

NASIOI

LANGUAGE COURSE

by

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The authors carried out this study under the direction of the Summer Institute of Linguistics for the Department of the Administrator. Its purpose is to assist administration officers and other interested persons in the learning of the Nasiei language.

This study was carried out in the village of Darutue, and it reflects the dialect of the Darutue area, Nasiei Proper. We wish to express our thanks to the people of Darutue for their generous help, especially to Aatu our chief informant, Theresa our domestic, and Thomas Mutu who spent two weeks with us checking and recording material. With the exception of those two weeks, our work was done entirely through Neo Melanesian.

We are grateful to Fr. Hegan of the Tubiana Catholic Mission for lending us their Nasiei word list and a carbon copy of Fr. Mueller's Nasiei Grammar. We are also indebted to Mr. Eugene Ogan from Harvard University who loaned us his notebook in which he had made a translation of Die Sprache Von Sudost-Bougainville, Deutsche Salemonsinseln by Fr. P.J. Rausch, S.M.

The Nasioi language is spoken by about 10,000 people, most of whom reside in the Kieta Sub-District of Bougainville. There are eight dialects of Nasioi, namely:

Nasioi Proper	Lantanai	Mainoki
Pakia-Sieronji	Oune	Korpei
Keromira	Orami	

Nasioi is of the same language stock as Siwai, Buin, and Nagovisi; it is in the same family only with Nagovisi, however. More detailed information about these relationships can be found in Languages of the Bougainville District by Jerry Allen and Conrad Hurd.

The following lessons are but an introduction to the Nasioi language. They are designed to make the student familiar with the basic structure of the language and to get him speaking enough of it that he can confidently continue on his own. Those wishing to make further study on their own would find it profitable to read Learning a Foreign Language by E. Nida. The above two publications should be available for loan or purchase to officers from the Public Services Department, Port Moresby.

The essential design of this course was recommended to the authors by Dr. Richard Pittman, S.I.L. Deputy General Director in the Far East. Each lesson is cast in the form of question and answer or statement and

response to give the material as natural a flow as possible. To avoid the necessity of lengthy explanations, an attempt has been made to introduce the material by minimal parts, one new part in each utterance. An audio record has been provided for use with the printed lessons to aid the student in understanding rapid speech and in learning to form the words, phrases and sentences with a true Nasioi pronunciation, rhythm and intonation.

Borrowed words which have no old Nasioi equivalents or which are definitely preferred to the old Nasioi equivalents are incorporated in these lessons as part of the modern Nasioi language with no apologies or further comment. Only Christian names retain their English spelling.

Three abbreviations used throughout this volume are as follows: (pl) stands for "plural", (dl) stands for "dual", and (sing) stands for "singular".

As for the method of study in this course, it is intended that the student play the recording of a lesson as he reads it and repeat each Nasioi utterance himself. A pause between recorded utterances has been provided for this purpose. Once the student has the feel of a lesson he should memorize the Nasioi text, and in his mind replace the English translation with

a strong mental picture of situations the lessons might fit - a bit of acting as he speaks would help him in this. He should try to make these Nasioi phrases more his own reaction to these situations and less a mere substitution for a series of English words. The student will find it helpful to practice with another student (or, best of all, a native speaker of Nasioi), one repeating the questions and the other answering, and visa versa. He should expect to be able to cope with one lesson per day as a spare time project, or three lessons per day as a more intensive course, fully mastering one lesson before proceeding to the next.

The student should seek every opportunity to use what he knows of Nasioi in his daily routine, adding new words which he may pick up to make the material more pertinent to his immediate situation. He should continually use it, even though he has to mix it with English or Neo-Melanesian at first. He should show appreciation for the corrections native speakers suggest, and immediately try in different ways to use whatever they teach him.

AN EXPLANATION
of the
NASIOI SOUND SYSTEM

An Explanation of the Nasioi Sound System

All Nasioi words are built from just thirteen basic units of sound which are called phonemes. These phonemes may be pronounced in a number of slightly different ways, depending on what other phonemes occur near them, but the differences are always insignificant to the native speaker. A symbol has been assigned to each of these phonemes, the Roman letter which seems best to remind the English speaker what the true Nasioi phoneme is. It would be a mistake for the student to assume that a letter used in Nasioi represents the same sounds as it does when used in English or Pidgin English. For this reason it is imperative that the student learn to mimic the language as he hears it; the letters can only represent what his ears have taught him already.

The following is a brief description of Nasioi phonemes with the symbols chosen to represent them. Phoneme symbols are set off by oblique strokes; symbols for specific sounds within a phoneme are underlined.

Phoneme	Description of Phoneme Sounds
---------	-------------------------------

<u>Symbol</u>	
/a/	<u>a</u> as in "car".
/b/	1. At the beginning of a word or after glottal stop it is pronounced <u>b</u> as in "boat". 2. Following a vowel it is pronounced

Phoneme Description of Phoneme Sounds
Symbol

- /b/** b --the same as the b except that the lips of the speaker never quite completely cut off the stream of air flowing between them. This sound is different from "v" or "w".
- /d/** 1. At the beginning of a word or after a glottal stop it is pronounced as either
d as in "dare", or as
ḍ --nearly the same as d except the tongue tip moves so quickly it tends to flap against the alveolar ridge instead of just touching it -- or, before /u/'s and /o/'s, as
ḍ̣ --same as the "l" in "lute" except that the tongue tip tends to flap against the alveolar ridge.
2. Following a vowel it is pronounced as either
ṛ --same as the Spanish "r", a simple flap of the tongue tip against the alveolar ridge-- or, in slow precise speech, as
ṛ̣ --same as the Spanish "rr", a pure alveolar trill.
- /e/** e as in "pet". In English there are no close-knit vowel sequences ending with this sound, e. One must be careful when he hears the sounds ue, ee, and ae that he does not interpret them as ui, ei, or ai.

Phoneme Description of Phoneme Sounds

Symbol

/i/	<u>i</u> as in "machine".
/k/*	<u>k</u> as in "skin". This sound is not pronounced as the "k" is in "kin"; that is, it does not have a puff of air following it.
/m/	<u>m</u> as in "mile".
/n/**	1. Before a vowel or /t/ it is pronounced as <u>n</u> as in "nail". 2. Before a /k/, or (if not preceded by /ei/ or /ai/) at the end of a word it is pronounced as <u>ng</u> as in "ring". 3. At the end of a word and following /ei/ or /ai/ it is pronounced as <u>ŋ</u> --same as the Spanish "ñ" where the blade of the tongue touches the palate.
/o/	<u>o</u> as in "oat", except that care should be taken not to pronounce it as "o ^u " as English speakers commonly do.
/p/*	<u>p</u> as in "spine". This sound is not pronounced as the "p" in "pine" as there is no puff of air following it.
/q/	This sound is a catch in the throat known as a glottal stop. It occurs in English between the syllables of "oh, oh!"

See footnotes page ix.

Phoneme Description of Phoneme Sounds

Symbol

/t/*	<p>1. Before /a/, /e/, /o/, and /u/ it is pronounced as <u>t</u> as in "store". This sound is not pronounced as the "t" in "tore" as there is no puff of air following it.</p> <p>2. Before /i/ and after /q/ or at the beginning of a word it is pronounced as <u>ts</u> as in "cuts".</p> <p>3. Before /i/ and after a vowel or /n/ it is pronounced as <u>s</u> as in "sing".</p>
/u/	<u>u</u> as in "rule".

* Because the Nasioi /p/, /t/, and /k/ are not followed by a puff of air the English speaker tends to confuse them with the English "b", "d", and "g".

** Note in rapid speech a word final /n/ may change to /m/ before word initial /p/, /b/ or /m/.

Often in Nasioi phonemes are reduplicated. This does not change the basic sound of the phonemes. For instance the student should not confuse the sound of ee in Nasioi with the sound of "ee" in the English word "feet", or the sound of oo in Nasioi with the sound of "oo" in the English word "boot".

No definite conclusions have been reached concerning the function of stress in Nasioi. It apparently is not phonemic. Usually the stress, or accent, in Nasioi falls on the second vowel in a word. It tends to fall on the first vowel if an /n/ or /m/ precedes it. A two syllable word ending in a glottal stop usually has equal stress on both syllables. Verb stems consisting of single vowels also take stress.

In some instances the sound system of Nasioi affects its grammar. One idea, or morpheme, may be expressed several different ways depending on what kinds of phonemes come just before or after it. The number markers are a good example of this; the morpheme that means "two" in a verb is expressed four ways (-det, -de, -et, -e), and the morpheme that means "three or more" in a verb is also pronounced four ways (-d, -di, -id, -i). After a consonant these morphemes begin with a vowel, but after a vowel they begin with a consonant. Similarly, before high vowels (/i/ and /u/) they end with a consonant, but before non-high vowel phonemes they end with a vowel.

THE LESSONS

Lesson 1

1. What is this?

This is water.

Aun ampin?

Aun nten.

2. What is that?

That is a tree.

Aunkaq ampin?

Aunkaq keig.

aun-kag

at a distance; on level
with the speaker.

3. Is that water?

Yes, that is water.

Aunkaq en nten?

Eqg, aunkaq nten.

4. Is this fire?

Yes, this is fire.

Aun en ntaq?

Eqg, aun ntaq.

1. Who is he?

Aun baa?

His name is Caleb.

Aun midin Caleb.

2. What is your name?

Daq midin baa?

you

My name is John.

Nin midin John.

I

3. What is his name?

Aun midin baa?

His name is Joseph.

Midin bakanag* Joseph.

4. What is this?

Aun ampin?

This is a leaf.

Aun baaq.

5. What is that?

Aunkaq ampin?

That is another leaf.

Aunkaq niiqnaa baaq.

niiq-naa*

other

* ba- he/his

-ka- self

-naa masculine, singular ending.

"of", "belonging to", "from".

Lesson 3

1. Is this a stick?

Aun en banag?

No.

Otoag.

2. Is that a stone?

Aunkaq en kapan?

No, that is not a stone.

Otoaq, aunkaq kapan

deeq.

3. Is there a stone?

Kapan en oton?

Yes, there is.

Eeq, oton.

4. Where is it?

Adeq oton?

It is here.

Aaq oton.

at this place

- | | |
|---|---|
| <p>1. What is this?
Aun ampin?</p> | <p>This is a <u>house</u>.
Aun <u>paba</u>.</p> |
| <p>2. What are these?
Aun ampinanka*?
<u>ampin-nanka</u>
<u>plural</u></p> | <p>These are trees.
Aun keiqnanka.</p> |
| <p>3. What is the name of that?
Aunkaq midin ampin?</p> | <p>That is a <u>cocunut</u>.
Aunkaq <u>mou</u>.</p> |
| <p>4. What are the names of
these other ones?
Aunkaq niiqnin ampin midin?
<u>niiq-nin</u>
<u>plural</u></p> | <p><u>They</u> are cocenuts tee.
<u>Tein</u> mou.</p> |
| <p>5. Is this a <u>breadfruit</u>?
Aun en <u>kidin</u>?</p> | <p>Yes, <u>it's</u> a breadfruit.
Eq, <u>tee</u> kidin.</p> |

* In Nasioi it is usually only groups of people that are thought of as "plural". Groups of things are thought of collectively and are usually spoken of in the singular unless the plural aspect needs to be emphasized to avoid ambiguity.

When two parts of a word come together in such a way that two /n/'s or two /m/'s are put together, Nasioi speakers tend to pronounce the letters as one.

1. Is there a man here?
Donkaani en aaq eton?

Yes, a man is here.
Eq, donkaani aaq eton.

2. Where is the man?
Tee donkaani adeq eton?

Here he is.
Aun* aaq eton.

3. Where is he?
Tee adeq eton?

He is here.
Aun aaq eton.

4. Who is this man?
Aun donkaani baa?

He is Jehn.
Aun Jehn.

* Aun means "this one" (masculine).

1. Hello!
Tampada!
good

Good morning!
Maatanan tampada!

2. Is your name Jehn?
Daq en midin Jehn?

Yes, my name is John.
Eeq, nin aag midin John.
"--the one already
referred to--"

3. How are you? (Are you
well?)
Daq en tampaq oton?

I am well.
Eeq, tampaq oqnon.

4. Is this your house?
Aun en paba dakanaa?
da-ka-naa
you

Yes, it is mine.
Eeq, nkanaa.
n-ka-naa
I

Lesson 7

7

1. Where are you?

Daq adeq eton?

Here I am.

Nin aaq eqnon.

2. Where?

Adeq?

I'm by the water.

Ntenkee eqnon.

nten-kee

3. Where is he?

Tee adeq eton?

He is there.

Aunkaq ankaq eton.

an-kaq*

at this place

4. Where is the axe?

Madeke adeq eton?

It is in the garden.

Minteenkee eton.

minteen-kee

* aaq becomes an preceding -kaq

1. Where is your wife?

Daqaan adeq oton?

daq-aan

She is in the garden.

Teni aaq mintonkoo oton.

2. What is her name?

Teni midin baa?

(Her) name is Taqduiteq.

Midin Taqduiteq.

3. Is your son here?

Daudin en oton?

da-udin

Yes, my little boy is
in the house.

Eq, ekiqnaa nudin
pabakoo oton.

ekiq-naa

little

4. In which house?

Adebakoo?

ade-ba-koo*

In that house.

Abakaqkoo.

aba-kaq-koo

* adeq, which means "where" or "which", sometimes loses the -q.

1. What is this?

Aun ampin?

This is a log.

Aun konkin.

2. What is it under the log?

Tee ampin konkinkoo
boon oton?

There isn't anything
under the log.

Tee kapoeq otoaq
konkinkee boon.

3. What is it on top of
the log?

Tee ampin konkinkee
dau oton?

It's a knife.

Tee naipeq.

4. What is inside the log?

Ampin konkinkoo kuun
oton?

They are white ants.

Tee tintiq.

1. Whose house is this?

Aun paba baanaa?

Mine.

Nkanaa.

2. Whose dog is this?

Aun baanaa motiq?

I don't know.

Nin nodugampaq.

3. Is this John's son?

Aun en John baudin?

No, it isn't his.

Otoaq, tee bakanaa

deeaq.

4. Is this your husband?

Aun en daqun?

daq-un

Yes, he is my husband.

Eeq, tee inun.

in-un

1. How do you say "you" (pl)? "You" (pl).
Aun ampin tampedimaun Diig.
"you" (pl)?

2. How do you say "these two"? "These two".
Aun ampin tampedimaun Ananka.
"these two"?

3. How do you say "these"? "These".
Aun ampin tampedimaun Ain.
"these"?

4. How do you say "we two"? "We two".
Aun ampin tampedimaun Neeg.
"we two"?

1. Who are you (people)?

Diiq baata?

baa-ta

dual and plural

It's us--we (pl)!

Niiq!

2. Who are you two?

Deeq baata?

We are John and Joseph.

Neeq John-nanka Joseph.

dual

3. Who are these?

Ain baata?

They are people from

Darutue.

Ain Dadutuenupon.

Dadutue-nupon

4. Who are these two?

Ananka baata?

These two people are

from Kuritavei.

Ananka Kuditabekoonanka.

Kuditabe-keen-nanka

1. Who are these?

Ain baata?

They are Mark, Simon,
and Francis.

Ain Mark-doban Simon-
doban Francis (-doban).

Group Marker

2. Are they "Bukas"?

Tein en Buka-numpon?*

Yes, they are Kongaras.

Eeq, Kon Adanupon.

3. Where is Francis from?

Francis adeqnaa?

From Kuritavei.

Kuditabena.

4. Where are Mark and

Simon from?

Mark-nanka Simon

adeqnanka?

They are from the

mountains.

Tenanka** miikoonanka.

mii-koon-nanka

* -numpon is a variant of -nupon.

** Often double vowels become single when a suffix is added: tee plus -nanka becomes tenanka.

1. Who is making the knife?

Aun baa naipeq nkouman?*

nke-y-man

make-S3s**-Present Tense

The leader (chief).

Obodin.

2. What are you doing?

Daq ampin nkoeman?

nko-e-man

I am working on a
house.

Nin aaq paba nkoaman.

nko-a-man

3. What are you two doing?

Deeq ampin nkeedeman?

nko-e-de-man

We (dl) are making a
garden.

Neeq minton nkoampeman.

nko-amp-e-man

4. Are you (pl) making a
garden?

Diiq en minton

nkeediman?

nko-e-di-man

Yes, we (pl) are making
a garden.

Eeq, niiq minton

nkoampiman.

nko-amp-i-man

* For convenience we shall call the verb nke a class I verb. What is learned about one class I verb such as nke can be applied to all other class I verbs.

** S3s :: Subject is third person singular.

1. Who are these two making
a house?

Ananka baata-e paba
nkoudeman?

baa-ta-e

Actor or Instrument Marker

(They) two (are) of
Rumba.

Dumpakoonanka.

2. What are these doing?

Ain ampin nkoaaman?
nko-aa-man

Third Person Plural Marker

They are working on the
road.

Taun nkoaaman.

3. Where are Peter and John
doing their work?

John-nanka Peter adeq
uaka nkoudeman?

Arawa.

Adabaa.

4. Are those from Damuna
making roads in
Kieta?

Damunanumpon-e en
Kietai* taun
nkoaaman?

Yes.

Eeq.

* Kietai is an alternate pronunciation of Kieta.

1. What are you looking at?
 Daq ampin oeman?
o-e-man*
see, look
- I am looking at a bird.
 Nin-e saq baden eaman.
2. Why are you looking at it?
 Daq ampinkoo oeman?
 ampin-koo
- I'm just looking at it!
 Nin taangun eaman.
3. What are you two carrying?
 Aun ampin nkaedeman?
nka-e-de-man*
carry
- We are carrying sweet
potatoes.
 Neeq koteug nkaampeman.
4. To where are you carrying
 them?
 Adeq aape nkaedeman?
- We are carrying them to
 the village.
 Neeq oti aape nkaampeman.
- * o and nka are class I verbs.

1. Has he seen my son?
 Aun en ouin nudin?
 o-u-in
Present Complete Tense
- Yes.
 Eq.
2. When did he see him?
 Adenan ouin?
 ade-nan
time
- Yesterday.
Kecmaakig.
3. Michael, when did you
 see him?
 Michael, adeqmun daq
 oein?
 adeq-mun
day
- A while back.
- Temug.
three or more days ago.
4. John, did you see him
today?
 John, daq en eqmoon
 oein?
- Yes, I saw him.
- Eq, nin eantin.
 o-ant-in
First Person Subject
 (singular)

1. When will he work on the
coconuts?

Adenan nkouuqnan mou?

nke-u-uqnan

"Later" Tense

2. Will he work on them
tomorrow?

Taneq nkouuqnan?

3. When will he work on
them again?

Napoq adeqmun

nkouuqnan?

4. Will he work on them
next month?

Audeiqkoo nkouuqnan?

audeiq-koo

Now!

Emug!

No, he will not work
on them tomorrow.

Otoaq, taneq

nkouaukaqnan.

nko-u-aukaqmun

Future Negative Tense

He will work on them
another day.

Niiqnaqmun nkouuqnan.

niiq-naq-mun

-naq- :: -naa, "one of"

I don't know.

Noduqampaq.

1. When did he carry firewood?

Adenan koiq nkauin?

nka-u-ien

Recent Past Tense

2. Did he carry some
yesterday?

Keqmaakiq niiqnin
nkauien?

nka-u-ien

Recent Past Tense

3. Did he carry today?

Eqmoon en nkauin-e?

4. That's good! I am going
to cook.

Tampada! Iapaampain.

iapa-amp-ain*

* iapa is a class I verb.

He carried firewood a
while ago.

Temuq koiq nkauuqnun.
nka-u-uqnun

Distant Past Tense

No, he didn't carry any
yesterday.

Otoaq, keqmaakiq nkauaq.

nka-u-aq

Negative

He will carry firewood
now!

Emuq koiq nkauain.

nka-u-ain

Future Tense

1. How many coconuts do
you see?

Adekeeqnin mou eein?

I see One coconut.

Nadun mou eantin.

na-dun

Number Class Marker:

General and Masculine

for People.*

2. Get it.

Nkaeai.

nka-e-ai

Future Imperative Tense

Here.

Aun.

3. What do you all call

"coconut shell"?

Aun ampin tampedimaun

"coconut shell"?

Coconut shell.

Koopiq.

4. Mmm, this is good!

Aun tampada!

Yes, it's delicious.

Eqq, tadiiq.

* The Nasioi language contains about fifty classes of numbers or count nouns. One can make himself understood quite well by using only the general class, however.

1. What is this?

Aun ampin?

It is a basket.

Aun bekuq.

2. Do you make baskets?

Daq en bekuq nkoemaun?

nko-e-maun

Present Customary Tense.

Yes, I make lots of
baskets.

Eeq, nin nkoamaun

mauq bekuq.

3. Look at that basket!

Aunkaq bekuq oca!

I am looking.

Okaman.

o-k-a-man *

Indefinite Object

4. Do you make baskets like
that?

Daq en bekuq eeq nkoemaun?

Yes, I make (that kind).

Eeq, nin nkoamaun.

5. Can you make one now?

Daq en emuq nadun nkoepenq?

nko-e-peuq

Abilitative Tense

Yes, I can.

Eeq, nkoampeuq.

nko-am-peuq

* -k indicates that the speaker has no particular object in mind. The basket maker may not have taken his eyes off his work as he said this.

1. Do you usually carry
baskets?

Daq en bekuq nkaemaun?

No, I don't carry them.

Otoaq, nkaampaun.

nka-amp-aun

Present Negative

Customary Tense

2. Can you carry this basket?

Daq-ke en aun bekuq
nkaepeuq?

Yes, I can carry it.

Eeq, nkaampeuq.

Actor or Instrument

3. Here, carry (this one)!

Aun, nkaeain.

All right, I'll carry it.

Makoti, nkaampain.

4. Tomorrow you will make
a basket, won't you?

Taneq bekuq nkoeain, apeq?

No, (but) tomorrow

Grandmother will

make one.

Otoaq. Taneq Teeteq-ke

nadun nkouain.

1. To whom does this canoe
belong?

Aun bakaatiq baa bakanaa?

It's ours!

Aun niikanaa!

nii-ka-naa

we

2. Did you make this canoe?

Aun en diiq-ke

nkoeduqunun bakaatiq?

nko-e-d-uqunun

Plural

Yes, we made it.

Eeq, nkoampiduqunun.

nko-amp-id-uqunun

Plural

3. Will you make another
canoe?

Diiq-ke nkoediain niiqnaa

bakaatiq?

Yes, we will make

another one.

Eeq, nkoampiain niiqnaa.

4. Have you two seen my canoe?

Deeq en oedetin nkanaa

bakaatiq?

o-e-det-in

Dual

Yes, we saw it.

Eeq, oampetin.

o-amp-et-in

Dual

1. Where is that (man) going? He is going to Kieta.
Aunkaq adeq nanuman? Kieta nanuman.
nan-u-man *
go (bound form)
2. Is it all right for me Yes, you two may go!
to go? Eeq, makoti nanideain.
Makoti-e nin nanuqkoo? nan-i-de-ain **
nanuq-koo
go (free form)
3. Wait! I'll go with you! Good! Let's go together.
(You and I will go!) Tampada! Neeq nanampeain.
Nentadiog! Nin
nanampeeqnan!
nan-amp-e-eqnan
"Later" Tense
4. Do you go to Kieta often I go every Friday.
(many days)? Nin nanamaun Padaide kante.
Daq en nanimaun Kieta
mauq doon-e?
- * nan- is a class Ix verb stem--it is the same as a class I verb stem but does not take an object.
- ** After n and k the second person is always expressed as i, but after other letters as e.

1. I don't understand coconut planting.
Nin noduqampaq mou keen.
noduq-amp-aq
It isn't difficult.
Watch John.
Tee podeq deeaq.
Oeain John.
2. May I plant some?
Keempampeuq nin-e
niiqnin?
keem-p-am-peuq *
Third Person Object
Yes, plant these five.
Eeq, keempeain ain
paqnokoq.
3. Am I making a good coconut row?
Nin-e en mounau tampaq
nkoaman?
mou-nau
Yes, you know how!
Eeq, daq noduqein!
nodug-e-in *
4. Who planted these trees?
Aun bai koiqnanka
No one planted them.
Nanin-e keempuaq.
a person

* keen and nodug are class I verbs.

Note that although third person object markers are usually optional all class I verbs ending in n which take objects use -p- for the third person object.

The letters q and m are the only consonants which can immediately precede the letter p, therefore keen becomes keem before -p-.

1. Where are you going?

Daq adeq naniman?

I am going to eat.

Nin taamankoo nanaman.

taaman-koo *

2. Is John eating now?

John en taamanun?

taaman-u-n

Immediate Temporary Tense

Yes, he is eating with

his son now.

Eeq, baudin ninka

taamanuden.

ninka

3. Where is his wife?

Baqaan adeq oton?

baq-aan

This is she here.

Ani aaq oton.

4. What is she eating?

Ampin maaquman?

maaq-u-man **

eat

She is eating nuts.

Main maaquman.

* taaman is a class Ix verb.

** maaq is a class I verb.

1. What are you eating?

Ampin naieinan?

nai-e-man

eat or drink

I am eating a banana.

Nin bian naiaiman.

2. May I eat one of them too?

Makoti-e nin nanooq naikoo?

na-noog

part of a group

All right, here, eat it!

Makoti, aun, naieain.

3. Is this a banana leaf?

Aun en baaq biankoon?

Yes.

Eeq.

4. What is inside it?

Ampin kuun oton?

A few tomatoes.

Tomatooqnin.

tomatooq-nin

1. Are you going to buy
something?

Daq en kapooq mooqeeqnan?

mooq-e-eqnan *

Yes, I am going to the
store (the place to
buy something).

Eeq. Nin aaq kapooq
mooqdoma nanan.

mooq-doma

2. What will you two buy?

Deeq ampin mooqedeeqnan?

We (d1) will buy some
food.

Neeq taaman mooqampeeqnan.

3. What kind of food?

Ademudiau taaman?

ade-mudiau

Some fish.

Niiqnin tabiq.

4. What are the rest of you
going to buy?

Diiq niiqnin ampin

mooqediiqnan?

mooq-e-di-iqnan

"Later" Tense

We will buy some kerosene.

Niiq kedotini mooqampiinqnan.

* mooq is a class I verb.

1. Who is he calling?

Tee baa bokuuman?

boku-u-man *

call

He is calling his wife.

Tee aaq baqaan bokuuman.

2. Where is she?

Teni adeq oton?

She is working in the
garden with my wife.

Teni nnaan ninka minton
nkoudeman.

nn-aan

3. What are they planting?

Tenanka-e ampin

keempudeman?

They are planting lots of
taro.

Tenanka-e mauq baug

keempudeman.

4. Is it your garden or

John's?

Minton en dakanaa aiq

John-naa-e?

It belongs to both of us.

Tee neekanaa.

nee-ka-naa

we (dl)

* boku is a class I verb.

1. Who extinguished the fire?

Bai ntaq tidiquin?
tidig-u-in

I did. I am finished
cooking.

Nin. Iapa bakeantin.
bake-ant-in

2. What is this made of?

Aun ampinkoon?

It's made of pork (pig).

Aun poodoqkoon.
poodoq-koon

3. Has your older brother
eaten some?

Datata-e en maaquin
niiqnin?
da-tata-e

No, he ate only some
taros.

Otoaq, bauq nain naiuin.

4. Did my father's brother's
wife's son eat some?

Mmaq-ke batata-e baqaan-e
baudin-e en maaquin
niiqnin?
mmaq-ke

Oh! He ate your portion!

A! Tee aaq dakanooq
maaquin!

1. When will you plant more
coconuts?

Adenan keempeain-e mou
niiqnin?

2. Where will you plant them?

Adeq keempeain-e?

3. Later on will you sell
your coconuts?

Damaq-ke en baabeeain?
baabe-e-ain *

4. I'm going now.

Nanampai.

I will plant some
later-- another day.

Damaq-ke niiqnaqmun
keempampain.

Near Tobedau.

Tobedau dueq.

I think so.

Eq, deeqma.

Goodbye.

Naniain.

* baabe is a class I verb.

1. How many are here?
Adekeeqnin otodon?
oto-do-n *

There are five men here.
Paqnokoq donkaan otodon.

2. Are there three over there?
Ankaq beenaumo otodon?
bee-naumo

No, two.
Oteaq, kenanka.
ke-nanka

Number Class Marker:

General and People

3. Can six men carry this log?
Makoti-e paqnokoq-keta
naduntaa-e nkaaapeuq
konkin?

Oh, yes, I think so.
Edo, deeqma.

paqnokoq-keta nadun-taa **
from five one more

4. Would seven be better?
Paqnokoq-keta kenankataa
en makoti?

Seven or eight.
Paqnokoq-keta kenankataa
aiq paqnokoq-keta
beenaumotaa.

* oqno-/oto-/oto- is a class IV verb stem. Class IV verbs are verbs whose stems change to show whether the subject is first, second or third person; they therefore do not require regular person markers. They use -do- as a plural for third person. In this particular verb, oqno- is used for first person and oto- is used for both second and third persons.

** -taa is likely related to the plural -ta.

1. What are the two men
eating?

Ampin tenanka-e
donkaanida-e
naiudemana?
donkaani-da-e

2. How many men are working
on the road?

Adekeeqnin donkaan-e
taun nkoaaman?

3. Who is this woman?
Ani manikuma baa?

4. Where have the other
women gone?

Tein niiqnin manikuq adeq
nanaain?

They are eating coconut.

Mou maaqudeman.

Four men are working on
the road.

Kadenaumo donkaan-e
taun nkoaaman.
kade-naumo

She is Baduuq's daughter.
Ani Baduuq baudan.
ba-udan

They have gone to the
beach.

Tein aaq piitiqkoo
nanaain.
piitiq-koo

1. Are there eight people going to Kieta?
(Paqnokoq-keta) *
beenaumotaa en nantoon
nanaaaain?
- No, nine.
Otoaq, paqnokoq-keta
kadenaumotaa.
2. Are there two women going?
Kenanka manikumaada en
nanudeain?
manikuma-ada
- No, (there is only)
one (feminine).
Otoaq, nani.
na-ni
3. How many men and women went yesterday?
Keqmaakiq adekeeqnin
donkaan eeqnoko manikuq
nanaaaien?
- Ten went to sell food.
Kiboda nanaaaien taaman
baabekoo.
4. Will more go tomorrow?
Taneq en niiqnin
nanaabain?
nan-aab-ain
Third Person Plural
- Yes, sixteen.
Eeq, kiboda-eta
paqnokoq-keta
naduntaa.
from

* It isn't always necessary to include paqnokoq-keta. The -taa at the end of the number is often sufficient to tell the hearers that 5 should be added to the stated number.

1. How many people are in that place?
Adekeeqnin nantoon otodon ankaq oti?
Twenty, I think.
Kenanka kiboda deeqma.
2. Are there thirty here?
Beenaumo kiboda en otodon aaq?
No, there are fifty.
Otoaq, paqnokoq kiboda.
3. There are forty in that other place, aren't there?
Kadenaumo kiboda otodon niilqnaa monokoo, apeq?
mono-koo
Yes, I think forty are there.
Eeq pan kadenaumo kiboda otodon.
4. How many people went to the "sing-sing"?
Adekeeqnin nantoon kenakoo nanaain-e
kena-koo
Maybe sixty.
Paqnokoq-keta naduntaa kiboda deeqma.

1. I think one hundred will
work on the road today.

Nadun daakug pan niiqnin
nantoon taun nkoaabain
eqmoon.

Will some be from
Darutue?

Niiqnin Dadutuenupon?

2. There are eighty one
men (there).

Beenaumotaa kiboda-eta
naduntaa otodon.

Will all of them work
on the road?

Ookada-e en taun
nkoaabain-e?

3. Seventy five can work
on it.

Kenankataa kiboda-eta
paqnokoq-ke
nkoaapeuq.

Will ninety be enough?

Paqnokoq-keta kadenaumotaa
kiboda en makoti?

4. No, call out twenty more.

Otoaq, kenanka kiboda
bokuediain.

boku-e-di*-ain

All right! I'll try.

Makoti! Taamun
paadaampain.

paada-amp-ain

* The plural marker -di refers to either subject or object.
Other number markers may be equally ambiguous. Here
-di refers to the twenty.

1. Four women are cooking food
in Taduito's house.

Kadenaumo manikuq Taduitoq
bakanabakoo taaman
uaqaaman.

uag-aa-man *
cook

Really?

Matikaq-ke?

2. Yes, truly!

Eeq, matikaq!

Why are so many women
cooking food?

Ampinkoo mauq manikuq-ke
taaman uaqaaman?

3. They are making a feast.
Tein padodo nkoaaman.

Where will they all eat?
Adeq-ke naitaabaqnan?
nai-aab-aqnan
"Later" Tense

4. On the other side of the
river.

Nton-eta amenkaqkoo.
amen-kaq-koo
edge

Oh!

Een!

* uag is a class I verb.

1. Is there plenty of water?

Maantog en nton oton?

No, there is just a
little bit.

Otoaq, okiqnaduq.
okiq-naduq

"Liquid" Marker

2. Fetch some water!

Daq niqnaduq nton nkaeai.

From where shall I
carry it?

Nin-e adeq-ka nkaamaqnan?
adeq-ka

3. Get mountain water.

Nton miikoon nkaeain.

All right, I'm going.
Makoti, nanampain.

4. Wait, take this bamboo.

Nentadioq, aun nkaeain
bei!

There's a better one
out here behind
the house .
Nadun tampada ankaq aaq
pabakoo damaqu aape
oton.

1. Peel some sweet potatoes.

Kaampeai koteuq.

kaam-p-e-ai *

How many shall I peel?

Adekeeqnin

kaampamaqnan?

2. Six small sweet potatoes.

Nautaa koteuq okiqnin.

na-u-taa

Shall I fix beans too?

Nin-e en biiniq

uaqamaqnan?

Number Class Marker:

birds, small animals,
and some tubers.

3. Yes, fix the beans!

Eeq, biiniq uaqeain!

Where is your knife?

Naipeq dakanaa adeq

oton?

4. It's on the wall.

Kuqnunkoo oton.

kuqnun-koo

Oh yes, I see it.

Edo, oaman.

* kaan is a class I verb.

1. Get the other saucepan.
Nkaeain niiqnaa utau.
This one?
Aun?
2. No, the large one.
Otoaq, tee pankain.
Here, take it.
Aun, nkaeai.
3. Thank you. Now make
the fire.
Tampada. Emuq ntaq
kauqai.
kauq-e-ai *
I'll get some wood
first.
Nin iog koiq nkaampai.
4. I'll put the sweet potatoes
in the saucepan.
Nin koteuq tipampai
utaukoo.
ti-p-amp-ai *
All right. A little
later I'll cook
them.
Makoti. Doin uaqampain.
- * ti is a class I verb. kauq is a class I verb.

1. Can you help me?
Makoti en daq-ke nin
paku-koo *
- Yes, I can help you.
Eq, nin-e pakudampeuq.
paku-d-am-peuq
2. Here are my clothes.
Aun nkanaa baadon.
- Are they dirty?
Kuqmiq en oton?
dirt
3. Yes, Can you wash
(clothes)?
Eq. Daq en duuqpepeuq?
duug-p-e-peuq *
- I've washed clothes
many times.
Mauq-ke duuqpamaun
baadon.
4. Wash these clothes
right now.
Duuqpeain aun baadon
idionadun.
- I will wash my friend's
clothes, too.
Duuqpampain nin maikoq
bakanaa baadon.
- * paku and duug are class I verbs.

1. What are the children doing?

Toideq ampin nkoaaman?

The children are poking at the dog.

Toideq-ke motiq dikuqaaman.

dikug-aa-man *
poke at

2. Whose child (is that one)?

Tootog baa baudin?

Makoa is her father.

Bauma Makoa.
ba-uma

3. Where is her mother?

Bauko adeq oton?

ba-uko

She is making a garden in the bush.

Mintoon nkouman
podag-ke.

4. Who is your mother?

Dauko baa?

My mother is Tentenkaa^q.
Nkoq Tentenkaa^q.
n-koq

dikug is a class I verb.

1. What is the name of her
village?

Bakanooq oti adeq midin?

Her village is Darutue.

Bakanooq oti midin
Dadutue.

2. Where is she going?

Teni adeq nanuuqnan?

She is going to her
older sister's
village.

Teni nanuuqnan baqmaama
bakanooq oti.

baq-maama

3. Is her village near the
ocean?

Bakanooq oti en pidun-eta
dueq?

Yes, it is on the beach.

Eeq, piitiqkoo oton.

4. Does she have any
children?

Teni en toideqpoqnani?

Yes, she has two daughters.

Eeq, baudinketa
manikumaada.

toideq-poq-na-ni

baudin-keta

Dual

1. Are you coming?

Daq en poman?

po-man *

come

Yes, I'm coming.

Eeq, nin moman.

mo-man *

come

2. Cut some sticks!

Daq banaq niiqnin

napuqai!

napuq-e-ai **

How many shall I cut?

Nin-e adekeeqnin

napuqamaqnan!

3. Lots.

Mauq.

Bring me my knife.

Naipeq nkanaa nkaei poai.

nka-e-i

Simultaneous Marker

4. Is your knife sharp?

Naipeq en dakanaa

idintoq?

No, it is dull.

Otoaq, boqmuq.

5. Shall I sharpen it?

Nin-e idintoqkoo nakoti?

idintoq-koo **

Yes, sharpen it a little.

Eeq, okiqnooq idintoqain.

* mo/po/pe is a class IV verb.

** idintoq is a class I verb. napuq is a class I verb.

1. Whose axe is that?

Baanaa madeke?

It belongs to my
brother-in-law.

Aun noodi bakanaa.
n-oodi

2. Is your husband the
first-born?

Daqun en tutunaqnaa?
tutunaq-naa
first

Yes, my brother-in-law
is younger (than
my husband).

Eeq, noodi damaqnaa.

3. Is your child in school?

Daudin en tikuduqkoo
oton?
tikuduq-koo

Yes, he goes to school
every day.

Eeq, nanumaun tikuduqkoo
doon kante.

4. Does his younger sister
go to school, too?

Baadamaqnan en tikuduqkoo
nanumaun-en?
baa-damaq-nan
feminine singular

Yes, his younger sister
and younger brother go
to school.

Eeq, baadamaqnan baadamaqnun
tikuduqkoo nanudemaun.
baa-damaq-nun
masculine singular

1. What is under the table?

Tee ampin batanankoo
been?

batanan-koo

2. Why are they (there)?

Ampinkoo otodon?

3. Why didn't he put them
on the table?

Ampinkoo batanankoo dau
tipudiadin-e?

ti-p-u-di-adu-in-e

Negative

4. I think I will make a
new (table).

Aiq pan nedakaa nkoampain.

A group of bananas, a
group of coconuts,
and a group of
sweet potatoes.

Biantoban, moudeban
eeqnoko koteuqdoban.

bian-toban *

Group Marker

Thomas left them (there).

Thomas-ke tipudin.

ti-p-u-d-in

Plural **

The table isn't strong
enough.

Batanan ibekaa deeaq.

Make a big table (and
make it) strong.

Daq-ke nkoeain pankain
batanan ibekaqpei.

ibekaq-pei

Adverb Marker

* -d must always become -t following n.

** See note in Lesson 36.

1. When will you work on
John's roof?

Adenan boonkagi nkoeain-e
John bakanabakoo?

In the morning.

Maatanan.

2. He has lots of work to do.

Tee mauq uaka oton.

I will go to his house
early.

Nin nanampain odaqka
pabakoo bakanooq.

3. Take your food along.

Taaman dakanaa nkaei.

All right. I'll look
for some food.

Makoti. Niiqnin taaman
betiqampai.

betiq-amp-ai *

4. Have you seen my son?

Daq en nudin oein?

He is in his grandfather's
house.

Bakaaka bakanooq pabakoo
oton.

ba-kaaka
grandfather

* betiq is a class I verb.

1. This house is new.

Aba pabanaba nedakaba
nedaka-ba

2. What is the roof made of?

Aun boonkaqi ampinkoo
nkoniiq?
nko-niiq
Participle (?)

3. Who wove the bamboo?

Aun bei bai babuuqnun?
bab-u-uqnun *
weave

4. What kind (of wood) are
these posts?

Aun ademudiau natuku?

Yes, it is a very good
house.

Eeq, tampaba.
tampa-ba

It is made of sago
(leaves).

Kaatoqkeo nkoniiq.
kaatoq-koo

John's uncle wove it.

John bapaapa-i babuuqnun.
ba-paapa-i
Actor or Instrument
Marker

They are fernwood.

Aun aaq kutininanka.
kutini-nanka

* " bab is a class I verb.

1. It is an old house.

Teba udikaba pabanaba.
udika-ba

2. Who stays here?

Aaq baa otomaun?

3. Will he build a new house?

Tei-e en kaniuuqnan
nedakaa paba?
kani-u-uqnan *

4. Are any of his sons married?

Niiqnin baudukaaq en
nampetinumpon?
nampeti-numpon

Yes, there are white ants in it.

Eeq, tintiq kuun oton.

Ion's nephew.

Ion baampuduqnun.

ba-ampudug-nun

Yes, he and his sons will build one soon.

Eeq, baudukaaq ninka
kaniaabaqnan idiqnadun
ba-udukaag

One of them is married.

Nadun nampetinaa.

* kani is a class I verb.

1. It is an old house.

Teba udikaba pabanaba.
udika-ba

2. Who stays here?

Aaq baa otomaun?

3. Will he build a new
house?

Tei-e en kaniuuqnan
nedakaa paba?
kani-u-uqnan *

4. Are any of his sons
married?

Niiqnin baudukaaq en
nampetinumpon?
nampeti-numpon

Yes, there are white
ants in it.

Eeq, tintiq kuun oton.

Ion's nephew.

Ion baampuduqunun.

ba-ampuduq-nun

Yes, he and his sons will
build one soon.

Eeq, baudukaaq ninka
kaniaabaqnan idiqnadun
ba-udukaaq

One of them is married.

Nadun nampetinaa.

* kani is a class I verb.

1. Who hit you?

Bai tabuin?

ta-d-u-in *

James hit me.

James tamuin.

ta-m-u-in

2. Did you hit him?

Daq-ke en tabein?

ta-b-e-in **

I didn't hit him.

Nin aaq tabampaq.

3. Who hit him? Tell me!

Bai tabuin-e? Naumeai!

nau-m-e-ai *

I think John hit him.

John-e deeqma tabuin.

4. Why did you hit me?

Ampinkoo daq-ke

tamein-e nin?

I just hit you!

Taamun nin-e tadantin!

* ta and nau are class I verbs.

** -b is an optional third person object marker. Often the third person singular object marker is not present but understood.

1. Joseph, can you carry
(these) two across
the river?

Joseph, daq en makoti
ananka nkaedepuq
ntonkoo?

2. Simon, can you carry me
across the water?

Simon, daq en nin
nkamepuq ntonkoo?

3. Sonny, did David carry
you?

Tootoq, David-ke
nkaduunun?

4. Dominique, did you
carry the children?

Dominique, daq en toideq
nkaedin?

Yes, I can carry them.

Eeq, nkaampepuq.

No, I am not able to
carry you.

Otoaq, nin daq
nkadampadupeuq.

No, Dominique carried
me.

Otoaq, Dominique-ke
nkamuunun.

Yes, I carried them.

Eeq, nin-e nkaadantin.
nka-ad-ant-in
Object Plural Marker *

* used only when subject is "I" (first person
singular).

1. Did John see them?

Yes, and they both saw
John!

John-e en oudetin?

Eeq, tenanka-e oudetin-e
John!

2. Did John see the three
women?

No, but the three women
saw John.

John-e en oudin beenaumo
manikuq?

Otoaq, beenaumo-e
manikuq-ke oaa'in John.

3. Did John see you?

Yes, John saw us!

John-e en odudin?

Eeq, John-e omudin!

4. Simon, did you see us?

Yes, I saw you.

Simon, daq-ke en omedin?

Eeq, nin-e odampidin.

1. Did you call me?
Diiq-ke en nin bokumedin?

Yes, we called you!
Eeq, niiq-ke
bokudampidin daq!

2. Haven't James and John
called me yet?
James-nanka en John
mmen bokumudeaq?

Yes, they called you!
Otoaq, tenanka-e
bokududetin daq.

3. What shall I do?
Nin-e ampin nkoamaqnan?

Listen!
Taadakiain!
taada-k-i-ain *

4. Who do you hear?
Diiq baata taadaediman?

We hear James and John.
Niiq-ke James eeqnoko
John-nanka taadaadampiman.
taada-ad-amp-i-man
-ad...i- indicates that
neither subject nor object
is singular, but one is
plural.

* After n and k the second person is always expressed
as i, but after other letters as e.
taada is a class I verb.

1. Did John help you two men?
 John-e en pakududetin
 deeq?

Yes, he helped us.
 Eeq, tei-e pakumudetin.

2. Phillip, who helped you?
 Phillip, daq bai
 pakuduin?

Dick and Simon helped
 me!
 Dick eeqnoko Simon-
 nanka-e pakumudetin!

3. Later, Dick and Simon will
 help us, won't they?
 Damaq-ke Simon eeqnoko
 Dick-nanka-e
 pakumaadeain neeq,
 apeq?
 paku-m-aade-ain

Yes, they will help you
 tomorrow.
 Eeq, taneq pakudaadeain.

Neither subject nor object
 is singular, one is dual.

4. Why don't the Darutue-ites
 help us?
 Ampinkoo Dadutuenumpon-e
 pakumaadiaq?
 paku-m-aadi*-aq

They helped you before.
 Tein-e temuq
 pakudaaduqnun.
 paku-d-aad*-uqnun

* Neither subject nor object is singular; one is plural.

1. What are you doing?
Ampin diiq nkoediman?
2. How many Rumba people
are helping you?
Adekeeqnin Dumpanupon-e
pakudaadin-e?
3. Did you help the Rumbans
before?
Diiq-ke en pakuededuqunun
Dumpakoonanka temuq?
paku-ed-e-d-uqunun
-ed...d- indicates that
both subject and object
are at least dual.
4. Now they are helping all
of you, aren't they?
Emuq pakudaadin-e
tenanka-e diiq ookada,
apeq?

We are making a bridge.
Niiq biditi nkoampiman.

Two Rumbans are helping
us.

Kenanka naninka
Dumpakoonanka
pakumaadin.
nanin-ka
dual

Yes, we helped them
before.

Eeq, niiq-ke pakuadampetuqunun
tenanka temuq.
paku-ad-amp-ed-uqunun
-ad...ed- indicates that
neither subject nor object
is singular, but one* is
dual.

Yes, we helped them before.

Eeq, niiq-ke pakuadampiduqunun
temuq.
paku-ad-amp-id-uqunun
-ad...id- indicates that
neither subject nor object
is singular, but one* is
plural.

* That is the one which the speaker wishes to emphasize.

1. Are you all right?

Daq en tampaq oton?

No, I'm sick.

Otoaq, tiipamoin.

tiipa-mo-in *

First Person Subject

Marker

2. Are you really sick?

Matikaq tiipadoin-e?

tiipa-do-in-e

Second Person Subject Marker

Yes, I've had a sore throat for a long time.

Eeq, nin temuq tunti tiipamouqnun.

3. Is John sick too?

John-e en tiipaboin?

tiipa-bo-in

Third Person Subject Marker

Yes, we two are sick.

Eeq, neeq tiipamodetin.

4. Are the Bakaton people sick?

Bakatonupon en tiipabodoin?

tiipa-bo-do-in

Some of them are very sick.

Niiqnin aagnaq tiipabodoin.

* tiipa is a class III verb.

- | | |
|--|--|
| <p>1. Are you <u>hungry</u>?
 Diiq en peedadodin?
 <u>peeda</u>-do-d-in *</p> | <p>Yes, we are hungry.
 Eeq, niiq peedamodin.</p> |
| <p>2. What would you <u>like</u> to eat?
 Diiq ampin naikoo
 piadodiman?
 <u>pia</u>-do-di-man *</p> | <p>They want to eat <u>yams</u>.
 Ain <u>kodog</u> naikoo
 piabodoman.</p> |
| <p>3. Do you want something else?
 Daq en piadoi oton niiqnaa
 kapooq?</p> | <p>I want <u>tea</u>.
 Nin <u>du</u> piamoin.</p> |
| <p>4. What do these (people)
 want?
 Ain ampin piabodoman?</p> | <p>They are hungry too.
 Ain peedabodoin.</p> |

* pia and peeda are class III verbs.

1. Are you thirsty?
 Daq en tunti minkiqdoin?
minkiq-do-in *
- No, I am satisfied.
 Otoaq, nin poomuin.
poo-m-u-in **
fill
2. Didn't you perspire
 (today)?
 Daq en iontadoaq?
ionta-do-aq *
- No. Don't I smell good?
 Eeq. Tampaq
 kaqmiqmoaduin en?
kaqmiq-mo-adu-in *
3. No. You smell bad.
 Eeq, daq odakag
 kaqmiqdoin.
- I'm ashamed.
 Nin maiaqmoin.
maiaq-mo-in *
4. You must not forget to
 wash!
 Daq ampaqdoaukaqnun
 duuq!
ampaq-do-aukaqnun *
- All right. I'll remember!
 Makoti ampaqmoaukaqnun!
- * minkiq, ionta, kaqmiq, maiaq, and ampaq are class III verbs.
- ** poo is a class I verb. Poomuin literally means, "It has filled me."

1. Doctor, I'm sick.

Dokuta, nin tiipamoin.

Where do you hurt?

Adeq titikedadoin-e?

titikeda-do-in-e *

2. I hurt in the abdomen.

Nin mintun titikedamoin.

Do you hurt in the head?

Daq en bodeq titikedadoin?

3. Yes, I hurt a little in the
head, (but) not too
much.

Eeq, nin titikedamoin
baduq, aaqnaq deeaq.

Come again this afternoon!

Daq napoq poain kamunooq!

4. John's leg hurts.

Kauq John-naa titikedaboin.

Both of you come a little
later.

Okiqnooq duegka podeain.

* titikeda is a class III verb.

1. Whose father is he?

Aun baa bauma?

He is their father.

Aun ain biuma.

bi-uma

2. Is Odinuq your (d1)
father?

Odinuq en deuma?

de-uma

(dual)

No, Iditi is our father.

Otoaq, Iditi neuma.

ne-uma

(dual)

3. Where is your father,
John?

John, dauma adeq oton?

My father is in the bush.

Mmaaqaq podeq oton.

4. Is Pauki the father of
these two?

Pauki en ananka beuma?

Yes. He has five
children.

Eeq. Aun baudukaaq
paqnokoq.

be-uma

1. What is this round (thing)? That is a mirror.
 Aun kaiqniiq ampin? Aunkaq kadaati.
kaiq-niiq
2. Can you see yourself in it? Yes, I can see myself in
 it.
 Makoti-e daq odadapeuq? Eeq, nin ninka omadapeuq.
 o-d-a-da-peuq *
self-singular
3. May my son look at himself Yes, here!
 with it? Eeq, aun!
 Makoti nudin baka oadapeuq?
4. Hey, look, we can see Yes, everybody can see
 ourselves! himself in the
 mirror.
Maiq, ocai, neeq neeqka Eeq, ookada oadipeuq
 omadapeuq! kadaatikoo.
- * Note that the new reflexive subject marker, -a, signifies that the subject is the same as the object. The number marker -da (singular) is part of a number system which only occurs when the verb is reflexive.

1. Child, did you wash this
morning?

Tootoq daq en duuqdadin
maatanan?

duuq-d-a-d-in *

Singular

2. Did all the children
wash this morning?

Ookada toideq en
duuqpadidin maatanan?

duuq-p-a-did-in

Plural

3. May I wash now?

Makoti en nin
duuqmadabain?

duuq-m-a-dab-ain

Singular

4. Tell me when they go.

Naumeain tenan nanaako.

nan-aa-ko

Yes, my brother and I
washed.

Eeq, ntadaq ninka
duuqmadetin.

n-tadaq

Some didn't wash.

Niiqnin duuqpadiaq.

Some people are at the
water now.

Niiqnin nantoon ntonkoo
otodon.

All right, I'll come

back a little later.

Makoti, doin todomadabain.

todo-m-a-dab-ain **

- * A verb which has no dual or plural subject or object has no number markers either, unless it has the reflexive marker, -a, in which case it requires a singular number marker which consistently takes the forms -d, before i and u, -da before consonants, and -dab before a.

A verb which has a plural subject or object uses -d for its plural number marker before i and u, unless it has the reflexive marker -a, in which case it uses -did. In this way there is no confusion between plural and singular number markers.

** todo is a class I verb.

Lesson 63

1. What is that up there in
the tree?

Aunteiq ampin koiqkoo

oton?

aun-teiq

That is an opossum.

Aunteiq kaduq.

marsupial

2. Are there any arrows?

Niiqnin tumpadiq en oton?

Yes. Bring me your bow.

Eeq. Mpaan dakanaa

nkaei poai.

3. Can you shoot him?

Daq-ke en tooqpepeuq?

toog-p-e-peuq *

Yes, I can shoot him
easily.

Eeq, tooqpampeuq,

podeq deeq.

Lesson 63 (continued)

64

4. Oh good, you shot him!

Tampada tee tooqpein!

Yes, we'll eat (meat)
today!

Eeq, emuq maaqampiinqan!

* tooq is a class I verb.

Lesson 64

1. Look at that bird!
Obeai aunteiq baden!

Where (is it)?
Adedai?

2. Up in the sky!
Aunteiq aubiqau!

Oh, now I see it!
Eeq, oantin.

3. It's an eagle!
Madeoig!

It's a young eagle!
Nemaka madeoig!

4. Look, there are lots of
clouds in the sky!
Oeai, mauq kaqmoq aubiqau
oton!

It's going to rain.
Apoquuqnan.

apog-u-uqnan*

* apog is also the noun "rain".

1. There are lots of stars.

Mauq beentog otodon.

They are bright.

Adakabadidin.

adaka-b-a-did-in

2. Where is the moon?

Kaada adeq oton?

It's coming up over
the mountain.

Miikoo dau-e poman.

3. Oh, it is very bright!

Adakabadin!

Yes, it is lighting
everything.

Eeq, adakabuman ookada
kapooqnanka.

4. (You) don't (need to)
get a torch.

Puu nkabeaukaqnun.

Let's go to the
village.

Nanampeain oti aape.

1. What are you two reading?
Deeq ampin deeduedeman?
deedu-e-de-man *
read
We are reading a book.
Neeq nadun buuku
deeduampeman.
2. Are you learning anything?
Deeq en niiqnin noduqedeman?
Yes, John is teaching
me to read.
Eeq, John-e naumuman **
deedukoo
3. Can John read rapidly?
John en idiqnadun
deedukupeuq?
No, he reads slowly.
Otoaq, maken-e
deeduupeuq.
4. I think you are teaching
each other.
Aiq deeqka naudeedeman.
nau-d-ee-de-man
Yes, we help each other
(all the time).
Eeq, neeq neeq-ka
pakumeedemaun.

* deedu is a class I verb.

** Noduq antamuman, "He causes me to know," is an alternate expression.

1. What is it in your hand?

Tee ampin daqkoo tankaqkoo
oton?

tankaq-koo

It is a vine from the
bush.

Moqmin podaqnaa.

2. Are you going to tie
something?

Kapooq daiqeain-e en
daq-ke?

daiq-e-ain-e **

I am going to tie my
chicken house
together.

Nin-e nkanaa kokodeeq
biikanaa* paba
daiqampain.

3. I'll go help you.
Nin pakudampain.

Bring some more vine.
Niiqnin moqmin taboqeain.
taboq-e-ain **

4. What are these (called)
in the Nasioi
language?

Aun ampinanka Natioi
biikanaa kadakoo?

kada-koo

They are baby chickens.

Aun tiutiunanka.

tiutiun-nanka

* In lesson 60 bii- ("their") occurs as bi-, probably because it precedes a vowel, and thus loses an i.
bi- and bii- both have the same meaning, however.

** daiq and taboq are class I verbs.

1. What is this white bird?

Aun baden kakaada ampin?

It is a cockatoo.

Keekataq.

2. Is it a pet?

Aun en bauka?

Yes, it belongs to my
mother's older sister.

Eeq, tee aaq nkoq

baqmaama bakanaa.

baq-maama

his/her

3. Can it talk?

Kada en noduqui oton?

No, it can't talk. It
is a bird.

Otoaq, aun baden. Kada
noduquaq.

4. Some cockatoos know how
to talk.

Niiqnin keekataq kada
noduqaamaun.

I don't believe it!

Matikaq antaampaq!

anta-amp-aq *

cause

* Literally: "I don't cause it (make it out) to be true."

1. I am going to sit down.

Nin baqnamadabai.

baqnam-m-a-dab-ai

I'm going to cook.

Nin iapamadaaqnan.

2. What are you going to
cook?

Daq-ke ampin iapabeeqnan?

I'm going to make soup.

Nin-e tuupug

iapabamaqnan.

3. Are you going to cook a
chicken in it?

Daq-ke en kokodeeq ninka
iapabeeqnan?

No, it would take too
long to cook. *

Otoaq, pankadon otcain
ntaqkoo.

4. Here are some greens and
coconut.

Ain niiqnin akada eeqnoko
mou.

Thanks. Bring me some
more coconut. I'll
eat some right now.

Tampada. Daq-ke niiqnin
mou nkaei poi. Enan
nin-e maaqamaqnan.

* Literally: "No, it would be a long time on the fire."

1. Did you used to go to school?

Daq en tikuduuqkoo
nanikoqnun?

nan-i-koqnun

2. Why don't you go right now?

Ampinkoo enan naniaq
otoin-e?

3. School is good.

You should go.

Tikuduq tampada.

Daq naniain.

4. You go to school.

Hurry up!

Daq naniain tikuduuqkoo

daqden!

Yes, I used to go to school every day.

Eeq, temuq nanankoqnun
tikuduuqkoo doon
kante.

nan-an-koqnun

My mother sent me to work in the garden.

Nkoq-ke nin mintoonkoo
botomuin.

boto-m-u-in *

There is lots of work at school.

Tikuduuqkoo uaka mauq
oton.

There isn't any school today.

Eqmoon tikuduq otoaq.

* boto is a class I verb.

1. Did John wash clothes for
the white man?
John-e en baadon duuqpebuin
kakaadanaa?
duuq-peb-u-in
for him

No, he hasn't worked for
him yet.

Otoaq, tei-e mmen
uakaebuaq.
uaka-eb-u-aq

2. When will he wash for me?
Adeqmun tei-e duuqmemuain-e?
duuq-mem-u-ain-e

He will wash for you
today.

Eqmoon duudeduain.
duuq-ded-u-ain

3. He will carry water for me
first.
Tei-e tutun nton
nkamemuain.

His relatives will carry
water for you soon.
Bakanin-e nkadedaabain
nton dueqka.

4. Later John must wash your
clothes.
Damaq-ke John-e naugka
duuqdedudiain
diikanaa baadon.

1. May I cook for you?

Makoti en nin-e
iapededompain?
iapa-ded-omp-ain

I already have a cook boy.

Nin nkanaa nadun, nanin
iapa nko oton.

2. I have cooked for many
whites (pl).

Nin mauq kakaadadi *
iapaebodomaun.
iapa-eb-od-o-maun **

Have you cooked for a
white woman?

Daq en teni iapaebumaun
manikuma kakaada?
iapa-eb-u-maun

3. I and my friend used to
cook for two white
women.

Temuq maikoq ninka
manikumaada kakaadada
iapaebodompekoqnun.

You have cooked for two
white women, have you?

Deeq temuq manikumaadakoo
kakaadakoo
iapaebudedededikoqnun
apeq?

iapa-eb-od-omp-e-koqnun
Subject and indirect obj.
not singular, one is dual.

iapa-eb-u-dedededi-koqnun
Neither subject nor indirect
object is singular.

4. Yes, I used to cook for a white woman.

Eeq, nin-e kakaada manikuma iapaebonkoqnun.
(iapa-eb-on-koqnun)

5. I cooked ten months for her.

5. Nin temuq kiboda kaada iapaebontuqnun.

(iapa-eb-ont-uqnun)

6. I will work hard for you.

Nin-e aaqnaq nakadedomaqnan. (uaka-ded-om-aqnan)

* -di means plural (the same particle as found in verbs).

** When the indirect object markers (one might call them "benefactive")--mem, ded, and eb/peb--are used, o is substitute for a in the first person number and person markers and u is substituted for e as a second person marker.

1. Give us some food.

Niiqnin taaman amediai.

a-m-e-di-ai *

2. Give us some meat, too.

Niiq-ke adompaiin
niiqnin biog.

3. No. We want to eat
quickly.

Otoaq. Niiq idiqnadun
mamoompiiqnan **

4. Yes, we must go soon.
Eeq, niiq dueqka mediain.

me-di-ain ***

I'll give you some
coconuts and taro.

Nin-e adompaiin niiqnin
mou eeqnoko bauq.

Are you going to eat
a lot?

Diiq en mauq madodiiqnan?

ma-do-di-iqn **

Rain is coming, isn't
it?

Apoq pooqnan, apeq?
po-oqnan

"Later" Tense

Are you going with John?

Diiq en John ninka
bediiqnan?

be-di-iqn ***

5. No, he and his sons went a day or two ago.

Otoaq, tee baudukaq ninka be cien. (be-do-ien)

- * a- is a class Io verb; that is, it cannot use the indirect object pronoun markers and always substitutes -o for -a in the first person number and person markers. -b must always be used for the third person marker.

- ** ma- is a class IIIo verb; that is, though it is a class III verb it also adds -o/-om/-omp/-on/-ont after the first person subject marker -mo.

- ***ne/be/be is a class IV verb.

1. What do you have?

Daq ampin otoqdedun?

otoq-ded-u-n *

is

I have some poison.

Nin aaq niqnin

maqnaan otoqmemun.

2. The stuff can cause you

to die!

Tei-e kapooq-ke daq

boog antadupeq.

dead

My two friends have

some too.

Kenanka maikoqkata

otoqebudein.

3. Perhaps you will die.

Diiq aaq deeqma doodiain.

doo-di-ain **

No, we won't die.

Otoaq, niq moompiaukaqnun.

moo-omp-i-aukaqnun **

4. Whoever eats it (he) will

die.

Nanin maaquain booain.

boo-ain **

We didn't eat it.

Niiq aaq maaqampiaq.

* otoq- seems to be related to the verb oqno-/oto-/oto-, but only appears with this type of usage.

** moo-/doo-/boo- is a class IV verb stem.

1. John, can you take the lead?

John, daq en udepeuq?

ud-e-peuq *

No, I can not take the lead.

Otoaq, nin aaq
udompadupeuq.

ud-omp-adu-peuq

2. Who can lead us?

Baa udoain-e?

ud-q-ain-e

he

The Pisinau people can lead you.

Ain Pitignaunupen
udeaapeuq.

ud-aa-peuq

they

3. Hey you, will you lead us?

Maiq aun, diiq en
udedipeuq?

Yes, we can lead you.

Eeq, niiq udompipeuq.

4. John, are you afraid to take the lead?

John, daq en adodeman
udei nanuqkoo?

aṛḍḍ-e-man **

No, I'm not afraid.

Otoaq, nin amodompaq.

a-mo-d-omp-aq

* ud is a class II verb.

** a...d- is a class II verb stem although it also has the -mo/-do/-bo set of subject markers within itself which supplement the regular class II subject markers.

a...doq is its free form.

NASIOI

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