irrealis *-puna*) has among its functions the expression of prior motion in relation to the predicate. Furthermore, the marker is lexicalised on a

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number of motion verbs, and one non-verbal motion predicate. It can also be used as a directional and as a purpose marker together with another motion predicate.

If *-punu* attaches to a verb stem, the thematic suffix *-ku* is often dropped as in (194). The verb is commonly realised as *-niku* ‘eat’, but appears here without the thematic suffix. The action of eating follows the action of coming; thus it is an example of *-punu* with the function of expressing prior motion.

The example comes from Clara, who suggests that María C. could speak a little Paunaka with her son, using for instance this sentence:

- (194) *pinipuna nichechapÿibi*  
*pi-ni-puna ni-chechapÿi-bi*  
 2SG-eat-AM.PRIOR 1SG-son-2SG  
 ‘come and eat, my dear son’ [cux-c120414ls-2.302]

In (195), however, the AM marker follows the thematic suffix of the verb *-semaiku* ‘search, look for’. This example comes from Miguel telling Swintha what he was doing the afternoon. Some cows had escaped from the enclosure.

- (195) *nisemaikupunu echÿu bakajane*  
*ni-semaiku-punu echÿu baka-jane*  
 1SG-search-AM.PRIOR DEMb cow-DISTR  
 ‘I went to look for the cows’ [mxx-n101017s-2.072]

(194) and (195) also show that the direction of motion is not specified. That is, motion can be cislocative, as is the case in (194), as well as translocative, as we have seen in (195).

I give two more examples that show the AM function of the suffix with different directions, cislocative in (196) and translocative in (197).

(196) comes from a correction session with Juana. She re-enacts what she heard Juan Ch. say in one of the recordings by Riester.

- (196) *micha, kumare, etibupuna*  
*micha kumare e-tibu-puna*  
 good fellow 2PL-sit.down-AM.PRIOR.IRR  
 ‘I am fine, fellow, come and sit down’ [jxx-p120430l-2.039]

In (197), a cislocative reading is not possible; the sentence refers to Clara’s going to her son’s building plot to remove the weed there. It was uttered by María C. At the time of the utterance, we were all sitting in Clara’s yard. María C. had not accompanied Clara to the building plot, nor is there any connection of hers to the building plot that would make a cislocative reading plausible.

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- (197) *chiyaemjñy lote chisupunu, chubiuna chichechapyi*  
*chi-yae-mjñy lote chi-isu-punu chÿ-ubiu-ina chi-chechapyi*  
 3-GRN-DIM plot 3-weed-AM.PRIOR 3-house-IRR.NV 3-son  
 ‘she went to weed his building plot, for the future house of her son’  
 [cux-c120414ls-1.98-101]

As an AM marker, *-punu* is usually attached to non-motion verbs, but I have also found it on the demonstrative adverb *naka*. Note that the marker is realised with an additional initial *u* in this case, as in (198). This is a reply by Miguel to Juan C.’s statement that he had come back after having lived in another place for fifteen years.

- (198) *nakaupunu Naranjitoyae*  
*naka-upunu Naranjito-yae*  
 here-AM.PRIOR Naranjito-LOC  
 ‘(you) came here, to Naranjito’ [mqx-p110826l.451]

The suffix has lexicalised with a number of motion verbs. Many of these motion verbs are never found without it, but some can replace *-punu* with the dislocative marker *-pu* (see §7.6.4). Table 7.25 presents the verbs that obligatorily take *-punu*.

Since most verb forms listed in the table do not exist without the prior motion marker, it is impossible to tell which semantic feature it adds to the stem. It is clear, however, that some verbs describe motion away from the deictic centre (i.e. translocative), like *-epunu* ‘take’, and some towards the deictic centre (i.e. cislocative), like *-upunu* ‘bring’.

The verbs that stick out here are the two translational motion verbs *-bÿsÿupunu* and *-yunupunu*. Both have counterparts without the AM marker, *-bÿsÿu* ‘come’ and *-yunu* ‘go’, respectively. According to the speakers, there is no difference between *-bÿsÿu* without and *-bÿsÿupunu* with the marker, but the latter is the preferred form that sounds “better”. This is surprising, since addition of *-punu* to motion verbs usually denotes a movement back to a place, but I have indeed encountered examples with *-bÿsÿupunu*, in which no return is implied. It occurs twice as often as *-bÿsÿu* in the corpus. One difference between the two verbs that I could make out is that the irrealis form *-bÿsÿupuna* is clearly preferred over *-bÿsÿja*, although there are a few examples with the latter, too.

(199) is an example with the verb *-bÿsÿu* and (200) shows the use of *-bÿsÿupunu*. Both examples describe some motion from “there” to “here” and there are absolutely no differences in meaning between the two verbs.

In (199), Juana is speaking about a relocation in Santa Cruz.

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Table 7.25: Verbs lexicalised with the prior motion marker

Verb	Translation	Comment
<i>(-bÿku-punu)</i>	enter	<i>-bÿku-pu</i> is more frequent
<i>-bÿsÿu-punu</i>	come	<i>-bÿsÿu</i> ‘come’
<i>-e-punu</i>	take	occasionally <i>-e-pu</i>
<i>-etu-punu</i>	leave sth. with s.o., take/bring sth. to a place	<i>-etuku</i> ‘put’
<i>ka-punu</i>	come	non-verbal predicate, see §8.2.8
<i>-kuje-punu</i>	get hold of	
<i>-ne-punu</i>	see so. going	motion of object, see §7.6.5
<i>-tu-punu</i>	reach (tr.)	
<i>-tu-punu-bu</i>	arrive (intr.)	
<i>-u-punu</i>	bring	<i>-u</i> is an existential root, but does not occur on its own
<i>-yunu-punu</i>	go back	<i>-yunu</i> ‘go’; <i>-yunupu</i> ‘go to’; <i>-yunupunuku</i> ‘go back’
<i>-yu-punu</i>	go/come out, exit	occasionally <i>-yu-pu</i> ; related to <i>-yunu</i> ‘go’ and <i>-yuiku</i> ‘walk’

(199) *tukiu nauku tanÿma bibÿsÿu naka*  
*tukiu nauku tanÿma bi-bÿsÿu naka*  
 from there now 1PL-come here  
 ‘from there we came here now’ [jxx-p110923l-1.182]

(200) comes from Miguel and also describes a relocation, from Altavista to Santa Rita.

(200) *bichubibikiu tukiu nauku bibÿsÿupunu naka*  
*bi-chubibik-i-u tukiu nauku bi-bÿsÿu-punu naka*  
 1PL-stroll-SUBORD-REAL from there 1PL-come-AM.PRIOR here  
 ‘moving from there, we came here’ [mxx-p110825l.181]

The meaning of *-yunupunu* is lexicalised as ‘go back’, opposed to *-yunu* ‘go’. The point of origin towards which the motion is directed is the home of the speaker in most cases, but it can also be another point, from which the referent



has departed before.<sup>59</sup> This can be seen in (201). At this point of the story, the grandparents of Juana try to cross the arroyo with their cows, but the water spirit has risen from the water and threatens them, so that they have to return and climb up the slope again, which they achieve by pulling themselves up grabbing twigs or roots that grow in the arroyo.<sup>60</sup>

- (201) *tijatýtýkeikukükýubunubeji yýkýke tiyunupununube*  
*ti-jatýtýkeiku-kukýu-bu-nube-ji*            *yýkýke ti-yunupunu-nube*  
 3i-pull.sticks-AM.CONC.TR-MID-PL-RPRT stick    3i-go.back-PL  
 ‘going pulling themselves up with the help of sticks (i.e. twigs and  
 roots), they went back (up the slope), it is said’            [jxx-p151016l-2]

The meaning of *-yunupunu* is partly decomposable into the meanings of the prior motion marker *-punu* and the verb *-yunu* as ‘come to a point and go’; however, the fact that the verb only describes actions of going back and not of going further is something that is not predictable from its parts. This is rather a case of regressive marking; however, *-yunu* can also combine with the regressive marker *-punuku* with a slightly different meaning (see discussion in §7.6.6).

The meaning of return is also realised by *-punu*, when it attaches to any other verb that can be interpreted to include motion: After having managed to climb up the slope again (see (201) above), Juana’s grandparents clutch a tree, so that the wind cannot blow them back into the arroyo. The verb stem *-jatýku* translates as ‘pull’. In combination with *-puna*, it could, of course, mean ‘come and pull’ here, but since ‘pull’ can be understood to include motion, it is rather the direction of this pulling back to the arroyo which is expressed here.

- (202) *nebuji eka tujubeiku kuinabu chijatýkupunanubetu nauku*  
*nebu-ji*                            *eka tujubeiku kuina-bu*  
 3OBL.TOP.PRN-RPRT DEMA wind            NEG-DSC  
*chi-jatýku-puna-nube-tu nauku*  
 3-pull-AM.PRIOR.IRR-PL-IAM there  
 ‘so that the wind could not pull them back there anymore, it is said’  
 [jxx-p151016l-2]

In addition, I found one example of a translational motion verb with *-punu* in the corpus, in which *-punu* functions as a directional that specifies that the

<sup>59</sup>See also §7.6.6, where *-yunupunu* ‘go back (returning to origin)’ is contrasted with *-yunupunuku* ‘go back (to non-origin or departing)’.

<sup>60</sup>The stem of the verb is also very interesting; a detailed analysis of it is found in §7.2.9, ex. (40).

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action is directed towards the deictic centre, the place where the speaker, María S., currently lives and where she uttered the sentence. In this case, *-punu* cannot be interpreted as motion back to a point because the family had not lived at this point before as far as I know. The actions of coming and moving thus happen simultaneously, see (203).

- (203) *bichyñumitu – nechikue bijechyñpunu naka*  
*bi-chyñumi-tu nechikue bi-jechyñ-punu naka*  
 1PL-be.sad-IAM therefore 1PL-move-AM.PRIOR here  
 ‘we were sad (when our father died) – therefore we moved here’  
 [rxx-e120511l.170-171]

Last but not least, *-punu* can also attach to a non-motion verb which is combined with another motion predicate in the clause. In these constructions, *-punu* very much resembles the dislocative marker *-pu*, which is frequently found in translocative motion-cum-purpose constructions, see §7.6.4.

(204) to (206) exemplify this with different cislocative predicates. It is possible that this double-marking of motion can be attributed to Spanish influence, because there is no way of encoding motion morphologically in Spanish. The speakers may thus feel the need to be more explicit. In any case, constructions like these could be the beginning of re-interpretation of the AM marker as a purpose marker. This is what possibly happened to the dislocative marker before.

(204) was a statement by María C. directed to me.

- (204) *pibysyñu naka pisamupunu paunaka*  
*pi-bysyñu naka pi-samu-punu paunaka*  
 2SG-come here 2SG-hear-AM.PRIOR Paunaka  
 ‘you came here to learn (lit.: hear) Paunaka’ [uxx-p110825l.036]

(204) comes from Juana, who speaks about a criminal in-law of hers. He was a fugitive and only came home at night.

- (205) *las dies yuti titupunubu timukupunaji nechyñu*  
*las dies yuti ti-tupunubu ti-muku-puna-ji nechyñu*  
 at ten o’clock night 3i-arrive 3i-sleep-AM.PRIOR.IRR-RPRT DEMC  
 ‘at ten o’clock at night, he arrived in order to sleep there, it is said’  
 [jxx-p120430l-2.115]

In (206), Juana speaks about the men of Santa Rita, who were clearing land for a German lady in exchange for the construction of the reservoir.

- (206) *tuse kapupununubeinatu tinikupunanube*  
*tuse kapupunu-nube-ina-tu ti-niku-puna-nube*  
 noon come.back-PL-IRR.NV-IAM 3i-eat-AM.PRIOR.IRR-PL  
 ‘at noon they would come back to eat’ [jxx-p120515l-2.187]

As has been shown, the marker *-punu* has two to three different functions: on non-motion verbs, it functions as an AM marker that encodes prior motion without a specified direction; as a directional on motion verbs, it encodes regressive deixis and possibly also non-regressive motion towards the deictic centre. In combination with another motion predicate in the clause, it seems to mark purpose. It could therefore be defined as an AM marker according to the broad definition by Guillaume (2016: 92), because *one* of its functions is the expression of translational motion.

In addition to the marker *-punu*, there is an imperative particle *pana* ‘come!’ that might go back to an old irrealis form of the marker that preserved vowel harmony (see Footnote 49 in §7.5.1).<sup>61</sup> (207) shows the imperative venitive particle, for more examples see §8.3.3. The sentences come from Juana and reproduce a warning directed to María S. by her husband, when they were bathing in the reservoir of Santa Rita.

- (207) “*¡pana naka! ¡kechue echÿu!*”  
*pana naka kechue echÿu*  
 come.IMP here snake DEMb  
 “‘come here! that’s a snake!’” [jxx-p120515l-2.164]

### 7.6.3 Subsequent motion

In addition to the concurrent and prior AM markers, there is possibly also a subsequent motion marker *-nÿmu/-nÿma*. This marker appeared once Juana’s account of her grandparents’ journey and was translated by her as ‘sleep in a hut, on the way’. This translation could imply subsequent motion because sleeping on the way, on a long journey that takes several days, implies that one moves on the next day.

- (208) *timukunÿmunube juchubu kaku ÿne*  
*ti-muku-nÿmu-nube juchubu kaku ÿne*  
 3i-sleep-AM.SUBS?-PL where exist water  
 ‘they spent the night where water was (and went)’ [jxx-e150925l-1.197]

<sup>61</sup>In addition, *pana* is also the second person singular irrealis form of *-anau* ‘make’ (*pi-ana* 2SG-make.IRR), but this seems to be a coincidence.

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Mojeño Trinitario has a cognate marker *-numo*, which is analysed as a subsequent motion marker by Rose (2015a).<sup>62</sup> Among the translations for the suffix she found in the grammar by Marbán (1894), there is ‘do on the way’ besides subsequent motion ‘do and go’. In current Trinitario, speakers translate the morpheme as ‘do sth. first’, which is also the translation found for the Ignaciano cognate *-numa* (Rose 2015a: 141–142).

(209) is from an elicitation session, in which I asked María S. whether some verbs with added *-nÿmu* were possible and what they meant. I asked for the form *nikubunÿmu* ‘I bathe (and go)’, and María S. produced the following sentence to provide me with an example of how the form could be used. It contained an explicit motion verb that encoded motion back home after the action of the verb marked with *-nÿmu* is completed.

- (209) *niyunupunatu ubiayae nikubunÿmutu*  
*ni-yunupuna-tu ubiae-yae ni-kubu-nÿmu-tu*  
1SG-go.back.IRR-IAM house-LOC 1SG-bathe-AM.SUBS?-IAM  
‘I will go back to the house now, I have bathed now (and go)’  
[rxx-e181018le-a]

With other verbs, the speaker rather provided a translation that included ‘over there’ (which does not exclude the possibility that it is a subsequent motion marker) and she would not accept all examples that I tried to produce with this marker. It is in any case a rare marker and does not seem to be included in the (very) active repertoire of grammatical morphemes of the speakers.

### 7.6.4 Associated path

Of the markers described in this section, the dislocative suffix *-pu/-pa* has the most diverse functions. It occurs predominantly in expressions of motion with purpose that are formed with two verbs, the motion verb and the purpose verb. The dislocative attaches to the purpose verb in this case, as in (210), where María S. describes a duty of her life as a child and adolescent.

- (210) *biyuna bisupa*  
*bi-yuna bi-isu-pa*  
1PL-go.IRR 1PL-weed-DLOC.IRR  
‘we had to go to weed’ [rxx-p181101l-2.149]

<sup>62</sup>In addition, Baure has a subsequent motion marker *-wana* (cf. Danielsen 2007: 257), but the relation to this form is not as straightforward as to the Trinitario one.

In addition, the dislocative marker is lexicalised with a number of motion verbs and possibly also with some non-motion verbs. The general motion verb *-yunu* ‘go’ has a variant *-yunupu* ‘go to’ derived with this suffix. I found it very hard to come to grips with it until I finally understood that a) my assumption that the marker occurred on certain stative verbs was simply false and resulted from some misheard forms and b) my main consultants on this topic, Juana and María S., use the marker quite differently. I will explain this in more detail below.

In the preliminary stage of analysis, I decided to name the marker “dislocative”, following the terminology of O’Connor (2007), who uses the term to describe a morpheme in Lowland Chontal of Oaxaca (Tequistlatecan).<sup>63</sup> According to O’Connor (2007: 112), “the dislocative is oriented to the Goal or ending point of motion away”. It is “concerned with situating the event at a not-here location”. Since this definition holds for some of the constructions found with the marker, I will stick to the term, although in other contexts “intentional” or “purposive” would be a better gloss.<sup>64</sup>

Although the dislocative marker occurs in different kinds of motion expressions, it does not by itself encode motion (although motion may be implied in its use by María S.). It rather highlights the path or goal of a motion event or adds such a component. It could therefore be defined as belonging to a category of “associated path”, although this term was originally used to cover the functions of some grammatical markers that encode AM plus some more path-related meanings (cf. Simpson 2002: 297–298). Despite highlighting a path or a goal, it is not a directional either, since it does not encode any specific direction, but rather the existence of a direction with an endpoint.

In the remainder of this section, I give an overview of the different kinds of occurrences and functions of the dislocative. I start the description with a list of verbs that obligatorily take the dislocative marker in Table 7.26.

Besides motion verbs, some verbs that encode motion in a more abstract way are lexicalised with the dislocative marker, like *-jakupu* ‘receive, answer’ whose meaning is about exchange, although this exchange may include more (receive) or less concrete (answer) motion. Some other verbs do not seem to encode motion at all. It is unclear at the moment whether they take the same dislocative marker

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<sup>63</sup>The language is also known as Huamelultec, and should not be confused with the Mayan language also called Chontal.

<sup>64</sup>In addition, the term “dislocative” is also used in the description of Onondonga, a Northern Iroquian language spoken in North America, and defined as follows: “The dislocative indicates agentive movement or intention on the part of the subject to undertake the event denoted by the verb” (Barrie 2015: 66).

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Table 7.26: Motion verbs lexicalised with the dislocative suffix

Verb	Translation	Comment
<i>-benu-pu</i>	lie down, be born	one occurrence of each <i>-benu</i> and <i>-benu-punu</i> in corpus
<i>-bÿku-pu</i>	enter	<i>-bÿku-punu</i> is also possible
<i>-jину-pu</i>	flow, flood	
<i>-ku-pu</i>	go down, descend	
<i>-neku-pu</i>	see so. coming	motion of object, see §7.6.5
<i>-yunu-pu</i>	go to	<i>-yunu</i> ‘go’, <i>-yunu-punu</i> ‘go back’
<i>(-yu-pu)</i>	go/come out, exit	more frequent form is <i>-yu-punu</i>

Table 7.27: Non-motion verbs with *-pu*

Verb	Translation	Comment
<i>-chu-pu</i>	know	<i>-chupu</i> is used for ‘know a fact’ and mostly negated
<i>-jaku-pu</i>	receive, answer	
<i>-jeku-pu</i>	lose	
<i>-jeku-pu-umi</i>	forget	
<i>-jiku-pu</i>	swallow	
<i>-kÿchu-pu</i>	wait	
<i>-seku-pu</i>	suit	<i>-seku</i> ‘dig hole’
<i>-tu-pu</i>	find, meet	<i>-tu-punu</i> ‘reach’

or a homophonous suffix with a yet undetermined meaning. These verbs are listed in Table 7.27.

As for the addition of the dislocative marker to the basic motion verb *-yunu* ‘go’, the resulting form *-yunupu* ‘go to’ obligatorily takes a goal as its object, and thus the dislocative marker functions as a kind of applicative here, as in (211) from Miguel, who made a statement about his brother.

- (211) *kuina Jose, tiyunupu uneku*  
*kuina Jose ti-yunu-pu uneku*  
 NEG José 3i-go-DLOC town  
 ‘José isn’t here, he went to town’ [mxx-d110813s-2.013]

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A clause with *-yunu* can already contain an explicit goal, which usually carries the locative marker *-yae* to mark it as an oblique in this case. This can be seen in (212), where the endpoint of the translational motion encoded by the predicate is the field of the addressed person. Miguel was talking with José in this case.

- (212) *¿pero piyunu pisaneyae?*  
*pero pi-yunu pi-sane-yae*  
 but 2SG-go 2SG-field-LOC  
 ‘but did you go to your field?’ [mox-c110926s-1.185]

However, if the focus is not on the goal, but on the action of going (somewhere previously established), there is no need to express a goal in the clause. Note that in those cases, the goal is either retrievable through the context or unimportant, as is the case with (213) from Miguel’s story about the fox and the jaguar. The jaguar wants to punish the fox, but the latter has already gone away. The goal is not of importance here, but rather the fact that the fox has left the scene.

- (213) *kuina kakuina kupisajrÿ, tiyunutu*  
*kuina kaku-ina kupisajrÿ ti-yunu-tu*  
 NEG exist-IRR.NV fox 3i-go-IAM  
 ‘the fox wasn’t there, he had already gone’ [jmx-n120429ls-x5.167-168]

In contrast, if the dislocative suffix is added to *-yunu*, mention of an explicit goal is obligatory and the goal is not marked with the locative marker, see (211) above, where the goal is a common noun, and (214) where the goal is a toponym.<sup>65</sup> The latter example is also from Miguel who describes a passage of his life.

- (214) *tukiuku naka biyunupu Naranjito*  
*tukiu-uku naka bi-yunu-pu Naranjito*  
 from-ADD here 1PL-go-DLOC Naranjito  
 ‘from here again we went to Naranjito’ [mxx-p110825l.181]

<sup>65</sup>Note that, although there is usually a locative marker on the goal NPs of the verb *-yunu* ‘go’, *-yae* is sometimes dropped. This is especially true if the goal is a toponym, but also in some other cases, like (i).

- (i) *kuina niyuna asaneti, pasayu sache*  
*kuina ni-yuna asaneti pasa-yu sache*  
 NEG 1SG-go.IRR field a.lot-INTS sun  
 ‘I didn’t go to the field, there was much sun’ [rmx-e150922l.004]

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Note that the dislocative suffix is added to *-yunu* most often, when the goal is *uneku* ‘town’, which is always equivalent to Concepción in the corpus.<sup>66</sup>

Other motion verbs lexicalised with the dislocative marker do not assign object status to goal arguments. The verb *-bÿkupu* ‘enter’ takes a goal argument marked with the locative marker, see (215), and in the only occurrence of *-jinupu* ‘flow’ with a goal, this is introduced by *tÿpi* ‘OBL’, which can be translated as ‘towards’ in this case, see (216). Therefore, the dislocative marker cannot be described as a general applicative to promote object status to goal arguments, but this is rather a peculiarity of the combination of the verb stem *-yunu* ‘go’ with the marker.

(215) comes from Juana’s account about her grandparents’ journey with their cows. When they rested, they let their cows in enclosures.

- (215) *tibÿkupujaneji bakayayae baka*  
*ti-bÿkupu-jane-ji bakaya-yae baka*  
 3i-enter-DISTR-RPRT enclosure-LOC cow  
 ‘the cows went into the enclosure, it is said’ [jxx-p151016l-2]

(216) is also from Juana speaking about the water that comes from Naranjito.

- (216) *echÿuni, jaa, nauku tijinupu tÿpi echÿu chÿkÿ*  
*echÿu-ni jaa nauku ti-jinupu tÿpi echÿu chÿkÿ*  
 DEMb-DEICT AFM there 3i-flow OBL DEMb arroyo  
 ‘from there, yes, there it flows towards the arroyo’  
 [jxx-p120515l-2.129-131]

There are a few rare cases in the corpus where the dislocative marker attaches to verbs that do not express locomotion, like *kebu* ‘rain’. Compare (217), which has no dislocative marker and simply gives information about the weather, with (218). The latter example expresses that the rain not only fell randomly, but was directed towards the school, i.e. entered the school, which is the important information in this clause.

(217) comes from the same context as (215) above.

<sup>66</sup>In an elicitation session, Juana rejected *Santa Kuru*, ‘the city of Santa Cruz’, as a possible goal for *-yunupu*, but *asaneti* ‘field’ was an appropriate goal according to her. María S. would only accept *uneku* ‘town’ (equivalent to Concepción) as a possible goal for *-yunupu*. It is possible that *-yunupu* is only applicable to places in the closer, more familiar surrounding of the speakers, places where they go regularly or places that are within walking distance.



- (217) *tikebu yku*  
*ti-kebu yku*  
 3i-rain rain  
 ‘it rained’ [jxx-p151016l-2]

(218) was produced by Miguel when he told me about the history of Santa Rita. They had built a school, but apparently, the roof had a leak.

- (218) *kuina tamichana echÿu, tikebupu echÿu*  
*kuina ti-a-michana echÿu ti-kebu-pu echÿu*  
 NEG 3i-IRR-nice DEMb 3i-rain-DLOC DEMb  
 ‘it wasn’t good, it dripped in’ [mxx-p110825l.089]

The example in (218) was produced by Miguel and verified by Juana (although she understood it that way, that the rain flooded the school rather than dripping in). María S., however, claimed this form was ungrammatical, which probably has to do with her usage of the suffix as a marker of motion to town, see below.

Most frequently, the dislocative marker is used in expressions of motion with purpose, in which there is a separate motion predicate and the dislocative attaches to the verb expressing the purpose. I call this type of construction the motion-cum-purpose construction (or MCPC). (210) at the beginning of this section is an example of the MCPC, furthermore (219) and (220) illustrate this use.

(219) comes from Miguel’s account of the past. He cites the old *patrón* of Altavista, when he had to let the workers go after the agrarian reform of 1952.

- (219) “*ÿeyuna esamaikupa juchubu ubiuye!*”  
*e-yuna e-semaiku-pa juchubu ubiu-yae*  
 2PL-go.IRR 2PL-search-DLOC.IRR where house-LOC  
 “‘go to look for where to live!’” [mxx-p110825l.052]

(220) comes from María S.

- (220) *niyunu nisane nisupu*  
*ni-yunu ni-sane ni-isu-pu*  
 1SG-go 1SG-field 1SG-weed-DLOC  
 ‘I went to my field to weed’ [rxx-e120511l.033]

Besides the MCPC, a serial verb construction can be used to express the purpose of motion. §9.3.3 elaborates on this topic. Other kinds of purposes, which do not include motion, are expressed differently.

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If the motion verb is realis, the second verb can take either the realis or irrealis form of the dislocative marker to yield a perfective or imperfective reading of the action encoded by the second verb, see also §7.5.2.7 and §9.3.3.<sup>67</sup>

In addition to *-yunu*, other motion verbs can also be combined with a second verb that optionally takes the dislocative marker. Among them is the manipulative (caused motion) verb *-bÿche(i)ku* ‘send, order’. In this case, both verbs have a different subject. One example is (221), which was elicited from Miguel.

- (221) *ebÿcheku tiyÿseikupa*  
*e-bÿcheku ti-yÿseiku-pa*  
 2PL-order 3i-buy-DLOC.IRR  
 ‘you sent him to buy it’ [mxx-n120423lsf-X.41]

(222) is an MCPC with the suppletive imperative *nabi* ‘go!’. It comes from Juana telling me what her mother used to say.

- (222) “*nabi epuikupa!, temetapujiyu kÿpu*”  
*nabi e-epuiku-pa teme-tapu-ji-yu kÿpu*  
 go.IMP 2PL-fish-DLOC.IRR big-CLF:scales-COL-INTS sardine  
 “‘go fishing! the sardines are very big’” [jxx-e150925l-1.160]

There is also one example of this construction type with the hortative particle *jaje*, in (223). The interpretation of this construction as encoding motion could result from actual motion implied in this particular example, generalised motion in hortative expressions (compare e.g. English and Spanish) or from an analogy with the Spanish hortative expression *vamos a* ‘let’s go to’ from the verb *ir* ‘go’. The example was elicited from Juana.

- (223) *jaje binebÿkupa keyu binika!*  
*jaje bi-nebÿku-pa keyu bi-nika*  
 HORT 1PL-collect-DLOC.IRR snail 1PL-eat.IRR  
 ‘let’s go to collect freshwater snails to eat’ [jxx-e081025s-1.171]

<sup>67</sup>This is a very interesting fact in comparison with the other Bolivian Arawakan languages. Trinitario has several AM markers. The marker *-opo* attaches to pronouns to yield a non-verbal predication of ‘come’ (Rose 2015a: 139), but *-po* is a perfective marker on verbs (Rose 2014b: 82). Baure has lost RS, but maintains two markers *-po* and *-pa*. While *-po* is a perfective marker (Danielsen 2007: 262), *-pa*’s main function is intentional marking, although it can also encode direction or AM (Admiraal 2016: 221–223). Danielsen (2012) proposes the idea that both markers have developed from only one. If we consider the constructions in modern Paunaka, we can speculate that both the perfective and the intentional reading of the Baure marker may have developed out of motion-cum-purpose constructions similar to the ones present in Paunaka.

## 7.6 Associated motion, associated path, and regressive/ repetitive

The specific use of the dislocative marker by María S. is either derived from such an MPCP or represents a former stage, in which an additional motion predicate was not necessary in general; she also allows purpose-of-motion constructions without a motion verb. The purpose verb takes the dislocative marker and this alone conveys prior motion to a nearby place, mostly Concepción as in (224), but also the field as in (225).

The context of (224) was that María S. told me that she was tired from weeding:

- (224) *nechikue niyÿbamukeikupu uneku*  
*nechikue ni-yÿbamukeiku-pu uneku*  
therefore 1SG-husk-DLOC town  
'therefore I went to husk (rice in machine) in town' [rxx-e120511l.035]

(225) is an elicited example, a statement about an imaginary old man.

- (225) *kuina pueroinabu tisupabu*  
*kuina puero-ina-bu ti-isu-pa-bu*  
NEG can-IRR.NV-DSC 3i-weed-DLOC.IRR-DSC  
'he cannot go to weed anymore' [rxx-e181022le]

In contrast, Juana once told me that precisely this usage of the dislocative marker without motion predicate was incorrect (she did not make reference to her sister's usage of the marker, her comment was just meant to correct me). We can thus state that there are important differences in the individual use of the dislocative marker.

### 7.6.5 Motion of the object

Paunaka does not have special markers that encode the motion of the object, unlike other South American languages (cf. Guillaume 2016). Nonetheless, there is one verbal root *-ne* that is combined with either *-punu* or *-pu*, the result being verb stems that encode the motion of the object. The root *-ne* is not used on its own, nor is there any verb stem *\*-neku* or *\*-nechu*. The verb *-nekupu* 'see somebody coming' is composed of the root *-ne*, the thematic suffix *-ku* and the dislocative marker *-pu* and expresses cislocative concurrent motion of the object. One example is given in (226), which is about the appearance of the spirit of water before Juana's grandparents on their journey home from Moxos.

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- (226) *nenayuji eka chinekupunubeji echÿu pariki chikebÿkeji*  
*nena-yu-ji eka chi-nekupu-nube-ji echÿu pariki chi-kebÿke-ji*  
 like-INTS-RPRT DEMa 3-see.coming-PL-RPRT DEMb many 3-eye-RPRT  
 ‘it seems that they saw a pair of eyes approaching them, it is said’  
 [jxx-p151016l-2]

If the object is an SAP, it is indexed on the verb as in (227), which was elicited from María S.

- (227) *nÿnekupubi*  
*nÿ-nekupu-bi*  
 1SG-see.coming-2SG  
 ‘I see you coming’ [mrx-e150219s.088]

If the root *-ne* combines with *-punu* ‘AM.PRIOR’, there is no thematic suffix on the verb stem.<sup>68</sup> The verb *-nepunu* ‘see somebody going’ expresses translocative concurrent motion of the object. However, the verb is also translated as ‘see somebody over there’ by the speakers. Distance could be the more important information in this verb in comparison to motion, although the latter is probably also part of its semantics. When María S. was asked in an elicitation session what the object of the verb could be doing “over there”, the first thing that came to her mind was motion away from the scene (going to the toilet or going to wash clothes).

(228) is from an account of the imagined theft of a young woman in the recordings from the 1960s by Riester. Juan Ch. fears that the grandfather of the woman could catch them, therefore he proposes:

- (228) *bumupaika tanÿma, kuina chinepunabu*  
*bi-umu-paika tanÿma kuina chi-nepuna-bu*  
 1PL-take-PUNCT.IRR NOW NEG 3-see.going.IRR-DSC  
 ‘we’ll take her quickly now, so that he doesn’t see her going anymore’  
 [nxx-a630101g-3.066]

There are no other monoverbal constructions, to my knowledge, that express associated motion of the object. Strikingly, while *-punu* is normally more closely connected with cislocative motion and *-pu* with translocative motion (see previous §7.6.1, §7.6.2, and §7.6.4), in combination with the root *-ne* and encoding the motion of the object, the directions reverse: *-nekupu* encodes cislocative motion and *-nepunu* translocative motion.

<sup>68</sup>Note that *-punu* is often attached to the verb stem without the thematic suffix, see §7.6.2.

## 7.6.6 Regressive and repetitive

The regressive marker does not encode motion by itself, and therefore it does not count as an AM marker, although it is related in form to the prior motion marker and/or dislocative marker (see §7.6.2 and §7.6.4 above). Regressive is a term used in the description of some Kampan Arawakan languages for a morpheme that “indicates motion from some point back to a salient point of origin” on motion verbs (Michael 2008: 256, and see also Payne et al. 1982: 42). The regressive suffix of Nanti – similar to the Paunaka marker – additionally exhibits a meaning of “repetition of the action (or return to the state)” on non-motion verbs (Michael 2008: 256),<sup>69</sup> see (229) and (230) respectively, which both come from a story by Miguel in which the main character, a lazybones who dodges making a field, returns to a place in the woods after having lunch with his wife. There he swings on a liana and plays the flute as he has already done in the morning.

(229) *kupai tiyunupunukuji*  
*kupai ti-yunu-punuku-ji*  
 afternoon 3i-go-REG-RPRT  
 ‘in the afternoon, he went (there) again, it is said’ [mox-n1109201.041]

(230) *tebibikupunukubuji echÿu kujubipiyae*  
*ti-ebibiku-punuku-bu-ji echÿu kujubipi-yae*  
 3i-swing-REG-MID-RPRT DEMb liana.sp-LOC  
 ‘he swung himself again on the liana, it is said’ [mox-n1109201.042]

Paunaka’s regressive marker has several allomorphs that are added to the stem: *-(u)pupunu*, *-upunuku* or *-(u)pupunuku*. They possibly consist of the dislocative marker *-pu* followed by the prior motion marker *-punu* or of the prior motion marker with a reduplicated first syllable. The source for the sequence /ku/ could either be the additive marker *-uku* or the thematic suffix *-ku*. The whole sequence is lexicalised as encoding return or repetition. I could not find any general rules that would determine the choice of any of the allomorphs. However, stems that end in a diphthong tend to prefer *-pupunuku*. In elicitation on the regressive marker, both María S. and Juana only accepted the form *-pupunuku*. Irrealis is marked on the regressive marker, the irrealis variants are *-(u)pupuna*, *-upunuka*, and *-(u)pupunuka*, respectively. Sometimes, the marker *(p)upunuku* is produced as a separate phonological word following the verb after a short pause. However,

<sup>69</sup>The abilitive reading of the regressive found in Nanti (cf. Michael 2008: 257) is absent from Paunaka.

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the fact that irrealis is marked on it suggests that it nonetheless belongs to the preceding verb in these cases. Very infrequently, it also occurs in other positions of the clause, then it resembles an adverb or repetitive particle.

In spontaneous speech, the marker has not been combined with a person marker encoding the object in my corpus; however, elicitation showed that the object marker follows the regressive marker, as in the following example from María S.

- (231) *tinijabakupunukunÿtu kabe*  
*ti-nijabaku-punuku-nÿ-tu kabe*  
 3i-bite-REG-1SG-IAM dog  
 ‘the dog bit me again’ [rxx-e181018le-a]

Motion predicates lexicalised with the prior motion marker (see Table 7.25 in §7.6.2) replace *-punu* with one of the allomorphs for regressive marking. The most frequent allomorph on the motion verb *-bÿsÿu* ‘come’ is *-pupunuku*, closely followed by *-pupunu*. There are only a few instances of *-punuku* attached to *-bÿsÿu*. In any of the cases, the regressive implies, first, that the subject has been at the place in question before, and second, that the subject has been away from the place in question for some time before the action of coming happens. The return point is often the current location of the speaker; however, this location can be relatively small, like the speaker’s home, or as big as the whole country of Bolivia depending on the perspective that is taken. In stories or personal narratives about the past, the return point is usually a salient place that has been mentioned before or is otherwise important and retrievable from the context.

(232) is an utterance from Miguel reported by his sister Juana, who was waiting for him at her house the previous day because Miguel had promised to visit her again. This was at the time when Juana was still living in Santa Cruz. Miguel had joined me and my colleague Swintha on a trip to Santa Cruz and we had visited his sister at her house together.

- (232) “*nibÿsÿupupunuka*”, *tikechu*  
*ni-bÿsÿu-pupunuka ti-kechu*  
 1SG-COME-REG.IRR 3i-say  
 “‘I’ll come back”, he said’ [jxx-p120430l-1.124]

In the following example, the return is to the vicinity of Concepción and Santa Rita rather than to the village of San Miguelito de la Cruz, where the sentence was produced. The village itself was only founded after people had left Naranjito.

## 7.6 Associated motion, associated path, and regressive/ repetitive

Since Miguel, who produced this sentence, has a high historical consciousness, especially about the history of the Paunaka people in the 20th century, I suppose that this fact is well-known to him.

- (233) *teneikunube Naranjito tibÿsjÿupupunube naka*  
*ti-eneiku-nube Naranjito ti-bÿsjÿu-pupunu-nube naka*  
 3i-live-PL Naranjito 3i-come-REG-PL here  
 ‘they lived in Naranjito, then they came back here’ [mqx-p1108261.084]

In (234), the general return to Bolivia is meant rather than a return to the city of Santa Cruz, where I was sitting and conversing with Juana. The house she is speaking of is not in Santa Cruz, but in Concepción, and in order to see it, I would have to come to Concepción.

- (234) *de repente nauku tamichatu nubiu te cuando kue ebÿsjÿupupunuka*  
*de repente nauku ti-a-micha-tu nÿ-ubiu te cuando kue*  
 maybe there 3i-IRR-good-IAM 1SG-house SEQ when if  
*e-bÿsjÿu-pupunuka*  
 2PL-come-REG.IRR  
 ‘maybe my house there is already ready (lit.: good), when you come back’ [jxx-p1204301-1.427]

The regressive form of the non-verbal predicate *kapunu* ‘come’ is *kapupunu* ‘come back’. Very few examples of *kapupunuku* are also found.

An example of the use of *kapupunu* is (235), where the point of return is identical to the speaker’s position. In a conversation with Swintha, María S. speculates about when I would come back to Bolivia. At that time I was pregnant and had not planned to go to the field in the near future.

- (235) *kakuinatukena mediu anyutu tÿpi chichecha kapupunuina*  
*kaku-ina-tu-kena mediu anyu-tu tÿpi chi-checha*  
 exist-IRR.NV-IAM-UNCERT half year-IAM OBL 3-son  
*kapupunu-ina*  
 come.back-IRR.NV  
 ‘maybe when her child is half a year old, she will come back’  
 [rxx-e121128s-1.054]

The regressive marker can also be attached to *-yunu* ‘go’, and the resulting form *-yunupunuku* semantically resembles *-yunupunu* (see §7.6.2 above), because

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both describe motion back to a point of origin.<sup>70</sup> However, there are differences between the two. The verb *-yunupunu* implies a return to a basis, mostly the home, but also other more permanent locations associated with the referent. In contrast, the verb *-yunupunuku* is used if the place of return is associated with a less permanent stay; it is thus usually not the home or another basis. Closely connected to this is that *-yunupunu* focuses on return and *-yunupunuku* on departure. In some cases departure indeed seems to be more important than non-permanent stay. Figure 7.4 illustrates this difference.

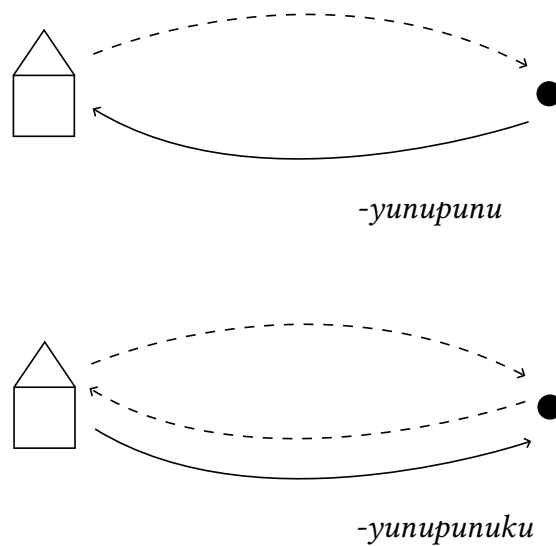


Figure 7.4: Different semantics of *-yunupunu* and *-yunupunuku*

In the following example, which was elicited from María S., both verbs are used, and the difference is obvious: the return to home is expressed by *-yunupuna*, while the return to the field is expressed by *-yunupunuka*.

- (236) *niyunupunatu nubiuyae depue kupeina niyunupunuka asaneti*  
*ni-yunupuna-tu nÿ-ubiu-yae depue kupei-ina*  
 1SG-go.back.IRR-IAM 1SG-house-LOC afterwards afternoon-IRR.NV  
*ni-yunu-punuka asaneti*  
 1SG-go-REG.IRR field  
 ‘I will go back to my house now, after that, in the afternoon, I will go  
 back to the field’ [rxx-e181020le]

<sup>70</sup>Note that, besides *-yunu* ‘go’, *-yunupu* ‘go to’, *-yunupunu* ‘go back’ and *-yunu-punuku* ‘go back’, there is also *-yunuku* ‘go on’, which is possibly composed of the verb *-yunu* and the thematic suffix *-ku*. This verb is used to encode motion that is continued after an interruption, e.g. when someone is travelling and the journey takes various days.



7.6 Associated motion, associated path, and regressive/ repetitive

Another example is (237) from Juana, who described the life of her criminal in-law hiding away from the police. He only came home to sleep:

- (237) *chýnachý kuje trajinau de yutitu kapupunu i tijaikenekýu tiyunupunukuji kimenuký*  
*chýnachý kuje trajinau de yuti-tu kapupunu i tijaikenekýu*  
 one moon commute at night-IAM come.back and dawn  
*ti-yunu-punuku-ji kimenu-ký*  
 3i-go-REG-RPRT woods-CLF:bounded  
 ‘he commuted for a month, at night he came back home and at dawn he went back to the woods, it is said’ [jxx-p120430l-2.119-123]

In (238), Juana describes how people from Santa Rita plan to come to Concepción (for the inauguration of the multi-purpose hall by Evo Morales) with two light lorries that will bring them there, return to Santa Rita only for a short stop and bring more people.

- (238) *ruschý kamion kapununubeina i tiyunupunuka kapunuina punachý tropa naka*  
*ruschý kamion kapunu-nube-ina i ti-yunu-punuka kapunu-ina*  
 two lorry come-PL-IRR.NV and 3i-go-REG.IRR come-IRR.NV  
*punachý tropa naka*  
 other pack here  
 ‘in two lorries, they come, and they (the lorries) go back, and another pack (of people) comes here’ [jxx-p150920l.080]

The importance of the point of departure is well illustrated by the next example. Juana tells about her children who came to visit her at the end of a year. When the feast days were over, they went back home. Emotionally important for the speaker in this moment is the fact that her children are leaving her, that they are going away from her home, and not so much that they are returning to their own home (given that they will arrive there healthy).

- (239) *i despues pasau la nabilidad, anyo nuebo te tiyunupunukunube*  
*i despues pasau la nabilidad anyo nuebo te ti-yunu-punuku-nube*  
 and after pass Christmas New Year SEQ 3i-go-REG-PL  
 ‘and then, when Christmas and New Year had passed, they went again’  
 [jxx-p120430l-1.315]

A similar example comes from Miguel who was speaking about Swintha going to Baures (in the department of Beni):

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- (240) *punachina semana tiyunupunukatu, tiyuna Beni*  
*punachÿ-ina semana ti-yunu-punuka-tu ti-yuna Beni*  
 other-IRR.NV week 3i-go-REG.IRR-IAM 3i-go.IRR Beni  
 ‘next week, she will leave again, she will go to Beni’  
 [mxx-d110813s-2.043-044]

On stative non-motion predicates, the regressive marker signals the resumption and restoration of a state. In the following example, Clara comments on the state of the former estate Altavista, which is now nicely restored (as a centre for studies of the dry forest) after having suffered decay when the time of indigenous debt labour was over.

- (241) *tanÿma michanapupunuku*  
*tanÿma michana-pupunuku*  
 now beautiful-REG  
 ‘it is nice and neat again’ [cux-c120414ls-1.152]

The regressive marker also appears on comments about health recovery as in (242), where Juana speaks about her son-in-law.

- (242) *echÿu tetukapu te tamichaupupunu*  
*echÿu ti-etuka-pu te ti-a-micha-upupunu*  
 DEMb 3i-put.IRR-MID SEQ 3i-IRR-good-REG  
 ‘if he gives himself this (injection), he will be healthy (lit.: good) again’  
 [jxx-p110923l-1.068]

Active non-motion verbs can also take the regressive. When the regressive marker is added to a motion predicate, the return to a place undoes the previous motion away from this point or the state of being-away from this point. Similarly, in (243) the regressive expresses that the action of stitching the wound is undone or the return to a stitch-less state. It comes from Miguel who speaks about an operation.

- (243) *chibeupupunanube echÿu kusepimÿnjÿ*  
*chi-beu-pupuna-nube echÿu kusepi-mÿnjÿ*  
 3-take.away-REG.IRR-PL DEMb thread-DIM  
 ‘they’ll take his stitches (lit.: thread) out again’ [mqx-p110826l.330]

Furthermore, the regressive marker can also be used to signal the repetition of an action. The repetition occurs once and in a different situation, i.e. it is different from iterative repetition as defined by Mueller (2013: 97).<sup>71</sup>

An example of this is (244) from a story by Miguel (and Juana), in which the already tipsy jaguarundi invites the fox to drink more chicha with him after the fox has shamed him by stating that he knows 25 jumps, while the jaguarundi had to admit to knowing only one.

- (244) “*bueno, ¡beupupunuka!*”  
*bueno b-eu-pupunuka*  
 well 1PL-drink-REG.IRR  
 “‘well, let’s drink again!’” [jmx-n120429]s-x5.371]

The close connection between motion of return and repetition is not only present in Nanti and Paunaka, but also in Baure, where a preverbal particle *avik* marking repetition and a homophonous adverb with the meaning ‘again’ are derived from the verb *-avik* ‘return’ (Danielsen 2007: 283).<sup>72</sup> It would be interesting to find out whether such a connection is more widespread in general, but this is a topic for future research. For the time being, this work continues with a description of the middle voice.

## 7.7 Middle voice

According to Kemmer (1993: 243), “[m]iddle marking is in general a morphosyntactic strategy for expressing an alternative conceptualization of an event in which aspects of the internal structure of the event that are less important from the point of view of the speaker are not made reference to in the utterance”.

In Paunaka, the middle marker is used to express reflexive and anticausative readings of an event. It only attaches to active verb stems. There is also a number of deponent middle verbs.

<sup>71</sup>The definition by Mueller (2013: 97) centres around five obligatory characteristics, among them repetition of the verbal action and event-internal immediate repetition. Those two characteristics do not fit the semantics of the Paunaka marker, e.g. in (243), the action of taking out the stitches is not repeated, the important information being the return to a state. In all examples including motion verbs, motion is repeated, but not immediately, and this is also true for the non-motion action of (230) above.

<sup>72</sup>The distinction between the preverbal particle and the adverb is that the position of the adverb is relatively free, while the particle only appears directly preceding the verb and thus resembles verb serialisation (Danielsen 2007: 283).

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The marker has two allomorphs whose usage depends on the preceding RS marker. The allomorph *-bu* occurs after default/realis /u/ and *-pu* after irrealis /a/, see (245) and (246) respectively.

(245) comes from Juana, who is speaking about her daughter arriving at the airport too late – her sister, who had come to Spain to work as a nanny, had already been deported, because her visa was not valid.

- (245) *nÿmayu titupunubu nijinepÿi*  
*nÿmayu ti-tupunu-bu ni-jinepÿi*  
 just 3i-reach-MID 1SG-daughter  
 ‘only then did my daughter arrive’ [jxx-p110923l-1.334]

In (246), Juana states that her daughter never arrived at her home on Christmas, although she had promised to come.

- (246) *kuina titupunapu nijinepÿi*  
*kuina ti-tupuna-pu ni-jinepÿi*  
 NEG 3i-reach.IRR-MID 1SG-daughter  
 ‘my daughter did not arrive’ [jxx-p120430l-1.305]

The “realis” allomorph of the middle is homophonous with the discontinuous marker *-bu* (see §7.8.1.2); however, they cannot be confounded, because the discontinuous marker only shows up after irrealis-marked stems, and the middle marker would realise the “irrealis” allomorph in that case. Both morphemes can also be used in combination, consider (247). Here, María C. tells us that she cannot cook anymore, because she does not see well anymore, and in addition, she lives with her daughter-in-law since her husband has passed away and is no longer responsible for cooking.

- (247) *kuinachu pueronÿina niyÿtikapubu*  
*kuina-chu puero-nÿ-ina ni-yÿtika-pu-bu*  
 NEG-? can-1SG-IRR.NV 1SG-set.on.fire.IRR-MID-DSC  
 ‘I cannot cook anymore’ [cux-c120410ls.106]

The “irrealis” allomorph *-pu* is homophonous with the realis allomorph of the dislocative marker, but cannot be confounded because of the different RS contexts in which the two markers show up. Those two markers do not occur together as far as I can tell.

As is typical for the middle voice, Paunaka has some deponent verbs (cf. Kemmer 1993: 22) or media tantum (cf. Klaiman 1991: 98), i.e. verbs that only occur in

middle form. These are listed in Table 7.28.<sup>73</sup> All deponent verbs are intransitive, which is common for deponent verbs (Klaiman 1991: 44).

Table 7.28: Deponent middle verbs

Verb	Gloss
<i>-býtupaiku-bu</i>	fall
<i>-eku-bu</i>	laugh
<i>-kubiaku-bu</i>	be tired
<i>-kupunýku-bu</i>	be full
<i>-kutiku-bu</i>	run

Other verbs have a non-middle form, but the middle is at least as frequent as the non-middle or even more frequent; they are listed in Table 7.29. The verb *-kubu* ‘bathe’, a typical middle verb of grooming (cf. Kemmer 1993: 54), seems to be totally lexicalised with the middle marker that is now considered part of the verb stem, so that its irrealis form is *-kuba*; the same may be true for *-kebu* ‘rain’ with the irrealis *-keba* and for the defective verbs *-ubu* ‘be, live’ and *-chabu* ‘do’ that do not have irrealis forms.

Table 7.29: High-frequency middle verbs

Middle verb	Gloss	Non-middle verb	Gloss
<i>-bebeiku-bu</i>	lie	<i>-beu?</i>	take away
<i>-benunuku-bu</i>	lie	<i>-benu</i>	lie down
<i>-chemumuiku-bu</i>	stand	<i>-chemu</i>	stand up
<i>-chujjiku-bu</i>	talk, converse	<i>-chujiku</i>	speak, talk
<i>-pýsisiku-bu</i>	be alone	<i>-pýsisi(si)ku?</i>	smoke, fume
<i>-tibubuiku-bu</i>	sit	<i>-tibu</i>	sit down
<i>-tupunu-bu</i>	arrive	<i>-tupunu</i>	reach
<i>-iyuyuiku-bu</i>	cry	<i>-iyu</i>	cry
<i>-yýtiku-bu</i>	cook	<i>-yýtiku</i>	set (pot) on fire

Most of the middle verbs in Table 7.29 have reduplicated root syllables. These verbs can also be used without the middle marker. However, forms without the

<sup>73</sup>Of course, there remains a possibility that these verbs have non-middle forms that I have not been able to elicit despite serious attempts to do so.

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middle marker occur less frequently and if asked, speakers state that the middle form sounds better. Except for the pairs *-pÿsisiku-bu* ‘be alone’ – *-pÿsisi(si)ku* ‘smoke, fume’ and *-bebeiku-bu* ‘lie’ – *-beu* ‘take away’ that do not have a transparent semantic relation and may be unrelated, the middle forms have in common that they tend to express events of longer duration than their non-middle relatives. Although this longer duration is among the meanings expressed by reduplication, the middle marker may be used with the same function here. This impression arises from a comparison with Baure, which has a marker *-wo* used to mark imperfective aspect among other things (Danielsen 2007: 258). Strikingly, it is used on verbs expressing change in body posture with the same effect as in Paunaka: the change in body posture is expressed by a simple verb, and the resulting body posture state by the addition of the marker, but contrary to Paunaka, Baure does not reduplicate any syllable of the verb stem (cf. Danielsen 2007: 260). The way the semantic pairs of change in body posture and static body posture are expressed in Paunaka also run counter to the expected distribution of the middle marker as supposed by Kemmer (1993: 55–56), i.e. the verbs expressing the change should be the ones that receive middle marking according to her analysis. However, Klaiman (1991: 45) states that it is actually “physical states” that are expressed by the deponent middle verbs, and this is also reflected in the examples she gives, e.g. Fula (West Atlantic Niger-Congo) behaves like Paunaka in that the body posture verbs are middle-only verbs and the change in posture verbs are mostly active (cf. Klaiman 1991: 58). She further argues that “the middle, when in contrast with the active, cross-linguistically displays an association with various kinds of noneventuality\*, e.g. with atelic, nonpunctual, and/or irrealis temporomodal categories of the verb” (Klaiman 1991: 105). The atelic and nonpunctual association also seems to play a role for at least some of the middle verbs in Paunaka, but RS is totally independent from it.<sup>74</sup>

Most of the deponent or high-frequency middle verbs belong to one of the classes that Kemmer (1993) mentions as being typical of middle marking. However, the opposite is not true: very few of the potential verbs with middle semantics are middle-marked in Paunaka. Apart from the semantic class of posture verbs, which are quite consistently associated with middle marking, there is no clustering of the middle forms among a certain semantic class.

The reason to call *-bu* a middle marker becomes more comprehensible if we leave aside the deponent and high frequency middle verbs and have a look at the functions the marker exhibits on active transitive verbs.

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<sup>74</sup>With the active/middle pair *-iyu/-iyuyuiku-bu* ‘cry’ it is even the case that realis RS is associated with the middle form and irrealis with the active form.

On these verbs, the middle marker is used to express reflexive and anticausative or spontaneous meanings; both have been reported to be typical of middle voice (cf. Shibatani 2004: 1149–1150).

One example of the reflexive use of the middle marker follows. In (248) from Juana, the fox has made the jaguar believe that the way to get a piece of cheese from the water hole (which is not cheese after all but a reflection of the moon) is to tie oneself with a stone and jump in.

- (248) *tititiukubu i chetuku mai*  
*ti-titiuku-bu i chÿ-etuku mai*  
 3i-tie-MID and 3-put stone  
 ‘he tied himself and put a stone (in the bonds)’  
 [jmx-n120429]s-x5.258-259]

Besides this “direct reflexive” (Kemmer 1993: 42), in which agent and patient referent are identical, Paunaka also uses the middle to express “indirect reflexives” (Kemmer 1993: 74), i.e. the co-reference of agent and beneficiary or recipient, see (249), in which the agent is the locus/recipient of the action of putting the necklace on. The sentence comes from Juana who was thinking about an excursion to Cotoca.

- (249) *betukapu eka bibite*  
*bi-etuka-pu eka bi-bite*  
 1PL-put.IRR-MID DEMa 1PL-necklace  
 ‘we will put on our necklaces’ [jxx-p120430]l-2.608]

Paunaka also has so-called “body-part reflexives” (Kemmer 1993: 77), when the body part is incorporated into the verb or expressed by a classifier. An example is (250), elicited from Miguel.

- (250) *tikipubÿkeubu*  
*ti-kipu-bÿke-u-bu*  
 3i-wash-face-REAL-MID  
 ‘he washed his face’ [mdx-c120416]s.079]

The more important function of the middle marker, however, is the expression of anticausative and resultative. As Kaufmann (2007: 1682) states “[i]n the

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anticausative reading of the middle, the causer of the active form is unrealized. Here, the causer is not part of the interpretation of the middle form”.<sup>75</sup>

One example of an anticausative is (251). It is from the story by Miguel, in which two men meet the devil in the woods. While one of the men hides in a tree, the other one gives the devil meat. When there is no meat left, which is expressed by the middle form of the verb *buku* ‘finish’ here, the man is eaten by the devil, while the other one, who had hidden, can escape.

- (251) *tibukubutuji echÿu chÿeche*  
*ti-buku-bu-tu-ji echÿu chÿeche*  
 3i-finish-MID-IAM-RPRT DEMb meat  
 ‘the meat was finished, it is said’, i.e. there was no meat left  
 [mxx-n101017s-1.044]

María S. told the same story, but she decided to use the active form of the verb to express that the devil finished the meat, see (252).

- (252) *chibukuji*  
*chi-buku-ji*  
 3-finish-RPRT  
 ‘he finished it, it is said’ [rxx-n120511l-2.41]

Another pair of active and anticausative middle verbs are presented in (253) and (254). (253) has the active verb *-bakaiku* ‘throw (away)’ and (254) the middle form, which reads as ‘spill out’.

(253) was elicited from José.

- (253) *nÿbakaika emuniki*  
*nÿ-bakaika emuniki*  
 1SG-throw.away.IRR embers  
 ‘I throw away the embers’ [oxx-e120414ls-1a.003]

(254) comes from Juana telling the creation story. The silk floss tree had swallowed the whole supply of corn, but when Jesus felled it, the corn and everything else the tree had eaten spilled out.

<sup>75</sup>According to Kaufmann (2007: 1683), the middle can also have a resultative reading, which is the stative variant of the anticausative according to Haspelmath & Müller-Bardey (2004: 1133). However, in Paunaka, a stative or resultative reading is rather invoked by an extra iamitive marker on the verb (see §7.8.1.1) and not part of the semantics of the middle marker per se.



- (254) *tibakaikubu amuke arusu*  
*ti-bakaiku-bu amuke arusu*  
 3i-throw.away-MID corn rice  
 ‘the corn and rice spilled out’ [jxx-n101013s-1.830]

Another typical anticausative is expressed in the following example (255), in which Juana paraphrases my reported reaction to strange sounds from my computer with the middle form *-terereku-bu* ‘get frightened’.

- (255) *pitererekubu, kuina tamicha pue*  
*pi-terereku-bu kuina ti-a-micha pue*  
 2SG-frighten-MID NEG 3i-IRR-good well  
 ‘you got frightened, because it was not good, obviously’  
 [jxx-p120430l-1.007]

Last but not least, the middle marker is also sometimes used to express a passive-like impersonal or general reading. This is probably due to influence from Spanish, which uses a reflexive construction with an equivalent function. Paunaka usually rather uses first person plural to make general statements. One example of an impersonal construction with a middle marker is given in (256), which is from a description of the preparation of chicha by Juana.

- (256) *tetukubu kanela*  
*ti-etuku-bu kanela*  
 3i-put-MID cinnamon  
 ‘one adds cinnamon / cinnamon is added’ [jxx-e110923l-2.121]

To sum up, in transitive-intransitive pairs, the middle marker expresses the notions of reflexivity and anticausativity, typically associated with middle marking. Among the deponent and high-frequency middle verbs, however, there seems to be a rather random assignment of a middle marker to one or a few verbs each from several semantic classes associated with middle marking, the only exception being posture verbs. This suggests that the middle is not very elaborate at the present stage of the language. Comparison with the closest relatives of Paunaka could shed light on whether there once was a more elaborate system that has been lost nowadays or it is a system that is just coming into existence.

In the remainder of this work, the high frequency and deponent middle verbs are usually glossed as a unit (e.g. *-tupunubu* ‘arrive’ instead of *-tupunu-bu* ‘reach-MID’). Leaving behind middle voice now, the next section deals with TAME marking.

## 7.8 Aspect, tense, modality and evidentiality

This section deals with the expression of tense, aspect, modality, and evidentiality (TAME) categories. §7.8.1 is about aspect marking in Paunaka, §7.8.2 about tense and §7.8.3 about modality and evidentiality.

TAME categories are expected to be expressed on verbs, but as has been stated in §4.2, TAME markers can attach to various parts of speech in Paunaka. However, it is true that they are primarily (but not exclusively) found on predicates – verbal and non-verbal ones alike. Predication is mainly associated with verbs, and this is why these markers are described in this place. Compare (257), in which the iamitive marker *-tu* occurs on a verb, with (258), which has a non-verbal predicate with the same aspect marker.

- (257) *nanautu nÿkÿiki*  
*nÿ-anau-tu nÿkÿiki*  
 1SG-make-IAM pot  
 ‘I’ve already made the (clay) pot’ [jxx-d110923l-1.03]

- (258) *chubuitu kuineini chÿchÿini Marku Choma*  
*chubui-tu kuineini chÿchÿ-ini Marku Choma*  
 old.man-IAM deceased grandpa-DEC Marco Choma  
 ‘my late grandfather Marco Choma was already old’ [mxx-p110825l.023]

Since there is a fully-fledged discussion of non-verbal predication in §8.2, I will only give a very brief summary of non-verbal predication here: Verbal predicates can be distinguished from non-verbal ones by two features: the place of subject indexing and a different irrealis marker. Concerning the first one, if a subject is indexed on a non-verbal predicate, it always follows the word stem, i.e. it occurs in the position that verbs reserve for object marking. It is important to know, however, that not in all kinds of non-verbal predication is a subject indexed. Most importantly, third person subjects cannot be marked on non-verbal predicates at all. This is in analogy to the third person marker *-chÿ* occurring only sparsely and under specific conditions on verbs (for third person object marking see §7.4.2).

Second, while realis RS is not marked on non-verbal predicates, there is a special irrealis marker *-ina*, which shows up whenever a non-verbal predicate occurs in a context that triggers irrealis marking. Thus inflection for irrealis RS is just as obligatory as with verbal predicates. It is only expressed by other means.

Among non-verbal predicates are some words that encode dynamic events. Most of them have a Spanish origin, since Spanish verbs are often borrowed as

participles and then integrated into Paunaka as non-verbal predicates. Nonetheless, the word *kapunu* ‘come’ is also a dynamic non-verbal predicate, and it is of Paunaka origin. This word is only used with third person referents. Since it may not always be clear that we are dealing with non-verbal predication, I mention it whenever a non-verbal predicate occurs in one of the examples of this section.

As is shown in (257) and (258) above, TAME markers do not only attach to verbs, but also to non-verbal predicates. But this is not all: they can also attach to the negative particle *kuina* if they are compatible with negation, and occasionally to adverbs that modify the clause. They may also appear twice in a clause, on the predicate and on another word. Most of them occur in a position relatively far from the verb stem, but the discontinuous marker and especially the incomplete marker appear in slots a little closer to the stem. The discontinuous marker seems to be possible in two different slots. For a schema of an active verb which shows the positions of the TAME markers, see Figure 4.1 in §4.3 or Figure 7.2 in the introduction to this chapter. For a short discussion and a few examples of possible orders of TAME markers with respect to other morphemes, see §4.3.3.

Most TAME markers are always phonologically attached to the predicate (or other word in the clause), i.e. they enter into its prosodic structure and can alter stress assignment. The uncertainty marker *kena* and the remote (past) marker *bane* can also occur as free forms. They precede the predicate in this case. The uncertain future marker *uchu* is always realised as a free form, but it follows the predicate.

### 7.8.1 Aspect

Paunaka has a handful of aspect markers, which are summarised in Table 7.30. These include iamitive, discontinuous, incomplete, prospective, and continuous. They are described in §7.8.1.1 to §7.8.1.5, respectively. All of them do not only attach to verbs, but also to non-verbal predicates and to adverbs and some can also attach to the negative particle *kuina*.

A morphologically marked distinction between the two most basic aspect categories, perfective and imperfective, is absent. Paunaka’s aspect markers all act on event boundaries, closely interacting with the aktionsart of the predicate. That is, if there is an event boundary because the verb is telic, the aspect marker will situate the event with respect to this boundary. If there is no such boundary, the aspect marker introduces a boundary to situate the event with respect to it. The boundary introduced can be the initial or the final boundary of the event. There is also interaction with negation. This is illustrated in Figures 7.5 and 7.6. As for iamitive *-tu* combined with atelic verbs, it remains a matter of interpretation in context which of the two boundaries is activated.

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Table 7.30: Aspect markers

Aspect	Marker	Gloss	Rough translation
Iamitive (Perfect)	<i>-tu</i>	IAM	already, now
Discontinuous	<i>-bu</i>	DSC	(not) anymore
Incompleteive	<i>-kuÿ</i>	INCOMP	still, (not) yet
Prospective	<i>-bÿti</i>	PRSP	be about to, starting, first
Continuous	<i>-CViku</i>	CONT	be ongoing

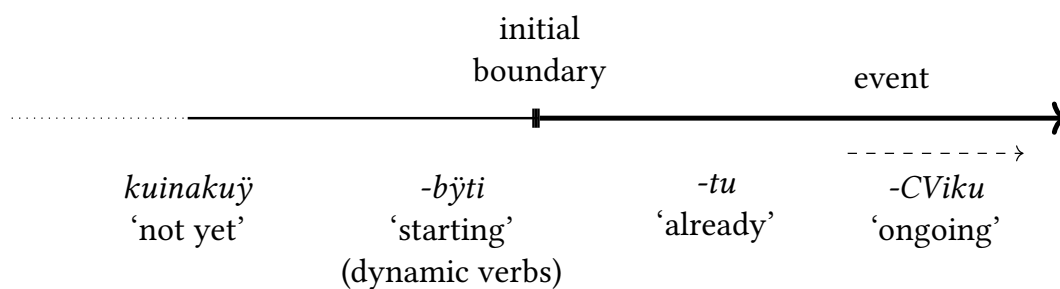


Figure 7.5: Aspect markers acting on initial event boundaries

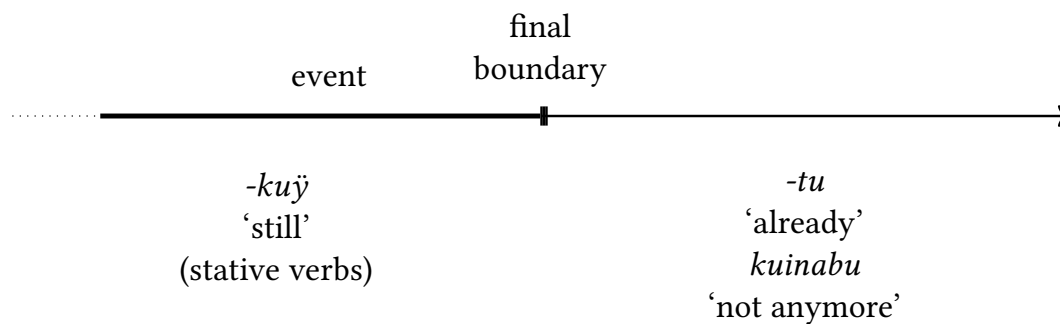


Figure 7.6: Aspect markers acting on final event boundaries

### 7.8.1.1 Iamitive perfect

The most frequent of the tense and aspect markers of Paunaka is the omnipresent iamitive marker *-tu*. The term “iamitive” is related to the better-known perfect. According to Olsson (2013: 4), iamitive markers are “aspectotemporal markers that seemingly [sic!] overlap with both the perfect and ‘already’”. Thus, a sentence like (259) can have various translations into English depending on the context.

- (259) *tipakutu*  
*ti-paku-tu*  
 3i-die-IAM  
 ‘she is dead (already/now)’  
 or: ‘she has died (already/now)’

In his thesis, Olsson (2013) described iamitives in some Southeast Asian languages in detail. Subsequently, Dahl & Wälchli (2016) proposed that the iamitive is a distinct gram type in a larger grammatical space that also includes perfects in the traditional sense and many other gram types that overlap in their uses. A new gram type, though with the name “new situation”, was also proposed by Ebert (2001), in analysing iamitive-like markers in Kiranti languages (reflected by the optional addition of “now” in the translation of (259)).

Others have argued against gram status of the iamitive. Among them is Krajinović (2019), who states that the differences from “traditional” perfects can still be explained within the functional realm of the perfect if we acknowledge that the perfect has distinct peculiarities in tenseless languages.<sup>76</sup> I am agnostic as to the question whether the iamitive is a distinct gram type or should better be defined as a peculiar expression of the perfect gram or even be dismissed at all and be replaced by a more encompassing definition of perfect. I simply use the term “iamitive” here because the characteristics of the Paunaka marker fit relatively well the description of iamitive given by Olsson (2013).

The iamitive is generally optional in Paunaka, in the sense that it does not enter into any obligatory binary distinction iamitive vs. non-iamitive, though its use is highly favoured in some situations. This should be kept in mind, when reading the following lines.

According to Olsson (2013: 4), iamitives share with perfects the property of marking “the current relevance of a previous event”, but they differ from perfects in how they interact with the aktionsart of a verb. This becomes apparent when considering stative verbs, since “certain types of states are particularly likely to be marked by iamitives, notably states that are the outcome of some natural process, such as ‘be ripe’ or ‘be grown up’” (Olsson 2013: 4). Such states result from a “unidirectional development” of a “natural course of events” (Olsson 2013: 30). This is exactly what we find in Paunaka. On stative predicates, the iamitive marker *-tu* expresses, first, that the state holds at reference time, and second,

<sup>76</sup>Actually, she identifies as a defining feature of perfects that they place the time the assertion is about (TT) posterior to the time the event took place (TSit) (Krajinović 2019: 107). However, this is not true for the Paunaka iamitive marker, which can also express that an event is currently ongoing.

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that it is the result of some previous change, i.e. that there existed a time prior to reference time in which the state did not hold. This is the main difference between an iamitive and a perfect, since the perfect does not imply that the state encoded by a stative verb currently holds (cf. Olsson 2013: 9).

The iamitive marker is *-tu* in Paunaka and it is certainly related to the adverb *metu* ‘ready, already’.

(260) provides an example of a iamitive marker on a stative verb that encodes the result of a prior change of state, i.e. the hair colour of an elderly man, which has changed from black to grey or white, with the latter being expressed by the verb *-yu* ‘be ripe’ in Paunaka. The example was elicited from Isidro.

- (260) *tiyutu nimukiji*  
*ti-yu-tu ni-muki-ji*  
3i-be.ripe-IAM 1SG-hair-COL  
‘my hair is already white’ [mdx-c120416ls.150]

In the same situation, Miguel proposed an answer containing the stative verb for ‘white, clear’, see (261). However, this is not the way the colour of elderly people’s hair is usually referred to in Paunaka. All the same, the iamitive marker equally attaches to the verb here.

- (261) *pisururutu*  
*pi-sururu-tu*  
2SG-be.clear-IAM  
‘you are already white’ [mdx-c120416ls.143]

(262) is about a ripe fruit and also builds on the verb *-yu* ‘be ripe’. As in (261) above, the iamitive marker is used on the verb. It also attaches to *kana* ‘this size’, which is a demonstrative adjective and thus we have an example of non-verbal predication here. The adjective is always accompanied by a gesture showing the actual size. The sentence comes from a correction session with María S. (it slightly differed from the one she had originally produced).

- (262) *kanainatu chÿi te tayutu binikatu*  
*kana-ina-tu chÿi te ti-a-yu-tu bi-nika-tu*  
this.size-IRR.NV-IAM fruit SEQ 3i-IRR-be.ripe-IAM 1PL-eat.IRR-IAM  
‘once the fruit has this size, then it is ripe and then we can eat it’  
[rxx-e121128s-3.11]

Although it is highly common to attach a iamitive marker to a stative predicate that can be analysed as encoding the result of a process, this is not obligatory. In the following example, no iamitive is used on the verb *-yu* ‘be ripe’, possibly because the change of state is backgrounded here, the more important information being the actual state of being ripe as a precondition for the chicken eating the fruit. The sentence comes from María S., too.

- (263) *kuina chinijanea, kuina, abÿrÿsÿi si kue tayu chinijanea*  
*kuina chi-ni-jane-a kuina abÿrÿsÿi si kue ti-a-yu*  
 NEG 3-eat-DISTR-IRR NEG guava yes if 3i-IRR-be.ripe  
*chi-ni-jane-a*  
 3-eat-DISTR-IRR  
 ‘they (the chicken) don’t eat it, no, guavas, yes, they eat if they are ripe’  
 [rxx-e121126s-3.36]

If the stative verb does not encode the endpoint of a natural development per se, then such a reading is added by the iamitive marker. It can, for example, combine with the non-verbal existential copula *kaku*, and in this case, it expresses that something has come into existence by reference time that has not been there before. This can be seen in the following example (264).

The context is as follows: Miguel and I had paid José a visit and when we came back to the village, we were bitten by some small ticks. Miguel made a comment that there were many ticks, and María S. reacted with a question, which can rather be read as an expression of surprise than as a request for information. Apparently, she was surprised that the tick season had already started, since she had not noticed any ticks up to this point.

- (264) *¿kakutu samuchu?*  
*kaku-tu samuchu*  
 exist-IAM tick.sp  
 ‘there are ticks already?’ [mrx-c120509l.149]

Another case in which the iamitive adds a development reading to a stative predicate, but this time a verbal one, is (265). Together with the iamitive marker, the verb *-(i)chuna* ‘know, be capable, be able’ encodes that knowledge has been acquired by learning. However, the focus still lies on the state after the process of learning and not on the process itself.

In this example, Juana talks about her grandson.

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- (265) *tijyku i netuku xhikuera i tichunatu te i tiyunu kuarterayae...*  
*ti-jyku i ny-etuku xhikuera i ti-ichuna-tu te i ti-yunu*  
 3i-grow and 1SG-put school and 3i-be.capable-IAM SEQ and 3i-go  
*kuartera-yae*  
 military.base-LOC  
 ‘he grew and I put him into school and once he had acquired knowledge  
 (i.e. learned), then he went to the military base...’ [jxx-p110923l-1.173-176]

Finally, the iamitive also appears on nouns denoting high age, when they are used as a predicate, but not if they are an argument of the clause. Compare (266), where *juberypunytu* ‘I am an old woman’ is the predicate, with (267), in which *juberypumyny* ‘dear old woman’ is the object of the clause and thus bears no iamitive marker.

(266) is a statement by María C. about herself.

- (266) *juberypunytu kuina puero trabakuinabu*  
*juberypu-ny-tu kuina puero trabaku-ina-bu*  
 old.woman-1SG-IAM NEG can work-IRR.NV-DSC  
 ‘I am old, I cannot work anymore’ [uxx-p110825l.203]

In (267), Juana talks about the chance she once had to go to Europe to work there. In the end, she did not go; this is why the frustrative is used here.

- (267) *niyunaini nichenenaikupa juberypumyny*  
*ni-yuna-ini ni-chenenaiku-pa juberypu-myny*  
 1SG-go.IRR-FRUST 1SG-care.for-DLOC.IRR old.woman-DIM  
 ‘I would have gone (to Austria) to care for an old woman’  
 [jxx-e120516l-1.015]

Considering dynamic verbs, we can distinguish between telic and atelic predicates. Olsson (2013: 19) predicts that “[w]ith a telic predicate, the ‘new situation’ asserted by the iamitive corresponds to the situation following the final boundary (or, with an achievement, following the only boundary)”. In combination with atelic verbs, however, the action can either be finished or ongoing. This is because “a iamitive can be interpreted as applying either to the initial boundary, thus yielding an on-going interpretation, or to the final boundary, yielding a completed, ‘past’ interpretation” (Olsson 2013: 19).

Let us first consider some telic verbs. First of all, the iamitive marker can encode a state resulting from an event as in (268).



The sentence comes from Juana telling the story about the fox and the jaguar. At this point of the story, the jaguar has been dead for several months already, and the fox comes back to the pond where he died to spitefully speak with his skeleton. The fox starts in Spanish, but continues the sentence in Paunaka.<sup>77</sup>

- (268) “¿no ve? tío, ¡pipakutu!”  
*no ve tío pi-paku-tu*  
 right uncle 2SG-die-IAM  
 “‘right, uncle? you’re dead!’” [jmx-n120429]s-x5.286-287]

The fact that there is a state resulting from a punctual event is not enough to trigger iamitive marking, though. There is a complex interplay between aktionsart of the verb, reality status, derivational morphology and also middle voice. Middle verbs often imply a continuous state, and thus *-tupunub-* ‘arrive’ already implies a resultative state as opposed to the punctual *-tupun-* ‘reach’; see (269), where we need a perfect in the English translation, but no iamitive in the original Paunaka sentence. The same is true for the middle verb *-yýtiku-bu* ‘cook’, which relates to *-yýtiku* ‘set (a pot) on fire’ and for all posture verbs.

(269) was elicited from María S.

- (269) *chuinepaiku titupunubu nichechapÿi*  
*uchuine-paiku ti-tupunubu ni-chechapÿi*  
 just.now-PUNCT 3i-arrive 1SG-son  
 ‘my son has just arrived’ [rxx-e181022]e.124]

If *-tupunubu* ‘arrive’ is combined with a iamitive, it rather evokes anteriority or earliness readings or it expresses that an expectation is fulfilled, which is just what we expect from a iamitive (cf. Olsson 2013: 21). Prior to (270), María S. had told me that Federico and Swintha had already informed her that I would come to Bolivia.

- (270) *jaa metu pitupunubutu naka*  
*jaa metu pi-tupunubu-tu naka*  
 AFM already 2SG-arrive-IAM here  
 ‘yes, and now you have arrived here’ [rxx-e181017]l.005]

<sup>77</sup>The Spanish phrase *¿no ve?* is not to be understood literally (‘he/she doesn’t see’). In Bolivia, it is used as a tag question to seek confirmation similar to English ‘right?’ or ‘you know?’ (Mendoza 2015: 45).

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In (270), the iamitive combines with the adverb *metu* ‘already, ready’ to indicate current relevance. In (271) on the other hand, *metu* and the iamitive-marked verb indicate earliness of a resultative state. The example was elicited from María S. and corresponds to an invented situation, in which a mother asks her daughter who may have broken a pot, and the daughter answers that she doesn’t know and that the pot was already broken, when she saw it. Note that the iamitive marker also occurs on the first atelic verb *-imu* ‘see’ here.

- (271) *nimutu metu terabajikutu*  
*ni-imu-tu metu ti-rabajiku-tu*  
 1SG-see-IAM already 3i-break-IAM  
 ‘when I saw it, it was already broken’ [rxx-e181021les.222]

Current relevance is also at work in (272), where use of the iamitive indicates that the result of the dog’s sticking its head into the glass (or pot) is of importance. The example comes from Miguel telling José the frog story. The fact that the dog’s head got stuck was expressed lexically in the sentence that followed.

- (272) *i naka chipurutukutu eka kabe chichÿti naka eka tachukÿyae*  
*i naka chi-purutuku-tu eka kabe chi-chÿti naka eka*  
 and here 3-put.in-IAM DEMa dog 3-head here DEMa  
*tachu-kÿ-yae*  
 small.pot-CLF:bounded-LOC  
 ‘and here the dog has stuck his head into the small pot here’  
 [mox-a1109201-2.052]

So far, we have only looked at telic verbs with realis RS. It is also possible to combine an irrealis verb with iamitive. Irrealis, among other things, can express future reference of an event. Combination with the iamitive can then indicate that the final boundary has not yet been reached although the measures have been taken to reach it. This is the case in (273), where the final boundary is the hatching of the chicken. The sentence was elicited from Juana, who had just told me that her hen was breeding.

- (273) *tipuichakatu takÿrajanemÿnÿ*  
*ti-puichaka-tu takÿra-jane-mÿnÿ*  
 3i-hatch.IRR-IAM chicken-DISTR-DIM  
 ‘it will hatch eggs (lit.: little chicken)’ [jxx-e1109231-2.086]

Atelic verbs with a iamitive marker can be interpreted as encoding either an ongoing or a completed action as is predicted by Olsson (2013: 19), because the iamitive can apply to either the initial or the final boundary of the event. Thus in an invented situation, in which a mother invites her son to eat something, the answer including the iamitive can either mean that the son has already eaten or that he is eating at that very moment (and the mother does not see him because he is sitting behind the house), see (274).

- (274) *nÿnikutu*  
*nÿ-niku-tu*  
 1SG-eat-IAM  
 ‘I am already eating’  
 or: ‘I have eaten already’ [rxx-e181021les.202, 205]

Equally, if the mother asks her son to send her daughter to go and fetch water, the answer including the iamitive can either indicate that the daughter has completed the task or is busy on the task at that very moment, as in (275), which was also elicited from María S.

- (275) *tiyunutu tepa ÿne*  
*ti-yunu-tu ti-epa ÿne*  
 3i-go-IAM 3i-take.IRR water  
 ‘she is already going to fetch water’  
 or: ‘she already went to fetch water’ [rxx-e181022le]

However, if it is necessary to clarify that the action is taking place right now, speakers can also resort to continuous marking (see §7.2.6). They can then add the iamitive to the continuous verb. Additionally, an adverb can help to clarify temporal reference. Both strategies are combined in (276), which was elicited from Juana, providing her with the same invented context as María S. in (274) above.

- (276) *ÿnikutu mimi! ninikukuikutu tanÿma naka*  
*ni-niku-tu mimi ni-niku-kuiku-tu tanÿma naka*  
 1SG-eat-IAM mum 1SG-eat-CONT-IAM now here  
 ‘I am already eating, mum! I am already eating here right now’  
 [jxx-e181104l-3]

The following two examples were produced more spontaneously, and we can notice that the iamitive marker on one and the same verb, *-kutijiku* ‘escape, flee’,

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can express that the action, i.e. the escape, is successfully completed as in (277), or ongoing as in (278).

In (277), Juana tells me about a criminal in-law of hers who had hidden away in the woods. When he was detected, some people went to the woods in search of him, but he had managed to escape before.

- (277) *kuina kakuinabu nauku kimenubu, tikutijikutu*  
*kuina kaku-ina-bu nauku kimenu-bu ti-kutijiku-tu*  
 NEG exist-IRR.NV-DSC there woods-DSC 3i-flee-IAM  
 ‘he wasn’t there anymore in the woods, he had escaped’  
 [jxx-p120430l-2.053]

(278) refers to the picture in the frog story in which the dog is running away from the bees. Its escape is thus ongoing. The example comes from Miguel.

- (278) *chijikiu eka kabe tikutijikutu i eka janejane cheikukuiku*  
*chijikiu eka kabe ti-kutijiku-tu i eka jane-jane chÿ-eikukuiku*  
 however DEMA dog 3i-flee-IAM and DEMA wasp-DISTR 3-chase  
 ‘nonetheless, the dog is fleeing and the wasps are chasing it’  
 [mox-a110920l-2.104]

Two more examples with telic verbs follow. In (279) by Miguel, the initial boundary of the action is triggered (or established) by the iamitive. The sentence provides the funny climax of one of the episodes of the story of the fox and the jaguar. The jaguar has caught a vulture and wants to eat him, and the vulture seemingly surrenders and proposes that the jaguar plucks him except for his wings and throws him up into the air so that he would fall down back into his open mouth. The jaguar obeys, but instead of falling, the vulture defecates into the jaguar’s mouth and then flies away. It is thus the initial boundary of flying, the take-off, that is important in (279).

- (279) *i te tibÿbÿkutuji echÿu sÿmÿ tiyunu*  
*i te ti-bÿbÿku-tu-ji echÿu sÿmÿ ti-yunu*  
 and SEQ 3i-fly-IAM-RPRT DEMA vulture 3i-go  
 ‘and then the vulture flew off, it is said, and went (i.e. escaped)’  
 [jmx-n120429ls-x5.211]

In (280), the atelic verb *-pajÿku* ‘stay’ is turned into a non-reversed or even irreversible state (‘have stayed ever since, stay for good’) by addition of the iamitive. The example also comes from the story of the fox and the jaguar, but this

time is narrated by María S. on another occasion. It is the jaguar who – tricked by the fox – jumps into the water and drowns.

- (280) *tijipaikuji ÿneji te tepajÿkutu ÿneyae*  
*ti-jipaiku-ji ÿne-ji te ti-pajÿku-tu ÿne-yae*  
 3i-jump.down-RPRT water-RPRT SEQ 3i-stay-IAM water-LOC  
 ‘he jumped into the water and then he stayed in the water for good, it is said’ [rxx-n120511l-1.039]

(277)–(280) all consist of two combined clauses, but the iamitive is only marked once – an exception possibly being (277), whose first clause is marked for discontinuous, a category related to the iamitive, see §7.8.1.2 below. Olsson (2013: 39) found that in clause combining, iamitives are often used to indicate temporal sequentiality. In all the examples he gives in his work, the iamitive appears in a clause that expresses the temporally anterior event. As for Paunaka, there are some examples that seem to verify this analysis, while others contradict it. Consider (281) and (282). In the first of them, the first event in the sequence is marked, in the second one it is the second event that receives iamitive aspect. Note that both clauses have irrealis RS for different reasons: (281) is from a general description of how to use a clay pot, while (282) has a habitual past reading. Both sentences are about usage of a clay pot and both come from Juana.

- (281) *tibururukatu ÿne i pijuka*  
*ti-bururuka-tu ÿne i pi-juka*  
 3i-boil.IRR-IAM water and 2SG-pour.solid.IRR  
 ‘the water boils (now) and you pour it (i.e. the food) in’ [jxx-d110923l-3]

- (282) *taima te binikatu*  
*ti-a-ima te bi-nika-tu*  
 3i-IRR-be.cooked SEQ 1PL-eat.IRR-IAM  
 ‘when it was done, then we would/could eat it (i.e. the food)’  
 [jxx-d110923l-2.25]

In both examples above, the iamitive could have probably also been attached to the other clause instead or additionally. Recall that Ebert (2001) speaks of importance of a new situation, and Olsson (2013: 9) notes that iamitives are often translated with “now”. Just like the English word “now” could mark either of the two events in (281) and (282) (ignoring for a moment the fact that “now” is not compatible with habitual contexts at all), the iamitive is possible on both predicates. This is because being optional the iamitive does not encode any absolute

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properties of the event's tempo-aspectual setting, but simply signals what the speaker finds worth being marked as the new situation. In (281), the iamitive encodes that event 1 has to be realised in order for event 2 to be possible or appropriate. In (282), however, the function of the iamitive is to close the statement (cf. Olsson 2013: 8). The use of the iamitive thus signals that the discourse topic is completed and we can expect a switch to another topic or another (discourse) aspect of the topic. We often find an iamitive on the last predicate of a chain of clauses which all provide information to the same overarching discourse topic.

(283) provides another example of the use of *-tu* in a clause that closes the description of a sequence of events. It was produced by Juana, after she had found loam for her clay pot in order to give us a description of what she would do now. Following the sentence in (283), she talked about bringing the loam to her house and resume the production of the pot there, so there is a change of location, a new, separate step in the development of her pot, anticipated by the use of the iamitive here.

- (283) *betuku naka bichÿtiyae i biyunatu*  
*bi-etuku naka bi-chÿti-yae i bi-yuna-tu*  
1PL-put here 1PL-head-LOC and 1PL-go.IRR-IAM  
'we put it (the bag) here on our head and we can go (now)'  
[jmx-d110918ls-2.02-03]

It should have become clear by now that the iamitive has a wide range of different functions, and since it is so multifunctional, it is no surprise that it is used very frequently. We often find the iamitive on states that result from a previous unidirectional development, we find it with completed and ongoing actions, and we find it in clause combining, often together with the sequential connective *te* 'then' and with the adverb *metu* 'already, ready' as well as borrowed forms of the Spanish adverb *después* 'after' (borrowed as e.g. *depue*, *repue*). However, there is one context in which we do not find the iamitive: negation.<sup>78</sup>

Cross-linguistically, iamitives often combine with negation and then they usually exhibit either a discontinuative meaning or a meaning described as 'not yet/still not' (cf. Olsson 2013: 35–36). Paunaka has separate aspect markers for the discontinuous and the incompletive (the latter being the term chosen here for the meaning of 'not yet' and its positive counterpart 'still'). The iamitive marker is usually not found in negative clauses with one exception: If the negative particle *kuina* is the predicate itself, *-tu* can be added after the discontinuous marker

<sup>78</sup>There are a handful of examples in the corpus in which the iamitive is found in a negative clause, but they are so few that they should probably be treated as mistakes.

to emphasise that the negative state that is contrasted to the anterior positive state holds at reference time, see (284). The sentence comes from María S. telling the story about the two hunters and the devil. This is what one of the men tells the devil after the latter has eaten up everything the two men had hunted.

- (284) “*kuinabutu chija nenikapi*”  
*kuina-bu-tu chija n̄y-nika-pi*  
 NEG-DSC-IAM what 1SG-feed.IRR-2SG  
 “‘there isn’t anything left that I could give you to eat’”  
 [rxx-n120511l-2.45-46]

The following sections provide information about aspects related to the iami-tive, discontinuous aspect is described in §7.8.1.2 and incompletive aspect in §7.8.1.3.

### 7.8.1.2 Discontinuous

The discontinuous marker *-bu* is exclusively used in negative clauses and can be translated with ‘anymore’. It expresses that a state does not hold any longer or that an action is not performed anymore. It thus targets a final boundary, but unlike the English adverb, it seems to imply the state after the final boundary most of the times rather than focus on the final boundary itself, so *kuina x-bu* means ‘after x, be in a state of not-x’ rather than ‘x is over (thus y)’. To demonstrate this, consider the following English sentences, which all include the adverb *anymore*.

1. He does not eat anymore (because he is ill).
2. He won’t eat anymore today (because he has eaten so much).
3. He isn’t eating anymore (so you can talk to him now).

The discontinuous marker predominantly occurs in contexts similar to 1. (state ‘no-x after x’ has a long duration or is persistent), and contexts like 2. (state ‘no-x after x’ has a limited duration) have also been found. However, as for 3. (state ‘no-x’ corresponds to end of x), there are only very few examples that could be analysed as corresponding to similar contexts.

The discontinuous marker can either attach to the predicate or to the negative particle or to both with no apparent difference in meaning. Consider (285). There are two juxtaposed clauses: in the first one the marker attaches to the verb and in the second one to the negative particle. It comes from Juana who was talking about the making of the reservoir in Santa Rita. Once it was ready, people from Santa Rita did not have to walk far anymore to get water.

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- (285) *kuina biyunabu Naranjito, kuinabu biyuna naka Tavistayae*  
*kuina bi-yuna-bu Naranjito kuina-bu bi-yuna naka Tavista-yae*  
 NEG 1PL-go.IRR-DSC Naranjito NEG-DSC 1PL-go.IRR here Altavista-LOC  
 ‘we don’t have to go to Naranjito anymore, we don’t have to go to  
 Altavista anymore’ [jxx-p120515l-2.207-208]

An example in which *-bu* attaches to both negative particle and predicate is (286). It is a statement by María C. about her ability to see, which has decreased over time, since she is an old lady.

- (286) *kuinabu naimubÿkebu*  
*kuina-bu nÿ-a-imubÿke-bu*  
 NEG-DSC 1SG-IRR-see.well-DSC  
 ‘I can’t see well anymore’ [uxx-p110825l.013]

Although the discontinuous marker and the middle marker are homophonous, they cannot be confused. The middle marker has an allophone *-pu* that occurs after irrealis. The predicates to which the discontinuous marker attaches necessarily have irrealis RS, since they are all negated, and the form of the discontinuous marker is always *-bu*. An example in which both markers co-occur has already been given in §7.7 (ex. (247)).

A few more examples of the discontinuous marker shall be given here.

(287) was produced by Juana, when I was visiting her in Santa Cruz, where she was living at that time. She uttered the assumption that I would not go back to Concepción from Santa Cruz, but rather stay there in order to leave for Germany directly (which was not the case, since I had indeed planned to spend a few more days in Concepción before coming back to Santa Cruz and subsequently travel back to Germany).

- (287) *kuina piyunupunabu Concecionyae*  
*kuina pi-yunupuna-bu Concecion-yae*  
 NEG 2SG-go.back.IRR-DSC Concepción-LOC  
 ‘you won’t go back to Concepción anymore’ [jxx-p120430l-1.134]

(288) has a nominal predicate. Miguel speaks of a village close to Santa Rita which was abandoned.

- (288) *kuinabutu jentenubeinabu nauku*  
*kuina-bu-tu jente-nube-ina-bu nauku*  
 NEG-DSC-IAM man-PL-IRR.NV-DSC there  
 ‘there are no people anymore there now’ [mty-p110906l.134]



(285)–(288) above all refer to persistent states resulting from the termination of an event *x*. As has been stated in the introduction to this section, this is the most typical usage of the discontinuous marker. In the following two examples, however, *-bu* is used to refer to easily reversible states or states of a limited duration.

In (289), Juana speaks about the weather after there was heavy rainfall the day before. Following this statement, she mentioned that the forecast had announced rainfall for the next day, so the state definitely has no long duration. Note that Juana uses the adverb *metu* to encode exactly this short duration.

- (289) *pero metu kuina tikebabu*  
*pero metu kuina ti-keba-bu*  
 but already NEG 3i-rain.IRR-DSC  
 ‘but for now it is not going to rain anymore’ [jxx-e120516l-1.101]

In (290), María C. is speaking about the scarceness of corn. As a consequence, she will soon not be able to drink chicha, a drink made from corn, but has to drink water. The state is reversible because as soon as she gets some money, María C. can buy more corn and make chicha again (i.e. the shortage is not due to crop failure in this case; due to her advanced age, the speaker did not have a field anymore at that time).

- (290) *kakumÿnÿ amukemÿnÿ te tibukapu echÿu te kuinabu nea aumue*  
*kaku-mÿnÿ amuke-mÿnÿ te ti-buka-pu echÿu te kuina-bu*  
 exist-DIM corn-DIM SEQ 3i-finish.IRR-MID DEMb SEQ NEG-DSC  
*nÿ-ea aumue*  
 1SG-drink.IRR chicha  
 ‘there is little corn and when it is finished, then I cannot drink chicha  
 anymore’ [ump-p110815sf.693]

Finally, the last two examples given here demonstrate a possible use of the marker that targets the end of an event rather than the state after it. One of them is (291), which was elicited from María S. providing her with the context that somebody is lying in a hammock.

- (291) *kuina timukabu*  
*kuina ti-muka-bu*  
 NEG 3i-sleep.IRR-DSC  
 ‘she is not sleeping anymore’ [rxx-e181024l]

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Another example that possibly targets the end of an event is (292), but it cannot be excluded that it refers to a reversible state after the event. The sentence was produced by María S. when some piglets had shown up at her yard grunting, but then suddenly got quiet because they started to suckle at their mother's teats. Now, it is not clear whether María S. was referring to the stopping of grunting at that very moment or the fact that the piglets would stop grunting for a while, since they were not hungry anymore.

- (292) *tujijaneutu, nechikue kuina tasabaibujane*  
*ti-uji-jane-u-tu nechikue kuina ti-a-sabai-bu-jane*  
3i-suckle-DISTR-REAL-IAM therefore NEG 3i-IRR-shout-DSC-DISTR  
'they are suckling now, thus they are not grunting anymore'  
or: '..., thus they do not grunt anymore' [rmx-e150922l.155-156]

### 7.8.1.3 Incompletive

Unlike the iamitive (see §7.8.1.1) and the discontinuous marker (see §7.8.1.2), the incompletive marker *-kuÿ* 'still, (not) yet' can occur in positive and in negative sentences. It marks an event as ongoing at reference time, while simultaneously implying the termination of the event at a later point in time.

In positive sentences, *-kuÿ* is found on predicates denoting reversible states. It always has stative overtones, even if the verb is active. It would not be used in a sentence corresponding to 'He is still eating (you cannot talk to him right now)', i.e. it is not compatible with a progressive interpretation of an action.

While the iamitive is found on states that mark the outcome of a "natural course of events" (Olsson 2013: 30), the incompletive is typically used with words denoting the starting point of such a development, usually nouns denoting young age, and sometimes also verbs that are used to illustrate young age, which means they are not understood actively but statively in these cases. In (293), we find the incompletive marker being attached to a noun, in (294) to an adjective, and in (295) to an adjective and to a verb.

(293) was produced by Miguel, when talking about the old days with Juan C. I do not know what exactly this sentence refers to, because I did not understand the previous sentences, but it has to do with the behaviour of *karay* towards the people in Santa Rita.

- (293) *i nÿti nikechu: “kuina pueroina, pue nÿti aitubuchepÿikuÿni”*  
*i nÿti ni-kechu kuina puero-ina pue nÿti*  
 and 1SG.PRN 1SG-say NEG can-IRR.NV well 1SG.PRN  
*aitubuchepÿi-kuÿ-ni*  
 boy-INCMP-1SG  
 ‘and I said: “I can’t, I am still a young man”’ [mqx-p110826l.386]

In (294) the incompletive marker attaches to the demonstrative adjective *kana* ‘be of this size’. The sentence comes from María C. in telling about the hard childhood and youth she had.

- (294) *kanakuÿnemÿnÿni tepaku nÿa ja*  
*kana-kuÿ-ne-mÿnÿ-ni ti-paku nÿ-a ja*  
 this.size-INCMP-1SG-DIM-DEICT 3i-die 1SG-father AFM  
 ‘when I still was this size (showing with hands), my father died’  
 [ump-p110815sf.149]

If the incompletive marker combines with active verbs, they normally express a state rather than an action. In (295), the marker is found on a nominal predicate first and then on an active verb; however, this does not mean that the action is going on at that very moment, but rather that the referents are in a state in which the action is still being carried out appropriately. It refers to some puppies that were running around in the yard of María S. and were apparently very hungry. Somebody had brought them to Santa Rita from Concepción, although they were still much too small to survive without being fed by their mother.

- (295) *hmm, sepitÿkuÿjaneyu tujikukuÿjaneyu*  
*hmm sepitÿ-kuÿ-jane-yu ti-ujiku-kuÿ-jane-yu*  
 INTJ small-INCMP-DISTR-INTS 3i-suckle-INCMP-DISTR-INTS  
 ‘hmm, they are still very small, they still suckle a lot’ [rxx-e120511l.364]

In (296), the active verb *-nÿnÿiku* has to be understood as ‘be alive’. It is contrasted with the current irreversible state of death, although this is not expressed lexically. The use of the adverb *metu* ‘already, ready’ is interesting here. It is often used together with the iamitive, but seems to be compatible with stative incompletive readings of morphologically active verbs. The sentence comes from María S. and refers to her late mother who taught her how to weave.

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- (296) *timesumeikunÿbane nÿenu metu tenÿnÿikukuÿ*  
*ti-mesumeiku-nÿ-bane nÿ-enu metu ti-nÿnÿiku-kuÿ*  
 3i-teach-1SG-REM 1SG-mother already 3i-live-INCMP  
 ‘my mother taught me long ago when she was still alive’ [rxx-e181022le]

A second example in which *metu* is used in a similar fashion is (297), which comes from Juana. It is a somehow incomplete sentence which she produced in elicitation remembering the old times (she was actually asked for a translation of ‘how long has it been that...’).

- (297) *metu biyunu bepuikupukuÿ..*  
*metu bi-yunu bi-epuiku-pu-kuÿ*  
 already 1PL-go 1PL-fish-DLOC-INCMP  
 ‘when we still went to fish...’ [jxx-e190210s-01]

Only occasionally, *-kuÿ* is used with predicates expressing reversible states, which are not necessarily understood as starting points of a unidirectional development. However, there are still always stative overtones, regardless of whether the verb is morphologically stative as in (298) or active as in (299).

(298) comes from Juana who had fallen down because of her heart some time before.

- (298) *i siempre tikutikuÿ echÿu nijepene*  
*i siempre ti-kuti-kuÿ echÿu ni-jepene*  
 and always 3i-hurt-INCMP DEMa 1SG-chest  
 ‘and my breast still always hurts’ [jxx-p120430l-1.322]

In (299), there is two instances of *-bu* on the verb. The first occurrence is a middle marker and belongs to the continuous verb *-ububuiku-bu* ‘be’ (continuous form of *-ubu* ‘be, live’). As for the second instance of *-bu*, it is not clear whether middle voice is marked again here or rather the discontinuous marker is irregularly attached to a non-negated verb, possibly in an attempt to reinforce the incompletive meaning of *-kuÿ*. In any case, in this example, Juan C. talks about living in San Miguelito, having seen the village grow.

- (299) *tanÿma bububuikubukuÿbu naka*  
*tanÿma bi-ububuiku-bu-kuÿ-bu naka*  
 now 1PL-be-MID-INCMP-? here  
 ‘now we are still living here’ [mqx-p110826l.093-094]

In (300), Juana uses the incomplete marker twice, first on the negative particle of the negative clause ('not yet') and then on the nominal predicate of the positive clause ('still'). She comments on the early death of her sister here.

- (300) *i tepakumÿnÿ nipiji, kuinakuÿ juberÿpuina, pimiya kuÿ*  
*i ti-paku-mÿnÿ ni-piji kuina-kuÿ juberÿpu-ina pimiya-kuÿ*  
 and 3i-die-DIM 1SG-sibling NEG-INCMP old.woman-IRR.NV girl-INCMP  
 'and my sister died, she wasn't old yet, she was still young'  
 [jxx-p120430l-2.346-347]

A few more examples of the use of *-kuÿ* in negative clauses follow. The incomplete can either attach to the predicate or to the negative particle with the latter being much more frequent. Examples of both are presented below. Strikingly, if negated, the stative overtones of *-kuÿ* vanish. It can then also refer to actions that have not been carried out by reference time. Those actions are already scheduled, planned or to be carried out soon, or at least possible. Sometimes they may also be supposed to have taken place already. This means that negated *-kuÿ* can either refer to the state before an action is carried out, as in (301)–(303) or to the non-existence of a certain state before this state comes into being, as in (304)–(307) as well as (300) above.

(301) comes from María S. talking about the progress with her field. She told me that she had already burnt down the shrubs and weeds on her field. The next step, sowing, is already planned, but not carried out yet due to lack of rain.

- (301) *kuinakuÿ nebuka, kuinakuÿ, kuina tikebakuÿ ÿku*  
*kuina-kuÿ nÿ-ebuka kuina-kuÿ kuina ti-keba-kuÿ ÿku*  
 NEG-INCMP 1SG-sow.IRR NEG-INCMP NEG 3i-rain.IRR-INCMP rain  
 'I haven't sown, yet, no, not yet, it hasn't rained, yet' [rmx-e150922l.023]

(302) was elicited from María S. This sentence could be uttered by a mother following the question about where her child was going.

- (302) *kuina pinikakuÿ*  
*kuina pi-nika-kuÿ*  
 NEG 2SG-eat.IRR-INCMP  
 'you haven't eaten, yet' [rxx-e181021les]

(303) is one of the examples in which an action is not scheduled, but considered possible. Juana states here that she has not gone to a place where some other people go to fish with big nets.

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- (303) *kuinakuÿ niyuna, kuina nichupuika*  
*kuina-kuÿ ni-yuna kuina ni-chupuika*  
 NEG-INCMP 1SG-go.IRR NEG 1SG-know.IRR  
 ‘I haven’t gone there, yet, (because) I don’t know it’ [jxx-e190210s-01]

The sentence in (304) was elicited from María S. It has a stative verb referring to the endpoint of a natural development that is negated. This means that the endpoint of this development is not reached.

- (304) *¡masaini pinika! kuinakuÿ tayu*  
*masaini pi-nika kuina-kuÿ ti-a-yu*  
 ADM 2SG-eat.IRR NEG-INCMP 3i-IRR-be.ripe  
 ‘don’t eat it! it is not ripe, yet!’ [rxx-e181022le]

The statement in (305) by María C. refers to my knowledge of Paunaka when I first came to Santa Rita in 2011 – luckily the speakers’ judgement about my ability at speaking their language changed over time.

- (305) *kuina pitamÿnÿkuÿ*  
*kuina pi-ita-mÿnÿ-kuÿ*  
 NEG 2SG-master.IRR-DIM-INCMP  
 ‘you don’t master it, yet’ [uxx-p110825l.092]

(306) is an example with the non-verbal copula *kaku*. Juana contrasts amenities of modern life with the situation when she was a child.

- (306) *kuinakuÿ kakuina molino, kuina, i kuinakuÿ kakuina eka lata*  
*kuina-kuÿ kaku-ina molino kuina i kuina-kuÿ kaku-ina eka*  
 NEG-INCMP exist-IRR.NV mill NEG and NEG-INCMP exist-IRR.NV DEMA  
*lata*  
 can  
 ‘there was no mill, yet, no, and there were no cans, yet’  
 [jxx-p120430l-2.504-507]

Finally, (307) was elicited from María S. and is about an imagined broken clay pot.

- (307) *chuinepaiku kuinakuÿ terabajika*  
*chuine-paiku kuina-kuÿ ti-rabajika*  
 just.now-PUNCT NEG-INCMP 3i-break.IRR  
 ‘just a little while ago it was not broken yet’ [rxx-e181021les]

## 7.8.1.4 Prospective

The prospective marker *-bÿti* refers to the initial boundary of an event. I call it prospective in the sense of the definition by Comrie (2001: 64), “a state [that] is related to some subsequent situation”. Prospective aspect is never found in negative sentences. It is mostly combined with irrealis RS and in this case, the initial boundary is close to or even on the point of being surpassed. There is usually some intentionality involved, i.e. the prospective is not found on non-volitional verbs like *-kebu* ‘rain’, no matter how imminent rainfall may be. However, the marker is also used for temporal ordering and in that case it can appear on non-volitional predicates as well.

In (308), the prospective marker is used to convey an intention. It comes from Miguel’s story about the lazy man. When his wife complains that they do not have any food supplies left, he promises to make a field in the woods by telling his wife the following:

- (308) *“bueno niyunabÿti nebitakupai”*  
*bueno ni-yuna-bÿti nÿ-ebitaku-pai*  
 well 1SG-go.IRR-PRSP 1SG-clear-CLF:ground  
 “well, I am going to go to clear the ground (for a field)”  
 [mox-n110920l.020]

In a similar fashion, Juana’s brother is cited by her in (309), explaining that he needs a bag (which has been mentioned before), because he intends to bring some corn back from his journey to his other brother’s home.

- (309) *“numabÿti nauku nupupuna amuke tÿpi aumuena”, tikechu*  
*nÿ-uma-bÿti nauku nÿ-upupuna amuke tÿpi aumue-ina*  
 1SG-take.IRR-PRSP there 1SG-bring.back.IRR corn OBL chicha-IRR  
*ti-kechu*  
 3i-say  
 “I’m going to take it (the bag) there in order to bring corn for chicha”,  
 he said’ [jxx-p120430l-2.396]

(310) comes from María S. She said it to me when I gave her some gingerbread I had brought from Germany.

- (310) *nisumechabÿti*  
*ni-sumecha-bÿti*  
 1SG-want.IRR-PRSP  
 ‘I am going to try it’ [jrx-c151001fls-8.25]

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The prospective marker is often used to signal imminence. Consider (311). Preceding this utterance by Juana, my colleague Swintha asked Miguel whether he could tell the story he was telling in Spanish in Paunaka instead. Juana stated that he would do that immediately and, indeed, Miguel switched to Paunaka then.

- (311) *aa, tanÿma tichujikabÿti*  
*aa tanÿma ti-chujika-bÿti*  
 INTJ now 3i-speak.IRR-PRSP  
 ‘ah, he is going to speak (Paunaka) now’ [jmx-n120429]s-x5.150]

Use of the prospective often, but not always, signals that an event has to occur first in order for something else to happen. When I arrived at her house or also in the middle of my visit, Juana would often just quickly perform a task, before she would sit with me (again). Use of *-bÿti* then indicated that it would not take long and she intended to come back to me soon. This is the case in (312), a sentence which I did not record but wrote down in my notebook. Juana said it to me while already walking towards the neighbour’s plot and holding a plate with plantains in her hands.

- (312) *nipunakabÿti merÿ*  
*ni-punaka-bÿti merÿ*  
 1SG-give.IRR-PRSP plantain  
 ‘I’m just going to give her plantains’ [jxx-120430]l-nr]

Later that day, she wanted to tie her daughter’s belly,<sup>79</sup> who had just given birth, in order to shrink it and she said:

- (313) *nÿrÿtÿkabÿti chikÿ nijinepÿi*  
*nÿ-rÿtÿka-bÿti chi-kÿ ni-jinepÿi*  
 1SG-tie.IRR-PRSP 3-CLF:bounded 1SG-daughter  
 ‘I’m just going to tie my daughter’s belly’ [jxx-e120430]l-2.1]

On the very same day, when the food was ready, Juana interrupted our recording session and invited me to eat with them. In the first clause, she first used bare *metu* ‘already, ready’, an adverb which can be used to express that something is finished, and then repeated the adverb and attached *-bÿti* to signal that we could take up our work later on again. This is followed by the actual invitation.

<sup>79</sup>People often use *-kÿna* to refer to the whole interior of the torso, but this word is also used to precisely mean ‘heart’ (cf. Danielsen & Terhart 2022). Interestingly, in this case, Juana seems to form a word containing the classifier *-kÿ* used for bounded things and the interior of things to substitute for a word for ‘belly’ or possibly ‘uterus’. Otherwise *-emua* is the outer part of the belly, *-chechabue* means ‘uterus’.



- (314) *metu metubÿti, ¿ee pisachu pinika eka mutu?*  
*metu metu-bÿti ee pi-sachu pi-nika eka mutu*  
 already already-PRSP INTJ 2SG-want 2SG-eat.IRR DEMa armadillo  
 ‘ready, ready for now, er, do you want to eat some armadillo?’  
 [jxx-p120430l-2.638-640]

In (312)–(314) above, there are three situations involved, the situation at reference time (which equals utterance time in the examples), the situation which is imminent and marked by *-bÿti*, and a third situation that is not expressed overtly, but understood from the context. It is often the case that the important information in a sentence with prospective aspect is about the relation between the situation marked by *-bÿti* and the situation *after* completion of it. In this case, *-bÿti* marks the event which has to occur first before some other situation can be realised. It is then also possible to mark predicates that encode states or have a final boundary together as prospective. Both Juana and María S. often use the prospective marker in this way. In translation to English, temporally ordering expressions like ‘until’, ‘first’, ‘at first’ or ‘once’ often express best what is conveyed with *-bÿti*.

Consider (315) with a non-verbal predicate, a verb borrowed from Spanish. María S. states here that I cannot go to Santa Cruz because of a blockade of the roads, a popular means for politically discontented Bolivians to add authority to their demands. Only when the blockade was over could I travel again.

- (315) *kuina puero piyuna pasaunabÿti*  
*kuina puero pi-yuna pasau-ina-bÿti*  
 NEG can 2SG-go.IRR pass-IRR.NV-PRSP  
 ‘you can’t go until it is over’ [mrx-c120509l.109]

(316) also comes from María S. asking Swintha to wait a little, while she was going to finish the dough for the bread she was making. I am not sure what *-puti* on the demonstrative *eka* is meant to be and why the second verb has realis RS. As for *-puti*, this is possibly the very same prospective marker, given that María S. repeated the sentence as in (317) below, this time also using irrealis RS on the second verb. In this case, the prospective marker occurs twice marking both events, the temporally prior one which lasts until the completion of the later one, both being imminent.

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- (316) *pikichupabÿti nibuku ekaputi niyÿbaiku niyuineina*  
*pi-kichupa-bÿti ni-buku eka-puti ni-yÿbaiku*  
 2SG-wait.IRR-PRSP 1SG-finish DEMa-? 1SG-grind  
*ni-yui-ne-ina*  
 1SG-bread-POSSD-IRR.NV  
 ‘wait a little until I have finished what I am grinding for my bread’  
 [rxx-e150220s-1.10]
- (317) *pikichupabÿti nibukabÿti*  
*pi-kichupa-bÿti ni-buka-bÿti*  
 2SG-wait.IRR-PRSP 1SG-finish.IRR-PRSP  
 ‘wait a little while (first), I am about to finish’ [rxx-e150220s-1.11]

Use of *-bÿti* on temporally prior events that have to be completed for another event to be realisable have also been found with Juana, as in (318), which was elicited. In this case, the ordering function of the marker is very obvious, since every step in the sequence is lexically expressed.

- (318) *niyunabÿti xhikuerayae, nÿbÿsÿyupupunuka naka te niyunatu nemusuika*  
*ni-yuna-bÿti xhikuera-yae nÿ-bÿsÿyu-pupunuka naka te*  
 1SG-go.IRR-PRSP school-LOC 1SG-come-REG.IRR here SEQ  
*ni-yuna-tu nÿ-emusuika*  
 1SG-go.IRR-IAM 1SG-wash  
 ‘I am going to school first, when I come back here, then I can go to wash’  
 [jxx-e190210s-01]

Another example from Juana is (319), where the prospective marker attaches to the non-verbal predicate *kapunu* ‘come’. Juana had just expressed her disappointment at her brother Miguel not visiting her at her house again. He had travelled to Santa Cruz at that time and had been at Juana’s house with us the day before. She would have liked him to come again, because she had been trying to remember the name of a bird, so she thought he could help her.

- (319) *nikechu nÿti ekakena kapunuinabÿti nichupa*  
*ni-kechu nÿti eka-kena kapunu-ina-bÿti ni-chupa*  
 1SG-say 1SG.PRN DEMa-UNCERT come-IRR.NV-PRSP 1SG-know.IRR  
 ‘I said (to myself), it might be this one, once he comes, I will know it’  
 [jxx-p120430l-1.093]

Having presented abundant examples in which *-bÿti* is attached to irrealis predicates, I would like to take a look at some of the few cases in which the prospective combines with a realis predicate. Actually, the prospective fulfils the very same functions as with irrealis RS, but with a present perspective as in (320) or a past perspective as in (321) and (322).

In (320), the event marked with *-bÿti* has already started at utterance time, which equals reference time in this case, but it is not finished. It is related to a second, temporally later event which can only be realised if the first one is completed. The sentence provides a speculation by María S. about what her brother Miguel was doing. She had asked me about him before, but I could not tell her because I had not passed by his home.

- (320) *repente kuina tinika, tiyÿtikububÿti*  
*repente kuina ti-nika ti-yÿtikubu-bÿti*  
 maybe NEG 3i-eat.IRR 3i-cook-PRSP  
 ‘maybe he hasn’t eaten, she is just cooking now (first)’ [rxx-e120511l.339]

A focus on the start of an event is prevalent in (321), which comes from Juana. The people of Santa Rita had an agreement with a lady: she would have some people make a reservoir in Santa Rita, and in exchange, the people of Santa Rita would clear some land for cattle breeding for her. Thus when the reservoir was ready, people started to work on clearing.

- (321) *tukiu nechÿu biyunubÿti bisiupuiku nauku*  
*tukiu nechÿu bi-yunu-bÿti bi-siupuiku nauku*  
 from DEMC 1PL-go-PRSP 1PL-pay there  
 ‘from that point on we began to go to pay her back there’  
 [jxx-p120515l-2.084]

In (322), it is again temporal ordering that triggers use of *-bÿti*. The sentence comes from Juana’s description of her grandparents’ travel back from Moxos, where they had bought cows. When they rested on their journey, the cows ate first and then they would walk further.

- (322) *aja tebumichunubeji tinijaneubÿti baka, te tiyunukanube ya*  
*aja ti-ebumichu-nube-ji ti-ni-jane-u-bÿti baka te*  
 AFM 3i-rest-PL-RPRT 3i-eat-DISTR-REAL-PRSP COW SEQ  
*ti-yunuka-nube ya*  
 3i-go.ON.IRR-PL already  
 ‘yes, they rested, it is said, until their cows had eaten and then they  
 would go on’ [jxx-p151016l-2.043-045]

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Finally, *-bÿti* also occurs in the formula for saying goodbye to somebody. It is attached to the irrealis form *tajai* of the stative verb *tijai*, which literally means ‘it is light’, but is rather used as an equivalent of the noun ‘day’. The irrealis form then means ‘a non-realised day’, which might be the next day or some day after that, so literally this means something like ‘it is going to be another day’ or ‘there has to be another break of day first’.<sup>80</sup>

- (323) *ːtajaibÿti!*  
*ti-a-jai-bÿti*  
3i-IRR-be.light-PRSP  
‘see you!’

### 7.8.1.5 Continuous

As was explained in §7.2.6, continuous marking can be analysed as a derivational process if it applies to the root of a verb. However, if it applies to the stem of the verb, it is often used in a way that resembles aspect marking. In both cases, continuous marking signals duration of an action or state, and derivational and aspectual usage certainly overlap.<sup>81</sup> This section only presents examples with verbs that are not lexicalised with continuous marking. All of them have realis RS.

Continuous marking is achieved by reduplication of the last syllable of the stem and an addition of *iku*, most probably the extension applicative and the thematic suffix (see §7.2.2 and §7.2.3). Its citation form in text is thus *-CViku*, and in the interlinear analyses of examples, *CV* is replaced by the actual syllable showing up on the word.

A continuous predicate encodes that the event was begun at some point and is ongoing at reference time. It is thus sometimes related to a second more punctual event, but this is not necessarily expressed overtly.

The relation between two events is very clear in (324), which comes from the recordings by Riester with Juan Ch. The punctual event is the sudden awareness of a gray brocket and the ongoing event is the animal’s eating. It serves as a background for the punctual event.

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<sup>80</sup>I have actually not found a single occurrence of this formula among the recordings, because it was always produced on departure, when the recording device had been turned off and stored away already.

<sup>81</sup>Note also that the root and the stem of a verb are not always distinguishable.

- (324) *uchuine mane nisimuku unya chinikukuiku chipuneji kÿjÿpi nisaneyae*  
*uchuine mane ni-simuku unya chi-niku-kuiku chi-pune-ji*  
 just.now morning 1SG-find gray.brocket 3-eat-CONT 3-leaf-COL  
*kÿjÿpi ni-sane-yae*  
 manioc 1SG-field-LOC  
 ‘today in the morning, I found a gray brocket eating manioc leaves on  
 my field’ [nxx-a630101g-1.51]

A similar example was produced by Juana when telling me about how a criminal in-law of hers was finally arrested. The additive marker on the second predicate is used because the man who was eating had also arrived only recently.

- (325) *tinikukuikuji kapunukunube suntabunube*  
*ti-niku-kuiku-ji kapunu-uku-nube suntabu-nube*  
 3i-eat-CONT-RPRT come-ADD-PL soldier-PL  
 ‘he was eating, it is said, when the soldiers came, too’  
 [jxx-p120430l-2.151]

More often, no second event is overtly expressed. In (326), Juana speaks of an ongoing listening on the telephone, a call she received from her daughter in Spain.

- (326) *nisamuikukuiku telefonoyae*  
*ni-samuiku-kuiku telefono-yae*  
 1SG-listen-CONT telephone-LOC  
 ‘I was listening on the telephone’ [jxx-p110923l-1.305]

A continuous form of the verb may also show up in elicitation when the original sentence in Spanish contains a progressive, which was the case in the following example from José.

- (327) *tanÿma eka kabe tanÿmapaiku timajaikukuiku*  
*tanÿma eka kabe tanÿma-paiku ti-majaiku-kuiku*  
 now DEMa dog now-PUNCT 3i-bark-CONT  
 ‘now the dog is barking right now’ [mox-a110920l-1]

(328) comes from Juana. It is a citation of an old lady whom she once met in Candelaria, and who at first did not recognise that Juana could also speak Paunaka. When Juana could not stop laughing about something she said, it began to dawn on her.

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- (328) “*tekukuikubuyuju eka pimiya*”  
*ti-eku-kuiku-bu-yu-ju eka pimiya*  
3i-laugh-CONT-MID-INTS-? DEMA girl  
“this girl is laughing” [jxx-p120515l-1.085]

The continuous marker does not only attach to active predicates like the ones above, but also to statives. (329) builds on a stative verb, and (330) on an adjective. Considering these examples, it becomes clear why the marker is cited as *-CViku*: final syllables other than the thematic suffix *-ku* are involved here. Both examples come from María C.

In (329), she provides information about her having been ill.

- (329) *entero eka mane nekujimamaikumÿnÿ*  
*entero eka mane nÿ-kujima-maiku-mÿnÿ*  
whole DEMA morning 1SG-have.fever-CONT-DIM  
‘the whole morning, I had fever’ [ump-p110815sf.716]

In (330), she states that she is fairly well (on a totally different occasion). This could also be considered a case of derivation rather than inflection, since this expression is highly conventionalised: the continuous marker is attached to the adjective *micha* ‘good’, whenever a statement about health is made.

- (330) *michachaikune pario*  
*micha-chaiku-ne pario*  
good-CONT-1SG some  
‘I am fairly well’ [cux-120410ls.020]

With continuous marking, the discussion of aspect is completed. The next section is about tense.

### 7.8.2 Tense

Tense is a marginal category in Paunaka, since temporal information is usually conveyed by RS marking: realis is used for past and present reference, irrealis for future reference (in positive clauses). Nonetheless, two tense markers add more information to this general distinction, the remote (past) marker *-bane* and the particle *uchu* used to specify an uncertain and in most cases also remote future. They are listed in Table 7.31. Neither tense marker is obligatory. The remote (past) marker is usually phonologically attached to a word, i.e. it forms part of

its prosodic contour, while the uncertain future marker does not. It is the only TAME marker that is always realised as a separate phonological word and is thus orthographically represented as an independent word, too. This is the peculiarity of the uncertain future marker. The remote (past) marker has a different peculiarity: in combination with the stative verb root *-j̄* ‘be long’, it does not refer to a remote point in time, but to a remote point in space (distance).<sup>82</sup>

Table 7.31: Tense markers

Tense	Marker	Gloss	Rough translation
Remote (past and distance)	<i>(-)</i> <i>bane</i>	REM	long ago, away
Uncertain future	<i>uchu</i>	UNCERT.FUT	one day

### 7.8.2.1 Remote past and remote distance

According to the classification by Mueller (2013: 47), Paunaka can be defined as a language with one remoteness degree in the past, i.e. a language that has one “morpho-syntactic marker for a PAST tense that specifically refers to remoteness”. In Paunaka, this marker, *-bane*, is the only past marker, and it does not contrast with a morpho-syntactic expression for recent past. Recent past or a past reading in general is induced from realis RS (see §7.5.2.1) and the general linguistic and non-linguistic context. The remote marker is not obligatory. Besides marking remote past, it also occurs in one expression of spatial distance, which is why I decided to gloss it as “remote” (‘REM’) and not “remote past”.

The marker is used in fictional narratives to establish a temporal distance between the events in the narration and now. A typical start for a story as Miguel tells them is (331). The first sentence presents the main character to the addressee. It typically contains the non-verbal existential copula *kaku*, which carries the remote marker *-bane* to create a gap between reference time, the time the story takes place, and utterance time (the “now” of that moment). In addition, the reportive marker *-ji* (see §7.8.3.3) encodes that what is told was not witnessed by the speaker himself.

<sup>82</sup>As for the uncertain future marker *uchu*, this could possibly be based on the same stem that we also find in the question word *juchubu* ‘where, when’, thus we might also deal with a stem encoding location besides time in a fixed expression. The case of *juchubu*, however, is more opaque, and there are other possibilities how this word might be composed, see also §8.4.2.2.

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- (331) *kakubaneji chÿnachÿ jente bakeronu*  
*kaku-bane-ji chÿnachÿ jente bakeronu*  
 exist-REM-RPRT one man cowherd  
 ‘once upon a time, there was a man who was a cowherd, it is said’  
 [mxx-n151017l-1.01]

Outside of fiction, “remote” refers to the time of the speakers’ childhood and adolescence or the time before or when they moved to the villages of Santa Rita and San Miguelito de la Cruz, or at least this is what their use of the marker suggests.<sup>83</sup>

In (332), Juan C. describes one of the different temporary locations of residence in his life before he came to San Miguelito de la Cruz and made his home there. The time he is referring to is his childhood, which is perceived as being long ago, and this is signalled by the use of the remote marker on the verb of the second clause.

- (332) *nauku nijÿkiu, no ve, pero komo nikechu kuina bitibuabane*  
*nauku ni-jÿk-i-u no ve pero komo ni-kechu kuina*  
 there 1SG-grow-SUBORD-REAL right but like 1SG-say NEG  
*bi-tibua-bane*  
 1PL-sit.down.IRR-REM  
 ‘there I grew up, you know? but as I said, we didn’t settle down there  
 (and all that happened a long time ago)’ [mqx-p110826l.438]

(333) also comes from Juan C. It is his answer to the question whether he went to school in Altavista.

- (333) *aa niyunubane*  
*aa ni-yunu-bane*  
 AFM 1SG-go-REM  
 ‘yes, I went (long ago)’ [mqx-p110826l.213]

(334) was elicited from María S. Since the person who made the house in this example is unknown, it follows that its construction must have happened long ago.

<sup>83</sup>I am not sure whether the Paunaka people who live in Concepción conceptualise the time before they moved there as remote past, too. First, they have not lived in Concepción for as long as the other speakers have lived in the villages and second, the villages are perceived as places of Paunaka affiliation while the town of Concepción is not, and this may have an influence on their perception of what counts as remote past.



- (334) *kuina bichupa chija tanaubanechÿ eka ubiae*  
*kuina bi-chupa chija ti-anau-bane-chÿ eka ubiae*  
 NEG 1PL-know.IRR what 3i-make-REM-3 DEMa house  
 ‘we don’t know who made this house (long ago)’ [rxx-e201231f.38]

In (335), Juana reports what happened to their grandparents’ cows, which they had bought in Moxos in order to breed cattle. It was some *karay* who took their cows away.

- (335) *chibejiupununubebane chipeunube baka*  
*chi-bejiu-punu-nube-bane chi-peu-nube baka*  
 3-take.away-AM.PRIOR-PL-REM 3-animal-PL cow  
 ‘they came to take away their cows (long ago)’ [jxx-e150925l-1.226]

Although the remote marker is mostly used on predicates, it sometimes occurs on another word in the clause, especially adverbial demonstratives and personal pronouns, but still refers to the event as a whole, as is shown in (336), which comes from Miguel in telling me about the history of Santa Rita.

- (336) *kaku echÿu xhikueramÿnÿ nakabane*  
*kaku echÿu xhikuera-mÿnÿ naka-bane*  
 exist DEMb school-DIM here-REM  
 ‘there was a small school here long time ago’ [mxx-p110825l.084]

In addition to giving information about the temporal setting of the event, *-bane* can also be used for deceased marking and possibly as a nominal past marker. In this function, it mostly attaches to kinship terms. Deceased marking is described in §6.6. In (337), *-bane* is used on the copula to express remote past temporal reference and on a kinship term to express that the person in question is deceased. It is from a description by María S. of how the Supepí family moved to the place where Santa Rita is located nowadays from the place where the village was situated before.

- (337) *depue kakukuÿbane nÿenubane primero nubiu nauku*  
*depue kaku-kuÿ-bane nÿ-enu-bane primero nÿ-ubiu nauku*  
 afterwards exist-INCMP-REM 1SG-mother-REM first 1SG-house there  
 ‘afterwards my late mother was still in my first house there long ago’  
 [rxx-e120511l.172]

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The remote marker *-bane* is certainly related to the adverb *abane* ‘finally’, with one example given below in (338). In this utterance, Juana expresses that her daughter finally followed her advice to ask her boss for help in order to save her sister from being deported from Spain before ever having entered the country.

- (338) *abane chichujiku te tiyununubetu*  
*abane chi-chujiku te ti-yunu-nube-tu*  
finally 3-speak SEQ 3i-go-PL-IAM  
‘finally she spoke to him and they went’ [jxx-p1109231-1.351]

It also sometimes occurs in isolation, i.e. not phonologically bound to a word, but this is very rare. (339) gives one example of this. It is a statement by María C. about her consumption of alcohol in former times.

- (339) *bane pimiya-kuÿ-ne neu, bariente*  
*bane pimiya-kuÿ-ne nÿ-eu bariente*  
REM girl-INCMP-1SG 1SG-drink liquor  
‘long ago, when I was still a young woman, I drank, liquor’  
[cux-c120414ls-1.031-032]

All examples given up to this point illustrate the temporal function of *-bane*. Nevertheless, when it is added to the stative verbal root *-ÿ* ‘be long’, it expresses spatial remoteness (see also §7.1.4). The complete verb form is *tÿbane* and means ‘it is far away’.

In my data, most of the clauses containing *tÿbane* do not contain anything other than the verb. However, in (340), there is a subject. In this utterance, Juana thinks about the reason why the flight to Germany is that expensive.

- (340) *tÿbane Alemania*  
*ti-ÿ-bane Alemania*  
3i-be.long-REM Germany  
‘Germany is far away’ [jxx-p1204301-1.172]

There is also *mÿbane* ‘it is near’ with the non-productive privative prefix on the same verb stem. Usually, the limitative marker *-jiku* is added to *mÿbane*, but this is not obligatory. An example without limitative marker is (341), in which María S. describes where her field is.

- (341) *tjbane, nauku, mÿbane ... mÿbane Isidro*  
*ti-ÿ-bane nauku mu-ÿ-bane mu-ÿ-bane Isidro*  
 3i-be.long-REM there PRIV-be.long-REM PRIV-be.long-REM Isidro  
 ‘it is far away, over there, close to ... close to Isidro’s’  
 [rxx-e120511l.393-394]

In (342), there is a limitative marker on the verb. This sentence was elicited when talking about María C.’s new home in Concepción, not far away from Clara’s house.

- (342) *kuina taybane, mÿbanejiku*  
*kuina ti-a-ÿ-bane m-ÿ-bane-jiku*  
 NEG 3i-IRR-be.long-REM PRIV-be.long-REM-LIM1  
 ‘it is not far, it is close’ [cux-120410ls.065]

In the remainder of this work, I do not necessarily decompose the words *tjbane* and *mÿbanejiku* in this detail in the interlinear glosses.

### 7.8.2.2 Uncertain future

Unlike the other markers described in this section, the uncertain future marker *uchu* is a particle which is usually realised as an independent word. It is not phonologically bound to the preceding word, i.e. it neither affects stress assignment nor does the first vowel /u/ fuse into a diphthong with a preceding vowel. However, as for the latter feature, there are a few exceptions in the corpus, which come from Juana and apply to inflected verbs ending in /i/, as in (343) below. *Uchu* always follows the word to which it refers. This may be a verb, a non-verbal predicate or some other constituent of the sentence. The particle exhibits the same floating characteristics as the other tense and aspect markers. There is no restriction as to the position of the particle inside the sentence except for the fact that it never appears sentence-initially. It cannot occur on its own either. These features set this marker apart from adverbs and are the reason why I analyse it as a particle.

As for its semantics, *uchu* is used to describe that a future event is assumed to happen, but not for sure. There is a certain insecurity about the event’s fulfilment, possibly because the exact date is not known to the speaker and the event even may not happen at all. This being so, *uchu* is always combined with irrealis RS. Usually it is used when an event is assumed to happen in the remote future, as in (343), a statement by Juana following my explanation that I had plans to come back to Bolivia, but no idea when that would be.

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- (343) *nikichupapi uchu*  
*ni-kichupa-pi uchu*  
1SG-wait.IRR-2SG UNCERT.FUT  
'I will wait for you (whenever you may come back)' [jxx-p1204301-1.471]

(344) comes from the same recording session. Juana was wondering when we, i.e. Swintha and I, could come back to Bolivia after the Paunaka Documentation Project had finished and thus asked me. As in (343), there is reference to a very uncertain future, since it was not clear at all whether we would come back and when that would be.

- (344) *ɟjuchubu uchu ebÿsÿupupunuka?*  
*juchubu uchu e-bÿsÿu-pupunuka*  
where UNCERT.FUT 2PL-come-REG.IRR  
'when may you come back?' [jxx-p1204301-1.133]

In (345), *uchu* targets a future that is not actually believed to come; the sentence is rather meant as a joke to express how much María S. suffered from the strong sun.

- (345) *fuerte sache, tikupakane uchu*  
*fuerte sache ti-kupaka-ne uchu*  
strong sun 3i-kill-1SG UNCERT.FUT  
'the sun is strong, one day it will kill me' [rmx-e1509221.005-006]

(346) was elicited from Juana. I aimed at eliciting the irrealis marker on nouns. However, I got the uncertain future marker in addition to it, since a remote and uncertain future is expressed here.

- (346) *nijinepÿi taichunatu tisuika profesuruina uchu*  
*ni-jinepÿi ti-a-ichuna-tu ti-suika profesuru-ina*  
1SG-daughter 3i-IRR-be.capable-IAM 3i-write.IRR teacher-IRR.NV  
*uchu*  
UNCERT.FUT  
'when my daughter will know how to write, one day she will be a teacher' [jxx-p1509201.068]

The particle *uchu* is not very frequent among the speakers I worked with, but it is found much more in the recordings made by Riester in the 1960s. If we consider these recordings, it becomes clear that uncertainty is much more important than

remoteness because *uchu* is sometimes used to refer to events that might happen very soon, and it can even be accompanied by a definite date, see (347). Salt was among the things that people received weekly in exchange for working for their *patrón*, but depending on the *patrón*'s mood, it was not guaranteed that they really always got what they were supposed to get.

- (347) *sabaru uchu bibeamÿnÿtu kuyepa*  
*sabaru uchu bi-bea-mÿnÿ-tu kuyepa*  
 Saturday UNCERT.FUT 1PL-take.away.IRR-DIM-IAM salt  
 ‘on Saturday, we can possibly take salt’ [nxx-p630101g-2.63]

I want to conclude this section with an example that I particularly like. It also comes from the recordings by Riester. Juan Ch. complains here about the amount of pastureland he and others have to reclaim for their *patrón*.

- (348) *nikuchabueji portrero, chibu kuchabueji, nenayu binika mÿiji uchu*  
*ni-kuchabueji portrero chibu kuchabueji nena-yu bi-nika mÿiji*  
 1SG-work pasture 3TOP.PRN work like-INTS 1PL-eat.IRR grass  
*uchu*  
 UNCERT.FUT  
 ‘I am working for the pasture, this is what I work, it seems we’re going to eat grass in the future’ [nxx-p630101g-2.19]

The next section is about modality and evidentiality.

### 7.8.3 Modality and evidentiality

“Modality [...] is consideration of alternative realities mediated by an authority” (Timberlake 2007: 315). In this section, the expression of modality and evidentiality is discussed. As for modality, Narrog (2005: 165) states that “[t]here is hardly any grammatical category which has been given more diverging definitions, and under the label of which a wider range of phenomena has been studied”. He further states that “[m]odality traditionally has been viewed as a semantic, rather than syntactic or morphological, category” (Narrog 2005: 166). While there are certainly ways to express all or most of the modalities that have been proposed in the literature, I limit my discussion here to the modalities and evidentialities that are expressed by specific morphological means in Paunaka. All markers described throughout this section are summarised in Table 7.32.

Two kinds of modality can be distinguished in Paunaka. One type is concerned with the expression of non-realisation or counter-to-fact notions. The other type

Table 7.32: Modality and evidentiality markers

Type	Category	Marker	Gloss	Rough translation
Non-realisation	Frustrative	<i>-ini</i>	FRUST	in vain, would X
Non-realisation	Avertive	<i>-t̄yini</i>	AVERT	almost
Non-realisation	Optative	<i>-yuini</i>	OPT1	hopefully, if only, may
Non-realisation	Optative	<i>-j̄yti</i>	OPT2	hopefully, if only, may
Epistemic	Uncertainty	<i>(-)kena</i>	UNCERT	maybe
Epistemic	Deductive	<i>-yenu</i>	DED	must be X
Evidentiality	Reportive	<i>-ji</i>	RPRT	it is said

is epistemic modality. “Epistemic modality is concerned with what is known about the actual world” (Hengeveld 2004: 1193). It indicates how speakers judge the proposition in terms of how much they are committed to the truth (Palmer 2001: 8).<sup>84</sup>

Evidentiality on the other hand is concerned with the source of information (Aikhenvald 2004: 3). We can thus state that both epistemic modality and evidentiality are concerned with responsibility the speaker takes for the truth/certainty/correctness of the proposition.

§7.8.3.1 starts with a description of markers that relate to non-realised counterfactual events, §7.8.3.2 is concerned with epistemic modality, and finally the only morphological expression of evidentiality in Paunaka is described in §7.8.3.3.

### 7.8.3.1 Modality of counterfactual non-realisation

The markers described in this section do not merely encode non-realisation (as was proposed as an overarching term for some of the functions described here by Kuteva et al. 2019).<sup>85</sup> Non-realisation is expressed by irrealis RS in Paunaka, which is analysed as belonging to a separate grammatical category “reality status” following Elliott (2000), see §7.5 for more information. The important point

<sup>84</sup>Overall (2017: 481) argues that the expression of non-realisation can be subsumed under epistemic modality: “The frustrative is epistemic, because it relates to the knowledge and expectations of the speaker”. I distinguish these two types here for the time being for practical reasons, but acknowledge that there is probably no sharp boundary. Non-realisation may be a subtype of epistemic modality.

<sup>85</sup>The authors had previously referred to the topic by using the term “counter-to-fact” categories in a conference talk (Kuteva et al. 2015), which is more precise in the Paunaka case. Unfortunately, by the time of writing this chapter the handout was not available for download anymore.

is that besides non-realisation, there is a notion of counterfactuality or counter-expectation inherent in all of the categories described here, the most frequent of them being frustrative, as in (349). The frustrative marker is attached here to the non-verbal copula *kaku*. In this example, Juana states that there would have been time to intervene when her daughter was deported to Bolivia because of having travelled to Spain without a valid visa. However, that time was not used and the opportunity passed by unused.

- (349) *kakuini tiempo*  
*kaku-ini tiempo*  
 exist-FRUST time  
 ‘there would have been (enough) time’ [jxx-p110923l-1.345]

As for combination with RS, frustrative and avertive have been found with realis and irrealis predicates, optative only with irrealis ones.

Frustrative markers are very widespread among the languages of South America (Campbell 2012b: 291). The term has been used by several scholars working on Amazonian languages, but often “rather on the basis of an intuitive understanding of the word *frustrate*, along with some comparison with other languages known to the authors” (Overall 2017: 478). This multifaceted usage of the term is reflected in the definition given by Mueller (2013: 158): “A FRUSTRATIVE refers to an event that did not have the expected outcome or was finished unsuccessfully. The action can be left unfinished, or be finished but not as expected, or be done in vain. It involves emotive frustration on part of the speaker, but not necessarily so”.

The very vague definition and broad usage of the frustrative category has been criticised by Kuteva et al. (2019: 880) who state that in South American linguistics, “the umbrella term ‘frustrative’ has been used for non-realized TAM categories almost on an ‘anything goes’ principle”. They propose five distinct categories of non-realisation instead: apprehensional, avertive, frustrated initiation, frustrated completion, and inconsequential.

As for the category “apprehensional”, this is cross-linguistically most often expressed by subordinate clauses (Kuteva et al. 2019: 863), and this is also the case in Paunaka, where apprehensional clauses are introduced by a specific connective *masa* ‘lest’ (§9.3.1.5),<sup>86</sup> so that I will not further consider it here. The avertive “involves past verb situations that almost took place but did not” and it has four different properties: non-realised verb situation as a whole, imminence, pastness,

<sup>86</sup>Interestingly, the apprehensional connective can combine with a frustrative marker to express warnings, see §8.3.4.

and perfectivity (Kuteva et al. 2019: 866). There is indeed a marker in Paunaka that comes close to this definition. Morphosyntactic means to express frustrated initiation are absent, but frustrated completion is possibly realised by the same marker as avertive. Frustrated completion has the properties of non-realised completion of verb situation, pastness and imperfectivity of prefinal stage (Kuteva et al. 2019: 872).

Turning now to the category “inconsequential”, “it is about the lack – or the lack of completeness, or stability – of the expected, or wished-for results/consequences – of a verb situation that has itself been realized in the past” (Kuteva et al. 2019: 874). This definition is not so far from the one given by Overall (2017: 479) for the frustrative: “Frustrative is a grammatical marker that expresses the non-realisation of some expected outcome implied by the proposition expressed in the marked clause”. However, Overall’s frustrative is not restricted to past events, and he identifies five possible extended functions of the frustrative: evaluative, incompletive or action narrowly averted, discontinuous past, counterfactual conditional, and narrative effect (Overall 2017: 484).

Given the possibility of semantic extensions, his definition works well for the Paunaka morpheme, and I thus decided to use the term “frustrative” throughout this work. The basic function of frustrative, the non-realisation of an expected outcome, is expressed by the Paunaka marker, as well as counterfactual notions and it seems to be possible to use it for negative evaluation, too. This is explained in more detail below. The avertive marker is indeed a compound of two distinct TAME markers, the iative and the frustrative. Another complex marker including the frustrative is the optative, or rather one of the two optative markers, and it probably also forms part of the non-productive complex marker *-buini*. This is why these categories are treated together in this section. More detailed descriptions follow below.

**7.8.3.1.1 Frustrative** The frustrative marker is *-ini*. There is a homophonous marker, which is added to kinship nouns to signal that the person in question is deceased. Since I am not sure whether the two markers are related, I decided to use two different glosses for the frustrative (‘FRUST’) and the deceased marker (‘DEC’) for the time being.<sup>87</sup>

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<sup>87</sup>The Mojeño languages also exhibit the close connection between frustrative and deceased marking (cf. Olza et al. 2004: 153, 157; Jordá 2014: 35; Rose 2014a: 80,81); other Arawakan languages, such as Baure, Paresi, and Alto Perené Ashéninka, have cognate forms that exhibit the ‘deceased’ but not the frustrative meaning, and Terena has a cognate frustrative marker, but the marker for deceased people is different (cf. Danielsen 2007: 115; Brandão 2014: 289; Butler & Ekdahl 2014: 55, 84; Mihás 2015: 356; de Carvalho 2017, p.c. and see discussion in §6.6).



An example of frustrative in its most basic function of an action that does not have the desired outcomes is (350). In this example the whole action of going to the woods to hunt animals turned out to be in vain, since the speaker, Juan Ch., did not catch any animal. The failure of the action (or its outcome) is expressed twice by the frustrative marker on the verb and on the object. The reason for the failure is verbalised in the adversative clause that follows.<sup>88</sup>

- (350) *ukuine niyunu kimenukÿyae nisemaikaini mukiankaini tÿpi ninikia  
nubiuyae masa kuina nitupa*  
*ukuine ni-yunu kimenu-kÿ-yae ni-semaika-ini*  
 yesterday 1SG-go woods-CLF:bounded-LOC 1SG-search.IRR-FRUST  
*mukianka-ini tÿpi ni-nik-i-a nÿ-ubiu-yae masa kuina*  
 animal-FRUST OBL 1SG-eat-SUBORD-IRR 1SG-house-LOC but NEG  
*ni-tupa*  
 1SG-find.IRR  
 ‘yesterday I went to the woods and looked for animals (in vain) to eat at  
 home, but I didn’t find any’ [nxx-a630101g-1.62]

A similar example is (351), which comes from Juana. The verb *nikutikubumÿ-nÿini* ‘poor me, I ran in vain’ bears the frustrative marker to signal that the action of running did not have the desired outcome, which was seeing the corpse of her deceased brother before he was buried. This is also overtly expressed again in the (unmarked) adversative clause at the end of this example.

- (351) *nikupu tukiu mikroyae, niyunu nikutikubumÿnÿini, nisachu nimua  
chibÿke nÿati, kuina nimuabu*  
*ni-kupu tukiu mikro-yae ni-yunu ni-kutikubu-mÿnÿ-ini*  
 1SG-go.down from microbus-LOC 1SG-go 1SG-run-DIM-FRUST  
*ni-sachu ni-imua chi-bÿke nÿ-ati kuina ni-imua-bu*  
 1SG-want 1SG-see.IRR 3-face 1SG-brother NEG 1SG-see.IRR-DSC  
 ‘I got off the microbus, I went, poor me, I ran in vain, I wanted to see my  
 brother’s face, but I didn’t see him anymore’ [jxx-p120430l-2.465]

However, the failure of the expected outcome is not necessarily verbalised. In (352), it is the frustrative marker alone that signals that the outcome is not as

<sup>88</sup>Note that the apprehensional connective *masa* ‘lest’ is used as an adversative connective in the recordings from the 1960s. This usage is not known to the remaining speakers of Paunaka, who use the Spanish loan *pero* ‘but’ for adversative clause connection. *Masa* could be a loan from Portuguese *mas* ‘but’. See §9.2.5 for adversative clauses and §9.3.1.5 for apprehensional clauses.

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desired by the speaker. By using the frustrative marker on the subject of the existential clause, Juana expresses that she knows that there is a word for the animal she is looking at, the deer in the frog story, but she does not remember its name. The fact that the animal has a name in Paunaka is thus completely useless – or in vain – at the moment she wants to refer to the animal.

- (352) *kaku chijaini*  
*kaku chi-ija-ini*  
 exist 3-name-FRUST  
 ‘it has a name (but I don’t remember it)’ [jxx-a120516l-a.233]

Although the examples above all serve to show the basic function of the frustrative, all of them are evaluative, too. I have not encountered any examples in the corpus that would show the frustrative marker signalling an unexpected outcome that was NOT to the disappointment or annoyance of the speaker (or other subject of the clause). However, I have found one example in which negative evaluation is the only information conveyed by the frustrative marker, i.e. no unexpected outcomes are involved.<sup>89</sup> (353) is taken from an account by Juana about her children. She states that she has not seen one of her daughters for more than ten years. The daughter lives far away from her home, but so do other children of hers. While the latter come and visit her on Christmas or on other occasions, the daughter in question never visits her, and the disappointment about this fact is expressed by the frustrative marker on the verb.

- (353) *i kuina kapupunuina takuyeneikupunuini*  
*i kuina kapupunu-ina ti-a-kuyeneiku-punu-ini*  
 and NEG come.back-IRR 3i-IRR-visit-AM.PRIOR-FRUST  
 ‘and she doesn’t come back for a visit’ [jxx-p120430l-1.313]

Frustrative markers also occur in counterfactual clauses. These clauses describe that an event never took place, as in (354) and (355). The non-realisation of the event is signalled by irrealis RS on the predicates, but without the frustrative marker the clause in (354) could be understood to have a habitual past reference and the clause in (355) to have future reference.

The first part of (354) is the first statement in a comment of Juana’s about her missed chance to go to Europe. Some counterfactual clauses follow that describe what she would have done there (left out in the example) and finally, she gives

<sup>89</sup>It remains to be checked whether this kind of emotional evaluation is only found in negative sentences. This seems to be the case in Hup (cf. Epps 2008: 878).

the explanation why she stayed in Bolivia in the end: she followed her father's will.

- (354) *niyunabaneini Austria (...) pero eka n̄ya kuina tisacha*  
*ni-yuna-bane-ini Austria pero eka n̄y-a kuina ti-sacha*  
 1SG-go.IRR-REM-FRUST Austria but DEMA 1SG-father NEG 3i-want.IRR  
 'long time ago, I would have gone to Austria (...) but my father didn't  
 want it' (jxx-e120516l-1.014, 018)

In (355), Juana fantasises about catching the fish in the pond close to where she was standing and conversing with her sister.

- (355) *nib̄yrupekaini k̄ȳnupe*  
*ni-b̄yru-pe-ka-ini k̄ȳnupe*  
 1SG-suck.liquid-CLF:flat-TH1.IRR-FRUST fish.sp  
 'I would suck the juice out of the *cupacá* fish (if I had one)'  
 [jrx-c151001fls-9.62]

Some more examples of counterfactual conditional clauses are given in §9.3.1.2.

(352), (353) and (355) above show that, unlike the inconsequential category proposed by Kuteva et al. (2019), the frustrative is not restricted to past events in Paunaka.

The frustrative marker can be attached to the desiderative verb *-sachu* 'want'. The function of the frustrative marker in expressions of intention is explained as follows by Overall (2017: 489): "intention to VERB implies VERB, and the use of frustrative indicates that despite intention, VERB did not happen".

The sentence in (356) is taken from a narrative about the fox and the jaguar, in which the smart fox always tricks the strong, but dumb jaguar. At this point in the story, the jaguar had been lured into a pond, where he drowned. A few months after the jaguar's death, the fox goes back to the pond to look for the skeleton of the jaguar and says:<sup>90</sup>

- (356) *tisachuini tinikane, jimu, tisikererekebetu tan̄ȳma*  
*ti-sachu-ini ti-nika-ne jimu ti-sikerere-kebe-tu tan̄ȳma*  
 3i-want-FRUST 3i-eat.IRR-1SG MIR 3i-be.naked-tooth-IAM now  
 'he wanted to eat me, right? and now he is stripped to his teeth'  
 [jmx-n120429ls-x5.295]

<sup>90</sup>The mirative particle *jimu* 'you see, you know, right?' has not been fully analysed. It can express surprise (hence its gloss), but is also used to point something out to the hearer in order to explain or to convince her and to seek confirmation in a similar way to the Spanish tag question *¿no ve?* (cf. Mendoza 2015: 45). The mirative particle seems to be composed of the verb *-imu* 'see' and a prefix *j-* or *ji-* with an unknown function.

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(357) was elicited from María S. Note that she irregularly drops the first person singular marker here.

- (357) *sachuini nana nÿyumaji, pero kuina pueronÿina nana, kuina naichuna*  
*sachu-ini nÿ-ana nÿ-yumaji pero kuina puero-nÿ-ina*  
 want-FRUST 1SG-make.IRR 1SG-hammock but NEG can-1SG-IRR.NV  
*nÿ-ana kuina nÿ-a-ichuna*  
 1SG-make.IRR NEG 1SG-IRR-be.capable  
 ‘I wanted to make a hammock, but I can’t make it, I don’t know how to’  
 [rxx-e181031l-1]

**7.8.3.1.2 Avertive** The avertive marker expresses that an event was imminent, but nonetheless did not take place (Kuteva et al. 2019: 859). According to these authors, the avertive can only be used for past and perfective situations. I can neither confirm nor deny this for the Paunaka marker, because there are extremely few examples containing it. At least one of them points in another direction.

The avertive marker is *-tÿini*. It is complex and consists of the iamitive *-tu* and the frustrative *-ini* with fronting of the vowel /u/ to /i/. That this is indeed the case can be seen if one compares two examples with the related adverb *nakayenetu/nakayenetÿini* ‘almost’.<sup>91</sup> The first one is proximative, i.e. “[i]t indicates a moment shortly before the possible occurrence of the given verbal situation” (Kuteva et al. 2019: 859). It carries only the iamitive marker *-tu*. The second is avertive and ends with the marker *-tÿini*. Compare (358), which was elicited from María S. and shows the proximative version, with (359), which exemplifies the avertive use.

- (358) *nakayenetu nÿbuka nipikeikiu*  
*nakayenetu nÿ-buka ni-pikeik-i-u*  
 almost 1SG-finish.IRR 1SG-knot-SUBORD-REAL  
 ‘I have almost finished my knotting (of the hammock)’ [rxx-e181022le]

In (359), Juana tells us that her sister María S. was almost bitten by a snake, when she once took a bath in the water reservoir.<sup>92</sup> She barely escaped with the help of her husband, and this fact is expressed here by the adverb (and was subsequently also verbalised).

<sup>91</sup>The adverb seems to be complex itself, see §5.3.3.

<sup>92</sup>It is not entirely clear to me whether she speaks of an animal or the spirit of the reservoir. Water spirits are usually depicted as snakes (but can change shape) and the fact that the snake approached the bathing couple in bad faith reminds me of the behaviour of a spirit rather than an animal.

- (359) *eka nipiji Maria nakayenetÿini chinijabaka*  
*eka ni-piji Maria nakayenetÿini chi-nijabaka*  
 DEMa 1SG-sibling María almost 3-bite.IRR  
 ‘it almost bit my sister María’ [jxx-p120515l-2.142]

The avertive marker can also be attached to a verb as in (360), a comment of María C. about my little daughter, whom we were watching as she played with her father.

- (360) *tibÿtapaikaputÿini*  
*ti-bÿtapaikapu-tÿini*  
 3i-fall.IRR-AVERT  
 ‘she almost fell’ [uxx-p110825l.039]

A second example is (361), which expresses the same thing as (359) above. This time Juana does not use the avertive adverb, but the avertive marker attached to a verb.

- (361) *mÿbanejikuji tÿpi Maria tisachutÿini chinijabaka kechue*  
*mÿbane-jiku-ji tÿpi Maria ti-sachu-tÿini chi-nijabaka kechue*  
 close-LIM1-RPRT OBL María 3i-want-AVERT 3-bite.IRR snake  
 ‘being close to María, the snake almost wanted to bite her, it is said’  
 [jxx-p120515l-2.161]

(362) comes from the recordings made by Riester. Juan Ch. tells us here that there were masses of sandflies and mosquitos in the woods when he went hunting, so many that they almost killed him and he almost got lost.<sup>93</sup> The difference from the previous example is certainly that in (360) the complete action was non-realised, while in (362) we can assume that the “killing” by bites of insects and the “getting lost” as a consequence of this already started, but were not completed, so this is an instance of frustrated completion (cf. Kuteva et al. 2019: 872).

- (362) *tikupakanetÿini kimenukÿyae nichubibikiubu nejeikatÿini*  
*chikechujanechÿ anibÿjjane*

<sup>93</sup>I believe that the last verb in this sentence *chikechujanechÿ*, literally (today) ‘they tell him’ or ‘he/she tells them’, is in this case a verbal realisation of what today’s speakers use solely as an instrumental/causal preposition, i.e. *chikeuchi*. See §5.4.3 for an explanation of how I believe the verb *-kechu* and the preposition *-keuchi* are related.

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*ti-kupaka-ne-tÿini kimenu-kÿ-yae*  
 3i-kill.IRR-1SG-AVERT woods-CLF:bounded-LOC  
*ni-chubibik-i-u-bu nÿ-jeika-tÿini chi-kechu-jane-chÿ*  
 1SG-stroll-SUBORD-REAL-MID 1SG-lose.IRR-AVERT 3-say-DISTR-3  
*anibÿ-jane*  
 mosquito-DISTR  
 ‘they almost killed me in the woods where I was hunting (lit.: strolling  
 around) and I almost got lost because of the mosquitos’  
 [nxx-a630101g-1.64-65]

A second example of frustrated completion, but without past reference is (363). It comes from Miguel retelling the frog story and refers to the picture in which the boy lifts the dog and the dog licks his face. The dog is not lifted completely, but its hind legs are hanging in the air, and this is probably the reason why Miguel decided to use the avertive marker here. Unlike (360) to (362), nothing is “averted” here, but the action is rather only partly performed. It thus seems to be the case that the semantics of the Paunaka marker includes more cases than predicted for avertive, i.e. it is not a purely avertive marker. I still stick to the term here nonetheless, assuming that just like with frustrative, there may be a basic meaning which is avertive as well as extended uses.

(363) *chakakachutÿini*  
*chÿ-akakachu-tÿini*  
 3-lift-AVERT  
 ‘he somehow/partly lifts it’ [mtx-a110906l.065]

**7.8.3.1.3 Optative** “In using the optative, the speaker does not impose responsibility for the change on the addressee, but rather states a wish that the world will change spontaneously” (Timberlake 2007: 319). There are two optative markers in Paunaka, *-yuini* and *-jÿti*. The former is most probably composed of the intensifier *-yu* and the frustrative marker *-ini*. It thus seems justified to subsume optative under the heading of modality of non-realisation.

All but one example that include the optative marker *-yuini* were elicited from Juana. One of them is given in (364), where it attaches to the negative particle.

(364) *ÿkuinayuini tikeba!*  
*kuina-yuini ti-keba*  
 NEG-OPT1 3i-rain.IRR  
 ‘hopefully, it won’t rain!’ [jxx-e110923l-2.055]

The marker can also occur on the predicate, and in that case, the clause is (365).

- (365) *¡kuina tikebayuini!*  
*kuina ti-keba-yuini*  
 NEG 3i-rain.IRR-OPT1  
 ‘hopefully, it won’t rain!’ [jxx-e181101l-1]

The optative marker occurs in positive and negative wishes. The positive counterpart of (364) and (365) is thus (366).

- (366) *¡tikebayuini!*  
*ti-keba-yuini*  
 3i-rain.IRR-OPT1  
 ‘hopefully, it will rain!’ [jxx-p150920l.034]

The only example that does not come from Juana is (367). It was elicited from Miguel.

- (367) *kue nanayuini pario aumue ukuine tanÿmakena nekichapi*  
*kue nÿ-ana-yuini pario aumue ukuine tanÿma-kena*  
 if 1SG-make.IRR-OPT1 some chicha yesterday now-UNCERT  
*ni-ekicha-pi*  
 1SG-invite.IRR-2SG  
 ‘if I had only made some chicha yesterday, I could invite you now’  
 [mxx-e160811sd.438]

María S. on the other hand does not accept these forms with *-yuini*. She rather uses a different optative marker *-jÿti*, as in (368), which was also elicited. Unlike *-yuini*, *-jÿti* cannot attach to the negative particle, but only to the predicate. According to Juana, *-jÿti* is an alternative to *-yuini* and expresses the same thing. There are not enough examples of either of the two markers in the corpus to check her statement.

- (368) *¡kuina tikebajÿti!*  
*kuina ti-keba-jÿti*  
 NEG 3i-rain.IRR-OPT2  
 ‘hopefully, it won’t rain!’ [jxx-e181101l-1]

Sentences including *-jÿti* were also produced by Juan Ch. in the recordings by Riester, as in (369), where the speaker imagined what could happen to Retiro if all people left it because of being treated badly by their *patrón*.

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- (369) *ɟtapərainajjyti, kapunuinajjyti samujane naka!*  
*tapera-ina-jjyti kapunu-ina-jjyti samu-jane naka*  
abandoned-IRR.NV-OPT2 come-IRR.NV-OPT2 tapir-DISTR here  
'may it be abandoned, may tapirs come here!' [nxx-p630101g-1.113-114]

**7.8.3.1.4 A comment on *-buini*** In the recordings by Riester we find a few examples with an attached *-buini* (pronounced [wini]), which could well contain the frustrative marker *-ini* and a sequence *-bu*, either the middle marker or the discontinuous marker. However, none of the speakers could give me an explanation of this marker, nor do they confirm that it exists at all. None of the Paunaka speakers that are still alive today has produced it in free speech (I got a few forms in elicitation of this marker, but rather reluctantly). Therefore, I suppose that it must have fallen out of use during the last 50 years, although it might still sound familiar to the speakers. One example with *-buini* follows.

- (370) *ɟtanjɔma bumajabuini!*  
*tanjɔma bi-uma-ja-buini*  
now 1PL-take.IRR-EMPH1-?  
'we will take her now, you will see!' [nxx-a630101g-3.048]

The translation of (370) by Juana contained a comment that the proposition expressed by the verb was against the expectations of the addressed person (in Spanish she said: *vas a ver*), but it is not clear to me whether this counter-expectation is produced by *-buini*, by the emphatic marker or induced by the context in which this clause was embedded with the general topic of the recording being the imagined theft of a young woman.

### 7.8.3.2 Epistemic modality

There are two markers of epistemic modality in Paunaka, one used to express uncertainty and the other one to express a deduction, with the first one being much more frequent than the other. Both of them can combine with realis as well as irrealis predicates, i.e. epistemic modality is independent of reality status.

**7.8.3.2.1 Uncertainty** The uncertainty marker *-kena* reflects the speaker's uncertainty about the proposition. It is thus a marker of speculative modality (Palmer 2001: 24–25) or possibility (Bybee et al. 1994: 179). Other names for markers with the same or related semantics include dubitative (Mueller 2013: 141) and potential (Mueller 2013: 149), but I prefer the neutral “uncertainty”, which includes



both a dubitative and a potential reading, and does not make any claim as to why the speaker is uncertain about the proposition. The marker *-kena* occurs very frequently. One example is (371), which comes from Miguel. The context is as follows: Juan C. had talked about the singing of frogs at night. Miguel was surprised to hear about this, because apparently he had never heard frogs at night, and so he considers why this could be. He uses *-kena* to signal that what he proposes is a speculation, i.e. that he might be fast asleep so that he completely misses the sounds at night.

- (371) *nÿti nemukukena, kuina nisama*  
*nÿti nÿ-muku-kena kuina ni-sama*  
 1SG.PRN 1SG-sleep-UNCERT NEG 1SG-hear.IRR  
 ‘maybe I sleep, thus I don’t hear them’ [mqx-p110826l.622]

(372) is a translation of an utterance by my colleague Swintha in Spanish. She asked for a translation of ‘it is going to rain’, in a situation when she was going for a walk with Miguel and José and they heard thunder. However, since Miguel was not so sure about this circumstance, he added the uncertainty marker to the verb.

- (372) *tikebakena*  
*ti-keba-kena*  
 3i-rain.IRR-UNCERT  
 ‘maybe it is going to rain’ [mox-c110926s-1.182]

(373) is a speculation by María S. about what her brother Miguel might be doing. She had previously asked me about him, but I could not answer her question, because I had come straight to her house without passing by his home.

- (373) *tiyunakena chisaneyae*  
*ti-yuna-kena chi-sane-yae*  
 3i-go.IRR-UNCERT 3-field-LOC  
 ‘maybe he wants to go to his field’ [rxx-e120511l.348]

Uncertainty markers abound in Miguel’s re-narration of the frog story by Mayer (2003). Looking at picture books is not very common in this small village in Bolivia, and it used to be even less common in his childhood. He is not used to identifying what is going on in the pictures and he marks his insecurity about correctly identifying the depicted events and items by adding *-kena*, as in (374), where the marker attaches to a noun. Miguel shows by this use that he is not sure whether he is correct in identifying a small pot.

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- (374) *kaku kabemjny naka kakuku eka tachumjnykena eka naka*  
*kaku kabe-mjny naka kaku-uku eka tachu-mjny-kena eka*  
 exist dog-DIM here exist-ADD DEMa small.pot-DIM-UNCERT DEMa  
*naka*  
 here  
 ‘here’s a little dog and here is also what I suppose is a small pot’  
 [mox-a1109201-2.007]

*Kena* can appear as an independent word as well. This is often the case in questions about the state or volition of someone or something, where *kena* can roughly be translated as ‘what about X’ as can be seen in the following examples. Questions with *kena* can only be used if it is sufficiently clear from the context what is requested, see also §8.4.2.5.

In (375), the question is about the identity of Juana’s father. It stems from Juana’s account of the encounter with the two old ladies in the village of Candelaria long ago. When it finally dawned on them that Juana was a speaker of Paunaka, they wanted to know about her family. Preceding this question, the quoted old lady had already asked about the name of Juana’s mother, so that a follow-on question with *kena* is appropriate.

- (375) “*i, ¿kena eka pia?*”  
*i kena eka pi-a*  
 and UNCERT DEMa 2SG-father  
 “‘and what about your father?’” [jxx-p1205151-1.124]

In (375), the question is about a third person referent which is expressed by a juxtaposed NP. If there is an SAP referent, it is rather directly indexed on *kena*, as in (376). This example comes from María S. whom I had previously asked about her health. She answered the question and then asked the same kind of information of me.

- (376) *¿kenabi?*  
*kena-bi*  
 UNCERT-2SG  
 ‘what about you?’ [rmx-e1509221.014]

In (377) both possibilities are realised. First *kena* occurs as an independent word preceding the first predicate and then *-kena* is attached to the second, non-verbal, predicate. This is the answer Polonia gave, when Miguel asked for her age.

- (377) *kena ochenta o setentakena*  
*kena ochenta o setenta-kena*  
 UNCERT eighty or seventy-UNCERT  
 ‘(I am) maybe eighty or seventy (years old)’ [mty-p110906l.104]

In (378) uncertainty is marked twice in one clause, once on the negative particle *kuina* and once on the verb. The question comes from the same narration as (375) above. Juana cites how one of the ladies expresses her recognition of Juana as a speaker of Paunaka in addressing the other old lady.

- (378) “*¿kuinakena chÿsamakena eka bichujijikiubu?*”  
*kuina-kena chÿ-sama-kena eka bi-chujijik-i-u-bu*  
 NEG-UNCERT 3-hear-UNCERT DEMA 1PL-talk-SUBORD-REAL-MID  
 “‘isn’t it possible that she understands what we are talking?’”  
 [jxx-p120515l-1.087]

In (379), the uncertainty marker occurs as a free form and then attached to a demonstrative. This sentence was produced by Miguel, when Swintha and I had asked Juana and him to tell a story, and they were thinking about which story they could tell. Miguel then had an idea.

- (379) *kena ekakena*  
*kena eka-kena*  
 UNCERT DEMA-UNCERT  
 ‘maybe this one (I could tell)’ [jmx-n120429ls-x5.017]

Finally, *-kena* is also often attached to the Spanish loan *repente* ‘maybe’ (from Span. *de repente*), resulting in a pleonasm *repentekena* ‘maybe’, as in (380), which comes from the speech Miguel gave at the workshop on Paunaka in 2011.

- (380) *repentekena bitupupuna pario echÿu betea, paunaka*  
*repente-kena bi-itu-pupuna pario echÿu bi-etea paunaka*  
 maybe-UNCERT 1PL-master-REG.IRR some DEMb 1PL-language Paunaka  
 ‘maybe we learn our language a bit again, that is Paunaka’  
 [mxx-x110916]

**7.8.3.2.2 Deductive** The second epistemic marker is *-yenu* ‘DED’. It reflects deductive modality. In contrast to *-kena* which can express mere speculation, *-yenu*

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reflects that there are some hints that let the speaker deduce that the proposition is true, although these hints do not have to be verbalised.

Consider the following example (381), an excerpt from a conversation between María S. and Juana. They were standing close to a pond and had been wondering whether that pond was deep before. At some point in the conversation some pigs came by and went into the pond. This is lexicalised by María S. who notices that the water cannot be deep if the pigs can walk in it (381a). María S. does not use the deductive marker in her statement, but Juana does, when she repeats it (381b).

- (381) a. *r: asi kuina taÿpenu nauku kue tipurtujaneu ÿbajane*  
*asi kuina ti-a-ÿpenu nauku kue ti-purtu-jane-u ÿba-jane*  
 so NEG 3i-IRR-be.deep there if 3i-put.in-DISTR-REAL pig-DISTR  
 ‘so it is not deep there, if the pigs enter’
- b. *j: aja, kuina taÿpenuyenu nechÿu*  
*aja kuina ti-a-ÿpenu-yenu nechÿu*  
 INTJ NEG 3i-IRR-be.deep-DED DEMC  
 ‘aha, so it must be the case that it is not deep there’  
 [jrx-c151001fls-9.63-64]

(382) is from the same context as (375) and (378) above: Juana’s encounter with the two old ladies in Candelaria, who do not recognise in the beginning that Juana speaks Paunaka and understands them. At this point of the story, they finally realise this fact. Juana’s laughing about their comments in Paunaka lets them conclude that she is a speaker, too, that she must be related to them in some way. Note that the predicate of the first clause is a noun, while the second one is a verb.

- (382) “*kumade, ÿbiparientenyenu eka pimiya, chisamuyenu paunaka!*”  
*kumade bi-pariente-ne-yenu eka apimiya chi-samu-yenu paunaka*  
 fellow 1PL-relative-POSSD-DED DEMa girl 3-hear-DED Paunaka  
 “fellow, this girl must be our relative, she must understand Paunaka!”  
 [jxx-p120515l-1.108]

(383) also comes from Juana. She has never been to school and her geographical knowledge is limited to the facts she needs to know in daily life (which is not to say that it is in general limited knowledge, as her capacity to remember places of utility is extraordinary). Nonetheless, she knows from her daughter who once went to Spain that the journey takes a whole day, so she deduces that Spain must be far away.

- (383) *entero tijai chÿbÿbÿkiu, pucha tÿbaneyenu*  
*entero tijai chÿ-bÿbÿk-i-u pucha ti-ÿbane-yenu*  
 whole day 3-fly-SUBORD-REAL damn 3i-be.far-DED  
 ‘her flight took a whole day, damn it must be far’  
 [jxx-p120430l-1.247-248]

Finally, (384) is an example with the deductive marker on a noun. It comes from Miguel, who described the things he saw in one of the pictures of the frog story to his brother José. He had previously identified the bed with its long, adorned bedposts as a church, but then realised it was only a bed (and further that the picture depicted a room or house).

- (384) *aa nakaku eka ;kamajayenutu!*  
*aa naka-uku eka kama-ja-yenu-tu*  
 INTJ here-ADD DEMa bed-EMPH1-DED-IAM  
 ‘aa here is also this what must have been a bed!’ [mox-a110920l-2.032]

### 7.8.3.3 Reportive evidentiality

Paunaka has one evidential marker *-ji*, which is used as a reportive (or reportative) and hearsay marker. This means that the event was not witnessed by the person who speaks. It was reported to her by another person. It may also be the kind of information a person has picked up somewhere without necessarily knowing the source, such as rumors or the like. Alternative names for the function conveyed by the reportive marker include secondhand (Mueller 2013: 210) and quotative, but quotative was defined by Aikhenvald (2004: 64) as an evidential with “overt reference to the quoted source”.

According to Aikhenvald (2012: 251), a system with only one evidential that is a reportive is frequent in Arawakan languages and the most widespread, both in South America and worldwide. The Paunaka reportive is used largely in the same way as the related markers in Baure and the Mojeño languages (cf. Olza et al. 2004: 956; Danielsen 2007: 377–378; Jordá 2014: 48; Rose 2014a: 83). In narratives, we find it in most clauses. It usually attaches to the predicate, as in (385) and (386), but may instead or in addition be attached to other constituents of the clause as well, as is the case in (387).

(385) is the start of a story told by Miguel. The reportive marker is attached to the non-verbal copula *kaku* ‘exist’, which in addition also carries a remote past marker *-bane*.

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- (385) *kakubaneji ruschÿnubeji jente tiyununube tichubikupunube*  
*kaku-bane-ji ruschÿ-nube-ji jente ti-yunu-nube ti-chubiku-pu-nube*  
 exist-REM-RPRT two-PL-RPRT man 3i-go-PL 3i-stroll-DLOC-PL  
 ‘once upon a time, there were two men who went hunting (lit.: strolling  
 around), it is said’ [mxx-n101017s-1.014]

(386) also comes from Miguel. He was looking at the frog story book and told Alejo the story that develops throughout the book. It is remarkable that he uses a reportive marker here, because he was actually witnessing what was going on. However, the proceedings in a picture book are of course not real, and Miguel’s re-narration of the story thus definitely falls into the realm of the genre of fiction, so that the use of reportive markers is adequate.

- (386) *echÿu aitubuchepÿimÿnÿ chimumukuji*  
*echÿu aitubuchepÿi-mÿnÿ chi-mumuku-ji*  
 DEMb boy-DIM 3-watch-RPRT  
 ‘the little boy is watching it (the dog), it is said’ [mtx-a110906l.013]

An example that comes from a story told by María S. is (387).

- (387) *tisachuji tinika kesuji isini*  
*ti-sachu-ji ti-nika kesu-ji isini*  
 3i-want-RPRT 3i-eat.IRR cheese-RPRT jaguar  
 ‘the jaguar wanted to eat cheese, it is said’ [rxx-n120511l-1.025]

In fictional stories, *-ji* is found frequently on utterance verbs that mark direct speech. It has been reported to occur “extremely frequently” on verbs of utterances in narratives in Baure (Danielsen 2007: 377), as well as in Mocoví (Guaycuruan), which Mueller (2013: 218) takes as evidence that the reportive also has a quotative function. Although the reportive can also function as a quotative on reported direct speech, as is the case in example (391) below, it is not a tautology to have it on utterance verbs in fiction. I believe it is not used for quotative function in these cases. Quoting direct speech normally presumes that the speaker has listened to the original utterance, and in fact, the reportive marker does usually not occur on utterance verbs in Paunaka, when a speaker quotes direct speech that she has witnessed. The direct speech of fictional stories, however, is nothing that has been witnessed by the narrator. The reportive marker is used to create a certain distance to the quoted speech in this case. One example of this is (388), which comes from the story about the fox and the jaguar told by Miguel. At this point in the story, the jaguar has just asked the vulture whether the fox was still

there (the vulture was supposed to guard the fox). The answer of the vulture is then accompanied by a speech verb bearing the reportive marker.

- (388) *“kakukuÿ”, tikechujichÿu sÿmÿ*  
*kaku-kuÿ ti-kechu-ji echÿu sÿmÿ*  
 exist-INCMP 3i-say-RPRT DEMb vulture  
 ‘“he is still here”, the vulture said, it is said’ [jmx-n120429]s-x5.157]

The reportive marker is not solely used in fiction. It is also used when people speak about what other people have done or said without having witnessed this themselves. Thus (389) comes from Juana telling me about her grandparents’ encounter with a water spirit, a big snake, on their way back from Moxos where they had bought cows. She has not personally witnessed this, so she uses a reportive marker several times here: on the non-verbal similative particle *nená* ‘be like’, on the verb and on the conominal object.<sup>94</sup> Note that while an encounter with a spirit may sound fantastic to some readers, something belonging to the genre of myths and narratives, this is not the case for many people in the Chiquitania, who deeply believe that spirits exist. They are the owners of particular places in the landscape.

- (389) *nenayuji eka chinekupunubeji echÿu pariki chikebÿkeji*  
*nená-yu-ji eka chí-nekupu-nube-ji echÿu pariki chí-kebÿke-ji*  
 like-INTS-RPRT DEMa 3-see.COMING-PL-RPRT DEMb many 3-eye-RPRT  
 ‘it seems that they saw a pair of eyes approaching them, it is said’  
 [jxx-p151016]l-2.090]

In (390), Juana speaks about a place, where some people go to fish, but she has never been to. The word *komunida* (Span. *comunidad*) denominates an indigenous village and/or its inhabitants.

- (390) *kaku komunidaji nauku*  
*kaku komunida-ji nauku*  
 exist community-RPRT there  
 ‘there is a village, it is said’ [jxx-e190210]s-01]

<sup>94</sup>Note that theoretically, the *-ji* on the noun could also be the homophonic collective marker, and this would also fit with the quantifier *pariki* ‘many’. On the other hand, the phrase was translated by Juana with ‘a pair of eyes’ and in addition I have not heard about a water spirit having many eyes in other occasions, so that I believe it is indeed the reportive marker in this case.

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Paunaka's reportive marker is occasionally used with the function of a quotative, where the source of the quoted reference is usually obvious from the context. Consider (391), which was a Paunaka translation of a Spanish utterance by my colleague Swintha.

- (391) *piti pikupauchaji*  
*piti pi-kupaucha-ji*  
2SG.PRN 2SG-USE.IRR-RPRT  
'she says: "you can use it"' [jrx-c151024lsf]

Rose (2014a: 83) further notes that the Trinitario reportive can occasionally be used with a meaning of 'pretend' (Span. *fingir*). I have not encountered an exact equivalent of this meaning in Paunaka, but in the recordings of the 1960s by Riester, the reportive twice combines with the frustrative to convey a meaning of an ironic or sarcastic 'so-called', as in (392), where the speaker complains that the *pututu* soup he gets from the *patrón* is like *chicha*, i.e. it is thin and not very nutritious.

- (392) *nenayu aumue bijiemÿnjÿjini*  
*nenayu aumue abijie-mÿnjÿ-ji-ini*  
like-INTS *chicha* *pututu*-DIM-RPRT-FRUST  
'the so-called *pututu* soup is (thin) like *chicha*' [nxx-p630101g-2.58]

This combination certainly resembles the avertive and one of the optative markers as far as its composition is concerned, but its meaning is more transparent, so I do not analyse it as a separate grammaticalised marker. Today, while the speakers understand this use of the reportive plus frustrative and can even explain it to me (Miguel said: "it is like making a joke about it"), they do not use it themselves anymore. I have not encountered any example in the data we recorded for the documentation project.

The description of TAME as the category most typically associated with verbs in general, but not restricted to the verb in Paunaka, is completed here. There are a few more markers with various other meanings. They are subsumed under the term "degree markers" and described in the following section. Some of them are associated with the predicate, while others are free.

### 7.9 Degree markers

There is a small number of miscellaneous markers that have not been described up to here, because they do not fit neatly into any category that has been mentioned so far. They are possibly best analysed as focus markers, but not in the



sense that they simply mark the focus in a clause. They all add more specific information. Rose (2021, p.c.) proposes the term “degree markers”, which I will adopt in my description.

All of these markers occur with words of different classes. The intensifier is described in §7.9.1. It usually attaches to predicates and can be translated with ‘very’ in most of the cases. In §7.9.2, the additive marker is discussed, which comes close in function to the English adverb ‘also’. It expresses that an action or a participant is added to the discourse. §7.9.3 is about the two limitative markers, which are similar in function to the adverbs ‘only’ and ‘just’. Finally, §7.9.4 provides some examples of the emphatic markers.

### 7.9.1 The intensifier

The intensifier marker is *-yu*. It only occurs on predicates, predominantly on adjectives and descriptive (stative) verbs, but also sometimes on active verbs. An example with *-yu* on an adjective is given in (393), in which Juana states that she finds it very nice that she can speak a few words of Paunaka with her grandson.

- (393) *michanayu echÿu bichujikiuchÿ*  
*michana-yu echÿu bi-chujik-i-u-chÿ*  
 nice-INTS DEMb 1PL-speak-SUBORD-REAL-3  
 ‘what we speak is very nice’ [jxx-x110916.31]

(394) offers an example with the stative verb *-mÿra* ‘be dry’. This sentence was recorded when Juana and Miguel went to a place a bit outside of Santa Rita to dig for some clay for Juana for making a pot.

- (394) *timÿrayu*  
*ti-mÿra-yu*  
 3i-be.dry-INTS  
 ‘it (the clay) is very dry’ [jmx-d110918ls-1.032]

The intensifier also typically appears on statements about great distance, which is the case in (395), where María S. explains that the reason why I do not visit them in Bolivia very frequently is the great distance of my home from theirs.

- (395) *tÿbaneyu pubiu*  
*ti-ÿbane-yu pi-ubiu*  
 3i-be.far-INTS 2SG-house  
 ‘your home is very far away’ [rxx-e120511l.214]

## 7 The verb and morphology on predicates

The marker can occur on the noun *chubui* ‘old man’, when it is used predicatively, as in (396), which comes from Miguel who was talking with Juan C.

- (396) *chikuyejachÿu eka chubuiyubitu*  
*chi-kuye-ja-chÿu eka chubui-yu-bi-tu*  
 3-be.like.this-EMPH1-DEMB DEMA old.man-INTS-1PL-IAM  
 ‘that’s it, we are very old now’ [mqx-p110826l.343]

In addition, the intensifier is occasionally added to active verbs, too, and then it is best translated as ‘much’ or ‘a lot’. An example is given in (397). It comes from Juana.

- (397) *eka nimuyene teuyu pichai*  
*eka ni-muyene t-eu-yu pichai*  
 DEMA 1SG-son.in.law 3i-drink-INTS medicine  
 ‘my son-in-law takes a lot of medicine’ [jxx-p110923l-1.050]

In general, Paunaka speakers prefer to use the quantifiers *chama* ‘much’ and *pariki* ‘many’ in these contexts (see §5.2.3). Both of them can also add the intensifier resulting in the forms *chamayu* ‘very much’ and *parikiyu* ‘very many’, but in all examples including the intensive form of these quantifiers that I found in my corpus, they are used predicatively as in (398).

The next example shows the usage of *-yu* on the quantifier *pariki*. It is a statement by Miguel about the abundance of ticks that we noticed when we came back from a visit at José’s.

- (398) *parikiyu samuchujane*  
*pariki-yu samuchu-jane*  
 some-INTS tick.sp-DISTR  
 ‘there are a lot of ticks’ [mrx-c120509l.148]

(399) also comes from Miguel. He is talking about Potosí here, because the taxi driver who was sitting with us comes from this city.

- (399) *naukuji chamayuji tÿmue nauku Potosi*  
*nauku-ji chama-yu-ji tÿmue nauku Potosi*  
 there-RPRT much-INTS-RPRT silver there Potosí  
 ‘there is a lot of silver in Potosí, it is said’ [mty-p110906l.229]

Last but not least, another use of the intensifier is to create a honorific or endearment form (depending on how close the actual relation is) of a kinship term to express respect or affection towards the addressed person. The kinship terms in this construction can best be interpreted as predicates of a clause of address, because they carry a person marker as in non-verbal predication. An example is given in (400). It comes from María C. who was addressing Miguel. She was talking about sorcerers and wanted to assert the truth of her statements.

- (400) *nichechapÿiyubi kuina nichujikayÿchi*  
*ni-chechapÿi-yu-bi kuina ni-chujika-yÿchi*  
 1SG-son-INTS-2SG NEG 1SG-speak.IRR-LIM2  
 ‘my dear son, I don’t speak for the sake of speaking (i.e. it is true, what I am saying)’ [ump-p110815sf.500]

The only exception to the intensifier appearing on the predicate is the lexicalised adverb *nÿmayu* ‘just, only when’, which derives from *tanÿma* ‘now’. An example is given below. It comes from Clara.

- (401) *aa nÿmayu bitupunubu*  
*aa nÿmayu bi-tupunubu*  
 INTJ just 1PL-arrive  
 ‘ah, we just arrived’ [cux-c120510l-1.278]

### 7.9.2 The additive marker

There is one additive marker *-uku*, which can attach to predicates and some other constituents. It can be translated into English as ‘also, too, as well’ and as ‘neither’, when negated. Some examples follow.

Prior to (402), Juana was speaking about her manioc that had just sprouted, and when I asked her what she had planted on her field, she told me that – in addition to the manioc – she had planted some plantain. The additive marker thus has scope over the object.

- (402) *nebukuku merÿ*  
*nÿ-ebuku-uku merÿ*  
 1SG-sow-ADD plantain  
 ‘I also planted plantain’ [jxx-e110923l-2.063]

## 7 The verb and morphology on predicates

Prior to the statement in (403), Miguel, Alejo and Polonia had just been talking about some old manors that do not exist anymore. They had mentioned Palmarito, La Embocada, and Retiro, and then Miguel adds that Altavista is not inhabited anymore either.

- (403) *Turuxhiuku kuinabukutu jentenubeina*  
*Turuxhi-uku kuina-bu-uku-tu jente-nube-ina*  
Altavista-ADD NEG-DSC-ADD-IAM man-PL-IRR.NV  
'in Altavista, now there are no people anymore either'  
[mty-p110906l.170]

The additive marker *-uku* can be attached to irrealis verbs, as is the case in (404), where Miguel asks José whether he knows a story, too.

- (404) *¿pitiuku pichupauku echÿu jente tipÿkubai?*  
*piti-uku pi-chupa-uku echÿu jente ti-pÿkubai*  
2SG.PRN-ADD 2SG-know.IRR-ADD DEMb man 3i-be.lazy  
'do you know the one about the lazy man, too?' [mox-n110920l.001]

However, if the verb has a thematic suffix, speakers normally make use of the irrealis variant *-uka*, which directly follows the thematic suffix. Irrealis is thus marked on the additive marker and not on the thematic suffix of the verb, similar to the AM markers (see §7.5 and §7.6). One example is given below. It comes from María C.

- (405) *kuina nichupuikuka nÿa*  
*kuina ni-chupuiku-uka nÿ-a*  
NEG 1SG-know-ADD.IRR 1SG-father  
'I didn't know my father either' [ump-p110815sf.148]

### 7.9.3 The limitative markers

There are two limitative markers, *-jiku* and *-yÿchi*, which translate as 'only, just', but just like the Spanish equivalent *nomás* (cf. Mendoza 2015: 45–46), they can also be used in contexts that do not precisely or primarily mark delimitation. They are thus also often used to emphasise that something is the way it is expressed as against imagined possible objections of the interlocutor. Both markers attach to different parts of speech and both can have wide or narrow scope. In the latter case, the markers usually attach directly to the word over which they have

scope, though a few counterexamples to this general tendency exist. According to the speakers, *-jiku* and *-yÿchi* can be used interchangeably. However, there are a few words that habitually combine with *-jiku* but not with *-yÿchi*: *mÿbane-jiku* ‘close, near’ and *sepitÿjiku* ‘small’, which usually occur with *-jiku*, but are sometimes also used without it, and *chinajiku* ‘only one, alone’, which derives from *chÿnachÿ* ‘one’.

The following three examples show the usage of *-jiku* ‘LIM1’ with wide or proposition scope.

The statement in (406) is made by Miguel, who had explained before that he is afraid of being operated on and he might just go blind.

- (406) *repentekena suturubÿkejikunÿ*  
*repente-kena suturubÿke-jiku-nÿ*  
 maybe-UNCERT blind-LIM1-1SG  
 ‘maybe I am just going blind’ [mqx-p110826l.300]

(407) is from a story about the fox and the jaguar. The jaguar has caught the vulture and wants to eat him as a punishment for letting the fox escape, but the vulture escapes due to the jaguar’s stupidity and while flying up, he defecates into the jaguar’s mouth and the jaguar eats his excrement instead. Thus in this specific case, *-jiku* could also have scope over the noun only, but chances are that to express such a meaning, the limitative marker would have been attached to the noun instead of the verb.

- (407) *chinikujikutu chisikuji*  
*chi-niku-jiku-tu chi-sikuji*  
 3-eat-LIM1-IAM 3-excrement  
 ‘now he only ate his excrement’ [jmx-n120429ls-x5.213]

Another case of *-jiku* being used with proposition scope is (408) from Miguel, where he tells me about the old school building of Santa Rita whose thatched roof was rotting away:

- (408) *tibÿrujikutu echÿu sakiji*  
*ti-bÿru-jiku-tu echÿu sakiji*  
 3i-be.rotten-LIM1-IAM DEMb satintail.sp  
 ‘the satintail (*Imperata brasiliensis*) was just rotten’ [mxx-p110825l.090]

In (409), *-jiku* has narrow scope over the predicate. The sentence comes from Juana and the machine she speaks of was brought to make the reservoir in Santa Rita.

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- (409) *chupunu echÿu makina echÿu tikurumejikujiku*  
*chÿ-upunu echÿu makina echÿu ti-kurumejiku-jiku*  
3-bring DEMb machine DEMb 3i-pierce-LIM1  
'he brought the machine that only drills' [jxx-p120515l-2.215]

Another example of *-jiku* exhibiting narrow scope is (410), where the marker is attached directly to the noun. María C. states here that she only knew her mother when she was a child, because her grandmother had already passed away and her father died when she was still very young.

- (410) *nÿenujiku nichupuiku*  
*nÿ-enu-jiku ni-chupuiku*  
1SG-mother-LIM1 1SG-know  
'I knew only my mother' [ump-p110815sf.147]

The following examples include *-ÿÿchi* 'LIM2', the first three of them having wide scope.

(411) is a comment by Juana about her feelings when speaking to her daughter in Spain on the telephone.

- (411) *nichÿnumiyÿchi kue tichujika*  
*ni-chÿnumi-yÿchi kue ti-chujika*  
1SG-be.sad-LIM2 if 3i-speak.IRR  
'I only get sad when she talks' [jxx-p120430l-1.307]

(412) comes from Miguel telling me about how it came to be that he went to school. Some other children had invited him to the classes, but he did not tell his parents about his plans to attend:

- (412) *niyunuyÿchi*  
*ni-yunu-yÿchi*  
1SG-go-LIM2  
'I just went' [mxx-p181027l-1.016]

(413) comes from María S. She produced this sentence as a contrast to what she had said before, that there is a small football field for children nowadays and that children in general play a lot. Thus, although the limitative marker is attached to the adverbial here, it has scope over the whole proposition.

- (413) *maneyyichi biyunu asaneti*  
*mane-yychi bi-yunu asaneti*  
 morning-LIM2 1PL-go field  
 ‘we just went to the field in the mornings’ [rxx-p181101l-2.147]

The following examples show the use of *-yychi* with narrow scope. In (414), María S. explains to me that her field is close to her house in comparison with other people that have fields further away from the village.

- (414) *nÿti nakayyichi nisane*  
*nÿti naka-yychi ni-sane*  
 1SG.PRN here-LIM2 1SG-field  
 ‘I have my field just here’ [rxx-e120511l.399]

(415) comes from María C. talking about sorcerers and the people they killed. She contrasts seeing the things that happened with just talking about them.

- (415) *nechukue nimu kuina nichujikayyichi nÿatiyubi*  
*nechukue ni-imu kuina ni-chujika-yychi nÿ-ati-yu-bi*  
 therefore 1SG-see NEG 1SG-talk.IRR-LIM2 1SG-brother-INTS-2SG  
 thus I saw it, I am not only talking (i.e. gossiping), my dear brother’  
 [ump-p110815sf.498]

One final example of *-yychi* being used for emphasis is (416) from Juana, where she affirms a statement I had made when we were speaking about the former *patrón* of Retiro after listening to the recordings Riester made with Juan Ch. in the 1960s.

- (416) *ja ÿpariki maruyyichi!*  
*ja pariki maru-yychi*  
 AFM many bad-LIM2  
 ‘yes, (he was) very bad!’ [jxx-p120430l-2.023-024]

This leads us to the topic of the next section.

#### 7.9.4 The emphatic markers

There are two emphatic markers. One of them has a longer and a shorter allomorph. The longer one is *-ja’a* and only occurs at the end of words. It was primarily used by Juan Ch., who attached it to demonstrative adverbs in the recordings

## 7 The verb and morphology on predicates

from the 1960s. However, Juana sometimes attaches the long form to the mirative particle *jimu* ‘you see, you know, right?’ (see Footnote 90 in §7.8.3.1.1). The shorter allomorph *-ja* can be followed by other markers and is more frequent today.

The emphatic marker is used to emphasise, stress or particularly point out something. It is difficult to find a good translation into English. In the Spanish variety spoken in the region, the particle *pues* (pronounced *pue*) comes close. The emphatic marker can also occur as a separate phonological word (realised as *ja*, *ja’a*, *jaja* and the like), usually at the beginning of an utterance. In this case, it marks affirmation and is glossed as such (‘AFM’).

(417) is an example of the longer allomorph. It comes from Juan Ch., who had just previously mentioned that they should leave Retiro and let the woods take over that place.

- (417) *kue kuina repente bipakamjñny nakaja’a*  
*kue kuina repente bi-paka-mjñny naka-ja’a*  
 if NEG maybe 1PL-die.IRR-DIM here-EMPH1  
 ‘if not, we will maybe just die here’ [nxx-p630101g-1.123]

(418) comes from Juana’s account of her encounter with the two old Paunaka ladies in Candelaria. She reveals here that she is a speaker, too. Note that the additive marker is irregularly given as *-kuku* here, probably because it cannot be properly integrated phonologically, since there are already two vowels preceding it.

- (418) *nichujikuja, yeye, jimu eka nyenu paunaka nyakuku paunaka*  
*ni-chujiku-ja yeye jimu eka ny-enu paunaka*  
 1SG-speak-EMPH1 granny MIR DEMA 1SG-mother Paunaka  
*ny-a-uku? paunaka*  
 1SG-father-ADD? Paunaka  
 ‘I really speak (Paunaka), granny, you know, my mother is Paunaka, my father is Paunaka, too’ [jxx-p120515l-1.161]

(419) comes from Miguel’s story about the lazybones. In the beginning of the story, his wife asks him to make a field to supply them with food.<sup>95</sup>

<sup>95</sup>The sequence *chjyu* on the verb could also relate to a (largely unproductive) restrictive morpheme given the fact that Mojeño Trinitario has a productive “restrictive clitic” with the form *-chu* (Rose 2021, p.c.). There is another context in which a sequence *chjyu/chu/chj* with possibly restrictive semantics may occur in Paunaka: question words, see §8.4.2.



- (419) “*panajachÿu pario eka pisaneina kuina binikukeneina*”  
*pi-ana-ja-chÿu pario eka pi-sane-ina kuina*  
 2SG-make.IRR-EMPH1-DEMB some DEMA 2SG-field-IRR.NV NEG  
*bi-niku-kene-ina*  
 1PL-eat-NMLZ-IRR.NV  
 “make something for your field, we do not have any food”  
 [mox-n110920l.015]

One example of an emphatic marker as an affirmative particle is (420). It is an affirmation by Juana of a statement I made before about a dog that was eating bread.

- (420) *ja tiniku yui*  
*ja ti-niku yui*  
 AFM 3i-eat bread  
 ‘yes, it eats bread’ [jxx-e110923l-2.042]

The second emphatic marker is *-kene*. It is homophonous with the nominaliser (see §6.2.5), but is sometimes also realised as *-kine*. It occurs rarely, which is why had not previously distinguished it from the (equally rare) nominaliser. However Rose (2021, p.c.) analyses the cognate and equally homophonous forms *-giene* of Trinitario as two different morphemes, a nominaliser and an intensifier. Since an analysis that distinguishes two morphemes also makes sense in the Paunaka case, I follow her analysis here.

Baure has no cognate form to my knowledge, but in Terena, a particle *kene/keno* is described as a connective which functions as an adversative (‘but’), but is also used “to enumerate the phases of a process or the individuals of a group” (Butler & Ekdahl 2014: 77)<sup>96</sup>, where it indicates a switch from one topic to the other, where the new topic is a new subject. This particle could be cognate with the Paunaka marker.

As for Paunaka, I have found *-kene* being attached a few times to the verb *-anau* ‘make’. In this case, it always indicates either focus on the subject or topicalisation of it.

An example is given in (421). This sentence was produced by Juana who was talking with María S. and wanted to resume the topic of the conversation after some disruption by other people speaking about different things.

<sup>96</sup>“para enumerar as fases de um processo ou os indivíduos de um grupo”

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- (421) *no che nanakene nikuaji nÿpuiipuna*  
*no che nÿ-ana-kene ni-kuaji nÿ-pui-puna*  
 INTJ 1SG-make-EMPH2- 1SG-net 1SG-fish-AM.PRIOR  
 ‘why, no, as for me, I make my net and go fishing’ [jrx-c151001fls-9.54]

If the verb including *-kene* is combined with the topic pronoun *chibu*, there is subject focus and the sentence resembles a cleft construction (see §9.5.4). (422) is such a case. María C. states here that she recognises who bakes the bread I was talking about (in order to take the turn in the conversation with me).

- (422) *chibu chanaukine*  
*chibu chÿ-anau-kene*  
 3TOP.PRN 3-make-EMPH2  
 ‘she is the one who makes it’ [uxx-e120427l.127]

Indication of subject focus is also the function of the marker in (423). Thematically, this example is also about the *patrón*, whom Juan Ch. cannot imagine working like the workers do. Apparently, the *patrón* claimed that he could do it.

- (423) *sachu chanaukene*  
*sachu chÿ-anau-kene*  
 want 3-make-EMPH2  
 ‘HE wants to do it’ [nxx-p630101g-1.094]

Almost all of the other instances of *-kene* I have found in the corpus also include the emphatic marker *-ja* (see above) and iamitive *-tu* (see §7.8.1.1), resulting in a sequence *-kenejatu*.<sup>97</sup> This construction does not seem to imply focus or topicalisation of the subject, which is why I decided to gloss *-kene* as an emphatic rather than a focus marker in the end. The examples can usually be translated well into Spanish with a sentence containing the particle *pues*, but their meaning is not easy to grasp in English. They usually contain a kind of affirmation of something that was previously said or implicit in the context and have a flavour of certainty or conviction about the truth of the statement. Additionally, they can also indicate that the discourse topic is definite and not considered worth discussing further.

Consider (424), in which we find the sequence *-kene-ja-tu* twice: on the manner demonstrative verb *-kuye* ‘be like this’ and on the copula *kaku*. Juana evaluates as being bad here the fact that there was strike (and the resulting impossibility of Miguel taking his daughter to the doctor).

<sup>97</sup>Alternatively, *-kenejatu* can also be analysed as *one* marker resulting from grammaticalisation of the combination of three markers.

- (424) *chikuyekenejatu jaa kakukenejatu, kuina tamicha*  
*chi-kuye-kene-ja-tu jaa kaku-kene-ja-tu kuina*  
 3-be.like.this-EMPH2-EMPH1-IAM AFM exist-EMPH2-EMPH1-IAM NEG  
*ti-a-micha*  
 3i-IRR-good  
 ‘that’s how it is after all, yes, there is (strike), this is not good’  
 [jxx-e120516l-1.084]

Another example is (425) below, which comes from María S. telling me and Swintha about her move from Santa Rita to Concepción.

- (425) *nikutiukenejatu nauku chetupunune nichechapÿi nitibuyechupuna*  
*ni-kutiu-kene-ja-tu nauku chÿ-etupunu-ne ni-chechapÿi*  
 1SG-be.ill-EMPH2-EMPH1-IAM there 3-bring.to.place-1SG 1SG-son  
*ni-tibuyechu-puna*  
 1SG-settle-AM.PRIOR.IRR  
 ‘I was ill over there after all, thus my son brought me (here) to come and settle down’  
 [cux-120410ls.115]

Most of the verbs including this specific sequence of markers are stative, but an example with an active verb is given in (426). I deliberately do not give any context here, because the example stems from a conversation between Miguel and Juana about sensitive issues.

- (426) *aa tipikunubekenejatu*  
*aa ti-piku-nube-kene-ja-tu*  
 INTJ 3i-be.afraid-PL-EMPH2-EMPH1-IAM  
 ‘well, they are afraid after all’  
 [jmx-c120429ls-x5.138]

Finally, I have found two examples in the corpus in which *-kene* (on each occasion realised as *-kine*) is preceded by *-ji*, possibly the reportive marker. One of them is given below as (427). It comes from Juana who summarises the end of the story about the fox and the tiger: The tiger has been convinced by the fox to tie his paws with a stone and be pushed into a pond to obtain some cheese there. In the end, it was never cheese but only the reflection of the moon that the poor tiger had seen in the water.

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- (427) *tibýtuekubu chepaji nauku echÿu kesu kuinajikine chibuina echÿu*  
*ti-bÿtu-e-ku-bu chÿ-epa-ji nauku echÿu kesu*  
3i-fall-CLF:water-TH1-MID 3-take-RPRT there DEMb cheese  
*kuina-ji-kine chibu-ina echÿu*  
NEG-RPRT-EMPH2 3TOP.PRN-IRR.NV DEMb  
'he fell into the water wanting to take the cheese there, it is said, but it  
wasn't this, it is said' [jmx-n120429]s-x5.263]

With this example, the discussion of the verb, morphology on predicates, and related topics is complete. The remaining two chapters focus on the construction of clauses.

## 8 Simple clauses

This chapter is about different kinds of simple clauses. With “simple clauses” I refer to main clauses that only contain a single finite verb or non-verbal predicate. Clause combination and complex predicates are described in Chapter 9. The simple clauses described here relate to different types of speech acts: declarative, directive and interrogative.

Declarative clauses are the topic of §8.1 and §8.2, the difference being that the first is about those with verbal predicates and the latter about the ones with non-verbal predicates. Both sections include a discussion on the expression of arguments, word order and negation: in §8.1 these topics form subsections, but in §8.2 they are integrated into different subsections, which are ordered by semantic type. §8.3 is about imperatives and other directives, such as the prohibitive and hortative. §8.4 deals with different types of interrogative clauses.

### 8.1 Declarative clauses with verbal predicates

The verbal declarative clause minimally consists of an inflected verb. Core arguments are indexed on the verb, except for third person objects which are not always marked.<sup>1</sup> NPs can co-occur, i.e. they are conominal. §8.1.1 provides information on the expression of subjects and §8.1.2 on the expression of objects. There is no flagging of core arguments on nouns. Oblique NPs can be marked by the locative marker or prepositions; this is the topic of §8.1.3. Typically only one core argument is conominated, either a subject or an object, and this argument usually follows the verb. The most basic word orders are thus V, VS and VO. Obliques mostly follow the verb, and also the S or O argument, as far as it is conominated.

The preverbal slot is associated with highlighting. Both subject and object NPs can occur in this slot as well as obliques. We thus also find SV and OV orders.

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<sup>1</sup>Remember that object markers are mainly reserved for SAP objects. Third person objects can be indexed on the verb by using the third person marker *chÿ-*, which encodes 3>3 relationships, as opposed to *ti-*, which only marks the third person subject. Third person object indexing by using *chÿ-* is obligatory with human objects and optional with non-human objects. See §7.4 for more information on person marking.

## 8 Simple clauses

In the rare cases that the subject as well as the object is conominated, the most frequent word orders are VOS and SVO. VSO is also possible; OVS, however, is highly exceptional. Information on possible word orders is provided in §8.1.4. It would certainly be worth to examine information and discourse structure of Paunaka to learn more about the conditions that trigger conomination of participants and their position in the clause. I have some preliminary thoughts on this issue that I share in this section, but did not undertake a full analysis.

### 8.1.1 Expression of subjects

Subjects are obligatorily indexed on verbs by person markers preceding the verb stem. The markers in the first and second person are the same for active intransitive, stative intransitive and transitive verbs. (1) has an active intransitive verb, (2) has a stative intransitive verb and (3) has a transitive verb with a second person subject. In all of these examples, the subject is marked on the verb with the index *pi-*. For more examples see §7.4.1.

With (1), Clara expressed her surprise that I bathed in the reservoir of Concepción by repetition of my statement. Some people are afraid of the reservoir, because there are piranhas there.

- (1) *pikubu*  
*pi-kubu*  
2SG-bathe  
'you took a bath' [cux-c120414ls-1.223]

Prior to (2), María C. had asked me whether I was not sad because of being in Bolivia without my family. I answered her that I was only a bit sad, and she repeated the statement as follows:

- (2) *sepityjiku pichynumi*  
*sepity-jiku pi-chynumi*  
small-LIM1 2SG-be.sad  
'you are a little sad' [uxx-e120427l.052]

(3) was directed to me, when Juana invited me to have a freezie. Freezies come in small plastic bags, which one can open by biting a little hole in one corner.

- (3) *aa nechyu pinijabaka naka*  
*aa nechyu pi-nijabaka naka*  
INTJ DEMC 2SG-bite.IRR here  
'ah, there you can bite it (open), here' [jxx-e110923l-2.103]

## 8.1 Declarative clauses with verbal predicates

The third person subject marker *ti-* occurs on intransitive verbs and on transitive verbs with SAP objects, as well as with non-human non-emphasised objects (see §7.4.2). In order to mark 3>3 relationships, a subject/object marker *chÿ-* is used. If reference is sufficiently clear, no subject NP needs to co-occur, as in (4), in which the subject referents, Juana's grandparents being on their way to Moxos, are well established. The sentence describes what her grandparents did when they rested.

- (4) *tiyÿtipajikanube*  
*ti-yÿtipajika-nube*  
3i-make.chicha.IRR-PL  
'they would make chicha' [jxx-p151016l-2.057]

Subject NPs can co-occur with the person indexes, but they are by no means required syntactically, i.e. they are conominals (cf. Haspelmath 2013: 217). They are never case-marked.

In (5), the second person pronoun conominates the second person index on the verb. It was produced by Juana, repeating my statement that it was me who went to visit Miguel, not him who visited me.

- (5) *aa piti piyunu nauku chubiuyae*  
*aa piti pi-yunu nauku chÿ-ubiu-yae*  
INTJ 2SG.PRN 2SG-go there 3-house-LOC  
'ah, you went there to his house' [jxx-e110923l-1.028]

In (6), the NP conominating the third person index includes a noun and a demonstrative. This sentence was elicited from Clara, when Swintha wanted to make a statement about the dried piranha we found at the shore of the reservoir in Concepción.

- (6) *teijuku echÿu jimu*  
*ti-eijuku echÿu jimu*  
3i-stink DEMb fish  
'the fish stinks' [cux-c120414ls-2.111]

### 8.1.2 Expression of objects

First and second person objects are obligatorily indexed on the verb. Object indexes follow the verb stem. This is true for transitive verbs, as in (7) and (8), as

## 8 Simple clauses

well as ditransitive verbs, as in (9) and (10). If the verb is ditransitive, the indexed object has the semantic role of a recipient.

The verb in (7) has a second person singular object marker (*-pi*). Juana cites her own words here, repeating what she had said to her brother the day before.

- (7) *“nikichupapi tajaitu”*  
*ni-kichupa-pi tajaitu*  
1SG-wait.IRR-2SG tomorrow  
“I will expect you tomorrow” [jxx-p120430l-1.127]

In (8), María S. states that smoking is bad. The verb *-kupaku* ‘kill’ carries the first person plural object marker *-bi*.

- (8) *tikupakabi*  
*ti-kupaka-bi*  
3i-kill.IRR-1PL  
‘it (smoking) can kill us’ [rxx-e120511l.385]

One example with a ditransitive verb is (9). It was produced by Juana in telling her brother what happened to the photo that Swintha had given her the day before. First, she had been telling this incident in Spanish, but repeated it in Pau-naka on request. The verb in this example carries the first person singular object marker *-ne*.

- (9) *ukuine tipunakune chifotone*  
*ukuine ti-punaku-ne chi-foto-ne*  
yesterday 3i-give-1SG 3-photo-POSSD  
‘yesterday she gave me her photo’ [jmx-e090727s.041]

(10) was elicited in order to tell Clara that Federico bought something for her. The verb carries the second person singular marker *-bi*.<sup>2</sup>

- (10) *chiyÿseikinubi*  
*chi-yÿseik-inu-bi*  
3-buy-BEN-2SG  
‘he bought it for you’ [cxx-e120410ls-2.006]

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<sup>2</sup>The second person singular object marker has two allomorphs: *-bi* is found after default/realis marking with /u/, *-pi* (as in (7) above) after irrealis-marked morphemes in /a/.



### 8.1 Declarative clauses with verbal predicates

Personal pronouns never conominate object indexes. In order to put more emphasis on an SAP object, a person-marked form of the preposition *-tÿpi* can co-occur; however, this is very rare. The very same preposition is also used in the expression of some kinds of oblique objects, see §8.1.3 below (and see also §8.2.9 for oblique objects in non-verbal predication). One example in which *-tÿpi* is used as a conominal expression for an object is given in (11). The verb takes the person marker *-ne* for the first person singular object. This marker is obligatory and cannot be omitted. The oblique preposition conominating the object follows the verb. The sentence comes from Miguel and is about Swintha not having told him the exact date of her return to Concepción and Santa Rita (after going back to Germany).

- (11) *kuinakuÿ tikechane nitÿpi*  
*kuina-kuÿ ti-kecha-ne ni-tÿpi*  
 NEG-INCMP 3i-say.IRR-1SG 1SG-OBL  
 ‘she hasn’t told me, yet’ [mxx-d110813s-2.052]

Third person objects are usually not indexed by a marker which follows the stem in declarative clauses (but see §7.4.4 for exceptions). The third person marker *chÿ-/chi-* can be used instead to express 3>3 relations with human objects and with non-human objects that the speaker finds worth being explicitly marked (see detailed discussion in §7.4.2). The plural marker *-nube* and the distributive marker *-jane* can be added to verbs to express plurality of human and non-human objects, but since the same markers can also express plurality of third person subjects, the issue of which third person participant is plural is not easily sorted out (see §7.4.3).

(12) has a human third person object which is expressed solely by use of the marker *chÿ-*. All participants are sufficiently established in discourse by the preceding sentences (in Spanish), and therefore no NP needs to co-occur. The example stems from Juana telling Swintha about the creation of people and some animals and plants. It is interesting how the biblical creation story mixes with elements of non-Christian origin. Prior to this sentence, Juana had narrated that God formed María Eva out of mud as a future wife for Jesus, who did not want to marry a pigeon.

- (12) *chetuku nauku nekupai*  
*chÿ-etuku nauku nekupai*  
 3-put there outside  
 ‘he (God) put her (María Eva) there outside’ [jxx-n101013s-1.359]

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Non-human third person objects are frequently expressed by NPs. There is no case marking on the noun or any other constituent of the object NP. In many cases, there is no specific index on the verb either to cross-reference the object. This is the case in (13), which was produced by Juana, when telling me how she raised her brother, feeding him with plantain. When he grew a bit older, he could eat some food. The verb carries the third person marker *ti-*, i.e. only the subject is indexed here.

- (13) *tinikumÿnÿ yÿtÿuku*  
*ti-niku-mÿnÿ yÿtÿuku*  
 3i-eat-DIM food  
 ‘he ate some food’ [jxx-p120430l-2.486]

(14) is from the story about the lazy man. Before he goes to the wood, he prepares his machete, being supposed to make a field to grow food for his family. The object is indexed on the verb in this case, by making use of the third person marker *chÿ-*. The conominal NP follows the verb.

- (14) *chajÿikutuji chitÿmuepane*  
*chÿ-ajÿïku-tu-ji chi-tÿmuepa-ne*  
 3-sharpen-IAM-RPRT 3-knife-POSSD  
 ‘he sharpened his machete, it is said’ [mox-n110920l.021]

There are very few ditransitive verbs in the corpus, (15) offers one example. In this case, both third person objects, recipient and theme, are expressed by NPs, the first containing only the demonstrative *eka*, the second a demonstrative + noun. This sentence was produced by Juana, when we were discussing that her little grandson could or should learn Paunaka, since he showed interest in the language. While I insisted on it being necessary that Juana talks with him in Paunaka, she proposed the idea that he could learn it with the help of written material, referring to a sheet with some words and phrases in Paunaka that Swintha had handed over to Juana.

- (15) *eka nipunaka echÿu ajumerku*  
*eka ni-punaka echÿu ajumerku*  
 DEMa 1SG-give.IRR DEMb paper  
 ‘this one, I will give him the paper’ [jxx-e110923l-1.102]

## 8.1.3 Expression of obliques

In this work, obliques are defined as per Dryer & Gensler (2013) as nominal constituents that modify a verb or clause. According to this definition, obliques are adjuncts, but the issue is not totally clear for Paunaka. Obliques are never required syntactically by any verb. They are neither indexed on the verb in verbal declarative clauses nor obligatorily expressed by an NP (or PP). Nonetheless, a few verbs highly favour the overt expression of an oblique, first and foremost the motion verb *-yunu* ‘go’, as exemplified in (16) from María C., but also *-etuku* ‘put’ and to a lesser extent *-kuetea* ‘tell’. This is because these verbs semantically require a goal or addressee. It could thus be argued that the obliques of these verbs are (optional) arguments.

- (16) *tiyunu kampoyae*  
*ti-yunu kampo-yae*  
 3i-go countryside-LOC  
 ‘she went to the countryside’ [cux-c120510l-1.205]

It has been argued that the distinction between arguments and adjuncts is possibly not a crosslinguistic but a language-particular one (Haspelmath 2014). Concerning Paunaka, there is no general difference in the expression of those kinds of obliques that are semantically entailed and other constituents that seem to be completely optional by the semantics of the verb, i.e. those that clearly qualify as adjuncts, and I do not know of any test that would unambiguously set apart arguments from adjuncts in Paunaka. This is why I decided not to distinguish them in the analysis for the time being.

Thus, obliques comprise spatial, temporal, benefactive, instrumental, cause, and comitative relations, and depending on the specific kind of relation, they can take the general locative marker *-yae* (see §6.8), or they can be marked by a preposition (see §5.4). Source expressions are formed with the help of a preposition and can additionally take the locative marker. Obliques may also be completely unmarked, this is what we frequently find in the expression of goals in combination with the motion verb *-yunu* ‘go’.<sup>3</sup>

<sup>3</sup>This could actually be seen as a criterion for argument status. Whether or not a locative marker shows up seems to largely depend on the kind of noun used as goal expression: toponyms are likely to occur without locative marker, which does not come as a surprise (cf. Stolz et al. 2014: 291). In addition, the place nouns *uneku* ‘town’ and *asaneti* ‘field’ often show up without locative marking in Paunaka, though the possessed form *-sane* ‘field’ rather takes a locative marker. It remains to be checked how these nouns behave when combined with verbs other than *-yunu* ‘go’.

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I will start the description with pronominal expressions of obliques. There is an oblique topic pronoun *nebu* found with locative and temporal relations (see also §5.1.2). It is often combined with deranked verbs, which is analysed here as indicating a cleft construction, a topic described in §9.5.4. It may, however, also occur in declarative clause. *Nebu* always precedes the verb.

(17) is formed with the oblique pronoun *nebu*. It comes from Juana's account about her daughter who went to Spain but was deported for not having a valid visa. She was arrested together with other people and brought to a room, where they received some food. The room (or rather its location upstairs, on another floor) has been mentioned directly before.

- (17) *nebu chupununube yýtÿuku*  
*nebu chÿ-upunu-nube yýtÿuku*  
 3OBL.TOP.PRN 3-bring-PL food  
 'there they brought (them) food' [jxx-p110923l-1.314]

The context of the next example, which also contains *nebu*, is as follows: María S. had described the quarter where her daughters live in Santa Cruz. I had been in this quarter once with Miguel to visit his daughter, who also lives there, so I told María S. that I knew it. She replied with (18), in which *nebu* refers to the quarter we had been talking about.

- (18) *ja no ve nebu chubu nijinepÿinube*  
*ja no ve nebu chÿ-ubu ni-jinepÿi-nube*  
 AFM right 3OBL.TOP.PRN 3-be 1SG-daughter-PL  
 'ah, you know? there live my daughters' [rxx-e120511l.256]

Locations and goals can be expressed by adding the locative marker *-yae* to a noun, as in (19), which was produced by Miguel in telling me about the history of Santa Rita and his own personal history. After living in Naranjito for some time, he went to Santa Cruz and only came back to live in the Chiquitania again after 20 years.

- (19) *niyunu Santa Kruyae*  
*ni-yunu Santa Kru-yae*  
 1SG-go Santa Cruz-LOC  
 'I went to Santa Cruz' [mxx-p110825l.074]

(20) comes from a description by Juana of how to cook with a clay pot.

## 8.1 Declarative clauses with verbal predicates

- (20) *pijyuka petukatu yÿkyÿyae*  
*pi-jÿyuka pi-etuka-tu yÿkyÿ-yae*  
 2SG-light.fire.IRR 2SG-put.IRR-IAM fire-LOC  
 ‘you light fire, then you put it onto the fire’ [jmx-d110918ls-1.009]

While both locative-marked NPs in (19) and (20) above express goals, in the following example we find *-yae* on a noun that expresses a static location. The example comes from Miguel’s telling of the story of the lazybones, who only swings on a liana (like in a hammock) and plays the flute in the woods instead of working.

- (21) *tebibiku echÿu jupipiyae*  
*ti-ebibiku echÿu jupipi-yae*  
 3i-swing DEMb liana.sp-LOC  
 ‘he swung on the liana’ [mox-n110920l.067]

In (22) we have a goal expression without locative marker. It was produced by Juana, who still lived in Santa Cruz at that time. She spoke about Federico.

- (22) *eka semana tiyuna Santa Rita*  
*eka semana tiyuna Santa Rita*  
 DEMa week 3i-go.IRR Santa Rita  
 ‘this week he will go to Santa Rita’ [jxx-p110923l-1.098]

Another example of an unmarked oblique is (23), which is a commentary by Juana, when Miguel was telling the story about the fox and the jaguarundi. The story reaches its climax, the fox is drunk, the jaguarundi has fled to the woods, the dogs of the owner of the house they had broken in chase them. Apparently, Juana expects that the jaguarundi meets the fox again in the woods, which she expresses by this sentence. Miguel, however, goes on telling the story without such an encounter. It is possible that the adverb *nauku* ‘there’ which is preposed to the locative NP has an influence on the omission of locative marking here, but it is not necessarily the case that *-yae* is omitted if *nauku* is preposed. Compare (5) above.

- (23) *titupu nauku kimenu*  
*ti-tupu nauku kimenu*  
 3i-find there woods  
 ‘he met him there in the woods’ [jmx-n120429ls-x5.412]

## 8 Simple clauses

Source expressions are introduced by *tukiu* ‘from’. The noun often takes the locative marker in this case, but not necessarily so. (24) is an example which has both *tukiu* and a locative-marked noun. It comes from the story about the creation of the world told by Juana. The main character is a very strong young man in this part of the story, which explains why specific trees and animals have specifically shaped (body) parts. In case of the silk floss tree, this is because it had swallowed all the crops that were meant by God for the people and animals to eat. The animals try to get back their food but fail to pull the silk floss tree out of the water, where it grows. Finally the strong young man helps them and they succeed.

- (24) *tukiu yneyae chetukunube echÿu yuke*  
*tukiu yne-yae chÿ-etuku-nube echÿu yuke*  
from water-LOC 3-put-PL DEMb riverbank  
‘from the water they put it (the silk floss tree) onto the riverbank’  
[jxx-n101013s-1.784]

Another example of a source expression with *tukiu* and the locative marker is (25). Miguel produced this sentence when speaking with Juan C. about their past. Miguel had talked about the load of work they had to do in Altavista and Juan C. had just stated that they searched for another place to live, which is then presented as the reason for their moving away from Altavista by Miguel.

- (25) *nechikue bibÿbÿsu tukiu Turuxhiyae*  
*nechikue bi-bÿbÿsu tukiu Turuxhi-yae*  
therefore 1PL-come from Altavista-LOC  
‘therefore we came from Altavista’ [mqx-p110826l.018]

One example in which the source does not carry the locative marker is (26). It was produced by Miguel in speaking about Swintha.

- (26) *kapunu, titupunubu tukiu Alemania*  
*kapunu ti-tupunubu tukiu Alemania*  
come 3i-arrive from Germany  
‘she came, she arrived from Germany’ [mxx-d110813s-2.028]

Temporal expressions can be introduced by *tÿpi*. This can be seen in (27), which was produced by Juan C., when he and Miguel were discussing the possibility of some rain in August.

## 8.1 Declarative clauses with verbal predicates

- (27) *tÿpi Santa Rosa repente tikeba pario*  
*tÿpi Santa Rosa repente ti-keba pario*  
 OBL Saint Rosa maybe 3i-rain.IRR some  
 ‘around Saint Rosa(’s day) maybe it rains a bit’ [mqx-p110826l.627]

*Tÿpi* can also be used to express periods of time, as in (28), in which Juana talks about her plans to travel to Spain.

- (28) *nauku niyuna tÿpi treschÿ kuje*  
*nauku ni-yuna tÿpi treschÿ kuje*  
 there 1SG-go.IRR OBL three month  
 ‘I will go there for three months’ [jxx-p110923l-1.260-261]

In addition to that, *tÿpi* can be used to encode benefactives or recipients. When *tÿpi* is used in such a way, it can also occur without an NP and in these cases, it takes a person marker as in (29), which was elicited from Juana.

- (29) *nikujemu chitÿpi*  
*ni-kujemu chi-tÿpi*  
 1SG-be.angry 3-OBL  
 ‘I am angry with him’ [jxx-e190210s-01]

(30) was produced by Miguel and directed towards María C. to tell her that we were leaving an invitation for a workshop on Paunaka with her, which the PDP team organised in 2011.

- (30) *binejika eka ajumerku pitÿpi*  
*bi-nejika eka ajumerku pi-tÿpi*  
 1PL-leave.IRR DEMa paper 2SG-OBL  
 ‘we will leave this paper with you’ [mux-c110810l.011]

*Tÿpi* can introduce purpose clauses (see §9.3.1.4), and it is also found together with NPs that express the aim, or result of an action.

(31) is from the creation story told by Juana. God has called María Eva in order to tell her to make linen for clothes, after she and Jesus had eaten the forbidden apple. The object of the clause is *riensu* ‘linen’ and the PP that follows explains, what the linen is meant for, *tÿpi pimÿyuna* ‘for your future clothes’, the clothes people are supposed to wear from that point on.

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- (31) *jaje bana riensu tÿpi pimÿuna*  
*jaje bi-ana riensu tÿpi pi-mÿu-ina*  
 HORT 1PL-make.IRR linen OBL 2SG-clothes-IRR.NV  
 ‘let’s make linen for your future clothes’ [jxx-n101013s-1.501]

The kinds of obliques described above, i.e. the locative-marked ones and the ones with the prepositions *tukiu* and (-)*tÿpi* are quite common. More infrequently, we find also obliques with the semantic roles of instruments, causes or comitatives. Instruments and causes are formed with the preposition *-keuchi* and comitatives with *-aj(i)echubu*. The first of those prepositions, *-keuchi* is usually person-marked, regardless of whether an NP follows. The comitative preposition *-aj(i)echubu* is always person-marked.

In (32) Juana tells me about how she went fishing with her grandmother. The women fish with nets, while men fish with hooks. If the net caught a fish, they would take this fish out and kill it with a stick. The stick is marked as the instrument used for killing by *-keuchi*.

- (32) *kue tituika bikupaka chikeuchi yÿkjÿke*  
*kue ti-tuika bi-kupaka chi-keuchi yÿkjÿke*  
 if 3i-hunt.IRR 1PL-kill.IRR 3-INS stick  
 ‘if it (the net) caught (fish), we would kill them with a stick’  
 [jxx-p120430l-1.073]

An example in which *-keuchi* marks a cause is (33), which comes from Miguel telling Alejo the frog story. He produced this sentence when looking at the picture on which the beehive lies on the ground because the dog had jumped against it and made it fall. In this case no NP follows *chikeuchi*, since it is sufficiently clear from the context who is responsible.

- (33) *tibÿtupaikubutu chikeuchi*  
*ti-bÿtupaikubu-tu chi-keuchi*  
 3i-fall-IAM 3-INS  
 ‘it (the beehive) fell down because of it (the dog)’ [mtx-a110906l.104]

One example of *-aj(i)echubu* is given in (34). Clara answered María C.’s question about where my daughter was. I had taken her and my husband with me when I first came to Bolivia to work with the Paunaka people in 2011, but in 2012, I went alone.



- (34) *chinejiku chajichubu chya*  
*chi-nejiku chya-ajechubu chya-a*  
 3-leave 3-COM 3-father  
 ‘she left her (her daughter) with her father’ [cux-120410ls.081]

In the following section, the information given up to here is brought together and different possible word orders are presented.

#### 8.1.4 Word order

Paunaka has a wide range of possible word orders regarding nominal expressions of arguments: VS, VO, SV, OV, VOS, VSO, SVO. If we consider the argument indexes on the verb, however, the order is rigid: subject indexes always precede the verb stem, i.e. the order is s-V for intransitive verbs. First and second person object indexes always follow the verb stem, yielding s-V-o. Third person objects are either indexed by a marker that encodes 3>3 relationships on verbs or remain unmarked, thus we have s+o-V or s-V argument orders on verbs with third person objects.

It is common that only one core argument is conominated and the most basic word orders can thus be considered VS and VO. It is also very common that a clause contains nothing but a verb if subject and, if applicable, object participants are well-established in discourse. V and VS sentences are mainly found with intransitive verbs and are related to topic continuity, topic establishment and topic change. VO order is typical for transitive verbs. This is connected to the subject being an established topic and the object providing new information, i.e. having the role of focus (cf. Lambrecht 1994).

For convenience, the word order types of the discussed sentences are placed above the examples in this section. Word orders of material that is not relevant for the discussion is given in parenthesis; this is usually other juxtaposed sentences that I did not want to omit, because intonation suggested that they closely belonged to the sentence I want to discuss or because I believe they are indicative for information structure.

Let us start with two examples that contain nothing more than the inflected verb. (35) represents the answer Juana gave to my (stammered) question after her relation to her grandchildren. The grandchildren are established as participants by my question, so they do not need to be conominated by an NP. They are encoded by the plural marker on the verb. The first person subject participant is expressed by the index preceding the verb stem.

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- (35) V:  
*nichaneikunube*  
*ni-chaneiku-nube*  
1SG-care.for-PL  
'I care for them' [jxx-p110923l-1.161]

Prior to (36), I had made a statement about José being the only one who stayed in the place where the whole family Supepí Yabeta used to live together. Thus, it is clear that reference is made to José, when María S. states that he is alone.

- (36) V:  
*tipýsisikubu*  
*ti-pýsisikubu*  
3i-be.alone  
'he is alone' [rxx-e120511l.187]

If only one NP accompanies the verb, its unmarked position is that following the verb. However, this is not true for NPs containing personal or topic pronouns. These pronouns always precede the verb, see below. First, I give some examples with NPs containing nouns that follow the verb. (37) and (38) have VS and (39) and (40) VO order.

(37) is an example with a subject following the verb. Although the subject participant of this clause, the jaguar, *isini*, has been talked about by María S. in the previous clause, she decided to express it by an NP here, maybe because this is the highlight and also a kind of summary towards the end of the story of the fox and the jaguar.

- (37) VS:  
*tipakutu isini*  
*ti-paku-tu isini*  
3i-die-IAM jaguar  
'the jaguar died' [rxx-n120511l-1.040]

(38) is another example with a subject NP following the verb. It is from the description of the frog story by Juana. She had already mentioned the dog in the preceding clause, she even mentioned the very same event of the dog's running. Repetition of the subject NP has two functions here. First, it creates more emphasis on the whole sentence, because Juana found it funny, and second, this sentence also provides a summary of what she had been telling before about the dog.

- (38) VS:  
*tikutikubutu kabe*  
*ti-kutikubu-tu kabe*  
 3i-run-IAM dog  
 ‘the dog is running’ [jxx-a120516l-a.146]

Objects also frequently follow the verb. In (39), the subject of the sentence, two men who go into the woods to hunt, is a well-established topic and does not need to be conominated. The object of this sentence, the collared peccaries that the men hunt, is new information and thus expressed by an NP. This sentence is part of the story about the two men who meet the devil in the woods that was told by María S.

- (39) VO:  
*tituikunubeji tijapÿ*  
*ti-tuiku-nube-ji tijapÿ*  
 3i-hunt-PL-RPRT collared.peccary  
 ‘they hunted collared peccary, it is said’ [rxx-n120511l-2.17]

The next example comes from the same tale, but this time told by Miguel. The men have already met the devil and one of them gives him some of the meat. But the devil, still being hungry has demanded the heads of the pigs (since Miguel uses *yba* ‘pig’ instead of *tijapÿ* ‘collared peccary’ in his story). Thus the man gives him the heads in (40). The verb carries the person marker *chÿ-*. This person marker refers to the subject, the man, and to the object, the heads. Additionally, the object is expressed by the NP *echÿu chichÿtijane* ‘their heads’, which follows the verb. The heads have been mentioned in the previous clauses, first as an object conominated by an NP, then as the subject of an existential clause without being overtly expressed. Both of these preceding clauses are formed as direct speech in the narrative. It may be the switch from subject of the existential clause to object of the verbal clause or the switch from direct speech to report that triggered use of an NP here, or – of course – both factors may have an influence.

- (40) VO:  
*chupunukuji echÿu chichÿtijane*  
*chÿ-upunu-uku-ji echÿu chi-chÿti-jane*  
 3-bring-ADD-RPRT DEMb 3-head-DISTR  
 ‘he also brought their heads (of the pigs)’ [mxx-n101017s-1.050]

## 8 Simple clauses

There is one preverbal slot, which is used to indicate special discourse status. Subject as well as object NPs can occur in this slot giving rise to SV and – more rarely – OV orders.

NPs that precede the verb can have either topic or focus status. As for topical NPs, the reason why they occur pre-verbally can be an indication of a change of topic or re-activation of a non-active topic. However, not every change or re-activation of topic goes along with preverbal NP placement, and more research on information structure is certainly necessary to determine the exact conditions under which an NP can be preposed. Focus NPs may be preposed to indicate argument focus, i.e. the relation of the preposed NP to the rest of the proposition is new information or this information is highlighted (cf. Lambrecht 1994: 228)

Personal and topic pronouns are only used for special emphasis and they always precede the verb, see (41) and (42) for a first person plural and a first person singular pronoun, respectively. Note that there is no personal pronoun for the third person, but the demonstrative *echÿu* or the topic pronoun *chibu* can be used instead. The demonstrative can precede or follow the verb. (43) is an example with a demonstrative that accompanies a verb marked for a third person subject by the person marker *ti-*, (44) has a third person subject conominated by the topic pronoun *chibu*.

(41) is narrated direct speech in the story about the man who loses the cows of his *patrón*, finds them with a spirit and gets enchanted by that spirit. Towards the end of the story, he brings the cows to a village for the people there to eat. This is what he tells the people, before he leaves them to go back to the place of the spirit again.

- (41) SV:  
“*biti biyunupunatu*”  
*biti bi-yunupuna-tu*  
1PL.PRN 1PL-go.back.IRR-IAM  
“we go back now” [mxx-n151017l-1.92]

(42) was Miguel’s answer to Swintha’s question what he was doing while his wife was making rice bread. Actually, his answer that he was doing nothing but watching was a joke. He was only distracted at that very moment, answering our questions.

- (42) SV:  
*nÿti nimumukujiku*  
*nÿti ni-imumuku-jiku*  
1SG.PRN 1SG-look-LIM1  
‘I am only watching’ [mxx-e120415ls.071]

(43) comes from Miguel telling José the frog story. This sentence is a repetition of his last utterance, which had the same verb, but the subject was expressed by the noun *pej* ‘frog’ and the place from where it left, the big glass, was also expressed by an NP. Since the frog and the glass are thus sufficiently established in discourse, it is not necessary to repeat them again. Note that it is not uncommon to repeat propositions, this is usually done, when a discourse topic or a specific section about this topic comes to an end. Repetition also plays a role in back-channelling.

- (43) VS:  
*mm, tibjchjutu echju*  
*mm ti-bjchju-tu echju*  
 INTJ 3i-leave-IAM DEMb  
 ‘mm, it left’ [mox-a1109201-2.026]

In (44), María C. expresses her faith in God. She uses the topic pronoun *chibu* to refer back to God, who had been mentioned before by using an NP.

- (44) SV:  
*chibu tetupaikubi naka apuke*  
*chibu ti-etu-pai-ku-bi naka apuke*  
 3TOP.PRN 3i-put-CLF:ground-TH1-1PL here ground  
 ‘he put us here on earth’ [uxx-p1108251.111]

Subject NPs containing a noun can also precede the verb for special emphasis, e.g. indicating contrast or a change of topic, but probably also for stylistic reasons. Emphasis is not per se excluded if the subject follows the verb.

The next example, (45), is a case in which the subject precedes the verb for contrastive topic. It is taken from the same recording as (38). Previously, Juana talked about the dog, now she provides information about the boy, *aitubuche*. This change triggered the use of a subject NP preceding the verb.

- (45) SV:  
*i eka aitubuche tipytapaikubutu*  
*i eka aitubuche ti-bjtupaikubu-tu*  
 and DEMa boy 3i-fall-IAM  
 ‘and the boy fell down’ [jxx-a1205161-a.148]

An example of a contrastive focus subject NP in preverbal position is (46), where Juana and I were discussing the consumption of frogs. It is not usual

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among the speakers of Paunaka to eat frogs, but Juana had heard that some species are tasty and that there are people who eat them, and she gives information about the presumed nationalities of frog eaters in the sentence.

(46) SV, SV:

*eka japonesnube tinikunube los chino tinikunube*

*eka japonese-nube ti-niku-nube los chino ti-niku-nube*

DEMa Japanese-PL 3i-eat-PL the Chinese 3i-eat-PL

‘the Japanese eat them (frogs), the Chinese eat them’ [jxx-a120516l-a.482]

OV order is less common than SV. It is used if speakers want to put special emphasis on the object. This is the case when speakers use the topic pronoun *chibu* as an object, as in (47) from the same passage as (13) above. Juana had just described that she fed her brother with plantain, then she states:

(47) OV:

*chibu bekichumjny*

*chibu bi-ekichu-mjny*

3TOP.PRN 1PL-invite-DIM

‘this we gave (lit.: invited) him’

[jxx-p120430l-2.482]

(48) comes from an elicitation context with María S. However, it was not requested as a direct translation, but rather originated from the elicited context (which included eating, conversing and going). As in the previous example, *chibu* is the object of the clause and it precedes the verb.

(48) OV:

*chibu bichujjikubu*

*chibu bi-chujjiku-bu*

3TOP.PRN 1PL-talk-MID

‘this we talked about’

[rxx-e181020le]

Another example in which an object is emphasised and thus placed in preverbal position is given in (49c). It is a confirmation to my surprised reaction (49b) to Juana’s statement that frogs are prepared with tomatoes (49a).

(49) a. (non-verbal PRED),VO:

j: *michaniki, tetuku tomate*

*michaniki ti-etuku tomate*

tasty 3i-put tomato

‘it is tasty, they put tomatoes in (the cans with the frogs)’

b. l: *jaa, tomate!*

*aa tomate*

INTJ tomato

‘ah, tomatoes!’

c. OV:

j: *ja, tomate tetuku*

*ja tomate ti-etuku*

AFM tomato 3i-put

‘yes, tomatoes they put in’

[jxx-a120516l-a.468-470]

If both subject and object are conominated, we mostly find VOS or SVO order. There are also some examples of VSO in the corpus. As for OVS, however, it was only found in elicitation contexts, though it was not rejected as being completely wrong, given that the relations between the participants were sufficiently clear. I will provide examples for all orders. (50) and (51) have VOS order, (53) and (54) are examples for SVO, (55) and (56) show VSO order. An example from elicitation with OVS order is (57).

(50) comes from María C. talking about Clara. Our visit at her place caused a delay in her work.

(50) VOS:

*tanaumÿnÿ pan de arro eka nipiji*

*ti-anau-mÿnÿ pan de arroz eka ni-piji*

3i-make-DIM rice bread DEMa 1SG-sibling

‘my sister makes rice bread’

[cux-120410ls.227]

(51) was elicited from Clara.

(51) VOS:

*chibukutu chikebÿke kusiÿ*

*chi-buku-tu chi-kebÿke kusiÿ*

3-finish-IAM 3-eye ant

‘the ants finished (i.e. ate) its eyes (of the dead dried fish that we found)’

[cux-c120414ls-2.104]

Generally, the preverbal position can be understood to convey emphasis on the participant. This is nicely illustrated by (52) below, in which María S. corrected herself when telling the story about the fox and the jaguar. She confused the main characters and first expressed – in VOS order – that the action of eating

## 8 Simple clauses

cheese was performed by the jaguar (52a), but then corrected herself and using SVO order emphasised that it was the fox who was eating cheese. (52b) is thus a focus construction.

- (52) a. VOS:  
*tinikukuikuji kesu isini*  
*ti-niku-kuiku-ji kesu isini*  
 3i-eat-CONT-RPRT cheese jaguar  
 ‘the jaguar was eating cheese, it is said’
- b. SVO:  
*jai kupisairÿ tinikuji kesu*  
*jai kupisairÿ ti-niku-ji kesu*  
 INTJ fox 3i-eat-RPRT cheese  
 ‘hay, THE FOX ate cheese, it is said’ [rxx-n120511l-1.026-027]

(53) is an example of SVO order. Juana and I had been looking at the frog story and she had identified the bird that flies from the tree as a hawk. We go on with the next page, but Juana digresses from the task in order to tell me about the hawk and an experience with another bird of prey that stole her dog. The hawk has been mentioned shortly before, but it is not topical. In order to indicate that the topic changes to the hawk again, the NP is positioned before the verb.

- (53) SVO:  
*eka sia tiniku takÿra*  
*eka sia ti-niku takÿra*  
 DEMa bird.sp 3i-eat chicken  
 ‘the hawk eats chicken’ [jxx-a120516l-a.164]

In (54) the object is a headless relative clause (see §9.5.2). It comes from the story about the two men who meet the devil in the woods as told by Miguel. The devil approaches shouting. It is important in the development of the story that only one of the men answers the devil and this importance is highlighted by placing the NP in preverbal position.

- (54) SVO:  
*i chinachÿ echÿu chikompanyerone chijakupu echÿu tiyÿbui*  
*i chinachÿ echÿu chi-kompanyero-ne chi-jakupu echÿu ti-yÿbui*  
 and one DEMb 3-companion-POSSD 3-receive DEMb 3i-shout  
 ‘and one of the companions answered the one who shouted’  
 [mxx-n101017s-1.021]



### 8.1 Declarative clauses with verbal predicates

(55) is an example of VSO order. It comes from Juana telling the frog story and describing the picture on which the dog is running away from the beehive that has fallen down and the bees chase it.

(55) VSO:

*chinisapikutu jane eka kabe*

*chi-nisapiku-tu jane eka kabe*

3-sting-IAM wasp DEMa dog

‘the wasps sting the dog’

[jxx-a120516l-a.112]

(56) is another example of VSO order, where the subject is a proper name. It remains to be checked whether VSO order is (more) usual if subjects are expressed by proper names, there are very few examples of such constellations in the corpus. In any case, this sentence was produced by María S. in elicitation, she first used a first singular index, when I asked her to translate the sentence, but repeated it with her own name to be put like this in this work. Here you are, María.

(56) VSO:

*tanatu Maria yumaji*

*ti-ana-tu Maria yumaji*

3i-make.IRR-IAM María hammock

‘María is making a hammock’

[rxx-e181022le]

One of the very few examples of OVS orders was produced by Juana, when Swintha asked her to describe a photo that showed me with my two daughters lying on top of me. However, a lot of hesitation marks accompany this sentence, so it is very probable that it might be taken as a mistake or probably as left dislocation of a topical object (the picture they had been looking at before also showed my daughters and me).

(57) OVS:

*ruschunubechÿ chakachu chÿenujinube*

*ruschÿ-nube-chÿ chÿ-akachu chÿ-enu-ji-nube*

two-PL-3 3-lift 3-mother-COL-PL

‘the two of them, her mother lifts them’

[jxx-p141024s-1.21]

A different sentence with OVS order was produced by me in elicitation with María S. I asked her whether it was correct and she confirmed it; however, when she repeated the sentence, her intonation indeed suggested that it was a case of

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left dislocation. She would not accept such a sentence if both object and subject were animate, i.e. when I tried to elicit OVS order with a cat being the subject and a mouse being the object of the verb *-niku* ‘eat’.

(58) OVS:

*amuke, tebuku nÿa*

*amuke ti-ebuku nÿ-a*

corn 3i-sow 1SG-father

‘corn, my father sowed it’

[rxx-e181024l]

I have not found a single example of a ditransitive verb being accompanied by three NPs in the corpus, but there is one example with a transitive verb with an incorporated body part. The possessor of this body part is expressed by an NP, and subject and object of the verb are also conominated. Presupposed that the possessor is analysed as a raised object here, word order is VOSO, with the theme object of the verb being expressed first and the possessor of the incorporated body part last. The example comes from the story about the fox and the jaguar as told by María S. It occurs close to the end of the story, where the fox ties a stone on the hands of the jaguar and the latter jumps into the water, expecting to find cheese there, but it is only the reflection of the moon that he sees.

(59) VOSO:

*chirÿtÿnebuÿchujï mai echÿu kupisairÿ echÿu isini*

*chi-rÿtÿ-ne-buÿ-chu-ji mai echÿu kupisairÿ echÿu isini*

3-tie-top-hand-TH2-RPRT stone DEMb fox DEMb jaguar

‘the fox tied a stone on top of the jaguar’s hands, it is said’

[rxx-n120511l-1.037]

Two more examples with two conominated objects were produced by Juana. In (60), she tells that one of her daughters wants to give back money she borrowed from her sister in Spain, when the latter once comes to Bolivia. The whole sentence, which consists of three separate clauses, is given here. The topical subject of the first clause is the daughter who lives in Spain, but in the second clause, topic switches to the other daughter. The new topic is not expressed by an NP. It is thus not totally clear whether the NP *nijinepÿi* ‘my daughter’ in the third clause refers to the subject or the object, since both participants are Juana’s daughters. I would opt for an analysis as an object, because the topical subject of this clause is the same as the one in the preceding clause, there is thus topic continuity and topical participants are usually not expressed by NPs. The translation of the example follows this analysis. The word order of the last clause is thus VOO. However, it

is also possible that *nijinep̄yi* is a subject NP, a delayed indication of topic switch in the previous clause. The translation of the last clause would be ‘my daughter will give her the money’ in that case and word order VSO.

(60) (non-verbal PRED, VO), VOO:

*i despue kue kapupunuina te cheb̄ȳpekupuna ech̄yu t̄ymue, chipua nijinep̄yi chit̄ymuane*

*i despue kue kapupunu-ina te ch̄ȳ-eb̄ȳpeku-puna*

and afterwards if come.back-IRR.NV SEQ 3-borrow.money-AM.PRIOR.IRR

*ech̄yu t̄ymue chi-pua ni-jinep̄yi chi-t̄ymua-ne*

DEMB money 3-give.IRR 1PL-daughter 3-money-POSSD

‘and later, when she comes back, then she goes to borrow money, and she will give my daughter her money’ [jxx-p120430l-1.294]

The other example consists of two juxtaposed clauses. Interestingly, the recipient object of the verb of the second clause appears to the left of the first (intransitive) verb, i.e. quite dislocated from the verb it belongs to. This can be considered a case of long-distance dependency in Paunaka. (61) describes the same situation as (17) above, but comes from another recording with Juana made in another year, when she told me the story again. It is about her daughter being arrested in the airport in Spain for not having a valid visa. She was brought to a room upstairs in the airport building and received some food. The structure of this sentence is OVVO, with the first O pertaining to the second V.

(61) O(V)VO:

*i eka nijinep̄yim̄n̄ȳ tipununubetu chipunakunube ȳyt̄yuku*

*i eka ni-jinep̄yi-m̄n̄ȳ ti-punu-nube-tu chi-punaku-nube ȳyt̄yuku*

and DEMA 1SG-daughter-DIM 3i-go.up-PL-IAM 3-give-PL food

‘and as for my daughter, they went up and gave her some food’

[jxx-p120430l-1.213]

As for obliques, they usually occur to the right of the verb. VX orders, with X standing for oblique as in Dryer & Gensler (2013), are most common. All other participants are usually well-established by the preceding clauses and thus do not have to be conominated by an NP. XV is also found, but considerably less common, and largely restricted to temporal and source expressions. I will only consider different kinds of locative obliques and a few recipients here, because there are few examples for the other kinds of obliques.

(62) is one example with VX order. The oblique is a PP with the preposition *tukiu*, a source expression. The sentence was produced by Juana, when she told me about how her daughter was deported from Spain and arrived back to Bolivia.

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- (62) VX:  
*tikubupaikunubetu tuki labion*  
*ti-kubupaiku-nube-tu tuki labion*  
3i-go.down-PL-IAM from plane  
'they disembarked from the plane' [jxx-p120430l-1.266]

An unmarked oblique with the semantic role of goal is found in (63), which was a statement by María S., when I told her that we had been looking for her before.

- (63) VX:  
*niyunutu asaneti*  
*ni-yunu-tu asaneti*  
1SG-go-IAM field  
'I had gone to the field' [mrx-c120509l.052]

It is very common that a locative adverb is placed before the PP. This is the case in (64): first comes the verb, then the adverb *nauku* 'there' and finally the locative-marked noun. Juana cites her own words here, which were directed to her daughter.

- (64) VX:  
*niyuna nauku parkeyae*  
*ni-yuna nauku parke-yae*  
1SG-go.IRR there park-LOC  
'I will go to the park there' [jxx-p120430l-2.242]

If there is an object in the clause, we predominantly find VOX order and only occasionally XVO. VOX is the most common order cross-linguistically for languages in which the object usually follows the verb (Dryer & Gensler 2013). It is uncommon that there is a conominal S argument in a sentence that contains an oblique.

(65) comes from Miguel telling José the frog story. This is his description of the picture on which the deer throws the boy down the slope into the water.

- (65) VOX:  
*chibikÿkÿnÿkutu echÿu aitubuchepÿimÿnÿ kÿpenukÿyae*  
*chi-bikÿkÿnÿku-tu echÿu aitubuchepÿi-mÿnÿ kÿpenukÿ-yae*  
3-throw.away-IAM DEMb boy-DIM depth-LOC  
'it throws the boy into the depth' [mox-a110920l-2.153]

### 8.1 Declarative clauses with verbal predicates

(66) has a first person plural benefactive oblique. It stems from Juana's account about how they made the reservoir in Santa Rita. A lady came to Santa Rita and promised them to make the reservoir in exchange for clearing of a big piece of land for her for agricultural use. She is the one who brought them meat.

(66) VOX:

*tupunu chÿeche bitÿpi*

*ti-upunu chÿeche bi-tÿpi*

3i-bring meat 1PL-OBL

'she brought us meat'

[jxx-p120515l-2.098]

(67) is an example of XVO order. The oblique is a source expression with the preposition *tukiu* 'from', the adverb *naka* 'here', and a toponym, *Santa Cruz*, which does not take the locative marker. The sentence was produced by Juana when she still lived in Santa Cruz. She told me that when she had lived in Concepción before, her daughters bought meat for her and sent it to her by bus in a styrofoam box. She could then cook and sell *patasca* in Concepción.

(67) XVO:

*tukiu naka Santa Cruz tiyÿseikunube chichÿti ÿba*

*tukiu naka Santa Cruz ti-yÿseiku-nube chi-chÿti ÿba*

from here Santa Cruz 3i-buy-PL 3-head pig

'from Santa Cruz here, they bought a pig's head'

[jxx-e110923l-2.156]

There are even fewer verbal clauses in the corpus that contain an oblique and an NP that conominate the subject. I have found the orders SVX (68), VSX (69) and VXS (70), but cannot say which one is most neutral for lack of sufficient data. It is questionable whether one can speak of a neutral order at all for a type of sentence that is very uncommon.

(68) is from the account by María S. about how she grew up. It consists of two juxtaposed sentences, both with an unmarked oblique constituent following the respective verb, while the subject NPs precede the verbs.

(68) SVX, SVX:

*depue Krara tiyunutu uneku Kuana tikubiupu uneku*

*depue Krara ti-yunu-tu uneku Kuana ti-kubiu-pu uneku*

afterwards Clara 3i-go-IAM town Juana 3i-have.house-DLOC town

'later Clara went to town, Juana got a house in town' [rxx-p181101l-2.263]

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When giving me a description of how to use palm fruit oil for hair care, Juana produced (69). The oblique NP is accompanied by the adverb *naka* ‘here’ in this case.

(69) VSX:

*tipajykutu echÿu aseite naka bichÿtiyae*  
*ti-pajÿku-tu echÿu aseite naka bi-chÿti-yae*  
3i-stay-IAM DEMb oil here 1PL-head-LOC  
‘the oil (of the palm fruit) stays here on our head’ [jxx-d181102l.30]

(70) is from Juana’s second account about her grandparents’ journey to Moxos and back home with the cows they bought there. It is a long journey and the grandparents had to rest on the way. They usually stayed in huts along the way and sometimes the huts also had an enclosure, where they kept their cows.

(70) VXS:

*tibÿkupujaneji bakayayae baka*  
*ti-bÿkupu-jane-ji bakaya-yae baka*  
3i-enter-DISTR-RPRT enclosure-LOC cow  
‘the cows went into the enclosure, it is said’ [jxx-p151016l-2.166]

Finally, it is also possible to have two conominated arguments plus an oblique. This is the case in (71) and (72). The constituent orders are SVXO and SVOX respectively and the oblique constituent is a benefactive in both cases. As for the question which of these orders is more common, I would opt for the second one, because the oblique usually follows the object NP in VOX clauses. However, I would not be able to prove this with data from the corpus, since there are simply not enough sentences in which we have conominal expressions of subject and object as well as an oblique.

(71) comes from Miguel’s account about how he went to school. Since they had no paper, the pupils wrote on wooden boards. Miguel’s board was made by his father.

(71) SVXO:

*entonses kuineini taitaini tanau nitÿpi echÿu taurapamÿnÿ*  
*entonses kuineini taita-ini ti-anau ni-tÿpi echÿu taurapa-mÿnÿ*  
thus deceased dad-DEC 3i-make 1SG-OBL DEMb board-DIM  
‘so my late father made a small wooden board for me’  
[mxx-p181027l-1.023]

A sentence with the order SVOX was elicited from Juana.

(72) SVOX:

*eka nijinep̄yi tiȳȳseiku eka epuke t̄ypi eka chipiji*  
*eka nij-inep̄yi ti-ȳȳseiku eka epuke t̄ypi eka chi-piji*  
 DEMa 1SG-daughter 3i-buy DEMa ground OBL DEMa 3-sibling  
 ‘my daughter bought ground for her sister’ [jxx-e191021e-2]

In summary, word order in Paunaka is quite flexible, but it is most common that the verb comes first, and it is also quite common that the object follows the verb directly. There is one pre-verbal slot, which may be filled with S, O or X to indicate special discourse function.

The following section focuses on standard negation.

### 8.1.5 Standard negation

This section is about “the basic way(s) a language has for negating declarative verbal main clauses” (Miestamo 2005: 1). This has been called “standard negation”. Other types of negation are found in the individual sections about different non-verbal clauses (see §8.2) and in the section about negative imperatives (see §8.3.4).<sup>4</sup>

Standard negation builds on the negative particle *kuina*, which is placed directly before the verb. This particle seems to include the non-verbal irrealis marker *-ina* attached to a stem or affix *ku*. Note that a voiceless velar plosive is relatively common in standard negation of Arawakan languages (Michael 2014a: 288), and the Mojeño languages have a prefix *ku-* for irrealis negation (cf. Rose 2020, p.c.), i.e. the “doubly irrealis construction”.

In Paunaka’s standard negation, the verb necessarily has irrealis RS given that a non-realised event is always non-factual. Standard negation thus shows a paradigmatic asymmetry as regards RS (Miestamo 2005: 96). There is no morphological “doubly irrealis construction” in declarative sentences. This is defined as a construction that explicitly marks that there are (at least) two parameters that trigger irrealis RS, one of them being negation (cf. Michael 2014c: 253). This

<sup>4</sup> As for morphological negation including a reflex of the famous Proto-Arawakan privative prefix *\*ma-*, this is not productive in Paunaka. The only two words I can think of containing a reflex of the privative prefix are *mup̄yinube* (*mu-p̄yi-nube* PRIV-body-PL) ‘devil’ (lit.: ‘the ones without body’) and *m̄ybanejiku* (*mu-ÿ-bane-jiku* PRIV-be.long-REM-LIM1) ‘close to, near’. In addition, there are some more words starting with *mu* like *muk̄ÿe* ‘squash sp.’. They may or may not have once been derived from other words with the privative prefix, but in any case they are not decomposable synchronically.

## 8 Simple clauses

may be worth mentioning explicitly, because closely related Trinitario, Terena and Kinikinau as well as the more distantly related Kampan languages all have more or less elaborate doubly irrealis constructions (Michael 2014a: 267–269).

Consider (73). The positive sentences in (73a) and (73b) differ from each other in RS, with (73a) encoding a factual event by default/realis and (73b) a non-factual event by irrealis. When negated as in (73c), this distinction is neutralised.

- (73) a. *niniku*  
*ni-niku*  
1SG-eat  
'I eat/ate it'
- b. *ninika*  
*ni-nika*  
1SG-eat.IRR  
'I will/can/must eat it'
- c. *kuina ninika*  
*kuina ninika*  
NEG 1SG-eat.IRR  
'I don't/didn't/can't/couldn't/won't eat it'

Some more examples of negative declarative clauses follow, containing a stative intransitive verb in (74), an active intransitive verb in (75), a transitive verb in (76), and a ditransitive verb in (77).

(74) comes from María S. talking with me about snow in Germany.

- (74) *kuina tas̄jeiyu*  
*kuina ti-a-s̄jei-yu*  
NEG 3i-IRR-be.cold-INTS  
'it is not very cold' [rxx-e120511l.312]

In (75), Juana states that her daughter did not go (to the airport). In her opinion, her daughter should have picked up her sister there. The latter was supposed to work as a nanny in Spain, but was finally deported without having ever entered the country.

- (75) *kuina tiyuna*  
*kuina ti-yuna*  
NEG 3i-go.IRR  
'she didn't go' [jxx-p110923l-1.312]



8.1 Declarative clauses with verbal predicates

(76) is part of the answer José gave, when Miguel asked him whether he knew the story about the lazy man.

- (76) *kuina nichupa micha*  
*kuina ni-chupa micha*  
 NEG 1SG-know.IRR good  
 ‘I don’t know it well’ [mox-n1109201.007]

In (77), Juan C. speaks about the old times, when his *patrón* refused to give him a pair of trousers that was supposed to be part of his compensation for working.

- (77) *kuina tipunakane nikasuneina*  
*kuina ti-punaka-ne ni-kasune-ina*  
 NEG 3i-give.IRR-1SG 1SG-trousers-IRR.NV  
 ‘he didn’t give me my supposed trousers’ [mqx-p1108261.458]

Word order is largely the same as in positive sentences; however, conominals are in general rarer. If present, they usually follow the negated verb. (78) is an example in which a conominated subject follows and (79) has a conominated object. In order to indicate special discourse status, a conominal argument can also precede the negator. This is the case in (80), where the subject precedes *kuina* for contrastive focus.

(78) comes from Miguel speaking about the old days.

- (78) *kuina chisiupuchanube eka patron*  
*kuina chi-siupucha-nube eka patron*  
 NEG 3-pay.IRR-PL DEMa patrón  
 ‘the *patrón* didn’t pay them’ [mxx-p1108251.042]

In (79), Juana tells her sister the reason why her ducklings died, when she was away for one week.

- (79) *kuina chetukanube eka yýtükumÿnÿ*  
*kuina chÿ-etuka-nube eka yýtÿuku-mÿnÿ*  
 NEG 3-put.IRR-PL DEMa food-DIM  
 ‘they didn’t give them food, poor ones’ [jrx-c151001lsf-11.063]

The context of (80) is that María S. complains that her chicken get stolen when she is away from her house.

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- (80) *nÿti kuina nÿnika pero punachÿ tiniku*  
*nÿti kuina nÿ-nika pero punachÿ ti-niku*  
 1SG.PRN NEG 1SG-eat.IRR but other 3i-eat  
 ‘I don’t eat them, but another one eats them’ [rxx-e120511l.181]

Some markers can be attached to the negative particle, among them the additive and those expressing TAME categories. However, all of these markers can also attach to the verb with no difference in meaning.<sup>5</sup>

Consider the following example, which has an additive marker. Prior to uttering this sentence, Juana had just told me that she did not speak Spanish, when she was a child, only Paunaka. She adds to this statement by (81), telling me that she did not have any contact to Bésiro either.

- (81) *i echÿu tiseteiku kuinauku nisama*  
*i echÿu tiseteiku kuina-uku ni-sama*  
 and DEMb Bésiro NEG-ADD 1SG-hear.IRR  
 ‘and Bésiro I didn’t hear either’ [jxx-p120430l-1.028-030]

The way of listing that preceded (82) was very similar, but in this case the additive marker is attached to the verb: María C. stated that she did not know her grandparents, but only knew her mother and then added that she did not know her father either (because she was still very young when he passed away).

- (82) *nÿa, kuina nichupuikuka nÿa*  
*nÿ-a kuina ni-chupuiku-uka nÿ-a*  
 1SG-father NEG 1SG-know-ADD.IRR 1SG-father  
 ‘as for my father, I didn’t know my father either’ [ump-p110815sf.148]

As for TAME marking in negative sentences, there is one peculiarity: the prospective does not occur in negative clauses, nor does the otherwise omnipresent iamitive.<sup>6</sup> Instead of this, the discontinuous marker *-bu* adopts one of the functions of the iamitive indicating that a previously ongoing event is already finished. The discontinuous marker is only found in negative clauses and can be translated as ‘(not) anymore’. The verb is usually interpreted as encoding a state,

<sup>5</sup>Although when comparing the two examples in (81) and (82), it may look like the additive marker was a third-position clitic, this is not the case. There are dozens of examples in the corpus, where the additive occurs in other positions; see §4.2 for a general discussion on this issue.

<sup>6</sup>The only exception is that the iamitive can be attached to the discontinuous marker on the negative particle itself, yielding *kuinabutu* ‘not anymore now’.

even if this is not inherent in its semantics, see §7.8.1.2. As for the other function of the iamitive, expressing that something is ongoing (telic verbs), there is no way to form a corresponding negative sentence. Besides neutralisation of RS, this is the second asymmetry found between negative and positive declarative sentences.

One example of the discontinuous marker in a negative sentence is given in (83).<sup>7</sup> It was produced by Juana when she told me about how her brother passed away, thus ‘not speak anymore’ is stative in the sense that it does not refer to a momentary disruption of speaking, but to an irreversible state of weakness before his death. It is another brother of hers whom she cites here.

- (83) “*n̄yb̄ys̄ȳu kuinabu tichujikabu*”, *tikechu*  
*n̄y-b̄ys̄ȳu kuina-bu ti-chujika-bu ti-kechu*  
 1SG-come NEG-DSC 3i-speak.IRR-DSC 3i-say  
 “‘when I came, he didn’t speak anymore’, he said’ [jxx-p120430l-2.456]

The discussion of negation in verbal declarative clauses is completed at this point. The next section is dedicated to non-verbal predication, including both positive and negative non-verbal clauses.

## 8.2 Non-verbal predication

There are many clauses with non-verbal predicates. They belong to different semantic types of non-verbal predication with partly different construction types. As for the latter we find juxtaposition of the predicate and the subject NP, usage of the non-verbal copula *kaku* and other strategies. The semantic types of non-verbal predication comprise the ones typically found in the literature: equative, proper inclusion, attributive, location, existential and possessive, to use the terminology by Payne (1997: ch. 6).<sup>8</sup> In addition, some other semantic types are found in Paunaka, which have been called “minor types”: genitive and benefactive, quantification, simulative (Dryer 2007: 246–249),<sup>9</sup> and also locomotion

<sup>7</sup>The discontinuous marker actually occurs twice here, on the negative particle and on the verb, but this is not obligatory. It can also occur once, either on *kuina* or on the verb, see §7.8.1.2.

<sup>8</sup>Overall et al. (2018: 6) use the term “identification” instead of “equative” and “categorisation” instead of “proper inclusion”. They further deviate from Payne (1997) in that they split the attributive type in two subtypes encoding permanent versus temporary property, but this is not of concern for Paunaka. See also Dryer (2007) for yet another similar classification.

<sup>9</sup>The author actually uses the term “simulative”, while “simulative” is the one proposed by Haspelmath & Buchholz (1998).

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(Payne 1997: 113), the latter being restricted to third person cislocative motion. Strikingly, verbs are often borrowed from Spanish as non-verbal predicates, too. Table 8.1 shows how semantic types and construction types correlate. All semantic types marked by an asterisk can also be expressed by a verbal strategy.

Table 8.1: Semantic types and construction types in non-verbal predication

Semantic type	Construction type
equative	juxtaposition
proper inclusion	juxtaposition
attributive	juxtaposition
quantification	juxtaposition
genitive/benefactive	juxtaposition
location*	juxtaposition / copula
existential	copula
possessive*	copula
similative	other
(3rd person) locomotion*	other
borrowed verbs*	other

Many semantic types in the table are assigned to the juxtaposition construction and a few to the one including a copula; however, this is a simplification of the issue. As for juxtaposition, a subject NP does not necessarily co-occur with the predicate just as in verbal predication. In non-verbal predication this can be related to the subject being topical and/or the predicate taking person indexes. As for the location, existential, and possessive non-verbal types, they include a copula in positive clauses, but do not need a copula in negative clauses where its use is often related to emphasis.

Before describing the different constructions in more detail, I want to provide a short illustration of the properties in which non-verbal predicates differ from verbal ones. Two factors are involved, reality status and person marking.

Realis is completely unmarked in non-verbal predication, but irrealis is marked. It is triggered by the same parameters that are also relevant for irrealis marking on verbs minus the imperative (see §7.5.2), but there is a specific irrealis marker *-ina* that only occurs on non-verbal words.

Consider (84), in which the nominal predicate is negated and thus has irrealis RS. The example was produced by María S. and referred to some puppies in her

yard which had apparently been brought to Santa Rita although they were still sucklings, thus they were condemned to die.

- (84) *kuina chjenuina tukiuneku*  
*kuina chj-enu-ina tukiuneku*  
 NEG 3-mother-IRR.NV from town  
 ‘they don’t have a mother, they are from town’ [rxx-e120511l.363]

The non-verbal irrealis marker is the very same morpheme that is also used as a nominal irrealis marker (see §6.5). There is sometimes substantial functional overlap between both, as in (85), where the nominal predicate has future reference, but could also well be analysed as a nominal future.

The example is taken from a syncretistic creation story told by Juana. Jesus is about to marry María Eva and God tells them:

- (85) “*eka pimaina i eka piyenuina*”  
*eka pi-ima-ina i eka pi-yenu-ina*  
 DEMa 2SG-husband-IRR.NV and DEMa 2SG-wife-IRR.NV  
 “this one will be your husband and this one will be your wife”  
 or: “this is your future husband and this is your future wife”  
 [jxx-n101013s-1.368-369]

Irrealis marking is applicable to distinguish most cases of verbal and non-verbal predication. However, some words do not inflect for irrealis, e.g. the demonstrative adverbs.

The second criterion to distinguish both kinds of predicates is the position of the subject indexes. It has been shown in §7.4 (and also in §8.1.1 and §8.1.3) that verbs index subjects with person markers preceding the stem and objects with person markers following the stem. Non-verbal predicates, however, index subjects with person markers following the stem, while the position preceding the stem is retained for possessors. The person markers are identical to the ones used on verbs.<sup>10</sup>

The subject indexes on non-verbal predicates are summarised in Table 8.2. Compare to Table 7.19 in §7.4, which summarises the person indexes used with verbs.

(86) is an example in which a person marker indexes the subject on a nominal predicate. It comes from Isidro who was talking about getting old and grey with Miguel and contrasted this to my age.

<sup>10</sup>This type of split-S marking dependent on parts of speech has been described in detail for Baure in contrast with another Arawakan language in which the split depends on other factors (cf. Danielsen & Granadillo 2008).

Table 8.2: Subject indexes on non-verbal predicates

Person	Index
1SG	<i>-ne / -nÿ</i>
2SG	<i>-bi / -pi</i>
3SG	/
1PL	<i>-bi</i>
2PL	<i>-e</i>
3PL	<i>(-nube)</i>
3DISTR	<i>(-jane)</i>

- (86) *pimiyakuÿbi*  
*pimiya-kuÿ-bi*  
 girl-INCMP-2SG  
 ‘you are still young’ [mdx-c120416ls.152]

Position of the subject index is not always applicable as an indicator for non-verbal predication. The use of third person markers that follow the stem is very restricted on verbs (see §7.4.4), and they do not occur on non-verbal predicates, so that there is no subject index for the third person.<sup>11</sup> In addition, indexing the subject is sometimes optional, e.g. in equative clauses, and some words generally do not take person markers, e.g. the demonstrative adverbs.

As for the copula *kaku*, it only relates to third-person referents. The same is true for the non-verbal locomotion predicate *kapunu* ‘come’. The form of both of them includes a first syllable *ka* which, as I have argued in §5.1.3, could be the same deictic root that we find in the demonstratives *eka* ‘DEMA’ and *naka* ‘here’. This would explain their restriction to the third person. However, as for the copula, there is also a suffix *-uku* used exclusively with personal pronouns (i.e. with first and second person reference) in non-verbal locative predication, see §8.2.4 below. This suffix might well be related to the final syllable *ku* of the copula *kaku*. The expression of locomotion, however, uses a verbal strategy whenever there is an SAP subject.

<sup>11</sup>A plural or distributive marker can be used, though, if the subject is a third person plural, but it is not always possible to distinguish referential and predicative use, i.e. it is arguable whether *-nube* and *-jane* relate to subject marking or rather to number marking of a noun or nominal demonstrative. Regarding the locomotion predicate *kapunu* ‘come’ and borrowed verbs integrated as non-verbal predicates, these markers relate to subjects.

The remainder of this section is structured by semantic and construction type. Equative, proper inclusion and attributive clauses overlap to a large degree and are thus described together in §8.2.1. Predication of quantification is the topic of §8.2.2. Genitive and benefactive clauses are discussed in §8.2.3. All of these semantic types are formed by juxtaposition of predicate and subject. Predication of location can also be expressed by juxtaposition or with the help of a copula. Due to restriction of the copula to third person referents, there are different strategies for SAP. This is explained in detail in §8.2.4. The existential construction is described in §8.2.5, and possessive clauses, which can be considered to belong to the existential construction, in §8.2.6. §8.2.7 is about the simulative construction and §8.2.8 describes the use of the non-verbal third person cislocative predicate. Finally, §8.2.9 shows how verbs from Spanish are integrated into Paunaka as non-verbal predicates.

### 8.2.1 **Equative, proper inclusion and attributive**

The two semantic types of equation and proper inclusion usually include nouns that serve as predicates, the difference among them being that equation expresses that the subject of the clause is an entity that is identical to the entity specified by the predicate, while proper inclusion encodes that the subject is member of a class which is specified by the predicate (Payne 1997: 114). There are some languages, in which both types are encoded differently, but the languages in South and Central America commonly use the same construction for both types (Overall et al. 2018: 7). Since Paunaka does not obligatorily mark definiteness on NPs, some sentences are ambiguous as to the question whether they represent equation or proper inclusion, and one example of this ambiguity is presented in (101) below.

The attributive type is bound to adjectives having the role of predicates. However, in Paunaka most property concepts are expressed by stative verbs. Only a few words can felicitously be defined as adjectives. In addition, some properties, especially age, are predicated by nouns (see §5.2.1). This is where proper inclusion and attributive predication semantically overlap. In addition, attributive clauses are cross-linguistically often also identical to proper inclusion and equative clauses in structure (Payne 1997: 120), and this is also the case in Paunaka.

There are three possibilities how to encode all three types: first, the subject NP and the predicate are juxtaposed, second, the subject is indexed on the predicate, and third, subject NP and predicate are juxtaposed AND the subject is indexed on the predicate. (87), which stems from elicitation with Miguel, shows all of these possibilities.

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- (87) a. *piti n̄ya*  
*piti n̄y-a*  
 2SG.PRN 1SG-father  
 ‘you are my father’
- b. *n̄yabi*  
*n̄y-a-bi*  
 1SG-father-2SG  
 ‘you are my father’
- c. *piti n̄yabi*  
*piti n̄y-a-bi*  
 2SG.PRN 1SG-father-2SG  
 ‘you are my father’ [mxx-e090728s-3.088-090]

If speakers choose the juxtaposition construction, the predicate usually precedes the subject NP unless the subject is expressed by a pronoun. In the latter case, the pronoun precedes the predicate. This is also the preferred word order in Trinitario’s non-verbal clauses (Rose 2018b: 75), and it mirrors the one found in verbal clauses, where non-emphasised subjects usually follow the verb, but not if they are pronominal (see §8.1.4). A few examples with the order predicate – subject NP follow. (88) and (89) are equative clauses, (90) is an example of proper inclusion, and (91) and (92) have adjectival predicates and are thus attributive clauses.

(88) comes from Juana who interrupted her speech, when she recognised the wasp close to her.

- (88) *¡aij jane ech̄yũ!*  
*aij jane ech̄yũ*  
 INTJ wasp DEMb  
 ‘aiy, this is a wasp!’ [jxx-p120430l-2.478]

(89) is a similar example from Miguel, who first thought the bed of the boy in the frog story was a church.

- (89) *chubiukena bia eka naka*  
*ch̄y-ubiu-kena bia eka naka*  
 3-house-UNCERT God DEMa here  
 ‘this one here might be a church’ [mox-a110920l-2.019]



In (90), Juana tells me that the water spirit whom their grandparents met on their journey back home from Moxos was a woman, a fact that becomes important a bit later in the story.

- (90) *i seunube echÿu ue*  
*i seunube echÿu ue*  
 and woman DEMb water.spirit  
 ‘and the water spirit was a woman’ [jxx-p151016l-2.157]

(91) was produced by Juana as a confirmation of what I had said before. It is about the house of her daughter in Santa Cruz.

- (91) *ja temena ubiyae*  
*ja temena ubiyae*  
 AFM big house  
 ‘yes, the house is big’ [jxx-p120430l-1.414]

(92) was a statement by María C. about her favourite drink.

- (92) *michaniki aumue*  
*michaniki aumue*  
 delicious chicha  
 ‘chicha tastes good’ [uxx-p110825l.257]

If the information given in the sentence is about the name of somebody, we actually find both orders: predicate – subject NP as in (93) and subject NP – predicate as in (94). This may be related to the structure of the corresponding sentence in Spanish. Both examples come from Juana, the first one is about her father, the second about one of her daughters.

- (93) *Kwachu chija*  
*Kwachu chi-ija*  
 Juan 3-name  
 ‘his name was Juan’ [jxx-p120515l-1.125]

- (94) *chija Gladys*  
*chi-ija Gladys*  
 3-name Gladys  
 ‘her name is Gladys’ [jxx-p110923l-2.059]

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There are a few more examples from Juana in which the order of predicate and subject is reversed, all of them either include proper names or contrastive topics as in (95). Note, however, that irrealis marking is on the subject (*punachina*) in this case although it is related to the predicate (*jente*).

- (95) *mm rusxhunubechÿ chichechajimÿnÿnube, kana, punachina jente*  
*mm rusxhu-nube-chÿ chi-checha-ji-mÿnÿ-nube kana punachÿ-ina*  
 INTJ two-PL-3 3-son-col-dim-pl this.size other-IRR.NV  
*jente*  
 man  
 ‘mhm, she has two children, [one is] of this size (showing with hands)  
 and the other one will be a man (soon)’ [jxx-p110923l-1.241]

The following examples show that a pronominal subject precedes the non-verbal predicate. (96) was elicited from Miguel.

- (96) *nÿti chÿenunube*  
*nÿti chÿ-enu-nube*  
 1SG.PRN 3-mother-PL  
 ‘I am their mother’ [mxx-e090728s-3.081]

(97) comes from María narrating the story of the fox and the jaguar. The fox makes the jaguar believe that the reflection of the moon in the water was a wheel of cheese.

- (97) “*chibu echÿu kesu*”  
*chibu echÿu kesu*  
 3TOP.PRN DEMb cheese  
 “‘this is the cheese’” [rxx-n120511l-1.037]

The non-verbal predicate can also be a prepositional phrase as in (98), which is a statement by Clara about her origin.

- (98) *nÿti tuki nauku Santa Rita*  
*nÿti tuki nauku Santa Rita*  
 1SG.PRN from there Santa Rita  
 ‘I am from Santa Rita’ [cxx-e121130s.011]

(99) and (100) are two additional examples in which juxtaposition is accompanied by subject marking on the predicate. In (99), María C. talks about herself.

- (99) *nÿti juberÿpunÿmÿnÿ*  
*nÿti juberÿpu-nÿ-mÿnÿ*  
 1SG.PRN old.woman-1SG-DIM  
 ‘poor me, I am an old woman’ [uxx-p110825l.038]

(100) is a confirmation of a sentence I had produced. It comes from María S.

- (100) *biti paunakabi*  
*biti paunaka-bi*  
 1PL.PRN Paunaka-1PL  
 ‘we are Paunakas’ [rmx-e150922l.103]

There are also some examples in which the person marker alone is used as subject expression. Since there is no third person marker to index subjects of non-verbal predicates, third person singular subjects can be completely unmarked in non-verbal predication as in (103).

(101) comes from Juana who told me about her duty in Altavista. Depending on the noun’s definiteness, this sentence could be an example of proper inclusion (if it is indefinite) or as equative (if it is definite). NPs are not obligatorily marked for definiteness, so that only context or general knowledge can be used to distinguish both. In this case, I do not know whether Juana was the only cook or one among several (I guess the latter was the case, but this is speculation).

- (101) *asta nÿti niyunu, kosinerunÿ*  
*asta nÿti ni-yunu kosineru-nÿ*  
 until 1SG.PRN 1SG-go cook-1SG  
 ‘even I went, I was a/the cook’ [jxx-p120515l-2.085-086]

(102) is another example with an adjective serving as predicate. It is the adjective with which one usually answers small-talk questions for one’s health and condition, but in this case María S.’ statement is not about herself but about me (in helping me formulate an adequate answer).

- (102) *michachaikubi*  
*micha-chaiku-bi*  
 good-CONT-2SG  
 ‘you are fine’ [rmx-e150922l.016]

(103) comes from Juana who provides some additional information about a woman she was talking about.

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- (103) *chikomarne Miyel*  
*chi-komar-ne Miyel*  
3-fellow-POSSD Miguel  
'she is Miguel's fellow' [jxx-p120430l-2.342]

Negation is rarely found among the semantic types described in this section, most of the examples I found in the corpus were elicited. If the subject is an SAP, the same negative particle we find in standard negation is used. Consider (104) and (105) which were elicited from Miguel and Juana respectively.

- (104) *piti kuina n̄yenuina*  
*piti kuina n̄y-enu-ina*  
2SG.PRN NEG 1SG-mother-IRR.NV  
'you are not my mother' [rmx-e150922l.100]

- (105) *kuina n̄yenubina*  
*kuina n̄y-enu-bi-ina*  
NEG 1SG-mother-2SG-IRR.NV  
'you are not my mother' [jxx-p150920l.052]

If the subject is a third person, there is a different strategy: a negative third person pronoun is used, composed of the third person index *ch̄y-* and the non-verbal irrealis marker *-ina*. It thus resembles both the topic pronoun *chibu* and the negative particle *kuina*. Two examples are given below.

(106) comes from elicitation with María S.

- (106) *ch̄yina n̄yenuina*  
*ch̄yina n̄y-enu-ina*  
3NEG.PRN 1SG-mother-IRR.NV  
'she is not my mother' [rmx-e150922l.099]

(107) stems from Miguel's description of the frog story. It refers to the picture on which the boy realises that what he was holding were not branches of a bush, but a deer's antler.

- (107) *ch̄yinatū k̄ykejina*  
*ch̄yina-tū ȳk̄yke-ji-ina*  
3NEG.PRN-IAM stick-COL-IRR.NV  
'now it wasn't branches' [mox-a110920l-2.129]

I have also found a few examples in which *kuina* is used with third person referents in non-verbal predication. One of them is (108) from elicitation with Juana. She was asked to translate ‘he is not my brother’ but instead she gave the form for a sibling of the same sex, i.e. a sister in this case.

- (108) *kuina nipijina*  
*kuina ni-piji-ina*  
 NEG 1SG-sibling-IRR.NV  
 ‘she is not my sister’ [jxx-p150920l.053]

### 8.2.2 Quantification

Predication of a quantity is achieved in the same way as equative, proper inclusion and attributive predication, the only difference being that the predicate is a numeral or quantifier in this case. However, since it seems to be a type rarely mentioned in the literature (cf. Rose 2018b: 61), it deserves being treated in a bit more detail here.

As is the case with the other types described above, a subject NP can be juxtaposed to the numeral or quantifier or a person marker can index the subject.

(109) was elicited from Juana.

- (109) *musumenubetu chimajinubetu*  
*musume-nube-tu chi-ima-ji-nube-tu*  
 many-PL-IAM 3-husband-COL-PL-IAM  
 ‘she has had many husbands (lit.: her husbands are many already)’  
 [jmx-e090727s.076]

(110) also comes from Juana who speaks about the duration of her grandson’s studies at university.

- (110) *ruschÿtu anyo*  
*ruschÿ-tu anyo*  
 two-IAM year  
 ‘it is two years now (that he is in university)’ [jxx-p110923l-1.185]

(111) is a statement by Miguel after we came back from visiting José. Miguel was bitten by many ticks, while I only suffered a few tick bites.

## 8 Simple clauses

- (111) *parikiyu samuchujane*  
*pariki-yu samuchu-jane*  
 many-INTS tick.sp-PL.NH  
 ‘there are a lot of ticks’ [mrx-c120509l.148]

(112) is an example in which the subject is indexed on the numeral. It is a statement by Juana about the number of the Supepi sisters, not counting the ones who had already passed away.

- (112) *i nÿti, Maria, Krara, tresxhecheikubimÿnÿ tanÿma*  
*i nÿti Maria Krara tresxhe-cheiku-bi-mÿnÿ tanÿma*  
 and 1SG.PRN María Clara three-CONT-1PL-DIM now  
 ‘and me, María, Clara, we are only three now’ [jxx-p120430l-2.352-353]

One peculiarity of numerals acting as predicates is that after a plural marker, they can take a third person marker following the stem. This marker is usually part of the numeral, but it undergoes lenition if the plural marker or some other morpheme (as in (112)) is added. A third person marker is then attached. Consider (113) in which María S. first uses the numeral in juxtaposition to a nominal demonstrative and then again, in repetition of the predication on with plural and third person marker attached to it. By doing so, she corrected her own priorly uttered statement that I had three children.

- (113) *ruschÿkena ekanube rusxhunubechÿ*  
*ruschÿ-kena eka-nube rusxhu-nube-chÿ*  
 two-UNCERT DEMa-PL two-PL-3  
 ‘they are probably two, they are two’ [rmx-e150922l.078]

(114) is from Juana and has a similar context as (112) above, only that this time the sentence is about third person subjects and she counts the men in. Sadly to say, one of them has passed away since then.

- (114) *trexenubechÿ seunubenube i ruxhnubechÿ jentenube*  
*trexe-nube-chÿ seunube-nube i ruxh-nube-chÿ jente-nube*  
 three-PL-3 woman-PL and two-PL-3 men-PL  
 ‘the women are three and the men are two’ [jxx-p120515l-2.239]

Finally, (115) shows a quantification clause with the numeral *chÿnachÿ* ‘one’ to which the limitative marker *-jiku* is attached. It is a question by María C. about the number of my children, when I first came to Santa Rita in 2011.

- (115) *¿chÿnajiku pichecha?, kuina punachÿina*  
*chÿna-jiku pi-checha kuina punachÿ-ina*  
 one-LIM1 2SG-SON NEG other-IRR.NV  
 ‘you have only one child?, there is no other’ [uxx-p110825l.242-244]

### 8.2.3 Genitive and benefactive predication

Two further minor types in non-verbal predication have been called genitive and benefactive by Dryer (2007: 248).

Genitive predication is different from possessive predication in that the existence of an item is presupposed, and the information conveyed is its relation to a possessor, while in possessive clauses, the possessor is presupposed and the predication is about relating an item to it. Structurally, genitive predication is a subtype of equation or proper inclusion. It only differs from them in that its focus is the possessive relation rather than identification of any kind.

There are a few examples in the corpus which build on the general relational noun *-yae* as a predicate, which may be extended by a possessor NP if it has a third person possessor. A subject NP can be juxtaposed, but is omitted most of the times, since the subject is usually topical. The subject is never indexed on the predicate, because it always has an inanimate third person referent. All of these examples clearly focus on possessive relations rather than on identification.

(116) was elicited from Clara.

- (116) *niyae echÿu lote*  
*ni-yae echÿu lote*  
 1SG-GRN DEMb plot  
 ‘the plot is mine’ [cux-c120414ls-1.104]

(117) comes from Juana who talked about the different names a specific manor has had during the decades. Retiro was the place where Juan Ch., the consultant of Riester, used to live.

- (117) *aa Retiro estansiane chiyaebane mm Aurerio Castedo*  
*aa Retiro estansia-ne chi-yae-bane mm Aurerio Castedo*  
 INTJ Retiro manor-POSSD? 3-GRN-REM INTJ Aurelio Castedo  
 ‘ah as for the manor Retiro, it was mm Aurelio Castedo’s’  
 [jxx-p120430l-2.019]

(118) was elicited from Juana.

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- (118) *kuina niyaena, chiyae nima*  
*kuina ni-yae-ina chi-yae ni-ima*  
NEG 1SG-GRN-IRR 3-GRN 1SG-husband  
'it is not mine (the sombrero), it is my husband's' [jxx-e081025s-1.123]

(119) comes from Miguel and refers to something that was mine. I cannot say what it was in retrospect, because there is no video-recording.

- (119) *eka piyae*  
*eka pi-yae*  
DEMA 2SG-GRN  
'this is yours' [mrx-c120509l.030]

Benefactive predicates are built on the general oblique preposition *tÿpi*. Just like genitive predication, it can be considered a subtype of the equative or proper inclusion type. Unlike in equative or proper inclusion, the subject usually precedes the predicate, which may be due to influence of Spanish word order (but see (123) where the subject follows due to emphasis on an exclusive benefactive relation).

(120) and (121) were both produced by Juana in elicitation.

- (120) *eka pitÿpi*  
*eka pi-tÿpi*  
DEMA 2SG-OBL  
'this is for you' [jmx-e090727s.067]

- (121) *eka punachÿ tÿpi piati*  
*eka punachÿ tÿpi pi-ati*  
DEMA other OBL 2SG-brother  
'the other one is for your brother' [jmx-e090727s.063]

An example with a negated benefactive predicate is (122), which comes from Juana telling the story about the origin of some plants. This story mixes with the biblical creation story, so it is actually Jesus who speaks here, telling a monkey that the corn is not meant for it.

- (122) “*kuina pitÿpina*”  
*kuina pi-tÿpi-ina*  
NEG 2SG-OBL-IRR.NV  
“‘it is not for you’” [jxx-n101013s-1.872]



The long example of (123) comes from Miguel and has several benefactive predications in a row. He explains here why the pupils in Altavista had wooden plates to write on in the old days: because paper was reserved for the *karay*.

- (123) *kaku pero kuina, chitÿpijiku eka kayaraunube echÿu ajumerku kuadernu, chitÿpijikunube, chitÿpi eka jentenube naka o comunidades kuina kaku pero kuina chi-tÿpi-jiku eka kayarau-nube echÿu ajumerku*  
 exist but NEG 3-OBL-LIM1 DEMa karay-PL DEMb paper  
*kuadernu chi-tÿpi-jiku-nube chi-tÿpi eka jente-nube naka o*  
 notebook 3-OBL-LIM1-PL 3-OBL DEMa man-PL here or  
*komunidades kuina*  
 communities NEG  
 ‘there was, but no, the paper and notebooks were only for the *karay*, only for them, not for the people here or the communities’  
 [mxx-p1810271-1.027-029]

Calling this type of non-verbal predication “benefactive” suggests that the beneficiary is human or at least animate, but we also find constructions of this type in which we have inanimate “beneficiaries”. Again, these examples resemble Spanish word order very much, except that a copula is missing. Two examples follow.

(124) comes from the listing of several plants by María C. to teach me some vocabulary. I could not find out which tree *kupaju* refers to.

- (124) *kupajumÿnÿ tÿpi bubiu*  
*kupaju-mÿnÿ tÿpi bi-ubiu*  
 tree.sp-DIM OBL 1PL-house  
 ‘the *kupaju* wood is for our houses’ [uxx-p1108251.229]

(125) was produced by Juana, when she told me about a house that they considered renting.

- (125) ... *pero mil bolivianos tÿpi entero ubiae*  
*pero mil bolivianos tÿpi entero ubiae*  
 but 1000 bolivianos OBL whole house  
 ‘...but it is 1000 bolivianos for the whole house’ [jxx-p1204301-1.365-369]

8.2.4 **Location**

Paunaka has a verb to express location, *-ubu* ‘be, live’, but it is mainly used with temporally stable locations like the place where somebody lives. In reference to temporary locations, speakers often prefer a non-verbal strategy.

If the subject of a locative predication is a third person, the copula *kaku* ‘exist’ can be used. Just like the gloss suggests, *kaku* is also found in existential predication. Indeed, there is semantic overlap between locative and existential predication. According to Creissels (2014a: 9), both provide different perspectives on how to encode the relationship between a figure and a ground, with locative predication tracking the figure and existential predication tracking the ground.

In Paunaka, this distinction can be reflected in a different word order of the two constructions. In locative predication the locative expression directly follows the copula. If there is a conominal subject, the latter can precede the copula as in (126) or follow the locative phrase as in (127). In existential predication, however, it is the subject that directly follows the copula. A locative expression can occur in these clauses but is not mandatory.

(126) comes from Juana who was speaking about several people in her social network, and told me where they lived.<sup>12</sup>

- (126) *i nikumarne kaku nauku Conceyae*  
*i ni-kumare-ne kaku nauku Conce-yae*  
 and 1SG-fellow-POSSD exist there Concepción-LOC  
 ‘and my fellow is there in Concepción’ [jxx-p110923l-2.133]

(127) comes from the story about the enchanted cowherd told by Miguel. The spirit of the hill had taken away the cows to his world in the hill. When the cowherd finds out, he informs his wife, and she replies:

- (127) “*kakutu chiyikikiyae echÿu bakajane kakunubetu nauku*”  
*kaku-tu chiyikiki-yae echÿu baka-jane kaku-nube-tu nauku*  
 exist-IAM hill-LOC DEMb cow-DISTR exist-PL-IAM there  
 “the cows are in the hill now, they are there now” [mxx-n151017l-1.64]

I deliberately stated above that the difference between locative and existential predication *can* be reflected in different word order, because this is not always the

<sup>12</sup>This would actually be a context in which the verb *-ubu* ‘be, live’ could well be used. I do not know why Juana preferred the copula here, but I suspect it has to do with the copula being much more frequent than the verb, thus gradually being extended to contexts of permanent location, too.

case. Due to information structure, the locative expression can also sometimes precede the predicate. This is the case in (128), in which Juana connects to my statement that Federico was in Buenos Aires with the following:

- (128) *aa Buenos Aires, aa, nauku kaku nijinepyi*  
*aa Buenos Aires aa nauku kaku ni-jinepyi*  
 INTJ Buenos Aires INTJ there exist 1SG-daughter  
 ‘ah Buenos Aires, ah, my daughter is there’ [jxx-p110923l-1.104-107]

In this case, it is only the context and general knowledge that helps to distinguish locative from existential and also possessive predication. With general knowledge I refer to the fact that Juana most probably presupposed that I know she has a daughter, so that an existential or possessive reading is excluded. For the sake of simplicity and because it is often not totally clear what exactly a speaker had in mind when producing a sentence, I will not consider more examples like (128) here.

In locative predication, it is common that the subject is topical and thus not conominated, as in the following examples. (129) comes from Juana and is about my cell phone. The first person possessor on the noun is related to the fact that this sentence was produced to correct my pronunciation.

- (129) *kaku nipusaneyae*  
*kaku ni-pusane-yae*  
 exist 1SG-bag-LOC  
 ‘it is in my bag’ [jxx-p110923l-2.040]

(130) was produced by María S. and is about Juana. The reason for her being in Santa Cruz was given before: she cares for her grandchildren and cooks.

- (130) *nechikue kaku nauku Santa Cruz*  
*nechikue kaku nauku Santa Cruz*  
 therefore exist there Santa Cruz  
 ‘that’s why she is there in Santa Cruz’ [rxx-e120511l.120]

(131) comes from an elicitation session with wooden toy figures. It is Miguel’s answer to Alejo’s question where the wooden toy was.

- (131) *hm, kaku naka mybanejiku eka ubiae*  
*hm kaku naka mybane-jiku eka ubiae*  
 INTJ exist here close-LIM1 DEMA house  
 ‘hm, it is here, close to the house’ [mtx-e110915ls.47]

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So far, all examples were about the location of a third person referent. SAP referents cannot combine with the copula *kaku*.<sup>13</sup> There are two alternative ways to predicate location of a first or second person: first, the locative copular suffix *-uku* can be attached to a personal pronoun. This suffix is exclusively found with personal pronouns. Second, the personal pronoun and the locative expression can be juxtaposed without any further marking of the relation between them. In any case, the personal pronoun comes first and the locative expression follows.

(132) to (134) illustrate the use of the locative suffix, and (135) and (136) the juxtaposition strategy.

(132) comes from the creation story as told by Juana. God has just asked Jesus where he was, thus the latter answers:

- (132) *“nȳtiuku naka”*  
*nȳti-uku            naka*  
1SG.PRN-PRN.LOC here  
“I am here” [jxx-n101013s-1.467]

(133) comes from the recordings by Riester and is about Juan Ch. and his sister being the only ones of their family in Retiro.

- (133) *rusxujikubinube bitiuku nakaja*  
*rusxu-jiku-bi-nube biti-uku            naka-ja*  
two-LIM1-1PL-PL    1PL.PRN-PRN.LOC here-EMPH1  
‘only the two of us are here’ [nxx-p630101g-1.165]

(134) was elicited from Juana. Note, however, that María S. does not accept the combination of the locative-marked pronoun with the adverb *nauku*. According to her, it can only combine with the proximate *naka* ‘here’.

- (134) *pitiuku nauku*  
*piti-uku            nauku*  
2SG.PRN-PRN.LOC there  
‘you were there’ [jxx-p150920l.108]

(135) comes from Isidro talking with Swintha. He contrasts his state of being at the place of conversation (here) in the first clause with his wife being alone on their field, which is expressed in the second clause with a verbal predicate.

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<sup>13</sup>A probable explanation for this incompatibility is provided in §8.2.8 below. Note that there is one counter-example in the corpus, which comes from Juana.

- (135) *nýti naka, tipýisisikubu nauku*  
*nýti naka ti-pýisisikubu nauku*  
 1SG.PRN here 3i-be.alone there  
 ‘I am here, she is alone there’ [dxx-d120416s.167]

(136) was produced by Juana, re-narrating what happened when we wanted to meet, but she came late. When she just left home, I had already arrived at the zoo, so I had to wait for her for quite some time there.

- (136) *i piti nauku zoolojikayae*  
*i piti nauku zoolojika-yae*  
 and 2SG.PRN there zoo-LOC  
 ‘and you were there at the zoo’ [jxx-p110923l-2.044]

Negation is achieved by the same negative particle *kuina* that we also find in verbal clauses (see §8.1.5). In negated clauses, the copula takes the non-verbal irrealis marker as in (137) or is omitted as in (138), with the latter being less common. All examples of negated locative predication I found in the corpus have third person referents.

(137) comes from Juana reporting what Miguel’s daughter had said when she asked her about her father.

- (137) “*kuina kakuina, tiyunu Santa Kuru*”  
*kuina kaku-ina ti-yunu Santa Kuru*  
 NEG exist-IRR.NV 3i-go Santa Cruz  
 “‘he is not here, he went to Santa Cruz’” [jxx-e150925l-1.126]

(138) was produced by Miguel in telling the frog story and it refers to the frog, which has left its glass.

- (138) *kuinabutu naka*  
*kuina-bu-tu naka*  
 NEG-DSC-IAM here  
 ‘it is not here anymore’ [mox-a110920l-2.039]

(139) comes from Miguel. It is a description of the first picture of the frog story. He uses a locative clause first to introduce the boy into the discourse: the adverb *naka* ‘here’ directly follows the copula. Then he uses two existential clauses to introduce two additional referents, the dog and the glass. In these latter cases, the subjects follow the copula and the adverbs come last in the clause. Existential predication is the topic of the next section.

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- (139) *kaku naka eka sepitymyny, kaku kabemyny naka, kakuku eka tachumynykena eka naka*  
*kaku naka eka sepity-myny kaku kabe-myny naka kaku-uku eka*  
exist here DEMa child-DIM exist dog-DIM here exist-ADD DEMa  
*tachu-myny-kena eka naka*  
small.pot-DIM-UNCERT DEMa here  
'the boy is here, here is a little dog and here is what I suppose is a small pot'  
[mox-a110920l-2.006-007]

### 8.2.5 Existentials

Existential and locative clauses overlap in that both often express a spatial relation between a figure and a ground. Both prototypically encode “*episodic* spatial relationships between a *concrete* entity conceived as *movable* (the figure) and another concrete entity (the ground) conceived as occupying a fixed position in the space, or at least as being *less easily movable* than the figure” (Creissels 2014a: 10). Existential clauses, however, provide a different perspective on the spatial relation as locative clauses do, i.e. a perspective from the ground, not the figure (Creissels 2014a: 9, 18). This is why they do not serve as “adequate answers to questions about the location of an entity, but can be used to identify an entity present at a certain location” (Creissels 2014a: 2).

(140) and (141) are examples for prototypical existential clauses resembling the ones presented by Creissels (2014a): they have an indefinite referent, which is the moveable figure on a relatively fixed ground. Both examples were elicited, (140) comes from María S., (141) from Juana.

- (140) *kaku jike nikusepineyae*  
*kaku jike ni-kusepi-ne-yae*  
exist fly 1SG-thread-POSSD-LOC  
'there is a fly on my thread' [rxx-e181024l.092]
- (141) *kaku yne chyupekyayae keyu*  
*kaku yne chy-upek-yae keyu*  
exist water 3-place.under-LOC snail  
'there is water under the snail' [jcx-e090727s.035]

Thus an existential construction exists in Paunaka, and in many cases it can be distinguished from locative predication by placement of the subject directly

following the copula.<sup>14</sup> This, however, is not the only ambit of this construction type, and probably even not its main one. Consider (142), which shows that the existential construction is not restricted to indefinite referents in Paunaka.<sup>15</sup> It was produced by María C. when it was about to rain. The hammock is mentioned here for the first time. This is probably the reason why María C. chose an existential construction rather than a locative one with the spatial expression following the copula directly.

- (142) *kaku niyumaji nekupai*  
*kaku ni-yumaji nekupai*  
 exist 1SG-hammock outside  
 ‘my hammock is outside (i.e. there is my hammock outside)’  
 [cux-120410ls.258]

A second example with a definite subject is (143) from Juana. The cows she is speaking about were already well established in the story, which was about her grandparents buying cows in Moxos. However, they had not been mentioned for some time. The existential construction is thus used here to re-establish the cows as a topic. The location mentioned in this sentence is an enclosure by a hut where Juana’s grandparents slept on their way home, so it can be considered a temporary, episodic location rather than a permanent one.

- (143) *i kaku baka bakayayae*  
*i kaku baka bakaya-yae*  
 and exist cow enclosure-LOC  
 ‘and the cows were in the enclosure (i.e. there were the cows in the enclosure)’  
 [jxx-p151016l-2.185]

The Paunaka existential construction also relates to two types that Creissels (2014b) explicitly distinguishes from existential predication, although he recognises that they are related and in some languages encoded by the same construction.

First, the Paunaka construction serves a presentative function, i.e. the introduction of participants into the discourse (cf. Creissels 2014a: 15). Actually, the

<sup>14</sup>Note, however, that manipulation of word order does not count as “a dedicated existential construction” but is rather analysed as an equivalent by Creissels (2014a: 19).

<sup>15</sup>Note that although indefiniteness is often explicitly or implicitly involved in the definition of an existential construction, Creissels (2014a: 4) has shown that in some languages existential constructions are not restricted to indefinite subjects.

## 8 Simple clauses

presentative and the “prototypical” existential construction both introduce an indefinite referent into the discourse and thus only differ in presence or absence of a locative expression in the clause. It is because of this presentative type that existential predication partly overlaps with possessive predication in Paunaka (see §8.2.6).

Second, the existential construction in Paunaka also encodes “habitual presence of an entity at some place” Creissels (2014a: 14). The actual place does not have to be overtly expressed in this case if it is identifiable from the context or identical to the deictic centre. This is to say that if I speak of existential predication (or an existential clause or construction) in this work, this includes also presentatives as well as expressions of habitual presence. My usage of the term is thus more conform with the broader definition of existential predication given by Payne (1997: 123–125) or Dryer (2007: 240–244).

A last word about the notion of “subject” is necessary. I agree with Overall et al. (2018: 9) who state that “[t]he indefinite participant introduced in the existential construction often lacks some of the grammatical properties of a prototypical subject, but even so, there is usually no other argument available as a candidate to be the subject”.

With this general background in mind, I turn to a few more examples of existential predication in Paunaka now.

With (144), Juana introduced the arroyo close to Santa Rita into the discourse as a place where the young people go swimming. This is another example of a definite subject being introduced by an existential clause.

- (144) *nauku Santa Ritayae kaku echÿu chÿkjÿ*  
*nauku Santa Rita-yae kaku echÿu chÿkjÿ*  
there Santa Rita-LOC exist DEMb arroyo  
‘there in Santa Rita, there is this arroyo’ [jxx-a120516l-a.571]

(145) is a typical beginning of a story by Miguel. A participant is introduced into the discourse here. There is no locative expression, but the whole story is posited in the remote past by the remote marker *-bane* being attached to the copula.

- (145) *kakubaneji chÿnachÿ jente i tipÿkubai*  
*kaku-bane-ji chÿnachÿ jente i ti-pÿkubai*  
exist-REM-RPRT one man and 3i-be.lazy  
‘once upon a time there was a man, it is said, and he was lazy’  
[mox-n110920l.011]



The copula can also take the iamitive marker to contrast the state of existence of a referent with the time prior to this existence. This is the case in (146) from Miguel. He was talking about the history of Santa Rita and his own personal history and had just abbreviated his more detailed account by simply telling me that several years turned by until:

- (146) *i kakutu echÿu nuevo presidente de Bolivia*  
*i kaku-tu echÿu nuevo presidente de Bolivia*  
 and exist-IAM DEMb new president of Bolivia  
 ‘and then there was this new president of Bolivia’ [mxx-p110825l.035]

(147) comes from Juana and is an example of habitual presence. The subject of this clause is complex. It is an equative clause with two NPs in juxtaposition, which both mean ‘pot’. The difference is that *nÿkÿiki* is a Paunaka word, and because of its native origin it is here associated with traditional (clay) pots. *Uyeta*ki is a loan from Spanish *olleta* ‘pot’ with the classifier for round objects *-ki* attached to it. The Spanish loan is associated with modern pots made of aluminium.

- (147) *metu kakutu eka nÿkÿiki uyeta*  
*metu kaku-tu eka nÿkÿiki uyeta-ki*  
 already exist-IAM DEMa pot aluminium.pot-CLF:spherical  
 ‘now there are these modern pots (i.e. the pots that are aluminium pots)’  
 [jxx-d110923l-2.41]

Another sentence representing habitual presence is (148) from María S. Although a location is specified here, this sentence is not understood as encoding an episodic spatial relation, because the general context was that the Supepí siblings had left their old house after their father passed away, and it was only their mother who stayed in the old house, permanently.

- (148) *depue kakukuÿbane nÿenubane primero nubiu nauku*  
*depue kaku-kuÿ-bane nÿ-enu-bane primero nÿ-ubiu nauku*  
 afterwards exist-INCM-REM 1SG-mother-REM first 1SG-house there  
 ‘afterwards there was still my late mother in my first house there long  
 time ago’ [rxx-e120511l.172]

I have found but one example in the corpus, in which an existential predication is about a non-third-person referent. It is given in (149). Just like locative clauses, this sentence is realised without a copula. It comes from María S. telling me that it was only her family that lived in the specific place they used to live before most of the siblings moved to Santa Rita, to Concepción or elsewhere.

## 8 Simple clauses

- (149) *kuina, bitiyÿchi nauku*  
*kuina biti-yÿchi nauku*  
NEG 1PL.PRN-LIM2 there  
'no, it was only us there' [rxx-p181101l-2.130]

Negative existential clauses require the negative particle *kuina*. They can be formed with or without a copula. The copula usually shows up if the subject is not conominated, as in (150) or in negative answers. The non-verbal irrealis marker is always attached to negated *kaku* in this case.

(150) was elicited from Miguel and referred to the fact that Federico had bought some food for our picnic in Altavista.

- (150) *kue kuina tiyÿseika, kuina kakuina naka*  
*kue kuina ti-yÿseika kuina kaku-ina naka*  
if NEG 3i-buy.IRR NEG exist-IRR.NV here  
'if he hadn't bought it, there wouldn't be anything (to eat) here'  
[mxx-n120423lsf-X.45]

Otherwise, the use of the copula in negative clauses is rare, although it does occur sometimes as in (151). This example was elicited from Miguel, but it seems to over-emphasise the non-existence a bit.

- (151) *kuina kakuina menonitanube*  
*kuina kaku-ina menonita-nube*  
NEG exist-IRR.NV Menonite-PL  
'there are no Menonites (in Beni)' [jmx-e090727s.357]

Usually, the negative existential clause can do without a copula, as in examples (152) and (153).

(152) comes from Juana, who told me about the circumstances of the encounter of María S. and her husband with a snake (or water spirit) in the reservoir of Santa Rita.

- (152) *tipÿsisikubunube kuina kristianunubeina*  
*ti-pÿsisikubu-nube kuina kristianu-nube-ina*  
3i-be.alone-PL NEG person-PL-IRR.NV  
'they were alone, there were no people' [jxx-p120515l-2.145]

(153) is a summary of the climax of the story about the jaguar and the fox narrated by María S. The fox had made the jaguar believe that the reflection of the moon in the water was a wheel of cheese and the jaguar had drowned in trying to get hold of the suspected cheese.

- (153) *kuina kesuina, kujejiku*  
*kuina kesu-ina kuje-jiku*  
 NEG cheese-IRR.NV moon-LIM1  
 ‘there wasn’t any cheese, it was only the moon’ [rxx-n120511l-1.044]

### 8.2.6 Possessive clauses

The non-verbal possessive clause is a type of existential clause (see §8.2.5 above). Just like in the latter, in positive possessive clauses, there is a copula directly followed by the subject, while in negative clauses, the copula can be omitted. The difference to existential clauses is that the subject is marked as possessed in some way. A locative expression is not required in possessive clauses, but as we have just seen, a locative expression does not necessarily occur in existential clauses either. The main reason to describe possessive clauses in its own section here is that unlike existence, possession can also be expressed by a verbal strategy which builds on a verb composed of the attributive prefix *ku-* and a nominal stem (see §7.1.3 for the verbal expression of possession).

(154) to (156) show non-verbal possessive predication build on an inalienably possessed noun in positive clauses.

(154) comes from the creation story as told by Juana. It is Jesus who had a field.

- (154) *kaku chisane*  
*kaku chi-sane*  
 exist 3-field  
 ‘he had a field’ (lit.: ‘there was his field’) [jxx-n101013s-1.555]

(155) was produced by Clara who was trying to remember the name of the fish that bites.

- (155) *kaku chija echÿu*  
*kaku chi-ija echÿu*  
 exist 3-name DEMb  
 ‘it has a name’ [cux-c120414ls-1.217]

With (156), María C. made a judgement about the capacity of Clara’s daughters to learn Paunaka.

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- (156) *kaku pijinejinube pero kuina puero chitanube*  
*kaku pi-jine-ji-nube pero kuina puero chi-ita-nube*  
 exist 2SG-daughter-COL-PL but NEG can 3-master.IRR-PL  
 ‘you have daughters, but they can’t figure it out (to speak Paunaka)’  
 [cux-c120414ls-2.265]

The inalienably possessed noun may also be derived by the possessed marker as in (157). This is often the case with Spanish loans. The example comes from María S. telling the story about how the tortoise got its carapace. She did not want to leave her house to welcome new-born Jesus, because she had a shop in that house.

- (157) *pimua, kaku chibentane*  
*pi-imua kaku chi-benta-ne*  
 2SG-see.IRR exist 3-shop-POSSD  
 ‘you see, she had a shop’ [rxx-n121128s.17]

(158) is an example of a negative possessive clause without copula. It is a statement by María C. about being all alone, without any siblings.

- (158) *kuina nyatimjnyina nipijina*  
*kuina ny-ati-mjny-ina ni-piji-ina*  
 NEG 1SG-brother-DIM-IRR.NV 1SG-sibling-IRR.NV  
 ‘I don’t have a brother or sister’ [uxx-p110825l.074]

The possessive clause can contain a locative expression as in (159) and (160). (159) was elicited from Juana.

- (159) *¿kaku pubiu nauku pisaneyae?*  
*kaku pi-ubiu nauku pi-sane-yae*  
 exist 2SG-house there 2SG-field-LOC  
 ‘do you have a house at your field?’ [jmx-e090727s.352]

(160) also comes from Juana who was making a statement about her daughter here.

- (160) *kaku ruschj chilotene nauku*  
*kaku ruschj chi-lote-ne nauku*  
 exist two 3-plot-POSSD there  
 ‘she has two plots there’ [jxx-p110923l-1.421]

Instead of marking the possession directly on the noun, the possessor can also be expressed by a person-marked preposition directly following the possessed entity. The causal and instrumental preposition *-keuchi* is used if the possessed is a concrete object, the general oblique preposition *-tÿpi* for possession of more abstract entities, usually some temporal units. In the latter case, it is arguable whether the clause can be analysed as a possessive clause at all or rather counts as existential, depending on the question whether temporal units can be considered as being possessed. This, however, is a philosophical rather than a linguistic question, because there is no difference in structure between existential and possessive clauses anyway.

(161) is particularly interesting, because it contains a kind of secondary possession of an inalienably possessed noun. This noun, *chÿeche* ‘meat’, has a third person marker by default if used to denote meat as an edible good (*chÿ-eche* 3-flesh). The third person marker can be replaced by an SAP person marker in reference to the flesh of the body (e.g. *nÿ-eche* ‘my flesh’). Since there is already a person marker on the noun denoting ‘meat’, attachment of a second possessor marker is blocked and another way of expressing the possessor is needed. In possessive predication, this is achieved by using the preposition *-keuchi* which carries the person marker of the possessor. The example comes from Juan Ch. who was recorded by Riester and speaks about consequences of a successful hunting expedition.

- (161) *tanÿmapaiku kaku chÿeche nikeuchi nubiuyae tÿpi chÿnachÿ semana*  
*tanÿma-paiku kaku chÿeche ni-keuchi nÿ-ubiu-yae tÿpi chÿnachÿ*  
 now-PUNCT exist meat 1SG-INS 1SG-house-LOC OBL one  
*semana*  
 week  
 ‘right now I have meat for one week in my house’ [nxx-a630101g-1.56]

(162) shows the same construction. In this case, I think it might also be possible to derive an inalienably possessed noun,<sup>16</sup> but the possessive relation between a shell and a possessor is not a permanent one, unlike the relation to family members, fields or walking canes. Thus a construction with *-keuchi* is preferred. The sentence comes from Miguel who was asking Juana about a special kind of shell which they use to polish pottery before burning.

<sup>16</sup>Animals are in general not directly possessable with a few exceptions concerning parasites. In the case of shells, however, I can imagine that a possessed form could be derived at least if reference is not to the mussel as an animal but to its shell as is the case in (162). This remains to be verified.

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- (162) *¿pero kaku nauku sipÿ pikeuchi?*  
*pero kaku nauku sipÿ pi-keuchi*  
but exist there shell 2SG-INS  
‘but do you have shells (for polishing clay) there?’ [jmx-d110918ls-1.098]

(163) is a negative possessive clause including *-keuchi*. It comes from María C. who said this to me regretfully, because I had told her that my little daughter wanted a plantain.<sup>17</sup>

- (163) *kuinachu merÿna nikeuchi*  
*kuina-chÿu? merÿ-ina ni-keuchi*  
NEG-DEMB? plantain-IRR.NV 1SG-INS  
‘I don’t have plantains’ [uxx-p110825l.173]

Turning to the use of *-tÿpi* in possessive predication now, consider (164). It was elicited from Isidro and is about the age of an invented person.

- (164) *metu kakutu nobenta anyo chitÿpi*  
*metu kaku-tu nobenta anyo chi-tÿpi*  
already exist-IAM ninety year 3-OBL  
‘she was already 90 years old’ [dxx-d120416s.203]

(165) is from the recordings made by Riester with Juan Ch.

- (165) *tanÿma uchuini kaku tiempo nitÿpi*  
*tanÿma uchuine? kaku tiempo ni-tÿpi*  
now just.now? exist time-IRR.NV 1SG-OBL  
‘now I have time’ [nxx-p630101g-1.012]

(166) is a negated version of (165) and comes from María S. who provides the reason why she has not finished knotting a hammock.

- (166) *kuina tiempoina nÿtÿpi*  
*kuina tiempo-ina nÿ-tÿpi*  
NEG time-IRR.NV 1SG-OBL  
‘I didn’t have time’ [rxx-e181022le]

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<sup>17</sup>Actually I had intended to tell María C. that my daughter *liked* the plantains, when she was crawling around pointing to things and uttering one-word clauses. Apparently, she found some plantains particularly interesting.

Another negative possessive clause including *-tÿpi* comes from Juan C. who was talking about the past with Miguel and stated here that he had a very hard life.

- (167) *tijainube tijainube kuina ruminkuina nitÿpi*  
*tijai-nube tijai-nube kuina ruminku-ina ni-tÿpi*  
 day-PL day-PL NEG Sunday-IRR.NV 1SG-OBL  
 ‘every single day (I worked), there was no Sunday for me’  
 [mqx-p110826l.467]

There are also some cases of formally existential clauses, i.e. clauses that do not include any marking of possession, but imply a possessive relation nonetheless. One example is given in (168), where existence of rice implies possession of rice. It comes from Miguel.

- (168) *kue kaku arusu banau pan de arroz*  
*kue kaku arusu bi-anau pan de arroz*  
 if exist rice 1PL-make rice bread  
 ‘when there is rice, we make rice bread’ [mxx-d120411ls-1a.042]

### 8.2.7 Similitive and related construction

The similitive construction is relatively simple in Paunaka. It includes a comparee, a standard marker and a standard (cf. Haspelmath & Buchholz 1998), that is, there are clauses of the type ‘X is like Y’ in Paunaka, in which *X* is the comparee, *like* the standard marker and *Y* the standard. The standard marker is *nená* ‘like, resemble, be like’ in Paunaka. Specific parameters of comparison are not included in the construction. Thus sentences equivalent to ‘She is as old as me’, which I will call “equality sentences”, do not exist.<sup>18</sup> Such concepts are rather expressed by more than one clause, which do not convey exactly the same meaning.<sup>19</sup> There are a few cases that resemble sentences like ‘She jumps like a frog’. This is the kind of sentence that has been described under the realm of “similitive construction” by Haspelmath & Buchholz (1998: 277), I thus apply the term a bit differently here. I believe though that such concepts are also often expressed by two clauses. Spanish influence may play a role here in that originally biclausal

<sup>18</sup>Haspelmath & Buchholz (1998: 277) use the term “equative construction”, but this term is already applied to a different construction here (see §8.2.1 above).

<sup>19</sup>This is also in line with what Rose (2019d) found for Trinitario.

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structures are re-interpreted as monoclausal, because *nena* is used as a translational equivalent of *como* ‘like’, *parece* ‘it seems, resembles’ and *igual que* ‘equal to’.<sup>20</sup>

Depending on topicality, it is possible that the comparee or the standard are not overtly expressed in the similitive clause, but if there is a standard NP, it follows the standard marker *nena* ‘like, resemble, be like’ directly. I think it is generally not possible to index a subject directly, but there are a few counterexamples in the corpus. It is common though that the additive marker is added to *nena*, and in this case, a subject index can follow the additive marker (see below in this section).

(169) is an example in which both comparee and standard are expressed by NPs. It comes from María C. who uses a Bésiro word to refer to a specific tree with dark, blood-like resin.

- (169) *echÿu tokoxhirx nena iti*  
*echÿu tokoxhirx nena iti*  
 DEMb tree.sp like blood  
 ‘the (resin of the) *tokoxhirxh* tree is like blood’ [ump-p110815sf.366]

The comparee can also follow the standard as in (170), which is from the data collected by Riester in the 1960s. Juan Ch. compares the *pututu* soup with chicha here, i.e. the soup is not well garnished.

- (170) *nenayu aumue bijiemÿnjÿjini*  
*nena-yu aumue abijie-mÿnjÿ-ji-ini*  
 like-INTS chicha pututu-DIM-RPRT-FRUST  
 ‘the so-called *pututu* soup is (thin) like chicha’ [nxx-p630101g-2.58]

<sup>20</sup>Because the question will probably arise at this point as to how comparative constructions look like in Paunaka, and since there is no other place in the grammar, where they would be described, I give a very short summary here: Comparative constructions include the adverb *max* ‘more, most’, a loan from Spanish *más* which has the same meaning. The adverb is placed before the word expressing a property or quality. This may be an adjective, a noun or a stative verb. Comparative constructions never include a standard, i.e. the item that is surpassed. This is rather deduced from the context. (i) is an example with an adjective and thus also a case of non-verbal predication. It comes from Juana who was conversing with María S.

- (i) *amukeyu max michaniki*  
*amukeyu max michaniki*  
 soft.corn more delicious  
 ‘soft corn is more delicious’ [jrx-c151001lsf-11.184]



(171) comes from Juana and is a description of the spirit of the water, with whom her grandparents had an unpleasant encounter on their way back home from Moxos, where they had bought cows.

- (171) *kananaji chikebÿke, nenayuji kuje chibÿke*  
*kanana-ji chi-kebÿke nena-yu-ji kuje chi-bÿke*  
 this.size-RPRT 3-eye like-INTS-RPRT moon 3-face  
 ‘she had big eyes, her face was like the moon, it is said’  
 [jxx-p151016l-2.091]

In (172), there are two juxtaposed clauses. The comparee is expressed in the first clause, a possessive one. The similitive clause follows, the comparee is not repeated. The fact that the parameter is the age has to be deduced from the context. The sentence comes from Juana who was talking about her relatives.

- (172) *i kaku echÿu chichechapÿi nena eka nisinepÿi*  
*i kaku echÿu chi-chechapÿi nena eka ni-sinepÿi*  
 and exist DEMb 3-son like DEMa 1SG-grandchild  
 ‘and she had a son, who was like my grandson (in age)’  
 [jxx-p120430l-2.163]

In (173), the comparee is incorporated into the verb that precedes the similitive clause. The sentence comes from Juana who reported what the old lady she met in Candelaria long ago said when some chicha dripped on her face.

- (173) “*nijirebÿketu nenayu chÿbÿke iyu*”  
*ni-jire-bÿke-tu nena-yu chÿ-bÿke iyu*  
 1SG-wrinkle-face-IAM like-INTS 3-face monkey  
 “‘my face wrinkled, it looks like the face of a monkey’”  
 [jxx-p120515l-1.075]

On the other hand, in (174), it is the standard which is not expressed. The sentence comes from a conversation between María S. and Juana. They were just talking about keeping ducks and Juana had mentioned that ducks are dirty, because they just squat and defecate everywhere and their excrements are liquid like diarrhea. María S. adds to this:

- (174) *kuina nenaina echÿu gansojane tirÿrÿ chisikuji*  
*kuina nena-ina echÿu ganso-jane ti-rÿrÿ chi-sikuji*  
 NEG like-IRR.NV DEMb goose-DISTR 3i-be.hard 3-excrement  
 ‘the geese are not like them, their poo is hard’ [jrx-c151001lsf-11.040]

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(173) and (174) come close to what was originally defined as the similitive construction (cf. Haspelmath & Buchholz 1998: 277). I have found one example which comes even closer. It was produced by María S. when I was eliciting examples with the associated motion marker. Apparently, she found the idea of simultaneously moving and eating quite funny, saying:

- (175) *ninikukukÿu nena mura*  
*ni-niku-kukÿu nena mura*  
 1SG-eat-AM.CONC.TR like horse  
 ‘I walk eating like a horse’ [rmx-e150922l.066]

It is not clear to me whether (175) is still a biclausal sentence or can be considered a monoclausal one. What becomes apparent in any case is that there is no subject marker on *nena*, although the comparee is a first person. Consider also (176), which comes from Miguel who addressed Juana. The latter had just loaded a big bag full of loam onto her head.

- (176) *nenayu mutuÿ*  
*nena-yu mutuÿ*  
 like-INTS termite  
 ‘you look like a termite’ [jmx-d110918ls-1.112]

There are, however, also a few examples in the corpus with a subject marker added to the standard marker. One of them is (177), which comes from Miguel, when he was telling the story about the ants that are happy, when a boy is born, because when he is on a trip, he drops little crumbs of food that they can eat. The boy’s being on a trip is compared to our situation, because we were currently on a trip to Altavista. Note that the verb *-chubiku* ‘stroll’ is mostly used to denote hunting trips, which is probably why Miguel felt the need to specify what he wanted to say by use of a Spanish loan *pasea* ‘stroll’.

- (177) *tiyuna tichubikupa tiyuna paseana nenabi biti tanÿmapaiku*  
*ti-yuna ti-chubiku-pa ti-yuna pasea-ina nena-bi biti*  
 3i-go.IRR 3i-stroll-DLOC.IRR 3i-go.IRR stroll-IRR.NV like-1PL 1PL.PRN  
*tanÿma-paiku*  
 now-PUNCT  
 ‘he will go on a hunting trip, he will go on a jaunt like we are doing  
 right now’ [mxx-n120423lsf-X.14-15]

It is common to add the additive marker *-uku* to the standard marker and then attach a person marker. In (178), Miguel uses the standard marker in this way to make a comparative statement to what Juan C. had said before. Both of them suffered lack of water in former times.

- (178) *nenaukubi nauku Santa Rita kuina ÿneina*  
*nena-uku-bi nauku Santa Rita kuina ÿne-ina*  
 like-ADD-1PL there Santa Rita NEG water-IRR.NV  
 ‘we didn’t have water either in Santa Rita’ (lit.: ‘like us, too, there in  
 Santa Rita was no water’) [mqx-p110826l.103]

In (179), Juana compares her own state of being full to mine. I had just said before that I was ready with eating.

- (179) *nenaukunÿ metu*  
*nena-uku-nÿ metu*  
 like-ADD-1SG already  
 ‘me, too, I am finished’ [jxx-p120515l-2.262]

One last example with *nenauku* follows, including the complete statement. This is the closest possible equivalent to equality sentences in other languages. Juana speaks about how much her foster child and her daughter love her.

- (180) *tesabichunÿ micha nimijÿna*, (pause) *nijinepÿi Gladys nenauku*,  
*tisumachune micha*  
*ti-esabichu-nÿ micha ni-mijÿna ni-jinepÿi Gladys nena-uku*  
 3i-estimate-1SG good 1SG-foster.child 1SG-daughter Gladys like-ADD  
*ti-sumachu-ne micha*  
 3i-want-1SG good  
 ‘my foster child estimates me a lot, (pause) my daughter Gladys, too, she  
 likes me a lot’ [jxx-p110923l-1.212-214]

### 8.2.8 Locomotion of third person

Cislocative locomotion of third person participants is usually expressed with a non-verbal strategy in Paunaka. It builds on the word *kapunu* ‘come’. There is also a verb *-bÿsjÿu* ‘come’, but it is hardly ever used with a third person subject. Consider (181), which clearly shows that *kapunu* is not a verb. There is no person index on the predicate and the irrealis marker is *-ina*. The sentence was produced by Juana on my first visit to hers in 2015.

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- (181) *tajaitu kapunuina Maria*  
*tajaitu kapunu-ina Maria*  
tomorrow come-IRR María  
'María will come tomorrow' [jxx-p1509201.009]

Non-verbal predication includes stativity, so it may sound strange that the volitional action of motion is expressed non-verbally. There is, however, a connection between locomotion and stativity and this is expressed in some way in several languages of very different language families around the world (Payne 2008). The similarity derives from locomotion predicates encoding a change of place, situation or scene which is analogous to the change of state encoded by other stative predicates (Payne 2008: 249). Payne (1997: 57, 113) further states that locomotion may even be expressed non-verbally in some languages.

This does still not explain why non-verbal expression of locomotion is restricted to cislocative motion of third person participants in Paunaka. A look at closely related Trinitario sheds some light on this issue. Mojeño Trinitario has a non-verbal predication type called "motion-presentationals" by Rose (2018a: 68). This construction is used to introduce new participants into the discourse, just like the existential construction does, but with an additional notion of movement onto the scene. That is, while the existential construction can be often translated by 'there/here is ...', the motion-presentational construction expresses meanings like 'there/here comes ...'. Both constructions are based on a personal or demonstrative pronoun in Trinitario to which a suffix (existential or motion copula) is added.

As I have argued in §5.1.3 and §8.2 above, the first syllable *ka* of *kapunu* is most probably a root with third person reference. The rest is the associated motion marker *-punu* that encodes prior motion to and away from the deictic centre on non-motion verbs, but has exclusively cislocative semantics if combined with motion verbs (see §7.6.2). Unlike in Trinitario, this marker never combines with personal pronouns in Paunaka, thus there are no non-verbal expressions for motion of first or second persons.

I would suggest that just like in the Trinitario case, a construction with *kapunu* was once used to introduce new participants into the discourse only, but at some point, use of the predicate became independent from the presentational function. It thus developed into the default cislocative motion predicate for third person referents. This means that nowadays *kapunu* can also occur in questions, it can be negated etc.

Consider (182). The subject is not conominated here and it is not the place of arrival but of precedence that is of importance here. This shows that this is not a presentational construction anymore. The sentence was elicited from Juana.

- (182) *kapununube tukiü tÿbane*  
*kapunu-nube tukiü ti-ÿbane*  
 come-PL from 3i-be.far  
 ‘they came from far away’ [jmx-e090727s.320]

In (183), *kapunu* is part of the antecedent clause of a conditional sentence. Thus no presentation is implied here. The sentence also comes from Juana, who was talking about a possible visit of her daughter to hers.

- (183) *kue kapunuina parauna kuaatruchÿ kuje*  
*kue kapunu-ina parau-ina kuaatruchÿ kuje*  
 if come-IRR.NV stop-IRR.NV four month  
 ‘if she comes, she stays four months’ [jxx-p110923l-1.425]

Nonetheless, there are also cases in which a presentational function is notable as in (184), a statement by Clara about the weather.

- (184) *mm, kapunu ÿku*  
*mm kapunu ÿku*  
 mh come rain  
 ‘mh, rain is coming’ [cux-120410ls.257]

Some more examples follow. (185) comes from Miguel’s account about the history of Santa Rita.

- (185) *i depueskuku, kuina naejumibu chijakena anyokena, kapunu padre*  
*Xeinaldo*  
*i depues-uku? kuina nÿ-a-ejumi-bu chija-kena*  
 and afterwards-ADD? NEG 1SG-IRR-remember-DSC what-UNCERT  
*anyo-kena kapunu padre Xeinaldo*  
 year-UNCERT come Father Reinaldo  
 ‘and also afterwards, I don’t remember anymore in which year, Father Reinaldo came’ [mxx-p110825l.150-151]

(186) also comes from Miguel, who was conversing with Juana.<sup>21</sup>

<sup>21</sup>Don is a respectful form of address in Spanish, which is used a lot in the region.

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- (186) *rumingo kapunu unekoyae echÿu don Mario*  
*rumingo kapunu uneku-yae echÿu don Mario*  
Sunday come town-LOC DEMb HON Mario  
'on Sunday, don Mario came to town' [jmx-c120429ls-x5.141]

Unlike the copula *kaku*, *kapunu* is never omitted in negated sentences. One example is given in (187). It comes from Juana who was disappointed that her daughter did not visit her over Christmas.

- (187) *kuina kapunuina nijinepÿi*  
*kuina kapunu-ina ni-jinepÿi*  
NEG come-IRR.NV 1SG-daughter  
'my daughter didn't come' [jxx-p120430l-1.317]

Just like other motion predicates (see §7.6.6), *kapunu* has a regressive derivation, which is *kapupunu* 'come back'. This is illustrated by (188), which comes from María S. and is about me.<sup>22</sup>

- (188) *tichÿunumi kuina kapupunuinabu naka*  
*ti-chÿunumi kuina kapupunu-ina-bu naka*  
3i-be.sad NEG come.back-IRR-DSC here  
'she is sad, because she doesn't come back here anymore'  
[rxx-e121128s-1.020]

The existence of a non-verbal predicate with active semantics may have played a role in non-verbal integration of verbs borrowed from Spanish into Paunaka. This is the topic of the following section.

### 8.2.9 Borrowed verbs

Although verbs borrowed from Spanish can be verbalised and then be used just like normal active verbs in Paunaka (see §7.2.2), this is not the preferred pattern.<sup>23</sup> Speakers rather rely on integrating borrowed verbs as non-verbal predicates. No light verb is needed in order to accommodate these non-verbal predicates.<sup>24</sup> They are rather treated as if they were nouns or adjectives (see §8.2.1 above), i.e. they

<sup>22</sup>Actually, I *did* come back, but only later, when my second child was born and had grown a little.

<sup>23</sup>This section is based on Terhart (2017), but provides some additional examples.

<sup>24</sup>A light verb is a verb with relatively general semantics, such as 'do', which is used as a kind of auxiliary together with an uninflected form of the borrowed verb (Wohlgemuth 2009: 102).

take person markers that follow the predicate to index the subject and the non-verbal irrealis marker *-ina* in contexts that demand irrealis RS.

This can be seen in (189), where the borrowed form *komorau*, from Spanish *acomodar* ‘accommodate, arrange’, takes a second person singular marker following the predicate to index the subject and the non-verbal irrealis marker for future reference. It comes from Juana and refers to me packing my stuff shortly before I would fly back to Germany.

- (189) *metu komoraubinatu*  
*metu komorau-bi-ina-tu*  
 already accommodate-2SG-IRR.NV-IAM  
 ‘you are already going to arrange (your stuff)’ [jxx-p120515l-2.275]

In most cases the input form, i.e. the form of the original verb which is borrowed (cf. Wohlgemuth 2009), is based on a Spanish past participle in *-ado*, which is pronounced [aɔ] in Eastern Bolivia. Some examples are listed in Table 8.3.<sup>25</sup>

Table 8.3: Paunaka loans of past participles in *-ado*

Spanish infinitive	Spanish participle	Paunaka loan	Translation
<i>apostar</i>	<i>apostado</i>	<i>apostau</i>	bet
<i>ayudar</i>	<i>ayudado</i>	<i>ayurau</i>	help
<i>comenzar</i>	<i>comenzado</i>	<i>komensau</i>	begin
<i>ganar</i>	<i>ganado</i>	<i>kanau</i>	win
<i>mandar</i>	<i>mandado</i>	<i>mandau</i>	send
<i>multiplicar</i>	<i>multiplicado</i>	<i>multiplikau</i>	multiply
<i>olvidar</i>	<i>olvidado</i>	<i>arbidau/arbirau</i>	forget
<i>pasar</i>	<i>pasado</i>	<i>pasau</i>	pass by; happen, pass
<i>regalar</i>	<i>regalado</i>	<i>regalau</i>	give as present

<sup>25</sup>In addition, borrowed participles are sometimes also used adverbially like in Spanish, consider (i) which has *purau* from *apurar(se)* ‘hurry up’ :

- (i) *purau tikubu*  
*purau ti-kubu*  
 hurry 3i-bath  
 ‘she bathed quickly’ [jxx-p120515l-2.152]

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For verbs that do not provide participles in *-ado*, i.e. the ones with an infinitive ending in *er* and *ir*, there exist different strategies. Either a past participle ending in *-ido* is the input form – Paunaka then borrows a form ending in *-iru* or *-iu* –, or a reduced infinitive is borrowed. The reduced infinitive is the Spanish infinitive minus the final *r*, a form that is often borrowed by American languages in contact with Romance languages (Wohlgemuth 2009: 170). In addition, there are some minor strategies encountered with only one or two verbs, e.g. the predicate *trabaku* ‘work’ seems to be derived from the noun *trabajo* ‘work’. It can also be used nominally in Paunaka (e.g. a possessed form can be derived by addition of the possessed marker *-ne*).

In Terhart (2017: 8), I developed the hypothesis that the predicate *kompirau* ‘share, invite’ has evolved from the Spanish verb *compartir* ‘share’, whose participle is *compartido*. In my argumentation, speakers would have metathesised the vowels of the last two syllables of the Spanish infinitive in order to arrive at the form *kompirau*, yielding first *\*compirtar* and then a participle *\*compirtado* with the preferred ending in *-ado*. However, as Nikulin (2020, p.c.) has pointed out, the input verb is possibly not *compartir* ‘share’ but *convidar* ‘invite’ with the participle *convidado*, thus no metathesis is involved. I deem it possible that both input verbs merged in the Paunaka predicate. This would explain the sequence /mp/ in *kompirau* as well as the fact that both meanings ‘share’ and ‘invite’ can be realised by this form. *Kompirau* is verbalised in most cases, but one example in which it is used non-verbally is (190). Note that the predicate irregularly takes a third person marker in this case. This is usually excluded in non-verbal predication. The example comes from Miguel telling the story about the cowherd and the spirit of hill. After the spirit has taken away the cows of the man, the latter agrees to reside with the spirit in his world. Towards the end of the story, the spirit suggests that the cows can be given to the people of a village. In order to bring the cows there, the cowherd needs some help.

- (190) *tupunuji kompirauchituji sinko jentenube*  
*ti-upunu-ji kompirau-chi-tu-ji sinko jente-nube*  
3i-bring-RPRT share-3-IAM-RPRT five man-PL  
‘he brought five men to share (the workload), it is said’  
[mxx-n1510171-1.81]

Another interesting feature of borrowed non-verbal predicates is their possibility to be used transitively. The object is expressed by an NP in this case. An example is (191), which comes from Miguel’s account about how he learned to calculate. It was a young man doing military service together with Miguel who taught him, but first of all, Miguel had to register for military service:



- (191) *konsegiunÿtu echÿu niribretane*  
*konsegiu-nÿ-tu echÿu ni-ribreta-ne*  
 obtain-1SG-IAM DEMb 1SG-military.registration.document-POSSD  
 ‘I obtained my military registration document’ [mxx-p181027l-1.114]

In (192), a theme object is expressed by an NP and a recipient participant is additionally added to the clause with the help of the oblique preposition *-tÿpi*. This example comes from María S. and is about her plans to write back to me after I had sent her greetings via Swintha. She actually produced this sentence in Spanish first and translated it on request.

- (192) *mandaubina karta chitÿpiuku*  
*mandau-bi-ina karta chi-tÿpi-uku*  
 send-1PL-IRR.NV letter 3-OBL-ADD  
 ‘we will send her a letter, too’ [rxx-e121128s-1.115]

(193) has another recipient participant that is encoded with the oblique preposition. This is a sentence by Juana about some coffee from Argentina which some friends of her daughter had given her. Note that the borrowed verb does not take a plural marker here, which is unusual, since there is a plural subject (which is clear from the context).

- (193) *regalau nitÿpi*  
*regalau ni-tÿpi*  
 give.as.present 1SG-OBL  
 ‘they gave it to me as a present’ [jxx-e120430l-4.29]

Borrowed non-verbal predicates can be used in complex clauses. In (194), *trabaku* ‘work’ is the complement of a desiderative verb, in (195) we have a construction that resembles the serial verb construction but with a non-verbal predicate as the second predicate (i.e. a serial predicate construction).

- (194) *nijinepÿi kuina tisacha trabakuneina*  
*ni-jinepÿi kuina ti-sacha trabaku-ne-ina*  
 1SG-daughter NEG 3i-want work-1SG-IRR.NV  
 ‘my daughter doesn’t want me to work’ [jxx-n101013s-1.193-194]
- (195) *eka semana niyuna kontratauneina chÿnachÿ makina*  
*eka semana ni-yuna kontratau-ne-ina chÿnachÿ makina*  
 DEMa week 1SG-go.IRR engage-1SG-IRR.NV one machine  
 ‘this week I will hire a machine’ [jxx-p120515l-2.106]

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There is also one modal non-verbal predicate borrowed from the Spanish modal verb *poder* ‘can, be able to’. In Paunaka, its form is *puero*, and it has possibly been borrowed via Bésiro, which has a noun *puéru* ‘possibility’ and a verb *puéru* ‘can, be able to’, which is derived from that noun (cf. Sans 2011).

*Puero* is exceptional insofar as that it usually does not take subject indexes, although a few cases with a first person singular marker do occur. If used together with another predicate, it is also not necessarily marked for irrealis in irrealis contexts. If used alone (e.g. as an answer to a question), it does take the irrealis marker in these contexts. *Puero* is primarily used in negative contexts, since irrealis alone is sufficient to indicate a permissive or abilitive reading in Paunaka. In negation of a permissive or abilitive constructions, however, two factors trigger irrealis marking, so that speakers may feel the need to be more explicit about the modal meaning. This is reminiscent of the doubly irrealis construction found in other Arawakan languages (cf. Michael 2014c: 271), the difference being that in Paunaka, the fact that two parameters trigger irrealis is expressed by a lexical rather than morphological means. Two examples of *puero* follow, one with and the other one without irrealis marking on *puero*. Both come from María S.

(196) was elicited. It refers to an imagined old man.

- (196) *kuina pueroina tiyuna asaneti*  
*kuina puero-ina ti-yuna asaneti*  
 NEG can-IRR.NV 3i-go.IRR field  
 ‘he cannot go to the field’ [rxx-e181022le]

(197) is a statement by María S. about herself. She had a bad knee by that time.

- (197) *kuina puero niyuika kasi*  
*kuina puero ni-yuika kasi*  
 NEG can 1SG-walk.IRR almost  
 ‘I almost cannot walk’ [rxx-e181017l.011]

In addition, there is also *tiene ke* ‘must’ (from Span. *tiene que* ‘he/she/it has to’), but this one is used very infrequently. It also occurs in Bésiro (cf. Bésiro text examples in Sans 2013: 47–70). One example is (198) from Clara, who refers to the excursion to Altavista which Swintha, Federico and I had planned.

- (198) *pero esachu eyuna tiene ke tiyunakena Miyel*  
*pero e-sachu e-yuna tiene ke ti-yuna-kena Miyel*  
 but 2PL-want 2PL-go.IRR must 3i-go.IRR-UNCERT Miguel  
 ‘but if you want to go, Miguel probably has to go as well’  
 [cux-c120414ls-1.139]

The use of borrowed verbs as non-verbal predicates is surprising, because it links the encoding of events and actions to non-verbal predication, although this is usually closely connected to verbal predication (e.g. Langacker 1987: 189, 244; Frawley 1992: 140, 142; Van Valin & LaPolla 1997: 82–83; Givón 2001: 52).

Considering native structures only, non-verbal predication in Paunaka covers stative relationships, but the insertion of borrowed Spanish verbs has extended the semantic scope to include also active relationships. It might be the case though that prior to this, the non-verbal predicate *kapunu* ‘come’ was already used with active semantics, thus facilitating the integration of borrowed verbs in a similar way. Furthermore, the integration of borrowed verbs as non-verbal predicates might be an areal feature. Consider the case of Bésiro. In this language, verbs obligatorily take prefixes to index the subject and they take enclitics to index objects. Nominal and adjectival predicates take enclitics to index a subject, and so do some borrowed verbs. Between the input form and the enclitic, a suffix *-bo* is inserted (Sans 2012, p.c.). Note, however, that Bésiro borrows reduced infinitives instead of participles, and some borrowed verbs seem to be verbalised rather than used non-verbally (cf. Bésiro texts in Sans 2013: 47–70). It remains unclear, for the time being, how frequent the borrowing of verbs as non-verbal predicates is in Bésiro.

As for the borrowing of participles, this input form could also have been preferred by speakers of the Chapacuran language Kitemoka (cf. ex. KIT1 739 in Wienold 2012: 96). With only one example of a borrowed Spanish verb in the Kitemoka corpus and the little knowledge about Kitemoka in general, we cannot, unfortunately, make any statements about verbal or non-verbal character of the borrowed item.

While this chapter has focused on different kinds of declarative clauses up to here, the remaining two sections are dedicated to other speech acts: directives and interrogatives. The next section starts with a discussion of imperatives and other kinds of directives.

### 8.3 Imperatives and other directives

Imperatives are directive speech acts. They can express a “command, request, offer, advisory, or exhortation” (König & Siemund 2007: 277). In Paunaka, imperatives usually build on active verbs. They can be identical in structure to a declarative clause. I call this type of imperatives “unmarked”, although they require irrealis RS. Irrealis could occur in declarative clauses for other reasons. Unmarked imperatives inflect for person; they either have second person singular

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or second person plural subjects. Objects can be indexed on these imperatives and conominated objects can occur, but they are never placed in focus position preceding the verb. Some examples of unmarked imperatives can be found in §8.3.1.

Alternatively, imperatives can be marked by adding the suffix *-ji* to the end of the verb. I cannot tell what is the exact difference to unmarked imperatives, but more emphasis seems to be involved. They are possibly only used to make requests and commands (i.e. no offers), but this remains to be verified. Emphatic imperatives are the topic of §8.3.2.

There are two suppletive motion imperatives: *nabi/nabue* ‘go!’ and *pana* ‘come!’, they are dealt with in §8.3.3.

Negative imperatives can look like negative declarative sentences if they include the standard negation particle *kuina* and an irrealis predicate. However, they can also be formed with a realis predicate and the prohibitive particle *naka* or the admonitive particle *masaini*. The latter is rather used in warnings. Different kinds of negative imperatives are described in §8.3.4.

Hortatives are formed with the hortative particle *jaje*. This is the topic of §8.3.5.

### 8.3.1 Unmarked imperatives

Imperatives may be unmarked, but the verb usually has irrealis RS (some possible exceptions are discussed in the end of this section). The verb is not inflected for TAME. Imperatives have second person singular or plural addressees, with singular being more frequently found in the corpus. They take the same person indexes that are also found in declarative sentences. (199)–(203) have singular and (204)–(207) plural addressees. Unmarked imperatives do not only express commands, but also requests or invitations/offers. It is intonation alone that marks different degrees of politeness or friendliness, thus setting apart commands from all other possible uses.

By producing (199), Juana offered me something to drink.

- (199) *i:pea!*  
*pi-ea*  
2SG-drink.IRR  
‘drink!’ [jxx-p150920l.002]

(200) is an imperative including a goal argument. It also comes from Juana and was directed to Miguel to help her load the loam she had collected onto her head to carry it.

- (200) *¡petuka nitapukiyae!*  
*pi-etuka ni-tapuki-yae*  
 2SG-put.IRR 1SG-head-LOC  
 ‘put it on my head!’ [jmx-d110918ls-1.110]

In (201), a first person singular object is indexed on the verb. The example comes from the story about the lazy man by Miguel. When he has finally cut off his limbs, pretending they were *куси* palm fruits, he requests his son to lift him and put him into the basket to be carried, since he cannot walk anymore without legs.

- (201) “*bueno, ¡pakachane pipurtukane naka sykiyae!*”  
*bueno pi-akacha-ne pi-purtuka-ne naka syki-yae*  
 well 2SG-lift.IRR-1SG 2SG-put.in.IRR-1SG here basket-LOC  
 “‘well, lift me and put me into the basket!’” [mox-n110920l.118]

(202) represents what Jesus tells the monkey in the creation story narrated by Juana. The background is that the monkey had stolen corn and hidden it in his mouth, although the corn was meant for the people to eat.

- (202) “*¡piyuna pinika eka chyi ykyke!*”  
*pi-yuna pi-nika eka chyi ykyke*  
 2SG-go.IRR 2SG-eat.IRR DEMa fruit tree  
 “‘go and eat the fruit of the trees’” [jxx-n101013s-1.873]

(203) is an example which contains an associated motion marker. It was produced by Clara and directed to María C. to give her advice on how her children could learn some Paunaka. The first clause is a directive which does not build on an imperative clause, but rather makes use of the borrowed modal expression *tiene ke* ‘must’. It does not inflect for person. The second clause, i.e. the direct speech complement, is an imperative.

- (203) *pero pue tiene ke pikechachi: “¡pinipuna nichechapyi!”*  
*pero pue tiene ke pi-kecha-chi pi-ni-puna ni-chechapyi-bi*  
 but well must 2SG-say.IRR-3 2SG-eat-AM.PRIOR.IRR 1SG-son-2SG  
 ‘but, well, you have to tell him: “come and eat, my dear son!”’  
 [cux-c120414ls-2.302]

(204) has a second person plural addressee, Miguel, Swintha and me. Juana and Miguel dug for loam, and the sentence is an exclamation by Juana, being excited about the quality of the loam she found.

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- (204) *jemua, micha michana muteji!*  
*e-imua micha michana muteji*  
 2PL-see.IRR good nice loam  
 ‘look, the loam is good, beautiful!’ [jmx-d110918ls-1.089]

In (205), Juana cites what their landlord said to her daughter.

- (205) “*jesemaika juchubu ejecheka! porke kopaunatu nubiu*”, *tikechu*  
*e-semaika juchubu e-jecheka porke kopau-ina-tu*  
 2PL-search.IRR where 2PL-move.IRR because use-IRR.NV-IAM  
*nÿ-ubiu ti-kechu*  
 1SG-house 3i-say  
 “‘look for where to move, because I want to use my house for myself”,  
 he said’ [jxx-p120430l-1.397]

(206) shows that an adverb can precede the verb in an imperative. This sentence comes from the story about the cowherd and the spirit of the hill told by Miguel. When he has passed some time with the spirit, the cowherd finally brings the cows to a village with the help of some people. This is what the cowherd tells the people, before he actually releases the cows.

- (206) “*nakajiku ekichupupuikanÿ!*”, *tikechuchÿji*  
*naka-jiku e-kichupu-puika-nÿ ti-kechu-chÿ-ji*  
 here-LIM1 2PL-wait-CONT.IRR-1SG 3i-say-3-RPRT  
 “‘wait for me right here!”, he said to them, it is said’ [mxx-n151017l-1.81]

(207) is a request of Juana’s sister to the policemen after she has been arrested for the deeds of her husband.

- (207) “*epuninane nijinepÿimÿnÿ!*”  
*e-epun-ina-ne ni-jinepÿi-mÿnÿ*  
 2PL-take-BEN.IRR-1SG 1SG-daughter-DIM  
 “‘take my daughter to me!” [jxx-p120430l-2.101]

There are also examples in the corpus albeit very few, in which an imperative seems to be formed with a realis verb. They all have in common that they are exclamations. It might thus be the case that realis is possible in those specific cases. Otherwise, these examples could also simply be taken as mistakes, considering (204) above, which is an exclamation, too, but has an irrealis verb nonetheless.

Or they are no imperatives at all, but rather a verbalisation of an ongoing action. Two examples are given below.

(208) was produced by María S, when she showed the flower of a plant to Swintha.

- (208) *¡pimu! chibu eka chýina*  
*pi-imu chibu eka chýi-ina*  
 2SG-see 3TOP.PRN DEMa fruit-IRR.NV  
 ‘look, this will be its fruit!’  
 or: ‘you see, this will be its fruit!’ [rxx-e121126s-3.17-18]

(209) is from Riester’s recordings. It was produced by Juan Ch. as part of an introduction to his playing the flute. Note that the morphologically stative verb *-kusabenu* ‘play flute’ (an attributive derivation, see §7.1.3), seems to include the subordinating suffix *-i* here (see §9.1.4). This is relatively uncommon, but happens from time to time.

- (209) *¡esamu kristianunube! nikusabenuiu baile suelto*  
*e-samu kristianu-nube ni-kusabenu-i-u baile suelto*  
 2PL-hear person-PL 1SG-play.flute-SUBORD-REAL name.of.song  
 ‘people, listen to me playing *baile suelto* by flute!’  
 [nxx-a630101g-2.002-003]

### 8.3.2 Emphatic imperatives

Imperatives can be formed by adding the suffix *-ji* to a verb inflected for irrealis and second person, i.e. emphatic imperatives take person indexes and irrealis RS just like the unmarked ones.

To start with, consider (210). The verb has the second person singular marker, it has irrealis RS and it takes the imperative marker *-ji*. The example was elicited from Juana and represents a command to a dog to bite a thief.

- (210) *¡pinijabakaji!*  
*pi-nijabaka-ji*  
 2SG-bite.IRR-IMP  
 ‘bite him!’ [jxx-e191021e-2]

Actually, it began to dawn on me relatively late that this was indeed an imperative marker. I had taken it for some deictic element before, and thus in elicitation

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sessions, I tried to find out about dimensions of space rather than characteristics that set the marked imperatives apart from the unmarked ones. Thus, I can only share some observations here that remain to be checked.

First of all, looking at the examples with this marker, it seems that they only include requests and commands. Offers or invitations and suggestions are absent. However, this may be a coincidence, as there are also more requests among the unmarked imperatives than there are offers or suggestions.

Second, in an elicitation session, the gestures Juana made when using the word forms with *-ji* were bigger and more encompassing, which suggests to me that more emphasis is involved. This is why I speak of an emphatic imperative.

Third, in the same elicitation session, the form *¡pupuna!* was consistently translated by her with Spanish *¡trae!* ‘bring!’, and *¡pupunaji!* with *¡traélo!* ‘bring it!’. All but one of the examples with marked imperatives indeed have a third person object. The one exception has a first person singular object index and *-ji* is added after that one. Unmarked imperatives can also have third person objects (e.g. (200) and (202) in §8.3.1 above), so the difference may ultimately not depend on the presence or absence of a third person object in the imperative clause, but rather the translations with or without an object is the way people express the same difference in Spanish. This remains to be proved.

Fourth, I have only found one example of an emphatic imperative with a second person plural subject, but I suppose this is connected to the fact that imperatives with plural subjects are in general rarer than the ones with singular subjects.

Some more examples follow. (211) stems from the story about the lazybones told by Miguel. The man has just climbed a tree and cut off his arm in order to throw it down to his son, pretending it was a raceme of *куси* palm fruit.

- (211) *“¡pijakupaji eka kÿsi!” tikechu chichechapÿi*  
*pi-jakupa-ji eka kÿsi ti-kechu chi-chechapÿi*  
2SG-receive.IRR-IMP DEMa cusi 3i-say 3-son  
“take the *куси* fruit!” he said to his son’ [mox-n1109201.100]

(212) comes from Juana telling me how her grandparents bought cows in Moxos. On their way back home they were caught by heavy rainfalls and had to cross an arroyo, which had filled with water. In this situation, her grandfather can hardly reach the ground and in order to guide his wife through the water he says:



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- (212) “*pabikykaji nitijje naka!*”  
*pi-abikyka-ji ni-tijje naka*  
 2SG-grab.IRR-IMP 1SG-belt here  
 “‘hold on to my belt here!’” [jxx-p151016l-2.141]

(214) is from the creation story told by Juana and is a citation of the snake. It is the forbidden apple that María Eva is supposed to take to her husband.

- (213) “*pumaji nauku týpi pima!*”  
*pi-uma-ji nauku týpi pi-ima*  
 2SG-take.IRR there OBL 2SG-husband  
 “‘take it there for your husband!’” [jxx-n101013s-1.413]

In (214), Miguel requests of Alejo that he ask the taxi driver, who was joining the recording session, about his place of origin.

- (214) *piyýsebykeaji juchubu chubiu, juchubu eka kapuniuchy!*  
*pi-yýsebykea-ji juchubu chy-ubiu juchubu eka kapun-i-u-chy*  
 2SG-ask.IRR-IMP where 3-house where DEMa come-SUBORD-REAL-3  
 ‘ask him where he lives, where he comes from!’ [mty-p110906l.211-212]

(215) is the only example I have found of an emphatic imperative that does not have a third person object. It is a first person singular object in this case, which is indexed on the verb. The imperative marker follows the object index. The example comes from Miguel telling the story about the fox and the jaguar. Since the vulture let the fox escape, the jaguar wants to punish and eat him. The vulture seemingly accepts his fate and tells the jaguar to pluck him except for his wings and throw him up into the air:

- (215) “*entonses pibikykaneki anyke!*”  
*entonses pi-bikyka-ne-ji anyke*  
 thus 2SG-throw-1SG-IMP up  
 “‘then throw me up!’” [jmx-n120429ls-x5.195]

Finally, I also came across one occurrence of an emphatic imperative with a second person plural subject, given as (216) here. It comes from a conversation between Juana and Miguel, where the latter told his sister what a certain person had said to the people of Santa Rita.

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- (216) “*janaji echÿu senta!*”  
*e-ana-ji echÿu senta*  
2PL-make.IRR-IMP DEMb path  
“make the path!” [jmx-c120429ls-x5.063]

### 8.3.3 Suppletive imperatives

There are two suppletive imperatives, *nabi* ‘go!’ and *pana* ‘come!’, the former being much more frequent. Both words can combine with a verb as well as with a demonstrative adverb, *nabi* has also been found in combination with locative-marked nouns.

It is not entirely clear how the suppletive imperatives are composed. As for *nabi*, there may be a root *na* that takes the second person singular marker *-bi*, which is used to index objects on verbs and subjects on non-verbal predicates. *Pana* is identical to the second person singular irrealis form of the verb *-anau* ‘make’. Alternatively, it might be related to the prior associated motion marker *-punu* (realis) / *-puna* (irrealis).<sup>26</sup>

I will first present some examples with *nabi*. In (217), it first stands alone in the first clause and is then combined with an adverb plus locative-marked noun in the second clause to indicate the goal of the motion action that is demanded here. The examples comes from Juana’s narration about her grandparents’ journey and is a citation of the water spirit talking with her grandfather at night, trying to lure him away from his wife.

- (217) “*¡nabi! ¡nabi nauku nubiuyae!*” *chikechuchÿji*  
*nabi nabi nauku nÿ-ubiu-yae chi-kechu-chÿ-ji*  
go.IMP go.IMP there 1SG-house-LOC 3-say-3-RPRT  
“go! go to my house there!” she said to him, it is said  
[jxx-p151016l-2.195]

(218) was elicited from María C. It is something one could say to a dog to chase it off.

- (218) *¡nabi nekupaiyae!*  
*nabi nekupai-yae*  
go.IMP outside-LOC  
‘go out!’ [uxx-e120427l.078]

<sup>26</sup>Regarding active verbs, Terena, Old Baure (i.e. the Baure variety documented by the Jesuits) and marginally Mojeño Trinitario inflect for irrealis by changing every vowel /o/ to /a/ (Danielsen & Terhart 2015b: 103). The marker *-punu* may be related to *pana* in a similar fashion if we assume that the same kind of RS-triggered vowel harmony once existed in Paunaka.

In (219), *nabi* combines with a verb. It is a repetition of (202) above, with which Juana got back to the storyline after summarising in Spanish a part of the creation story. Note that while she used a second person singular irrealis form of the verb *-yunu* in the example above, she replaces it by the suppletive form *nabi* here.

- (219) “*nabi pinika chÿi yÿkÿke!*”  
*nabi pi-nika chÿi yÿkÿke*  
 go.IMP 2SG-eat.IRR fruit tree  
 “go and eat the fruit of the trees!” [jxx-n101013s-1.885]

(220) also comes from Juana. She was telling Swintha about a very smart dog she once had. When she wanted to slaughter a chicken, she could point to one chicken and tell the dog to catch it. This is what she said to the dog:

- (220) *bikupaika takÿra nabi peikukuika takÿra!*  
*bi-kupaika takÿra nabi pi-eikukuika takÿra*  
 1PL-slaughter.IRR chicken go.IMP 2SG-chase.IRR chicken  
 ‘we are going to slaughter a chicken, go and chase the chicken!’  
 [jxx-e191021e-2]

For plural addressees, Juana used *nabue* a few times, which includes the second plural index *-e* instead of singular *-bi*. However, this has not been found with other speakers. Indeed, Juan C. once corrected himself with a verb with second person plural index, when he wanted to form an imperative with second person plural reference, see (221). Juana’s use of *nabue* is exemplified in (222) below, which comes from elicitation.

- (221) *nabi! jeyuna!*  
*nabi e-yuna*  
 go.IMP 2PL-GO.IRR  
 ‘go (SG)! go (PL)!’ [mqx-p110826l.031]
- (222) *nabue emusuika*  
*nabu-e e-musuika*  
 go.IMP-2PL 2PL-wash.IRR  
 ‘go and wash!’ [jxx-e081025s-1.535]

The suppletive imperative *pana* has only been found with singular addressees in the corpus. It mostly combines with the adverb *naka* ‘here’. One such case is (223), where Juana told me how her sister María S. and her husband once had an encounter with a snake or water spirit in the reservoir of Santa Rita. This is what the husband exclaimed, when he noticed the snake:

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- (223) *¡pana naka! ¡kechue echÿu!*  
*pana naka kechue echÿu*  
 come.IMP here snake DEMb  
 “come here! that’s a snake!” [jxx-p120515l-2.164]

(224) comes from Juana telling the creation story. After having fashioned her from mud, God requests María Eva to approach him in order to wed her to Jesus.

- (224) *“María Eva, ¡pana naka!” chikechuchiji*  
*María Eva pana naka chi-kechu-chi-ji*  
 María Eva come.IMP here 3-say-3-RPRT  
 “María Eva, come here!” he said to her, it is said’ [jxx-n101013s-1.364]

In (225), a verb follows the adverb. This example was elicited from Miguel.

- (225) *¡pana naka pitibua!*  
*pana naka pi-tibua*  
 come here 2SG-sit.down.IRR  
 ‘come here and sit down!’ [mxx-e160811sd.221]

If a verb follows *nabi* or *pana*, it is not unusual that this verb takes the prior motion marker. (226) and (227) exemplify this for *nabi*, and (228) and (229) for *pana*.

(226) comes from María C. who had told that she medicated herself with the bark of a tree. She knew about the use of the bark, because it was as if God had told her:

- (226) *¡nabi parejipuna echÿu pichai!*  
*nabi pi-areji-puna echÿu pichai*  
 go.IMP 2SG-rasp-AM.PRIOR.IRR DEMb medicine  
 ‘go and rasp the medicine’ [ump-p110815sf.371]

(227) was elicited from María S., when a pig of hers was grunting very loudly, disturbing the recording we made. Note that *-sabaiku* ‘grunt’ is a stative verb,<sup>27</sup> so it takes an irrealis prefix, and consequently, the associated motion marker occurs in its default/realis form here.

<sup>27</sup>It is actually rare that stative verb combines the with prior motion marker, but this seems one of the cases, in which a morphologically stative verb is semantically active. Note that the related continuous verb form *-sabaipaiku* ‘grunt’ is active.

- (227) *ɲnabi pasabaipunu max nauku!*  
*nabi pi-a-sabai-punu max nauku*  
 go.IMP 2SG-IRR-grunt-AM.PRIOR more there  
 ‘go to grunt over there!’ [rmx-e150922l.159]

(228) was elicited from Miguel. The verb follows the adverb *naka* in this case.

- (228) *ɲpana naka pimukupuna!*  
*pana naka pi-muku-puna*  
 come.IMP here 2SG-sleep-AM.PRIOR.IRR  
 ‘come here to sleep!’ [mxx-e160811sd.232]

In (229), *pana* takes the prospective marker *-bÿti*. This example stems from the recordings by Riester, and I have found neither *pana* nor *nabi* taking any TAME markers in the recordings made from 2008 on. The example is one of the sentences Juan Ch. produces as a beginning of an imagined conversation with a visitor.

- (229) *ɲpanabÿti pitibupuna!*  
*pana-bÿti pi-tibu-puna*  
 come.IMP-PRSP 2SG-sit.down-AM.PRIOR.IRR  
 ‘come and sit down!’ [nxx-p630101g-2.07]

While the prior motion marker has been found with verbs accompanying both suppletive imperatives, the dislocative marker only occurs with verbs combining with *nabi*. This is in accordance with their semantics. While *-punu* is not specified for direction towards or away from a place, the dislocative marker has only been found in expressions of translocative motion (see §7.6.2 and §7.6.4). If *nabi* is combined with a verb taking the dislocative marker, this can be analysed as a case of motion-cum-purpose construction (see §9.3.3.2). Two examples follow. Both were elicited from Juana.

- (230) *ɲnabi piyÿseikupa kanela! kuina kakuina*  
*nabi pi-yÿseiku-pa kanela kuina kaku-ina*  
 go.IMP 2SG-buy-DLOC.IRR cinnamon NEG exist-IRR.NV  
 ‘go and buy cinnamon! There isn’t any’ [jxx-e190210s-01]

- (231) *ɲnabue emusuikupa!*  
*nabu-e e-musuiku-pa*  
 go.IMP-2PL 2PL-wash-DLOC.IRR  
 ‘go and wash!’ [jxx-e190210s-01]

## 8.3.4 Negative imperatives

There are several ways to form a negative imperative. First of all, the negative particle *kuina* can be used together with an irrealis verb. In this case, the negative imperative is identical to a negative declarative clause in structure.

Second, it is also possible to use the specific negative particles *naka* or *masaini*. The first of them is used to form prohibitives, i.e. commands and requests not to do something. It is possibly related to the negative particle in Baure, which is *noka* (cf. Danielsen 2007: 338). As for *masaini*, this is composed of the apprehensional connective *masa* (see §5.5) and the frustrative marker *-ini* (see §7.8.3.1.1). María S. seems to use it in the same fashion as *naka*, i.e. in prohibitives, but data from other speakers suggests that it is rather an admonitive particle, i.e. it appears in warnings.

(232) to (234) are examples of negative imperatives with *kuina*. As can be seen in (232), the negative particle precedes the irrealis verb and a declarative sentence would have exactly the same structure. This example was elicited from María S.

- (232) *¡patýkemiú nijinepýi! ¡kuina piyúabu!*  
*pi-a-týkemiú ni-jinepýi kuina pi-iyua-bu*  
 2SG-IRR-be.quiet 1SG-daughter NEG 2SG-cry.IRR-DSC  
 ‘be quiet, my daughter, don’t cry anymore! [mrx-e150219s.136]

(233) comes from María C. Actually, I am not entirely sure whether this is really meant to be a negative imperative or rather a sentence with future reference (‘you won’t die!’). In any case, María C. tells what she said to her mother, when the latter was poisoned by a sorcerer.

- (233) *¡kuina pipaka!*  
*kuina pi-paka*  
 NEG 2SG-die.IRR  
 ‘don’t die!’ [ump-p110815sf.465]

The case is clearer in (234). This sentence was produced by Miguel and comes from the story about the fox and the jaguar. This is what the vulture says to the jaguar, when he is supposed to be punished for having let the fox escape. The vulture starts his utterance in Spanish (*no* being the Spanish negative particle), but continues in Paunaka.

- (234) *entonses echÿu sÿmÿ tikechu*: “no no no no, ¡kuina pinikanÿ!”  
*entonses echÿu sÿmÿ ti-kechu no no no no kuina pi-nika-nÿ*  
 thus      DEMa vulture 3i-say    no no no no NEG    2SG-eat.IRR-1SG  
 ‘so the vulture said: “no, no, no, no, don’t eat me!”’  
 [jmx-n120429ls-x5.180]

In prohibitives, speakers can make use of *naka*. This negative particle is delimited to imperative contexts (commands, requests), so that no ambiguity arises. All examples of prohibitives with *naka* were elicited. They can contain a realis verb. Thus it seems that the fact that two parameters trigger irrealis here, negation and imperative, is encoded by using the RS marking that matches none of them.

When studying negation among Arawakan languages, Michael (2014a) identified five types of possible prohibitive constructions. They are given in Table 8.4. The distinguishing factors include how the negative expression differs from the one found in standard negation (column “expression of negation”) and how the rest of the prohibitive sentence differs from a positive imperative (column “prohibitive construction”).

Table 8.4: Prohibitive construction types by Michael (2014a: 270)

Prohibitive type	Prohibitive construction	Expression of negation
Type I	same as imperative	same as standard negation
Type II	same as imperative	different from standard negation
Type III	different from imperative	same as standard negation
Type IV	different from imperative	different from standard negation
Type V	no distinct prohibitive construction	

According to this classification, the Paunaka prohibitive with *naka* belongs to type IV: the negative particle is different from the one used in standard negation and the rest of the construction is different from the imperative. In his sample of 23 Arawakan languages, only Kinikinau and Nanti share this specific behaviour with Paunaka (Michael 2014a: 271).<sup>28</sup>

Consider (235), which comes from Juana. The prohibitive particle *naka* is followed by a realis verb.

<sup>28</sup>In Nanti, this construction is not delimited to prohibitives, but occurs in any context in which negation and another parameter trigger irrealis marking (Michael 2014c: 272–273).

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- (235) *¡naka piyu!*  
*naka pi-iyu*  
PROHIB 2SG-cry  
'don't cry!' [jxx-e120430l-3a]

In elicitation, Juana also produced some prohibitives with an irrealis verb like the one in (236); however, the seemingly more spontaneous uses (e.g. the first translation she gave in elicitation) all included realis predicates.

- (236) *¡naka piyua!*  
*naka pi-iyua*  
PROHIB 2SG-cry.IRR  
'don't cry!' [jxx-p150920l.041]

Although María S. rather uses *masaini* as a negative particle in prohibitives (see below), she confirms the use of *naka*. (237) is an example of a prohibitive with *naka* elicited from her.

- (237) *¡naka pekubu!*  
*naka pi-ekubu*  
PROHIB 2SG-laugh  
'don't laugh!' [rxx-e150220s-1.08]

(238) comes from Juana again.

- (238) *¡naka pikupaiku ýne! tisýeimuyu*  
*naka pi-kupaiku ýne ti-sýei-umu-yu*  
PROHIB 2SG-step.on water 3i-be.cold-CLF:liquid-INTS  
'don't step in the water, it is very cold!' [jxx-e150925l-1.083-084]

It is less clear which RS is required in clauses with *masaini*. All examples that follow were elicited, except for the last one, (246), and they vary with regard to RS.

María S. prefers to form prohibitives with *masaini*, and this use was verified by Juana as a valid alternative to those with *naka*. However, all of the examples produced by María S. can be read as warnings, the particle was translated with Spanish *cuidado* 'caution!, be careful!, watch out!' by her and Miguel (in the session mrx-e150219s), and it is also warnings that Juana and Miguel use this particle for in (244) and (246). For this reason it is analysed as an admonitive particle here.

To start with, consider (239) from María S. The admonitive particle precedes the realis verb here.



- (239) *¡masaini pijikupu!*  
*masaini pi-jikupu*  
 ADM 2SG-swallow  
 ‘don’t swallow it!’  
 [rxx-e141230s.076]

(239) also has a realis verb. This is a warning directed to a child not to step on the table lest it topples over. The warning was originally produced in Spanish by María S. and translated to Paunaka by request of Swintha.

- (240) *¡masaini pikupachu naka!*  
*masaini pi-kupachu naka*  
 ADM 2SG-step.on here  
 ‘don’t step on it here!’  
 [mrx-e150219s.150]

(241) is another warning with a realis verb elicited from María S. to tell Swintha that she should not eat a corn cob half-raw.

- (241) *¡masaini piniku enui! painuepÿi*  
*masaini pi-niku enui pi-a-inuepÿi*  
 ADM 2SG-eat green 2SG-IRR-have.wind  
 ‘don’t eat it raw! You will have wind’  
 [rxx-e150220s-1.25]

In (242), which is very similar to the previous example, María S. opted for an irrealis verb.

- (242) *¡masaini pinika! kuinakuÿ tayu*  
*masaini pi-nika kuina-kuÿ ti-a-yu*  
 ADM 2SG-eat.IRR NEG-INCMP 3i-IRR-be.ripe  
 ‘don’t eat it! It is not ripe yet’  
 [rxx-e181022le]

She also uses an irrealis verb in (243). This warning was first uttered in Spanish and then translated. It was directed to a child (as (240) above, which comes from the same session).

- (243) *¡masaini pakupuru!*  
*masaini pi-a-kupuru*  
 ADM 2SG-IRR-burn  
 ‘don’t burn yourself!’  
 or: ‘be careful, you will burn yourself!’  
 [mrx-e150219s.147]

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In the very same elicitation session, Miguel used *masaini* together with a verb with third person subject and irrealis RS.

- (244) *¡masaini, tinijabakapi!*  
*masaini tinijabakapi*  
ADM 3i-bite.IRR-2SG  
'be careful, it may bite you!' [mrx-e150219s.148]

When he repeated the sentence, the verb had realis RS, see (245).

- (245) *¡masaini tinijabakubi kabe!*  
*masaini ti-nijabaku-bi kabe*  
ADM 3i-bite-2SG dog  
'be careful, the dog may bite you!' [mrx-e150219s.149]

Finally, the only non-elicited example with *masaini* is (246) and comes from Juana. The particle seems to constitute a whole clause here, the following one starting with the Spanish conditional conjunction *si* 'if'. The example comes from the creation story and comprises the warning of God that Jesus and María Eva should not go into the garden and eat the apple.<sup>29</sup>

- (246) “*ta masaini si eyuna uertiyayae kaku nauku mansana kaku ucheti*”  
*ta masaini si e-yuna uerta-yae kaku nauku mansana kaku ucheti*  
? ADM if 2PL-go.IRR garden-LOC exist there apple exist chili  
“be careful if you go into the garden, there are apples, there is chili”  
[jxx-n101013s-1.371-373]

### 8.3.5 Hortatives

Hortatives direct a command, request or invitation to a first person plural, i.e. they include the speaker. Hortatives are formed with the particle *jaje*. This particle usually implies some motion and can be translated as 'let's go!'. The case being like this, it can occur on its own (247) or it can combine with adverbs (248) or verbs (249). Interestingly, Miguel also combines it with motion verbs (250).

(247) comes from Miguel's story about the cowherd and the spirit. The spirit has just told the man, who desperately searches for his cows, that he has taken them. He offers the man to go and have a look at them:

<sup>29</sup>I do not know what the function of *ta* is. It shows up infrequently. When asked, Miguel once told me that *ta kue* was simply a longer variant of *kue* 'if, when'; however, occurrence of *ta* is not restricted to combinations with *kue* as becomes apparent from this example.

- (247) “*jaje!*” *chikechuchÿji*  
*jaje chi-kechu-chÿ-ji*  
 HORT 3-say-3-RPRT  
 “let’s go!” he said to him, it is said [mxx-n151017l-1.36]

(248) is what Juana’s grandmother said to her husband when she realised that there was a water spirit in the arroyo they tried to cross with their cows on their way back from Moxos.

- (248) “*jaje nauku anÿke!*”  
*jaje nauku anÿke*  
 HORT there up  
 “let’s go up there!” [jxx-p151016l-2.102]

(249) also comes from Juana, this example is from the creation story and a citation of God talking to María Eva after she has eaten the apple.

- (249) “*jpane naka! jaje bana jiriensu tÿpi pimÿuna!*”  
*pana naka jaje bi-ana jiriensu tÿpi pi-mÿu-ina*  
 come.IMP here HORT 1PL-make.IRR linen OBL 2SG-clothes-IRR.NV  
 “come here! Let’s go and make linen for your future clothes!”  
 [jxx-n101013s-1.503]

In telling about his days in school, Miguel used (250) to tell me what other children said to him, when they invited him to join school.

- (250) “*jaje biyuna xhikuerayae!*”  
*jaje bi-yuna xhikuera-yae*  
 HORT 1PL-go.IRR school-LOC  
 “let’s go to school!” [mxx-p181027l-1.006]

The hortative particle can take some morphology. It has been found with the iamitive, the additive marker and the emphatic marker *-ja*. One example with the iamitive is given below. It was produced by Juana in order to teach me this expression.

- (251) *jajetu! ;tose-tu!*  
*jaje-tu tose-tu*  
 HORT-IAM noon-IAM  
 ‘let’s go now! It is already noon!’ [jxx-e110923l-1.084]

This was the last example in this section. The chapter on simple clauses is almost completed by now. The only sentence type missing being interrogative clauses. They are described in detail in the following section.

## 8.4 Interrogative clauses

While declarative clauses typically assert information, the main function of interrogative clauses is to request information (Payne 1997: 294). Two main types of interrogative clauses can be distinguished. Polar questions seek an affirmation or negation of information already given in the question (König & Siemund 2007: 291). They can be distinguished from declarative sentences by intonation in Paunaka. Content questions seek information about a participant in an event or some circumstances in the event. They build on a question word. Question words always precede the verb, i.e. they are placed in focus position (see §8.1.4).

In this section, I first describe polar questions in §8.4.1 and then turn to content questions in §8.4.2.

### 8.4.1 Polar questions

The only feature that distinguishes polar questions from declarative sentences is intonation. In polar questions, pitch rises towards the end of the utterance, sometimes considerably, sometimes only slightly.

To start with, consider (252). The question was produced by Juana and directed to me. It was uttered with a very high pitch towards the end.

- (252) *¿pisachu pinika yýtýuku?*  
*pi-sachu pi-nika yýtýuku*  
 2SG-want 2SG-eat.IRR food  
 ‘do you want to eat some food?’ [jxx-d110923l-2.45]

Figure 8.1 shows the pitch analysis for (252), for which I used Praat.<sup>30</sup>

A question can consist of a single verb as in (253), where María S. asked me whether I had met her sister Clara earlier that day.

- (253) *¿pisimuku?*  
*pi-simuku*  
 2SG-find  
 ‘did you meet her?’ [rxx-e120511l.083]

<sup>30</sup>Developed by Paul Boersma and David Weenink, Phonetic Sciences, University of Amsterdam, see: <https://www.fon.hum.uva.nl/praat/> Accessed 2021-04-16

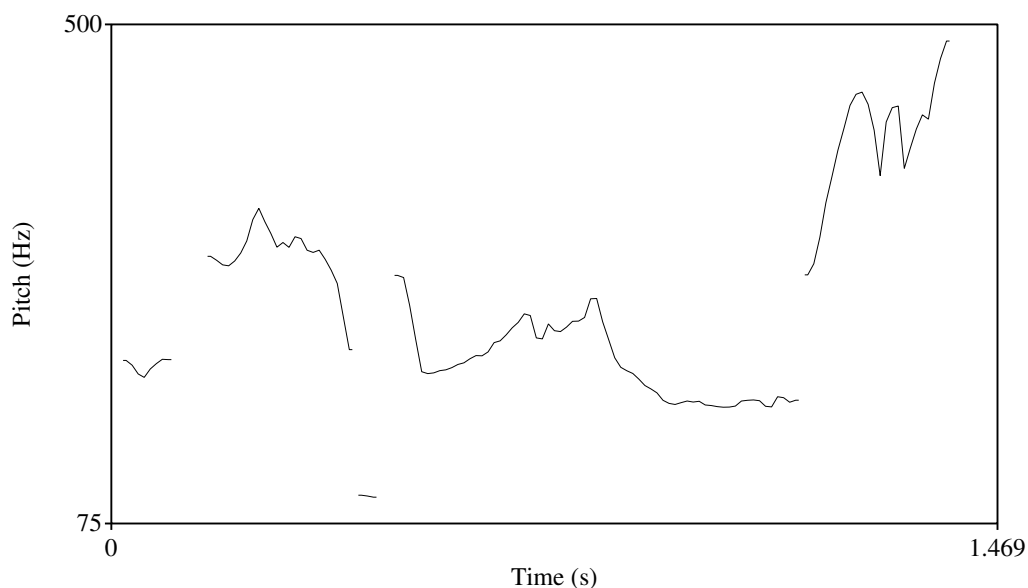


Figure 8.1: Pitch analysis of the question *¿pisachu pinika yýtýuku?*

(254) is a question about a third person. It refers to Federico who had rented an apartment in Concepción.

- (254) *¿eka Federico tepajýka nauku?*  
*eka Federico ti-pajýka nauku*  
 DEMa Federico 3i-stay.IRR there  
 ‘Federico will stay there?’ [jxx-p110923l-1.089]

A polar question can also be formed with a non-verbal predicate. The greeting formula in Paunaka is actually a question for one’s condition and builds on the adjective *micha* ‘good’. (255) is an example, where Juana produced this formula to teach Swintha.

- (255) *¿michabi?*  
*micha-bi*  
 good-2SG  
 ‘how are you?’ (lit.: ‘are you well?’) [jxx-n101013s-1.081]

It is not really expected to provide information about one’s condition when one is asked the question in (255). In order to ask for the condition of somebody,

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speakers use a slightly different wording attaching the continuous marker to the adjective, see (256).<sup>31</sup>

- (256) ¿*michachaikubi?*  
*micha-chaiku-bi*  
good-CONT-2SG  
'how are you?'

The question in (257) includes the non-verbal existential copula *kaku*. In this specific case, the question rather expresses surprise than a request for information, since the information has been given before; Miguel had already told María S. that we were attacked by little ticks on the way to José's house.

- (257) ¿*kakutu samuchu?*  
*kaku-tu samuchu*  
exist-IAM tick  
'there are ticks already?' [mrx-c120509l.149]

A polar question can also include a negative particle, and in that case it usually includes some greater amount of previous knowledge or some presupposition as in the following examples.

(258) was elicited from María S. for the purpose that I could ask her about her knee, which I knew had hurt the days before.

- (258) ¿*kuina takutibu pisjikuke?*  
*kuina ti-a-kuti-bu pi-sjikuke*  
NEG 3i-IRR-hurt-DSC 2SG-knee  
'doesn't your knee hurt anymore?' [rxx-e181022le]

(259) is a negative question produced by Juana. She was talking about Cotoca, a town in the vicinity of Santa Cruz, and it was probably my reaction to what she had just said before that let her suppose that I had never visited the place.

- (259) ¿*kuina piyuna?*  
*kuina pi-yuna*  
NEG 2SG-go.IRR  
'you haven't gone there?' [jxx-p120430l-2.551]

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<sup>31</sup>I cannot provide a recorded source for this question, since I simply do not have a recording of it. Greeting usually took place before I started my recording device.

When answering a question, the predicate is usually repeated, i.e. Paunaka speakers use “verb-echo answers” (Holmberg 2016: 3). There is an affirmative particle in Paunaka, which is *jaa*, *ja’a* or the like, but it does not suffice as an answer.

One example of a question-answer pair is (260), where María C. asks whether Pedro knows the man she was speaking about, a sorcerer, and Pedro affirms that he knows him.

- (260) a. u: *¿pichupuiku?*  
*pi-chupuiku*  
 2SG-know  
 ‘do you know him?’
- b. p: *nichupuiku*  
*ni-chupuiku*  
 1SG-know  
 ‘I know him (i.e. yes)’ [ump-p110815sf.553-554]

Another question-answer pair is given in (261). The question was asked by Miguel, when he helped Juana digging for loam for her clay pot in the vicinity of Santa Rita. The shell he asks for is used to pull up and smoothen the clay rolls, *nauku* ‘there’ refers to Juana’s house in Santa Cruz, where she lived at that time.

- (261) a. m: *¿pero kaku nauku sipÿ pikeuchi?*  
*pero kaku nauku sipÿ pi-keuchi*  
 but exist there shell 2SG-INS  
 ‘but do you have shells there?’ (lit.: ‘are there shells with regard to you?’)
- b. j: *kaku*  
*kaku*  
 exist  
 ‘there are’ [jmx-d110918ls-1.098-099]

In (262) the affirmative particle accompanies the repeated verb in the answer. This example stems from Miguel’s narration about his time in school. It is a citation of a question of his teacher and the answer of one pupil.

- (262) a. “*¿pichuputu eka pitareane?*”  
*pi-chupu-tu eka pi-tarea-ne*  
 2SG-know-IAM DEMa 2SG-exercise-POSSD  
 “do you know your exercise now?”

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- b. “*jaa, nychuputu*”  
*jaa ny-chupu-tu*  
AFM 1SG-know-IAM  
“yes, I know it” [mxx-p181027l-1.047]

In an answer to a negative question, the negative particle occurs together with the predicate to confirm the negative alternative, i.e. Paunaka exhibits a polarity-based system (cf. Holmberg 2016: 140). An example is (263) from Juana who reproduced what her brother asked her when their other brother had passed away.

- (263) a. “*¿kuina pisama eka mensaje?*”  
*kuina pi-sama eka mensaje*  
NEG 2SG-hear.IRR DEMa message  
“haven’t you heard (i.e. received) the message?”
- b. “*kuina nisama*”  
*kuina ni-sama*  
NEG 2SG-hear.IRR  
“no, I haven’t heard it” [jxx-p120430l-2.266-267]

In this case, it also seems to be possible to omit the verb and only use the negative particle, as in (264) from elicitation with Juana. However, all examples I have stem from elicitation or imagined or remembered dialogues reported by a single speaker, I have not found a single example of a question – answer pair including a negative question that comes from natural conversation between two Paunaka speakers. Thus it remains to be checked whether they employ the same patterns in real conversation.

- (264) a. *¿kuina pekicha?*  
*kuina pi-ekicha*  
NEG 2SG-invite.IRR  
‘didn’t you give him anything (to eat or drink)?’
- b. *kuina*  
*kuina*  
NEG  
‘no’ [jmx-e090727s.179]

A negative question can be answered positively by repeating the predicate, which usually has realis RS in the answer (if irrealis is not demanded by another



factor, e.g. future time reference). This is the case in (265), which is a little imagined conversation by Juana and was triggered by me asking questions about lurking (in trying to make sense of the dislocative marker). This made Juana think about hunting and catching animals.

- (265) a. *¿kuina tituika?*  
*kuina ti-tuika*  
 NEG 3i-hunt.IRR  
 ‘he didn’t catch any (animals)?’
- b. *tituiku, unya*  
*ti-tuiku unya*  
 3i-hunt gray.brocket  
 ‘he caught one, a gray brocket’ [jxx-e110923l-1.059-060]

#### 8.4.2 Content questions

Content questions “receive answers that provide the kind of information specified by the interrogative word” (König & Siemund 2007: 291). Content questions build on question words in Paunaka, which are given in Table 8.5. The question words are always placed in the first position, i.e. they occupy the position of the sentence that is associated with emphasis.

Table 8.5: Question words

Question word	Translation	Category	Source
<i>chija</i>	what, who, whom	subject, object, action, identity	<i>chi-ija</i> 3-name ‘his/her/its name’?
<i>(chi)kuyena</i>	how, why	manner, reason	based on manner verb <i>-kuye</i> ‘be like this’
<i>kena</i>	what about	generic	uncertainty marker <i>kena</i>
<i>juchubu</i> <i>(u)kajane</i>	where, when how many	location, time quantity	<i>j-u(-)chu-bu?</i> with distributive marker <i>-jane</i>

Question words often, but not always, combine with focus expressions. This may be a special form of the transitive verb including a third person marker

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following the verb stem, a relative clause or a deranked verb, see §7.4.4, §9.5.4 and §9.1.4 for more information about these constructions. The different question words have different possibilities of combining with one or the other of them. In addition, “plain” finite verbs can also be used in questions.

Sometimes, question words take *-chÿ*, *-chÿu* or *-chu*. It is not entirely clear to me, what this form is, and whether it is always the same marker only pronounced differently. As for *-chÿ*, it is found on *chija* and *(u)kajane*. This might be the third person marker. The form *-chÿu*, which may be a cliticised form of the demonstrative *echÿu*, occurs on *chija*, *juchubu* and *(chi)kuyena*, *-chu* is only found on *juchubu*. I gloss *-chÿ* as ‘3’, i.e. as third person marker on *(u)kajane*, every other occurrence of *-chÿ*, *-chÿu* or *-chu* is glossed as ‘DEMB?’, regardless of its actual pronunciation.<sup>32</sup>

The remainder of this section is structured as follows: §8.4.2.1 is about questions for subject and object participants as well as actions, §8.4.2.2 deals with questions about locations and points in time. In §8.4.2.3, questions for reason and manner are presented, and §8.4.2.4 is about requesting quantities. Finally, §8.4.2.5 describes some very general questions based on the uncertainty marker.

### 8.4.2.1 Questions for persons and things

The question word *chija* ‘what, who’ is used to form different kinds of questions for a referent: it can be used to request for human and non-human entities, animate and non-animate alike. It can be combined with a verbal or non-verbal predicate and the requested participant can be a subject or an object of a verbal clause, one of the constituents of an existential or equative clause or an action.

The question word itself could possibly derive from the noun *-ija* ‘name’ with a third person possessor, but in any case it is totally grammaticalised and may thus be called an interrogative pronoun.<sup>33</sup> This becomes apparent in questions about the name of somebody, in which the word form *chija* doubles, as in (266), which was produced by María C. to obtain some information about my family.

- (266) ¿*chija chija penu?*  
*chija chi-ija pi-enu*  
what 3-name 2SG-mother  
‘what is your mother’s name?’ [uxx-p110825l.144]

<sup>32</sup>Mojeño Trinitario has a “restrictive clitic” *-chu* (Rose 2021, p.c.). Thus in the future, thorough comparison with this language could shed light on the precise function of the Paunaka form(s) found on question words.

<sup>33</sup>In addition, *chija* also serves as an indefinite pronoun, see §5.1.4.

Sometimes, *-chÿu* or *-chÿ* is attached to *chija*, which could be a cliticised nominal demonstrative (*echÿu*). Like the question word itself, attachment of *-chÿu* seems to be relatively grammaticalised, because a free demonstrative can co-occur, as in (267), which represents Juana's reaction as reported by herself, when she was offered frogs to eat.

- (267) *¿chijachÿu echÿu?*  
*chija-chÿu echÿu*  
 what-DEMB? DEMb  
 'what is this?' [jxx-a120516l-a.479]

When asking for an action, speakers make use of the verb *-chabu* 'do', which almost exclusively occurs in questions.<sup>34</sup>

The question in (268) belongs to the repertoire of exchange of pleasantries, when meeting each other, like (255) and (256) above. It was produced by Isidro when meeting Swintha.

- (268) *¿chija pichabu?*  
*chija pi-chabu*  
 what 2SG-do  
 'what are you doing?' [mdx-c120416ls.005]

The verb can also be used to request what others are doing as in (269), in which María S. asks about her brother.

- (269) *¿chija chichabu Miyel?*  
*chija chi-chabu Miyel*  
 what 3-do Miguel  
 'what is Miguel doing?' [rxx-e120511l.337]

Apart from *-chabu* 'do', *chija* is not often combined with a plain finite verb, but a few examples occurred nonetheless. Two are given here.

(270) is a question the jaguar asks the fox, when he finds him eating cheese in the story told by María S.

- (270) “*¿chija piniku?*”  
*chija pi-niku*  
 what 2SG-eat  
 “‘what are you eating?’” [rxx-n120511l-1.031]

<sup>34</sup>The verb may also be nominalised *-chabukene* 'deeds, behaviour', but is not used as a verbal predicate in declarative sentences.

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In (271), the uncertainty marker on the question word tells us that we are dealing with a rhetorical question, that the one who asks does not expect the addressee to know the answer. Juana reports here what she asked her brother, when he told her that a family member had died, but could not say whom it was, because the message he received to tell him about the death was not clear.

- (271) ¿*chijakena tepaku?*  
*chija-kena ti-paku*  
what-UNCERT 3i-die  
'who may have died?' [jxx-p120430l-2.285]

If the verb is transitive, a third person marker can follow the verb stem, a construction reserved to express argument focus. This is the case in the following questions.

(272) was elicited from María S.

- (272) ¿*chija tikurabajikuchy n̄ȳnik̄ȳiki?*  
*chija ti-kurabajiku-chy n̄ȳ-nik̄ȳiki*  
what 3i-break-3 1SG-pot  
'who broke my pot?' [rxx-e181024l]

(273) comes from Juana telling the story about how the silk floss tree obtained its big belly-like trunk: it swallowed all of Jesus' corn, who asks for the fate of this supply of corn here.

- (273) “¿*chija tumuchy?*”  
*chija ti-umu-chy*  
what 3i-take-3  
“‘who took it?’” [jxx-n101013s-1.663]

Questions for a possessor are a subtype of this kind of questions, since they all build on a verb. The verb is composed of the attributive prefix *ku-* (see §7.1.3) and either *-peu* ‘animal’, as in (274), or *-yae* ‘GRN’, as in (275) and usually takes the third person marker *-chy*. The examples were elicited from María S. Both *-peu* and *-yae* also play a role in possession marking of non-possessable nouns (see §6.3.3).

- (274) ¿*chija tikupeuchy ȳba?*  
*chija ti-kupeu-chy ȳba*  
what 3i-have.animal-3 pig  
'whose pig is this?' [rxx-e201231f.08]

- (275) *¿chijakena tikuyaechykenatu San Jorge?*  
*chija-kena ti-kuyae-chy-kena-tu San Jorge*  
 what-UNCERT 3i-own-3-UNCERT-IAM San Jorge  
 ‘who may be the owner of (the estate) San Jorge now?’ [rxx-e201231f.34]

The usage of an attributive verb based on either *-peu* or *-yae* can be considered the main strategy of asking for a possessor, but alternatively, any other noun can also be added to the attributive prefix to derive a verb of possession, as in (276), which was also elicited from María S.

- (276) *¿chijakena tikumyubanechya eka myuji?*  
*chija-kena ti-kumyu-bane-chya eka myu-ji*  
 what-UNCERT 3i-have.garment-REM-3 DEMa clothes-CLF:soft.mass  
 ‘whose garment may this have been before?’ [rxx-e201231f.44]

Finally, *chija* often combines with a relative clause, especially when *-kena* is attached. In many relative clauses, the verb is totally unmarked, but they can be recognised by being introduced with a demonstrative (see §9.5.2). Combination of *chija* with a relative clause can be considered a subtype of cleft construction (see §9.5.4) and reflects the structure of the corresponding question in Spanish: *¿qué/quién será que...?* ‘what/who could it be that...?’.

In (277), Juana starts telling the story about the fox and the jaguarundi, but interrupts herself, because she does not remember which animal the fox met.

- (277) *i chitupukuku echyu ¿chijachyukena echyu chitupuku?*  
*i chi-tupuku-uku echyu chija-chyu-kena echyu chi-tupuku*  
 and 3-meet-ADD DEMb what-DEMB?-UNCERT DEMb 3-meet  
 ‘and he also met the, what was it that he met?’  
 [jmx-n120429ls-x5.301-302]

(278) was elicited from María S. The relative clause builds on a non-verbal predicate borrowed from Spanish.

- (278) *¿chijakena eka pasau chitypi? kuina kapunuinabu*  
*chija-kena eka pasau chi-typi kuina kapunu-ina-bu*  
 what-UNCERT DEMa pass 3-OBL NEG come-IRR.NV-DSC  
 ‘what may have happened to him that he doesn’t come anymore?’  
 [rxx-e181022le]

(279) was elicited from Juana. Actually, she was asked to translate “why are the cows afraid?”, but she formed the question differently.

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- (279) *tipikujane eka bakajane, ¿chijakena eka cheikukuikujane?*  
*ti-piku-jane eka baka-jane chija-kena eka*  
3i-be.afraid-DISTR DEMa COW-DISTR what-UNCERT DEMa  
*chÿ-eikukuiku-jane*  
3-chase-DISTR  
'the cows are afraid, what may it be that chases them?' [jxx-a110923l.18]

Occasionally, in questions with a relative clause, the Spanish relativiser *ke* (Span. *que*) shows up instead of a demonstrative, as in (280). This question was asked by Juana, when we had requested a story from her and Miguel.

- (280) *¿chijakena ke bakueteachikena?*  
*chija-kena ke bi-a-kuetea-chi-kena*  
what-UNCERT REL 1PL-IRR-tell-3-UNCERT  
'what can we tell her?' [jmx-n120429ls-x5.046]

### 8.4.2.2 Questions for locations and time

Questions for location and points in time are formed with the question word *juchubu*. The composition of the word is quite opaque, it may be decomposed into *j-u-chu-bu*, with an existential or locative root *-u*, also found in the defective verb *-ubu* 'be, live', the thematic suffix *-chu* and the middle marker *-bu*, so it possibly goes back to a verb denoting existence or location at a place. It may also be related to the uncertain future particle *uchu* (see §7.8.2.2). As for the first part *j-*, this prefix is also found on the mirative particle *jimu* 'you see, you know, right?' (see Footnote 90 in §7.8.3.1), but it is not productive in any way. The middle marker *-bu* in *juchubu* is dropped in a few examples and sometimes *-chÿu* or *-chu* is attached to the question word. Like *chija juchubu* can also be used as an indefinite pronoun, see §5.1.4.

In questions for location, the question word *juchubu* is usually combined with the copula *kaku* or the defective verb *-ubu* 'be, live'. The first two examples are formed with the non-verbal existential copula *kaku*.

(281) was produced by Miguel in an elicitation session, in which he and Alejo had two identical sets of wooden toys. The arrangement of toys Alejo saw was given and Miguel was supposed to arrange his set of wooden toys in an identical way by asking questions.

- (281) *¿juchubu kaku echÿu yÿkÿke?*  
*juchubu kaku echÿu yÿkÿke?*  
 where exist DEMb tree  
 ‘where is the tree?’ [mtx-e110915ls.19]

In (282), which comes from the story about the fox and the jaguar told by María S., the jaguar asks the fox, where he had obtained the cheese he was eating. There is no NP denoting the cheese, reference is sufficiently clear from the context.

- (282) “*¿juchubu kaku?*”  
*juchubu kaku*  
 where exist  
 “where is some?” [rxx-n120511l-1.033]

(283) and (284) are examples of the use of the verb *-ubu* in a question for a location. In (283), the location of a third person participant is requested. The verb thus takes a third person marker, more precisely *chÿ-*, since this verb is never found with *ti-*. The example comes from Juana’s story about how the floss silk tree obtained its big trunk. The question is asked by Jesus in the story in order to obtain information about his supply of corn (see also (273) above).

- (283) “*¿juchubu chubu neumuka?*”  
*juchubu chÿ-ubu neumuka*  
 where 3-be supply  
 “where is the supply (of corn)?” [jxx-n101013s-1.659]

In (284), there is second person reference. It is Miguel’s translation of the book title of the frog story by Mayer (2003) “Frog, where are you?”.

- (284) *¿juchubu pubu peÿyubi?*  
*juchubu pi-ubu peÿ-yu-bi*  
 where 2SG-be frog-INTS-2SG  
 ‘where are you, dear frog?’ [mox-a110920l-2.197]

It seems that any other verb except for *-ubu* usually occurs in deranked form when combined with *juchubu*, although a few exceptions of this are found.

(285) is such an exception. It has a dynamic finite verb and was directed to José whom Miguel and Swintha met, when they were just on the way to his house to visit him.

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- (285) *¿juchubu piyuna?*  
*juchubu pi-yuna*  
 where 2SG-go.IRR  
 ‘where are you going?’ [mox-c110926s-1.132]

In contrast, the following questions are built on a deranked verb. The deranked form of a verb contains the “subordinate” suffix *-i*. This form occurs in several contexts of subordination but not exclusively, see §9.1.4 and §9.6.

(286) was produced by Juana to ask me about the route of my flight back to Germany.

- (286) *¿juchubu piyunia tukiú naka, Argentina?*  
*juchubu pi-yun-i-a tukiú naka Argentina*  
 where 2SG-go-SUBORD-IRR from here Argentina  
 ‘where will you go from here, to Argentina?’ [jxx-e120516l-1.111]

(287) is from the story about the two men and the devil. Having eaten all meat the men hunted, the devil is still hungry and asks for the pigs’ heads.

- (287) “*¿juchubu ebikÿjikiuchÿ echÿu chichÿtijane ÿba?*”  
*juchubu e-bikÿjik-i-u-chÿ echÿu chi-chÿti-jane ÿba*  
 where 2PL-throw.away-SUBORD-REAL-3 DEMb 3-head-DISTR pig  
 “‘where did you throw the pigs’ heads?’” [mxx-n101017s-1.046-048]

(288) was translated on request in an elicitation session with Miguel and Juana. Note that Miguel attaches *-chÿu* to the question word (288a), while Juana does not (288b). It is not clear whether there is a difference in meaning.

- (288) a. m: *¿juchubuchÿu pimukiu?*  
*juchubu-chÿu pi-muk-i-u*  
 where-DEMB? 2SG-sleep-SUBORD-REAL  
 ‘where do you sleep?’  
 b. j: *¿juchubu pimukiu?*  
*juchubu pi-muk-i-u*  
 where 2SG-sleep-SUBORD-REAL  
 ‘where do you sleep?’ [jmx-e090727s.362-363]

Finally, (289) also has *-chÿu* on the question word but is combined with a finite verb. The example comes from the recordings made by Riester and reflects the hopelessness of Juan Ch. who knows he is treated badly by his *patrón*, but sees no alternative to staying with him nonetheless.



- (289) ¿*juchubuchyukena biyuna?*  
*juchubu-chyü-kena bi-yuna*  
 where-DEMB?-UNCERT 1PL-go.IRR  
 ‘where could we go?’ [nxx-p630101g-1.176]

Requesting a location can be considered the primary function of *juchubu*, but it may also be used to ask for a point in time. In the latter case, *juchubu* is usually combined with a word with temporal meaning. In (290), this is the word *tijai* ‘day’. In this case, the shorter form *juchu* is used, which lacks the middle marker. This form occurs infrequently in the corpus without any notable functional or semantic difference to *juchubu*. The question was asked by María C. in seeking information about which day the workshop on Paunaka would be held.

- (290) ¿*juchu tijai?*  
*juchu tijai*  
 where day  
 ‘what day?’ [mux-c110810l.015]

In (291), *juchubu* combines with *uchu*, a particle denoting an uncertain and in most cases remote future (see §7.8.2.2). Juana asked this question, when she was telling me about Cotoca and felt like going there together with me.

- (291) ¿*juchubukena uchukena biyuna nauku?*  
*juchubu-kena uchu-kena bi-yuna nauku*  
 where-UNCERT UNCERT.FUT-UNCERT 1PL-go.IRR there  
 ‘when may we go there?’ [jxx-p120430l-2.557]

(292) was produced by Juana in an elicitation session in an imagined beginning of a conversation. Note that the adverb *uchuine* ‘just now’, which denotes a point in time some time ago on the same day, has a continuous marker attached here and a third person marker which follows the stem and thus resembles a verb. I do not know why this is the case.

- (292) *naka, ¿juchubu chuineneikuchy pibysyü?*  
*naka juchubu uchuine-neiku-chy pi-byysyü*  
 here where just.now-CONT-3 2SG-come  
 ‘how much time has passed since you came here?’ [jxx-e150925l-1.038]

Finally, sometimes there is no temporal expression in combination with *juchubu*; usually, this is the case when it is clear enough from the context or due to combination with the verb that a point in time is requested instead of a location. This

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is the case in the last example in this section, which comes from elicitation with Miguel and has the structure of a cleft construction.

- (293) *¿juchubukena echjü pibÿsjüpupunuka?*  
*juchubu-kena echjü pi-bÿsjü-pupunuka*  
where-UNCERT DEMb 2SG-COME-REG.IRR  
'when is it that you come back?' [mxx-e090728s-1.48]

### 8.4.2.3 Questions for manner and cause

Questions for manner and reason are formed with (*chi*)*kuyena*. Reason may be an extension of manner, as the overlap resembles the overlap between the instrumental and causal function of the preposition *-keuchi* (see §5.4.3). The question word derives from the manner verb *-kuye* 'be like this', which always takes the third person marker *chi-* in my corpus, even though it is a stative verb by position of irrealis marking (i.e. its irrealis form is *chakuye* – see also §7.3.2 –, but this one does not occur in questions). When used as a question word, *-na* is added to *chikuye* yielding *chikuyena*.<sup>35</sup> It is not clear what kind of suffix this is; it could be the general classifier *-na*, which we also find with some adjectives (see §5.2.1) or – less probably given the verbal origin – the non-verbal irrealis marker *-ina*. The third person marker is sometimes dropped, thus we also find *kuyena* in questions.

The question word most often combines with a verb that is introduced by the demonstrative *eka*, a construction that we also sometimes find in complementation (see §9.4.3). The verb may be finite or deranked. Sometimes, however, no demonstrative is included. I will start with some examples that show the use of the question word in requesting manner and then turn to some examples which illustrate its use in questions for reason.

(294) was elicited from María S. It has a deranked verb which is not introduced by a demonstrative.

- (294) *¿kuyena panaiuchi yumaji?*  
*kuyena pi-ana-i-u-chi yumaji*  
how 2SG-make-SUBORD-REAL-3 hammock  
'how do you make the hammock?' [rxx-e181022le]

A deranked verb combined with a demonstrative is found in (295) from Juana telling the story about the fox and the jaguar. This is a question the hungry jaguar asks the fox when he finds him eating cheese.

<sup>35</sup>*Chikuyena* or *kuyena* is also occasionally found in non-interrogative contexts, but *chikuye* (or *kuye*) without *-na* is never used as a question word.

- (295) “¿chikuyena eka pitiuchi eka?”  
*chikuyena eka pi-it-i-u-chi eka*  
 how DEMa 2SG-master-SUBORD-REAL-3 DEMa  
 ‘‘how did you get this?’’ [jmx-n120429]s-x5.245-246]

(295) has a finite verb introduced with *eka*. The sentence produced by Miguel, when he helped Juana dig for loam at a place close to Santa Rita. The remote marker *-bane* on the verb indicates that he knows that she has known this place long before.

- (296) ¿chikuyena eka pitupubanechÿ eka muteji?  
*chikuyena eka pi-tupu-bane-chÿ eka muteji*  
 how DEMa 2SG-find-REM-3 DEMa loam  
 ‘how did you once find the loam?’ [jmx-d110918]s-1.013]

(297) could theoretically also be analysed as a request for manner, but it is a rhetorical question in this case, so no answer is expected. In this example, Juana uses finite verbs that are not introduced by *eka*. She told me about a place in the woods, where they wash in a big hollow rock. Apparently, the place is watched over by a spirit, because the clothes are often blown away and disappear in the woods, which are difficult to access with all the plants growing there.

- (297) *kimenu nauku ¿kuyena biyuna bisemaika bimÿu nauku?*  
*kimenu nauku kuyena bi-yuna bi-semaika bi-mÿu nauku?*  
 woods there how 1PL-go.IRR 1PL-search.IRR 1PL-clothes there  
 ‘there are the woods, how could we go and look for our clothes there?’  
 [jxx-p151020]l-2]

The next example clearly does not request manner, because it is about the non-realisation of an action. Here, *-chÿ* is attached to the question word; however, this is less frequent with *(chi)kuyena* than with *chija* or *juchubu*, see §8.4.2.1 and §8.4.2.2 above. Like in (297) above, a finite verb is used, this time in combination with the demonstrative. In Juana’s report, she said this sentence to her daughter, when the latter did not pick up her other daughter at the airport in Spain. Her other daughter was finally deported and had to fly back to Bolivia.

- (298) ¿chikuyenachÿ eka kuina piyuna?  
*chikuyena-chÿu eka kuina pi-yuna*  
 how-DEMB? DEMa NEG 2SG-go.IRR  
 ‘how could you NOT go?’  
 or: ‘why didn’t you go?’ [jxx-p110923]l-1.308]

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(299) allows a manner and reason reading. The question has no verb, but an equative clause is attached to the question word. It was produced by Clara and refers to Swintha's dreadlocks.

- (299) *¿kuyenakena eka chimukiji eka?*  
*kuyena-kena eka chi-muki-ji eka*  
how-UNCERT DEMa 3-hair-COL DEMa  
'how can her hair be like this?'  
or: 'why is her hair like this?' [cux-c120414ls-2.345]

The last two examples in this section rather request reason than manner and both make use of deranked verbs.

(300) comes from the story about the fox and the jaguar as told by Miguel. This is what the jaguar asks the vulture, when he discovers that the vulture, who was supposed to watch over the fox, let him escape.

- (300) *“¿chikuyena eka pikujikiuchi eka kupisaÿrÿ?”*  
*chikuyena eka pi-kujik-i-u-chi eka kupisaÿrÿ*  
how DEMa 2SG-let.go-SUBORD-REAL-3 DEMa fox  
“why did you let the fox go?” [jmx-n120429ls-x5.179]

Finally, (301) was elicited from Miguel to be able to ask him questions about the process of baking rice bread that we had filmed.

- (301) *¿chikuyena eka penukiuchÿ echÿu merÿpune naka latakÿÿe?*  
*chikuyena eka pi-nuk-i-u-chÿ echÿu merÿ-pune naka*  
how DEMa 2SG-put-SUBORD-REAL-3 DEMb plantain-leave here  
*lata-kÿ-yae*  
metal.sheet-CLF:bounded-LOC  
'why do you put plantain leaves on the baking tray?'  
[mxx-e120415ls.058]

### 8.4.2.4 Questions for quantities

Questions for quantities build on the question word *kajane* 'how many'. It is composed of a root *ka-* and the distributive marker *-jane*. As for *ka-*, this is possibly the same root we find in the copula *kaku* and the non-verbal motion predicate *kapunu* 'come'. This root might be related to the demonstrative *eka* (see §5.1.3). In some cases, *-chÿ* is added to the question word. Unlike the similar sequence added to other question words, this is never pronounced *-chÿu*, so that there is no

reason to believe that it could be a demonstrative. Consequently *-chÿ* is glossed as a third person marker here. Sometimes *u-* is placed before the question word and in that case, the marker *-chÿ* always follows, yielding *ukajanechÿ*.<sup>36</sup>

There are not many examples in the corpus which stem from one of the speakers (there are some more examples that were produced by the researchers though). All but one refer to quantities of countable things.

The only example in which the quantity of a solid object is requested is (302), which was elicited from Miguel, when Swintha wanted to ask him how many baking trays of rice bread he had baked.

- (302) *¿kajane latajane?*  
*kajane lata-jane*  
 how.many metal.sheet-DISTR  
 ‘how many baking trays?’ [mxx-e120415ls.093]

The question word is used to request age, as in (303), which was elicited from Isidro.

- (303) *¿kajane anyu pitÿpi?*  
*kajane anyo pi-tÿpi*  
 how.many year 2SG-OBL  
 ‘how old are you?’ [dxx-d120416s.073]

The same question was translated by María S. using *ukajanechÿ*, see (304). It is not clear whether there is any difference to (303).

- (304) *¿ukajanechÿtu anyo pitÿpi?*  
*ukajane-chÿ-tu anyo pi-tÿpi?*  
 how.many-3-IAM year 2SG-OBL  
 ‘how old are you?’ [rxx-e151017l]

(305) comes from the story about the fox and the jaguarundi. The fox asks how many different jumps the jaguarundi knows and the latter answers him that he knows only one, while the fox brags about knowing twenty-five. Nonetheless, it is this one jump that saves the jaguarundi later; he escapes on a tree, while the fox is killed by dogs.

<sup>36</sup>The word patterns with *punachÿ* ‘other’, which is also sometimes given as *upunachÿ*. When *u-* is added, those words have the regular iambic pattern of polysyllabic words (see §3.6.1), while *kajane* and *punachÿ* are both irregularly stressed on the first syllable. This hints at *u* having been a fixed part of the root once.

## 8 Simple clauses

- (305) “¿*kajane eka piyae lanse?*” *tikechuchÿji*  
*kajane eka pi-yae lanse ti-kechu-chÿ-ji*  
how.many DEMa 2SG-GRN jump 3i-say-3-RPRT  
“‘how many jumps do you know?’” he said to him, it is said’  
[jmx-n120429ls-x5.355]

The one example in which *kajane* rather refers to a non-countable noun is given in (306). Although the semantics of the distributive marker rather seems to impede requesting quantity of a mass noun, this example suggests that it is possible. This is ultimately a matter of semantic extension. Juana asks for the quantity of money that I had to pay for my flight to Germany.

- (306) ¿*kajanechÿ eka tÿmue?*  
*kajane-chÿ eka tÿmue*  
how.many-3 DEMa money  
‘how much money did you pay?’ [jxx-p120430l-1.157]

### 8.4.2.5 Questions of the ‘what about’ type

The uncertainty marker *kena* is not precisely a question word, but can be used to form very general questions. Just like the question word in the other kinds of content questions, *kena* is placed in focus position. It is usually followed by an NP or sometimes by a relative clause, but not directly by a verb. *Kena* signals that there is some uncertainty about a referent. This kind of question can be translated to English with ‘what about X?’. Depending on the context, *kena* can be used to request the identity of someone, her disposition, health, activity etc. Some examples follow.

(307) was produced by María C. to follow up on questions about my parents. Shortly before, she had asked about the name of my mother, see (266), so it is clear that the information she is seeking is a name here, too.

- (307) ¿*kena pia?*  
*kena pi-a*  
UNCERT 2SG-father  
‘what about your father?’ [uxx-p110825l.152]

(308) is the counter question to (305). The jaguarundi has replied to the fox, telling him that he knows one jump, and now he wants to know about the repertoire of jumps of the fox.

- (308) “*¿i kenabi?*” *chikechuchÿji echÿu tisepiu*  
*i kena-bi chi-kechu-chÿ-ji echÿu tisepiu*  
 and UNCERT-2SG 3-say-3-RPRT DEMb jaguarundi  
 ‘“and what about you?”, said the jaguarundi to him, it is said’  
 [jmx-n120429ls-x5.360-361]

(309) was produced by Juana when turning a page of the book with the frog story and having a first look at the picture.

- (309) *¿kena naka?*  
*kena naka*  
 UNCERT here  
 ‘what do we have here?’ [jxx-a120516l-a.033]

In (310), Juana ponders about her daughter in Argentina, whom she has not seen in a while.

- (310) *¿kenaja nijinepÿi?*  
*kena-ja ni-jinepÿi*  
 UNCERT-EMPH1 1SG-daughter  
 ‘how may my daughter be doing?’ [jxx-e120516l-1.022]

Finally, (311) is an example in which *kena* combines with a relative clause. María C. asks Miguel about a leaflet with information about the Paunaka Documentation Project, when Miguel had told her that she would receive another one.

- (311) *¿i kena echÿu chinejiku ukuinebu?*  
*i kena echÿu chi-nejiku ukuinebu*  
 and UNCERT DEMb 3-leave some.time.ago  
 ‘and what about the one he left some days ago?’ [mux-c110810l.131]

This is the end of the description of simple clauses. The chapter that follows is about different kinds of combinations of clauses and predicates.





## 9 Clause combining and complex clauses

Complex sentences contain more than one predication. They typically consist of two (or more) clauses and are classically divided into two different main types: one type includes coordination and the other one subordination. Prototypically, coordinated clauses are semantically independent from each other, and this is reflected by the absence of dependency marking of any sort. Subordinate clauses, on the other hand, are semantically dependent and marked for this dependency. Unfortunately, however, there is not always a clear correlation between semantic dependency and overt marking of this dependency. The boundaries between coordination and subordination are far from clear-cut, and there is rather a continuum which reaches from clauses that are semantically and syntactically independent on one end to semantically and syntactically dependent clauses on the other end and possibly a large number of clauses that fall inbetween these two poles (cf. Lehmann 1988).<sup>1</sup> It is thus wise to think about semantic and syntactic dependency independently.

In addition to complex sentences consisting of two (or more) clauses that may be semantically and syntactically more or less dependent on each other, there is another kind of complex clause formation in which one predication is neatly integrated into another one so that the result is a single clause with multiple verbs. An indication of this monoclausality is that only one possibility to negate the whole clause exists, with the negative particle having scope over both predicates (cf. Haspelmath 2016: 299 in following Bohnemeyer et al. 2007: 501).

The case being complex like this, this chapter draws on the functional-semantic approach by Cristofaro (2003) with regard to subordination. According to this approach a subordinate clause lacks assertiveness and subordination is defined as “a situation of functional asymmetry whereby the profile of one of two linked SoAs [= state of affairs<sup>2</sup>] is overridden by that of the other” (Cristofaro 2003: 39).

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<sup>1</sup>Actually the continuum goes even further in that semantically subordinate relations can also be expressed on the word-level thus reducing syntactic complexity again.

<sup>2</sup>In this work, I use the term “event” rather than “state of affair”. The latter term arose from a specific theoretical approach, i.e. Functional Grammar. The terminological distinction is not relevant here.

## 9 Clause combining and complex clauses

Clause combinations in which one clause lacks assertiveness are thus considered cases of subordination. Clause combinations in which both events are asserted are taken as cases of coordination. This is illustrated by (1) and (2). The first one is a conditional clause, thus the realisation of the consequence clause is marked as dependent on the realisation of the antecedent – or rather non-realisation in this case because the predicate is negated. In any case, the consequent clause is non-asserted due to its dependence on the antecedent.

The example comes from Juan Ch. speaking about the *patrón*, who was expected to arrive the next day in order to distribute some goods.

- (1) *kue kuina kapunuina repente sabado kapunuinakena*  
*kue kuina kapunu-ina repente sabado kapunu-ina-kena*  
if NEG come-IRR.NV maybe Saturday come-IRR.NV-UNCERT  
'if he doesn't come (tomorrow), maybe he comes on Saturday'  
[nxx-p630101g-1.066]

In (2), however, Juana presents both propositions as asserted as indicated by the use of the connective *i* 'and'. This is also verified by how she presents the issue in Spanish (switching back and forth between Paunaka and Spanish while talking with me). She speaks about her daughter here who had promised to visit her in Bolivia and then take her to Spain for a visit.

- (2) *kapupunuina i tumanj*  
*kapupunu-ina i ti-uma-nj*  
come.back-IRR.NV and 3i-take.IRR-1SG  
'she will come back and take me (to Spain)' [jxx-p110923l-1.258]

It is further possible to distinguish between different types of subordinate relations in Paunaka: adverbial relations (as in (1)), complement relations, and relative relations. The clauses expressing an adverbial relation are therefore called adverbial clauses, complement relations are expressed by complement clauses and relative relations by relative clauses. Adverbial clauses modify a verb or clause, complement clauses are required as arguments by some verbs, relative clauses modify an argument or, in the case of headless relative clauses, become an argument themselves. This does not imply that there is a 1:1 correspondence between function and form, at least not in Paunaka, and differently formed clauses may fulfil one and the same function.

The morphosyntactic repertoire to combine clauses and to form complex single clauses includes asyndetic juxtaposition, syndetic juxtaposition (with independent words functioning as linkers as in (1) and (2)), dependency marking on

the verb and deranking. All of them will be explained in more detail below (see §9.1).

Predicates in coordinate clauses are never marked for dependency in any way, but there may be a connective word that specifies the kind of relation between the clauses, in (2) this is *i* ‘and’. Among coordinate relations are temporal sequence, conjunction, disjunction, adversative and onsequence. Alternatively, the clauses can be juxtaposed asyndetically, i.e. without any morphosyntactic linking device.

As regards coding of subordination, three strategies prevalent in Amazonian languages have been identified by van Gijn et al. (2011: 10). They build on nominalisation, combination of verbs or close integration of different verbs into one clause or even into one verb as given in (3).

- (3) Subordination strategies in South America (van Gijn et al. 2011: 10)
1. Nominal strategies: the subordinate verb is nominalized, possibly with the retention of (some) verbal categories.
  2. Verbal strategies: clause combination of two more or less finite structures, often with a (bound) dependency marker
  3. Integrating strategies: the two predicative elements are grammatically integrated, resulting in multi-verb constructions, verb compounds, and affixing.

In Paunaka’s subordinate clause formation, we can observe all of these strategies to a certain degree.

As for verbal strategies, the verb in the subordinate clause is totally finite, in the sense that all categories obligatorily expressed on a main clause predicate, i.e. person and RS, are expressed in the same way on the subordinate predicate and there is no dependency marker. This does not preclude that the RS of the subordinate predicate is in some cases determined by the main clause predicate or that certain TAME markers on the subordinate predicate provide clues for the interpretation about the specific semantic connection to the main clause. A subordinate clause with a finite verb not marked for dependency, i.e. a verb that is “balanced” to use the terminology of Cristofaro (2003), can be juxtaposed to a main clause without any specific linking device. This is regarded as asyndetic juxtaposition. (4) provides an example of an asyndetically juxtaposed relative clause. The verb of the main clause is *tikijaneyu* ‘they are many’ and its subject is *chipe-unube baka* ‘their cows’. This subject is modified by *tipabenteikunube* ‘they sell (them)’. That the second verb is connected to the preceding clause is signalled by the intonation, but the exact relationship to it has to be deduced from the context. It is not shown on the verb nor anywhere else in the clause, i.e. an independent

## 9 Clause combining and complex clauses

clause with the meaning ‘they sell (them)’ would have exactly the same structure. The sentence comes from Juana speaking about her grandparent’s journey to Moxos to buy cows.

- (4) *tikijaneyu chipeunube baka tipabenteikunube*  
*ti-kijane-yu chi-peu-nube baka ti-pabenteiku-nube*  
3i-be.many-INTS 3-animal-PL cow 3i-sell-PL  
‘there are a whole lot of cows that they sell’ [jxx-e150925l-1.211]

If there is a linker but no sign of dependency on the subordinate verb itself, I take it as a case of syndetic juxtaposition, as in (1) above, where *kue* ‘if, when’ signals that we are dealing with a conditional sentence or one including temporal overlap. Linkers are usually independent words that introduce the subordinate clause. In adverbial clauses, we find connectives, in relative clauses, there are nominal demonstratives, and in complement clauses we marginally find demonstratives, too.

Regarding integrating strategies, these are found in complementation, such as in (5), and also for verbal expressions of goals of motion predicates, i.e. constructions expressing purpose of motion. The subordinate verbs in complementation are usually completely unmarked for dependency, in the expression of purpose of motion, we find two different construction types, one in which there is no sign of dependency either (serial verb construction) and one in which dependency is marked on the purpose verb (motion-cum-purpose construction).

(5) comes from Clara asking María C. about her knowledge in Napeka.<sup>3</sup>

- (5) *¿pichuna pichujiku napeka?*  
*pi-chuna pi-chujiku napeka*  
2SG-be.capable 2SG-speak Napeka  
‘do you speak Napeka?’ (lit.: ‘are you capable to speak Napeka?’)  
[cux-c120414ls-2.272]

Distinctly nominal strategies are rare in Paunaka, but see §9.1.5 for some examples including nominalised verbs that have shown up in the corpus. More importantly, there is one form of the verb that I call “deranked” throughout this grammar, using the terminology by Cristofaro (2003), which has partly verbal and partly nominal characteristics. It seems that at least in some constructions such a deranked verb is chosen because a (more) nominal word is demanded. Regarding the partly nominal behaviour of deranked verbs, this is bound to these

<sup>3</sup>María C.’s father was a speaker of Napeka, but he died when she was still very young.

## 9.1 Construction types in clause combining and complex clause formation

verbs not expressing the category of person in exactly the same way as main clause predicates do, but rather like (internal) possessors of inalienable nouns. This fact should not be overemphasised, though, because subject markers on verbs and possessor markers on nouns are identical except for one third person marker that is only found with verbs. The use of such a deranked verb is the strongest sign for embedding in Paunaka, i.e. the clause containing the deranked verb is dependent, it cannot usually occur on its own (cf. Lehmann 1988).<sup>4</sup>

The remainder of this chapter is organised around the functional-semantic subclasses of complex sentences and clauses that are traditionally distinguished, coordination (§9.2), adverbial relations (§9.3), complement relations (§9.4) and relative relations (§9.5). In addition, a focus construction containing a deranked verb is discussed in §9.6. Before giving details about these different sub-classes of clause combinations and complex clauses, the different construction types found throughout this chapter are presented in greater detail in §9.1. This has the advantage that the same construction types do not have to be explained over and over again, when occurring in different contexts.

### 9.1 Construction types in clause combining and complex clause formation

When considering the combination of clauses and predicates, five general features turn out to be important in Paunaka: integration, syndesis, dependency marking, deranking, and predetermination of the RS. These features correspond to five general questions given in Figure 9.1.

Considering the overt encoding of relations only, i.e. the features syndesis, dependency marking and deranking, it turns out that there are three different general construction types and one minor one in clause combining and complex clause formation. I call them asyndetic juxtaposition, syndetic juxtaposition, dependency marking and deranking. These four types cross-cut the different functional categories of complex sentences in Paunaka, which are coordination, adverbial relations, complement relations, and relative relations. This means that there is usually no one-to-one correspondence between construction type and functional type of the complex sentence, but it is also not the case that each of the functional types is found with all construction types. In Table 9.1, the construction types are ordered from least overt marking of dependency to most overt marking of dependency (first column). Thus the construction type that includes

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<sup>4</sup>See, however, §9.6 for clauses in which the deranked verb is the only verb.

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- Integration: Are both predicates individually negatable?
- Syndesis: Is the kind of relation marked on one of the clauses?
- Dependency marking: Is one of the verbs marked for dependency?
- Deranking: Has one of the verbs acquired some nominal properties?
- Reality status: Is the RS of one of the verbs predetermined by its relation to the other verb?

Figure 9.1: Questions to determine the relation between two clauses or predicates

no overt morphosyntactic marking of coordination or subordination, i.e. asyndetic juxtaposition, is positioned on top of the table. Syndetic juxtaposition occupies a middle position. In this construction type, a connective specifies the kind of relation between the two clauses. This is followed by dependency marking, which applies to only one specific construction. The dependent verb is non-controversially verbal. This is different in deranking. The deranked verb is partly verbal and partly nominal, which eases its embedding into the clause. Since deranking predominantly occurs in subordination contexts, we can consider it a sign of dependency marking. It is thus found at the bottom of the table.

All three main construction types are found in clause combining as well as in complex monoclausal constructions, and the fourth one (dependency marking) is only found in one complex monoclausal construction. I provide more detailed descriptions for each construction type below. Having identified the different construction types, it is still necessary to check for degree of integration and predetermination of RS of each construction. This will be done in the individual sections on coordinate and subordinate relations, whenever possible.

### 9.1.1 Asyndetic juxtaposition

The linking of two clauses can be totally unmarked, i.e. there is neither a connective word of any kind nor does one of the predicates have a special form or carry a marker with a peculiar linking function. This is not to say that there is absolutely no means to express the relation between the clauses, on the contrary, TAME markers on the predicates often provide the clue as to how to analyse the relation between the clauses. It is just that these markers are not specified for clause linking, they can also occur when no linking is involved.

Table 9.1: Construction types in clause combining

Construction type	Independent negation	Type of relation	Comment	Sections
asyndetic juxtaposition	yes	coordination		§9.2.1
		adverbial relations relativisation	typically headed	§9.3.1.1 §9.5.1
	no	complementation		§9.4.1
		adverbial relations	only purpose of motion	§9.3.3.1
syndetic juxtaposition	yes	coordination		§9.2.2–9.2.6
		adverbial relations complementation	marginal type	§9.3.1.2–9.3.1.5 §9.4.3
	no	relativisation	typically headless	§9.5.2
		adverbial relations	only purpose of motion	§9.3.3.2
deranking	yes	adverbial relations relativisation		§9.3.2 §9.5.3
	no	complementation	atypical relations	§9.4.2
		focus construction	subtype of equative clause	§9.6

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Asyndetic juxtaposition is frequently found in coordination of semantically independent clauses, called “parataxis” by Lehmann (1988), but also in subordination, where we recognise that one clause is pragmatically subordinate to the other one without this being marked overtly (cf. Mithun 1988: 355). This is the case with most complement and headed relative clauses as well as some adverbial clauses.

As for integration of the two predications into a single clause, this is different for each relation and construction as shown by Figure 9.2 inspired from the diagram given by Payne (1997: 307).

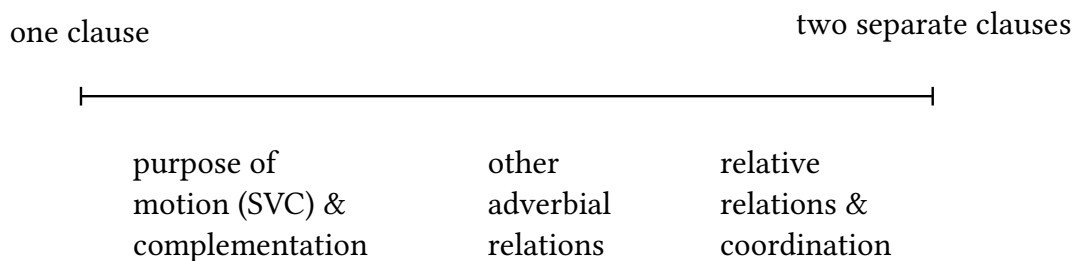


Figure 9.2: Integration of asyndetically juxtaposed clauses

It can be claimed that all coordinated clauses and all headed relative clauses that are asyndetically juxtaposed to another clause have a relatively high degree of independence. Nonetheless, these clauses are not totally independent or separate, because they occur in a single intonation unit together with the clause they are combined with. On the other hand, in complementation as well as in expressions of purpose of motion the subordinate clause lacks independent negatability, a sign that it is neatly integrated into the main clause (and thus perhaps not a “clause” at all). Other types of asyndetically juxtaposed adverbial clauses are closer to the biclausal end of the continuum than to the monoclausal one, but they are not as independent as coordinated and headed relative clauses. This is bound to the fact that the RS of the subordinate predicate is sometimes determined in some way by the main clause predicate. Irrealis RS is necessarily found in adverbial clauses of the purpose (except for purpose of motion), apprehensional and counterfactual conditional types. Irrealis RS is also found in complement clauses of desiderative and manipulative predicates. The RS of the subordinate predicate must match the one of the matrix predicate in complement clauses of knowledge and perception predicates. In purpose-of-motion expressions, RS of the purpose predicate has to be either irrealis or identical to the motion verb.

(6) provides an example of two clauses that are coordinated by asyndetic juxtaposition. There is no sign of connection between the clauses, but the reportive



## 9.1 Construction types in clause combining and complex clause formation

marker *-ji* that occurs twice gives a hint in this case that we are probably dealing with two clauses, since it usually occurs only once per clause (but may also occur twice in one clause, so that this is indeed only a hint and no reliable evidence).

The example comes from Juana's account about her criminal in-law. He hid away in the forest, but came home at night to eat and sleep until he was arrested one night.

- (6) *bueno, tibÿkupu-tuji tinikuji*  
*bueno ti-bÿkupu-tu-ji ti-niku-ji*  
well 3i-enter-IAM-RPRT 3i-eat-RPRT  
'well, he came in and ate, it is said' [jxx-p120430l-2.147-148]

For contrast with the coordinated clauses in (6) above, consider (7) below, which encodes a subordinate relation, a complement clause whose predicate *tinika* is also completely unmarked for linkage to the matrix predicate, but has to occur with irrealis RS. The example was elicited from María S. and refers to her coati, which was chasing a butterfly.

- (7) *tisachu tinika churupepe*  
*ti-sachu ti-nika churupepe*  
3i-want 3i-eat.IRR butterfly  
'it wants to eat the butterfly' [rxx-e150220s-1.20]

There is little ambiguity about how to analyse the relations in the constructions that show a high degree of integration like complement clauses and serial verb constructions. In coordination and in most expressions of adverbial relations, however, one clause is attached to another one at a higher level, the sentence. If the kind of relation between both clauses is not overtly marked by a connective, it is sometimes hard to determine whether a speaker wants to present both events as being asserted, i.e. coordinated, or one of the events as non-asserted and pre-supposed, i.e. in an adverbial relation to the other one. It may sometimes even be the case that a clause could alternatively be analysed as a coordinated, adverbial or relative clause.

This is the case in (8). Both clauses can either be understood to represent two equally asserted facts that contribute to the realisation of the two old ladies that Juana is a speaker of Paunaka or alternatively the second clause (about understanding Paunaka) may offer the basis for the deduction expressed in the first clause or it can be analysed as a relative clause to modify a participant of the main clause. If we favour the first analysis, this is an example of coordination,

## 9 Clause combining and complex clauses

the second analysis yields an adverbial clause and according to the third one, we deal with relativisation here.

The sentence was produced by Juana, when she told me of an encounter with two old ladies in Candelaria who first did not recognise that she was a speaker of Paunaka.

- (8) *“kumade, biparienteneyenu eka pimiya chisamuyenu paunaka”*  
*kumade bi-pariente-ne-yenu eka apimiya chi-samu-yenu paunaka*  
fellow 1PL-relative-POSSD-DED DEMA girl 3-hear-DED Paunaka  
“fellow, this girl must be our relative (and) she must understand  
Paunaka!”  
or: “fellow, this girl must be our relative, since apparently she  
understands Paunaka”  
or: “fellow, this girl who apparently understands Paunaka must be our  
relative” [jxx-p120515l-1.108]

Even if we decide to analyse a clause as encoding an adverbial relation, it is still not always clear which kind of adverbial relation is encoded as in (9), which may express a temporal (“when”) or a causal (“because”) relation. This ambiguity is also reflected in the English translation with a gerund, which leaves the specific kind of semantic connection unexpressed, just like the Paunaka predicate does. However, while the predicate in the English translation is deranked, there is no sign of dependency in the original Paunaka clause.<sup>5</sup> The sentence stems from Miguel’s account about how he learned to read, write and calculate.

- (9) *komensau niyunu xhikuerayae tikupirauchunube eka punachy sesejinube*  
*komensau ni-yunu xhikuera-yae ti-kupirauchu-nube eka punachy*  
begin 1SG-go school-LOC 3i-invite-PL DEMA other  
*sesejinube*  
children  
‘I started to go to school being invited by other children’  
[mxx-p181027l-1.003]

The question of which type of clause connection we are dealing with is of concern for translation into English, where the kind of relation between the events

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<sup>5</sup>The translation fails to capture another peculiarity: the verb in the adverbial clause of the Paunaka example, besides not involving passivisation like the English translation, has no object marker and is thus best analysed as encoding the event in such a way that children went around and invited other children to come to school, i.e. it was not only Miguel who was invited.



## 9 Clause combining and complex clauses

As for coordination and adverbial relations, there is no ambiguity as to which kind of semantic relation between the clauses is expressed, since there are several different connectives (see §5.5 for an overview of connective words). (10) involves coordination with the sequential connective *te*. Like (6) above, it is about the last things Juana's brother did before he suddenly died.

- (10) *titupunubu terminalyae te tiyunu mikroyae*  
*ti-tupunubu terminal-yae te ti-yunu mikro-yae*  
3i-arrive bus.station-LOC SEQ 3i-go microbus-LOC  
'he arrived at the bus station and then went by microbus'  
[jxx-p120430l-2.402]

In (11) on the other hand, we have a subordinate clause, which is introduced by the connective *kue* 'if, when'. This connective marks the clause as an antecedent in a conditional sentence. The verb in the antecedent clause is not marked for subordination, but it necessarily takes irrealis RS, since it refers to a non-factual event. The sentence was produced by Miguel, when inviting María C. to come to the workshop on Paunaka we had organised in 2011. Her husband was very ill, so she doubted that she would be able to come. Miguel was also sure that María C.'s husband could not stay at home alone.

- (11) *kue piyuna tiyunauku echÿu*  
*kue pi-yuna ti-yuna-uku echÿu*  
if 2SG-go.IRR 3i-go.IRR-ADD DEMb  
'if you go, he has to go, too' [mux-c110810l.042]

In some relative clauses, typically the headless ones, the linking element is a nominal demonstrative, thus it is not specialised as a connective per se. The demonstrative precedes the otherwise completely unmarked clause just like it would precede a noun. This can be considered as a sign of the verb having gained some nominal characteristics. (12) offers one example.

María C. asks Miguel here about a sheet of paper with some information about our project that Federico had given her a few days earlier.

- (12) *¿i kena echÿu chinejiku ukuinebu?*  
*i kena echÿu chi-nejiku ukuinebu*  
and UNCERT DEMb 3-leave some.time.ago  
'and what about the one he left some days ago?' [mux-c110810l.131]

### 9.1.3 Dependency marking

There is only one specific construction in which a finite verb carries a dependency marker: the motion-cum-purpose construction, in which the purpose verb is marked by the dislocative marker (see §7.6.4). Although it mostly occurs within this construction, the marker is also found in other contexts that have nothing to do with dependency. It may have had primarily functions not related to subordination in older times, but this is relatively restricted today. In the motion-cum-purpose construction, the verb expressing purpose is dependent on the one expressing motion by having the same subject and the same RS. Thus, the dislocative marker can be considered a marker of this dependency. The dislocative marker occurs directly after the verb stem, but does not cause deletion of the thematic suffixes. It inflects for RS.

Since the purpose verb in a motion-cum-purpose construction cannot be individually negated, the construction belongs to the integrating monoclausal type, see Figure 9.4.

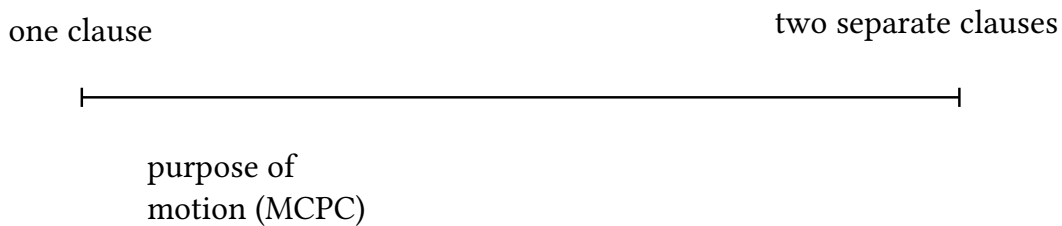


Figure 9.4: Integration of verbs marked for dependency

A motion predicate, most typically the verb *-yunu* ‘go’, is combined with another verb that encodes the purpose of the motion. The purpose verb carries the dislocative marker and is thus marked as dependent, but does not have any nominal properties in contrast to the deranked subordinate verb (see §9.1.4 below). One example of a motion-cum-purpose construction is (13). It was elicited from Miguel.

- (13) *niyuna ninikupa*  
*ni-yuna ni-niku-pa*  
 1SG-go.IRR 1SG-eat-DLOC.IRR  
 ‘I will go to eat’ [mxx-e160811sd.174]

If we exchange the verb containing the dislocative marker by one with the subordinate suffix *-i*, the meaning of the sentence changes. Compare to (14), which was also elicited from Miguel.

## 9 Clause combining and complex clauses

- (14) *niyuna ninikia*  
*ni-yuna ni-nik-i-a*  
1SG-go.IRR 1SG-eat-SUBORD-IRR  
'I will go in order to eat' [mxx-e160811sd.176-177]

In (13) motion is directed towards the place where the food is, and this is not necessarily the case in (14), which only specifies that the speaker moves from or to a place and that the purpose for this motion is eating, but the exact relation between going and eating is not specified. Actually, though grammatically correct, speakers would normally not use a sentence like (14), exactly because the relation between both predicates is too vague. The use of deranked verbs with the subordinate suffix *-i* is the topic of the next section.

### 9.1.4 Deranking

Active verbs can be marked as subordinate by a suffix *-i*.<sup>6</sup> Verbs that take *-i* partly lose their verbal properties. They are deranked. Deranked verbs occur in different kinds of adverbial clauses, in a few atypical complement clauses, in the relativisation of obliques and in a specific focusing construction (including some questions). They sometimes also simply pop up for no apparent reason – or at least no reason obvious to me. The suffix *-i* can thus be considered a multi-purpose subordinator. The different constructions with a deranked verb occupy different positions on the integration scale as is illustrated in Figure 9.5. In focus constructions and complementation, the deranked verb constitutes an argument and is thus completely integrated. In relative and adverbial clauses it acts as a modifier and as such it is also individually negatable. Since the clause with the deranked verb could not occur independently in this way, they occupy a middle position on the scale.

A clause with a deranked verb usually contains no other means to establish the link to another clause. Occasionally, however, we find it being combined with a preposition in adverbial clauses or with a demonstrative in relative clauses.

The subordinate suffix directly follows the last consonant or vowel of the stem of an active verb, thus it directly precedes the RS marker. This can be seen in (15) and (16), which both contrast an active finite verb with its deranked form. The finite verbs are given in a) and the deranked forms in b). In (15a), we have the

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<sup>6</sup>Stative verbs do usually not take this suffix, but there are a few exceptions in the corpus, as well as a few cases in which a non-verbal predicate takes the subordinate marker, e.g. the non-verbal predicate *kapunu* 'come' sometimes has a subordinate form *kapuniu*. This shows how pervasive the pattern has become.

## 9.1 Construction types in clause combining and complex clause formation

one clause

two separate clauses

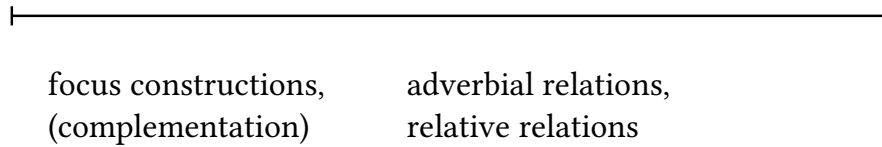


Figure 9.5: Integration of deranked clauses

verb *-yunu* ‘go’, which is a verb that does not take a thematic suffix. Its RS is realis by absence of any irrealis marking. In (15b), the deranked form of the verb is given, with the subordinate marker interrupting the sequence of the last stem consonant /n/ and the default vowel/realis marker *-u*. It is quite unusual that a well-formed CV syllable is broken up to insert some grammatical material in Paunaka, but exactly this happens when the subordinate marker is attached to a verb stem. The default vowel/realis marker follows the subordinate marker and is glossed as ‘realis’ in this case.<sup>7</sup> In (16a), we have a verb whose stem ends in a thematic suffix *-ka* with irrealis RS in this case. The subordinate form of the verb in (16b) is built the same way as the one in (15b): the subordinate marker breaks up the sequence of the last consonant of the stem, which is thematic /k/ in this case, and the irrealis marker *-a*. The deranked verbs are translated with English gerunds, which I believe most closely reflects the status of Paunaka deranked verbs.

- (15) a. *niyunu*  
       *ni-yunu*  
       1SG-go  
       ‘I go’
- b. *niyuniu*  
       *ni-yun-i-u*  
       1SG-go-SUBORD-REAL  
       ‘my going’
- (16) a. *pinika*  
       *pi-nika*  
       2SG-eat.IRR  
       ‘you will/can/must eat’

<sup>7</sup>Regarding the question why the /u/ is glossed as realis in the subordinate form *-yuniu* but not in the non-subordinate verb stem *-yunu*, this is discussed in §7.5.1.

## 9 Clause combining and complex clauses

- b. *pinikia*  
*pi-nik-i-a*  
2SG-eat-SUBORD-IRR  
'your (future/possible/forced) eating'

Regarding their part of speech behaviour, deranked verbs are partly verbal and partly nominal. Their verbal behaviour is bound to the way they mark RS. As we have just seen in (15) and (16) above, there is a suffix *-u* for realis and a suffix *-a* for irrealis RS. This kind of RS marking is identical to that of finite verbs, and it is exclusively found on verbs (see §7.5). Paunaka also has a non-verbal irrealis marker, but it has a different form, *-ina* (see §6.5 and §8.2).

Subordinate verbs behave like nouns regarding person marking. Person markers are identical for both nouns and verbs with one exception, the third person marker *ti-*, which is only found on intransitive verbs and transitive verbs with SAP objects or non-emphasised third person objects (see §7.4.2). The marker *chÿ-* is used to encode third person possessors on nouns, and on verbs it encodes 3>3 relationships. Deranked verbs always take *chÿ-* for third person indexing. The marker *ti-* does not occur, not even with intransitive verbs. This means that person marking on these subordinate verbs is achieved in the same way as possessor marking on nouns (see §6.3). Consider (17), which contrasts an intransitive finite verb taking a third person subject indexed by *ti-*, with the same verb in deranked form that takes the marker *chi-* (an allomorph of *chÿ-*).

- (17) a. *tiyunu*  
*ti-yunu*  
3i-go  
'he/she/it goes'
- b. *chiyuniu*  
*chi-yun-i-u*  
3-go-SUBORD-REAL  
'his/her/its going'

According to Cristofaro (2003: 69), “[s]ome languages express person agreement distinctions in the dependent clause by means of possessive affixes”, and by doing so, they “reflect a conceptualization of the dependent SoA as a thing rather than a process” (Cristofaro 2003: 285), i.e. the subordinate predicate is integrated into the main clause as a “unitary whole” rather than a process that involves a sequence of different states that have to be cognitively processed in succession (Cristofaro 2003: 262). However, the fact that Paunaka marks subjects



## 9.1 Construction types in clause combining and complex clause formation

of deranked verbs like possessors should not be overemphasised, since the effect of using possessor markers instead of subject markers is considerably small. It is only visible with a small number of verbs after all: intransitives with a third person subject and transitives with a third person subject and an SAP object.

Apart from the person marker, there is usually nothing else on the deranked verb that could indicate its nominal status. There are cases in which speakers translate deranked verbs to Spanish with a finite verb and other cases in which they find a noun more appropriate. It is typically action nominalisations (cf. Comrie & Thompson 2007: 335) they use in the latter cases. While translation to another language certainly does not prove the status of the word in the source language, it can be taken as proof that Paunaka uses deranked verbs in situations that are cross-linguistically apt to be encoded by finite verbs as well as situations that can cross-linguistically be associated with nominalisation.

There are even a few cases in which a deranked verb takes a locative marker (see §6.8). This is regularly done with the word *-ubiu* ‘house’, as in (18). The word must have arisen as a subordinate verb, but is now best considered a noun with the meaning ‘house’ (due to a former lexicalisation process). In addition to frequently taking the locative marker, it also takes the non-verbal irrealis marker. (18) and (19) provide two examples of the word *-ubiu* ‘house’ with nominal morphology, the locative marker *-yae* and the non-verbal irrealis marker *-ina* respectively. (18) provides an analysis in which the noun is split into its separate morphemes to show its origin as a deranked verb, and in (19) the full form *-ubiu* is glossed as a noun ‘house’, which is the way I usually analyse this word in the grammar.<sup>8</sup>

- (18) *pitupunubutu nubiuyae*  
*pi-tupunubu-tu n̄y-ub-i-u-yae*  
 2SG-arrive-IAM 1SG-be-SUBORD-REAL-LOC  
 ‘you have arrived at my house’ [rxx-e1810171]

- (19) *kuina nubiuna*  
*kuina n̄y-ubiu-ina*  
 NEG 1SG-house-IRR  
 ‘I don’t have a house (in Santa Cruz)’ [rxx-e120511l.233]

<sup>8</sup>In addition to the inalienably possessed noun *-ubiu* ‘house’, there is also a free form *ubiae* ‘house’, which most probably goes back to a deranked verb as well, but with irrealis marking: *ub-i-a* be-SUBORD-IRR. The /e/ attached to the end of this word could go back to a nominalising suffix that is not productive anymore. Compare Mojeño *-re* (Olza et al. 2004: 630; Rose 2014a: 85) and remember that Paunaka lost /r/ (see §3.1.1.3). A few cases of a nominalising *-e* in Paunaka are described in §6.2.5.

## 9 Clause combining and complex clauses

Locative marking is rarely found with other deranked verbs, but consider (20), which was also translated to Spanish by María S. with a noun, *carta* ‘letter’. There are no other cases to my knowledge in which a deranked verb takes the non-verbal irrealis marker.

- (20) *chisuikiuye*  
*chi-suik-i-u-yae*  
 3-write-SUBORD-REAL-LOC  
 ‘in her letter’ [rxx-e121128s-1.026]

Deranked verbs have been found in combination with prepositions in some subclasses of adverbial clauses, another indication for their partly nominal status. Consider (21), which has a purpose clause with a deranked verb preceded by the preposition *typi* ‘OBL’.

The sentence was produced by Miguel to explain to María C. the content of a leaflet with information about the workshop on Paunaka held in 2011.

- (21) *eka ajumerku typi piyunia nauku unekuyae reunion*  
*eka ajumerku typi pi-yun-i-a nauku uneku-yae reunion*  
 DEMa paper OBL 2SG-go-SUBORD-IRR there town-LOC meeting  
 ‘this paper is for you to go to the meeting in town’ [mux-c110810l.012]

TAME marking on deranked verbs is very restricted. A few cases of iamitive and uncertainty marking occur, but they are so rare that they should be considered exceptional. Thus, we can state that in general TAME marking is lacking on deranked verbs, which is cross-linguistically quite frequent in subordination (cf. Cristofaro 2003: 66).

Sometimes the third person marker *-chÿ* occurs with deranked verbs, which is remarkable because it is unusual that non-subordinate verbs take this marker (see §7.4.2). Nouns do not take it at all. Its presence on deranked verb may be motivated by the neutralisation of the distinction usually encoded by the two third person markers *ti-* and *chÿ-*, with the latter one overtly encoding that there is a third person object. Object marking by *-chÿ* often occurs when the subordinate verb has a different subject than the main clause predicate and additionally its object is not identical with an argument of the main clause. This is not restricted to verbs with third person subjects though, as can be seen in (22), which comes from elicitation with Miguel. For more examples see §7.4.4. It is not totally clear to me why deranked transitive verbs are in general more prone to take third person markers that follow the stem than finite ones, even in constellations like (22), in which a corresponding finite verb would not index a third person object. It does not seem to depend on presence or absence of a conominal object.

## 9.1 Construction types in clause combining and complex clause formation

- (22) *nibÿchekubi pupuniachÿ nijinepÿi*  
*ni-bÿcheku-bi pi-upun-i-a-chÿ ni-jinepÿi*  
1SG-order-2SG 2SG-bring-SUBORD-IRR-3 1SG-daughter  
'I sent you to pick up my daughter' [mxx-e160811sd.301]

I have not found a descriptive term that would well fit Paunaka's deranked verbs. The closest related, but not totally matching concept is that of a converb. According to the definition given by Haspelmath (1995: 3), a converb is "a nonfinite verb form whose main function is to mark adverbial subordination". I have shown above that deranked verbs are arguably less finite than non-subordinate verbs, considering that they index subjects like possessors and in general do not mark TAME distinctions, but I would not define them as completely nonfinite, since they inflect for RS in just the same way that non-subordinate verbs do, with RS beside person being the only category that is obligatorily expressed on verbs. In addition, deranked verbs are indeed used in adverbial clauses, but also found in relativisation, marginally in complementation and in focus constructions. I am not sure whether adverbial subordination can be considered their "main function". Comparison with other Amazonian languages does not help solve the terminological issue: In Hup, a Nadahup language spoken in the Vaupés region on both sides of the Brazilian and Columbian border, Epps (2009) found a multipurpose dependency marker that occurs on relative as well as adverbial clauses; she uses the term "converb" only if a verb that is marked for dependency in this way occurs in an adverbial clause. When it occurs in relative clauses, she uses the term "relative" instead. Since I am more interested in finding a term that describes the verb form rather than its function in different clauses, I refrain from the use of "converb" in this grammar, but rather speak of "deranked verb", subordinate verb marked by *-i* or the like whenever I refer to a verb that is marked as subordinate in this way.<sup>9</sup>

Considering the many different environments in which these deranked verbs occur, what is the common function of the subordinator *-i* in Paunaka? All of

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<sup>9</sup>It should be noted at this place that Rose (2021, p.c.) analyses a cognate form of the subordinate marker *-i* as an applicative suffix in Trinitario. However, it seems that the Trinitario verbs containing this suffix do not occur in all of the contexts found with the Paunaka marker. In Trinitario, verbs with the suffix mainly show up in main clauses with an unmarked and preposed oblique (i.e. the applied object). Although this is also found in Paunaka (see §9.6), an analysis as applicative fails to explain other contexts. As for Baure, Danielsen (2007, 2011a) relates the cognate form to locative subordination. Some of the examples she gives could also qualify as proof of the applicative hypothesis, but not all of them. A thorough comparison between all three languages, possibly also taking into account Terena, is certainly desirable.

the cases in which deranked verbs are found have in common that a dependency of the subordinate verb to another clause is *overtly* expressed. Sometimes it just seems necessary to be explicit about a dependent relation. In adverbial clauses, deranked verbs mark that the clause has to be interpreted in relation to another clause, that the connection is not coincidental, but involves reason, purpose or non-incidental temporal overlap. As regards complement clauses, deranked verbs are used whenever an unusual relation is involved, e.g. because the matrix verb does not normally take clausal complements. In relative clauses, deranked verbs occur in the relativisation of obliques, which are found on the right side of the relativisation hierarchy, i.e. are cross-linguistically found more rarely in relative clauses and are thus possibly more difficult to access. Last, deranked verbs can also be used to indicate that the preposed constituent has a special discourse status. In all of these cases, the actual process encoded by the verb is downplayed in order to emphasise that another relation, be that another process or a stative relation, is more prominent, more important for the development of discourse (see also §9.6, where this issue is discussed in more detail.)

The use of deranked verbs is the most overt means in Paunaka to mark subordinate status of a predicate. In using a deranked verb a Paunaka clause comes as close as possible to what constitutes a typical embedded clause: a subordinate clause including a less finite verb filling the role of an argument or modifier in its main clause (cf. Lehmann 1988: 184). In focus constructions and complementation, the deranked verb acts like an argument, in relative clauses and adverbial clauses as a modifier. Deranked verbs are in general independently negatable, though this may be rare in actual discourse.

A few cases of full nominalisation in subordination have also been found in the corpus. This is the topic of the next section.

### 9.1.5 Nominalisation

It has been noted over and over again that nominalisation is a widespread strategy in subordination marking throughout South American languages (e.g. Derbyshire & Pullum 1986: 19; van Gijn et al. 2011: 10–13; Aikhenvald 2012: 332–334). Nominalised verbs are also found in subordinate clauses of closely related Baure (Danielsen 2011a),<sup>10</sup> so why does Paunaka use a different strategy?

The nominaliser *-kene* is only rarely used in current Paunaka in general, including in lexical nominalisations, see §6.2.5. New nouns do not seem to be derived

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<sup>10</sup>Actually, the Baure participles with the suffix *-cho* come relatively close in function to Paunaka's deranked verbs, but the latter are found in more contexts. Different kinds of relative clauses build on different kinds of nominalisers in Baure (cf. Danielsen 2011a).

## 9.1 Construction types in clause combining and complex clause formation

with it at all. Instead of this, finite verbs can take a demonstrative and be used like a noun, this is analysed as a case of (headless) relativisation (see §9.5.2).

In the recordings by Riester from the 1950s, however, we find more nominalised verbs than in the recordings made by the PDP and colleagues between 2008 and 2018. A few of them can be analysed as being used for subordination purposes.

In (23), the nominalised verb seems to express the purpose of the main verb, i.e. an adverbial relation. Juan Ch. is speaking about his *patrón* who is supposed to support his workers.<sup>11</sup>

- (23) *tikupaiku ȳba binikeneina*  
*ti-kupaiku ȳba bi-ni-kene-ina*  
3i-slaughter pig 1PL-eat-NMLZ-IRR  
'he slaughters a pig for us to eat' [nxx-p630101g-2.45]

In (24), we have a nominalised verb following *juchubu* 'where', which is used as an indefinite pronoun here. The nominalised verb thus functions as a relative clause that specifies the indefinite pronoun.<sup>12</sup> In current Paunaka, it is rather a balanced verb that is used in such constructions (see §5.1.4). In this sentence, Juan Ch. states that even if he wanted to leave Retiro, the place where he was living and working for his *patrón*, there was no place that he could go to.

- (24) *kuina juchubu biyunukeneina*  
*kuina juchubu bi-yunu-kene-ina*  
NEG where 1PL-GO-NMLZ-IRR.NV  
'there is nowhere we could go' [nxx-p630101g-1.177]

It is, of course, impossible to draw conclusions from two examples, but given the higher frequency of nominalised verbs in Juan Ch.'s speech in general, it seems possible that nominalised verbs were once used a lot more than today and possibly with a wider array of functions including subordination.

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<sup>11</sup>The exact context of this utterance is not clear, unfortunately. Shortly before, Juan Ch. had been complaining about the *patrón*, what follows is unintelligible, and then he speaks about all the meat the workers get, which is the passage the example is taken from. Shortly after, he goes on and speaks about how bad nutrition is, but this, apparently, was in times before. While Juana and Miguel did not agree on the exact wording here, time setting in former times was recognised by both.

<sup>12</sup>The analysis as a nominalised verb depends on the presence of the non-verbal irrealis marker *-ina* here. Consider (54) in §5.1.4, which is from the same context and structurally similar. The form *-kine* is analysed as emphatic marker there, since the verb carries a verbal irrealis prefix (see also §7.9.4).

To sum up, this section has shown different possibilities of combining clauses and construing complex clauses: asyndetic juxtaposition, syndetic juxtaposition, dependency marking, and deranking. Full nominalisation does not play a major role and is thus neglected in everything that follows. The following sections describe the different semantic-functional subtypes in clause combining and complex clause formation.

## 9.2 Coordinated clauses

Coordination has been defined by Haspelmath (2004: 34) as follows: “The term *coordination* refers to syntactic constructions in which two or more units of the same type are combined into a larger unit and still have the same semantic relations with other surrounding elements”. As for the term “syntactic construction”, I consider only those clauses as coordinated that occur within the same intonation unit (Mithun 1988: 332). Since I have not undertaken a full-fledged analysis of intonation patterns, one intonation unit is defined mainly on the basis of pauses, i.e. in one intonation unit there is no pause between the two clauses. In addition, if intonation is not falling at the end of a clause, this is considered a further sign of connectedness to a second one. In contrast to subordination, all clauses in coordination are asserted.

Coordination of clauses is signalled by either asyndetic juxtaposition or syndetic juxtaposition with a connective (see §9.1.1 and §9.1.2 for a general discussion of the construction types). The structure of asyndetically and syndetically coordinated clauses is given in Figure 9.6.

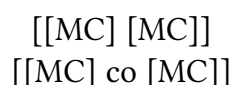


Figure 9.6: Sentence structure of juxtaposed coordinated clauses

As for asyndetic juxtaposition, this is found mostly for conjunctive and sequential coordination. In syndetic juxtaposition, connectives specify the kind of connection between the two clauses. The connectives used in coordination are given in Table 9.2. Apart from *te* ‘then’ and *nechikue* ‘therefore’, all of them have been borrowed from Spanish, which is not surprising considering the high degree of borrowability of connectives in general (cf. Matras 2009: 194). All coordinating connectives not only combine clauses uttered within one intonation unit, but

also occur at the beginning of clauses that form their own intonation unit. The latter is analysed as discourse connection, not clause combining, i.e. the connective is used to link a piece of information to an entire episode, a feature which may just be typical for spoken mediality (cf. Chafe 1988). I will confine the discussion to coordination of clauses here, i.e. those uttered within one intonation unit, although the distinction between clause connection and discourse connection is certainly a gradual one.<sup>13</sup> Verbs in coordinated clauses are never deranked or marked for dependency – at least not for the sake of signalling linking. RS of both clauses is usually independent from each other with one exception: if the first clause encodes future reference by having irrealis RS, a coordinated clause that expresses consequence or temporal succession cannot have realis RS. This does not exclude the combination of irrealis and realis clauses for other reasons.

Table 9.2: Connectives in coordinated clauses

Connective	Translation	Clause type
<i>entonses</i>	thus	consecutive coordination
<i>i</i>	and	conjunction
<i>nechikue</i>	therefore	consecutive coordination
<i>o</i>	or	disjunction
<i>pero</i>	but	adversative coordination
<i>te</i>	‘SEQ’ (‘then’)	sequential coordination

The remainder of this section is organised as follows. §9.2.1 deals with asyndetic coordination, and the other sections deal with coordinated clauses that are linked by a connective: §9.2.2 is about sequential coordination including the connective *te* ‘then’, §9.2.3 deals with conjunctive coordination with the connective *i* ‘and’, in §9.2.4 disjunctive coordination with the connective *o* ‘or’ is described, §9.2.5 is about adversative coordination with *pero* ‘but’ and finally, §9.2.6 deals with consecutive coordination, a minor type of clause combining, with the connectives *nechikue* ‘therefore’ and *entonses* ‘thus’.

<sup>13</sup>For a preliminary analysis of discourse connection see Danielsen & Terhart (2015a: 138–142).

## 9.2.1 Asyndetic coordination

Clauses can be coordinated by simply juxtaposing them. They occur within one intonation unit, but there is no morphosyntactic signal of connection. These clauses are asyndetically coordinated,<sup>14</sup> as (25), in which Juana tells me why her brother died.

- (25) ... *kuina puero tinika kuina puero tea*  
*kuina puero ti-nika kuina puero ti-ea*  
 NEG can 3i-eat.IRR NEG can 3i-drink.IRR  
 ‘he couldn’t eat and drink’ [jxx-p120430l-2.370]

According to Mithun (1988: 335), in asyndetic coordination clauses “conjoined with no intonation break typically describe subparts of what is conceived of as a single event. One clause typically sets the stage for the other by positioning a major participant. [...] By contrast, clauses separated by comma intonation typically represent conceptually distinct aspects of an action, event, or scene. The conjoined clauses most often describe sequential actions”. Alternatively, the latter can also “describe simultaneous aspects of a scene or state” (Mithun 1988: 336). As for the notion of “single event”, this is hard to prove, because whether something is perceived as a single event or as multiple connected events is connected to cognitive processes, which I do not have access to.<sup>15</sup> Or, as Haspelmath (2016: 306) states, “there is no objective way of identifying a single event and distinguishing it from a set of several events”. For the time being, I do not make any distinctions between single and multiple events.

What we do find in coordination of clauses in Paunaka is that one clause sets the stage for another one by mentioning a participant. Both of these clauses typically have the same RS.<sup>16</sup> They usually share at least one participant and often but not always describe sequential actions.

<sup>14</sup>Asyndetic juxtaposition is also found in coordination of NPs, consider (i):

- (i) *nÿenu nÿa tebuku amuke*  
*nÿ-enu nÿ-a ti-ebuku amuke*  
 1SG-mother 1SG-father 3i-sow corn  
 ‘my mother and my father sowed corn’ [rxx-p181101l-2.200]

<sup>15</sup>Defina (2016) describes an interesting approach, considering gestures co-occurring with serial verbs as indication of whether a sequence of verbs is considered as one or several events. This approach requires excellent video recordings, something that could be worth collecting in the future as long as there are still speakers available.

<sup>16</sup>I do not follow Mithun (1988) in making a distinction between coordination of predicates and clauses, since a single predicate can be a full clause in Paunaka, see §8.1.4.



Consider (26), where subject and object of both clauses are identical. A participant, *echÿu jente* ‘the man’, is introduced as an object by a conominal NP in the first clause. The man is already well-established in the story, but not accessible as a possible object of the verb. This very same participant also acts as an object of the second clause, this time without being conominated. The subject of both clauses is topical and thus not conominated. The sentence stems from the tale told by María S. about the two men who meet the devil. The devil demands food and one man gives it to him. When the food is finished, the devil is still hungry, so he grabs the man and takes him with him in order to eat him.

- (26) *chakachutuji echÿu jente chumu*  
*chÿ-akachu-tu-ji echÿu jente chÿ-umu*  
 3-lift-IAM-RPRT DEMb man 3-take  
 ‘he picked up the man, it is said, and took him (with him)’  
 [rxx-n120511l-2.57]

In (27), the conominated object participant of the first verb, *aitubuchepÿimÿnÿ* ‘little boy’, is a raised possessor belonging to the incorporated body part *-bÿke* ‘face’. It acts as the subject of the second, intransitive verb without being conominated again. The example stems from Miguel’s description of the frog story, more precisely the picture in which the owl flies out of its hole in the tree and boy falls from the tree.

- (27) *i chijipubÿkejukukena eka aitubuchepÿimÿnÿ tibÿtupaikubu tukiü anÿke*  
*i chi-jÿpu-bÿke-ju-ku-kena eka aitubuchepÿi-mÿnÿ ti-bÿtupaikubu*  
 and 3-jump-face-?-TH1-UNCERT DEMa boy-DIM 3i-fall  
*tukiü anÿke*  
 from up  
 ‘and it seems that it jumps into the face of the little boy and he falls down  
 from above’ [mox-a110920l-2.102]

In (28), the subject of both verbs is identical. However, the participant *chÿkuaji* ‘her fishing net’, which is introduced in the first clause, is not in a grammatical relation to the predicates of the second clause, two verbs in a motion-cum-purpose construction (see §9.3.3.2). However, the fishing net sets the ground semantically for the second clause, which is about fishing. Even more so, the verb *-epuiku* ‘fish’ is only used for fishing with a net; when the Paunaka speak about fishing with a hook, they use a different verb. This example was produced by María C. to illustrate that her mother did not care for her, when she had a difficult birth and was weak by loss of blood.

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- (28) *chakapaiku chÿkuaji tiyunu tepuikupu*  
*chÿ-akapaiku chÿ-kuaji ti-yunu ti-epuiku-pu*  
3-lift 3-net 3i-go 3i-fish-DLOC  
'she picked up her net and went fishing' [ump-p110815sf.433]

We also find asyndetic juxtaposition in coordination of clauses with SAP participants. This is the case in (29), in which both clauses have first person plural subjects. With this sentence, Miguel states that they went away from Altavista and came to Santa Rita.

- (29) *biyunu bibÿsÿupunutu naka*  
*bi-yunu bi-bÿsÿupunutu-tu naka*  
1PL-go 1PL-come-IAM here  
'we went and then came here' [mqx-p110826l.380]

Except for (27), in all examples presented up to here, the subjects of both coordinated clauses were identical. Another example of coordinated clauses with non-identical subjects is (30). The first person participant is introduced as the object of the first clause by being indexed on the verb with the marker *-nÿ*, and then it acts as the subject of the intransitive verb in the second clause, being indexed by the marker *ni-*. The sentence comes from Miguel's account about how he acquired literacy and learned to calculate and it refers to the school.

- (30) *bueno, tisuichunÿtu echÿu profesor nipajÿkutu*  
*bueno ti-suichu-nÿ-tu echÿu profesor ni-pajÿku-tu*  
well 3i-inscribe-1SG-IAM DEMb teacher 1SG-stay-IAM  
'well, the teacher inscribed me and I stayed' [mxx-p181027l-1.019]

The examples I have given up to this point resemble the ones cited by Mithun (1988) to exemplify her category of "coordination by intonation", i.e. asyndetic coordination. However, many of them equally resemble the ones given by Aikhenvald (2006a, 2018) and Haspelmath (2016) as proof for another syntactic construction, namely the serial verb construction. This is because in all examples so far, at least one participant is shared, the verbs are often adjacent and they share the same RS. I prefer the term asyndetic coordination over serial verb construction nonetheless.

First of all, in an attempt to distinguish serial verbs from coordinated verbs, Aikhenvald (2018: 3,24,125-127) proposes that the meaning changes if one inserts a connective between the verbs, i.e. serial verbs cannot be rephrased with a sequence of syndetically coordinated clauses. I have not tried this with the examples in this section, but my hypothesis is that nothing would change substantially

if connectives were used. There are similar examples that do contain connectives (especially sequential *te* and conjunctive *i*, see §9.2.2 and §9.2.3). One factor in the choice between asyndetic and syndetic coordination I could identify is that the former is preferred if the time lapse between the events described by the two verbs is minimal as in (26) above or also in (31) below. The situation described here is dangerous and thus requires quick and immediate action. The sentence comes from Juana, who was telling me how her sister María S. once met a snake (or water spirit), when she was bathing in the reservoir. Her husband saved her from being attacked.

- (31) *kapunu chima chijatÿku*  
*kapunu chÿ-ima chi-jatÿku*  
 come 3-husband 3-pull  
 ‘her husband came and pulled her (out of the water)’ [jxx-p120515l-2.168]

In contrast, consider (32), which has the same predicates as (26), but takes a sequential connective *te* (see §9.2.2). It stems from Juana’s account about her grandparents, who lost the cows they had bought, because a *karay* took them away. Apparently, Juana’s father found two of them in the pampa and brought them to Altavista, where he lived at that time. The action of taking cows probably requires some preparation, and we can thus assume a bigger time lapse to the first action of coming.

- (32) *kapunu nÿabane te chumu nauku Turuxhiyaebane*  
*kapunu nÿ-a-bane te chÿ-umu nauku Turuxhi-yaebane*  
 come 1SG-father-REM SEQ 3-take there Altavista-LOC-REM  
 ‘my late father came and took them to old Altavista’ [jxx-e150925l-1.238]

This does, however, neither imply that a connective is impossible in expressing sequential events with minimal time lapse nor that it is required when time lapse between two events is bigger.

The second reason why I prefer to analyse the examples in this section as cases of asyndetic coordination rather than as serial verbs is connected to grammatical integration: a crucial feature of serial verb constructions according to the definitions by Haspelmath (2016: 296) and by Aikhenvald (2006a: 1) is that they are monoclausal. Consequently, they can only be negated in one way with negation having scope over both predicates (Haspelmath 2016: 299). There are some construction types in Paunaka that fulfil this criterion, i.e. a serial verb construction with the motion verb *-yunu* ‘go’ in which the second verb specifies the

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purpose of motion (see §9.3.3.1) and cases of complementation (see §9.4), but it is not clear whether the examples presented here could be defined as monoclausal by the criterion of (possible) negation having scope over both predicates. In general, clauses with negated predicates are seldom coordinated to other clauses in Paunaka, and if so, they usually have a connective word.<sup>17</sup> Since negation often includes contrast, this calls for a less ambiguous strategy of clause combining. Nonetheless, there are a few examples of asyndetic coordination of one positive and one negative clause showing that negation only has scope over one predicate, i.e. the one that follows the negator directly.

If the negative clause comes first, both clauses often express the same circumstance with different wording. Consider (33) where it is very clear that negation only has scope over the first predicate. First of all, both predicates have different RS: the negative one is irrealis, the positive one realis. With this sentence María C. paraphrases that she was still very young when her father died and both clauses depict her age at the respective time. The first verb denoting speaking is negated, since the ability to speak is associated with older children. The second verb denoting crawling is associated with small children and thus it is not negated.<sup>18</sup>

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<sup>17</sup>What we do find regularly is that first a negative clause is uttered and then the negator *kuina* is repeated at the beginning of the next sentence. It is pronounced with a slightly falling intonation and followed by a short pause. Juxtaposed to this negator, we find a positive clause, see (i). We can thus speak of one clause containing only the negator, which is coordinated to a positive clause. Word order would be identical if this was a single negative clause, but it would have a different intonation contour and no pause would occur between the negator and the following predicate. The example comes from Juana and is about the way chicha is served in Cotoca: in *tutumas*, drinking vessels made from tree calabasses.

(i) *kuina tekikanube basoyae, kuina, japuyae*  
*kuina ti-ekika-nube basoyae kuina japu-yae*  
NEG 3i-SERVE.IRR-PL glass-LOC NEG tutuma-LOC  
'they don't offer it in glasses, no, in *tutumas*' [jxx-p120430l-2.571-574]

This and some other patterns related to repetition of predicates can be considered bridging constructions, though they do certainly not count as full-fledged tail-head linkage (cf. Guérin & Aiton 2019). Analysis of discourse structure remains a topic for future research.

<sup>18</sup>I do not know what the last sequence *-kuyu on n̄ymajikukuyu* is, I suppose this was a slip and the speaker either wanted to use an incompletive marker *-kuḃ* or derive a continuous verb with *-CViku*. A third, more improbable option is that she reduplicated the last syllable of the stem for an unknown reason and added the intensifier *-yu*. Incompletive marking is most probable, and this is what I propose in the analysis of the word.

- (33) *kuina nichujikakuymjny ny:majikukuyu*  
*kuina ni-chujika-kuÿ-mjny ny-majiku-kuÿ?*  
 NEG 1SG-speak.IRR-INCMP-DIM 1SG-crawl-INCMP?  
 ‘I did not speak yet, I was still crawling’ [cux-c120414ls-2.278]

A similar example is (34), a comment by María S. about me coming to Bolivia without my daughters. She uses the two antonyms *-upunu* ‘bring’ and *-eneiku* ‘leave’ to express this fact, the first one being negated, the second one not. Thus, as in (33) above, negation has scope over the first predicate, but not over the second.

- (34) *kuina pupunanube peneikunubetu*  
*kuina pi-upuna-nube pi-eneiku-nube-tu*  
 NEG 2SG-bring.IRR-PL 2SG-leave-PL-IAM  
 ‘you didn’t bring them, you have left them’ [rmx-e150922l.079]

It is also possible that the second clause is negated. This is the case in the following examples, which have in common that the first predicate has realis RS and the second one irrealis. While in (35), the negative clause provides a consequence of the first clause, in (36) and (37) we find adversative coordination. This is rather unusual. Given that the cognitive demand of processing adversative clauses is supposedly higher (cf. Matras 1998: 304–305), speakers tend to use a connective to overtly signal the relation.

In (35), Miguel speculates why he does not hear the singing of frogs at night. Only the second verb is negated and additionally, the uncertainty marker attached to the first verb does not have scope over the second verb.

- (35) *nÿti nimukukena kuina nisama*  
*nÿti ni-muku-kena kuina ni-sama*  
 1SG.PRN 1SG-sleep-UNCERT NEG 1SG-hear.IRR  
 ‘maybe I sleep, thus I don’t hear them (the frogs at night)’  
 [mqx-p110826l.622]

(36) was provided by Juana in an elicitation session.

- (36) *niniku kuina nikupunÿkapu*  
*ni-niku kuina ni-kupunÿkapu*  
 1SG-eat NEG 1SG-be.full.IRR  
 ‘I ate, but I am not full’ [jxx-e150925l-1.015]

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(37) comes from María S. and is about her sister Juana who had been to Concepción to work on her house.

- (37) *tanaubu echÿu chubiu kuina tateane keuchi faltau plata*  
*ti-anau-bu echÿu chÿ-ubiu kuina ti-a-teane keuchi faltau plata*  
3i-make-MID DEMA 3-house NEG 3i-IRR-finish INS lack money  
'she made her house, but didn't finish because of lack of money'  
[rxx-e120511l.115]

I want to conclude this section with (38), an example that does not have a connective, but the second verb carries the additive marker *-uku*, thus providing a strong sign of connectedness of these clauses. In this case, the clauses have different third person subjects but the same verb. The additive marker is not restricted to coordination contexts (see §7.9.2), thus this may still be considered as asyndetic rather than syndetic coordination. There are not many similar sentences in the corpus, so use of the additive marker cannot be considered a major coordination strategy. The sentence was produced by María S. in telling me how all of her siblings dispersed to live in different places except for Miguel and her.

- (38) *jaja repue nÿtitu nÿpajÿku naka Miyel tipajÿkuku naka*  
*jaja repue nÿti-tu nÿ-pajÿku naka Miyel ti-pajÿku-uku naka*  
AFM afterwards 1SG.PRN-IAM 1SG-stay here Miguel 3i-stay-ADD here  
'yes, then I stayed here and Miguel also stayed here' [rxx-p181101l-2.267]

The following sections deal with cases of coordination in which a connective overtly shows the kind of connection between the two clauses.

### 9.2.2 Sequential coordination

The connective *te* is inserted between two clauses to express that the events happen in temporal succession, in a sequence. The events of both clauses are always semantically related. They belong to an overarching discourse topic. This means that *te* is usually not chosen when the topic changes. Juana makes extensive use of this connective, while Miguel uses it only rarely.

In (39) the general discourse topic is the rest of Juana's grandparents on their journey back from Moxos, where they had bought cows. The sentence describes two things the grandparents did when they rested. The choice of the connective *te* not only signals that both actions belong together, but also that they happened in a certain sequence: first the cows were brought to the enclosure and locked in and only then the grandparents cooked. Irrealis RS in this sentence is due to this

utterance reflecting a non-specific repeated (“habitual”) event, since the journey took several days, so several rests were necessary. All other clauses surrounding this example in the original text also have irrealis RS.

- (39) *chiratanÿkanube te tiyÿtikapunube*  
*chi-ratanÿka-nube te ti-yÿtikapu-nube*  
 3-lock.in.IRR-PL SEQ 3i-cook.IRR-PL  
 ‘they would lock them (i.e. their cows) in and then they would cook’  
 [jxx-p151016l-2.058]

(40) was produced by María S. in an elicitation session. In this case *te* connects two actions by chicken: eating and going. The first verb has realis RS, which together with the iamitive marker marks this action as completed (perfective reading). The second verb has irrealis RS, which signals that the action is not completed yet, but the iamitive marker tells us that the chicken are about to go (imperfective reading). The connection of the two events in temporal succession is additionally expressed by the connective *te*.

- (40) *tinijaneutu takÿrajane te tiyunujaneatu*  
*ti-ni-jane-u-tu takÿra-jane te ti-yunu-jane-a-tu*  
 3i-eat-DISTR-REAL-IAM chicken-DISTR SEQ 3i-go-DISTR-IRR-IAM  
 ‘the chicken have eaten and now they go’ [rxx-e181022le]

The next example, (41) by Juana, stems from a description of how to make a clay pot. The first step after collecting the loam is grinding, then the pebbles turn up that have to be picked out in order to make a nice and smooth pot.

- (41) *bibikÿkeka maichubaji te banatu nÿkÿikina*  
*bi-bikÿkeka maichuba-ji te bi-ana-tu nÿkÿiki-ina*  
 1PL-select.IRR pebble-COL SEQ 1PL-make.IRR-IAM pot-IRR.NV  
 ‘we have to select the pebbles (from the ground loam) then we can make the pot’ [jmx-d110918ls-1.005]

In (39) to (41) the subjects of both coordinate clauses are the same. This is often the case given that both events belong to one discourse topic, but not necessarily so. The events may be connected in other ways than having the same subject, which can be seen in examples (42) to (44).

In (42) the patient is shared, which is the subject of the first, stative intransitive verb and the object of the second, transitive verb. It is not conominated. The second sentence has a first person plural subject. The example comes from one

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of the descriptions about making the clay pot by Juana. Here she speaks about cooking food in the pot. The sentence is best translated to English by using a subordinate clause including ‘when’, but it is not subordinate in Paunaka.

- (42) *taima te binikatu*  
*ti-a-ima te bi-nika-tu*  
 3i-IRR-be.cooked SEQ 1PL-eat.IRR-IAM  
 ‘when it was done, we would eat it’ [jxx-d110923l-2.25]

In (43), the two clauses do not share any participant. The first clause has an environment verb whose subject is the sun, while the subject of the second verb is the lazybones, who also acts as a subject of all other surrounding sentences and can thus be said to be topical (in terms of both information structure and larger discourse organisation). RS marking is the opposite of (40), the combination of irrealis and iamitive on the first verb shows that it has an imperfective reading, while the second verb with realis RS and iamitive has a perfective reading. The sentence was produced by Miguel in telling the story about the lazybones, who did not do anything else than swinging in his liana hammock the whole day, before going home.

- (43) *tibÿkupatuji sache te tiyunupunukutuji timukupuji*  
*ti-byÿkupa-tu-ji sache te ti-yunu-punuku-tu-ji ti-muku-pu-ji*  
 3i-enter.IRR-IAM-RPRT SUN SEQ 3i-go-REG-IAM-RPRT 3i-sleep-DLOC-RPRT  
 ‘at sunset (lit.: the sun was entering) he went home to sleep, it is said’  
 [mox-n110920l.043]

(44) from María C. includes three clauses which are coordinated by *te*. The first and the second have the same subject, the corn, which is introduced by an NP in the first clause and conominated by a demonstrative in the second one. The third clause has a different subject, the speaker herself who is affected by the imminent shortage of corn, being already worried that soon she could not drink chicha anymore. The third clause does not share any participant with the other two, but is nonetheless semantically connected by the relation between corn and chicha, because chicha is made of corn.

- (44) *kakumÿnÿ amukemÿnÿ te tibukapu echÿu te kuinabu nea aumue*  
*kaku-mÿnÿ amuke-mÿnÿ te ti-buka-pu echÿu te kuina-bu*  
 exist-DIM corn-DIM SEQ 3i-finish.IRR-MID DEMb SEQ NEG-DSC  
*nÿ-ea aumue*  
 1SG-drink.IRR chicha  
 ‘there is little corn and when it will be finished, then I cannot drink  
 chicha anymore’ [ump-p110815sf.693]



As for the question to which of the clauses the connective *te* belongs, there is no definite answer. There may be a short pause after *te* and a drop in pitch, which suggests it belongs to the first clause. However, it also occurs after a short pause and then rather seems to be attached to the second one or there may be no pause at all and no other hint in intonation that would point into one or the other direction. *Te* occasionally combines with *i* ‘and’, and we find both, *te* preceding *i* as in (45) and *te* following *i* as in (46).

In (45) there is a short pause after *te*, and the next clause starts with *i*.<sup>19</sup> The example comes from Juana’s account about how her sister María S. was once attacked by a snake or water spirit.

- (45) *metu chikubiu te i chima nauku chimuji echÿu chikuye chichÿti ÿneyae*  
*metu chi-kub-i-u te i chi-ima nauku chi-imu-ji*  
 already 3-bathe-SUBORD-REAL SEQ and 3-husband there 3-see-RPRT  
*echÿu chi-kuye chi-chÿti ÿne-yae*  
 DEMb 3-be.like.this 3-head water-LOC  
 ‘she finished bathing and then her husband there saw something like a  
 head in the water, it is said’ [jxx-p1205151-2.154-155]

In (46) from Miguel, the connectives *i* and *te* introduce the second clause after a burst of laughter. The example comes from the story about the fox and the jaguar and at this point in the story, the vulture has let the fox escape. The jaguar is angry with the vulture and wants to eat him. The vulture can convince the jaguar to pluck him except for the wings and throw him up with the promise to return from up there and fall right into his mouth. Instead of this, the vulture defecates into the jaguar’s mouth and escapes.

- (46) *tisukuejikuji chinabakÿyae i te tibÿbyÿkutuji echÿu sÿmÿ tiyunu*  
*ti-suku-e-jiku-ji chi-naba-kÿ-yae i te*  
 3i-defecate-?-LIM1-RPRT 3-mouth.inside-CLF:bounded-LOC and SEQ  
*ti-bÿbyÿku-tu-ji echÿu sÿmÿ ti-yunu*  
 3i-fly-IAM-RPRT DEMb vulture 3i-go  
 ‘he shat into his open mouth, it is said, and then the vulture flew off, it is  
 said, and went (i.e. escaped), it is said’ [jmx-n1204291s-x5.209-211]

If there is a whole sequence of more than two clauses, *te* can occur on the last one only, as in (47), in which María S. describes how the tortoise lays its eggs. I am not sure why she changes from realis to irrealis RS here.

<sup>19</sup>For the combination of the adverb *metu* ‘already’ with a deranked subordinate verb see §9.6 where I explain this special construction. In short, although the first clause has a deranked verb, it is by no means subordinate to the clause that starts with the connective *i*.

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- (47) *tisuku kipÿ, tisekumÿnÿ epenue tisuka nechÿu, cheneikachÿ, chetunÿka echÿpune, depue tisuka nechÿu, te tiyunu*  
*ti-suku kipÿ ti-seku-mÿnÿ epenue ti-suka nechÿu*  
 3i-lay.egg tortoise 3i-dig.hole-DIM hole 3i-lay.egg.IRR DEMC  
*chÿ-eneika-chÿ chÿ-etunÿka echÿpune depue ti-suka*  
 3-leave.IRR-3 3-put.around.IRR leaf afterwards 3i-lay.egg.IRR  
*nechÿu te ti-yunu*  
 DEMC SEQ 3i-go  
 ‘the tortoise lays eggs, it digs a little hole to lay an egg there, it will leave it, it will put leaves around it, after that it will lay an egg there, then it goes’ [rxx-e121128s-1.088]

However, the sequential connective can also occur several times if more than two clauses are conjoined as in (44) above, or in (48), also produced by María S. in a correction session with Swintha, repeating what she had said on another occasion, but using slightly different wording.

- (48) *takujibÿ eka te kanainatu chÿi te puero binika*  
*ti-a-kujibÿ eka te kana-ina-tu chÿi te puero bi-nika*  
 3i-IRR-have.flower DEMa SEQ this.size-IRR-IAM fruit SEQ can 1PL-eat.IRR  
 ‘it blossoms and once its fruits have this size (showing with hands), we can eat them’ [rxx-e121126s-3.16]

I want to conclude this section with an example produced by Juana, which, besides having a clause introduced by *te*, shows how nicely Spanish material is integrated into Paunaka speech.<sup>20</sup> It stems from the account about her daughter who went to Spain, but was deported, despite her sister, who already lived in Spain at that time, trying to avoid that. In Juana’s opinion, she just arrived at the airport too late.

- (49) *sinko minutoskuÿ te tibÿbÿkatu labion*  
*sinko minutos-kuÿ te ti-bÿbÿka-tu labion*  
 five minutes-INCMP SEQ 3i-fly.IRR-IAM plane  
 ‘it was still five minutes until the plane would take off’  
 [jxx-p110923l-1.330]

The next section is about the clauses conjoined by *i* ‘and’.

<sup>20</sup>In this example *sinko minutos* (from *cinco minutos*) includes the Spanish plural marker *-s* on the noun, but it takes the incompletive marker form Paunaka. *Labion* can be considered a loan from *el avión* ‘the plane’, possibly *la avión*, with feminine gender in local Spanish.

### 9.2.3 Conjunctive coordination

The conjunctive connective *i* ‘and’ has been borrowed from Spanish *y*. It hardly ever conjoins NPs, although a few examples of NP connection with *i* do occur in the corpus. The connective can conjoin clauses, and I got the impression that it is also often used to introduce a clause after change of discourse topic or turn-taking, but as I have mentioned before, information structure and the general organisation of discourse and conversation is beyond the scope of this work, so here I confine my analysis to connection of clauses.

As for the latter, *i* does little more than connect. It can occur at the end of one intonation unit or at the beginning of the second one or without any hint in intonation as to which clause it belongs to. The connected clauses can have the same subject or different ones. The predicates of both clauses are fully inflected. A few examples follow. In (50) and (51), the subjects of both clauses are identical, and in (52) the subjects of the two coordinated clauses are different.

(50) was produced by Clara to tell us how she prepared a fish.

- (50) *betuku jurunuyae i biyÿbapaku*  
*bi-etuku jurunu-yae i bi-yÿbapaku*  
 1PL-put oven-LOC and 1PL-grind  
 ‘we put it (the fish) into the oven and grind it’ [cux-c120414ls-2.158]

(51) is from the story about the lazybones and describes what the lazybones does in the woods instead of making his field, the work he is supposed to do.

- (51) *tebibikujiku kujipiyae i tikusabenunuiku chisabenu*  
*ti-ebibiku-jiku kujipi-yae i ti-kusabenu-nuiku chi-sabenu*  
 3i-swing-LIM1 liana.sp-LOC and 3i-play.flute-CONT 3-flute  
 ‘he only swung on the liana and was playing his flute’  
 [mox-n110920l.048-049]

In (52), Miguel speaks about the past. The passage in his account from which the example is taken is about the time when debt bondage was forbidden and indigenous people were finally free. The sentence is about the unfair treatment of indigenous people prior to this. Note that the non-verbal predicate of the first clause irregularly takes a third person marker *-chÿ* here.

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- (52) *chamayychi trabakuyunubechÿ i kuina chisiupuchanube eka patron  
chama-yÿchi trabaku-yu-nube-chÿ i kuina chi-siupucha-nube eka*  
much-LIM2 work-INTS-PL-3 and NEG 3-pay.IRR-PL DEMa  
*patrun*  
patrón  
'they worked a lot and the *patrón* didn't pay them' [mxx-p110825l.042]

There is hardly ever any ellipsis (or gapping) of predicates in the second of the conjoined clauses, which may be due to the fact that speakers seldom use the same predicate in two conjoined clauses. But even if this is the case, the predicate is rather repeated than omitted. Two sentences follow to exemplify this. While in (53) both clauses have the same predicate but different subjects, in (54) the predicates and the subjects of both clauses are identical.

(53) is about Juana's daughter in Spain and her husband who both worked and thus had trouble looking after their child.

- (53) *chima trabaku i nijinepÿi trabaku*  
*chÿ-ima trabaku i ni-jinepÿi trabaku*  
3-husband work and 1SG-daughter work  
'her husband worked and my daughter worked' [jxx-p110923l-1.359]

(54) is from Miguel's account about how Santa Rita was founded and grew and finally also got a chapel and a rectory.

- (54) *entonses tanaunube echÿu kapiya i repue tanaunube echÿu punachÿ,*  
*parokia*  
*entonses ti-anau-nube echÿu kapiya i repue ti-anau-nube echÿu*  
thus 3i-make-PL DEMb chapel and afterwards 3i-make-PL DEMb  
*punachÿ parokia*  
other rectory  
'thus they made the chapel and afterwards they made the other one, the  
rectory' [mxx-p110825l.131]

A few cases of gapping are found in Miguel's telling of the frog story. One of them is given below. It refers to the picture towards the end of the book, in which the boy leans over the log and the dog is standing on it.

- (55) *tijipuikutuji chýneyae echýu yýkýke i echýuku*  
*ti-jipuiku-tu-ji chý-ine-yae echýu yýkýke i echýu-uku*  
 3i-jump-IAM-RPRT 3-on.top-LOC DEMb tree and DEMb-ADD  
 ‘it (the dog) has jumped on top of the log, it is said, and he (the boy), too’  
 [mtx-a110906l.207-210]

Finally, the last example I want to present here has several conjoined clauses, most of them connected to each other with *i*, but we also find the sequential connective *te* in combination with *i*, where *te* occurs at the end of one intonation unit and *i* introduces the next one. The last two predicates form a serial verb construction (see §9.3.3.1), although strictly speaking, the last predicate *pretau* ‘borrow, lend’ is not a verb. It is borrowed from Spanish and integrated into Paunaka as a non-verbal predicate (see §8.2.9). The sentence is about Juana’s grandson. She raised him, because his parents had to work.

- (56) *tijýku i netuku xhikuera i tichunatu te i tiyunu kuarterayae pretau*  
*chiserbisione premilitar*  
*ti-jýku i ný-etuku xhikuera i ti-ichuna-tu te i ti-yunu*  
 3i-grow and 1SG-put school and 3i-be.capable-IAM SEQ and 3i-go  
*kuartera-yae pretau chi-serbisio-ne premilitar*  
 military.base-LOC lend 3-service-POSSD pre-military  
 ‘he grew and I put him into school and once he had acquired knowledge,  
 then he went to the military base to do pre-military service’  
 [jxx-p110923l-1.173-178]

In the following section, the use of the much rarer connective *o* ‘or’ is described.

#### 9.2.4 Disjunctive coordination

The disjunctive connective *o* ‘or’ has been borrowed from Spanish, which has an identical disjunctive conjunction. In Paunaka, however, it is sometimes also pronounced *a*. In contrast to clauses conjoined by *i* ‘and’ (see §9.2.3), there is usually ellipsis of constituents in the second of the clauses connected by *o* ‘or’. Some examples follow.

The context of (57) was Juan C. communicating his wish for educational material for Paunaka, containing drawings of different animals of the region together with their names in Paunaka.

9 Clause combining and complex clauses

- (57) *entonses kakuina chija naka anÿke o naka chÿupekÿye*  
*entonses kaku-ina chi-ija naka anÿke o naka chÿ-upekÿ-yae*  
 thus exist-IRR.NV 3-name here up or here 3-place.under-LOC  
 ‘thus its name (of the animal) may be up here (on the page) or here under  
 it (i.e. under the drawing)’ [mqx-p110826l.663]

(58) comes from an elicitation session on expression of spatial relations. I asked Miguel and Alejo to play a game with two identical sets of wooden toys. Miguel had to arrange his set of toys in the way Alejo arranged it without looking at it, just by asking him questions.

- (58) *¿juchubu kaku echÿu ubiae, tÿbaneyu eka yÿkÿke o mÿbanejiku?*  
*juchubu kaku echÿu ubiae ti-ÿbane-yu eka yÿkÿke o mÿbane-jiku*  
 where exist DEMb house 3i-be.far-INTS DEMA tree or close-LIM  
 ‘where is the house, far from the tree or close to it?’ [mtx-e110915ls.57]

(57) and (58) both have a non-verbal predicate, the copula *kaku*. The following examples have verbal predicates.

Prior to the sentence in (59), Juana had expressed that she wanted Miguel to visit her again (he had been there the day before), because she could not remember the name of a bird, thus she hoped that either he would know it or she would remember it in his presence.

- (59) *echÿu chichupa o nÿtikena*  
*echÿu chi-chupa o nÿti-kena*  
 DEMb 3-know.IRR or 1SG.PRN-UNCERT  
 ‘either he would know it or maybe I would’ [jxx-p120430l-1.094]

(60) is a question that Clara directed to Swintha and me, when we visited her and María C. We were a bit tired, because we had already been to Santa Rita that day.

- (60) *¿tose etupupunubu o kupeitu?*  
*tose e-tupupunubu o kupei-tu*  
 noon 2PL-arrive.back or afternoon-IAM  
 ‘did you arrive back (from Santa Rita) at noon or in the afternoon?’  
 [cux-c120414ls-2.332]

The connective *o* is also often used in self-correction after a false start, to correct the use of a word etc. This is the case in (61) and (62).

(61) is the answer Clara gave Swintha who asked how to translate ‘have a headache’ to Paunaka. Swintha used an infinitive in Spanish (*doler la cabeza*). There is no infinitive in Paunaka, and the phrase is first translated by Clara with a sentence containing a third person subject. However, she then found it more appropriate to use a translation with first person reference and thus corrected herself, signalling this correction by the use of *o*.

- (61) *tikuti chichÿti, o tikuti nÿchÿti*  
*ti-kuti chi-chÿti o ti-kuti nÿ-chÿti*  
 3i-hurt 3-head or 3i-hurt 1sg-head  
 ‘his head aches or my head aches’ [cux-c120414ls-1.007-008]

In (62), Miguel corrects a false start. Apparently, he first wanted to say something that applied to all pupils in his former class, back in the old days, when he went to school. Thus he used the first person plural marker *bi-*, but corrected himself with a hesitation mark and *o* to tell me something about a single third person referent (though an indefinite one). He reports that his teacher used to whip the child who did not know what they were supposed to have learned, and if several did not know, all children were punished.

- (62) *kue bi- ee o punachÿ echÿu sesejinube uu tumuyubunube testaikechunubetu*  
*kue bi- ee o punachÿ echÿu sesejinube uu tumuyubu-nube*  
 if 1PL- er or other DEMb children INTJ all-PL  
*ti-estaikechu-nube-tu*  
 3i-whip.all-PL-IAM  
 ‘if we – er – or another one of the children [didn’t know] uh he whipped them all’ [mxx-p181027l-1.077]

Disjunction is not very frequent in the corpus unlike adversative coordination with the connective *pero* ‘but’, which is the topic of the next section.

### 9.2.5 Adversative coordination

In adversative coordination, Paunaka speakers use the connective *pero* ‘but’, borrowed from Spanish. It encodes contrast and/or the fact that something is contrary to the expectation of speaker or hearer. *Pero* often occurs at the beginning of an intonation unit in order to connect it to the previous discourse, and is in those cases probably best reflected by the English word ‘however’, but *pero* is also found in clause combining in its narrower sense. Some examples follow.

## 9 Clause combining and complex clauses

In (63), Juana tells me that she would like to travel to Europe sometime, but does not dare to. The adversative meaning is not only conveyed by use of the connective, but also by the frustrative marker on the predicate in the first clause.

- (63) *nisachuini niyuna pero nipiku*  
*ni-sachu-ini ni-yuna pero ni-piku*  
 1SG-want-FRUST 1SG-go.IRR but 1SG-be.afraid  
 ‘I would like to go, but I am afraid’ [jxx-p110923l-1.403]

The context of the following example is María S. telling me that when she still lived more remote from the village, her chicken got lost, because other people stole them. In contrast, in Santa Rita, chicken do not get lost, or better said they do, but the reason being herself killing them.

- (64) *tijekupubu pero nÿti nikupaka, ninika*  
*ti-jekupu-bu pero nÿti ni-kupaka ni-nika*  
 3i-lose-MID but 1SG.PRN 1SG-kill.IRR 1SG-eat.IRR  
 ‘they do get lost, but (since) I may kill them and eat them’  
 [rxx-e120511l.184-185]

Prior to (65), María C. and Clara had claimed that they did not have anybody to talk with in Paunaka. According to María C., Clara’s daughters are not capable of learning it.

- (65) *kaku pijinejinube pero kuina puero chitanube*  
*kaku pi-jine-ji-nube pero kuina puero chi-ita-nube*  
 exist 2SG-daughter-COL-PL but NEG can 3-master.IRR-PL  
 ‘you have daughters, but they can’t figure it out (to speak Paunaka)’  
 [cux-c120414ls-2.265]

(66) was produced by Miguel when telling the story of the fox and the jaguarundi. The fox has just met the jaguarundi and wants to go and steal some chicken with him. They find strong chicha instead of chicken and decide to get drunk.

- (66) *pero tibÿkupunube kuina takÿraina pero chimukunubeji echÿu barerekiji*  
*tijapÿkubu isipau*  
*pero ti-bÿkupu-nube kuina takÿra-ina pero chi-imu-uku-nube-ji*  
 but 3i-enter-PL NEG chicken-IRR.NV but 3-see-ADD-PL-RPRT  
*echÿu barereki-ji ti-japÿku-bu isipau*  
 DEMb pot-RPRT 3i-fill-MID strong.chicha  
 ‘however, when they went in(to the house), there were no chicken, but they also saw a pot filled with strong chicha’ [jmx-n120429ls-x5.325-328]



In the older recordings by Riester, there is not a single occurrence of *pero*. Instead of that, the connective *masa* ‘lest’ seems to be used in adversative coordination. *Masa* is also used nowadays by the speakers I worked with, but exclusively in apprehensional clauses (see §9.3.1.5) and warnings (see §8.3.4).<sup>21</sup> One example of *masa* in adversative coordination follows. It was probably elicited by Riester.

- (67) *ukuine niyunu kimenukÿyae nisemaikaini mukiankaini tÿpi nikineina*  
*nubiuyae masa kuina nitupa*  
*ukuine ni-yunu kimenu-kÿ-yae ni-semaika-ini*  
 yesterday 1SG-go woods-CLF:bounded-LOC 1SG-search.IRR-FRUST  
*mukianka-ini tÿpi ni-kene-ina nÿ-ubiu-yae masa kuina*  
 animal-FRUST OBL eat-NMLZ-IRR.NV 1SG-house-LOC but NEG  
*ni-tupa*  
 1SG-find.IRR  
 ‘yesterday I went to the woods and looked for animals (in vain) to eat at  
 home, but I didn’t find any’ [nxx-a630101g-1.62]

There is only one minor type of coordination left, consecutive coordination, which is described in the following section.

### 9.2.6 Consecutive coordination

Consecutive clauses are similar to causal clauses (see §9.3.1.3) in that both encode a cause and a consequence. Nonetheless, while causal clauses are considered to be a subclass of adverbial, i.e. subordinate clauses, consecutive clauses are asserted and should thus be considered a case of coordination (cf. Cristofaro 2003: 38).

Consecutive clauses often include the connectives *nechikue* ‘therefore’ or *entonses* ‘thus’; however, these are mostly used to connect an utterance to the previous discourse rather than to connect two clauses. The connectives often present the consequence of what has been expressed by a text unit larger than one clause, as a kind of summary and signal that this discourse unit comes to an end. They usually introduce a new intonation unit, sometimes preceded by a pause, and this would then be a hint that the clause with the connective is independent from a previous one.

Nonetheless, in the examples presented in this section, both clauses show a relatively high degree of connection by belonging to one intonation unit, so that we can assume that the connectives are used for clause combining here.

<sup>21</sup>In Riester’s recordings *masa* also occurs once in an apprehensional clause.

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(68) is from a little tale told by Miguel about the ants. According to this tale, the ants are happy when a boy is born, because he goes on trips, and when he eats his travel supplies, little crumbs fall down and can be eaten by the ants. On the other hand, the trees are sad when a boy is born, because once he has grown up, he will fell trees to make his field.

- (68) *tipakajane echÿu yÿkÿkejane nechikueji tichÿnumi*  
*ti-paka-jane echÿu yÿkÿke-jane nechikue-ji ti-chÿnumi*  
 3i-die.IRR-DISTR DEMb tree-DISTR therefore-RPRT 3i-be.sad  
 ‘the trees will die, therefore they are sad, it is said’ [mxx-n120423lsf-X.30]

In (69) Juana cites her grandmother explaining to her husband that he sees is a spirit and not a real woman and this is the reason for her behaviour.

- (69) “*es ke seunube echÿu ue nechikue tisachu tumapi*”  
*es ke seunube echÿu ue nechikue ti-sachu*  
 it is the case that woman DEMb water.spirit therefore 3i-want  
*ti-uma-pi*  
 3i-take.IRR-2SG  
 “it’s because the woman is the water spirit, that’s why she wants to take you” [jxx-p151016l-2.203]

In (70), Miguel deduces that a little wooden toy that I had brought to do some elicitation on locative expressions must be female, since it wears a dress. The main clause and the consequence clause are uttered in one intonation unit.

- (70) *chimÿu tÿnai entonses apimiyapÿimÿnÿ*  
*chi-mÿu ti-ÿnai entonses apimiyapÿi-mÿnÿ*  
 3-clothes 3i-be.long thus girl-DIM  
 ‘its garment is long, so it is a girl’ [mox-e110914l-1.049]

(71) is from the same little tale as (68) above and directly precedes it. Here, Miguel explains what happens when the boy has grown up.

- (71) *chejepuine echÿu aitubuchepÿi tijÿkatu, tiyunaji tebitaka chisaneina*  
*entonses chikeuchi echÿu yubuti chisatÿku yÿkÿkejane*  
*chejepuine echÿu aitubuchepÿi ti-jÿka-tu ti-yuna-ji*  
 because DEMb boy 3i-grow.IRR-IAM 3i-go.IRR-RPRT  
*ti-ebitaka chi-sane-ina entonses chi-keuchi echÿu yubuti chi-satÿku*  
 3i-clear.IRR 3-field-IRR.NV thus 3-INS DEMb axe 3-cut

yÿkÿke-jane  
tree-DISTR

‘because once the boy has grown up, he will go and clear his future field,  
it is said, thus with an axe he fells the trees’ [mxx-n120423lsf-X.27-29]

With this example, I complete the discussion of coordination. In the following sections, cases of subordination in clause combining and complex clause formation are presented.

### 9.3 Adverbial relations

According to Cristofaro (2003: 155), one event is in an adverbial relation to another one if it describes the circumstances of the latter. Consider (72) in which the second clause is introduced by *porke* ‘because’ and provides the reason or cause for the first one. It was elicited from Clara.

- (72) *kuina puero trabakuneina [porke nikubÿu]*  
*kuina puero trabaku-ne-ina porke ni-kubÿu*  
 NEG can work-1SG-IRR.NV because 1SG-be.drunk  
 ‘I cannot work because I am drunk’ [cux-c120414ls-1.062-063]

The circumstances (such as cause in the example above) for an event are often expressed by a clause, which may be embedded into the main clause or show greater or lesser independency. They may, however, also be encoded by derivational affixes (Lehmann 1988: 192). Since this chapter is about complex *clauses*, adverbial relations encoded by verbal morphology are not within its scope.

Three general patterns can be observed in Paunaka, each of them showing a different degree of integration of the predicate encoding the adverbial relation into the main clause. First, the adverbial predicate can be part of a separate clause which is *asyndetically* or *syndetically* juxtaposed to the main clause and takes a balanced predicate. There is no doubt that we are dealing with two clauses in this case, a main clause and an adverbial clause (AC). I call these constructions *asyndetic* and *syndetic* subordination, respectively. *Asyndetic* subordination is the most covert means of expressing a subordinate relation; structurally, there is no difference to *asyndetic* coordination (see §9.2.1). *Syndetic* subordination offers the most elaborate means to encode which semantic type of adverbial relation is expressed by the AC by making use of different connective words, e.g. *porke* ‘because’ as in (72) above.

The second possibility to encode an adverbial relation is by a deranked predicate that loses some of its verbal properties. It is more closely integrated into the main clause in this case, i.e. it is embedded. The highest degree of embedding is accomplished when a preposition is placed before the deranked verb thus showing its integration into the main clause as an oblique constituent.

A different kind of integration is found with purpose-of-motion predicates, both marked (motion-cum-purpose construction) and unmarked (serial verb construction). The purpose verb can be argued to be a verbal goal argument of the motion verb, thus the whole construction is multi-verbal but monoclausal. Consequently, the question arises whether we can still speak of the purpose predicate and its arguments belonging to an adverbial *clause*. I leave this issue to be solved by others. In any case, this is the highest degree of integration we find in Paunaka, although unlike in deranking, the predicates maintain their verbal properties.

Of the semantic types of adverbial relations listed by Cristofaro (2003: 156), the following are expressed in complex adverbial clauses in Paunaka: temporal overlap, condition, cause, purpose. Temporal anteriority and posteriority (i.e. before-and after-relations) are not commonly expressed by ACs. Instead of this, clauses marked for temporal sequence are used, which is analysed as a case of coordination (see §9.2.2).<sup>22</sup> The different semantic types have different encoding possibilities, which are given in Table 9.3.

The remainder of this section is roughly organised by the degree of integration of the AC, evolving on a continuum from most independent to most dependent: all constructions in §9.3.1 have balanced verbs, the ones with deranked verbs are presented in §9.3.2 and monoclausal multi-verb constructions are described in §9.3.3. ACs are given in square brackets throughout this section.

### 9.3.1 Adverbial clauses with balanced verbs

The adverbial clauses (ACs) described in this section are connected to their main clauses at clause level. They are thus the ones that show least dependency on another clause. This is even truer for those clauses that are asyndetically juxtaposed: they could also appear completely independently. In clauses that are syndetically juxtaposed, there is a connective to overtly show the kind of relationship towards the other clause, but apart from the connective itself, there is no dependency marking. ACs with balanced verbs thus have exactly the same syntactic structure as coordinate clauses. Both clauses can only be distinguished by

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<sup>22</sup>There are a few cases in the corpus of clauses expressing temporal anteriority and posteriority. They all make use of Spanish connectives, but since they occur very infrequently, I assume their use is not conventionalised (yet).

Table 9.3: Semantic types of adverbial clauses

Type of relation	Construction type	Comment
Temporal overlap	asyndetic subordination syndetic subordination deranking	
Condition	asyndetic subordination syndetic subordination	counterfactuals with frustrative marker
Cause	asyndetic subordination syndetic subordination deranking	with or without preposition
Purpose (non-motion)	asyndetic subordination syndetic subordination deranking	with or without preposition
Apprehensional Purpose of motion	syndetic subordination serial verb construction motion-cum-purpose construction	

functional or pragmatic factors. The structure of a complex sentence consisting of a main clause and a juxtaposed adverbial clause is illustrated in Figure 9.7.

$$\begin{array}{c} [[MC] [AC]] \\ [[MC] [co AC]] \end{array}$$

Figure 9.7: Sentence structure of juxtaposed adverbial clauses

The connectives that are used in syndetically juxtaposed ACs are summarised in Table 9.4. In addition to the ones listed there, speakers sometimes also use other connectives from Spanish; however, given their low frequency, they are neglected here. ACs with a connective usually follow the main clause, with an exception being those introduced with *kue* ‘if, when’, which can either precede or follow it. Purpose clauses stick out, since the connective word used is a preposition. Since this preposition can be combined with balanced verbs, we can assume that it is developing a parallel function as a connective in clause combining.

The remainder of this section is structured as follows: in §9.3.1.1 some clauses encoding adverbial relations without the use of a connective are presented. §9.3.1.2

Table 9.4: Connectives in adverbial clauses

Connective	Translation	Clause type
<i>che(je)puine</i>	because	cause
<i>kue</i>	if	condition
	when	temporal overlap
<i>masa</i>	lest	apprehension
<i>porke</i>	because	cause
<i>týpi</i>	OBL (preposition ‘for’)	purpose

is about temporal and conditional clauses with the connective *kue*, causal clauses with *che(je)puine* and *porke* are described in §9.3.1.3, purpose clauses with *týpi* in §9.3.1.4, and finally apprehensional clauses with *masa* are found in §9.3.1.5.

### 9.3.1.1 Asyndetic subordination

In §9.2.1, I have shown that clauses can be coordinated by simply juxtaposing them. The same holds for adverbial, i.e. semantically subordinate, relations. A clause that represents a cause, purpose or temporal precondition for another, main clause can be juxtaposed to it, without any specific linking device. In some cases, TAME markers on the predicates of both clauses suggest a certain interpretation, but this is not always the case. We often find asyndetic juxtaposition if the events overlap in time or are separated by a short time interval, i.e. in “when-relations” (Cristofaro 2003: 159). The AC provides the temporal setting for the main clause in this case (cf. Cristofaro 2003: 155). A few examples of temporal-overlap clauses follow.

(73) is from a description by Juana of how to use a clay pot for cooking. Irrealis RS is due to the explaining/habitual character of the text.

- (73) [*taima*] *petupaika apuke*  
*ti-a-ima pi-etupaika apuke*  
 3i-IRR-be.cooked 2SG-put.down.IRR ground  
 ‘when it (the food) is done, we can put it down (from the fire)’  
 [jxx-d110923l-3.5]

Another sentence that expresses a when-relation without any overt marking is (74), in which Juana talks about her brother José and the problems he has because of living remote from the village of Santa Rita.

- (74) [*pasau pu uneku*] *tiyununube chumeikunube chi-peu eka takÿra*  
*pasau-pu uneku ti-yunu-nube chÿ-umeiku-nube chi-peu eka takÿra*  
 pass-DLOC town 3i-go-PL 3-steal-PL 3-animal DEMA chicken  
 ‘when he goes to the town, they (people from Santa Rita) go and steal his  
 chicken’ [jxx-p120515l-2.254]

(75) was offered by María S. as an answer to the question whether she smoked. Like in the examples above, no connective is involved and the relation between the clauses is only understood from the context.

- (75) *nijibÿku* [*niyunu asaneti*]  
*ni-jibÿku ni-yunu asaneti*  
 1SG-smoke 1SG-go field  
 ‘I smoke when I go to the field’ [rxx-e120511l.390]

The incompletive marker is often used if the events expressed by the clauses have past reference. In that case *-kuÿ* indicates that a certain state held at that time but does not hold anymore, and thus it sets the ground for the clause that follows. The clauses are otherwise completely unmarked for their relation to each other and *-kuÿ* can also occur in contexts that do not involve subordination. In (76), María C. makes a statement about her consumption of alcohol in former times (she was known for enjoying life, when she was younger): the state of being a girl or young woman holds in relation to the predicate of the main clause.

- (76) [*bane pimiya kuÿ-ne*] *neu*  
*bane pimiya-kuÿ-ne nÿ-eu*  
 REM girl-INCMP-1SG 1SG-drink  
 ‘long ago, when I was still a young woman, I drank’ [cux-c120414ls-1.031]

A similar possibility is offered by continuous marking on one of the verbs. In this case, one event is marked as ongoing at the time another event, which has to be telic and punctual, occurs. There are not many examples in the corpus of the use of the continuous marker in such a way, but one is given in (77), where in Juana’s story the fugitive criminal has just arrived at his wife’s house to eat and is then arrested by the police (or soldiers).

- (77) *tinikukuikuji* [*kapunukunube suntabunube*]  
*ti-niku-kuiku-ji kapunu-uku-nube suntabu-nube*  
 3i-eat-CONT-RPRT come-ADD-PL soldier-PL  
 ‘he was eating, it is said, when the soldiers came, too’ (or: ‘while he was  
 eating, the soldiers came, too’) [jxx-p120430l-2.151]

## 9 Clause combining and complex clauses

Not only temporal relations can be expressed without overt linking. The following examples show causal (78) and purposive (79) clauses that are asyndetically juxtaposed to their main clauses.

In (78), the second clause provides the reason for the statement made in the main clause, the boy crying. This sentence was produced by Miguel, when looking at the pictures of the frog story and it refers to the picture on which the dog jumps against the tree and the boy holds his nose being bitten by a small rodent.

- (78) *entonses tiyuiyukubutu eka aitubuchepÿimÿnÿ [tipiku]*  
*entonses ti-iyuyuiku-bu-tu eka aitubuchepÿi-mÿnÿ ti-piku*  
 thus 3i-cry-MID-IAM DEMa boy-DIM 3i-be.afraid  
 ‘so the boy is crying, (because) he is afraid’ [mox-a110920l-2.083]

The following example, (79), consists of several clauses. The part that I want to discuss here is underlined. These are the two clauses that express “look for wood” and “make a small board” (which are both in a complement relation to an utterance predicate, but this is of no concern at the moment). The second of these clauses encodes the purpose for the first one without being overtly marked for this relation. The example comes from Miguel’s description of how he learned to read, write and calculate and it cites his teacher who gave Miguel instructions how to obtain a board to write on.

- (79) *“piketchuchÿji echÿu pia tisemaika echÿu yÿkÿke [tana taurapachumÿnÿ] i*  
*nebu pisuikia”, tikechu*  
*pi-kechu-chÿ-ji echÿu pi-a ti-semaika echÿu yÿkÿke ti-ana*  
 2SG-say-3-IMP DEMb 2SG-father 3i-search.IRR DEMb wood 3i-make.IRR  
*taurapachu-mÿnÿ i nebu pi-suik-i-a ti-kechu*  
 board-DIM and 3OBL.TOP.PRN 2SG-write-SUBORD-IRR 3i-say  
 “tell your father to look for wood to make a small board and on that one  
 you can write”, he said’ [mxx-p181027l-1.022]

I want to emphasise again that the adverbial nature of linking between the clauses in the examples of this section is based on purely pragmatic factors and thus the translations into English with a connective may be a bit misleading. It would certainly be possible to translate most of the examples into English by using coordinated clauses, too. In the following sections, I will present examples in which the subordinate relationship of one event towards another is expressed overtly by using a connective that tells us about the exact nature of the relationship.



## 9.3.1.2 Temporal overlap and conditional clauses

Like many other languages (cf. Cristofaro 2003: 161), Paunaka encodes conditional and temporal-overlap relations by using the same connective, *kue* ‘if, when’. A certain possibility to distinguish between temporal and conditional is offered by RS marking of both clauses. According to Cristofaro (2003: 160), in conditional linking, both events are presented as non-factual. Thus we can deduce that conversely, if both clauses have realis predicates, we are dealing with a temporal relation. However, this is rare in Paunaka, and there are only a few examples of all-realis temporal sentences. All of them express non-singular events, i.e. repeated or repeatable. Three examples with realis predicates in both clauses shall be given here, (80)–(82).

(80) encodes a habitual event with present time reference. It is an answer to the question whether María S. smoked. Actually, it was a repetition of (75) above, where the two predicates were asyndetically juxtaposed, and was produced to confirm what she had been saying before.

- (80) *nijibÿku* [*kue niyunu asaneti*]  
*ni-jibÿku kue ni-yunu asaneti*  
 1SG-smoke if 1SG-go field  
 ‘I smoke when I go to the field’ [rxx-e120511l.391]

The next example also encodes repeated events. It was produced by María S. when we were sitting in her yard and suddenly some piglets turned up grunting and wanted to suckle.

- (81) [*kue tisabaikÿupunujane*] *tibiyujaneutu*  
*kue ti-sabai-kÿupunu-jane ti-biyu-jane-u-tu*  
 if 3i-shout-AM.CONC.CIS-DISTR 3i-be.thirsty-DISTR-REAL-IAM  
 ‘when they come grunting, they are thirsty’ [rmx-e150922l.157]

Finally, (82) comes from Juana telling me about the production of a pot in former times. Actually, it is rather exceptional that she uses realis predicates here, because past habitual events are often encoded by use of irrealis. However, there are some inconsistencies in the relation of past habitual events and irrealis encoding anyway (see §7.5.2.1) and in this specific case, the surrounding sentences also have realis RS. Note that in addition to having *kue* in the antecedent clause, the consequent clause takes the coordinating sequential connective *te* (see §9.2.2).

## 9 Clause combining and complex clauses

- (82) [*kue timÿrakimÿnÿtu*] *te beimachu*  
*kue ti-mÿra-ki-mÿnÿ-tu*                      *te bi-eimachu*  
 if 3i-dry-CLF:spherical-DIM-IAM SEQ 1PL-cook.until.done  
 ‘when it had dried, then we fired it’ [jxx-d110923l-2.21]

It is more common to find combinations of clauses, in which the main clause predicate has realis RS and the predicate of the clause introduced by *kue* has irrealis RS, thus only the conditional clause is presented as non-factual, see (86)–(89) below. This goes against the generalisation by Cristofaro (2003: 160–161). Consequently, if both clauses have irrealis predicates, this is due to reasons that have nothing to do with the conditional relation, e.g. future reference or negation. The following three examples, (83)–(85), have irrealis predicates in both clauses, the antecedent and the consequent.

The conditional clause in (83) describes what Juana’s daughter would do in the improbable but possible case that her mother visited her in Spain. The event in the consequent clause has a (possible) singular occurrence – contrary to the examples presented above that represent repeated actions – and it has future reference. All predicates thus have irrealis RS in this case.

- (83) [*kue pibÿsÿa, mimi,*] *nipabentecha nubiu, te biyunupunatu nauku*  
*kue pi-bÿsÿa*            *mimi ni-pabentecha nÿ-ubiu*    *te bi-yunupuna-tu*  
 if 2SG-come.IRR MUM 1SG-sell.IRR 1SG-house SEQ 1PL-go.back.IRR-IAM  
*nauku*  
 there  
 ‘if you come, mum, I will sell my house, and then we go back there’  
 [jxx-p110923l-1.432]

(84) is from the account by Miguel about how he learned to read and to calculate. He did not like the maths lessons in school, thus he was told that this could have negative consequences. (He finally learned to calculate, but only later, when he was a young man already.) Irrealis is due to negation here.

- (84) [*kue kuina pichupa echÿu matematika*], *kuina pueroina pana echÿu kuenta*  
*kue kuina pi-chupa*            *echÿu matematika*    *kuina puero-ina*  
 if NEG 2SG-know.IRR DEMb mathematics NEG can-IRR  
*pi-ana*                      *echÿu kuenta*  
 2SG-make.IRR DEMb bill  
 ‘if you don’t know mathematics, you cannot make bills’  
 [mxx-p181027l-1.106]

The next example was produced by María S. with the specific purpose to be presented to other people in this work. This is why she uses third person markers in reference to herself. A singular future event is expressed here, the finishing of one specific hammock María S. was weaving at that time. Interpretation must be temporal here. It cannot be conditional, since there is no doubt that she would actually finish her hammock.

- (85) [*kue cheanekatu yumaji*] *chipabentecha*  
*kue chÿ-eaneka-tu yumaji chi-pabentecha*  
 if 3-finish.IRR-IAM hammock 3-sell.IRR  
 ‘when she has finished the hammock, she will sell it’ [rxx-e181022le]

The following examples all have irrealis in the antecedent clause and realis in the consequent clause. Like (80)–(82) above, the events encoded in the sentence are non-singular, repeated/repeatable. I am not entirely sure what sets these examples apart from the ones with all-realis predicates. Possibly, the realisation of the event in the antecedent is less certain than in the examples above.

(86) was produced by Juana telling me about a spirit that takes away the washed clothes by blowing them away. With the sentence, Juana sets the scene, describing the place where they wash, a hollow in a rock, which can only be used for this specific purpose after rainfalls.

- (86) *i tejapÿku ÿne* [*kue tikeba*] *tejapÿku ÿne*  
*i ti-japÿku ÿne kue ti-keba ti-japÿku ÿne*  
 and 3i-fill water if 3i-rain.IRR 3i-fill water  
 ‘the water fills it there, when/if it rains, the water fills it’ [jxx-p151020l-2]

In (87), Juana speaks about pain in her breast.

- (87) [*kue kapunuina tisÿeipu*] *max tikuti*  
*kue kapunu-ina tisÿeipu max ti-kuti*  
 if come-IRR.NV south.wind more 3i-hurt  
 ‘when/if south wind comes, it hurts more’ [jxx-p120430l-1.326]

The following example comes from a little tale by Miguel that explains why ants are happy and trees are sad when a boy is born.

## 9 Clause combining and complex clauses

- (88) *eka kusiyÿ tiyayaumiji [kue kakuina apuke eka aitubuchepÿimÿnÿ]*  
*eka kusiyÿ ti-yayaumi-ji kue kaku-ina apuke eka*  
 DEMA ant 3i-be.happy-RPRT if exist-IRR.NV ground DEMA  
*aitubuchepÿi-mÿnÿ*  
 boy-DIM  
 ‘the ant is happy, it is said, when/if a boy is born’ [mxx-n120423lsf-X.12]

(89) was produced by María S. in a correction session.

- (89) [*kue kakuina nÿtÿmuane*] *nÿÿseikumÿnÿ arusu-muke*  
*kue kaku-ina nÿ-tÿmua-ne ni-yÿseiku-mÿnÿ arusu-muke*  
 if exist-IRR.NV 1SG-money-POSSD 1SG-buy-DIM rice-seed  
 ‘when/if I have money, I buy peeled rice’ [rxx-e121128s-3.28]

Finally, there are also counterfactual conditional clauses. All predicates have irrealis RS due to the non-factuality of these clauses. In addition, the frustrative or a related marker is attached to at least one of the predicates, i.e. it can show up in the antecedent clause, in the consequent clause or in both clauses. There are only a few counterfactual conditional sentences in the corpus.<sup>23</sup>

In (90), the predicate in the consequent clause has the frustrative marker. The sentence comes from María S. telling the story about the two men who meet the devil in order to explain me why one of the man did not want to follow the devil in the end of the story, when the devil has taken his friend with him.

- (90) *aa tenikukaini [kue cheibanea]*  
*aa ti-niku-uka-ini kue chÿ-eibanea*  
 INTJ 3i-eat-ADD.IRR-FRUST if 3-pursue.IRR  
 ‘ah, he would eat him as well if he pursued him’ [rxx-n120511l-2.63-64]

In (91), the antecedent bears the optative marker (which is composed of the intensifier *-yu* and the frustrative *-ini*, see §7.8.3.1.3). This sentence was elicited from Miguel.

<sup>23</sup>There are more counterfactual clauses, but they are not necessarily linked to another clause in the specific way conditional sentences are formed, i.e. with an antecedent and a consequent clause.

- (91) [*kue nanayuini pario aumue ukuine*] *tanÿmakena nekichapi*  
*kue nÿ-ana-yuini pario aumue ukuine tanÿma-kena*  
 if 1SG-make.IRR-OPT1 some chicha yesterday now-UNCERT  
*nÿ-ekicha-pi*  
 1SG-invite.IRR-2SG  
 ‘if I had only made some chicha yesterday, I could invite you now’  
 [mxx-e160811sd.438]

Finally in (92), we find the frustrative marker on the predicates of both clauses. I requested this sentence from María S. as a translation of a corresponding Spanish one. I wanted to tell her that I would buy her hammock (instead of a hammock made by another woman in Santa Rita) if I stayed long enough for her to be able to finish it. Since she had only begun weaving, it was clear that I would travel back to Germany before she could finish it.

- (92) *niyÿseikaini [kue nÿtiukukuineini]*  
*ni-yÿseika-ini kue nÿti-uku-kuÿ-ina-ini*  
 1SG-buy.IRR-FRUST if 1SG.PRN-PRN.LOC-INCMP-IRR.NV-FRUST  
 ‘I would buy it if I were still here’ [rxx-e181022le]

### 9.3.1.3 Causal clauses

Sometimes two events are in a relation of cause and consequence, thus one event is a prerequisite to the other. This can be expressed either by marking one event as a cause of another one (in a causal clause) or by marking one event as a consequence of the other (in a consecutive clause). Following Cristofaro (2003: 38), the latter is defined as a case of coordination and described in §9.2.6. This section is about causal clauses only.

The causal clause can be introduced by the connective *che(je)puine* ‘because’. This connective is used by Miguel and María S. and it also appears in the recordings by Riester. The verb of a causal clause introduced by *che(je)puine* is always balanced and its RS is not restricted. The causal clause always follows the main clause; however, it can also introduce a separate intonation unit, in which case the cause may be less tightly connected to the previous clause, but rather to the larger context.

(93) is an excerpt from the description of the frog story told by Miguel. He describes the picture on which the dog and the boy lean in the window, with the dog’s head being stuck in the glass of the frog.

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- (93) *tipikutu eka aitubuchepÿimÿnÿ [chejepuinekena tubÿu chichÿti eka chipeu kabe naka]*  
*ti-piku-tu eka aitubuchepÿi-mÿnÿ chejepuine-kena ti-ubÿu*  
 3i-be.afraid-IAM DEMa boy-DIM because-UNCERT 3i-get.stuck  
*chi-chÿti eka chi-peu kabe naka*  
 3-head DEMa 3-animal dog here  
 ‘the boy is afraid, maybe because the head of his dog is stuck here’  
 [mox-a110920l-2.056-057]

In (94), María S. answers my question whether she had a friend when she was a child. She negates and offers the reason: she could not have a friend, because her family lived remote, quite far away from other people, so there was little contact to other people.

- (94) *kuina niamigane [chepuine tÿbane bubiu, nauku chukuyae Kose]*  
*kuina ni-amiga-ne chepuine ti-ÿbane bi-ubiu nauku chi-chuku-yae*  
 NEG 1SG-friend-POSSD because 3i-be.far 1PL-house there 3-side-LOC  
*Kose*  
 José  
 ‘I didn’t have a friend, because our house was remote, there close to José(’s house)’  
 [rxx-p181101l-2.115]

(95) is from the same context as (79) above. Miguel had told me that when he was a child, people in Concepción would not sell paper to indigenous people, so in order to be able to write things down in school, pupils in Altavista used wooden boards. Miguel evaluates this as a good thing, because in contrast to paper, a wooden board is easily re-usable.

- (95) *bueno pero michaubiyu nÿtÿpi echÿu taurapechumÿnÿ [chejepuine eka kuina tibukapu]*  
*bueno pero micha-u-bi-yu nÿ-tÿpi echÿu taurapechu-mÿnÿ chejepuine*  
 well but good-?-1PL-INTS 1SG-OBL DEMb board-DIM because  
*eka kuina ti-buka-pu*  
 DEMa NEG 3i-finish.IRR-MID  
 ‘well, but for me the small board was good, because that one doesn’t finish’  
 [mxx-p181027l-1.032-033]

(96) seems to be an almost tautological statement by María S. and refers to the lack of knowledge about the dates of feast days in former times, when the

families used to live more dispersed. The reason for this was the incapability of her family, i.e. they could not know which day was a feast day, because they did not have the means to recognise it, which could be a calendar or simply social interaction with other people if they had lived in a village.

- (96) *kuina bichupa* [*chepuine kuina baichunabane*]  
*kuina bi-chupa chepuine kuina bi-a-ichuna-bane*  
 NEG 1PL-know.IRR because NEG 1PL-IRR-be.capable-REM  
 ‘we didn’t know it (which day was a feast day), because we were not  
 capable in the old times’ [rxx-p181101l-2.016]

Finally, (97) was elicited from María S. in the same context as (92) above and it refers to me not being able to buy a hammock from her, because I would leave Bolivia before she could finish it.

- (97) *kuina puero niyÿseika* [*chepuine niyunupunupuna nepukie*]  
*kuina puero ni-yÿseika chepuine ni-yunupunu-puna*  
 NEG can 1SG-buy.IRR because 1SG-go.back-AM.PRIOR.IRR  
*nÿ-epukie*  
 1SG-homeland  
 ‘I can’t buy it, because I will go back to my country’ [rxx-e181022le]

Juana, Clara and María C. do not seem to use *che(je)puine*. Instead, they resort to the Spanish causal conjunction *porke* (Spanish: *porque* ‘because’). The latter is also used by Miguel occasionally. (98) was produced by Juana, when I asked her which of the frogs on the picture in the end of frog story she liked best. She chose one and gave an explanation why she did not prefer the other:

- (98) *eka punachÿ kuina pueroina micha* [*porke mutemenayu i max chepitÿjiku chijabu*]  
*eka punachÿ kuina puero-ina micha porke mutemena-yu i max*  
 DEMa other NEG can-IRR.NV good because big-INTS and more  
*chepitÿjiku chi-jabu*  
 small 3-leg  
 ‘the other one cannot (jump) well, because it is very big and its legs are  
 shorter’ [jxx-a120516l-a.529-531]

(99) comes from Miguel who stated that he was happy that the taxi driver who had brought us to San Miguelito was sitting with us and joining the talk.

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- (99) *chikuye pero n̄ytiuku niyayaumi [porke kaku eka bipiji naka]*  
*chi-kuye pero n̄yti-uku ni-yayaumi porke kaku eka*  
3-be.like.this but 1SG.PRN-ADD 1SG-be.happy because exist DEMa  
*bi-piji naka*  
1PL-sibling here  
'it is like this, but I am also happy, because our brother is here'  
[mty-p110906l.208-209]

Finally, the last example in this section comes from Clara, who was chatting with María C. and told her about her plans to teach her daughters some Paunaka, because they were interested in learning it.

- (100) *nisachu nimeisumeikanube nijinep̄yinube [porke tisachu tichujikanube]*  
*ni-sachu ni-meisumeika-nube ni-jinep̄yi-nube porke ti-sachu*  
1SG-want 1SG-teach.IRR-PL 1SG-daughter-PL because 3i-want  
*ti-chujika-nube*  
3i-speak.IRR-PL  
'I want to teach it to my daughters, because they want to speak it'  
[cux-c120414ls-2.323-324]

### 9.3.1.4 Purpose clauses

In purpose clause linking, one event “(the main one) is performed with the goal of obtaining the realization of another one (the dependent one)” (Cristofaro 2003: 157). Purpose clauses always follow the main clause. They can be introduced by *t̄ypi*, which is not strictly speaking a connective, but a preposition that is used with obliques (see §5.4.2). However, the predicate following *t̄ypi* in purpose clauses can be balanced, and thus should be described in this section. Purpose clauses with *t̄ypi* and balanced predicates are typical for Juana, but occasionally also found with other speakers. We can thus state that the preposition is developing a parallel function as connective. This parallels what we find with Spanish *para* ‘for’, although in Spanish purpose clauses, the verb has to be an infinitive. In Paunaka, purpose clauses formed with a deranked verb can also additionally be marked by *t̄ypi*. Those clauses are described in §9.3.2.2.

The predicate of a purpose clause usually has irrealis RS. It is not necessary that both clauses have the same subject, but there needs to be some involvement “at least in that there is an element of will on [the main clause performer’s] part towards such realization” (Cristofaro 2003: 157). The subjects of the main and



the purpose verb may thus be the same or different. Actually, in most examples I found, they are different, see (101)–(103).

(101) comes from Juana’s account about how they made the reservoir in Santa Rita. The men prepared the ground by felling trees, and the women cooked for them.

- (101) *i biti metu biyýtikatu nýkýiki [týpi chinikanube]*  
*i biti metu bi-yýtika-tu nýkýiki týpi chi-nika-nube*  
 and 1PL.PRN already 1PL-set.on.fire-IAM pot OBL 3-eat.IRR-PL  
 ‘and we already set the pots onto fire for them to eat it’  
 [jxx-p120515l-2.185-186]

From the same passage is (102), in which Juana describes that the men were supplied with chicha.

- (102) *i eka kaku chijinepýinube chiyenu te, tumunube aumue [týpi teanube nauku]*  
*i eka kaku chi-jinepýi-nube chi-yenu te ti-umu-nube aumue týpi*  
 and DEMa exist 3-daughter-PL 3-wife SEQ 3i-take-PL chicha SEQ  
*ti-ea-nube nauku*  
 3i-drink.IRR-PL there  
 ‘and the ones who had daughters or a wife, they brought them chicha to drink there’  
 [jxx-p120515l-2.182-184]

In (103), Juana explains that she will give her daughter a post-pregnancy treatment: tie her belly to shrink it.

- (103) *nýrýtýkabýti chiký nijinepýi [týpi chirataka micha]*  
*ný-rýtýka-býti chi-ký ni-jinepýi týpi chi-rataka micha*  
 1SG-tie-PRSP 3-CLF:bounded 1SG-daughter OBL 3-press.IRR good  
 ‘I’m just going to tie my daughter’s belly so that it presses her well’  
 [jxx-e120430l-2.1-2]

In (104) the subjects are identical. The jar is the subject of the copula *kaku* as well as of the middle verb *tetukapu* ‘it is filled’. The example also comes from Juana, when she told me about the beautiful pottery they have in Cotoca, a city close to Santa Cruz and a popular destination for excursions.

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- (104) *kaku yÿpijanemÿnÿ michananaji [tÿpi tetukapu ÿne], tisÿeimumÿnÿ*  
*kaku yÿpi-jane-mÿnÿ michana-na-ji tÿpi ti-etuka-pu ÿne*  
exist jar-DISTR-DIM nice-REP-COL OBL 3i-put.IRR-MID water  
*ti-sÿei-umu-mÿnÿ*  
3i-be.cold-CLF:liquid-DIM  
'there are beautiful jars for being filled with water, the water stays cold'  
[jxx-p120430l-2.594-596]

(105) is a negative purpose clause with *tÿpi* produced by Juana describing the preparation of a medicine against cough to my colleague Lena.

- (105) *bea [tÿpi kuina bijÿchikapu yutina]*  
*bi-ea tÿpi kuina bi-jÿchikapu yuti-ina*  
1SG-drink.IRR OBL NEG 1PL-cough.IRR night-IRR.NV  
'we drink it so that we won't cough at night' [jxx-e191021e-2]

Combination of *tÿpi* with a negative clause like in the previous example is exceptional. Usually, apprehensional clauses take a different connective, *masa* 'lest'. Apprehensional clauses are much rarer than purpose clauses. They are described in the following section. In addition, motion predicates are never combined with purpose clauses introduced by *tÿpi*. Speakers either use a serial verb or a motion-cum-purpose construction to encode these notions (see §9.3.3).

### 9.3.1.5 Apprehensional clauses

Like purpose clauses, apprehensional clauses also encode a kind of purpose, but negatively, i.e. the event expressed in the main clause is carried out to prevent the one in the adverbial clause. This type of clauses has also been called "avertive clauses" (e.g. Schmidtke-Bode 2009), but in following Kuteva et al. (2019) I reserve the term "avertive" for a modality marker with the meaning 'almost' (see §7.8.3.1.2) and use the term "apprehensional" for those clauses describing "an undesirable verb situation which is to be avoided" (Kuteva et al. 2019: 863). Apprehensional clauses are introduced by *masa* 'lest' and their predicates always have irrealis RS. Apprehensional clauses are rare in the corpus, but three examples shall be given here nonetheless.

The context of (106) is as follows: together with Juana, we had just found María S., who was making adobe bricks at a place in the woods. This place is a bit remote from the village, and we had been walking through the shrubbery before we met

her there (when walking back to the village, María S. showed us a better way). María S. is making a joke about herself deliberately hiding from us in this place.<sup>24</sup>

- (106) *nÿjechika tukiú naka* [*masa etupanÿ*]  
*nÿ-jechika tukiú naka masa e-tupa-nÿ*  
 1SG-hide.IRR from here lest 2PL-find.IRR-1SG  
 ‘I wanted to hide from here lest you find me’ [jrx-c151001fls-8.12]

In (107), Juana describes what her grandmother did to prevent her grandfather being enchanted by the female spirit of the water, at night, when they had physically already escaped her.

- (107) *chakiyeku chibuÿye* [*masa chabikÿka*]  
*chÿ-akiyeku chi-buÿ-yae masa chÿ-abikÿka*  
 3-rub 3-hand-LOC lest 3-grab.IRR  
 ‘she rubbed it (the tobacco) on his hand lest she could grab him’  
 [jxx-p151016l-2.207-208]

Finally, (108) also comes from Juana. It was produced to exemplify the use of an expression that I had requested from her, ‘water a plant’.

- (108) *puchuneka ÿne* [*masa tepaka*]  
*pi-uchu-ne-ka ÿne masa ti-paka*  
 2SG-pour.liquid-top-TH1.IRR water lest 3i-die  
 ‘water them (lit.: pour water on top) lest they die’ [jxx-e151020l-1]

All ACs presented so far have balanced verbs. That a clause is in an adverbial relation to another one can also be signalled by deranking. This is the topic of the following section.

### 9.3.2 Adverbial relations expressed by deranking

ACs can be built on deranked verbs (see §9.1.4). An AC with a deranked verb cannot occur on its own.<sup>25</sup> It is thus more closely integrated into the main clause, i.e. embedded in it, without being an argument of the main clause. This is illustrated in Figure 9.8.

<sup>24</sup>Remarkable in this example is that *naka* ‘here’ apparently does not refer to the place of her current position, but to the village, where she lives. In closely related Baure, the word *ne* ‘here’ can also refer to places quite far away from the current position of the speaker as long as she feels familiar with this place (Admiraal 2016: 252–254). This possibly also holds for Paunaka. Alternatively, *tukiú* refers to another source which is not expressed and *naka* to the momentary location of the speaker.

<sup>25</sup>But see §9.6 for monoclausal constructions with deranked verbs.

[MC [AC]]

Figure 9.8: Clause structure of adverbial clauses with a deranked verb

Integration into the main clause becomes most apparent if a preposition is placed in front of the deranked verb, thus marking it as an oblique constituent of the main clause. However, this is only occasionally found with verbs encoding purpose and even less frequent with those encoding causal relations. If no preposition is placed before the deranked verb, the semantic type of relation towards the main clause is as unmarked as in *asyndetically juxtaposed ACs* (see §9.3.1.1) and can only be deduced from the context.

ACs with deranked verbs usually follow the main clause with a few exceptions. Deranked verbs always index the subject, they can also index an object and this object can be conominated. Conomination of subjects is exceptional though a few examples of this are found.

I will proceed as in the previous section and first illustrate the use of embedded clauses unmarked for their semantic connection to the main clause in §9.3.2.1 and then describe the ones that combine with a preposition in §9.3.2.2, thus explicitly encoding the type of relation.

### 9.3.2.1 *Adverbial clauses with bare deranked verbs*

In ACs with “bare” deranked verbs, the deranked verb tells us that we are dealing with a subordinate relation. However, there is no information about the semantics of this relation, i.e. the exact nature of this relation has to be deduced from the context. We can then identify purpose, causal and temporal relations, but there is sometimes a certain ambiguity involved. The deranked verb can have realis or irrealis RS for reasons that lie outside of the construction type and it can have the same or a different subject than the main clause predicate. I will first consider some examples in which both predicates have the same subject and then discuss the ones with different subjects. Towards the end of the section, a few cases in which the deranked verb precedes the main clause predicate are presented, and finally, some cases in which the information provided by the subordinate verb doubles what is expressed on the main clause verb.

In (109), the main clause tells us about the existence of an entity, the walking cane, and the subordinate clause provides information about the purpose of this walking cane. The sentence comes from Juana telling me about her encounter with two old ladies in Candelaria. It is a description of one of the ladies.

- (109) *kaku chibastunemýnetu, mhm, [chiyuikiumýnÿ]*  
*kaku chi-bastun-ne-mýnÿ-tu mhm chi-yuik-i-u-mýnÿ*  
 exist 3-walking.cane-POSSD-DIM-IAM INTJ 3-walk-SUBORD-REAL-DIM  
 ‘she already had a cane, mhm, for walking’ [jxx-p120515l-1.220-221]

(110) has a similar structure as (109) above. The main clause tells about an action of a participant, and the AC describes the reason of this action. It is from Miguel’s description of the frog story to José. More precisely, it provides a description of the picture in which the boy has climbed the rock.

- (110) *ja tipuna naka eka aitubuchepÿi [chipikiuchi eka chumurkuku]*  
*ja ti-puna naka eka aitubuchepÿi chi-pik-i-u-chi*  
 INTJ 3i-go.up.IRR here DEMa boy 3-be.afraid-SUBORD-REAL-3  
*eka chumurkuku*  
 DEMa tropical.screech.owl  
 ‘ah, he is going to climb up here being afraid of the owl’  
 [mox-a110920l-2.120-122]

In (111), Juana quite amusedly comments about her dog, which made a howling-barking sound when it scratched itself. In this example, the main clause verb is marked as continuous, but when Juana repeated the sentence for me just a moment later, she used a non-continuous verb form, the rest of the sentence being identical. The deranked verb either encodes the reason for barking or it simply expresses a temporal relation.

- (111) *timajaikukuiku [chibujakiubu]*  
*ti-majaiku-kuiku chi-bujak-i-u-bu*  
 3i-bark-CONT 3-scratch-SUBORD-REAL-MID  
 ‘it barks scratching itself’ [jxx-p120430l-1.479]

In (112) and (113), the subjects differ; however, the singular agent of the main clause is also understood to be part of the plural subject of the deranked verb.

(112) is another example from Miguel telling the frog story, but on an occasion other than (110) above.<sup>26</sup> He describes the picture in which the beehive lies on the ground after the dog has jumped against the tree. The deranked verb describes the purpose of the main clause verb in this case.

<sup>26</sup>Miguel told the story once to Alejo and once to José. In general, I use more examples from the second time he told the story in this work, because, already knowing what would happen, he told it more fluently and self-confidently.

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- (112) *chibýtupaiku echýukena* [*chinikianube ipitiumu*]  
*chi-býtupaiku echýu-kena chi-nik-i-a-nube ipiti-umu*  
 3-make.fall DEMb-UNCERT 3-eat-SUBORD-IRR-PL bee-CLF:liquid  
 ‘it seems that it makes it fall so that they can eat honey’  
 [mtx-a110906l.093]

(113) was produced by Juana who was telling about the old times before there was the reservoir in Santa Rita and they had to walk far to get water.

- (113) *týbaneyu ýne tikuti nimupeki* [*bejikiumýnÿ ýne*]  
*ti-ýbane-yu ýne ti-kuti ni-mupeki bi-ujuk-i-u-mýnÿ*  
 3i-be.far-INTS water 3i-hurt 1SG-knee 1PL-take.away-SUBORD-REAL-DIM  
*ýne*  
 water  
 ‘the water was very far away, my knee hurt when we fetched water’  
 [jxx-p120515l-2.005]

(114) and (115) have different subjects in main and subordinate clauses. However, the subject of the deranked verb is always affected by the event expressed by the main clause verb. Note that in (115), the subordinate clause precedes the main clause. A few more examples of that will follow below.

In (114), there is a weather verb with a third person subject, and the deranked verb has a first person subject, i.e. Miguel, who gives the reason for him waiting for rain here.

- (114) *repentekena tikeba pario* [*nebukia*]  
*repente-kena ti-keba pario ni-ebuk-i-a*  
 maybe-UNCERT 3i-rain.IRR some 1SG-sow-SUBORD-IRR  
 ‘maybe it rains a bit for me to sow’ [mqx-p110826l.616]

(115) has two third person subjects; however, one is singular and the other plural, and they refer to completely different participants. The subject of the deranked verb is the dog, and the subject of the main clause verb is the wasps. This is one of the few examples in which the clause with the deranked verb precedes the main clause. The sentence describes the same situation as (112) above, but comes from the second occasion when Miguel told the frog story.

- (115) [*chibýbýtupaikiuchýtu eka chubiu jane*] *tibýbýkujanetu*  
*chi-býbýtupaik-i-u-chý-tu eka chý-ubiu jane ti-býbýku-jane-tu*  
 3-make.fall-SUBORD-REAL-3-IAM DEMa 3-house bee 3i-fly-DISTR-IAM  
 ‘it (the dog) having made the wasps’ nest fall, they (the wasps) fly’  
 [mox-a110920l-2.080]

Like (115), (116) also has its subordinate clause preposed to the main clause. The subject of the deranked verb, *piesta* ‘feast day’ is conominated here, which is very rare. The sentence stems from María S. telling me about her childhood and the lack of knowledge they had in the old days. I am not sure why María S. uses a reportive marker on the main clause verb here, either it is quotative here – this is what I propose by the translation given – or it is used as a hearsay marker, the latter would suggest that María S. does not remember their sudden departure to town on a feast day herself and was only told by somebody else (maybe one of her older siblings).

- (116) [*kuyena chitupuniubu fiesta*] *repenteyÿchi biyunupatuji uneku*  
*kuyena chi-tupun-i-u-bu fiesta repente-yÿchi*  
 like.this 3-reach-SUBORD-REAL-MID feast.day suddenly-LIM2  
*bi-yunupa-tu-ji uneku*  
 1PL-go.to-IAM-RPRT TOWN  
 ‘so when a feast day came, only that same day we said we would go to town’ [rxx-p181101l-2.017]

(117) is another example in which the deranked verb precedes the main clause. Actually, in this case the deranked verb is repeated as the start of a new utterance. In the previous utterance, this same subordinate verb was produced as a complement of a non-verbal predicate borrowed from Spanish. The sentence was produced by Miguel in telling the story about the fox and the jaguar and is about ongoing digging of the jaguar looking for the fox who has long escaped. The repeated verb of the main clause *-teku* is atelic and encodes digging, while the verb of the adverbial clause *-seku* is telic with the meaning ‘dig a hole’.

- (117) [*chisekiuchituji*] *chitekuji chitekuji*  
*chi-sek-i-u-chi-tu-ji chi-teku-ji chi-teku-ji*  
 3-dig.hole-SUBORD-3-IAM-RPRT 3-dig-RPRT 3-dig-RPRT  
 ‘digging the hole, it is said, he dug and dug, it is said’  
 [jmx-n120429ls-x5.163]

The last two examples I want to present here were produced by Juana and in both cases, the main clause predicate is a stative verb with a concurrent associated motion marker. The deranked verb also expresses motion and thus seems to be unnecessary from a semantic point of view. Nonetheless, it is not uncommon in languages with the grammatical category of associated motion to combine motion predicates with verbs including an associated motion marker (Rose 2015a:

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128). This does not explain, however, why Juana decided to use a deranked verb in those cases, and it also seems to be possible to combine a balanced motion verb with a verb carrying an AM marker.

In (118) Juana first uses a verb with the concurrent associated motion marker, combines it with a deranked verb encoding motion, and then uses a third verb, balanced again, which also takes the associated motion marker. With this sentence, she tells me how she arrived at her brother's funeral, sad and all by herself. Actually, she produced a very similar sentence again a moment later, but then used a balanced verb juxtaposed to the one with the associated motion marker. The latter sentence is given in (119) for comparison. Thus, both options, i.e. combination of an AM verb with a deranked and a balanced verb, are possible.

- (118) *nipÿsisikÿumÿnÿ* [*niyuniu*] *nimumukukukÿu*  
*ni-pÿsisi-kÿu-mÿnÿ*                      *ni-yun-i-u*  
1SG-be.alone-AM.CONC.TR-DIM 1SG-go-SUBORD-REAL  
*ni-imumuku-kukÿu*  
1SG-look-AM.CONC.TR  
'I went alone, me going, I went looking around'      [jxx-p120430l-2.248]

- (119) *nipÿsisikÿu niyunu*  
*ni-pÿsisi-kÿu*                      *ni-yunu*  
1SG-be.alone-AM.CONC.TR 1SG-go  
'I went all by myself'                                      [jxx-p120430l-2.250]

(120) is very similar to (118) in that there is a stative verb with the concurrent motion marker followed by a subordinate verb encoding motion. This example stems from the story about the fox and the jaguar. The jaguar did not succeed in eating the vulture. Thus he has to move on, still being hungry.

- (120) *tikunipapakÿu* [*chiyuniu*]  
*ti-kunipa-pakÿu*                      *chi-yun-i-u*  
3i-be.hungry-AM.CONC.TR 3-go-SUBORD-REAL  
'hungry he went'    [jmx-n120429]s-x5.222]

I will come back to these examples in §9.6.

### 9.3.2.2 Deranked verbs combined with prepositions

Deranked verbs can be combined with the prepositions *tÿpi* 'OBL' and *-keuchi* 'INS'. This is the most overt signal of loss of verbal properties of the deranked



verb and its embedding into the main clause as an oblique. However, the use of a preposition together with a deranked verb is rather rare in general and as for *-keuchi*, this is only found in the speech of María S. It is possible that the use of prepositions together with the deranked verbs is influenced by Spanish, where the prepositions *para* (purpose) and *por* (reason) are used together with a non-finite or subjunctive verb in order to express purpose and causal relations. However, in the case of *tÿpi* the use as an overt marker for purpose clauses now extends to balanced verbs, too, see §9.3.1.4 (and also Danielsen & Terhart 2015a: 142–143).

I will start with a few purpose clauses that contain both *tÿpi* and a deranked verb and then turn to causal clauses with *-keuchi*.

(121), like (116) in the previous section, is one of the few examples in which the subject of a deranked verb is conominated. The context of this sentence is Miguel speaking about a job he did in the past. Apparently, he wanted to explain the function of the railway sleepers he made by using a subordinate clause.

- (121) *banau echÿu durmientejane [tÿpi chiyuikiu echÿu tren]*  
*bi-anau echÿu durmiente-jane tÿpi chi-yuik-i-u echÿu tren*  
 1PL-make DEMb sleeper-DISTR OBL 3-walk-SUBORD-REAL DEMb train  
 ‘we made sleepers for the train to move’ [mxx-p181027l-1.129]

In (122), Juana first uses the preposition together with the noun *makina* ‘machine, tool’ and then with a clause that explains what the tool is good for, i.e. sowing rice and corn. The tool she speaks about eases sowing by making little holes in the ground and inserting the kernels. It was brought to Concepción and sold there by a lady from Germany and her husband.

- (122) *i tÿpi echÿu makina kapunu [tÿpi bebukia arusu bebukia amuke]*  
*i tÿpi echÿu makina kapunu tÿpi bi-ebuk-i-a arusu*  
 and OBL DEMb machine come OBL 1PL-SOW-SUBORD-IRR rice  
*bi-ebuk-i-a amuke*  
 1PL-SOW-SUBORD-IRR corn  
 ‘and for this tool, she came, (the tool) for us to sow rice and sow corn’  
 [jxx-p120515l-2.040]

(123) is also about the function of a tool, with the function being expressed by a clause with a deranked verb introduced by *tÿpi*. It was produced by Clara as an answer to Swintha’s question about how a spindle is called in Paunaka.

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- (123) *echÿu turnu [tÿpi bijÿkia]*  
*echÿu turnu tÿpi bi-ijÿk-i-a*  
 DEMb spindle OBL 1PL-weave-SUBORD-IRR  
 ‘it is (called) *turnu*, (used) for weaving’ [cux-120410ls.189-190]

The two examples found in the corpus in which the instrumental and causal preposition *-keuchi* is used together with a deranked verb are given below. In both of them, the preposition takes a third person marker, thus it does not agree with the subject of the deranked verb, which is a first person plural in (124) and a first person singular in (125). Instead this third person marker seems to index the clause.

In (124), the preposition is clearly used to encode a cause: we all know that we can get ill by smoking. The whole clause itself acts as a causal clause as signalled by the use of the connective *ch(je)puine* ‘because’ (see §9.3.1.3) and represents an afterthought to the previous one, in which María evaluated the fact that I had stopped smoking as good.

- (124) *chepuine bikutiu [chikeuchi bijibÿkia]*  
*chepuine bi-kutiu chi-keuchi bi-jibÿk-i-a*  
 because 1PL-be.ill 3-INS 1PL-smoke-SUBORD-IRR  
 ‘because we get ill by smoking’ [rxx-e120511l.384]

In (125), it seems that *-keuchi* rather introduces a purpose clause like *tÿpi* does, but possibly María S. wanted to encode the reason for making and selling her hammock as a cause rather than a purpose, and this is what I try to convey with the translation given. More data is needed here in order to analyse and evaluate the use of *-keuchi* together with a deranked verb. The sentence was produced when I wanted to elicit a question, but got the answer to the question instead.

- (125) *micha, nana yumaji depue nipabentecha [chikeuchi niyÿseikia amuke arusu]*  
*micha nÿ-ana yumaji depue ni-pabentecha chi-keuchi*  
 good 1SG-make.IRR hammock afterwards 1SG-sell.IRR 3-INS  
*ni-yÿseik-i-a amuke arusu*  
 1SG-buy-SUBORD-IRR corn rice  
 ‘I am fine, I will make my hammock and afterwards I will sell it, because I want to buy corn and rice’ [rxx-e181022le]

The use of a deranked verb together with a preposition is the most explicit sign of integration of the subordinate clause into the main clause. The next section is

also about integrating strategies on another level. In the cases discussed below, one verb is combined with another verb, both form a close nexus and the result is a single clause with the subordinate verb expressing a goal argument.

### 9.3.3 Adverbial relations encoded by integrating strategies

Paunaka has two multi-verb constructions that encode purpose relations: the serial verb construction (SVC) and a construction I call the motion-cum-purpose construction in this grammar (MCPC). Both are used to set an event (i.e. the one encoding purpose) in relation to a motion event. The difference between the two constructions is that the non-motion verb in a MCPC is marked for this relation, while it is unmarked in a SVC.

Consider (126) and (127). In (126) we have a MCPC: the dislocative marker *-pu* on the second predicate shows that it is related to the motion predicate. In (127) a similar event is expressed, but in this case, the second verb is completely unmarked. (126) was produced by María S. when telling me what she did that day. (127) was elicited from Juana.

- (126) *niyunu nisane* [*nisupu*]  
*ni-yunu ni-sane ni-isu-pu*  
 1SG-go 1SG-field 1SG-weed-DLOC  
 ‘I went to my field to weed’ [rxx-e120511l.033]
- (127) *piyuna nauku* [*pisua*]  
*pi-yuna nauku pi-isua*  
 2SG-go.IRR there 2SG-weed.IRR  
 ‘you go there to weed’ [jxx-e191021e-2]

The motion verbs in both of these constructions show a high degree of integration with another verb. They cannot be negated separately, and it can thus be claimed that the constructions consist of a single clause, not two separate ones. I will come back to this later in this section.

The serial verb construction is marginally used to encode simultaneous events, but the main function of both constructions is to express motion and purpose of this motion. Purpose of motion shows a certain analogy to nominal or adverbial expression of a goal. This is because by metonymical extension an action can come to stand for the location where it is carried out (Schmidtke-Bode 2009: 98).

Compare (128) and (129). In the first example, the goal is expressed by a noun, which takes the locative marker *-yae*; in the second, the goal is a verb marked

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with the dislocative suffix *-pa* (with irrealis RS).<sup>27</sup> An NP or adverb expressing the goal can also co-occur with a verb expressing the purpose as has been shown in (126) and (127) above.

(128) *niyuna nisaneyae*  
*ni-yuna ni-sane-yae*  
 1SG-go.IRR 1SG-field-LOC  
 ‘I will go to my field’ [jxx-n101013s-1.652]

(129) *niyuna [nimuikupa]*  
*ni-yuna ni-muiku-pa*  
 1SG-go.IRR 1SG-dance-DLOC.IRR  
 ‘I will go to dance’ [rxx-e181022le]

As for the expression of simultaneous events in the SVC, there is only one specific verb series which is used at least by several, possibly by all speakers. In that case, the verb *-yunu* ‘go’ combines with *-eiku* ‘follow’ to indicate that the subject accompanies somebody else (‘go along with’). As is the case with those serial verbs encoding purpose of motion, this case of simultaneous event expression can be argued to encode a kind of goal, though not at a fixed location: the goal is the other person who is also moving.

We can thus argue that just like complement clauses are clausal expressions of an object of a verb,<sup>28</sup> in the SVC and MCPC, a clause expresses the oblique (goal) argument of a motion verb. Since purpose has been traditionally defined as an *adverbial* relation, purpose-of-motion constructions shall be discussed in this section, not as a special form of complement clause.

Let us have a look at the characteristics of both constructions. As for the term “serial verb construction”, it has been applied to a wide array of multi-verb clauses, which has led to a certain ambiguity about which constructions constitute SVCs and which ones should be classified differently. In the spirit of Aikhenvald (2006b, 2011, 2018), the term is used to describe a technique to combine predicates that share at least one argument without morphosyntactically marking the relation between those predicates. According to this author, the construction encodes a single event and is monoclausal. As I have already stated in §9.2, I do not have the means to check whether something is conceived as a single event or as multiple events, so I will not further pursue this issue here. As for monoclausality, this also holds for complement clauses in Paunaka, and

<sup>27</sup>The noun expressing the goal can also be unmarked as in (126) above.

<sup>28</sup>This, at least, is a common definition of a complement clause. It is not sure, though, whether complement clauses can be analysed as arguments at all in Paunaka, see §9.4.

indeed, we find complement clauses among the ones that are defined as SVCs in the aforementioned publications.

A relatively narrow definition of SVC that deliberately excludes complement clauses and some other constructions has been proposed by Haspelmath (2016: 296): “A serial verb construction is a monoclausal construction consisting of multiple independent verbs with no element linking them and with no predicate–argument relation between the verbs”. Since I have just stated that the purpose clause can be defined as a clausal argument of the motion verb expressing the goal, the definition would possibly also exclude what I am just trying to define as a SVC here. However, if we replace “argument” by “core argument”, the definition works well for the purpose of this work.<sup>29</sup> It should be mentioned though that the examples given by both Aikhenvald (2006b, 2018) as well as Haspelmath (2016) to illustrate SVCs often closely resemble the ones I have analysed as including asyndetic coordination or asyndetic subordination (see §9.2.1 and §9.3.1.1 respectively), because I propose that they consist of two clauses.

A crucial point of the definition of the SVC is its being monoclausal – and this also holds for the MCPC of Paunaka. A test for monoclausality that is cross-linguistically applicable is scope of negation and place of the negator, i.e. “there is only one way to form the negation, usually with scope over all the verbs” (Haspelmath 2016: 299).

An example to illustrate the scope of negation over both predicates in a SVC is given in (130). The negative particle *kuina* precedes the motion verb *-yunu*, and since this verb is negated, the verb encoding the purpose of the motion is negated, too. The sentence cannot be understood as ‘she did not go to the airport, (but) she took her’. In order to express such a meaning, two clauses would be necessary, clearly separated from each other by having at least different intonation contours, by the use of a connective or by repetition of *kuina* uttered with falling intonation and preceding the second predicate.<sup>30</sup>

<sup>29</sup>The predicate–argument point of this definition is tricky in this case, because the complement clause cannot be defined as a proper argument of the complement-taking verb either. Thus the definition does not rule out that complement clauses are SVCs in Paunaka. There are, however, some other features in which Paunaka’s complement clauses deviate from what has been proposed to constitute complementation SVCs, see §9.4.

<sup>30</sup>We have three clauses in this latter case; the first one is a negated independent one, the second one consists of the negator only and the third one is the positive clause that expresses some sort of contrast with the latter two being combined into a complex clause by asyndetic subordination, i.e. the structure of such negative assertion corresponding to (130) would be [*kuina tiyuna la pistayae*] [[*kuina*] [*chibea*]] ‘she did not go to the airport. No, she will/can get her out’, where irrealis of the last predicate may be due to future reference or possibility, but not due to negation. See Footnote 17 in §9.2.1 for a real example of this linking strategy.

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The example comes from Juana in telling me how her daughter was deported from Spain for not having a valid visa. In Juana's eyes, her other daughter could have prevented this.

- (130) *kuina tiyuna la pistayae [chibea]*  
*kuina ti-yuna la pista-yae chi-bea*  
 NEG 3i-go.IRR airport-LOC 3-take.away.IRR  
 'she didn't go to the airport to get her out' [jxx-p110923l-1.296]

In (131) a negative MCPC is shown. As in (130) above, scope of the negator is over both predicates, thus the sentence cannot be read as 'we don't go on to the reservoir anymore, but we fetch water'. A different construction would be used in that case. Actually, Juana did express a similar kind of contrast in two sentences that immediately followed in her report. They are given in (132). This, although making use of material from Spanish (*pa* is an abbreviation of *para* 'for', *si* comes from *sí* 'yes'), is a normal way to form a contrast.<sup>31</sup>

- (131) *teje kuina biyunukabu atajauyae [bepa yne]*  
*te-ja? kuina bi-yunu-uka-bu atajau-yae*  
 SEQ-EMPH1? NEG 1PL-go-ADD.IRR-DSC reservoir-LOC  
*bi-be-pa yne*  
 1PL-take.away-DLOC.IRR water  
 'thus we don't go to the reservoir anymore either to fetch water'  
 [jxx-p120515l-2.218]
- (132) [*pa bemusuika*] *si nauku bemusuikia i [tÿpi eka bea] eka nechÿujikutu*  
*pa bi-emusuika si nauku bi-emusuik-i-a i tÿpi eka*  
 for 1PL-wash.IRR yes there 1PL-wash-SUBORD-IRR and OBL DEMa  
*bi-ea eka nechÿu-jiku-tu*  
 1PL-drink.IRR DEMa DEMc-LIM1-IAM  
 'in order to wash, yes, there we wash and for drinking, this is just there  
 (i.e. a water tank close to the rectory) now' [jxx-p120515l-2.219-220]

Both the SVC and the MCPC are exclusively used with motion verbs as first verbs, predominantly *-yunu* 'go', marginally also with others. If the purpose of a non-motion event is to be expressed, a different construction has to be chosen.

Consider (133) which has two purpose expressions: one is a MCPC and the other one a purpose clause that relates to the second (i.e. non-motion) verb of the

<sup>31</sup>For the use of a deranked verb following an adverb see §9.6.

MCPC. The purpose verb of the motion verb is marked by the irrealis dislocative marker *-pa*, while the other purpose verbs are deranked. The first part of the sentence, i.e. the motion and purpose-of-motion part, was elicited, but the non-motion purposive part was added to the sentence by María S. herself.

- (133) *niyunu asaneti [nibÿkepaikupa] [nebukia amuke nebukia arusu]*  
*ni-yunu asaneti ni-byÿkepaiku-pa nÿ-ebuk-i-a amuke*  
 1SG-go field 1SG-clean.up.field-DLOC 1SG-sow-SUBORD-IRR corn  
*nÿ-ebuk-i-a arusu*  
 1SG-sow-SUBORD-IRR rice  
 ‘I went to my field to clean up the residues after fire clearing in order to  
 sow corn and sow rice’ [rxx-e181020le]

In both constructions, the motion verb and the purpose verb necessarily have the same subject. If the purpose verb has a different subject, a different construction has to be used. I have actually only found one example of this, which was elicited from Miguel and is given in (134). He chose a deranked verb to encode the purpose part.

- (134) *nÿti niyuna [chimukiachÿ]*  
*nÿti ni-yuna chi-muk-i-a-chÿ*  
 1SG.PRN 1SG-go.IRR 3-sleep-SUBORD-IRR-3  
 ‘I go so that he can sleep’ [mxx-e160811sd.311-312]

Other features shared by the constructions are that both verbs are fully inflected, i.e. they take person and RS marking. In the case of SVC, the second verb looks exactly like an independent verb, while in a MCPC the dislocative marker inflects for RS. If the motion verb has realis RS, the second verb may have realis or irrealis RS.<sup>32</sup> If the motion verb has irrealis RS, the purpose verb necessarily also has irrealis RS. The motion verb always precedes the purpose verb. In most cases, the motion verb and the purpose verb are contiguous (cf. Aikhenvald 2006a: 37), but a noun or adverb expressing the goal can be placed between the two verbs. Only in MCPCs, a conominated subject can also interrupt the sequence of the two verbs. As has been mentioned above, only the SVC can marginally also be used to express simultaneous motion.

SVCs and MCPCs are largely interchangeable; they offer distinct means to express the same thing. They may also be combined. This is the case in (135) and (136).

<sup>32</sup>This is actually against the prediction by Aikhenvald (2018: 3), who claims that RS usually has scope over both verbs of a SVC.

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In (135), there are two independent sentences that were uttered in a sequence (with a pause and laughter between them indicated by the use of the semicolon). First, María S. makes use of a SVC; the second sentence has a MCPC. Both refer to her pig that had been in her yard before, but at some point had suddenly disappeared. It is the answer about my question where the pig had gone.

- (135) *tiyunu [tisemaiku yýtie atajauyae]; tiyunu [tiyumachuikupu]*  
*ti-yunu ti-semaiku yýtie atajau-yae ti-yunu ti-yumachuiku-pu*  
 3i-go 3i-search food reservoir-LOC 3i-go 3i-root-DLOC  
 ‘it went to look for food at the reservoir; it went to root’ [rxx-e181024l]

In (136) two purpose verbs of a motion predicate are coordinated; however, the first one, *tinikupajane* ‘they eat’, has a dislocative marker, and the second one, *teajane* ‘they drink’, is unmarked. For lack of data, I cannot say whether this is a general pattern in coordination of purpose verbs in this kind of construction. The sentence refers to Juana’s ducklings.

- (136) *tiyunujane kosinayae [tinikupajane teajane ýne]*  
*ti-yunu-jane kosina-yae ti-niku-pa-jane ti-ea-jane*  
 3i-go-DISTR kitchen-LOC 3i-eat-DLOC.IRR-DISTR 3i-drink.IRR-DISTR  
*ýne*  
 water  
 ‘they go into the kitchen to eat and drink water’ [jxx-e150925l-1.116]

The characteristics of both constructions are summarised and contrasted in Table 9.5.

There is a tendency that the action encoded by the purpose predicate in a MCPC is carried out in a specific place. The connection between action and place is non-accidental. The place does not need to be expressed overtly: it may be understood from the context or it may be conventionalised that a specific action is carried out in a specific place. The MCPC is thus often used with actions that are done habitually, that belong to everyday-life of the speakers. There is no such tendency in serial verb constructions.

For an illustration of the difference between the serial verb construction and the motion-cum-purpose construction, consider (137) and (138). Both examples are taken from the story about the cowherd whose cows are taken away by the *pýsi*, the spirit of the hill. In the SVC of (137), the spirit asks the cowherd whether he wants to go and see his cows; the place, although it has been expressed in the previous sentence, is unimportant at first. However, when the cowherd has accepted the offer, in the invitation to actually go and see the cows, motion is



Table 9.5: Characteristics of serial verb construction and motion-cum-purpose construction in comparison

Feature	SVC	MCPC
monoclausal	✓	✓
dependency marking		✓
V1 = motion verb	✓	✓
V2 encodes purpose	✓	✓
V2 may encode simultaneous action/accompaniment	✓	
same subject	✓	✓
RS of V2 same as V1 or IRR	✓	✓
goal between V1 and V2	✓	✓
subject between V1 and V2		✓

necessarily directed towards a specific place, although this place is not overtly expressed in the MCPC of (138).

- (137) *¿pisachu piyuna [pimujane]?*  
*pi-sachu pi-yuna pi-imua-jane*  
 2SG-want 2SG-go.IRR 2SG-see.IRR-DISTR  
 ‘do you want to go and see them?’ [mxx-n151017]-1.35]
- (138) “*jaje biyuna [bimupajane echÿu bakajane]!*” *tikechuj*  
*jaje bi-yuna bi-imu-pa-jane echÿu baka-jane ti-kechu-ji*  
 HORT 1PL-go.IRR 1PL-see-DLOC.IRR-DISTR DEMb COW-DISTR 3i-say-RPRT  
 “‘let’s go and see the cows!’ he said, it is said’ [mxx-n151017]-1.38]

A similar contrast becomes apparent in the following two examples where (139) is a SVC and (140) a MCPC. The first of them was produced by Juana, when she and Miguel were telling the story about the fox and the jaguarundi. It is the beginning of this story after Miguel has completed another episode in which the fox and the jaguar interact. Juana sets the scene by stating that the fox went on from one place and was in search for chicken. This search is not carried out in a specific place, thus a serial verb construction is most appropriate.

- (139) *tiyunukutu [tisemaika takÿra] kupisaÿrÿ*  
*ti-yunuku-tu ti-semaika takÿra kupisaÿrÿ*  
 3i-go.on-IAM 3i-search chicken fox  
 ‘the fox went on in order to look for chicken’ [jmx-n120429ls-x5.300]

## 9 Clause combining and complex clauses

(140) was produced by Miguel after he had taken the turn from Juana, since she did not remember how the story went on. This example represents direct speech of the fox who addresses the jaguarundi. In this case, the fox has made out a specific place to look for chicken, which is first encoded rather vaguely by *nauku* ‘there’, but then expressed more specifically in the following juxtaposed clause which can be analysed as being coordinated to the first one expressing the purpose (thus both clauses together express the purpose of the motion predicate and the whole motion-cum-purpose construction is a complement of the verb *-sachu* ‘want’).<sup>33</sup> Since there is a specific place where the search is carried out, a motion-cum-purpose construction is used.<sup>34</sup>

- (140) “*nisachu biyuna [bisemaikupa takÿra nauku bibÿkupa chubiaeyae]*”  
*ni-sachu bi-yuna bi-semaiku-pa takÿra nauku bi-bÿkupa*  
 1SG-want 1PL-go.IRR 1PL-search-DLOC.IRR chicken there 1PL-enter.IRR  
*chÿ-ubiae-yae*  
 3-house-LOC  
 “I want us to go to look for chicken there and go into the house”  
 [jmx-n120429ls-x5.321]

The choice of one or the other construction may also partly depend on the purpose predicate. I have noticed that the verb *-musuiku* ‘wash’ is more often used in a SVC, while the verb *-isu* ‘weed’ is usually construed as purpose verb in a MCPC, although we can assume that both describe an action that is done habitually in a specific place. This does not mean that the other construction is not possible or never used.

Backed by this definition and description of general characteristics of the two constructions, the following sections will provide a few more examples of both. I will proceed here as in the previous sections, from less to more overt marking of the adverbial relation between the two verbs. In §9.3.3.1, some examples including serial verbs will be given. Among them are the ones that encode purpose as well as the ones that encode simultaneous action. §9.3.3.2 shows some more examples of the MCPC.

<sup>33</sup>The whole sentence is thus composed as follows:

[*nisachu [biyuna [[bisemaikupa takÿra nauku] [bibÿkupa chubiaeyae]]]]*

<sup>34</sup>Note that although the second predicate of the purpose clause, *bibÿkupa* ‘we enter’, also ends in *-pa*, this cannot be claimed to overtly indicate the connection to the motion predicate, because the dislocative marker is lexicalised on this verb, see §7.6.4.

## 9.3.3.1 The serial verb construction

The characteristics of the serial verb construction have been described in detail in §9.3.3 above. (141) provides a short summary.

## (141) Characteristics of the SVC

A serial verb construction (SVC)...

- is a monoclausal construction
- in which a motion verb, usually *-yunu* ‘go’, is combined with a second verb that either encodes purpose of motion or marginally a simultaneous action
- both verbs are fully inflected and unmarked for dependency
- they necessarily have the same subject
- the RS of the second verb is either irrealis or equal to the RS of the motion verb
- only an adverb or a noun referring to the goal of a motion verb can interrupt the sequence of motion verb and second verb

I will first give some examples of SVCs used to express purpose of motion. In the end of this section, I provide information about a second type of SVC, which encodes simultaneous motion. For most speakers, this is restricted to one verb in second position, i.e. *-eiku* ‘follow’. Only Juana uses SVCs to encode simultaneous motion at least with a second verb *-umu* ‘take’. Finally, I will discuss a few cases of possible SVCs with motion verbs other than *-yunu* ‘go’ in first position.

In most cases that a SVC is used, the subject is topical or at least accessible, so that it needs not to be conominated, but there are a few cases with conominated subjects, too. In this case, the subject either precedes the motion verb as in (142) or it follows the whole SVC with its objects, as has been shown in (139). In (142) both verbs have realis RS. It is taken from the creation story as told by Juana.

(142) *Maria Eva tiyunu* [*tiyejiku ucheti*]

*Maria Eva ti-yunu ti-yejiku ucheti*

María Eva 3i-go 3i-tear.out chili

‘María Eva went to harvest chili’

[jxx-n101013s-1.383]

In contrast, in (143) the second verb of the SVC has irrealis RS. There is a third verb juxtaposed, *bipjrupune* ‘we roasted leaves’, which again has realis RS and can be considered a separate clause asyndetically juxtaposed to the SVC. This sentence was produced by María S. in telling me about her past. It is about leaves of a wild plant that they collected and ate.

## 9 Clause combining and complex clauses

- (143) *biyunu [biyejikamÿnÿ] bipÿrupune*  
*bi-yunu bi-yejika-mÿnÿ bi-pÿru-pune*  
 1PL-go 1PL-tear.out.IRR-DIM 1PL-burn-leaf  
 ‘we went to harvest and roasted the leaves’ [rxx-p181101l-2.223]

(144) is a sentence elicited from Juana, which has future reference, thus both predicates of the SVC have irrealis RS. Like in (143) above, there is a second clause, this time preceding the SVC.

- (144) *nÿbÿsÿupupunuka naka te niyunatu [nemusuika]*  
*nÿ-bÿsÿu-pupunuka naka te ni-yuna-tu nÿ-emusuika*  
 1SG-come-REG.IRR here SEQ 1SG-go.IRR-IAM 1SG-wash.IRR  
 ‘when I come back here, then I go to wash’ [jxx-e190210s-01]

(145) is an example with negation. The negative particle precedes the verbs and has scope over both of them. This sentence was elicited from Juana and is highly complex. Besides the first clause including the SVC, the second one has a (double) complement construction. As can be seen, the complement verbs are also completely unmarked and thus the two constructions, SVC and complementation, look very similar (see §9.4.1 for more information about complement clauses).

- (145) *kuina niyuna [nichujijikabu], kuina nisacha nisamanube*  
*chichujijikabunube*  
*kuina ni-yuna ni-chujijika-bu kuina ni-sacha ni-sama-nube*  
 NEG 1SG-go.IRR 1SG-talk.IRR-DSC NEG 1SG-want.IRR 1SG-hear.IRR-PL  
*chi-chujijika-bu-nube*  
 3-talk.IRR-DSC-PL  
 ‘I don’t go to have a conversation anymore, I don’t want to hear them talking anymore’ [jxx-e190210s-01]

A request or command can also contain a SVC, as in (146), in which Miguel reports what his daughter told him that day, when he came to Santa Rita.

- (146) “*ÿpiyuna [piririka echÿu kampana]!*”  
*pi-yuna pi-ririka echÿu kampana*  
 2SG-go.IRR 2SG-knock.IRR DEMb bell  
 “go ring the bell!” [mxx-n101017s-2.075-076]

Up to here, all examples in this section had contiguous verbs, i.e. the verbs were adjacent with no constituents between them. An example with non-contiguous serial verb is given in (147). The adverb *nauku* ‘there’ is placed between the two verbs in this case. This sentence was elicited from María S.

- (147) *niyuna nauku* [*niyÿseichanube*]  
*ni-yuna nauku ni-yÿseicha-nube*  
 1SG-go.IRR there 1SG-greet.IRR-PL  
 ‘I will go there to greet them’ [rxx-e181022le]

In all examples presented above, the non-motion verb encodes purpose of motion. In addition to this, there is one specific SVC in which the actions are realised simultaneously. In this case *-yunu* is combined with *-eiku* ‘follow, go behind’. The two verbs often, but not always, form one phonological word, with only one primary stress (on the first syllable of the second grammatical word) and no pause in-between. They have a comitative reading in most cases, which is derived from the combination of the verbs’ semantics: ‘go somewhere following someone’ can be interpreted as ‘go somewhere with someone’. A comitative reading of *-eiku* is not possible, when no motion is implied, instead the preposition *-ajechubu* is used in those cases (see §5.4.4).<sup>35</sup>

(148) was elicited from María S. The verbs have a first person singular subject. The second person object of *-eiku* is indexed on this verb. As in the case of purpose-of-motion SVCs, there is no sign of dependency on either of the two verbs.

- (148) *ukuine niyunu* [*neikubi*]  
*ukuine ni-yunu nÿ-eiku-bi*  
 yesterday 1SG-go 1SG-follow-2SG  
 ‘yesterday I went with you’ [rxx-e181031l-1]

All non-elicited examples have third person subjects and objects. One of them is (149), which was produced by Juana when telling me the story about her sister’s life.

<sup>35</sup>As for the requirement of independent usage of the verbs in a SVC, *-eiku* alone is very rare, and it seems to begin to grammaticalise into a preposition with the meaning ‘along’. Consider (i), where *-eiku* does not agree in person with the verb, but with the noun. This sentence was produced by Juana, when describing the search for water in former times.

- (i) *cheiku chÿkÿ biseku epenue*  
*chÿ-eiku chÿkÿ bi-seku epenue*  
 3-along? arroyo 1PL-dig.hole hole  
 ‘along the arroyo we dug a hole’ [jxx-p120515l-2.011]

The related continuous verb *-eikukuiku* ‘chase, follow’ is much more frequent though. A second related verb, *-eibaneu* ‘pursue, follow, track’, is equally rare.

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- (149) *i nipiji tiyunumjny* [*cheiku chima*]  
*i ni-piji ti-yunu-mjny chj-eiku chi-ima*  
 and 1SG-sibling 3i-go-DIM 3-follow 3-husband  
 ‘and my poor sister went with her husband’ [jxx-p120430l-2.063]

As is the case with all serial verbs, in negation, the negative particle only occurs once, has scope over both verbs and precedes the motion verb. This can be seen in (150), which comes from the story told by María S. about the two men who meet the devil in the woods. While one man speaks with the devil and is finally taken away to be eaten, the other one hides in a tree, does not go with the devil and can escape in the end.

- (150) *nechikue kuina tiyuna* [*cheika*], *tikupuiku tikutijikupunu chubiuyae*  
*nechikue kuina ti-yuna chj-eika ti-kupuiku ti-kutijikupunu*  
 therefore NEG 3i-go.IRR 3-follow.IRR 3i-go.down 3i-flee.back  
*chj-ubiu-yae*  
 3-house-LOC  
 ‘that’s why he didn’t go with him, he climbed down (the tree) and fled  
 back to his home’ [rxx-n120511l-2.67]

There are few examples of this type of SVC in the corpus, but they are found with various speakers. A construction which I have only found with Juana is the occasional combination of the verb *-umu* ‘take’ with *-yunu* to encode the simultaneous actions of somebody moving to a place taking along an item or another person. As is the case with the SVCs including *-eiku*, use of *-umu* also expresses accompaniment, but in a rather passive way. Two examples are given below.

(151) comes from Juana’s account about her sister’s life. It is her sister who is brought to the hospital by one of her sons.

- (151) *chakachu chjenu tiyunu* [*chumu hospitalyae*]  
*chj-akachu chj-enu ti-yunu chj-umu hospital-yae*  
 3-lift 3-mother 3i-go 3-take hospital-LOC  
 ‘he lifted his mother and went taking her to the hospital’  
 [jxx-p110923l-1.460]

(152) was produced by Juana, when telling us what to do with the loam she collected close to Santa Rita in order to make a clay pot.

- (152) *biyuna* [*buma bubiuyae*]  
*bi-yuna bi-uma bi-ubiu-yae*  
 1PL-go.IRR 1PL-take.IRR 1PL-house-LOC  
 ‘we go taking it home’ [jmx-d110918ls-2.04]

Approaching the end of this section, I want to have a look at SVCs with motion predicates other than *-yunu*. In general, other motion verbs do not usually enter into a SVC, but a few examples were found that look very similar to the ones presented up to here.

First of all, if the imperative motion particle *nabi* ‘go!’ is combined with another verb, this is usually unmarked. However, since *nabi* is not a verb, this does by definition not count as a serial verb construction. One example shall be given nonetheless. It was elicited from Juana.

- (153) *¡nabi pemusuika!*  
*nabi pi-emusuika*  
 go.IMP 2SG-wash.IRR  
 ‘go and wash!’ [jxx-e190210s-01]

In (154), the verb *-bÿsÿu* is used in combination with another verbal predicate, and in (155), the verb *-tupunubu* ‘arrive’ combines with a non-verbal predicate borrowed from Spanish, so this latter example does not strictly count as a serial verb construction either. In both cases, there is no morphosyntactic marking of dependency.

(154) was produced by María C. when I first met her and tried to explain why I came to Santa Rita.

- (154) *pibÿsÿu naka* [*pisamaiku paunaka*]  
*pi-bÿsÿu naka pi-semaiku paunaka*  
 2SG-come here 2SG-search Paunaka  
 ‘you came here in search for Paunaka’ [uxx-p110825l.028]

(155) comes from Juana, when she told me that Evo Morales would come to visit Concepción.

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- (155) *jaa titupunapu tajaitu [nauburauna koliseo nauku]*  
*jaa ti-tupunapu tajaitu nauburau-ina koliseo*  
AFM 3i-arrive.IRR tomorrow inaugurate-IRR.NV multi-purpose.hall  
*nauku*  
there  
'yes, he will come tomorrow to inaugurate the multi-purpose hall'  
[jxx-p150920l.013]

Finally, in (156) we have the verb *-muku* 'sleep' with the (possible) subsequent motion marker *-nÿmu* in combination with *-eiku* 'follow' as a second verb. It was produced by Juana, when I asked her about the verb form *-mukunÿmu* 'sleep and go(?)' that she had used in a recording some days before. The subsequent motion marker is not productive in current Paunaka (see §7.6.3). If the motion part of the verb with the AM marker becomes obscure, it does not make much sense to interpret *-eiku* as encoding an activity anymore ('they slept following the way'), and what is left is a locative or path interpretation. Sentences like that may have initiated the ongoing development of *-eiku* into a preposition (see Footnote 35 above).

- (156) *timukunÿmunube [cheiku chenekÿ]*  
*ti-muku-nÿmu-nube chÿ-eiku chenekÿ*  
3i-sleep-AM.SUBS?-PL 3-follow way  
'they slept along the way' (i.e 'they slept and went following the way')  
[jxx-p151016l-2.007]

In the following section, a few more examples of the motion-cum-purpose construction shall be given.

### 9.3.3.2 The motion-cum-purpose construction

Since the motion-cum-purpose construction has already been described in detail in §9.3.3 above, (157) only provides a short summary of its characteristics. The dislocative suffix, which is used as a dependency marker in this construction, is described in §7.6.4.

- (157) Characteristics of the MCPC  
A motion-cum-purpose construction (MCPC)...
- is a monoclausal construction
  - in which a motion predicate, usually *-yunu* 'go', is combined with a verb that encodes purpose of motion



- the dislocative marker is suffixed on the purpose verb as an overt dependency marker
- both verbs are fully inflected for person and they necessarily have the same subject
- both verbs are fully inflected for RS; however, the place of RS marking on the dependent verb is the dislocative marker
- the RS of the second verb is either irrealis or equal to the RS of the motion verb
- an adverb or a noun referring to the goal of a motion verb or a noun or pronoun conominate the subject can interrupt the sequence of motion predicate and purpose verb

A few examples follow. First of all, consider (158): the motion verb *-yunu* ‘go’ comes first and the verb encoding the purpose follows. It takes the dislocative marker, which is attached to the complete verb stem. RS is encoded on the dislocative marker. It is necessarily irrealis in this case, since the motion verb also has irrealis RS. The example stems from one of the first recordings Swintha made with Juana, who produced this sentence to teach Swintha some words.

- (158) *biyuna [bepuikupa]*  
*bi-yuna bi-epuiku-pa*  
 1PL-go.IRR 1PL-fish-DLOC.IRR  
 ‘we are going to fish’ [jxx-e081025s-1.158]

In the following example, we also have two verbs with irrealis RS. It comes from the story about the lazy man told by Miguel. Since the lazybones does not make a field to nurture his family, in the end he cuts off his limbs to give them food, pretending they were *cusi* palm fruits. With (159) the lazy man invites his son to go to the woods to look for the presumed *cusi* fruits.

- (159) “*biyuna [bisemaikupa eka kÿsi]*”  
*bi-yuna bi-semaiku-pa eka kÿsi*  
 1PL-go.IRR 1PL-search-DLOC.IRR DEMa *cusi*  
 “we go to look for *cusi* palm fruit” [mox-n110920l.085]

Like in other purposive constructions, the predicate expressing the purpose usually takes irrealis RS, but may take realis sometimes if the whole event has been realised, which is the case in (160).

In (160), we have two realis predicates and a subject that is placed between the motion and the purpose verb. This sentence was elicited from María S.

9 Clause combining and complex clauses

- (160) *tiyunu n̄yuchiku* [*tiȳȳseikupu baka Monkox̄ȳyae*]  
*ti-yunu n̄y-uchiku ti-ȳȳseiku-pu baka Monkox̄ȳ-yae*  
 3i-go 1SG-grandfather 3i-buy-DLOC cow Moxos-LOC  
 ‘my grandfather went to buy cows in Moxos’ [rxx-e181020le]

The subject can also follow the whole construction. This is the case in (161), which was also elicited from María S.

- (161) *tiyunu* [*temusuikupu*] *netine*  
*ti-yunu ti-emusuiku-pu n̄y-etine*  
 3i-go 3i-wash-DLOC 1SG-sister  
 ‘my sister went to wash’ [rxx-e181018le-a]

An example, in which the RS of the motion verb is realis, but the purpose verb takes irrealis RS was elicited from Miguel:

- (162) *ukuine niyunu* [*nisemaikupa juchubu nanaia nisaneina*]  
*ukuine ni-yunu ni-semaiku-pa juchubu n̄y-ana-i-a*  
 yesterday 1SG-go 1SG-search-DLOC.IRR where 1SG-make-SUBORD-IRR  
*ni-sane-ina*  
 1SG-field-IRR.NV  
 ‘yesterday I went to look for somewhere to make my future field’  
 [mxx-e160811sd.152]

As is the case with the SVC (see §9.3.3.1 above), the MCPC also sometimes builds on motion predicates other than *-yunu*. It is sometimes found with the imperative particle *nabi* ‘go!’, marginally also with the manipulative verb *-b̄ȳcheiku* ‘send so., make so. do’, but never with cislocative predicates.

One example with *nabi* entering into a MCPC is given below. It was elicited from Juana. A few more examples with the MCPC can be found in §7.6.4.

- (163) *¡nabi* [*piȳȳseikupa kanela*]! *kuina kakuina*  
*nabi pi-ȳȳseiku-pa kanela kuina kaku-ina*  
 go.IMP 2SG-buy-DLOC.IRR cinnamon NEG exist-IRR.NV  
 ‘go and buy cinnamon! There is none’ [jxx-e191021e-2]

## 9.3.3.3 Associated motion verbs combined with motion verbs

As has been described in §7.6, Paunaka has a number of associated motion (AM) markers that are attached to a verb to state that the event happens before, after or simultaneous with motion. This would be a prime example of an even more integrating strategy: encoding adverbial relations by verbal derivation, thus decreasing syntactic and increasing morphological complexity.<sup>36</sup>

A verb with an AM marker alone does already express an event including motion, but there are cases in which the verb with the AM marker is nonetheless combined with a motion verb. Two examples in which the speaker chose a de-ranked form for this motion verb have already been given as (118) and (120) in §9.3.2.1. The first was contrasted with (119), which has a verb marked for concurrent motion juxtaposed to a motion verb. There are a few more examples in the corpus, where verbs marked for AM combine with motion predicates, resulting in (almost?) tautological statements.

In (164), the verb with the concurrent cislocative AM marker is surrounded by the non-verbal predicate *kapunu*. This sentence was elicited from María S.

- (164) *kapunu tibÿbÿkukukÿupunu kapunu*  
*kapunu ti-bÿbÿku-kukÿupunu kapunu*  
 come 3i-fly-AM.CONC.CIS come  
 ‘it comes, flying it comes, it comes’ [rmx-e150922l.062]

A similar example is (165), which can be analysed as including a temporal clause juxtaposed to a main clause. This main clause has a verb with a translocative concurrent AM marker combined with the motion verb *-yunu*. The information conveyed doubles. The sentence was produced by Juana when telling me about the past.

- (165) *biyuna asaneti bichujikukukÿu biyunu asaneti*  
*bi-yuna asaneti bi-chujiku-kukÿu bi-yunu asaneti*  
 1PL-go.IRR field 1PL-speak-AM.CONC.TR 1PL-go field  
 ‘when we went to the field, going talking we went to the field’  
 [jxx-p120515l-1.168]

I want to emphasise that not every verb with an AM marker is combined with a motion predicate. In many cases, the AM marker alone conveys the motion part of the meaning. However, it seems to be frequent cross-linguistically that

<sup>36</sup>The AM markers are actually analysed as an inflectional device in this grammar, yet relatively close to derivation, see §7.6.

motion verbs combine with verbs taking an AM marker (Rose 2015a: 128). It is well possible that the two possibilities, i.e. motion verbs combined with verbs taking AM markers and verbs taking AM markers alone, have different functions in discourse. This remains a topic for further studies.

The following section is about complement relations.

## 9.4 Complement relations

From a semantic-functional view, in a complement relation one event entails that there is reference to another one (Cristofaro 2003: 95). If complementation is defined as a syntactic relation, it is the “syntactic situation that arises when a notional sentence or predication is an argument of a predicate” (Noonan 2007: 52).

The question arises whether the complement clause (CC) can be analysed as an argument of a predicate in Paunaka. The most typical instances of CCs are not marked for dependency. They cannot be indexed on the matrix verb nor be substituted by a pronoun.

One example is given in (166). Both the complement-taking verb and the complement verb are fully inflected for person and RS; they could occur independently in exactly this way.

In this sentence from the story about the two men and the devil, Miguel quotes what the devil says.

- (166) *“nisachu [nÿnika]”*  
*ni-sachu nÿ-nika*  
 1SG-want 1SG-eat.IRR  
 “I want to eat” [mxx-n101017s-1.035]

If the clause is not an argument of the matrix verb, there is no complement clause at all according to the definition by Dixon (2006). Instead of this, he speaks of “complementation strategies”. For reasons of convenience, I will nonetheless continue to speak of complement clauses and use the abbreviation CC in reference to the complement predicate and its arguments and modifiers.

One complementation strategy described by Dixon (2006: 34–35) and Noonan (2007: 87–92) is the serial verb construction (SVC). As has been stated in §9.3.3, a crucial feature in the definition of SVCs is that they are monoclausal. A test for monoclausality is negation and, indeed, a CC cannot be treated as a syntactically independent clause, because it lacks independent negatability. The matrix clause and the CC can only be negated together. The negative particle is placed before

the complement-taking verb and has scope over both predicates, which can be seen in (167). There is no way to negate the CC alone. Complementation is thus achieved by an asyndetic integrating strategy in Paunaka (see §9.1.1).

In (167), Juana reports what she said to her daughter. She did not want to eat for being sad about the death of her sister.

- (167) *kuina nisacha [ninika]*  
*kuina ni-sacha ni-nika*  
 NEG 1SG-want.IRR 1SG-eat.IRR  
 ‘I don’t want to eat’ [jxx-p120430l-2.239]

However, two other features claimed to be decisive for SVCs in complementation contexts do not hold for Paunaka. First of all, it is not necessary in all types of complementation that the two verbs involved have the same subject unlike what has been suggested by Dixon (2006: 34). Consider (168), in which Juana speaks about her daughter who lived in Argentina by that time.

- (168) *nisachu tumane Buenos Aires*  
*ni-sachu ti-uma-ne Buenos Aires*  
 1SG-want 3i-take.IRR-1SG Buenos Aires  
 ‘I want her to take me to Buenos Aires’ [jxx-e120516l-1.023]

Second, in contrast to what has been proposed by Aikhenvald (2018: 3) for SVCs in general, the CC can be left unexpressed if the reference is sufficiently clear, e.g. in an answer to a question as in the question-answer pair in (169). This is an example where Swintha had a question to Miguel that was translated to Paunaka by Juana on her request. It is about a photo she had taken of him.

- (169) a. *¿pisachu tipunakapi echÿu chÿbutune?*  
*pi-sachu ti-punaka-pi echÿu chÿ-butu-ne*  
 2SG-want 3i-give.IRR-2SG DEMb 3-photo-POSSD  
 ‘do you want her to give you her photo?’  
 b. *ja, nÿsachu*  
*ja nÿ-sachu*  
 AFM 1SG-want  
 ‘yes, I want’ [jmx-e090727s.039-040]

Besides serialisation, Noonan (2007: 87) mentions another possible construction type for CCs that are not arguments, i.e. the paratactic construction, in which the CC is syntactically independent from the MC. However, this construction is

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ruled out, because, as has been shown above, the predicates are not independently negatable. Thus the question how to syntactically classify the CC in Paunaka remains open for the time being.

Up to this point, only sentences with the most frequent complement-taking verb *-sachu* ‘want’ have been considered. Paunaka has a small number of verbs that take unmarked clausal complements like the ones shown in (166–168). Among those verbs are some secondary verbs, i.e. verbs that only take clausal complements, and some primary verbs, those that can also take objects expressed by a person index on the verb and/or an NP (cf. Dixon 2006: 9). Some complement-taking verbs with different subject CCs index the shared argument as an object, while others do not. Although dependency is not overtly marked, the fact that the complement verb is dependent on the matrix verb can be deduced from its restrictions on RS marking: Some complement-taking verbs only take same-RS complements, others only irrealis complements. Only reported speech CCs stick out here, since their RS is not predetermined.

In some special cases, verbs that usually take unmarked CCs can also take CCs with a deranked verb. This is probably bound to some extraordinary circumstances that are not inherent in the relation between the complement-taking verb and its CC. For some verbs, there seems to be a certain variability though. They can take both balanced and deranked verbs in their CCs. This may be bound to the generally sparse occurrence in discourse of these verbs. There are also some verbs that, if they occur with a clausal complement at all, only allow a CC with a deranked verb. Finally, I have also found a few cases in which a CC with a balanced verb is introduced by a demonstrative.

The remainder of this section is organised as follows. I first show some more examples of unmarked CCs in §9.4.1. §9.4.2 is dedicated to the discussion of cases in which CCs with deranked verbs show up. Finally, §9.4.3 takes a look at CCs that include the demonstrative *eka* as a complementiser.

Throughout this section, CCs are given in square brackets. If an argument that is shared by the complement-taking predicate and the complement predicate is conominated, it occurs outside the square brackets, i.e. as if belonging primarily to the main clause. This is motivated by a similar analysis of English CCs in which the subject of the CC is encoded as an object of the complement-taking verb (e.g. *I hear him [singing].*) For Paunaka, however, this is an arbitrary decision, since there is nothing on the NP that would point towards it belonging to either of the two clauses.

### 9.4.1 Unmarked complement clauses

The predicates that generally take unmarked CCs are summarised in Table 9.6. It is probably not an exhaustive listing: there may be more which simply do not occur very often. All predicates in this table have been found with unmarked CCs at least three times in the corpus. They belong to different semantic classes and have different properties of how they combine with a CC.

Table 9.6: Predicates that take unmarked CCs

Category	Predicate	Translation	SUBJ of CC	CC arg. index on MC	Restriction on RS of CC
desiderative	<i>-sachu</i>	want	SS & DS	no	IRR
	<i>-sumachu</i>	want, like	SS & DS	no	IRR
knowledge & ability	<i>-(i)chuna</i>	know, be capable	SS	no	as in MC
	<i>puero</i>	can, be able	SS	no	as in MC
manipulative	<i>-bÿche(i)ku</i>	send, order	DS	S/A	IRR
perception	<i>-samu</i>	hear	DS	S/A	IRR
utterance	<i>-kechu</i>	say, tell	SS & DS	S/A	no

Only *-sachu* ‘want’, *-bÿche(i)ku* ‘send, order’ and the non-verbal *puero* ‘can’ can be considered secondary predicates. The others are able to take nominal objects, too.

Both *-(i)chuna* ‘know, be capable’ and *puero* ‘can’ only take CCs with same subjects, while *-bÿche(i)ku* ‘send, order’ and *-samu* ‘hear’ always have CCs with different subjects. These latter ones also index an argument of the CC as their object, namely the S or A of the CC. The CCs of the desiderative verbs *-sachu* ‘want’ and *-sumachu* ‘want, like’ predominantly have coreferential subjects, but can also have a different subject. As for *-kechu* ‘say’, it can take CCs with both coreferential and different subjects, and in the latter case, the subject of the CC can be indexed on the verb as its object.

Most complement-taking predicates restrict the RS of the predicate in the CC, but in a different way. The verbs *-sachu* ‘want’, *-sumachu* ‘want, like’, *-bÿche(i)ku* ‘send, order’ and also *puero* ‘can’ necessarily take irrealis CCs, while *-(i)chuna* ‘know, be capable’ and *-samu* ‘hear’ demand the CC to have equal RS. The verb *-kechu* ‘say’ sticks out here, since it does not place any restriction on the RS of the CC.

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The following sections illustrate the use of CCs. I proceed by semantic category of the complement-taking predicates, because the predicates belonging to one category share several of their features in complementation as can be seen in Table 9.6. Most frequently, we find CCs of desideratives. They are explained in §9.4.1.1. CCs of all other categories are much rarer, but some generalisations on CCs of knowledge and ability predicates are drawn in §9.4.1.2 nonetheless. CCs of the manipulative verb *-bÿche(i)ku* are illustrated in §9.4.1.3, §9.4.1.4 shows the use of the perception verb *-samu* ‘hear’ with CCs, and finally, §9.4.1.5 is about CCs of the utterance verb *-kechu* ‘say’.

### 9.4.1.1 Desiderative verbs

There are two desiderative verbs that take CCs, *-sachu* ‘want’ and *-sumachu* or *-sumechu* ‘want, like’. The first of them, *-sachu*, only takes clausal complements and is more frequent. The other one can also take nominal objects. When taking CCs, the verbs can be used largely interchangeably; *-sumachu* also expresses liking, but more so, when there is a nominal object. On the other hand, *-sachu* occasionally also states that something is imminent. This use is also found with the corresponding desiderative verb *querer* in local Spanish.<sup>37</sup> (170) is one example of the use of *-sachu* to express imminence. I will then proceed with examples that show the desiderative use of *-sachu* and *-sumachu*.

(170) was produced by Clara when the sky got grey and it got windy.

- (170) *tisachutu* [*tikeba*]  
*ti-sachu-tu ti-keba*  
3i-want-IAM 3i-rain.IRR  
‘it wants to rain now’, i.e. ‘it is about to rain’ [cux-120410ls.253]

As can be seen in (170) above and also in the following two examples, (171) and (172), as well as in the rest of the examples in this section, the RS of the complement clause is always irrealis, even if the complement-taking verb has realis RS.

In (171), Isidro describes a picture of a puzzle with a boy and a squirrel.

- (171) *tisachutu* [*timuka*]  
*ti-sachu-tu ti-muka*  
3i-want-IAM 3i-sleep.IRR  
‘he wants to sleep now’ [dxx-d120416s.086]

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<sup>37</sup>Kuteva et al. (2019: 860) call this kind of use of a desiderative verb “proximative”.



In (172), Miguel explains to Juan C. what the plans and aims of the PDP team are in working with the Paunaka people. The CC is part of a cleft construction in this case, see §9.5.4 for further information.

- (172) *chibu echÿu tismachunube* [*tisuikanube*]  
*chibu echÿu ti-sumachu-nube ti-suika-nube*  
 3TOP.PRN DEMb 3i-want-PL 3i-write.IRR-PL  
 ‘this is what they want to write’ [mqx-p110826l.688]

The previous three examples had CCs and main clauses with shared subjects. The following two examples illustrate the use of *-sachu* with CCs with different subjects.

The main clause in (173) has a third person singular subject marked on the verb by the prefix *ti-*, and the CC has a second person singular subject expressed by *pi-* on the complement verb. The subject of the complement verb is not indexed on the desiderative verb as an object (the index would be *-bi* in that case). The sentence was produced by Juana when I visited her at her house in Santa Cruz and received a call from my husband, who had accompanied me to Bolivia in 2011.

- (173) *tisachutu* [*piyunupuna*]  
*ti-sachu-tu pi-yunupuna*  
 3i-want-IAM 2SG-go.back.IRR  
 ‘now he wants you to go back’ [jxx-e110923l-2.032]

In (174), the desiderative verb has a first person singular subject, while the CC has a weather verb that takes a third person subject. There is another subordinate clause with a deranked verb that provides the reason for the wish expressed in the CC, see §9.3.2.1 for this kind of adverbial clause. With (174), José explains why he is happy to hear thundering.

- (174) *nÿsachutu* [*tikeba*] *nebukia kÿjÿpimÿnÿ*  
*nÿ-sachu-tu ti-keba nÿ-ebuk-i-a kÿjÿpi-mÿnÿ*  
 1SG-want-IAM 3i-rain.IRR 1SG-SOW-SUBORD-IRR manioc-DIM  
 ‘I want it to rain now, so that I can plant my manioc seedlings’  
 [mox-c110926s-1.208]

Objects are indexed on complement verbs, just like they are indexed on independent verbs (see §7.4). In (175), the complement verb has a first person object as indexed with *-ne*. The example stems from Juana reporting what her grandfather said when he was hassled by a spirit at night on his journey home from Moxos.

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- (175) *tisachu [tumane]*  
*ti-sachu ti-uma-ne*  
 3i-want 3i-take.IRR-1SG  
 “she wants to take me” [jxx-p151016l-2.217]

In (176), the complement verb takes the marker *chÿ-* to signal that there is a third person object, which is non-human in this case, referring to a Juana’s own death which she had mentioned before. She expresses her anger about her daughter not visiting her.

- (176) *kuina nisacha [chichupa]*  
*kuina ni-sacha chi-chupa*  
 NEG 1SG-want.IRR 3-know.IRR  
 ‘I don’t want her to know it (i.e. if I die)’ [jxx-p120430l-1.319]

If the object is conominated, it always follows the complement verb. One case of this is (177). The transitive verb of the CC takes the third person marker *chÿ-* to indicate that there is a third person object and this object is additionally expressed by an NP which follows the verb.

The sentence is the conclusion of Juana’s telling how problematic it was for her daughter in Spain to work and care for her child during working hours. The desiderative verb has a frustrative marker, because the whole attempt of her daughter to bring her sister to Spain as a nanny failed.

- (177) *nechukue tisachuini [chuma chipiji]*  
*nechukue ti-sachu-ini chÿ-uma chi-piji*  
 therefore 3i-want-FRUST 3-take.IRR 3-sibling  
 ‘that’s why she would have liked to take her sister’ [jxx-p110923l-1.374]

An example with a conominated object in a CC taken by *-sumachu* is (178). In this case, the CC is part of an antecedent in an unmarked conditional construction (see §9.3.1.1). The object NP *bijie semiya* ‘pututu with grain’ follows the verb *binika*. Actually, it may seem that the second noun *semiya* rather belongs to the consequent clause for semantic reasons, but intonation suggested that it was part of the object NP of the CC. This sentence was produced by María C. to explain to us what a grinding bowl is used for. *Pututu* is a soup with corn.

- (178) *bisumachamÿnÿ [binika bijie semiya] ayÿbaka nechÿu*  
*bi-sumacha-mÿnÿ bi-nika bijie semiya a-yÿbaka nechÿu*  
 1PL-want.IRR-DIM 1PL-eat.IRR pututu grain 2PL-grind.IRR DEMC  
 ‘if we want to eat *pututu* with grain, you can grind it there’  
 [cux-c120414ls-2.217]

In (179), the verb *-mesumeiku* ‘teach’ is used ditransitively. The teacher and the one who is taught are indexed on the verb, which is what we normally find with this verb, but the theme that is taught is usually understood from the context or expressed in another clause. In this case, a sentence elicited from Miguel, the theme is expressed by an NP and placed after the complement verb.

- (179) *nÿsumachuyu* [*pimesumeikanÿ echÿu petea*]  
*nÿ-sumachu-yu pi-mesumeika-nÿ echÿu pi-etea*  
 1SG-want-INTS 2SG-teach-1SG DEMb 2SG-language  
 ‘I really want you to teach me your language’ [mxx-e090728s-3.055]

Oblique NPs and adverbs also follow the complement verb, like the locative-marked noun *yÿkjÿyae* ‘on(to) fire’ in (180), in which Juana tells me what she wants to do with her clay pot, when it is ready.

- (180) *i despues nisumecha* [*netuka yÿkjÿyae*] *nÿyÿtikapu*  
*i despues ni-sumacha nÿ-etuka yÿkjÿ-yae ni-yÿtikapu*  
 and afterwards 1SG-want.IRR 1SG-put.IRR fire-LOC 1SG-cook.IRR  
 ‘and after that I want to put it on fire in order to cook’  
 [jxx-d110923l-4.14]

The next example has an adverb following the complement verb. It is from a story about the clever fox tricking the naive jaguar. The sentence in (181) is what the fox spitefully says to the jaguar who drowns in a pond at the end, as reported by Juana. Frustrative is due to failure of the jaguar’s attempt to eat the fox.

- (181) “*pimua, pisachuini* [*pinikanÿ uchuineini*], *tanÿma te pipakatu tanÿma*”,  
*tikechu*  
*pi-imua pi-sachu-ini pi-nika-nÿ uchuine-ini tanÿma*  
 2SG-see.IRR 2SG-want-FRUST 2SG-eat.IRR-1SG just.now-FRUST now  
*te pi-paka-tu tanÿma ti-kechu*  
 SEQ 2SG-die.IRR-IAM now 3i-say  
 ‘“you see, you just wanted to eat me, and now, you will die now”, he  
 said’ [jmx-n120429ls-x5.279]

Subjects are only seldom conominated in CCs, because speakers usually construe their talk in a way that the subject of a CC is topical so that a subject index is sufficient. A few cases of conominated subjects are found nonetheless and in this case, the subject NP usually follows the complement verb but may also precede it. In (182) and (183) the subject NP follows the complement verb. In (184) and (185), the conominal subject precedes the desiderative verb for emphasis.

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(182) comes from Miguel describing the frog story and refers to the picture on which the dog jumps against the tree with the beehive.

- (182) *i naka tisachutu [tjipuka] echÿu kabe*  
*i naka ti-sachu-tu ti-jipuka echÿu kabe*  
 and here 3i-want-IAM 3i-jump.IRR DEMb dog  
 ‘and here the dog wants to (i.e. is about to) jump’ [mtx-a110906l.091]

(183) was produced by Juana in telling me how her sister once had an encounter with a snake or water spirit in the reservoir of Santa Rita.

- (183) *mÿbanejikuji tÿpi Maria tisachutÿini [chinijabaka] kechue*  
*mÿbanejiku-ji tÿpi Maria ti-sachu-tÿini chi-nijabaka kechue*  
 close-RPRT OBL María 3i-want-AVERT 3-bite.IRR snake  
 ‘being close to María, the snake almost wanted to bite her, it is said’  
 [jxx-p120515l-2.161]

In (184), the subject introduces into the discourse a new participant whom I do not know so that quite a long expression is necessary, which is placed prominently in the first position of the sentence to make sure I do not miss whom Juana is talking about. She states that a relative of hers does not want to travel to Europe.

- (184) *echÿu nikumadrene nauku Concecion, komadre Nacha, kuina tisacha*  
*[tiyuna] tÿbaneyu*  
*echÿu ni-kumadre-ne nauku Concecion komadre Nacha kuina*  
 DEMb 1SG-fellow-POSSD there Concepción fellow Nacha NEG  
*ti-sacha ti-yuna ti-ÿbane-yu*  
 3i-want.IRR 3i-go.IRR 3i-be.far-INTS  
 ‘my fellow there in Concepción, fellow Nacha, doesn’t want to go,  
 because it is very far’ [jxx-p120430l-1.175]

In (185) placement of the demonstrative before the desiderative verb is for contrastive focus. The sentence refers to two frogs Juana points at on one of the last pictures in the frog story.

- (185) *eka titibubuikubu i eka tisachu [tijipuka]*  
*eka ti-tibubuiku-bu i eka ti-sachu ti-jipuka*  
 DEMa 3i-sit-MID and DEMa 3i-want 3i-jump.IRR  
 ‘this one is sitting and this one wants to (i.e. is about to) jump’  
 [jxx-a1205161-a.521-522]

I have found but two examples in the corpus in which the subject of the desiderative verb is placed between the complement-taking and the complement verb. In both examples, complement-taking and complement verbs have different subjects.

(186) was elicited from Juana. It is the only example in the corpus in which the desiderative and the complement verb have two different third person subjects. Both subjects are conominated and the NPs follow their respective verb. The context of this sentence is that we were sitting in Juana’s yard and making a recording, when her cat and her dog began fighting about a bone.

- (186) *kuina tisacha eka kabe [tinika eka michi]*  
*kuina ti-sacha eka kabe ti-nika eka michi*  
 NEG 3i-want.IRR DEMa dog 3i-eat.IRR DEMa cat  
 ‘the dog doesn’t want the cat to eat it’ [jxx-e1204301-4.18]

(187) comes from Miguel. The whole sentence was produced with relatively long pauses between the desiderative verb, the subject and the rest of the sentence, which is possibly due to its strange, non-preferred structure. It was directed to Juan C. with the aim to introduce me to him and explain what I wanted. *Donya* (Span. *doña*) is a respectful form of address in Spanish, which is used a lot in the region.

- (187) *tisachu donya Lena [pichujika pario chikuyenakena pubupaikiu naka], ...*  
*ti-sachu donya Lena pi-chujika pario chikuyena-kena*  
 3i-want HON Lena 2SG-speak.IRR some how-UNCERT  
*pi-ubupaik-i-u naka*  
 2SG-be.born-SUBORD-REAL here  
 ‘doña Lena wants you to speak a bit about how you were born here, ...’  
 [mqx-p1108261.004-007]

## 9.4.1.2 Knowledge and ability predicates

The complement-taking predicates presented in this section are *-(i)chuna* ‘know, be capable, be able’ and *puero* ‘can, be able’.<sup>38</sup> Both occur more often in negative clauses than in positive ones and both have certain peculiarities when combining with a CC as will become apparent in the following discussion. They have in common that they can only take a CC if the subject is coreferential. That they are combined with a CC at all may be ultimately due to Spanish influence. This is quite obvious for *puero*, which is borrowed from the Spanish modal verb *poder* ‘can’.

The verb *-(i)chuna* means ‘know, be capable, be able’ in the sense of having acquired a capacity by doing something regularly or having done something before. Being morphologically intransitive and stative, this verb should not be able to take neither nominal objects nor clausal complements, but we find both in addition to it being used intransitively. I thus suspect that it underwent semantic shift, possibly due to an analogy to a Spanish or Bésiro verb. It still inflects like a stative verb though, with the irrealis marker being prefixed to the verb stem. Like the desiderative verbs (see §9.4.1.1 above), it always takes the third person marker *ti-* if the subject is a third person, and never *chÿ-*. The RS of the CC always has to match the one of *-(i)chuna*.

One example of a negative clause with *-(i)chuna* is (188). The knowledge verb takes a prefix to mark irrealis and the complement verb also has irrealis RS. The sentence comes from María S. who helped me formulate what I wanted to say. Talking about some tobacco leaves she was drying, I wanted to tell her that I do not smoke, but did not know the word for ‘smoke’. The sentence in (188) was the second one that came to her mind. She first used *puero* ‘can’ as a complement-

<sup>38</sup>There are two more knowledge verbs that are probably related to *-(i)chuna*, *-chupu* ‘know (a fact)’ and *-chupuiku* ‘know or get to know (a person)’. The first of them *-chupu* was found taking a CC a few times, but mostly occurred in elicitation after a researcher had started a sentence with this verb herself. Regarding *-chupuiku*, there is one non-elicited example in the corpus with a CC. It is given in (i). María S. states here that going to town was not part of her daily life when she was a child. Today, it is fairly normal that people from Santa Rita regularly visit Concepción because of better possibilities of transportation.

- (i) *kuina bichupuika [biyuna uneku]*  
*kuina bi-chupuika bi-yuna uneku*  
 NEG 1PL-know.IRR 1PL-go.IRR TOWN  
 ‘going to town was unknown to us’ [rxx-p181101l-2.164]

In the remainder of this section, both verbs will be ignored due to lack of (further) convincing examples to prove their ability of taking clausal complements.

taking predicate (see (197) below), but found *-(i)chuna* more appropriate and thus corrected herself.

- (188) *kuina paichuna* [*pjibÿka*]  
*kuina pi-a-ichuna pi-jibÿka*  
 NEG 2SG-IRR-be.capable 2SG-smoke.IRR  
 ‘you are not capable of smoking’ (in the sense of: ‘you have never tried smoking’ or ‘you don’t have the habit of smoking’) [rxx-e120511l.381]

If the CC has a conominated object, it follows the complement verb, as in (189), in which María C. expresses what she believes to be the reason for me buying bread made by a German lady who lived in Concepción at that time.

- (189) *kuina achuna* [*enika eka pan de aroj*]  
*kuina e-a-chuna e-nika eka pan de aroj*  
 NEG 2PL-IRR-be.capable 2PL-eat.IRR DEMa rice bread  
 ‘you are not capable of eating rice bread’ (in the sense of: ‘you don’t have the habit of eating it, you don’t know how good it is’) [uxx-e120427l.128]

Another example with an object following the complement verb is (190), in which two CCs are coordinated. This sentence is a statement by Juana, when she described how to make a clay pot and contrasted her knowledge to that of the young women today.

- (190) *kuina taichunanube* [*tananube nÿkÿiki tananube yÿpi*]  
*kuina ti-a-ichuna-nube ti-ana-nube nÿkÿiki ti-ana-nube yÿpi*  
 NEG 3i-IRR-be.capable-PL 3i-make.IRR-PL pot 3i-make.IRR-PL jar  
 ‘they don’t know how to make pots and how to make jars’ [jxx-p120430l-2.549]

The object of the complement-taking verb can also be a relative clause as in (191) (see §9.5.2 for this kind of relative clause). This is a positive sentence with *-(i)chuna*, the verb thus has realis RS and the complement verb consequently has realis RS, too. The sentence comes from Juana and refers to Tiburcio, a deceased relative of hers who was a very good story-teller never forgetting any stories.

- (191) *nenayu tichuna* [*tisuiku eka tumuyubu chikuetea*]  
*nenayu ti-ichuna ti-suiku eka tumuyubu chi-kuetea*  
 like-INTS 3i-be.capable 3i-write DEMa all 3-tell  
 ‘it seemed as if he could write down everything he narrated’ [jmx-n120429ls-x5.042]

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In all examples I found that have a conominated subject, the subject precedes the knowledge verb.

(192) has a first person singular pronoun preceding the negated knowledge verb. This sentence was triggered by me asking Juana for the word for ‘swim’. She told me the word and gave several examples how to use it, then she stated that she cannot swim in (192).

- (192) *nÿti kuina naichuna* [*nabueji*]  
*nÿti kuina nÿ-a-ichuna nÿ-a-ubueji*  
1SG.PRN NEG 1SG-IRR-be.capable 1SG-IRR-swim  
‘I can’t swim’ [jxx-a120516l-a.561]

In (193) the third person subject is conominated by the demonstrative *eka*. It was a translation by Juana of what she and Miguel had just discussed in Spanish that it would be good if somebody came to write down their language, because the speakers cannot do that themselves.

- (193) *michayu, jimu eka tichuna* [*tisuiku*]  
*micha-yu jimu eka ti-ichuna ti-suiku*  
good-INTS MIR DEMa 3i-be.capable 3-write  
‘this is very good, you know, that one knows to write’  
[jmx-e090727s.028]

I have only found two examples in which a conominated subject is a noun, and in both cases this noun precedes the knowledge verb.

(194) was elicited from Juana.

- (194) *nijinepÿi taichunatu* [*tisuika*], *profesuruina uchu*  
*ni-jinepÿi ti-a-ichuna-tu ti-suika profesuru-ina uchu*  
1SG-daughter 3i-IRR-be.capable 3i-write.IRR teacher-IRR.NV UNCERT.FUT  
‘when my daughter will know how to write, some day she will be a teacher’ [jxx-p150920l.068]

(195) was produced by Juana in the speech she gave at the workshop on Pau-naka in 2011. The CC is part of another CC of the desiderative verb *-sachu* ‘want’, but a non-canonical one, compare to the examples given in §9.4.1.1 above. It is probably influenced by the way she would have phrased it in Spanish (*más bien quisiera que sea así que...*).



- (195) *mas bien nisachumÿnÿini* [*eka chakuyena eka nÿuchikupÿimÿnÿi*  
*taichuna* [*tichujika eka betea*]]  
*mas bien ni-sachu-mÿnÿ-ini eka chÿ-a-kuye-na eka*  
 rather 1SG-want-DIM-FRUST DEMa 3-IRR-be.like.this-? DEMa  
*nÿ-uchikupÿi-mÿnÿi ti-a-ichuna ti-chujika eka bi-etea*  
 1SG-grandchild-DIM 3i-IRR-be.capable 3i-speak.IRR DEMa 1PL-language  
 ‘I would rather like it to be that way that my grandson knows to speak  
 our language’ [jxx-x110916.24-25]

Besides *-(i)chuna*, there is also *puero* ‘can’, from the Spanish modal verb *poder* borrowed into Paunaka as a non-verbal predicate possibly via Bésiro, which has a noun *puerux* ‘ability’. Since Paunaka does not have modal verbs like Spanish, I opt for an analysis as a complement-taking predicate. *Puero* itself is remarkable, because unlike other non-verbal predicates borrowed from Spanish, it does not inflect for person and it does not obligatorily take an irrealis marker if it is combined with a CC and irrealis is already marked on the complement predicate (see §8.2.9). There is, however, nothing special about the CC: it is a clause with a balanced predicate that is juxtaposed to the matrix clause.

*Puero* is mostly found in negative clauses. This is probably bound to the semantic parameters encoded by irrealis RS in Paunaka (see §7.5): ability is among the things encoded by irrealis as well as negation. If an ability is negated, there are two parameters that trigger irrealis marking. Other languages may use a doubly irrealis construction in this case, while Paunaka makes use of a borrowed predicate that encodes ability. Both parameters – negation and ability – are thus overtly expressed. There are also a few cases where we find *puero* being used in positive sentences, an indication that this word is beginning to take over the function of marking ability from irrealis RS, at least in part. The verb in the CC is still irrealis in a positive sentence. I will start with a few negative sentences and show the positive ones afterwards.

In both (196) and (197), *puero* is not inflected for irrealis despite being negated. The complement verbs are irrealis though.

In (196), Juana makes a statement about her ill son-in-law.

- (196) *kuina puero* [*tiyuika*]  
*kuina puero ti-yuika*  
 NEG can 3i-walk.IRR  
 ‘he cannot walk’ [jxx-p110923l-1.048]

(197) is what María S. first said in helping me to express that I do not smoke, before she decided to use the verb *-(i)chuna* instead, see (188) above.

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- (197) *kuina puero [pijibÿka]*  
*kuina puero pi-jibÿka*  
 NEG can 2SG-smoke.IRR  
 ‘you can’t smoke’ [rxx-e120511l.379]

In the following two examples, irrealis is also marked on *puero*. (198) was produced by María S. in an elicitation session.

- (198) *kuina tiyuna, kuina pueroina [tiyuna asaneti]*  
*kuina ti-yuna kuina puero-ina ti-yuna asaneti*  
 NEG 3i-go.IRR NEG can-IRR.NV 3i-go.IRR field  
 ‘he (an old man) doesn’t go (there), he cannot go to his field’  
 [rxx-e181022le]

In (199), Miguel completed a sentence I started to make about my 15-month-old daughter, whom we were watching.<sup>39</sup>

- (199) *kuina pueroina [tiyuika] tipÿsisikapu*  
*kuina puero-ina ti-yuika ti-pÿsisikapu*  
 NEG can-IRR.NV 3i-walk.IRR 3i-be.alone.IRR  
 ‘she cannot walk on her own’ [mxx-e110820ls.008]

Among the positive sentences with *puero* is (200), which is from the same situation as (199) above. Although the sentence is not negated, the complement verb has irrealis RS.

- (200) *puero [tiyuika] chÿjatÿtÿjika eka punachÿ*  
*puero ti-yuika chÿ-jatÿtÿjika eka punachÿ*  
 can 3i-walk.IRR 3-pull.IRR DEMa other  
 ‘she can walk if another person pulls her (i.e. holds her hand)’  
 [mxx-e110820ls.012]

Another positive sentence with an irrealis complement verb is (201). In this example, the object of the complement verb is preposed to *puero*, which is highly unusual. Paunaka allows OV structures if the O shall be emphasised (see §8.1.4), but we do not normally find this in complementation (i.e. O[VV]).

<sup>39</sup>Actually, I am not totally sure about the placement of the right square bracket here. It depends on whether one analyses the verb *tipÿsisikapu* ‘she is alone’ or ‘she does it alone’ to modify the complement verb or the whole sentence. I decided for an analysis in which it modifies the whole sentence, but the other option would work as well, I believe.

The sentence comes from Juana, who earns her money by selling food. However, since she has never learnt to calculate, she sometimes does not know how much change she has to give. Only small amounts of money are easy to handle for her.

- (201) [echÿu chepitÿjikumÿnÿÿÿchi] puero [nipabenteika]  
 echÿu chepitÿ-jiku-mÿnÿ-yÿchi puero ni-pabenteika  
 DEMb small-LIM1-DIM-LIM2 can 1SG-sell.IRR  
 ‘only small things, I can sell’ [jxx-e110923l-2.150]

I want to conclude with (202), which also shows the use of *puero* in a positive sentence. It comes from María S. and the context is that I wanted to elicit some spatial expressions, so I asked to translate the sentence ‘the chicken sits on the chair’, which amused Miguel and María S., because, as María S. rightly objected, chicken cannot sit. I thus tried again with ‘step on’ instead of ‘sit’. This works better as she states:

- (202) aa puero [chikupachajiku nechÿu] kuina titibua  
 aa puero chi-kupacha-jiku nechÿu kuina ti-tibua  
 INTJ can 3-step.ON.IRR-LIM1 DEMC NEG 3i-sit.down.IRR  
 ‘ah, it can only step on it, but it cannot sit down’ [rmx-e150922l.129]

#### 9.4.1.3 The manipulative verb *-bÿche(i)ku*

Manipulative predicates have been defined as such predicates that “express a relation between an agent or a situation which functions as a cause, an affectee, and a resulting situation. The affectee must be a participant in the resulting situation” (Noonan 2007: 136).

There is one manipulative predicate in Paunaka, *-bÿche(i)ku* ‘send, order’. The RS of the complement predicate is always irrealis, regardless of whether the situation described by the complement predicate has been realised by the time that the sentence is produced.

One of the very few non-elicited examples with this verb is (203). It shows that, unlike with desiderative verbs (see §9.4.1.1), the conominated subject of the CC follows the complement-taking verb. This is due to the fact that it is expressed as its proper object, as will become apparent in the examples below, where we find indexes on the verb.<sup>40</sup> The affectee is also expressed as the subject of the CC,

<sup>40</sup>It is unclear whether the verb *-bÿche(i)ku* can occur without a CC, since almost all examples are elicited translations of Spanish sentences. They were formulated in such a way that they necessarily take a CC. This should be investigated further.

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and the complement verb thus takes the person marker *ti-*. Note that the second verb in this sentence, *tipýsisiku* ‘be alone’, has realis RS, thus it probably belongs to the main clause, not to the CC, which has irrealis RS. I do not know why it does not take the middle voice marker in this case, as it usually does.

The sentence was produced by Clara, who was sitting with us chatting. Clara earns her money by baking bread. Her daughter, apparently, when she went to school, had told Clara to ask her other daughter to help her make the bread. That was before we arrived and consequently her daughter was doing all the work alone now. Clara found it funny and at the same time felt a bit guilty about making her daughter do all the work alone.<sup>41</sup>

- (203) *nibýchekutu nijinepýi tipýsisiku [tiyýbajika kýjýpi]*  
*ni-býcheku-tu ni-jinepýi ti-pýsisiku ti-yýbajika kýjýpi*  
 1SG-order-IAM 1SG-daughter 3i-be.alone 3i-grind.IRR manioc  
 ‘I ordered my daughter to grind the manioc all by herself’  
 [cux-120410ls.223]

A similar example is (204). The shared conominated argument, which is the object of the manipulative verb and subject of the complement verb, is placed after the manipulative verb. This sentence was elicited from Juana.

- (204) *þibýchekaji kabe [chinijabaka echýu tumei]!*  
*þi-býcheka-ji kabe chi-nijabaka echýu ti-umei*  
 2SG-order-IMP dog 3-bite.IRR DEMb 3i-steal  
 ‘give the dog the command to bite the thief!’ [jxx-e191021e-2]

In (205), the shared argument is not conominated, but it is encoded as the object of the manipulative verb by use of the third person marker *chý-*, which is used for specific 3>3 relationships. This example was elicited from María S. Irrealis of the manipulative verb is probably due this sentence being elicited without any context.

- (205) *chibýchekatu [tikutikapu]*  
*chi-býcheka-tu ti-kutikapu*  
 3-order.IRR-IAM 3i-run.IRR  
 ‘(s)he makes him run’ [rxx-e141230s.123]

<sup>41</sup>The daughter grinds manioc to bake rice bread, which is made with a dough of manioc and rice and often gets a cheese topping.

(206) shows two things. First, the shared first person singular argument is indexed on the matrix verb as an object. And second, if movement is implied in the order, the dislocative marker (see §7.6.4) can be attached to the complement verb. This shows how closely related this type of CC is to a motion-cum-purpose construction, which has been analysed to encode an adverbial relation (see §9.3.3.2). The example was elicited from Miguel.

- (206) *nijinep̄yi tib̄ychekun̄y* [*niȳseikupa ch̄yeche*]  
*ni-jinep̄yi ti-b̄ycheku-n̄y ni-ȳseiku-pa ch̄yeche*  
 1SG-daughter 3i-order-1SG 1SG-buy-DLOC.IRR meat  
 ‘my daughter sent me to buy meat’ [mxx-e160811sd.291]

A similar example was elicited from Juana, where she preferred a CC containing a complete motion-cum-purpose construction including the motion verb *-yunu*. Note that the motion verb has realis RS in this case. This may be a mistake or a sign that we are dealing with two coordinated clauses here rather than with a CC: ‘I sent her and she went to buy cinnamon’. This issue cannot be resolved at the moment for lack of data.

- (207) *n̄yb̄ycheku* [*tiyunu tiȳseikupa eka kanela*]  
*n̄y-b̄ycheku ti-yunu ti-ȳseiku-pa eka kanela*  
 1SG-order 3i-go 3i-buy-DLOC.IRR DEMa cinnamon  
 ‘I made her go to buy cinnamon’ [jxx-e191021e-2]

#### 9.4.1.4 The perception verb *-samu*

Perception verbs do not often take CCs as arguments, I have only found a few examples with the verb *-samu* ‘hear’. According to Noonan (2007: 143), in perception complementation “semantically it is the entire event, not the argument coded as the matrix direct object, that is perceived”. It is difficult to determine whether a person perceives an entire event or primarily one participant in that event if there are no formal linguistic means to express the difference. If the shared argument of the main clause and the CC is conominated, the CC has exactly the same structure as an unmarked relative clause (see §9.5.1).

This can be seen in (208): first comes the complement-taking verb, its object directly follows it, then comes a clause which could be either a CC or a relative clause modifying the object.

The sentence is from Juana’s narration about the journey of her grandparents from Moxos. Her grandfather has had an unpleasant encounter with a water

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spirit at night and hardly slept, so that the singing of the partridge in the very early morning is a relief for him.

- (208) *chisamutu mukÿkÿi [tiyutu]*  
*chi-samu-tu mukÿkÿi ti-iyu-tu*  
 3-hear-IAM partridge 3i-cry-IAM  
 ‘he already heard the partridge singing’ (or: ‘he already heard the  
 partridge that sang’) [jxx-p151016l-2.212]

If the object is not conominated, a difference to relative clauses is notable.

Consider (209), in which the complement-taking perception verb is itself a complement of a desiderative verb, but this is not of concern at the moment. Let us consider the perception verb and its complement. The object of *-samu* ‘hear’ is indexed by the plural marker *-nube* and the CC directly follows.

The sentence was elicited from Juana.

- (209) *kuina nisacha [nisamanube [chichujijikabunube]]*  
*kuina ni-sacha ni-sama-nube chi-chujijika-bu-nube*  
 NEG 1SG-want.IRR 1SG-hear.IRR-PL 3-talk.IRR-MID-PL  
 ‘I don’t want to hear them talking’ [jxx-e190210s-01]

A headless relative clause on the other hand is usually introduced by a demonstrative, see §9.5.2. Thus (210) is analysed as containing a headless relative clause not a CC, with the relative clause being underlined.<sup>42</sup>

(210) comes from a story told by Miguel about two men who meet the devil in the woods. The devil approaches the men shouting.

- (210) *chisamunube echÿu tiyÿbuiku kimenukÿ*  
*chi-samu-nube echÿu ti-yÿbuiku kimenu-kÿ*  
 3-hear-PL DEM 3i-shout woods-CLF:bounded  
 ‘they heard the one who shouts in the woods’ [mxx-n101017s-1.020]

For lack of a demonstrative preceding the clause, (211) can then again be analysed as a CC, but a word of caution is necessary here: many weather and environment concepts are expressed by verbs in Paunaka. These verbs can be integrated into a clause like nouns if they are formed as a headless relative clause. However, if such a weather or environment verb is more often expressed as a nominal constituent of a sentence (be that an argument or an adjunct) than as a predicate, use

<sup>42</sup>Note that the plural marker on the verb belongs to the subject in this case, not to the object as in (209) above.

of the demonstrative can become optional and the verb may ultimately turn into a noun. This is what has happened with *tijai* ‘day’, actually meaning ‘it is light’, see §9.5.1. The verb *tiramuku* ‘it thunders’ in this example was also translated to Spanish with a noun by José.

This sentence was produced by Miguel, when he and Swintha once visited José and a thunderstorm was approaching.

- (211) *bisamukutu* [*tiramuku*]  
*bi-samu-uku-tu ti-ramuku*  
 1PL-hear-ADD-IAM 3i-thunder  
 ‘we already hear it thunder, too’ [mox-c110926s-1.176]

This is an exhaustive listing of all cases of *-samu* being combined with an unmarked clause in the corpus, so that it is not possible to come up with a good conclusion about the difference between CCs of perception verbs and relative clauses modifying the object of a perception verb or in the case of a headless relative clause becoming the object itself.

#### 9.4.1.5 The utterance verb *-kechu*

The speech verb *-kechu* ‘say’ can take a CC to report what others have said, i.e. in indirect speech. This is not very common in Paunaka, as speakers clearly prefer to cite directly what others said, i.e. in direct speech. They may also express that something is reported by using the hearsay/reportive marker *-ji* (see §7.8.3.3). Nonetheless, indirect speech occurs from time to time.

CCs of *-kechu* are different from all other CCs in that their RS is not predetermined by the construction, but depends on its realisation in relation to the point in time of the original utterance, i.e. the one that is cited. Thus we have irrealis RS in (212), because at the time Swintha made her statement, the event had not been realised.

The example comes from Miguel. He just talked for the sake of the recording, narrating what he was thinking about, and this is why he uses third person markers to refer to Swintha, who was accompanying him. The sentence is about Swintha’s return to Germany.

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- (212) *tiyunupunuka Alemania te pero tikechu [tibÿsÿupupunuka  
punachinakena kuje o punachina anyo]*  
*ti-yunu-punuka Alemania te pero ti-kechu ti-bÿsÿu-pupunuka*  
 3i-go-REG.IRR Germany SEQ but 3i-say 3i-come-REG.IRR  
*punachÿ-ina-kena kuje o punachÿ-ina anyo*  
 other-IRR.NV-UNCERT month or other-IRR.NV year  
 ‘she will go back to Germany, but she said that she would come back,  
 maybe the other month or the other year’ [mxx-d110813s-2.049-050]

That use of RS depends on the point in time the original utterance was made becomes more clear in (213). Juana speaks about the past here. The reported event has long been realised by the time she produced the sentence, but not by the time the reported utterance was made. In the meeting she talks about, people of Santa Rita should discuss a proposal of a lady who came to the region, a proposal that they make pasture for her in exchange for her taking charge of construction of the reservoir.

- (213) *i tikechunube [tananube reunion]*  
*i ti-kechu-nube ti-ana-nube reunion*  
 and 3i-say-PL 3i-make-PL meeting  
 ‘and she told them to make a meeting’ [jxx-p120515l-2.077]

In the following example, realis RS is used in the CC, which contains another CC, because the statement held at the time the original utterance was made. The frustrative marker is placed on the verb due to Juana’s evaluation of her daughter’s wish to be unrealisable. Juana simply does not want what her daughter wants: accompany her to Europe. Irrealis RS of verb in the second CC is due to its own complement-taking verb, desiderative *-sachu* (see §9.4.1.1 above).

- (214) *nijinepÿi tikechu ukuinebu [tisachuini [tumane]]*  
*ni-jinepÿi ti-kechu ukuinebu ti-sachu-ini ti-uma-ne*  
 1SG-daughter 3i-say some.time.ago 3i-want-FRUST 3i-take.IRR-1SG  
 ‘some time ago my daughter said that she wants to take me’  
 [jxx-e120430l-4.44-45]

(215) has indirect speech inside a direct quotation. The example comes from Miguel telling me about his experience in school. His teacher is the one who is cited by using direct speech and in this direct speech Miguel is requested to tell something to his father, namely, that he helps him obtain the things he needs in school. The utterance verb *-kechu* inside the quoted speech has a third person



marker following the stem, which we also find on speech verbs introducing direct speech. This marker marks the verb as ditransitive, and we can thus deduce that the CC can theoretically be indexed on the verb as an argument,<sup>43</sup> but this is by no means obligatory as can be seen in all other examples given in this section.

- (215) *“pikéchuchÿji echÿu pia [tisemaika echÿu yÿkÿke tana taurapachumÿnÿ] i nebu pisuikia”, tikechu*  
*pi-kechu-chÿ-ji echÿu pi-a ti-semaika echÿu yÿkÿke ti-ana*  
 2SG-say-3-IMP DEMb 2SG-father 3i-search.IRR DEMb wood 3i-make.IRR  
*taurapachu-mÿnÿ i nebu pi-suik-i-a ti-kechu*  
 board-DIM and 3OBL.TOP.PRN 2SG-write-SUBORD-IRR 3i-say  
 “tell your father to look for wood to make a small board and on that one  
 you can write”, he said’ [mxx-p181027l-1.022]

#### 9.4.2 Complement clauses with deranked verbs

In addition to unmarked CCs, there are a number of sentences in the corpus that have clausal complements with a deranked verb. The reasons for this may be different. First of all, if a verb that usually takes an unmarked CC is combined with a deranked verb, there may be something unusual involved in the relation between both verbs. In the examples I found in the corpus, this was usually a greater amount of force or control on the subject of the complement verb by the subject of the complement-taking verb. However, many of the examples come from elicitation, so it is not clear how natural this overt marking of the subordinate relation is in general.

Consider (216), in which the complement verb is *-niku*. This verb can mean both ‘eat’ and ‘feed, give food’, and it might be this ambiguity that led Miguel use a subordinate verb to signal that the interpretation cannot be straightforward (‘I don’t want you to eat it’), but that there is some force implied. Note also that the subordinate verb irregularly takes realis RS.

- (216) *kuina nisacha [pinikiuchÿ]*  
*kuina ni-sacha pi-nik-i-u-chÿ*  
 NEG 1SG-want.IRR 2SG-feed-SUBORD-REAL-3  
 ‘I don’t want you to make him eat’ [mxx-e090728s-3.007]

<sup>43</sup>It is unclear though whether the addressee or the clause is indexed by *-chÿ*, see discussion in §7.4.4.

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(217), another example elicited from Miguel, has a perception verb, *-mumuku* ‘look, watch’, combined with a CC containing a deranked verb.<sup>44</sup> In this case, the perception verb does not express mere perception, but rather has the overtone that the subject of the matrix predicate takes care that the subject of the complement verb fulfils the task of reading.

- (217) *nimumuka* [*chichujimeikia*]  
*ni-mumuka chi-chujimeik-i-a*  
 1SG-watch.IRR 3-read-SUBORD-IRR  
 ‘I take care of her reading’ [mxx-e120415ls.149]

A similar example is (218), elicited from María S. The sentence has two CCs: the first one is unmarked, the second one has a deranked verb. The second one implies force: the first person subject was not simply spoken to, but ordered to sleep against her will.

- (218) *¡kuinaini nisacha* [*nÿmuka*] *piti pikechunÿ* [*nimukia*]!  
*kuina-ini ni-sacha nÿ-muka piti pi-kechu-nÿ*  
 NEG-FRUST 1SG-want.IRR 1SG-sleep 2SG.PRN 2SG-say-1SG  
*ni-muk-i-a*  
 1SG-sleep-SUBORD-IRR  
 ‘I didn’t want to sleep, you told me to sleep!’ [rxx-e181024l]

One non-elicited sentence that contains *-kechu* ‘say’ together with a CC containing a deranked verb is (219). It is also analysed as including an order. The sentence stems from Miguel’s description of the frog story and was produced when he was looking at the picture in which the boy and the dog look over a log and finally meet the frog again. It is not clear to me why he uses the instrumental preposition *chikeuchi*. Maybe it is because the log, or tree/wood as he calls it, is not upright but lying in the water.

- (219) *tikechuchÿjiku* [*chipunaikiu chikeuchi yÿkÿke*]  
*ti-kechu-chÿ-jiku chi-punaik-i-u chi-keuchi yÿkÿke*  
 3i-say-3-LIM1 3-go.up-SUBORD-REAL 3-INS tree  
 ‘he only told him to go up on the tree’ [mox-a110920l-2.176-179]

<sup>44</sup>Actually this verb, as well as any other verb of sight, does not occur with an unmarked CC in the corpus, but given the fact that *-samu* ‘hear’ does take unmarked CCs, I consider it realistic that verbs of sight can theoretically take unmarked CCs, too.

Note, however, that some of the examples with an unmarked CC of the same utterance verb can also be read as encoding an order rather than mere report, see §9.4.1.5. It is also possible that some verbs allow a certain variation in taking a CC with a balanced or a deranked verb.<sup>45</sup>

There may also be some variation between speakers. For example, in elicitation on causative relations, Miguel often but not always chose a deranked verb in combination with the manipulative verb *-bÿche(i)ku* as in (220) and (221). Note that the deranked verb in (221) exceptionally takes the third person marker *ti-* (see §9.1.4). For examples with balanced verbs in the CC see §9.4.1.3.

- (220) *nibÿchekubi* [*pupuniachÿ nichechapÿi tukiû nauku terminal*]  
*ni-bÿcheku-bi pi-upun-i-a-chÿ ni-chechapÿi tukiû nauku*  
 1SG-order-2SG 2SG-bring-SUBORD-IRR-3 1SG-son from there  
*terminal*  
 bus.station  
 ‘I sent you to pick up my son at the bus station’ [mxx-e160811sd.301-302]

- (221) *nibÿcheku nichechapÿi* [*tupuniapi*]  
*ni-bÿcheku ni-chechapÿi ti-upun-i-a-pi*  
 1SG-order 1SG-son 3i-bring-SUBORD-IRR-2SG  
 ‘I sent my son to pick you up’ [mxx-e160811sd.307]

In a short check about the verb *-muyayachu* ‘be slow, do slowly’, which had just popped up in elicitation, María S. combined the verb first with a deranked verb as in (222), and two minutes later with a balanced verb, see (223). It is unclear whether one or the other construction is more frequent, because there is not enough data.

- (222) *nimuyayachutu* [*ninikia*]  
*ni-muyayachu-tu ni-nik-i-a*  
 1SG-do.slowly-IAM 1SG-eat-SUBORD-IRR  
 ‘I eat slowly’ [rmx-e150922l.086]

- (223) *nimuyayachu* [*niyÿtikapu*]  
*ni-muyayachu ni-yÿtikapu*  
 1SG-do.slowly 1SG-cook.IRR  
 ‘I cook slowly’ [rmx-e150922l.091]

<sup>45</sup>This seems to be the case in Baure, where the verb in a CC can either be balanced or occur as a participle, often without any difference in meaning (Danielsen 2007: 424).

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It is unclear at the moment what exactly triggers the use of a deranked verb if a balanced verb is possible too.

There are, however, some verbs that only take CCs with deranked verbs. We can assume that these verbs usually do not take clausal complements at all and in the rare cases that there is a demand to combine them with a clause, choosing a deranked verb with its more nominal characteristics is the most adequate solution. Possibly every transitive verb can take a deranked one as an object, I will only present two examples with verbs that could be assumed to take CCs due to their semantics.

The verb *-itu* ‘master, manage, cope with, learn’ encodes knowledge and ability, but unlike other verbs of this category (see §9.4.1.2 above) does not usually combine with a clause. In the rare cases it does, the complement verb has to be deranked, as in (224). Note that *-itu* is very rarely used in general. The context of the following example is as follows: Clara had stated that she wants to teach her daughter Paunaka, because the latter wants to learn it. Clara is sure that she can learn it quickly if she wants to. Note that the subordinate verb also takes the third person prefix *ti-* here.

- (224) *kue tisacha [tichujika], un rato-yÿchi chita [tichujikia]*  
*kue ti-sacha ti-chujika un rato-yÿchi chÿ-ita*  
 if 3i-want.IRR 3i-speak.IRR in a while-LIM2 3-master.IRR  
*ti-chujik-i-a*  
 3i-speak-SUBOR-IRR  
 ‘if she wants to speak, she can quickly learn to speak’  
 [cux-c120414ls-2.327]

Another verb that combines with a CC containing a deranked verb is *-buku* ‘finish’. This verb can take a conominal NP in O function, but usually does not take clausal complements. One exception is (225), which is an elicited sentence about making a hammock. Knotting refers to the technique of weaving. The women finish their hammocks by knotting the wefts for adornment.

- (225) *nakayenetu nÿbuka [nipikeikiu]*  
*nakayenetu nÿ-buka ni-pikeik-i-u*  
 almost 1SG-finish.IRR 1SG-knot-SUBORD-REAL  
 ‘I have almost finished my knotting (of the hammock)’ [rxx-e181022le]

### 9.4.3 The use of *eka* as a complementiser

There are a few cases in which the demonstrative *eka* seems to be used as a complementiser in CCs containing balanced predicates. Not every case in which we find *eka* between a complement-taking predicate and a CC is necessarily a complementiser though, as the demonstrative is also used as a filler in hesitation. All of the examples presented in this section were selected because they do not show signs of hesitation, like repeated starts, pauses, or use of the question word *¿chija?* (which is also used as a filler in hesitation), so it is relatively certain that *eka* really functions as a complementiser there.

It may be the case that use of a complementiser is due to influence of Spanish, but comparison with the most closely related languages reveals that in Trinitario, an article optionally introduces unmarked CCs (Rose 2014a: 91), while in Baure an article or a demonstrative can introduce CCs with a participle, although this is not obligatory (Danielsen 2007: 424).<sup>46</sup> This does not exclude the possibility that the use of an article or demonstrative in these languages is also due to influence of Spanish, but then again, it is striking that all three languages use a determiner rather than anything else. In Spanish, the complementiser *que* is identical to the relative pronoun and to the question word for ‘what’.<sup>47</sup>

In (226), both the matrix and the complement verb have a first person subject and the complement verb is intransitive so that there is no argument in the sentence to which *eka* could refer. Therefore the demonstrative must be analysed as a complementiser belonging to the CC. The sentence is from the story about the fox and the jaguarundi as narrated by Miguel. It is an utterance of the drunken fox.

- (226) “*n̄ysachutu [eka nakusunine]*”  
*n̄y-sachu-tu eka n̄y-a-kusunine*  
 1SG-want-IAM DEMA 1SG-IRR-sing  
 “I want to sing now” [jmx-n120429ls-x5.380]

The case is less clear in all other examples, since they have third person arguments that the demonstrative could theoretically refer to.

Consider (227), which was elicited from Miguel. The complement verb has a third person subject, so the demonstrative could be analysed to conominate this

<sup>46</sup>In addition, Baure makes use of the multifunctional connective *apo* as a complementiser (Danielsen 2007: 393).

<sup>47</sup>Note, however, that a demonstrative may be used in relative clauses as well in Paunaka, especially in headless relative clauses. We find predominantly *ech̄ȳu* there, but *eka* is also used sometimes, see §9.5.

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subject. However, if we compare to the other CCs of desiderative verbs, we find that subject NPs never precede the verb in a CC (see §9.4.1.1), so that this must be a case of *eka* being used as a complementiser, too. In addition, if this was a subject in preverbal position, i.e. in a position reserved for arguments with special discourse status, it would be emphasised by intonation, but the opposite is the case. This is also true for the rest of the examples.

- (227) *kuina n̄ysumacha [eka takutiu]*  
*kuina n̄y-sumacha eka ti-a-kutiu*  
NEG 1SG-want.IRR DEMa 3i-IRR-be.ill  
'I don't want him to get ill' [mxx-e090728s-3.013]

(228) was produced by Clara and directed to María C., who is a bit hard of hearing, in order to tell her that Swintha and I already knew that her husband had passed away.

- (228) *tisamuikunube [eka tepaku eka pima]*  
*ti-samuiku-nube eka ti-paku eka pi-ima*  
3i-listen-PL DEMa 3i-die DEMa 2SG-husband  
'they heard that your husband is dead' [cux-120410ls.096]

In (229), Juana actually had some trouble with wording, but the last part, the CC including the demonstrative, was uttered without hesitation. The sentence expresses what she believed to be the reason for Federico going to Miguel's daughter's house, which I had just been telling her before.

- (229) *pensau [eka chayuraucha]*  
*pensau eka ch̄y-ayuraucha*  
think DEMa 3-help.IRR  
'he thought he could help him' [jxx-e120516l-1.094]

CCs introduced by a demonstrative resemble headless relative clauses a lot. It is then only through context and possibly due to the semantics of the main clause verb that both can be distinguished. Relative clauses are the topic of the next section.

### 9.5 Relative relations

A relative clause (RC) “provides some kind of specification about a participant” of the main clause with the aim of identifying this participant (Cristofaro 2003: 195).

Paunaka uses different means to express this kind of specification. This depends partly on whether the RC is headed or headless and partly on the role the relativised item has in the RC.

A headed RC is one which relates to an NP in the main clause. Most of these headed RCs are completely unmarked in Paunaka, i.e. they are *asyndetically* juxtaposed to the NP they modify. The modified NP is usually the last constituent in the main clause. This being the case, an RC is formally not distinguishable from an *asyndetically* coordinated clause (see §9.2.1). It is only a matter of semantic relation between the two clauses: if one clause modifies the NP to which it is juxtaposed, it can be analysed as an RC, and if no modification is involved, we rather deal with coordination (or possibly with unmarked subordination including an adverbial relation).

(230) is an unmarked RC whose head is *pedasitokena* ‘(possible) little bits and pieces’ (from Spanish *pedacito* and including the uncertainty marker *-kena*). The sentence comes from Miguel telling a tale about ants, which are happy when a man goes to his field and eats his provisions there.

- (230) *kakukena echÿu pedasitokena [tibÿkupu apuke]*  
*kaku-kena echÿu pedasito-kena ti-bÿkupu apuke*  
 exist-UNCERT DEMb piece.DIM-UNCERT 3i-fall ground  
 ‘maybe there are crumbs that fall down’ [mxx-n120423lsf-X.19]

Headless RCs are those in which no NP conominate an argument of the main clause – remember that Paunaka uses person indexes to encode arguments of a verb and that co-occurrence of NPs is optional. In this case, the RC becomes the conominal itself. In contrast to headed RCs, headless RCs are usually introduced by a demonstrative, predominantly *echÿu* ‘DEMB’, but also *eka* ‘DEMA’. These demonstratives act as relative pronouns.<sup>48</sup> The predicate of the RC is balanced, i.e. there is no sign of dependency on the predicate itself.

(231) illustrates this. There is no noun in the main clause which could be modified by the RCs here, and there is no sign of dependency on the verbs, but nonetheless the demonstrative *eka* is placed before them. The sentences were produced by Juana, who was speaking about different breeds of chicken.

- (231) *kuina tinijanea [eka tikipÿpanaji], [eka tisina tipisÿna] tinijaneu entero amuke*

<sup>48</sup>See §9.5.2 for argumentation why I consider the demonstrative to belong to the RC and not to the main clause.

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*kuina ti-ni-jane-a eka ti-kipÿpa-na-ji eka*  
 NEG 3i-eat-DISTR-IRR DEMa 3i-be.white-CLF:general-COL DEMa  
*ti-si-na ti-pisÿ-na ti-ni-jane-u entero*  
 3i-be.red-CLF:general 3i-be.black-CLF:general 3i-eat-DISTR-REAL whole  
*amuke*  
 corn  
 ‘the white ones don’t eat it, the red and black ones eat the whole corn  
 kernels (i.e. without crushing them)’ [jxx-e150925]-1.143-144]

These two types of RCs just described can be considered the major ones. They have in common that they build on a balanced verb and primarily apply to relativisation of S and O arguments whose role in the main clause is also S or O. For the sake of simplicity, roles in stative non-verbal predication are subsumed under the label S here. The role A is much rarer in both main and relative clauses. The shared argument may also function as a possessor in the main clause, but not in the RC. I have not found any example in which it has the role of an oblique in the main clause, and in the RC, this is bound to relativisation of the indefinite pronoun *juchubu* ‘somewhere’.

In addition to the RCs with balanced verbs, there is a third type of RC which is also relatively frequent and builds on a deranked verb. This type is majorly found with relativisation of obliques, but also with objects. Inside the main clause, the relativised item can have the same roles as the other kinds of RCs, and additionally oblique roles are found.

The roles of the relativised item in the main clause and in the RC are summarised in Table 9.7, where the first two types are subsumed under one, because they are similar as to which roles are accessible to relativisation.

Table 9.7: Roles of the relativised item in the main clause and the RCs

	Function in MC	Function in RC
RC with balanced verb	S, O, A, POSS	S, O, A, X
RC with deranked verb	S, O, A, POSS, X	O, X

The correspondence between type of predicate used and role of the relativised item in the RC is in line with the relative deranking hierarchy in Figure 9.9, which claims that deranked verbs rather occur on the right-hand side of the hierarchy.



## A, S &gt; O &gt; Indirect Object, Oblique

Figure 9.9: Relative Deranking Hierarchy after Cristofaro (2003: 203)

I proceed as in the previous sections from most unmarked to most marked clauses. Unmarked RCs are described in §9.5.1. They are usually headed, but a few examples of unmarked headless RCs have been found as well. In §9.5.2 those RCs introduced by a demonstrative are presented. Most of them are headless, but some headed ones have also shown up in the corpus. RCs with deranked predicates are described in §9.5.3. Subsequently, a discussion on cleft constructions in §9.5.4 completes this section. All RCs are given in square brackets in this section.

### 9.5.1 Unmarked relative clauses

RCs can be completely unmarked in Paunaka, a characteristic it shares with Mojeño (cf. Olza et al. 2004: 596–597; Rose 2014a: 92). By unmarked I refer to the fact that there is no syntactic or morphological hint at all that sets these clauses apart from independent clauses, although the RC and the main clause are uttered in one intonation unit. This has been argued to be “an early form of embedding” (Givón 2012: 6). Unmarked RCs are usually headed. The head noun is the last constituent of the main clause and the RC follows. All RCs given in this section could alternatively also be analysed as asyndetically coordinated clauses, but semantically they encode a relative relation, i.e. they help to identify a participant by providing some specification about this participant (Cristofaro 2003: 195). However, there are cases in which it is not clear whether a juxtaposed clause is meant to provide specification or to develop the storyline. I will come back to these cases later in this section. I have not found any example in which an unmarked RC was independently negated, but cases of individual negation of marked RCs occur (see §9.5.2 below). It might be the case that negation demands a more explicit strategy of RC marking.

To start with, consider (232). The head noun *jimu* ‘fish’ is the object of the main clause and its last constituent. The RC follows. It only consists of one verb *tiȳbapakubu* ‘it is ground’.<sup>49</sup> The relativised noun is the subject of this verb, and the verb ascribes a property to it, the property of being ground. Possible reference is thus restricted to ground fish.

The sentence was produced by Clara, when asked what she did with fish after grinding them. Note that the middle marker on the verb for ‘cook’ is missing here for an unknown reason.

<sup>49</sup>This notionally transitive verb is intransitivised by the middle marker in this case. The agent is defocused and the patient becomes the subject of the anticausative middle verb (see §7.7).

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- (232)  $O_{MC}/S_{RC}$   
*biyÿtiku echÿu jimu [tiyÿbapakubu]*  
*bi-yÿtiku echÿu jimu ti-yÿbapaku-bu*  
 1PL-set.on.fire DEMb fish 3i-grind-MID  
 ‘we cook the ground fish’ [cux-c120414ls-2.168]

In (232), the relativised noun is the object of the main clause and the subject of the RC. This is indicated by the index “ $O_{MC}/S_{RC}$ ” above the Paunaka sentence, where the letter with the MC subscript stands for its role in the main clause, the letter with RC subscript for its role in the RC. The relativised noun is not repeated in the RC nor is there any resumptive pronoun or other independent word relating to it. We can thus state that Paunaka uses a gapping strategy in RCs as far as one can speak of a “gap” at all in relation to a language that indexes its arguments on the verb. The verb in the RC is fully inflected for its arguments and for RS.

Backed by this description of the general characteristics of the unmarked RC, we can have a look at some more examples. An analysis favouring an RC over a coordinated clause is relatively clear whenever the clause ascribes some property to the head noun. Paunaka has few adjectives, and many properties are expressed by stative verbs that are juxtaposed to the noun they modify, thus in an RC. (233) and (234) are two examples of this. RCs containing stative verbs are often best translated by an adjective.

In (233) the stative verb *timÿuji* ‘a soft mass is wet’ modifies the head noun *bimÿu* ‘our clothes’.<sup>50</sup> The sentence comes from Juana telling the story about her grandparents’ journey to Moxos. On their way back, they have to cross an arroyo after rainfalls and get wet, so they have to change clothes as Juana’s grandmother prompts her husband:

- (233)  $O_{MC}/S_{RC}$   
*“kampiaubina bimÿu [timÿuji]”*  
*kampiau-bi-ina bi-mÿu ti-mÿu-ji*  
 change-1PL-IRR.NV 1PL-clothes 3i-be.wet-CLF:soft.mass  
 “let’s change the wet clothes” [jxx-p151016l-2.128]

In (234) the RC ascribes the property of being lazy to its head noun, the man. Miguel asks his brother José here whether he also knows the story about the lazy man.

<sup>50</sup>The fact that noun and verb have a homophonous stem *-mÿu* is a coincidence.

- (234)  $O_{MC}/S_{RC}$   
*¿pitiuku pichupauku echÿu jente [tipÿkubai]?*  
*piti-uku pi-chupa-uku echÿu jente ti-pÿkubai*  
 2SG.PRN-ADD 2SG-know.IRR-ADD DEMb man 3i-be.lazy  
 ‘do you know the [one about] the lazy man, too?’ [mox-n1109201.001]

The question words *chija* ‘what, who’ and *juchubu* ‘where’ in their function as indefinite pronouns (see §5.1.4) are also usually followed by an unmarked RC.<sup>51</sup> (235) is from Juana’s telling of the frog story and verbalises her assumption why the boy and the dog look behind the log at the end of the book.

- (235)  $S_{MC}/O_{RC}$   
*kakukena chija [echÿu kabemÿnÿ tisÿikutu]*  
*kaku-kena chija echÿu kabe-mÿnÿ ti-sÿiku-tu*  
 exist-UNCERT what DEMb dog-DIM 3i-smell-IAM  
 ‘there might be something that the dog has smelled’ [jxx-a1205161-a.409]

In (236), Juana speaks about her grandchild.

- (236)  $O_{MC}/X_{RC}$   
*... te tisemaikatu juchubu [trabakuina]*  
*te ti-semaika-tu juchubu trabaku-ina*  
 SEQ 3i-search.IRR-IAM where work-IRR.NV  
 ‘... then he will look for where to work’ [jxx-p1109231-1.193]

The RC of (236) has a non-verbal predicate borrowed from Spanish as a predicate. The RC of (237) builds on a nominal predicate. This is the beginning of the story about the enchanted man told by Miguel.

<sup>51</sup>I have also found one example in which it seems that *chija* ‘what, who’ is not the head but the relativiser, this being connected to the fact that there is another word *punaina* ‘other (thing)’ that can be postulated to be the head of the RC. Due to lack of (more) data, this type will be neglected here. The sentence comes from the account by María S. about the past.

- (i)  $S_{MC}/O_{RC}$   
*kuina punaina [chija binika], chibu biniku*  
*kuina puna-ina chija bi-nika chibu bi-niku*  
 NEG other-IRR what 1PL-eat.IRR 3TOP.PRN 1PL-eat  
 ‘there was nothing else that we could eat, this, we ate’ [rxx-p1811011-2.247]

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- (237)  $S_{MC}/S_{RC}$   
*kakubaneji chÿnachÿ jente [bakeronu]*  
*kaku-bane-ji chÿnachÿ jente bakeronu*  
 exist-REM-RPRT one man cowherd  
 ‘once upon a time there was a man who was a cowherd, it is said’  
 [mxx-n151017l-1.01]

Whenever the verb in the RC does not describe a property per se, it is much harder to distinguish relativisation from coordination. If the event described by the juxtaposed clause is prior to the one in the first clause, there is a great chance that the clause is produced to provide a specification of a participant of the other clause.

This is the case in (238). At the moment Juana produced this sentence, the topic of her story was the journey back home of her grandparents who had been in Moxos to buy cows, and in this sentence, she describes what her grandparents did when they rested. The juxtaposed clause refers back to a prior point in the timeline, her grandparents’ stay in Moxos. After this short switch to the prior time point, Juana continues describing the activities of their grandparents during their rest. We can thus deduce that the juxtaposed clause was uttered with the sole aim to specify how and where a noun of the other clause, *charke* ‘dried meat’, was obtained. It thus fits the general semantic profile of an RC and is best analysed as such.<sup>52</sup>

- (238)  $O_{MC}/O_{RC}$   
*tinikukuikunubeji chitapikinenube i charki [chipunakinube nauku tuki*  
*Monkorÿye]*  
*ti-niku-kuiku-nube-ji chi-tapiki-ne-nube i charki*  
 3i-eat-CONT-PL-RPRT 3-travel.supplies-POSSD-PL and dried.meat  
*chi-punak-inu-nube nauku tuki Monkoÿÿ-yae*  
 3-give-BEN-PL there from MOXOS-LOC  
 ‘they were eating their travel supplies, it is said, and dried meat that  
 they had given to them in Moxos’ [jxx-p151016l-2.174]

Similar switches to a point in time prior to the actual timeline of the discourse are found in (239) and (240). Both examples also stem from Juana.

In (239), she tells me about a bird whose name she just remembered.

<sup>52</sup>Note that there is haplology in the verb of the RC, so that the two morphemes *-inu* ‘BEN’ and *-nube* ‘PL’ are fused into *inube*.

- (239)  $S_{MC}/O_{RC}$   
*i kaku echÿu pisemÿnÿ [nimumuku uchuine]*  
*i kaku echÿu pise-mÿnÿ ni-imumuku uchuine*  
 and exist DEMb bird-DIM 1SG-look just.now  
 ‘and there is this bird that I have just watched’ [jxx-p120430l-1.100]

(240) is from a description by Juana of how she makes a clay pot. The structure of the main clause is not entirely clear. It either misses a predicate that expresses possession or otherwise the personal pronoun is somehow misplaced here or possibly best understood as a dislocated constituent in a relatively loose relation to the rest of the clause. In any case, the bringing of the loam precedes its presence at her house in Santa Cruz.

- (240)  $O_{MC}$  or  $S_{MC?}/O_{RC}$   
*nÿti nauku nubiuyae echÿu muteji [nupunu tuki nauku]*  
*nÿti nauku nÿ-ubiu-yae echÿu muteji nÿ-upunu tuki nauku*  
 1SG.PRN there 1SG-house-LOC DEMb loam 1SG-bring from there  
 ‘there in my house, I (have) the loam that I brought from there’  
 [jxx-d110923l-1.01]

If there is no such switch to a prior point in time, a juxtaposed clause can often be analysed as either an RC or an independent coordinated clause.

Consider (241), which is the first sentence from the story about two men who meet the devil in the woods as told by Miguel. The characters of the story, two men, are introduced with the non-verbal existential copula *kaku*, and the following clause provides information about what they do, i.e. they go hunting. It is not a specification of their character nor does it refer back to something the two men had done before. The opposite is true; the fact that they go hunting is important for the development of the story. On the other hand, since this is the first sentence in the story, it might well be the case that the second clause is produced to delimit the set of possible referents by specifying what the two men do, thus setting the scene for everything that follows.

The index of the syntactic roles in main and relative clauses and the use of square brackets indicate the structure of the sentence if it is analysed as an RC. There are two translations though, one with an RC and the other one with a coordinated clause.

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- (241)  $S_{MC}/S_{RC}$   
*kakubaneji ruschynubeji jente [tiyununube tichubikupunube]*  
*kaku-bane-ji ruschÿ-nube-ji jente ti-yunu-nube ti-chubiku-pu-nube*  
 exist-REM-RPRT two-PL-RPRT man 3i-go-PL 3i-stroll-DLOC-PL  
 ‘once upon a time, there were two men who went hunting (lit.: strolling  
 around), it is said’  
 or: ‘once upon a time, there were two men, it is said, and they went  
 hunting’ [mxx-n101017s-1.014]

Considering the indexes of the syntactic roles I have provided in the examples above, we notice that there is a lot of relativisation out of S and O positions and that the relativised noun mostly either functions as the S or O of the RC. In general, S and O seem to be more common in relativisation in nominative-accusative languages than A (Cristofaro 2003: 199). I have found one example though, given here as (242), in which the relativised noun is the A of the main clause. Two coordinated RCs follow, where the relativised noun has the role of S in the first one and the possibly the A role in the second one. The restriction “possibly” relates to the fact that it is not clear which syntactic role a complement clause has in the main clause in Paunaka (see §9.4). The role A presupposes that a complement clause is an object of the main clause predicate.

The sentence, which is abbreviated here to only show the relevant details, comes from the speech Miguel gave at the workshop on Paunaka in 2011.

- (242)  $A_{MC}/S_{RC}, A_{RC}?$   
*...titukanube eka beteapunuku eka bipijjinube [kakunube naka, kuina*  
*chichupanube tichujikanube]*  
*ti-itu-uka-nube eka bi-etea-punuku eka bi-piji-ji-nube*  
 3i-master-ADD.IRR-PL DEMa 1PL-language-REG DEMa 1PL-sibling-COL-PL  
*kaku-nube naka kuina chi-chupa-nube ti-chujika-nube*  
 exist-PL here NEG 3-know.IRR-PL 3i-speak.IRR-PL  
 ‘... our siblings, who are here and who do not know to speak, will also  
 learn our language again’ [mxx-x110917.18]

As for the position of the RC, it is always postnominal. In the examples given up to this point, it also always followed the complete main clause. I have only found one example in which the RC does not follow the complete main clause. This example was elicited from Juana and is given in (243). The RC directly follows its head noun here and is as unmarked as all other RCs given in this section.

- (243)  $S_{MC}/S_{RC}$   
*eka nipeu kabe [tipakutu] timajaiku tÿbane*  
*eka ni-peu kabe ti-paku-tu ti-majaiku ti-ÿbane*  
 DEMa 1SG-animal dog 3i-die-IAM 3i-bark 3i-be.far  
 ‘my dog that already died, used to bark’ [jxx-a1109231.07]

The strategy of using completely unmarked RCs is bound to the occurrence of a head noun in the main clause in general, but a few exceptions exist where we have an unmarked headless RC. First of all, there is a small group of stative verbs that are seldom used predicatively in main clauses. They are rather integrated into clauses by means of a headless RC. Among them are *tijai* ‘day’ (*ti-jai* 3i-be.light), *tisÿeipu* ‘south wind; windy, cold, cloudy weather coming from the south’ (*ti-sÿei-pu* 3i-be.cold-DLOC), *tijapÿ* ‘collared peccary’ (*ti-japÿ* 3i-fill), *tikubiku* ‘owner of a house’ (*ti-ku-ubiku?* 3i-ATTR-reside?), *tikupeuchÿ* ‘owner of animals’ (*ti-ku-peu-chÿ* 3i-ATTR-animal-3), *tikuyaechÿ* ‘owner’ (*ti-ku-yae-chÿ* 3i-ATTR-GRN-3), and a few more that are not decomposable anymore like *tujubeiku* ‘wind’. Actually, every “noun” that begins with /t/ is suspicious of having originated from a stative verb in an RC. Normally, headless RCs are introduced by a demonstrative, see §9.5.2; however, some of these RCs have become so conventionalised as “noun phrases without nouns” (cf. Dryer 2004) that the demonstrative may also be dropped, as in (244). In this example the RC is the possessor of its head noun, i.e. it has a possessor role in the main clause. The possessor is postponed in this case, and it usually directly follows the possessed. The recording was made in May, and María S. and I were talking about coldness in Bolivia and in Germany. I told her that I didn’t like the cold, and she replied:

- (244)  $POSS_{MC}/S_{RC}$   
*chitiempone tanÿma [tisÿeipu]*  
*chi-tiempo-ne tanÿma ti-sÿei-pu*  
 3-time-POSSD now 3i-be.cold-DLOC  
 ‘it is its season now, of the south wind’ [rxx-e120511l.293]

Finally, the last example I want to present in this section goes even further in that it does not include a verb that belongs to the usual suspects that have been listed above. In this case, lack of a demonstrative may be due to indefiniteness of the relativised item. It is an exceptional case though.

The sentence was produced by Clara, who replied to María C.’s question about who died. María C. obviously had not realised that we were talking about a dead dried piranha Swintha had found at the lakeside of the big reservoir in Concepción.

## 9 Clause combining and complex clauses

- (245) O<sub>MC</sub>/S<sub>RC</sub>  
ȳmu tipaku, nauku chimunube [tepakutu]  
ȳmu ti-paku nauku chi-imu-nube ti-paku-tu  
piranha 3i-die there 3-see-PL 3i-die-IAM  
'the PIRANHA died, they saw a dead one there' [cux-c120414ls-1.236]

In the following section more examples of headless RCs are shown. They are usually marked by taking a demonstrative.

### 9.5.2 Relative clauses introduced by demonstratives

Relative clauses can be introduced by the demonstratives *eka* or *echyū* (see §5.1.3), with *echyū* being more frequent. This is sometimes found with headed RCs as in (246) and (247), but most often, RCs introduced by a demonstrative are headless. The verb is usually completely unmarked (but see §9.5.3). However, the use of a demonstrative can itself be considered a hint that the verb has some nominal properties, reflecting “at least a partial conversion to nominal type” (Andrews 2007: 232). The relativised item can have the syntactic roles of S, O and also A in the RC, but A roles are rare. As for the function of the RC inside the main clause, S and O roles have been found. In drawing an analogy to headed RCs, I suspect that it is also possible that the RC is the A of its main clause, but this remains to be proved.

The demonstrative belongs to the RC, not to the main clause (in which case it could be interpreted as the head of the following RC). This becomes clear when considering the following example of a headed RC introduced by a demonstrative. It comes from the story about the cowherd who is enchanted by the spirit of the hill. The first part is an equative clause (see §8.2.1) in which the topicalising pronoun *chibu* and the NP *eka bakajane* ‘the cows’ are equated. The equative clause is complete with these two constituents, and there is no slot for another argument either, so the demonstrative that follows the NP must belong to the RC.

- (246) S<sub>MC</sub>/O<sub>RC</sub>  
chibu eka bakajane [eka pisemaiku]  
chibu eka baka-jane eka pi-semaiku  
3TOP.PRN DEMA COW-DISTR DEMA 2SG-search  
'these are the cows that you were looking for' [mxx-n151017l-1.44]

Another example with a headed RC introduced by a demonstrative is (247). The main clause has a VO structure here and the RC is juxtaposed to specify



which kind of machine Juana is talking about in her account about how the water reservoir in Santa Rita was made. An engineer had come and brought the big machine.

- (247)  $O_{MC}/S_{RC}$   
*chupunu echÿu makina* [*echÿu tikurumejikujiku*]  
*chÿ-upunu echÿu makina echÿu ti-kurumejiku-jiku*  
 3-bring DEMb machine DEMb 3i-pierce-LIM1  
 ‘he brought the machine that only drills’ [jxx-p120515l-2.215]

Headless RCs are regularly introduced by a demonstrative. They constitute an NP without a noun and thus can be analysed as conominal arguments themselves.

(248) comes from the story about the lazy man told by Miguel. Once it is established that the story is about a lazybones, a relative clause with a stative verb ascribing the characteristic of being lazy to him is sufficient to refer to the main character of the story. No head is needed; the RC stands for the head itself.

- (248)  $S_{MC}/S_{RC}$   
*i punachÿ tijai takumurauchujitu* [*echÿu tipÿkubai*]  
*i punachÿ tijai ti-akumurauchu-ji-tu echÿu ti-pÿkubai*  
 and other day 3i-accomodate-RPRT-IAM DEMb 3i-be.lazy  
 ‘and the next day the lazybones prepared (i.e. he packed some things to take with him)’ [mox-n110920l.082]

Another example with a stative verb is (249). In this case, the headless RC with the verb *tikipÿpa* ‘it is white’ stands for white hair. The sentence was produced by Juana, when explaining me the effects that palm fruit oil has on their hair.

- (249)  $S_{MC}/S_{RC}$   
*i tejekupubu* [*echÿu tikipÿpa*]  
*i ti-jekupu-bu echÿu ti-kipÿpa*  
 and 3i-lose-MID DEMb 3i-be.white  
 ‘and the white ones vanish’ [jxx-d181102l.32]

The verb in the headless RC does not need to be stative. (250) has an active transitive verb and the role of the relativised item in the RC is O in this case. This sentence was elicited, so there is not much context.

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- (250) O<sub>MC</sub>/O<sub>RC</sub>  
*numa [eka niyÿseiku]*  
*nÿ-uma eka ni-yÿseiku*  
 1SG-take.IRR DEMa 1SG-buy  
 ‘I take what I bought’ [jxx-e191021e-2]

Headless RCs, like any other argument (see §8.1.4), usually follow the verb, but they can also precede it. This is much more common for headless RCs than for the headed ones.

The RC in (251) has an intransitive active verb and it precedes the main clause verb. It comes from the story about the two men who meet the devil in the woods as told by Miguel. The one who arrives shouting is none other than the devil.

- (251) S<sub>RC</sub>/S<sub>MC</sub>  
*[echÿu tiyÿbuikÿupunu] titupunubutu*  
*echÿu ti-yÿbui-kÿupunu ti-tupunubu-tu*  
 DEMb 3i-shout-AM.CONC.CIS 3i-arrive-IAM  
 ‘the one who came shouting arrived now’ [mxx-n101017s-1.032]

In (252), the relativised item is the O of the RC. This example was elicited from María S. and is about eating unripe fruit.

- (252) O<sub>RC</sub>/S<sub>MC</sub>  
*[echÿu pinika] kuinakuÿ, nÿmayu tisachu tayu*  
*echÿu pi-nika kuina-kuÿ nÿmayu ti-sachu ti-a-yu*  
 DEMb 2SG-eat.IRR NEG-INCMP just 3i-want 3i-IRR-be.ripe  
 ‘the one you want to eat is not [ripe] yet, it is just about to get ripe’  
 [rxx-e181022le]

In (253), the relativised item is the S of the RC and the RC constitutes the object of the main clause. Note that there is a classifier on the verb in the RC. This classifier, *-ji* ‘CLF:soft.mass’, gives a hint about the identity of the relativised item, the clothes that have got wet.<sup>53</sup> However, unlike in other languages (cf. Epps 2012), the classifier cannot be analysed as the head of the RC, since classifiers always attach at word level, not at clause level in Paunaka, i.e. its presence on the verb in the RC is solely due to requirements of the verb not of the construction.

<sup>53</sup>See also (233) above, which the speaker had uttered shortly before, where the head noun is *bimÿu* ‘our clothes’.

- (253)  $S_{RC}/O_{MC}$   
 [echÿu timÿuji] *aparte chetukunube*  
*echÿu ti-mÿu-ji* *aparte chÿ-etuku-nube*  
 DEMb 3i-be.wet-CLF:soft.mass aside 3-put-PL  
 ‘the wet things (i.e. clothes), they put aside’ [jxx-p151016l-2.132]

(254) is an example in which the relativised item is the A of the RC. Miguel speaks about the teacher he had at school here. He is one of the very few Paunaka speakers who can read and write. It was his own decision to go to school back in those days, when he lived with his family in Altavista. Physical punishment was not unusual at that time.

- (254)  $A_{RC}/O_{MC}$   
 [echÿu chichupu echÿu chitareane] *kuina cheistaka*  
*echÿu chi-chupu echÿu chi-tarea-ne* *kuina chÿ-eistaka*  
 DEMb 3-know DEMb 3-exercise-POSSD NEG 3-whip  
 ‘he did not whip the one who knew his schoolwork’  
 [mxx-p181027l-1.076]

RCs introduced by a demonstrative can be individually negated. This is true for the headed ones as well as for the headless ones as can be seen in the following two examples.

(255) is an equative clause in which one entity consisting of the head *chÿnajiku* ‘the only thing’ and its RC is equated to another entity.

The sentence was produced by Miguel who told me about his experience in school.

- (255)  $S_{MC}/O_{RC}$   
*chÿnajiku* [echÿu *kuina nisumacha nechÿu*] *matematica*  
*chÿna-jiku echÿu kuina ni-sumacha nechÿu matematica*  
 one-LIM1 DEMb NEG 1SG-like.IRR DEMC mathematics  
 ‘the only thing that I didn’t like there was maths’ [mxx-p181027l-1.090]

In (256), the RC stands on its own. It was produced by Juana for disambiguation between the different daughters of Miguel.

- (256)  $S_{RC}$   
*jaa*, [echÿu *kuina taimubÿkemÿnÿ*]  
*jaa echÿu kuina ti-a-imubÿke-mÿnÿ*  
 AFM DEMb NEG 3i-IRR-see.well-DIM  
 ‘yes, the one who cannot see well (i.e. is blind)’ [jxx-p120430l-1.087]

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In all of the examples above, the relativised items have S, O or A roles in the RCs. I have also found one example, given here as (257), in which it is an oblique (in both the MC and the RC). However, this was uttered with some hesitation by Juana, with *te* being a marker of hesitation here rather than a connective for a subsequent event. She speaks about a place her grandparents reach on their journey back from Moxos. If I understood her right, the rubber workers' going to this place long preceded the arrival of the grandparents; any other interpretation of the context would be odd. In addition, *te* is surrounded by pauses and forms its own intonation unit.<sup>54</sup> If the relativised entity is an oblique of the RC, speakers seem to prefer a deranked verb (but see the discussion in §9.5.3). In any case, Juana speaks about a place to which her grandparents arrived on their journey back home from Moxos.

- (257)  $X_{MC}/X_{RC}$   
*titupunubunube – te – [eka komerunube tiyununubetu]*  
*ti-tupunubu-nube te eka komeru-nube ti-yunu-nube-tu*  
3i-arrive-PL SEQ DEMa rubber.worker-PL 3i-go-PL-IAM  
'they arrived – er – to where the rubber workers had gone'  
[jxx-p151016l-2.255-256]

Unmarked headed RCs and headless RCs introduced by a demonstrative are the most common types of RCs found in Paunaka. The next section is dedicated to a less common type, which includes a deranked verb.

### 9.5.3 Relative clauses with deranked verbs

Some RCs build on a deranked verb (see §9.1). This is most typically found with RCs in which the relativised item is an oblique (X), but occasionally also with objects. Most RCs with deranked verbs are actually part of cleft constructions, but in this section some examples which do not contain clefts are discussed. For clefts containing RCs with deranked verbs see §9.5.4.

(258) is the result of Miguel and Juana looking for an expression for 'hostel' that does not contain a Spanish loan. Swintha had asked for a sentence to tell them that she would go back to her hostel. A pause occurred between the adverb *nauku* and the subordinate verb, marked by a comma in the example. It is thus not

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<sup>54</sup>For the sake of better readability, I have usually deleted all hesitation marks and false starts from the examples in this grammar. I maintain it here, because this example is somehow exceptional for encoding oblique function and not being fully integrated in the intonational contour of the main clause.

entirely clear whether *nauku* can be analysed as the head of the RC or whether the RC should be analysed as headless and simply added to the main clause as an alternative, more explicit expression for the place. In any case, the relativised item has locative function in the RC.

- (258)  $X_{MC}/X_{RC}$   
*niyunupunatu nauku, [nÿmukiu yuti]*  
*ni-yunupuna-tu nauku nÿ-muk-i-u yuti*  
 1SG-go.back.IRR-IAM there 1SG-sleep-SUBORD-REAL night  
 ‘now I’ll go back there, where I slept at night’ [jmx-e090727s.381s]

The next example comes from elicitation of body parts. Asked for the ear, María S. first gives the noun *nÿchukape* ‘my ear’,<sup>55</sup> then she explains the function of the body part with a deranked verb, which can be interpreted as a headless RC with the role of the relativised item being that of an instrumental, and finally repeats the noun. All of these three words constitute different intonation units, signalled by use of the comma in (259), so that we can claim that the RC is not part of the main clause but in apposition to it.

- (259)  $X_{RC}$   
*nÿchukape, [nisamuikiu], nÿchukape*  
*nÿ-chuka-pe ni-samuik-i-u nÿ-chuka-pe*  
 1SG-ear-CLF:flat 1SG-listen-SUBORD-REAL 1SG-ear-CLF:flat  
 ‘my ear, what I listen with, my ear’ [rxx-e121128s-4x.078-079]

The RC in (260), in addition to having a deranked verb, is introduced by a demonstrative. The relativised item is a locative oblique in the RC, and the RC is a possessor in the main clause. The example comes from elicitation and was produced by Miguel.

- (260)  $POSS_{MC}/X_{RC}$   
*chija [eka nitibuia]*  
*chi-ija eka ni-tibu-i-a*  
 3-name DEMa 1SG-sit.down-SUBORD-IRR  
 ‘it is the name of where I can sit down’ [rmx-e150922l.126]

<sup>55</sup>Actually, this is the outer part of the ear, the pinna, which is made explicit by use of the classifier *-pe* ‘CLF:flat’. The noun can also be used without the classifier: *-chuka* ‘ear, pinna’. There are some hints that the distinction between outer body part/organ and inner body part/sense may have been more meaningful at some time in the past (cf. Danielsen & Terhart 2022).

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An example with a negated RC is (261), which comes from Miguel telling the story about the cowherd and the spirit of the hill. The negative particle directly precedes the deranked verb and has only scope over the RC, not over the main clause.

- (261)  $S_{MC}/X_{RC}$   
*pero nechyuj estansiayae kakuji chynachy kurichi [kuina tijbykiapu echyu yne]*  
*pero nechyu-ji estansia-yae kaku-ji chynachy kurichi kuina*  
 but DEMC-RPRT manor-LOC exist-RPT one pond NEG  
*ti-jibyk-i-a-pu echyu yne*  
 3i-smoke-SUBORD-IRR-MID DEMb water  
 ‘but there, it is said, on the manor, it is said, there was a pond where the water never dried (i.e. evaporated)’ [mxx-n1510171-1.06-07]

Sometimes a deranked verb also occurs, when the relativised item has other functions than oblique or more precisely is an object. This is the case in (262). It is not entirely clear to me what triggers the use of deranked verbs in these sentences. It is possible that for relativisation of objects in headless RCs, both strategies can be used, either with a demonstrative and a balanced verb or a deranked verb.

Consider (262), which is an example with a ditransitive verb. The sentence, which was elicited from Juana, was produced with some hesitation, as apparently the speaker had problems in choosing a word that would match the Spanish *regalo* ‘present, gift’.

- (262)  $O_{MC}/O_{RC}$   
*numa eka [nipunakiachy eka mimi]*  
*nÿ-uma eka ni-punak-i-a-chÿ eka mimi*  
 1SG-take.IRR DEMa 1SG-give-SUBORD-IRR-3 DEMa mum  
 ‘I’m going to take what I will give to mum’ [jxx-e191021ls-2]

A second example of an RC with a deranked verb in which the relativised item has the role of O is (263). It comes from Miguel’s story about the man and the spirit of the hill and is a citation of what the spirit says to the man.

- (263)  $S_{MC}/O_{RC}$   
*tikechuchÿji: “kaku naka nubiuyae kaku naka [echyu pisemaiichi]*  
*echyu bakajane kaku”*

*ti-kechu-chÿ-ji kaku naka nÿ-ubiu-yae kaku naka echÿu*  
 3i-say-3-RPRT exist here 1SG-house-LOC exist here DEMb  
*pi-semaik-i-u-chi echÿu baka-jane kaku*  
 2SG-search-SUBORD-REAL-3 DEMb COW-DISTR exist  
 ‘he said to him, it is said: “they are here in my house, here is what you  
 are looking for, the cows, they are there”’

Finally, there are also some cases where it is not clear whether we better analyse them as RCs or as adverbial clauses (see §9.3.2). The following example could either be analysed as an adverbial clause expressing purpose or as a headed relative clause expressing an oblique. In case that we decide to analyse it as an RC, the head noun has the role of S in the main clause, and of an instrumental oblique in the RC. The example comes from Juana’s description of how to make a clay pot. Apparently, she had forgotten to collect a special stone in order to polish the pot.

- (264)  $S_{MC}/X_{RC}$   
*paltau echÿu mai [biyeneukiachÿ]*  
*paltau echÿu mai bi-yeneuk-i-a-chÿ*  
 lack DEMb stone 1PL-polish-SUBORD-IRR-3  
 ‘a stone with which we can polish it was missing’  
 or: ‘a stone was missing in order to polish it’ [jxx-d110923l-1.08-09]

#### 9.5.4 Cleft constructions

A cleft construction is usually defined as “a complex sentence structure consisting of a matrix clause headed by a copula and a relative or relative-like clause whose relativized argument is coindexed with the predicative argument of the copula. Taken together, the matrix and the relative express a logically simple proposition, which can also be expressed in the form of a single clause without a change in truth conditions” (Lambrecht 2001a: 467).

This definition is problematic for Paunaka insofar as the clauses analysed here as clefts do not contain a copula.<sup>56</sup> They could thus only be defined as clefts by a broad definition, such as the one proposed by Palancar & Vanhove (2020: 1) that clefts are “biclausal focus constructions”. This is also in line with what Lambrecht

<sup>56</sup>The copula *kaku* is used to express location at a place or existence (in contrast to non-existence, which is usually expressed without copula), but it is not used to link non-verbal predicates of other kinds to their subjects (see §8.2).

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(2001a: 463) identifies as the primary, defining property of clefts, that they express “a single proposition via bi-clausal syntax”.

As for their biclausal status, let us consider one example: (265) is from an account of María S. about her childhood. The family lived by subsistence farming, but food was sometimes scarce, so their mother also harvested leaves of wild plants that were mashed together with peanuts and then cooked in a stew.

- (265) *njenubane* [*echju chiyejiku*]  
*nj-enu-bane echju chi-yejiku*  
1SG-mother-REM DEMb 3-tear.out  
‘it was my late mother who tore them out (i.e. harvested the leaves of a plant)’ [rxx-p181101l-2.241]

The verbal predicate of the RC is *chiyejiku* ‘she tears them out’. If this were a monoclausal sentence, the verb would have to be analysed as the predicate of the main clause, but in that case there would be two arguments preceding it: *njenubane* ‘my late mother’ and the demonstrative *echju*. Paunaka, however, has only one preverbal slot (see §8.1). SVO order is relatively frequent, OVS is (almost) absent and SOV is not allowed at all, and we must therefore assume that sentences like (265) consist of two clauses, the matrix clause which only contains one noun in this case and a juxtaposed RC consisting of a demonstrative and a balanced verb, a pattern we usually find in headless RCs in which the relativised item has the role of S,O or A (see §9.5.2).

Clefts are often believed to be associated with focus, but Delin & Oberlander (2005: 5) reject this, since the positions of given and new information in the cleft are not fixed (depending on the type of cleft). Looking at clefts in context, they identify four distinctive features of clefts: “uniqueness, stativising, presupposition, and separate information structure” (Delin & Oberlander 2005: 1). All of these discourse features hold for the Paunaka cleft construction.

The cleft construction can be analysed as a subcategory of equative or proper-inclusion clauses in Paunaka (see §8.2.1), the difference being that instead of a noun they take an RC as predicate and this predicate usually follows rather than precedes the subject. It is thus clearly a stative construction. Uniqueness is also given, since the clefted constituent is interpreted to be the only one to which the predication of the RC applies. Thus, in (265) above, it is only the mother who harvested the leaves. In (266), the uniqueness is even expressed lexically. The example is about fish. Swintha had found a dried piranha at the shore of the big water reservoir of Concepción, and she showed it to Clara and María C., wondering which kind of piranha that was, since there are different classes of



piranhas. However, Clara first claimed with (266) that there was only one class of piranhas. (María C. subsequently corrected her and explained to us that there are indeed different classes of piranha, which have different colours.)

- (266) *porke echÿu chinajiku [echÿu tinijabajane micha]*  
*porke echÿu china-jiku echÿu ti-nijabai-jane micha*  
 because DEMb one-LIM1 DEMb 3i-bite-DISTR good  
 ‘because it is only these ones that bite hard’ [cux-c120414ls-2.070]

The order of clefted constituent and RC can also be reversed, but this is very rare. One example is (267), which was produced by Miguel when talking with Juan C. about the past. The clefted constituent is used to identify their teacher, Mother Trinidad.

- (267) [*echÿu timesumeikubane naka turno unekuyae*] *madre Trinidad, chibu*  
*echÿu ti-mesumeiku-bane naka turno uneku-yae madre Trinidad*  
 DEMb 3i-teach-REM here shift town-LOC Mother Trinidad  
*chibu*  
 3TOP.PRN  
 ‘the one who taught that school year here in town was Mother Trinidad,  
 it was her’ [mqx-p110826l.241-24]

Presupposition in cleft clauses is about the predication of the RC being factitive, i.e. in (266) it is presupposed that there are some fish that bite well, in (265) there is someone who harvests leaves, and in (267) there is someone who taught in school.

As for the “separate information structure”, Delin & Oberlander (2005: 8) propose that clefts always encode some new information, but never encode all new information. Their function then is “to make special and specific links with the preceding discourse”.

Just like in English it-clefts, the clefted constituent in Paunaka can encode old or new information. (265) and (266) both are examples of “topic clause clefts”, in which the clefted constituent encodes the new information. In (267), what is new is rather the relation between the given information in the clefted constituent and the juxtaposed NP, which also denotes a known participant. This is an example of a “comment cleft clause” (cf. Delin & Oberlander 2005: 9). I will present some more examples of comment clause clefts below, in which the information in the clefted constituent is given. In this type of clefts, Paunaka speakers often make

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use of the topic pronoun *chibu*.<sup>57</sup> Just like in (267), the new information is the relation of the given participant with a predication whose content may also be given or may be new. One example is (268), which is about the scarcity of food.<sup>58</sup> María C. had just listed names of different fruits and vegetables that they grow, which is what *chibu* refers to.

- (268) *chibu* [*echÿu binika*], *kuina chÿecheina*  
*chibu echÿu bi-nika kuina chÿeche-ina*  
 3TOP.PRN DEMb 1PL-eat.IRR NEG meat-IRR.NV  
 ‘this is what we can eat, there is no meat’ [uxx-p110825l.197]

Like in (268), the clefted constituent in these “*chibu* cleft constructions” is typically the object of the relative clause, but there are also a few examples in which it is the subject, as in (269). In this example, Miguel states that another linguist (me) would write about their language. The recording was made a few days before I actually arrived in Bolivia to work with the Paunaka speakers for the first time. Swintha and Federico had already told Miguel about my impending arrival, and he spread the news to María C.

- (269) *chibu* [*echÿu tisuikatu echÿu betea paunaka*]  
*chibu echÿu ti-suika-tu echÿu bi-etea paunaka*  
 3TOP.PRN DEMb 3i-write.IRR-IAM DEMb 1PL-language Paunaka  
 ‘it is her who will write our language Paunaka’ [ump-p110815sf.116]

Similar sentences can also be formed with deranked verbs. This is the case if the relativised item has the role of an oblique in the RC. Just like the clefts built on RCs with balanced verbs, all of the examples that follow can be analysed as a kind of equative clause in which two obliques are equated. The deranked verb is preceded by a demonstrative, so the sentence seems to exhibit the same biclausal structure as a cleft construction with a balanced verb. Another analogy is that just like the topic pronoun *chibu*, the oblique topic pronoun *nebu* can introduce these sentences.

This is the case in (270), which comes from Juana. With this sentence, she provides the conclusion of Miguel’s story about the fox tricking the jaguar by making him believe that the reflection of the moon in the water was a big piece

<sup>57</sup>The topic pronoun *chibu* shows up in different kinds of constructions that all have to do with distinct information structure. It is not limited to marking topic. See §5.1.2 for more information.

<sup>58</sup>A dish without meat is not a good dish in rural lowland Bolivia in general.

of cheese. The naive jaguar jumps into the water with a stone tied on his hands and consequently dies. In connection with *nebu*, a deranked verb is used and in addition, this RC is also introduced by the demonstrative *eka*.

- (270) *i nebu [eka chÿpakiu isini]*  
*i nebu eka chÿ-pak-i-u isini*  
 and 3OBL.TOP.PRN DEMa 3-die-SUBORD-REAL jaguar  
 ‘and this is how the jaguar died’ [jmx-n120429]s-x5.265]

(271) is an example in which two places are equated, the place the boy climbs and the place on the deer’s head. This sentence comes from Miguel in telling the frog story to José. It was produced with some hesitation, though. As in (270) above, the deranked verb is introduced by a demonstrative.

- (271) *pero [eka chipuniu naka] chichÿtiyae echÿu cierbo*  
*eka chi-pun-i-u naka chi-chÿti-yae echÿu cierbo*  
 DEMa 3-go.up-SUBORD-REAL here 3-head-LOC DEMb deer  
 ‘but where he climbs here is on the head of the deer’ [mox-a110920]l-2  
 124]

There are some examples though which are similar to the ones just presented but lack a demonstrative. One example including *nebu* is given in (272) and one without *nebu* in (273).

In (272), Juana explains that they used clay pots for cooking in the old times.

- (272) *banau echÿu muteji nÿkjÿiki, nebu [biyÿtikiapu]*  
*bi-anau echÿu muteji nÿkjÿiki nebu*  
 1PL-make DEMb loam pot 3OBL.TOP.PRN  
*bi-yÿtik-i-a-pu*  
 1PL-set.on.fire-SUBORD-IRR-MID  
 ‘we made clay pots, this is what we could cook with’ [jxx-d110923]l-2.20]

(273) is similar to (271) in that two places are equated, the place inside the hammock and the place where the subject sleeps best. This example was elicited from María S.

- (273) *yumajikÿye [maj mejor nÿmukiu]*  
*yumaji-kÿ-yae maj mejor nÿ-muk-i-u*  
 hammock-CLF:bounded-LOC best 1SG-sleep-SUBORD-REAL  
 ‘in the hammock is where I best sleep’ [rmx-e150922]l.118]

If we consider examples like (272) and (273), where there is no demonstrative to clearly separate the RC from its matrix clause, it becomes questionable whether we are still dealing with a biclausal structure at all. What they have in common with clefts is the equation of two items one of which contains a verb. (270) and (271) could be analysed as clefts in analogy to the examples presented in the beginning of this section. (272) and (273) could then be analysed as clefts due to their similarity to (270) and (271), but it should be clear that we are moving away from what is a canonical cleft construction in Paunaka. There are constructions with deranked verbs that even move a little further towards monoclausality. I claim that they are indeed monoclausal. This is the topic of the next section.

## 9.6 Deranked verbs in monoclausal constructions

In the construction described in this section, an adverb, a quantifier or a noun that has oblique function in the clause precedes a deranked verb. There is no other verb in the clause. This construction is mainly used to shift focus from the predicate to the adverbial expression.

Consider (274), in which the locative adverb *naka* ‘here’ precedes the verb marked by the subordinate suffix *-i*. It comes from the account by María S. about how she grew up.

- (274) *naka nÿjÿkiu*  
*naka nÿ-jÿk-i-u*  
 here 1SG-grow-SUBORD-REAL  
 ‘here I grew up’ (i.e. here was my growing up) [rxx-p181101l-2.007]

This construction very much resembles clefts with deranked verbs that contain the oblique pronoun or a locative-marked noun (see (270)–(273) in §9.5.4 above). The difference is that the examples in this section have preposed adverbs instead of the oblique topic pronoun or substantives not marked as obliques (e.g. by the locative marker *-yae*) and there is no demonstrative before the deranked verb so that the hint that we are dealing with a biclausal structure is missing. As I have stated before, this is a continuum, the examples presented towards the end of the last chapter already showed tendencies towards monoclausality and it is finally a matter of a decision where to draw the line.

Why do we have a deranked verb in a sentence like (274) above? This has to do with information structure and with the kind of predication intended by the

speaker. This construction has the same identifying features as cleft constructions: “uniqueness, stativising, presupposition, and separate information structure” (Delin & Oberlander 2005: 1). The aspect of stativising is particularly interesting.

Prototypically, predication in a sentence is achieved by a verb, and verbs prototypically denote processes (cf. Cristofaro 2003: 259). By predicating one process after another a piece of discourse develops in time and space. However, sometimes predication is not meant to be about a process, but rather about properties or characteristics of this process. In this case, just like in subordination, “verb forms are not used in their prototypical cognitive or discourse function” (Cristofaro 2003: 257). This is where deranked verbs come into play.

Deranked verbs have both verbal and nominal properties. They are considerably less finite than the verb forms we find in “normal” declarative sentences (see §9.1.4). Nouns are more time-stable than verbs (Payne 1997: 33), i.e. they are less dynamic, and they are cognitively processed as a whole rather than sequentially (Cristofaro 2003: 259), just like the deranked verbs in the construction here. The process per se loses prominence in the predication. It is the relation between one entity and the process what predication is about. The process encoded by the deranked verb is thus not perceived dynamically but statively, and the development of discourse is stopped for a little while. The construction is then best analysed as a special form of equative clause, in which a circumstance is related to a process as a whole.

A locative adverb is often combined with a deranked verb to relate a place to a sequence in the life cycle, i.e. to a process that is mostly of a longer duration and in any case meaningful for the development of the individual being. Two more examples are given below.

(275) is a statement by Miguel about the place of birth of Alejo and Polonia.

- (275) *naukubane ubupaikiu apuke*  
*nauku-bane e-ubupaik-i-u*                      *apuke*  
 there-REM    2PL-be.born-SUBORD-REAL ground  
 ‘there you were born’    [mty-p110906l.035]

(276) is also from Miguel and refers to the 1950s, when people first came to settle in Santa Rita. Miguel actually moved away later and only came back after 20 years or so, but the period of his first stay was of a certain duration and meaningful.

## 9 Clause combining and complex clauses

- (276) *nebutu naka bipajykiu pero kuinauku eka yneina bitypi*  
*nebu-tu naka bi-pajyk-i-u pero kuina-uku eka*  
 3OBL.TOP.PRN-IAM here 1PL-stay-SUBORD-REAL but NEG-ADD DEMa  
*yne-ina bi-typi*  
 water-IRR.NV 1PL-OBL  
 ‘from that point on we stayed here, but there was no water for us either’  
 [mxx-p110825l.060]

(277) is a statement by María S. about my daughter who was with me when I first came to work with Paunaka in 2011. The non-dynamic construal of this sentence encodes that my daughter not only walked around in Bolivia, but actually learnt to walk on her own, an important step in her development.

- (277) *naka chiyuikiumyne chijinepyi Elena*  
*naka chi-yuik-i-u-myny chijinepyi Elena*  
 here 3-walk-SUBORD-REAL-DIM 3-daughter Lena  
 ‘Lena’s daughter learnt to walk here’ (i.e. here was the walking of Lena’s daughter) [rxx-e121128s-1.069]

If such kind of prolonged duration and meaningfulness of a place is not implied, i.e. the relation between the participant and the location is less meaningful, more coincidental or shorter, no deranked verb is used. The adverb usually follows the verb in this case, but can also sometimes precede it as in (278), which is given here for comparison.

Several factors distinguish this example from the ones given above. First of all, since the example comes from the description of the frog story, *naka* refers to a picture here, i.e. has a much more delimited reference than in the previous examples. Second, the fact that the boy is lying on the bed may be meaningful for the particular story or not. It is in any case nothing that supposedly has great influence on his life. If the speaker had wanted to express that this was the place, where the boy habitually lies, or that the boy was disabled so that he could not move away from this place, he would probably have chosen a deranked verb as in the previous examples, but the predication would have changed from describing a process he was identifying on the picture to a predication about a place.

- (278) *naka tibebeikumyny eka aitubuchepyimyny*  
*naka ti-bebeiku-myny eka aitubuchepyi-myny*  
 here 3i-lie-DIM DEMa boy-DIM  
 ‘here the boy is lying (on the bed)’ [mox-a110920l-2.034]

It is not only locative adverbs that can be used together with a deranked verb to form a specific kind of predication. The aspectual adverb *metu* ‘already, ready’ can be used in a similar fashion. Together with a finite verb, the adverb expresses either that something is ongoing as in (279) or over as in (280). In these cases, it can be analysed as a modifier that provides some extra information about the processes encoded by the verbs.

(279) is a judgement about my competence in speaking Paunaka.

- (279) *kuina micha pero metu pichujikutu*  
*kuina micha pero metu pi-chujiku-tu*  
 NEG good but already 2SG-speak-IAM  
 ‘(you) don’t do it well, but you already speak’ [mrx-c120509l.068]

(280) comes from Juana’s narration about how some of her siblings died. In this case, it refers to her brother Cristóbal, who died suddenly and unexpectedly. Juana wanted to attend the funeral, but arrived late.

- (280) *nitupunubu nauku, metu chimakunubetu*  
*ni-tupunubu nauku metu chi-maku-nube-tu*  
 1SG-arrive there already 3-bury-PL-IAM  
 ‘when I arrived there, they had already buried him’ [jxx-p120430l-2.461]

When *metu* is combined with a deranked verb, the status of the process is what the predication is about. In the examples I have found it only encodes notions of finished processes, not of ongoing ones. This is a direct consequence of the process being a stative whole rather than a dynamic process. Two examples follow.

(281) was elicited from María S.

- (281) *metu ninikiu, depue bichujijikubu*  
*metu ni-nik-i-u depue bi-chujijiku-bu*  
 already 1SG-eat-SUBORD-REAL afterwards 1PL-talk-MID  
 ‘I finished eating (i.e. my eating was over), afterwards we talked’  
 [rxx-e181020le]

In (282), Juana asks María whether she and her family had finished making a number of adobe bricks.

- (282) *¿pero metu anaiu echÿu?*  
*pero metu e-ana-i-u echÿu*  
 but already 2PL-make-SUBORD-REAL DEMb  
 ‘but have you finished doing this?’ [jrx-c151001fls-9.69]

## 9 Clause combining and complex clauses

It is not only adverbs that can be combined with a deranked verb, but also nouns. In a corresponding declarative sentence, they would usually have the syntactic roles of obliques, but occasionally also of objects. Speakers usually translate these sentences to Spanish by use of a construction with a fronted or sometimes with a left-dislocated constituent. As for the position preceding the verb, Paunaka shares this feature with fronting and left dislocation. Remember that the position preceding the verb is associated with special discourse status in Paunaka, but placing a constituent in this position does not necessarily entail that a deranked verb is used (see §8.1.4). Left dislocation is “motivated by the need to talk about (topic) or assert (focus) a referent which entertains a low degree of cognitive accessibility in the mind of the addressee” (Westbury 2016: 40),<sup>59</sup> and this is also true for the Paunaka construction. However, by using a deranked verb, the speakers additionally construe the predication as stative, and this stativeness adds to the effect of emphasising the preposed constituent by de-emphasising the process.

Consider (283), which comes from the account of her grandparents’ journey to Moxos by Juana. She had just started to tell the story, then she interrupted the storyline to produce this sentence, pronouncing it with a high pitch, which additionally set it apart from the previous utterance. By doing so she emphasised that her grandparents did all of the journey by foot. This kind of sentence has the same effect left dislocation has in other languages: it “causes a disruption in the processing of the discourse” (Westbury 2016: 39).

- (283) *jepuke chiyuikiunube!*  
*epuke chi-yuik-i-u-nube*  
ground 3-walk-SUBORD-REAL-PL  
‘by foot they went!’ (lit.: ‘[on] ground they walked!’)  
[jxx-p151016l-2.022]

After the utterance in (283), some disruption of the story followed, because I was asking for the difference between the forms *epuke* and *apuke* ‘ground, down’ (there is none according to Juana; it is just free variation). Juana then took up the storyline again by repeating the proposition of (283), but this time with the oblique noun following the verb, which is thus not deranked, see (284).

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<sup>59</sup>Note that the approach by Westbury (2016) towards left dislocation is different from others (e.g. Lambrecht 2001b) in that it explicitly does not restrict left dislocation to the function of topicalisation, but also recognises a focusing function.



- (284) *tiyuikunube epuke*  
*ti-yuiku-nube epuke*  
 3i-walk-PL ground  
 ‘they went by foot’ [jxx-p151016l-2.028]

Another example with a preposed locative expression is (285), which comes from Miguel telling the story about the cowherd and the spirit of the hill. Here it is emphasised that the cowherd went far to look for the cows of his *patrón*, until the other side of the pond or lake without finding them.

- (285) ... *punachÿ chÿakenechÿu kurichi chisemaikiujanechi bakajane*  
*punachÿ chÿ-akene-chÿu kurichi chi-semaik-i-u-jane-chi*  
 other 3-non.vis.side-DEMB pond 3-search-SUBORD-REAL-DISTR-3  
*baka-jane*  
 COW-DISTR  
 ‘... on the other side of the pond he searched for the cows’  
 [mxx-n151017l-1.15]

In the following example a temporal expression is preposed to a deranked verb. A few days after she first told the story about her grandparents, Juana told it again prompted by questions about some words that I had not understood. This time, she emphasised another aspect of the exhausting journey, the duration. The structure is the same as in (283) and (285) above: first comes the oblique, then the deranked verb follows, in this case accompanied by another oblique that modifies it.

- (286) *chinachÿkena kuje chiyuikiunube epuke*  
*chinachÿ-kena kuje chi-yuik-i-u-nube epuke*  
 one-UNCERT moon 3-walk-SUBORD-REAL-PL ground  
 ‘it was probably one month that they went by foot’ [jxx-e150925l-1.196]

(287) comes from Miguel’s story about the cowherd. He looks for his cows in the woods, but only finds their tracks. Note that the nominal modifier of the noun takes an associated motion marker here.

- (287) *pero echÿu chibujane tropakÿu chiyuikiujane*  
*pero echÿu chÿ-ibu-jane tropa-kÿu chi-yuik-i-u-jane*  
 but DEMB 3-foot-DISTR pack-AM.CONC.TR 3-walk-SUBORD-REAL-DISTR  
 ‘but their feet (i.e. footprints) walk in a pack’ [mxx-n151017l-1.19]

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If we consider (287) with the associated motion marker on the nominal modifier, a marker that usually attaches to verbs, the clauses that were analysed as encoding adverbial relations are not far. One of them is repeated here as (288) (from (120) in §9.3.2.1, and consider also (118) as well as (111), which do not have associated motion markers but are otherwise very similar).

- (288) *tikunipapakÿu chiyuniu*  
*ti-kunipa-pakÿu*                      *chi-yun-i-u*  
3i-be.hungry-AM.CONC.TR 3-go-SUBORD-REAL  
'hungry he went going'    [jmx-n120429]s-x5.222]

Here we have a biclausal structure again, with two verbal predicates, the finite one preceding the deranked one. This is where the circle closes. What almost all constructions with a deranked verb have in common is that something preceding the deranked verb is highlighted as if to signal: keep in mind what preceded me, this is (the) important information in this sentence. A thorough analysis of information structure may help to learn more about the omnipresent versatile marker *-i*, but this is a topic for future work.

# 10 Texts

## 10.1 Text 1: Story of the cowherd

This story was told by Miguel on the 17th of October 2015 and in parts corrected together with him later on, which is why the text given here deviates from what is actually said in the recording in parts.

The recording containing the story as well as a transcription can be found at the following address: [https://www.elararchive.org/uncategorized/IO\\_9a1d3066-aaac-4781-b4a4-15ee93899e60](https://www.elararchive.org/uncategorized/IO_9a1d3066-aaac-4781-b4a4-15ee93899e60). The original recording is archived under the name mxx-n151017l-1, and also contains a Spanish version of the story.

The story's main character is a cowherd. There is a drought and he loses the cows of his *patrón*. After searching for them desperately, the spirit of the hill appears to him and tells him that he has taken the cows (the reason for that being that he felt pity with the thin cows, but this was only told in the Spanish version of the story). Subsequently, the man moves with his family to the spirit's place inside the hill. After some time, they decide to give the cows to the people of a neighbouring village. The villagers help driving the cows, but the cowherd's family remains invisible to them. The villagers promise to use the suet of the cows to make candles for the virgin.

- (1) *kakubaneji chÿnachÿ jente bakeronu*  
*kaku-bane-ji chÿnachÿ jente bakeronu*  
exist-REM-RPRT one man cowherd  
'once upon a time, there was a man who was a cowherd, it is said'
  
- (2) *chikuirachuji echÿu bakajane chipeujane chipatrune*  
*chi-kuirachu-ji echÿu baka-jane chi-peu-jane chi-patrun-ne*  
3-care.for-RPRT DEMb COW-DISTR 3-animal-DISTR 3-patrón-POSSD  
'he looked for the cows, it is said, (which were) the animals of his *patrón*'

- (3) *trabakukuikujpasau, ¿kuyenakena?, pero pasau tiempotu trabakuyychi  
trabaku-kuiku-ji pasau kuyena-kena pero pasau tiempo-tu trabaku-yychi*  
work-CONT-RPRT pass how-UNCERT but pass time-IAM work-LIM2  
'while he was working, it is said (time) passed, how may it have been?  
but time passed by and he only worked'
- (4) *titupunubutu eka sekía kuinaji chinikatu kuinakena myijinatu chinikajane  
eka bakajane*  
*ti-tupunubu-tu eka sekía kuina-ji chi-nika-tu kuina-kena*  
3i-arrive-IAM DEMA drought NEG-RPRT 3-feed.IRR-IAM NEG-UNCERT  
*myiji-ina-tu chi-nika-jane eka baka-jane*  
grass-IRR.NV-IAM 3-feed.IRR-DISTR DEMA COW-DISTR  
'a drought came, he could not feed them, it is said, supposedly there was  
no grass anymore to feed the cows'
- (5) *tiyuikunubetu kimenukyyae*  
*ti-yuiku-nube-tu kimenu-ký-yae*  
3i-walk-PL-IAM woods-CLF:bounded-LOC  
'they walked in the woods'
- (6) *pero nechyüji estansiayae kakuji chýnachý kurichi kuina tijibýkiapu echýu  
ýne*  
*pero nechýu-ji estansia-yae kaku-ji chýnachý kurichi kuina*  
but DEMC-RPRT manor-LOC exist-RPT one pond NEG  
*ti-jibýk-i-a-pu echýu ýne*  
3i-smoke-SUBORD-IRR-MID DEMb water  
'but there, it is said, on the manor, it is said, there was a pond where the  
water never dried (i.e. evaporated)'
- (7) *entonses echýu bakeronuji, pasauji treschý tijainube tiyunu  
chisemaikunube echýu*  
*bakajane*  
*entonses echýu bakeronu-ji pasau-ji treschý tijai-nube ti-yunu*  
thus DEMb cowherd-RPRT pass-RPRT three day-PL 3i-go  
*chi-semaiku-nube echýu baka-jane*  
3-search-PL DEMb COW-DISTR  
'so the cowherd, three days passed, it is said, and he went and searched  
for the cows'

- (8) *i kuina chýtupa*  
*i kuina chÿ-tupa*  
 and NEG 3-find.IRR  
 ‘and he didn’t find them’
- (9) *titupajane pero kaku echÿu chibu chikuinejane tiyununube titupunubunube*  
*nechÿu*  
*kurichiyae*  
*ti-tupa-jane pero kaku echÿu chÿ-ibu chi-kuine-jane ti-yunu-nube*  
 3i-find.IRR-DISTR but exist DEMb 3-foot 3-footprint-DISTR 3i-go-PL  
*ti-tupunubu-nube nechÿu kurichi-yae*  
 3-arrive-PL DEMC pond-LOC  
 ‘he (did not) find them, but there were footprints, they went and arrived  
 at the pond’
- (10) *nebukutu echÿu chibujane eka bakajane, tijekupubu*  
*nebu-jiku-tu echÿu chÿ-ibu-jane eka baka-jane ti-jekupu-bu*  
 3OBL.TOP.PRN-LIM1-IAM DEMb 3-foot-DISTR DEMa COW-DISTR 3i-lose-MID  
 ‘only up to there were the feet of the cows, they vanished’
- (11) *tibÿkupukenajanena nechÿu ÿneumuyae*  
*ti-bÿkupu-kena-jane-na nechÿu ÿne-umu-yae*  
 3i-enter-UNCERT-DISTR-? DEMC water-CLF:liquid-LOC  
 ‘apparently they had entered the water’
- (12) *i echÿu bakeronutu te chisemaikiuchÿji, punachÿ chÿakenechÿu kurichi*  
*chisemaikiujanechi bakajane*  
*i echÿu bakeronu-tu te chi-semaik-i-u-chÿ-ji punachÿ*  
 and DEMb cowherd-IAM SEQ 3-search-SUBORD-REAL-3-RPRT other  
*chÿ-akene-chÿu kurichi chi-semaik-i-u-jane-chi baka-jane*  
 3-non.vis.side-DEMB pond 3-search-SUBORD-REAL-DISTR-3 COW-DISTR  
 ‘and the cowherd then in looking for them, it is said, on the other side of  
 the pond he searched for the cows’
- (13) *repentekena pasaujane echÿu kurichi, pero kuinaji chitupa echÿu chibujane*  
*repente-kena pasau-jane echÿu kurichi pero kuina-ji chi-tupa echÿu*  
 maybe-UNCERT pass-DISTR DEMb pond but NEG-RPRT 3-find.IRR DEMb  
*chÿ-ibu-jane*  
 3-foot-DISTR  
 ‘in case that they had passed the pond, but he did not find their feet, it is  
 said’

10 Texts

- (14) *tichyñnumituji pasau trestu tijainube chikechuchyji chiyenu:*  
*ti-chyñnumi-tu-ji pasau tres-tu tijai-nube chi-kechu-chy-ji chi-yenu:*  
 3i-be.sad-IAM-RPRT pass three-IAM day-PL 3-say-3-RPRT 3-wife  
 ‘he was sad, when three days had passed, he said to his wife, it is said.’
- (15) “*kuina nitupa echyü bakajane, ¿juchubukena chiyunujane?*  
*kuina ni-tupa echyü baka-jane juchubu-kena chi-yunu-jane*  
 NEG 1SG-find.IRR DEMb COW-DISTR where-UNCERT 3-go-DISTR  
 “I don’t find the cows, where may they have gone?”
- (16) *pero echyü chibujane tropakýu chiyuikiujane*  
*pero echyü chy-ibu-jane tro-pa-kýu chi-yuik-i-u-jane*  
 but DEMb 3-foot-DISTR pack-AM.CONC.TR 3-walk-SUBORD-REAL-DISTR  
 ‘but their feet walk in a pack’
- (17) *pero titupunubu echyü kurichiyae nebujiku titupunubutu, kuina*  
*pasaujaneina*  
*pero ti-tupunubu echyü kurichi-yae nebu-jiku ti-tupunubu-tu*  
 but 3i-arrive DEMb pond-LOC 3OBL.TOP.PRN-LIM1 3-arrive-IAM  
*kuina pasau-jane-ina*  
 NEG pass-DISTR-IRR.NV  
 ‘but they arrive at the pond, they arrive only there, they do not pass’”
- (18) *chykechuchyji echyü chiyenu*  
*chy-kechu-chy-ji echyü chi-yenu*  
 3-say-3-RPRT DEMb 3-wife  
 ‘he said to his wife, it is said’
- (19) “*takujemukena echyü bipatrune kue kuina etupa echyü bakajane*”  
*ti-a-kujemu-kena echyü bi-patrun-ne kue kuina e-tupa*  
 3i-IRR-be.angry-UNCERT DEMb 1PL-patrón-POSSD if NEG 2PL-find.IRR  
*echyü baka-jane*  
 DEMb COW-DISTR  
 “our patrón will probably be angry, if you don’t find the cows”
- (20) *tikechuchy chiyenu*  
*ti-kechu-chy chi-yenu*  
 3i-say-3 3-wife  
 ‘his wife said’

- (21) *punachÿ tijai tiyunupunukuji*  
*punachÿ tijai ti-yunu-punuku-ji*  
 other day 3i-go-REG-RPRT  
 ‘the other day, he went again, it is said’
- (22) *kabaritoji tusetu tikutiyu sache tichemumuikubuji chiupekÿÿe echÿu ameji*  
*kabarito-ji tuse-tu ti-kuti-yu sache ti-chemumuiku-bu-ji*  
 exactly-RPRT noon-IAM 3i-hurt-INTS sun 3i-stand-MID-RPRT  
*chi-upekÿ-yae echÿu ame-ji*  
 3-place.under-LOC DEMb motacú-RPRT  
 ‘exactly at noon, it is said, when the sun was very strong, he stood under  
 a *motacú* palm, it is said’
- (23) *reskansaujiku repenteÿÿchiji titabipaiku echÿu pÿsi*  
*reskansau-jiku repente-yÿchi-ji ti-tabipaiku echÿu pÿsi*  
 rest-LIM1 suddenly-LIM2-RPRT 3i-appear DEMa spirit.of.hill  
 ‘he just rested, when all of a sudden the spirit of the hill appeared’
- (24) *pÿsi chija bitÿpi echÿu tikubiunube naka chiyikikeÿae, pÿsi echÿu*  
*mupÿinube*  
*pÿsi chi-ija bi-tÿpi echÿu ti-ku-ubiu-nube naka chiyikike-yae pÿsi*  
 pÿsi 3-name 1PL-OBL DEMb 3i-ATTR-house-PL here hill-LOC pÿsi  
*echÿu mupÿinube*  
 DEMb devil  
 ‘*pÿsi* we call the ones who have their houses in the hills (i.e. the owners  
 of the hills), *pÿsi* is the devil’
- (25) *titabipaikuji chikechuchÿ: “ÿchija pichabubuikubu?”*  
*ti-tabipaiku-ji chi-kechu-chÿ chija pi-chabubuiku-bu?*  
 3i-appear-RPRT 3-say-3 what 2SG-do-MID  
 ‘he appeared, it is said, and said: “what are you doing?”’
- (26) *chiÿÿseichupunu*  
*chi-yÿseichu-punu*  
 3-ask-AM.PRIOR  
 ‘he came and asked him’
- (27) “ÿmichabi?” – “micha”  
*micha-bi micha*  
 good-2SG good  
 “‘how are you?’ – ‘fine’”

- (28) *¿chija pichabubuikubu?*  
*chija pi-chabubuiku-bu*  
 what 2SG-do-MID  
 “what are you doing?”
- (29) *“aa, nychyñumi, aa, pensaikuný kuina nitupa echýu bakajane  
 tijkupupuikutu”, tikechuji*  
*aa ný-chyñumi aa pensai-ku-ný kuina ni-tupa echýu baka-jane*  
 INTJ 1SG-be.sad INTJ think-?-1SG NEG 1SG-find.IRR DEMb COW-DISTR  
*ti-jekupu-puiku-tu ti-kechu-ji*  
 3i-lose-CONT-IAM 3i-say-RPRT  
 “ah, I am sad, ah, I am thinking that I don’t find the cows, they are lost”,  
 he said, it is said’
- (30) *“aa, chikuye”*  
*aa chi-kuye*  
 INTJ 3-be.like.this  
 “ah, that’s it”
- (31) *tikechuchýji: “kaku naka nubiuyae kaku naka echýu pisemaikiuchi echýu  
 bakajane kaku*  
*ti-kechu-chý-ji kaku naka ný-ubiu-yae kaku naka echýu*  
 3i-say-3-RPRT exist here 1SG-house-LOC exist here DEMb  
*pi-semaik-i-u-chi echýu baka-jane kaku*  
 2SG-search-SUBORD-REAL-3 DEMb COW-DISTR exist  
 ‘he said to him, it is said: “they are here in my house, here is what you are  
 looking for, the cows, they are there’
- (32) *¿pisachu piyuna pimuaajane?*  
*pi-sachu pi-yuna pi-imua-jane*  
 2SG-want 2SG-go.IRR 2SG-see.IRR-DISTR  
 ‘do you want to go and see them?’
- (33) *¡jaje!” chikechuchýji*  
*jaje chi-kechu-chý-ji*  
 HORT 3-say-3-RPRT  
 ‘let’s go!’ he said to him, it is said’



- (34) *“jaje biyuna bimupajane echÿu bakajane!” tikechuji*  
*jaje bi-yuna bi-imu-pa-jane echÿu baka-jane ti-kechu-ji*  
 HORT 1PL-go.IRR 1PL-see-DLOC.IRR-DISTR DEMb COW-DISTR 3i-say-RPRT  
 ‘let’s go and see the cows!’ he said, it is said’
- (35) *entonses echÿu bakeronuji tikechuji: “jjajechÿutu!”*  
*entonses echÿu bakeronu-ji ti-kechu-ji jaje-ja-chÿu-tu*  
 thus DEMb cowherd-RPRT 3i-say-RPRT HORT-EMPH1-DEMB?-IAM  
 ‘so the cowherd said, it is said: “let’s go, then!”
- (36) *tiyunuji, tiyuiku tiyuikunubeji echÿu ÿneyae repenteÿÿchi kakutu*  
*punachÿukukena apukeji*  
*ti-yunu-ji ti-yuiku ti-yuiku-nube-ji echÿu ÿne-yae repente-ÿÿchi*  
 3i-go-RPRT 3i-walk 3i-walk-PL-RPRT DEMb water-LOC suddenly-LIM2  
*kaku-tu punachÿ-uku-kena apukeji*  
 exist-IAM other-ADD-UNCERT ground-RPRT  
 ‘he went, it is said, he walked, they walked, it is said, into the water,  
 suddenly there was apparently another world, it is said’
- (37) *tibÿkupunubetuji chÿÿÿkikeyae*  
*ti-bÿkupu-nube-tu-ji chÿÿÿkike-yae*  
 3i-enter-PL-IAM-RPRT hill-LOC  
 ‘they entered the hill, it is said’
- (38) *nebutukena nebuji chimukiuchÿtuji echÿu bakajane chÿchupuikujane*  
*nebu-tu-kena nebu-ji*  
 3OBL.TOP.PRN-IAM-UNCERT 3OBL.TOP.PRN-RPRT  
*chi-imuk-i-u-chÿ-tu-ji echÿu baka-jane chÿ-chupuiku-jane*  
 3-see-SUBORD-REAL-3-IAM-RPRT DEMb COW-DISTR 3-know-DISTR  
 ‘it was probably there, it is said, that he saw the cows, he recognised  
 them’
- (39) *“chibu eka bakajane eka pisemaiku”, tikechuchÿÿji echÿu pÿsi*  
*chibu eka baka-jane eka pi-semaiku ti-kechu-chÿ-ji echÿu*  
 3TOP.PRN DEMa COW-DISTR DEMa 2SG-search 3i-say-3-RPRT DEMb  
*pÿsi*  
 spirit.of.hill  
 ‘“these are the cows that you were looking for”, the spirit of the hill said  
 to him, it is said’

10 Texts

- (40) *“aa, chibu eka nisemaikutu, eka eka eka”, chichupuikiuchÿ echÿu bakajane*  
*aa chibu eka ni-semaiku-tu eka eka eka*  
 INTJ 3TOP.PRN DEMa 1SG-search-IAM DEMa DEMa DEMa  
*chi-chupuik-i-u-chÿ echÿu baka-jane*  
 3-know-SUBORD-REAL-3 DEMb COW-DISTR  
 “ah, this is what I was searching for, that one, that one, that one”,  
 recognising the cows’
- (41) *“¿chikuyena?” pensaikui tanÿma*  
*chikuyena pensai-kui tanÿma*  
 how think-CONT? now  
 “‘how?’, he was thinking now’
- (42) *“tanÿma kuina puero pupuna echÿu bakajane*  
*tanÿma kuina puero pi-upuna echÿu baka-jane*  
 now NEG can 2SG-take.IRR DEMb COW-DISTR  
 “‘you can’t take the cows now’
- (43) *mas bien pibÿsÿpuna naka pipajÿka”, chikechuchÿji*  
*mas bien pi-bÿsÿpuna naka pi-pajÿka chi-kechu-chÿ-ji*  
 better 2SG-come.IRR here 2SG-stay.IRR 3-say-3-RPRT  
 ‘you’d better come here and stay’, he said to him, it is said’
- (44) *pensaikituji echÿu bakeronu i repueji ta te chijakuputuji chikechuchi:*  
*“bueno, nÿbÿsÿyakena”*  
*pensai-ki-tu-ji echÿu bakeronu i repue-ji ta te*  
 think-?-IAM-RPRT DEMb cowherd and afterwards-RPRT ? SEQ  
*chi-jakuputu-ji chi-kechu-chi bueno nÿ-bÿsÿya-kena*  
 3-accept-IAM-RPRT 3-say-3 well 1SG-come.IRR-UNCERT  
 ‘the cowherd thought (about it), it is said, and then he accepted, he said:  
 “well, I may come”’
- (45) *“bueno, piyunupuna pubiuyae entonses pupuna tumuyubu echÿu*  
*pichechajinube, pupuna piyenu*  
*bueno pi-yunupuna pi-ubiu-yae entonses pi-upuna tumuyubu*  
 well 2SG-go.back.IRR 2SG-house-LOC thus 2SG-bring.IRR all  
*echÿu pi-checha-ji-nube pi-upuna pi-yenu*  
 DEMb 2SG-son-COL-PL 2SG-bring.IRR 2SG-wife  
 “‘well, go back to your house, so bring all your children, bring your wife’

- (46) *epajÿkatu naka, kuina sufriubina naka*  
*e-pajÿka-tu naka kuina sufriu-bi-ina naka*  
 2PL-stay.IRR-IAM here NEG suffer-1PL-IRR.NV here  
 ‘you can stay here now, we will not suffer here’
- (47) *kaku mukiankajane kakutu naka bakajane*”  
*kaku mukianka-jane kaku-tu naka baka-jane*  
 exist animal-DISTR exist-IAM here COW-DISTR  
 ‘here are animals, the cows are here now’”
- (48) *bueno, tiyunupunutuji echÿu bakeronu*  
*bueno ti-yunupunu-tu-ji echÿu bakeronu*  
 well 3i-go.back-IAM-RPRT DEMb cowherd  
 ‘well, the cowherd went back, it is said’
- (49) *tibÿchÿupupunukuji naka apukeyae i tiyunupunu chubiuyae*  
*titupupunubuji*  
*chikechuchituji chiyenu:*  
*ti-bÿchÿu-pupunuku-ji naka apuke-yae i ti-yunupunu chÿ-ubiu-yae*  
 3i-leave-REG-RPRT here ground-LOC and 3i-go.back 3-house-LOC  
*ti-tupupunubu-ji chi-kechu-chi-tu-ji chi-yenu*  
 3i-arrive.REG-RPRT 3-say-3-IAM-RPRT 3-wife  
 ‘he left to the ground here again, it is said, and went back to his house,  
 when he arrived back, he said to his wife:’
- (50) *“nÿtuputu echÿu bakajane”*  
*nÿ-tupu-tu echÿu baka-jane*  
 1SG-find-IAM DEMb COW-DISTR  
 “I have found the cows”
- (51) *“pituputu!” – “jaa, nÿtuputu*  
*pi-tupu-tu jaa nÿ-tupu-tu*  
 2SG-find-IAM AFM 1SG-find-IAM  
 “you have found them!” – “yes, I have found them’
- (52) *kakujanetu nauku chiyikikeyae*” *tikechuchÿji*  
*kaku-jane-tu nauku chiyikike-yae ti-kechu-chÿ-ji*  
 exist-DISTR-IAM there hill-LOC 3i-say-3-RPRT  
 ‘they are there now, in the hill’, he said to her, it is said’

10 Texts

- (53) *“aiy”, chikechituji echÿu chiyenu, “kakutu chiyikikiyae echÿu bakajane kakunubetu nauku”*  
*aiy chi-ke-chi-tu-ji echÿu chi-yenu kaku-tu chiyikiki-yae echÿu*  
 INTJ 3-say-3-IAM-RPRT DEMb 3-wife exist-IAM hill-LOC DEMb  
*baka-jane kaku-nube-tu nauku*  
 COW-DISTR exist-PL-IAM there  
 “aiy”, said his wife, “the cows are in the hill now, they are there now”
- (54) *“echÿu pÿsi tikechunÿ mas bien i biyuna nauku chiyikikiyae echÿu pÿsi ti-kechu-nÿ mas bien i bi-yuna nauku chiyikiki-yae*  
 DEMb spirit.of.hill 3i-say-1SG better and 1PL-go.IRR there  
 hill-LOC  
 “the spirit of the hill said to me that we’d better go there to the hill’
- (55) *chikijÿekÿyae bipajÿkatu nauku tikechunÿ chiki-jÿekÿ-yae bi-pajÿka-tu nauku ti-kechu-1SG*  
 hill-inside-LOC 1PL-stay.IRR-IAM there 3i-say  
 ‘we can stay there inside of the hill, he said to me
- (56) *¿pisachukena piyuna?” pi-sachu-kena pi-yuna*  
 2SG-want-UNCERT 2SG-go.IRR  
 ‘do you want to go, perhaps?’
- (57) *“jajejachÿu!” tikechutuji jaje-ja-chÿu” ti-kechu-tu-ji*  
 HORT-EMPH1-DEMB? 3i-say-IAM-RPRT  
 “let’s go, then”, she said, it is said’
- (58) *komoraunubetuji echÿu chichechajinube tiyununubeji komorau-nube-tu-ji echÿu chi-checha-ji-nube ti-yunu-nube*  
 accomodate-PL-IAM-RPRT DEMb 3-SON-COL-PL 3i-go-PL-RPRT  
 ‘they arranged everything as regards their children and they went, it is said’

- (59) *titupunubunubeji nechÿu kurichiyae, “jjaje ÿneneumukÿyae!”*  
*ti-tupunubu-nube-ji nechÿu kurichi-yae jaje*  
 3i-arrive-PL-RPRT DEMC pond-LOC HORT  
*ÿne-ne-umu-kÿ-yae ti-kechu-chi*  
 water-REP-CLF:liquid-CLF:bounded-LOC  
 ‘they arrived there at the pond, “let’s go inside the water”’
- (60) *tibÿkupunubetuji ÿneumuyae i nebu nechÿukena nuinekÿ chÿtÿpi echÿu pÿsi*  
*ti-bÿkupu-nube-tu-ji ÿne-umu-yae i nebu*  
 3i-enter-PL-IAM-RPRT water-CLF:liquid-LOC and 3OBL.TOP.PRN  
*nechÿu-kena nuinekÿ chÿ-tÿpi echÿu pÿsi*  
 DEMC-UNCERT door 3-OBL DEMb spirit.of.hill  
 ‘they went into the water, it is said, and there was probably a door for the spirit of the hill’
- (61) *repenteyÿchi kakunubetuji chiyikikeyae chiyikijÿekÿyae*  
*repente-yÿchi kaku-nube-tu-ji chiyikike-yae chiyiki-jÿekÿ-yae*  
 suddenly-LIM2 exist-PL-IAM-RPRT hill-LOC hill-inside-LOC  
 ‘suddenly they were in the hill, it is said, inside of the hill’
- (62) *tipajÿkunubetu*  
*ti-pajÿku-nube-tu*  
 3i-stay-PL-IAM  
 ‘they stayed’
- (63) *pasauji chÿnachÿtu anyo tikechuchÿji echÿu pÿsi echÿu bakeronu ja:*  
*pasau-ji chÿnachÿ-tu anyo ti-kechu-chÿ-ji echÿu pÿsi echÿu*  
 pass-RPRT one-IAM year 3i-say-3-RPRT DEMb spirit.of.hill DEMb  
*bakeronu ja*  
 cowherd EMPH1?  
 ‘after one year had passed by, it is said, the spirit of the hill said to the cowherd:’
- (64) *“biyunupuna nauku chubiunubeye echÿu piparientenenube*  
*bi-yunupuna nauku chÿ-ubiu-nube-yae echÿu pi-pariente-ne-nube*  
 1PL-go.back.IRR there 3-house-PL-LOC DEMb 2SG-relative-POSSD-PL  
 ‘“we will go back to the houses of your relatives’

- (65) *kapununubeina sinkonubechina jentenube ayaraunubeina bitypi eka bumia eka bakajane*  
*kapunu-nube-ina sinko-nube-chi-ina jente-nube ayarau-nube-ina bi-typi*  
 come-PL-IRR.NV five-PL-3-IRR.NV man-PL help-PL-IRR.NV 1PL-OBL  
*eka bi-um-i-a eka baka-jane*  
 DEMA 1PL-take-SUBORD-IRR DEMA COW-DISTR  
 ‘may five men come to help us take the cows’
- (66) *typi chinikanube nauku i echyu sebo typi beraina chitypi eka benu”*  
*chikechuchyji*  
*typi chi-nika-nube nauku i echyu sebo typi bera-ina chi-typi eka*  
 OBL 3-eat.IRR-PL there and DEMb suet OBL candle-IR.NV 3-OBL DEMA  
*benu” chi-kechu-chy-ji*  
 virgin 3-say-3-RPRT  
 ‘so that they eat them there and the suet is for candles for the virgin”, he said to him, it is said’
- (67) *tiyunuji echyu jente bakeronu, tupunuji kompirauchituji sinko jentenube chumuji*  
*ti-yunu-ji echyu jente bakeronu ti-upunu-ji kompirau-chi-tu-ji sinko*  
 3i-go-RPRT DEMb man cowherd 3i-bring-RPRT share-3-IAM-RPRT five  
*jente-nube chy-umu-ji*  
 man-PL 3-take-RPRT  
 ‘the man who was a cowherd went, it is said, he brought five men to share (the workload), it is said, he took them, it is said’
- (68) *“nakajiku ekichupupuikanay”, tikechuchyji, “epuna anyke*  
*naka-jiku e-kichupu-puika-ny ti-kechu-chy-ji e-puna anyke*  
 here-LIM1 2PL-wait-CONT.IRR-1SG 3i-say-3-RPRT 2PL-go.up.IRR up  
 ““wait for me right here”, he said to them, it is said, “go up’
- (69) *echyu bakajane tikujemujane”*  
*echyu baka-jane ti-kujemu-jane ti-kechu-ji*  
 DEMb cow-DISTR 3i-be.angry-DISTR  
 ‘the cows are wild”’
- (70) *bueno, tipununubeji anyke, tikichupupuikunubeji*  
*bueno ti-punu-nube-ji anyke ti-kichupu-puiku-nube-ji*  
 well 3i-go.up-RPRT up 3i-wait-CONT-PL-RPRT  
 ‘well, they went up, they waited, it is said’

- (71) *tosetuji chisamunubetuji echÿu tiyÿbuikÿupununubetuji “jia jÿa jia jia vamo vamo!” tiyÿbuikÿupununubetuji*  
*tose-tu-ji chi-samu-nube-tu-ji echÿu*  
 noon-IAM-RPRT 3-hear-PL-IAM-RPRT DEMb  
*ti-yÿbui-kÿupunu-nube-tu-ji jia jÿa jia jia vamo vamo*  
 3i-shout-AM.CONC.CIS-PL-IAM-RPRT sound.of.wrangling  
*ti-yÿbui-kÿupunu-nube-tu-ji*  
 3i-shout-AM.CONC.CIS-PL-IAM-RPRT  
 ‘when it turned twelve, it is said, they heard the ones who came shouting  
 “hia hia hia hia let’s go, let’s go!”, they came shouting, it is said’
- (72) *i repue ya tibÿchecheikutuji echÿu bakajane*  
*i repue ya ti-bÿchecheiku-tu-ji echÿu baka-jane*  
 and afterwards already 3i-come.out.of.water-IAM-RPRT DEMb COW-DISTR  
 ‘and then the cows already came out of the water, it is said’
- (73) *pero tumuikubutuji tibÿchecheikutuji pero echÿu bakeronunubeji echÿu*  
*tiyÿbuikÿupunu kuinaji chimuanube*  
*pero ti-umuiku-bu-tu-ji ti-bÿchecheiku-tu-ji pero echÿu*  
 but 3i-all?-MID-IAM-RPRT 3i-come.out.of.water-IAM-RPRT but DEMb  
*bakeronu-nube-ji echÿu ti-yÿbui-kÿupunu kuinaji chi-imua-nube*  
 cowherd-PL-RPRT DEMb 3i-shout-AM.CONC.CIS NEG-RPRT 3-see.IRR-PL  
 ‘but all of them came out of the water, it is said, but they did not see the  
 cowherds who came shouting, it is said’
- (74) *titupunubuji chumunubetuji bakajane i tipunubutuji titupunubunube*  
*nechÿu chubiunubeyaetuji*  
*ti-tupunubu-ji chÿ-umu-nube-tu-ji baka-jane i*  
 3i-arrive-RPRT 3-take-PL-IAM-RPRT COW-DISTR and  
*ti-punu-bu-tu-ji ti-tupunubu-nube nechÿu*  
 3i-go.up-MID-IAM-RPRT 3i-arrive-PL DEMc  
*chÿ-ubiu-nube-yae-tu-ji*  
 3-house-PL-LOC-IAM-RPRT  
 ‘they arrived, it is said, they took the cows and went up, they already  
 arrived there at their houses, it is said’

- (75) *chipresunenube bakajane nechÿu koral*  
*chi-presu-ne-nube baka-jane nechÿu koral*  
 3-captive-POSSD-PL COW-DISTR DEMC enclosure  
 ‘they closed the cows in in the enclosure’
- (76) *entonses tikechunube: “bueno, eka bakajane enika, enikia tumuyubu pero echÿu sebo ana puro berajane chitÿpi eka benu”, tikechunubechÿ*  
*entonses ti-kechu-nube bueno eka baka-jane e-nika*  
 thus 3i-say-PL well DEMa COW-DISTR 2PL-eat.IRR  
*e-nik-i-a tumuyubu pero echÿu sebo e-ana puro*  
 2PL-eat-SUBORD-IRR all but DEMb suet 2PL-make.IRR mere  
*bera-jane chi-tÿpi eka benu ti-kechu-nube-chÿ*  
 candle-DISTR 3-OBL DEMa virgin 3i-say-PL-3  
 ‘then he said: “well, you can eat the cows, everything is meant for eating, but with the suet, you shall only make candles for the virgin”, he said to them’
- (77) *“biti biyunupunatu”*  
*biti bi-yunupuna-tu*  
 1PL.PRN 1PL-go.back.IRR-IAM  
 “we will go back now”
- (78) *bueno tiyunupununubetuji*  
*bueno ti-yunupunu-nube-tu-ji*  
 well 3i-go.back-PL-IAM-RPRT  
 ‘well, they went back, it is said’
- (79) *echÿutu echÿu jentenube nechÿu chubiunubeyaeji tikupaikunubetuji baka chinikianube nena tumuyubuji tijainube*  
*echÿu-tu echÿu jente-nube nechÿu chÿ-ubiu-nube-yae-ji*  
 DEMb-IAM DEM man-PL DEMC 3-house-PL-LOC-RPRT  
*ti-kupaiku-nube-tu-ji baka chi-nik-i-a-nube nena tumuyubu-ji*  
 3i-slaughter-PL-IAM-RPRT COW 3-eat-SUBORD-IRR-PL like all-RPRT  
*tijai-nube*  
 day-PL  
 ‘that was it, the men over there in their houses slaughtered cows to eat, it seems every day, it is said’



- (80) *asta ke chÿbukunubeji i repue ya chanaunubetuji echÿu berajane chitÿpi  
benu, chubiuye bia*  
*asta ke chÿ-buku-nube-ji i repue ya chÿ-anau-nube-tu-ji*  
 until 3-finish-PL-RPRT and afterwards already 3-make-PL-IAM-RPRT  
*echÿu bera-jane chi-tÿpi benu chÿ-ubiu-yae bia*  
 DEMb candle-DISTR 3-OBL virgin 3-house-LOC god  
 ‘until they finished them, it is said, and then they made candles for the  
 virgin in the church, it is said’
- (81) *chibu echÿuji pasau chitÿpi echÿu bakeronu*  
*chibu echÿu-ji pasau chi-tÿpi echÿu bakeronu*  
 3TOP.PRN DEMb-RPRT pass 3-OBL DEMb cowherd  
 ‘this is what is said to have happened to the cowherd’

## 10.2 Text 2: Conversation by Juana and María S.

This is an excerpt of a conversation between Juana and María S. on the 1st of October 2015. The Spanish parts of the conversation are not transcribed but maintained on the recording, which can be found here: [https://www.elararchive.org/uncategorized/IO\\_09aead25-1ddc-4716-ba3b-41d31379f15c](https://www.elararchive.org/uncategorized/IO_09aead25-1ddc-4716-ba3b-41d31379f15c). The original, slightly longer recording (audio and video) is archived as jrx-c151001fls-9.

María S. was making adobe bricks at a little pond close to Santa Rita, and some relatives of her were fishing. There were several people around, so the conversation switched to Spanish in-between to include them. The Spanish parts of the conversation are left out here.

- (82) j: *ta mi- te ¿chija?*  
*ta mi- te chija*  
 ? look? SEQ what  
 ‘look, what is that?’
- (83) j: *bucheejane*  
*buchee-jane*  
 catfish.sp-DISTR  
 ‘catfish’ (*Hoplosternum littorale*)
- (84) r: *mba nauku te tikusachunube kananaji ineejane*  
*mba nauku te ti-kusachu-nube kana-na-ji inee-jane*  
 INTJ there SEQ 3i-angle-PL this.size-REP-COL wolf.fish  
 ‘well, there, where they fish, the wolf fish are that big (showing size with the hands)’
- (85) j: *no che*  
*no che*  
 INTJ  
 ‘no way’
- (86) j: *i kakukena uepitu kaku kujibye ekani eka chi- ja*  
*i kaku-kena ue-pi-tu kaku kujibye*  
 and exist-UNCERT water.spirit-CLF:long.flexible-IAM exist caiman  
*eka-ni eka chi- ja*  
 DEMa-DEICT DEMa 3- AFM  
 ‘there may be a spirit now, there are caimans here, the... yes’

- (87) r: *kaku kujibÿe, si kaku kujibÿekenatu*  
*kaku kujibÿe si kaku kujibÿe-kena-tu*  
 exist caiman yes exist caiman-UNCERT-IAM  
 ‘there are caimans, yes, there may be caimans now’
- (88) j: *temena pue*  
*temena pue*  
 big well  
 ‘well, big’
- (89) r: *nechikue kaku chimukuji*  
*nechikue kaku chi-mukuji*  
 therefore exist 3-nest  
 ‘so they have a nest’
- (90) j: *nechikue kaku chimukujitu*  
*nechikue kaku chi-mukuji-tu*  
 therefore exist 3-nest-IAM  
 ‘thus they have a nest now’
- (91) r: *mhm*  
*mhm*  
 INTJ  
 ‘mhm’
- (92) j: *pero tijarÿjikapu echÿu*  
*pero ti-jarÿ-ji-ka-pu echÿu*  
 but 3i-drag-CLF:soft.mass-TH1.IRR-MID DEMb  
 ‘but the weed has been dragged (to the bank)’
- (93) r: *mba, pero tÿpenu*  
*mba pero ti-ÿpenu*  
 INTJ but 3i-be.deep  
 ‘well, but it is deep’
- (94) j: *tÿpenutu ¿pero muteji?*  
*t-ÿpenu-tu pero muteji*  
 3i-be.deep-IAM but loam  
 ‘it is deep, but is it muddy?’

10 Texts

- (95) r: *muteji pero tÿpenuku no puedo, tisabeichuiyÿkukukÿa*  
*muteji pero t-ÿpenu-uku no puedo ti-sabeichuiyÿku-kukÿa*  
 loam but 3i-be.deep-ADD I can't 3i-be.shallow-AM.CONC.TR.IRR  
 'muddy, but also deep, I can't, they only walk in the shallow part near the bank'
- (96) j: *aa claro pue bepuikia bikumuyu jajaa*  
*aa claro pue bi-epuik-i-a bi-kumuyu jajaa*  
 INTJ obviously 1PL-fish-SUBORD-IRR 1PL-sweat AFM  
 'ah, obviously, fishing, we sweat, yes' (the second verb is acoustically not well intelligible)
- (97) j: *pero bijatÿjika nenabane Turuxhiyae biyunu nakabi ÿne*  
*pero bi-jatÿ-ji-ka nena-bane Turuxhi-yae bi-yunu*  
 but 1PL-pull-CLF:soft.mass-TH1.IRR like-REM Altavista-LOC 1PL-go  
*naka-bi ÿne*  
 here-1PL water  
 'but if we throw the weed (to the bank), it is like before in Altavista, when we went, the water was up to here (showing with hands)'
- (98) j: *tÿpenu*  
*ti-ÿpenu*  
 3i-be.deep  
 'it was deep'
- (99) r: *tÿpenu ÿne*  
*ti-ÿpenu ÿne*  
 3i-be.deep water  
 'the water was deep'
- (100) j: *ÿtiyunutu echÿu pisejane?*  
*ti-yunu-tu echÿu pise-jane*  
 3i-go-IAM DEMb bird-DISTR  
 'have the birds gone?' (referring to some birds they were watching earlier)
- (101) j: *kuina tiyunajane*  
*kuina ti-yuna-jane*  
 NEG 3i-go.IRR-DISTR  
 'they haven't gone'

- (102) r: (*unintelligable*)
- (103) j: *kena tapakare*  
*kena tapakare*  
UNCERT southern.screamer  
'maybe they are southern screamers' (*Chauna torquata*)
- (104) r: *teijaneukene*  
*ti-eijaneu-kene*  
3i-stink-EMPH2  
'they stink'
- (105) j: ¿*michanikikena echÿu?*  
*michaniki-kena echÿu*  
delicious-UNCERT DEMb  
'do they taste good?'
- (106) j: ¿*binika?*  
*bi-nika*  
1PL-eat.IRR  
'can we eat them?'
- (107) r: *kena si, nena chijimemeji*  
*kena si nena chi-jimemeji*  
UNCERT yes like 3-lung  
'maybe yes, it is like lung'
- (108) l: ¿*pinika?*  
*pi-nika*  
2SG-eat.IRR  
'you can eat them?'
- (109) j: *ja'a*  
*ja'a*  
AFM  
'yes'

(...) conversation in Spanish

10 Texts

(110) l: *kuina kuina enikatu*  
*kuina kuina enikatu*  
NEG NEG 2SG-eat.IRR-IAM  
'you haven't eaten them'

(111) j: *kuina*  
*kuina*  
NEG  
'no'

(...) conversation in Spanish

(112) j: *aiy michanayu, michanikijane tibÿ- te temenanaji ineejane*  
*aiy michana-yu michaniki-jane tibÿ- te temena-na-ji inee-jane*  
INTJ nice-INTS delicious-DISTR ? SEQ big-REP-COL wolf.fish-DISTR  
'aiy, the big wolf fish are very nice, very delicious'

(113) r: *tÿ- temenanaji micha*  
*tÿ- temena-na-ji micha*  
? big-REP-COL good  
'they are very big'

(114) j: *chÿnajikumÿnÿ biyÿtikapu*  
*chÿna-jiku-mÿnÿ bi-yÿtikapu*  
one-LIM-DIM 1PL-cook  
'we can cook a single one'

(115) r: *mba*  
*mba*  
INTJ  
'well'

(116) j: *tirakueji micha biyÿtie*  
*ti-rakueji micha bi-yÿtie*  
3i-be.full.of.meat good 1PL-food  
'and our food is well-fed with meat'

(117) r: *mhm*  
*mhm*  
INTJ  
'mhm'

- (118) j: *ruschÿ nana nÿkuaji*  
*ruschÿ nÿ-ana nÿ-kuaji*  
 two 1SG-make 1PL-net  
 ‘two I will make, my nets’
- (119) r: (*unintelligable*)
- (120) j: *¿kenaja tibepitÿtÿpaiku nauku?*  
*kena-ja ti-bepitÿtÿ-pai-ku nauku*  
 UNCERT-EMPH1 3i-collect-CLF:ground-TH1 there  
 ‘what may it be that he is collecting there?’
- (121) r: *chitÿiku*  
*chi-tÿiku*  
 3-catch  
 ‘he caught it’
- (...) conversation in Spanish
- (122) j: *no che nanakene nikuaji nÿpuipuna*  
*no che nÿ-ana-kene ni-kuaji nÿ-pui-puna*  
 INTJ 1SG-make-EMPH2- 1SG-net 1SG-fish-AM.PRIOR  
 ‘why, no, as for me, I make my net and go fishing’
- (123) r: *mba*  
*mba*  
 INTJ  
 ‘well’
- (124) j: *kuatruchÿ kuaji, aa pitÿika*  
*kuatruchÿ kuaji aa pi-tÿika*  
 four net INTJ 2SG-catch.IRR  
 ‘four nets, ah, you can catch something’
- (125) r: *mba, chikuyekenejeatu*  
*mba chi-kuye-kene-ja-tu*  
 INTJ 3-be.like.this-EMPH2-EMPH1-IAM  
 ‘well, it can be like that’

10 Texts

- (126) r: *bupuna echÿu tipitanÿikukunube tepuikanube*  
*bi-upuna echÿu ti-pitanÿi-kuku-nube ti-epuika-nube*  
 1PL-bring.IRR DEMb 3i-embrace-RCPC-PL 3i-fish.IRR-PL  
 ‘let’s bring the ones that embrace each other so that they fish’
- (127) j: *jaja’a tijarÿjika*  
*jaja’a ti-jarÿ-ji-ka*  
 AFM 3i-drag-CLF:soft.mass-TH1.IRR  
 ‘yes, to drag the weed (out of the water onto the bank)’
- (...) conversation in Spanish
- (128) j: *siabikena jimu aiy*  
*siabi-kena jimu aiy*  
 pity-UNCERT fish INTJ  
 ‘what a pity for the fish, aiy’
- (129) r: *mba kaku jimu naka*  
*mba kaku jimu naka*  
 INTJ exist fish here  
 ‘well, there are fish here’
- (130) j: *nibÿrupekaini kÿnupe*  
*ni-bÿru-pe-ka-ini kÿnupe*  
 1SG-suck-CLF:flat-TH1.IRR-FRUST fish.sp  
 ‘I would suck the (juice out of the) *cupacá* fish’
- (131) r: *asi kuina taÿpenu nauku las kue tipuru- tipurtujaneu ÿbajane*  
*asi kuina ti-a-ÿpenu nauku las kue ti-puru- ti-purtu-jane-u*  
 SO NEG 3-IRR-be.deep there the if 3i-put- 3i-put.in-DISTR-REAL  
*ÿba-jane*  
 pig-DISTR  
 ‘so, it is not deep there if the pigs enter’
- (132) j: *aja kuina taÿpenuyenu nechÿu*  
*aja kuina ti-a-ÿpenu-yenu nechÿu*  
 INTJ NEG 3i-IRR-be.deep-DED DEMC  
 ‘aha, so it must be the case that it is not deep there’



- (133) r: *pero kaku kube echÿu ni-* (unintelligable)  
*pero kaku kube echÿu ni-*  
 but exist thorn DEMb 1SG  
 ‘but there are thorns’
- (134) j: *entonses chÿneyajiku echÿu*  
*entonses chÿ-ne-yae-jiku echÿu*  
 thus 3-top-LOC-LIM1 DEMb  
 ‘so it (the weed) is only on top (of the water)’
- (135) x: *¿michabi?*  
*micha-bi*  
 good-1PL  
 ‘how are you?’
- (136) j: *eso es*  
  
 ‘that’s it’
- (137) j: *¿michabi?*  
*micha-bi*  
 good-1PL  
 ‘how are you?’
- (138) j: *¿pero metu anaiu echÿu?*  
*pero metu e-ana-i-u echÿu*  
 but already 2PL-make-SUBORD-REAL DEMb  
 ‘but have you finished doing this?’
- (139) r: *kuina metu, pue kupeitu*  
*kuina metu pue kupei-tu*  
 NEG already well afternoon-IAM  
 ‘it is not finished, well in the afternoon (we continue)’
- (140) j: *ja, kupeitukenejatu*  
*ja kupei-tu-kene-ja-tu*  
 AFM afternoon-IAM-EMPH2-EMPH1-IAM  
 ‘ah, in the afternoon’

10 Texts

- (141) j: *jajepupunuku!*  
*jaje-pupunuku*  
HORT-REG  
'let's go back again!'
- (142) r: *pajykanube tikusachanube*  
*pajyka-nube ti-kusacha-nube*  
stay.IRR-PL 3i-angle.IRR-PL  
'they will stay to fish'
- (143) j: *ja tipajyku*  
*ja ti-pajyku*  
AFM 3i-stay  
'ah, he stays'
- (...) conversation in Spanish
- (144) s: *¿chija eka paunaka?*  
*chija eka paunaka*  
what DEMA paunaka  
'what is this in Paunaka?'
- (145) r: *ineejane*  
*inee-jane*  
wolf.fish-DISTR  
'wolf fish'
- (146) s: *aa, ineejane, ¿kaku ineejane?*  
*aa inee-jane kaku inee-jane*  
INTJ wolf.fish-DISTR exist wolf.fish-DISTR  
'ah wolf fish, are there wolf fish?'
- (147) r: *kaku ineejane, si*  
*kaku inee-jane si*  
exist wolf.fish-DISTR yes  
'there are wolf fish, yes'
- (148) s: *temena*  
*temena*  
big  
'they are big'

- (149) j: *a buchee naukuni*  
*a buchee nauku-ni*  
 or catfish there-DEICT  
 ‘or there are catfish’
- (150) r: *hm tijipupuku*  
*hm ti-jipupuku*  
 INTJ 3i-jump  
 ‘hm, they jump’
- (151) j: *jipupupaijaneu jipupupai-*  
*jipupupai-jane-u jipupupai*  
 jump-DISTR-REAL jump  
 ‘they jump and jump’
- (152) l: *¿chikeuchi eka?*  
*chi-keuchi eka*  
 3-INS        DEMa  
 ‘with this?’
- (153) r: *ja’a keuchi chÿajinube*  
*ja’a keuchi chÿajinube*  
 AFM INS    3-father-COL-PL  
 ‘yes, with (lit.: because of) their father’
- (154) r: *chikeuchi chikÿku, chechajinube*  
*chi-keuchi chi-kÿku checha-ji-nube*  
 3-INS        3-uncle    son-COL-PL  
 ‘with their uncle, of the children’
- (155) j: *chichechajinube*  
*chi-checha-ji-nube*  
 3-son-COL-PL  
 ‘they are his children’
- (156) r: *chibu tikusachu*  
*chibu ti-kusachu*  
 3TOP.PRN 3i-angle  
 ‘he is the one who is angling’

10 Texts

(157) s: *¿piti piti kuina pi-?*  
*piti piti kuina pi-*  
2SG.PRN 2SG.PRN NEG 2SG-  
'you don't...?'

(158) r: *kuina, niyunupunatu nybenupuna nikubiakubu*  
*kuina ni-yunupuna-tu ny-benu-puna ni-kubiakubu*  
NEG 1SG-go.back.IRR-IAM 1SG-lie.down-AM.PRIOR.IRR 1SG-be.tired  
'no, I will go back now to lie down, I am tired'

laughing

(159) j: *niyunupunatu nikubiakubu*  
*ni-yunupuna-tu ni-kubiakubu*  
1SG-go.back.IRR-IAM 1SG-be.tired  
'I will go back now, I am tired'

(...) conversation in Spanish

(160) r: *i kapunu, ¿van ir ya?*  
*i kapunu van ir ya*  
and come will you go now  
'and he came, will you go now?'

(161) j: *¡jaje!*  
*jaje*  
HORT  
'let's go!'

(162) j: *¡jaje!*  
*jaje*  
HORT  
'let's go!'

### 10.3 Text 3: Making a clay pot

This is a description by Juana of how to make a clay pot. The recording can be found here: [https://www.elararchive.org/uncategorized/IO\\_32c4fc3e-0cbd-4b49-adda-3c662fe4d8f3](https://www.elararchive.org/uncategorized/IO_32c4fc3e-0cbd-4b49-adda-3c662fe4d8f3). The description was recorded on the 18th of September 2011. There are several similar recordings with the same topic, but this specific one was originally archived as jmx-d110918ls-2. Miguel intervenes once to help Juana out with a word, and this intervention is marked with a preposed “m”. The remainder of this text was produced by Juana alone. Spanish parts are not analysed, but a translation is provided.

The recording was made somewhere in the woods close to Santa Rita, where Juana and Miguel were digging for loam for Juana to make the pot. When she had collected enough loam, we asked her for a description of the production of the pot.

- (163) *buma eka bupukene*  
*bi-uma eka bi-upukene*  
 1PL-take.IRR DEMA 1PL-load  
 ‘we take our load’
- (164) *betuku naka bichÿtiyae i biyunatu*  
*bi-etuku naka bi-chÿti-yae i bi-yuna-tu*  
 1PL-put here 1PL-head-LOC and 1PL-go.IRR-IAM  
 ‘we put it here on our head and we can go (now)’
- (165) *biyuna buma bubiu-yae*  
*bi-yuna bi-uma bi-ubiu-yae*  
 1PL-go.IRR 1PL-take.IRR 1PL-house-LOC  
 ‘we go taking it home’
- (166) *te betuka ÿne naka taurayae*  
*te bi-etuka ÿne naka taura-yae*  
 SEQ 1PL-put.IRR water here table-LOC  
 ‘then we put water here on the table’
- (167) *upujaine bitÿyajikatu chikeuchi yubauke*  
*upu-jai-ne bi-tÿyajika-tu chi-keuchi yubauke*  
 other-day-POSSD 1PL-grind.IRR-IAM 3-INS pestle  
 ‘the next day we can grind it with a pestle’

10 Texts

- (168) *bitÿyajika te bibeatu eka maikijacha*  
*bi-tÿyajika te bi-bea-tu eka mai-ki-jacha*  
 1PL-grind.IRR SEQ 1PL-take.away.IRR-IAM DEMa stone-CLF:spherical-?  
 ‘we grind it and then we pick out the pebbles’
- (169) *bibikÿka apuke kaku maijane*  
*bi-bikÿka apuke kaku mai-jane*  
 1PL-throw.IRR ground exist stone-DISTR  
 ‘we throw them down if there are stones’
- (170) *i chikuye*  
*i chikuye*  
 and like.this  
 ‘and that’s it’
- (171) *metuinatu bipapapuichajane*  
*metu-ina-tu bi-papapuicha-jane*  
 already-IRR.NV-IAM 1PL-make.ball?.IRR-DISTR  
 ‘now we can make the (clay) balls’
- (172) *bipapapuichajane*  
*bi-papapuicha-jane*  
 1PL-make.ball?.IRR-DISTR  
 ‘we make the balls’
- (173) *i despues tauramÿnÿ banatu chitikejimÿnÿina*  
*i despues taura-mÿnÿ bi-ana-tu chi-tikeji-mÿnÿ-ina*  
 and afterwards board-DIM 1PL-make.IRR-IAM 3-intestines-DIM-IRR.NV  
 ‘and after that we can make the plaits (lit.: intestines) on a small board’
- (174) *kana tÿpi tÿpi ee eka ¿cómo cómo te dijera?*  
*kana tÿpi tÿpi ee eka cómo cómo te dijera*  
 this.size OBL OBL INTJ DEMa how how could I tell you  
 ‘of this size in order to, in order to – er – how, how could I tell you?’
- (175) m: *-tibuiu*  
*tibu-i-u*  
 sit.down-SUBORD-REAL  
 ‘get plane’

- (176) *chitibuia*  
*chi-tibu-i-a*  
 3-sit.down-SUBORD-IRR  
 ‘so that it gets plane’
- (177) *i nebu tanaputu*  
*i nebu ti-ana-pu-tu*  
 and 3OBL.TOP.PRN 3i-make.IRR-MID-IAM  
 ‘and from this it is made now’
- (178) *i keuchi sipÿ ÿne naka bijatÿkatu anÿke*  
*i keuchi sipÿ ÿne naka bi-jatÿka-tu anÿke*  
 and INS shell water here 1PL-pull.IRR-IAM up  
 ‘and with shell and water we pull it up here’
- (179) *i betukupunuka chitikejimÿnÿ te banaupupunuka*  
*i bi-etuku-punuka chi-tikeji-mÿnÿ te bi-anau-pupunuka*  
 and 1PL-put-REG.IRR 3-intestines-DIM SEQ 1PL-make-REG.IRR  
 ‘and again we put plaits and then we do it again’
- (180) *te betukatuchi eka chimusunÿkÿina*  
*te bi-etuka-tu-chi eka chi-musunÿkÿ-ina*  
 SEQ 1PL-put.IRR-IAM-3 DEMa 3-lip-IRR.NV  
 ‘then we put this for its handle (lit.: lip) onto it’
- (181) *chimusunÿkÿina masa nebu eka ¿chija? bakachiachi*  
*chi-musunÿkÿ-ina masa nebu eka ¿chija?*  
 3-lip-IRR.NV lest 3OBL.TOP.PRN DEMa what  
*bi-akach-i-a-chi*  
 1PL-lift-SUBORD-IRR-3  
 ‘what is going to be its handle lest, from which – er – what was it? so that we can lift it’
- (182) *betukatu*  
*bi-etuka-tu*  
 1PL-put.IRR-IAM  
 ‘we put it now’

10 Texts

- (183) *tamÿra kaku mai ¿chija? biyaneuka*  
*ti-a-mÿra kaku mai chija bi-yaneuka*  
3i-IRR-be.dry exist stone what 1PL-polish.IRR  
'when it is dry there is a stone – what was it? to polish it with'
- (184) *bruñimos adentro y afuera, piedra suave*  
  
'we polish it from inside and outside, a soft stone'
- (185) *ee chibu echÿu*  
*ee chibu echÿu*  
INTJ 3TOP.PRN DEMb  
'er – this is it'
- (186) *¿chija? tajumeyemÿnÿ*  
*chija ti-a-jumeye-mÿnÿ*  
what 3i-IRR-be.smooth-DIM  
'what was it? it gets smooth'
- (187) *listo eso sería*  
  
'ready, that's it'
- (188) I: *chapie*  
*chapie*  
thanks  
'thank you'



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# A grammar of Paunaka

This book offers the first detailed grammatical description of Paunaka, an Arawakan language spoken (in 2023) by eight people in the Chiquitania region in the lowlands of Eastern Bolivia.

The grammar builds on material collected during several fieldwork trips between 2009 and 2020 by the team of the Paunaka Documentation Project, which was funded by the ELDP from 2011–2013. This material includes roughly 120 hours of audio and video recordings, which have been archived at ELAR. In 2022, the dissertation on which this book is based received the annual Research Award at the Europa-Universität Flensburg.

The grammar provides a description of the phonology, morphology, and syntax of Paunaka, including numerous comparative remarks to closely related languages. It includes over 1500 examples, most of them accompanied by a brief description of their original linguistic or extralinguistic context.