A TEACHING GRAMMAR OF THE MANAM LANGUAGE

by
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illustrated by
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This little book is for everybody. It is a teaching grammar of the Manam Language, primarily intended for use in Manam schools and adult education classes. The simplified grammar of Manam presented here can be used as a reference in teaching Manam to children and adults. It will also be useful for people learning Manam as a second language and for those who want to study linguistic aspects of the language.

It is based on the work of Karl Bohm, SVD (1975) and Frantisek Lichtenberk (1986), University of Hawaii, as well as my observations of the language from 1978-1980 while living in Kuluguma village. This work is not intended, however, to be a complete linguistic analysis of Manam, but rather to be an aid to Manam teachers in understanding how language works and to be a help in teaching others to read and write properly. I believe that if students can understand their own Manam grammar, and read and write the language well, then learning English will be much easier than if they had not had this training. Where I have taken material from Lichtenberk (1980), I have checked his examples and conclusions and have changed the presentation from a technical to a teaching style.

I would like to thank Ray Johnston and Eileen Gasaway of the Summer Institute of Linguistics, and Barnabas Manabung of the Bible Translation Association of PNG who read this grammar and provided valuable comments—also Raphael Ongkau, Bill Sagem, and Jerry Soaqili who checked the language examples, and not least of all, my late wife Pat, who typed the final draft and provided useful technical input.
Manam is a very interesting language with many grammatical rules to learn about. The knowledge you gain from studying Manam grammar will help you to understand English and other languages better. Look at the CONTENTS section at the beginning of this book to see how it is organized. For each topic a page number is listed. If you are interested in finding information on a certain subject then look the subject up in the INDEX at the back of this book. Subjects are listed in alphabetical order and give the page number where they can be found.

Of course native speakers of Manam already have all the grammatical rules locked deep inside their brains. They should pay particular attention to the SPELLING RULES section at the back so they will know how to write their language consistently.

This grammar is not complete. There may be things in it which are wrong, and other things which are left out. Also, there may be better ways of presenting the ideas. Any mistakes are entirely my fault and are not the responsibility of those who helped me or those who have done work before me. However, you can help make this book better by sending your ideas to me at Ukarumpa. Then I can add them to later editions of this book.

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Papua New Guinea
ABBREVIATIONS

The following abbreviations will be used in the grammar sketches in this volume:

- ben = benefactor
- bf = buffer
- dem = demonstrative
- exc = exclusive
- foc = focus
- fut = future
- inc = inclusive
- indef = indefinite
- inst = instrument
- int = interjection
- intent = intencio
- interrupt = interrupting aspect
- lim = limiter
- nom = noun marker
- persist = persisting aspect
- pl = plural
- poss = possessive
- prog = progressing aspect
- pw = pointer word
- rd = reduplication
- rec = reciprocal
- rep = repeated action
- seq = sequence
- sg = singular
- spec = specifier
- tc = transitive consonant
- trans = transitive marker
Language data will be presented according to the following scheme:

First, the word or phrase in Manam, underlined and with all morpheme breaks indicated by hyphens, except for reduplications, which are indicated by (°);

Syllable breaks, when marked, are indicated by (°);

Stress is marked by (/) over the stressed vowel. (Note that stress is written in Manam by underlining (\_\_) the vowel in the stressed syllable.)

(*) before a word indicates that it is an ungrammatical form.

Second, morpheme-by-morpheme glosses, with corresponding hyphens; and

Third, in quotes, a free translation

Occasionally, for instructional purposes, words or phrases in Manam are presented exactly as they would be written in the orthography, without underlining or hyphenating.
THE MANAM LANGUAGE

1. THE MANAM LANGUAGE

1.1. The Austronesian migrations

Manam is an Austronesian Language spoken by about 6000 people on Manam Island, 10 miles off the coast of Boga in Madang Province, Papua New Guinea. Languages, just like people, can be grouped together into families. Languages with similar words and grammars would be part of a single family. Laycock (1977) says that there is an Austronesian Language family, which includes certain related languages stretching all the way from Madagascar, a large island off the coast of Africa, to Easter Island, a tiny island in the Eastern Pacific. This is an area covering more than half the world. In fact there are almost 800 separate Austronesian languages—more than any other language family on earth. Manam is a member of this great family of languages.

How did all these similar languages get so wide a spread? In the past there must have been only one Ancestral Austronesian Language. Archaeological evidence gives some clues as to how this language spread all over the Pacific. From the Indonesian area, one group in ancient times went westward to Madagascar. Other groups went eastward to settle Irian Jaya and similar islands along the way. From here they sailed in their ocean-going canoes and started settlements along the north coast of Papua New Guinea, including Manam and the other Schouten Islands, Karkar, the Admiralty Islands, the Bismarck Archipelago, and the island chains down through the Solomons to New Caledonia and Vanuatu. One group headed northward and settled the islands of Micronesia. Another group seems to have doubled back through the Solomons to settle the South coast of Papua New Guinea. Wherever they went, they settled empty stretches of coastline and uninhabited islands. The New Guinea mainland was populated by other peoples (Non-Austronesians or Papuans) a long time before the Austronesians arrived. The Austronesians, however, stuck to the coastlines, while their non-Austronesian enemies preferred the bush and the mountains. Even today there are no Austronesian settlements high in the mountains or more than 50 kilometers inland.

From Vanuatu more Austronesians set out eastward to settle in Polynesia. They settled on islands like Fiji, Tonga, Samoa, and Tahiti. They sailed as far east as Easter Island, as far north as Hawaii, which is now part of the USA, and as far south as New Zealand. They were indeed the true discoverers of the Pacific, having sailed long before the European explorers. All speakers of Austronesian languages should be aware of this heritage.
1.2. The Schouten Islands Language Family

Ross (1977) lists some of the Austronesian Languages of the Sepik and Madang Provinces. The ones most closely related to Manam are given below.

Sera, Sissano, Tumleo, Ali, Ulau-Suain, Kairiru, Kaiep, Terebu, Kis, Uogeo, Biem, Manam, Sepa, Medebur (Wogo) (Bam)

Map 2: Map of the AUSTRONESIAN LANGUAGES of the Sepik and Western Provinces, Islands
1.3. Manam Island

Map of MAKAM ISLAND

Boasa Island population 390

Boasa Island

Reef

Baba 550

Bivang Catholic Mission

Kuluguna 550

Dungale 370

Kolabu 270

Bikure 250

Abaria 210

Population 6000

Active Volcano 5800 ft.
elevation

Main lava flow

Garisi 110

Jasa 500

Zogari 450

Gia 280

Madauri 190

Tabele Catholic Mission

Budia 180

Dugulaba 650
In this section you will find out how sounds are made in the mouth, how they fit together into words, and what letters are used to write these sounds. You will see that the Manam Alphabet is not the same as the English Alphabet.

2. LETTERS AND SYLLABLES

Letters represent sounds. Each separate sound you make when you talk can be written with a letter. Just as you put different sounds together to say a word, you can put different letters together to write that word.

Sounds are made in different ways and in different parts of the mouth. Say the word bebe 'to be unable.' Notice that your lips come together twice. Now say the word tete 'ladder' and notice that your tongue touches the front roof of your mouth twice. Now say the word gege 'a type of plant' and notice that your tongue touches the back roof of your mouth twice. Now try something else. Say the word susu 'spatula.' Your tongue gets ready to make a t but it doesn't quite touch the roof of your mouth and stop the air from flowing. It makes a hissing sound instead. This hissing sound is called a fricative. When the air is completely stopped, as with a b, t, or g, it is called a stop. Now say susu again, then say zuzu 'backbone.' What is the difference? Say ssssss then zzzzzz. Put your hand on your throat and make the sounds again. Do you feel the vibration with the zzzzzz sound? This vibration is your vocal cords vibrating. Your vocal cords don't vibrate when you say ssssss. When you whisper you are talking without vibrating your vocal cords. Try it. A letter that does not vibrate the vocal cords is called voiceless. In the example of susu and zuzu, the s and z are both made on the front roof of the mouth and are both hissing noises, that is 'fricatives.' The only difference is that the s is voiceless and the z is voiced.

Other sounds are made by closing the mouth and humming through the nose. Naturally these sounds are called 'nasals.' There are three nasals in Manam and each is made by closing a different part of the mouth. m is made by closing the lips as in the word ma 'to come.' n is made by closing the mouth with the tongue against the front roof of the mouth as in the word naite 'who.' Notice that the lips are open. ng, a single sound written with two letters in English, is made by closing the mouth with the back of the tongue against the back roof of the mouth as in the word ngai 'he.'
Now you are ready to look at charts of the sounds of Manam. They are grouped according to how and where the sounds are made in the mouth. There are two basic kinds of sounds, consonants and vowels. Consonants restrict the flow of air through the mouth, while in vowels, the mouth is more open.
2.1.1. The Consonants

### THE MANAM CONSONANTS

<table>
<thead>
<tr>
<th>HOW THE SOUNDS ARE MADE</th>
<th>WHERE THE SOUNDS ARE MADE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>front</td>
</tr>
<tr>
<td>*</td>
<td>roof</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Stops</th>
<th>voiceless</th>
<th>voiced</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>*</td>
<td></td>
</tr>
<tr>
<td>voiceless</td>
<td>*</td>
<td></td>
</tr>
<tr>
<td></td>
<td>p</td>
<td>t</td>
</tr>
<tr>
<td></td>
<td>*</td>
<td>d</td>
</tr>
<tr>
<td></td>
<td>voiced</td>
<td></td>
</tr>
<tr>
<td></td>
<td>*</td>
<td>b</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Fricatives</th>
<th>voiceless</th>
<th>voiced</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>*</td>
<td></td>
</tr>
<tr>
<td>voiceless</td>
<td>*</td>
<td></td>
</tr>
<tr>
<td></td>
<td>partial</td>
<td>s</td>
</tr>
<tr>
<td></td>
<td></td>
<td>z</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nasals</th>
<th>*</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>*</td>
<td></td>
</tr>
<tr>
<td></td>
<td>m</td>
<td>n</td>
</tr>
<tr>
<td></td>
<td></td>
<td>?g</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Tongue sides</th>
<th>*</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Tongue flap</td>
<td>*</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>l</td>
</tr>
<tr>
<td></td>
<td></td>
<td>r</td>
</tr>
</tbody>
</table>

Note that older people in the Northeast part of Manam still make the k sound in the back part of their throats, (g). This sound is slowly being replaced by a stop made in the neck written like this: 'ʔ'. This is called a glottal stop. When we write, we will write all three sounds ʔ, g, and ʔ with the letter k and everybody will understand what we mean.

Some people also use the sound dz for g and ts for s, but we will still write them with the letters g and s and they will know what we mean.

The r in Manam is made by flapping the tongue against the front roof of the mouth. This is why it is called a tongue flap. Some people 'trill' their r's and make them sound like a motor. We will still write this sound with r.
2.1.2. The Vowels

Vowels are made with the mouth more open than consonants. You can tell one vowel from another by the tongue position in the mouth. The tongue can be 'high' near the roof of the mouth, or 'low' near the floor of the mouth or 'mid,' in between. It can be 'front' near the teeth, or 'back' near the throat, or 'central' in between. Here are the 5 vowels in Manam.

<table>
<thead>
<tr>
<th>TONGUE HEIGHT</th>
<th>TONGUE POSITION</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Front</td>
</tr>
<tr>
<td>High</td>
<td>* i</td>
</tr>
<tr>
<td>Mid</td>
<td>* e</td>
</tr>
<tr>
<td>Low</td>
<td>*</td>
</tr>
</tbody>
</table>

[Paul Nalukang]
2.2. Syllables

Language is like music because it has rhythm. When we say a sentence we can hear a beat, just like we can keep time to music. Let's do it in both Maa and English. Say these sentences and tap your finger every time you say a syllable.

/ / / / / / / / / / / / /  = 11 syllables
Ngau Kuluguwale  ulakolako.

/ / / / / / / / / / / /  = 9 syllables
"I am going to Kuluguna."

Each beat you hear is a syllable. Say the following words, count the beats, and then divide them up into syllables.

<table>
<thead>
<tr>
<th>English</th>
<th>Maa</th>
<th>Nandi</th>
<th>Number of Syllables</th>
</tr>
</thead>
<tbody>
<tr>
<td>'a village'</td>
<td>Balinau</td>
<td>Aslifyaq</td>
<td>3</td>
</tr>
<tr>
<td>'house'</td>
<td>Pera</td>
<td>Perra</td>
<td>2</td>
</tr>
<tr>
<td>'chicken'</td>
<td>Meng</td>
<td>Mang</td>
<td>1</td>
</tr>
<tr>
<td>'he sleeps'</td>
<td>Iemon</td>
<td>Ieyno</td>
<td>2</td>
</tr>
<tr>
<td>'man'</td>
<td>Tambata</td>
<td>Tamoahta</td>
<td>3</td>
</tr>
<tr>
<td>'zel nut'</td>
<td>Hua</td>
<td>Bora</td>
<td>2</td>
</tr>
<tr>
<td>'sit down'</td>
<td>Gogokiria</td>
<td>Gogoa-Kifiri'a</td>
<td>5</td>
</tr>
<tr>
<td>'flute'</td>
<td>Embeki</td>
<td>Em-Lekki</td>
<td>3</td>
</tr>
<tr>
<td>'I will speak'</td>
<td>Mpile</td>
<td>Mpilie</td>
<td>3</td>
</tr>
<tr>
<td>'he'</td>
<td>Ngal</td>
<td>Ngal</td>
<td>2</td>
</tr>
<tr>
<td>'good'</td>
<td>Isula</td>
<td>Isufia</td>
<td>2</td>
</tr>
<tr>
<td>'star'</td>
<td>Goaj</td>
<td>Goal</td>
<td>1</td>
</tr>
<tr>
<td>'evergreen tree'</td>
<td>Boalinji</td>
<td>Boalini</td>
<td>2</td>
</tr>
<tr>
<td>'I am wandering'</td>
<td>Ugonggong</td>
<td>Ugonggong'</td>
<td>3</td>
</tr>
<tr>
<td>'your bone'</td>
<td>Tapaua</td>
<td>Tarpoaum</td>
<td>2</td>
</tr>
</tbody>
</table>
Now let's define the syllable in Manam. There are two kinds. The first kind is the 'nasal syllable' which consists of a single consonant, the nasal letter, m. It is possible that this m was once followed by a vowel which has been deleted or not pronounced for some reason in modern speech. For example:

**mpyfe** 'I will speak'

The second kind of syllable is the 'vowel syllable' which must contain at least one vowel. It might also have a consonant or two in it. Here is the 'vowel syllable' in diagram form:

\[(C1) \ (V1) \ V \ (V1) \ (C2)\]

where:
- **C1** = any consonant except a
- **V1** = any vowel except a
- **V** = any vowel (if V is surrounded by other vowels, then V must be an a)
- **C2** = any nasal

To demonstrate how this works, we will write some one-syllable words as they would fit under the general formula.

<table>
<thead>
<tr>
<th>Words</th>
<th>(C1)</th>
<th>(V1)</th>
<th>V</th>
<th>(V1)</th>
<th>(C2)</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>be</td>
<td>b</td>
<td>e</td>
<td>'and'</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>u</td>
<td>u</td>
<td></td>
<td>'fish trap'</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ong</td>
<td>o</td>
<td>ng</td>
<td>'ocean wood boring worm'</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dang</td>
<td>d</td>
<td>a</td>
<td>ng</td>
<td>'water'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ae</td>
<td>a</td>
<td>e</td>
<td>'leg'</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>iao</td>
<td>i</td>
<td>a</td>
<td>o</td>
<td>'he laughs'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ngai</td>
<td>a</td>
<td>i</td>
<td></td>
<td>'be'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>boang</td>
<td>b</td>
<td>o</td>
<td>e</td>
<td>'insane'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>aem</td>
<td>a</td>
<td>e</td>
<td>m</td>
<td>'your leg'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>goai</td>
<td>g</td>
<td>o</td>
<td>i</td>
<td>'star'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>boaum</td>
<td>b</td>
<td>o</td>
<td>a</td>
<td>m</td>
<td>'your smell'</td>
<td></td>
</tr>
<tr>
<td>xuo</td>
<td>k</td>
<td>u</td>
<td>o</td>
<td></td>
<td>'exclamation'</td>
<td></td>
</tr>
<tr>
<td>tou</td>
<td>t</td>
<td>o</td>
<td>u</td>
<td></td>
<td>'sugar'</td>
<td></td>
</tr>
</tbody>
</table>

20
2.3. Sound Changes

Sometimes letters change their pronunciation slightly when they come next to certain other letters. I'm sure you would talk differently to your chief, tanepoa labalaaba, than to a baby boy. It's the same way with some vowels. Turn back to page 18 and look at the vowel chart. Notice that the high and mid vowels are i, e, u and o. These are the vowels that are forced to change their pronunciation slightly when they come next to another vowel in the same syllable. The 'higher' the vowel, the weaker it is, and the more likely it is to change. For example if a y and an e happen to come together in a syllable, then the y will change because it is higher according to the chart. The 'front' vowels, i and e change to sound like an English 'i' and the back vowels, y and o change to sound like an English 'w'. Of course Manams can usually tell the difference between i and e when they sound like 'y' and between y and o when they sound like 'w', but some students of English in school are tempted to write Manam with 'y's' and 'w's' because they hear these sounds.

| for coa | they write ewa  | 'fire' |
| for moata | they write mwata | 'snake' |
| for pasha | they write wasa | 'wind' |
| for kuo | they write kwo | 'exclamation' |
| for jeno | they write yeno | 'he sleeps' |
| for lama | they write Yassa | 'a village' |

But w and y are unnecessary letters in Manam. The language can do perfectly well with its 5 vowels a, e, i, o and u. There is no need to copy English just because some Manam vowels change their pronunciations slightly when they come in contact with another stronger vowel in the same syllable. It might be interesting to note that in most cases u is the first vowel to change, it being the 'weakest,' then comes i, then o, then e. e, being the strongest never changes. Here is an example: the i changes before o, so kuo sounds like kwo not *kwu, and toj sounds like tow not *twj. Similarly, boabui sounds like bwabwi and jeno sounds like yeno. Manams can also tell the difference between these two words:

ngai 'he'
ngae 'this'

even though the i in ngai and the e in ngae both sound something like English 'y.' This is why we don't write 'y' and 'w' in Manam.
2.4. Stress or Accent

We automatically say some syllables of a word louder than the others. This louder syllable is called the 'stressed' or 'accented' syllable. The stressed syllable in Manam is either the last syllable of a word, or the next-to-last, or the syllable before the next-to-last. In other words, the stressed syllable has to be one of the last three syllables of the word. The stress usually falls on the next-to-last syllable. Here are some examples. We will mark stress with a / mark.

/ terke 'one' /
/ perra 'house' /
/ nartu 'child' /
/ marlipi 'work' /
/ garbagarba 'elbow' /
/ garbagargarugu 'my elbow'

Words of one syllable are of course, stressed on their only syllable:

/ e 'yes' /
/ be 'and' /
/ banq 'taro' /
/ goai 'star'
Now if the word ends in a consonant, then the last syllable is stressed.

- garba-garbas 'your elbow'
- na-tum 'your child'
- burren 'coconut oil'

The few one-syllable intransitive verbs are always stressed on their roots.

- ifto 'it flew'
- ifto 'he learned'
- ifpi 'he is exerting force'
Several suffixes (but not all of them), when they come at the end of a word, require that the stress fall on the syllable before the next-to-last. If the next-to-last syllable, however, ends in a consonant, then it will be stressed instead. Here are some examples using the suffixes -la and -lo.

/ sifnaga/ba-lo syllable before the next-to-last is stressed 'in the bush'
/ terk-ena-la syllable before the next-to-last is stressed 'only one'
/ marta-gu-lo syllable before the next-to-last is stressed 'in my eye'
/ martoam-lo syllable ending in a consonant is stressed 'in your eye'

Stress on a few words in Manam is unpredictable and must be marked in the Manam dictionary.

/ safra stress on the next-to-last syllable 'a type of palm tree'

This is a normal word with stress on the next-to-last syllable. But look at:

/ safra stress on the last syllable 'seagull'

Here the stress is on the last syllable, but otherwise the word is spelled exactly the same. You may be able to think of other examples like this one. When writing Manam, to make the meaning clear, if you want you may underline the vowel in the stressed syllable like this:

sgra 'a type of palm tree'
sara 'seagull'

Underlining is also used to mark the stressed syllable in some plural words. See the chapter on Manam spelling rules for some examples.
Finally, there are a few suffixes that are always stressed no matter where they occur in a word. They will be discussed in later sections. Here is one example.

\[ \text{die-ta-gai} \quad \text{pronounced} \quad \text{die-ta-gai} \]

they-rep-follow-rep

'they followed each other'
2.5. The Alphabet

The Manam Alphabet has 17 letters. The English alphabet has more because some sounds in English are written with more than one letter and there are more sounds in English. The Manam language doesn’t need these extra letters, so we don’t write them. Here is the Manam Alphabet:

SMALL LETTERS: a b d e g i k l m n o p r s t u z
CAPITAL LETTERS: A B D E G I K L M N O P R S T U Z

The sound ng as in ngau and nge is a single sound but we will use two letters to write it: ng.

There are 12 consonants: B D G K L M N P R S T and Z
There are 5 vowels: A E I O U
3. **WORDS**

The word is the smallest unit of writing that can stand by itself. Words do work for us. When you want to talk, you group words into sentences to make statements, give orders, or ask questions. Each word has a definite purpose in your sentences. Just as there are many types of fish, there are many types of words. These word types are called parts of speech. Here are some parts of speech with examples:

<table>
<thead>
<tr>
<th>Part of Speech</th>
<th>Example</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verb</td>
<td>unoku</td>
<td>'I jump'</td>
</tr>
<tr>
<td>Noun</td>
<td>pera</td>
<td>'house'</td>
</tr>
<tr>
<td>Pronoun</td>
<td>kaiko</td>
<td>'you'</td>
</tr>
<tr>
<td>Adjective</td>
<td>biablo</td>
<td>'big'</td>
</tr>
<tr>
<td>Adverb</td>
<td>oaki</td>
<td>'quickly'</td>
</tr>
<tr>
<td>Question word</td>
<td>naita</td>
<td>'who'</td>
</tr>
<tr>
<td>Pointer word</td>
<td>noe</td>
<td>'this'</td>
</tr>
<tr>
<td>Number word</td>
<td>lima</td>
<td>'five'</td>
</tr>
<tr>
<td>Relator word</td>
<td>zaija</td>
<td>'with'</td>
</tr>
<tr>
<td>Interjection</td>
<td>kuo</td>
<td>'oh'</td>
</tr>
<tr>
<td>Connector word</td>
<td>re</td>
<td>'and'</td>
</tr>
</tbody>
</table>

Don’t worry about the definitions of all these words now. We will study each one in turn.

Words are often made up of parts, and each part has a specific meaning. These word parts are called 'morphemes.' This is just like the human body. The body is made up of parts and each part has a specific job to do. The heart pumps blood, the stomach digests food, the eyes see, the legs walk, etc. These parts cannot live by themselves outside the body. If a pig's heart is taken out, the pig dies. It's just the same with words. Word parts would 'die' if they were taken out of their words. Only complete words can stand alone. But what exactly are these word parts? Well, the main part of the word is called the root (lami in Manam). The root is the base of the word. As you know, we can add letters or groups of letters to either the beginning or the ending of some roots. These word parts which are added are called 'affixes,' and each affix has a specific meaning or job to do. Affixes can never stand alone. There are two kinds of affixes in Manam. Those which come before the root are called 'prefixes,' and those which come after the root are called 'suffixes.'
Here is an interesting thing. Did you know that some suffixes in Manam have no letters in them? It's true! These suffixes follow their word roots and have specific meaning just like other suffixes, but they are invisible! Here is an example.

mata-gu
eye-my
'my eye'

mata means 'eye' and -gu means 'my'

mata-m
eye-your
'your eye'

mata means 'eye' and -m means 'your'

But now look at this:

mata-ŋ
eye-his
'his eye'

The zero (ŋ) means that there is a suffix present but it doesn't have any letters in it. It is called a 'zero suffix.' As you can see it has meaning. It means 'his.' So we would write 'his eye' as:

mata

and know that there is an invisible zero suffix on it.
3.1 Verbs

Verbs are words which describe actions or states of being. Here is an outline of the section on verbs.

3.1 Verbs
3.1.1 The Verb Nucleus
3.1.1.1 Verb root reduplication
3.1.1.2 The nuclear prefixes
3.1.1.3 The nuclear suffixes
3.1.1.4 How the nucleus functions
3.1.2 The outside prefixes
3.1.3 The outside suffixes
3.1.4 Overall picture of the Manam verb

As stated above, a verb is a word which describes an action or state of being. For example:

ulako 'I went'
uego 'I slept'

A verb is often made up of parts and each part has a specific meaning. The verb base itself is called the 'verb root.' Here are some examples of verb roots:

lako 'to go'
eno 'to sleep'

As you know we can add prefixes and suffixes to verb roots to make words. For example:

ta-lako-to
let s-go-three
prefix-root-suffix
let's us three go
3.1.1 The verb nucleus

Now that we know about roots and affixes, let's learn about the verb nucleus. You might have learned in school that in the atom there is a center, called the 'nucleus.' It is the middle of the atom. It is just like the middle of an egg, which is called the yolk. The yolk is the nucleus of the egg. In the verb this yolk, or nucleus, consists of the root plus some 'nuclear prefix' and 'nuclear suffixes.' Let's look at two pictures and compare them.

The Egg

The Verb

FRONT of VERB | BACK of VERB
As you can see, the verb nucleus is based on the verb root which we already know about. Did you know that it is possible to repeat all or part of this verb root in order to change the meaning slightly? Let's look at this more closely.
3.1.1.1. Verb root reduplication

The verb can be wholly or partially repeated. This repeating is called 'reduplication,' abbreviated 'rd.' In verbs this is done when an event is ongoing and continuing. The action may always be in progress or it may be recurring; that is, it stops and then starts again. Reduplication is also used to describe things we do out of habit. This is also called the 'continuing aspect.' Examples:

\begin{verbatim}
lako  lako=lako
to go  go=rd  'going'

zem  zem=zem

to chew  chew=rd
betelnut  'chewing betelnuts' or 'the habit of chewing betelnuts'
\end{verbatim}

To use this in a complete sentence we could write:

\begin{verbatim}
Bua tago usezmzem.
betelnut not I-chew=rd
'I am not chewing betelnuts.' or
'I do not chew betelnuts.'
\end{verbatim}
There are two basic types of reduplication, 'rightward' and 'leftward.'

**Rightward reduplication** is the most common type. In this type the last two syllables of the word are repeated. Of course, if the word has only one syllable, then only that syllable can be repeated. Examples:

- **ngara** (swim) → **ngara=ngara** (swim=rd)
- **maipi** (work) → **maipi=lipi** (work=rd)
- **pi** (be forceful) → **pi=pi** (be forceful=rd)

There are two exceptions to this rule. You should repeat only the last syllable when:

1. The last 2 syllables are identical, or
2. The last syllable ends in a consonant.

Examples:

- **rere** (like) → **rere=re** (like=rd)
- **lele** (look for) → **lele=le** (look for=rd)
- **sulum** (dance a certain way) → **sulum=sulum** (dance=rd)

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**Leftward reduplication** is another type of reduplication. In this type you take the first syllable of the verb and repeat it in front of the verb. For example:

- **Kapung** (heap together)
  - **ka**"kapung" (heaping together)
- **Taming** (urinate)
  - **ta"taming** (urinating)
- **Bulai** (burn it)
  - **bu"bulai** (burning it)
- **Garasi** (scrape it)
  - **ga"garasi** (scraping it)

**Reduplication either way** is also possible in Nanam. There are a few words which use either rightward or leftward reduplication, depending on whether the subject is singular or plural.

**Rightward:**

- **moarepi i-gara2gara-s-i**
  - sweet potato she-scrape=rd-tc-it
  - she is scraping a sweet potato

  *note: tc = transitive consonant, explained later*

**Leftward:**

- **moarepi i-ga2gara-s-i**
  - sweet potatoes she-rc-scrape-td-them
  - she is scraping sweet potatoes
Rightward:

\[ \text{kat\(\text{ }\)} \text{ di-saba-saba-r-i} \]
\[ \text{canoe they-hew\text{-}rd-tc-it} \]
\[ \text{'they are hewing a canoe'} \]

Leftward:

\[ \text{kat\(\text{ }\)} \text{ di-sa-saba-r-i} \]
\[ \text{canoe they-\text{-}rd-hew\text{-}tc-them} \]
\[ \text{'they are hewing canoes'} \]

Since there is no way of predicting whether a word will reduplicate rightward, leftward, or both, this information must be listed with each individual word in the Manam dictionary.
3.1.1.2. The nuclear prefixes

(1) Manner prefixes:

These prefixes show the way an action is performed. Notice that most of them can be separate verbs in themselves, but here they are used as prefixes and attached to other verbs. As you can see, not every verb is able to use these manner prefixes. Examples:

(A) doki- means 'take' or 'hold' and tells that the action was done with a 'taking' or 'holding' action.

- boro u-doki-paka-i
  pig I-take-miss-it
  'I grabbed at the pig and missed it'

- boro u-doki-mate-i
  pig I-hold-kill-it
  'I held the pig so it couldn't escape'

- ariri go-doki-tete-k-i
  post you-take-lift-tc-it
  'take and lift up the post'

(B) dua- means 'to hit with the bottom of the foot.' This prefix shows that the action was done by hitting with the bottom of the foot.

- kai i-dua-poso-k-i
  stick he-hit-break-tc-it
  'he broke the stick with his foot'

- many patu u-dua-posa-k-i
  bird stone I-hit-smash-tc-it
  'I smashed the egg with my foot'

(C) kara- means 'bite' and shows that the action was done with the teeth.

- boro mizaka i-kara-sisi-k-i
  pig meat he-bite-peel-tc-it
  'he peeled off the pig meat with his teeth'

- kai i-kara-poso-k-i
  stick he-bite-break-tc-it
  'he broke the stick with his teeth'
(D) koro- means 'cut' and shows a cutting action took place.

bao pako u-koro-toto-k-i
betelnut bunch I-cut-cut-tc-it
'I cut off the betelnut bunch'

boro u-koro-sisick-i
pig I-cut-pee-tc-it
'I sliced off some pig meat'

(E) king- means 'pinch' and tells that the action was done with the fingers.

kolang u-king-sege-k-i
cane I-pinchn-split-tc-it
'I split the cane with my fingers'

go-king-gara-s-i
you-pinchn-scrape-tc-it
'scrape it with your fingernails'

(F) nagu- means 'prick' and shows a pricking or piercing action.

kusi u-nagu-toba-di
clothes I-prick-make hole-them
'I poked holes in the clothes'

boro u-nagu-tagag-k-i
pig I-prick-stick to-tc-it
'I pierced the pig'

(G) rau- means a hitting, but not necessarily a breaking action.

goi u-rau-pasi-k-i
axe I-hit-emerge-tc-it
'I knocked the axe free'

ka: u-rau-pota-k-i
stick I-hit-break-tc-it
'I broke the stick by banging it'

natu u-rau-taga-k-i
child I-hit-follow-tc-him
'I spanked the child'
VERBS

(H) roka- means 'throw' and indicates a throwing action.

keu u-roka-paka-i
dog I-throw-miss-it
'I threw something at the dog but missed'

boro u-roka-mate-i
pig I-throw-kill-it
'I threw something at the pig and killed it'

(I) tara- means 'chop' and shows a chopping or spearing action.

kai u-tara-sisi-k-i
tree I-chop-peel-tc-it
'I chopped off the tree's bark'

boro u-tara-paka-i
pig I-chop-miss-it
'I speared at the pig but missed it'

(J) tata- means 'to hit something against something else.' As a prefix it indicates a throwing and breaking action.

potolo u-tata-posa-k-i
bottle I-hit-smash-tc-it
'I smashed the bottle against (or with) something'

(K) zang- means 'to pound' and indicates a hitting and breaking action.

mong u-zang-poapa-k-i
canarium I-pound-crack-tc-it
'I cracked the canarium by pounding and breaking it'

rega u-zang-sera-k-i
firewood I-pound-split-tc-it
'I split the firewood by pounding and breaking it'
(2) The *aka-* prefix

Another nuclear prefix is *aka-*. It is used to make transitive action verbs out of intransitive state verbs. But what exactly are 'transitive' and 'state' verbs? Let's study them for a minute first.

A state verb is a verb which describes a state, condition, or quality of a person, animal or thing. For example:

<table>
<thead>
<tr>
<th>verb</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>jeno</td>
<td>'he sleeps'</td>
</tr>
<tr>
<td>igcala</td>
<td>'it is bad'</td>
</tr>
<tr>
<td>ikceu</td>
<td>'he knows'</td>
</tr>
<tr>
<td>iragogo</td>
<td>'it is hot'</td>
</tr>
</tbody>
</table>

An action verb is different from a state verb. It describes an action, activity or event. For example:

<table>
<thead>
<tr>
<th>verb</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ilako</td>
<td>'he went'</td>
</tr>
<tr>
<td>ioaqu</td>
<td>'he danced'</td>
</tr>
<tr>
<td>ura ipura</td>
<td>'it rained'</td>
</tr>
</tbody>
</table>

A transitive verb is a verb identifying an action which is done to, or is directed at some person, animal or thing. The person, animal or thing affected is called the 'object.' Example:

```
tamoata boro i-un-i
man    pig   he-hit-it
subject + object + transitive verb
'The man hit the pig'
```

An intransitive verb is different from a transitive verb. It names a state or an action or activity that involves only a doer, but no receiver. That is, it does not have an object. Example:

<table>
<thead>
<tr>
<th>verb</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ulako</td>
<td>'I went'</td>
</tr>
<tr>
<td>dang iragogo</td>
<td>'the water is hot'</td>
</tr>
</tbody>
</table>
Now let’s get back to the aka- prefix. Remember it is used to change an intransitive or state verb into a transitive verb. Here are some examples:

**INTRANSITIVE STATE VERBS** | **TRANSITIVE ACTION VERBS**
--- | ---
*dang i-gita*  | *dang i-aka-gita-i*  
'water it-be hot' | 'water he-trans-be hot-it'  
*tabira di-goaza*  | *tabira go-aka-goaza-di*  
'dish they-be clean' | 'dish you-trans-be clean-thom'  
'the dishes are clean' | 'clean the dishes'
3.1.1.3. The nuclear suffixes

(1) The ‘transitive consonants’

Many verbs have a special ‘transitive consonant’ (tc) immediately following the verb root when the verb is transitive. The basic form is like this:

VERB ROOT + tc + ANOTHER SUFFIX

Here are some examples. To help you identify the transitive consonants, they are marked with stars (*) above them.

- i-gere
  - he-write
  - ‘he wrote’
  - *pasi i-gere-t-i
    - letter he-write-tc-it
    - ‘he wrote a letter’

- go-toto
  - you-cut
  - ‘cut’
  - *pua go-toto-k-i
    - betelnut tree you-cut-tc-it
    - ‘cut the betelnut tree’

- taramang go-kaka-s-i
  - husking stick you-sharpen-tc-it
  - ‘sharpen the husking stick’

- niu u-kozo-m-i
  - coconut i-husk-tc-it
  - ‘I husked the coconut’

- natu go-boslu-n-i
  - child you-hold-tc-it
  - ‘hold the child’

- ura i-rapu-nq-i
  - rain he-wait-tc-it
  - ‘he waited for the rain’

- i-noku
  - he-jump
  - ‘he jumped’
  - *ari i-noku-l-i
    - fence he-jump-tc-it
    - ‘he jumped the fence’

- nposki ku-tang
  - don’t you-cry
  - ‘don’t cry’
  - naita ku-tang=tang-t-i
    - who you-cry=rd-tc-him
    - ‘who are you crying over’

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As you can see, only some consonants occur as transitive consonants. They are t, k, g, b, d, ng, l, and r. Learning how to use these correctly is part of acquiring the Manam language.

(2) The -ak suffix

Another nuclear suffix is -ak. It can be added to an intransitive verb to make it transitive. For example:

<table>
<thead>
<tr>
<th>INTRANSITIVE</th>
<th>TRANSITIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>kaiboang</td>
<td>kaiboang-ak-i</td>
</tr>
<tr>
<td>&quot;be strong&quot;</td>
<td>&quot;be strong-trans-it&quot;</td>
</tr>
<tr>
<td>&quot;to be strong&quot;</td>
<td>&quot;strengthen it&quot;</td>
</tr>
<tr>
<td>sege</td>
<td>sege-ak-i</td>
</tr>
<tr>
<td>&quot;dislike&quot;</td>
<td>&quot;dislike-trans-it&quot;</td>
</tr>
<tr>
<td>&quot;to dislike&quot;</td>
<td>&quot;divorce oneself from&quot;</td>
</tr>
<tr>
<td>alale</td>
<td>alale-ak-i</td>
</tr>
<tr>
<td>&quot;walk&quot;</td>
<td>&quot;walk-trans-him&quot;</td>
</tr>
<tr>
<td>&quot;to walk&quot;</td>
<td>&quot;help him to walk&quot;</td>
</tr>
</tbody>
</table>
3.1.1.4. How the nucleus functions

Here is a diagram of what the verb nucleus looks like. The items inside brackets are optional, that is they may or may not appear depending on how much meaning the speaker needs to include.

THE VERB NUCLEUS

Verb root can be reduplicated leftward in some verbs.
VERBS

But how does the nucleus function? Well, let’s see. If you take a verb root, there are five basic things or processes, you can do to it in the nucleus to change its meaning slightly. You can:

1. Leave it alone (and the meaning can change)
2. Reduplicate it
3. Add a transitive consonant
4. Add the transitive making suffix -ak
5. Add the transitive making prefix aka-

Also, two or more of these processes can be combined. Here are examples of 4 things we can do to a verb root in the nucleus, to make the verb transitive.

<table>
<thead>
<tr>
<th>PROCESS</th>
<th>INTRANSITIVE</th>
<th>to</th>
<th>TRANSITIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td>te</td>
<td>see</td>
<td>to see</td>
</tr>
<tr>
<td></td>
<td>see</td>
<td>see</td>
<td>(something)</td>
</tr>
<tr>
<td>(3)</td>
<td>ruku</td>
<td>wash</td>
<td>to wash</td>
</tr>
<tr>
<td></td>
<td>ruku-g-i</td>
<td>wash-to-him</td>
<td>to wash him</td>
</tr>
<tr>
<td>(3)</td>
<td>longo</td>
<td>hear</td>
<td>to hear</td>
</tr>
<tr>
<td></td>
<td>longo-r-i</td>
<td>hear-to-him</td>
<td>to hear him</td>
</tr>
<tr>
<td>(3) (4)</td>
<td>ado</td>
<td>be straight</td>
<td>to be straight</td>
</tr>
<tr>
<td></td>
<td>ado-t-ak-i</td>
<td>be straight-to-trans-it</td>
<td>to straighten it</td>
</tr>
<tr>
<td>(3) (4)</td>
<td>rere</td>
<td>like, want</td>
<td>to like, to want</td>
</tr>
<tr>
<td></td>
<td>rere-t-ak-i</td>
<td>like-to-trans-it</td>
<td>to like, want it</td>
</tr>
<tr>
<td>(3) (4)</td>
<td>kana</td>
<td>know</td>
<td>to know</td>
</tr>
<tr>
<td></td>
<td>kana-t-ak-i</td>
<td>know-to-trans-it</td>
<td>to know it</td>
</tr>
<tr>
<td>(3) (4)</td>
<td>nanari</td>
<td>tell a story</td>
<td>to tell a story</td>
</tr>
<tr>
<td></td>
<td>nanari-t-ak-i</td>
<td>tell a story-to-trans-it</td>
<td>to tell a story about it</td>
</tr>
<tr>
<td>(3) (5)</td>
<td>salaga</td>
<td>be long</td>
<td>to be long</td>
</tr>
<tr>
<td></td>
<td>aka-salaga-i-i</td>
<td>trans-be long-to-it</td>
<td>to lengthen it</td>
</tr>
</tbody>
</table>
(3)(4)(5) redo
be dark
'to be dark'

(3)(4)(5) tukura
be short
'to be short'

aka-redo-ng-ak-i
trans-be dark-tc-trans-it
'to overshadow it'

aka-tukura-ng-ak-i
trans-be short-tc-trans-it
'to shorten it'
3.1.2. The outside prefixes

'Outside prefixes' come before the verb nucleus. There are two kinds, subject/mood prefixes and the reciprocal prefix.

(1) Subject/mood prefixes

All verbs must have one of these prefixes on them. The subject is the main topic or what is being talked about. The mood is either 'real' or 'unreal.' The real mood is used when an event has really taken place or is really happening now. The unreal mood is used for future or imagined events (which aren't real yet) and for things which didn't really happen in the past.

For example:

<table>
<thead>
<tr>
<th>REAL</th>
<th>UNREAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>u=noku</td>
<td>go=noku</td>
</tr>
<tr>
<td>I-jump</td>
<td>I-jump</td>
</tr>
<tr>
<td>'I jumped'</td>
<td>'jump' (a command)</td>
</tr>
<tr>
<td>i-lako=lako</td>
<td>go-tamong</td>
</tr>
<tr>
<td>'he is going'</td>
<td>'you will fall'</td>
</tr>
<tr>
<td>I-go=rd</td>
<td>you=fall</td>
</tr>
<tr>
<td>bua tago u-zem=zem</td>
<td>ura nga-pura</td>
</tr>
<tr>
<td>betelnut not I-chew=rd</td>
<td>rain it=come</td>
</tr>
<tr>
<td>'I don't chew betelnut'</td>
<td>'it will rain'</td>
</tr>
</tbody>
</table>

'nora-be go-pura bokana kaninga m-i-angko
yesterday-foc you=come thus food I-bf=give-you
'If you had come yesterday, I would have given you food'

ura tago nga-pura, nge abe m-mai
rain not it=come dem already I=come
'If it hadn't rained, I would have come'
Examples with both real and unreal moods:

Real-Unreal

ura tago i-pure mase e-mai
rain not it-come fut I-come
'if it doesn't rain, I will come'

tama-gu i-tere zam go-Pura
father-my he-want tomorrow you-come
'my father wants you to come tomorrow'
(The coming is a future imagined event)

Unreal-Real

nga-tile i-bebe
he-say he-unable
'he will say that he is unable'
(his being unable will be real at the time when he says it in the future)

Don't get the idea of moods in Manam mixed up with the idea of 'tense' in English (past and present). Manam does not use tense like English does. There are no real and unreal moods in English like there are in Manam.
VERBS

There are two sets of verbal prefixes which mark
(a) the `person' and `number' of the subject, and
(b) the mood, that is real or unreal.

You will understand more clearly when you see the following table.

**SUBJECT / MOOD**  **PREFIXES**

### REAL

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>inclusive</td>
<td>1</td>
<td>-</td>
<td>ta-</td>
</tr>
<tr>
<td>exclusive</td>
<td>1</td>
<td>u-</td>
<td>ki-</td>
</tr>
<tr>
<td>2</td>
<td>ku-</td>
<td>ka-</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>i-</td>
<td>di-</td>
<td></td>
</tr>
</tbody>
</table>

### UNREAL

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>inclusive</td>
<td>1</td>
<td>-</td>
<td>ta-</td>
</tr>
<tr>
<td>exclusive</td>
<td>1</td>
<td>m-</td>
<td>ga-</td>
</tr>
<tr>
<td>2</td>
<td>go-</td>
<td>kama-</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>nga-</td>
<td>da-</td>
<td></td>
</tr>
</tbody>
</table>

Note that `inclusive' here means including the person spoken to in the `we,' `exclusive' means excluding the person spoken to in the `we.'
Examples:

REAL

u-lako  m-lako
I go  I will go
'I went'

ku-lako  go-lako
you go  you will go
'you went' 'you went' (a command)

di-lako  da-lako
they go  they will go
'they went'

ta-lako  we go
we (inc) go  we (inc) will go
we (inc) went

de-rec
they rec-follow
'they stuck together'

The reciprocal prefix, e-

The reciprocal prefix, e-, is used when the action in the verb has a mutual effect on the participants. That is, they affect each other. This prefix is optional; it doesn't have to appear in every verb.

Examples:

ta-e-ruk-i-ru
we-rec-wash-rep-two
'the two washed each other'

de-e-taga
they rec-follow
'they stuck together'
3.1.3. The outside suffixes

All of the outside suffixes are optional, that is they don’t always appear. When they do show up, they always follow the verb nucleus. There are many of them so let’s study each one in turn.

(A) The object suffixes

Remember that an object is the person, animal or thing which is affected by the verb. For example:

\[
\begin{align*}
\text{tamoata} & \quad \text{boro} & \quad \text{i-un-i} \\
\text{man} & \quad \text{pig} & \quad \text{he-hit-it} \\
\text{subject} & \quad \text{object} & \quad \text{transitive verb} \\
\text{‘the man hit the pig’}
\end{align*}
\]

Now let’s look at the verb itself.

\[
i-un-i \\
\text{he-hit-it}
\]

The first \text{i-} is a subject/mood prefix meaning ‘he.’ The last \text{-i} is an object suffix meaning ‘it.’ ‘It,’ meaning the pig, is what he hit.

Now let’s look at a chart of these object suffixes.

<table>
<thead>
<tr>
<th>Number</th>
<th>Person</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td></td>
<td>-a</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>-iko -ko</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>-i $\emptyset$</td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 inc</td>
<td></td>
<td>-kita</td>
</tr>
<tr>
<td>1 exc</td>
<td></td>
<td>-kama</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>-kaming</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>-di $\emptyset$</td>
</tr>
</tbody>
</table>
Here are some examples of these:

<table>
<thead>
<tr>
<th>NUMBER</th>
<th>PERSON</th>
<th>EXAMPLES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular 1</td>
<td>go-an-a</td>
<td>you-give-me&lt;br&gt;gave it to me' (a command)</td>
</tr>
<tr>
<td>Singular 2</td>
<td>u-taga-iko</td>
<td>I-follow-you&lt;br&gt;'I followed you'</td>
</tr>
<tr>
<td>Singular 2</td>
<td>mi-ang-ko</td>
<td>I-give-you&lt;br&gt;'I will give it to you'</td>
</tr>
<tr>
<td>Singular 3</td>
<td>go-an-i</td>
<td>you-give-him&lt;br&gt;'give it to him' (a command)</td>
</tr>
<tr>
<td>Singular 3</td>
<td>niq u-sing-g</td>
<td>coconut I-drink-it&lt;br&gt;'I drank a coconut'</td>
</tr>
<tr>
<td>Plural 1</td>
<td>inc</td>
<td>i-ang-kita&lt;br&gt;he-gave-us&lt;br&gt;'he gave it to us'</td>
</tr>
<tr>
<td>Plural 1</td>
<td>exc</td>
<td>go-ang-kama&lt;br&gt;you-give-us&lt;br&gt;'give it to us' (a command)</td>
</tr>
<tr>
<td>Plural 2</td>
<td>i-ang-kaming</td>
<td>he-give-you&lt;br&gt;'he gave it to you all'</td>
</tr>
<tr>
<td>Plural 3</td>
<td>mang u-baga-di</td>
<td>chicken I-bring-them&lt;br&gt;'I brought chickens'</td>
</tr>
<tr>
<td>Plural 3</td>
<td>mang u-baga-d</td>
<td>chicken I-bring-them&lt;br&gt;'I brought chickens'</td>
</tr>
</tbody>
</table>

In these last two examples, mang ubaga(di), 'I brought chickens,' we must follow a special rule that says:

If the things you are talking about are humans or higher animals, then use the plural object suffix -di.
VERBS

'Higher animals' are things which can be kept as pets, such as pigs, dogs, birds, horses and even the snakes of a snake charmer as in:

moata u-baga-di
snake I-bring-them
'I brought snakes'

But of course, if the snakes weren't pets, but just bush snakes then you would say:

moata u-baga-⁴
snake I-bring-them
'I brought snakes'

The same rule applies to our 'chicken' example. Live chickens would take the -⁴ suffix and chicken meat would take the -⁴ suffix.
(B) -i suffix

Instead of the object suffix, an -i suffix might appear. It is used to indicate that certain actions were repeated in sequence. The -i is always stressed.

boro kan-i-a bang kan-i-a
pork eating taro eating
'the eating of pork, then taro, then pork, then taro, etc.'

bang tete-k-i-a udi polo-i-a
taro pulling up bananas cutting
'the pulling up of taros, the cutting of bananas'

bua tea ene-k-i-a sama-k-i-a zemia
betelnuts seeing climbing pulling down chewing
'the seeing of betelnuts, the climbing of betelnut trees, the pulling down of betelnuts, the chewing of betelnuts'

Note that the verb tu, 'to see' takes a 0 form of the -i suffix here.

(C) -le + object suffix

-le is a suffix which indicates a human source from which something is taken or removed in some way. It can only be used when the ending takes, that is the object, is in the 3rd person.

bua i-eneka-le-a
betelnut he-stole-source-it
'he stole my betelnut'

boro i-una-le-a
pig he-speared-source-it
'he speared my pig'
(D) Directional Suffixes

Sometimes directional suffixes are added to verbs to give the direction of the action.

-\texttt{mai} ‘toward the speaker’
-\texttt{lako} ‘away from the speaker’ or ‘away from another point of reference’
-\texttt{oti} ‘toward seaward’
-\texttt{oro} ‘toward inland’
-\texttt{rake} ‘upward’ or ‘clockwise’
-\texttt{ria} ‘downward’ or ‘anticlockwise’

Here are some examples:

\texttt{go-dok-a-mai}\\
you-get-it-come\\
‘bring it here’

\texttt{go-nanga-a-lako}\\
you-put-it-go\\
‘put it away’

\texttt{go-bazi-a-oti}\\
you-carry-it-seaward\\
‘carry it seaward’

\texttt{go-pali-ta-oro}\\
you-hit-it-landwards\\
‘hit it landwards’

\texttt{go-tui-rake}\\
you-stand-up\\
‘stand up’

\texttt{go-panana-rake}\\
you-run-clockwise\\
‘run clockwise around the island’

\texttt{go-soaki-ria}\\
you-sit-down\\
‘sit down’

\texttt{go-panana-ria}\\
you-run-anticlockwise\\
‘run in an anticlockwise direction around the island’

Most of these suffixes are also verbs in themselves, which can take a directional suffix as in:

\texttt{go-cti-lako}\\
you-go seawards-go\\
‘go seawards’
-lako suffix can occur with another directional suffix such as -oti or -oro.

-panana-oti-lako
you-run-seaward-goto
'run seawards'

g-aiki-oror-lako
you-be-quick-landwards-goto
'go quickly landwards'

(E) -budy 'together'

This is a suffix which means that the action was or will be done together.

-ta-lako-budy-ru
let s-go-together-two
'let's us two go together'

ta-ogu-budy-to
let s-dance-together-three
'let's us three dance together'

ta-poosi-budy
let s-sing-together
'let's all sing together'

(F) -doi, 'all' or 'finish'

The suffix -doi is used to express that an event has finished or that all the objects involved have undergone the event. For example:

ki-kang-doi
we-eat-all
'we ate it all'

ki-panana-doi
we-run-all
'we all ran'

ki-doki-doi-ru
we-get-all-two
'we two got them all'

natu i-laba-doi
child he-be big-finish
'the child is grown up'
For added emphasis the -doι can be reduplicated.

di-leoa-doι=doι  
they-be lost=all-ro\d  
‘they are completely lost’

Verbs using -doι are often preceded by abe  ‘already.’

abe u-ruku-doι  
already I-wash-finish  
‘I have already washed myself’

moarunga abe di-alale-doι  
all already they-go-finish  
‘everybody has left already’

(G) -soa  ‘directly’

-soa means that an action was performed directly, without stopping or delay.

di-bala-soa-to  
they-go down-directly-three  
‘They three went directly down’

i-rake-soa-ng-ak-i  
he-ascended-directly-to-trans  
‘he sat upright’ (idiomatic)

-soa can also be reduplicated:

go-mule-soa=soa  
you-return-directly=rd  
‘return directly’ (a command)

i-pana-soa=soa-lako  
he-run-directly=rd-go  
‘he ran directly away’

(H) -ramoi  ‘all over, everywhere’

The suffix -ramoi means all over or everywhere, as in the following examples:

tamoata di-sokki-ramoi  
man they-sit-everywhere  
‘there are men sitting everywhere’

kai di-makoto-ramoi  
tree they-break-everywhere  
‘trees are lying around everywhere’
VERBS

pipia i-rokaki-ramoi
rubbish he-throw away all over
he throws rubbish all over the place'

(I) -la, -ba, and -baa 'only' 'just'

-la is used to form the persisting aspect. Here are examples of these three 'limiters.'

go-pa'panana-la
you will-rd-run-lim
'keep on just running'
u-gong'gong-ba
I-wander-rd-just
'I'm just wandering around'

(J) -mua 'ahead'

This indicates that the action is performed ahead of somebody or something else.

nig i-sing-mua
coconut he-drink-ahead
'he drank the coconut first'
go-monako-mua
you-eat-ahead
'you eat first'

(K) -tina 'very'

ngai i-laba-tina
he he-be big-very
'he is very big'
kangkang di-mona-tina
food they-sweet-very
'the food is very delicious'
i-panana-tina
he-rd-run-very
'he ran fast'
u-rere-tina
I-like-very
'I like it very much'
VERBS

(L) -via 'well'
This suffix indicates that the action is performed well or properly.

di-wooki-tina-via
they live very well
‘they lived very well’
i-moasi-via
he sang well
‘he sang well’

(M) -ma 'specifier'
This suffix is always stressed. It is used to specify or identify something in the mind of the hearer.

u-te-a-ma nge-ka i-ratu
I see buffer spec this focus it go away
‘I saw it but it ran away’

bua u-ene-k-i-a-ma nge-ka tagc i-noto
betelnut I climb to it bf spec this foc not it ready
‘I climbed the betelnut tree but the nuts weren’t ready’

(N) -n or ŋ + object suffix = benefactor
This suffix indicates that the action is done for someone’s benefit. If this someone is in the singular, then use the suffix -n; if in the plural, then use the ‘zero’ suffix, ŋ.

go-moosi-n-a
you sing ben me
‘sing for me’ (a command)

-go-moosi-ŋ-di
you sing ben them
‘sing to them’ (a command)

i-esset-tina-g-a
he not like very ben me
‘he rejected me strongly’

ratu go-ruku-i-xa-n-a
child you wash it bf ben me
‘wash the child for me’
VERBS

kangkang alu go-boodi-ğ-ğ-di
food some you-cook-them-ber-them
'cook some food for them'

biy alu go-doki-ğ-ğ-kama
coconut some you-get-them-ben-us
'get some coconuts for us'

tamoata alu go-doki-di-a-ğ-kama
man some you-get-chem-bf-ben-us
'get some men for us'

(0) -ru 'double' and -to 'triple'

-ru means that two were involved in the event and -to means that three were involved. To say that more than three were involved you would use the 'zero' suffix, ğ.

ta-alale-ru
let s-go-two
'let's us two go'

written 'talaleru'

ta-alale-to
let s-go-three
'let's us three go'

written 'talaleto'

60
VERBS

(P) -ra and -raia

These two suffixes mean strong or difficult. -ra is always stressed.

\textbf{lamalama i-paki-ra}

thunder it-claps-strong

`the thunder claps loudly`

\textbf{lamalama i-paki-raia}

thunder it-claps-strong

`the thunder claps loudly`

(Q) -noka `sequence`

This suffix says that one event will be followed by another.

\textbf{go-monako-noka}

you will-eat-seq

`eat first` (then do something else)

\textbf{ta-malipi-noka be ajauri ka ta-monako}

we will-work-seq and later foc we will-eat

`we will work first, and later we'll eat`

(R) -re `specifier`

This suffix specifies a certain person or thing among many.

\textbf{i-panana-re}

he-run-spec

`the one who runs`

\textbf{i-soaki-re}

he-sit-spec

`the one who sits'
3.1.4. Overall picture of the verb

Remember the picture of the verb as an egg which we studied at the beginning of this section. Here is a more detailed diagram of the verb.

**THE MANAW VERE**

<table>
<thead>
<tr>
<th>+ OUTSIDE PREFIXES</th>
<th>+ NUCLEUS</th>
<th>+/- OUTSIDE SUFFIXES</th>
</tr>
</thead>
<tbody>
<tr>
<td>+ subject/mood prefix</td>
<td>+/- nuc prefix</td>
<td>object suffixes</td>
</tr>
<tr>
<td>+/- e- 'reciprocal'</td>
<td>manner prefix</td>
<td></td>
</tr>
<tr>
<td>or</td>
<td>-le 'source'</td>
<td>directional suffixes</td>
</tr>
<tr>
<td>aka- 'trans'</td>
<td>-budu 'together'</td>
<td></td>
</tr>
<tr>
<td>+ root</td>
<td>-dot 'all'</td>
<td></td>
</tr>
<tr>
<td>(can be rd)</td>
<td>-soc 'directly'</td>
<td></td>
</tr>
<tr>
<td>+/- nuc suffix</td>
<td>-ramoi 'all over'</td>
<td></td>
</tr>
<tr>
<td>tc</td>
<td>-lo 'limiter'</td>
<td></td>
</tr>
<tr>
<td>-ak 'trans'</td>
<td>-pa(i)g 'limiters'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-mua 'ahead'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-tina 'very'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-via 'well'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-ma 'specifier'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-n 'benefactor'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-ru '2' or</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-to '3'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-ra(i)g 'strong'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-noke sequence</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-re 'specifier'</td>
<td></td>
</tr>
</tbody>
</table>
3.2. Nouns

A noun is the name of anything.

Examples:

persons - Kauke, Dimbia
places - Manam, Baliau
things - pera 'house' amari 'sun'
abstractions - pilenga 'speaking' malipi 'the work'

There are two types of nouns, 'common nouns' and 'proper nouns.' Since in our writing, all proper nouns should be capitalized, you must learn to distinguish them from common nouns. Here are some examples:

<table>
<thead>
<tr>
<th>COMMON NOUNS</th>
<th>PROPER NOUNS</th>
</tr>
</thead>
<tbody>
<tr>
<td>anua 'village'</td>
<td>Kuluguma, Abaria</td>
</tr>
<tr>
<td>motu 'island'</td>
<td>Manam, Boesa</td>
</tr>
<tr>
<td>tamoata 'man'</td>
<td>Sauna, Bariamung</td>
</tr>
<tr>
<td>aine 'woman'</td>
<td>Butokang, Zaong</td>
</tr>
</tbody>
</table>

Nouns in Manam can be made in several interesting ways:

3.2.1. Some verbs can also be used as nouns. For example:

<table>
<thead>
<tr>
<th>VERBS</th>
<th>NOUNS</th>
</tr>
</thead>
<tbody>
<tr>
<td>pile 'to talk'</td>
<td>pile 'the talk'</td>
</tr>
<tr>
<td>duma 'to help'</td>
<td>duma 'the help'</td>
</tr>
<tr>
<td>singara 'to steer'</td>
<td>singara 'rudder'</td>
</tr>
<tr>
<td>malipi 'to work'</td>
<td>malipi 'the work'</td>
</tr>
</tbody>
</table>
3.2.2. Some nouns are formed by reduplication.

When you repeat all or part of a word, you reduplicate it. Some nouns can be reduplicated to name a similar or smaller thing or to give the title of a person who does this thing. For example:

kasu 'smoke' & kasu+kasu 'whale'
patu 'stone' & patu+patu 'stonefish'
moata 'snake' & moata+moata 'worm'
kurita 'octopus' & kurita+rita 'starfish'
duma 'the help' & dumà+duma 'helper'
singara 'rudder' & singara+ngara 'steersman'
malipi 'the work' & malipi+lipi 'worker'

3.2.3. Some nouns can be formed by adding a suffix.

Some nouns can be formed by adding something on to the end of a verb root or a verb nucleus. As you know, these added letters, or groups of letters have meaning and are called suffixes. Add the suffix -nga to a verb root to make it into a noun. Here are some examples of this:

<table>
<thead>
<tr>
<th>VERB ROOT</th>
<th>NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td>pile 'to talk'</td>
<td>pile-nga 'speech'</td>
</tr>
<tr>
<td>laba 'to grow'</td>
<td>laba-nga 'growth'</td>
</tr>
<tr>
<td>panana 'to run'</td>
<td>panana-nga 'the running'</td>
</tr>
<tr>
<td>moatubu 'to be heavy'</td>
<td>moatubu-nga 'weight'</td>
</tr>
<tr>
<td>tang 'to cry'</td>
<td>tang-nga 'the crying'</td>
</tr>
</tbody>
</table>

In verbs you can add either -nga to the verb root or -a to a transitive verb nucleus to make nouns which have different meanings. When a verb nucleus already ends in a, you must add an -i- before adding the suffix -a. This is because if you have two vowels together, such as aa, then they will sound like one a, and we wouldn't be able to tell if there was a suffix added or not.

pura becomes puraia, not *puraa
Examples:

Note in the chart below that if the verb is intransitive, you must make it transitive by adding a prefix or suffix before adding the -a to make it a noun.

NOUNS FROM VERB ROOTS WITH -nga

kozo-nga 'method of husking'
sez-nga 'method of betelnut chewing'
bazi-nga 'carrier'
pura-nga 'arrival'
zaza-nga 'wages'
gere-nga 'writing instrument'
eno-nga 'sleeping'
laba-nga 'growth'

NOUNS FROM TRANSITIVE VERB NUCLEI WITH -a

kozo-m-a 'the husking'
sez-a 'the betelnut chewing'
bazi-a 'the carrying'
pura-i-a 'the lineage'
zaza-i-a 'the buying'
gere-t-a 'the writing'
eno-ng-ak-a 'the putting to sleep'
aka-laba-t-a 'the upbringing'

Note:
The nouns in this first column seem to have the idea of 'instrument' associated with them.
### PRONOUNS

3.3. Pronouns

A pronoun is a word which can be used in place of a noun which refers to human or humanlike beings. It cannot be used to refer to other things. Here is a table of the pronouns:

<table>
<thead>
<tr>
<th>PERSON</th>
<th>NUMBER</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
</tr>
<tr>
<td>1</td>
<td></td>
</tr>
<tr>
<td>inclusive</td>
<td>-</td>
</tr>
<tr>
<td>exclusive</td>
<td>ngau nga</td>
</tr>
<tr>
<td>2</td>
<td>kaiko kai</td>
</tr>
<tr>
<td>3</td>
<td>ngai</td>
</tr>
</tbody>
</table>

Notes:

(A) 'Number' means the number of people referred to.
(B) 'Singular' means one, 'dual' is two, 'triple' is three or a few in a group, and 'plural' is more than three.
(C) 'Person' refers to the person spoken about.
   '1st person' refers to the speaker himself.
   '2nd person' refers to the hearer.
   '3rd person' refers to someone other than the speaker or hearer.
(D) 'Inclusive' means including the hearer.
   'Exclusive' means not including the hearer.
3.4. Adjectives

An adjective is a word used to modify or change a noun or a pronoun. To modify a word means to change the meaning of the word by making the meaning more definite.

There are three classes of adjectives. What class an adjective belongs in depends on how it was made and what its purpose is in the sentence. Some adjectives are made by reduplicating a verb, noun or another part of speech. These are called `derived adjectives.' Others not made from other words are called `simple adjectives.' Some adjectives mark the number and person of their noun or pronoun, others do not. Here is a table showing the differences between adjectives. We will see examples later.

<table>
<thead>
<tr>
<th>CLASS</th>
<th>I</th>
<th>II</th>
<th>III</th>
</tr>
</thead>
<tbody>
<tr>
<td>made by reduplication</td>
<td>Yes</td>
<td>Yes</td>
<td>No (usually)</td>
</tr>
<tr>
<td>marks number</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>marks person</td>
<td>No</td>
<td>No</td>
<td>Yes</td>
</tr>
</tbody>
</table>

Examples:
Adjectives made by reduplication from verbs:

- **pera i-siki**
  - house it-be small
  - ‘the house is small’

- **kulu u-moamoa-r-i**
  - breadfruit I-roast-to-it
  - ‘I roasted the breadfruit’

- **pera siki²-siki**
  - house small²rd
  - ‘small house’

- **kulu moamoa²-moa**
  - breadfruit roast²rd
  - ‘roasted breadfruit’

67
Adjectives made by reduplication from nouns:

**kai**
- wood

**nora**
- yesterday

**ilau**
- seawards

**kateka**
- kai=kai
  - ground hard=rd

**kaninga**
- nora=nora
  - food yesterday=rd
  - yesterday's food

**pera**
- ilau=ilau
  - house seawards=rd
  - the house closer to the sea
3.4.1. Class I Adjectives

According to the chart on page 67, Class I adjectives are made by reduplication and do not mark person or number of their nouns.

Examples:

<table>
<thead>
<tr>
<th>English</th>
<th>Luganda</th>
</tr>
</thead>
<tbody>
<tr>
<td>roti</td>
<td>tamosa roti=roti</td>
</tr>
<tr>
<td>'to be married'</td>
<td>man married=rd</td>
</tr>
<tr>
<td></td>
<td>'married man'</td>
</tr>
<tr>
<td>boadi</td>
<td>udi boadi=boadi</td>
</tr>
<tr>
<td>'boil'</td>
<td>banana boil=rd</td>
</tr>
<tr>
<td></td>
<td>'the boiled banana(s)' or 'the banana(s) is(are) boiled'</td>
</tr>
<tr>
<td></td>
<td>'the banana(s) which are for boiling'</td>
</tr>
<tr>
<td>kateka</td>
<td>kusi kateka=teka</td>
</tr>
<tr>
<td>'ground'</td>
<td>loin cloth brown=rd</td>
</tr>
<tr>
<td></td>
<td>'brown loin cloth(s)' or 'the loincloth(s) is(are) brown'</td>
</tr>
</tbody>
</table>

Notice that the reduplication here is all rightward.
3.4.2. Class II adjectives

As the chart shows, Class II adjectives are also formed by reduplication, however, this reduplication can be either rightward or leftward. This is used to mark 'number' in their nouns. Rightward reduplication marks the singular, while leftward reduplication marks the plural (non-singular) forms. For example:

<table>
<thead>
<tr>
<th>RIGHTWARDS</th>
<th>LEFTWARDS</th>
</tr>
</thead>
<tbody>
<tr>
<td>SINGULAR</td>
<td>PLURAL</td>
</tr>
<tr>
<td>saleqa 'be long'</td>
<td>oarige salaga=lagalaga oarige sa=salaga rope lcap®=long rope lcap®=long ropes</td>
</tr>
<tr>
<td>tumura 'be cold'</td>
<td>tumura=mura cold=rd</td>
</tr>
<tr>
<td>bia 'big'</td>
<td>bia=bia big=rd</td>
</tr>
<tr>
<td>soka 'be ripe'</td>
<td>udi noke=noka banana ripe=rd banana rd=ripe 'ripe banana'</td>
</tr>
<tr>
<td>moatubu 'be heavy'</td>
<td>patu moatubu=tubu stone heavy=rd stone rd=heavy 'heavy stones'</td>
</tr>
</tbody>
</table>

There is one common irregular Class II adjective which doesn’t follow the rules exactly. It is iauia 'good' (singular) and iauia 'good' (plural).

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>pera nga iauia</td>
<td>pera ngaedi nga iauia</td>
</tr>
<tr>
<td>'this house is good'</td>
<td>'these houses are good'</td>
</tr>
</tbody>
</table>
3.4.3. Class III Adjectives

Referring back to the chart you will see that Class III adjectives are usually simple, that is not made by reduplication, and that they mark both number and the person of their nouns. They do this marking by taking a possessive suffix. These suffixes will be described more fully in the section on noun phrases.

Examples of Class III Adjectives:

SINGULAR  

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>tamoata kspisa-ø</td>
<td>tamoata kspisa-di</td>
</tr>
<tr>
<td>man selffish-his</td>
<td>man selffish-their</td>
</tr>
<tr>
<td>'selffish man.' or</td>
<td>'selffish men.'</td>
</tr>
<tr>
<td>'the man is selffish'</td>
<td>'the men are selffish'</td>
</tr>
<tr>
<td>boadi masare-ø</td>
<td>boadi masare-di</td>
</tr>
<tr>
<td>pot broken-it</td>
<td>pot broken-their</td>
</tr>
<tr>
<td>'broken pot'</td>
<td>'broken pots'</td>
</tr>
<tr>
<td>natu zikazika-ø</td>
<td>natu zikazika-di-a-to</td>
</tr>
<tr>
<td>child dirty-it</td>
<td>child dirty-their-bf-3</td>
</tr>
<tr>
<td>'dirty child'</td>
<td>'a few dirty children'</td>
</tr>
<tr>
<td>(ngau) zikazika-qu</td>
<td></td>
</tr>
<tr>
<td>(I) dirty-my</td>
<td></td>
</tr>
<tr>
<td>'I am dirty'</td>
<td></td>
</tr>
<tr>
<td>goala-kam</td>
<td></td>
</tr>
<tr>
<td>bad-yours</td>
<td></td>
</tr>
<tr>
<td>'you are bad'</td>
<td></td>
</tr>
</tbody>
</table>
3.5. Adverbs

Adverbs are words which modify verbs. They often answer the questions 'Where?' 'When?' 'How?' and 'To what extent?'

For example:

WHERE?

maka go-mai
here you-come
'come here'

makene i-alale-lako
there he-walk-go
'he walked there'

ilau-lo i-oti
seawards-to he-go seawards
'he went down seawards'

WHEN?

kaituka-tina go-mai
now-very you-come
'come now'

izamaizama i-al-alale
always he-rd=walk
'he walks often'

nora i-pile
eyesterday he-talk
'yesterday he talked'

abe i-alale
already he-walk
'he already went'
HOW?

caitiki golako
quickly you-go
'go quickly'

adoado go-gere
carefully you-write
'write carefully'

bokai go-emak-i
thus you-do-it
'do it thus'

aboaboala go-pile
slowly you-talk
'talk slowly'

TO WHAT EXTENT?

tagoe i-pile
not he-talk
'he didn't talk'

Seringa nga-tamong
close it will-fall
'it's about to fall down'
'it will fall down nearby'
3.6. Question words

Question words sometimes act like pronouns, sometimes like adjectives, sometimes like adverbs, so we will put them in a class by themselves.

3.6.1. naita and rangguma 'who'

Both these mean 'who.' Rangguma is not used very frequently and refers to more than one person. Naita refers to one or more persons.

Examples:

naita Bogia-lo i-lako?
who Bogia-to he-go?
'Who went to Bogia?'

kaiko naita zaiza ka-pile=pile?
you who with you-speak=rd?
'Who are you speaking with?'

nge-ŋ naita?
this-he who?
'Who is this?'

nge-ŋ rangguma?
this-he who all
'Who are these people?'

rangguma di-pura
who all they-come?
'Who all came?'

3.6.2. rakana 'what' 'what sort of'

Rakana is a noun. It can be used by itself to ask about the identity of an object, or it can go with another noun to mean 'what kind of ...'
Examples:

**rakana i-sapasi?**
what it-fall?
'what fell?'

**rakana-tina ni-an-i?**
what-very I-give-him?
'what on earth should I give him?'

**nge-Ø rakana?**
this-it what?
'what is this?'

**rakana more?**
what sickness?
'what kind of sickness is it?'

**rakana kaninga ku-kang?**
what food you-eat?
'what kind of food did you eat?'

3.6.3. **nangata** 'which'

**nangata** is a Class III adjective. It takes the possessive suffixes according to the person and number of the noun it modifies.

Examples:

**katj nangata-Ø i-pura?**
boat which-his it-come?
'which boat came?'

**niu nangata-di ku-rere**
coconut which-theirs you-wants?
'which of the coconuts do you want?'

Notice how **rakana** and **nangata** are used differently in these sentences:

**Napa nangata-Ø ku-rere?**
mango which-its you-wants?
'Which mango do you want?'

**Rakana napa ku-rere?**
what mango you-wants?
'What kind of mango do you want?'
3.6.4. bakara and ba 'how' and 'how much'

ba is short for bakara.

bakara ku-more?
how you-be sick?
'how are you sick?'

ba ku-more?
how you-be sick?
'how are you sick?'

ba i-pile?
how he-speak?
'What did he say?'

tank dong ba-f-i-tuka abe i-ene?
tank water how-its-bf-very already it-rests?
'how much wacer is still in the tank?'

ara-m ba-f-i-tuka?
name-your how-its-bf-very?
'exactly what is your name?'

ba m-rake?
how I-go up?
'how should I go up?'

ba n-pile?
how I-speak?
'What should I say?'

mona-nga-b bakara?
be tasty-how-its how?
'What does it taste like?'

be bakara?
and how?
'so what?'
3.6.5. *bakara* and *baka* "why"

*Baka* is short for *bakara*. These words are made by adding the focus marker -ka to *bakara* and ba. For example:

natu nge-bakara-ka i-tang=tang?
child this-its why-foc it-cry=rd?
'why is the child crying?'

bakara-ka ku-roka-k-i?
why-foc you-throw away-to-it?
'why did you throw it away?'

bakara-ka uma-lo ku-lako?
why-foc garden-to-you-go?
'why did you go to the garden?'

3.6.6. *ira* "how many?"

Examples:

dang ira masa m-dok-i?
water how many will I-take-them?
'how many water (pots) will I take?'

kati Bogia-lo bona ira i-lako=lako?
boat Bogia-to time how many it-go=rd?
'how often does the boat go to Bogia?'

amari ne-m ira?
sun poss-your how many?
'what time is it?'

boro ne-ira?
pig poss-his how many?
'how many pigs does he have?'

tamoata ira maka di-soeki?
people how many here they-be located?
'how many people are here?'
3.6.7. inanga and ina 'where?'

Ina is short for inanga. Both words ask about a location, destination or a point of departure.

así ne-gu ina i-eno?
  bush knife posz-my where it-be located?
  'where is my bushknife?'

natu inanga i-lako?
  child where he-go?
  'where did the child go?'

patu inanga-γ-i-tuka i-eno
  stone where-its-bf-very it-be located?
  'where exactly is the stone?'

ina-be i-pura?
  where-foc he-come?
  'where did he come from?'

tama-m ina i-lako?
  father-your where he-go?
  'where did your father go?'

3.6.8. aíra 'when'

Aíra is used to ask about time.

aíra masa taung-lo go-lako?
  when will town-to you-go?
  'when will you go to town?'

aíra-be ku-oro?
  when-foc you-come up?
  'when did you come up?'

kati aíra-be nga-pura kana
  boat when-foc it-come intends?
  'when will the boat come?'

kita aíra ta-alale?
  we when we-go?
  'when will we go?'
3.6.9. **bakairai** 'of what appearance?' 'like what?'

This Class I adjective is used to ask about the appearance of an object or about personal characteristics of people.

**Examples:**

- Kusi bakairai ku-re?  
  skin like what you want?  
  'what sort of laplap do you want?'

- Tamoata bakairai keta?  
  man like what exactly?  
  'exactly, what sort of a man is he?'

- Kaninga bakairai ku-kang?  
  food like what you eat?  
  'what sort of food did you eat?'
3.7. Pointer words

These words point out things with special definiteness. They are used to draw attention to a particular person, animal or thing. There are two kinds of pointer words, 'near' and 'far,' which indicate distance away from the speaker.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>FAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>NEAR</td>
<td></td>
</tr>
<tr>
<td>&quot;nua&quot; or &quot;nge&quot;</td>
<td>&quot;ngara&quot;</td>
</tr>
<tr>
<td>&quot;this&quot;</td>
<td>&quot;that&quot;</td>
</tr>
</tbody>
</table>
| PLURAL   | "ngadi" | "ngaradi"
| "these"   | "those"  |

From this we can see that the basic pointer word, (pw), is "nua" to which is added either a 'near marker' '-e' or a 'far marker' '-ra.' After this, comes the third person possessive suffixes. So our chart becomes:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>FAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>NEAR</td>
<td></td>
</tr>
<tr>
<td>&quot;nua-e&quot; or &quot;nge&quot;</td>
<td>&quot;nua-ra-e&quot;</td>
</tr>
<tr>
<td>&quot;pw-near-its 'this'&quot;</td>
<td>&quot;pw-far-its 'that'&quot;</td>
</tr>
</tbody>
</table>
| PLURAL   | "nua-e-di" | "nua-ra-di"
| "pw-near-theirs 'these'" | "pw-far-theirs 'those'" |
Note that -ra, the 'far marker,' is also found in the following:

- maka-re
  - here
- maka-ra
  - there

As we have seen, pointer words point to things some distance away from the speaker, either near or far. They also are used to point backward in a story, that is they are used to refer to something mentioned earlier.
3.8. Number words

Number words include numerals and indefinite number words such as ‘few’ and ‘many.’

3.8.1. Regular cardinal numerals

Cardinal numerals are the main number words and answer the question ‘how many?’ The regular cardinal numerals use a base 5 system in which numbers repeat in cycles of 5. English uses a base 10 system.

- take ‘one’
- rua ‘two’
- toli ‘three’ > FIRST CYCLE
- oati ‘four’
- lima ‘five’
- lima-teke ‘six’
- lima-rua ‘seven’
- lima-toli ‘eight’ > SECOND CYCLE
- lima-oati ‘nine’
- kulemoa ‘ten’
- kulemoa-be-teke ‘eleven’
- kulemoa-be-rua ‘twelve’
- kulemoa-be-toli ‘thirteen’ > THIRD CYCLE
- kulemoa-be-oati ‘fourteen’
- kulemoa-be-lima ‘fifteen’
- kulemoa-be-lima-teke ‘sixteen’
- kulemoa-be-lima-rua ‘seventeen’
- tamoata ‘twenty’
- man
- tamoata-teke-be-teke ‘twenty-one’
- tamoata-teke-be-kulemoa ‘thirty’
kulemoa-toli 'thirty'
tamoata-rua 'forty'
kulemoa-oati 'forty'
tamoata-lima 'hundred'

Note that teke is also sometimes used to introduce new information, or a new character into a story. For example:

Hong teke, tamoata teke i-bala...
time one man one he-come down
'Once upon a time a man came down...'

When another character is introduced, taka is often used instead of teke.
3.8.2. Special cardinal numerals

There are other number systems used for counting specific items which are based on cycles of 4, rather than cycles of 5. These systems also make use of the regular base 5 numbers as shown below:

<table>
<thead>
<tr>
<th>#</th>
<th>FOR COUNTING FISH</th>
<th>FOR COUNTING COCONUTS, BREADFRUIT AND OTHER STRONG STEMMED FRUIT</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>bazi-teke</td>
<td>teke</td>
</tr>
<tr>
<td>2</td>
<td>bazidi-rua</td>
<td>rua</td>
</tr>
<tr>
<td>3</td>
<td>bazidi-toli</td>
<td>toli</td>
</tr>
<tr>
<td>4</td>
<td>patu</td>
<td>kubootutu</td>
</tr>
<tr>
<td>5</td>
<td>patu-teke-be-bazi-teke</td>
<td>kubootutu-teke-bolo-teke</td>
</tr>
<tr>
<td>6</td>
<td>patu-teke-be-bazidi-rua</td>
<td>kubootutu-teke-bolodi-rua</td>
</tr>
<tr>
<td>7</td>
<td>patu-teke-be-bazi-di-toli</td>
<td>kubootutu-teke-bolodi-toli</td>
</tr>
<tr>
<td>8</td>
<td>patudi-rua</td>
<td>kubootutudi-rua</td>
</tr>
<tr>
<td>9</td>
<td>patudi-rua-be-bazi-teke</td>
<td>kubootutudi-rua-bolo-teke</td>
</tr>
<tr>
<td>10</td>
<td>patudi-rua-be-bazidi-rua</td>
<td>kubootutudi-rua-bolodi-rua</td>
</tr>
<tr>
<td>11</td>
<td>patudi-rua-be-bazidi-toli</td>
<td>kubootutudi-rua-bolodi-toli</td>
</tr>
<tr>
<td>12</td>
<td>patudi-toli</td>
<td>kubootutudi-toli</td>
</tr>
<tr>
<td>13</td>
<td>patudi-toli-be-bazidi-toli</td>
<td>kubootutudi-toli-bolodi-toli</td>
</tr>
<tr>
<td>14</td>
<td>patudi oati</td>
<td>kubootutudi-oati</td>
</tr>
</tbody>
</table>

and so on...

In much the same way siba is used to count taro.
FOR COUNTING MONEY

K1 kulemoa
K2 tamoata
K3 tamoata-teke-be-tulemos
K4 tamoatadi-rua
K5 tamoatadi-rua-be-kulemoa
K6 tamoatadi-toli
K7 tamoatadi-toli-be-kulemoa
K8 tamoatadi-oati
K9 tamoatadi-oati-be-kulemoa
K10 sukusuku-teke
K11 sukusuku-teke-be-kulemoa
K12 sukusuku-teke-be-tamoata-teke
K13 sukusuku-teke-be-tamoata-teke-be-kulemoa
K14 sukusuku-teke-be-tamoatadi-rua
K15 sukusuku-teke-be-tamoatadi-rua-be-kulemoa
K16 sukusuku-rua
K106 sukusuku-kulemoa

Example:

none tamoata one u-zaza-i
money two Kina inst I-buy-it
"I bought it for two Kina"
Numbers from Tok Pisin precede the noun and are used mainly when referring to money. oang Kina, etc.

1 oang
2 tu
3 tri
4 po
5 paip
6 miis
7 sebeng
8 eit
9 naing
10 teng
11 elebeng
12 twelp
13 teting
14 poting
15 pipit ing
16 sik st ing
17 sebe ning
18 siti ng
19 naint ing
20 tuent i
21 twenti-oang
30 teti
40 poti
50 pipiti
100 andet or andeti
3.8.3. Ordinal numerals

The ordinal numerals answer the question "In which order?" They are made by adding the noun making suffix -a to the regular cardinal numerals. An exception is the term for 'first.'

**WRITTEN AS**

<table>
<thead>
<tr>
<th>Muamutuka</th>
<th>'First'</th>
<th>Muamutuka</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rua-i-a</td>
<td>'Second'</td>
<td>Ruaia</td>
</tr>
<tr>
<td>Toli-a</td>
<td>'Third'</td>
<td>Tolia</td>
</tr>
<tr>
<td>Oati-a</td>
<td>'Fourth'</td>
<td>Oatia</td>
</tr>
<tr>
<td>Lima-i-a</td>
<td>'Fifth'</td>
<td>Limaia</td>
</tr>
<tr>
<td>Lima teke-a</td>
<td>'Sixth'</td>
<td>Lima-teker</td>
</tr>
<tr>
<td>Lima rua-i-a</td>
<td>'Seventh'</td>
<td>Lima-rusia</td>
</tr>
<tr>
<td>Lima toli-a</td>
<td>'Eighth'</td>
<td>Lima-tolia</td>
</tr>
<tr>
<td>Lima oat-i-a</td>
<td>'Ninth'</td>
<td>Lima-oatia</td>
</tr>
<tr>
<td>Kulemoa-i-a</td>
<td>'Tenth'</td>
<td>Kulemoaia</td>
</tr>
</tbody>
</table>

Tamoata tolia 'the third man'

Notice that when two a's would come together as in *rua-a we must put in a 'buffer' (bf), -i- so that we will know that there is an -a suffix on the word. Otherwise the two a's would join and be pronounced as one a.
3.8.4 Indefinite number words

These words express quantity without saying exactly how many. For example:

biabia 'much'
kokoko 'many'
moarunga 'all, every'
alu, aludi 'some, several'
muku, mukudi '(a) little'
sesu '(a) little'
suka '(a) little'
ira 'how many?'

Examples:

tamoata kokoko
man many
'many men'

dang biabia isi boadi-lo i-en
water much still pot-in it-sit
'there is still much water in the pot'

dang kokoko pera-lo di-en
water many house-in they-sit
'there are many (pots of) water in the house'
We can make a distinction between counting 'countable' and 'not countable' items. The words used are often different. Look at the following chart:

<table>
<thead>
<tr>
<th>QUANTITY</th>
<th>COUNTABLE</th>
<th>NOT COUNTABLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>all</td>
<td>moarunga</td>
<td>moarunga</td>
</tr>
<tr>
<td>everything</td>
<td>'all, every'</td>
<td>'all, every'</td>
</tr>
<tr>
<td>a lot</td>
<td>Kokoko 'many'</td>
<td>biabia 'much'</td>
</tr>
<tr>
<td></td>
<td>tamosta kokoko 'many'</td>
<td>dang biabia 'much water'</td>
</tr>
<tr>
<td>a little</td>
<td>alu, aluui 'some, several'</td>
<td>sesu, suka</td>
</tr>
<tr>
<td></td>
<td>udi alu 'some bananas'</td>
<td>suku, mukudi 'a little'</td>
</tr>
<tr>
<td>unknown</td>
<td>ira 'how many'</td>
<td>ti sesu go-an-a tea a little you-give-me</td>
</tr>
</tbody>
</table>
3.8.5. 'Everything included' number words

When you want to say that everything is included, in English you would say 'both, all three, all four,' etc. In Manam you can use a suffix placed on the numeral.

All these examples mean 'give me all three bush knives!' The suffix is underlined.

asi toli-\textit{be} goana.
asi toli-\textit{oti} goana.
asi toli-\textit{oti-be} goana.
asi toli-\textit{doi} goana.
asi toli-\textit{doi-be} goana.
asi toli-\textit{oti-doi} goana.
asi toli-\textit{oti-doi-be} goana.

Of course these all have different shades of meaning as you can figure out from the meanings of the different suffixes. These suffixes are discussed in detail in other parts of this book.

Note that -\textit{oti} can be used only with \textit{rua} 'two' and toli 'three.'

3.8.6. 'Repeated' number words

To say how many times an event is repeated, the word bong 'time' or 'day' is used with the 'limiting' suffix -\textit{la}.

bong-\textit{la} toli 'three times,'

tamoata bong-\textit{la} teke teke uiki teke teke-lo di-sande\textsuperscript{2}sande man time-lim one one week one one-in they=sunday=2\textsuperscript{nd}
'the men go to church only once every week'
3.9. Relator words

A word used to show the relationship between a noun or a pronoun and some other word in a sentence is called a relator word. In English this type of word is called a 'preposition' and comes before these nouns or pronouns. In Manam these relator words come after these nouns or pronouns and are called 'postpositions.'

3.9.1. bokana 'like'

This relator word states a comparison, or similarity between objects, circumstances, or events.

zala mge moala bokana
road this snake like
'this road is like a snake'

ku bokana ku-muzi\-muzi
sog like you-customer
'you act like a dog'

ngay massa m-soaki bong lima bokana
I will I-stay day five like
'I will stay about five days'

Manam-\(2\) m-soaki bokana, m-pura be m-te-ko
Manam-at I-be located like I-come and I-see-you
'If I had been on Manam, I would have come to see you'

3.9.2. zaiza 'with'

Zaiza is used to express accompaniments, that is, people or things which are together.

tanepoa zaiza ki-pura
chief with we-come
'we came with the chief'

bobe kangari zaiza di-moamoa
sago galip with they-roast
'they roasted galip nuts with sago'
3.9.3. kana ‘cause or reason’

*Kana* expresses cause or reason.

**kajko kana-ka i-emak-i**
you cause-foc he-make-it
‘He made it because of you’

**natu dua waseka kana i-tang=tang**
child door opening cause he-cry=rd
‘The child is crying because the door is not open’

3.9.4. oti, ono, and ane ‘instrumentals’

An ‘instrument’ is an object, such as a tool, used to perform an activity. *Ono,* and *ane* belong to different sub-dialects of Manam. A dialect is a certain way of speaking used in a particular geographical area. Here are some examples of instruments:

**ogi oti u-polo-i**
axe inst I-chop-it
‘I chopped it with an axe’

**sopi cti kusi i-asak-i**
soap inst cloth she-wash-it
‘She washed the cloth with soap’

**sopi ono kusi i-asak-i**
soap inst cloth it-wash-it
‘The soap for washing clothes’

**boadi ono raisi boadi-ngq oni dang i-kesi-i**
pot inst rice cook-nom inst water she-carry-it
‘She carried water in the rice pot’

**rakana ane boro m-loang-i?**
what inst pig I will-carve meet-it
‘What will I carve the pig with?’
3.10 Interjections

An 'interjection' (int) or 'exclamation' is a word that usually expresses strong emotion. It usually is found at the beginning of a sentence.

**ek go-iratu**
int you-go away
'hey get out of here'

**kuo moaki ku-lako**
int don't you-go
'hey don't go'

**kue u-tore-tina**
int I-like-very
'oh I like it very much'
3.11 Connector words

A connector word, or 'conjunction,' is a word which joins words or groups of words together.

3.11.1. be is the most common conjunction. It's basic meaning is 'and.'

moane be aine
man and woman

be also means that one event took place after another event.

u-marang be u-moanako
I-get up and I-eat
'I got up and I ate'

be may give a reason or result.

nora ura i-pura be tago u-malipi
yesterday rain it-come and not I-work
'I didn’t work yesterday because it rained'

moata m-un-i be nga-mate
snake I will-hit-it and it will-die
'I will hit the snake and it will die'

be may show a purpose.

i-alale be Ongkau au kana nga-baga-i kana
he-go and Ongkau lime poss he will-bring-it intent
'He went to bring Ongkau's lime'

be may state the unexpected.

mang m-un-i kana be i-ratu
chicken I will-hit-it intent and it-move away
'I intended to hit the chicken, but it ran away'
3.11.2. **ata** ‘but’

This connector word is used to emphasize contrast, opposition or unexpectedness. Here are some examples:

\[
\begin{align*}
\text{asi nga iauia ata he iauia-tina} & \\
\text{bushknife this good but this good-very} & \\
\text{‘this bushknife is good, but this one is better’} & \\
\text{m-lako kana ata} & \\
\text{jra i-pura be taho u-lako} & \\
\text{I will-go intent but rain it-come and not I-go} & \\
\text{‘I intended to go but it rained and I didn’t go’} & \\
\end{align*}
\]

3.11.3. **ki** ‘or’

Ki is used to state different alternatives. Here are a few examples:

\[
\begin{align*}
\text{go-soaki ki ta-alale-budu?} & \\
\text{you will-stay or we will-go-together ?} & \\
\text{‘will you stay or will we go together?’} & \\
\text{udi ku-rere ki taho?} & \\
\text{banana you-want or not ?} & \\
\text{‘do you want a banana or not?’} & \\
\text{bang ki moarepi ku-rere?} & \\
\text{taro or sweet potato you-want ?} & \\
\text{‘do you want taro or sweet potato?’} & \\
\end{align*}
\]
4. Phrases

A 'phrase' is a group of very closely related words. It consists of a verb with its modifiers, or a noun with its modifiers, or a relator word with its associated noun phrase.

There are three types of phrases in Manam, the verb phrase, the noun phrase, and the relator phrase. We will study each one in turn, but here are a few quick examples now:

**VERB PHRASE**

**VERB + MODIFIER**

m-lako kana
'I will go intent
'I intend to go'

**NOUN PHRASE**

**NOUN + MODIFIER + MODIFIER**

keu ne-gu biabia
dog poss-my big
'my big dog'

**RELATOR PHRASE**

**NOUN PHRASE + RELATOR WORD**

keu ne-gu biabia zaiza
dog poss-my big with
'with my big dog'
Just for fun let's put these three phrases together into a complete sentence.

I intend to go with my big dog.
4.1. Verb phrases

In this section we will look at the verb phrase. We will learn about its structure and also about 'aspect' which operates on the phrase level, rather than the word level.

A verb phrase consists of a verb, all of its prefixes and suffixes plus a single optional verb helper word, plus any modifying adverbs which might be present.

4.1.1. Verb helper words

Here are examples of verb helper words:

(A) masa 'not definite' (indef)

USED WITH THE REAL MOOD

ngau masa ut-line
'I think I'm pregnant'

Masa tago
indef not
'probably not'

USED WITH THE UNREAL MOOD

masa m-lako
indef I will-go
'I will (probably) go (sometime)'

rama masa duqua-lo tago m-lako
tomorrow indef gully-to not I will-go
'Tomorrow I will (probably) not go to the gully'

To be more definite, drop out the word masa as in:

m-lako
'I will-go
'I will (definitely) go'
(B) moaki  'don’t'

Moaki placed in front of a verb in the real mood means 'don’t do that thing.'

moaki ku-rang
don’t you-cry
‘don’t cry’

moaki ku-pile-pile
don’t you-talk-rd
‘stop talking’

(C) kana  'intention' (intent)

When you intend to do something or an event is already on the way, you use kana immediately following a verb in the unreal mood.

m-rake kana
I will-come up intent
‘I intend to come up’

ura nga-puta kana
rain it will-come intent
‘it is going to rain’

eoa abe nga-mate kana
fire already it will-die intent
‘the fire is about to die’

dang saringa-tuka nga-manubu kana
water near-very it will-be finished intent
‘the water is nearly finished’

(D) takana  ‘caution, warning’

To express a caution or a warning use the word takana after a verb in the unreal mood.

amari nga-moamao-r-iko takana
sun it-roast-to-you caution
‘be careful lest the sun burn you’

go-taro-i-a takana
you-taro paint-bf-me caution
‘watch out that you don’t paint me with taro paint’
4.1.2. Adverbs

Now back to the verb phrase. As we said it consists of the following elements:

- a verb with all its affixes
- one verb helper word (optional)
- one or more adverb(s) (optional)

Here is an example of a verb phrase with just a verb in it:

VERB

ta-ene
we-sleep
'let's sleep'

Here are two examples of verb phrases with a verb and a verb helper word in them.

HELPER + VERB

moaki ku-tang
don't you-cry
'don't cry'

VERB + HELPER

m-pile kana
I-cry intend
'I intend to speak'

Here are examples of verb phrases with a verb, a verb helper word and an adverb.

ADVERB + VERB + HELPER

abe nga-mate kana
already she-die intend
'about to die'

ADVERB + HELPER + VERB

zama moaki ku-ma
tomorrow don't you-come
'don't come tomorrow'
4.1.3. Aspect

Aspect is used to state what is in the speaker's mind concerning the form he is using. For example, he may want to say that an action is continuing, interrupted or already completed.

Aspect works on the phrase level because it often involves adding special words into the phrase. This is why we will talk about it here in this section.

Here are the 5 types of aspect in Manam:

A. Continuing
B. Progressing
C. Persisting
D. Interrupting
E. Completing

(A) Continuing aspect

The continuing aspect indicates that an event is ongoing and continuing. This may mean that it is in progress or that it recurs. To form the continuing aspect the verb root is reduplicated. We have already studied this in the section on verbs.

(B) Progressing aspect (prog)

If you want to make the point that an event is, or is not, in progress, then this aspect is used. To form the progressing aspect, the verb soaki is used after the main verb you use. This main verb would be in reduplicated form and the suffix -be 'and' would be added. The verb soaki which usually means 'to sit,' here would mean 'to be alive,' or 'to be happening' as in:

tama-gu i-soaki be tina-gu i-mate
father-my he-alive and mother-my she-dead
'my father was alive when my mother died'
Examples of progressing aspect:

u-soaki u-malipī-zi be ura i-pura
prog 1-work=rd and rain it-come
I was working and it started to rain

isoatī i-rukū-ruku be agau u-mule
prog he-wash=rd and I 1-return
he was still washing when I returned

rakana ku-em=emak-i be ku-soaki?
what you-make-it and prog?
'what were you in the process of making?'

(C) The persisting aspect (persist)

If an event is performed persistently, or 'all the
time,' then you can use either of the following:

1. the limiting suffix -la attached to a reduplicated
   verb root, or

   go-pa=panana-la
   you-rd=run-lim
   keep on running

   isamaizana ku-en=en-eno-la
   always you-rd=sleep-lim
   'you are always sleeping all the time'

   kaiko ku-malipī-la be ieno
   you you-work-lim and persist
   'you are working all the time'

2. a verb root, not reduplicated, with the limiter
   -ia, followed by be and the verb eno whose basic meaning is
   'to lie, to recline.' The subject/mood prefix on eno is
   always 3rd person singular when it is used to mean persisting
   aspect.

   i-pile-la be ieno
   he-talk-lim and persist
   'he kept talking'

   i-pile-la be ieno
   he-talk-lim and persist
   'he is talking all the time'
(D) The interrupting aspect (interrupt)

When an ongoing activity has been stopped, or interrupted by an event then we can use the ‘interrupting aspect.’ To do this we first state the ongoing activity which was interrupted, then we use the verb lako ‘to go,’ which can be repeated once, or even several times depending on the length of the activity before its interruption. The more times you use lako, the longer the duration of the activity. After lako comes be and then the interrupting event. The subject/mood prefix on lako is the same as that on the verb that refers to the interrupted activity. Here is a diagram and then some examples:

\[
\begin{array}{c}
\text{INTERRUPTED} + \text{LAKO} \ldots \text{LAKO LAKO BE} + \text{INTERRUPTING} \\
\text{EVENT}
\end{array}
\]

\[
\begin{align*}
\text{u-malipi u-lako u-lako be ura i-pura} \\
\text{i-work interrupt and rain it-come} \\
\text{‘I was working on & on, when suddenly it started to rain’}
\end{align*}
\]

\[
\begin{align*}
\text{u-ngara u-lako u-lako be ika u-te} \\
\text{i-swim interrupt and fish I-see} \\
\text{‘I was swimming on & on, when I saw a fish’}
\end{align*}
\]
(E) Completing aspect

When something is finished or completed, the suffix -doi is used. -doi can also mean that all the objects involved are finished or completed. (-doi is also used on 'everything included' number words. See the section on number words.)

Examples of the completing aspect:

u-monsko doi
I-eat-finish
'I have finished eating'

naru i-laba doi
child he-be big-finish
'the child is grows up'

abe u-rukudo
already I-wash-finish
'I have bathed already'

moarunga abe di-alale doi
all already they-go-finish
'everyone has left already'

kana u-ndoki doi
something I-get-all
'I got all of them'

To emphasize the idea of completion, the -doi suffix can be reduplicated:

ta-leoa doi doi
we-be lost-finish 2rd
'we are completely lost'
4.2. Noun phrases

There are two kinds of noun phrases, 'simple' and 'compound.' Since the compound noun phrases are made by combining simple noun phrases, we will study the simple ones first.

4.2.1. The simple noun phrase

The simple noun phrase consists of a 'head' and 'modifiers.' Several different things can function as the 'head' of a noun phrase:

- a noun
- a pronoun
- a pointer word
- a noun phrase

The 'modifiers' could include adjectives, including possessive words, quantifiers, demonstratives, or relative clauses. In addition one or more suffixes could occur at the end of a noun phrase, to relate the noun phrase to things outside the noun phrase.
(A) Possessives

'Possessives' work on the phrase level because sometimes special possessive words are added into the phrase. When someone owns something, then he is said to 'possess' that thing--like his name, his head, his mother, his friends, and his shadow, but he does not really 'own' them in a strict sense.

There are three ways to form the possessive in Manam, depending on how close or intimate the relationship is between the possessor and the thing possessed. Here are some examples:

TYPE I - Inalienable Possessives

This refers to things so closely associated with us that normally we can't get rid of them, such as our body parts and terms for our relatives such as 'sister, father and uncle.' They are in a 'stative,' unchanging relationship to us.

TYPE II - Edible Possessives

This refers to food or drink, or things associated with eating and drinking, such as cooking house, spoon, basket for carrying betelnut, etc. Things which are used to obtain, prepare or store food come under this type. This is an 'active' relationship because we choose to have these things and really need them.

TYPE III - Alienable Possessives

This refers to things only loosely associated with us. We can get rid of them if we want. This type includes everything not found in Types I or II. This is a more 'passive,' or casual relationship with the things we have.
NOUN PHRASE

Now that we understand the meaning of the three types of things which can be possessed, 'inalienable, edible and alienable,' let's see how the possessives are actually used.

To make possessives you must add a 'possessive suffix' either directly to the possessed item or to a special 'possessive word' (poss), which follows this possessed item. Here are the possibilities:

POSSSESSED ITEM + POSSESSIVE SUFFIX
or
POSSSESSED ITEM + POSSESSIVE WORD + POSSESSIVE SUFFIX

The possessed item can be either a noun or a noun phrase. Of course a noun is a simple type of noun phrase. The possessive word could be either kana or ne. The following is a chart of the possessive suffixes:

<table>
<thead>
<tr>
<th>NUMBER</th>
<th>1 Singular</th>
<th>Dual</th>
<th>Triple</th>
<th>+ Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERSON</td>
<td>-ru</td>
<td>-da-ru</td>
<td>-da-to</td>
<td>-da</td>
</tr>
<tr>
<td>1 inc</td>
<td>-</td>
<td>-ma-i-ru</td>
<td>-ma-i-to</td>
<td>-ma</td>
</tr>
<tr>
<td>1 exc</td>
<td>-gu</td>
<td>-ma-i-ru</td>
<td>-ma-i-to</td>
<td>-ma</td>
</tr>
<tr>
<td>2</td>
<td>-m (-ng)</td>
<td>-ming-ru</td>
<td>-ming-to</td>
<td>-ming</td>
</tr>
<tr>
<td>3</td>
<td>ã</td>
<td>-di-a-ru</td>
<td>-di-a-to</td>
<td>-di</td>
</tr>
</tbody>
</table>

Notice the use of the 'buffers' -i- and -a-.
TYPE I – INALIENABLE POSSESSIVES

To form the Type I, 'inalienable' possessive, place the proper suffix directly on the noun phrase. For example:

BODY PARTS:

- mata-gu
  eye-my
  'my eye'

- dong-a-m
  hair-your
  'your hair'

- sibagaga-g
  elbow-his
  'his elbow'

- bcro take-di
  pig feces-their
  'pigs' excrements'

PARTS OF WHOLEs: These can be viewed as 'body parts' of the things which they are part of.

- boadi mapala-g
  pot piece-its
  'piece of a pot'

- niu labu-di
  coconut base-their
  'the bases of the coconut trees'

KINSHIP TERMS: These include terms for friends and trading partners.

- tama-gu
  father-my
  'my father'

- ngai roa-g i-tine
  he spouse-his she-pregnant
  'his wife is pregnant'

- ruanga-m
  friend-your
  'your friend'

- taua-da-to
  trading partners-our-three
  'our trading partners'
NOUN PHRASE

STATES OF THE MIND:

\[ \text{taburı-gu i-raıa} \]
\[ \text{fear-my it-be bad} \]
\[ \text{I am afraid} \]

NOUNS MADE FROM VERBS:

\[ \text{pile-nga-di tago u-longo} \]
\[ \text{talk-nce-their not I-hear} \]
\[ \text{I didn't hear their talking} \]

Note that with some Type I nouns a special suffix -\( \text{ka} \) is added.

\[ \text{dara-ka-gu} \]
\[ \text{blood?-my} \]
\[ \text{my blood} \]
TYPE II - EDIBLE POSSESSIVES

To form the Type II 'edible' possessives, place the appropriate possessive suffix on the possessive word kana, which follows the possessed noun phrase. Here are some examples:

udi kana-gu
banana poss-my
'my banana'

boro kana-n
pig poss-your
'your pork (to eat)'

bang kana-ŋ
taro poss-his
'his taro'

natu kangari kana-ŋ
child galip nut poss-his
'the child’s galip nuts'

pera kana-ma-i-ru
house poss-our-bf-two
'our (two) house'
NOUN PHRASE

TYPE III - ALIENABLE POSSESSIVES

To form the Type III, 'alienable' possessives, place the appropriate possessive suffix on the possessive word me, which follows the possessed noun phrase. Here are some examples:

kati ne-**gu**
canoe poss-**my**
'my canoe'

asi ne-**m**
bush knife poss-**your**
'your bush knife'

nge naita ne-**f**?
this who poss-**his**?
'who's is this?'

nata keu ne-**di**
child dog poss-**their**
'the children's dogs'
Since the things possessed are placed into three classes, 'inalienable, edible or alienable' according to how closely they are possessed, then it is logical to think that some items could be in more than one class depending on how we are thinking of it at the time. For example:

- **boro kana-gu**
  - pig *poss-my*
  - *my pork*'
  - (refers to the pork which I am going to eat)

and

- **boro ne-gu**
  - pig *poss-my*
  - *my pig*'
  - (refers to the pig which is out in the yard, which I may or may not eat later)

In fact we can make a chart in which some items can fall into two or all three classes. Of course many words have a usual meaning and therefore usually fit under a certain class. These usual meanings are labeled.

<table>
<thead>
<tr>
<th>CLASS I</th>
<th>CLASS II</th>
<th>CLASS III</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inalienable</td>
<td>Edible</td>
<td>Alienable</td>
</tr>
<tr>
<td>(stative)</td>
<td>(active)</td>
<td>(passive)</td>
</tr>
</tbody>
</table>

- **pera-gu**
  - *my house*'
  - (as part of my body)
  - as in *my house is burning down!*'

- **pera kana-gu**
  - *my house*'
  - (where I cook)
  - USUAL USE

- **pera ne-gu**
  - *my house*'
  - (mens' house, boys' house, garden house).

- **uma-gu**
  - *my garden*'
  - (as part of my body; (of food)
  - everyone must have one. |

- **uma kana-gu**
  - *my garden*'
  - USUAL USE

- **uma ne-gu**
  - *my land*'
  - (marked out for me in the bush but not cleared yet.)

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### NOUN PHRASE

#### POSSESSIVE CLASSES

<table>
<thead>
<tr>
<th>CLASS I</th>
<th>CLASS II</th>
<th>CLASS III</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inalienable (stative)</td>
<td>Edible (active)</td>
<td>Alienable (passive)</td>
</tr>
</tbody>
</table>
| **niu-gu**  
' my coconuts'  
(as part of my body.) | **niu kana-gu**  
' my coconuts'  
(for food)  
USUAL USE | **niu ne-gu**  
' my coconuts'  
(as a cash crop or for oil only.)  
USUAL USE |
| **bua-gu**  
' my betelnuts'  
(as part of my body.) | **bua kana-gu**  
' my betelnuts'  
(for eating)  
USUAL USE | **bua ne-gu**  
' my betelnuts'  
(the betelnut out in the bush.)  
USUAL USE |
| **egg-gu**  
' my side'  
(of my body) | **egg kana-gu**  
' my side'  
(of a piece of food.) | **egg ne-gu**  
' my side'  
(of anything else, like land.) |
| **dang-i-gu**  
' my water'  
(a body fluid) | **dang kana-gu**  
' my water'  
(to drink) | **dang ne-gu**  
' my water'  
(to wash with) |
| **dara-ka-gu**  
' my blood'  
(body fluid) | **dara kana-gu**  
' my blood'  
(to eat - such as a pig's blood;  
(blood-line, relatives, or red spots on your skin) | **dara ne-gu**  
' my blood'  
(as a plaything, like a lizard skin)  
USUAL USE |

Note that in the above item, there are three different kinds of blood being possessed, not one kind which can be possessed in three ways.

| **kusi-gu**  
' my skin'  
(of my body)  
USUAL USE | **kusi kana-gu**  
' my skin'  
(of an animal to eat) | **kusi ne-gu**  
' my skin'  
(as a plaything, like a lizard skin)  
USUAL USE |
| **kusi-gu**  
' my piece of clothing'  
(necessary for the particular occasion) | **kusi kana-gu**  
' my piece of clothing'  
(means you lust for the real owner of it) | **kusi ne-gu**  
' my piece of clothing'  
USUAL USE |
<table>
<thead>
<tr>
<th>CLASS I</th>
<th>CLASS II</th>
<th>CLASS III</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inalienable</td>
<td>Edible</td>
<td>Alienable</td>
</tr>
<tr>
<td>(static)</td>
<td>(active)</td>
<td>(passive)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>basali-gu</th>
<th>basali kana-gu</th>
<th>basali ne-gu</th>
</tr>
</thead>
<tbody>
<tr>
<td>my limbroom’ (my private area)</td>
<td>(for the house I live in)</td>
<td>(for the house which doesn’t contain food)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>gala-ka-gu</th>
<th>gala kana-gu</th>
<th>gala ne-gu</th>
</tr>
</thead>
<tbody>
<tr>
<td>my path (you’re in my way)</td>
<td>‘the door of my house’</td>
<td>‘my path in the bush’</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>boro-gu</th>
<th>boro kana-gu</th>
<th>boro ne-gu</th>
</tr>
</thead>
<tbody>
<tr>
<td>my pig (suitable for a particular occasion such as a byuleka exchange)</td>
<td>(for eating)</td>
<td>(in the yard)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>jo-gu</th>
<th>jo kana-gu</th>
<th>jo ne-gu</th>
</tr>
</thead>
<tbody>
<tr>
<td>my spear (as part of my body)</td>
<td>(for hunting or fishing)</td>
<td>(for fighting)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ruru-gu</th>
<th>ruru kana-gu</th>
<th>ruru ne-gu</th>
</tr>
</thead>
<tbody>
<tr>
<td>my breasts’</td>
<td>my breast milk’</td>
<td>my breasts’ (of another which I admire)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>giramo-gu</th>
<th>giramo-noa-∂ kana-gu</th>
<th>giramo ne-gu</th>
</tr>
</thead>
<tbody>
<tr>
<td>my garamut drums’ (as part of my wealth)</td>
<td><em>to play garamut-nom his poss-my</em></td>
<td>USUAL USE</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ara-gu</th>
<th>ara kana-gu</th>
<th>ara ne-gu</th>
</tr>
</thead>
<tbody>
<tr>
<td>my name’ (which people call me by)</td>
<td>my name (sarcas tic derogatory use of another’s name)</td>
<td>my name (a possession of mine which I can bestow if I choose)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>singaba-gu</th>
<th>singaba kana-gu</th>
<th>singaba ne-gu</th>
</tr>
</thead>
<tbody>
<tr>
<td>my bush (as part of my wealth)</td>
<td>(where my garden is)</td>
<td>(where my trees are, where I can hide)</td>
</tr>
</tbody>
</table>

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NOUN PHRASE

<table>
<thead>
<tr>
<th>POSSESSIVE CLASSES</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CLASS I</strong></td>
</tr>
<tr>
<td>Inalienable</td>
</tr>
<tr>
<td>(stative)</td>
</tr>
<tr>
<td>natu-gu</td>
</tr>
<tr>
<td>‘my child’</td>
</tr>
<tr>
<td><strong>USUAL USE</strong></td>
</tr>
<tr>
<td>natu-gu</td>
</tr>
<tr>
<td>‘my child’</td>
</tr>
<tr>
<td>natu ne-gu</td>
</tr>
<tr>
<td>(the child which</td>
</tr>
<tr>
<td>pleases me)</td>
</tr>
<tr>
<td>also: natu-gu ne-gu</td>
</tr>
<tr>
<td>child-my poss-my</td>
</tr>
<tr>
<td>‘my child (which</td>
</tr>
<tr>
<td>pleases me)’</td>
</tr>
<tr>
<td><strong>CLASS II</strong></td>
</tr>
<tr>
<td>Edible</td>
</tr>
<tr>
<td>(active)</td>
</tr>
<tr>
<td>natu kana-gu</td>
</tr>
<tr>
<td>‘my child’</td>
</tr>
<tr>
<td>(the child I</td>
</tr>
<tr>
<td>admire so much I</td>
</tr>
<tr>
<td>can taste it)</td>
</tr>
<tr>
<td><strong>CLASS III</strong></td>
</tr>
<tr>
<td>Alienable</td>
</tr>
<tr>
<td>(passive)</td>
</tr>
<tr>
<td>natu ne-gu</td>
</tr>
<tr>
<td>‘my child’</td>
</tr>
</tbody>
</table>

Special uses of the possessives:

The possessive suffix can be added to rube to say ‘alone’ or ‘by oneself’.

- nga u rube-gu-la u-lako
  I self-my-lim i-go
  ‘I went by myself’

- rube-m-la u-te-ko
  self-you-lim I-see-you
  ‘I saw you alone’

The possessive word ne- is used to say ‘oneself’ as in:

- ne-ŋa-ne-la
  poss-his-bf-lim
  himself

- taneppa-ne-ŋa-i-mua-be-ki-taga-li
  chief poss-his he-go ahead and we-follow-him
  ‘the chief himself went ahead and we followed’

- ne-ŋa-ne-la-go-lako
  poss-you-lim you will-go go yourself

- ne-ŋa-i-lako
  poss-him he-go
  he went himself

- ne-ŋa-ne-la-i-lako
  poss-him-bf-lim he-go
  he went himself

Notice that the use of the limiter -la is optional.

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(B) Two noun phrases placed together without a conjunction.

When two nouns or noun phrases are joined this way, the second is the 'head' and the first is the 'modifier.' Here is an example:

- kaninga tabira
  food  plate
  'a plate of food'

This type of construction is most commonly used to talk about measures or quantities.

- ika turanga
  fish string
  'a string of fish'

- Boesa sokai ne-di
  Boesa tobacco poss-their
  'tobacco of the Boesa people'

- Manam pile go-pile
  Manam language you-speak
  'speak Manam'
(C) Uses of adjectives and pointer words

From the section on adjectives we know that they modify nouns. They also at times can tell you if the noun is singular or plural. This is called ‘number indexing.’

_tamoata_ bia=bia
_man_ big=rd (sg)
‘the big man’

_tamoata_ bi=bia
_man_ rd=big (pl)
‘the big men’

_boro_ siki=siki
_pig_ small=rd (sg)
‘the small pig’

_boro_ si=siki
_pig_ rd=small (pl)
‘the small pigs’

Other adjectives and pointer words can tell if the noun is singular, dual, triple or plural.

_natu_ muku=muku
_child_ little=rd (sg)
‘the little child’

_natu_ muku=muku-di-a-ru
_child_ little=rd=they-bf-two
‘the two little children’

_natu_ muku=muku-di-a-to
_child_ little=rd=they-bf-three
‘the three little children’

_natu_ muku=muku-di
_child_ little=rd=they
‘the little children’

_aine_ ngara-#
_woman_ that=her
‘that woman’

_aine_ ngae-di-a-ru
_woman_ this=they-bf-two
‘these two women’

_aine_ ngara-di
_woman_ that=they
‘those women’
(D) Repetition of words in the noun phrase

When a numeral is repeated, it means that something is
distributed, or divided out equally.

*bua cati cati i-an-di*
betelnut four four he-gave-them
'he gave them four betelnuts each'

*rua rua di-alale*
two two they-go
'they went two at a time'

*bua teke teke u-an-di*
betelnut one one i-gave-them
'I gave them each a betelnut'

*bisiketi rua rua natu toli toli u-an-di*
biscuit two two child three three i-give-them
'I gave two biscuits to each three children'

When a possessive word is repeated this repetition still
has a 'distributive' meaning.

*natu pera kana-m kana-m di-lako*
child house poss-his poss-his they-go
'the children went to their respective houses'

*kaba ne-m ne-m di-malipi*
place poss-his poss-his they-work
'they each worked at their respective places'

When a noun is repeated it has the meaning of 'all kinds
of. '

*boqisi ngea-na-lo kana kana-be di-eno*
box this-be-in something something-foc they-be located
'there are all kinds of things in the box'

*mukasi-lo nge ika ika-be di-soaki*
sea-in this fish fish-foc they-live
'in the sea there are all kinds of fish'

*anua anua-be di-pura*

* v i l l a g e v i l l a g e-foc they-come
'They came from all sorts of different villages'
(E) Suffixes and modifiers

As stated before, Maxam can have one or more suffixes attached to the end of the noun phrase. These are called 'noun phrase suffixes.' We will now study each of them in turn.

(1) -lo 'general suffix'

This suffix is so general that it can have many different meanings, depending on how it is used. It can mean, for example, 'at, in, from, to, for, because, with, instead of.'

Examples:

pera-lo
house-at
'at the house'

pera bia=bia-lo
house big=rd-at
'at the big house'

tanepoa pera kana=¥ bia=bia-lo
chief house poss-his big=rd=in
'in the chief's big house'

pera kana-su-lo keninga di=enc
house poss-my-in food they-exist
'there is food in my house'

Abaria kasau-tina Kuluguma-lo
Abaria far-very Kuluguma-from
'Abaria is far from Kuluguma'

uma-lo u-lake=rlako
garden-to l-go=rd
'I am going to the garden'

tu Kina-lo u-galim-i
two Kina-for l-sell-it
'I sold it for two Kina'

eabubu-lo go-pura
night-in you-come
'come in the night'

Bocia-lo-ka u-pura
Bocia-from-foc l-come
'I hale from Bocia'

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ngai kaiko-lo i-lako
he you-to he-go
‘he went to you’

ngai kaiko kaba-m-lo i-lako
he you place-your-in he-go
‘he went in your place’

sai-lo i-ooanakg
spoon-with he-ate
‘he ate with a spoon’
NGUN PHRASE

(2) -o 'on'

This suffix means 'on' or sometimes 'in' in the sense that being 'in' a car is the same as riding 'on' it.

Examples:

kara-o
car-in
'in the car'

kati-o
boat-on
'on the boat'

bagi-o
bed-on
'on the bed'

ne-gu-o
poss-my-on
'on mine'

ne-g-na-o
poss-his-bf-on
'on his'

kati-o i-buli
boat-on he-boarded
'he boarded the boat'

kati ne-gu-o i-buli
boat poss-my-on he-boarded
'he boarded my boat'

(3) -oti-oti

This reduplicated suffix comes from the adjective oti-oti 'existing'. It is used to mean permanent possession.

Examples:

ngau pers kana-gu-oti-oti
I house poss-my-existing
'I own a house'

tancoata kati ne-di-oti-oti nge ika di-kang-kang
man canoe poss-their-existing this fish they-eat-2rd
'men who own canoes eat fish'

kati reha-g-na-oti-oti
canoe sail-its-bf-existing
'canoe with a sail'

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(4) -doi 'complete or all'

Here are some examples of -doi used in noun phrases:

kara-doi o di-buli
truck-all-on they-boarded
'they all boarded the truck'

peta kan-di bi=big-doi
house poss-their rd=big=all
'all their big houses'

niu-doi di-sing
coconut all they-drink
'they all drank coconut'

Notice now how -doi is also used in the verb phrase:

niu di-sing-doi
coconut they-drink-all
'they drank all the coconuts'

(5) -tina and -tuka 'intensifiers'

These suffixes correspond to the English 'very' and intensify, or make stronger the meaning of the word they modify. For example:

belusi eta-stabala-tina i-lako
airplane up-top-very it-went
'the airplane went up really high'

elelau-tina-lo
seaward-very-in
'far away in the direction of the sea'

Butoke nga maeze-tina
Butoke this chief's wife-very
'Butoke is very queen-like'

Boesa nga sarina-tuka
Boesa this close-very
'Boesa is very close'

Both suffixes can occur together to increase the intensity.

stabala-tuka-tina
top-very-very
'very, very high' or
'very, very shallow'
NOUN PHRASE

(6) -la `limiter`

This suffix limits the thing it modifies and means `only` or `just`.

\[ \text{tamoata-la di-lako} \]
\[ \text{man-only they-go} \]
\[ `\text{only the men went}` \]
\[ \text{udi-la di-kang} \]
\[ \text{banana-only they-eat} \]
\[ `\text{they only ate bananas}` \]
\[ \text{pera bi-bia-la-ka apoang-di-otizoti} \]
\[ \text{house rd-big-only-foc fireplace-they-have=rd} \]
\[ `\text{only big houses have fireplaces}` \]

(7) -ma `specifier`

This suffix is used to identify an object or person as being the same as the one that has been spoken about before. -ma is always stressed.

\[ \text{Nausu-ma Zinapo} \]
\[ \text{1-spec Zinapo} \]
\[ `\text{It's me, Zinapo}` \]
\[ (\text{the one previously referred to}) \]

\[ \text{Kuluguma-ma-ka di-pura} \]
\[ \text{Kuluguma-spec-foc they-come} \]
\[ `\text{It's them, the Kuluguma people, they've arrived}` \]
4.2.2. The compound noun phrase

The compound noun phrase is a noun phrase with two or more heads, connected by a conjunction or simply placed next to each other.

Examples:

moane be aine di-pura
man and woman they-arrived
‘the men and women arrived’

aine moarunga tamoata moarunga di-pura
woman all man all they arrive
‘all the women and all the men came’

rakana ku-rere, ti ki kopi?
what you-want tea or coffee?
‘what do you want, tea or coffee?’

kita Manam tago ta-koko
we Manam not we-be many
‘we, Manam people, are not many’
4.3. Relator phrases

Thus far we have studied about two kinds of phrases, the verb phrase and the noun phrase. Now we will turn to the third kind of phrase, the 'relator phrase.'

As you know, a relator word is used to relate something to something else in the sentence. Let's look at a simple example:

relates to

RELATOR PHRASE

anu ne ilako natu zaiza
village her she-go child-her with
'she went to her village with her child'

In this sentence the child is related to the mother's going because the child went with the mother.

Here is an example of a more complex relator phrase:

relates to

RELATOR PHRASE

natu dua casarz kana itangtang
child door opening cause he-crying
'the child is crying because the door is closed'

In this sentence the closed door is related to the child’s crying because it is the cause of it.
5. SENTENCES

As stated before, a word is the smallest unit of writing that can be written alone, by itself and make complete sense. Words are put together to make phrases and phrases are put together to make sentences.

A sentence expresses a complete thought and can stand alone grammatically. It begins with a capital letter and ends with a full stop, question mark, or exclamation mark. Some sentences are simple, with just one or a few words in them. Other sentences are quite complex. There are several different types of Manam sentences, such as statements, commands, questions, and exclamations.

A complete study of sentences is beyond the scope of this introduction to Manam grammar.
6. PARAGRAPHS

A paragraph consists of one or several related sentences. It deals with one central idea and every sentence in it contributes to this idea. Each sentence fits into a logical pattern of organization and is therefore carefully related to other sentences in the paragraph.

But what does a paragraph look like on paper? It's first line is indented from the left margin several spaces, just like in this paragraph.

Now we are starting a new paragraph by indenting the first line. The study of Manam paragraphs is not complete. What kinds are there, and how are they constructed? Good writing in the Manam language will depend on the writing of good paragraphs.
7. DISCOURSE

Discourse is a complete story, or everything that is said about the subject at a particular time or in a particular writing. Just as there are different types of words, phrases, sentences and paragraphs, there are different types of discourse. One example is "narrative discourse" which simply tells a story from beginning to end. Another type could be called "argument discourse" because it tries to convince the reader of something. A chief would use this type of discourse when lecturing to his village.

Discourse in the Manam Language has not been completely studied yet. What is good writing in Manam? Answers to these questions will help us to write better:

1. What are all the types of discourse in Manam?
2. How do they begin and end? How are they put together?
3. How are different types of characters introduced?
4. How is background information provided?
5. How is action in the story told?
6. How does the story introduce and shift scenes?
7. How are characters and events brought into and out of focus?
8. How are conclusions drawn?

You do not need a book to tell you the answers to these questions. Just read or listen to lots of good traditional stories and listen as the village leaders give speeches. When you write or teach writing in Manam be careful to use what you have learned. Always try to write well!

Please also send me the results of your investigations of Manam discourse and I will include them in later editions of this book.
8. MANAM SPELLING RULES

Often the best way to express yourself in writing is to use your mother tongue. The Manam Language, just like English and Tok Pisin, has certain spelling rules to follow. This section was written to help everyone write Manam in the same way.

8.1. The alphabet

As stated before the Manam alphabet has 17 letters.

SMALL LETTERS:  a b d e g i k l m n o p r s t u z

CAPITAL LETTERS: A B D E G I K L M N O P R S T U Z

The sound "ng" as in "ngau" and "nge" is a single sound but we will use two letters to write it: "ng".

There are 12 consonants:  B D G K L M N P R S T and Z

There are 5 vowels:  A E I O U

Note that some vowels may sound something like "W" or "Y" in English as in:

ueno  "I sleep"
ieno  "he sleeps"

Don't confuse these Manam vowels with English "W" or "Y". There is no "W" or "Y" in Manam. We don't need them.
8.2. Dialect variations

Dialects are different ways of speaking within the same language. Manam is one language so we must write it in only one way. This way will be called "Written Manam". Most people will speak dialects which are a little different from Written Manam, but everyone will be able to read it. Here are some examples:

<table>
<thead>
<tr>
<th>WRITTEN MANAM</th>
<th>SPOKEN AS IN ONE DIALECT / ANOTHER DIALECT</th>
</tr>
</thead>
<tbody>
<tr>
<td>dang</td>
<td>&quot;water&quot;</td>
</tr>
<tr>
<td>keu</td>
<td>&quot;dog&quot;</td>
</tr>
<tr>
<td>dam</td>
<td>dang</td>
</tr>
<tr>
<td>keu</td>
<td>7eu</td>
</tr>
</tbody>
</table>

(note that "7" is a sound made in the throat)

In other words, no matter what dialect you speak, you can read Written Manam. Just pronounce it the way you normally speak in your dialect.
8.3. Capitalization

Manam uses basically the same capitalization rules as English and Tok Pisin:

1. Capitalize the first letter of each sentence and of each line of regular poetry.
   
   Matamatanatina Nanaranga lang be kateka iemaki.

2. Capitalize the first letter of a direct quotation.
   
   Rodeka Nanaranga ipile, "Malama dapura."

3. Capitalize proper nouns.
   
   Natu diaru aradi Moaumba be Kiliwuabus.
   
   Toaira makare Kuluquma-lo kangkang tagobe.
   
   also:
   
   Rupunae
   Iasa
   Oarisi

4. Capitalize nouns, but not pronouns referring to God and the Bible.
   
   Bong Nanaranga tamoata iemaki nge ngaiala bokana iemaki.
   
   also:
   
   Nanaranga Natu "Son of God"
   Tanepoa "Lord"
   Blabiadi "Sir, Master"
   Tama "Father"
   Nanaranga Buku Ne "Bible"

5. Capitalize directions only when they refer to the directions North, South, East and West.
   
   Auara ipurapura kana "North"
   Gamaia ipurapura kana "South"
   Amari rakeanno "East"
   Amari balaiano "West"

   But don't capitalize when they refer to local directions.
   
   ilau "downwards"
   auta "upwards"
   ata "clockwise"
   sea "anticlockwise"
6. Capitalize titles of books and magazines.

   Zеныsis  "Genesis"

7. Capitalize the names of specific days, months and holidays.

   Aira masa ∎arasi anua kandalo nigungura?
   "When will ∎arasi come to our village?"

   Note that the following is not capitalized:

   Natum ∎arasi ne abe ira?
   "How old is your child?"

In general, do not use capitals unless they are required by one of the rules stated above.
8.4. Punctuation

Generally follow English rules for punctuation in Manam.

1. The comma (,) is used to separate things which might otherwise seem to run together.

   Rut, Esta be Iona nge buku toli ol Testamen-lo dieno.  
   Rut nge Moab aine kata, ata Israel tamoata teke iotai.  
   'Ruth, Esther and Jonah appear in three Old Testament Books  
   Ruth was a Moabite woman, but she married an Israelite man.'

2. The full stop or period (.) is used to mark the end of a statement or abbreviation.

   Natugu ara Butokang.  
   'My child's name is Butokang.'

3. The question mark (?) is used to mark the end of a question.

   Inanga kusoaki?  
   'Where are you?'

4. The exclamation mark (!) is used to show that a statement is a command or that it is spoken with strong emotion.

   Goiratu!  
   'Scram!'

5. The colon (:) indicates that a list is going to follow.

6. Quotation marks (" ") enclose the actual words of a speaker, or identify words which are being discussed as words. Single quotes (‘ ’) enclose quotations within a quotation.

   Kodeka muamutuka bokai irai, "Kulako be Ise bokai  
   itegiko, 'Bimaibi nem naita be ale inanga kulakolako?'  
   nge bokai gopile, 'Ngado ngaeiti nge malipilipi kanam  
   iakop ne.'

7. Parentheses ( ) are used to enclose an explanation, qualification or example.
8. The hyphen (−) is used for two main purposes. First it is used to divide a word at the end of one line and continue it on the next line. Always divide such words between syllables.

Iona nge tamoata Nanaranga
pilenga mumuakadi ipile-pile kata. Bong teke Nana-ranga Iona inepi be ngalale
be anua era Ninibe ngapile-kaidi kana.

Second, the hyphen is used to join two or more words of a compound which is not written solid.

kulemoa-be-oati "fourteen"
Israel-lo "in Israel"
ulako-lako "I am going"

9. The underline ( ) indicates the plural (many), by showing that the vowel it underlines is to be stressed (that means it is spoken louder than the other syllables in the word).

Udi gokang! "Eat the bananas!"
Udi gokang! "Eat the banana!"

Notice the underline is not used in the singular form above. When it is not used, it will be assumed the word is singular.

Whenever you are writing Nanam and it would be unclear to your reader which syllable in a word should be stressed, then you should underline the vowel in the stressed syllable.

5.5. Homonyms

Words that are spelled the same but are actually different words are called "homonyms." There is no problem with these words because their meanings will be clear when we read them in sentences.

Kana moki kana.
inanga "where"
inanga "he put"
8.6. AFFIXES

Remember an affix is a word-part attached to the beginning or end of a word. As you know there are many affixes in Manam, and they often make Manam words longer than English words.

rerengamingrualo
talalebuduto
ainebiangamlo
takadiionalona
urereretakikaming
tekenalalanatina

RULES FOR HYPHENATING AFFIXES:

1. If you think a word will be too long to read easily, you can use a hyphen to break it up. The hyphen should be placed after the verb root as in:
   
   rere-ngamingrualo
talale-buduto

2. If you want you can place a hyphen between reduplicated (repeated) word parts as in:
   
   ulako-lako
   moata-moata
   saringa-ringa

3. A hyphen should be used when adding a suffix to the end of the name of a person or place as in:
   
   Israel-lo
   Madang-lo
   Iglon-la
   Rupunae-lo
Double letters:

For the most part, there are no double letters in Manam. Sometimes when we put an affix on a word, it would result in a double letter. For instance, the affix "m-" as in "mleko kana" would seem to give us a double letter when we put it on the word for "return" as in:

* m+mule kana "I intend to return"

But when this happens and we get a double letter, we will write only a single letter as in:

m + mule = mule "I will return"

* ta + alele = talale "let's go"
i + ita = njai ita "he sees"
go + oro = goro "you go landwards"

u + uni = uni "I hit him"
8.7. STRESS - MARKING THE PLURAL

A stressed syllable or word-part is spoken a little louder than the others. Sometimes words which are spelled exactly the same have different meanings because different syllables are stressed. We write stress by using the underline (_) just under the vowel in the stressed syllable. This rule should be applied only in plural words when there is no other plural marker present in the word, such as the plural suffix "-di". For example:

udi gokang  "eat the banana"
udi gokang  "eat the bananas"
mbazi    "I will carry it"
mbgzi    "I will carry them"
godoki    "get it"
godoki    "get them"
golikitaki "let go of it"
golikitaki "let go of them"
golikitakidi "let go of them"

If you have any additions or corrections to these Manam Spelling Rules or anything in this book please contact me. The purpose of these rules is to help Manam authors write clearly so their readers can understand them easily. Also it is very important that children be taught correct spelling in Manam, so this book is provided as a help for teachers.

9. CONCLUSION

REMEMBER: OUR TOK PLES MANAM IS SOMETHING VERY IMPORTANT!
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