

LANGUAGE DATA



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TOLAI LANGUAGE COURSE

Karl J. Franklin
Harland B. Kerr

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Asian-Pacific Series No. 7

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TOLAI LANGUAGE COURSE

by

Karl J. Franklin
Harland B. Kerr
Clive H. Beaumont

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Franklin, Karl J.
Kerr, Harland B.
Beaumont, Clive H.

CONTENTS

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	Page
PREFACE TO FIRST EDITION	5
PREFACE TO SECOND EDITION	6
PREFACE TO THIRD EDITION	7
0 INTRODUCTION	9
1 AN INTRODUCTION TO THE SOUND SYSTEM AND ORTHOGRAPHY	11
1.1 Labials	11
1.2 Alveolars	13
1.3 Velars	14
1.4 Vowels	15
1.5 Stress	17
1.6 Intonation	18
2 APPENDICES A TO F	20
A Recognition of Number and Tense	20
B Recognition of Inclusive/Exclusive and Tense	21
C Recognition of Person Markers	23
D Recognition of Ordinary Possessives	23
E Question Intonation Practice	25
F Everyday Conversation	26
3 LESSONS 1 TO 32	27
1 Conversational Dialogue (Question and Location)	27
2 Conversational Dialogue (Question and Time)	28
3 Conversational Dialogue (Question and Equation)	29
4 Conversational Dialogue (Plural and Negation)	31
5 Conversational Dialogue (Village Scene)	32
6 Conversational Dialogue (Location and Indirect Object)	34
7 Conversational Dialogue (Review)	35
8 Use of Adjective and Ligatives	37
9 Transformation of Adjectives	39
10 Transformation with Ligatives	40
11 Transformation of Manner	41
12 Transformation of Negatives	43
13 Initial Question Indicators	44
14 Possession of Body Parts, Food, Relatives	45
15 Nouns Attributed to Nouns	47
16 Class Transformation	48
17 Adjective Transformation; Prefix <u>ni-</u>	49
18 Transformation by Reduplication	50
19 Use of <u>lup</u> and <u>tena</u>	51
20 Causative Particle <u>upi</u>	52
21 Plural, Articles, and Numerals	53
22 The use of <u>pa</u>	55

23	The use of <u>ba</u> and <u>ari</u>	56
24	Intransitive to Transitive Transformation	57
25	Conversational Dialogue (Sickness)	58
26	Verbal Modifiers	60
27	Numerals	61
28	Positional Directions	62
29	Direction-Location Forms	64
30	Reported Speech: Use of <u>biti</u>	66
31	Two Verb/Object Utterances	67
32	Elimination of Article with Possessed Nouns	68
4	SUPPLEMENT LESSONS 1 TO 3	69
1	Classroom Expressions	69
2	More Question Indicators	71
3	Specific Times	72
5	ADVANCED LESSONS 1 TO 6	73
	Advanced Lesson 1-3	73
	Advanced Lessons 4-6	73
4	Story: Argument over Land	73
5	Story: The Dog and the Pig	74
6	Story: The Old Man and the Women	76
6	ENGLISH-TOLAI VOCABULARY	77
7	TOLAI-ENGLISH WORKING VOCABULARY	100
7.1	General	100
7.2	Particles	118
8	TOLAI GRAMMATICAL STATEMENT	125
9	REPORT OF TOLAI DIALECTS	133
10	SOME SUGGESTIONS FOR LEARNING TOLAI	135
11	REFERENCES	137
11.1	Tolai Materials	137
11.2	Other References	137

PREFACE TO FIRST EDITION

This study was undertaken by the authors as members of the Summer Institute of Linguistics for the Department of the Administrator. The purpose is to prepare materials by which government officers are aided in learning to speak the Tolai language.

Most of the Tolai¹ expressions have been checked with Rev. Lutton of the Methodist Overseas Mission. In response to our Tolai lesson outlines in English he has provided the bulk of the material in Tolai which has been checked and recorded by native speakers. Without his generous assistance, it would have been impossible to complete the task in the time allotted.

We are also indebted to the following persons: Mr. Harry West, the Acting District Commissioner when we arrived in Rabaul, for transportation and accommodations while in Rabaul; Mr. Foldi, the District Commissioner and his able clerk Mr. Sneddon, for their help with supplies and other details; Mr. Reitano, the District Officer, for supplying us with linguistic and area maps and census figures; Mr. Boisin, the Education Officer, for providing an excellent English speaking informant; Father Reischel of the Catholic Mission, for providing us with all their Tolai printed material including a grammar; Mr. Swinton, the Patrol Officer at Vunadidir, for making our stay there pleasant, for providing transportation to various villages when needed, and for the use of a clerk as an informant; Dokta Tauli and Mr. Isikel To Bakut, English speaking Tolai men from Matopi who went over all the Tolai material with us and recorded the lessons on tape.

The lesson outlines were devised by Harland B. Kerr and Karl J. Franklin. The translations and recordings were prepared by Mr. Franklin.

The initial field work was carried out in December 1959, and January 1960 and the material has been subsequently revised.

Karl J. Franklin
Summer Institute of Linguistics
December, 1961

¹ We are aware of the various names used in New Britain for the language spoken on the Gazelle Peninsula (Gunantuna, Kuanua, Tinata Tuna, Tuna) and have chosen a neutral term meaning literally, 'one talk', which can be used for the whole area and does not have a connotation of any particular region or denomination.

PREFACE TO SECOND EDITION

In this revised edition the grammar section has been completely rewritten and the Tolai-English vocabulary has been expanded to include words of all kinds and not merely verbs and particles.

In addition, the lessons have all been checked with an English speaking Tolai informant, Mr. Jason Wakanga, a police clerk at Kainantu. I am indebted to him for his help and also to inspector Max Hayes, Chief Police Officer at Kainantu, for the use of his clerk as an informant. Alterations made as a result of this checking are incorporated in the lessons.

Clive H. Beaumont
Summer Institute of Linguistics
November, 1967

PREFACE TO THIRD EDITION

In this third edition several changes in the wording of the English text have been made. The format has also been changed slightly to conform with the *Language Data* style.

The census figures in chapter 9 have been revised and a few current bibliographical references have been added in chapter 10.

The name of Dr. Beaumont, who revised the second edition, has been added to the names of the authors.

Cassette tapes to accompany the language lessons may be ordered directly from the S.I.L. Bookroom, Ukarumpa, E.H.D.

Karl J. Franklin
Summer Institute of Linguistics
June, 1974

0 INTRODUCTION

The lessons are planned with several basic thoughts in mind: (1) the pronominal series would be the hardest and most important initially to master, (2) the student should be trained from the beginning to think and construct in Tolai, (3) he probably would not have more than two initial months free for concentrated language study, and (4) he would be in a village area for those two or three months.

In considering the first point we have set up a series of four lessons called Appendices A-F. These are for daily study and review until the pronominal series are mastered. The principle we have used in covering the second point is the automatic combining and transforming of Tolai utterances. These lessons should encourage the student to think and construct new utterances in Tolai. Points three and four are basic. If the student does not have two (preferably three) months in a village situation he will not be using the utterances in conjunction with his Tolai studies. He would not realize that Tolai is a flexible language and he might feel that if things were not said exactly as on the tape recording or paper something was wrong. He also needs this initial time to get to know the thought patterns of the people and to record expressions on his own.

There are a total of 47 lessons. Of these, 6 are put in a section called Appendices. These are for early mastery. On the same tape as the 6 appendices are 3 supplementary lessons and 6 advanced lessons. The 3 supplementary lessons contain expressions to be learned as needed. The first 3 of the advanced lessons are untranslated dialogues. The last 3 advanced lessons are freely translated stories.

On separate tape recordings are the 32 main lessons. These deal with situational dialogues and all the main features of the Tolai language that are feasible to be learned in the time allotted.

Following the lessons, a working vocabulary of several hundred words has been prepared. After this comes a Tolai to English word list followed by a section on verbs and particles. Cross references from the particles are given to lessons where examples of them can be found. We urge the student to buy a copy of the extensive and excellent Kuanua dictionary.

Preceding the body of the lessons is a brief description of the sound system and orthography of Tolai.

Immediately following the vocabularies is a grammatical outline of Tolai. It is of necessity slightly technical but it is hoped the abundance of examples will explain the terminology.

At the end of the paper there are some notes on Tolai dialects and some suggestions for learning the language.

1 AN INTRODUCTION TO THE SOUND SYSTEM AND ORTHOGRAPHY

Charles Fries states:

In learning a new language, then, the chief problem is not at first that of learning vocabulary items. It is, first, the mastery of the sound system--to understand the stream of speech, to hear the distinctive sound features and to approximate their reproduction. It is, second, the mastery of the features of arrangement that constitute the structure of the language.¹

The sound system of Tolai has thus been set out in this section to help the student realize its peculiarities. It has been contrasted with English to point out particular differences of certain sounds.

There was not time available to compare such items as the grammatical structures, vocabulary systems, or cultures between Tolai and English. Nevertheless, it is hoped the brief comparison of the sound systems will point the student in the right direction.

We quote Lado "that in the comparison between native and foreign language lies the key to ease or difficulty in foreign language learning....."²

The student must be aware of the differences of his own sound system and strive to sound not like himself but like the native Tolai speaker. He can only do this if he is aware of the differences in sound between the two systems.

1 LABIALS

English: p b f v m
Tolai: p b - v m

Examples: English: p = pin spin nip happy

Tolai: p = pot purpur paɔ
to come flower dog

Problem: An English speaker will sometimes aspirate his p finally in a word. In Tolai all voiceless stops (p, t, k) are unreleased word finally. The student must be care-

¹ Fries, Charles C. Teaching and Learning English as a Foreign Language. Ann Arbor: U. of Mich. Press, 1945, p. 3.

² Lado, Robert. Linguistics Across Cultures. Ann Arbor: U. of Mich. Press, 1958, p. 1.

ful not to release p word final as in pap.

Examples: English: b = bin rub rubber

Tolai: b = bobo bebe
to.watch butterfly

Problem: No problem as the sounds are similar in the two languages in both positions. There is no b word finally in Tolai.

Examples: English: v = vine live never

Tolai: v = vana vavina avet
to.go woman 1st.pers.excl.pl.

Problem: There is a distinct difference between the English sound and the Tolai sounds. The English sound is made by the bottom lip touching the upper front teeth. In Tolai the sound is always made with the lips held closely together and air passing between them. Before an /a/ the sound is much like the English /w/ except the lips are never rounded. In the present Tolai orthography the sound is always written as /v/. Compare the following which are first given as spelled in the New Britain Dictionary and then spelled phonetically.

<u>wiwi</u>	[bibi]	'to curl like a snake' (the line through the <u>b</u> denotes friction occurring with it)
<u>vivi</u>	[bibi]	'uncle of a woman's husband'
<u>wotowota</u>	[botobota]	'a raised stand'
<u>votovoto</u>	[botoboto]	'wages' (Fiji)

There are words that sound almost like an English /v/, e.g., [babina] /vavina/ 'woman' but in each case the lips touch together. There seem to be different degrees of friction with this sound according to the vowel following or preceding the sound and it will need to be mimicked carefully. In the prefix var- 'intransitive marker' the degree of friction is more than in the prefix va- 'causative marker'.

Examples: English: m = mine ram hammer

Tolai: m = mai pem amir
to.come axe 1st.pers.excl.dual

Problem: No problem as the distribution and sound in the three positions is very similar.

2 ALVEOLARS

English: t d s z n l r

Tolai: t d s - n l r

Examples: English: t = tin stem net water

Tolai: t = tar amutal pot
past.tense 2nd.pers.trial to.come

Problem: Same as with /p/ word finally. It is also necessary to recognize that there are different degrees of aspiration in the English stop series. E.g. the /t/ of tin has more aspiration than the /t/ of stem.

Examples: English: d = den nod fodder

Tolai: d = dir kadia
3rd.pers.dual 3rd.pers.pl.poss.

Problem: There is no problem as /d/ does not occur word final in Tolai and in the other two positions the sounds are similar to English.

Examples: English: s = seal race basic cats

Tolai: s = susu balus pusi
milk airplane cat

Problem: No problem. This sound is similar in both languages. In Tolai /s/ occurs only in loan words.

Examples: English: n = net ten sand

Tolai: n = nami ian vana
spit eat go

Problem: There is no problem as the same type of /n/ occurs and is sounded similarly in the three positions in each language.

Examples: English: l = lip loop pill pool pillow polo

Tolai: l = amital talil laun
1st.pers.excl.trial to.return to.live

Problem: In English either a clear /l/ (an /l/ with /i/ timbre, i.e., with relatively high front tongue position) or dark /l/ (an /l/ with high back tongue position) according to the vowel contiguous to the /l/ and the position of the /l/. In Tolai only the dark /l/ seems to occur. The student must take special care to pronounce

this phoneme correctly.

Examples: English: r = rat tar very borrow (tar = Amer. Engl. syllabic r)

Tolai: r = tar oro ra
past.tense to.call article

Problem: The sounds presented by the symbol /r/ are very different in these two languages. In Tolai the sound /r/ is flapped (the tongue hitting once against the alveolar ridge, as in English *udder*) in each position. In some dialects the sound /r/ is trilled (the tongue hitting several times against the alveolar ridge - as in the Scottish *r*). In the above English example of /r/ word final position—in Australian English—the sound is symbolized but not sounded. The student must be especially careful to flap the /r/ word final.

3 VELARS

English: k g ng w

Tolai: k g ng (w)¹

Examples: English: k = keel coal rock

Tolai: k = ki ruk kiki ikilik
sit come.in chair little

Problem: In English there is but one symbol regardless of the fact that the /k/ of coal is made further back in the mouth than the /k/ of 'keel'. Also in English the sound /k/ tends to have aspiration in all positions (even word finally with most speakers) whereas in Tolai /k/ word finally tends to be unreleased, but in other positions it is made as in the English 'coal'.

Examples: English: g = gill (of fish) saga ragged amalgam

Tolai: g = gunan kaugu
village mine

Problem: No problem. The sounds are similar in both languages.

Examples: English: ng = long sing ink singer

Tolai: ng = ngala nongon bung
big laugh market

Problem: It will take some practice for the student to learn to say /ng/ word initially as this distribution does not take place in English. Also care must be taken when /ng/ occurs medially that a stop does not follow at the same point of articulation, as in English 'finger'.

4 VOWELS

The vowels in Tolai (as in English) are not written phonemically. That is, there is not a "one-to-one correspondence between each phoneme and the symbolization of that phoneme".¹

Although this will be a problem for the European student initially, thousands of people have learned to read and write their language with its present orthography. It, therefore, does not seem wise to recommend any changes. The present Tolai literate speakers (as those in English) would be at a loss if the present orthography were changed. In our work the Tolai informants often suggested that our phonetic spellings were wrong.

English: i e u o a

Tolai: i e u o a

Examples: English: i = beat bead weep keep

Tolai: i = bita iau ina ti
to.hit I I.will really

Problem: The student must remember that the sound symbolized by /ee/ in English is pronounced as /i/ in Tolai. Also note that sometimes /i/ is pronounced as /y/ initially in Tolai, e.g. iau [yau] 'I'; other times it is pronounced /i/ initially, e.g. ina 'I will'.

OR

Examples: English: ɪ = bit bid wit kit city

Tolai: ɪ = vingai ikilik pin kikil
how.long little fold all.around

Problem: In English there is a minimal difference between the /i/ in 'beat' and the /ɪ/ in 'bit'. In Tolai /ɪ/ (as in English 'bit') is an allophone of /i/ and occurs preceding velars or between stops and nasals (when they occur together). These are the same

¹ This sound (/w/) has been described under Section 1 - Labials /v/.

¹ Pike, Kenneth L., 1947. Phonemics. Ann Arbor: U. of Michigan Press, p. 208.

sound to the Tolai speaker and he adjusts automatically, but the expatriate student must recognise the allo-
phonic distribution.

Examples: English: e = mate cape made way (as in Britain and
America)

Tolai: e = ave beo
1st.pers.excl.pl bird

OR

English: e = met bed kettle contest

Tolai: e = pem avet en
axe 1st.pers.excl.pl fish

Problem: The /e/ sound (as in Tolai beo and American English
'mate') will require practice on the Australian English
speakers' part. Preceding nasals in any position or
stops word final /ɛ/ is an allophone of /e/ in Tolai.
Remember that in English these two sounds are not al-
lophones but are nevertheless written with one symbol.

Examples: English: u = pool cool (as in English and American
dialects)

Tolai: u = una puak u turagu
you.will carry you my.brother

Problem: In Tolai the /u/ is not pronounced the same in all po-
sitions. In the word turagu 'my brother' the sound is
lowered toward mid-way to the /o/ position as in Eng-
lish foot or put. In other positions (that is, word
initial and contiguous to other vowels) it is pro-
nounced as in English.

Examples: English: o = note notation coat quotation
Mexico (again as in British English and
American dialects)

Tolai: o = pot nongon boko
come laugh later

Problem: There will be a problem for Australian English speakers
to pronounce this /o/ correctly and not to glide it.
The symbol /o/ in the Tolai orthography also stands for
the vowel /ɔ/ as in Australian English pot or American
English caught. The exact distribution of this sound
has not been decided upon (except that word finally it
occurs before nasals) and its distribution will have to
be learned by the student, e.g. /okor/ [ɔkor] 'root';
/dɔldɔl/ [dɔldɔl] 'cold'; /lolovina/ [lɔlobina] 'long'

and /kaum/ [kɔm] 'yours'.

Examples: English: a = father far part

Tolai: a = maia vana a
yes to.go a

OR

English: ʌ = but cup china above

Tolai: ʌ = vana ina
to.go I.will

Problem: It will be noted from the above examples that there are
both what we call long and short /a/ in English and
Tolai. However, in Tolai the short /a/ seems to occur
only word final following nasals and is therefore non-
phonemic.

There is another difficulty with the present Tolai or-
thography concerning the symbol /a/. Some words writ-
ten with this symbol (e.g. tar 'past tense marker'
sound more like ter and are written as such in some or-
thographies. Be alert for this.

5 STRESS

The tendencies of the accent system will be dealt with here. In
the examples ' denotes stress.

5.1 The article a 'the' or 'a' is not stressed in the utterance.

A 'pap. It is a dog.
A 'beo 'nam. It is a bird. or, That is a bird.

5.2 The future tense marker a 'will' is not stressed in an utterance.

A'mital a 'oro. We (excl.3) will call out for.
'Diat a 'bobo. They (pl) will look.

5.3 Following velar nasals (ng) ia is stressed. The preceding con-
sonant takes the stress in other utterances.

'Da(t) 'vung 'ia. We (incl.pl.) are putting.
'Dat a 'ka'p ia. We (incl.pl.) will take.
'Iau tar 'ki'ta ia. I have struck.

5.4 Stress usually occurs on the 'second syllable of a word.

Di'tal They (3)
Ki'ta To hit

- 5.5 Reduplicated forms (two syllable) are usually stressed syllable initial.

'bobo to look 'gege crooked

- 5.6 In normal speech there is a definite syllable timing with a light stress which seems to take place on every other syllable. This is stress super-imposed over the intonation system and can be distinctly heard. The student must pay particular attention to it on the tapes and in normal conversation and mimic it in order to sound like a Tolai speaker.

6 INTONATION

The intonation system does not seem to be as important as the stress. There are a couple of minor exceptions and these will be dealt with first.

- 6.1 The question indicator dave. The marker dave introduces a normal statement that is to be given a different intonation to signal a question, e.g.

Dave, iau vatang malia iat? Did I speak correctly?

Dave, kaum tinata i dekdek? Is your language hard?

Dave, u nunure kaugu tinata? Do you understand my language?

The marker dave has a falling intonation. The statement then follows with a rising intonation with an ending very high.

- 6.2 Commands usually start on a high level and stay on this level until the very end of the command when the intonation falls rapidly to a low level. E.g.

Vantang ia mulai. Say it again.

Tata vovoven. Speak slowly.

Vatang ia mara tinata tuna. Say it in Tolai.

- 6.3 Continuous discourse. When two or more speakers are talking and the conversation is expected to continue the intonation level ends quite high leaving an air of expectancy. This is immediate-

ly followed by an utterance by the next speaker. This will be noticed immediately but will require practice on the speaker's part.

- 6.4 Statements. The intonation of normal statements is much the same as that of commands with the exception that the drop from high level to low level is quicker and more pronounced.

Iau nunure a ik.

I understand a little.

Iau tar valubane.

I have forgotten.

- 6.5 Short questions. Short questions start on a high level and drop suddenly to low.

Ava nam?

What is that?

Ava go?

What is this?

- 6.6 There does not seem to be any separate intonation pattern for normal questions with the exception that the question indicator may be influenced in some cases.

I vana uve?

Where did he go?

Akave ra buk?

Where is the book?

Vingai na pot?

When is he coming?

Aivia taim?

How many sisters?

- 6.7 Negative statements. The negative marker usually takes a different level of intonation from the rest of the utterance.

Upi ra ava pa u tata?

Why don't you speak?

-Pa iau nunure kaum tinata.

I don't speak your language.

- 6.8 For the remainder of the intonation contours it would be well if the student paid particular attention to how surprise, excitement, sarcasm, etc., are formed. Remember that the stress pattern is the most important.

2 APPENDICES A THROUGH F

This series of appendices should be dealt with first and are therefore put on separate tape to assure easy daily review. In the beginning Appendices A through F are not for memorization of complete utterances. They are rather to help you identify early the number, tense, person, inclusive-exclusive, and possessive pronoun markers.

APPENDIX A

This lesson is to be studied in three stages. In the first stage by flash identification--exactly as in normal speech--identify the number being spoken about. That is, is it singular, dual, trial, or plural? You will notice there are certain markers that regularly determine this. Notice that when a trial number is represented the marker -tal (as in dital) occurs regularly. In the dual number the marker -r (as in dir) occurs but is dropped before certain consonants of the word following. For the plural number the marker -t (as in avet) occurs but is also dropped before certain consonants of the word following. Notice the -t is always dropped if the next word also begins with a t.

In the second stage of this lesson, the tense is to be identified by flash recognition. Notice especially that the future tense singular will have to be learned independently. That is, the singular person markers (iau, u, and i or ia) join with future tense marker forming ina, una, and na. Identify the tense in each utterance.

In stage three of Appendix A identify both tense and the number of each utterance. Do not worry about person in this lesson.

- Stage 1 - Identification of Number
- Stage 2 - Identification of Tense
- Stage 3 - Identification of Both

- | | |
|-------------------------------|-----------------------------|
| 1. <u>Da(t) ga ki Rabaul.</u> | We (incl.) lived at Rabaul. |
| 2. (A) <u>una mai.</u> | You (sing.) come here. |
| 3. <u>Dital a vana.</u> | They (3) will go. |
| 4. (A) <u>ave bobo.</u> | We (excl.pl.) are watching. |
| 5. <u>Dir a pot.</u> | They (2) will come. |
| 6. <u>Iau tar pot.</u> | I came. |
| 7. <u>I tar vana.</u> | He has gone. |
| 8. <u>Amital a pot.</u> | We (excl.3) will come. |
| 9. <u>Amu(r) tar vana.</u> | You (2) went. |

- | | |
|----------------------------|----------------------------------|
| 10. <u>Amir tar pot.</u> | We (excl.2) have come. |
| 11. <u>Dar tar nongon.</u> | We (incl.pl.) laughed. |
| 12. <u>Amutal a oro.</u> | You (3) will call out. |
| 13. <u>Datal tar tata.</u> | We (incl.3) have spoken. |
| 14. <u>Ava tar pot.</u> | You (pl.) came. |
| 15. <u>Na tata.</u> | He will speak. |
| 16. <u>Avet a pot.</u> | We (excl.pl.) are coming. |
| 17. <u>Amutal tar ian.</u> | You (3) have eaten. |
| 18. <u>Amir tar ian.</u> | We (excl.2) ate. |
| 19. <u>Amur ki.</u> | You (2) are sitting. |
| 20. <u>Ina tata.</u> | I will speak. |
| 21. <u>Dital tar vana.</u> | They (3) have gone. |
| 22. <u>U nongon.</u> | You (sing.) are laughing. |
| 23. <u>Amital a oro.</u> | We (excl.3) will call out (for). |
| 24. <u>Dir tar ian.</u> | They (2) have eaten. |
| 25. <u>Dor tar ki.</u> | We (incl.2) sat down. |
| 26. <u>Diat a bobo.</u> | They (pl.) will look. |
| 27. <u>Da(t) tar oro.</u> | We (incl.pl.) called. |
| 28. <u>Ava tar tata.</u> | You (pl.) have spoken. |
| 29. <u>Datal tar ian.</u> | We (incl.3) have eaten. |

Tense Markers:

- | | |
|-----------------|--------------------------------------|
| Regular past | <u>-tar</u> |
| Future Sing. | <u>-ina, una, na</u> (1st, 2nd, 3rd) |
| Future (others) | <u>-a</u> |

APPENDIX B

This lesson is to be studied in three stages. Stage one is to give practice in the identification of inclusive-exclusive. These distinctions of the plural personal pronouns are not found in English and will require special attention. The EXCLUSIVE relationship meaning can be described as 'we without you' or 'we without them' or 'you without us' or 'you without them'. The inclusive plural personal pronouns can be described as meaning 'we and you' or 'we and they' or 'you and we' or 'you and they'.

For an aid in getting the idea of this relationship, practice ex-

cluding and including objects which represent people with yourself as the speaker each time.

In stage two again identify the tense by flash identification.

In stage three identify both inclusive/exclusive and tense.

Stage 1 - Identification of Exclusive-Inclusive

Stage 2 - Identification of Tense

Stage 3 - Identification of Both

- | | |
|---------------------------------|-----------------------------|
| 1. <u>Dor tar vartabar.</u> | We (incl.2) gave (away). |
| 2. <u>Amital a kap ia.</u> | We (excl.3) will take it. |
| 3. <u>Amir tar kap ia.</u> | We (excl.2) took it. |
| 4. <u>Iau tar kita ia.</u> | I have hit (struck) it. |
| 5. <u>Ave papalum.</u> | We (excl.pl.) are working. |
| 6. <u>Datal tar vung ia.</u> | We (incl.3) have put it. |
| 7. <u>Dat a kap ia.</u> | We (incl.pl.) will take. |
| 8. <u>Dor pait ia.</u> | We (incl.2) are doing. |
| 9. <u>Amir tar vartabar.</u> | We (excl.2) did give. |
| 10. <u>Ina kap ia.</u> | I will bring. |
| 11. <u>Da(t) vung ia.</u> | We (incl.pl.) are putting. |
| 12. <u>Ave tar vartabar.</u> | We (excl.pl.) have given. |
| 13. <u>Iau kita ia.</u> | I am striking. |
| 14. <u>Amital tar kap ia.</u> | We (excl.3) brought it. |
| 15. <u>Datal a pait ia.</u> | We (incl.3) will do it. |
| 16. <u>Iau tar pait ia.</u> | I did it. |
| 17. <u>Dor a pait ia.</u> | We (incl.2) will do it. |
| 18. <u>Dat a kita ia.</u> | We (incl.pl.) will hit it. |
| 19. <u>Amital tar vartabar.</u> | We (excl.3) did give. |
| 20. <u>Amir a vung ia.</u> | We (excl.2) will put it. |
| 21. <u>Iau tar kap ia.</u> | I have taken it. |
| 22. <u>Datal a vartabar.</u> | We (incl.3) will give. |
| 23. <u>Iau tar kap ia.</u> | I took it. |
| 24. <u>Ave tar kap ia.</u> | We (excl.pl.) brought (it). |

Note: When ia follows a word ending in a vowel (as in No. 4) the ia is pronounced ya.

APPENDIX C

Appendix C is a repeat of A and then B, but this time for the flash identification of the person markers. The answers should be quickly recorded on paper and then examined for any consistent mistakes.

TOLAI PERSONAL PRONOUNS

	Sing.	Dual	Trial	Plural
1st Pers. (excl.)	<u>iau</u>	<u>amir</u>	<u>amital</u>	<u>avet</u> or <u>ave</u>
2nd Pers.	<u>u</u>	<u>amur</u>	<u>amutal</u>	<u>avat</u> or <u>ava</u>
1st Pers. (incl.)	---	<u>dor</u>	<u>datal</u>	<u>dat</u> or <u>da</u>
3rd Pers.	<u>i</u> or <u>ia</u>	<u>dir</u> or <u>di</u>	<u>dital</u>	<u>diat</u> or <u>dia</u> or <u>d</u>

APPENDIX D

This lesson is the introduction of the ordinary possessive pronoun formation. These are introduced by the principle of TRANSFORMATION. In each example there are two utterances. The first utterance is for mimicry and understanding. After the first utterance there is a pause. During that time you are to TRANSFORM the nominal pronoun utterance to the possessive pronoun utterance. The first three utterances will be given as examples and then repeated again. The purpose of this is to try and initiate thinking in Tolai.

Notice that the pronouns beginning with /d/ (the 1st person inclusive and third person) form the possessive by prefixing ka- only; for example, dor becomes kador.

The other pronouns (1st person exclusive and the 2nd person) form the possessive by prefixing ka- plus reduplication. For example, amutal becomes kamumutal. Notice also that in possessive phrase the is NO article such as ra or a.

The following possessive pronouns associate with common nouns, i.e., non-relatives, non-body parts, non-edibles.

Nominal \longrightarrow Possessive Transformation

- | | |
|--|---|
| 1. <u>Dor tar vung ia ta ra vatar.</u>
We (incl.2) put it on the table. | 1. <u>Kador vatar.</u>
It is our (incl.2) table. |
| 2. <u>Dia tar gire ra pap.</u>
They (pl.) saw the dog. | 2. <u>Kadia pap.</u>
It is their (pl.) dog. |

- | | |
|---|--|
| 3. <u>Amur tar kap ra mani.</u>
You (2) brought the money. | 3. <u>Kamumur mani.</u>
It is your (2) money. |
| 4. <u>Datal tar ivure ra pia.</u>
We (incl.3) sold the land. | 4. <u>Kadatal pia.</u>
It is our (incl.3) land. |
| 5. <u>Dir tar gire ra pap.</u>
They (2) saw the dog. | 5. <u>Kadir pap.</u>
It is their (2) dog. |
| 6. <u>Amutal tar kap ra davai.</u>
You (3) took the wood. | 6. <u>Kamumutal davai.</u>
It is your (3) wood. |
| 7. <u>Ave tar kap ra pem.</u>
We (excl.pl.) brought the axe. | 7. <u>Kaveve pem.</u>
It is our (excl.pl.) axe. |
| 8. <u>Amital tar kap ra pap.</u>
We (excl.3) brought the dog. | 8. <u>Kamimital pap.</u>
It is our (excl.3) dog. |
| 9. <u>Dital tar gire ra gunan.</u>
They (3) saw the village. | 9. <u>Kadital gunan.</u>
It is their (3) village. |
| 10. <u>Da(t) tar kap ra mani.</u>
We (incl.pl.) took the money. | 10. <u>Kada mani.</u>
It is our (incl.pl.) money. |
| 11. <u>Ava tar ivure ra pem.</u>
You (pl.) sold the axe. | 11. <u>Kavava pem.</u>
It is your (pl.) axe. |
| 12. <u>Amir(r) tar kap ra tava.</u>
We (excl.2) brought the water. | 12. <u>(K) amimir tava.</u>
It is our (excl.2) water. |
| 13. <u>Amutal a mut ra lama.</u>
You (3) will chop the palm. | 13. <u>Kamumutal lama.</u>
It is your (3) palm. |
| 14. <u>Dat a oro ra pusi.</u>
We (incl.pl.) will call the cat. | 14. <u>Kada pusi.</u>
It is our (incl.pl.) cat. |
| 15. <u>Dital a puak ra tabarikik.</u>
They (3) will carry the cargo. | <u>Kadital tabarikik.</u>
It is their (3) cargo. |
| 16. <u>Dor a valongore ra kudu.</u>
We (incl.2) will hear the drum. | 16. <u>Kador kudu.</u>
It is our (incl.2) drum. |
| 17. <u>Dir a puak ra lama.</u>
They (2) will lift the copra. | 17. <u>Kadir lama.</u>
It is their (2) copra. |
| 18. <u>Avet a kul ra boroi.</u>
We (excl.pl.) will buy the pig. | 18. <u>Kaveve boroi.</u>
It is our (excl.pl.) pig. |
| 19. <u>Avat a puak ra tabarikik.</u>
You (pl.) will carry the cargo. | 19. <u>Kavava tabarikik.</u>
It is your (pl.) cargo. |
| 20. <u>Amital a kul ra banam.</u>
We (excl.3) will buy the knife. | 20. <u>Kamimital banam.</u>
It is our (excl.3) knife. |
| 21. <u>Amur a valongore ra boroi.</u>
You (2) will hear the pig. | 21. <u>Kamumur boroi.</u>
It is your (2) pig. |
| 22. <u>Datal a puak ra lama.</u>
We (incl.3) will lift the copra. | 22. <u>Kadatal lama.</u>
It is our (incl.3) copra. |

- | | |
|---|--|
| 23. <u>Diat a kul ra kurit.</u>
They (pl.) will buy the mat. | 23. <u>Kadia kurit.</u>
It is their (pl.) mat. |
| 24. <u>Amir a kita ra boroi.</u>
We (excl.2) will hit the pig. | 24. <u>Kamimir boroi.</u>
It is our (excl.2) pig. |

Note: All Nominal utterances regardless of their tense are transformed into the PRESENT tense in the Possessive utterance.

APPENDIX E

This lesson is for question intonation practice. It can be gone over daily or as often as necessary to fix the proper question intonation in your mind. Mimic the following:

- | | |
|---|------------------------------------|
| 1. <u>Kaia nam ra buk?</u> | 1. Whose book is that? |
| 2. <u>Nuve, kaum gunan?</u> | 2. Where do you live? |
| 3. <u>Vingaia i (ga) pot?</u> | 3. When did he come? |
| 4. <u>U bobo ra ava?</u> | 4. What are you looking at? |
| 5. <u>U tar kul ra kaukau?</u> | 5. Did you buy the kaukau? |
| 6. <u>U tar gire to ia?</u> | 6. Who did you see? |
| 7. <u>Akave ra buk?</u> | 7. Where is the book? |
| 8. <u>I vana uve?</u> | 8. Where did he go? |
| 9. <u>U burutue ra ava?</u> | 9. Why are you afraid? |
| 10. <u>I tar (a)ivia kaum kilala na nilaun?</u> | 10. How old are you? |
| 11. <u>U mainge aivia tamata?</u> | 11. How many tomatoes do you want? |
| 12. <u>Vingaia na lilikum?</u> | 12. When will it come back? |
| 13. <u>U tar gire ra bul tutana?</u> | 13. Did you see the boy? |
| 14. <u>I mainge ra ava?</u> | 14. What does he want? |
| 15. <u>U mainge go ra pawpaw?</u> | 15. Do you want the pawpaw? |
| 16. <u>Ava nam?</u> | 16. What is that? |
| 17. <u>Vingaia i pot? or, Vingaia na pot?</u> | 17. When is he coming? |
| 18. <u>Vingaia una varbean?</u> | 18. When will you marry? |
| 19. <u>Itar (a)ivia kaum kilala na nilaun?</u> ¹ | 19. How old are you? |
| 20. <u>Aivia taim?</u> | 20. How many sisters have you? |

¹ A repeat (by mistake) on tape of number 10.

APPENDIX F

This lesson is everyday conversation that should be memorized early and used early.

- | | |
|--|--|
| 1. <u>Ava (ra) iangi go?</u> | 1. What is this called? |
| 2. <u>Vatang ia mulai.</u> | 2. Say it again. |
| 3. <u>Tata vovovon.</u> | 3. Speak slowly. |
| 4. <u>Dave, iau vatang malia iat?</u> | 4. Did I speak correctly? |
| 5. <u>Vatang ia mule ma ra tinata tuna.</u> | 5. Say it again in Tolai. |
| 6. <u>Dave, u nunure kaugu tinata?</u> | 6. Do you understand my language? |
| 7. <u>Pa iau nunure kaum tinata.</u> | 7. I don't speak your language. |
| 8. <u>I dekdek mat.</u> | 8. It is very hard. |
| 9. <u>Dave, kaum tinata i dekdek?</u> | 9. Is your language hard? |
| 10. <u>Ma ina nunure boko namur.</u> | 10. I will be able to speak it sometime. |
| 11. <u>Ina manga nunure boko namur.</u> | 11. Later I will really understand. |
| 12. <u>Iau nunure a ik.</u> | 12. I understand a little. |
| 13. <u>U tata rurut.</u> | 13. You speak too fast. |
| 14. <u>Iau tar valubane.</u> | 14. I have forgotten. |
| 15. <u>Di vatang davatane ra tinata 'man' ta ra tinata mamati?</u> | 15. How do you say 'man' in Tolai? |
| 16. <u>Ava u tatike?</u> | 16. What are you saying? |
| 17. <u>Una tovo iau iat ta kaum tinata.</u> | 17. You must teach me your language. |
| 18. <u>Varve iau tara pir.</u> | 18. Tell me a story. |
| 19. <u>Koko ra tinata na vok. (pidgin)</u> | 19. Do not speak Pidgin. |
| 20. <u>Una valongore iau.</u> | 20. Listen to me. |
| 21. <u>Upi ra ava pa u tata?</u> | 21. Why don't you speak? |
| 22. <u>U tata da ra melem.</u> | 22. You speak very fluently. |
| 23. <u>Iau mainge upi ina ve u tai tikai na mangana.</u> | 23. I want to tell you something. |

3 LESSONS 1 TO 32

LESSON 1

Lesson one is a situational lesson involving simple greetings, a few simple question and answer locational utterances. Be careful to mimic the Tolai speaker with his stress pattern. Notice how certain words which are written separately on paper join together with the following words in actual speech.

Question and Location

A meets B

- | | |
|---|---------------------------------|
| 1. A. <u>Bona malana.</u> | Good morning. |
| 2. B. <u>Bona malana. Una ruk.</u> | Good morning. Come in. |
| 3. A. <u>Boina tuna.</u> | Thank you. |
| 4. B. <u>Una ki akamana.</u> | Sit down there. |
| 5. A. <u>Ina ki ave?</u> | Where shall I sit? |
| 6. B. <u>Una ki ta nam ra kiki.</u> | Sit in that chair. |
| 7. B. <u>U mainge ra ava?</u> | What can I do for you? |
| 8. A. <u>Kaugu ik a mani i tar rara.</u> | I lost some money. |
| 9. B. <u>I tar rara ave?</u> | Where did you lose it? |
| 10. A. <u>E, pa iau nunure.</u> | I'm not sure. |
| 11. A. <u>I tar rara ta ra pui.</u> | I lost it in the bush. |
| 12. B. <u>Dave, i tar rara ta ra pui?</u> | Did you lose it in the bush? |
| 13. A. <u>Maia.</u> | Yes. |
| 14. A. <u>Ina lilikun go.</u> | I'm going home now (returning). |
| 15. B. <u>Ioko.</u> | Goodbye. |

Note: Dave did? Utterance initially this turns a statement into a question, e.g. numbers 11 and 12.
Ava what? Can occur either utterance initially or finally.
Ave, akave (as in Appendix E, No. 7) where? (position question)

LESSON 2

Lesson two is a situational lesson with emphasis on time. Note the markers for 'when', 'before', 'at night', 'yesterday', and 'tomorrow'.

Question and Time

- | | |
|--|---------------------------------|
| 1. C. <u>Bona ravian, turagu.</u> | A meets C |
| 2. A. <u>Ravian. Vingaia u pot.</u> | Good afternoon, brother. |
| 3. C. <u>Iau tar pot na bung.</u> | Afternoon. When did you arrive? |
| 4. A. <u>U pot na marum?</u> | I arrived yesterday. |
| 5. C. <u>Maia, i ga marum.</u> | Did you arrive in the night? |
| 6. A. <u>U tar va ave?</u> | Yes, it was at night. |
| 7. C. <u>Iau tar va ta ra kubagu.</u> | Where did you sleep? |
| 8. A. <u>Vingai una lilikun? or (Una lilikun vingai?)</u> | I slept at home. |
| 9. C. <u>Ina talil ningene.</u> | When will you return? |
| 10. A. <u>Una ki pa tika na bung?</u> | I will return tomorrow. |
| 11. C. <u>Pata, ina ki a ura bung.</u> | Will you stay one day? |
| 12. A. <u>U tar vana uti lua? or (U tar ki ati lua?)</u> | No, I will stay two days. |
| 13. C. <u>Maia, pa iau ki vavuan. or (Maia, pa i vavuan kaugu kini.)</u> | Where you here before? |
| 14. A. <u>Io, dor a varbai. Ioko. (Iau mainge ina vana.)</u> | Yes, for a short time. |
| | Parting greeting. |
| | (Alternate) I want to go now. |

LESSON 3

Lesson three is a situational lesson with particular emphasis on equational type utterances. Note carefully that there is no need for the verb 'to be' in the Tolai speakers' concept. The response a davai, or 'a tree' means the same in Tolai as 'it is a tree' means to us in English. The same is true for ava go, literally, 'what this?' but meaningfully, 'what is this?'. Note the marker na showing the relationship of 'the man' to 'big' in a ngala na tutana.

Question and Equation

- | | |
|---|--------------------------|
| 1. D. <u>Bona marum.</u> | A meets D |
| 2. A. <u>Una ruk, una ki ati.</u> | Good evening. |
| 3. D. <u>Ava nam?</u> | Come in. Sit down here. |
| 4. A. <u>A boroi nam.</u> | What is that? |
| 5. <u>A beo nam.</u> | That is a pig. |
| 6. <u>A davai nam.</u> | It is a bird. |
| 7. <u>A tava alir.</u> | It is a tree. |
| 8. <u>A bakut.</u> | It is a river. |
| 9. D. <u>Ava go?</u> | It is a cloud. |
| 10. A. <u>A pap.</u> | What is this? |
| 11. D. <u>U biti dave?</u> | It is a dog. |
| 12. A. <u>A pap.</u> | What did you say? |
| 13. D. <u>Pap, takodo kaugu vatavatang?</u> | It is a dog. |
| 14. A. <u>Maia, i takodo nam.</u> | Dog, did I say it right? |
| 15. D. <u>Ava go?</u> | Yes, that is right. |
| 16. A. <u>A gai.</u> | What is this? |
| 17. <u>A keake.</u> | It is the moon. |
| 18. <u>A tutana.</u> | It is the sun. |
| 19. <u>A vavina.</u> | It is a man. |
| 20. D. <u>A ngala na pap nam.</u> | It is the woman. |
| 21. A. <u>Maia, a ngala na pap.</u> | That is a big dog. |
| 22. A. <u>Ia ra ngala na pusi.</u> | Yes, it is a big dog. |
| 23. <u>A ngala na tutana.</u> | It is a big cat. |
| 24. <u>A ngala na davai.</u> | It is a big man. |
| 25. <u>A ikilik na tutana.</u> | It is a big tree. |
| | It is a little man. |

26. A ikilik na pap. It is a little dog.
 27. A ikilik na pusi. It is a little cat.
 28. A ikilik na davai. It is a little tree.
 29. D. Akave ra pap? Where is the dog?
 30. A. A pap akamana. The dog is there.
 31. D. Akave ra ngala na pap? Where is the big dog?
 32. A. A ngala na pap akamana. The big dog is there.
 33. D. Akave ra nat na pap. Where is the little dog?
 34. A. A nat na pap i ki akari. The little dog is here.

LESSON 4

Lesson four introduces the common negation forms. Continue to memorize and mimic the utterances as spoken by the Tolai speakers. In these types of lessons pay particular attention to the question markers and their positions.

Question and Negation

- | | |
|--|--|
| 1. A. <u>Bona malana.</u> <u>Ava tar vana mamave?</u> | A meets Plural (P)
Good morning. Where did you come from? |
| 2. P. <u>Ave pot maro Vunadidir.</u> | We came from Vunadidir. |
| 3. A. <u>Akave Vunadidir?</u> | Where is Vunadidir? |
| 4. P. <u>Vunadidir akamana.</u> | Vunadidir is over there. |
| 5. A. <u>Maravai ra luana?</u> | By the mountain? |
| 6. P. <u>Pata, ta ra ul a luana.</u> | No, on top of the mountain. |
| 7. A. <u>Di vaiang go ra luana ma ra ava?</u> | What is the name of that mountain? |
| 8. P. <u>Di vatang ia Vunakokor.</u> | Its name is <i>Vunakokor</i> . |
| 9. A. <u>Kaum gunan abara?</u> | Do you live there? |
| 10. P. <u>Vakir ave ki abara go.</u> | We don't live there now. |
| 11. A. <u>Ava ki ave go?</u> | Where do you live now? |
| 12. P. <u>Ave va uro Rapitok.</u> | We live at <i>Rapitok</i> . |
| 13. A. <u>Avat a vana uve go?</u> | Where are you going now? |
| 14. P. <u>Avet uro Rabaul.</u> | We are going to <i>Rabaul</i> . |
| 15. A. <u>Pa ina vana Rabaul.</u> | I am not going to <i>Rabaul</i> . |
| 16. P. <u>Ina gire u na mur boko.</u> or <u>(Ina gire u namalana.)</u> | I (sing.) will see you later. |

Note: Vakir negative statement form
Pata no
Pa Emphatic negation form
Koko (Lesson 6; No. 3,5) negative command

LESSON 5

Lesson five is a simple village type conversation. Notice the possessive suffix which relates to personal objects, e.g. kaugu pal 'my house'. These will be dealt with in detail at a later lesson.

Village Scene

- | | |
|--|-----------------------------------|
| 1. A. <u>Ava ra iangi go ra gunan?</u> | A meets B |
| 2. B. <u>Matupit.</u> | What is the name of this village? |
| 3. A. <u>Aivia pal tana?</u> | It is called Matupit. |
| 4. B. <u>Avinun a pal.</u> | How many houses are there here? |
| 5. A. <u>Aivia tarai dia ki tana?</u> | There are ten houses. |
| 6. B. <u>I tup ia. A ngala na kor.</u>
(Mongoro.) | How many people are there here? |
| 7. A. <u>Nuve kaum pal?</u> | There are plenty of people. |
| 8. B. <u>Nam ra ngala na pal.</u> | Which is your house? |
| 9. A. <u>Kaia nam ra pal?</u> | It is the big house. |
| 10. B. <u>Kai ra luluai nam ra pal.</u> | Whose house is that? |
| 11. A. <u>Akave ra tena varkurai?</u> | That is the house of the chief. |
| 12. B. <u>I tar vana Rabaul.</u> | Where is the chief? |
| 13. A. <u>Na lilikun vingai?</u> | He went to Rabaul. |
| 14. B. <u>Na mur boko.</u> | When will he return? |
| 15. A. <u>Na lilikun go ieri?</u> | Later. |
| 16. B. <u>E, pa iau nunure.</u> | Will he return today? |
| 17. A. <u>Ava nam?</u> | I don't know. |
| 18. B. <u>A beo nam.</u> | What is that? |
| 19. <u>A umana beo nam.</u> | That is a bird. |
| 20. B. <u>Kaugu pal nam.</u> | Those are birds. |
| 21. <u>Kaugu pap nam.</u> | That is my house. |
| 22. <u>Go kaugu taulai.</u> | That is my dog. |
| 23. <u>Go natugu. or,</u>
(<u>Natugu go.</u>) | This is my wife. |
| | This is my son. |

LESSON 5

- | | |
|--|--------------------------|
| 24. B. <u>Tamagu go.</u> | This is my father. |
| 25. A. <u>Kaum pal nam?</u> | Is that your house? |
| 26. A. <u>Kana nam ra pal?</u> | Is that his house? |
| 27. B. <u>Pata. or, (Patana.)</u> | No. |
| 28. A. <u>Akava kana pal? or,</u>
(<u>Akave kana pal?</u>) | Where is his house? |
| 29. B. <u>Nam ra pal akono kana. or,</u>
(<u>Kana pal akono.</u>) | His house is over there. |
| 30. A. <u>Io, ina vana.</u> | I'm going now. |

LESSON 6

Lesson six introduces some longer stretches of speech. It is important not to become discouraged if you cannot complete the whole utterance. Continue to mimic at the speed of the informant. If necessary slow the machine slightly the first couple of times through.

Location and Indirect Object	A meets B
1. A. <u>Ina vung ra kaukau ave?</u>	Where shall I put the kaukau?
2. B. <u>Una vung ia ta ra ngala na pal.</u>	Put it in the big house.
3. <u>Koko una vung ia ta ra ikilik na pal.</u>	Don't put it in the little house.
4. A. <u>Una kap ra davai.</u>	Bring me the wood.
5. <u>Pata; koko, una kap ra davai nina i gege.</u>	No, don't bring me the crooked wood.
6. <u>Una kap ra davai (nina) i takodo piragu.</u>	Bring me the straight wood.
7. B. <u>U mainge ra ava?</u>	What do you want?
8. A. <u>Iau mainge ra ngala na pawpaw.</u>	I want a big pawpaw.
9. B. <u>Iau vatur vake ra umana ikilik na pawpaw ka.</u>	I have only little pawpaws.
10. <u>U mainge diat?</u>	Do you want them?
11. A. <u>Pata, pa iau mainge.</u>	No, I don't.
12. <u>Una (tul tar) ra pawpaw piragu nina i kalami.</u>	Give me a sweet pawpaw.
13. A. <u>Una tabar iau ma ra onion nina i (mapak).</u>	Give me a bitter onion.
14. B. <u>Io--dave go ra ngala i topa ia.</u>	Here. Is this big enough?
15. A. <u>Iau mainge ra utul a potato bula.</u>	Also give me three potatoes.
16. <u>Aivia ra mataina? or, Aivia ure go?</u>	How much is that?
17. B. <u>A utul a siling.</u>	That is thirty cents.

LESSON 7 (Review)

1. A. Ra beo i tar pukai ki ta ra pui. The bird has landed in the bush.
2. B. Vingai i ga pukai abara? When did it land there?
3. A. Pa i vavuan. (go ko) Just awhile ago. (Lit. not it long.)
4. B. U pait valar pa ia pi una gire go? Can you see it now?
5. A. Maia, iau pait valar pa ia. Yes, I can.
6. B. Akave? (I ki ave?) Where is it?
7. A. Ta nam ra ngala na davai. On that big tree.
8. B. Una kap ra panak ma ina panak ia. Bring me a bow and I'll shoot it. (Not usual to talk like this.)
9. A. Koko una panak ia. I tabu. Don't shoot it. It's illegal.
10. B. Ava ra vuna? Why not?
11. A. A pawpaw i ki? or U vatur vake ra pawpaw? Do you have any pawpaw?
12. C. Maia, u mainge aivia? Yes, how many would you like?
13. A. Iau mainge (ra) laptikai. Give me six please.
14. C. Ina vung diat ave? Where shall I put them?
15. A. Una vung diat ta kaugu kar. Put them in my car.
16. C. Ta nam ra ngala na kar? In that big car?
17. A. Pata, ta nam ra ikilik na kar. No, the little car.
18. C. Pa iau matoto bulu ta kaum tinata. or (Kaum tinata pa i kapa.) I didn't understand you.
19. A. Iau biti ra ikilik na kar. or (Iau biti ba ra ikilik na kar.) I said the little car.
20. C. Una tata vovovon. Please speak slowly.
21. A. Pa kaugu ta mani. Iau tar varara. I have no money. I lost it.
22. D. I tar rara vingai? When did you lose it?
23. A. I tar rara nabung. I lost it yesterday.

24. D. I tar rara ave? or
(U varara ave?) Where did you lose it?
25. A. Maravai Vunadidir. I lost it near Vunadidir.
26. D. Aivia u varara? or
(Aivia i tar rara.) How much did you lose?
27. A. A ivat dola i tar rara. I lost four dollars.
28. D. U pait valar pa ia pi una kap ta mani? Can you get some money?
29. A. Ina lul taragu. I will ask my brother.
30. D. Turam i ki ave? Where is your brother?
31. A. Akari ta ra bung. or
(I ki ati ta ra bung.) He is here at the market.
32. D. Una ben pa ia. or
(Una vana ma una kapi pa ia.) Go and get him.
33. A. Boina, una ki pa amir boko.
or (Boina, una tur boko.) All right, you wait.
34. D. Una rurut. or (Una lulut.) Go quickly.

LESSON 8

The first part of lesson eight introduces adjectives both preceding and following the noun. The ligative na is used to mark the subject, e.g. a mamat na boroi 'it is a heavy pig'. The ligative i is used to mark the verbal relationship, e.g. a tutana i dekdek 'the man is strong' (literally, 'the man he strong'). Know how to use na and i. Each utterance will be given twice.

1. Akave ra mamat na vat? Where is a heavy stone?
2. To ia ra dekdek na tutana? Who is the strong man?
3. Vingaia u ga gire ra oaga i ga manga vana? When did you see the fast canoe?
4. Dave, nam ra bul melem i tar pot? Did the clever boy come?
5. Nam ra lunga na tutana i ga mainge ra ava? What did the stupid man want?
6. Iau tar angine ra purpur iang na vuvuvul. I smelled the sweet flower.
7. Akave ra ngala na vudu? Where is the big banana?
8. Amur tar tikan tadav ra mariringien na tava alir. You (2) found a beautiful river.
9. Nam a gege na davai. That is a crooked stick.
10. Una pait kaugu ta papa na oaga. Make me a light canoe.
11. Dave, dital tar tadav ra ngala na ta? Did they (3) reach the big sea?
12. Nam ra muli i manmanin. That is a bitter lemon.
13. Iau tar val ta ra valian i mariringien. I walked along the beautiful beach.
14. Diat parika dia tar tutua urama ra luana i tavarat. They all climbed the steep hill.
15. Avet parika ave tar gire ra korong na galang. We (all) saw the black rat.
16. Dor tar vanavana ta ra takodo na nga. We (incl.2) walked along the straight road.

The remainder of lesson eight lists some of the adjective vocabulary used in the body of lesson eight. It also introduces a new vocabulary by comparison.

- | | | | |
|-----------------------|------------|--------------------|---------------------------------|
| 1. <u>ongor</u> | strong | 10. <u>takodo</u> | straight |
| 2. <u>mariringien</u> | beautiful | 11. <u>gege</u> | crooked |
| 3. <u>metek</u> | nice | 12. <u>matoto</u> | clever (in sense of 'skillful') |
| 4. <u>vakak</u> | nice | 13. <u>lunga</u> | stupid |
| 5. <u>kalami</u> | sweet | 14. <u>paparar</u> | steep |
| 6. <u>mapak</u> | bitter | 15. <u>korong</u> | black |
| 7. <u>dekdek</u> | fast, hard | 16. <u>ngala</u> | big |
| 8. <u>papa</u> | light | 17. <u>dur</u> | dirty |
| 9. <u>mamat</u> | heavy | 18. <u>leono</u> | hard |

Vocabulary by Comparison

- | | |
|---------------------------------------|-----------------------|
| 1. <u>dekdek</u> - <u>pagolgol</u> | 1. strong - weak |
| 2. <u>boina</u> - <u>kaina</u> | 2. good - bad |
| 3. <u>lolovina</u> - <u>tutukana</u> | 3. long - short |
| 4. <u>manmanin</u> - <u>kalami</u> | 4. bitter - sweet |
| 5. <u>mamat</u> - <u>papa</u> | 5. heavy - light |
| 6. <u>ngala</u> - <u>ikilik</u> | 6. big - little |
| 7. <u>takodo</u> - <u>gege</u> | 7. straight - crooked |
| 8. <u>melem</u> - <u>lunga</u> | 8. clever - stupid |
| 9. <u>vovovon</u> - <u>lulut</u> | 9. slow - quick |
| 10. <u>melmel</u> - <u>dekdek</u> | 10. soft - hard |
| 11. <u>malapang</u> - <u>madoldol</u> | 11. hot - cold |

LESSON 9

Lesson nine continues using adjectives, this time by transformation. Notice that there is a certain class of adjectives which take no ligative. Following the noun without ligatives are some colors and proper names, the word tabu 'sacred' and ikilik 'little'. There are also a couple of adjectives which precede the noun without a ligative. These are paupau 'few' and peal 'many'.

Two examples will be given of the type of transformation desired in this series. After these two examples transform the first utterance to the second during the pause. Following the pause the correct transform will be given.

- | | |
|---|--|
| 1. <u>Nam ra pal i tabu.</u>
That house is sacred. | 1. <u>A pal tabu.</u>
It is a sacred house. |
| 2. <u>A bul maro P.N.G.</u>
The boy is from P.N.G. | 2. <u>A bul P.N.G.</u>
He is a P.N.G. boy. |
| 3. <u>A lama i kulau.</u>
The coconut is green. | 3. <u>A kulau.</u>
It is a green coconut. |
| 4. <u>A bul marama Baining.</u>
The boy is from (down) the Bainings. | 4. <u>A bul Baining.</u>
He is a Baining boy. |
| 5. <u>A magit i tabu.</u>
The thing is sacred. | 5. <u>A magit tabu.</u>
It is a sacred thing. |
| 6. <u>A umana siling dia paupau.</u>
The ten-cent pieces are few. | 6. <u>A paupau siling ika.</u>
There are a few ten-cent pieces. |
| 7. <u>A aumana boroi dia peal.</u>
The pigs are many. | 7. <u>A peal boroi.</u>
There are many pigs. |
| 8. <u>A kirip i boina.</u>
The meat is nice. | 8. <u>A bona kirip nam.</u>
That is nice (good) meat. |
| 9. <u>A bul maro Raluana.</u>
The boy is from Raluana. | 9. <u>A te Raluana, or (A bul Raluana.)</u>
A Raluana boy. |
| 10. <u>A bul i melem.</u>
The boy is clever. | 10. <u>A bul melem.</u>
He is a clever boy. |

LESSON 10

Lesson ten is transformation practice of adjectives with ligatives. Two examples will be given. Do not consult your written lessons for the English translation. Think in Tolai! Notice again the marker i which shows the verbal relationship as, e.g., No. 1 'that road is big' and the marker na in the transform which shows the noun relationship between 'big' and 'road' or the bigness of the road.

- | | |
|---|---|
| 1. <u>Nam ra rot i ngala.</u>
That road is big. | 1. <u>A ngala na rot.</u>
It is a big road. |
| 2. <u>A tutana i dekdek.</u>
The man is strong. | 2. <u>A dekdek na tutana.</u>
He is a strong man. |
| 3. <u>A davai i takodo.</u>
The wood is straight. | 3. <u>A takodo na davai.</u>
It is straight wood. |
| 4. <u>A os i rurut.</u>
The horse is fast. | 4. <u>A rurut na os.</u>
It is a fast horse. |
| 5. <u>A boroi i mamat. (tabu)</u>
The pig is heavy. | 5. <u>A mamat na boroi.</u>
It is a heavy pig. |
| 6. <u>A vudu i ngala.</u>
The banana is big. | 6. <u>A ngala na vudu.</u>
It is a big banana. |
| 7. <u>A tungunana i mariringien.</u>
The bay is beautiful. | 7. <u>A mariringien na tungunana.</u>
It is a beautiful bay. |
| 8. <u>A oaga i papa.</u>
The canoe is light. | 8. <u>A papa na oaga.</u>
It is a light canoe. |
| 9. <u>A buana i tavarat.</u>
The hill is steep. | 9. <u>A tavarat na buana.</u>
It is a steep hill. |
| 10. <u>A vat i mamat.</u>
The stone is heavy. | 10. <u>A mamat na vat.</u>
It is a heavy stone. |
| 11. <u>A galang i korong.</u>
The rat is black. | 11. <u>A korong na galang.</u>
It is a black rat. |
| 12. <u>A bakut i pua.</u>
The cloud is white. | 12. <u>A pua na bakut.</u>
It is a white cloud. |
| 13. <u>A ta i limut.</u>
The sea is blue (green). | 13. <u>A limut na ta.</u>
It is a blue sea. |
| 14. <u>Ra tutana i tubu.</u>
The man is fat. | 14. <u>A tubu na tutana.</u>
He is a fat man. |

LESSON 11

Lesson eleven introduces words of manner by transformation. It is to be studied in two stages. In stage one, both utterances and the transformation (the third column) will be given. In this first stage give complete mimicry of all three utterances.

In stage two transform after the second utterance of each example.

- | | | |
|--|--|--|
| 1. <u>Iau vuvut.</u>
I run. | 1. <u>Iau rurut.</u>
I am quick. | 1. <u>Iau vutvut rurut.</u>
I run quickly. |
| 2. <u>Ami(r) tata(ta).</u>
We (excl.2) talk. | 2. <u>Amir kankan.</u>
We are angry. | 2. <u>Amir tata(ta) ma ra kankan.</u>
We talk angrily. |
| 3. <u>Dia tar mat.</u>
They (pl.) died. | 3. <u>Dia ga burut.</u>
They were afraid. | 3. <u>Dia ga mat ma ra bunurut.</u>
They died fearfully. |
| 4. <u>I kuku(ku) la.</u>
He shouted. | 4. <u>I gugu.</u>
He is joyful. | 4. <u>I kuku(ku) la na gugu.</u>
He shouted joyfully. |
| 5. <u>Amur a papalum.</u>
You (2) will work. | 5. <u>Amu(r) boina(ka).</u>
You are good. | 5. <u>Amur papalum bulu (boina).</u>
You work well (good). |
| 6. <u>Datal alir (gumu).</u>
We (incl.3) swim. | 6. <u>Datal kaina.</u>
We are bad. | 6. <u>Datal alir kakaina.</u>
We swim badly. |
| 7. <u>U tar tata(ta).</u>
You (sing.) talked. | 7. <u>U (a) lunga.</u>
You are foolish. | 7. <u>U tar tata(ta) ra lunga.</u>
You talked foolishly. |
| 8. <u>I vanavana.</u>
He walks. | 8. <u>I vovovon.</u>
He is slow. | 8. <u>I vanavana vovovon.</u>
He walks slowly. |
| 9. <u>I vut vut ba.</u>
He ran down (the hill). | 9. <u>I rurut.</u>
He is quick. | 9. <u>I vutvut(ba) rurut.</u>
He ran down quickly. |
| 10. <u>Iau tar tata(ta) pi pire ra.</u>
I talked to the girl. | 10. <u>Iau dekdek.</u>
I am strong. | 10. <u>Iau tar tata(ta) dekdek pire ra vavina.</u>
I talked strongly to the girl. |

- | | | |
|--|---|--|
| 11. <u>I tar varubu ma ra tutana.</u>
He fought the man. | 11. <u>I dekdek.</u>
He is strong. | 11. <u>I varubu dekdek ma ra tutana.</u>
He fought the man strongly. |
| 12. <u>A lama i tavua ta ra tinganalama.</u>
The coconut grows on the plantation. | 12. <u>I takodo.</u>
It is straight. | 12. <u>I tavua takodo ta ra ginalalama.</u>
The coconut grows straight on the plantation. |
| 13. <u>A davai i tavua maravai ra tava.</u>
The tree grows near the river. | 13. <u>I gege.</u>
It is crooked. | 13. <u>I tavua gege pire ra tava.</u>
The tree grows crookedly near the river. |

LESSON 12

Lesson twelve deals entirely with negative particles by transformation. In stage one mimic both utterances. In stage two transform to the negative after the initial utterance and before the transformation given on tape.

- | | |
|---|--|
| 1. <u>A tarai diat a vana.</u>
The people will go. | 1. <u>A tarai pa diat a vana.</u>
The people will not go. |
| 2. (A) <u>tutana i nongon.</u>
The man is laughing. | 2. (A) <u>tutana pa i nongon.</u>
The man is not laughing. |
| 3. <u>Ina pait ia.</u>
I will do it. | 3. <u>Pa ina pait ia.</u>
I will not do it. |
| 4. <u>Kaugu pal go.</u>
This is my house. | 4. <u>Vakir kaugu pal go (no).</u>
This is not my house. |
| 5. <u>Una pait nam, i boina.</u>
Do that, it is good. | 5. <u>Koko una pait nam, pa i boina.</u>
Don't do that, it's no good. |
| 6. <u>Una long ramagit.</u>
You steal anything. | 6. <u>Koko una long ra magit.</u>
Don't you steal anything. |
| 7. <u>A tutana nam.</u>
That is a man. | 7. <u>Vakir a tutana nam.</u>
That is not a man. |
| 8. <u>Ta umana dia mari ra vava guai.</u>
Some love the animals. | 8. <u>Pa ta na i mari ra vava guai.</u>
No one loves the animals. |
| 9. <u>Kadia pal nam.</u>
That is their (pl.) house. | 9. <u>Vakir kadia pal nam.</u>
That is not their (pl.) house. |
| 10. <u>I vana.</u>
He is going. | 10. <u>Pa i vana.</u>
He is not going. |
| 11. <u>Amutal tar ian.</u>
You (3) have eaten. | 11. <u>Pa amutal ian (boko).</u>
You (3) have not eaten. |
| 12. <u>Iau tar pot.</u>
I came. | 12. <u>Pa iau pot. or (Pa iau pot ba.)</u>
I did not come. |
| 13. <u>Datal tar tata.</u>
We (incl.3) have spoken. | 13. <u>Pa datal tata.</u>
We have not spoken. |
| 14. <u>Amir tar ian.</u>
We (excl.2) ate. | 14. <u>Pa ami ti ian boko.</u>
We did not eat. |
| 15. <u>Una vana uti. or (Una mai.)</u>
You (sing.) come here. | 15. <u>Koko una vana uti.</u>
(You) don't come here. |
| 16. <u>Da(t) tar oro.</u>
We (incl.pl.) called. | 16. <u>Pa da tar oro. or (Pa da ta orogo.)</u>
We did not call. |

LESSON 13

Lesson thirteen is to provide practice in simple utterances with question indicators. Mimic and memorize the following giving special attention to intonation.

- | | |
|-------------------------------------|-------------------------------|
| 1. <u>Kai ia nam ra buk?</u> | 1. Whose is that book? |
| 2. <u>To ia i ga tovo u?</u> | 2. Who taught you? |
| 3. <u>To ia i ga pait ia?</u> | 3. Who did it? |
| 4. <u>To ia nam i tangi?</u> | 4. Who is that crying? |
| 5. (A) <u>mani kai ia?</u> | 5. Whose money was it? |
| 6. <u>Ia nam ra vavina?</u> | 6. Who is that woman? |
| 7. <u>To ia kaum luluai?</u> | 7. Who is your chief? |
| 8. <u>To ia i ga tumu ia?</u> | 8. Who wrote it? |
| 9. <u>To ia i tun ra pa?</u> | 9. Who cooked the taro? |
| 10. <u>Ka ia go?</u> | 10. Whose is this? |
| 11. <u>To ia i tabar ia?</u> | 11. Who fed him? |
| 12. <u>To ia nam?</u> | 12. Who is that? (male) |
| 13. <u>Ia (ia) nam?</u> | 13. Who is that? (female) |
| 14. <u>To ia go?</u> | 14. Who is this? |
| 15. <u>Ava go?</u> | 15. What is this? |
| 16. <u>Ava nam?</u> | 16. What is that? |
| 17. <u>Ava ra vavina i pait ia?</u> | 17. What is the woman doing? |
| 18. <u>U gire upi ra ava?</u> | 18. What are you looking for? |
| 19. <u>Ava u pait ia?</u> | 19. What are you making? |
| 20. <u>U vana uti pira ava?</u> | 20. Why did you come here? |
| 21. <u>Upi ra ava pa u tata?</u> | 21. Why do you not speak? |

LESSON 14

Lesson fourteen introduces the remainder of the possessive pronoun types. These relate to body parts, food, and relatives. Notice the suffixes used for family relationships and the body parts. Study this lesson in two stages. In stage one follow the notes and mimic the Tolai utterances. In stage two dispense with the notes, replay the lesson on tape, and mimic (and memorize) the Tolai utterances.

- | | |
|---|--|
| 1. <u>Nam ra tutana matuagu.</u>
<u>matuagu</u>
<u>tamagu</u> | 1. That man is my uncle.
my mother's brother
my father, my father's
brother |
| 2. <u>Natuna nam ra bul.</u> | 2. This child is his son. |
| 3. <u>Go ra bul vavina natuimumur.</u> | 3. This girl is your (2) daughter. |
| 4. <u>Tamagu nam ra tutana.</u> | 4. That man there is my father. |
| 5. <u>Go ra vavina tinaivavat.</u> | 5. This woman is your (pl.) mother. |
| 6. <u>Dir taina ma nam ra vavina.</u> | 6. That girl is his sister. |
| 7. <u>A ulugu go.</u> | 7. This is my head. |
| 8. <u>A limam go.</u> | 8. This is your arm. |
| 9. <u>Kana kar nam.</u> | 9. That is his car. |
| 10. <u>Nam iat kaugu nat na</u>
<u>kakaruk.</u> | 10. That there is my chicken. |
| 11. <u>Go iat kaum pun.</u> | 11. This here is your turtle. |
| 12. <u>Kana go ra kiau.</u> | 12. That is his egg. |
| 13. <u>I ngala ra dekdekigu.</u> | 13. My strength is great. |
| 14. <u>A maukuam i takodo.</u> | 14. Your character is straight. |
| 15. <u>A nilaina i koro.</u> | 15. His voice is hoarse. |
| 16. <u>I kapa ra nuknukigu.</u> | 16. My thoughts are clear. |
| 17. <u>I ngala ra ura ulumumur.</u> | 17. Your (2) heads are big. |
| 18. <u>I kaina ra limaidiat.</u> | 18. Their (pl.) hands are bad. |
| 19. <u>A matuaidor akari.</u> | 19. Our (incl.2) uncle is here. |
| 20. <u>A ura tavuimimir dir</u>
<u>akono.</u> | 20. Our (excl.pl.) parents are
there. |
| 21. <u>Una kap ra (a)dital en</u>
<u>piragu.</u> | 21. Bring me their (3) fish. |
| 22. <u>Avat a kap kavava kakaruk</u>
<u>piragu.</u> | 22. Bring me your (pl.) chicken. |

23. Akave (ra) adir nian? 23. Where is their (2) food?
 24. Amital turana kava. 24. He is our (excl.2) cousin.
 25. A balaimimal i gomgom. 25. Our (excl.3) hearts are clean.

Tolai Possessive Pronouns¹

	Sing.	Dual	Trial	Plural
1st Pers. (Excl.)	<u>kaugu</u>	<u>kamamir</u>	<u>kamamital</u>	<u>kavevet</u>
2nd Person	<u>kaum</u>	<u>kamamur</u>	<u>kamumutal</u>	<u>kavava(t)</u>
1st Pers. (Incl.)	----	<u>kador</u>	<u>kadatal</u>	<u>kada(t)</u>
3rd Person	<u>kana</u>	<u>kadir</u>	<u>kadi (tal)</u>	<u>kadi (a)(t)</u>

Note: The dual, trial and plural forms are exactly the same as those introduced in Appendix D of the Regular Possessive Pronouns.

¹ Body parts, food, and relatives.

LESSON 15

Lesson fifteen is a short lesson giving practice in attributing nouns to nouns. Notice the relationship markers ra, na, and kai.

- | | |
|--|--------------------------------------|
| 1. <u>A balai ra tutana</u> | 1. The heart of the man |
| 2. <u>A dekdek i ra kuramana</u> | 2. The strength of the baby |
| 3. <u>A nilai ra tarai</u> | 3. The voice of the people |
| 4. <u>A ura limai ra bul</u> | 4. The hands of the child |
| 5. <u>A tamai To Bata</u> | 5. The father of Mr. Bata |
| 6. <u>A tinai ra bul</u> | 6. The mother of the child |
| 7. <u>A kau ra pap</u> | 7. The leg of the dog |
| 8. <u>A pal na kunai</u> | 8. A hut of grass |
| 9. <u>A bala na parau</u> | 9. The interior of the boat |
| 10. <u>Tikana manga na vudu</u> | 10. A kind of banana |
| 11. <u>A magit ai ra bul</u> | 11. Food for the child |
| 12. <u>A pal a matana</u> | 12. Forehead (the house) of his head |
| 13. <u>A ula pal</u> | 13. The roof of the house |
| 14. <u>A papalum kai ra tutana</u> | 14. Work for the man |
| 15. <u>A mani kai ra bung</u> | 15. Money for the market |
| 16. <u>A rumu kai ra tena varkurai</u> | 16. The spear of the chief |
| 17. <u>A pal kai ra tutana</u> | 17. The house of the man |
| 18. <u>A buk kai ra bul</u> | 18. The book of the boy |
| 19. <u>A taulai kai ra tutana</u> | 19. The wife of the man |
| 20. <u>A mapina davai</u> | 20. The leaf of the tree |
| 21. <u>A banbanu na pal</u> | 21. The door of the house |

LESSON 16

Lesson sixteen introduces transforms from one class to another without significant change in dictionary meaning. Pay particular attention to the marker (or lack of marker) before the word used as a NOUN and then the marker (or lack of same) that is used when the word is used as a VERB.

Mimic the following noting the word position.

- | | |
|---|--|
| 1. <u>I kukut na bata.</u>
The rain is coming. | 1. <u>I bata nabung.</u>
It rained yesterday. |
| 2. <u>Dia ga kairane ra guria.</u>
They felt the earthquake. | 2. <u>I guria na marum.</u>
The earth quaked in the night. |
| 3. <u>Ave valongore ra vuvu.</u>
We heard the wind. | 3. <u>I ga dekdek ra vuvu.</u>
It blew strongly. |
| 4. <u>A ngala na lovon.</u>
The flood is big. | 4. <u>A tava i noro.</u>
The water flooded. |
| 5. <u>Ave gire ra palapala ia.</u>
We saw the lightning. | 5. <u>I palapala ia aro.</u>
The lightning flashed over there. |
| 6. <u>I valongore ra pipi.</u>
He heard the thunder. | 6. <u>I manga pangpagur.</u>
It thundered loudly. |
| 7. <u>A keake melamelapong.</u>
The sun is hot. | 7. <u>A keake i rang iau.</u>
The heat bothers me. |
| 8. <u>U tar nuk ra ava?</u>
What are your thoughts? | 8. <u>U nuknuk dave?</u>
What are you thinking? |
| 9. <u>A malagene akamana.</u>
The dance is over there. | 9. <u>Dia malagene.</u>
They are dancing. |
| 10. <u>A mari na kakailai.</u>
The song is pretty. | 10. <u>A umana bul ikilik dia kakailai.</u>
The children are singing. |
| 11. <u>A ta i ngala.</u>
The sea is big. | 11. <u>A bobol i vanaur.</u>
The waves come in. |
| 12. <u>A ririvon i tar kaina.</u>
The dream was bad. | 12. <u>A tutana i ririvon.</u>
The man is dreaming. |

LESSON 17

The first part of lesson seventeen should be familiar. In one sense it could be called adjectives being transformed to noun meaning. It really is a continuation and review of lesson ten of transformation of adjectives with ligatives.

- | | |
|--|--|
| 1. <u>A beo i ngala.</u>
It is a big bird. | 1. <u>A ngala na beo.</u>
The bird is big. |
| 2. <u>A bul i korong.</u>
He is a black boy. | 2. <u>A korong na bul.</u>
The boy is black. |
| 3. <u>A mapinai i gomgom.</u>
It is a clean leaf. | 3. <u>A gomgom na mapinai.</u>
The leaf is clean. |
| 4. <u>A mal i dur.</u>
It is a dirty cloth. | 4. <u>A dur na mal.</u>
The cloth is dirty. |
| 5. <u>A vat i dekdek.</u>
It is a hard stone. | 5. <u>A dekdek na vat.</u>
The stone is hard. |
| 6. <u>A nga i takado.</u>
It is a straight road. | 6. <u>A takado na nga.</u>
The road is straight. |
| 7. <u>A davai i gege.</u>
It is a crooked stick. | 7. <u>A gege na kaur.</u>
It is a crooked bamboo. |

The second part of lesson seventeen is to introduce the prefix ni-. Notice in the transforms the loss of the prefix and the corresponding difference in meaning. In the second part of lesson nineteen the word tena will be dealt with more fully. Go over this lesson until the use of ni- is understood.

- | | |
|---|---|
| 1. <u>A tena niaring.</u>
He is a praying man. | 1. <u>Tutana i araring.</u>
The man is praying. |
| 2. <u>A dekdek na nial.</u>
It is a hard pull. | 2. <u>A tutana i al.</u>
The man is pulling. |
| 3. <u>A tena ninongon.</u>
He is a laughing boy. | 3. <u>A bul i nongon.</u>
The boy laughs. |
| 4. <u>A umana tena nilibur.</u>
They are playing children. | 4. <u>A umana bul dia libur.</u>
The children are playing. |
| 5. <u>A tena nioro.</u>
He is a calling man. | 5. <u>I oro.</u>
He calls out. |
| 6. <u>A ngala niadinga.</u>
The sneeze was loud. | 6. <u>Iau adinga.</u>
I am sneezing. |
| 7. <u>U a tena niva.</u>
You are a sleepy man. | 7. <u>U va.</u>
You are sleeping. |

LESSON 18

Lesson eighteen introduces by transformation verbs to nouns by complete or partial reduplication. Mimic the following utterances and be alert in every day speech for other verbs that are transformed to nouns in the same manner.

- | | |
|---|--|
| 1. <u>Ina ki.</u>
I will sit down. | 1. <u>Uti ra kiki.</u>
Bring the chair. |
| 2. <u>Una tur abara.</u>
You stand there. | 2. <u>Vung ia ta ra turtur.</u>
Put it on the stand. |
| 3. <u>Tutuk ra nil ta ra davai.</u>
Hammer the nail into the wood. | 3. <u>Uti ra tututuk.</u>
Hand me the hammer. |
| 4. <u>Iau mainge pi ina va.</u>
I want to sleep. | 4. <u>Akave ra vava?</u>
Where is the bed? |
| 5. <u>Iau go ra pepe na ulugu.</u>
I am coming my hair. | 5. <u>Kaum ta gogo?</u>
Have you a comb? |
| 6. <u>Manga vu ia.</u>
Blow hard. | 6. <u>Kaum nam ra tilatilo?</u>
Is that your flute? |
| 7. <u>Una tep ra iap.</u>
Fan the fire. | 7. <u>Ina ka pa kaum teptep.</u> or,
(<u>Ina la pa kaum teptep.</u>)
Lend me your fan. |
| 8. <u>Una bair ra kaukau.</u>
Hoe the kaukau. | 8. <u>Akave ra bair?</u>
Where is the hoe? |
| 9. <u>Na kao.</u>
He will climb. | 9. <u>Una vung ra kakao abara.</u>
Put the ladder there. |
| 10. <u>Una banu bat iai.</u> ¹
Close the door. | 10. <u>A banbanu nam.</u> ¹
That is a door. |
| 11. <u>Una toro ra umana mal.</u>
Sprinkle the clothes. | 11. <u>Una kap ra totoroi.</u>
Fetch the sprinkler. |

¹ Reversed on the tape.

LESSON 19

Lesson nineteen is in two parts. The second part has been precluded by the second part of lesson seventeen. Lesson nineteen introduces transformation from a verb-like word to a noun actor with an auxiliary word. These are weak nouns but derive material from the noun and the auxiliaries lup 'fond of' and tena 'one who does'. Mimic the utterances and get the concept of lup and tena firmly in mind.

- | | |
|---|--|
| 1. <u>Una tul tar ra nian tagu.</u>
Give me the food. ¹ | 1. <u>Iau a lup nian.</u>
I am a glutton. |
| 2. <u>Nuve kaum tinata tuna?</u>
What language do you speak? | 2. <u>U a lup tinata.</u>
You are a gabber. |
| 3. <u>Dia long.</u>
They steal. | 3. <u>Diat, a umana tena nilong.</u> ²
They are thieves. |
| 4. <u>Koko una vaongo.</u>
Don't lie. | 4. <u>Avat parika a umana tena vaongo</u>
You (all) are liars. |
| 5. <u>Dia varubu.</u>
They fight. | 5. <u>Diat a umana lup vinarubu.</u>
They are fighting people. |
| 6. <u>A tena madak</u> | 6. A carpenter |
| 7. <u>A tena vinauma</u> | 7. A gardener |
| 8. <u>A tena vinoara</u>
<u>A tena niil</u> | 8. A fisherman (net)
A fisherman (hook) |
| 9. <u>A tena papalum</u> | 9. A worker |
| 10. <u>A tena vinavana</u> | 10. A walker |
| 11. <u>A tena tutumu</u> | 11. A writer |
| 12. <u>A tena vartovo</u> | 12. A teacher |
| 13. <u>A tena nilong</u> | 13. A thief |

¹ Literally: 'You will have given me the food'. Note this use of the future una and the past tar within the same construction.

² Note the prefix ni- occurring with the verb after tena.

LESSON 20

Lesson twenty introduces the causative particle. Notice that after certain vowels upi becomes pi, both denoting 'for', 'so that', 'in order that'. Notice that it is usually followed immediately by a pronoun or ra. At the end of the lesson the numerals one to ten are given. Mimic and know how to use the following (each utterance will be given twice):

1. Ra tutana i vana uti upi amir a pirpir.
The man comes here to have a yarn with me.
2. Iau mainge pi una vana ta ra bung.
I want you to go to the market.
3. I vana upi ra kivung.
He has gone (or is going) to the meeting.
4. I tikan upi u. or (I tikan upu.)
He is looking for you.
5. Iau pot upi ra tutumu na iang.
I have arrived for the census.
6. I tikan upi ra oaga.
He looks for the canoe.
7. Dia lul ra tena kakailai pi na kakailai.
They ask the singer to sing.
8. Iau mainge pi una vana Rabaul upi una (ku)kul ra magit ta ra pal na kunukul.
I want you to go to Rabaul to buy something in the store.

- 1 Tikai
- 2 A urua
- 3 A utul
- 4 A ivat
- 5 A lima
- 6 Laptikai
- 7 Lavurua
- 8 Lavutul
- 9 Lavuvat
- 10 A vinun

LESSON 21

Lesson twenty-one uses plural nouns, articles, and the numerals in meaningful combinations. Mimic and memorize the following utterances.

1. A tarai dia vana uti. 1. The men are coming here.
2. A vaden dia ki akono. 2. The women are sitting there.
3. Iau mainge ta ik a davai. 3. I want some wood.
4. Ta umana tutana dia kabu pot ika. 4. Some men arrived now.
5. Ta umana pap dia boabor. 5. Some dogs are barking.
6. A bul i ve iau. 6. A child told me.
7. Iau ve ra bul. 7. I told the child.
8. Ta umana enana tutana diat a pot. 8. Some other men are coming.
9. Tika na enana bul tutana na vana. 9. Some other boy will go.
10. Ta umana enana bul vavina i tele diat a pot. 10. Some other girls can come.
11. A bul i ga tangi. 11. A baby cried.
12. A bul kuramana i ga tangi. 12. The baby cried.
13. A ura kuramana dir ga tangi. 13. Two babies cried.
14. Tika na tutana i tar pot ati. 14. One man came here.
15. A ura beo dir ga pururung vurbolo. 15. Two birds flew by.
16. A ivat na boroi dia ga vilau. 16. Four pigs ran away.
17. A umana bul dia tar vana. 17. The children went.
18. A boroi i ga en ra kaukau. 18. The pig ate the kaukau.
19. Ta umana boroi dia ga en ta ika kaukau. 19. Some pig ate a little kaukau.
20. A bul i ga gire ra tutana. 20. A child saw the man.
21. Ta umana bul dia kabu pot (ika). 21. Some boys just came.
22. Ta enana tutana na pait ia. 22. Some other man will do it.

- | | |
|--|----------------------------|
| 23. <u>A umana beo dia ga pururung.</u> | 23. The birds flew off. |
| 24. <u>Iau ga gire tika na tutana.</u> | 24. I saw one man. |
| 25. <u>Iau ga gire a ura tutana.</u> | 25. I saw two men. |
| 26. <u>Iau ga gire a utul a tutana.</u> | 26. I saw three men. |
| 27. <u>Iau ga gire a ivat na tutana.</u> | 27. I saw four men. |
| 28. <u>Iau ga gire a ilima na tutana.</u> | 28. I saw five men. |
| 29. <u>Iau ga gire laptikai na tutana.</u> | 29. I saw six men. |
| 30. <u>Una kap ra kaukau piragu.</u> | 30. Bring me the kaukau. |
| 31. <u>Una kap ra umana mao piragu.</u> | 31. Bring me some bananas. |
| 32. <u>Una ivure ra pawpaw pirana.</u> | 32. Sell him a pawpaw. |
| 33. <u>Una vaume ra lama.</u> | 33. Plant the coconuts. |

LESSON 22

Lesson twenty-two introduces the particle pa. In one sense pa makes the one intransitive type verb almost transitive in meaning in that an indirect object follows or is implied after it. Mimic the following utterances and know how and when to use the particle pa.

- | | |
|--|---|
| 1. <u>I tata pa ia.</u> | 1. He spoke to him. |
| 2. <u>To ia i tata pa u?</u> | 2. Who spoke to you? |
| 3. <u>Ina tur pa ia ave?</u> | 3. Where shall I commence? |
| 4. <u>U tar pait ot pa kaum papalum?</u> | 4. Have you finished your work? |
| 5. <u>Una tata pa iau.</u> | 5. Speak to me. |
| 6. <u>Una tata pa amir.</u> | 6. Speak to the two of us. |
| 7. <u>Una tata pa dir.</u> | 7. Speak to the two of them. |
| 8. <u>Una tata pa diat.</u> | 8. Speak to them all. |
| 9. <u>Dir ga tata pa iau.</u> ¹ | 9. They (2) spoke to me. |
| 10. <u>Dia ga pait ot pa ra nga?</u> | 10. Have they finished the road? |
| 11. <u>Maia, dia pait ot pa ra nga.</u> | 11. Yes, they finished it this morning. |
| 12. <u>Maia, iau malmal pa ia.</u> | 12. Yes, I am treating him. |
| 13. <u>Tika na niurugu na rau pa ia.</u> | 13. One of my relatives will nurse nurse him. |
| 14. <u>Dir tar mal pa ra umana pal.</u> | 14. They have repaired the houses. |
| 15. <u>I vila pa ia.</u> | 15. He ran for it. |
| 16. <u>U na ongor pa ia.</u> | 16. You work hard at it. |
| 17. <u>I tar ki pa ati.</u> | 17. He sat here for a while. |
| 18. <u>I ki pa.</u> | 18. He sits. |

¹ Note ga used here to indicate the narrative past. ga is generally used when the action took place at least several days before.

Note: Neuter transitive verbs of short duration are formed by pa without an object. (No. 18). This indirect object is implied: 'He sits (on it)'.

LESSON 23

Lesson twenty-three introduces conditional type sentence structure. Notice the particles ba and ari, their positions and meanings in the utterances. Mimic and memorize the following:

1. Ba i rara, ia na kul ia.
If it is lost, who will pay for it.
2. Ta ra ava u vana? Ba ina bung.
Why are you going? Because I want to go to the market.
3. I biti ba na vana.
He says that he will go.
4. I tir iau ba ina vana ba pata.
He asks me whether I will go or not.
5. Ari na vana ina vana.
If he goes, I will go.
6. Ari pot dora tir ia.
When he comes we (2) will ask him.
7. Ari da mulaot dat a tata tadap ra kaunsil.
If we are able we will talk to the council.
8. Ari ta ra bung a urua ina vana.
When it is Tuesday I am going.
9. Ari i ga kumarikai a lavur tarai diat a burut.
When it happened everyone was afraid.
10. Ari dor a win ra kot, vakir dor a varkul. or
(Ari dor a uvia pa ra kot, vakir dor a varkul.)
If the court case is won by us, we don't pay.
11. Togo i kaina rana pa dat a vana.
Because of the weather (rain) we cannot go.
12. Ari a bata na oroi dat a vana.
When the rain stops we will go.

LESSON 24

Certain intransitive verbs take on a transitive meaning when the suffixes -e, -ane or sometimes -ue are added. Notice their uses in the following utterances and be alert for other verbs which act in the same manner. Mimic the following:

- | | |
|---|---|
| 1. (A) <u>pap i momo.</u>
The dog is drinking. | 1. <u>Ta umana pap dia mome ra milik</u>
(or <u>polonau</u>).
Some dogs drink milk. |
| 2. <u>Ina mono.</u>
I will remain. | 2. <u>Ina mono ma ina mone u.</u>
I will remain and care for you. |
| 3. <u>Nam a tiba.</u>
That is a division (i.e. a
dividing out of things). | 3. <u>Tibe ra tarai.</u>
Divide the people. |
| 4. <u>A parau i alir.</u>
The ship is floating. | 4. <u>Iau alire ra oaga.</u>
I pull the canoe. |
| 5. <u>Iau tar arupa.</u>
I finished sweeping. | 5. <u>Arupe ra ruarua.</u>
Sweep the floor. |
| 6. <u>Ina vana upi na bobo.</u>
I want to go and watch. | 6. <u>Iau bobo ra malagene.</u>
I am watching the dance. |
| 7. <u>Ina iliba.</u>
I will gather. | 7. <u>Iau ilibe ra purpur.</u>
I am gathering the flowers. |
| 8. <u>Iau irop.</u>
I am going outside. | 8. <u>Iau vairope ra lama.</u>
I take (out) the coconuts (from
a truck). |
| 9. <u>I ivura.</u>
He is selling. | 9. <u>I ivure ra painap piragu.</u>
He is selling the pineapple to
me. |
| 10. <u>I rapu iau ma iau kail.</u>
He hit me and I yelled. | 10. <u>A vavina i kaile ra kakailai.</u>
The woman is singing a song. |
| 11. <u>Iau kankan.</u>
I am angry. | 11. <u>Iau kankanuane kaum papalum.</u>
I am angry with your work. |
| 12. <u>A vavina i burut.</u>
The woman is afraid. | 12. <u>A tutana i burutue ra marum.</u>
The man is afraid of the dark. |
| 13. <u>A pap i mait.</u>
The dog is sick. | 13. <u>A pap i maitane ra kakene.</u> or
<u>A pap i mait ma ra kakene.</u>
The leg of the dog hurts (is
sick). |
| 14. <u>I tarik.¹</u>
It is tearing. | 14. <u>Koko una a rik ra mal.¹</u>
Don't tear the cloth. |

¹ A different type of verb without the above suffixes.

LESSON 25

Lesson twenty-five is a conversational dialogue using the basic terminology of sickness. Remember that the English sentences are freely translated. It would be well to examine the constructions closely to see how the Tolai thought patterns run. For example, in No. 22, the translation could more literally be rendered, 'If I am sick again, I will come quickly'. Mimic and memorize the following:

1. A. Dave u mait? Are you sick?
2. B. Maia, i kadik ra ulugu. Yes, my head hurts.
3. Maia, a balagu i kadik. Yes, my belly hurts.
4. Maia, a kaugu i makmaki. Yes, my leg hurts.
5. A. I ga vana rikai vingai go ra kinadik? or (I tur vavuan go ra kinadik?) How long has it pained?
6. B. Papa naria. or (Papa nari.) Since the day before yesterday.
7. A. I talili ra matam? Do you feel dizzy?
8. A. U mudian? or (I oao ra pakam?) Do you have a fever?
9. B. Maia, iau (mala) malapang ai ik. Yes, I feel warm.
10. A. Io, una mome go ra marasin. Here, take this medicine.
11. B. Vingaiia ina mome? When shall I take it?
12. A. Una mome ta tikai go, ma ta tikai go ra marum, ma ta ra tikai ningene. Take one now, one tonight and one tomorrow.
13. B. I manua ra kaugu. I have a sore on my leg.
14. A. I ben? Is there pus in it?
15. B. Maia, ma i gap bula. Yes, and it is bleeding.
16. A. Tuka, ina pulu ia. Wait, I will bandage it.
17. Io, una vatur ra banis. Here, hold the bandage.
18. B. Ina maravut u. I will help you.
19. A. Aivia bung u manua? How long have you had this (sore)?
20. B. Tika na vik ika. For a week.
21. A. Ta ra ava pa u pot lua iat. You should have come before.

22. B. Ona iau mait mulai ina pot rurut. Next time I will.
23. B. Iau marmarue lua. I threw up before.
24. A. I vuna ra ava? What from?
25. B. Ta magit iau ga en ia. Something that I ate.
26. A. Una mome kaum marasin. Take your medicine.
27. B. Maia, ina mome. I will.

LESSON 26

Lesson twenty-six introduces verbal modifiers. Note especially the modifiers that add intensity to the verbal action. Mimic and know how to use the following constructions.

- | | |
|--|--|
| 1. <u>Dia</u> <u>vau</u> <u>ra</u> <u>pot</u> . | 1. They <i>begin to</i> arrive. |
| 2. <u>Iau</u> <u>kabur</u> <u>vatorome</u> <u>amur</u> <u>varngangar</u> . | 2. I <i>just</i> heard you quarreling. |
| 3. <u>Dia</u> <u>vala</u> <u>gumu</u> <u>ta</u> <u>ra</u> <u>mama</u> . | 3. They <i>usually</i> bathe on the reef. |
| 4. <u>Iau</u> <u>tinga</u> <u>na</u> <u>vartovo</u> . | 4. I go <i>regularly</i> for instruction. |
| 5. <u>I</u> <u>ti</u> <u>buna</u> <u>pit</u> <u>go</u> <u>ra</u> <u>kakailai</u> . | 5. He composed this song <i>by himself</i> . |
| 6. <u>Pa</u> <u>iau</u> <u>pait</u> <u>valar</u> <u>pa</u> <u>ia</u> <u>pi</u> <u>ina</u> <u>vana</u> . | 6. I am unable to go (physically). |
| 7. <u>Iau</u> <u>mama</u> <u>lul</u> <u>ia</u> . | 7. I asked him <i>in vain</i> . |
| 8. <u>A</u> <u>tutana</u> <u>i</u> <u>mama</u> <u>papalum</u> . | 8. The man labours <i>in vain</i> . |
| 9. <u>Dia</u> <u>manga</u> <u>kukula</u> . | 9. They shout <i>very</i> loudly. |
| 10. <u>A</u> <u>vinau</u> <u>i</u> <u>manga</u> <u>lolovina</u> . | 10. The vine is <i>very</i> long. |
| 11. <u>I</u> <u>ti</u> <u>dudu</u> . | 11. He is <i>really</i> drowned. |
| 12. <u>Iau</u> <u>ga</u> <u>tia</u> <u>va</u> <u>mat</u> <u>ika</u> . | 12. I was <i>really</i> asleep. |
| 13. <u>Una</u> <u>ti(a)</u> <u>doan</u> . | 13. You will be <i>really</i> happy. |
| 14. <u>I</u> <u>to</u> <u>na</u> <u>mat</u> . | 14. He is <i>nearly</i> dead. |
| 15. <u>Iau</u> <u>ga</u> <u>to</u> <u>na</u> <u>bura</u> . | 15. I was <i>nearly</i> falling but I jumped. |
| 16. <u>Pa</u> <u>i</u> <u>mut</u> <u>na</u> <u>tata</u> . or
(<u>Pa</u> <u>i</u> <u>mat</u> <u>na</u> <u>tata</u> .) | 16. He does not speak <i>at all</i> . |
| 17. <u>Pa</u> <u>dia</u> <u>mut</u> <u>na</u> <u>varekrek</u> . | 17. They do not make the <i>slightest</i> noise. |
| 18. <u>I</u> <u>nongon</u> <u>vatikai</u> . | 18. He is <i>always</i> laughing. |
| 19. <u>I</u> <u>telekgori</u> <u>iau</u> <u>vana</u> . | 19. Today I am walking <i>for the first time</i> . |
| 20. <u>I</u> <u>vana</u> <u>tavuna</u> <u>urama</u> <u>Baining</u> . | 20. He goes <i>for the first time</i> to Baining. |
| 21. <u>I</u> <u>vana</u> <u>a</u> <u>luai</u> <u>na</u> <u>e</u> . | 21. He goes <i>for the first time</i> . |
| 22. <u>A</u> <u>luai</u> <u>na</u> <u>kinakava</u> . | 22. She gives birth <i>for the first time</i> . |
| 23. <u>I</u> <u>yut</u> <u>lua</u> . | 23. He arrives <i>first</i> . |
| 24. <u>Dir</u> <u>pait</u> <u>value</u> <u>ra</u> <u>pal</u> . | 24. They build the house <i>first</i> . |

LESSON 27

Lesson twenty-seven shows the various methods in which the numerals can be employed. Be familiar with the following constructions:

1. (I) pait ia tika na pakana.
He did it once.
2. I pait ia ura pakana.
He did it twice.
3. I vautul ma ra vavaongo.
He lied three times.
4. Dia vaivat ma ra nian.
They eat four times.
5. Una pin ra mal na evut.
Fold the clothes twice.
6. Una kap ta ilima.
Bring five (of them).
7. Tika na kapiaka
One breadfruit
8. A ura pokono
Two fathoms of (shell money)
9. A utul a kokomo
Three hornbills
10. A ivat na pagapaga
Four houseposts.
11. Tika na pa
One taro
12. A ura up
Two yams
13. A utula vudu
Three bananas

Note:

- a. A numeral may become an intransitive verb by prefixing va- to it.
- b. Numerals attributed to nouns use na or a. (Examples 5-10)
- c. Variation is used for emphasis in counting. (Examples 11-13)

LESSON 28

Lesson twenty-eight introduces most of the position-direction words. Notice especially where ta ra occurs in relation to the position word. Thus in the expression 'in the car' it is ta ra kar whereas the expression 'the inside of the stomach' is urima ta ra balana. Mimic and memorize the following:

- | | |
|--|--|
| 1. <u>Una vung ia navavai ra pal.</u> | 1. Put it <i>underneath</i> the house. |
| 2. <u>Una vung ia ta ra bok.</u> or
(<u>Una vung ia liu ta ra bok.</u>) | 2. Put it <i>on top</i> of the box. |
| 3. <u>I ki ta ra papar a rot mamati.</u> | 3. It is <i>on this side</i> of the road. |
| 4. <u>I ki ta ra papar ra rot mamaro.</u> or (I ki ta nam ra papar ra rot.) | 4. It is <i>on the other side</i> of the road. |
| 5. <u>I ki ta ra balana rot.</u> | 5. It is <i>in the centre</i> of the road. |
| 6. <u>Namur ta ra banbanu.</u> | 6. <i>Behind</i> the door |
| 7. <u>Ta ra matana pal</u> | 7. <i>In front</i> of the house |
| 8. <u>Uramaliu navavai ra bok</u> | 8. <i>Up there underneath</i> the box |
| 9. <u>Ara liu ta ra bok</u> | 9. <i>Down there on top</i> of the box |
| 10. <u>Ta ra bala na pal</u> | 10. <i>Inside</i> of the house |
| 11. <u>Ta ra paparai mamaro namur ta ra bok</u> | 11. <i>At the back</i> of the box |
| 12. <u>Ta ra pui</u> | 12. <i>In</i> the bush |
| 13. <u>Ta ra kar</u> | 13. <i>In</i> the car |
| 14. <u>Uro na lua ta ra kar</u> | 14. The <i>front</i> of the car |
| 15. <u>Ara namur ta ra kar</u> | 15. The <i>back</i> of the car |
| 16. <u>A ula davai</u> | 16. The <i>top</i> of the tree |
| 17. <u>Ta ra bala na tava</u> | 17. The <i>bottom</i> of the river |
| 18. <u>Urima ta ra balana</u> | 18. The <i>inside</i> of the stomach |
| 19. <u>Akamana liu ta ra bok</u> | 19. <i>Over there on top</i> of the box |
| 20. <u>Ati navavai go ra vat</u> | 20. <i>Here underneath</i> the stone |
| 21. <u>Ta ra paparai ra pal parika</u> | 21. <i>On each side</i> of the house |
| 22. <u>Kikil ra tutana</u> | 22. <i>All around</i> the man |
| 23. <u>Urima livuan ta ra balana tava</u> | 23. <i>Underneath</i> the water |

LESSON-28

- | | |
|-------------------------------|------------------------------------|
| 24. <u>Ta ra papar a kabe</u> | 24. <i>On one side</i> of the head |
| 25. <u>Ta ra palalor</u> | 25. <i>On top</i> of the head |
| 26. <u>Ta ra balana ngie</u> | 26. <i>Inside</i> of the mouth |
| 27. <u>Ta ra bala na pal</u> | 27. <i>The centre</i> of the house |
| 28. <u>Ta ra bala na pia</u> | 28. <i>Deep inside</i> the earth |

LESSON 29

Lesson twenty-nine continues with direction-location statements. Notice some constructions that were introduced before (e.g. upi in Lesson 20) but they are now used in another way with different meanings. In No. 1 'he is calling for me' it is literally 'he calls in order that I (come)'. Mimic the following and know how to express these direction-location concepts in Tolai.

- | | |
|--|--|
| 1. <u>I oro upi iau.</u> | 1. He is calling <i>for</i> me. |
| 2. <u>A nian i boina upi u.</u> or
(<u>A nian i boina upu.</u>) | 2. The food is good <i>for</i> you. |
| 3. <u>U tar oro iau upi rava?</u> | 3. <i>What</i> did you call me <i>for</i> ? |
| 4. <u>A bul i ga bura kan ra davai.</u> | 4. The child fell <i>from</i> the tree. |
| 5. <u>Dia ga vilau parika tadav ra tutana.</u> | 5. They all ran <i>towards</i> the man. |
| 6. <u>Ra bul i ga vanavana pire nana.</u> | 6. The child walked <i>towards</i> its mother. |
| 7. <u>Dor a vung ia ta ra pal.</u> | 7. We (incl.2) will put it <i>in</i> the house. |
| 8. <u>Dital kabur gire ke ta ra tava.</u> | 8. They (3) just saw it <i>in</i> the river. |
| 9. <u>Dir vung ra nian ta ra tebel</u> or (<u>vatar</u>). | 9. They (2) put the food <i>on</i> the table. |
| 10. <u>I puak maravut ia ta ra os.</u> | 10. He lifted him <i>onto</i> the horse. |
| 11. <u>Diat parika dia ga tak pa ra muli kan ra bok.</u> | 11. They all took the lemons <i>from</i> the box. |
| 12. <u>Dir ga ra pa ra vudu kan ra tutana.</u> | 12. They (2) grabbed the bananas <i>from</i> the man. |
| 13. <u>U tar long ra mani ta ra sto.</u> | 13. You stole money <i>from</i> the store. |
| 14. <u>Dave, i ki ta ra bala na pal?</u> | Is he sitting <i>in</i> the house? |
| 15. <u>Avet parika ave vana alu ra lokor.</u> | 15. We (excl.pl.) will walk <i>through</i> the forest. |
| 16. <u>Ra umana bul dia ga vila alu ta ra pal.</u> | 16. The children ran <i>through</i> the house. |
| 17. <u>I tar irop kan ra pal.</u> | 17. He walked <i>out of</i> the house. |

LESSON 29

- | | |
|--|---|
| 18. <u>I tar korot ra pap kan ra pal.</u> | 18. He chased the pigs <i>from</i> the house. |
| 19. <u>A pap i ki ta ra oaga.</u> | 19. The dog is <i>in</i> the canoe. |
| 20. <u>I ki ta ra tebel</u> or (<u>vatar</u>). or (<u>I ki liu ta ra tebel.</u>) | 20. It is <i>on</i> the table. |
| 21. <u>Dir kabur pot marama Baining.</u> | 21. They (2) just came <i>from</i> the Baining. |
| 22. <u>Dor a vana urama Baining ningene.</u> | 22. We (incl.2) are going <i>up to</i> the Bainings tomorrow. |
| 23. <u>Na lilikon urama Vunadidir go Ieri.</u> | 23. He will return <i>to</i> Vunadidir today. |
| 24. <u>Ina vana ura Rabaul namur boko.</u> | 24. I will go down <i>to</i> Rabaul <i>later</i> . |
| 25. <u>Amur tar vana maro Rabaul tuk Kokopo.</u> | 25. You (2) went <i>from</i> Rabaul <i>to</i> Kokopo. |
| 26. <u>Dital ga ki navavai ta ra davai.</u> | 26. They (3) sat <i>under</i> the tree. |
| 27. <u>Dat a ki ta ra paparai ra tava.</u> | 27. We (incl.pl.) will sit <i>beside</i> the river. |
| 28. <u>Dia ga tur ta ra paparai ra rot.</u> | 28. They were standing <i>beside</i> the road. |
| 29. <u>Ina kul ia ure ra bul tutana.</u> | 29. I will buy it <i>for</i> the boy. |
| 30. <u>Una mut go ra davai upi kaugu.</u> | 30. Cut the wood <i>for</i> me. |
| 31. <u>Na papalum piron.</u> | 31. He will work <i>for</i> you (sing.). |
| 32. <u>I tar vana namur ta ra pal.</u> | 32. He walked <i>behind</i> the house. |
| 33. <u>I kakao namur tagu.</u> | 33. He crouched <i>behind</i> me. |
| 34. <u>Dir vana ngaina ma kana lualua.</u> | 34. They (2) walked <i>in line with</i> his boss. |
| 35. <u>I ga murmur ta kana lualua.</u> | 35. He <i>followed</i> his boss. |

LESSON 30

In lesson thirty, notice the marker biti that is used to indicate reported speech. Mimic the following:

1. I biti ba dia ga pot nabung.
He said that they came yesterday.
2. I biti ba ina pait ia.
I said I would do it.
3. Dia biti ba ningene diat a lilikun.
They said they will come back tomorrow.
4. U tir ia ba i pait ra ava.
You ask him what he was doing.
5. I ga biti ba ina vana.
He said I could go.
6. A vavina i ga biti ba ra kurumana i mait.
The woman said the baby is sick.
7. A kiap i ga biti ba pa i nunure.
The kiap said he didn't know.
8. A luluai i ga biti ba i kure ra pia.
The luluai said he owns the land.
9. I ga vateten iau ure kaugu papalum.
He told me what to do.
10. Dia ga biti ba ina pait ia.
They said that I should do it.
11. Dia ga lul ba ina pait ia.
They requested that I should do it.
12. I ga ve iau pi ina pait ia.
He told me to do it.

LESSON 31.

Lesson thirty-one introduces two different verbs in a single construction. It also presents objects and indirect objects with two verbs in a single construction. Mimic and be able to use constructions like the following. Each utterance will be given twice.

1. I tar pot go ma i ga en ra ana nian.
He came home just now and ate his food.
2. I ga pot go pi na en ra ana nian.
He came home just now to eat his food.
3. I ga puak vaulilikun ra bul.
He came back carrying the child.
4. Ra bul i ga tangirikai na gunan.
The child came home crying.
5. Ra bul i ga ki mut.
The child stopped crying.
6. Ma na mur i ga nongon.
And afterwards he laughed.
7. I ga ki ma i ga luluk.
He sat reading the book.
8. I gire ra vavina i kakave ra rat.
He saw the woman carrying the basket.
9. I tar lul Iones pi na kul ra nian.
He asked John to buy the food.
10. I ga tulue ra bul vavina pi na kap ra mani.
He sent the girl to get the money.
11. I ga maravut iau ta ra kina kap na tabarikik.
He helped me carry the load.
12. I ga mulaot pi ina pait ia.
He permitted me to do it.
13. Nana i ga tabar ia ma ra pawpaw pi na en ia.
His mother gave him a pawpaw to eat.

LESSON 32

In this lesson you will note that with POSSESSED NOUNS (e.g. No. 2, 'my father') the article is omitted. Contrast such examples with others similar to 'the pig' in number one and you will see the difference. Cf. Appendix D.

The last five examples of lesson 32 introduce the instrument marking word ma. Mimic the following and know how to speak these and similar constructions.

- | | |
|--|---|
| 1. <u>A bul i ga gire ra boroi</u>
<u>ati.</u> | 1. The boy saw the pig here. |
| 2. <u>A bul i ga gire tamagu ati.</u> | 2. The boy saw my father here. |
| 3. <u>A tarai dia ga gire ra ana</u>
<u>nian abara.</u> | 3. The men saw his food there. |
| 4. <u>Dor tar vung kodor rumu</u>
<u>akamana.</u> | 4. We (incl.2) put our spear there. |
| 5. <u>Pa iau nunure ra iangim.</u> | 5. I do not know your name. |
| 6. <u>A pap i ga vilau.</u> | 6. The dog ran away. |
| 7. <u>Kaugu pap i ga vilau.</u> | 7. My dog ran away. |
| 8. <u>A umana bul dia ga nongon</u>
<u>ma ra gugu.</u> | 8. The children laughed happily. |
| 9. <u>A umana natuna dia ga</u>
<u>nongon ma ra gugu.</u> | 9. His children laughed happily. |
| 10. <u>A nian i ga madau.</u> | 10. The food became rotten. |
| 11. <u>Agu nian i ga madau.</u> | 11. My food became rotten. |
| 12. <u>Tika na tutana i ga pot ati.</u> | 12. One man came here. |
| 13. <u>Kana tika na oaga i ga dudu.</u> | 13. One of his canoes sank. |
| 14. <u>I rapu ia ma ra davai.</u> | 14. He hit it <i>with</i> a stick. |
| 15. <u>I dirap ma ra ura limana.</u> | 15. He drives <i>with</i> his hands. |
| 16. <u>I rurua ma ra kakene.</u> | 16. He kicks <i>with</i> his feet. |
| 17. <u>I vaulung ra iap ma ra</u>
<u>maset.</u> | 17. He lights the fire <i>with</i> a match. |
| 18. <u>I vana ma ra kar.</u> | 18. He goes <i>with</i> the car. |

4 SUPPLEMENT LESSONS 1 TO 3

SUPPLEMENT LESSON 1

Supplement lesson one is conversational material that would usually take place in a classroom. Memorize the following as needed:

1. U nunure ra lukbuk ma ra tutumu?
Can you read and write?
2. Maia, ta kaugu tinata ke.
Yes, in my language.
3. Akave kaum buk?
Where is your book?
4. Kaia go ra buk?
Whose book is this?
5. Upi ra ava pa u vartovo gori?
Why are you not at school today?
6. Pata vartovo gori.
There is no school today.
7. Una ki mut.
Be quiet.
8. Io ura dat a kakailai.
Let us sing a song.
9. Una kap kaum buk.
Get your books.
10. Avata luluk varurung.
Read together.
11. Nam i ot avata ngo ma data vana.
That's enough, we can go.
12. Una bali go kaugu tinir.
Answer this question of mine.
13. U iat u dovot; ma nam dir, dir rara.
You are right; those two are wrong.
14. Dital rara; ma u iat u takodo.
These three are wrong; you are right.
15. Avat par ava rara.
You are all wrong.
16. I takodo go ra buk?
Is this letter correct?
17. Pata a mangoro na nirara iau gire tana.
No, I see many mistakes in it.

18. A umana buk kai Tami dia tar rara tukum?
Are Tami's books lost altogether?
19. Pata, i tar tikan tadav diat mule.
No, he found them again.
20. Avat a vung ra limai vavat tara umana bang or (vatar).
Put your hands on the desk.
21. Una vatang go ra matana buk.
Name this letter.
22. Una vatur ra pensil dari.
Hold the pencil like this.
23. Una banu ra buk na niluluk.
Close the book.
24. Una kap nam ra buk uti.
Bring me that letter (book).
25. Koko avat a pait ia.
Don't do it (pl.)
26. Una tata kapa.
Speak clearly.
27. Pa iau nunure nam u tatike.
I do not know what you say.
28. Aivia ra paka na bung?
What time is it?

SUPPLEMENT LESSON 2

Supplement lesson two is a continuation of some question indicators and responses. Memorize the following as needed:

1. Vingaia? or, Vingai?
When?
2. Vingaia una vana? or, Una vana vingai?
When are you going?
3. Vingaia i ga vana?
When did he go?
4. Vingaia ra baramana na pait ra pal?
When will the youth build the house?
5. Dia tar vana ta ra valian vingai?¹
When did they go to the beach?
6. I tar aivia ra pakana bung?
What time is it? (Lit. It is how much the portion of the day?)
7. I ga pait ia ta ra aivia pakana bung?
What time did he do it?
8. Ta ra lavurua na pakana bung.
At 7 o'clock.
9. Ta ra ki tur or, Ta ra a vinun ma ura na pakana bung.
At 12 noon.
10. Ki tur.
When the sun is overhead (standing still).
11. Ta ra mutumut.
At 12 midnight. (mutumut 'a great silence')
12. I tar lavutul ma ngungu pakana (na) bung.
It's half past 8.
13. I iba upi a ilima na minit pi na ivat.
It's five to four (needs of 5 minutes to be 4).
14. I tar ura vinun na minit kan ra utul.
It's twenty past three.

¹ If an actual time of the day is required in the answer then another word is used, aivia, which means 'how much?'

SUPPLEMENT LESSON 3

This lesson introduces the words and constructions used for specific times. Memorize the following as needed:

- | | |
|---|---------------------------------------|
| 1. <u>Go ieri</u> or, <u>Gori</u> | 1. Today |
| 2. <u>Nabung</u> | 2. Yesterday |
| 3. <u>Ningene</u> | 3. Tomorrow |
| 4. <u>Naria</u> or, <u>Nari</u> | 4. Day before yesterday |
| 5. <u>Oaria</u> or, <u>Oari</u> | 5. Day after tomorrow |
| 6. <u>A bung tabu</u> | 6. Sunday (sacred day) |
| 7. <u>A kubak ikilik</u> or, <u>A bung tikai</u> | 7. Monday (day after important event) |
| 8. <u>A kubak ngala</u> or, <u>A bung a urua</u> | 8. Tuesday |
| 9. <u>A bung a utul</u> | 9. Wednesday |
| 10. <u>A bung a ivat</u> | 10. Thursday |
| 11. <u>A bung a ilima</u> | 11. Friday |
| 12. <u>A bung na vaninara</u> or, <u>A bung varuruai</u> | 12. Saturday (day of preparation) |
| 13. <u>A bung na kinakava</u> | 13. Birthday |
| 14. <u>A bung na kinakava kai Iesu</u> | 14. Christmas |
| 15. <u>A bung na minat</u> | 15. Good Friday |
| 16. <u>A bung na tinut mulai</u> or, <u>A tinut mulai</u> | 16. Easter Day |
| 17. <u>A bung na nilibur</u> | 17. Holiday |
| 18. <u>A bung na matamatanai</u> | 18. Any day of remembrance |
| 19. <u>A bung na varbaiai</u> | 19. Last day of the year |
| 20. <u>A gai</u> | 20. Month or moon |
| 21. <u>A kilala</u> or, <u>A e na pit</u> | 21. Year |

5 ADVANCED LESSONS 1 TO 6

ADVANCED LESSON 1-3

These three lessons are UNTRANSLATED dialogues. If by this time the other lessons have been learned well the student should be able to understand most of the conversation used in the advanced lessons. Even when new vocabulary is introduced, if the other lessons have been learned well and the student is aware of how different function words and the verbs are employed he should have no trouble with these dialogues.

- ADVANCED LESSON 1: Dialogue on Fishing)
 ADVANCED LESSON 2: Dialogue on Land) on tape only
 ADVANCED LESSON 3: Dialogue on Town)

ADVANCED LESSONS 4-6

These three lessons are stories in Tolai which are freely translated into English. Record any unfamiliar words or constructions and try to use them and find out their range of meanings.

ADVANCED LESSON 4

Argument over Land

To Pakur i ga gire kana pia,
To Pue i ga raut ia. (Tai ti)
kana bung To Pakur i ga vung ra
moko. To Pue i ga raut pakan mule
kana niraut. To Pakur i ga (vana)
tadap To Pue tar kubana upi dira
tatal.

Mr. Pukur saw that his land was cleared by Mr. Pue. The other day Mr. Pukur put a mark that the land was not his. Mr. Pue continued to clear the land, so Mr. Pukur called at his house to ask about it.

Kaia nam ra pia u raut ia?
Pi rav a pau torom takaugu moko?
Dave, u nunure ta minatoto tanam
ra pia?

Whose land is that you cleared? Why didn't you agree with my mark? Do you have any idea of that land?

To Pue i ga balbali. Nam
ra pia kai kaugu vunatarai. Ma
tikana matuam i ga vaume paka ra
galip tana. Ma pa iau ngo ta
kaum moko tago iau nunure tuna
ke ba kaigu.

Mr. Pue replied. That land belongs to my own line and one of your uncles planted peanuts on it. And I didn't stop at your mark because I know that the land is really mine.

To Pukur i ga biti ba nam ra
varvateten a vaongo na tinata
tana imainge upi da gire ra Kiap me.

Mr. Pukur said that his talk was not true and he would like to accuse him before the Kiap.

ADVANCED LESSON 5

The Dog and the Pig

Tikana bung a tutana i ga kal ra tung, upi akun ai ra boroi. I ga vano a bungbung upi i ga gire go ra tung ma pata boroi i ga virua tana.

A tava i ga tar vana rikai ta go ra tung tago-(tana) a tutana i ga biti, "Go ra tung i tar kaina, iau nukia pata boroi na virua tane."

Tikana bung na keake a pap i ga vana martava tuna. Ma ari i ga gire tadai go ra tava i ga maga gugu tava na momut na momo. I ga pil ba i ga nununuk upi ta nga upi na irop tana. I ga pil ma pil ma pa i ga pait valar paia.

A boroi i ga vana bolo ta go ra nga ma i ga gire (tadap) go ra malari na pap mo i ga tir ia. "Ava u pait ia abara?" "Iau momo," a pap i ga biti. "Dave, nam ra tava i boina?" i ga titir. "Maia, i maga boina tuna. Dave, una kuba upi una momo?" "Maia, iau mainge ina momo. Laka dora kumarikai dave?" a boroi i ga titir.

"Ari una kuba uti ina tur tara kongkongim ma ina pil irop maravut pa u."

A boroi i ga pil ba ma a pap i ga tur ta ra kongkongina ma i go pil irop.

A pap i ga tur para vinavana, a boroi ara bula na tung i ga oro ra pap.

"To pap, una tur upi una maravut paiau."

One day a man dug a hole for a pig trap. He went to the hole each day to see if any pigs were caught in it.

Water sprang up in the hole so the man said, "This hole is no good, I don't think any pig will be caught in it."

One hot day a dog was very thirsty. And when he found this water he was very happy to have a drink. He jumped in and drank. After his drink he thought about a way to get out of the hole. He jumped and jumped but he did not succeed.

A pig was passing that way and found the poor dog and asked him, "What are you doing down there?" "I am drinking", said the dog. "Is the water good?" asked the pig. "Yes, it is very good. Are you coming down to have a drink?" "Yes, I would like a drink, but how do we get out?" asked the pig.

"If you come down here, I will stand on your shoulder and jump out and then help you."

The pig jumped in and the dog stood on his shoulder and jumped out.

The dog started to go, and the pig in the hole called to the dog.

"Mr. Dog, wait to help me."

A pap i ga biti, "Iau pa ina mara vut u, iako a tutuna na pot mo na maravut pa u."

The dog said, "I will not help you but a man will come and help you."

ADVANCED LESSON 6

The Old Man and the Women

Tikana bung a lapun na tutana i ga ting kapi ra varden upi diat a vuvut kaina. I ga ta vangun lua iat ma i ga vana ma kana kur upi i ga tuturuai vana vana me.

I ga ive kapi kana kur ma i ga vana upi kana uma. I ga gire ra ngala na vui tar a nga ma i ga koka ma i ga ive kapia ma namur i gapot na uma.

A varden dia ga pot ma dia papalum. A tutana i ga ve kapi diat ba dia ta tuntun value ta vudu, ma ia na vana upi ta en.

I kap pa ra vui ma i ga pil vue ra palina ma i ga kutu ia upi i ga ilima na ngungu. I pulu diat ma i ga pot likun pire ra varden.

A vudu i ga tar mao. Ma ia iat i ga kulube ra umana pupupulu tuk dia go mao. I ga tibe ra nian upi diat a ian.

I ga vung vue tikana pupula nina ra uluna upi na ian ia boko namur ari diat a vana kan ia. Dia go ian ma dia ga kalamiane da ra aidik. Ari dia ga ian par, tika na vavina i ga mainge upi na long pa taik mulai tai ra tutana. I ga gire tadap ra ula vui ma i ga kukula ma i ga tangi. Ta umana dia vut upi ia, ma i ga ve diat. Diat parika dia ga tak pa kadia umana rat ma dia ga vilau kan ra lapun na tutana.

One day an old man hired the women to work for him. He woke up at first and took his spear with him while he was walking along the seashore.

He then hid his spear and went to his garden. He saw a big snake along the way and killed it and then hid it and then arrived at the garden.

The women arrived and they were working. The man told them that they should cook the bananas while he went to look for fish.

He took the snake and skinned the skin away and then cut it into five pieces. He then wrapped them and walked back to the women.

The bananas had cooked. And he himself roasted the parcels until they had cooked. He then divided the food for them to eat.

He put away one parcel with the head in it in order to eat it later if they left him. They then ate and it tasted like a long thin fish. After they ate, one of the women wanted to steal a bit again from the man. She found the snake's head and shouted and cried out. Some other people ran to her and she told them. All of them then got their basket and ran away from the old man.

6 ENGLISH - TOLAI VOCABULARY

This section is a brief listing of some words and expressions of first the English and then the Tolai equivalent. The student should use this simply as a guide and be adding to it consistently in his language study.

A

abandon	<u>vana kan</u>
abbreviate	<u>kukutu na tinata</u>
abhor	<u>milikuame</u>
able	<u>tale</u>
I am able to do	<u>it. Iau tale upi ina pait ia.</u>
aboard	<u>ki ta ra parau</u>
abolish	<u>takan vue</u>
abound	<u>mongoro</u>
This place abounds in mosquitoes.	<u>Ta go na gunan a mongoro na ngati ngat.</u>
about	
(1) nearly	<u>maravai</u>
about five	<u>o'clock maravai ra ilima na pakana bung</u>
(2) concerning	<u>ure</u>
know about	<u>him kapa ure</u>
acquainted with	<u>varnunurai</u>
acquire	<u>kapia</u>
act	<u>pait</u>
act of contrition	<u>tata na niligur</u>
action	<u>a papait</u>
action, sinful	<u>nagamagana kaina</u>
actually	<u>a dovotina tuna</u>
Did you actually see it?	<u>Dave, u gire dovotina tuna?</u>
acute	<u>a ongorina</u>
A.D.	<u>A umana kilala papa Iesu i ga laun tane tuk go.</u>
add	<u>luk guve</u>
Add two to five and you get seven.	<u>Luk give a urua ma i ilima upi a lavurua.</u>
address	<u>a iang na gunan ba distrik</u>

adjust	<u>vetododoa</u>
administrator	<u>nina i pait ra vartuluai</u>
administration	<u>matanitu</u>
admire	<u>manane</u>
admit	<u>varuk ia</u>
adopted child	<u>a bul di kukutupai, mum mum</u>
adore	<u>lotu tadap ia</u>
adult	<u>tutana na tunaulai</u>
adultery	<u>a nipo</u>
advance	<u>vanana vatikai</u>
advise	<u>tul ta ra bona tinata</u>
adze	<u>a pongot</u>
afar off	<u>lolovina mat (vailik mat)</u>
affair, it is my	<u>kaugu magit</u>
affect	<u>varkia</u>
afford	<u>topa ra tinabara</u>
afoot	<u>taka vinavana</u>
afraid	<u>burut</u>
I am afraid of you.	<u>Iau burutue u.</u>
to make someone afraid	<u>vaburutue</u>
Africa	<u>Aprika</u>
African	<u>a te Aprika</u>
after	<u>namur</u>
after he comes	<u>namur ba i tar pot</u>
after awhile	<u>namur boko</u>
afterbirth	<u>namur ta ra kinakava</u>
afternoon	<u>ravian</u>
afterwards	<u>namur</u>
again	<u>mulai</u>
age	<u>kiala na nilaun</u>
of the same age	<u>group kopona tinavua</u>
agree	<u>mulaot</u>
agreeable	<u>kalamiane</u>
agriculture	<u>a magamagana papalum na umauma</u>
Agriculture Officer	<u>a lualua ta ra papalum na umauma</u>
Agriculture Experiment Station	<u>a gunan nina di varvar ra vinuma tana</u>

ahead	<u>lua</u>
to arrive ahead of the rest	<u>pot lua</u>
they are walking ahead	<u>diat vana lua</u>
ahead of time	<u>lua ta ra pakana bung</u>
ah	<u>mari</u>
aid, to	<u>maravut</u>
ail, to	<u>mait</u>
aim, to	<u>pai ia, anan</u>
aimlessly	<u>urvurubit</u>
shoot aimlessly	<u>sut vurbit</u>
wander aimlessly	<u>papauva vurbit</u>
air	<u>a vuvu</u>
to be in the air (as of a plane)	<u>pukai ma ra tepelin</u> or
an air pump	<u>a pam ai ra vuvu</u>
aircraft	<u>a tepelin</u>
the plane took off	<u>a tepelin i tut</u>
the plane lands	<u>a tepelin i pukai ki</u>
the plane is wrecked	<u>a tepelin i virua</u>
to pay fare on a plane	<u>tokom ra tepelin</u>
airstrip	<u>a kiki na tepelin</u>
ajar	<u>a papapa</u>
alarm	<u>a nioro na varvalai</u>
alike	<u>vardada</u>
alcohol	<u>a tawa na longlong</u>
alive	<u>a launa</u>
all	<u>diat parika</u>
all of us	<u>dat parika</u>
all together	<u>diat parika</u>
altogether	<u>parika</u>
all kinds	<u>a lavur magana parika</u>
all of them are here	<u>diat parika aka ni</u>
all the time	<u>a umana pakana bung parika</u>
all wrong	<u>dia rara parika</u>
all right	<u>takodo parika</u>
allege, to	<u>takun</u>
allow, to	<u>mulaot</u>
not to be allowed	<u>pa di mulaot</u>
allure	<u>a lia, lam pa ia</u>

almond, tropical	<u>galip</u>
almost	<u>maga maravai</u>
almost five o'clock	<u>maga maravai upi ra ilima na pakana bung</u>
He almost died.	<u>Maga maravai na mat.</u>
aloft	<u>ki liu</u>
alone	
(1) by oneself	<u>varkolono</u>
he went alone	<u>tar wana varkolono</u>
(2) only	<u>tikai kaka</u>
I alone	<u>lau tikai kaka</u>
(3) without relatives	<u>pa ta niuruna</u>
(4) without a mate	<u>pa ta talaina</u>
along	
(1) with	<u>maravut</u>
(2) alongside	<u>a paparaina</u>
(3) to be following along	<u>murmur</u>
(4) along the road	<u>ta ra nga</u>
also	<u>bula</u>
alter	<u>vaentana</u>
alternate	<u>a vavauruana</u>
alternate harbour	<u>a vavauruana rukruk kai ra parau</u>
altitude	<u>na liu</u>
aluminium	<u>kapa i papa</u>
always	<u>watolao</u>
amazed	<u>kaian</u>
ambition	<u>a ngala na mamanga</u>
ambush	<u>vaninara upi</u>
America	<u>Amerika</u>
Americans	<u>a umana te Amerika</u>
amid	<u>livuan</u>
among	<u>livuan</u>
ammunition	<u>bom, katres</u>
ample	<u>topa ia</u>
amuse	<u>varvaula</u>
ancestor	<u>a tarai lualua</u>
ancestral line	<u>vunatarai</u>
ancestral spirit house	<u>kai ra tarai lualua</u>

ancestor worship	<u>a lotu kai ra tarai lualua</u>
anchor	<u>a vakai</u>
anger	<u>a kankan</u>
What are you angry about?	<u>Ava u kankan tana?</u>
ankle	<u>malmalikun na keke</u>
anklet	<u>a kinimai na keke</u>
another	<u>a enana</u>
answer, an	<u>a balbali</u>
answer, to	<u>bali tinata</u>
to answer a letter	<u>bali ra pepe</u>
If I call you, you must answer me.	<u>Ari iau orau, u na torom.</u>
anybody	<u>ta tika na</u>
anything	<u>ta tika na magana</u>
I don't want anything.	<u>Pa iau mainge ta tika na magana.</u>
apart, to be	<u>nur vue tapakana tana</u>
apart from, to be	<u>vailik kan</u>
appoint	<u>pipilak; tibe</u>
to set a day, to appoint a day	<u>pilak ra bung</u>
to appoint a person for a job	<u>pilak ra tutana ure ra papalum</u>
arch, to	<u>iur puput</u>
argue	<u>varngangar</u>
arise	<u>kumarikai</u>
arithmetic	<u>a vartova na pika</u>
arm	<u>a lima</u>
armlet	<u>a kinim ai ra lima</u>
arrange	<u>vung tibe</u>
arrest	<u>kinim ia</u>
around	<u>galili</u>
to steer around	<u>vurue gal ili e</u>
to go around	<u>vana galili e</u>
to whirl around	<u>vuvuruai galili</u>
arouse	<u>vadadar bala</u>
aroused, to be	<u>tamarigat</u>
arrive	<u>pot</u>
arrive at this place	<u>pot tago ra gunan</u>
when I first arrived	<u>ari iau ga pot tavuna</u>
to arrive ahead of the rest	<u>pot lua ta diat</u>

artery	<u>a lolo</u>	
ashamed, to be	<u>vavirvir</u>	
he was not in the least ashamed		<u>vakir i manga vavirvir</u>
aren't you ashamed of yourself		<u>dave pa u vavirvir</u>
to be very ashamed		<u>vavirvir tuna</u>
ashes	<u>a kabu na iap</u>	
ashore	<u>valian</u>	
to go ashore		<u>vana irop ura ra valian</u>
ask	<u>tir</u>	
asleep	<u>a niva, va</u>	
assembly	<u>vana guvai</u>	
assent	<u>mulaot tana</u>	
assist	<u>varavur</u>	
Assistant D.C.	<u>a vavauruana kiap</u>	
Assistant M.O.	<u>a vuvauruana dokta</u>	
assistant chief	<u>tultul</u>	
at	<u>a kamana</u>	
at first	<u>a luaina</u>	
ate	<u>tar ian</u>	
attack, to	<u>vatut vinarubu</u>	
attend	<u>vana tana</u>	
to attend Mass	<u>vana ta ra Misa</u>	
Aunt	<u>Barbibina</u>	
authority	<u>varkurai</u>	
a man of authority		<u>a tutana i vatur vake ra varkurai</u>
a person of great authority		<u>a tutana na varkurai</u>
to have authority		<u>vatur vake ra varkurai</u>
to give authority		<u>tul vua ra varkurai</u>
avenge	<u>varbobo</u>	
avoid, to	<u>paelep</u>	
await	<u>tur barat</u>	
awaken	<u>vangun pa</u>	
away	<u>ki irai</u>	
away from, to be	<u>ki vailik kan</u>	
away, to take	<u>tak vue</u>	

away		
(1) far away	<u>vailik</u>	
(2) to stay away from	<u>tur irai kan</u>	
(3) to take it away	<u>tak vue</u>	
(4) to throw away	<u>vue</u>	
axe	<u>a pem</u>	
axe head	<u>a ula pem</u>	
axe handle	<u>a bua na pem</u>	
		B
baby	<u>kuramana</u>	
baby boy		<u>kuramana na bul tutana</u>
baby girl		<u>kuramana na bul vavina</u>
newborn baby		<u>kalamana bul</u>
to give birth to a baby		<u>kava, vau</u>
back	<u>a tamur</u>	
back, away from, to	<u>kakari</u>	
back, to give	<u>bali, valilikun</u>	
back, to keep	<u>tigal varbat</u>	
backbone	<u>a ngala na ur ta ra tamuri ra tutana</u>	
backwards, to	<u>vana tamurmur</u>	
bad	<u>kaina</u>	
bad breath	<u>a ngia i angina</u>	
bad language	<u>kaina tinata</u>	
bad weather	<u>kaina rana</u>	
be badly off	<u>ki kaina, malari</u>	
it's too bad	<u>i maga kaina tuna</u>	
bag, to put in a	<u>poe a ngia</u>	
bag	<u>a bek, popopoi</u>	
copra bag, a bag of copra	<u>a bek na lama</u>	
mailbag, a bag of mail	<u>a bek na pepe</u>	
the ears of a bag	<u>talinga na bek</u>	
bag, net	<u>a bilim</u>	
balance	<u>vardada</u>	
to be in balance	<u>vardadane</u>	
to balance	<u>vardadaina</u>	
bamboo	<u>a kaur</u>	
banana	<u>a vudu</u>	

banana shoot	<u>akalena bar na budu</u>
inedible barrana	<u>a vuduvudu</u>
bandage	<u>a banit</u>
a loose bandage	<u>a banit i tapapala</u>
bandage, to	<u>da pulu ia ma ra banit</u>
bark	<u>a pala davai</u>
bark, to	<u>varboar</u>
The dog barked at us.	<u>A pap i tar bor dor.</u>
barren	<u>a biu</u>
base	<u>a paina; a kiki</u>
bashful	<u>ururian</u>
basin, wash	<u>a dis na vuvuas</u>
basket	<u>a rat, lovor</u>
bat	
(1) the animal	<u>a pipin</u>
(2) the instrument	<u>a ram na rarapu</u>
battle	<u>vinarubu</u>
be present	<u>i ki, akari</u>
beach	<u>a valian</u>
to be at the beach	<u>a kamano ra valian</u>
beads	<u>kurkurua</u>
small beads	<u>a nat na kurkurua</u>
to string beads	<u>uk ra kurkurua</u>
beak	<u>a ngiei ra beo</u>
bean	<u>a bin</u>
bear, to	<u>vuai</u>
to bear fruit	<u>vuai ra vuaina</u>
to bear pain	<u>kap ra kinadik, kairame ra kinadik</u>
to bear a wrong or injustice	<u>kap ra mamat</u>
beat, to	
(1) to hit	<u>rapuia</u>
to hit the tomtom	<u>par ra kudu</u>
(2) to surpass	<u>lua tara varkaul</u>
They cannot beat us.	<u>Pa dia ta taun dat.</u>
(3) to throb	<u>titina</u>
the heart beats	<u>a kat i titina</u>
beautiful	<u>mariringien</u>
He knows how to draw very beautifully.	<u>I nunure ra vamariringien na tutumu na malalar.</u>
bed	<u>a vava</u>

bed sheet	<u>a mal na vava</u>
to make the bed	<u>papalai na vava</u>
bedbug	<u>laus</u>
before	<u>lua</u>
before their eyes	<u>lua tara matai diat</u>
begin, to	
(1) to originate, invent	<u>turpaina</u>
to begin a new custom	<u>turpa ra kalemana magamagana</u>
(2) to start	<u>vatut, turpa</u>
a new year is beginning	<u>di tup pa ra kalamana kilala</u>
to begin singing	<u>puak ra kakailai</u>
behaviour	<u>magamagana</u>
bad behaviour	<u>kaina magamagana</u>
good behaviour	<u>bona magamagana</u>
behind	<u>nurmur</u>
believe	<u>nurnur</u>
bell	<u>a garamut</u>
to ring a bell	<u>tiding ra garamut</u>
the bell rings	<u>a garamut i tintiding</u>
the peal of a bell	<u>a nitai ra garamut</u>
belly	<u>bala</u>
belong to	<u>kai</u>
it belongs to me	<u>nam kaigu</u>
below	<u>navavai</u>
belt	<u>a palabel</u>
to belt	<u>via kamania</u>
bend	
(1) to bend (as a river)	<u>talilikun</u>
(2) to bend	<u>lele e</u>
to bend finger	<u>likun ra kakanalima</u>
to bend the knee	<u>likun ra malmalikun na keke</u>
best	<u>maga boina</u>
the very best	<u>maga boina tuna, boina vurakit</u>
betelnut	<u>buai</u>
to chew betelnut	<u>mamai</u>
betel pepper	<u>daka, aiar</u>
between	<u>livuan</u>
big	<u>ngala</u>
bigger	<u>ngala aik, a ik</u>
biggest	<u>magat, ngala kakit</u>
bigger than you	<u>ngala aik taun u</u>
to be getting big	<u>ngala vanavana</u>

bird	<u>beo</u>
birth, to give	<u>kinakava, kava</u>
birth hut, O.B.	<u>pal na kinakava</u>
bite, to	<u>karatia</u>
to bite off	<u>karat vue</u>
black	<u>korong</u>
bleed, to	<u>a gap i talolono</u>
blind	<u>pula</u>
blood	<u>gap</u>
blow	<u>vu ia</u>
boar	<u>tomotoi</u>
boat	<u>parau</u>
boil	<u>a buk</u>
water boils	<u>irarongo buabue</u>
boil tea	<u>vaulung</u>
bone	<u>aur</u>
border	<u>langun</u>
both	<u>aura parika, dir parika</u>
bottom	<u>paia vuna</u>
bounce	<u>pipil</u>
boundary	<u>langun</u>
bow	<u>ruru, a pu, a luaina parau</u>
bowels	<u>vinau na bala</u>
bowl	<u>a nat na dis</u>
box	<u>bok</u>
break	<u>tabubur</u>
breast	<u>a u</u>
breathe	<u>aruka</u>
breeze	<u>vuvu marmari</u>
bridge	<u>valavalau</u>
bright	<u>kapa</u>
bring	<u>kap kapi</u>
broom	<u>a noko</u>
broken	<u>tabulur</u>
brother	<u>barturana</u>

build	<u>pait</u>
burial place	<u>pia na pupunag</u>
burn	<u>vautunge</u>
bury	<u>punang</u>
bush	<u>pui</u>
butterfly	<u>a bebe</u>
by	<u>mara, maravai</u>
	C
cane	<u>kada</u>
canoe	<u>oaga</u>
cat	<u>pusi, minot</u>
catch	<u>abe, kinim</u>
cause	<u>vuna</u>
cemetery	<u>babang pia, na matmat</u>
change	<u>kia, varkia</u>
chest	<u>bongobongo</u>
chew	<u>ngaia</u>
chief	<u>lualua, tena varkurai, luluai</u>
chin	<u>kabe</u>
church	<u>pal na lotu</u>
circle	<u>galili, kikel</u>
clan	<u>vunatarai</u>
clean	<u>gongom</u>
clear	<u>kilarai; kapa</u>
clever	<u>melem</u>
climb	<u>kao</u>
cloth	<u>mai</u>
cloud	<u>gavul</u>
coast	<u>ra valian</u>
coconut	<u>lama</u>
cold	<u>madoldol</u>
cold	<u>mudian</u>

cool	<u>madiring</u>
cook	<u>tutun</u>
come	<u>mai</u>
conceal	<u>vavagu</u>
copra	<u>kopra, lama</u>
coral	<u>a mama</u>
corn	<u>tila; koni</u>
corner	<u>papalikon</u>
cough	<u>kaongo</u>
count	<u>luk ia</u>
court	<u>varkurai</u>
crab	<u>kuka</u>
crazy	<u>papauva; tabobo; lungalunga</u>
creep	<u>kakao</u>
cross	<u>bolo</u>
crow	<u>kotkot</u>
crowd	<u>kor</u>
cry	<u>tangi</u>
cut	<u>kalaia; mutia</u>

D

daily	<u>bung bung</u>
damaged, to be	<u>go vakaina</u>
dance	<u>malagene</u>
dark	<u>bobotoi</u>
daughter	<u>natuna a vavina</u>
dawn	<u>lar</u>
day	<u>bung</u>
dead	<u>ga tar mat</u>
deaf	<u>vaut; lingata</u>
death	<u>a minat</u>
desire	<u>mamainga</u>

devil	<u>Satan</u>
diarrhoea	<u>balavana</u>
die	<u>mat</u>
different	<u>alala, enana</u>
dig	<u>kakal; ipuk</u>
dirt	<u>dur</u>
disease	<u>mait; malapan</u>
distant	<u>lolovina</u>
ditch	<u>paret</u>
divide	<u>tibe</u>
dizzy	<u>tavurvur na mata</u>
do	<u>pait</u>
dog	<u>pap</u>
door	<u>banbanu</u>
down	<u>ra pia</u>
dream	<u>ririvon</u>
drink	<u>momo</u>
drop	<u>vabura</u>
drown	<u>kongo</u>
drum	<u>kudu</u>
dry	<u>ge; vage</u>
duck	<u>pato</u>

E

ear	<u>talinga</u>
earth	<u>pia</u>
easy	<u>molo; pai dekdek</u>
eat	<u>ian</u>
egg	<u>kiau</u>
empty	<u>mama, pobono</u>
end	<u>tukuna</u>
enemy	<u>ebar</u>
enough	<u>iot</u>

ever	<u>vatikai</u>
every	<u>par; mutu, diat parika</u>
eye	<u>mata, kiau na mata</u>

F

face	<u>pala mata</u>
fall	<u>bura; diring</u>
family	<u>bartamana</u>
far	<u>vailik</u>
fat	<u>bira, tubu</u>
father	<u>tama</u>
fear	<u>burut</u>
field	<u>gunan, pia</u>
fight	<u>varubu</u>
fill, to	<u>vabuka</u>
finger	<u>kaka na lima</u>
fire	<u>iap</u>
first	<u>lua, a luaina</u>
fish	<u>en</u>
flood	<u>lovon</u>
floor	<u>ruarua</u>
flower	<u>purpur</u>
fly, to	<u>pukai</u>
fly	<u>langa</u>
fold	<u>pipin</u>
follow, to	<u>muria</u>
food	<u>nian</u>
foot	<u>pala kau na kaka</u>
for	<u>upi; ure</u>
friend	<u>talaina</u>
from	<u>pa, papa</u>
front	<u>matana lua</u>
fruit	<u>vuaina</u>

full	<u>buka</u>
game	<u>nilibur</u>
get	<u>kap</u>
girl	<u>bul vavina</u>
give	<u>tabar, lapir</u>
glass	<u>tiroa</u>
go	<u>vana</u>
good	<u>boina</u>
grass	<u>vura</u>
green	<u>limut</u>
grow	<u>vaume</u>

H

hair	<u>pepe na ula</u>
half	<u>papar, ngungu</u>
hand	<u>lima</u>
hanging	<u>pu, vapu, taba</u>
happy	<u>gugu</u>
harbor	<u>a ma tanoi, tungunana</u>
hard	<u>dekdek</u>
hat	<u>kere</u>
have	<u>vatur vake</u>
he	<u>i</u>
head	<u>ulu</u>
hear	<u>valongore</u>
heal	<u>valagar</u>
heavy	<u>mamat</u>
her	<u>ia, i</u>
here	<u>uti, kari, go</u>
hide	<u>parau</u>
high	<u>tuluai</u>

hill	<u>nat na luana</u>
hit	<u>kita</u>
hold	<u>vatur</u>
hole	<u>tung</u>
hot	<u>malamalapang</u>
house	<u>pal</u>
hungry	<u>mulmulum</u>
hurry	<u>lulut; rurut</u>

I

I	<u>iau</u>
if	<u>ba</u>
in	<u>ta</u>
into	<u>olo</u>
island	<u>lolo</u>
it	<u>ia, i</u>

J

journey	<u>vinavana</u>
jump	<u>pil, lalam</u>

K

keep	<u>vague, balaure</u>
knee	<u>buk na kauna</u>
knife	<u>banam</u>
know	<u>nunure</u>
knowledge	<u>minatoto</u>

L

ladder	<u>kakao</u>
land	<u>gunan</u>
language	<u>tinata</u>

last	<u>mur, mutuaina</u>
laugh	<u>nongon</u>
lazy	<u>talangan</u>
leaf	<u>mapinai</u>
leg	<u>keke, kau</u>
let	<u>nurvue, mulaot</u>
life	<u>nilaun</u>
light	<u>papa</u>
like	<u>vorogop</u>
line	<u>rina, niir</u>
lip	<u>bul na gie</u>
little	<u>ikilik</u>
live, to	<u>laun</u>
long	<u>lolovina</u>
look	<u>bobo</u>
lose	<u>vaparara, rara</u>
love	<u>mari</u>
low	<u>rapia, tutukana</u>

M

make	<u>pait</u>
man	<u>tutana</u>
meat	<u>kirip</u>
middle	<u>liyuan</u>
milk	<u>polp na u, susu</u>
money	<u>a mani, tabu</u>
month (moon)	<u>gai</u>
mother	<u>tina i, tana, nana</u>

N

nail	<u>nil, ot</u>
name	<u>iang</u>
narrow	<u>irivo</u>

near	<u>maravai</u>
neck	<u>iona</u>
needle	<u>ingingit</u>
new	<u>kalamana</u>
night	<u>marum</u>
no	<u>pata</u>
north	<u>a papar a not, labur</u>
nose	<u>bibilau</u>
now	<u>go ke</u>
number	<u>a matana pika</u>

0

of	<u>na, i, ai</u>
old	<u>maulana</u>
on	<u>ta, taun</u>
one	<u>tikai</u>
only	<u>ka, kaka</u>
open	<u>maup, papa</u>
or	<u>ba</u>
other	<u>enana</u>
our	<u>kada</u>
out	<u>irop</u>
over	<u>taun</u>
own	<u>kale</u>

P

pain	<u>maki, kinadik</u>
paint	<u>mong</u>
paper	<u>pepe</u>
pig	<u>boroi</u>
place	<u>vung, pakana</u>
plant	<u>vaume</u>
play	<u>libur</u>

point	<u>tu, to</u>
potato	<u>peteto, kaukau</u>
pull	<u>al, alal</u>
push	<u>tulan</u>
put	<u>vung</u>
	Q
quick	<u>lulut</u>
	R
rain	<u>bata</u>
ray	<u>rai</u>
read	<u>lukbuk</u>
red	<u>meme</u>
rest	<u>ngo</u>
river	<u>tava alir</u>
road	<u>ngala na nga</u>
roll	<u>pul</u>
roof	<u>ulu na pal, ula pal</u>
room	<u>bagialar</u>
root	<u>okorina</u>
round	<u>vulu</u>
rural resident	<u>a tarai pa dia matoto (koloata)</u>
	S
salt	<u>masima</u>
same	<u>vorogop</u>
sand	<u>veo</u>
say	<u>vatang</u>
scale	<u>vulegi, kotono</u>
school	<u>vartovo, pal na vartovo</u>
sea	<u>ta</u>
second	<u>vauruana</u>

see	<u>gire</u>
sees	<u>patina</u>
send	<u>tulue</u>
shake	<u>dadar</u>
ship	<u>parau</u>
short	<u>ngungu, tok</u>
sick	<u>mait</u>
side	<u>papar</u>
sister	<u>taina</u>
skin	<u>palina</u>
sky	<u>bakut, maup</u>
sleep	<u>va</u>
slow	<u>vovovon</u>
smell	<u>angine</u>
smile	<u>mata na ninongon</u>
smoke	<u>mi</u>
soap	<u>sop</u>
some	<u>ta umana</u>
son	<u>natuna bul tutara</u>
song	<u>kakailai</u>
sound	<u>nilai</u>
spoon	<u>sipun</u>
star	<u>tagul</u>
step	<u>rua</u>
stick	<u>vapetep</u>
stop	<u>vango</u>
store	<u>pal na kunukul</u>
story	<u>a kakur</u>
straight	<u>takodo</u>
sun	<u>keake</u>
sweet	<u>kalami</u>
swim	<u>alir</u>
steal	<u>long</u>

tail	<u>kuruna, taukuna</u>
take	<u>tak</u>
talk	<u>tata</u>
tall	<u>lolovina</u>
than	<u>ta dir</u>
that	<u>nam</u>
the	<u>a; ra</u>
their	<u>kadir; kadital; kadiat</u>
them	<u>dir; dital; diat</u>
then	<u>namur</u>
there	<u>abara</u>
these	<u>go dir, go diat</u>
thick	<u>butubutu</u>
thin	<u>melmel, palaur</u>
thing	<u>magit</u>
this	<u>go</u>
thought	<u>ninunuk</u>
those	<u>name diat</u>
thumb	<u>kaka ngala</u>
to	<u>uro</u>
today	<u>go; gori, go ieri</u>
together	<u>guve</u>
tomorrow	<u>ningene</u>
tongue	<u>karameme</u>
too	<u>bula</u>
tooth	<u>pal a ngie</u>
top	<u>liu</u>
touch	<u>bili</u>
tree	<u>davai</u>
true	<u>dovot</u>
turn	<u>pupukuai; tabe, valilie</u>

U

umbrella	<u>kukuai</u>
under	<u>navavai</u>
up	<u>urama</u>
us	<u>dat; dor; datai</u>
use	<u>varvakai me</u>

V

very	<u>muka</u>
village	<u>gunan</u>

W

wait	<u>turung; tuka boko, ki pa</u>
walk	<u>vinavana</u>
wall	<u>papar a pal</u>
wash	<u>vagomgom</u>
water	<u>tava</u>
wave	<u>bobol</u>
we	<u>dor; detal; data</u>
week	<u>a vik</u>
wet	<u>pupuk, to ia</u>
what	<u>ava</u>
when	<u>vingai</u>
where	<u>akave</u>
which	<u>nuve</u>
whistle	<u>vivigul</u>
who	<u>ia; i</u>
why	<u>dave</u>
wind	<u>vuvu</u>
with	<u>ma</u>
woman	<u>vavina</u>
wood	<u>davai; pui</u>

worm	<u>kalolo</u>
work	<u>papalum</u>
write	<u>tumu</u>

Y

year	<u>kilala</u>
yes	<u>maia</u>
yesterday	<u>na bung</u>
you	<u>u</u>
young	<u>kuramana</u>
your	<u>kaum; kavavat</u>

7 TOLAI - ENGLISH WORKING VOCABULARY

In this chapter an abbreviated vocabulary, consisting of a general section and a separate sub-section for particles, is given. These "particle" words are very important and signal the whole content of many utterances. If another word were substituted in their place the meaning of the utterance would be changed.

The revised *Kuanua Dictionary* of the Methodist Mission Press (Rabaul, 1964) is recommended for language study.

7.1 GENERAL

A

<u>abara</u>	there
<u>abe</u>	(1) to think out
<u>i abe pa ra malagene</u>	he composed a song
	(2) to catch (as a ball)
	(3) to take a thing offered from the hands of another
<u>abute</u>	to ram earth around a post
<u>aivia</u>	how many
<u>ak</u>	to hammer
<u>aka</u>	to discharge (from a wound)
<u>akamana</u>	there
<u>akari</u>	here
<u>akave</u>	where?
<u>akono, akano</u>	over there
<u>al</u>	to pull, drag
<u>alir</u>	to swim, float, flow
<u>aliu</u>	loosen (as post by shaking)
<u>alube</u>	to accept
<u>alur</u>	to do (something) well
<u>amane</u>	to caress, comfort (a child)

TOLAI - ENGLISH WORKING VOCABULARY

<u>ang</u>	(1) to put anything in a basket, box, etc.
	(2) to put cork into a bottle
	(3) to smell
<u>ang na boroi</u>	to smell of pigs
<u>ang na bubu</u>	to smell putrid
<u>angap</u>	savoury
<u>I angap go ra magit.</u>	This tastes nice.
<u>angape</u>	to breathe
<u>engine</u>	to smell
<u>apur</u>	to sprinkle (water) about or upon
<u>are</u>	to clear away
<u>Are ra nga.</u>	Clear the way.
<u>Tur are.</u>	Stand out of the way.
<u>arik</u>	to split
<u>aring</u>	to request, entreat, pray
<u>arupa</u>	to sweep
<u>avir</u>	to gather, harvest
<u>avur</u>	overgrown with weeds

B

<u>bagele, bagabagele</u>	bright, sparkling
<u>baine</u>	to carry under the arm
<u>bair</u>	digging stick
<u>bait</u>	to fence
<u>bakit</u>	to shelter
<u>Ian bakit ati.</u>	I will shelter here.
<u>bakite</u>	to put out of sight, to plant
<u>bakut</u>	cloud, sky, heavens
<u>bakubek</u>	empty
<u>bala</u>	stomach
<u>balalau</u>	crooked, aslant
<u>balaure</u>	to look after, care for
<u>bali</u>	recompense, retaliate, repay, answer, reply

<u>balike</u>	to gulp down food
<u>banam</u>	a knife
<u>banbanu</u>	a door
<u>bang</u>	to be present
<u>Pa i bang ati.</u>	He is not here.
<u>banu, banu bat</u>	to close a door
<u>bata</u>	rain; to rain
<u>ben</u>	(1) to lead by hand, to marry a woman (2) to discharge (of ulcer)
<u>beo</u>	bird
<u>bibing</u>	to walk in the dark without a torch
<u>bili</u>	to touch, handle
<u>bilua</u>	weak, tired, unable
<u>biluane</u>	to be unable to do something
<u>I biluane ra pait pal.</u>	He is unable to house-build.
<u>bing doko</u>	to choke
<u>birao</u>	a flame; to flame up
<u>A iap i birao.</u>	Fire flames up.
<u>biti</u>	(1) to think (i.e. have an opinion)
<u>Ava u biti?</u>	What is your opinion?
	(2) to say
<u>I biti ba na vana.</u>	He says he will go.
<u>biu</u>	barren (of females)
<u>bobe</u>	to look at, inspect, to take a photo
<u>bobu</u>	to look on
<u>bobol</u>	wave (of sea)
<u>bobor, bor</u>	to shout at, bark at
<u>boina</u>	good, beautiful
<u>boko</u>	yet, still
<u>bolo</u>	to cross
<u>boroi</u>	a pig, pork
<u>botong</u>	to scold
<u>bua</u>	to boil
<u>bual</u>	to chop, cut
<u>buana</u>	mountain, hill

<u>buk</u>	book, letter
<u>bul</u>	(1) lips (2) a child
<u>bula</u>	also
<u>bulu</u>	(1) correctly, thoroughly (2) to roll away
<u>bung</u>	(1) day (2) market day, the market
<u>bunurut</u>	fear (noun)
<u>bura</u>	to fall
<u>burut</u>	to be afraid
<u>Iau burut ta ra bobol.</u>	I am afraid of the waves.
<u>burutue</u>	to fear something

D

<u>dalu</u>	to wash by scrubbing
<u>dam</u>	to lick, kiss
<u>damatane</u>	to do it like so
<u>Una damatane</u>	You do it so.
<u>dari</u>	like this
<u>daritane</u>	to do this
<u>davatane</u>	to do how or why
<u>Pait davatane?</u>	How (or why) do it?
<u>Dia davatane?</u>	How (or why) did they do it?
<u>davai</u>	wood, tree
<u>dekdek</u>	hard, strong, difficult
<u>diop</u>	to sleep, lie down
<u>doan</u>	fortunate
<u>dok</u>	to pay, reward
<u>doko</u>	to kill
<u>dolo</u>	to go through a fence or narrow opening
<u>dolom</u>	to swallow
<u>dorong</u>	to bathe
<u>dovot</u>	true
<u>dudu</u>	to sink

<u>dur</u>	dirty
	E
<u>en</u>	(1) a fish (2) to eat
<u>enana</u>	different
	G
<u>gai</u>	moon
<u>galang</u>	rat
<u>galgalum</u>	to kiss, lick
<u>gap</u>	blood; to bleed
<u>gar</u>	to stir
<u>gege</u>	crooked
<u>gela</u>	to shave (as the head)
<u>gire</u>	to see
<u>go</u>	to comb
<u>gogo</u>	the comb
<u>gol</u>	to shoot up (as a seedling)
<u>gomgom</u>	clean, pure
<u>gori</u>	today
<u>gugu</u>	to rejoice
<u>gunan</u>	land, residence, home, place
<u>guria</u>	earthquake

I

<u>ian</u>	to eat
<u>iang</u>	a name
<u>iap</u>	fire
<u>idok</u>	to look at anything
<u>ie</u>	to plant
<u>ieri</u>	today
<u>ikilik</u>	little

<u>iliba</u>	to gather
<u>inabut</u>	to stamp with foot
<u>ingau</u>	to tread softly
<u>ingit</u>	to sew
<u>inul</u>	to be killed
<u>ioko</u>	goodbye
<u>irop</u>	to descend, to leave or go out from
<u>iu</u>	to bathe
<u>ivura, ivure</u>	to sell

K

<u>kadik</u>	to be in pain
<u>kail</u>	to yell
<u>kaina</u>	bad
<u>kairane</u>	to feel, be conscious of
<u>kakailai</u>	a song; to sing
<u>kakao</u>	(1) to creep, crawl (2) a ladder
<u>kakaruk</u>	fowl, chicken
<u>kakene</u>	leg
<u>kal</u>	to dig (dirt)
<u>kalami</u>	sweet, tasty
<u>kaliaka</u>	don't, cease, don't do it
<u>kalie</u>	to plant
<u>kaluve</u>	to beckon with hand to a person to come
<u>kamala</u>	to be unwilling
<u>kamit</u>	to scratch
<u>kankan</u>	angry
<u>kao</u>	to climb
<u>kaongo</u>	to cough
<u>kap</u>	to take or bring; to purchase
<u>kapa</u>	to give light, shine
<u>kapi</u>	to lay eggs

<u>kapiaka</u>	breadfruit
<u>kapup</u>	to trust, believe, take notice of
<u>kar</u>	to scratch
<u>karat</u>	to bite
<u>kau(na)</u>	(his) foot
<u>kaur</u>	bamboo
<u>keake</u>	sun, daylight
<u>ki</u>	to sit
<u>kiau</u>	egg
<u>kiki</u>	a chair
<u>kilala</u>	season, monsoon, year
<u>kilik</u>	to tickle
<u>kilip</u>	to peel (as yams)
<u>kilipe</u>	to turn over
<u>kinadik</u>	a pain
<u>kinibe</u>	to weed around
<u>kiniva</u>	to prepare
<u>kirip</u>	meat
<u>kivung</u>	a meeting
<u>koa</u>	to climb into
<u>kobo</u>	to suffer, thirst
<u>kokomo</u>	hornbill
<u>kong</u>	to take out of (baskets, box, etc.)
<u>konom</u>	to swallow
<u>kor</u>	to be crowded
<u>koro</u>	harsh, hoarse
<u>korong</u>	black
<u>korot</u>	to catch, chase
<u>kotop</u>	to visit
<u>kuba(na)</u>	(his) home
<u>kudar</u>	to serve
<u>kudu</u>	drum
<u>kukut</u>	cloudy
<u>kul</u>	to buy, pay

<u>kulau</u>	green coconut
<u>kuma apang</u>	to go up
<u>kuramana</u>	an infant
<u>kure</u>	to decide, rule
<u>kurit</u>	mat
	L
<u>lama</u>	palm tree, coconut, copra
<u>lap</u>	to cut down (as a bunch of bananas)
<u>laptikai</u>	six
<u>latar</u>	to give, hand over
<u>laume</u>	to watch over (possessions)
<u>laun</u>	to live
<u>lavur</u>	all kinds of, various
<u>leo</u>	hard
<u>liara</u>	a large yam
<u>libur</u>	to play, amuse oneself
<u>liku</u>	to lie, sleep
<u>lilikun</u>	to turn round, come back
<u>lima</u>	hand
<u>limut</u>	green
<u>lolovina</u>	long
<u>long</u>	to steal
<u>lualua</u>	leader, chief
<u>luana</u>	mountain, hill
<u>luk</u>	to count, read
<u>lukbuk</u>	to go to school, to read
<u>lulut</u>	quick
<u>lunga</u>	stupid
<u>lup</u>	fond of
<u>lupa</u>	to open, be open

M

<u>madau</u>	stale (of food)
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<u>madoldol</u>	cold (of food, water)
<u>magit</u>	food, thing
<u>mai</u>	come
<u>maia</u>	yes
<u>mainge</u>	to desire, want
<u>mait</u>	to be sick
<u>maki, makmaki</u>	to ache
<u>mal</u>	cloth, clothes
<u>malagene</u>	a dance; to dance
<u>malana</u>	morning
<u>malapang</u>	hot, sick
<u>malmal, mal</u>	to treat well
<u>malur</u>	to stand in shade, be shady
<u>mama</u>	reef
<u>mamat</u>	heavy
<u>mamati</u>	from here
<u>mamave</u>	where
<u>manga</u>	large, much
<u>mangoro</u>	large, many
<u>mani</u>	money
<u>manmanin</u>	bitter
<u>manua</u>	ulcer, to ulcerate
<u>mao, mau</u>	ripe
<u>mapak</u>	bitter
<u>mapina</u>	leaf
<u>mar</u>	to feed (int.)
<u>marama</u>	from
<u>maravai</u>	near, close
<u>maravut</u>	to help, assist
<u>mari</u>	(1) pretty, nice (2) to love, pity
<u>mariringien</u>	beautiful
<u>marmarue</u>	to vomit, throw up
<u>maro</u>	from over there

<u>marum</u>	evening, night
<u>mat</u>	to die
<u>I mat papa.</u>	He fainted. (Lit. He died a little while.)
<u>mata(na)</u>	(his) eyes, face
<u>mataina</u>	price
<u>matoto</u>	to understand; clever
<u>matua</u>	uncle (on mother's side)
<u>maukua</u>	character
<u>maur</u>	to have had enough food
<u>mavoko</u>	to condense (of dew), blow in the night
<u>melem</u>	skilful, experienced
<u>melmel, mel</u>	soft
<u>metek</u>	nice, pretty
<u>mila</u>	to become weary
<u>mim</u>	to spurt, urinate
<u>mir</u>	to shoot up (grass, weeds)
<u>mog</u>	to adorn, paint oneself
<u>molo</u>	to wither and fall off
<u>momo</u>	to drink
<u>mono</u>	to remain (and take care of the house)
<u>monong</u>	to afflict
<u>A minait i monong ia.</u>	The sickness is severe on him.
<u>motote</u>	to know, understand
<u>mudian</u>	to feel cold, to shiver, have a fever
<u>muie</u>	refuse a thing
<u>mukamuk</u>	to mutter, abuse
<u>mulaot</u>	to consent, approve
<u>mule, mulai</u>	again
<u>muli</u>	lemon, orange
<u>mulue</u>	to carry away (the whole)
<u>munga</u>	to sulk, refuse to speak
<u>mungal</u>	to eat
<u>mur, murmur</u>	to follow
<u>mut, mutu</u>	silently

N

<u>naim</u>	to cut with a string
<u>nami</u>	to spit
<u>namur, na mur</u>	later
<u>naria</u>	the day before yesterday
<u>narie</u>	to cry for one who has died
<u>nat</u>	young, small
<u>natu</u>	child
<u>naunau</u>	to clean oneself
<u>nian</u>	food, meal
<u>nila</u>	to destroy in war
<u>nilai</u>	the voice
<u>nilaun</u>	health, life
<u>nina</u>	which (relative pronoun)
<u>ningene</u>	tomorrow
<u>niuru(na)</u>	(his) relatives
<u>niva</u>	sleep, rest
<u>nongon</u>	to laugh
<u>noro</u>	to pour forth, rush (of fluids)
<u>nuk</u>	to think
<u>nuknuk</u>	thought
<u>num</u>	to dive for
<u>nunur</u>	to believe, hope
<u>nunure</u>	to know, understand
<u>nur</u>	to trust
<u>nuve</u>	which (interrogative)

NG

<u>nga</u>	way, road
<u>ngala</u>	big, important
<u>ngangal</u>	to be very angry
<u>ngo</u>	to rest, stop
<u>ngongo</u>	to breathe

ngungu portion, half

O

<u>oaga</u>	canoe
<u>oao</u>	hot, feverish
<u>obo</u>	to revenge
<u>oe</u>	to sow, plant
<u>ogoe</u>	to beat a native drum
<u>oka, oko</u>	to poke or probe
<u>okang</u>	to pick (teeth etc.)
<u>olo</u>	to enter, go through
<u>ong</u>	to put something into an aperture
<u>ongo</u>	to obey
<u>ongor</u>	strong; to work hard
<u>oro</u>	to call out
<u>oro</u>	to cease (rain)
<u>ot</u>	completely

P

<u>pa</u>	taro
<u>pagapaga</u>	house-post
<u>pagul</u>	to dig in rows
<u>pagur</u>	to rumble, roar, thunder
<u>paik</u>	unfasten
<u>pait</u>	do, work, build
<u>paka</u>	body
<u>pakan</u>	join to a piece
<u>pakana</u>	portion
<u>pakit</u>	to pass, go past
<u>pakur</u>	to catch fish
<u>pal</u>	house
<u>pala</u>	to loosen, untie
<u>palave</u>	to evade (e.g. spear)

<u>palum</u>	to touch, handle
<u>pamar</u>	to break or crack
<u>panak</u>	to shoot arrows; a bow
<u>pang</u>	open the mouth
<u>pap</u>	dog
<u>papa</u>	light (not heavy)
<u>papalum</u>	the work
<u>par, parika</u>	all
<u>parau</u>	(1) ship (2) a white man
<u>peal</u>	many
<u>pelegi</u>	to split open
<u>pem</u>	axe
<u>pepe</u>	hair
<u>pia</u>	land, earth
<u>pidik</u>	to sting (of insects)
<u>pil</u>	to jump, rebound
<u>pilak</u>	choose, select
<u>pin</u>	to fold, roll up
<u>pipi</u>	to thunder
<u>pipite</u>	to wring (as clothes)
<u>pirpir</u>	a talk, speech
<u>poko</u>	cut up (as a pig)
<u>pole</u>	blow down (of the wind)
<u>pot</u>	to spring upon; to attack
<u>pua</u>	white
<u>puak</u>	to lift, carry in the arms
<u>pui</u>	bush
<u>pul</u>	to roll
<u>pula</u>	to be blind
<u>pulu</u>	to wrap up, cover up
<u>pun</u>	(1) to erase (2) turtle, tortoise
<u>Una pun ra iap.</u>	You extinguish the fire.
<u>punang</u>	to bury

<u>puongo</u>	to explode, as a gun
<u>pupua</u>	to shine
<u>pupunge</u>	to blow, as a trumpet shell
<u>purpur</u>	ornamental leaves
<u>pururung, purung</u>	to fly

R

<u>rada, rade</u>	to tear, as cloth
<u>rana</u>	period of time, season
<u>rang</u>	to scorch, dry, warm, toast
<u>rap</u>	to lead, go before
<u>rara</u>	to be astray, lost
<u>ravian</u>	afternoon, evening
<u>re</u>	clear away, as a house or fence
<u>rik, arik</u>	to tear, split
<u>rikai, arikai</u>	into sight
<u>ririvon</u>	a dream
<u>rorot</u>	to ache
<u>rot</u>	to pull asunder
<u>rove</u>	to search for
<u>ru</u>	to respect, reverence, fear
<u>rua</u>	to kick, tread upon
<u>rubaba</u>	to be startled
<u>ruk</u>	to come in, enter
<u>rumam</u>	to press down
<u>rumu</u>	a spear
<u>rurut</u>	quick, quickly
<u>ruva</u>	to be ashamed

T

<u>ta</u>	the sea
<u>taba</u>	to hang
<u>tabalat</u>	to be thin

<u>tabar</u>	to feed, give to eat
<u>tabarikik</u>	goods, cargo
<u>tadap, tadav</u>	to (of persons)
<u>tai(na)</u>	sister (of man), brother (of woman)
<u>takodo</u>	straight, right
<u>tale</u>	to sell
<u>taili</u>	to be giddy or dizzy
<u>tama</u>	father, child
<u>tamie</u>	to spread out, open
<u>tana</u>	in it
<u>tangi</u>	to cry
<u>tarai</u>	man, people
<u>tarie</u>	to place food on the fire
<u>tata</u>	to speak, talk
<u>taulai</u>	(1) to marry or be married
<u>Dir taulai.</u>	They are husband and wife.
	(2) a husband, wife
<u>tava</u>	fresh water
<u>tava alir</u>	running water, river
<u>tavarat</u>	sloping up
<u>tavir</u>	to deceive, tell lies
<u>tavua</u>	to flourish, grow well
<u>tena</u>	clever person
<u>tep, tap, teptep</u>	to fan
<u>tibe</u>	to apportion, divide, appoint
<u>tikan</u>	to search for
<u>tikan tadav</u>	to find
<u>timi</u>	to drizzle
<u>tina</u>	mother
<u>tinata</u>	language
<u>tinata na vok</u>	pidgin
<u>tingana, tinga na</u>	a group or cluster; a place of
<u>tinga na lama</u>	coconut plantation
<u>tinir</u>	a question
<u>tir</u>	to ask

<u>toke</u>	to carry on shoulder
<u>tokom</u>	to hire (boat); to pay taxes
<u>tova</u>	to teach
<u>tuba</u>	to cover (pot, canoe)
<u>tubang</u>	to rise as smoke
<u>tubu</u>	stout, fat
<u>tuka</u>	by and by, soon
<u>tukum</u>	for ever
<u>tumu</u>	to write
<u>tun</u>	to burn (as house); to cook (food)
<u>tuna</u>	real, true, native
<u>tungunana</u>	bay
<u>tul tar</u>	to give over
<u>tup</u>	to be great, plentiful
<u>tupar</u>	to stone
<u>tur</u>	to stand, remain
<u>tura</u>	brother (of man), male cousin on mother's side
<u>tutana</u>	man
<u>tutua</u>	to ascend
<u>tutuk</u>	to hammer
<u>tututuk</u>	the hammer

U

<u>ul, ulu, ula</u>	head
<u>ulai</u>	to pay, repay
<u>uma</u>	to repair a net
<u>umana</u> (preceded by article)	some, a few
<u>up</u>	yam
<u>ur</u>	to take food out of or off the fire
<u>Dir ur ue ra up.</u>	They take yam out of the fire.
<u>urama</u>	up, up above

V

<u>va</u>	to lie down, sleep
<u>vaba</u>	to put down
<u>vaden</u>	women
<u>vaip</u>	to finish
<u>vamat</u>	to sell (customers go to him)
<u>ivure</u>	to sell by taking goods to the market
<u>val</u>	to walk along the beach
<u>valar</u>	to be equal to
<u>valian</u>	beach
<u>valongore</u>	to hear
<u>valubana</u>	to forget
<u>vana</u>	to go
<u>vana uti</u>	come here
<u>vana ba</u>	to descend
<u>vana bakit</u>	to go under
<u>vana balil</u>	to go around
<u>vana irai</u>	to go aside
<u>vana kariu</u>	move
<u>vana kikir</u>	go round, surround
<u>vana likun</u>	go back, return
<u>vana murmur</u>	go backwards
<u>vana pakit</u>	to pass
<u>vana rara</u>	to go astray
<u>vana talil</u>	to return
<u>vana tatavur</u>	steal away
<u>vana taun</u>	to come upon
<u>vana ur</u>	go down
<u>vana varbaiai ra nunuk</u>	to differ in opinion
<u>vana vurvurbit</u>	go about from place to place
<u>vanavana</u>	to walk
<u>vaongo</u>	to lie
<u>vaongor</u>	to strengthen
<u>varkurai</u>	to decide, judge, govern

<u>vartovo</u>	to teach; a lesson
<u>varubu</u>	to fight
<u>varngangar</u>	to quarrel
<u>varurung</u>	together
<u>vat</u>	stone
<u>vatang, vatavatang</u>	to pronounce
<u>vatur</u>	to stand (transitive), hold
<u>vatur vake</u>	to hold, retain
<u>vaume</u>	to plant
<u>vava</u>	bed
<u>vavaguai</u>	domesticated animal
<u>vavina</u>	woman
<u>vavuan</u>	for a long time
<u>ve</u>	to tell, inform
<u>vi</u>	to tie around
<u>vila</u>	to run
<u>vingai(a)</u>	when
<u>virua</u>	to be killed
<u>vovovon</u>	slowly
<u>vudu</u>	banana
<u>vung</u>	to put, place
<u>vutvut</u>	to run
<u>vuvu</u>	wind

7.2 PARTICLES

- ba Cf. Lesson 23
- (1) conjunction 'if, when'
- Ba i rara, ia na kul ia? If it be lost, who will pay for it?
- Ba iau vana... When I go...
- Ba ina bung... Because of the market...
- (2) 'down'
- I vana ba. He is coming down.
- Ba ningene. Perhaps tomorrow.
- da (1) abbreviation of pronoun dat '1st person inclusive' (never used in the future tense)
- Pa da matoto. We don't know.
- Vingai da pait ia? When shall it be done? When will they do it?
- Da pait ia boko. It will be done later.
- (2) Some districts an abbreviation of dave 'interrogative'
- Avat a da? How are you?
- (3) adverb 'as, like'
- Da ra bot. Perhaps like a boat.
- Da pata. It seems not.
- iat (1) emphatic reflexive
- Ia iat He himself
- Iau iat I myself
- (2) comparative
- Ia ra ngala iat. It was and is the larger.
- A malana iat The early morning
- (3) refers to the past
- Damana iat. It was like that before.
- Utul a bung iat Three days ago
- ga Cf. Lesson 32
- (1) expletive or interrogative
- Ma ga u? And what about you?
- Ma ga diat? And what about them?
- (2) sign of the past tense (more remote than tar)
- I ga vane. He went.
- I ga tar pait ia. He did do it.
- (3) It is also used with the future where it may be regarded as indicating accomplished future.
- Ina ga pait ia boko. Pa na ga mir. It won't be we two who will go with him.
- gi (1) sign of near future
- Ava gi ian. All of you eat (at once).
- Da gi vana. Let us go (at once).
- go (1) demonstrative pronoun 'this, these'
- Go ra tutana. This is the man. or, This man.
- (2) 'here'
- A tutana go. The man is here.
- ka Cf. Appendix D
- (1) verb transitive 'to scrape, scratch'
- (2) abbreviation of kan (adverb 'perhaps'; conjunction 'last')
- (3) 'only'
- Ia ka It only
- U kaka u tar pait ia. You only, you did it.
- I bolo ka. He is only passing by.
- U kaka? Are you by yourself?
- (4) prefix personal pronoun → possessive pronoun
- kadat ours
- kadiat theirs
- kai Cf. Lesson 15
- (1) particle used as a possessive sign
- I kai vake. It holds it back.
- Kai ra bul Belonging to the boy
- (2) ka + ia = kaia whose

<u>kan</u>	initially <u>kan</u> is a preposition meaning 'perhaps'	
	<u>Dat a vana kan na bata.</u>	Let us go lest it should rain.
	<u>Iau burut kan na ub iau.</u>	I am afraid lest he should kill me.
	<u>Do vana kan ia.</u>	They go away from him.
	<u>Kan i mat.</u>	Perhaps he is dead.
<u>kap</u>	'to take' or 'to bring'	
	<u>Kap nam uti.</u>	Bring that here.
	<u>kap bala.</u>	to be pregnant
	<u>kap i kun</u>	to set a trap
	<u>kap iang</u>	to get or have a name
<u>ki</u>	'to sit, remain, live'	
	<u>Una ki.</u>	You sit down.
	<u>I ki ati.</u>	It sits or is here.
	<u>Ki pa ka boko.</u>	Sit for awhile (wait a bit).
	<u>ki vakuku</u>	to do nothing
<u>kor</u>	'to be crowded'	
	<u>A pal i kor.</u>	The house is crowded.
<u>laka</u>	sign of the interrogative	
	<u>U vana laka?</u>	Are you going?
	<u>Laka?</u>	Is it not so?
	<u>I tar laka pa ia.</u>	He appealed to him.
<u>la</u>	marker denoting ability	
	<u>Pa iau la tam.</u>	I am not familiar with you.
<u>lia</u>	'above, beyond, ahead'	
	<u>I lia kakit.</u>	He is far ahead of the rest.
<u>lua</u>	'former, first'	
	<u>A tutana lua.</u>	The first man, the former man.
	<u>I ki na lua.</u>	He is sitting in front.
	<u>I lua.</u>	He goes first.

<u>ma</u>	Cf. Lesson 32, Nos. 14-18	
	(1) an exclamation: 'Just so!', 'That's the idea!'	
	(2) conjunction 'and'	
	(3) preposition 'from'	
	<u>ma mati</u>	from here
	<u>U ma ave?</u>	Where are you from?
	(4) instrument marking word	
<u>mai</u>	verb intransitive 'to come here'	
	<u>Una mai.</u>	You come here.
<u>mat</u>	(1) 'to die'	
	(2) adverb 'much'	
	<u>Dia valu mat.</u>	They pull vigorously.
<u>na</u>	Cf. Lesson 8, Lesson 10	
	(1) article used regularly between a noun and preceding adjective or between two nouns	
	<u>A kat na bul</u>	A fine child
	(2) abbreviation of <u>nam</u>	
	<u>A tutana na</u>	That man
	(3) tense <u>ina</u> , <u>una</u> , <u>na</u>	
	<u>Na kaina.</u>	He will be bad.
	(4) indefinite pronoun	
	<u>U ta na?</u>	Are you one of them?
	(5) 3rd person singular possessive suffix to all personal nouns and few others also	
	<u>taligana</u>	his ear
	(6) 'mother'	
	<u>Na i ra bul</u>	The mother of the child
<u>ni</u>	(1) prefix to verbs making them nouns	
	<u>laun</u>	to live
	<u>nilaun</u>	life, health
<u>nga</u>	'a road, path way'	
	(1) <u>nga na pal</u>	a row of houses
	(2) <u>nga (ge) ia</u>	to chew it

<u>ngo</u>	verb intransitive 'to rest', 'to stop'
	<u>Una ngo papa.</u> You will rest for awhile.
	<u>Ina ngo pa ati.</u> I will rest here.
<u>pa</u>	Cf. Lesson 12, Lesson 22
(1)	negative adverb 'not', always precedes the subject
	<u>Pa dia vana.</u> They have not gone.
(2)	'to buy with <u>tabu</u> shells'
	<u>Una pa ra boroi.</u> You buy the pig.
	<u>Pa ia nam.</u> Yes, that is it.
(3)	a terminal implying completed action either past or (with future) in anticipation.
	<u>Dia pait pa ra pal.</u> They have finished the house.
	<u>Ina vana pa Rabaul.</u> I will go to Rabaul (for awhile).
	<u>Ina pa ka ati.</u> (verb omitted) I am only (going) just here.
<u>pi</u> or <u>upi</u>	conjunction 'that', 'in order that' (generally used with the future tense)
	<u>I vana Matupit pi na kukul.</u> He went to Matupit to trade.
<u>pire</u>	preposition 'to', 'with', 'by' (with the singular it takes the pronominal suffix)
	<u>pira-m</u> to, with, by you
	<u>pira-na</u> to, with, by him or it
	<u>pira-gu</u> to, with, by me
	<u>Ina ki pirana.</u> I will sit or remain by him.
	<u>Una ki piragu.</u> Sit by me.
	<u>I tur pire diat.</u> It is with them.
<u>pit</u>	adverb 'short of', 'beneath', 'below', or 'lower than something understood'
<u>ra</u>	Cf. Lesson 14, Lesson 15
	article, definite or indefinite 'a' or 'the'
<u>re</u>	verb transitive 'to clear away'
	<u>I re diat.</u> He cleared them away.

<u>ta</u>	Cf. Lesson 28
(1)	indefinite article 'any', 'some'
	<u>ta bung</u> any day, some day
(2)	intensive particle following a noun or adjective used as a noun
	<u>a boina ta</u> a beauty
	<u>tagu</u> my mother
	<u>tam</u> your mother
	<u>tana</u> his mother
(3)	abbreviation of <u>tar</u> past tense
	<u>I ta vana.</u> He has gone.
(4)	indefinite pronoun
	<u>Kap ta ra uti.</u> Bring some here.
<u>tar</u>	(1) marker of the past tense
	(2) permissive marker
	<u>tul tar</u> to give permission
	<u>Tak tar ia.</u> Take (and) give it.
<u>ti</u>	sign of complete present tense
	<u>I ti boina u pot.</u> It is good you came.
	<u>A lapun na tutuna i ga</u> An old man died last month.
	<u>ti mat tara gai i par.</u>
<u>tir</u>	'to ask', 'obtain something by asking'
	<u>Iau tir pa iau tam.</u> I ask permission for myself from you.
<u>tur</u>	'to stand', 'remain', 'to be'
	<u>tur na bung</u> to stand in a group
	<u>tur are</u> to stand out of the way of
<u>ur</u>	(1) 'take food out of or off the fire'
	<u>Di ur ue ra up.</u> They take the yam out of the fire.
	(2) adverb 'down'
	<u>I vana ur.</u> He is coming down.
	<u>a nga ur</u> the path down

va verb intransitive 'to lie', 'to lie down', 'to sleep'
va bakit to lie or remain hidden

vai or vaina

- (1) ava interrogative pronoun with possessive 'What sort of?'
- (2) with suffixes
- vaigu, vaim, vaina what (relation) are you to me, them to you, you to him
- U mainge ra vaina? What part of it do you desire?
- A vaina ta go? What part of it is this?
- Amur vaina? What is the relationship (kin) between you two?

var a prefix when placed on transitive verbs makes them intransitive and usually reciprocal

vue adverb 'away'
Tar vue. Take it away.

vut 'to come quickly'

8 TOLAI GRAMMATICAL STATEMENT

The following is a brief statement of Tolai grammar. In this statement use has been made of terms such as nouns, verbs, adjectives which the student will be familiar with in English. It should be noted, however, that divisions of word classes are not exactly as in English and that there is considerable flexibility in Tolai in this respect. It is not claimed that this grammar is complete, and the reader should note down any different constructions which he hears.

8.1 SENTENCE STRUCTURE

A. Single Clause Sentence Types

1. Transitive Sentences

This type contains at least a Verb Phrase followed by an Object - either a pronoun or a Noun Phrase. A Noun Phrase as subject may occur before the Verb Phrase and Time, Location, and Manner words or phrases may follow the Object. Some Time Phrase such as tikana bung 'one day' may come at the beginning of the sentence.

I pait ra pal. 'He is building a house.'
Tikana bung a tutana i ga kal ra bul. 'One day a man dug a hole'
A bul i ga gire tamagu ati. 'The boy saw my father here.'
I rapu ia ma ra davai. 'He hit it with a stick.'

2. Intransitive Sentences

These follow the same pattern as Transitive Sentences except that they have an intransitive verb in the Verb Phrase and do not have an Object.

Iau ta pot na bung. 'I arrived yesterday.'
A tarai diat a vana. 'The people will go.'

3. Equative Sentences¹

These are the same as Intransitive Sentences except that an adjective replaces the Verb Phrase and following phrases are less likely to occur. As the sentence generally refers to present time tense markers are not often found.

¹ These are different from the Equational type utterances referred to in Lesson 3.

A buana i tavarat. 'It is a sloping mountain.'
I dekdek mat. 'It is very hard.'

4. Stative Sentences (described as Equational type utterances in Lesson 3)

These consist merely of a Noun Phrase or a Noun Phrase followed by a demonstrative (e.g. nam, go).

A ngala na tutana. 'It is a big man.'
A ngala na pap nam. 'That is a big dog.'
A beo nam. 'It is a bird.'
A bakut. 'It is a cloud.'

5. Questions

These are formed by the addition of a question word or merely by intonation (p. 18 and 19).

Question words (p. 35 and 64)

(i) occurring at beginning of sentence:

<u>kaia</u>	'whose'	<u>vingai(a)</u>	'when'	<u>dave</u>	'question marker'
<u>nuve</u>	'where'	<u>akare</u>	'where'	<u>to ia</u>	'who'
<u>ava</u>	'what'	<u>ta ra ava</u>	'why'		

(ii) preceding word qualified:

aivia 'how many'

(iii) at end of sentence:

uve 'where (to)'; ra ava 'why'

B. Compound Sentences

1. Reported Statements

The first clause is like a simple sentence with its verb one of speech like biti 'to say', tir 'to ask'. The clause giving the reported statement is preceded by ba 'that'. The subject of this clause is in the same person as in English reported speech.

I ga biti ba ina vana. 'He said that I could go.'
I tir iau ba ina vana ba pata. 'He asks me whether I will go or not.'

2. Conditional Type Sentences (includes sentences with Time Clause)

These contain clauses introduced by ari 'if' or 'when' or

ba 'if, when, because'.

Ari na vana ina vana. 'If he goes, I will go.'
Ari na bung a urua ina vana. 'When it is Tuesday I am going'
Ba i rara, ia na kul ia? 'If it is lost who will pay for it?'

3. Coordinate Sentences

These consist of two clauses joined by ma 'and'.

I ga ki ma i ga luluk. 'He sat reading a book.'
 (literally 'He sat and he read.')

4. Adjectival Clause Sentences

In this type there are two clauses without any joining word.

I gire ra vavina i kakave ra rat. 'He saw the woman carrying the basket.'

5. Purpose Clause Sentences

These contain a Purpose Clause introduced by pi 'to, in order to'. Generally the verb is in the future tense.

I ga pot go pi na en ra ana nian. 'He came home just now to eat his food.'

This is the type of construction used after verbs asking or telling someone to do something.

I ga ve iau pi ina pait ia. 'He told me to do it.'

8.2 PHRASE TYPES

1. Verb Phrases

Transitive and Intransitive Verb Phrases differ only in that they contain Transitive or Intransitive Verbs.

The verb is always preceded by a pronoun subject. Note: These pronoun forms are the same when filling the object position in a sentence, except that ia is used as object in 3rd person singular.

	Singular	Dual	Tripl	Plural
1st Pers. (excl.)	<u>iau</u>	<u>amir</u>	<u>amital</u>	<u>avet</u> or <u>ave</u>
2nd Pers.	<u>u</u>	<u>amur</u>	<u>amutal</u>	<u>avat</u> or <u>ava</u>
1st Pers. (incl.)	-	<u>dor</u>	<u>datal</u>	<u>dat</u> or <u>da</u>
3rd Pers.	<u>i</u> or <u>ia</u>	<u>dir</u> or <u>di</u>	<u>dital</u>	<u>diat</u> , <u>dia</u> or <u>di</u>

Note: Even when the subject is expressed by a Noun or Noun Phrase the pronoun (3rd Person) is still included.

A tutana i nongon. 'The man is laughing.'
A tarai diat a vana. 'The people will go.'

(a) Tense

Tense other than present is marked by free words which go between the subject pronoun and the verb.

<u>ga</u>	'narrative past'	<u>bur</u>	'imperfect'
<u>tar</u>	'regular past'	<u>ga bur</u>	'pluperfect'
<u>a</u>	'future'	<u>ga tar</u>	'past perfect'

In the future singular a is combined with the pronoun subject giving the forms ina (1st), una (2nd), na (3rd).

Pa is used following the verb to denote completed action.

I ki pa. 'He sits (for awhile).'
Dia pa it pa ra pal. 'They have finished the house.'

Commands are expressed by the future tense. Note that the pronoun subject is included.

Una vana uti! '(You singular) come here!'

(b) Negative

This is expressed by pa placed before the pronoun subject.

Pa i vana. 'He is not coming.'

In Stative Sentences (p.126) vakir precedes the Noun Phrase subject.

Vakir a tutana nam. 'That is not the man.'

In Commands the negative is koko and this precedes the pronoun subject.

Koko una vana uti! 'Don't come here!'

(c) Verbal Modifiers (see Lesson 26)

2. Noun Phrases

When occurring as Subject or Object in the sentence the minimum form of the Noun Phrase is generally an article or possessive pronoun followed by a noun. The article is sometimes preceded by a demonstrative (nam 'that', go 'this').

nam ra buk 'that book' go ra bul 'this child'

Note: In Stative Sentences (p.126) nam and go come at the end.

A davai nam. 'It is a tree.'

(a) A numeral can follow the article. With numbers 3 and over it is followed by na, but tika na 'one' replaces the article. (See Lessons 20 and 21 for numerals.)

<u>tika na tutana</u>	'one man'
<u>a ura beo</u>	'two birds'
<u>a ivat na tutana</u>	'four men'

(b) Some possessed nouns (p.130) do not have an article.

tamagu 'my father' natuna 'his son'

(c) Adjectives also follow the article and are followed by na.

a dekdek na tutana 'a strong man'

(d) Articles

a 'a' or 'the' (a generally occurs at the beginning of an utterance)

ra 'a' or 'the' (ra occurs utterance medially)

a pal tabu 'a sacred house'

Nam ra pal i tabu. 'That house is sacred.'

ta 'some', 'any'

ta davai 'some wood'

pata 'no'

pata iap 'no fire'

tara 'some other'

tara bul 'some other child'

(e) In Tolai nouns do not change in the plural. Plurality can be indicated by the use of umana following the article or by the presence of a numeral.

a umana buk 'the books'

(f) Possessive Pronouns

	Singular	Dual	Trial	Plural
1st Pers. (excl.)	<u>kaugu</u>	<u>kamamir</u>	<u>kamamital</u>	<u>kavevet</u>
2nd Person	<u>kaum</u>	<u>kamamur</u>	<u>kamumutal</u>	<u>kavava(t)</u>
1st Pers. (incl.)	----	<u>kador</u>	<u>kadatal</u>	<u>kada(t)</u>
3rd Person	<u>kana</u>	<u>kadir</u>	<u>kadi(tal)</u>	<u>kadi(a)(t)</u>

Shortened forms are also found, the main change being the omission of the k.

(g) Possessed Nouns

Possession is indicated by suffixes for relatives, body parts, and personal attributes.

	Singular	Dual	Trial	Plural
1st Pers. (excl.)	<u>-gu</u>	<u>-mimir</u>	<u>-mimital</u>	<u>-vevet</u>
2nd Person	<u>-m</u>	<u>-mumur</u>	<u>-mumutal</u>	<u>-vavat</u>
1st Pers. (incl.)	---	<u>-dor</u>	<u>-datal</u>	<u>-dat</u>
3rd Person	<u>-na</u>	<u>-dir</u>	<u>-dital</u>	<u>-diat</u>

Sometimes these suffixes are preceded by -i-.

Noun Phrases may also contain two nouns linked by kai or ka to indicate possession.

a pal kai ra tutana 'the house of the man'

When parts of the body, attributes, or relatives are referred to there is no linking word. Ra is the article. (See Lesson 15.)

a tinai ra bul 'the mother of the child'

(In phrases such as a pal na kunai 'a hut of grass' the adjectival ligative na changes the function of the noun kunai to that of an adjective (see below).)

Sometimes two nouns are linked in a Noun Phrase by ma 'and'.

Noun Phrases of Time (Lesson 2), Location (Lesson 28 and 29), and Manner (Lesson 11) are introduced by appropriate particles.

namur ta ra banbanu 'behind the door'
ma ra davai 'with a stick'
na bung 'yesterday'

8.3 CHANGES IN WORD FUNCTION CLASSES

These changes are very important in Tolai and can occur in several different ways.

A. Transitive Verb to Intransitive Verb

(a) var-, varva-

vul 'to abuse' varvul 'to be abusive'
kukur 'to be jealous of' varvakukur 'to be jealous of one another'

(b) by complete or partial reduplication

palum 'to touch' papalum 'to work'
kul 'to buy' kukul 'to trade'

B. Intransitive Verb to Transitive Verb

-e replacing final vowel, or addition of -e, -ue, or -uane if the verb stem ends in a consonant.

Verb	Intransitive Form	Transitive Form
'drink'	<u>momo</u>	<u>mome</u>
'float, pull a canoe'	<u>alir</u>	<u>alire</u>
'be angry'	<u>kankan</u>	<u>kankanuane</u>
'be afraid, fear'	<u>burut</u>	<u>burutue</u>

C. Adjective to Verb

va- 'causative marker'
ngala 'big' vangala 'to enlarge'

D. Verb to Adjective

(a) by use of the adjectival ligative na

I kankan tagu. 'He is angry with me.'
a kankan na tutana 'an angry man'

(b) ta-, ma-, or tama-

tabubur 'predicative markers' 'broken'
makuk 'withered'

E. Verb to Noun

- (a) ni-
aring 'to pray' a niaring 'a prayer'
- (b) -in- or -un- occurring at times with reduplication of the stem.
go 'to spear' a ginogo 'a spear'
momo 'to drink' a minomo 'a drink'
bura 'to fall' a bunura 'a fall'
- (c) Complete or partial reduplication
ki 'to sit down' a kiki 'a chair'
- (d) by use of the article
ririvon 'to dream' a ririvon 'a dream'
malagene 'to dance' a malagene 'a dance'
- (e) by using the auxiliaries lup 'fond of' and tena 'one who does' (Lesson 19).
Iau a lup nian. 'I am a glutton.' (Lit. 'I am fond of eating.')
- a tena papalum 'worker'

F. Noun to Adjective

By using the adjectival ligative na.

a pal na kunai 'a grass hut'

9 REPORT ON TOLAI DIALECTS

A 135 word-list with 16 additional expressions was prepared and used to take word-lists from the following areas: (1) Rabaul, (2) Vunadidir, (3) Rاپitok, (4) Raluana, (5) Vunamami, (6) Livuan, and (7) Matopi.

When the results of these areas were compared, it was found that the dialect changes were slight and regular. There was usually no vocabulary change or change in the structure of the language.

The dialect changes noted were: In Rabaul, the word for 'my father' is tamagu while in rapid speech in Rاپitok it is tamangu. The area between Rاپitok and Vunadidir may be differentiated by prenasalized voiced stops and flapped /r/ (as in purpur 'flower') becoming trilled /r̄/ (as in pur̄pur̄).

In Livuan the voiced stops are also prenasalized but some words lose consonants syllable final when the words are of a reduplicated nature. Thus purpur becomes pupu.

As a rule-of-thumb, the student will be able to hear and switch to a new dialect very quickly in the following ways:

- (1) Prenasalizing (or lack thereof) of the voiced stop series,
- (2) Changing flapped r̄ to trilled r̄ or vice versa,
- (3) Noticing where certain consonants are lost word finally or (in a few cases) where vowels are added word finally.

It is suggested that a chart be made by the student and whenever a particular village is visited the dialect change be noted.

We have used a central dialect (Matupit) for recording the lessons on tape.

We were unable to take dialect word lists from the areas mentioned by Zwinge on page 3 and 4 of his Grammar of the Gunantuna Language but will quote his comments:

"...Outstanding differences are the "S" in the Masava dialect e.g. sure (ure), save (abe); the opening of closed syllables by a following (sic) vowel, e.g. angi (ang), papi (pap), in Vuatam, Nodup; and some different adverbs and prepositions in these places.

"The dialects of the eastern corner around Rainau, Kulon and Birar, show a good many words foreign to the common language, apparently coming from the Duke of York Islands and South-West New Ireland. These dialects are spoken by

about 3,000 people."

Tolai is spoken in the following census divisions:¹

Kulon - Birar - Tapo - Sulka	4,607
Vunamami	8,536
Raluana	2,500
Duke of York Islands ²	7,127
Rabaul - Watom ³	14,387
Livuan	4,996
Reimber	7,153
Keravia Bay	3,302
Vunadidir - Toma - Nangananga	14,405
Gaulim	826

In addition many people of the Inland and Coastal Bainings areas (totalling 4,436) understand Tolai, as do many living in New Ireland. The total Tolai speaking population (excluding expatriate and other town dwellers of Rabaul) is probably around 65,000.

10 SOME SUGGESTIONS FOR LEARNING TOLAI

This section is to formulate and condense some basic principles on learning a foreign language. There are as many methods as there are teachers, but the principles involved are summarized below.

In learning a foreign language we are aware that it will enable us to communicate our thoughts effectively to the national speaker and vice versa. Before this goal is entirely realized there are many frustrating intermediate stages. Initially (the first few weeks) the learning curve goes sharply upward. After this there is a plateau or levelling off of the learning curve. When the student feels that he has reached such a point and that the learning has tapered off, he should concentrate on establishing the ground he has covered. Review is necessary at any point, but especially when no progress seems to be taking place. On some plateaus the student will even feel that he is losing ground and forgetting material he felt quite confident of at a former stage.

Pike gives three main principles for learning a language:

- (1) "The most important single rule for absorbing language material already analyzed is that a person should *utilize every bit of information which he knows.*"
- (2) "The next principle is that his *attitudes will determine to a considerable extent the way in which he ultimately will learn the language.*"
- (3) "In memorizing data the student should not attempt to absorb items in complete isolation but should rather *attempt to memorize words or the like within the framework of actual sentences.* SUBSTITUTION FRAMES prove exceedingly valuable for this purpose."¹

Some substitution frames can be found, for example, in Lesson 3. Note some simple examples:

17. <u>A keake.</u>	It is <i>the sun.</i>
18. <u>A tutana.</u>	It is <i>a man.</i>
19. <u>A vavina.</u>	It is <i>a woman.</i>

Longer frames are introduced throughout the lessons and the vocabulary and constructions introduced are reviewed throughout the lessons.

¹ Census figures are from the Village Directory (1973).

² The people on the island speak their own language as well.

³ This includes several thousand living in Rabaul who do not speak Tolai.

¹ Pike, 1947. *Phonemics*, p. 228, 229.

Nida presents the fundamental order in language learning as:

"The scientifically valid procedure in language learning involves listening first, to be followed by speaking. Then comes reading, and finally writing of the language. This is almost the reverse of the traditional methods."¹

Pike mentions in his first principle to use what you have learned or have on hand. If the student feels self-conscious or does not wish to mix with the people he will never learn the language well. Encourage the Tolai speakers to correct you and then thank them for it. Failure to do this will slow your own progress and the people around you will grow accustomed to your particular idiolect.

Any mnemonic aids should be used. Sound-association links will fix words in your mind. For example, who would forget that pap means 'dog' in Tolai?

Memorizing short stories and using them will give you something to use for conversation and will acquaint you better with sentence and narrative structure. Note where the legitimate pause junctures can occur. In Tolai (as in English) there are certain places where you can pause, get your bearings, and go on without having others lose the thought pattern of the utterance.

Pike's principle number two (concerning attitudes of the learner) is emphasized by Nida as follows:

"A superiority complex fortified by a paternalistic air is about the worst liability for effective language learning. Our ethnocentrism makes it difficult for us to "let ourselves go", for we dread making mistakes; we have not realized that languages cannot be mastered until we have thoroughly murdered them. Perhaps our most serious fault is a failure to listen to the language. Since we have always conceived of language learning as a schoolroom and textbook technique, we fail to appreciate the fact that language is a speaking-hearing phenomenon. In order to learn to speak, we must listen. This requires exposing ourselves to situations in which we can and must listen; as long as we maintain a cultural isolation, we cannot expect to learn a foreign language."²

Comments such as these by Nida on the attitude of the language learner are not meant to suggest that technique is unimportant. Those who wish more specific details on technique should consult recent works such as Gudschinsky (1967), Larson and Smalley (1972), and A. Healey (1974).

¹ Nida, 1950. Learning a Foreign Language, p. 21.
² Nida, 1954. Customs and Cultures, p. 222-3.

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