Chart of Melpa Phonemes
by H. Strauss

1. Consonants

Type of Sound: Labial Dental Alveolar Zerebral Palat. Velar
Plosives p b t(ta)d t k g
Nasals m n n u
Laterals, plosive l gl
Vibrants r r1
Semivowels w y

2. Vowels

Front Non-back Back
Close i (wi) u
" , long ii uu
Half-close e a o
" , long . . a
Half-open, long ee aa oo
Open " , long a aa

II

Contrastive Features

1. Consonants: Melpa consonant phonemes are divided into five contrastive groups: Plosives, Nasals, Laterals, Vibrants, and Semivowels.

The Plosives contrast also in voicing and voicelessness. Plosives and Nasals contrast as to labial, alveolar, dental, and velar points of articulation. Voiceless plosives have an additional contrast at the glottal point of articulation. Laterals and Vibrants contrast as to alveolar, zerebral, and velar points of articulation.

The Semivowels contrast as to labial and palatal points of articulation.

Acknowledgement: This chart of Melpa Phonemes is based on Dr. A. Capell's article on the 'Distribution of Languages in the Central Highlands, New Guinea', published in 'OCEANIA'.

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VH Melpa
2. Vowels

Vowel phonemes contrast as to high (half-open, open) and non-high (half-close, close), horizontally as to front, non-back, and back position.

Vowel phonemes in Melpa also contrast in length and this is semantic; for practical purposes the vowel symbol is repeated to indicate length:

<table>
<thead>
<tr>
<th>Short</th>
<th>Long</th>
<th>Short</th>
<th>Long</th>
</tr>
</thead>
<tbody>
<tr>
<td>kaŋ boy</td>
<td>kaaŋ story</td>
<td>kāp bend</td>
<td>kāap dry</td>
</tr>
</tbody>
</table>
| kan you see | kaan rope | kämp foot | käämp distribu-
| nen you say | neen firm | tit I took | tiit I put |
| tem he took | teem navel | kit I left | kiiit bad |
| ok coming | ook sand | ruŋ message | ruuŋ armband |
| pon you go | poon you prick ugl custom | uuŋl endless |

Note: a) Pronounce the short vowels 'very short' rather than draw out the 'long' vowels.

b) Where the meaning of a 'long-vowel-word' is clear from the content, the vowel symbol is not repeated.

c) As to vowel sequence in Melpa, a 'close' and an 'open' vowel cannot form a cluster nor can they occur together in one and the same word; for instance the well-known Pidgin-word 'Kiap' (government officer) is pronounced /Keap/ by the Hagen natives. If they would start out with the 'close' /i/, they could not follow it up with an open /a/ but would have to follow it up with a 'half-close' /ä/= Kiäp. This rule makes it possible for us to leave off the dots on the /ä/ not only when we have an /ä-i/ sequence like in /Kai/ 'bird' or a /i-ä/ sequence as in /piä/ 'finished' but also where the /ä/ is in the 1st and the /i/ in the second syllable of a word, for instance: /käni/ 'be to see' It is enough for us to write: kai, pia, kani .

For the same reason, we cannot write /Maria/ (which in Melpa would be 'Märiä') but have to write 'Marea'.

Generally speaking it may be said, I think, that there is a mutual interdependence of the Melpa vowel sounds, that is to say, for instance the /u/ preceded or followed by a (high) close /i/ will sound different from the /u/ preceded or followed by a half-
Melpa Phonemes

-closéd /e/ or /ä/ without forming a contrast or having any semantic meaning whatsoever; and this holds true not only in vowel clusters but also when the /i/ for inst. occurs in the 1st syllable of a word, and the /u/ in the second.

c) In the Melpa word for 'pig' the short vowel sound is absorbed into the nasalized /ŋ/; hence we write /kŋ/ 'pig' (kuŋ > ku 'pig', and /kuuŋ/ > /kuŋ/ 'blue'.

III

Description of the Phonemes with illustrations

1. Consonants

/p/ voiceless, bilabial Plosive /pai/ 'go' (pl.)
/t/ " dental Plosive /ti/ 'someone'
/t/ " alveolar Plosive /ti/ 'is to take'

Note: I myself do not regard the voiceless dental Plosive /t/ a genuine phoneme but only as a secondary one which & is the result of a shift in the point of articulation from alveolar to dental position; conf. V. Distribution of phonemes.

/k/ voiceless, velar Plosive /ku/ 'stone'

Important: The voiceless Plosives in Melpa are non-aspirated; so they are not pronounced like p, t, k in English; rather think of a devoiced b, d, g.

/b/ voiced bilabial Plosive /bi/ 'name'
/d/ " alveolar " /di/ 'hair'
/g/ " velar " /gi/ 'fast'

Note (1) All voiced Plosives in Melpa always occur in the nasal combination, i.e. /mb/ /nd/ /ŋ/ This fact makes it possible for us to write only just b, d, g initially. Word-medially and finally we write /mb/ /nd/ /ŋ/ because there the /mb/ /nd/ /ŋ/ become devoiced. (We could have used b, d, g medially and finally, too, of course, but we decided against it because we do not want to make the transition from Melpa b, d, g to English b, d, g even more difficult for Melpa-speaking children.
(2) We might have used the term "Stops" rather than "Plosives" but for the fact that Melpa speaking natives do not really "stop" the air stream so that for inst. word-final /p/ as in 'woman' does sound somewhat like "amp" and that between Melpa consonants you may easily hear a kind of vowel (Schwa) and often it is not easy to say whether or not there is a genuine vowel between two consonants, as for. inst. Raglpa or raglepa etc.

/l/ lateral, plosive, alveolar  /liil/ plenty

Note: The laterals /l/ and /gl/ are the most characteristic sounds of the Hagen language group. In the early years we used either /dl/ or /tl/ as a symbol for the alveolar lateral plosive simply because this is what it sounds like to European hearers. Dr. Capell suggested the use of a capital /L/ for the alveolar lateral plosive, and /g/ for the velar lateral plosive. The Administration continues to use gl and l (or lj) respectively. We in Lutheran Mission might have used l for the alveolar lateral plosive already in the early years but for the fact that (in accordance with its then use in Kate) we wanted to retain l for the zerebral vibrant for which I now use r1 in the chart. As however, the zerebral vibrant occurs rather seldom and the alveolar lateral plosive very frequently indeed, we decided to write /l/ for it (thus using the small l instead of the capital L as Dr. Capell's suggestion had been). Since there is no l-sound in Melpa as we know them from European languages and besides being more economical, one symbol only should be used for what is definitely one simple consonant, we decided to write /l/.

Since it was doubted whether anything depends at all on a distinction between /l/ and /gl/, let me give a few instances:

/l/ / gl/

ol saliva  ogl abdomen
pol platform  poogl ripe
mul living (v. noun)  mugl sky

/gl/ velar lateral plosive  glkämp misty

Note: This gl-combination besides being unlike the sound suggested by the English letters, violates the principle of 'one symbol for one sound' (the same is true of the r1-combination and the doubled vowel-symbols to indicate length). So some of our symbols adopted here are really a compromise and I regret to say that I was unable to find a better solution. But I do believe that for our practical purposes it will work out well.

/m/ voiced bilabial nasal  mam mother
/n/ dental  namp let say
/m/ alveolar  namp let me eat
Note: The dental nasal and the alveolar nasal are semantically significant although in not very many instances. Thus:

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<tr>
<th>Dental</th>
<th>Alveolar</th>
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<tr>
<td>nai</td>
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<tr>
<td>say(pl.)</td>
<td>eat(pl.)</td>
</tr>
<tr>
<td>ræŋ kanem</td>
<td>ræŋ kanem</td>
</tr>
<tr>
<td>sees the food</td>
<td>cooks the food</td>
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</table>

It is in the /nt/ cluster and the /nt/ cluster where n and 'n occur more frequently; for inst.

- Kent  cicada
- Kint  fromboesie
- Kont  new, fresh, alive
- Nont  to the other side
- Unt   prior, early
- Nunt  nettle
- Kunt  instigate

Note: In our practical literacy work in Melpa we do not use this symbol /n/, in fact we write plain /n/ in most cases, and the natives do not seem to have any difficulty in deciding from the content at which of the two points of articulation they should form the nasal n; only in cases where it might not be sufficiently clear from the content, do we indicate the alveolar /n/ by using the rn-combination, for inst. kent cicada, kernt well.

Incidentally, the dental nasal /n/ influences the following voiceless plosive /t/ in that the tip of the speaker's tongue is being retained at the dental point of articulation of the nasal /n/ also for the plosive /t/ which is released with a little s-like hiss, so that /nt/ actually sounds like /nts/. This happens to the nt-combination only in the word-final position, never medially or initially. In the instances given above it is the words on the left-hand side that sound like this - kents, kints, konts, nonts, unts, nunts, kunts. Since I regard this 'nts' as a product of the dental nasal n, I do not write 'nts' but 'nt' only (cf., III, I on p. 3).

<table>
<thead>
<tr>
<th>/ø/</th>
<th>voiced velar nasal</th>
<th>ðamon</th>
<th>let us give</th>
</tr>
</thead>
<tbody>
<tr>
<td>/r/</td>
<td>&quot; alveolar vibrant</td>
<td>nor</td>
<td>stump</td>
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Note: Initially the /r/ is neither flapped nor rolled; the tongue is simply released from its alveolar point of articulation for /r/ so that initial /r/ sounds more like 'tr'; since, however, this is non-semantic we write it /r/.

Medially and finally the /r/ is rolled.

| /rl/   | voiced zerebralal vibratnt | rlr` | rla strange tongue |

Note: This sound is produced by one flap of the tongue against the roof of the mouth at the alveolar arch.
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I. Phonemes

/w/ voiced bilabial semi-vowel
/y/ palatal

2. Vowels

/i/ voiced high close unrounded front vowel
/ii/
/e/ voiced non-high half-close unrounded front vowel
/ee/ half-open
/a/ voiced open unrounded central vowel
/aa/
/ä/ voiced half-close unrounded central vowel
/ää/
/u/ voiced close unrounded back vowel
/uu/
/o/ voiced half-close unrounded back vowel
/oo/ half-open

Note: the vowel phoneme /ä/ sounds somewhat like the i-sound in 'girl' but the resemblance is very remote indeed.

IV. Construction of Syllables

Syllables in Melpa may consist of a single syllabic, such as the word /i/ 'so' or such as the first syllable in aka /aka/ 'planks to close entrance of house.

A more frequent type of syllable is composed of any single syllable preceded by any single non-syllabic, such as both syllables in the word /maŋa/ 'house'.

A more complex type of syllable is composed of any single syllabic preceded by any single non-syllabic and followed by any single non-syllabic of the following list: /p/ /b/ /t/ /d/ /k/ /g/ /r/ /l/ /gl/ An instance of this type is the word /kur/ 'sweat'.

A limited number of clusters of non-syllabics may serve the same purpose in syllable construction as is served by single non-syllabics. These clusters are described under the section: Distribution of Phonemes.

The following types of syllable structure, therefore, occur in normal words (V - vowel, short or long; C - consonant).

\[
\begin{array}{ll}
V & /i/ \quad 'so' \\
CV & /ma/ \quad 'mother' \\
CCV & /kra kra/ \quad 'severe pain' \\
VC & /ap/ \quad 'grand-mother' \\
CVC & /kuk/ \quad 'flower' \\
VCC & /iŋk/ \quad 'real' \\
CVCC & /kamp/ \quad 'earthworm' \\
CCVCC & /glkämp/ \quad 'foggy'
\end{array}
\]

V.

Distribution of Phonemes

1. Single Consonants

1a) Initial: All single non-syllabics can be initial -

\[
\begin{array}{ll}
/p/ /pagli/ \quad 'fence' & /m/ /maan/ \quad 'admonition' \\
/t/ /tema/ \quad 'guest' & /n/ /naan/ \quad 'compassion' \\
/k/ /koma/ \quad 'cool' & /ŋ/ /ŋa/ \quad 'give' (sing.) \\
/b/ /bugl/ \quad 'back' & /r/ /rul/ \quad 'tomahawk' \\
/d/ /de/ \quad 'tree' & /rl/ /rənil/ 'foreign sounds' \\
/g/ /gu/ \quad 'tooth' & /w/ /wamp/ \quad 'people' \\
/l/ /la la/ \quad 'cry' & /y/ /ya/ \quad 'here' \\
/gl/ /glay/ \quad 'retaliate'
\end{array}
\]
Melpa Phonemes

1b) **Medial:** No single non-syllabic can occur medially in syllables, but all the single non-syllabics occur medially in words -

/p/ /rapa/ 'men's hut' /l/ /mala/ name of a place
/tʰ/ /ata/ 'aunt' /gl/ /agla/ 'band'
/k/ /raka/ 'silent' /m/ /ama/ 'very'

**Note (1):** Melpa Nasals occur only with the nasal combination and since these mb, nd,  uğ combinations become devoiced in medial and final position, we write mp, nt, ṭk (s. III, l "Note" l).

/mp/ /ompa/ 'will come' /n/ /ana/ 'brother, friend'
/nt/ /konta/ 'ball' /ʊ/ /aŋa/ 'open'
/ŋk/ /ajke/ 'thank you' /r/ /rora/ 'ulcer'
/rl/ /rurlī/ 'take away' /w/ /mawā/ 'begging'
/y/ /koya/ 'bamboo knife'

1c) **Final:** The single non-syllabics that do not occur in word-final position are /w/ and /y/.

/p/ /kop/ '/tiny' /m/ /nim/ 'you' (sing.)
/t/ /mat/ 'some' /n/ /kun/ 'hungry'

**Note (2):** The word /mat/ sounds like /mats/. As is said on p. 3 under III, l; and again on p. 5., 2nd. section under 2nd. "Note," I do not write /ts/ because I believe it occurs only under certain phonetic conditions:

1. Under the influence of the dental nasal /n/ the normal alveolar point of articulation for /t/ is left behind and the tip of the tongue moved forward to, or rather left at, the point of articulation for dental /n/.

2. The /ts/ for /t/ in words like /mat/ becomes purely /t/ (and not ts) as soon as the initial consonant of the following word is formed at (or even near) the alveolar point of articulation, for inst. /mat-la/ 'some-where' is never pronounced /mats-la/.

3. **Initial** /ta/ is always pronounced ta and not tsa; the same is true of initial te, tà, to, tu.

Initial /ti/ is pronounced /tsi/ in rare instances, in fact I know only of three, and only one of these three is semantic or contrastive, namely /ti/ 'somebody which is pronounced tsi and /ti/ 'take' which is pronounced ti.
3a) Medial: the nt-combination (= devoiced nd) is never pronounced nt but nt.

The sequence, within a word, of a+t+a, e+t+e, o+t+e is never pronounced ts, for inst. /atem/ 'she does' /netem/ 'he says' /ketem/ 'she cooks (in the earth oven)' (never say: etem, netem, kotem).

Medially it is only in the i+t+i sequence that /t/ is pronounced ts, for inst. /itim/ 'she did' /kitim/ 'he left it' (Say: itsim, kitsim, nitsim etc.) But this is not semantic or contrastive.

3b) Final /t/ occurs after all the Melpa vowels and is always pronounced ts but invariably becomes t when followed of alveolar position by a vowel of central or back position or a consonant. For inst. /kut/ /pit/ (pronounced kuts) > kut-al 'in the pit' /kat tepa/ 'having taken some', etc.

In reading the natives never seem to have any difficulty at all with dental n, nt or alveolar n, nt or te, ti, et, it etc.

/k/ /kaak/ 'bark belt' /g/ /aŋ/ 'friend'
/mp/ /amp/ 'woman' /r/ /mor/ 'un-initiated'
/nt/ /ant/ 'sun' /rl/ /url/ 'florescent'
/ŋk/ /iŋk/ 'real' /l/ /el/ 'bow'
/gl/ /mogl/ 'chaff'

Note: final /gl/ > /rl/ when followed by a word beginning with /r/; for inst. mugl rui > murl rui 'to warm up'

2. Clusters of two Non-syllabics

2a) Initial: As first consonant of a cluster -
/pr/ /pra pra/ 'crackle' /lt/ /ltapa/ 'torn'
/kg/ /krou/ 'unoccupied' /glk/ /glkämp/ 'misty'
/nt/ /ntowa/ /eagle/

2b) Medial:
/pr/ /apra/ 'forget' /mp/ /kumpa/ 'door'
/kg/ /kukri/ 'wet' /nt/ /anta/ 'old man'
/ln/ /elna/ 'had you done' /nt/ /entepa/ 'doing for'
/glk/ /eglka/ 'red coal' /glp/ /aglpa/ 'outstanding'
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2c) Final:

The nasals and laterals as first consonant of a cluster in the final position -

\(/mp/ /amp/ 'woman' \(/uk/ /iuk/ 'real'\)
\(/nt/ /mint/ 'only' \(/ugl/ /moŋgl/ 'pool'\)
\(/nt/ /kont/ 'I die' \(/lt/ /koralt/ 'some'\)

Note: \(/glk/ /moŋglk/ 'living'\)

As /gl/ becomes palatalized in the cluster /glk/, we write /lk/; for inst. /molk/ instead of /moŋlk/.

3. Clusters of Three Consonants

In Melpa clusters of three consonants are seldom and only in medial position such as -

\(/mpr/ /pompra/ 'black' /glumpra/ 'to stir up'\)

4. Single Syllabics

(41) Initial: All of the single syllabic phonemes occur initially in syllables and words -

\(/i/ /iti/ 'making' /u/ /ugl/ 'custom'\)
\(/e/ /eta/ 'weeds' /a/ /aem/ 'breast'\)
\(/o/ /op/ 'yam' /ä/ /äki/ 'dig'\)

(42) Medial: All of the single syllabic phonemes occur medially in syllables and words.

\(/i/ /kitim/ 'intestines' /u/ /rukruŋ/ 'inside'\)
\(/e/ /keta/ 'mouth' /a/ /kanapa/ 'corn'\)
\(/o/ /kopa/ 'true' /ä/ /māra/ 'flavour'\)

(43) Final: All of the single syllabic phonemes occur finally in syllables and words -

\(/i/ /mi/ 'totem' /u/ /mu/ 'rustling'\)
\(/e/ /me/ 'taro' /a/ /ma/ 'mother'\)
\(/o/ /mo/ 'hidden' /ä/ /kimä/ 'breadfruit tree'\)
Melpa Phonemes

5. Clusters of two Syllabics

(1) **Initial**:  
/ɪ/ /iaw/ 'this'  
/e/ /ea/ 'that is'  
/o/ /oa/ 'grand'

(2) **Initially as second vowel**:  
/ɪ/ /oi/ 'laugh'  
/e/ /oe/ 'border'

(3) **Medial**: all of the syllabics occur medially as first vowel of a cluster -  
/ɪ/ /iæm/ 'place name'  
/e/ /keap/ 'silently'  
/o/ /næee/ 'to and fro'

(4) **Medially the following occur as second vowels**:  
/a/ /keap/ 'officer'  
/i/ /kuipæ/ 'suspend'

(5) **Final**: all of the syllabics occur finally as first vowel of a cluster -  
/ɪ/ /piä/ 'finished'  
/e/ /mea/ 'carry'  
/o/ /koe/ 'in vain'

(6) **Final as second vowel in the cluster**:  
/ɪ/ /mai/ 'earth'  
/e/ /næe/ 'beyond river'  
/o/ /glao/ 'burst'

VI. The hyphen in Melpa

It serves us to distinguish words such as these -  
/na ʊa/ 'give me'  
/ma ʊa/ 'give mother'  
/ma-ʊa/ 'mother's'  
/ma ʊa/ 'house'  
/e ʊa/ 'give it'  
/kʊ mɛl/ 'pigs and goods'  
/e-ʊa/ 'therefore'  
/kʊ-mɛl/ 'pig-like'  
/e-ʊa/ 'shining'  
/nûi mɛl/ 'food stuff'  
/nûi-mɛl/ 'like eating'
VII. Questions and doubts

(1) Clusters of VVV are open to two interpretations - Melpa has mostly ViV but some rather sound like VeV. Since we have mostly ViV, the interpretation VyV is preferred -

/ayə/ rather than /aea/ boy speaking: 'sister'
/gir/ 'brather'

/koya/ rather than /koea/ 'knife'

(2) Is Melpa a tonal language or not? (‘= low, ‘=high)

nà ûà give me!

nà ûà my, mine Is it stress or tone?

nààà sharp

Which of the two following things is it - Short and long vowel or tone?

kui fur-bearing animal
kuii sickness
kuui dead
kwi grassland

Or let us put the question this way - Is tone in Melpa primary or secondary?

We have for inst. the contrasting words

kaû boy kàû (length of vowel)
kaû story kàû or tone?

In a neighbouring dialect the word for 'story' is kaû!

This shows that evidently in Melpa the vowel cluster was disturbed or rather done away with by dropping the second vowel, e., Now the word is spoken with a raised voice and the vowel is long: kaû.

Do instances like this indicate that high tone (‘) in Melpa is only secondary and is a kind of compensation for dropped vowels?

On the other hand there are certain verb forms in "realis" and "potentialis" in which there is morphologically no difference at all and yet functionally they are quite different from each other, for inst-

Verbal noun Verb. adj. "Gerundive"
pili listening pili obedient pili (you are) to listen

Certainly stress and emphasis, raising of the voice and so on play an important part but perhaps a tonal interpretation might help?
Consonant Clusters

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</table>

Whether or not you will consider all of these really genuine clusters depends on your interpretation of the "Shwa" in Melpa, that is the Melpa speaking person releases the air from the first consonant before forming the second consonant; in many instances this sounds almost like a vowel separating the two consonants which otherwise form a cluster.

Lutheran Mission Uglpen
April 64

H. Strauss
MORPHOPHONEMICS
of the Melpa language
H. Strauss
Lutheran Mission New Guinea

I. PRONOMINA

(1) Personal pronouns
a) non-emphatic 'I, you, she' etc
b) emphatic 'I myself, you yourself' etc

<table>
<thead>
<tr>
<th></th>
<th>sing.</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st.</td>
<td>a) na</td>
<td>tel</td>
<td>ten</td>
</tr>
<tr>
<td></td>
<td>b) nanem</td>
<td>tel tel</td>
<td>ten ten</td>
</tr>
<tr>
<td>2nd</td>
<td>a) nim</td>
<td>empel</td>
<td>enem</td>
</tr>
<tr>
<td></td>
<td>b) nemim(ninim)</td>
<td>empel</td>
<td>enem enim</td>
</tr>
<tr>
<td></td>
<td>or: enenim</td>
<td></td>
<td>enenim</td>
</tr>
<tr>
<td>3rd</td>
<td>a) e(-lim)</td>
<td>ragl</td>
<td>kigl</td>
</tr>
<tr>
<td></td>
<td>b) elim</td>
<td>ragl</td>
<td>enenim</td>
</tr>
<tr>
<td></td>
<td>or: elim</td>
<td>elim</td>
<td>kigl enenim</td>
</tr>
</tbody>
</table>

Note: 3rd pers. sing. serves to say 'he, him' as well as 'she, her'.
These forms are not used for in-animate things but only for persons and such "things" considered by the people as "alive, animate" and there "personal beings" or at least "personified".
There is no inflectional difference between subject and object, i.e. they can be used as either subject or object.

Position in sentence:

Subject  Object  Purpose  Predicate
Na 'I'         | kant 'I see'
Nim 'you'     | kant 'I see'
Nim 'you' kanimp 'to see' ont 'I come'

Note: Since the sentence final verb contains in its ending also the subject (person and number), the pronoun at the head of the sentence is often left out.

Indicator of agent or actor - Suffix -ent (or -nt)

If -ent (-nt) is added to one of the pers. pron. under either a) or b), such a pronoun is then clearly marked as subject: nim-ent in nem 'he said, you did it'.
(2) Possessive Pronouns

a) non-emphatic: my, your, he's etc.
b) emphatic: my own, your own etc.

The suffix -ŋa denotes "possessive genitive" -

Nam 'who' ? Nam-ŋa "of whom, whose?"

a) na-ŋa
tel-ŋa
ten-ŋa
b) nanem-ŋa
tel tel-ŋa
ten ten-ŋa

etc.

Position in sentence -

na-ŋa mąga 'my house'
nanem-ŋa mąga 'my own house'

In the reversed position the possessor is emphasized -

mąga na-ŋa 'the house is mine'
mąga nanem-ŋa 'the house is mine own'

Note - The Possessive also serves as "Destinative", i.e. a thing (or even person) was/is/will be) destined to become your possession; it is 'for you' -

Thus: na-ŋa wał = 'my netbag' or 'netbag for me'
elim-ŋa mąga = 'his house' or 'a house for him'
- a house meant to be owned by him.

General rules about the pronouns -

(1) The basic form may be used to indicate the subject, or it may be only understood from the inflectional ending of the verb.

Elim rał om "He day before yesterday he came"
or: Ral om "He came the day before yesterday"

(2) The basic form is used to indicate the object -

Na kanäm = He saw me. Elim känt
Me he saw = He saw me. Him(her) I saw =I saw h.

(3) The basic form of the 3rd pers. sing., dual, pl. is used to express what is indicated by the definite article in European languages. AMP E = the woman. Used this way it can be either subject, object, or indirect object.

(4) The basic form of the personal pronoun(3rd.pers.) is used with a nouns to indicate sing.dual, pl. Wa e = the man(sing
Wā ragl the two men(dual) Wā kīgl the men (pl)
(5) The basic form can be used in an appositional way with nouns as subject, object, or indirect object.

Na et wääe 'I, the man who does things'
Ma e pelamp 'Let me ask mother's opinion'
Ma e kontopa namp 'Let me tell it to mother'

(6) The basic form is used to form relative clauses.

Ral om kaj e ya morom the boy who came the day before is here.

3. Indefinite pronouns

<table>
<thead>
<tr>
<th>sing.</th>
<th>dual</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ti/ 'a'</td>
<td>ralt</td>
<td>mat (kat)</td>
</tr>
<tr>
<td>'someone'</td>
<td>&quot;some two&quot;</td>
<td>'some'</td>
</tr>
</tbody>
</table>

Used like a noun:

Ti onom kant I see someone is coming
Mat poj Some went
Ralt ojkel "Some two" came

Appositionally:

Amp ti om I woman came
Koya ti mana pom A knife got lost
Ky mat kogloj Some pigs died

Also means 'another' or 'another one'

and 'one - the other'

Kay ti pom, ti morom One boy went, the other is still here.

Wää kat poj, kat yant oj Some of the men went, but the others came back.

Ti uja Give me one
Akop ti-ku uja Now give me yet another one

In connection with /elpa/ 'else/ someone else':

Ik elpa kat nem He said something else
Wamp elpa ti om Some other person/someone else came
Wamp elpa kat oj Some other people came
Amp elpa ralt "Some two" women (from somewhere) else.

Quantity, indefinite:

/Koralt/ 'Some, a few' /kot/ 'a little'
/onoja / 'a little' /onoja koralt' 'only a few'
/onoŋa kot/ 'a tiny little bit'

In connection with the suffix /-ken/ 'with, to'

Na wä ti-ken bi I shall go to another man.
Na wä elpa ti-ken bi I shall go to someone else.
Ten-ken ui Come to us
Nâm-ken räp rop pamon Let us go with you

Time:
Ant ti-ken uimp I'll come some other day
Rumpugl ti-ken Some other night
Mat-ken ompa Sometimes he/she will come
Mat-ken na-ombo " he/she will not come

/Ti/ is also contained in -
/teŋent/ or /teŋket/ Some time (in the past or future)
/roŋent/ or/ roŋket/ some part or another part of the countryside
Kona roŋket elpa rom It rained in some other part of the district, someplace else.

In connection with the locative suffix /-al/ 'in, on, at'
ti + -al >/tila/ 'somewhere' or 'sometimes'
rumpugl tila oŋ They came some other night
mat + -al >/mat-la/ 'in(some)other places'

In connection with -ŋa (s.I,2)
Ya ti-ŋa wal teetem kant I see here is someone's netbag
De kat-ŋa mog kiit bä The fruit of some trees is bad

4. Interrogative pronouns

<table>
<thead>
<tr>
<th>sing.</th>
<th>-dual</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(4a)/nam/</td>
<td>'/whb'</td>
<td>/nampel ragl/'who'</td>
</tr>
<tr>
<td>/nampel ragl/'who'</td>
<td>/na-men / 'who'</td>
<td></td>
</tr>
</tbody>
</table>

Nim nam Who are you ?
Pena oroŋa namen Who are out there (on the lawn) ?
Wä kigl namen Who are these men ?
Ya om wä e nam Who is the man(who)came here ?
Melpa Morphophonemics

Wal e nam-ya
Amp nam-ya wal
Wä namen-ya kajemal

Whose netbag is it?
The netbag of which woman?
The sons of which man?

With -ent (s.I,1)

Nam mepa om either means: Who brought it?
or it means: Whom did he bring?
Nam nem
Who said it?
or: Whom did he say?
Nam-ent mepa om Who brought it?
Nam-ent nem Who said it?

With -ken (s.I,3)

Wamp namen-ken pin
To what people will you go?
Nam-ken oŋ
With whom did you(pl.) come?
(4b) /Naka/
To which group does the man belong?
Naka wä e
" " " do the two men belong?
Naka wä ragl
From which group are these other men?
Naka wä kat?

(4c) /Nampa /
'what kind'
Nampa de kat
'what (kind of) trees'?
Nampa ugl ti
'what (kind of) custom?'
(4d) Nampè iti
'what manner, what kind of'
Maya nampa iti kat
'of what nature, quality, condition'
wa nampa iti ragl
What sort of houses?
amp nampa iti ti
What manner of men (dual)?
(4e) Nampè iti
What kind of woman?
Owa nampa iti
'how many'
Kar kigl nampa iti
How many dogs?
porom

"How many does this car go" = how
Nampa iti porom
much does it cost?
Nampa iti kat nou
How much is it?

Note: The answer is
given by a show of bent-in fingers
saying:
i etepa porom
it costs this much (i.e. the number
i etek moromen
of my bent-in fingers here)
so many are here (as my bent-in
fingers tell you)
(4f) /Nampa etepa/  
Nampa etepa em How is it that he did / it ? (When he should not have done it!)
Nampa eteken on How is it that you come ? (When you are ill and cannot walk !)
Nampa etek porouj How was it that they went ? (When they should have stayed!)

Note: As can be seen from the instances given above, the interrogative consists of /nampa/ 'what kind' and the verb /iti/ 'do' followed by a finite verb. It is a "rhetorical question" which in connection with past and present tense implies that the thing should not have been / be/done. Future and/or subjunctive imply that it is not possible/ cannot be done.

Nampa etepon bin How can we go (it's impossible!)
Nampa eteken poglna How could you (sing.) possibly have gone?

(4g) Nampa em 'What kind did it do' ? * what 'is it? what is the matter?
Nampa ugl em 'What kind of mighty deed did it do'? = what supernatural force acted = what is the matter?

Nampa elju
or: Nampa ugl elju 'What kind (of force) having acted'? = for what reason, why?

Nampa elju ka em For what reason did she cry?

Note: Since the Melpa equivalent for "why" is a verbal phrase it follows tense and mode of the finite verb, for inst.:

Nampa ta'uka ka etempa Why will she cry?
Nampa ta'uka ka elju Why should she have cried?
Nampa em-al ka em "Because what kind acted did she cry"? = Why did she cry (near past)?
Nampa etem-al ka etem For what (habitual) reason does she habitually cry = why does she always cry?
Nampa itim-al ka itim Why did she cry (distant past)?
**Melpa Morphophonemics**

### (4h) /Nampa em-mel/
- **For what purpose, why?**
- **Why did he come (Near past)?**
- **Why did he kill that man (distant past)?**

### (4i) /Nampa mel /
- **'What kind of thing' = what?**
- **'What'?**
- **What work did the boy do?**
- **What did he give (you)?**
- **Let us hear what they will have to say**

### (4j) /Nant/
- **'which'**

<table>
<thead>
<tr>
<th>sing.</th>
<th>dual</th>
<th>pl.</th>
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</thead>
<tbody>
<tr>
<td>/nant e/</td>
<td>/ nant ragl /</td>
<td>/ nant kigl/nant bâ/</td>
</tr>
<tr>
<td>Owa nant e-nt</td>
<td>which dog killed the chicken?</td>
<td></td>
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<tr>
<td>kai korla rom</td>
<td></td>
<td></td>
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<tr>
<td>Wä nant ragl-ent egkel</td>
<td>which two men caught did it?</td>
<td></td>
</tr>
<tr>
<td>Wamp nant bâ</td>
<td>Which people did he say should come?</td>
<td></td>
</tr>
<tr>
<td>waių nem</td>
<td></td>
<td></td>
</tr>
<tr>
<td>/nant ila /</td>
<td>'in which'</td>
<td></td>
</tr>
<tr>
<td>Kona nant ila</td>
<td>in which place (spot, location)?</td>
<td></td>
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<tr>
<td>Wal nant ila</td>
<td>in which netbag?</td>
<td></td>
</tr>
<tr>
<td>Matja nant ila</td>
<td>in which house?</td>
<td></td>
</tr>
<tr>
<td>/nant-ken /</td>
<td>'When'</td>
<td></td>
</tr>
<tr>
<td>Nant-ken ompa</td>
<td>When will he come?</td>
<td></td>
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<tr>
<td>Nant-ken nimin</td>
<td>When shall we talk it over?</td>
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<tr>
<td>Nant-ken kurum</td>
<td>When did he die (distant past)?</td>
<td></td>
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</tbody>
</table>

### (4k) / -mel nant /
- **'How'**
- **how did he do it?**
- **how did they say?**
- **What did he write?**
- **how did he write it?**
- **how did they come?**
- **"they came by doing foot-work" = they walked it.**
II. Relationship Terms

A. Blood relationship  

(1) Referring to blood relations in private -

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ma</td>
<td>ma ragl</td>
<td>ma-men</td>
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</tbody>
</table>

Form of address -

ma mother       empel ma ragl       enam ma-men
or: amp ma 'woman' both you mothers     you mothers

(2) Referring to blood relations in public -

<table>
<thead>
<tr>
<th>sing.</th>
<th>dual</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st. mam/ mam ragl/ mamal &quot;mother(s)&quot; of person speaking</td>
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<td></td>
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<tr>
<td>2nd menem/ menem ragl/ menemal &quot;of person spoken to</td>
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<tr>
<td>3rd same as 1st. pers. &quot; of person not present</td>
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</tbody>
</table>

B. Marriage relationship  

(1) Referring to husband(s) in private -

/ wä e /    /wä ragl /    / wä kigl /
"the man"   "both of the men"   "the men"
(2) Referring to husband(s) in public –

<table>
<thead>
<tr>
<th></th>
<th>sing.</th>
<th>dual</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>wam/</td>
<td>wam ragl/</td>
<td>wamal 'husband(s)' of person speaking</td>
</tr>
<tr>
<td>2nd</td>
<td>wanem/</td>
<td>wanem ragl/wanemal</td>
<td>&quot; of &quot; spoken to</td>
</tr>
<tr>
<td>3rd</td>
<td>same as 1st.pers.</td>
<td></td>
<td>&quot; of person not present</td>
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</tbody>
</table>

Note: Terms of relationship are correlated to the three "grammatical persons".

The endings -m/-mal (1st. and 3rd pers.)
-nem/-nemal (2nd. pers.) do not convey
the idea of possession but strictly of relationship only.
If, therefore, I wish to say for inst. that this woman here and
I myself live in the "mother-son relationship" but at the same
time wish to to say also that she is my mother, then I must
use the possessive pronoun:

/na-ŋa mam/ 'my mother' /nim-ŋa wanem/ 'your husband'
/elim-ŋa tepamal/ 'his fathers' /ten-ŋa pamal/ 'our uncles'

C. Relations addressing each other –

Since Melpa Terms of Relationship do not designate the
individuals concerned - that is done by using the possessive
pronouns - but strictly denote the existing relationship
between the various members of the group(s) the parent - and
child-generation use the same relationship term –

Father-son-daughter relationship = ta 'father'
Mother-son-daughter relationship = ma 'mother'
Uncle-nephew-niece relationship = apa 'uncle'
Aunt-nephew-niece relationship = ata 'aunt'
The 2 generations of in-laws = kulpam 'in-law'

In other words do not be surprised to hear a mother address her
son by /ma/ 'mother'! Just as the son says /ma/ 'mother' to her.
Both of them have in mind the mother-son relationship in which
the two of them are living.

Within us it is alright for a boy to say to his father /ta/ 'father
but a father does not call his son /ta/ 'father' or /wo ta/ 'man father'. With the Hagen natives it is alright both ways.

Daughter calls dad /ta/ father or /wo ta/ 'man father'
and he uses the same term in addressing her because they both
have in mind the father-daughter relationship which is there
for both of them and is referred to as /ta/.

Nephew calls Aunty /ata/ and so does she call him /ata/
Niece to uncle /apa/ and uncle to niece /apa/
D. Generation level and sex are indicated by the words -
/wä/ 'man' (or /wo/ 'man')
/amp/ 'woman' /ampgla/ 'girl' /kay/ 'boy'
/wä anta / 'old man' 'grand father'
/anta rot/ 'grand child'
/ap / 'grandmother' /kay ap/ 'grand child (boy)'
/ampgla ap/ 'grand child (girl)'

Thus we get the following list - (which is not complete)

(na-ŋa) wo ta (my) man father for (my) father
(na-ŋa) kaj wo ta (my) boy man father for (my) son

(na-ŋa) amp ma (my) woman mother for (my) mother
(na-ŋa) ampgla ma (my) girl mother for (my) daughter
(na-ŋa) kaj ma (my) boy mother for (my) son

(na-ŋa) ampgla apa (my) girl uncle for (my) niece
("") wa apa (""") man uncle for ("") uncle

Reference in public -

Ten-ŋa tepam wa e 'our father man he' = our father
" " " ragl " " man both' both our fathers
" tepamal wa kigl " " men they' = our fathers

Na-ŋa kajem kaj e 'my son boy he' = my son
Nim-ŋa atena ap e 'your aunt woman she' = your aunt
Ten-ŋa pamal wa kigl 'our uncles men they' = our uncles

Nim-ŋa apenem ap e 'your grandmother woman she' your grandmother

Melpa Sentence Patterns

(1) The basic sentence pattern 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 (i.e., sentence final) verb. The order of the elements between the subject and the verb may vary according to the intended emphasis. Thus:

Nor e om
Nor e Mande-ken om
Nor e me kat mepa om
Nor e Mande-ken me kat mepa om
Nor e Mande-ken me kae kat
wal rakelpa mepa om

Nor came(near past
Nor brought (the) his netbag, brought them on Monday.

Nor came on Monday
Nor brought some taro
Nor brought some tarser to Mande, "the"(his) netbag, brought them on Monday.
(2) **Negative sentence word order** is the same as positive word order. The negative particle /\na/ 'not' occurs just before the verb. Thus:

Nor e Mande-ken me mat Nor did not bring taro on Monday mepa n\nal\n
Note: In Melpa the negative particle /\na/ will always have the main stress. These help differentiate words, we hyphenize:

Nà ná-

"Me not they killed"

Nà ná-

Do not say (it was) I (me)

A negative sentence can be started with /\nom/ 'no'. Thus:

Mon; Mande-ken mat mepa No, he did not bring some on na-\nom.

(3) **Question word order** is generally the same as positive word order. The interrogative particle /\e/ or /\mon\na mon/ 'or not' or /\an/ 'just' or /\nta/ are added to mark the different types of questions:

Nor e Mande-ken me mat Did Nor bring some taro on Mon-
mepa om e ?

Monday ?

Unless the question includes a special interrogative word like who, where, when, which, why etc., there is a rising intonation at the end. Thus:

Mè màt mèpa óm è ?

Me kigl nil teém ?

Mè màt mèpa óm múna món?

Níl teà\j\ka mèpa òmpà ?

Me mat mepa om mon nta ?

or: Me mat mepa om nta?

Me mat mepa ompa-\an ?

Me mat mepa om-\tepam ?

Me mat mepa ompa ye ?!

Did he bring taro ?

Where did he put the taro ?

Did he bring some taro or not ?

From where should he get them ?

I wonder, did he really bring some taro ? (I know, he did not)

Will he just (bring some taro) ?

(It is wishful thinking !)

Now, did he really bring some taro ? (as you were foolish enough to believe he would !)

(Do you hearers deserve it) that he should bring some taro ?!(Never!)

As can be seen from these instances, many of them are not genuine questions but are "rhetorical" only, i.e. a polite way of saying some not so pleasing things.

(4) **Object at the beginning**

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:
Melpa Morphophonemics

Me kיגל Nor e-нт mepa om These taro were brought by Nor
Or more literally, These taro Nor brought

Note: In the sentence above, the subject /Nor e/ 'the Nor' has the "subject marker" or "actor indicator" -нт (-ent), so that there is no doubt as to subject and object (e.p.1 at the bottom).

(4) There is no equivalent to the European be verbs.
In Melpa it is expressed in this way -
(a) a noun + its appropriate pronoun མ + the predicate noun or adjective
(b) simply a pronoun + the predicate noun or adjective. For instance:

(a) Wå e kae
Raj kיגל kiit e
Nompglavrogl
Wamp bä Dika

(b) Ea kai mugl ti
Ea nomppla rogl mon
Kיגל pûriî kיגl
Elim kaў kae e
Na kojôn et wå e
Na kristen wå ti

Be verb type questions are similar in pattern. Thus:
Kaў nant
Kaў e nant
Nim bi e nam
Ba nampa mel
Bi e nam
Int mel ia bi nam

(c) Melpa constructions with verbs that take the place of European be verbs. The verbs used are /mogla/ 'live, be there'/ajkela/ 'stand' /pea/ 'lie' (animate) /tea/ 'lie' (in -animate).

Nil moglom
Kona nant ila mogloq
No morom
De Kaepa kat morom

Where was he/she?
In which place were they?
There is water
There are some Kasuarine trees
Melpa Morphophonemics

Maŋa nampa iti aŋketem  How many houses are there?
No pake ti teetem  There is a water pail there

Note: In this sentence / no pake ti teetem / the speaker tells us much more than just the plain fact that there is a water pail there. Literally translated it says: "Water pail lies". Now the verb /tea/ 'to lie' as a substitute for our verb 'to be', is used in connection with inanimate things only. To use the verb /tea/ in saying that there is a water pail there, actually amounts to saying that the water pail is empty; that is why the speaker considers it 'inanimate' and uses the verb /tea/.

No pake ti morom  There is a water pail there

Here the speaker uses the verb /mogla/ 'to live, be there' which is used only in connection with persons and animate things, thus indicating that he considers the water pail a live, animate thing - there is water in it and water is considered by the Hagen natives a "live, mighty" thing. So from his statement about the water pail being there as an animate thing we rightly conclude that there is water in it.

Oka teetem  'Sweet-potatoes lie' = there are sweet-potatoes there
Oka peetem  'Sweet-potatoes lie' = there are sweet-potatoes there

The verb /pea/ also means 'to lie' and is used as a substitute for our verb 'to be'. Now, while the verb /tea/ indicates that the subject is an inanimate thing, the verb /pea/ indicates that the subject is either a person or animate thing. So from the speaker's short statement about sweet-potatoes being there as inanimate things, we rightly conclude that they have been taken out of the ground and are lying there in a heap to be cooked and eaten. While on the other hand his statement about sweet-potatoes being there as animate things can mean only one thing - the sweet-potatoes are still in the ground, still connected with the life-giving roots, stem and leaves and therefore still animate. So what the man wants to tell us in the second instance is really this: there is a good crop of sweet-potatoes back in the garden!

There are, of course, many more things to be said about sentence patterns in Melpa, but let this suffice. Other features of word order will appear from time to time. The features so far presented are only the essential beginning.

IV. Nouns And Their Modifiers

(1) Number and Gender

a) Nouns do not indicate grammatical gender apart from nouns that naturally imply it, like /amp/ 'woman' /wa/ 'man'
These are used to indicate male or female where desired; for instance / na/ 'baby' / kaŋ nana/ 'baby boy' / amp gla nana/ 'baby girl'; / mam/ 'mother' / kuj mam/ 'sow'; / owa mam/ 'female dog'; / pelæ/ 'male' / empi/ 'female' (used with animals only); / makao pelæ/ 'stier'/ makao empi/ 'heifer'; / makao tap/ 'bull'/ kuj tap/ 'boar'; / kai korla pelæ/ 'rooster'/ kai korla mam/ 'mother hen'; / kai korla wagl/ 'young chicken'/ kor/ 'ghost'; / wä kor/ 'man ghost' = a male ghost/ amp kor/ 'woman ghost' = female ghost.

b) Gram. number is indicated in the endings of the relationship terms, s.u.II.

Otherwise Melpa nouns have no dual or plural form as such, sing., dual, and plural in nouns are indicated appositively placed "number indicators". Thus:

<table>
<thead>
<tr>
<th></th>
<th>sing.</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>kaŋ e</td>
<td>kaŋ ragl</td>
<td>kaŋ kigl</td>
</tr>
<tr>
<td></td>
<td>'the boy'</td>
<td>'both boys'</td>
<td>'the boys'</td>
</tr>
<tr>
<td>or:</td>
<td>kaŋ bä (all)</td>
<td>the</td>
<td></td>
</tr>
</tbody>
</table>

A sing., dual, or plural personal or animate subject requires a sing., 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:

- wä tenta morom / wä ragl morompel / wä menal moromen
  - one man is there / two men are there / many men are there

Note: For the plural there in Melpa two "number indicators":

- /kigl/ indicates a "partial" or "exclusive plural", that is, the number is not meant to be all-inclusive.
- / bä/, however, indicates an "inclusive plural".

Possessive pronoun together with a relationship term plus a personal noun:

Sing. Elim-ŋa boglam ampgla e his daughter, the girl
Dual: Na-ŋa boglam ampgla ragl both my daughter girls
Plural Nim-ŋa boglanemal ampgla kigl your daughter girls

(2) Classification of certain nouns -

(1) All birds are classified under / kai/ 'bird'. Thus:
- / kai Parca/ 'red bird of paradise'/ kai Maŋa/ 'dove'

In other words, you never use a bird's name only but always say: bird soandso -
Fur-bearing animals are grouped under /kui/ 'fur-b. animal'
/kui Koka/ 'rat' /kui kwimpik/ 'field mouse'
Trees are grouped under /de/ 'tree'
/de Kaepa/ 'Kasuarina' /de Waema/ 'Pine'
Rivers grouped under /no/ 'water'
/no Waki/ 'Waghi river'/no Purari/ 'Purari river'
Fish grouped under /oma/ 'Fish'
/oma Koep/ 'Fish Koep' /oma Telep/ 'Fish Telep'
High mountains grouped as /mugl/ 'sky'
/mugl pagla/ 'sky fence' = 'high mountain range'
/mugl Ogla/ 'Mount Ogla' (Kubor Range)
/mugl Mul/ 'Mount Hagen'
The "sky people" are grouped under /ogla/ 'above'
/Ogla Nuk Nuk/ the 'Thunderer'
/Ogla amp Rakap/ the 'sky woman called Rakap'
Ghosts and spirits are grouped under /kor/ 'ghost, spirit'
/Kor Eimp/ Fertility spirit (present in wells, springs)
/kor kui ba/ 'the spirits of the dead'
Human beings are grouped under /bo/ 'seedling, cutting'
/Ten bo-wamp ba/ 'we are the seedling-people'
= human beings (not spirits)
/bo-wa/ = male human being
/bo-am/ = female human being
(things belonging to the 'human beings' were also grouped under /bo/ as over against things belonging to the /kor/ 'spirit'
/bo-kona/ place, land of the humans
/om-kona/ "of the corpses = graveyard
/kor-kona/ "land of the spirits
/kor rui/ 'spirit tomahawk' = European ...... (iron)
/bo-rui/ 'men's " = native ...... (stone)
/kor-ik/ 'spirit language'
/bo-ik/ 'human speech' native language
Note: Now /al/ 'east' has taken the place of /kor/
/kor el/ 'ghost bow' = European rifle
/bo-el/ 'men's bow' = native bow
/al-el/ 'east bow' = bow, rifle from the east
= from the coast
/al-de/ a tree from the coastal area
People are grouped under the name of their group. Thus you never just use the name of a man but always together with his group name. Thus:

Dika Mak Yamka Ko = a man called Mak from the Dika clan / a man called Ko from the Yamka clan.

In the case of a woman -
/Dika amp Rumpugl / literally 'Dika woman Rumpugl' psychologically equivalent to "Mrs. Rumpugl from the Dika clan".

/Dika amp Rumpugl wentep Kae/ literally 'Dika woman virgin Kae' = Miss Kae of the Dika Clan.

/Dika kañ Parka / ' Dika boy Parka ' If you want to give the exact position within his clan of a little boy called Parka, let's say, you better use all the names of his clan's sub-sections as well as his grandfathers and father's name. Thus:

Dika Koa yom Maep awilkil Oprump Kuli kañem wä Wae e-ya kañem kañ Parka e = "little Parka, son of Wae,"son-man" of Kuli from the local group called Oprump of the sub-section called Maep-settlers of the totem group 'Bamboo leaf' of the Dika clan" - so you know where to find little Parka = "Red bird-of-paradise"!

A noun may also be modified in one of the following ways:

(3) An adjective following the noun -
maña kae a good house
wä kiit a bad man
mugl krük a white loincloth
de rogl a tall tree

(3) A noun preceeding the main noun -
miti maña a Gospel house (church)
kim pana a Vegetable field (garden)
kona-ya ui a time of rain = rainy season
bur mel "fly thing" = aeroplane
kiti mel "sweep thing" = broom
ruri mel /drill thing" = drill borer

(7) A relative clause between the noun and its appropriate "number indicator" -
wä yant om (wä) mia 'man back he came (man) tha' = the man who came back
kañ kui rom (kañ) e the boy who is sick
Abbreviated relative clause type construction = verb left out -
maŋ-al kų the pig in the house
maŋ-al kų new they ate the pig in the house = "had a meal(of pork)in private
pen-al kų the pig on the lawn
pen-al kų new they had a meal in public

The inclusive plural indicator / bā/ together with, its noun and, if you wish, re-inflected by the word /kùmpkám/ 'all, all together' expresses Each and Every:

Kona bā each and every place
kona bilä in each and every place
wamp bā every person , all people without exception
ik bā each and every word

Some nouns are modified by another noun to which -ŋa is added. Thus:

Maŋa amp-ŋa "Woman's house", the house for the wife
maŋa rapa amp-ŋa the husband's and the wife's house respectively
kui-ŋa ugl literally "the custom ' or 'the mighty deed of sickness' = death
ant-ŋa ui 'time of sun' = dry season
pana-ŋa ui 'time of garden' = planting season

Verbal nouns are formed by adding /i/ or /l/ to the verb root -

<table>
<thead>
<tr>
<th>verb root</th>
<th>verbal noun</th>
<th>modified verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ru - hit</td>
<td>rui hitting</td>
<td>rui 'hitter' = axe</td>
</tr>
</tbody>
</table>
| nu - eat   | nui eating  | wamp nui 'man-eating'
                           | " nui wā 'man-eater'
| ku - die   | kui illness | kui-ŋa ugl death    |
|            | kui dying    | kui wā 'die-man'
            |             | =the ally (who dies for him who started a war) |
| mu - live  | mul living  | mul ugl life         |
| or: mugl - " | mugli "     | mugli ugl "          |

Note: Verbal nouns -as their name says- are still participating in the verb and, therefore, they cannot be used the same way as we use abstract nouns in a European language.
(4) Prepositions as we know them from European languages become "post positions" in Melpa -

a) -al (±ä1) stands for the English in, on, at, and to.

- deponal in the bush, to the bush
- kojon koempal back to work (where we left off)
- mugl-al to the sky, in the sky
- mugl konal to heaven, in heaven
- mai-äl on the ground, to the ground
- bo-konal on earth, to earth
- nompgal on the road
- wakal in empty space

Note: The locative suffix -al (±ä1) cannot be affixed to personal nouns or pronouns directly but only to the accompanying verb:

- ma moglom-al bi I shall go to (where) mother (is).
- dokta moglom-al pai Go(pl) to (where) the doctor (is)

Furthermore the locative suffix is not used if and when direction is treated as an object of the verb, for instance-

- depona poų bush they went (...went into the bush)
- maükona poų village they went (...home )
- al Madang poų east Madang they went (...went to Madang)
- met Sydney porouch south S. they went (dist. past)(...to S.)
- nim pena pa you lawn you go = go outside
- märik pa inside you go = go in

b) The English from or out of must be rendered this way -

- Maükona moglp omt 'home having been I come' = I come from home.
- Maäl märik molk pena oų 'in the house inside having been they came lawn' = the came out of the house
- Al Lae pepa wolt 'east Lae having lived to west he came'

With personal nouns and pronouns/-ken/ must be used to express 'from' (± s.u. -ken)

Melpa constructions with -mel (s. also I4 (4n)) -

- Na ur piint-mel omt I come directly from where I slept
- Al Lae pur-mel omt I come directly from Lae (where I had gone)
(c) The suffix /-ken/ stands for the English 'with' (accompaniment, not means).

/ nim-ken /

<table>
<thead>
<tr>
<th>owan-ken</th>
<th>with you</th>
</tr>
</thead>
<tbody>
<tr>
<td>owa-ken</td>
<td>with a dog</td>
</tr>
</tbody>
</table>

Note: If the final verb ends in dual or plural, -ken indicates temporary accompaniment, for inst.

nim-ken muglim pil ont 'with you the two of us might be together (for a time), I come'

= I come to enjoy your company

If the final verb is in the sing., -ken indicates a (more) abiding relationship, for inst.

nim-ken muglim pil ont 'with you to be together I come'

= I come to live with you

Ten amp e-ken urumun we came together with this woman

Amp e ten-ken urum 'woman she with us she came'

= the woman has been with us all these years (verb ends in distant past and sing.)

With personal nouns and pronouns, -ken also expresses the English 'to'.

Na-ken uinent I say, come to me

Nim-ken uimp I shall come to you

To render the English 'from a person', Melpa uses -ken plus verb

Anutu-ken moglpa ten-ken urum 'having lived with God, He came to us', He came to us from God

Enim-ken moglpa om Having been with you, he came

Jamka Ko-ken punt-
mel ont I come from Jamka Ko (to whom I had gone)

-ken also serves to indicate time -

/nant-ken/ 'which one with' = when?

Days or rather nights, months, seasons etc are counted on a person's fingers; showing perhaps three bent-in fingers (cf. I4, (4e)), he says -

e-ken ompa 'this with he/she will come'

= in three days from today

Sande-ken uimp I shall come on Sunday

Melpa had a "ten day week", reckoning from 'to-day' backward or forward

akop to-day

ouka yesterday

day before yester day ral second (night) as from to-day

utima tomorrow
The Melpa moon or months are counted in pairs; each pair consisting of /komon akel ragl/ 'both elder and younger brother'

1. Pill komon akel ragl
2. Tiŋ / m / '
3. Owil / m / '
4. Paan / m / '
5. Pon / m / '
6. Teplan / m / '

/p· u/ 'season, time'
    pana u/ planting season

(d) Another very important "post position" is -ŋa. It covers a rather wide scope of meanings. Think of it first as a possessive (s.1(2) on p.2) But it also means 'for' and 'concerning' or 'about'.

Anutu-ŋa God's, of God, for God, about God
kajem-ŋa the son's, of the son, for the son, about the son
Anutu-ŋa kaŋem e Jesu mtorom Jesus is God's Son
Jesu e Satan-ŋa nitim Jesus spoke about Satan
-ŋa helps in forming a partitive genitive -

Ken kigl-ŋa ti pok rom One of these shells broke

The partitive / e-ŋa ti/ 'one of this, some of ...' takes on the meaning 'of this kind, of this type'; for instance -

koya int teetem e-ŋa ti ŋa Give me a knife of that type over there
Ten-ŋa kyu bo e-ŋa ti mon we do not have pigs of that species
Dika bo kigl-ŋa ti wi mon There is no Dika group of that description living out there at Maep.

Maep ila mul na-mporom

Adjectives and qualifying phrases are formed with -ŋa -

Zunt / adv., 'first' and 'before'
/unt-ŋa/ old
/kont/ adv. 'newly, lively' /kontuja/ 'new, fresh, alive'

/kuj-ua puglwa/ 'owner of pigs' = a man who is rather successful in raising pigs
mel-ua puglwa 'owner of goods' = a man of wealth
el-ua puglwa 'owner of war' = a war-monger
kont-ua puglwa one who always comes out alive
kentip-ua puglwa 'owner of theft' = a kleptomaniac
wamp-ua puglwa 'owner of people' = a tyrant !!

When -ua means 'for' then the verb takes on an infixed /nte/ (or ntä, nto, ntu - depending on the neighbouring vowel phonemes).

This indicates the action is not for the benefit (or against) of the actor but for (or against) someone else; thus:

Na-ua raju tiint I put my food there
Nim-ua raju tii-nti-nt I put food there for you
Elim-ua koyon em He did his work
Elim-ua koyon e-nte-m He did his work for him (someone else)
Ku kat mek ou They brought stones
Nich-ua ku kat me-nte-k ou They brought stones for you

Na-ua ne-nte-m may mean: He spoke for me
But may also mean! He spoke about me = slander
For Clarity's sake -
Na-ua ik ne-nte-m He spoke (my word) for me
Na-ua burluy me-nte-m He spoke behind my back about me = slandered me
Na-ua wä ramp Let me kill my man!
Nim-ua wä e ro-nta-mp Let me kill your man for you!

e) The subject indicator is -ent (-nt), s.p.1 bottom.
It is employed especially where there is any possibility of ambiguity, such as in sentences with inverted word order. Thus:

Ametu e-nt mugl mai ragl God created heaven and earth
weeuntupa itim
Jesu e-nt ogla mana urum Jesus came down from above
Nam-ent om (near past) Who came?
Me kigl kaaj ti-ent mepa om The taro were brought by a boy
Kai Korla mam e owa-ent nom The mother hen was eaten by the dog.
A second important function of -ent (-nt) is to indicate means. Thus:

Rom kona e de omoj-ent rak em
Ku-ent ma'ya rakarem'en

and with such and such an instrument -

Wani rui-ent rou
koya-ent kupeti
Ma'ya dip-ent nompa!

5. Nouns as post-positions
/oroja/
wamp numan oroja
pagla rukur oroja
tagla ekit oroja
ekita, ekit oroja
mana, mana oroja
rat pol mana oroja
ogla, ogla oroja
ma'ya ogla oroja
ten oroja
ten oroja om
Melpa erda, Kopon oroja
met Kopon oroja pouj
unt oroja
väte oroja

/ruk/
/orukur/ or /rukruj/
rukur oroja wamp
ekita oroja wamp
rukruj ui

he bandaged his sore with leaves from a tree
the build houses with stones
they killed that man with a tomahawk
cut it off with a knife
lest the house should be burned up by fire!

'side, section, area, portion, period
'inside a person, in a person's mind'
in(-side) the fence
outside the fence
out, outside
down, "down-side" = under
under the table
up, "up-side" = above
above the house
'lawn side' = out of the house
he came outside
Melpa area, Kopon area
'they went down into the Kopon area'(i.e. Jimi River area)
in former times
in times to come

'into'
'within' 'in'
the people within (the group
the people outside (the group
("nationals" and "aliens")
return to one's own group, own territory
<table>
<thead>
<tr>
<th>/pol/</th>
<th>'platform'</th>
</tr>
</thead>
<tbody>
<tr>
<td>no pol ila</td>
<td>on the bridge</td>
</tr>
<tr>
<td>de pol ila</td>
<td>on the ladder</td>
</tr>
<tr>
<td>no di pol ila</td>
<td>on the water</td>
</tr>
<tr>
<td>ku pol ila</td>
<td>on top of the stones</td>
</tr>
<tr>
<td>keis pol ila</td>
<td>on top of case</td>
</tr>
<tr>
<td>/tiŋ/</td>
<td>'trunk'</td>
</tr>
<tr>
<td>ruk tiŋ ila</td>
<td>in the middle of</td>
</tr>
<tr>
<td>nompgla ruk tiŋ ila</td>
<td>in the middle of the road</td>
</tr>
<tr>
<td>wamp ruk tiŋ ila</td>
<td>among the people</td>
</tr>
<tr>
<td>/wär/ or/wäŋ/</td>
<td>1 edge'</td>
</tr>
<tr>
<td>kona wäŋ ila</td>
<td>at the outskirts of the place</td>
</tr>
<tr>
<td>no wär ila</td>
<td>on the river -side, at the river</td>
</tr>
<tr>
<td>/ältä/</td>
<td>shore , bank</td>
</tr>
<tr>
<td>nompgla ältä ila</td>
<td>alongside the road</td>
</tr>
<tr>
<td>/pugl/</td>
<td>base of something</td>
</tr>
<tr>
<td>koya ni de pugl ila</td>
<td>that knife is at the base of the tree</td>
</tr>
<tr>
<td>teetem</td>
<td></td>
</tr>
<tr>
<td>owa ni de pol pugl ila</td>
<td>that dog lay at the base of the ladder (steps)</td>
</tr>
<tr>
<td>piitim</td>
<td>that woman Mary sat close to</td>
</tr>
<tr>
<td>Amp Marea ni-ent Jesu-ŋa</td>
<td>Jesus, at his feet.</td>
</tr>
<tr>
<td>kämp pugl ila murum</td>
<td>top, crown of the head</td>
</tr>
<tr>
<td>/iim/ /peŋ iim/</td>
<td>summit</td>
</tr>
<tr>
<td>komŋa iim</td>
<td>on top of the mountain</td>
</tr>
<tr>
<td>komŋa iim ila</td>
<td>the sun stands in the zenith</td>
</tr>
<tr>
<td>ant e iim ila peetem</td>
<td>back , behind</td>
</tr>
<tr>
<td>/bugl/ /burluŋ/</td>
<td>go behind me</td>
</tr>
<tr>
<td>na-ŋa burluŋ pa</td>
<td>he talked behind my back</td>
</tr>
<tr>
<td>na-ŋa burluŋ nentem</td>
<td>'fork, forked branch'</td>
</tr>
<tr>
<td>/paka/</td>
<td>to go up a tree</td>
</tr>
<tr>
<td>de paka oglala pi</td>
<td>at the crossroads</td>
</tr>
<tr>
<td>nompgla pakal</td>
<td>in an unknown country</td>
</tr>
<tr>
<td>kona kont paka</td>
<td>entirely new talk, new ideas</td>
</tr>
<tr>
<td>ik kont paka</td>
<td>entirely new custom, after an en-</td>
</tr>
<tr>
<td>ugl kont paka</td>
<td>tirely new fashion</td>
</tr>
</tbody>
</table>
Melpa Morphophonemics

Amp rälip paka elpa ila
ba ronom
nitim paka nila pem

he practices polygamy in quite
an unusual way
It happened at the time predic-
ted by him.

V. Melpa Numbers

Tenta one  raltika three
ragl two  tempkak four  ejak eight

The Hagen natives like to count in pairs (at the same time bending two fingers , starting from the little finger of the left hand)

ragl pem o there are two
ragl pem o there are two = tempkak pem o there are 4

The 4 fingers of the left hand now bent in, they proceed to the right hand, counting again two and two , and then they say -

tempokak pem o there are 4 = ejak pem o there are 8

Eight (8) is the higher unit , not ten (10)
The bent-in fingers of both hands are brought together so that the two fists form /ki tenta / as it is called , i. e. 'One Hand'

Ki tenta = eight (8)
Ki ragl  two"hands"  = 16
ki raltika three "hands"  = 24
ki tempokak four"hands"  = 32 and so on.

To continue counting from 4 on :
/pämp ti gul/ 'a thumb apart' = five (5)
pämp ragl gul two thumbs apart = 6
pämp raltika gul three " ampart = 7

Of course they do not have "three" thumbs - "thumb" is used as an ancillary construction; same with nine and ten, you still press your two fists together, holding the two thumbs up; and in putting first the left one down on to your bent-in fingers, you say -

pämp ti pip ' a thumb (serves as) plug = nine
pämp ragl pip' both thumbs (serve as) plug = ten

'Many' is expressed by /menal / /wamp menal/ 'many people'
but also: /no menal morom / 'there is much water there'
Na numan menal enem rowa menal peetem me koragl mint op ti ti neken üa tiprägl ragl ragl neken üa nempa raltika entem kų mam e wagl tepa eükak entem Kapogla etega üom ljompa kapogla entem

I like it very much there are many bananas (in the garden) only a few taro give them one yam each give them two cucumbers each

'Saying it he made it to be three' = he said it three times. 'Sow taking young ones she made them to be eight' = the sow had a litter of eight. 'making it equal he gave' = he gave each one an equal share 'in giving (them) he made it to be equal' = he left none out, gave each and every one of them

VII

KORRELATIVA

They are cor-related to the three grammatical persons or to the person speaking, the person spoken to, and the one that is living someplace else. Thus:

A. (1) /i/ The attention of the person spoken to is drawn by the "speaker" to persons, things, happenings, actions, possibilities etc. that are present (either right there with them, or close by, or at a distance) so that they can be seen, heard etc. For inst. /i pa/ 'go there where both of us see the road there leading away from me and you into the direction where you wish (intend, mean, want) to go' (meaning: see you again!)
/i nen pent e-ken kelamp/ 'hearing you say so, I want to quit'.

(2) /ni/ The attention of the person spoken to is drawn by the "speaker" to persons, things, happenings, actions, possibilities, 
& words etc. that both of them know about but which are not (no longer - not yet) a present reality in the sense that they could be seen, heard etc. just here and now; for inst. :

/int nen wä ni pelp mor/ 'I remember the man that you mention there'

/ni pelpa-ken numan e waj nem/ 'when she heard that, she was comforted'
(3) /di/ The attention of the person spoken to is drawn to the fact that he/she (i.e. the person speaking) is not in a position to present, account for, amend, restore, lay hold on, or make undone that which he is referring to; for inst.: 

/Wesia netemen di nam/ ? 'Who is that Messiah they talk about? I am at loss to know.

/Na-ga koya mana pom di etepa em-mel nant / 'In what way did that knife of mine get lost' ? (I cannot account for it)

In using /di/ the person speaking often carries on a monologue addressing him to himself in self-pity, -reproach, etc.; for inst.:

/petep di itz eka / 'Now just why should I have done a thing like that!' (and I cannot make it undone!)

Note: /ni/ di are placed at the end of a sentence for emphasis -

/Int in i/ 'You just make (do) it there' !

/or: do you not make (do) the very thing there that we are just talking about !

/Unt nint ni / 'I did say that before'

/or: There you are - the very thing that I said long ago !

/unt nitim di / 'He said it long ago'!

/or: Didn't he say it before? (Implied he most certainly did ! )

B. Demonstrative pronouns

When the 'number indicators' (s.V, lb) are added we get three sets of demonstrative pronouns kor-related to the three gram. persons. Thus:

Sing. | Dual | Pl.
--- | --- | ---
(1) ie (or iä) | i ragl | (limited) i kägl (i kigl)
this | both these | (inclusive) i bá these

(2) ni | ni ragl | ni kigl > nigl (just) those
that | both those | ni bá (all) those

(3) di | di ragl | di kigl > digl (just) those
that | both those | di bá (all) those
This house here is "suit-eat*n" = in a bad state of repairs
Whose knife is that there?
These two boys brought the message'
"those"land people" said it " =the people settled, resident there; those who have the right of settlement there.

C. Cor-related locative

Question: nant ila?

In which particular place?
In which spot?

a) The locative postposition /-al/ (IV,4) which stands for our prepositions in, on, at, and to, is added to the Korrelativa -

(1)/i/ plus -al > /ila/ 'in, on, at, to a particular place' or spot, at a particular time, in which both the person speaking and the person spoken to are present.

(2)/ni/ plus -al > /nila/ 'in, on, at, to a particular spot, (place, time) that both the person speaking as well as the person spoken to know about, although no longer / no yet a present reality right here and now.

(3)/di/ plus -al > /dila/ 'in, on, at, to a particular spot (place, time) that I and a "third party" living someplace else very well know about but is now no longer/not yet open to me to go there or to stay there (being to me, the person speaking, a cause of regret, longing, wonder and so on).

Note: The metathesis -al > -la makes it possible to retain the 'a' in /ila, nila, dila/ or better still, makes it possible to retain -and thus be able to use it at all - the /i/ in /la, nila, dila/ because it is a rule in Melpa that there cannot be a vowel sequence if the preceding word ending in a vowel and the following word beginning with a vowel and two such words want to combine, for inst.: 

/wenta/ 'old woman'/amta/ 'old man'
> /went-a'mta/ 'old people'
/depona/ 'bush'/-al/ 'in'
> /depon-al/ 'in the bush'

b) The locative postposition -al is also added to the indefinite pronoun (I,3) -

Sing. /ti/ 'someone' /ti-al > tila/ 'somewhere'
Dual /ralt/ 'some two' /kona ralt-la/ 'in some two spots somewhere'
Pl. /mat + -al > mat-la/ /mat-la/ 'in some places somewhere'
/kat + -al > kat-la/ 'in some other places somewhere'
D. The Korrelativa /i,n,i,di/ in combination with "postpositions" form a variety of adverbs of time, of reason and motive, of quantity, of place, of quality, of manner, comparison, similarity etc.

(1) **Adverbs of time**, postposition /-ken/ (rf.IV,4c)

/i-ken/ (e-ken) 'now, at this time'

/ni-ken/ 'then, at that time'

/di-ken/ 'then, at that time'

*yaont on e-ken 'amp

Miti ekit urum ni-ken el piitim. There was fight at the time when Christianity arrived (here).

Koor kiik mana urum di­ken pena piy pelek ro -'ntoroq

They were at \( \lambda \) a loss at that time when volcanic ash was falling to go outside (for food etc)

(2) **Adv. of reason and motive**, postposition - \( \eta \a (rf.IV,4d)

/i-\( \eta \a/ (e-\( \eta \a) 'for this reason, therefore'

/ni-\( \eta \a/ 'for that reason, therefore'

/di-\( \eta \a/ 'for that reason, therefore'

Na-\( \eta \a k\& mel b\& tepa no­rom e-\( \eta \a popogl-ent ko\&nt

'he takes and eats all my pigs and goods this is why I am dying of wrath' =because he never pays his debts for what he received from me, I am grieved to death.

Int nen ni-\( \eta \a nint

I said it for that same reason or motive as you mention there.

(3) **Adv. of quantity** (I4\&)

/i/ + verb \&\& /el,eta/ 'do, make'

/i etepa \&om /

/k\& i etep \&uimin/

'this doing he gave ' * he gave this much (showing bent-in fingers)

we shall give (you) so many pigs (as we show bent-in fingers)

(4) **Adv. of place** (I,4\&)

/Nil/

Adverbs of place are also cor-related to the person speaking, the person spoken to and the absent "3rd party" -

Ist. person /ya/

/ya wa/ 'here' (by me, person speaking)

/ya ila wa/ 'come here'

/yaont/ 'come to this (more precise) spot here by me'

/yant wa/ 'back toward me'

'come back' (to me)
Melpa Morphophonemics

2nd person

/i/ 'there' and /int/ 'there-to' mark place and direction away from the person speaking towards the person spoken to as well as away from the person spoken to towards place and direction of person living someplace else.

To say good-bye in Melpa, you say to the person(s) leaving -

Sing. /i pa/ 'go there!' = go (your direction) your way in peace!

Dual /i pail o!/ You two, go your way in peace!

Pl. /i pai o!/ Go your way in peace!

If you go away you say to the person(s) staying -

/i mogla/ 'stay there' (in peace)!

or /i eteken mul o!/ 'same'

/i etek moglail o!/ 'you two stay there!' You stay there!

(In greeting people who come to your place, you say:

/ya wa/ or /ui o!/ ya wail o! or /wail o!/ wai o! 'come!')

/y a kana/ /int kana/ 'look here' 'look there' = look out!

/int pa/

/int uimp/

Nil teetem?

/int teetem/

Nant ila teetem?

/int ila teetem/

3rd person

Reference to the 'place' or 'direction' of (toward) the "3rd person" living in some other place is made by the following adv. of place related to the "four corners of the earth" -

<table>
<thead>
<tr>
<th>Place</th>
<th>Direction</th>
</tr>
</thead>
<tbody>
<tr>
<td>/al/ 'in there, east'</td>
<td>/alt/ 'in there' (to) east</td>
</tr>
<tr>
<td>/wul/ 'back there, west'</td>
<td>/wolt/ back there, west</td>
</tr>
<tr>
<td>/wi/ 'up there, north'</td>
<td>/wint/ or /Wänt/ 'up norhh, up there'</td>
</tr>
<tr>
<td>/met/ 'down there, south'</td>
<td>/ment/ down there, south</td>
</tr>
</tbody>
</table>

Nil?

/met Glomet/

/wi Alkena/

Where? (more general)

'down in Mount Hagen'

'up at Alkena'
/Ant e nil ogla orom/ 'Sun he where up he comes' ?Where does the sun rise?

/Ant e al ogla orom/ 'the sun rises in the east'

/Wul mana porom/ 'He sets in the west'

Wi Käwul oroŋa/ 'the Käwul area up west'

/Met Kopon oroŋa/ 'the Kopon area down there'

"the sun rises in the east'
'the sun rises in the east'
'He sets in the west'

Note: al, wul, wi, met are not abstract terms but are derived from the topographic features of the country. While /al/ and /wul/ do point to the rising and setting sun, /al/ actually means 'in there' (for inst./al ila/ 'in the house in there'); topographically it means 'in the wide open Waghi valley there'

/wul/ up there, where the Hagen Range marks the western limits of the land of the /bo-wamp/ 'human beings'

The meaning of /wi/ and /met/ is absolutely topographically determined /met Kopon oroŋa/ 'down in the Jimi River area' refers to the low-lying Jimi River valley although it is north of here; and rising country in the south will be referred to by /wi/.

The correlated locative (VI,C)

Sing. ila nila dila

Dual ragl-la / ragl niŋa / ragl dila

Pl.,limited kigl-la / nigl-la digl-la

Pl.,inclusive bila ni bila di bila

can be added to al, wul, wi , met to mark the more precise location and/or direction -

/al ila/ in(to) that spot in there, east

/wul nila/ in(to) that particular place, west

/wi kona bila/ in(to) all these places up there

/met kona di bila/ in(to) all those places down there (we know from hear-say but cannot go there)

/i/ can be placed in front of al, wul, wi, met to mark the place away from the person spoken to -

/i al ila teetem / 'there in there in that spot it is'

/i wul ila teetem/ etc. 'there up there in that spot it is'

To the horizontal the vertical dimension can be added -

/al ogla / in the east up there

/al mana/ in the east down there

/wi ogla mugl-al/ etc. up in the sky up there

/met mana kona koop ila/ down below in the abyss
To express movement from ... to two adv. of place are put together; thus:

- /ogla mana urum/ → 'above below he came' = he came down from above
- /int yant on/ met → 'from there (place of person spoken to) they came here'
- /Rugli pon/ → 'down Rugli they went' they went down to Rugli
- /ya kelek int pon/ → 'from here they went away to where you live'
- /al wolt on/ → 'east to west they came' = they came from the east up here
- /al wolt pon/ → 'they went from the east up there in the west'
- /al Madang yant on/ → 'they came back from Madang out there.
- /wi ment on/ met want on/ → 'from up there they came down here'
- /noe yant on/ → 'from down there they came up here'
- /ya nont pon/ → 'they came back from across the river'
- /met Mulka ogla on/ → from here they went across the river
- /'they came up from Mulka down there'

Distance

While al, wul, wi, met imply a longer distance, the following adv. are used to mark the shorter distance -

- /arlaim/ (arlai ila) → 'just over there' (in that spot...)
- /wurlaim/ (wurlai ila) → 'just over there' (west of here)
- /wiraim/ (wirai ila) → 'just over there' (country rising)
- /meraim/ (merai ila) → 'just over there' (down in the flats
- /yaraim/ (yarai ila) → 'just over here' (this side of river)
- /noraim/ (norai ila) → 'just over there' (other side "

E. Transitive verbs of motion

(1) When movement of an object is implied it must be stated in which direction it moves -

(a) Movement towards the actor(subject)

- /pelai kigl yant tamp/ → 'let me take the planks to me' = let me move or shift them towards me
- /pelai kigl int ta/ → 'move, shift the planks towards you'
- /pelai kigl alt tain/ → 'they must shift the planks to their place out there'
(b) Movement away from the actor (subject)

The idea of moving an object is in Melpa conceived as "causative", i.e. "to cause the object to move in such and such a direction", "to make it go away from the actor person". The phrases are formed by using the causative verb /ntui/ 'to set into motion, to make it move' -

/yant ntaI/ 'make(pl) it move toward me'
/int ntaI/ 'make it move away from you'
/int ntaI/ 'let me make it move toward you'
/alt nto/ wolt nto/ 'make it move toward east', .... west
/ogla ntaI/ 'let us make it move up'
/mana ntaI/ 'let us make it move down'
/nont ntaI/ 'make it move across to the other side

By what action the actor 'makes an object move toward the other person must be specified:

/ampogla no ila mana ntaI/ 'grasp it with your hands and make it go down into the river'
/kamapelpa mana ntaI/ 'to step on it and make it go down'
/ropap mana ntaI/ 'make it go down by beating' = suppress
/tepa mana ntaI/ 'take it and make it go down' = to cause a thing get lost

In many , many instances an English-speaking person for instance does not think there was movement of an object involved:

/teken ogla ntokon kana/ 'take and make (it) go up and see' = look up!
/teken mana ntokon kana/ 'take and make (it) go down and see' = look down
/teken wolt ntokon kana/ 'take and make (it) go west'

(Note: the object to 'take' is your eye and the object to 'make' is your looks = take your eye and make your looks go toward....)

/ik neken int ntaI/ 'say word(speech)and make it go away from you toward the 3rd person'

= give them an answer
(c) The causative verb /nta/ 'to set in motion' in connection with the verbs that take the place of the European be verbs (rf. III, 4(c) /mogla/ 'live, be there' /pea/ 'lie, rest' etc.

/Wä romt ogl tì ya ila mo-ntop mor/
/Int ila makao mat mo-ntok moromen/

/kaŋ amp gla kigl int ila teken ur pe-nta /
/ant e pe-ntepon yant umun/
/Ant e keŋ oroŋa pe-ntepa ment pom/

'speech taking make it move toward me' = give me an answer!
'We took Sydney and made it go south and came Brisbane'
'= We came from Sydney (which is in the south) to Brisbane
'we shall take Ogelbeng and make it go west and go east Madang'
'= we shall go from Ogelbeng to Madang
'God makes field fruits and vegies come down and gives' = God gives us field fruit and vegies down
'take and & & make (it) go lawn'
'= bring it outside
'take the fowl and make them go house' = put the f. into the house
'take and make (it) go up there'
'= put it up there
'to turn and go back'
'take nose mouth make it go in my direction' = turn your face towards me, face me.
'take and make empty space to be there' = make room for a person, let the other person pass
'a strong man causing him to be here I live' = I have a strong man here.
'there causing some cattle to be there you live' = you have some cattle there
'take the children and make them sleep there' = let the children sleep there.
'causing the sun to be there we came back' = we returned by daylight.
'taking the sun and making it to be at the side of the cheek he went down there' = he went down there in the early afternoon (when the sun has reached a height corresponding to a person's cheek)
Note: From this type of thinking and construction it can easily be seen why the causative verb /nta/ is used to make intr.verbs transitive.

How the idea of "making an object moving away from the actor towards another person (distant object)" (E,1(b) is carried over to indicate how the intention or result of any other action is directed away from the actor towards another person, must be shown later.

F. The Korrelativa /i,ni,di/ combined with /-mel/ 'like as'

(1) used adverbially

/i-mel/(or e-mel) 'as this' or 'like this' or 'thus', example or explanation at hand or to follow.

/ni-mel/ 'as that, like that, thus, in that way', with the example or explanation or content already given

/di-mel/ 'as is known to the person speaking and a third person living someplace else'

/e-mel na/

/ent nitim pit di-mel akop emen kant/ 'once he said(it)I heard(it)as I could not grasp it at that time so it now happens I see = I see it happens as he once told me! (now I can grasp it)

(2) used adnominally (with the number indicators e,ragl,ba)

/mağa e-mel kapogla ti/ 'a house like this'

/wä ni-mel kapogla mat/ 'some men like that man'(whom I am referring to)

/kik mana urum netemen di-mel kat teetem kant/ 'I see here is some volcanic ash like that one which they say came down'(and I never knew what it looked like :di-mel, but now I know)

/ya de kigl-mel kapogla kat/ 'some trees like these here'

/ya bo-owa bä-mel ti mon/ 'no dog like these native dogs here'

(3) To differentiate adverbial from adnominal use -

(size, type)

/mağa rakänemen-mel nant?/ 'what size (type) of house to you build?' 'we build it a size (type) as you told us'
Melpa Morphophonemics

/i-it/ and /e-mel/ etc. combined -

/kunt kaŋ ti morom ni-mel ya kaŋ e kant/ 'I see this boy here is like that European boy' (whom you and I know = ni-mel)

/maŋ>ya kaŋ kap ti aŋten e-mel na-ŋa i-etepa-ku morom/ 'you have just such a kind of boar as I have'

/ten-ŋa de Kaepa i-it kat morom di-mel-ku ya kona ila morom kant/ 'our Kasuarina trees (known only to me and the people back home = di-mel) are just such as they have here in this place'

/kal mel bā unt i-etepa ṭu-rum bā-mel-ku ṭonom kant/ 'I see him give just such a quantity of pigs and goods as he gave on a previous occasion'

VII

Qualitativa

(Adverbs and Adjectives)

Note: There is no special morphophoneme to mark adv. and adj. in Melpa.

1. Adverbs
   (a) Primary adv.
       /koor/ 'once upon a time, long since'
       /unt/ 'previously, formerly, at first, early;'
       /fɔfy/ama/ 'very'
       /wate/ 'later on, then'
       /mɔntogl/ 'strongly'
       /elpa elpa/ 'separately'
       /ɔkukä / utimä/ 'yesterday' 'to-morrow'
       /mäkmä/ 'in the morning'
   (b) Secondary adv.
       conjugated as though they were verbs
       /ama pa-/ 'go very' = 'go ø for good'
       /daŋa na-/ 'say quietly' = quietly
       /daŋa neken pa/ 'saying quietly go' = go quietly
       /nuŋ naken pa/ 'saying secret go' = go away secretly
       /raka nek moglai/ 'saying silent be other' = sit silently
Constructions with the causative verb /'nta/ "make it to be... combined with verbs that take the place of the European be verbs (cf.VI,Eb) and c")

/tepa kon mon' topa moglaŋka/ 'it shall stay straight'

/kojon etepa kae mon'tom/ 'doing work he made it to be well' = he worked well

/kojon kae ti em/ 'he did a good job' (here in this instance the adj./kae/ 'good' is part of the object of the verb /eta/ 'do, make'

/pelek kon mon'tog/ 'hearing you made it to be straight' = you heard (understood) it right

/mon rop kiit mon'tor/ 'writing I make it to be bad' = I write badly

/mon kiit kat roŋ/ 'they wrote some bad things'

/tepa utima ral pentem/ 'taking mëmë he made it to lie to-morrow day after to-morrow' = he put it back, delayed it

Sentence-medial verb-forms -

/wamp ou 'ntok oŋ/ 'people making it to be big they came' = many people came

/rogl etepa morom/ 'he stays at a distance'

2. Adjectives
(a) Primary adj.

/kont/ 'new, fresh, alive'

/kae/ 'good, nice, beautiful, pretty'

/kiit/ 'bad'

/rogl/ 'long' and 'high'

/känä/ (utä/ /punt (puntä)

/pompra/ /pompra-wamp/ 'short' and 'low'

/kräk/ or /kurmuglä/ 'black', 'black people'

/muk/ /kuŋ/

/kunt/ 'white'

/kunt-wamp/ European 'light-blue', 'dark-blue'

/pänt/ /pänt-wamp/ 'red' and 'rose-coloured' skin: light coloured, light-skinned

/wä agläm e/ /dark-skinned' /black people/

/elim/ 'peerless'

/iŋk/ a man endeered to us in a unique way

/elbow/ 'true, real, genuine'

/real, true'
Melpa Morphophonemics

/kon/ 'straight, right, just, righteous'
/wä kon kae ti/ 'a just and good man'
/weenej/ 'faint, weak'
/kapogla/ 'suitable, adequate, corresponding'

Some adj. have the possessive -ŋa with them -

/kontŋa/ 'new' (adv. 'anew'
/untŋa/ 'old'
/uglŋa/ E 'eternal'
/käntŋa/ 'abiding'

(b) secondary adj.
derived from verbs (verbal adj.)
/kui/ 'dead' (v./kogla/- 'die'
/kui/ 'cooked' (v. 'koea-/'cook'(in earth oven)
/mui/ 'eatable' (v./'na-') 'eat'
/nä-ni/ 'not eatable' (uneatable)
/numan mul/ 'beloved' (/numan mogla-/'impers.
'there is love there')
/no käl/ 'boiled water' (/no kagla-/'hot water
/koemp keta nä-kani/ 'face not seen' 'unknown'

sentence-medial verb forms
/nempa/ 'saying-he' = called
/no Purari nempa ti/ 'river P.saying-he a' = a river called P.
/ou ntopa/ 'making it to be big' = many

sentence-final verb forms
/ntoimp ropa morom wä e/ 'the steadfast, reliable man'
/popogl moglompa ugl e/ 'the wrath-arousing custom'
/koep porom kaŋ e/ 'the obedient boy'

Potentialis verb forms
/ten kanimin-mel peetem/ 'it is visible to us'
/ten pilmin-mel mon/ 'not knowable for us'
/itimpä-mel peenem pent- /mel / 'it is "make-able"by me ,I think'
/nim wak ruimin kapogla
mon / 'to us you are not a dispensable one'
(c) Modification of adjectives
(part-) iteration

/elpa/
/elpa elpa/
/koropa/
/ik koropa/
/ik koropa karepa bā/
/glawa/ /glawa mawa/
/pont(ä)ma/
/pont(ä)ma ant(ä)ma/
/werkre/ /werkre arkre/
/kraia/ or/k(ä)raia/
/kraia mraia/(-m(ä)raia)

augmented by /we/

/kae-we/
/kiit-we/
/rogl-we/

comparative in high degree
adv./ama/ /ama kae/
/ama kae-we/
/ama rogl-we/

more than the Positive says-
/kopet/
/kopet rogl/
/kopet kiit/

Diminutive
/rogl-mel/
/kiit-mel/
/nontopa<mel/>
/kuj-mel/ /kunt-mel/
adv./kot/ 'little'

/kel kot/
/onoña kot/

'different'
'various, diverse, almost every different...
'poor' (literally 'looking for', i.e. looking for goods, money, etc.)
'looked-for words' = poor talk, far-fetched argument
'all the far-fetched talk', the various far-fetched arguments
'wrong' 'wrong in various ways'
'enraged, furious'
'intensely furious'
'scattered' 'scattered all over'
'crooked, bent, curved'
'totally crooked'
'good indeed, pretty indeed'
'bad indeed'
'high, long, far indeed'
'very' 'very good, very nice'
'very good indeed, very nice indeed'
'very far indeed'
'quite'
'quite long, quite far, quite high'
'quite bad'
'long-like, longish' somewhat far, rather high'
'rather bad'
'rather close, rather near'
'dark-bluish' 'rose-coloured -like'
'a little small'
'a tiny little bit'
/kogl/'dear little'
/went ap kae kogl/ 'dear little nice grand-mother'
/went apomal kae koglma/ 'dear little nice grand-mothers'
/de rogл koglma/ 'dear little long bits of wood'
=kitiably small pieces of wood.
/kţ kupti kogl/ 'a pitiably small piece of pork'
/oka punt koglma/ 'pitiably small bites of sweet-po' tato' 

VIII

The Verb

There are sentence-medial and sentence-final forms -

A. The sentence-final verb forms

/mo/ verb root or radical 'live'
/-r/ verb ending 'I'
/mor/ 'Live-I' = I live

So the ending indicates number (here: singular) and person (here: I). Since /-r/ says 'I' and /mo/ says 'live', we have subject + predicate = a complete sentence in this one word /mor/

/ra/ radical 'grow' tr.
/-r/ verb ending 'I'
/rar/ 'I grow' (yams)
/pe/ radical 'hear'
/-t/ ending 'I'
/pet/ 'I hear' also 'I know'

You see that two out of the three instances given above take /r/ for an ending and one takes /t/.

This makes no difference as to the meaning and function of this 1st. person sing. ending; both /r/ and /t/ say 'I'.

/t/ is the lst. pers. sing. ending of all those verbs that have an /e/ in their verb root.
/r/ is the lst. pers. sing. ending of all those verbs that have an /o/ or /a/ in their verb root.
(2) Melpa verb groups

Looking at the radical vowel, we can group the Melpa verbs in three groups -

1  e-i group
(a) /net/ 'I say'
(b) /nit/ 'I said'

2  o-u group
(or/ 'I come'
(ur/ 'I came'

3  a-å group
(akär/ 'I dig'
(akär/ 'I dug'

As can be seen from the instances above, the change of the radical vowel from /e/ > /i/, o > å, and a > å seems rather important. I shows that the Melpa verb stem (or its root, too) exhibits tense quality.

It is the radical vowels that mark the difference between a) habitual action (or Durative) and b) Remote Past.

The verb endings (represented in the instances given above by the final consonants t, r) do not tell us anything here about tense or mood; they only indicate number and person.

Derivative noun (verbal noun) and derivative adjective (verbal adjective) are found and instances will be given later on.

The "Participles" will be treated under 'sentence-medial forms'.

Note: a) in the e-i group of verbs there are a few with a long radical vowel, for inst.:  
/këntär/ 'I cart' (sand)
/këntär/ 'I carted'

b) Also in the e-i group there are some which have a /nt/ in their verb stem (and not /nt/). While those that have /nt/ in their verb stem follow the general rule for the e-i group to take /t/ for their final consonant (where it applies), the few verbs of the e-i group with a /nt/ in their stem vowel do not follow that rule but take /r/, for inst:

/weentel/(stem) 'to do something new (that nobody ever did before), åå creative activity
/weentetem/ 'he is creatively active'
/weentel/(stem) 'to make a depression' in the ground)
/weentërem/ 'he makes a depression'

C) A few verbs of the e-i group have an /o/ in their first syllable of their stem, for inst.

/kountel/(stem) 'to know one's way about'
/kountet/ 'I know my way about'
Melpa Morphophonemics

(3) The moods

In Melpa each verb has **two stems** which **indicate** mood and for them we may use the convenient terms

(a) **Modus realis**

<table>
<thead>
<tr>
<th>Stems</th>
<th>Indications</th>
</tr>
</thead>
<tbody>
<tr>
<td>e-i group</td>
<td>/l/ or /gl/</td>
</tr>
<tr>
<td>o-u group</td>
<td>/nèl/ 'say'</td>
</tr>
<tr>
<td>a-à group</td>
<td>/ògl/ 'come'</td>
</tr>
<tr>
<td>/akågl/ 'dig'</td>
<td></td>
</tr>
</tbody>
</table>

(b) **Modus idealis**

<table>
<thead>
<tr>
<th>Stems</th>
<th>Indications</th>
</tr>
</thead>
<tbody>
<tr>
<td>/nå/ 'say'</td>
<td>/wå/ 'come'</td>
</tr>
<tr>
<td>/akå/ 'dig'</td>
<td></td>
</tr>
</tbody>
</table>

Four moods are found:

- indicative
- subjunctive
- imperative
- infinitive

The indicative mood

This mood exhibits **five tenses** -

<table>
<thead>
<tr>
<th></th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Remote Past</td>
<td>Durative</td>
<td>Near Past</td>
<td>Present</td>
<td>Future</td>
</tr>
</tbody>
</table>

The **Remote Past** signifies actions/happenings that were finished not later than the day before yesterday:

/ral urum/  
'he/she came the day before yesterday'

The **Durative** is a 'continued present' signifying 'continued' or customary action:

/morom/  
/ten netemon-mel./  
/ten rok na-ntoromon/  
/orom/ may either mean  

The **Near Past** signifies actions that took place either yesterday or earlier today -

/epri unt om/  

The present tense signifying actions taking place at the time of speaking or have taken place "only just now" -

/onom/  

If you want to say that a person 'is here' do not use the present tense

/monom/ which means  

The future tense is used for all future indicative sentences and questions. It has no specific time limit.

/ompa/  

'he/she will come'
### (4) Conjugation

#### (a) e-i group

<table>
<thead>
<tr>
<th></th>
<th>Realis stem /nel/</th>
<th>'say, speak'</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>I</td>
<td>II</td>
</tr>
<tr>
<td>Radical</td>
<td>/ni/</td>
<td>/ne/</td>
</tr>
<tr>
<td></td>
<td>-t</td>
<td>-t</td>
</tr>
<tr>
<td>Sing.</td>
<td>-tin</td>
<td>-tem</td>
</tr>
<tr>
<td></td>
<td>-tim</td>
<td>-tem</td>
</tr>
<tr>
<td>Dual</td>
<td>-timpugl</td>
<td>-tempoggl</td>
</tr>
<tr>
<td></td>
<td>/ne/teukel</td>
<td>-tempel</td>
</tr>
<tr>
<td>Pl.</td>
<td>-timun</td>
<td>-temon</td>
</tr>
<tr>
<td></td>
<td>/ne/teuŋ</td>
<td>-temen</td>
</tr>
</tbody>
</table>

#### (b) o-u group

<table>
<thead>
<tr>
<th></th>
<th>Realis stem /ogl/</th>
<th>'come'</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>I</td>
<td>II</td>
</tr>
<tr>
<td>Radical</td>
<td>/u/</td>
<td>/o/</td>
</tr>
<tr>
<td></td>
<td>-r</td>
<td>-n</td>
</tr>
<tr>
<td>Sing.</td>
<td>-run</td>
<td>-ron</td>
</tr>
<tr>
<td></td>
<td>-rum</td>
<td>-rom</td>
</tr>
<tr>
<td>Dual</td>
<td>-rumpugl</td>
<td>-rompoggl</td>
</tr>
<tr>
<td></td>
<td>/o/roũkel</td>
<td>-rompel</td>
</tr>
<tr>
<td>Pl.</td>
<td>-rumun</td>
<td>-romen</td>
</tr>
<tr>
<td></td>
<td>/o/roũŋ</td>
<td>-romen</td>
</tr>
</tbody>
</table>

#### (c) a-ũ group

<table>
<thead>
<tr>
<th></th>
<th>Realis stem /akãgl/</th>
<th>'dig'</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>I</td>
<td>II</td>
</tr>
<tr>
<td>Radical</td>
<td>/akã/</td>
<td>/akã/</td>
</tr>
<tr>
<td></td>
<td>-r</td>
<td>-n</td>
</tr>
<tr>
<td>Sing.</td>
<td>-rãn</td>
<td>-nãm</td>
</tr>
<tr>
<td></td>
<td>-rãm</td>
<td>-rãm</td>
</tr>
<tr>
<td>Dual</td>
<td>-rãmpugl</td>
<td>-rãmpoggl</td>
</tr>
<tr>
<td></td>
<td>/akã/rãųkel</td>
<td>-rãmpel</td>
</tr>
<tr>
<td>Pl</td>
<td>-rãmun</td>
<td>-rãmon</td>
</tr>
<tr>
<td></td>
<td>/akã/rãũŋ</td>
<td>-rãmen</td>
</tr>
</tbody>
</table>

**Note** 2nd. and 3rd. person dũãgis and pluralis share their endings in each case.
Here are some verbs of the e-i group following the same pattern as /nel/ 'say, speak'.

**Realis stem** /tel/ 'take'

Radical ti- (I,III) te- (II,IV) ti- (V)

/tiel/intr./lie' (animate)

/tea/ /tel/intr./lie' (animate)

/tiel/intr./put' (inanimate)

Some verbs of the o-u group, pattern /ogl/ 'come'.

**Realis stem** /ogl/ 'give'

Radical ou-(I,III) oj-(II,IV) ou- (V)

/pogl/ 'go'

Note: this verb /ogl,pa/ is somewhat irregular in the future tense: bi- for 1st.pers.sing., dual, pl.

Note: While the endings of the 1st. person sing. in remote and near past, durative, and present tense, and the endings of the 2nd. person sing. in near past and present do not indicate tense but only number and person, the endings of the other persons participate in indicating tense.
(4a) Conjugation cont'd.

In the conjugational pattern given under (4) the stem-final consonant /l/ for the e-i group or /gl/ for the o-u and a-ä groups do not show in the conjugation at all, only verb root and ending.

But there are many verbs in Melpa where in the Near Past and Future Tense the realis stem-final Lateral (/l/ or /gl/) does show except in the 1st. and 2nd. person singularis:

<table>
<thead>
<tr>
<th></th>
<th>e-i group</th>
<th>o-u group</th>
<th>a-ä group</th>
</tr>
</thead>
<tbody>
<tr>
<td>Realis stem</td>
<td>/kel/'let go'</td>
<td>/mogl/ 'live'</td>
<td>/ragl/tr.'grow'</td>
</tr>
<tr>
<td>Idealis</td>
<td>/kelá/</td>
<td>/moglá/</td>
<td>/räglá/</td>
</tr>
<tr>
<td>Radical</td>
<td>ki-</td>
<td>mu-</td>
<td>rä-</td>
</tr>
<tr>
<td>Sing.</td>
<td>-nt</td>
<td>-nt</td>
<td>-nt</td>
</tr>
<tr>
<td>Dual</td>
<td>/kil/(ı)mpugl</td>
<td>/mugl/(u)mpugl</td>
<td>/rägl/(ä)mpugl</td>
</tr>
<tr>
<td></td>
<td>/kel/(e)ıkel</td>
<td>/mogl/(o)ıkel</td>
<td>/rägl/(ä)ıkel</td>
</tr>
<tr>
<td>Pl.</td>
<td>/kil/(ı)mun</td>
<td>/mugl/(u)mun</td>
<td>/ragl/(ä)mun</td>
</tr>
<tr>
<td></td>
<td>/kel(ıp)</td>
<td>/mogl(ıp)</td>
<td>/ragl(ıp)</td>
</tr>
</tbody>
</table>

Note: The vowel in ( ) between verb stem and ending is not (no longer ?) a full vowel but is a "Schwa"; compared with the conjugation's pattern under (4) there is no vowel there at all; so it appears that this "Schwa" here is actually the escaping air marking the transition from the stem-final Lateral (l,gl) to the initial Nasal of the ending.

<table>
<thead>
<tr>
<th></th>
<th>e-i group</th>
<th>o-u group</th>
<th>a-ä group</th>
</tr>
</thead>
<tbody>
<tr>
<td>Future</td>
<td>/kil/</td>
<td>/mogl/</td>
<td>/ragl/</td>
</tr>
<tr>
<td>Sing.</td>
<td>(ı)n</td>
<td>(ı)n</td>
<td>(ı)n</td>
</tr>
<tr>
<td></td>
<td>kel(ıp)</td>
<td>mogl(ıp)</td>
<td>ragl(ıp)</td>
</tr>
<tr>
<td>Dual</td>
<td>kil(ı)mpil</td>
<td>mugl(ı)mpil</td>
<td>rägl(ı)mpil</td>
</tr>
<tr>
<td></td>
<td>(ı)ıkîl</td>
<td>(ı)ıkîl</td>
<td>(ı)ıkîl</td>
</tr>
<tr>
<td>Pl.</td>
<td>(ı)ıımin</td>
<td>(ı)ıımin</td>
<td>(ı)ıımin</td>
</tr>
</tbody>
</table>
Note: As to the question why some Melpa verbs in their tense forms do not show the stem-final Lateral /l/ or /gl/ at all, while many of them show it in the Near Past and Future Tense (pattern on p.6 (4a), it is interesting to compare some of the dialects of the Hagen language group; for inst.:

<table>
<thead>
<tr>
<th>Käwul</th>
<th>Melpa</th>
<th>Kuli</th>
</tr>
</thead>
<tbody>
<tr>
<td>/mu-glu-rum/</td>
<td>/mu-rum/</td>
<td>/mu-m/ = /he, she lived/</td>
</tr>
</tbody>
</table>

The Käwul dialect has retained in many of its tense forms the longer verb form showing the Lateral /l/ or /gl/ of the verb stem where Melpa does no longer show it; the Kuli dialect in the small Kuli area in the headwaters of the Waghi river has even further shortened some of its verb forms.

Is there a sign post to go by in order to find out if a verb follows the conjugation pattern on p.4 (4) or the pattern on p.6 (4a)? You have to look for the Idealis stem.

Rule: it is a rule in Melpa that if a verb does not (no longer?) have the lateral plosive /l/ or /gl/ in its Idealis stem, that verb follows the pattern on p.4(4).

And all those verbs that have /l/ or /gl/ in their idealis stem follow the pattern on p.6(4a) that is as far as Near Past and Future Tense are concerned; otherwise their conjugation is the same as under pattern (4) on page 4.

(5) For Practice in the Remote Past Tense

<table>
<thead>
<tr>
<th>Na ral ur</th>
<th>I came the other day</th>
</tr>
</thead>
<tbody>
<tr>
<td>Koor al Wau pur</td>
<td>A long time ago I went to Wau</td>
</tr>
<tr>
<td>Ya muṅbal ie wul/</td>
<td>I bought this loincloth in Wabag</td>
</tr>
<tr>
<td>roprüf rop tit</td>
<td></td>
</tr>
<tr>
<td>Pana 56 ila kū kap ti rurun</td>
<td>You killed a fat pig in 56</td>
</tr>
<tr>
<td>Ni-ken ik bo-mañana mur</td>
<td>I was then at school</td>
</tr>
<tr>
<td>Ral Sande-ken miti-mañana nā-pur</td>
<td>I did not go to church the other sunday</td>
</tr>
<tr>
<td>Koor kel-ken na-ya muṅ bal ulki rur</td>
<td>I washed my loincloth on Saturday</td>
</tr>
<tr>
<td>Ya koya ie ema ponal kamtep tit</td>
<td>I found this knife in the bush</td>
</tr>
<tr>
<td>Ya ik kont pāka e unt nā-pit</td>
<td>I did not hear this before, it is new to me</td>
</tr>
<tr>
<td>Ya mon e nā-rur</td>
<td>I did not write this letter</td>
</tr>
<tr>
<td>Wul Tambul Käwul wā menal kāntār</td>
<td>I saw many Käwul men in Tambul</td>
</tr>
</tbody>
</table>

Note: The negative particle is /na-/ (or nā-) for 'not' (do not)
Nim pana ui ti-ken kojon äna
itin ni kapogla nä-titim
Na mon ti rokon ñurun
Nant-ken ñurun ?
Unt nil murun ?
Wä bo ni mone nampa iti ñurun? How much money did you give to
that friend ?

Nompogla kämtärän ?
Tepanem ik kontokon nitin ?
Met Rugli purun?
Nant-ken yant ñurun?
Anutu e-nt mugl mai ragl
weeqntepa itim
Anutu-ya kañem e ogla mana
urum
Jesu ni kañ kel-ken kona
Belem nila murum
Muglña Winté e-nt Jesu-ya
ki tip kani wä nigl ntoimp
runturum
Bur-mel kel ni ral urum

Na-ya pam wä ni al Madang
purum
Jesu ni ten-ya kan etepa
kurum
Epri unt ꙹopropa ogla murum
(b) Dual

Tel Kumi ragl yant urumpugl
Tel ma ragl unt al Tema mu-
rumpugl
Tel oka nurumpugl
Tel kaan ruimpil purumpugl
Wo ta ye, tel unt käntärämpugl
Dad, we did see tt some time ago.
Wä aŋ, tel kojon itimpugl
Friend, you and I worked
Ma ye, tel sande-ken kojon
itimpugl ni kapogla mon
Mother, you and I worked on sunday
that is not right
Tel monë mat wan titimpugl
ni mooŋ morom
You and I took some money secretly
that is wrong
Where did you two go on the holiday?
How many boys did you two see?
You two took my spade
You two built a house
You two gave me some good ground
When did you two say it?
Where did you two buy the little pigs?
You two finished your work
Where did you put my knife?
You and I slept
You two heard the word (talk)
You two carried my bag
Father and mother the two went to hospital last month.
The two came back only the other day
The two boys there formerly lived down there at Sydney
Paul and Silas went as gospel-messengers
Those two men travelled in some far-away places
The buried the body of Jesus
He was lying in the grave
Instead of a skeleton they saw 'some two' angels
Moses and Josuah were in charge of the Jews
Zacharias and Elizabeth were old people
We told our teacher
Some of us cleaned the classroom
We planted vegetables
We planted sweetpotatoes
We planted corn
Enim pana nil etek rarąŋ?  
Ya mai ia nampa elŋa mon neteŋ?  
De pelaŋ koma rui na-roŋroŋ  
Nama elŋa met Glomet poroŋ  
Wä nampa iti mat kantärąŋ?  
Wamp rąŋ roŋroŋ mona mon?  
Mone nampa iti teteŋ?  
Enim ur peeteŋ  
Enim wal kat meteŋ  
Juda wä peŋ nigl-ent Jesu mon neteŋ  
Amp kigl-ent rąŋ karąŋ  
Wä kigl-ent tek mou roŋroŋ  
Ja wä kigl koŋon amporoŋ  
Kaŋ kigl de roketeŋ  
Ampogla kigl ogla kantärąŋ

(6) For practice in the Durative
(a) Sing.

Na sande ui bä-ken miti maŋal por  
Na Anutu-ŋa ik e kum teet  
Na kaŋ ampgla bä ik bo entet  
Na miti koŋon tep raptor  
Na wamp bä man ŋor  
Na met Rugli ila mor  
Na maŋa rakär wä ti  
Na kų bä räŋ et  
Nim koor kel-ken nil poron?  
Nim mäkmä unt nampel noron?  
Nim maŋkona mul na-mporon  
Nim nompæla mint antærın  
Nim no teeten kona e nant?  
Nim rąŋ noron kona e nant?  
Nim ur peeten kona e nant?  
Nim ik kiit kat na-nteten  
Nim maŋa nant ila peeten?

Where did you make a garden?!
Why did you refuse this ground?
You did not carry the planks
Why did you go down to Mt. Hagen?
How many men did you see?
Did you feed the people or not?
How much money did you get?
You slept
You carried some bags
The Jewish & headmen rejected Jesus
The women cooked food
The men had a meeting
These men here held the job
The boys chopped the wood
The girls were unconcerned

I go to church every sunday
I listen to the word of God
I teach the children
I support mission work
I admonish the people
I live down at Rugli
I am a builder
I herd pigs
Where do you go on Saturdays?
What do you eat in the morning?
You never stay home
You are always on the roads
Where is your bathing place?
Where is your eating place?
Where is your sleeping place?
You do not say bad things
In which house do you live?
3rd. pers. sing.

Ampgla e räŋ kaglpa kae mörnorom
Int amp e ik keep menal norom
Ya owa e-n t kai Korla rorom
Kalimp March-ken kona rorom
Mäkmä ur na-peetem
Peipa mat kamp rorom

The girls is a good cook
The woman there is a liar
This dog here kills chickens
It rains in March
He does not sleep in the morning
He reads some books

Dual 1st. pers.

Tel wo ta ragl maja rapa ila peetempogl
Int nen kona e tel kani nakantärempogl
Tel ma ragl rait na-ntorompel tel ,enemp rorom
Wä aŋ tel kae kantep antärempogl wä ragl
Tel ik bä tep re ntorompogl

Dad and I sleep in the men's hut
We two do not know the place that you mention there
Mother and I do not eat rice
we two are sick of it
Friend, we two are two loafers
We two contradict everything that is said

Dual 2nd. person

Nim-ken ägena ragl empel rumpugl-rui nil påtorompel?
Empel nil pekägl morompel?
Nampa elŋa räk räk orompel?
Empel koŋon kae ti amporomempel
Kororompel mona ?
Katopel kae mat mek ui naorompel
Empel kara porompel
Empel ampogla ragl räŋ kae mat käämpel

Where do you and your brother go at night ?
Where do you two live ?
Why do you two come so often ?
You two have a good job
Can't you find any ?
You two do not bring good potatoes
You two are wild (unruly)
You two girls cook good food

Dual 3rd. person

Miti ik bo wä ragl-ent sande ui bä-ken miti netempel
Wamp ragl-ent oka bo mörnorompel
Käŋ niragl-ent räŋ mat mek ui na-orompel
Ma ta ragl-ent na räŋ gorompel

The two Word-of-God-teachers say "Miti"(Word of God) = preach every sunday.
The two people plant sweet-potatoes
Those two boys never bring any food
Mum and dad (the two) give me food
Melpa accidente

Kaŋ komon akeł raŋl kʊ̆ at rorompel
Na-ŋa ma ta raŋl-ent mone ti na-tetempe1

Pl.1st.pers.

Ten rok na-ntoromen
Ten räŋ räŋ kui rorom
Ten ateŋa roromon
Ten känan netemon
No wär ila poromon
Ten amp. peŋ mumuk ni na-kamtäremon
Ten kunt wamp bä nompqla tep waka 'ntoromen

Pl.2nd.pers.

Enim Jesu-ŋa ränaŋ ik kae You know the good news of Jesus em petemen
Enim mai nant ila op rarä- On which soil do you plant yams ? men
Enim sande bä-ken tek mou You meet every sunday roromen

Pl.3rd.pers.

Moke wamp mat kwi-al peete- Some Moke people live in the grass men
mat deponal peetemen some live in the timbered country
Wamp ou 'ntok mon rui na-ro- Many people do not write roromen

Wul Eŋa wamp mat alt oromen Some Wabag people from up there(west) come out here (east).

(7) For practice in the Near Past

Sing.1st.pers.

Na met Rakelŋa punt I went down to the Bayer station
Wi Kuip nä-punt I did not go up to Kuip
Naŋukä unt I came yesterday
Mugl bal ti roop runt I bought a loincloth
Na mäkmä unt koŋon int I worked first thing in the morning
Na-ŋa maŋa ni oukä ulki runt I cleaned(washed) my house yesterday.
2nd.pers.sing.

Nim epri unt nil pun
What work did you do ?
Nim nampa kojon in
I see, you lied
Nim ik kol run kant
You said it right
Kapogla nin
Did you eat in the morning ?
Mäkmä räy nun mona
Did you take a bath ?
No tiin mona
Did you "take money" = receive your pay ?
Nim mone tin mona

sing.3rd person

Na tempogl rom
he hit me with a stick
Wä ni nant-ken om
When did that man come ?
Ampgla ni epri koglom
That girl died last night
Na owa e-nt kojkelem
This dog bit me
Tepa alt 'ntom
He sent it out
Tepa yant 'ntom
She sent it here
Kona rom
It rained
Kona ant pom
'land sun it went' = the weather was fine.
Nim wal paki kae kigl nam-
Who gave you that nice dress ? (coat)
ent 'jom

Some empressions where the subject in English > object in Melpa

Na kui rom
'Sickness hit me' = I am sick
Nim no waka em
'you water emptiness it made' = you were thirsty
Kau e no waka em
The boy was thirsty
Ten räy waka em
We were hungry
Enim rok waka em
You felt a desire for tobacco
Na de pakal rom
'Me up in the tree it hit' = I fell from the tree
Nim ropa montom
'It made you fall down' = you fainted.

Dual 1st.pers.

Tel oukä nompgla äntämpugl
We two walked about yesterday
Tel oukä nil bugl
Where did we two go yesterday ?
Rumpugl-rui ur piimpugl
We slept at night
Tel maŋkona muglimpugl
We two stayed at home
Tel kojon iti nä-timpugl
We did not work
Melpa Account  

**Dual 2nd pers.**

- Nim-ken ajen a ragl nil pojkel
- Nampa em-al kojon iti natejkel
- Kona nant ila moglojkel
- Nant-ken ojkel
- Nant-ken yant ojkel
- Rauj nojkel nta?
- No teykel nta
- Empel ampjla ragl rauj kagl
- Empel kaug ragl kanapa kigl rojkel nta
- Rui ni rukum teykel monamon

**Dual 3rd pers.**

- Kaj ni ragl-ent ka kap ni rojkel
- Amp ragl enenimpel kai Korla mam ni kaglajkel
- Keap e-ken dokta ragl enenimpel met Glomet pojkel
- Kaj ragl-ent oka pona iim nojkel
- Fuglwä ragl enenimpel mil kogjkel

**Pl. 1st pers.**

- Ten oka bo rumun
- Ten-ju kaug akel e mep umun
- Ten kaug kigl-ent elpa tila nâ-pumun
- Ya ila piimun
- Oukä ou-räümä umun
- Ten kui pej em kaug bâ-nt peipa-majal nà-pumun
- Ten kunt wä kigl-ent Keap e-ja majal märik ur piimun

**2nd. pers. pl.**

- Enim kaug kigl, oukä nampa kojon ey

**Where did you and your brother go?**

**Why did you not work?**

**Where (in which place) did you stay?**

**When did you come?**

**When did you come back?**

**Did you eat by any chance?**

**Did you take a bath by any chance?**

**Did you two girls cook food by any chance?**

**Did you two boys harvest that corn by any chance?**

**Did you sharpen that axe or not?**

**Those two boys killed that fat pig.**

**The two women cooked that mother hen.**

**The officer and the doctor they both went down to Mount Hagen.**

**Both the pigs rooted in the sweet-potato garden.**

**Both the owners set a trap.**

**We planted sweet-potatoes.**

**We brought our younger brother.**

**We boys here did not go someplace else.**

**We slept here.**

**We came yesterday noon.**

**All of us who were sick and had a headache did not go to school.**

**We Europeans here slept in the officer's house.**

**What work did you boys do yesterday?**
Why did you tear down those houses?
You told the truth
You talked for a long time
How many men did you see?
Where did they kill that pig?
You "pinched" that sugar cane
You build a fine church-building

The Yamkas danced the 'Mär-dance'
the boys stayed all in their respective houses
The children did not enter the school building yesterday
They did not do any lessons
The men went out to Kotána
There they went to the Mission Hospital
The Chimbu-boys worked their teacher's garden for him

(8) For practice in the Present (immediate Present) Tense

I am going
I am coming (to you there)
I am coming
I am going to work where I left off
I am eating (food)
I am smoking (tobacco)
I am drinking (water)
I do not know the Melpa language
I am cooking sweet-potatoes
I see you
I am really telling you the truth
I am giving the boys some work to do
I am giving it for nothing
I am just now sitting on the ground
I am sitting on the ground (cont'd.
(present tense)
<table>
<thead>
<tr>
<th>Melpa Morphophonemics</th>
<th>Just now I have been in the house</th>
</tr>
</thead>
<tbody>
<tr>
<td>Na maŋal mërik mонт</td>
<td>I am in the house (cont'd.present)</td>
</tr>
<tr>
<td>Naʔ maŋal mërik mor</td>
<td>Just now I have been sleeping</td>
</tr>
<tr>
<td>Na ur peent</td>
<td>I am asleep</td>
</tr>
<tr>
<td>Na ur peet</td>
<td>I am taking the knife back</td>
</tr>
<tr>
<td>Koya e yant tent</td>
<td>I am looking for some nails</td>
</tr>
<tr>
<td>Na birim pup mat koront</td>
<td></td>
</tr>
</tbody>
</table>

**2nd pers.sing.**

| Nim nil pon             | Where are you going              |
| Nim nil mon             | Where have you been just now?    |
| Nim nil moron           | Where do you live? (cont-d.pres.)|
| Na-pen e               | Do you not hear (understand)?    |
| Nen-mel nant           | What do you say?                 |
| Eteken nen-mel nant?   | How do you say?                  |
| Nim koŋon kapogla na-ten| You ḃo nʊt/ are not working satisfactorily |
| Nim nampa koŋon en?    | What kind of work are you doing? |
| Koŋon eteken en-mel nant?| How do you work?               |
| Kaŋampgla kigl kan mon | Do you see the children?        |

**3rd.pers.sing.**

| Int wä e nil ponom | Where is the man there going? |
| Tepanem e nil morom| Where is your father?         |
| No mana onom      | Water is coming down (leaking) |
| Ant ronom         | The sun is shining            |
| Kona ronom        | It is raining                 |
| Kapukä ronom      | The wind is blowing          |
| Manem e räŋ nonom | Your mother is eating (food)  |
| Mon ronom         | He/she is writing            |
| Peipa kämp ronom  | He/she is reading            |
| Numan kiit penem | He/she is sad                |
| Komt enem         | He/she feels sorry           |
| Maŋa dip nonom    | a house is on fire           |
| Numan kae penem   | he/she is happy              |
| No glaepa tenem   | the water is boiling         |
| Na kui ronom      | 'sickness is hitting me' = I am getting sick(Just now) |

'buscar is hitting me' and the result is: I am sick

<p>| Na kui rom (Near past) | I am sick |</p>
<table>
<thead>
<tr>
<th>Melpa</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1st. pers. dual.</strong></td>
<td><strong>2nd. pers. dual.</strong></td>
</tr>
<tr>
<td>Tel a técnico komon ragl koepea bo montonompogl</td>
<td>My older brother and I plant coffee just now</td>
</tr>
<tr>
<td>Tel kai korla mugl kane -mpogl</td>
<td>We are cooking eggs</td>
</tr>
<tr>
<td>Tel kui ronompogl</td>
<td>We are hunting</td>
</tr>
<tr>
<td>Tel na - penempogl</td>
<td>we two do not know (not hear)</td>
</tr>
<tr>
<td>Tel mai akānempogl</td>
<td>We are digging (earth)</td>
</tr>
<tr>
<td>Tel maŋkona ponompogl</td>
<td>We are going home</td>
</tr>
<tr>
<td>Tel kona poronompogl</td>
<td>We are getting wet</td>
</tr>
<tr>
<td><strong>2nd. pers. dual.</strong></td>
<td><strong>3rd. pers. dual</strong></td>
</tr>
<tr>
<td>Empel (or enimpel) nil pe - ponompel</td>
<td>Where are you going ?</td>
</tr>
<tr>
<td>Nampel e tenempel</td>
<td>What are you taking (getting) ?</td>
</tr>
<tr>
<td>Oka wal kigl nil mek ponompel</td>
<td>Where are you taking the netbags of sweet-potatoes?</td>
</tr>
<tr>
<td>Empel nil mo ronompel</td>
<td>Where are you hiding ?</td>
</tr>
<tr>
<td>Empel nampa rāŋ monompel</td>
<td>What kind of food do you eat ?</td>
</tr>
<tr>
<td>Koŋon rolteŋa enempel eka!</td>
<td>You are working carelessly !</td>
</tr>
<tr>
<td>Nampa em-al kae kantākāgl antānempel</td>
<td>Why are you walking about idle ?</td>
</tr>
<tr>
<td>Nil pot- mel onompel</td>
<td>Where have you been (and are coming now) ?</td>
</tr>
<tr>
<td><strong>3rd. pers. dual</strong></td>
<td><strong>1st. pers. pl.</strong></td>
</tr>
<tr>
<td>Kiŋ ragl wi depona ponompel</td>
<td>The boys go up to the woods</td>
</tr>
<tr>
<td>Kui ruiŋkil ponompel</td>
<td>They go hunting</td>
</tr>
<tr>
<td>Kui ənt kat ruiŋkil ponompel</td>
<td>They are going to kill some wild pigs.</td>
</tr>
<tr>
<td>Na-ŋa aŋin akel ragl-ent maŋa rākiŋkil ponompel</td>
<td>My two younger brothers go to build</td>
</tr>
<tr>
<td>Miti ruŋ wā ragl-ent miti maŋal marik ponompel kant</td>
<td>(a house)</td>
</tr>
<tr>
<td><strong>1st. pers. pl.</strong></td>
<td></td>
</tr>
<tr>
<td>ten dip əkənemamon</td>
<td>we see the fire</td>
</tr>
<tr>
<td>ten dip kaŋemən</td>
<td>we are lighting a fire</td>
</tr>
<tr>
<td>ten lamp e kenta ronomon</td>
<td>we are lighting the lamp</td>
</tr>
<tr>
<td>ten-ŋa koya bā rukum teemnemon</td>
<td>we are sharpening our knives</td>
</tr>
<tr>
<td>ten rāŋ kaŋemamon</td>
<td>we are cooking food</td>
</tr>
<tr>
<td>ten pipigl-ent konomon</td>
<td>we are feeling shame</td>
</tr>
<tr>
<td>(ten pipil enem)</td>
<td>(we feel feeling shame) This is</td>
</tr>
<tr>
<td>one of those instances where the subject in English becomes the</td>
<td>object in Melpa s.p.55)</td>
</tr>
</tbody>
</table>
2nd.pers.pl.

Enim nampa nenemen what(kind of) talk are you saying?
Enim etek nenemen-mel nant how are you saying it?
Ant ronom e na-kanemen ñ don't you see the sun is shining?
Nampa ræj mat kanemen what kind of food are you cooking?
Enim pagla enemen kant I see you are making a fence
Nampa maja rakænemen what kind of house are you building?
Nan-ŋa maja rakñænemen Whose house are you building (for him)?

3rd.pers.pl.

Kaj kigl-ent al Tema piŋ the boys are going in order to go
donomen to Chimbu
Nampa mel mek onomen what kind of things are you bringing?
roŋa enemen the are running away (for fear)
pelaj kigl nil tiiŋ enemen where are you going to put the boards
Kunų wamp bän-nt kapa maja Europenas ūû are living in iron-
rakâk peetemen roofed houses
ræp wæ kigl pena oroŋa tek the leaders are meeting on the lawn
mou romomen (the 'village' square)

Some more subject> object expressions

na mintil enem 'me pain it makes' =I feel pain
mintil enem it pains, it hurts
na mintil-ent kont 'I am dying of pain'
apra nem I forget, cannot remember
tep apra 'ntumun 'we took(it) and made (it) go forget'
ten enemp ronom tr.we forgot it

(9) For practice in the Future Tense

1st.pers.sing.

Al Madang bi I'll go to Madang
Utima naŋa ik bo-wä eŋa I'll work for my teacher to-morrow
koŋon intimp
Epnama mon ti ruimp I'll write a letter in the afternoon
akop bi,utima muglimp I'll go to-day, I'll stay (there) to-
ral yant uimp morrow, I'll return the day after to-
Sande-ken miti nimp morrow
I'll preach on sunday
I'll not eat the food
I'll not go down to the Hansânite colony

Where will you go?
you'll sleep here in the elder's house
you will cut your hand with an axe
you will cross the river on the bridge
when will you dig out sweet-potatoes?
When will you give me that goldlip shell you said you'd give me?

he/she will go to the Wabag area up there
the sun will rise in the east
the sun will come and stand in the zenith
the sun will go down back there
it will rain
no, it will not rain
it'll be misty and drizzling
because the 'lamp water' is dried up, it will "dry up" = go out
this car will break down

we'll go later on another sunday
we'll return on saturday
we'll build a house for our mother
we'll teach you English
oh my son, we'll not go
We'll pay uncle a visit
We shall not plant taroess
we shall plant cucumbers
we shall live together
2nd pers. dual

Nampa mel roop ruijkil
na-ja ik tek re ntui
tag-ntiukil
enimpel nompja tiki pu-
gliukil
empel ampja ragl kim pana
eta itiukil
empel kaŋ ragl no pol ku-
gliukil
kŋ kaan kugliukil

3rd pers. dual

Kalimp koglpa ke rom-ken
ik bo-wä e-ken ampong ragl
met Mendi piukil
wäte nant-ken yant uiukil
ampoglja ragl no kugliukil
the girls will draw water
wal pakŋ rogl kat pakiukil
the will put on a long overcoat
kaŋ Fiŋl oi itiukil
the boys will laugh
wä moŋ kuunti ragl-ent
nompogla mi ruijkil
the two wild men will close the road
to traffic

1st pers. sing/pl.

ten nampa nimin
nim wal ti yuimin
koor-ken ya ila muglmin
marḵona pi nã-pimin
noe komja ila ogla bin
känan eŋ-mel kanimin
enim räŋ yuimin
kai korla räŋ ruimin

2nd pers. pl.

Enim nil piŋ
maŋa nant ila piŋ
nant-ken yant uiŋ
räŋ wal räkeluŋ
räŋ nampa räŋ rägliŋ

what (kind of thing) will you buy?
you will not disobey me
you will go astray
you two girls will weed the garden
you two boys will make a swinging
bridge
you will tie the pigs to a tree (so
they can root)
when the moon dies and a new moon
comes, the teacher and his wife will
go down to Mendi
and when will they come back?
the girls will draw water
the will put on a long overcoat
the boys will laugh
the two wild men will close the road
to traffic
what shall we say?
we shall give you a netbag
we'll stay here on the holiday
we'll not go home
we'll go up that mountain across the
river
we'll see what kind of dance they
dance
we'll feed you
we'll feed the chickens
where will you go?
" " " sleep ?
" " " come back ?
you " put the food in the netbags
what kind of foodstuff will you grow?
3rd. pers. pl.

Räp wä kigl-ent maŋa nant ila tek mou ruiŋ
nim-ŋya amponom kaŋampgla bā nant-ken piŋ
wamp tema kigl nant-ken uŋ
koŋon pāmp e-ken uŋ
ya ila pii nā-piŋ
ik bo-wä bā-nt November 25 e-ken uŋ
peipa kaŋampgla bā-nt mul tiŋ
December 6 ila bogl bagl niŋ

(10) Negation of the verb

(a) /mon/

'/no'

This is used to negate nouns or adjectives, or to start a sentence with No or to negate a whole sentence -

/Nonpgla rogл ti mon/ 'It is not a long road'
/ Mon, pi nā-pimp/ 'No, I won't go'
/Ya ompa neken pen e mon/ 'you believe he will come here - (the answer to )that( is ) - No !
= don't you believe that he will come here!
/wä e wä nuim ti mon / 'the man is not a "Lord"
/mi-mel mon / 'not that way, not so'
/ama/ adv. 'very'
/ama mon/ 'emphatically No'!
/ten Jesu e wak rui nā-rimin, ama mon

Another use of /mon/is to say that something is all gone -
/Oka ti mon /
/koya kat mon/

/mon/ + causative verb /ntarŋ/ 'to cause it to be No'
/mon nta / 'it makes the pigs to be all gone'
/kų̃ mon 'ntorom /

/′mi/ refers to the Totem of the group and is used in pleading 'not guilty' = swearing an oath

/Na mon, Dika mi!/

= I am not guilty of the accusation or indictment
/Mi/ is also used, without swearing an oath, in saying a decided 'NO'.

/ na ugl e-mel iti nā-timp, 'I shall not do such a thing - most ama mi!/

(b) To negate verbs /na/ is used; it > /nā/ as a result of assimilation -

kaŋ e na-om
na nā-pimp
nā-wimp
nā-nāmp?
mon, pá-nà
nim nā-ùn
nim nā-win

the boy did not come
I shall not go
I shall not come
Shall I not eat it?
No, don't eat it
you did not come
you will not come

Assimilation or elision because of euphonic rules and euphonic affinities between certain consonants and vowels enters into the pecture of Melpa verb negation -

(1) Verbs with an initial Nasal take the respective Plosive in negatiöning Remote Past, Durative, and Future Tense; for inst.:

net > na-ntet
na-meten > na-nteten
na-netem > na-ntetem
nā-nitmun > nā-ntitmun
na-neteŋ > na-ntetėŋ
na-mor > na-ntär
na-moron > na-ntärän
nā-nurum > nā-ntäräm
na-met > naŋ - mpet
some say: naŋ - mpet
or nae - mpetem
na-metem > naŋ - mpetem
na-metėŋ > naŋ - mpeteŋ
or nae - mpeteŋ
na-mor > naŋ - mpër
nā-murun > nā-mpäräm
na-ŋoron > ʊŋa-ŋkarän
nā-ŋur > ʊŋa-ŋkar

I say, I don't say
you do not say
he/she does not say
we did not say
they did not say
I do not eat (food)
you do not eat
he/she did not eat
I do not carry
the e in /nae/ = transition from /a/ to /m/

he/she does not carry
you did not carry
they did not carry
I am not, I do not live ....
You were not, did not live ....
you do not give
I did not give

Note: As a result of assimilation the negative /na, nā/ > /ʊa, ŋā/
2. According to Melpa phonemic rules, the negative particle /na-/ and initial a,e,i of the negated verb do not want to go together; so the initial a is dropped -

/ampogla-/ /na-mpogla/ /seize ' seize not'
/na-amont > na-mont/ /I do not seize'
/nä- ämpurumun > nä-mpärmun/ 'we do not seize'
/nä-ämp(u)glimp> nä-mpgliwp 'I shall not seize'

1. Note the assimilation that takes place when /a/ immediately followed by /ä/ or /i,u/ are in the vicinity: the a of the negative particle > /ä/.

2. The vowels in general show a marked 'decrease in volume' in the negated Melpa verb forms -

(a) long vowels > short -

/piimpl/ > /nä-pimpl/ 'I shall lie,shall stay'
/nä-tiimin > nä-timin/ 'We shall not put (it there)
/ur na-peetem > ur na-petem/ 'he,she does not sleep'

(b) in the Future Tense the radical -u is dropped:

/na-гуimp > гä-гimp/ 'I shall not give'
/na-гун > гä-гн/ 'you (п.) will not give'
/na-руим > нä-рин/ 'we shall not beat (him)
/na-рун > нä-рон/ 'they will not beat'

Note the assimilation of initial /n/ (neg. particle /na/) to the initial /y/ of the verb /ya-/ 'give'.

or /t/ is inserted between negative particle and verb-initial ,e or i -

/na-st > na-tet / 'I do not do'
/nä-itin > nä-titin/ 'you did not do it'
/nä-itи > nä-tи / 'they will not do it'
/na-etemon> na-tetemon/ 'we do not do it'

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/na-рун > нä-рон/ 'they will not beat'
(c) In the negated Melpa verb forms the vowel /ä/ becomes a kind of "common pool" for "emaciated" vowels while the "emaciated /ä/ phoneme turns into a kind of /i/ or else a Schwa.

/ná-känt > ná-känt/  'I do not see (it)'
/nä-känt > ná-kint/  'I did not see (it)'
/na-k(ä)ntär > na-käntär/  'I do not see'
/dip na-karän > na-kä)rän/  'you did not light the fire'

Note: this decrease of the vowel phonemes in "strength" or "volume" in the negated Melpa verbs is at the same time accompanied by an increase in "strength" of the /a,ä/ in the negative particle /na/ if the stress falls on it (which it does in all persons of the indicative and subjunctive moods).

**Stress** in Melpa is very important (or is it tone?)

/nà pënt/  'I hear, I know'
/ná-pënt/  'I do not hear, do not know'
/nà nënt/  'I say'
/ná-nënt/  'I do not say'

It is a phonemic rule in Melpa that the stress brings "enrichment" to the vowel phoneme of the stressed syllable at the expense of all the vowels in the vicinity.

In some instances the stressed /na/ 'not' even takes over from the verb root and verb ending their function of indicating Tense; for inst.:

/na-mpäräm/  'he, she is not here'
/nä-mpäräm/  'he, she was not here'

This instance here shows how the vowels of the verb /morom/ 'he, she is' and /murum/ 'he, she was' are being reduced to a murmurred /ä/ and we could just as well write only /na-präm/ or even /na-prm/ and /nä-präm or nä-prm/ because the negative particle /na, nä/ which has the full stress does tell us what Tense it is in each case.

(d) Verbs with a bi-syllabic or tri-syllabic Idealis stem drop their radical or verb root when negated (/mogla-/'live'is and its causative /monta-/ 'make it to be there' retain the/mo/ when negated) :-

/na-ragla > na-gla/  tr. 'not grow' (yams)
/na-rojla > na-gla/  intr. 'not become a..., not turn a...
/na-rojgla > na-gjla/  'not die'
/na-rojgla > na-gjgla/  'not tear out, not pull up'
/na-kompogla > na-mpogla/  (river) dry up' (lamp) go out'
/na-kampela > na-mpela /  'not tread, not step on...'
If the verb root is dropped in negating some of these verbs, they are not recognizable any more. This must be one of the main reasons why in Melpa the simple negation of the verb as shown under 10,b (na- in front of the verb to be negated) is modified very often by the use of the verb noun or gerund: -

\[
\begin{align*}
ten nā-nimin & \quad \text{'we not we'll say' = we shall not say, won't say anything} \\
ten ni nā-nimin & \quad \text{'the saying (of anything) we won't say' = we won't say anything} \\
\end{align*}
\]

Not even the content would help us in deciding which of two possible things the speaker was referring to -

\[
\begin{align*}
enim me nā-gliū & \quad \text{could be: you will not grow taroes from the verb /rāg/ tr. grow} \\
& \quad \text{but it might be the verb /kāg/ to cook} \\
enim me rāgli nā-gliū & \quad \text{you will not grow taroes} \\
enim me kāgli nā-gliū & \quad \text{you will not cook taroes} \\
\end{align*}
\]

It is the Gerund which helps us out.

Imitating in English this particular way of negation in Melpa, I would put it like this -

\[
\begin{align*}
enim kuŋkil na-ŋkelempa & \quad \text{(the dog) 'the biting of you he will not (E) -te you'} \\
de bā ruŋgli na-glāj & \quad \text{'the tearing out of the trees not they -re out' (instead of to-re...)} \\
kaŋ nana e kaŋgli na-ŋglem & \quad \text{'the embracing of the baby boy not she- (ōl) -sed' = she did not embrace the baby boy} \\
\end{align*}
\]

The Realis stem of 'bite' is/kuŋkel/ Ideal./kuŋkela- /
" of 'tear out' is /roŋkog/ Ide./roŋgla- /
" '"embrace' /kaŋkāg/ idealis /kaŋgla- /

na-mpārām could be na-morom
\text{certain because it could also 'it dries up' it oes out. Only the gerund will make it clear :-}

mul na-mpārām
\text{'the being (here) he/she is not' = he/she is not (here)}

ampil na-mpārām
\text{'the seizing it he/she does not' = he/she does not seize it}

kuŋpil na-mpārām
\text{'the drying up not it dries up' = (the river) does not dry up}

(lamp e) kumpil na-mpārām
\text{(the lamp) does not go out}

(dip e ) " " "
\text{(the fire) does not go out}
I might add here that there is also a psychological reason for this more complete type of negating a verb: by putting the gerund or verb noun in front of the negated verb, the person speaking first gives the affirmation and only then he follows it up with the negation.

B. The sentence-medial verb forms / indicative mood

(1) when the subject is the same for both the sentence-medial and -final verb -

<table>
<thead>
<tr>
<th>e-i group</th>
<th>o-u group</th>
<th>a-ä group</th>
</tr>
</thead>
<tbody>
<tr>
<td>/tel/ 'take'</td>
<td>/nogl/ 'beat, hit'</td>
<td>/akägl/ 'dig'</td>
</tr>
<tr>
<td>Radical /te/</td>
<td>/ro/</td>
<td>/akä/</td>
</tr>
<tr>
<td>-p</td>
<td>-p</td>
<td>-p</td>
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<tr>
<td>Sing. -ken</td>
<td>- kon</td>
<td>-kän</td>
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<tr>
<td>-pa</td>
<td>- pa</td>
<td>-pa</td>
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<tr>
<td>Dual -pogl</td>
<td>-pogl</td>
<td>-pogl</td>
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<td>-kägl</td>
<td>-kogl</td>
<td>-kägl</td>
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<td>Pl. -pon</td>
<td>- pon</td>
<td>-pon</td>
</tr>
<tr>
<td>-k</td>
<td>-k</td>
<td>-k</td>
</tr>
</tbody>
</table>

The verbs /nel/ 'say, speak', /ogl/ 'come', /jogl/ 'give' are irregular in that they have the nasal combination /mp/, -mpogl, -mpon/ in the 1st pers. sing., dual, and pl. nemp, nempogl, nempon instead of nep, nepogl, nepon omp, ompogl, ompon " of op, opogl, opon ọmp, ọmpogl, ọmpon " of ọp, ọpogl, ọpon The regular forms are used in some part of the Waghi valley but the majority of the Melpa speaking people use the -mp forms.

The negated forms of /nel/ 'say' are:
na-ntep, na-nteken, na-ntepa, na-ntepogl, na-ntekögl, na-ntepon, na-ntek

Those of /jogl/ 'give' are as follows -
ŋa-ŋkop, ŋa-ŋkoken, ŋa-ŋkopa, ŋa-ŋkopogl, ŋa-ŋkokuögl, ŋa-ŋkopon, ŋa-ŋkoko

Those of /ogl/ 'come' are regular -
na-op, na-okon, na-opa, na-opogl, na-okögl, na-opon, na-ok

The sentence-medial forms of the verb /pogl/ 'go' are regular in the negation:
na-pop, na-pokon, na-popä, na-popogl, na-pokögl, na-popon, na-poko
but are quite irregular in the positive form of the sing
1st.pers. which is /bo/, 1st pers.dual /bogl/,and 1st.
pers.pl./bon/.
3rd.pers.sing.is /ba/
2nd and 3rd pers.are regular :pokon,pokogl,pok.

/nogl/ 'eat' also has irreg. /omp,nompogl,nompon, and
nompa/ and regular : /nokon,nokogl, and nok/.

Note:
1st.pers dual and pl.of all the sentence-medial verbs
are often used in the shortened form : /tep/ instead of
/tepogl/ and /tepon/.

Sentence-medial /el/ 'do,make' adds -te- to the radical
/e/: etep,eteken,etepa,etepogl,etekegl,etepon,etek.
The negated forms drop the initial /e/: na-tep,na-teken
na-tepa,na-tepogl,natekegl,na-tepon,na-tek.

Rule: Those verbs that have the lateral plosive /l/ or /gl/
in their Ideal stems retain it in the sentence-medial
form (cf. VIII(4a) on p.49);thus:

Realis and Ideal stems

/pel,pela/ 'hear,know' /mogl,mogla/'live'/mgl,räglaya/
'grow'
/pel(e)p mogl(op ragl(ä)p
Sing. /pel(e)ken molkon ralkän
/pel(e)pa mogl(o)pa ragl(ä)pa
Dual /pel(e)pogl mogl(o)pogl ragl(ä)pogl
pel(e)kägl molkogl ralkägl
Fl. /pel(e)pon mogl(o)pon ragl(ä)pon
/pel(e)k molk ralk

Remember: gl + k > lk

The vowels in parenthesis are not there at all; they
only represent the transition from one consonant to the
other (Schwa).

The sentence-medial (or dependent) verb forms show number and
person in their endings just as the sentence-final forms do.

Tense and mood, however, must be told us by the main (i.e. sen-
tence-final) verb.

But they tell us again that the subject of the finite verb will
be the same as theirs (no change of subject).

They mark a chain of uninterrupted action(s) terminated only by
the finite verb.

Nothing is said about the length or duration of the preceding
action as compared with the following or final action.
If it is to be emphasized that the action(s) is (are) (have been or will be) in the actual process of being done, the finite verb is /mogl, mogla/ 'live, to be') or any other verb which takes the place of a be verb.

The suffix -mel denotes simultaneous action.

The suffix -ken renders our 'when' 'then'...

The Melpa sentence-medial verb forms correspond somewhat to participles in European languages but then they can also take the place of nouns and adjectives.

To translate the sentence-medial verbs into English, we may use either the present or the perfect active participle, depending on the nature and tense of the main (finite) verb; or else (to make it more natural in English) use finite verb(s) + 'and'; for inst. -

Ur peek rot nek ogla molk dip kalk oka mugl rok kān nek atēŋa rok oka nok ik 'ntoep ŋok i-š'ek molk

Sleeping—they, awaking—they sitting up—they, lighting a fire—th. warming up sweet-potatoes (left over from last night's meal)—they singing—they, saying prayer—they eating sweet-potatoes—they having a conversation—they so sitting (there)—they

Note: without a finite verb this kind of sentence will not come to an end and for us there is then no way of knowing when these actions have been (or will be or habitually are) taking place.

 pena piŋ

they will go outside (= go their way)

Now that we know the finite verb is in the future tense, we have to adjust our translation in English accordingly: Waking up from sleep they will sit up and light a fire, warm up the 'left-overs', sing and pray, have breakfast and a little chat, and having done all this they will go their (various) way(s).

This chain of actions can be broken down into sections like this — (anticipating the finite verb to be in the Durative)

Epri ur pek kae montok rajemba-ken rot nek-ken ogla molk dip kalk oka mugl rok-ken kān nek atēŋa rok-tepāl wāte oka nok molk-mel ik 'ntoep ŋok wāte kelek pena poromen

They (usually) sleep well at night and when they wake at daybreak or: and after waking at daybreak they sit up and light a fire and having warmed up the "left-o..." they first have their devotion and then as they are having breakfast they have a chat at the same time and then leaving they go their several ways.
For practice in uninterrupted action series -

Nompgla antâp kântâr  I walked about and saw it
Nompgla antâp kantâp ur I walked about, saw it and came (home)
Nompgla antâp kantâp rot nemp ur I walked about, saw it, was startled and came home.
Nompgla antâp kantâp rot nempâ kelp yant ur I walked about, saw it, was startled, left it, and returned home.

Note: the two or more actions may, as far as time is concerned, follow each other immediately or may dovetail into each other, the important thing is there is no temporary stop, no cessation.

Whether in English we use the present or the perfect active participle in translating the Melpa participle, depends on the finite verb:

Nompgla antâp kântâr  Going along the road I saw it
Nompgla antâp ur I came going along the road
Nompgla antâp yant ur Having gone along the road I came back
Kantâk kon etek kâmp rai Having looked carefully, read!
or:  Read looking carefully!
Wâ nigl kun-ent kolk ui D The men will come (being) very hungry.

To stress being in the process of being done or doing something, the finite verb is one that takes the place of a European be verb -

Kojôn etepa morom  Work doing he is = he is in the process of working, he is working
Raj nok moromen They are in the process of eating = they are eating

The process or action denoted by the sentence-medial verb (or verbs) may just now have come to a halt or end, followed immediately by the process or action (or state) denoted by the finite verb -

okâ moromen may mean: they are (in the process of) coming.
Or: Having come they are here.

An adv. is used to tell the difference -

Kokela ok moromen they are still coming
or a special stress is put on the sentence-medial form to indicate that it has most certainly been done -
kontop nemp omt I come having most certainly told him (her, them)
Since it is the finite verb that terminates the action(s) denoted by the sentence-medial verb(s), the sentence-medial verbs can be used to stress continued (finite verb /mogla/ or repeated (finite verb /el,eta/ or even long-lasting action (finite verb /kogla/ 'die'); the suffix -ku can be added for emphasis.

Kojon etek-ku moromen
El etek-ku etemen
Nim molkien koglain

They are still working (or: at work)
They fight again and again or they are always fighting
'you living (having lived) you shall die' = you shall die (a natural not a violent death) after a full (long) life!

To mark simultaneousness of two (or more) actions the suffix -mel is added to the sentence-medial verb; for inst.:

Ten rau nompon moglpon-mel
Ik nteep njomp moromon eat.

He ate his food as he was instructing

Oukä yamt ompon-mel
Rui ti teem-al tep mep umun
We brought a tomahawk home from where it was laying as we came back yesterday.

Ur pepa-mel ik nenem
He is talking as he lies there

Note: Since -mel also denotes reason, manner, comparison of size, quality, quantity etc., we must keep in mind that -mel does not only signify time; for inst.

Ten rau koepon-mel noromon
does not mean we eat as (=while) we cook but it means: we eat as much as we cook.

Ten ko'tok nek-mel kelek
The told us to go away as they spoke to us
pai neuj = they told us as follows: go away!

Na kontopa nempa-mel elim
He said that he would work as he spoke to me (As he spoke to me he said, he would work)
kojon etempa nem
or: he told me as follows: he would work.

Uja oka akepa-mel roment ti
(While) As Uja is digging out sweet-potatoes
na yaŋka
let him give me a real big and

Kompamong unt maŋa rakepa-
hard one
mel birlim pup mat ſurum
Kompamong gave me some nails as (while) he was building a house

some time ago.
/-ken/ (time) 'when' can be added to the sentence-medial verb.

- Unt pil na-pelpon-ken nemp kiit mumturumun Formerly when not knowing any better, we spoke it badly.
- ik e nempon-ken naimin 'let us talk about this (action) when talking about (such things)'
- alt bon-ken känaimin let us see when going out there!
- unt bon-ken pat tep nurmun Formerly when going there taking (we took..) Pat fruit (and) we ate it
- wäte al Madang bo-ken later when going to Madang I'll come back and show it to you
- yant omp tep orä ntuimp or: when later I'll be back from Madang, I show it to you

(2) When the subject of the sentence-medial verb is different from the subject of the finite verb:

<table>
<thead>
<tr>
<th>e-i group</th>
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<th>a-a group</th>
</tr>
</thead>
<tbody>
<tr>
<td>/nel/ 'say, speak'</td>
<td>/pogl/ 'go'</td>
<td>/kagl/ 'cook'</td>
</tr>
<tr>
<td>&quot; mpa</td>
<td>&quot; mpa</td>
<td>&quot; mpa</td>
</tr>
<tr>
<td>Sing. -na</td>
<td>-na</td>
<td>-na</td>
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<td>-ŋa</td>
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<td>-ŋa</td>
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<tr>
<td>Dual -mpogla</td>
<td>-mpogla</td>
<td>-mpogla</td>
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<tr>
<td>-ŋkela</td>
<td>-ŋkela</td>
<td>-ŋkela</td>
</tr>
<tr>
<td>Pl. -mana</td>
<td>-mana</td>
<td>-mana</td>
</tr>
<tr>
<td>-ŋena</td>
<td>-ŋena</td>
<td>-ŋena</td>
</tr>
</tbody>
</table>

Rule: These sentence-medial verb ends are added to the full Realis stem of any Melpa Verb; they cannot be added to the radical only.

What do the endings tell us? They tell us -

(a) number and person
(b) The action (happening, state) which they stand for is incomplete without a finite verb, in other words the part-statement they make must be completed by a finite verb; in this respect they depend on the main verb.
They tell us that the subject of the main verb will be a different one.

What does the Realis stem to which they are attached tell us?

(a) It tells us that the actions referred to are real (and not imagined or only thought and talked about) and that is why the finite verb must be in the indicative mood. And therefore this series of sentence-medial verbs can never be used in connection with main verbs being in the subjunctive or imperative mood.

(b) Since the realis verb stem has tense quality (past/present) this series of verb forms tells us that the actions did really take place in the past or take place (Durative) or are taking place in the present. So this series cannot be used in connection with any statement about future actions (Note: this leaves the Future Tense without a sentence-medial change of subject series. Instead the sentence-final verb forms of Near Past are used.)

So this Series while telling us about past/present actions does not tell us the particular Past (I or III) or Present (II or IV) Tense. It does tell us that it must be Past or Present Tense (and cannot be Future Tense, however, it leaves it to the finite verb to give us the particular past or present tense.

What is the relation as far as time is concerned between the Sentence-medial change of subject forms and their finite verb?

Since this has been pointed out already under B.(1), it may be added here that we have constantly to keep in mind that according to his understanding of things primitive man very often sees action, movement, process going on where a European does not think of any (behind-the-scene) actor or action and movement being involved; for instance say in Melpa

'there is peace' you say: /kopen ba morom /

'peace going it is'

(Peace is not just static, it is "happening")

As a result of this particular kind of thinking there will be in Melpa verbs and/or verbal phrases where in English we rather use a preposition + noun type of clause; for instance can we bring out the meaning of Melpa /kopen pogl̄ga moromon/ in English by not translating the verb /poḡ/ 'go' at all but use preposition and noun:

/kopen pogl̄ga moromon/

'peace it-going we live'

= we live in peace or a̧ a̧

= we are at peace (with . . .)

kona rumpugl rogl̄ga

'night hitting the country(change of subject) back we came'

= we came back at night
Kona rogļu kelp yant umun

Nim de peek rogļna-mel na maņa kopoj kantānt

Enim rāj nogļļena-mel na konoit
wamp marațiņu nogļļa-mel na oka ākar
amp ap e ur peelļa-mel na rowā kum runt

Na-ņa pam wā e nompgā oronā ogļļa-mel na ya oronā o'nt

Miti ruļļā kigl bur-mel ila pogļļena-ken yant o'nt
Wo ta wi mańkona pogļļa-ken montop o'nt

wā wajen e rokopa wetelļa-ken, wā nuim e-nt ompa mon nitim

wā e ru kolļa-ken, amp e-nt mai tempogl rom

Note: The idea of one action lasting a long time (..until) can be expressed in Melpa in two ways -

a) repeat the sentence-medial verb:

  bon bon wāte ekit bun, mogļmona mogļmona wāte om

b) use the causative verb -

  ik ni ni molk kona raj āntāj

  Ten konoit epk kona rumpugl rontoromon

'Doing work we make the land 'to grow dark' = we work until nightfall

Kasuarina tree coming-it being-it (change of subject) the Araucaria tree is small

=the A.is small compared with the the K.

Rain came and we left it and came back

I painted the house as you were plaining (= while you...)

I worked as you were eating (= while you were....)

I dug up sweetpotatoes as she gave medicine to the people

I am coming on this road here as (while) grandma was sleeping

I am coming on this road here as (while) my uncle is coming on the other road over that way.

I come back (when) after the evangelists have left in the aeroplane

'dad up there home while being he leaving him there I come'

Leaving dad at home I come here

When the servant prepared the earth-oven, his master came and said 'no'.

the man ditches digging when, the woman pounded the earth(fragments) with a stick.
(3) when the sentence-medial forms are supplied by the Near Past Tense -

The verb of the main clause will be in the Future Tense, indicative or imperative mood; it cannot be in the subjunctive mood.

Thus the verb forms of the Near Past in connection with the Future seem to act as a kind of Future-Perfect

yant om-ken kantok nimp 'he came back-when, I'll tell.'

I shall tell him, when he has returned (when he is back)

Note: Na kui rom

'Sickness hit me' = I am sick, that is to say that action in the Near Past results in a present state of things; this idea seems to be behind this use of the Near Past -

ou kantákän kontokon na Seeing they have come (= they are there), then tell them

jujuimp nem pelp kelp yant hearing heard heim say = knowing that he will not give (it to me) I shall give up and come back.

rąj yoj-ken nuimin We shall eat when the food has been given and (when it is available) to us.

elim-úa man-ik pelp timunken, then-ken memp pentempa when we have accepted his instructions (thought is: and, as a result of such acceptance, follow them) he will bless us.

nent wä e om kanták-ken, kontok nai when you see the man I am referring to has come, tell him.

(4) when the sentence-medial verbs are based on the idealis stem, for inst. 'pela' 'hear, know'

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual</th>
<th>Plural</th>
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</thead>
<tbody>
<tr>
<td>1st. pela-mpa</td>
<td>pela-mpogla</td>
<td>pelamona</td>
</tr>
<tr>
<td>2nd. -na</td>
<td>-ųkela</td>
<td>-ųjena</td>
</tr>
<tr>
<td>3rd. pela-ųka</td>
<td>-ųkela</td>
<td>-ųjena</td>
</tr>
</tbody>
</table>

Notice that the endings are the same as u.VIII.B(2) (sentence-medial verbs, change of subject forms)

Notice further the similarity of this series with the Immediate Imperative.

Being based on the Idealis verb stem this series tells of things "ir-real" i.e. of things invisible, actions that are only supposed, believed, desired, demanded to happen (or to have happened in the past, s.u. Past Tense Unreal) So this series does not occur if and when the main verb is in the Realis and a real Tense; there the forms based on the Realis stem are used).
For practice

Na̱jena pelamp  
'saying-you (pøl.) and I will hear'
= let me hear it (let me hear what you have to say)

Wa̱jena pamon
Tek ora ɨna̱jena känamp

Ik bo enta̱jena pelp kon tamp  
'You teaching me it I will correctly hear (understand) it'
= teach me the proper understanding of it

Notice that in these Melpa constructions each verb has a subject acting one of which is made an object (far object) by the translation.

Nui waŋka kantäp-ken
käṉtop namp.

raŋ mon ɨna̱jka pelek ro̱ntok-ken ten kontok naŋ

Kaŋampogla kel ti kui raŋka
pena peŋka-ken, kaŋkälk
tek marik ɨnaŋ

enim oka ɨna̱jena-ken na bo
no koglamp

enim wi Koglee paŋena-mel
na ya nokop moglamp

nim koŋon etana-mel na no
nomp wamp

To say that the preceding action(s) expressed by the sentence-medial verb forms (realis as well as ideįlis!) should be completed before beginning the action of the finite verb, -tепал (or -tepa) is attached to the sentence-medial verb; thus:

unt waŋena-tепал wäte pai-min

unt ku kaglp pentep-tепал wäte rokopä wotaimin

unt oka pona etep pentep-
tепал wäte pona etaimin

let them come and we will go
let them show it (to me) and I will see (look at) it
show it to me

'Nui he-come-and seeing-I-when telling him I will speak'  
= let me tell Nui when he comes

' It causing food not to be when you are at a loss, you should tell us '  
= you should tell us when there is a food shortage and you don't know what to do.

'a little child sickness hitting it outside lying-it-when, you taking it up in your arms cause it to go inside'  
= when a little child is lying sick outside, you should carry it inside while.

let me go and get water while you eat (sweet-potatoes)
let me wait here as (while) you (go up to Koglee).
let me (go) and drink and come (back as (while) you work

first of all we should heat the stones and then prepare the earth oven.
let us first put in the sweet potato gardens and then the (other) gardens
unt met Glomet bon pentepontepal wäte Ug1pej paimin
unt ráj nompon-tепal wäte
kų känaimin pamon

let us go \( \) down to Mount Hagen
town first and then to Oglbeng
first we should eat and then
go to see the pigs

VIII
II. Imperative mood

(1) The Immediate Imperative

The endings are attached to the Idealis stem

e-i group  o-u group  a-ä group

\(/pela-/ \) 'hear, know'  \(/mogl-/ \) 'live'  \(/ak-/ \) 'dig'

' -mp  -mp  -mp

Sing. pěla  móglá  áka

-\(-\)ka  -\(-\)ka  -\(-\)ka

Notice that the 2nd pers. sing. has no ending –
The difference between the idealis stem and the 2nd pers.
sing. lies in the stress which shifts from the 2nd syllable of the verb stem to the 1st syllable of the 2nd pers. sing. thus taking over the function of the verb ending, namely to indicate number and person and on top of that indicate that this series of forms asks for immediate action.

For practice

1st. pers. sing.
pamp

tel räp rop pampogl int
wamp

Tek ora ntajàena känamp
Teman rok ñayëna pelamp
enim ik kum teek moglayëna
ekontop namp
enim ruk wajëna tep ora
\(-\)ntamp
ki rui run-mel känamp

let me go (don't bother going yourself or sending someone else)
let us both go together, let me come there
let me see you showing it to me
let me hear you telling the story to me
let me tell you sitting listening
let me show it to you coming into (my place)
let me see how you hurt your hand
<table>
<thead>
<tr>
<th>Känämp</th>
<th>let me see</th>
</tr>
</thead>
<tbody>
<tr>
<td>nim-ŋa mugg bal ulki ro -</td>
<td>let me wash your clothes for you</td>
</tr>
<tr>
<td>'ntämp</td>
<td></td>
</tr>
<tr>
<td>Na etämp</td>
<td>let me do (make) it</td>
</tr>
<tr>
<td>na tämp</td>
<td>let me take it</td>
</tr>
<tr>
<td>ya moglamp</td>
<td>let me stay here</td>
</tr>
<tr>
<td>ya ila moglamp</td>
<td>let me sit(in this spot) here</td>
</tr>
<tr>
<td>ik nenemen bā mon ramp</td>
<td>let me write what you are saying</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2nd pers.sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>kapogla ,pa</td>
</tr>
<tr>
<td>nent e-mel mon ro</td>
</tr>
<tr>
<td>tep ora ŏnt e=e-mel eta</td>
</tr>
<tr>
<td>mana mogla</td>
</tr>
<tr>
<td>oгла mogla</td>
</tr>
<tr>
<td>oгла ŏkela</td>
</tr>
<tr>
<td>na Melpa ik bo enta</td>
</tr>
<tr>
<td>koya ti mek wa</td>
</tr>
<tr>
<td>wal kigl teken meken pa</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3rd.pers.sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>tepanem-ent na kon topa naka</td>
</tr>
<tr>
<td>dip i (or dip e) koglaDka</td>
</tr>
<tr>
<td>dip i ropa komntaDka na</td>
</tr>
<tr>
<td>ampbla e-nt răj kăglaDka</td>
</tr>
<tr>
<td>ten-ŋa răj kăntaDka</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1st.pers.dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wo ta, pampogl</td>
</tr>
<tr>
<td>de kui mat rokelämpogl</td>
</tr>
<tr>
<td>nim-ŋa ik e pelämpogl</td>
</tr>
<tr>
<td>maŋal märk pampogl</td>
</tr>
<tr>
<td>peipa mat kămp rampogl</td>
</tr>
<tr>
<td>tip ila teampogl</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2nd pers.dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>tekrek(čägl) pail</td>
</tr>
<tr>
<td>ya wail</td>
</tr>
<tr>
<td>koŋon etail</td>
</tr>
<tr>
<td>pältikä rail</td>
</tr>
<tr>
<td>Verb</td>
</tr>
<tr>
<td>------</td>
</tr>
<tr>
<td>de rokelail</td>
</tr>
<tr>
<td>dokta moglom-al pail</td>
</tr>
<tr>
<td>maŋal märik ñ' wail</td>
</tr>
<tr>
<td>pena pail</td>
</tr>
<tr>
<td>ekit pail</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verb</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd pers. dual</td>
<td></td>
</tr>
<tr>
<td>wä ragl pail</td>
<td>let the two men go</td>
</tr>
<tr>
<td>amp ragl-ent räŋ mek wail</td>
<td>let two women bring food</td>
</tr>
<tr>
<td>räp wä ragl ateŋa rail</td>
<td>let two elders pray</td>
</tr>
<tr>
<td>kaŋ ragleŋnt koya rukum tiail</td>
<td>let two boys sharpen the knife</td>
</tr>
<tr>
<td>amp gla ragl-ent nomp gla ketek (ägl) montail</td>
<td>let the two girls broom the road</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verb</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>lst pers. pl.</td>
<td></td>
</tr>
<tr>
<td>de pelau kigl nil tep mou ramon</td>
<td>where should we pile the boards?</td>
</tr>
<tr>
<td>oka wal kigl nil oe mtop montamon</td>
<td>'sweetpotato bags where making them flow out we should cause them to be' where should we empty out the sweetpotatoes?</td>
</tr>
<tr>
<td>ma ye, no koglp Ƥrimon</td>
<td>mother, let us draw water for you</td>
</tr>
<tr>
<td>nim ki ampoglpon mep pamon</td>
<td>let us lead you by the hand</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verb</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd pers. pl.</td>
<td></td>
</tr>
<tr>
<td>pamon</td>
<td>let us go</td>
</tr>
<tr>
<td>mon, mugl tep moglamon</td>
<td>no, let us take a rest</td>
</tr>
<tr>
<td>enim-ŋa mone ok tai</td>
<td>come and get your money (wages, pay)</td>
</tr>
<tr>
<td>Keap e komtok nai</td>
<td>Tell the Kiap (Officer)</td>
</tr>
<tr>
<td>enim ik kon nai</td>
<td>say what is right</td>
</tr>
<tr>
<td>kae kantäk änti nä-ntai</td>
<td>do not be loafers</td>
</tr>
<tr>
<td>wä kigl-ent na komtok nai</td>
<td>let the men tell me</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verb</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd pers. pl.</td>
<td></td>
</tr>
<tr>
<td>Amp gla bä-ŋt ik bo-maŋal märik pai</td>
<td>let the girls go into the school house</td>
</tr>
<tr>
<td>ik kum teek moglai</td>
<td>let them sit putting their ears to what is said = let them listen (attentively)</td>
</tr>
<tr>
<td>ik mat mon rai</td>
<td>let them write something</td>
</tr>
<tr>
<td>kaŋ mat-ent pagla etai</td>
<td>let some boys make a fence</td>
</tr>
</tbody>
</table>
(2) The future Imperative

The endings to be attached to the idealis (or imperative) stem of any verb are:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st p.</td>
<td>-imp</td>
<td>-impil</td>
<td>-imin</td>
</tr>
<tr>
<td>2nd p.</td>
<td>-in</td>
<td>-iŋkil</td>
<td>-iŋ</td>
</tr>
<tr>
<td>3rd p.</td>
<td>-ŋka</td>
<td>-iŋkil</td>
<td>-iŋ</td>
</tr>
</tbody>
</table>

3rd pers. sing. ending is the same as in the immediate imperative.

Notice the similarity in the endings of this series and the Future Tense.

This series of forms is used for commands, exhortation and requests for actions that will take place quite some time later, or will carry on for an extended time.

For practice

1st pers. sing.

Paimp

1st. p. sing. imperative

I must go

must I come there by any chance?

must I come there by any chance?

I must care for father and mother

I must obey the word of the elders

I must not forsake Christianity

I must honour the Lord

'I must not take working time and make it go wide of the mark'

'I must not miss working hours, must not be late

2nd pers.

Ik kontopa nem bā peleken

you must keep in mind all he told you

you must not be about other peoples' houses

they might kill you with death

sacrifice — you must be mindful of

you must often write me

You must always take care of your

field of activity

3rd pers. sing.

Atena akel teepa waŋka

your aunt must come later

should ""

your younger brother should not
go to that place

Do tell him that he should speak

Melpa
| 1st pers. dual |  |
|-------------------------------|
| *Tel ma ragl kona nila pi nà-paimpil nenemen e?* | *Do you mean to say that mother and I should not go to that place?* |
| *Wo ta, tel Kepa ragl nampa em-al nomtopa yant waàmpil ńta?* | *Father, why must Kepa and I come back soon?* |
| *Na-ken na-ńa kimun ńamp e-ken tel nant-ken kuj raju raimpil?* | *What time should my sister and I feed the pigs?* |
| *Wà kun t e-ken na-ken tel pi nà-paimpil nen?* | *Do you mean to say that the European and I should not go?* |
| *Wà aţ ye, tel Anutu-ńa ik e tep re ńtui nà-ńtaimpil* | *Friend, we must not disobey God’s Word.* |
| *Ana, tel-ńa mam ńamp e tep ràp ńtaimpil* | *Brother, we must help mother.* |

| 2nd pers. dual |  |
|-------------------------------|
| *Ampgla ragl-ent kai Korla bà râp etek moglaijkil na* | *Tell the two girls they should take care of the fowls.* |
| *Ant bà-ken raju raijkil* | *They should feed them every day.* |
| *no-kep kolk montaijkil-ku* | *They should also fetch water and set it out for them.* |
| *Kai mugl teeq bà ńa korok anţàk kańtak taijkil* | *They should look for the eggs they laid and collect them.* |

| 3rd pers. dual |  |
|-------------------------------|
| *wà rara, nim-ńa mańa nil rakntáimin* | *Master, where should we build our house?* |
| *Kapa mona ai kuiaimin* | *Should we put on roofing iron or kunai-grass?* |
| *kona ant ba e-ńa nokop moglaimin* | *Should we wait for fine weather?* |
Paneta etep rāglaimin mona kelaimin 'nta?
Aqmen, ten miti kojon e paka rontaimin

2nd. pers. pl.
- Enim kājampgla bā-nt ik bowa-ē-ua ik e pelek tauij
- Kānan buk kigl elpa elpa roop rok tauij
- Anutu-ua ik e rāk rāk kamp rok pelek etaij
- Enim wamp ou bā-nt kājampgla bā tek kekap etaij
- Ateuja ik bo entaij
- kājampgla bā tek skul maŋa ila montaij

3rd. pers. pl.
- Kājampgla bā enenim kou depona pi nā-paij
- tepam āmamal bā-ken rāp rok paij
- Rāj rolteuja mat 'mui na-naij
- Mam tepamal bā-ken men montok tēhey shou d go together with their parents
- Kānan ateuja ragl i-ku etek rāp molk etaij
- Kentmal-mel i-ku etek rāp rok Likewise they should have devotion together

(3) Hortative

There is a special hortative verb form which is used to warn, admonish, entreat in a more personal and even more urgent way -

There is a singular form to address one person, for inst.:  

nim kon kae mugli  
be just and good (I entreat you)
nim Anutu-ua ik e kum tii/dolisten to the word of God
manem tepanem ragl teken  
do honour father and mother
ook pul
ugl kiit bā iti nā-ti  
do not sin (do not perform all the bad customs)
nim kentip mui nā-ni  
do not steal
nim wanāj rāj nui nā-ni  
'do not eat secret food' = do not have sexual intercourse with a wrong person
ik burluj ninti nā-nti  
do not talk behind a person's back
Note: This hortative singularis verb form is morphologically the same as the verbal noun or gerund; there is also no difference in tone or stress between the two; both of them are stressed and spoken with raised voice; functionally they are quite apart and there is no difficulty in discerning them.

The verb forms for dual and plural are the same as in the Immediate Imperative 2nd (and 3rd) person but there is not a separate verb form for each person in dual and pl.; only the one form for the sing., one for dual, and one for pl., for inst.

### Dual

<table>
<thead>
<tr>
<th>Verbal Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ik kol rui nā-rail</td>
<td>do not tell lies</td>
</tr>
<tr>
<td>ik keep ni nā-nail</td>
<td>do not tell false things</td>
</tr>
<tr>
<td>no'ntopa yant wail</td>
<td>do come back soon</td>
</tr>
<tr>
<td>wamp ik ruj ntain</td>
<td>do talk (with) to people</td>
</tr>
</tbody>
</table>

### Plural

<table>
<thead>
<tr>
<th>Verbal Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ik kol rui nā-rai</td>
<td>do not tell lies</td>
</tr>
<tr>
<td>ik keep ni nā-nai</td>
<td>do not tell false things</td>
</tr>
<tr>
<td>no'ntopa yant wai</td>
<td>do come back soon</td>
</tr>
<tr>
<td>wamp ik ruj ntain</td>
<td>do talk with the people</td>
</tr>
</tbody>
</table>

Note: what I term 'Hortative' might be an Infinitive (split up into a sing., dual, and plural form) resembling the Latin gerundium; ni'ni = you are to come, empel wä e kontok nail you two are to tell him, enim mentek wail you (pl.) are to bring it.

Very frequently these forms are followed up with the verb /nēl/ (na) 'say' which in Melpa also means 'to will, want', namely

| /nim ui nent / | 'you come I say, I say you (are to) come = I want you to come |
|nim ui nenemen | 'you come they say' = they want you to come |
|Paka ui nenemen, paŋka | they want Paka to come, let him go (he should go) |
|na ui nenemen, pamp | he wants me to come, let me go! |
|nim kili nenem | Because they want mi to leave it, (so) leaving it I came |
|na kili neŋ-al kelp unt | they want grandmother to eat it, (so) she should eat it (let her eat it). |

Empel kelek pāil nenemen

tel yant wail nenemen

Kaepa-ken Parka raŋl okogl

koŋon etail nenmen, wail

they want you two to clear out

they want us two to come back

they want Kaepa and Parka to come and work (so) they should come
Plural

<table>
<thead>
<tr>
<th>Phrase</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ten no koglai nenemen, paź-</td>
<td>they want us to fetch water, so let</td>
</tr>
<tr>
<td>mon</td>
<td>us go</td>
</tr>
<tr>
<td>enim tek mek pai nenemen</td>
<td>they want you to bring it away</td>
</tr>
<tr>
<td>nim rop pail nenem</td>
<td>he wants you and him to go together</td>
</tr>
</tbody>
</table>

IX

Subjunctive Mood

(1) to express a strong wish or desire
verb forms are used which are morphologically the same as the Near Past Tense forms (compare English: be gone!)

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>pun</td>
<td>be gone (sing.)</td>
</tr>
<tr>
<td>bun / poŋ</td>
<td>let us be gone / be gone (pl)</td>
</tr>
</tbody>
</table>

For emphasis -ka or (stronger) -ka ye is added -

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>poŋkel-ka (ۇۇۇ)</td>
<td>be gone indeed!</td>
</tr>
<tr>
<td>poŋ-ka ye (pl)</td>
<td>pray, do be gone!</td>
</tr>
<tr>
<td>nin-ka</td>
<td>pray, do speak</td>
</tr>
<tr>
<td>mamp-ka ye</td>
<td>oh, how I wish that I could eat it!</td>
</tr>
<tr>
<td>kanimun-ka</td>
<td>pray, do let us see it!</td>
</tr>
<tr>
<td>kona run-ka</td>
<td>oh rain, do hit, I pray</td>
</tr>
<tr>
<td></td>
<td>= oh how I wish I would rain!</td>
</tr>
</tbody>
</table>

If two subjects are involved the dependent clause must be in the sentence-medial change-of-subject form/ unreal -

<table>
<thead>
<tr>
<th>Phrase</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>waŋana kānimun-ka</td>
<td>oh could we see them coming!</td>
</tr>
<tr>
<td>ten kontok nana pilmun-ka</td>
<td>pray, could we hear you telling us!</td>
</tr>
<tr>
<td>paŋka koŋon imun-ka</td>
<td>let him be gone and us do our work!</td>
</tr>
<tr>
<td>ya waŋka runt-ka</td>
<td>would he but come for me to kill him!</td>
</tr>
</tbody>
</table>

(2) to express purpose

The forms of the Future Imperative take the place of a modifying infinitive of purpose in European languages; the finite verb is in the Immediate Imperative -

<table>
<thead>
<tr>
<th>Phrase</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>kānaimin pamon</td>
<td>'we should see it let us go'</td>
</tr>
<tr>
<td>mel roop raimp</td>
<td>= let us go to have a look</td>
</tr>
</tbody>
</table>
Ku amp ik räjaimin pamon

let us go to claim our due for pigs and women!

kut ti tep teepon ku on e

come (pB.) to dig a pit and bury
äjntaimin wai
the pig's corpse

wamp tek ur pentek ku

go to 'seize the pig-house' = steal
maja āmpoglaij pai
the pigs after 'having put the
people to sleep' = while the ow-
ers are in their sleep.

Notice that the verb in the

Future Imperative may occur twice:

bur-mel mana waŋka känaij

come to go and to see the aero-
paiŋ wai
plane down on the strip

met Rugli moka eŋ-mel kä-

come and let us two go for you to
nain pampil wa
see what kind of business trans-
action they do down at Rugli

Or the verb in the Immediate

Imperative occurs twice -

ky maimpl pampil pampogl ui
do come to let us two go to eat

ken ti teep moromon e ompa
do say he should come to receive
taŋka waŋka ni
the goldlip shell we have for him

okana ru kuiaiŋ paiŋ waiŋ

do say they should come and go to
ni

dig ditches in the sweetpotatoe
garden

elimja kamunta ti waŋka

do and let us go to build the
naŋka nit ni kokela
house for him since he is only just
nenem e-ken tel räkmtaimpl
now 'saying' = making arrangements
pampil pampogl ui
for a carpenter to come as I had
told him (long ago).

(2) Verb forms which are morphologically the same as the Fu-
ture Tense take the place of an infinitive of purpose ;
the main verb is in one of the Tenses -

depona kaan ruimin ponomon
we go to cut vines in the forest

enim kanimp ont
I come to see you

utimä met Mulka kuŋ nuimpil
Tomorrow we (dual) shall go to eat
bil
pork down at Mulka

enim Hagen wamp bā miti bo
we came from the east to the west
tintimin al wolt urumun
to teach you Hagen people the chris-
ten Anutuŋa ik e pilmin
itian way of life
moromon

saying that they come to kill us

ten-ŋa niit ila ruŋ onomen
on account of our guilt, we gave up
nempon-ken kelp yant urumun
(our plans) and came back.

H a v i n g

sought us, in our guilt he

nenem e-ken tel räkmtaimpl
will come here to kill us

kom pa rompa pelpa ompa
3. Future Tense Unreal to express a doubt, a warning -

Ompa mon nta
Ten mel mat uuij mon nta
Kun-ent kuglij nempa rau ju-rum
Nim mik ompa, ku menal nui nai ni
ten-jja mone pora nempa, mel menal roop rui na-ramon
tel mu'ntmoj itimpil, ntojimp romta
Ten. kuglmin nempon kelp yant urumun
ten niit ila ruij, pi nai-pa-mon
enim kantepa paant ro'ntompa
nek piliuj

To say that the warning must not be taken lightly, it is followed up with an emphatik /nekp piliuj/ or even more emphatic /nek piliuj-ken/

Enim kantepa paant ro'ntompa there is danger that you might think that he might spare you = don't you think that he would spare you!

ten me najena uimin nek piliuj-ken 'don't you think that they would give us taro so we would come'

= let no one think that we would get away unscathed (without punishment)!

enim ruij-ken, pi nau-paiuj You (pl.) should not go, they might indeed give you a beating (or kill you)

—an-ken is also used to stress the warning:

nim-jja ik e tep re 'ntuimin-

an-ken, ni nai ni

(b) to express a wish, /eantko/ is added to emphasize it:

ik moj rok najena pilimp eantko would that you said something wise so I would hear it!

wamp kigl wajena bin eantko How we wish the people would come so we might go!

ugl e= e-mel nek mot nta - How we wish they would confess what they did so we might settle the matter!

ugl e= najena ik e nemp timin eantko
(c) to empress a supposition

met Moke maŋkona pamona rui na-riŋ, mel mat ฎูŋ

Though we would go down to the Moke villages, they would not attack (beat, molest, kill) us, they would give us some goods.

mon ti ompa, pilimp nemp omt

there might be a letter, I come to find out.

we kelek pai nā₃₃₃₃ naŋena pipil kolk plŋ-an

they might indeed send you empty away and you would feel ashamed.

kona rom-kep, na-rom-kep bi-mint mor

though it be raining or not raining (rain or no rain) I am determined to go (in any case).

Elim om нят₃₃₃₃, ompa naŋka pilmin eko

If he be coming, he will let us know!

Wā kat-kep, kat-kep oŋ нят₃₃₃₃ tep poneŋ intimin

Whoever they be, if they be coming we shall treat them as guests

(²²) /nā-kān/ or /ti nā-kān/ who knows? is added -

tai nemp a ti nā-kān, bon kānamon

who knows, he might say 'take it'- let's go and see!

mon nemp a ti nā-kān, kelamon

who knows, he might say 'no' - let's give it up!

met Kopon oroŋa bon-ken kai kae mat ruimin nā-kān

who knows, we might hunt some fine birds when going down in the Jimmi River area.

(d) to empress a condition

/нят₃₃₃₃/

'if'

let the man ²² ²² be going to to the doctor and let him see what kind of sickness it was, give him some medicine so he would eat it and it would subside

wā e dokto-ken paŋka kui rom e-mel kantepa medicine mat gaŋkuka naŋka waj naŋka

'if you beat (fought) me, would I give you anything if you were my enemy.

na run нят₃₃₃₃, nim mel mat ฎampa tin-an

If he be generous in giving ²² things to me, I should give him good gifts in return!

ŋomp a kae monom нят₃₃₃₃, na punt rop kae itimp

if you be giving us little, do you think we should come (back) to you?

ten oroŋa etek yöŋ нят₃₃₃₃, wāte enim-ken uimin-an

if you be hating me do you think should stay together with you!

ŋ etek rop yöŋ нят₃₃₃₃, enim-ken rāp rop muglimp-an
4. Past Tense unreal (Subjunctive mood in past and present) based on Realis stem - (past/ present tense)

Sing. -na you should have, would have gone
-ŋa he /she

Dual - mpogla both of us should have gone
-ŋkela " " you " " them

Pl. -mona " we
-ŋena " you should, would have gone they

Notice these verb forms are not a bit different from the sentence-medial /change-of-subject ones (s.VIII,B(2)on p. 73) Their position in the sentence and their grammatical function, however, are totally different: this series here takes the place of a finite verb in spite of the fact that the verb endings here demand sentence-medial position and a finite verb of another subject.

It appears that it is just this taking the place of a finite verb (which they are morphologically speaking not really fit to take) on which their grammatical function is based.

Or to put it quite differently: this series of forms in the sentence-final position does not really bring a sentence to completion; it is an 'elliptical sentence', incomplete, left open; it is sentence-final position in appearance only - and that is just what makes the sentence "unreal" in the sense of 'Irrealis'(past and present); the statement does not refer to actual facts only to thoughts, wishes, ideas = Idealis (or Modus Imaginativus past-present)

For practice a doubt or supposition

Maŋkona moglp-ken rāŋ kaglmpa being at home I should (should have) cooked (the food)
nim-ŋa kũ rom nelmona, wāte we should (we could) mention that he killed your pig but we do not say it (leave it unsaid)
ni na-nenemon you(pl.) should have (could have) gone but you did not
poglyena, wāte pi na-pou would they have attacked(killed) you having gone to a far-away place? They would not (have attacked you)
enim kona rogl tila payena you when having asked him for it
roglyena mona? he would have refused and not given it to you?
Rui na-rogllyena
nim mawa eteken nana-ken would they have attacked(killed)
mon nempa ŋui ŋa-ŋoglŋa? you having gone to a far-away place? They would not (have attacked you)
ŋoglŋa you when having asked him for it
he would have refused and not given it to you? He would (have given it to you)!
(b) a wish -

 Nelmpa-ka
 Na kontok neljkela-ka
 Poglmona-ka
 Pelmpa-ka
 nim wan ti na-telna eantko
 enim kelek yant ogljena
 nemp mot n'toglmpa ka ye

Would that I had mentioned it!
How I wish you two had told me!
Had we but gone!
How I wish I had known!
you should indeed not have taken it secretly!
you should have given it up and come back!
Oh how I wish that I would have confessed it!

(c) to express a condition

Kora rui na-rogluja n'tam, poglmona
 na dokta moglom ila bo k'ti
 kontok nelmpa n'tam, maratii
 mat yaajka nampa kui waaj nelja

If it would not rain, we should have gone

pi n'i pur di-mel-ku kui mam
 rogluja ma'ykona peent pent
 eka!

if I had gone and told the doctor
he would have given me some medecine and I would have eaten it
and the sickness would have subsided!

wate na kui ma'al bo peelmpa
 n'tam, na-ya kona e nam-ent
 rap ententa'kka kae mogluja

As I did not go 'sickness while
really hitting me I am lying in the house (= in bed!) indeed I know (now)!

Agenal wä kigl-ent räp inti
 na-ntel'jena mona?

If I had gone and stayed in
the hospital, who would have watched my place for me so it
would have been well with it?!

Mon, iti na-ntel'jena nemp
pent

If your father were still alive
he would have looked after the
place so you could have gone to the hospital.

Te'panem mogluja n'tam, kona räp
 ententa'kka kui ma'al poglma

5. The use of -mel to express 'could' -

Ogljena-mel
k' poglmona-mel, kona rogljuja na ponomon

you could (could have) come

Nim-ya kona räp entelmpa e-mel wi roj-al pont

we could go (could have gone), however &;&;&; it being a long road we
do not go.

I could have looked after your
place for you, however since they
call out for me, I go
Note: -mel (or e-mel) 'adds this to these Past Tense Unreal verb forms: as far as ability, capability, circumstances, capacity, quality, measure etc. are concerned, they are there! So there is no reason why I 'could' not...

Nim miti ruŋ wä ralkän miti koŋon elna ti kant
I see (= I know) you are such a one as could have become an evangelist and (could have) done mission work (the ability is there)

Na miti ruŋ wä raglp bo miti nā-pili wamp mat Anu-tu-na ik bo entelmpa e-mel kona kiit ila pelp na-por
I could have become an evangelist (i.e. ability, opportunity were there) and (could have) taught some heathen people the Word of God, thinking, however, that it is a bad area, I don't go.

Na mon rop yöglmält e-mel koŋon etep mor
I could (have written) write you, having much work to do, however, I & live (without writing)

the use of /kapogla/ together with these forms -

emim ateña kapogla roglönea
You (pl.) could say prayers alright
emel atena rui na-rok peetemen eka
saying no prayers, however, you go to sleep (habitually)

kapogla etaken pora mtoglna emel wate pora ′ntui nā-ntun eka
you could have finished it alright but you did not!

akop e-ken kapogla al Kalua poglmona e-mel wate enim na-ou-al pi nā-pumun
To-day we could have gone out to Kalua alright but since you did not come, we didn't go.

e-eme epri unt poglmona ′ntam, kapogla bon ekit poglmona epri unt pi nā-pumun-mel-ku nompogla pakal omp peelmona rümpuŋgl ronom
if we had gone very early in the morning we could have arrived but as we did not go very early it is getting dark while we are still at the cross-roads

akop e-ken etep pora mtoglna e-mel kapogla (the work) is such as we could have brought to an end to-day

ik e nemp telmona-mel kapogla kant, nampa em-al tempogl run-mel-ku nemp timin etep koe nenenmon
the case is such a one as we could easily have settled, why did you beat him with a stick right away and so we are trying in vain to settle the matter?!

These forms can be used as nouns -

wā kigl atena kapogla roglönea wā kigl
the men are such men as could say prayers (these are men capable of praying -if they care to do so)

nim kapogla ruŋ poglönea kaŋ ti kant, wate pi nā-pimp nen eka!
I see (I know) you are one capable of going but 'you say I shall not go' = but you do not want to go!
(6) the use of -mel to express 'can' = 'able' 'capable'

nimin-mel
we can say it, we can put it that way

bi-mel
I can go (the road is alright)

kaniŋ-mel, pok kanaŋ pai
you can see it (it is visible now) (so) I want you to go and have a look at it.

Note: these forms with -mel attached to them imply the following: according to circumstances, capability, quality, measure etc., a person can do, is able to do such and such a thing; also: by rights, by virtue of

ba-mel ponom
he goes as he is capable of going according to his strength or on account of his rights

nempa-mel nenem
he takes (wants, demands) as is to be expected, as he has a right to...

akop e-ken kapogla al Madau
'to-day it lies (rests) = 'is' for him "go-able" to Madang"

ba-mel peemem pent e-ken
= he can go to Madang alright but he does not come (show up)

pamp !
'since I know it to be me-going-like' = as I know I am able to go (according to right, favourable circumstances etc.), so let me go!

Pana etep râglmin-mel peetem e-ken etep rârâmon
'when it is we-can-plant-gardens-like, we plant them'

/thought is: when according to conditions we are able to plant gardens, we plant them"

Pana etep râglmin-mel kapogla, wâte pana ui ompa pom-al etep râl na-rârâmon
we can put in gardens alright, but because the planting season is gone, we are not now putting in gardens

Note: Since these forms with -mel are adjectival, the negation is done with mon/ 'no' -

akop e-ken kuj bo ti jûimp-mel mon
at this stage I cannot give you a little "pig seedling" = a little pig to start raising pigs

Nompgla keep ila ogla bin-mel mon, keep e aŋketem
we cannot go up that steep road, there is a steep bank

went ap kogl-ent oka wal kigl mempa-mel kapogla mon
'the sweet-potato netbags are no such ones as could be carried & by dear old grandmother' = dear old grandmother cannot carry the sweet-potato bags

ant pentep yant uimin-mel mon, kona rôgl
'it is not such (a distance) as would make it possible for us to return by daylight' = we are not able to return by daylight, it is a far-away place (where we are going)
the use of /tepa ya/

dei ruip-mel tepa yui yai-j-ynom

接纳 puglpugl kel ila marik bi-mel tepa yui yai-j-ynom

kai ruimp-mel kapogla tepa yui yai-j-ynom

akop ruimp-mel kapogla tepa yai-j-ynom e-ken run-ka!

• take and give

the tree (the wood) does not lend itself to be cut this way -- I can not (am unable) cut the wood from this side (or I/this/standing in this narrow spot etc.)

I cannot possibly enter by the narrow gate

'it does not take and give the position at which I can shoot the bird' = I cannot shoot the bird in such a position

now that it presents itself in a shootable position, shoot! (or: now it is alright, now you can shoot it -- shoot!)

10

Uninflected Verb Forms

(1) The form which I have treated under "Hortative" on p. 83/84 (3), and which is a kind of gerundium, belongs here; its singular form is not inflected for person and its dual and plural forms are also not inflected to show person which must be indicated by the preceding personal pronoun -

I say you are to scatter it
I want you to scatter it
They want me to scatter it

'I say you are to scatter it'

I want you to scatter it
I want the men to scatter it

He wants us to scatter it
He wants us to scatter it
I want them to scatter it

Dual

tel rop bogl bagl ytaile ne-nenem
empel rop bogl bagl ytaile ne-nent
wa ragl rop bogl bagl ytaile ne-nent

He want us to scatter it
I want you to scatter it
I want the men to scatter it

I want you to scatter it
I want you to scatter it
(2) the verb form that is similar to a perfect participle

in English —

We have to translate it in either an active way or a passive way. It can also be used as an adjective and as a noun.

räŋ kui
räŋ käl
no käl
wä kän nä-kani ti
ik nä-pil ti
ku ou iti nä-ti bë
mui, nä-ni
mui-kopna
nä-ni-kopna

food(that has been)cooked(in an earth oven) = cooked food
food (that has been) cooked (on an open fire, stove) = cooked food
boiled water
'man seeing not seen = an "un-seen = un-known man
a wild one, a barbarian
the not (yet) fully grown pigs
edible, un-eatable
eating ginger
the "nene-eating" ginger, the un-eatable ginger = euphemistic term for the black stuff used in applying death-sorcery

Phrases such as the following are very common —

koŋon iti nä-ti, kokela
wamp bë ui nä-wi, kokela
mon rui nä-ri, kokela

'work doing not done yet, later' = the job has not been finished as yet, it is still to be done.
the people are not here yet, they are still to come
'letter writing not (yet) written— later = the letter is still un-written
the letter has still to be written

—ken can be attached to indicate time or circumstance —

miti al wolt ui nä-wi-ken
ik ni nä-ni-ken
Nüim Jesu e unt mana ui nä-wi-ken tepam-ken räp rok moroŋkel

Christianity from east to west coming not come-with = at the time when Christianity was not here yet with the christian religion not yet come in from the east...
with the matter not settled yet...
when the Lord Jesus had not yet come down, he and his father lived together

the number indicators can be attached —

wå rok mui kigl
wä rok nä-ni kigl
ik pil, nä-pil bë

"the word-hearers and none-hearers"

within culture content here: /the Greek and the Barbarian/
The verb noun or gerund

<table>
<thead>
<tr>
<th>e-i group</th>
<th>o-u group</th>
<th>a-ä group</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gerund</strong> /pili/ (or pil)</td>
<td>/mugli/ (or mul)</td>
<td>/kâgli/ (or käl)</td>
</tr>
<tr>
<td>the hearing</td>
<td>the living</td>
<td>the cooking</td>
</tr>
<tr>
<td>the knowing</td>
<td>the being</td>
<td></td>
</tr>
<tr>
<td>the understanding</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Stem real.** /pěl/ | /mógl/ | /kágl/ |
**Idealis st.** /pelá/ | /moglá/ | /kaglá/ |

The above are samples of such verbs as have retained the lateral plosive /l/ or /gl/ in their idealis stem. Below are samples of verbs that have dropped the lateral plosive in their idealis stem -

**Gerund** /iti/ | /úi/ | /äki/ |
the making | the coming | the digging |
the doing | | |

**Real. stem** /él/ | /ógl/ | /ákägl/ |
**Ideal.** /étá/ | /wa/ | /áká/ |

Notice that verbs retaining /l, gl/ in their idealis stem also have it in the verb noun. Where it is absent in the realis stem, there it is also absent with the verb noun.

Notice the similarity between the verb noun or gerund, the verb-adjective or past participle and the emphatic Hortative form or gerundium -

**Gerund** | **perfect participle** | **gerundium**
/ti/ the taking | /ti/ taken | /ti/ (it is) to be taken
/mi/ the carrying | /mi/ a) borne | /mi/ I am to...
the bearing | b) born | you are...
he, she is to bear... |

/rui/ the beating | /rui/ hit, beaten | /rui/ .... to hit
the hitting | | the stone-axe
the attacking | | |
the killing | | |

Notice that the verb noun or gerund has a heavy stress on the final /i/ (high tone).

I believe that this 'final' i corresponds with - or rather is the number indicator /i/ for singular.
In /rui/ we have an instance where the action 'the hitting' > the agent or rather 'instrument': "the hitter" = the stone axe.
The use of the verbal noun or gerund -

(a) To name the action or give the affirmation first so the hearer is warned of the impending negation of the verb:

/moŋ e kāmp rui na-rumt/ 'reading the letter I not read'

(s.u. Negation on p. 64)

It also helps to recognize those verbs that become 'mutilated' when negated.

(b) It serves to construct "adversative" sentences -

Melpa ik pili pet,

Melpa language the hearing I hear

ni na-ntet

'the speaking I do not speak'

To bring out the force of this type of construction, we have to translate somewhat as follows -

I know Melpa, it is true,

but I do not speak it.

mul morom,

he/she exists (is about), it is true

kōjon iti na-tetem

but he/she does not work

kani kapogla kantār,

I see him/her alright, (...it alright

kantāp pogl ntuī na-ntār

I do not recognize him (her, it),

however.

Anutu-ŋa ik e pili petemen,

as far as the hearing of God's

pelek ti na-tetemen

Word is concerned, they hear it;

Ten wamp tikil ruimin mel

(or: they do that); however, they

kīgl kantepa ti tītim,

do not accept it.

wāte amp ni ik tepa re ntu-

rum-al wak rurum

Finding the things for us people

to shed our skin (= rejuvenate)

that he really did, but because

that woman was disobedient, he

threw them away!

(c) to denote the instrument -

for instance /rui/

'the hitter' = the stone axe

To denote European tools, they add /mel/ 'thing' -

/ruri/ action: 'the drilling'

/ruri mel/ instrument:

' the drill-thing' = drill

/kīti/

'broom'

/kīti mel/

(d) to denote the agent they add /wā/'man' /amp/ 'woman' etc.

wamp mūi wā

'people-eating-man'

wamp mūi wamp

'the building expert'

maŋa rakepa kani wā e

'the experienced builder
<table>
<thead>
<tr>
<th>Koepa kani kaŋ bâ</th>
<th>the initiated</th>
</tr>
</thead>
<tbody>
<tr>
<td>râŋ nui bâ</td>
<td>the eatables</td>
</tr>
<tr>
<td>kui wâ e</td>
<td>'the dying-man' (&quot;dying&quot;) = the</td>
</tr>
<tr>
<td></td>
<td>group that sends auxilliaries, the</td>
</tr>
<tr>
<td>ik ni-wâ e</td>
<td>ally</td>
</tr>
<tr>
<td></td>
<td>the mediator, the arbitrator</td>
</tr>
</tbody>
</table>

(e) some qualifiers are added to the verbal noun or gerund to mark the action as -
- customary, fashionable, quite remarkable, mighty, mysterious, indicative of the presence of magico-religious power -
- The noun so added is /ugl/ which has all the connotations indicated above and which is often very difficult to translate in a European language; /ugl/ means 'custom, fashion' but it also means 'strange, fearsome happening' of numinous quality; also 'wonderful, mighty act or deed' -

| nompgla antepa mel mawa iti | 'the custom of going a-begging  |
|                            | economic assistance from others |
|                            | is a very good one !           |
| mel wan ti ugl e           | the custom of pilfering        |
| wamp miti no tiinti ugl e  | the custom of baptizing people |
| moka iti ugl e             | the custom of giving delayed payment |
| mon ropa int yant iti ugl e| the custom of writing to each other |
| kuimâ 'uji ugl e           | the custom of giving a bride price |

/ugl/ added to the verbal noun denotes also 'manner' and 'behaviour' (good or bad) -

| wamp ik ruñti nâ-ynti ugl e kiit e | the bad behaviour of not talking to people |
| wamp ki 'uji ugl kae e            | the good manner of helping people who are in need |
| wâ e-ŋa kae antepa änti ugl ni   | that man's care-for-nothing manners (attitude) ! |
| Nuim e-ŋa man ik pelek tek        | following the teachings of the Lord, strive to acquire the attitude of loving people |
| wamp nuan man jak e kantâk yant tai |                                          |

Notice that the Melpa verbal nouns can hardly ever be treated as abstract nouns.

-kump added to the verbal noun marks the action as merely a pretence; the verb tr./rägle-/ 'become, turn' is used in this connection -

<p>| 'nui kump' | 'pretender to an eating' = one comes to a feast under the pretence of having been invited = an uninvited guest |</p>
<table>
<thead>
<tr>
<th>Melpa Accidence</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>tepa 'nuikRãq kump raglpa om</em></td>
<td>'turning a invited guest he came'</td>
</tr>
<tr>
<td></td>
<td>=pretending to have been invited he came</td>
</tr>
<tr>
<td><em>pili kump raglpa nenem</em></td>
<td>'turning a knowing one he talks'</td>
</tr>
<tr>
<td></td>
<td>=he pretends to be in the picture;</td>
</tr>
<tr>
<td></td>
<td>he talks as though he knew it all</td>
</tr>
<tr>
<td><em>ik ni kump ralk nenemen</em></td>
<td>they talk under false pretence</td>
</tr>
<tr>
<td><em>nim kon kae mul kump ralkÁn nen</em></td>
<td>you talk under the false pretence of being a good and just man</td>
</tr>
<tr>
<td><em>kon kae mul kump rül wá ti</em></td>
<td>'a man pretending to be just and good' = a hypocrite</td>
</tr>
<tr>
<td></td>
<td><em>mel added to the verbal noun  _</em>ally developing, an action_</td>
</tr>
<tr>
<td>'nui-mel'</td>
<td><em>marks the action as one not really developing, an action</em></td>
</tr>
<tr>
<td>(cf. 'nui mel without the hyphen =</td>
<td>'eating in appearance only'</td>
</tr>
<tr>
<td><em>kã'u kel e rã'u 'nui-mel etepa wáte 'nui na-mÁtÁrÁm</em></td>
<td>*'eatables' *)</td>
</tr>
<tr>
<td><em>nim kuj rã'u 'nui-mel eteken wáte keleken pun kÁnt</em></td>
<td>the little boy appears to be eating but he does not really eat</td>
</tr>
<tr>
<td></td>
<td>=the little boy eats very little</td>
</tr>
<tr>
<td><em>bur-mel e ya mana ui-mel etepa ompa rouk et pom</em></td>
<td>I saw you appearing like feeding the pigs but you left it and</td>
</tr>
<tr>
<td></td>
<td>went away = I knew you did not really feed the pigs.</td>
</tr>
<tr>
<td></td>
<td>the aeroplane appeared to come down but went to some other place</td>
</tr>
</tbody>
</table>

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Some verbs serve as a kind of auxiliary verb

<table>
<thead>
<tr>
<th>nenem</th>
<th>a) he/she sä is saying</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>masiÁ' ik nenem</em></td>
<td>'the engine is making a noise = is running'</td>
</tr>
<tr>
<td><em>na apra nem</em></td>
<td>'me forgetful/ it said' = I forgot</td>
</tr>
<tr>
<td><em>'nonom</em></td>
<td>compare: it slipped my mind</td>
</tr>
<tr>
<td><em>nim koropa nonom</em></td>
<td>he/she/it is eating</td>
</tr>
<tr>
<td><em>nim moka nonom</em></td>
<td>'it is eating you poor' = you are poor</td>
</tr>
<tr>
<td></td>
<td>'it is eating you lean' you are emaciated</td>
</tr>
</tbody>
</table>
he/she/it is beating, hitting
'disgust is beating us' = we are sick of it; we do not like it at all.

'me sickness is beating' I am getting sick'
'us hunger it hit' we were hungry

'me forehead it is eating' I have a headache
'us teeth it is eating' we have toothache

'us intestines it is eating' = we have pains in the abdomen

he/she/it is coming

'boy him abdomen coming it goes' the boy has diarrhea
'us vomiting is coming' = we are feeling nauseated

he/she/it is going

'hard it goes/ = it is hard
'long it is going' = it is long

'word saying I went long' = I made a long speech

he/she/it is doing, is making

it turned bad
it is short
it is good
it is tasty

Verbs used to modify verbs (cont'd from VII,1)

(a) /kapogla/ 'corresponding, adequate' is used to express the idea of "completeness" 'Covering everything, all-embracing'

kapogla enem it is adequate
kapogla nenem he says that it is adequate
jompapa kapogla entem Giving he made it to be adequate
= he gave each and everyone (nobody was left out)

Anutu e-nt moglpa kapogla entetem God is everywhere
pelpa kapogla entetem He knows everything
ten koŋon etep kapogla intimum We finished all the work

(b) the verb /ta/ 'take' is used to say that an action was, is finalised, brought to completion -

ik e nek teŋ = 'considering the case they took it'
maŋa rakep tenemon = 'building the house we take it'
kope moŋ bā raykep timun = we finished picking coffee

(c) the verb /kela/ 'to leave, to leave it, let go, quit' is also used to mark the action as complete -

kaŋ bā kelek poŋ = the boys left it and went away
kaŋ bā pok keleŋ = the boys went til none was left, all the boys went
kuŋ bā kolk keteŋ = all the pigs died
mel bā kantāp kenemon = we have seen all the goods
Koŋon etep kilmun = we are finished with the job
lamp no e pora nempa kenem = the kerosene is all gone

(d) the verb /kogla/ /die/ empresses 'thoroughly' -
na kaemp enem = 'me it makes liver' = I feel pity
na kaemp-ent konɛ = 'I of liver I die!' = I die of pity
ten pipil enem = 'we shame it makes' = we feel ashamed
	ten pipil-ent konomon = we die with shame
na numan enem = I feel affection for it, like it, love it
na numan-ent konɛ = I die of love
ten kun-ent konomon = we die of hunger

Notice the -ent (= agent and instrument indicator) taking the place of our prepositions 'with, for, of' in some of the sentences that are mentioned above.
The transitive (causative) form on the verb 'die'=/kọnta/
empresses : 'well' -

ten moglp kuntimin = 'living we shall make it die' = we shall live well

(e)/kon eta/ 'do it exactly, precisely, thoroughly'
Melpa ik e pelp kon etaImp I want to know the Melpa language well
Kantekān kon iti look well, take a good look
ten pelp kon iti na-tenemon we do not know it thoroughly
wā e elim-ŋa koŋon bā kante- this man does all his work th-
pa kon etepa etem roughy
(f)/ampoglpa pela/ 'seizing upon it and know' is another verb (compound verb) which expresses 'well' and 'thoroughly -

| ik ampoglpa pela netem                                      | 'house seizing upon and knowing he builds' = he builds well he is a good builder |
| kojöng a·mpok pelek etemen                                   | he speaks well, he is a good orator                                      |
| /ampoglpa ogla ta/                                           | they work well, are good workers                                        |
| kilämpämp ampoglpa olgl tepa em                              | 'seizing and taking up ...'                                              |
| muglugl bila ampoglpa olgr tepa kump kun peetem              | it was a 'thorough' = a big earth quake                                   |
|                                                                  | there is a big famine everywhere                                        |

(g) /pelpa koıunta/                                          | 'to have an accurate, intimate knowledge'                                |
| pelek koıntek nenemen                                        | they talk with intimate knowledge                                         |
| ugl bä pelpa koıntepa etem                                   | he does everything with a thorough understanding                        |

(h) /köe na/ expresses 'unsuccessfully' or 'futilely' -        |
| kojöng etep koe nent                                         | I am trying in vain to do the job                                         |
| pi nä-paių nemp koe nimin                                    | we were unsuccessful in persuading them to stay                          |
| kelek yamt waių nemp wi                                      | 'they should leave it and come back' saying-I calling-I did in vain' = my calling them back was futile |
| rop koe nint                                                 |                                                                             |

(i) /pelpa kela/ 'hearing leave it' expresses our 'in spite of' - |
| koıntop nint ni pelpa kelpa pom                               | 'that what I told him hearing-he leaving-it-he, he went ' = he went in spite of what I told him |
| pelpa kelpa dip kalgäm-al maja dip nom                         | because he lit a fire in spite of (our warning), the house burnt down.   |
| Tepam e mon nelği kaų e-nt pelpa kelpa no teem-al no-ent tem   | because the boy took a bath in spite of the fathers warning not to do it, he was drowned |

(j) Some of the above modifying verbs appear also as (drived) adjectives with nouns -
| Anutu e mi moglpä kili wä                                   | God is omnipresent (all living)                                          |
| Anutu e moglpä kapogla inti                                 | " " "                                                                        |
| Anutu e kaıntepa kili agläm e                                | God is the only all seeing-one                                              |
| Anutu e pelpa kili agläm e                                  | God is the only all knowing one                                            |

(k) the verb /pa/ 'go/ serves to mark an action as 'vast' or endless -
<p>| kojöng etek äntipa poų                                       | they did a vast job                                                        |</p>
<table>
<thead>
<tr>
<th>Melpa Accidence</th>
<th>p.102</th>
</tr>
</thead>
<tbody>
<tr>
<td>oka pona ru'koepa antip pom</td>
<td>in digging ditches for the sweet-potato garden he covered a vast area.</td>
</tr>
<tr>
<td>no ompa ba-mint peetem</td>
<td>the flow of the rivers never ends</td>
</tr>
<tr>
<td>mai e teepa-mint ba nemp</td>
<td>we believe the earth will be there without end</td>
</tr>
<tr>
<td>pätamön</td>
<td>God will live without end</td>
</tr>
</tbody>
</table>

14

The causative verb /mta/ 'to stir(into action)'

(cont'd from p.32(b))

(a) -mta serves to make the person who is object in phrases with an impersonal subject the (responsible) subject -

<table>
<thead>
<tr>
<th>sentence</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>na-ya koya ni mana pom</td>
<td>'my knife went down' = got lost</td>
</tr>
<tr>
<td>na-ya koya ni mana 'ntunt</td>
<td>'I made (let) my knife go down' = I lost my knife</td>
</tr>
<tr>
<td>na peley enem</td>
<td>'my stomach it makes' = I am satisfied</td>
</tr>
<tr>
<td>nomp peley 'ntont</td>
<td>&quot;Eating I make my stomach satisfied&quot; said</td>
</tr>
<tr>
<td>nim apra nem kant</td>
<td>'I see it made you forget' = I see, it slipped your mind'</td>
</tr>
<tr>
<td>nim teken apra 'ntun kant</td>
<td>'I see you taking it made it slip your mind' = I see, you forget my feelings subsided, my mind is at rest</td>
</tr>
<tr>
<td>na-ya numan e wa'ng nem</td>
<td>I made my feelings subside, I composed myself, I set my mind at rest</td>
</tr>
<tr>
<td>na-ya numan 'swa'ng 'ntunt</td>
<td></td>
</tr>
</tbody>
</table>

(b) the verb /mta/ serves to make intransitive verbs transitive -

<table>
<thead>
<tr>
<th>sentence</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ekit ponomen</td>
<td>they go out(-side)</td>
</tr>
<tr>
<td>Keap e-nt wä kigl tepa ekit 'ntom</td>
<td>'the officer taking these men made them (let them) go out' = he released the men</td>
</tr>
<tr>
<td>mot nemem</td>
<td>it comes to light</td>
</tr>
</tbody>
</table>
nemp mot 'ntaimin 'saying make it come to light we
should' = we should make it come
to light by saying it = we should
confess it

kai korla kigl tek maŋal
märik 'ntoŋ they took the fowl and put them in
to the house

nim-ya ki ron 'nto stretch out your hand

Notice that in the sentences given above the verb /nta/ is
used as a regular verb.

The following sentences will show how /nta/ attaches itself to
the root of an intr. verb to make it tr. (causative really) -

'nta -

ten wamp bā moromon we people live (are alive)
ten-ya mān wa e mo-ntoromon 'our medicine-man we make him
to be there (to live)' = we have
a medicine-man

ţţ makao mat moromen there are some cattle
(remember the verb /mogla/ 'live, exist' takes the
place of a be verb: is, was, will be etc)

na makao mat mon to mor 'I cattle some causing to be there
I live' = I have some cattle

owa ti mōrom there is a dog

nim owa ti mon tokon mor oν 'you dog one making him to be the-
there you live' = you have a dog,
keep a dog.

na-ya owa ni rok kon toŋ 'my dog beating—they they made
it die' = they killed my dog
my dog died

Notice the interlined verb root : /mo-/ and /ko/

Idealis stems /mo-gla/ 'live' and /ko-gla/ 'die'
Reals /mogl/ /kogl/
The /gl/ or /gla/ is dropped and replaced by -nta
to make the verb transitive.
The realis stem of the tr. verb is /montogl/ &llllll
The idealis stem is /monta/

'make it to be there' = to have, keep

The realis stem /kogl/ 'die' > /kontogl/ 'make die' = kill
The idealis / /kogla/ 'die' > /konta/ 'make die' = kill

The /nta, ntogl/ verb attaches itself also to 'ţţ the verbs of
the a-å group:

intr./raŋl, rägl/ &ggggggggggg 'become, turn' 
tr. /rantaŋl, rānta/ 'to make(him) a ....'
Dika wa e Moke raglpa mo-rom the man from the Dika group
turned (became a) Moke
Ten-ent Kristian wamp raglp we turned (became) Christian
morom
Na Dika e-nt Moke wa kat 'I, the Dika group, took some men
tep na-ya räntär from the Moke group and made them
to become Dika'
= I, the Dika group, naturalized
some Moke
(Note: in the Hagen area the speaker of a group does like to
use the singular 'I' instead of the pl. "we"; included
in this 'group singular' (I) is the whole group as
everybody knows!

Na wa e tep na-ya räntär I took this man (from another
tep na-ya räntär group) and made him one of mine = gave him right of citizenship
within my group
Wä e na-ya tepa ränti wä the man is one of my "I-took-them
wa ti and-made-them-my-own" men; he
is one of my naturalized men
Krist e-nt ten tepa elim-
na-ya räntär (I) is the whole group as
rañtaram everybody knows!

The realis stem /akägl/ 'dig' becomes /akäntägl/
The idealis " /äka/ " /äkäntä/

The /ntogl,nta/ verb attaches itself also to the e-i group
of verbs to make intr. verbs tr.; the change from alveolar
/nt/ (rnt) to dental /nt/ (nts) is phonetically
conditioned and does not affect the function of /ntogl,nta/ -
penem

oka kui ti peetem it is lying, resting
oka koep pentep mor here is a cooked sweet-potato
køj ti peetem 'having cooked a sweet-potato I
make it to lie there' = I have
køj ti pentep mor a cooked sweet-potato here
The realis stem /peel/ 'to lie, to be' (intr.) becomes tr./pe-
ntel/ 'to make it be there' = to have
The irrealis stem changes from intr./pea/ to tr./penta)
The conjugation pattern of /ntogl, nta /

Being an o–u verb it follows the pattern of that group of verbs:

<table>
<thead>
<tr>
<th>Immediate Imperative</th>
<th>Future Imperative</th>
<th>Future Tense</th>
<th>Durative</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ora ntagl, ora nta / 'to show'</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>àntamp</td>
<td>àntaimp</td>
<td>àntuimp</td>
<td>àntor</td>
</tr>
<tr>
<td>Sing. nta</td>
<td>ntain</td>
<td>ntuin</td>
<td>òntroron</td>
</tr>
<tr>
<td>ntayka</td>
<td>ntayka</td>
<td>ntompa</td>
<td>òntrorom</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sentence medial</th>
</tr>
</thead>
<tbody>
<tr>
<td>same subject</td>
</tr>
<tr>
<td>Realis</td>
</tr>
<tr>
<td>àntop</td>
</tr>
<tr>
<td>sing. àntokon</td>
</tr>
<tr>
<td>àntopa</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dual</th>
<th>àntopogl</th>
<th>àntoglmpogo1a</th>
<th>àntampogo1a</th>
</tr>
</thead>
<tbody>
<tr>
<td>àntokogl</td>
<td>àntoglglu1ela</td>
<td>àntațkela</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pl.</th>
<th>àntopon</th>
<th>àntoglmona (or àntoglmena)</th>
<th>àntamona</th>
</tr>
</thead>
<tbody>
<tr>
<td>àntok</td>
<td>(àntgl–àntajena (or àntoglmena)</td>
<td>àntajena</td>
<td></td>
</tr>
</tbody>
</table>

The pattern of the verbs made transitive (causative) by /nta, òntogl/:

In the o–u group there are no phonetic changes for instance /kogl, kogla/ 'die' (intr.)
/kò–nto–gl, ko–nt–a/ 'make die' = to kill (tr.)

Notice the verb root /ko–/ and the ending gives you the intr. verb.
The part between the two hyphens is what makes your verb tr.

ko–nto–nt (kònt I die, kòntomånt I make die, I kill)
sing. ko–nto–n intr. you die, tr. you kill
ko–nto–nom intr. he/she d. tr. he/she kills

Dual (1st. person for instance)
ko–nto–nompogl intr. konompogl: we die
tr. kòntonompogl: we kill

Plural (2nd. & 3rd. person)
ko–nto<nomen intr. you/they die; tr. you, they kill
What happens when 'ntogl, nta is added to the root of a transitive verb?

(1) to make another person do it —

na wai kigl tepa ment 'I the bags taking-I I carry'
= I carry the bags
nim wai kigl tep me-nte-nt (mentent) 'you the bags taking-I I make you carry them'
= I load you with the bags
ten de kigl koma ropa me-nte-nemon 'we the planks putting them on or shoulders carry them'
ten de kigl tek koma ro-nto- glyena me-nte-nemon 'us the planks taking—they & & &
 causning to put them on our shoulders (they - change of subject) we carry them for them''

(2) to say that the doer (subject) of an action is doing it for (the benefit of) another person (far object)

Rau kä - gla - mp Let me cook food (tr. verb, action is for my own benefit)
rau kä - nta - mp let me cook food .........
here -nta- points out that the action is not for my own benefit — it is not my food (not food for me) but somebody else's (for somebody else)

kojon em he worked
kojon e-nte-m he worked (not his own job, not for himself but somebody else)
kojon i-nti-nt (kojon int = I worked (did my own job)
kojon intint " (did somebody else's work)
nim kojon i-nti-n you worked (did your own work)
" " for someone else
elim kojon e-nt-emb he worked, ........ for someone else

Notice that the verb without the -nte- (or -nti-) part is the regular Near Past verb in the sing. int I did, in you did, em hah he/she did. The -nte- (or -nti-) part tells us that the result of the action does not come back to the doer of it but goes out (goes away from him) to another person. It does not give us a clue as to who that other person is.
Dual of the verb /el, eta/ 'do, make' /kojon eta/ 'do work, work'

1st. pers. kojon i-nti-mpugl we worked, we worked for......
2nd. " e-nte-ugel you worked, you worked for......

Plural

Kojon i-nti-mun we worked, we worked for......
kojon eŋ they worked
nam-ŋa kojon e-nte-ŋ whose work did they do ?
or: for whom did they work ?

Notice the vowel adjustment from /ntog/ to nti in 'i-nti-mun' or from nto to nte in e-nte-ŋ.

This phonetically conditioned adjustment also occurs
with the verbs of the a-ä group; for inst.
na oka akär I dig out sweetpotatoes
na oka akä-ntä-r I dig out " for someone else....
nim oka akärän you dig out "
nim oka akäntärän you dig out " for someone else....

Here the -nto - part adjusts to the prevailing vowel
of the a-ä-group of verbs.

The action is not always "for" somebody but often also "a -
gainst somebody"; not beneficial but rather damaging to the
other person's interests; for inst.

ik nem he/she spoke
ik ne-nte-m may mean He/she spoke "for" some other per-
or : .... spoke "against" some other person, spoke evil of.....

Since the -nto - part (or nt, ntä, nti, nts, nta) part of an
an already transitive verb tells us only that the action is
done in the interest of the doer but in
the interest or otherwise of some other person, that other
person must be named if we are to know it; we can not tell it
form the verb ; for inst.

ŋa na-ŋa ajamin e-nt ne-nte-m my brother "for " or "against"
somebody

na-ŋa ajamin e-nt na-ŋa ik
nentem my brother spoke my words
na-ŋa ajamin e-nt na-ŋa ik
nentem may also mean that
my brother spoke about me in a bad way
na-ŋa Burluyj nentem
he spoke behind my back
It is the "Possessive Genitive" of the personal pronoun which tells us in whose interest an action is carried out or against whom it is "directed" -

nim-ŋa maŋa rakāntąŋ
ten-ŋa koŋon entenemen
ten-ŋa wə l mat mentem
ten wal kat tek mentenį

ten-ŋa de kat koma rontok mentenį
ten de kat tek koma rontok mentenį-al mintimun

na-ŋa kaŋ e nomppla tikí purum
na-ŋa kaŋ e tek tiki pontronų
dip morom
dipmontorumen

ten-ŋa koŋon dip montoromon
enim-ŋa maŋa dip montom

they built your house for you
they do our work for us
he carried some of our bags
they made us carry some bags for them
they carried some planks for us on their shoulders
we carried some planks for them because they made us put them on our shoulders and carry them for them
my boy lost his way
'the made my boy to lose his way'
they led my boy astray
there is a fire
they cause a fire to be = the burn off, burn down
we burn off (the grass) in our gardens
'he made your house burn down'
= he set your house on fire

Compound verbs - to say in what way an action is being carried out -

intr. koglom
made it die, killed it
seizing it they killed it
= they made it die with their hands

tr. kontom
he made it die by stepping on it
he made it die by looking at it
= killed it with his evil eye
'the fire ate it and made it die' = the fire killed it

kampelpa kontom
'our child saying - he made it die'

kauntepa kontom
= he killed our child with his (mighty magic) words

kampelpa kontom
dip-ent nompa kontom

kantepa kontom
ten-ŋa kaŋmappla e nempa kontom

wā ni kopaŋa-ent rok kontoroŋ

kopna-ent rok kontoroŋ

rok kontoroŋ

they killed him by applying death sorcery
they killed him by beating him
So far we have seen that the /mtò,mta/ (mtu,nti,nte) element has a dual function

1. to make intr. verbs transitive (causative)
2. to denote "external" action over against "internal" action

By "internal" action I mean that an action is not "directed" toward another person

na koyon ent I work
na nompgra tiki puglimp I might lose the road, I do not
na nā-kani,pi nā-pamp want to go

The result of these two actions does not (would not) affect another person

By "external" action I mean that an action is directed toward another person - the result of my action "moves away" from me, the doer of the action, goes out to affect another person

na koyon entent I work - and the result of it will not benefit me
na wamp ti tep tiki puntimp 'I shall take a person and make him lose his way' shall lead him astray

Compare what is said in the paragraph on "verbs of motion" where the verb /mtogl,mta/ cannot be used if the object is supposed to move in the direction of the mover. But if the object is supposed to move away from the mover in the direction of the person spoken to or a third party, then the verb /mtogl,mta/ must be used because this verb implies "movement away from the mover or doer"

This same idea is implied in the use of the /mtò,mta/ element also with verbs other than "verbs of motion".

This dual function occurs in one and the same verb - and is indicated by the iterated /mtò,mta/ element - if such a verb is a) made transitive (causative) and b) marked as directed toward another person.

Thus:

intr. mor I live, I am
tr. Montor I have, I keep
    mo-nto-nto-r I have, keep it for someone else
na-ŋa kaŋampogla e ur peetem 'my child sleep it lies'
   = my child is asleep
Intr. ur peetem he/she/it lies asleep

Tr. ur pe-nte-tem he/she "makes someone to sleep" = puts him to bed

na-ya ke tep ur pi - my boy taking-ı I put him to sleep

nti-nt

Now the /nte,nti/ element is re-iterated to show that the action is done for (or against) another person:

na-ya ke tepa ur pe- she put my boy to I sleep for me

nte-nte-m

ur pem he slept (Neas Past)

ur pe-nte-m he/she put (him/her) to sleep

ur pe-nte-nte-m he/she put (him/her) to sleep for somebody else

kalimp e koglom the moon died (end of last quarter)

kalimp e ko -ntom "he made the moon die", brought it to an end

na-ya " ko -nto-ntom he brought it to an end for me

(for inst. a brother stepped in for me to bring my contract, which was for a month, to end for me)

kalámp e ke rompa the new moon will come up

ten kojon etepon kalimp e 'work doing—we we shall make the new moon come up'

ke runtimin = we shall work until new moon

The verb /ŋoŋl,ya/ 'give' can be used in place of -ntogl/nta in some instances; showing at the same time Melpa object sentence pattern —

na ya "me give" = give to me

na int mel e ya "me there thing the give" = give me that thing there

or int mel e na ya give me that thing there

In Melpa the 'far' or personal object is often left out when the situation or content makes it clear —

int mel e ya give (me) that thing there

na-ya rāŋ kalgimp I shall cook my food

nim-ya rāŋ kantimp I shall cook your food (for you)

nim-ya rāŋ kaglp quimp I shall "cook-give' you your food (Ich werde Dir(dative case) dein Essen—köchen)

Notice the sentence under b) which shows that the verb 'give' is used to express our 'dative case'
<table>
<thead>
<tr>
<th>English</th>
<th>Bilum</th>
</tr>
</thead>
<tbody>
<tr>
<td>'me house building—they they will give' = they will build me a house</td>
<td>'you garden planting—we we shall give' = we shall plant you a garden</td>
</tr>
<tr>
<td>'us talk saying—he he will give' = he will give us a talk, he will talk to us.</td>
<td>'you(pl) work doing—I I shall give' &quot; I shall do you(your)work &quot;work for you.</td>
</tr>
</tbody>
</table>

17

The Inchoative to empress ' I am about to...' 'I am going to...' Purposive forms plus the verb /el, eta/ 'make, do' are used:

<table>
<thead>
<tr>
<th>English</th>
<th>Bilum</th>
</tr>
</thead>
<tbody>
<tr>
<td>bi ent</td>
<td>bi ent</td>
</tr>
<tr>
<td>ten räj nuimin enemon</td>
<td>ten räj nuimin enemon</td>
</tr>
<tr>
<td>enim känan niŋ enemen</td>
<td>enim känan niŋ enemen</td>
</tr>
<tr>
<td>wä kigl el itiŋ enemen</td>
<td>kant</td>
</tr>
<tr>
<td>Kai korla mam e koglompa enem e kan mon</td>
<td>'Don't you see the mother hen is going to die'</td>
</tr>
</tbody>
</table>

18

Adverbial clauses of time—Suffix —ken

<table>
<thead>
<tr>
<th>English</th>
<th>Bilum</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nim ui nant—ken meteŋ</td>
<td>'you time which—with they carried' =when did they give birth yo you = when were you born ?</td>
</tr>
<tr>
<td>El piitim ni—ken ten mo rop murumun</td>
<td>when the war was on, we were hiding</td>
</tr>
<tr>
<td>wamp ti kui rom—ken dokta—ken mek paiŋ</td>
<td>when someone is sick, you should take him to the doctor</td>
</tr>
<tr>
<td>ou—ken kontok naiŋ</td>
<td>when they come, you should tell them</td>
</tr>
<tr>
<td>na kaŋ kel—ken pit</td>
<td>I knew it already when I(was) small</td>
</tr>
<tr>
<td>kona ant porom e—ken ten no wir ila poromon</td>
<td>when the dry season is on, we go to the river-side</td>
</tr>
<tr>
<td>kona rumpugl rorom e—ken maŋkona poromon</td>
<td>when night falls, we go home</td>
</tr>
</tbody>
</table>

19

Clauses of manner and means Suff. —mel

<table>
<thead>
<tr>
<th>English</th>
<th>Bilum</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ten netemoh—mel nent</td>
<td>I say it the way we are used to</td>
</tr>
<tr>
<td>na—ŋa anta tepamal bā—nt noroŋ e—mel nuimp ent</td>
<td>I am going to eat (human flesh) as my forebears did</td>
</tr>
</tbody>
</table>
I am eating as much (or in the same way) as I usually do; do not cook only so much as you yourself will eat; cook according to your estimate of the amount the people will eat; I get sick as was to be expected from the bad water which I drank; they did not come yesterday as they could have (might have) done; this girl lives as my girl would have lived.

Conditional clauses -

-ntam 'if'

Suff. -ntam 'if'

If you hear him say that he would not give it, leave it and come back.

Relative clauses -

-ntam: mel pelaimin kOrion eu-mel bo kanimp

The Korrelativa are used:

Feed the men who have arrived; whose plank is it that you have planed?; what they said was not right; let us go and hear what they say; I'll go and see what they have been doing.