A TEACHING GRAMMAR OF THE MANAM LANGUAGE

by

Blaine Turner

illustrated by

Michael Harrar

CONTENTS

PREFACE

This little book is for every-
body. It is a teaching grammar of
the Manam Language, primarily intend-
ed for use in Manam schools and adult
education classes. The simplified
grammar of Manam presented here can
be used as a reference in teaching
Manam to children and adults. It
will also be useful for people
learning Manam as a second language
and for those who want to study
linguistic aspects of the language.
It is based on the work of Karl Bohm,
SVD (1975) and Frantisek Lichtenberk
(1980), University of Hawaii, as well
as my observations of the language from
1978-1980 while living in Kuluguma village. This work is not
intended, however, to be a complete linguistic analysis of
Manam, but rather to be an aid to Manam teachers in
understanding how language works and to be a help in teaching
others to read and write properly. I believe that if
students can understand their own Manam grammar, and read and
write the language well, then learning English will be much
easier than if they had not had this training. Where I have
taken material from Lichtenberk (1980), I have checked his
examples and conclusions and have changed the presentation
from a technical to a teaching style.

I would like to thank Ray Johnston and Eileen Gasaway of
the Summer Institute of Linguistics, and Barnabas Manabung of
The Bible Translation Association of PNG who read this
grammar and provided valuable comments--also Raphael Ongkau,
Bill Sagem, and Jerry Soagili who checked the language
examples, and not least of all, my late wife Pat, who typed
the initial draft and provided useful technical input.
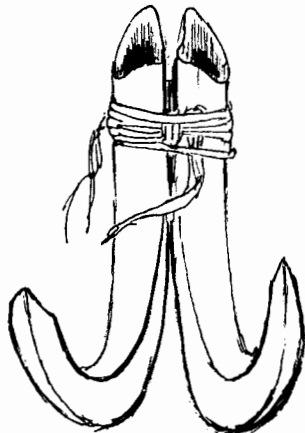
HOW TO USE THIS BOOK

Manam is a very interesting language with many grammatical rules to learn about. The knowledge you gain from studying Manam grammar will help you to understand English and other languages better. Look at the CONTENTS section at the beginning of this book to see how it is organized. For each topic a page number is listed. If you are interested in finding information on a certain subject then look the subject up in the INDEX at the back of this book. Subjects are listed in alphabetical order and give the page number where they can be found.

Of course native speakers of Manam already have all the grammatical rules locked deep inside their brains. They should pay particular attention to the SPELLING RULES section at the back so they will know how to write their language consistantly.

This grammar is not complete. There may be things in it which are wrong, and other things which are left out. Also, there may be better ways of presenting the ideas. Any mistakes are entirely my fault and are not the responsibility of those who helped me or those who have done work before me. However, you can help make this book better by sending your ideas to me at Ukarumpa. Then I can add them to later editions of this book.

Blaine Turner
S.I.L.   Box 77
Ukarumpa via Lae
Papua New Guinea

ABBREVIATIONS

The following abbreviations will be used in the grammar sketches in this volume:

```
ben = benefactor
bf = buffer
dem = demonstrative
exc = exclusive
foc = focus
fut = future
inc = inclusive
indef = indefinite
inst = instrument
int = interjection
intent = intention
interrupt = interrupting aspect
lim = limiter
nom = noun marker
persist = persisting aspect
pl = plural
poss = possessive
prog = progressing aspect
pw = pointer word
rd = reduplication
rec = reciprocal
rep = repeated action
seq = sequence
sg = singular
spec = specifier
tc = transitive consonant
trans = transitive marker
```
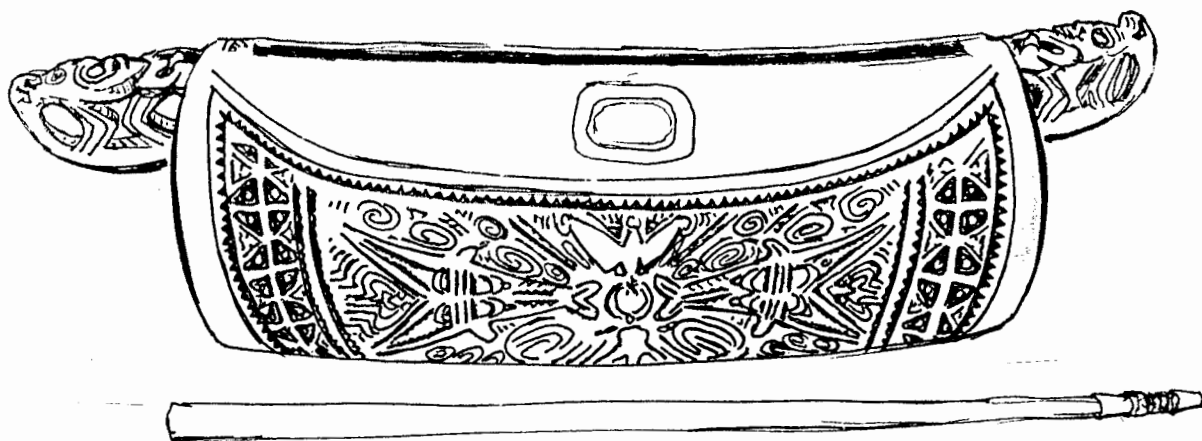
Language data will be presented according to the following scheme:

First, the word or phrase in Manam, underlined and with all morpheme breaks indicated by hyphens, except for reduplications, which are indicated by ($\approx$);

Syllable breaks, when marked, are indicated by ($\neq$);

Stress is marked by (/) over the stressed vowel.
(Note that stress is WRITTEN in Manam by underlining (_) the vowel in the stressed syllable.)

(*) before a word indicates that it is an ungrammatical form.

Second, morpheme-by-morpheme glosses, with corresponding hyphens; and

Third, in quotes, a free translation

Occasionally, for instructional purposes, words or phrases in Manam are presented exactly as they would be written in the orthography, without underlining or hyphenating.
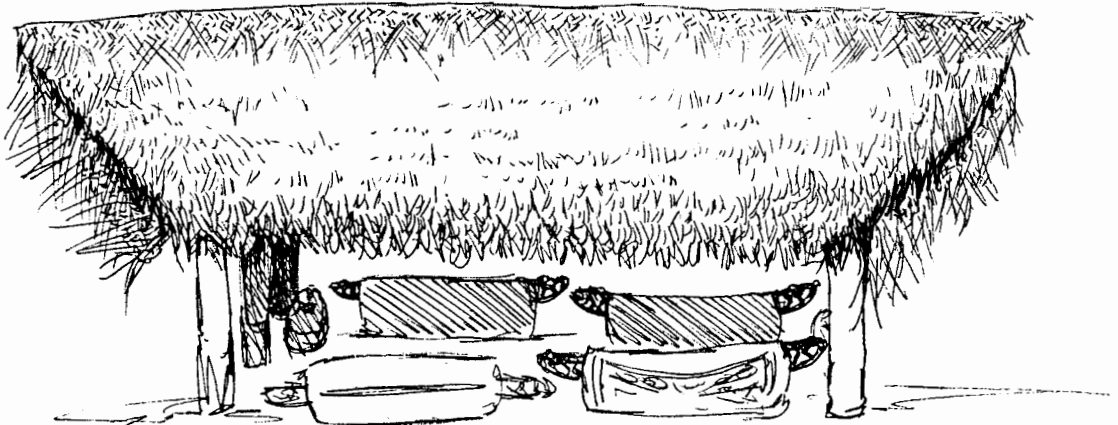
1.   THE MANAM LANGUAGE

1.1.   The Austronesian migrations

Manam is an Austronesian Language spoken by about 6000
people on Manam Island, 10 miles off the coast of Bogia in
Madang Province, Papua New Guinea. Languages, just like
people, can be grouped together into families. Languages
with similar words and grammars would be part of a single
family. Laycock (1977) says that there is an Austronesian
Language family, which includes certain related languages
stretching all the way from Madagascar, a large island off
the coast of Africa, to Easter Island, a tiny island in the
Eastern Pacific. This is an area covering more than half the
world. In fact there are almost 800 separate Austronesian
languages--more than any other language family on earth.
Manam is a member of this great family of languages.

How did all these similar languages get so wide spread?
In the past there must have been only one Ancestral
Austronesian Language. Archaeological evidence gives some
clues as to how this language spread all over the Pacific.
From the Indonesian area, one group in ancient times went
westward to Madagascar. Other groups went eastward to settle
Irian Jaya and similar islands along the way. From here they
sailed in their ocean-going canoes and started settlements
along the north coast of Papua New Guinea, including Manam
and the other Schouten Islands, Karkar, the Admiralty
Islands, the Bismarck Archipelago, and the island chains down
through the Solomons to New Caledonia and Vanuatu. One group
headed northward and settled the islands of Micronesia.
Another group seems to have doubled back through the Solomons
to settle the South coast of Papua New Guinea. Wherever they
went, they settled empty stretches of coastline and
uninhabited islands. The New Guinea mainland was populated
by other peoples (Non-Austronesians or Papuans) a long time
before the Austronesians arrived. The Austronesians,
however, stuck to the coastlines, while their non-
Austronesian enemies preferred the bush and the mountains.
Even today there are no Austronesian settlements high in the
mountains or more than 50 kilometers inland.

From Vanuatu more Austronesians set out eastward to
settle in Polynesia. They settled on islands like Fiji,
Tonga, Samoa, and Tahiti. They sailed as far east as Easter
Island, as far north as Hawaii, which is now part of the USA,
and as far south as New Zealand. They were indeed the true
discoverers of the Pacific, having sailed long before the
European explorers. All speakers of Austronesian languages
should be aware of this heritage.
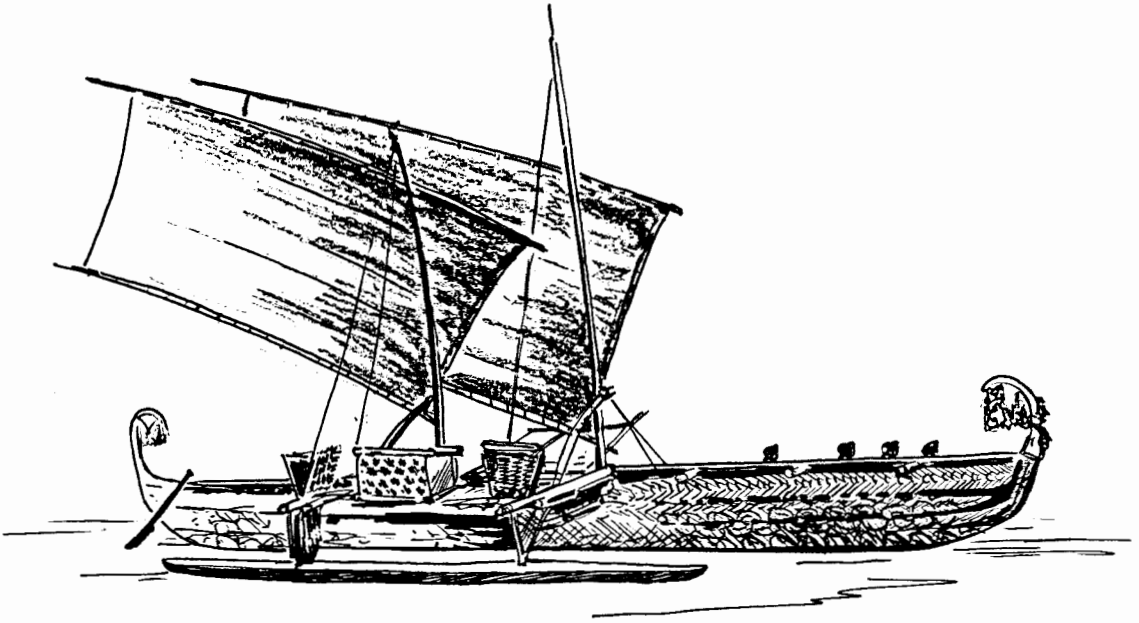
Map 1:   THE AUSTRONESIAN MIGRATIONS

Austronesian   Migrations

1.2. The Schouten Islands Language Family

Ross (1977) lists some of the Austronesian Languages of the Sepik and Madang Provinces.   The ones most closely related to Manam are given below.

Sera, Sissano, Tumleo, Ali, Ulau-Suain, Kairiru, Kaiep,

Terebu, Kis, Uogeo, Biem, Manam, Sepa, Medebur
                    (Wogeo) (Bam)

Map 2: Map of the AUSTRONESIAN LANGUAGES
        ⌐ ˖ʰ⌐ Sepik and Western Provinces,
                    ᵀslands
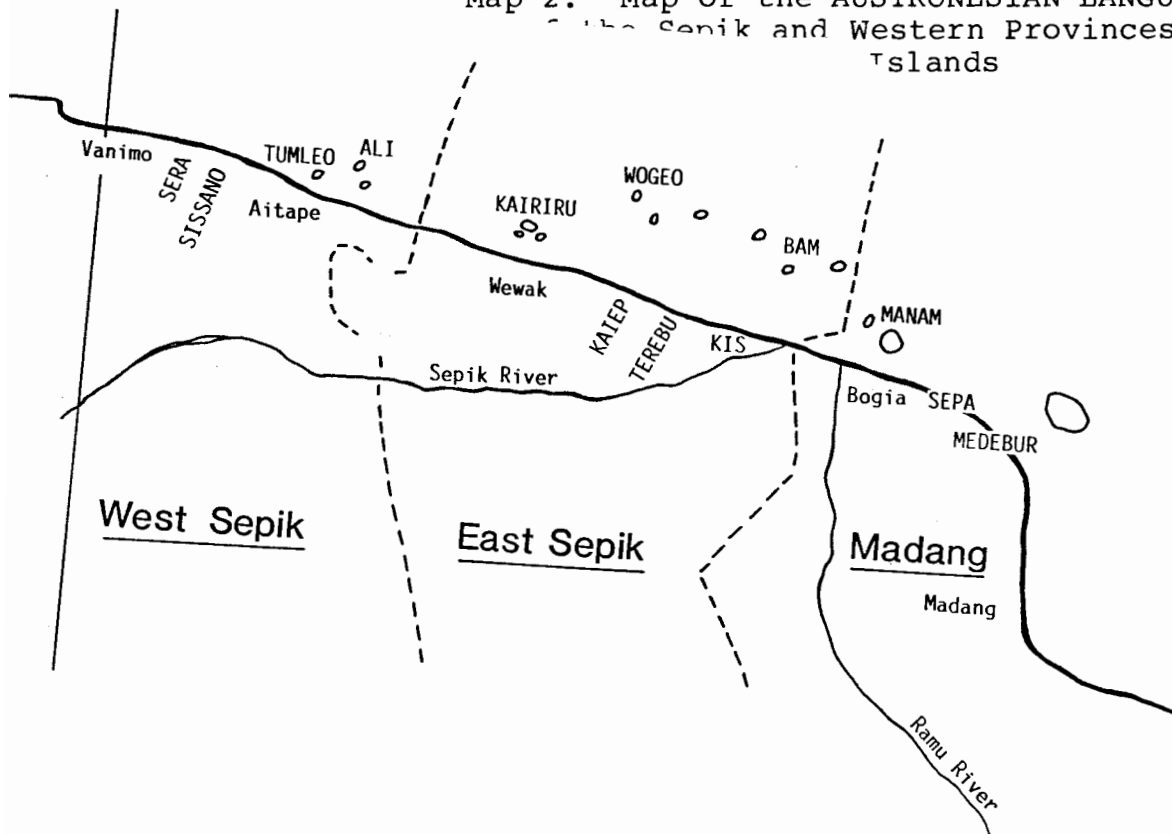
1.3. Manam Island

Map of MANAM ISLAND

Boesa Island population 390

coral reef

Dangale 370

Baliau 960

Boda 550

Kolang 270

Bieng Catholic Mission

Kuluguma 550

Bokure 250

Abaria 260

water drainage ditches

MANAM ISLAND

Population 6000

Active Volcano 5800 ft. elevation

Main lava flow

Iasa 500

Oarisi 110

Zogari 450

Oaia 280

Madauri 190

Tabele Catholic Mission

Dugulaba 650

Budua 180

N

0   1   2   3
Scale in Miles

2. LETTERS AND SYLLABLES

In this section you will find out how sounds are made in the mouth, how they fit together into words, and what letters are used to write these sounds. You will see that the Manam Alphabet is not the same as the English Alphabet.

2.1. Letters and Sounds

Letters represent sounds. Each separate sound you make when you talk can be written with a letter. Just as you put different sounds together to say a word, you can put different letters together to write that word.

Sounds are made in different ways and in different parts of the mouth. Say the word bebe `to be unable.´ Notice that your lips come together twice. Now say the word tete `ladder´ and notice that your tongue touches the front roof of your mouth twice. Now say the word gege `a type of plant´ and notice that your tongue touches the back roof of your mouth twice. Now try something else. Say the word susu `spatula.´ Your tongue gets ready to make a t but it doesn´t quite touch the roof of your mouth and stop the air from flowing. It makes a hissing sound instead. This hissing sound is called a fricative. When the air is completely stopped, as with a b, t, or g, it is called a stop. Now say susu again, then say zuzu `backbone.´ What is the difference? Say sssssss then zzzzzzz. Put your hand on your throat and make the sounds again. Do you feel the vibration with the zzzzzzz sound? This vibration is your vocal cords vibrating. Your vocal cords don´t vibrate when you say sssssss. When you whisper you are talking without vibrating your vocal cords. Try it. A letter that does not vibrate the vocal cords is called voiceless. In the example of susu and zuzu, the s and z are both made on the front roof of the mouth and are both hissing noises, that is `fricatives.´ The only difference is that the s is voiceless and the z is voiced.

Other sounds are made by closing the mouth and humming through the nose. Naturally these sounds are called `nasals.´ There are three nasals in Manam and each is made by closing a different part of the mouth. m is made by closing the lips as in the word mai `to come.´ n is made by closing the mouth with the tongue against the front roof of the mouth as in the word naita `who.´ Notice that the lips are open. ng, a single sound written with two letters in English, is made by closing the mouth with the back of the tongue against the back roof of the mouth as in the word ngai `he.´

Now you are ready to look at charts of the sounds of
Manam. They are grouped according to how and where the
sounds are made in the mouth. There are two basic kinds of
sounds, consonants and vowels. Consonants restrict the flow
of air through the mouth, while in vowels, the mouth is more
open.

2.1.1. The Consonants

THE MANAM CONSONANTS

HOW THE SOUNDS ARE MADE	*	WHERE THE SOUNDS ARE MADE				
	*	lips	front roof	back roof	throat	neck
Stops voiceless	*	p	t	k	(q)	(?)
Stops voiced	*	b	d	g		
Fricatives voiceless	*		s			
Fricatives voiced	*		z			
Nasals	*	m	n	ng		
Tongue sides	*		l			
Tongue flap	*		r			

Note that older people in the Northeast part of Manam still make the k sound in the back part of their throats, (q). This sound is slowly being replaced by a stop made in the neck written like this: `7.´ This is called a `glottal stop.´ When we write, we will write all three sounds k, q, and 7 with the letter k and everybody will understand what we mean.

Some people also use the sound dz for z and ts for s, but we will still write them with the letters z and s and they will know what we mean.

The r in Manam is made by flapping the tongue against the front roof of the mouth. This is why it is called a tongue flap. Some people `trill´ their r´s and make them sound like a motor. We will still write this sound with r.

2.1.2. The Vowels

Vowels are made with the mouth more open than
consonants. You can tell one vowel from another by the
tongue position in the mouth. The tongue can be `high´ near
the roof of the mouth, or `low´ near the floor of the mouth
or `mid,´ in between.  It can be `front´ near the teeth, or
`back´ near the throat, or `central´ in between. Here are
the 5 vowels in Manam.

THE MANAM VOWELS

TONGUE	TONGUE POSITION		
HEIGHT	Front	Central	Back
High	i		u
Mid	e		o
Low		a	

[Paul Nalukang]

18

2.2. Syllables

Language is like music because it has rhythm. When we say a sentence we can hear a beat, just like we can keep time to music. Let's do it in both Manam and English. Say these sentences and tap your finger every time you say a syllable.

<div align="center">

/   / / / / / / / /   = 11 syllables
Ngau Kulugumalo ulakolako.

</div>

<div align="center">

/ /   / /   / / / / /   = 9 syllables
`I am going to Kuluguma.´

</div>

Each beat you hear is a syllable. Say the following words, count the beats, and then divide them up into syllables.

			Number of Syllables
`a village´	Baliau	Ba/li/au	3
`house´	pera	pe/ra	2
`chicken´	mang	mang	1
`he sleeps´	ieno	ie/no	2
`man´	tamoata	ta/moa/ta	3
`betel nut´	bua	bu/a	2
`sit down´	gosoakiria	go/soa/ki/ri/a	5
`flute´	embeki	em/be/ki	3
`I will speak´	mpile	m/pi/le	3
`he´	ngai	ngai	1
`good´	iauia	iau/ia	2
`star´	goai	goai	1
`evergreen tree´	boainai	boai/nai	2
`I am wandering´	ugonggong	u/gong/gong	3
`your bone´	tapoaum	ta/poaum	2

Now let's define the syllable in Manam. There are two kinds. The first kind is the `nasal syllable´ which consists of a single consonant, the nasal letter, m̲. It is possible that this m̲ was once followed by a vowel which has been deleted or not pronounced for some reason in modern speech. For example:

m̸pi̸le `I will speak´

The second kind of syllable is the `vowel syllable´ which must contain at least one vowel. It might also have a consonant or two in it. Here is the `vowel syllable´ in diagram form:

(C1) (V1) V (V1) (C2)

where:
          C1 = any consonant
          V1 = any vowel except a̲
          V = any vowel (If V i̲s̲ surrounded by
                          other vowels, then V must
                          be an a̲)
          C2 = any nasal

To demonstrate how this works, we will write some one-

syllable words as they would fit under the general formula.

Words	(C1)	(V1)	V	(V1)	(C2)	Meanings
be	b		e			`and´
u			u			`fish trap´
ong			o		ng	`ocean wood boring worm´
dang	d		a		ng	`water´
ae			a	e		`leg´
iao		i	a	o		`he laughs´
ngai	ng		a	i		`he´
boang	b	o	a		ng	`insane´
aem			a	e	m	`your leg´
goai	g	o	a	i		`star´
boaum	b	o	a	u	m	`your smell´
kuo	k	u	o			`exclamation´
tou	t	o	u			`sugar´

2.3. Sound Changes

Sometimes letters change their pronunciation slightly when they come next to certain other letters. I'm sure you would talk differently to your chief, <u>tanepoa labalaba</u>, than to a baby boy. It's the same way with some vowels. Turn back to page 18 and look at the vowel chart. Notice that the high and mid vowels are <u>i</u>, <u>e</u>, <u>u</u> and <u>o</u>. These are the vowels that are forced to change their pronunciation slightly when they come next to another vowel in the same syllable. The `higher´ the vowel, the weaker it is, and the more likely it is to change.  For example if a <u>u</u> and an <u>o</u> happen to come together in a syllable, then the <u>u</u> will change because it is higher according to the chart.  The `front´ vowels, <u>i</u> and <u>e</u> change to sound like an English `y´ and the back vowels, <u>u</u> and <u>o</u> change to sound like an English `w.´ Of course Manams can usually tell the difference between <u>i</u> and <u>e</u> when they sound like `y´ and between <u>u</u> and <u>o</u> when they sound like `w,´ but some students of English in school are tempted to write Manam with `y's´ and `w's´ because they hear these sounds.

for <u>eoa</u>	they write <u>ewa</u>	`fire´
for <u>moata</u>	they write <u>mwata</u>	`snake´
for <u>oasa</u>	they write <u>wasa</u>	`wind´
for <u>kuo</u>	they write <u>kwo</u>	`exclamation´
for <u>ieno</u>	they write <u>yeno</u>	`he sleeps´
for <u>Iasa</u>	they write <u>Yassa</u>	`a village´

But <u>w</u> and <u>y</u> are unnecessary letters in Manam. The language can do perfectly well with its 5 vowels <u>a</u>, <u>e</u>, <u>i</u>, <u>o</u> and <u>u</u>. There is no need to copy English just because some Manam vowels change their pronunciations slightly when they come in contact with another stronger vowel in the same syllable. It might be interesting to note that in most cases <u>u</u> is the first vowel to change, it being the `weakest,´ then comes <u>i</u>, then <u>o</u>, then <u>e</u>. <u>a</u>, being the strongest never changes. Here is an example. <u>u</u> changes before <u>o</u>, so <u>kuo</u> sounds like <u>kwo</u> not *<u>kuw</u>, and <u>tou</u> sounds like <u>tow</u> not *<u>twu</u>. Similarly, <u>boabui</u> sounds like <u>bwabwi</u> and <u>ieno</u> sounds like <u>yeno</u>. Manams can also tell the difference between these two words:

<u>ngai</u> `he´

<u>ngae</u> `this´

even though the <u>i</u> in <u>ngai</u> and the <u>e</u> in <u>ngae</u> both sound something like and English `y.´  This is why we don't write `y´ and `w´ in Manam.

2.4. Stress or Accent

We automatically say some syllables of a word louder than the others. This louder syllable is called the `stressed´ or `accented´ syllable. The stressed syllable in Manam is either the last syllable of a word, or the next-to-last, or the syllable before the next-to-last. In other words, the stressed syllable has to be one of the last three syllables of the word. The stress usually falls on the next-to-last syllable. Here are some examples. We will mark stress with a / mark.

te/ke   `one´

pe/ra   `house´

na/tu   `child´

ma/li/pi   `work´

ga/ba/ga/ba   `elbow´

ga/ba/ga/ba/gu   `my elbow´

Words of one syllable are of course, stressed on their only syllable:

e   `yes´

be   `and´

bang   `taro´

goai   `star´

Now if the word ends in a consonant, then the last syllable is stressed.

$$\underline{ga\diagup ba\diagup ga\diagup b\overset{\diagup}{a}m}\quad \text{`your elbow'}$$

$$\underline{na\diagup t\overset{\diagup}{u}m}\quad \text{`your child'}$$

$$\underline{bu\diagup r\overset{\diagup}{e}ng}\quad \text{`coconut oil'}$$

The few one-syllable intransitive verbs are always stressed on their roots.

$$\underline{i\diagup \overset{\diagup}{r}o}\quad \text{`it flew'}$$

$$\underline{i\diagup \overset{\diagup}{t}o}\quad \text{`he learned'}$$

$$\underline{i\diagup \overset{\diagup}{p}i}\quad \text{`he is exerting force'}$$
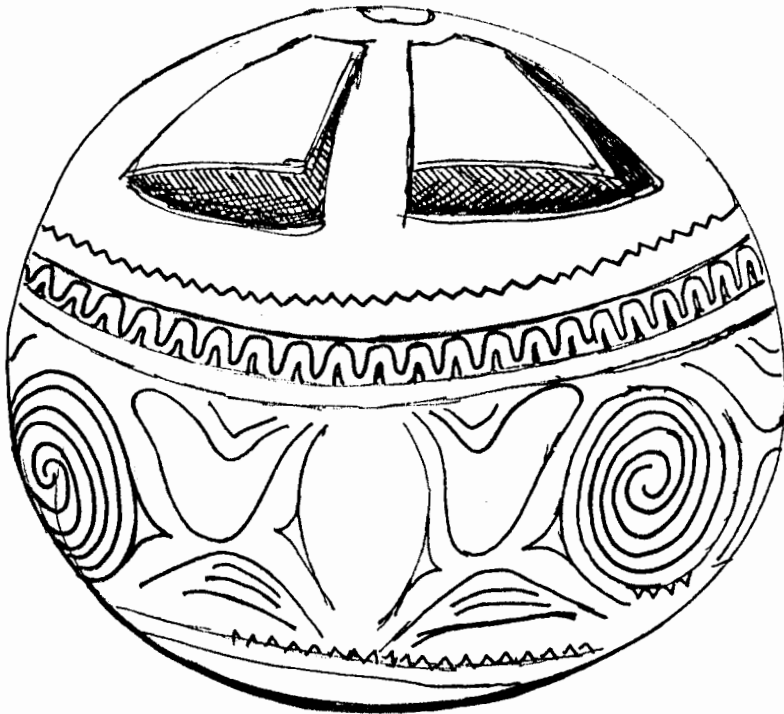
Several suffixes (but not all of them), when they come at the end of a word, require that the stress fall on the syllable before the next-to-last. If the next-to-last syllable, however, ends in a consonant, then it will be stressed instead. Here are some examples using the suffixes -la and -lo.

si/nga/ba-lo   syllable before the next-to-last is stressed   `in the bush´

te/ke-na-la   syllable before the next-to-last is stressed   `only one´

ma/ta-gu-lo   syllable before the next-to-last is stressed   `in my eye´

ma/tam-lo   syllable ending in a consonant is stressed   `in your eye´

Stress on a few words in Manam is unpredictable and must be marked in the Manam dictionary.

sa/ra   stress on the next-to-last syllable   `a type of palm tree´

This is a normal word with stress on the next-to-last syllable. But look at:

sa/ra   stress on the last syllable   `seagull´

Here the stress is on the last syllable, but otherwise the word is spelled exactly the same. You may be able to think of other examples like this one. When writing Manam, to make the meaning clear, if you want you may <u>underline</u> the vowel in the stressed syllable like this:

s<u>a</u>ra   `a type of palm tree´

sar<u>a</u>   `seagull´

Underlining is also used to mark the stressed syllable in some plural words. See the chapter on Manam spelling rules for some examples.

Finally, there are a few suffixes that are always
stressed no matter where they occur in a word. They will be
discussed in later sections.   Here is one example.

di-e-taga-i   pronounced   di⁄e⁄ta⁄gai
they-rec-follow-rep
`they followed each other´

2.5. The Alphabet

The Manam Alphabet has 17 letters. The English alphabet has more because some sounds in English are written with more than one letter and there are more sounds in English. The Manam language doesn't need these extra letters, so we don't write them. Here is the Manam Alphabet:

SMALL LETTERS: **a b d e g i k l m n o p r s t u z**

CAPITAL LETTERS: **A B D E G I K L M N O P R S T U Z**

The sound ng as in ngau and nge is a single sound but we will use two letters to write it: ng.

There are 12 consonants: **B D G K L M N P R S T** and **Z**

There are 5 vowels: **A   E   I   O   U**

3. WORDS

The word is the smallest unit of writing that can stand by itself. Words do work for us. When you want to talk, you group words into sentences to make statements, give orders, or ask questions. Each word has a definite purpose in your sentences. Just as there are many types of fish, there are many types of words. These word types are called parts of speech. Here are some parts of speech with examples:

Verb	<u>unoku</u>	`I jump´
Noun	<u>pera</u>	`house´
Pronoun	<u>kaiko</u>	`you´
Adjective	<u>biabia</u>	`big´
Adverb	<u>oakiki</u>	`quickly´
Question word	<u>naita</u>	`who´
Pointer word	<u>nge</u>	`this´
Number word	<u>lima</u>	`five´
Relator word	<u>zaiza</u>	`with´
Interjection	<u>kuo</u>	`oh´
Connector word	<u>be</u>	`and´

Don´t worry about the definitions of all these words now. We will study each one in turn.

Words are often made up of parts, and each part has a specific meaning. These word parts are called `morphemes.´ This is just like the human body. The body is made up of parts and each part has a specific job to do. The heart pumps blood, the stomach digests food, the eyes see, the legs walk, etc. These parts cannot live by themselves outside the body. If a pig´s heart is taken out, the pig dies. It´s just the same with words. Word parts would `die´ if they were taken out of their words. Only complete words can stand alone. But what exactly are these word parts? Well, the main part of the word is called the root (<u>labu</u> in Manam). The root is the base of the word. As you know, we can add letters or groups of letters to either the beginning or the ending of some roots. These word parts which are added are called `affixes,´ and each affix has a specific meaning or job to do. Affixes can never stand alone. There are two kinds of affixes in Manam. Those which come before the root are called `prefixes,´ and those which come after the root are called `suffixes.´

27

Here is an interesting thing. Did you know that some suffixes in Manam have **no** letters in them? It's true! These suffixes follow their word roots and have specific meaning just like other suffixes, but they are invisible! Here is an example.

<u>mata</u>-<u>gu</u>
eye-my
`my eye´

<u>mata</u> means `eye´ and -<u>gu</u> means `my´

<u>mata</u>-m
eye-your
`your eye´

<u>mata</u> means `eye´ and -<u>m</u> means `your´

But now look at this:

<u>mata</u>-Ø
eye-his
`his eye´

The zero (Ø) means that there is a suffix present but it doesn't have any letters in it. It is called a `zero suffix.´ As you can see it has meaning. It means `his.´ So we would write `his eye´ as:

mata

and know that there is an invisible zero suffix on it.

3.1 Verbs

Verbs are words which describe actions or states of being.
Here is an outline of the section on verbs.

As stated above, a verb is a word which describes an action
or state of being. For example:

<p style="text-align:center">ulako `I went´</p>

<p style="text-align:center">ueno `I slept´</p>

A verb is often made up of parts and each part has a specific
meaning. The verb base itself is called the `verb root.´
Here are some examples of verb roots:

<p style="text-align:center">lako `to go´</p>

<p style="text-align:center">eno `to sleep´</p>

As you know we can add prefixes and suffixes to verb roots to
make words. For example:

<p style="text-align:center">ta-lako-to
let´s-go-three
prefix-root-suffix
`let´s us three go´</p>

3.1.1 The verb nucleus

Now that we know about roots and affixes, let's learn about the verb nucleus. You might have learned in school that in the atom there is a center, called the `nucleus.´ It is the middle of the atom. It is just like the middle of an egg, which is called the yolk. The yolk is the nucleus of the egg. In the verb this yolk, or nucleus, consists of the root plus some `nuclear prefixes´ and `nuclear suffixes.´ Let's look at two pictures and compare them.

The Egg

[yolk]

[egg white]

The Verb

The Nucleus
nuclear + verb + nuclear
prefixes root   suffixes

[outside prefixes]

[outside suffixes]

FRONT of | BACK of
VERB | VERB
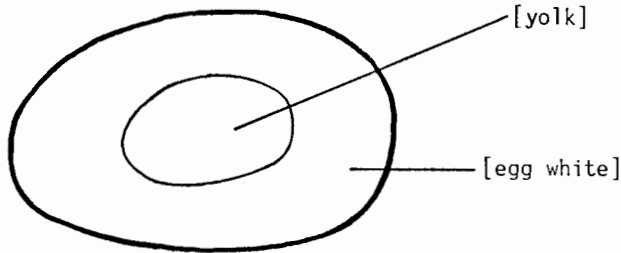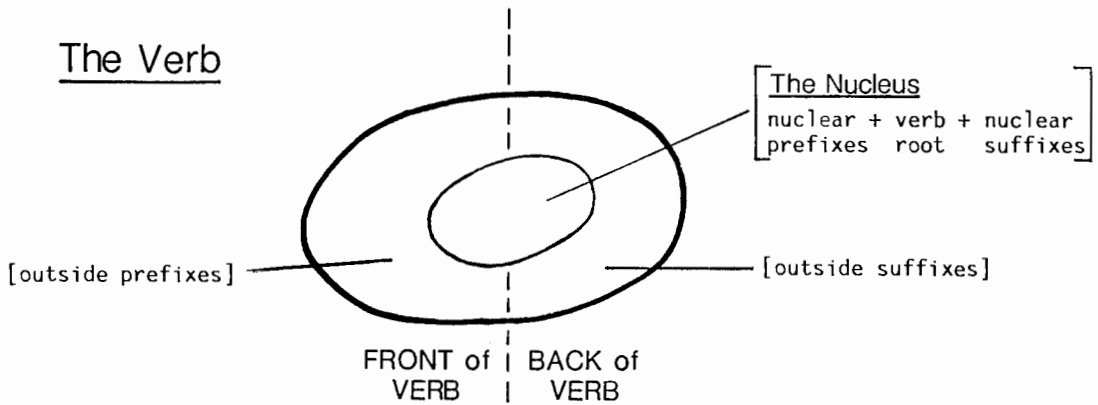
As you can see, the verb nucleus is based on the verb root which we already know about. Did you know that it is possible to repeat all or part of this verb root in order to change the meaning slightly? Let´s look at this more closely.

3.1.1.1. Verb root reduplication

The verb can be wholly or partially repeated. This repeating is called `reduplication,´ abbreviated `rd.´ In verbs this is done when an event is ongoing and continuing. The action may always be in progress or it may be recurring; that is, it stops and then starts again. Reduplication is also used to describe things we do out of habit. This is also called the `continuing aspect.´ Examples:

<u>lako</u>   <u>lako⁼lako</u>
to go   go⁼rd
                `going´

<u>zem</u>   <u>zem⁼zem</u>
to chew   chew⁼rd
betelnut   `chewing betelnuts´ or `the
                habit of chewing betelnuts´

To use this in a complete sentence we could write:

<u>Bua</u> <u>tago</u> <u>uzemzem.</u>
betelnut not I-chew⁼rd
`I am not chewing betelnuts.´ or
`I do not chew betelnuts.´

There are two basic types of reduplication, `rightward´ and `leftward.´

Rightward reduplication is the most common type. In this type the last two syllables of the word are repeated. Of course, if the word has only one syllable, then only that syllable can be repeated. Examples:

ngara	ngara≃ngara
swim	swim≃rd
`to swim´	`swimming´
malipi	malipi≃lipi
work	work≃rd
`to work´	`working´
pi	pi≃pi
be forceful	be forceful≃rd
`to be forceful´	`being forceful´

There are two exceptions to this rule. You should repeat only the last syllable when:

      (1) the last 2 syllables are identical, or

      (2) the last syllable ends in a consonant.

Examples:

rere	rere≃re
like	like≃rd
	boro urerere
	`I like pigs´
lele	lele≃le
look for	look for≃rd
	ileleleiko
	`he is looking for you´
sulum	sulum≃lum
dance a	dance≃rd
certain way	
	isulumlum
	`she is dancing a certain way´

33

Leftward reduplication is another type of reduplication. In this type you take the first syllable of the verb and repeat it in front of the verb.   For example:

kabung heap together	ka=kabung rd=heap together `heaping together´
taming urinate	ta=taming rd=urinate `urinating´
bulai burn it	bu=bulai rd=burn it `burning it´
garasi scrape it	ga=garasi rd=scrape it `scraping it´

Reduplication either way is also possible in Manam.   There are a few words which use either rightward or leftward reduplication, depending on whether the subject is singular or plural.

Rightward:

> moarepi i-gara=gara-s-i
> sweet potato she-scrape=rd-tc-it
> `she is scraping a sweet potato´

note: tc = transitive consonant, explained later

Leftward:

> moarepi i-ga=gara-s-i
> sweet potatoes she-rd=scrape-tc-them
> `she is scraping sweet potatoes´

Rightward:

> kati di-saba≈saba-r-i
> canoe they-hew≈rd-tc-it
> `they are hewing a canoe´

Leftward:

> kati di-sa≈saba-r-i
> canoe they-rd≈hew-tc-them
> `they are hewing canoes´.

Since there is no way of predicting whether a word will reduplicate rightward, leftward, or both, this information must be listed with each individual word in the Manam dictionary.

VERBS

3.1.1.2. The nuclear prefixes

(1) Manner prefixes:

These prefixes show the way an action is performed.
Notice that most of them can be separate verbs in themselves,
but here they are used as prefixes and attached to other
verbs. As you can see, not every verb is able to use these
manner prefixes. Examples:

(A) doki- means `take´ or `hold´ and tells that the action
was done with a `taking´ or `holding´ action.

>   boro u-doki-paka-i
>   pig I-take-miss-it
>   `I grabbed at the pig and missed it´
>
>   boro u-doki-mate-i
>   pig I-hold-kill-it
>   `I held the pig so it couldn´t escape´
>
>   ariri go-doki-tete-k-i
>   post you-take-lift-tc-it
>   `take and lift up the post´

(B) dua- means `to hit with the bottom of the foot.´ This
prefix shows that the action was done by hitting with the
bottom of the foot.

>   kai i-dua-poato-k-i
>   stick he-hit-break-tc-it
>   `he broke the stick with his foot´
>
>   mang patu u-dua-posa-k-i
>   bird stone I-hit-smash-tc-it
>   `I smashed the egg with my foot´

(C) kara- means `bite´ and shows that the action was done
with the teeth.

>   boro mizaka i-kara-sisi-k-i
>   pig meat   he-bite-peel-tc-it
>   `he peeled off the pig meat with his teeth´
>
>   kai i-kara-poato-k-i
>   stick he-bite-break-tc-it
>   `he broke the stick with his teeth´

(D) <u>koro-</u> means `cut´ and shows a cutting action took place.

       <u>bua</u> <u>pako</u> <u>u-koro-toto-k-i</u>
       betelnut bunch I-cut-cut-tc-it
       `I cut off the betelnut bunch´

       <u>boro</u> <u>u-koro-sisi-k-i</u>
       pig   I-cut-peel-tc-it
       `I sliced off some pig meat´

(E) <u>king-</u> means `pinch´ and tells that the action was done with the fingers.

       <u>kolang</u> <u>u-king-sere-k-i</u>
       cane   I-pinch-split-tc-it
       `I split the cane with my fingers´

       <u>go-king-gara-s-i</u>
       you-pinch-scrape-tc-it
       `scrape it with your fingernails´

(F) <u>nagu-</u> means `prick´ and shows a pricking or piercing action.

       <u>kusi</u> <u>u-nagu-toba-di</u>
       clothes I-prick-make hole-them
       `I poked holes in the clothes´

       <u>boro</u> <u>u-nagu-taga-k-i</u>
       pig I-prick-stick to-tc-it
       `I pierced the pig´

(G) <u>rau-</u> means a hitting, but not necessarily a breaking action.

       <u>ogi</u> <u>u-rau-pasi-k-i</u>
       axe I-hit-emerge-tc-it
       `I knocked the axe free´

       <u>kai</u> <u>u-rau-poato-k-i</u>
       stick I-hit-break-tc-it
       `I broke the stick by banging it´

       <u>natu</u> <u>u-rau-taga-k-i</u>
       child I-hit-follow-tc-him
       `I spanked the child´

(H) <u>roka</u>- means `throw´ and indicates a throwing action.

>   <u>keu</u> <u>u-roka-paka-i</u>
>   dog I-throw-miss-it
>   `I threw something at the dog but missed´

>   <u>boro</u> <u>u-roka-mate-i</u>
>   pig I-throw-kill-it
>   `I threw something at the pig and killed it´

(I) <u>tara</u>- means `chop´ and shows a chopping or spearing action.

>   <u>kai</u> <u>u-tara-sisi-k-i</u>
>   tree I-chop-peel-tc-it
>   `I chopped off the tree´s bark´

>   <u>boro</u> <u>u-tara-paka-i</u>
>   pig I-chop-miss-it
>   `I speared at the pig but missed it´

(J) <u>tata</u>- means `to hit something against something else.´ As a prefix it indicates a throwing and breaking action.

>   <u>botolo</u> <u>u-tata-posa-k-i</u>
>   bottle I-hit-smash-tc-it
>   `I smashed the bottle against (or with) something´

(K) <u>zang</u>- means `to pound´ and indicates a hitting and breaking action.

>   <u>mong</u> <u>u-zang-poapoa-k-i</u>
>   canarium I-pound-crack-tc-it
>   `I cracked the canarium by pounding and breaking it´

>   <u>rega</u> <u>u-zang-sere-k-i</u>
>   firewood I-pound-split-tc-it
>   `I split the firewood by pounding and breaking it´

(2) The <u>aka-</u> prefix

Another nuclear prefix is <u>aka-</u>. It is used to make transitive action verbs out of intransitive state verbs. But what exactly are `transitive´ and `state´ verbs? Let´s study them for a minute first.

A state verb is a verb which describes a state, condition, or quality of a person, animal or thing. For example:

<u>ieno</u>   `he sleeps´

<u>igoala</u>   `it is bad´

<u>ikaoa</u>   `he knows´

<u>iragogo</u>   `it is hot´

An action verb is different from a state verb. It describes an action, activity or event. For example:

<u>ilako</u>   `he went´

<u>ioagu</u>   `he danced´

<u>ura</u> <u>ipura</u> `it rained´

A transitive verb is a verb identifying an action which is done to, or is directed at some person, animal or thing. The person, animal or thing affected is called the `object.´ Example:

<u>tamoata</u> <u>boro</u> <u>i-un-i</u>
man   pig   he-hit-it
subject + object + transitive verb
`The man hit the pig´

An intransitive verb is different from a transitive verb. It names a state or an action or activity that involves only a doer, but no receiver. That is, it does not have an object. Example:

<u>ulako</u>   `I went´

<u>dang</u> <u>iragogo</u>   `the water is hot´

Now let's get back to the aka- prefix. Remember it is used to change an intransitive or state verb into a transitive verb. Here are some examples:

INTRANSITIVE STATE VERBS   TRANSITIVE ACTION VERBS

dang i-gita   dang i-aka-gita-i
water it-be hot   water he-trans-be hot-it
`the water is hot´                `he heated the water´

tabira di-goaza   tabira go-aka-goaza-di
dish   they-be clean   dish you-trans-be clean-them
`the dishes are clean´            `clean the dishes´
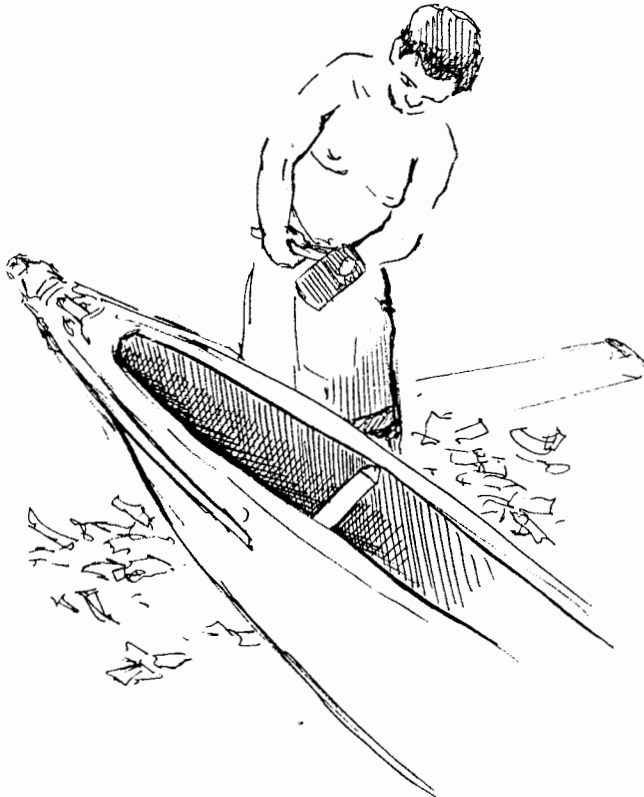
3.1.1.3. The nuclear suffixes

(1) The `transitive consonants´

Many verbs have a special `transitive consonant´ (tc) immediately following the verb root when the verb is transitive. The basic form is like this:

VERB ROOT + tc + ANOTHER SUFFIX

Here are some examples. To help you identify the transitive consonants, they are marked with stars (*) above them.

<table>
<tr><td>

i-gere
he-write
`he wrote´
</td><td>

         *
pasi i-gere-t-i
letter he-write-tc-it
`he wrote a letter´
</td></tr>
<tr><td>

go-toto
you-cut
`cut´
</td><td>

          *
bua go-toto-k-i
betelnut tree you-cut-tc-it
`cut the betelnut tree´
</td></tr>
</table>

                  *
taramang go-kaka-s-i
husking stick you-sharpen-tc-it
`sharpen the husking stick´

            *
niu u-kozo-m-i
coconut I-husk-tc-it
`I husked the coconut´

              *
natu go-boabu-n-i
child you-hold-tc-it
`hold the child´

           *
ura i-rapu-ng-i
rain he-wait-tc-it
`he waited for the rain´

<table>
<tr><td>

i-noku
he-jump
`he jumped´
</td><td>

           *
ari i-noku-l-i
fence he-jump-tc-it
`he jumped the fence´
</td></tr>
<tr><td>

moaki ku-tang
don´t you-cry
`don´t cry´
</td><td>

                  *
naita ku-tang=tang-r-i
who   you-cry=rd-tc-him
`who are you crying over´
</td></tr>
</table>

41

As you can see, only some consonants occur as transitive consonants. They are t, k, s, m, n, ng, l, and r. Learning how to use these correctly is part of acquiring the Manam language.

(2) The -ak suffix

Another nuclear suffix is -ak. It can be added to an intransitive verb to make it transitive. For example:

INTRANSITIVE	TRANSITIVE
kaiboang	kaiboang-ak-i
be strong	be strong-trans-it
`to be strong´	`strengthen it´
sege	sege-ak-i
dislike	dislike-trans-it
`to dislike´	`divorce oneself from´
alale	alale-ak-i
walk	walk-trans-him
`to walk´	`help him to walk´

3.1.1.4. How the nucleus functions

Here is a diagram of what the verb nucleus looks like. The items inside brackets are optional, that is they may or may not appear depending on how much meaning the speaker needs to include.

THE VERB NUCLEUS

$$
\begin{bmatrix} \text{Manner} \\ \text{Prefix} \\ \text{or} \\ \underline{\text{aka-}} \\ \text{trans.} \end{bmatrix} + \begin{array}{c} \text{Verb} \\ \text{Root} \end{array} \pm \begin{bmatrix} \text{Verb} \\ \text{Root} \\ \text{redup-} \\ \text{licated} \end{bmatrix} \pm \begin{bmatrix} \text{Trans-} \\ \text{itive} \\ \text{conso-} \\ \text{nant} \end{bmatrix} \pm \begin{bmatrix} \underline{\text{-ak}} \\ \text{trans.} \end{bmatrix}
$$
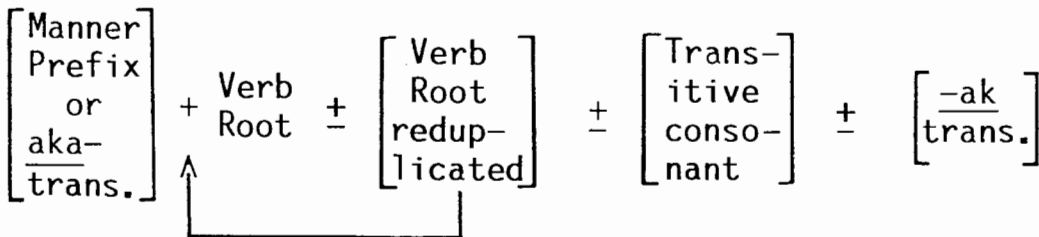
Verb root can be reduplicated leftward in some verbs.

43

VERBS

But how does the nucleus function? Well, let's see. If you take a verb root, there are five basic things or processes, you can do to it in the nucleus to change its meaning slightly. You can:

(1) leave it alone (and the meaning can change)

(2) reduplicate it

(3) add a transitive consonant

(4) add the transitive making suffix -ak

(5) add the transitive making prefix aka-

Also, two or more of these processes can be combined. Here are examples of 4 things we can do to a verb root in the nucleus, to make the verb transitive.

		to	
PROCESS	INTRANSITIVE	------->	TRANSITIVE
(1)	te see `to see´		te see `to see (something)´
(3)	ruku wash `to wash´		ruku-∅-i wash-tc-him `to wash him´
(3)	longo hear `to hear´		longo-r-i hear-tc-him `to hear him´
(3) (4)	ado be straight `to be straight´		ado-r-ak-i be straight-tc-trans-it `to straighten it´
(3) (4)	rere like, want `to like, to want´		rere-t-ak-i like-tc-trans-it `to like, want it´
(3) (4)	kaoa know `to know´		kaoa-t-ak-i know-tc-trans-it `to know it´
(3) (4)	nanari tell a story `to tell a story´		nanari-t-ak-i tell a story-tc-trans-it `to tell a story about it´
(3) (5)	salaga be long `to be long´		aka-salaga-t-i trans-be long-tc-it `to lenghten it´

(3)(4)(5) <u>rodo</u>   <u>aka-rodo-ng-ak-i</u>
     be dark   trans-be dark-tc-trans-it
     `to be dark´     `to overshadow it´

(3)(4)(5) <u>tukura</u>   <u>aka-tukura-ng-ak-i</u>
     be short   trans-be short-tc-trans-it
     `to be short´    `to shorten it´

3.1.2. The outside prefixes

`Outside prefixes´ come before the verb nucleus. There
are two kinds, subject/mood prefixes and the reciprocal
prefix.

(1) Subject/mood prefixes

All verbs must have one of these prefixes on them. The
subject is the main topic or what is being talked about. The
mood is either `real´ or `unreal.´ The real mood is used
when an event has really taken place or is really happening
now. The unreal mood is used for future or imagined events
(which aren´t real yet) and for things which didn´t really
happen in the past.

For example:

REAL	UNREAL
u-noku	go-noku
I-jump	I-jump
`I jumped´	`jump´ (a command)
i-lako⁼lako	go-tamong
I-go⁼rd	you-fall
`he is going´	`you will fall´
bua tago u-zem⁼zem	ura nga-pura
betelnut not I-chew⁼rd	rain it-come
`I don´t chew betelnut´	`it will rain´

nora-be go-pura bokana kaninga m-i-angko
yesterday-foc you-come thus food I-bf-give-you
`If you had come yesterday, I would have given you food´

ura tago nga-pura, nge abe m-mai
rain not it-come dem already I-come
`If it hadn´t rained, I would have come´
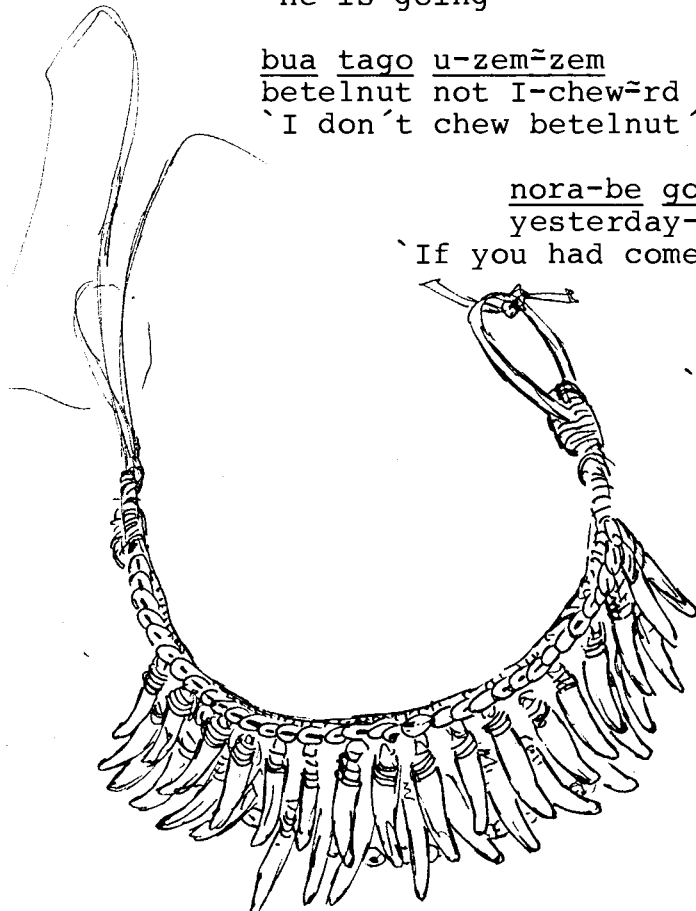
Examples with both real and unreal moods:

Real-Unreal

<u>ura</u> <u>tago</u> <u>i-pura</u> <u>masa</u> <u>m-mai</u>
rain not it-come fut I-come
`if it doesn´t rain, I will come´

<u>tama-gu</u> <u>i-rere</u> <u>zama</u> <u>go-pura</u>
father-my he-want tomorrow you-come
`my father wants you to come tomorrow´
(The coming is a future imagined event)

Unreal-Real

<u>nga-pile</u> <u>i-bebe</u>
he-say   he-unable
`he will say that he is unable´
(his being unable will be real at the time when he says
it in the future)

Don´t get the idea of moods in Manam mixed up with the
idea of `tense´ in English (past and present). Manam does
not use tense like English does. There are no real and
unreal moods in English like there are in Manam.

There are two sets of verbal prefixes which mark

(a) the `person´ and `number´ of the subject, and

(b) the mood, that is real or unreal.

You will understand more clearly when you see the following table.

SUBJECT / MOOD PREFIXES

<u>REAL</u>

Person		Number	
		Singular	Plural
1	inclusive	-	ta-
	exclusive	u-	ki-
2		ku-	ka-
3		i-	di-

<u>UNREAL</u>

Person		Number	
		Singular	Plural
1	inclusive	-	ta-
	exclusive	m-	ga-
2		go-	kama-
3		nga-	da-

Note that `inclusive´ here means including the person spoken to in the `we.´ `exclusive´ means excluding the person spoken to in the `we.´

Examples:

REAL   UNREAL

u-lako   m-lako
I-go   I-go
`I go´                        `I will go´
`I went´

ku-lako   go-lako
you-go   you-go
`you go´                      `you will go´
`you went´                    `you go´ (a command)

di-lako   da-lako
they-go   they-go
`they go´                     `they will go´
`they went´

ta-lako   ta-lako
we-go   we-go
we (inc) go   we (inc) will go
we (inc) went

(2) The reciprocal prefix, e-

    The reciprocal prefix, e-, is used when the action in
the verb has a mutual effect on the participants. That is,
they affect each other. This prefix is optional; it doesn't
have to appear in every verb.

    Examples:

                ta-e-ruku-i-ru
                we-rec-wash-rep-two
                `Let's us two wash each other´

                di-e-taga
                they-rec-follow
                `they stuck together´

3.1.3. The outside suffixes

All of the outside suffixes are optional, that is they don't always appear. When they do show up, they always follow the verb nucleus. There are many of them so let's study each one in turn.

(A) The object suffixes

Remember that an object is the person, animal or thing which is affected by the verb. For example:

<u>tamoata</u> <u>boro</u> <u>i-un-i</u>
man pig he-hit-it
subject + object + transitive verb
`the man hit the pig´

Now let's look at the verb itself.

<u>i-un-i</u>
he-hit-it

The first <u>i</u>- is a subject/mood prefix meaning `he.´  The last -<u>i</u> is an object suffix meaning `it.´ `It,´ meaning the pig, is what he hit.

Now let's look at a chart of these object suffixes.

OBJECT SUFFIXES

Number	Person	Suffix
Singular	1	-a
	2	-iko -ko
	3	-i Ø
Plural	1 inc	-kita
	1 exc	-kama
	2	-kaming
	3	-di Ø

Here are some examples of these:

NUMBER	PERSON	EXAMPLES
Singular	1	go-an-a you-give-me `give it to me´ (a command)
Singular	2	u-taga-iko I-follow-you `I followed you´
Singular	2	mi-ang-ko I-give-you `I will give it to you´
Singular	3	go-an-i you-give-him `give it to him´ (a command)
Singular	3	niu u-sing-Ø coconut I-drink-it `I drank a coconut´
Plural	1 inc	i-ang-kita he-gave-us `he gave it to us´
Plural	1 exc	go-ang-kama you-give-us `give it to us´ (a command)
Plural	2	i-ang-kaming he-give-you `he gave it to you all´
Plural	3	mang u-baga-di chicken I-bring-them `I brought chickens´
Plural	3	mang u-baga-Ø chicken I-bring-them `I brought chickens´

In these last two examples, mang ubaga(di), `I brought chickens,´ we must follow a special rule that says:

If the things you are talking about are humans or higher animals, then use the plural object suffix -di.

`Higher animals´ are things which can be kept as pets, such as pigs, dogs, birds, horses and even the snakes of a snake charmer as in:

> moata u-baga-di
> snake I-bring-them
> `I brought snakes´

But of course, if the snakes weren´t pets, but just bush snakes then you would say:

> moata u-baga-∅
> snake I-bring-them
> `I brought snakes´

The same rule applies to our `chicken´ example. Live chickens would take the -di suffix and chicken meat would take the ∅ suffix.

(B) -i suffix

Instead of the object suffix, an -i suffix might appear. It is used to indicate that certain actions were repeated in sequence. The -i is always stressed.

> boro kan-i-a bang kan-i-a
> pork eating   taro eating
> `the eating of pork, then taro, then pork, then taro, etc.´

> bang tete-k-i-a udi polo-i-a
> taro pulling up bananas cutting
> `the pulling up of taros, the cutting of bananas´

> bua tea ene-k-i-a sapa-k-i-a zemia
> betelnuts seeing climbing pulling down chewing
> `the seeing of betelnuts, the climbing of betelnut trees, the pulling down of betelnuts, the chewing of betelnuts´

Note that the verb te, `to see´ takes a ∅ form of the -i suffix here.

(C) -le + object suffix

-le is a suffix which indicates a human source from which something is taken or removed in some way. It can only be used when the ending taken, that is the object, is in the 3rd person.

> bua i-eneka-le-a
> betelnut he-stole-source-it
> `he stole my betelnut´

> boro i-una-le-a
> pig he-speared-source-it
> `he speared my pig´

VERBS

(D) Directional suffixes

Sometimes directional suffixes are added to verbs to give the direction of the action.

-<u>mai</u> `toward the speaker´
-<u>lako</u> `away from the speaker´ or
   `away from another point of reference´
-<u>oti</u> `toward seaward´
-<u>oro</u> `toward inland´
-<u>rake</u> `upward´ or `clockwise´
-<u>ria</u> `downward´ or `anticlockwise´

Here are some examples:

<u>go-dok-a-mai</u>
you-get-it-come
`bring it here´

<u>go-nanga-a-lako</u>
you-put-it-go
`put it away´

<u>go-bazi-a-oti</u>
you-carry-it-seaward
`carry it seaward´

<u>go-pali-t-a-oro</u>
you-hit-tc-it-landwards
`hit it landwards´

<u>go-tui-rake</u>
you-stand-up
`stand up´

<u>go-panana-rake</u>
you-run-clockwise
`run clockwise around the island´

<u>go-soaki-ria</u>
you-sit-down
`sit down´

<u>go-panana-ria</u>
you-run-anticlockwise
`run in an anticlockwise direction around the island´

Most of these suffixes are also verbs in themselves, which can take a directional suffix as in:

<u>go-oti-lako</u>
you-go seawards-go
`go seawards´

-lako suffix can occur with another directional suffix such
as -oti or -oro.

> go-panana-oti-lako
> you-run-seaward-go
> `run seawards´

> go-aiki-oro-lako
> you-be quick-landwards-go
> `go quickly landwards´

(E) -budu `together´

This is a suffix which means that the action was or will
be done together.

> ta-lako-budu-ru
> let´s-go-together-two
> `let´s us two go together´

> ta-oagu-budu-to
> let´s-dance-together-three
> `let´s us three dance together´

> ta-moasi-budu
> let´s-sing-together
> `let´s all sing together´

(F) -doi, `all´ or `finish´

The suffix -doi is used to express that an event has
finished or that all the objects involved have undergone the
event. For example:

> ki-kang-doi
> we-eat-all
> `we ate it all´

> ki-panana-doi
> we-run-all
> `we all ran´

> ki-doki-doi-ru
> we-get-all-two
> `we two got them all´

> natu i-laba-doi
> child he-be big-finish
> `the child is grown up´

For added emphasis the -doi can be reduplicated.

> di-leoa-doi=doi
> they-be lost-all=rd
> `they are completely lost´

Verbs using -doi are often preceded by abe `already.´

> abe u-ruku-doi
> already I-wash-finish
> `I have already washed myself´

> moarunga abe di-alale-doi
> all already they-go-finish
> `everybody has left already´

(G) -soa `directly´

-soa means that an action was performed directly, without stopping or delay.

> di-bala-soa-to
> they-go down-directly-three
> `They three went directly down´

> i-rake-soa-ng-ak-i
> he-ascended-directly-tc-trans
> `he sat upright´ (idiomatic)

-soa can also be reduplicated:

> go-mule-soa=soa
> you-return-directly=rd
> `return directly´ (a command)

> i-panana-soa=soa-lako
> he-run-directly=rd-go
> `he ran directly away´

(H) -ramoi `all over, everywhere´

The suffix -ramoi means all over or everywhere, as in the following examples:

> tamoata di-soaki-ramoi
> man they-sit-everywhere
> `there are men sitting everywhere´

> kai di-makoto-ramoi
> tree they-break-everywhere
> `trees are lying around everywhere´

        pipia i-rokaki-ramoi
        rubbish he-throw away-all over
        `he throws rubbish all over the place´

(I) -la, -ba, and -baia `only´  `just´

    -la is used to form the persisting aspect. Here are examples of these three `limiters.´

        go-pa⁼panana-la
        you will-rd⁼run-lim
        `keep on just running´

        u-gong⁼gong-baia
        I-wander⁼rd-just
        `I´m just wandering around´

(J) -mua `ahead´

    This indicates that the action is performed ahead of somebody or something else.

        niu i-sing-mua
        coconut he-drink-ahead
        `he drank the coconut first´

        go-monako-mua
        you-eat-ahead
        `you eat first´

(K) -tina `very´

        ngai i-laba-tina
        he   he-be big-very
        `he is very big´

        kangkang di-mona-tina
        food   they-sweet-very
        `the food is very delicious´

        i-panana-tina
        he-run-very
        `he ran fast´

        u-rere-tina
        I-like-very
        `I like it very much´

(L) -<u>uia</u> `well´

This suffix indicates that the action is performed well
or properly.

<u>di-soaki-tina-uia</u>
they-live-very-well
`they lived very well´

<u>i-moasi-uia</u>
he-sing-well
`he sang well´

(M) -<u>ma</u> `specifier´

This suffix is always stressed. It is used to specify
or identify something in the mind of the hearer.

<u>u-te-a-ma</u> <u>nge-ka</u> <u>i-ratu</u>
I-see-buffer-spec this-focus it-go away
`I <u>saw</u> it but it ran away´

<u>bua</u> <u>u-ene-k-i-a-ma</u> <u>nge-ka</u> <u>tago</u> <u>i-noto</u>
betelnut I-climb-tc-it-bf-spec this-foc not it-ready
`I climbed the betelnut tree but the nuts weren´t ready´

(N) -<u>n</u> or ∅ + object suffix = benefactor

This suffix indicates that the action is done for
someone´s benefit. If this someone is in the singular, then
use the suffix -<u>n</u>; if in the plural, then use the `zero´
suffix, ∅.

<u>go-moasi-n-a</u>
you-sing-ben-me
`sing for me´ (a command)

<u>go-moasi-∅-di</u>
you-sing-ben-them
`sing to them´ (a command)

<u>i-sege-tina-n-a</u>
he-not like-very-ben-me
`he rejected me strongly´

<u>natu</u> <u>go-ruku-i-a-n-a</u>
child you-wash-it-bf-ben-me
`wash the child for me´

```
kangkang alu go-boadi-Ø-Ø-di
food     some you-cook-them-ben-them
`cook some food for them´

niu alu go-doki-Ø-Ø-kama
coconut some you-get-them-ben-us
`get some coconuts for us´

tamoata alu go-doki-di-a-Ø-kama
man      some you-get-them-bf-ben-us
`get some men for us´
```
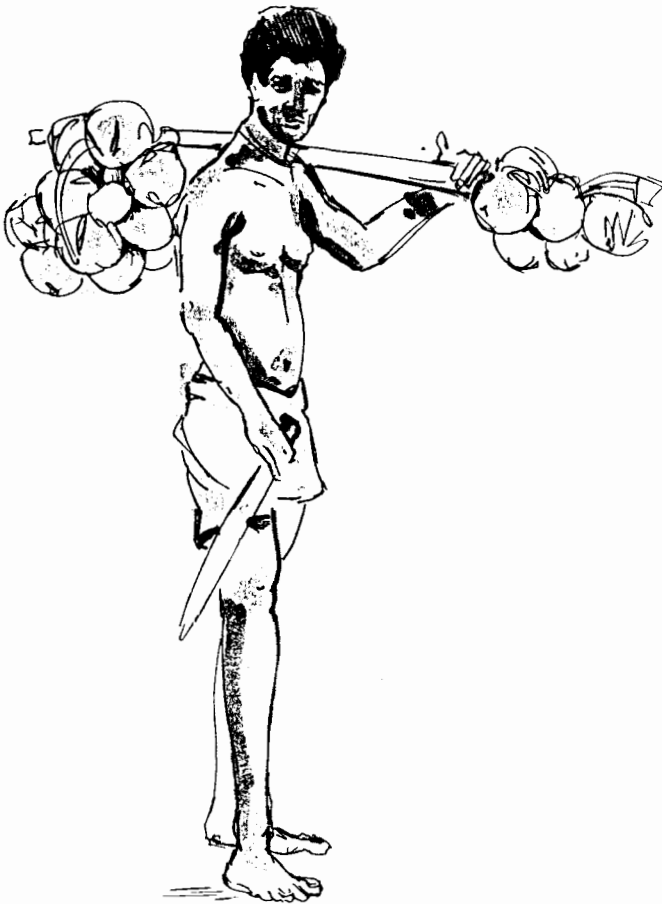

(O) -ru `double´ and -to `triple´

   -ru means that two were involved in the event and -to means that three were involved. To say that more than three were involved you would use the `zero´ suffix, Ø.

```
ta-alale-ru           written `talaleru´
let´s-go-two
`let´s us two go´

ta-alale-to           written `talaleto´
let´s-go-three
`let´s us three go´
```

(P) -ra and -raia

These two suffixes mean strong or difficult. -ra is always stressed.

> lamalama i-paki-ra
> thunder it-claps-strong
> `the thunder claps loudly´

> lamalama i-paki-raia
> thunder it-claps-strong
> `the thunder claps loudly´

(Q) -noka `sequence´

This suffix says that one event will be followed by another.

> go-monako-noka
> you will-eat-seq
> `eat first´ (then do something else)

> ta-malipi-noka be alauri ka ta-monako
> we will-work-seq and later foc we will-eat
> `we will work first, and later we´ll eat´

(R) -re `specifier´

This suffix specifies a certain person or thing among many.

> i-panana-re
> he-run-spec
> `the one who runs´

> i-soaki-re
> he-sit-spec
> `the one who sits´

3.1.4. Overall picture of the verb

Remember the picture of the verb as an egg which we studied at the beginning of this section. Here is a more detailed diagram of the verb.

THE MANAM VERB

+ OUTSIDE PREFIXES	+ NUCLEUS	+/- OUTSIDE SUFFIXES
+ subject/mood prefix	+/- nuc prefix: manner prefix or aka- `trans´	object suffixes
+/- e- `reciprocal´		-le `source´ directional suffixes -budu `together´
	+ root (can be rd)	-doi `all´ -soa `directly´ -ramoi `all over´
	+/- nuc suffix: tc -ak `trans´	-la `limiter´ -ba(ia) `limiters´ -mua `ahead´ -tina `very´ -uia `well´ -ma `specifier´ -n `benefactor´ -ru `2´ or -to `3´ -ra(ia) `strong´ -noka `sequence´ -re `specifier´

3.2. Nouns

A noun is the name of anything.

Examples:

persons - <u>Kauke,</u> <u>Dimbia</u>

places - <u>Manam,</u> <u>Baliau</u>

things - <u>pera</u> `house´  <u>amari</u> `sun´

abstractions - <u>pilenga</u> `speaking´  <u>malipi</u> `the work´

There are two types of nouns, `common nouns´ and `proper nouns.´ Since in our writing, all proper nouns should be capitalized, you must learn to distinguish them from common nouns. Here are some examples:

COMMON NOUNS	PROPER NOUNS
<u>anua</u> `village´	<u>Kuluguma,</u> <u>Abaria</u>
<u>motu</u> `island´	<u>Manam,</u> <u>Boesa</u>
<u>tamoata</u> `man´	<u>Sauna,</u> <u>Bariamung</u>
<u>aine</u> `woman´	<u>Butokang,</u> <u>Zaong</u>

Nouns in Manam can be made in several interesting ways:

3.2.1. Some verbs can also be used as nouns. For example:

VERBS	NOUNS
<u>pile</u> `to talk´	<u>pile</u> `the talk´
<u>duma</u> `to help´	<u>duma</u> `the help´
<u>singara</u> `to steer´	<u>singara</u> `rudder´
<u>malipi</u> `to work´	<u>malipi</u> `the work´

3.2.2. Some nouns are formed by reduplication.

When you repeat all or part of a word, you reduplicate it. Some nouns can be reduplicated to name a similar or smaller thing or to give the title of a person who does this thing. For example:

<u>kasu</u> `smoke´	<u>kasu≈kasu</u> `whale´
<u>patu</u> `stone´	<u>patu≈patu</u> `stonefish´
<u>moata</u> `snake´	<u>moata≈moata</u> `worm´
<u>kurita</u> `octopus´	<u>kurita≈rita</u> `starfish´
<u>duma</u> `the help´	<u>duma≈duma</u> `helper´
<u>singara</u> `rudder´	<u>singara≈ngara</u> `steersman´
<u>malipi</u> `the work´	<u>malipi≈lipi</u> `worker´

3.2.3. Some nouns can be formed by adding a suffix.

Some nouns can be formed by adding something on to the end of a verb root or a verb nucleus. As you know, these added letters, or groups of letters have meaning and are called suffixes. Add the suffix -<u>nga</u> to a verb root to make it into a noun. Here are some examples of this:

VERB ROOT	NOUN
<u>pile</u> `to talk´	<u>pile-nga</u> `speech´
<u>laba</u> `to grow´	<u>laba-nga</u> `growth´
<u>panana</u> `to run´	<u>panana-nga</u> `the running´
<u>moatubu</u> `to be heavy´	<u>moatubu-nga</u> `weight´
<u>tang</u> `to cry´	<u>tang-nga</u> `the crying´

In verbs you can add either -<u>nga</u> to the verb root or -<u>a</u> to a transitive verb nucleus to make nouns which have different meanings. When a verb nucleus already ends in <u>a</u>, you must add an -<u>i</u>- before adding the suffix -<u>a</u>. This is because if you have two vowels together, such as <u>aa</u>, then they will sound like one <u>a</u>, and we wouldn't be able to tell if there was a suffix added or not.

<u>pura</u> becomes <u>puraia</u>, not *<u>puraa</u>

Examples:

Note in the chart below that if the verb is intransitive, you must make it transitive by adding a prefix or suffix before adding the -a to make it a noun.

NOUNS FROM VERB ROOTS WITH -nga	NOUNS FROM TRANSITIVE VERB NUCLEI WITH -a
kozo-nga `method of husking´	kozo-m-a `the husking´
zem-nga `method of betelnut chewing´	zem-a `the betelnut chewing´
bazi-nga `carrier´	bazi-a `the carrying´
pura-nga `arrival´	pura-i-a `the lineage´
zaza-nga `wages´	zaza-i-a `the buying´
gere-nga `writing instrument´	gere-t-a `the writing´
eno-nga `sleeping´	eno-ng-ak-a `the putting to sleep´
laba-nga `growth´	aka-laba-t-a `the upbringing´

note:
The nouns in this first column seem to have the idea of `instrument´ associated with them.

3.3. Pronouns

A pronoun is a word which can be used in place of a noun which refers to human or humanlike beings. It cannot be used to refer to other things. Here is a table of the pronouns:

PRONOUNS

PERSON		NUMBER			
		Singular	Dual	Triple	Plural
1	inclusive	–	kitaru	kitato	kita
	exclusive	ngau nga	keru	keto	keka
2		kaiko kai	kamru	kamto	kam kakaming
3		ngai	diaru	diato	di

Notes:

(A) `Number´ means the number of people referred to.

(B) `Singular´ means one, `dual´ is two, `triple´ is three or a few in a group, and `plural´ is more than three.

(C) `Person´ refers to the person spoken about.
   `1st person´ refers to the speaker himself.
   `2nd person´ refers to the hearer.
   `3rd person´ refers to someone other than the speaker or hearer.

(D) `Inclusive´ means including the hearer.
   `Exclusive´ means not including the hearer.

3.4. Adjectives

An adjective is a word used to modify or change a noun or a pronoun. To modify a word means to change the meaning of the word by making the meaning more definite.

There are three classes of adjectives. What class an adjective belongs in depends on how it was made and what its purpose is in the sentence. Some adjectives are made by reduplicating a verb, noun or another part of speech. These are called `derived adjectives.´  Others not made from other words are called `simple adjectives.´ Some adjectives mark the number and person of their noun or pronoun, others do not. Here is a table showing the differences between adjectives. We will see examples later.

ADJECTIVES

CLASS	I	II	III
made by reduplication	Yes	Yes	No (usually)
marks number	No	Yes	Yes
marks person	No	No	Yes

Examples:

Adjectives made by reduplication from verbs:

<div style="display:flex; gap:2em;">

pera i-siki
house it-be small
`the house is small´

pera siki=siki
house small=rd
`small house´

kulu u-moamoa-r-i
breadfruit I-roast-tc-it
`I roasted the breadfruit´

kulu moamoa=moa
breadfruit roast=rd
`roasted breadfruit´

</div>
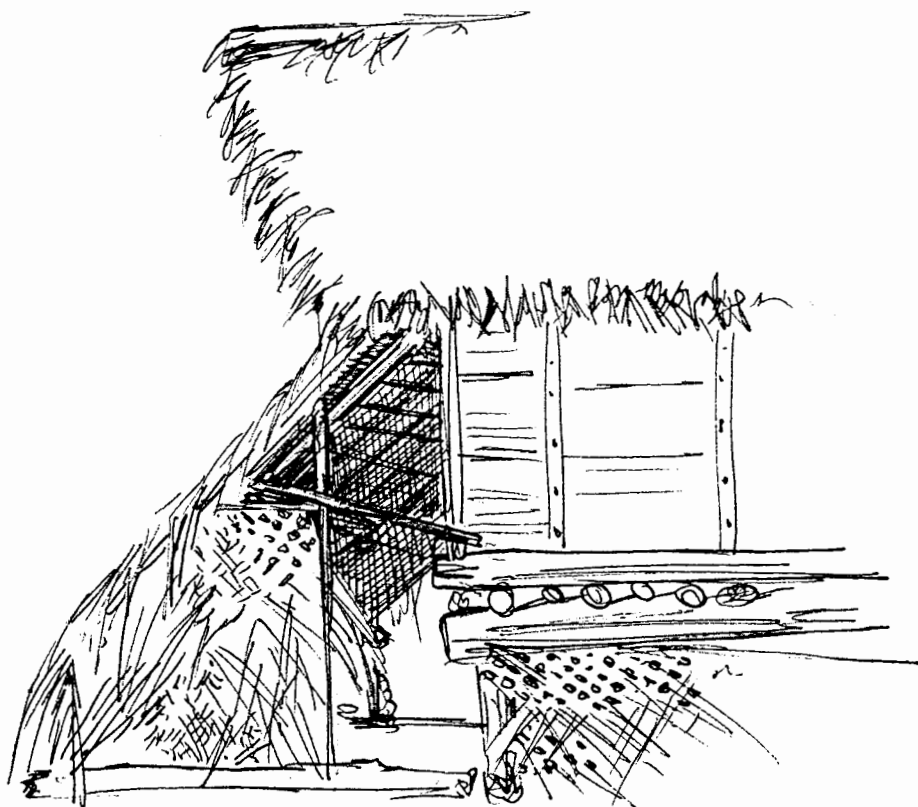
Adjectives made by reduplication from nouns:

<u>kai</u>
`wood´

<u>kateka</u> <u>kai</u>=<u>kai</u>
ground hard=rd

<u>nora</u>
`yesterday´

<u>kaninga</u> <u>nora</u>=<u>nora</u>
food   yesterday=rd
`yesterday´s food´

<u>ilau</u>
`seawards´

<u>pera</u> <u>ilau</u>=<u>lau</u>
house seawards=rd
`the house closer to the sea´

3.4.1. Class I Adjectives

According to the chart on page 67, Class I adjectives are made by reduplication and do not mark person or number of their nouns.

Examples:

<u>roti</u>
`to be married´

<u>tamoata</u> <u>roti</u>=<u>roti</u>
man   married=rd
`married man´

<u>boadi</u>
`boil´

<u>udi</u> <u>boadi</u>=<u>boadi</u>
banana boil=rd
`the boiled banana(s)´ or
`the banana(s) is(are) boiled´
`the banana(s) which are for boiling´

<u>kateka</u>
`ground´

<u>kusi</u> <u>kateka</u>=<u>teka</u>
loin cloth brown=rd
`brown loin cloth(s)´ or
`the loincloth(s) is(are) brown´

Notice that the reduplication here is all rightward.

3.4.2. Class II adjectives

As the chart shows, Class II adjectives are also formed by reduplication, however, this reduplication can be either rightward or leftward. This is used to mark `number´ in their nouns. Rightward reduplication marks the singular, while leftward reduplication marks the plural (non-singular) forms. For Example:

	RIGHTWARDS	LEFTWARDS
	SINGULAR	PLURAL
salaga `be long´	oarige salaga⁼laga rope long⁼rd `long rope´	oarige sa⁼salaga rope rd⁼long `long ropes´
tumura `be cold´	tumura⁼mura cold⁼rd	tu⁼tumura rd⁼cold
bia `big´	bia⁼bia big⁼rd	bi⁼bia rd⁼big
noka `be ripe´	udi noka⁼noka banana ripe⁼rd `ripe banana´	udi no⁼noka banana rd⁼ripe `ripe bananas´
moatubu `be heavy´	patu moatubu⁼tubu stone heavy⁼rd `heavy stone´	patu moa⁼moatubu stone rd⁼heavy `heavy stones´

There is one common irregular Class II adjective which doesn´t follow the rules exactly. It is iauia `good´ (singular)  and uia `good´ (plural).

SINGULAR   PLURAL

pera nge iauia   pera ngaedi nge uia
`this house is good´              `these houses are good´

3.4.3. Class III Adjectives

Referring back to the chart you will see that Class III adjectives are usually simple, that is not made by reduplication, and that they mark both number and the person of their nouns. They do this marking by taking a possessive suffix. These suffixes will be described more fully in the section on noun phrases.

Examples of Class III Adjectives:

SINGULAR

tamoata kapisa-∅
man   selfish-his
`selfish man´   or
`the man is selfish´

boadi masare-∅
pot   broken-it
`broken pot´

natu zikazika-∅
child dirty-it
`dirty child´

(ngau) zikazika-gu
(I)   dirty-my
`I am dirty´

goala-kam
bad-yours
`you are bad´

PLURAL

tamoata kapisa-di
man   selfish-their
`selfish men´
`the men are selfish´

boadi masare-di
pot   broken-their
`broken pots´

natu zikazika-di-a-to
child dirty-their-bf-3
`a few dirty children´
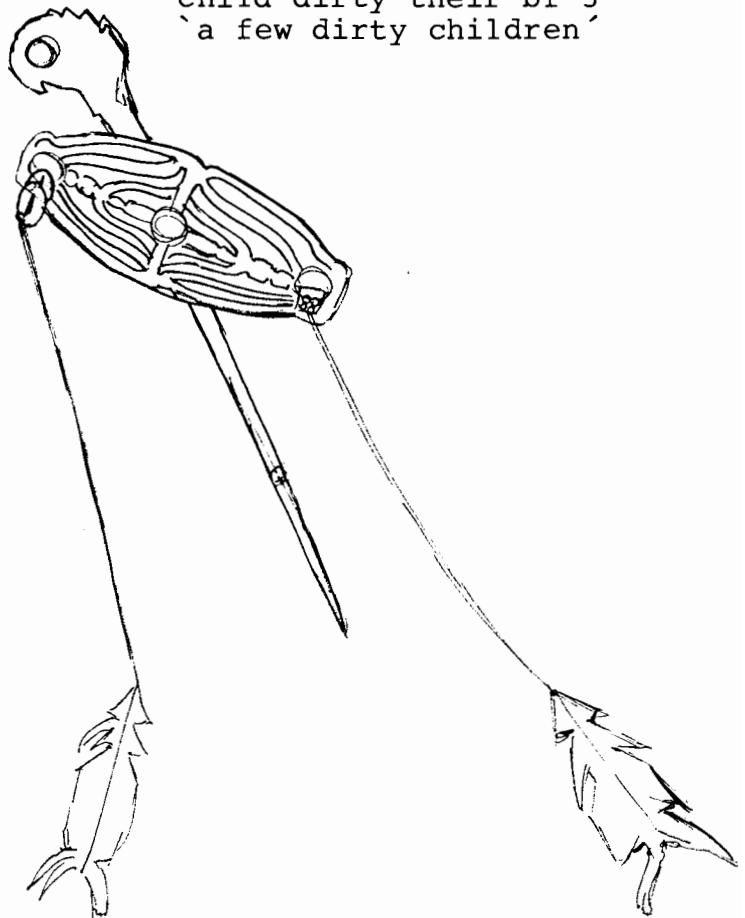
3.5. Adverbs

Adverbs are words which modify verbs. They often answer the questions `Where?´ `When?´ `How?´ and `To what extent?´

For example:

WHERE?

<u>maka</u> <u>go-mai</u>
here you-come
`come here´

<u>makene</u> <u>i-alale-lako</u>
there   he-walk-go
`he walked there´

<u>ilau-lo</u> <u>i-oti</u>
seawards-to he-go seawards
`he went down seawards´

WHEN?

<u>kaituka-tina</u> <u>go-mai</u>
now-very   you-come
`come now´

<u>izamaizama</u> <u>i-al⁼alale</u>
always   he-rd⁼walk
`he walks often´

<u>nora</u> <u>i-pile</u>
yesterday he-talk
`yesterday he talked´

<u>abe</u> <u>i-alale</u>
already he-walk
`he already went´

HOW?

oaikiki golako
quickly you-go
`go quickly´

adoado go-gere
carefully you-write
`write carefully´

bokai go-emak-i
thus   you-do-it
`do it thus´

aboaboala go-pile
slowly   you-talk
`talk slowly´

TO WHAT EXTENT?

tago i-pile
not he-talk
`he didn´t talk´

saringa nga-tamong
close   it will-fall
`it´s about to fall down´
`it will fall down nearby´

3.6. Question words

Question words sometimes act like pronouns, sometimes like adjectives, sometimes like adverbs, so we will put them in a class by themselves.

3.6.1. <u>naita</u> and <u>rangguma</u> `who´

Both these mean `who.´ <u>Rangguma</u> is not used very frequently and refers to more than one person. <u>Naita</u> refers to one or more persons.

Examples:

>   <u>naita</u> <u>Bogia-lo</u> <u>i-lako?</u>
>   who   Bogia-to he-go ?
>   `who went to Bogia?´
>
>   <u>kaiko</u> <u>naita</u> <u>zaiza</u> <u>ka-pile=pile?</u>
>   you   who   with   you-speak=rd ?
>   `who are you speaking with?´
>
>   <u>nge-∅</u> <u>naita?</u>
>   this-he who ?
>   `who is this?´
>
>   <u>nge-∅</u> <u>rangguma?</u>
>   this-he who all
>   `who are these people?´
>
>   <u>rangguma</u> <u>di-pura</u>
>   who all   they-come ?
>   `who all came?´

3.6.2. <u>rakana</u> `what´ `what sort of´

<u>Rakana</u> is a noun. It can be used by itself to ask about the identity of an object, or it can go with another noun to mean `what kind of ...´

Examples:

> rakana i-sapasi?
> what   it-fall ?
> `what fell?´

> rakana-tina mi-an-i?
> what-very   I-give-him ?
> `what on earth should I give him?´

> nge-Ø rakana?
> this-it what ?
> `what is this?´

> rakana more?
> what   sickness ?
> `what kind of sickness is it?´

> rakana kaninga ku-kang?
> what   food   you-eat ?
> `what kind of food did you eat?´
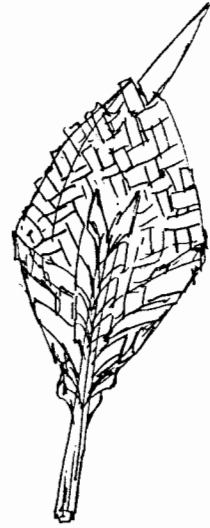
3.6.3. nangata `which´

nangata is a Class III adjective. It takes the possessive
suffixes according to the person and number of the noun it
modifies.

Examples:

> kati nangata-Ø i-pura?
> boat which-his it-come ?
> `which boat came?´

> niu nangata-di ku-rere
> coconut which-theirs you-want ?
> `which of the coconuts do you want?´

Notice how rakana and nangata are used differently in these
sentences:

> Napa nangata-Ø ku-rere?
> mango which-its you-want ?
> `Which mango do you want?´

> Rakana napa ku-rere?
> what   mango you-want ?
> `What kind of mango do you want?´

75

3.6.4. <u>bakara</u> and <u>ba</u> `how´  and  `how much´

<u>ba</u> is short for <u>bakara</u>.

<u>bakara</u> <u>ku-more?</u>
how   you-be sick ?
`how are you sick?´

<u>ba</u> <u>ku-more?</u>
how you-be sick ?
`how are you sick?´

<u>ba</u> <u>i-pile?</u>
how he-speak ?
`What did he say?´

<u>tank</u> <u>dang</u> <u>ba-Ø-i-tuka</u> <u>abe</u> <u>i-eno?</u>
tank water how-its-bf-very already it-rests ?
`how much water is still in the tank?´

<u>ara-m</u> <u>ba-Ø-i-tuka?</u>
name-your how-its-bf-very ?
`exactly what is your name?´

<u>ba</u> <u>m-rake?</u>
how I-go up ?
`how should I go up´

<u>ba</u> <u>m-pile?</u>
how I-speak ?
`What should I say?´

<u>mona-nga-Ø</u> <u>bakara?</u>
be tasty-nom-its how ?
`What does it taste like?´

<u>be</u> <u>bakara?</u>
and how ?
`so what?´
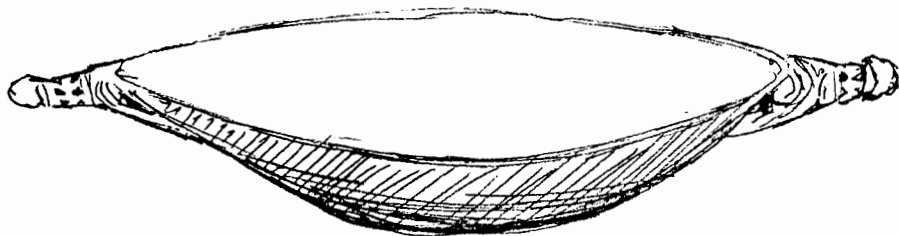
3.6.5. bakaraka and baka `why´

Baka is short for bakaraka. These words are made by adding
the focus marker -ka to bakara and ba. For example:

> natu nge-Ø bakara-ka i-tang⁼tang?
> child this-its why-foc it-cry⁼rd ?
> `why is the child crying?´

> bakara-ka ku-roka-k-i?
> why-foc   you-throw away-tc-it ?
> `why did you throw it away?´

> bakara-ka uma-lo ku-lako?
> why-foc   garden-to you-go ?
> `why did you go to the garden?´

3.6.6. ira `how many?´

Examples:

> dang ira masa m-dok-i?
> water how many will I-take-them ?
> `how many water (pots) will I take?´

> kati Bogia-lo bong ira i-lako⁼lako?
> boat Bogia-to time how many it-go⁼rd ?
> `how often does the boat go to Bogia?´

> amari ne-m ira?
> sun   poss-your how many ?
> `what time is it?´

> boro ne-Ø ira?
> pig poss-his how many ?
> `how many pigs does he have?´

> tamoata ira maka di-soaki?
> people how many here they-be located ?
> `how many people are here?´

3.6.7. <u>inanga</u> and <u>ina</u> `where?´

<u>Ina</u> is short for <u>inanga</u>. Both words ask about a location, destination or a point of departure.

> <u>asi</u> <u>ne-gu</u> <u>ina</u> <u>i-eno?</u>
> bush knife poss-my where it-be located ?
> `where is my bushknife?´

> <u>natu</u> <u>inanga</u> <u>i-lako?</u>
> child where he-go ?
> `where did the child go?´

> <u>patu</u> <u>inanga-∅-i-tuka</u> <u>i-eno</u>
> stone where-its-bf-very it-be located ?
> `where exactly is the stone?´

> <u>ina-be</u> <u>i-pura?</u>
> where-foc he-come ?
> `where did he come from?´

> <u>tama-m</u> <u>ina</u> <u>i-lako?</u>
> father-your where he-go ?
> `where did your father go?´

3.6.8. <u>aira</u> `when´

<u>Aira</u> is used to ask about time.

> <u>aira</u> <u>masa</u> <u>taung-lo</u> <u>go-lako?</u>
> when will town-to you-go ?
> `when will you go to town?´

> <u>aira-be</u> <u>ku-oro?</u>
> when-foc you-come up ?
> `when did you come up?´

> <u>kati</u> <u>aira-be</u> <u>nga-pura</u> <u>kana</u>
> boat when-foc it-come intends ?
> `when will the boat come?´

> <u>kita</u> <u>aira</u> <u>ta-alale?</u>
> we   when we-go ?
> `when will we go?´

3.6.9. <u>bakarairai</u> `of what appearance?´  `like what?´

This Class I adjective is used to ask about the appearance of an object or about personal characteristics of people.

Examples:

<u>kusi</u> <u>bakarairai</u> <u>ku-rere?</u>
skin like what you-want ?
`what sort of laplap do you want?´

<u>tamoata</u> <u>bakarairai</u> <u>kata?</u>
man   like what   exactly?
`exactly, what sort of a man is he?´

<u>kaninga</u> <u>bakarairai</u> <u>ku-kang?</u>
food   like what   you-eat ?
`what sort of food did you eat?´

79

3.7. Pointer words

These words point out things with special definiteness. They are used to draw attention to a perticular person, animal or thing. There are two kinds of pointer words, `near´ and `far,´ which indicate distance away from the speaker.

CHART OF POINTER WORDS

	NEAR	FAR
SINGULAR	ngae or nge `this´	ngara `that´
PLURAL	ngaedi or ngedi `these´	ngaradi `those´

From this we can see that the basic pointer word, (pw), is nga- to which is added either a `near marker´ -e or a `far marker´ -ra. After this, comes the third person possessive suffixes. So our chart becomes:

NEW CHART OF POINTER WORDS

	NEAR	FAR
SINGULAR	nga-e-∅ or nge pw-near-its `this´	nga-ra-∅ pw-far-its `that´
PLURAL	nga-e-di or nge-di pw-near-their `these´	nga-ra-di pw-far-their `those´

Note that -<u>ra</u>, the `far marker,´ is also found in the following:

maka-<u>re</u>   maka-<u>ra</u>
`here´                                   `there´

As we have seen, pointer words point to things some distance away from the speaker, either near or far. They also are used to point backward in a story, that is they are used to refer to something mentioned earlier.
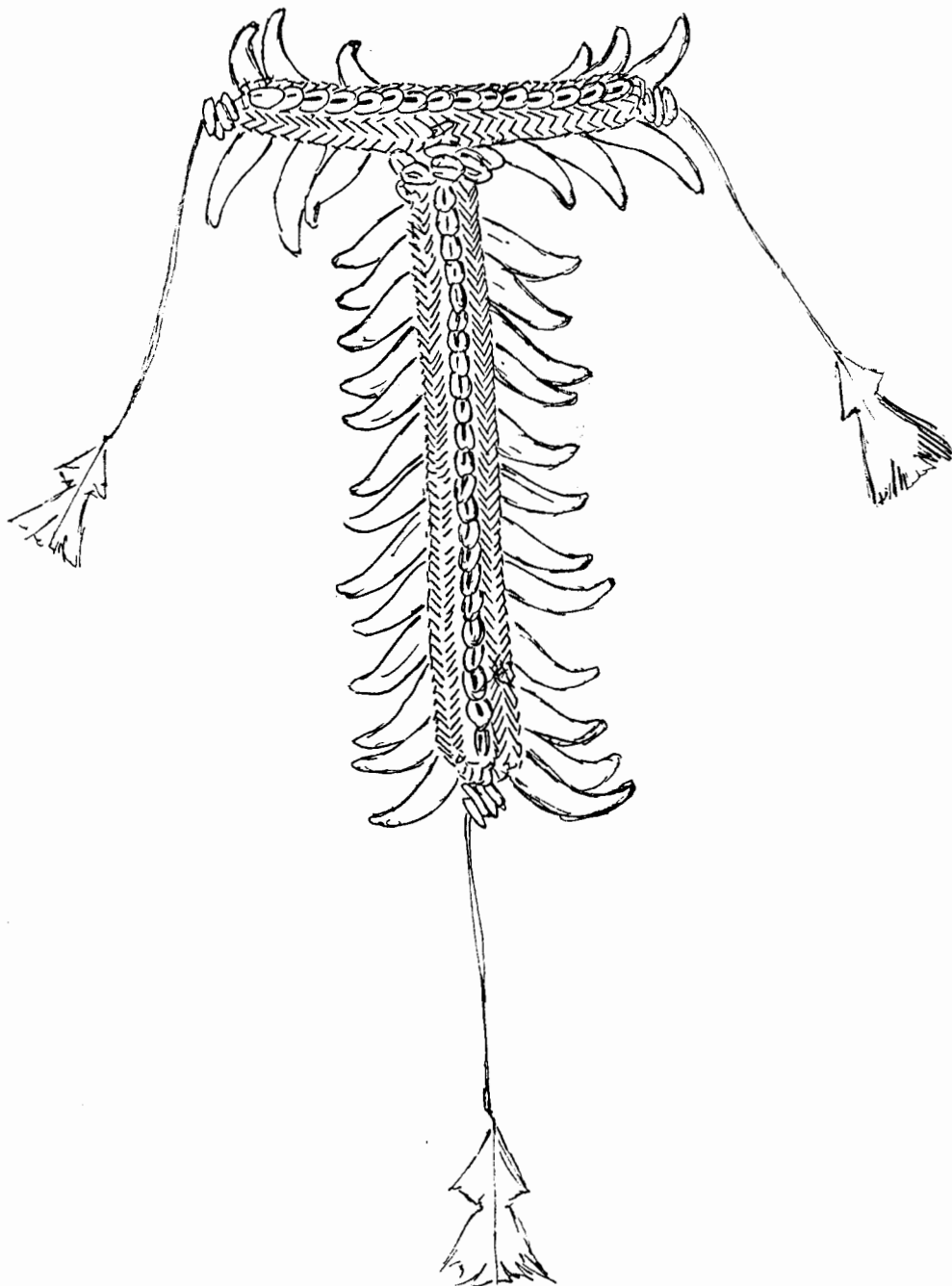
3.8. Number words

Number words include numerals and indefinite number words such as `few´ and `many.´

3.8.1. Regular cardinal numerals

Cardinal numerals are the main number words and answer the question `how many?´ The regular cardinal numerals use a base 5 system in which numbers repeat in cycles of 5. English uses a base 10 system.

teke `one´ \
rua `two´ \
toli `three´ > FIRST CYCLE
oati `four´ /
lima `five´ /

lima-teke `six´ \
lima-rua `seven´ \
lima-toli `eight´ > SECOND CYCLE
lima-oati `nine´ /
kulemoa `ten´ /

kulemoa-be-teke `eleven´ \
kulemoa-be-rua `twelve´ \
kulemoa-be-toli `thirteen´ > THIRD CYCLE
kulemoa-be-oati `fourteen´ /
kulemoa-be-lima `fifteen´ /

kulemoa-be-lima-teke `sixteen´

kulemoa-be-lima-rua `seventeen´

tamoata `twenty´
man

tamoata-teke-be-teke `twenty-one´

tamoata-teke-be-kulemoa `thirty´

<u>kulemoa-toli</u> `thirty´

<u>tamoata-rua</u> `forty´

<u>kulemoa-oati</u> `forty´

<u>tamoata-lima</u> `hundred´

Note that <u>teke</u> is also sometimes used to introduce new information, or a new character into a story. For example:

<u>Bong</u> <u>teke,</u> <u>tamoata</u> <u>teke</u> <u>i-bala...</u>
time one   man   one   he-come down
`Once upon a time a man came down...´

When another character is introduced, <u>taka</u> is often used instead of <u>teke</u>.
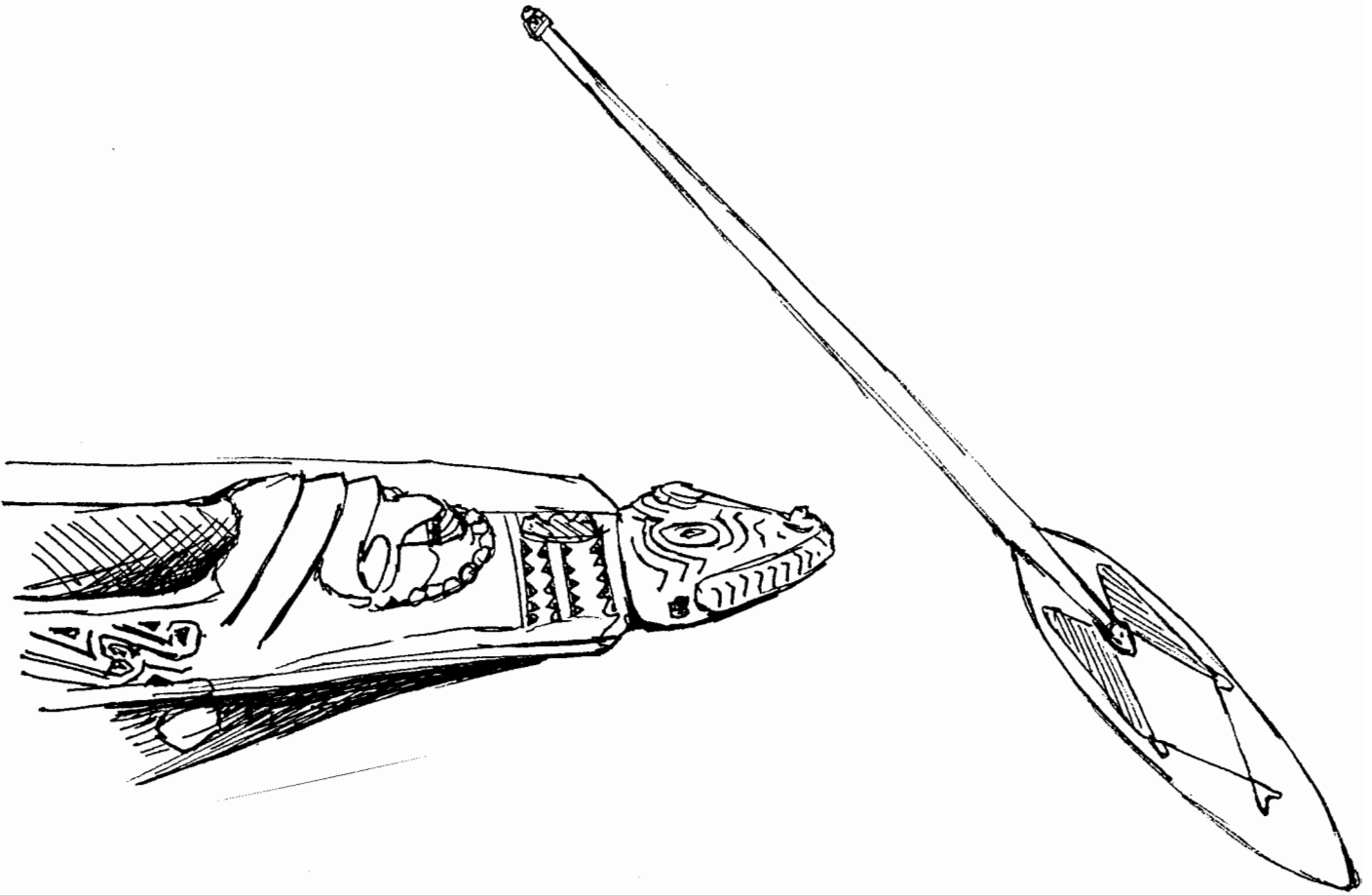
3.8.2. Special cardinal numerals

There are other number systems used for counting specific items which are based on cycles of 4, rather than cycles of 5. These systems also make use of the regular base 5 numbers as shown below:

#	FOR COUNTING FISH	FOR COUNTING COCONUTS, BREADFRUIT AND OTHER STRONG STEMMED FRUIT
1	bazi-teke	teke
2	bazidi-rua	rua
3	bazidi-toli	toli
4	patu	kuboatutu
5	patu-teke-be-bazi-teke	kuboatutu-teke-bolo-teke
6	patu-teke-be-bazidi-rua	kuboatutu-teke-bolodi-rua
7	patu-teke-be-bazi-di-toli	kuboatutu-teke-bolodi-toli
8	patudi-rua	kuboatutudi-rua
9	patudi-rua-be-bazi-teke	kuboatutudi-rua-bolo-teke
10	patudi-rua-be-bazidi-rua	kuboatutudi-rua-bolodi-rua
11	patudi-rua-be-bazidi-toli	kuboatutudi-rua-bolodi-toli
12	patudi-toli	kuboatutudi-toli
15	patudi-toli-be-bazidi-toli	kuboatutudi-toli-bolodi-toli
16	patudi oati	kuboatutudi-oati

and so on...

In much the same way siba is used to count taro.

FOR COUNTING MONEY

K1   kulemoa

K2   tamoata

K3   tamoata-teke-be-kulemoa

K4   tamoatadi-rua

K5   tamoatadi-rua-be-kulemoa

K6   tamoatadi-toli

K7   tamoatadi-toli-be-kulemoa

K8   tamoatadi-oati

K9   tamoatadi-oati-be-kulemoa

K10   sukusuku-teke

K11   sukusuku-teke-be-kulemoa

K12   sukusuku-teke-be-tamoata-teke

K13   sukusuku-teke-be-tamoata-teke-be-kulemoa

K14   sukusuku-teke-be-tamoatadi-rua

K15   sukusuku-teke-be-tamoatadi-rua-be-kulemoa

K20   sukusuku-rua

K100 sukusuku-kulemoa

Example:

> mone tamoata ono u-zaza-i
> money two Kina inst I-buy-it
> `I bought it for two Kina´

NUMBER WORDS

Numbers from Tok Pisin precede the noun and are used mainly when referring to money.   oang Kina, etc.

1 oang

2 tu

3 tri

4 po

5 paip

6 siks

7 sebeng

8 eit

9 naing

10 teng

11 elebeng

12 tuelp

13 teting

14 poting

15 pipting

16 siksting

17 sebenting

18 eiting

19 nainting

20 tuenti

21 tuenti-oang

30 teti

40 poti

50 pipti

100 andet or andeti
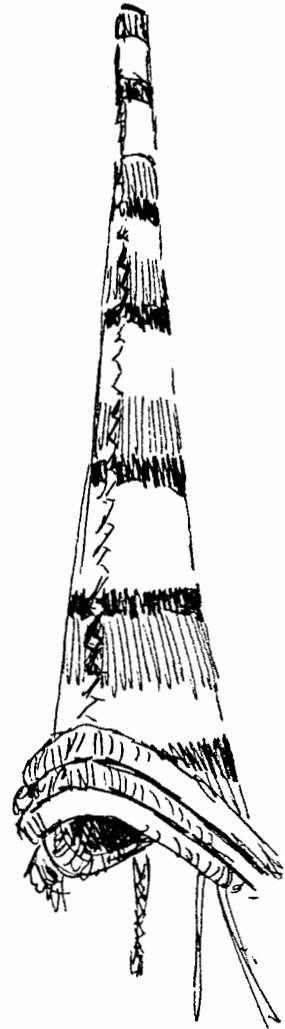
3.8.3. Ordinal numerals

The ordinal numerals answer the question `In which order?´  They are made by adding the noun making suffix -a to the regular cardinal numerals.  An exception is the term for `first.´

		WRITTEN AS
muamuatuka	`first´	muamuatuka
rua-i-a	`second´	ruaia
toli-a	`third´	tolia
oati-a	`fourth´	oatia
lima-i-a	`fifth´	limaia
lima teke-a	`sixth´	lima-tekea
lima rua-i-a	`seventh´	lima-ruaia
lima toli-a	`eighth´	lima-tolia
lima oati-a	`ninth´	lima-oatia
kulemoa-i-a	`tenth´	kulemoaia

tamoata tolia `the third man´

Notice that when two a´s would come together as in *rua-a we must put in a `buffer´ (bf), -i- so that we will know that there is an -a suffix on the word. Otherwise the two a´s would join and be pronounced as one a.

3.8.4 Indefinite number words

These words express quantity without saying exactly how many. For example:

biabia `much´

kokoko `many´

moarunga `all, every´

alu, aludi `some, several´

muku, mukudi `(a) little´

sesu `(a) little´

suka `(a) little´

ira `how many?´

Examples:

tamoata kokoko
man   many
`many men´

dang biabia isi boadi-lo i-eno
water much still pot-in it-sit
`there is still much water in the pot´

dang kokoko pera-lo di-eno
water many house-in they-sit
`there are many (pots of) water in the house´

We can make a distinction between counting `countable´ and `not countable´ items. The words used are often different. Look at the following chart:

COUNTING

QUANTITY	COUNTABLE	NOT COUNTABLE
all everything	moarunga `all, every´	moarunga `all, every´
a lot	kokoko `many´  tamoata kokoko `many men´	biabia `much´  dang biabia `much water´
a little	alu, aludi `some, several´  udi alu `some bananas´	sesu, suka muku, mukudi `a little´ ti sesu go-an-a tea a little you-give-me
unknown	ira `how many´	

3.8.5. `Everything included´ number words

When you want to say that everything is included, in English you would say `both, all three, all four,´ etc. In Manam you can use a suffix placed on the numeral.

All these examples mean `give me all three bush knives!´ The suffix is underlined.

asi toli-**be** goana.

asi toli-**oti** goana.

asi toli-**oti-be** goana.

asi toli-**doi** goana.

asi toli-**doi-be** goana.

asi toli-**oti-doi** goana.

asi toli-**oti-doi-be** goana.

Of course these all have different shades of meaning as you can figure out from the meanings of the different suffixes. These suffixes are discussed in detail in other parts of this book.

Note that -oti can be used only with rua `two´ and toli `three.´

3.8.6. `Repeated´ number words

To say how many times an event is repeated, the word bong `time´ or `day´ is used with the `limiting´ suffix -la.

bong-la toli
`three times´

tamoata bong-la teke teke uiki teke teke-lo di-sande≈sande
man time-lim one one week one one-in they-sunday≈rd
`the men go to church only once every week´

3.9. Relator words

A word used to show the relationship between a noun or a
pronoun and some other word in a sentence is called a
`relator word.´ In English this type of word is called a
`preposition´ and comes before these nouns or pronouns.   In
Manam these relator words come **after** these nouns or pronouns
and are called `postpositions.´

3.9.1. <u>bokana</u> `like´

This relator word states a comparison, or similarity
between objects, circumstances, or events.

<u>zala</u> <u>nge</u> <u>moata</u> <u>bokana</u>
road this snake like
`this road is like a snake´

<u>keu</u> <u>bokana</u> <u>ku-muzi≂muzi</u>
dog like   you-custom≂rd
`you act like a dog´

<u>ngau</u> <u>masa</u> <u>m-soaki</u> <u>bong</u> <u>lima</u> <u>bokana</u>
I   will I-stay day   five like
`I will stay about five days´

<u>Manam-lo</u> <u>m-soaki</u> <u>bokana,</u> <u>m-pura</u> <u>be</u> <u>m-te-ko</u>
Manam-at I-be located like I-come and I-see-you
`If I had been on Manam, I would have come to see you´

3.9.2. <u>zaiza</u> `with´

<u>Zaiza</u> is used to express accompaniments, that is, people
or things which are together.

<u>tanepoa</u> <u>zaiza</u> <u>ki-pura</u>
chief   with we-come
`we came with the chief´

<u>bobe</u> <u>kangari</u> <u>zaiza</u> <u>di-moamoa</u>
sago galip   with they-roast
`they roasted galip nuts with sago´

3.9.3. kana `cause or reason´

Kana expresses cause or reason.

kaiko kana-ka i-emak-i
you   cause-foc he-make-it
`he made it because of you´

natu dua oasara kana i-tang=tang
child door opening cause he-cry=rd
`the child is crying because the door is not open´

3.9.4. oti, ono, and ane `instrumentals´

An `instrument´ is an object, such as a tool, used to perform an activity. Ono, and ane belong to different sub-dialects of Manam. A dialect is a certain way of speaking used in a particular geographical area. Here are some examples of instruments:

ogi oti u-polo-i
axe inst I-chop-it
`I chopped it with an axe´

sopi oti kusi i-asak-i
soap inst cloth she-wash-it
`she washed the cloth with soap´

sopi ono kusi i-asak-i
soap inst cloth it-wash-it
`the soap for washing clothes´

boadi ono raisi boadi-nga oti dang i-kesi-i
pot   inst rice cook-nom inst water she-carry-it
`she carried water in the rice pot´

rakana ane boro m-ioang-i?
what   inst pig I will-carve meat-it ?
`what will I carve the pig with?´

3.10 Interjections

An `interjection´ (int) or `exclamation´ is a word that usually expresses strong emotion. It usually is found at the beginning of a sentence.

ek go-iratu
int you-go away
`hey get out of here´

kuo moaki ku-lako
int don´t you-go
`hey don´t go´

kue u-rere-tina
int I-like-very
`oh I like it very much´

3.11   Connector words

A connector word, or `conjunction,´ is a word which joins words or groups of words together.

3.11.1.   <u>be</u> is the most common conjunction.   It´s basic meaning <u>is</u> `and.´

   <u>moane</u> <u>be</u> <u>aine</u>
   man   and woman

<u>be</u> also means that one event took place after another event.

   <u>u-marang</u> <u>be</u> <u>u-moanako</u>
   I-get up and I-eat
   `I got up and I ate´

<u>be</u> may give a reason or result.

   <u>nora</u> <u>ura</u> <u>i-pura</u> <u>be</u> <u>tago</u> <u>u-malipi</u>
   yesterday rain it-come and not I-work
   `I didn´t work yesterday because it rained´

   <u>moata</u> <u>m-un-i</u> <u>be</u> <u>nga-mate</u>
   snake I will-hit-it and it will-die
   `I will hit the snake and it will die´

<u>be</u> may show a purpose.

   <u>i-alale</u> <u>be</u> <u>Ongkau</u> <u>au</u> <u>kana</u> <u>nga-baga-i</u> <u>kana</u>
   he-go   and Ongkau lime poss he will-bring-it intent
   `He went to bring Ongkau´s lime´

<u>be</u> may state the unexpected.

   <u>mang</u> <u>m-un-i</u> <u>kana</u> <u>be</u> <u>i-ratu</u>
   chicken I will-hit-it intent and it-move away
   `I intended to hit the chicken, but it ran away´

3.11.2. ata `but´

This connector word is used to emphasize contrast, opposition or unexpectedness. Here are some examples:

asi nge iauia ata nge iauia-tina
bushknife this good but this good-very
`this bushknife is good, but this one is better´

m-lako kana ata ura i-pura be tago u-lako
I will-go intent but rain it-come and not I-go
`I intended to go but it rained and I didn´t go´

3.11.3. ki `or´

Ki is used to state different alternatives. Here are a few examples:

go-soaki ki ta-alale-budu?
you will-stay or we will-go-together ?
`will you stay or will we go together?´

udi ku-rere ki tago?
banana you-want or not ?
`do you want a banana or not?´

bang ki moarepi ku-rere?
taro or sweet potato you-want ?
`do you want taro or sweet potato?´

4. Phrases

A `phrase´ is a group of very closely related words. It consists of a verb with its modifiers, or a noun with its modifiers, or a relator word with its associated noun phrase.

There are three types of phrases in Manam, the verb phrase, the noun phrase, and the relator phrase. We will study each one in turn, but here are a few quick examples now:

VERB PHRASE

VERB + MODIFIER

m-lako kana
I will-go intent
`I intend to go´

NOUN PHRASE

NOUN + MODIFIER + MODIFIER

keu ne-gu biabia
dog poss-my big
`my big dog´

RELATOR PHRASE

NOUN PHRASE + RELATOR WORD

keu ne-gu biabia zaiza
dog poss-my big with
`with my big dog´
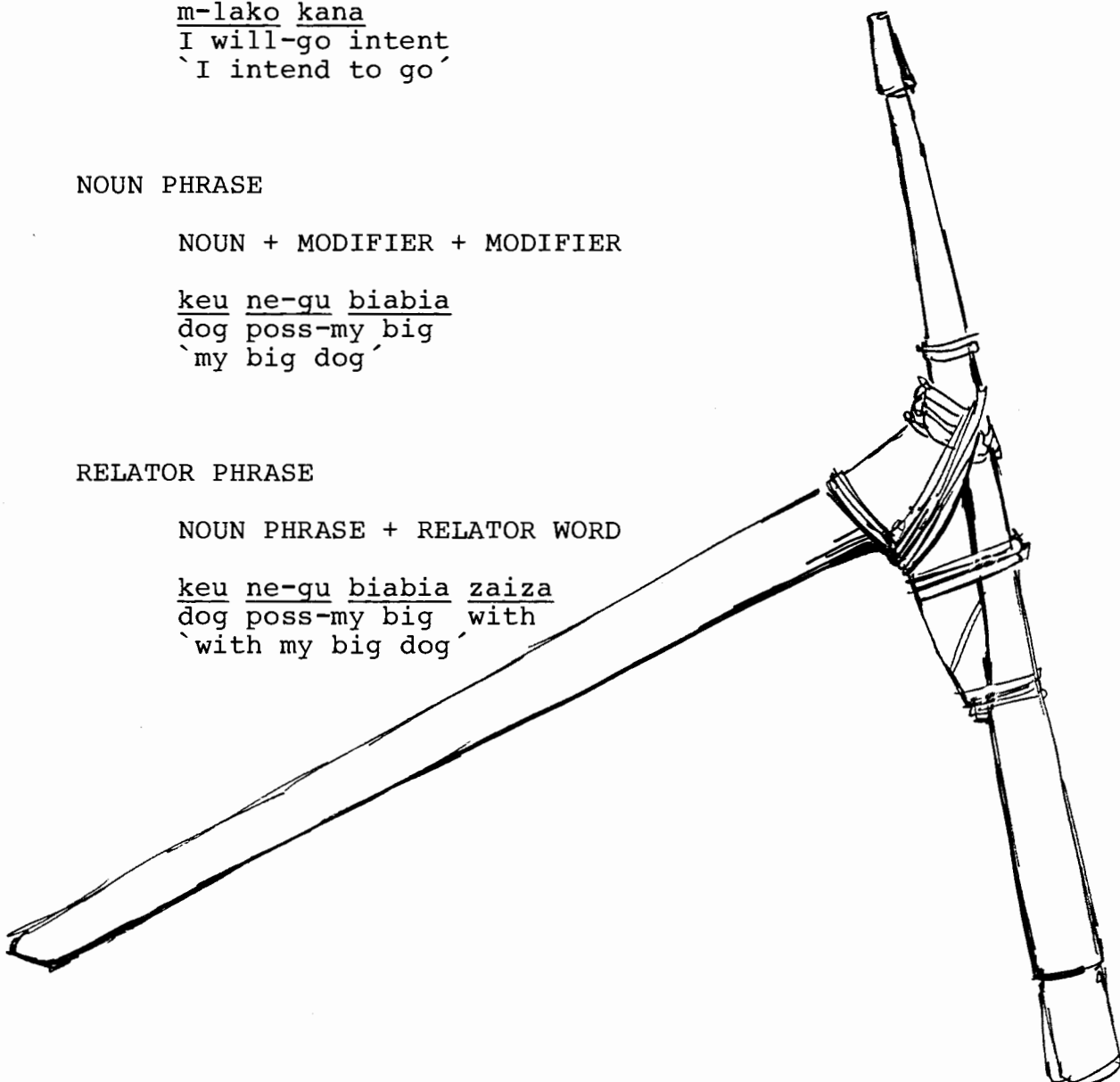
Just for fun let´s put these three phrases together into a
complete sentence.

```
                                         RELATOR
                                         PHRASE
                                        /      \
                                       /        \
                                      /          \
                                     /            \
                           NOUN     /              \
                  VERB     PHRASE  /                \
                 PHRASE   /    \  /                  \
                   ^     /      \/                    \
                  / \   /       /\                     \
                 /   \ /       /  \                     \
                /     \       /    \                     \
               /  VERB \/NOUN       \  RELATOR WORD       \
              M-lako kana keu ne-gu biabia zaiza.
              I will-go intent dog poss-my big with
              `I intend to go with my big dog.´
```
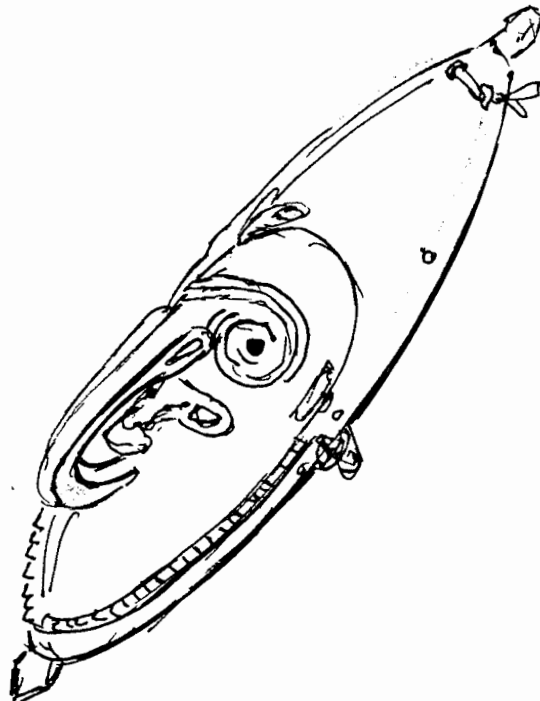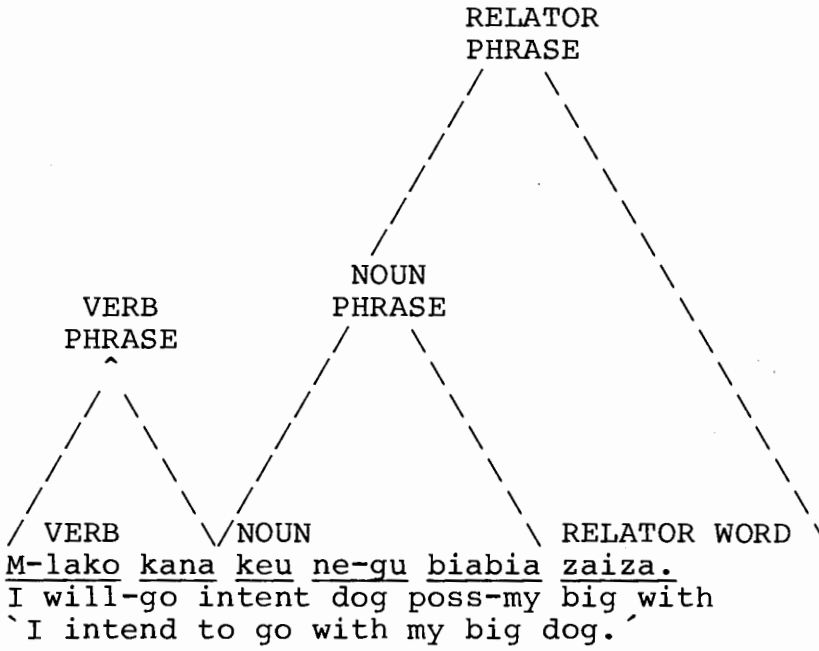
4.1.   Verb phrases

In this section we will look at the verb phrase. We will learn about its structure and also about `aspect´ which operates on the phrase level, rather than the word level.

A verb phrase consists of a verb, all of its prefixes and suffixes plus a single optional verb helper word, plus any modifying adverbs which might be present.

4.1.1.   Verb helper words

Here are examples of verb helper words:

(A) masa   `not definite´ (indef)

    USED WITH THE REAL MOOD

    ngau masa u-tine
    I   indef I-pregnant
    `I think I´m pregnant´

    masa tago
    indef not
    `probably not´

    USED WITH THE UNREAL MOOD

    masa m-lako
    indef I will-go
    `I will (probably) go (sometime)´

    zama masa dugua-lo tago m-lako
    tomorrow indef gully-to not I will-go
    `Tomorrow I will (probably) not go to the gully´

To be more definite, drop out the word masa as in:

    m-lako
    I will-go
    `I will (definitely) go´

(B) <u>moaki</u> `don´t´

    <u>Moaki</u> placed in front of a verb in the real mood means
`don´t do that thing.´

     <u>moaki</u> <u>ku-tang</u>
     don´t you-cry
     `don´t cry´

     <u>moaki</u> <u>ku-pile≐pile</u>
     don´t you-talk≐rd
     `stop talking´

(C) <u>kana</u> `intension´ (intent)

    When you intend to do something or an event is already
on the way, you use <u>kana</u> immediately following a verb in the
unreal mood.

     <u>m-rake</u> <u>kana</u>
     I will-come up intent
     `I intend to come up´

     <u>ura</u> <u>nga-pura</u> <u>kana</u>
     rain it will-come intent
     `it is going to rain´

     <u>eoa</u> <u>abe</u> <u>nga-mate</u> <u>kana</u>
     fire already it will-die intent
     `the fire is about to die´

     <u>dang</u> <u>saringa-tuka</u> <u>nga-manubu</u> <u>kana</u>
     water near-very it will-be finished intent
     `the water is nearly finished´

(D) <u>takana</u> `caution, warning´

    To express a caution or a warning use the word <u>takana</u>
after a verb in the unreal mood.

     <u>amari</u> <u>nga-moamoa-r-iko</u> <u>takana</u>
     sun   it-roast-tc-you caution
     `be careful lest the sun burn you´

     <u>go-taro-i-a</u> <u>takana</u>
     you-taro paint-bf-me caution
     `watch out that you don´t paint me with taro paint´

4.1.2. Adverbs

Now back to the verb phrase. As we said it consists of the following elements:

a verb with all its affixes

one verb helper word (optional)

one or more adverb(s) (optional)

Here is an example of a verb phrase with just a verb in it:

VERB

<u>ta-eno</u>
we-sleep
`let´s sleep´

Here are two examples of verb phrases with a verb and a verb helper word in them.

HELPER + VERB

<u>moaki</u> <u>ku-tang</u>
don´t you-cry
`don´t cry´

VERB + HELPER

<u>m-pile</u> <u>kana</u>
I-cry   intend
`I intend to speak´

Here are examples of verb phrases with a verb, a verb helper word and an adverb.

ADVERB + VERB + HELPER

<u>abe</u> <u>nga-mate</u> <u>kana</u>
already she-die intend
`about to die´

ADVERB + HELPER + VERB

<u>zama</u> <u>moaki</u> <u>ku-mai</u>
tomorrow don´t you-come
`don´t come tomorrow´

4.1.3. Aspect

Aspect is used to state what is in the speaker´s mind concerning the verb he is using. For example, he may want to say that an action is continuing, interrupted or already completed.

Aspect works on the phrase level because it often involves adding special words into the phrase. This is why we will talk about it here in this section.

Here are the 5 types of aspect in Manam:

A. Continuing

B. Progressing

C. Persisting

D. Interrupting

E. Completing

(A) Continuing aspect

The continuing aspect indicates that an event is ongoing and continuing. This may mean that it is in progress or that it recurs. To form the continuing aspect the verb root is reduplicated. We have already studied this in the section on verbs.

(B) Progressing aspect (prog)

If you want to make the point that an event is, or is not, in progress, then this aspect is used. To form the progressing aspect, the verb soaki is used after the main verb you use. This main verb would be in reduplicated form and the suffix -be `and´ would be added.  The verb soaki which usually means `to sit,´ here would mean `to be alive´, or `to be happening´ as in:

tama-gu i-soaki be tina-gu i-mate
father-my he-alive and mother-my she-dead
`my father was alive when my mother died´

Examples of progressing aspect:

        u-soaki u-malipi=lipi be ura i-pura
        prog   I-work=rd   and rain it-come
        `I was working and it started to rain´

        isoaki i-ruku=ruku be ngau u-mule
        prog   he-wash=rd and I   I-return
        `he was still washing when I returned´

        rakana ku-em=emak-i be kusoaki?
        what   you-make-it and prog ?
        `what were you in the process of making?´

(C) The persisting aspect (persist)

        If an event is performed persistently, or `all the
time,´ then you can use either of the following:

        1. the limiting suffix -la attached to a reduplicated
verb root, or

        2. a verb root, not reduplicated, with the limiter
-la, followed by be and the verb eno whose basic meaning is
`to lie, to recline.´ The subject/mood prefix on eno is
always 3rd person singular when it is used to mean persisting
aspect.

        go-pa=panana-la
        you-rd=run-lim
        `keep on running´

        izamaizama ku-en=eno-la
        always   you-rd=sleep-lim
        `you are always sleeping all the time´

        kaiko ku-malipi-la be ieno
        you   you-work-lim and persist
        `you are working all the time´

        i-pile-la be ieno
        he-talk-lim and persist
        `he kept talking´

        i-pile-la be ieno
        he-talk-lim and persist
        `he is talking all the time´
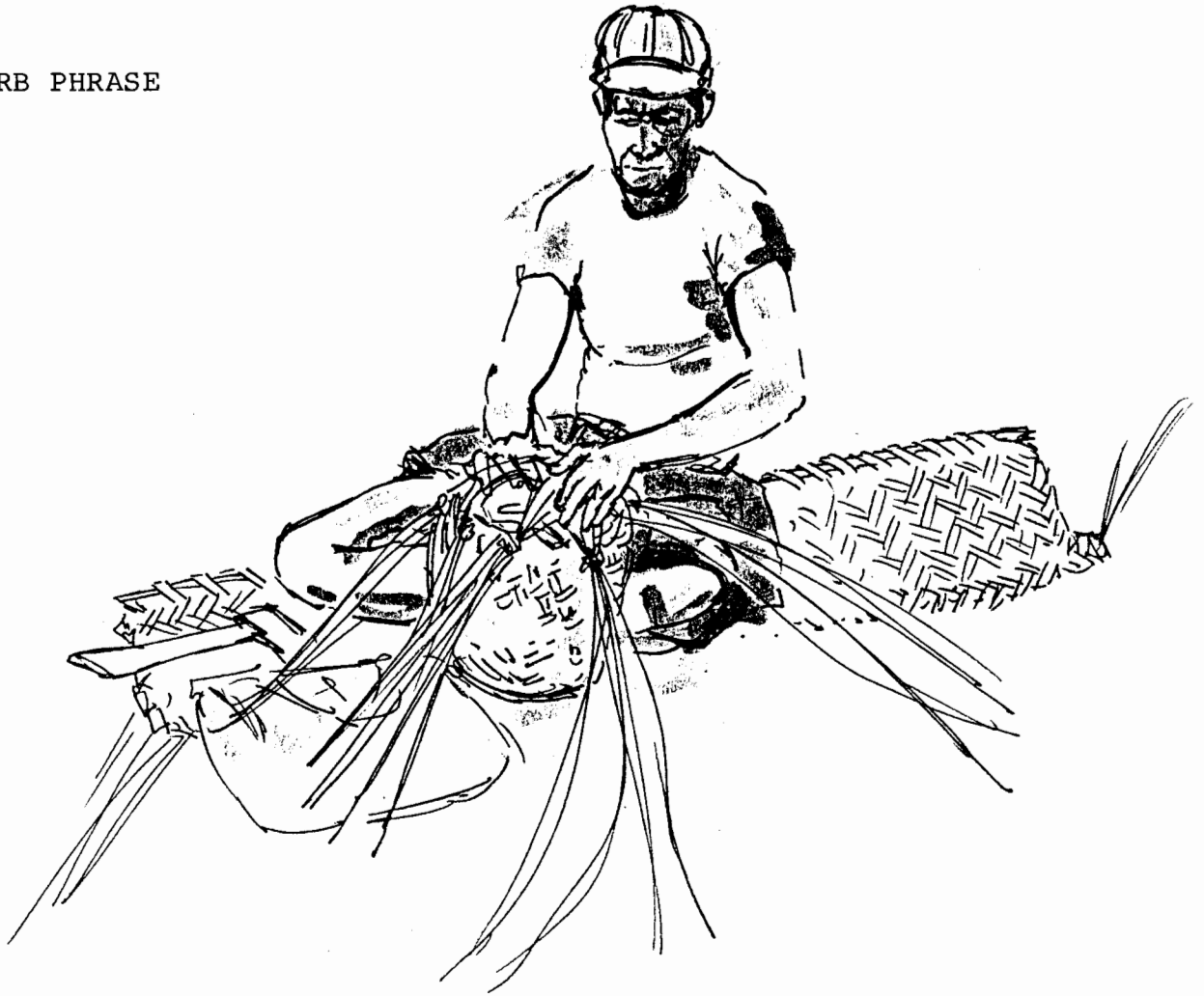
(D)   The interrupting aspect   (interrupt)

When an ongoing activity has been stopped, or
interrupted by an event then we can use the `interrupting
aspect.´ To do this we first state the ongoing activity
which was interrupted, then we use the verb <u>lako</u> `to go,´
which can be repeated once, or even several times depending
on the length of the activity before its interruption. The
more times you use <u>lako</u>, the longer the duration of the
activity. After <u>lako</u> comes <u>be</u> and then the interrupting
event. The subject/mood prefix on <u>lako</u> is the same as that
on the verb that refers to the interrupted activity. Here is
a diagram and then some examples:

INTERRUPTED   + <u>LAKO</u> ... <u>LAKO</u> <u>LAKO</u> <u>BE</u> + INTERRUPTING
ACTIVITY   EVENT

<u>u-malipi</u> <u>u-lako</u> <u>u-lako</u> <u>be</u> <u>ura</u> <u>i-pura</u>
I-work   interrupt   and rain it-come
`I was working on & on, when suddenly it started to rain´

<u>u-ngara</u> <u>u-lako</u> <u>u-lako</u> <u>be</u> <u>ika</u> <u>u-te</u>
I-swim   interrupt   and fish I-see
`I was swimming on & on, when I saw a fish´

(E)   Completing aspect

     When something is finished or
completed, the suffix -doi is used.
-doi can also mean that **all** the
objects involved are finished or
completed.   (-doi is also used on
`everything included´ number words.
See the section on number words.)

Examples of the completing aspect:

> u-monako-doi
> I-eat-finish
> `I have finished eating´

> natu i-laba-doi
> child he-be big-finish
> `the child is grown up´

> abe u-ruku-doi
> already I-wash-finish
> `I have bathed already´

> moarunga abe di-alale-doi
> all   already they-go-finish
> `everyone has left already´

> kana u-doki-doi
> something I-get-all
> `I got all of them´

To emphasize the idea of
completion, the -doi suffix
can be reduplicated:

> ta-leoa-doi=doi
> we-be lost-finish=rd
> `we are completely lost´
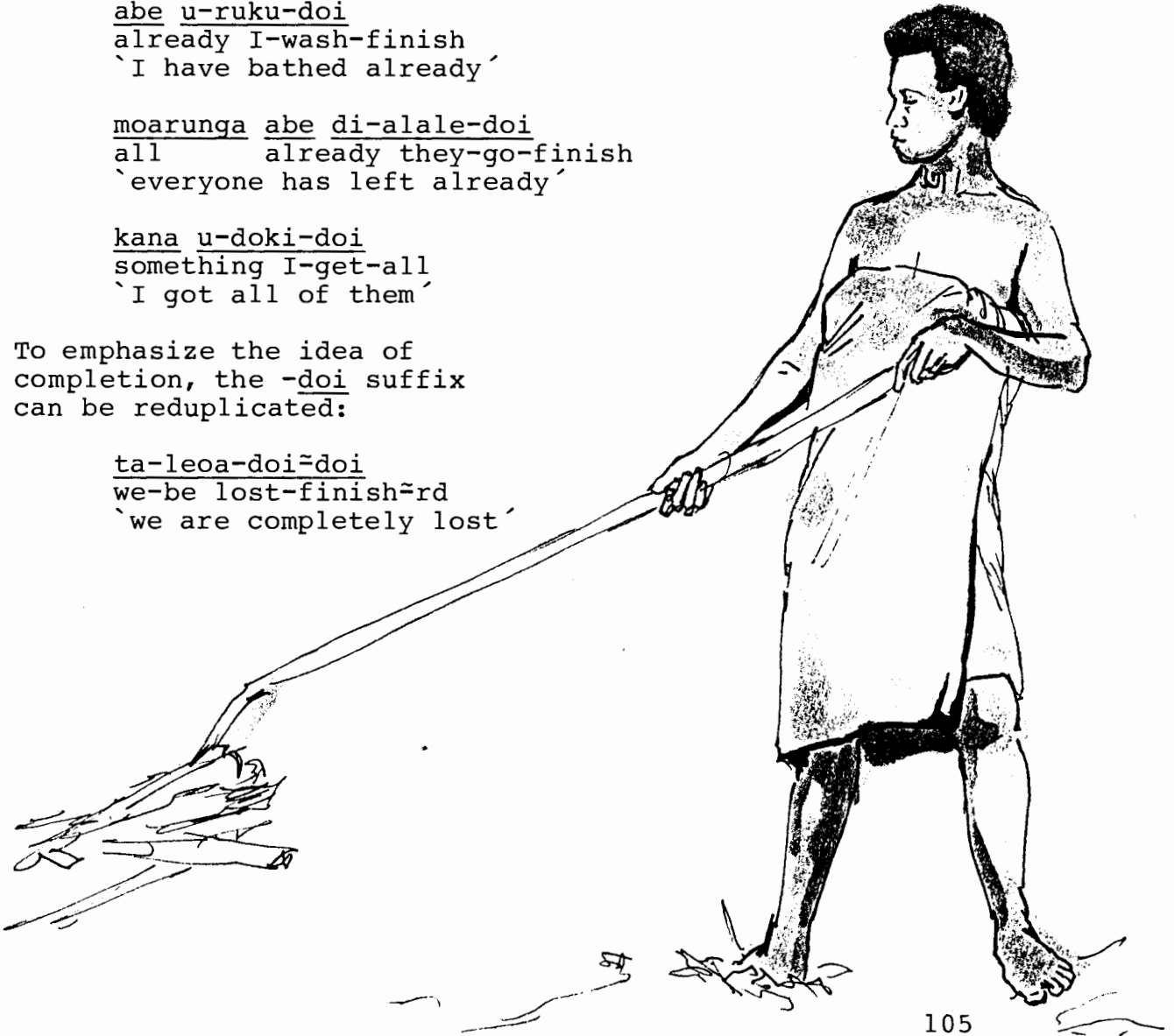
4.2. Noun phrases

There are two kinds of noun phrases, `simple´ and
`compound.´ Since the compound noun phrases are made by
combining simple noun phrases, we will study the simple ones
first.

4.2.1. The simple noun phrase

The simple noun phrase consists of a `head´ and
`modifiers.´ Several different things can function as the
`head´ of a noun phrase:

a noun

a pronoun

a pointer word

a noun phrase

The `modifiers´ could include adjectives, including
possessive words, quantifiers, demonstratives, or relative
clauses. In addition one or more suffixes could occur at the
end of a noun phrase, to relate the noun phrase to things
outside the noun phrase.

(A)   Possessives

`Possessives´ work on the phrase level because sometimes special possessive words are added into the phrase.  When someone owns something, then he is said to `possess´ that thing--like his name, his head, his mother, his friends, and his shadow, but he does not really `own´ them in a strict sense.

There are three ways to form the possessive in Manam, depending on how close or intimate the relationship is between the possessor and the thing possessed. Here are some examples:

TYPE I - Inalienable Possessives

This refers to things so closely associated with us that normally we can´t get rid of them, such as our body parts and terms for our relatives such as `sister, father and uncle.´ They are in a `stative,´ unchanging relationship to us.

TYPE II - Edible Possessives

This refers to food or drink, or things associated with eating and drinking, such as cooking house, spoon, basket for carrying betelnut, etc. Things which are used to obtain, prepare or store food come under this type. This is an `active´ relationship because we **choose** to have these things and really need them.

TYPE III - Alienable Possessives

This refers to things only loosely associated with us. We can get rid of then if we want. This type includes everything not found in Types I or II. This is a more `passive,´ or casual relationship with the things we have.

NOUN PHRASE

Now that we understand the meaning of the three types of things which can be possessed, `inalienable, edible and alienable,´ let´s see how the possessives are actually used.

To make possessives you must add a `possessive suffix´ either directly to the possessed item or to a special `possessive word´ (poss), which follows this possessed item. Here are the possibilities:

POSSESSED ITEM + POSSESSIVE SUFFIX

or

POSSESSED ITEM + POSSESSIVE WORD + POSSESSIVE SUFFIX

The possessed item can be either a noun or a noun phrase. Of course a noun is a simple type of noun phrase. The possessive word could be either kana or ne. The following is a chart of the possessive suffixes:

POSSESSIVE SUFFIXES

| PERSON | N U M B E R | | | |
	1 Singular	2 Dual -ru	3 Triple -to	+ Plural
1 inc	-	-da-ru	-da-to	-da
1 exc	-gu	-ma-i-ru	-ma-i-to	-ma
2	-m (-ng)	-ming-ru	-ming-to	-ming
3	∅	-di-a-ru	-di-a-to	-di

Notice the use of the `buffers´ -i- and -a-.

TYPE I - INALIENABLE POSSESSIVES

     To form the Type I, `inalienable´ possessive, place the proper suffix directly on the noun phrase. For example:

BODY PARTS:

    mata-gu
    eye-my
    `my eye´

    donga-m
    hair-your
    `your hair´

    gabagaba-∅
    elbow-his
    `his elbow´

    boro take-di
    pig feces-their
    `pigs´ excrements´

PARTS OF WHOLES: These can be viewed as `body parts´ of the things which they are part of.

    boadi mapala-∅
    pot   piece-its
    `piece of a pot´

    niu labu-di
    coconut base-their
    `the bases of the coconut trees´

KINSHIP TERMS: These include terms for friends and trading partners.

    tama-gu
    father-my
    `my father´

    ngai roa-∅ i-tine
    he   spouse-his she-pregnant
    `his wife is pregnant´

    ruanga-m
    friend-your
    `your friend´

    taua-da-to
    trading partners-our-three
    `our trading partners´

NOUN PHRASE

STATES OF THE MIND:

    taburi-gu i-raia
    fear-my   it-be bad
    `I am afraid´

NOUNS MADE FROM VERBS:

    pile-nga-di tago u-longo
    talk-nom-their not I-hear
    `I didn´t hear their talking´

    Note that with some Type I nouns a special suffix -ka is
added.

    dara-ka-gu
    blood-?-my
    `my blood´

TYPE II - EDIBLE POSSESSIVES

To form the Type II `edible´ possessives, place the appropriate possessive suffix on the possessive word <u>kana</u>, which follows the possessed noun phrase. Here are some examples:

<u>udi</u> <u>kana-gu</u>
banana poss-my
`my banana´

<u>boro</u> <u>kana-m</u>
pig poss-your
`your pork (to eat)´

<u>bang</u> <u>kana-Ø</u>
taro poss-his
`his taro´

<u>natu</u> <u>kangari</u> <u>kana-Ø</u>
child galip nut poss-his
`the child´s galip nuts´

<u>pera</u> <u>kana-ma-i-ru</u>
house poss-our-bf-two
`our (two) house´

TYPE III - ALIENABLE POSSESSIVES

    To form the Type III, `alienable´ possessives, place the appropriate possessive suffix on the possessive word <u>ne</u>, which follows the possessed noun phrase. Here are some examples:

    <u>kati</u> <u>ne-gu</u>
    canoe poss-my
    `my canoe´

    <u>asi</u> <u>ne-m</u>
    bush knife poss-your
    `your bush knife´

    <u>nge</u> <u>naita</u> <u>ne-Ø</u>?
    this who poss-his ?
    `who´s is this?´

    <u>natu</u> <u>keu</u> <u>ne-di</u>
    child dog poss-their
    `the children´s dogs´
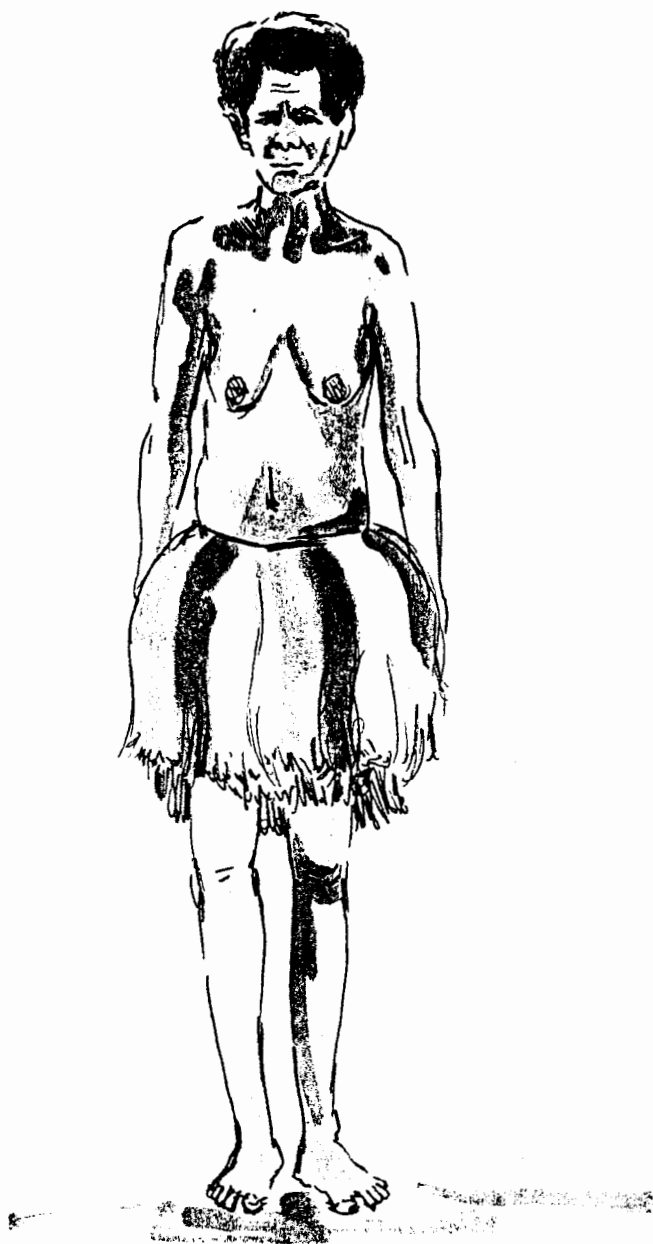
Since the things possessed are placed into three classes, `inalienable, edible or alienable´ according to how closely they are possessed, then it is logical to think that some items could be in more than one class depending on how we are thinking of it at the time. For example:

        boro kana-gu
        pig poss-my
        `my pork´
        (refers to the pork which I am going to eat)

and

        boro ne-gu
        pig poss-my
        `my pig´
        (refers to the pig which is out in the yard, which I
         may or may not eat later)

In fact we can make a chart in which some items can fall into two or all three classes. Of course many words have a usual meaning and therefore usually fit under a certain class. These usual meanings are labeled.

POSSESSIVE CLASSES

CLASS I Inalienable (stative)	CLASS II Edible (active)	CLASS III Alienable (passive)
pera-gu `my house´ (as part of my body as in `my house is burning down!´)	pera kana-gu `my house´ (where I cook) USUAL USE	pera ne-gu `my house´ (mens´ house, boys´ house, garden house.
uma-gu `my garden´ (as part of my body; everyone must have one.)	uma kana-gu `my garden´ (of food) USUAL USE	uma ne-gu `my land´ (marked out for me in the bush but not cleared yet.)

113

POSSESSIVE CLASSES

CLASS I Inalienable (stative)	CLASS II Edible (active)	CLASS III Alienable (passive)
niu-gu `my coconuts´ (as part of my body.)	niu kana-gu `my coconuts´ (for food) USUAL USE	niu ne-gu `my coconuts´ (as a cash crop or for oil only.) USUAL USE
bua-gu `my betelnuts´ (as part of my body.)	bua kana-gu `my betelnuts´ (for eating) USUAL USE	bua ne-gu `my betelnuts´ (the betelnut out in the bush.) USUAL USE
ege-gu `my side´ (of my body)	ege kana-gu `my side´ (of a piece of food.)	ege ne-gu `my side´ (of anything else, like land.)
dang-i-gu `my water´ (a body fluid)	dang kana-gu `my water´ (to drink)	dang ne-gu `my water´ (to wash with)
dara-ka-gu `my blood´ (body fluid)	dara kana-gu `my blood´ (to eat – such as a pig´s blood)	dara ne-gu `my blood´ (blood-line, relatives, or red spots on your skin)

Note that in the above item, there are three different kinds
of blood being possessed, not one kind which can be possessed
in three ways.

kusi-gu `my skin´ (of my body) USUAL USE	kusi kana-gu `my skin´ (of an animal to eat)	kusi ne-gu `my skin´ (as a plaything, like a lizard skin)
kusi-gu `my piece of clothing´ (necessary for the particular occasion)	kusi kana-gu `my piece of clothing´ (means you lust for the real owner of it)	kusi ne-gu `my piece of clothing´ USUAL USE

POSSESSIVE CLASSES

CLASS I Inalienable (stative)	CLASS II Edible (active)	CLASS III Alienable (passive)
bazali-gu `my limboom´ (my private area)	bazali kana-gu `my limboom´ (for the house I live in)	bazali ne-gu `my limboom´ (for the house which doesn´t contain food)
zala-ka-gu `my path´ (you´re in my way)	zala kana-gu `the door of my house´	zala ne-gu `my path in the bush´
boro-gu `my pig´ (suitable for a particular occasion such as a buleka exchange)	boro kana-gu `my pig´ (for eating) USUAL USE	boro ne-gu `my pig´ (in the yard) USUAL USE
io-gu `my spear´ (as part of my body)	io kana-gu `my spear´ (for hunting or fishing)	io ne-gu `my spear´ (for fighting)
ruru-gu `my breasts´	ruru kana-gu `my breast milk´	ruru ne-gu `my breasts´ (of another which I admire.)
giramo-gu `my garamut drums´ (as part of my wealth)	giramo-nga-Ø kana-gu to play garamut-nom-his poss-my `I like his playing of the garamut so much I can taste it!´	giramo ne-gu `my garamut drums´ USUAL USE
ara-gu `my name´ (which people call me by) USUAL USE	ara kana-gu `my name´ (sarcastic derogatory use of another´s name)	ara ne-gu `my name´ (a possession of mine which I can bestow if I choose)
singaba-gu `my bush´ (as part of my wealth)	singaba kana-gu `my bush´ (where my garden is)	singaba ne-gu `my bush´ (where my trees are, where I can hide) USUAL USE

POSSESSIVE CLASSES

CLASS I Inalienable (stative)	CLASS II Edible (active)	CLASS III Alienable (passive)
natu-gu `my child´ USUAL USE	natu kana-gu `my child´ (the child I admire so much I can taste it)	natu ne-gu `my child´ (the child which pleases me)

```
also:  natu-gu  ne-gu
       child-my  poss-my
       `my child (which pleases me)´
```

Special uses of the possessives:

The possessive suffix can be added to rube to say `alone´ or `by oneself.´

```
ngau  rube-gu-la  u-lako
I     self-my-lim I-go
`I went by myself´
```

```
rube-m-la  u-te-ko
self-you-lim I-see-you
`I saw you alone´
```

The possessive word ne- is used to say `oneself´ as in:

```
ne-∅-na-la
poss-his-bf-lim
`himself´
```

```
tanepoa ne-∅ i-mua be ki-taga-i
chief   poss-his he-go ahead and we-follow-him
`the chief himself went ahead and we followed´
```

```
ne-m-la go-lako
poss-your-lim you will-go
`go yourself´
```

```
ne-∅ i-lako
poss-him he-go
`he went himself´
```

```
ne-∅-na-la i-lako
poss-him-bf-lim he-go
`he went himself´
```

Notice that the use of the limiter -la is optional.

(B) Two noun phrases placed together without a conjunction.

When two nouns or noun phrases are joined this way, the second is the `head´ and the first is the `modifier.´ Here is an example:

kaninga tabira
food   plate
`a plate of food´

This type of construction is most commonly used to talk about measures or quantities.

ika turanga
fish string
`a string of fish´

Boesa sokai ne-di
Boesa tobacco poss-their
`tobacco of the Boesa people´

Manam pile go-pile
Manam language you-speak
`speak Manam´

(C)   Uses of adjectives and pointer words

From the section on adjectives we know that they modify nouns. They also at times can tell you if the noun is singular or plural. This is called `number indexing.´

<u>tamoata</u> <u>bia=bia</u>
man   big=rd (sg)
`the big man´

<u>tamoata</u> <u>bi=bia</u>
man   rd=big (pl)
`the big men´

<u>boro</u> <u>siki=siki</u>
pig   small=rd (sg)
`the small pig´

<u>boro</u> <u>si=siki</u>
pig   rd=small (pl)
`the small pigs´

Other adjectives and pointer words can tell if the noun is singular, dual, triple or plural.

<u>natu</u> <u>muku=muku</u>
child little=rd (sg)
`the little child´

<u>natu</u> <u>muku=muku-di-a-ru</u>
child little=rd-they-bf-two
`the two little children´

<u>natu</u> <u>muku=muku-di-a-to</u>
child little=rd-they-bf-three
`the three little children´

<u>natu</u> <u>muku=muku-di</u>
child little=rd-they
`the little children´

<u>aine</u> <u>ngara-∅</u>
woman that-her
`that woman´

<u>aine</u> <u>ngae-di-a-ru</u>
woman this-they-bf-two
`these two women´

<u>aine</u> <u>ngara-di</u>
woman that-they
`those women´

(D) Repitition of words in the noun phrase

When a numeral is repeated, it means that something is distributed, or divided out equally.

> bua oati oati i-an-di
> betelnut four four he-gave-them
> `he gave them four betelnuts each´

> rua rua di-alale
> two two they-go
> `they went two at a time´

> bua teke teke u-an-di
> betelnut one one i-gave-them
> `I gave them each a betelnut´

> bisiketi rua rua natu toli toli u-an-di
> biscuit two two child three three I-give-them
> `I gave two biscuits to each three children´

When a possessive word is repeated this repetition still has a `distributive´ meaning.

> natu pera kana-m kana-m di-lako
> child house poss-his poss-his they-go
> `the children went to their respective houses´

> kaba ne-m ne-m di-malipi
> place poss-his poss-his they-work
> `they each worked at their respective places´

When a noun is repeated it has the meaning of `all kinds of.´

> bogisi ngae-na-lo kana kana-be di-eno
> box   this-bf-in something something-foc they-be located
> `there are all kinds of things in the box´

> makasi-lo nge ika ika-be di-soaki
> sea-in   this fish fish-foc they-live
> `in the sea there are all kinds of fish´

> anua anua-be di-pura
> village village-foc they-come
> `They came from all sorts of different villages´

(E)   Suffixes and modifiers

     As stated before, Manam can have one or more suffixes
attached to the end of the noun phrase. These are called
`noun phrase suffixes.´ We will now study each of them in
turn.

(1) -lo `general suffix´

     This suffix is so general that it can have many
different meanings, depending on how it is used. It can
mean, for example, `at, in, from, to, for, because, with,
instead of.´

Examples:

          pera-lo
          house-at
          `at the house´

          pera bia⁼bia-lo
          house big⁼rd-at
          `at the big house´

          tanepoa pera kana-∅ bia⁼bia-lo
          chief   house poss-his big⁼rd-in
          `in the chief´s big house´

          pera kana-gu-lo kaninga di-eno
          house poss-my-in food   they-exist
          `there is food in my house´

          Abaria kasau-tina Kuluguma-lo
          Abaria far-very   Kuluguma-from
          `Abaria is far from Kuluguma´

          uma-lo u-lako⁼lako
          garden-to I-go⁼rd
          `I am going to the garden´

          tu Kina-lo u-salim-i
          two Kina-for I-sell-it
          `I sold it for two Kina´

          ɘabubu-lo go-pura
          night-in you-come
          `come in the night´

          Bogia-lo-ka u-pura
          Bogia-from-foc I-come
          `I hale from Bogia´

120

ngai kaiko-lo i-lako
he   you-to   he-go
`he went to you´

ngai kaiko kaba-m-lo i-lako
he   you   place-your-in he-go
`he went in your place´

sai-lo i-moanako
spoon-with he-ate
`he ate with a spoon´

(2)   -o `on´

> This suffix means `on´ or sometimes `in´ in the sense that being `in´ a car is the same as riding `on´ it.

Examples:

> kara-o
> car-in
> `in the car´
>
> kati-o
> boat-on
> `on the boat´
>
> bagi-o
> bed-on
> `on the bed´
>
> ne-gu-o
> poss-my-on
> `on mine´
>
> ne-Ø-na-o
> poss-his-bf-on
> `on his´
>
> kati-o i-buli
> boat-on he-boarded
> `he boarded the boat´
>
> kati ne-gu-o i-buli
> boat poss-my-on he-boarded
> `he boarded my boat´

(3)   -oti=oti

> This reduplicated suffix comes from the adjective oti= oti `existing.´ It is used to mean permanent possession. Examples:

> ngau pera kana-gu-oti=oti
> I   house poss-my-existing
> `I own a house´
>
> tamoata kati ne-di-oti=oti nge ika di-kang=kang
> man   canoe poss-their-existing this fish they-eat=rd
> `men who own canoes eat fish´
>
> kati reba-Ø-na-oti=oti
> canoe sail-its-bf-existing
> `canoe with a sail´

(4) -<u>doi</u> `complete or all´

Here are some examples of -<u>doi</u> used in noun phrases:

      <u>kara-doi-o</u> <u>di-buli</u>
      truck-all-on they-boarded
      `they all boarded the truck´

      <u>pera</u> <u>kan-di</u> <u>bi=bia-doi</u>
      house poss-their rd=big-all
      `all their big houses´

      <u>niu-doi</u> <u>di-sing</u>
      coconut-all they-drink
      `they all drank coconut´

Notice now how -<u>doi</u> is also used in the verb phrase:

      <u>niu</u> <u>di-sing-doi</u>
      coconut they-drink-all
      `they drank all the coconuts´

(5) -<u>tina</u> and -<u>tuka</u> `intensifiers´

    These suffixes correspond to the English `very´ and
intensify, or make stronger the meaning of the word they
modify. For example:

      <u>balusi</u> <u>eta-atabala-tina</u> <u>i-lako</u>
      airplane up-top-very   it-went
      `the airplane went up really high´

      <u>elelau-tina-lo</u>
      seaward-very-in
      `far away in the direction of the sea´

      <u>Butokang</u> <u>nge</u> <u>moaede-tina</u>
      Butokang this chief´s wife-very
      `Butokang is very queen-like´

      <u>Boesa</u> <u>nge</u> <u>saringa-tuka</u>
      Boesa this close-very
      `Boesa is very close´

Both suffixes can occur together to increase the intensity.

      <u>atabala-tuka-tina</u>
      top-very-very
      `very, very high´ or
      `very, very shallow´

(6) -la `limiter´

     This suffix limits the thing it modifies and means
`only´ or `just.´

          tamoata-la di-lako
          man-only   they-go
          `only the men went´

          udi-la di-kang
          banana-only they-eat
          `they only ate bananas´

          pera bi⁼bia-la-ka apoang-di-oti⁼oti
          house rd⁼big-only-foc fireplace-they-have⁼rd
          `only big houses have fireplaces´

(7) -ma `specifier´

     This suffix is used to
identify an object or person
as being the same as the one
that has been spoken about
before. -ma is always
stressed.

          ngau-ma Zinapo
          I-spec   Zinapo
          `It´s me, Zinapo´
          (the one previously
          referred to)

     Kuluguma-ma-ka di-pura
     Kuluguma-spec-foc they-come
     `It´s them, the Kuluguma
     people, they´ve arrived´
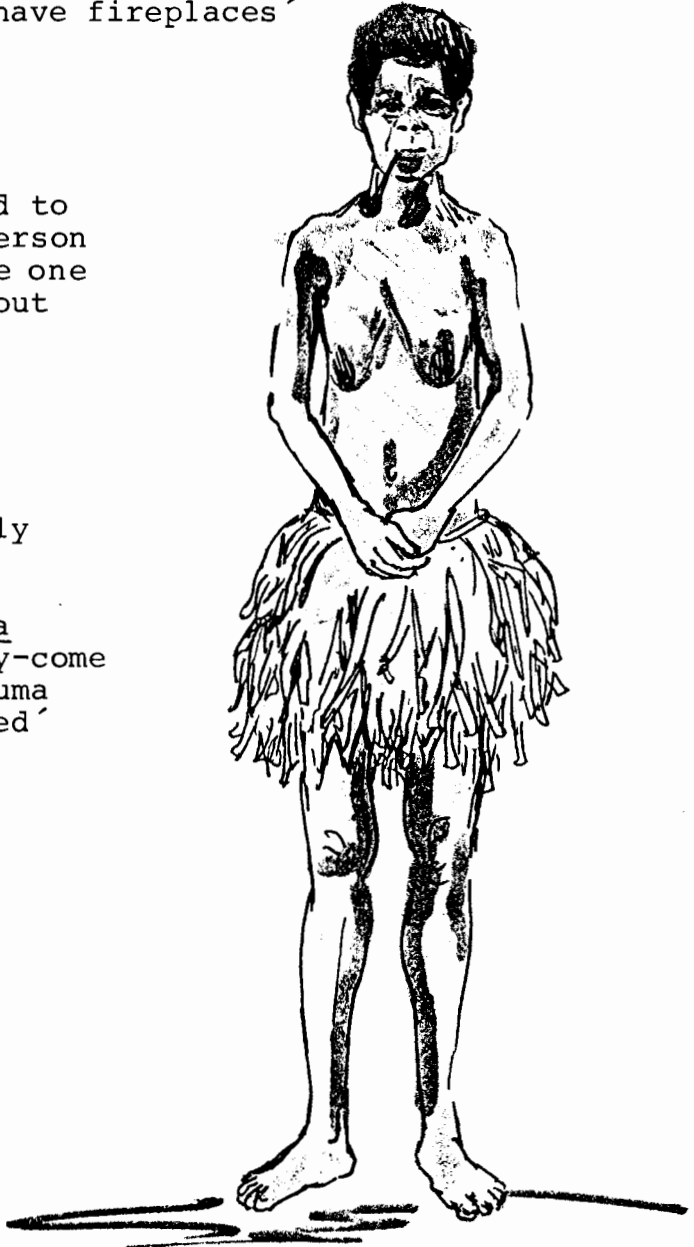
4.2.2.   The compound noun phrase

The compound noun phrase is a noun phrase with two or more heads, connected by a conjunction or simply placed next to each other.

Examples:

> moane be aine di-pura
> man and woman they-arrived
> `the men and women arrived´

> aine moarunga tamoata moarunga di-pura
> woman all   man   all   they arrive
> `all the women and all the men came´

> rakana ku-rere, ti ki kopi?
> what   you-want tea or coffee ?
> `what do you want, tea or coffee?´

> kita Manam tago ta-koko
> we   Manam not we-be many
> `we, Manam people, are not many´

4.3. Relator phrases

Thus far we have studied about two kinds of phrases, the verb phrase and the noun phrase. Now we will turn to the third kind of phrase, the `relator phrase.´

As you know, a relator word is used to relate something to something else in the sentence. Let´s look at a simple example:

```
                    ┌──←──RELATOR PHRASE
                    │      /    \
   relates to       │    /       \
                    │  /       RELATOR
                    ▼ /        WORD  \
  anua  ne  ilako  natu  zaiza
  village her  she-go child-her with
  `she went to her village with her child´
```
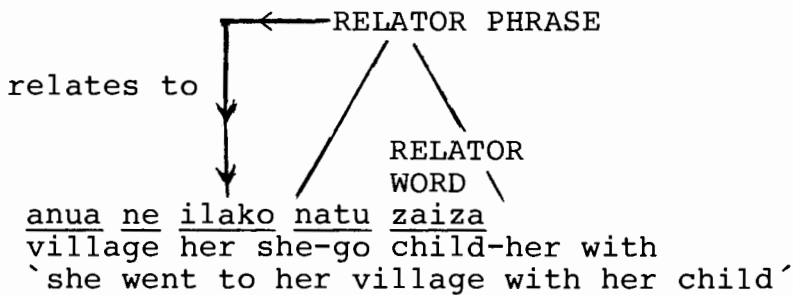
In this sentence the child is related to the mother´s going because the child went **with** the mother.

Here is an example of a more complex relator phrase:

```
    RELATOR PHRASE──→──┐
        / \            │
      /     \          │     relates to
    /         \        ▼
  /         RELATOR    │
 /          WORD       ▼
  natu  dua  oasara  kana  itangtang
  child door opening cause he-crying
  `the child is crying because the door is closed´
```
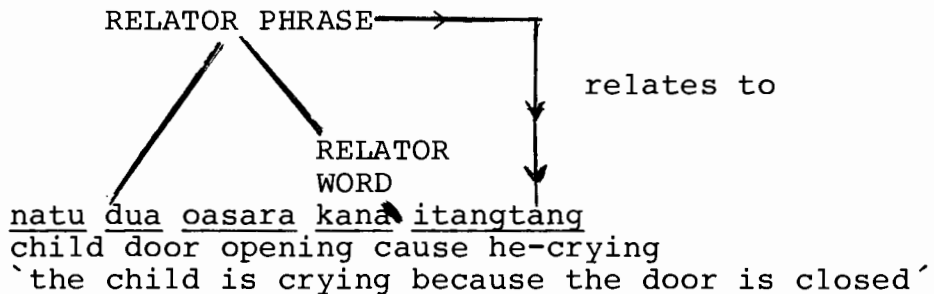
In this sentence the closed door is related to the child´s crying because it is the **cause** of it.

5. SENTENCES

As stated before, a word is the smallest unit of writing that can be written alone, by itself and make complete sense. Words are put together to make phrases and phrases are put together to make sentences.

A sentence expresses a complete thought and can stand alone grammatically. It begins with a capital letter and ends with a full stop, question mark, or exclamation mark. Some sentences are simple, with just one or a few words in them. Other sentences are quite complex. There are several different types of Manam sentences, such as statements, commands, questions, and exclamations.

A complete study of sentences is beyond the scope of this introduction to Manam grammar.

6. PARAGRAPHS

A paragraph consists of one or several related sentences. It deals with one central idea and every sentence in it contributes to this idea. Each sentence fits into a logical pattern of organization and is therefore carefully related to other sentences in the paragraph.

But what does a paragraph look like on paper? It´s first line is indented from the left margin several spaces, just like in this paragraph.

Now we are starting a new paragraph by indenting the first line. The study of Manam paragraphs is not complete. What kinds are there, and how are they constructed? Good writing in the Manam language will depend on the writing of good paragraphs.

7. DISCOURSE

Discourse is a complete story, or everything that is said about the subject at a particular time or in a particular writing. Just as there are different types of words, phrases, sentences and paragraphs, there are different types of discourse. One example is `narrative discourse´ which simply tells a story from beginning to end. Another type could be called `argument discourse´ because it tries to convince the reader of something. A chief would use this type of discourse when lecturing to his village.

Discourse in the Manam Language has not been completely studied yet. What is good writing in Manam? Answers to these questions will help us to write better:

1. What are all the types of discourse in Manam?

2. How do they begin and end? How are they put together?

3. How are different types of characters introduced?

4. How is background information provided?

5. How is action in the story told?

6. How does the story introduce and shift scenes?

7. How are characters and events brought into and out of focus?
8. How are conclusions drawn?

You do not need a book to tell you the answers to these questions. Just read or listen to lots of good traditional stories and listen as the village leaders give speaches. When you write or teach writing in Manam be careful to use what you have learned. Always try to write well!

Please also send me the results of your investigations of Manam discourse and I will include then in later editions of this book.

8.   MANAM SPELLING RULES

Often the best way to express yourself in writing is to use your mother tongue. The Manam Language, just like English and Tok Pisin, has certain spelling rules to follow. This section was written to help everyone write Manam in the same way.

8.1.   The alphabet

As stated before the Manam alphabet has 17 letters.

SMALL LETTERS: a b d e g i k l m n o p r s t u z

CAPITAL LETTERS: A B D E G I K L M N O P R S T U Z

The sound "ng" as in "ngau" and "nge" is a single sound but we will use two letters to write it: "ng".

There are 12 consonants: B D G K L M N P R S T and Z

There are 5 vowels: A   E   I   O   U

Note that some vowels may sound something like "W" or "Y" in English as in:

ueno   "I sleep"

ieno   "he sleeps"

Don't confuse these Manam vowels with English "W" or "Y". There is no "W" or "Y" in Manam. We don't need them.

8.2. Dialect variations

Dialects are different ways of speaking within the same language. Manam is one language so we must write it in only one way. This way will be called "Written Manam". Most people will speak dialects which are a little different from Written Manam, but everyone will be able to read it. Here are some examples:

| | | SPOKEN AS IN | |
WRITTEN MANAM		ONE DIALECT /	ANOTHER DIALECT
dang	"water"	dam	dang
keu	"dog"	keu	ʔeu

(note that "ʔ" is a sound made in the throat)

In other words, no matter what dialect you speak, you can read Written Manam. Just pronounce it the way you normally speak in your dialect.

8.3. Capitalization

Manam uses basically the same capitalization rules as English and Tok Pisin:

1. Capitalize the first letter of each sentence and of each line of regular poetry.

Matamatanatina Nanaranga lang be kateka iemaki.

2. Capitalize the first letter of a direct quotation.

Kodeka Nanaranga ipile, "Malama dapura."

3. Capitalize proper nouns.

Natu diaru aradi Moaumba be Kilibuabua.

Toaira makare Kuluguma-lo kangkang tagobe.

also:
    Rupunae
    Iasa
    Oarisi

4. Capitalize nouns, but not pronouns referring to God and the Bible.

Bong Nanaranga tamoata iemaki nge ngaiala bokana iemaki.

also:
Nanaranga Natu	"Son of God"
Tanepoa	"Lord"
Biabiadi	"Sir, Master"
Tama	"Father"
Nanaranga Buku Ne	"Bible"

5. Capitalize directions only when they refer to the directions North, South, East and West.

Auara ipurapura kana	"North"
Gamaia ipurapura kana	"South"
Amari rakeanao	"East"
Amari balaianao	"West"

But don't capitalize when they refer to local directions.

ilau	"downwards"
auta	"upwards"
ata	"clockwise"
aoa	"anticlockwise"

6.   Capitalize titles of books and magazines.

Zenesis   "Genesis"

7.   Capitalize the names of specific days, months and holidays.

Aira masa Barasi anua kandalo ngapura?
         "When will Barasi come to our village?"

Note that the following is not capitalized:

Natum barasi ne abe ira?
         "How old is your child?"

In general, do not use capitals unless they are required by one of the rules stated above.

SPELLING RULES

8.4.   Punctuation

Generally follow English rules for punctuation in Manam.

1.   The comma (,) is used to separate things which might
otherwise seem to run together.

Rut, Esta be Iona nge buku toli Ol Testamen-lo dieno.
Rut nge Moab aine kata, ata Israel tamoata teke ioati.

`Ruth, Esther and Jonah appear in three Old Testament Books
Ruth was a Moabite woman, but she married an Israelite man.´

2.   The full stop or period (.) is used to mark the end
of a statement or abbreviation.

Natugu ara Butokang.
`My child´s name is Butokang.´

3.   The question mark (?) is used to mark the end of a
question.

Inanga kusoaki?
`Where are you?´

4.   The exclamation mark (!) is used to show that a
statement is a command or that it is spoken with strong
emotion.

Goiratu!
`Scram!´

5.   The colon (:) indicates that a list is going to
follow.

6.   Quotation marks (" ") enclose the actual words of a
speaker, or identify words which are being discussed as
words. **Single quotes** (` ´) enclose quotations within a
quotation.

Kodeka muamuatuka bokai irai, "Kulako be Iso bokai
itegiko, `Biabiadi nem naita be abe inanga kulakolako?´
nge bokai gopile, `Ngado ngaedi nge malipilipi kanam
Iakop ne.´"

7.   Parentheses ( ) are used to enclose an explanation,
qualification or example.

8. The hyphen (-) is used for two main purposes. First it is used to divide a word at the end of one line and continue it on the next line. Always divide such words between syllables.

> Iona nge tamoata Nanaranga
> pilenga mumuakadi ipile-
> pile kata. Bong teke Nana-
> ranga Iona inepi be ngalale
> be anua ara Ninibe ngapile-
> kaidi kana.

Second, the hyphen is used to join two or more words of a compound which is not written solid.

> kulemoa-be-oati   "fourteen"
> Israel-lo   "in Israel"
> ulako-lako   "I am going"

9. The underline (_) indicates the plural (many), by showing that the vowel it underlines is to be stressed (that means it is spoken louder than the other syllables in the word).

> Udi gok<u>a</u>ng! "Eat the bananas!"
> Udi gokang! "Eat the banana!"

Notice the underline is not used in the singular form above. When it is not used, it will be assumed the word is singular.

Whenever you are writing Manam and it would be unclear to your reader which syllable in a word should be stressed, then you should **underline** the vowel in the stressed syllable.

8.5. Homonyms

Words that are spelled the same but are actually different words are called "homonyms." There is no problem with these words because their meanings will be clear when we read them in sentences.

> Kana mdoki kana.
> inanga   "where"
> inanga   "he put"

8.6. AFFIXES

Remember an affix is a word-part attached to the beginning or end of a word. As you know there are many affixes in Manam, and they often make Manam words longer than English words.

>   rerengamingrualo
>   talalebuduto
>   ainebiangamlo
>   takadialonalona
>   urereretakikaming
>   tekenalanatina

RULES FOR HYPHENATING AFFIXES:

1. If you think a word will be too long to read easily, you can use a hyphen to break it up. The hyphen should be placed after the verb root as in:

>   rere-ngamingrualo
>   talale-buduto

2. If you want you can place a hyphen between reduplicated (repeated) word parts as in:

>   ulako-lako
>   moata-moata
>   saringa-ringa

3. A hyphen should be used when adding a suffix to the end of the name of a person or place as in:

>   Israel-lo
>   Madang-lo
>   Eglon-la
>   Rupunae-lo

Double letters:

For the most part, there are no double letters in Manam. Sometimes when we put an affix on a word, it would result in a double letter. For instance, the affix "m-" as in "mlako kana" would seem to give us a double letter when we put it on the word for "return" as in:

        * m+mule kana   "I intend to return"

But when this happens and we get a double letter, we will write only a single letter as in:

                m + mule = mule   "I will return"

                ta + alale = talale   "let´s go"

                i + ita = ngai ita   "he sees"

                go + oro = goro   "you go landwards"

                u + uni = uni   "I hit him"

8.7. STRESS - MARKING THE PLURAL

A stressed syllable or word-part is spoken a little louder than the others. Sometimes words which are spelled exactly the same have different meanings because different syllables are stressed. We write stress by using the underline (_) just under the vowel in the stressed syllable. This rule should be applied only in plural words when there is no other plural marker present in the word, such as the plural suffix "-di". For example:

    udi gokang   "eat the banana"
    udi gokang   "eat the bananas"

    mbazi   "I will carry it"
    mbazi   "I will carry them"

    godoki   "get it"
    godoki   "get them"

    golikitaki   "let go of it"
    golikitaki   "let go of them"
    golikitakidi   "let go of them"

If you have any additions or corrections to these Manam Spelling Rules or anything in this book please contact me. The purpose of these rules is to help Manam authors write clearly so their readers can understand them easily. Also it is very important that children be taught correct spelling in Manam, so this book is provided as a help for teachers.
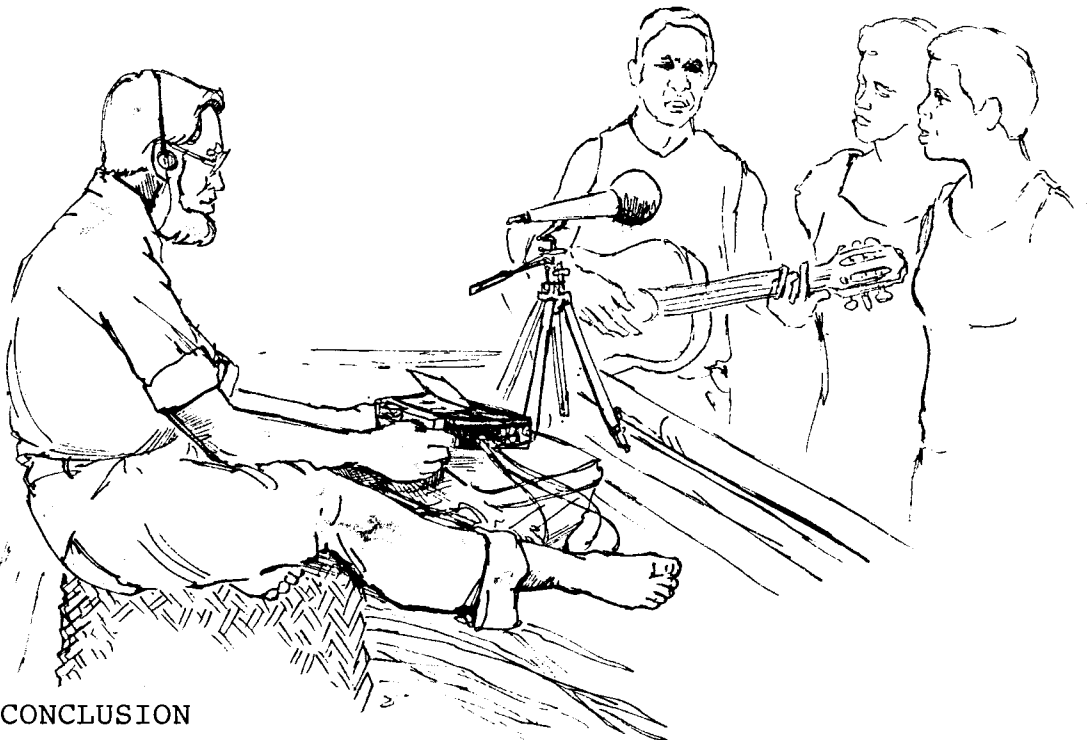
9. CONCLUSION

REMEMBER: OUR TOK PLES MANAM IS SOMETHING VERY IMPORTANT!

INDEX

REFERENCES

Bohm, Karl, 1975. <u>Das</u> <u>Leben</u> <u>einiger</u> <u>Inselvolker</u>
    <u>Neuguinees</u>. St. Augustin: Anthropos-Institut, St.
    Augustin-Haus Volker und Kulturen.

Laycock, Don, 1976. `Austronesian Languages: Sepik
    Provinces.´ in S. A. Wurm, <u>Austronesian</u> <u>Languages</u>,
    Pacific Linguistics C 39. Pages 399-418.

Laycock, Don, 1977. `More than Half the World.´
    Hemisphere 21:12. Pages 30-35.

Lichtenberk, Frantisek, 1978. `Thematic Consonants in
    Manam Transitive Verbs.´ Anthropological
    Linguistics, 20:5. Pages 185-193.

Lichtenberk, Frantisek, 1980. <u>A</u> <u>Grammar</u> <u>of</u> <u>Manam</u>.
    PhD dissertation. University of Hawaii.

Ross, Malcolm, 1977. `Relationships of the Austronesian
    Languages of the Sepik and Western Madang Coast
    of New Guinea.´ Typescript.

Pence, R. W. and D. W. Emery, 1963. <u>A</u> <u>Grammar</u> <u>of</u>
    <u>Present</u> <u>Day</u> <u>English</u>. New York: The MacMillan
    Company.

Turner, Blaine P., 1980. `Manam Tentative Phonemic
    Statement.´ Typescript.

Warriner, John E. and Mary Evelyn Whitten, 1958.
    <u>English</u> <u>Grammar</u> <u>and</u> <u>Composition</u>: <u>Grade</u> <u>9</u>.
    New York: Harcourt, Brace and Company, Inc.

Z´graggen, J.A., 1975. `Languages of the Madang
    District, Papua New Guinea,´ Pacific Linguistics,
    B 41.