

Bunama- SEQUENCES OF SENTENCES

Da d
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(25) How is the subject or actor of a succeeding sentence identified as the same or different from subject in preceding sentence?

I. To indicate the same actor.

a. By the repetition of a designation

eg. 'abwa 'aihale-ina tubu-na-ina 'epoupou-ina 'i-'ebwae-ya
after old.woman-the grandson-her-the stick-the she-give.to-compl.
'afterwards the old lady gave the stick to her grandson'

In this ex. 'aihale-ina is designated the actor.

b. The same actor may be indicated simply as the person/number subject prefix on the verb.

2. Change of actor is often signalled at its first occurrence by

a. the numeral 'aigeda 'one, another'

eg. ~~eg. 'i-ula-nao-le-ya,--'aigeda-~~

eg. taupoipoiyawa 'i-ula-nao-le-ya, 'aigeda 'i-ula-hile-ya
giant he-throw-go-him-compl., another he-throw-again-compl.

'a giant threw him across, and another (giant) threw him back again'

b. By use of a designation or use of a proper name

eg. gwama sine-ina 'i-miyamiya. Ma nuhu-na-o si-tautauya.
child girl-the she-staying. But brother-her-ph they-going.
The girl stayed. However her brothers went off.

3. One device for distinguishing between a subject and object is to use a relator-axis location phrase to refer to the object, especially when the free ordering of clause slots does not make it clear

eg. misinali si-'ahwanoi The missionaries could be the people
missionary they-ask asking or being asked.

<u>misinali</u> <u>'oi-di-ya</u> <u>si-'ahwanoi</u>	This distinguishes the
missionary at-their-to they-ask	missionaries as being the
'they asked the missionaries'	people asked.

4. General reference back to a noun in the preceding sentence- may fill any slots and not necessarily subject or object.

a. Those words which can fill the head of a basic noun phrase instead of a noun (see Phrases 2.I.I)

A pronoun very common

eg. natu-na-o-wedi 'i-gwae,".....". Taudi 'oy-ega si-pili-ya....
child-her-ph-those she-say," " They kill-from they-run-compl.

'she said to her children,".....". They ran from the hill....:..... '2

In this ex. the children are the locative slot in the first sentence, then the pronoun taudi refers to the children but it is filling the subject slot in the second sentence.

eg. Tau-na 'iboi-na-mo nobwa 'i-'eno'eno.
person-his himself-his-only there he-lying.

'he was lying there all by himself.'

In this ex. the two pronouns are used to refer to a person in a previous sentence.

A demonstrative can be used to refer back to a noun

eg. bewa 'abwa hesi ta-lobe-ya
this after however we-find-compl
'afterwards however we found this man'

An interrogative when used in Declarative type clause

eg. 'wateya be to'aha 'i-'ahali
yam and what he-carry 'yams and those other things
he carried'

A numeral

eg. 'aigeda 'i-'edahwana
one he-hid 'one of the brothers hid'

A repetitive particle

eg. wete 'i-'ebe'ebese
another he-looking.for 'another pig he was looking for'

b. However for emphasis or clarification the following may be used to indicate a noun mentioned previously in utterance

the specification suffix	sg. form	<u>-nina</u> ~ <u>-ina</u>	'the afore-
	pl. form	<u>-yedi</u> ~ <u>-wedi</u> ~ <u>-edi</u>	mentioned'

This suffix may be on a noun or adjective filling any slot in phrases and therefore does not necessarily mark either the subject, object, etc.

eg. mwane-na-ina ba'ida-na si-he-'ala-'ohe'ohe gwama-ina weyahi-na
wife-his-the with-his they-caus.-noise-argue child-the because-his
'with his wife they were arguing about the child'

In this ex. both the wife and the child are the ones previously mentioned.

eg. gide 'ina gwae-ina
like her talk-the 'like the afore-mentioned talk'

eg. bwebwe'a-di-yedi
good-their-those 'their good things mentioned before'

5. If there are three or more 3rd person actors participating the text does not always identify them as the same or different actors of previous clauses or sentences i.e. there is no marker which signals change of subject or object. Rather the subject or object must be identified from the context which seems to be clear to the speaker or people involved in the situation

eg. 'ida niu 'i-'upwe-ya, 'i-dobi gwama-ina 'oi-na
our coconut he-cut-compl., it-fall child -the at-his
'he cut our coconut and it fell onto the child'

In this ex. if there had been no understanding of the context it could have been the same subject and hence the person cutting the coconut falling.

- 26 I. Logical connections such as result and cause are never(I think) indicated by simple sequences of sentences. Intonation always seem to rise before a clause indicating result, even when the clauses are paratactic (see Sentences 4.2) and before clauses indicating contrast (see Sentences 4.3). Although the intonation just about always goes down at the end of the nucleus base before a causative margin in a Causative Margin sentence (see Sent. 6.3) this whole construction is interpreted as one sentence, because of the grammatical construction and semantic encoding and there is little pause before the Causative Margin.

Examples

a. contrast

antithetical (sents. 4.3.1)

alternative (sents. 4.3.2)

frustrated negative (sents. 4.3.3)

ContraExpectant negative (sents 4.3.4)

b. cause and result

result ~~that~~ (4.2.1)

cause and effect (4.2.2)

reason (4.2.3)

causative margin (6.3)

2. Ways of introducing sentences to indicate the relation to the previous sentence. 4.

- a. use of connector 'oinega 'and so', 'then' (also used between clauses to indicate result)

eg. to'aha 'u-doudou-we? 'oinega geya 'ada 'a-lobe-ya.
what you-crying-it? And.so not our we-find-compl.

'what were you crying?' So we have not found our food.'

- b. connectors 'oinega ma 'and so because of this'

eg. Tuwa ma 'i-he-nono-hata-ya-mo. 'oinega ma si-hila 'idi gogo.
Indeed and he-caus-quiet-forever-compl.-only. And.so they-return
their place.

'Yes and he was then quiet for ever more. And so because of this they went back to their place.'

- c. connector ma 'but', 'and then', 'and so (result)', 'because'.

eg. 'oi-na si-'ai'ai. Ma Dobu 'oi-na geya silahana baibaiwa-na.
at-its they-eating. But Dobu at-its not fish many -its.

'at that place they were eating (many). But at Dobu there weren't many fish.'

eg. Ma hada 'i'iu-na si-'abi.
And.then house small-its they-build.

'And then they built a small house.'

eg. Geya 'eta 'wadoya 'i-hunu. Ma tuwa wahi-na 'i-dabalala.
Not one opossum he-kill. And.so indeed skin-his it-tired.

'He didnt kill one opossum. And so he was truly tired.'

eg. Ta-tauya-ma. Ma tau-na 'a-lohe-'amasi-ya.
we-go-here. And/because we-caus.-kill-compl.

'We came here. It was because we were being killed.'

- d. ma wete 'and also'

eg. dobe dudule-na 'i-'ote. Ma wete 'i-giba.
skirt long-its she-put.on. And also she-charcoal.

'she put on a long skirt. And then also she put on charcoal.'

- e. ma 'iya-mo 'and but definitely'

eg. 'aigeda 'aiwe pwatula 'i-totoholo. Ma 'iya-mo 'aiwe-ina-ina
one tree bush it-standing. But indeed-only tree-its-the

holabawa papali-na 'i-totoholo.
sea beside-its it-standing.

'A tree was growing in the bush. However at the same time it was growing near the sea.'

- f. connector wete 'also'
 eg. Yaba 'i-'ewe-ya, 'ada yaba. Wete 'e'ahai 'i-'ewe-ya, 'ada.
 vegetables she-take-compl. our veges. Also food she-take-compl, our.
 'She brought vegetables and they were our vegetables.
 Also she brought(other) food, and it was our food.'
- g. Use of the emphatic tuwa 'indeed' and connector ma 'and'
 eg. wonu-ina natu-na si-'abo'abowa. Tuwa ma natu-na-ina 'i-nao-wa.
 turtle-the child-her they-lie.to. Indeed and child-her-the she-go-con
 'they lied to the turtle's child. Yes they did this and her child went off.'
- h. 'e 'yes', or 'e ma 'yes and ', or 'e 'oinega 'yes and so'
 eg. 'idi lolina 'i-le'we-ya. 'e loheya-ina si-tauya
 their law he-break-compl. Yes man-the they-go.
 'he broke their law. Yes and so they went to the man.'
 eg. nuhu-na-o si-tauya. 'e ma 'i-hane-hila.
 brother-her-pl they-go. Yes and she-climb-again.
 'Her brothers went off. Yes and so she climbed (the tree) again.'
 eg. Tau-di si-tauya bwanabwana. 'e 'oinega 'si-miyamiya.
 person-their they-go island. Yes and so they-staying.
 'they went to the island. Yes and so they stayed on there'
3. There is no change in sentence structure from single sentences to sequences of sentences.

- (27) The following could be paragraph introduction markers
- I. Repetition of the final clause or phrase or verb or noun of the preceding sentence (with no connector preceding) with rising intonation, followed by another clause which can be wither juxtaposed or introduced by the connector ma 'and then'.
- When the verb is repeated the manner is sometimes changed from punctiliar to continuous.
- eg. Si-tauya sina-diu 'oi-na. Sina-diu 'oi-na,
 they -go mother-their at-her. Mother-their at-her,
sina-diu-nina 'i-lo-'e'ahai.
 mother-their-the she-caus.-food.
 'They went to their mother. To their mother, (and) the mother fetched some food.'
- eg. 'i-tauya galu-na. Galu-na ma 'i-bwauhwau-dobi-ma.
 he-go under.house. Under. house and He-calling-down-here.
 'he went down under the house. Under the house, (there) he was calling down to here.'

eg. 'wali'wali dei-n-ega tuwa. Dei-n-ega tuwa, 'ana siga
 ant near-his-from indeed. Near-his-from indeed, his end
si-latu 'oya'oya.
 they-arrive shore.

'the ant (left) just from near (where the lizard had left).

Indeed near him, (and) ^{they} ~~he~~ finally arrived at the shore at the end (of swim)

eg. 'i-welaha-hile-ya. 'i-welawelaha ma, geya si-latu-ma
 she-sang-again-compl. She singing and, not they-return here

'she sang again. She was singing but they didn't come back here'

eg. si-'ai-ya. Si-'ai'ai , si-miyamiyaeae,

they-eat-compl. They-eating, they-staying on and on,

eg. 'a-beguli 'ana tanoha 'oi-na. 'ana tanoha 'oi-na 'a-beguli,

WE-plant her garden at-its. Her garden at-its we-plant,

'i-pilipili

it-fast

'we planted in her garden. We planted in her garden ,(and) it grew fast

eg. 'i-gogona. 'i-gogogogona ma 'e, niha-na-ihā 'i-'abi-bala

it-start. move. It-starting.move and yes, cousin-his-the he-hand-across

'it started to move. It was starting to move and yes his cousin

~~took~~ reached across (and took him)'

2. Use of a completive verb phrase (see phrases I.I.2) with the final verb of the previous sentence filling the V_I (preposition slot), with no connector preceding the verb phrase. There is rising intonation on the verb phrase followed by another clause which can either be juxtaposed or introduced by a connector ma 'and', or 'e 'yes', or 'e ma 'yes and'

eg. 'i-'ai-ya . 'i-'ai'ai 'i-gumwala, 'e ma ...I;...

he-eat-compl He-eating he-finished yes and....

'he ate. Hefinished his eating, yes and then.....

eg. guyai 'a-'ahali. 'a-'ahali 'i-gumwala, Ya-he-gwae-di....

feast we-carry. We-carry it-finish, I-caus.-say-them...

'we carried the (food) for the feast. We carried it and when

we finished this, I told them....'

eg. ta-'e'e-'ule. Ta-'e~~e~~- 'ule 'i-gumwala 'e,.....

we-caus.-cook. We-caus.-cook it-finish yes

'we were cooking. We cooked and finished yes, ...'

3. Insufficient research has been done to determine the exact nature of the paragraph. However in connection with points I and 2 above,

- a) change of location often seems to have a large part to play in narrative and many of the major breaks seem to be determined by a change of location and/or change of action.

A typical narrative runs thus (numbering marks the suspected paragraphs)

1. 'agu he+'ote'oteteli-na, gwagwama sitehata.....ma si-tauya.
my caus.-story-the , children they.thr four.....and they-go.

'This is my story (about) four children..... and they went.

2. Si-tauyaeee.....mwata 'aigeda madou-na 'i-hane-ma.
They-go.on.on.....snake one big-its he-climb-here.

3. 'i-hane-maeeee.....'oi-n-ega si-pili-ya.
it-climb-here.on.on.....at-its-from they-run-compl.

'It climbed here and came on and on,.....and so they ran.'

4. Si-pili-ma.....ma 'i-hatui-ya ni'u-wa.
They-run-here.....and it-dive-compl. deep.sea-into.

5. 'i-hatui ni'u-wa.....si-miya-'ama'amasa.
it-dive deep.sea-intothey-stay-dying.

'It dived into the deep sea....and they lived on until they died.'

In the following example there is a change of action at paragraph breaks, rather than a change of location.

1. Mwadawa He-'ote'oteteli-na.....'ewou 'i-tag-i-ya.
Mwadawa.tree caus.-story-itscanoe he-shape-compl.

'The story of the Mwadawa tree.....he shaped the canoe.'

2. 'i-tag-i.....;.....'i-pai-ya.
he-shapehe-tiecompl.

3. 'i-pai.....mohomoho-na 'i-bwala-hane-ya.
he-tie.....rubbish-its it-grow-climb-compl.

'he tied (the canoe together)..the rubbish (from the broken sticks)
it grew up.'

4. 'i-bwala-hane-ya.....'oi-n-ega bewa sauga Bunama 'oi-na
it-grew-climb-compl.....at-itsfrom this time Bunama at-its

Mwadawa baiabaiwa-di si-bwalabwala madou-di.

Mwadawa many-their they-growing big-their.

'It grew up.....and so now at Bunama there are big Mwadawa trees growing.'

- b. A paragraph break sometimes appears to come at the end of an important phase

EG: 'ana si Tuili'u 'i-mwalaiya.

its end Tuili'u he-grown-compl. 'at the end of the time

Tuiliuku had grown into a young man.

'i-mwalai-ya, 'i-hewali-ya ma,...

he-grown-compl., he-young.man-compl. and,...

'He had grown in to a young man and,'

4. Descriptive ~~para~~ discourse- the same seems to apply for descriptive also
ie. paragraph breaks can come with change of location, or different type of
action, or end of and beginning of a new phase.

5. Exposition discourse- paragraph breaks often come when there is a
change of events or major procedure which is important to the narrator
but not always obvious to the uninitiated.

eg. 1. Tau-ma wahiwahine 'a-toholo.....'a-'e-bayo.

person-our women we-arise.....we-caus.-pick.

'Us women arise from sleep.....we go picking(the 'damaya' leaf

2. 'a-'e-bayo 'i-gumwala.....'a-'oli.

we-caus.-pick it-finish.....we-scrape.

'We finish picking the leaf.....we scrape the coconut.

3. 'a-'oli 'i-gumwala.....'a-lo-gibadi.

we-scrape it-finish.....we-caus.-fork

'We finish scraping the coconuts.....we fork the food out of the pot.'

4. 'a-lo-gibadi 'i-gumwala.....'a-'ai'ai.

we-caus.-fork.out it-finishwe-eating.

'We finished forking out the food... and we ate it.'

6. Paragraph closure.

Intonation lowered and a good pause.

The final phrase, word or clause before the repetition as in 27. 1 and 2.

If there is no repetition in the beginning of the new paragraph as in
27. 1 and 2, there can be just a change of location, action, new procedure
at the beginning of the next paragraph which often begins with
a connector (see 26.2) and especially the affirmative 'e 'yes'.

eg. Iduluha 'oi-na si-lagu. Si-lagu-ya beno 'i-gumwala.

cave at-its they-put. They-put-compl. that it-finish.

2. 'e beno mwalo saua 'oi-na

yes that early time at-its.....

'they put it in the cave. They finished putting it in the cave.

Yes, in those early times.....'

1 is end of para. and 2 is beginning new paragraph, with new action.

(28) Discourse Introduction and Closure

Discourse which has been collected has fallen into three categories (?)
 Narrative, Descriptive (custom, legend, myth, history) and
 Exposition (teaching, describing method)

I. Discourse Introduction

a. Narrative- Kind of formulaic opening like

Bewa 'agu he-'ote'otetela
 this my caus.-story 'this is my story'

or bewa ya-he-'ote'otetela
 this I-caus.-story 'I will tell this story'

- also the introduction of the characters

-where the story is located if this is relevant, usually the
 exact location or a general statement like in their village ,etc.

b. Descriptive-introduced by the subject and time if it is historical
 or custom of ancestors

eg. mwalo sauga 'oi-na 'ima babada-o , 'eguma taiya yawasi-na 'i-gume
'i-gumwala
 early time at-its our ancestor-pl, if who breath-his it-finish

si-tauya galiha 'oi-na
 they-go grave at-its

'In the early times of our grandfathers, if there is anyone who dies
 they go to the graveyard....'

eg. 'eguma nuwanuwa-gu guyai....
 if desire-my sharing.food.feast.....

'If ever I want to hold a memorial feast of sharing of food....'

eg; bewa 'eguma hiwape 'i-hai-hila , 'ebwa 'ana he-'ote'otetela
 this if widow she-marry-again, here her caus.-story

'When a widow wants of marry again, this here is the story.....'

c. Exposition- straight in with the topic and sometimes the time if it
 is an early custom

eg. gona bwabwale ta-ginauli
 tomorrow feast we-thing

'tomorrow a memorial (for the dead) we will arrange/fix/carry.out'

eg. tau-ma wahiwahine 'ima paihowa 'awata
 person-our women our work weeding

'us women our work of weeding....'

eg. tanpha 'ina paihowa sauga 'aigeda 'aigeda....'
 GARDEN its work time one one

'work in the garden all the time.....'

eg. bewa mwalo tubu-ma-yao to-gid-ega 'ima to-'amasa ma 'idi
this early grand.father-our-pl. what-like-from our person-die and the
~~6666~~aihowa teteli-na. Nata bewa teteli-na ta-hesagohe.
paipaihowa
working story-its. Later this story-its we-hear.

'the story of how in the early days of our grandfathers, what they did
wit a dead person. In a little while we will hear this story.'

In this ex. we are told we are going to hearthe story- and this
kind of statement is fairly frequent.

2. The end of a discourse is marked by some kind of a summary statement
(either one of these ways or a variation of the same)

a. Narrative- often a statement to the effect of this is the story its
length or its ending, or about the topic, or a summary statement o the
whole gist of the narrative, or people lived on until they died.

eg. bewa tau-na Tuili'u 'ote'oteteli-na 'ana madou. Yauwedo.
this person-its Tuili'u story-his its big. Thank.you
'this is the length of the story about Tuili'u. Thank you.'

eg. beno tuwa 'ada he+'ote'otetela, Babagai he-'ote'oteteli-na.
that indeed our caus.-story , Babagai caus.- story-its.
'that truly is our story about the place called Babagai.'

eg. bewa tuwa 'ana 'ebe-losaloha.
this indeed its instrument-end.
'this is indeed the ending (of the story)'

.eg. bewa tau-na he-'ote'oteteli-na, 'oi-n-ega niu-nina
this person-its caus.-story-its at-its-from coconut-the
'ina 'ebe-latu.
its instrument-return.

'this is its story, and so the coconut tree came (here to this place)'

eg. si-hila-ma si-miyamiya si-miya-bwaibwaina
they-return-here they-staying they-stay-good
si-miya-'ama'amasa
they-stay-dying.

'they returned to here where they lived on, and they lived on
happily until they died'

eg. 'e nige 'i-miya-hatai-ya. 'i-gumwala. 'Yes and he lived on
yes before he-stay-ever-compl. It -finished. for ever. (Story)
finished.

11.
b. Description- like the narrative the final sentence expresses the idea of this is my story and this is its length or its end. Sometimes also a summary sentence of the topic.

Very often with historical accounts the last sentence exhorts the listener to hear and probably the implication is that they should remember the story.

eg. Yauwedo-wao. Beno tuwa 'ada he+'ote'otetela hiwape 'ina
Thanks-pl. That indeed our caus.-story widow her
hai-hila weyai-na.
marriage-again because-its.

'Many thanks. This is indeed the story about a widow's remarriage.'

eg. Bewa tubu-gwa-o Hobi-ya he-'ote'oteteli-na.
This grand.father-my-pl Hobi-at caus.-story-its
Ya-he-'ote'otetela wa-hesagohe mabwaiya-mi.
I-caus.-story you-listen all-your.

'This is the story of Hobiya in our grandfathers' time.

I told the story and so all of you listen.'

c. Exposition- final clause with the idea of this is it (how its done), or like the narrative its length or edding.

eg. Beno tuwa tau-na.
That indeed person-its. 'well that's it'

30. Semantic categories evidenced in a single surface structure.
Maybe these few examples illustrate???

1. Noun affixes- to- 'what (interrogative)' or 'the person who'
eg. to-sauga 'what-time'
eg. to-'ahali 'the person who carries' to-'amasa 'the person who died'
2. 'ebe 'the instrument for' and 'the place where'
eg. 'ebe-nuwatuhu 'a memorial', 'ebe-miya 'place for staying ,
or a seat'.
3. -ina 'possessive suffix with some nouns' and 'specifier'
eg. niba-ina-ina 'cousin-his-the'
4. demonstratives can indicate location or time or refer back to a person or object understood from the context
eg. bewa 'this (time/place/object /person)'
5. 'aigeda 'one' or 'an alternative object/person'
6. 'eguma can introduce a conditional margin in sentence 'if', or
can indicate time equivalent to sauga-ina 'time-the')

3I. Unresolved Issues

- I. Exact role or classification of some words
 - eg ne-gau-wa 'you said bad things to me'
 - eg sagigigigi 'I hit it'
2. ~~eg~~. The use of the noun and adjective suffix -ina. Sometime s it appears to be a specifier meaning 'the aforementioned' and sometimes it appears th be a possessive suffix equivalent to -na.
3. The morphophonemic change when sometimes the end phone a on a word is changed to e before the suffix -ina is added or some other suffix
 - eg. niba 'cousin' to nibe-na-o 'cousin-his-pl' 'his cousins'
 - eg. damaya 'kind of tree' to damaye-na-mo 'damaya-her-only'
 - eg. 'aigeda 'another' to 'aigede-ina 'another of the same kind'
 - eg. sauga 'time' to sauge-ina 'time-the'
4. Verbal suffixes -he and -le and -ne, classified as Direction/Origin suffixes. But exact function?
5. Manner of verbs not understood completely- difference between the
 - ~~eg~~. short duration, long duration, and very long duration?
6. The exact role of the suffix on verbs -ya classified as a completive/emphatic. Also have function of 3rd person sg. as well?
7. Verb tenses not understood.
8. Reduplication of some noun stems- exact function?
9. Distinction between words classified as emphasizers and some classified as descriptives
 - eg moisa 'true'- which kind or both?
- Io. Distinction between function and/or meaning of words called intentives eg 'abehega, 'abehe, 'ane, 'abeha.
- II. Negative, Repetitive, Emphasizers, Introducers- phrase, or clause or sentence level?
- I2. Use of the clitics -na (see Sents. 3.2.4) and ~~the~~ -i on verbs
 - eg. si-leme-i 'i-gumwala
 - they-help-? it-finished 'they finished helping him/he# ?'
 - eg. 'eda si-huna-i-ya
 - path they-clear-?-compl 'they cleared the path'
 - eg. 'i-tala-bwale-hile-i-ya
 - she-cut-open-again-?-compl 'she cut open (coconut) again'

- eg. 'i-hesagoha-i 'i-gumwala
 she-hear-? it-finished 'she finished hearing him'
- eg. 'i-'amasa, sahena-wa-i
 she-die , not-compl (?) -? '(if) she dies, don't worry'
- eg. 'ana yaoyaoni 'i-tabe-i
 his fishing.line he-pull-? 'he pulled his ~~am~~ fishing line up'
- eg. 'oya 'i-hane-i
 mountain he-climb? 'he climbed it up the mountain'

Suggestions have been a) it could be kind of completive of action
 b) object suffix where the object is being
 taken upwards.

Another example is

- eg. si-tauyae-e-i
 they-go.on and on-? 'they go on and on until they stopped?'

However the ~~f~~-i is a little difficult to pick up and not sure if there
 or just the particular speaker's way of finishing off the -eeee part.

- I3. Further study of where and when connectors should be used,
 especially in the Connector type sentences.
- I4. Exact categories or classification of
- a. Verbal phrases
 - b. Declarative Defective Transitive Clauses
 - c. Merged Sentences or clauses
 - d. Indirect Desiderative Sentences or these types of clauses
 - e. Temporal Marginal Sentences or Embedded clauses of Time
- I5. The ordering of slots on several levels and particularly on the
 clauses level is rather fluid- what different focus results from
 various ordering?

32 a. Cause See Causative Margin Sentence 6.3 and Reason Sent. 4.2.3

b. Result See Result Sentence 4.2.1

c. Cause and Effect These occur in the order 'Because..., therefore....'
See Sents. 4.2.2

d. Contrary Result

eg. Geya 'abwa 'ane 'u-he-yaba ma geya sowa-na 'i-ula.

not after purpose you-caus-startle and not equal-its it-jump.

'don't you startle it (the opossum) and it won't jump down'.

eg. tuwa ma 'oi-n-ega geya 'abwa 'i-be'u.

indeed and at-its-from not after it-fall

'leave it/let it be and so it will not later fall'

eg. 'u-laga bwaibwaini ma 'ane-yage geya 'abwa 'i-be'ube'u

you-put well and purpose-? not after it-falling

'you put it down properly and so it will not afterwards fall down'

eg. pwatula bewa 'eguma geya 'abwa ya-gabugabu, nata geya 'abwa

grass this if not after I-burning, later not after

'oi-gu-wa si-gamwagamwasowala

at-my-to they-angry

'if I don't set this grass on fire, then they won't be angry with me'

eg. John I2.46 'eguma taiya-wedi 'omi wa-he-misae-gau,

if who-those you you-caus-trust-me

geya 'abwa guguyoi 'oi-na wa-miyamiya

not after darkness at-its you-staying

'whoever of you trust in me, won't be in darkness'

eg. John II.21 Cinapwana 'eguma 'owa 'ebwa 'u-da-miyamiya

Lord if you here you-asp.-staying

nuhu-gu geya 'abwa yawasi-na 'i-da-gumwagumwala

brother-my not after breath-his it-asp.-finish

'Lord, if you had been here then my brother would not have died'

eg. John 5.14 Sahena wete ginaula gala-di 'u-paipaihowa hila-di.

do.not again thing bad-their you-working again-their.

Nata gidemusa 'abwa hesi ginaula gala hedade-di 'oi-u-wa si-latu.

Later like after however thing bad very-their at-your-to they-arrive

'Don't do bad things again. Later on like this very bad things will

happen to you/ later on something even worse will happen to you'

e. Imperative Expressed by the use of the 2nd person subject prefix on verbs with either non-future or future tenses with the appropriate

intonation (sharp rise utterance initial and dipping gradually over the utterance with fall utterance finally- but not as sharp a fall as interrogative)

eg. tubu-gu 'u-laga-ma
grand.child-my you-come-here 'grandchild, come here'

eg. wa-nao ma 'aihale-ina wa-'ita
you-go and old.woman-the you-see 'you go and see the old woman'

Hortatory imperative is expressed by use 1st person plural inclusive subject prefix on the verb

eg. ta-'e-baibaigita
we-caus.-spear 'let us throw spears'

eg. ta-latu
we-arrive 'let's go'

f. Yes-No interrogative See clauses 4.2

g. Eliciting interrogative See clauses 4.2

h. Didactic interrogative (Rhetorical Questions) See clauses 4.2.

Also eg. heisa nuwana sabwelo si-gumwala? Ma wai'ena.

how.many perhaps day they-finish? And moon.

'about how many days passed? It was a month.'

eg. to'aha 'u-'ewa'ewa? Beno 'aiwe 'u-'ai'ai.

what you-taking/doing? That wood you-eating.

'What do you think you are doing? You going to eat that wood.'

eg. dibana 'idoe-ya. Ta'eha 'i-doe-haha-'ese-ya?

wave(hightide) it-float-compl. Where it-float-at-going-exactly-compl.?

'the tide floated him away. Where was it taking him to exactly?'

(Here there is no answer given as there is no need for an answer-implication is maybe no-one knows where he went to, he just went on and on)

i. Negation See Clauses I.I Peripheral tagmemes- Negative.

j. Resemblance See Phrases 2.7.4 Relator-axis Similarity Phrase
and Clauses 3.I Comparative Clauses

eg. nage gide nuhu-dai 'ena-na
that like sister-our voice-her 'that's like our sister's voice'

eg. 'idi gumwala bewa gide
their finish this like 'their death was like this...'

eg. 'ana 'ita gide niu-nina bwalabwala-na
its look like coconut-the growing-its 'it looked like a coconut tree growing up'

- 16.
- k. Verbal Simile There seem to be about four different ways of expressing this idea- a verb with gide 'like' following , and then the object/person which has the characteristic expressed in the verb (exs. a,f,)
- using a verbal substantive then gide following, then the object/person following which has the characteristic of the v. subst.(ex. b,g h,j)
 - using two sentences (exs. c, i)
 - using a verb ,then this followed by gide or gidemusa,
 { or verbal subst.

then this followed by verb with the idea of doing the same exactly.(exs. d,e)

Examples

- a. 'i-pilipili gide 'abwa 'edewa
 he-running like after or comparative(?) dog
 'he is running like a dog'
- b. 'ina pili gide 'edewa
 his running like dog 'his running is like a dog'
- c. 'edewa 'i-pilipili. Tau-na loheya 'ana pili gide.
 dog it-running. Person-his man his running like.
 'a dog runs. The man runs like(this)'
- d. 'edewa 'ana pili gidemusa 'i-pili-'esa.
 dog its running like he-run-exactly
 'he runs exactly like a dog its running'
- e. gidu-ina 'i-be'u-wa gide wete 'i-'esa 'esa
 gidu-the it-fall-there like also it-exactly
 'the gidu fruit fell down like the other one fell exactly'
- f. gwama sine-ina 'i-he-madou-wa gide 'abwa Meli natu-na
 child girl-the she-caus-big-compl. like after Meli child-her
 'the girl grew the size of Meli's child'
- g. gwama sine-ina 'ana madou gide 'abwa Meli natu-na
 child girl-the her big like after Meli child-her
 'the girl grew to have the size of Meli's child'
- h. John 9.9 tupwa-di si-gwae," Cigeya ma hesi loheya 'aigeda 'ana 'ita
 part-theirthey-say," Not and however man one his look
gidemusa tau-na ."
 like person-his
 'some of them said," No but there is a man who looks like him."

i. John 3.8. Tuwa gide 'eguma taiya-wedi Yaluyaluwa 'oi-n-ega
 Indeed like if who-thos Spirit at-its-from
si-li'u-hila

they-born-again. 'It is just like whenever anyone is born again by
 the Spirit'.

j. John I.32. Yaluyaluwa Tabuna ya-'ite-ya 'ana 'ita gide 'abwa bunetutu
 Spirit Holy I-see-compl. his look like after dove
galew-ega 'i-sulu-ma ma Yeisu 'oi-na 'i-towa.

sky-from he-descend-here and Jesus at-his he-perch.

'I saw the Holy Spirit and it looked like a dove came down and sat on Jesus'

1. Comparative degree

Seems to be expressed in about four different ways

- a verb with 'very' adverb, then 'abwa 'than', then the object /person
 which is being compared (exs. a,d,)
- a verb with the adverb meaning 'behind' following, then the object/person
 either after the verb or just before the verb (exs. b,f)
- a possessive adjective phrase with 'abwa following (exs. c, e, h)
- using opposites (exs. g)

Examples

a. Iyoni 'i-saliya hedade 'abwa Pita

John he-far(?) very than Pita 'John is much taller than Pita'

b. Iyoni Pita 'i-saliya peine-ya

John Peter he-far behind-compl. 'John has left Peter behind in tallness:
 height'

c. Iyoni loheya saliya-na 'abwa Pita

John man far- his than Peter 'the height of John is (greater)
 than Peter's'

d. da'ule 'i-mwau hedada 'abwa 'aiwe

stone it-heavy very than wood 'a stone is much heavier than wood'

e. da'ule mwau hedade-na 'abwa 'aiwe

stone heavy very-its than wood 'a stone's heaviness is greater
 than wood's'

f. John I4.28 tama-gu 'i-madou-sine-gau-wa

father-my he-big-beyond-me-compl.

'my father ~~is~~ exceeds me in greatness'

g. John I.50 "... bēwā tuwa 'ebe-'ita muhemuhe-na 'oi-u-wa,

this indeed instrument-look small-its at-your-to,

ma hesi 'abwa'abwa ginaula madou-di 'u-'ita-di."

and however later thing big-its you-see-them."

'this is just a small thing to you, but later however you will see big things

h. John I5.I3. ma 'eguma taiya 'iya-na-o weyahi-di 'i-'amasa,

and if who friend-his-pl because-their he-die,

beno moisa helau madou hedade-na

that truly love big very-its

'and if there is anyone who dies for ~~th~~ his friends, that truly is very great love'

m Benefaction Two ways of expressing

- using a Relator-axis reason phrase (see Phrases 2.7.5)

- using a Relator-axis location phrase which expresses a location/
benefactive meaning (see 2.7.I Special Feature c)

Examples

a. 'i-paihowe-ya weyahi-gu

he-work-compl. because-my 'he worked for me/did it for me'

b. 'i-paihowe-ya 'oi-gu-wa

he-work-compl. at-my-to 'he did it for me/to me'

c. Iyoni nuhu-na weyahi-na 'i-he-maise-hila loheya 'aigeda 'oi-na

John sister-his because-his he-caus. ~~2~~pay-again man one at-his

'John made a payback to a man because of his sister'

d. John IO.II ... yawasi-gu ya-tagwale-ya ma 'abehega 'igu sipi-yao

breath-my I-offer-compl and purpose my sheep-pl

weyahi-di ya-'amasa

because-their I-die

'I offer my life so that I will die for my sheep'

n. Causative This concept is often expressed by the use of one or more causative prefixes on the verb root/stem and seems to be a common feature of the language.

Some causative prefixes are very general in meaning while others are more specific.

The resultant construction however is not always causative in meaning.

I. General Causatives - action brought into a state of being,
or a noun forms a verb.

No clear differences between the functions of these- 'e-, he-, 'eto-,
lo-, 'ebe-

a. Formed from intransitive verbs(?)

eg. 'i-he-be'u-ya

he-caus.-fall-compl. 'he dropped it'

eg. John II.53 to-loina-edi 'idi loina si-lagu-ya

person-law-those their law they-put-compl.

ma 'abehega Yeisu si-lo-he-'amasi

and purpose Jesus they-caus.^scaus.^sdie

'the rulers made a plan to kill Jesus'

eg. John 4.46 Yeisu we'aha 'i-'abi-bui-ya ma 'i-he-mala waini-ya

Jesus water he-cause-turn-compl. and ~~it~~-caus-turn wane-to

'Jesus changed the water and he turned it into wine'

b. Formed from transitive verbs - sometimes just add emphasis on the
action, or change the meaning somewhat, or instead of the subject
carrying out the action is making someone else carry out the action

eg. 'i-he-hunu-ya

he-caus-kill-compl. 'he killed him' (added emphasis on the action)

eg. 'a-he-dodo-di

we-caus-pile.up-them 'we piled them up' (added emphasis)

eg. ta-lo-lagu

we-caus-put 'stopped (doing it)'

both these change meaning

and 'i-he-'ite-ya

he-caus-see-compl (he showed it)

eg. John 6.23 Yeisu boda 'i-he-'ai-di-ya

Jesus crowd he-caus-eat-them-compl

'Jesus fed the crowd'

and si-'e-hatuhaturi

they-caus-bathe 'they bathed (him)'

In the above two exs. they are carrying out the action to someone else.

c. Formed from nouns or adjectives etc.

eg. John 6.15 'oi-di-ya 'i-he-Kini

at-their-to he-caus-king 'he is to be made a King
for them/or their King'

eg. 'i-lo-'e'ahai
she-caus-food

'she fetched food'

eg. 'i-he-madou-wa

he-caus-big-compl. 'he grew up'

2. Specific causatives (not exhaustive list maybe see rds)

eg. 'i-pasa-ye 'i-'au-pasa-ye-di

he-decorate-him and he-with.arm-decorate-trans.-them

'he put decorations on them with his arms'

eg. 'i-sepale-ya 'i-'ahu-sepale-ya

he-push-compl. and he-with.arm-push-compl. 'he pushed him
with his arm'

eg. 'u-'apu-sime

you-mouth-leave 'you open your mouth and let it go'

eg. 'i-tutu-tahe

he-by.foot-fly 'he went like mad by foot'

eg. wa-ha-bale-hile-gau

you-go/travel-across-again-me 'you take me across again'

o. Verbal Comparison

eg. 'il-ega 'i-lo-bwaine-ya ma 'aiwe-ina ta-goha.

axe-with it-caus-suitable-compl and tree-the we-chop.

Ma hesi geya sawasawahi-na ta-dabu-ya-mo Z

and however not equal-its we-pull-compl.-only

'It is easier to chop a tree down with an axe than to pull it up
by the roots.

or It's okay for us to chop a tree down with an axe. However we can't
pull it out (by the roots).'

eg. waitemani 'idi 'il-ega sawasawahi-na ma 'aiwe ta-goha mwayamwayauwe

white.man their axe-with equal-its and tree we-chop quickly

'abwa babada 'idi 'ila 'oi-n-ega

than ancestor their axe at-its-with

'with a white man's axe we can chop a tree down more quickly than
with ancestor's axe'

or) ma hesi babada 'idi 'ila 'oi-n-ega 'abeha ta-goha mwayamwayauwe

and however ancestor their axe at-its-with purpose.not we-chop quickly

'nowever with our ancestor's axes we cannot chop quickly'

ég. mulamula ginaula tupwa-na bwebwé'-na ma hesi 'amasa ginaula
 medicine thing part-its good-its and however death thing
gala-hedade-na moisa
 bad-very-its true

'medicine is a fairly good thing, but death is truly a very bad thing'

eg. John 13.16 geya 'eta wete to-paihowa 'ina towena'i 'i-da-hatao-ya.
 not one also person-work his master he-asp.-cross.over-
Ma wete geya 'eta to-halewasa 'ana to-hesumane 'i-da-hato-ya.^{compl.}

and also not one person-message his person-send he-asp.-cross.over- compl.

'there is not a worker who is greater than his master.'

And also there is not a messenger taht is greater than one who sent him'

p. Alternatives

1. da'ule-ya nata 'i-miya-hatahatala bo bale'u-wa 'i-miya-toi
 stone-on later he-sit-about.to.sit or ground-on he-stay-sit
 'he is about to sit on the stone or sit on the ground'

2. da'ule-ya nata 'i-miya-hatahatala ma hesi nata geya 'abwa
 stone-on later he-stay-sit.down and however later not after
bale'u-wa 'i-miya-~~wa~~miya-toi
 ground-on he-stay-stay-sit

'he will sit on the stone but not on the ground'

3. nata da'ule-ya 'i-miya-hata-hatala bo bale'u-wa nata 'i-miya-toi?
 later stone-on he-stay-sit.down or ground-on later he-stay-sit?
 'he will be sitting on the stone or on the ground? (with question intonation)

4. 'i-'ai bo 'i-'eno
 he-eat or he-sleep 'he will either eat or he will sleep'

5. nata 'i-'ai bo 'i-'eno-mo?
 later he-eat or he-sleep-only?
 'will eat or will he only sleep? (with question intonation)

eg. John 4.21 tomotai geya 'abwa si-tapwatapwalollo Sameliya 'oya-na
 people not after they-worship Sameria hill-its
bewa 'oi-na bo nuwana Yelusalema 'oi-na
 this at-its or perhaps Jerusalem at-its

'afterwards people won't be worshipping on this hill at Sameria
 or even at Jerusalem'

eg. John 9.2 'iboi-namo 'ina pui 'oi-n-ega bo nuwana
 himself-only his bad at-its-from or perhaps

tama-na ma sina-na 'idi pui 'oi-n-ega?

father-his and mother-his their bad at-its-from?

'is it from his own badness or perhaps from his mother's and father's sin?'

- q. Passive All verbs seem to be active never passive or stative (although stative clauses exist without verbs).

Passive like forms can be formed with a general causative prefix on verb

eg. gulaha 'i-'e-lihasa-ya

string it-caus-untied-compl 'the string is untied/loose'

eg. wasu 'i-'e-dadana

message it-caus-around.about &the message was spread around'

- r. Abstractions Most abstractions appear to be expressed by both an abstract noun and verb, equally common.

The abstract nouns do not often occur as the subject of verbs, but rather in stative clause type constructions. Occasionally as objects of verb

Examples

1. faith 'ina hemisa and 'i-he-mise-ya

his faith he-caus-faith-compl 'he believed him/it'

eg. 'omi wa-he-misae-gau

you you-caus-faith-me 'you believe me'

2. love helau and 'i-helau-we-ya

love he-love-him-compl

eg. beno moisa helau madou-hedade-na

that truly love big-very-its 'that indeed is great love'

3. strength 'ina waiwai and loheya waiwai-na and 'i-waiwai

his strength man strength-his he-strong

eg. tau-gu waiwai-gu

person-my strong-my 'I am strong'

eg. wahi-na 'i-he-waiwai

body-his it-caus.-strong 'his body became strong'

4. death 'ina 'amasa and 'i-'amasa

his death he-die

5. ~~eg.~~ life yawasi-na 'i-gumwala

breath-his it-finish 'he died'

eg. yawasi-gu ya-tagwale-ya

breath-my I-offer-compl. 'I offered my life'

Note: This word does not seem to be used for the verb 'to live', but has been found as verb in sense of holding one's breath

eg. ta-'e-yawasi

we-caus.-breath 'let's hold our breath (under the water)'

Verb 'to live' is often 'miya' 'stay, be'

6. responsibility 'ana or 'ina paihowa
his his work

eg. 'ina paihowa gomana

his work fishing 'his wrk/responsibility is fishing'

7. knowledge 'ana sanapu or 'i-sanapu
he-know

eg. 'ana 'e'ule si-sanapu

its cooking they-know

eg. 'ana sanapu geya

his knowledge not 'he did not know'

8. courage 'ate-patu
liver-firm

9. anger 'ina gamwasowala and 'i-gamwasowala and 'i-he-gamwaganwagu
his anger he-angry (middle.stir.up) he-caus-angry

Note: Where emotions are concerned, an intransitive clause often used where the subject is a possessive noun phrase with the item of the phrase being the seat of the emotion. (see Clauses 2.I Note: Idiomatic clauses, and 34 in this paper)

s. Implied Speech This language seems to be fairly rich in these terms
Examples

1. command seems to use the word he-gwae which means in a general sense giving information, or reporting about and can be used for a command when the intonation is for command and sense of the quote is command

eg. John 2.16 'i-he-gwae-di-ya 'i-gwae," sahena tama-gu 'ina
he-caus-say-them-compl he-say," .. donot father-my his
hada wa-hehe-mohomoho..."
house you-caus-rubbish..."

Also hesumana may contain the idea of command or giving instruction to
eg. tubu-na 'i-he-sumane-ya 'i-gwae," Cu-tauya, 'ada hola 'u-goi."
grand,son-her she-caus-instruct she-day," you-go our water you-fetch."
'she commanded her grandson and said," You go and fetch our water."

2. deny John 18.25. ta Pita-ina wete 'i-mwehihi-ya 'i-gwae,"
but Peter-the also he-deny-compl he -say,
again

3. rebukey have only one word in one example which could give this meaning
 eg. 'ina boda-o 'i-he-haliye-di 'i-gwae," Comi to ^{weyahi-na} ~~ana~~ wa-abowe-gau?"
 his group-pl he-caus-rebuke-them he-say," You what because-its
 you-lie.to-me?"
 'he rebuked/spoke crossly to his relatives and said,
 "Why did you lie to me?"
4. instruct, give directions
 eg. si-'uyaba 'oi-gu-wa guyai weyahi-na
 they-give.directions at-my-to feast because-its
 'they gave instructions to me about the feast'
5. promise ~~only one~~ example with the idea more of foretelling
 eg. Coi-n-ega musa 'i-gwae-hemisa ma 'abehega 'abwa'abwa Yeisu ^{'i-tamasa} ~~'i-an~~
 at-its-from indeed he-say-believe and that after Jesus he-die....
 'and so he indeed foretold/promise that later he would die....'
6. praise
 Only one example of the word tupu 'praise/admire' in a song
 eg. kam bulubulu si-tupe-na
 your head they-admire-it (probably not even Bunama lang.)
 Another ex. where praise to God is explicit
 eg. John 21.19 Yabowahine sani-na 'i-'abi-hane-he
 God name-his he-make-lift-it
 'He praised God's name' / *Abowahine* *he-he-praise*
god we-caus, -praise
7. Allow
 eg. John 19.38 loheya 'aigeda 'i-tauya-ma Pailato 'oi-na ma Yeisu
 man one ~~th~~ he-come-here Pilate at-his and Jesus
 ho'ana 'i-he-talamu-ya....
 body he-caus-permit-compl....
 'a man came to Pilate and asked permission to have Jesus' body'
 eg. John 19.16 Pailato 'i-tagwala 'oi-di-ya...
 Pilate he-allow at-their-to
 'Pilate allowed them to...'
8. declare/report about
 eg. maheya weyahi-na 'i-da-he-pwaili
 pig because-its he-asp-caus-report.about
9. curse
 eg. 'i-'eli-ya
 he-swore-compl. 'he swore at him'

10. There are other terms meaning ask for something, ask for information, to gossip ,etc.

II. When an abstract term does not exist or is hard to find, it is often expressed with a direct quotation with Base_I having a simple predicate of gwae 'say' and the type of quote carrying the meaning and also the intonation (see Sents 4.4.I)

eg. John 2.4 'si-gwae," Geya 'abwa 'owa 'u-loiloina-gau..."
he-say," Not after you you-boss-me..."

'he rebuked him and said," Doh't you order me around..."

eg. si-gwae," 'owa 'u-he-waiwai, 'oi-n³-ega 'u-hila-ma."

they-say," You you-caus-strong,at²its-from you-again-here."

'they praised him and said," You are strong and so you came back here."

Most of these concepts are expressed by direct quotation although indirect is used sometimes.

t. Figures of Speech.

I. Simile (very common)

eg. John 15.5 tau-gu gidemusa 'aiwe 'aigeda, ma 'omi gidemusa laha-gwao
person-my like tree one and you like branch-my-pl

'I am like a tree and you are like my branches'

eg. tau-gu gide maheya

person-my like pig 'I was like a pig (in the way you treated me)'

eg. beno gide 'ima babada-o 'idi mumuga

that like our ancestor-pl their custom

'that (story) is just like our ancestors' customs'

2. Metaphor No exs. found yet

3 Euphemism (not common)

eg. ways of saying he died yawasi-na 'i-gumwala

breath-his it-finish

'i-'ebe-sine-maf-ya

he-caus-behind-us-compl. (he has gone away from us'

'i-'eno-wa

geya 'i-da-he-yawasi-na-laga-laga

he-sleep-compl., not he-asp-caus-breath-his-pull-pull

yawasi-na 'i-nuwahi-ya

breath-his he-stop-compl. 'he is not breathing'

eg. 'aigeda ~~lo¹wa~~ gwama 'ina loheya 'i-'ewa 'ewa

one child his man she-taking

'she took one man away' (euphemism for marrying ?)

eg. wahine-ina 'i-gamwa
 woman-the she-stomach/middle 'the woman is pregnant'

eg. ba'ida-na si-'eno
 with-her they-sleep 'intercourse'

eg. natu-na 'aigeda 'i-'ahali
 child-her one she-carry 'she was pregnant with one child'

4. Hyperbole This has not been found in text yet apart from what is more likely to be a difference in point of view eg concept of distance and quantity

5. Metonymy (fairly common)

eg. tau-di Magisubusubu
 person-their eagle 'they of the Eagle clan= some people out of the Eagle clan'

eg. Mwalukwasiya mabwaiya-di si-deli-ya
 Mwalukwasiya all-their they-gather-compl.

'(the people) of the place Mwalukwasiya all of them gathered together'

eg. Metodis 'i-tauya
 Methodist it-go '(the people) of the Methodist church they went'

eg. Saut Si si-tauya
 South Sea they-go '(the people) of the South Sea region they went'

eg. ta guguyoi woiyawa
 and darkness great 'time of spiritual darkness/non-understanding'

eg. tapwalolo
 worship 'Sunday or a week'

eg. bolime 'aigeda
 wind one 'one year (when the Bolime wind blows)'

eg. wai'ena
 moon 'month'

6. Apostrophe (common)

eg. 'ei waha-da-yao
 hey uncle-our-pl 'hey our uncles!'

eg. 'o yauyaule-yao
 oh mad.man-pl 'oh you mad men!'

eg. 'iyei 'iya-gu
 well friend-my 'well my friend'

7. Personification (common) Only found so far in legendary accounts

eg. animals are all the time personified and carry out activities with and live with people etc.

'wadoya-ina 'i-halihalinasi

opossum-the she-sneezing

eg. broken pot pieces called tegatega act like a person

eg. foods Bologe-ina tau-na 'ana yiu

yam-the person-his its steerer

'the Bologe yam was the steerer (of the canoe)'

eg. da'ule 'ai'ai-tau 'i-'ite-ya

stone eating-person it-see-compl. 'the man-eating rock saw her'

eg. lulu-na 'i-lohe-gogona-hila

bone-its it-caus-start-again 'his bones started off again'

eg. hada be 'etuhutuhu si-hesagohe

house and stump they-hear 'the house and tree stump heard'

eg salima 'ahwa-na 'i-hehe-dodo-di

out-rigger mouth-its it-caus-put-them 'the outrigger stuffed them into its mouth'

8. Irony (not common?)

eg. 'e bwebwe'a-na (~~Wah/Wh~~)

yes good-i ts

'oh good'

This may be used to introduce the real reply to a statement that is not really a good or approved thing.

John 8.7 Yeisu.. 'i-gwae, Ce bwebwe'a-na. Coinega 'eguma taiya 'owa

Jesus..he-say," Oh good. ~~It~~ And so if who you

geya 'eta 'ino put-mo 'owa da'ule 'u-ula....."

not one your sin-only you stone you-throw..."

eg. John 9.30 "Cebe-nuwa-he-nainaida, weyahi-na loheya-ina mehe-gu

instrument-mind-caus-question because, its man-the eye-my

'i-'abi-he-bwebwe'a-ne-ya....."

he-with.hand-caus-good-it-compl....."

'isn't that a wonderful thing/what a wonder, because this man healed my eyes..."

eg. 'ana 'ulaheya hene?

his cold.food indeed? 'oh so it's his left over food is it?'

eg. to'eha 'iya-da-ina?

where friend-our the ? 'where is our friend?'

The word friend seems to be used often even for enemies or someone they want to hurt.

9. Synecdoche (fairly common)

eg. 'ana 'ita 'i-gala

its look it-bad '(the whole procedure) is bad'

eg. nuwa-na 'i-gala

mind-his it-bad '(the whole person) is sad'

eg. tau-gu mwane-gu-ina 'ana 'ita-ina

person-my husband-my-the his look-the

'my husband is in sight= always around the place and so is lazy'

eg. 'ate-na-ina 'eguma 'agu 'ate

river-his-the if my liver

'I want to eat the man'

eg. 'ahwa 'i-sadi

mouth it-not.touched/left over '(the parrot's) mouth not touched the food'

u. Foreign Articles

I. Transliteration

eg. Friday Peraide , misinali 'missionary', se'ulu 'school',
palaimeli 'primary' gabemani 'government'

2. Verbal forms are also derived by transliteration

eg. 'i-boela 'it boils', 'a-lo-hu'u 'we-caus-hook= we go fishing'
si-poleni 'they-line= they go in a line'

3. Descriptive noun derived from a verb

eg. 'ebe-'eno

instrument-sleep 'bed' , 'ebe-gimwane 'market'

~~'ebe~~ pensele 'ana 'ebe-tagu instrument-buy

pencil its instr-sharpen 'pencil sharpener'

leta 'ana 'ebe-do'o-na

letter its inst-put-its 'envelope'

'amu'u'u 'ana 'ebe-bibi

lemon its inst.-squeeze 'lemon squeezer'

'edewa sasasa-ina

dog fierce-the 'wolf'

4. Biblical terms

to-he-'isawa-sapi
 person-caus-offers.payment-kills 'priest'
hada he-'asisi
 house caus-honoured 'temple'
loheya-igu-ina
 man-my-the 'Son of Man'
to-'ebwaya-lo-hihila
 person-give-caus-turn.around 'money changers'
to-paihowa tau-di geya lihalihasi-di
 person-work person-their not free/untied-their 'slaves'

v. Ellipsis (common in story telling and writing)

eg. mwalo sauga 'oi-na 'ima babada-o
 early time at-its our ancestor-pl
 'in early days (in the time of) our ancestors'
 eg. beno
 that 'that (time/place/person/object)'
 eg. many exs. of ellipsis of verbs, which understood from context
ma 'owa?
 and you? *'and you (what are you going to do)'
geya 'abehega hada madou-na
 not purpose house big-its 'they did not intend (to build) a big house'
 eg. often food is ellided leaving only the possessive pronoun
'agu to'aha?
 my what? 'my (food) what is it?'
 eg. sometimes the Item and Possessor slots of a Possessive phrase is ellided
bewa gide sina-gu
 this like mother-my 'this is like my mother's (food)'
 eg. often certain verbs carry other connotative meanings other than the obvious
'i-'e-'e-luhuluhu-wa
 he-caus.-entering-compl 'he was going further and further
 (into the bush and looking for food)'
 eg. Sometimes the referent slot of Possessive adjective phrases ellided
si-'ite-ya bwebwe'a-na
 they-see-compl good-its 'they saw that (the food) was good'

eg. wood very often taken for the burning wood or fire

si-nao sina-diu 'aiwe 'oi-na

they-go mother-their wood at-its 'they went to their mother's fire'

w. Numbers

Small numbers in stories usually referred to by the vernacular but not always eg po 'four' and paibi 'five'.

Numbers from five upwards can be expressed by descriptive phrases centering around the hands but used infrequently- counting appears to be done more easily in English in a transliterated form.

Vernacular exs.

six nima 'ai'aigeda ma 'aigeda

five one and one 'one lot of five and then one more'

seven nima 'ai'aigeda ma 'eluwa

two

or 'i-ula-bala 'eluwa

he-throw-across two 'go adross five fingers and then two more'

ten nima-bwau-bwau

five-call-call 'call five two times'

33. Idioms

eg. 'u-'ai-yawasi

you-eat-breath 'take a rest/ get refreshed'

eg. bwasibwasi-'a'a

water.water-eat.eat 'crouch down on haunches'

eg. gogo gabule-na

place underneath-its 'the world/earth'

eg. gwae-'eda'edahwana

talk-hide(path.mouth?) 'secret talk'

eg. nima-n-ega 'i-he-gwae-ya

hand-his-with he-caus-say-compl 'he beckoned'

eg. nime-nime-na-mo

hand-hand-his-only 'not carrying a thing'

eg. geya 'eta to'aha

not one what 'no trouble at all'

eg. to'aha 'i-'ewa?

what it-take 'what happened (to you)'

eg. huwa-ina 'i-lagu-ya

fruit-the it-put-compl 'the fruit grew (on the tree)'

34. Psychological functions attributed to body parts

I. Substitution list-body terms. Frame -predication.

eg. yawasi 'breath' like the living part/force

yawasi-na 'i-gumwala

breath-his it-finish 'he died'

ma-yawasi-da ta-miyamiya

with-breath-our we-living 'we are living/ we are staying with our lives'

eg. nuwa 'mind/desire' mind and emotional part- seems to be

mainly one's personal emotion rather than feeling toward another

person (although Nuwa-na 'i-gala 'mind-his it-bad' could mean

both sad and angry- however see 'amna-na 'i-gala below)

nuwa-na 'i-biga

mind-her it-peace 'she was feeling at peace/calm/no longer troubled'

nuwa-na 'i-'ewe-ya

mind-her it-take-compl. 'she was fascinated/attracted/taken her fancy'

nuwa-gu 'i-lobe-ya

mind-my it-find-compl. 'I remembered'

nuwa-di 'i-he-nainaida

mind-their it-caus-wonder/not.know/not understand 'they were wondering
about it'

eg. 'ate 'liver'seems to be the central part of the whole body,

more the physical part, but this physical part can also feel

things like fear and be courageous

maybe this is the part of the body which represents emotion towards
other people/things ???

'ate-mi wa-'abi

liver-your you-make/build 'strengthen yourselves/ come and eat'

eg. 'ita 'look/appearance' the outward appearance/presence/or the
whole aspect or procedure.

eg. lohoto 'feeling' seems more the physical feeling

'agu lohoto-na 'i-bwebwe'a-na

my feeling-its it-good-its 'I am feeling good/contented,
because just had a good meal'

eg. 'amha 'feeling' Only one example found and this seems to be
also related to physical feeling although could be interpreted as
being angry with someone else??

'i-'eno'eno ma-gomale-na, 'oinega 'amna-na 'i-gala
 she-sleeping with-hunger-her and.so feeling-her it-bad

'she was hungry as she was sleeping and so she was feeling sad(angry?/
 not feeling good physically?)

2. Can also be expressed by possessive phrase type of construction

eg. nuwa potapotai-mi

mind block-your 'you know nothing/ignorant ones'

eg. nuwa 'ewa-ina-ina

mind take-his-the 'he was wanting more/really liked it'

eg. mwane-na 'ana 'ita-ina

husband-her his look-the 'her husband always around/never out
 working/lazy'

3. sometimes expressed in the predicate alone

eg. wa-'abi-he- nuwa-gale-ye-gau-wa

you-make-caus-mind-bad-obj.suffix-me-compl.

'you have made me sad'