

GENERAL GRAMMAR OF FASU (NAMO ME)

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1 INTRODUCTION

This is a grammar of Namo Me, which being translated means, "true-essence language". The speakers of the language prefer to use this name when referring to their language. However, in government papers these particular people and their language is referred to as Fasu. An alternate spelling is Faso which is the way the people themselves pronounce the word. Faso is the name of one particular clan.

Voorhoeve (1968: pp 2,3,7,11,16,17) uses the name Fasu and lists cognation percentages on the stock level. Franklin (1968: pp 28, 32) mentions Fasu in connection with a language survey of the Gulf District. Williams (1940: pp 131, 132) refers to these people as Fasu-Kaibu. Kaibu is the name of one of their villages.

Kaipu is the name used by Wurm (Franklin: 1973 p 184). Kaibu or Lake Kutubu is used by Capell (Franklin 1973: p 184.) Namomebo (Namo me-bo "true-essence language-indicative mood suffix) was used by Bridges in "Gulf Patrol Report No. 1, 1955-56" (Franklin 1973: p 185).. Namumi (this would appear to be a variant pronunciation of Namo me) was used by J. Parlier (Franklin 1973: pp 153, 185) and some

was listed as a dialect by Franklin (Franklin: 1973 p 153). (The meaning of some is 'talk'.)

Because of government gazetting, the authors have used Fasu in previous publications (Loeweke-May, 1966 and May-Loeweke, 1965).

Fasu is in the West Kutubuan Family, Central and South New Guinea Stock. The Fasu people live in the Nipa Sub Province of the Southern Highlands Province to the west of Lake Kutubu and generally to the northeast of the Kikori River. Including one village which is to the southwest of the Kikori, the people number about 850. There is another group of approximately 150-200 living near the juncture of the Turama and Kanau rivers, including this village. The total number of speakers is approximately 1,000.

The language has two dialects. These are distinguished by two main differences: (1) different vocabulary and (2) vowel harmony vs. lack of vowel harmony is some verb suffixes. An example of different vocabulary: in one dialect they say ama 'mother' and in the other dialect they say hua 'mother'. The latter is what the neighboring people say who speak another language called Foe (Foi). Vowel harmony of verb stem and suffixes is present in one dialect and absent in the other. For example, in one dialect they say pu-sua-po 'go-past tense-statement' and in the other dialect they say pu-sa-po 'go-past tense-statement'. The speakers of each dialect understand the other dialect.

The people in the villages of Kaipu, Sisipia and Kewotiki speak one dialect and the people to the southeast of the Aiyo River speak the other. This includes the villages of Ririku, Aiyo, Mano, Anuwape,

Tamatiki, Kaipuhao. Sisitaru, Kakatemayu, Haiparo and Turama. The people living in the villages of Yorokopayu, Upoko, Sonaketiki, Yakifu and Hepaya are in the middle. They use the vowel harmony verb suffixes of the Kaipu, Sisipia, Kewotiki dialect and some vocabulary items from that dialect and some from the other.

The people to the southeast of the Aiyo River have some vocabulary items in common with Foe (Foi) which is spoken to the east at Kake Kutubu and along the Mubi River. In general the Fasu people do not speak Foe (Foi). The men speak Police Motu to communicate with the neighboring people. Most of the Fasu men speak Police Motu, but the women do not. To the southwest of the Kikori River are the Kasua speaking people. Many of the Kasua men speak Fasu, but not many Fasu men speak Kasua. Some of the Sisipia, Kewotiki, and Kaipu people are related to Huli speaking people, but few of them understand or try to speak the Huli language.

Williams states that Mr. Champion first set eyes on village houses at Lake Kutubu in 1936 (Williams 1940: p 121). He did not visit the Fasu-Kaibu people as he called them. Although there were a few government patrols before World War II, more established and consistent government contact was made after World War II.

The data used in formulating this grammar have been collected on and off during the years 1961-1976.

The author would like to thank Elizabeth Murane for her helpful comments which have been to the betterment of this paper.

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1940.

1.2 Explanation of symbols and format

The capitalized part of the English translation is the part of the example which describes what has just been explained.

A hyphen within a Fasu word indicates the separation of meaningful parts.

Parentheses () within the translation enclose information which is implied but not stated in the Fasu example.

Brackets { } around a suffix indicates that this suffix has several different forms. One form is chosen to serve as the norm and is enclosed in the brackets.

Three dots on the line ... indicate the sentence is incomplete. The dots indicate that something would continue on but it is not relevant to the example.

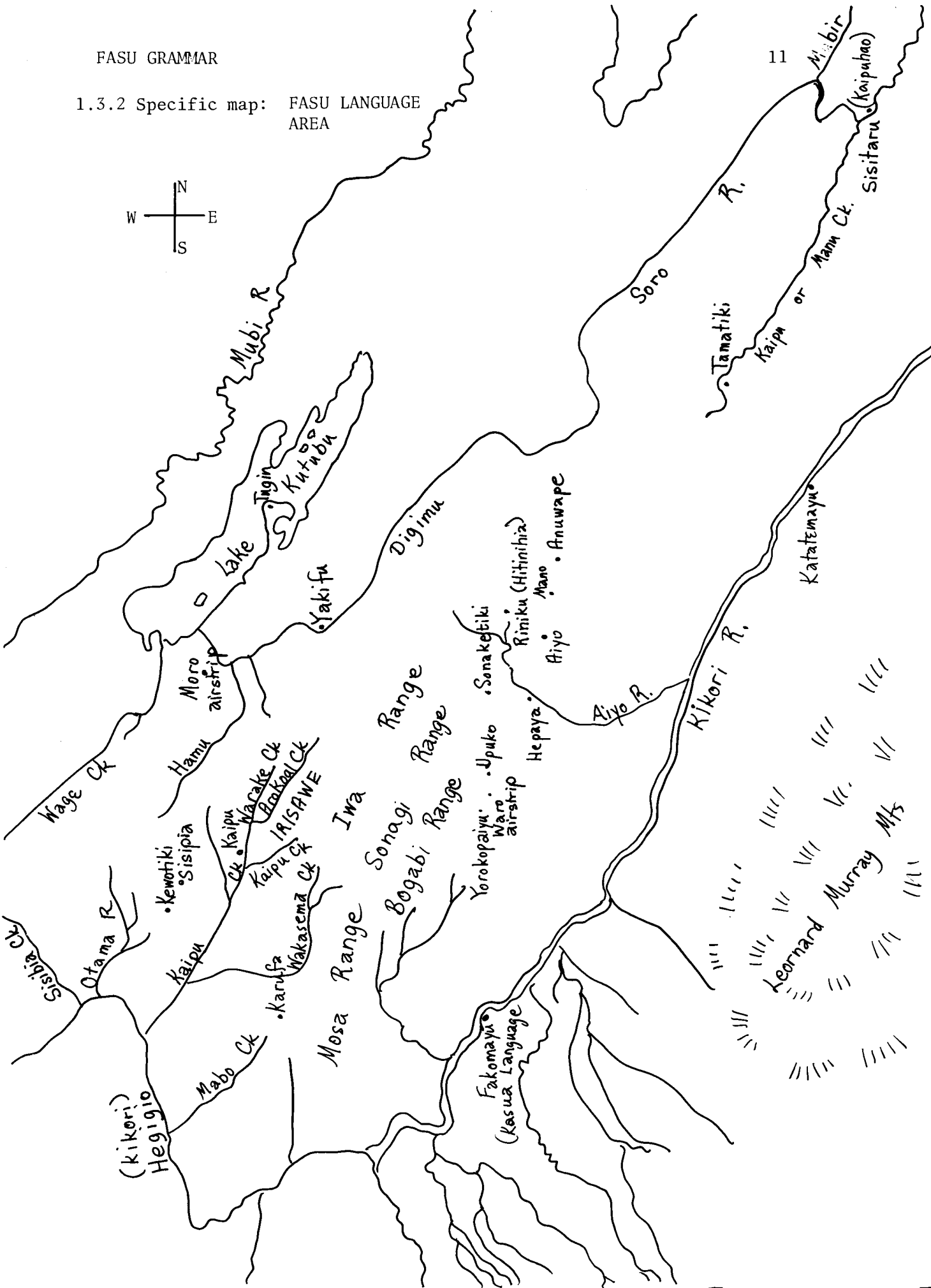
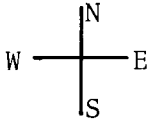
There is a summary paragraph at the end of most grammar sections. To help you recognise this paragraph it always begins with the words, "In conclusion...".

1.3 Maps

1.3.1 General map: PAPUA NEW GUINEA (MAINLAND)



1.3.2 Specific map: FASU LANGUAGE AREA



2 PHONOLOGY

2.1 Pronunciation of vowels, consonants, tone, and nasalization

There are sixteen letters in the alphabet of Fasu (Namo Me) which divide into five vowels and eleven consonants. There are also two pertinent tones at the word level and nasalization of vowels is contrastive with non-nasalized vowels. For more details see May-Loeweke, 1965. In the following list, vowels and consonants of the Fasu alphabet are followed by English words in which the letters are underlined which approximate the pronunciation of the Fasu letter.

i is pronounced as in keep

e is pronounced as in able

a is pronounced as in father

u is pronounced as in boot

o is pronounced as in port

p is pronounced as in sport

t is pronounced as in stop

k is pronounced as in skin

f in pronounced as in farm

h is pronounced as in hold

m is pronounced as in man

n is pronounced as in never

w is pronounced as in water

y is pronounced as in yes

s before i, e, and a is pronounced as in say

s before o and u is pronounced as in short

r word initially is pronounced as in ladder

r word medially is pronounced as in Adam

In the following list V stands for vowel. High and low tone is marked above the vowel and nasalization is marked below the vowel.

\acute{V} high tone on vowels of single syllable words is pronounced as a downglide.

\acute{V} high tone on vowels of syllables prior to the last syllable is pronounced as level high going to straight low tone on last syllable.

\acute{V} high tone on vowels of last syllable of words is pronounced as a downglide.

\bar{V} low tone on vowels of single syllable words is pronounced as an upglide.

\bar{V} low tone on vowels of syllables prior to last syllable is pronounced as level low tone going to a downglide on last syllable.

\bar{V} low tone on vowels of last syllable of word is pronounced as an upglide.

$\underset{\sim}{V}$ nasalization indicates that the vowel is pronounced through the nose.

2.2 Contrast of vowels, consonants, tone, and nasalization

In the following lists the contrast of vowels is underlined.

kira kanapo 'I am build ing'

kera kanapo 'I am singing'

kura kánapo 'I am dying'

kora kánapo 'I am finding'

karaka n̄apo 'I am giving'

In the following lists the contrast of consonants is underlined.

pase 'kinship term, brother-in-law'

apai 'possum'

tawe 'legband'

ata 'father'

kawē 'new'

akai 'mouth'

faro 'wall material -stem of
sago frond'

afaiya 'persons name'

saro 'pig'

asakapū 'raincoat'

hemo 'garden'

hahanasa 'transparent'

me 'language'

ama 'mother'

ne 'you (singular)'

anamu 'cane flower'

tawe 'legband'

wate 'fruit'

rawai 'day after tomorrow/
day before yesterday'

warē 'sharp'

wai 'brain'

wawaeraka 'chant'

yai 'kind of taro'

ayyapa 'good-bye'

In the following list tone is contrasted. This contrast is not underlined.

nómo 'you'

nōmo 'I'

kasé 'underarm'

kasē 'pith'

seré 'mountain ridge'

serē 'shoots'

sére 'sun'

tēraka 'fold'

né 'you'

nē 'mosquito'

In the following list nasalization is contrasted. This contrast is not underlined.

nī 'myself'

hī 'eye'

ráke 'shell'

áke 'tree type'

ū 'tree type'

ū 'grease, fat'

rō 'a direction'

tō 'bird type'

wa 'frog'

wa 'bird type'

3 WORDS AND PHRASES

Because words are defined in part by the way they combine into phrases, a description of phrases is given immediately after the description of words.

A class is a list of words which may substitute for each other in a particular grammatical structure. This substitution would only take place if the particular combination of words is acceptable as a natural sounding expression.

3.1 Adverbs

3.1.1 Adverbs of manner

Adverbs of manner precede the verbs which they modify. Some adverbs of manner are free forms.

e masekeame pusuapo 'He went slowly.'

he SLOWLY went

e hasaka pusuapo 'He went the wrong way.'

he MISTAKE went

Some adverbs of manner occur with the suffix -aka 'adverb.'

e fo-aka pusuapo 'He went quickly.'
he FAST-ADVERB went

epo kote-aka somesapo 'He spoke well.'
he GOOD-ADVERB talked

epo kukuname-aka somesapo 'He bribed (him).'
he SOFT-ADVERB talked

paro-aka somesie 'Speak firmly!'
FIRM-ADVERB talk

e watiki-aka rekenapo 'He is bad. He is living
badly.'
he BAD-ADVERB lives

epo sape-aka somesapo 'He spoke angrily.'
he ANGRY-ADVERB talked

In conclusion, there are two kinds of adverbs of manner. One kind is a free form which precedes the verb which it modifies. The other is a suffixed form and it too precedes the verb which it modifies.

3.1.2 Adverbs of time

Class 1 adverbs of time are:

<u>pipu</u>	'today'
<u>rau</u>	'yesterday/tomorrow'
<u>rauwai</u>	'two days ago/ two days hence'
<u>namai</u>	'three days ago / three days hence'
<u>uni</u>	'four days ago / four days hence'
<u>unianamo</u>	'five days ago / five days hence'
<u>ponomai</u>	'six days ago / six days hence'
<u>wate</u>	'before / ancient'
<u>kawe</u>	'recently'

Class 2 adverbs of time consist of non-suffixed free forms.

<u>keseke</u>	'later'
<u>yumo</u>	'now'
<u>fana</u>	'before'
<u>samapu</u>	'afternoon'
<u>mituru</u>	'morning'

Class 2 adverbs of time may follow Class 1 adverbs of time as modifiers.

<u>pipu samapu</u> today AFTERNOON	'this afternoon'
<u>wate fana</u> ancient BEFORE	'a long time ago'

Class 3 adverbs of time are suffixed with -amo 'time'.

<u>ere-amo</u> night-TIME	'night'
<u>tipi-amo</u> middle-TIME	'later'

Class 3 adverbs of time may follow Class 1 or Class 2 adverbs of time as modifiers.

<u>rau</u> tomorrow/yesterday	<u>ere-amo</u> NIGHT-TIME	'last night/tomorrow night'
<u>keseke tipi-amo</u> later	MIDDLE-TIME	'quite a bit later'

An alternate form of -amo 'time' is -mo 'time' which occurs with numbers. This combination provides the names for the days of the week.

<u>meno-mo</u> ONE-TIME	'Monday'
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<u>teta'-mo</u>	'Tuesday'
TWO-TIME	
<u>isia-mo</u>	'Wednesday'
THREE-TIME	
<u>kitafa-mo</u>	'Thursday'
FOUR-TIME	
<u>kakorea-mo</u>	'Friday'
FIVE-TIME	
<u>nama-mo</u>	'Saturday'
SIX-TIME	
<u>yatipinu-mo</u>	'Sunday'
SEVEN-TIME	

In conclusion, there are three classes of adverbs of time. These classes are determined by the following features.

(1) Class 1 adverbs of time are non-suffixed free forms. These single words may be the only indication of time in a clause, or they may be modified by Class 1 or Class 2 adverbs of time.

(2) Class 2 adverbs of time are also non-suffixed free forms. They too may be the only word to indicate time in a clause. They differ from Class 1 adverbs of time in that they follow Class 1 adverbs of time in a phrase. As such they serve as modifiers.

(3) Class 3 adverbs of time differ from the preceding two classes in that Class 3 words are suffixed forms. They may be the only word to indicate time in a clause or they may serve as modifiers in a time phrase and follow Class 1 or Class 2 adverbs of time.

3.1.3 Adverbs of direction

Class 1 adverbs of direction are:

<u>támo</u>	'below / down'
<u>kīma</u>	'above / up'
<u>sape</u>	'side'

When Class 1 adverbs of direction occur in the same places where nouns occur, they are suffixed with a locative clitic: -a 'locative'.

e <u>tamo-a</u> <u>rekenapo</u>	'He is down (the hill)
he DOWN-LOCATIVE is	there.'
e <u>ape-a</u> <u>rekenapo</u>	'He is in the house.'
he HOUSE-LOCATIVE is	
e <u>sape-a</u> <u>rekenapo</u>	'He is at the side (of it).'
he SIDE-LOCATIVE is	
e <u>yao-a</u> <u>rekenapo</u>	'He is in the bush.'
he BUSH-LOCATIVE is	

Class 2 adverbs of direction are:

<u>akā</u>	'behind'
<u>ro</u>	'front'
<u>yapura</u>	'above / up'
<u>atura</u>	'below / down'

In phrases Class 2 adverbs of direction modify Class 1 adverbs of direction.

<u>tamo atura</u>	'way down below'
below DOWN	
<u>kīma yapura</u>	'high above'
above UP	

sape akā 'behind speaker to the side'
side-BEHIND

Class 2 adverbs of direction also modify nouns which are place names.

Sisipia akā 'village of Sisipia which is situated
village-name BEHIND behind the speaker'

In familiar surroundings there is a directional orientation known to residents and each place is referred to by one traditional adverb of direction. For example, from the village of Kaipu the village of Sisipia is always akā 'behind' whether the speaker is facing away from Sisipia or not.

'Up' and 'down' is orientated to the direction which rivers take, e.g., upstream or downstream.

In conclusion, Class 1 adverbs of direction may substitute for nouns. When they do this, they take a locative clitic.

In phrases Class 2 adverbs of direction follow Class 1 adverbs of direction which they modify.

3.2 Pronouns

3.2.1 Pronoun classes

Class 1 pronouns are expressed in singular, dual and plural forms. The alternate English meanings indicate that the pronouns are grammatically used in different ways. This will be explained after each listing of the pronouns. Class 1 pronouns are:

one person: ano 'I'
'me'
'my'

	<u>ne</u>	'you' 'you' 'your'
	<u>e</u>	'he /she / it' 'him / her / it' 'his / her / its'
two people:	<u>eto</u>	'we (two)' 'us' 'our'
	<u>teto</u>	'you (two)' 'you (two)' 'your'
	<u>tetā</u>	'they (two)' 'them' 'their'
three or more people:	<u>isu</u>	'we' 'us' 'our'
	<u>re</u>	'you' 'you' 'your'
	<u>i</u>	'they' 'them' 'their'

These pronouns are used in three different grammatical ways and these are sometimes expressed by different words in English. Class 1 pronouns occur as subject of an intransitive clause. This would be expressed in English by the first meaning listed after each pronoun.

ano purakanapo 'I am going.'

I go

ne purakanare 'Are you going?'

YOU go

e purakanapo 'He is going.'

HE goes

Class 1 pronouns also occur as indirect object in a transitive clause. This would be expressed in English by the second meaning previously listed after each pronoun.

<u>ano-aki kasapo</u>	'(He) gave (it) to me.'
ME-to gave	
<u>ne-aki kasapo</u>	'(He) gave (it) to you.'
YOU-to gave	
<u>e-aki kasapo</u>	'(He) gave (it) to him.'
HIM-to gave	

Class 1 pronouns are also used as possessors of body parts. This would be expressed in English by the third meaning listed after each pronoun.

<u>ano hokono</u>	'my hand'
MY hand	
<u>ne hokono</u>	'your hand'
YOUR hand	
<u>e hokono</u>	'his hand'
HIS hand	

Class 2 pronouns are:

one person: <u>nōmo</u>	'I'
	'my'
<u>nomo</u>	'you'
	'your'
<u>epo</u>	'he / she / it'
	'his / her / its'
two people: <u>etapo</u>	'we (two)'
	'our'
<u>tetápo</u>	'you (two)'
	'your'

	<u>tetapō</u>	'they (two)' 'their'
three or more people:	<u>isiapo</u>	'we' 'our'
	<u>repo</u>	'you' 'your'
	<u>ipu</u>	'they' 'their'

Class 2 pronouns are used as the subject of a transitive clause. This would be expressed in English by the first meaning listed after each pronoun.

<u>nōmo kasapo</u>	"I gave (it)."
I gave	
<u>nomo kasapo</u>	'You gave (it).'
YOU gave	
<u>epo kasapo</u>	'He gave (it).'
HE gave	

Class 2 pronouns also occur as possessors of things which are not body parts. This would be expressed in English by the second meaning listed after each pronoun.

<u>nōmo ape</u>	'my house'
MY house	
<u>nómo ape</u>	'your house'
YOUR house	
<u>epo ape</u>	'his house'
HIS house	

Class 3 pronouns are:

one person:	<u>nī</u>	'myself' 'I' 'my'
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	<u>ní</u>	'yourself' 'you' 'your'
	<u>ipi</u>	'himself / herself / itself' 'he / she / it' 'his / her / its'
two people:	<u>itī</u>	'ourselves (two)' 'we (two)' 'our'
	<u>titi</u>	'yourselves (two)' 'you (two)' 'your'
	<u>tati</u>	'themselves (two)' 'they (two)' 'their'
three or more people:	<u>isina</u>	'ourselves' 'we' 'our'
	<u>namina</u>	'yourselves' 'you' 'your'
	<u>namina</u>	'themselves' 'they' 'their'

Class 3 pronouns may occur after Class 1 or Class 2 pronouns and in such a position serve as intensifiers.

nōmo nī kasapo 'I gave (it) myself.'
I MYSELF gave

ano nī hakasa pusuapo 'Only I went.'
I MYSELF alone went

Sometimes Class 3 pronouns are referent pronouns. They are used if the subject has been stated previously or if the subject is obvious.

Kupi pusuapo. Ipi hakasa pusuapo. 'Kupi went. He went by
Kupi went. HE alone went. himself.'

Class 3 pronouns are also referent possessive pronouns. They are used when referring to something mentioned previously or when something is obvious.

Sakaria kare-kea metafiri-raka ipi ase
Sakaria inject-sequence abandon-consecutive HIS wife

kare-kea metafiri-raka...
inject-sequence abandon-consecutive

'(I) injected Sakaria and left (him) and injected his wife and left (her) and...'

Class 3 pronouns may also occur with two suffixes: -mena 'possession', -po 'statement'. Class 2 pronouns would precede this combination and the overall meaning indicates possession.

nōmo nī-mena-po '(It's) mine.'

I MY-POSSESSION-STATEMENT

nómo ní-mena-po '(It's) yours.'

you YOUR-POSSESSION-STATEMENT

epo ipi-mena-po '(It's) his.'

he HIS-POSSESSION-STATEMENT

In conclusion, grammatical distinctions classify pronouns. The subject of an intransitive clause and the indirect object of a transitive clause take Class 1 pronouns. The subject of a transitive clause takes Class 2 pronouns.

Intensification is indicated by a Class 3 pronoun following a Class 1 or Class 2 pronoun.

Reference back to a stated subject is indicated by Class 3 pronouns.

Possession of body parts is indicated by Class 1 pronouns. Possession of things which are not body parts is indicated by Class 2 pronouns. Equative possession, i.e., 'It's mine.', is indicated by suffixes attached to a Class 3 pronoun.

3.2.2 Demonstrative pronouns

The demonstrative pronoun one 'this' is used to indicate things in close proximity to the speaker. The demonstrative pronoun ane 'that' is used of things further removed from the speaker. They occur following the noun they modify.

ira ane tokosapo '(I) chopped down that tree (over there).'
tree THAT chopped

asipa one kasapo '(I) gave this sago.'
sago THIS gave

In conclusion, the two demonstrative pronouns, ane 'that' and one 'this', indicate the placement of an object in relationship to the speaker. Closeness to the speaker is expressed by one 'this' and something further away from the speaker is expressed by ane 'that'.

3.2.3 Interrogative pronouns

Interrogative pronouns are:

<u>epa</u>	'who'	<u>epa-re</u>	'Who is it?'
		WHO-question marker	
		<u>epa pe-sa-re</u>	'Who came?'
		WHO come-past tense-question marker	
<u>ma</u>	'where'	<u>ma ase-sa-re</u>	'Where did you see it?'
		WHERE see-past tense-question marker	
		<u>ma pu-sua-re</u>	'Where did you go?'
		WHERE go-past tense-question marker	

Yakapa

'what'

ane yakapa-re

that WHAT-question marker 'What is that?'

yakapa-su-re

WHAT-all-question marker 'How many?'

yokotae yakapa-su-re

shell WHAT-all-question marker

'How much does it cost?'

ma-yakako

WHAT-PURPOSE

'why'

ma-yakako pe-sa-re

WHAT-PURPOSE come-past tense-question marker

'Why did you come?'

ma-rirakano-re

WHAT-CONSECUTIVE-question marker

'Why are you doing that?'

3.3 Adjectives

3.3.1 Adjective classes

Class 1 adjectives are non-suffixed free forms which have the meaning of age, size, or quantity. Exmaples of adjectives referring to age are:

sisima 'old (person)'

OLD

paté 'old (thing)'

OLD

kawe 'new'

NEW

kiri 'young (baby)'
YOUNG

mano 'young (child)'
YOUNG

Examples of adjectives referring to size are:

wakasema 'small (person or thing)'
SMALL

kara 'big (person or thing)'
BIG

Examples of adjectives referring to quantity are:

yakai 'many (people or things)'
MANY

hukusi 'few (people or things)'
FEW

hakasa 'one'
ONE

teta 'two'
TWO

isia 'three'
THREE

Class 2 adjectives are free forms which take a suffix -sa. They fall into the semantic categories of colour and quality. Some examples of adjectives referring to colour are:

su-sa 'red'
RED-ADJECTIVE MARKER

pakae-sa 'white'
WHITE-ADJECTIVE MARKER

<u>ere-sa</u>	'black / navy blue / brown'
DARK-ADJECTIVE MARKER	'
<u>keama-sa</u>	'yellow'
YELLOW-ADJECTIVE MARKER	
<u>hekeño-sa</u>	'aqua'
AQUA-ADJECTIVE MARKER	
<u>sae-sa</u>	'orange / name of a particular kind of clay'
ORANGE-ADJECTIVE MARKER	
<u>sawa-sa</u>	'bright orange'
BRIGHT ORANGE-ADJECTIVE MARKER	
<u>rawaro-sa</u>	'navy blue'
NAVY BLUE-ADJECTIVE MARKER	
<u>kumiti-sa</u>	'brown'
BROWN-ADJECTIVE MARKER	
<u>hasa-sa</u>	'pink'
PINK-ADJECTIVE MARKER	
<u>kanatutu-sa</u>	'crimson'
CRIMSON-ADJECTIVE MARKER	
<u>hisuku-sa</u>	'green'
GREEN-ADJECTIVE MARKER	

Examples of adjectives referring to quality are:

<u>kote-sa</u>	'good'
GOOD-ADJECTIVE MARKER	
<u>watiki-sa</u>	'bad'
BAD-ADJECTIVE MARKER	

3.3.2 Adjectives in phrases

Adjectives follow the nouns which they modify.

<u>hokosa kiri</u>	'baby'
child	BABY

<u>aporo sisima</u> man OLD	'old man'
<u>sawi wakasema</u> paper SMALL	'little piece of paper'
<u>hokosa wakasema</u> child SMALL	'small child (for her age)'
<u>saro teta'</u> pig TWO	'two pigs'
<u>saro yakai</u> pig MANY	'many pigs'
<u>pasu su-sa</u> cloth RED-ADJECTIVE MARKER	'red cloth'
<u>pasu pakae-sa</u> cloth WHITE-ADJECTIVE MARKER	'white cloth'
<u>hokosa kote-sa</u> child GOOD-ADJECTIVE MARKER	'good child'
<u>hokosa watiki-sa</u> child BAD-ADJECTIVE MARKER	'bad child'

Strings of adjectives do not occur in a noun phrase. Only two adjectives modify a noun. If a non-suffixed adjective and a suffixed adjective occur together, the non-suffixed one precedes the suffixed one:

<u>saro teta pepere-sa</u> pig TWO STRIPED-ADJECTIVE MARKER	'two striped pigs'
--	--------------------

If two suffixed adjectives occur together, the first one drops its suffix:

<u>pasu pakae kote-sa</u> cloth WHITE GOOD-ADJECTIVE MARKER	'good white cloth'
--	--------------------

Two non-suffixed adjectives may also modify a noun:

hokosa wakasema kara 'a somewhat big child'
 child SMALL BIG

In conclusion, there are two classes of adjectives: (1) non-suffixed free forms which fall into the semantic categories of age, size, and quantity, and (2) free forms which take a suffix -sa 'adjective marker'. They fall into the semantic categories of colour and quality.

Adjectives follow the nouns they modify. A maximum of two adjectives occurs modifying a noun. If a non-suffixed adjective and a suffixed adjective occur together, the non-suffixed one precedes the suffixed one. If two suffixed adjectives occur in the same phrase, the first one drops its suffix. Two non-suffixed adjectives may also modify a noun.

3.4 Nouns

3.4.1 Noun classes

Traditionally a noun has been defined as a person, place or thing and so it is. In Fasu these categories divide even further. For example, "person" involves a category of being animate, another category of body parts, another category of kinship relationship, and another category of personal names. These categories are not set up just on the basis of meaning, but rather according to the way these nouns occur in grammatical constructions.

This becomes more evident in regard to the traditional category of "things". It divides into three categories, but a separate meaning cannot be assigned to each of the three categories. Instead these

three categories or classes are called $general_1$, $general_2$, and $general_3$.

General $_1$ nouns may be modified by a following adjective:

<u>ira fete</u>	'a small tree'
TREE small	

They may also be possessed by a preceding Class 2 pronoun:

<u>nōmo ira</u>	'my tree'
my TREE	

They may classify another noun:

<u>ira firi</u>	'a tree named firi'
TREE name	

In this matter of classifying another noun, it will be noted that the classifier noun is a more generic term and it precedes the noun it is classifying.

General $_2$ nouns do not classify another noun, but they may be classified by another preceding noun:

<u>aeya</u>	<u>ku</u>	'name of a specific kind of bag'
specific-kind	BAG	

General $_2$ nouns may be possessed by a preceding Class 2 pronoun:

<u>nōmo ku</u>	'my bag'
my BAG	

General $_2$ nouns may also be modified by a following adjective:

<u>ku kotesa</u>	'a good bag'
BAG good	

General $_3$ nouns may be possessed by a preceding Class 2 pronoun:

<u>nōmo hase</u>	'my pandanus'
my PANDANUS	

These nouns may precede another noun and by so doing be the generic

term which classifies the following noun:

hase mupu 'a pandanus named mupu'
PANDANUS name

General₃ nouns may also be classified by a preceding noun:

namo hase 'true essence pandanus'
true PANDANUS

General₃ nouns may also be modified by a following adjective:

hase kote-sa 'a good pandanus'
PANDANUS good-adjective marker

Animate nouns may be possessed by a preceding Class 2 or Class 3 pronoun:

ipi aporo 'her husband'
her MAN

nómo hinamo 'your wife'
your WOMAN

Animate nouns may possess another noun:

aporo-mo pasu 'mens' clothing'
MAN-possessor cloth

Animate nouns may classify another following noun:

aporo hokosa 'a boy'
MAN child

Animate nouns may be modified by a following adjective:

aporo kote-sa 'a good man'
MAN good-adjective marker

Body parts are another class of nouns. They may be possessed by

Class 1 pronouns:

ano wamo 'my head'
my HEAD

They may classify another noun by preceding it:

wamo sokoare 'a skull'
HEAD skull

Body parts may also be classified by a preceding noun:

aporo wamo 'the man's head'
man HEAD

Body parts may also be modified by a following adjective:

wamo wakasema 'a small head'
HEAD small

Kinship terms make up another class of nouns. Kinship terms may possess another noun:

aua-mo hokosa 'uncle's child'
UNCLE-POSSESSOR child

Kinship terms may be possessed by a Class 2 pronoun:

nōmo aua 'my uncle'
my UNCLE

Kinship terms may be modified by a following adjective:

aua tetá 'two uncles'
UNCLE two

Personal names are another noun class. Personal names may possess another noun:

Sukuapo-mo hokosa 'Sukuapo's child'
SUKUAPO-POSSESSOR child

Personal names may be classified:

masira Sukuapo 'girl Sukuapo (as distinguished from a boy)'
girl SUKUAPO

Personal names may be modified by a following adjective:

Sukuapo mano 'young Sukuapo (as distinguished from an
SUKUAPO young older woman by that name)'

Place names are another class of nouns. They may classify another noun:

Sisipia hokosa 'a child from the village of Sisipia'
VILLAGE NAME child

In conclusion, there are eight Classes of nouns: $general_1$, $general_2$, $general_3$, animate, body parts, kinship terms, personal names, and place names. These Classes are determined by whether the noun may (1) possess another noun, (2) be possessed, (3) classify another noun, (4) be classified, or (5) be modified.

Nouns which possess another noun are suffixed with -mo 'possessor' or pronouns of Class 1, Class 2, or Class 3. Nouns which possess another noun precede the noun which they possess.

Classifiers are non-suffixed nouns which precede other nouns which they classify. The classifier is a generic term and the following noun is more specific.

Modifiers are adjectives and they follow the noun which they modify.

Chart I summarizes and illustrates the noun classes. Chart II is read as follows: $General_1$ nouns may be possessed, e.g., nōmo ira 'my TREE'. $General_1$ nouns may classify another noun, e.g., ira firi 'TREE name'. $General_1$ nouns may be modified, e.g., ira fete 'TREE small'. $General_1$ nouns may not possess another noun, nor may they be classified.

Chart 1: Noun classes (Examples fill the relevant boxes.)

noun class	noun to be illustrated	possess another noun	be possessed	classify another noun	be classified	be modified
general1	<u>ira</u> 'tree'		<u>nomo ira</u> my TREE	<u>ira firi</u> TREE name		<u>ira fete</u> TREE small
general2	<u>ku</u> 'string bag'		<u>nomo ku</u> my BAG		<u>aeya ku</u> Specific BAG kind	<u>ku kotesa</u> BAG good
general3	<u>hase</u> 'pandanus'		<u>nomo hase</u> my PANDANUS	<u>hase mupu</u> PANDANUS name	<u>namo hase</u> true PANDANUS	<u>hase kotesa</u> PANDANUS good
animate	<u>aporo</u> 'man'	<u>aporo-mo pasu</u> MAN-pos- cloth sessor	<u>ipi aporo</u> her man	<u>aporo hokosa</u> MAN child		<u>aporo kotesa</u> MAN good
body part	<u>wamo</u> 'head'		<u>ano wamo</u> my HEAD	<u>wamo sokoare</u> HEAD skull	<u>aporo wamo</u> man HEAD	<u>wamo wakasema</u> HEAD small
kinship	<u>aua</u> 'uncle'	<u>aua-mo hokosa</u> UNCLE- child possessor	<u>nomo au</u> my UNCLE			<u>aua teta</u> UNCLE two
personal	Sukuapo 'name'	Sukuapo-mo NAME-possess. <u>hokosa</u> child			<u>masira</u> girl Sukuayo NAME	Sukuayo <u>mano</u> NAME young
place name	<u>Sisipia</u> 'name'			<u>Sisipia</u> NAME <u>hokosa</u> child		

3.4.2 Noun phrases

Words combine in various ways to make noun phrases. The gloss for the noun which is the head of the phrase will be capitalized.

(1) Nouns which classify precede nouns which are the head of the phrase:

namo me 'true-essence language'
true-essence LANGUAGE

aporo hokosa 'a boy'
man CHILD

When two classifiers precede the head of a phrase, the noun of the first classifier is generic and the noun of the second classifier is specific:

aporo wamo sokoare 'skull of a man'
man head SKULL

In the above example aporo 'man' is a classifier noun which is generic, wamo 'head' is a classifier noun which is more specific and sokoare 'SKULL' is the noun which is the head of the phrase.

(2) Pronouns or nouns indicating possession precede the noun which is the head of the phrase:

ano korake 'my leg'
my LEG

nōmo hokosa 'my child'
my CHILD

ipi aporo 'her husband'
her MAN

aporo-a-mo hokosa 'that man's child'
man-reference-possessive CHILD

aporo-mo pasu 'mens' clothing'
man-possessive CLOTH

(3) Adjectives follow the head of phrase noun which they modify.

The maximum number of modifying adjectives is two:

pasu teta pakaesa 'two white cloths'
CLOTH two white

hokosa kotesa 'good child'
CHILD good

Expansion combining the preceding types of phrases may also occur.

Possession may precede the noun head and a modifying adjective may follow the noun head of a phrase:

nōmo saro mano 'my young pig'
my PIG young

Nouns and pronouns indicating possession precede nouns which classify. Nouns which classify precede nouns which are the head of a noun phrase:

ipi ata-mo wamo sokoare 'his father's skull'
his father-possessive head SKULL

When a modifier is added to the above phrase, a suffix -po 'statement' is also added and the phrase becomes a stative clause.

ipi ata-mo wamo sokoare toresapo
his father-possessive head SKULL rot-statement

'His father's skull is rotten.'

In conclusion, there are three basic types of noun phrases: (1) a classifying phrase where a noun preceding the head of the phrase classifies it. (2) a phrase showing possession. To do this pronouns or suffixed nouns precede the head of the phrase. (3) The noun head of

a phrase may be modified by following adjectives. These adjectives do not string along, but are limited to two per phrase.

Expansions combine the basic phrase types. Possessive pronouns or nouns may precede a noun which is the head of the phrase. This head of the phrase noun may be followed by modifying adjectives. Possessive nouns or pronouns may also precede classifiers. These classifiers precede the noun which is the head of the phrase. If a modifier is added to the end of this phrase, a sentence level suffix -po 'statement' is also added and the phrase becomes a stative clause.

3.4.3 Listing

Nouns in a list are joined by a free conjunction 'arirakano'. The end of the list is terminated by a plural pronoun which serves as a summary of the preceding nouns. For example:

Siri arirakano Atakaro arirakano Tape i pusuapo.
 name AND name AND name THEY went.

'Siri and Atakaro and Tape, they went.'

3.4.4 Coordinate noun phrases

To join two nouns in coordinate fashion, the verb suffix -pe 'continuative' is joined to the first noun and a dual pronoun terminates the phrase. For example:

Yafuame-pe Kiki tetā pusuapo. 'Yafuame and Kiki, those two
 name-CONTINUATIVE name TWO went went.'
 dual pronoun

Nouns may also be joined by inserting the word soko 'also' after each noun:

'Yafuame and Kiki took the pig and went.'

3.5 Verbs

3.5.1 Verb stems

3.5.1.1 Verb stem classes

There are seven classes of verb stems which are determined by different pronunciations of suffixes.

The suffix indicating 'indirect reason' in combination with Class 1 verb stems is -hoa-.

With Class 2 verb stems there is no suffix.

With Class 3 verb stems it is -a-.

With Class 4 stems it is -ka-.

With Class 5 verb stems it fluctuates between -ya- and -yi-.

With Class 6 verb stems this suffix is -ya-.

With Class 7 verb stems it is -kVa- where V is a vowel which is the same as the preceding vowel of the verb stem.

With Class 1, 3, 4, and 6 verb stems the 'past tense' suffix is -sa-. With Class 2 verb stems

With Class 2 verb stems it is -sia- if the closest preceding vowel is i. It is -sua- if the closest preceding vowel is u.

With Class 5 verb stems it is -sia-.

With Class 7 verb stems it is -a-. In that case the suffix is -ya-.

With Class 1 and 4 verb stems, the suffix meaning 'sequence' is -aka-.

With Class 2, 3, and 5 verb stems it is -kVa and V equals the vowel of the stem immediately preceding this suffix.

With Class 6 verb stems this suffix is -kea-.

With Class 7 verb stems it is -ke-.

In conclusion, there are seven verb classes determined by three suffixes: -hoa 'indirect reason'

$\{-\underline{sa}\}$ 'past tense'
 $\{-\underline{ka}\}$ 'sequence'

These seven classes are summarized in Chart 2.

Chart 2: Seven verb stem classes

Verb stem classes	Suffixes:		
	indirect reason	past tense	sequence
1	- <u>hoa</u> -	- <u>sa</u> -	- <u>aka</u>
2	does not exist	- <u>sia</u> - - <u>sua</u> -	- <u>kVa</u>
3	- <u>a</u> -	- <u>sa</u> -	- <u>kVa</u>
4	- <u>ka</u> -	- <u>sa</u> -	- <u>aka</u>
5	- <u>ya</u> - - <u>yi</u> -	- <u>sia</u> -	- <u>kVa</u>
6	- <u>ya</u> -	- <u>sa</u> -	- <u>kea</u>
7	- <u>kVa</u> -	- <u>a</u> - - <u>ya</u> -	- <u>ke</u>

A dash before and after the suffix indicates that a verb stem precedes the suffix and an additional suffix or suffixes follow. A dash preceding the suffix indicates that a verb stem precedes the suffix but no additional suffixes follow. V indicates vowel which is in harmony with the closest preceding vowel. In class 7 words, if the stem has the vowel a, then the 'indirect reason' suffix has only one a and the 'past tense' suffix is -ya-; that is, a y separates the vowel of the stem and the vowel of the suffix.

Examples of the seven verb stem classes of Chart 2a are given in the relevant boxes of Chart 3b. The capitalized suffixes are the ones

that determine the verb classes. The meaning of the capitalized suffixes is found at the top of the column. The suffixes of all three columns are important in determining the verb stem class.

Chart 3: Examples of the seven verb stem classes

verb stem classes	Verb stems English meaning	Suffixes:		
		indirect reason	past tense	sequence
1	<u>some</u> -talk	<u>some-HOA-nie</u>	<u>some-SA-po</u>	<u>some-AKA</u>
2	<u>pu</u> -go	<u>pu-nie</u>	<u>pu-SUA-po</u>	<u>pu-KUA</u>
3	<u>kokomare</u> plant	<u>kokomare-A-nie</u>	<u>kokomare-SA-po</u>	<u>kokomare-KEA</u>
4	<u>ma</u> -take	<u>ma-KA-nie</u>	<u>ma-SA-po</u>	<u>ma-(A)KA</u>
5	<u>kai</u> -hear	<u>kai-YI-nie</u>	<u>kai-SIA-po</u>	<u>kai-KIA</u>
6	<u>ya</u> -roof a house	<u>ya-YA-nie</u>	<u>ya-SA-po</u>	<u>ya-KEA</u>
7	<u>ware</u> -lie down	<u>ware-KEA-nie</u>	<u>ware-A-po</u>	<u>ware-KE</u>
two irregular verbs	<u>ne</u> -eat	NA-nie	<u>ne-SA-po</u>	<u>ne-KEA</u>
	<u>a</u> -do	<u>a-YIAKA-nie</u>	<u>a-SIA-po</u>	<u>a-YIAKA</u>

3.5.1.2 Singular and plural verb stems

Singularity and plurality of both subject and object is indicated by different verb stems. It is not indicated by suffixes attached to verb stems. Not every verb stem has a singular and plural form, but those that do are indicated in the dictionary.

Examples of singular and plural verb stems:

moto-rakanapo
PUT(SINGULAR)-present tense 'putting down one thing'

tae-rakanapo
PUT(PLURAL)-present tense 'putting down many things'

pari-rakanapo
STAY(SINGULAR)-present tense 'one person is staying'

popari-rakanapo
STAY(PLURAL)-present tense 'many people are staying'

The verb stem which is equivalent to 'stap' in Tok Pisin and which means 'to be; exists or lives' in English indicates singular and plural and also masculine and feminine. For example,

re-kenapo
EXIST MASCULINE SINGULAR-present tense
'He is living.'

risi-kenapo
EXIST MASCULINE PLURAL-present tense
'They (men) are living.'

ka-kenapo
EXIST FEMININE SINGULAR-present tense
'She is living.'

to-kenapo
EXIST FEMININE PLURAL-present tense
'They (women) are living.'

Non-animate things also occur with this 'to be; exist' stem in which case it can be translated as 'to have':

asipa re-kena-po
 sage HAVE-present tense-statement
 'I have a sago palm.'

The broader meaning of this is 'I have a sago palm standing in the swamp.' This shows another meaning of the word which is 'standing' in contrast to 'sitting'. Masculine stems, both singular and plural, indicate 'standing'. Feminine stems, both singular and plural, indicate 'sitting'.

asipa ka-kena-po
 sago HAVE-present tense-statement
 '(I) have sago (which is processed and sitting in my house).'

3.5.1.3 Compound verb stems

There are two kinds of compound verb stems. (1) Some verb stems join directly to another verb stem:

kopaka-pu-sua-po
 EXTINGUISH-GO-past tense-statement
 '(The light) went out of its own accord.'

kopaka-tae-sa-po
 EXTINGUISH-PUT-past tense-statement
 '(Someone) extinguished (the light).'

rakari-pu-sua-po
 FALL-GO-past tense-statement
 '(The house) fell over of its own accord.'

rakari-tae-sa-po
 FALL-PUT-past tense-statement
 '(Someone) tore down (the house).'

From the above examples it can be seen that compound stems containing -pu- 'go' indicate something that happens of its own accord. Compound stems containing -tae- 'put' indicates that something happens by someone doing it.

(2) Some verb stems plus suffix meaning 'sequence' are joined to

another verb stem. In the process of joining, the 'sequence' suffix loses its final vowel, that is, -a.

ru-ku-we-rakana-po
 HIT-SEQUENCE-FIGHT-present tense-statement
 'He is having a tantrum.'

ho-ko-ke-rakana-po
 SPEAK-SEQUENCE-PUT-present tense-statement
 'He is bribing them.'

3.5.2 Verb suffixes

Some verb suffixes join dependent clauses to another clause. They may join the dependent clause to another dependent clause or they may join it to an independent clause. Because these suffixes join a dependent clause to another clause, they will be called dependent clause verb suffixes. They will be described in the section entitled: Juxtaposition of clauses where verb stems do have suffixation.

Other verb suffixes indicate the end of a sentence. They will be called independent clause verb suffixes and will be described in the section entitled: Sentences.

4 CLAUSES

A clause is a potential combination of words which grammatically function as subject, object, location, predicate, etc. If several of these words occur, one must be a predicate to make it a clause. The predicate is the part of the clause that must always occur. It occurs at the end of each clause.

4.1 Kinds of clauses

Clauses are either dependent or independent. This is determined by suffixes on the word which is the predicate. An independent clause

may be a complete sentence. The suffix -po 'statement' marks the end of a sentence (see Section 5)

yao pe-sa-po
rain come-past tense-STATEMENT 'It rained.'

A dependent clause by itself is never a sentence.

yao pe-rakano
rain come-CONSECUTIVE 'It rained and. . .'

To form a sentence, the dependent clause must occur in combination with an independent clause.

yao pe-rakano pasu apea moto-sa-po.
rain come-CONSECUTIVE cloth house put-past-tense-STATEMENT
'It rained and (I) put the clothes in the house.'

Only dependent clauses occur as relative clauses.

aporomo some-sa-ane
man talk-past tense-referent 'The man who said it. . .'

There are three kinds of clauses. Transitive clauses have verbs which potentially signal an object. When a pronoun occurs as an object in a transitive clause, it is a Class 1 pronoun. Class 2 pronouns occur as subjects in transitive clauses.

nōmo e ru-sua-po
I HIM HIT-past tense-statement 'I hit him.'

Intransitive clauses have verbs which never take an object. If a pronoun occurs as a subject in an intransitive clause, it is a Class 1 pronoun.

ano pe-sa-po
I COME-past tense-statement 'I came.'

Stative clauses have nouns or adjectives which act like verbs.

aporo-ane kára-po
man-that BIG-statement 'That man is big.'

The only part of a clause which must occur is the predicate. The predicate always occurs at the end of a clause.

In intransitive clauses other optional parts may be a

subject:	<u>ano pukusapo.</u> I will-go	'I will go.'
time:	<u>mituru pukusapo.</u> MORNING will-go	'(I) will go in the morning.'
benefaction:	<u>ano-poko pukusapo.</u> ME-BEHALF will-go	'(He) will go for me.'
accompaniment:	<u>ano-yaki pukusapo.</u> ME-WITH will-go	'(He) will go with me.'
location:	<u>ape-a pukusapo.</u> HOUSE-TO will-go	'(He) will go to the house.'
referent:	<u>aporo-ane pukusapo.</u> MAN-THAT will-go	'That man will go.'

A clause containing all of the optional parts has never been found in text material. There is a maximum of four optional parts but usually only one or two occur with the predicate, e.g.,

<u>mituru ano pukusapo.</u> morning I will-go	'I will go in the morning.'
<u>anoyaki apea pukusapo.</u> with-me house will-go	'(He) will go with me to the house.'

Transitive clauses have all of the above mentioned optional parts plus an optional object and an optional indirect object. If an indirect object occurs, accompaniment does not occur.

<u>ano-aki saro kasapo</u> ME-TO pig gave.	'(He) gave me a pig.'
<u>hinamo-yaki ape metakarisiapo</u> WOMEN-WITH house left	'Along with the women we left the house.'

Stative clauses may have a referent in addition to the noun or adjective which act like predicates.

<u>ipi</u>	<u>kara-po</u>	
HE (REFERENT PRONOUN)	big-statement	'He is big.'

<u>ipi</u>	<u>sisima-po</u>	
HE (REFERENT PRONOUN)	old-statement	'He is old.'

<u>Hauaka ane</u>	<u>isiapo</u>	<u>isina</u>	<u>Hakipiyu-mena-po.</u>
land REFERENT	we	ourselves	Hakipiyu-possessive-statement
'That land belongs to us Hakipiyu men.'			

4.2 Clitics

A feature of all clauses is clitics. Clitics are suffixes which mark the location, benefaction, subject, indirect object, accompaniment and referent. Clitics functions somewhat like prepositions in English.

If only a noun indicates the location, then the clitic -a 'locative' occurs on that noun. However, if a noun phrase indicates the location, the clitic -a 'locative' occurs at the end of the phrase:

<u>ape-a</u>	<u>pusuapo</u>	
house-LOCATIVE	went	'He went to the house.'

<u>ape kara-a</u>	<u>pusuapo</u>	
house big-LOCATIVE	went	'He went to the (mens') long house.'

In pronumciation of karaa 'big' the two vowels -a fuse into one and the timing is just a bit longer.

The following list is of the clitics plus examples.

Location is marked by the clitic -a 'locative'

<u>ape-a</u>	<u>pusuapo.</u>	
house-LOCATIVE	went.	'(He) went to the house.'

Benefaction is marked by the clitic -poko 'benefactive'

e-poko maka pesapo.
 him-BENEFACTIVE bring came. '(I) brought it for him.'

Subject of a transitive clause is marked by the clitic -mo 'subject'

ama-mo maka pesapo.
 mother-SUBJECT bring came 'Mother brought (it).'

Subject of an intransitive clause is unmarked.

ama pesapo.
 MOTHER came 'Mother came.'

Object is not marked by a clitic.

ata-mo saro kasapo.
 father-SUBJECT pig gave 'Father gave a pig.'

Indirect object is marked by clitic -aki 'to'

e-aki somesapo
 him-TO talked '(I) talked to him.'

Accompaniment is marked by the clitic -yaki 'with'. In transitive clauses accompaniment and indirect object never occur together in the same clause.

e ano-yaki pesapo.
 he ME-WITH came 'He came with me.'

hinamo-yaki ape metakarisiapo.
 WOMEN-WITH house abandoned. 'Along with the women
 we left the house.'

Referent is marked by the clitic -ane 'that' if it refers to an object and -amo 'that' if it refers to a subject. These referent clitics are never used if the regular object and subject clitics occur. Referent clitics are used when the subject or object has been previously mentioned. In talking about it again, the referent clitics are used.

Referent object is marked by clitic -ane 'referent object':

saro-ane kasapo.
 pig-REFERENT OBJECT gave '(He) gave that pig.'

Referent subject is marked by clitic -amo 'referent subject':

<u>aporo-amo</u>	<u>saro kasapo.</u>	
man-REFERENT SUBJECT	pig gave	'That man give the pig.'

4.3 Three linkages for joining clauses

Clauses join together to form sentences in three ways. They will be described in the following sections:

4.3.1 Free conjunctions

4.3.2 Juxtaposition of clauses where verb stems have suffixation

4.3.3 Juxtaposition of clauses when verb stems have no suffixation

It is common for many, many clauses to join together to form a sentence. Thrity-five dependent clauses could join before linking to an independent clause which completes a sentence.

4.3.1 Free conjunctions

There are two free conjunction stems which join clauses into sentences: (1) a- 'do' and (2) ai- 'say'. These two stems take suffixes like verbs, but the stems are more like a general summary than actual verb stems. The stem sums up previous action and the suffix carries the story on.

The following is a list of the free conjunctions which all start with the stem a- 'do' and hence refer to actions:

<u>a-yiaka</u>	
do-like that and	'like that and'
<u>a-nakano</u>	
do-and	'and'
<u>a-siamo</u>	
do-therefore	'therefore'

a-siane
do-but 'but'

a-yiakako
do-in order to 'in order to'

a-yiakasimo
do-in order for it 'in order for it to'

a-napaka
do-lest 'lest'

a-yiakakohoamo
do-in case it 'in case it'

a-yipe
do-while 'while'

a-yiane
do-immediately 'immediately'

The following is an example of using free conjunctions in a sentence:

Saro	teta	ru-kua	anakano	Sisipia
pig	two	kill-sequence	AND	village name
aeyaka	Yawe-mo	saro	nama	su kare-kea
from	name-possessive	pig	six	all spear-sequence
mo-koa	pe-kea	a-yiaka	makata	
take-sequence	come-sequence	LIKE THAT	AND	something

paki-ne-sa-po.
cook-eat-past tense-statement

'We killed two pigs and from Sisipia Yawe speared six pigs and we brought them and like that we cooked and ate.'

The following is a list of the free conjunctions which all start with the stem ai- 'say' and hence refer to speech:

ai-yaka
say-like that and 'like that and'

<u>ai-rakano</u> say-and	'and'
<u>ai-samo</u> say-therefore	'therefore'
<u>ai-sane</u> say-but	'but'
<u>ai-hoko</u> say-in order to	'in order to'
<u>ai-hoasimo</u> say-in order for it	'in order for it to'
<u>ai-rapaka</u> say-lest	'lest'
<u>ai-hokohoamo</u> say-in case it	'in case it'
<u>ai-pe</u> say-while	'while'
<u>ai-hoane</u> say-immediately	'immediately'

The following is an example of a sentence with a free conjunction ai- 'say':

somehoko	pie	kaiyako	pie	aiyaka	no ^o mo	wasapo.
to-talk	come	to-hear	come	SAYING-THAT	I	called.

'''Come to talk! Come to hear! I called out.'

4.3.2 Juxtaposition of clauses where verb stems have suffixation

Suffixes attached to verb stems of dependent clauses serve to combine clauses into sentences. These suffixes are of various kinds:

(1) Those which indicate speaker viewpoint, that is, how the speaker relates to what he is saying.

(2) Those which indicate time or tense.

(3) Those which are a combination of tense suffixes plus another suffix or free conjunction. These indicate such things as

'but', 'therefore', 'should have'.

All of the above kinds of suffixes will be described in the following three sections of this paper.

4.3.2.1 SPEAKER VIEWPOINT SUFFIXES

Speaker viewpoint suffixes relate the speaker to what he is saying. Although these suffixes are joined to verb stems, they do not relate the verb to the rest of the sentence. They relate the speaker to what he is saying and they relate the speaker to the person to whom he is speaking.

In regard to relating the speaker to what he is saying and to his listener, there are two examples which may be helpful in understanding the use of these suffixes. When someone reads a story and then tells someone else what he has read, the reader will use a suffix on verbs of independent clauses which indicates that he is repeating something from a known source, that is, the book right in front of him.

On occasions where messages are given in a language other than what the majority of people understand, an interpreter is employed to convey this message to the people in their own language. The interpreter always uses a suffix on verbs of independent clauses to indicate he is repeating something from a source of information which is known, that is, the person standing right next to him who is giving the speech.

In regard to relating the speaker to the listener one can see from the last example that if the listener takes exception to what is being said, he knows he is not disagreeing with the interpreter. The latter has made it quite clear that he is repeating something and is

not responsible for what is being said. The listener immediately knows that the thoughts of the speech did not originate from the interpreter.

There are suffixes on dependent verbs which are like conjunctions in that they serve to join clauses together to form sentences. Some of these suffixal conjunctions may indicate how the speaker is related to what he is saying. If the speaker is talking about himself, or if he is talking to you about something pertaining to you, then the suffixes used indicate direct participation and will be called direct participation suffixes. These suffixes would indicate something directly related to the speaker or person spoken to. They also indicate those things which are in the main stream of a story or conversation.

Suffixal conjunctions which indicate direct participation are:

- pe 'continuative'
- raka 'consecutive'
- ako 'purpose'
- paka 'negative purpose'
- {-ka} 'sequence'

Except for {-ka} 'sequence', a direct participation suffix may not be repeated on the verb of the next clause.

There are other suffixes which indicate the speaker or person spoken to is not involved. That is, the suffixes refer to someone or something else and will be called reference suffixes. These suffixal conjunctions indicate those items which are background information such as a time setting: 'morning dawns'. This set also includes events

which are observed by the speaker. He is not involved in these events. For example, a speaker may say, "I went and sat down and talked and cooked a fire and hung up a saucepan of water and the water boiled and I took it." In this sequence "the water boiled" there is a suffix on the dependent verb that indicates the speaker is not involved.

Suffixual conjunctions which indicate reference are:

<u>-sekeno</u>	'continuative'
{ <u>-rakano</u> }	'consecutive'
{ <u>-hoasimo</u> }	'purpose'
{ <u>-akoahoamo</u> }	'negative purpose'

A reference suffix may not be repeated on the verb of the next clause.

These suffixes which show either direct participation or reference also double as conjunctions. Hence they are called suffixual conjunctions. To show how these suffixual conjunctions join clauses, representative combinations are given in the following pages. The combination of clauses in the following examples is not intended to be exhaustive of all possible combinations. Rather the clause combinations provide various examples of the kinds of clauses that join.

A dependent clause ending in -pe 'continuative' may lead to an independent clause or to another dependent clause ending in

{ <u>-ka</u> }	'sequence'
<u>-raka</u>	'consecutive'
{ <u>-rakano</u> }	'consecutive'

Joined to an independent clause: some-pe pu-sua-po
 talk-CONTINUATIVE go-past tense-
 STATEMENT
 'While talking, (I) went.'

Joined to a dependent clause: some-pe pu-kua
talk-CONTINUATIVE go-SEQUENCE
'While talking, (I) go and. . .'

Joined to a dependent clause: some-pe pu-raka
talk-CONTINUATIVE go-CONSECUTIVE
'While talking, (I) go and. . .'

Joined to a dependent clause: some-pe pu-rakano
talk-CONTINUATIVE go-CONSECUTIVE
'While talking, (he) goes and. . .'

A dependent clause joined to a dependent clause does not form a complete sentence. To be a sentence, the dependent clauses must link up with an independent clause. An independent clause is always the final clause of a sentence. It is common for many dependent clauses to join together before they link up with a final independent clause.

A dependent clause ending with the suffixual conjunction -raka 'consecutive' is followed by an independent clause or a dependent clause ending in $\{-ka\}$ 'sequence'

-paka 'lest'

Joined to an independent clause: ano pu-raka some-hokosa-po
I go-CONSECUTIVE talk-future
TENSE STATEMENT

'I'll go and I'll tell.'

Joined to a dependent clause: eto pe-raka
we-dual come-CONSECUTIVE

isu kasu ripa-ka
we-truck board-SEQUENCE
plural

pu-sua-po
go-past tense-statement

'We two came and we all got in a truck and went.'

Joined to a dependent clause: teto autura pu-kua
 you-dl down go-SEQUENCE come-CONSE-
 CUTIVE

isu mawi mara-paka some-sa-po.
 our throat take-LEST talk-past tense-statement

'Lest we lose our voices because you two went down there and came back, we told you that.'

A dependent clause ending with the suffixal conjunction $\{-ako\}$

'purpose' is followed by an independent clause or by a dependent clause

ending in $\{-ka\}$ 'sequence'

-raka 'consecutive'

-pe 'simultaneous'

-paka 'lest'

The suffix $\{-ako\}$ 'purpose' has the variant forms: -hoko, -ko, -ako, -yako.

Joined to an independent clause: some-hoko pe-sa-po.
 talk-PURPOSE come-past tense-
 STATEMENT

'In order to tell, I came.'

Joined to a dependent clause: some-hoko pe-kea
 talk-PURPOSE come-SEQUENCE

'I came to tell and. . .'

Joined to a dependent clause: some-hoko wá-raka
 talk-PURPOSE call-CONSECUTIVE

'In order to tell (him), I called out and. . .'

Joined to a dependent clause: some-hoko kekemara-pe
 talk-PURPOSE follow-CONTINUATIVE

pu-sua-po.
 go-past tense-statement.

'In order to tell, I followed him.'

Joined to a dependent clause: some-hoko pura-paka
 talk-PURPOSE to-LEST
pari-sa-po.
 remain-past tense-statement

'Lest I go to tell, I stayed right here.'

A dependent clause ending with the suffixial conjunction -paka
 'lest' is followed by an independent clause or by clauses ending with
 {-ka} 'sequence'
 free conjunction

Joined to an independent clause: kerere mara-paka pari-sa-po.
 trouble take-LEST remain-past
 tense-STATEMENT

'Lest I get in trouble, I stayed (here).'

Joined to a dependent clause: mome pura-paka munamuna
 vomit go-LEST medicine
ne-kea
 eat-SEQUENCE

'Lest I vomit I took some medicine and. . .'

Joined to a dependent clause
 with intervening free conjunction: isu mawi mara-paka aiyaka
 our throat take-LEST LIKE THAT
Tiniaki someraka
 Jean say-consecutive

'Lest we lose our voices, like that we told Jean
 and. . .'

The verb suffix $\{-ka\}$ 'sequence' usually acts like a thread which joins events together in sequence fashion. The various forms of this suffix are: -ka, -kia, -kea, -kua, -koa, -yaka, -raka.

Apea	pu-kua	makata	kemo	mo-koa
house	go-SEQUENCE	some	belongings	take-SEQUENCE
pu-kua	tae-raka	asipa	paki-ne-kea	
go-SEQUENCE	put-SEQUENCE	sago	cook-eat-SEQUENCE	
apea	wa-ka	ke-kea	asiapo,	
house	sleep-SEQUENCE	sound-SEQUENCE	thus.	

Free translation: 'I went to the house and took my belongings and went and put them inside and cooked and ate sago and slept soundly in the house and that is the way it was.'

Whereas all other verbal suffixes, such as -rakano 'consecutive' and -ina 'durative' in the following example may not repeat themselves on consecutive verbs (except for paraphrasing and amplifying), $\{-ka\}$ 'sequence' occurs on consecutive verbs.

In the following example each clause is on a separate line. This example illustrates how dependent clauses string along in sequence.

makata	karerane	he	pai-kia
something	spear	water	cook-SEQUENCE
kurukuru-rakano			
boil-CONSECUTIVE			
ase-kea			
see-SEQUENCE			
ka-ina			
sit-DURATIVE			
fokoma-ka			
remove-SEQUENCE			

munamuna hae ka-ka
 medicine tablet give-SEQUENCE

Sakariane fana kare-kea
 name first spear-SEQUENCE

'I cooked the needles and the water boiled and I watched and waited and took them out and gave a tablet and gave an injection to Sakaria first and. . .'

A dependent clause ending with the suffixual conjunction -sekeno 'continuative' may be followed by an independent clause or a dependent clause ending with {-ka} 'sequence'
-raka 'consecutive'

Joined to an independent clause: sawi ma-ka pe-sa moto-sekeno
 paper take- come- put-CONTINUATIVE
 sequence past tense
ase-sa-po.
 see-past tense-STATEMENT
 'We saw the paper which (you) brought and put there.'

Joined to a dependent clause: kaputa su-sekeno
 banana ripe-CONTINUOUS
ma-ka pai-kia
 take- cook-SEQUENCE
 SEQUENCE
 'The bananas were ripening and we took them and cooked (them) and. . .'

Joined to a dependent clause: katukunu kapo-sekeno
 stomach large-CONTINUATIVE
some-raka
 talk-CONSECUTIVE
 '(His) stomach was getting bigger and bigger and he said. . .'

A dependent clause ending with the suffixial conjunction $\{-\underline{\text{rakano}}\}$ 'consecutive' may be followed by an independent clause or a dependent clause ending in $\{-\underline{\text{ka}}\}$ 'sequence' $\{-\underline{\text{ako}}\}$ 'purpose'

The pronunciations of $\{-\underline{\text{rakano}}\}$ 'consecutive' are: -rakano, -keno, -nakano.

Joined to an independent clause: yao pe-rakano
rain come-CONSECUTIVE

ape-a pe-sa-po
house-to come-past tense-
STATEMENT

'It rained and I came home.'

Joined to a dependent clause: mituru fia-rakano
morning dawn-CONSECUTIVE

yao-a pu-kua
bush-locative to-SEQUENCE

'The morning dawns and I to to the forest and. . .'

Joined to a dependent clause: he ti-kia pora-rakano
water dam-SE- dry-CONSECUTIVE
SEQUENCE

ko-koa poko mo-koa
search- fish take-SEQUENCE
SEQUENCE

'(We) dam up the river and it dries and (we) search and pick up fish, and. . .'

Joined to a dependent clause: nómo ní ka-rakano
you yourself give-CONSECUTIVE

isiapo na-ko risi-kina-po
we eat-PURPOSE are-present
tense-statement

'You give it and we are here to eat it.'

In trying to sort out what the suffixes on verbs mean and how they function, it was found that one suffix did not always function the same way. Three different ways of using -rakano 'consecutive' were noted.

(1) If one clause does not involve the speaker, the suffix -rakano is attached to the verb of that clause. There is no previous warning that a shift is taking place. There is no 'different subject' or 'same subject' suffix on verbs of the preceding clause to indicate that what follow does not involve the speaker.

makata	karerane	he	pai-kia	kurukuru-rakano
something	spear	water	boil-sequence	boil-CONSECUTIVE

ase-kea	ka-ina	Sakariane	fana
see-sequence	sit-durative	name	first

kare-sa-po.
inject-past tense-statement

'I cooked the needles and the water boiled and I watched and waited and then gave an injection to Sakaria first.

(2) If the whole story is going to shift away from the speaker as participant, a suffix -hoane 'immediate' (which is also pronounced -ane) is attached to a verb of a dependent clause. From that point on one knows that the 'sequence' suffix -ka pertains to someone other than the speaker. Another person is now the subject and final verbs of sentences take suffixes which indicate the speaker is reporting something that he saw. Usually these are suffixes -rakasapo 'immediate past tense reporting' and -rakasupo 'past tense reporting'. When the story is going back to speaker participation -rakano 'consecutive' is used. It is followed by a verb the stem of which is usually in

is usually in agreement with the stem of the verb to which -hoane 'immediate' was suffixed. Frequently this stem is ase- 'see'. To this stem the $\{-ka\}$ 'sequence' suffix is added and the story continues on using non-reporting suffixes.

<u>mituru</u>	<u>fia-rakano</u>	<u>yao-a</u>	<u>pu-kua</u>
morning	dawns-consecutive	bush-to	go-sequence

<u>ase-ane</u>	<u>maka</u>	<u>ira huturua</u>	<u>hi-kia</u>
LOOK-IMMEDIATE	possum	tree high	

<u>takaripu-rakano</u>	<u>ase-kea</u>	<u>metakari-kia</u>
flee-CONSECUTIVE	LOOK-SEQUENCE	abandon-sequence

pu-sua-po
go-past tense-statement

'In the morning I went to the bush and I looked and a possum scurried up a tree and fled and I let it go and continued on my way.'

(3) If two actions or speeches are in an equal relationship and there is an exchange back and forth between them, they are connected by -rakano 'consecutive': a-nakano 'do-and' connects actions and ai-rakano 'say-and' connects speech (quotes).

"Metakari-sie." ai-rakano epo some-raka
Forget it-command say-AND he say-consecutive

"Wae ma-kosa-po."
no take-future tense-statement

ai-rakano "Nómo-ni-mena-fa-po"
say-AND your-your-possessive-negative-statement

ai-yaka some-sa-po
say-and talk-past tense-statement

"Forget it." I said, and he said, "No, I'm going to take it." and I said, "It's not yours."

A dependent clause ending with the suffixual conjunction -hoasimo 'purpose' may be followed by an independent clause or a dependent clause ending in -ka 'sequence'. The suffix -hoasimo 'purpose' has these variant forms: -hoasimo, -simo, -asimo, -kasimo, -yasimo.

Joined to an independent clause: na-simo asipa
 eat-PURPOSE sago
moto-sa-po.
 put-past tense-STATEMENT

'I put the sago (there) for (the pig) to eat and. . .'

Joined to a dependent clause: na-simo aipa moto-koa
 eat-PURPOSE sago put-SEQUENCE

'I put the sago (there) for (the pig)

The suffixual conjunction -akohoamo 'negative purpose' is followed by an independent clause or a dependent clause ending in {-ka} 'sequence'.

Joined to an independent clause: e pe-akohoamo
 he come-NEGATIVE PURPOSE

ano tau pu-sua-po
 I quietly to-past tense-STATEMENT

'Lest he come, I secretly went.'

Joined to a dependent clause: e pe-akohoamo
 he come-NEGATIVE PURPOSE

metakari-kia pu-kua
 abandon-SEQUENCE go-SEQUENCE

'Lest he come, I left and went and. . .'

The suffixual conjunction -rakarihoamo 'perchance' is followed by an independent clause or a dependent clause ending in {-ka} 'sequence'.

Joined to an independent clause: e pe-rakarihoamo
 he come-PERCHANCE

asekea re-kena-po
 watch live-present tense-STATEMENT

'In case he comes, I'm waiting.'

Joined to a dependent clause: e pe-rakarihoamo
he come-PERCHANCE

hauaka rusua pu-kua
ground hit go-SEQUENCE

'In case he might come, I went to the airstrip
and. . .'

4.3.2.2 Tense suffixes

Dependent verbs have suffixes which tell the time of the action. These do not separate into direct participation or reference categories.

To show that the action will happen in the future, {-akosa} 'future' is suffixed to the verb.

risiki-akosa
exist-FUTURE 'they will stay and. . .'

pe-akosa
come-FUTURE 'will go and. . .'

The suffix {-akosa} 'future' has several different variant forms: -hokosa, -kusa, -kosa, -yakosa, -akosa.

some-hokosa
talk-FUTURE 'will talk and. . .'

pu-kusa
go-FUTURE 'will go and. . .'

ma-kosa
take-FUTURE 'will take and. . .'

ya-yakosa
thatch-FUTURE 'will thatch the roof and. . .'

kokomare-akosa
plant-FUTURE 'will plant and. . .'

Clauses having actions which happened in the past have -sa 'past tense' suffixed to the verb. The suffix -sa 'past tense' has several different variant forms: -sa, -sua, -sia.

pe-sa
come-PAST TENSE 'came and. . .'

pu-sua
go-PAST TENSE 'went and. . .'

kai-sia
hear-PAST TENSE 'they heard and. . .'

Clauses having actions which continue on have $\{-ina\}$ 'durative' suffixed to the verb. Variant forms of this suffix are -na, and -ina.

tu-ina
exist-DURATIVE 'They (women) are staying and staying and. . .'

risi-na
exist-DURATIVE 'They (men) are staying and staying and. . .'

The suffix $\{-ina\}$ 'durative' is attached to a limited number of verb stems, namely those with the meaning 'existing'.

4.3.2.3 TENSE PLUS ANOTHER SUFFIX, AND TENSE PLUS ANOTHER SUFFIX AND CONJUNCTION

'But' is indicated by past tense suffix plus -nine:

e pe-sa-nine nōmo apea pe-rakasa-fa-po.
he come-PAST-BUT my house come-near past-negative-statement
'He came, but didn't come to my house.'

'But' in a hypothetical situation is indicated by future tense and benefactive suffix followed by the free conjunction asiane:

pe-akosa-poko asiane pe-sa-fa-po.
come-FUTURE-BENEFACTIVE BUT come-past-negative-statement

'I would have come, but I didn't.'

Result is indicated by the past tense suffix plus -samo 'therefore':

e pe-sa-samo ano pari-sa-po.
he come-PAST-THEREFORE I remain-past-statement

'He came so I stayed here.'

Contrary to fact is indicated by the suffix -hoafununine 'should have':

epo some-hoafununine some-rakasa-fa-po
he talk SHOULD HAVE talk-near past-negative-statement

'He should have said it, but didn't.'

There are three uses of the suffix $\{-\underline{\text{hoane}}\}$ 'immediate'. Variant forms of this suffix are: -ane, -hoane, -yane, -yiane.

(1) It indicates evaluation when used in conjunction with siahoasireapo 'it is enough' or siahoasifareapo 'it is not enough'.

repo ma-yane sia-hoasireapo.
you take-IMMEDIATE enough-is

'It is all right for you to take it.'

repo ma-yane sia-hoasifareapo.
you take-IMMEDIATE enough-is not.

'It is not all right for you to take it.'

(2) The suffix $\{-\underline{\text{hoane}}\}$ indicates an immediate or simultaneous action:

pokoá he-a pau-hoane ipi kote-aka
fish water-locative arrive-IMMEDIATE he good-
SEQUENCE

re-ke
exist-SEQUENCE

'The fish arrived in the water and immediately he lived better and. . .'

(3) 'The suffix $\{-\underline{\text{hoane}}\}$ 'immediate' marks a shift from speaker participation to non-speaker participation. For example,

he fe pe-kea ase-ane epo kasu
water edge come-se- look- he canoe
quence IMMEDIATE
ro-koa pu-rakasu-po. Pu-rakano
paddle-sequence go-past tense- go-consecutive
statement
ase-kea w'á-raka
see-sequence call-consecutive

'(I) arrived at the edge of the river and looked and he was paddling a canoe. Paddling and going I saw and I called to him, and. . .'

Note that the stem which precedes the non-speaker participation and the stem which brings the narrative back to speaker participation is the same, i.e., ase- 'see/look'. Frequently this verb stem, i.e., ase- 'see' is used in this way.

4.3.3 Juxtaposition of clauses when verb stems have no suffixation

Juxtaposition of clauses which have non-suffixed verbs occurs when listing items. The same verb stem occurs in all clauses. This kind of joining occurs only between dependent clauses; never between a dependent and independent clause.

The listing may be of time:

Dependent clause₁: faepo koroko fa
five o'clock FINISH

Dependent clause₂: sekese koroko fa-raka
six o'clock FINISH-CONSECUTIVE

Independent clause: eto ape-a pu-sua-po.
we house- go-past tense-statement
locative

'Five o'clock passed, six o'clock passed and we went home.'

The listing may be of places:

Dependent clause₁: tesane maroke
station SURPASS

Dependent clause₂: tesane meta maroke
station another SURPASS

Dependent clause₃: Hakane maroke
Hagen SURPASS

Dependent clause₄: tesane meta maroke
station another SURPASS

Dependent clause₅: Korokoa kukupe-kea
Goroka land-SEQUENCE

Independent clause: penesini takama-sa-po
benzene fill-past tense-statement

'We flew over a station and passed another station and passed Hagen and passed another station and landed in Goroka and got some petrol.'

In conclusion, clauses are dependent or independent. Both dependent clauses and independent clauses may be transitive, intransitive, or stative. Clitics mark the grammatical categories in each clause.

The three linkages for joining clauses are: (1) free conjunctions, (2) juxtaposition of clauses which have suffixation, (3) juxtaposition of clauses which do not have suffixation.

Dependent clauses do not necessarily join to an independent clause to form a sentence. A dependent clause could join to a dependent clause which in turn joins to a dependent clause. They string along in this way and up to 35 dependent clauses have been noted to occur before an independent clause which completes the sentence occurs.

5. SENTENCES

5.1 Kinds of sentences

A sentence is marked by the final suffixes on verbs found in independent clauses. These suffixes indicate (1) statement, (2) question, and (3) command. The following are examples of these independent clause verb suffixes:

(1) Statement suffixes

-po 'statement', e.g. pe-sa-po
 come-past tense-STATEMENT
 '(he) came.'

-pakae 'statement repeating what has been heard from another person'

e.g., pe-sa-pakae
 come-past tense-HEARD FROM ANOTHER
 'I heard someone say that he came.'

-rakae 'statement about what is being heard with one's ears'

e.g., pe-ra-rakae
 come-customary-HEAR WITH EARS
 'I hear it coming.'

(This is said when hearing an airplane before seeing it.)

a. . .re 'statement about what one sees right at the moment'

(Notice that this affix is split with the verb stem occurring right in the middle of it.)

e.g., a-pe-re
 come-SEE WITH EYES

'I see it coming.'

(This is said when actually seeing the airplane on the horizon.)

-pi 'statement about a thought'

e.g., pe-sa-pi
 come-past tense-THINK

'I thought he came.'

(but implication is that I don't know if he came or not.)

These statement suffixes are the oral equivalent of a full stop on the written page.

(2) Question suffixes

-re 'question', e.g., pe-sa-re?
 come-past tense-QUESTION
 'Did he come?'

-fae 'rhetorical question', e.g., pe-sa-fae
 come-past tense-RHETORICAL
 QUESTION

'He came, didn't he?'

(implying that the listener knows that he came.)

These question suffixes are the oral equivalent of a written question mark.

(3) Command suffixes

-sie 'command, present tense, in sight'

e.g., pu-sie
 go-COMMAND

'Go right now while I'm watching!'

-nie 'command, future tense, out of sight'

e.g., pu-nie
 go-COMMAND

'Go, sometime!' (Implying a later time when I won't see you go.)

These command suffixes are the oral equivalent of a written exclamation mark.

The command suffixes are only attached to a verb. They are never attached to a noun or pronoun.

ru-sie
 HIT-command (in sight) 'Hit it!'

ru-nie
 HIT-command (out of sight) 'Hit it!'

The -po 'statement' and -re suffixes are attached to a verb, a pronoun, or a noun.

Statement suffix attached to a verb: pe-sa-po
 COME-past tense-statement
 'He came.'

Question suffix attached to a verb: pe-sa-re
 COME-past tense-statement
 'He came.'

Statement suffix attached to a pronoun: ipi-mena-po
 HIS-possessive-
 statement
 'It's his.'

Question suffix attached to a pronoun: ipi-mena-re
 HIS-possessive-question
 'Is that his?'

Statement suffix attached to a noun: Hakipuyu-mena-po
 NAME-possessive-statement
 'It belongs to Hakipuyu.'

Question suffix attached to a noun: Hakipuyu-mena-re
 NAME-possessive-question
 'Does it belong to Hakipuyu?'

In conclusion, a sentence is an independent clause and an independent clause is a sentence. A sentence is marked by the final suffixes which occur on the verbs of independent clauses. These suffixes indicate: (1) a statement, (2) a question, (3) a command.

In looking at the lists of suffixes which fit in the above three categories, it will be noted that there are some suffixes which relate the speaker to what he is saying. However, some of these speaker viewpoint suffixes are not final suffixes and thus were not listed. The following is a more complete list. Some of the suffixes occur only in conversation or in a quote within a story:

(1) The speaker is talking about something that he is hearing with his ears right at that moment, but he does not see it with his eyes. This is indicated by -rakae.

(2) The speaker is talking about something which is in view. This is indicated by a. . .re.

(3) The speaker is talking about something that he deduced from evidence. This is indicated by -reapo.

(4) The speaker is reporting his thoughts. This is indicated by -pi.

(5) The speaker is repeating something he told you or is

telling you something that is obvious. This is indicated by -hoapo.

Some of the suffixes occur in storying telling, but could occur in conversation as well:

(1) The speaker is telling about something that he himself participated in. This is indicated by tense suffix plus statement suffix -po.

(2) The speaker is talking about something he saw or heard in the near past. This is indicated by -rakasapo.

(3) The speaker is talking about something or someone he say or heard about in the far past. This is indicated by -rakasupo.

(4) The speaker is reporting something that someone else said who in turn has repeated what someone else said who in turn may be repeating what someone else said, etc. Source of information is not really known. This is indicated by -pakae.

(5) The speaker is repeating something that he heard from the original speaker or something that is self evident. The source of information is known. This is indicated by -riapo.

5.2 Negation

A statement sentence may be negated by the suffix -fa- 'negative' occurring before the final -po 'statement' suffix:

ano pu-kusa-fa-po
I go-future-NEGATIVE-statement

'I will not go.'

ano pu-sua-fa-po
I go-past tense-NEGATIVE-statement

'I did not go.'

A command is negated by -hokopo 'negative command' suffixed to the verb stem. The negative command suffix has various forms and these depend on the verb stem class.

Class 1 verb stem: some-hokopo
 talk-NEGATIVE COMMAND

'Don't talk!'

- Class 2 verb stem: pu-kopo
go-NEGATIVE COMMAND 'Don't go!'
- Class 3 verb stem: kokomare-akopa
plant-NEGATIVE COMMAND 'Don't plant it!'
- Class 4 verb stem: ka-kakopo
give-NEGATIVE COMMAND 'Don't give it!'
- Class 5 verb stem: kai-yakopo
hear-NEGATIVE COMMAND 'Don't listen!'
- Class 6 verb stem: ya-yakopo
thatch-NEGATIVE COMMAND 'Don't thatch it!'
- Class 7 verb stem: ware-keakopo
lie-NEGATIVE COMMAND 'Don't lie down!'

5.3 Exclamation

Exclamations, such as 'yes' and 'no', 'take/hear this', 'sorry', 'surprise', 'disgust', may precede a sentence:

Wae etapo ma-kosa-po.
NO we take-future-statement 'No (you can't have it): we
will take it.'

Hao nōmo someane kai-sie
HEAR-THIS my talk listen-command. 'Here, listen to me!'

Hao ma-sie
HERE take-command 'Here, take this!'

kaīyia takahi-sie
SORRY stand-command 'Sorry (to a child who has fallen),
stand up.'

A ane-fa-po`
DISGUST that-negative-statement 'Ugh, it's not that.'

5.4 Vocative

A name may precede a sentence. A suffix -o 'vocative' is added to the name.

Siri-o pie
name-VOCATIVE come! 'Siri, come here!'

6 PARAGRAPHS

Sentences join to form paragraphs. A paragraph contains sentences which are about one topic.

Some paragraphs are introductory, that is, they provide the setting of a story or the greeting of a letter.

Some paragraphs are closing paragraphs. They bring the story to an end or they summarize.

Some paragraphs develop a theme. In stories the theme may have several events, and a separate paragraph might describe each event. Some paragraphs develop positive and negative arguments. Some paragraphs contain the dialogue of a conversation. Some paragraphs tell one how to do a certain thing.

The links connecting sentences into a paragraph will be described in the next few sections.

6.1 Repetition of final verb stem of preceding sentence

Repetition of the final verb stem of the preceding sentence and adding a suffixial conjunction of dependent clauses is a device used particularly in narratives. It tends to move the story along in sequence fashion. For example:

Ane	ase-ane	aporo	ipi	he	Soro
that	see-immediate	man	he	water	name
hi-kia	kasu	ro-koa		pu-rakasu-po.	
go-sequence	canoe	paddle-sequence		go-past	tense-statement
Pu-rakano	ase-kea	maroke-raka		pe-kea	
GO-consecutive	see-sequence	pass-consecutive		come-sequence	

Mupi	ase-sa-po.	Ase-kea	pu-kua. . .
name	see-past tense- statement	SEE-sequence	go-sequence,

'I looked at that (from plane window) and I saw a man going along the Soro River and he was paddling a canoe and going. I saw that he was going and we passed over and went on and then I saw the Mubi River. I saw that and we went. . .'

6.2 Free conjunction

Sentences may be linked together in a paragraph by means of the free conjunction stems a- 'do' or ai- 'say'. These stems sum up what has gone before and the suffixual conjunctions carry the reader or listener on to what follows. For example:

eto	fana	pe-kea	Kaipu	ape-a
we	first	come-sequence	name	village-location
i-aki	some-raka	"Aporo	Fakomayu	ne-naka
them-to	say-consecutive	men	name	eat-consecutive
pe-akosa-po.	A-siamo	makata	nakosa	
come-future tense- statement	DO-THEREFORE	some	food	
wasia	sakare	makata	ane	risi-kino
pit-pit shoots	spinach	some	that	is-consecutive
mo-koanie."	Ai-yaka	etapo	i-aki	
bring-future command	SAY-CONSECUTIVE	we-dual	them-to	
some-sa-po.				
say-past tense-statement				

'We came to the village first and to those in Kaipu village we said, "The men from Fakomayu village are coming and will eat. Therefore if there is some food like pit-pit shoots for spinach, if there is something like that around, bring it." Like that we told the people.'

anakano 'and' sometimes joins sentences which list things. For example:

<u>Saro</u>	<u>yapi</u>	<u>ne-na-fa-po.</u>	<u>A-nakano</u>	<u>hase</u>
pig	blood	eat-customary-neg. statement	DO-CONSECUTIVE	pandanus
<u>ne-na-fa-po.</u>	<u>A-nakano</u>	<u>makata</u>	<u>kasoko</u>	<u>ane</u>
eat-customary-negative-statement	DO-CONSECUTIVE	some	liver	that

ne-na-fa-po.
eat-customary-negative-statement

'Pig blood we do not eat. And pandanus we do not eat. And liver we do not eat.'

Quotations are preceded and followed by specific words which are equal to quotation marks on a written page. A quote is preceded by the word some-raka 'says' and the end of the quote is marked by the TALK-CONSECUTIVE

free conjunction stem ai- 'say'. This stem may take any of the dependent clause suffixal conjunctions and in this way the quote is linked to the rest of the sentence:

<u>Aporo</u>	<u>hokosa</u>	<u>rauwa</u>	<u>metamo</u>	<u>ipi</u>	<u>ata-aki</u>
man	child	youth	another	his	father-to
<u>some-raka</u>	<u>"Atao</u>	<u>ano</u>	<u>pipu</u>	<u>kasa</u>	<u>karikia</u>
TALK-CONSECUTIVE	father	I	today	dog	take
<u>yaoa</u>	<u>hiakosapo."</u>	<u>ai-rakano</u>	<u>ipi</u>	<u>ata-mo</u>	
bush	will-go	SAY-AND	his	father-subject clitic	
<u>some-raka</u>	<u>"Hi-akopo"</u>	<u>ai-rakano. . .</u>			
TALK-CONSECUTIVE	go-negative command	SAY-AND			

A teenager said to his father, "Father, today I'm going to take the dog and go hunting." Having said that, his father said, "Don't go!" Having said that. . .

The stem ai- 'say' may also take verb suffixes of independent clauses and in this way the quote finishes the sentence:

<u>Aporo-amo</u>	<u>some-raka</u>	<u>"Mataso-hokopo.</u>
man-reference	subject TALK-CONSECUTIVE	hinder ₋ negative command

<u>Makata</u>	<u>raki-ako</u>	<u>pe-rakana-po."</u>	<u>ai-rakasu-po</u>
some	work-purpose	come-present-statement	SAY-REPORT-STATE- MENT

'That man said, "Don't hinder us. We've come to work," he said (and I heard him.)' Sometimes the opening formulaic expression someraka 'say' is omitted when stories are being told. However, as a written style is now developing, someraka 'say' is always included on the written page.

6.3 Juxtaposition

Usually it is simple sentences that are juxtaposed and both end with the same verb stem. The meaning is that of amplification, that is, new information is added in the second sentence:

<u>Aporo</u>	<u>Fakomayu</u>	<u>ane</u>	<u>metakira</u>	<u>pe-akosa-po.</u>
men	name	that	some	come-future tense-statement.

<u>Orakana</u>	<u>hokono</u>	<u>kesa</u>	<u>a</u>	<u>pe-akosa-po.</u>
name	feast	gather	there	come-future tense-statement

'Some of the men from Fakomayu village will come. They will come to the feast at Orokana.'

If the verb stem of the second sentence is a synonym, this second sentence is a paraphrase of the first sentence. That is, the second sentence rephrases the information of the first sentence using words of almost the same meaning. This rephrasing emphasizes the information of the first sentence:

Isiapo ape-a pe-akosa-po.
 our village-locative come-future tense-statement

Isu su sarima-hokosa-po.
 we all gather-future tense-statement

'(They) are coming to our village. We will all gather together.'

Positive-negative is also expressed by juxtaposition of sentences:

Ape one nōmo hakasa ki-sia-fa-po.
 house this you alone build-past tense-negative-statement

Isiapo soko sua-mo ki-sia-po.
 we also all-subject build-past tense-statement.

'You alone did not build this house. We too, all of us, built it.'

In conclusion, sentences are linked into paragraphs in the following ways:

(1) Repeat the final verb stem of the preceding sentence. To this repeated stem a suffixal conjunction of dependent clauses is added.

(2) Start the second sentence with a free conjunction. The two conjunctions are the verb stem a- 'do' and ai- 'say'. To these stems a suffixal conjunction of dependent clauses is added.

Quotes begin with the formulaic expression some-raka
 TALK-CONSECUTIVE 'say'
 and end with the free conjunction stem ai- 'say'. To this stem verb suffixes of dependent or independent clauses are added.

(3) Juxtapose two sentences which each end with the same verb stem and suffixes.

7 DISCOURSE 3

The various discourse types are letters, exhortations, procedures, explanations, and narratives. An interesting feature of discourse types are the suffixes on final verbs of sentences which relate the speaker to the listener. This is covered in the conclusion of Section 5.1: Kinds of Sentences.

7.1 LETTERS

Letters are written from the viewpoint that the writer is the speaker. Speaker participant suffixes on final verbs of sentences are used or reporting suffix is used if the speaker is not involved. Questions and commands are used as though the writer were talking to the receiver of the letter.

Letters start with the salutation which is sometimes followed by a greeting. This optional greeting consists of inquiring as to the health of the person receiving the letter and sometimes stating the health of the person who is writing the letter. The greeting is followed by a message or several messages. New messages are marked by (1) a vocative which may be a pronoun, such as 'you two' or a name, (2) a sentence which says 'I have something else to say/ask.', (3) abrupt change of topic.

The message(s) is followed by a closing which usually states that what the writer had wanted to say is finished and he says good-bye. Often this is coupled with stating the name of the person being written to, e.g., 'Hati, good-bye.' This is then followed by an optional signature.

Example of a letter:

Salutation: Miss Yunis Tini tetoaki nōmo makata
 Miss Eunice Jean two I something

somerakapo.
 talk

Message 1: Nōmo soko fasapo.
 my chalk finished.

Soko faraka isia tokenapo.
 chalk finish three exist

soko kaeyako isia Upoko lokoroko
 Chalk ten three Village name local

kanisoro Waiyape eaki makanie.
 councillor man's name him give

Makaraka Waiyapeaki someraka "Nōmo maka pukua
 Give man's name say You take go

Yakifua Aymasaki makanie." Aiyaka kanisoro
 Village name man's name give." Say councillor

Waiyapeaki makanie.
 man's name give

Message 2: Nōmo makata meta somerakapo.
 my something other talk

Teto Ukanapa pusua pariperaka tose patini
 you- Ukarumpa go returen torch battery
 two

roporaka maka peanie.
 buy bring come

Closing: Some yyiapo. Tini Yunisi teto ayapa.
 talk finish Jean Eunice you-two good-bye

Signature: Apo Ayumasa Heapuko
 I name name

Free translation of letter: 'Miss Eunice, Jean. I have something to say to you. My chalk is all gone. The chalk is gone and there are only three sticks left. Give thirty sticks of chalk to the local

councillor, Waiyape, of Upoko village. Give it to Waiyape and say, "You take this to Yakifu village and give it to Ayumasa." Having said this, give it to Waiyape. I have something else to say. When you go to Ukarumpa, buy some torch batteries and bring them back. That's all I have to say. Good-bye Jean and Eunice. I am Ayumasa Heapuko.'

7.2 Exhortations

Exhortations are given to influence conduct. This is done by urging, cautioning, or admonishing someone to do something, or not to do it.

Exhortations are characterized by frequent use of -nie 'command' suffix. One aspect of meaning of this suffix is a future carrying out of the command. Another aspect of meaning is that the command will be carried out, but not in the presence of the one giving the command. If the exhortation is being reported, it is stated in terms of a quote which is closed with the verb stem ai- 'say' plus a reporting suffix.

Before the exhortations are given, there is an opening which gives details of the setting, that is, the context in which the commands were spoken.

Example of Exhortation Discourse : Because the whole discourse is very long, the pertinent parts illustrating each section of discourse will be extracted.

Setting:	Terakaiya	kakarua	kesaka	reamo
	palm	inside	put	is
	terakaiya	kukusia	mano	kepoa
	palm	tree-top	small	trunk-base
	mano	tipia	katukunu	kaposekeno
	small	middle	stomach	huge

<u>someraka</u>	<u>risikino</u>	<u>tokoromakasuraka</u>			
talk	are	cut down			
<u>kukusi</u>	<u>pate</u>	<u>kepo</u>	<u>pate</u>	<u>tipiane</u>	
tree-top	cut	trunk	cut	middle	
<u>motokoa</u>	<u>hanumo</u>	<u>koaraka</u>	<u>koahoane</u>		
put	ax	split	split		
<u>korake</u>	<u>mano</u>	<u>hokono</u>	<u>manosa</u>	<u>terakaiya</u>	
leg	small	hand	small	palm	
<u>kakarua</u>	<u>kesaka</u>	<u>reke</u>	<u>wamo</u>	<u>mano</u>	<u>katukunu</u>
inside	put	live	head	small	stomach
<u>kapoamo</u>	<u>namosa</u>	<u>asikino</u>	<u>ipu</u>	<u>aporo</u>	
huge	very	is	they	men	
<u>metakiramo</u>	<u>rukua</u>	<u>ayane</u>	<u>"Ai</u>	<u>nomo</u>	
some	hit	but	No	you	
<u>harurukum.</u>	<u>Repoko</u>	<u>makata</u>	<u>somehokonapo."</u>		
wait-hit.	On behalf of you	some	talk will."		
<u>Airakano</u>	<u>"Somesie."</u>	<u>Airakano</u>	<u>metakarikia</u>		
Having said,	"Say it!"	Saying	abandoned		
<u>asekea</u>	<u>risiapo.</u>				
watch	are				
wait					

Free translation: About that which was inside of the palm, the top part of branches was small and the bottom of the trunk was small and the middle stomach part of the trunk was huge and the men were talking about this and decided to cut it down. They cut off the top branch part and the cut the trunk and they cut the middle and an axe split it open and there was something inside the palm with small legs and small arms and a small head and a huge stomach and the men were going to hit him, but he said, "Now don't hit me just yet. For your benefit I have something to tell."

"Go ahead and tell it.", the men said and they abandoned (the thought of hitting him) and stood there waiting (to hear).

Exhortations follow the setting and each exhortation ends with a 'command' suffix on the verb. Up to 10 exhortations interspersed with items from the setting.

New exhortations are introduced with a dependent clause ending in -raka 'consecutive'. However, in this context of beginning a new exhortation the suffix takes on a meaning more like: 'now in regard to house building' ape ki-raka
house build-consecutive.

The exhortation discourse ends with a summary type sentence which in essence says 'That is the way it is done.'

Exhortation:

"Repo	asipa	tokoraka	tokoromakasuraka	hakapo
You plural	sago	cut down	cut and let it fall	trough
kekea	finamo	akea	he	rekea
put	stick	hit	water	pour
metekeraka	mokoa			
squeeze	take			
taeraka	ayiaka	asipane	akea	faraka
put	like that	sago	hit	finish
ape				house
hiako	asipa	he	masakurikia	asipa
to go	sago	water	throw out	sago
namo				essence
fokoa	pakatokoa	kesane	fokoa	mate
take out	trough	inside	take out	bag
kekea	tokoa	kekea	mokoa	hikia
put	bag	put	take	to
apea				house
hamikia	oro	tokoraka	oro	otoraka
shave	bamboo	cut	bamboo	stem
hamikia	asipa	oroa	ororaka	ira
shave	sago	in bamboo	inside	fire
paikia				cook

<u>inasekeno</u>	<u>fokao</u>	<u>aporo</u>	<u>hokosa</u>	<u>kaka</u>	<u>hinamo</u>
hot	take	men	children	give	women
<u>namina</u>	<u>nekea</u>	<u>ayaka</u>	<u>nanie</u>	<u>Ayiaka</u>	
they	eat	like that	eat!	Like that	
<u>terakaiya</u>	<u>kakarua</u>	<u>kesaka</u>	<u>reamo</u>		
palm	inside	put	living		
<u>someraka. . .</u>					
said					

Free translation: "You cut down a sago palm, cut it and let it fall and peel off a trough and make it and put it up and hit (the pith) with a hammer and put it in a bag and take it and go and put the sago in the trough and beat it with a stick and pour water on it and squeeze it and take it and put it and like that beat the sago until it is finished, and then in order to go home throw out the water on the sago and take the sago essence and take it out of the trough and put it in the bad and put it in the bad and take it home and shave off some from the lump and cut bamboo and put it inside the bamboo and shave some and put it inside the bamboo and cook it on fire and when it has cooked and is done take it off (the fire) and give it to the men and children and then the women all eat and like that eat." The man inside the palm said that and. . .

After Exhortation number nine, the Interspersed setting is:

<u>Katakunu</u>	<u>kaposa</u>	<u>karane</u>	<u>makata</u>	<u>karane</u>
Stomach	huge	that big	something big	
<u>some</u>	<u>some</u>	<u>some</u>	<u>faraka</u>	<u>katukunu</u>
talk	talk	talk	finish	stomach

<u>kapos</u>	<u>karane</u>	<u>ya</u>	<u>faraka</u>	<u>wakasema</u>
huge	big	then	finish	small

<u>hukupe</u>	<u>fofowaraka</u>	<u>asiapakae.</u>
shrink	deflate	it was like that I heard.

Free translation: That huge stomach, that which was so big, he talked, and talked, and talked and when he finished that huge big stomach then was gone, it was small, shrunk, and deflated, it was like that I have heard (from source unknown.)

Closing:

<u>Asimo</u>	<u>ane</u>	<u>soko</u>	<u>ainayapo</u>
Therefore	that	also	It is just like that.

Yiyapo
finish

Free translation: Therefore all that also, it was just like that.

The end.

7.3 Procedures

Procedures involve the chronological steps for doing something, such as the specific order of the way things are done in a specific ritual. The customary way of doing things may be described in some procedural discourses.

The characteristic suffix on final verbs of sentences is -ra 'customary' which occurs instead of tense before the suffix -po 'statement'.

For example:

e	<u>pu-ra-po</u>
he	go-customary-statement

'He customarily goes (there)

Example of Procedural Discourse:

Setting: Aporo ape hinamomo isiapo yapoane meyasia pu-
 Men village women we taboo birth house go
ra-fa-po Kesana maiya amo
 customary-negative-indicative Singsing time then
me marapaka asiamo isiapo aporo ape
 voice take-lest therefore we men village
kesana maiya amo meyasia pu-fa-fa-po.
 sing-sing time then birth house go-customary-
 negative-indicative

Free translation: A taboo of our village men and women is that we do not go to a birth house. Lest we lose our voice at the time of a singsing, we do not go to a birth house.

Procedure:

Hinamo tesanea toane he tapukua sopomo
 Women station live water wash soap
he tapukua ayiaka tokenapo. Isiapo
 water wash like that live Our
ape hinamo one he tapu-ra-fa-po.
 village women here water wash-customary
tapu-ra-fa-po. Hokosa kiri
 wash-customary-negative-indicative child baby
soko he tapu-ra-fa-po.
 also water wash-customary-negative-statement

Free translation: Women who live on a station wash with soap and water and like that they are. Our village women do not wash with soap and water. They don't wash the baby with soap and water either.

Result:

Asiamo meyaisiyaki kau kimoyaki ayiaka
 Thus with birth skin dirt-with like that
isu toamo teto atura pukua peraka
 we are you dual below go come

<u>isu</u>	<u>mawi</u>	<u>marapaka</u>	<u>aiyaka</u>
our	neck	take-lest	like that
<u>Tiniaki</u>	<u>some</u>	<u>karakahoapo.</u>	<u>yyapo.</u>
to Jean	talk	gave	The end.

Free translation. Thus we are with birth and skin dirt like that and if you went down below and came back, lest we lose our voices, like that we gave that talk to Jean. The end.

7.4 Explanations

Discourses which explain something involve detailed description. The explanation may be of current event or of a legendary event. In explaining current events, tense suffix plus -po 'statement' is used on final verbs of the sentences. In the case of a legend the final verbs of sentences have the suffix -pakaē 'repeat something told by someone else, but the source of information is not really known.'

In both legendary and current events an explanation of circumstances is first given. This is followed by the reason as to why the change is taking place and a conclusion. The reason may be a flash-back telling of previous circumstances. It frequently involves a dialogue or a recounting of one's thoughts, or an evaluation of the situation. The conclusion states the action taken and the comment reflects whether the action taken is satisfactory or not. Up to four reasons and conclusions have been noted.

Following the reason(s) and conclusion(s), there may or may not be restatement of the explanation.

The final closure must have verb suffixes in harmony with the

opening. If -pakaē 'reporting a repetition' occurs in the opening, it occurs again in the closure.

The discourse optionally ends with the word yyapo 'that's all'.

An interesting grammatical feature of overlap helps to carry the story along. This feature occurs in the legendary explanation. Overlap takes place when the sentence boundaries do not coincide with the main divisions of the discourse. Half of the initial explanation is given in a two base sentence which ends with the suffixation that indicates the speaker is repeating something he heard from someone else who had repeated it from what he heard, etc. The second half of the explanation is in dependent clauses. The suffixation of this leads right on into the next division of the discourse which states the reason for the change. For example:

	Dependent clause:	<u>Fana</u>	<u>yao</u>	<u>waine-naka</u>	
		Before	bush	(world)	evolve-consecutive
EXPLANATION	Independent Clause:	<u>pokoa</u>	<u>su</u>	<u>ima</u>	<u>ri-sia-pakaē</u>
		fish	all	bush	live-past tense-report
	Dependent clause:	<u>harasere</u>	<u>he</u>	<u>atura</u>	<u>ri-sike</u>
		fern	water	below	live-sequence
	Link:	<u>a-nakano</u>			
		do-consecutive			
	Dependent Clause:	<u>pokoa</u>	<u>ima</u>	<u>yapura</u>	<u>ri-sike</u>
		fish	busy	above	live-sequence
REASON	Dependent clause:	<u>maiya-mo</u>		<u>ru-kua</u>	
		sun-subject		hit-sequence	
	Dependent Clause:	<u>kau</u>		<u>pora-raka. . .</u>	
		skin		dry-consecutive. . .	

'A long time ago when the world began, fish lived in the forest,

so I've heard. Ferns lived below in the water and fish lived above in the forest and the sun hit them and their skin was dry and. . .'

Example of Explanatory Discourse:

Explanation of Circumstances:

<u>Fana</u>	<u>yao</u>	<u>wainenaka</u>	<u>poka</u>	<u>su</u>	<u>ima</u>
Before	bush	world developed	fish	all	forest

risiapakae.
lived-I have heard (source unknown).

Free translation: Before when the world was developing all the fish lived in the forest, I've heard.

Explanation:

<u>Harasere</u>	<u>he</u>	<u>atura</u>	<u>risike</u>	<u>arirakano</u>
Fern	water	below	live	and

<u>poko</u>	<u>ima</u>	<u>yapura</u>	<u>risike</u>	<u>mai</u>	<u>yamo</u>	<u>rukua</u>
fish	forest	above	live	sun		hit

<u>kau</u>	<u>poraraka</u>	<u>iramo</u>	<u>paisia</u>	<u>asia</u>
skin	dry	wood fire	burn	like

arirakano. . .
and. . .

Free translation: Fern lived in water below and fish lived in forest above and sun hit them and dried their skin, like fire it burned them and. . .

Reason:

<u>pokoamo</u>	<u>someraka</u>	<u>"Ano</u>	<u>ima</u>	<u>wo</u>
fish	say	I	forest	here

<u>watikiripo.</u>	<u>Reksifareapo.</u>	<u>kau</u>
am bad.	It is not all right to live here	skin

watikiripo.
is bad.

<u>Maiyamo ruraka</u>	<u>watikiripo."</u>	<u>Airakano</u>		
Sun hit	is bad."	Saying		
<u>haraseremo</u>	<u>someraka</u>	<u>"Ano</u>	<u>soko</u>	<u>watikiripo.</u>
fern	said	"I	also	am bad
<u>He</u>	<u>o reke</u>	<u>watikiripo.</u>	<u>Hemo</u>	
water	here live	is bad	water	
<u>watikiripo.</u>	<u>Ano</u>	<u>soko</u>	<u>o</u>	<u>reke</u>
is bad.	I	also	here	live
<u>siahoasifareapo."</u>	<u>Airakano</u>	<u>poko</u>	<u>he</u>	
is not all right."	Saying	fish	water	
<u>atura</u>	<u>pusuapakae.</u>			
below	went-I have heard (source unknown.)			

Free translation: Fish said, "Living here in the forest is bad. It is not all right living here. My skin is bad. The sun hits it and is bad." Having said that the fern said, "I also am bad. Living here in the water is bad. The water is bad. It is not all right for me to live here either." Having said, the fish went down into the water, I've heard.

Conclusion: Poko hea pauhoane ipi kotesa reke ipi
 Fish water arrive he good live

koteaka kaunina koteaka rekenapo. Ipi
 good wait good lives. He

hauaka he rapia hikia eke kakarua
 ground water hole go rock inside

hikia petaua hikia ipi hea reke
 go under go he water live

paruhoane koterakano pokoamo someraka "Ano o
 sprout good fish say "I here

reke koteripo." Airakano haraseremo someraka "Ano
 live am good Saying fern say "I

soko o reke koteripo." Aisepakae.
 also here live good." Said-I have heard (unknown source)

soko o	reke	koteripo."	Aisapakaē.
also here	live	good."	Said-I have heard (unknown source).

Free translation: Fish arrived in the water and he was good and he was able to wait good and live good. He went along the ground and in water holes and he went among the rocks and he went underneath and he lived well in the water and the fern lived in the forest above and sprouted well and fish said, "I am good living here." And the fern said "I also am good living here." Like that they said, I have heard.

7.5 Narratives

Narratives consist of autobiography or legends. The final verbs on sentences have suffixes which indicate whether the speaker has participated in the event or whether he is describing something he heard.

A narrative consists of a series of episodes. New episodes are marked by stating a change of time or by stating a new actor. Events happening in a chronological sequence of time are a feature of narratives. An episode may close with a-sia-po 'do-past tense-statement' which means, 'that is just what it was like'.

Narratives close with a sentence that begins with the stem a- 'do' to which a dependent suffix is added. This may be the suffix meaning 'therefore', ie. a-siamo, or one meaning 'and' a-yiaka. This closure relates to all of the preceding discourse, not just to the immediately preceding sentence.

Example of Narrative Discourse

Episode:	<u>Samapu</u>	<u>ano</u>	<u>munamuna</u>	<u>tetapo</u>	<u>karakano</u>
	Afternoon	I	medicine	you (dual)	give

mokoa	pukua	atura	Sakariamo	
take	go	down	name	
"Mairakana"		airakano	nōmo	"Ano
"What's up?"		Saying	I	"I
nepoko	pariperakanapo.		Munamuna	kareakosakipoko"
for you	have come back.		Medicine	to give."
Aiyaka	someaka	nōmo	he	paikia
Like that	saying	I	water	cook
makata	karerane		he	paikia
some	spear		water	cook
kurukururakano		asekea	kaina	fokomaka
boiling		watch	sit	take off
Sakariane	munamuna		hae	kaka
name	medicine		tablet	give
				keseka
				later
Sakariane	fana	karekea		Sakariane
name	first	spear		name
karekea	metafiriraka		ipi	asea
spear	abandon		his	wife
				karekea
				spear
metafiriraka		Kawiraka	mano	
abandon		name	small	
karekea	Sanema	karekea	karekea	faraka
spear	name	spear	spear	finish
ano	yia	waka		
I	there	sleep		

Episode₂:

mituru	fiarakano	nōmo	"pipu	re
morning	dawns	I	Today	you(plural)
peakosare?"	Aihoane	ipu	"peakosafapo."	
will come?"	Saying	they	"Not come."	
Sakariane	faraka	ipi	asea	teta
name	finish	his	wife	two
Kawiraka	mano	tetane	fahoanafonorakano	
Name	small	two	not finish	
nōmo	"karikia	purakapo."		
I	"gather	go."		
aihoane	tati	hisiraka	peakosafaporakano	
saying	those two	not liek	not come saying	

nōmo	metakarikia	perakayapo.
I	abandoned	came.

Metakarikia	pesane	ano	ape	wo
Abandon	came	I	village	here

perakayapo
came

Closure: Yiyapo. 'the end'

Free translation: In the afternoon I took the medicine which you two gave me and went down the mountain and Sakaria said "What's up?" And I said, "I've come back on behalf of you. I've come back to give you medicine." Saying that I boiled water and I boiled the syringe and it boiled and I sat watching and took it off and then I gave Sakaria a pill and later I gave an injection to Sakaria first and when I finished him I gave an injection to his wife and when I finished her I speared (gave an injection) to Kawiraka mano and I gave an injection to Sanema and when I finished I slept there.

In the morning I said, "Will you all come (back to the village) today?" And they said, "No, we will not come." Sakaria was better, but his wife and her co-wife, Kawiraka mano, were not better, and I said "I will take you," but those two did not want that and said "We are not coming," and so I left and came back. I left them and came and came to the village here. The end.

A legendary narrative known as mano ho-ra 'man speak-customary' is characterized by two sentence final verb suffixes. The 'past tense' suffix -sa plus -ripo pertains to the main character and cohorts in

the story. The -rakasu-pakae 'report-repeat- suffix pertains to opposing characters. All stories involve interaction between "good" and "bad" characters.

The story teller did not want to tell these stories into a tape recorder. He had to bring his children along and tell them the story. The reason became evident. Every now and then the story teller interjected a question to the audience: "Now what do you think of that". This occurred at climactic points when something was grandiose beyond explaining. Sometimes at the beginning of the story there was a rhetorical question asked of the audience.

The stories are told in speech-song "Sprechstimme" 'speaking voice'. The story is not sung, and it is not spoken, but has the character of both being delivered in a manner half way between. Each character in the story has his own voice quality. Hence quotes are not marked in formulaic fashion. The main characters which appear in nearly all the stories are an old man, an old woman, a young man, and a young woman. Sometimes there are children and sometimes animals. The characters are known by the voice quality used by story teller.

To the verbal suffixes of dependent clauses, -o is added. In the speech-song style this vowel can be drawn out and adds to the rhythm of the speech-song style. This style also makes for much repetition, that is, the same thing is said again and again and again.

The stories are hard for the naive listener to comprehend. There is much implied information. Each story has a moral at the end. This is not explicitly stated, but is definitely implied. Because these

stories are stated in code-like terms, an example will not be given. These stories hinge between speech and song.

In conclusion, the various discourse types include letters, exhortations, procedures, explanations, and narratives.

Letters start with a salutation. This is sometimes followed by a greeting which is usually an inquiry as to the health of person being addressed. This is followed by one or more messages, which in turn is followed by a closing.

Exhortations are given to influence conduct, and hence are warnings or admonitions. They are characterized by the suffix -nie 'command carried on out of sight of speaker' on final verbs of sentences.

Procedures involve the chronological steps for doing something. They are characterized by the suffix -ra 'customary' plus -po 'statement' on the final verbs of sentences.

Explanations may be of legendary events or of current events. Current events are stated in terms of tense suffixes plus -po 'statement' suffix. Legendary events use the suffix -pakae 'repeat what has been told by someone else (source of information is unknown)'.

Narratives consists of stories about things that have happened to the speaker or of stories that are legends. Narratives consist of a series of episodes which happen in a chronological sequence of time.

8. CONCLUSION

In understanding the grammar of this language, it is important to understand how units combine to form a larger unit. Stems and suffixes join to form words. Words combine into phrases. Dependent clauses and

and independent clauses combine to form sentences. Sentences combine to form paragraphs. Paragraphs combine to form a whole discourse.

These combinations show the expansion that a minimal unit may take, but it must be remembered that these expansions are not always necessary. A word may be just a stem. A sentence may be just an independent clause which in turn might be just one word: a verb with independent clause suffixes indicating a sentence.

The minimal units are basic units and from them the combinations are made. There are different ways of combining units and these ways to combine have at least four features: (1) repeating, (2) binding, (3) sequencing, (4) overlapping.

8.1 Repeating

When a verb stem plus its suffix is repeated in a following clause, the clue is given that new information has been added to the second clause which will amplify or add to the information given in the first clause.

Dependent clause₁: Keseke aporo su sarima-raka
later men all GATHER-CONSECUTIVE

Dependent clause₂: Kaipu-a sarima-raka
VILLAGE NAME-locative GATHER-CONSECUTIVE

"Later all the men will gather, at Kaipu village
the will gather and. . ."

Repetition of verb stem and suffixes also occurs with sentences:

Sentence₁: Waso pu-sua-po
Waso go-past tense-statement

Sentence₂: Ipi haku pu-sua-po
he alone go-past tense-statement

'Waso went. He went by himself.'

Repeating a verb suffix in consecutive clauses, but using synonyms for the verb stems indicates that the information is being paraphrased, that is, the same thing is being said in just a slightly different way.

Dependent clause₁: Isu hauaka wakasema fasa-samo
our land little FINISHED-THEREFORE

Dependent clause₂: isu hauaka wakasemasa-samo
our land LITTLE-THEREFORE

Independent clause: isina makosapo.
we will take.

'Our little land is nearly gone, it is just little; therefore we will take (that land).

Repeating the final suffixes, but using synonyms as verb stems also occurs with sentences:

Sentence₁: Ipi wakasema-po
he small-statement

Sentence₂: Ipi serekesa-po
he stunted-statement

'He is small. He is stunted.'

Another kind of repetition also takes place in joining sentences together. A new sentence may repeat the final verb stem of the preceding sentence and to this stem add a suffix used on verbs of dependent clauses.

Sentence₁ Dependent clause₁: isu pu-kua
we go-sequence
Independent clause: Okanapa pau-sa-po
name ARRIVE-past tense-statement

Sentence₂ Dependent clause₁: Pau-raka
ARRIVE-consecutive
Dependent clause₂: kasu fokomuri-kia
airplane disembark-sequence
Independent clause: ape-a pu-sua-po
house-to go-past tense-statement

'We went and arrived at Ukarumpa. Having arrived, we got out of the plane and went to the house.'

8.2 Binding

Binding is the joining of two units into a very close relationship, such as compound verb stems.

It has been noted that there are two ways of saying 'watch'.

(1) as two words: ase-kea re-ke
see-SEQUENCE exist-SEQUENCE 'I waited'

(2) as one word: ase-ke-re-ke
see-SEQUENCE-exist-SEQUENCE 'I waited'

From the second example it is to be noted that the final -a of the suffix {-ka} 'sequence' (one of the pronunciations of this suffix is -kea 'sequence') has dropped out and speakers of the language consider the two verbs as one word when they write it. Another example is the word for 'bite':

ru-ku-ne-kea
hit-SEQUENCE-eat-SEQUENCE 'bite'

Perhaps this method of binding units into a close relationship parallels the process of making contractions whereby a pronoun and verb are joined in the English word 'I'm'.

The suffix -pe 'simultaneous' serves to bind words together in both noun phrases and verb phrases:

In a noun phrase: Tini-pe Yunisi teta
Jean-SIMULTANEOUS Eunice two

pu-sua-po
go-past tense-statement
'Jean and Eunice went.'

of the next unit. For example:

Paraphrase	{	<u>kasa kari-kia</u> dog TAKE-sequence
		<u>kasa teta kari-kia</u> dog two TAKE-sequence
Paraphrase	{	<u>hi-siane</u> go-BUT
Antithetical	{	Purpose {
		<u>wakari ko-ako</u> grubs find-purpose
		<u>uri-a</u> <u>hi-siane</u> mountain- go-but locative
		<u>ere-rakano</u> dark-consecutive
		<u>wa-sa-po</u> sleep-past tense-statement

'(They) took a dog, they took two dogs and went, in order to find grubs they went up the mountain, but it became dark and they slept.'

Another feature of Fasu is the suffixes which relate the speaker to what he is saying. An English sentence like 'The pig went.' is translated into Fasu in a variety of ways depending on whether the speaker knew the pig went because he saw the evidence, that is he saw the footprints:

saro pu-rea-po
 pig go-EVIDENCE-statement

If the speaker hears the pig rustling through the bush he says:

saro pu-ra-rakae
 pig go-consecutive-HEAR WITH EARS

If someone else said the pig had gone and the speaker is repeating this information, he would say:

saro pu-sua-pakae
pig go-past tense-REPEATING WHAT SOMEONE ELSE SAID

An exhaustive list will not be given here as this is already covered in this paper. It does point out though, that it is not easy to elicit verbs on a survey word list. All of the above examples are a translation for 'The pig went.'

A suffix in Fasu of one or two syllables expresses very succinctly something that takes many words in English to express.

GLOSSARY

accompaniment	to occur in association with something else
adjective	a word used with a noun to show a quality of the thing named
adverb	a qualifier of a verb or of another qualifier.
benefaction	to do something on behalf of someone else.
binding	to unite
clause	a string of words which consists of or includes one predicate
dependent clause	a string of words including a predicate which may not stand alone as a complete sentence
independent clause	a string of words including a predicate which may stand alone as a complete sentence
stative clause	a noun or adjective acting like a predicate
clitic	a suffix attached to the end of a phrase.
command	to direct with authority; to order someone to do something.
compound stem	the union of two words to form one word, e.g., door-keeper
conjunction	a connective which joins together sentences, clauses, phrases, or words.
consecutive	succeeding one another in a regular order.
consonant	a speech sound made by blocking some part of the mouth, e.g., g in go.
customary	something which is a habit.
demonstrative	serving to point out the person or thing referred to.
discourse	orderly communication of thought in speech or writing; an extended treatment of an idea.
dual	two

exclamation	to cry out or speak in strong or sudden emotion.
exhortation	words of advice or encouragement intended to move someone to act.
free form	a word which may be pronounced by itself.
intransitive	a clause which does not have an object
interrogative	a question
juxtaposition	being placed side by side.
legend	any story coming down from the past, especially one taken as historical though not able to be proved.
modify	to change the form or quality of something
narrative	a story
nasalization	a vowel pronounced with the nasal passage open.
negation	the act of denying
noun	a word that is the name of a person, place, or thing.
overlap	to extend into the next unit
paragraph	a subdivision of a discourse
phrase	a combination of two or more words.
phonology	the sound system of a language
plural	more than one
possession	ownership; the state of being owned
predicate	the word in a clause which expresses what is said of the subject.
prefix	to put at the beginning
procedure	the method used in a course of action
pronoun	a word used instead of a noun, e.g., he, she, it
quotation	to repeat something that has been said
sentence	a unit of speech consisting of a meaningful arrangement

	of words.
sequence	a series of things having continuity and uniformity; one thing follows another.
singular	one
statement	an account of something
stem	the main part of a word
subject	the word or phrase which is affirmed or predicated.
suffix	attached to the end.
suffixual conjunction	a connective which is not a complete word but which is attached to the end of a word
syllable	units of sound that a word can be broken into
tense	time of the action
transitive	a clause which has an object.
tone	pitch; tune
verb	a word expressing the action or state experienced by the subject of a clause
vocative	to call someone
vowel	a speech sound in which the mouth is not blocked, e.g., a, o, u, i, e