

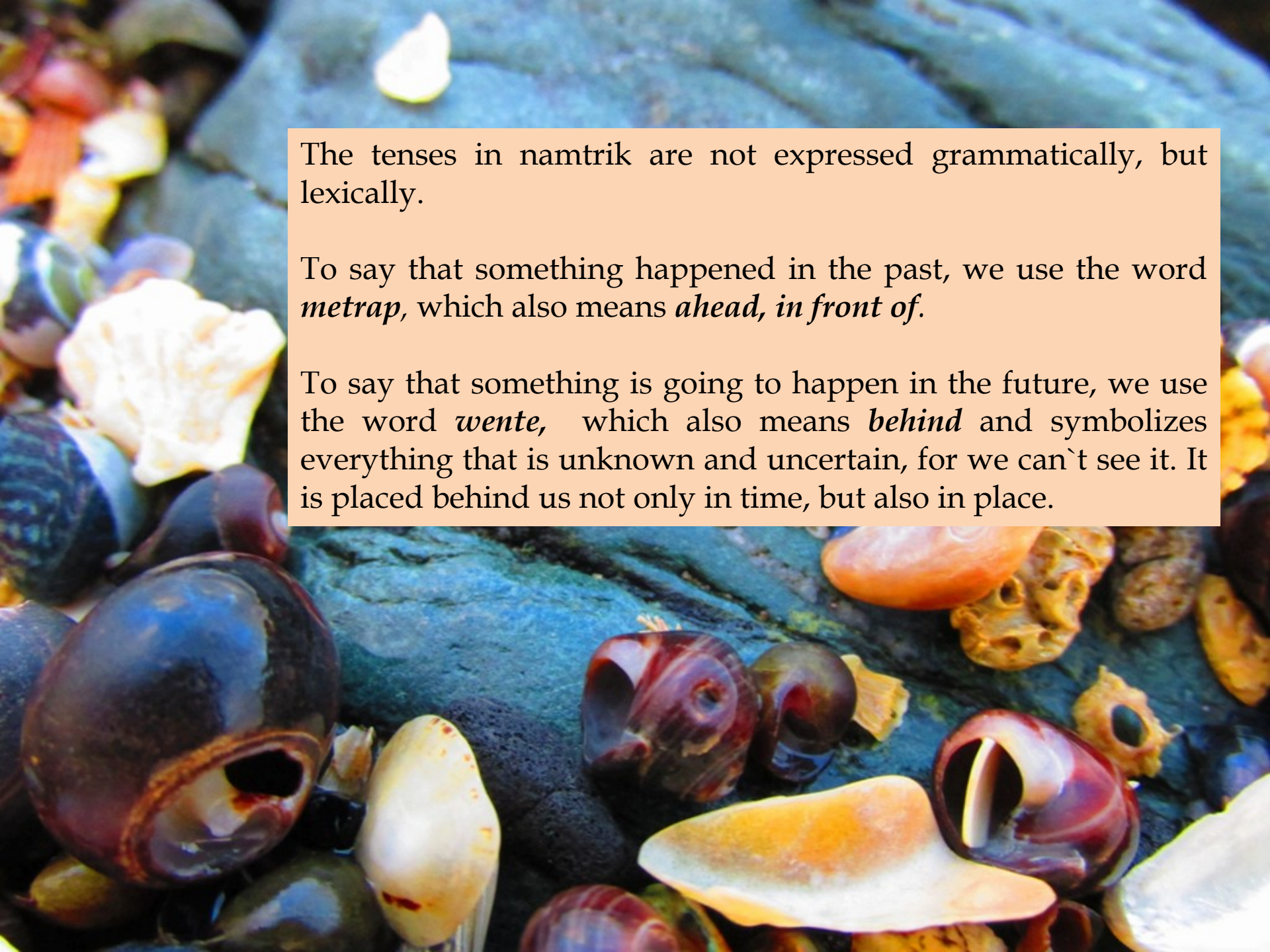
Namtrik

Language of the **Misaks** (Guambianos) is called either *namtrik*, which refers to “the spoken language”, or **namui wam**, which translates “our own language”.

To the year 2000, the community of speakers counted about 15 000.

The language reflects the fact that the existence is never thought in an abstract way. Space, time and the mode of movement is always reflected in the verbs of the sentence. For example, there doesn't really exist verb *to be* on its own.

In the namtrik language there also isn't an equivalent to the word “**time**” in its abstract meaning. The closest word to our “time” is *ete*, which serves more as an indicator of movement linked to the subject. In the same way, the abstract word for “**to live**” is missing, it is always expressed in a way that *somebody is living while doing something in a certain position*, for example *while sitting, resting, walking* or even *while being stopped, hanging upside down etc.*



The tenses in namtrik are not expressed grammatically, but lexically.

To say that something happened in the past, we use the word *metrap*, which also means *ahead, in front of*.

To say that something is going to happen in the future, we use the word *wente*, which also means *behind* and symbolizes everything that is unknown and uncertain, for we can't see it. It is placed behind us not only in time, but also in place.

To give an examples:

wap means “to be sitting, to be contained in something, to live, to exist in a place”.

tsup means “to be lying, to stay reclined, to live, to stay, to exist in a place”.

pasrap means “to be stopped, to be in a vertical position, to exist”.

mekap means “to be suspended from something, to hang from something, to exist”.

Ex.

kilkape pirau tsun

kilka-pe/ pira-u/ tsu-n

papel-top/ piso-locat/ estar acostado-no loc.

“El papel está (acostado) en el suelo.”

kane umpu wan

kane/ umpu/ wa-n

Pron. (se usa solamente entre esposos)/ dentro/ estar sentado-no loc.

“Mi mujer está (sentada) dentro.”

nape uyu war

na-pe uyu wa-r

1.p.sg-top/aquí/estar sentado-loc.sg

“Yo estoy (sentado) aquí.” o “Yo vivo aquí.”

waara tulyu tsun

waara/tul-yu/tsu-n

vaca/potrero-loc/estar acostada-no loc.

“La vaca permanece en el potrero.”

yaumera nak pala melan

yau-mera/ nak/ pala/ mel-an

carne-pl/fogón/encima/estar colgado-no loc.

“La carne está (colgada) encima del fogón.”

To express the meaning of “**there is, there are, to exist somewhere**” we use following patterns (once again we must be specific what the thing that is present somewhere is doing and in which position it is).

kushimera jauyu putran
kushi-mera/ yau-yu /putr-an
gusano-pl/carne-locat/estar sentados.
“Hay gusanos en la carne.”

pura pasra?
pura/pasr-a-?
maíz/estar parado-nzr-marca de pregunta
“¿Hay maíz?”

e pura pasran
e/pura/pasr-an
sí/maíz/estar parado-no loc.
“Sí hay maíz.”

Verbs of movement are also often used to express spacial meanings (where somebody is and how he got there etc).

uñip means “walk”, “to be moving”.

ip means “go” movement away from the centre of attention.

atrup means “come”, moving towards the centre of attention.

wap “to be sat, to live, to stay, to remain”.

na uyu uñar

na/uyu/uñ-ar

1.p.sg/aquí/estar andando-loc. sg.

“Yo estoy aquí (de paso).”

marikkualen yautumai yar

marikkualen /yautu-mai / ya-r

ayer/Popayán-dir / ir-loc. sg.

“Ayer estuve en Popayán.” o “Anduve en Popayán.”

tamarepik atrun
tamar-ep-ik/ atr-un
curar-dur-nzr+sg/venir-no loc.
“Viene el curandero.”

nape kasrak war
na-pe/kasrak/wa-r
1.p.sg-top/contento/ estar sentado-loc. sg.
“Estoy contenta (en este momento).”

marikkualPmkutri kuantrP uñar
marikkualPm-kutri / kuantrP/ uñ-ar
ayer-desde/enfermo/andar-loc.sg.
“Desde ayer estoy enfermo.”