

SUGGESTIONS FOR BANONI ORTHOGRAPHY

Peter C. Lincoln
University of Hawaii

0 INTRODUCTION

1 VARIETIES OF BANONI

2 SOUNDS OF BANONI (MABES VARIETY)

3 SYSTEMATIC DIFFERENCES OBSERVED AMONG VARIETIES

4 PHONEMIC SOLUTION

5 SYMBOLS TO BE USED

6 AS BILONG RAITIM TOK BANONI

7 TEXT IN THREE LANGUAGES

0 INTRODUCTION

These notes are prepared specifically for the Banoni people and any other persons interested in writing Banoni, especially those with various educational interests. This work may be copied, reproduced, or otherwise distributed for such purposes within Papua New Guinea. Due to the tentative nature of the analysis presented here, it should not be quoted for scholarly publication without prior consultation with the author or persons with extensive knowledge of the language.

My research in Bougainville was partially supported by the National Science Foundation and aided by the University of Hawaii and the Research School for Pacific Studies, the Australian National University.

1 VARIETIES OF BANONI

Along the west coast of Bougainville four closely related varieties of Austronesian languages are spoken. All of these could be called Banoni. But this name is widely used to refer to the two southerly varieties. The four varieties may be identified as follows:

Amun: The speech of an isolated village (also called Buruve) about 50 km north of Laruma River.

Piva: The speech of a community that stretches from the mouth of Laruma River to the foot of Mt. Bangana.

Torokina: (Literally means 'island-little') The speech of the people living in coastal villages from Laruma to Motopena Point and slightly beyond.

Mabes: (Or Mabesi, 'place of love charm') The speech of a

cluster of villages a few miles inland from mouth of Puriaka River.

Amun and Piva speakers reportedly can understand each other with little difficulty. Thus their varieties are judged to be a single language. I will use the best known name Piva language (They call their language [raβunuia]. Further south it is called [raɲunuia]. It has also been referred to as [naɲareye] 'those people on higher ground'.).

Torokina and Mabes speakers can understand each other easily, in spite of a few differences in word choice and pronunciation. Thus, these varieties are judged to be a single language. (They call their language [tsunari]; the Mabes variety sometimes distinguished as [tsunari gore].) I will use the name Banoni language. The Piva language ([raβunuia]) and the Banoni language ([tsunari]) are closely related. They share many basic words and pronunciations. However, there are sufficient grammatical differences that they may have some difficulty understanding each other without prior experience with the other language. Most speakers of Piva and Torokina varieties now grow up hearing and understanding, if not speaking, both languages. A few generations ago the groups were probably more separated.

2 SOUNDS OF BANONI (MABES VARIETY)

In this section I will present a description of the sounds of Mabes variety in broad phonetics, i.e. concentrating on distinctive sounds rather than fine detail. Sounds are written in with modified International Phonetic Alphabet as shown in this table.

		bilabial	apical	velar	glottal
(2.1)	voiceless stops	p	t̪ tʃ	k	
(2.2)	voiced stops	b	d dʒ	g	
(2.3)	nasals	m	n	ŋ	
(2.4)	voiceless fricatives		s		h
(2.5)	voiced fricatives	β, γ		ɣ, γ	
(2.6)	liquid		ɻ		
(2.7)	vowels			i u	
	mid			e o	
	low			æ a	
			front back (rounded)		

Examples of Banoni speech are written in square brackets [], followed by approximate English meaning in single quotes ' '. The format for description is: (1) phonetic symbol in square brackets [], (2) brief description of place and manner of articulation, and (3) the list of vowels following the colon are those which may follow the consonant sound.

2.1 Voiceless stops are lightly aspirated.

- [p] bilabial stop: before all vowels
 [k] velar stop: before all vowels
 [t̪] dental stop: before non-high vowels [e], [a], [o] only

[piṭaka] 'fresh-water crayfish'

[ṭam] 'eat'

[ṭeṭe] 'grandmother'

[ṭope] 'head'

- [t̪ʂ] dental affricate: only before [u]

[t̪ʂunari] 'Banoni language'

- [t̪ʃ] palatal affricate: always before [i]

[t̪ʃit̪ʃi] 'follow'

[t̪ʃi:] 'garamut'

- [t̪ʃ] very rarely before [e] (only two words?)

[t̪ʃeṛeye] 'sleep'

[t̪ʃet̪ʃe] 'sleep' (said to babies)

- [t̪ʃ] sometimes before [u]

[t̪ʃupi] 'comb'

[nat̪ʃu] = [nat̪ʃu] 'child'

(Vowel may be fronted too, but this is not distinctive)

2.2 Voiced stops are clearly voiced and lax but not prenasalized.

- [b] bilabial stop: before all vowels

[bi:ni] 'beach'

[boṛo] 'drown'

[boṛoyo] 'pig'

- [g] velar stop: before all vowels (Its laxness makes it sound quite similar to [ɣ] before front vowels.)
- [gina] 'to name (a baby)' (Cf. [ɣina] 'foot print')
- [geřoma] 'come back'
- [d] alveolar stop: only before [e], [a], [o]
- [de:] 'to split off some bananas'
- [dapisa] 'three'
- [doṭa] 'clay pot'
- [dʒ] palatal affricate: regularly before [i] and [u] (i.e., [di] and [du] sounds never occur.)
- [dʒi] 'magic, sorcery'
- [dʒupana] 'taro'
- [dʒudzumo] 'blunt, dull'
- [dʒ] occurs before [a] and [o] in some frequently used words (only about 20 such words?)
- [dʒai] 'fire'
- [dʒaneyawa] 'centipede'
- [dʒoŋo] 'steal'
- (No words with sequence [dze] were found.)

2.3 Nasals

- [m] bilabial nasal: before all vowels and at end of word, especially after [o] and [u]
- [mama] 'first'
- [to:m] 'two'
- [n] alveolar(?) nasal: before all vowels
- [nana] 'that'
- [ni] 'here'
- [n:] alveolar nasal of longer duration: before all vowels (?) (written here as [nn] for convenience.)
- [na] 'I'
- [no] 'thou'
- [nna] 'he'

[tʃina.]	'my mother'
[tʃinna]	'his mother'

[ŋ] velar nasal: before all vowels and at end of word

[ŋasa]	'chew betel'
[ʔaŋiʃi]	'weep' (also heard as [tanisi]; perhaps [tañisi] is more correct for both forms)
[kaŋ]	'some'

2.4 Voiceless fricatives

[s] made with front part of the tongue held loosely, close to roof of the mouth; dental, alveolar, or palatal or combination of these: before all vowels.

[ʃ] palatal: before [i]

[ʃiʃi]	'wash, bathe'
[te:se]	'coconut'

[h] glottal fricative: occurs only morpheme initially in question words

[he]	'who?'
[hoa]	'what?'
[ke hawa]	'what's the matter?'
[ma he]	'whose?'
[toisa]	'how many?'
[noisa]	'when?'

2.5 Voiced fricatives

[β] bilabial fricative: before [i], [e], and [a]

[βito]	'chop with ax'
[βenua]	'kill man in anger'

[w] glide from rounded close lips to more open spread lips: before [a]; may have [β] quality especially when not at beginning of word

[βiβa]	= [βiwa]	'brother-in-law'
[taβana]	= [tawana]	'friend'
[waʃi]		'toward, like'

[ɣ] velar fricative: before [i], [e], and [a]

[ɣina] 'foot print'

[ɣinawa] 'no'

[ɣenai] 'with (instrument)'

[ɣaba] 'want, like'

[ɣaʃi] 'open'

[ɣaʃau] 'rain'

[^β_ɣ] labio-velar fricative (friction produced at lips and at back of the mouth. [w] glide or rounding of lips also may be present.): before round vowels [o] and [u]

[^β_ɣoom] 'new'

[^β_ɣom] 'turtle'

[^β_ɣu:] 'fish trap'

[^β_ɣutsu] 'louse'

2.6 Liquid

[ɾ] alveolar flap (tongue first curled and retracted then hit again against ridge behind teeth): before all vowels

[saɾa] 'bad'

[tamaɾi] 'food for travel'

[tamaɾi] 'their father'

(Occasionally [l] is used, particularly at beginning of word, e.g., [lam] = [ɾam] 'village'.)

2.7 Vowels very rarely occur at the beginning of word, may follow consonants as above.

[i] high front rounded vowel

[i̯e] 'this'

[tʃitʃi] 'follow'

[i̯aba] 'name of village and river (Jaba)'

- [e] mid front unrounded vowel
 [ye] 'my'
 [emala] 'fishing pole'
- [a] low central unrounded vowel
 [ɬamaɬa] 'male'
 [ama] 'hammer'
- [æ] low front vowel: next to a syllable with [i]
 [ɣinæβæni] 'none here'
- [o] mid back rounded vowel
 [o:] 'yes'
 [poɬa] 'sleeping mat (of pandanus leaves)'
- [u] high back rounded vowel
 [uɾubento] 'kind of red shell money'
 [uɾiɬa] 'octopus'
 [ura:go] 'heirlooms'

Vowels may occur distinctively lengthened or short

- [tʃi:] 'garamut'
 [tʃi] 'can, be able'

3 SYSTEMATIC DIFFERENCES OBSERVED AMONG VARIETIES

- [h] is unique to Mabas varieties. Other varieties use [s] in the corresponding words.

Mabas [he]	Torokina [se]	Piva [asei]	'who'
[hoa]	[soa]		'what'

- [æ] is freely used only in informal Mabas speech. Most people used [a] pronunciations when speaking with me.

[ɣinawani] = [ɣinæβæni] 'none here'

This natural assimilation is rarely heard in Torokina but there is a tendency toward it.

- [tʃe] was not found in Torokina variety. They use [sabara] or [matsure] for 'sleep'.

[tʃo] and [tʃa] were heard in Piva speech but this may or may not carry meaning difference.

[dʒa] was used similarly in Torokina speech.

[dʒai] 'fire'

but the corresponding words in Amun variety were recorded with [βi] sequence in the same position.

Amun [e βiaβi] Mabes [dʒai] 'fire'

Amun [βi] sometimes corresponds to Mabes [d].

Amun [e βiaso] Mabes [daso] 'smoke'

The syllable [βi] tends to be reduced.

Torokina [mokoβi] or [mokuβi], Mabes [mokui] 'a village name'

Amun [naβinaβi] Piva, Torokina, [nenaβi] 'afternoon'
Mabes

Torokina, Piva, and Amun varieties may have kept separate the following pairs:

[βo] and [ɣo], also

[βu] and [ɣu]

Piva [e βonu] 'the turtle'

[?] the glottal stop, is clearly heard in Piva speech. In Piva and Amun words often start with vowels and usually end with vowels. The glottal stop may serve merely to keep the words separate. Stress and pitch are of course heard in all varieties but nowhere was it found that such devices distinguished two words. Piva has a particularly lively use of pitch range and should be investigated further.

4 PHONEMIC SOLUTION

This is based on the principle that each distinctive sound should have one representation grouping together similar sounds which are not distinctive.

Phonetic alternates

Phoneme

p	pi	pe	pa	po	pu
t	t ^ʃ i	te	ta	to	t ^ʃ u
c		t ^ʃ e			
k	ki	ke	ka	ko	ku
b	bi	be	ba	bo	bu
d	d ^ʒ i	de	da	do	d ^ʒ u
j			d ^ʒ a	d ^ʒ o	
g	gi	ge	ga	go	gu
m	mi	me	ma	mo	mu
n	ni	ne	na	no	nu
ŋ	ŋi	ŋe	ŋa	ŋo	ŋu
s	si	se	sa	so	su
v	βi	βe	βa	βo	βu
gh	ɣi	ɣe	ɣa		
r	ʀi	ʀe	ʀa	ʀo	ʀu

Long vowels are written by repeating the letter, e.g.

/tii/ 'garamut'

long nasals as /nna/ 'he'

palatal glide as /i/, e.g.

/iaba/ 'Jaba'

/ie/ 'this'

Piva glottal stop, if needed, is written as /'/.

/h/ may be used, if desired, for Mabes variety, e.g.

/hoa/ 'what'

/c/ used in only two words: /ceʀeghe/ and /cece/ 'sleep'

/j/ used in a few words of high frequency, e.g.

/jai/ 'fire'

5 SYMBOLS TO BE USED

There are no problems in choosing the optional symbols for p, k, b, m, n, and s. One symbol, a single letter, would be preferred for each distinctive sound. This is a problem with [ŋ]--ng is an obvious choice but n and g both represent other sounds elsewhere and may lead to confusion. But this is not very serious. q is a possible alternative.

More serious problems arise with [g] and [ɣ], which should be kept separate. g for [g] is an obvious choice. Spelling gh for [ɣ] has been suggested. A single letter like x might be preferable but gh appears to be the best digraph.

The letter v works well for [βi] and [βe]. It is unnecessary to distinguish [βa] and [wa], so v will also cover both sounds. The problem gets complicated with [ʏo] and [ʏu]. There is no difference between [ʏo] and [βo] or between [ʏu] and [βu] (at least in Mabes), so these sounds do not need to be distinguished from each other. Since v is a single letter, this is preferable over gh for vo and vu.

The choice of ce for [t^ɕe] is chosen to show that very few words have this sound and except for them we could write ti for [t^ɕi] and tu for [t^ɕu]. However, this may lead to confusion because [t^ɕ] is written with two different symbols. We could use c for [t^ɕ] and [t^s] so that the value of the letters c and t remained constant.

ci ce cu and te ta to

Or, we could use a two-letter symbol:

tsi tse tsu and te ta to

ts is favored over c because the digraph is a natural extension of

Tok Pisin orthography. Also it is useful to distinguish Banoni words like ghutsu 'louse' from Siwai words like uturung 'earwig'.

Similarly, the choice of ja for [d^ʒa] is intended to show that except for the words with the sounds [d^ʒa] and [d^ʒo] we could simply write

di de da do du

with no confusion. The same problem arises that the sound [d^ʒ] is represented two ways: j and d. We could resolve this by writing

dzi de da dza do dzo dzu

dz is favored over j for the same reasons given above for ts. j has been used for place names with some confusion, e.g. Jaba for Iaba and Jarara for Dzarara 'village'.

The choice of r for [ʔ] is complicated in current usage because l is also used. This is not necessary. To my knowledge, all over south Bougainville there are no words differentiated only by this difference in sound. For example,

[paʔa] = [pala] 'sun'

I.e., either pronunciation represents a single meaning. Therefore, one spelling is sufficient.

h may be used for the few Mabas words where [h] is used but it would not be necessary to distinguish meanings but would rather serve to distinguish written Mabas variety from others.

The following table summarizes the modification of phonemic analysis toward a practical orthography.

Orthography	Sounds				
<u>p</u>	pi	pe	pa	po	pu
<u>t</u>		te	ta	to	
<u>ts</u>	tsi	tse			tsu
<u>k</u>	ki	ke	ka	ko	ku
<u>b</u>	bi	be	ba	bo	bu
<u>d</u>		de	da	do	
<u>dz</u>	dzi		dza	dzo	dzu
<u>g</u>	gi	ge	ga	go	gu
<u>m</u>	mi	me	ma	mo	mu
<u>n</u>	ni	ne	na	no	nu
<u>ng</u>	ngi	nge	nga	ngo	ngu
<u>v</u>	vi	ve	va	vo	vu
<u>s</u>	si	se	sa	so	su
<u>gh</u>	ghi	ghe	gha		
<u>r</u>	ri	re	ra	ro	ru

Long vowels marked by doubling letter, e.g. tsii 'garamut'

Long nasal marked by nn, e.g. nna 'he'

6 AS BILONG RAITIM TOK BANONI

Nau, tingting bilong mi olsem: long hap bilong Banoni i gat popela kain tokples; ol i klostu wankain, ol i no narakain tumas. Tok Buruve na tok Piva em tupela i klostu tumas. Dispela tupela yumi ken givim bik nem Piva (long tokples Ravunuia o Rangunua). Nau, i gat tupela mo, olsem tok Torokina (Tsunari) na tok Mabes (Tsunari Gore). Dispela tupela tok yumi ken givim bik nem Banoni. Nau, Banoni wantaim Piva i no narakain tumas. Sapos yu bilong Mabes, na bai yu go long Piva, taim yu kamap long ples Piva, yu no inap long harim dispela tokples. Tasol sapos yu stap long ples, i no long taim bai yu harim tok.

Nau, yumi tingting long dispela: Sapos yumi laik raitim dispela tokples ol i kolim tok Banoni. Em i no bikpela wok. Sampela hap tok

i save bihainim maus bilong tok Pisin na sampela hap i narakain liklik. Orait, rot bilong raitim em i wankain, sampela pasin bilong rait i bihainim pasin bilong raitim tok Pisin na sampela i narakain liklik.

Nau, yu lukim long pes hia. Leta bilong raitim Banoni i stap long han kais. Nau, long lain namba tu yu lukim ol wot bilong tok Banoni i stap. Na ol dispela wot i gat ol leta bilong lain namba wan. Na long lain namba tri i gat mining bilong ol dispela wot long tok Pisin i stap.

LETA	TOK BANONI	TOK PISIN
<u>a</u>	<u>na</u>	mi
<u>b</u>	<u>benə</u>	6
<u>d</u>	<u>daso</u>	smok bilong paia
<u>e</u>	<u>emara</u>	kanda bilong hukim pis
<u>g</u>	<u>gina</u>	putim nem long pikinini
<u>i</u>	<u>pipi</u>	sua
<u>k</u>	<u>kakamisi</u>	swit, gutpela kaikai
<u>m</u>	<u>mama</u>	pastaim, namba wan
<u>n</u>	<u>nana</u>	dispela long hap
<u>ng</u>	<u>bongi</u>	nait, tudak
<u>o</u>	<u>oo</u>	yes
<u>p</u>	<u>para</u>	san
<u>r</u>	<u>ram</u>	ples
<u>s</u>	<u>sisi</u>	waswas
<u>t</u>	<u>tavana</u>	man, pren
<u>u</u>	<u>urita</u>	kurita

Nau, i gat sampela mo leta long tok Banoni ol i narakain liklik.

<u>dz</u>	<u>dzai</u>	paia
<u>gh</u>	<u>ghena</u>	bilong en
<u>ts</u>	<u>tsitsi</u>	bihainim
<u>v</u>	<u>vivi</u>	yam

Nau, dispela popela dz, gh, ts, v, yu mas lukaut gut long en, i no gat planti wot i kirap long dzi. I gat dzi, mining bilong en olsem 'poisin', narapela dzidzimo 'i no sap'. Nau, dzidzimo em i wankain long dzudzumo. Sapos yu tok olsem dzidzimo, em i gutpela; yu raitim olsem. Sapos yu tok olsem dzudzumo, em tu i gutpela; yu raitim olsem. Yu no ken wari long dispela, nogat, em i wanpela wot tasol.

Nau, long ol wot i kirap long dza ol i narakain liklik. Olsem i gat dzai 'paia'. Nau, 'smok bilong paia' em i daso. Dispela tupela wot i kirap narakain liklik. Em i olsem: Yu no ken tok olsem dai 'paia'. Long raitim em i wankain. Yu mas raitim dzai. Na long daso em i olsem: Yu no ken tok olsem dzaso, orait em i wankain long raitim, yu mas raitim daso tasol.

Orait, mi laik tok klia long wanpela samting. Sampela manmeri i save tanim tok liklik. Long raitim, yu mas bihainim maus bilong yu. Sapos yu wanpela man yu save kolim smok dzaso, em i orait, i no gat samting. Em i tok bilong yu, em i gutpela. Orait, nau, bihainim maus bilong yu, raitim dzaso. Sapos yu bihainim maus bilong yu, yu no ken paul nabaut. Nau yu ken raitim olsem dzi, dza, dzo, dzu, na olsem de, da, do. Sapos yu bihainim maus bilong yu, yu no ken raitim di o du; dispela i no gat long tok Banoni.

Nau, dispela ts em i klostu olsem dz. I gat planti wot i gat tsi.

<u>tsii</u>	'garamut'
<u>tsitsi</u>	'bihainim'
<u>tsi</u>	'ken'

Na i gat planti wot i gat tsu.

<u>tsunari</u>	'tok Banoni'
<u>tsu</u>	'tru'
<u>burukutsu</u>	'banis pik'
<u>natsu</u>	'pikinini'

Nau, i nogat wot long tok Banoni i save bihainim maus bilong tok Pisin olsem ti o tu. Nau tu, i nogat planti wot ol i kirap long tse;

mi bin harim tupela tasol:

<u>tsereghe</u>	'slip'
<u>tsetse</u>	'slip (tok long pikinini)'

Sapos i nogat dispela tupela, orait yumi ken bihainim narapela rot bilong raitim na lusim ts. Nau, dispela rot i no gutpela tumas, taim i gat wot olsem tsetse 'slip'. Yumi no ken raitim olsem tete 'mama bilong mama'. Long raitim tsitsi olsem titi em i ken kamap gutpela. Olsem i nogat tupela maus na tupela mining long dispela tsitsi na titi. Tingting bilong mi olsem: em i gutpela yumi bihainim maus long dispela na raitim tsitsi tasol. Maski long raitim dispela ti i nogat long maus bilong tok Banoni.

Nau, dispela gh em i gutpela bilong kisim save tru long raitim sampela wot. Yumi lukim tupela wot nau.

<u>ghina</u>	'mak bilong lek samting yu lukim long graun taim pik, man, samting i bin wokabaut i go'
<u>gina</u>	'putim nem long pikinini'

Dispela tupela wot i no wankain. Sapos yumi no gat dispela olsem gh, yumi no ken save isi olsem tupela wot i no wankain. Maski paul nabaut olsem, yumi bin kisim pinis dispela gh. Nau, yumi ken raitim dispela tupela wot i kamap tupela kain; olsem maus bilong tupela wot i tupela kain; olsem mining bilong tupela wot i tupela kain. Dispela gh em i bung long sampela leta mo, olsem:

<u>ghi</u>	<u>ghina</u>	'mak bilong lek'
<u>ghe</u>	<u>ghena</u>	'bilong en'
	<u>ghem</u>	'bilong yu'
	<u>ghe</u>	'bilong mi'
<u>gha</u>	<u>ghata</u>	'yumi'
	<u>ghananava</u>	'asde'
	<u>ghasi na bobongi</u>	'moning'

Long leta y tu, yu mas lukautim. Taim em i bung wantaim i o e em i klostu long maus bilong tok Pisin.

<u>vi</u>	<u>vivi</u>	'yam'
<u>ve</u>	<u>vegom</u>	'kapsait, tanim'
	<u>venua</u>	'kilim man i dai long kros'

Tasol, taim i gat va em i ken kamap olsem maus bilong tok Pisin:

tavana 'man, pren'

o em i ken kamap klostu olsem maus bilong w long tok Pisin. Sapos yu harim gut taim man em i tok tavana, yu ken save long dispela maus.

Maski, long tok Banoni em tupela maus i wankain.

Orait, taim va kirapim sampela wot, yu ken harim olsem w long maus bilong tok Pisin.

(<u>va</u>)	<u>vamo</u>	'stap wetim'
	<u>vato</u>	'skulim, lanim'
	<u>vadzu</u>	'mekim em i go'
	<u>vasi</u>	'olsem'
	<u>vasangam</u>	'nem bilong yu'
	<u>ghe varou</u>	'wanem bilong mi'

Nau, sapos yu laik lusim dispela rot bilong raitim tok Banoni, yu ken tanim va long wa em i gutpela tu. Olsem watpo yu laik tanim? Yu laik klostuim tok Pisin? Tingting bilong mi olsem i no gutpela pasin tumas. Yumi laik raitim tok Banoni, na em i narakain tok. Sampela save tok tawana sampela save tok tavana em tupela tok i wankain tasol.

Watpo yu laik raitim tupela i no wankain? Em i wankain olsem long r: sampela save raitim sampela taim l na sampela taim r. Watpo? Long tok Banoni em tupela r wantaim l em i wankain tasol. I gat wot ram o lam 'ples'. Maski raitim long tupela pasin, olsem ram o lam wanpela leta (r) em inap.

Long dispela v taim em i bung wantaim o o u olsem vo o vu mi yet mi no klia tumas long dispela. Ating, long tok Mabas vo em i wankain long gho na vu wankain long ghu.

<u>vom</u>	'torosel'
<u>ghom</u>	'torosel'
<u>vutsu</u>	'laus'
<u>ghutsu</u>	'laus'

Sapos em i stret olsem, orait yumi ken lusim dispela gho na dispela ghu na raitim vo na vu tasol. Mi no bin harim planti tok Torokina na tok Piva, nau mi no klia tumas long dispela tupela, ol i save tok olsem long tok Mabes o nogat. Mi no save. Ating i gat sampela manmeri ol i save tok olsem vom 'torosel' na ghutsu 'laus' na dispela ol i no save tok olsem ghom 'torosel' na vutsu 'laus'. Sapos i gat sampela olsem, i no bikpela tumas, yumi ken stretim long vo, gho, vu, ghu. Sapos i no gat sampela olsem, maski yumi ken stretim long vo na vu.

Nau, i gat wanpela samting mo, mi laik stretim long raitim tok Banoni. Em i olsem i, e, a, o, u. Taim yu save pulim i go longpela; olsem gen, yu mas bihainim maus bilong yu na dablim leta. Olsem:

<u>vom</u>	'torosel'
<u>voom</u>	'nupela'
<u>bu</u>	'banim, paia i lait'
<u>buu</u>	'wara (long pikinini)'

Na, wanpela samting mo. Long tok Banoni long sampela wot ol i save pulim n i go longpela. Long dispela yumi ken raitim nn, olsem:

<u>tsina</u>	'mama bilong mi'
<u>tsinna</u>	'mama bilong narapela'
<u>na</u>	'mi'
<u>nna</u>	'em, narapela'

Nau, long brukim toktok long wot, olsem wanem? Wanpela hap toktok em i wanpela wot o em i planti wot? Mi yet mi no klia tumas. Olsem long raitim 'mi laik go', mi ken raitim:

- (1) na ko ta ghaba mo tai
 (2) na kota ghaba mo tai .
 (3) na kota ghaba motai
 (0, bungim leta klostu mo yet.)

Laik bilong mi olsem: sapos wanpela hap tok em i gat mining bilong en yet, orait raitim olsem i wanpela wot, olsem yu lukim long namba (1). Yumi ken lukim narapela: orait, sapos yu laik raitim 'yumi kaikai', em olsem:

ma tam 'bai yumi kaikai'

Sapos yu laik raitim 'ai bilong yu', em olsem:

matam 'ai bilong yu'

Em dispela tupela hap tok i gat tupela mining. Nau leta bilong tupela ol i wankain tasol. Sapos yumi brukim wanpela na raitim ma tam 'bai yumi kaikai', na sapos narapela yumi no brukim, em i sindaun long pepa olsem wanpela wot matam 'ai bilong yu'. Orait nau, man em i lukim olsem em i ken save isi long mining bilong en.

Nau, mi bin toktok nabaut long raitim tok Banoni. Mi bin laik soim yu sampela samting bilong raitim. Na long sampela hap mi bin toktok olsem "yu mas raitim dispela" na "yu no ken raitim olsem". Mi no bin laik tok hevi long yu, nogat tru. Mi bin laik soim yu wanpela gutpela rot bilong raitim tok Banoni tasol. Nau, mi bin soim yu, na toktok bilong mi pinis. Tenkyu tru long harim dispela toktok bilong mi.

Mi Peter Lincoln bin raitim dispela, nau long dispela taim mi stap long Hawaii:

Peter Lincoln
 3905 Niele Place
 Honolulu, Hawaii 96816

DAAME MARONO NA GHE TAVANA!

7 TEXT IN THREE LANGUAGES

This shows three varieties of Banoni language along with a gloss and translations, to point out similarities and differences. It is written in phonetic script.

¹Torokina: ka tai nana-i-ba ye-ri yinima.
 Piva: βi wasi-na bai, ko nau ikaa ye-ria nima.
 Mables:
 Gloss: then toward-it ! P go this-D-! their five

²T: ke toβi-ria
 P: ko toβiria
 M: tsina-ri ke toβi-ria na-natsu-na ye-ri yinima.
 G: mother-their P send-them pl-child-her their five
 T: tsina-ri
 P: a-tsina-ri
 M:
 G: A-mother-their

³T: (ma taiyam) mo sisi. "yam ta sisi
 P: sisiu. "tsa sisiu
 M: ka tai mo sisi. "rubasa-na sisi me-yam,
 G: P go to bathe finish-its you F bathe your

⁴T: yammi yotsu-
 P: wa-ruba? ayam, βi ayam ko yotsu
 M: mami
 G: cause-finish you then you P return

⁵T: -ma nna tsunaka
 P: gero- -mai ane tsuna
 M: toyoso -ma paye-mi toton-na
 G: back go up hither it but don't-you lose-it

⁶T: kasi-mi kikinaki paye-mi totom."
 P: a-kasi-miu pasuru kenakena
 M: kasi-mi kina."
 G: A-bro.-your small don't-you loose get-get-him

⁷T: nari ka tai naanaa.
 P: nuβu ayame." βi aria ko nau.
 M: ka yuru
 G: pull you then they P go so go down

- 8 T: ka ne sisi naanaa. ka si-sisi.
 P: βi aria ko sisiu. ko sisiu
 M: mo sisi.
 G: then they P come and to bathe so P (pl)bathe
- 9 T: ka si-sisi. βi kasi-ri gari
 P: ko sisiu a-kasi-ria rooyata
 M: rubasa-na sisi man-nari kasi-ri banana
 G: finish-its P (pl)wash their then A-bro.-their big
- 10 T: ke wa "be-batawa ba"
 P: ane ko pee, "be-batawa?ita ayam"
 M: ke wa-i-ri "to-toyoso"
 G: he P say-D-them pl-get out -us you !
 up
- 11 T: ka batawa nana βi nna ke wa
 P: βi aria ko batawa βi ane ko pee
 M: ke wa
 G: then they P get out that then he P say
- 12 T: "wai-se -ta kam. yata te ye-ra yinima-nuu."
 P: "wai-se -ta ?om. ayaita ta ye-ra nima-nuβu."
 M: "kerui-ta. ye-ra yinima-nuu te."
 G: recip.-count-us first we are our five-only are
- 13 T: βi ke se nana-i gari
 P: βi ko se ?ikaa kasi-ria rooyata
 M: kasi-ri ke taneyā mo se
 G: bro.-their then P begin to count this-D bro.-their big
- 14 T: "kadaken, toom, dapisa, towatsi ee
 P: "kadakeni, tonua, topisa, wawatsi ee
 M: "kadaken, toom, dapisa, towatsi nayam
 G: one two three (ord)four listen
- 15 T: wa-yinima ba yinaβa-ni."
 P: wa- nima-ra ka?aana."
 M: wa-yinima-ra te ba yinaβæ-ni."
 G: ord- five-our is ! not-here
- 16 T: ka sane nobe.
 P: βi aria ko suku mai.
 M: nari ka kobo gero nobe mo sane.
 G: then they P seek hither go-down back again to search again

- 17
T: ka batawa gero nobe.
P: βi aria ko batawa gero mai karaia
M:
G: then they P get-out back hither again [?]
- 18
T: ye-na kadaken ke wa "e ko reke na mo
P:
M: "watanai na ko
G: his one P say OK this time I P see I to
- 19
T: se -ta."
P: "ayaita ka βai-se gero-mai?om"
M: se -ta ta"
G: we P recip.-count-us is back-hither-first
- 20
T: ke se nobe, wasi katsu
P: βi ane ko wa-se -mai wasi-na katsu-mai
M: nna ke wasi katsu
G: then he P cause-count-hither again just-it only-hither
T: ta
P:
M: ta-u-wa
G: is-there-it
- 21
T:
P:
M: kasi-na baṇana mo se. ye-ri towatsi katsu ta.
G: bro.-his big to count their four only are
- 22
T: βi nari ka γotsu naanaa.
P: βi aria katsi ko γotsu
M: rabaka-ri mo ram
G: then they just P return-their just to village
- 23
T: tsina -ri ke wa nau "kaβe?"
P: a-tsina -ri ko pee nau "gere?"
M: tsina -ri ke wa-i-ri "wai wasi?"
G: A-mother-their P say-D-them there how's it
- 24
T: "e ba kadaken wa-γinima-mam ke karikoto."
P: "βi kadaken-ni -mam ko karikoto."
M: "kadaken-ni -mam te ba ke soko."
G: well, one-of ord- five-ours is ! P loose

Translations (Numerals refer approximately to lines of original text.)

Torikina: (1) The five of them went. (2) Their mother sent them (3) to bathe. "You will bathe, (4) then return (5) here; but (6) don't lose your little brother." (7) So they went. (8) They went and bathed. They bathed and bathed. (9) They bathed and bathed. Then their eldest brother (10) said, "Get out of the water!" (11) So they got out. Then he said (12) "Let's count up first. We are only five." (13) Then the oldest counted, (14) "One, two, three, four; oh, oh! (15) the fifth one isn't here!" (16) They searched again. (17) They got back out of the water again. (18) One of them said, "OK. I'll see if I can (19) count us." (20) He counted just like before. (22) So they went back. (23) Their mother called out to them, "How was it?" (24) "Well, one of us, our fifth, got lost." (25) Their mother said to them, (26) "Alright, I'll see if I can count you." (27) She counted out "One, two, three, (28) four, fifth; ah, you're all (20) back now." So that's all (there is to this story).

Piva: (1) Once upon a time, the five of them went out (2) their mother sent them (3) bathing. (4) "When you finish bathing, then come (5) back here, but (6) you must bring your little brother back too." (7) Then they went out. (8) Then they bathed and bathed (9) and bathed. Their eldest brother (10) said, "Let's get out of the water, you guys." (11) Then they got out. And then he said, (12) "Let's count up first. We are only five." (13) Then the eldest brother counted, (14) "One, two, three, fourth, oh, oh! (15) our fifth isn't (here)." (16) Then they looked around. (17) Then they got back out of the water. (19) "We will count ourselves again first." (20) Then he counted but it was just like before. (22) Then they just went back. (23) Their mother called out to them, "How was it?" (24) "Well, one of us got lost." (25) said one to their mother. Their mother said, (26) "OK, I will count you now." (27) Then she said, "One, two, third, (28) fourth, fifth. Well, you're all (29) back here now." And that's all (there is to this story).

Mabes: (2) Their mother sent them her children, the five of them. (3) They went to bathe. "Having finished your bathing (4) you (5) come back up here. Don't forget (6) your little brother." (7) They went down (8) to bathe. (9) Having finished their bathing, their big brother (10) said to them, "Get up (on dry land)." (11) He said, (12) "Let's count, there are only five of us." (13) Their brother started to count. (14) One, two, three, four, hark! (15) It's our fifth one that's not here." They went back down (to the water) again to search. (18) "This time (19) it is I who will count us." (20) It was just like before (21) when the eldest brother counted. There were only four of them. (22) Having gone back to the village, (23) their mother asked them, "How was it?" (24) "It is one of us who got lost." (26) "It is I who will count you, OK? One, two three, four, five. That's all of you. You have come back."