OROKAIVA GRAMMAR

by

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October, 1977

SECTION OUTLINE

Introduction

The Orokaiva language is spoken by about twenty-five thousand people living around Popondetta in the Northern Province, of Papua New Guinea. The numerous closely related dialects that make up the Orokaiva language are in an area bordered roughly by the Hydrographer Mountains on the South, the Kumusi River on the North, the Ewage-Notu language on the East along the coast and Kokoda on the West. Orokaiva is the largest and most centeal language of the Binandere family of about fifteen languages stretching from the Suena language at Morobe in the North to Korafe around Tufi in the South. Data for this paper was collected over a five year period between 1971 and 1976, while the author was living inter-mitently in Sui village which is located in the Waseta dialect of the Orokaiva language. Lenard Murray of Sui village supplied the bulk of the information accumulated for this paper. All descriptions and examples in this paper are in the Waseta dialect, also known as the 'sose' or 'sohe' dialect by the people.

The papers mainly referred to while writing this paper were "Suena Grammar" by Darryl Wilson, published in Volume 8 of Workpapers in Papua New Guinea Languages, SIL; "Some Features of Korafe Morphology", by James and Cynthis Farr in Studies in Languages of Central and South-East Papua edited by T.E. Dutton in Pacific Linguistics C. 29; and "Preliminary Notes on Orokaiva Grammar" by Alan Healy, Ambrose Isoroembo, and Martin Chittleborough, in Pacific Linguistics, Papers in New Guinea Linguistics No. 9.

This last paper is an initial description of the Eastern dialect
of Orokaiva which is very closely related to the dialect presented
in this paper. Abbreviations used in this paper are as follows:

2.

Acc.	Accompaniment	neg. imp.	Negative imperative
Ad.	Adverb	O	Object
Ben.	Benafactive	P or pres	Present Tense
caus.	causative	p.p.	postposition
c.f.	contrary to fact	past hab.	past habitual
dep.	dependant	poss.	possessive
des.	desiderative	Pred.	Predicate
dur.	duration	pres. Hab.	present habitual
emph.	emphatic	rec.	reciprocal
fut.	future	res.	resultive
F.P.	Far Past	seq.	sequential
imp.	imperative	sim.	simultaneous
indic.	indicative	Sub.	Subject
I.O.	Indirect Object	T.P.	Today's past tense
inf.	infinitive	T.	Time
Inst.	Instrument	v.p.	verb phrase
int.	interrogative	1s	first person singular
Loc.	Locative	2s	second person singular
Man.	Manner	3s	third person singular
M.P.	Mid Past Tense	1&3p.	first and third person plural
N.P.	Noun Phrase		
neg.	negative	2p	second person plural

3 Word Boundaries

The criteria that help us to determine word boundaries are the consonant-vowel distribution, the distribution of various allophones, the grammatical word class, and words having previously been spoken in isolation.

3.1 Consonant-vowel distribution as a criteria for determining word breaks.

The CV patterns in Orokaiva are CV, V, CỸ, and Ỹ. The nasalization is written as a nasal consonant, n, following the nasalized vowel. Where two vowels are nasalized in a row the nasal is written after the s̊econd vowel.

Example:

CV	ta	'at'
V	o	'meat'
CỸ	tan	'spatula'
Ỹ	on	'lime'
CỸỸ	koan	'brain'

When a nasalized vowel is followed by a syllable beginning with a bilabial consonant nasalization is realized as an 'm' as in ambe 'sago' and ahumpa 'close to'.

Where a nasalized vowel is followed by a syllable beginning with 'd' the nasal becomes and 'n' as in (ado) becomes /ando/ 'skin'.

Where the nasalized vowel is followed by a velar stop 'k8 or 'g', the nasalizaⅾion is realized as 'n' after the nasalized

vowel as in (hɘyke) becomes /haunke/ 'split' or as in (ahyge) becomes /ɘhunge/ 'bamboo'.

Conclusions:

These observations show that a word boundary is indicated after a nasal 'n' if not followed by a 'd' but a word can't be broken between an 'm' and a bilabial stop or between an 'n' and a velar stop.

A word break could never come after a consonant other than 'n' except as described above.

Restrictions as to which vowel or consonant are discussed below.

3.λ   The distribution of various allophones as criteria for determining word boundaries.

All vowels can occur initially, medially or finally in a word so word breaks could be made before or after any vowel. The only two consonants that have allophones with a limited distribution are 'd' and 'b'. The allophones of /b/ are (b) and (ƀ), The allophone (b) occurs word intiially and medially after a nasal. (ƀ) occurs in fluctuation initially with (b), and medially when not contiguous to a nasal.

Examples:

    (ɞbe)   /ambe/   'sago'
    ƀbevede/ ∿ /vevede/   'hot'

Therefore a /b/ not contiguous to a nasal would indicate a word initial boundary.

The allpphones of /d/ are (d) and (řֿ). (d) occurs in wofd initial position and medially after a nasal. (řֿ) occurs word medially not contiguous to a nasal.

Examples:

(enda)	/enda/	'earth'
(daⱡařֿi)	/dabadé/	'swim'
(kuřֿo)	/kudo/	'star'

Conclusions: Where the (d) allophone of /d/ occurs not contiguous to a nasal, it indicates the initial boundary of a word.

Only one exception to this is the word rate 'but' which is an utterance medial word, which seems to follow the word medial rule of řֿ because it is an utterance medial word.

3.3 Stress as a criteria for determining word boundaries.

Stress is always on the first syllable of Orokaiva words of more than one syllable with secondary stress on the third syllable of words longer than three syllables. Therefore since stress is so predictable it is a good indicator of word boundaries. Consider the stress as marked in the following examples.

na	em.bo	ta	in.da.ri	um.bu-to	pam.ba.so-n-a
I	man		poss.food		take-p.s.	go-fut-1s-indic.

'I will take the man's food and go.'

The primary stress on em-of em.bo shows a word break between na and em; also between ta and in--, between -to and pam- and secondary stress on -so- of pam.ba.so.na ties it together as one words.

}.4 Grammatical functions of words that determine word boundaries.

Various classes of uninflected words having been elicited in
isolation are easy to recognàze in context by their grammatical
functions, and knowing the phonetic structure of those words, makes
it easy to pick them out in text. These words, such as pronouns,
various nouns and the functors are non-inflected and will be disθ
cussed later in the various word classes.

4. Stems

In Orokaiva there are very few derived stems. The only common
type of derived stem observed is some noun pluralizing, some village
names, and some people's names. It's amusing here that when
questioned about some derived stems such as woman's name <u>agena-pa</u>
'white woman' and the vòllage name <u>Agenehambo</u> 'the shade of the
Agene tree', the informant didn't associate the original meanings
of the component parts, but just said that it was a woman's name
or a village name. Some place names such as <u>Obeari</u> 'place where
the pigs went down', have soòries associated with them that tell
the derivation of the names. Verb stems will be discussed in the
section on verbs.

Some pluralization is in the form of derived stems.
Examples:

<u>pamonemane</u>	is	<u>pamone</u> woman	+	<u>mane</u> not	'woman'
<u>embomeni</u>	is	<u>embo</u> man	+	<u>meni</u> boy	'men'

New derived stems are not common and not coined easily. Below are some words that are derived and shortened when compounded.

<u>inodiriko</u> comes from

<u>ino</u>	+	<u>indiri</u>	+	<u>itoko</u>	'like a dog's stair' or
dog		stairs		like	mountain ridge'

<u>erembo</u> comes from

<u>embo</u>	+	<u>pamone</u>	+	<u>meni</u>	'man¦ woman, child'
man		woman		child	

<u>degiko</u> comes from

<u>degi</u>	+	<u>itoko</u>	'like a road'
road		like	

Some people's names that are compounded are:

<u>Tikambari</u>   comes from

<u>ti</u>	+	<u>kambari</u>	'tooth biting'

<u>Hevariahije</u>   comes from

<u>hevari</u>	+	<u>ta</u> <u>ahije</u>	'butcher's grandson'

<u>Huejoahije</u>   comes from

<u>huejo</u>	+	<u>ta</u> <u>ahije</u>	'Huego's grandchild'

<u>Agenapa</u> comes from

<u>agena</u>	+	<u>pamone</u>	'white woman'

5, Verbs

Verbs are the most difficult part of Orokaiva grammar. Each verb is the most important part of its own clause and the only obligatory part of each clause. There is only one verb for a clause and each verb indicated a separate clause. Verbs are so important in Orokaiva because each verb not only tells about the action, but gives information about the subject, plurality of the subject, plurality of the object, tense and manner of the action. There are no passive verbs - all verbs are in the active voice.

The Orokaiva language focuses on the action. Meaningful discourse can take place with a minimal number of non-verb words such as in the following.

na	o	inde-si/		uje	e-to/		ki-to/	pamba-si/
I	meat	eat-des.		want	do-p.s.		see-p.s.	go-des.

nununga	e-to/	evu-to/	pambu-to/	o	ki-to/	te-to/
ready	do-p.s.	sleep-p.s.	go-p.s.	meant	see-p.s.	hit-p.s.

umbu-to/	puvu-to/	ike-te-n-e	umbu-to/	bora-si
take-p.s.	come-p.s.	give-T.P.-1s-dep.	take-p.s.	roast-des.

jive-te-i/	ir-ae	e-te-i/	umbu-to	ike-te-i/
wrap-T.P.-3s-dep.	be-neg.	do-T.P.-3s.-dep.	take-p.s.	give-T.P.-8s-dep.

inde-e-n-a/
eat.-TP.-1s.-indic.

'I wanted to eat meat so I got ready and slept then went and saw an animal which I speared and took and came and gave, then it was taken and wrapped to roast and given to me and I ate it.'

In this sentence there are two nouns, one pronoun, and 19 verbs in a common type of discourse, which shows how verb oriented the language is.

5.1 Verb Stems

5.1.1 Classes of verbs

There are two classes of verbs based on the changes of spelling of verb stems. The great majority of verbs are strong verbs and maintain their stem spellings from tense to tense, but a few verbs are weak which means they change stem spellings with change in suffixation. Some of these weak verbs are included in the following chart to show the various forms of the stems. Although there are not many verbs that are weak, most of them are common and therefore have a high functional load. There are from two to four varients for each irregular stem. Because it isn't predictable how the stems change, they have to be included in a dictionary and memorized.

Weak Verbs

English Gloss	Stem Varients
1.'see'	ki-,ke-,kogu-,kog-
2.'say'	e-,a-,iji-,∅e
3.'do'	e-,a-,u-,∅-
4.'hit'	te-,ta-,tor-
5.'take'	umb-,uh-
6.'go down'	be-,bov-
7.'come'(short distance)	ha-,hu-
8.'come'(long way)	puv-,putu-,puvure-
9.'chop'	je-,ja-,jor-
10.'stay' (be)	mite-,ir-
11.'bite'	kamb-,kah-
12.'tie'	tig-,tih-
13.'weave'	kemb-,keh-
14.'spear'	kaje-,kah-,kait-

5.1.2 Change of final vowel on verb stems.

The final vowel on verb stems changes or dro ps off when it is suffixed in different ways. We can arbitrarily take the singular polite imperative form and remove the suffix -jo and call it the basic stem ending. The most common stem ending is -e as in:

bore	'roast'	kute	'wash'
toge	'wrap'	are	'follow'
age	'cook'		

Perhaps the next most common basic stem ending is -u as in:

umbu	'take'	pambu	'go'
kambu	'bite'	jimbu	'marry'
evu	'sleep'	timbu	'dip'

Then some verb stems end in -i as in:

indi	'eat'	imbi	'pick'
jigi	'hoåd'	ingi	'hear'
		iri	'be'

The following chart shows how the stem final voc&id changes
for various combinations of suffixes. Most suffixes are for first
person singular, except where semantically not possible as in imperatives.

	Cook (e̱ verb) age	Sleep (u̱ verb) evé	Eat (i̱ verb) inda	Stem Changes
1. Abrupt Imperative	age	evé	inda	Abrupt imp. sometimes changes.
2. Polite imperative	age-jo	evu-jo	indi-jo	
3. Far past	age-a	evu-a8	indi-a	
4. Present habitual	age-ona	evu-ona=	indi-ona	Basic Stem Ending
5. Punctiliar Sequence	age-to	evu-to	indi-to	
6. Simultaneous Action	agi-e	evi-e	indi-e	
7. Continuative Sequence	agi-ma	evi-ma	indi-ma	
8. Close past 1	agi-tena			
9. Past habitual	agi-aona	evi-aona	indi-aona	e & u ⟶ i
10. Future dependant	agi-rono	evi-rono	indi-rono	
11. Far past habitual (duration)	agi-tia aetena	evi-ti- aetena	ind-atena	
12. Mid past	agi-tana	evi-tana	indi-tana	
13. Future	aga-sona	eve-sona	inde-sona	-e ⟶ -a
14. Potential	aga-sina	eve-si	inde-sina	-u ⟶ e
15. Desiderative	aga-si	eve-si	inde-si	-i ⟶ e
16. Purposive	ag-one	ev-one	ind-one	
17. Contrary to fact	ag-aetena	ev-aetena	ind-aetena	
18. Permissive Indic. (Recipient)	ag-ana	ev-ana	ind-ana	
19. Permissive Dep. (Causative)	ag-ano	ev-ano	ind-ano	-i, -e, -u ⟶ ∅
20. Infinitive	ag-ari	ev-ari	ind-ari	
21. Reciprical	ag-ara	ev-ara	ind-ara	
22. Neg. Imperative	ag-aojo	ev-ojo	ind-ojo	(stem
23. Negative	ag-ae	ev-ae	ind-ae	final
24. Near Past Indic.	ag-etena	ev-ena	ind-ena	vowel
25. Near Past Depend.	ag-etene	ev-ene	ind-ene	drops
26. Past Hearsay	ag-eija	ev-eija	ind-eija	off)

5.1.3
Reduplication on verb stems.

A verb stem or part of a verb stem reduplicates on a verb when the object is plural. It isn't possible to tell by the spelling of the stem how it will reduplicate, although there are a few with similar spellings that reduplicate in similar ways. The reduplication for plural object rule isn't always adherred to by the younger Orokaiva speakers and they have forgotten how some of the words reduplicate. Here are some verb stems with their plural forms.

Plural by addition of -reke

ege	ege-reke	'wash'
age	age-reke	'cook'
tige	tige-reke	'tie'
ike	ike-reke	'give'

Plural by reduplication of first syllable, shortening of some stems and addition of -ke.

kambu	ka-kambu-ke	'bite'
sarive	sa-sari-ke	'split'
pundure	pu-pundu-ke	'wrap'
konde	ko-konde-ke	'become well'
kaje	ka-kaju-ke	'spear8

Plural by addition of -ke

toge	toge-ke	'wrap'
tore	toru-ke	'enter'
ambure	ambure-ke	'become sick'

On some verbs that are part of complex verb stems (next section) reduplication has been observed.

si e	sisisasi e	'cry'
osa e	osaosa e	'love'
tu e	tubutu e	'shake'

When there is no object, a reduplicated verb stem can also mean a repeated action by the actor.

5.1.4 Complex Verb Stems

A number of verb-like nouns are non-inflectable apart from the reduplication mentioned in the previous section. They require another inflectable helping word such as e 'do' or ijie 'say'.

<table>
<tr><td>arepo   e
cough   make</td><td>'cough'</td><td>arepo   ai-so-n-a
cough   make-fut-1s-indic.</td><td>'I will cough'</td></tr>
<tr><td>ke   ijie
talk say</td><td>'speak'</td><td>ke   iji-so-n-a
talk   say-fut-1s-indic.</td><td>'I will speak'</td></tr>
<tr><td>wasiri   e☺
movement   make</td><td>'move'</td><td>wasiri   ai-su-j-a
movement   make-fut-3s-indic.</td><td>'It will move'</td></tr>
</table>

These complex verbs will be discussed in section 14.2 as to how they function in the complex verb phrase.

5.2 Verb Suffixation

Verbs can be divided into three grammatical categories according to their suffixes.

The <u>final independant verbs</u> are found in the final clause of a sentence and can be suffixed for tense, manner person and number.

The <u>final dependant verbs</u> can also be suffixed for tense, manner, person, and number, but don't indicate the end of a sentence.

The <u>non-final-dependant verbs</u> are the same as medial verbs as described in verious other grammar papers. They are inflected for mood and either indicate same or different actor on the following verb but are dependant on a following clause for subject person and number and tense.

5.2.1   In the following pages, verb suffixation will be described with the strong or regular verb <u>poeke</u> 'break', although weak and strong verbs have identical suffixes. There are three orders of suffixes on most finite verbs so the verb <u>poeke</u> will be seen in the following grid with the stem first, followed by three columns for first, second and third order suffixes.

Stem	1st order	2nd order	3rd order
<u>poeka</u> break	<u>-so</u> fut.	<u>-n</u> 1s	<u>-a</u> Indic.

5.2.1.1 **Tense is a first order suffix.**

The various tenses recognized in the Orokaiva language are future, present (which ^{usually} takes the adverb <u>ere</u> before it), near past, mid past, and far past. These tenses indicate action that take place at a point in time. To indicate action that covers a longer duration, the durative adverb <u>ere</u> 'still' is put before the verb.

<u>ere   poeki-ta-n-a</u>   'I was breaking'
still   break-M.P.-1s.indic.

or a durative suffix is included in certain tenses:

<u>poeke-ro-n-a</u>   'am still breaking'
break-pres.dur.-1s.indic.

There are also two habitual tenses, present and past which infers action that is or was done habitually.

<u>poeke-o-n-a</u>   'I break'
break-pres.hab.-1s.indic.

<u>poeke-ao-n-a</u>   'I always broke'
break-past hab.-1s.-indic.

5.2.1.2 The person and number suffixes are in the 2nd order.

Their are five person and number distinctions which follow the following general rules.

Person:		Suffixed as:		
first person singular -'I'		-n		
first and third person plural 'we,they'		-r		
second person singular 'you'		-nil	-e	-o
second person plural 'you,pl'		-v		
third person singular 'he,she,it'		-j	-u	-i

In the pronoun system there is a distinction between first person plural inclusive and exclusive and third person plural, but this distinction isn't reflected in the verb suffixation. All three pronoun distinctions are represented by the same suffix.

Second person singular is noted in most verbs that are inflected for other persons, by the absence of inflection. In verbs where the third person singular suffix is -i, the second person singular suffix is -e, and where third person singular is suffixed with -u, the second person singular is suffixed with -o as in:

nainge   pah-o-i
where   go-P.dur.-es.-int.
'Where is he going?'

da   ta   pah-u-a
village to   goP.-3s.-indic.
'He's going to the village'

nainge   pah-o-e
where   go-p.dur.-2s-int.
'Where are you going?'

da   ta   pah-o-a
village to   goP.-2s-indic.
'You are going to the village.'

5.2.1.3   The mood is a third order suffix on most final verbs where as in most non-final verbs, mood is the only suffix, therfore in the first order.

5.2.2   In the following pages first the various moods and aspects of

final independant verbs, then final dependant verbs, then non-final

dependant verbs are shown.

Final Independant Verbs

Indicative mood

5.2.2.1 Punctiliar Aspect - verbs suffixed to declare a fact taking place

at a point in time are suffixed according to the following formula:

	1st Order	2nd Order	3rd Order
Indic. Punctiliar Verb= Verb Stem	+ tense aspect	+ person number	+ mood
poeka-	future: -so for all persons except -su for 3s.	1s- ⟶ -n 1 & 3pl. -nil 2s. -v 2pl. -j 3s.	indic. -a
poeki-	pres. -te except -t for 3s and -j becomes -i		

(See chart of verb stem endings
for stems ending in other vowels.)

poeke	today past: -te except -ti for 3s with -j person suffix.	
poeki	mid past: -ta	indic. -a collapses with 2 p. s. -a
poeke	far past: far past is only inflected -a for plural and -na for s. with no person	

Example :

(Punctiliar Aspect)

Na bo   poeka-sθ-n-a
I   clothes   fold-fut.θ1s.-indic.
'I will fold clothes.'

5.2.2.2
Durative aspect – if the action takes place over a longer time, the

verbs are suffixed as follows:

Indic. Dur. Verb=
      Verb Stem $+$ dur. aspect   + person & number   +mood

   STEMS   ASPECT TENSE

                                                                indic. -α

the phrase level word
ere 'still' precedes
the verb stem   no. 1

   poeki-   pres. dur. -to
                         3p.s. -tu   same as future
                                              tense above

                         no. 2
   poek-   -ere suffixed in   3s -j becomes -u
                         but drops final
                         -e

   poekiti-   far past dur. ¦   same as indic.
                                              future

(may be prededed by   aete
phrase level -ere
'still')

Example:

na bo   poek-ere-n-a
I   clothes   fold-dur.p.-1s.-indic.
'I am folding clothes.'

na bo   ere   poekiti-aete-n-a
I   clothes   still fold-dur.+P.-1s-indic.

5.2.2.3
Habitual aspect - Verbs can be suffixed to show habitual action in the present and mid-past tense. The formula is same as above with the habitual suffix in the first order or tense-aspect position.

Stem	Tense	Person	Mood
poekè-	pres. hab. -o 3s. is -u	person markers same as in indic. future.	indic. -a
	past hab. -ao 3s is -au		

Example:

na   bo   poeke-o-n-a
I   clothes fold-pres.hab.-1s-indic.
'I always fold clothes.'

na   bo   peᴬke-ao-n-a
I   clothes fold-past.hab.-1s.-indic.
'I used to always fold clothes.'

5.2.2.4
Contrary to fact - an action that could have happened but didn't, is suffixed as a contrary to fact verb.

Stem	+C.F.(Contrary to fact)	+ Person	+ Mood
poek-	-aete -aeti for 3s	same as above	indic. -a

Example:

na   bo   poek-aete-n-a
I   clothes   fold-c.f.-1s-indic.
'I could have folded clothes.'

Contrary to fact verb has been observed in the future tense without person number suffixes and only in the dependant mood:

Stem   Fut. C.F. suffix:

<u>poekiti-</u>   <u>-roure</u>

Example:
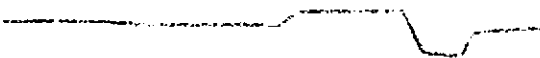
i	avo	peekiti-roure	amo	be-aeti-j-a
tree	that one	break-fut.-c.f.	it	fall-c.f.-3s.-indic.

'If that tree were to break, it would fall down.'

5.2.2.5

Dependant or Interrogative Mood
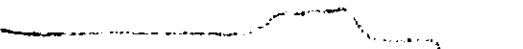
If the indicative -<u>a</u> is changed to -<u>e</u>, in the verb types above, the verbs become dependent and can either indicate cause of the action in the following clause or indicate an interrogative mood. Often the post position <u>te</u> follows as a fourth order suffix when a question is intended.

When the verb ending in -<u>e</u> is followed by another clause, it is understood as the cause or result of an action, but when it is not final, it has the following intonation pattern and it is understood as a question:

Bo	ere	poeki-to-n-e
Cloth	still	fold-pres.dur.-1s.-int.

'Am I folding cloth?'

This intonation pattern can be compared with the same clause with indicative verb ending:

Bo	ere	peeki-to-n-a
Cloth	still	fold-pres.dur.-1s-indic.

'I am folding cloth.'

5.2.2.6
Hearsay Aspect

When an action is being reported as having been said by another

party, there is a suffix -eij that indicates hearsay which is included

between the person suffix and the final mode suffix.

>   na   pamb-e-n-a
>   I   go-T.P.-1s-indic.
>   'I went'

>   na   pamb-e-n-eij-a
>   I   went-T.P.-1s-hearsay-indic.
>   'It is said that I went.'

On third person singular the -eij suffix doesn't duplicate, but

partially replaces the person marker:

hab	hab. hearsay	F.P. dur.	F.P. dur. Hearsay
poekeuja	poekeuija,	poekitiaetija	poekitiaeteija

(II 35)

5.2.2.7
Greeting Indicative

When an action is reported as a reply to a friend, loudly, at a

distance, the greeting indicative -aro is used as in:

>   pamba-so-n-a
>   go-fut.-1s-indic.
>   'I will go.'

>   pamba-so-n-aro
>   go-fut.-1s-greeting indic .
>   'I will go!'

5.2.2.8
Imperative

Imperatives are suffixed for singular or plural, polite or

abrupt mood, and negative or positive command. Note how the stem

used for the negative command has a different final vowel.

	+ stem	+ number	± negative	± mood
Abrupt sing.	poeke-	-∅		
abrupt pl.	poeke-	-vu		
polite sing.	poeke-	-∅		-jo
polite pl.	poeke-	-vu		-jo
neg. abrupt sing.	poeka-	-∅	-o	
neg. abrupt pl.	poeka-	-v	-o	
neg. polite sing.	poeka-	-∅	-o	-jo
neg. polite pl.	poeka-	-v	-o	-jo

Ungo bo   poeka-v-o-jo
You pl. clothes fold-pl.-neg.-polite
'Don't fold clothes.'

Bo   poeke
clothes fold.abrupt.sing.imp.
'Fold the clothes.'

The negative action suffix -ae and the infinitive suffix -ari are

not inflected for person, number, or tense, but they are included in this

section since they can occur as final independant verbs.

5.2.2.9
Negative action

  When the action is negated, the verb is not inflected with person

or tense, but just the neg. suffix -ae is added to the stem. The

resultant verb can be used for all final persons and tenses except

future and habitual. For these tenses, the adverb mane 'neg.' is

used before the verb.

na pamb-ae
I go-neg.
'I didn't go.'

na mane pamba-so-n-a
I not   go-fut.-1s.-indic.
'I won't go'.

5.2.2.10
Infinitive:

The infinitive verb stem + -ari is a very useful construction in Orokaiva. Infinitive suffix can be used as a nominalizer.

ind-ari   'food'
eat-ing.

pamb-ari   'trip'
go-ing.

or as an adjectivizor:

eg-ari bande   'wash house'
wash-inf. house

bor-ari   jo   'oven'
bake-inf.   room

or as an alternate to far past tense:

embo matu   pamb-ari   'The man went long ago'
man   before   go-inf.

5.2.3
Dependant final

The following verbs are dependant, but final in that they are inflected for tense, person and number.

5.2.3.1 Causative — If one action causes another to happen, then the following dependant finite forms are used. The causative verb endings are inflected for tense, person-number, and causative mood.

Stems	Tense	Person		Mood
poek-	future -a	1s -n 1&3p -r 2s -ø 2p -v 3s -u		-o except 3s —>ø
poeke-	today past -te	1s -n 1&3p -r 2s -ø 2p -v 3s -i		-e but 2s —> ø 3s —> ø
poeki-	mid past -ta	1s -n 1&3p -r 2s -ø 2p -v 3s -i		-e but 2s + 3s —> ø

far past (this form only occurs in singular and
plural forms and is not inflected for person)

poeke-	*ø	sing. -n pl. -ø		-u -o

* the absence of tense inflection specifies far past tense.

Examples:

na	ino	te-te-n-e	pamb-i-j-a
I	dog	hit-T.P.-1s-caus.	go-T.P.-3s-indic.

'When I hit the dog, he went.'

donda	avo	ik-a-0	be-a-Ø
thing	that	give-fut.-caus.	down-res.-3s.

'Put that down'.

If this set of causative verb endings is compared to the causative endings formed by replacing indicative -a with -e (see 5.2.2.5), they are the same except in future tense and in 3rd person singular in the past tenses.

5.2.3.2

Resultive - When the dependant causative verbs are used, they are followed generally by a resultant action. For all tenses except the future, the resultant verb is the independant final indicative or causative form (see no. 5.2.2.5)

Stem	Tense	Person-Number		Resultive Mood
poek-	-a	1s	-n	-e
		1&3p	-r	2s& 3s —7 ∅
		2s	-o	
		2p	-v	
		3s	-i	

Examples:

ik-e   poek-a-n-e
give-2simp. break-fut.-1s-result.
'Give it so I can break it'

t-a-u-∅   poek-a-i-∅
hit-fut.-3p.-caus. break-fut-3s.-res.
'He will hit it so it will break'

5.2.4

Non-final Verbs:

The non-final verbs are the same as the medial verbs as described in other grammars of New Guinea languages. Except for the reciprocal and permissive verb, suffixes which are inflected for person and number as well as mood, non-final verbs depend on a final verb for all but mood suffixes. There are six verbs types described; the last three have to do with the sequence in which actions take place.

5.2.4.1

Reciprocal action:

If the action is reciprocal, the suffix -ara is added to the verb stem. Because the semantic function of the verb is to show reciprocal

action, it may be taken as a plural suffix, but is not further inflected.

Example:

```
hande    mine     ik-ara        ai-so-r-a
gift     exchange give-rec.     do-fut.-1&3p-indic.
'We will exchange gifts.'
```

5.2.4.2

Permissive:

When one action is done to permit another action to happen,
the permissive mood is used. The verb stem loses the final vowel and
the suffixes are for permissive mood and person.

Stem	+ permissive mood & person	
poek-	1s	-ana
	1&3p	-ara
	2s	-a
	2p	-ava
	3s	-aja

Example:

```
na  poek-ana          ike-ti-j-a
I   break-permis.1s give-pres.-3s.-indic.
'He gave it so I could break it.'
```

```
ungo      pamb-ava          ete-n-a
youpl.    go-permis2p.      do-1s-indic.
'I did it so you could go.'
```

5.2.4.3

Desiderative

When the action is desired the desiderative suffix -si is joined
to the verb stem This suffix is used in all tenses and is observed
to be non-finite, dependant in all but the future tense where it is
inflected for person in 1s and 1&3p, but for the other three persons,
it needs the helping verb ijari 'to say'.

Stem	Desire. Aspect	Person	Indic.
poeka-	-si all tenses (non-final)	no final person and mood in tenses except future.	

	Person		Indic.
	1s	-n	-a
	1&3p	-r	-a
	2s	-ije	-a
	2p	-ijev	-a
	3s	-ijij	-a

Examples:

```
i tuha    poeka-si          pa-ho-n-a
stick     break-des.        go-pres.-1s-indic.
'I am going to break a stick'
```

```
poeka-si-n-a
break-desire-1s-indic.
'I want to break it'
```

```
poeka-si        ijij-a
break-desire     say-indic.
'He wants to break it.'
```

5.1.4.4

Continuative Sequence

When the action continues up to a point when another action begins
the verb is suffixed to show a continuative sequence. The suffixes
do not show person-number, but just long and short duration.

Stem	+ Contin. Sequence	+ long duration
poekiti-	-ma	-kara

Examples:

```
na  i     poekit-ma-kara            to-to       ind-e-n-a
I   wood  break-cont.sec.-long dur. leave-P.S.  eat-near past-1s-indic
'K kept on breaking wood and then quit and ate.'
```

```
pure   ere   u-ma                     puv-i-j-a
work   still do-past-cont.sed.         come-near past-3s.-indic.
'Worked for awhile then he came.'
```

5:2-4,5
Punctiliar Sequence

When actions are completed in a series, one after the other and
there is no change of actor, the suffix -to is added to the verb stem.

Example

donda   umbu-to   puvu-to   ike-te-n-a
things   take-p.s.   come-p.s.   give-pres.-1s-indic.
'I took the things and came and gave them.'

5.2-4.6
Simultaneous Sequence

When one action takes place while another is going on the suffix
-a is added to the verb stem.

Example:

na indi-e   mi-te-n-a
I   eat-sim.   be-pres.-1s-indic.
'I am here eating.'

4. Nouns

Nouns are the class of words which fill the head slot in a
noun phrase. Words that function as nouns are the common or proper
names of persons or places or the names of things. They can be
described by adjectives and can be posessed. Verbal infinitives
such as the following can function as nouns.

Example:

inda-ari   no   ind-are   ta   ove   javotoho-ra
eat-inf.   your   eat-inf. poss.   color   good-T.C. def
                  'The color of your food is good.'

pamb-ari   pamb-ari ta   mine   erevi-ra
go-inf.   go-inf.   poss.   exchange here-T.C. def
                  'Here is the price of your trip.'

Also the class of verbal nouns function as nouns. These words such as:

uje	'desire'	beuje	'hunger'	pure	'work'
osaga	'sadness'	me	'shame'		

6.1 Inflections of Nouns

Nouns in Orokaiva are virtually non-inflected, although some writers tend to join certain phrase level post positionals on to the nouns; especially the post positions for possession ta, appearance ko, and definiteness ra, which occurs finally in equative clauses.

Since other words such as adjectives and additional nouns can come between the noun and the post position, they will not be described as word-level suffixes but as part of noun phrases.

Examples:

<pre>
embo   peni   ko   embo   ko
man   big   app.   man   app.
'like a big man'   'like a man'

ino   ra   ino   javotoho   ra
dog   def.   dog   good   def.
'dog'   'good dog'
</pre>

6.2 Pluralization

Many nouns have plural forms of different types which aren't predictable by the spellings of the nouns. Each noun that can be pluralized will need to be listed with its plural form in a dictionary. Younger speakers of Orokaiva don't always use the plural forms of nouns as do the older speakers. The language seems to be becoming less complex in this area.

The most common nouns with plural forms are kinship terms. Below are various types of pluralization observed:

adding a rhyming word:

<u>ituha</u>   <u>ituha-jatuha</u>
'stick'   'sticks'

<u>namei</u>   <u>namei-kamei</u>
'brother'   'brothers'

plural unrelated:

<u>nambori</u>   <u>dadapone</u>
'brother-in-law' 'brothers-in-law'

addition of a word:

<u>du</u>   <u>du-emone</u>
'sister'   'sisters'

<u>jape</u>   <u>jape-mane</u>
'aunt'   'aunts'

<u>meni</u>   <u>meni-undi</u>
'child'   'children'

<u>aja</u>   <u>aja-mane</u>
'mother'   'mothers'

<u>mama</u>   <u>mama-mane</u>
'father'   'fathers'

partial reduplication

<u>hovatu</u>   <u>hohovatu</u>
'siter-in-law' 'sisters-in-law'

<u>embo</u>   <u>embopo</u>
'man'   'men'

6.3 Compound Nouns

Nouns are compounded by adding the word <u>te</u> 'and' after the nouns. Example.

<u>haijo</u>	<u>te</u>	<u>amita</u>	<u>meni</u>	<u>te</u>	<u>pamb-e-r-a</u>
Haijo	and	his	son	and	go-T.P.-1&3p.-indic.

7, Adverbs

The words that describe the action of the verb are adverbs. Some adverbs act as modifiers of a verb in a verb phrase and some fill the manner slot on the clause level.

The word ere always indicates duration on a verb phrase to be described later, and always immediately preceeds the verb. Examples:

```
ere          pah-o-n-a
still(dur)   go-pres.-1s-indic.
'I am going'

ere     aqi-ti-a
still   cook-3s-indic.
'he (it) is cooking'
```

The word be is an intensifier that immediately preceeds the verb in a verb phrase:

Examples:

```
be       pambuu
really   go-imp.
'really go!'

be       te-te-n-a-
really   hit-pres-1s-indic.
'I really hit it'
```

The word mane before the verb shows negation:

Example:

```
mane    pamba-so-n-a
neg.    go-fut.-1s-indic.
'I won't go'
```

Other adverbs of manner aren't so restricted to the position just before the verbs.

```
sausau     da      ta    pamb-u        seima seima  namei    ga       inda
quickly    place   to    go-imp.       slowly        brother  with     eat.imp.
'go quickly to your place'              'eat slowly with your brother'
```

8. Adverbial Phrase

An adverbial phrase fills the manner slot in a clause and consists of an adverb, and optional intensifier ±be, an optional negative ±mane and ±eto, which is the punctiliar sequential form of the verb e 'to do'.

Adverb Phrase=	head	± intensifier	± neb.	± postposition
	adverb	be	mane	eto te

Examples:

i   painki painki   eto   puv-i-j-a
wood   bounce up and down   movement   come-today past-3s.-indic.
                               (manner)
'the wood came bouncing up and down'

haperi haperi eto   ike
turning   man.   give.imp.
'Give it while turning it over'

sausau   be   mane   eto   puv-i-j-a
fast   very not   motion   come-tod.past.-3s.- indic.
'moving not very fast, it came'

9. Time words

Time words fill the time slot in a clause or are the head of a time phrase. There are two classes of time words, those that require the suffixes -te or -ta 'at' and those that don't.

Some words that require -te are:

iho-te	'in the morning'	ture-te	'in the afternoon'
mume-te	'at night'	iji-te	'in the day'

Some words that require -ta are:

ambo-ta	'later'	mume jo-ta	'in the night'
datoho-ta	'eternally'		

Some non-suffixed time words:

evuto	'tomorrow'	matu	'before'
matuainge	'always'	eha	'now'
oroho	' now'		

10.Time Phrases

A number of time words can work with intensifiers and a post-position to form a phrase that fills the time slot of a clause and is constructed according to the following formula:

Time Phrase=	+ Head	± Modifier	± postposition of time
	time words verbal infinitive	more time words	te or ta (sometimes suffixed to the time word; sometimes not.)

Examples:

```
evuto       iho        be       te    pamba-so-n-a
tomorrow    morning    really   at    go-fut. 1s-indic.
'I will go early tomorrow morning'
```

```
mume   nei      amita   jo        ta    puv-e-n-a
night another   it's    inside    at    come-T?P.-1s-indic.
'in the middle of night before last, I came'
```

11.Adjectives

Adjectives modify nouns in noun phrases and they generally follow the noun they modify. When the modifier becomes part of an accepted name, it sometimes preceeds the noun.

Examples:

```
ino   mume     mit-i-a
dog   black    is-pres.-3s-indic.
'There is a black dog.'
```

```
mume    embo     mit-i-a
black   man      is.pres.-3s-indic.
'The black man is there.'
```

```
agena    embo
white    man
```

11.1   The infinitive of a verb can be used as an adjective preceding

the noun or following the noun.

Example:

o	borari
'meat roasted'	

evari	bande
sleeping house	

siro	ᵖᵐindari
head	bald

indari	o
'eating meat'	

tini	kambari
stomach	to bite
'anger'	

o	kambari	ino
meat	bite	dog
'an animal biting dog'		

11.2   Adjectives are not inflected but when adjectives describe plural

nouns, they often have a plural form.

Examples:

o	peni	
animal	large	(singular)

o	pepeni papeni	
animals	large	(plural)

Some other adjectives with plural forms:

Singular	Plural	
isapa	isasaraho	'small'
koso	kokoso	'long'
tuhaupa	tutuho	'short'
beuka	bobouka	'heavy'
ejapa	ejaja	'light'
gasa	gagasa	'dry'

When the adjective is a verbal infinitive, it also uses its plural

form (if it has one) to describe a plural noun.

bo	poek-ari
cloth	fold-inf.
'folded cloth'	

bo	popojek-ari
cloth	fold.pl.-inf.
'folded clothes'	

di	tig-ari
bird	tie-inf.
'tied bird'	

di	tigerek-ari
bird	tie.pl.-inf.
'many tied birds'	

12. Postpositions

The words that follow nouns or noun phrases or adjectives and some-
times adverbs to tell their grammatical function, are called post⊖
positions. Here is a list of postpositions and their various meaningd.

	Meaning	FUNCTION
embo	for	benefactor
avo embo	because of	
te	and	coordination
	at	time
	with	
ŋa	with	accompaniment
na	with	instrument
	by	actor
ta	of	possessive
	to	destination
	at, on	location
	to, from	indirect object
eto	movement	manner
ta degi	to	indirect object
degi ta		
degi ta eto	from	source

On certain pronouns and demonstratives, the postposition is
suffixed. This precludes adding a postposition to a N.P. when it
is used.

Example:
pos.   coord.   acc
amita   amite   amiga

13. General Noun Phrase (postpositional Phrase)

A general noun phrase which could fill the subject, object,
locative, or indirect object slots in a clause, could be described as
follows:

G.N.P.=	±Mod.	+ Head	± Mod. ± Mod.	+Postposition of Function
G.N.P.	adjectives noun verb infin.	compound noun coordinate n. appositional n. possessed n. verbal infin. verbal noun pronoun demonstrative	adjectives embedded clauses verbal infinitives embedded N.P. °a noun with more than two of the above midifiers, has not been observed.	see post position chart, or use demonstrative pr pronoun, containing the appropriate suffix acc. to function in clause.

Examples of Noun Phrases.

13.1   When a noun phrase fills the subject slot, it consists of a

noun, modifiers and if the subject is acting on an object, then the

postposition -na is used and in this case carries the same meaning

as when used in the instrument noun phrase.

Examples.

        embo peni na   ino   te-ti-j-a
        man   big   sub. dog   hit-T.P.-3s-indic.
        'The big man hit the dog.'

    When the action is not carried to an object the -na is optional

as in:

        embo   pamb-i-j-a
        man   go-T·P.-3s-indic.
        'The man went'
    or
        embo na   pamb-i-j-a
        man   (sub)go-T.P.-3s.-indic.
        'The man went'

13.2   The accompaniment noun phrase is a general noun phrase with the

postposition ga 'with'
            acc. N.P.
        na nau mamei   ga pamb-e-n-a
        I   my   friend   with go-T.P.-1s-indic.
        'I went with my friend.'

3.3   The noun phrase used as object has no postposition.

```
        obj. N.P.
ino     mume    te-te-n-a
dog     black   hit-T.P.-1s-indic.
'I hit the black dog.'
```

3.4   When the noun phrase is used to show benefactor the post-
position is avo embo 'because of' or shortened to embo.

```
        ben. N.P.
na   umo  avoembo    e-teθn-a
I    you  because    do-T.P.-1s-indic.
'I did it for you'
```

3.5   The noun phrase as instrument is the same as the subject noun
phrase except that the postposition na is obligatory in all cases.

```
inst. N.P.
ituha  na          te-te-n-a
stick  by(inst)    hit-T.P.-1s-indic.
'I hit it with a stick'
```

3.6   The locative noun phrase has a noun, modifiers and either the
postposition ta 'at' or the locative pronoun ei 'here' ai 'there'
or oi 'over there'. Sometimes a combination of ai and ta are used.

```
                loc. N.P.
embo  bande   ae   ta   mi-ti-a
man   house   there at  be-pres.-3s-indic.
'The man is in that house.'
```

3.7   When source is indicated, the noun phrase has the postposition
eto or ta eto 'from'.

```
            source N.P
embo  Moresby ta eto    puvi-j-a
man      "    from      come.T.P.-3s-indic.
'The man came from Moresby.'
```

3.8   When the noun phrase shows indirect object, the postposition
used is ta or ta degi or degi ta meaning 'to'.

```
        I.O. N.P.
na  embo okose ta degi ke    e-te-n-a
I   man  big   to     talk  say-T.P.-1s-indic.
'I talked to the big man.'
```

As amatter of style in Orokaiva, long noun phrases are not used. Although it is possible to form long descriptive phrases using various constructions within the general noun phrase described above, Orokaiva speakers don't generally use more than two modifiers in a noun phrase.

4. Verb Phrases

14.1

A simple verb phrase is formed when the adverbial ere 'still' or mane 'neg.' precede the verb.

Examples:

```
na   ere      pah-o-n-a
I    still    go-pres.-1s-indic.
'I am going.'
```

```
ainge        mane     a-so-a
like that    neg.     do-fut.2s-indic.
'You won't do like that.'
```

14.2

A complex verb phrase is formed by a complex verb stem followed by modifying adjectives or adverbs and the verb. Various clause level tagmemes such as manner, benefactive, direct object, accompaniment, can also come between the verbal word and its inflected helper in the verb phrase.

Examples:

```
na  arepo    peni vahai mane    ai-so-naa
I   cough    big  one   neg.    do-fut.-1s-indic.
'I won't cough loudly.'
```

```
i      vasiri    ere      u-a
tree   movement  still    do-3s.pres.-indic.
'the tree is moving.'
```

```
amina  ke     no    degi   ta    mane    ije-su-j-a
he     talk   you   road   at    neg.    say-fut.-3s-indic.
'He won't talk to you.'
```

15.

Pronouns

	Subject Object	Emphatic Subject	Possessive	Accompaniment	Coordination (and)	Benefactive
1s	na	nanena	nau	namoga	namote	namo embo
1p exd	dago nango	dagona nangona	dagota nangota	dagoga nangoga	dagote nangote	dago embo nango embo
1p ind	ungote	ungotena	ungotenau	ungotenamoga	ungotenamote	ungotena embo
2s	umo	inena	no	umoga	umoto	umo embo
2pl	ungo	ungona	ungota	ungoga	ungote	ungo embo
3s	close-emo mid- amo far- omo	emina amina omina	emita amita omita	emiga amiga omiga	emite amite omite	emo embo amo embo omo embo
3p	enana	enanana	enanata	enanaga	enanate	enana embo
who?	amuna	amuna	amuta	amuga	amute	amuna embo

16.

Demonstratives

The third person singular emo, amo, omo forms the basis for the demonstratives. When the demonstrative, with initial e- is used, it refers to something near the speaker. The a- initially refers to something near the hearer or not far away. When o- is used, it refers to something fairly distant from both speaker and hearer.

Demonstratives

	sub. inst.		Accompaniment	Coordination	Doubt or Question	'like this'	'like this' (app.)
	'this'	'by this'	'with this'	'and this'	'this(doubt)	'like this'	'like this' (app.)
this	emo	emina	emiga=	emite	emomo	einge	eingeko
that	amo	amina	amiga	amite	amomo	ainge	aingeke
that (distant)	omo	omina	omiga	omite	omomo		
emphatic							
this	eremo	eremina	eremiga	eremite	eremomo	ereinge	ereingeko
that	aramo	aramina	aramiga	aramite	aramomo	arainge	araingeko
that (dist.)	oromo	oromina	oromiga	oromite	oromomo		

Location (emphatic)

	non-final			final position	emphatic		simple positions	
	indefinite	definite	def. interr.	interr.				
this here	erevi	erevira	erevire	emore	erei 'this one here'		ei 'here'	
that there	aravo	aravora	aravore	amore	arai 'that one there'		ai 'there'	
that over there	orovi	orovira	orovire		oroi 'that over there'		oi 'over there'	

Location (non-emphatic)

	indefinite	definite	def. interr.
this			
this here	evi	evira	evire
that there	°avo	avora	avore
that over there	ovi	ovira	ovira

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

17. The words that ask question such as what? where? why? are included in the lists below with their English glosses. They are divided into four sets by stem spellins, with much overlap in meaning as in 'where' naingere, deitare, or davore.

do words	nainge- words	dei- words	da- words
do 'what'	nainge 'where'	deire 'what'	davo 'from where' (village)
do do 'what' (emph)	naingere 'where' (equative final)	deite 'with what' (coordination) or 'when'	davore 'where' (equative final)
do eto 'why'	naingeto 'how'	iji deite 'what time'	dava dava 'where' (emph.)
do do eto 'why' (emph)	nainge eto 'from where'	deiga 'with what' (acc.)	damiga 'with what' (acc.)
doinge 'how many'	nainge ta 'where at'	deina 'by what' (sub.-inst.)	damiko 'what like'
doitoko 'how many' (eqqtive final)	naingetare 'where at' (equative final)	deita 'where at'	damikore 'what like' (equative final)
doitoko 'how many'	naingeko 'like how' (equative final)	deitare 'where at' (equative final)	damina 'by what' (sub.-inst.)
doitokore 'how many' (equative final)		deita eto 'where from'	

18. Clauses

There are just two basic clauses in Orokaiva. One which doesn't take a predicate called the equative clause, and one with a predicate which is its only obligatory tagmeme, called the general clause.

The Equative clause has two obligatory parts which are understood as equated to each other followed by the optional postpositional definàte mood marker re or its interrogative counterpart re or rete. Equative clauses are always independant and finite.

There is a General clause for each verb and each verb together with its optional tagmeme,makes a general clause. The general clause cña be dependenà ∿ independent or finite∿non-finite depending on the verb endings in its predicate.

There are a total of 10 tagmemes that can occur in a general clause although seldom more than 4 ever do and between 2 and 3 would be the average number. They are the predicate which is obligatory and the optional tagmemes of Subject, Instrument, Direct Object, Indirect Object, Benefactor, Manner, Location, Time, and Accompaniment. Aside from the predicate being in final position, there is no necessary order of tagmemes. Perhaps the strength of emphasis would dtermine how the speaker chooses to order tagmemes.

Since it's unnatural for many tagmemes to occur in a single clause, it's difficult to study ordering of clause tagmemes.

18.1 Equative Clause

The formula for the equative clause is:

Equative Cl =	+ Topic	+ Comment	± Mood
	N.P. ± App. Pronoun or see 13. Demonstrative see 15+16.	Noun Phrase see 13.	definite ra interr. re or rete

Examples:

amo   nau   ra
that   mine   def.
'that's mine'

ino   eha   pamb-i-j-a   avo   no   mama   ta   rete?
dog   now   go-T.P.-3s.-indic.dem   you   father poss.   interr.def.
'Is the dog that just went, you father's?'

bande   peni   vahai   ra
house   big   one   def.
'It is a big house'

13.2 The general clause is constructed according to this formula:

Gen.Cl.= ±Sub. ±Inst. ±D.Obj. I.O. Acc. ±Ben. ±Loc. ±Time ±Manner Pred.

±Sub.	±Inst.	±D.Obj.	I.O.	Acc.	±Ben.	±Loc.	±Time	±Manner	Pred.
N.P. with ± na	N.P. with na	N.P.	N.P. with ta ta degi	N.P. with ga	N.P. with embo or avoembo	N.P. with ± ta	Time phrase with te or ta	Adv. P. with eto	Any verb or verb phrase

Examples: (the clause level slots are marked to show the loose ordering of tagmemes except

for predicate which is final.)

```
embb        ituha    na         ino   te  te-ti-j-a
man(sub)    stick    by(inst)dog(DO)   hit-pres.-3s-indic.(pred)
'The man hit the dog with the stick.'
```

```
na      ihote              donda     umo  avoembo          age-to
I(sub)  morning(time)      food(DO)  you  because of(Ben)  cook-P.S. (pred)
'I cooked food because of you this morning.'                     non-final dep.
```

```
nau bande  ta     evuto           umo    ga        umoro  a-so-n-a
my  house  at(loc)tomorrow(time)you      with(acc)visit  make-fut.-1s-indic.
                                                          (complex verb Pred.)
'I will visit with you tomorrow at my house.'
```

```
sau eto             akonamei  ga        pamb-u
quickly(manner)     brotherwith(acc)    go-imper.sing. (pred)
'Go quickly with your brother.'
```

19. Clause group

As in Suena (see Wilson grammar) the clause group seems an important
level between clause and sentence since clauses with certain predicated
tend to group together, or enjoy the help of each other. For example
the general clause ending in the non-finite desiderative verb
endings -si usually will have a clause following with the same subject
and whose verb is finite and has the subject marked as in:

```
na   inde-si    pah-o-n-a
I    eat-des.   go-pres.-1s-indic.
'I am going to eat(desire).
```

19.1   These clauses that tend to cluster in predictable groups accord-
ing to their predication, don't do so obligatarily, but are also
observed in other constructions.

Allan Healy "Preliminary Notes on Orokaiva Grammar", Pacific
Linguistics No. 18, 1969, has chosen to describe this type of clause
grouping as verb phrases, but since the various parts of these
constructions can occur with other tagmemes between them, I have
chosen to describe them as clause gruops.

1. Desire + to do. When desire is the mood that is meant to be
conveyed as an independent clause, it needs to be followed by the
verb 'to do'.

```
na   pamba-si        ere    o-n-a
I    go-desire       still  do-1s.-indic.
'I want to go.'
```

```
inde-si       u-e-            puv-e-n-a
eat-desire    do-Sim.Sec.    come@pres.-1s-indic.
'When he was hungry, I came.'
```

2. Cause and Effect group is when the object of the verb in the first clause becomes the subject of the verb in the following clause, so that there is a cause and effect relationship.

```
boro   avo    te-jo             pamb-ai
ball   that   hit-pol.imp.      go-3s.
'Hit the ball so it goes.'

ke     ike-te-n-e               pamb-i-j-a
talk   give-pres.-1s-nonfinal   go-P.P.-3s.-indic.
 (I gave talk, it went)
'I sent word.'
```

3. Negative verb + 'do' or 'be'. When the verb has the negative suffix -ae, it doesn't take any other suffixes to indicate person and number and tense, so in the following clause, the verb 'to do' shows this information.

```
na   ing-ae           e-te-n-a
I    hear-neg.        do-pres.-1s-indic.
'I didn't understand'

amina   ind-ae        mi-ti-a
he      eat-neg.      is-pres.-3s.-indic.
'He didn't eat'
```

19.2 Grouping by subject.

Another seemingly meaningful way of grouping clauses would be by breaking them into groups that have predicates with the same subjects. In the following example, note how the clauses group according to their subject.

	Sub. 1						clause 1
embo	javo	Kevin	na	amita	ehe	avo	unduka-si/
man	name	Kevin	by	his	koonai	that	burn-desid.

clause 2

e-te-i	end of clause group 1	Sub. 2		
do-T,P,-3s.non-final		da	Sui	embo
		village "	man	

			clause 3	clause 4	
te	pamone	te	aingeto	pambu-to/	ehe	itike-to
and	women	and	together	go-P.S.	grass	begin-P.S.

clause 5

unduki-te-r-e/	end of clause group 2.	Sub. 3
burn-T.P.-3p.-non-final		Ga peni vahai
		rain big one

clause 6	embedded clause			clause 7
be-to	ehe	unduke-ta-r-a	amo	seike-te-i
fall-P.S.	grass	burn-midpast-3p-indic.	that (rain)	put.our-pres.-3s-nonfinal

(sub. 4 same as sub. 2)	clause 8				embedded cl. of manner
	to-to	da	ta ga	kuti-te
	leave-P.S.	village to	rain	wash-sim.sec.

puvuri-ta-r-a.	end of clause group 4
come-midpast-1&3pl-indic.	end of sentence.

' A man named Kevin said he wanted to burn his koonai grass so all the Sui men and women went, but when they had started to light the grass a big rain fell and put out the grass that was burning so they left it and came back to the village while being washed by the rain.'

Longacre (See "Pharagraph and Sentence Structure in New Guinea Highlands Languages", KIVUNG, Vol.3, No.3, Dec. 1970) has called this level the sentence level rather than clause grouping.

20. Sentence level comes between clause gruop and paragraph level.
A sentence can be defined as an utterance that can stand complete
by itself. It can make a command, state a fact, or ask a question.

The words e 'yes' and an an or mane 'no' can be considered
as sentences since they are complete in themselves.

20.1 Commands are given as short sentences since they don't
require a wealth of information and usually consists of one clause
group.

Examples:

1 iše   pamb-a-i
  give.imp.   go-fut-3s-permissive
  'Give it so it will go.' (send it away'

2 pambu-to   umbu-to   ha
  go-P.S.   get-P.S.   come-imp.
  'Go, bring it here.'

20.2 When people converse, the sentences they use are average
medium length, varying from very short to longer than commands,
but shorter than story telling sentences.

The longest sentences occur in written stories. In writing,
people often don't use the finite independent verb until the end
of the story. The clause groups are either dependent non-finite
or , if they are finite, they are joined with one of the following
linking words.

rate   'but'

eto   'and, then, when'

kito   'then, therefore'

avo eto   'that then, so therefore'

<u>avoembo</u>	'therefore, because'
<u>amo</u>	'it is that'
<u>amo</u>	'it is that' (stronger focus)
<u>ainge eto</u>	'like that then'
<u>einge eto</u>	'like this then'
<u>o</u>	'or' (English borrowing)

20.3 Intonation

Sentences are also marked by falling intonation and a pause after the indicative endings and a dip and slight rising intonatio n at the end of an interrogative sentence.

```
embo    donda    umbu-to       pamb-i-j-a
man     things   take-P.S.     go-T.P.-3s-indic.
'The man took the things and went.'
```

```
embo    donda    bmbu-to       pamb-e-i-te
man     things   take-P.S.     go-T.P.-3s-interr.
'Did the man take the things and go?'
```

20.4 Clause group joining

Clause groups can be joined into sentences by using the above linking words to join them coordinately or by using various dependant verb endings.

In the example (groupsings by subject 192) the clause group final verbs which are final independant, could be changed to independant final verbs and the clause groups could be joined coordinately with the above linking words as follows:

Embo javo Kevin na amita ehe avo unduka-si
man name Kevin by his koonai that burn-desire

                eto   'then'
                avo eto 'so then'
e-ti-j-a   avoembo 'therefore' da   Sui   embo te
do-T.P.-3s.-indic.   village "   man   and

pamone te aingeto pambupto ehe itike-to
women and together went-P.S. grass began-P.S.

                eto   'then'
unduke-te-r-a   rate   'but' ga   peni vahai be-to
burn-T.P.-3pl.-indic.   rain big   one   fell-P.S.

                                             avo eto 'so then'
ehe   unduki-ta-r-a   amo seike-ti-j-a   avo embo 'there-
grass burn-midpast-3pl-indic. it went.out-T.P.-3s-indic.   fore'
                                           eto   'then'

to-to da ta ga kuti-te puvuri-ta-r-a.
leave-P.S. village at rain wash-sim.sec. come-midpast-3p-indic.

This method of joining clause groups coordinately is accepted
but not as natural as the subordinate joining of using dependant
verb endings. This is a good way to make breaks in stories for
new readers, since it breaks the stories into shorter independant
units.

20.5 Equative Sentences.

It seems that each equative clause manifests a separate
equative sentence. Each equative sentence ends in -ra for de-
clarative and -re or -rete for interrogative equatives.

Examples: question

amo   no   rete?
that your   equative interr.
'Is that yours?'

answer:

amo   nau   ra
that   my   equative marker
'That's mine'

When the question is a content question and requires more
than a yes or no answer, the final word will be one of the questio n
words from the chart in sec. __l7__ with the equative final ending
&re.

Example:
        question

embo   nainge-re?
man   where-equative marker
'Where is the man?'

        answer:

embo   ai   ta   ra
man   thereat   equative marker
'The man is there.'

Equative question sentences don't have to be answered with
an equative sentence as above, but they commonly are. Equatives
are a very' common sentence type in Orokaiva and make up a good
part of all types of discourse.

2⁰·⁴Active Sentences

Sentences in Orokaiva are either equative or they are active,
ending in a final independant verb. There is no difference in
the construction or word order between interrogative sentences
and declarative ones except for the interrogative verb endings

as described in sec. 5.2.2.5. Where the question is a content question and requires more than a yes, no answer, the sentence will contain one of the question words in section _17_.

Examples:

umo   naingeto puv-e-te
you   how   come-T.P.-2p-interr.
'How did you come?'

ungo   amuga   inde-v-e-te
you.pl. who.with   eat-2p-dep.-interr.
'Who did you eat with?'

20.7 Conditional Sentences.

Very little work has been done on types of complex sentences, but conditional complex sentences are fairly common so they are being introduced here. A conditional sentence consists of two active simple clause groups or sentences equated to each other and joined optionally by the word amo. One or both sentences end with a verb with the potential fact suffix combination. The following examples show how the conditional sentences can be varied in their construction.

1. Two clauses in subordinate equation

ga   be-a-u   da   ta ire-sθ-n-a
rain fall-fut-3s- village at stay-fut.-1s-indic.
          dep.
'If it rains I will stay in the village.'

2. Two simple sentences both with finite verbs.

ga   be-su-j-a   da   ta   ire-so-n-a
rain fall-fut-3p-indic. village to   stay-fut-1s-indic.
'It will rain so I will stay in the village'

3. Two simple sentences equated with <u>amo</u>

<u>ga</u>	<u>be-ae</u>	<u>amo</u>	<u>pure</u>	<u>ta</u>	<u>pamba-so-n-a</u>
rain	fall-neg.	(equative) pronoun)	garden	to	go-fut.-1s-indic.

'If it doesn't rain I will go to the garden.'

4. Same as above with potential fact final verb.

ihote	ga	be-ae	amo	pure	ta	pamb-aete-n-a
morning	rain	fall-neg.	equative pronoun)	garden	at	go-pot.fact-1s-indic.

'If it hadn't rained this morning, I would have gone to the garden.'

2l   Above sentence level.

2l.l   A few observations have been made about how sentences join
together to make paragraphs and about the distinguishing features
in various types of discourse. The connecting words for making
sentences into paragraphs are the same as in section _20.2_ .
After the end of a sentence, the next sentence often begins by
repeating the final verb of the preceding sentence.
Example:

... da	ta	pamb-u-n-a.	Eto	pambu-n-ụ
village	to	go-farpast-3s-indic	Then	go-farpast-sing-dep.

'...went to his village. When he had gone...'

This is a matter of style and doesn't seem to be as prevalent
a device for chaining sentences as in other Binandere languages
(Suena, Wilson; Korafe, Farr).

21.2 Sequence of sentences.

Sentences as well as clauses come in chronological order
and flashbacks as a literary device have not been observed.

21.3 Quotations

21.3.1 The full form of a quote consists of an introducing statement, the quoted material, and a summarizing statement. This basic form can be progressively simplified by starting with the left most part and working towards the final part (excluding the quoted material which is actually the most important part of the quote) and still be acceptable.

The following example shows how the full form of the quote can be progressively shortened.

embo	na	ke	einge	e-n-a (quoted mat'l)	ke	ainge
man	by	talk	like.this	to say	talk	like.that

'a man said like this ....   'that's what

    embo na   e-n-a
    man   by   say
    he said'

embo	na	einge	ena	"....."	ke	ainge	ena
embo	na	ena		"....."	ke	ainge	ena
embo	na			"....."	ke	ainge	ena
embo	na			"....."		ainge	ena
embo	na			"....."			ena

Any of these forms is acceptable as a quote but the latter shortened forms are used generally after the person has already made some quotes and the longer forms seem redundant,stylistically.

21.3.2 There are a couple of different ways to make an indirect quotation. One way is by using the desiderative ending on the end of the indirectly quoted information and following with a form of

the verb for 'to say'.

Example:

amina	Pòpondetta	ta	pamba-si	e-ti-j-a
he(sub)	"	to	go-desid.	say-pres.-3s-indic.

'He said he is going to Popondetta.'

Another way to quote indirectly is to give the quoted information with a final verb ending, then follow by <u>avo</u> 'that' and then a form of the verb 'to say'.

Example:

amina	Popondetta	ta	pamba-s-u-j-a	avo	-e-r-i-a
he(sub)	"	to	go-fut.-3s-indic.	that	say-pres.-3s-indic.

'He is going to Popondetta, he says.'

Also see 'hearsay verbs' section <u>5.2.2.6</u> as a type of quote. Quotations are often and freely used. Indirect quotations are used in conversation and sermons but direct quotations are mostly used in story telling and more formal types of discourse.

21.4 Stories are generally begun with a time relating device such as the following:

<u>matu be matu</u>	'long, long ago'
<u>matu avovo</u>	'In the beginning'
<u>ohihi ta iji te</u>	'In the time of the ancestors'
<u>iji vahai</u>	'one day'

and are finished with some form of the expression 'that's the end of the story'

<u>hihi tutumota irae</u>	'story end finished'
<u>avo perera</u>	'that's all'

ainge eora aravora   'like that they say, that's it'

ke arae aravora   'talk, finished, that's it'

21.5 Letter writing.

The Orokaiva people have developed a technique for writing
letters that's fairly rigid and formalized. A well formed letter
consists of a greeting, introduction of sender, introduction of
request, body, restatement of request, closing and final greeting,
and signature. The following is a fairly typical letter to show
how it is constructed.

1973   Ambrose Arehe

(Oie nau namei Mr. Bud.) HEADING

                                INTRO. OF SENDER
    (Eto na no namei be Ambrose nane no ahari isapa ereona erevira

                         GREETING

umbuto eteketo kijo) (eto nau namei nau ke kitita avo umo te no

aete no meni kakarate ainge eto nau jotapa ere pekitona ainge)

                            INTRO. OF REQUEST

ejo ingore. (Eto nau ke matu umote ujena aravo eto ingehana eto

                                            BODY

enana SIL embopota degi eto ingihona) (Enana SIL plane aravo

mine doinge aravo aro inena ahari ikao puvuru kito na koro iketo

Lae be Winston ta degi pambasi uje ereona inena SIL embo meni

amita degi eto ingoa erena kijo)

 RESTATEMENT OF REQUEST

(eto plane amita mine doinge aravo umo eto ingehena) (eto nau ke

CLOSING GREETING

drae aravora orere na no namei be)

SIGNATURE

Ambrose Arehe village Sui Eto ainge nau ahari mine ikejo Council

This style of letter writing perhaps started by observing
letters written in English, but it had become more rigid in that
Orokaiva letter writers seldom depart from the formalities shown
in the example.

11. Unresolved Issues

More work needs to be done in a higher level workshop on
paragraphs and discourse. At this point a paragraph level doesn't
seem to be a meaningful level between sentences and discourse but
perhaps studies of intonation will reveal clues to paragraph
structure or sentence grouping.

Some of the verb suffixes such as the 'hearsay' suffix needs
to be checked with an informant, especially since it doesn't
work the same way in other Binandere languages that have been
studied.

23. Question 32 Translating concepts

    The following section contains answers to items a to w of

question 32 of the grammar essentials section of the T.S. Handbook.

Some of these concepts were described elsewhere in the text of

this paper and so will be referred to.

    a. Cause can be translated using the connecting words

<u>avo éte</u> 'therefore' or <u>avoembo</u> 'because'.

                  avoembo

amo	isapa	avo eto mane	umba-so-h-a
that	small	therefore neg.	take-fut.-1s-indic.

'I won't take it because it is small.'

    b. Result is expressed by first stating the cause of an

action by a predicate with causative mood described in sec. <u>5.2-3.1</u>

then an optional linking word meaning 'therefore' as in a., then

the resultant action.

duru	e-te-r-e	ingi-to	puv-e-n-a
news	say-T.P.-1&3p-cause.	hear-P.S.	come-T .P.-1s-indic.

'They told me the news so I came.'

ambure	e-te-i	avoembo	puve-n-a
sick	do-T.P.-3s-caus.	therefore	come-T.P.-1s-indic.

'He was sick, therefore I came.'

A cause-result relationship can also be expressed coordin-

ately joining two predicates with final verbs with <u>avo eto</u> 'therefore'.

embo	ambi-j-a	avo eto	si	si	ere-r-a
man	died-T.P.-3s-indic.	therefore	cry		say-pres.-1&3p-indic.

    c. The abov e relationships are not as acceptable if the

cause and result parts are switched around, without adding an

explanation such as 'the truth is that', therefore the examples

above represent the most natural position.

d. A contrary result is expressed by stating it with either
the desiderative plus final verb and then stating the corrective
action or by simply stating the contrary result in future tense,
followed by the corrective action.

Bea-si   ere   u-a.   Umbu-to   javotoho   eto tembe
fall-des. still do.pres-3s-   take-P.S. good(man)   man. place.
                 indic.   imp.
'It is going to fall down. Take and place it well.'

Or:

bea-su-j-a   Javotoho eto   ike.
fall-fut-3s-indic.   good   man.   give-imp.
'It will fall down. Give it well.'

e. Imperatives are explained fully in section 5.2.2-8 .

f. g. For types of interrogatives see sections 5.2.2-6 .

h. Rhetorical questions can be asked as other questions
or by using the 'will it or won't it' device, that is stating
both as a positive and negative question.

ungo   hondate   a-veo-te   mo   mane   a-vo?
you.pl.   help   do.fut-2p.interr.   doubt   neg.   do.fut-2p-interr.
'Will you help or won't you?'

i. Negation is made by using the negative adverb mane, the neg.
suffix -ae, or by using the neg imp. See sections 5.2.2.9, 8 , 5.2.2-8
for explanation and examples.

j. When one object is said to look like another, the suffix
-arako 'to appear' is added to the work ki 'to see' as in:

umo kerembo   ki-arako   ere-n-a
you old.man   see-appear   say.T.P-1s-indic.
'I think you look like an old man.'

·k. Verbal similies are formed with the same suffix -arako 'appear' at the end of the verb.

| meni | ta | tutuv-ari | emo | ino | na | tutuv-arako | ere |
| child | poss. | run-inf. | it | dog | by | run-appear | still |

'The child is running, doesn't it look like a dog running?'

| o-i? |
| to.be.pres.-interr. |

1. Verbal comparisons are not stated with 'a is easier than b' but with 'a is easy but b is hard' or 'a is easy but b is very easy.' There is no way to say long, longer, longest, but rather 'a is short and b is long'.

| i | erevi | bouka | rate | orovi | bouka | be | ra. |
| log | this | heavy | but | that | heavy | very | def. |

'This log is heavy, but that is very heavy.'

m. Benefaction is stated with the general noun phrase and the postposition avo embo or embo 'because' For examples see section 13.4 .

n. For Causative verbs see section 5.2.3.1.

o. Verbal comparisons are discussed under letter 1. in this section.

p. Alternatives are traditionally made by using the suffix -mo for 'doubt' after the interrogative form of the verb, then the other alternative is stated, as in:

| umo | ind-o&te-mo | teho | ev-o? |
| you | eat-fut.2s-interr-doubt | only | sleep-fut.2s |

'Are you going to eat or jst sleep?'

The modern way of stating alternatives is by using o 'or' as in English.

erevi	umb-a-o-te	o	aravo
this	take-fut-2s-interf	or	that

'Will you take this one or that?'

q. When focus is on the object as in a passive, it is put first followed by avo or amo 'that'.

focus on subject:

Lot	na	Michael	te-ti-j-a
"	by	"	hit-T.P.-3s-indic.

'Lot hit Michael.'

focus on object:

Michael	avo	Lot	na	te-ti-j-a
"	that	"	by	hit-T.P.-3s-indic.

'Michael was hit by Lot.'

r. Abstractions are fairly common in Orokaiva such as in the words:

osaga jakeka 'worship' uje 'desire' beuje 'hunger'

Many other ideas can be abstracted by adding the infinitive suffix are.

os-are 'love' hande-ari 'generosity'

isemb-ari 'scolding'

s. There are a fair number of concepts that can be stated as implied speech with the terms above, but where there is no term available, the concept can be said with either direct or indirect quotation.

amina	meni	taeke-ti-j-a
he	child	stopped-T.P.-3s-indic.

'He stopped (forbid) the child.'

amina	meni	to-aja	e-ti-j-a
he	child	stop-3s.abil.	say-T.P.-3s-indic.

'He told the child to stop.'

```
amina   meni   ta   to,     ainge       e-ti-j-a
he      child  to   stop    like.that   say-T.P.-3s-indic.
'He said stop to the child.'
```

t. Figures of speech do occur and have been observed regularly in conversational speech and especially in oratory.

1. Simile as in 'a head like a stone' indicating inability to understand.

```
embo   amita  uta    amo   koro   ainge
man    his    head   it    rock   like
'The man's head is like rock.'
```

2. Direct metaphor has not been observed, but attributing actions to people that are generally reserved for animals is used: (Note the following onomatopaeic expression.)

```
pamone   na   ke   sokova   goro goro       iji-e
woman    by   talk lie      bird.talk       say-sim.
                            (onomatopaea)

ere    u-a
still  do.3s.pres.-indic.
'The woman making bird talk is telling lies.'
```

The following expression refers to a tall boy as a kongohu tree which is tall and straight.

```
tuho-ko      taho-ko      mane   kongohu        emi   ere    o-a
short-app.   short-app.   neg.   kongohu.tree   this  still  do.2s-
                                                              indic.
'Not short at all, you, are a kongohu tree doing it.'
```

3. A euphamism used for a person dying may not be a euphamism at all, but a direct reference to where the spirit goes after death.

death --

```
embo   patina  ta   pamb-ari
man    north   to   go-inf.
'A man goes north' (He died)
```

pregant

    a pregnant woman is <u>pamone ure-te</u>
                        woman   plant-with
                        ' a woman who is planted' but the

euphamism is   <u>pamone bouka te   ra</u>
                  woman   heavy with def.
                  'a woman with heavy'

4. Hyperbole is a very common figure of speech since exaggeration is used to make a more convincing speech.

<u>embo   tapa   ere   o-r-a</u>
man   all   still do.pres.-1&3p.-indic.
'all the people are doing it.'

Metonymu is used when referring to a village name as doing something meaning the people of the village are doing it.

<u>vaseta   puvi-j-a</u>
Vaseta   come.T.P.-3s-indic.
'Vaseta has come.'

6. Apostrophe, or addressing speech to an inanimate object may be done in jest but hasn't been observed as a figure of speech.

7. Personification is also used in jest as in:

<u>nga   ta   ambure oti   jo   ta   ra</u>
car   its sick   stomadh inside at   def.
'The car is sick in the stomach'.

but is not accepted as good speech in a serious situation.

8. Ironical speech is generally formed as a question.

<u>umo   embo peni re-te?</u>
you   man big   def-interr.
'Are you a big man?'

9. Syndoche is the basis of many Orokaiva idioms. For examples of body parts used in idiomatic expression see question no. 32 in this section.

u. Some foreign concepts are transliterated when accepted into the culture, but this seems to be dying out. Now days as new items are introduced, the people use the English names.

These are some items that were introduced with transliterated names:

batana 'pumpkin'   tangiki 'watermelon'   keroja 'sweet potato'

Many younger people don't even know the meaning of these words, but use the English names. Some names are translated by their use are:

pamb-ari	mga	'car'
go-inf.	nest	

pohuke-to	ev-ari	'bed sheet'
cover-P.S.	sleep-inf.	

v. Ellipses are commonly observed in conversation speech such as:

pamba-si?	meaning 'do you want to go' without a final verb
go-des.	showing dubject and tense.

eto	Tony	ta	amo?
then	"	poss.	that

'and what about Tony's?'

Ellipses have not been observed in writing.

w. The subject of number concepts would make a good topic for a paper. Not because there are so many, there are only vahai 'one' and heriso 'two', but because of how quantities are determined or measured in terms of visual size, how large numbers such as hundred, thousand, million are non-translatable, and how traditional quantities are alterable by magical means.

24

Q. 33 The following is a list of idioms that are used with various body parts. Psycological functions attributed to various body parts are as follows:

head
forehead   center of thought

stomach   center of anger

general insides   feeling of deep love, peace, well being

skin   center of pain and strength and sickness, laziness

throat   surface level of love, fear, peace, happiness

siro ngahia - 'hard to think'
head hard

uta   ngahia - 'hard to think'
head   hard

siro   sapura - 'bad thoughts (person with bad deeds)'
head   bad

uta ta umbari - 'thoughts have come'
head   take

uta haperiketija - 'thoughts have come clear'
head turn over

uta   jitukari - 'thoughts have come clear'
head turn over

uta   okokombari - 'a person with no (good) thoughts'
head   crooked

uta sirikari - 'straighten out thoughts
head straighten

uta   jigari - 'use your brain - good thoughts
head hold

uta handeari - 'free with thoughts
head give

<u>titi</u> <u>umbari</u>   -   'to take in at a glance'
eye   take

<u>titi</u> <u>poekari</u>   -   'to look away (tear away from desk work)'
eye   fold

<u>titi</u> <u>jigari</u>   -   'to be in charge   -   look after
eye   hold

<u>titi</u> <u>ngahia</u>   -   'to not grasp a new idea'
eye   hard

<u>titi</u> <u>na</u> <u>hande</u> <u>eto</u>   -   'look in all directions'
eye   by   gift   manner

<u>beo</u>   <u>haperikari</u>   -   'enable to get knowledge
forehead turn over

<u>beo</u>   <u>sirikari</u>   -   'get clear - straightened out thoughts
forehead straighten

<u>beo</u>   <u>ngahia</u>   -   'hard to thing'
forehead hard

<u>beo</u>   <u>hande</u> <u>ari</u>   -   'give out thoughts'
forehead gift   giving

<u>pe</u>   <u>jamoari</u>   -   'cool mouth   -   won't do work'
mouth   cool

<u>pe</u>   <u>te</u>   -   'do it all the way   -   all out effort'
mouth   with

<u>pe</u>   <u>jituketo ke asuja</u>   -   'make only straight (true) talk'
mouth make straight & make talk

<u>oti</u>   <u>ta</u>   <u>hoasuja</u>   -   'feeling disgust in the pit of your stomach
stomach in   come

<u>oti</u>   <u>memenga</u>   "   "   "   "   "   "   "   "
stomach pain

<u>oti</u>   <u>kambari</u>   -   '   "   "   "   "   "   "   "   "
stomach bite

<u>jenge</u> <u>hoae</u>   -   'not really with it - doesn't inspire me'
liver   not come

<u>oti</u>   <u>jamoasuja</u>   -   'feelings of disgust quieted'
stomach become cool

jenge   memenga   - 'same as oti memenga'
liver   pain

jenge   haperikari   -   'sudden fright'
liver   turn over

jenge   jamo   - 'same as jo jamoari'
liver   cool   inside cool

jo   jamoari   -   'peace'
inside cool

jo   memenga   -   'bad feeling anger'
inside pain

jo   tapa na   -   'with all my (insides) heart'
inside all   by

jo   na sirikari   -   'search your hearts (insides)'
inside by gather

jo   ngahia   -   'gac person, bad talk'
inside hard

jo   tuhari   -   'clean your hearts (wope your insides)'
inside wipe

jo   na hande asuja   -   'give from the insides'
inside by   gift   make

jo   sapura   -   'bad person (dirty insides)'
inside bad

ingeni toari   -   'break off friendly relations'
hand   to leave

hoga mine umbae   -   'didn't get his second wind'
skin exchange not take

hamo   ari   -   'to be used to something (acculturated)('
skin   to make

hamo   hoari   -   'when a person starts to get sick'
skin   to come

hoga memenga   -   'getting tired'
skin pain

pe   jigari   -   'to refrain from speaking'
mouth hold

hoga ngahia   -   'take courage'
skin   hard

pe   ngahia - 'a hard time to speak'
mouth hard

pe   hande - 'to give out talk'
mouth gift

hande pe - 'a talker'
gift   mouth

pe   tongopa te - 'always saying bad things'
mouth dirt   with

onde katari - 'admonition'
ear devide

onde haperikari - 'if a person doesn't turn his ears over, he
ear   turn over   won't hear the talk'

onde vahaikari - 'closed ears- won't hear the talk and won't
ear   close   do the work'

onde sundurari -   "   "   "   "   " "   "   "
ear clogged

ivivi jitukari - 'talk with straight tongue'
tongue straight

ivivi jigari - 'hold one's tongue (don't talk)
tongue hold

ivivi tongopa ari - 'a dirty mouth person'
tongue dirty

tunga haperikari - 'turn over a new leaf'
throat turn over

tunga jamo ari - 'peace making gift'
throat cool

tunga umbari - 'lover'
throat take

tunga ikari - 'to make a choice (give your throat) a decision'
throat give

tunga overikari - 'change your mind - same as haperikari
throat tip over   turn

<u>tunga   tambuari</u> — 'straight your feelings'
throat make straight

<u>tunga   sirikari</u> — 'straighten out your feelings'
throat gather

<u>tunga   ngahia</u> — 'a hard person — unchanging'
throat hard

<u>tunga   sapura</u> — 'a hard person'
throat bad

<u>hande   tunga</u> — 'feel like sharing'
gift   throat

<u>tunga   egari</u> — 'clean feelings'
throat clean

Orokaiva Text

25.
The following text was recorded on June 3, 1973 in Sui village.
The speaker is Ambrose, the local government council man who is
admonishing his people to support the school and pay taxes.

oroho	emo	embo	pamone	hur-ae	ere	kog-o-n-a
now	this.is	man	woman	come-neg.	still	see-t.p.-1s-indic.

dava dava	eto	mit-e-r-a	eto	wasiri	ir-ae
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-1s-caus.	long

ai-su-j-a	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
"	pas.	"	give-fut.-1s-indic.	"	take-P.S.

puv-e-n-a	erevi	ik-a-n-o	umbu-to	ungotena
come-T.P.-1s-indic.	this	give-fut-1s-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	"	and	"	together	give-fut-1s-indic.

eto	na	deqi	ungota	ta	ke	ai-so-n-a	eto	onde
then	I	I.O.	you.pl.poss.I.O.	talk	make-fut-1s-indic	then	ear

kata-so-n-a	eto	oroho	emo	be	Steven	ki-ae
split-fut.-1s-indic	it.is	now	this	boy	"	see-neg.

ere	o-n-a		avoeto	ture-te	ainge
cont.	make-1s-indic.		therefore	afternoon-at	like.that

					do	
ika-so-n-a	eto	no	OC	na	ke	XXXX e-te-i
give-fut.-1s-indic.	then	your	"	sub.	talk	what make-t.p.-8s.dep.

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

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

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

bishop	iho-te	puvu-to	pah-u-a	ungotenau	amo
"	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)	"	"	pos.	time

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

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.

eate	ungotenau	tax	program	amita	avo	umbu-to	puv-e-n-a
but	our(incl)	"	"	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&3p-indic.	"	"	when	"	"	take-fut.-1&3p-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	"	at	talk	say-t.p.-1&3s-indic.	that	road	like.this

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

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

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

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	eonga	hete-to
pain	make-hab.-3s-indic.	therefore	alone	alone	stand-p.s.

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

einge	emo	nango	eonga	umba-so-r-a	avo	teka
like	this	we(ex)	along	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   "   talk   that   still give-t.p.-1&3p.-indic.   we

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

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

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

self government ari   ta   ke   ere   ingi-ho-v-a   avo
 "   "   ing. 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.   "   "   its   talk   that

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

umba-si   ere   o-i-te-mo   o   embo amuna umba-si
take-des.   still do pres.-3s-inter.-   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.   "

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

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

money   uh-e   pambu-to Port Moresby jo-ta   tore-to   ere
  "   take-sim. go-p.s.   "   "   inside-at enter-p.s.   still

uh-o-r-a   avo eto   ungote council tax avo aemana
take-pres.-1&3p.-indic.   therefore our   "   "   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-indi

te   council na   hondate ai-su-j-a   council tax avo
and   "   sub. help   make-fut.-3s.-indic.   "   "   that

                                                 matu
be   aemane   ika-so-v-a   jua ░░░░░░ 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 umba-s̀   ere
that   hold-p.s. stand-p.s. that   "   "   take-des. still

o-r-a   avo   ke-s̀-r-a   ungo   singa
pres.-1&3p.-indic. that see-des.-1&3p.-indic.   you(pl) single.boys

na   taxi mane ika-so-n-a   ainge   eo-v-a
sub.   "   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-░░░░░ hear-pres.hab.-2p.-indic.
                                      -dep.

ainge   javotoho o   sapura tamba-so-v-a   eha
like.that good   or   bad   meet-fut.-2p.-indic.   now

emo	problem	peni	amo	tax	avo	ere	hu-a		jua	matu
this	"	big	that	"	that	still	come-pres.-indic.		year	before

'70,	'71,	'72	amita	ik-ae	avo	ika-so-v-a		avoembo
"	"	"	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-fut.-1&3p.-indic.		that	outside-at	woman

embo	nei	nei	puvur-ae	mi-te-r-a		avo
men	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

project	naingeto	hetau	kono	hure-su-j-a		sausau
"	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		ungota
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.-1s.-indic.

oroho	church	jo	ta	mane	ai-so-nea	te,	ungo	singapora
now	"	inside	at	neg.	make-fut.-1s-indic	and	you(pl)	single.boys

pamone	uj-ae	e-o-v-a	avoeto	nane	ke
women	like-neg.	make-hab.-2p.-indic.	therefore	Lemph.	talk

eha	mane	ai-so-n-a	avo	er-e-n-a
now	neg.	make-fut.-1s.-indic.	that	say-pres.-1s.-indic.

```
ingi-ho-v-a                    embo  nei      kae   tura-si       horoma
hear-pres.-2p.-indic.          man   another  yam   dig-des.      garden.house


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


petekari 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-1s.-dep.   still  hear-pres.-2p.-indic.


aravora     Evangelist na    e-i       ere    ingi-ho-v-a          aravora.
that's it         "       sub. sa y-3s  still  hear-pres.-2p.indic. that's it


Church councils na   e-r-e              ingi-ho-v-a                 aravora
     "          "    sub. say-3pl.-caus. hear-pres.-2s-indic.        that's it


committee na   council  na   e-i        ingi-ho-v-a                 aravora
     "    sub.    "      sub. say-3s     hear-pres.-2s.-indic.       that's it


Ke    tapa ere   ingi-ho-v-a                  aravora      Umgp
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 command    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.-1s.-caus.


Ungotenau  namei   puv-i-j-a             e-nee                ere
OUR        friend  come-t.p.-3s.-indic.  say.pres.-1s.-caus.  still
```

inqi-h-i-a		ungotenau	namei	puv-i-j-a		avoembo
hear-pres.-3s.-indic.		our	friend	come-tp.-3s.-indic.		therefore

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

ire-su-j-a		ungo	da-ta	eve	pahu-e	pure
be-fut.-1s.-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.-1s-indic

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

meeting	ta	tora-so-n-a		amita	be	amo	Awala
"	to	enter-fut.-1s.-indic.		it's	truth	that	"

education	avo	bea-si	ere	vov-u-a		school	ahureka-so-r-a
"	that	down-des.	still	fall-t.p.-indic.	#	close-fut.-1&3p-indi<

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

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

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

amo	ahureka-so-r-a				aingera.	Awala school	ahureka-su-j-a
that	close-fut.-1&3-indic.				like.that	" "	close-fut.-1s-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.-1&3p-indic.		now this we		child

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

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

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

do	ara	ai-so-r-a	amo
what	do1&3p.cause	make-fut.1&3p.-indic.	it.is

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

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

be-su-j-a	amo	matu	ke	ika-su-ja
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.	" "	that	another

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

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

ungotena	uj-ae	ungotenau meni ki-ari umb-aia ungotena			
we	want-neg.	we	child	see-ing.	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	ta	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	"	"	that	give-neg.	therefore	"	this

ahureka-si	ere	o-r-a		emore	Ijeveni	ahureke-te-r-a
close-des.	still	make.pres-1&3p-indic.	like.this	"	close-t.p.-1&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	"	"	"	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	do-miko	headmaster	na	umbu-to	hure-su-j-a
talk	what.like	"	sub.	take-p.s.	come-fut.-3s.-indic.

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

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

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

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

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

avoembo	ungote	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.	"	poss.	"	give-fut.-1s.-indic.	"	poss.

ika-so-n-a	Steven	avo	ki-ae	ere	o-n-a
give-fut.-1s.-indic.	"	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.	"

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

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

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

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

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

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. John8s 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 Independance? 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 bashops 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. We haven't paid the P and C 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 hav e 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

schbol so it is just now possible to enter another school. Therefor e

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 they school is closing, that is what I am saying to

you.