

Tentative Grammar Description

for the Guhu Samane language
spoken in Morobe Province

Written by Titus Gamudze, Tom Hadzata and Phil
King

November 2013

Table of Contents

<u>License.....</u>	<u>6</u>
<u>Copyright.....</u>	<u>6</u>
<u>1. INTRODUCTION.....</u>	<u>7</u>
<u>2 WRITING SYSTEM AND SOUNDS.....</u>	<u>8</u>
<u>3 NOUNS AND NOUN PHRASES.....</u>	<u>9</u>
<u>3.1 Pronouns and Possessive Suffixes.....</u>	<u>9</u>
<u>3.1.1 Normal Pronouns.....</u>	<u>9</u>
<u>3.1.2 Possessive Pronouns.....</u>	<u>10</u>
<u>3.1.3 Possessive Suffixes.....</u>	<u>11</u>
<u>3.1.4 Reflexive Pronouns.....</u>	<u>11</u>
<u>3.1.5 Translation Issues for Pronouns.....</u>	<u>13</u>
<u>3.2 Nouns.....</u>	<u>13</u>
<u>3.2.1 Singular and Plural Nouns.....</u>	<u>14</u>
<u>3.2.3 Translation Issues for Singular and Plural Nouns.....</u>	<u>15</u>
<u>3.3 Adjectives.....</u>	<u>15</u>
<u>3.3.1 Normal Adjectives.....</u>	<u>15</u>
<u>3.3.2 Comparatives.....</u>	<u>18</u>
<u>3.3.3 Translation Issues for Adjectives.....</u>	<u>19</u>
<u>3.4 Numerals and Number-Marking.....</u>	<u>19</u>
<u>3.4.1 Traditional Counting System.....</u>	<u>19</u>
<u>3.4.2 Other Quantity Words.....</u>	<u>20</u>
<u>3.4.3 Ordinal Numbers.....</u>	<u>21</u>
<u>3.4.4 Translation Issues for Numerals and Number Marking.....</u>	<u>22</u>
<u>3.5 Demonstratives and Articles.....</u>	<u>22</u>
<u>3.5.1 Articles.....</u>	<u>22</u>
<u>3.5.2 Demonstratives.....</u>	<u>23</u>
<u>3.5.3 Translation Issues for Articles and Demonstratives.....</u>	<u>24</u>
<u>3.6 Basic Noun Phrase Structure.....</u>	<u>25</u>

3.6.1 Noun Phrase Examples.....	25
3.6.2 Translation Issues for Noun Phrases.....	25
3.7 Possession.....	25
3.7.1 Direct (Inalienable).....	25
3.7.2 Indirect (Alienable).....	26
4 POSTPOSITIONS.....	27
4.1 Locative postpositions.....	27
4.2 Benefactive Postposition.....	29
4.3 Instrumental Postposition.....	29
4.2 Translation Issues for Postpositions.....	29
5 VERBS.....	30
5.1 Person and Number Marking.....	30
5.1.1 Subject Marking.....	30
5.1.2 Object Marking.....	30
5.1.3 Recipient Marking.....	31
5.1.4 Benefactive Marking.....	31
5.2 Tense.....	31
5.2.1 Examples.....	31
5.2.2 Translation Issues Related to Tense.....	33
5.3 Aspect.....	33
5.3.1 Continuous.....	33
5.3.2 Habitual.....	34
5.3.3 Completed.....	35
5.3.4 Beginning.....	35
5.3.5 Summary of Aspect.....	36
5.3.6 Translation Issues Related to Aspect.....	36
5.4 Realis and Irrealis.....	36
5.4.1 Examples.....	37
5.4.2 Translation Issues for Realis and Irrealis.....	38
5.5 Serial Verbs.....	39
5.5.1 Examples.....	39
5.5.2 Translation Issues for Serial Verbs.....	41
5.6 Medial Verbs (Verbs that Come in the Middle of a Sentence).....	41

5.6.1 Medial Verb Examples.....	42
5.6.2 Translation Issues for Medial Verbs.....	46
6 CLAUSES.....	46
6.1 Transitive clauses.....	46
6.1.1 Examples.....	46
6.1.2 Translation Issues for Transitive Clauses.....	47
6.2 Intransitive clauses.....	47
6.2.1 Examples.....	47
6.2.2 Translation Issues for Intransitive Clauses.....	49
6.3 Di-transitive clauses.....	49
6.3.1 Examples.....	49
6.3.2 Translation Issues for Di-transitive Clauses.....	49
6.4 Semantic roles.....	49
6.4.1 Agent.....	49
6.4.2 Force.....	49
6.4.3 Experiencer.....	50
6.4.4 Possessor.....	52
6.4.5 Location.....	52
6.4.6 Source / destination.....	53
6.4.7 Instrument.....	53
6.4.8 Accompaniment.....	54
6.4.9 Recipient.....	54
6.4.10 Beneficiary.....	55
6.4.11 Patient.....	56
6.4.12 Translation Issues for Semantic Roles.....	56
6.5 Time.....	56
6.5.1 Words for Time.....	56
6.5.2 Temporal Phrases.....	58
6.5.3 Translation Issues for Time.....	58
6.6 Manner.....	58
6.7 Negative Clauses and Negation.....	60
6.7.1 Examples.....	60
6.7.2 Translation Issues for Negative Clauses.....	61

7 SENTENCES.....	62
7.1 Conjunctions.....	62
7.1.1 Examples.....	62
7.1.2 Translation Issues Related to Conjunctions.....	64
7.2 Commands (Imperative Sentences).....	64
7.2.1 Examples.....	64
7.2.2 Translation Issues Related to Commands.....	66
7.3 Questions (Interrogative Sentences).....	66
7.3.1 Yes-No Questions.....	66
7.3.2 WH Questions.....	67
7.3.3 Translation Issues for Questions.....	69
7.4 Sentence Adverbs.....	69
7.5 Reason, Result, Purpose.....	71
7.5.1 Reason and Result.....	71
7.5.2 Purpose and Result.....	71
7.5.3 Translation Issues for Reason, Result and Purpose.....	72
7.6 Interjections.....	73
8 BEYOND THE SENTENCE.....	74
8.1 Topic and Focus.....	74
8.1.1 Examples.....	74
8.1.2 Translation Issues Related to Topic and Focus.....	76
9. Residue.....	76
10. Selected Texts.....	77

License

(the permissions we give to everyone, in simple English):

We are doing this work freely, to help our language community and others like it. We want to make sure that our community and others can benefit from my/our work. We give this permission for anyone to use this work, but only if they follow the rules of the “Creative Commons Non-Commercial Share Alike License”. In simple English, those rules are 1) Our names must appear on any copies of this work, so people know we were the ones who did it. 2) No one may use this work for making money in business, without my permission. 3) Anyone may build upon this work, but they must then share the resulting work the same way we are sharing.

Copyright

(who can give different permissions)

All my/our contributions to materials listed below are Copyright “ Tom Hadzata” “TitusGamudze” “Phil King”. That means if someone wants permission to do something different from what it says above, they must ask this copyright holder.

Signed by:

Name: Titus Gamudze Language: Guhu Samane Province: Morobe, P.N.G

Name: Tom Hadzata Language: Guhu Samane Province: Morobe, P.N.G

Name: Phil King Language: English England

The following works are covered by this form

Description	Contribution	Signatures	Date
Tentative Grammar Description	authors -	Titus Gamudze, Tom Hadzata and Phil King	18-11-2013
Text collection – written	authors -	Titus Gamudze, Tom Hadzata	18-11-2013
Text collection - audio	authors -	Titus Gamudze, Tom Hadzata	18-11-2013

1. INTRODUCTION

Language name: Guhu Samane [ghs]

Classification: Trans-New Guinea, Greater Binanderean

Location of Language Group: Waria Valley, Bulolo District and

Eipa, Huon District in Morobe Province

and Papuan Waria in Oro Province of Papua New Guinea

Dialect(s) represented in this description: Lower Waria (Central Dialect)

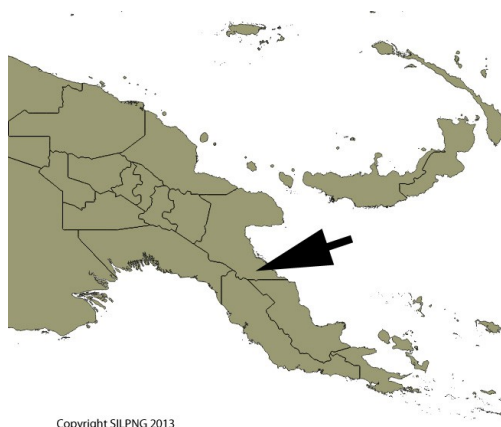
Name(s) of contributor(s): Titus Gamudze, Tom Hadzata and Phil King

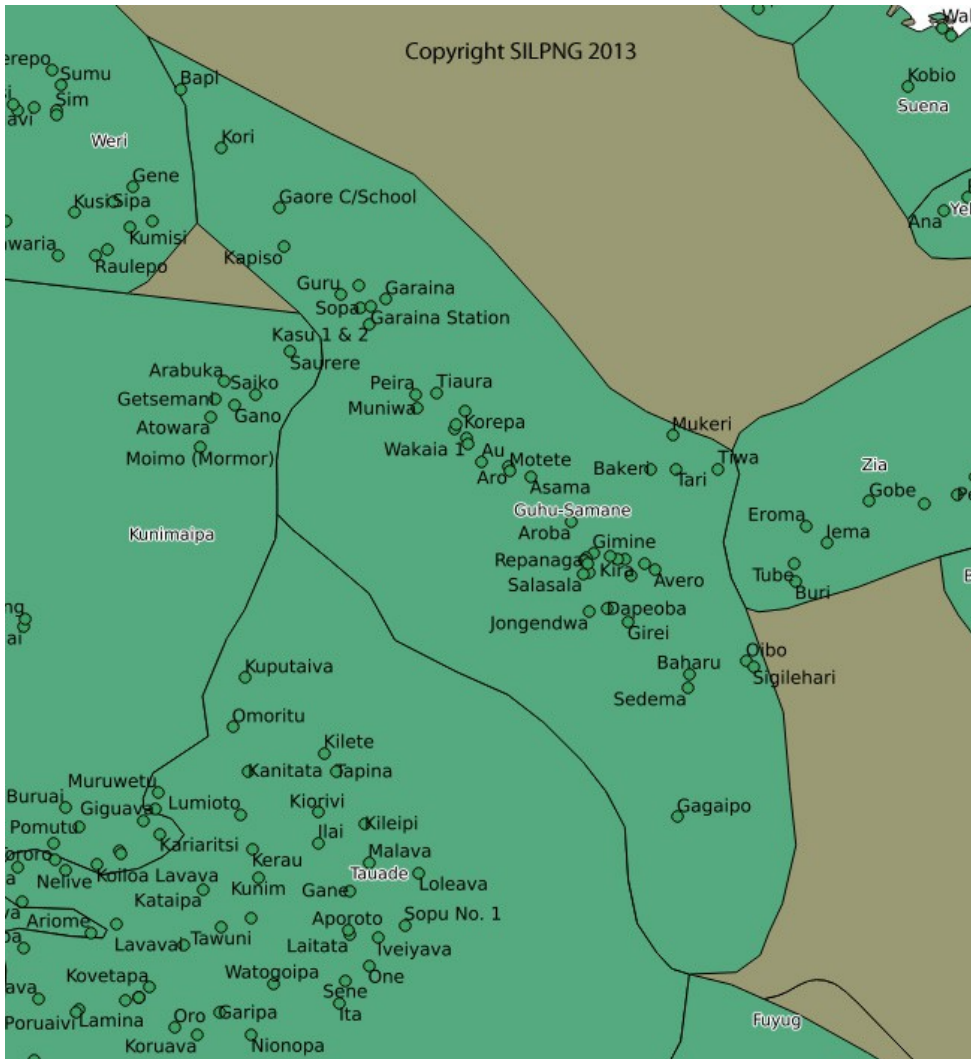
Period during which this information was collected: 23-10-2013 to 20-11-2013

Location where most data has been collected: Ukarumpa, E.H.P

The information in this paper is based on texts and examples collected during the Discover Your Language workshop. Several texts were recorded and then typed up. A few examples are at the end of this paper.

Location of Guhu Samane language community:





Close-up map of Guhu Samane language area

2 WRITING SYSTEM AND SOUNDS

The consonants in Guhu Samane are: *b, dz, g, h, k, kh, m, n, ng, p, q, r, s, t, tt.*

dz is an affricate (made by putting the tongue on the roof of the mouth, then letting some air through as you pull the tongue away) and sounds the same as *j* in 'jungle'

kh is also an affricate, made at the back of the mouth.

q is a glottal stop, a sound made by stopping the air in the throat.

r is a flap, made by quickly touching the tongue on the roof of the mouth.

tt is a sound that is like *t* but with the tongue touching close to the teeth.

The vowels in Guhu Samane are *a, e, i, o* and *u*. Each vowel can also be lengthened, making a difference to the meaning of the word. For example, *dzo* 'snake' and *dzoo* 'garden'.

3 NOUNS AND NOUN PHRASES

3.1 Pronouns and Possessive Suffixes

Our pronouns are shown in the charts below.

3.1.1 Normal Pronouns

Normal pronouns are words like *I, you* and *they*, which stand in place of other noun phrases.

1st person (1) = the speaker. English *I, we*

2nd person (2) = the listener. English *you*

3rd person (3) = neither the speaker nor the listener. English *he/she/it/they*

Singular (sg) = just one person/thing. English *I/he/she/it*

Plural (pl) = more than one. English *we/they*

1st person exclusive (1 exc) = the speaker and some other people, but not the listener. Tok Pisin *mipela*.

1st person inclusive (1 inc) = the speaker and the listener (and maybe other people too). Tok Pisin *yumi*.

These are our normal pronouns, which are the same for subjects and objects.

		Normal pronoun	English / Tok Pisin equivalent
singular	1 st person	<i>ana</i>	I
	2 nd person	<i>nii</i>	you
	3 rd person	<i>no</i>	he, she ,it
dual	1 st person	<i>naka</i>	we two/ <i>yumitupela / mitupela</i>
	2 nd person	<i>nipe</i>	you two / <i>yutupela</i>
	3 rd person	<i>nopo</i>	they / <i>tupela</i>
plural	1 st person inclusive	<i>napa</i>	we / <i>yumi</i>
	1 st person exclusive	<i>nana</i>	we / <i>mipela</i>
	2 nd person	<i>nike</i>	you / <i>yupela</i>
	3 rd person	<i>noko</i>	they

Example sentences using normal pronouns:

Nana noko moori

we they saw.TODAY

'We just saw them'

Nopo Baridzaho quba husi khautota.

they. two Baridza.of for food cooked

'They both cooked food for Baridza.'

Noi habeseqi dzuube ma sagi khata qabitorai .

he sit.and knife with arrow(lit.bow.son) sharpening

'He is sitting and sharpening an arrow with a knife.'

3.1.2 Possessive Pronouns

Possessive pronouns are the same as normal pronouns, but have the suffix *-ho* added.

		Possessive pronoun	English / Tok Pisin equivalent
singular	1 st person	<i>naho</i>	my
	2 nd person	<i>niho</i>	your
	3 rd person	<i>noho</i>	his, her ,its
dual	1 st person	<i>nakaho</i>	our/ <i>bilong yumitupela</i>
	2 nd person	<i>nipeho</i>	your / <i>bilong yutupela</i>
	3 rd person	<i>nopoho</i>	their / <i>bilong tupelo</i>
plural	1 st person inclusive	<i>napaho</i>	our / <i>bilong yumi</i>
	1 st person exclusive	<i>nanaho</i>	our / <i>bilong mipela</i>
	2 nd person	<i>nikeho</i>	your / <i>bilong yupela</i>
	3 rd person	<i>nokoho</i>	their

Example sentences using possessive pronouns:

Naho nane dzoo nome eetorai
my elder.brother garden his.own making

'My elder brother is making his garden.'

Note that *dzoo nome* means 'his own' garden. If it said *dzoo noho* it would mean he is making someone else's garden.

Naho nane dzoo noho eetorai .
my elder.brother garden his doing

'My brother is making his (someone else's) garden.'

Usually the possessive pronoun comes before the noun itself, but it can also come afterwards.

noho dzoo / dzoo noho
he.of garden / garden he.of

'His garden'

Some languages have different pronouns for the subject and object of the sentence. In English, *I* is used for the first person singular subject pronoun, and *me* is the first person singular object pronoun.

Our language does not have different pronouns for subjects and objects.

3.1.3 Possessive Suffixes

A possessive suffix is a part at the end of a word showing whose it is. These are often used with words for family relationships or body parts (such as *ear*, *eye*, *brother* or *father*), rather than using a separate word.

There are no examples of words with possessive suffixes in our language.

3.1.4 Reflexive Pronouns

Reflexive pronouns are words like *myself* and *himself*. They are used when the actor and patient refer to the same person.

Reflexive pronouns are made by adding the suffix *-mae* to the normal pronouns, as shown in the table below.

		Reflexive pronoun	English / Tok Pisin equivalent
singular	1 st person	namae	myself
	2 nd person	nimae	yourself
	3 rd person	nomae	himself, herself ,itself
dual	1 st person	nakamae	ourselves/ <i>yumitupela yet</i>
	2 nd person	nipemae	yourselves / <i>yutupela yet</i>
	3 rd person	nopomae	themselves / <i>tupela yet</i>
plural	1 st person inclusive	napamae	ourselves / <i>yumi yet</i>
	1 st person exclusive	nanamae	Ourselves / <i>mipela yet</i>
	2 nd person	nikemae	yourselves / <i>yupela yet</i>
	3 rd person	nokomae	themselves / <i>ol yet</i>

We can use reflexive pronouns, which add *mae* to the normal pronouns, when someone does something to themselves (for example, *namae*). However, we can also use the possessive pronoun with the *-me* suffix in the same situation. We can even use both the reflexive and the possessive pronoun. For example:

ana namae sama teete

I/me myself body hit

'I hit myself on the body'

ana sama name teete

I/me body my.own hit

'I hit my own body'

ana namae sama name teete

I/me myself body my.own hit

'I myself hit my own body'

3.1.5 Translation Issues for Pronouns

We use pronouns more often than proper nouns in our normal stories. So sometimes when the English Bible uses somebody's name in every verse, we need to change several of them to pronouns. For example, in Genesis 1, it refers to God by name many times, but we need to use the pronoun sometimes.

Guhu Samane has dual pronouns, but English does not, so if the Bible says 'they' or 'we', we need to decide if it is talking about two people or more than two people. For example, in Luke 24.13-35, every reference to the two people walking on the Road to Emmaus needs to use dual pronouns.

Guhu Samane also has first person plural inclusive and exclusive forms (*napa* and *nana*), but English just has the word 'we'. So when we are translating the word 'we' we need to decide whether the speaker is including those he is speaking to or not. For example, in 2 Corinthians 1.3 when it refers to 'our' Lord, we need to use *napa*, because God is Lord of Paul and the Corinthians. But, when Paul talks about things that just happened to him and not the Corinthians in the following verses (such as 2 Cor. 1.8 'we were under great pressure') then we need to use the word *nana*. We can use the Tok Pisin Buk Baibel as a guide, by looking at whether they use *mipela* or *yumi*.

3.2 Nouns

Nouns are words that refer to people, places, objects, or more abstract things.

We can test whether something is a noun in Guhu Samane by seeing if it meets the following criteria:

1. nouns can usually be possessed by someone. So, if you think a word might be a noun, see if you can put *noho* 'his' before the word. If this sounds good as part of a sentence, it is probably a noun.
2. nouns can usually have adjectives following them. So, if you think a word might be a noun, see if you can put words like *qidza*, 'good' or *mina*, 'big' after the word. If this sounds good as part of a sentence, it is probably a noun.
3. nouns can usually have demonstratives after them. So, if you think a word might be a noun, see if you can put words like *era* after the word. If this sounds good as part of a sentence, the word is probably a noun.

- nouns cannot have tense suffixes. So, if you think a word might be a noun, but you can add the suffix *-orai* to mean something happened now or *-ta* to mean something that happened in the past, the word is probably not a noun.

Consider three examples *dzobi* 'hunt', *pesu* 'underneath' and *iiha*.

dzobi We can say *noho dzobi qidza bagenoma* 'his hunting was good', so *dzobi* passes the first two tests. We can also say *dzobi era qidza* 'this hunt was good', so it passes test three. We cannot say **dzobiorai* or *dzobita* to mean 'hunted / hunting'. So, *dzobi* is a noun.

pesu We can say *noho pesu* for someone who is underneath someone else. We can say *pesu qidza*, *pesu mina*, and *pesu era*. We cannot say **pesuorai* for something happening now. Although we can say *pesuta*, this means 'at the underneath', it does not mean something happening in the past. So, *pesu* is a noun.

iiha We cannot say **noho iiha*, *iiha qidza* or *iiha era*. We can say *iihata* 'he chased' and *iihorai* 'is chasing'. So, *iiha* is not a noun, it is a verb.

3.2.1 Singular and Plural Nouns

In Guhu Samane there are no markers for singular and plural nouns. Most words are the same for singular and plural, for example: *haa* 'dog/dogs'; *hoo* 'pig/pigs', *eebeke* 'leaf / leaves'.

However, some words for people do have different words for singular and plural. For example:

khata 'son'

khameto 'children'

abi 'man'

maimane 'men'

atapa 'woman'

paimane 'women'

Two of these words end with the suffix *-mane* which is also part of the word *samane* 'many'.

Sometimes you can tell that a noun phrase is plural by repeating the adjective. For example:

hoo mina 'a big pig'

hoo mimi 'several big pigs'

hoo mimi ma mami 'several really big pigs'

hoo gasiqa 'a small pig'

hoo gamisi 'several small pigs'

hoo gamisimisi 'several very small pigs'

hoo tasu 'an old pig'

hoo tasutasu 'several old pigs'

Sometimes there is a word in the noun phrase that shows whether the noun refers to one, a few or many things. For example:

haa tena 'one dog'

haa qesa 'some dogs' (less than 5)

ee hoho 'a few trees' (less than 5. *Hoho* can only be used for trees, stones, people, and other things that naturally go in groups)

haa samane 'many dogs' (more than 5)

3.2.3 Translation Issues for Singular and Plural Nouns

Since we do not have a difference between singular and plural nouns in Guhu Samane, we need to be careful when we translate plural nouns in English. Normally we can use a numeral or quantifier to show that something is plural.

3.3 Adjectives

3.3.1 Normal Adjectives

Adjectives are words which describe a noun. Adjectives might describe the size, shape and colour of something, the age or feelings of a person, or the appearance of a place.

Some English Adjectives are: big, small, round, square, triangular, red, blue, green, tall, short, young, old, happy, sad, stressed, relaxed, rocky, wet, dry, hot and cold. There are many more!

These examples of adjectives in our language have different forms if they are describing singular or plural nouns:

For singular nouns:

mina 'big'

hote 'short'

khara 'long'

gasiqa 'small'

tasu 'old'

keba 'cold'

For plural nouns:

mimi 'big'

homete 'short'

kharamane 'long'

gamisi 'small'

tasutasu 'old'

kebakeba 'cold'¹

These words describe nouns but do not change when they are describing singular and plural nouns:

eebekehaha 'green' (lit. leaf-fresh)

dzunoma 'red' (lit. blood.has)

¹ This is also sometimes used for singular nouns.

mutu 'hot' / *mutunoma*

qupi 'black' / *qupinoma* 'black (person)'

khabanoma 'white'

mekenoma 'delicious (includes the taste of sugar and salt)'

All the adjectives come after the noun they describe.

Here are some example sentences:

Eebeke mina dzunoma assi pesuta oorai .

leaf big red bilum underneath.at stay

'A big red leaf is under the bilum.'

Eebeke ebekeehaha kharamane eseri assi heta oorai

leaf green long.plural two bilum on.top.at stay

'two long green leaves are on top of the bilum.'

Eebeke ebekeehaha gasiqa tei assiho saamata oorai .

leaf green small one bilum.of near stay

'a small green leaf is near the bilum.'

Ana oba mutu taatako .

I water hot bathe.will

'I will bathe in hot water.'

Sometimes the suffix *-noma* is used with an adjective that doesn't normally have it, when it is used as the main part of the sentence (that is, it is the predicate of the sentence). For example:

Oba erai mutunoma

water this hot

'This water is hot.'

Several adjectives can be used together, as a noun phrase:

Abi tasu mina quranoma

man old big fat

∅A big old fat man

In English, words like *very* and *a bit* can be used to describe the strength of an adjective. For example a book may be *very interesting* or a child may be *a bit small*.

In Guhu Samane we use the suffixes *-nipamu* / *-qipamu* / *-qapamu* to make an adjective stronger, and the suffix *-bariqa* to make an adjective less strong:

These are some examples:

Tete erai kharanipamu

Road this long.very

'This road is very long'

Noi abi minaqipamu

He man big.very

'He is a very big (fat) man'

Gura qerai mimiqapamu

Yam that big.very

'That yam is very big'

Haa erai qupibariqa

dog this black.a.bit

'This dog is almost black'

3.3.2 Comparatives

In English, the size, shape or quality of things can be compared by using the marker *-er* on adjectives, or by using the word *more* with other adjectives. For example, *Your dog is bigger than mine, he is more careful than I am.*

Below are some examples of how we compare things in our language. We add the suffix *-ni* onto the adjective, and have to explicitly compare the qualities of the two things. For example, to say 'I am long and he is short'.

Anai kharani nii hote .

I.am long/tall.than you short

'I am taller and you are short.'

Naho haai minani nihoi gasiqa .

my dog big.than yours small

'My dog is bigger and your's is small'

In English we can say that something is better than all other examples by using the marker *-est* at the end of an adjective, or by using the word *most*. These are called **superlatives**. For example, *she is the most beautiful woman, Everest is the tallest mountain.*

In Guhu Samane we can say this by saying that someone is 'very tall' or 'very big'. For example:

Anai abi khara qanga .

I.am man long bad

'I am a very tall person'

Anai abi kharakhara .

I.am man longest

'I am the tallest person.'

Naho hooi minaqipamu khata .

my pig.is big.very son

'My pig is very very big'.

Or, we can say that the quality of something is more than the quality for everything else. That is, something may be 'taller than everything else', or 'smaller than everything else'.

naho kharai minarake riite oorai .

my tallness big.than.all.that goes.beyond stay

'I am taller than everybody.'

Gotaraerai gotara minarahota gasiqanipamu .

seed this seed out.of.all small.very

'This seed is smaller than all seeds.'

3.3.3 Translation Issues for Adjectives

When we find something in the Bible that says tallest, or biggest, or smallest, or highest we can say taller or smaller or bigger or higher than everything else: For example: Mat: 22:36 in English talks about the '**greatest** commandment', so we can say:

Banaita name, sinabidza minarahota ikai qesake riite oorai?

Teacher my Law all.out.of which others beyond stay

'Teacher, which law is greater than all the others?'

3.4 Numerals and Number-Marking

3.4.1 Traditional Counting System

This is our traditional counting system:

Number	Tok Ples	English meaning (if there is one)
1	<i>tena</i>	
2	<i>eseri</i>	
3	<i>tapari</i>	
4	<i>Eserisa eseri</i>	Two and two
5	<i>Boto tena</i>	One hand
6	<i>Boto tena ma sika</i>	One hand and a small

		one
7	<i>Boto tena ma sika eseri</i>	One hand and two small ones
8	<i>Boto tena ma sika tapari</i>	One hand and three small ones
9	<i>Boto tena ma sika eserisa eseri</i>	One hand and two and two small ones
10	<i>Boto eseri</i>	Two hands
20	<i>Abi tena</i>	One man

We usually use our traditional numbers for the following numbers: 1, 2, 3, 4, 5. For other numbers we use *samane* 'many' or we use Tok Pisin / English numbers.

Numerals usually come after the main noun. For example:

Eebeke homete eseri assi nakuta oorai .
leaf short.plural two bilum inside.at stay

↑Two short leaves are in the bilum'

3.4.2 Other Quantity Words

Quantifiers are words like *some*, *many*, *all*, or *a few* in English, which do not tell us a specific number, but rather a general quantity.

These are examples of the quantifiers in our language:

Quantifier	Meaning	Example	English translation
<i>qesa</i>	some (less than 5)	<i>haa qesa</i>	'some dogs'
<i>hoho</i>	a few (less than 5, and can only be used for trees, stones, people, and other things that naturally go in groups)	<i>ee hoho</i>	'a few trees'
<i>tenatena</i>	a few (literally one.one)	<i>abi tenantena tuu-mako</i>	'a few men will go'
<i>samane</i>	many (more than 5)	<i>haa samane</i>	'many dogs'
<i>huba ma dzage</i>	lots and lots	<i>patta huba ma dzage</i>	'lots and lots of food'

<i>gaira</i>	a very large number	<i>ee eraho mee oi gaira</i>	'this tree has a large amount of fruit'
<i>minara</i>	all	<i>haa minara</i>	'all the dogs'

3.4.3 Ordinal Numbers

Ordinal numbers are used to show the order in a group of items, like *first, second, third* in English. In Guhu Samane we do not have ordinal numbers. Instead, we use words like front, after the front, and last, to show the order of something.

Ana bosa baabe

I front/first came

'I came first (literally, 'front')

Ana oho saama baabe .

I that after came

'I came after (the front one).'

Ana ipita baabe

I later came

'I came later.'

Ana musaqike baabe

I last came

'I came last.'

Ordinal numbers are difficult to translate as we do not have them in our language. We can use a phrase like 'man number 3' for 'the third man'. Here are some examples of how we could translate some ordinal numbers:

Rev. 9:13 'The **sixth** angel blew his trumpet'

Angero dzare sikis noi suunome huiteta

Angel number six he conch.shell.his blew.PAST

'Angel number six blew his trumpet'

Mark 14:41 'He came the **third** time'

Noi tuuma baaomi qupi tapari naateta.

He go came time three made.PAST

'He went and came three times.'

3.4.4 Translation Issues for Numerals and Number Marking

We have already explained the difficulty of translating ordinal numbers (like first, second, third) in section 3.4.3.

We often write numerals just by writing the symbol of the number rather than spelling out the number, which people find hard to read. For example, Joshua 4 has the heading:

Oma 12ke tupu biireta

Stone 12.FOC pile throw.PAST

'They piled 12 stones'

3.5 Demonstratives and Articles

In English, an **indefinite article** tells us that an item is one of a set of things (for example, *a car*). A **definite article** tells us that we are supposed to know which member of the set it is (*the car*) or that it is the only one of its kind (*the sun*). Many PNG languages do not have articles, but some do.

A **demonstrative** (often called a “pointing” word) points you towards the place where the people or things are. They might be near the person speaking (for example *this dog*), or somewhere away from the person who is speaking (for example *that man*), or in some other direction or place.

3.5.1 Articles

The closest thing in Guhu Samane to articles are the words *te* and *o*.

Te functions like an indefinite article, when something new is being introduced that we do not know about:

Bodza teeta abi tei qoridze haa nome dzeima masu dzobi tumata .

time one.at man a got.up dog his.own leading cuscus hunt went

↑At a certain time, a man got up and lead his dog to go hunt cuscus.'

ee teho naga

tree a.of hollow

'The hollow of a tree'

O functions like a definite article, being used with things we have already been introduced to. We are not sure whether it should be classified as a definite article or a demonstrative. It always occurs with a suffix, usually either *-i* or *-ke*.

Tuumomi haa noho masu teke iihami ,

going.while dog his cuscus a chase.and

↑They were going and his dog chased a cuscus and'

masu oi atti tuuma ee teho nagake dzubami

cuscus the flee go tree one.of hollow.in go.and

'**the cuscus** fled into the hollow of a tree'

no ee oke peite eenagata bariba moohimi

he tree the climb tree.hollow.at peep.inside look.and

'he (the man) climbed **the tree** and peeped inside'

3.5.2 Demonstratives

These are the demonstratives in the Guhu Samane language

eraqara 'this (very close), *era*, 'this', *qeqara* 'that (very close)', *qera* 'that (near)', *qemo*, 'that (far)' *peimo*, 'that (high)' *qomo*, 'that (low)', *apamo* 'that (to the North)', *atomo* 'that (to the South)'

Examples of demonstratives in sentences:

Peni erai qupi.

Pen this black

'This pen is black.'

Eraqarata baabo

this(close).at come.POLITE.COMMAND

'come closer'

Abi qerai oosusu noma.

Man that(near) beard has

'That man has a beard.'

Kharuba qemoi bagenoma.

Banana that(far) good

'That(far) banana is good.'

Abi atomoi abi qidza

Man that (to the south) man good

'That man to the south is a good man.'

3.5.3 Translation Issues for Articles and Demonstratives

Sometimes we could use different demonstratives in Guhu Samane, if we can find the positions on a map. Sometimes we don't know whether something is near, far, south or north and then we can use *qemo*, but other times we could try to find out and use other demonstratives like *apamo* and *atomo*.

The other words we could use for compass directions are *manoqomo* 'East', *manapamo* 'West', *manepeimo* 'North', and *maneqemo* 'South'.

3.6 Basic Noun Phrase Structure

A **noun phrase** is a group of words that together describe a particular object, such as ‘those two big noisy dogs’ in English. Usually there is a common order for the different parts of speech in a noun phrase.

3.6.1 Noun Phrase Examples

Here are some examples of noun phrases in the usual order in our language:

Haa mimi eseri qemo

dog big(pl) two those

'Those two big dogs.'

Eebeke eebekehaha kharamane eseri era

Leaf green long(pl) two these

'These two long green leaves.'

The usual order of words in a noun phrase is:

NOUN (colour adjective) (other adjective) (numeral / quantifier) (demonstrative)

3.6.2 Translation Issues for Noun Phrases

The order in Guhu Samane noun phrases is opposite to the order in English, so we need to remember to change the order around when we translate.

3.7 Possession

3.7.1 Direct (Inalienable)

Direct possession is when a possessed noun has part of the word itself telling you who it belongs to, usually as a possessive suffix. For example, *tew* ‘my little brother’ in Awad Bing has the possessed noun *te* with a first person singular possessive suffix *-w*. Direct possession is usually used for nouns which *have* to belong to someone, such as body parts and family members. These kind of nouns are said to be **inalienable**. We did not find any examples of direct possession in Guhu Samane.

3.7.2 Indirect (Alienable)

Indirect possession is when you have one or more words that go with a possessed noun to show you who it belongs to, as in *nanew aab* ‘my house’ in Awad Bing. Often indirect

possession is used for **alienable** nouns, which do not *have* to belong to someone (like *house* or *car*).

In Guhu Samane all possession is indirect. Possession is shown by a *-ho* suffix attached to the possessor noun phrase. For example:

POSSESSOR **POSSESSED NOUN**

abiho *dzoo*
man.of garden
'Someone's garden'

abi oho *dzoo*
man that.of garden
'That man's garden'

ee teho *naga*
tree one.of house
'Hollow (lit. house) of a tree'

In these cases the possessor should always come before the possessed noun.

When *-ho* is used with a pronoun, sometimes it is acceptable to have the possessed noun before the possessor, for example:

noho dzoo / *dzoo noho*
he.of garden / garden he.of
'His garden'

Sometimes, the possessor suffix *-me* is used with pronouns to give a meaning like 'his own' or 'my own'. For example:

Ana dzoo name tuumako
I garden my.own go.will
'I will go to my (own) garden'

No dzoo naho tuumako

He garden my go.will

'He will go to my garden'

No dzoo nome tuumako

He garden his.own go.will

'He will go to his (own) garden'

No dzoo noho tuumako

He garden his go.will

'He will go to his (someone else's) garden'

4 POSTPOSITIONS

4.1 Locative postpositions

The postposition *-ta* attaches to nouns or noun phrases to show the location of something, or the time when something happened.

For example:

nesapota

plane.field.at

'at the airstrip'

bodza teeta

time one.at

'at a certain time'

The postposition *-ta* can also attach to certain locative nouns to show the position of something in relation to another object. These are shown in the table below:

<i>Locative noun</i>	Gloss	Example	
<i>Bisaqaputa / bisata</i>	middle.at	<i>Koo ee bisaqaputa oorai</i>	The spear is in the middle of a tree
<i>nakuta</i>	inside.at	<i>masu ee naga nakuta oorai</i>	The cuscus is in the hollow of the tree
<i>heeta</i>	top.at	<i>Koo ee heeta oorai</i>	The spear is on top of a tree (which is lying down)
<i>dzagata</i>	near.at	<i>Koo ee dzagata oorai</i>	The spear is near the tree
<i>saamata</i>	beside.at	<i>Koo ee saamata oorai</i>	The spear is beside a tree
<i>pesuta</i>	under.at	<i>Koo ee pesuta oorai</i>	The spear is under a tree
<i>suheta</i>	edge.at	<i>Koo ee suheta oorai</i>	The spear is at the end /edge of a tree
<i>qusuta</i>	up on top.at	<i>Koo ee qusuta oorai</i>	The spear is up on top of an (upright) tree
<i>sasata</i>	outside.at	<i>Koo naga sasata oorai</i>	The spear is outside the house

However, sometimes the suffix *-na* is used instead with these locative nouns. In the first two examples below, the suffix *-ta* is used. The following two examples are similar, but require the suffix *-na*. We are not able to completely describe the difference between *-ta* and *-na*. It seems like when *-na* is used the sentence is not complete, whereas *-ta* can be used when the sentence is complete.

Eebeke assi nakuta orai .

leaf bilum inside.at stay

↑The leaf is inside the bilum.'

Ana eebeke assi nakuta aime .
 I/me leaf bilum inside.at get

¶I got the leaf inside the bilum.'

Eebeke assi nakuna oke ana moita .
 leaf bilum inside.at that I/me give

'Give me the leaf inside the bilum.'

Ana eebeke assi nakuna oke aime .
 I/me leaf bilum inside.at that get

¶I got the leaf that was inside the bilum.'

4.2 Benefactive Postposition

The word *quba* occurs after a noun to show that it is a beneficiary, the person who something is done for:

Nopo Baridzaho quba husi khautota.
 they.two Baridza.of for food cooked

¶They both cooked food for Baridza.'

4.3 Instrumental Postposition

The word *ma* is used after a noun to show it is an instrument, used to do something:

Noi habeseqi dzuube ma sagi khata qabitorai .
 he sit.and knife with arrow(lit.bow.son) sharpening

¶He is sitting and sharpening an arrow with a knife.

4.2 Translation Issues for Postpositions

In English, beneficiaries and instruments are shown by prepositions that come before the main noun ('for the man', 'with a knife'), but in Guhu Samane these words come after the noun as postpositions. We need to remember to put words like *ma* and *quba* in the correct place when we translate.

5 VERBS

5.1 Person and Number Marking

5.1.1 Subject Marking

Many languages have markers on the verb to show who or what the **subject** is.

Guhu Samane does not have any subject markers on the verb.

The subject must be a separate noun or noun phrase or pronoun unless it is clear from the context.

For example, Ryan is mentioned as a noun in the first clause below, then 'his anger' *noho dzauba* is the subject as a noun phrase, then Ryan is the subject again as a pronoun, *no*, and then the subject is not mentioned at all for the last three verbs (*iiha*, *tumaqi*, *teete*), although Ryan is the subject of all of them. The subjects are shown in **bold**.

SUBJ as NOUN

Raieni

roqobetemi

Ryan

surprise.and

SUBJ as NOUN PHRASE

noho dzauba

his anger

peitemi

go.up

SUBJ as PRONOUN

no tanga aima Ben iiha tumaqi tanga ma Beni buribaroke teete

he stick took Ben chase went.and stick with Ben repeatedly hit

Ryan got surprised and became angry he picked up a stick and went chasing Ben and hit him repeatedly.

5.1.2 Object Marking

Many languages also have markers on the verb to show who or what the **object** is.

Guhu Samane does not have any object markers on the verb. The object always has to occur as a noun, or a noun phrase, or a pronoun.

5.1.3 Recipient Marking

Some languages have markers on the verb to show who or what the **recipient** is, for verbs where something is given to someone.

Guhu Samane does not have recipient markers on the verb.

5.1.4 Benefactive Marking

Some languages have markers on the verb to show who or what the **beneficiary** is, when somebody does something for someone else. These are called **benefactive** markers.

Guhu Samane does not have any benefactive markers on the verb.

5.2 Tense

5.2.1 Examples

This table shows some of the suffixes in Guhu Samane which are attached to verbs at the end of sentences, and show when something happened, or will happen.

There are four main tenses in Guhu Samane:

- **Regular past tense:** something that happened before the last midnight (that is, yesterday or earlier).
- **Today's past tense (or recent past, or current tense):** something that happened between last midnight and now.
- **Present tense:** something happening now, or about to happen right now.
- **Future tense:** something that has not happened yet.

Suffix	Meaning	Examples
-ta / -ata	Regular past tense suffix, used for events that happened any time yesterday or before that.	<i>tuumata</i> 'went' <i>teeteta</i> 'hit' <i>hiireta</i> 'said' <i>moota</i> 'saw' <i>moiteta</i> 'gave' <i>eeteta</i> 'made'
No suffix / -ri	Today's past tense ² (used for something that happened today) is shown by the suffix <i>-ri</i> (as in <i>moori</i>) or by the absence of another tense suffix (as in <i>tuume</i> or <i>teete</i>).	<i>tuume</i> 'went (today)' <i>teete</i> 'hit (today)' <i>hiire</i> 'said (today)' <i>moori</i> 'saw (today)'

2 The technical name for this is *hodiernal* tense. The regular past tense would then be called a *non-hodiernal* tense.

		<i>moite</i> 'gave (today)' <i>eete</i> 'made (today)'
<i>-orai</i>	Present tense suffix, for something happening right now, and continuing.	<i>tuumorai</i> 'going (now)' <i>teetorai</i> 'hitting (now)' <i>hiirorai</i> 'saying (now)' <i>moorai / moqorai</i> 'seeing (now)' <i>moitorai</i> 'giving (now)' <i>eetorai</i> 'making (now)'
<i>-bi</i>	Present tense suffix used when an action is about to happen, or when it is viewed as a whole.	<i>tuusubi</i> 'going / about to go' <i>teesubi</i> 'about to hit' <i>hiibi</i> 'about to speak' <i>moohibi</i> 'about to see' <i>moisubi</i> 'about to give' <i>eesubi</i> 'about to make' <i>baasubi</i> 'about to die'
<i>-ko / -ako</i>	Most common future tense suffix, used for something that someone intends to do.	<i>tuumako</i> 'will go' <i>teetako</i> 'will hit' <i>hiibako</i> 'will say' *** <i>moorako</i> 'will see' <i>moitako</i> 'will give' <i>eetako</i> 'will make'
<i>-aridzo</i>	Future tense for something someone will certainly do.	<i>tuumaridzo</i> 'will definitely go' <i>teetaridzo</i> 'will definitely hit' <i>hiibaridzo</i> 'will definitely say'

		<i>mooraridzo</i> 'will definitely see'
		<i>moitaridzo</i> 'will definitely give'
		<i>eetaridzo</i> 'will definitely make'

5.2.2 Translation Issues Related to Tense

In English, there is only one time for past tense, whereas Guhu Samane makes a difference between today's past tense, and past tense for yesterday and before that. So, when we are translating, we need to decide whether something happened just recently (and we should use today's past tense) or if it happened longer ago (and we should use the regular past tense).

We also need to decide whether to use *-orai* or *-bi* for something happening in the present. For example, in John 14.2, 'I am going to prepare a place for you', it sounds best when we use *tuusubi*.

5.3 Aspect

Aspect has to do with the timing of an action or event itself, for example if it is continuing, completed, repeated, and so on.

5.3.1 Continuous

Continuous aspect describes an action or event that is viewed as carrying on at some point in time. For example, in Tok Pisin, *mi ritim buk i stap* or *mi wok long ritim buk*.

In Guhu Samane, the suffix *-ra* before the tense suffix shows that something is continuous.

For example, the suffix *-orai* shows that an action has continuous aspect as well as present tense:

ana buku isaitorai

I book am.reading

'I am reading a book'

The suffix *-orakoi* shows that an action has continuous aspect as well as future tense:

ana buku isaitorakoi

I book will.be.reading

'I will be reading a book'

We have not found a way of showing continuous aspect in the past tense with verbs at the end of sentences (final verbs).

5.3.2 Habitual

Habitual aspect describes an action or event that happens several times, whether in the past or the present. For example, in Tok Pisin, *em i save ritim buk*, or in English ‘he **used to read books**’ or ‘he **often reads books**’.

There are at least two ways to show habitual aspect in Guhu Samane.

1. We can use the word *sani* or *saninoke* to show that something happens habitually (regularly or over and over again).

When *sani* is used, we also use the word *keke* 'always' as in this example:

noi sani kopike keke muunorai

he HABITUAL coffee.FOCUS always drinking

He is always drinking coffee

When we use *saninoke*, we do not need to use the word *keke*:

noi saninoke patta muunorai

he HABITUAL food eating

He is always eating food

2. We can repeat the verb and use the final verb *eete*, to show something that happens habitually, as in these examples:

noi kopike muune muuneke eetorai

he coffee.FOCUS drink drink.FOCUS doing

He always drinks coffee.

noi ata teete teeteke eetorai

he wife hit hit.FOCUS doing

He is always hitting his wife.

To show habitual actions in the **past**, we can use the word *qaata* 'stayed' after the verb.

noi ago kopike keke muuna qaata

he long.ago coffee.FOCUS always eat stayed

He used to always drink coffee.

5.3.3 Completed

Completed aspect describes an action or event that is viewed as having finished. For example, in Tok Pisin, *em i ritim buk pinis*, or in English ‘*he read a book*’.

We use the word *ao* to show completed aspect.

Noi ao hoo toore

he CMP pig shot.TODAY.PAST

‘He has (just) shot the pig.’

Noi ao hoo toorota

he CMP pig shot.PAST

‘He had already shot the pig.’

Noi ao hoo tobaridzo

he CMP pig shoot.CERTAIN

‘He can surely shoot a pig quickly’

5.3.4 Beginning

Beginning aspect describes an action or event that is viewed as starting. For example, in Tok Pisin, *em i stat long ritim buk*.

We use the word *sohoro* to show something is starting.

Noi naa sohoro hiire

he song start said.TODAY.PAST

‘he started singing (today)’

Noi naa sohoro hiireta

he song start said.PAST

‘he started singing (yesterday or before)’

Noi naa sohorō hiibako
 he song start say.FUTURE
 'he will start singing'

5.3.5 Summary of Aspect

The table below shows examples of the different kinds of aspect in Guhu Samane:

Aspect	Example	English translation
Continuous	<i>Ana buku isaitorai</i>	'I am reading a book'
Habitual	<i>Ana saninoke buku isaitorai</i>	'I always read books'
	<i>Ana buku isaite isaiteke eetorai</i>	'I keep reading books'
Completed	<i>Ana ao buku isaiteta</i>	'I finished reading a book'
Starting	<i>Ana buku sohorō isaite</i>	'I'm about to start reading a book'

5.3.6 Translation Issues Related to Aspect

English does not show aspect very clearly, so we need to find out which aspect to use from the context when we are translating, and make sure we use the correct aspect in each situation.

5.4 Realis and Irrealis

PNG languages often have a difference between realis and irrealis mode. **Realis** refers to the more real and certain events, while **irrealis** refers to possible or doubtful events.

5.4.1 Examples

Realis; The past tense suffixes *-ta* and *-ri* are used for events in the past that are real, for events that have actually happened.

Irrealis: there are many suffixes that are used for irrealis events – things that might have happened, or did not happen, or could still happen. These suffixes are shown below:

Suffix	Meaning	Examples	Example sentences
<i>NEGATIVES</i>			
<i>-ama</i>	Most general suffix for something that did not happen. Can be used for habitual situations.	<i>tuumaama</i>	<i>No nagapa tuumaama</i> 'He did not go to the village' <i>No hoo muunaama</i> 'He does not eat pig'
<i>-ara</i>	Something that did not happen on one occasion, although it usually does.	<i>tuumaara</i>	<i>No nagapa tuumaara</i> 'He did not go to the village (although he usually does)'
<i>-idzara</i>	Something that is not happening	<i>tuumoraidzara</i>	<i>No nagapa tuumoraidzara</i> 'He is not going to the village'
<i>CONDITIONALS</i>			
<i>-puko</i>	Something that might have happened, but did not happen.	<i>tuumapuko</i>	<i>No nagapa tuumapuko</i> 'If he had gone to the village (he would have)...'
<i>-quko</i>	Something that might happen, if someone does something.	<i>tuumaquko</i>	<i>No nagapa tuumaquko</i> 'If he goes to the village (he could)...'
<i>-qako</i>	?		
<i>IRREALIS</i>			
<i>-qu</i>	Something that might happen in the future (this is the most general irrealis suffix)	<i>tuumaqu</i>	<i>No nagapa tuumaqu</i> 'He will/might go home'
<i>-rotahe</i>	Something someone wanted to do but was unable to (past tense,	<i>tuumarotahe</i>	<i>No nagapa tuumarotahe</i> 'He wanted to go to the vil-

	includes the suffix <i>-ta</i>).		lage, but...'
<i>-rorihe</i>	Something someone wanted to do (today) but was unable to (today's past tense, includes the suffix <i>-ri</i>).	<i>tuumarorihe</i>	<i>No nagapa tuumarorihe</i> 'He wanted to go the village (this morning), but...'
<i>-qunihe</i>	Something someone wants to do right now, but is unable to.	<i>tuumaqunihe</i>	<i>No nagapa tuumaqunihe</i> 'He wants to go to the village, but...'
<i>OTHERS</i>			
<i>-aridzo</i>	Something someone will certainly do.	<i>tuumaridzo</i>	<i>No nagapa tuumaridzo</i> 'He will definitely go to the village'
<i>-puta</i> <i>[this is not really irrealis]</i>	Something that happened for a short amount of time	<i>tuumaputa</i>	<i>No dzoo tuumaputa...</i> 'He went to the garden (and shortly afterwards left again)'

5.4.2 Translation Issues for Realis and Irrealis

We could use the suffix *-ridzo* at times when the English says something will 'surely' happen (when the Hebrew uses an infinitive absolute). Example-

nii ee mee oke muunaquko, nii bodza oqata bataridzo.

You tree fruit that eat.if you time that.on die.surely.will

'If you eat the fruit of that tree you will surely die'

We can use the suffix *-puko* when talking about something that could have happened but did not:

Qoberoba name nii erata oorapuko noma naho baamu baatarori (John 11: 21b)

Lord my.own you here stay.if brother my not died.would

'My Lord if you had been here my brother would not died'

5.5 Serial Verbs

Serial verbs mean two or more verbs that go together and that show closely related actions. Often both (or all) the verbs keep at least some of their basic meaning. The whole group of verbs acts as one unit and often the verbs in the group all have the same subject (and object). For example, the meaning of the English verb *bring* is expressed in many PNG languages with a serial verb meaning '(go) get come'.

5.5.1 Examples

In Guhu Samane, we have many serial verbs.

In serial verb constructions, several verb roots can occur one after each other, and only the last verb has either a medial verb suffix or tense / aspect suffixes. The serial verb constructions are underlined in the examples.

Here are some examples:

Ana eegota aima tuumata

I/me car took went.PAST

I drove (took went) a car (only the final verb has regular past tense suffix)

Koo biire baabo

spear throw come.COMMAND

Throw the spear! (only the final verb has the command suffix)

no torouma tuumorai

he run going.CTS

He is running (only the last verb has the continuous aspect suffix)

haa tate meeraridzo

dog fall.down lie.will.CERTAIN

The dog will certainly fall down and lie. (only the last verb has the 'definite' suffix)

no tukuba qoridze moota

he jump got.up saw.PAST

I jumped up and saw.

In negative sentences, the negative particle comes before all the serial verbs.

no te koo aima baabara
he NEG spear took come.not

¶He did not bring the spear.

haa te tate meraara
dog NEG fall.down lie.not

¶The dog did not fall down and lie.

These examples only show two or three verbs in a series. But we can have at least five or six serial verbs in a row together, as shown below. The object *masu* occurs before the first transitive serial verb.

no tukuba qoridze masu moo aima muunata
he jump got.up cuscus saw took ate.PAST

¶He jumped up and saw a cuscus, took it and ate it.

no masu moo tukuba qoridze aima dzoro muunata
he cuscus saw jump got.up took cook ate.PAST

¶He saw a cuscus, jumped up, took it, cooked it and ate it.'

In both of these examples, the separate actions shown by the serial verbs are considered part of one event.

If we used medial verbs instead for some of the actions, it would suggest separate actions. Compare the following two examples:

no tukuba qoridze masu moo aima muunata
he jump got.up cuscus saw took ate.PAST

¶He jumped up and saw a cuscus, took it and ate it.' (Using serial verbs, it is all one event)

no tukuba qoridzeqi masu moo aima muunata
he jump got.up.SAME.SUB.SIM cuscus saw took ate.PAST

¶He jumped up, and (then) saw a cuscus, took it and ate it.' (With a medial verb, the jumping up is separated from seeing the cuscus).

In longer sentences in natural text serial verbs and medial verbs both occur before the final verb. In the following example, serial verbs are underlined, medial verbs are double underlined, and the final verb is in bold.

Abinaga eseri eegota aima tete iiha tuumomi
 people two car took road chase going.while.DIFF.SUB.SIM

Two people were driving along the road in a car.

nopoho nese hittemi nopo eegota aima tete sigi temu ma temuke
 they.2.of eye close.and.DIFF.SUB they.2 car took road side other with other

and their eyes closed, and they made the car go from side to side on the road,

biire tuumoqi perebata .
 throw going.while.SAME SUB.CTS turn.over.PAST

and then while going they turned over.

5.5.2 Translation Issues for Serial Verbs

English does not have many serial verbs, and usually has quite short sentences without many verbs in them. In Guhu Samane we can have much longer sentences using many serial verbs, so we need to make sure we read a whole paragraph and translate it, rather than just translating one sentence at a time.

5.6 Medial Verbs (Verbs that Come in the Middle of a Sentence)

Many PNG languages with Actor, Patient, Verb (APV) (also known as subject, object, verb (SOV)) word order have two kinds of verbs. **Final verbs** almost always come at the end of a sentence and have their own set of markers for person, tense etc. **Medial verbs** are used earlier in the sentence and have their own markers that do not come on the final verbs. In this section we will discuss medial verbs.

5.6.1 Medial Verb Examples

Guhu Samane can have many medial verbs in a sentence before the final verb. Only the final verb has a tense marker on it, like the past tense suffix *-ta*. Medial verbs do not have tense suffixes like *-ta* or *-ri*.

However, medial verbs often have the suffixes *-mi* or *-qi* when the next verb happens at the same time (the events are **simultaneous**), or the suffixes *-mo* and *-go* when the next verb happens after the action of the first verb has finished (the events are **sequential**).

When a story talks about something that has not happened yet, or may not ever happen, the medial verb suffixes *-ma* and *-qa* are used instead. We can call these **irrealis** medial verb suffixes.

Suffix	Meaning
<i>-mi</i>	'and at the same time' (and the next verb has a different subject)
<i>-qi</i>	'and at the same time' (and the next verb has the same subject)
<i>-mo</i>	'and afterwards' (and the next verb has a different subject)
<i>-qo</i>	'and afterwards' (and the next verb has the same subject)
<i>-ma</i>	'and' (and the next verb has a different subject, in irrealis situations)
<i>-qa</i>	'and' (and the next verb has the same subject, in irrealis situations)

Here are some examples:

VERBS HAVE DIFFERENT SUBJECTS: we come / they see; AND HAPPEN AT THE SAME TIME.

nana baomi noko nana moota
 we coming.and.DIFF.SUB.SIM they we saw.PAST

↑'While we were coming, they saw us.'

VERBS HAVE THE SAME SUBJECT: we come AND we see; AND HAPPEN AT THE SAME TIME

nana baoqi noko moota
 we coming.and.SAME.SUB.SIM them saw.PAST

↑'While we were coming, we saw them.'

VERBS HAVE DIFFERENT SUBJECTS: we come / they see; AND HAPPEN AFTER EACH OTHER.

nana baomo noko nana moota
 we came.and.DIFF.SUB.SEQ they we saw.PAST

↑'After we came, they saw us.'

VERBS HAVE THE SAME SUBJECT: we come AND we see; AND HAPPEN AFTER EACH OTHER.

nana baoqo noko moota
 we came.and.SAME.SUB.SEQ them saw.PAST

↑'After we came, we saw them.'

VERBS HAVE DIFFERENT SUBJECTS: we come / they see; AND HAPPEN IN IRREALIS SITUATIONS.

nana baoma noko nana moorako
 we coming.and.DIFF.SUB.IRR they we see.FUTURE

↑'While we are coming, they will us.'

VERBS HAVE THE SAME SUBJECT: we come AND we see; AND HAPPEN IN IRREALIS SITUATIONS.

nana baoqa noko moorako
 we coming.and.SAME.SUB.IRR them see.FUTURE

↑'While we are coming, we will see them.'

Here is a longer example in a natural text talking about a real situation. All the verbs are underlined, and the medial or final verb suffixes are in bold.

Abinaga eseri eegota aima tete iiha tuumomi
 people two car took road chase going.while.DIFF.SUB.CTS

↑Two people were driving along the road in a car.

nopoho nese hittemi nopo eegota aima tete sigi temu ma temuke
 they.2.of eye close.and.DIFF.SUB they.2 car took road side other with other

↑and their eyes closed, and they made the car go from side to side on the road,

biire tuumoqi perebata .

throw going.while.SAME SUB.CTS turn.over.PAST

↑and then while going they turned over

The following table shows the subjects for all the verbs in this sentence, and how the *-mi* and *-qi* markers show different subjects for the next subject.

Subject	Verb	Notes
<i>Abinaga eseri</i> 'Two men'	<i>aima</i> 'took'	No medial verb suffix
(two men)	<i>iiha</i> 'chase'	No medial verb suffix
(two men)	<i>tuumomi</i> 'went.and.DIFF.SUB.SIM'	The medial verb suffix <i>-mi</i> tells us that the next verb happens at the same time, and has a different subject. The subject will change from the 'two men' to 'their eyes'.
<i>nopoho nese</i> 'their eyes'	<i>hittemi</i> 'closed.and.DIFF.SUB.SIM'	The medial verb suffix <i>-mi</i> tells us that the next verb happens at the same time, and has a different subject. The subject will change from 'their eyes' back to the two men.
<i>nopo</i> 'they two'	<i>aima</i> 'took'	No medial verb suffix.
(they two)	<i>tuumoqi</i> 'went.and.SAME.SUB.SIM'	The medial verb suffix <i>-qi</i> tells us that the next verb happens at the same time, and has the same subject. The subject will still be the two men.
(they two)	<i>perebata.</i> 'turned over'	The regular past tense suffix <i>-ta</i> shows that this is a final verb, and the end of a sentence.

Here is an example in a irrealis situation, in a text talking about what would happen if my house burned down.

Naho naga qaitaquko ana roqobete tukuba qoridze mooqa

my house burn.if I/me surprise jump get.up see.and.SAME.SUB.IRR

If my house burn I would see it and jump up in surprise and

ata ma khameto tukuto iiha paata qurasuhima
 wife and children wake chase outside go.down.and.DIFF.SUB.IRR
 wake my wife and children and chase them to go outside and

ana kira ma qaru hiire
 I/me shout and scream say
 I will shout and scream

abi ma khata nana hobire oba gima baa eepa hisuma
 people we help water fetch come fire kill.and.DIFF.SUB.IRR
 and the people will come help get some water and put out the fire and

ana namae qubasamane naname topotto paata biirako
 I/me myself belonging our throw outside throw
 I will throw our things outside.

Sometimes there can be more than one final verb in a sentence when two things are happening at the same time to different groups of people. In this case, the connecting suffix *-ni* is added after the first final verb. Notice in the example below the first part of the sentence talks about two people helping an injured man to a car, and ends in the final verb *tumata* which has the regular past tense marker *-ta*. This is followed by *-ni*, and then the final part of the sentence talks about the action of other people at the same time (stealing belongings) and ends in the final verb *aimata*, again with the regular past tense *-ta* suffix.

Qate eegota mainai nopoho ipita abi aima baoqi eegota mooqi
 then car other they.2.of later man took coming.and.SS.SIM car saw.and.SS.SIM
 The other car coming after them had some people on it, they saw the car,

eegota nokome puisire taaete qurateqi,
 car their.own stop climb.out go.down.and.SS.SIM
 they stopped their own car and climbed out from their car,

ponedza apiapi ma khatatai qurateqi abi oko geqobatake moo,
 steering.wheel driver with daughter go.down.and.SS.SIM man leg broke.that saw
 the driver and his daughter went down and saw the man with the broken leg,

aima kharikhari eete eegota nopometa tumatani
 took between.shoulders do car their.two.at went.and

they took him between their shoulders to the car and went, **AND/BUT**

abi qesai nopoho qubasamaneke guumeke aimata.
 man some they.2.of belonging stole took

'Some other people stole their belongings.'

5.6.2 Translation Issues for Medial Verbs

Many sentences in Guhu Samane are much longer than in English, and use a lot of medial verbs. So, when translating from English to Guhu Samane it is important to read a whole paragraph and translate that paragraph naturally, rather than just translating one sentence at a time. When translating the Bible we should not just translate one verse at a time, but look at the whole paragraph.

6 CLAUSES

6.1 Transitive clauses

Transitive clauses include a subject, a verb and an object.

6.1.1 Examples

Our usual word order for a transitive clause is SOV. Often (but not always) the suffix *-i* is added to the subject.

Here are some examples:

Abi tei sagi khata qabitorai
 man one arrow(lit.bow.son) sharpening

∅A man is sharpening an arrow.

Ana oba mutu tatako .

I/me water hot bathe.will

∅I will bathe in hot water.

Naho nane dzoo nome eetorai .

my elder.brother garden his.own making

∅My elder brother is making his garden.

When clauses are joined together, often the subject can be left out, as in this example;

No tanga aima Ben iiha tumaqi tanga ma Beni buribaroke teete .

He stick took Ben chase went.and stick with Ben repeatedly hit

He picked up a stick and went chasing Ben and hit him repeatedly

6.1.2 Translation Issues for Transitive Clauses

The usual order in English is Subject-Verb-Object, but our usual order is Subject-Object-Verb. We need to make sure we use the correct Guhu Samane order when we are translating, not just copying the English order.

6.2 Intransitive clauses

Intransitive clauses contain a verb that usually cannot take an object. For example, *he walked, he laughed, he jumped* in English.

6.2.1 Examples

Here are some examples of intransitive clauses:

no habese

he sit

'he is sitting'

no baate

he die

'he died'

epa qaitē

fire burn

'the fire is burning'

ee peite

tree climb.grow

'the tree is growing'

In commands the subject of intransitive verbs can be left out, as in:

tuuma

go

'Go!'

baaba

come

'Come!'

Here are some examples of intransitive clauses with verbs of movement:

Ihaike ana Kainantu tumaqako

tomorrow.at I/me Kainantu go.will

'Tomorrow I will go to Kainantu.'

We did not find any differences between the subject of voluntary and involuntary actions. The noun phrase is the same whether the subject wants to do the action (eg. go) or does not want to (eg. die).

Process verbs such as growing or ripening usually have the suffix *-te* at the end.

Kharuba baanate

banana ripened

'The bananas ripened.'

ee peite

tree climb.grow

'the tree is growing'

6.2.2 Translation Issues for Intransitive Clauses

We have not yet thought of any translation issues for intransitive clauses.

6.3 Di-transitive clauses

Clauses that have both an object and a recipient are called **di-transitive**. An English example is: *I gave the book to him.*

6.3.1 Examples

This is our usual order for sentences that have recipients: Subject Recipient Object Verb.

Usually, the recipient comes after the actor and before the noun that is given (the **theme**), and is marked with the suffix *-ke*. See further examples in section 6.4.9.

RECIPIENT THEME

Tom Tituske kharuba moite .

Tom Titus.focus banana give

Sometimes people who have married into the language area put *-ke* at the end of the recipient and the object at the same time, but this sounds funny!

6.3.2 Translation Issues for Di-transitive Clauses

We have not yet thought of any translation issues for ditransitive clauses.

6.4 Semantic roles

6.4.1 Agent

An **agent** deliberately makes an action or event happen. Eg. ‘**Cain** murdered his brother’

We have not found any special marking to show that somebody is an agent, they are just the same as other actors.

For example:

Kaini nane nome teetemi baate.

Cain brother his.own hit.and died

'Cain hit his brother and he died.'

6.4.2 Force

A **force** makes an action happen but not deliberately. E.g. ‘**the wind** blew down Job’s house’

We have not found any special marking for forces that is different from other actors. For example:

Uuta ana huite

wind me blew

'The wind blew me.'

6.4.3 Experiencer

An **experiencer** does not control what happens, and they are not changed by what happens. They feel what happens with their senses or emotions. E.g. ‘**Samuel** heard the sheep’, ‘**Jonah** felt angry’

Here are some examples of sentences with experiencers in Guhu Samane. In these sentences the experiencer comes first, and then a noun for the stimulus, and then the verb *eete* 'makes' or *teete* 'hits'.

Dzona mera teete

Jonah hunger hit

'Jonah is hungry'

Dzona dzaube eete

Jonah anger makes

'Jonah is angry'

Dzona dzaapa teete / Dzona dzaapa eete

Jonah cold hit / Dzona cold makes

'Jonah is cold'

Dzona atti eete

Jonah fear makes

'Jonah is afraid'

Anger can also be expressed using a possessed noun:

Dzonaho dzauba peite

Dzona.of anger goes.up

'Jonah is getting angry'

These are some other ways of expressing hunger:

Dzona mera qupadzome

Jonah hunger heart.feel

'Jonah feels hungry'

Dzona mera quba baate

Jonah hunger for die

'Jonah is dying for hunger'

Sometimes the experiencer and the stimulus can switch positions:

Mera Dzona teete

Hunger Jonah hit

'Jonah is hungry (lit. Hunger hit Jonah)'

Verbs of perception (seeing, hearing, tasting etc.) use the same patterns as active clauses:

Ana noo nokata

I word heard

'I heard the speech'

Ana ee moota

I tree saw

'I saw a tree'

6.4.4 Possessor

A **possessor** is someone who has something. E.g. 'Joseph has a coat'

Possessors in Guhu Samane have the *-ho* suffix:

Naho haa oorai

my dog stay

'I have a dog'

6.4.5 Location

A **location** is where an action or event takes place. E.g. 'Eli slept in **his bed**', 'She found the coin under **the table**'

Locations are shown in Guhu Samane with the suffix *-ta*.

Eebeke ebekeehaha assi nakuta oorai

Leaf green bilim inside.at stay

'The green leaf is in the bilim'

Naka nesapota nee bebe eeteta

We(2) airstrip.at plane wait did

'We both waited for the plane at the airstrip'

Several **adverbs** can be used to show the place where something happens (like 'here' or 'there' in English).

<i>manatota</i>	over there (far distant, to the South)	<i>manamanatota</i>	furthest over there (far distant, to the South)
<i>manapata</i>	over there (far distant, to the North)	<i>manamanapata</i>	furthest over there (far distant, to the North)
<i>maneqeta</i>	over there (distant)	<i>manemaneqeta</i>	furthest over there (distant)
<i>manepeita</i>	up over there	<i>manemanepeita</i>	furthest up over there
<i>manoqota</i>	down over there	<i>manomanoqota</i>	furthest down over there
<i>ota</i>	there (close)		
<i>erata</i>	here		
<i>qerata</i>	here (a bit further)		

	away)		
--	-------	--	--

Several of these adverbs of place are the demonstratives with the suffix *-ta* added.

6.4.6 Source / destination

A **source** is where something moves from, a **destination** is where something moves to. E.g. 'Abraham travelled from **Ur** (source) to **Haran** (destination)'

Sources are also shown using the suffix *-ta*. On the other hand, destinations have no suffix.

Ana Ukarumpata baata

I Ukarumpa.at came

'I came from Ukarumpa'

Ana Ukarumpa baata.

I Ukarumpa came

'I came to Ukarumpa'

Abarahamu Urita qoridze Harani tuumata.

Abraham Ur.at got.up Haran went

'Abraham got up from Ur and went to Haran'

6.4.7 Instrument

An **instrument** is used by someone to make something happen. E.g. 'Jael killed Sisera with a **tent peg**' 'Saul attacked David with a **spear**'

We use the word *ma* after a noun to show that it is an instrument.

Noi habeseqi dzuube ma sagi khata qabitorai .

he sit.and knife with arrow(lit.bow.son) sharpening

'He is sitting and sharpening an arrow with a knife.'

Sauro koo ma Tabitike kotorota
Saul spear with David spear.shot

↑Saul speared David with a spear.'

In sentences like this, we can also just show the instrument (the spear) in the verb:

Sauro Tabitike kotorota
Saul David spear.shot

↑Saul shot David (with a spear).'

6.4.8 Accompaniment

An **accompaniment** is someone who does something with someone else. E.g. 'Moses went to Pharaoh with **his brother**.'

We use *ma* after the noun to show accompaniment.

Abi tei haa ma nopo masu dzobi tumata .
man one dog with they.two cuscus hunt went

↑A man went hunting cuscus with his dog.

6.4.9 Recipient

A **recipient** receives something from someone else. E.g. 'The angel gave food to **Elijah**'

Usually, the recipient in a sentence comes after the actor and before the noun that is given (the **theme**), and is marked with the suffix *-ke*.

RECIPIENT THEME

Tom Tituske kharuba moite .
Tom Titus.focus banana give

↑Tom gave Titus a banana.'

RECIPIENT THEME

Anake kharuba oke moitare .

me.focus banana that give

‘Give ME that banana.’

However, sometimes if the theme is being focused on, it can come before the recipient.

THEME

RECIPIENT

kharuba tumena oke ana moitare

banana back.at that I/me give

‘Give me THE BANANA THAT IS AT THE BACK’

When the actor is in focus the theme may also come before the recipient.

THEME RECIPIENT

Tomuio kharuba Tituske moite .

Tom.focus banana Titus.focus give

‘It was Tom that gave Titus a banana’

6.4.10 Beneficiary

A **beneficiary** is someone who benefits from an action done by someone else. E.g. ‘Dorcas made clothes for **the children**’

We show beneficiaries with the suffix *-ho* and the word *quba* following the beneficiary.

Nopo Baridzaho quba husi khautota.

they. two Baridza.of for food cooked

‘They both cooked food for Baridza.’

6.4.11 Patient

A **patient** is someone or something an action happens to. E.g. ‘John ate a **locust**’

The patient usually comes after the actor, but does not have any special marking.

Abi oi hoo toore.

man that.it pig shot

‘That man shot the pig.’

6.4.12 Translation Issues for Semantic Roles

We have not yet thought of any translation issues for semantic roles.

6.5 Time

6.5.1 Words for Time

Here are some different words and expressions to show when something happened. Some of these, such as *poiqa* and *iikai* are **adverbs of time**.

Guhu Samane	English meaning
<i>poiqa</i>	now (includes any time today)
<i>iikai</i>	tomorrow
<i>iikai teemu</i>	day after tomorrow (literally, 'tomorrow the.other')
<i>dzuma teemu / dzuma peimo</i>	next week (literally, 'week the.other' / 'week up there')
<i>dzasidza teemu / dzasidza peimo</i>	next month (literally, 'month the.other' / 'month up there')
<i>tii teemu / tii peimo</i>	next year (literally, 'year the.other' / 'year up there')
<i>iipita</i>	later
<i>aruku</i>	yesterday
<i>abini</i>	day before yesterday (or any time in the recent past)
<i>dzuma qomo</i>	last week (literally, 'week down there')

<i>dzasidza qomo</i>	last month
<i>tii qomo</i>	last year
<i>sani</i>	always
<i>keke</i>	always
<i>oke keke</i>	often
<i>bodza qesa</i>	sometimes (literally, 'time some')

Expressions for last week / next week show a way of thinking about time (a **conceptualisation** of time) in which we are going upwards as time goes on.

Here are some example sentences using these words:

Ihaike ana taunta tuumako

Tomorrow I town.to go.will

'Tomorrow, I will go to town.'

No taunta keke tuumore

He town.to always goes

'He always goes to town'

These are the words that describe different times of day and night:

<i>saunaba</i>	from dawn until the time when the sun is high in the sky
<i>ete bisa</i>	midday (literally, 'sun middle')
<i>surena</i>	time when the sun is beginning to go down
<i>qupi kokotu</i>	dusk (beginning to get dark, but you can still see, literally 'dark partly')
<i>qupiba</i>	night
<i>saubapo</i>	midnight
<i>qupi qausu</i>	between 1am and 3am (literally, 'night stomach')i

<i>iihai motamota</i>	between 3am and 5am (literally, 'tomorrow giving.light')

6.5.2 Temporal Phrases

Usually, the suffix *-ke* is added to time words to show the time when something happened. For example,

ana saunabake taun tuume

I morning.in town went

'I went to town this morning'

Sometimes, we can use the locative postposition *-ta* to make a temporal phrase to show when something happened.

bodza teeta nana taun tuumako

time one.at we town go.will

'At some time we will go to town'

The suffix *-ke* is also used to show how long something happens for, such as staying somewhere for three days.

No qupi taparike ota oota

He nights three.for there stayed

'He stayed there for three nights'

6.5.3 Translation Issues for Time

We have not yet found any translation issues for time.

6.6 Manner

In Guhu Samane we have some **adverbs of manner** to show how something is done.

For example:

Dzohane kebanoke tuumorai

John slowly walking.PRES.CTS

'John is walking slowly' (literally, 'coldly', since *keba* is used as an adjective for cold things, e.g. *patta keba* 'cold food' *abi keba* 'cold man = corpse')

Dzohane hairiamake toroume

John slow.NEG ran.TODAY.PAST

'John ran fast (today)'

Some adverbs of manner have the suffix *-ma* 'with' at the end, attached to an adjective or noun, such as *qangama* 'badly', *qidzama* 'well', *dzaubama* 'angrily', *oberama* 'falsely', and *hairama* 'quickly'.

noi qangama khaute

he bad.with cooked

'he cooked badly' (meaning quickly and everything in a mess)

noi qangama tuume

he bad.with walked

'he walked badly' (meaning quickly, or with a bad leg, for example)

noi noo qidzama hiire

he word good.with spoke

'He spoke well' (for example, he said something I agreed with)

noi noo oberama hiire

he word falsely spoke

'He spoke falsely' (did not speak clearly)

We can use **adverbs of degree** (like *nipamu*) with these adverbs, to show how slowly someone walked, for example. If the adverb has the *-ma* suffix, then the word *nipamu* comes before the *-ma* suffix.

Dzohane kebano nipamuke tuumorai

John slowly very walking.PRES.CTS

'John is walking very slowly'

Noi qanga **nipamuma** tuume

He badly very.with went

'He went very badly' (=very fast)

6.7 Negative Clauses and Negation

Negative clauses are those which include a meaning like *no* or *not* in English.

6.7.1 Examples

There are at least 3 ways to make negative statements in Guhu Samane:

1. The negative particle *-te* is used to show something that did not happen. The verb takes the negative suffix *-ra* in this case. This is used for situations where the action was expected to happen, but it did not.

ana te buku iisaitara

I NEG book read.NEG

'I did not read the book' (and I was supposed to)

ana te Tom moorara

I NEG Tom see.NEG

'I didn't see Tom' (although I thought I would)

2. The suffix *-ma* is added to the verb, but the particle *te* is not used. This can be used for any negative situation.

Ana buku iisaitama

I book read.NEG

'I did not read the book'

3. The negative particle *bamu* can be used:

i) with the suffix *-qu*, for something that is not happening in the future (or that depends on something else happening),

ana bamu buku iisaitaqu

I NEG book read.will

'I will not read the book'

*naho sama dzeuba**quko** ana **bamu** buku iisaita**qu***

I skin tired.if I NEG book read.will

'If I am tired, I would not read a book'

ii) with the verb suffix *-rota* for something that did not happen in the past

*naho sama dzeuba**puko** ana **bamu** buku iisaita**rota***

I skin tired.if.PST I NEG book read.would

'If I had been tired, I would not have read a book'

Negative commands use the word *eto*, and the suffix *-ino* on the verb, as in these examples:

eto** kharuba muun**ino

NEG banana eat.COMMAND.NEG

'Do not eat the banana!'

eto** noo hiib**aino

NEG word talk.COMMAND.NEG

'Do not talk'

6.7.2 Translation Issues for Negative Clauses

Guhu Samane makes a difference between situations where someone doesn't do something that they were supposed to do, and situations where someone just doesn't do something. English does not make this difference, so we need to decide in the context which kind of negative to use.

For example, in Matt 21:30, one son says he will go to the field to work, but then he does not. In this case the particle *te* and suffix *-ra* should be used:

noi te tuumara

he NEG went

'he did not go' (although he was expected to)

The same would be true in 1 Samuel 13.8.

7 SENTENCES

7.1 Conjunctions

7.1.1 Examples

These are some of the joining words (**conjunctions**) in Guhu Samane:

Con-junc-tion	English Gloss	Meaning	Example
<i>ma</i>	and	Most general conjunction for joining two noun phrases	<i>ata ma khameto</i> wife and children
<i>mae</i>	or	Joins noun phrases that are alternatives	Nii ti mae kofike muunaqu? You tea or coffee drink? 'Do you want to drink tea or coffee?' Nii tike muunaqu mae kofike muunaqu? You tea drink or coffee drink? 'Do you want to drink tea or coffee?'
<i>onihe</i> (or just <i>-he</i> as a suffix on a verb)	but	Joins two sentences, where the second sentence is something you did not expect.	<i>ana noho naga tuumata onihe</i> I his house went but <i>noi te oota orara</i> he NEG there stay.NEG 'I went to his house but he wasn't there' <i>ana no moorihe no te ana mooraara</i> I he saw.but he NEG I saw.NEG 'I saw him but he didn't see me'
<i>qate</i>	then	start of a clause or a sentence	<i>qate nii ikabetaqu</i> then you how.about then how about you
<i>oho</i>	therefore	Goes between a	<i>Ana heme eete oho qubake</i>

<i>qubake</i>		reason for something and the result.	I ill make that.of for <i>ana bamu baabaqu</i> I not come.will 'I am ill therefore I cannot come'
<i>onita</i>	so / therefore	Goes between a reason and a result	<i>naho sama dzeube onita</i> my skin tired so <i>ana bamu iisaitaqu</i> I not read 'I am tired so I won't read'
<i>-mi</i>	and. DIFF.SUB. SIM	Suffix that occurs on medial verbs and means 'and at the same time' (and the next verb has a different subject)	
<i>-qi</i>	and. SAME.SUB. SIM	Suffix that occurs on medial verbs and means 'and at the same time' (and the next verb has the same subject)	
<i>-mo</i>	and. DIFF.SUB. SEQ	Suffix that occurs on medial verbs and means 'and afterwards' (and the next verb has a different subject)	
<i>-qo</i>	and. SAME.SUB. SEQ	Suffix that occurs on medial verbs and means 'and afterwards' (and the next verb has the same subject)	

7.1.2 Translation Issues Related to Conjunctions

We need to remember to use conjunctions, even if English does not have conjunctions at the start of a sentence.

7.2 Commands (Imperative Sentences)

7.2.1 Examples

Here are some examples of commands in Guhu Samane. The first column shows a normal command that you might use to tell someone to do something. The second column is a strong command that you might use with your child if they disobey you the first time you ask. The third column is a gentle command, encouraging someone to do something. The fourth column is a command that could be used to pass on someone else's desires, as in 'the doctor said you should eat'. We are not sure exactly what the difference is between the first and fourth columns, but perhaps the fourth column shows commands that are more definite, something like 'you must...'. The fifth column shows a form for a command to do something which should be repeated. This form has the suffix *-orare*, which includes the continuous aspect suffix *-ra*.

1. Command	2. Strong command	3. Gentle command	4. Definite command(?)	5. Repeated / continuous command
<i>muuna</i> 'eat'	<i>muu</i> 'eat!'	<i>muuno</i> '(please) eat'	<i>muunare</i> 'you must eat'	<i>muunorare</i> 'you should always eat' (e.g. from this coconut tree)
<i>tuuma</i> 'go'	<i>tuu</i> 'go!'	<i>tuumo</i> '(please) go'	<i>tuumare</i> 'you must go'	<i>tuumorare</i> 'you should always go'
<i>teeta</i> 'hit'	<i>tee</i> 'hit!'	<i>teeto</i> '(please) hit'	<i>teetare</i> 'you must hit'	<i>teetorare</i> 'you should always hit' (e.g. sago)
<i>baaba</i> 'come'	<i>baa</i> 'come!'	<i>baabo</i> '(please) come'	<i>baabare</i> 'you must come'	<i>baorare</i> 'you should always come' (e.g. to visit me)
<i>moora</i> 'look'	<i>moo</i> 'look!'	<i>mooro</i> '(please) look'	<i>moorare</i> 'you must look'	<i>mooqorare</i> 'you should always

				look'
<i>habesa</i>	<i>habe</i>	<i>habeso</i>	<i>habesare</i>	<i>habeseqorare</i>
'sit'	'sit!'	'(please) sit'	'you must sit'	'you should always sit'

The same forms are used for first person, second person and third person commands:

muuna

eat

'(you) eat!'

napa muuna

we(incl) eat

'let us eat!'

noi muuna

he eat

'let him eat'

If there is no subject in the sentence, the command is addressed to the second person, *you*, either singular or plural. This is quite common.

Commands can be made more polite by using *qaate* at the start of the sentence.

7.2.2 Translation Issues Related to Commands

Guhu Samane makes a difference between polite commands and strong commands, so we need to choose the correct type of command when we are translating

Example of a definite command in

Genesis 1: 3 Qaami Ohonga hee “dzadza biiranatare”.

We might use different kinds of commands to translate: little girl get up (in the story of Jairus' daughter), Lazarus come out! (John 11), 'Get behind me Satan!' (Mark 8), 'Be still' Jesus talking to the storm in Mark 4, or 'come out' to unclean spirit in Mark 5.8.

We can also make a difference between commands to keep doing something, or just do it one time. So we need to decide which type of command to use when we are translating something. Often the English is not clear, but the Greek may be clearer. In Greek present imperatives usually mean something should be repeated, whereas aorist imperatives are commands to do something once only.

For example, pray for those persecuting you in Matt 5.44 is a present imperative – keep doing it.

7.3 Questions (Interrogative Sentences)

7.3.1 Yes-No Questions

Statements can be changed into yes-no questions just by changing the pitch of your voice when you speak, by making your voice go up at the start of the last verb.

noi kharuba muune

he banana ate

'he ate a banana' (statement)

noi kharuba muune?

he banana ate

'did he eat a banana?'

We can show this in writing by putting a question mark at the end of the sentence.

Yes-no questions can also have the question particle *mae* (or *mae bamu*) at the end:

noi kharuba muune mae?

he banana ate or

'did he eat a banana, or?'

noi kharuba muune mae bamu?

he banana ate or not

'did he eat a banana, or no?'

This can even be a very short sentence, if we know who the subject is:

muune mae?

eat or

'Did (you / he / she...) eat?'

If we want to put stress on part of the sentence, we can use the suffix *-ke* or *-io*.

no kharubake muune mae?

he banana.FOCUS ate or

'did he eat a **banana**, or (did he eat something else)?'

noio kharuba muune mae?

he.FOCUS banana ate or

'did **he** eat the banana, or (was it someone else)?'

7.3.2 WH Questions

When we want to find out more than just 'yes' or 'no', in English we ask questions using question words such as *Who? What? Which? How many? When? Where? How? Why?* (People sometimes call these WH questions because most of these English question words start with wh.)

Here are some examples of WH questions in Guhu Samane. Usually, the question word appears in the same place in the sentence as the thing that is being questioned. For example, if the question is about the object of a verb (e.g. 'what did he eat?') the question word *quba apeke* comes between the subject and the verb, or if the number is being questioned, the question word *ikabete* comes after the noun, in the usual place for a numeral or quantifier.

no quba apeke muune?

he for what eat?

'What did he eat?'

oi quba ape?

that for what

'What is that?'

apei kharuba muune?

who banana ate?

'Who ate the banana?'

no kharuba ikako muune?

he banana which(close) eat

'Which of these bananas did he eat?' (used when the speaker, addressee, and bananas are all close together)

no kharuba ikake muune?

he banana which(far) eat

'Which bananas did he eat?' (used when there is distance between the speaker and the addressee, or the speaker and the bananas, or the addressee and the bananas)

no kharuba ikabeteke muune?

he banana how.many(recent) eat

'How many bananas did he just eat?'

no kharuba ikabeteko muune?

he banana how.many(longer ago) eat

'How many bananas did he eat (longer ago, but still today)?'

no bodza apeta kharuba muune?

he time what.at banana eat

'When did he eat a banana?'

noi qubape qubako kharuba muune?

he why for banana eat

'Why did he eat the banana?'

noi naane qubako kharuba muune?

he why for banana eat

'Why did he eat the banana?'

no ikanomake eete kharuba muune?

he how make banana eat

'How did he eat the banana?' (This sentence can be used to question the *manner* someone used to eat something, maybe like a pig or a dog, or it can be used as a *rebuke* to question how somebody did something they should not have done, for example eating somebody else's banana.)

7.3.3 Translation Issues for Questions

In English the question word usually comes at the start of the sentence, whereas in Guhu Samane the question word comes at the right place in the sentence for the thing that is being questioned. We need to remember to put the question word in the right place, not just follow the English order.

7.4 Sentence Adverbs

1. We use the sentence adverb *kaqa* to show something that might happen. This is like the word *ating* in Tok Pisin.

no baabaqu kaqa

he come.IRREALIS maybe

'Maybe he will come'

The word *qai* can also be added after the subject in these sorts of sentences, talking about something that might happen.

ana qai toruoma tuumaqu kaqa

I perhaps run go.IRREALIS maybe

'Perhaps I will run'

The word *pore* can also be used instead of *qai*, with a very similar meaning.

ana pore toruoma tuumaqu kaqa

I perhaps run go.IRREALIS maybe

'Perhaps I will run'

2. We use the adverb *qahe* in a sentence to try to get people to feel sympathetic to the speaker, something like 'unfortunately' in English. This is similar to *tarangu* in Tok Pisin.

Noho haa qahe baate

His dog unfortunately died.TODAY

'Unfortunately, his dog just died'

The adverb *mina* has a similar meaning but it can only be used for humans.

Ana mina meera teete

I unfortunately hunger hit

'Unfortunately, I feel hungry'

Mina can also be used as a noun, to call someone an unfortunate person.

Mina, nii oorai?

Unfortunate.one you staying

'Are you there, unfortunate one?'

7.5 Reason, Result, Purpose

7.5.1 Reason and Result

Here are some sentences that show a reason and a result in our language. We can either have the reason *before* the result or the reason *after* the result, both sound natural. However, in the second example it is as if the speaker is answering his own question 'Why am I happy?'

reason

RESULT

Ohonga ana hobiretaho qubako ana qaki eetorai

Lord me helped therefore I happy am

'The Lord helped me, so I am happy'

RESULT

reason

Anai qaki eetorai, oi teho (quba) bahe Ohongai ana hobireta

I happy am that one.of something because Lord I helped.PAST

'I am happy. Why? Because the Lord helped me'

7.5.2 Purpose and Result

Here are some sentences that show a purpose and a result in our language. Usually, the purpose comes *before* the result. We use the word *hiire* 'said' to show something is a purpose clause.

purpose

RESULT

Ana patta tumaetako hiire tauni tuuume

I food buy.will said town went

'To buy food, I went to town'

purpose

RESULT

Naga gootako hiire ee dzote

House build.will said tree cut

'To build a house, I cut a tree'

7.5.3 Translation Issues for Reason, Result and Purpose

English, Hebrew and Greek usually all have the result first and *then* the purpose in a sentence, whereas Guhu Samane has the purpose first and then the result. **So**, we will often have to change the order of clauses in our sentences, when we are translating, to make sure it has the right meaning in Guhu Samane.

For example, in Gen 50.20, the NIV says:

RESULT

purpose

God turned it for good **in order to** save the lives of many people

We need to change the order of the two clauses here so that the purpose comes first:

purpose	RESULT
Ohonga abi samaneho qaraqara hobirako hiireqi	oke burisi etemi qidza naateta
God man many.of life help.will said	that turn doing.and good made

Sometimes the English Bible has several purposes for one result, and may go across more than one verse. In this case we need to bring all the purposes before the result, and join the verses together in our translation. For example, Genesis 1.17-18 says:

17 He placed the lights in the sky **(RESULT)**

to shine on the earth, **(PURPOSE 1)**

18 to rule over the day and the night, and **(PURPOSE 2)**

to separate light from darkness. **(PURPOSE 3)**

And God was pleased with what he saw.

This has three purposes after the result, and they are in verses 17 and 18. We need to join 17 and 18 together and put the purposes first in our translation:

17-18 *Nopoi ete ma qupike sopara eete* **(PURPOSE 2)**

they.2 sun and night govern make

ttokake dzadza moiteqa **(PURPOSE 1)**

ground light give.and

eteba ma qupibake koridza biirorare **(PURPOSE 3)**

day and night divide throw

hiireqi

said

Ohongai nopoke qusu gootata motoqi **(RESULT)**

Lord they.2 sky bone.at put.and

moomi bagenoma naateta

saw.and good made

We need to remember to translate whole sentences, not just one verse at a time.

When we see the word 'to' in English, or 'in order to', we need to remember that this could be a purpose and switch the order in Guhu Samane, and use the word *hiire*.

7.6 Interjections

The following words can be used as interjections to get someone's attention:

<i>maqoe</i>	polite interjection, for example to call your husband, or someone you respect	<i>Maqoe, baa naka tuumo</i> Hey, come we.2 go 'Hey, come and we'll go!'
<i>idze</i>	interjection of surprise, for example when you hear something you did not expect, or incredible	<i>Idze, noo erai meeni mae?</i> Wow, talk this true or 'Wow, is this talk true?'
<i>ububu</i>	interjection of praise, for example when you give praise and thanks to the Lord	<i>'ububu, Ohonga dzoobe!</i> praise God thankyou 'Praise, God thankyou'
<i>uuii</i>	interjection of victory, for example if you spear a pig	<i>uuii ana hoo kootore</i> hooray! I pig speared 'Hooray I speared the pig'

8 BEYOND THE SENTENCE

8.1 Topic and Focus

Topic is what a sentence is about. The topic often comes as the first part in the sentence. Very often the subject of a sentence is also its topic, but not always. (For example, in English, in *Those boys I had already seen*, 'those boys' is topic and object, whereas 'I' is subject.) If the same topic continues in a number of sentences, the topic may not be there as a noun phrase, it may only show in the person markers on the verb.

When some part of the sentence gets special stress, or emphasis, we call that **focus**. Something that is contrasted with something else is usually in focus, but contrasts are not the only things that get focused.

English does not use special markers for focus. In an ordinary English sentence, the last element is usually in focus. If we want to focus on some other element, we stress it more, say it more loudly. (In the example bold type is used for stress.) For example:

- I didn't see the accident.* (Someone else did.)
*I **didn't** see the accident.* (Although you think I did.)
*I didn't **see** the accident.* (I only heard about it.)
*I didn't see **the accident**.* (But I saw the cars afterwards.)

8.1.1 Examples

In Guhu Samane, there are two markers related to topic and focus: *-i* and *-ke*.

The suffix *-i* can only ever occur on the subject of a sentence, but not every subject has this suffix. The *-i* suffix is added at the end of the subject noun phrase. In natural texts, often subjects which are new topics have this marker, whereas topics that have already been introduced do not. For example, the first subject in a story normally has the marker *-i*.

The suffix *-ke* cannot occur on the subject of a sentence, but can occur on the object or several other arguments in a sentence. This suffix often highlights what the sentence is focusing on. It is also used to highlight who an action is done for, the beneficiary.

The use of these markers to show what is in focus, can be seen in the following questions:

Apei kharuba Tom moite? Titus io kharuba Tom moite.

Who.FOC banana Tom gave? Titus FOC banana Tom gave

'Who gave Tom a banana? TITUS gave Tom the banana'

Titus apeke kharuba moite? Titus Tomke kharuba moite.

Titus who.FOC banana gave? Titus Tom.FOC banana gave

'Who did Titus give a banana to? Titus gave TOM a banana.'

Quba apeke Titus Tom moite? Titus kharubake Tom moite.

For what.FOC Titus Tom gave? Titus banana.FOC Tom gave.

'What did Titus give Tom? Titus gave Tom a BANANA'

These examples suggest that *-i* and *-ke* are suffixes used on the thing that the sentence is focusing on. If the thing is the subject of the sentence, *-i* or *io* is used. If the thing is the object or indirect object *-ke* is used.

The following text shows an example of how these two suffixes relate to each other in a longer text. The noun phrases with *-i* or *-ke* are underlined in Guhu Samane, and written in capitals in the English translation:

Bodza teeta abi tei qoridze haa nome dzeima masu dzobi tumata .

time one.at man one got.up dog his.own leading cuscus hunt went

¶At a certain time, A MAN got up and lead his dog to go hunt cuscus.

Tuumomi haa noho masu teke iihami ,

going.while dog his cuscus a chase.and

¶They were going and his dog chased A CUSCUS and

masu oi atti tuuma ee teho nagake dzubami

cuscus that.it flee go tree one.of hollow.in go.and

'THAT CUSCUS fled into THE HOLLOW OF A TREE'

no ee oke peite eenagata bariba moohimi

he tree that climb tree.hollow.at peep.inside look.and

'he (the man) climbed THAT TREE and peeped inside'

masui iikabesumi

cuscus where.is.it?

'THE CUSCUS wasn't there, but'

dzo mina tei eenaga ota oota .

snake big one tree.hollow there was

'A BIG SNAKE was there in the hollow of the tree'

Oomi no mooqi atti taaete

was.there he saw.and flee climb.down

'so he climbed down and fled'

haa nome dzeima nopo nagapa tumata .

dog his.own leading they.two village went

'leading his dog, they both went to the village'

8.1.2 Translation Issues Related to Topic and Focus

English does not have a marker to show focus, so we need to look at the sentence and the context to work out what is in focus, and make sure that our use of focus particles puts the focus on the correct element.

9. Residue

We are still unable to completely explain the use of the suffix *-i* on some subjects and *-ke* on some objects.

We cannot yet explain the difference between the postpositions *na* and *ta* which occur after locative nouns.

10. Selected Texts

Here are some of the texts that we wrote during the Discover Your Language workshop and used to investigate grammatical features.

A man went hunting.

Abi tei dzobi tumata.

1.1 **Bodza teeta abi tei qoridze haa nome dzeima masu dzobi tumata**
time one.at man one got.up dog his.own leading cuscus hunt went
At a certain time a man got up and lead his dog to go hunt cuscus.

1.2 **Tuumomi haa noho masu teke iihami , masu oi atti tuuma**
going.while dog his cuscus a chase.and cuscus that.it flee go

ee teho nagake dzubami no ee oke peite eenagata bariba
tree one.of hollow.in go.and he tree that climb tree.hollow.at peep.inside

moohimi masui iikabesumi dzo mina tei eenaga ota oota .

look.and cuscus where.is.it? snake big one tree.hollow there was
They were going and his dog chased a cuscus and it fled in to the hollow of a tree, so he climb the tree and he peeped inside and the cuscus was not there - instead a big snake was there

1.3 **Oomi no mooqi atti taaete haa nome dzeima nopo nagapa**
was.there he saw.and flee climb.down dog his.own leading they.two village

tumata .

went

so he climb down and flee, leading his dog.

A man shoot the pig (each sentence describes a different picture)

Abi tei hoo toorota.

1 **Abi tei sagi khata qabitorai .**
man one arrow(lit.bow.son) shapening

A man is sharpening an arrow.

2 **Noi habeseqi dzuube ma sagi khata qabitorai .**

he sit.and knife with arrow(lit.bow.son) sharpening
He is sitting and sharpening an arrow with a knife.

- 3 **Abi eseri sagi khameto qabitorai** ·
 man two arrows(lit.'bow.children') sharpening
 Two men are sharpening the arrows.
- 4 **Nopoi habeseqi dzuube ma sagi khameto nopome qabitorai** ·
 they/both sit.and knife and arrows(lit.'bow.children') their sharpening
 Both are sitting and sharpening their arrows with the knife.
- 5 **Abi tapari habeseqi sagi khameto nokome qabitorai** ·
 man three sit.and arrows(lit.'bow.children') their sharpening
 Three men are sitting and sharpening their arrows.
- 6 **Noko tenanateqi baura sama tenake eetorai** ·
 they come together.and work same one doing
 They come together and are doing one same thing.
- 7 **Abi tei sagi khata saisa naite** ·
 man one arrow(lit.bow.son) bowstring put.on
 A man is putting the arrow on the bowstring.
- 8 **Noi sagi khata saisanateqi hoo toobako qupadzome** ·
 he arrow(lit.bow.son) bowstring.put on.and pig shot think
 He put an arrow on the bowstring and thinking to shot a pig.
- 9 **Abi tei hoo toobare sagi khata hoo bobote** ·
 man one pig shot arrow(lit.bow.son) pig aim/face
 A man is aiming a pig with an arrow.
- 10 **Noi ao hoo toobake bohibi** ·
 he is.has pig shot about
 He is about to shot the pig.
- 11 **Abi oi hoo toore** ·
 man that.it pig shot
 That man shot the pig.
- 12 **Noi ao hoo toore** ·
 he is.has pig shot
 He has shot the pig.
- 13 **Abi eerai hoo eserike toore** ·
 man this pig two shot
 This man shot two pig.
- 14 **Noi ao hoo eserike bodza tenata toore** ·
 he is.has pig two time one.same shot
 He has shoot two pigs at the same time.
- 15 **Atapa tei eepa dzagata habese oorai** ·
 women a fire near.to sit stay

A women is sitting near the fire.

16 **Noi habeseqi patta khautorai .**

she.is sit.and food cooking

She is sitting and cooking the food.

Bilum and leaves (each sentence describes a setup created by the teacher)

Assi ma eebeke

1 **Eebeke ebekeehaha assi nakuta oorai .**

leaf green bilum inside.at stay

a green leaf is in the bilum.

2 **Eebeke mina dzunoma assi pesuta oorai .**

leaf big red bilum underneath.at stay

a big red leaf is under the bilum.

3 **Eebeke ebekeehaha kharamane eseri assi heeta oorai .**

leaf green long.plural two bilum on.top.at stay

a two long green leaves are on top of the bilum.

4 **Eebeke ebekehaha gasiqa tei assiho saamata oorai .**

leaf green small one bilum.of beside stay

a small green leaf is near the bilum.

5 **Assiho dzagata eebeke gasiqa tei oorai .**

bilum.of near.to leaf small one stay

a small leaf is near the bilum.

6 **Assi eebekeho bisaqaputa oorai .**

bilum leaf.of middle.at stay

bilum is in the middle of the leaves.

7 **Eebeke assike ngeroma oorai .**

leaf bilum.that go.around stay

the leaves are surrounding the bilum.

8 **Eebeke hote tei assi nakuta oorai .**

leaf short one bilum inside.at stay

One short leaf is in the bilum.

9 **Eebeke homete eseri assi nakuta oorai .**

leaf short.plural two bilum inside.at stay

Two short leaves are in the bilum

10 **Eebeke hometemete**

leaf short.plural

Many short leaves

11 **Eebeke ebekehaha khara**

leaf green long

A long green leaf

12 **Eebeke ebekehaha kharakhara assi heeta oorai .**

leaf green longest bilum on.top.at stay

The longest green leaf is on the bilum.

13 **Eebeke samane assi nakuta oorai .**

leaf many bilum inside.at stay

Many leaves are in the bilum.

Car turned over (a retelling of a video sequence)

Eegota perebata

1 **Abinaga eseri eegota aima tete iiha tuumomi**

people two car took road chase going.while

Two people were driving along the road in a car.

2 **nopoho nese hittemi nopo eegota aima tete sigi temu ma**

they.2.of eye close.and they. two car took road side the.other and

temuke

the.other

and their eyes closed, and they made the car go from side to side on the road,

3 **biire tuumoqi perebata .**

throw going.while turn.over

and then while going they turned over

4 **Perebami nopoho eegota iipigotai suuna naasumi dzagai heena**

over.turn.and they.2.of car back under make.and chest on.top

naateta .

did.at

and the top of the car went under and the underneath of the car came on top

5 **Abi teemui tuuma sigita tatte oko geqobata .**

man the.other go distant fell leg broke

the other man fall from the distance and broke his leg

6 **Qate eegota mainai nopoho ipita abi aima baoqi eegota**

then car the.other.was they.2.of later man took coming.and car

mooqi

saw.and

The other car coming after them had some people on it

7 **eegota nokome puisire taaete qurateqi** ,
car their stop climb.out go.down.and

They stoped their car and climed out from their car,

8 **ponedza apiapi ma khatatai qurateqi abi oko geqobatake moo**
steering.wheel driver and daugther go.down.and man leg broke.that saw

,

The driver and his daugther went down and saw the man with the broken leg

9 **aima kharikhari eete eegota nopometa tumatani** ,
took between.shoulders do car their.two.at went.and

and took him between their shoulders to their car.

10 **abi qesai nopoho qubasamaneke guumeke aimata** .
man some they.2.of belonging stole took

but some other people stole their belongings.

11 **Mai ma khatatai abi oko geqobatake aima pei eegotata**
father and daugther man leg broke.that took up car.at

the father and the daugther took the man with broken to their car and went to the hospital

12 **motoqi aima maraseni naga tuumata** .
put.and took medicine house went

13 **Tuusumi abinaga qubasamane guumeke aimotake**
go.and people belonging stealing taking.at

and the people stealing their things

14 **qaateqi nokoi kira ma qaru hiimi**
they shout and scream said.and

left what they were stealing and shouted and screamed

15 **nopo noka abi qeta eetetake aima maraseni naga tuumata** .
they.two heard man injury make.do took medicine house went

the two of them heard and took the injured man to the hospital.

If my house burn (creative writing)

Naho naga qaitaquko

1 **Naho naga qaitaquko ana roqobete tukuba qoridze mooqa**
my house burn.if I/me suprise jump got.up see.and

If my house burn I would see it and jump up in surprise and wake my wife and children

2 **ata ma khameto**
wife and children.kids

3 **tukuto iiha paata qurasuhima ana kira ma qaru hiire**
wake chase outside down.and I/me shout and scream say
and chase them to go outside I will shout

4 **abi ma khata nana hobire oba gima baa eepa hisuma ana namae**
people we help water fatch come fire kill I/me myself

qubasamane naname topotto

belonging our throw
and the people will come help get some water and put out the fire

5 **paata biirako** .
outside throw

and I will throw our things outside,

6 **esuma abi tatanga qesai baa ana hobire qubasamane aima paata**
do. and man strong some come I/me help belonging took outside

biirako ,

throw

Some strong man will help me get our things and throw it outside.

7 **Esumi qesai oba gima eepa hiitako**

do.and some water fatch fire put.will
And some will fatch the water and put out the fire.

Story of Dzurau and Paake (a traditional story)

Pake ma Dzurauho noo kinisa

1 **Bodza teeta Dzurau ma Paake nasam Baridzaho quba husi khautota**
time one.at Dzurau and Paake uncle Baridza.of for food cooked

.

Once upon a time, Dzurau and Paake cooked food for uncle Baridza.

2 **Nopo husi khauto bebe etomi nasami Baridza baaqi tota qike**
they.two food cooked wait doing uncle Baridza came.and other.side

nopo paketoma tuumami ,

they.two went.around went.and

While they were cooking food and waiting, uncle Baridza came and went around the other side of them.

3 **nopo moo gateqi patta nopome muuna gateqi Paakei hee ana**
they.two saw then.and food their eat then.and Paake said I/me

eerata tuuma nasam saridzako hiireqi huusuma qura tumata .

this go uncle meet.will said.and noise.with down went

They saw that and they ate their food and then Paake said "I will go this way to meet Uncle", and went down noisily.

4 **Qate Dzurau hee ana erata nipake qohuba pesuta ato**
then Dzurau said I/me this. quietly wild.pitpit underneath.at to.the.south

tuumako hiireqi tumata .

go.will said.and went

And Dzurau said "I will go to the south, quietly underneath the wild pitpit", he said and went.

5 **oke eeteta oho qubake nopoho titirai tenata sutoqi temui**
that doing.at that therefore they.2.of headwater one.same join.and the.other.one

qura tuusumi

down go.and

Because they did that, they both have the same head water, one goes down

6.1 **temui paha mainake ato tumata .**

the.other.one also different to.the.south went
and the other one went a different way, to the south.

6.2 **Oqαιο .**

that's.all
that's all.

Story of Ryan and Ben (retelling a drama acted in class).

Raieni ma Beniho noo kinisa.

1 **Raieni nomenake habese oorami Beni seike noho tumeta baaqi**
Ryan unaware sit stay.and Ben quietly his back.at came.of

noho iirita oba perebiremi , Raieni roqobetemi noho dzauba peitemi
his on water poured.and Ryan surprise.and his angry go.up

, no tanga aima Ben iiha tumaqi tanga ma Beni buribaroke teete .

he stick took Ben chase went.and stick and Ben repeatedly hit
Ryan was sitting unaware and Ben came quietly at his back and poured water on him, Ryan got surprised and became angry he picked up a stick and went chasing Ben and hit him repeatedly