

Organised Phonology Data

Fas Language [FAS] Sandaun Province

; *Kwomtari Phylum-Level Stock; Kwomtari*

Population census: 1600 (1981)

Major villages:

Linguistic work done by: SIL

Data checked by:

Phonemic and Orthographic Inventory

a	b	e	ɛ	ə	ɸ	i	k	m	n	o	ɔ	p	r	s	t	u	w	?
a	b	é	e	-	f	i	k	m	n	ó	o	p	r	s	t	u	w	'
A	B	É	E		F	I	K	M	N	Ó	O	P	R	S	T	U	W	'

Consonants

	Bilab	LabDen	Dental	Alveo	Postalv	Retro	Palatal	Velar	Uvular	Pharyn	Glottal	
Plosive	p			t				k				?
Nasal	m			n								
Trill				r								
Tap/Flap												
Fricative	β	f			s							
Lateral Fricative												
Approx							j					
Lateral Approx												
Ejective Stop												
Implos												

/w / voiced labial-velar approximant

p	pén	'to go'					B	bekóu	'what'			
	yépu	'tree sp.'					eréba		'this'			
	póp	'knife'					ób		'bird sp.'			
	prino	'torn'					onyenbunta		'came to fight'			
	pyi	'bird sp'					mobke		'coconut'			
	pwénwa	'coming'										
	nepwén	'came'										
m	man	'string bag'					w	wan	'block (someone's luck)'			
	ime	'man'						bekówa	'what happened?'			
	mam	'a fish'						keu	'he came down'			
	mwéka	'garden'						tatw	'he shot'			
								akwom	'to the ground'			
								Sóuku	'a name'			

f	fén	'salt'	s	sét	'we smell'
	kwéfi	'crying'		eso	'weak'
	séf	'younger brother'		nés	'he sent to them'
	séfwo	'hold!'		nést	'we showed them'
				nésw	'he made a string of beads'
t	tét	'bird sp.'		swémo	'I'll exchange'
	pétóm	'little'		stok	'bird sp.'
	nét	'we speak'		nésmo	'I will send to them'
	tréno	'persuade'	k	kér	'ant sp.'
	Twagi	'a name'		kutiké	'bamboo torch'
	féty	'daughter in law'		fék	'house'
	wort	'we fell'		krekrin	'to cut wood'
	awanta	'he is seeing'		kwénu	'of the eyes'
	ketya	'to leave'		nekw	'he ate'
n	nék	'tree sp.'		réky	'pig'
	mwéna	'ear'		fokwo	'sago stem'
	wan	'I go up'	?	'at	'we are'
	wanw	'he shot'		'wan	'dam (fisahing area)'
	ant	'we cut'		'yen	'to pull'
	nwéna	'light (not heavy)'	y	yen	'follow'
	awanta	'he is seeing'		teya	'I (emph)'
r	-			koi	'eye'
	erem	'that'		ary	'you'
	war	'pitpit type'		réky	'a pig'
	yery	'us'		te feimoné	'I was angry'
	tréno	'persuade'		kesyé	'they'
	wort	'we fell'			
	worta	'we two fell'			
	fasró	'enough'			

Vowels

i u

e o

e

a

i	ime	'man'
	kit	'we clean'
fi		'vater'

a	ary	'you'
	tat	'we do'
	ta	'to do'

e	éno	'he stays'
	pén	'we go'
	té	'pitpit'

- of 'you crush'
koi 'eye'
no 'to give'

ε	emsó	'good'
	nekye	'put (in house)!'
	te	T

o	óf	'tree sp.'
	póp	'knife'
	fó	'handle'

u	uf	'you open (mouth)'
tut		'we give'
fu		'bird sp.'

Suprasegmentals (tone, stress, length)

Syllable Patterns (CCV and CCVC are rare)

V	A	'place name'	a.no	'this'
VC	ów	'he bites'		
VCC	ant	'we cut'		
CV	fe	'rubbish'	fi.nó	'it flies'
CCV	pri.no	'torn'		
CVC	wes	'moon'	mob.ke	'coconut'
CCVC	stok	'bird sp.'	kyen.bo	'bone of arm'
CVCC	wort	'we fell'	kre.krin	'cut wood'

Conventions: Phonological

/w/ and /y/ have voiceless allophones occurring word finally following consonants.

A fuller analysis of stress may render schwa /ə/ non-phonemic. All consonants can be labialized, but labialization of morpheme or word final bilabials is automatic

Conventions: Orthographic

The phonemic status of schwa [ə] is unsure. It only occurs on the unstressed closed syllables, and is left unwritten in this proposal.

<i> and <u> are used for surface highvowels, <e> and <o> low vowels /ɛ/ and /ɔ/. When tested, people pronounced the symbols >e> and <o> this way.

Middle vowels /e/ and /o/ could be written with a diacritic <é> and <ó> respectively.

The semivowels [y] and [w] will be written <y> and <w> when preceding a vowel and when between vowels. They will be written <u> and <i> when following vowels in conformity with Pidgin. There are cases where the underlying form needs to be considered, like writing the semivowel even when dropped in certain environments e.g. *esy pétó* [esj petɔ]. Also writing [kɔw] as *kéu* seemed to be preferred. Rounding of vowel before [w] is a general feature of Fas.

A special problem is encountered by the equation of /ey/ and /ow/ with the local Pidgin highvowels /i/ and /u/ eg. 'key' is pronounced as vernacular /kej/ [ki] 'I eat'. The writing of glottal also presents some problems. The word /at/ 'uncle' is perceived as homophonous with Pidgin *hat* 'hat,hot'. From the other hand, the Pidgin *wan* 'one' is homophonous with /wan/ 'to block' rather than

//wan/ 'dam', which prevents consistent use of /h/ symbolizing Therefore it might be better just chose some other symbol for glottal, like the apostrophe '<'>. In the example story the lack of glottal is written <h> . This problem needs more checking.

Transcription of a recorded passage

/
te wonko petom nemo || twaki εφοјəm ənjebvunta || вikeв мојəв ina αɸав | репиɸа | wes nepwen netino
|| komas patjaɸe εreba | αօɸəm inaɸe φi εreм || awənɸav | αօɸə tatɸi ajnaɸe | ajnaɸe | ainaɸe || wesə
m sokwertaɸa | wes penutoaɸ || mwɔ || ано вεкou | wes penutoa || na εreм виғtaɸav | wes napenutoa ||
na εrensab | tepku || twaki ənɸe aka | bowɸow jesj na εsjen nepwenwab | kutike seku εreтasen || ja mw

ɔ | ɓekou əroa || ɓike onja | hak moim ɔn has | moi | ɓekou aka əroa | ərja ɸinja pwenwa || ajipoa | εvej a ka | twaki | twaki ja /

< Te wónkó pétóm némó. Twaki efóim ónyenbunta. Bikeb Móib ina afab, pénuba, wés nepwén netinó. Komas patyafé eréba, aófom inafé fi erem. Awónfab, aófo taffi, ainafé, ainafé, ainafé... Wésm sókwértafa, wés pénutóab. Mwo! Anó bekóu, wés pénutóa! Na erem buftafab, wés napenutóab Na erensab... "tépku!". Twakim onféaka, bóufou yesy naesyen nepwénwab, kutiké séku eretasen. "Ya mwo, bekóu eróa?". Bike onya, hak Móim on has, "Mói, bekóu aka eröa, erya finya pwénwa?" - "Ayipóa, ebei aka, twaki, twaki ya. Twaki eróm menýafa akósyá." >

I would like to tell a story. It is about Twagi who came to fight with two big men. While Bike and Moy were in the bush, it became dark and the moon came up and spread its light. They took their bow and arrows and went to look for lizards by the stream, they called "O". While they followed the river up, they shot lizards and went on and on. Suddenly they realized that the moon had darkened. And while they were thinking about it that the moon had darkened, while they were doing this: "Look at that!". They saw Twagi, his head down, coming nearer, looking like a bamboo torch. "Wait, what is it?" Bike saw him and pointed him out to Moy, "Moy, what is that, coming nearer like flames?" - "My goodness! Its a spirit, Twagi, its Twagi man! Why don't you shoot that Twagi?"

Bibliography

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