

Chapter 5. Adding descriptive words

In this chapter you will learn about how to give your sentences more descriptive power by adding language about:

- where things are
- the direction of a movement
- how much of something there is
- how many of something there is

Kawaiisu is a rich language and we are sure we haven't recorded here all the words of this nature but here is a start, for now. The speakers who worked with us on this book, Luther Girado and his two sisters, Betty Hernandez and Lucille Hicks, sometimes use different words to mean the same thing so you will see that noted in brackets.

Describing where things are

Here is a table Kawaiisu words that describe positions of things followed by example sentences showing how they can be used.

atawa	on (top)' [Luther]
pa'anaag	on (top)' [Lucille]
chagachüv	close, near'
kahambaav or kuhumbaav	behind, in back'
kapaan	in
payaa	in front of [Luther]
muhüi	in front of [Lucille]
tugubiyaav	above
yühüv(i)	outside'

atawa 'on (top)' [Luther]

pa'anaag 'on (top)' [Lucille]

Atawa keepizh mava'an karünaam.

'They sat on top of the hill.'

Atawa kukup ininaam.

'They went on top of a log.'

Su'ur chipineen atawa wo'orav.

'He climbed up on top of the horse.'

Wüzüvaanaakaam wihichiim atawa hivinübuumi.
 ‘Put your knife on top of your cup.’

Wüzünvaanaakaam pa’anaag lamesa.
 ‘Put it on top of the table.’

chagachüv ‘close, near’

Puguz iva’an nukineen chagachüv kahne-va’an.
 ‘The dog ran near the house.’

Yuwaat chagachüv wününeek.
 ‘It was not close.’

kahambaav ‘behind, in back’

kuhumbaav

Puguz nukineen kuhumbaav kahne.
 ‘The dog ran behind the house.’

Su’uvois Luther kahambaav müzikweeneen.
 ‘Then Luther was rolling behind her.’

Kuhumbaav iva’an wahai odookid mo’oriiz.
 ‘In the back, there are two brown bears.’

Keevi-va’an kahambaav shi’id.
 ‘The mountain is behind (something).’

kapaan ‘in’

Kapaan otsüz karüneen wogut.
 ‘Inside the jar sat the frog.’

Nü’ü kiyagweevaad kapaan nüvüvi.
 ‘I’m going to play in the snow.’

“Hin shi’id kapaan?” meeneen puguziich.
 “‘What’s in here?’” said the little doggy.

Evipiich kapaan.
 ‘It was small inside.’

muhüi ‘in front of’ [Lucille]

payaa ‘in front of’ [Luther]

Wüzünvaanaakaam ka’anüb muhüi-va’an hivinübün.
 ‘Put the spoon in front of my cup.’

Wüzünvaanaakaam ka'anüb payaa-va'an hivinübün.
 'Put the spoon in front of my cup.'

tugubiyaav 'above'

tugubiyaav karüd
 'the creator that's above'

Iva'an tugubiyaav wüzünvaanaakün?
 'Do I put it up above here?'

Tugubiyaav yozikweeneen.
 'He flew up.'

yühüv(i) 'outside'

Su'una yühüv kusineru'neena.
 'She cooked outside.'

Su'uvois yühüv pagineen Betty.
 'So Betty was outside walking.'

Nukikweenün yühüvi-rowa.
 'I ran outside.'

Yuwaatü yühüvi uween kweevaanaam kwiditaaz.
 'No, you can't go outside to the bathroom.'

Like other parts of speech in Kawaiisu there is a lot of flexibility about where these location words appear in sentences. They can even be separated from the nouns they combine with:

Kwidataaz papel hinigeenaam kapaan?
 'You got paper inside the outhouse?
literally, "outhouse paper do-you-have inside?"

Also notice that you don't have to mention the location itself if it's clear from what you're talking about – you can just use the location word on its own:

Kapaan wüzükweeneen eepich.
 'He put the little boy inside (a sack, mentioned earlier).'

Describing location by adding suffixes to nouns and pronouns

Some locative ideas can be expressed with suffixes added to the end of pronouns, or sometimes to noun roots:

-rowa/-roo, -dowa/-doo 'to, towards'

-ruk(a)	‘under’
-va’an(a)	‘at, on, to, near...’
-vidowa/-vidoo	‘toward’
-we’e	‘together with’

Most of these suffixes commonly attach to either a pronoun or to one of the following bases:

ina- or **unu-** (for animate beings)

ika- or **uku-** (for inanimate things)

Meeneen su’unaroo maama’un ...

‘I said to my mother...’

Meenün inaroo papa’un ...

‘I said to my father...’

Eepich su’uvois ikaruk tivi hakapaniz inineen.

‘Then the little boy and the hakapaniz went under a pinyon tree.’

Tuhukid naatü ikaruk lamesa karüneen.

‘There’s a black cat under the table.’

Yuwaat kookweevaanaam tamawe’e.

‘You’re not coming with us!’

Iva’an kiyanaam eepizhi inawe’e neezhchich.

‘Here are boys playing with girls.’

tiip ikawe’e tibi

‘dirt with rocks’

Su’un eepiich iva’an marookweed unuwe’e puguzi.

‘The little boy was going with the dog.’

Su’uvois pagikweenaam su’un uween chivato unuwe’e ta’nipüzi.

‘Then over there a goat and a man are walking.’ (lit., ‘with a man’)

Sugugidü kosheen ukuwe’e seegidü hinigeeneen iva’an.

‘She has a blue and white dress here.’ (lit., ‘with white’)

There is one special pronoun **nüga-** ‘me’ that you use to talk about yourself. This is found very commonly with -rowa/-roo ‘to’.

Pükeen nügaroo!

‘Look at me!’

Imi meevaad nügaroo.

‘You’re going to tell me.’

Nügaroo pagineen.

‘She walked towards me.’

There are also examples of **-va’an(a)** and **-vidoo/-vidowa** attaching directly to a noun root, and **-rowa/-roo** attaching to *yühüv* ‘outside’. This is especially common with with -va’an.

Muts müzikweeneen keevi-va’an.

‘She rolled fast down the mountain.’

Su’un idookid ma’oriiz wününeen po’o-va’ana.

‘The brown bear stood by the water.’

Su’uvois wo’orav su’un manikweeneen too-va’an.

‘Now the horse is going up the road.’

Paikweenaam kahne-va’an.

‘They went back to the house.’

Nukikweenün kahne-va’an.

‘I ran to the house.’

Shi’idü-ga’a Walker’s Basin-va’an.

‘This is Walker’s Basin again.’

Kahne-vidoo yaakweevaadium.

‘I’m going to take you home.’ (lit., ‘I’m going to take you toward the house.’)

Yühüv-vidoo nukineen puguz.

‘The dog ran outside’ (literally, ‘outside-toward he-ran dog’)

Nukikweenün yühüvi-rowa.

‘I ran outside.’ (‘I ran to the outside’)

A possessive agreement suffix is attached to the noun after the location suffix, which tells us that *kahne* and *-va’an* have combined to make a single word:

kahne-va’anün

kahne ‘house’ + *va’ana* ‘near’ + *ün* ‘my’

‘by my house’

Finally, some verbs involving motion and transfer of possession are clearly related to locative suffixes such as *-rowa/-roo*, as in the following:

Tam marookweevaad aaya.

‘We’re going this way, turtle.’

Inarookweeneekeen ükiin eepizh.

‘He gave his hat to the little boy.’

Using pronouns referring to places (locative pronouns)

Some pronouns are used to talk about places instead of people or things. Two of these, *iva'an(a)* and *uween(a)* are extremely common:

idowa	to that place
iva'an(a)	here
mava'an(a)	there
sübixaan	everywhere
uween(a)	way over there
yuwaat hagaan	no where, anywhere

idowa 'to that place'

Nukikweeneen idowa kahne.

'He ran to the house.' (lit., he-ran to-it house')

iva'an(a) 'here'

This is one of the most common words in Kawaiisu stories.

Iva'an karüneen shi'in.

'He was sitting here.'

Iva'an paginaam pahei eepizhim.

'Three boys are walking here.'

Yuwaat shi'in iva'an.

'He's not here.'

mava'an(a) 'there'

This isn't used as commonly as *iva'an* and *uween*, but does show up from time to time in stories.

Havineen mava'an Bakersfield-va'an.

'He layed down in Bakersfield.' (in the hospital, after getting sick)

Owatüm pidüvaad mava'an.

'They're all going to come over there.'

sübixaan 'everywhere'

Sübixaan karünaam Nüwü.

'There's Nuwa people everywhere.'

uween(a) 'way over there'

This is also used very commonly in stories.

Uween paginaam.

‘They’re walking way over there.’

Tawa kwidataaz uween inineeka.

‘Our outhouse was way over there.’

Tazakweenaak uween.

‘It was summertime over there.’

yuwaat hagaan ‘nowhere, anywhere’

Yuwaat hagaan paginün.

‘I didn’t walk anywhere.’

Describing how much or how many

Here are some words you can use to talk about how much or how many of something there is.

akanuts	a little bit
haboi	a few, a little, a small amount
haboopiich	a really small amount
manoi, manoish	all
muts	very
navoi	half
owa, owot	a lot, many

akanuts ‘a little bit’

Nü'ü hivikweed akanuts po'o.

‘I drank a little bit of water.’

haboi ‘a few, a little, a small amount’

haboopiich ‘a really small amount’

Haboopiich taviskweep mosüb kahambaavi.

‘There’s a small amount of dried brush in the back.’

manoi, manoish ‘all’

Manoi chehenaamü maasana.

‘They gathered up all the apples.’

Iva’an manoi pidünaam ta’ntibüz momo’om.

‘Everybody arrives on the hill, all the men and women.’

Kapaan kahne manois karüdüm.

‘We all were staying in the house.’

Tam marookweevaad uuvi, manoish.

‘We’re all going to go that way.’

muts ‘very’

muts uusüsu

‘a long time ago’

muts owat mansana

‘a whole bunch of apples’

navoi ‘half’

Nü’ü ka’adü navoi mansana.

‘I ate half the apples.’

owa, owot ‘many, a lot’

Su’un cheheneen owat maasana.

‘He gathered a lot of apples.’

Muts owat shi’id!

‘This is a lot!’

Shi’in hivipügüd owat.

‘She drank a lot then.’

Numbers

Here are the first ten numbers in Kawaiisu.

one	suui
two	wahai
three	pahei
four	watsuui
five	münügi

six	navahai
seven	noomizh
eight	nanawatsuui
nine	suukümüsuui
ten	mamümüsuui (LG) mümüsuui (LH)

Speakers usually put the number before the thing they are counting:

Wahai pagüüz yozikinaamü seegidüm.

‘Two white fish (are) jumping.’

wahai taanim, suui momo’o

‘two men, one woman’

Suukümüsuui tiip shi’in Luta’a

‘Luther was nine years old.’ (lit., ‘nine year this Luther’)

As we saw in Chapter 4, “Nouns and Pronouns” the plural suffix *-mü* can be added to a number:

wahayim evipiich neezh, suui evipiich eepich

‘two little girls, one little boy’

Just like in English, numbers can sometimes appear on their own without a noun if it’s understood what is being counted:

Paheyimü wününaam.

‘Three of them are standing.’

Suui kupovdükweeneek.

‘One (thing) fell.’

Su’un eepizh ku’uneen suui.

‘The boy grabbed one (thing).’

Numbers can also be separated from the noun they modify if the number is the most important new bit of information in a sentence:

Suui havineek ed.

‘One gun was lying here.’ (literally, ‘one was-lying gun’)