

Strukturkurs Daakie (Austronesisch)

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Master Linguistik Modul 10: Theoretische Linguistik I: Morphosyntax, 4SP
UE Di 14-16 wöch. DOR 24, 3.103.

Die Übungen führen in die Phonologie, Morphologie und Syntax des Daakie ein, einer austronesischen Sprache, die von ca. 1000 Sprechern auf der Insel Ambrym in Vanuatu gesprochen wird. Mit einiger Wahrscheinlichkeit wird ein Sprecher als Informant zur Verfügung stehen; in diesem Fall werden die Übungen auch Elemente einer Einführung in die Feldforschung enthalten. Auf jeden Fall gibt es Gelegenheit, mit dem in Feldforschung gesammeltem Material zu arbeiten.

Bedingung für die Vergabe der Studienpunkte ist die regelmäßige, aktive Teilnahme und die Bearbeitung von kleineren Hausaufgaben. Für den Fall der Teilnahme eines Informanten werden zusätzliche Block-Termine vereinbart.

Koordinaten:

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Sprechstunde: Mittwoch 13 – 15 Uhr und n. Vereinbarung

Moodle-Seite des Kurses: <http://moodle.hu-berlin.de/course/view.php?id=17076>
Schlüssel: *Ambrym*

Kursplan:

- Einführung: Austronesische Sprachen, Sprachen Vanuatus, Sprachen Ambryms
- Bislama (Melanesian Pidgin von Vanuatu) als Verkehrssprache
- Erster Kontakt mit Daakie: Elizitation von Wörtern, grammatischen Formen; Hypothesen über Lautsystem
- Überblick über Lautsystem und Grammatik des Daakie
- Lektüre von Beispielstexten
- Einführung in Toolbox (Analyseprogramm) – wenn möglich, Laptop mitbringen!
- Arbeit an Daakie-Texten mit Toolbox
- Transkription von Aufnahmen, Analyse in Toolbox-Datenbank
- Arbeit an Wörterbuch: Systematisierung, Beispiele, Erweiterung

Leistungsnachweis:

- Rege und regelmäßige Mitarbeit ist unbedingt erforderlich!
- Hausaufgaben – Bearbeitung eines Textes, Analyse eines grammatischen Phänomens, Erweiterung des Wörterbuchs in Zusammenarbeit mit Abel Taho.
- Klausur (?)

1. Einführung: Austronesische Sprachen, Sprachen Vanuatus

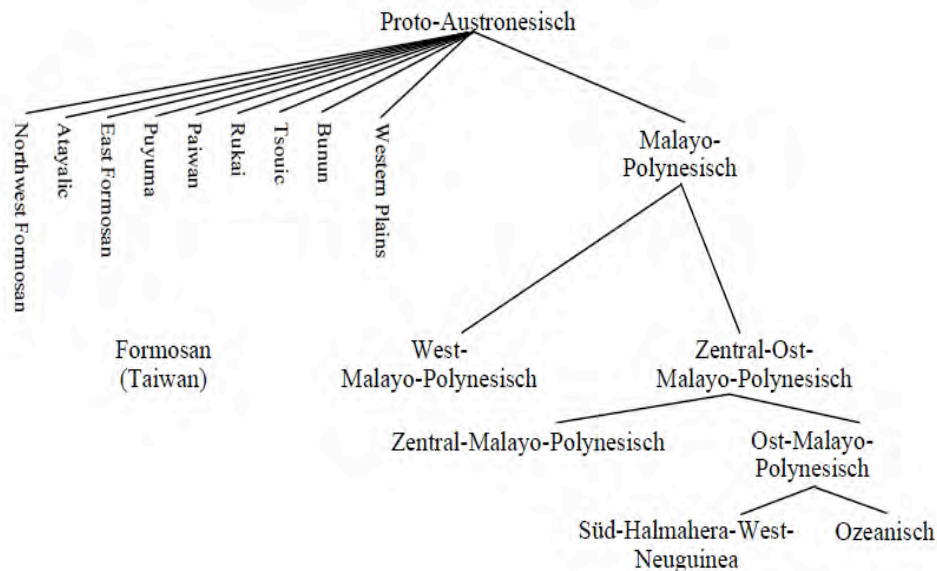


MAP 1.1 THE AUSTRONESIAN FAMILY AND MAJOR AUSTRONESIAN LANGUAGE GROUPS

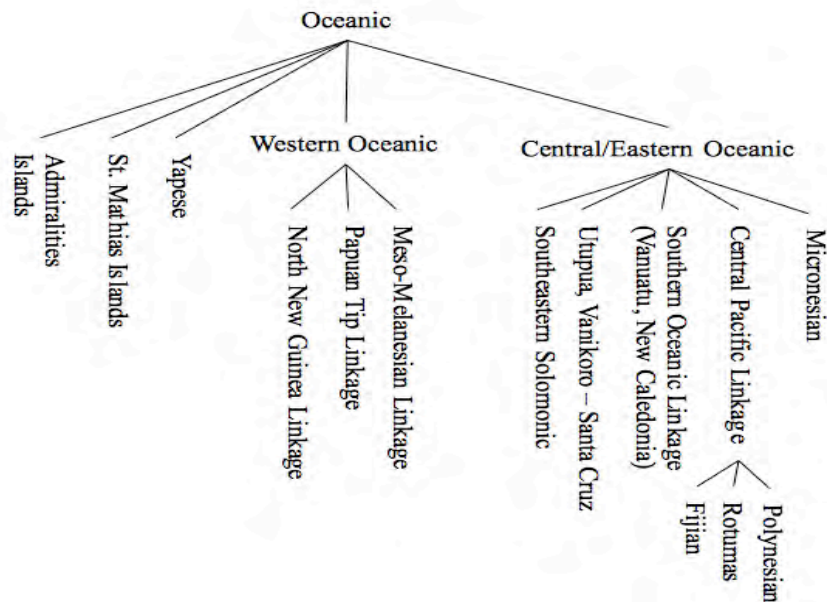
Mit ca. 1200 Sprachen ist die Familie der austronesischen Sprachen die nach den Niger-Kongo-Sprachen sprachreichste sicher etablierte Sprachfamilie. Sie ist auch diejenige, die vor der kolonialzeitlichen Ausbreitung indogermanischer Sprachen das weiteste Areal eingenommen hat (von Madagaskar im Westen bis zur Osterinsel im Osten; von Taiwan und Hawaii im Norden bis Neuseeland im Süden). Austronesische Sprachen werden von ca. 270 Mio Menschen gesprochen; eine im Vergleich zu anderen großen Sprachfamilien relativ kleine Sprecherzahl (durchschn. Sprecherzahl: 225,000). Die große Gruppe der ozeanischen Sprachen (ca. 500 Sprachen) hat vergleichsweise geringe Sprecherzahlen. Die Karte verdeutlicht die Ausbreitung und grobe Gruppierung der austronesischen Sprachen (das Madagassische auf Madagaskar vor Ostafrika ist nicht eingezeichnet).
Überblick: Siehe Lynch e.a. (2002), Adelaar (2005).

Interne Klassifikation

Das heute angenommene Modell geht auf Blust (1977) zurück. Es postuliert eine Ausbreitung der austronesischen Sprachen von Formosa (Taiwan).



Inter



von

Sprachen mit über 4 Mio Sprechern; Staatssprachen

Javanisch (76 Mio.), Malaiisch (40 Mio. nativ, 175 Mio. insgesamt), Tagalog (22 Mio. nativ, 85 Mio. insgesamt), Sundanesisch (27 Mio.), Cebuano (19 Mio.), Malagasy (Madegassisch) 17 Mio., Maduresisch (14 Mio.), Iloko (Ilokano) (8 Mio), Hiligaynon (7 Mio.), Minangkabau (7 Mio), Batak (6 Mio.), Balinesisch (4 Mio.). Bahasa Indonesia / Indonesian Malay (Indonesien); Tagalog (Philippinen), Malyasian Malay (Malaysia, Singapur, Brunei); Malagasy (Madagaskar); Tetum (800.000; Osttimor); Fijian (550.000, Fiji); Samoan (370.000, Samoa); Tahitian (120.000, Franz. Polynesien); Tongan (108.000, Tonga); Gilbertese (68.000, Kiribati); Maori (60.000, Neuseeland); Chamorro (60.000, Guam u. nördl. Marianen); Marshallese (44.000, Marshall Inseln); Hawaiian (8000, Hawaii).

Austronesische Migration

Die Heimat der Sprecher austronesischer Sprachen vor mehr als 6000 Jahren lag wohl in Südchina, dann Formosa (Ta-pen-k'eng-Kultur in Südchina und Formosa, datiert 3000-4300 Jahre v.u.Z.). Frühe Agrikultur (Reis), polierte Steinwerkzeuge, Töpferei markiert durch Schnurzeichen. Erste Aufspaltung in Dialekte und Sprachen in Formosa. Archäologische Hinweise für Ausbreitung ab 2500 v.u.Z. auf Philippinen und Sulawesi, Molukken, Sabah, Timor, möglich geworden durch die Erfindung von [Outrigger-]Booten.

Nach 1400 v.u.Z. Hinweise für Ausbreitung nach Osten (Melanesien): Solomonen, Vanuatu; sog. Lapita-Kultur; Samoa 1000 v.u.Z., Neuseeland (1200 u.Z.). Teilweise Koexistenz mit älterer Bevölkerung ("Negritos" auf den Philippinen; Papua-Sprecher in Papua-Neuguinea). Weniger klar sind die Hinweise für die Ausbreitung nach Osten (Madagaskar: erste Hinweise um ca. 700 u.Z.).

Forschungsgeschichte

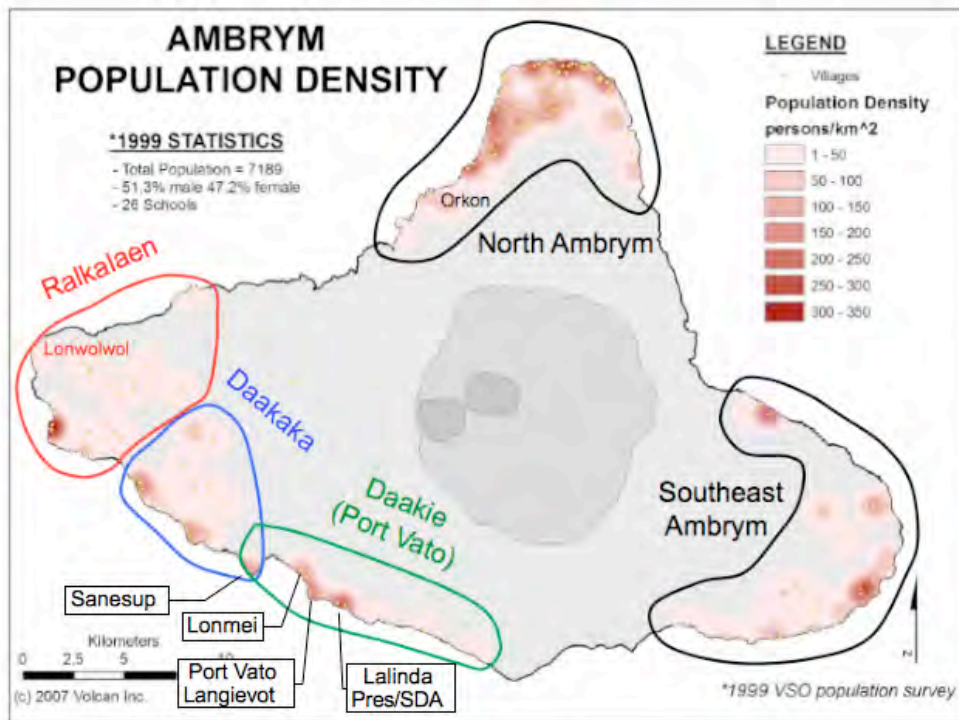
Erste Vermutungen über eine austronesische Sprachfamilie 1708 (Hadrian Reuland auf der Basis von polynesischen Wortlisten von Jacob Le Maire, 1615). In dem Bericht über die zweite Reise von Cook (1777) wurden Ähnlichkeiten der Zahlwörter in polynesischen Sprachen, im Malaiischen und im Madegassischen bemerkt. Lorenzo Hervás y Panduro, *Idea dell' Universo* (1784-1787) nahm zwei Sprachfamilien an (die von dunkelhäutigen Menschen gesprochenen melanesischen Sprachen und die von hellhäutigen Menschen gesprochenen Sprachen von Madagaskar bis zur Osterinsel). Weitere wichtige Arbeiten zur zweiten Sprachgruppe Humboldt (1836), *Über die Kawi-Sprache auf der Insel Java*. Ein Forschungsproblem jener Zeit waren die melanesischen Sprachen, die zwischen den malaiischen und den polynesischen Sprachen gesprochen wurden, aber eben von Menschen scheinbar anderer Rasse; in diesem Gebiet werden auch nicht-austronesische Sprachen gesprochen (Papua).

Erste Erkenntnisse, die zu einer Einbeziehung der melanesischen Sprachen in die Sprachfamilie führten, gehen auf Latham (1847) zurück, und dann vor allem von Ray (1893, 1895). Der Terminus "Malayo-Polynesisch" geht auf Franz Bopp (1841) zurück; die Bezeichnung "Austronesisch" auf Pater Wilhelm Schmidt, (1899), der damit in Anknüpfung an Ray die melanesischen Sprachen mit einbeziehen wollte.

Ambrym, die fünftgrößte Insel Vanuatus, hat eine Bevölkerung von ca. 7000 Personen, die im Norden, Südwesten und Südosten leben. Das Zentrum der Insel wird von einer Caldera ohne Vegetation beherrscht, aus der sich zwei aktive Vulkane (Mt. Benbow, Mt. Marum) erheben. Die drei Siedlungsgebiete sind nur durch Fußpfade miteinander verbunden; normalerweise reist man zwischen ihnen mit dem Motorboot.

Es werden fünf größere Sprachen gesprochen: Nord-Ambrym, Ralkalaen, Daakaka, Daakie und Südost-Ambrym (das verwandtschaftlich der Sprache auf der vorgelagerten Insel Paama nahe steht). Ralkalaen hat mehrere Dialekte. Es gibt zwei aussterbende Sprachen: Orkon und Lonwolwol. Lonwolwol ist die Sprache der presbyterianischen Mission (seit 1893), für die es ein Hymnenbuch und eine grammatische Beschreibung, ein Wörterbuch und eine Textsammlung gibt (W. Paton, veröff. 1971ff.). Der Vulkanausbruch 1913 hat die Missionsstation zerstört, viele der Sprecher starben oder mussten fliehen, und so war das Ende der ursprünglichen Sprache Lonwolwol besiegelt.

Gegenstand des Seminars ist die Sprache Daakie (früher bekannt als "Port Vato", nach dem Hauptort). Sie hat ca. 800 Sprecher und wird als eine von drei Sprachen in dem Projekt "Sprachen im Südwesten Ambryms" erforscht (VolkswagenStiftung, Projekt *Dokumentation bedrohter Sprachen -- DoBeS*).



2. Einführung in das Bislama

2.1 Allgemeines

2.1.1 Ziele der Einführung

- Kommunikation mit dem Informanten, Abel Taho.
- Verständnis der Transkription von Texten, des Lexikons
- Einblick in die grammatische Struktur der Sprachen Vanuatus.

2.1.2 Hilfsmittel

- Crowley Terry. 2004. Bislama reference grammar. Honolulu: University of Hawai'i Press. (siehe Moodle-Seite)
- Crowley Terry. 1995. A new Bislama dictionary. Suva, Fiji, and Port Vila, Vanuatu: Institute of Pacific Studies. (Wortliste siehe Moodle-Seite)
- Crowley Terry. 1990. Beach-la-Mar to Bislama: The emergence of a national language in Vanuatu. Oxford: Clarendon Press.

2.1.3 Entstehung und Geschichte des Bislama

Eine von drei Varietäten des Melanesischen Pidgin (neben Tok Pisin in Papua Neuguinea, Pijin auf den Solomon-Inseln).

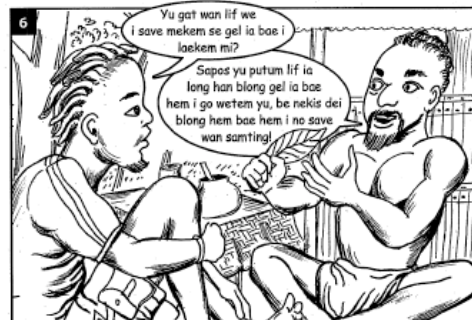
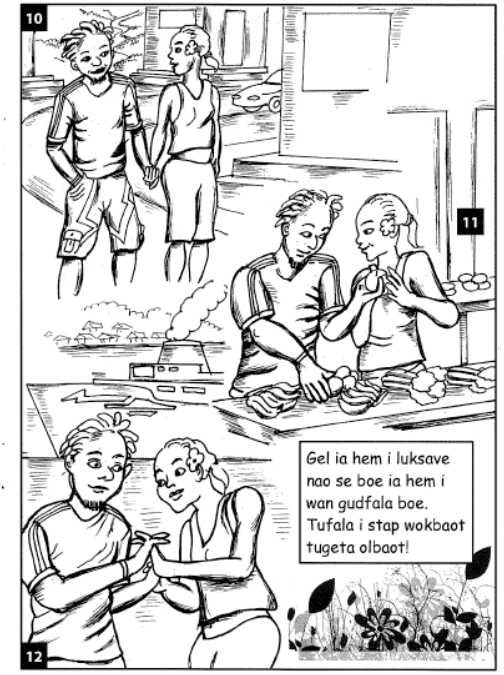
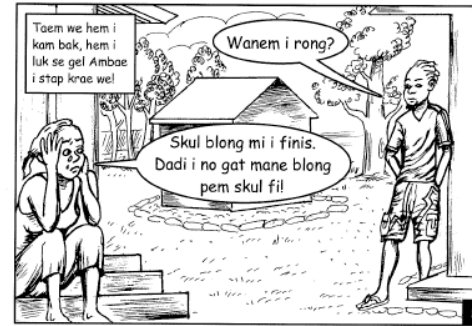
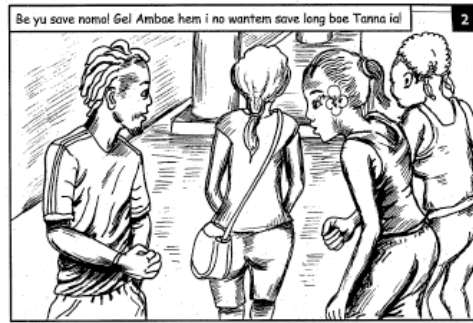
- Tok Pisin (4.000.000 Sprecher; 120.000 Muttersprachler, 50.000 Monolinguale Sprecher, nach Ethnologue) Wortschatz ca. 80% Englisch-basiert, 15% melanesisch-basiert (meist Tolai); der Rest vorwiegend deutsch basiert). Wichtigste Staatssprache von PNG.
- Pijin (ca. 300.000 Sprecher, 24.000 Muttersprachler)
- Bislama (ca. 130.000 Sprecher, 5000 Muttersprachler)

Die Sprachen haben einen Wortschatz, der zu einem großen Teil auf das Englische zurückgeht, wesentlich vermittelt über einen internationalen Seemanns- und Walfänger-Jargon. Es handelt sich um Sprachen, die aus Sprachkontaktsituationen entstanden sind (vor allem auf Plantagen auf Samoa (Tok Pisin), in Queensland (Australien) und auf den melanesischen Inseln selbst). Die Sprachen wurden lange vornehmlich als Zweitsprachen gesprochen, jetzt aber auch als Erstsprachen (Kreolsprachen).

2.2 Erster Einstieg: Einige Texte

2.2.1 Comics "Boe Tanna"

aus dem Wan Smolbag Theatre, Port Vila: <http://www.wansmolbag.org/DynamicPages.asp>

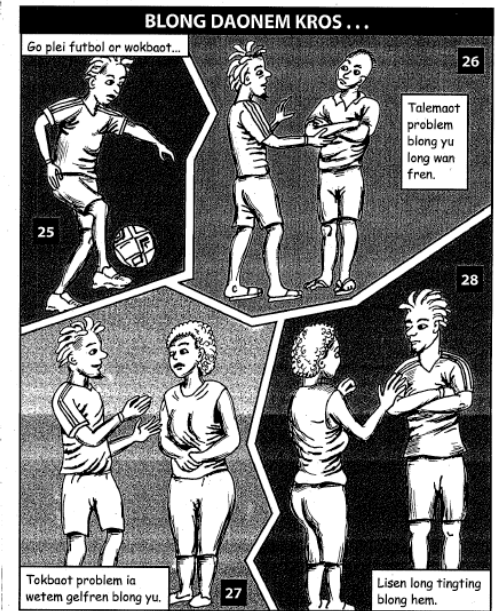




Kilim gelfren i no wan stret fasin nating!

Taem we yumi kros hem i isi blong letem han i flae, be traem tingbaot ol narafala samting we yu save mekem taem we yu kros tumas. No gud yu lusum gelfren blong yu olsem boe Tanna long stori ial!

Pej 14 i soemaot sam tingting blong holem taet kros blong yu. I gat eni narafala samting bakegen we yu save tingbaot blong daonem kros?



Vaelens i no save solvem wan samting nating. Mo gud yu lego hem bitim kilim hem.



2.2.2 Storian blong Mun mo San

From: Nabanga pikinini. A collection of Vanuatu custom stories adapted for children by Paulin Grindley. Vanuatu National Kuljoral Council 2010.

Long long taem bifo i bin gat tufala fren we oli singaotem San mo Mun. Tufala i bin pleiplei tugeta oltaem. Wan dei nao, San wetem Mun tufala i stap ronron long bus be ren i stat blong folfol daon.

Tufala i ron i go insaed long wan haos. Be ren i folfol daon long taem tumas. San mo Mun oli harem se oli hangri mo kolkol. Oli faenem sam yam mo wud insaed long haos mo oli mekem wan bigfala faea blong kukum ol yam. San mo Mun tufala i hangre tumas be...

... Taem oli yam oli redi belong kakae San hemi talem long Mun, "Mi nao bae mi kakae fastaem from mi harem se mi mi hangri tumas bitim yu."

"Nogat!" Mun i singaot, "Mi bae mi kakae fastaem from se mi nao mi hangri tumas bitim yu."

Tufala fren i raorao. Ren i foldaon long fulap dei. San mo Mun tufala i raorao long fulap dei. San i holem taet Mun mo sakem hem long kolkol wota. Frem hemia nao, Mun i kolkol. Mun i holem taet San mo i sakem hem long faea. From hemia nao San hem i hot tumas. Tufala fren oli raorao yet tedei.

San i kros long Mun. From hemia nao San i gerap long moning.

Mun i kros long San. From hemia nao Mun hem i gerap long sava.

From raorao ia nao San mo Mun oli neva stap tugeta long skae.

2.3 Grundzüge der Grammatik

Auszüge aus Crowley (2004)

2.3.1 Orthographie

Standardisierungsversuche: Literary Association of Vanuatu 1995. Aber: Es gibt keine Standard-Orthographie. Gedruckte Texte variieren stark, auch intern. Manchmal wird ins Englische oder in eine englisch-nähere Orthographie gewechselt, vor allem in den (wenigen) Zeitungen, die ohnehin oft mehr englische, teilweise französische Texte veröffentlichen als Bislama-Texte. Wir folgen hier den Vorschlägen des Wörterbuchs von Crowley (2003).

Die Orthographie liegt relativ nah der Aussprache. Manchmal wird allerdings eine englisch-nähere Schreibung gewählt, z.B. *dog* statt *dok* (Auslautverhärtung), *girap* statt *kirap* 'get up', *blong* 'of' statt der häufigeren Aussprache *blo*.

2.3.2 Grundsätzliches zu einfachen Sätzen

Subjekt-Prädikat-Struktur:

- | | |
|--|-----------------------------|
| (1) <i>Mi stap singing.</i> 'I am singing' | verbales Prädikat |
| (2) <i>Mifala i no save kam.</i> 'We cannot come.' | negiertes verbales Prädikat |
| (3) <i>Yu krangki.</i> 'You are crazy.' | Adjektiv |
| (4) <i>Hem i wan polis.</i> 'He is a policeman.' | Nominalphrase |
| (5) <i>Dog ia blong mi.</i> | Präpositionalphrase |

Prädikatmarker *i/oli*

Geht zurück auf engl. *he*, Subjekts-Kongruenz. Für Plural-Subjekte wird oft die Form *oli* verwendet, vor allem bei animaten Subjekten:

- (6) *Sikis woman i / oli kam.* 'Six women came.'

Der Prädikatmarker wird verwendet bei nominalen Subjekten und bei pronominalen Subjekten auf *-fala*.

In präsentativen Sätzen und Kopulasätzen, die Identität assertieren, tritt der Prädikatmarker nicht auf.

- (7) *Wan bigfala haos | ia.* 'There is a big house.'

Pronominalsystem

	Singular		Dual	Trial /Paucal	Plural
1. Person	<i>mi</i>	inklusive	<i>yumitu(fala)</i>	<i>yumitrifala</i>	<i>yumi</i>
		exklusiv	<i>mitufala</i>	<i>mitrifala</i>	<i>mifala</i>
2. Person	<i>yu</i>		<i>yutufala</i>	<i>yutrifala</i>	<i>yufala</i>
3. Person	<i>hem</i>		<i>tufala</i>	<i>trifala</i>	<i>ol(geta)</i>

Die Formen sind aus englischen Morphemen abgeleitet (*fala* 'fellows'). Die grammatischen Distinktionen entsprechen den Sprachen Vanuatus. Die Formen werden ziemlich konsequent angewendet. Der Anwendungsbereich des Trial/Paucals ist nicht immer klar; manchmal tritt hier auch der Plural auf.

Impersönliche Konstruktion mit *oli* und generische Referenz mit *yumi*:

- (8) *Oli stap wokem laplap long haos.* 'They are making laplap in the house.'
(9) *Yumi mas lukaot gud olgeta langwis blong yumi blong Epi.*
'The languages of Epi should be taken good care of.'

Transitivitätsmarkierung

Transitive Verben sind in der Regel durch ein Suffix *-Vm* markiert (englisch *him*), wobei sich die Realisation von *V* nach den Vokalen Stamm des Verbs richtet.

- (10) *Yu no laekem mi!* 'You don't like me!'
(11) *Oli stap rusum ol flaeng fokis.* 'They are roasting flying foxes.'
(12) *Ol man oli kilim hem.* 'The men beat him.'

Einige wenige transitive Verben haben dieses Suffix nicht:

- (13) *Tufala pikinini i kakae taro finis.* 'The two children have eaten the taro.'
(14) *Hem i save brata blong yu.* 'He knows your brother.'

Die Realisierung des Objekts kann entfallen.

Präpositionen

Im verbalen Bereich wird *long* (oft *lo*) mit großer Bedeutungsbreite verwendet:

- (15) *Mi wok long Vila.* 'I work in Vila.' (Ort)
(16) *Ol pikinini i go long skol.* 'The children went to the school.' (Richtung)
(17) *Hem i karemaot mani long bang.* 'He took out money from the bank.' (Quelle)
(18) *Hem i no bin givim long mi.* 'She didn't give it to me.' (Rezipient)
(19) *Long Sunde bae hem i kam.* 'He will come on Sunday.' (Zeit)
(20) *Mi katem bred long naef.* 'I cut the bread with knife.'
(21) *Mi fraet long dog ia.* 'I am afraid of this dog.'
(22) *Hem i drong long kava.* 'He is drunk from the kava.'

Im nominalen Bereich wird *blong* (*blo*) für Possession und andere Beziehungen verwendet:

- (23) *haos blong mi* ‘my house’
- (24) *ki blong trak* ‘key of the car’
- (25) *leg blong jea* ‘leg of the chair’
- (26) *man blong stil* ‘thief’

Im verbalen Bereich für Benefaktiv:

- (27) *Bae mi pem wan gato blong yu.*

Im verbalen Bereich wird *from* für Begründungen verwendet:

- (28) *Mi stap kof from sigaret.* ‘I cough because of cigarettes.’

Für die Bedeutung ‘with’ wird *wetem* verwendet (beachte Transitivitätssuffix *-em*):

- (29) *Bae mi tok wetem hem.* ‘I will speak with her.’
- (30) *Mi katem bred wetem naef.* ‘I cut the bread with the knife.’

Zum Ausdruck der Ähnlichkeit wird *olsem* verwendet:

- (31) *Mi no wok olsem yu.* ‘I don’t work like you.’
- (32) *Natora i strong olsem aean.* ‘Cedar wood is strong like iron.’

Zur Bezeichnung eines Zieles, das erreicht wurde, wird *kasem* verwendet. Es handelt sich hier um ein Verb; die präpositionale Konstruktion ist eigentlich eine Serialverbkonstruktion:

- (33) *Bae yumi kasem Santo tumoro.* ‘We will reach Santo tomorrow.’
- (34) *Bae yumitu wokbaot kasem en blong taon.* ‘We will walk to the end of the town.’

2.3.3 Tempus und Aspekt

Zeitbezug wird nicht obligatorisch ausgedrückt:

- (35) *Yestede mi go long vilej.* ‘Yesterday I went to the village.’
- (36) *Mi kam ia!* ‘I am coming!’
- (37) *Nekis wik mi go long Santo.* ‘Next week I will go to Santo.’

Vergangenheitsbezug kann durch die Auxiliare *bin* und *jas* ausgedrückt werden:

- (38) *Tija i bin go.* ‘The teacher went.’
- (39) *Hem i jas go.* ‘He just went.’

Zukunftsbezug wird in der Regel durch *bae* oder *bambae* ausgedrückt; satzinitiale Stellung:

- (40) *Bae mi go.* ‘I will go.’
- (41) *Bambae olgeta oli go skul long nekis vilej.* ‘They will go to school in the next village.’

Progressiv und Habitualität (beides stative Bedeutungen) wird durch *stap* ausgedrückt, das auch als Hauptverb fungieren kann:

- (42) *Hem i stap long Tanna.* ‘He lives in Tanna.’
- (43) *Tija i bin stap lanem ol pikinini.* ‘The teacher was teaching the children.’
- (44) *Ol man PNG oli stap kakae betel.* ‘The men in Papua New Guinea chew betel nuts.’

Resultativität wird durch *finis* markiert, was ebenfalls als Hauptverb verwendet werden kann. Stellung am Ende der Verbalphrase.

- (45) *Hea blong man ia i waet finis.* ‘The hair of this man is already white.’
- (46) *Tumoro bae oli wokem finis haos blong mi.*
‘Tomorrow they will have finished my house.’

Hinweis: Bislama Radio: <http://www.fm107vanuatu.com/>

2.4 Weitere Texte

2.4.1 Rat mo Nawita (Kastom Stori)

From: Nabanga pikinini. A collection of Vanuatu custom stories adapted for children by Paulin Grindley. Vanuatu National Kuljoral Council 2010.

Wan dei, long long taem bifo, ol pijin oli wantem go long aelan blong Ifira. Oli yusum wan bigfala lif banana blong mekem kenu mo oli faenem plante kakae blong tekem wetem olgeta. Rat i stap lukluk ol pijin gogo, i askem, “Plis mi save folem yufala?”

Long nekis dei, long eli moning, ol pijin wetem Rat oli parel i go long Ifira. “Yufala i no mas foget,” wan long ol pijin i talem, “taem yu kakae yu no mas mekem kakae i foldaon insaed long kenu!” “Yes i stret,” evri pijin i singaot.

Oli parel gogo klosap i hafwei long Ifira, afta oli spel blong kakae. Be wan pijin i foget. I mekem wan smol pis ya i foldaon insaed long kenu, afte em i go blong pikemap wetem maot long hem. Awe kranke pijin! Hem i kakae wan hol long lif banana kenu ia, mekem se kenu i draon!

Ol pijin oli flae i go. Be Rat hem i no save flae. Hem i swim. Be win i kam bigwan. Solwota i rafraf. Rat i luk se klosap bae hem i draon. “Givhan long mi!” Rat i singaot taem hem i luk Nawita i pas. Nawita i stop, “Klaem antap long bak blong mi, bae mi givhan long yu.”

Rat i lukluk hao Nawita i swim mo hem i laf. Hed blong Nawita i muvmuv olbaot long solwota. “From wanem yu laf?” Nawita i askem. Rat i giaman long hem, “Mi glad from se mi stap go bak long haos.” Nawita i swim long solwota. Hed blong hem i muvmuv kranke. Rat i laf bigwan moa.

Nawita i gud long Rat. Hem i putum Rat long sanbis. Be Rat hem i nogud long Nawita. Hem i jam daon long sanbis mo hem i talem long Nawita, “Fren, mi laf bigwan from se hed blong yu muvmuv kranke taem yu swim!”

Nawita i kros. I sakem wan han long Rat, han i fas long baksaed blong Rat. Hemia nao Rat i gat wan tel we i luk olsem wan han blong Nawita.

2.4.2 Storian blong Kava (Kastom Stori)

From: Michael Young, Maki Luwi, Joel Lemay, Suniena lala na Lewo – Ol Storian blong Lewo, Epi Aelan. USP Centre, 1988.

Long wan taem, wan man hemi mared mo woman blong hem hemi bonem tufala pikinini, wan boe mo wan gel. Wan dei, mama blong tufala hemi gat sk, gogo klosap nomo hemi ded. Nao hemi singaout long tufala, mo hemi taelmaot long tufala wetem papa blong ol, i se,

“Nao mi no save harem gud bakegen. Taem mi ded, yufala mas berem mi long wan ples, mo mbae i gat tufala samting mbae i gru stret long tufala titi long mi. Yutufala mas lukaot long tufala samting ia.” I no longtaem, woman ia hemi ded, mo oli go berem hem long gref.

Oltaem tufala pikinini i stap go lukluk long gref blong mama blong tufala. Wan taem nao, tufala luk we tufala samting oli stap gru long titi blong mama blong tufala. Ale, smol boe hemi stap klinim hemi we i gru long raet, mo smol gel hemi stap klinim hemia we i gru long lef saed. Oltaem tufala i stap klinim, gogo tufala i kam bigwan lelebet. Nao gl ia hemi mared, i go longwan ples we hemi longwe tumas. Ale, gel ia i nomoa klinim gru blong hem. Bus i kavaremap. Boe ia hemi stap nomo, istap klinim gru blong hem. I stap klinim, gogo i kam kava.

Nao everi dei, smol boe ia wetem papa blong hem tufala i go long garen. Woman blong man ia hemi ded longtaem finis, be man ia hemi no save fogetem hem, mo hat blong hem i stap trabol tumas from hem. Wan taem, man ia hemi stap slip long garen, mo woman blong hem hemi talem se, “Yu go tekemaot ol rus blong kava ia, yu wokem, mo yu dring. Mbae yu nomoa tingbaot mi.” Man ia hemi girap, hemi talem long boe blong hem, se “Mi drim long mama blong yu. Hemi talem se mi mas go tekemaot sam rus blong kava ia we yu stap klinim. Mbae mi wokem mi dring, mo mbae mi nomoa tingbaot hem.”

Ale, tufala i go tekemaot rus blong kava, oli karem i gobak long haos. Man ia hemi wokem, hemi dring. Hemi harem gud nao, hemi slip gud gogo kasem delaet. Nekis dei, hemi go talemaot long ol man se hemi faenem wan samting we i gud tumas. Mo evriwan oli go karem kava, oli wokem, oli dring long nakamal. Oli harem gud tumas, mo olgeta evriwan oli go karem wan wan han long kava, oli go planem long garen. Nao ol man i mekem kava olsem i stap kasem tedei. Be wan gel i nomoa klinim, hemi nao wael kava, mo man oli no save dring.

2.4.3 Storian blong olgeta we oli bin go katem sugaken long Ostrelia

Booklet, Wan eksibisen blong Nasonal Maritaem Museum blong Ostrelia, Port Vila, September 1996.

Ol Ma Pasifik blong Ostrelia.

Stat long 1863 go kasem 1901 oli pulum 63,000 man we oli kam long Vanuatu, Solomon mo sam narafala kantri long Pasifik blong go wok long Kwinslan long niufala indastri blong produisem suga. Long Ostrelia tede i gat samples long 20,000 man we oli pikinini o smol bubu blong ol man ia we oli kam wok long Kwinslan fastaem.

Long ol yia 1800 ol planta, ol man blong politik, ol Pasta mo ol man blong leba yunion oli raorao long saed blong leba tred ia – Sam oli tolaem se hem i gud, sam oli ting se hem i nogud. Sam man oli tingbaot indastri ia i mas gohed gud, sam oli talem se tred ia hem i spolem ol man Pasifik we oli wok long ol plantesen ia, mo sam narafala man bakegen oli fraet long kompetisen from we lap blong leba laen ia hem i smol nomo. Tede oli no ansarem gud yet kwestin blong faenemaot se ol leba laen ia oli yusum olgeta olsem slev o no.

Ol Pasenja o ol Prisena?

Maet parel ia hem i las samting blong yia 1800 we hem i soemaot lukluk blong man aelan long saed blong leba tred. Hem i soemaot se ol man aelan oli save gud ol sip long waetman mo oli save tu fasin blong man we oli yusum masket mo ol tul blong faet blong aelan. Ol man aelan ia oli yusum ol masket ia long faetem olgeta nomo o oli yusum blong faetem ol rikruta olsem ol waetman we oli kam pulum olgeta?

Kolosap olgeta man aelan long Ostrelia tede oli biliv se oli stilim ol bubu blong olgeta mo fosem olgeta blong go wok long Kwinslan. Wan fasin blong ol rikruta hem i olsem: oli traem blong mekem ol kenu i kam kolosap long ol sip blong olgeta. Ale oli brebrekem ol kenu ia mo oli fosem ol man aelan i kam long sip blong olgeta. Taem ia oli holem taet olgeta insaed long sip. Long wan narafala fasin blong trikrim ol man aelan we hem i no raf olsem hem i blong askem long olgeta sapos oli wantem go wokbaot sot taem nomo long sip o sam oli talem se bae oli go wok tri manis nomo.

Samfala man we oli gat save long saed blong histri oli no ting se ol rikruta oli bin stilim ol man blong go wok long Kwinslan. Oli ting se ol rikruta oli stilim wanwan man nomo. Oli talem se samwe 30 pesen blong ol man aelan oli bin tekem long fasin we i no stret, be samwe 5 pesen nomo oli fosem olgeta blong kam. Ol narafala rikrut oli hapi nomo blong kam.

Leba tred hem i gohed long 40 yia mo tru long taem ia ol man long Pasifik oli stap save long Kwinslan. Oli toktok wetem ol famle mo ol fren we oli wok long Kwinslan finis mo oli lukim ol ting we oli karem i kambak long Ostrelia. Mo i gat samfala man aelan we oli gobak seken taem blong wok long Kwinslan.

Ol loa we oli stanemap long Kwinslan mo Ingran oli kontrolem bisnes blong ol rikrut. Stat long 1872 olgeta sip oli gat lasesens blong go faenem leba mo long evri sip i gat wan man blong Gavman blong jekap long wok ia. Ol rikruta oli mas givim watu long man ia blong pem tiket blong go hom taem long man ia blong pem tiket blong go hom taem kontrak blong olgeta i finis.

Ol man aelan oli no save raet. Tastawe oli saen long wan kros nomo. Be evri kros long pepa ia oli semak nomo. Ating Kapten blong sip nomo hem i mekem.

Ol Kapten oli winim watu from evri man aelan we oli pulum be oli mas pem watu i go long Gavman blong Kwinslan blong mekem sua se oli lukaotem gud long ol man aelan.

Ol man aelan olsem ol rikrut oli kasem tu siling skidpans long wan wik o sikis paon long wan yia mo lape blong olgeta i stap semak long foti yia. Taem ia ol waetman we oli wok long

Stori blong Noa

9-10 Stori blong Noa i olsem. Hem i gat tri pikinini boe blong hem, we nem blong trifala, Sem, mo Ham mo Jafet. Hem i wan stret man, we ol man oli no save jajem hem, mo oltaem hem i stap fren gud wetem God. ¹¹ Be ol narafala man oli stap mekem ol rabis fasin long fes blong God. Olbaot long evri ples, oli stap faet mo oli stap kilim man i ded. ¹² Nao taem God i luk long wol ya, hem i luk we wol i kam nogud tumas from ol rabis fasin blong ol man ya.

Noa i wokem wan bigfala sip

¹³ Nao God i talem long Noa se, “Noa. Mi mi tingbaot finis blong mekem lasdei blong olgeta man blong wol. Bamba mi spolem wol ya wetem olgeta man ya evriwan, from we olbaot long evri ples, ol man ya oli stap faet mo oli stap kilim man i ded. ¹⁴ Nao ia

yu mas tekem ol gudfala timba, mo yu mas wokem wan bigfala sip blong yu long hem. Yu mas wokem ol rum long hem, mo yu mas pentem insaed blong hem mo afsaed blong hem long kolta. ¹⁵ Bamba yu wokem we longfala blong hem i kasem wan handred toti tri meta, mo bigfala blong hem i kasem twanti tu meta, mo hae blong hem i kasem totin meta. ¹⁶ Mo taem yu wokem haos blong sip ya, bamba yu no blokem saed blong hem. olwe go kasem ruf antap. Yu mas livim tufala saed i stap open nomo antap, we hae blong open ples ya bamba i samwe long haf meta, blong

2.4.4 Bibel: (Baebol blong Bislama): Noah

Stori blong Noa

9-10 Stori blong Noa i olsem. Hem i gat tri pikinini boe blong hem, we nem blong trifala, Sem, mo Ham mo Jafet. Hem i wan stret man, we ol man oli no save jajem hem, mo oltaem hem i stap fren gud wetem God. ¹¹Be ol narafala man oli stap mekem ol rabis fasin long fes blong God. Olbaot long evri ples, oli stap faet mo oli stap kilim man i ded. ¹²Nao taem God i luk long wol ya, hem i luk we wol i kam nogud tumas from ol rabis fasin blong ol man ya.

Noa i wokem wan bigfala sip

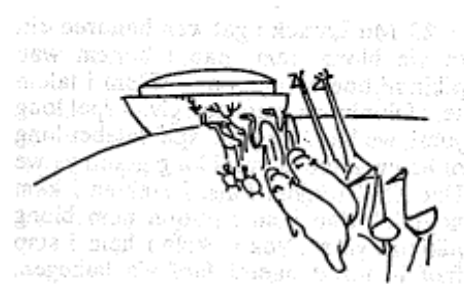
¹³Nao God i talem long Noa se, "Noa. Mi mi tingbaot finis blong mekem lasdei blong olgeta man blong wol. Bambae mi spolem wol ya wetem olgeta man ya evriwan, from we olbaot long evri ples, ol man ya oli stap faet mo oli stap kilim man i ded. ¹⁴Naoia

yu mas tekem ol gudfala timba, mo yu mas wokem wan bigfala sip blong yu long hem. Yu mas wokem ol rum long hem, mo yu mas pentem insaed blong hem mo afsaed blong hem long kolta. ¹⁵Bambae yu wokem we longfala blong hem i kasem wan handred toti tri meta, mo bigfala blong hem i kasem twanti tu meta, mo hae blong hem i kasem totin meta. ¹⁶Mo taem yu wokem haos blong sip ya, bambae yu no blokem saed blong hem olwe go kasem ruf antap. Yu mas livim tufala saed i stap open nomo antap, we hae blong open ples ya bambae i samwe long haf meta, blong

bambae win i save kam insaed. Yu mas wokem tri dek blong hem insaed, mo yu mas wokem wan doa long saed blong hem. ¹⁷Bambae mi mi mekem bigfala wota i kam long wol ya blong draonem olgeta samting ya we i laef, blong spolem olgeta. Olgeta samting long wol ya bambae oli ded evriwan. ¹⁸Be naoia, mi mi mekem promes* wetem yu se mi bambae mi lukaot long yu, mo yu bambae yu mas go insaed long sip ya. Bambae yu wetem woman blong yu, mo trifala pikinini ya blong yu wetem trifala woman ya blong trifala, yufala evriwan i mas go insaed long sip ya, blong yufala i stap laef. ¹⁹⁻²⁰Mo bambae yu mas tekem tutu long ol naranarafala pijin, mo long ol naranarafala anamol, mo long ol naranarafala samting we i gat laef we oli stap long graon ya oli go insaed. Long olgeta samting ya, bambae yu mas tekem wan we i man wetem wan we i woman oli go wetem yufala long sip, blong oli stap laef. ²¹Mo bambae yu mas tekem ol naranarafala kakae tu i go insaed, we sam i blong yufala mo sam i blong olgeta samting ya." ²²Nao Noa i mekem olgeta samting ya olsem we God i talem.

God i mekem we bigfala wota i draonem olgeta samting

7 ¹Nao God i talem long Noa se, "Noa. Naoia, yu wetem woman blong yu mo olgeta pikinini blong yu, yufala i mas go insaed long sip ya, from we mi mi luk finis we long olgeta man long wol ya, yu nomo yu stret man. ²Long evrikaen anamol we i klin long fes blong mi, yu mas tekem seven we i man mo seven we i woman. Mo yu mas tekem tutu long evrikaen anamol we i no klin long fes blong mi, wan we i man mo wan we i woman. ³Mo long evrikaen pijin tu, yu mas tekem seven we i man mo seven we i woman. Yu mas mekem olsem, blong biae, taem wota ya i finis, bambae olgeta samting ya oli save gat pikinini blong olgeta bakegen. ⁴Naoia seven dei nomo i stap, nao bambae mi mekem bigfala ren i



kam. Bambae i ren foti dei mo foti naet, mo bambae mi spolem olgeta man wetem olgeta narafala samting we i gat laef we oli stap long wol ya." ⁵Nao Noa i mekem olgeta samting ya we God i talem long hem.

⁶Nao taem bigfala wota ya i kam draonem evri samting, Noa i gat sikis handred yia blong hem. ⁷Mo hem wetem woman blong hem, mo trifala pikinini blong hem, mo trifala woman blong trifala, oli go insaed long bigfala sip ya blong haed long wota ya. ⁸Mo ol anamol ya we oli klin long fes blong God, wetem olgeta we oli no klin long fes blong hem, mo ol pijin ⁹oli go insaed long sip ya tutu, wan we i man wetem wan we i woman, olsem we God i talem. ¹⁰Seven dei i pas, nao bigfala wota ya we i draonem olgeta samting i stat blong i ron bigwan i kam antap.

¹¹Nao long yia ya we Noa i gat sikis handred yia blong hem, long seken manis* blong hem, long namba seventin dei blong manis ya, ol hol blong wota insaed long graon oli kam open, mo wota i stap kamkamaot bigwan. Mo bigfala ren i kam we i ren we i ren. ¹²Mo ren ya i stap gogo kasem foti dei mo foti naet, we i no spel nating.

¹³Nao long sem dei ya nomo, Noa wetem woman blong hem mo trifala pikinini ya blong hem, Sem mo Ham mo Jafet, mo trifala woman blong trifala oli go insaed long sip ya. ¹⁴Mo evrikaen anamol long wol oli go insaed long sip wetem Noa olgeta. I gat evrikaen anamol blong vilej wetem



Mo ol anamol ... mo ol pijin
oli go insaed long sip ya (7.8)

evrikaen anamol blong bus, i stat long olgeta we oli bigbigfala, i go kasem olgeta we oli smosmol, mo evrikaen pijin tu oli go insaed. ¹⁵ Evrikaen samting long wol ya we i gat laef oli go tutu, wan we i man wetem wan we i woman oli go insaed long sip ya wetem Noa, ¹⁶ olsem we God i talem. Mo taem olgeta evriwan oli stap insaed finis, God i satem doa blong sip ya. ¹⁷ Nao oltaem, wota ya i stap kam bigwan moa, i stap kavremap graon ya, gogo kasem foti dei. Mo taem wota ya i kam fulap long ples ya we sip i stap long hem, i leftemap sip ya, nao sip i stap flot i go. ¹⁸ Nao wota ya i stap kam fulap moa long graon, be sip ya i stap flot gud nomo, ¹⁹ gogo wota ya i kavremap olgeta hil ya we i hae we i hae. ²⁰ Wota ya i dip tumas, we i stat antap i godaon kasem top blong ol hil, klosap i kasem seven meta. Noa nomo, wetem ol famle blong hem mo olgeta samting we oli stap wetem hem long bigfala sip ya, olgeta ya nomo oli stap laef. ²¹⁻²³ Olgeta samting ya we i gat laef we oli stap long graon, God i bin mekem olgeta, be long taem ya, hem i draonem olgeta evriwan oli ded. Ol man, wetem ol anamol, mo ol naranarafala samting we oli stap wokbaot long graon, mo ol pijin, God i spolem olgeta evriwan bakegen. Noa nomo, wetem ol famle blong hem mo olgeta samting we oli stap wetem hem long bigfala sip ya, olgeta ya nomo oli stap laef. ²⁴ Nao wota ya i stap olsem, gogo kasem wan hundred fifti dei.

Bigfala wota i godaon bakegen

8 ¹ Be God i stap tingbaot Noa yet, wetem olgeta samting ya we oli stap wetem hem long sip ya, nao i sanem wan-win i blu long wota ya, mo wota i stat blong godaon bakegen. ² Be fastaem, hem i satem ol hol blong wota insaed long graon, blong wota i no moa kamaot, mo i blokem bigfala ren ya, nao ren i finis.

³ Nao wota ya i stap godaon smosmol. Wan hundred fifti dei i pas, ⁴ mo long namba seven manis, long namba seventin dei blong hem, bigfala sip ya i fas antap long wan bigfala hil long Ararat. ⁵ Wota ya i stap godaon smosmol, mo long namba ten manis blong yia ya, long fas dei blong hem, samfala hil i stat kamkamaot bakegen.

⁶ Biaen long foti dei bakegen, Noa i openem windo blong sip ya, ⁷⁻⁸ from we i wantem save olsem wanem long olgeta ples ya, mo i tekem wan bigfala pijin we nem blong hem reven*, i letem i flae i go. Be pijin ya i go we i go olgeta, i stap flae olbaot nomo, gogo kasem taem we wota i drae. Biaen, Noa i tekem wan sotleg*, i letem i flae i go, ⁹ be sotleg ya i no faenem wan ples blong sidaon, from we wota i stap kavremap graon yet, nao i kambak long sip bakegen. Taem hem i kambak, Noa i pusumaot han blong hem long windo, nao sotleg ya i kam sidaon long hem, mo Noa i tekem i kam insaed. ¹⁰ Hem i wet seven dei moa, nao i letem sotleg ya i goot bakegen. ¹¹ Mo long sapa, sotleg ya i kambak bakegen, we i karem wan lif blong tri ya oli long maot blong hem,

2.5 Übersetzungen von Kastom Storis aus dem Daakie

2.5.1 Dog i lukaotem pikinini (Abel Taho)

Wan man wetem woman blong hem tufala i stap gogo. Tufala i poinem pikinini man blong tufala. Trifala i stap wan manis, afta man ya i ded.

Woman ya wetem pikinini blong hem nomo i stap. Tufala i gogo, tufala fidim wan pikinini dog blong tufala. Tufala i go, olfela woman ya i talem se bae i go was. I go, i talem long dog ya se «Yu stap lukaotem long pikinini ya. Mi go wasem.» Afta woman ya i tekem klos blong pikinini ya i go stap wasem long riva. Taem i stap was i go, dog i stap lukaotem long pikinini. I go wan snek i kam long haos. I kam i lukluk i lukim pikinini ya. I talem se, bae i go i kakae. Pikinini ya i stap silip long mat. Dog i lukim snek ya, i kasem hed blong hem i go. Dog i slapem long han blong hem. Dog ya wetem snek ya, tufala i faet long haos ya i go, dog i kakae ded snek. Sneki ded, pikinini i silip. Dog i openem doa, i ron long riva. I go, i lukim woman ya. Woman ya i lukluk i lukim blad i fulap log hea blong dog ya. Tingting blong hem i talem se dog ya i kilim ded pikinini blong hem. I livim klos blong hem i stap long riva. I karem aot leg blong hem i ron i go long haos.

I ron i go long haos, dog i folem I ron i go bae i openem doa. I luk behaen, afta i lukim dog i stap. I tekem wan wud, i wipim dog ya, i wipim ded dog i ded i stap. Afta i openem doa i lukluk long insaed blong haos. I lukim pikinini ya i silip i stap, mo snek i ded i stap long graon. I tingbaot dog blong hem. I ron i kkam aotsaed, i luk dog tu i ded. Pikinini i laef, snek i ded, dog i ded.

2.5.2 Woman i digimaot man (Filip Bong)

Ol woman i stap long haos i gogo. Long medelde oli talem se, «Yumi go digim, yumi go digim popile.» Afta olgeta oli agri, oli talem, «Ale, yumi go!»

Afta evriwan oli go. Oli go, oli digim popile. Oli digim, oli digim, be wan woman i dig hem wan. Hem i digim, i digimaot hed blong wan man. Hem i laf, i singaout, «Ii hoo-hoo ee!» Afta ol narafela woman oli talem, «Yu yu laf from wanem, yu talem wanem yumi laf from?» Be hem i no talem.

Afta oli stap digim bakaken. Emi digim, i digim gogo, i digim aout han blong olfela man ya. Afta hem i laf bakaken, «Ii hoo-hoo ee!». Afta ol woman ya, oli talem se yu talem wanem yumi laf from. Hem i no talem.

Afta oli stap digim bakaken, oli digim bakaken. Hem i digimaot bel blong man ya, i kamaot long klia ples. Afta i laf bakaken, i talem «Ii hoo-hoo ee!». Afta grup blong ol woman oli talem se, «He, yu talem wanem afta yumi laf from!» Be hem i no talem.

Afta oli stap digim bakaken. Oli stap digim, oli digim, digim gogo, be hem i digim leg blong hem. Man ya i laf bakaken, «Ii hoo-hoo ee!». Grup blong woman ya, oli talem se, «He, yu talem wanem yumi laf from!». Hem i no talem.

Afta oli digim bakaken, oli digim, oli digim. Hem i digimaot leg blong em, i kam stap wan man long klia ples, wan olfela man.

Finis, afta olgeta oli digim finis, oli pulumap basket blong olgeta, mo popile blong olgeta i go long ol basket. I fulap finis, oli go long haos. Afta oli kam long haos, oli stap long haos.

Be woman ya i holem man ya, tufala i go long haos blong hem. Tufala i stap long haos blong tufala, long stejen blong tufala farawe.

Afta man ya i stap wetem woman ya, tufala i mekem gud. Samting i ron gud blong famili blong tufala, long stejen blong tufala farawe.

Tufala i stap gogo. Be woman ya i mekem samting i go bad long man ya. Afta man ya ya i kros, i harem nogud. Hem i go daon long solwota, i go i stanap long solwota. Hem i singsing. Woman ya i folem. Hem i go i stanap i stap. Woman i luk se man ya i stap long solwota, i singsing. I singsing, solwota i kam long ni blong hem, i kaveremap ni blong hem. Woman ya i talem, «He, hasband blong mi, yu kam sor, afta yumi go long haos!» Man i singsing bakaken, i kam solwota i kavaremap bel blong hem. Woman i talem «He, hasband blong mi, yu kam, yumi go long haos!» Man i singsing bakaken, i go solwota i kaveremap, i kaveremap kasem nek blong hem. Afta i kaveremap nek blong hem finis, woman i krae, i talem, «He, hasband blong mi, yumitu i go long haos!» Be man ya i singsing bakaken, i go solowota i kaveremap, solwota i blokem. Woman i no lukim nomo.

I krae we i krae, be i kliiap i go long haos blong tufala. I kam i stap long haos, i harem i nogud, i no stap olsem we i stap bifo. Oli stap, oli harem nogud nomo.

2.5.3 Man we i jenisem skin blong hem (Filip Bong)

Wan man i olfela we i olfela we i olfela tumas. I stap long haos blong hem. I harem oli talem se i gat wan lafet long wan vilaj. Olsem, olfela ya i stap putum skin blong hem. Afta i kam wan olfela man. wan olfela man we i olfela we i olfela tumas. Skin blong bodi blong hem i nogud we i nogud. Afta i stap, i werem skin blong olfela ya. Afta i tekem aot skin blong oldfela ya. Mo wan yangfela man i kam, i yangfela wan, i klin we i klin. Skin blong em i gud tumas. Afta, taem we i stap long haos blong hem, i kam i putum skin blong olfela man teteh. Taem we i harem wan lafet long wan vilaj, afta i tekem aot skin blong hem we i olfela is tap. Afta skin blong hem we i gud nomo, i go wetem.

Afta i tekem rod we i go long vilaj ya we i gat lafet. I go, i stap long lafet ya. I stap long lafet ya gogo. Wan gel i lukim. I wantem hem we i wantem hem. Hem i stap gogo long lafet finis, afta oli danis long naet. Afta gel ya i talem long hem, «Mi wantem folem yu, yumitu i go long vilaj blong yu.» Boi ya i no wantem. Tufala i stap, tufala i danis gogo. Boi ya i wantem ron i haed from gel ya. Afta tufala danis i go, gel ya i save finis se boi ya i ron i haed from hem.

Afta gel ya i tanem hem, i go i haed i stap long rod. Boi ya i danis gogo finis. I wantem ron i haed from gel ya. Afta hem tu i tanem hem i go. I wantem go long haos. I gogogo.

Taem we i go i kasem ples long woman ya, i kam cham i holem taet. Afta gel i talem boi, «Tede yumitu go long haos blong yu.» Boi ya i harem nogud, i talem se go bak. Gel ya i talem, «Mi no go bak. Yumitu go long haos blong yu festaem.» Tufala go, tufala stap folem rod klosap long ples blong vilaj. Afta boi ya i talem se, «Ee, yu stanap ples ya. Yu wet long rod ples ya festaem, mo mi go long haos festaem. Mi kam afta, mi tekem yu, yumitu go.»

Boi i go. Gel i wet long rod. Boi i go kasem ples blong haos, i go insaed haos blong hem. I karem aot skin blong hem bakaken we i oldwan. I karem i go. I lokem i stap long wan narapela haos blong hem

Afta i kam bak i tekem gel ya. Afta tufala i go, tufala i gogogo, tufala i go kasem ples blong haos. Tufala gogo tufala stap insaed haos. Taem we stap long haos blong hem, gel ya i stap i

askem long hem, «Bifo mi kam ples ya, mi lukim wan olfela man i stap long ples ya. Olfela man ya i go wea?» Gel ya i stap askem hem olsem. Tufala i go, i stap wetem boi ya.

Wan de bakaken, oli singaoutem wan lafet long wan vilaj bakaken. Afta tufala i go long rod. Gel i talem se, «Yu kam festaem, mi go bak long tyenem mi mas luk wan samting long tyenem.» Afta boi i go, i stap long lafet. Oli stap long lafet. Gel i kam bak, tingting blong hem we i strong, i talem se, «Wan olfela i stap long haos ples ya. I stap wea?» Afta i stap i luk, i luk gogo, i luk insaed long haos, i go i faenemaot. I faenemaot skin blong olfela man ya. I lukim skin blong olfela man ya, i kasem skin. Afta i sakem long faea.

Taem we i sakem long faea, boi ya i stap long lafet. Taem we faea i bonem skin blong olfela, i harem skin blong hem nogud. Boi i kambak, i lukim gel ya. Afta i kam, i luk. Tufala i stap long haos, afta tufala i mekem gud. Tufala i stap gud nomo, laef blong tufala i harem gud everi de.

2.5.4 Übersetzung einer Kastom Stori aus dem Daakie (wörtliche Transkription): Ol pikinini i giaman long lisepsep (Elder Simon Boa)

Bifo, oli stap gogo, kakae i go daon. Taem ya oli hangri tumas. Oli stap tingting se, «Kakae i kam tede i sot. Yumi mekem olsem wanem?»

Yufala save samting we oli singaot «munyop», wael popile. Emya wan samting oli digimaot long graon. Oli luk long graon, oli digdig. Afta, taem we yu kakae hem, i no don, yu no harem gud, yu no save kakae em, yu filim no gud we no gud. Be oli traem kakay emya, from emya nomo i gro.

Everiwon kakae i finis, oli traem go, oli digimaot wal popile, oli tekem gogo i fulap. Finis, afta oli go oli mekem faea. Oli mekem faea finis, afta oli tekemaot basket, oli sakem i go long ston nao. Oli sakem ston antap blong oli bekem. Oli sakem ston long em, ston i kakae wael popile ya, i go i dan. Finis, oli tekem, oli testem festaem, i nogud bakaken. Oli talem se, «Yumi mekem olsem wanem long hem?» Oli traem i go, oli wivim basket blong wael popile ya. (Tede basket blong hem i no gat, bifo oli save wivim basket blong hem i stap.) Oli go, oli stap folem krik, oli go go. Oli isdaon long sam smol bel wota. Afta, oli isdaon ples ya oli mekem ol wail popile ya. Oli wasem, oli pulumap i go long basket, oli graonem, graonem, graonem insaed i go, i kam kakae. Oli sakem sel i go, oli tekem kakae blong hem. Oli go, oli separetem, oli go long wota, i kam i klin. Oli pulumap i go long basket ya. Oli pulumap basket olsem ya, wota i ron. i tekemaot we i konkon, be kakae blong em i stap. Olu stap talem, «Yumi traem.» Oli traem, «No yet, i no gud yet.» Oli mekem bakaken. Mekem bakaken i go go go. Oli pulum bakaken, wota i ron, oli testem. «I gud nao ya, bae yumi kakae nao ya.»

Oli stap oli pikimap, wan olfela woman i karem pikinini blong hem. I karem i go i putumap i stap. Taem we oli mekem, pikinini i talem long mama blong hem, «Hey, mi harem hangri tumas. Yu givim sam i kam bae mi kakae.» Oli stap i kakae.

Olgeta i sek blong samting blong tudak (sikada) i mekem nois naoya. Oli talem se, «He, yumi go.» Everiwon oli girap. Pikinini ya, mama blong hem i karem basket blong hem. I holem pikinini i wantem putum long solda, i traem leftemap pikinini blong hem, be pikinini i hevvy. I karem basket blong hem, i stap long ples ya, i luk we ples i dak. Bifo, oli lisepsep i fulap. I talem, «Oo, mi stap mekem samting slo, ol lisepsep bae oli kakae mi.» I pulum pkinini blong hem i go, be i luk se ples i tudak nao. I isdaon long ston ples ya. Pikinini blong

hem i talem, «He, mama, yu go, be mi?» Woman i talem, «Oo, ples i tudak finis, yu stap. Mi go nao.» Pikinini blong hem i stap krae, i stap krae long mama blong hem. I singaot mama blong hem, hem i kam, i talem se, «Oo, na van ko pwet, ko pwet. Bae mi kam bak tumoro.» Olsem i go, oli go karem gogo.

Ol lisepsep i kam, oli smelem smel blong wail popile. Oli kam, oli kakae. Oli kakae smol pis we is stap blong wael popile ya, oli kakae, oli kakae. Oli kakae gogo, wan i kakae i go stret long pikinini we is stap klosap i sitdaon i stap. I singaout, «Ii hoo hoo e!» I talem, «Mi lukim smol pis kakae ya long ples ya i fulap.» Oli kakae, oli kakae. Em i lukim pikinini longwe lelebet, i karem i go, i haedem i stap. Olgeta oli kakae smol pis blong kakae finis, oli go. Be emya i lukim pikinini, i talem se, «Bae mi kakae ngyak ngele! Wan gudfela kakae blong mi!»

Lisepsep i go i holem pikinini ya, i holem pikinini ya olsem. Pikinini i se, «M-m, yu no kakae ded mi! Bae yu karem mi gogo, bae yu klaem i gogo, putum mi long hil antap longwe, long rod we mama wetem papa blong mi tufala i go long karen, mo tufala i lukim blad blong mi, bae tufala stap krae from mi.» Lisepsep ya i karem pikinini ya long ples ya, i ron, i ron, i ron, i putum long ples ya. «Bae mi kakae yu nao!»

I pulum pikinini i kam blong kakae, pikinini ya se, «He, yu no kakae ded mi long ples ya festaem. Yu karem mi i go go go, yu putum mi long krosrod long ples we mama wetem papa blong mi, tufala i stap kam long ples we tufala i kam i stap spel long hem. Afta yu kakae mi long ples ya.» Lisepsep i karem long ples ya i harem gud from se bae i kakae. I ron we i ron, i karem i go putum long krosrod blong i kakae.

Pikinini i se, «Oo, ples ya i far tumas. Yu karem mi i go i putum mi long saed blong vilej. Long saed blong vilej nomo, se papa wetem mama blong mi tufala lukim mi mo bae blod blong mi i ron i stap i tufala krae from mi.» Lisepsep i putum pikinini ya long solda, i ron i ron i ron i go. Lisepsep talem se, «Yumitu i stap kam long vilaj naoya. Yu giaman long mi nomo, be mi kakae yu long ples ya nomo.»

Pikinini i talem, «M-m, yu karem mi i go i putum mi klosap long haos nomo. Bae yu putum mi klosap long wol nomo. Yu kakae mi finis, mama wetem papa tufala i kamaot i kam i lukim blad blong pikinini blong tufala ya, afta tufala i stap krae from mi.» Lisepsep i karem gogo, i putum klosap long wol olsem. I talem, «Yumitu i kam long haos finis, bae mi kakae yu nao.»

Pikinini i talem se, «Yu wet festaem. Isdaon long ples ya festaem, bae yu wet kwaet, yu no mov, mi go lukim mama wetem papa. Mi talem gudbae long tufala, mi talem gunaet long tufala finis. Afta mi kam, bae yu kakae mi.» Lisepsep i stap kwaet i lesen. I putum sora blong em i stap klosap long wol olsem, i stap i lesen. I harem pikinini klosap i go.

Mama wetem papa blong hem i silip. Tufala i wekap lukim pikinini blong tufala, tufala talem se, «Pikinini blong tufala i kam.» Pikinini i talem se, «Ee, yutufala kwaet, yutufala kwaet, lisepsep nomo i stap klosap wol ya.» «Yu tru?» «Yes, i traе had blong kakae mi nomo, be mi giaman giaman giaman. I kam nomo, i stap ya.»

Lisepsep i isdaon i lesen lesen gogo, i les tumas, ae blong hem i silip. I traе had blong wok, be i ron long ples longwe. I stap i silip, be papa blong pikinini i kam behaen i lukluk i go i lukim lisepsep i stap i silip. I go bak i go karem hoe blong hem, i pass behaen, i kam i kam. Hea blong hem i fulap. I pass behaen blong hem i kam, i pulum hea blong lisepsep ya, lisepsep ya i sek, i lego hoe long hem. I lego hoe long hem, i kasem hed blong hem. I ded, i mov lelebet, i ded. Tufala i karem pikinini blong tufala i go, i putum daon gud.

3. Daakie: Erste Schritte

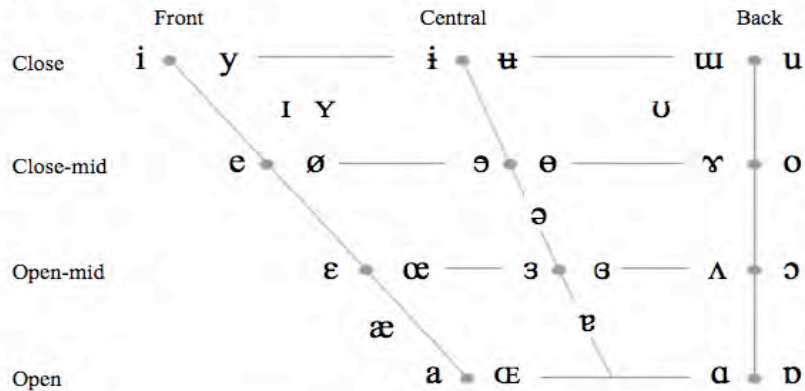
Wir beginnen die Untersuchung des Daakie mit der Elizitierung von Wörtern.

Ziele: Erstellung eines Lexikons; erste Bekanntschaft mit dem Lautsystem.

Die Niederschrift erfolgt zunächst phonetisch nach IPA. Ein Ziel ist es aber, mögliche Minimalpaare zu finden, um das Phonemsystem zu eruieren.

Zur Erinnerung hier die IPA:

Vowels



Where symbols appear in pairs, the one to the right represents a rounded vowel.

Consonants (Pulmonic)

	Bilabial	Labiodental	Dental	Alveolar	Postalveolar	Retroflex	Palatal	Velar	Uvular	Pharyngeal	Glottal
Plosive	p b			t d		ʈ ɖ	c ɟ	k g	q ɢ		ʔ
Nasal		m ɱ		n		ɳ	ɲ	ŋ	ɴ		
Trill		ʙ		r					ʀ		
Tap or Flap				ɾ		ɽ					
Fricative	ɸ β	f v	θ ð	s z	ʃ ʒ	ʂ ʐ	ç ʝ	x ɣ	χ ʁ	ħ ʕ	h ɦ
Lateral fricative				ɬ ɮ							
Approximant		ʋ		ɹ		ɻ	j	ɰ			
Lateral approximant				l		ɭ	ʎ	ʟ			

Zur ersten Abfrage verwenden wir die Wortliste von Tryon D. T. 1976. *The New Hebrides Languages: An internal classification*. The Australian National University.

Weitere Elizitationsthemen:

- Einfache Sätze mit intransitiven Verben und transitiven Verben.
- Sätze mit Gegenwartsbezug, Vergangenheitsbezug, Zukunftsbezug
- Possessivkonstruktionen mit Körperteilen und Verwandtschaftsausdrücken (inalienabel)
- Possessivkonstruktionen mit anderen Ausdrücken (alienabel)

Consonants (Non-Pulmonic)

	Clicks	Voiced implosives	Ejectives
◌	Bilabial	ɓ	ʼ Examples:
◌	Dental	ɗ	pʼ Bilabial
◌	(Post)alveolar	ɟ	tʼ Dental/alveolar
◌	Palatoalveolar	ɠ	kʼ Velar
◌	Alveolar lateral	ɠ	sʼ Alveolar fricative

Suprasegmentals

- | Primary stress
- | Secondary stress
- | **founə'tɪsən**
- : Long e:
- ◌ Half-long eː
- ◌ Extra short ẽ
- | Minor (foot) group
- || Major (intonation) group
- ◌ Syllable break **ji.ækt**
- ◌ Linking (absence of a break)

1 (my) head	21 navel
2 hair	22 kidney
3 ear	23 body hair
4 nose	24 penis
5 tongue	25 testicles
6 tooth	26 vulva
7 eye	27 back
8 mouth	28 right hand
9 beard	29 left hand
10 chin	30 excrement
11 shoulder	31 vein
12 hand	32 thigh
13 thumb	33 knee
14 neck	34 leg
15 breasts	35 ankle
16 rib	36 heel
17 belly	37 blood
18 guts, intestines	38 bone
19 heart	39 skin
20 liver	40 sore
41 fat, grease	63 dog

42 sweat	64 louse
43 tears	65 fly
44 father	66 snake
45 mother	67 egg
46 child	68 bird
47 man	69 mosquito
48 woman	70 fish
49 husband	71 squid
50 name	72 rat
51 person	73 shark
52 wife	74 whale
53 uncle	75 stingray
54 singsing (ceremon.)	76 butterfly
55 house	77 wing
56 men's house	78 ant (red)
57 door	79 flying fox
58 story	80 dolphin
59 pig	81 grasshopper
60 tusk	82 scorpion
61 centipede	83 sea-snake
62 crayfish	84 tail
85 turtle	107 sun

86	108
spider web	moon
87 biche de mer	109
	star
88	110
feather	cloud
89	111
meat	water
90	112
food (veg.)	rain
91	113
yam	sand
92	114
taro	stone
93	115
sugar-cane	salt
94	116
almond	mountain
95	117
tree	fire
96	118
leaf	smoke
97	119
dry coconut	ashes
98 coconut palm	120
	road
99	121
banana	wind
100	122
breadfruit	lightning
101	123
sandalwood	rainbow
102	124
flower	earth
103	125
fruit	earthquake
104	126
grass	hole
105	127
root	thunder
106	128
woods	fog
129	151
lake	spear

130	152
sea	oven
131	153
seed	fight
132	154
sky	black
133	155
stick	white
134	156
firewood	red
135	157
mud	yellow
136	158
wave	green
137	159
foam	blind
138	160
canoe	deaf
139	161
paddle	big
140	162
anchor	small
141	163
outrigger	good
142	164
sail	bad
143	165
dust	cooked
144	166
rope	dead
145	167
bow	dry
146	168
arrow	wet
147	169
knife	lazy
148	170
axe	heavy
149 digging stick	171
	light
150	172
fish-hook	sick
173	195
cold	nine

174 dirty	196 ten
175 long	197 other
176 narrow	198 who
177 new	199 what
178 old	200 when
179 right (correct)	201 how many
180 rotten	202 many
181 sharp	203 where
182 short	204 work
183 smooth	205 warm
184 straight	206 yesterday
185 thick	207 tomorrow
186 thin	208 night
187 one	209 year
188 two	210 day
189 three	211 I
190 four	212 thou
191 five	213 he, she
192 six	214 we pl. incl.
193 seven	215 we pl. excl.
194 eight	216 you pl.
217 they	239 sleep

218 we dl. incl.	240 laugh
219 we dl. excl.	241 blow
220 you dl.	242 hold
221 they dl.	243 fly
222 give	244 tie, [fasten]
223 hit	245 spit
224 see	246 breathe
225 bite	247 burn
226 hear	248 count
227 cry	249 cut
228 die	250 dig
229 vomit	251 drink
230 go	252 fear
231 come	253 float
232 swim	254 flow
233 eat	255 hunt
234 stand	256 kill
235 sit	257 know
236 call out	258 lie down
237 run	259 live
238 full	260 play
239 sleep	

240	laugh
241	blow
242	hold
243	fly
244	tie, [fasten]
245	spit
246	breathe
247	burn
248	count
249	cut
250	dig
251	drink
252	fear
253	float
254	flow
255	hunt
256	kill
257	know
258	lie down
259	live
260	play
261	pull
	283 here

262	push	284	how
263	rub	285	if
264	say	286	in
265	scratch	287	near
266	sew	288	not
267	sing	289	that
268	smell	290	there
269	split	291	this
270	squeeze	292	with
271	stab [pierce]		to sniff, smell
272	suck		to chew
273	swell		to cook
274	think		to yawn
275	throw		to lie down
276	turn		to dream
277	walk		thatch, roof
278	wash		to tie up
279	wipe		needle
280	all		to shoot
281	and		dull, blunt
282	far		to plant

Für Arbeit mit Daten bitte installieren:

-- Toolbox: <http://www.sil.org/computing/toolbox/>

-- Elan: <http://www.lat-mpi.eu/tools/elan/>

4. Das Lautsystem des Daakie

4.1 Consonants

	Labial	Labiovelar	Labiodental	Alveolar	Palatal	Velar	Glottal
Voiceless Stop	p	p ^w {pw}		t		k	
Voiced/Prenasal.	^m b {b}	b ^w {bw}		ⁿ d {d}		^ŋ g {g}	
Nasal	m	m ^w {mw}		n		ŋ {ng}	
Fricative			v	s			h
Trill				r			
Lateral				l			
Approximant	ʋ {w}				j {y}		

- Voiceless / Voiced stop distinction rather Non-prenasalized / Prenasalized; neutralized in syllable coda (voiceless), cf. irrealis marker *b-V* 3sg vs. 1sg *na-p*.
- *h* occurs in syllable coda, cf. *teh* 'sea, salt', corresponds to *-s* in Daakaka (*tes*). In onset position within words, *s/h* variation in context *e_e*, cf. *lehe / lese* 'see', with *h* an innovation; but the contrast is still phonemic (see below). No *s/h* variation in word onsets, cf. *sok vakten* 'my boat'. No occurrence of *h* word-initial except non-phonemically with words with vocalic onsets, e.g. *mok (h)em* 'my house'.
- *r/t* variation in syllable coda, e.g. *obwer/obwet* 'taro', *-t* innovation?
- *v* can be realized as bilabial [β], sometimes lax, difficult to distinguish from ʋ.
- *ŋ* occurs in onsets and offsets, e.g. *nungnung* 'ask', *ngepngap* 'ready'
- *tj, dj, kj, gj, sj* fused, leading to affricates: /tjenem/ [tʃɛnem] 'homr' /sjep/ [ʃjɛp] 'grow' /djun/ [dʒun] 'mat', /kjeh/ 'sweet' /ggeh/ 'work'
- Labiovelars *p^w, b^w, m^w* only before high fronted vowels /i/ and /e/

Some minimal pairs

- (1) /p/ vs. /b/ [pa] 'carry fruit' [ba] 'to plant', [pi:] 'cough', [bi:] 'together'
 /d/ vs. /t/ [dœ] 'lichi' [tœ] 'behind', [da] 'blood' [ta] 'cut'
 /k/ vs. /g/ [kahe] 'to wash' vs. [gahe] 'to pull out'
 [kuly] 'dog' [guly] 'to block access to a place'

/p/ vs. /p ^w /	[petpet] 'bind (a person)' [pwet] 'stay.sg', 'prog.sg'
/b/ vs. /b ^w /	[bi:] 'together' [b ^w i:] 'butterfly'
/m/ vs. /m ^w /	[met] 'dead' [m ^w et] 'short', [mere:] 'cock's comb' [mwere:] 'mad'
/g/ vs. /ŋ/	[gele] 'buy' [ŋele] 'that one'
/s/ vs. /h/	[vese] 'be able to' [vɛhe] 'to carry'; [tase] 'peel' [-tahe] 'again'
/s/ vs. /r/	[vese] 'be able to' [vere] 'take out'
/v/ vs. /ʋ/	[vere] 'take out' vs. [ʋere] 'fruit'

4.2 Vowels

The vowel system is rather complex in comparison to other languages of SW Ambrym.

Short vowels			Long vowels	
i	[y]	u	i: {ii}	u: {uu}
e {é}	[ø]	o {ó}	e: {ee}	o: {óó}
ɛ {e}	[œ]	ɔ {o}		ɔ: {oo}
æ {á}	a		æ: {á:}	a: {aa}

Length contrast:

- (2) /i/ vs. /i:/ [tisi] 'draw in sand' [tisi:] 'fall down'
 /e/ vs. /e:/ [te] or [tɛ] 'cut' [tee] 'look', [ʋe] 'water' [ʋe:] 'fruit'
 /a/ vs. /a:/ [da] 'blood' [daa] 'language', [ba] 'to plant' [baa] 'to fight'
 /ɔ/ vs. /ɔ:/ [so:ɡɔ:] 'together' [sogɔ] 'hold'
 /o/ vs. /o:/ [so:ɡɔ:] 'together' [sogɔ] 'hold'
 /u/ vs. /u:/ ?

Height contrasts:

- (3) [min] 'drink' [mɛne] 'come from' [mæn] 'laugh' [man] 'male, 3sg.poss'
 [gelɛ] 'flying fox' [gele] 'buy', [vese] 'be able to' [vɛhe] 'carry'
 [mɔp] 'cloud' [mon] 'too' [mu] 'earthquake'
 [ty] 'beat' [tø] 'chicken' [tœ] 'behind' [ta] 'cut'
 [ki:] 'dig' [te:] 'look' [mæ:] 'bread' [ma:] 'emerald dove'
 [sɔ:] 'one' [so:] 'pregnant' [du:t] 'woods'

The contrast [ɛ]/[e] is not well represented in the data.

Coarticulatory restrictions: Height contrasts middle high/middle low appear only after (and before?) alveolar consonants ([t, d, s, n, l, r?]).

Vowel æ

Sometimes realized with glide ^jæ, historic shift /ja/ → /æ/, cf. Daakaka [mjæn] Daakie [mæn] 'laugh'. Only in syllables with labial onsets. Possible spelling {Cya}, here: {Cá}

- (4) [pæn] ‘under’ [pan] ‘to branch’, ‘his/her mouth’
 [mæn] ‘laugh, be glad’ [man] ‘male, 3SG.POSS’
 [mæt] ‘eye, not done (for food)’ [mat] ‘still/yet, 1SG.POSS’
 [mæne] ‘with, to’ [mene] ‘to come from’
 [væt] ‘wood borer (insect)’ [vatlingi] ‘tell good, right’

“Umlaut”

Allophonic variation of rounded short vowels, back vs. fronted. Presumably recent, does not exist in other languages of Ambrym (but noticed by Paton and in word list of Tryon 1976).

- Short back vowels fronted after all apical onset consonant and /j/, /v/, /u/ if word final, followed by apical consonant (/t/, /n/, /r/), or syllable with fronted vowel /u/, /o/, /ɔ/ → [y], [ø], [œ] / \$ {t, d, n, s, l, r, j, v, u} __ {\$\$, t, n, r, \$Vfront}

(5) Examples of vowel fronting

- /t/ [ty] ‘beat drum’ [tø] ‘chicken’ [tœ] ‘behind’, [tøtœ] ‘carry’ [tøtørœ] ‘breadfruit’
- /d/ [dy] ‘to stay’ [dø] ‘lichei’ [dœ] ‘slow’ [døn] ‘drown’ [dœn] ‘bend’ [døl] ‘voice’
- /n/ [nynjø] ‘yesterday’ [nøn] ‘face’
- /s/ [sy] ‘pluck’ [sø] ‘hit’ [sœ] ‘reef’ [sørø] ‘talk’ [sørœ] ‘to reach’
- /l/ [ly] ‘hide’ [lø] ‘two’, ‘vomit’ [lœ] ‘leaf’
- /r/ [mury] ‘small’ [røerø] ‘two’ [mørœ] ‘old’
- /j/ [jøvø] ‘turtle’ [njø] 1sg [jœ] ‘machete’
- /v/ [vy] ‘introduced’ [vø] ‘quiet’ [vøløn] ‘hair’ [vœvœ] ‘weave’ [væt] ‘stone’
- /u/ [kuœ] ‘walk’ [ja:puœ] ‘(old) man’

(6) No fronting due to following phonemes

- /t/ [top] ‘erupt’ [toʋa] ‘come out’ [tuku] ‘fell’ [tuluh] ‘smooth’
- /d/ [dom] ‘yams, year’ [døkɔ] ‘pull’
- /n/ [nuŋnuŋ] ‘ask’ [nop] ‘fall asleep’
- /s/ [suburu] ‘mat’ [sok] ‘my’ [sowe] ‘what’
- /l/ [luh] ‘move, swamphen’, [lobo] ‘elephantiasis’ [lɔk] ‘laplap’
- /r/ [rɔk] ‘far away’
- /j/ [juŋ] ‘wash’ [jɔh] ‘smoke’
- /v/ [vɔh] ‘paddle’

- Vowel fronting after labial consonants: less regular, not after /b/, restricted with /u/ (/u/, /o/, /ɔ/ → [y], [ø], [œ] / \$ m __ (exceptions as above)
 /o/, /ɔ/ → [ø], [œ] / \$ {p, ʋ } __ (exceptions as above)

(7) Examples of vowel fronting

- /p/ [pøpø] ‘white, light’ [pøpœ] ‘carry’,
 no fronting: [popɔ:] ‘in-law’ [pɔpat] ‘pig’
- /m/ [mylen] ‘laef’ [mørø] ‘old’ [mæt] ‘straight’
but: [mury] ‘small’ [mulyp^wet] ‘hide’; [mo] harmonic form of 3SG.REAL
- /ʋ/ [ʋœ] ‘stringray’

(8) No fronting of /u/:

- /p/ [pulø] ‘climb’ [pun] ‘narrate’ [ʋuʋœ] ‘roasted breadfruit’

(9) No fronting after /b/:

- /b/ [bun] ‘smell’ [bulylly] ‘insect sp.’ [bo] ‘grandfather’ [bɔt] ‘stick’,

- No fronting after velar consonants /k/, /g/, /ŋ/ and in syllable-initial position

- /k/ [kuly] ‘dog’ [kɔ] ‘to hunt’
- /g/ [gumu] ‘hold tight’ [golø] ‘block’ [gɔlœ] ‘walk on knees’
- /ŋ/ [ŋuŋuø] ‘yellow’, [ŋorok] ‘far away’, [ŋɔso:le] ‘this one’
- [ut] ‘louse’ [utlø] ‘hunt’ [ot] ‘place’ [orø] ‘chase’

Sketch of optimality-theoretic rendering of fronting of back vowels /u/, /o/, /ɔ/

	*Front V\$Back	*Front V:	*Front \$bV	*Front \$C _{Labu}	*Front \$V, \$CV	Front VC _{Alveol}	*Front VC	Front Assim.	true to Input
[to]								*	
☞ [tø]									*
☞ [top]								*	
[tøp]							*		*
[don]						*		*	
☞ [døn]							*		*
☞ [ut]						*		*	
[yt]					*		*		*
☞ [gon]						*			
[gøn]					*		*		*
☞ [pulø]								*	
[pylø]				*					*
☞ [bɔt]								*	
[bœt]			*						*
☞ [too]								*	
[tøø]		*							*
☞ [tuluh]								**	
[tulyh]						*	*	*	*
[tylyh]							*		**
[tyluh]	*							*	*

Not explained: [mylen] but [mury].

Diphthongs

- /uø/, /eu/, /ie/, /ae/, /ou/, /aɔ/
 [kuøli] ‘return’ [meu] ‘alive’ [berae] ‘close up’ [ʋou] ‘string’ [a^mbaɔn] ‘wing’
 [kie] ‘say’? -- rather [kiye] or [kye], from old [kilye].

Syllable structure

- (C₁)(A)V(:V)(C₂), where C₁ ≠ /h/, A = /j/, C₂: voiceless plosive, nasal, /h/, /r/(/t/)

- Maximally two morae: *(C)(A)V:C, *(C)(A)VVC

Word accent

Little investigated so far. On penultimate or ultimate, influence on vowel realization:
[pø`pø] ‘white, light’ [ˈpøpø] ‘carry on shoulders’

5. Konjugationstabellen

5.1 Personalpronomina und Subjektkongruenz-Marker

Person	Singular	Plural	Dual	Paucal	Forms
1	<i>ngyo</i> <i>na-</i>	<i>kemem</i> <i>keme-</i>	<i>komoo</i> <i>komo-</i>	<i>kememdyee</i> <i>kidyee-</i>	Pronoun Subject Marker
1+2		<i>et</i> <i>da-</i>	<i>adoo</i> <i>do-</i>	<i>adyee</i> <i>dye-</i>	Pronoun Subject Marker
2	<i>ngyak</i> <i>ko-</i>	<i>kimim</i> <i>ki-</i>	<i>kamoo</i> <i>ka-</i>	<i>kamdyee</i> <i>kamdyee-</i>	Pronoun Subject Marker
3	<i>ngye</i> <i>-</i>	<i>ngyee</i> <i>la-</i>	<i>koloo</i> <i>kolo-</i>	<i>kilyee/kiyee</i> <i>kye-</i>	Pronoun Subject Marker

5.2 Modus, Tempus, Negation: Formen des Subjektsmarkers

Person	Singular	Plural	Dual	Paucal	Modality
1	<i>nam</i> <i>nap</i> <i>anap</i> <i>naro</i> <i>nan</i> <i>nat</i>	<i>kemem</i> <i>kemep</i> <i>akemep</i> <i>kemero</i> <i>kemen</i> <i>kemet</i>	<i>komom</i> <i>komop</i> <i>akomop</i> <i>komoro</i> <i>komon</i> <i>komot</i>	<i>kidyem</i> <i>kidyep</i> <i>akidyep</i> <i>kidyero</i> <i>kidyen</i> <i>kidyet</i>	realis irrealis irrealis future realis negative irrealis negative distal
1+2		<i>dam</i> <i>dap</i> <i>adap</i> <i>daro</i> <i>dan</i> <i>dat</i>	<i>dom</i> <i>dop</i> <i>adop</i> <i>doro</i> <i>don</i> <i>dot</i>	<i>dyem</i> <i>dyep</i> <i>adyep</i> <i>dvero</i> <i>dyen</i> <i>dyet</i>	realis irrealis irrealis future realis negative irrealis negative distal
2	<i>kom</i> <i>kop</i> <i>akop</i> <i>koro</i> <i>kon</i> <i>kot</i>	<i>kim</i> <i>kip</i> <i>akip</i> <i>kiro</i> <i>kin</i> <i>kit</i>	<i>kam</i> <i>kap</i> <i>akap</i> <i>karo</i> <i>kan</i> <i>kat</i>	<i>kamdyem</i> <i>kamdyep</i> <i>akamdyep</i> <i>kamdyero</i> <i>kamdyen</i> <i>kamdyet</i>	realis irrealis irrealis future realis negative irrealis negative distal
3	<i>m(w)V</i> <i>b(w)V</i> <i>ab(w)V</i> <i>tere</i> <i>ne</i>	<i>lam</i> <i>lap</i> <i>alap</i> <i>laro</i> <i>lan</i>	<i>kolom</i> <i>kolop</i> <i>akolop</i> <i>koloro</i> <i>kolon</i>	<i>kyem</i> <i>kyep</i> <i>akyep</i> <i>kyero</i> <i>kyen</i>	realis irrealis irrealis future realis negative irrealis negative

Person	Singular	Plural	Dual	Paucal	Modality
	<i>te</i>	<i>lat</i>	<i>kolot</i>	<i>kyet</i>	distal

5.3 Possessivpronomina

Person	Singular	Plural	Dual	Paucal	Class
1	<i>sok</i> <i>mok</i> <i>ok</i>	<i>semem</i> <i>memem</i> <i>emem</i>	<i>sumoo</i> <i>mumoo</i> <i>umoo</i>	<i>sememdyee</i> <i>mememdyee</i> <i>ememdyee</i>	sok-class mok-class ok-class
1+2		<i>sat</i> <i>mat</i> <i>at</i>	<i>sadoo</i> <i>madoo</i> <i>adoo</i>	<i>sadyee</i> <i>madyee</i> <i>adyee</i>	sok-class mok-class ok-class
2	<i>sam</i> <i>mam</i> <i>am</i>	<i>samim</i> <i>mamim</i> <i>amim</i>	<i>samoo</i> <i>mamoo</i> <i>amoo</i>	<i>samdyee</i> <i>mamdyee</i> <i>amdyee</i>	sok-class mok-class ok-class
3	<i>san</i> <i>man</i> <i>an</i>	<i>saa</i> <i>maa</i> <i>aa</i>	<i>saloo</i> <i>maloo</i> <i>aloo</i>	<i>sayee</i> <i>mayee</i> <i>ayee</i>	sok-class mok-class ok-class

5.4 Relationale (“possessive”) Nomina

Forms	‘foot, track’	‘hand’	‘child’	‘forehead’	‘tongue’	‘heart’
1S	<i>yek</i>	<i>volok</i>	<i>nuruk</i>	<i>panuk</i>	<i>minyok</i>	<i>luk</i>
2S	<i>yem/yim*</i>	<i>velam</i>	<i>narem</i>	<i>panom</i>	<i>minyam</i>	<i>lum</i>
3S	<i>yen</i>	<i>velan</i>	<i>naren</i>	<i>panon</i>	<i>minyan</i>	<i>lon</i>
1P.EX	<i>yemem</i>	<i>velamem</i>	<i>naremem</i>	<i>panomem</i>	<i>minamem</i>	<i>lomem</i>
1P.IN	<i>yemet</i>	<i>velamet</i>	<i>naremet</i>	<i>panomet</i>	<i>minyamet</i>	<i>lomet</i>
2P	<i>yemim</i>	<i>velamim</i>	<i>naremim</i>	<i>panomim</i>	<i>minyamim</i>	<i>lomim</i>
3P	<i>yee</i>	<i>velaa</i>	<i>naree</i>	<i>panee</i>	<i>minyee</i>	<i>loee</i>
1D.EX	<i>yemoo</i>	<i>velamoo</i>	<i>naremoo</i>	<i>panomoo</i>	<i>minyamoo</i>	<i>lomoo</i>
1D.IN	<i>yedoo</i>	<i>veladoo</i>	<i>naredoo</i>	<i>panodoo</i>	<i>minyadoo</i>	<i>lodo</i>
2D	<i>yemoo</i>	<i>volomoo</i>	<i>nurumoo</i>	<i>panumoo</i>	<i>minyamoo</i>	<i>lomoo</i>
3D	<i>yeloo</i>	<i>velaloo</i>	<i>nareloo</i>	<i>paneloo</i>	<i>minyaloo</i>	<i>loloo</i>
1PC.EX	<i>yemimdyee</i>	<i>velamimdyee</i>	<i>naremimdyee</i>	<i>panomimdyee</i>	<i>minyamimdyee</i>	<i>lomimdyee</i>
1PC.IN	<i>yedyee</i>	<i>veladyee</i>	<i>naredyee</i>	<i>panodyee</i>	<i>minyadyee</i>	<i>lodyee</i>
2PC	<i>yemdyee</i>	<i>velamdyee</i>	<i>naremdyee</i>	<i>panomdyee</i>	<i>minyamdyee</i>	<i>lomdyee</i>
3PC	<i>yeyee</i>	<i>velayee</i>	<i>nareyee</i>	<i>panoyee</i>	<i>minyayee</i>	<i>loyee</i>

6. Weiteres zur Grammatik

6.1 Text: Rachel_1

6.2 Mögliche Hausarbeits-Themen

- Datanelizitation: Cut & Break
Ca. 60 kurze Filme, Abel beschreibt Situationen. Aufgabe: akustische Aufnahme, Transkription, Zusammenstellung Cut/Break-Verben, Zurordnung zu den beschriebenen Situationen, Einordnung in Resultate von Majid A. et al. 2006. The semantic categories of cutting and breaking events: A crosslinguistic perspective. *Cognitive Linguistics* 18: 133-152.
- Datanelizitation: Caused Positions
Ca. 45 kurze Filme; Aufgabe wie oben.
- Datanelizitation: Räumliche Konzepte
Aufgabe wie oben.
- Arbeit mit Toolbox: Interlinearübersetzung, evtl. Übersetzung ins Bislama eines Textes (Kinderbibel), mit Hilfe von Abel.
- Arbeit mit Toolbox und Elan: Bearbeitung existierender Interlinearübersetzungen und Überführung der Daten in Elan; Alinierung der Daten zur Sound-Datei.
- Identifikation von Minimalpaaren für alle phonemischen Kontraste; Ausgangsbasis: das bestehende Lexikon;
Beschreibung des Phonemsystems.
- Verwendung von Dual/Paucal/Plural; Ausgangsbasis: Transkribierte Texte.
- Verwendung von Realis/Irrealis, Ausgangsbasis: Transkribierte Texte
- Englische Transkription von Daakie/Bislama-Texten

7. Das Modus-System des Daakie

7.1 Das System der Modus-Markierer

Im Daakie wird Finitheit nicht durch Tempus ausgedrückt, sondern durch Modus. Die elementare Distinktion ist die zwischen **Realis** (was ist wirklich – in der Vergangenheit geschehen, gegenwärtig geschehend oder eine allgemeine Regularität) und **Irrealis** (was ist nicht wirklich – hypothetisch oder zukünftig). Ein Spezialfall davon ist das **Futur**. Ferner gibt es eine **Distal**-Markierung für Sachverhalte, die entweder zeitlich oder in ihrer Möglichkeit als entfernt von der Situation der Äußerung gesehen wird. Die **Negation** interagiert mit diesem System.

Modus wird als Suffix des Subjekt-Markers ausgedrückt oder (in der 3.Sg.) als eigenständiges Morphem, typischerweise mit alternierendem Vokal. Beispiele für 3.Pl und 3.Sg:

- | | | | | | | | |
|-----|----|--------------------|----------|------------------|--------------|-----------------|--------------|
| (1) | a. | Realis: | <i>l</i> | <i>a-m ka</i> | '3PL-RE fly' | <i>mwe ka</i> | '3SG-RE fly' |
| | b. | Irrealis: | | <i>la-p ka</i> | | <i>bwe ka</i> | |
| | c. | Irrealis future: | | <i>a la-p ka</i> | | <i>a bwe ka</i> | |
| | d. | Realis negative: | | <i>la-re ka</i> | | <i>te-re ka</i> | |
| | e. | Irrealis negative: | | <i>la-n ka</i> | | <i>ne ka</i> | |
| | f. | Distal: | | <i>la-t ka</i> | | <i>te ka</i> | |

Realisierung der Form der 3.Sg:

- Base form: *mwe* (*mw*: labiovelar, only in front of *e/i*). Examples: *mwe sengane* 'give', *mwe tangale* 'reach', *mwe ret* 'hot', *mwe deme* 'think', *mwe le* 'be married', *mwe kie* 'say'
- If the following verb stem has an initial labial (non-velarized) consonant, velarization is lost: *me*. Examples: *me páne* 'to roast', *me ba* 'plant', *me mee* 'to come', *me van* 'go', but: *mwe pwet* 'stay', *mwe mwetmwet* 'short'
- If the stem of the following verb is high (i, u, o – with e, it stays e) or contains the glide /j/, we find a homorganic vowel: *m(w)i*, *mu*, *mo*, *m(w)e* (recall that velarized *mw* only occurs before i and e). Examples: *mwi tili* 'poke', *mwi kii* 'dig', *mi pii* 'cough', *mi bii* 'together', *mi mihmih* 'wet', *mi yah* 'strong', *mi myuu* 'grow', *mwi idi* 'take', *mo longane* [lonjane] 'hear', *mu tuluh* 'slippery', *mu lupwet* [lypwet] 'hide', *mu wuo* 'good' but *mwe don* [dœn] 'bend', *mwe notnot* [noetnoet] 'think';
- If the stem of the following verb is low (a) and the initial consonant is not labial, then we optionally have *ma* with some speakers. Examples: *ma tangale* 'reach', *ma ka* 'fly', *ma ane* 'eat', but not **ma pan* 'fork', **ma mán* 'laugh'.

7.2 Use of Realis

7.2.1 In main clauses

Past time reference, real world:

- | | | | | | | | |
|-----|---|-------------|------------|---------------|-------------|-------------|-----------|
| (1) | <i>meerin</i> | <i>na-m</i> | <i>mee</i> | <i>o-kele</i> | <i>na-m</i> | <i>lehe</i> | Bong2.027 |
| | long.time | 1SG-RE | come | place-PROX | 1SG-RE | look | |
| | 'long time ago, I came here, I looked.' | | | | | | |

Present time reference, real world (notice resultative serial verb construction):

- | | | | | | | | |
|-----|-----------------------------------|-------------|-----------|-------------|-----------|-----------|------------|
| (2) | <i>obwer</i> | <i>anvu</i> | <i>mi</i> | <i>myuu</i> | <i>mo</i> | <i>do</i> | Jemis2.054 |
| | taro | introduced | 3SG.RE | grow | 3SG.R | slow | |
| | 'This Fiji taro is growing slow.' | | | | | | |

Past time reference, fictional world (old man looking for a new skin):

- | | | | | | | | | |
|-----|---|-------------|-----------|-------------|--------------|--------------|--------------|-----------|
| (3) | <i>mwe</i> | <i>pwet</i> | <i>me</i> | <i>sela</i> | <i>wilin</i> | <i>talín</i> | <i>bye-n</i> | Bong2.012 |
| | 3.RE | PROG | 3.RE | put.on | skin.TR | body.TR | body-3SG | |
| | 'he was/is putting on the skin of his (= another man's) body' | | | | | | | |

Present time reference, specification of a rule:

- | | | | | | | | | | |
|-----|--|-------------|---------------|-------------|----------------|------------|------------|-----------------|------------|
| (4) | <i>ko-m</i> | <i>koot</i> | <i>mo-nok</i> | <i>ko-m</i> | <i>takukuu</i> | <i>yee</i> | <i>mwe</i> | <i>titisii</i> | Jemis2.008 |
| | 2SG-RE | weed | 3SG.RE-end | 2SG-RE | cut.out | tree | 3SG.RE | fall.down.DISTR | |
| | 'after you cleared the grounds, you cut out the tree, it falls down' | | | | | | | | |

Generic reference; description of how people plant certain things together

- | | | | | | | | | | | | | | |
|-----|--|--------------|------------|---------------|-------------|-----------|-----------|-----------|-----------|------------|---------------|-----------|--------|
| (5) | <i>ngale</i> | <i>obwet</i> | <i>ten</i> | <i>musyoo</i> | <i>la-m</i> | <i>ba</i> | <i>mu</i> | <i>du</i> | <i>ne</i> | <i>kon</i> | <i>kinyee</i> | <i>ye</i> | Jemis2 |
| | after | taroo | true | some | 3PL-RE | plant | real | stay | TR | corn | DEM.PL | dist | #022 |
| | 'then they plant some island taro to stay with that corn.' | | | | | | | | | | | | |

7.2.2 In embedded clauses

Under factive propositional attitude verbs; use of complementizer *ke*:

- | | | | | | | | | | | |
|-----|---|-------------------|----------------|----------------|---------------|----------------|-------------|-----------|---------------|------------|
| (6) | <i>mo-mele</i> | <i>me</i> | <i>kiibele</i> | <i>ke</i> | <i>vanten</i> | <i>mu-syoo</i> | <i>la-m</i> | <i>du</i> | <i>o-kiye</i> | Amos.013 |
| | RE-this.way | RE | know | COMP | man | RE-SOME.PL | 3PL-RE | stay | LOC-DIST | |
| | 'This way, he knows that some men stay there.' | | | | | | | | | |
| (7) | <i>la-m</i> | <i>teekiibele</i> | <i>ke</i> | <i>me</i> | <i>e</i> | <i>leplap</i> | Amos.013 | | | |
| | 3PL-RE | recognize | COMP | 3SG-RE | COP | changed.face | | | | |
| | 'They recognized that he had changed his face.' | | | | | | | | | |
| (8) | <i>mo</i> | <i>longane</i> | <i>ke</i> | <i>timaleh</i> | <i>kiye</i> | <i>mwe</i> | <i>pwet</i> | <i>mo</i> | <i>sóró</i> | Jemis3.029 |
| | 3SG.RE | hear | COMP | child | DEM | 3SG.RE | PROG | 3SG.RE | talk | |
| | 'He heard that the children were talking.' | | | | | | | | | |

Example with negated propositional attitude verb:

- | | | | | | | | |
|-----|--|-------------|----------------|-----------|-----------|----------|--------------|
| (9) | <i>byen</i> | <i>tere</i> | <i>kiibele</i> | <i>ke</i> | <i>me</i> | <i>e</i> | <i>naren</i> |
| | from.TR | 3SG.RE.NEG | know | COMP | 3SG.RE | COP | child-3SG |
| | 'therefore she didn't know that it was her child.' | | | | | | |

Under factive conjunctions:

- | | | | | | | | | | | | | |
|------|--|-------------|-----------|-----------|---------------|-------------|-----------|--------------|-----------|-----------|-------------|----------|
| (10) | <i>na-m</i> | <i>pwet</i> | <i>em</i> | <i>ne</i> | <i>meseen</i> | <i>byen</i> | <i>ke</i> | <i>popat</i> | <i>me</i> | <i>te</i> | <i>ye-k</i> | Boal.079 |
| | 1s-RE | stay | house | TR | sick-NOM | because | COMP | pig | 3SG.RE | cut | leg-1SG | |
| | 'I stayed in the hospital because the pig bit my leg.' | | | | | | | | | | | |

- (11) *bili ke mwe saaku wilin byen me mee timaleh man soo* Bong2
 time COMP 3SG.RE take.off skin.TR body.3SG 3SG.RE come child male SG.IND 2
 ‘When he took of his skin, a boy came.’

7.3 Uses of Irrealis

7.3.1 In main clauses

The use of irrealis in commissive and jussive clauses was illustrated above.

Another commissive clause; note irrealis marking on second predicate (event-descriptive serial verb) and the non-realis indefinite marker *desoo* (used also in negative contexts, i.e. contexts with limited life span of discourse referent).

- (12) *na-p gone gyeh-en de-soo bwi yah* Boa1.089
 1SG-IR do.TR work-NOM NRE-IDEF 3SG-IR strong
 ‘I will do some strenuous work.’

Use in commands (imperatives):

- (13) *ko-p sengane dere mee na-p ane* Boa2.076
 2SG-IR give some.PART come 1SG-IR eat.TR
 ‘Give me some of it so that I will eat.’

- (14) *ki-p tee-ne mee na-m min na-p yah* Maeka1.162
 2PL-IR look-TR come 1SG-RE drink.TR 1SG-IR strong
 ‘You look and come, I drank it in order to be strong.’

7.3.2 Reference to future events

For future events, the irrealis subject marker is preceded by *a*:

- (15) *vanten desoo a be mee bwi idi pija en dout* Jemis2.086
 man some 3SG.IR come 3SG.IR take picture of.3SG probably
 ‘Some man will come to take a picture of it (about a palm tree with five forks).’

This *a* has most likely evolved from a conjunction meaning ‘and, but’, as in the following example:

- (16) *yaa me van mo-nok a vanten kevene la-m van tyenem mo-nok* Bong3
 sun 3SG.RE go RE.end PART man every 3SG-RE go home RE-end 23
 ‘The sun was down, and every man had gone home.’

One indication: particle *a* + immediately following future form *a-* do not cooccur.

Possible treatments of *a* + irrealis:

- *a* is a subordinizer that together with irrealis mood indicates reference to future events.
- *a* + irrealis marker evolved to a future marker, a subcase of irrealis.

Here: second option. More examples:

- (17) *lisepsep ngyee a-la-p ane ngyo* Boa2.089
 lisepsep PL FUT-3PL-IR eat.TR PRON.1SG
 ‘The lisepseps will eat me!’

- (18) *kolo-m du notnot ke teh a-bo soksilinee aloo li-vih ngyee* Paul2.015
 2D-RE PROG think COMP sea 3SG-IR carry.away POSS.2D banana PL
 ‘The two were thinking that the sea will carry away their banana trees.’

- (19) *ko-p neknak a-na-p kie ne a-do-p kukuo ngi-ye* Aiben2.039
 2SG-IR ready FUT-1SG-IR say TR FUT-12DU-IR race now-DIST
 ‘Be ready, then I will tell you that the two of us will make a race.’

- (20) *mwe kie ka a-na-p ane ngyak nge-le* Boa2.114
 3SG.RE say COMP FUT-1SG-IR eat.TR PRON.2S now-PROX
 ‘He said, “I will eat you now!”’

7.3.3 In embedded clauses

Under non-factive embedded clauses; complementizer *ka*.

For wishes:

- (21) *na-m longbini ka na-p pune punen soo*
 1SG-RE want COMP 1SG-IR tell story one
 ‘I want to tell a story.’

For possibilities:

- (22) *mwe pane basee kinyee-ye mwe neknak ka bu du ba ane* Boa3.
 3SG-
 RE roast bird DEM.PL-DIST 3SG-RE ready COMP 3SG-IR stay.PL 3SG-IR eat.TR 39
 ‘He roasted the birds and was ready so that he could eat them.’

- (23) *kolo-m du tyenem tone ka yaa be lotne saloo ot be goló* Paul2
 2D-RE PROG home wait.TR COMP sun 3SG-IR heat.TR POSS.2D place 3SG-IR dry 7
 ‘The two were waiting at home that the sun should warm up their place and make it dry.’

Indirect speech, for irrealis events.

- (24) *Inet me kie ka be van*
 Inet 3SG.R say COMP 3SG-IR go
 ‘Inet said that she would go.’

To know how (with *kiibele* ‘know’, contrast with (6), where complementizer is *ke*):

- (25) *ngale la-m kiibele ka la-p kuo soo-soo*
 then 3PL-RE know COMP 3PL-IR run one-REDUP
 ‘Then they knew/were able to run away one by one.’

Temporal clauses in irrealis contexts, complementizer *ka*, contrast with (11):

- (26) *mwe kiibele ka ba ane an vih ngyee bili ka la-p myen* Paul2
 3SG.RE think COMP 3SG.IR eat.TR POSS.3SG banana PL time COMP 3PL-IR ripe 44
 ‘He thought that he would eat his bananas when they are ripe.’

Protasis and apodosis of conditionals:

- (27) *molo ka bo longane diliri gon munok,* Abel2.010
 namalao COMP 3SG.IR feel egg.3S EMPH finish
 ‘The namalao, when it feels its egg(s) finished,’

a be mee me pish pán weren kege me pwet me tivin weren
 DISC 3SIR come 3SG.RE lay.eggs under X.PLACE COMP.REL 3S.RE stay 3S.RE bury.TR X.PLACE
 ‘then it comes and lays eggs under the place where it stays and buries them.’

Protasis and apodosis of hypothetical conditionals, the distal marker *-t* is used:

- (2) A: *Ko-p pyak ne tiri kolo le, vih mane vyoh.*
 2SG-IR choose TR INDEF.NHUM two PROX banana with ripe.coconut
 ‘You choose one of these two, the banana or the coconut.’

Ko-t pyak soro ke tu wuo, a-ko-p idi popat soo.
 2SG.DT choose reach COMP 3SG.DT good FUT-2SG-IR take pig NRE-one
 ‘If you choose right, then you will take a pig.’

B: *Na-m longbini vih*
 1SG-RE want banana
 ‘I want the banana.’

A: *Ka ko-t pyak ne vyoh, a-ko-t ko-t idi popat*
 COMP 2SG-DT choose TR coconut FUT 2SG-DT take pig
 ‘If you had chosen the coconut, you would have taken the pig.’

In purposive clauses, serial verb construction, no complementizer:

See (13), (14) and also:

- (28) *la-m van la-p pungot*
 3PL-RE go 3PL-IR collect.shellfish
 ‘They went to collect shellfish on the reef.’

7.4 Realis Negation

7.4.1 Present time reference

- (29) *kele me libyeledame soo timinyeh mun tere libyeledame pópó*
 PROX 3SG.RE kava one different FOC 3SG.RE.NEG kava white
 ‘This is a different kind of kava, this is not white kava.’

- (30) *na-re lese ngyak*
 1SG-RE.NG see 2SG
 ‘I don’t see you.’

7.4.2 Past time reference:

- (31) *a syebolo tere lehe*
 DISC kingfisher 3SG.RE.NEG look
 ‘and/but the kingfisher didn’t look’

7.5 Irrealis negation

Wish that something does not happen, with negative complementizer *saka*

- (32) *saka ko-n kyet-bini ngyo*
 COMP.NEG 2S-IRRNEG bite.dead 1SG
 ‘Please don’t bite me dead.’

Negation under scope of negation, with negative complementizer *saka*

- (33) *ko-re longa-ne na-m kie ka saka la-n sogo dom pipili*
 2S-RE.NEG hear-TR 1SG-RE say COMP COMP.NEG 3P-IR.NEG take yams red
 ‘you don’t here me say that they should not take the red yams.’

General time reference

- (34) *byen sówe ke tere vese ka da-n lese God?*
 from where COMP 3SG.RE.NEG able SUB 1PL.INC-IR.NEG see God
 ‘Why is it not possible that we see God?’ (from catechism)

7.6 Text: Abel_1.pdf

7.7 The distal marker

The use of the distal marker *-t*, with 3rd sing. form *te / to / tu*, is not very clear yet. It is used for:

- stative predication, e.g. of adjectives
- predication of events that happened long before, before the storyline (similarl plusquamperfect)
- for remote possibilities

Refers to background state, disconnected to narrative story line.

- (1) *moron soo te pwet okele*
old.person one 3_{S.DIST} stay LOC.DIST
'One old person lived / used to live there.'

Use for adjectival, numerical qualifications (states)

- (2) *liimatebe kiye mo toptopan te worolim*
black.palm DEM.PROX 3_{SG.R} branch DIST five
'This blackpalm has five branches', 'branches out in five'

Use in temporal clauses, also disconnecting story line.

- (3) *leng musyoo ka te van borop-ne me te me tabini*
wind one COMP DIST go close.TR 3_{SG.R} cut 3_{SG.R} cut.dead
'One time when he came close, he slashed and killed him.'

Resultative perfect

- (4) *na-t ba kumala buk okele du dumuo*
1_{SG-DIST} plant sweet.potatoe already LOC.PROX stay.PL at.first
'I have already planted sweet potatoe here, it grew fine at first (?)'

Protasis and apodosis of hypothetical conditionals, the distal marker *-t* is used:

- (3) A: *Ko-p pyak ne tiri kolo le, vih mane vyoh.*
2_{SG-IR} choose TR INDEF.NHUM two PROX banana with ripe.coconut
'You choose one of these two, the banana or the coconut.

Ko-t pyak soro ke tu wuo, a-ko-p idi popat soo.
2_{SG.DT} choose reach COMP 3_{SG.DT} good FUT-2_{SG-IR} take pig NRE-ONE
'If you choose right, then you will take a pig.'

B: *Na-m longbini vih*
1_{SG-RE} want banana
'I want the banana.'

A: *Ka ko-t pyak ne vyoh, a-ko-t idi popat*
COMP 2_{SG-DT} choose TR coconut FUT take pig
'If you had chosen the coconut, you would have taken the pig.'

8. Possession, relationale und transitive Nomina

8.1 Überblick

Im Daakie gibt es verschiedene Arten, Possessivität bzw. Relationalität anzuzeigen.

8.2 Possessivpronomina

8.2.1 Forms

There are three possessive pronouns, whose forms are (for the 1st person singular) *sok*, *mok* and *ok*. They precede the noun they relate to, e.g. *sok naana* ‘my mother’. The following table lists all the available forms:

Person	Singular	Plural	Dual	Paucal	Class
1	<i>sok</i> <i>mok</i> <i>ok</i>	<i>semem</i> <i>memem</i> <i>emem</i>	<i>sumoo</i> <i>mumoo</i> <i>umoo</i>	<i>sememdyee</i> <i>mememdyee</i> <i>ememdyee</i>	sok-class mok-class ok-class
1+2	--	<i>sat</i> <i>mat</i> <i>at</i>	<i>sadoo</i> <i>madoo</i> <i>adoo</i>	<i>sadyee</i> <i>madyee</i> <i>adyee</i>	sok-class mok-class ok-class
2	<i>sam</i> <i>mam</i> <i>am</i>	<i>samim</i> <i>mamim</i> <i>amim</i>	<i>samoo</i> <i>mamoo</i> <i>amoo</i>	<i>samdyee</i> <i>mamdyee</i> <i>amdyee</i>	sok-class mok-class ok-class
3	<i>san</i> <i>man</i> <i>an</i>	<i>saa</i> <i>maa</i> <i>aa</i>	<i>saloo</i> <i>maloo</i> <i>aloo</i>	<i>sayee</i> <i>mayee</i> <i>ayee</i>	sok-class mok-class ok-class

In related languages, there are more possessive classes (e.g. Paton 1971 reports six classes for Lonwolwol, including classes related to fire/firewood, baskets, and boats).

8.2.2 Semantic fields

The use of the three types of possessive pronouns is semantically motivated. Roughly, the *mok*-class refers to objects that are associated with the house and with drinking, the *ok*-class refers to objects related to food and generally domesticated animals, whereas the *sok*-class, as the most general one, refers to the rest.

Examples for *ok*: *ok kulu* ‘my dog’ (even though dogs are not eaten), *ok basee* ‘my bird’, even if the bird would be kept as a pet, *ok yo* ‘my bushknife’, as knives are used for preparing food, *ok tan* ‘my ground’, as grounds are a source of food, *ok bahee* ‘my penis’ (probably because the word is derived from *basee* ‘bird’)

Examples for *mok*: *mok em* ‘my house’, *mok dyung* ‘my mat’, *mok emee* ‘my nakamal’, *mok we* ‘my water’ (but *sok teh* ‘my solwota’), *mok kava* ‘my kava’, *mok vuoh* ‘my coconut juice’, *mok lah* ‘my cup’, *mok buluwe* ‘my riva’, *mok kapa* ‘my roof’ (*kapa*: Bislama, from English *copper*), but: *sok tyenem*, not *mok tyenem*, *sok etehtah* ‘my chair’

8.2.3 Free use of possessive pronouns

Possessive pronouns can be used in place of full noun phrases. In the following example, the possessive pronoun *sok*, of the general possessive class, indicates that the demon will be part of the speaker’s possession.

temat me deme na-p vehe sok
demon REAL think 1S-IRR take.TR 1S.POSS
‘The demon thought that I will take him with me.’

In the following example, the possessive of the food class, *an*, indicates that the subject referent, an old woman, takes the object, a piece of a lisepsep, as food.

vanmoro kiye mwi idi an van Rachel1
old.woman DEM.PROX REAL take.TR 3S.POSS.FOOD go
‘The old woman took it with her for food and went off.’

8.2.4 “Genitival” constructions

consist of possessor, followed by the possessive construction:

wop san popat PSaki2
fence 3S.POSS pig
‘the pig’s (or pigs’) fence’, ‘the fence of the pig(s)’

8.3 Relationale Nomina

8.3.1 Forms

There is a great many nouns that are inflected for their possessor, with an inflection similar to the inflection of possessive pronouns. Most of these nouns denote body parts or excretions of one’s body that can be considered as body parts in an extended sense, and some denote kinship terms. Obviously, all possessed nouns denote inalienable possession.

[Table see above]

Some stems are very short (e.g. *y-* ‘leg’). The same holds for possessive pronouns, and it is tempting to analyze them as relational nouns as well. There is a certain amount of stem variation, or ablaut, with the 1st person singular and the 2nd person dual (*nuruk* – *narem*, *volok* – *velam*, etc.).

8.3.2 Meanings

The relational noun stems are listed here, sorted according to their categories [still incomplete]:

- (4) Body parts: *y-* ‘leg’, *l-* ‘heart’, *b-* ‘ass’, *by-* ‘body’, *n-* ‘face’, *p-* ‘mouth’, *vel-* ‘hand, arm’, *bar-* ‘head’, *bir-* ‘navel’, *bong-* ‘mouth’, *lós-* ‘testicles’, *luwu-* ‘tongue’, *mer-* ‘eye’, *pan-* ‘forehead’, *pad-* ‘neck’, *mad-* ‘back’, *vol-* ‘hair’
- (5) Body excretions: *dol-* ‘voice’, *sy-* ‘excrement’,
- (6) Personal possessions: *song-* ‘clothes’, *miy-* ‘place’,
- (7) Kinship terms: *nar-* ‘child’, *las-* ‘mother’, with a suppletive form *naana* for ‘my mother’, *tem-* ‘father’, *miry-* ‘uncle’, *tiny-* ‘aunt’

Non-relational forms: *mát* ‘eye’, *monot* ‘sweat’, *tatin* ‘excrement’, *naana* ‘mother’, *taata* ‘father’

8.3.3 Conjunction *sok / sam / son*

There is another relational noun with forms *suk*, *sum*, *son* (following the pattern of *l-* ‘heart’) that is used as head of coordination: *Jesus son vanten ngyee* ‘Jesus and his followers’; only for singular forms

8.4 Transitive nouns

8.4.1 Examples

There is a large number of transitive nouns that are always followed by another noun (or rather, NP).

- (8) *biri Tom mu bo*
head.TR Tom 3S.RE big
‘Tom’s head is big.’

Ohter examples: *dili tó* ‘egg of fowl’, *eye vih* ‘bunch of bananas’, *liri kava* ‘branch of kava’, *lii óó* ‘coconut tree’, lit. ‘tree coconut’.

8.4.2 Semantic fields

- (9) Groups: *eye* ‘bunch’, *bang* ‘big group’, e.g. *bang vanmoro* ‘group of older women’, *tóto* ‘group’, e.g. *tóto vaven* ‘group of women’, possibly *lasi* ‘big’, e.g. *lasi balip* ‘big stong man’, *woró* ‘number’, e.g. *kulu woró ló* ‘two dogs’
- (10) Body parts and excretions: *biri* ‘head, stem’, e.g. *biri óó* ‘stem of cocnut tree’, *liri* ‘branch’, *lo* ‘leaf’, e.g. *lo óó* ‘leaf of coconut tree’, *lii* ‘tree’, e.g. *lii óó* ‘coconut tree’, *wili* ‘skin’, *talin* ‘body’, *bón* ‘smell’, e.g. *bón ngyak* ‘your smell’, *dóló* ‘voice’, e.g. *dóló Meri* ‘voice of Mary’, *niri* ‘offspring’, e.g. *niri popat* ‘offspring of pig’, *sou* ‘heat’, e.g. *sou yaa* ‘heat of sun’, *syunguo* ‘remains’, e.g. *syunguo óó* ‘remains (empty shells) of coconuts’, *tili* ‘rope’, e.g. *tili popat* ‘pig’s rope’,

- (11) Openings, borders, parts
buluu ‘hole’, e.g. *buluu we* ‘hole water’ for lakes and rivers; *buluu bu* ‘oven’, *bele* ‘border, shell’, e.g. *bele map* ‘shell of nut sp.’, *bele tan* ‘border’, lit. ‘border of land’, *syé* ‘side’, e.g. *syé buluu we* ‘side of a lake’, *tabuyo* ‘middle’, e.g. *tabuyo teh* ‘middle of the sea’, *te* ‘person from’, e.g. *te Lalinda* ‘man from Lalinda’, *wop* ‘fence’, e.g. *wop popat* ‘pig’s fence’
- (12) *di* ‘other’, e.g. *di vaven ngyee* ‘the other women’, *taali* ‘other side’, e.g. *taali ot* ‘other place’,

8.4.3 Detransitivization

Transitive nouns can be detransitivized with suffix *-ri*, e.g. *diliri* ‘egg(s)’

8.4.4 Transitivity

Noun phrases can be transitivized with the general transitivizing marker *ne*.

s-ok too muru ne tayoo
POSS-1S garden small TRANS maniok
‘my small garden of maniok’

Cf. also *bulu buu ne luk* ‘hole oven for laplap’,

- a. *bulubuu ne luk*
hole TRANS laplap
‘hole (oven) of laplap’

The transitive marker can express possessive relationships with non-relational nouns, as in the following examples:

- (13) a. *da ne ngyo*
blood TRANS 1S
‘my blood’

This possessive construction is typical with inner body organs.

9. Serialverbkonstruktionen und Verwandtes

9.1 Verbkombinationen und Verbsuffixe

Es gibt eine Reihe von Verbsuffixen oder Verbstämmen, die mit anderen Verben eine enge Verbindung eingehen können.

-vini	completive	<i>topvini</i> 'kill all', <i>dehvini</i> 'tear apart' <i>envini</i> 'eat up' <i>minvini</i> 'drink up' <i>vatvini</i> 'tell everyone' <i>sengenvini</i> 'give everything'	
-bini	to death	<i>topbini</i> 'kill (to death) <i>kyetbini</i> 'bite to death' <i>elehbini</i> 'strangle to death' <i>welehbini</i> 'strike to death' <i>enbini</i> 'eat to death', 'destroy' (e.g., said of fire) <i>tabini</i> 'cut to death' <i>upbini</i> 'blow out', e.g. fire <i>vatbini</i> 'talk bad about' <i>tangbini</i> 'overcome', e.g. sickness	
-li	return	<i>kuoli</i> 'return', <i>kuo</i> 'walk, run'	
-gare	fast	<i>gumgare</i> 'hold fast' <i>elehgare</i> 'tighten', by turning <i>sangare</i> 'fasten', e.g. a pig with a rope <i>tungare</i> 'fasten with nails' <i>yepgare</i> 'pull with force' <i>pwetgare</i> 'hold tight' <i>notgare</i> 'trust', <i>not</i> 'think'	
-liline	back	<i>sokliline</i> 'take back' <i>yepililine</i> 'pull back' <i>dokoliline</i> 'pull back' <i>sengenliline</i> 'give back'	<i>liline</i> 'turn'
-tete		<i>longtete</i> 'listen attentively' <i>tahtete</i> 'respect' <i>lingtete</i> 'save', <i>lingi</i> : put down	
-lehe	'do a bit'	<i>enlehe</i> 'taste' <i>syephe</i> 'cut a bit' <i>letlehe</i> 'try'	<i>lehe</i> 'see'

9.2 Aspectual markers

9.2.1 Imperfective

Imperfective aspect is marked with *pwet* (singular) and *du* (non-singular); both verbs also have the meaning 'stay'. Both the aspect marker and the main verb carry a subject marker.

Progressives:

- (14) *ngale lam du lam kii teteh mon* Bong1 025
 then 3P-RE PROG 3P-RE dig agan too
 'then they were digging again'

Habituals:

- (15) *ngale lam du lam koliet ne kastom bwe ngyee* Adam1 037
 then 3P-RE PROG 3P-RE sing TR custom sing PL
 'after that, they used to sing custom songs'

Use of *pwet* for singulars:

- (16) *nam kiibele sówe mwe pwet ma ane meleh kingyee le* PSaki
 1S-RE think who RE PROG 3S-RE eat food DEM.PL PROX
 'I thought who was eating (from) this food here?'

9.2.2 Perfective / Completive

With *nok* 'finish', with mood marker, e.g. *monok* 'REAL-finish'

- (17) *lam en mo-nok lam kukuo ngiye* Aiben1
 3P-RE eat REAL-FINISH 3P-RE RED=TUN now
 'they ate (and finished), they went now'

9.3 *usilii* 'follow, about'

The verb *usilii* 'follow' is used to express the notion 'about'

- (18) *naren mwe deng mwe deng usilii lasen* Boa2
 child-3s 3s-RE cry 3s-RE cry follow mother-3s
 'the child was crying about/for his mother'

(19) *nap sóró usilii punen ne kastom* PSak2

‘I will talk about a kastom story’

pwee ‘much, many’, with subject agreement

(25) *lam mee lam pwee pán em kiye*
3PL-RE come 3PL-RE many under house that
‘they came many in this house’, ‘they became many
in this house’

9.4 Sequences of actions

Different subject serial verb construction or embedded clause – but no syntactic evidence for embedding. An example with different subjects:

(20) *me lehe mu du me yekokok byen map mu du ma ane*
REAL look REAL PROG REAL hurty.up PREP namambe. REAL PROG REAL eat.TR
‘She (the old woman) saw that it (the lisesep) was hurrying up with (i.e.
peeling) the namambe nuts and was eating them.’

9.5 Expression of “adverbial” notions

Adverbial notions are expressed as verbs/adjectives, inflected like 3rd person.

yah ‘strong’

(21) *kye-p gyeh bwi yah* OT
3T.IR work IRR strong
‘They should work hard.’

wuo ‘good’

(22) *basee kiye mo pwet mo koliet mu wuo* HG
bird DEM REAL PROG REAL sing REAL good
‘that bird sang very nicely’

kekeli ‘small, little’

(23) *lam ngepngap mwe kekeli gon* OT
3PL-RE rest REAL little EMPH
‘They rested only a little.’

dumuo ‘first’

(24) *basee mwe ka mu dumuo kolom duusilii*
bird REAL fly REAL first 3D-RE follow
‘the bird flew first / in front, the two followed.’