\id li0016.int Tawala Grammar Bryan Ezard 4-8-83 (updated 14-AUG-84)

THE TAWALA LANGUAGE

Volume 1

An Introduction with helps for language learning

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to the memory of

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Student of Tawala

Teacher of Love

PREFACE

This first volume is as an introduction to the Tawala language. It is intended primarily as a tool to help those who want to learn the language for themselves. At all times I have endeavoured to explain the Tawala language in terms that a non-linguist can understand, by using as few technical terms as possible. The Tawala language, itself, however is at points quite complex and will take time to master - only a long-term exposure to the language and culture will give this understanding of the Tawala mind.

One principle of language learning I have tried to follow in the following pages is what is known as the ``pluralistic'' approach, which states: `If a thing is worth doing at all, it is worth doing in at least two ways.' Stevick's ``Adapting and Writing Language Lessons'' puts it this way:

> it seems to be the case that if a word or a sound or a grammatical relationship is to be retained at all, it must be met with and studied from at least two points of view.

It is this consideration that has led me to divide this book into three separate sections. In this way many of the most important aspects of the language have been handled at least twice and some even three times.

The first section introduces the Tawala world to the outsider. At times I have ``outsider in general'' in mind - whether expatriate or national. In one or two places I have had expatriates particularly in mind as they must make greater adjustments than nationals if they are to feel ``at home'' in the presence of Tawala people. The first section is meant to be read, understood and enjoyed, without any attempt made at learning the various expressions.

The second section is a sketch of the main features of the Tawala language and will appeal particularly to those who like to study. It has been popular in recent years to attempt to teach adults a language by the use of drills, without any systematic presentation of the grammar. After all, we learnt our mother tongue without the use of books! While there is truth in this approach it is not the whole truth. We learnt our mother tongue as children, before our intellects came to consciousness. We are no longer children; we now have the benefit of our intellects to aid us in remembering things by association and placing things into categories etc. It therefore seems rather pedantic to deny ourselves the use of a ``tool'' which we have come to trust and value. I here add a caution however. The second section is not meant to be learnt before getting out with the people and tackling their language. It is meant to be read slowly

and with understanding over the space of a few days or weeks and then referred to again and again in the following months as new constructions are recorded and learned. Literal meanings have been added where necessary to enable any section to be understood without necessarily having an understanding of the various parts which compose the example.

The third section is not intended as a complete language learning course, but rather is suggestive of the types of drills you need to set up as you learn the language. By all means learn the expressions and drills by heart. But constantly have your notebook at your side so that you can record the things you hear people saying. Learn my drills and Tawala will remain as dead as the Latin and French of your high school years. Record and learn your own words and drills and Tawala will spring to life from the very first contacts. No longer will you think of neula by the translated word ‘coconut’, instead you will have memories of real coconuts. As time progresses, when you see the item you will think neula rather than ‘coconut’ and Tawala will have become a living language.

The texts (chapter 12) have been added to facilitate further study of the language. These texts should be studied until every word or part of a word is understood. Having mastered these texts the student will then want to begin collecting and analysing his own texts. The vocabulary contained in sections four and five represent the most important words culled from a much larger dictionary and includes all words used in the examples and texts of this present volume.

I have prepared a tape in the Labe dialect, of all the language examples useful in language learning, by getting an educated Tawala speaker to read the various drills and examples. It took only a few hours to elicit this material. Copies of this tape are available through the Summer Institute of Linguistics, P.O. Box 30, Alotau. On the other hand it would be more profitable if you were to get someone to help you to make a tape in the dialect you are working in.

I will have failed in my objective if this book is used as a substitute for contact with Tawala people. A thorough knowledge of every word, phrase and sentence in this volume will still leave you with a stunted and distorted knowledge of Tawala. Only daily contact with the native speakers of the language will ensure that you are learning the language in all its richness.

I wish to express my appreciation to all the Tawala people of Diwinai and Labe who have opened their homes and their hearts to me and my family over the years and for their patience in helping me learn their language. In particular I would mention Yailo Robert who has been my close companion since I first met him at his house on the beach, in 1974. He, more than any other, and perhaps more than all others put together, has moulded my use of his language and given me an understanding of his culture which has immeasurably enriched my life - **Tinani banei dumana, tulau.**

My thanks are also due to an even closer companion who has shared the Tawala years with me; as together we have discussed every facet of the culture and language; often suggesting to me new insights, questioning my presuppositions; typing the thousands of manuscript pages that lie behind this printed volume; to my wife, Janet, thankyou.

In a draft of this volume written in 1979, I concluded the introduction with the words:

> If I ever publish an edition of these notes, and that edition has a dedication, it will be to the Fr. Robert Barnes who has lived among the Tawala people of Awaiama for many years, and whose life is a constant inspiration to me.

It was with distress that we watched the physical decline and departure of our beloved brother in 1980, even though he was strong in mind and spirit to the end. It gives me pleasure in being able to fulfil the promise of that earlier draft.

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Abbreviations

adj.	adjectival
aux.	auxilliary
class.	classificatory
CS	Causative prefix (wi-, lu-, li-, wo-, om-)
deriv.	derivational
ditr.	ditransitive
FUT	Future mood auxilliary (apo)
IM	Imminent aspect (-na)
IMPROB	Improbable mood auxilliary (apeega)
intr.	intransitive
LOC	Location marker (u, hau)
NEG	Negative (ega)
ORIG	Origin suffix (-gei)
part.	particle
PL	Plural
poss.	possession
prep.	preposition
PRES	Present tense (he, e)
QP	Question Particle (mbo)
refl.	reflexive
RO	Remote Object suffix (-ge-)
TC	Transitive Concord (-na)
trans.	transitive
UNR	Unreal aspect (ta-)

Section 1

TACKLING TAWALA

An introduction to the Tawala world and language

1 THE TAWALA WORLD

Few languages of the world are set in a more picturesque
setting than the Tawala language, with its mountainous
panorama set on the threshhold of the Pacific. Tawala is
spoken by some 10,000 people living in hamlets and villages
dotted around the shores of Milne Bay and neighbouring
islands (see map 3).

1.1 The Language Situation

In Papua New Guinea all languages belong to one of two
groupings: the Austronesian or the Papuan. The Austronesian
languages belong to the world's largest family of languages,
both in extent and in number. They extend all the way from
Hawai'i and Easter Island in the east, to Taiwan, Malaysia
and Madagascar in the west (see map 1). More than 500
languages make up this huge Austronesian family. Tawala
belongs to the eastern division of Austronesian. This
grouping is also referred to as the Oceanic languages. The
familiar divisions of Micronesia, Polynesia and Melanesia
are more meaningful in reference to culture than to
language.

Near the centre of this Indo-Pacific complex is a pocket
of totally different languages spoken on the New Guinea*
mainland and certain nearby islands. Again we are faced
with a complex of more than 500 languages, but this time not
belonging to a single family. To avoid the impression that
the languages do constitute the ``Papuan Language Family'',
many linguists refer to these languages simply as the
Non-Austronesian languages of New Guinea. As yet it is not
clear how many language families are involved in the Papuan
complex.

For various reasons, linguists have concluded that the
Austronesian languages represent a comparatively recent
(5,000-7,000 years) migration into New Guinea and Melanesia.
Thus Austronesian languages are mainly coastal, with the
original Papuan languages spoken in the interior and on the
occasional island (see map 2). This situation is reflected
in the Milne Bay Province where a single Papuan language is
spoken in the east on Rossel Island and a further 6 Papuan
languages are spoken in the rugged mountains of the
mainland, constituting the Daga family (see map 3).

* I use ``New Guinea'' as a geographical term to include
both Irian Jaya and Papua New Guinea.

The remaining 40 languages of Milne Bay are all Austronesian, and included in these is Tawala.

1.2   Recent History of Tawala Language Use

To understand the growing importance of the Tawala language we need to look briefly at the history of the Milne Bay Province from the time of European contact. In the early days a number of forces worked against the use of Tawala; the people themselves say the language was dying. This attitude is indicated by the constant misspelling by outsiders of place names - e.g. Tawala is most often referred to by outsiders as `'Tavara'' even though the language has no v or r. Today the language is undergoing a revival, and may well become a lingua franca of the Province in the years ahead.

The first consistent contact with the outside world began in the last decade of the 19th century with the commencement of three Christian missions, each working in the Tawala language area, but not using the Tawala language (see map 3). From the south the Kwato mission (an off-shoot of the London Missionary Society) moved into Milne Bay using the Suau language. From the north-west the Anglican Church moved along the north coast towards East Cape using the Wedau language. From the north came the Dobu-speaking Methodist Church, establishing work first on the East Cape Peninsula and later extending to the islands to the south. Though some efforts were made at producing Tawala literature, work was predominantly in the three church languages. The Tawala people thus began to look on their own language as unimportant. This conclusion was reinforced by the Government operations being centred at Samarai in the Suau language area, with Suau commonly used by government officers who had contact with the local people. In the early 1930's Catholic work began in the area, centred at Sideia. Over the years some work was done by them in the Tawala language, but only in a token way in comparison with the literature available in the other church languages of the area. However, moves were afoot in government circles which were to change the scene.

In the mid 1960's the hopelessly overcrowded island of Samarai was abandoned as the administrative headquarters of the Milne Bay Province in favour of the mainland centre of Alotau on the north coast of Milne Bay. This changeover was completed in 1976 with the opening of the international wharf at Alotau. The change of leadership at Independence (1975) now relegates Samarai to the Colonial past. There have been many results of this change of location, but none more important than the effect it has had on the Tawala people, who have a new-found sense of the importance of their language. A United Church minister active in the

Alotau area during the early changeover period reported a
swing to the use of the vernacular in church services.
Today the swing is almost complete with Tawala hymns and
parts of the Bible available and popular, and services
mostly in the Tawala language. In 1981 some Tawala young
people published the first Tawala newspaper - **Geka Tuwega**
'This is News'. What is more, people from other language
areas are increasingly using Tawala in their contacts with
the local people.

The Tawala people are now proud of their language and
welcome any efforts on the part of outsiders to speak it.
This makes an ideal language learning situation; unlike some
places in the world, you have only to go to the nearest
house, beach hut or garden shelter to find people ready to
help you to learn their language. Of course, the people are
cautious at first and want to know your motives for visiting
them, but such barriers quickly fall when they find you are
there to learn from them. The older people have expressed
to me their shyness with expatriates who do not speak their
language, ''We can't talk English to them and so we feel
very nervous, wondering what the **Dimdim** (white people) are
thinking. But it is different with you; you talk our
language and we feel relaxed with you.'' To speak Tawala is
to open a door of friendship to 10,000 people.

1.3   Becoming an Insider

> Each language draws a magic circle round the people
> to which it belongs, a circle from which there is no
> escape save by stepping out of it into another.
>
> (Humboldt)

In learning the Tawala language the expatriate will enter
a new world, strange at first, but incredibly enriching as
time progresses. To live in a Tawala village is to take a
giant step into the past (from the European perspective).
It is to move into a situation remote from the mainstream of
Western life. It is to immerse oneself in a daily life
where pigs, dogs and chickens are important. It is to enter
a society where fishing, hunting and gardening are not
optional extras but among the essential ingredients of life.
It is to leave the nuclear and often fragmented family life
of the West and be confronted with people who live as
extended families; where a child grows in the security of a
village full of "mothers" and "fathers". It is to learn
again the lost art of sitting with people and talking: it is
to return to a world where time almost stops still and the
clamour and rush of the 20th century are only like the
distant roar of the surf on the reef.

One of the common misconceptions about foreign languages
is that they have different words but basically the same

meanings as English. However, it needs to be stressed that not only are words different but so are their meanings. For instance, the Tawala word **goila** means `water' but it also means `river' and `ocean current'. However, the ocean is not **goila** but **niha** `sea' which also means `salt'. Tawala does not distinguish in everyday speech between solid salt and sea water: both are used for cooking.

We can express this overlap in the meaning of words diagramatically:

<pre>
                              water
                                          sea

                    goila   niha
           river

                                              salt
                       current

           Tawala words   English words
</pre>
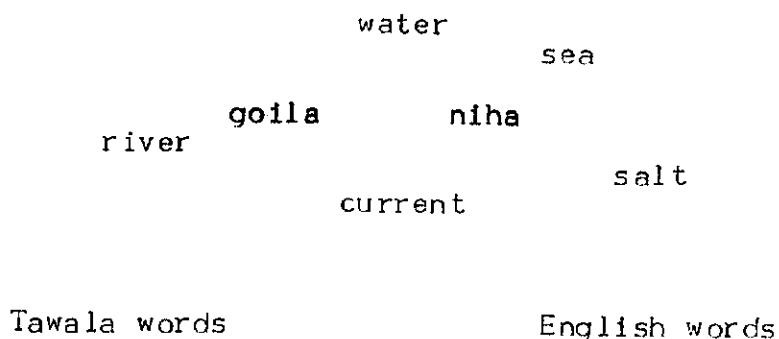
It is not always the English words which have the more ``refined'' meanings: in many areas it is the Tawala language which has distinctions not found in English. For instance, there are a number of different types of coconut palms as well as words for the various stages of development of the coconut fruit, not to mention names for various fibre growths and flower pods etc. found on the palm. Of course, we Westerners are not interested in the details of a coconut palm - but remember, if you want to really step into a new magic circle you are going to have to learn something of the interests of the Tawala people and learn to see life through their eyes.

Most English-speaking people learn foreign languages through books or classes at school. Irrespective of whether the language learned is Latin, French or Japanese, it is a ``dead'' language for the learner because it is basically a translation process - first think what to say in English and then work out how to say it in the other language. Tawala offers you a chance to think from almost the first day in the language. Instead of learning that the word `water' is **goila** and the word `sea' **niha**, daily contact with the people will ensure that you associate **goila** with the stream running near your new friend's house as well as with the bucket of water brought by his children to the house; **niha** will have many associations as you meet people coming back from fishing trips and you see bottles of salty water collected for cooking. The following grammar and drills are meant to

supplement, not substitute for, daily contact with the living situation. Once you have mastered the first few lessons, aim at spending at least 50" of your language learning with the people, in situations where they will use the language naturally. Avoid using English; this will doubtless prove frustrating at first, but it will greatly accelerate your proficiency in language learning.

Tawala is an easy language to tackle, however, to become fluent in all situations is the work of a life-time. After 6 months you will probably feel as though you have the language almost licked, but after 6 years you'll know that you probably never will. However, be encouraged, at the 6 month stage you will be conversant with perhaps 95" of the everyday usage of the language, and all else being equal you will already be accepted as an insider.

2 THE LANGUAGE

This and the following chapters (2—5) present a bird's-eye view of some of the more important aspects of the Tawala language. We seek to build a basic framework which will later be filled in with material of a more detailed, but less basic nature.

2.1 The Sounds of the Language

The sounds of the language combine to give Tawala a very distinctive "tune" (the term used by Milne Bay people). Before we can give details of these distinguishing features it is necessary to introduce the basic sounds themselves. As you read this paper, practise all examples out loud.

a. The Consonants

For the purposes of this initial introduction it will be adequate to pronounce all the consonants as we do in English. This will result in you sounding a little foreign, but will not hinder communication. Detailed instruction for correct pronunciation is outlined early in the grammar section.

b. The Vowels

In English (Australian dialect) we can have many pronunciations for a single vowel e.g.:

        blank
        blast
        blame
        bald
        balsa

In Tawala there is only a single pronunciation for each of the five vowels. Mistakes in vowel pronunciation are more serious than in consonant pronunciation. The vowels are pronounced approximately as the Australian Broadcasting Commission news-readers pronounce the underlined part of the following English words:

        a   as in star
        e   as in set (not say)
        i   as in seat
        o   as in saw (not sow)
        u   as in soon

Practise saying the following Tawala words, using these vowels:

bida	`wax putty´
beda	`betel nut´
bada	`man´
boda	`wall batten´
buda	`to decompose´

When two vowels occur together, make sure to give them both their full pronunciation – without making any gap between them, e.g. aena `his leg´ (first two vowels as in `My pa ends his holiday today´).

c. Stress

Only one more thing is required for you to be able to read so that Tawala people can understand you, and that is stress. Detailed stressing rules are given in the language lessons, but in the meantime we will simply mark the words where they are to be stressed. Stress (marked by ´) is achieved by making the consonant and vowel (or just the vowel if there is no consonant) which follow the stress mark, slightly longer and louder. Thus the above words should have been pronounced with the same stress as the English word `harder´.

´bida
´beda
´bada
´boda
´buda

In long words there are two stress points, a primary stress (´) occuring near the end of the word and a secondary stress (´´) occurring earlier in the word. The primary stress should be slightly louder and longer than the secondary stress (e.g. English ` ´´conster´nation ´).

´´dewade´wana

2.2 Syllable Patterns

From the Tawala examples given so far you have possibly noticed that Tawala words are structured differently from their English counterparts. English can put a lot of consonants together, e.g. `A striking aspect of English is the consonant clusters.´ The Tawala pattern is to have a consonant (C) followed by a vowel (V) in a CVCV pattern. (By contrast note that the pattern of English `striking aspect´ is CCCVCV* VCCVCC.) Occasionally Tawala has two vowels together, but not two consonants. In addition, most words begin with a consonant and end with a vowel.

* Some English sounds written with two consonants are in fact only a single sound, e.g. ng and sh above.

2.3   Reduplication

Another pattern of word formation which is very common in Tawala, but rarely used in English is reduplication of all or part of a word. Often visitors to Milne Bay remark after only a few minutes of listening to Tawala on the reduplication in constant use.   In English we have such pairs as `Humpty Dumpty´, `hoity toity´ and `sing-song´ where a form of reduplication is used to refer lightheartedly to certain things. In Tawala, reduplication is used as part of the grammar to refer to plurality or continuation of things.   The reason reduplication is so common in Tawala is that it performs a number of functions, as follows:

a. Nouns

(i) Many nouns are reduplicated in their basic form. Thus the dictionary contains many items like these:

´´bagi´bagi	`work´
´´kewoke´wou	`canoe´

(ii) Most nouns referring to humans are reduplicated for plural:

he´wali	`young man´
´´hewahe´wali	`young men´
´´kedu´luma	`woman´
´´kedukedu´luma	`women´

b. Adjectives

A large proportion of Tawala adjectives are reduplicated.

´´dewade´wana	`good´
´´witewi´teina	`heavy, difficult´

c. Verbs

Many Tawala verbs can be reduplicated if the action is continuous or repeated.

hi ´´woe´woeya	`they kept-on-paddling-it´
hi ´´dewade´waya	`they were-doing-it´

We can combine these reduplicated words to form perfectly natural-sounding sentences — though it is not often that all the forms in the sentence would be reduplicated. I have made up these sentences for the purpose of illustrating this point.

(1) ⸗Kedukedu⸗luma ⸗bagi⸗bagi ⸗dewade⸗wana
         women   work   good
    hi   ⸗dewade⸗waya.
    they are-doing-it

    `The women were doing good work.´

(2) ⸗Hewahe⸗wali ⸗kewoke⸗wou ⸗witewi⸗teina
         young men   canoe   heavy
    hi   ⸗woe⸗woeya.
    they are-paddling-it

    `The young men are paddling the heavy (difficult) canoe.´

You are now in a position to realise why the very sound of Tawala is so different from English.

3 DESCRIBING SIMPLE EVENTS

A glance at the literal meaning given under the Tawala words, in the two sentences in the previous chapter is enough to show that word order is radically different from English.

Tawala order - Women work good they were-doing-it.
English order - The women were doing good work.

In order to discuss the difference between these two orderings we need to refresh the terms subject, object and verb from our high school grammar lessons.

When describing actions we use:
Subject (S) to refer to the person or thing doing the action or causing it to happen.
Object (O) to refer to the person or thing the action affects. Thus the object can be thought of as the consituent of the sentence that ``receives´´ the action.
Verb (V) to refer to the action itself. Hence it is often referred to as the ``doing´´ or ``action´´ word.

English word order is usually SVO. That is, the subject is followed by the verb which is followed by the object. Consider the following:

`The women (S) are doing (V) work (O).´
`The young men (S) are paddling (V) the canoe (O).´

Tawala, like the majority of the world's languages, has the word order SOV. That is, the subject is first, followed by the object, with the verb at the end of the sentence.

Consider the following Tawala sentences:

(3) He´wali (S) pu´waka (O) i li´´hila´geni (V).
    young man   pig   he killed-it
    `The young man killed the pig.´

(4) ´Mika (S) ´´kewoke´wou (O) i ge´luya (V).
    Micah   canoe   he boarded-it
    `Micah got on board the canoe.´

(5) ´´Kedu´luma (S) ke´dewa (O) i ´waya (V).
    woman   dog   she took
    `The woman took the dog.´

Notice that the article `the´ in English is completely omitted in Tawala.

If we reverse the order of the subject in sentence (3) we get a totally different meaning:

(3a) **Pu'waka (S) he'wali (O) i   li''hila'geni (V).**
         pig   young man   he   killed—him
         'The pig killed the young man.'

Thus we know which is the subject and which is the object in
Tawala sentences by the order of the words; this is true for
English too, but the English order is not SOV as in Tawala
but SVO.

In each of the above simple sentences there is a pronoun
i meaning 'he' or 'she' that comes before the verb. It also
refers to the subject.   It is possible to omit the main
subject of a sentence, but this pronoun subject must always
precede the verb — it can never be omitted. We can thus
reduce each of the above sentences by omitting the main
subject, but the object must still precede the verb.
(Notice the English takes a pronoun when the noun is
omitted.)

(6) **Pu'waka (O) i   li''hila'geni (V).**
        pig   he   killed—it
        'He killed the pig.'

(7) **''Kewoke'wou (O) i   ge'luya (V).**
        canoe   he   boarded—it
        'He got on board the canoe.'

(8) **Ke'dewa (O) i   'waya (V).**
        dog   she took
        'She took the dog.'

Doubtless you are wondering how we know whether the
Tawala pronoun i in these sentences refers to a woman or a
man.   The answer is that we don't know, unless we know who
the sentence is talking about. In sentence (8) we know only
because it is a paraphrase of sentence (5).

It is now time for you to practise sentences using the
principles learned in this section. Even though you know so
little about Tawala you can make new sentences that will be
understood by the people.   Simply take words from the
appropriate columns and put them together. See how many
sentences you can make using the following words; sometimes
omit the subject noun.

Subject	Object	Verb
he′wali young man	′′kewoke′wou canoe	i ge′luya he/she boarded-it
′′kedu′luma woman	mo′taka car	i wi′waya he/she took-it
bada man	plein plane	i ga′leya he/she saw-it
′′gugu′hini young woman	pu′waka pig	i ′lawi he/she hit-it
′Mika Micah		
′Yoela Joel		

Notice that sentences using proper names do not differ from those using other subjects:

    (9) ′Mika mo′taka i geluya.
       Micah car   he boarded-it

    / Bada mo′taka i ge′luya.
      man   car   he boarded-it

As you practised making the various sentences you possibly wondered whether you could say sentences like:

    (10) He′wali pu′waka i ge′luya.

The answer is that this sentence is perfectly grammatical but would rarely be used simply because teenagers do not normally ride around on pigs. However, if you got a big pig of the cooperative type, and a youth foolish enough to attempt to ride it, then sentences like (10) would doubtless be on everyone′s lips!

As a final exercise in producing simple sentences we will look at the production of sentences with a plural subject. As was pointed out in section 2.3 a. (ii), most nouns referring to humans are reduplicated for plural. The plural forms of the nouns given in the subject column above are as follows:

Singular	Plural
he′wali	′′hewahe′wali
′′kedu′luma	′′kedukedu′luma
′bada	ba′bada

When a plural subject is used, the pronoun before the verb must use the plural form hi `they'. Thus we can contrast the plural with the singular:

> (3) He'wali pu'waka i ga'leya.
>   `The young man saw the pig.'

> (11) ''hewahe'wali pu'waka hi ga'leya.
>   `The young men saw the pig.'

Again we can omit the subject, in which case the pronoun is used as in the Tawala:

> (6) Pu'waka i ga'leya. `He saw the pig.'

> (12) Pu'waka hi ga'leya. `They saw the pig.'

Now write out some sentences using both singular and plural subjects with the various subjects, objects and verbs available to you. You will be amazed at how many sentences you can now construct. You have also learned one of the most common types of sentence in the Tawala language.

4   INTRODUCING THE ADJECTIVES

4.1   The Noun Phrase

Look again at the sentences from section 2.3.c.:

(1) ''Kedukedu'luma ''bagi'bagi ''dewade'wana
       women   work   good
    hi   ''dewade'waya.
    they are-doing-it
    'The women are doing good work.'

(2) ''hewahe'wali ''kewoke'wou ''witewi'teina
       young men   canoe   heavy
    hi   ''woe'woeya.
    they are-paddling-it
    'The young men are paddling the heavy (difficult)
    canoe.'

Not only do we find that the SOV order is different from
English SVO, but also other words are in a different order
from English:

   ''bagi'bagi ''dewade'wana   'good work'
      work   good

   ''kewoke'wou ''witewi'teina   'a heavy canoe'
      canoe   heavy

You are doubtless aware that we are here dealing with
nouns (work, canoe) and adjectives (good, heavy) which
describe the nouns. When a noun and adjective are used
together we have a construction that linguists call a noun
phrase, an or NP, as it is usually referred to. In the
English NP the adjective must always come before the noun,
but in Tawala the adjective must always come after the noun.
The following list of nouns and adjectives from previous
chapters will enable you to select a range of noun phrases
which you will be able to use in the simple sentences you
have already learned. As pointed out in section 2.3 b. many
of the adjectives are reduplicated words.

Nouns	Adjectives	
he'wali	ba'neina	'big'
'bada	''habu'luna	'small'
pu'waka	''dewade'wana	'good'
i'yana	''apa'poena	'bad'
ke'dewa	''sagesage'nana	'fast'
''kewoke'wou	''wakewake'kena	'white'
mo'taka	''kayaka'yana	'red'

Practise saying each noun with various adjectives that
form reasonable combinations. Remember that as an outsider
to Tawala you can only guess which are reasonable
combinations and only as you hear such combinations in use
will you know that you are able to use a combination with
confidence. This will not prevent you from experimenting,
but be prepared for the people to laugh at you as you twist
their language in ways they are not used to. Most of the
above words combine okay, but there are some traps. For
example, it is not possible to use ke′dewa ′′sagesage′nana
`fast dog′, because ′′sagesa′gena is not used with people or
animals. Instead they simply say `it runs′ to mean `it runs
quickly′ or `it is fast′. Another pitfall with the above
list would be if you wanted to say `a white man′. Then you
would not use ′bada ′′wakewake′kena `white man′ but rather
′bada ′′kayaka′yana `red man′. If you hold your hand
against a sheet of white paper you will see that their use
of ′′kayaka′yana is just as valid as our use of white,
especially as most visitors to Milne Bay receive a generous
touch of sun on their skin!

Having practised various noun phrases, you are now in a
position to substitute various NPs for the nouns in the
Object column of our table, even though it is not usual to
find this sort of NP as the Object of simple sentences.

Subject	Object		Verb
	noun	adjective	
he′wali	′′kewoke′wou	ba′neina	i ge′luya
youth	canoe	big	board
′′kedu′luma	mo′taka	′′habu′luna	i ′waya
woman	car	little	take
′bada	′plein	′′dewade′wana	i gale′ya
man	plane	good	see
′′gugu′hini	pu′waka	′′apa′poena	i wi′lawi
maiden	pig	bad	hit
′Mika	i′yana	′′sagesage′nana	
Micah	fish	fast	
′Yoela		′′wakewake′kena	
Joel		white	
		′′kayaka′yana	
		red	

Already there are hundreds of situations you can describe with these few words. With just a small increase in vocabulary (say 100 words) there will be tens of thousands of sentences you can understand and use in everyday conversation using the simple sentence with various noun phrases.

4.2   Describing States

The good news of this section is that every noun phrase (NP) you have learned in section 4.1 can now be used, without modification, to describe states. In English, in order to transfer from a NP to a sentence describing a state, we have to add the special verb `to be`.

`a small car`   `It is a small car.`

In Tawala we need to make no adjustment to the sentence at all:

mo'taka ''habu'luna   Mo'taka ''habu'luna.

The simple fact is that if a NP is said in isolation, it is understood as a simple sentence describing a state, commonly known as a stative sentence. Practise making stative sentences using the vocabulary you already know, together with a few new adjectives:

Noun		Adjective	
he'wali	`youth`	ba'neina	`big`
''kedu'luma	`woman`	''habu'luna	`small`
'bada	`man`	''dewade'wana	`good`
''gugu'hini	`maiden`	''apa'poena	`bad`
Mika	`Micah`	''sagesage'nana	`fast`
Yoela	`Joel`	''wakewake'kena	`white`
mo'taka	`car`	''kayaka'yana	`red`
'plein	`plane`	''odu'bona	`old`
pu'waka	`pig`	'wouna	`new`
i'yana	`fish`	''gobugo'buna	`dirty`
		''witewi'teina	`heavy`

5 LEARNING TAWALA WAYS

In this section I want to elaborate more on the comments
made in the first chapter on ``becoming an insider'' (1.1).
Firstly I wish to look at a cross—cultural moral problem.
Then I will look at the meaning of the simple Tawala
greeting that may well be the first Tawala words you hear
and speak.

5.1 An Introduction to Tawala Moral Values

The most important law of the Tawala people is:

THOU SHALT SHARE THY POSSESSIONS!

This egalitarian principle cuts firmly across our western
notion that wealth is essentially the accumulation of
material possessions. ` For the Melanesian, wealth is
measured by how much you have given away, not by how much
you have accumulated. Far above the concept of ʻbada ʻsirʻ
(see section 5.2) is the Tawala concept of guʻyau ʻchiefʻ or
ʻbig manʻ. This latter term is reserved for those great
men, who by their generosity have made it impossible for
others to repay their debts. Such a man can only be treated
with reverence and awe; so much so that I have never heard
the term used of any living Tawala person. Instead the term
is now used to refer to Jesus Christ who gave the ultimate
gift of his own life. Even though the term is not used, the
concept is still terribly important.

At the opposite end of the reckoning of human life is the
person who is said to be **omʻboho** ʻselfishʻ. This term is
used to refer to the person who does not share his wealth,
someone who has closed his life in on itself and lives only
for himself or his immediate family, and is not prepared to
share with the wider community. The greatest of all Tawala
sins is thus to be **omʻboho**.

We westerners fit into this latter category without even
trying.   Our whole background has taught us to live in our
nuclear family and to accumulate our own wealth inside our
own ``castle''.   Thus in seeking to become insiders of the
Tawala culture we need to learn to compromise with our own
culture and its ``magic  circle''  (or  is it a ``cyclone
fence''?) that we were born into. Fortunately, the people
are very tolerant and make allowances because we are ʻdimdim
ʻEuropeanʻ, and they know our culture is different.
However, I have been given some practical advice by the
people and I pass it on. If you are invited to a feast, ask
if you can buy some meat for the occasion — a quarter cow or
a smallish pig would be appropriate for a small feast. When
you visit a friend, take packets of tea, sugar and milk with
you to give to them. Thus they will not be embarrassed by

an empty larder; they have said to me `We always have taro or other food, but we often run out of ´dimdim foods´.

5.2 A Simple Greeting

Knowing how to use a word in a language entails knowing facts about the world as perceived by that culture.   Hence socio-cultural knowledge is essential to a thorough knowledge of any language.

The greeting Ti´nani ´Bada `Hello Sir´ is almost impossible to express in English, but I will try:

a. Ti´nani is a greeting including the meanings `thankyou´ and `hello´. It is used mainly:

    (1) after long absences
    (2) after gift exchanges

However, it is always used reciprocally. This means that if someone says ti´nani to you, you should say it back to him.   We are familiar with this in English, so that we normally respond with `good-day´ or `hi´ etc. if someone says `´hello´´ to us.  But if we give someone a gift and he says `thankyou´ to us, we are not in the habit of saying `thankyou´ back to him!   But this is what is expected in the Tawala culture. A man brings you a gift of fish, and you say Ti´nani ´bada and he is certain to say Ti´nani back to you; and he will expect you to do the same to him.

When two people meet on the road, they do not normally say ti´nani, but use other forms of greeting such as:

    ´Mek(a) e ne´nae?   `Where are you going?´
    Meka u ´nae?   `Where have you been?´

These are not simply formal greetings, but questions requiring answers. They are not like the English `How are you?´ or `How are you going?´ which are not really questions at all. The Tawala questions are really questions, expecting an answer giving the location of where you are going or have been.

    A ne´nae u ´niha.   `I´m going to the beach.´
    Ni´hei a ´nei.   `I´ve come from the beach.´

Such questions seem like prying to Europeans but they are simply part of the Tawala culture. Of course, the question can be evaded by answering:

    A i´´gohagoha´nae.   `I´m just walking about.´

However, learning Tawala involves an early mastery of
geography and motion verbs so as to be able to adequately
reply to greetings.

b. The second part of the greeting is also a problem:
   *Bada is a word used to refer to mature men, and also a
   name used in speaking to such men. It is a title of
   respect, something like `Sir'. In English we use `Sir'
   for someone who is:

     (1) Higher in rank than we are
     (2) Older in age
     (3) In a special situation of deference, e.g.
     shopkeeper to customer.

Rather than me spell out the use of *bada, let me quote
from Yailo Robert of Diwinai village:

     In olden times and also in these times we will not
use the term *bada lightly. If a person won't work
and has no garden and no house, or doesn't feed his
pigs, or his gardens are not a good size, then we will
not call that person *bada. The reason is that he has
no possessions like a garden or house or canoe or
animals, pigs or dogs. He needs to get those things
before he will become *bada. If someone does these
things, people will see that he is a big man and will
call him *bada and he will be named *bada. People
will count a person of 25-30 years as *bada because at
work and at feasts they see that he works and shares
well. People will call that person *bada.

Section 2

GRAMMAR SKETCH

Perhaps 95" of the grammar is presented in this section, enabling the student to gain an overall view of the language. A reference grammar would be inappropriate for the language learner as he would inevitably become bogged down in difficulties which do not facilitate fluency in any way proportional to the amount of energy expended. Thus it is not expected that the grammar sketch of this section will answer every question the student will ask, but it will hopefully answer most of them. A second volume of studies in the Tawala language is in preparation. This second volume will answer many of the problems overlooked in this present volume, particularly in relation to word-formation processes and the problems associated with stringing sentences together in a coherent manner.

6 THE TAWALA SITUATION

6.1 The Tawala Dialects

The grammar and texts of this volume are based largely on the Diwinai dialect, though references are made to various other dialects. I have included this section to explain what is meant by a ``dialect''. Dialectal variation is the result of two basic causes:
Firstly the fact that all languages change over a period of time — the longer the time the greater the change.
Secondly, when two languages are isolated from each other then the changes made by each language are most likely to be different. The most contact between two communities, the less likely they are to develop separate dialects.

In English we have various dialects. Consider the following two sentences:

American —   **Put the trash can on the sidewalk.**

Australian — **Put the rubbish bin on the footpath.**

These represent two dialectal variations of the English language. Most native speakers of English will readily understand both sentences but they will normally use only one of them, or perhaps even a third variant if their particular dialect is not one of these.

Every Tawala village has its peculiarities of language use. Normally villages which are geographically close to each other have very few differences between them, whilst villages which are widely separated show greater distinctions. Rather than give the dialectal details of every village, I have selected some major centres, shown on map 5.

Linguists have devised a ready test, known as lexicostatistics (lexicon = vocabulary), to show how close two languages or dialects are to each other. By taking a basic word list and finding out how many words two languages or dialects have in common we can express the relationship between them in terms of a percentage. For instance, we can say that language A and language B share 64" of common vocabulary items, or as linguists often say, they are 64" cognate. Linguists have generally agreed that if the percentage of common vocabulary items exceeds 80" then we are dealing with dialects of a language. If, however, the percentage drops below 80" then the people will probably not be able to communicate with each other (unless they have learned each others languages) and we have separate languages.

Table 1 lists the percentage relationship between the major Tawala dialects. This table should be compared with map 5. The percentages have been displayed in such a way as to demonstrate two dialect groupings: the Diwinai dialect chain (single-lined box) and the Bohilai dialect cluster (double-lined box). The average internal relationship within these two groups is 91" and 93" respectively. On the other hand, the average relationship taken across from members of one group to the other is only 86".

Awaiama

91	Labe								
93	95	Diwinai							
90	90	95	Huhuna						
87	93	95	93	Lelehudi					
86	93	93	91	91	Lamhaga				
88	85	90	89	94	91	Kehelala			
80	87	87	86	85	86	86	Deladelauna		
79	85	85	86	86	86	86	92	Gigiya	
78	85	85	86	87	85	86	93	93	Liliki

Table 1   The Tawala Dialects Lexicostatistical Relationships

The Diwinai dialect chain

This major dialect division includes all the Tawala villages on the mainland. Diwinai is the most central dialect both geographically and linguistically. Sociologically, Diwinai has been an important centre, but not as important as East Cape which has been a major mission centre and had some materials published in the Kehelala dialect. In recent years Labe has also outshone Diwinai due to the placing of the Milne Bay Local Government Council there. The newly established administrative centre at Alotau has established a firm place for the Labe dialect in the Tawala world. In spite of these factors there seem to be no antagonistic feelings against the Diwinai dialect. Recent publications of Scripture portions in that dialect seem to have been well accepted by all dialects within the Diwinai dialect chain, including Labe.

The Bohilai dialect cluster

Only three word lists were taken on Basilaki and Sideia and these are all approximately 93" cognate with each other. Doubtless further figures would fill in the gaps between them and reveal some sort of dialect chaining.

The people recognise the unity of their language with the Diwinai dialect chain, but they refer to their own dialect as Bohilai. Several Bohilai speakers have expressed the ``heaviness´´ of Mark´s Gospel in the Diwinai dialect, and it may prove beneficial for Basilaki and Sideia to have their own translated materials. This heaviness is not only due to the use of different lexical items; phonologically, the Bohilai dialect has three labialised consonants (mw, bw and pw) not found in the Diwinai dialect. (Thus `if´ becomes ipwai (or upwai) instead of ipa.) There are also a few commonly used grammatical morphemes which are different from the Diwinai dialect. For example, the reflexive pronouns is tuyawa- instead of tunawa-, and the unreal aspect particle hamai is found in the Bohilai dialect in addition to the Diwinai apo form.

6.2 Wider Linguistic Relationships

For interest, we can compare the percentage relationships of the Tawala dialects (Table 1) with some other Austronesian languages around Milne Bay and beyond (Table 2)

Kilivila

35	Gumasi											
18	28	Are										
23	36	36	Yamalele									
17	28	33	39	Tawala								
25	37	31	43	36	Dobu							
17	25	25	30	29	51	Bunama						
21	26	24	31	38	32	38	Tubetube					
16	25	23	29	34	36	32	55	Suau				
16	17	24	21	23	24	35	38	25	Misima			
13	19	17	16	16	18	18	25	22	26	Nimowa		
15	14	15	15	14	22	17	22	17	28	35	Sudest	
16	24	21	22	21	24	16	25	23	19	15	14	Motu

Table 2 The Wider Lexicostatistical Relationships

In Milne Bay there are around 40 clearly distinguished Austronesian languages, most having a number of internal dialectal distinctions. Add to this the Papuan languages of the region and we are confronted with a linguistic situation which is quite complex, perhaps even more complex than that of Europe (see Map 2).

7   PHONOLOGY

Correct pronunciation of Tawala is of paramount importance in relationships with the Tawala people. My wife, Janet, has achieved a higher degree of phonetic accuracy than I have, so that people say to me, "You're okay, you can speak our language, but your wife now, she really knows our language." They say this even though I can discourse on far more subjects than she can! (Not that her ability is less than mine, but she spent several years of our Tawala pilgrimage in teaching our children their schoolwork.) If you want to create a favorable impression, then spend many hours practicising the Tawala sounds.

This chapter can only form a guide to you as you begin to speak. You will need to be constantly listening to and mimicking the people. Listen to recordings of yourself talking with the people and you will be able to hear for yourself how much you sound like (or unlike!) the native speakers.

7.1   The Vowels

The five Tawala vowels are always pronounced the same way and are approximately the same phonetic nature as those found in other Austronesian languages of the Milne Bay Province.

Only an approximate idea of how to pronounce these vowels can be given on paper (if for no other reason than that different English dialects pronounce a word such as **sort** with a significant degree of phonetic difference). The only way to master the vowels is to constantly nimic people.

The vowels are as follows:

```
a    as in    'start'
e    as in    'set'
i    as in    'seat'
o    as in    'sort'
u    as in    'suit'
```

Examples of the vowels in Tawala:

```
kakai        'poison'
keketa       'sugar cane'
kikina       'little'
kokoe        'to finish'
kukuna       'short'
```

7.1.1 Long Vowels

All five vowels can be lengthened and are then written as two vowels:

i totogo he was sick	i tootogo he has bad health
i guguya he preached	i guuguya he was always preaching
i tatawa he trembled	i taatawa he kept trembling
i teteya he crossed it	i teeteya he was always crossing it
i kiki he strangled it	i kiiki he was strangling it

7.1.2 Vowel combination

When two vowels occur together, care should be taken to give both their full and correct value. E.g. nae should not be pronounced nai as in night. There is no ae sound in English except across words such as 'My ma ended her holiday.' (Australians should be careful not to add an r between the a and e — we often say, 'My ma(r) ended her holiday.'!) The following words illustrate combinations of vowels in Tawala:

aena his leg	hopumai to come down	tulau my friend
mei like	neula coconut	paodi debt payment
kiu bird	kokoe to finish	outu basket(some dialects autu)
oina his cousin	bui to turn over	ludeo to wash (Diwinai dialect)

7.2 The Consonants

The following consonants are found in Tawala:

p, b, t, d, k, g, kw, gw, s, m, n, l, w, y, h.

The Tawala consonants differ from their English equivalents in the following ways:

p   In the English word `pit´ there is a puff of air
     released after the p is pronounced. (Try a candle or a
     thin piece of paper in front of your mouth as you say
     the word.) In Tawala that puff of air is absent or at
     least very minimal. Linguists say that the English `p´
     is aspirated and the Tawala p is unaspirated. In the
     English word `spit´ we use the unaspirated `p´ (try the
     candle again). In order to produce the Tawala p
     practise saying the English word `spit´ but make the
     `s´ shorter and quieter until you can omit it
     completely. Finally practice saying Tawala words
     without using the aspirated `p´ of English:

            polo   `pig´
            pom   `yesterday´
            popo   `join´

t & k   The same is true for t and k as was said for p.
        Contrast the English words `tick´/`stick´ and
        `kit´/`skit´. Practise the unaspirated forms of t and
        k as you did p, and then practise the Tawala words:

            tulau   `my friend´
            tinani   `hello´/`thankyou´
            tete   `bridge´
            kikina   `small´
            kokoe   `finished´
            kumala   `sweet potato´

t, d, n & s   These sounds are made differently from their
        English equivalents in that the tongue is brought
        further forward and touches the top teeth, often with
        the tip of the tongue `peeping´ out past the teeth.
        It feels awkward to talk in this way, but continual
        practice will eventually make one at home with the new
        tongue movement. Practise the following, touching the
        teeth at all underlined sounds. (Remember to use
        unaspirated p, t & k.)

            tinani   `hello´/`thankyou´
            tete   `bridge´
            neula   `coconut´
            dewadewana   `it is good´
            dimdim   `European´
            kwasikwasi   `bush-knife´ (machete)
            sili   `fish-hook´

l   This sound is made by placing the underneath of the
     tongue tip behind the ridge on the roof of the mouth
     and `flapping´ it forward. That is, running the
     tongue tip past the alveolar ridge with the sound
     flowing all the time from the sides of the tongue.
     This is difficult, but practise it.

Tawala	`Tawala`
liyaliyana	`near`

y   When a y occurs between two a's the tongue often comes
    forward and sticks out of the mouth. Note carefully the
    native pronunciation of words like:

wa**ya**	`take`
wihinima**ya**	`shame`

h   Is a gentle sound and never harsh as sometimes
    pronounced in English.

7.3   Syllables

A syllable in Tawala consists of one vowel (V) and an
optional consonant (C) preceding it - (C)V. Most syllables
in central and final positions of words have the consonant.
Thus the language has a predominantly CVCV pattern, as the
examination of any text will show.

The only consonant that can come at the end of a word is
m. Wherever **m** occurs without a following vowel, it is
possible to show that historically a u has been dropped out.
Thus the word **dimdim** `European` (literally, `someone from
across the sea`) was historically **dimudimu** and it has this
form in some Milne Bay languages still. In English, the
word `dumb` consists of a single syllable, but in Tawala **tam**
`you` consists of two syllables, **ta.m** with equal length
given to both syllables.

It was stated in the first section (2.2) that two
consonants do not occur together in Tawala. The exception
to this rule is when we have the **m** used as a syllable. It
is then possible to start a new syllable with a consonant,
with a resulting double consonant:

di**md**im	`European`
a**m** ginouli	`your things`

While kw and gw appear to be two separate sounds, they
are in fact a single sound in Tawala, just as we use **sh** in
English to represent a single sound as in the word `shop`.
In fact, kw is the same sound as `qu` in English, where we
also use two symbols to represent what we think of as one
sound.

7.4 Stress

Primary stress occurs on the second to last syllable of
each word. This syllable is slightly louder and longer than
the others, and the previous syllable tends to have a
slightly higher pitch.

⸌numa	`house´
li⸌yapa	`mat´
mo⸌taka	`car´

Note that in English we say ⸌motor car. Most English words
are pronounced differently by Tawala speakers and we need to
listen for these differences.

With long words there is a secondary stress, usually
occurring at the beginning of the root on which the word is
based:

⸍⸍dewade⸌wana	`good´
⸍⸍kedukedu⸌luma	`women´
ina wi⸍⸍nugogu⸌luwi	`He´ll forget´

An exception to the primary stress rule occurs when the
second to last syllable is u or i (a high vowel) preceded by
a, o or e (a non-high vowel). In these cases the stress
falls on the former syllable:

gin⸌ouli	`thing´
⸌neula	`coconut´
⸌taumi	`you all´
u⸌taima	`today´
⸌oima	`red ant´

From this point on it will not be necessary to mark
stress. Instead you will be able to supply the stress by
applying the simple rules given in this section. In
addition, it is now possible for you to read Tawala in a way
that Tawala people will have no difficulty understanding
(however little you understand!) if you follow the various
rules of this chapter. Try it on your friends, it will give
you confidence.

7.5 Dialect Phonetic Variation

There are three distinct regional variations of alphabet.
The first is the central region which is represented by the
Diwinai dialect, as has been outlined above in this chapter.

The Bohilai cluster along with the Kehelala dialect have
five labialised consonants instead of two (kw and gw). In
this they are like many of the island languages of the Milne

Bay Province. The three extra labialised consonants are as
follows:

mw	dumwadumwaluna	`straight'
pw	tapwakau	`butt of a coconut frond'
bw	bwadebwade	`insane person'

In most cases the other dialects use the same word, but
without the labialisation (w).

The final significant alphabet variation occurs near
Alotau where the people of Labe dialect use glottal stops in
their words in a parallel fashion to the non-Tawala
languages of Maiwara etc. This sound is made by closing off
the air in the throat, as when we indicate a negative in
English uh-uh. Glottal stops in the Labe dialect occur
mainly at the beginning of roots which begin with vowels in
the Diwinai dialect. We can symbolise it ? to show the
difference:

Diwinai	Labe
i am	i ?am

The Diwinai dialect actually says i **yam** using what is termed
a transitional consonant.

7.6 Pronunciation Changes

Pronunciation changes occur between words, especially in
rapid speech. In the following examples, the way the words
often sound is shown in brackets.

a. Vowel omission:

Where two words come together with the same vowel -

una am   (unam)   `eat it!'

At the beginning of words, particularly commands -

una duhuna (na duhuna) `sit down!'

b. Transitional consonant:

Where the verb begins with a vowel, the Labe dialect
inserts a glottal stop. The Diwinai dialect here inserts
y or w following a subject ending in i or u respectively.

	Labe	Diwinai	
u eno	(u ?eno)	(u weno)	'you slept'
hi ani	(hi ?ani)	(hi yani)	'they ate it'

c. Vowel change:

In some dialects words ending in **au** change to **ou** when **na** is added to the word.

amau	becomes	**amou-na**
my father		that father of mine

mayau	becomes	**mayou-na**
tree		that tree

Peculiarities of pronunciation require the language learner to keep in close contact with the people of a particular dialect, to hear how they say things and to be progressively aware of differences between the various dialects.

8   WORDS

In order to proceed in the study of Tawala grammar we must understand what is meant by a morpheme. Take for a start the English word 'unthinkingly'. This word is made up of four parts un — think — ing — ly. Each of these four parts of referred to as a morpheme. However we can distinguish two basic types of morpheme:

(1) **think** is referred to as a free morpheme because it can stand by itself as a word. It is referred to as a stem in this grammar.

(2) The morphemes **un, ing** and **ly** on the other hand cannot stand as words by themselves; they must always be attached to another word and hence they are termed bound morphemes.

We notice that the bound morphemes are also of two basic varieties:

(i) Prefixes — come before the stem, as **un-**; the hyphen shows where they attach to the stem.

(ii) Suffixes — come after the stem, **-ing, -ly**; they are marked with a hyphen preceding them.

Languages differ in the number of bound morphemes which attach themselves to a stem. Tawala has more than English, particularly in the Tawala verbs, but not as many as some languages, e.g. Turkish. We now turn to the various word classes in Tawala: nouns, verbs, adjectives, prepositions and particles.

It is not always easy to distinguish nouns, verbs and adjectives in a language. Not that one cannot recognise them as such, but oftentimes the same word will appear here as noun, there as a verb, somewhere else as an adjective. Take the word 'fish' in the following English sentences as an example:

a. noun:
   I caught three **fish** last night.
                    (noun)

b. verb:
   Do you want to **fish** with me tonight?
                    (verb)

c. adjective:
   Get that   **fish**   smell out of here!
          (adjective)

The same is true for Tawala; note the word **bagibagi** `work'
in the following sentences:

a. noun:
    Hai   **bagibagi i-kokoe.**   `Their work is finished.'
    their work   it-finish

b. verb:
    Ta   **bagibagi.**   `Let's do some work.'
    we(inc) work

c. Adjective:
    Meyagai bagibagi-na.   `Work for the village.'
    village work-its

You will find a definition of each word class in the
following sections, along with some details of how members
of one class function as members of a different class. It
is not possible however to handle all the problems involved
in an introductory grammar.

8.1   Nouns

Nouns are the class of words to which ``concrete''
objects belong. By concrete is meant those things which are
observed by our five senses, but primarily our eyes and our
sense of feeling. In contrast to concrete objects we can
have abstract entities (such as `love' and `name') which may
or may not function as nouns in a particular language. In
Tawala concrete nouns have special prefixes if they are to
be used as verbs:

    sili   `fish-hook'  **i wi-sili**    `he was fishing'
    mayau `tree/wood'  **i lu-mayau**  `he collected fire-wood'

Several sub-classes of nouns are distinguished in Tawala:

a. Persons These include:

    proper names –
        Mika
        Yailo
        Oliweta

    referent terms –
        lawa   `person'
        bada   `man'
        tewela   `child'

relationship terms —
        natuna   `his child´
        nouna   `his sister´
        hinana   `his mother´

b. Places   These include:

proper names —
        Diwinai
        Labe
        Alotau

referent terms —
        meyagai   `village´
        tawali   `reef´
        huhuna   `bay´

relationship terms —
        gabolina   `underneath´
        tepana   `top´
        mulina   `behind´

c. Body parts   of:

animals (especially humans) —
        nimana   `his hand´
        aena   `his leg´
        matana   `his eye´

living things —
        lugu/luguna   `leaf/its leaf´
        baba/babanana   `base/its base´
        laga/lagana   `branch/its branch´

d. Things

animate or inanimate —
        neula   `coconut´
        kapeu   `butterfly´
        iyana   `fish´

times —
        iyeta   `day´
        uguwa   `dark´
        malatomtom   `morning´

So far we have considered nouns as free morphemes,
although you have doubtless noted that some of the free
forms in fact ended with the suffix —na meaning `his´ or
`its´. This is because in Tawala the stem of the body-part
subclass of nouns never occurs as a free form; the minimal
free form consists of at least two morphemes: the stem and a
suffix. We will now look at these and other suffixes in

more detail as we consider the various morphemes which attach themselves to nouns.

8.1.1 Plural

All the nouns listed so far in this section have been singular items. In English we usually add the morpheme `-s` to a noun to refer to plural items. In Tawala certain noun classes are marked for plural by the use of reduplication. With other nouns there is no distinction made for singular or plural; only the context and verb affixes tell us what is intended. Reduplication involves the repeating of one or two syllables of the stem, depending on the CVCV pattern of the stem. As was pointed out in Section 1, nouns, verbs and adjectives are all reduplicated for one reason or another. The good news is that the rules for reduplication are the same for each of the word classes. These rules will be presented under the section on verbs below (3.2.4). In Tawala nouns, only the subclasses of persons and body parts can be pluralised:

a. Persons

referent terms —

keduluma `woman`	kedukeduluma `women`
wawine `female`	wiwine `females`
bada `man`	babada `men`
oloto `male`	ololoto `males`
hewali `youth`	hewahewali `youths`
tewela `child`	logaloga `children`
hiwape `widow`	hiwahiwape `widows`

but

guguhini `maiden/maidens`	no plural form

relationship terms —

natuna `his child`	natunatuna `his children`

hinana   hinahinana
`his mother´                     `his mothers´

amana   amamana
`his father´                     `his fathers´

nouna   nounouna
`his sister´                     `his sisters´

gogana   googana
`his grand child/               `his grand children/parents´
            parent´

tugona   tugotugona
`his brother´                    `his brothers´

b. Body parts

animals (especially human) — it is not common to hear
        these reduplicated, but it is possible (?)
        nimana   `his hand´
        nimanimana   `his hands´

        aena   `his leg´
        aeaena   `his legs´

but
        matana   `his eye/his eyes´
         no plural form

similarly —
        nimata   `our hand´
        nimanimata   `our hands´

        aeta   `our leg´
        aeaeta   `our legs´

        matata   `our eye/our eyes´
        no plural form

living things —
        galu   galugalu
        `new shoot´              `new shoots´

        lugu   lugulugu
        `leaf´                   `leaves´

        laga   lagalaga
        `branch´                 `branches´

        hilili   hilihilili
        `coral finger´           `coral fingers´

heya   heyaheya
`piece of coral´        `pieces of coral´

ledu   leduledu
`coconut cup´           `coconut cups´

guta   gutaguta
`share/body part´       `shares/body parts´

8.1.2 Possession

Nouns fall into two basic classes, depending on which possession class they normally occur in. In discussing these classes in Oceanic languages, linguists usually refer to them as inalienable and alienable possession. If a noun is in an intimate relationship with the person ``possessing´´ it, then it is said to be an inalienable possession. Relationship terms and bodyparts fall into this category. The relationship is in fact so intimate that one wonders whether it is appropriate to speak of ``possession´´ in this respect. Some linguists have spoken of ``non-controlled´´ possession to refer to this inalienable class. In the case of alienable possession we are on familiar ground in speaking in terms of possession, as items possessed do represent a person´s possessions.

Inalienable possession is indicated by a series of morphemes suffixed to the noun stem which indicate the person and number of the possessor:

natu-na   `his child´
hina-u   `my mother´
mata-m   `your(sing) eye(s)´

Alienable possession is indicated by a series of morphemes preceding the noun stem; these indicate the person and number of the possessor:

a numa   `his house´
u polo   `my pig´
om ginouli   `your(sing) thing´

I refer to these possessive morphemes as ``clitics´´ because they are written separately from the noun even though they are not truly free morphemes. It would be possible to write these clitics as prefixes (anuma etc.) but it seems better to leave the beginning of the stem uncluttered as it is easier to see what the stem is. It makes no difference of course to the spoken language. Here, as with most writing conventions, I am simply following the way Tawala people have traditionally (and competently) written their own language.

The following table presents the various person and number markers used in the two possession classes:

Person/ Number	alienable possession	inalienable possession
1 sing	u	—u ~ —we2
2 sing	om/am 1	—m
3 sing	a	—na
1 pl incl	ata/ita/eta1	-ta
1 pl excl	i	—iyai
2 plural	omi	—mi
3 plural	hai	—hi

Table 3   Person/number markers of the two possession classes

1 om/am and ata/ita/eta represent dialect distinctions. The language learner should stick with the local usage of his area.

2 —we is used with stems which already end in u, and u is used elsewhere.

An attempt should be made to memorize the above table by saying the forms with appropriate nouns:

    alienable   — u numa, om numa, a numa, ata numa, i numa,
                   omi numa, hai numa
    inalienable — natuwe, natum, natuna, natuta, natuiyai,
                   natumi, natuhi

It will be immediately apparent that there is a close relationship between the forms in the two columns — recognition of this fact will facilitate learning.

It will also be apparent that the Tawala categories of person and number are different from those of English. The possible inventory of person and number categories is quite large and each language or group of languages has chosen those which seem to be the most important in the ongoing affairs of their daily life. Tawala omits any reference to sex as found in the English third person singular 'his, her, its' (though it is interesting to note that English does not make any distinction for third person plural 'their'). The

Tawala people find no need to specify the sex of the person in terms of pronouns - they rely on context and other clues. On the other hand Tawala distinguishes second person singular from plural, whereas English has now lost this distinction, though the loss is felt by some speakers who use plural forms `yous'/`y'all' in some dialects.

The Tawala distinction between **inclusive** (inc) and **exclusive** (exc) in the first person plural seems strange when we are first confronted with it. However, I now find that I sometimes miss the distinction when talking English. (On the other hand, I never miss the sex distinction in Tawala.) The inclusive form includes the hearer: the exclusive form excludes the hearer. If I say to you in English, `We are having a party tonight,' you do not know whether you are included or not. However, in the Tawala language you would know immediately:

Naka ata am.   `That's our food (yours included).'
Naka i am.   `That's our food (but not yours).'

8.1.3 Origination and instrument

The **place** sub-class of nouns takes suffix **-yei ~ -gei ~ -ei** to indicate an origination from a particular place. This is called the ablative case in traditional grammars, just as possession is called the genitive case.
Note **-yei** becomes **-ei** following **e** and **a**, which then drop out. **-yei** becomes **-gei** following **m** and **u**. However, the rules are more complex than this and there is also considerable dialectal and individual variation, so the language learner needs to make a list he thinks most appropriate to the dialect he is learning, and stick with these forms.

Proper names -
      Dimdim-gei   `from across the sea (European)'
      Bou-gei   `from Bou'
      Alotau-gei   `from Alotau'

Referent terms -
      nih(e)-ei   `from/via the beach'
      pitepit(e)-ei   `from the bush'
      goil(a)-ei   `from the river'

Relationship terms -
      gaboulan(a)-ei   `from underneath'
      tepan(a)-ei   `from on top'
      mulin(a)-ei   `from behind'

The **body parts** sub-class of nouns take the same ending when the item is used as an ``instrument''. Traditional grammars referred to this as the instrumental case.

          giun(a)-ei   `with his tail'
          aeu-gei   `with my foot/by foot'
          nimahi-yei   `by (their) hands'

The thing subclass of nouns sometimes uses this construction
when the thing is used as an instrument or means, but, as
often as not, the special instrument phrase (cf. 9.9) is
used:

          wam-gei   `by boat'
          kwasikwasi-yei   `with a machete'
          gaim(a)-ei   `with a stone'

The time sub-class of nouns takes this suffix to refer to
the time during which an action was performed:

          uguw(a)-ei   `by dark (night)'
          iyet(a)-ei   `by day'
          malatomtom-gei   `in the morning'

8.1.4 Destination

Places take a destination clitic which indicates motion
towards that place. This is referred to in traditional
grammars as the dative case. Two separate morphemes mark
destination in Tawala.

a. u clitic occurs with most place nouns:

   Proper names -
          u Alotau   `to Alotau'
          u Labe   `to Labe'
          u Mosbi   `to Port Moresby'

   Referent terms -
          u meyagai   `to the village'
          u niha   `to the beach'
          u oya   `to the mountains/garden'

   Relationship terms -
          u gabolina   `to be underneath'
          u tepana   `to be on top'
          u mulina   `to be at the back'

b. hoi ~ hau clitic occurs with certain referent terms which
   have a clearly prescribed area. The variants are
   dialectal with only the Labe dialect using the hau form.

          hoi tawali   `to the reef'
          hoi maketi   `to the market'
          hoi yada   `to the sky/to heaven'

8.1.5 Noun Formation

Three clitics are used to form new nouns.

a. **ani** is used with verbs to indicate the place at which an action takes place or something which is used for the purpose of the action. These combinations are often referred to by a separate word in English, as the following list indicates:

ani togo (wash)	'bath, basin etc.'
ani eno (sleep)	'bed, bedroom'
ani libolu (talk)	'lounge room'
ani ulona (cook)	'kitchen'
ani tugula (sit)	'chair'
ani goda (stir)	'wooden spoon'
ani mae (stay)	'residence'

b. **tu** is used with a verb to indicate the person who does such a thing or is in that condition:

tu koiba (stomach)	'pregnant woman'
tu wituwega (news)	'news spreader'
tu wigawiya (fight)	'soldier/enemy'
tu hilage (die)	'dead person'
tu memae (be staying)	'inhabitant'
tu meuputa (stay outside)	'outsider, foreigner'

c. **mi** is used with place names to refer to people from the place. This is accordingly the plural of **-gei** (8.1.3).

dimdimgei	mi dimdim
'a European'	'Europeans'
mi Tubetube	'people from Tubetube'
mi New Guinea	'New Guineans'
mi Papua	'Papuans'
mi Diwinai	'people from Diwinai'
mi Tawala	'Tawala speakers'

8.1.6 Use of verbs as nouns

Non-transitive verbs are used as nouns simply by placing an alienable possession clitic pronoun before the verb:

u nae	'my going'
hai bagibagi	'their work(ing)'
a yeuyeu	'his clean(ing)' (from the stative verb 'clean')

Occasionally, verbal grammatical distinctions are retained, giving contrastive nominalised concepts:

hai mae	`their stay(ing)´
(hi mae	`they stayed´)

hai mamae	`their residence´
(hi mamae	`they were staying´)

8.1.7 Pronouns

Nouns are often replaced in everyday speech by a small set of items know as free-form pronouns. They are termed ``free-form´´ because they are used by themselves - the noun they refer to is often omitted. By contrast the possessive pronouns illustrated in the previous section (8.1.2) can never stand alone - they must always have the noun present. There are two types of pronoun in Tawala: the Personal Pronouns and the Emphatic Pronouns. Both are marked with the same basic categories of person and number (cf. Table 3 - 8.1.2).

Person number	Personal Pronouns	Emphatic Pronouns
1 s	tau	tunawau2
2 s	tam	tunawam
3 s	tauna	tunawana
1 p inc	tauta	tunawata
1 p exc	tauyai1	tunawiyai
2 p	taumi	tunawami
3 p	tauhi	tunawahi

Table 4   The Personal and Emphatic Pronouns

Notes:
1 Some speakers reserve tauyai for family groupings and use tiyai for small casual groups.

2 The form tunawa- becomes tuʔawa- (written tuawa-) in the Labe dialect.

These two forms are often used together:

tau tunawau   `I myself´
tauta tunawata   `we by ourselves´

8.2   Verbs

Verbs are the class of words to which events (actions and processes) belong.   Various verb classes are observed in Tawala, but the most basic distinction seems to be an active — stative distinction:

a. Events

a nae   `I went´
he lupalupa   `they are jumping´
i lalana   `it dried´

b. States

The words functioning in this sub-class readily function as adjectives (cf. 8.3). Note that there is no Tawala equivalent of the English verb `to be´ (`is, am, are´).

i dumalu   `it is straight´
a yeuyeu   `I am clean´
hi dewadewa   `they are good´

Tawala verbs have prefixes and pre-clitics which mark them for various tense, moods and aspect distinctions. These pre-clitics and prefixes are set out in Table 5 and then discussed in the succeeding sections (8.2.1 — 8.2.4). The post-clitics which mark the verb for various transitive and modifier functions are discussed in the following sections (8.2.5 — 8.2.9).

Stem formation is then handled briefly (8.2.10); the subject is very important however for a thorough knowledge of Tawala and will be given extensive treatment in the proposed second volume of Tawala Grammar.

Auxilliary mood (8.2.3)	Person/number and tense (8.2.1)		Mood (8.2.2)	Aspect (8.2.4)	Stem (8.2.10)
apo	a	a	Ø	Ø	events
apega	u	e	na	REDUplication	states
amaka	i	e	ta		

etc. etc.

Table 5 The verbal Prefixes and Clitics

8.2.1 Person and number and tense

Person/ number	Non-present	Present
1 s	a	a
2 s	u	e
3 s	i	e
1 p inc	ta	ta
1 p exc	to	to
2 p	o	o
3 p	hi	he

Table 6 The Person/Number and Tense Clitics

The above table sets out the various prefixes which mark Tawala verbs for person and number. One of these prefixes must be used whenever a stem is used as a verb. They are really prefixes (as they can never change their position in relation to the verb) but have often been written by Tawala people as separate items (along with the mood marker). I have followed this tradition as it makes the stem stand out more clearly and, I have been told, makes reading easier. The present tense forms are used when the situational context is viewed as happening at the time of speaking. The non-present tense forms are used in all other contexts. Person/number categories not marked for present tense must be distinguished purely on contextual grounds.

Only one (contrasting) example of these prefixes is given at this point, as examples are to be found throughout this and other sections of the grammar.

e hopuhopu	`he is going down´
i hopuhopu	`he was going down´

Note Stative verbs are never marked for present tense:

    hi(*he) dewadewa   `they are/were good´

8.2.2 Mood

Mood (or mode) refers to the degree of reality which a speaker expresses in making a statement. There are three basic moods in Tawala, marked by clitics which follow the person/number prefixes:

Ø	real mood
na	imminent mood
ta	unreal mood

a. The Real Mood Ø

When the verb is not marked for either imminent or unreal moods it is expressing the real mood — typically, events which happened in the past or are now happening, or states which are said to be true.

past event —
      i hopumai   `he came down´
      i hopuhopumai   `he was coming down´

present event —
      e hopuhopumai   `he is coming down´

state —
      i apapoe   `it is/was bad´

b. The Imminent Mood na

Verbs marked with the clitic na are said to be in the imminent mood — typically, events or states about to happen, or commands and prohibitions. This mood may be dropping out of the language, as it is no longer marked in the first person (except in a few vestigal forms where it is fused with a derivational prefix). It is normally written with the person/number prefix — non-present forms, of course.

Person/ number	Imminent mood
1 s	a
2 s	una
3 s	ina
1 p inc	ta
1 p exc	to
2 p	ona
3 p	hina

Table 7   The Imminent Mood together with
Person/Number Markers

Future events —
ina peu   `he's about to fall'
hina hopuhopu   `they are about to come down'
ta tugula   `let's sit down'

Future states —
ina dewadewa   `it will soon be okay'

Commands —
(u)na bulili   `run fast!'
ona genugenuwana   `you all keep quiet!'

Prohibitions —
ega una tutou   `don't cry!'
ega ina lowolowo   `he must not run away!'

c. The Unreal Mood ta
Verbs marked with the clitic ta are said to be in the
unreal mood — events that did not happen, that almost
happened, and states that are not real. The mood clitic
occurs with all the person/number markers:

Negative events —
ega ata peu   `I didn't fall'
ega hita gegae   `they were not going up'

`̀Almost'' events —
uta peu   `you almost fell'

Negative states —
ega ita dewadewa   `it is not good'

8.2.3   Mood auxilliaries

There are three mood auxilliaries which work with the various clitic moods to intensify and give new shades of meaning:

apo	potential mood
apeega	improbable mood
amaka	completive mood

These auxilliary moods do not necessarily come immediately prior to the person/number marker, but typically come before the subject. Their domain is thus the simple sentence, but they are handled here at the word level for convenience.

a. The Potential mood   **apo**

In contradistinction to the imminent mood - 8.2.2 b.) which specifies events and states which are about to happen, the potential mood is typically the mood of uncertaintly — termed the subjunctive by traditional grammarians. The auxilliary, **apo** combines firstly with the imminent clitic to express the potential mood — typically, most statements about the future; and secondly with the unreal clitic to express the uncertain mood. It never occurs with the real mood.

Potential mood —
apo ina hopumai	`he will come down`/
	`if he comes down`/
	`when he comes down`

Uncertain mood —
apo ita hilage	`suppose he died`/
	`he almost died`/
	`were he to die`

b. The Improbable mood   **apeega**

This mood is the negative counterpart of **apo** in its meaning and almost so in its form. Said slowly **apeega** becomes **ape ega** which has the underlying meaning of **apo** + **ega** — potential mood + not. Used with the imminent mood we get the future improbable mood; used with the unreal mood we get the past improbable mood:

Future —
apeega ina hilage	`he won't die`/
	`he's unlikely to die`

Past —
apeega tata duhuna	`we would not have sat down`

c. The completive mood   **amaka**

While the potential and improbable mood auxilliaries combine with the imminent and unreal moods, the completive

mood combines with and intensifies the real mood and signifies the completed nature of an event:

amaka hi gelu	'they have already got on board'
amaka i kokoe	'It (the action) is finished'

8.2.4 Aspect

Aspect refers to the type of activity expressed by a speaker. There are only two aspects in Tawala:

Ø	simple
REDUplication	durative

Thus actions are viewed as either a simple (or punctual) event best expressed by a dot . or as an ongoing durative (progressive) event best expressed by a line . Only events show a distinction between these two aspects and have a reduplicated form when they are durative. It is no accident that most stative verbs in Tawala are reduplicated – states are by their very nature durative.

Reduplication is used for a number of separate functions in Tawala – though usually with a common thread running through them of a plurality of actors or actions. None of these reduplicative functions is more important than the reduplication of verbs and it seems appropriate to set out at this point the rules which govern the forms which reduplication take – a form which is fairly regular no matter which word class in in focus:

a. **Complete reduplication**
   Verbs whose roots commence with a CVCV pattern normally reduplicate the first two syllables. As most Tawala roots have this pattern, this is the most common form of reduplication.

hopu	'go down'	hopuhopu	'be/keep going down'
hune	'praise'	hunehune	'keep praising'
geleta	'arrive'	gelegeleta	'be/keep arriving'
hagu	'help'	haguhagu	'keep helping'
wele	'give'	welewele	'keep giving'

b. **Partial reduplication**

There are two types of partial reduplication, firstly for verbs which commence with CVV and secondly for verbs which commence with a vowel (V).

(i) Words which have a CVV pattern at the beginning of the root, where the second vowel is higher than the first, are normally reduplicated by prefixing the root with the

consonant plus the second (high) vowel. (The meanings of
the reduplicated forms follow the same pattern as the
examples above - only the root meanings are given here.)

gae	gegae	`go up'
houni	huhouni	`put something'
beiha	bibeiha	`search'
tou	tutou	`cry'
mae	memae	`stay' (Labe dialect)

However, a few words take a vowel other than the second
vowel of the root:

nei	nenei	`come'
peu	pipeu	`fall'
mae	mamae	`stay' (Diwinai dialect)

The small number of words having both vowels at the same
level (i.e. **i, u** -highest - or **o, e** - lower) show
complete reduplication:

hoe	hoehoe	`open'
woe	woewoe	`paddle'
bui	buibui	`turn over'

To keep the exceptions together, the following CVCV words
have partial reduplication also:

hale	hahale	`throw'
niye	niniye	`bring something'
waya	wiwaya	`take something'

Note that the Awaiama dialectal form of this last
reduplication is regular:

waiya	wiwaiya	`take something'

(ii) Words which commence with a vowel form their
reduplication by repeating the first VC:

apuya	apapuya	`cook something'
eno	eneno	`sleep'
am	amam	`eat'
uma	umuma	`drink'
atuna	atatuna	`rain'

(iii) Vowel reduplication occurs when the first two
syllables of a stem are the same. Then the first vowel is
lengthened to form the progressive aspect:

totogo	tootogo	`be ill'
guguya	guuguya	`preach'
tatawa	taatawa	`tremble'
teteya	teeteya	`cross/bridge something'

kiki   kiiki   `strangle something'(dog)

8.2.5 Modifiers

Verbs take a small class of adverbs which modify them. For example:

meme	`again'
duma	`very'
pahi	`entirely'
imahi	`completely, properly'
hota	`only'
gogona	`together'
gawata	`strongly, incessantly'
wahaga	`exceedingly, always'
awa	`only'
yabayababa	`emptily, vainly'

These suffixes are used without modification with intransitive verbs. (They undergo certain changes when the object focus form of transitive verbs is used, 8.2.7) Stative verbs are commonly used with duma:

Intransitive verbs:

ta kaoha duma	`we are really happy'
a nene yabayababa	`I'm just wandering about'
hi megogona	`they lived together'
ta winugonugotuhu imahi	`let us think properly'
hi nememe	`they went again'

Stative verbs (with duma and hota):

i apapoe duma	`it is very bad'
i dewadewa duma	`it is very good'
i bambam hota	`it is really (only) slow'

8.2.6 Transitive verbs

Transitive verbs take an object:

He saw a coconut.

Intransitive verbs do not take an object:

*He went a coconut

Like their English counterparts, Tawala verbs can be divided into intransitive and transitive types; though not always with the same words in each class as in English. In addition Tawala transitive verbs mark the verb for object agreement:

Mika **neula** i gale-ya.   `Mika saw the coconut.´
     Obj   Obj

Mika **neula** i gale-hi.   `Mika saw the coconut.´
     Obj   Obj

Note that while there is no distinction made for singular
and plural on the word for `coconut´, it becomes clear from
the object agreement on the verb that more than one coconut
is intended in the second sentence. Like the subject
clitic, the object suffix is marked for person and number.
Note that the forms are almost identical to the inalienable
possession suffixes of nouns (Table 3 - 8.1.2):

Person/ number	Object suffix
1 s	-u ~ -we
2 s	-m
3 s	-ya/-ni ~ i1
1 p inc	-ta
1 p exc	-iyai
2 p	-mi
3 p	-hi

Table 8   Object Suffixes

1   -ya/-ni ~ -i is largely a dialect distinction.

The following examples illustrate the use of verbs with
various person/number objects:

hi hagu-we   `they helped me´
hi gale-m   `they saw you´
hi guta-ya   `they shared it around´
hi uni-ta   `they caught us (all)´
hi kima-iyai   `they bit us´
hi hune-mi   `they praised you (all)´
hi houni-hi   `they put them (somewhere´

The object suffix on the verb can, with some verbs, be
omitted while still having a subject word in the sentence:

> Polo ta lugowada.   `We stole a pig.´
>
> Polo ta lugowad(a)-i   `We stole the pig.´

The suffix is used when the speaker has a definite object (here a specific pig) in mind. If the object is indefinite (any pig will do) then the suffix is omitted. Not all verbs can make this distinction.

> *Polo a gale.   `I saw a pig.´
> Polo a gale-ya.   `I saw a/the pig.´

There are various classes of transitive verb, depending, to a large degree, on the phonetic shape of the root involved. These classes are briefly as follows:

a. Verb roots ending in i; these have no indefinite object form. The plural is formed by adding -hi to the unchanged root:

singular	plural	
lawi	lawi-hi	`hit something´
hapi	hapi-hi	`cut/chop something´
houni	houni-hi	`put something´
gowadi	gowadi-hi	`hide something´

b. Roots ending in ta; these form the definite object form by replacing ta with hi in the singular, and adding a second hi for plural:

indefinite object	definite object	
limaamata	limaamahi	`wake something´
ugota	ugohi	`plant something´
womomota	womomohi	`hold something tightly´

c. In the Labe dialect, two-syllable roots add -ya for singular and -hi for plural definite object. In the Kehelala dialect -ni is added for the singular instead of -ya. Lying midway between these two dialects, Diwinai shows a good deal of fluctuation between these two forms. Certain words show a definite preference for one form or the other, but many have free fluctuation between speakers or even between utterances of a single speaker. Wherever possible my language helper has accomodated himself to the Labe dialect, as that is where we have done most of our language and translation work in recent years. A small number of roots with more than two syllables follow this pattern; however as most Tawala roots have two syllables, this is by far the most common morphological pattern:

singular	plural	
gale-ya	gale-hi	'see something'
tala-ya	tala-hi	'cut something'
wilupa-ya	wilupa-hi	'let something go'
gwae-ya	gwae-hi	'make water muddy'

d. Three-syllable roots replace the final vowel with i for definite object forms and add -hi for the plural object:

indefinite object	definite object	
toula	touli	'load something'
tagona	tagoni	'cross over something'
witowolo	wotowoli	'stand something up'
luyadaga	luyadagi	'hit something'

Certain verbs are referred to as <u>ditransitive</u> because they take two objects, or more correctly an indirect object and an object.

He gave <u>Mika</u>   <u>the coconut.</u>
       Ind.Obj.   Obj.

He gave <u>the coconut to</u>   <u>Mika.</u>
          Obj.   Ind.Obj.

In Tawala it is always the indirect object that is marked on the verb because this refers to a ''person'' or ''animal'' which is more important than the ''thing'' being given:

i wele-u	'he gave (it) to me'
i wele-m	'he gave (it) to you'
i wele-ya/-ni	'he gave (it) to him'

Ditransitive verbs include:

paliwele-	'to speak (words) to someone'
wiatatiye-	'to teach someone (something)'

The Tawala word **gunawila** 'to return' uses the object suffix as a <u>reflexive</u> pronoun to refer to the same person(s) doing the action:

a gunawile-u	'I returned'
u gunawile-m	'you returned'
i gunawile-ya/-ni	'he returned'

8.2.7 Transitive modifiers

The modifiers listed in 8.2.5 can also be used with transitive verbs, but undergo certain modifications:

(i) The transitive suffix is placed on the end of the modifier instead of the stem.

(ii) With many verbs the suffix na is placed on the end of the stem to mark transitive concord - it tells us this is a transitive verb and the transitive ending is coming shortly.

Contrast the following intransitive and transitive example:

i baha meme   'he spoke again'
i bahe-ya   'he said it'
i bahe-na meya   'he said it again'

Typical examples:

i luhogale-na duma-m   'he really loves you'
i bahe-na yabayababa-ya   'he said it emptily'
i kawamoine-na duma-ya   'he really confirmed it
                                (said it was true)'

But, not all verbs take the transitive concord suffix:

i hagu duma-ta   'he really helped us'

It is also possible to place more than one modifier in sequence:

Una galena itetena imahiyena dumaya.
'You look after him really well!'

8.2.8 Reciprocal/Reflexive suffix

The modifier me(me) has a special usage with certain words, which turns the action back on oneself (reflexive action) in the singular, and also turns it against each other (reciprocal action) in the plural:

i launi me-ya   'he hit himself'
hi uni me-hi   'they killed each other'
ta hagu me-ta   'we (must) help each other'
ona lauhogale-na me-mi   'love one another!'
a gunawile-na me-u   'I came back/I returned'
   (=a gunawileu)

8.2.9 Remote Object suffix

Sometimes Tawala verbs do not specify a direct involvement with their ``object´´ but a more indirect relationship is marked by a morpheme which has various shapes according to the phonetic shape of the end of the stem. The various forms are e ~ ya ~ ge (ye following i and ge following m, u or o; e elsewhere).

bagibagi-ye-ya	`work at something´
pali-ye-ya	`scold (at) someone´
geno-ge-ya	`worry about something´
otu-ge-ya	`call to someone´
hanapu-ge-ya	`understand (about) something´
wiwom-ge-ya	`warm something´
winima-ge-ya	`put gloves on (hand)´
lugowad(a)-e-ya	`hide oneself´
widakul(e)-e-ya	`gravel an area´

8.2.10 Derived verbs

New verb stems can be derived in a number of ways. This is quite a complex area of the Tawala language and we can only gain a bird's-eye view of the problem in this introductory grammar.

For convenience, wherever the first part of a derived stem is a free-form morpheme - i.e. a word in its own right - then it is written separately from the second part. When the first part of a stem is not a free-form morpheme then the resultant stem is written as a single word (though in this section we will mark the morpheme divisions with a hyphen).

Various types of derivation are possible. These include: compound verbs, idiomatic verbs, verbs with classificatory prefixes and finally, verbs with derivational prefixes.

a. Compound verbs
These consist of two roots placed together and usually carry a combination of the meaning of both roots. However, in some cases one of the roots is no longer functional as a free morpheme.

lupa hopu fly down	`jump down´
hopu mai down come	`come down´ (free-form nei `to come´)
tala haya cut split	`split´

ne-hale(ya)   `leave something'
go throw   (free-form **nae** `to go')

boli hale(ya) `chop something off'
chop throw

b. Idiomatic verbs

Most Tawala idioms are composed of a body part plus a
verb.   The   idiomatic verb differs from the compound verb
in that the first element (of the former) is not a verb
root,   and   in   that the resultant meaning is not
predictable.

mata-maga   `be promiscuous'
eye   many

nugo-gului   `forget'
mind bury

nugo-hegoya   `be peaceful'
mind smooth

nugo-gohola   `be surprised'
mind jump

upu-dodola   `be lazy'
back immovable

c. Classificatory prefixes

One of the features of Milne Bay languages is their use of
classificatory prefixes to derive new verbs. Various
classes have been observed:

(i) Instrumental prefixes —
Four of these are used with various verbs to indicate how
the action was achieved; here they are illustrated with
the roots **hedali** `to break' and **loloya** `to tear':

hana- biting involved
       hana-hedali   **hana-loloya**
       break with teeth   tear with teeth

tu-   feet involved
       tu-hedali   **tu-loloya**
       break with feet   tear with feet

tupa- sharp knock involved
       tupa-hedali   **tupa-loloya**
       break by knocking tear by knocking

tape- hands involved
> **tape-hedali**   **tape-loloya**
> break with hands   tear with hands

(ii) Spontaneous prefix -

guna- happen by itself
> **guna-hedali**   **guna-loloya**
> break by itself   tear by itself
>
> **guna-hoeya**   **guna-guduya**
> open by itself   close by itself

(iii) Declaration prefixes -

kawa- verbs involving proclamation
kawai- proclaim and cause something
> **kawai-apapoe**   `proclaim broken, bad´
>   (**apapoe**   `bad´)
> **kawa-moina**   `proclaim something true´
>   (**moina**   `true´)

pali- verbs involving speaking
> **pali-lougo**   `heal by magic formulae´
>   (**lougo**   `song´)
> **pali-gudugudu**   `oppose something´
>   (**gudu**   `door´)
> **pali-wele-**   `speak to someone´
>   (**wele-**   `give´)

welu- verbs involving a change of status from seen
to unseen and vice versa.
> **welu-lui**   `disappear inside´
>   (**lui**   `go in´)
> **welu-waya**   `lead, bring something´
>   (**waya**   `take´)
> **welu-bahabaha**   `go along the path, talking´
>   (**baha**   `speak´)
> **welu-wila**   `go around´ (e.g. on journey)
>   (**wila**   `mix´)
> **welu-tenam**   `refloat/turn right way up´
>   (**tenam**   `float´)

d. <u>Derivational prefixes</u>

Derivational prefixes (**wi, lu, li, wo** and **om**) attach
directly to various roots in order to form derived verb
stems.   These prefixes are highly productive and form the
most complex feature of the Tawala language and is another
distinctive feature of Milne Bay languages.   Only a
general outline of the use of these prefixes can be
presented in this volume with a more complete treatment to
be presented in volume 2.

Firstly, we need to learn a general meaning for each prefix: (in two cases this is a double meaning). Then we need to learn a general meaning associated with each open word class. (The closed word classes are handled in volume 2.)

General meaning	wi-	lu-	li-	wo-
	1) Become like something -socially 2) cause condition or action	go and do something	become or make something new	1) involves hands 2) involves persistent action
open word classes				
Noun	Become like an item	idiomatic `go' an item	cause something to be renewed item	hold item in hands
Adjective	cause condition (socially)	cause condition (physically)	cause condition (physically)	cause condition (by hand)
Verb	cause action	idiomatic `go' an action	cause action (physically)	persistent action

Table 9   The Meaning of Derivational Prefixes with Open Word Classes

(i) Derivational prefixes used with nouns

wi prefix — become like noun
 wi-aegeni   `put on shoe'
  (ae-   `leg/foot')
 wi-ama   `become a father'
  (ama-   `father')
 wi-bada   `become a man'
  (bada   `man')
 wi-itala   `become infested with rats'
  (itala   `rat')

lu prefix — idiomatic — `go' and item
 lu-matani   `hit his eye'
  (mata-   `eye')
 lu-dimdim   `act like a foreigner'
  (dimdim   `white person')
 lu-mayau   `collect firewood'
  (mayau   `tree/wood')

li prefix - cause something to become new item
```
    li-badaya              'turn someone into a man'
      (bada                'man')
    li-dimdim              'turn someone into a white man'
      (dimdim              'white person')
```

wo prefix - hold item in hands
```
    wo-giuni               'hold its tail'
      (giu-                'tail')
    wo-gaima               'hold a stone'
      (gaima               'stone')
    wo-beda                'steal betelnut'
      (beda                'betelnut')
```

(ii) Derivational prefixes with Adjectives

wi prefix - cause condition (socially)
```
    wi-daoya               'lengthen something (talk)'
      (dao                 'long')
    wi-kadidili            'strengthen (relationship)'
      (kadidili            'strong')
```

lu prefix - cause condition (physically)
```
    lu-pilipili            'crumple something'
      (pilipili            'tangled')
    lu-gobu                'be unkempt'
      (gobu                'dirty')
```

li prefix - cause condition (physiclly)
```
    li-daoya               'lengthen something (house)'
      (dao                 'long')
    li-dumaluya            'straighten something (debt)'
      (dumalu              'straight')
```

wo prefix - cause condition (by hand)
```
    wo-kadidiliyeni        'hold something tightly'
      (kadidili            'strong')
    wo-igobuya             'dirty something by hand'
      (gobu                'dirty')
```

(iii) Derivational prefixes with verbs

wi prefix - cause action
```
    wi-hopuni              'put something down'
      (hopu                'down')
    wi-ani                 'feed someone'
      (ani                 'eat')
    wi-towoli              'stand something up'
      (towolo              'stand')
```

lu prefix - idiomatic - 'go' an action
```
    lu-gae                 'shoot high'
      (gae                 'ascend')
```

```
        lu-geleteya          `reveal something'
          (geleta            `arrive')
        lu-dala              `creep forward'
          (dala              `crawl')
```

li prefix — cause action (physically)

```
        li-towoli            `lever something up'
          (towolo            `stand')
        li-enoya             `lay out dead body'
          (eno               `sleep')
```

wo prefix — persistent action

```
        wo-ani               `eat something little by little'
          (ani               `eat')
        wo-lupa              `keep going up'
          (lupa              `jump')
        wo-boli              `keep cutting pieces off'
          (boli              `cut off')
```

The **om** prefix is less productive than the four other derivational prefixes and usually involves activity involving numerous individual items; the root can be either verb or noun.

```
        om-giluma            `carve (symbols), write'
          (giluma            `carving')
        om-hiyawa            `count, read'
          (hiyawa            `count')
        om-datu              `collect shells'
          (datu              `low tide')
        om-hapi              `pound sago'
          (hapi              `chop')
        om-dine              `comb hair'
          (dine              `comb')
        om-bulum             `sweep'
          (bulum             `broom')
        om-printing          `print'
          (print             `print')
        om-boina             `meet together'
          (boina             `bundle')
        om-kuka              `sail'
          (kuka              `sailing canoe')
```

Derivational prefixes do not form the durative aspect in the normal way, by reduplication (8.2.4). Instead they have a special alternative form of the prefix for the progressive aspect. These are set out in table 10.

Simple Aspect	Durative Aspect
wi	i
lu	lau
li	lai
wo	woo
om	yam

Table 10   Prefixes Marking Aspect Change with Derivational
           Prefixes

Examples:

hi wi-tona   he i-tona
they fought   they are fighting

hi lu-mayau   he lau-mayau
they gathered wood   they are gathering wood

hi li-bolu   he lai-bolu
they sat to talk   they are sitting talking

hi wo-dadani   he woo-dadani
they touched it   they are touching it

hi (o)m-poya   he yam-poya
they applied heat/magic   they are applying heat/magic

The aspectual forms present some difficulties when used
with various moods, so it seems wise to present a fairly
complete paradigm for the wi (Table 11) and om (Table 12)
prefixes using a typical verb.

Person/ number	Simple aspect (real mood)	Durative aspect (past tense)		Simple aspect (imminent mood)	
1 s	a wi tona	a	i tona	a	wi tona
2 s	u wi tona	u	i tona	una	wi tona
3 s	i wi tona	(i)	i tona	ina	wi tona
1 p inc	ta wi tona	ta	i tona	ta	wi tona
1 p exc	to wi tona	to	i tona	to	wi tona
2 p	o wi tona	o	i tona	ona	wi tona
3 p	hi wi tona	h(i)	i tona	hina	wi tona

Table 11   Aspect/Mood Changes with witona `fight´

Person/ number	Simple aspect (real mood)	Durative aspect	Simple aspect (imminent mood)
1 s	a'mpoya	a y.ampoya	an'ompoya
2 s	u'mpoya	u y.ampoya	un'ompoya
3 s	i'mpoya	i y.ampoya	in'ompoya
1 p inc	ta'mpoya	ta y.ampoya	tan'ompoya
1 p exc	to'mpoya	to y.ampoya	ton'ompoya
2 p	o'mpoya	o y.ampoya	on'ompoya
3 p	hi'mpoya	hi y.ampoya	hin'ompoya

Table 12   Aspect/mood changes with **ompoya** `apply heat/magic'

It will be noted that the imminent mood forms of **witona** follow the normal pattern (8.2.2 b) in that the mood is not marked with the 1st person forms. This is not true for the **ompoya** paradigm which has the mood marked for all persons.

8.3   Adjectives

Adjectives form a distinctive open class of words along with the two other open classes - nouns and verbs.

Most adjectives form opposition sets:

dewadewana	`good'	**apapoena**	`bad'
baneina	`big'	**habuluna**	`small'
odubona	`old'	**wouna**	`new'
bambamna	`slow'	**sagesagenana**	`fast'

Some adjectives form complementary sets:

colour —
wakewakekena	`white'
waididibalena	`black'
kayakayana	`red' etc.

physical property —
gugouna	`sweet'
waigolana	`bitter'
tululuwana	`sour' etc.

Adjectives follow the noun if one is present, and they always mark the person/number of the noun they refer to (cf. Table 13).

Person/number		Suffix
1 s		—u ~ —we
2 s		—m
3 s		—na
1 p inc		—ta
1 p exc		—iyai
2 p		—mi
3 p		—hi

Table 13 Person/Number Affixes of Adjectives

It will be noted that these suffixes are identical to the inalienable possession suffixes (8.1.2). Thus Tawala adjectives may be thought of as being an extension of the concept of ``body parts'' to include a person's attributes:

keyalu banei—na	`a big casuarina (tree)'
Bada dewadewa—m.	`You're a good man.'
Lawa moina—u.	`I, a truthful person.'

8.3.1 Reduplication

By far the majority of Tawala adjectives have a reduplicated form. The details of reduplication are set out in section 8.2.4. Adjectives have reduplicated forms because they signify the ongoing states of nouns. With many adjectives it is possible to see how they have been derived:

dewa	dewadewa—na
custom	`good' (i.e. customary)

tahaya	tahatahaya—na
`path'	`first' (i.e. lead on path)

hogoya	hogohogo—na
`be full'	`full'

8.3.2 Plural forms

Two adjectives distinguish between singular and plural: they are both dimension adjectives:

habulu—na	muhomuho—hi
`small' (s)	`small' (pl)

banei—na	balubalu—hi
`big' (s)	`big' (pl)

With all other adjectives, plural is indicated by the suffix alone (Table 13).

8.3.3 The Intensifier prefix wai

The prefix **wai** has the general meaning 'to be in the extreme or permanent condition of...' It is thus roughly equivalent to the English 'very' as used with adjectives. Two usages of **wai** are distinguished:

a. Obligatory use of **wai**

Certain colour and physical condition adjectives have the prefix as an adjectiviser - i.e. they never occur as adjectives without this prefix:

Colour -
wai-diidibalena	'dark'
(didibala	'night')
wai-idaidagana	'green'
(idagana	'unripe')
wai-kanikaniyogana	'yellow'
(kaniyogana	'ginger used for yellow dye')

Physical property -
wai-dubudubuna	'sandy'
(dubu	'dust')
wai-goigoilana	'watery'
(goila	'water')
wai-donadonana	'horny/thorny'
(dona-	'horn/tusk')

b. Optional use of **wai**

Certain adjectives take **wai** as an intensifier with the implication 'to be in a more permanent or extreme condition of...' or 'to have the intrinsic nature of...'

Colour -
wai-wakewakekena	'completely white'
wakewakekena	'whitish'
wai-dubadubana	'completely black'
dubadubana	'blackish'
wai-kayakayana	'completely red' (e.g. paint)
kayakayana	'reddish' (e.g. cow)

Physical property -
wai-gigeimana	'covered with stones'
gigeimana	'stony' (gaima 'stone')

wai-gomugomuna	`hinged, swinging`
gomugomuna	`broken` (gomu `to snap`)
wai-holiholina	`wound (spring)`
holiholina	`pulled in` (holi `pull in`)

8.3.4 The modifier suffixes duma and hota

In section 8.2.5 we noted that stative verbs take the modifiers duma and hota. This is true also for adjectives which are stative verbs in a different guise. The person/number suffix moves to the end of the suffix when it is present.

dewadewana	dewadewa dumana
good	really good

apapoena	apapoe dumana
bad	really bad

bambamna	bambam hotana
slow	really (only) slow

meyameyana	meyameya hotana
babyish	completely babyish

8.3.5 Adjectives and Stative verbs

A close relationship exists in Tawala between adjectives and stative verbs. They can be readily transformed from one type to the other:

dewadewana	i dewadewa
(it is) good	it (is) good

potopotona	i potopoto
(it is) thick	it (is) thick

bigabigana	i bigabiga
(it is) muddy	it (is) muddy

8.3.6 Numbers

Tawala numbers are a small closed class of words somewhat aligned to adjectives, but showing several distinguishing features:

a. They are not marked for subject-person agreement, whereas all adjectives are:

numa banei-hi   `big houses'
numa wohepali   `four houses'

b. They do not have a reduplicated form, whereas most adjectives do.

c. They function as nouns, both by themselves and with alienable possession clitics:

Luwaga he   ma-mae.   `There are two remaining.'
two   they   PROG-stay

Hai   tonuga hi   nae.   `The three of them went.'
their   three they go

There are five basic numbers in Tawala:

emosi/emota*   `one'
luwaga   `two'
tonuga   `three'
wohepali   `four'
nimitutu   `five'
nima luwaga hi tutu   `ten'
nima luwaga hi tutu po ae emosi i tutu   `fifteen'
oloto i hilage   `twenty'

* Certain dialects and age groups prefer one or the other, but they sometimes have separate functions in the grammar.

It is possible to continue counting by combinations of these basic numerals. However speakers usually use English numbers for six and above. By studying the literal translation under the various forms you should be able to learn to make new numbers yourself. This will both surprise and please the Tawala people.

nim(a) i tutu po emosi   `six'
hand   it join and one

nim(a) i tutu po luwaga   `seven'
hand   it join and two

nima luwaga hi   tutu po luwaga   `twelve'
hand two   they join and two

nima luwaga hi   tutu po ae emosi i   tutu   `fifteen'
hand two   they join and leg one   it join

nima luwaga hi tutu po ae emoti i tutu po tonuga
hand two   they join and leg one   it join and three
`eighteen'

oloto emosi i hilage po wohepali   `twenty-four´
male one   it finish and four

8.4 Prepositions

There are a small closed class of items in Tawala which
place the noun they follow into a special relationship to
the verb. The fact that they follow the noun would lead
some people to refer to them as `post positions´´ but this
seems unnecessary as they have similar functions as
prepositions in English (e.g. `to, from, by, at´).

Tawala prepositions are marked for person and number
using the same set of suffixes used for inalienable
possession nouns (8.1.2) and adjectives (8.3). In addition
two of the prepositions take the origin/instrument suffix
associated with nouns (8.1.3). The various types are set
out in full and discussed in the following subsection. A
description of the use of prepositions in actual sentences
is contained in the chapter on Simple Sentences, the Inner
Periphery (10.1.3).

8.4.1 Prepositions of Direction (dative case)

Person/ number	Kehelala dialect	Labe dialect
1 s	uyahi-u	ugoli-u
2 s	uyahi-m	ugoli-m
3 s	uyahi-na	ugoli-na
1 p inc	uyahi-ta	ugoli-ta
1 p exc	uyahi-yai	ugoli-yai
2 p	uyahi-mi	ugoli-mi
3 p	uyahi-hi	ugoli-hi

Table 14 Prepositions of Direction

The Diwinai dialect normally uses the Kehelala forms of
the locational preposition, but the Labe forms are also
used. These prepositions are identical in meaning. The
meaning itself is rather broad, requiring a range of
translations into English and similar to the Tok Pisin (Neo
Melanesian) long or the Motu dekenai - `at´, `in´, `with´
etc. They occur both with nouns and by themselves:

(e mamae) uyahita   `(it is staying) with us´
                           (i.e. `we have it´)
wiluwagana uyahina   `on the second (day)´
(i baha) Popopo uyahina   `(he said) to Lizard´

8.4.2 Prepositions of Origin/Instrument

These are identical in form to the previous set, except that the origin/instrument suffix (8.1.3) is added after the person/number suffix:

Person/ number	Kehelala dialect	Labe dialect
1 s	uyahiugei	ugoliugei
2 s	uyahimgei	ugolimgei
3 s	uyahinei	ugolinei
1 p inc	uyahitiyei	ugolitiyei
1 p exc	uyahiyaiyei?	ugoliyaiyei
2 p	uyahimiyei	ugolimiyei
3 p	uyahihiyei	ugolihiyei

Table 15   Prepositions of Origin/Instrument

Again both forms are used at Diwinai but the first is normal. Both forms have the same meaning. Literally, the forms mean `from him´ etc, in the sense of a locality. However, the forms commonly are used in extended senses; `from this´, `by means of it´, `and so´ etc.

tano uyahinei	`from the garden´
uyahiugei	`from me´
uyahinei	`from this´ (therefore/and so)
ilama uyahihiyei	`with (by means of) the machetes´

8.4.3 Prepositions of Benefit/Purpose/Reason

Person/ number	Kehelala dialect	Labe dialect
1 s	ubeu	biugei
2 s	ubem	bimgei
3 s	ubeina	binei
1 p inc	ubeita	bitiyei
1 p exc	ubeiyai	biyei
2 p	ubeimi	bimiyei
3 p	ubeihi	bihiyei

Table 16   Prepositions of Benefit/Purpose/Reason

Unlike the previous prepositions these prepositions sometimes have distinct meanings, with the ``Labe´´ forms tending to have more of a meaning of reason, particularly in the third person. It is perhaps misleading to label these

prepositions in terms of dialect, as both forms are heard at
Labe, and not just at Diwinai.

tau ubeu	'for me/for my purpose'
naka binei	'because of that'
awai binei?	'what purpose, why?'
bitiyei	'for us/for out benefit'
lawa ubeihi	'for the people'

8.4.4 Prepositions of Reason

There is only a single set of prepositions here, and they
are an extended use of the locational noun **tepana** 'on top'
and hence **tepanei** 'from on top'. It is normally only used
in the extended form in the third person, but can be used in
this sense in other persons: **tepaugei** 'for my reason'
('because of me'); but one would normally use the
benefactive/purpose/reason   preposition   for   this
construction.

naka tepahiyei	'for those reasons'/ 'because of these things'
Yaubada tepanei	'for God's reasons'/ 'because of God'
a luhogala tepanei	'because of his love'

Another reason preposition is an extended use of **babana**
'its   base'   and   means 'because'.   Some   speakers   use
matababana   (eye-base) which makes   it   the   literal,   clear
meaning:

naka matababana	'because of that'
matababana	'because'
babahi	'because of them'
babana awai?	'because of what?/why?'

This   preposition   never   follows   a noun in the way **tepanei**
does:

bada tepanei	'for the man's reasons'
*bada babana	'because of the man'

Instead it is used in a reason sentence (11.6).

8.4.5 Prepositions of Ability and Desire

Person/Number	Ability	Desire
1 s	emoemotau	nugonugou
2 s	emoemotam	nugonugom
3 s	emoemotana	nugonugona
1 p inc	emoemotata	nugonugota
1 p exc	emoemotiyai	nugonugoiyai
2 p	emoemotami	nugonugomi
3 p	emoemotahi	nugonugohi

Table 17   Prepositions of Ability and Desire

These `prepositions´ are in common use in complex sentences (cf. 11.7 and 11.8) but they can also be used by themselves:

Emoemotau.	`I am able/strong enough (to do it).´
Nugonugohi.	`They desire (it).´

They can be used with a noun to form simple topic-comment sentences (10.2).

Gawiya emoemotana.	`He is able to fight.´
Goila nugonugota.	`We want some water.´

8.5 Particles

The word `particle´ is used in grammars to describe certain words that do not readily fit into the standard word classes or parts of speech. They normally have one invariable form, though not all Tawala particles follow this rule. Various classes of particle are used in Tawala and they are simply listed with their nearest English equivalents at this point in the grammar. Many of these items will play a major role when we come to discuss sentences.

8.5.1 Question particles

awai	`what´
meyanei	`when´
iyai	`who´ (singular)
iyawoi	`who´ (plural)
meka	`where´
iyowai/iyowaka	`how´ (dialect distinction)
wabihaga/ibihaga	`how many´ (dialect dist.)
miyei	`from where´

8.5.2 Conjunctions

po	`and´ (close sequence of events)
ma	`and/then/but´ (loose sequence)
bo	`or´ (alternative)
apom	`then´ (time sequence – usually future)
apoma	`then´ (time sequence – not future)
yaka	`so/consequently´ (logical sequence)
ega yaka	`so/and so´
ee	`eventually´
gasi	`also´
tamogi	`but´
meka po apo	`lest´

Various combinations have meanings which are also combinations of their parts. Typical examples are: **ma tamogi, ma ega yaka, po ega yaka.**

8.5.3 Demonstratives

geka	`this´	gegeka	`this one´
naka	`that´	nanaka	`that one´

geka	`here´	gegeka	`this here´
naka	`there´	nonoka	`that there´

geka pehe / geka pete / geka pite etc.	`like this´
naka pehe / naka pete / naka pite etc.	`like that´

geka hosi / geka hota / geka hoti etc.	`right here´
noka hosi / noka hota / noka hoti etc.	`over there´

Alternatives are probably dialectal but there is a great freedom of usage.

8.5.4 Adverbs

mitehi/ka	`together´ (dialect distinction)
mitem	`together with you (sing)´
mitemi	`together with you (pl)´
mei	`like´
nugote	`perhaps´
hilaki	`would that...´
heki	`on the contrary...´
embateka	`dare you.../try it...´
amaka	`already...´
ipa	`if, perhaps´
kidahi	`surely.../no matter...´

8.5.5 Exclamations

nam	`what's his name'
namane	`what was it'
oo	`oh'
ee	`yes'
eembo	`that's right, isn't it'
aiyoi	`it hurts/sorry'
Uu	`goodbye'
palapa	`incredible'
tinani	`thanks, hello'
eega	`no'
iyai (i)galehi	`who knows'
apega	`probably not'
igohi	`unbelievable, what'
amaka	`enough'
moina	`true'
hawena	`forget'
ega (a)wai	`no way, definitely not'

8.5.6 Conditionals

inapa (sing.)	
hinapa (pl.)	`if' (possible)
itapa (sing.)	
hitapa (pl.)	`if' (impossible)

Conditionals are marked for singular (i-) and plural (hi-).
Plural is used with conditions that are always true, and the
singular elsewhere. They are also marked for mood (8.2.2)
with the imminent mood (na-) expressing possibility (e.g.
`if it rains') and the unreal mood (ta-) expressing
impossible or contrary-to-fact situations (e.g. `if he could
fly').

9 NOUN PHRASES

Before we can go on to describe sentence construction we
need to examine the ways in which some of the words
discussed in the previous section cluster together to form
units (phrases), but not expressing complete sense as
sentences do. For example the following English phrases are
easily seen as units but would not normally be uttered in
isolation, except in response to a question etc. in which
case they would be considered as incomplete sentences.

the poor fellow
to the market
Bill's bright buttons

Various noun phrases (NPs) are in common use in Tawala
and these are now considered one by one. It is very rare to
find more than two elements in a noun phrase in Tawala. An
English phrase like **two new red brick houses** could not be
translated into Tawala without making the construction into
a sentence.

9.1 Descriptive Noun Phrase

Head	Modifier 1	Modifier 2
noun	adjective noun (possessed)	number

Table 18   Composition of descriptive NPs

A descriptive noun phrase consists of three elements in the
following order:

(1) a ``head'' or ``core'' element which is a noun.
(2) a first modifier element giving a description of the
head. This modifier is most often an adjective, but may
also be a noun (sometimes possessed) or a number,
(3) a second modifier element stating a number.

Either (2) or (3) can be present:

bada banei-na man big -his	`a big man'
iyeta gehou-na day other-his	`another day'
hai gawiya kapena-na their fight leader-its	`their fight leader' (`their captain')
kiu bunebune bird pigeon	`a pidgeon bird'

dimdim   hai   mae   `the European lifestyle'
European their stay
lawa   luwaga   `two people'
person two
houga magomagou-na   `all the time'
time   all - its

nugomagula natu-natu-na wohepali `his four mature children'
mind-ripe PL-child-his four

9.2   Locational Noun Phrase

      Location marker   Head

          u   proper noun
        hoi/hau   location noun
                         time noun
                         noun

      Table 19 Composition of locational NP

The locational noun phrase consists of two elements:

   (1) One of two location markers (u or hoi/hau)
   (2) The head which consists of a proper noun, a location
noun, a time word or a noun.

   The hoi/hau   distinction   is   dialectal,   with hau
representing the Labe dialect and hoi elsewhere. This form
is used with location nouns which prescribe a specific area.
It is also used with a temporal (time) noun.

u forms:
          u Diwala   `to/at Diwala'
          u pitapita   `to/in the bush'
          u niha   `to/at the sea'
          u houga   `at a time'
          u numa   `at a house'
          u matam   `before you'(in your eyes)

Certain more complex forms are also met with, e.g.

      u Kuyalo Agriculture Training
      `at the Kuyalo Agricultural School'

      hai   u   numa   `to/at their homes'
      their LOC house
      Kokoda   u gado-na   `at the Kokoda pass (neck)'
      Kokoda LOC neck-its

```
goila  u  mata-na        'at the river's source (eye)'
river LOC eye-its
```

hoi/hau forms:

```
hoi airport              'at/to the airport'
hoi dobu                 'at   the   village/town/large
area'
hoi meyagai              'at the village/burial place'
hoi yada                 'in the sky/in heaven'
hoi tawali               'at/on the reef'
hoi ani    take          'on the ''hook''/on the cross'
LOC thing hang
hoi domo                 'in the hole'
```

9.3 Focus Noun Phrase

Focus	Head
demonstrative	pronoun
	noun
	clitic
	locational/temporal phrase

Table 20   Composition of Focus NP

The focus noun phrase also consists of two elements:

(1) The focus element which is a demonstrative:

```
naka      'that'
geka      'this'
```

(2) The head is typically a pronoun or a noun, but occasionally is one of a number of clitics or a locational/temporal phrase. It is often impossible to translate the demonstrative into English.

```
geka tauta               'us (here)'
here us
naka   tauhi             'them (there)'
there them
geka   oya-na*           'this mountain'
this mountain-that
naka   lawa-na*          'that man'
that person-that
geka pite                'like this'
naka giu-na              'his tail (there)'
that tail-its
naka hosi                '(over) there'
```

```
geka   u   mata-m              `here before your eyes'
here  LOC  eye-your
geka   u   pitapita-na*        `here in the bush'
here  LOC     bush-that
geka   u   taima               `this day'
this  LOC   day
```

* The suffix -na refers to the item already mentioned in the context.

9.4   Number Noun Phrase

While it is possible to put a number in the modifier position of the descriptive noun phrase (9.1), a more usual practice is to use a number noun phrase; particularly if the number is long. This alerts the hearer to the fact that **nima** and **oloto** here mean `five' and `twenty' respectively, and not the literal `hand' and `male'.

(Head)	Number marker			Axis
noun	3 s		magouna	number
	1 p inc		magouta	
pronoun	1 p exc		magouyai	question
	2 p		magoumi	
	2 p		magouhi	

Table 21   Composition of Number NP

A descriptive noun phrase consists of three elements:

(1) An optional head consisting of a noun or a pronoun
(2) A number marker which itself is marked for person/number
(3) A number as outlined in 8.3.6), or a question word:
    a **bihaga/wabihaga** `how many'

```
lawa    magou-na    wohepali          `four men'
person  number-its  four
bolima magou-na nimitutu hi   kokoe   `five years'
year   number-its five    they finish
magou-yai   tonuga                    `three of us'
number-our  three
pou-na     magou-hi*    tonuga        `three eggs'
egg-its    number-their three
tauta magu-ta** a     bihaga?         `how many of us?'
 us    number-our its  worth
```

* The use of the plural **magouhi** rather than the usual **magouna** is because the speaker is thinking of three <u>separate</u> eggs, rather than a <u>group</u> of three eggs,
** This form is a dialect distinction.

9.5 <u>Appositional Noun Phrase</u>

Head 1	Head 2
noun	noun
NP	NP
pronoun	pronoun

Table 22 Composition of Appositional NP

The appositional noun phrase consists of two heads with almost unlimited restriction on the components of either constituent. In the following examples the comma marks the transition between the two heads.

omi   pene ,   35 kina
your money , 35 kina

naka December camp , naka December 14th
that December camp , that December 14th

houga dewadewa , kabudala houga-na
time good   ,   sun time-its
`good weather, the sun is shining´

u   hine-ta   , magu-ta   a bihaga?

LOC inside-our , number-our its worth
`between us, how many of us´

bala daodao-na , wamahiya luwaga bo tonuga
time long-its , month   two   or three
`a long time, two or three months´

lawa   halohalo-hi   , lawa   luwaga
person hunting-their , person two
`hunting people, two of them´

tauyai, oloto luwaga   `us, two men´
us   men   two

tau, tunawa-u   `I, by myself´
I   alone-my

9.6 Coordinate Noun Phrase

Head 1	Conjunction	Head 2
noun	**po**	noun
number		number
NP	**ma**	NP
pronoun		pronoun
clitic		clitic

Table 23 Composition of Coordinate NP

A coordinate noun phrase consists of three elements:

(1) The first head may be one of a number of items — -noun, number, noun phrase, pronoun or clitic.
(2) One of two conjunctions:
    po if the speaker focuses on two items closely related or parallel
    ma if the speaker is focusing on the difference between two items
(In making this choice there is ample scope for individual idiosynchrasy).
(3) The second head which usually has an item from the same class as the first head; if the item is from a different class then the **ma** conjunction must be used.

po conjunction —

a.ta   tano bagibagi-na po ata gamogamo gale-na itete-hi
our garden   work-its and our animal   see-TC over-them
'our garden work and animal minding'

hai   tano   po muhala hai   tupo
their garden and meat   their place
'their gardens and hunting places'

ama-ta   po hina-ta   'our father and mother'
father-our and mother-our
tau po tam   'You and I'
I   and you
meka   po meka   'wherever'
where and where
emosi po emosi   'one by one'
one   and one
yamoha (po) yamoha   'each one'
each   (and) each

ma conjunction —

a   keduluma ma hina-na   'his wife and his mother'
his wife   and mother-his

hina-hina-hi ma am-ama-hi   `their mothers and fathers'
PL-mother-their and PL-father-their
polo ma aniani dimdim   `pigs and European food'
pig and food European
Dianeti ma Balayoni   `Janet and Bryan'
                                   (wife and husband)
emosi ma tupo-na   `one and a half (part)'
one   and part-its
tau ma Mika   `Micah and I'

9.7 Alternative Noun Phrase

Head 1	Conjunction	Head 2
noun	bo	noun
number		number
NP	oo	NP
pronoun		pronoun

Table 24 Composition of Alternative NP

The structure of the alternative noun phrase consists of three elements similar to the coordinate noun phrase:

(1) The first head may be any one of a number of items — noun, number, noun phrase or pronoun.
(2) Either conjunction can be used. I think oo `or' is a borrowing from English. In my texts bo is much more common.
(3) A second head which is usually of the same class of item as the first head, but is not necessarily so.

wamahiya emosi ma tupo-na bo wamahiya luwaga
  moon   one and part-its or moon   two
`one-and-a-half or two months'

bolima emosi bo wamahiya 10
  year   one or moon   ten
`a year or ten months'

au-yai   bo am-iyai   `our uncle or our father'
uncle-our or father-our
Alotau oo meka po meka   `Alotau or wherever'
Kainantu bo meka po meka   `Kainantu or wherever'
Mosbi bo/oo Alotau   `Moresby or Alotau'
500 bo 5000   `500 or 5,000'
luwaga bo wohepali   `two or four'
tam bo tau   `you or me'
tam bo Tibe   `you or Tibe'
a mayau oo a neula   `his trees or his coconut palms'

9.8 Direction Noun Phrase

Head	Relator		
NP	1 s	uyahiu
	2 s	uyahim
noun	3 s	uyahina
	1 p inc	uyahita
pronoun	1 p exc	uyahiyai
	2 p	uyahimi
demonstrative	3 p	uyahihi

Table 25   Composition of Direction NP

A directional noun phrase consists of two elements:

(1) A head consisting normally of a noun phrase, or occasionally a noun, pronoun or demonstrative.
(2) a relator which consists of a direction preposition (8.4.1) — the Diwinai forms are listed in Table 25. The Labe forms have identical suffixes but are built on the root **ugoli-**.

ita meyagai uyahihi   `at our villages´
our village at.them
houga kadau   uyahihi   `on their times of travel´
time travel at.them
i   kadau uyahihi   `in our travels´
our travel at.them
lawa   atapu-ta uyahita   `to/with all of us people´
person all-our   at.us
tauhi uyahihi   `to them´
printing press uyahina   `at the printing press´
geka uyahiu   `to/with me´

Papua ma New Guinea uyahihi
`for Papuans and New Guineans´

hai   tano   po muhala hai   tupo uyahihi
their garden and meat   their part at.them
`at their gardens and hunting grounds´

natu-natu-na po ago-na   uyahihi
PL-child-his and wife-his with.them
`with his children and his wife´

9.9 Origin/Instrument Noun Phrase

Head		Relator
noun	1 s	uyahiugei
	2 s	uyahimgei
NP	3 s	uyahinei
	1 p inc	uyahitiyei
pronoun	1 p exc	uyahiyei
	2 p	uyahimiyei
	3 p	uyahihiyei

Table 26   Composition of Origin/Instrument NP

An origin/instrument noun phrase consists of two elements and is very similar to the directional noun phrase:

(1) A head consisting of a noun, noun phrase, or pronoun.
(2) A relator which consists of an origin/instrument preposition (3.4.). The Labe forms are built on the base **ugoli-** instead of **uyahi-** which are listed in the above table.

aeu uyahinei   `by (my) foot´
Hanuabada uyahinei   `from Hanuabada´
tam uyahimgei   `by/from you´
hai   meyagai uyahinei `from their village´
their village from.it
baha moina uyahinei   `by/from true words´
word true   from.it

iyana po dimdim   uyahihiyei
fish and European from.them
`from fish and European (food)´

Oima   ma Kukuku   hai   dewa   uyahihiyei
Red.ant and Pheasant.Coucal their customs from.them
`from the customs of Red Ant and Pheasant Coucal´

9.10. Benefactive Noun Phrase

Head   Relator

noun	1	s	ubeu	biugei
NP	2	s	ubem	bimgei
pronoun	3	s	ubeina	binei
demonstrative	1	p inc	ubeita	bitiyei
question word	1	p exc	ubeiyai	biyei
	2	p	ubeimi	bimiyei
	3	p	ubeihi	bihiyei

Table 27   Composition of Benefactive/Reason NP

The benefactive noun phrase consists of two elements:

(1) a head consisting of a noun, noun phrase or pronoun, demonstrative or question word.
(2) a relator consisting of a benefactive/reason pronoun, marked for person and number — listed above in both forms.

tauyai ubeiyai	'for us'
geka Febuweri ubeina	'for this February'
hilage binei	'for death'
lawa bihiyei	'for the people'
tu kadau ubeihi	'for the travellers'
people travel for.them	
naka binei	'for that (reason)'
that reason	
cf. awai binei	'for what reason'/'why'
what reason	

Yaubada a   bagibagi ubeina
God   his work   for.it
'for God's work'

tauta ata bagibagi kadidili binei
us   our work   strong   for.it
for our strong works (i.e. to make us strong in work)

9.11 Purpose Noun Phrase

Head	Relator		
noun	1	s	tepaugei
	2	s	tepamgei
NP	3	p	tepanei
	1	p inc	tepatiyei
pronoun	1	p exc	tepaiyai
	2	p	tepamiyei
demonstrative	3	p	tapahiyei

Table 28   Composition of Purpose NP

The purpose noun phrase consists of two elements, and is similar to the benefactive/reason noun phrase in structure and in meaning:

(1) a head consisting of a noun, noun phrase, pronoun or demonstrative
(2) a relator consisting of a purpose pronoun marked for person and number — listed in the table above.

Yaubada tepanei   `for God'
a   luhogala tepanei   `because of his love'
his love   because.of.it

lawa   hai   dewa   tepahiyei   `because of their customs'
person their custom because.of.it

9.12 Accompaniment Noun Phrase

There are two accompaniment noun phrases, one using the preposition **mitehi** `together' and the other using the preposition **a** `with'.

9.12.1 Human accompaniment

Head 1	Head 2	Relator	
noun	noun		mitehi
NP	NP	2 s	mitem
pronoun		2 p	mitemi

Table 28   Composition of Human Accompaniment NP

An accompaniment noun phrase consists of three elements:

(1) a first head consisting of a noun, noun phrase or pronoun (or two pronouns in apposition)
(2) a second head consisting of a noun or noun phrase. The second head can be omitted in which case **mitehi** means `with them´ and **mitem/mitemi** means `with you´.
(3) a relator **mitehi** `together´ with special forms for use in addressing people:

> **mitem** `with you (singular)´
> **mitemi** `with you (plural)´

Yailo ago-na   mitehi   `Jairus with his wife´
Yailo wife-his together
logaloga hina-hi   mitehi   `children with their mother´
children mother-their together
tau John Kadiba mitehi   `I together with John Kadiba´
tau mitehi   `I with them´
tau mitehi   `I with you (plural)´

bada baneina natu-natu-na po agona   mitehi
man big   PL-child-his and wife-his together
`the big man together with his children and wife´

tauhi tunawa-hi   ag-ago-hi   po natu-natu-hi mitehi
them alone-their PL-wife-their and PL-child-their together
`they alone, together with their wives and children´

tau i   konsela   po i   pulisimani mitehi
me our counsellor and our policeman together
`I together with our counsellor and our policeman´

tam Kalado am   tutuwau   mitem
you Kalado your childbearer together
`You Kalado, together with your wife´

9.12.2 Non-human Accompaniment

Head 1	Relator	Head 2
noun	a	noun -na
pronoun	(anai)	

Table 30   Composition of Non-human Accompaniment NP

A non-human accompaniment noun phrase consists of three elements:

(1) a first head consisting of a human noun
(2) the relator **a** `with´
(3) a second head consisting of a non-human noun with the suffix **-na.**

```
lawa    a      kedewa-na          `the man (person) with his dog'
person with dog-his
bada a    nima-kwasikwasi-na      `the man with his machete'
man  with hand-machete-his
```

A similar construction to the above involves the relator anai `with' and is used for the `accompaniment' of qualities — the suffix is marked for agreement with the subject.

```
    tau anai habulu-we            `when I was small'
     I  with small-my
    lawa    anai matouta-na       `a man with his fear'
    person with fear-his
    tauyai anai tapu-yai          `us with our weakness'
    us       with weak-our
```

10   SIMPLE SENTENCES

Sentences have traditionally been defined as ``a series of words expressing a complete thought.'' To this definition we need to add the observation that simple sentences have only one verb (or its equivalent). In chapter 11 we will look at complex sentences which have more than one verb and are really two or more simple sentences in various combinations.

There are two basic types of simple sentence in Tawala:
  (1) Verbal sentence
  (2) Stative sentence

We will look at these in detail, in turn.

10.1   Verbal Sentence

Verbal sentences have a structure which can be likened to the cross-section of an onion, which has a central core and successive layers around this core. Linguists of the twentieth century often use the terminology of the atom to refer to these layers. In particular the terms nucleus and periphery have proved useful. In looking at the simple senteces of Tawala I focus attention on four successive layers in turn:
(1) core:
  the verb complex — the drama or action that is going on.
(2) nucleus:
  the items which make up the subject and object — the actors in the drama.
(3) inner periphery:
  the items which place the sentence in space, time and other relationships — the stage props.
(4) outer periphery:
  the items which act as conjunctions and exclamations — the pulling of the curtain.

10.1.1   Sentence core

The primary function of language is communication and at the very heart of the communication act is a set of verbs. Every verb is a core which determines the structure of the nucleus and to a lesser degree the inner periphery.

Take the verbs walk, build and give for instance. They have completely different nuclear structures as follows:

walk takes a subject:
   John walks.

build takes a subject and an object:
   John builds bridges.

give takes a subject, an object and an indirect object:
   John gave the bricks to Bill.

In a similar way every verb (sentence core) has a predetermined structure. (It is thus somewhat like atoms which each have their set number of electrons according to which element the atom belongs to.) This structure is its norm and it only diverges from this norm under special circumstances. For instance, it is possible to say **John walks the dog** but all native speakers of English recognise that this use of walk is not the primary use.

Every verb determines which category of actors can occur in the sentence with it. Thus in the following examples we find some sentences which make no sense because they use the wrong catetory of items:

The boy sneezed.
***The tree sneezed.**
***The rock sneezed.**
The rock splintered.
The tree splintered.
***The boy splintered.**

You need to be aware, as you learn to speak Tawala, of the important point that not all verbs will have the same range of possibilities as their English equivalents.

In making verbal sentences it is vital to know the nuclear structure associated with each verb and this is indicated in the vocabulary (section 4) by the following against each verb.
   (to)/(be)/(have)/(become) ... - intransitive (intr.) verb takes subject, no object.
   ... it/them/someone - transitive (trans.) verb takes subject and object.
   [ditr. verb] - ditransitive verb takes subject, object and indirect object.
   [refl. verb] - reflexive verb takes subject only, but has an object suffix on the verb that refers to that subject.

The various verb classes are set out above under the section on verbs (8.2). All the verbs are marked for subject agreement with a pre-verbal clitic and in addition the transitive verbs are marked for object agreement with a verbal suffix. The ditransitive verbs are marked for indirect object agreement by the verbal suffix.

These sentence cores are illustrated in the following section.

10.1.2 The sentence nucleus

In this section we examine the various simple verbal sentences associated with intransitive, transitive and ditransitive verbs. Here the central question is what actors are required to perform the drama indicated by the verb. With the intransitive sentence a single ``actor`` is required. With the transitive sentences two ``actors`` are needed and with the ditransitive, three.

a. The Intransitive Sentence

SUBJECT	PREDICATE
noun NP pronoun	s- + intr. verb

Table 31 Structure of Intransitive Sentence

The intransitive sentence (S,P) consists of two items:

(1) the subject consisting of a noun, noun phrase or pronoun
(2) the predicate consisting of an intransitive verb which is marked for subject agreement (s-) (8.2.1) and any of the mood, tense, aspect items outlined above (8.2).

SUBJECT	PREDICATE
Bada man `The man has gone.'	**i nae.** he go
Gadiwewe rain `It has stopped raining'	**amaka i higolo.** already it stop.rain
Yailo natu-natu-na mitehi Yailo PL-child-his together `Yailo and his children have gone up.'	**hi gae.** they go.up
Bada ma kedukeduluma man and PL-woman `The man and women have boarded (the boat).'	**hi gelu.** they get.on.board
Bada, tam Bada you `Bada, you will fall.'	**apo u-na peu!** POT you-IM fall
Tauhi them `They were dancing.'	**hi hala-hala.** they PROG-dance

The overt subject is often omitted but the subject agreement clitic must always be present:

SUBJ	PRED	
Ø	**Ap⁄ u-na peu.** FUT you-IM fall	`You⁄ll fall.'
Ø	**hi hala-hala.** they PROG-dance	`They were dancing.'

b. The Transitive Sentence

SUBJECT	OBJECT	PREDICATE
noun NP pronoun	noun NP pronoun	s- + trans. verb + -o

Table 32 Structure of Transitive Sentence

The transitive sentence (S,O,P) consists of three items:

(1) The subject consisting of a noun, noun phrase or

pronoun - structurally identical to the intransitive
subject.
(2) The object consisting of a noun, noun phrase or
pronoun.
(3) The predicate consisting of a transitive verb which is
marked by a clitic for subject agreement (s-) and by a
suffix for object agreement (-o). The forms of the
subject clitic are given in section 8.2.1 and of the
object suffixes in section 8.2.6. As with the
intransitive sentences, the predicate can be marked for
any tense, aspect and mood (8.2).

SUBJECT	OBJECT	PREDICATE

Wagaloke   ginahi   i lunag-i.
Lizard   sago   he break.open-it
'Lizard broke the sago open.'

Yoela   am kwasikwasi   i wa-ya.
Joel   your machete   he take-it
'Yoela took your machete.'

Naka i   ba-bada   tauhi   hi tuhaga-ya.
that our PL-man   them   they find-it
'Our badas found them.'

Tauhi   hai   mae   hi nonogoge-ni.
them   their   stay
prepare-RO-it
    'They prepared their residence (stay)'

      Sentences with both an overt subject and object are not
very common; often the subject is omitted or, less often,
the object, or both the subject and object are omitted.
But the subject agreement forms are never omitted. The
object agreement can be omitted with some verbs if the
object is indefinite (8.2.6) but in this situation an
overt object would be present.

SUBJ	OBJECT	PREDICATE
Ø	Polo	ta lu-gowada-Ø.
	pig	we CS-hide
'We stole a pig.'		
Ø	Polo	ta lu-gowad-i.
	pig	we CS-hide-it
'We stole the pig.'		
Ø	Hai pugole	hi awal-i.
	their net	they carry-it
'They carried their nets.'		
Lawa atapu-hi	Ø	hi gale-m.
person all-their		they see-you
'All the people saw you.'		
Ø	Ø	Hi hagu-we.
		they help-me
'They helped me.'		

c. The Ditransitive sentence

	SUBJECT	OBJECT	INDIRECT OBJ	PREDICATE
	noun	noun	noun	
	NP	NP	NP	s- + ditr. verb +
-io				
	pronoun	pronoun	pronoun	

Table 33 Construction of Ditransitive sentence

The ditransitive sentence (S,O,IO,P) consists of four items:

(1) The subject consisting of a noun, noun phrase or pronoun — structurally identical to the intransitive and transitive subject.
(2) The object consisting of a noun, noun phrase or pronoun — structurally identical to the transitive object.
(3) The indirect object consisting of a noun, noun phrase or pronoun.
(4) The predicate consisting of a ditransitive verb which is marked by a clitic for subject agreement (s-) (forms are listed in 8.2.1) and with a suffix for indirect object agreement (-io). These suffixes are identical to the object suffixes (8.2.6). As with the intransitive and transitive sentences the verb predicate can be marked for any tense, aspect and mood (8.2).

It is not common to find all three nuclear items covertly expressed within a single ditransitive sentece, though two items are common enough (particularly object and indirect object).

SUBJ   OBJ   AUX   INDIRECT OBJ   PREDICATE
Ø : Aniani polo kedewa !apo ! oloto a bolu ! i-na wele-hi.
    food   pig dog   FUT   man his group he-IM
give-them
`She will give the man's group food, pigs and dogs.'

    SUBJECT   OBJ   I.O.   PREDICATE
Natu-we Balayoni : motaka : Ø : i wele-u.
child-my Bryan   car   he give-me
`My son Bryan gave (loaned) me the car.'

Occasionally sentences will be found in which the nuclear elements are not found with their standard ordering, for example, a transitive sentence with an OSV order instead of SOV. This results in a greater prominence being given to the fronted object — it is stressed because it is of crucial importance to what is being said.

10.1.3 The Inner Periphery

We now turn to the items in a sentence which place the drama in a specific time and space setting. These are the stage props — the scenery which tell us for instance that that the drama took place on a mountain, in the past. The major items of the inner periphery indicate:
    a. time
    b. location
    c. origin/instrument
    d. direction
    e. benefactive

It is a rare and rather heavy simple sentence which contains more than one of these items, so it is not possible to give hard and fast rules as to their order of occurrence. You have probably noticed that these categories concur with some of the noun phrases (9.1 — 9.12) and to a lesser extent with noun sub-classes (8.1).

a. Time is indicated by either a word, phrase or an embedded
    sentence and usually occurs before the sentence nucleus.

TIME   PREDICATE
Pom   : to gale-ya.
yesterday we see-him
`We saw him yesterday.'

```
       TIME           SUBJECT      PREDICATE
Iyeta gehou-na  !  Popopo  !  i  tagona-i.
 day  another-its  Lizard      he go.over-it
`Another day Lizard went over (the mountain).'
```

```
       TIME       IND OBJ   AUX      OBJECT     PREDICATE
Geka houga-na! P.N.G. ! amaka ! yabiyabi ! hi  wele-ya.
this time-its   P.N.G.   already paddle      they give-it
Now (this time) they have given PNG the steering paddle.
```

```
 TIME          OBJECT        PREDICATE
Ibigei   !   labiya   !  hi  buyo-ya.
evening-ORIG   sago         they squeeze-it
`In the evening they squeezed (made) sago.'
```

```
            TIME                      PREDICATE
I   houga gelu      plen  uyahina !  a matouta.
our time  boarding plane at.it       I scare
At the time for boarding the plane I was scared.
```

b. Location is indicated by a phrase or an embedded sentence and usually occurs after the predicate.

```
 PREDICATE         LOCATION
Hi-na    gae  !  hoi kokowaga.
they-IM go.up    LOC grave
`They will go up to the grave.'
```

```
 SUBJECT           PRED          LOCATION
Lawa   atapuhi ! hi  hopu !  u  niha.
person all-them    they go.down   LOC beach
`All the people went down to the beach.'
```

```
 PRED              LOCATION
To gelu !  Gurney ani   yato uyahina.
we board   Gurney place rest at.it
`We boarded at Gurney airstrip (place of landing).'
```

c. Origin/Instrument is marked by the use of the origin/ instrument suffix on a noun (8.1.3) or the origin/ instrument noun phrase (9.9). It usually precedes the nucleus, but not always.

```
 ORIGIN        PREDICATE
Niha-gei  !   to bulili.
beach-ORIG    we run
`We ran by the beach.'
```

```
      ORIGIN              AUX   PREDICATE   LOCATION
Lawa   Kehelala-gei !  apo ! i-na  nei ! u  Labe.
person Kehelala-ORIG    FUT   he-IM come LOC Labe
`A person from Kehelala will come to Labe.'
```

```
        ORIGIN              PREDICATE
Hai   meyagai uyahinei : hi    hopu-mai.
their village from.it      they come.down-come
`They came down from their village.´
```

```
INSTRUMENT           PREDICATE
Nima-u-gei   :    a wo-bagibagi.
hand-my-ORIG      I CS-work
`I worked (made) it by (my) hand.´
```

```
      ORIGIN/INSTR              PREDICATE
Hai   manini uyahinei : hi    wo-bagibagi.
their power  with.it       they CS-work
`They worked it by their magic/power.´
```

```
      INSTRUMENT                    AUX    PREDICATE
Aniani po ani  eno   uyahinei : apo : hi-na  hagu-ya.
food   and place sleep with.it     FUT  they-IM help-him
`They will help him with food and a bed.´
```

d. **Direction** is marked by the use of a direction noun phrase
(9.8). There seems to be no preference for either pre- or
post- nuclear position for this item.

```
      PREDICATE                   DIRECTION
Hi    otu  meme : i   plen  tu   galena itetena uyahina.
they call again  our plane person look    over     at.him
`They called again to our pilot (plane keeper).´
```

```
      DIRECTION              PREDICATE
Nudanuda poha-na     uyahina : i   poha-ya.
rubbish  basket-its at.it       she basket-it
`She bundled it in the rubbish basket.´
```

```
      INSTRUMENT                    AUX        PREDICATE
Aniani po ani  eno   uyahinei : apo : hi-na  hagu-ya :
food   and place sleep from.it     FUT  they-IM help-him
      DIRECTION
a    kadau   uyahina.
his journey at.it
`They helped him with food and bed for his journey.´
```

e. **Benefactive** indicates the person to benefit from the
drama and comes either before or after the predicate. It
contains a benefactive noun phrase (7.10) or pronoun
(8.1.7).

```
SUBJ     PRED       BENEFACTIVE
Yesu : i hilage : ubeita.
Jesus   he die        for.us
`Jesus died for us.´
```

```
        BENEFACTIVE           PREDICATE
Numa  hine-na     binei ! ta bagibagi.
house inside-its  for.it  we work
`We do housework (work for inside the house).'
```

```
    PRED       OBJ          BENEFACTIVE
I  nonogo ! i   am  ! ubeiyai.
she prepare    our food     for.us
`She prepared food for us.'
```

```
BENEFACTIVE       PREDICATE
Hilage binei ! i  buli-bulili.
death  for.it     he PROG-run
`He was about to die (running for death).'
```

```
     BENEFACTIVE                      AUX
Alugo  Gegena a bagibagi binei ! apo !
spirit high   his work      for.it  FUT
     DIRECTIØNAL           PRED
wiyoli       ugolina ! o   witogo...
submersion at.it        you CS-wash
`(It is) for the High Spirit's work that you are
baptised by immersion.'
```

10.1.4 The Outer Periphery

There are three sentence-initial items and one sentence-
final item that do not really affect the sentence except as
it relates to things outside the sentence. This is like the
skin of an onion which is removed to get at the edible part.
In terms of the verb as a ``mini drama'', the outer
periphery is somewhat akin to the pulling of the curtain -
it signals that the drama has started, but the drama is
largely independent of the curtain and could be performed
without one. The sentence is complete without the periphery
but not related to the practical world. For instance, if I
say, **John has the icecream all over the floor**, it is no more
than a mildly interesting or humorous sentence. If on the
other hand I say, **Mum, John has the icecream all over the
floor!** we are likely to see ``Mum'' fly into action. The
situation is still the same, but has been applied to daily
life by the use of `Mum' and sentence final intonation (!).

Five items belonging to the outer periphery require our
attention. Three of them come at the beginning of the
sentence:
  a. Exclamation
  b. Address
  c. Conjunctions

The remaining two are sentence final:
  d. Question particle
  e. Intonation

a. __Exclamations__ Various exclamations were listed in section
   8.5.5. It is with these items that we are now concerned.
   They indicate the attitude of the speaker to what has
   happened and what he is about to say. They are usually
   the first item in the sentence, but there are exceptions.

   Nugote.
   `Perhaps/Probably. (I am not sure, but I think...)´

   Apo nugote   hai   bisnisna ina   kadidili duma.
   FUT probably their business it-IM strong   very
   `Probably their business will flourish.´

   Oo, heliyam,   om   dewa   i dewadewa duma.
   oh, my.friend, your custom it good   very
   `Oh, friend, your custom is very good.´

   Hilaki,   pona   Tawala uyahina Buka hi-ta   dewa-ya.
   would that language Tawala at.it   book they-UNR work-it
   `I longed that someone would write the Book (Bible) in
   the Tawala language.´

   Embateka,   u-na   ludadan-i.
   I.Challenge.you, you-IM try-it
   `I dare you to try it.´

   Aiyoi,   i wiyuwa duma.
   oh.dear, it pain   very
   `Oh dear, it really pains.´

b. __Address__ Often a person's name, title or term of endear-
   ment is placed before a sentence to gain the full
   attention and involvement in the sentence following.
   Terms of address were said to be in the `´vocative´´ case
   by traditional grammarians. These sentences often involve
   a question or command.

   Oo, heliyam,   om   dewa   i dewadewa duma.
   oh, my.friend, your custom it good   very
   `Oh, friend, your custom is very good.´

   Bada, logaloga amaka hi   gelu.
   Bada, children COMPL they board
   `Bada, the children have gone on board.´

   Mika,   meka e   ne-nae?
   Micah, where you(PRES) PROG-go
   `Micah, where are you going?´

   Samba, ap´ u-na   peu!
   Samba, FUT you-IM fall
   `Samba, you'll fall!´

c. __Conjunctions__ Sentences often begin with a conjunction

(listed 3.5.2) which indicates the relationship the coming
sentence has with what has already been said. For
example, **po** indicates a close connection; **ma** indicates a
change in subject, or focus etc. These conjunctions
really introduce us to the world of complex sentences and
will be discussed in detail in the next chapter. However,
at times a simple sentence begins with a conjunction:

Ma to mae mei kabudala tupona.
and we stay like sun   part
`Then we stayed about half an hour.´

d. <u>Question particle</u> The particles **mbo** `right´ ee **mbo** `yes,
right´ are added to the end of a sentence to elicit a
response of agreement from the hearer.

Hai   mae i haki wahaga,   mbo?
their stay it good complete, QP
`Their existence is completely good, right?´

e. <u>Intonation</u> Sentences dealt with thus far in the grammar
are largely statements but can become questions,
exhortations and commands etc. by the use of sentence
final intonation along with other sentence features.

(i) statements (``declarative´´ mood) are made with
falling sentence intonation.

Apo i-na nae.   `He will go.´
FUT he-IM go

(ii) questions (``interrogative´´ mood) are made with a
high-low-high intonation at the end of the sentence.
(This is true for Diwinai, but not all other dialects.)
These are known as ``yes-no´´ questions as they require a
`yes´ or `no´ answer.

Apo i-na nae?   `Will he go.´
FUT he-IM go

(iii) exhortations often use question intonation and use
first person plural inclusive forms.

Ta-n´ om-hoe.   `Let's go!´
we-IM CS-open

(iv) Commands (``imperative´´ mood) use a sharp falling
intonation, and are usually second-person forms with
syllables somewhat short and emphatic.

U-na   nae. U-na   bulili. `Go! Run!´
you-IM go. you-IM run

10.2 Stative Sentences

Stative sentences consist of a topic and comment as outlined in the following table.

TOPIC	COMMENT
noun	adjective
NP	stative verb
pronoun	possessed noun
demonstrative	NP
	demonstrative

Table 34 Construction of Stative Sentence

In order to translate these sentences it is necessary to supply the verb to be ('was', 'is', 'will be') or to become in the English translation.

A stative sentence consists of two parts:

(1) A topic which consists of a noun, noun phrase, pronoun or demonstrative.
(2) A comment which consists of an adjective, stative verb, possessed noun or noun phrase.

About 3/4 of all adjectives can function as stative verbs as follows:

dewadewana	i dewadewa	'good'
bigabigana	i bigabiga	'muddy'
daodaona	i dao	'long'
gayogayona	i gayo	'immersed'
gobugobuna	i gobu	'dirty'
gwaegwaena	i wigwae	'murky'
habuluna	i habulu	'small'

In each case the adjective is given first and the stative verb is given second. There is an important meaning distinction between the two. The adjective is used for a permanent or semi-permanent condition and the stative verb is used for a temporary or semi-temporary condition. Of course, judgements will overlap as to which item to use. If a road is muddy from a heavy rain the form used will be i bigabiga and not bigabigana. On the other hand if a person continually breaks cultural taboos he is gobugobuna and not i gobu. Similarly gwaegwaena is used of a river only after several days of flooding.

A stative verb is similar to an intransitive verb (10.1.2 a.) in that there is no object present and the topic

often appears like a subject. However, stative verbs differ
from them in that they describe a state, rather than an
action. With the intransitive sentence the subject is often
omitted; so also with the stative sentence the topic is
often omitted.

TOPIC	COMMENT	
Houga time	i apapoe duma. it bad really	'It was really bad weather.'
Naka gahu that mist	i potopoto. it thick	'That fog was really thick.'
Tauta us	guguni emosi. clan one	'We are one clan.'
Geka this	tauna. him	'This is the one.'
Wam boat	banei-na. big-its	'It is a big boat.'
Polo pig	hai am. their food	'It is pig's food.'
Tau	geka.	'I am here.'

TOPIC   COMMENT

Bada banei-na   a   puwaka po   a   kedewa.
Bada big-his   his pig   and his dog
'It is the big man's pig and dog.'

Lani-hi   gowahi   Wagaloke ma Popopo.
people-those name-their   Possum   and Lizard
'Those men's names are Possum and Lizard.'

Lawa   luwaga   hai   bagibagi.
person two   their work
'It is the two men's work.'

Hai   nae   i   dumalu.
their going   it straight
'Their going is right.'

Om   gelu   iyetana   i   apapoe.
your boarding day-its   it bad
'Your departure date is no good.'

Ba-bada odubo-na   hai   mae dedede-na.
PL-bada old-its   their stay story-its
'It is the story of the men of old.'

10.3 Questions

We discussed above (10.1.4 e.(ii)) yes-no questions which
only require a 'yes' or a 'no' answer. We now turn our

attention to questions which require information to be given as their answer. These questions form a separate set of simple sentences in that they include a question word (8.5.1) somewhere in their structure. Otherwise the structure of questions is similar to verbal and stative sentences.

There are a great variety of question sentences with the question word able to be plugged in at a number of points. This is particularly true for **awai** `what´ and to a lesser extent for **iyai** `who´ and **meka** `where´. The questions can either be used by themselves or in combination with a noun.

10.3.1   Questions as Subjects

Iyai i hagu-m?
who he help-you
`Who helped you?´

Lawa   awai hi   galem?
person what they see-you
`Which people saw you?´

Wam wabihaga he   ma-mae?
boat how.many they(PRES) PROG-stay
`How many canoes are there?´

Iyawoi woida tano-na   apo o-na   dewa-ya?
who.PL yam   garden-its FUT you-IM work-it
`Which of you will make a yam garden?´

10.3.2   Questions as Objects

Iyai u   gale-ya?   `Who did you see?´
who you see-him
Ginouli awai hi   danene?   `What did they steal?´
things what they steal
Awai e   dewadewaya?   `What are you doing?´
what you(PRES) PROG-do-it
Logaloga wabihaga u   hagu?   `How many children did you
children how.many you help   help?´

10.3.3   Questions of Time

Meyanai apo i-na geleta?
when   FUT hi-IM arrive
`When will he arrive?´

Kabudala awai hi   gota?
sun   what they arrive(boat)
`When did they arrive?´

```
Kabudala wabihaga hi-na    eno?
sun        how.many they-IM sleep
`How long will they sleep?'
```

10.3.4 Questions of Location

```
Meka  o    nae?                    `Where did you (pl) go?'
where you go
Miyei         u   nei?             `Where do you come from?'
from.where you come
Dobu awai he          ma-mae? `Where are they staying?'
place what they(PRES) PROG-stay
```

10.3.5 Questions of Purpose

```
Awai binei   hi   nei?             `Why have they come?'
what purpose they come
Baba-na   awai hi   nei?           `Why have they come?'
base-its what they come
```

10.3.6 Questions of Means

```
Iyowaka hi   damana?
how      they cross
`How did they get across?'
```

```
Iyowaka apo pona      Tawala-gei  a bahe-ya?
how      FUT language Tawala-ORIG I speak-it
`How do I say it in Tawala?'
```

```
Baibel stadi iyowaka e     ne-nae?
Bible  study how       it(PRES) PROG-go
`How is the Bible club going?'
```

10.3.7 Stative Questions

The questions so far have all involved verbal sentences.
Many   questions   are   also formed by the use of the
topic-comment construction discussed under stative verbs
(10.2).   The   question is usually in the comment position,
but there are exceptions:

```
Am    luhogala awai?              `What is your desire?'
your love       what
Awai nugonugo-m?                  `What do you want?'
what heart-your
Babana    awai?                   `Why?/What reason ?'
core-its what
Ano-na    awai?                   `What does it mean?'
core-its what
```

Miha-na   wabihaga?   `How much is it?´
price-its how.much
Gowa-na   awai?   `What is its name?´
name-its what
Bada gowa-na   iyai?   `What is the man´s name?´
bada name-his what
Kabudala awai?   `What´s the time (sun)?´
sun   what

Ita winugonugotuhu-na awai?
our thought-that   what
`What are we to think about it?´

10.3.8 Use of Double Question Words

These are used to indicate an indefinite question   as   in
English ever. `whatever´, `whenever´.

Iyai iyai i nonoli-hi...   `Whoever hears them...´
who who he hear-them
Meka po meka hi   ne-nae.. `Wherever they go...´
Where and where they PROG-go...

...pali-kadidila awai awai i-na   wele-mi.
   speak-strong what what hi-IM give-you
`Whatever instruction he gives you...´

Lawa   hai   winugonugotuhu awai awai hi   luhogale-ya..
person their thought   what what they love-it
`Whatever the things (thoughts) the people want...;

10.3.9 Alternative Questions

There are two kinds of alternative questions, though bo
plays an important role in both:

a. Specific alternative questions spell out the alternatives
   and require specific answers.

Bada amaka   i gunawile-na meya bo yohola?
Bada already he return-TC   again or later
`Has the man returned yet or not´?

Hina-m   apo i-na   nae bo ama-m?
mother-your FUT she-IM go   or father-your
`Will your mother or your father go?´

Apo tam tunawa-m   bo om   lawa   mitehi   o-na   nae?
FUT you alone-your or your friend together you-IM go
`Will you go alone or with your friends?´

b. General alternative questions end in `or not´, require

only a yes/no answers and are   thus similar   to `yes-no′
questions (10.1.4 e .(ii)).

He   ne-nei   imahi   bo eega?
they(PRES) PROG-come completely or not
`Are they coming along okay or not?′

Hi   gou bo eega?
they ripe or not
`Are they ripe or not?′

Bihiya gimala bo eega?
banana sell   or not
`Are the bananas for sale or not?′

10.4 Negative Sentences

Most sentence types discussed in 10.1 and 10.2 can be
made negative (10.4.1). In addition there is a special
negative-comment sentence (10.4.2).

10.4.1 Negative Verbal Sentences

Transitive, intransitive and ditransitive sentences are
all made negative in the same way. There are four basic
forms:

a. **Negative with unreal mood - ega...(p/n)-ta**
   ega `not′ is used with the unreal mood -ta (8.2.2 c.). As
   usual the forms are marked for person and number (p/n).
   This construction is used for events which are stated not
   to have happened or will not happen.

   Lawa   ega hi-ta   hanapu-we.
   person NEG they-UNR know-me
   `The people don′t know me.′

   Ega awai gehou-na hi-ta   dewa-ya.
   NEG what other-its they-UNR work-it
   `They did nothing else.′

b. **Negative with imminent mood - ega...(p/n)-na**
   ega `not′ is used with the imminent mood -na (8.2.2 b.).
   The forms are marked for person and number (p/n). This is
   used to indicate events which are fairly likely not to
   happen, including negative commands.

   Apo lawa   ega i-na wo-bagibagi...
   FUT person NEG he-IM CS-work
   `If a person won′t work...′

Geka aniani-hi   ega u-na   an-ani-hi!
this food-those NEG you-IM PROG-eat-them
`Don't eat those foods!'

c. <u>Potential negative with imminent mood</u> - apeega...(p/n)-na
apeega is derived from **apo** (potential mood - 8.2.3 a.) +
ega `not'. It is used with the imminent mood -na
(8.2.2 b.) to indicate verbs which are likely not to
happen, but there is no certainty of this.

Oloto apeega i-na   geno-ge-hi.
man   IMPROB he-IM worry-RO-them
`The man (probably) won't worry about them.'

Apeega a peu.
IMPROB I fall
`I won't fall.'

Apeega baha awai u-na   nonol-i.
IMPROB word what you-IM hear-it
`You won't hear a word.'

d. <u>Negative potential with unreal mood</u> - apeega...(p/n)-ta
apeega is used with the unreal mood **ta-** (8.2.2 c.) to
indicate events which would not have happened in the past.
This usage is quite rare.

Apeega ata luwaga ta-ta   duhuna.
IMPROB our two   we-UNR sit
We two would not have sat together.

The negative clitic moves to almost any pre-verbal
position depending on which item is in focus:

(i) Negative before the verb

Lawa   a   houga kadau   ega i-ta   geno-geno
person his time   journey NEG he-UNR PROG-worry
natu-natu-na uyahihi.
PL-child-his of.them
`That person needn't worry about his children during
his trips.'

Lawa   wou-na ega hi-ta   wi-towol-i.
person new-his NEG they-UNR CS-stand-him
`They won't appoint (cause to stand) a new person.'

(ii) Negative before the object

Ega a   mamae   hi-ta   me-me-tago-ya.
NEG his staying they-UNR PROG-move-follow-it
`They don't follow his (way of) living.'

```
Apo ega i   bagibagi to dewa-hi...
FUT NEG our work       we work-them
`If we don't do our work...'
```

```
Tauyai ega i   dewa   hi-ta      dumalu   u    mata-m.
us      NEG our custom they-UNR straight LOC eye-your
`Our customs are not right on your sight.'
```

(iii) Negative before the subject

```
Ega tauta ta luhogale-ya.      `We don't love him.'
NEG us    we love-him
Ega tau a-ta  nae.             `I didn't go.'
NEG me   I-UNR go
```

(iv) Negative with stative verb

```
Ega u-ta     dumalu.           `You are not right.'
NEG you-UNR straight
Ega i-ta     dewadewa.         `It is not good.'
NEG he-UNR good
```

10.4.2 Negative Comment Sentence

The negative ega commonly occurs before a noun or noun phrase in a negative comment sentence. the verb `to be' or `to have' must be supplied in the English translation.

```
Ega aniani.                    `There is no food'
NEG food
Ega a   gapola.                `He has no possessions.'
NEG his possessions
Ega ama-hi.                    `They have no father.'
NEG father-their
Ega ata tahaya gehou-na.       `We have no other path/way.'
NEG our path    other-its
Ega awai gehou-na.             `There is nothing else.'
NEG what other-its
Ega tau mimituwa.              `I am not a spirit.'
NEG me   spirit
```

11 COMPLEX SENTENCES

Complex sentences have two (or more) verbs or items functioning like verbs. This is in contrast to the simple sentences which have only a single verbal item. Typically, complex sentences consist of a simple sentence A and a simple sentence B joined together with a particle. There are a number of basic ways in which simple sentences can be combined. They will be discussed under the following headings.

The systemic sentences:
1 Sequence sentences
2 Consequence sentences
3 Non-sequence sentences
4 Conditional sentences

The non-systemic sentences:
5 Expansion sentence
6 Reason sentence
7 Abilitative sentence
8 Desiderative sentence
9 Quotation sentence
10 Embedded sentences

The first four types of sentence are systemic in that they show a three-way distinction in terms of the strength of relationship (loose, mid and tight) between the two parts of the complex sentence. The clitics indicating these are set out in the following table:

Sentence types	loose	mid	tight
1 Sequence	ma	po	Ø
2 Consequence	ega yaka	yaka	uyahinei
3 Non-sequence	bo	ma	tamogi
4 Conditional	Ø	inapa	itapa
		hinapa	hitapa

Table 35 Clitics indicating degree of Relationship with the Systemic Sentences

11.1 Sequence Sentences

Sequential sentences combine sentence A and sentence B (and etc.) in the order in which they happened. There are

basically three sequence sentences varying in the degree of
relationship thought to exist between the two sentences -
they range from loose, through mid to tight sequences.

11.1.1 Loose Sequence sentence

   Events which are considered to be loosely connected are
joined with **ma**. There may be a change of actor(s), time,
location, or merely an unconnected or unexpected event.

   Ma bada i dala-hopu naka tewela i womomo-hi
   and bada he crawl-down that child he hold-him
   ma i howa-howa tepa-ni   po i kokoe.*
   and he PROG-spit forehead-him and it finish
   `Then the man crawled and grabbed (held) the child and
   spat on him.´

   To buli-bulili ma   tul-iyai   ae-na   i tona-ya.
   we PROG-run   and friend-our leg-his he spear-it
   `While we were running our friend speared his leg.´

   Hi ne´ po am hi dewa-dewa-ya
   they come and food they PROG-work-it
   ma puwaka hi un-uni   ma kamkam hi un-uni.
   and pig   they PROG-catch and chicken they PROG-catch
   `They came and prepared the food, catching pigs and
   chickens.´

   To gelu Gurney uyahina po to ne-nae
   we board Gurney at.it   and we PROG-go
   ma dobu a ga-gale-hi.
   and area I PROG-see-them
   `We boarded at Gurney and were going and I saw the land
   divisions.´

* **po i kokoe** `and it is finished´ is untranslatable in the
sentence.

11.1.2 Mid Sequence Sentence

   Events which are considered to be connected in neither a
loose nor a tight relationship are combined with the
conjunction **po** `and´. These have a close or mid
relationship.

   I na´ po i me-gowada po i ma-mae.
   he go and he stay-hide and he PROG-stay
   `He went and hid and stayed there.´

Noka hosi tewela igehou-na guguhini-na i   me-mae
there just child   other-its maiden-that she PROG-stay
po ledu   i   awal-i   **po** i   hopu
and coconut.cup she carry-it   and   she go.down
po i   nae niha i-na   higu-ya.
and she go beach she-IM draw-it
`There was a certain child, a maiden staying there and she
carried a coconut cup and went down and went to draw
sea-water.´

Noka hosi tula-hi   i   lupa
there just friend-their he jump
po i hopu   i ne-nae.
and he go.down he PROG-go
`Their friend there jumped and went down keeping going.´

Ega.yaka hewa-hewali atapu-hi meyagai hewa-hewali-hi hi
and.so   PL-youth   all-them village PL-youth-those they
ne´ **po** hi baha   **po** ega.yaka tula-hi hi   weluwaya
come and   they speak and   and.so   friend-their they
lead.take
po hi na´ **po** neula hi ´m-geina **po** i kokoe.
and they go and coconut they CS-climb and it finish
`And then all the young men, the village youths, went and
talked it over and so they took their friend and went and
climbed a coconut.´

11.1.3 Tight Sequence Sentence

Events which are considered to be tightly connected,
including purpose and cause-effect relationships, have no
conjunction at all - a much ``tighter´´ connection is
envisaged than the mid sequence sentence (11.1.2). In order
to clarify the data I place the two sentences, A and B, on
separate lines in the following examples.

A houn-i   hau kabudala
I place-it LOC sun
i-na   lalan-i.
it-IM dry-it
`I place it in the sun to (it will) dry.´

Mayau e   kika-kikalo-ya
wood he(PRES) PROG-rub-it
apo i-na alata.
FUT he-IM light
`He is rubbing the wood (with a fire stick) to make fire.´

Kabudala i lalana
sun   it shine
dobu i-na haya-haya.
area it-IM PROG-dry
`When the sun shines, the village dries out.´

A hiyawa pahi
I read   properly
apo a wele-m.
FUT I give-you
'When I have read it properly I will give it to you.'

Guguhini apo hi-na   gale-m
girl   FUT they-IM see-you
u   wi-bada.
you CS-bada
'They young girls will see that you have grown old.'

Apo yohola kamna-u   i-na   dewadewa
FUT later   health-my it-IM good
a wi-sili.
I CS-fish
'Later, when I feel better, I will go fishing.'

A sub-type of the tight sequence sentence is a motion sequence sentence which expresses the purpose of the motion.

I   nae
he go
gaeba i lu-oga.
bowl he CS-wash
'She went to wash (the) bowl.'

I   nae u   pitapita
he go LOC bush
i   yam i beiha.
our food he find
'He went to the bush to find our food.'

O-na   nae
you-IM go
Tuawa-mi   o-na   togo.
alone-your you-IM wash
'You go and wash by yourselves.'

11.1.4 Time-lapse Sequence Sentence

Events which follow one another but have a long intervening space of time are joined with ee.

I na' po ee amalai kiu hai   pona   i hanapuge-ya.
he go and   today bird their language he know-it
'It (time) went by, now today he knows the bird language.'

I   pulisimani hi   laun-i ee apoma tau naka a womahili.
our policeman   they beat-him   later me there I leave
'Our policemen beat him and then I left.'

Yalasi-yei   to nei togowa gowa-na Yalasi
sth-west-ORIG we come wind   name-its Yalasi
ee u   Labe to mae.
   LOC Labe we come
`We migrated (came) from the south-west, on the wind
called Yalasi, eventually settling at Labe.´

Omhilage i tape-un-i
hunger   it CLP-hit-him
ee mei iyeta luwaga bog-ei   i teno-tenom nae...
   like day   two   sea-ORIG he PROG-drift go
`Hunger caught hold of him and for about two days after he
was drifting in the ocean...´

11.2 Consequence Sentences

In these sentences the second event (sentence B) is
considered the consequence of the first (sentence A). As
with the sequence sentences there are varying degrees of
relationship between the causing event and the consequent
result. They range: loose - mid - tight.

11.2.1 Loose Consequence sentence

Sentence B is considered to be a consequence of sentence
A and is marked with ega yaka `and so´ (literally `not
consequently´).

Hina-na   i   tuhaga-ya po
mother-his she find-him and
ega.yaka e   tu-tou.
and.so   she PROG-cry
`His mother found him (drowned) and so she is crying.´

Hina-na   pona-na   i   nonol-i
mother-his voice-his she heard-it
ega.yaka hina-na   i   lupa uyahina.
and.so   mother-his she fly to.him
`His mother heard his voice so his mother also flew to him.´

Plen ega i-ta   nei baba-na gahu i lata   ma gadiwewe
plane NEG it-UNR come base-its mist it increase and rain
ega.yaka hi   otu mai...
and.so   they call come
`The plane didn´t come because of the cloud and rain so they
called us (by telephone).´

```
i    gale-hi   a    gawiya hi    ne-nei
he   saw-them his   enemy  they  PROG-come
ega.yaka ega gasi i-ta    wi-dagu.
and.so   NEG also  he-UNR CS-move
'He saw his enemies coming so he didn't move.'
```

If the first sentence has **ipa** 'desire' followed by **ma ega
yaka** we get an alternate consequence sentence and it is
translated 'I wanted to...but instead (I had to)...'

```
Ipa a nehi
if  I come
ma.ega.yaka a gae    u    oya.
then.and.so I go.up  LOC  mountain
'I wanted to come but instead I had to go to the
mountain.'
```

```
Ipa to damana-hi   goila u    tupo-na
if  we cross-them  river LOC  part-its
ma.ega.yaka to kwawiwilo.
then.and.so we go.around
'We wanted to cross the rivers in that area but instead we
had to go around.'
```

```
Hau witonuga ipa a nehi
LOC CS-three  if  I come
ma.ega.yaka amalai apoma a hopu mai.
then.and.so today  later  I come down
'I wanted to come on the third day but instead I came down
today.'
```

11.2.2 Mid Consequence Sentence

Sentence B of a mid consequence sentence is considered to
be the direct consequence of an inevitable result of
sentence A and is marked with **yaka** 'consequently'.

```
Ugolimi a malagama     yaka        a ne-nei    ugolimi.
to.you  I used.to  consequently I PROG-come to.you
'I am used to you, consequently I am coming to you.'
```

```
To buli-bulili ma  tul-iyai    ae-na    i  tona-ya
we PROG-run    and friend-our  leg-his  he spear-it
yaka          to niye-ya  hau hospitolo.
consequently we take-him LOC hospital
'We were running and our friend pierced his foot,
consequently we took him to the hospital.'
```

```
U   uma         yaka      apega  ta nae.
you drink  consequently IMPROB we go
'You are drunk, consequently we are not going.'
```

Amalai iyeta-na hauga i dewadewa   yaka   motaka i nei.
today day-its time it good   consequently car   it come
`Now, today it is good weather, consequently the car came.´

U   hagu-iyai   yaka   i dewadewa duma.
you help-us   consequently it good   very
`You helped us, consequently it is very good.´

11.2.3 Tight Consequence Sentence

This type represents an even closer consequence.
Sentence A is often considered the cause and sentence B the
result, which is marked with uyahinei `from this/because of
this´ (Labe ugolinei). However, human responsibility often
plays a crucial role.

Kabudala i kokoe   ugolinei   am   a hilage.
sun   it finish from.this   food I finish
`Because the sun has set (is finished) I am hungry.´

Apo aniani po ani   eno
FUT food   and place sleep
uyahinei apo hi-na   hagu-ya   a   kadau   uyahina.
from.this FUT they-IM help-him his journey at-it
`Because (he needs) food and a bed they will help him in
his journey.´

Popopo a   dewa i dewedeweya uyahinei ta lau-labiya.
Lizard his work he PROG-work-it from.this we CS-sago
`From Lizard´s working his custom we produce sago.´

Naka tahaya i wibigabiga
that road   it CS-muddy
ugolinei tahaya tapu-na   to wotago-ya.
from.this road   other-its we follow-it
`Because that path was really muddy we followed a
different path.´

11.3 Non-sequence Sentences

Non-sequence sentences can also be graded in terms of
their relationship in terms already discussed:
    loose - alternate sentence
    mid   - antithetical sentence
    tight - contra-expectation sentence

11.3.1 Alternate Sentence

In an alternate sentence either the first or second

sentence happens, but not both. The second sentence is marked with oo/bo `or´.

Ta apuya   bo   i-na   ala-hi.
we light-it or   it-IM light-it
`We light it or it lights (itself).´

Tarakta nugonugo-mi   oo   awai?
tractor desire-your   or   what
`Do you want a tractor or what (other do you want)?´

He   ne-nei   imahi   bo   eega?
they(PRES) PROG-come completely or   not
`Are they coming properly or not?´

Ta ne-nae   bo   ta ma-mae...
we PROG-go   or   we PROG-stay
`Whether we go or stay...´

11.3.2 Antithetical sentence

In an antithetical sentence the two sentences are somewhat contradictory. From the first sentence we have certain expectations, but instead something opposite, or different, is stated: the second sentence is marked with ma `but´.

Dimdim   hai bolima hi   habulu ma lata   hi bulili.
European their year they small but increase they run
`The Europeans are only young but their growth is rapid.´

I-na togo a mae   ma   i-na dumoli naka a nae.
it-Im blow I stay but it-IM calm that I go
`If it blows I stay but if it is calm then I go.´

Pona   a nonol-i ma gamo-u   i witai.
language I hear-it but mouth-my it heavy
`I hear the language but my tongue is tied.´

Upom-gei   am   lawa hi   nei
last.evening-ORIG your friend they come
ma iyowaka   po tam ega u-ta   nei?
but how.is.it and you NEG you-UNR come
`Your friends came last night, but how was it you didn´t come?´

Ega i-ta   tawine ma e   ma-mae.
NEG he-UNR marry but he(PRES) PROG-stay
`He´s not married but is just staying.´

```
Ega u-ta      uma    apo ta nae
NEG you-UNR drink FUT we go
ma  u   uma   yaka          apega ta nae.
but you drink consequently IMPROB we go
```
'If you hadn't got drunk we would go but you drank so
we will not go.'

When **ipa** 'desire' is placed at the beginning of an
antithetical sentence we get a frustrated desire sentence.

```
Ipa a nae ma  amaka hi    tuhaga-hi.
if  I go  but COMPL they find-him
```
'I wanted to go but they had already found them.'

```
Ipa a damanahi
if  I cross-them
ma  ega emoemota-na baba-na goila hi    hopu.
but NEG ability-its because river they come.down
```
'I wanted to come across but was unable because the rivers
were flooded.'

11.3.3 Contra-expectation Sentence

The contra-expectation sentence is stronger than the
antithetical sentence, with the second sentence being often
contradictory and unexpected. The second sentence is marked
with **tamogi** 'even so/on the contrary/however/but'.

```
Tauna kiu  natu-na
him   bird child-its
tamogi lawa    atapu-na i  luhogale-ya.
even.so person all-his  he love-him
```
'He was the child of a bird but even so all the people
loved him.'

```
Ega u  mone  tamogi a 'm-am      ma  a ma-mae.
NEG my money but      I PROG-eat and I PROG-live
```
'I have no money but even so I eat and live.'

```
Am   kwasikwasi ega i-ta    kam
your machete        NEG it-UNR sharp
ma  tamogi e          talatala.
and however it(PRES) PROG-cut
```
'Your machete is not sharp however it is cutting.'

```
I  nae bala daodao-na, wamahiya luwaga bo tonuga,
he go  time long-its   moon     two    or three
ma  tamogi ago-na   e          me-mae.
but however wife-his she(PRES) PROG-stay
```
'He went for a long time, two or three months, however his
wife remains.'

Atapu-iyai to dewadewa
all-our   we good
ma tamogi tula-ta   Gum hoi hospitolo.
but however friend-our Gum LOC hospital
`We are all well, however our friend Gum is in hospital.´

11.4 Conditional Sentences

Again with a conditional sentence we have the three-way distinction of the type of relationship already encountered.

    loose - if/when sentence
    mid   - condition sentence
    tight - contrary-to fact sentence

11.4.1 If/When Sentence

The `if/when´ sentence is distinguished by the fact that it has no clitic `if´ before the first sentence and also in that it can often be translated by either `if´ or `when´.

I-na togo
it-IM windy
ega a nae.
NEG I go
`If/when it is (will be) windy, I won´t go.´

Amalai gadiwewe
today rain
apega i-na nei.
IMPROB he-IM come
`If it rains today, he probably won´t come.´

Kalado apo i-na nei
Kalado FUT he-IM come
apo ugolina u-na   baha, ``Una   nae...´´
FUT to.him you-IM talk   you-IM come
`When/if Kalado comes, say to him, ``You go...´´´

Ega u-ta   uma
NEG you-UNR drink
apo ta nae.
FUT we go
`If/when you don´t drink (get drunk) we will go.´

11.4.2 Condition Sentence

The condition sentence commences with the clitic **inapa/hinapa** `if´. The distinction between the two forms

was probably, in the past, a singular-plural distinction, but the ``rule´´ is often broken in present-day speech.

Hinapa ega i-na nei
if   NEG he-IM come
yaka   apo to ne-hale-ya.
consequently FUT we come-throw-it
`If he doesn't come, we will have to leave him.´

Hinapa to hanapuge-ya
if   we understand-it
apo tauyai gasi to houna.
FUT us   also we put
`If we know about it we will also make a contribution.´

Hinapa i-na kokoe
if   it-IM finish
yaka   u-na boho-ya.
consequently you-IM extinguish-it
`If it (kerosene) runs out you must turn it out (the lamp).´

Inapa haumalatom kabudala i-na lalana
if   tomorrow   sun   it-IM shine
naka apo ta toleha.
that FUT we feast
`If the sun shines tomorrow, then we will make a feast.´

11.4.3 Contrary-to-fact Sentence

These sentences are also translated by `if´ but this time usually in the past — `if it had happened...´. If the sentence is non-past then the implication is that the condition will not be met — an unlikely condition. The sentence is begun with the clitic itapa/hitapa. Again no clear distinction seems to be indicated by the two forms in present-day speech. However, the ta morpheme is clearly in contrast to the na of the condition sentence (11.4.2) and reflects the distinction of unreal (ta) and imminent (na) moods (cf. 8.2.2).

Hitapa gadiwewe pom
if   rain   yesterday
yaka   apega bulumakau hi-ta   un-i.
consequently IMPROB cow   they-UNR catch-it
`If it had rained yesterday, they wouldn't have caught the cow.´

Itapa ata hanapuge-ya
if   I-UNR know-it
apega geka pite a-ta baha.
IMPROB this like I-UNR talk
`If I had known it, I would have spoken like this.´

Ltapa hai   beda   o-na   nei-yai
if   their betel.nut you-IM come-bring
yaka   tapake gasi i-ta   lupali-ye-hi.
consequently tobacco also he-UNR ask-RO-them
`If you were to bring them betel nut, they would
inevitably ask for tobacco too.´

11.5 Expansion Sentences

With the expansion sentence we begin to look at a number
of sentences which are often quite   complex in terms of
possible variation and which in addition show   little
structural   relationship   to any other sentence types.
Expansion sentences are very common in Tawala and are
something like a grand-scale version of the topic-comment
sentences (10.2). The expansion sentence consists of   three
parts:

(1) Theme the item about which we are to be told something.
    This can be a pronoun, noun, noun phrase, or even a
    sentence.
(2) A   connector naka literally `that´ but   we could
    paraphrase its meaning as, `listen to this I want to tell
    you about the theme.´ In the idiomatic translations of
    the following examples, I do not try to translate it, but
    simply use a dash - .
(3) Expansion some statement about the theme.   This is
    typically a stative sentence or topic-comment sentence
    (10.2), but other sentence types or even noun phrases are
    also met with.

The following examples are listed according to the   part
of the theme which is elaborated upon: object, time or
location. It will be noted that if a noun is present in the
theme, then it is the item which is elaborated upon in the
expansion.

11.5.1 Expansion of object

Plen a ga-gale-hi   naka hi   maga   duma.
plane I PROG-see-them that they number very
`I saw planes - they were plentiful.´

Pailot a ga-gale-ni   naka i hanapuge-na duma-ya.
pilot I PROG-see-him that he know-TC   very-it
`I saw the pilot - he had great understanding.´

Numa hi   wogo-hi   naka hi   lata   duma.
house they build-them that they increase very
`The house they built - they are really big.´

Ani   gale-na gehou-na i dewa-ya naka trak uyahina.
thing see-its other-its it work-it that truck of.it
'He had another illustration - it was about a truck.'

Dobu a gale-hi naka goila po oya.
area I see-them that river and mountain
'I saw the land divisions - rivers and mountains.'

11.5.2 Expansion of time and location

When the speaker chooses to elaborate on the time or
location mentioned in the theme, he always repeats the time
or location word in the expansion, or else uses a synonym.

Houga-na to ne-nae naka houga i apapoe.
time-that we PROG-go that time it bad
'The time we were going - it was a bad time.'

Houga-na to geleta naka kabudala amaka i kokoe.
time-that we arrive that sun   COMPL it finish
'The time we arrived - the sun had already set.'

Meyagai geka naka meyagai dewadewa duma-na.
village this that village good   very-its
'This village - it is a really good village.'

Meyagai noka a ga-gale-ni naka meyagai dewadewa duma-na.
village there I PROG-see-it that village good   very-its
'The village I was looking at over there - it is a really
good village.'

11.5.3 Sentence with strong focus

The above sentences where naka 'that' can be replaced by
geka 'this' and noka 'there', are to be contrasted with the
focus use of naka . Here we are dealing with simple
sentences (in that there is only one verb or verbal-type
word) in which a highly stressed time or location noun is
marked by a following naka. The time or noun word is not
repeated.

Didibala naka am   to waya.
night   that food we take
'That night we took food.'

Odubona naka mi   dimdim hi yabi-yabi.
old-its that people European they PROG-steer
'In those old days the Europeans steer (the boat).'

Odubona naka a lau-hilage duma.
old-its that I CS-finish very
'In those old days I would be very tired.'

```
I    houga gelu  plen  uyahina naka a wi-nugoneina.
our time  board plane of.it   that I CS-ignorant
`When it was time to board the plane I was very ignorant.´
```

Focus is also used with nouns or noun phrases other than the time and location words, as well as with pronouns.

```
Tauta naka ta gelu  hota.
us     that we board just
`Us, we just got on board.´
```

```
I   ani   mae   naka i  dewadewa duma.
our thing stay that it good     very
`Our residence - it is really good.´
```

```
Popopo naka a bagibagi...
Lizard that his work
`Lizard - his work was...´
```

```
Dobu-na  naka a pa,    `Meyagai habulu-na´.
area-its that I said    village small-its
`That place - I thought `It will be a small village.´´
```

```
Wi-wine atapu-hi naka hi   wi-sili.
PL-woman all-their that they CS-fish
`All the women - they were fishing.´
```

```
Tauhi naka pona    tu    ´mbuibui     hai   meyagai.
them  that language people CS-translate their village
`Them - it is those translators´ village.´
```

```
Tauyai Kwato naka i   bagibagi...
us      Kwato that our work
`Us Kwato people - our work is...´
```

11.6 Reason Sentences

Sentence A is considered the result, and sentence B, following babana/matababana `because´ is the reason for that result. The distinction between babana and matababana is dialectal.

```
Naka lawa    apega  to kawa-bade-ni
that person IMPROB we call-bada-him
matababana ega a   gapola.
because    NEG his possessions
`We won´t call that person Bada because he has no
possessions.´
```

Yesu i   hopu mai
Jesus he come down
matababana Yaubada i luhogale-na tahae-ta.
because   God   he love-TC   first-us
`Jesus came down because God loved us first.´

Geka u   houga-na ega emoemota-na noka dewa-hi
this LOC time-its NEG ability-its there custom-their
odubo-hi a dewa-na mehi   babana amaka hi   kokoe.
old-their I do-TC   completely because COMPL they finish
`At this time I am not able to do again the old customs
because they have finished.´

Wam ega i-ta   nei babana gahu i potopoto.
boat NEG it-UNR come because mist it thick
`The plane (boat) didn´t come because the cloud (haze) was
thick.´

Odubo-hi naka lawa   u   pitapita hi me-me-nae
old-their that person LOC bush   they PROG-live-go
babana gawiya hi matoute-hi.
because soldier they fear-them
`In those old times people were nomads in the bush because
they were afraid of soldiers.´

11.7 Abilitative Sentences

    The core of this complex sentence is a preposition of
ability (8.4.5) followed by a verb, the clitic of which is
marked for the same person and number as the preposition:

emoemotam   apo u-na   dewa-hi?
ability-your FUT you-IM make-them
`Are you able to do it?´

Emoemotana apo i-na hagu-hi.
ability-his FUT he-IM help-them
`He will be able to help them.´

    Of course, it is often embedded in sentence periphery or
even more complex sentences:

I-na baha lawa   uyahihi hagu binei
he-IM talk person to.them help for.it
emoemotahi   apo hi-na   hagu-ya.
ability-their FUT they-IM help-him
`He will talk to the people about helping, whether they
can help.´

Ega emoemotana ipa tauta luyagohana ta dewa-ya.
NEG ability-its if us   life   we make-it
`We are not able to make ourselves alive.´

11.8 Desiderative Sentences

This sentence is almost identical in structure to the above abilitative sentence, except for the different "preposition". The prepositions of desire are listed in 8.4.5. However, with the desiderative sentence, the person and number of the two sections of the sentence are often different:

<u>Nugonugo-u</u> apo u-na   nae.
heart-my   FUT you-IM go
'I want you to go.'

<u>Nugonugo-na</u> apo i-na   hagu-hi.
heart-his   FUT he-IM help-them
'He wants to help them.'

Again, many more complex sentences are found using this construction.

Ega <u>nugonugona</u> po lawa   hai   yam i-na wele-hi
NEG heart-his   and person their food he-IM give-them
babana ega a   bagibagi.
because NEG his work
'He didn't want to (and) give people their food because it wasn't his work.'

Apo lawa   awai <u>nugonugo-na</u> po i-na   nae
FUT person what heart-his   and he-IM go
u   Kehelala, u   Bou...
LOC Kehelala, LOC Bou
'If a person wants to go to Kehelala or Bou...'

If the desired thing is difficult to attain, then ipa 'desire' is added after the desiderative preposition.

Nugonugo-u <u>ipa</u> goila a damana-hi.
heart-my   if river I cross-them
'I want (to see) if I can cross the rivers.'

Ega nugonugou-iyai <u>ipa</u> to lau-taniga-na lawa   emosi
NEG heart-our   if we CS-ear-it   person one
a   nugotuhu ma houga daodao-na i-na   taha-taha-iyai.
his thought and time long-its he-IM PL-lead-us
'We don't want to have to listen to the thoughts of one person leading us all the time.'

11.9 Quotation Sentence

In Tawala the quotation sentence consists of three parts: (1) An introductory sentence which states that someone spoke or thought.

(2) The verb **pa** `said´ which has the normal pre-verbal
clitic marked for person and number.
(3) The words spoken or thought. These may be either direct
or indirect speech.

Wagaloke i baha Popopo uyahina i **pa**,
Possum   he speak Lizard to.him   he say
`Heliyam, apo u-na   nei po ginahi ta hapi.´
Friend, FUT you-IM come and sago we chop
I **pa**, `Oo, i dewadewa duma.´
he say oh it good   very
`Possum spoke to Lizard and said, `Friend, come and we
will chop sago.´ He replied `Oh, very good.´´

Nugotuhu i nei i **pa**,
thought it come it say
`Tauta Yaubada a   bagibagi ubeina ta nei.´
us   God   his work   for.it we come
`The thought came to me, `We have come on behalf of God´s
work.´´

Hi   pali-wele-iyai hi **pa**,
they talk-give-us   they say
`Lawa   igehou-na e   libe-libe-ya.´
person other-him he(PRES) PROG-wash.up-it
`They spoke to us, saying `Somebody has been washed
ashore.´´

Hi   wi-wogatala meme i **pa**,
they CS-plan   again he say
`Hoimalatom apo u-na   nei...´
tomorrow   FUT you-IM come
`They made their plans again and he said, `Tomorrow,
you come...´´

11.10   Embedded Sentences

It is possible to embed a sentence inside another
sentence. Note the difference between   the   following
sentences:

I went to the park.
I went to where the children were playing.

In the first sentence the location is marked by a noun
phrase **to the park.** In the second sentence however, the
location is marked by an embedded sentence **to where the
children were playing.** The embedded sentence is said to be
``subordinate´´ because it cannot stand alone in its present
form.

Embedded sentences are found in Tawala but are not nearly
as common as they are in English. Tawala embedded sentences
are of two basic types:
(1) Question word embedded sentences.
(2) Basic embedded sentences.

11.10.1 Question word embedded sentence

The various question particles (8.5.1) are used in the
special function of embedding sentences within various parts
of a sentence. The most common particles used for embedding
are **awai** and **meka** `where', though the other particles are
also used. The embedded portion of the sentence is put in
brackets.

a. **Awai** is used to embed sentences in the object and
   indirect object slot in a sentence.

   O-na   wi-dedede [awai geka hosi ta gale-na tuhaga-hi].
   you-IM CS-story   what this here we see-TC find-them
   `You tell the story of what we found here.'

   Hauga mago-magou-na
   time PL-number-its
   [awai hi-'mtele-ya hai   u   numa he   hu-houn-i]
    what they-leave-it their LOC house they PROG-put-it
   naka tewela-na i hopu   mai po i-'m-am.
   that child-that he come.down come and he-PROG-eat
   `All the time that child came down and ate what they left
   over and put in their house.'

   Ega ta-ta hanapu-ge-ya [awai i bahe-bahe-ya].
   NEG we-UNR know-RO-it   what he PROG-speak-it
   `He don't know what he said.'

   [Apo o-na wi-bagibagi po pali-kadidila awai]
   FUT you-IM CS-work   and talk-strong   what
   i-na wele-mi.
   he-IM give-you
   `He will give you what you are to do and an exhortation.'

b. **Meka** is used chiefly to embed a location sentence but is
   also used for time:

   I nae u   Kehelala bo Bou oo
   he go LOC Kehelala or Bou or
   [meka a   nugotuhu a   lawa he   me-mae.]
   where his thought his friend they(PRES) PROG-stay
   `He went to East Cape or Bou or wherever he thought
   his friends were.'

Ega ta-ta hanapuge-ya [meka he   me-mae.]
NEG we-UNR know-it   where they(PRES) PROG-stay
`We don't know where they are staying.'

I nae [meka amalai a lawa naka hi tukoyama].

c. Meyanai is used to embed a time sentence:

[Meyanai wam hi   gelu-ya] ega hi-ta   matouta.
 when   boat they board-it NEG they-UNR fear
`When they boarded the boat they weren't scared.'

Ega i-ta   hanapuge-ya [meyanai hi   nae].
NEG he-UNR know-it   when   they go
`He doesn't know when they went.'

d. Iyowai/iyowaka is used to embed manner sentences:

I pali-wele-u [iyowaka a dewa-ya].
he talk-give-me how   I do-it
`He told me how to do it.'

Ega a-ta hanapuge-ya [iyowai i nae].
NEG I-UNR know-it   how   he go
`I don't know how he went.'

e. Iyai/iyawoi is used with a number of functions:

I nae wawine ugolina [iyai gasi mata-na e   mata-maga].
he go woman at.it   who also eye-her it(PRES) eye-many
`He went to a woman who is promiscuous.'

Ega to-ta gale-ya [iyawoi hi   gelu].
NEG we-UNR see-it   who(PL) they board
`We didn't see who came on board.'

11.10.2 Basic embedded sentences

Basic embedded sentences do not use a question word in
order   to   subordinate   a sentence, nor is any other
subordinating particle used. Thus in this case we have an
embedded sentence which is not subordinated (because it can
stand alone). We know that it is an embedded sentence
because it is in the durative aspect and often has a
different person/number subject from the main sentence.

a. Embedded object:

Motaka [hi   ne-nae Goroka po Kainantu] a ga-gale-hi.
car   they PROG-go Goroka and Kainantu I PROG-see-them
`I saw the cars [which were going to Goroka and
Kainantu.]'

[Neula   goila mitehi   hi   wila-wila-ya] i   waya.
coconut water together they PROG-mix-it   he take
'He took the coconut they were mixing with water.'

[Bada a   wi-wogatala bimiyei i   huhouni] a lai-wawali.
bada his CS-plan   for.you he PROG-put I CS-start
'I am starting the plan which the man worked out for you.'

b. Embedded instrument:

A wigawiyemi
I CS-fight-you
[kwasikwasi gamo-u-gei   e   gele-geleta uyahinei].
machete   mouth-my-ORIG it(PRES) PROG-arrive from.it
'I will fight you with the machete which is coming out of
my mouth.'

c. Embedded direction:

O-na   towolo momota [tuwega o   no-onoli   uyahina].
you-IM stand tight   news   you PROG-hear at.it
'Stand firm (rely) on the news you heard'.

d. Embedded benefactive:

[Tuwega dewadewa-na ta i-tumagane-ya binei]
 news   good-its   we CS-hear-it   for.it
he   i-dagu-dagu.
they(PRES) CS-PROG-struggle
'They are struggling because of the good news we heard.'

e. Embedded location:

[Utaima nao-na   i gae   u   pitepit-ei ma
 now   front-his it go.up LOC bush-ORIG and
i tugu-tugula] naka toke ma hi   wi-tugul-i.
he PROG-sit   that there and they CS-sit-him
'They sat him down where he had been sitting just now with
his face toward the bush.'

f. Embedded time:

[Hi   hopu-hopu-ne-ya]   naka ega kikina wi-dagudagu.
 they PROG-go.down-TC-it that NEG little CS-struggle
'While they were bringing him down he did not struggle a
bit.'

[I tugu-tugula] ma hi   woe.
he PROG-sit   and they paddle
'While he was sitting they paddled.'

12.   TEXTS

A text is a stretch of spoken or written language.   The texts in this section were spoken into a tape recorder by Yailo Robert of Diwinai and are therefore written only in a secondary sense.   Normally texts consist of a number of sentences strung together with conjunctions in a similar way to which simple sentences are joined to form complex sentences (cf. Chapter 11).   Strictly speaking, a text is an utterance, or a series of utterances which are seen as a unit of behaviour.   For example, the unit may be the call to breakfast —

Come and get it!
We're coming!

Or it may be a more formal unit, such as a story with a recognisable introduction and ending —

Once upon a time there lived...
...and they all lived happily ever after.

In the following presentation, the Tawala texts are presented in the left-hand column with the semi-literal translation, sentence by sentence in the right-hand column. Notes are placed at the end of each text.   If difficulty is experienced in relating the Tawala text to the English, vocabulary items can be looked up in the dictionary and the grammatical features in the Grammar Sketch.

12.1   A Short Biography

1   Tau Yailo, u meyagai Bou uyahina hi giniu, bolima 1935.
2 Maa hinau po amau uyahihi a memae bolima magounab 12 hi kokoe.
3 Maa a nae East Cape school.
4   School uyahina a memae bolima magouna nimitutu hi kokoe   ma a gunawileu...
5 Etc.

1   I am Yailo, I was born (they bore me) at the village of Bou, the year was 1935.
2 I stayed with my mother and my father (until) 12 years were finished.
3 Then I went to East Cape Mission school.
4   I stayed at school (until) five years were finished, then I returned...
5 Etc.

Notes

a   Narrative sentences are typically strung together with **ma** which indicates a loose sequence (8.5.2).   It is not obvious whether sentence 2 forms a separate sentence or is the second part of a loose sequence sentence (11.1.2).   Sentence 4 was interpreted as a loose sequence sentence as sentence B is so short.   It is often not possible to translate

conjunctions such as **ma** literally or even at all, thus I
have no conjunction corresponding to **ma** in sentence 2.

b **bolima magouna** 12 is literally `years its number 12'.
Even though the English translation in the right-hand column
is fairly literal, I do not feel it is necessary to make
reference to `number' every time **magouna** is used. For
further details of number noun phrases see section 9.4.

12.2 A Travel Narrative

Following some introductory matters in the first six
sentences we find:

7 Ma tau ma Bryan a managoa
mitehi to gelu.
8 Magouyai 6b, mei nugote
halfpast 9 naka toke ma to
gelu.
9 Ma i houga gelu plen
uyahina naka a winugoneina
ma a nugohelele babana u
houga tahatahayana apoma
plen a geluya.
10   To gelu Gurney airport
uyahina po to nenei ma dobuc
a gagalehi naka goila po oya
ma moina a kokoma duma.

11 Ma hougana to nenae naka
houga i apapoe duma ipa to
gae Ukarumpad naka ega
emoemotana gadiwewe ma gahu
i lata duma.
12 Ega yaka to gunawileiyai
u Mosbi po to yato naka
Seven Milee.
13 Ma gasi u houga
tahatahayana apoma Mosbi a
galeni.
14 Ma to mae mei kabudala
tupona ma i wam a benzinf hi
wihogoya.
15 Ma plen hai ani yato a
gagaleni naka i lata duma.

16 Ma gasi plen a gagalehi
naka hi maga duma ma gasi hi
lata duma.
17 Moina dumana hi
bahebahehi apoma a galeni:

7 Then I and Bryan together
with his family got on board.
8 Six of us, at about
half-past nine, round about
then, and we got on board.
9 So at our time for boarding
I was ignorant and nervous
because it was my first time
to (then) get on board a
plane.
10   We boarded at Gurney
airport and as we were coming
I saw the land divisions:
rivers and mountains and
truly I was amazed.
11 And the time we were going
was a really bad time that we
wanted to go up to Ukarumpa
but (we) were not able
(because) rain and cloud were
too big.
12 And so we went back to
Port Moresby and we landed at
the Seven Mile (strip).
13 It was also my first time
to see Port Moresby.

14 And we stayed about half
an hour so they could refill
our boat (plane) with fuel.
15 And I saw the aerodrome
(plane landing-place), it is
really big.
16 And I also saw the planes

- lots of them and they also
are very big.
17 Truly (what) they were
telling me then I saw it:

numa hi maga duma po gasi
lawa hi maga duma yaka
pitapita po nihana hi miyena
ihogoya.
18 Ma houga kukuna ma to
lupa meme.
19 ...

many houses and also really
big ones, consequently they
have inhabited and filled the
bush and the sea front.
18 Then a little while and we
flew again.
19 ...

Notes:

a **manago** `abdomen, belly' is also used for `the male line
of descent'. As inheritance is reckoned through the **guguni**
`clan, female line of descent'and children belong to their
mother's **guguni** the **manago** is a relatively unimportant
grouping among the Tawala people.

b **magouyai** 6 is literally `our number was six' (cf. 12.1
note b).

c **dobu** is a difficult word to translate. It is literally
`an area of land with recognised borders' and is sometimes
used to refer to a village or town; **meyagai** is also used for
`village' but really means one's `burial place' and is the
central location of the **guguni**. A person has only one
meyagai but may have a number of **dobu**. In sentence 10 Yailo
is talking about the natural boundaries of the land such as
rivers and mountains.

d **Ukarumpa** is a town between Aiyura and Kainantu in the
Eastern Highlands Province.

e The airstrip was called `seven miles' in the war as it
was seven miles from the Port of Moresby.

f **benzin** is the PNG word for `petrol' (American `gas'),
here used loosely for avgas.

12.3 Cultural Instruction

1 I ani wimeiha naka aniani
ma muhala.
2   Apo lawa i bagibagi
hina dewadewaya ma ega
aniania to welehi naka
apeega iyeta gehouna i
bagibagi hina dewa meni
babana ega aniani tota
welehi.
3 Muhala:
Inapa aniani awa apeega lawa
hina maga om bagibagi
uyahina.

1 Our payment is vegetables
and meat.
2 If people do our work and
we don't give them food
(vegetables) they won't do
our work again another day
because we did not give them
food.

3 Meat:
If there is only staples then
there will not be many at
your work.

4 Muhala mei polo, iyana, kamkam naka lawa hai ani kaoha.

5 Apo om bagibagi hina hagum po hina dewa yagiyagineya.

6 Ma gasi lawa apo om baha hina wiponawogoya ma gowam, `Bada dewadewana. A meiha hi lata.

7 Ta yamhiyougo po pohab ta iawawala.´
8 Ma ega aniani po muhala lawa ta welehi apeega hina wiponawogogeta.

4 Meats like pig, fish and chicken — those are what people like (their thing of happiness.
5 (Then) they will help your work and they will work quickly.
6 And also people will obey your word and your name will be, `He is a good man. His payments are generous (they grow).
7 We are full and we are carrying baskets (of food).´
8 But if we do not give staples and meat people will not obey us.

Notes:

a   aniani `food, staple food´ - taro, yam, sweet potato and other carbo-hydrate food, but never used for `meat´

b   poha is a basket made quickly from a coconut frond, often used for transporting food and discarded afterwards.

12.4 A Story

1   Dedede geka lawa waikoyakoyamanaa.
2   Bada Bougei.

3   Ma odubohi naka lawa u pitapita hi meme nae babana gawiya hi matoutehi.

4   Hi yamunugo ma lawa hi yam mehi po ega hita meme gogona mei houga geka.
5   Odubohi naka oya po pitapita po lawa meka hi meme nae tauhi tunawahi agagohi po natunatuhi mitehi he meme gowada nae.
6b   Iyeta gehounac ma bada gehounac naka Bohibohi u mutuna.
7   Naka kwalouto i yamhala ma noka hougana naka hougad dewadewa, kabudala hougana.

8   Ma togowa kaluwabu i togo

1   This is the story of the great liar.
2   It is about a man from Bou.
3   In olden times people lived as nomads in the bush because they were afraid of their enemies.

4   They murdered and people ate each other and didn´t live together as we do now.
5   In olden times wherever people went to live in mountains or bush they stayed (went) hidden with their wives and children.
6   One day a man was at the Bohibohi Point.

7   He had been digging for bush hen (eggs) and that time was good weather, sunny weather.
8   An east wind was blowing

mai ma laninae kwalouto i
yamhala.
9 Po i yamhala po
bigabigana ma i wipoya duma
yaka i hopu po Bohibohi u
mutuna i hiwehiwe ma i
memae.
10 I mepuputa ma i
tugutugula.
11 Ma gawiya lanihie mi
bonabona meyagai gehanaf
gowana Tubetube naka tauhig
hi nei.
12 Po Tawalah houga
magomagonaj hi nei po lawa
hi yamunugo nae ma hi
bibeiha.
13   Ee, apom hi gagalena
geleta naka badana i
tugutugula i mepuputak ma i
memael.
14 Hi galeya yaka hi pa,
'Oo, lawa gehana geka.'

15 Hai gawiya kapenana i pa,
'Ta gehi po ta uni.'
16 Lawana i lauhagawileya po
i galehi a gawiya hi nenei.
17 Ega yaka ega gasi ita
widagu.
18 Ega awai gehouna gasi ita
dewaya meka i tugula po
naona i gegae u pitepitei.

19 Naka amaka i tugutugula
ma a gawiya lawahi mi
Tubetube hi woe po hi gae po
wam hi hepaya ma hi gegae.

20 Naka amaka i galehi
uyahinei naka amaka i
matouta.
21 Geka amaka a hilage i
tugutugula.

22 Ma hi dala po hi nae po
hi awalim.
23 Po hi hopuhopuneya naka
ega kikina widagudagu po ega
awai gehouna ita dewaya.

24 Hi ituguli po i
tugutugula meka naona hi
huhouni.

in and the man had been
digging for bush hen eggs.
9 And while he was digging,
he (got) muddy and really hot
so he went down to the
Bohibohi Point to cool off
and he was resting (staying).
10 He sat with his back
(towards the sea).
11 Then enemy men from the
island village called
Tubetube — those (men) came.

12 Many times they came to
Tawala seeking people to
kill.

13   And so, they arrived
while the man was sitting
with his back to the sea.

14 They saw him so they said,
'Aha, this is another one
(person).'
15 Their war captain said,
'Let's go up and catch him.'
16 That person turned and saw
his enemies coming.
17 Even (and) so he did not
move.
18 He didn't do a thing where
he was sitting and his face
was looking (going up) to the
bush.
19 While that one was
sitting, his enemies, men
from Tubetube, they paddled

and came up and beached their
canoe and were going up.
20 That one had already seen
them and so was already
afraid.
21 This one was already
sitting (waiting for) his
death.
22 Then they crawled and went
and carried him.
23 While they were bringing
him down (to their boat) that
one did not move and did not
do anything else.
24 They sat him up and he sat
in the direction (his face)
they were putting him.

25 Naka toke galenana ma
amaka i tugutugula i memae
ma hi woe.
26 Hi woewoe po hi woewoe po
hi woewoe po hi woewoe po
Basilaki i dao ma Tawala i
dao.
27 Ma u sipolina ma hai
gawiya kapenana i gagalena
po i galeya ma i pa,
28 `Hei, naka ginoulinap
ataima ta gegae ubeina i
tugutugula.
29 `Ega kikina matouta po
ega kikina widagudagu, ega
lowo ma i tugutugula ma ta
gae po ta uni po ta hopuhopu
mai ega kikina ita
widagudagu.
30 `Ma tau a gagaleya
galenana ega lawa hotaq ma
galenana naka mei mimituwar.

31 `Gegekahi ta uni po ta
niniyeya.
32 `Meka po mimituwa ma apo
togowa ta wialoni u
gaogaonanas po ta hilage
pahita.´
33 Ega yaka i pa, `Ona
lubayadeya.´
34 Hai bada i pa, `Hei, tam
lawa hota bo tam mimituwa?´

35 Ma tauna i pa,
`Kweekwee.´
36 I pa, `Naka o galeya.

37 `Geka ginoulina ega lawa
hota, ega ita yam ega ita
muhala.
38 `Gegekahi naka mimituwa
ta uni po ta touli.

39 `Ona woe po ta gunawileta
apo ona woiya po togowa ta
wialoni ma ta hilage
pahita.´
40 Ega awai yaka wam hi
talawiwili bala i dao duma.

41 Kidahinat ma hi woe po hi
gunawilehi po hi gei po hi
gei po hi gei po hi gei po.

25 Looking like that he was
sitting and staying while the
paddled.
26 They paddled and paddled
and paddled and paddled until
Basilaki was a long way and
Tawala was a long way.
27 Then in the middle their
war captain was watching and
said,
28 `Hey, that thing we went
up for just now is sitting.

29 `He´s not a little bit
afraid and he hasn´t moved at
all, he didn´t run but he was
sitting when (and) we went up
and caught him and were
bringing him down...
30 `Now I´ve been observing
him; he doesn´t look like a
true person but he looks like
a bush spirit.
31 `This is what we caught
and are bringing.
32 `What if (lest) it is a
bush spirit and we meet a
wind at the passage and we
die.´
33 So he said, `Ask him.´

34 Their leader (Bada) said,
`Hey, are you a real person
or are you a bush spirit?´
35 Then he (the man) said,
`Quack, quack.´

36 He (the captain) said,
`There, see!
37 `This thing is not a real
person, it´s not our food,
not our meat.
38 `This thing, its´s a bush
spirit we caught and are
bringing.
39 `Row and let´s go back if
you row it (back) and we meet
a wind then we won´t
completely die.´
40 So for nothing they turned
round a really long distance.
41 For this lack of a reason
they paddled and returned and
came up and came up and came
up and came up...

42 Bou u mutuna hi pa,
`Bohibohi mutuna,´ hi gota
meme.
43 Ma hai gawiya kapenana i
baha i pa, `Ona awali po ona
gigiyeya, ega ona hahaleni.
44 `Meka toke utaima i
tugutugula uyahinei apo ona
witugula meya.´
45 Nake petenana a
hewahewaliu uyahihi i baha
pov hi awali po hi geleta.
46 Po utaima naona i gae u
pitepitei ma i tugutugula
naka toke ma hi wituguli.

47   Hi wituguli po i
kokoe.
48 Ma hi hopu po hi gelu po
i gagalehi.

49 Ma hi woe po hi hopu po
hi nae u boga duma.
50 Ma lanina i towolo po i
baha i pa,
51 `Hei, u lawa, a koyamena
dumami.
52 `Ega tau mimituwa ma tau
lawa hota.´
53 Noka pite i otu ma i
gohogoholi.
54 Naka i lui po i nae u
pitapita.
55 Uyahinei lanina geka lawa
tu hilage ma i nugonugotuhu
po i matouta duma ma ega
yaka a koyama uyahinei ma a
luyagohana i wimeya.
56   Uyahinei inapa una
koyama yaka apo tam una
luyagohana babana i
hanapugena dumaya naka
hilage binei i bulibulili.
57 Apo yautuna ita haleya.

58 Ma i nugonugotuhu po ega
a tahaya gehouna.
59 A gawiya lanihi hi maga
ma tauna tunawa.
60 Yaka a hanapugei ma a
luyagohana i dewaya.
61 Po i gunawileya po i
geleta anu meyagai.
62 Yaka gegekahi dededena

42 At the point at Bou
(which) they call `Bohibohi
Point´ they arrived again.
43 Then their war captain
said, `Carry him and take him
up, don't drop him.
44 `Where he was sitting
today, sit him there again.´

45 He commanded his band like
that and they carried him and
arrived (there).
46 And where he had faced
(his face went up) the bush
and was sitting (earlier)
that day, they sat him there.
47 They sat him down and it
was finished.
48 He watched them as they
went down and got on board
(their boat).
49 Then they paddled and went
down.
50 Then the man stood up and
said,
51 `Hey, my friends, I really
fooled you.
52 I'm not a bush spirit but
a true person.´
53 He called out like that
and surprised them.
54 He went into the bush and
went.
55 So this man, a dead man he
had thought, and was really
scared, but even so by his

deception he exchanged his
life again.
56   From this (we see) if
you lie then you may live
because he really knew that
he was destined to die
(running to death).´
57 He was about to lose his
breath.
58 But he thought and he had
no other choice (path).
59 His enemies were many and
he was alone.
60 So by his cunning he
worked his salvation (life).
61 And he returned and
arrived at his village.
62 So this story is about

naka tauna lawa   that one, the liar who by his
waikoyakoyamana a koyamagei   deception took back his life.
a luyagohana i wimeya.
63 Amaka naka hota.   63 That is it.

Notes:

a I have included this story because it, more than any
other story, has given me insights into the Tawala culture,
present and past. It is also good humour.

b The story starts at sentence 6, 2-5 are background.

c gehouna 'one, another one' is used to introduce new items
    times, places, actors etc. - into a text. In English we
introduce a day as: 'one day' and a second as: 'another
day'. In Tawala they are both iyeta gehouna.

d houga has a broader meaning than any word for 'time' in
English. It includes 'time, weather, period of time,
duration/season'.

e -na and -hi on the end of nouns (and other items) is
roughly equivalent to the definite article 'the' in English.
It means 'the one already referred to' or 'the one, you know
who I mean' or simply 'that one'. -na (sentence 8) is the
singular referent and -hi (sentence 11) is the plural.

f gehana is a dialect variation of gehouna (note c). At
this and a number of other points Yailo demonstres the
dialect mixing found at Diwinai. In this case as in the use
lf lani (sentences 8 & 12) the archaic story may be
influencing his use of particular words.

g naka tauhi is the use of naka for focus along with a
free-form pronoun - the construction is highly prominent.

h Tawala is the area of the northern peninsula of Milne Bay
which stretches from Labe to Kehelala. The other side of
the bay is Yaleba.

j Houga magomagouna is literally 'many times' but can mean
'always, all the time' and that may be intended here in a
hyperbolic sense.

k mepuputa is literally 'to sit back to back'.

l ma i memae 'and he was staying' is not very good English.

m awali is 'to carry on the shoulder' from awalana 'his
shoulder'.

n 'they were bringing him' is better expressed as 'while
they were bringing him.'

p **ginoulina** 'that thing' — this is the first linguistic clue that they may not be dealing with a real person.

q **lawa hota** literally is 'only a person'. The **mimituwa** are 'persons' in that they have personality but they are not 'persons' in the sense of being human.

r **mimituwa** are powerful spirit beings who can control the forces of nature. They are normally not hostile unless disturbed. As this story indicates they can take on human (or other) appearance.

s **gaogaonana** 'the gap' is obviously a well know gap, probably the gap between Basilaki island and Tubetube where tremendous seas are sometimes met. If one gets a side wind in this situation one can be thrown onto the reef.

t **kidahina** — kidahi means 'surely! no matter!' or 'that no matter!'. The —na (cf. note e) is the definite article and literally combines to mean 'the no matter!'

u **hewahewali** 'teenage boys, youths' is also used for a band of men who obey their leader.

v **i baha po...** literally 'he said and...' but is used to indicate 'he commanded them to...' or 'he made them...'

Section 3

Learning the Language

Chapter 13 USEFUL PHRASES

The following phrases will prove useful as you make
initial contacts with the people. They should be learnt and
used daily until you feel at home with them. Add your own
phrases to the list and start a book of your own. Have
someone record all the phrases twice each on cassette with
silence between the utterances for you to repeat the
phrase.

A Greetings and leave-taking

Dialogue:

Mika Tinani tulau.
Yoela Tam bada tinani.
M.   Meka e nenae?
Y.   A gegae u oya.

M.   Oo, i dewadewa.
Y.   Ma tam, miyei u nei.

M.   Tau, nihei a nei po a
      nenae hau maketi.
Y.   I haki.
M.   A nehalem.
Y.   I dewadewa Bada a
      galena mem.
M.   Uuu! (high pitch)
Y.   Uuu bada!

Micah Hello (my) friend.
Joel And you, bada, hello.
M.   Where are you going?
J.   I'm going up to the
      garden (lit. mountain).
M.   Oh, that's good.
J.   And you, where have you
      come from?
M.   Me, I've come from the
      beach; I'm going to market.
J.   Great.
M.   I'll leave you.
J.   That's good, bada, I'll
      see you later (lit. again)
M.   Goodbye!
J.   Goodbye, bada.

Initial greetings -
Used after a short absence (a day or so):

tinani	greeting
tinanihi	greetings, you all
tinani tam	greetings, (to you)
tinani bada	greetings, bada
tinani keduluma	greetings, keduluma
tinani logaloga	greetings, children
tinani tugou	greetings, (my) older brother
tinani Mika	greetings, Micah
tinani tulau	greetings, (my) friend
etc.	

Response greeting -
As above or also:

Tam tinani	Greetings to you, too
Tam bada, tinani	Greetings to you, bada
Gasi tinani tam	And same greetings to you
etc.	

Note ``greetings'' such as **ibiga dewadewana** are a literal
translation of the English ``good evening', but really mean
`it is a good evening' and can therefore only be used if it
is in fact a good evening.

Formal greetings -
Used in letters and speeches after long absences:

A talahiyougogem.	I (strongly) greet you.
To talahiyougogemi.	We (strongly) greet you.
U meduma.	You've been (stayed) away a long time.

Habitual greeting -
On a day to day basis the following greetings are most
likely to be used.

Meka e nenae?	Where are you going?
Meka o nenae?	Where are you (all) going.
Meka u nae?	Where did you go?
Meka u gae?	Where did you go up to?
Miyei u nei?	Where have you been? (lit. Where have you come from?)
Miyei u gei?	Where have you come up from?

Habitual responses:

Meka e nenae?

A nenae u Hauna.	I'm going to Hauna (Labe).
A nenae u pitapita.	I'm going to the bush.
A nenae u niha.	I'm going to the beach.
A nenae hoi/hau tawali.	I'm going to the reef.
A nenae hoi/hau maketi.	I'm going to market.
A gegae u Diwinai.	I'm going up (towards sunrise or mountains) to Diwinai.
A gegae u tano/oya.	I'm going up to the garden.
A hopuhopu u Labe.	I'm going down (towards sunset or the sea) to Labe.
A hopuhopu u niha.	I'm going down to the beach/sea.
A hopuhopu u goila.	I'm going to the river.
A damadamana u Hauna.	I'm crossing (the river) to Hauna (Labe).
A damadamana u Yaleba.	I'm crossing (the bay) to Yaleba.
A damadamana u nu/yu numa.	I'm crossing to my house.
A gelegeleta.	I'm going up (to my house).
A igohagoha nae.	I'm walking about. (lit. playing go)
A lautowolo nae.	I'm walking about. (lit. standing go)

Meka u nae?
   A nae u Hauna.   I went to Hauna.
   A nae hoi/hau maketi.   I went to (the) market.
   A nae u Alotau.   I went to Alotau.
   A nae u nu/yu numa.   I went to my house.

Miyei u nei?
   Tawaliyei a nei.   I came from the reef.
   Nihei a nei.   I came from/via the beach.
   Pitepitei a nei.   I came from/via the bush.
   Tahayagei a nei.   I came along the path.

Leave taking:

   A/To nehalem.   I/We leave you.
                        (lit. go-throw-you)
   A/To nehalemi.   I/We leave you all.
   A/To nenae.   I/We are going.
   A/To gelegeleta.   I/We are going up.
   Tan'omhoe. (Labe)   Let's go!
   ta womahili. (Diwinai) Let's go!
   etc.

Leave taking responses:

Oo, i dewadewa, una/ona nae. Oh, good, you/you all go.
I dewadewa, una/ona geleta.   Good/okay, you go (home).
Una/Ona nae, tau a mamae.   You go, I am staying.
Una/Ona nae, tiyai to mamae. You go, we are staying.
Meyanai apo una gunawilem?   When will you return?
Houga awai una mamae?   How long will you be staying?

B Visiting friends in the village

    The following expressions will be found useful as you seek to make friends with village people and learn their language.

A nei ugolim/uyahim.   I have come to you.
U meimahi?   Are you well?
Ta libolu.   Let's (sit and) talk.
Ta wibaabani.   Let's talk together.
Gowana iyai?   What is his/her name?
Natum gowana iyai?   What is your child's name?
  Gowana .....   His/her name is .....
Kedewa gowana awai?   What is the dog's name?
  Gowana .....   Its name is .....
Naka iyai?   Who is that?
  Naka gogau.   That's my grandchild/
                           grandparent
  Naka amau.   That's my father.
  Naka hinau.   That's my mother.
  Naka agou.   That's my spouse.

Naka tugou.	That's my older brother.
Naka nouwe.	That's my sister.
Naka u tewela.	That's my young sibling.
Naka natuwe.	That's my child.
Awai u baheya?	What did you say?
Awai i beheya?	What did he say?
Una baheya.	You say it.
Una bahena meya.	Say it again.
Iyowaka/iyowai apo Tawala ponahiyei a baheya?	How do I say it in Tawala?
Una paliweleu.	You tell me.
Inapa a powaya yaka una paliweleu.	If I make a mistake, you tell me.
Kikina a hanapugeya.	I understand a little.
U luhogala ipa pona Tawala a lubuya.	My desire is to learn Tawala.
Nugonugou ipa pona Tawala a wiletaya.	I want to try Tawala.
Iyai ina haguwe?	Who will help me?
Hinihinim awa ma una baheya. (Diwinai)	Say it slowly.
A manugom ma una bahena meya. (Labe)	Say it again slowly.
Naka awai?	What is that?
Geka awai?	What is this?
Iyai i dewaya?	Who did it?
Awai ubeina?	What is it for?
Iyowaka u dewaya?	How did you do that?
Awai e dewadewaya?	What are you doing?
Awai binei e dewadewaya?	Why are you doing that (it)?
Iyai a numa geka?	Whose house is this?
Bada e mamae?	Is the bada in?
Meka bada i nae?	Where has the bada gone?
Emoemotana a lui mai?	Can I come in?
Emoemotana a nehi?	May I come with you?
Emoemotana apo una nei ugoliu?	Could you come to me?
Emoemotana tupona uta weleu?	Could you (please) give me some (part)?
Emoemotana igehouhi ut'omweleu?	Could you (please) give me some (a few)?
A yamhiyogo.	I am full/satisfied.
Am a hilage.	I am hungry.
Auopopou i haleeya.	I am thirsty.

C   Friends visit your home

Once greetings have been exchanged the following expressions will be found useful in finding out what your friend wants.

Awai u luhogaleya?	What do you desire?
Am luhogala awai?	What is your desire?

Awai nugonugom?	What do you want?
Awai ubeina u nei?	What did you come for?
Meyanai u nei?	When did you come?
Iyowaka?/iyowai?	What is it?/What's the matter?
Iyowaka/iyowai ma i apapoe?	What's wrong?
Iyowaka/iyowai ma i wawala?	How did it happen (start)?
Meka tauna?	Where is he?
Mei awai?	Like what?

The following expressions will be useful in making your friend feel at home:

Una lui mai.	Come in.
Una geletai.	Go on in.
	(when speaker is outside)
Una tugula/duhuna.	Sit down.
Ti bo kofi bo goila wayowayouna nugonugom?	Do you want tea, coffee or cold water?
Ta libolu po ta wibaabani.	Let's sit and talk together.
Miyei u nei?	Where do you come from?
Meka am meyagai?	Where is your village?
Agom e mamae?	Do you have a wife?
Ee, u tutuwau e mamae.	Yes, I have my childbearer.
Natunatum wabihaga?/ibihaga?	How many (your) children?
Natunatuwe wohepali he mamae.	I have four children.
Yaniyani/Aniani a ululoni.	I am cooking food.
Amaka u am?	Have you eaten?
Ta am.	Let's eat.
Apo ta am/tanam gogona.	Shall we eat together?
Leta a yamgiluma.	I am writing a letter.
Buka a yamhiyawa.	I am reading a book.
Ega geka hosi tauna.	He/she is not here.
Geka pite.	Like this.
Naka pite.	Like that.
Awai binei/ubeina ega uta nei?	Why didn't you come?

If your friend wants to borrow something he may say:

U luhogala boga.	I desire kerosine (sea).
Nugonugou hama.	I want a hammer.
Nugonugou kiko a wibagibagi.	I want to borrow (cause to work) a saw.
Pawasi he mamae ugolim?	Do you have any nails?
Apo una nae u Alotau?	Will you be going to Alotau?

Your responses may be:

Iyai u ilama i lupaliyeya?	Who borrowed (asked for) my axe?
Apega iyeta gehouna u ilama a weleya?	I won't give him my axe again.

Ee, kelosin e mamae. Meka   Yes, there's kerosine. Where's
   am botol?   your bottle?
Eega, boga i kokoe.   No, the kerosine is
                                  finished.
Ega u pawasi.   I have no nails.
Ega pawasi ugoliu.   I have no nails.
Awai binei pawasi nugonugom?   What do you want nails for?
I dewadewa u kiko una   It is good (okay) you can
   wibagibagi.   borrow my saw.
Iyeta a bihaga/wabihaga apo   How many days do you want
   una waya?   it (take it) for?
Emoemotana una waya am/om   You can take it as your
   ginouli.   own.
Upomgei una neiyai.   Bring it back tonight.
Meyanai apo una wele meu?   When will you give it back
                                  to me?

Note: it is cultural for a person to keep something until
asked for it. If you don't ask for something back your
friend may well assume you have no further use for the item.

Nugonugou ipa a eno.   I want to go to sleep.
Nugonugou a bagibagi.   I want to do my work.

D Visiting the market

A nenae hoi/hau maketi.   I am going to the market.
A laumaketi.   I am selling at the market.
Am hakowa/bihiya gimala bo   Are your bananas for sale or
   e'ega?   not?
Hakowa apo ina gou?   Will the banana ripen? (is
                                  it for eating?)
Mesiluki nugonugou.   I want the sugar bananas.
Mihana a bihaga?   How much?
Kowai mihana a bihaga?   How much is the pawpaw?
Kumala amaka hi kokoe?   Are the sweetpotatoes all
                                  gone?
Igehouhi ugoliu.   I have some more.
Boluhi he mamae.   There are plenty.
Nugonugou ipa a gimaleya.   I want to buy it.(Labe)
Nugonugou ipa a gimalaya.   I want to sell it.(Labe)
Nugonugou ipa a gimaleni.   I want to buy/sell it.
                                  (elsewhere)
A gimalena haleya.   I sold it.
Huni ma woida amaka a   I have bought taro and yam.
   gimaleya.
Wadamela i gou bo e'ega?   Is the water melon ripe or
                                  not?
Bonubonu nugonugou.   I want the pumpkin.
Geka pam gowana awai?   What are these greens
                                  called?
Iyowaka apo a uloni?   How do I cook it?

Senisi e mamae ugolim?   Have you any change?
A bihaga ugolim?   How much/many have you got?
U poha i hogo dumaya.   My bag is really full up.

Useful Questions about one's health —

These questions are mostly given in the singular, though
the plural is possible. Make sure you get these on tape to
get correct intonation.

U wohilahilage?   Are you tired (exhausted)?
  A wohilahilage.   I'm tired.
Matam i pota?   Are you tired (sleepy)?
                                (lit. are your eyes blocked?)
  Matau hi pota.   I am tired.
Kamnam i apapoe?   Are you feeling poorly?
  Kamnau i apapoe.   I feel bad.
  kamnau i dewadewa.   I feel well.
Ta wiyagohina?   Shall we rest?
  Ee, ta wiyagohina.   Yes, let's rest.
U totogo?   Are you sick?
  Ee. a totogo duma.   Yes, I'm very sick.
U dewadewa?   Are you okay?
  Ega dewadewa, ma ega   I'm not good or bad but
    apapoe ma u sipolina a   in the middle.
    mamae.
Ununum e iyuwa?   Is your head paining?
  Eega, ununuwe ega ita   No, my head doesn't hurt.
    wiyuwa.
Tanigam e iyuwa?   Is your tooth paining?
  Ee, tanigau e iyuwa.   Yes, my tooth is paining.
Iyeta wabihaga u totogo?   How long have you been sick?
  Gaogao emosi a totogo.   I have been sick a week.
U fiwa?   Have you a fever?
  Ee, naka petenana.   Yes, that's right (like
                                    that).
Pom u meda bo eega?   Did you vomit yesterday
                                  or not?
  Ega ata meda.   I didn't vomit.
E laugono?   Have you got a cough?
  Ee, a laugono.   Yes, I have a cough.
Iyeta a bihaga u lugono?   How long have you been
                                  coughing?
Iyeta a bihaga u meda?   How long have you been
                                  vomiting?
Iyeta a bihaga amamom i   How long have you had
  kololo?   diarrhea?
Geka e iyuwa?   Does this hurt?
E wodewadewa?   Are you better?
Agou upuna e iyuwa.   My wife is in labour.
                                (lit. her back is paining)

Useful expressions for giving medical help:

Mulamula u luhogaleya.   You need medicine.
Gamom una hoeya/tatagi.   Open your mouth.
Mulamula apo a welem.   I will give you medicine.
Mulamula una umaya.   Drink the medicine.
                                    (includes taking pills)
Ega una kilakilaya.   Don't scratch it.
Una laiyeuyeuya.   Keep it clean.
Apeega ina wiyuwa.   It won't hurt.
Apo hina tonam.   They will give you an
                                    injection.
Aem una ogaya.   Wash your foot/leg.
Ibigei luwaga una umaya.   Drink two tonight.

F Talking about the weather

Gadiwewe.   It is raining.
Gadiwewe e atatuna.   Rain is falling.
Gadiwewe a houga.   It is the rainy season.
Tahaya i wibigabiga.   The path is muddy.
Tahaya e gelogelolo.   The path is slippery.
U kaleko hi niginigi.   My clothes are wet.
Lupulu ugolim?   Have you got an umbrella?
U lupulu una waya.   Take my umbrella.
I higolo.   The rains have stopped./It
                                    is dry weather.
Kabudala a houga.   It is the dry season.
Kabudala i lalani.   The sun is shining.
Dobu i hayahaya.   The land is dry.
Kabudala i wipoya.   The sun is hot.
Kabudala e iyuwa.   The sun is burning.
                                    (lit. is hot)
Yaloi i lata duma.   It's very cloudy.
Namanamala ma palele.
                                There is lightning and
Geka amalai i wayau.   thunder.
A gupouma.   Today is cold.
Togowa i kadidili.   I am cold.
Togowa awai?   The wind is strong.
Bolibolima.   What wind is it?
                                It's the south-east trade
Yalasi.   wind.
Yawana.   It's a south-west wind.
I dumoli.   It's a south wind.
Bauli   It is calm.
Yaloi i kokoe.   It's a north wind.
Kabudala i yoli.   The cloud has gone.
Wamahiya i yoli.   The sun is setting.
                                The moon is waning.

G When things go wrong

Iyowaka?/Iyowai?   What happened?/What's wrong?

Ona todi!
Ona lowo!
Ega genona.

Ega ata hanapugeya.
Oo tinani ma ega ata
    dewaya.
Tewela e eneno.
Geka apoma to nenae to eno.
I gugau duma.
I wipoya.
I witai duma.
Hi wihinihinibiga.
I wihinimaya.
Mawa i dao.
Kabudala i kokoe.
Nimam hi gobu.
Awai binei e iotonana?
Meka e mamae?
Awai binei uyona i gigai?
Awai binei i luuyogigai?
Awai ubeina nugonugona i
    apapoe?
Meyanai apo hina nei?
Iyowaka po i guli?
Iyowaka po i peu?
Iyai i dewaya?
Iyai i galehi?
Memeka hosi?

Be quiet!/Keep still!
(You all) Run away!
No worries./It doesn't
    matter.
I didn't know.
I'm sorry, but I did'nt do
    it.
The baby is sleeping.
We are going to sleep now.
It's too sweet.
It's cold.
It's very heavy.
They are lazy/slow.
He/she is ashamed.
It's a long way
It's late.
Your hands are dirty.
Why is he waiting?
Where is he/she/it?

Why is he angry?

When will they come?
How did it collapse?
How did it fall?
Who did it?
Who knows?/I don't know.
Where is it/he/she?

H   Working instructions

Una haguwe.
Una weleu.
Una teini.
Una duduya.
Una wohepaya.
Una houna hopuneya.
Una neiyai.
Una nehimai
Una waya.
Una winihi.
Una bulili.
Una touli.
Una toulihi.
Una houni.
Una awali.
Una galeya.
Una nehaleya.
Una liwoloeya.
Una launonola ugoliu. (L)
Una launonola uyahiu. (D)

Help me.
Give it to me.

Pull it.
Push it.
Lift it up.
Put it down.
Bring it.
Bring them.
Take it.
Take them.
Hurry.
Collect it.
Collect them.
Put it (down).
Carry it.
Look at it.
Leave it.
Finish it.
Listen to me.
Listen to me.

Ega ita witai duma.	It's not very heavy.
Ega ita dao duma.	It's not very long.
Ega mawana ita dao.	It's not far.
Gudu una hoeya.	Open the door.
Mateta una guduya.	Close the door(way).
Hiyamoni una talaya.	Cut the grass.
Numa una bulumya.	Sweep the house.
Tano una liyeuyeuya.	Clean up the garden.
Mayau una ahili.	Light the fire.
Goila una higuya.	Draw the water.
Kaleko una luoga.	Wash the clothes.
Goila una toneya.	Boil the water.
Neula una yagaya.	Scrape the coconut.
Mayau una boli.	Cut the firewood.
Nudanuda una halena hopuneya.	Throw the rubbish out.
Nimam una oga tahaeya.	Wash your hands first.
Una houna hopuneya naka hosi.	Put it down there.
Una houna hopuneya geka hosi.	Put it down here.
Una hamaga haleya.	Wipe it clean.
Aniani amaka i tawa?	Is the food cooked?
Ginouli amaka hi hayahaya?	Are things (clothes) dry?
Emoemotana mayau una neiyai?	Can you bring some wood?
Emoemotana apo i kaleko una ogahi?	Could you do our washing?
Amaka u bagibagi woloeya?	Have you finished the work?
U hinena una houni.	Put it inside.
Pata u tepana una houni.	Put it on the shelf.
Numa u gabolina una houni.	Put it under the house.
Nugonugou tu awala.	I need carriers.
Una nae po una waya.	You go and take it.
Una nae po una neiyai.	You go and bring it.
Geka pite una dewaya.	Do it like this.
Geka i dewadewa.	This is good.
Naka i dewadewa.	That is good.
Ega naka pite una dewadewaya.	Don't do it like that.
Naka amaka.	That's okay.
Iyeta emosi po emosi una dewaya.	Do it every day.
Haumalatom apo una dewaya.	Do it tomorrow.
Geka amalai/utaima una dewaya.	Do it right now.
Ega ita dumalu.	It's not right.
Una dewa imahiyeya.	Do it carefully.
Naka i dumalu.	Thats the way.
Una wiyagohina.	Take a rest.
Ega genona.	No worries/It doesn't matter.
Tinani am wihaguhagu ubeina.	Thanks for your help.
U bagibagi imahi.	You worked well.
U bagibagi kadidila duma.	You worked very hard.
Am bagibagi i dewadewa duma.	Your work is very good.

Tam amaka, Bada.

Haumalatom apo am hagu a
welem.

Meyanai am yaga una
lidumaluya?

You're a nice person.

I will give you your pay
(help) tomorrow.

When will you straighten
(make good) your debt?

Chapter 14 ONGOING LANGUAGE LEARNING

Once chapter 13 is mastered and you feel reasonably at home talking Tawala, commence investigating the way of life of the people. One good method is to ask a talkative friend to tell you about some part of the culture which interests you. If you record his reply on cassette you can begin to collect your own texts and analyse them. Then you can ask your friend what he meant by various expressions. The following list of topics may give you some useful suggestions. Whenever possible observe the cultural item first and then ask for a description.

Technology:

   How gardens are made?
   How to hunt?
   How to fish?
   How to build a house?
   How to make a mat or basket?
   How to build a canoe?

Kinship:

   What kinship terms are important
   How do they act with each relation?

Social system:

   What happens at birth?
   What happens at death?
   Why is the clan important?
   How is the clan kept together?
   How are people married?
   What are the important feasts?
   What makes a big man?
   Who teaches the children?
   Who inherits whose property?

Religion:

   What are their big beliefs and fears?
   Why do people get sick and die?
   Why do people work magic?
   What magic is used for healing and for gardens?
   What types of ginger are important?
   What happens to a person's soul when they die?

Values:

   What does a good person do?
   What does a bad person do?
   What are the important things to teach children?
a   I [verbal part. - 8.2.1]