

## 1 INTRODUCTION

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

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

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

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

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

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

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

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

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

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

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

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

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## 1.1 References cited

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1940.

## 1.2 Explanation of symbols and format

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

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

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

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

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

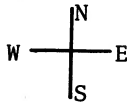
There is a summary paragraph at the end of most grammar sections. To help you recognise this paragraph it always begins with the words, "In conclusion...".

### 1.3 Maps

#### 1.3.1 General map: PAPUA NEW GUINEA (MAINLAND)



1.3.2 Specific map: FASU LANGUAGE AREA



Hutchisson, Don, editor. 1980. *Grammatical studies in Fasu and Mt. Koiali*. *Workpapers in Papua New Guinea Languages*, 27. Ukarumpa: Summer Institute of Linguistics. 222 p.

