Kâte

Language Handbook
Direct exposure to the spoken word is, for most people, the only way to gain the ability to understand and speak a new language. And for some, no formal helps are necessary. But many people find it very difficult to work their way into a language only through the normal stream of speech. They require formal help of some kind or other. This handbook has been written in answer to requests from new missionaries for some kind of a formal guide in their approach to the Káte (Kawteh) language.

Neither this book nor any other book of helps can be a substitute for the spoken word. Book study is perhaps sufficient to gain a reading knowledge of a language. But it is not sufficient to learn to understand and reproduce the rapid stream of normal speech. Nevertheless, book study as a supplement to hearing the spoken word can be of great help in learning how to break down the stream of speech into recognizable segments. It can thus be a valuable introduction or opening wedge, but only when it is used as a supplement to the spoken word, not as a substitute. I hope this handbook will help you to know what especially to listen for when you hear Káte and also how to begin speaking with at least a degree of confidence.

Heldsbach, 1961

Carl L. Schneuker
Different exposures to the spoken word fit different people in different ways. The only way to know for sure is to try it yourself. And for some, no amount of reading alone is enough. Many people find it very difficult to learn a new language from reading alone. It's important to find a way to incorporate spoken practice into your learning process. Find someone to practice with or join a language learning group. Remember, there is no one-size-fits-all approach to learning a new language. Experimentation is key to finding what works best for you.
INTRODUCTION

Learning a new language is a taxing but also a rewarding experience. It is more than learning new words. It is learning a whole new pattern of speech skills. You will notice approximate grammatical and lexical equivalents when you compare the new language with your own; but rarely, if ever, will such apparent equivalents be more than approximate. Many of the concepts embodied in the new language will be quite different from your own. Learning a language means learning those new concepts and the ways they are expressed. It is not translating your concepts and experiences into the words of the new language. For example the Kâte word OPÅ means basically water or river, but it never means salt water or ocean. The Kâte word for ocean is HÅWEÇ. Water drawn from the sea is never HÅWEÇ OPÅ. It is HÅWEÇ. In English we think of it as just a kind of water. Not so in Kâte.

To learn a new language you must learn a new pattern of coordination of the speech organs. It is something like learning a new game. A person may have perfect muscular coordination for baseball or cricket. But that will not help him much when he tries his first tennis service. For tennis he must learn a new pattern of muscular coordination. In language learning that phenomenon first becomes apparent in learning the individual sounds and the phonic system of the new language.

A good way to work into a new language is to learn a minimum useful vocabulary with which to practice the sounds of the language and also for practicing the inflections and syntax of the new language. Practice is more important than book study. Learning a whole dictionary of words will not help you much unless you know how to say them right as words and use them right
as parts of sentences. It is only through practice that the sounds and grammatical features of the new language will become as natural and automatic for you as is your own language. And it is only through practice that you will grow into thinking in the new language. If you have to think in your own language and then translate your thoughts into the words and forms of the new language, you do not know the new language.

This guide for learning Kâte is intended only as a tool for practice. Practice the exercises orally until they become easy and automatic. Check your pronunciation with native speakers. Then practice the exercises with natives in real life situations. In that way the material of each series of exercises will serve as a base on which to build a wider experience in the use of that material and in the acquisition of a larger vocabulary.

Reading can also be very helpful. As you learn the forms of the various exercises, look for them in literature. You can get lexical help from Dr. C. Keysser’s Kâte Dictionary and from the small Kâte Vocabulary, and also from colleagues, both foreign and native.

Above all, listen to native speakers, especially for sounds and forms as you learn them. Speaking well is primarily a matter of imitation in the learning stage. **Try not to imitate foreign speakers.** Imitate native speakers as much as possible. In that way you will learn not only the sounds and forms, but also how the forms and words are actually used.
The sounds of Kâte are the first things to master so that you can recognize them and reproduce them. The degree to which you master the sounds from the beginning will determine the degree to which you will learn to speak the language without a foreign accent. All Kâte words have their primary stress on the first syllable. Long words also have a secondary stress on one of the middle syllables. For example: MA’NAKOPAC and MA’NAN3E”PENEJ].

The vowels of Kâte are written I, E, A, Å, O, and U. The I is different from any sound in English. It is between the vowel sounds of heat and hit, being a little closer to heat. For example: MITI is neither meetee nor mittee. It is between the two. Listen carefully to native speakers and try to produce the sound as they do. For practice: MITI, MI, KI, SISI, TIKI, SIKI, I.

The E is about the same as the English vowel in bed. The A is the same as the English a in father.

The Å is the same as the English (American pronunciation) a in talk and walk. It is not quite so rounded as the Australian pronunciation of the vowel in those words. For practice: GÅBÅ, MÅKI, KÅTE, MÅSI, NÅPO.

The O is similar to the European o, not like the various English diphthongizations of that vowel. For example, the Australian pronunciation of boat is approximately /beowt/, while the American pronunciation is more like /bowt/. The Kâte would be /bot/, similar to the German vowel sound in Tod, Not, and rot.

The U is like the European u in the German Fuss, or like the English vowel sound (American pronunciation) in food, pool, and moon (never as in put).
The vowels retain their individual values when written in pairs, like GAE, GAI, MAO, MEO, HOE, HAE.

For the consonants let's start with a strange one. It is written C in Kâte and is known as a glottal stop. It is not unknown in English speech. It occurs at the beginning of each English vowel that is preceded by nothing or by a pause. That is, a vowel sound at the beginning of a sentence, or at the beginning of a phrase that is preceded by a pause, opens from a glottal stop. You will notice the glottal stop more readily in such comic strip expressions as unhuh for no and ohoh in mild surprise. The glottal stop is in the middle of each of these expressions, something like uncuh and ohcoh. To produce this sound, say any vowel. While the vowel sound is coming from your mouth, put two fingers on your throat and suddenly close off the air supply. The vowel sound will stop very abruptly. In speaking Kâte you must create that abrupt stop, not with your fingers, but with your internal speech organs. By starting with your fingers you will get the feel of what is needed and how it should sound. For practice: BAC, BOC, BEC, BUC, MÂC, MIC, MOC, FIC, FOC, DOC, SIC, SUC, GEC, GAC, MUC, NUC. The importance of this sound can be seen in the following differences: BOC is much or many, BO is sugarcane; MIC is mouth, MI is a negative; MOC is a or someone or something, MO is interrogative who.

The Kâte B is the same as the English b.

The P is like the English p in the middle of paper, but not like the English p at the beginning of the word. The first p of paper has a slight puff of air which the second one does not have. The first is aspirated, the second unaspirated. Hold a sheet of light paper in front of your mouth and say paper. At the first p the paper
will be blown out, but not at the second p. The Kâte p is always like the second p in paper - unaspirated, no puff of air.

The same difference is to be observed between Kâte and English with the consonants T and K. Similar to the English sounds, but no puff of air. For practice: KÂTE, TIKI, MITI, TAPEN, PĂSI, TEPE, DUPE, MĂKI, PITICNE, TAPA, PAKE, MĂKAC, PEPECNE, PAPACNE, TÂTÂC.

The D and G are the same as the English d and g in garden. The F is the same as the English f.

The W is almost like the English v but not so intense. It is formed with light pressure of the upper teeth on the back part of the lower lip. For practice: WEMO, WAWA, WENA, BAWEC, WEMOCTE, HUWEC, NĂWEĆ, FOWEC, WEFUWEC, WAHAWEC.

The H is the same as the English h in hot. The J is the same as the German j or the English y in yet. The M and N are the same as the English m and n.

The Ń is the same as the English ng in singing. But it may cause you trouble when it occurs at the beginning of a word. If it causes you difficulty, practice by saying an English word that ends in ng and gliding into a Kâte word that begins with Ń. Then try it with a slight break between the words. For practice: ŃIC, ŃOKAC, ŃOKĂ, ŃOSA, ŃOWE, ŃONĂN, ŃAĎEŊ, ŃAĎEĎ, ŃAĎEĎ, ŃAĎEĎ, ŃAĎEĎ, ŃAĎEĎ, ŃAĎEĎ, ŃAĎEĎ, ŃAĎEĎ, ŃAĎEĎ.

The R is a totally new sound for you. To learn it, first try a rolled r, like a boy imitating the sound of an engine. Then reduce the roll until you have only one flap of the tongue against the roof of your mouth at the alveolar arch. For practice: GORĘ, NORĘ, KARE, MORE, ERE, TÂRU, BOREļ, GOREļ, RÂSI, RESA, REPA, RORĀ, RARĂ, RIRI, ROC, RAC.
The Q is another new sound for you. It is like an English k and p sounded simultaneously. It may help you to think of the k part as explosive and the p part as implosive, with the breath from the two sounds meeting inside your mouth. Set the back part of your mouth for a k and your lips for a p. Then explode them together, not one after the other. You will probably need a lot of practice for this one. For practice: QAQA, QÂQÂC, QÂRE], QEQECKO, QERA, QERAHARUC, QEUČNE, QONDÁ], QÄTO, QOWI, QOTÁ, QEMBU], QEHAC, QAHAC, RÍQIC, RÁQÂC, RUQEC.

The q is another new sound for you. It is similar to Q, but it is voiced. It is like an English g and b pronounced simultaneously. For practice: QAWE, QAU, QÅQACNE, QÅRIÎ], QÅREC, QÅSU, QÅRICNE, QEQETIC, QA]QÅN], KÅCQENE, RA]QANE.

At first you may not hear the difference between P and Q and between B and Q. But by careful listening you will learn to distinguish each sound, and by careful practice you will learn to produce each sound. Practice them in contrast to each other by working through the following by horizontal lines:

<table>
<thead>
<tr>
<th>BORE]</th>
<th>QÅRIÎ]</th>
<th>QÅRE]</th>
</tr>
</thead>
<tbody>
<tr>
<td>BÅWE</td>
<td>QAWE</td>
<td>QAWEC</td>
</tr>
<tr>
<td>BÅRE</td>
<td>QÅREC</td>
<td>QÅRE]</td>
</tr>
<tr>
<td>BÅQÅREC</td>
<td>QÅSU</td>
<td>QÄSIFUC</td>
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<tr>
<td>QÅ]</td>
<td>QÅ]KEKAC</td>
<td>RUQEC</td>
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<tr>
<td>RUPEC</td>
<td>RIQIC</td>
<td>BIPIC</td>
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</table>

The Kâte S is the same as the English s in sun.
The ʒ is like the English dz in *adze* or *ds* as in *beds*. Where it occurs in the middle of a word it will cause you no difficulty, but you may have trouble with it in initial position. For practice: ʒUC, ʒOC, ʒARI], ʒORICNE, ʒOC ʒAKAC, ʒ1, KECʒi, KUʒi, RÅʒIC, ʒEKE PURI], QEʒO, ʒÅFO, ʒEPEC.

The Z is the same as the English ts in *lets*. It occurs at the beginning of a word only very rarely. For practice: BIZO, BAZO, MUZO, ]ICZI, ]EZO, ÅZÅCNEC, GAZAPO, BECSI, ANUTUZI, MOTECZI, JESUZI, GAEHEZO.

Now practice these in contrast to each other:

<table>
<thead>
<tr>
<th>becj3i</th>
<th>beczzi</th>
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<tbody>
<tr>
<td>bacj3i</td>
<td>baczi</td>
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<tr>
<td>gązugązu</td>
<td>gazazapo</td>
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<td>]icj3i</td>
<td>]iczj</td>
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<tr>
<td>ʒucj3i</td>
<td>ʒucjzi</td>
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<tr>
<td>ʒ0cj3i</td>
<td>ʒ0czi</td>
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<tr>
<td>jącj3i</td>
<td>jączi</td>
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</tbody>
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You may have noticed that Kâte syllables are open, or close with only C or ʃ. That is true of all syllables at the end of words (except in loan words or proper names from other language areas). But some non-final syllables may also end with M or N as well as C or ʃ, as in BAMBEʃ], BEMBEDNE, BAN3EPENEʃ], BAN3A-PENʃ].

All the Kâte letters have constant values. They are not like the English and German s, for example, which has three different sounds in each language as can be seen in English *house, houses, sure* and German *Haus, so, sprechen*. The Kâte I and E may have very slight phonetic variations in the speech of any one person, but the variations are so slight that no harm will be done if you don’t notice them.

There is a rather important reciprocal change between A and Â in certain situations. In the verb NÂ, for
example, the stem becomes NA when followed by an in­
flexional ending which has A in its first or only syllable.
Thus: NAKOPAC, NĂKIC, NAEKAC, but NAKAC,
NAZAC, NÂN3APE], NÂN3API], NAZAPIC, NAZAP­
PEC. The verb stem BA is often used as a prefix to make
intransitive verbs transitive. But the only words in which
it appears as BA are verbs of coming and going and verbs
in which the syllable immediately following the BA has
A as its vowel. In all other cases the BA appears as BÂ.
Thus: BADAPIREWEC (He flattened something), BA­
FEWEC (He took something up), BAWEFUWEC (He
brought something up), BAHUWEC (He took something
down), BAFÂPEMU (I'll bring it to you); but BÂSA­
QOREWEC (He spoiled something), BÂMBEMBE]KE­
WEC (He shortened something), BÂFUAWEC (He found
something, made it appear), BAPITIWAWEC (He made
something smaller).

Many adjectives end in NE. When a suffix beginning
with O is added, the E becomes A. Thus FIC KÂCQENE
(a big house), but FIC KÂCQENAO (in a big house);
WIAC SÂQOCNE (something bad), but WIAC SÂQOC­
NAONEC (from something bad).

There are other similar, but less important, pheno­
mena. It will be better for you not to be bothered with
them for the time being but pick them up later as you
work into the language.

II SENTENCE PATTERNS

In this section we'll limit ourselves as much as
possible to one verb ending. It is WEC, which signifies
third person singular, past tense. But don't be disturbed
by a few other endings which may appear. You will
learn about them when we study the verb in detail.
The basic sentence pattern in Kâte begins with the subject and ends with the verb. Objects and their modifiers, adverbial modifier, and other elements appear between the subject and the main verb. The order of the elements between the subject and the verb may vary according to the intended emphasis. Thus: Palai warewec. *Palai came.* Palai Sondao warewec. *Palai came on Sunday.* Palai nânâ bawarewec. *Palai brought taro.* Palai nânâ Mondao bawarewec, or Palai Mondao nânâ bawarewec. *Palai brought taro on Monday.*

Negative sentence word order is the same as positive word order. The negative particle MI occurs just before the verb. Thus: Palai Mondao nânâ mi bawarewec. *He didn't bring taro on Monday.* A negative sentence can be started with ARICNE. Thus: Aricne, Palai Mondao nânâ mi bawarewec. *No, Palai didn't bring taro on Monday.*

Question word order is generally the same as positive word order. The interrogative particle ME is often added at the end. Thus: Palai Mondao nânâ bawarewec me? *Did Palai bring taro on Monday?* Unless the question includes a special interrogative word like *who, where, when, or why,* there is a rising intonation at the end. Thus: Nânâ bawarewec me? has the intonation rise, but Nânâ wena râewec? does not. The first means *Did he bring taro?* The second means *Where did he put the taro?*

When the basic pattern is modified by placing the object at the beginning, the effect is something like the passive voice in European languages. Thus: Nânâ i Palaizi bawarewec. *The food was brought by Palai,* or more literally, *That food Palai brought.*

There is no Kâte equivalent to the European be verbs. Thus an English be verb type sentence is expres-
sed in Kâte by 1) a noun plus its appropriate pronoun plus the predicate noun or adjective, or by 2) simply a pronoun plus the predicate noun or adjective. For example:

1) Ńic e biañne. The man is good.
   Nânâ i såqocne. The food (taro) is no good.
   Motec e kâcqene. The boy is big.
   Fic i raŋqane. The house is old.
   Hata i zoricne. The road is long.
   Ńic e qaqažu. The man is a teacher.
   Bajupe e pastor biañne. Bajupe is a good pastor.

2) E yokac biañne. She’s a good woman.
   E motec biañne aricne. He’s not a good boy.
   I hata såqocne. It’s a bad road.
   I fic qâricne. It’s a new house.
   I raŋqane. It’s old.
   Jâñe hapetac. They’re poor.
   No mitiñic. I’m a Christian.

Be verb type questions are similar in pattern. Thus:

ają wena? Where is the man? E mo? Who is he?
I wemo wiac? What is it? Žâñene mo? What’s his name?
Wiac keci Žâñene mo? What’s the name of that thing?

In addition to the above patterns, there are constructions with verbs that take the place of the European be verbs. In such cases the pattern is the same as the basic pattern presented at the beginning of this section. The verbs used are JU, FO, ŃE, and DOMA. The native concept of whether the person or article under consideration is living, lying, sitting, or standing determines which of the four verbs is to be used in a given situation. Thus:

E wena juwec? Where was he? Hae wena ñewec? Where was the village? Opâ ocna fokac. The river is over there.
Hâmu wezimuc domakac? How many coconut palms are there? Hâmu wezimuc fokac? How many coconuts are there? Opâ bocjaha pakeo ñekac. There’s a lot of water in the pail.
There are, of course, many more things for you to learn about sentence patterns, but they can wait until you get into the forms for complex sentences. Other features of word order will appear from time to time. The features so far presented are only the essential beginning.

III  NOUNS AND THEIR MODIFIERS

Kâte nouns are used much the same as English nouns. But there are some important differences to note.

They very frequently appear with their appropriate pronouns, something like the people they or the man he in English.

Kâte nouns have no plural form as such. However personal nouns, and often names of animals, are used in a singular way, a dual way, and a plural way. Inanimate things are very rarely used in a dual or plural way. Duality and plurality are expressed by an accompanying pronoun and an inflection in the verb. Thus: MOTEC E is the boy. MOTEC JAHE is the two boys. MOTEC JAJE is the boys (more than two).

A dual or plural personal subject requires a dual or plural verb ending. But a dual or plural inanimate subject, having no special dual or plural form, is nearly always accompanied by a singular verb form. Thus: [JIC BOCJAHA DOMA]GOPIE]. Many men are standing. But HAMU BOCJAHA DOMAKAC. There are many coconut palms.

Plural personal nouns with a possessive suffix require a FAC infix. Dual personal nouns with a possessive suffix require a JAHEC infix. Thus: NARUFAC-TICNE is his daughters, and NARUJAHEC-
TICNE is his two daughters. These infixes are used also with animals, such as BEC (pig) and QÄTO (dog). When the possessive appears as a preceding noun or pronoun, the FAC and JAHEC are obligatory as suffixes. Thus: ERE NARUFAC (his daughters), ERE NARUJAHEC (his two daughters), and ANUTURE JICFAC (God’s people).

A noun may be modified in one of three ways, or exceptionally in two or all of the ways in combination.

1) An adjective following the noun:
   - fic biaŋne a good house
   - ŋic sâqocne a bad man
   - qoruc qaŋqaŋ a white loincloth
   - jâc ʒoricne a tall tree

2) A noun preceding the main noun:
   - miti fic a Gospel house (church)
   - padi gie a rice garden
   - hoe dameŋ the rainy season
   - sawa woke an air ship (airplane)

3) A relative clause between the noun and its appropriate pronoun:
   - ŋic ficko ŋewec e the man who was sitting in the house
   - sâqe sifuckewec i the knife which got lost
   - motec huc bawec e the boy who was sick
   - papia teboo fowec i the paper which was on the table

Note: This relative clause type of construction is required to express abbreviated English relatives like the man in the house, or the paper on the table. You can’t drop the verb in Kâte the way you can in English.

An interesting noun construction is used to express each and every. Use the noun twice and add NE to each one. Thus: JICNE JICNE (every person), HAENE
HAENE (every village), GURUNE GURUNE (every group), FICNE FICNE (every house).

Nouns may be formed from verbs by prefixing the first syllable of the verb stem. Thus:
MANA is know, MAMANA is knowledge
FUKE is begin, FUFUKE is the beginning
NÀ is eat, NÀNÀ is food or the act of eating
QAREKE is write, QÀQÀRE is writing
WOSE is read, WOWOSE is reading
NUMU is pray, NUNUMU is prayer

Some nouns may be made adjectives by adding NE.
BEC ÌJICNE is a boar or a barrow, BEC ÌJOKACNE is a sow, and BEC MOTECNE is a very young pig.

English prepositions are “post positions” in Kàte. Since they are generally associated with nouns, it will be best for you to learn them now. The first three are O, ONEC, and OPEC. However, if the noun ends with a C or J, the forms appear as KO, KONEC, and KOPEC.

The O or KO form expresses the English in, on, at, and to. Sometimes it is dropped from proper place names. Thus:
Laeto in Lae, to Lae
giego in the garden, to the garden
ficko at home, in the house, to the house
sambärko in heaven, to heaven
mårêko in the ground, on the ground, on earth, to earth
hatao on the road
hâwecko in the sea, on the sea, to the sea
hoe dameñko in the rainy season
Sondao on Sunday

If the noun or pronoun to which this form is affixed is personal, the form is changed. If the main personal word ends in a vowel, the post positional form is RAO.
If the personal word ends in C or D, the form is TAO. Thus:

gorao  to you  
erao   to him, to her  
narurao to the girl  
mamactao to father  
neŋgoctao to mother  
Mitiectao to Mitiec

An A is sometimes added to the O or KO for emphasis. Thus:

fickoa right in the house, without leaving it  
gieoa right in the garden, without leaving it

The ONEC or KONEC form expresses the English from or out of. With proper place names it is often abbreviated to NEC. Thus:

Laeonec (Laenec) from Læ  
gieonec from the garden  
opâonec from or out of the river or water  
fickonec from the house, out of the house  
sambâŋkonec from heaven  
mâreŋkonec from earth, from the ground  
hâweckonec from the sea, out of the sea

If the noun or pronoun to which this form is affixed is personal, the form appears as RAONEC or TAONEC. (See RAO and TAO above). Thus:

Anuturaonec from God  
noraonec from me  
Honeoctaonec from Honeoc

For emphasis a TEHA] may be added. Thus: FUFU]KENAONEC[TEHA] is from the very beginning. (See the phonological note in the second to the last paragraph of section 1.)

The OPEC or KOPEC expresses the English towards or in the direction of. The RA and TA change on perso-
nal nouns and pronouns applies here also. Thus:

- tikiopéc towards the mountains
- kâteopéc towards the forest
- noraopec towards me
- kiaraopéc towards the government officer
- hâweckopec towards the sea
- sojaantaopec towards the elder
- Mitiectaopec towards Mitiec

Another suffix, HEC, expresses the English *with* (accompaniment, not means).

- gohec with you
- qâtohec with a dog
- ŋaqihec with clothes
- naru motehec with children

The HEC can be expanded by KOHA for special emphasis.

- noheckoha right with me
- eheckoha right with him

The English *without* is expressed by TÂMIRIC.

- go tâmiric without you
- qâto tâmiric without a dog
- nânâ tâmiric without food
- ŋaçi tâmiric without clothes
- opâ tâmiric without water

Another very important "post position" is RE (if the main word ends in a vowel) or TE (if the main word ends with a C or D). This form covers a rather wide scope of meanings. Think of it first as possessive. But it also means for and concerning or about.

- Anuture God's, of God, for God, about God
- wokere the ship's, of the ship, for the ship, about the ship
- motecte the boy's, of the boy, for the boy, about the boy
Some sentence examples will be more helpful for you:
Jesu e Anuture Ṣokà. Jesus is God’s Son.
Motec e wokere numuwec. The boy asked for (a ride on) a ship.

Jesu e Sataṇte muwec. Jesus spoke (said that) about Satan.

A form which you will hear and use very often is ZI. First of all it is a mark used to designate the subject, the person or thing to which the action of the verb is ascribed, especially if there is any possibility of ambiguity, such as in sentences with inverted word order. Thus:
Anutuzi sambâŋ à māreŋ bâfuac-jofawec. God created heaven and earth.

Jesuzi sambâŋkonec wahawec. Jesus came down from heaven.

Mozi warewec? Who came?
Nânà i moteczi bawarewec. A boy brought that food.
Qâqâc i qâtozi nâwec. A dog ate the chicken.

The second important use for the ZI is to indicate means. Thus:
Qaqazu e fedazi qâreŋkewec. The teacher wrote with a pen.

Dic e tepezi qawec. The man killed it with a bow and arrow.

E wicticne rehaczi foŋkewec. He bandaged his sore with a leaf.

Dic e jâczi à sopâczi ficticne bawec. The man built his house with wood and kunai grass.

Fic i 3oczi 3awec. The house was burned up by fire.

IV SOME IMPORTANT LEXICAL ITEMS

Mo expresses the interrogative who or whom. It can take the “post positions” studied in section III.
Mozi warewec? Who came?
Go mo? Who are you? (Use this when someone knocks on your door).
Sâqe zi more? Whose knife is this?
Motec e morao rawec? To whom did the boy go?
Papia i moraonec? Who's the letter from?
Naru e mo àzâcnewec? Whom did the girl tell?
Used in connection with a noun the MO means what.
Mo damejko? What time? When?
3ânege mo? What's your name?
WENI expresses the interrogative which. It is often expanded to WENIMOI.
Dic wenizi nâna bawarewec? Which man brought the food?
Qâto wenimoizi qâqâc nâwec? Which dog ate the chicken?
It also combines with dual and plural personal pronouns to express dual and plural of who and whom.
Dic weni jahe fic i bapic? Who (which two men) built the house?
Motec weni jâne qinziŋ qambilŋ? Which boys cut the grass?
E weni jâne jazawec? Whom (which people) did he tell?
Expanded to WENIMOIRA it means in which.
Katapa wenimoira fowec? Which box was it in?
Fic wenimoira ʒewec? Which house was he sitting in?
WENIREC expresses from where.
Go hae wenirec? Where (what village) are you from?
Dic e wenirec warewec? Where did the man come from?
WENA expresses interrogative where or to where.
Go wena? Where are you?
Sâqe wena? Where's a knife?
Qaqazu e wena rawec? Where did the teacher go?
E ki wena râewec? Where did he put the key?
WENIDUC expresses interrogative how or what.
E weniųc bawec? How did he make it?
Dâŋ weniųc muwec? What did he say?
Qaqazuzi dâŋ weniųc qâreŋkewec? What did the teacher write?
Sâqe weniųc herickewec? How did the knife break?

WENIDUCNE expresses what kind of.
E qic weniųcne? What kind of a man is he?
Qoruc weniųcne? What kind of loincloth?
E fic weniųcne bawec? What kind of a house did he build?

WEMO or WEMO WIAC expresses the interrogative what.
Motec e wemo gie bawec? What work did the boy do?
Zi wemo wiac? What’s this?
[D]okac e wemo wiac furine bawec? What did the woman buy?

WEMOCTE expresses why, for what reason.
[D]ic e wemocte mi warewec? Why didn’t the man come?
Naru e wemocte mi nazawec? Why didn’t the girl tell me?
E wemocte hae ira rawec? Why did she (he) go to that village?

WENIJUCTE or WENIJUCTE ERA expresses why or for what purpose.
E wenijucte erâ warewec? Why did he (she) come?
E wenijucte kâteo rawec? Why did he (she) go to the forest?
[D]ic e wenijucte erâ fic zi bawec? Why did the man build this house?

WEZIMUC expresses how many or how much.
Bec wezimuc? How many pigs?
Hâmu wezimuc bawarewec? How many coconuts did he bring?
Furine wezimuc? How much does it cost?

The easiest way for you to express the interrogative when is MO DAMEńKO. But you will also hear WE-ZIMUCKO (future) and WEZIMUCNE (past).

Woke mo dameńko warewec? When did the ship come?
Woke mo dameńko raocmu? When will the ship go?
Niec e wezimucko wareocmu? When will the man come?
Motec e wezimucne rawec? When did the boy go?

Moc is like the indefinite article in European languages. It also means another or another one, and one-the other.

Niec moc warewec. A man came.
Sâqe moc sifuckewec. A knife got lost.
Zi sâqocne, moc narec. This one is no good, give me another one.
Niec moczi Lae rawec, à moczi ŋekac. One man went to Lae, but the other is still (sitting) here.

The MOC can take the "post positions" learned in section III.
Go aricne, ŋic moczi narewec. Not you, somebody else (another) gave it to me.
Zi ŋic mocte. This is some other man’s.
Rocnuc e ŋic mochec rawec. Rocnuc went with another man.
Motec e hae mocko rawec. The boy went to another village.
E qaqažu moctao rawec. He went to another teacher.
Niec e màreŋ mockonec. The man is from another place, area.
MOC MI is an emphatic negative.  
Mamac e bec moc mi honewec.  *Father saw no pig at all.*

ŋic e moc mi warewec.  *The man definitely didn’t come.*

**KEC3I** or **3I** means **this.**  **KECI** or **I** means **that (by you).**  **KECOCNI** or **OCNI** means **that (neither by me nor you, but someplace else).**  Each of these forms can be used independently or as a modifier after a noun.  They can also combine with personal dual or plural pronouns to express personal **these** and **those.**

Fic kecʒi sâqocne.  *This house is no good.*  
Mozi sâqe keci garewec?  *Who gave you that knife?*  
Gie kecocni i Mitiecte.  *That garden over there is Mitiec’s.*

Motec kecʒi jahe Kalasanec.  *These two boys are from Kalasa.*

Keci jaŋe Ulapnec.  *Those are from Ulap.*  
Â kecocni jaŋe mâreŋ rune.  *And those over there are locals.*

**3IRA** means **here.**  IRA means **there (by you).**  OCNA means **(neither by me nor you, but someplace else).**  These three words are often prefixed by **KEC.**  The **IRA** is also used to express the conjunctive or relative **where,** and **DAMEJ** IRA expresses **at that time** or the conjunctive **when.**  Here are some examples of the derivative uses of IRA:

Motec e fic ŋewec ira ʒɔcʒu sarawec.  *The boy planted tobacco where the house had been.*

Nâŋe fombeŋ ira opâ moc mi fowec.  *There was no water where we slept.*

No kia warewec dameŋ ira Lae jupo.  *I was living in Lae when the officer came.*

Qaqazu huc fowec dameŋ ira naru motec jaŋe mamana
ficko mi fembiŋ. During the time when the teacher was sick the children didn’t go to school.

3IREC or 3IRECNEC means from here. IREC or IRECNEC means from there, where you are. OCNIREC or OCNIRECNEC means from there, neither from where you or I are, but from someplace else. Conjunctive or relative from where is IRECNEC.

3IREC or KEC3IREC also means about this, with the matter at hand or to follow. It is also possessive, belonging to this. IREC or KECIREC is almost the same, but it refers to a matter which has already been mentioned. In its possessive sense it means belonging to that. IREC is also used to express therefore.

3IDUC means thus, like this, example or explanation at hand or to follow. 3IDUCNE is like this, like what I am holding or indicating. 3IDUCTE means for the reason to be given. 3IDUCPEC means in this direction, towards me or us. All these forms can be prefixed by KEC.

IUC means thus, with the example or explanation or content already given. IUCNE means like that, when the example has already been indicated. IUCTE or IUCTE ERA means for the reason given. OCNI-IUCPEC means over on the other side. These forms also are sometimes prefixed by KEC.

Negatives: MI is used to negate verbs. ARICNE or MÁCNE is used to negate nouns or adjectives, or to start a sentence with No. ARICTAC is used to express the idea that something is all gone. Thus: Motec e mi warewec. The boy didn’t come. Qaqazuzi iļuc mi ewec. The teacher didn’t do it that way.

Hata i 3oricne aricne. The road isn’t long.
E qaqazu aricne. He’s no teacher.
Aricne, mi rawec. No, he didn’t go.
Ijuc mâcne. Not so. Not like that.
Suc arictac. There are no bananas (left).
Suc arictac ekac. The bananas are all gone.

This is perhaps the best place to introduce you to the ways to express and and or. ME is used for or.
Suc me nânâ? Bananas or taro?
Sopâczi me gai rehaczi bawec? Did he build with kunai grass or sago leaves?
E Sondao me Mondao warewec? Did he come on Sunday or Monday.

The simplest word for and is È. Sometimes ERA is used instead.
Jîc e qoruc à sâqe furicne bawec. The man bought a loincloth and a knife.
Motec e kasâŋ erâ jacgoŋ sarawec. The boy planted peanuts and corn.

Between independent clauses different words are used for and. If the action of the second clause immediately follows that of the first, and the subject of the two clauses is the same, use ERA.
Mondao warewec erâ zîra fowec. He came on Monday, and he slept here.
If the action of the two clauses is simultaneous and the subject is the same, use EHUC.
Motec e qinʒîŋ qawec ehuc qâqâc hândâŋ 3 bâfuawec. The boy cut grass, and he found three eggs.
If the action of the first clause is prolonged and then followed by that of the second clause, and the subject is the same, use EKU.
E suc bocjaha sarawec, eku papae moc moc sarawec. He planted many bananas, and then he planted a few papayas.
If the action of the second clause immediately follows that of the first, and the subject is different, use EME.
Woke Sondao warewec, eme ṭic e Maneba rawec. The ship came on Sunday, and the man went to Maneba. If the action of the clauses is simultaneous, but the subjects are different, use EHAME.

Qaqazuzi ficko rawec, ehame motec e wisewec. The teacher went to his house, and (while he was going) the boy ran away.

But is expressed basically by INE, sometimes ERĀINE.

Qaqazuzi āzācnewec, motec e ine mi manawec. The teacher went to his house, and (while he was going) the boy ran away.

SIFU expresses nevertheless or but - anyway.

V SOME OTHER IMPORTANT LEXICAL ITEMS

In section III you learned how to modify nouns by means of "post positions" to express English prepositions. There you learned that O or KO can mean in, on, at or to. If more specific expression is desired or needed, you can use specific words.

MAD or MADNE is the inside of something (used also for a person's inner being). Expanded to MADKO or MADNAO it means inside.
Katapa manño raewec. *He put it inside the box.* (That way there is no possibility of understanding the sentence to mean *on the box*).

Mâreŋ manŋko fokac. *It’s inside the ground (underground).* (No possibility of understanding it as *on the ground*).

If you want to stress *on* or *on top of*, use FAINAO.
Katapa fainao râewec. *He put it on (not inside) the box.*
Mâreŋ fainao fokac. *It’s on the ground (not underground).*

If you want to stress *beside* or *at the edge of*, use MECKO or MECNAO.
Kâтикá hae i opá mecko ṭekac. *Kâтикá village is beside a river.*
Sialum hae i hâwec mecko ṭekac. *Sialum village is on the sea shore.*
Katapa nombâŋ mecnao fowec. *The coffin was at the edge of the hole.*

A similar word is HERIRIKKO or HERIRINNAO, meaning *alongside something*.
Hâmu moc fic herirîŋko domawec. *There was a coconut palm alongside the house.*
Ḥokac e hata herirîŋnao ṭewec. *The woman sat alongside the road.*

FUṈNE is *the base of something*. Thus FUṈKO or FUṈNAO is *at the base*. With persons it is expanded to MAṈFUṈNAO and means *close to him*.
Sâqe jâc fuṈko fokac. *The knife is at the base of the tree.*
Qâto riri fuṈko fowec. *The dog lay at the base of the ladder (steps).*
Mariazi Jesure maŋfuŋko ṭewec. *Mary sat close to Jesus, at his feet.*
RURUMAD} is the space under a house etc. Thus
RURUMADKO or RURUMAD\(\text{NAO}\) is in such a space.
E fic ruruma\(\text{\textasciitilde nao}\) râewec. He put it under the house.
Kiru\(\text{j}\) i katapa ruruma\(\text{\textasciitilde nao}\) \(\text{\textasciitilde ewec}\). The bottle was under
the (overturned) box.

BOTÂJ} or BOTÂJ\(\text{NE}\) is the top of something like a
tree or a mountain. Thus:
Wipe i \(\text{j}\)âc botâ\(\text{\textasciitilde k}\)o \(\text{\textasciitilde ewec}\). The bird was sitting at the
top of the tree.
Tiki botâ\(\text{n}\)n\(\text{ao}\) boze moc \(\text{\textasciitilde k}\)ac. There’s a hut on the top
of the mountain.

RÀPE is back. Thus:
Kare i fic râpen\(\text{ao}\) \(\text{\textasciitilde k}\)ac. The car is in back of the house.
\(\text{\textasciitilde k}\)ic e nore râpe\(\text{o}\) domaw\(\text{ec}\). The man stood behind me.

SAHAC is skin or outer covering. Thus:
Motec e fic sahac\(\text{\textasciitilde n}\)n\(\text{ao}\) domaw\(\text{ec}\). The boy stood outside
the house.
\(\text{\textasciitilde k}\)ic e kikefu\(\text{\textasciitilde j}\) sahac\(\text{\textasciitilde n}\)n\(\text{ao}\) j\(\text{\textasciitilde k}\)ac. The man is outside the
congregation.

In this connection it will be good to look at two other
important words. FA\(\text{\textasciitilde c}\) is related to FA\(\text{\textasciitilde i}\). FAIC\(\text{\textasciitilde NAO}\) means over or above. (Note the difference from FA-
NAO on or on top of). By association then it also means
next or after. You can observe the association in native
thinking by looking at the Pidgin word ANTAP. It
means above, high up, and SANDEI ANTAP is next
Sunday.
Waia i fic faic\(\text{\textasciitilde n}\)ao f\(\text{\textasciitilde o}\)k\(\text{\textasciitilde c}\). The wire is above the house.
Lambe tebo faic\(\text{\textasciitilde n}\)ao domaw\(\text{ec}\). The lamp was (hanging)
over the table.
Sonda faic\(\text{\textasciitilde n}\)n\(\text{ao}\) wareo\(\text{\textasciitilde c}\)mu. He’ll come after Sunday.
Mosa moc faic raoc\(\text{\textasciitilde c}\)mu. He’ll go next month.
Sonda moc faic wareo\(\text{\textasciitilde c}\)mu. He’ll come next Sunday
(or next week).
JUWIC is down. From this there are several derivatives. JUWICPEC is downwards. JUJUWICKO or JUJUWICNAO is underneath, about the same as RURUMAJKO.
JUWICKO or JUWICNAO is under (something like a leaf or cloth etc.) or below.
JUWICNAO has the opposite time connotation of FAICNAO.
Palan i fic jujuwicnao fokac. The boards are underneath the house.
Feda i papia juwicnao fokac. The pen is under the paper.
Wokezi mosa juwicnao warewec. The ship came last month.
Raon hae Qeraharuc juwicnao unkenac. Raong is below Sattelberg.

Numbers are expressed very awkwardly in old Kâte. Probably for that reason, and also because the number expressions were very limited, numbers are usually expressed by English terms now. However, MOCJAHA for one or only one, JAHAEC for two, and JAHECAMOC for three are still used quite often.

Many is expressed by BOCJAHA (sometimes simply BOC). The terms also mean the same as the English much, both in the sense of much water and in the sense of I like it very much. Few or a few is expressed by AFECNE or MOC MOC.
Motec e hâmu mocjaha nâwec. The boy ate (only) one coconut.

Jaic e ine jajahec nâwec. But the man ate two.
Kapenda e fic jahecamoc bawec. The carpenter built three houses.
Sue bocjaha fokac. There are many bananas.
Bokokoc ine afecne sawa fokac. But there are only a few sweet potatoes.
Sue moc moc fokac. There are very few bananas.
Opâ bocjaha much water
Opâ afecne a little water

**VI PERSONAL PRONOUNS**

Aside from the inflection of the pronouns, two important things must be observed about them. In Kâte the pronoun has separate forms for singular, dual, and plural. Thus the dual will be something quite strange for you. And in the first person dual and plural the pronoun also has separate forms for inclusive and exclusive. The inclusive form is used when the speaker includes those addressed in the story being told or in the action being contemplated. The exclusive form is used when the speaker is referring to himself and a person or persons other than those being addressed. The three persons are distinguished as in European languages, but there is no masculine - feminine distinction in the third person singular. The pronoun E is either he or she, and ERE is either his or her.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>no (noni) I</td>
<td>nâhe he and I</td>
</tr>
<tr>
<td>no nahac I myself</td>
<td>nâhe nâhâc you and I</td>
</tr>
<tr>
<td>go (goki) you</td>
<td>۶ohে you two</td>
</tr>
<tr>
<td>go gahac you yourself</td>
<td>۶ohে ۶ahac you yourselves</td>
</tr>
<tr>
<td>e (eki) he, she</td>
<td>jahe they two</td>
</tr>
<tr>
<td>e jahac he himself</td>
<td>jahe jahac they themselves</td>
</tr>
</tbody>
</table>

**Plural**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>nâηe</td>
<td>they and I</td>
</tr>
<tr>
<td>nâηâc</td>
<td>you and I</td>
</tr>
<tr>
<td>nâηe nâηâc</td>
<td>we ourselves</td>
</tr>
<tr>
<td>۶ohηe</td>
<td>you</td>
</tr>
</tbody>
</table>
There is no inflectional difference between subject and object forms. Thus NO, for example, is used for either I or me, either subject or object. However, the forms in parentheses, NONI, GOKI, EKI, can be used only as subjects of verbs.

The possessive of pronouns is expressed in two ways. If you want to stress the pronoun, use the above forms and add RE to the ones ending with vowels, and NE to the intensive forms. Thus:

Zi nore fic. This is my house.
Zi no nahacne fic. This is my own house, my very own.
I janere wiac. It's their concern, matter.
Zi nâhâcne gie. This is your work and mine.
Zi ere hâmu. This is his (her) coconut palm. These are his (her) coconuts (palms).

If no special emphasis is desired on the pronoun, use the following as suffixes on nouns:

Sing. ge as GIEGE your work, garden
ticne as MAMAC-TICNE his (her) father
nâhec as NOKÁ-NÁHEC our son
Dual Œjekic as FICŒKIC your house
jekic as NEĐGOC-JEKIC their mother
nâjec as QORUC-NÂJEC our loincloths
Plur. Œjenic as HAEŒJENIC your village
jenic as MITIFIC-JENIC their church

The basic forms can be modified by “post positions” like nouns:
norao to me, near me
norapec towards me
noraonec from me
no tâmiric without me
nohec with me
gorao to you, near you
goropec towards you
gohec with you
go tâmiric without you
nânjácnao to, near you and me
nâjeraonec from them and me
nâhâc tâmiric without you and me
nâhehec with him and me
jajeraopec towards them
jâge tâmiric without them
jâjacaonec from them themselves etc.

Personal pronouns used as objects may or may not appear in the sentence in their basic form. But the following infixes are obligatory and appear between the verb stem and its inflectional ending. If the object is personal, whether expressed by an independent noun or pronoun or not, the infixes must be used.

nu - as MAMACZI HONECNUWEC. Father saw me.
Sing. gu - as E HONECGUWEC. He saw you.
          - as MAMACZI HONEWEC. Father saw him.
nâfo - as E BAFIC-NÂFOWEC. He helped us.
Dual jofa - as E BAFIC-JOFAWEC. He helped you.
        jofa - as E BAFIC-JOFAWEC. He helped them
nâpo - as E HONEC-NÂPOWEC. He saw us.
Plur. jopa - as E BAFIC-JOPAWEC. He helped you.
       jopa - as E HONEC-JOPAWEC. He saw them.

Notice that all the above infixes are preceded by a glottal stop. Here are some examples to show you how the object forms are obligatory even when the personal object is otherwise stated:
Nâne njic 3 honec-jopambeŋ. We saw three men.
Jesuţi măreşic năţâc băpiaţ-nâpowec. *Jesus saved us earthlings.*

Naru e ɲokac jajahec bafcic-jofawec. *The girl helped two women.*

Hatao warembiŋ jaŋe sawa honec-jopawec. *He saw only the ones who came on the road.*

Indirect objects also appear as obligatory pronominal infixes between the verb stem and its inflectional ending, whether the indirect object is otherwise stated or not. This construction is somewhat similar to the Latin dative case.

nare- as BAWARE-NAREWEC. *He brought it for me.*

Sing. gare- as QÂREŋKE-GAREWEC. *He wrote to you.*

cne- as QÂREŋKECNEWEC. *He wrote to him.*

nâcte- as NÂNÂ RIKE-NÂCTEWEC. *She cooked for us.*

Dual ɲacte- as BINÂŋ BAŋACTEWEC. *He told you a story.*

jacte- as NÂNÂ RÂE-JACTEWEC. *He sent them food.*

nâre- as PAPIA QÂREŋKE-NÂREWEC. *He wrote us a letter.*

Plur. ɲare- as BINÂŋ BAŋJAREWEC. *He told you a story.*

jare- as NÂNÂ RIKE-JAREWEC. *She cooked for them.*

Here are some sentence examples:

Qaqazu e naru motec miti binaŋ bajarewec. *The teacher told the children a Bible story.*

ņokac e soŋaj nânâ rike-jarewec. *The woman cooked for the elders.*
Mamac-nanezi papia qâreŋke-narewec. My father wrote me a letter.

Kikefuŋzi moneŋ râe-narewec. The congregation sent us some money.

Nepgocegezi nânâ baware-garewec me? Did your mother bring you some food?

General rules about the pronouns:

1. The basic form may be expressed, or it may be only understood from the inflectional ending of the verb. EKI SONDÃO WAREWEC. Or, SONDÃO WAREWEC.

2. The basic form is used with nouns to indicate dual and plural. ĐIC JANE is the men. QAQAŽU NÂJE (or NÂJÂC) is we teachers. This way of indicating dual or plural is used even when that dual or plural is the object. E ĐIC JAHE HONEC-JOFAWEC. He saw the (two) men. MOTEC E QAQAŽU NÂJE BAFIC-NÂPO-WECE. The boy helped us teachers.

3. The basic form is used with a noun, often to express what is indicated by the definite article in European languages. ĐOKAC E is the woman. Used this way it can be either subject, object, or indirect object.

4. The basic form can be used in an appositional way with a noun that is subject, object, or indirect object. QAQAŽUGE NO is I (or me) your teacher.

5. The basic form is used to express what in English we call relative clauses. In this construction the noun is the beginning of the clause and its corresponding pronoun marks the end of the clause. ĐIC MONDÃO WAREWEC E 3IRA MI FOWEC. The man who came on Monday did not stay (sleep) here. ĐIC MONDÃO
WAREWEC E QAQAZUZI MI HONEWEC. The teacher did not see the man who came on Monday.

6. When persons are objects or indirect objects, the object and indirect object infixes are obligatory. Those infixes are also used sometimes for animal objects and indirect objects, also rarely for inanimate objects and indirect objects.

7. Notice that the object infixes are all preceded by a glottal stop, and the indirect object infixes are not.

There is a sort of general pronoun I. It is used in place of the personal pronouns for inanimate things. It is also used with designations of persons or things previously referred to or otherwise specifically indicated. DIC I JAJE is the men (whom I mentioned or am otherwise indicating).

VII IRREGULAR VERBS

Most verbs in Kâte are very regular. But, like most languages, Kâte has a few irregular ones too. The verb for strike or hit, or even kill, is almost identical with the object infixes of the personal pronouns.

Qaqazuzi NUwec. The teacher struck me.
Sing. Mozi GUwec? Who struck you?
DIC e bec moc QAwec. The man killed a pig.
Dual Jâčzi NÂFOwec. A tree struck us.
Plur. Wemo wiaczi JOFAwec? What hit you?
E wemocte JOFAwec? Why did he strike them?
Bombońzi NÂPOwec. The white boss hit us.
Sopanźzi JOPAwec. The elder hit them.

The verb for give to is almost identical with the indirect object infixes of the personal pronouns.
E såqe NAREwec. He gave me a knife.

Sing. Mozi râric i GAREwec? Who gave you the axe?
Mamaczi ƙaqli RÂCNEwec. Father gave her a dress.

Dual E 3oc3u NÂCTEwec. He gave us some tobacco.
Monej JÂCTEwec me? Did he give you money?

E såqe JACTEwec. He gave them knives.

E birin NAREwec. He gave us nails.

Plur. Bo JAREwec me? Did he give you any sugar-cane?
E he 3 JAREwec. He gave them three netbags.

The verb for say to or tell (not a story) is as follows:
Qaqazuzi NAZAwec. The teacher told me.

Sing. Sonajzi GAZAwec. The elder told you.
Mozi motec ÂZACNEwec? Who told the boy?
Kiazi NÂSÂwec. The officer told us.

Dual Mozi JASAwec? Who told you?
E nîc 2 JASAwec He told two men.

Pastorzi NÂZAwec. The pastor told us.

Plur. Jöje JAZAwec me? Did he tell you?
Jîkaczi JAZAwec. A woman told them.

The verb for show or demonstrate to is as follows:
Mitieczi NOWATUwec. Mitiec showed me.

Sing. Mitieczi GOWATUwec. Mitiec showed you.
Bajupezi JÂUTUwec. Bajupe showed him.

Honeoczi NÂFOTUwec. Honeoc showed us.

Dual Qaqazuzi JÔFATUwec. The teacher showed you.

Enareczi JÔFATUwec. Enarec showed them.

Sonajzi NÂWOTUwec. An elder showed us.

Plur. Mozi JOWATUwec? Who showed you?
Fuapozi JOWATUwec. Fuapo showed them.
The verb for *take away from* is as follows:

Mupozi NOWACROwec. *Mupo took it away from me.*

Sing. Ejeczi GOWACROwec. *Ejec took it away from you.*

Poraczi JÀOCROwec. *Porac took it away from him.*

Sonanzi NÀFOCROwec. *An elder took it away from us.*

Dual Ekcaczi JOFACROwec. *Ekac took it away from you.*

Komeñzi JOFACROwec. *Komeñ took it away from them.*

Tignezi NÀWOCROwec. *Tigne took it away from us.*

Plur. Mafnezi JOWACROwec. *Magne took it away from you.*

Norezi JOWACROwec *Nore took it away from them.*

The verb for *go past or exceed* is as follows:

Karezi NOWARUwec. *The car went past me.*


Karezi JÀURUwec. *The car went past him (her, it).*

Baficnuczi NÀFORUwec. *Baficnuc went past us.*

Dual Kiazi JOFARUwec. *The officer went past you.*

Goreepezi JOFARUwec. *Goreepe went past them.*

Jaunggezi NÀWORUwec. *Jaungge went past us.*


Akiczi JOWARUwec. *Akic went past them.*
THE REGULAR VERB

VIII THE IMMEDIATE PRESENT TENSE

There are two present tenses, three past tenses, two future tenses, and two imperatives in Kâte. Each tense has its own series of inflectional endings. There are also a past and a future which are somewhat parallel to the subjunctive in European languages. And there are two uninflected verb forms. First we'll look at the Immediate Present Tense in detail.

No raKOPAC. I'm going.

Sing. Go raKOMEC (raKIC). You're going.
Eki raKAC. He's going.

Nâhe raKOPEREC. He and I are going.

Dual. Nâhâc raKOPEREC. You and I are going.
Johe raKOPIREC. You're going.
Jahe raKOPIREC. They're going.

Nâje raGOPENEJ. They and I are going.

Plur. Nâjâc raGOPENEJ. You and I are going.
Joje raGOPIEJ. You're going.
Jahe raGOPIEJ. They're going.

For practice in the first person singular:

No gieo rakopac. I'm going to (my) garden.
No nânâ nâkopac. I'm eating (food).
No opâ nâkopac. I'm drinking (water).
No zoclzu nâkopac. I'm smoking (tobacco).
Jahe dânj mi manakopac. I don't know Kâte.
No bokokoc rikekopac. I'm cooking sweet potatoes.
No dânj farine gazakopac. I'm telling you the truth.
No motec gie jowatukopac. I'm showing the boys (their) job.
Mâc garekopac. I'm giving it to you for nothing.
No mâreîko ñekopac. I'm sitting on the ground.
No ʒaeo domakovac. I’m standing on the veranda.
No ficko fokopac. I’m lying in the house.
Nânâre hâmokopac. I’m hungry (dying for food).
Opâre hâmokopac. I’m thirsty (dying for water).
No suc rokopac. I’m taking (getting) some bananas.
No sucukic gieo barakovac. I’m taking banana seedlings to (my) garden.
No tawen bawarekopac. I’m bringing Chinese taro.
No dâŋ ŋemâncne qâɾeqke-garekopac. I’m writing you a serious (heavy) letter.
No gie ŋemâncne bakopac. I’m doing a hard job.
No gie furune ŋowatukopac. I’m showing you a new job (or lesson).
No woke mi honekopac. I don’t see a ship.
No ʃaqe gowacrokopac. I’m taking the knife away from you.
Sâncne mukopac? Am I speaking correctly?
No biriŋ basakovac. I’m looking (in vain) for nails.

Sentences without verbs:
No qaqavrolet. I’m your teacher.
No ʃicqizec. I’m an old man.
No ʃic omane. I’m an ordinary person (with no special authority).
No kapenda ariane. I’m no carpenter.

For practice in second person singular: (The KOMEC and KIC endings are used interchangeably).
Wena rakomec? Where are you going?
Wena jukomec? Where are you living?
Mi manakic me? Don’t you know (hear, understand)?
Weniŋuc mukic? What are you saying?
Go gie biaŋne bakomec. You’re working well, doing a good job.
Go gie sâncne mi bakomec. You’re not working satisfactorily.
Boc básifuckekomec. You’re making many mistakes.
Weniджuc ekomec? What are you doing?
Wemo bakic? What are you making?
Mo honekic? Whom do you see?
Naru motec honec-jopakic? Do you see the children?
More suc nàkomec? Whose bananas are you eating?
Go bubiaŋ dàŋ nàzàkomec. You're telling us something joyous.

Go wemocte såqe nowacrokic? Why are you taking the knife away from me?

Sentences without verbs:
Go motec biaŋne. You're a good boy.
Go motec rorokacne. You're a listless fellow.
Go motec sanaŋne. You're a strong lad.
Go nore motec. You're my boy.
Go wena? Where are you?
Go hae wenirec? Where are you from?
Zâŋege mo? What's your name?

For practice in third person singular:
 difíc keci wena rakac? Where is that man going?
Mamacgezi wena jukac? Where is your father living?
Opà wahakac. Water is coming down (leaking).
Zoaŋ qakac. The sun is shining.
Hoe hekac. It's raining.
Mâŋâŋ qakac. The wind is blowing.
Nęŋoczi nànà nakac. Mother is eating (food).
E papia wosekac. He (she) is reading.
E ʒare gie bakac. He (she) is doing arithmetic.
E busâqoc manakac. He (she) is sorry, sad.
E bubiaŋ sàko manakac. He (she) is very happy.
Qâoma ekac. He (she) is loafing.
Jokac e betaŋkekac. The woman is tired, worn out.
Naru e guŋ fokac. The girl is sleeping.
Sọŋanzi ʒocʒu nakac. The elder is smoking.
Fic ʒakac. A house is on fire.
Woke biac fisikac. The ship is arriving already.
Pastor e miti qazu-ŋarekac. The pastor is teaching you the Gospel.
Gawamaŋzi bafic-ŋopakac. The government is helping you.

Kilok i sâpeo domakac. The clock is hanging (standing) on the wall.

Wipezi honecunkac. The bird sees me.

Opâ du ātekac. The water is boiling.

Sentences without verbs:

Kia e ŋic biaŋne. The officer is a good man.

Dokta e Australianec. The doctor is from Australia.

Bajupe e ŋic sanaŋne. Bajupe is a strong man.

Keczi jác sanaŋne. This is hardwood.

I hata bembęgne aricne. It's not a short way.

Fic kecocni i more? Whose house is that over there?

Wiac ʒi ʒâŋene mo? What's the name of this?

ʒâŋene kuʒi. It's name is kuʒi (a cooking pot).

For practice in exclusive dual (He and I):

No ā hahac-nane nâhe kâfi sarakoperec. My older brother and I are planting coffee.

Nâhe qâqâc hândâŋ rikekoperec. He (she) and I are cooking eggs.

Nâhe guŋ mi fokoperec. He (she) and I aren't sleeping.

Nâhe wosaŋne gie bakoperec. He and I are hunting.

Nâhe mi manakoperec. He and I don't know.

Nâhe opâ ruakoperec. He and I are bathing.

Nâhe moneŋ 10 siliŋ râe-garekoperec. He and I are sending you 10 shillings.

Nâhe ʒoC hesuckekoperec. He and I are chopping firewood.

Sentences without verbs:

Nâhe qâpuc aricne. He and I aren't heathen.

Nâhe mitiŋic. He and I are Christians.

Nâhe ŋic urucne. He and I are easy-going men.

For practice in inclusive dual (You and I):

Nâhâc haeo rakoperec. You and I are going home (to the village).
Nâhâc gie bakoperec. You and I are working.
Nâhâc qaqaqzure ficko fekoperec. You and I are going (up) into the teacher’s house.
Nâhâc bec moc mi bâfuakoperec. You and I aren’t finding any pigs.
Nâhâc qowi bocjaha rokoperec. You and I are catching a lot of fish.
Nâhâc ŋic furune honec-jofakoperec. You and I see two strange men.
Nâhâc nânâ biaŋne nâkoperec. You and I are eating good food.

Sentences without verbs:
Nâhâc ŋicqizec ariene. You and I aren’t old men.
Nâhâc socqâri. You and I are young men.
Nâhâc gieŋic. You and I are workmen.

For practice in second person dual:
Jôhe wena rakopirec? Where are you going?
Sege wena barakopirec? Where are you taking the saw?
Jôhe wemo wiac rokopirec? What are you taking (getting)?
Jôhe wena soŋkekopirec? Where are you hiding?
Jôhe wemo nânâ nâkopirec? What (kind of food) are you eating?
Jôhe jaŋgoŋ bocjaha sarakopirec. You’re planting a lot of corn.
Jôhe qâreŋ aimuŋ qâreŋkekopirec. You’re writing carefully.
Jôhe gie iriŋ biriŋ bakopirec. You’re working carelessly.
Wemocte mâc ŋekopirec? Why are you sitting idle?
Wemo wiac bâfuakopirec? What are you finding?
Naru sowine soŋan-jopakopirec. It’s good that you’re taking care of the girls.
Jôhe wenirec warekopirec? Where are you coming from?

Sentences without verbs:
Jôhe naru biaŋne. You’re good girls.
You're lazy girls.
You're strong men.
Where are you from?
Are you teachers or elders?
What are your names?

For practice in third person dual:
Where are they going?
They're going to the forest.
They're catching fish.
They're killing a pig.
Bajupe and Rocnuc are building a new house.
Two boys are helping me.
Two Europeans are coming from Lae.
The men are bathing.
They're clearing a new garden.
My sisters are cleaning house.
But my younger brothers are going down to the plantation.
The men are going (up) into the church.

My friends and I are going fishing.
Naue 30e ruqengopenen. We're lighting a fire.
Naue lambe qazengopenen. We're lighting a lamp.
Naue sâqe-nâjac zâmungopenen. We're sharpening our knives.
Naue padi rikengopenen. We're cooking rice.
Naue English dânj mi manangopenen. We don't know English.
Naue qe30 mi honengopenen. We don't see a hornbill.
Naue saqen bawarengopenen. We're bringing lemons.
Naue burec mi egarengopenen. We're not lying to you.
Naue dânj funqe qârenkengopenen. We're writing compositions.

He zi bubiantse garengopenen. We're giving you this net-bag (or these netbags) as a goodwill present.

For practice in inclusive plural (You and I, or you and we):
Naâjac mamana ficko ñengopenen. We're in school.
Naâjac Hube mâreñko rangopenen. We're going to Hube.
Naâjac miti gie bangopenen. We're doing church work.
Naâjac mamana fic ofañnegopenen. We're sweeping out the school.
Naâjac mîjene tiki botâñnao fisîngopenen. Now we're arriving at the top of the mountain.
Naâjac fâric bâfuangopenen. We're finding fâric nuts.
Naâjac tera wiac-nâjec zurengopenen. We're washing our dishes.

Naâjac qinzip qangopenen. We're cutting grass.
Naâjac tutumante rangopenen. We're going for a meeting.
Naâjac zegoficte palaj gie bangopenen. We're making boards for a cook house.

For practice in second person plural:
Döne wena rangopien? Where are you going?
Döne weninjuc mungopien? What are you saying?
Weninjuc manasungopien? What do you think?
You live in a good land.
You're clearing a big garden.
Why are you sleeping during working hours?
Are you finding (have you found) the road already?
Don't you see the sun shining?
What (kind of food) are you cooking?
Are you washing your loincloths with soap?
You're making a strong fence.
Whose long house are you building?
How many men do you see?
You're teaching me Kate well.
You're finding all kinds of things.
What are you bringing to me?
Why are you going up to Sattelberg?

The boys are going to Dedua.
The village people are arriving for church already.
Our friends are going by plane.
The men are boarding the ship already.
Bare jaŋe káfi saraŋgopieŋ. *The Bâre people are planting coffee.*

Naru jaŋe Sikio hâwec ruaŋgopieŋ. *The girls are bathing in the sea at Siki.*

Saga motec jaŋe qowi ronggopieŋ. *The Saga boys are catching fish.*

Boana motec jaŋe wosâneŋ gie baŋgopieŋ. *The Boana boys are hunting.*

Noniŋ wisenggopieŋ. *The goats are running away.*

Motec jaŋe palaŋ hâpongopieŋ. *The boys are carrying boards.*

Palaŋ i wena râenggopieŋ? *Where are they putting the boards?*

Fic rurumaŋnaŋo râenggopieŋ. *They’re putting them under the house.*

Dic jaŋe woke mi honenggopieŋ. *The men don’t see the ship.*

TB huchec jaŋe Butawenko junggopieŋ. *TB patients are living at Butaweng.*

Qaŋqan jaŋe mâmâc sasawa wapa ficko junggopieŋ. *Europeans all live in iron-roofed houses.*

Naru motec jaŋe mamana ficko ñeŋgopeŋ. *The children are in school.*

Dic ñokac jaŋe ine gieo junggopieŋ. *But the adults are in (their) gardens.*

Micne jaŋe hae zoŋao tumaanŋenggopieŋ. *The leaders are meeting in the village square.*

Miŋecgac qâpuc bocjahazi miti mananŋopieŋ. *Many heathen are hearing the Gospel now.*

Madaŋ motec jaŋe padi nânŋopieŋ. *The Madang boys are eating rice.*

There are some expressions which appear as irregular to Europeans. They take impersonal (third person) endings, and the person is expressed by an object or indirect object infix. There will be more material on
these constructions later, but they are briefly introduced here just to make you aware of them.
Huc bacnukac. I’m sick.
Žáicnukac. It pains me, hurts.
Nikecnuakac. I forget, can’t remember.
Giere takicnukac. I’m sick and tired of work.
Nikec-nâpokac. We forget, can’t remember.
Giere takicgukac me? Are you sick and tired of work?
Huc bacjopakac. They’re sick.
Opâre enârekac. We want a drink (some water).
Wemo wiacte egarekac? What do you want?

IX THE DURATIVE PRESENT TENSE

This tense is used for customary action. Its endings are the same as those of the immediate present, except that they are preceded by an E.

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<tr>
<td>You go</td>
<td>Go raEKOMEC (raEKIC)</td>
<td>Jňohe raEKOPIRECenic</td>
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<tr>
<td>He (she) goes</td>
<td>E raEKAC</td>
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<tr>
<td>He and I go</td>
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<td>You and I go</td>
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<td>They and I go</td>
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<td>You go</td>
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<tr>
<td>They go</td>
<td>Jape raEN]GOPIE1</td>
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</tr>
</tbody>
</table>

For practice in first person singular:
No hae ira mi raekopac. I don’t go to that village.
No Sonda săc mitificko feekopac. I go to church every Sunday.
No bec mi nàekopac. *I don’t eat pork.*
No Laeo monej gie baekopac. *I work for wages in Lae.*
No nânâ-nane 8 kilok ira rikeekopac. *I cook my food at 8 o’clock.*
No qoruc-nane katapao râeekopac. *I put my loincloths in a box.*
No noniŋ soŋaŋ-jopaekopac. *I herd goats.*
No mosa sâc 25 siliŋ râcneekopac. *I give him 25 shillings a month.*
No wiac fuŋne fuŋne qazu-jareekopac *I teach them all kinds of things.*
No ŋic keci jaŋe mi bafic-jopaekopac. *I don’t help those men.*
No ŋaŋi qoruc-nane saifezi ʒureekopac. *I wash my clothes with soap.*

For practice in second person singular: (KIC and KOMEÇ are interchangeable).

Go Sondagieo wena raekic? *Where do you go on Saturdays?*
Go furicte wemo nânâ nàekic? *What do you eat for breakfast (in the morning)?*
Go mamana gie biaŋne baekomec. *You do (your) school work well.*
Go dâŋ fuŋne aimuŋ mi qâreŋkeekic. *You don’t write compositions carefully.*
Go dâŋ sâqocne mi muekic. *You don’t say bad things.*
Go fîc wenimoira juekomec? *In which house do you live?*
Go sâqgege aimuŋ soŋaŋkeekomec. *You take good care of your knife.*
Go nêngoc mamac jahecge boc bafic-jofaekic. *You help your parents a lot.*
Go wena opâ ruaekomec? *Where do you bathe?*
Go qowi hâhâwicne roekic. *You catch a (fearful) lot of fish.*
For practice in third person singular:
Qaqazu e mamana biañne qazu-nâreekac. The teacher teaches us well.
Pastor e hae sâc jufâreekac. The pastor visits (lives in) every village.
Naru e nânà biañne rikeekac. The girl cooks good meals.
Sitakizi English dåñ biañne muekac. Sitaki speaks English well.
Jokac keci e burec boc eekac. That woman tells a lot of lies.
Beczi gie sipirickeekac. A pig ruins the gardens.
Qâto kecizi qâqâc bocjaha nácjopaekac. That dog eats many chickens.
Mosa February ira zoañ hâhâwicne qaekac. The sun shines fearfully in February.
Mosa July ira ine hoe sâko heekac. But it rains hard in July.
Mâreñ zira kise biañne fuaekac. Yams grow well in this soil.
Simbañ e mosa sâc wareekac. The Simbang comes every month.
Karezi Monda sâc Qeraharucko feekac. The car goes up to Sattelberg every Monday.

For practice in exclusive dual (He and I):
No a qaqazu-nâne nâhe Monda sâc gieo raekoperec. My teacher and I go to (our) gardens every Monday.
No a mamac-nâne nâhe fic ira juekoperec. My father and I live in that house.
No a qanane nâhe moneñ gie baekoperec. My younger brother and I work for wages.
Nâhe mamana ficko mi juekoperec. We don't go to (live in) school.
Nâhe Sonda sâc Târecko feekoperec. We go up to Târecko every Sunday.
Nâhe mâreñ i mi honeekoperec. We're not familiar with that land, area.
Nâhe padi mi nâekoperec, takic-nâfokac. We don’t eat rice, we’re sick of it.
Nâhe ficnâhec dameñ såc zureekoperec. We always clean (wash) our house.
Nâhe burec mi eekoperec, dāñ fârine gazaekoperec. We don’t lie, we tell you the truth.
Nâhe bo bocjaha saraekoperec. We plant a lot of sugarcane.

For practice in inclusive dual (You and I):
Nâhâc ira boc mi raekoperec. We don’t go there very often.
Nâhâc zira qowi moc mi bâfuaekoperec. We never find any fish here.
Nâhâc wemocte ere gie dameñ såc baekoperec? Why do we always do his work?
Nâhâc dâñ ijucone gâbâ manaekoperec. We often hear talk like that.
Nâhâc hae mãreñ i mi honeekoperec. We aren’t familiar (don’t see) with that area.
Nâhâc wemocte zira dameñ såc wareekoperec? Why do we always come here?
Nâhâc moneñ bocjaha saifere beheekoperec. We spend a lot of money for soap.
Nâhâc taweñ sawa nâekoperec, takicnuekac. We eat only Chinese taro, I’m sick of it.
Mamac, nâhâc suc wemocte mi saraekoperec? Father, why don’t we plant bananas?
Ägo, nâhâc qâoma boc eekoperec. Friend, we loaf a lot.

For practice in second person dual:
Go â âgoge =nohe =afa eo wena raekopirec? Where do you and your friend go at night?
=afa wena juekopirec? Where do you live?
=afa wemocte zira boc wareekopirec? Why do you come here so often?
Go â Tiçne =afa zare gie biañne baekopirec. You and Tiçne do arithmetic well.
English đañ ine sâcne mi muekopirec. But you don’t speak English correctly.

ñohe wemocte padi mi nâekopirec? Why don’t you eat rice?

Tepe soŋañ ñohe bec boc mi qaekopirec. You hired hunters don’t shoot a pig often.

Basaekopirec me? Can’t you find any?

Naru, ñohe nânâ biaŋne rikeekopirec. Girls, you cook good meals.

Motec, ñohe qinziŋ biaŋne qaekopirec. Boys, you cut grass well.

ñohe kasaŋ wena baraekopirec? Where do you take (your) peanuts?

ñohe saŋeŋ biaŋne mi bawareekopirec. You don’t bring good lemons.

For practice in third person dual:

Qaqazu jahe Sonda sâc miti muekopirec. The teachers preach every Sunday.

Bajupe â Rocnuc jahe kasaŋ gie baekopirec. Bajupe and Rocnuc grow peanuts.

Wiac gâcne boc mi saraekopirec. They don’t often plant other things.

ñic keci jahe wemocte wareekopirec? Why do those two fellows come?

Jahe nânâ wiac moc mi bawareekopirec. They never bring any food.

Hahac jahec-nane jahe kise-jekic moneŋte baraekopirec. My older brothers take their yams (to market) for (to get) money.

Hahac qa jahe kiare kuşifičko juekopirec. Two brothers work (live) in the officer’s kitchen.

Neŋgoc mamac jahec-nane jahe dameŋ sâc âgo papia qâreŋke-nareekopirec. My parents write to me regularly.

ñic keci jahe burec egareekopirec. Those men lie to you.

Qajahec-nane jahe qowi mâcne, nânâ dodočne sawa
My younger brothers eat only soft food, not meat.

For practice in exclusive plural (They and I):
Nâñe jara săc gie qâricne heęngopenenŋ. We cut new gardens every year.
Nâñe fic săqocnao foęngopenenŋ. We sleep in bad houses.
Nâñe qaqec mi nâęngopenenŋ. We don’t eat frogs.
Nâñe hucficko 3uzuhuc raęngopenenŋ. We go to the hospital all the time.
Nâñe pleado sâc gae nunumure tumaňneęngopenenŋ. We meet for devotions every night.
Nâñe faić ira opá ruaęngopenenŋ, â qoruc-nâųec iųųc jaha ira 3ureęngopenenŋ. We bathe upstream there, and also wash our clothes there.
Nâñe Madang ńic boc mi honec-jopaęngopenenŋ. We don’t often see Madang people.
Rîŋkoa sawa Simbaŋ wokeo bâfuac-jopaęngopenenŋ. Only rarely we find them on the Simbang.
Nâñe hata i Qanqaŋ bocjaha jowatueęngopenenŋ. We show that road to many Europeans.
Nâñe Pisin dâŋ boc mi muęngopenenŋ. We don’t speak much Pidgin.

For practice in inclusive plural (You and I, or you and we).
Nâńać pastor-nâųec săcne mi bafickeęngopenenŋ. We don’t help our pastor enough.
Nâńać ficticne mi baęngopenenŋ â nânâ gie-ticne wâc mi bacneęngopenenŋ. We don’t build his house, and we don’t do his garden work for him either.
Zoc opâ iųųc jaha mi bawarecneęngopenenŋ. Likewise we don’t bring firewood and water for him.
Gie ine boc râcneęngopenenŋ. But we give him a lot of work.
Nâńać Anuture Dâŋ furu jaha mi reęŋęngopenenŋ. We don’t obey the Word of God perfectly.
Nâńać miti manaęngopenenŋ. We hear the Gospel.
Nâŋác Wofunte Tiwâ nåŋgopenen. We partake of Holy Communion.
Nâŋác naru motecâc-nâŋec Miti Opáo râec-jopaęngopenen. We present our children for Baptism.
Miti giere ine mi afeckeęŋgopenen. But we're not eager for (to do) church work.

Note: Many people who learn Kâte as a foreign language frequently make mistakes by not observing the distinction between exclusive and inclusive first person, especially in the plural. Mistakes are less frequent in the dual, probably only because the dual is used less. In public prayer you should almost never use the inclusive form. I say almost never, because it is conceivable that you may speak to God about work that we do in partnership with him and want to use the inclusive. I can't remember ever having heard such a Kâte prayer though. If you use the inclusive form in a confession of sins, you will in effect say that God is one of us sinners. You can imagine the effect such a mistake in a public prayer will have in the ears of the native speakers of the language. On the other hand, in preaching you will generally use the inclusive form. If you use the exclusive form, you will be speaking about yourself and other people, but not about the congregation in front of you. As the term implies, you will be excluding your audience from any exhortations you give. If you are relating experiences which you have shared with people other than your audience, use the exclusive form. But if you are identifying yourself with your congregation in telling how you and they fail in living up to your high calling as Christians, or if you are identifying yourself with them in Gospel comfort or in exhortations to more faithful Christian living etc., always use the inclusive form. You dare not think in terms of the English we. You must think in terms of the Kâte NĂJE (they and I) and
Nfrican (you and I, or you and we). The distinction is very important.

For practice in second person plural:

Joe Jesu Binjebian manaengopien. You hear the Gospel (good news) of Jesus.

Joe mareh haronnao juengopien. You live in a hot country.

Haeonec jojni tutumaante gabai mi fisieengopien. You village people don’t come for meetings very often.

Joe mareh weniqucnao tawen saraengopien? In what kind of soil do you plant Chinese taro?

Joe wemcote hucficko mi raengopien? Why don’t you people go to the hospital?

Joe monejhecwi wemcote saife furine mi baengopien? Why don’t you people with money buy soap?

Motec, joni nonij biahe mi sojaj-jopaengopien. Boys, you don’t take good care of the goats.

Joe jara sac Fafahare Hombanko tumaanneengopien. You meet every Easter.

Joe Sonda sac Manasiin Dan mueengopien. You say the Creed every Sunday.

Joe nafe sac gae nunumu eengopien. You have devotions every evening.

For practice in third person plural:

Kalasa jane sopac marengo juengopien. The Kalasa people live in grass country.

Sorekicne jane Simban wokeo raengopien. Evangelists go on the Simbang.

Wosaeckicne jane mosa December ira rawijnneengopien. The pupils disband in December.

Qaqazu jane ine Heldsbachkoa yeengopien. But the teachers stay in Heldsbach.

Haeonec jane Sondagie sac nana bawareengopien. Village people bring food every Saturday.

Agofac-ticne jane papia gabai qarenkecneengopien. His friends write to him often.
Saga motec janje qowi zuzuhuc roengopien. The Saga boys catch fish regularly.

Motec gâcne jaŋe ine qowi boc mi nàengopien. But the other boys don’t eat much meat.

Timbe jaŋe Kâte dâŋko miti manaŋgopien. The Timbe people hear the Gospel in Kâte.

Kipu jaŋe ine jaŋacne dâŋko manaŋgopien. But the Kipu people hear it in their own language.

Qaqazu qâricne jaŋe English dâŋ piticne muŋgopien. New teachers speak a little English.

Tultul luluai jaŋe kiare dâŋ nàzâŋgopien. Tultuls and luluais tell us what the officer says.

Haeonec jaŋe mi bâfic-nâpoŋgopien. The village people don’t help us.

Dokta jaŋe biaŋne soŋan-nâpoŋgopien. Doctors take good care of us.

Wareo jaŋe hâwec (or seki) bocjaha furine bâengopien. The Wareo people buy a lot of salt.

Now that you have drilled the two present tenses and tried them in conversations with natives, try a little written exercise. Use the material in the practice exercises, or supplement it with any other words you may have picked up. First write a little story or essay in the durative present tense. Then try a little dialogue. In the dialogue you can use questions about different things and people and thus practice all of the persons. And you can direct the dialogue in such a way as to use both the immediate and the durative present. Check it with a native, and then, reading it, act out the dialogue with him.

**X THE IMMEDIATE PAST TENSE**

Normally this tense is used for anything that took place earlier on the day the sentence is spoken or on the day before. Thus it frequently occurs with just now,
this morning, yesterday, and last night. However it has another use too. When speaking of something that took place recently (no special time limit) in contrast with something that took place long ago, you may use the immediate past tense.

<table>
<thead>
<tr>
<th>Person</th>
<th>English</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>I went.</td>
<td>He and I went.</td>
<td>They and I went.</td>
</tr>
<tr>
<td>Go raMEC.</td>
<td>You went.</td>
<td>You and I went.</td>
<td>You and I went.</td>
</tr>
<tr>
<td>E raJEC.</td>
<td>He (she, it) went.</td>
<td>You went.</td>
<td>They went.</td>
</tr>
<tr>
<td>Nâhe raPEREC.</td>
<td>He and I went.</td>
<td>You and I went.</td>
<td>They and I went.</td>
</tr>
<tr>
<td>Nâhâc raPEREC.</td>
<td>You and I went.</td>
<td>You went.</td>
<td>They went.</td>
</tr>
<tr>
<td>Ïjohe raPIREC.</td>
<td>You went.</td>
<td></td>
<td></td>
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<tr>
<td>Jahe raPIREC.</td>
<td>They went.</td>
<td></td>
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</tr>
<tr>
<td>Nâje raMBENE'J.</td>
<td>They and I went.</td>
<td></td>
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<tr>
<td>Nânjâc raMBENE'J.</td>
<td>You and I went.</td>
<td></td>
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</tr>
<tr>
<td>Ïjoje raMBIE'J.</td>
<td>You went.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jahe raMBIE'J.</td>
<td>They went.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

You will notice a little similarity between this series of endings and the present tense series. That similarity may help you to learn these faster.

For practice in first person singular:

No Buangi rapac, Siki mi rapac. I went to Buangi, not to Siki.

No jacne warepac. I came yesterday.

No qoruc-nane Gagiduo furine bapac. I bought my loincloth at Gagidu.

No papia-nane mi garepac. I didn’t give you my paper.

No mipecne mac warepac. I came just now.

No furicte opâ mi ruapac. I didn’t bathe this morning.

No dâŋ fuŋne ṣafeo qâreŋkepac. I wrote the composition last night.

No gie-nane jacne fuŋkepac. I started my work yesterday.
No becsâko moc ŋafeo qapac. I killed a big pig last night.
No furicte nânâ mi napac. I didn't eat this morning.
No palaj bâsâqorepac. I spoiled the board.
No furicte gazapac. I told you this morning.
No jaçgoŋ sawa sarapac. I planted only corn.
No wiac-nane katapa maŋnao râepac. I put my things inside a box.
No ficnane jaçne ʒurepac. I cleaned (washed) my house yesterday.
Motec 6 hatao bâfuac-jopapac. I found six boys on the road.
Dâŋ i soŋaŋ micne jazapac. I told that to the elders and leaders.
No moneŋ 5 siliŋ qanane râcnepac. I gave my younger brother five shillings.
No mi manapac. I didn't hear.
No hata jâurupac. I missed (went past) the road.

For practice in second person singular:
Go ŋafeo wena ramec? Where did you go last night?
Go wemo gie bamec? What work did you do?
Go mo dameŋko waremec? When did you come?
Wemocte nânâ mi bawaremec? Why didn't you bring any food?

Go jacne wena ʒemec? Where did you stay yesterday?
Go ficgao mi fomec. You didn't sleep in your house.
Go burec enaremec. You lied to me.
Go eesâic biaŋne qâreŋkemec. You wrote a good test.
Sâcne mumec. You said it right.
Furicte nânâ nâmec me? Did you have breakfast?
Qorucge ʒuremec me? Did you wash your loincloth?
Opâ ruamec? Did you take a bath?
Fâric wezimuc bâfuamec? How many fâric nuts did you find?
Hâmu wena râemec? Where did you put the coconuts?
Dâŋ weniŋuc âzâcnemec? What did you tell him?
For practice in third person singular:
Qaqazu e kâcbinji nujec. *The teacher caned me.*
Soñanji nazajec. *The elder (or prefect) told me.*
Mozi ńaqi biañne keci garejec? *Who gave you that nice shirt?*
Íic e mo dameñko warejec? *When did the man come?*
Ágogozi dâñ weninjuc gazajec? *What did your friend tell you?*
Simbañ miñecne mac fisijec. *The Simbang just arrived.*
Naru e hàmu gieo hujec. *The girl went down to the coconut plantation.*
Bajupe e Gagidu rajec. *Bajupe went to Gagidu.*
Ágo-ticnezi ine Qeraharucko fejec. *But his friend went up to Sattelberg.*
Ufuñ soñan e ńafeo Qeraharuncnec wahajec. *The (congregational) missionary came down from Sattelberg last night.*
Naru e ńafeo hàmojec. *The girl died last night.*
Jacne hoe hejec, irec motec e gie mi bajec. *It rained yesterday, so the boy didn't work.*
Zuczi suc nàjec. *A rat ate the banana.*
Nusuczi ńafeo hàhàwiecne kicnàpøjec. *Mosquitoes bit us terribly last night.*
Homazi kicnujec. *A snake bit me.*
Didiman bombonji bafic-nàpøjec. *The agricultural officer helped us.*
Luluaiizi hata nàwotujec. *The luluai showed us the road.*

For practice in exclusive dual (*He and I)*:
No â qanane nàhe Boña foperec. *My younger brother and I slept at Bonga.*
Nàhe furicte ware fisiperec. *We arrived (here) this morning.*
No Bajupehec Târecko feperec. *Bajupe and I went up to Târecko.*
ńafeo risie wahaperec. *We came back down last night.*
Nâhe naru motec mi honec-jopaperec. We didn’t see any children.
No à qaqazu-nane nâhe Selâŋkawac raperec. My teacher and I went to Selankawa.
Ira saife à qoruc à sâqe furine baperec. There we bought soap, loincloths and knives.
Nâhe ñaeo ñeperec. We sat on the veranda.

For practice in inclusive dual (You and I):
Nâhâc nânâ tâmiric wareperec. We came without food.
Nâhâc nânâ mi nâperec, irec hatao dockeperec. We didn’t eat, so we grew weak on the road.
Nâhâc sowine ñic ñokac bafic-jopaperec. It’s good that we helped the people.
Nâhâc jaene qinziŋ qaperec irec furine 3i. This is the pay for our having cut grass yesterday.
Nâhâc ñic âzâćneperec e qaqazu. The man we told is a teacher.
Nâhâc ñic honec-jopaperec jaæe polisman. The men we saw are policemen.
Nâhâc jaene wemo dâŋte muc manac eperec? What did we discuss yesterday?
Nâhâc woraŋ fiuc roperec i bahac ekac. It’s (morally) wrong that we stole mangoes.

For practice in second person dual:
Go à hahace ñohe wena rapirec? Where did you and your older brother go?
Gie wemocte mi bapirec? Why didn’t you work?
Hae wena fopirec? Where (in what village) did you sleep?
Mo dameŋko warepirec? When did you come?
Ñohe dameŋ jáurupirec. You were late (exceeded the time).
Nânâ mi mecne nâpirc. You probably didn’t eat.
Erâ opâ wâc mi mecne ruapirec. And you probably didn’t take a bath either.
Motec ñohe dâŋ fuŋne biaŋne qâreŋkepirec. You boys wrote good compositions.
Bajupe à Tiŋne, ǰohe hâmu wezimuc bawefupirec?  Bajupe and Tiŋne, how many coconuts did you bring up?
Naru, ǰohe kise me nânâ rikepirec?  Girls, did you cook yams or taro?
ǰohe ŋaqi qoruc ฐurepirec me aricne?  Did you wash the clothes or not?
ǰohe ʒarin wena sarapirec?  Where did you plant the ornamental shrubs?
Taweŋ baware-narepirec i sâqocne.  The Chinese taro you brought me was no good.
ǰohe râric bianqe ʒâmupirec.  You sharpened the axe well.
ǰohe hata nowatupirec i bianqe.  The road you showed me was a good one.
ǰohe soŋaj dâŋ weniŋuc jazapirec?  What did you tell the elders?

For practice in third person dual:
Hahac jahec-nane jahe ŋafeo warepirec.  My two older brothers came last night.
Tultul luluai jahe kiare dâŋ nâzâpirec.  The tultul and luluai told us what the officer said (his words).
Motec jajaheczi bec såko moc qapirec.  Two boys killed a big pig.
ǰic jajaheczi kâfi ʒi bawarepirec erà moneŋ 4 ropirec.  Two men brought this coffee and got £ 4 (for it).
ǰokac jahe ŋaqâc moc rike-nârepirec.  The women cooked a rooster for us.
Feda ʒi neŋgoc mamac jahec-nane jahe narepirec.  My parents gave me this pen.
Motec keci jahe jacne Buangi rapirec.  Those boys went to Buangi yesterday.
Rocnuc à Mitiec jahe Qeraharuc fepirec.  Rocnuc and Mitiec went up to Sattelberg.
Pastor à qaqažu jahe miti mupirec.  The pastor and the teacher preached.
Kuʒi naru jahe ŋaqi qoruc jacne ฐurepirec.  The house girls washed clothes yesterday.
Jahe Gae Buk furine bapirec.  They bought hymnals.
Kia à dokta jahe mâmâc Bâreo fopirec. *The officer and doctor both slept at Bâreo.*
Keptèn jahe dâŋnâŋec mi manapirec. *The ship captains didn’t listen to us.*
Naru jahe dâŋ fârine mi gazapirec. *The girls didn’t tell you the truth.*
Bec jajaheczí bokokoc ŋafeo nâpirèc. *Two pigs ate the sweet potatoes last night.*
Motec jahe giere takic-jofajec irec 30c mi hesuckepirec. *The boys were sick and tired of work, so they didn’t cut any firewood.*

For practice in exclusive plural (*They and I*):
Nâŋe kâfi ukicte mumbeneŋ. *We spoke about (or asked for) coffee seedlings.*
Nâŋe ʒânâŋec jowa warembeneŋ. *We brought our younger brother.*
Motec nâŋe ira me ira mi rambeneŋ. *We boys didn’t go any place.*
ẓira fombeneŋ. *We slept here.*
Nâŋec jacne gujpiticko ware fisimbeneŋ. *We arrived (here) yesterday at noon.*
Motec hucheczi mamana ficko mi fembeneŋ. *We sick boys didn’t go to school.*
Nâŋe owâc gieo fic ʒurembeneŋ, ŋafeo ine mamana gie bambeneŋ. *We cleaned the houses in the afternoon, but we studied at night.*
Qanjaŋ nâŋe kiare ficko fombeneŋ. *We Europeans slept in the officer’s house.*
Motec bocjaha hae ʒoŋao honec-jopambeneŋ. *We saw many boys in the yard.*
Nâŋe gaŋ 12 jacne fuŋkembeneŋ. *We started chapter 12 yesterday.*

For practice in inclusive plural (*You and I, or You and we)*:
Nânjâc miñecne mac gie batarambeneñ. **We just finished work.**
Irec moneñ biac mi rombeneñ. **Therefore we haven’t been paid yet.**
Nânjâc papia-nâñjëc behembeneñ. **We left our books.**
Nânjâc gie domeñko gun fombeneñ i mi sâçekekac. **It’s not right that we slept during working hours.**
Nânjâc jâcmumucko ñembeneñ i bombonzi manakac. **The boss knows that we sat in the shade (of a tree).**
Nânjâc wemocte wiac-nâñjëc fic mañnao mi ràembeneñ? **Why didn’t we put our things inside the house?**
Nânjâc woke honembeneñ i Simbanç. **The ship we saw is the Simbang.**
Nânjâc bahac bâfuambeneñ. **We sinned.**
Nânjâc Anuture Dân qatarambeneñ. **We disobeyed God’s Word.**
Nânjâc kia burec ecnembeneñ. **We lied to the officer.**

For practice in second person plural:
Motec ɲoñe jacne wemo gie bambieñ? **What work did you boys do yesterday?**
Fic ʐurembieñ me qinziŋ qambiŋ? **Did you clean the house or cut grass?**
Kogoc biaŋne soŋaŋ-jofambieñ. **You took good care of the (two) babies.**
Wemo nânâ gumec-jofambieñ? **What (kind of food) did you feed them?**
Hatao opâ nàmbieñ me ariçne? **Did you drink along the road or not?**
ɬoŋe fic keci wemocte heropiembeñ? **Why did you tear that house down?**
ɬoŋe haeonec jañe dâŋ weniŋuc jazambieñ? **What did you tell the village people?**
Sâqe-ɲeŋic zâmumbieñ? **Did you sharpen your knives?**
Dân fuŋe ʒɔrɪcne ʒɔra qâreŋkembieñ. **You wrote very long compositions.**
ɬoŋe burec enârembeñ. **You lied to us.**
Die wezimuc honec-jopambien? How many men did you see?
Bec wena qambien? Where did you kill the pig?
Ɗoŋe furicte opâ mi ruambien. You didn’t bathe this morning.
Ɗoŋe padi keci fiuc rombien mecne. Maybe you stole that rice.
Ɗoŋe mitific biŋne jāmbāŋ bambien. You built a very good church.
Ɗoŋe hata jáurumbien. You missed the road.

For practice in third person plural:
Haeonec jaŋe ŋafe 3ora gae wombien. The village people danced all night.
Ɗafeo Hagen motec jaŋe buc tumaŋnembiŋ. Last night the Hagen boys met alone.
Motec gācne jaŋe ficjeŋic sāc ŋerambien. The other boys sat around in their respective houses.
Naru motec jaŋe jacne mamana ficko mi fembien. The children didn’t go to school yesterday.
Pastor â ŋokac naru motecfâcne jaŋe jacne Lae ra fisimbi-en. The pastor and his family arrived in Lae yesterday (from here).
Kiŋaŋ motec jaŋe Ago rambien. The servants (couriers) went to Ago.
Âgoƒâc-nane jaŋe Qoja o bâfuacnumbien. My friends met (found) me at Qoja.
Wiacfâc-nane jaŋe gore nazambien. My relatives told me about you.
Sege motec jaŋe 6 kilok kâteonec warembien. The saw boys came from the forest at 6 o’clock.
Ulap motec jaŋe kĩŋaŋ motec 2 sawa jowac-jofa rambien. The Ulap boys took only two servants away.
Qaqazu jaŋe micne gie nowacrombien. The teachers took my job as leader away from me.
Tepe motec jaje bec wezimuc jopambien? *How many pigs did the hunters shoot?*

Zaŋkoa jaje he bocjaha narembien. *The Zankoa people gave me many netbags.*

Motec gâcne jaje mafa-jeņic haeo barambieŋ. *Some boys took their things home to (their) villages.*

Saga motec jaje Mitiec hâwec qowi 3 râcnembeŋ. *The Saga boys gave Mitiec three fish.*

Jic jaje palan fič rurumaŋnao guruckembeŋ. *The men piled the boards under the house.*

**XI THE DURATIVE PAST TENSE**

The forms of this tense are the same as those of the immediate past tense, except that they are preceded by JU. Thus they should be very easy for you. This tense is used for repeated action in the past, something like the English *used to do.*

<table>
<thead>
<tr>
<th>No raJUPAC.</th>
<th>I used to go.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Go raJUMEC.</td>
</tr>
<tr>
<td></td>
<td>E raJUJEC.</td>
</tr>
<tr>
<td></td>
<td>Nâhe raJUPEREC.</td>
</tr>
<tr>
<td>Dual.</td>
<td>Nâhâc raJUPEREC.</td>
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<td></td>
<td>Žohe raJUPIREC</td>
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<td></td>
<td>Jahe raJUPIREC.</td>
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<tr>
<td>Plur.</td>
<td>Nâŋac raJUMBENE].</td>
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<td></td>
<td>Žope raJUMBIE].</td>
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<tr>
<td></td>
<td>Jape raJUMBIE].</td>
</tr>
</tbody>
</table>

For practice in first person singular:

No huc hati fojupac. *I used to be continually sick in bed.*

No Sonda sâc Qeraharucko fejupac. *I used to go up to Sattelberg every Sunday.*
No mamana ficko ʒuzuhuc jaha fejupac. I used to be very regular in school attendance.
No tutumaŋ gie dameŋ sāc bajupac. I used to do community work all the time.
Mamana gie wāc iŋuc jaha mi hetarajupac. I never used to cut school either.
No mārāc miti Sonda sāc mujupac. I used to preach every Sunday long ago.
No hae sāc miti jazajupac. I used to preach in every village.
No motec raŋqane ʒocʒu mi jarejupac. I never used to give the old boys tobacco.
No hae ira hāmu bocjaha nājupac. I used to eat many coconuts in that village.
No tutumaŋte sawa Heldsbach rajupac. I used to go to Heldsbach only for meetings.
No hae-naneo papae moc mi nājupac. I never used to eat papayas in my village.

For practice in second person singular:
Go mamac raŋqage biaŋne soŋaŋkejumec. You used to take good care of your old father.
Go wemocte tesĩŋko miti mi manajumec? Why didn’t you hear the Gospel (go to church) in the compound?
Go ʒika dameŋko wemo nānā nājumec? What did you eat during the war?
Â fic wena fojumec? And where (in what house) did you sleep?
Go mārāc hae wena gie bajumec? Where did you use to work?
Go ʒika juwicnao huc hati mi fojumec. You weren’t continually sick in bed before the war.
Go mārāc tutumaŋte gābâ warejumec. Long ago you always used to come for meetings.
Go ʒiegao ʒokac ʒi ere ficko jujumec. In your childhood you used to live in this woman’s house.
Go mamana ficko miti ʒuzuhuc manajumec. You used to hear the Gospel regularly in school.
Go 3ika dameŋko ɲic miti jazajumec. You used to preach to the people during the war. Mamacge wenijuc âzâcnejumec? What did you use to tell your father?

For practice in third person singular:
Qaqazu e mâràc Sio ira miti gie bajujec. The teacher used to do church work in Sio long ago. Bawaria wokezi Saga rajujec (or fejujec). The Bavaria used to go to Saga.

(In Kâte you go up south and down north, FE and HU).
Motec keczizi sodia bafic-jopajujec. This boy used to help the soldiers. Êokac hámojec e nânà gâbâ baware-narejujec. The woman who died always used to bring food to me. ɬicqizec e Àâkesiŋ mâràc wosejujec. Formerly the old man used to read the Àâkesiŋ. Motec e mosa sâc £5 rojujec. The boy used to earn £5 a month. Nusuczi mâretuc kicnapojujec. Mosquitoes used to bite us a lot.

Motec mamana fic behejec e huc hati fojujec. The boy who left school used to be continually sick in bed. Enzin raŋqane i dameŋ sâc sâqorejujec. The old engine used to fail all the time. Rocnuc e Suqañ motec mamana qazu-jarejujec. Rocnuc used to teach the Suqañ boys. Kiazi ʒîra mi warejujec. The officer never used to come here.

For practice in exclusive dual (He and I):
Nahe 3ika dameŋko nânà wiac-nâhec kâteo sarajuperec. During the war we used to plant our things in the forest. Erâ bozeo fojuperec. And we used to sleep in a hut. Nahe mârâc hucficko ʒuʒuŋuc mi rajuperec. Formerly we never used to go to the hospital regularly. Nahe Monda sâc tutumaŋ gie bajuperec. We used to do community work every Monday.
Nâhe ŋafe sâc mitificko gae nunumure fejuperec. We used to go to church for devotions every evening.
Nâhe Madaŋko padi sawa nâjuperec. In Madang we used to eat only rice.
Nâhe mosa sâc mamac-nâhec âgo papia qâreŋkecnejupe-rec. We used to write to our father every month.
Nâhe qingiŋ sawa qajuperec. We just used to cut grass.
Ehuc mosa sâc £1 rojuperec. And we used to get £1 a month.
Nâhe qoruc-nâhec saifezi mi ʒurejuperec. We never used to wash our loincloths with soap.

For practice in inclusive dual (You and I):
Âgo, nâhâc jara sâc Ââkesiŋ furine bajuperec. Friend, we used to buy the Ââkesiŋ every year.
Mamac, nâhâc gie ʒịjucne mârâc mi bajuperec. Father, we never used to do this kind of work.
Hahac-nane, nâhâc fic ʒịjucnao mârâc mi fojuperec. My brother, we never used to sleep in this kind of house.
Erâ nânâ ʒịjucne mi nâjuperec. And we never used to eat this kind of food.
Nâhâc ʒika juwicnao moneŋ sâko mi rojuperec. We never used to get high wages before the war.
Nâhâc wemocte hae ira rajuperec? Why did we use to go to that village?
Ira âgovâc-nâhec honec-jojuperec. We used to see our friends there.
Erâ nâhâc wawage giere bafickejuperec. And we used to help your maternal uncle with his work.
Kasaŋ-ticne sarajuperec. We used to plant his peanuts.
Â ʒoc opâ rocnejuperec. And we used to get firewood and water for him.

For practice in second person dual:
ŋohe ʒika dameŋko hae wena jujupirec? In what village did you live during the war?
What (kind of food) did you eat?
Where (from) did you get water?
What kind of a house did you sleep in?
Did you make gardens or not?
Did you make gardens or not?
You probably saw many soldiers.
And you probably heard a lot of English from them (their mouths).
You probably weren't able to help them much.
You probably didn't go to school.

For practice in third person dual: try this little story. I think by now you can translate it yourself.
(NANA JAMBA) is taro; MARE] RUNE are the local people of a given place; JUJUMANA is furlough).

For practice in exclusive plural, here's another little story. (JAC REHAC is leaves; GATA is roots; SONDA MITI is Sunday church service).

Nâne 3ika dameŋko hae-nâŋjecko mi jujumbeneŋ.

For practice in inclusive plural (*You and I, or you and we*):


For practice in second person plural, here’s a little paragraph reminding people how they lived in heathen times.


And here’s a little story in third person plural:

Kâcqenêñfâc-nàñec jañe qâpuc dameñko miti mi manajumbieñ. Jañe zïka hâhâwicne qajumbieñ, à ha-
Your language informant and the Kåte Vocabulary should give you all the lexical help you need to understand the above paragraphs. Now try writing a little dialogue between a pupil and his teacher in the immediate past tense, using questions about other people to introduce all the persons and numbers. Check it with a native, and then read it as dialogue with him. Then try a similar exercise in the durative past tense. You might have a European and a New Guinean compare notes on how their respective ancestors used to live. But don’t limit yourself to such written exercises. Remember the suggestion given in the introduction. Practice the exercises with natives in real life situations. Don’t be afraid to try free conversations in connection with the material of each tense. That way the words and forms you are learning will not be dead forms, but will become living language for you.

Note: In the writing of verbs in the durative past tense two different practices have been observed over the years. In the exercises above I have written all such verbs as one word, with the stem and inflectional ending joined. In some literature you will see the stem and ending separated, and that is the practice in more modern writing. The rule: If the stem has more than one syllable or is augmented to more than one syllable by an infix, write the inflectional verb ending separately. Thus RAJUMBIEJ, ROJUPAC, FOJUJEC,
NĀJUMBENE]\; but MANA JUPAC, HONE JUPREC, HONEC-JOPA JUPAC, QAZU-JARE JUJEC, BAJARE JUMEC. The reason for the modern practice (which was followed during certain earlier periods also) is that very long words are more easily read if broken down into smaller parts. I wrote the parts together for you so that you can readily see the stem - ending relationship between the parts.

**XII THE REMOTE PAST TENSE**

This tense is used for individual actions that took place more than two nights before the sentence is spoken. However, if you want to stress the fact that something took place recently, in contrast to something which took place long ago, you may use the remote past tense for the event of long ago and the immediate past tense for the more recent event, even though the latter may have occurred well before two nights ago.

<table>
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<tr>
<th>Subject Type</th>
<th>Verb Form</th>
<th>Sample Sentence</th>
</tr>
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<tbody>
<tr>
<td>Sing</td>
<td>No raPO.</td>
<td>I went.</td>
</tr>
<tr>
<td></td>
<td>Go raME].</td>
<td>You went.</td>
</tr>
<tr>
<td></td>
<td>E raWEC.</td>
<td>He went.</td>
</tr>
<tr>
<td>Dual</td>
<td>Nâhe raPEC.</td>
<td>He and I went.</td>
</tr>
<tr>
<td></td>
<td>Nâhâc raPEC.</td>
<td>You and I went.</td>
</tr>
<tr>
<td></td>
<td>Ûohé raPiC.</td>
<td>You went.</td>
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<tr>
<td></td>
<td>Jahe raPIC.</td>
<td>They went.</td>
</tr>
<tr>
<td>Plur.</td>
<td>Nâñê raMBE].</td>
<td>They and I went.</td>
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<td>You and I went.</td>
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<td></td>
<td>Ûøe raMBI].</td>
<td>You went.</td>
</tr>
<tr>
<td></td>
<td>Jaøe raMBI].</td>
<td>They went.</td>
</tr>
</tbody>
</table>

For practice in first person singular:

No jucne warepo. *I came the other day.*
No jara 1957 ira Wau rapo.  I went to Wau in 1957.
No márâc Suqan mamana ficko jupo.  Formerly I at-
tended the Suqan School.
No jara 1943 ira fuapo.  I was born in 1943.
No qoruc zi Laeо furine bapo.  I bought this loincloth
in Lae.
No mosa juwicnaо bec kâcqene moc qapo.  I killed a
big pig last month.
No Sondao mitificko mi fepo.  I didn’t go to church last
Sunday.
No Sondageio qoruc-nane ʒurepo.  I washed my loin-
cloth on Saturday.
No sâqe zi sopâcko bâfuapo.  I found this knife in the
kunai grass.
ʒi dâŋ furune, márâc mi manapo.  This is something
new, I never heard it before.
No papia i mi qâreŋkepo.  I didn’t write that letter.
No Lae ira Kukakuka גיע bocjaha honec-jopapo.  I saw
many Kukakuka people in Lae.

For practice in second person singular:
Go jara juwicnaо gie sâcne mi bameŋ.  You didn’t work
satisfactorily last year.
Go dâŋ qâreŋke-naremenŋ i bubahannehec.  The message
you wrote me was a happy one.
Go kasaŋ hâhâwicne sarameŋ.  You planted a fearful lot
of peanuts.
Go mo dameŋko waremeŋ?  When did you come?
Mârâc mamana fic wena jumeŋ?  Where did you attend
school formerly?
Go âgoge moneŋ wezimuc râcnemenŋ?  How much money
did you give your friend?
Go kia hata jâutumenŋ me?  Did you show the officer the
road?
Mamacge dâŋ wenijuc âzâcnenmeŋ?  What did you tell
your father?
Go wemocte mitificko mi femeŋ?  Why didn’t you go to
church?
Wemocte wisemeŋ? Wena soŋkemeŋ? Why did you run away? Where did you hide?
Go Qaŋqaŋ wezimuc honec-jopameŋ? How many Europeans did you see?
Go gie qâricne wena hemeŋ? Where did you make your new garden?
Go papia qârepke-garepo i mi wosemeŋ me? Didn’t you read the letter I wrote you?

For practice in third person singular:
Anutuzi sambân a mâreŋ bâfuac-jofawec. God created heaven and earth.
Anuture Ḧokâzi sambâŋkonec wahawec. God’s Son came down from heaven.
Jesuzi Betelehem haeo fuawec. Jesus was born in Bethlehem.
Tiri Mározi aposolo baafec-jopawec. The Holy Spirit encouraged the apostles.
Simbaŋ wokezi jucne warewec. The Simbang came the other day.
Mamac-nanezi Mâreŋ Zâŋŋko rawec. My father went to the Central Highlands.
Kiazi giere fuŋne nâzâwec. The officer explained the job to us.
Jesuzi nâŋâcne okacne hâmowec. Jesus died in our stead.
Ehuc sâqocene-nâŋec bârâriwec â kîŋnâŋec nâwocrowec. And he removed our sins and took away our guilt.
E Sonda furic uupicte hâmockonec faharewec. Very early Sunday morning he rose from death.
Motec piticnezi jowac-nâpowec. A little boy led us.
Wawa-nanezi feda ʒi narewec. My maternal uncle gave me this pen.
Bafâpezi fic ʒi bawec. Bafâpe built this house.
Missionary Senior Flierl first brought the Gospel here.

For practice in exclusive dual (He and I):
No à otâ-nane nàhe Madang ira Simbanj wokeo fepec. My daughter and I boarded the Simbang in Madang.
No à qanane nàhe márâc Boana ira jupec. My brother and I formerly lived at Boana.
Zâhec jara 1959 ira ine Raipinka rapec. Later we went to Raipinka in 1959.
Nàhe hatao naf 3 fopec. We slept three nights on the way.
Bokokoc sawa nâpec. We ate only sweet potatoes.
Nàhe papiage kia râcnepec. We gave your letter to the officer.
Nàhe mamacge mi honepec. We didn’t see your father.
No à Rocnuc nàhe qowire rapec. Rocnuc and I went fishing.
Nàhe fic i Nebogcgieo 3urepec. We cleaned that house on Friday.
Nàhe gore qâqâc mi ropec. We didn’t take your chicken.

For practice in inclusive dual (You and I):
Ágo, nâhâc Sondagieo hâtew cowi bocjaha mi ropec. Friend, we didn’t catch many fish last Saturday.
Mamac, nàhâc Rabaul márâc mi honepec. Father, we never saw Rabaul before.
Nâhâc márâc becsac biaññe bapec. Formerly we made a good pig fence.
Hahac-nane, nâhâc soñà micne mi jazapec. My brother, we didn’t tell the elders and leaders.
Motec-nâne, țiic honepec e țiic fekicne. My boy, the man we saw is an important man.
Ágo, nâhâc gie bapec irec furine 3i. Friend, this is the pay for the work we did.
Mamac, nâhâc wemocte tutumañko mi rapec? Father, why didn’t we go to the meeting?
Nəŋgoc, nəhəc Sondao gieo jupec i mi səckekəc. Mother, it's not right that we stayed in the garden on Sunday. Nəhəc bomboŋte moneŋ fiuc ropec i bahəc ekəc. It's wrong that we stole the boss' money. Məmac, kəfi sarapec i hàmokəc. Father, the coffee we planted is dying.

For practice in second person dual:

ŋohe hombaŋko wena rapic? Where did you go on the holiday?
ŋohe naru motec wezimuc honec-jopapic? How many children did you see?
Siyəkəc à Tiŋne, ŋohe nore sapac həəo barapic. Siyəkəc and Tiŋne, you took my spade (home) to the village.
ŋohe ufun sɔŋəŋ danə weñiŋuc ãzàncənic? What did you tell the missionary?
ŋohe məreŋ biaŋne nəwotupic. You showed us a good (piece of) land.
ŋohe mo dameŋko risie warepic? When did you come back?
ŋohe bec i hae wena furine bapic? Where did you buy that pig?
ŋohe giə-ŋekic mi batarapic. You didn't finish your job.
ŋohe eesəic biaŋne qəreŋkepic. You wrote good tests.
ŋohe səqə-nənic wena rəepic? Where did you put my knife?
ŋohe fić wenimoj bapic? Which house did you build?
Bec wezimuc jopapic? How many pigs did you kill?
Qəto-ŋekic mo rəncənic? To whom did you give your dog?
Papia-ŋekic wena behepic? Where did you leave your books?

For practice in third person dual:

Nəŋgoc məmac jahec-nənic jahe mosa juwicnəo hucficko rapic. My parents went to the hospital last month. Jucne mac risie warepic. They just came back the other day.
Motec keci jahe mārāc Heldsbach jupic. Those boys formerly lived at Heldsbach.

Paulo à Sila jahe miti kijānj apic. Paul and Silas went out as missionaries.

Jahe hàwec à tiki wemo afecne fotâcnepic. They crossed a lot of ocean and mountains.

Ufuŋ soṇəŋ à ɲonəŋ-ticne jahe Mapeo rapic. The missionaries and his wife went to Mape.

Naru motec jahec-jekic jahe ine 3ira ḫepic. But their two children stayed here.

Josefe Maria jahe Jesu motec Jerusalem haeo jowapic. Joseph and Mary took the boy Jesus to Jerusalem.

Jakobo à Esau jahe funʒuŋ fāri fuapic. Jacob and Esau were (born) twins.

Aŋelo jajahečzi Jesure ʒàŋeruŋko ḫepic, moc ʒifec moc ʒifec. Two angels sat at Jesus’ tomb, one at each side (or end).

Zakaria à Elisabete jahe naru motec tâmiric jupic. Zacharias and Elizabeth were childless.

Mose à Aroŋ jahe Judaŋic soŋaŋ-jopapic. Moses and Aaron were in charge of the Jews.

For practice in exclusive plural. (They and I):

Qaqazu nâŋe Heldsbach ira tumaŋnembeŋ. We teachers met at Heldsbach.

Gâcne nâŋe kike hata rambeŋ. Some of us went on foot.

Motec nâŋe Fafahare Hombanŋko piticne jumanambeŋ. We boys had a little vacation over Easter.

Nâŋe Sondagieo hàwec qowi bocjaha rombeŋ. We caught many fish on Saturday.

Nâŋe jucne tutuŋn jie bâmbeŋ. We did community work the other day.

Gâcne nâŋe mamanafic ʒurembeŋ. Some of us cleaned the classrooms.

Nâŋe qaqaŋu-nâŋec mi =zerosmbeŋ, màc wisembeŋ. We didn’t tell our teacher, we just ran away.

Nâŋe jara ʒira padi mi sârambeŋ. We didn’t plant rice this year.
Nâŋe Sonda juwicnao English dâŋ fuŋne qâreŋkembeŋ.  
*We wrote English compositions last week.*
Nâŋe fâric basambeŋ.  *We looked in vain for fâric nuts.*

For practice in inclusive plural *(You and I, or you and we):*

Ågo bureŋ, nâŋâc mårâc jaha miti manamben.  *My friends, we heard the Gospel a long time ago.*
Miti Opâ ruambeŋ.  *We were baptized.*
Wofuŋe Tiwâ nâmbeŋ.  *We partook of Holy Communion.*

Mitific sâko 3i bambeŋ.  *We built this big church.*
Naru motecfâc-nâŋec mamana ficko râec-jopambeŋ.  *We put our children in school.*
Wosâekicne ine Gatop â Heldsbach ira bocjaha mi râec-jopambeŋ.  *But we have never put many pupils into Gatop and Heldsbach.*
Nâŋâc sorekicne inuc jaha bocjaha mi sorec-joambeŋ.  *Likewise we’ve never sent out many evangelists.*
Erâ wâc Gae Buk bocjaha furine mi bambeŋ.  *And we have never bought many hymnals.*
Nâŋâc hafec qaŋgec behembeŋ.  *We forsook magic and sorcery.*
Sataŋte wiac gâcne ine furu jaha mi râpeckembeŋ.  *But we didn’t completely turn our backs on some of the other things of Satan.*

For practice in second person plural:

*Does gie qâricne wena hembiŋ?  Where did you make the new garden?*

*Does mâreŋ 3i wemocte qikiŋnembiŋ?  Why did you reject this (piece of) ground?*

*Does zale eesâic piticne biaŋne qâreŋkembiŋ.  You wrote fairly good arithmetic tests.*

*Does palaŋ mâmâc sasawa mi hâpombiŋ.  You didn’t carry all the boards.*

*Does wemocte Boja rambiŋ?  Why did you go to Boja?*
Dic wezimuc honec-jopambin? How many men did you see?
Giere bafic-jopambin me? Did you help them with (their) work?
Doje sorekicne nänà jarembin me aricne? Did you give the evangelists food or not?
Doje mo damejko mamana gie fuŋkembin? When did you start school (what date)?
Doje money wezimuc rombin? How much money did you get?

For practice in third person plural:
Qaqazu jaŋe Mondao ware fisimbinj. The teachers arrived (here) on Monday.
Motec jaŋe ine Sondagieo biac rawin­nembinj. But the boys disbanded already on Saturday.
Naru jaŋe 30c opa bawarembinj. The girls brought firewood and water.
Dokac jaŋe nänà rikembinj. The women cooked food.
Dic jaŋe ine dänj tutumanj embinj. But the men had a meeting.
Aposolo jaŋe Jesu manasiŋkembinj à dän­ticne mana zaki­embinj. The apostles believed in Jesus and believed his words.
Judañic micne jaŋe ine qikiŋnembinj. But the Jewish leaders rejected him.
Komba jaŋe miti gire afeckembinj. The Komba people were ready and eager for Gospel work.
Judañic jaŋe Paulo ràsi ecnembinj. The Jews were hos­tile to Paul.
Haeonec jaŋe Gagiduo rambinj. The village people went to Gagidu.

Now write some more sentences in the remote past tense in all persons, using other verbs and nouns that you have learned, either in earlier exercises or in your conversations. The remote past tense lends itself well to conversation because you can talk about the events of
many years. In some tenses you may find it difficult to think of many things to say within the framework of the tense at hand, but that should not be the case in the remote past tense.

**XIII THE IMMEDIATE FUTURE TENSE**

This tense is used for nearly all future indicative sentences and questions. Unlike the immediate past tense, it has no specific time limit.

- **Sing.** Go raCMU. You’ll go.
- **E raO CMU.** He’ll go.
- **Nâhe raNACMU.** He and I will go.
- **Dual.** Nâhâc raNACMU. You and I will go.
- **Johe raNICMU.** You’ll go.
- **Jahe raNICMU.** They’ll go.
- **Nâje raNAJMU.** They and I will go.
- **Plur.** Nânjâc raNAJMU. You and I will go.
- **Joje raNIJMU.** You’ll go.
- **Jahe raNIJMU.** They’ll go.

For practice in first person singular:

- No Madaŋko rapemu. I’ll go to Madang.
- No tomâcko qaqa zu-nane bafickepemu. I’ll help my teacher tomorrow.
- No wiacfâc-nane Laeo bâfuac-jopapemu. I’ll find (meet) my relatives in Lae.
- No saife-nane Gagidu ira furine bapemu. I’ll buy my soap in Gagidu.
- No ḋafeo qananere papia qâreŋkepemu. I’ll write a letter to my brother tonight.
No Mondao risie warepemu. *I'll come back on Monday.*

Noni sâcne gowatupemu. *I can show it to you.*

No soñañ micne dâñ weniñuc jazapemu? *What shall I tell the elders and leaders?*

No tepe gowacropemu. *I'll take the gun away from you* (fire you as hired hunter).

No wiac zi haeo barapemu. *I'll take this (these) to my village.*

No Sondao miti mupemu. *I'll preach on Sunday.*

No wosañej mi rapemu. *I won't go hunting.*

No miñecgcac 3are qazu-jarepemu. *I'll teach them arithmetic today.*

Taweu rikepemu. *I'll cook Chinese taro.*

No dâñge mi manapemu. *I won't listen to what you say.*

For practice in second person singular:

Go wena racmu? *Where will you go?*

Go hae ira hâmu bocjaha bàfuacmu. *You'll find many coconuts in that village.*

Lae ira Qañqañ bocjaha honec-jopacmu. *You'll see many Europeans in Lae.*

Go segezi me ràriczi hetâcncmu? *Will you cut it with a saw or an axe?*

Go ḋaqi wezimuc furicne bacmu? *How many shirts (or dresses) will you buy?*

Go wemo nànâ bawarecmu? *What (kind of) food will you bring?*

Go nânâ me kise saracmu? *Will you plant taro or yams?*

Go hae zira qowi boc mi nâcmu. *You won't eat much meat here.*

Go soñañ ere ficko focmu. *You'll sleep in the elder's house.*

Go opâ såko ririo fotâcncmu. *You'll cross a big river on a bridge.*

Go buk ira dâñ biâñe wosecmu. *You'll read good things in that book.*

Go mo dameńko dâñ fuñne qâreñkecmu? *When will you write the composition?*
For practice in third person singular:
Māren 3īra taweŋ biaŋne fuaocmu. Chinese taro will grow well in this soil.
Wokezi mo dameŋko raocmu? When will the ship go?
Qaqazuzi ficticne wena baocmu? Where will the teacher build his house?
Kiazi tomâcko mi wareocmu. The officer won’t come tomorrow.
Motec e qinziŋ qaocmu. The boy will cut grass.
Naru keczizi nânâ rike-gareocmu. This girl will cook for you.
Hoe heocmu mecne. Maybe it will rain.
3oaŋ mi mecne qaocmu. The sun probably won’t shine.
Mamacgezi qiqic qaocmu, mi hâmoocmu. Your father will get well, he won’t die.
Kerosin arictacte lambe biac hâpooocmu. The lamp will go out quickly for lack of kerosene.
Kare zi raŋqane, biac săqoreocmu. This is an old car, it will break down quickly.
Bomboŋ e ficticne bâpiaŋkeocmu. The European worker will repair his house.

For practice in exclusive dual (He and I):
Nahe Sonda moc faic ira ranacmu. We’ll go the Sunday after next (or next week).
Sondagieo risie warenacmu. We’ll come back on Saturday.
Neŋgc-nâhec ŋokac qizec ere fic banacmu. We’ll build a house for our old mother.
NaheSeleŋkawac ira qoruc-nâhec furine banacmu. We’ll buy our loincloths at Selankawac.
Saifere ine Gagidu ranacmu. But for soap we’ll go to Gagidu.
Nahe jara 3ira kasaŋ mi saranaacmu. We won’t plant peanuts this year.
Nahe papiage săcne tultul râcnenacmu. We can give your letter to the tultul.
Erâ fuŋnege wâc săcne âzâcnenacmu. And we can tell
him about you too.
Nâhe hata sâcne gowatunacmu. We can show you the road.
Erâ Kâte dâŋ wâc sâcne qazu-garenacmu. And we can teach you Kâte too.

For practice in inclusive dual (You and I):
Motec-nane, nâhâc Ulap hae sâkoo ranacmu. My boy, we’ll go to the Ulap main station.
Ira âgo bocjaha bâfuac-jopanacmu. We’ll find many friends there.
Mamac, nâhâc fic weniŋucnao fonacmu? Father, what kind of a house will we sleep in?
Âgo, nâhâc Sekiqanâcko sac bâpiŋkenacmu. Friend, we’ll repair the fence Thursday.
Nâhâc nânâ arictacte hae zî behenacmu. We’ll leave this place for lack of food.
Neŋgoc, nâhâc mo dameŋko mamac honenacmu? Mother, when will we see father?
Nâhâc Mondao gie qâricne henacmu. We’ll make a new garden on Monday.
Erâ Sondagieo bec moc qanacmu. And we’ll kill a pig on Saturday.
Sondao ine Qeraharucko fenacmu. Then on Sunday we’ll go up to Sattelberg.
Ira mamac honenacmu. There we’ll see father.

For practice in second person dual:
Ĵohe wena ramicmu? Where will you go?
Ĵohe hae ira fâric mi bâfuanicmu. You won’t find any fâric nuts in that village.
Ĵohe Læo Qaŋqaj bocjaha honec-jopanicmu. You’ll see many Europeans in Lae.
Ĵohe âgo papia fedazi me kirifizi qâreŋkenicmu? Will you write the letters with pen or pencil?
Ĵohe resa wezimuc furine bancimcu? How many razor blades will you buy?
Ĵohe wemo nânâ bawarenicmu? What (kind of) food will you bring?
Tiohe käfi me padi saranicmu? *Will you plant coffee or rice?*

Tiohe hae ẓira qowi bocjaha mi nānicmu. *You won't eat much meat in this village.*

Tiohe sorekicne ere ficko fonicmu. *You'll sleep in the evangelist's house.*

Tiohe opâ săko kanuo fotâcnenicmu. *You'll cross a big river by canoe.*

Erâ tiki moc ira fonicmu. *And you'll climb a mountain.*

Guŋ piticko mecne haeo fisinicmu. *You'll reach the village about noon.*

For practice in third person dual:

Qaqazu à ẓonâŋ-ticne jahe mosa moc faic ira Hagen mà-reŋko ranicmu. *The teacher and his wife will go to the Hagen area next month.*

Motec jahe zâhec warenicmu. *The two boys will come later.*

Naru jahe ṣaqi qorucge owâc gieo ẓurenicmu. *The two girls will wash your clothes in the afternoon.*

Pastor à soŋaŋ jahe dâŋge ṣic jazanicmu. *The pastor and elder will give your message to the men.*

Motec jajahec ẓi jahe hata gowatunicmu. *These two boys will show you the road.*

Nic jajaheczi mamana fic bàpiâŋkenicmu. *Two men will repair the school building.*

Tultul à luluai jahe kia dâŋ qâreŋkecnenicmu. *The tultul and luluai will write to the officer.*

Motec jahec-nane jahe jowac-ŋopanicmu. *My two boys will lead you.*

Qajahecge jahe wena fonicmu? *Where will your two younger brothers sleep?*

-datepicker-

鹟ac jajaheczi nânâhe jajahec bawarenicmu. *Two women will bring two netbags of food.*

For practice in exclusive plural (They and I):

Qaqazu, nâŋe wemo dâŋ qâreŋkenaŋmu? *Teacher, what shall we write?*

Nâŋe săqege säcne mi bâfuanaŋmu. *We won't be able
to find your knife.
Nâňje he moc sâcene garenaŋmu. We can give you a netbag.
Erâ tera wiacge 3urenaŋmu wâc. And we'll also wash your dishes.
Motec nâňje tomâcko qowire ranaŋmu. We boys will go fishing tomorrow.
Fureme tutumaŋ gie banaŋmu. The next day we'll do community work.
Nâňje qoruc ijuçne furine mi banaŋmu. We won't buy loincloths like that.
Bomboŋ, nâňje mosa Mai ira gie behenaŋmu. Sir, we'll quit work in May.
Erâ hae-nâňecko ranaŋmu. And we'll go to our home village.
Zira mi mecne risie warenaŋmu. We probably won't come back here.

For practice in inclusive plural (You and I, or You and we):

Âgo bureŋ, nâňâc Fufua Hombaŋko nore haeo ranaŋmu. Friends, we'll go to my village for Christmas.
Nâňâc mo dameŋko fisinaŋmu? When will we arrive?
Erâ gore haeo wemo nâňâ nanaŋmu? And what (kind of food) will we eat in your village?
Nâňâc bokokoc â monzaŋ â bec nanaŋmu, ehuc fic biaŋ-nao fonaŋmu. We'll eat sweet potatoes, greens and pork; and we'll sleep in good houses.
Nâňâc miti ufun qâricne palaŋzi â wapazi banaŋmu. We'll build a new church with boards and roofing iron.
Nâňâc hombaŋko zira ŋenaŋmu. We'll stay here for the holiday.
Nâňâc jara moc faic ira Wowose Buk namba 2 wosenaŋmu. We'll read the second reader next year.
Âgofâc-nane, nâňâc Sondao taha moneŋ râenaŋmu. My friends, we'll give an offering (in church) on Sunday.
Qaqazu, nâŋâc mo dameŋko mamana gie râenaŋmu? Teacher, when will we close school (lay down our work)?

Nâŋâc qaqazu jaŋere nânâ rikenâŋmu. We'll cook for the teachers (the teachers' food).

For practice in second person plural:

Done wena raniŋmu? Where will you go?
Fic wena foniniŋmu? Where (in what house) will you sleep?

Done fic ijuene säcne mi baniŋmu. You won't be able to build a house like that.

Done nânâhe wezimuc bawariŋmu? How many netbags of food will you bring?

Done wiac sâko keci säcne mi reŋkeniŋmu. You won't be able to carry (on a pole) that big thing.

Done mo dameŋko nânâ rikeniŋmu? What time are you going to cook (food)?

Done karere moneŋ bocjaha beheniŋmu. You'll pay a lot of money for a car.

Done gie qâricne wena heniniŋmu? Where will you make the new garden?

Wemo wiac saraniŋmu? What will you plant?

Done hombaŋko gae woniŋmu me ariene? Will you dance on the holiday or not?

For practice in third person plural:

Soŋan jaŋe fic wena tumaŋneniŋmu? Where will the elders meet?

Wiacfâcge jaŋe mo dameŋko raniŋmu? When will your relatives go?

Haeonec jaŋe Neŋgocgieo wareniŋmu. The village people will come on Friday.

Erâ 30aŋ ijaha hae-jeŋicko risiŋniŋmu. And they'll return to their village the same day.

Zira mi foniniŋmu. They won't stay over night here.

Qaqazu jaŋe November 25 íra fisiniŋmu. The teachers will arrive November 25th.
Motec gâcnezi nânà rike-jarenîŋmu. Some boys will cook for them.

Gâcnezi ine hae-jeŋicko jujumanare raniŋmu. The others will go to their villages for a vacation.

Moc moc jaŋe moneŋ gie baniŋmu mecne. Maybe a few will work for wages.

Qaqazu jaŋe December 6 ira râwiŋneniŋmu. The teachers will disperse December 6th.

In addition to practicing these forms in conversation write a little dialogue in the immediate future tense, trying to introduce all of the persons if possible. Use verbs and nouns that you have learned either in earlier exercises or in your conversations.

XIV THE IMMEDIATE IMPERATIVE

This series of forms is used for commands or exhortations or requests where immediate action is desired. Its second person singular form is very often used in prayer. The forms are easily learned after you have mastered the immediate future tense: just drop the MU. What is left is the immediate imperative.

RaPE. Let me go (eagerness more than permission).
Sing. Go.
RaC. He should go, let him go.
RaOC.

Nâhe raNAC. He and I should go.
Dual. Nâhâc raNAC. Let's go (you and I).
RaNIC. Go.
Jahe raNIC. They should go, let them go.
Nâŋe raNAD]. They and I should go.
Plur. Nâŋâc raNAD]. Let’s go (you and I).
RaNI]. Go.
Jaŋe raNI]. They should go, let them go.

For practice in first person singular:
Noni rape. Let me go. (Don’t bother going yourself or sending anyone else).
Honepe. Let me see.
Noni ɲaçi zure-garepe. Let me wash your clothes for you.
Noni bape. Let me do it, make it.
Ere dâŋ moc manape me! Let me hear what he has to say (his talk)!
Nânâ nâpe. Let me eat.
Opâ nâpe. Let me (have a) drink.
Lambe barepe. Let me bring a lamp.
Dâŋ mungopieŋ i qâreŋke-jarepe. Let me write to them what you’re saying.
Fic gowatupe. Let me show you a house (where you can sleep).
Zira ɲepe. Let me sit here.
Noni mupe. Let me speak.

For practice in second person singular:
Sâcene, rac. Ok, go.
Ziŋuc qâreŋkec. Write thus, like this.
Ziŋuc bac. Do it, make it, like this.
Târu zira râec. Put the bags here.
Waha ɲec. Sit down.
Moneŋe roc. Get your money (pay).
Hâmu moc narec. Give me a coconut.
Sâqe barec. Bring a knife.
Go fuŋnege nazac. Explain yourself (to me).
Papia nowatuc. Show me the letter.
Wofuŋ, go bafic-nâpoc. Lord, help us.
Kiŋnâñec bâtâmire-nârec. Forgive us our guilt.
Nununu-nâŋec manac.  *Hear our prayer.*
Jambuŋ-nâpoc.  *Bless us.*
Akic-nâpoc.  *Spare us, have mercy on us.*
Mi behec-nâpoc.  *Do not forsake us.*
Motec, iŋuc mi ec.  *Boy, don’t do that.*
Dâŋ iŋuc mi muc.  *Don’t say that, don’t talk like that.*

For practice in third person singular:
Sâcne, raoc.  *Ok, let him go.*
Woke wareoc me!  *May the ship come (soon)!*
Mamacgezi nazaoc.  *Let your father tell me, (you keep still).*

Zœc zœc.  *Light a fire.  (Let a fire burn).*
Zœc hàpooc.  *Let the fire die, put it out.*
Naruzi nânà rikeoc.  *Let the girl cook (food).*
Ĭjokac foooc.  *Let the woman lie still.*
Katapa ɲeoc.  *Leave the box where it is.  (Let it sit).*
Hoe tâcneoc me!  *May the rain stop (soon)!*
Lambe ʒœoc.  *Light a lamp.  (Let a lamp burn).*

Notice the impersonal way in which many commands are expressed in Kâte. It almost seems that the thought behind a typical one is something like this: *I don’t care who does it, but somebody see to it that a fire gets started.* But this same impersonal type of command is used even when a specific person is addressed. For example, a woman telling her daughter to bring a knife may say, "SAQE MOC BAWAREC." But she may just as well say, "SÂQE WAREOC." The personal BAWAREC and the impersonal WAREOC are used with about equal frequency.

For practice in exclusive dual  *(He and I):*
Mamac, nâhe ranac.  *Father, let us go (not you).*
Nâhe bagarenac.  *Let us do it, make it for you.*
Nâhe zœc roŋarenac.  *Let us get firewood for you.*
Nâhe nânà rike-garenac.  *Let us cook (food) for you.*
Nâhe bafic-ŋopanac.  *Let us help you.*
Dânge mananac.  *Let us hear what you have to say (your talk).*
Wiege honenac. *Let us see your sore.*
Főŋke-garenac. *Let us bandage it for you.*
Nâhe jowac-ŋopanac. *Let us lead you, take you.*
Nâhere ficko râecgunac. *Let us put you in our house.*

For practice in inclusive dual (*You and I)*:
Ajoc, ranac. *Let’s go.*
Ocna râenac. *Let’s put it over there.*
Dâŋticne mananac. *Let’s hear what he has to say (his talk).*
Nânâ nanac. *Let’s eat (food).*
Opâ nanac. *Let’s have a drink (of water).*
Gie banac. *Let’s get to work.*
Zîra piticine řenac. *Let’s sit here a little while.*
Wosaŋeŋ ranac. *Let’s go hunting.*
Gie râenac. *Let’s quit work (for the day).*
[ic keci bafickenac. *Let’s help that man.*

For practice in second person dual:
Biac ranic. *Go quickly.*
Zîra warenic. *Come here.*
Gie banic. *Get to work.*
Qîngiŋ qanic. *Cut the grass.*
Zoc hesuckenic. *Cut firewood.*
Katapa zi qaqazu erao baranic. *Take this box to the teacher.*
Iŋuc mi qâreŋkenic. *Don’t write that, like that.*
Qoruc-ŋekic ʒurenic. *Wash your loincloths.*
Qâqâc ra honenic. *Go and have a look at the chicken.*
Râ ronic. *Go and get it.*
Wefunic. *Come in (up into the house).*
Wisenic. *Get out, run away, clear out.*

For practice in third person dual:
Siŋkec á Tiŋne jahe ranic. *Siŋkec and Tiŋne should go.*
[okac jajahečzi nânâ bawarenic. *Let two women bring food.*
Motec jajaheczi warenic. Let two boys come, two should come.
Naru jajaheczi naqi qoruc zurenic. Let two girls wash clothes.
Sopaŋ jajaheczi numunic. Let two elders pray.
Motec jajaheczi sarip zâmunic. Let two boys sharpen the grass knives.
Đic jajaheczi bec hezunic. Let two men butcher the pig.
Naru jajaheczi fic ofajnenic. Let two girls sweep out the house.
Motec jajaheczi nânâ rikenic. Let two boys cook (food).
Jajaheczi ine tera wiac zurenic. But let two wash the dishes.

In this form of command a group or a representative of the group is addressed. The speaker wants any two out of the group to do something, unless, of course, he designates two especially by name. For example, a housewife speaking to her four housegirls or one of the four will use this form of command when she wants any two of the four to do something. The third person form in all numbers is used that way, and also when any person or persons addressed are to pass the order on to the one or ones who are to carry it out.

For practice in exclusive plural (They and I):
Nâqe fuñne-nâjec gazanan. Let us tell you about ourselves.
Qaqazu, palaŋ wena Guruckenâŋ? Teacher, where should we pile the boards?
Bomboŋ, wasaŋ bâpiąňke-garenâŋ. Sir, let us repair the fishing net for you.
Bomboŋ, hâmû wena râenâŋ? Sir, where should we put the coconuts?
Motec, dânge mananaŋ. Boy, let us hear what you have to say (your talk).
Âgo bureŋ, bafic-ŋopanaŋ. Friends, let us help you.
Nengoc, nâje opâ rogarenâŋ. Mother, let us get water for you.
Mamac, nàñe qâqâc moc rike-garenañ. *Father, let us cook a chicken for you.*

Ågo, nàñe reñgunañ. *Friend, let us carry you (on a stretcher).*

Erâ hucficko ràegunañ. *And let us put you in a hospital.*

For practice in inclusive plural (*You and I, or You and we*):

*Ajoc, ranañ. Let's get going.*

*Noxac keci bafickenañ. Let's help that woman.*

*Zâra pîthicne ñenañ. Let's sit here a little while.*

*Numunañ. Let us pray.*

*Mâreñ kecocni ra honenañ. Let's go over and see that (piece of) ground.*

*Papia biac mi qâreñkenañ. Let’s not be in a hurry about writing a letter.*

*Ra nànâ ronañ. Let's go and get some food.*

*Såc qâricne banañ. Let's make a new fence.*

*Ficko fenañ. Let's go (up) into the house.*

*Râwiñnañ. Let’s disperse (close the meeting).*

*Papia warejec i wosenañ. Let's read the letter that came.*

For practice in second person plural:

*Sâcne, raniñ. Ok, go (if you want to).*

*Biac wereñiñ. Come quickly.*

*Mafa situác ficko râeniñ. Put the cargo in the store.*

*A ware moneñ-ñepic roniñ. And come and get your wages, pay.*

*Fic 3urenin. Clean the house.*

*Ra kia âzâcneniñ. Go and tell the officer.*

*Gie baniñ. Get to work.*

*Wefuniñ. Come in (up into the house).*

*Papia-ñepic nowatuniñ. Show me your papers.*

*Mataio gañ 9 woseniñ. Read Matthew chapter 9.*

*Dâñ kosa mi qâreñkeniñ. Don’t write a lot of foolishness.*

For practice in third person plural:

*Dic jañe ufun soñante mafa hâponiñ. Let the men carry the missionary's baggage.*
Naru jaŋe 30c opâ bawareniŋ. Let the girls bring firewood and water.
Djokac jaŋe fic hae emasänkeniŋ. Let the women clean up the village.
Motec jaŋe mamanafic ofaŋneniŋ. Let the boys sweep out the school.
Motec 6 jaŋe sac baniŋ. Let six boys build a fence.
Motec 12 jaŋe sege gie baniŋ. Let twelve boys work at the pitsaws.
Motec 20 jaŋe qinziŋ qaniŋ. Let twenty boys cut grass.
Motec 3 jaŋe hofic 3urenıŋ. Let three boys clean the latrines.
Gâcne sâko jaŋe padi roniŋ. Let all the rest gather rice.
Huchec jaŋe ine gie mi baniŋ. But sick boys should not work.

In addition to practicing conversation with imperatives, write some more commands in all persons, using other verbs that you have learned, either in earlier exercises or from your conversations.

XV THE FUTURE IMPERATIVE

This series of forms is used for commands and exhortations and requests for actions that will take place quite some time later, or will carry on for an extended time. The second person singular form is frequently used in prayer. Notice the similarity between this series and the immediate present tense. That similarity should make this series easy for you to learn.

No raZEPAC. I must go.
Sing. Go raZEMEC. You must go.
Eki raZEJEC. He must go.
Nâhe raZEPEREC. He and I must go.
Dual Nâhâc raZEPEREC. You and I must go.
Johe raZEPIREC. You must go.
Jahe raZEPIREC. They must go.

Nâne raN3EPENED· They and I must go.
Plur. Nâmâc raN3EPENED· You and I must go.
Noje raN3EPIED· You must go.
Jâne raN3EPIED· They must go.

For practice in first person singular:
No Anutu Dânticne reŋkezepac. I must obey the word of God.
No neŋgoc mamac jahec-nane bâfic-jofazepac. I should help my parents.
No soŋaŋ dâŋ manazepac. I must listen to the elders.
No 3oaŋne 3oaŋne opâ ruazepac. I must take a bath every day.
No Sondagie sâc qoruc-nane 3urezepac. I should wash my loincloth every Saturday.
No miti mi behezepac. I must never forsake the Gospel.
No fekicnefâc-nane pepecne mi ejarezepac. I must not be disrespectful to my superiors.
No Wofuŋ araŋ bacnezepac. I must revere (fear and respect) the Lord.
No dâŋ fuŋne aimunj qâreŋkezepac. I must write compositions carefully.
No qâoma mi ezepac. I must not be a loafer.
No dameŋ mi jâuruzepac. I must not be late.
No gie-nane aijakic bazepac. I must do my work conscientiously.

For practice in second person singular:
Go hae ira mi razemec. You should not go to that village.
Feda 3i biaŋne, aimuj soŋaŋkezemec. This is a good pen, take good care of it.
Go motec piticnezi 30c3u mi nâzemec. *A little boy like you shouldn’t smoke.* 
Go nebgcolor;goc mamac jahece sâsec-jofazemec. *You must respect your parents.* 
Go fiuc mi rozemec. *You must not steal.* 
Go 3ika mi qazemec *You must not engage in fighting.* 
Go burec mi ezemec. *You must not lie.* 
Go miti manazemec. *You must listen to the Gospel.* 
Go Āâkesinj wosezemec. *You should read the Āâkesinj.* 
Go naru motec aimuŋ sojaŋ-jopazemec. *You must take good care of the children.*

Wofuŋ, go nājehec juzemec. *Lord, be with us.* 
Mi behec-nâpozemec. *Never forsake us.*

**For practice in third person singular:**

Mamacgezi 3ahec warezejec. *Your father should come later.*

Qagezi hae ira mi razejec. *Your younger brother should not go to that village.*

Nebgcolor;gocgezi Sondagieo nânâ bawarezejec. *Your mother should bring food on Saturday.*

Hahacegi baficguzejec. *Your older brother should help you.*

Motec e Kâte dâŋ muzejec. *That boy should speak Kâte.*

Jic e ʒonâŋ-ticne mi behezejec. *The man should not leave his wife.*

Pastor eki dâŋjenic manazejec. *The pastor should hear what they have to say.*

Jic e hucficko razejec. *The man should go to the hospital.*

Gâgâpâc moczi gae i qazu-ŋarezejec. *A New Guinean should teach you that song.*

Qaqaquzu qâricne e fic biaŋnao juzejec. *The new teacher should live in a good house.*

**For practice in exclusive dual (He and I):**

Nebgcolor;goc, Ekac â no nâhe wemocte hae ira mi razeperec? *Mother, why shouldn’t Ekac and I go to that village?*
Mamac, motec nâhe wemocte biac risiezeperec? Father, why must we boys return so soon?
Bomboŋ, nâhe gore gie aimuŋ bazeperec. Sir, we must do your work carefully.
Mo dameŋko bec nânâ gumec-jopazeperec? What time should we feed the pigs?
A noniŋ fic wena râec-jopazeperec? And in what house should we put the goats?
Qaqazu, nâhe kasâŋge tomâcko mecne sarazeperec. Teacher, maybe we should plant your peanuts tomorrow.
Kise gie ine Mondao fuŋkezeperec. Then we should start the yam garden on Monday.
Nâhe manakoperec, kise i mâreŋ biaŋnao sarazeperec. We know we must plant the yams in good soil.
Neŋgoc, naru nâhe Sonda moc faic wemo gie bazeperec? Mother, what work should we girls do next week?
Qaqazu, nâhe December 6 ira risie warezeperec i manakoperec. Teacher, we know that we must come back on December 6th.

For practice in inclusive dual (You and I):
Āgo, nâhâc Anuture Dâŋ mi qatarazeperec. Friend, we should not disobey God’s word.
Hahac-nane, nâhâc neŋgoc-nâhec baﬁckezeperec. My brother, we must help our mother.
Āgo, nâhâc soŋaŋ ere dâŋ reŋkezeperec. Friend, we should obey the elder.
Nâhâc Sonda săc mitiﬀicko fezeperec. We should go to church every Sunday.
Nâhâc miti kiŋaŋ razeperec. We should go out as evangelists.
Nâhâc qâpuc jaŋere dâŋ biac manazeperec. We must learn the pagans’ language quickly.
Mamac, nâhâc pastor ere taweŋ gie soŋaŋkezeperec. Father, we should look after the pastor’s Chinese taro garden.
Nāhâc njic keci ere dâŋ mi manazeperec. We must not listen to what that man says.
Nāhâc moneŋ-nâhec mi sipirickezeperec. We shouldn't waste our money.
Ago, nāhâc kâfi gie moc sarazeperec. Friend, we should plant a coffee patch.

For practice in second person dual:
Buk ʒi ḋactekopac i aimuŋ soŋaŋkezepirec. You take good care of these books I'm giving you.
Mâreŋko mi behezepirec. Don't leave them around on the ground.
Sonda faicnao sâcne haeo razepirec. You may go to your village after Sunday.
Sonda zira ine ʒi jaha juzepirec. But you must stay right here this week.
Ꭴohe jujumana dameŋko moneŋ gie bazepirec. You should work for wages during the holidays.
Qâoma mi juzepirec. You shouldn't just loaf around.
Ꭴohe moneŋ bâfuazepirec. You should earn (find) some money.
Erâ feda biaŋne furine bazepirec. And you should buy good pens.
Erâ jara moc faic ira qâreŋ biaŋne qâreŋkezepirec. And next year you should write well.
Ꭴohe gae nunumure micne juzepirec. You should be the devotional leaders.
Ehuc miti muzepirec. And you should preach.
Ꭴic 珺okac miti hatao jowac-jopazepirec. You should lead the people in the Gospel path.

For practice in third person dual:
Naru jajaheczi qâqâc soŋaŋ-jopazepirec. Two girls should take care of the fowls.
Qoaŋne ʒoəŋne jacgoŋ gumeq-jopazepirec. They should feed them corn every day.
Erâ opâ râe-jarezepirec. And they should set out water for them.
Jajaheczi ine monžañ gie soňañkezepirec. Two others should take care of the vegetable garden. Dameñ săc hofà gie bazepirec. They should weed it all the time.

Erâ tomato ukicne katapao fokac i sarazepirec. And they should plant the tomato plants that are in the box. Motec jajaheczi Monda săc 30c hesuckezepecirec. Two boys should cut firewood every Monday. Žintacko ine qinziñ qazepirec. On Tuesdays they should cut grass.

Mitíwocko ine hâmu rozepirec. On Wednesdays they should get coconuts. 

Sekiqanâcko ine 30c bawarezepirec. On Thursdays they should bring firewood.

For practice in exclusive plural (They and I):

Bomboñ, nâñe qanañ mæreñ hetaniñkenzepeneñ. Sir, first we must clear the land.

Erâ hâmu saranzepeneñ. And we should plant coconuts. Kopara fic ine zâhec banzepeneñ. But we should build the copra kiln later.

Erâ sac hafenzepeneñ wâc. And we should also build a fence.

Juku zâhec sac irec mañnao bulimakao râec-jopan-zepeneñ. Much later we should put cattle inside the fence.

Qaqazu, gore fic wena banzepeneñ? Teacher, where should we build your house?

Nâñe wapazi me gai rehaczi banzepeneñ? Should we build it with roofing iron or sago leaves?

Â padi giege wena henzepeneñ? And where should we make your rice garden?

Hoere piticne wonjc ŋenzepeneñ mecene. Perhaps we should wait a little for rain.

Ufuñ soňañ, nâñe taha meneñ wezimuc râenzepeneñ? Missionary, how much money should we put in the offering?
For practice in inclusive plural (You and I, or You and we):

Āgo bureŋ, nājāc miti gie dopekenzepeneŋ. *Friends, we should support Gospel work.*

Motecfāc-nājāc irec rāec-jopanzępeneŋ. *We should contribute our boys for that.*

Ehuc taha moneŋ rāenzępeneŋ wâc. *And we should also contribute money.*

Erâ i sawa mâcne, jaŋere erâ numunzępeneŋ wâc. *And that’s not all, we should also pray for them.*

Ehuc hae-nâjeco miti mana rereŋ enzępeneŋ. *And we should hear and obey the Gospel in our village.*

Gae nunumu mi behenzępeneŋ. *We should not discontinue devotions.*

Nājāc Sonda mitire wâc qāoma mi enzępeneŋ. *Also we should not be indifferent to Sunday services.*

Gâbâ jaha mitificko fenzepeneŋ. *We should go to church regularly.*

Nājāc gie sasawa irec afeckenzępeneŋ. *We should be eager for all (kinds of) work.*

Nājāc hozec bekâ bafic-jopanzępeneŋ. *We should help widows and orphans.*

A njic jokac huc bacjopakac jaŋe jaŋ-jopanzępeneŋ. *And we should care for people who are sick.*

Erâ soñaj micne jaŋere dâŋ reŋkenzępeneŋ. *And we should obey the words of the elders and leaders.*

For practice in second person plural:

Naru motec noje qaqażure dâŋ mi qataranzępieŋ. *You children must not disobey the words of the teacher.*

Noje mâmâc sasawa Gae Buk furine banzępieŋ. *All of you should buy hymnals.*

Noje 30âŋne 30âŋne miti wosenzępieŋ. *You should read the Bible every day.*

Nengoc mamacfāc-ṇejic bafic-jopanzępieŋ. *You should help your parents.*
You must get firewood and water for them.

You adults take good care of your children. You should teach them prayers.

And you should put them in school.

And you must buy them school materials.

You must always lead them on the Gospel path.

And you must show them all (kinds of) good work.

For practice in third person plural:

Children should not go alone to the forest.

New boys should learn Kâte quickly.

The old ones (indeed) should teach them.

The old ones should not leave the new boys.

They should eat their food together.

Likewise they should have devotions together.

Likewise they should play (games) together.

The new boys should not do anything alone (by themselves).

The elders and leaders must guard these words (see that they are obeyed).
Try writing some more sentences in the future imperative in all persons. Don’t forget to check them with natives. Pretend you are a school teacher, and write a series of school rules and regulations. As a missionary you might also prepare some instructions to elders as to how they and their people should carry on their church work in their village.

XVI DEPENDENT VERB FORMS WITH THE SAME SUBJECT

Now we come to a group of forms which are very important in Kâte. They are dependent forms with no tense of their own. The first ones to learn are those used when the subject is the same in both the dependent clause and the independent clause. These have no person of their own. To introduce you to them gradually, we’ll start with sentences of only one dependent clause with an independent one. In such sentences the dependent verb forms participate in whatever tense and person are indicated in the main or finite verb of the sentence. But as you work your way further into the language, you will often find that an independent clause (with main finite verb) may be preceded by several dependent verb forms. In such cases the “same subject” forms participate in the tense of the main verb, but in the person of the nearest following verb with a personal ending. The “same subject” forms, having no tense or person of their own, are uninflected.

The first form is the ending - HUC, as in RAHUC. It is used on verbs preceding the main verb when:

1) The subject of the dependent form is the same as the subject of the finite verb (or the nearest following dependent verb with a personal ending) and

2) The action of the dependent verb is simultaneous with that of the nearest following verb.
For practice:
Hatao rahuc homa moc honepo. *Going along the road I saw a snake.*
Qaqazu e ficko ŋehuc papia wosekac. *The teacher is reading a book while sitting in the house.*
Motec jaŋe gie bahuc opâre hâmombiŋ. *The boys got thirsty while working.*
ŋic jaŋe fic zaŋo domahuc dâŋ nâzâpic. *The two men spoke to us while standing on the veranda.*
Aimuŋ honehuc woseniŋ. *Read looking carefully.*
Palaŋ basanaŋkehuc qaniŋ. *Nail the boards holding them firmly.*
ŋic jaŋe nânâre hâmohuc fisiniŋmu. *The men will arrive (being) hungry.*
Ficko ŋehuc wemo gie bapirec? *What work did you do sitting in the house?*
 Heldsbachko juhuc Kâte dâŋ manaemu. *Living at Heldsbach you'll learn Kâte.*
Sopâc rikehuc bec jopaŋgopieŋ. *They kill pigs while burning kunai grass.*
ŋic jaŋe gie sâko bahuc palaŋ fasaŋgopieŋ. *The men hew boards by working hard.*
Hoe dameŋko ŋokac jaŋe ficko ŋehuc he fuenŋopieŋ. *During the rainy season the women, sitting in the houses, make netbags.*
Judaŋic jaŋe ʒikare wiac badomahuc Jerusalem hae ba-mbiŋ. *Holding weapons the Jews built Jerusalem.*
Tafe sâko honehuc qâreqkeniŋ. *Write looking at the blackboard.*
ŋic e gie hehuc râric moc bâfuawec. *The man found an axe while making a garden.*
Tiki botâŋnao ŋemanahuc bo nâpec. *Resting on the top of the mountain we ate some sugarcane.*

In the above examples for practice the -HUC ending corresponds somewhat to the present active participle in European languages. But it is also used to
emphasize being in the actual process of doing something. When it is used that way, the finite verb is generally ÆE, FO, DOMA, or JU. Thus:
Gie bahuc jukac. *He’s in the process of working.*
Opâ ruahuc domakopac. *I’m in the process of taking a bath.*
Miti wosehuc Ñemopenê. *We’re in the process of reading the Bible.*

Thus:

\[ \begin{align*}
& \text{Gie bahuc jukac. He’s in the process of working.} \\
& \text{Opâ ruahuc domakopac. I’m in the process of taking a bath.} \\
& \text{Miti wosehuc Ñemopenê. We’re in the process of reading the Bible.}
\end{align*} \]

The -HUC form is also used to stress doing something continually. Thus:

\[ \begin{align*}
& \text{Miti manahuc junzepiep. You should continually hear the Gospel.} \\
& \text{English dâp wosehuc june japiep. You continually read English.} \\
& \text{Hae ira gie sâko bahuc jumbepu. You’ll work hard continually in that village.} \\
& \text{Hoe hehuc domaekac. It rains continually.} \\
& \text{Mamana ficko juhuc buk bocjaha wosehuc jumbepu. While in school we continually read many books.} \\
& \text{Qazau o wiac fune fune qazu-nârehuc juwec. The teacher continually taught us all kinds of things.} \\
& \text{Hae ira bokokoc nâhuc jucmu. You’ll eat sweet potatoes continually in that village.}
\end{align*} \]

The second form in this series is -RA, as in RARÁ. It is also uninflected, since it derives its tense from the main verb, and also its person unless there is an intervening verb form with a personal ending, in which case the -RA form derives its person from that intervening
verb. In either case, the -RÅ form has no tense or person of its own. Technically this form is similar to a perfect active participle in European languages, but it is frequently used in Kâte sentences which would be expressed in English by two finite verbs. Thus: NO GAGIDU RARÅ SAIFE FURINE BAPEMU. Having gone to Gagidu I’ll buy some soap, or more naturally, I’ll go to Gagidu and buy some soap.

The -RA form is used on verbs preceding the main verb (or intervening dependent verbs) when:

1) The subject of the -RA verb is the same as the subject of the main verb (or of the nearest following dependent verb with a personal ending), and when
2) The action of the -RA verb precedes the action of the main verb (or the nearest following dependent verb).

Note: The time distinction between the two endings -HUC and -RA is not always carefully observed. In fact in modern Kâte the time distinction seems to be losing some of its importance, even among many good Kâte speakers. But I don’t think the trend has developed to the stage where you can afford to ignore the difference, because the difference is ignored far less frequently than it is observed. The modern trend is possibly due to a certain feeling for style. It is not considered very good style to have an unbroken series of -HUC dependent forms preceding a finite verb. So some of the verbs in such a series often appear as -RA forms, even though one would expect all -HUC forms in the light of their time relation to the main verb. Perhaps because of that well established stylistic peculiarity, there seems to be developing the trend towards ignoring the time distinction even in sentences where there is no series of dependent forms. But to speak accurately and to play safe, remember: the -HUC form for simultaneous action, and the -RA form for successive action.
For practice:

No Lae rârâ mamac-nane honepo. I went to Lae and saw my father.

Motec jañe nânâ nârâ gieo rambieŋ. The boys ate and went to (their) gardens.

English bukjeŋic rorâ rehac 9 woseniŋ. Take your English books and read page 9.

Dân fuŋne qâreŋkerâ teboo râeniŋ. Write the compositions and put them on the table.

Zi bâtiŋnerâ mocwâc narec. Correct this and give it to me again.

Papia woserâ bârisie-narec. Read the letter and return it to me.

Nânà nârâ pere zurenŋepiņ. After eating you should wash the plates.

Qoruc-ŋeŋic zurerâ zoaŋko rehuckenŋepiņ. After washing your loincloths you should hang them (on a line) in the sun.

Hae-tienao fisîrâ izia fic fuŋkerâ bawec. He started building a house as soon as he got to his village.

Mamasiri erâ opâ ruambeneŋ. After playing (games) we bathed.

Becsâko moc qarâ nâmbeŋ. We killed a big pig and ate it.

Suc zi Buângio bararâ âgo-nane râcnepe. Let me take these bananas to Buangi and give them to my friend.

Qaqażu e miti nâzarâ raocmu. The teacher will go after he has preached (to us).

Sege bawarerâ palaŋ zi qâtâcneć. Bring a saw and cut this board.

Jesuzi hâmôrâ faharewec. Jesus died and rose (again).

Anuture Dân manarâ reŋkenŋepeneŋ. We should hear God’s Word and obey it.

Here are some examples with -HUC and -Râ in the same sentence:
Kâfi sararâ qinziŋ qahuc Junzepiŋ. After planting coffee you must continually cut the weeds. Žira qahuc nânâ nârâ ranaŋ. Let’s sit down here and eat and then go on.

Tafe sânko honhehc dâŋ qâreŋkerâ papia-ŋeŋic bazurâ râenîŋ. When you have finished writing what you see on the blackboard, close your exercise books and put them away.

Bukjeopic rorâ rehac 23 bâfuarâ hawari honhehc iroc dâŋ qâreŋkenîŋ. Take your books and find page 23 and looking at the picture write about it.

The third form in this series is -Ku, as in RAKU. It is used on verbs preceding the main verb (or intervening dependent verbs) when:

1) The subject of the -KU verb is the same as the subject of the main verb (or the nearest following dependent verb with a personal ending), when

2) The action of the -KU verb is prolonged and precedes the action of the main verb (or the nearest following dependent verb).

For practice:

Hâwec jâzâniŋko raku Saga fisimben. After traveling a long time far out at sea we arrived at Saga.

Gie baku batarawec. After working a long time he finished the job.

Mamasiri eku opâre hâmoniŋmu. After playing a long time you’ll get thirsty.

Dâŋ muku behembiŋ. After talking a long time they dropped the matter.

Feku feku tiki botâŋnao fisirâ fombeŋ. After climbing and climbing we reached the top of the mountain and slept (spent the night).

Gore woŋec ŋeku buc rapo. After waiting a long time for you I went alone.
Sâqe basaku behepec. After looking in vain for the knife a long time we left it.
Feda basaku fic rurumaŋnao bâfuajec. After looking in vain for the pen for a long time he found it under the house.
No buk i woseku jacline wose tarapac. After reading that book a long time I finished reading it yesterday.

Note: JUKU (-KU combined with the verb JU) is a common way to express later.
JUKU RAPEMU. I'll go later (after staying a while).

These dependent verb forms are essential to the distinctive flavor of Kâte, so learn how to use them well. Use them in conversation, and also try writing some sentences of your own in the different tenses and persons. And find examples of them in the Miti Binaŋ.

**XVII DEPENDENT VERB FORMS WITH CHANGE OF SUBJECT SIMULTANEOUS ACTION**

The parenthetical note on the partial obliteration of the time distinction between -Huc and -RÂ applies also to the forms in XVII and XVIII.

This series of forms is inflected. It takes its tense from the main verb, **but not its person.** Hence the inflection is necessary to indicate the person of the dependent form. This series of forms is similar to *while* adverbial clauses in English. These forms are used when:

1) The subject of the dependent verb is **not** the same as that of the nearest following verb, and when
2) The action of the dependent verb is simultaneous with the action of the main verb (or of the nearest following verb form).
No raHAPE While I was, am going
Sing. Go raHAI]TEC (raHATEC) While you were, are going
Eki raHAME (raHA) While he was, is going
Nâhe raHAPERE While he and I were, are going
Nâhâc raHAPERE While you and I were, are going
Dual Ñohe raHAPIRE While you were, are going
Jahe raHAPIRE While they were, are going
Nâñe raHAPENE While they and I were, are going
Nâñâc raHAPENE While you and I were, are going
Plur. Ñoñe raHAPIE While you were, are going
Jañe raHAPIE While they were, are going

For practice in first person singular:
No Buangio rahape mamac-nanezi ñira warejec. While I was going to Buangi, my father came here.
No opâ ruahape goñgoñ dâñejec. The bell rang while I was taking a bath.
No nânâ rikehape ñoñe 30c hesuckeniñ. You cut fire-wood while I’m cooking.
No gieo domahape kiazi warewec. The officer came while I was at work.
Zira ñehape ñehape ñoñe raniñ. You go while I stay here.
No zoricko juhape ñoñe gie mi behenzepieñ. You must not leave (your) work while I’m far away.
No guñ fohape ñic moczi feda-nane fiuc rojec. Somebody stole my pen while I was sleeping.
No mamana ficko ñehape tatamac hápojec. The lights went out while I was sitting in school.
No becnane moc basahuc juhape gâçnezi wisembiñ. While I was in the process of looking for one of my pigs, the others ran away.
No palaŋ fasaehape râric-nane herickewec. My axe broke while I was hewing a board.

For practice in second person singular:
Go hucficko rahantee no qoruce ʒurepemu. I'll wash your loincloth while you're going to the hospital.
Go ira juhatec nâŋe wiacge sōnąŋkenaŋmu. We'll look after your things while you're living there.
Go gũŋ ʒora foḥanteec no gie bafârepac. I finished all the work while you were having a long sleep.
Irec tomâcko goki gie bahanteec noni mâc jupemu. Therefore I'll loaf while you work tomorrow.
Go gieo juhanteec neŋgocegezi warejec. Your mother came while you were at work.
Erâ gieonec warehatec mocwâc rajec. And she left again while you were coming from work.
Go wosaŋeŋ ra juhanteec beczi giege sipirickejec. While you were out hunting, a pig ruined your garden.
Go kâpâcwâru gie bahanteec gâcne nâŋe mamasiri enanjmu. While you're doing punishment work, the rest of us will play games.
Go honehatec gowatupe. Let me show you while you're looking. (Look when I show you).
Go noniŋ soŋaŋ-jopahanteec wemocte bocjahazi wisembieŋ? Why did many of the goats run away while you were herding them?

For practice in third person singular:
Tiŋnezi hatao rahame hoe fuŋkerâ hejec. It started to rain while Tiŋne was walking along the road.
Hoe tâcnamehame Gagiduo fisijec. He arrived at Gagidu when the rain was letting up.
Hae ŋafeha tumaŋnembiŋ. They had a meeting as night was falling.
Mamac e guŋ foŋame warembeneŋ. We came while (our) father was sleeping.
Qaqazuzi huc foha naru motec jañe buc rambiñ. The children went alone while the teacher was sick in bed.

Ufuŋ soñaŋ e ficko þehame soñaŋ jañe buc tumänennen-mu. The elders will meet alone while the missionary stays in (his) house.

Þokac e gieo domahame moczi qâqâc-ticne fiuc rowec. While the woman was at work (in her garden) somebody stole her chicken.

Beczi sopâcko soŋkerâ fohame bâfuambeŋ. We found the pig hiding in the kunai grass.

Nânâ zahuc þehame ʒoc mocwâc hesuckec. Cut more firewood while the food is cooking.

Motec e papia wosehuc þehame behepac. I left the boy while he was reading.

For practice in exclusive dual (He and I):

Nâhe gieo rahapere go ware fisimec. You arrived while we were going to our garden.

Qaqazu, nâhe ficko þehapere göŋgoŋ dâŋejeć. Teacher, the bell rang while we were sitting in the house.

Nâhe nânâ nâhuc þehapere ʒoŋe ʒic hetumän-jopaniŋ. While we’re eating, you assemble the men.

Nâhe guŋ fohapere ʒic moczi qoruc-nâhec rojec. While we were sleeping, someone took our loincloths.

Nâhe Laeo juhapere ʒoŋe wiac sasawa aimuŋ soŋaŋken-zepieŋ. Take good care of everything while we’re in Lae.

Nâhe gieo juhapere go mi wisezemec. Don’t run away while we’re in the garden.

Nâhe gie bahapere go wemocte mâc fomeć? Why did you loaf while we were working?

Nâhe opâ rohapere go nânâ sufieć. You peel the taro while we’re getting water.

Nâhe guŋ fohapere ʒoŋe gae mi wonzepieŋ. You must not dance while we’re sleeping.
Nâhe Kâte dâŋko muhapere go wemocte Pisin dâŋko mu-kic? Why are you speaking in Pidgin while we’re talking Kâte?

For practice in inclusive dual (You and I):

Ago, nâhâc hatao juhapere hae ḋafeocmu. Friend, night will fall while we’re still on the road.

Nâhâc huc fohapere gâcne jañe mamasiri embiŋ. While you and I were sick in bed, the others played games.

Nâhâc opâ ruahapere qaqažuzi wirajec. The teacher called while you and I were taking a bath.

Nâhâc noniŋ soŋaŋ-jopahapere gâcne jañe qinziŋ qaniŋ-mu. While we’re herding the goats, the others will cut grass.

Nâhâc qowire juhapere mamaczi gie bakac. Father is working while you and I are fishing.

Nâhâc 30c ruahapere Rocnuczi qoruc-ticne zurejec. While you and I were warming ourselves by the fire, Rocnuc washed his loincloth.

Nâhâc gunj fohapere hoe sâko hejec. It rained hard while we were sleeping.

Nâhâc ficko ḋehapere piʒupiʒuzi qaqač motecne moc rojec. A hawk caught a chick while we were sitting in the house.

Nâhâc hâmu rohapere gâcnezi palaŋ gie baniŋmu. While we’re getting coconuts the others will make boards.

Nâhâc qaqaζuzi baʃickehapere motec gâcne jaŋe jaŋjacne gie baŋgopieŋ. The other boys do their own work while we help the teacher.

For practice in second person dual:

 Đohe hucficko juhapire no gie-ŋekic sâcne soŋaŋkepemu. I can take care of your garden while you’re in the hospital.

 Đohe wena juhapire gongong dâpejec? Where were you when the bell rang?

 Đohe kâteo rahapire no Buangio rapemu. While you’re going to the forest, I’ll go to Buangi.
Did the officer come while you were sitting in school?
The teacher was looking for you while you were sleeping.
While you were working Buge went hunting.
Let me go alone while you stay here.
Why should I loaf while you’re at work?
Let me nail the board while you hold it firm.
I cleaned the house while you were cutting grass.

For practice in third person dual:

It rained while Tinjne and Rocnuc were going along the road.
Don’t do nothing while your two friends are working.
I went alone while my parents stayed in the house.
The rain stopped just as the two Europeans were arriving at the village.
While the two little girls are sleeping, their mother will cook some food.
While the parents were in the garden, the boy ran away.
The school burned down while the two teachers were away in Madang.
Why are you doing nothing while the other two boys are working?
Jajaheczi tafe såkoo qäreŋkehapire gâcne γøpe rehacko
qâreŋkeninj. While two are writing on the blackboard the rest of you write on sheets (of paper). Jajaheczi noniŋ soŋaŋ-jopahapire jajaheczi bec nânâ gumec-jopanic. While two are herding goats, let two feed the pigs.

For practice in exclusive plural (They and I):

Mitificko ŋehapene hoe sâko hewec. It rained hard while we were in church.

Hae ʒoŋao domahapene qaqažuzi warezejec. The teacher should come while we’re standing in the village square.

Gâcne nâje mamana gie bahapene go wena ramec? Where did you go while the rest of us were studying?

Nâje guŋ fohapene soŋaŋ jañe warembiŋ. The elders came while we were sleeping.

Nâje ŋafeo rahuc juhapene hâwec sâqorewec. The sea got rough while we were traveling at night.

Nâje tutumaŋko ŋehapene ŋoŋe nânâ rikenʒepieŋ. You must cook while we’re having a meeting.

Nâje Laeo ra juhapene go fîc wiac soŋaŋkezemec. You take care of the house and things while we’re away in Lae.

Nâje 30c hesuckehapene ŋohe opâ fianic. You two fetch water while we’re cutting firewood.

Nâje hâwec ruahapene jaqâ moczi maŋfuŋ-nâŋecko warewec. While we were swimming in the sea, a shark came near us.

Nâje qiŋziŋ qahapene homazi Buge kijec. A snake bit Buge while we were cutting grass.

For practice in inclusive plural (You and I, or You and we):

Nâŋâc gie ʒi bahuc juhapene hae ŋafeocmu. Night will fall while we’re still at this job.

Nâŋâc mamana ficko ŋehapene qâtozi noniŋ moc kiwec. While we were sitting in school, a dog bit one of the goats.

Nâŋâc heŋŋko fehapene hoe heocmu. It will rain while we’re climbing the steep grade.
The time of our end should find us holding the Gospel firmly. (We must hold fast to the Gospel until our time is ended).

The officer left us and went while we were sleeping.

The prefects had a look at our houses while we were playing games.

The fire went out while we were bathing.

A car will pick us up while we’re going along the road.

It turned 9 o’clock while we were reading.

While we were fishing, the other boys played games.

You must stay in school until the bell rings.

I’ll go to the hospital while you’re working.

While you’re out hunting the rest of us will clean up the village.

There was an earthquake while you were sleeping.

Night will fall while you’re still on the road.

It may rain while you’re at work.

Let me fetch some water for you while you sit here.

I’ll look after your things while you’re away at Wau.
Honehapie wosepe. *Let me read while you follow along in your books.*

*Đođe qințįŋ qahapie dameŋ tarazejec. Cut grass until quitting time.*

For practice in third person plural:

*Đic gāćne jaŋe tutumaŋkọ ńehapie nāŋāc nānā rike-jare-naŋ. Let’s cook for the other men while they’re sitting in the meeting.*

*Đokac jaŋe ficko ńehapie mi honec-jopambeŋ. We didn’t see the women while (because) they were sitting in the houses.*

Naru motec jaŋe mamana gie bahapie neŋgoc mamac jaŋe honec-jopahuc domambĩŋ. The parents stood watching the children while they did school work.

*Bâre jaŋe hae-jeŋjic emasaŋkehuc juhapie kiazi fisi-jare-wec. The officer arrived (to them) while the Bâre people were cleaning up their village.*

*Soŋŋaŋ jaŋe hatalo warehapie hoe hejec. It rained (started to rain) while the elders were coming along the road.*

*Motec jaŋe guŋ fohapie goŋgoŋ dâŋejecc. The bell rang while the boys were sleeping.*

*Haeonec jaŋe gae wohuc domahapie hae fureocmu. Dawn will break while the village people are still dancing. (The village people will still be dancing when dawn breaks).*

*Jaŋe Simbaŋko ferâ Sialumkopec rahapie hâwec sâqore-wec. The sea got rough after they had boarded the Simbang and were going towards Sialum.*

*Jaŋe dâŋ muhapie dameŋ jâuruwec. They kept talking past the time.*

*Motec jaŋe gie bahapie micne go màc mi juzemec. You leader must not loaf while the boys are working.*
In some of the examples above you no doubt have noticed that the English translation could have been worded so that the dependent clause was the independent one without any significant change in the meaning. *The ship came while we were working,* and *we were working when the ship came,* mean the same. Both would be expressed this way in Kâte: GIE BAHA-PENE WOKE WAREJEC. In most of the examples I have given you a rather literal translation so that you can see the Kâte construction more clearly. But in a few places I have given translations that show not the literal but the actual force of the constructions. The above forms are perhaps the best way to express the English *until.* If you want to tell people not to dance until dawn, say: JOJE GAE WOHAPIE HAE MI FUREZEJEC; literally, *Dawn should not break while you’re still dancing.*

Now try writing some sentences using all persons in the dependent clauses. Also look for examples in your reading material. Above all, even though they may be hard for you, don’t be afraid to try them in conversation.

XVIII DEPENDENT FORMS WITH CHANGE OF SUBJECT SUCCESSIVE ACTION

The “successive action” part of the title is technically correct, but it is sometimes ignored in idiomatic usage. These forms are used very frequently. The series is inflected, the forms taking their tense from the main verb, **but having their own person.** The forms of this series are used when:

1) The subject of the dependent verb is not the same as the subject of the nearest following verb, and when
2) The action of the dependent verb precedes that of the nearest following verb.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Dependent Verb</th>
<th>Nearest Following Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>No raPE</td>
<td>When I have gone</td>
<td>Sing. Go raTEC When you have gone E raME When he has gone</td>
</tr>
<tr>
<td>Dual Nâhe raPERE</td>
<td>When he and I have gone</td>
<td>Nâhâc raPERE When you and I have gone Johe raPIRE When you have gone Jahe raPIRE When they have gone</td>
</tr>
<tr>
<td>Plur. Nâpe raPENE</td>
<td>When they and I have gone</td>
<td>Nâpâc raPENE When you and I have gone Jojie raPIE When you have gone Jaie raPIE When they have gone</td>
</tr>
</tbody>
</table>

Notice the similarity between this series and the preceding series. Just drop the HA from the middle of the word.

For practice in first person singular:

Mupe mananiŋ. *Listen (when I speak).*
Buaŋgi rape gie behen3epiŋ. *Quit work after I have gone to Buangi.*
Manape qunjkekac. *It’s not clear to me (when I hear it).*
Manape sàqorekac. *I don’t like it. (It’s bad when I hear it).*
Manape sàccekac. *It’s ok by me. (It’s all right when I hear it).*
Bape tarajec. *I finished the job. (I did it and it was finished).*
Qàreŋkepe tarajec. *I finished writing it.*
Nânâ râcnepe nàjec. *I gave him some food and he ate it.*
Behepe fowec. *I left it (and it stayed there).*
Bàŋ bape mi biaŋkejec. *When I made the desk it was no good.*
Jacqoŋ sarape biaŋne fuawec. When I planted corn it came up well.

Papia garepe qaqaʒurao barac. Take the letter to the teacher (when I give it to you).

Ţowatupe honenij. Let me show you. (Look when I show you).

Sâqe-nane behepe sifuckejec. I lost my knife.

Noni biriŋ jarepe fic i bambiŋ. They built that house when I had given them nails. (I gave them the nails for building that house).

Motec i jaŋe mana-jarepe rambieŋ. Those boys went with my permission.

Haeo fisipe nānā nareninjmu. When I get to the village they’ll give me food.

Râric ficko râpe fokac. I put the axe in the house (and it’s there).

For practice in second person singular:

Hucficko ratec doktazi honegüzejec. You should go to the hospital and the doctor should have a look at you.

Mutec mananaŋ. Let us hear what you have to say.

Wemocte manatec saqorekac? Why don’t you like it?

Gie batec tarajec me? Did you finish the job?

Sâqe wena râetec fokac? Where is the knife (you having put it there)?

Mana-nâretec Gagidu ranaŋ. Permit us to go to Gagidu.

Ţoc3u naretec nâpe. Give me some tobacco (and let me have a smoke).

Go dâŋ fuŋne qâreŋketec mi såckekac. Your composition is not satisfactory.

Bec qatec hâmojec me? Did the pig die when you shot it?

Motec keci soretec raoc. Send that boy (and let him go) away.

Więge nowatutec honepe. Show me your sore (and let me see it).
Qage âzâcnetec wareoc. *Tell your younger brother to come.*

Naqi hetec huoc. *Put your shirt (dress) on.*

Dâŋ râetec kiarao razejec. *You should send word to the officer.*

Jawa 30cko behetec 3aoc. *Burn the rubbish.*

Notice the Kâte idiom in commands. When you send word to the officer, that word should go. When you throw rubbish into the fire, it should burn. When you tell your brother, he should come. Translated literally the idioms are awkward. For your own understanding try to analyze them literally, but think of them as simple commands. Such idioms are very common. For example, the last command given above would almost never appear simply as JAWA 3OCKO BEHEC (*Throw the rubbish in the fire*).

For practice in third person singular:

Bajupezi nazame manapo. *Bajupe told me (and I heard it).*

Simbaŋ wareme Maneba ranajmu. *We’ll go to Maneba after the Simbang comes.*

Qaqazu Mitieczi miti mume manambeŋ. *Teacher Mitiec preached (and we heard it).*

Moczi numume râwiñnenæŋ. *Let someone pray and let’s disband, adjourn.*

Gongon dåŋeme biac warenzepieŋ. *You should come quickly when the bell rings.*

Hoe heme gie behembeneŋ. *We quit work when it rained.*

Kiazi dåŋ râeme warejec. *The officer sent word (and it came).*

Suc queume nazanzepieŋ. *When the bananas get ripe, tell me.*

Ufunjəpanzi biriŋ nâreme fic ʒi bambeŋ. *The missionary gave us nails and we built this house.*
Hâwec såqoreme nàñàc màmàc sasawa mañunañmu.
*When (if) the sea gets rough, we’ll all get seasick (vomit).*
Padi wozeme biac ronjepieñ. *Harvest the rice quickly when it gets ripe.*
3oañ sàko qame opâre hàmonañmu. *We’ll get thirsty when the sun shines brightly.*
Màñàñ sàko qame hàwec såqorewec. *The sea got rough when the wind blew hard.*
Hae fureme ranañ. *Let’s wait till tomorrow. (Let’s go after dawn).*
Hae ñafeme boze barà fopo. *When night fell, I made a hut and slept.*
Nânà zame nazac. *Tell me when the food is cooked.*

For practice in exclusive dual (He and I):
Nâhe manapere burec ekac. *It sounds like a lie to us.*
Nâhe manapere mi såçekekac. *It isn’t satisfactory to us.*
Nâhe honepere biañkkekac. *It looks good to us.*
Nâhe mupere mi manambiñ me? *Didn’t you hear when we spoke?*
Ufuñ soñañ àzâcnepcere mi manajec. *The missionary didn’t accept it when we told him.*
(He didn’t hear or listen).
Nâhe qinçiq qapere tarajec. *We finished cutting the grass.*
Nâhe basapere arictac ejec. *We couldn’t find it.*
Nâhe padi kuzio râepere huoc me? *Shall we put the rice into a pot?*
Motec huc bakac e ficko râepere fokac. *We put the sick boy in the house.*
Nâhe biac râepere zajec. *We cooked the food already.*
(We put it and it cooked already).
Papia qâreñkerà râepere rawec. *We wrote a letter and sent it (and it went).*

For practice in inclusive dual (You and I):
Nâ hàc haeo dàñ râepere raoc me? *Shall we send word to the village?*
Nâhâc haeo fisipere ficko râec-nâfoniŋmu. When we arrive at the village they’ll put us in a house.
Àgo, nâhâc wângâŋ bapere mi biaŋkewec. Friend, the drums we made were no good.
Mamac, nâhâc opâ nápere omaeocmu. Father, if we drink, the water will be all gone.
Naru, nâhâc ḋaŋqí qoruc ʒoâŋko rehuckepere domaoc.
Girl, let’s hang the clothes (on a line) in the sun.
Àgo, nâhâc ufunaŋ soŋaŋ âzâcnepere manazejec. Friend, we should tell the missionary (and he should hear it).
Motec-nane, i hata ʒoricne aricne, fisipere hae ḋafaecocmu. My boy, it’s not far; night will fall only after we have arrived.
Qaqazu, nâhâc mupere mi manaęŋgopieŋ. Teacher, they don’t listen when we speak.
Bomboŋ, nâhâc jazapere sac banʒepieŋ. Sir, we should tell them to make a fence.
Nâhâc dâŋ ʒi tutumaŋko râepere soŋaŋ jaŋe mananže-pieŋ. We should put this matter before the assembly and the elders should hear it.

For practice in second person dual:
Mupire manape. Speak and let me hear.
Kasaŋ sarapire fuawec me? When you planted peanuts, did they grow?
Qaqazu âzâcnepire manazejec. You should tell the teacher.
Warepire moneŋ ŋactepe. Come and let me give you some money (or your pay).
Suc bawarepire furine bapemu. When (if) you bring bananas I’ll buy them.
Faharepie ranan. Get up and let’s go.
Wemocte manapire quŋkekač? Why isn’t it clear to you?
Opâ hoŋkепe prię huoc. Pour out the water (and let it go down).
Tultul luluai, ʂohe manapire wenipuc ekac? Tultul and luluai, what do you think about it? (How does it seem when you hear it)?
Naru, ɲohe ɲaqi hepire huoc.  Girls, put on dresses.

For practice in third person dual:
Qaqazu jahe warepire tumaɲnenaɲmu.  We'll have a meeting when the teachers come.
Tultul luluai jahe mupire mananaɲ.  Let's hear what the tultul and luluai have to say.
Neŋgoc mamac jahec-nane jahe nore moneŋ ràepire ware-jec.  My parents sent some money for me (and it came).
Jahe mamana ficko jupire tarawec.  They finished school.
Bugezi wisewec, eme hahac jahec-ticne jahe manapire såqorewec.  Buge ran away, and his older brothers didn't like it.
Pastor jahe Jonare ɣunne nàzàpire manambeŋ.  The pastors explained (the story of) Jonah and we heard it.
Djokac jajaheczi saŋeŋ bawarepire furine bapemu.  Two women will bring lemons and I'll buy them.
Motec jajaheczi hàwec qowi narepire no qowi tiŋ 2 jactepac.  Two boys gave me some fish, and I gave them two tins of meat.
Djic jahe mo dameŋko gie bapire taraocmu?  When will the men finish the job?
Micne jahe rapire gie behembeneŋ.  We quit work when the leaders left (went).
Eme jahe manapire mi såckejec.  And they didn't think it was right.
Irec mupire tomâcko mocwâc banaŋmu.  So at their word we'll work again tomorrow.

For practice in exclusive plural (They and I):
Dâŋ mukomec nâŋe manapene såçekacak.  What you're saying sounds all right to us.
Agogezi mukac ine manapene burec ekac.  But we think what your friend says is a lie.
Gie qâricne i jacne 30c ràepene 3ajec.  We burned off the new field yesterday.
Nâjê kinoŋ sasawa gieo behepene fokac.  We left all the hoes in the garden (and they’re there).
Bec moc fic rurumaŋko niŋgiŋkепeŋe domawec.  We tied a pig under the house (and it stood there).
Papiage kia râcнepene wosejec We gave the officer your letter and he read it.
Nâjê motec jazapene hae emasaŋkembieŋ. The boys cleaned up the village at our word.
Nâjê miti manapene tarame rambeŋ.  We went after church (after we had heard the Gospel and it was finished).
Nâjê gie bapene tarame bomboŋzi £ 1 nārewec. When we had done the job and it was finished, the boss gave us a pound.
Nâjê ufuŋ soŋaŋ âzâcнепеŋe biriŋ nāreekac. The missionary gives us nails when we ask (tell) him.

For practice in inclusive plural (You and I, or You and we):

Nâjâc kise sarapene biaŋne mi fuaocmu.  If we plant yams they won’t grow well.
Nâjâc Laeo fisipene karezi rocnâpooocmu.  When we get to Lae a car will pick us up.
Simbaŋko fepene kepteŋzi moneŋte muoocmu.  When we board the Simbang, the captain will ask (speak) for money.
Nâjâc palâŋ wena râepene biaŋne foocmu?  Where shall we put the boards where they will be safe?
Nâjâc gie ʒi bapene sâckeme qaqazuzi furine kâcqene nâreocmu. If we do this job and it’s right, the teacher will pay us well.
Nâjâc moneŋ kosa mi behepene razejec.  We must not spend money recklessly.
Nâjâc sorekicne 6 sorec-jopapene ranzępieŋ.  We must send out six evangelists.
Qaqazu mi sorec-jopapene raŋgo pieŋ.  We don’t send out any teachers.
I rec motec biañne bâfuac-joparâ qaqa zu mamana fìcko râec-jopapene junže piej. So we must find good boys and put them into a teacher training school (and they should live there).
Nâñâç miti gie iñuc dopeckepe ne sâckeocmu. If we support church work that way, it will be all right.

For practice in second person plural:

ŋoŋe mitire manapie fàrine ezejec. You must consider the Gospel true.
Mitific biac biac bapie ta razej ec. Finish the church building very quickly.
Soñañ micne ŋoŋe mupie mananañ. You elders and leaders speak and let us hear.
Tatamac bapie hâpooc. Turn the lights out. (Make them go out).
Mafa sasawa ropie wahaoc. Unload all the cargo. (Take it and let it come down).
Hae sâc dâñ râepie raoc. Send word to every village.
Faharepie numunâñ. Stand up and let us pray.
ŋoŋe Anutu numuchepie sâcne manaocmu. When you pray to God he’ll hear all right.
Papia i woserâ manapie weniñuc ekac? Having read that what do you think of it?
Sondagieo warepie furine ŋarepemu. Come on Saturday and I’ll give you your pay.
Dâñ fuñne mijecgac qâreŋkepie taraoc. Finish writing the compositions today.
Papia wiac râepie huoc. Put your books and things inside the desk.

For practice in third person plural:

Haeonec jañe manapie sâqorewec. The village people didn’t like it.
Ulap jañe motec 10 sorce-jopapie warembieñ. The Ulap people sent ten boys (and they came).
Motec jañe jucne gieo 30c ràepie zawec. The boys burned off the field the other day.
Qaqazu jañe warepie ficko râec-jopanžepeneñ. We must put the teachers in houses when they come.
Qañqañ jañe hata qàsoriepie ṭoñe jowac-jopanžepieñ. If the Europeans miss the road, you must guide them.
Kaunsil jañe mupie hata 3i bambeñ. We made this road at the word of the council.
Qic bocjahazi moneñ râepie wapa sâcne furine banañmu. If many contribute money, we'll be able to buy roofing iron.
Dân 3i haeonec jañe ràepie warejec. The village people sent this message.
Judañic jañe mañsanañ epie Paulozi qapuc jañerao rawec. When the Jews were stubborn, Paul went to the Gentiles (heathen).
Bâre jañe hefârec-nâpopie ira tumânñembeñ. When the Bâre people invited us, we had a meeting there.
Tutumañ tarame nânâ gumeâ-nâpopie fombeñ. After the meeting they fed us and we slept.
Gâcne sâko jañe râwiñnepie afecne mac nâñe ijaha ñembeñ. When the majority had disbanded, a few of us stayed right there.

Now try writing some more sentences with the above forms in all persons, and find other examples in your reading material. With the material you have learned so far you should be able to carry on a fairly effective conversation, so don't be afraid to try.

**XIX DEPENDENT FORMS WITH CHANGE OF SUBJECT PROLONGED ACTION**

The forms in this series are not used nearly so frequently as those of the preceding series, but they are nevertheless important. They are inflected, taking their
tense from the main verb, **but having their own person.** These forms are used when:

1) The subject of the dependent verb is not the same as the subject of the nearest following verb form, and when

2) The action of the dependent verb is prolonged and precedes that of the nearest following verb.

<table>
<thead>
<tr>
<th>Form</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>No raKUPE</td>
<td>After I had gone a long time</td>
</tr>
<tr>
<td>Sing. Go raKUTEC</td>
<td>After you had gone a long time</td>
</tr>
<tr>
<td>E raKUME</td>
<td>After he had gone a long time</td>
</tr>
<tr>
<td>Nâhe raKUPERE</td>
<td>After he and I had gone...</td>
</tr>
<tr>
<td>Dual Nâhâc raKUPERE</td>
<td>After you and I had gone.</td>
</tr>
<tr>
<td>Ïjohe raKUPIRE</td>
<td>After you had gone...</td>
</tr>
<tr>
<td>Jahe raKUPIRE</td>
<td>After they had gone...</td>
</tr>
<tr>
<td>Nâje raKUPENE</td>
<td>After they and I had gone...</td>
</tr>
<tr>
<td>Plur. Nânjâc raKUPENE</td>
<td>After you and I had gone...</td>
</tr>
<tr>
<td>Ïjoje raKUPIE</td>
<td>After you had gone...</td>
</tr>
<tr>
<td>Jaâje raKUPIE</td>
<td>After they had gone...</td>
</tr>
</tbody>
</table>

Notice again the similarity to the forms of the two preceding series. The last parts correspond exactly. Occasionally you may hear or read a form that combines the thought of prolongation with the thought of simultaneity. In such forms the KU of prolongation is followed by the HA of simultaneity. For example, BAKUHAME expresses the idea that somebody had been doing something for a long time and was still in the process of doing it when something else occurred.

For practice in first person singular:

Buk sâko 3i mosa 3 mecne wosekupe taraocmu. *Maybe I can finish reading this big book in three months.*
Opá fiakupe sifu mi zickewec. I dipped out water and dipped, but still it wasn't all gone.
Hâmu qânusuckekupe guru sâko ejec. I gathered and gathered coconuts until there was a big pile.
Padi naremeŋ i nâkupe jacne mac omaejec. I ate and ate the rice which you gave me, and it was finished just yesterday.
Kâfi sarakupe biri 6 ewec. I planted coffee until there were six rows.
Gie bakuhape hae ʃafewec. I worked and was still at it when night fell.

For practice in second person singular:
Go moneŋ 1 siliŋ 1 siliŋ beŋko râekutec £20 eme wili-wili sâcne furine bacmu. If you put a little money at a time into the bank until it amounts to £20, you will be able to buy a bicycle.
Nânâ nâkutec omaekac. You've been eating and eating until the food is gone.
Gie bakutec 5 kilok ezejec. Keep working until 5 o'clock.
Marasiŋ nâkutec izi hucege sâcne qaocmu. If you keep taking medicine, it will be able to kill your sickness.
Hatao warekutec zoaŋ wezimuc ejec? How many days were you on the road (coming)?
Gie guŋ fokuhaŋteç guŋpitic ekac. You've been sleeping and sleeping and now it's noon.

For practice in third person singular:
Dâŋ 3oricne 3ora mukume takic-nâpowec. He talked and talked and we got tired of it.
Qaqazu e huc fokume Sonda 2 ekac. The teacher has been sick in bed for two weeks.
Hoe hekume hata sâqorewec. It rained a long time and the road became a mess.
30an qakume mocwác kereŋkewec. After the sun shone a long time it dried up again.

Dokac e dameŋ 3ora huc fokume 3âhec jâmbâŋ hucficko barambiŋ. After the woman had been sick a long time, they finally took her to the hospital.

Hoe hekuhame mâc fombeneŋ. After it had rained a long time and was still raining, we just slept (without having done anything).

For practice in exclusive dual (He and I):

Nâhe motec e Sonda 3 soñâŋkekupere qiqcic qajec. The boy got well after we had taken care of him for three weeks.

Nâhe mamana gie bakupere 9 kilok ejec. We studied until 9 o’clock.

Bomboŋ, nâhe 3oc hesuckekupere guru sâko ekac. Sir, we’ve been cutting firewood until there’s a big pile.

Qaqazu, nâhe daŋ fuŋne qâreŋkekupere rehac 4 ekac. Teacher, we’ve been writing compositions until there are four pages.

Néngoc, nâhe kasaŋ sarakupere tarajec. Mother, we finally finished planting the peanuts.

Gie bakuhapere hae ñafejec. We were still working when night fell.

For practice in inclusive dual (You and I):

Nâhâc daŋ âzâcnekekupere 3âhec manaocmu. He’ll finally understand after we have told him often enough.

Âgo, nâhâc guŋ fokupere dameŋ tarajec. Friend, we slept too long, past the time.

Nâhâc gie bakupere Néngocko taraocmu mecne. Maybe we’ll finish the job on Friday.

Âgo, nâhâc mosa wezimuc moneŋ râekupere karere sâc eocmu? Friend, how many months will we lay up money until it’s enough for a car?

Mamac, nâhâc qowi rôkupere 27 ekac. Father, we’ve caught fish until there are 27.
Nåhåc hae gira jukuhapere Fufua Hombaŋ maickeocmu. We’ll stay in this village and still be here when Christmas comes.

For practice in second person dual:
Ägo-ŋekic Kåte dåŋ qazucnekupire mana tarazejec. Keep teaching your friend Kåte until he knows it thoroughly.
Jøhe wemocte mår ŋekupire demean jåurukac? Why have you been loafing until it is past the time?
Mafa rokupire ficko fefârezejec. Keep on carrying the cargo until it has all gone up into the house.
3uc jopakupire omaenzepieŋ. Keep killing rats until they’re all gone.
Jøhe zare qåreŋkekupire tarazejec. Keep writing arithmetic until it’s finished.
Papia wosekuhapire gongoŋ dårjezejec. Keep reading and still be at it when the bell rings.

For practice in third person dual:
Motec jahe woraŋ nåkupire arictac ejec. The boys kept eating mangoes until they were all gone.
Dic jahe woŋec ŋekupire Simbaŋzi 11 kilok fisiwec. The Simbang arrived at 11 o’clock after the men had waited a long time.
Jokac jahe gieo domakupire hae ṇafejejec. The women stayed at work till night fell.
Neŋgoc mamac jaheec-nane jahe buc gie bakupire no ẓâhec râ bafic-jofapo. After my parents had worked alone for some time I went later and helped them.
Qaqazu jahe English dåŋ qazu-nârekupire ẓâhec mana-namâŋmu. We’ll eventually learn English after the teachers have taught us a long time.
Jahe qowi rokuhapire hae fureo cmu. They will still be at catching fish when dawn breaks.
For practice in exclusive plural (They and I):
Nâŋje kâfi sarakupene hoe hejec. The rain came after we had planted coffee a long time.
Eme ficko ƞekupene tâcenejec. And it stopped after we had sat in the house a while.
Nâŋje warekupene karezi Qojao rocnâpowec. After we had come a long time, a car picked us up at Qoja.
Nâŋje qinziƞ qakupene hatao fisijec. We kept cutting grass until it (the cut part) reached the road.
Nâŋje hâmu rokupene 200 ekac. We've been getting coconuts until there are 200.
Nâŋje aua 7 rakuhapene mâŋâŋ ninijkewec. The wind died down after we had been traveling seven hours.

For practice in inclusive plural (You and I, or You and we):
Nâŋâc dáŋ mukupene fuŋne taniŋkeocmu. The explanation will be clear after we have talked long enough.
Nâŋâc gae hekupene biaŋkezejec. We must keep singing the song until it's right.
Ägo bureŋ, nâŋâc moneŋ râekupene £50 ekac. Friends, we have kept contributing money until it amounts to £50.
Nâŋâc zoañ 3 mecne dáŋ gie bakupene tutumaŋ taraocmu. The meeting will end after we have had discussions for about three days.
Nâŋâc heâŋ zoricne fekupene tâpiri-nâŋec omaeoocmu. Our strength will be gone when we have climbed a long steep grade.
Fekuhapene hae ƞafeocmu mecne. We may still be climbing when night falls.

For practice in second person plural:
Hata bakupie mao fisizejec. Keep working on the road until it reaches the boundary.
Kate daŋ qazu-narekupie mana tarazepac. Keep teaching me Kate until I know it thoroughly.

 jóje gie bakupie fárine wemocte mi fuakac? Why isn’t there any fruit after you have worked so long?

Mamasirir ekupie 5 kilok mi jàuruzejec. You must not play games past 5 o’clock.

Padi ʒi nàkupie Sondao omaeocmu. You will eat this rice until Sunday, and then it will be all gone.

For practice in third person plural:

Hæonec jaŋe gae wokupie takic-nápowiec. We got sick and tired of it after the village people had danced a long time.

Motec jaŋe mamasiri ekupie hae ŋafejec. The boys played games till night fell.

Jaŋe miti manakupie Mâro Hombaŋko Miti Opâ rua-ja-rembeŋ. We baptized them on Pentecost after they had learned the Gospel a long time.

Sorekie njæ binaŋ banârekupie râwiŋnembeneŋ. We adjourned after the evangelists had given reports a long time.

Soŋaŋ jaŋe tutumaŋko ŋekupie tarame Simbanzi ware rocjopaocmu. The Simbang will come and get the elders after they have finished their meeting.

You can speak Kate quite effectively without using these prolonged action forms, but you will want to use them sooner or later. So try a few in conversation, and also write a few sentences using all the persons. Look for other examples in your reading material.

XX REAL CONDITIONS AND ADVERBIAL CLAUSES OF PLACE AND TIME

For real conditional clauses the forms learned in XVIII are often used, with a main verb in the future
tense or an imperative. But if there is a possibility of ambiguity (because that construction may be temporal as well as conditional) and you want to stress the conditional idea, you may use a different construction. For the conditional clause, use a finite form in the present tense or the future tense and add O or KO. Examples:

Hoe heocmuo mi ranaŋmu. *If it rains we won’t go.*
30aŋ qaocmuo ine sâcne ranaŋmu. *But if the sun shines we can go.*

Mitific zickeocmuo mosa June ira mutirinaŋmu. *If the church is finished, we’ll dedicate it in June.*
Gie mi baniŋmuo fârine wemocko fuaocmu? *If you don’t work, how will any results appear?*
Mâŋâŋ sâko qaocmuo Mulazi Lae mi feocmu. *If there is a strong wind, the Mula will not go to Lae.*
Qaqazu e fictionnao ŋekacko âzâcnetec wareoc. *If the teacher is (sitting) in his house, tell him to come.*
30c arictac ekacko mocwâc bawarenin. *If the firewood is all gone, bring some more.*
Fic sâqorekacko qâricne banan. *If the house is a wreck, let’s build a new one.*
30c fokacko nânâ rikenaŋ. *If there’s some firewood, let’s cook a meal.*
Huc bacgukacko ficko ferâ foc. *If you’re sick, go into the house and lie down.*
Fuŋne mi manâŋopieŋko wio-narepie ŋazape. *If you don’t understand, ask me and let me explain it to you.*

Occasionally the above construction appears with verbs in a past tense.
Papia warejecko narec. *If a letter came, give it to me.*
Motec wisejecko ʒâpe-ticne qac. *If the boy ran away, strike his name.*
 ilaç e gie mi bawecko furine mi râcnepeumu. *If the man didn’t work, I won’t pay him.*
Musifuckepoo wemocte mi nazameŋ? *If I said it wrong, why didn’t you tell me?*

Adverbial clauses of place and time can also be expressed by adding O or KO to a finite verb, generally in a present or a past tense. Examples:

No qaqaζu raŋqane ere fic ŋewecko nore bapemu. *I’ll build my house where the old teacher’s house stood (sat).*

3ika fuawecko kâteo wisembeŋ. *We ran away to the forest when the war came.*

But such adverbial clauses are better expressed in the following ways:

For adverbial clauses of place, use a finite verb and add IRA.

Hae bambiŋ ira opâ biaŋne mi fokac. *There’s no good water where they built the village.*

Uupic săko fokac ira bec sâcne bâfuaniŋmu. *You can find pigs where the undergrowth is thick.*

Gie qâricne hengopiŋ ira guec biaŋne fokac. *The soil is fertile where they’re making the new garden.*

Ma fokac ira jâc sarac. *Plant the tree where the mark is.*

Haroŋaŋ fokac ira nombâŋ sâcne mi ronaŋmu. *We can’t dig a hole where there is solid coral.*

Jâqâ juŋgopiŋ ira hâwec mi ruanŋepiŋ. *You must not go swimming where there are sharks.*

Sape roŋgopiŋ ira josa moc juŋgopiŋ me? *Are there any crayfish where you catch eels?*

Fic ŋewec ira ʒoŋtu biaŋne fuaocmu. *Tobacco will grow well where the house stood.*

Saife furine bamec situâcfic ira bali moc honemec? *Did you see a ball in the store where you bought soap?*

ŋoŋe mamasiri eŋgopiŋ ira qinziŋ sâqocne bocjaha fokac. *There are many bad weeds where you play games.*
For adverbial clauses of time, use a finite verb and add DAME(J) IRA.

Mamasiri eengopenen damen ira Tiinezi guñ foekac. 
*Tiine sleeps whenever we play.*

Simbanj warewec damen ira ục bocjahazi Manebao tumaŋnembiniŋ. *Many men gathered at Maneba when the Simbang came.*

Zika fuawec damen ira no mamana ficko jupo. *I was in school when the war came.*

Homeŋ sako bawec damen ira Gitua jaŋere nuc häweckonec fuawec. *At the time of the great earthquake the Gitua people’s island rose from the sea.*

Mamana ficko jupo damen ira hâmu bocjaha näjupac. *I used to eat a lot of coconuts when I was in school.*

Simbanj tutumaŋ fuawec damen ira ʒeri bubiaŋ sako fuawec. *There was great rejoicing when the Simbang conference took place.*

Fic ʒawec damen ira ọkac qizec jajahec sawa haeo ŋepic. *There were only two old women in the village when the house burned.*

Qaqaŋu mocjaha juwec damen ira mamasiri boc mi ejumbeqeŋ. *We didn’t play many games when there was only one teacher.*

Jesu motec fuawec damen ira ục guru sakozi Betelehelm haeo ŋembiŋ. *There were crowds of people in Bethlehem when Jesus was born.*

Jesuzi risie wahaocmu damen ira märeŋnic sasawa dåŋnâŋec mutara-nâreocmu. *Jesus will judge all us earthlings when he comes (down) again.*

Try writing some more sentences of the types illustrated above. And note any examples you happen to find in your reading.
XXI DEPENDENT CLAUSES OF REASON
AND PURPOSE

A dependent clause of reason is expressed in one of two ways:
1) Add -TE or -RE to a finite verb form. Thus:
Hoe hejecte gio mi rambeneŋ. Because it rained we didn't go to the garden.
Woke biac rajecte ṣeŋgopeneŋ. We're sitting (here) because the ship went already.
Soŋaŋ jaŋe mi warembieŋte tutumaŋ sâcne mi enaŋmu. We can't have a meeting because the elders haven't come.
Gie mi taraocmure ʒira fonaŋmu. We'll sleep here because the work won't be finished.
Hae ira hucukic fokacte mi razemec. Because there's a contagious disease in that village you must not go there.
Gie bâsifuckepore bomboŋzi dâŋsako munarewec. The boss scolded me because I did a bad job.
_JOIN–nane huc bakacte sâcne mi rapemu. I can't go because my son is sick.
Hâwec sâqorekacte wokezi mi raocmu. The ship won't go because the sea is rough.
Qaqazu hucfkico rawecte mamana gie mâc fokac. School work is at a standstill because the teacher went to the hospital.
Jesuzi hâmockonec faharewecte nâŋâc iŋuc jaha faharenaŋmu. Because Jesus rose from death, we likewise shall rise.
Tiŋnezi gie mi bawecte furine mi râcnepo. Because Tiŋ-ne didn't work, I didn't give him any pay.
Padi sâqocne sarambiŋte fârine mi fuawec. Because they planted bad rice, it did not bear fruit.

2) Add the word IREC at the end of the reason clause. The result is a construction similar to a sentence
with therefore in English. Thus:
Kiazi tomâcko wareocmu irec mamana ficko mi fenaŋmu. The officer will come tomorrow, so we won’t have school. Judañic jaŋe miti qikînembiŋ irec Paulozi qâpuc jaŋe-rao rawec. The Jews refused the Gospel, so Paul went to the Gentiles (heathen).
Dâŋ fuŋne jacne mi qâreŋkembieŋ irec mânjegac qâreŋ-keniŋ. You didn’t write compositions yesterday, so write them now.
Qaqazuzi gie biaŋne baekac irec narœ motec jaŋe bubiaŋ manacneengopieŋ. The teacher does good work, so the children are happy with (to) him.

Occasionally you will hear or read the clauses reversed. Thus:
Judaŋic jaŋe Jesu râsi ecnembiŋ, e sabat hombanŋko ñic bâpiaŋ-jopa jujec irec. The Jews were hostile to Jesus because he healed people on the Sabbath. Just remember that the IREC comes at the end of the reason clause.

The -TE and -RE construction is used also when reason is expressed in a non-clausal way, i.e. with no verb in the reason part of the sentence. Thus:
Zoc arixtacte nànà mi rikepac. For lack of firewood I didn’t cook any food.
Jâc piticnere mi qafaraniŋ. Don’t cut down the tree because it’s too small.
I mâreŋ sâqocnere qikiŋnembiŋ. They refused the land because it’s no good.
Motec bocjahare wenĩŋuc sasawa rocjopapemu? Because there are so many boys, how can I take them all?

All three of the above constructions are sometimes expanded by the use of ERÅ. Thus:
Hoe hekacte erâ gieo mi ranaŋmu. Because it’s raining we won’t go to the garden.
Hâwec sâqorekac irec erâ Simbaŋzi ɲeocmu. *The sea is too rough, so the Simbang will stay.*
Moneŋ-nane arictacte erâ sâqe mi furine bapac. *Because my money was all gone I didn’t buy a knife.*

Closely related to that construction is one that expresses *for the sake of.*
Jesuzi nâŋâcnere erâ hâmowec. *Jesus died for the sake of us.*
QAqazuzi naru motec jaŋere erâ bâŋ qâricne bakac. *The teacher is making new desks for the sake of the children.*
Naru e mamac-ticnere erâ haeo ɲewec. *The girl stayed in the village for the sake of her father.*
Dokta e huc ɲic jaŋere erâ gie sâko baekac. *The doctor does a lot of work for the sake of sick people.*

You can make many sentences in the above constructions by using material from preceding practice exercises. Making such sentences will give you a good review of the various tense forms. Try writing quite a few reason sentences of each type, and then try some in conversation.

There are three common ways of expressing purpose or intention.

1) Use an uninflected form of the verb if there is no change of subject. The uninflected form has -ZO added to the stem. The form can also be expanded in this use by adding -RE. Thus:
Sâqe furine bazo (bazore) rapemu. *I’ll go to buy a knife.*
ɲic e âgofâc-ticne honec-jopazo(re) warejec. *The man came to see his friends.*
Wemo gie bazo mukic? *What work do you intend to do?*
Qoruc-nane ʒurezore saife furine bapemu. *I’ll buy some soap to wash my loincloth.*
Jane qowi rozore hâwecko humbieŋ. They went down to the sea to catch fish.

Haeonec jaŋe kâfi sarazore màreŋ qataniŋkeŋgopien. The village people are clearing land to plant coffee.

Jokac jaŋe opâ fiazo rambieŋ. The women went to fetch water.

Motec jaŋe palaŋ bazore jâc basânçopien. The boys are looking for (suitable) trees to make boards.

Nâŋe màreŋ zira padi sarazo muŋgopeneŋ. We intend to plant rice on this land.

Bâre jaŋe mitific bazore biriŋ furine bambiŋ. The Bâre people bought nails to build a church.

Adding MURÂ to the uninflected form is very common in conditional sentences of the "if you want to" type. Thus:

Bec qazo murâ qapemu. If I want to kill a pig, I’ll kill one.
Lae razo murâ sâcne raniŋ. If you want to go to Lae, that’s all right, go.

Motec jaŋe warezo murâ sâcne wareniŋ. If the boys want to come, that’s all right, let them come.

2) Use an imperative form and add -TE (-RE in the first person singular). This construction is used both when there is a change of subject and when there is no change of subject. Thus:

Qaqazuzi Qeraharucko fenaŋte nazâwec. The teacher told us to go up to Sattelberg.

Doŋe wemo wiac furine baniŋte Selaŋkawac raniŋmu? What are you going to go to Selankawa to buy?

Motec jaŋe zegocfıc qâricne baniŋte palaŋ gie baŋgopieŋ. The boys are doing pitsaw work to build a new cook house.

No miti gie bapere kikefuŋzi sorecnume warepo. The congregation sent me (and I came) to do church work.

Go wemo wiac rocete mamacgezi sorecgujec? What did your father send you to get?
Jesus came down to earth to find life for us.

We're going to the garden to get bananas.

Whom did you go to Lae to see?

I sent word for my parents to come on Sunday.

In order to reach eternal life, we must hold the Gospel firmly.

Go to the garden to get bananas.

Whom did you go to Lae to see?

I sent word for my parents to come on Sunday.

In order to reach eternal life, we must hold the Gospel firmly.

3) Use an imperative form and add MURÂ. This construction puts perhaps a little more stress on the desire or intention. Thus:

Go wemo gie bacmura mamana ficko râecgumbiijn? For what work did they put you into school?

Mitije bapemura 3ira râecnumbïij. They put me here (to prepare) for church work.

What did the teacher give you the money to buy?

He gave it to us to buy ink.

He'll give you spades and hoes to make the road.

I gave you that sheet of paper to write a composition, not a letter.
XXII FUTURE TENSE UNREAL

In its finite forms this series is used as a warning, something like the English *You might fall down.* In its dependent forms it is much like the English *lest.* The independent, or basic, forms are:

<table>
<thead>
<tr>
<th>Subject</th>
<th>1st person singular</th>
<th>2nd person singular</th>
<th>3rd person singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>No raZIPO</td>
<td>Nâhe raZIPEC</td>
<td>Nâhâc raZIPEC</td>
<td></td>
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<tr>
<td>Sing. Go raZIC</td>
<td>Dual</td>
<td>Ŭjohe raZIPIC</td>
<td>Jahe raZIPIC</td>
</tr>
<tr>
<td>Eki raZAC</td>
<td>Nâje raN3IPEC</td>
<td>Nânâc raN3IPEC</td>
<td>Ŭjohe raN3IPIP</td>
</tr>
</tbody>
</table>

The above forms can be made emphatic by adding -KOHEC (just -HEC in the first person singular). Thus: RAN3IPEJ'KOHEC and RAZIPOHEC.

The dependent forms consist of the basic forms above with the addition of -TE (-RE in the first person singular). This is like negative purpose in effect. The dependent forms are future in relation to the main verb, not necessarily in relation to the time of utterance.

For practice in first person singular:

- No gie bâsifuckezipo. *I might do a bad job.*
- Haebec moc qazipohec. *I might kill a village pig.*
- Opâo huzipo. *I might fall into the water.*
- No gie bâsifuckezipore qaqazuzi hata mutâcne-narehuc rehacko qâreŋkejec. *Lest I do a bad job, the teacher wrote on a sheet of paper the instructions as he gave them to me.*
Haebec moc qazipore kâte sanāŋko rapo. Lest I kill a village pig, I went to the uninhabited parts of the forest.

Opâo huzipore mamac-nanezi âsienuocmu. Lest I fall into the water, my father will carry me (on his shoulders).

Go tâmiric razipore biac warec. Come quickly lest I go without you.

For practice in second person singular:

Hatao nânâre hâmozigokehec. You might get hungry on the road.

Go Lae rârâ gie basazigokehec. You might go to Lae and look in vain for work.

Hâwec ʒâŋiŋko fisirâ maŋuzigokehec. You might get seasick when you get far out to sea.

Hatao nânâre hâmozigicte suc ʒi rorâ rac. Lest you get hungry on the road, take these bananas and go.

Lae rârâ gie basazigicte qanaŋ gie bomboŋ moc erao wiwio dâŋ râetec razejec. Lest you go to Lae and look in vain for work, first send an inquiry to an employer.

Hâwec ʒâŋiŋko fisirâ maŋuzigicte qanaŋ kiniŋ ʒi nâc. Lest you get seasick when you get far out to sea, first swallow this pill.

Hoe ruazigicte mâki roc. Take a rain cape lest you get wet in the rain.

Go buc razigicte qanaŋ âgo gâcne hefârec-jopazemec. Lest you go alone, you should first invite some friends.

Miti musifukezicte qanaŋ birickezemec. Lest you preach heresy, you should first prepare (your sermons).

Puriŋ ezigicte wicge fonke-garepe. Let me bandage your sore lest you get crippled.

For practice in third person singular:

Őjokâŋekic tesîŋko razackohec. Your son might go to the compound (town).
Moneñ-nâñec arictac ezackohec. Our money might give out.
Simbañzi behec-nâpozackohec. The Simbang might leave us behind.
Joñâ-ñekic tesïñko razacte haeo gie biañne moc râcne-pene bazejec. Lest your son go away to the compound, we should give him a good job in the village and he should do that.
Moneñ-nâñec arictac ezacte palañ mi furine banzępeneñ. We shouldn’t buy boards lest our money give out.
Simbañzi behec-nâpozacte biac biac Maneba ranañ. Let’s go to Maneba in a hurry lest the Simbang leave us behind.
Nusuchuc fua-nârezacte hâmu siec kosa mi behepene forazejec. Lest malaria come to us, we must not leave coconut shells lying around.
Roroc fuazacte tawen gie sâko henzepeneñ. We should make a big Chinese taro garden lest there be a food shortage.
Sege kufeñ qazacte wokemanži ruacnezemec. Grease the saw lest it get rusty.
Dameñ 3orazacte motec boçjahazi gie bambinñ. Many boys worked so that the time wouldn’t drag out too long.

For practice in exclusive dual (He and I):
Nâhe hâwecko huzipeckohec. We might sink (into the sea).
Nâhe qaqac ezipeckohec. We might fight (with each other).
Nâhe hatao dockezipeckohec. We might get weak along the road.
Nâhe hâwecko huzipecte kanu biañne nâctec. Give us a good canoe so we won’t sink.
Nâhe qaqac ezipecte fic mœcjahao mi râec-nâfombinñ. Lest we fight, they didn’t put us in the same (one) house.
Nâhe hatao dockezipecte bo nâctec. Give us some sugar-cane lest we get weak along the road.
Gie maŋgâŋ baizipecte hatane nâfotuc. Show us the way lest we work for nothing.
Gore qâto qazipecte go nippiŋkezemec. You should tie up your dog lest we kill it.
Nâhe hata qâsorieziipecte bomboŋzi lambe nâctejec.
The boss gave us a lamp so we wouldn’t miss the road.
Mana sifuckezipecte mocwâc nâsâc. Tell us again so we won’t misunderstand.

For practice in inclusive dual (You and I):
Nâhâc nânâ basazipeckohec. We might look in vain for food.
Nâhâc hoe ruazipeckohec. We might get caught in the rain.
Nâhâc bahac bâfuazipeckohec. We might fall into sin.
Nâhâc nânâ basazipecte neŋgoczi suc zi narejec. Mother gave me these bananas so that we won’t look in vain for food.
Nâhâc hoe ruazipecte mâki ronac. Let's take rain capes lest we get caught in the rain.
Nâhâc bahac bâfuazipecte mamaczi aka henâctewec. Father prevented us so that we wouldn’t fall into sin.
Nâhâc dapâcko razipecte lambe rope. Let me take a lamp lest we walk in the dark.
Nâhâc hâwecko huzipecte kanu bâpiŋkenac. Let’s repair the canoe so we won’t sink.
Nâhâc gie maŋgâŋ baizipecte qanaŋ bomboŋ wicoñenac. Let’s ask the boss first lest we work for nothing.
Nâhâc dameŋ jâuruizipecte go kilok honezemec. You watch the clock lest we exceed the time.

For practice in second person dual:
Dohe gie básifuckezipicte hazec biaŋne râenic. Listen carefully so you won’t do the job wrong.
Kâfi kosa sarazipicte muc fârenic. *Stretch a string so you won’t plant the coffee in a disorderly way.*

Ututun fisi-jarezipicte qanañ dâñ râepe raoc. *Let me send word first so you won’t arrive (to them) unexpectedly.*

Hatao qásoriezipicte noni jowac-ņofape. *Let me guide you lest you wander off the road.*

Mâmâteñte fâfârezipicte bilaŋge rozepirec. *Take blankets so you won’t shiver from the cold.*

For practice in third person dual:

Becâsic jahe wisezipicte sanañne niŋgiŋ-jofapac. *I tied the horses firmly so that they won’t run away.*

Kogoc jahe hàmozipicte go hucficko rarâ susu rozemec. *You must go to the hospital and get some milk so the babies won’t die.*

Kapenta jahe biriŋ a wapa wiac basazipicte qanañ bâmocke-fârençepeneŋ. *So the carpenters won’t lack nails and roofing iron etc., we should get everything ready first.*

Kia jahe dâŋko râec-nâpozipickohec. *The officers might take us to court.*

Motec jahe qaqazure mafa fiuc rozipickohec. *The boys might steal the teacher’s things (cargo).*

Qaqazu, motec jahec mafage fiuc rozipicte noni sop-ŋankepe. *Teacher, let me guard your things so the boys won’t steal them.*

For practice in exclusive plural (*They and I):*

Nâŋe English dâŋ musifuckenzipeŋ. *We might speak English incorrectly.*

Nâŋe English dâŋ musifuckenzipeŋte go hatane mutâcnenârec. *Instruct us in the way so that we won’t speak English incorrectly.*

Nâŋe miti hata qásorienzipeŋkohec. *We might wander off the Gospel path.*
Nâne miti hata qâsorienţipeţe goki jowac-nâpozemec.
Lest we wander off the Gospel path, you keep leading us.

Nâne gore dâñ qataranţipeţkohec. We might disobey your Word.

Nâne gore dâñ qataranţipeţe go Tiri Mâro soretenc mañ-nâjecko juzejec. Lest we disobey your Word, send your Holy Spirit to live in our hearts.

Nâne mañsanañ enzipeţkohec. We might be obstinate (hard of heart).

Nâne mañsanañ enzipeţe go gahac Tiri dângezi mañ-nâjec bâuruezemec. Soften our hearts with your Holy Word so that we won’t be obstinate.

Nâne mitige behenţipeţkohec. We might forsake your Gospel.

Nâne mitige behenţipeţe mañnâjec sopaţkezemec. Guard our hearts lest we forsake your Gospel.

For practice in inclusive plural (You and I, or You and we):

Nâpâc 3ochârâcko hunzipeţkohec. We might go to hell.
Nâpâc 3ochârâcko hunzipeţe Jesure miti pañnea bajun-zepenenj. We should hold Jesus’ Gospel firmly so that we won’t go to hell.

Nâpâc eesâicko dockenţipeţkohec. We might weaken in temptation.
Nâpâc eesâicko dockenţipeţe Anutu numucnehuc jun-zepenenj. We should keep praying to God so that we won’t weaken in temptation.

Nâpâc hâmoc sanañ hâmongipeţkohec. We might suffer (die) eternal death.
Nâpâc hâmoc sanañ hâmongipeţe Jesuzi bâpiâñ-nâpowec. Jesus saved us lest we suffer eternal death.

Nâpâc mitific kosa banzipeţkohec. We might build the church poorly.
Nânjâc mitific kosa banzipentâ kapenta moc bâfuapene
gie soñankezejec. *Lest we build the church poorly, we
should find a carpenter to boss the job.*
Nânjâc jara moc faic nânâ tâmric junzipenâkohec. *We
might be without food next year.*
Nânjâc jara moc faic nânâ tâmric junzipentâ tawen boc-
jaha saranzepenej. *We should plant a lot of Chinese
taro so we won’t be without food next year.*

For practice in second person plural:
Naru motec Œoje mutuc enziippikohec. *You children
might turn out to be fools.*
Œoje mutuc enziippiâte mamana ficko 3uzuhuc junzepirêj.
*Lest you turn out to be fools, you must go to
school regularly.*
Œoje qâpucko risienziippikohec. *You might return to
heathenism.*
Œoje qâpucko risienziippiâte ruc bahuc junzepirêj. *You
must keep on guard lest you return to heathenism.*
Motec Œoje haeo ranzipiikohec. *You boys might go
home (be expelled).*
Œoje haeo ranzipiâte 3ika mi qaniëj. *Don’t fight or you
will go home.*
Œoje kâpâcwâru ficko fenzipipkiohec. *You might go
to jail.*
Lae fisirâ kâpâcwâru ficko fenzipiâte qanañ pasi rorâ
ranzepirêj. *Lest you go to jail when you get to Lae,
first get a pass before you go.*
Erâ nânâ basanzipirête monej rorâ ranzepirêj. *And you
should take money when you go so you won’t
lack food.*
Motec Œoje haeonec janjere mâreñko nânâ saranzipiâte
Mitieczî mâreñ ma ³owatuocmu. *Lest you boys plant
(your) taro on village people’s land, Mitiecz will
show you the land boundary.*
For practice in third person plural:

Naru motecfâc-ņepić miti tâmìric sokanźipîŋkohec. Your children might grow up without the Gospel.


Aposolo jaņe miti gieo dockenźipîŋte Jesuzi Tiri Mâro sore-jarewec Lest the apostles weaken in the work of the Gospel, Jesus sent them the Holy Spirit.

Judańc jaņe mâreņ burocnao omaenźipîŋte Anutuzi banie-jarewec. Lest the Jews perish in the desert, God went ahead of them.

Erâ nânâre hâmonźipîŋte mana bâfüa-jarewec. And lest they die of hunger, he created manna for them.

Hebraio opâ ruac jaņe Jesu râpeckenźipîŋte qaqaçu moc-zi papia qârejke-jarewec. Lest the Hebrew Christians turn away from Jesus, a teacher wrote them a letter.

Now try writing some sentences of your own of the above type, using all persons. Since these are rather difficult, listen carefully for sentences of this construction, especially in prayers and in preaching. You will also hear them frequently in meetings.

**XXIII PAST TENSE UNREAL**

The forms of this series correspond somewhat to the English would have or should have or ought to have. They are also used for would in this sense: If I were you I would go, or, I would do it this way. They are often followed by ME. And they are used in unreal conditional sentences. In such cases the conditional clause is followed by MUZAC. Such unreal conditional sentences may have the regular dependent forms of XVI and XVIII plus MUZAC for the conditional clause, and past tense unreal forms in the independent clause. Or the past
tense unreal forms may appear in both the dependent clause and the independent clause. If a past tense unreal form is used in the dependent clause, it may be followed by either MUZAC or -KO (-O in the first person singular). When you hear the forms or read them, the context will have to tell you which of the various meanings is in the mind of the speaker or writer. The forms are:

No raZAPO. I should have, would have gone.
Sing. Go raN3A]\ You should have, would have gone.
Eki raZAC. He should have, would have gone.

Nâhe raZAPEC. He and I should have gone.
Dual. Nâhâc raZAPEC. You and I should have gone.
ponsored. Nâhe raZAPIC. You should have gone.
Jahe raZAPIC. They should have gone.

Nâhe raN3APE]\. They and I should have gone.
Plur. Nânjâc raN3APE]\ You and I should have gone.
ponsored. Nâhe raN3API]\ You should have gone.
Jahe raN3API]\ They should have gone.

For practice in first person singular:
No hucficko razapo. I ought to have gone to the hospital.
I would go to the hospital (if I were you, or, if conditions permitted).
I would have gone to the hospital (if I had been you, or, if conditions had permitted).

No hucficko rarâ muzac biac qiqic qazapo. If I had gone to the hospital, I would have gotten better quickly.
No hucficko rape muzac doktazi marasiñ narezac. If I had gone to the hospital, the doctor would have given me medicine.
No hucficko razapo muzac huencane mi șemâcâkezac. If I had gone to the hospital, my sickness would not have become so serious.

No hucficko razapoo mozi gie-nane soșiâncâkezac? If I had gone to the hospital, who would have looked after my garden (work)?

No kiarao rârâ muzac dâŋ fârine àzâcnezapo. If I had gone to the hospital, I would have told him the truth.

No hae ira juzapo muzac kâfi bocejaha sarazapo. If I lived in that village, I would plant a lot of coffee.

No fic i bazapo muzac i biașkezac. If I had built that house, it would be good.

Noni gie ișuq mi bazapo. I wouldn’t have done a job like that. Or, I wouldn’t do a job like that.

No mamana ficko fezapo, erâ ine âgo-nane warejexte șepac. I would have gone to school, but because my friend came I stayed (home).

Noni dâŋ ișuq mi muzuqapo. I would not have said that (talked like that). Or, I would not say that (talk like that).

Jâmbomac, no qanaq gazazapo. That’s true, I should have told you first.

No qowi săcne rozapo, erâ ine hâwec săqoreme behepac. I would have caught some fish all right, but when the sea got rough I quit.

No becsâko ișuqne săcne mi qazapo. I could not have killed such a big pig.

No wenișuq ezapo? What should I have done? What could I do?

For practice in second person singular:

Go hucficko ranșân me! You should have gone to the hospital!

Go sac banșân muzac beczi nânâge mi nazac. If you had made a fence, the pigs would not have eaten your taro.
Go âgo papia tintezi qârepkenzaŋ me. You should have written the letter with ink.
Go mâki ronzaŋ me. You should have taken a rain cape.
Go qanaŋ nânâ nanzaŋ. You should have eaten first.
Go mamana fic jutaranzaŋ me. You should have finished school.
Go Lae ranzaŋ muzac woke kâcqene sâko honenzanjaŋ. If you would go to Lae, you would see a great big ship.
Go gie batec muzac furine sâcne garezapo. If you had worked, I could pay you.
Go kiare dâŋ manarâ muzac gie ijuć mi banzaŋ. If you had heard what the officer said, you wouldn't do a job like that.
Go qoruć sanaŋne furine batec muzac biac mi suckezac. If you had bought a strong loincloth, it wouldn't have torn so quickly.
Go suc jacne bawarenzaŋ muzac no sâcne furine bazapo. If you had brought the bananas yesterday, I could have bought them.
Go mi warenzaŋ muzac no gie i sâcne mi bazapo. I couldn't have done the job if you hadn't come.
Qaqazuzi dâŋ mume mananzaŋ me. You should have listened when the teacher spoke.
Go qorućge saifezi ʒurenzaŋ me. You should have washed your loincloth with soap.
Go mafa sâko ijućne mi hâponzaŋ. You shouldn't have carried such a heavy load. Or, You wouldn't be able to carry a heavy load like that.

For practice in third person singular:
Mamacge hucficko razac me! Your father should have gone to the hospital. Or, He should go (even though he refuses to go).
Hucficko razac muzac mi mecne hâmozac. If he had gone to the hospital, he might not have died.
Marasiŋ nåku sâcne qiqcic qazac mecne. *After taking medicine a long time he may well have recovered.*
Moneŋ fome muzac no Gae Buk sâcne furine bazapo. *If I had any money, I could buy a hymnal.*
Hoe mi heme muzac no jaocene razapo. *If it hadn’t rained, I would have gone yesterday.*
Hoe mi hezac me! *Oh that it hadn’t rained! Oh that it weren’t raining!*
Hâwec mi sâqorezac muzac woke biac ware fisizac. *If the sea weren’t rough, the ship would be here by now.*
Goŋgoŋ dâŋezac muzac e sâcne manarâ warezac. *If the bell had rung, he could have heard it and come.*
3oaŋ qazac muzac niçic e ficko mi ñezac. *If the sun were shining (had shone), the man would not be sitting (have sat) in his house.*
Hahacgezi baficguzac. *Your older brother should be helping (have helped) you.*
3ira juzacko sâcne baficnuzac. *If he were living here, he would be helping (have helped) me.*
Qagezi mamana fic mi behezac. *Your younger brother shouldn’t have left school.*
Dâŋ i fârine eme muzac qaqaquzezi gazazac. *If that were true, your teacher would have told you.*
Mamacgezi 3ira ñeme muzac go iŋuç mi enząŋ. *If your father were here, you would not do (have done) that.*
3uczi ukicne mi nazac muzac fârine bocjaha fuazac. *If rats hadn’t eaten the seeds, there would have been a lot of fruit.*
Roroc mi fozac muzac qaqaquizi mamana gie mi râezac. *If there weren’t a food shortage, the teacher would not have closed school.*

For practice in exclusive dual (*He and I)*:
Đoje Heldsbach ranacte mupie razape. *We should have (would have) gone to Heldsbach, you having told us to go.*
Qaqazu, nåhe 30c3u i rozape c muzac gazazapec. Teacher, if we had taken that tobacco, we would tell (have told) you.

Nâhe bec honerâ muzac sâcne qazapec. If we had seen a pig, we could have killed it. If we could see a pig, we could kill it.

Bomboŋ, i nåhere gie muzac nåhe bazapec. Sir, if that were our job, we would do it.

Nâhe 3ira juzapec muzac sâcne bafic-ŋopazapec. If we had been living here, we could have helped you.

Mamãc, nåhe haeo juzape c muzac English dâŋ mi manazapec. Father, if we had stayed in the village, we would not have learned English.

Bomboŋ, sqoŋə ʃęme muzac âzâcnezapec. Sir, if the line boss had been present, we would have told him.

Motecmae, nåhe moneŋ gie bazapec muzac wiac fuŋne fuŋne furine bagarezapec. Dear boy, if we worked for wages, we would buy you all kinds of things.

For practice in inclusive dual (You and I):

Âgo, nåhâc mamana fic mi behezapec. Friend, we should not have left school.

Ira juhuc mamana fuŋne fuŋne manazapec. Living there we would have learned all kinds of things (knowledge).

Erâ mitire fuŋne wâc manazapec. And we would have acquired an understanding of the Gospel too.

Hahac-nane, nåhâc gie bapere muzac bomboŋzi dâŋ mi munâctezac. My brother, if we had worked, the boss wouldn't have scolded us.

Motecmae, padi fome muzac nåhâc furine bazapec. Dear boy, if there were any rice, we would buy some.
Mamac, nâhâc néngoc hucficko râezapec muzac mi hâmo-zac mecne. Father, if we had put mother in a hospital, maybe she wouldn’t have died.

Âgo, nâhâc mamana ficko juhuc gie bazapecc muzac 3i mutuc mi ezapec. Friend, if we had worked in school, we wouldn’t be such fools now.

Néngoc, nâhâc bec biàgne sòñàgkezapec muzac 3i mi ba-sazapec. Mother, if we had taken better care of the pig, we wouldn’t be looking for it now.

For practice in second person dual:

Dohe ñafeo mi razapic. You should not have gone at night.

Zoàjko razapicko sâckezac. It would have been all right if you had gone during the day.

Dohe gie i Sonda juwienao bazapic. You should have done that work last week.

Dohe tiki botàjnao fezpapic muzac hae mârenj sâko hon-e-zapic. If you had climbed to the top of the mountain, you would have seen a lot of country.

Dohe Miti Qàri bawarezapic me! You should have brought (your) New Testaments!

Dohe dànj fùjne aimuŋ qâreŋkezapic muzac bàbàroŋ boc-jaha mi fuazac. If you had written the compositions carefully, there wouldn’t be so much red.

Dohe noniŋ aimuŋ soŋaŋ-jopapire muzac qâtozi mi kicjopazac. If you would look after the goats well, dogs wouldn’t kill (bite) them.

Dohe hazec râerâ muzac dàŋ i manazapic. If you had listened, you would have heard what was said (the words).

For practice in third person dual:

Tepe soŋaŋ jahe wosaŋeŋ razapic. The hunters should have gone hunting.
The women should have brought lemons yesterday.

My parents should have come and helped me with the work.

If they had come, they would have weeded (the garden) while I was in school.

The girls should have cleaned the house.

If the men had come on the Simbang, they would have arrived by now.

If the pastors had come, they could preach.

If the men had killed a pig, there would have been a big feast.

For practice in exclusive plural (They and I):

Sir, the sun is shining; we should be gathering rice (instead of what we’re doing).

Father, we would have bought soap, but for lack of money we didn’t.

Teacher, if there weren’t a food shortage, we would have invited many men.

If the sun had shone, we would have played games.

If we had gone to the meeting, we would have spoken about the teacher.

If it weren’t raining, we would have gone fishing.
Nâjâe gore dâŋ mananzapeŋ muzac bahac ʒì mi bâfuanzapeŋ. *If we had listened to your Word, we would not have fallen into this sin.*

Nâjâe zoqac erâ giege banzapeŋ muzac mitizi biac hae mâreŋ sâc haŋ bazac. *If we had done your work zealously, the Gospel would have prevailed in every area by this time.*

For practice in inclusive plural (*You and I, or You and we*):

Ago bureŋ, nâjâc wapafic banzapeŋ me. *Friends, we should have put up an iron-roofed building.*

Nâjâc wapafic banzapeŋ muzac dameŋ ʒóra ɲezac. *If we had put up an iron-roofed building, it would have lasted a long time.*

Nâjâc moneŋ afeckerâ râenzapeŋ muzac wapa sâcne furi-ne banzapeŋ. *If we had contributed money willingly, we could have bought roofing iron.*

Nâjâc gie zoqac erâ banzapeŋ muzac English dâŋ biac mananzapeŋ. *If we would work hard, we would learn English in a hurry.*

Nâjâc sac mi banzapeŋ muzac beczi bokokoc nâpie omazac. *If we hadn’t made a fence, pigs would have eaten the sweet potatoes all up.*

Kia wareme muzac nâjâc fic wena râenzapeŋ? *If the officer had come, what house would we have put him in?*

Nâjâc Miti Opâ mi ruanzapeŋ muzac fiuc ropene pitiene sâckezaŋ meće. *If we hadn’t been baptized, it might possibly be a little bit all right when we steal.*

Nâjâc kiare dâŋ mi reŋkerâ muzac mâmâc sasawa kâpâc-wâru ficko fenzapeŋ. *If we had not obeyed the officer, we would have all gone to jail.*

For practice in second person plural:

Dejîe mâmâc sasawa tutumâŋko ranzapiŋ me. *You should all have gone to the meeting.*
Done hoe dameŋko padi sarangapiŋ. You should have planted the rice in the rainy season.

Done gie biac mi râenzapiŋ, bapie 5 kilok ezac. You should not have quit so soon, you should have worked till 5 o'clock.

Done palaŋ i fic rurumaŋnao guruckenzęapiŋ. You should have piled the boards under the house.
Ira guruckepie muzac hoezi mi ruacnezac. If you had piled them there, the rain would not have gotten them wet.

Done simeŋ wâtuŋ râenzapiŋ muzac wâfuzi fic mi mecne nazac. If you had put in cement posts, maybe termites wouldn't have eaten the building.

Done sopâŋte mic ręŋkenzęapiŋ me. You should have obeyed the elder's orders.

Done naru motecfâc-ŋęŋic mamana ficko râec-jopapie muzac kiazi dâŋ säko mi muŋarezac. If you had put your children into school, the officer would not have scolded you.

For practice in third person plural:

Naru motec jaŋe kâteo buc mi ranzęapiŋ. The children should not have gone to the forest alone.
Kâcqene moczi bânie-jareme ranzęapiŋ. They should have gone with an adult leading them.
Motec piticne jaŋe gie ȥemâcne i mi banzęapiŋ. Little boys should not have done that heavy work.
Naru jaŋe ĕjucjaha mamana ficko junzęapiŋ. The girls likewise should be (have been) in school (but they aren't).
Haeonec jaŋe Sonda mitire warenzapiŋ me. The village people should have come for the church service.
Hâweckonec jaŋe tikio fenzęapiŋ muzac mâmâteŋte mâreftec fâfârenzęapiŋ. If the coastal people would go to the mountains, they would shiver a lot from the cold.
Qaqazu jañe warerâ muzac zâñe biri papia qâricne ronząpiñ. If the teachers had come, they would have received new roll books.

Qaqazu ŋeme muzac naru motec jañe mamana ficko fenząpiñ. If the teacher were here, the children would have gone to school.

Another fairly common use for the above forms is in requests when the speaker wants to show great politeness, much the same as in English when we say, “Could you give me a pencil” instead of the direct request, “Please give me a pencil.” Thus:

Mana-naretec haeo razapo? Could you permit me to go to (my) village?

Zoczu piticne narenząng? Could you give me a little tobacco?

Qanane ʒira piticne juzac? Could my younger brother stay here a little while?

Try writing some sentences or a little dialogue, using the past tense unreal forms in as many persons as you can imagine situations for. If you try a dialogue, read it with a native as dialogue.

XXIV UNINFLECTED VERB FORMS

There are two uninflected verb forms in Kâte. One is future, and the other is past. You have met the future form already in connection with purpose expressions. The future form ends in -ZO, as RAZO. In meaning it is roughly equivalent to the imperative forms, but it is never used when the subject is expressed. Here are some examples:

Weniŋuc ezo? (Wenac ezo?) What to do? What shall we do?

ŋezo me razo? To stay or to go? Shall we stay, or shall we go on?

Ziŋuc ezo. Do it like this.
Iuuc mi ezo. Don’t do it like that. Or, Don’t do that.
Nânâ nâzo. Time to eat!
Wena țezo? Where to sit? Where shall I (we) sit?
Gie bazo. Get to work. Or, Let’s get to work.
Guț fozo. Time to sleep!
Opâ ruazo. Time for a bath!
Gongogj qazo. Ring the bell.
Behezo. Leave it! Quit!
Wena râezo? Where to put it? Where shall I (we) put it?

The past tense form ends in KICNE. It is used when the subject is not prominent. The form can be used in either an active way or a passive way. It can also be used as an adjective, similar to a perfect participle in English. Here are some examples:

Dâŋ weniuuc mukicne? What was said?
Dâŋ ziňuc qâreňkekichne. Thus it is written.
Nânâ ẓakicne. Cooked food.
Woraŋ qeuekicne. Ripe mangoes.
Bokokoc wena sarakicne? Where were the sweet potatoes planted?
Mârâc ẓiňuc ekicne. Formerly it was done like this (this was done).
Wezimuczi rakicne? How many have gone?
Afecne maczi rakicne, gâcne sâkozi țekicne. Only a few have gone, all the rest stayed.

Listen carefully for examples, and look for examples in your reading.

XXV MODIFYING INFIXES

These infixes occur just before the personal endings in verbs. Here are a few of the more important ones:

FARE expresses all or altogether. It may refer to either the subject or the object. Thus:
Motec jañe rafârembiñ. The boys all went (left).
Hâmû rofârembiñ. They took all the coconuts. They all took coconuts.
Mârêng hone-fârepo. I saw the whole country.
Dàŋ i mana-fârembeŋ. We all heard that story (word).
    We heard the whole story.
Dàŋ i mana-fârepec. We two heard the whole story.
Zîra ware-fârenîŋ. All of you come here.
Jañe nànà i miŋecgac nàfârenîŋmu. They’ll eat all that food today.
Nàŋe ficko ñêfârenjopenën. We’re all sitting in the house(s).
Naru motec jañe mamana ficko ñefârenzępieŋ. All the children should go into the school.
Nonîŋ hâmû-fârembiñ. The goats all died.
Qaqazu e jara keczičec gie bafârewec. The teacher did all of this year’s work.
No motec jaza-fârepec. I told all the boys.
Papia râepie hufâreoc. Put all the books (papers) inside the desks.
Hae zî jañe Mîti Opâ rua-fârembiñ. All the people of this village were baptized.
Gie tara-fârekc. The work is all finished.
Kerosîŋ omae-fârejec. The kerosene was all gone.

JAMBÂNKE expresses truly, really, or definitely.
Thus:
Rajâmbâŋkec! Definitely go!
Gie bajâmbâŋkenîŋ. Really work.
No mi mana-jâmbâŋkekopac. I definitely do not know.
Nâŋe ñic e hone-jâmbâŋkembeneŋ. We definitely saw the man.
No wiac i mi rojâmbâŋkepemu. I definitely won’t take that thing.
Motec jañe mamasiri ejâmbâŋkembîŋ. The boys really played.
Gie bapie såqore-jâmbâŋkekac. The work you’re doing is no good at all.
Dameŋ ʒ̈ira padire furine fejâmbâŋkekac. The price of rice is really high these days.
English dâŋ mutec biaŋke-jâmbâŋkekac Your English is really good.
ŋic e qaqazure papae fiuc rome mi sâcke-jâmbâŋkekac. It’s really a crime that the man stole the teacher’s papayas.

HÂMO expresses well or thoroughly. Thus:
No Kâte dâŋ mi mana-hâmokopac. I don’t know Kâte well.
Hone-hâmoc. Look well, take a good look.
Hae irla juhâmopemu. I’ll live well in that village.
No dâŋ mi muhâmopac. I didn’t say it well, didn’t explain it thoroughly.
Go dâŋ futne mi qâreŋke-hâmomëc. You didn’t write the composition well.
ŋic keczizi gie sasawa bâhâmøkekac. This man does all work well, thoroughly.
ŋoŋe buk ʒi soŋaŋke-hâmøŋзеpieŋ. Take very good care of these books.
Kiæzi dâŋ mume mana-hâmøŋzepieŋ. You must listen well when the officer speaks.
ŋohe ŋaqi qoruc mi ʒure-hâmopirec. You didn’t wash the clothes thoroughly.
Nâna mi zãhâmokac. The food isn’t cooked thoroughly.

SARICKE expresses well or skillfully. It is used mainly with the verbs BA, MANA, and MU. Thus:
Ufuŋ soŋaŋ qâricne e Kâte dâŋ musarickeekac. The new missionary speaks Kâte very well.
New Guinea ŋic afeçne maczi English dâŋ mana-sarickeengopieŋ. Only a few New Guinea people understand English very well.
Waria ʁic jañe riri basarickeeŋopieŋ. The men of Waria build bridges very skillfully.
Qeraharuc jañe mitific qâricne basarickembiŋ. The Sat­telberg people did a very good job on the new church.

SANANKE expresses firmly or permanently. Thus: ʁic a rasanaŋkewec. The man went away for good, he won’t return.
Go dâŋ musanaŋkec. Speak firmly (without changing your mind again).
Mitigic fârine nâŋâc Jesurao qohota-sanaŋkeengoŋopeneŋ. We true Christians cling firmly to Jesus.
No hae zira jusanaŋkezepac. Oh, let me stay in this place permanently.
Fic kecžizi ŋesanaŋkeocmu. This house will last forever.
Opâ i fosanaŋkeekac. That is a permanently flowing stream.

BIPIE (IPIE) expresses unsuccessfuLLy or futilely. The IPIE form is used with monosyllabic verb stems with no object or other infix. The BIPIE form is used when the verb stem is polysyllabic or when the stem with other infixes added is polysylabic. Thus:
Gie bàipieŋgoneŋeŋ. We’re working unsuccessfuLLy, not getting the job done.
Sonâŋzi dâŋ muipiewec. The elder spoke futilely, nobody obeyed.
Worâŋ nàipieŋgoneŋeŋ. We’re eating mangoes unsuccessfuLLy, there are too many.
Hâwec såqoreme wokezi raipiekac. With the sea so rough the ship isn’t making any headway.
Motec e qaqazure dâŋ mana-bipierâ rawec. The boy heard (futilely) what the teacher said and went anyway.
No žâic mana-bipierâ warepac. I felt pain and came anyway, didn’t let the pain stop me.
Doue dâŋ wose-bipieŋgopieŋ. You read futilely, without comprehension or without profiting from what you read.

Pastor e ņic jañe mitific qâricne baniŋte jaza-bipieekac. The pastor tells the men futilely to build a new church (nobody builds it).

Nânâ zira foipiehame go wemocte haeonec nânâre numu-jaremec? Why did you ask the village people for food when there was food here?

No marasiŋ nâipiepac. I took medicine futilely, in vain.

Some of the above infixes appear also as adjectives with nouns. Thus:

Anutu e jujufare. God is omnipresent (all living).

Anutu e mamanafare. God is omniscient (all knowing).

Dicsarc. A skillful man.

Kapenta e fic bapa saric. The carpenter is a skillful house builder.

Pastor e miti maman saric. The pastor is very skillful in understanding the Scriptures.

Anutu e jujusanaŋ. God is eternal (permanently living).

Jesuzi jujusanaŋko râec-nâpoocmu. Jesus will put us into eternal life.

Fic ẑi ņeŋesanaŋ. This house is permanent.

Anuture dâŋ i fofosanaŋ. God’s Word is permanent.

Use the modifying infixes in your conversation for added richness. And try writing some sentences with each one. Also observe how they are used in your reading materials.

XXVI THE REMOTE FUTURE TENSE AND COMPOUND VERBS

The remote future tense is used only rarely, so there is no need for you to spend much time on it. You can speak Kâte quite effectively without ever using this
tense. However, it will be helpful for you if you are acquainted with the forms so that you will be able to recognize them when they occur. The forms are used for events which will take place in the distant future. Notice the similarity between them and those of the immediate present tense.

<table>
<thead>
<tr>
<th>No raZOKOPAC.</th>
<th>I’ll go.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Go raZOKOMEC (raZOKIC).</td>
<td>You’ll go.</td>
</tr>
<tr>
<td>Eki raZOKAC.</td>
<td>He’ll go.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nâhe raZOKOPEREC.</th>
<th>He and I’ll go.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dual Nâhâc raZOKOPEREC.</td>
<td>You and I’ll go.</td>
</tr>
<tr>
<td>Žohe raZOKOPIREC.</td>
<td>You’ll go.</td>
</tr>
<tr>
<td>Jahe raZOKOPIREC.</td>
<td>They’ll go.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nâne raNZO[D]GOPENE[ ]</th>
<th>They and I’ll go.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Žoje raNZO[D]GOPIE[ ]</td>
<td>You’ll go.</td>
</tr>
<tr>
<td>Jaže raNZO[D]GOPIE[ ]</td>
<td>They’ll go.</td>
</tr>
</tbody>
</table>

Since the tense is used so rarely, we’ll not bother with practice exercises.

Compound verbs are very important and useful in Kâte. They are formed by using two verb stems in succession followed by the verb E which carries the appropriate personal tense or dependent endings. The second of the two stems generally has a C at the end in this type of construction, unless that stem normally ends with Ž. Thus:

Lae rarâ wiac bocjaha hone manac embeņ.  We went to
Lae and saw and heard many things.

Žokac jaže nânâ rike bâmoc eniţmu.  The women will
cook and prepare the meal.
Sorekicne jañe qāpuc bocjaha miti jaza qazuc eeŋgopień. *Evangelists tell and teach the Gospel to many heathen.*

Nâɲe furicte 8 kilok mamana fickonec wahara nânâ rike nâc eeŋgopeneń. *We come down from school at 8 a.m. and cook and eat.*

Haeonc jañe hata bahapie kiazi hone soñaŋ ejareocmu. *The officer will watch and look after the village people while they’re making the road.*

Motec jañe mamana fic ericke bâpiaŋ efârepie haeonc jañe wareniŋmu. *The village people will come after the boys have decorated and fixed the school all up.*

Ȧoŋe hofâ sasawa unucke behec enzepień. *You should pull out and throw away all the weeds.*

Ȧic gâcne jañe miti mana behec erâ qâpuc hata âteeŋgopień. *Some people having heard and left the Gospel walk the pagan path (of life).*

Nâŋâc ine miti mana sakac enzepeneń. *But we should hear and keep the Gospel.*

No hae ira Sonda 3 ju foc epo. *I lived and slept in that village for three weeks.*

Notice that the ideas of both parts of the above compounds are parallel. If the ideas are reciprocal or opposite in nature, then both stems end with a C, unless they normally end with Ï. Thus:

Qaqazu jañe mamana giere muc manac eŋgopień. *The teachers are having a discussion (speaking and hearing) about school work.*

Ȧoŋe mitificko įehuc dâŋ nazaŋ gazaŋ mi enzepień. *You must not engage in conversation (tell me tell you) in church.*

Simbanzi mosa sâc rac warec eekac. *The Simbang makes a round trip (goes and comes) every month.*
Nâje ʒoanə suche ʒac mamana ʃec wahac eeŋope-neŋ. We go into and come out of school three times every day.

Hube â Ono jaŋe ŋokac naren garen eeŋopien. The Hube and Ono people buy wives from each other (give me give you).

Related in form to the compound verb construction is a construction that uses a verb stem enlarged at the beginning by its own first syllable and ending with a C (unless it normally ends with ʃ). The personal tense endings or dependent verb endings are carried by the verb E, just as in the compound verb construction. The effect of this construction is to indicate exchange or reciprocity of the verb’s action. Thus:

Nâhe dâŋ mumuc eperec. We had a quarrel (scolded each other).

Jowe ŋonâŋ pohe bebehec mi ezepirec. You husband and wife must not leave each other.

Ufuŋ soŋaŋ jahe Siwea haeo bâɓâfuac epic. The missionaries met (found each other) at Siwea village.

Qaŋqaŋ Gâgâpâc jaŋe babafic ehuc hata bambïj. Europeans and New Guineans made the road helping each other.

Port Moresby ira Simbu â Kerema jaŋe qaqcac embiŋ. In Port Moresby the Chimbus and Keremas had a fight.

Qâpuc dameŋko Ono jaŋe jaŋaczia qaqcac ehuc nânâc ejumbieŋ. In heathen times the Ono people used to fight among themselves and eat each other.

Qâpuc dameŋko Kâte â Madaŋ jaŋe hohonec mi ejumbieŋ. In heathen times Kâtes and Madangs never used to see each other.

Mitire giŋic jaŋe sâsâsec enzepeŋ. Church workers must respect each other.
Roroc fuame hae sâc jañe dodopiec embiŋ. When there was a food shortage, all the villages supported each other.

Mumupaŋ racne ezacte motec jañe jaŋac sosoŋaŋ een-gopieŋ. Lest the decision be without effect, the boys themselves watch each other.

XXVII SPECIAL VERBS AND MISCELLANEOUS ITEMS

There are certain verbs in Kâte which appear irregular to Europeans. The seeming irregularity is not one of form, but one of use.

One of these is the verb to call, WIRA. The object of the verb is expressed by an indirect object infix. Thus:

No 3 kilok ira wira-garepemu. I’ll call you at 3 o’clock.
Gie tarame wira-narengepieŋ. Call me when the work is finished.
Motec jañe qaqazu wiracnembieŋ. The boys called the teacher.

The same is true of the verb to teach, QAZU.

Go Kâte dância qazu-narezemec. You must teach me Kâte.
No motecfâc-nane mamasiri furune qazu-jareekopac.
I teach my boys new (unknown to them) games.
Motec e mamac-ticnezi kapenta gie qazucnewec. That boy’s father taught him carpentry.

Note: In Kâte there is nearly always a direct object with the verb to teach. You cannot teach people without teaching them something. The same is true of verbs pertaining to food. You cannot just eat or drink or feed in Kâte. You must eat something, or drink something, or cook something, or feed something to people or animals. Thus:
Nâná nâmbeneŋ. We ate (food).
Suc nâmec? Did you eat bananas?
Opá náperec. We had a drink (of water).
Saŋeŋ opá nàcmu? Will you drink lemonade?
Motec jahe bec nâná gume-c-jopakopirec. The boys are feeding (food to) the pigs.
Ŋokac e kogoc-ticne papae gumeocmu. The woman will feed her baby papaya.
Naru jaŋe nâná rikeŋgopieŋ. The girls are cooking (food).
Jesuzi ŋic 5000 nâná gume-c-jopawec. Jesus fed (food to) 5000 men.

With the verb NUMU, pray or ask for, you must use an indirect object infix for the person to whom you pray or whom you ask for something. The object for which you ask must have the -RE or -TE ending. Thus: Nâŋâc Anutu Tiri Máro-tienere numu-c-neŋgopeneŋ.

We pray to God for his Holy Spirit.
Motec e moneŋ-te numu-narejiec. The boy asked me for some money.
No Lae rapere (or rapemurâ) soŋaŋ numu-jarepac. I asked the elders to (let me) go to Lae.

Desire is generally expressed by the verb E plus an indirect object infix plus a third person singular ending. The infix expresses the person. The object of the desire is expressed by a noun with -RE or -TE, or by a purpose clause. Thus:
Opâre enarekac. I want a drink. (I’m thirsty).
Nânâre enarekac. I want something to eat. (I’m hungry).
Go haegao razore egarekac me? Do you want to go home (to your village)?
Wemo wiacte eparekac? What do you want?
Nâje padire enârekac. We want some rice.
Motec jàñe 30c3ure ejarekac. The boys want some tobacco.

Motec bocjahazi 3ira wareniñnte ejarewec. Many boys wanted to come here.

Judañic jàñe Aigita màreqko risieniñte ejarewec. The Jews wanted to return to Egypt.

No kapenta giere mi enarewec. I didn’t want the work of carpentry.

Guñte enârekac. We want sleep. (We’re sleepy).

When the verb ending is durative, the effect is more like the English like, though that element is present in the other forms too. Thus:

No hâwec qowire enareekac. I like fish.

Naru jàñe 30c3ure mi ejareekac. The girls don’t like tobacco

Jika juwicnao ńic jàñe kondare mi ejare jujec. Before the war the men didn’t like notes (paper money).

The concepts of want and like are pretty much mingled in Kàte. The context largely determines which concept is predominant in a given sentence. The distinction based on durative verb endings in contrast to non-durative endings is only partly true; it is not an absolute distinction by any means.

Certain concepts related to feeling are expressed by the verb E plus an indirect object infix plus a third person singular verb ending. In this construction the noun has no special ending. Thus:

Weniñuc egarekac? What’s the matter with you?

Huc enarekac. I feel sick.

Wic enarekac. I have a sore.

Huc ẃâic enarekac. I feel sick and have a pain.

Possession can be expressed with the verb BAJU plus the appropriate endings. But possession is frequently expressed by the verb FO plus an indirect object infix
plus a third person singular ending. The object of
the possession is expressed by a noun with no special
ending. Thus:
Qaqazu e papia bocjaha focnekac. The teacher has
many books.
No săqe moc mi fonarekac. I don't have any knife at all.
Râric ine fonarekac. But I have an axe.
Mâràc săqe biañne jàmbàñ fonarewec. Formerly I had
a very good knife.
3óc3u fonârekac. We have some tobacco.
되지 i jañe mâràc money bocjaha fojarewec. Those men
formerly had much money.
Feda mi fogarekac me? Don't you have a pen?

Most of the seemingly irregular verbs appear with a
direct object infix plus a third person singular verb
ending. Thus:
Huc bacnukac. I'm sick.
Huc bacjopakac. They're sick.
Huc bacjopajec me? Were you sick?
O, huc bacnâpojec. Yes, we were sick.
No jañe huc bacnujec. I was sick yesterday.
Sonda juwienao motec 6 jañe huc bacjopawec. Six boys
were sick last week.
Huc bacjopawecko hucficko rançaper. If they were sick,
they should have gone to the hospital.
Go huc bacoqukac me? Are you sick?
Giere takicgukac me? Are you sick and tired of work?
O, takicnukac. Yes, I am.
Padire takic-nâpowec. We got sick and tired of rice.
Becte mi takic-nâpoocmu. We won't get sick and tired
of pork.
Kipu jañe Kâte dânte takic-jopakac. The Kipu people
are sick and tired of Kâte.
Wena zàicgukac? Where does it pain you?
Kike-nane zàicnukac. My leg (or foot) pains me.
Mafa sàko hâpopene 3âic-nâpowec. When we carried the big cargo it pained us.
Karaŋasi hatao rapie 3âic-ŋopaocmu. When you walk on the coral road it will pain you.

Note the form of the object in the following. If the object is a noun or pronoun, it has the -RE or -TE ending. If the object is a clause, it is followed by IREC. And if the object has a demonstrative pronoun, that pronoun appears in its possessive form. Thus:

Tintere nikencujuiec. I forgot ink.
Dân munec irec nikenc-nâpokac. We forget what you said.
Motec jaŋe moneŋte nikenc-jopame rambien. The boys went having forgotten money.
Bomboŋ e 3očzure nikencekeme kâteo rawec. The European forgot (his) tobacco and went to the forest.
Motec, yoŋje mamasiri enaŋmu irec mi nikenc-ŋopazejec. Boys, you must not forget that we’re going to play games.
Kiazi miŋegeac wareocte muwec irec nikenc-nâpowec. We forgot that the officer said he would come today.
Homare hâwic-nâpoekac. We’re afraid of snakes.
Oâ honerâ hâwicnunme wisepac. When I saw the crocodile I was afraid and ran away.
Wemocte hâwicgukac? What are you afraid of? Why are you afraid?
Gie keçirec mi hâwicguzejec. You must not be afraid of this work.
Motec jaŋe 3ika qaniŋte mi hâwic-jopaekac. The boys aren’t afraid to fight.
No mamac-nanere mezacnuiec I’m worried, deeply concerned about my father.
Kâfi gie-nâjecte mezac-nâpokac. We’re worried about our coffee garden.
The usual expressions for joy and sorrow are also in the third person singular.
Bunane biaŋkekac. I'm happy. (My belly feels good).
Buŋjeŋc biaŋkewec. They were happy. They became happy.
Bunane sàqorewec. I was sad. I became sad.
Qaqazuzi jāpec-ŋopame buŋjeŋc mi sàqoreocmu me? Won't you be sorry when the teacher expels you?

Some of the above expressions appear also in forms more parallel to corresponding expressions in European languages. For example:
Huc fokopac. I'm lying down sick.
ʒāic manakopac. I feel (know) pain.
Nâŋe bubiaŋ manaŋgopeneg. We feel (know) joy.
Doŋe wemocte busàqoc manaŋgopíeq? Why do you feel sorrow?

There are many other things which you will learn about Kâte as you work into the language. What you have learned in these exercises is only the beginning, the box of tools necessary for the job of learning the language. Now that you have the tools you can really go to work.
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CANBERRA BIBLE HOUSE