

Workpapers in Papua New Guinea Languages

Volume 30

OROKAIVA

Language Lessons

and

Grammar Notes

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Volume 30

OROKAIVA
Legends Lessons and Grammar Notes

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The papers in this volume are designed for those who would like to learn to speak Orokaiva. They do not necessarily constitute a complete coverage of the topic but are made available at this time.

Ali Laeka
Editor

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Introduction

During the past 9 years, while we have been living near Popondetta among the Orokaiva people we have had many requests for Orokaiva language learning lessons from Government workers, church workers, anthropologists and businessmen. The following grammar notes and language lessons have been prepared to help meet that need. They are written in a non-technical style that should be understood by those who have studied English grammar in high school, but hopefully students of languages in Papua New Guinea high schools and universities will also find them interesting.

Orokaiva is spoken by the people who live around Popondetta, between the Kumusi River and Oro Bay in the Northern Province of Papua New Guinea. There are two main dialects of Orokaiva. The Ihane (Ifane) dialect is spoken between Doboduru and Agenehambo, and the Sose (Sohe) dialect which has the greater number of speakers, is spoken between Agenehambo and the Kumusi River. These notes and lessons are written in the Sose dialect, but since the dialects differ mainly in the spellings of certain words, the lessons will work for either dialect. As the language learner progresses, vocabulary adjustments can be made with the help of an Orokaiva speaker.

Structure of the Course

The material is being presented in two parts, a series of 15 lessons and an explanation of various grammar features. It isn't necessary to learn how the Orokaiva grammar works in order to speak the language, but some people will find it helpful to read an explanation of the various features of the language, especially since some of the more complex grammatical features are not included in the 15 lessons, but will be learned through communicating in Orokaiva.

The lessons are only a starting point and the language learner should elicit the help of an Orokaiva speaker to expand each lesson, through doing the suggested exercises at the end of each lesson.

Each lesson is in 5 parts.

- A. Grammar - what that lesson teaches is briefly explained.
- B. Dialogue - A conversation between two people.
- C. Pattern drills designed to teach the new grammar item.
- D. A reading, story or conversation.
- E. Suggestions for extra practice, putting to use what you have learned.

Alphabet and Pronunciation Guide

In the Orokaiva alphabet, there are 19 letters - 5 vowels and 14 consonants. Since there is just one sound for each symbol it is easy to spell Orokaiva words.

The five vowels

<u>i</u> as in <u>imi</u>	'son-in-law'	pronounced as in 'beet'
<u>e</u> as in <u>eke</u>	'hang it'	pronounced as 'bet'
<u>a</u> as in <u>ba</u>	'taro'	pronounced as in 'father'
<u>o</u> as in <u>oro</u>	'house'	pronounced as in 'oh'
<u>u</u> as in <u>utu</u>	'foot'	pronounced as in 'rule'

The 14 consonants

<u>b</u> as in <u>ba</u>	'taro'	<u>p</u> as in <u>pa</u>	'woman'
<u>d</u> as in <u>da</u>	'village'	<u>t</u> as in <u>ta</u>	'at'
<u>g</u> as in <u>ga</u>	'rain'	<u>k</u> as in <u>ka</u>	'girl'
<u>s</u> as in <u>san</u>	'betel nut'	<u>h</u> as in <u>ha</u>	'come'
<u>m</u> as in <u>ma</u>	'thicket'	<u>n</u> as in <u>na</u>	'I'

These 10 consonants are pronounced as in English, but the consonants v, r, and j are a bit different from English.

v as in ve 'seed' is pronounced as b but with the lips not quite touching together, not as the English v with the teeth and bottom lip touching.

r as in aravora 'all right' is pronounced very quickly, by snapping the tongue tip against the roof of the mouth just behind the front teeth.

j as in ja 'dance' can be pronounced as a z or as a j or a dz.

The sound ng begins only a few Orokaiva words. Some of them are:

<u>ngahia</u>	'hard'	<u>nga</u>	'nest, boat'
<u>ngatoro</u>	'wooden dish'	<u>ngangau</u>	'a bird'
<u>ngajere</u>	'dwarfish'		

ng when found at the beginning of words is pronounced like the ng in 'going' and should not be confused with ng found in the middle of words like ange 'left' or ingari 'hear' where the ng is pronounced as in 'angry' or 'congregate'.

Orokaiva
Language Lessons

Lesson 1	Greetings
Lesson 2	Pronouns
Lesson 3	Stative Sentences and Demonstratives
Lesson 4	Future Tense
Lesson 5	Post-position Phrases
Lesson 6	Question Words
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Lesson 9	Adjectives and Adverbs
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Lesson 1

Greetings

A. Grammar

Many English greetings such as 'hello', 'good-bye', or 'good-day', don't have a direct equivalent in Orokaiva, but people are greeted by asking a question or making a statement about what a person is doing, such as:

<u>puve</u>	'Have you come?'
<u>en, puvena</u>	'Yes, I have come.'
<u>mite</u>	'Are you there?'
<u>mitena</u>	'I am here.'

There is one casual greeting commonly in use, which is:

<u>umo aravore</u>	'Are you all right?'
<u>en, na aravora</u>	'Yes, I'm all right.'

This is used mainly with one's everyday acquaintances and not with strangers.

B. Dialogue

D. <u>Puve?</u>	'Have you come?'
A. <u>En, na puvena. Umo mite?</u>	'Yes, I have come. Are you there?'
D. <u>En, na mitena. Umo aravore?</u>	'Yes, I am here. Are you all right?'
A. <u>En, na aravora.</u>	'Yes, I am all right.'
D. <u>Umo teho puve?</u>	'Have you come for no reason?'
A. <u>Na teho isa ere ona.</u>	'I am just walking around.'
	(turns to go)
D. <u>Aravora isa pambujo.</u>	'O.K. you go for your walk.'
A. <u>Na pahona, iri jo.</u>	'I am going, you stay.'
D. <u>Mitena, pambujo.</u>	'I am staying, you go.'
A. <u>Pahonaro.</u>	'I'm going.' (calls back)

C. Pattern Practice

	<u>QUESTION</u>	<u>ANSWER</u>
	you singular	I
	you plural	We
COME		
present tense	<u>umo ere puvutuhoe?</u> 'Are you coming?'	<u>na ere puvutuhona</u> 'I am coming.'
	<u>ungo ere puvutuhove?</u> 'Are you all coming?'	<u>nango ere puvutuhora.</u> 'We are coming.'
near past tense	<u>umo puvete?</u> 'Did you come?'	<u>na puvena</u> 'I came.'
	<u>ungo puvevete?</u> 'Did you all come?'	<u>nango puvera.</u> 'We've come.'
near past tense (shortened form)	<u>puve?</u> 'Did you come?'	<u>puvena.</u> 'I came.'
	<u>puveve?</u> 'Did you all come?'	<u>puvera.</u> 'We came.'
GO		
future tense	<u>umo pambaote?</u> 'Will you go?'	<u>na pambasona</u> 'I will go.'
	<u>ungo pambavote?</u> 'Will you all go?'	<u>nango pambasora</u> 'We will go.'
present tense	<u>umo ere pahoete?</u> 'Are you going?'	<u>na ere pahona</u> 'I am going.'
	<u>ungo ere pahovete?</u> 'Are you all going?'	<u>nango ere pahora</u> 'We are going.'
polite command	<u>pambujo</u> 'You go.'	<u>pahona</u> 'I am going.'
	<u>pambuvujo</u> 'You all go.'	<u>pahora</u> 'We are going.'

STAY

future	<u>umo irote?</u> 'Will you stay?'	<u>na iresona</u> 'I will stay.'
	<u>ungo irovote?</u> 'Will you all stay?'	<u>nango iresora</u> 'We will stay.'
present	<u>umo mitete?</u> 'Are you there?'	<u>na mitena</u> 'I am here.'
	<u>ungo mitevete?</u> 'Are you all there?'	<u>nango mitera</u> 'We are here.'
polite command	<u>irijo</u> 'You stay.'	<u>iresona</u> 'I will stay.'
	<u>irivujo</u> 'You all stay.'	<u>iresora</u> 'We will stay.'

E. Extra Practice

1. Go to the market and greet the people there with some of the greetings you learned in this lesson.
2. Make a list of other ways that you hear people greet each other and ask what each means.
3. Get someone to help you practice the greetings in this lesson. Take turns being speaker A and speaker B.

Lesson 2

Pronouns

A. Grammar

In lesson 1 you learned the pronouns na 'I', nango 'we(excluding you)', umo 'you(singular)', and ungo 'you(plural)'. In lesson 2 you will learn the other pronouns with the verbs used in the greetings in lesson 1. Turn to the grammar notes section 2.1 and look over the pronoun chart to get an idea of who each pronoun refers to. Notice especially how they differ from English.

B. Dialogue

- | | |
|---|--|
| D. <u>Umo puve?</u> | 'Have you(sing) come?' |
| A. <u>Na puvena. Ungo mitevete?</u> | 'I have come. Are you(pl) there?' |
| D. <u>Nango mitera.</u> | 'We(exclusive) are here.' |
| A. <u>No mama puvuto miteite?</u> | 'Has your father come?' |
| D. <u>En, amo puvuto mitia.</u> | 'Yes, he has come and is here.' |
| A. <u>Amo nau epe ra. Amita ae puveite?</u> | 'He is my uncle. Did his wife come?' |
| D. <u>Enana te enana ta ino te tapa puvera. Rate nango da ta pambasora.</u> | 'They and their dog came. But we're going to the village.' |
| A. <u>Ungote pambaro?</u> | 'Should we go?'('Can I go too.') |
| D. <u>Aravora, ungotena ungotenau da ta pambasora.</u> | 'O.K. We will go to our village.' |

C. Pattern Practice

Subject Pronouns		Possessive Pronouns
<u>na puvena</u>	'I came'	<u>nau mama puvija</u> 'My father came'
<u>nango puvera</u>	'We(exclusive) came'	<u>nangota mama puvija</u> 'Our father came.'
<u>umo puvea</u>	'you(sing) came'	<u>no mama puvija</u> 'Your father came.'
<u>ungo puveva</u>	'you(pl) came'	<u>ungota mama puvija</u> 'Your(pl) father came.'
<u>ungote puvera</u>	'We(inclusive) came'	<u>ungotenau mama puvija</u> 'Our father came.'
<u>amina puvija</u>	'He came'	<u>amita mamō puvija</u> 'His father came.'
<u>enana puvera</u>	'They came'	<u>enana ta mamō puvija</u> 'Their father came.'

This drill shows all the final verb endings for the near past tense, that is, the action has just been completed, and these are the endings that the verbs take at the end of a statement.

D. Extra Practice

In lesson 1 you learned some of the forms of the verbs 'come', 'go', and 'stay'. Only the pronouns for 'I' and 'you' were used with them. With the help of an Orokaiva speaker, expand the Pattern Practice in lesson 1 using the pronouns you learned in this lesson with the forms of 'come' and 'go' and 'stay'. Write the responses in a notebook and use them in addition to the greetings learned in lesson 1.

Lesson 3

Stative Sentences and Demonstratives

A. Grammar

In lesson 2 you learned the pronouns, which are words that can be used to substitute for people's names, such as nau 'mine', na 'I', umo 'you', no 'your' and so on. In this lesson you will learn to use words that substitute for the names of things, such as 'this, that, those, their, etc.' These are called demonstratives. Please refer to the chart in section 2.2 in the grammar notes for a list of demonstratives. When demonstratives in Orokaiva begin with e as in emo 'this' it refers to something near the speaker. When it begins with a as in amo 'that' it refers to something near the hearer. When it begins with o as in omo 'that over there', it refers to something far from both hearer and speaker.

The demonstratives in this lesson will be used in stative sentences, which make a descriptive statement or question about something such as:

<u>amo</u> on	<u>tigi</u>	<u>rete?</u>	'Is that a lime gourd.'	
that lime	gourd	stative ques.		
<u>en, emo</u>	<u>on</u>	<u>tigi</u>	<u>ra.</u>	'Yes, this is a lime gourd.'
Yes this	lime	gourd	stative	

In English we use the verb 'to be' in stative sentences, but in Orokaiva there is no stative verb, however, stative questions end in rete and statements always end in ra.

B. Dialogue

- | | |
|---|--|
| A. <u>Amo no bande rete?</u> | 'Is that your house?' |
| D. <u>En, emo nau bande ra.</u> | 'Yes, this is my house.' |
| A. <u>Meni no amo orovirete?</u> | 'Is that your child over there?' |
| D. <u>Meni nau amo erevira.</u>
<u>Oromo embo amita meni ra.</u> | 'My child is here. That over there is that man's child.' |
| A. <u>Amita ino amo eita re?</u> | 'Is his dog here?' |
| D. <u>Amita ino ai ta ra.</u> | 'His dog is there.' |
| A. <u>Amo ino ta indari aravorete?</u> | 'Is that the dog's food?' |
| D. <u>En, emo amita indari erevira.</u> | 'Yes, this is it's food.' |

C. Pattern Practice

Use the following nouns in the blank spaces.

<u>on tigi</u>	'lime gourd'	<u>bande</u>	'house'
<u>eti</u>	'string bag'	<u>meni</u>	'child'
<u>ino</u>	'dog'	<u>ba pure</u>	'taro garden'
<u>amo</u> <u>rete?</u>			'Is that a _____?'
<u>emo</u> <u>ra.</u>			'This is a _____.'
<u>omo</u> <u>ra.</u>			'That over there is a _____.'
<u> </u> <u>amo ai ta rete?</u>			'Is that _____ there?'
<u> </u> <u>emo ei ta ra.</u>			'The _____ is here.'
<u> </u> <u>amo oi ta rete?</u>			'Is the _____ over there?'
<u> </u> <u>amo oi ta ra.</u>			'The _____ is over there.'

Substitute erevire or erevira 'this one' for ei ta ra; aravore or aravora 'that one' for ai ta ra; and orovire or orovira 'that one over there' for oi ta ra, in the preceding drill. This doesn't necessarily change the meaning.

D. Reading

The story is a description of the white cockatoo. Four of the six sentences in this story are stative. You can recognize them because they end with ra rather than a verb.

DI AGENA

Di amita hamo ove amo parara pere ra te siro soino mitia amo ovevari ra. Amita javone amo einge euja, "Aeon aeon" ainge euja. Di amita irari amo i to ta ingeuja eto i to ta iriuja eto amita buju amo vahai nei heriso ainge ingeuje, amita ove amo parara ra. Di amo indari ra. Di amita tu amo ire tiveora.

E. Extra Practice

1. Make a list of nouns that could be used in stative questions (things that you would see around a village, from the vocabulary list) then go to a village and ask stative questions.
2. Record the responses onto cassette tape and write them down later to see how many ways a stative question can be answered.
3. Get a copy of the Orokaiva Bird book, Di ta Hihi Book, and go through at least 3 of the bird descriptions, underlining stative sentences.

Lesson 4

Future Tense

A. Grammar

In the first lesson you learned a few of the future tense verb endings, such as pambaote? 'Will you go?' and pambasona 'I will go.' All the future tense, question and statement verb endings will be presented in this lesson. The verb endings used in this lesson are on the following chart with the verb inda 'eat'. The verb stem is separated by a dash - from the ending.

		Question	Statement
<u>na</u>	'I'	<u>indo-no</u> (te) 'Will I eat?'	<u>inde-sona</u> 'I will eat.'
<u>uno</u>	'you' (singular)	<u>indo-</u> (no ending) 'Will you eat?'	<u>inde-soa</u> 'You will eat.'
<u>ungo</u>	'you' (plural)	<u>indo-vo</u> 'Will you eat?'	<u>inde-sova</u> 'You will eat.'
<u>amina</u>	'he'	<u>indo-u</u> 'Will he eat?'	<u>inde-suja</u> 'He will eat.'
<u>nango</u>	'we' (exclusive)	} <u>indo-ro</u> 'Will we/they eat?'	} <u>inde-sora</u> 'We/they will eat.'
<u>ungotena</u>	'we' (inclusive)		
<u>enana</u>	'they'		

Notice that the final letter on the stem is -o in the question and -e on the statement. It is not predictable which final vowel will appear on each verb stem for each tense, so stem-final vowels have to be memorized with each verb ending.

B. Dialogue

A. Bande no aravore te?

'Is this your house?'

D. Bande nau amo erevira.

'This is my house.'

A. Umo ei irote?

'Are you going to stay here?'

D. Na mane pambasona, na ei iresona, rate nau mama avo pambasuja.

'I will not go, I will stay here, but my father will go.'

A. No mama nainge pambau?

'Where will your father go?'

D. Nau mama te aja te Popondetta pambasora.

'My father and mother will go to Popondetta.'

A. Enana ai evoro te?

'Will they sleep there?'

D. Enana ai ta mane evesora rate da ta puvuresora.

'They will not sleep there but come back to the village.'

A. Aravora, na enana ga pambasona.

'O.K. I will go with them.'

D. Umo enana ga pambasoa te na iresona.

'You will go with them, and I will stay.'

C. Pattern Practice

Umo da ta pambaote?

'Will you go to the village?'

Na da ta pambasona.

'I will go to the village.'

Na da ta pambanote?

'Will I go to the village?'

Umo da ta pambasoa.

'You will go to the village.'

Amina da ta pambaute?

'Will he go to the village?'

Amina da ta pambasuja.

'He will go to the village.'

Nango da ta pambarote?

'Will we(excl) go to the village?'

Ungo da ta pambasova.

'You(pl) will go to the village.'

Ungo da ta pambovote?

'Will you(pl) go to the village?'

Nango da ta pambosora.

'We(excl) will go to the village.'

Ungote da ta pambarote?

'Will we (incl.) go to the village?'

Ungote da ta pambasora.

'We(incl) will go to the village.'

Substitute the following verbs with the correct future tense ending.

<u>evorote?</u>	<u>evesora</u>	'sleep'
<u>indorote?</u>	<u>indesora</u>	'eat'
<u>irorote?</u>	<u>iresora</u>	'stay'

D Reading Practice

UNGOTE UMO O SIMBA ARI AVO KEISORA

Ungote umo o iketo simba ari ta be avo keisora. Ungote kiti be kitita amo degi keisora titi temba rete (or) umo dombo amita engiti ai ta itiketo enda kovasora. Eto enda amita teka amo 6 feet ainge teka au kovasora, eto umo amita puvurari embere te pambari embere te avo kito sija aro inono au, toaro mitie hariga vahai irae aisuja. Eto o amita indari amo ungotena do indesora amo ikasora. O ta indari avo eto ikasora. Eto o amo pajito inono ururoro kito o nei tuna amo umbuto market ta koro umbasora eto o nei nei amo pamone meni avo eto indesora. Ainge ue ungotenau o amo simba javotoho ururoro iresora.

E. Extra Practice

1. Write our a dialogue using future tense questions and statements. Also use stative sentences, pronouns and demonstratives. Memorize it and practice with someone.
2. Go through a written Orokaiva story and pick out all the future tense verbs; determine what person (he, they, we, etc.) is doing the action and whether it is a question or statement.
3. Listen at the market. Pick out future tense verbs being used.

Lesson 5

Post-positional Phrases

A. Grammar

Post-positional phrases are those that correspond to 'to the village', 'with my brother', or 'for John', in English. The words 'to, for, with' are called prepositions in English, but since they come after the word they modify in Orokaiva, they are called post-positions. They are also called function words since they tell how the noun is being used. Please read about function words in section 2.5 in the grammar notes section. You have already seen some of the function words in the following list in previous lessons.

<u>na</u>	'by, with'	<u>ta dagi</u> <u>degi ta</u>	'to, for'
<u>ga</u>	'along with'	<u>embo</u>	'for;
<u>te</u>	'in addition to' 'at the time'	<u>avo embo</u>	'because of'
<u>ta</u>	'of' (belongs to) 'to, at'	<u>ta eto</u>	'from'

B. Dialogue

- | | |
|---|--|
| A. <u>Umo nau da ta puve?</u> | 'Have you come to my village?' |
| D. <u>Na no da ta nau du ga puvena.</u> | 'I came to your village with my brother.' |
| A. <u>No du na iroute?</u> | 'Is your brother going to stay?' |
| D. <u>Amina amita da ta pambasuja.</u> | 'He is going to his village.' |
| A. <u>Iho te pambaute mo turete pambau?</u> | 'Is he going this morning, or is he going this afternoon?' |
| D. <u>Ga avoembo turete pambasuja.</u> | 'Because of the rain, he will go in the afternoon.' |
| A. <u>Amo amita ire tivari ino rete?</u> | 'Is that his dancing drum?' |
| D. <u>En, amo amita ino ra.</u> | 'Yes, that is his drum.' |
| <u>Amita embomeni na pondo jigera avo embo amina da ta ire tivasuja eto na ai ta pambasona.</u> | 'Because of his people's feast, he will dance in the village and I will go there.' |
| A. <u>Na umo te pambano?</u> | 'Will I go with you?' |
| D. <u>Aravora, ungotte pambasora.</u> | 'All right, we will go.' |

C. Pattern Practice

We will be using na 'by, with'.

<u>Esi asivo na tiukasona.</u>	'I will cut the vine with a knife.'
<u>Meni ituha na tasona.</u>	'I will hit the child with a stick.'
<u>Ovu enda na aisona.</u>	'I will make a pot with ground.'
<u>Ino na kambasuja.</u>	'The dog will bite.'
<u>Embo na umbasuja.</u>	'A man will take it.'
<u>Pamone na agasora.</u>	'The women will cook.'

Notice that in the first 3 sentences above, the na comes after the instruments asivo, ituha, and enda, whereas in the last three, the na comes after the subject - the one doing the acting. Both types of phrases can be used in the same sentence like this:

<u>Pamone na/ ovu/ enda na/ aisona.</u>	'The woman will make pots with ground.'
<u>Embo na/ esi/ asivo na/ tiukasuja.</u>	'The man will cut the vine with a knife.'
<u>Meni na/ ino / ituha na / tasuja.</u>	'The child will hit the dog with a stick.'

When te is used, it means 'and' or 'in addition to'. When ga is used, it means 'along with.'

<u>Na o te ba te indesona.</u>	'I will eat meat and taro.'
<u>Na o ba ga indesona.</u>	'I will eat meat with taro.'
<u>Na umo te pambasona.</u>	'I in addition to you, will go.'
<u>Na umo ga pambasona.</u>	'I will go along with you.'
<u>Amina ina te aso te ikasuja</u>	'He will give greens and salt.'
<u>Amina ina aso ga ikasuja.</u>	'He will give greens with salt.'

ta 'of, to, at'

Na meni ta o ino ta ikasona.

'I will give the child's meat to the dog.'

Amina pamone ta eti amita ivu ta ikasuja.

'He will give the woman's string bag to her husband.'

Na da ta amiga pambasona.

'I will go to the village with her.'

Na da ta mitena.

'I am in the village.'

The words na, ga, te, ta, can all be used with the pronouns and demonstratives. Study the following examples:

Amina namoga ai ta pambasuja.

'He will go there with me.'

Ungote namote ei ta puvuresora.

'You (pl) and I will come here.'

Enana donda amina aisora.

'They will do it with that thing.'

Amite amita meni te enana ga ire tivasora.

'He and his child will dance with them.'

ta eto 'from'

Na enda nei ta eto puvena.

'I came from another land.'

Amina Popondetta eto puvuresuja.

'He will come from Popondetta.'

(The ta part of the ta eto is included in Popondetta. The ta on village names such as, Waseta, Kakandeta, Koropata, etc., means 'at'.)

Embo na amita da ta eto puvuresuja.

'The man will come from his village.'

ta degi (degi ta) 'for' embo, avo embo 'because'

Na no degi ta pondo aisona.

'I will give you a feast.'

Amina nau degi ta ke aisuja.

'He will (make) talk to me.'

Peter na amita degi aisuja.

'Peter will do it to him.'

Na pondo umo embo aisona.

'I will make a feast because of you.'

Amina namo avo embo ke aisuja.

'He will speak because of me.'

Amita mamō embo indari agasuja.

'She will cook food because of her father.'

D. Reading Practice

DI IGONO TE INO TE AMITA HIHI

Di igono na ino ta degi isa puvunu ino na bova taveto heva harombiari ai timbuto, "Namei umo nau degi ta isa puve bova taveto timbena inda," ainge enu eto igono kogue mitimite einge ena, "Namei na matu indito puvena," ainge ena. Amita be amo igono ta pe koso avo eto heva harombiari ta avo eto indesuja inono ae avo eto ena. Eto igono ereto da amita ta pambasi ue namei ino ta degi ke einge ena, "Namei umo pambujo ungotē umoro are," ainge eto namei pahunu ino kege eto bova namei ta timbuna amo eonga indina eto ino na isa mine igono ta degi pambunu bova taveto ahunge ta timbunu kogue mitimite toto pahunu namei igono kege eto bova ahunge ta timbuna amo igono ta pe koso amina ikenu benu indina.

E. Extra Practice

Translate the following sentences, then check them with an Orokaiva speaker.

1. I will give you a knife.
2. John and I will go to the garden because of my father.
3. I will go to Popondetta along with John.
4. I will go to the village with you this afternoon.
5. I will go by P.M.V. to Koropata.

The phrases you want to emphasize most, come first in the sentences, the verb comes last.

Lesson 6

Question Words

A. Grammar

In this lesson you will learn question words like what?, where?, why?, and when?. There are all together around 40 question words, but if you concentrate on learning the most common ones, which are included in the following chart, then the others can be gradually learned as you become more proficient in the language.

<u>do</u>	'what'	<u>davo</u>	'what place'
<u>do eto</u>	'why'	<u>davo eto</u>	'from what place'
<u>doinge</u>	'how many'	<u>amunure</u>	'who (stative sentences)'
<u>nainge</u>	'where'	<u>amuna</u>	'by whom'
<u>davo</u>	'where'	<u>amuta</u>	'whose'
<u>nainge eto</u>	'how' 'from where'	<u>amuga</u>	'with whom'
<u>deire</u>	'what' (used in stative sentences)	<u>amute</u>	'in addition to whom'
<u>deite</u>	'when'	Notice the <u>-te</u> , <u>-na</u> , <u>-ga</u> , <u>-ta</u> endings on these 'who' words, which you learned in Lesson 5.	
<u>deiga</u>	'with what'		
<u>damiga</u>			
<u>deina</u>	'with what'		
<u>damina</u>			

B. Dialogue

- | | | |
|----|--|---|
| A. | <u>Javo no deire?</u> | 'What is your name?' |
| D. | <u>Javo nau David ra.</u> | 'My name is David.' |
| A. | <u>Umo deita puve?</u> | 'How did you come?' |
| D. | <u>Na P.M.V. ta puvena.</u> | 'I came on a P.M.V.' |
| A. | <u>Eto iji deite puve?</u> | 'When did you come?' |
| D. | <u>Na eha puvena.</u> | 'I came now.' |
| A. | <u>Amuga puve?</u> | 'Who did you come with?' |
| D. | <u>Na eonga puvena.</u> | 'I came alone.' |
| | <u>Embo orovi amunure?</u> | 'Who is that man over there?' |
| A. | <u>Embo amo nau simbo ra.</u> | 'That man is my cousin.' |
| D. | <u>Embo avo davo embore?</u> | 'Where is he from?' |
| A. | <u>Amo da Sasembata embora.</u> | 'He is a Sasembata man.' |
| D. | <u>Amina ei ta do au?</u> | 'What will he do here?' |
| A. | <u>Ei ta umoro aisuja rate
amuga au na kiaera.</u> | 'He will visit here, but I
don't know who with.' |
| D. | <u>Aravora, na pambasona.</u> | 'O.K. I will go.' |
| A. | <u>Umo nainge pambao?</u> | 'Where will you go?' |
| D. | <u>Nau da ta pahona.</u> | 'I am going to my village.' |
| A. | <u>Aravora, pambujo.</u> | 'O.K. you go.' |

C. Pattern Practice

<u>Javo no deire?</u>	'What is your name?'
<u>Amo deire?</u>	'What is that?'
<u>Umo iji deite puve?</u>	'When did you come?'
<u>Eha iji deire?</u>	'What time is it?'
<u>Pure deina ao?</u>	'How will you do that work?'
<u>Umo nainge pambao?</u>	'Where will you go?'
<u>No da nainge ta re?</u>	'Where is your village?'
<u>Umo nainge eto pambao?</u>	'How will you go?'
<u>Umo do ere oe?</u>	'What are you doing?'
<u>Umo do eto puve?</u>	'Why did you come?'
<u>Ungo doingere?</u>	'How many are there of you(pl)?'
<u>Amo davo embore?</u>	'Where is that man from?'
<u>Amo amunure?</u>	'Who is that?'
<u>Amuna au?</u>	'Who will do it?'
<u>Ino amuta re?</u>	'Whose dog is that?'
<u>Amuga pambao?</u>	'Who will you go with?'
<u>Embo amute amute puve?</u>	'Who did you come with (in addition to you)?' (literally 'with who and and with who...')

D. Reading

O OHU TA HIHI

Javo nau deire? Javo nau o ohu. Nau irari da amo ehe ta iriona nei bokoro ta iriona. Na amo embo ta indari o javotoho bera rate na umbasi amo teho jamo o ohe aisi ainge mane umbuora te embo ga isoro mine jiga ere uma embo kahuone avo na mine mune hembeto tunga mu indiora nei nau bisi gamo avo indie kito ba irae indiora. Na amo embo meni ta o bisi javotoho bera.

E. Extra Practice

Translate the following questions and check them with an Orokaiva speaker.

1. Who will you go with?
2. Why will you go?
3. Where will he go?
4. Who came?
5. Who are they?
6. Where is Koropata?
7. What is that?
8. Whose dog is that?
9. Where did you come from?
10. What will they do it with?

Lesson 7

Present Tense - Questions and Statements

A. Grammar

The verb ending for present tense questions and statements are on the chart in sections 2.9, 3 and 3.1 in the grammar notes. Please read those sections before proceeding with this lesson.

In the statement na ere puvutuhona 'I am coming.' notice the word ere. This word shows that the action is being done right now, a process not completed. The word ere always comes directly before the verb.

B. Dialogue

- | | | |
|----|--|--|
| A. | <u>Umo ere puvutuhoeete?</u> | 'Are you coming?' |
| D. | <u>Na ere puvutuhona.</u> | 'I am coming.' |
| | <u>Umo do ere oe?</u> | 'What are you doing?' |
| A. | <u>Na o te ba te oву ta ere agitena te nau meni undi ere evera.</u> | 'I am cooking meat and taro in the pot and my children are sleeping.' |
| D. | <u>Enana do eto ere evere?</u> | 'Why are they sleeping?' |
| A. | <u>Enana ambure ere ora. Nau ivu te tapa ambure ere ua.</u> | 'They are sick. My husband is also sick.' |
| D. | <u>No ivu ambure ere oi?</u> | 'Is your husband sick?' |
| A. | <u>En, hospital ta utu na ere pahua. Nau meni undi na sivo indera avo eto ere kokondeketera.</u> | 'Yes, he's going to the hospital on foot. My children ate medicine therefore they are getting well.' |
| D. | <u>Aravora, na umo ere toturitona.</u> | 'All right, I am leaving you.' |
| A. | <u>Aravora, pambujo.</u> | 'All right, you go.' |
| D. | <u>Ere pahona, irijo.</u> | 'I am going, you stay.' |

C. Pattern Practice

The present tenses below are on irregular verb stems, which means the spellings change from tense to tense. They should be memorized. The list of irregular verbs is in section 2.9.2 in the **grammar notes**.

<u>Na ere kogona.</u>	'I see(know)'	<u>Na ere kogone?</u>	'Do I see?'
<u>Na erena.</u>	'I am saying'	<u>Na erene?</u>	'Am I saying?'
<u>Na ere ona.</u>	'I do'	<u>Na ere one?</u>	'Do I?'
<u>Na ere torona.</u>	'I hit'	<u>Na ere torone?</u>	'Do I hit?'
<u>Na ere uhona.</u>	'I take'	<u>Na ere uhone?</u>	'Do I take?'
<u>Na ere vovona.</u>	'I go down'	<u>Na ere vovone?</u>	'Do I go down?'
<u>Na ere kaitena.</u>	'I spear/write'	<u>Na ere kaitene?</u>	'Do I spear/ write?'
<u>Umo erera.</u>	'You say'	<u>Umo ere?</u>	'Do you say?'
<u>Umo ere kogoa.</u>	'You see'	<u>Umo ere kogoe?</u>	'Do you see?'
<u>Umo ere oa.</u>	'You do.'	<u>Umo ere oe?</u>	'Do you?'
<u>Umo ere toroa.</u>	'You hit'	<u>Umo ere toroe?</u>	'Do you hit?'
<u>Umo ere uhoa.</u>	'You take'	<u>Umo ere uhoe?</u>	'Do you take?'
<u>Umo ere vovoa.</u>	'You go down'	<u>Umo ere vovoe?</u>	'Do you go down?'
<u>Umo ere kaitea.</u>	'You spear/write'	<u>Umo ere kaite?</u>	'Do you spear/ write?'

nango, enana, ungotena 'we(excl), they, we(incl)'

(Use one of these pronouns with these same verbs.)

<u>" erera.</u>	'We say'	<u>" erere?</u>	'Do we say?'
<u>" ere kogora.</u>	'We see'	<u>" ere kogore?</u>	'Do we see?'
<u>" " torora.</u>	'We hit'	<u>" " torore?</u>	'Do we hit?'
<u>" " uhora.</u>	'We take'	<u>" " uhore?</u>	'Do we take?'
<u>" " vovora.</u>	'We go down'	<u>" " vovore?</u>	'Do we go down?'
<u>" " kaitera.</u>	'We spear/write'	<u>" " kaitere?</u>	'Do we spear/ write?'

Amina 'he, she, it'

<u>" eria.</u>	'He says'	<u>Amina erei?</u>	'Does he say?'
<u>" ere kogua.</u>	'He sees'	<u>" ere kogoi?</u>	'Does he see?'
<u>" " torua.</u>	'He hits'	<u>" " toroi?</u>	'Does he hit?'
<u>" " uhua.</u>	'He takes'	<u>" " uhoi?</u>	'Does he take?'
<u>" " vovua.</u>	'He goes down'	<u>" " vovoi?</u>	'Does he go down?'
<u>" " kaitia.</u>	'He spears/ write?'	<u>" " kaitei?</u>	'Does he spear/ write?'

Ungo - 'you(plural)'

<u>" ereva.</u>	'You say'	<u>Ungo ereve?</u>	'Do you say?'
<u>" ere kogova.</u>	'You see'	<u>" ere kogove?</u>	'Do you see?'
<u>" " torova.</u>	'You hit'	<u>" " torove?</u>	'Do you hit?'
<u>" " uhova.</u>	'You take'	<u>" " uhove?</u>	'Do you take?'
<u>" " vovova.</u>	'You go down'	<u>" " vovove?</u>	'Do you go down?'
<u>" " kaitova.</u>	'You spear/write'	<u>" " kaitove?</u>	'Do you spear/ write?'

D. Reading

Javo nau amo pauri. Nau irari amo i ita iriona rate nau isa ari iji amo mumete isa ue i be esi be neite neite indiona rate nau evari amo neira. Na mane sereketo eveona te i kotiri ta arumbeto teketo evo eona rate nau isa ari ainge amo amuna au? Amo ungo ari inono aera te amo namote gumba te hina te ainge i ita isa ue indari jombure eora rate ungo amo i ta ue hajire arira nango amo endata isa ue hajire ari avo eto enda ta isa eora amo nango enda o ohe aisi.

E. Extra Practice

Ask for the following verbs from an Orokaiva speaker, then write the present tense with ere for the following persons: na, nango, umo, ungo, and amina.

sleep	go
come (short distance <u>hurari</u>)	eat
give	

Lesson 8

Medial Verbs

A. Grammar

So far you have only seen final verbs, or verbs that finish sentences. Verbs can also be used in sentences before the final verb, in which case the verb endings are very simple. Please read section 19 in the grammar notes. In this lesson, you will learn to use medial verbs ending in -to, -si, and -e.

-to is used when the actions happen in sequence as:

Na pambuto indito evesona.
'I will go, eat, and sleep.'

-si tells what you would like to do as in:

Na umo kutasi pahona.
'I am going(desiring) to take a bath.'

Na kae kovasi pahona.
'I am going to dig yams.'

-e is used when one person does one action while doing a second action as in:

Na donda indie ke aisona.
'I will talk while eating.'

Na pure ue umo hotembasona.
'I will think of you while I work.'

B. Dialogue

- A. Ungo do asi ere ove? 'What are you wanting to do?'
- D. Nango town ta pambuto donda umbuto egerembeto puvuresora. 'We will go to town, get things turn back and come.'
- A. Ai ta pambuto donda nau umbaote? 'When you get there, will you get my things?'
- D. Aravora, na pumbuto donda nau uhue no kito umbasona. 'O.K. I will go and while getting my things I will see and get yours.'
- A. Javotohora. Na ei mitie coffee simba ue iresona, Ungo donda umbasi pambuvujo. 'That's good, I will stay here and tend my coffee. You(pl) go to get your things.'
- D. Aravora. Donda no te nau te town ta umbuto egerembasona. Irijo. 'All right. I will go to get your and my things in town and come back. You stay.'
- A. Na coffee pure ue mitena, pambujo. 'I am here doing my coffee work, you go.'

Notice the words pure 'work', simba 'tend'. These verbs take the helping verb 'do', which takes the verb endings, therefore it becomes pure asi 'want to work' simba ue 'while tending'. The -si and -e are on forms of the verb 'to do'.

C. Pattern Practice

-to

Enana da ta pambuto pure aisora.
'They will go to the village and work.'

Enana da ta pure aisi pambasora.
'They will go to the village so they can work.'

Enana da ta pambuto pure ue iresora.
'They will go to the village and stay there working.'

-si

Umo kutasi pahoe?
'Are you on your way to have a bath?'

Donda umbasi pahoe?
'Are you on your way to get things?'

Ba indesi pahoe?
'Are you on your way to eat taro?'

-to

Na pambuto umo kuteto puvuresona.
'I will go, have a bath, and come back.'

Na pambuto donda umbuto puvuresona.
'I will go, get things, and come back.'

Na pambuto ba indito puvuresona.
'I will go, eat taro and come back.'

-e

Na ba indie umoro aisona.
'I will visit, while eating taro.'

Na umo kutitie meni simba aisona.
'I will tend my child, while having a bath.'

Na donda uheu etekasona.
'I will count while taking things.'

D. Reading

Look especially for medial verbs in the following story:

SERUGEPA TARI AMITA HIHI

Serugepa isoro ta pambuto umo korea ai o kito o paritie unu isoro embo putuhe ke ijio ingito umo peru ai pambuto ondiketo utu vahai avo araha ta tonu mitinu isoro embo na puvuto kito teto umbuto pambuto india. Avo eto umo amita javo eora amo Serugepa Tari Ju ra eora.

E. For Extra Practice

See the list of irregular verbs in section 2.9.1 in the grammar. Write the medial verb forms of each of them on a chart like this:

List the 15 verbs on the left and write -si, -to, and -e across the top. Then fill it in with help from an Orokaiva speaker.

Lesson 9

Adjectives and Adverbs

A. Grammar

Before starting this lesson, read sections 2.6, 2.7, and 2.8 in the grammar about adjectives and adverbs. Remember that adjectives refer to words like big, little, fat, heavy - that describe people or things like ino peni 'the big dog.' Adverbs are words like quickly, slowly, completely - that describe the action like seima pambujo 'go slowly.'

B. Dialogue

- A. Umo do eto sau be ere puvutuhoe? 'Why are you coming very quickly?'
- D. Ino peni amina na kambasi ere kurumbitia. 'That big dog is chasing me wanting to bite me.'
- A. Aravora, ino matu toto ere pahua. Umo eha oroho da nau ta puve? 'It's O.K., the dog has already stopped and is going.'
'Did you just now come to my village?'
- D. En, na eha nga peni hamo parara umbuto puvena. 'Yes, I came now in a large truck with a white skin.'
- A. Umo irote mo mane iro? 'Are you going to stay, or not going to stay?'
- D. Na iresi puvena rate mane iresona. 'I came wanting to stay, but I won't stay.'
- A. Umo do eto mane iro? 'Why don't you stay?'
- D. Na nau koro nga peni ta jo ta toto puvena. 'I left my money in the large truck and came.'
- A. Ajae nau namei, na umo hondate eto indari isapa ikasona. 'Oh dear, my brother, I will help you and give you a little food.'
- D. Osa ere ona. Na sau indito pambuto nga hamo parara avo jombure aisona. 'I am thankful. I will eat quickly and go to look for the truck (nest) with the white skin.'

C. Pattern Practice

<u>Amina i umbasuja.</u>	'He will get firewood.'
<u>Amina i mane umbasuja.</u>	'He will not get firewood.'
<u>Amina i sau umbasuja.</u>	'He will get firewood quickly.'
<u>Amina i seima umbasuja.</u>	'He will get firewood slowly.'
<u>Amina i seima be umbasuja.</u>	'He will get firewood very slowly.'
<u>Amina i tuho umbasuja.</u>	'He will get short firewood.'
<u>Amina i koso umbasuja.</u>	'He will get long firewood.'
<u>Amina i bouka umbasuja.</u>	'He will get heavy firewood.'
<u>Amina i ojogo umbasuja.</u>	'He will get light firewood.'
<u>Amina i pepeni umbasuja.</u>	'He will get big firewood.'
<u>Amina i isasaraho umbasuja.</u>	'He will get small firewood.'
<u>Amina i isapamane umbasuja.</u>	'He will get a lot(not a little) firewood.'
<u>Amina i heriso umbasuja.</u>	'He will get a bit of firewood.'

D. Reading

DI SUVAHE TA HIHI

Di suvahe amita hamo tombu hajire amo nei te amita javone amo einge euja, "su su su" ainge euja. Amita irari amo i to ta iriuja, nei i jaise amita hoga seukari ai toreto iriuja, nei u peperuma ai iriora. Di amo buju mane ingeuja te amo meni vahai ingeuja amo emi ta kamboi umbuto uoi pajuja. Di suvahe amita indari amo hingi nei i buji nei ga uvuvu ainge indiuja. Di amo indarira te meni avo mane indiora amita be amo di suvahe aravo meni indesora amo meni mane pajiresora tagembeto iresora avo eto meni mane indiora. Amo embo te pamone te na indiora, di amo i to ta jeore beoi umbuora.

E. Extra Practice

Write sentences for 20 of the adjectives and adverbs in the word list and check them with an Orokaiva speaker.

Lesson 10

Commands

A. Grammar

Read section 14 in the grammar notes about commands. Already you know a few commands such as pambujo 'go' and kijo 'you see.' In this lesson you will learn the abrupt and polite, negative and positive commands.

B. Dialogue

- | | |
|---|---|
| D. <u>Nau u hejejo.</u> | 'Husk my coconut.' |
| A. <u>Na u hejasona. Asivo umbuto hae'.</u> | 'I will husk the coconut. Bring my knife here.' |
| D. <u>Asivo no erevirete?</u> | 'Is this your knife?' |
| A. <u>En, amo asivo naura, ike. Aravora, u no erevira, inda.</u> | 'Yes, that is my knife, give it. O.K. here is your coconut. Eat.' |
| D. <u>Indesona.</u> | 'I will eat it.' |
| A. <u>Ainge indojo, javotoho na jigito inda.'</u> | 'Don't eat like that. Hold it well and eat.' |
| D. <u>Su pere indesona, ungo meni isasaraho haunketo indavu. O ta ikavo, ungota ra, indivujo.</u> | 'I will drink only the juice, you small children break it and eat. Don't give it to the animals, it's yours, eat it.' |

C. Pattern Practice

Singular

- | | |
|---------------------------------|---------------------------|
| <u>asivo nau ike (jo)</u> | 'Give my knife' |
| <u>asivo nau umba (umbujo)</u> | 'Take my knife.' |
| <u>asivo nau na tiuke (jo)</u> | 'Cut it with my knife.' |
| <u>asivo nau na sarike (jo)</u> | 'Split it with my knife.' |

Plural

- | | |
|-----------------------------------|------------------------|
| <u>asivo nau ikevu (jo)</u> | 'Give my knife' |
| <u>asivo nau umbuvu (jo)</u> | 'Take my knife.' |
| <u>asivo nau na tiukevu (jo)</u> | 'Cut with my knife.' |
| <u>asivo nau na sarikevu (jo)</u> | 'Split with my knife.' |

(Add -jo onto the verb for polite commands.)

Negative commands - singular

<u>asivo nau ikao (jo)</u>	'Don't give my knife.'
<u>asivo nau umbao (jo)</u>	'Don't take my knife'
<u>asivo nau na tiukao (jo)</u>	'Don't cut with my knife.'
<u>asivo nau na sarikao (jo)</u>	'Don't split with my knife.'

Plural

<u>asivo nau ikavo (jo)</u>	'Don't give my knife.'
<u>asivo nau umbavo (jo)</u>	'Don't take my knife.'
<u>asivo nau na tiukavo (jo)</u>	'Don't cut with my knife.'
<u>asivo nau na sarikavo (jo)</u>	'Don't split with my knife.'

D. Reading

DI OHORATE O OHU TE PEREMO TE AMITA HIHI

Di ohora amo embo ta bande suvu ta mitiaetija. Eto rice pure asi namei kamei heriso ohu te peremo te avo ke einge ena. "Namei kamei ungotē rice pure asi ue ungo kesi puvena", ainge ohora na enu ohu te peremo te einge ea, "Dago pegogo oi mane asora. Umo oenga pambuto ejo," ainge eo ohora umo oenga pambuto rice be koveto urena eto rice be gasa enu puvuto, "Namei kamei rice be gasa etei ungotē pojasi puvena", ainge enu eto enana heriso amina, "dago uje ae ora", Ainge eo eto ohora umo oenga pambuto pojena eto ehako puvuto, "Na rice bova tavasi ungo kesi puvena", ainge enu, "Dago uje ae ora umo oenga pambuto bova tavejo", ainge eo ohora pambuto rice bova tavenu mune unu ohu te peremo te mnehembeto tunga mu indie auvo ue mitio ohora na enana ta degi ke einge ena, "Nau namei kamei na bova tavetena amuga indono", ainge enu ohu te peremo te aingeto, "Ungote indesora," ainge eo ohora na ke mine einge ena, "Ainge manera, na oenga pure ngahia etena avo eto na oenga indesona," ainge eto indina.

E. Extra Practice

Change the following into commands (polite or abrupt) and check them with an Orokaiva speaker.

1. Indari agaote?
2. Inena no ino mane tasoa.
3. Ungo town ta mane pambasova.
4. Umo indovote?
5. Ungo donda umbasova.
6. Umo mane umo kutasoa.
7. Ungota meni mane tasova.
8. No meni tasoa.
9. Ungo da ta pambasova.
10. Umo da ta pambasova.

Lesson 11

Past Tense

A. Grammar

So far in these lessons you have seen mostly future and present tense. In this lesson you will learn some past tense verbs. There are 3 main past tenses, as in poeketija 'He just broke it' when it just happened; poekitaja 'He broke it' when it happened a while ago; and poekena 'He broke it' when it happened a long time ago. Read sections 2.9.2 and 3.1 in the grammar notes to see how the past tense verb endings are spelled for each person in each tense.

B. Dialogue

- A. Kijo, ungota ohihi na degi nainge eto puvuo? 'Look, where did your ancestors come from?'
- D. Nau ohihi na da Divinokovari ta eto puvuto da erevi kogombea. 'My ancestors came from Divinokovari village and started this village.'
- A. Eto epe javo Ata enana ga puvunu? 'Did grandfather named Ata come with them?'
- D. En, Epe Ata na enana ga puvena. 'Yes, grandfather Ata came with them.'
- A. Eto da ta church avo iji deina gerikeo? 'Then when did they build the village church?'
- D. Bande avo epe na gerikae rate jua 1971 amina bande amo nango na gerikitara. 'That house was not built by grandfather but in 1971 we built that building.'
- A. Amo ungo eonga gerikitave? 'Did you build it yourselves?'
- D. Nango eonga ae rate da Tunana embomeni na hondate uera. 'Not by ourselves but the Tunana village people helped.'
- A. Eto punu avo iji deina uhave? 'Then when did you get the iron?'
- D. Kiti ta amo sasaha te sisi te pere na uera rate jua eha amina sisi toto punu na etera. 'At first it was just grass and leaves that we used, but this year we discarded the leaves and did it with iron.'
- A. Eto cement avo amuna taveto iketei? 'And who mixed and gave the cement?'
- D. Nango eonga taveto iketera. 'We mixed the cement by ourselves.'
- A. Ungo pure javotoho eteva, bande amo kiari javotoho kogona. 'You did good work. I see it is a good looking building.'

C. Pattern Practice

Statement	Questions
Near past - 'work' (make work)	
<u>Na pure etena</u> 'I did work.'	<u>'Na pure etene?</u> 'Did I do work?'
<u>Nango (enana) pure etera.</u> 'We (they) did work.'	<u>(Enana) nango pure etere?</u> 'Did (they) we do work?'
<u>Umo pure etea.</u> 'You did work.'	<u>Umo pure ete?</u> 'Did you do work?'
<u>Ungo pure eteve.</u> 'You (pl.) did work.'	<u>Ungo pure eteve?</u> 'Did you (pl) do work?'
<u>Amina pure etija.</u> 'He did work.'	<u>Amina pure etei?</u> 'Did he do work?'
Mid past	
<u>Na pure uena.</u> 'I did work.'	<u>Na pure uene?</u> 'Did I do work?'
<u>(Enana) nango pure uera.</u> '(They) we did work.'	<u>Enana (nango) pure uere?</u> 'Did they(we) do work?'
<u>Umo pure uea.</u> 'You did work.'	<u>Umo pure ue?</u> 'Did you do work?'
<u>Ungo pure ueva.</u> 'You (pl) did work.'	<u>Ungo pure ueve?</u> 'Did you(pl) do work?'
<u>Amina pure uija.</u> 'He did work.'	<u>Amina pure uei?</u> 'Did he do work?'
Far past	
<u>Na pure ea.</u> 'I did work.'	<u>Na pure eo?</u> 'Did I do work?'
<u>(Enana) nango pure ea.</u> '(They) we did work.'	<u>Enana(nango) pure eo?</u> 'Did they (we) do work?'
<u>Umo pure a.</u> 'You did work.'	<u>Umo pure ae?</u> 'Did you do work?'
<u>Ungo pure ava.</u> 'You (pl) did work.'	<u>Ungo pure ave?</u> 'Did you (pl) do work?'
<u>Amina pure ena.</u> 'He did work.'	<u>Amina pure enu?</u> 'Did he do work?'

Near past - 'cook taro'

Na ba agetena.
'I cooked taro.'

(Enana) nango ba agetera.
'(They) we did work.'

Umo ba agetea.
'You cooked taro.'

Ungo ba ageteva.
'You (pl) cooked taro.'

Amina ba agetija.
'He cooked taro.'

Na ba agentene?
'Did I cook taro?'

Enana (nango) ba agetere?
'Did they (we) do work?'

Umo ba agete?
'Did you cook taro?'

Ungo ba ageteve?
'Did you (pl) cook taro?'

Amina ba agetei?
'Did he cook taro?'

Mid past

Na ba agitana.
'I cooked taro.'

(Enana) nango ba agitara.
'(They) we cooked taro.'

Umo ba agita.
'You cooked taro.'

Ungo ba agitava.
'You (pl) cooked taro.'

Amina ba agitaja.
'He cooked taro.'

Na ba agitane?
'Did I cook taro?'

Enana (nango) ba agitare?
'Did they (we) cook taro?'

Umo ba agitae?
'Did you cook taro?'

Ungo ba agitave?
'Did you (pl) cook taro?'

Amina ba agitai?
'Did he cook taro?'

Far past

Na ba agea.
'I cooked taro.'

(Enana) nango ba agea.
'(They) we cooked taro.'

Umo ba aga.
'You cooked taro.'

Ungo ba agava.
'You (pl) cooked taro.'

Amina ba agena.
'He cooked taro.'

Na ba ageo?
'Did I cook taro?'

Nango (enana) ba ageo?
'Did we (they) cook taro?'

Umo ba agae?
'Did you cook taro?'

Ungo ba agave?
'Did you (pl) cook taro?'

Amina agenu?
'Did he cook taro?'

Reading

EPE PORO TA HIHI

Da javo Sasarasusu ai pambuto epe ta hoto kovenā ai o ohu beto mitinu umbuto hevetō ageto bande i ta umbunu bitinu hevetō ageto bande i ta umbunu bitinu mume sihukitinu hingi umbuto san hejeto peta iketo on kaimbeto popopo enu di onono amina puvuto bande ene ai arumbeto mitimite on asavi enu di amina, "On, on," ainge enu epe evae mitinu iho bujenu o punduto umbuto da ta puvuna.

E. For Extra Practice

Circle all the verbs used in the first chapter of Acts in Orokaiva. Find which ones are past tenses as presented in this lesson. You should find near, mid and far past tenses on about 40 verbs.

Lesson 12

Habitual Tenses

A. Grammar

In addition to the 3 past tenses presented in the 11th lesson, there are 3 habitual tenses that correspond to them. A present habitual tense which expresses 'What we always do', a past habitual tense 'what we always did,' and a far past habitual tense 'what we used to do long ago'. Look at the habitual tense ending on the chart in sections 2.9.3 and 3.1 in the grammar.

B. Dialogue

- | | | |
|----|--|--|
| A. | <u>Ungo ovu enda na eove?</u> | 'Do you make pots out of ground?' |
| D. | <u>Nango ovu mane eora rate nau aja na ovu isapamane eauja.</u> | 'We don't make pots but my mother made many pots.' |
| A. | <u>Rate do eto embomeni na ovu enda na mane eore?</u> | 'But why don't people make pots out of ground?' |
| D. | <u>Nangota ohihi na enda ovu pere jigama ere uatera rate enda toto 'sospen' jigama eora.</u> | 'Our ancestors used only ground pots, but we left ground and now use sauce pans.' |
| A. | <u>Eto no ajamane na ovu enda degi nainge ere uhaetere?</u> | 'And where did your mothers get the ground?' |
| D. | <u>Nau aja na da tambu ta enda koveto ovu ere uatija.</u> | 'My mother dug ground right in the village and made pots.' |
| A. | <u>Eto enda avo eha miteite?</u> | 'Is that ground still there?' |
| D. | <u>En, enda iriuja amina pamone na ovu eaora rate nau ae na ovu mane euja.</u> | 'Yes, the ground is there that the women made pots with, but my wife doesn't make pots.' |

C. Pattern Practice

Statement	Question
Present Habitual	
<u>Na ovu eona.</u> 'I make pots.'	<u>Na ovu eone?</u> 'Do I make pots?'
<u>Enana (nango) ovu eora.</u> 'They (we) make pots.'	<u>Enana (nango) ovu eore?</u> 'Do they (we) make pots?'
<u>Umo ovu eoa.</u> 'You make pots.'	<u>Umo ovu eoe?</u> 'Do you make pots?'
<u>Ungo ovu eova.</u> 'You (pl) make pots.'	<u>Ungo ovu eove?</u> 'Do you (pl) make pots?'
<u>Amina ovu euja.</u> 'He makes pots.'	<u>Amina ovu eoi?</u> 'Does he make pots?'
Past Habitual	
<u>Na ovu eaona.</u> 'I did make pots.'	<u>Na ovu eaone?</u> 'Did I make pots.'
<u>Enana (nango) ovu eaora.</u> 'They (we) did make pots.'	<u>Enana (nango) ovu eaore?</u> 'Did they (we) make pots?'
<u>Umo ovu eaoa.</u> 'You did make pots.'	<u>Umo ovu eaoe?</u> 'Did you make pots?'
<u>Ungo ovu eaova.</u> 'You (pl) did make pots.'	<u>Ungo ovu eaove?</u> 'Did you(pl) make pots?'
<u>Amina ovu eauja.</u> 'He did make pots.'	<u>Amina ovu eaoi?</u> 'Did he make pots?'
Far past Habitual	
<u>Na ovu ere uatena.</u> 'Long ago I made pots.'	<u>Na ovu ere uatene?</u> 'Long ago did I make pots?'
<u>Enana (nango) ovu ere uatera.</u> 'Long ago they (we) made pots.'	<u>Enana (nango) ovu ere uatere?</u> 'Long ago did they(we) make pots?'
<u>Umo ovu ere uatea.</u> 'Long ago you made pots.'	<u>Umo ovu ere uate?</u> 'Long ago did you make pots?'
<u>Ungo ovu ere uateva.</u> 'Long ago you (pl) made pots.'	<u>Ungo ovu ere uateve?</u> 'Long ago did you(pl) make pots?'
<u>Amina ovu ere uatija.</u> 'Long ago he made pots.'	<u>Amina ovu ere uatei?</u> 'Long ago did he make pots?'

D. Reading

DI DIVINO

Amita tu hajire amo jenge amo parara ku amo ingosa ainge tunga amo parara. Di amita javone amo erevira, "sen,sen" ainge euja. Di amo indari di ra. Amita umbari degi amo erevira. O puruma avo umbuto esi na handuketo ikeore i uhu ta bivitioi kito beto umbuto bitito arumbeto indito ungekeoi oti jo ta beoi kito atara na tasi gosukeore pambuto i hatu ta simbuoi bitito umbuora. Di amo amita da ta mitima be iji te pere puvuja. Beuje iji te amo mane puvuja.

E. Extra Practice

With the help of an Orokaiva speaker, find all the correct habitual forms for the following verbs, following the same format as the pattern practice.

Na ke eona.

'I make talk'

Na da ta iriona.

'I stay in the village.'

Na ba indiona.

'I eat taro.'

Lesson 13

Cause and Result

A. Grammar

In this lesson you will practice using verbs that work together when one action causes another, as in tetene betija 'I hit it, it went down' or 'I hit it down.' This is said with two verbs, the first is tetene 'I hit' and the second is betija 'It went down.' It's important to notice that the subject is different for each verb. 'I' is the subject of the first and 'It' is the subject of the second. The verb endings used on the cause part of the statement are the same as the various question verbs for the various tenses you have learned. The verb in the result part of the statement is one of the final verb endings that you already know.

Embo na amita ino tetei, javone etija.
'A man hit his dog, it howled.'

Na i undukano evekasuja.
'I will light the fire, it will burn.'

When the cause verb is a command as in ino tejo pambai! 'Hit the dog so he goes!', or in o ohu kurumbe pambare 'Chase the pigs so they go!', then the result verb ending is spelled like one of the endings on the following verbs:

<u>umba-ne</u>	'so I can take it'
<u>umba-re</u>	'so they (we) can take it'
<u>umba-e</u>	'so you can take it'
<u>umba-ve</u>	'so you (pl) can take it'
<u>umba-i</u>	'so he can take it'

B. Dialogue

- A. Nau i ikejo umbane. 'Give me my fire (So I take it.)'
 D. No i na do ao? 'What will you do with your fire?'
 A. Na i sarivetena avo undukano evekai. 'I will light the fire.'
 D. Aravora, i ike hondate ane. 'O.K. give me firewood so I can help.'
 A. I umbuto ai ikejo beai. 'Take firewood and put it down there.'
 D. Eto na beto umo timbano? 'Should I go down and draw water?'
 A. Na umo matu timbuto iketene mitia rate keroja ikejo nununga ai. 'I already drew water and put it so it is there, but put the sweet potatoes in so they are ready.'
 D. Aravora, na keroja eseto hoga o ta ikano indesora. 'O.K., I will peel sweet potatoes and give the skins to the pigs so they can eat.'
 A. Ainge ao irae au ungotte keroja ageto indesora. 'When you do that so it is finished we will cook sweet potatoes and eat.'

C. Pattern Practice

Commands

- Hogoro na te pambai. 'Hit it with your axe so it goes.'
(abrupt)
Hogoro na tejo pambai. 'Hit it with your axe so it goes.'
(polite)
Hogoro na tevu pambai. 'You (pl) hit it with your axe so it goes.'
Hogoro na tevujo pambai. 'You (pl) hit it with your axe so it goes.' (polite)
Hogoro ike umbane. 'Give me the axe (so I take it)'
(abrupt)
Hogoro ike umbare. 'Give us the axe (so we take it)'
Hogoro ike umbai. 'Give him the axe (so he takes it.)'

Future tense cause and result

Na meni ikano pambasuja.

'I will send a child (give him so he goes.)'

Inena meni ikao pambasuja.

'You will send a child.'

Ungo na meni ikavo pambasuja.

'You (pl) will send a child.'

Amina meni ikau pambasuja.

'He will send a child.'

Nango na meni ikaro pambasuja.

'We will send a child.'

Near past - present

Na meni iketene ere pahua.

'I sent a child (gave him, he is going.)'

Nango (enana) meni iketere ere pahua.

'We (they) sent a child.'

Inena meni ikete ere pahua.

'You sent a child.'

Ungo na meni iketeve ere pahua.

'You (pl) sent a child.'

Amina meni iketei ere pahua.

'He sent a child.'

Mid-past

Na meni ikitane pahaja.

'I sent a child (gave him he went)'

Nango (enana) meni ikitare pahaja.

'We (they) sent a child.'

Inena meni ikitae pahaja.

'You sent a child.'

Ungo na meni ikitave pahaja.

'You (pl) sent a child.'

Amina meni ikitai pahaja.

'He sent a child.'

Far-past

Na meni ikeo pambuna.

'I sent a child (gave him, he went long ago.)'

Nango (enana) meni ikeo pambuna.

'We (they) sent a child.'

Inena meni ikae pambuna.

'You sent a child.'

Ungo na meni ikave pambuna.

'You (pl) sent a child.'

Amina meni ikenu pambuna.

'He sent a child.'

D. Reading

PONDO TA KE

Embo tapa vahai ta eto san te on te hingi te ainge eto umbuto puvuto indie ke kaseto irae eoi huin te ino te aruketo irae eoi popoga oro jigiore bitioi oro amita sari ikitie mitima oho paseto jigiore bitioi gaga eto ba ukeore puvuoi o andito vahaita dapeto embo da davo jage eore puvuore amita hande ikeore umbuto pambuto indiora.

E. Extra Practice

Write out the forms for all persons and tenses, using the pattern drills as examples, for the following sentences.

Na i jetene betija.

'I cut the tree down.'

Na aririvo ano kesoa.

'I will show you the picture.'

Check all the sentences with an Orokaiva speaker.

Lesson 14

Verbs with ari

A. Grammar

The infinitive verb ending -ari serves a number of functions in the Orokaiva language. Study the following examples of the ways -ari can be used.

Infinitive of 'to do'	<u>pure ari</u>	'to do work'
	<u>ungotenau ari</u>	'our custom, deeds'
Make a noun from a verb.	<u>pambari</u>	'trip' 'going' 'locomotion'
	<u>indari</u>	'food'
Adjective	<u>tari embo</u>	'hitting man'
	<u>borari jo</u>	'baking place (oven)'
General past tense	<u>o matu umbari</u>	'The animal was taken'
	<u>embo matu pambari</u>	'The man went.'

B. Dialogue

- | | | |
|----|--|---|
| A. | <u>Indari ere agitete?</u> | 'Are you cooking food?' |
| D. | <u>En, na apanga vuji ageto o matu agari amiga indesona.</u> | 'Yes, I am cooking rice (ant's eggs) and will eat it with (precooked) meat already cooked.' |
| A. | <u>O agari amo na kiari ra rate borari avo na kiae ra.</u> | 'I know about cooking meat, but I don't know about roasting meat.' |
| D. | <u>O borari amo jiveto i ta boreora.</u> | 'To roast meat we wrap it in leaves and roast on the fire.' |
| A. | <u>Ari avo na matu kiaera.</u> | 'I didn't know that custom before.' |
| D. | <u>Orokaiva ta ari nei te nei te ra kijo.</u> | 'The Orokaiva people have many different customs, you see.' |
| A. | <u>Eto o jiveto boretea amo o deire?</u> | 'What kind of meat did you wrap and roast?' |
| D. | <u>O amo o sasaru ra amo indari o javotohora. Umo indito kiari rete?</u> | 'That is prawns. It is good food meat. Do you (know how to) eat it?' |
| A. | <u>Na o sasaru indito kiaera.</u> | 'I haven't tried eating prawns.' |

C. Pattern Practice

O ohu amo nau indari o ra.

'Pig is my food meat.'

O ohu amo nau karo umbari o ra.

'Pig is my money getting meat.'

O ohu amo nau pondo ari o ra.

'Pig is my feast making meat.'

O ohu amo nau undurari o ra.

'Pig is the animal I look after.'

O ohu amo isoro ari o ra.

'Pig is a fighting animal.'

O ohu amo nau hande ari o ra.

'Pig is my gift-giving animal.'

Ikari ngahia kito totona.

'I saw it was hard to give, so I left it.'

Umbari ngahia kito totona.

'I saw it was hard to take so I left it.'

Tiukari ngahia kito totona.

'I saw it was hard to cut so I left it.'

Pambari ngahia kito totona.

'I saw it was hard to go so I left it.'

Simbari ngahia kito totona.

'I saw it was hard to look after, so I left it.'

Andirari ngahia kito totona.

'I saw it was hard to tie up so I left it.'

Ari avo ohihi na matu toari ra.

'The ancestors had already stopped that custom.'

Ari avo ohihi na matu umbari ra.

'The ancestors had already learned (taken) that custom.'

Ari avo ohihi na matu hamo ari ra.

'The ancestors had already gotten used to that custom.'

Ari avo ohihi na matu kiari ra.

'The ancestors had already known that custom.'

Ari avo ohihi na matu oju ari ra.

'The ancestors were afraid of that custom.'

D. Reading

DIPERE TA HIHI

Matu avovo ivu o ate pambunu ae te meni te da ta mitio di dipere amina piye kombera sape avo indesi uoi meni na einge ere jiatera, "Dagota piye avo mama na o kajau indora pambunu mitovora," ainge ere jiatera, mume nei nei amo matu ainge ere jiatera. Mume tahevo di dipere na mume te puvuto ke hajire mamota ainge dombo enu meni nei avo venu ungeketo ehako ena, "Na i ikevu," ainge enu meni nei amo i umbuto venu indina ainge pere ue meni tapa indinu irae eo e avo venu mine jiga ere umite dipere na sovera eto indinu meni isapa amina oju ovu to ta ondikena. Eto meni isapa amina di dipere avo ijukitinu pambuto i to ta vovunu kito mitinu mamu puvunu harikenu mamu na pambuto i jenu venu dipere teto kovena eto amita ambota embo amo doru eto mitiatija meni ambunu koveto avo ambota ambuna.

E. Extra Practice

Job descriptions names are often made from a verb stem plus -ari plus person, as in 'baker' bread borari embo 'bread baking man.' Find the Orokaiva names for the following people.

- | | |
|----------------------|-----------------|
| 1. village leader | 6. writer |
| 2. helmsman (driver) | 7. teacher |
| 3. carpenter | 8. store keeper |
| 4. cattle man | 9. doctor |
| 5. ticket taker | 10. seamstress |

Lesson 15

Abilitative Verbs

A. Grammar

Another type of verb endings are used when the action of one person is made possible by the action of another as in:

Embo i sarivaja hogoro umbuto puvena.
'I bought the axe so he could split wood.'

or

Na pambana etija.
'He said I could go.'

The main action comes after the verb that is being made possible and has person and tense endings, but the action being made possible has only the following person endings.

<u>Na pamba-na etija.</u>	'He said I could go.'
<u>Umo pamb-a etija.</u>	'He said you could go.'
<u>Nango (enana) pamba-ra etija.</u>	'He said we (they) could go.'
<u>Ungo pamba-va etija.</u>	'He said you (pl) could go.'
<u>Amina pamba-ja etija.</u>	'He said he could go.'

B. Dialogue

- | | |
|--|---|
| A. <u>Umo Popondetta ta pambasi ere oe?</u> | 'Are you wanting to go to Popondetta?' |
| D. <u>En, nau namei na ai ta pambana etija.</u> | 'Yes, my brother said I could go.' |
| A. <u>Eto umo ai ta do ao?</u> | 'And what will you do there?' |
| D. <u>Namei na P.M.V. eha umbaja koro amita umbuto pambasona.</u> | 'I will take my brother's money and go so he can get a new P.M.V.' |
| A. <u>Eto no embomeni na ainge a etere?</u> | 'Did your people say for you to do that?' |
| D. <u>En, ainge ana koro siriketo iketera.</u> | 'Yes, they readied and gave money so I could do that.' |
| A. <u>Umo te no namei te pure javotoho umbava koro siriketo iketera.</u> | 'They readied and gave money to enable you and your brother to start a good work (profession).' |

C. Pattern Practice

<u>Nanena ba agana iketera.</u>	'They gave taro for me to cook.'
<u>Nango na ba agara iketera.</u>	'They gave taro for us to cook.'
<u>Enana na ba agara iketera.</u>	'They gave taro for them to cook.'
<u>Ungotena ba agara iketera.</u>	'They gave taro for (all of) us to cook.'
<u>Inena ba aga iketera.</u>	'They gave taro for you to cook.'
<u>Ungo na ba agava iketera.</u>	'They gave taro for you (pl) to cook.'
<u>Amina ba agaja iketera.</u>	'They gave taro for him to cook.'

D. Reading

SAN TA HIHI

Matu avovo isorota pambuto san amo peni vahai kito embo amo jo amita tapa pegene aja hotembena. Embo isoro eto pahuo embo amo san pegene aisi ondiketo mitinu mume unu san umbasi tohota gisi temaketo mume te san ita vitina. Eto san uhuhu pupu amina vovue asavi unu ingito san mamu na veto ita eneteketo embo jajage enu puvuto kajee san mamu amina ita vitito ahompa enu pegene embo amina san mamu amo gisi na ohoru ta tenu vovunu pegene embo na ke einge ena, "Matu tetene vovua avora kivujo," Ainge enu embo tohota avo pupusi papusi ainge toruo pegene embo amo sausau veto oju da toho amita ai oju pambuna. Emo amita da embopo amo si jie mitio umo seima na jijimeto ae mitinu puvuna.

E. Extra Practice

Translate the following sentences and practice them.

1. Did you (sing) give it for me to take?
2. Did you say that I should speak?
3. I gave it for you (pl) to eat.
4. He cut firewood for me to take.
5. He cooked food for them to eat.
6. We brought this tape for you to hear.
7. I hung it up so it would dry.
8. I said they should take it.
9. We told them to go.
10. I will read it for you to hear.

USEFUL EXPRESSIONS

Greetings

Are you coming? (singular)	Ere puvutuhoe?
Are you coming? (plural)	Ere puvutuhove?
Have you come? (singular)	Puve?
Have you come? (plural)	Puveve?
Are you there? (singular)	Mite?
Are you there? (plural)	Mitevete?
Is he there?	Miteite?
Are you there?	Mitere?
I am coming.	Na ere puvutuhona.
We are coming.	Nango ere puvutuhora.
I have come.	Na puvena.
We have come.	Nango puvera.
I am going.	Na pahona.
We are going.	Nango pahora.
You stay. (singular)	Umo irijo.
You stay. (plural)	Ungo irivujo.
You go. (singular)	Umo pambujo.
You go. (plural)	Ungo pambuvujo.
Are you all right? (singular)	Umo aravore?
Are you all right? (plural)	Ungo aravore?
I'm all right.	Na aravora.
We're all right.	Nango aravora.

General Responses

Yes.

No (not like that)

Thank you.

O.K. That's all right.

That's good.

What's wrong with it?

It doesn't matter.

En.

Ainge mane.

Osa ere ona. (I love you.)

Ainge aravora.

Ainge javotohora.

Amita sapura deire?

Tehora.

Some questions and common responses

What is that?

It is _____.

Whose is that?

Is it his?

Which is it?

This one.

That one.

That one over there.

What is it like?

It is like that.

Where is it?

It is here.

Who is he?

He is _____.

What is his name?

His name is _____.

Amo deire?

Amo _____ ra.

_____ amo amuta re?

Amo amita re?

Amo davore?

Erevira.

Aravora.

Orovira.

Amo do ainge kore?

Amo ainge ko ra.

Amo naingere?

Amo erevira.

Amo amunure?

Amo _____ ra.

Amita javo deire?

Amita javo _____ ra.

Other common questions

What do you want?

What is making you sad?

What did they do?

Why is he angry?

Are you tired?

What are you doing?

Why are you doing that?

How did you do that?

Who did this?

Where are you going? (singular)

Where are you going? (plural)

When will you come back? (sing)

When will you come back? (pl)

Why didn't you come back?

Where have you come from?

When did you arrive?

Why have you come? (singular)

Why have you come? (plural)

Some useful replies

I don't know.

He isn't there.

I'm cooking food.

I'm reading a book.

I'm writing a letter.

We're going to the _____.

I'm coming back tomorrow.

He went yesterday.

He went in the morning.

He went quite a while ago.
(many days.)

Umo do uje ere oe?

No osaga deire?

Enana do etere?

Amina do eto tumo ere oi?

Umo pegogo ere oi?

Umo do ere oe?

Umo do eto ainge ere oe?

Amo nainge eto ete?

Erevi amuna etei?

Umo nainge ere pahoe?

Ungo nainge ere pahove?

Umo iji deina egerembeto puvurove?

Ungo iji deina egerembeto puvu-
rovo?

Umo do eto puvuraere?

Umo nainge eto puve?

Umo iji deina puve?

Umo do eto puve?

Ungo do eto puveve?

Na kiaera.

Ai ta iraera.

Na donda ere agitena.

Na book etekite mitena.

Na ahari ere kaitena.

Nango _____ ta ere pahora.

Na evito puvuresona.

Matu pambuto evija.

Ihote pambija.

Matu pahaja.

Some useful statements

I am thirsty (hungry).

I've had enough to eat.

I'm very sorry.

I don't like that.

I won't do that.

I forgot.

The baby is sleeping.

We are going to eat now.

We're going to sleep now.

We'll go to our house now.

We finished doing it.

You've worked well.

I'm giving it to you.

It's sweet.

It's cold.

It's not very heavy.

It's not very far.

Na beuje ere ua.

Na indene inono etija.

Ajato be erena.

Avo na uje aera.

Na ainge mane aisona.

Na jenambuetena.

Meni erevia.

Nango eha indesora.

Nango eha evesora.

Nango ta bande ta pambasora.

Nango etere irae etija.

Umo pure javotoho etea.

No ere ikitena.

Amo gamo te ra.

Jamo ra.

Bouka mane ra.

Degi hoi mane ra.

Enquires and requests

May I come in?

May I go with you?

Will you come with us?

Let's all go together.

Come and eat with us.

Have you eaten yet?

Will you fix it?

Help me, please.

Na jo ta torano?

Na umo ga pambano?

Nango ga pambaote?

Ungote tapa pambasora.

Hura, ungote vahaita indore.

Umo matu indete?

Inena ao javotoho aute?

Na hondate ejo.

Buying and Selling

Do you have any _____?

Will you sell them?

How many do you have?

How much does it cost?

I will buy them.

I have enough.

That's enough.

No degi ta _____ miteite?

Hoije aote?

Doinge mitei?

Amita mine doingere?

Na hoije aisona.

Nau degi ta inono mitia.

Inonora.

Lending

Return it to me.

I don't have any more _____.

Where is my _____?

Who is using my _____?

Nau degi ta egerembasuja.

Nau degi ta _____ nei irae.

Nau _____ naingere?

Nau _____ embo amuna jigama
ere oi?

Commands

Come in.

Sit down.

Wait a little bit.

Do it quickly.

You come here.

Look at this.

Listen to me.

Be quiet.

Stop.

Stop doing that.

Leave it and go.

Do it carefully please.

Do it now.

Do it later.

Do it like this.

Do it by yourself.

Jo ta tore.

Arumbe.

Iji isapa simba ejo.

Sau sau e.

Umo hae.

Erevi ki.

Inge.

Ke to.

Hete.

Ainge to.

Toto pambu.

Kogue ejo.

Eha ejo.

Ambota ejo.

Einge nombo ejo.

Umo eonga e.

Go and get it.

Hand it to me.

Give me some please.

Bring it here.

Put it down there.

Put it in the _____.

Push it.

Pull it.

Household Instructions

Open the door please.

Shut the door please.

Please light the fire.

Boil the water please.

Throw the rubbish out.

Please wash your hands first.

When the baby cries don't pick him up.

Will you fetch some water?

Will you wash our clothes?

Have you finished it?

Hang the clothes out to dry.

Are the clothes dry?

Go get the clothes please.

Pambuto umba.

Ike umbane.

Isapa nau ikejo.

Umbuto hae.

Ai ike be ai.

_____ ta jo ta ike.

Mimike.

Goruke.

Bokiri hirikejo.

Bokiri ahurekejo.

I undukejo evekai.

Umo ikejo evekai.

Donda sasapura gosuke.

No ingeni kiti egejo.

Meni si ijirou mane umbasona.

Umo timbaote?

Nango ta bo egaote?

Ete irae eteite?

Bo tendira opopo ai.

Bo opo eteite?

Pambuto bo umbujo.

Language Learning

Speak Orokaiva language to me.

How do you say _____ in Orokaiva?

What is this thing called?

What does it mean when they
say _____?

Say it again.

Say it slowly.

What did he say?

You say it.

Did I say it correctly?

Tell me when I make a mistake.

I don't understand.

I understand only a little.

I don't understand Orokaiva.

I would like to learn Orokaiva.

Nau degi ta Orokaiva ke na ejo.

_____ Orokaiva ke na naingeto eore?

Donda emita javo deire?

_____ ke eora amita be amo deire?

Ke ehako ejo.

Ke seima ejo.

Amina ke do etei?

Ke avo inena ejo.

Ke etena aravore?

Na ke do sapura asona avo ejo
ingone.

Na ke ingaera.

Na ke isapa isapa ingiona.

Na Orokaiva ke ingaera.

Na Orokaiva ke ingesi uje ere ona.

Family and Home

Is he your _____?

brother of brother

sister of sister

brother of sister

father

mother

grandfather, uncle

grandmother, aunt

nephew, niece, grandson

son

daughter

wife

husband

Amo no _____ rete?

namei

jao

du

mama

aja

epe

jape

ahije

meni

iae

ae

ivu

How many children do you have?

Where do you live?

Which is your village?

No meni undi doingere?

Umo nainge irione?

No da deire?

Medical

Are you sick?

What time did the sickness start?

Did you vomit?

Do you have fever?

Do you have cough?

Do you have diarrhoea?

When did _____ start?

Does it hurt?

What hurts?

Are you getting well?

Take the child.

Hold the child.

Show it to me.

Open your mouth.

I will give you medicine to eat.

I will give you an injection.

It won't hurt.

Eat this and swallow it.

Take these and eat one in the morning and one at night.

Put a little of this on your _____ each day.

Don't let it get dirty.

Come back tomorrow.

Umo ambure rete?

Ambure iji deina itiketei?

Umo pe ere tukitete?

Hamo bevere ere oi te?

Arepo ere te?

Se sapura jeritete?

_____ iji deina itiketei?

Memenga ere oi?

Memenga naingere?

Umo ere kondite?

Meni umbujo.

Meni jigijo.

Ejo kione.

Pe ange.

Na sivo ikano indesoa.

Na umo sivo na kajasona.

Memenga mane aisuja.

Erevi indito ungekejo.

Erevi umbuto vahai ihote eto vahai mumete indijo.

Erevi umbuto iji vahai vahai ainge no _____ ta ikejo.

Mane ao tongopa aisuja.

Evito egerembeto puvujo.

English to Orokaiva Glossary

The following word list is organized categorically rather than alphabetically, and follows the categories presented by Alan Healey in The Translators Field Guide published by S.I.L.. To find a particular word in the list first determine which of the following categories it is in and turn to that category in the word list.

Positions

Directions

Locations

Quantities

Size

Shapes

Descriptives

Colours

Postures

Motions

Moving Actions

Manipulations

Spontaneous Events

Body Activities/ Sensations

Oral Activities

Persons

Body Parts

Natural Objects

Plants

Animals

Insects

Manufactured Items

The words included in this list are in the Sose or Central Orokaiva dialect, so those learning the Ihane (Ifane) dialect should go through the list with someone who speaks that dialect and write in all the Ihane spellings where the words are different. Also any plural forms of verbs should be included as you learn them, as well as any new words.

ENGLISH TO OROKAIVA GLOSSARY

Positions

above	i ta	here	erevira
behind	ku ta, avo ta	left	ingeni anga
beside	engiti ta	middle	orohuta, ugorota
between	jo ta, ugoro ta	right	ingeni be
	orohuta	side	ahone
far from	hoi ta	that	aravo
in front of	tambu ta, ahone ta	there	ai, orovira
in, inside	jo ta	this	erevira
near	auvari ta	top	hamo ta
	hoi mane		
	engiti ta		
on	hamo ta		
outside	tambu ta		
under	tu ta		

Quantities

all	tapa
empty	irae
few	heriso
full	pe vitari
half	tuna
many	isapa mane
none	irae
one	vahai
part	tuna
some	isapa
two	heriso
whole	tapa

Directions

across	ovitiho ta
away from	____ ta eto
downstream	avo ta
east	ihane
into	jo ta
towards	tiri hena
mountains	
north	patina
towards sea	eva hena
out of	ta eto
over	ovitiho ta
south	kaina
towards	_____ hena
up	bitari
upstream	umo kombu
west	sose

Size

big	peni vahai
	pajire
deep	ukomo
long	koso vahai
narrow	isapa
shallow	sariri
short	tuho
small	isapa
tall	koso
thick	petutu
thin	ejaja
wide	peni

Locations

back	ku ta
bottom	tu ta
corner	joremba ta
edge	ahone ta
front	titi ta

Shapes

blunt	ti ambu	leaning (against)	kaikari
calm	jamo jamo	silent	jamo, ke ambu
crooked	eunduari		bisibisi
hollow	to te	noisy (much talk)	ke isapa mane
rough	buringa te		asavi
round	jirorari	sick	ambure
sharp	ti te	well (become well)	kondari
smooth	ohosa (slippery)	quickly	sausau
solid	ngahia (hard)	slowly	seima
straight	tambu		

Descriptives

old	matu
new	eha
wet	opo ae
	uvuvu te
dry (wood)	jaise
(coconut)	gasa
(cloth)	opo
(meat)	nonoha
green	eha
cold	jajemo
warm	bevere
hot	bevere be
good	javotoho, jai
bad	sapura, samuna
	sisae
rotten (ripe)	sari
hard	ngahia
soft	ejapa, ngahia mane
strong	ivo te, sovera
weak	ivo ambu
sweet	gamo te
sour	tigemi
bitter	sogaga
loose	gogora, vahaikae
tight	vahaikari
level (flat)	beukari
	tevoko ari
sloping	beari
(going down)	
vertical	hetari

Colours

bright	usasa te
dark (blue)	mume
dark brown	pekuma
yellow	ovevari
white	agena
	parara
blue	mume
red orange	pangari
red	honje

Postures

sit down	arumbe
lie down	sereke
stand up	ere
	ereto hete
kneel down	paunge teterie
bend over	okokombe
wait	simba e

Motions

(infinitives)

come (short distance)	hurari
come (long distance)	puvurari
come in	torari
go	pambari
go down	beari
go north	ijari
go south	avari

Motions (continued)

go west	beari
go east	bitari
walk	tembari
run	tutuvvari
crawl	ahoha ari
slip	piriri eto beari
fly	gati na pambari
fall	beari
swim	davari
turn	aherekari
	jandirekari
	haperekari
sink (in water)	umo ta beari
	huhurumbeto beari
hide	ondikari
jump over	jarukari
pass down	kekehuna eto beari
	seniketo pambari
return	egerembari
roll	hapero hapero
	ahero ahero
miss	aresekari
stumble	tiambuvari
race	tutuveto nembari
nod	tumo te pain ari
land	enda ta beari
bounce	hau puriri hau
	puriri
echo	ke peika
creep (stalk)	kakaimbari
overflow	gavineketo beari
leak	paukari
dance	tivari
	ire tivari
	ja tivari

Moving Actions

give	ikari
take	umbari
steal	pegene ari
drop	toari beari
turn	aherekari
	jandirekari
	haperekari
throw	gosukari
draw	gorukari
carry	umbari
bring	umbuto hurari
take	umbari
hide	ondikari
raise up	umbari bitari
put	ikari
remove	umbuto pambari
(take away)	
send	ikari pambari
shake	gasa gasa ari
open	hirikari
close	ahurekari
stretch	tanini ari
chase	kurumbari
catch	umbari
twist	sahari
lead	goruketo pambari
leave behind	toto pambari
meet	tambari

Manipulations

wash	egari
rub	purari
wire	tuhari
draw water	timbari
fill it up	joseke pevitoi
split	sarivari
chop	jari
cut	tiukari
tie	tigari
bind	pundurari
untie	bujekari
wind up	egovekari

Manipulations (continued)

unwind	tojekari	crush	kitekari
pinch	tatari	push	mimikari
hit	tari	pull	gorukari
kick	kondikari	pierce	kajari
hunt	ate ari	weed	bive ari
aim	eto kogoeto kiari	mend	ari javotoho ari
shoot	tari	sew	kajari
fight	isoro ari	build house	ihirari
quarrel	jujune ari	enclosure	gerikari
kill	tari amburari	fence	sama karari
fell/chop	jari	hollow out	bairo hurukari
cut	tiukari	shave outside	huga tigari
chop into lengths	jirimbari	sharpen a spear	guvari
butcher	hevari	weave mat	hajari
divide	katekari	string bag	bekari
break (stick)	poekari	make bark cloth	ohi kembari
tear	pouvari	restrain by wrapping around	eti kembari
smash	osesekari	sweep	bo tari
destroy	pejari	steer	andirari
bend	aimbari	peel (potatoes)	gajikari
fold	poekari	scrape (coconut)	tari jigari
bore a hole	okokombari	boil (cook)	esari
dig a hole	poekari	roast	u gajari
plant	guvari	cook	agari
pick (fruit)	pasari	mix (stir)	borari
dig up	kovari	pour	agari
pull up from ground	urari	light	tavari
bury	imbari	extinguish	overikari
cover	koveto umbari	point at	undukari
wrap up	ukari	pile up	seikari
unwrap	koveto tuta	play	kikitikari
whet	beari	play a drum	hamo ta
sharpen a stake	ahurekari	guitar	hamo ta ikari
press	togari	spread out	sesena ari
squeeze	bujekari	show	oine ari
	ti bekari	examine	ino tari
	tin hajari	draw	guitar tari
	sahari		bujekari
	sahari		ari kiari
			poeto kiari
			ove ari

Manipulations (continued)

paint	ove kaimbari
carve	bekari
comb	suvari ari
scratch	handuari
touch	tame ari
hold	jigari
hang up	ekari
	tendirari
	handukari
join	kajuari
put on (top)	ombari
(bottom)	asukari
take off	
(clothes)	houkari
buy	ombuto umbari
sell	ombari
lose	ari beto pambari
	aijari
search for	jombure ari
find	tambari
mark trail	hae ikari
step on	hatirari
measure	teka umbari
count	etekari
try	eto kiari

Spontaneous Events

dry out (meat)	opo ari
	nonoha ari
dissolve	sigari
die	amburari
swell	pajirari
burn	evekari
wind is blowing	pisara pambari
rain falls	ga beari

Body Activities/ Sensations

suck (a breast)	emi indari
drink	indari
eat	indari
chew (betel nut)	gasikari
bite	kambari
swallow	ungukari
blow (a fire)	hukari
breathe	hen ari
drown	umo indikari
sniffle	sun ari
smell	mune hembari
blink	vahiage ari
be sleepy	evoja evoja ari
sleep	evari
wake up	ereri
listen	ingari
see	kiari
hurt (makes pain)	memenga ari
itch	pekasa ari
sweat	ivori kutari
be tired	pegogo ari
be angry	tumo ari
	tini kambari
be hot	bevere ari
be cold	jajemo ari
shiver	gatari gatari
bleed	sasaga beari
	orosa beari
have fever	hamo bevere
	umbari

Oral Activities

speak	ke ari
shout	jage ari
whisper	kimasa ke ari
reply	ke mine ari
repeat	ke ehako ari
sing	haveni ari
cry	si ari
laugh	kege ari
smile	ganini asi pe
	sasarikari

Oral Activities (continued)

hum	kumumu	shoulder	koho
whistle	biho	arm	ingeni
scream	gagaha ari	elbow	umbuke
hiccup	nuhe		ingeni ahuma
cough	arepo	wrist	ingeni popoja
snore	evo ohohon	hand	ingeni
spit	isuva	palm	ingeni joga
yawn	kija	thumb	ingeni siro
bark (dog)	gogo	finger	ingeni singi
crows (rooster)	javone ari	knuckle	ingeni singi popoja

Persons

old man	embo kerembo	finger nail	ingeni hogo
old woman	pamone kerembo	chest	mindi
man	embo	breast	emi
woman	pamone	back	ku
young man	singa	rib	sakije
young girl	kakara	backbone	ku popo
girl	meni kakara	waist	patita
boy	meni singa	belly	oti
baby	meni isapa		tini

Body Parts

head	siro	navel	ovivi, bikopi
hair	siro tu	hips	engi
face	tombu	buttocks	avo
forehead	beo	thighs	poru
ear	onde	leg	utu
eye	titi	knee	paunge
cheek	ovo	foot	utu
nose	mende	sole	utu joga
mouth	pe	ankle	utu poeka
lips	petiki	heel	atu
teeth	ti	toes	utu singi
tongue	ivivi	body hair	ando susa
jaw	otata	skin	ando, hamo
chin	otata	blood	orosa, sasaga
beard	otata tu (ain)	flesh	bisi
nape	singa	fat	seha
neck	tunga	bone	popo, vetu
throat	tunga	feather	di tu
adam's apple	tunga ahunge	wing	gati
		egg	di buju
		tail	etumbu
		fur	tu
		tears	sisivu

Natural Objects

sun	iji, igoi	bark	hoga
shadow	aririvo	leaf	i gigi
shade	utumo	flower	i buji
moon	hariga	berry	i be
star	hujara, tarama	seed	i be
	kuro	forest	pema
sky	utu	cane	gamba, mumegi
cloud	oje, johi		gombu
wind	pisara	stick	ituha
fog	simo	grass	sasaha
rain	ga	building poles	gopa
water	umo, urei, jai	vines	esi
spring	kuru	bush, shrub	basa, ma
river	umo	moss	ain
lake	tiuka, umo joremba	lichens	oho
	irerembari	mushrooms	ina
lagoon	eva tiuka	nettles	koriri
swamp	pusu	pit pit	ina be
sea	eva	tanket	sumbiri, nomai
shore	eva hora		bauga
bank	umo ti	tobacco leaf	kuku onaki
island	ituka		kuku kaiva
stone	koro, karu, atara	gourd	tigi
mountain	tiri	cucumber	baruka
hill	heti	sugar cane	jovu
spur	ino diriko	taro	ba
valley	hotono	sweet potato	keroja
plain	enda beukari	yam	kae
ground	enda	manioc	pina
mud	pegara	bread fruit	oga, eumba
dust	oniho	sago	ambe
wave	eva piri	red pandanus	
cave	panga to	fruit	kaki
flood	muenga	corn	vajore
		beans	bisa
		banana	pije
		coconut	u
<u>Plants</u>		betel nut	san
tree	i	black palm (spear)	koropa
branch	i hatu	rest house floor	atere
fork	i kotiri	brooms	jaere
trunk	i uhu	floors	hau
butress root	i kevi	bamboo	ahunge
roots	susu	leaf vegetables	ina

Animals

earthworm	o sivoru
centipede	o vuvusi
lizard (drum skins)	jondopu
gecko	akoka
crocodile	kekeru
turtle	o pavore
snake	o koso o
fish (fresh water)	umo o
(salt water)	eva o
eel	o sehiri
bird	di
flying fox	di dipere
small bat	di suvahe
cassowary	di homboru
tame pig	o ohu
wild pig	sevahe o ohu
wallaby	o garo
dog	ino
rat	o koropu
mouse	o handoro
frog	o kana
leech	segine
snail	mego, ahuma
chicken	di ohora

Insects

mosquito	temuna
fly	teonda
butterfly	horiri
moth	horiri
flea	tohia
louse	jigi
ant	apanga
termite	gogoro
wasp	jujumi
spider	orare
scorpion	o saiho
grasshopper	boruga
fire fly	uvi

Manufactured Items

fire	i
smoke	i posi
embers	i buju
white ash	amisa
sparks	i pongo
flame	i peri
charcoal	ingotu
soot	inga, ingose
smoking pipe	kuku ahunge
lime	on
salt	aso
oil	seha
torch	horivo
fire lighting (match)	i epe
ground oven (mumu)	umbukari
village	da
house	bande, oro
posts	tutuvi
wall	teri
roof	ene
door (opening) (covering)	bande pe
rest house	bokiri
garden shelter	arara
yam house	horoma
food display house	kae harau
window	oho
steps	otohu
boat	indiri
rope/twine/thread	e nga
knot	esi
trap (animal)	handukari
noose for birds	bage
fish net	di huri
	eva kumi
	ihisa, gisimbo
axe	hogoro
animal spear	saita
pig spear	overo, sanana
bow	peva
fighting club (pineapple)	gisi
(disc)	emi

<u>Manufactured items</u>	(continued)	<u>Descriptives</u>	
black palm club	kepata	bad	sapura, samuna
handle	age	bitter	sogaga
jews harp	pingoru	cold	jajemo
flute	isaumpure	dry (wood)	jaise
conch shell	huin	(coconut)	gasa
bark cloth	bo	(cloth)	opo
headdress	di kogombari	(meat)	nonoha
armband	siha	good	javotoho
mat (pandanus)	ohi	green (new)	eha
(coconut)	harasa	hard	ngahia
(woven)	keta	hot	bevere
net bag	eti	leaning	kaikari
basket	hambija	level (flat)	beukari
comb	suviri	loose	gogore ari
lime spatula	on tavi	loud	asavi peni
lime gourd	on tigi	new	eha
cloth	bo	noise	asavi
needle	poma	old	matu
garden	pure	quickly	sau sau
stake	tin		
fence	bairo, huga		
plate	heva		
bowl/cup	atungu		
spoon	age		
road	degi, embere		
money	koro, karu, mine		
wages/price	mine		
hole	to, ho		
crack in the ground	sasara		
line	isari, ove, kikiva		
point	tumo		
a wound	matu		
nest of a bird	di nga		

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OROKAIVA GRAMMAR NOTES

These notes are not a complete description of the grammar of the Orokaiva language, but are meant to explain to those learning to speak Orokaiva how the various kinds of words work: for instance; how nouns are made plural, how verbs show tense and how pronouns work. The charts of pronouns, verb endings, and demonstratives should be especially helpful.

1. INTRODUCTORY MATTERS

1.1 Word order

The general order of Orokaiva words in sentences is different from that of English. Notice the word order in this sentence:

Na	pije	umbuto	Popondetta	pambuto	hoija	eto	ture
I	banana	took	Popondetta	to	went	sell	do

te	egerembeto	da	ta	puvena.
at	turned	village	to	came.

'I took bananas and went to Popondetta, sold them and came back to the village in the afternoon.'

The word order is generally back to front of English word order. This is a good point to keep in mind when listening to Orokaiva being spoken, since then you will be able to identify words more quickly in sentences. The word order becomes natural; that is, it is learned through attentive listening and mimicking.

1.2 Syllable Patterns

There are just four kinds of syllables used in forming Orokaiva words. A syllable may consist of just a vowel, a consonant followed by a vowel, a vowel followed by a nasal consonant m or n, or a consonant followed by a vowel followed by m or n. In the following words the syllables have all been separated by dashes to show the different kinds of syllables that make up words.

<u>in-da-ri</u>	'food'
<u>pa-in</u>	'bow'
<u>me-men-ga</u>	'pain'
<u>i-po-i</u>	'smoke'

1.3 Stress

In Orokaiva words, the first syllable is the most stressed, that is, it is said with the greatest emphasis. The second greatest emphasis is on the third syllable in words longer than two syllables. All words should be practiced with this in mind. Each syllable should be clearly pronounced, almost with a staccato beat. In English we tend to slur syllables together and slide from consonant cluster to consonant cluster, but in Orokaiva each vowel should be clearly pronounced.

2. WORDS

In this section we'll look at different types of Orokaiva words, according to the function they serve in a sentence. First we'll look at the pronoun system, then at nouns, adjectives, adverbs, various kinds of prepositions, and finally at verbs, which are the most complex part of Orokaiva.

2.1 Pronouns (see following pronoun chart)

Note the following features of the pronoun system:

1. When the pronoun is used as a subject, it is the same form as that used as an object. In English the forms are different.
2. There are different words for 'we' depending on whether the hearer is included with the speaker.
3. There are different words for 'you (singular)' and 'you (plural)'.
4. The third person words do not distinguish between 'he, she, and it' as in English, but there is a distinction between close to the speaker e-, close to the hearer a-, and far from both speaker and hearer o-.

PRONOUN CHART

	Subject Object	Emphatic Subject	Possessive
First person (I)	na	nanena	nau
First person plural exclusive (we) (we not you)	dago nango	dagona nangona	dagota nangota
First person plural inclusive (we) (we and you)	ungote	ungotena	ungotenau
<hr/>			
Second person (you)	umo	inena	no
Second person plural (you all)	ungo	ungona	ungota
<hr/>			
Third person sing. (he, she, it)			
Close to speaker	emo	emina	emita
Close to hearer	amo	amina	amita
Distant from both speaker and hearer	omo	omina	omita
<hr/>			
Third person plural (they)	enana	enanana	enanata
<hr/>			
Who			
Whom	amuna	amuna	amuta
Whose			

2.2 Demonstratives

The words that correspond to 'this' and 'that' and 'here' and 'there' in Orokaiva are shown on the following chart on page . Notice that the e-, a-, o- refer to the closeness to the speaker. e- for 'this by me'; a- for 'that by the hearer'; and o- for 'that over there.'

2.3 Question words

The words that ask 'what, where, and why' are on the following chart.

They are divided into four sets by stem spellings, with much overlap in meaning.

<u>(do-words)</u>	<u>(nainge- words)</u>	<u>(dei- words)</u>	<u>(da- words)</u>
<u>do</u> 'what'	<u>nainge</u> 'where'	<u>deire</u> 'what'	<u>davo</u> 'from where' (village)
<u>do do</u> 'what' (emphatic)	<u>naingere</u> 'where' (static final)	<u>deite</u> 'with what' 'when'	<u>davore</u> 'where' (stative final)
<u>do eto</u> 'why'	<u>naingeto</u> 'how'	<u>iji deite</u> 'what time'	<u>dava dava</u> 'where' (emphatic plural)
<u>do do eto</u> 'for what reasons'	<u>nainge eto</u> 'from where'	<u>deina</u> 'with what'	<u>damiga</u> 'with what'
<u>doinge</u> 'how many'	<u>nainge ta</u> 'where at'	<u>deina</u> 'by what' (sub.-instr.)	<u>damiko</u> 'like what'
<u>doitokore</u> 'how many' (stative final)	<u>naingetare</u> 'where at' (stative final)	<u>deita</u> 'where at'	<u>damikore</u> 'like what' (stative final)
<u>doitoko</u> 'how many'	<u>naingeko</u> 'like how' (stative final)	<u>deitare</u> 'where at' (stative final)	<u>damina</u> 'by what' (sub.-instr.)
<u>do ainge</u> 'like what'		<u>deita eto</u> 'from where'	

<u>Demonstratives</u>		'this'	'by this'	'with this'	'and this'	'this (doubt)'	'like this'	'something like this'
this	<u>emo</u>	<u>emina</u>	<u>emiga</u>	<u>emite</u>	<u>emomo</u>	<u>einge</u>	<u>eingeko</u>	
that	<u>+avo</u> <u>amo</u>	<u>amina</u>	<u>amiga</u>	<u>amite</u>	<u>amomo</u>	<u>ainge</u>	<u>aingeko</u>	
that (distant)	<u>omo</u>	<u>omina</u>	<u>omigo</u>	<u>omite</u>	<u>omomo</u>			

Emphatic

this	<u>eremo</u>	<u>eremina</u>	<u>eremiga</u>	<u>eremite</u>	<u>eremomo</u>	<u>ereinge</u>	<u>ereingeko</u>
that	<u>aramo</u>	<u>aramina</u>	<u>aramiga</u>	<u>aramite</u>	<u>aramomo</u>	<u>arainge</u>	<u>araingeko</u>
that (distant)	<u>oromo</u>	<u>oromina</u>	<u>oromiga</u>	<u>oromite</u>	<u>oromomo</u>		

Location Demonstrative

<u>ei</u>	'here'	<u>erei</u>	'this one here'	<u>erevi</u>	'this here'
<u>ai</u>	'there'	<u>arai</u>	'that one there'	<u>aravo</u>	'that there'
<u>oi</u>	'over there'	<u>oroi</u>	'that over there'	<u>orovi</u>	'that over there'

+ avo refers emphatically to the preceding subject, where
amo refers non-emphatically to the preceding subject.

2.4 Nouns

The following is a list of common nouns with plural forms, where they exist, and English meanings. The plural spelling of nouns is not predictable by rules, so the plural form for each must be memorised. Not all nouns have plurals. Young people don't seem to use as many plural forms as the older people, so perhaps the language is becoming simplified in that area.

Many verbs can be made into nouns by adding -ari onto the end, such as:

<u>inda</u>	'eat'	<u>kaje</u>	'spear it'	<u>pambu</u>	'go'
<u>indari</u>	'food'	<u>kajari</u>	'writing'	<u>pambari</u>	'trip'

The most common nouns that have plural forms are family relations such as:

<u>namei</u>	'brother'	<u>nameikamei</u>	'brothers'
<u>nambori</u>	'brother-in-law'	<u>dadapone</u>	'brothers-in-law'
<u>du</u>	'sister'	<u>du emone</u>	'sisters'
<u>jape</u>	'aunt'	<u>jape mane</u>	'aunties'
<u>ahije</u>	'nephew'	<u>ahihije</u>	'nephews'
<u>meni</u>	'child'	<u>meni undi</u>	'children'
<u>aja</u>	'mother'	<u>ajamane</u>	'mothers'
<u>hovatu</u>	'sister-in-law'	<u>hohovatu</u>	'sisters-in-law'
<u>emamo</u>	'parents'	<u>emone mamone</u>	'mothers and fathers'
<u>embo</u>	'man'	<u>embopo</u>	'men'

2.5 Functional Words

There are a number of very important little Orokaiva words that don't have meaning by themselves, but have to be learned because they tell how a noun is being used in the sentence. They always come after the noun.

	Meaning	Function
<u>na</u>	'by' 'with'	Indicates subject or the instrument used. Ex. <u>embo na etija</u> man by did 'The man did it'

embo avo ituha na ino tetija
man that stick by dog hit

'that man hit the dog with a stick'

ga 'with'

Indicates accompaniment.

Ex.

na embo ga pambena
I man with went

'I went with the man'

te 'and' 'at'

Indicates in addition to or time of day

Ex.

ture te puvena
afternoon at came

'I came in the afternoon'

keroja te ba te indena
sweet potato and taro and ate

'I ate sweet potato and taro'

ta 'of' 'it's'

Indicates possession

Ex.

embo ta ino ra
man poss. dog statement

'It is the man's dog.'

'to'

Indicates destination

Ex.

bande ta pahona
house to go

'I am going to the house'

'at' 'on'

Indicates location

Ex.

enda ta mitia
ground at is

'It is on the ground'

'to' 'from'

Indicates indirect object

Ex.

ino ta o iketena
dog to meat gave

'I gave the meat to the dog'

ta degi 'to' Indicates indirect object
degi ta 'for' Ex.

embo ta degi ke ena
 man his way talk made
 'He talked to the man'

amina nau degi ta iketija
 he my way at gave
 'He gave it to me'

embo 'for' or Indicates for the benefit of someone
avoembo 'because of' Ex.

na nau ivu avoembo agetena
 I my husband for cooked
 'I cooked it for my husband'

na umo embo puvena
 I you because came
 'I came because of you'

ta eto 'from' Indicates coming from a source
 Ex.

na enda nei ta eto puvena
 I land another from came
 'I came from another land'

These words start prepositional phrases in English, but since they come after the nouns or adjectives they relate to in Orokaiva, they are called post-positional phrases.

2.6 Adverbs

Adverbs are the words that tell how the action is done, that is, whether it was done quickly, slowly, completely, haphazardly, and so on. Sometimes adverbs will be followed by na as in:

ino sapura na tetija
 dog bad with hit
 'He hit the dog hard.'

Some words can be used either as adverbs or adjectives. If the na is left out, the word sapura 'bad' would be understood as referring to the dog as in:

ino sapura tetija
 dog bad hit
 'He hit the bad dog'

Here is a list of common adverbs with examples of how they are used:

<u>sau sau</u>	'quickly'	<u>umo sausau pambu</u> you quickly go 'Go quickly'
<u>seima</u>	'slowly'	<u>seima indesuja</u> slowly he-will-eat 'He will eat slowly'
<u>be</u>	'really'	<u>be tejo</u> really hit 'Really hit it'
		<u>seima be ejo</u> slowly really do 'Do it really slowly'
<u>irae</u>	'completely' 'finish'	<u>na ba tapa irae indesona</u> I taro all finish will eat 'I will completely eat the taro'
<u>pe te</u>	'completely' 'finish'	<u>na pe te pambasona</u> I finish will go 'I will go finish'
<u>mane</u>	'not'	<u>amina sausau mane indesuja</u> he quickly not will eat 'He will not eat quickly'

2.7 Time words

Time words tell when the action happened. Some of them end with -te, some end with -ta, which means 'at' as in 'at 5 o'clock' or 'in' as in 'in the morning'.

Here is a list of common time words:

<u>ihote</u>	'in the morning'	<u>evuto</u>	'tomorrow'
<u>mumete</u>	'at night'	<u>matuainge</u>	'always'
<u>turete</u>	'in the afternoon'	<u>oroho</u>	'now'
<u>ijite</u>	'in the day'	<u>eha</u>	'now'
<u>ambota</u>	'later'	<u>matu</u>	'before'
<u>datohota</u>	'eternally'	<u>iji nei</u>	'some other time'
<u>mume jota</u>	'in the night'	<u>iji nei nei</u>	'at different times'

2.8 Adjectives

Adjectives are the words that describe the nouns, whether the noun is big, small, green, many, few, and so on. In English the adjectives come before the noun as in 'the big green fish' whereas in Orokaiva they generally come after the noun they describe.

pamone evovo 'old woman'
woman old

di parara 'white bird'
bird white

When the adjective becomes accepted as a part of a name, then it comes before the noun, as in:

agena embo 'the white man'
white man

na mume embo ra 'I am a black man'
I black man (statement)

Verbs can be used as adjectives if they end in -ari. These verbs like adjectives can come either before or after the noun they describe.

o borari 'roasted meat' evari bande 'sleeping house'
meat roast sleep house

siro pindari 'bald head' indari o 'meat for eating'
head bald eat meat

Many adjectives in Orokaiva have plural spellings, that is, when the noun they describe is plural, the adjective will also be plural. Many nouns don't have plural spellings, but when described by a plural adjective, one can assume that the noun is plural. Look at the following examples:

o peni 'large animal'
animal large

o pepeni papeni 'many large animals'
animal large (plural)

meni isapa 'a small child'
child small

meni isasaraho 'small children'
child small (plural)

<u>i koso</u> tree tall	'a tall tree'
<u>i kokoso</u> tree tall (plural)	'tall trees'
<u>bo poekari</u> cloth folded	'folded cloth'
<u>bo popojekari</u> clothes folded (plural)	'folded clothes'

Some adjectives are made plural by repeating certain syllables, but there are no general rules for how an adjective is pluralised. Each has to be learned with its plural spelling.

2.9 Verbs

The verbs are the most complicated part of Orokaiva grammar, because each verb tells not only the action, but can tell the time it was done, who and how many did it, whether it was done to one or more than one, and how that action relates to other actions around it. Look at this verb: kokondekitiaeteija

kokondetiti-aet-e-i-j-a

Iesu na embo kokondekitiaeteija
Jesus by man made well

'It is said that Jesus made many people well.'

konde - is the main part or stem of the verb meaning 'to get well'

kokondekiti- indicates that many people are getting well (plural)

-aet - indicates that it didn't happen once, but over a long period (habitual)

-e - indicates that it is hearsay - told second-hand

-i - indicates it happened many years ago rather than recently (far past tense)

-j - indicates that a single third party did it (third person sing.)

-a - indicates that this is the final verb in this sentence which is a statement and not a question.

Verbs, like the one in this example, which come at the end of a

sentence are the most complicated because of their many endings. A person learning Orokaiva should learn to handle the simplest forms first, like the verb-commands, the future verb forms and the medial verb forms. A medial verb is one that is used in the middle of a sentence and has a simple ending to show how it is being used. (See page 95). A person can communicate fairly well using a limited number of verb endings, but should not be satisfied with only a few since knowing how to use the verbs well is the key to knowing the Orokaiva language.

For the purpose of language learning, we won't describe the verb system completely, but after learning well the verb types presented here, the language learner will have a basis on which to build.

2.9.1 Verb stems

The stem of an Orokaiva verb is the part that carries the main meaning as in inda- 'eat' or pambu 'go'. Onto this stem is connected the various suffixes that tell person, number, tense, etc. There are two types of verb stems in Orokaiva. The type that includes the greatest number of verbs is called regular, because the stem spellings are the same for all tenses. The irregular verbs have different spellings for different tenses. There aren't many irregular verbs. Unfortunately, they are very common ones, so the various irregular verb spellings must be memorised.

List of 17 irregular verb stems.

<u>English</u>	<u>Orokaiva Stem Spellings</u>
1. 'see'	ki-, ke-, kogu-, kog
2. 'say'	e-, a-, iji-
3. 'do'	e-, a-, u-
4. 'hit'	te, ta-, tor-
5. 'take'	umb-, uh-
6. 'go down'	be-, bov-
7. 'come' (short dist.)	ha, hu-
8. 'come'	puv-, putu (or) puvutu-, puvere-
9. 'chop'	je-, ja-, jor-
10. 'stay' (to be)	mite-, ir-
11. 'bite'	kamb-, kah-
12. 'tie'	tig-, tih-

Irregular verb stems (cont.)

<u>English</u>	<u>Orokaiva Stem Spellings</u>
13. 'weave'	kemb-, keh-
14. 'spear'	kaje-, kah-, kait-
15. 'marry'	jimba-, jiha-
16. 'die'	ambure-, amb-, aho-, aha-
17. 'meet'	tamb-, tah

The final vowel on verb stems also changes when various suffixes are added. The final stem vowel can be -i, or -e or -u as in bore- 'roast', pambu- 'go', or indi- 'eat'.

2.9.2 Plural verb stems

When the object of the sentence and sometimes the subject is plural, the stems of the verbs are often plural. Not all speakers of the language use or even know all the plural verb stems. In this way, the language seems to be changing. Notice the way the following stems are spelled to indicate a plural object or subject.

<u>English</u>	<u>Singular Object</u>	<u>Plural Object</u>
'wash'	ege	egereke
'cook'	age	agereke
'tie'	tige	tigereke
'give'	ike	ikereke
'bite'	kambu	kakambuke
'split'	sarive	sasarike
'wrap'	toge	togeke
'spear'	kaje	kakajuke

	<u>Singular Subject</u>	<u>Plural Subject</u>
'become well'	konde	kokondeke
'enter'	tore	toruke
'die'	ambure	ambureke
'cry'	si e	sisisasi e
'love'	osa e	osa osa e
'shake'	tu e	tututu e

Sometimes when there is no object, these longer forms of the verb stems mean that the subject of the sentence repeated the action as in:

na	tututu	etena	'I was shaking'
I	shake	made	

2.9.3 Verb suffixes

There are three types of suffixes on verbs:

1. Those suffixes that show that the verb is at the end of the sentence. These include tense, person, plural or singular (number), and mood.
2. Those suffixes that show that it isn't the end of a sentence, but may include tense, person, number and mood.
3. Those suffixes that show how the verb relates to the verb that follows it. These are used within sentences and usually don't include person and tense.

In verbs that come at the end of a sentence, the suffixes can be separated like the following to see what each part stands for:

poekasona - 'I will break'

stem	tense	person	mood
poeka	-so	-n	-a
break	future tense	1st person sing. 'I'	statement

After the stem, the first suffix -so shows the tense. The second suffix -n tells who and how many did it, the third suffix -a tells that it is a statement and not a question.

Tense - There are 5 tenses in Orokaiva: future, present, near past (the last few days), mid-past (weeks to months ago), far past (years and years ago). In addition to these there are 3 habitual tenses which indicate that the action was done all the time; habitual present, habitual past, and habitual far past. Tense is the first suffix on the verb stem.

Person - There are 5 different person and number distinctions. They are usually marked by the following suffixes:

'I' (1st person singular)	<u>-n</u>
'we, they' (1st and 3rd person plural)	<u>-r</u>
'you' (2nd person singular)	<u>-e</u> or -o or left out
'you all' (2nd person plural)	<u>-v</u>
'he, she, it' (3rd person singular)	<u>-j</u> or <u>-u</u> or <u>-i</u>

Person is generally the second suffix on the verb stem.

Mood - The mood marker that tells that the verb is a statement is -a, usually the final suffix on the verb.

The following chart shows all the combinations of suffixes for verbs that make a statement. The verb stem inda 'to eat' is used for all examples.

	'I'	'we,they'	'you one'	'you all'	'he, she, it'
future	indesona	indesora	indesoa	indesova	indesuja
present	ere indena	ere indera	ere indea	ere indeva	ere india
present habitual	indiona	indiora	indioa	indiova	indiuja
near past	indena	indera	indea	indeva	indija
mid-past	indana	indara	inda	indava	indaja
past habitual	indiaona	indiaora	indioa	indiova	indiauja
far past	indina	india	inda	inda	indina
far past habitual	indiaetena	indiaetera	indiaetea	indiaeteva	indiaetija

The ere on the present tense is an adverb that shows that the action is being done right now.

3. SENTENCES

3.1 Question and cause

There are two ways that a question is marked. A question can have a -te at the end of the verb, but this isn't always used. Usually the voice inflection is the most important indication that a question is being asked. Notice the difference in intonation between the question:

umo ere pahoete?
you still going

'Are you going?'

and the statement:

umo ere paho
you still going

'You are going.'

The voice rises slightly at the end of a question but falls at the end of a statement.

The same suffixes minus the -te are used when one action causes another. In English we say 'he hit the ball up high.', but in Orokaiva, two verbs are used. The person who hit is subject of the first verb, and the ball is subject of the second verb, like this:

boro tetene i ta pambija 'I hit the ball, it went up.'
ball I hit up at it went

The tetene is causative because it causes the second verb to happen.

The following chart shows how verbs are suffixed to ask a question, or to indicate that there is another action caused by the first. The verb stem ike 'to give' is used for the examples.

As a question:

amina ina iketei?
he cabbage gave

'Did he give cabbage?'

To cause another action:

amina ina iketei pambija
he cabbage gave went

'He gave cabbage, it went.' or
'He sent the cabbage away.'

	'I'	'we, they'	'you one'	'you all'	'he, she, it'
future	ikano	ikaro	ikao	ikavo	ikau
present	ikitone	ikitore	ikitoe	ikitove	ikitoi
present habitual	ikeone	ikeore	ikeoe	ikeove	ikeoi
near past	iketene	iketere	ikete	iketeve	iketei
mid-past	ikitane	ikitare	ikitae	ikitave	ikitai
past habitual	ikeaone	ikeaore	ikeao	ikeaove	ikeaoje
far past	ikeo	ikeo	ikae	ikave	ikenu
far past habitual	ikitiaetene	ikitiaetere	ikitiaete	ikitiaeteve	ikitiaetei

The ere on the present tense is an adverb that shows that the action is being done right now.

3.2 Commands

Commands are suffixed to show singular or plural, polite, or abrupt, negative or positive. For example, if you want to say 'go away' to one person abruptly you say pambu 'go'; to more than one person, you say pambuvu. To say 'you go' to one person politely, you say pambujo and to more than one, pambuvujo.

If you want to say 'don't go' abruptly to one person you say pambao, and to more than one, pambavo. To say 'don't go' politely you add -jo to each respectively: pambaojo 'don't go (sing.)' and pambavojo 'don't go (plural)'.

The following chart shows the singular and plural, polite and abrupt, and negative and positive forms for the verb poekari 'to break'.

Command Chart

	Stem	Number (plural)	Negative	Mood
abrupt sing.	<u>poeke-</u>			
abrupt plural	<u>poeke-</u>	<u>-vu</u>		
polite sing.	<u>poeke-</u>			<u>-jo</u>
polite plural	<u>poeke-</u>	<u>-vu</u>		<u>-jo</u>
neg. abrupt sing.	<u>poeka-</u>		<u>-o</u>	
neg. abrupt pl.	<u>poeka-</u>	<u>-v</u>	<u>-o</u>	
neg. polite sing.	<u>poeka-</u>		<u>-o</u>	<u>-jo</u>
neg. polite pl.	<u>poeka-</u>	<u>-v</u>	<u>-o</u>	<u>-jo</u>

3.3 Result

The command is often followed by a verb which is the result of the command, as in:

tejo beai 'hit it, so it will fall down.'
hit fall down

The suffixes on the verb that shows results of the command are in the following examples. The verb ike 'give it' is used for the commands, and umba 'take' is used for the resulting verbs.

'I' -ne

asivo ike umbane 'Give the knife so I will take it.'
knife give so I will take

'we, they' -re

asivo ike umbare 'Give the knife so they/we will
knife give we(they) will take take it.

'you' -e

asivo ikano umbae 'I give the knife so you will take
knife I will give you will it.
 take

'you all' -ve

asivo ikano umbave 'I give the knife so
knife I will give you(plural) will take you will take it.'

'he' -i

asivo ikano umbai 'I give the knife
knife I will give he will take so he will take it.'

Notice that the command form is always for second person (you) since it doesn't make sense to say 'you give it, so you take it'. Therefore the verb ike with the first person cause verb ending is used in the example.

3.4 Reciprocal action

When an action is done by two parties to each other, the reciprocal verb ending -ara is used. As in:

ungote hande mine ikara aisora.
we gift exchange give (reciprocal) will make
'We will give each other gifts.'

3.5 Permissive Action

When one action permits another action to happen the permissive verb endings are used, as in:

na poekana iketija
I break (permissive) he gave
'He gave it to me, so I could break it.'

ungo pambava etena
you go (permissive) I did
'I did it so you could go.'

	Person	'Give'	Permissive Verb endings
1st person	'I'	ik	-ana 'so I can give'
1st and 3rd person plural	'we, they'	ik	-ara 'so we, they can give'
2nd singular	'you one'	ik	-a 'so you(sing) can give'
2nd plural	'you two'	ik	-ava 'so you (pl) can give'
3rd person sing.	'he, she, it'	ik	-aja 'so he can give'

3.6 Infinitives

Infinitives are made by adding -ari onto the verb stems as in:

inda + -ari = indari
eat (inf) food

The infinitive can be used to change a verb into a noun as in:

pambu + -ari = pambari 'trip'
go (inf)

ki + -ari = kiari 'knowledge'
know (inf)

or a verb into an adjective as in:

ege + -ari = egari bande 'wash house'
wash (inf)

bore + -ari = borari jo 'oven'
bake (inf)

or as an alternative to far past tense as in:

embo matu pambari
man before go + inf.
'The man went long ago.'

3.7 Medial verb endings

When verbs are used in the middle of sentences, they don't have suffixes for time, person and number, but only for mood. Therefore when you hear these medial verb endings, you know that the end of the sentence is further along. The most common verb endings used in the middle of sentences are -si, -to, and -e.

Desire - The suffix -si is used when the subject of the sentence desires to do the action indicated by the verb as in:

na indesi puvena
I wanting to eat came
'I came to eat.'

amina pambasi ere ua
he wanting to go is
'He wants to go.'

na umo kutasi pahona
I water wanting to wash am going

'I am going to wash.'

3.7.1 A series of events

When the same subject does a number of actions one after the other, the -to ending is used on the medial verbs.

na pambuto indito puvena
I went ate came

'I went and ate and came back.'

amina o ate pambuto o teto umbuto puvija
he meat hunt went meat hit took came

'He went hunting and shot an animal and took it and came.'

3.7.2 Doing two things at once.

When the subject is doing two actions simultaneously, the verb ending -e is suffixed to the first verb.

na indie mitena
I while eating am

'I am here eating.'

na umo hotembe ue pure aisona
I you while thinking work make

'I will work while thinking of you.'

3.7.3 Action that continues to a point in time.

When a person does one action that covers a definite space in time and continues until he begins another action, the -ma ending is used. This is the least common of the medial verbs.

pure ere uma da ta puvija
work did until village to came

'He worked until he came to the village'

degi ta pahuma Sasembata kesoa
road on go until Sasembata you will see

'You will go on the road until you see Sasembata.'

4. DISCOURSE

4.1 Introduction

There are many different types of Orokaiva speech such as story telling, description, conversation, letter writing, speech making, dance stories, songs, scolding, joking, and so on. The four types of speech we will describe in this paper are story telling, letter writing, speech making, and descriptions, which, aside from conversation, are the main points of each speech type; those that show how it differs from the other types and those points that they have in common.

4.2 Types of speech

First we would like to describe how each of these types of speech differs from or are the same as the other three types.

4.2.1 Basic parts

All four types have four basic parts in common. First there is a title, then a statement that introduces the subject, then the main section, and then a closing. In all of them the introduction of the theme and the main section are the most important and whether the other parts are used or not is the choice of the speaker.

4.2.2 Sentence length

The length of sentences varies quite a bit for different speech types. Old stories tend to have the longest sentences. Often the whole story is told with just one sentence. Speech-making contains the shortest sentences, and often contains other types of speech as well, such as descriptions and stories used as examples of the way people behave. The sentences used in writing letters are much shorter than those used in story telling but longer than many used in speech making. Each new point, request or item of information starts a new sentence.

The sentence length in making descriptions varies from long to short depending on the choice of the speaker. There are examples of the whole description being given in a single sentence, and examples of descriptions being given with many short sentences.

4.2.3 Theme

The theme or subject varies from one speech type to the next in the following ways. In story telling the main theme is an historical event that happened to a particular man, to a bird, to an animal, or to a village, and as the story is developed, the events in the story are most important.

In descriptions the theme may be of a custom, or process, or habits of a bird or animal, or a description of a place or a thing. The theme is developed by steps or points and always in the order in which they happen when the description is of a process.

Writing letters is also done step by step or point by point, but there may be a number of themes, usually one theme for each point. This is the same in speech-making, but each point is addressed specifically to the listeners whereas in letter writing the points are more generally about the speaker and his thoughts and wishes.

In speech-making the points or themes are also more developed than in letter writing. The points are explained by using examples or by telling how the new idea is just like something else that the listeners understand well. The various points in a letter are personal requests or news items whereas in speech-making the purpose is to get people to do things such as working together on a village project, paying taxes, or giving an acceptable feast.

4.2.4 Verb tense

These four speech types also differ in the verb tenses that are found in each. In story telling, because stories are accounts of what happened in the past, one of the three past verb tenses is used. All the traditional stories are told in the far past tense.

In making descriptions, any verb tense may be used, depending on the particular situation, but a habitual tense, which shows that 'this is what we always do' is commonly used. If the description is of a process that the speaker intends his audience to do, then the future tense is used, such as:

hoto kove to donda ve hoto ta ura-s-o-a
 hole dig- PS food seed hole in plant-fut-2s-indic.
 'First you dig the hole and then you put the seed into it'

In speech-making the most common tense is the future tense which tells people what they should do, but the speaker refers often to past or present behavior in which the past or present tenses are used.

In letter writing any and all tenses are used. In the following sections each of these four types of speech - story telling, description, letter writing, and speech-making - will be described. We will show with examples how the important parts of each are presented, developed, and joined together.

	Sentence Length	Theme	Verb Tense
Story telling	Mostly long	Telling about something that happened in the life of a person, group of people, or an animal. The theme builds up to a climax and is resolved.	Past tense
Description	Some long, some short	How to do something, qualities of an animal, bird or tree. Description of a place or custom. Developed point by point.	Any verb tense. Common use of habitual.
Speech-making	Shorter than story telling	To get people to do things. May have a number of themes in one speech.	Usually future with analogy or contrast in the present or past tenses.
Letter writing	Usually short	A variety of themes in one letter, usually news items or requests.	Any tense

4.3 Story telling

4.3.1 Introduction

4.3.1.1 What story telling includes

The speech type that we are describing as story telling includes legends about folk heroes such as Totoima, the child-eating giant; animal stories; history of how villages started; fighting stories; ancestor stories; and stories of personal experiences. These all are part of the category that the Orokaiva people call hihi 'story'.

4.3.1.2 Difference between written and oral stories

The written form of Orokaiva stories is shorter than the oral form; that is, when a story is told orally the verbs are often repeated, some of the points are repeated, the characters and places are described in more detail and so forth. When the story is written, only the facts are presented in a shorter style.

4.3.2 Parts of an Orokaiva story

In the following section we will explain the various parts of an Orokaiva story, that is, how the story is introduced, how the theme is stated, how the various parts of the story are joined together to make a readable unit. These comments are the result of observing the work of at least a dozen different story tellers.

4.3.2.1 The title

When the story is told orally, the teller may name the story by saying something like 'I am going to tell the story of when the girls came down from above.'

na kakara i-ta be-ari amita hihi tire-so-n-a
I girl above-at down-inf. it's story tell-fut-I- indic.

When the story is written, the title is shortened to:

kakara i ta be-ari amita hihi
girl above at down-inf. it's story
'The story of the girl's coming down.'

4.3.2.2 The theme

The first sentence of the story sets the stage, gives the theme of the story by telling the main character or characters, giving the time and the place. Here are two examples of how it is done.

matu avo embo amo ae jimb-u-n-a amo meni
long ago man he wife marry-fp-3ps-indic. that child

ir-ae ami-na embo amo tunga osaga te tapa
be-neg. that-by man that throat sad with altogether

ere-ua-ti-j-a
cont.-be far past-hab.-3ps-indic.

'Long ago a man married a wife, but had no children, so because of that he was always sad.'

Ata umo matu mitia-eti-j-a ' umo meni isapa.....
 Ata you before be-hab-3s-indic. you child small

'Long ago when Ata was a child...'

When the story is an old story some time words such as matu 'before' or kiti 'first' are used to tell when the story takes place. There may be other habitual verbs in the story as well but the verb that is used in stating the theme is almost always marked as habitual.

4.3.2.3 The plot

After the theme is stated, the story moves directly, either in the same sentence or in a new sentence to the development of a plot. Where there is only one character, or no characters that speak, the various important points in the plot such as the conflict and the outcome are merely stated with the other events in the order in which they happen without any extra markings. However, when there are characters who speak, dialogue is generally found at the important points of the story. This can be seen in the example following this section.

4.3.2.4 Summary

The summary statement of the story is made often with the habitual verb tense to show the way people behaved because of what happened in the story. Here are two examples of typical summaries.

....pambu-to eto te-to ando eto embo
 go-punc.seq. then hit-punc.seq. skin then man

ere torua-ti-j-a
 cont. hit far past=habit.-3s-indic.

'....went and killed and got used to it and then killed habitually.'

ainge iji-e embo amo i be pe ta
 like that say-simult. man he tree fruit mouth at
 action

kambu-n-a amite tapa ambu-n-a
 bite far past-3s-indic. he altogether die far past-3s-indic.

'Saying that the man who was biting the fruit also died.'

4.3.2.5 Closing

After the summary statement the story teller will often close the story with one of the following statements:

<u>kivujo</u>	'you see'
<u>amita hihi ra</u>	'its story'
<u>aravora</u>	'that's it'
<u>hihi tutumota irae</u>	'the story is finished at the end'

4.3.3 Tying the parts together

Often a story is told, especially if it is a shorter story, in one long sentence using the medial forms of the verbs (see grammar notes page 95) and showing the change in characters, that is, who is the subject of the next verb, by the person marker on the preceding verb.

When a new sentence or paragraph is started, it may be necessary to mention the name of the main character again if his name hasn't been mentioned a while. Often the final verb in the last sentence is mentioned again at the beginning of the new sentence, which ties the sentences together, as the following example shows.

<u>eto</u>	<u>mamo</u>	<u>amo</u>	<u>si</u>	<u>e-n-a.</u>	<u>Eto</u>	<u>si</u>
then	father	he	cry	do far past-sing-indic.	Then	cry
<u>e-n-u</u>	<u>ir-ae</u>	<u>e-n-u</u>				
do far past-sing-change	be-not	do far past-sing-change	of actor			
			of actor			

'Then the father cried. Then when he had cried and the cry was finished....'

The verb eto is the most common connector in stories. It is the verb e 'to do' with the sequence ending to on it, which joins the story events in the order in which they happened.

4.3.4 Example of an Orokaiva Story

The following is an Orokaiva story in which the various parts described above are labeled in brackets.

TITLE

[Di Dipere ta Hihi]
flying fox story

THEME

[di dipere na ambure-si ue] amita simbo iji
flying fox sub. die-des. sim. his cousin sun
ta degi ke einge e-n-a 'Na
his way talk like this say-far past-ls-indic. I
ambure-s-i ere o-n-a te nau simbo avo
die-des. cont. do-ls-indic. and my cousin that
na puvu-to ki-o-u ambur-o-n-e?'
I come-punc.seq. see-fut.-3s. caus. die-fut-ls-interrog.
ainge e-n-u eto iji na einge ena
like that doF.P.-ls-new actor then sun sub. like this

CONFLICT

['Nau simbo aravora ambur-o-i e-jo na
My cousin O.K. die-3s-res. do-polite sing. com. I
pure na er-i-a amita mite-n-a]
work ag. do-3l-indic. that am pres.-ls-indic.
ainge e-n-u eto simbo dipere na
like that said-3s-new actor then cousin flying fox sub.
einge e-n-a ['Aravora nau simbo puvu-to
like this said F.P.-ls-indic. O.K. my cousin come-P.S.
na ki-o-u sari a-si ue e-te-n-a
I see caus.-fut-3s rot do-des. am do-pre-ls-indic.

RESOLVE

avo umo puvu-to na ki-ari uje ae e-ti-j-a
that you come-P.S. I see-inf. like not do-pre-3s-indic.
aravora na be simbo mane ke-so-n-a] ainge eto
O.K. I real cousin not see-fut-ls-indic like that then

SUMMARY

[i hatu ta eke-to titi tu ta eto iji ki-ae
tree branch at hang-P.S. eye down at then sun see-neg.

CLOSING

[iri-u-j-a] [ki-vu-jo]
stay-hab.-3s-indic. see-you pl.-polite imp.

The Story of the Flying Fox

'While the flying fox was dying he said like this to his cousin the sun, "I am dying so will you, cousin, come to see me before I die?" Then the sun replied, "All right, my cousin, you may die but I must

go about my work." So cousin flying fox said, "I wanted my cousin to come to see me before I died but he said he doesn't wish to see me so I will not look at my cousin." And saying that he hung from a branch with his eyes down and, as you see, now he never looks at the sun.'

4.4 Descriptions

Speech that describes how to do things and speech that describes things such as animals, places or events are the same type of speech in that they are made up of the same parts.

4.4.1 Parts of a description

The speech is begun by an introduction of the topic to be described, followed by a step-by-step description, and may or may not be finished by a closing. When the description is of an old custom such as dancing or feasting or of a new way of doing something such as raising chickens or digging a fish pond, the steps, which are the main body of the speech, are given in the order in which they happen or are to be done.

4.4.2 Introducing the topic

Before the various steps or descriptions of how something is done, thing or event are begun, the topic introduced by a statement of introduction. Some of these introducing statements are like the following:

- (1) ohihi ta ire tiv-ari amo java ra.
 ancestor its dance -inf. that java stative

'The Java was the dance of the ancestors'

This is stating the name of the custom to be described.

- (2) epe bande gerike-n-a amo erevira.
 grandfather house build f.p.-ls-indic. that here

'This is how grandfather built a house'

This introduces the procedure to be described.

- (3) ungote dainge eto di ohora javotoho na simba
 we how then bird chicken good by watch

a-r-o?
 make-3P-interrog.

'How can we take good care of chickens?'

The topic here is introduced by asking a question.

4.4.3 The steps in the description

The sentences used in making descriptions are generally much shorter than those used in telling stories, although when the description is of a way something is done especially if it is well known, such as making a garden or building a yam house; then the steps are often given in a single sentence in which each verb in the sentence is a step in the procedure, as in the following description:

[Eto ga te pipiri te tururu e-u-j-a			
When rain and lightning and thunder		make-hab-3s-indic.	
TOPIC		Points 1	
amo eonga mane e-u-j-a]	[te embo ba i		
it alone not make-hab-3s-indic.	but man by tree		
gigi te esi te i hoga te ainge eto umbu-to]			
leaf and vine and tree bark and together take-P.S.			
² pambu-to umo ta umo ³ timbu-to] [haja ⁴ e-to] [umo jo-ta			
go-P.S. water at water dip-P.S.] [shake do-P.S.] [water inside-			
⁵ ike-to] [koro na hati-o-r-e		at	
put-P.S.] [rock by hold-hab-3p-nonfinal] [miti-e ga		rain	
te pipiri te ⁷ tururu ainge u-o-i] [ga ari			
and lightning and thunder like that make-		rain do inf.	
embo amina pambu- ⁸ to] [umbu-to] [ombo-ta ¹⁰ iki-oi			
man he go-P.S.] [take-P.S.] [land-at put P.S.-new-3s] [rain		actor	
		11	
te pipiri te tururu te irae e-u-j-a		] [avo	
and lightning and thunder and finish make-hab-3s-indic.]		that	
CLOSING			
a-n-o ing-o-v-a e-re-n-a] [eto			
make-1s hear-fut-2p-indic. say-pres-1s-indic.]	and		
POST SCRIPT,			
nei amo God na e-o-i ga te pipiri			
also it is God by make-hab-change pers. rain and lightning			
te tururu e-u-j-a.]			
and thunder make-hab-3s-indic.			

'When it rains and thunders and lightnings it doesn't just do it by itself but a man takes leaves and vines and bark and goes and puts them in the river and then shakes them and then puts them inside the water and leaves them weighted down by a rock and the rain and

lightning and thunder start so the rain making man goes and gets the leaves and puts them on the land and the rain and thunder and lightning stop. That's what I am telling you. And another thing is that God makes the rain, thunder and lightning.

4.4.4 The closing

At the end of the description there is not always a closing, but when there is one it may be one of the following types:

- (1) Aravora hihi tutumota irae
 O.K. story end finish
 'So that's the end of the story'
- (2) Amita hihi ra
 its story stative
 'That's it's story'
- (3) Avo a-n-o ing-o-v-a e-re-n-a
 that say-ls-cause hear-fut-2p-res say-pres-ls-indic.
 'That's what I wanted to tell you'
- (4) eto dagota ari ainge e-o-r-a
 then our custom like that do-hab-3P-indic.
ki-vu-jo
 see-2p-pol. command
 'That's our custom that we do, you see'
- (5) avo eto ke emo ere kaji-he-n-a
 therefore talk this cont. write-pres-ls-indic.
 'That's why I am writing this talk'
- (6) dago Orokaiva ta eture e-o-r-a amita
 we Orokaiva poss. dream do-hab-1P-indic. its
ke susu aravora
 talk root that
 'That's the real meaning of our Orokaiva dreams'

4.4.5 Example text

The following description is of how people used to build houses. The various parts described above are marked, and the points in the description are numbered.

- TITLE
- [Epe bande gerik-ari amita hihi]
Grandfather house build-inf. its story
- TOPIC
- [Epe bande gerik-e-n-a amo erevira]
Grandfather house build-far p.-ls-indic. that here]
- Point 1
- [i tivate avo savara na je-to umbu-o-i puvu-o-i]
tree post that savara by cut-P.S. bring-hab-3s come-hab.-3s]
- [ituha je-to 2 umbu-o-i puvu-o-i] [i 3 tivate
stick cut-P.S. take-hab-3s come-hab-3s tree post
- amina enda-ta huruke-to] [ituha tetembe-to ki-to]
that ground-at plant-P.S. stick put on-P.S. see-P.S.
- [esi o gamba avo sorere-to tigireke-o-i irae
vine or cane that split-P.S. tie-1-hab-3s finish
- e-o-i] [sisi kae-to hire-to 6 irae e-to]
make-hab-3s leaf sew-P.S. tie on-P.S. finish make-P.S.]
- [amita ambota amo i hamumu avo je-o-re be-o-i]
its after that tree hamumu that cut-hab-3pl down-hab-3s]
- 8
- [jirimbe-to i ta ike-o-re eveke-o-i] [hoga seuke-to
cut-P.S. fire at put-hab-3pl burn-hab-3s bark strip-P.S.
- 9
- umbu-to puvu-to ike-to seuke-to ihire-to] [pe
take-P.S. come-P.S. give-P.S. take off-P.S. come-P.S. door
- 10
- utumbe-to] [e-ao-r-a eto 11 pe tu hena
cut open-P.S. do-past hab-3pl-indic then door down toward
- amo hungaru kae-to e-ao-r-a] [eto
that small sticks spear-P.S. do-past. hab-3pl-indic. then
- 12
- gaga amo jo ta] [eto amisa amo jo-ta
platform that inside at then fireplace that inside-at
- 13
- inge-to e-ao-r-a] [eto ev-ari hanja
know-P.S. do-past hab-3pl-indic. then sleeping place
- 14
- amo kagara na tiri-to] [pohuk-ari amo bo haipo
that tree bark by make-P.S. cover-inf. that cloth haipo
- 15
- na ahureke-to] [enana eto embo nei amo gaga
by cover-P.S. they and man another that platform

i-ta	sereke-to	¹⁶ evi-o-r-e		]	[embo	¹⁷ nei	amo
above-at	lie down-P.S.	sleep-hab-3p-nonfinal			man	another	he
enda	ta	evi-e		]	[i	¹⁸ e-o-r-e	evikiti-e
ground at	sleep-sim.seq.				fire	make-hab.-3pl-nonfinal	burn-sim.seq.
[bevere	¹⁹ u-o-i			]	[evi-a-u-j-a		²¹ eto
hot	become-hab-3s				sleep-past hab.-3s-indic.		then
gaga	i-ta	evi-ma			be-to	gaga	
platform	above-at	sleep-interrupt. seq.			down-P.S.	platform	
suvu	ai	arumbe-to	indari	indi-ao-r-a		]	[eto
under	there	sit-P.S.	food	eat-past hab-3p-indic.			then
pure	ta	pamba-si	²² u-e	amo	bande	pe	amo
garden	at	go-des.	do-sim	this	house	door	it is
pure	ta	pamba-si	u-e	amo	bande	pe	amo
garden	at	go-des.	do-sim	this	house	door	it is
ike-to	tahi	eto	humbiri	na	tigi-to	timba	koka
put-P.S.	lock	then	planks	with	tie-P.S.	wood	lock
pure-ta	amo	pambu-ao-r-a		]	[pambu-to	ere	
garden-to	it is	go-hab. past-3p-indic.			go-P.S.	cont.	
u-ma		puvu-to			²³ bande	pe	hirik-ari
do-interrupt. seq.		come-P.S.			house	door	open-inf.
amo	sausau	mane	hirike-ao-r-a		]	[humbiri	na
it is	quickly	not	open-past hab.-3p-indic.			planks	by
timba	koka	e-ao-r-a			²⁴ avo	embo	bujiti-e
timber	lock	do-past hab.-3p-indic.			that	men	open-sim. seq.
miti-ma		ambota	tore-ao-r-a		]	CLOSING	amita
be-interrupt. seq.		later	enter-past hab.-3p-indic.				its
hihi	ra						
story	stative.						

How Grandfather Built A House

This is how grandfather built a house. He cut the posts from the Savara tree and brought them, then he cut the sticks and brought them, then he put the posts in the ground, then put the sticks on and split vines or cane to tie them, then after that they cut down a hamumu tree and cut it in lengths then heat over a fire and take the bark off and bring it and use it to cover the walls, then cut open the door. The bottom of the door opening is done with small sticks and the platform is made inside, the fireplace is made inside. And for the sleeping

quarters, black palm bark is used with a quilt of haipo cloth. Some of the men slept on the platform and some of the men sleep down by the fire where they keep the fire going to stay warm. They who sleep on the platform go down to ground level to sit and eat. Then when they want to go to the garden they put the bark piece in the door and tie it in place and put planks in front then go to the garden. Then when they come back they don't open the door quickly but work on taking out the planks and later they go in. That's it's story.

4.5 Speech-making

4.5.1 Introduction

4.5.1.1 What speech-making includes

Speech-making includes the kinds of speech that are used when the council, evangelists or village teachers speak to the whole village in the evenings, at meetings, or during Sunday services.

4.5.1.2 How speech-making is different from the other types of speech

Speech-making is different from other types of speech in Orokaiva in a number of ways. It is only in speech-making that we find rhetorical questions, which are questions that are asked to cause people to think rather than to get a direct answer.

The future verb tense is the most common tense, and the polite command form of verbs, especially the verb kivujo 'you see' which means to "understand", is used often.

Since the audience is being talked to, the second person pronoun umo, ungo 'you' and the pronoun ungote 'we' which includes the speaker are the most common ones.

Also in speech-making we find parables, examples, and statements of condition such as 'if that is true, then you would have acted differently.'

4.5.2 The parts of a speech

4.5.2.1 Address

The first part of a speech is the address, which is the means of getting the attention of the audience. The address includes all the audience by stating the relationship between the speaker and the hearers. Here is a typical address:

nau mamamane te nau ajamane te nau namei kamei
 my fathers and my mothers and my brothers

tapa ungo-ta degi ke ai-so-n-a ingi-vu-jo
 all you- way talk say-fut-ls-indic. hear-you pl-pol.
 command

'My fathers and mothers and my brothers, I'm going to talk to you so listen.'

4.5.2.2 The theme

The theme or subject to be talked about can be introduced in a number of different ways. It can simply be stated as in 'I want to talk about our church day, so listen.'

na ungotenau church iji amita ke ai-so-n-a
 I our church day its talk make-fut-ls-indic.

ingi-vu-jo
 listen-you pl-pol. command

Or the theme can be a rhetorical question such as:

ungote nainge eto pure javotoho a-r-o?
 we now work good do-3pl-fut. interrog.

'How are we going to do good work?'

4.5.2.3 The body

In the main body of the speech the theme can be repeated a number of times and emphasized using examples, conditional sentences, and further questions to get people to think.

4.5.2.4 Closing

At the end of the speech the speaker may use one of the following closings:

avo ing-o-v-a e-te-n-a
 that hear-fut-2pl-res. say-pres-ls-indic.

'That's what I wanted to tell you'

ke evi hotembe-to jo sirika e-v-u
 talk this think-P.S. inside straighten do-2p-comm.

'Think of this talk and search your hearts'

There are many other closings in addition to these.

4.5.3 Example of speech-making

The following example is fairly typical of a speech. It was given in church and since the village councilman already had the attention of the people, the typical address as given above is not used. The various parts described above are noted in brackets right in the speech.

The following speech was recorded on June 3, 1973 in Sui village. The speaker is Ambrose, the local government council man who is asking his people to support the school and pay taxes.

	ADDRESS								
[	oroho	emo	embo	pamone	hur-ae	ere	kog-o-n-a		
	now	this	is man	woman	come-neg.	still	see-t.p.-ls-indic.		
dava	dava	eto	mit-e-r-a		eto	wasiri	irae		
where		at	be-T.P.-1&3p-indic.		it is	movement	be-neg.		
ere-u-a		eto	ke	mane	jig-o-n-o		koso		
still-3s-indic.		then	talk	neg.	hold-fut-ls-caus.		long		
THEME 1									
ai-su-ja		]	[eto	na	araha	ta	puvu-to	amo	enana
be-fut-3s-indic.		]	then	I	outside	at	come-P.S.	that	they
committee	ta	badge	ika-so-n-a		]	badge	umbu-to		
committee	pos.	badge	give-fut-ls-indic.		]	badge	take-P.S.		
puv-e-n-a		erevi	ik-a-no		umbu-to	ungotena			
come-T.P.-ls-indic.		this	give-fut-ls-caus.		take-P.S.	we(incl)			
simba	ai-su-j-a		eto	Steven	te	Andrew	ainge	ika-so-n-a	
wait	do-fut-3s-indic.		then	Steven	and	Andrew	together	give-fut-ls-indic.	
eto	na	degi	ungota		ta	ke	ai-so-n-a	eto	onde
then	I	I.O.	you.pl.poss.		I.O.	talk	make-fut-ls-indic.	then	ear
kata-so-n-a		eto	oroho	emo	be	Steven	ki-ae		
split-fut-ls-indic.		it is	now	this	boy	Steven	see-neg.		
ere	o-n-a		avoeto	ture-te		ainge			
cont.	make-ls-indic.		therefore	afternoon-at		like	that		

ika-so-n-a eto no D.C.na ke do e-te-i
give-fut-1s-indic. then your D.C.sub. talk what make-t.p-3s.dep.

ing-e-n-a aravo ungo committee ta degi ke a-n-o
hear-t.p.-1s-indic. that you pl. committee I.O. talk make-1s-
caus.

THEME 2

inge-so-v-a [eto iho oroho Sunday oroho emo
hear-fut.-2p-indic. [then morning now Sunday now this

St. Albain Day eto Saturday June 2 amo St. John amita iji
St. Albain Day and Saturday June 2 that St. John it's time

bishop iho-te puvu-to pah-u-a] ungotenau amo
bishop morning-at come-p.s. go-pres.-3s-indic. our(ind) that

hariga heriso mit-i-a eto ungotena sija u-e
moon two are-3s.-indic. then our(incl) ready make-sim

ire-so-r-a eha emo ungotena Sui Tunana ta iji
stay-fut-1&3p.-indic. now this we(incl) Sui Tunana pos. time

avoeto St. Albain eto St. John amita iji puv-i-j-a
that/then St. Albain and St. John it's time come-t.p-3s-
indic.

THEME 3

avo e-n-e ingi-ho-v-a. [Amo deita ke mane
that say-1s-caus. hear-cont.-2p-indic. [that what's talk neg.

rate ungotenau tax program amita avo umbu-to puv-e-n-a]
but our(incl) tax program it's that take-p.s. come-t.p-1s-
indic.

avo tambuta a-n-o inge-so-v-a. Iji
that straight make-fut-1s-caus. hear-fut-indic. Time

ike-te-r-a July date deina \$3 tax umba-so-r-a
give-t.p-1&3-indic. July date when \$3 tax take-fut-1&3-indic.

avo ke avo inge-so-v-a ainge oroho emo
that talk that hear-fut-2p-indic. like that now this

dago meeting ta ke e-te-r-a amo degi einge
we meeting at talk say-t.p-1&3-indic. that road like this

pambu-to Urari Susu Hungiri pambu-to Javara ta be-ti-j-a
go-p.s. Urari Susu Hungiri go-p.s. Javara at down-p.p.-3s-
indic.

amo ai ta tax umba-si pambu-o-r-a amo
that there at tax take-dep. go-hab.-1&3-indic. that

money umb-ae be umb-ae councils nango oenga 'box'
 money take-neg. very take-neg. councils we(ex) alone box

pundu-to umbu-to ere pahu-o-r-e koho
 tie-p.s. take-p.s. still go-pres.-3&1p.-dep. shoulder

memenga e-u-j-a avoembo eonga eonge hete-to
 pain make-hab.-3s-indic. therefore alone alone stand-p.s.

councils einge emo eonge umba-so-r-a dago
 councils like this this alone take-fut-1&3-indic. we(ex)

einge emo nango eonga umba-so-r-a avo teka
 like this we(ex) alone take-fut-1&3s-indic. that measure

e-te-r-a Damina omina ungotena jegi pe
 do-t.p-1&3p-indic. with,what with,what we(incl.) road mouth

avo oroho Sunday ke avo ere iki-te-r-a [ungote
 that now Sunday talk that still give-t.p.-1&3p.-indic. we

REPEAT THEME 1

Sunday iho eha emo Andrew ta ke ika-so-r-a Andrew
 Sunday morning now this Andrew at talk give-fut-1&3p-indic. Andrew

THEME 4

ta Badge ika-so-n-a] [tax ika-so-v-a amita
 poss. Badge give-fut-1s-indic.] [tax give-fut-2p-indic. it's

be amo tax ere iki-to-v-a amita be amo
 truth that tax still give-pres.-2p-indic. it's truth that

self government ari ta ke ere ingi-ho-v-a] avo
 self government inf. it's talk still hear-pres.-2p-indic.] that

pambu-to ir-ae-ti-j-a self independ amita ke amo
 go-p.s.- is-neg.-t.p.-3s-indic. self independ. its talk that

embo amuna ere o-i? Self depend amomo council na
 man who still do-3s-int. Self depend that,one council sub.

umba-si ere o-i-te-mo o embo amuna umba-si
 take-des. still do pres-3s-inter-doubt or man who take-des.

ere o-i? Avo na-ne umba-si ae-ra mission
 still do pres-3s inter. that I-emph. take-des. neg.-def. mission

amo mission na umba-si ere u-a ungote bishop
 that mission by take-des. still do pres.-3s-indic. our bishop

heriso einge puvu-to pahu-e ungotenau Papua New Guinea ta
 two together come-p.s. go-sim. our Papua New Guinea poss.

money uh-e pambu-to Port Moresby jo-ta tore-to ere
 money take-sim. go-p.s. Port Moresby inside-at enter-p.s. still
 uh-o-r-a avo eto ungotē council tax avo aemana
 take-pres.-1&3p.-indic. therefore our council tax that completely
 ika-so-r-a umo embo amuna mane hondate ai-su-j-a
 give-fut.-1&3p.-indic. you man who neg. help make-fut-1s-
 indic.
 te council na hondate ai-su-j-a council tax avo
 and council sub. help make-fut-3s-indic. council tax that
 be aemana ika-so-v-a jua matu ik-ae
 really completely give-fut-2p-indic. year before give-neg.
 ue-v-a amite eha amite tapa
 make-mid past-2p-indic. in addition now in addition altogether
 avo jigi-to hete-to avo self depend umbasi ere
 that hold-p.s. stand-p.s. that self depend take-des. still
 o-r-a avo ke-si-r-a ungo singa
 pres.-1&3p.-indic that see-des-1&3p.-indic. you(pl) single boys
 na tax mane ika-so-n-a ainge eo-v-a
 sub. tax neg. give-fut.-1s-indic. like that say-pres. hab-2p-indic.
 iji ambota matu eo-n-e ingi-o-v-a
 time later before say-pres.hab.-1s-dep. hear-pres.hab.-2p-indic.
 ainge javotoho o sapura tamba-so-v-a [eha
 like that good or bad meet-fut.-2p-indic. [now
 THEME 3 REPEATED
 emo problem peni amo tax avo ere hu-a] jua matu
 this problem big that tax that still come-pres. year before
 indic.
 '70, '71, '72 amita ik-ae avo ika-so-v-a avoembo
 '70, '71, '72 it's give-neg. that give-fut-2p.-indic. therefore
 mane ke koso a-so-n-a amo araha-ta pamone
 neg. talk long say-fut1-1&3p. -indic. that outside-at woman
 embo nei nei puvur-ae mi-te-r-a avo
 man another another come-neg. is.-t.p-1&3p.-indic. that
 puvur-o-r-o avo inge-so-r-a [da-ta
 come-fut-3p-pot. fact that hear-fut-1&3p.-indic. [village-at

THEME 5

project	naingeto	hetau	koro	hure-su-j-a		sausau			
project	how	stand	money	come-fut.-3s.-indic.	]	quickly			
hure-su-j-a		o	naingeto	ai-so-r-a		amita ke			
come-fut.-3s.-indic.		or	how	make-fut-3s.-indic.		it's talk			
avo	araha	ta	sirike-to	avo	inge-so-v-a	ungote			
that	outside	at	decide-p.s.	that	hear-fut.-2p.-indic.	your			
hotemb-ari		damikore	amo	mine	avo	inge-so-n-a			
thought-inf.		what,like	it	exchange	that	hear-fut-ls.-indic.			
oro	hoho	church	jo	ta	mane	ai-so-n-a	te	ungo	singapura
now	church	inside	at	neg.	make-fut-ls-indic.	and	you(pl)	single	boys
pamone	uj-ae		e-o-v-a		avoeto	mane	ke		
women	like-neg.		make-hab-2p-indic.		therefore	I.emph.	talk		
eha	mane		ai-so-n-a		avo		er-e-n-a		
now	neg.		make-fut-ls-indic.		that		say-pres.-ls-indic.		
ingi-ho-v-a					embo	nei	kae	tura-si	horoma
hear-pres-2p-indic.					man	another	yam	dig-des.	garden house
						THEME 6			
ta	pambu-to		ev-i-j-a		embo	tapa	horoma		ta
at	go-p.s.		sleep-t.p.-3s-indic.		man	all	garden house		at
perekari	ungo		iji	matu	kiti	ta	ainge	ara-ko	
only	you(pl)		time	before	first	at	like	that	make-appearance
a-v-o-jo					e-n-e		ere	ingi-ho-v-a	
do-2p.-neg.-polite					say-ls-dep.		still	hear-pres.-2p-indic.	
aravora	Evangelist	na	e-i		ere	ingi-ho-v-a		aravora	
that's it	Evangelist	sub.	say-3s		still	hear-pres.-2p-indic.		that's it	
Church councils	na		e-n-e		ingi-ho-v-a		aravora		
Church councils	sub.	say-3pl-caus.			hear-pres.-2s-indic.		that's it		
committee	na	council	na	e-i	ingi-ho-v-a		aravora		
committee	sub.	council	sub.	say-3s	hear-pres.-2s-indic.		that's it		
Ke	tapa	ere	ingi-ho-v-a		aravora		Ungo		
talk	all	still	hear-pres.-2s-indic.		that's it		you(pl)		
ing-ae	u-e		horoma		ta	ev-ara-ko			
hear-neg.	make-sim.		garden house		at	sleep-resultive-appearance			
a-vo-jo			da		evi	ki-v-u	embo	ta	
make-2p-polite	com.		village		this	see-2p-imp.	man	it's	

vasiri ir-ae pamone naingere [Nei a-n-e
 movement is-neg. woman where [another say-fut.-ls-caus.

THEME 7

Ungotenau namei puv-i-j-a]e-n-e ere
 our friend come-t.p.-3s-indic. say-pres.-ls-caus. still

ingi-h-i-a ungotenau namei puv-i-j-a avoembo
 hear-pres.-3s-indic. our friend come-t.p-3s- therefore
 indic.

eonga mane ire-su-j-a umoro u-ro-r-o
 alone neg. be-fut.-3s-indic. visit make-fut-3s-indic.

ire-su-j-a ungo da-ta eve pahu-e pure
 be-fut.-ls-indic. you village-at sleep-imp. go-pres.-sim. work

ai-so-v-a oroho emi-ko ke koso mane ai-so-n-a
 make-fut-2p-indic. now this-app. talk long not say-fut-ls-
 indic.

THEME 8

na ki-ae-ra [Sunday iho eha eremo Awala school
 sub. see-neg.-stat. Sunday morning now this Awala school

meeting ta tora-so-n-a amita be amo Awala
 meeting to enter-fut-ls-indic. it's truth that Awala

education avo bea-si ere vov-u-a] school ahureka-so-r-a
 education that down-des. still fall-t.p.-] school close-fut-l&3p
 indic. indic.

avoembo ungotena meni ta mamō meni ta e mamō
 therefore we incl. child it's father child it's mother father

avoembo ungotena pure ae avoeto ungotena school fees
 however we work neg. therefore we school fees

mine ik-ae P and C fees ik-ae avo embo school
 exchange give-neg. P and C fees give-neg. therefore school

amo ahureka-so-r-a aingera Awala school ahureka-su-j-a
 that close-fut-l&3-indic. like,that Awala school close-fut-ls-
 indic.

avoeto oroho iji vahai embo okokose toruke-to ke
 therefore now time one man important enter-p.s. talk

ai-si ere o-r-a oroho emo ungotena meni
 make-des. still make-pres-l&3p-indic. now this we child

ta mamō ungotena meni ta e tapa education jo ta
it's father we child it's mother all education inside to

tore-so-r-a meeting a-so-r-a ungotenane
enter-fut-1&3p.-indic. meeting make-fut-1&3p.-indic. we-emph.

ahurek-ara ai-so-r-a amo ahureka-so-r-a
close-1&3p res. make-fut-1&3p.-indic. that close-fut-1&3p.-indic.

do ara ai-so-r-a amo
what do-1&3p-cause make-fut-1&3p.-indic. it is

ai-so-r-a problem peni amo meni avo peni-ra
make-fut-1&3p. problem big that child that big-stat.
indic.

school ahureka-su-j-a amo meni ungotenau Waseta
school close-fut.-3s-indic. that child our incl. Waseta

be-su-j-a amo matu ke ika-su-j-a
down-fut-3s-indic. that before talk give-fut.-3s.-indic.

degi naingere degi naingere amo matu ahari hande
road where road where that before letter gift

a-su-j-a ika-su-j-a Awala school avo nei
make-fut-3s-indic. give-fut-3s-indic. Awala school that another

avo eto school nei ta tor-ari haite-ko mane
therefore school another to enter-inf. able-app. neg.

ir-ae do avoembo ungotena uj-ae school avo
is-neg. what therefore we-incl. desire-neg. school that

ungotena uj-ae ungotenau meni ki-ari umb-aja ungotena
we want-neg. we child see-inf. take-res. we

uj-ae ungotenamo ungotenau uje-ta pah-o-r-a
want-neg. we-emph. our desire-to go-pres.-1&3p.-indic.

ungotenau meni amo toto-r-e eonga ere pah-o-r-a
our child that leave-1&3p-dep. alone still go-pres-1&3p-
indic.

meni ta school fee amo ik-ae avoembo school erevi
child it's school fee that give-neg. therefore school this

ahureka-si ere o-r-a emore Ijeveni ahureke-te-r-a
close-des. still make-pres-1&3p- like this Ijeveni close-t.p.-1&
indic. 3p-indic.

ainge nombo ahureka-si ere o-r-a avoembo
like that close-des. still make-pres-1&3p-indic. therefore

ungo meni ta e mamo education school meeting ta bite-si
you-ex. child it's parents education school meeting to up-des.

ere o-n-a ungotena eonga bit-o-r-e
still do-pres-1s-indic. we alone up-fut- 1&3p-dep.

ke domiko headmaster na umbu-to hure-su-j-a
talk what,like headmaster sub. take-p.s. come-fut-3s-indic.

o teachers na umbu-to hure-so-r-a avo ing-o-r-e
or teachers sub. take-p.s. come-fut-1&3p-indic. that hear-fut-1&3p-
res.

ke nombo-ko avoembo avo ingi-to meni ta e mamo
talk important-app. therefore that hear-p.s. child it's parents

pure ta pamba-v-o-jo ungotena uje ae a-so-r-a
work to go-2p-neg-pol-imp. we want neg. make-fut-1&3p-indic.
(garden)

ki-to education evi ahurek-a-r-o ungotenau meni
see-p.s.education here close-fut-1&3p-caus. our child

teho da-ta ir-or-e avo e-n-e ingi-ho-v-a
nothing village-at stay-fut-res. that say-pres-1s-dep. hear-pres-2p-
indic.

REPEAT THEME 1

[avoembo ungotete tapa oroho ir-ae a-u tambuta
therefore we all now be-neg. make-3s-dep. outside

puvu-to Andrew ta medal ika-so-n-a Andrew ta
come-p.s. Andrew poss. medal give-fut-1s-indic. Andrew poss.

ika-so-n-a Steven avo ki-ae ere o-n-a
give-fut-1s-indic. Steven that see-neg. still do-pres-1s-indic.

avo eto ture-te hu-ma ika-so-n-a
therefore afternoon-at come-completed action give-fut-1s-indic.

ture-te ainge umba-su-j-a avora Andrew
afternoon-at like,that get-fut-3s-indic. O.K. Andrew

ta ik-a-n-o ir-ae ai-su-j-a [ambota
poss. give-fut-1s-caus. be-neg. make-fut-1s-indic. later

REPEAT THEME 8

na education school meeting ta tore-so-n-a avo
 I education school meeting to enter-fut-1s-indic.

ungotena jua oroho emita school P and C pay ae mit-i-a
 we year now it's school P and C pay neg. be-pres-3s-indic.

tapa \$4 amo pay ae mit-i-a jua matu amita ik-ae
 all \$4 that pay neg. is-pres-3s-indic. year before it's give-neg.

avo eto school erevi ahureka-si ere u-a avo eto
 therefore school this close-des. still make-3s-indic. therefore

CLOSING

a-n-o ing-o-v-a ere-n-a
 say-1s.-caus. hear-fut-2p-abil. say-pres-1s-indic.

English Free Translation

Now I see that the men and women haven't come. We don't know where they are, there is no life (in the village). I won't make a long speech, then I'll go outside to give the committee (member) a badge, the badge which I have brought I will give to Steven and Andrew and it will watch over us. And I will make a speech to you and admonish you. Right now I don't see Steven so I will give him (his badge) this afternoon. Then I will tell the committee members what the D.C. told me. This morning, Sunday, it is Saint Alban's Day, and Saturday, June 2 it is Saint John's Day. The bishop this morning came and went. Our (day) is in two months, then we will become ready. Now is Sui, Tunana's day therefore Saint Alban and St. John's Day has come. I am telling you. What I am saying is nothing much, but I would like to bring before you the Tax program, that I would like to present directly to you. I am going to tell you when in July they will collect the 3 dollar tax, just like was said in the meeting, we went to Urari, Susu, Hungiri and down to Javara, that's where we usually go, but we didn't get any tax money at all, we councils alone tied up the box and carried it while our shoulders pained, therefore we decided that each council should collect by himself. With that we are telling about this new road (way) this Sunday. This Sunday morning we are going to talk about Andrew, about giving him the badge, the reason you are giving tax is the same as the self government talk that you are hearing and is now finished. Who's talking about Independence? Who is going to get independence, is it the councils? I'm not going to get it, it's the mission that will get it. The two bishops have now come and gone and are taking our money and going to Port Moresby and getting it, therefore we should give our tax money without reservation. You who don't want to help will be helped by the council. Give your tax money without reservation. Give the tax that you didn't give last year together with this year's tax. We will hold both together and stand and will see the independence that we are getting. You single boys say that you don't want to give tax, so as I always

say to you in the future you will get something good or bad. Right now the big problem is the tax is coming. You should give the tax for '70, '71, and '72 along with the present tax if you haven't given it. I won't make a long speech, it's straight forward, so tell the men and women that haven't come today. The village project, how we are to make it so the money comes, comes quickly, I will talk about outside, and I would like feedback from you, what your ideas are. I don't want to talk about it inside the church because you single boys and women won't like that, therefore, I won't talk about it now. Another man has gone to pull up yams and sleep in his garden house. All the people have gone to sleep in their garden houses. What you did before, don't do like that any more, listen to what I am saying. That is (also) what the evangelists are telling you. That's what the church councils are saying to you, and that's what the committee and council are saying to you. Every thing you hear is that. Don't pretend that you don't hear and go sleep in your garden houses. Look, there's no movement from the men and where are the women?

And now the next thing I want to say. Our friend has come and is listening to what I say. Our friend has come, therefore he mustn't stay alone, but we must go visit with him. Sleep in the village and then go do your work. Now at this time I won't make a long speech, I don't know. This Sunday morning I am going to an Awala school meeting. Awala education is going down so they are going to close the school. We are the parents of our children and we haven't been working and haven't paid the school fees so they are going to close the school. The Awala school is closing therefore now at one o'clock all the important men are meeting to talk. Now all the fathers and mothers of the children are going to meet together in the education (building) to have a meeting. It is we who will close it. If we want we can close it or they will do what we say. Now the big problem is the children. When the school closes our children will go to Waseta (school). So we should send a letter to find out how it is to be done. Awala is a different school so it is just now possible to enter another school. Therefore we don't like school, we don't like our children to gain knowledge, we are just going the path of our own desire. We have left our children to go their own way. We haven't paid the school fees therefore, they want to close the school. They closed Ijeveni (school) like this and just like that they are closing this one. Therefore, I am telling you parents to go to the meeting. We will go to the meeting to hear what the teachers or headmaster has to say. This is important so you parents don't go to your gardens. I'm saying that if we don't want to, they will close the school and our children will just stay in the village. Therefore, now when we're finished we will go outside and I will give Andrew the medal. I don't see Steven so when he comes this afternoon I will give it to him. He will get it this afternoon. I will give Andrew's to him finish. Then I am going to the education school meeting. We haven't paid our \$4 school P and C fees, along with last year's fees, therefore the school is closing, that is what I am saying to you.

4.6 Letters

Orokaiva letters are usually written by one person to another person or to a group of people. It can include almost any sentence type and any speech type.

4.6.1 Parts of a letter

The main parts of an Orokaiva letter include the heading, salutation (who the letter is to), who is writing, greeting, body, (the main part of the letter), closing, signature, and postscript.

The salutation, body, and closing are the only parts that are always used - the other parts may or may not be used in a letter.

4.6.1.1 Heading

The heading is the name, place, and date, of the person writing the letter. This is rarely used except by Orokaiva people who are used to seeing official letters.

6 July, 1978
da Awala
 village Awala

4.6.1.2 Salutation

The salutation is just addressing the person to whom you are writing.

oio nau namei Bud
 oh dear my brother Bud

'oh, dear my brother Bud'

ajae nau meni Doko
 oh dear my child Doko

'oh dear my child Doko'

4.6.1.3 Who is writing

Many times in an Orokaiva letter the person who is writing the letter will tell his name after he addresses the person to whom he is writing. Then he may or may not sign his name at the end of the letter.

na no namei Alfred no degi ta ke erevi
 I your brother Alfred your way at talk this

ere kai-te-n-a
 cont. write-pres-1s-indic.

'I, your brother Alfred, am writing this talk to you'

4.6.1.4 Greeting

In most of the letters the writer will greet the person he is writing to again and will tell him to greet his family and friends as well. Or he may greet you from one or more of his relatives in the village.

na umo te no ae te meni undi te ainge
 I you and your wife and children and like that

jo tapa na ere peki-to-n-a
 inside all by cont. greet-pres-1s-indic.

'I am greeting you, your wife, and children with all my heart'

4.6.1.5 Body

The body of the letter is usually the longest part. It can consist of news items in the village or town such as births, deaths, events, etc.. The body can also consist of requests.

The two words kijo 'look or see' and avora 'O.K.' are used often in letter writing - usually at the end of a thought or one point in the letter. After writing kijo or avora, the writer will proceed on to his next point or news item.

It is common in Orokaiva letter writing to introduce the next item, event, or request by writing ke nei meaning 'this is my next thing I was to write about'.

4.6.1.6 Closing

The closing of the letter usually includes 'my talk is finished' or something that means that.

ahari irae aravora
 letter finish O.K.

'My letter is finished'

orerere
good-bye

'good-bye'

4.6.1.7 Signature

The signature is just the signing of the writer's name. It may or may not be there depending on if he has written who the letter is from some other place in the letter.

4.6.1.8 Postscript

The postscript doesn't occur very often but can be used when adding an extra thought after the writer has signed his name. It is always at the end of the letter.

4.6.2 Example of an Orokaiva letter

SALUTATION				WHO IS WRITING			
[Oio	nau	namei Mr. Bud]	[eto	na	no	namei be	Ambrose
oh dear	my	brother Mr. Bud]	then	I	your	brother man	Ambrose
na-ne	no	ahari	isapa	ere	o-n-a	erevi-ra	
I-emph.	your	letter	little	cont.	do-ls-indic.	this-def.	
GREETING							
umbu-to	eteke-to	ki-jo	[eto	nau	namei	nau	ke
take-P.S.	read-P.S.	see-sing-pol-imp.]	then PS	my	brother	my	talk
kitita	avo	umo	te	no	ae	te	no
first	that	you	and	your	wife	and	your
child	girl	and					
ainge	eto	nau	jo	tapa	ere	peki-to-n-a	ainge
like that	then	my	inside	all	cont.	greet-pres-ls-indic.	like
							that
ITEM 1							
e-jo		ing-o-r-e	]	[eto	nau	ke	matu
say-sing-pol-imp.		hear-fut-result]		then	my	talk	before
umo-te	ije-n-a		aravo	eto	inge-he-n-a		
you-with	say midpast-ls-indic.		that	then	hear-pres-ls-indic.		
enana	SIL plane	aravo	mine	doinge	aravo	amo	inena
they	SIL plane	that	exchange	how much	that	it	you
ahari	ik-a-o	puvu-r-o-u		ki-to	na	koro	
letter	give-caus-2s	come-fut-res.-3s		see-P.S.	I	rock	

ike-to Lae be Winston ta degi pamba-si uje ere o-n-a
 give-P.S. Lae boy Winston its way go-des. want cont. make-ls-
 indic.

inena SIL embo meni amita degi eto ingo-a
 you SIL people its way then hear-res.fut-2s

ITEM 2

ere-n-a ki-jo] [eto please amita mine mo
 say-pres-ls-indic. see-pol. imp.] then please its change it

CLOSING

doinge aravo umo eto ingi-he-n-a] [eto nau ke
 how much that you then know-pres-ls-indic.] then my talk

SIGNATURE

ir-ae aravora orere nau namei] [eto na no namei
 is-not O.K. goodbye my brother then I your brother

POST SCRIPT

be Ambrose Arehe village Sui Council] [eto ainge nau ahari
 man Ambrose Arehe village Sui Council then like that my letter

mine ike-jo puvu-ro-u umba-n-e]
 exchange give-pol-imp. come-fut-res-3s take-res.-ls

'Oh dear, my brother Mr. Bud,

I am your brother Ambrose

I am writing this little letter to you, take it and read it, my brother, the first thing I want to say is that I greet you and your wife and daughters with all my heart. Tell them that.

I am asking you what we talked about before, that is, the price of the SIL plane, write in a letter and send so I can send money and go to see Winston in Lae. I'm asking you to ask the SIL people, you see. So please I'm asking you how much the price is.

My talk is finished. Goodby my brother. I am your brother Ambrose Arehe, the Sui village council.

Also send me an answer to my letter.'