

tei buwøγ ni metau, aren't you going fishing - but this appears to be a separate homonym (see Prepositions).

#### 4. ADJECTIVE SUBSTITUTES

Although it is convenient from the English viewpoint to speak of adjectives in Sonsorol, it is doubtful whether such a category ought to be posited. Words which are classed as adjectives in English are better grouped in Sonsorol under the category of the verb or noun. A descriptive word such as tayiet<sup>a</sup>, high, tall, may be combined with a verbal particle, as e tay iet, she, she or it is tall, high - or with a suffixed pronoun, as in tayietar, its height, thus functioning as a noun.

Nouns as such can be used descriptively with other nouns, the second serving as an adjective qualifying a preceding noun, as xatam palaŋ, door of iron, iron door. In some instances an adjectival form may be derived from a nominal form by partial reduplication: vitiγo, meat > vitivitiγo, meaty, fleshy. Words apparently adjectival are shown to be really nouns in some cases by their entering into combination with particles that normally function with nouns, e.f. 'e mmayo (is) good, but lei mmayo ri riweis, the good (ones amongst the children, i.e. the good children; lei tama:u ri riweis, the bad (ones amongst the children), the bad children. In the predicate the adjective-functioning word is linked to the noun by a verbal particle: jamu pigipigi e rusasa, your ball is red; jai pigipigi e pwese 'pwes, my ball is white. This verbal construction is also used, however, in some cases where the adjective-functioning word is attributive: e 'γappari pigipigi ra e pwesepwes, is small the ball (which) is white, i.e. the white ball is small; i bwe wautu pigipigi ra e rusasa, I shall hit the ball (that) is red; pepa ra e lia, the holy book; lan e lia, the holy day.

The descriptive "all" is regularly linked to the noun

with ri, and so appears to be really a noun itself, 'its wholeness': pipie ri j<sup>ä</sup>limat, all people, everybody; pipie ri xapiteki ri riweis er, all that child's goods, pipie ri titin<sup>a</sup>, all the words; i bayabaw<sup>y</sup>ø pipie ri wa sirigit e pwe'sepwes I see all the white flowers; xai kara pipie ri si<sup>n</sup>eni, we know all the songs; pipie ri pøu, all the power, all power. "Some", however, is tæ:ta, simply preceding the noun without a link: xannejai tæ:t<sup>a</sup> saru (e) γeliføu, give me some cold water; faul<sup>e</sup> tæ:t<sup>a</sup> ti:, make some tea; e bp<sup>n</sup>øtø tæ:t<sup>a</sup> ta:ti, some salt water has got into it. Even this, nevertheless, may also function as a noun or as an adverb: e γappa tæ:t<sup>a</sup> i moa ri jai xapitek<sup>i</sup>, just a little larger than mine; but tæ:t<sup>a</sup> saku, only a little, a small portion. If "some" refers to a number, not to a quantity, the word is "paulul" and it immediately precedes the word to which it refers: paulul fäivir, some women; pau-lul j<sup>ä</sup>limat le mire rani Melel, some people live on Merir. In the case of pipie, all, there is a variant construction involving the ligative particle me (See Syntax): pepa me pipie 'r, all the books, every book, as in xale xø kamasu jamu pepa me pipie 'r? have you all your books?

Comparison can be expressed only by phrases based on moa, front. Examples are: ie pepa iere e γappari ma i moa ri pepa er, this book is smaller than that; doyo e wola j<sup>ä</sup>rai na i moa, this stick is the larger; na:η i i j<sup>ä</sup>rai na i moam, I am taller than you. The idea here is that one thing is 'in front of' another in a given quality.

A superlative generally involves the word dewwa, 'very', and it does not seem possible to distinguish between 'very' and 'most': iere me taylet<sup>a</sup> dewwa dø<sup>g</sup>uje, this is the highest mountain, this is a very high mountain. The word

matama, 'beginning' also helps to express a superlative idea: ie matama ri mmayo dewwa, 'he is the beginning of very good', i.e. he is extremely good, excellent, the best.

## 6. NUMERATION

Counting is a rather complicated process in any Micronesian language. As in the matter of possession, nouns are grouped in classes, and a possessive root is used, on the basis of which the suffixes are added, so in counting, nouns are grouped into classes, but these classes are not identical with those used in expressing possession. The differences in treatment have to be observed as between possessives and numerals:

1. in the numerals the classifiers are suffixed to the numeral root;

2. the classes are arranged on a different principle. Therefore it does not follow that nouns which agree in taking one type of possessive will agree also in taking one type of numeral. As Eilers expressed it in regard to Merir numerals given in the Hamburg Expedition Report (Vol.II: Ethnographie, B. Mikronesien, Band 9, p.379): "In counting, a suffix must be added to the numeral, and its nature is determined by the kind of things to be counted. This suffix has a phonetic effect on the preceding numeral, especially on the vowel of the root syllable, so that it is impossible to give a pure, unchanged form for the individual numbers".

There is a set of numbers which are used in undefined counting, independently of the noun classes. The Sonsorol column is taken here as the standard; the others have been added with modifications, from Eilers:

	SONSOROL	PUR	MERIR	TOBI
1.	de <u>a</u>	de <u>a</u>	de, di	de <u>a</u>
2.	luou	luo	li, lu	yuou
3.	do'ru	do'ru	do <u>r</u> , de <u>r</u>	se'ru
4.	fau	dau	fa:	fau
5.	ri'mou	ri'mou	rim, lim	ri'mou
6.	wo'rou	o'rou	oro	wo'rou
7.	fi'du	du'du	wid, fid	fi'du
8.	wa'ru	wa'ru	war	wa'ru
9.	ti'wou	ti'wou	tiu	ti'wou
10.	de <u>ge</u> tiu	deik	deik	seu, de <u>ge</u> tiu

Between 10 and 20 the numbers are combined with the shortened form of degetiu, viz., dege-, by means of the conjunction ma, and:

11. dege ma deu  
 12. dege ma luou, etc.

The series above 20 is:

20.	jeig	lieik	lieik	yeik
30.	de:rig	derieik	deiriek	de:rik
40.	faig	faik	fäik	fa:ik
50.	rimeig	rimeik	rimeik	rimeik
60.	woroig	oroik	oroik	woreik
70.	fi'di:g	didieik	widik	fi'di:k
80.	wo'ri:g	warieik	wariek	wa'ri:k
90.	tiweig	tiweik	tiweik	tiwe'ri:k
100.	doboyoije	dawoki	dawoki	dewoyuk
1000.	dañalafi	dañeledi	deñeledi	deyenás

These plain numerals are used in counting objects which do not fall into any of the noun classes, and they are used

in counting apart from explicit reference, and in mathematical operations. They may be strengthened by the exclusive 'saku', only: demaru saku, only one person (using an example from the class-form for human beings). Above nine there is no classification, so that the higher numerals are always used as they stand here. If, however, a number below nine refers to a noun-class, the class-form is used, even in combination: rimeig ma fidumaru riweis, 57 children.

Nouns which are used with the simple numerals, 1-9, include the following: coconuts, houses, turtles, parts of the body (with one or two exceptions relating to such parts as eyes, that naturally occur in pairs), large animals (small animals are classified with human beings); large stones (for Merir only, according to Eilers); fruits, wooden implements, and any other things not obviously covered by a noun-class.

In Truk there are 62 noun-classes, but the number is much smaller in Sonsorol. Examples are here given in Sonsorol forms, with additional notes of other dialects where necessary, and allowing for phonetic changes as usual in Tobi. The noun classes for numerals in Sonsorol, with the suffixes used to indicate them, are alphabetically arranged as follows:

- aŋ        Spans: dean, a span; lian, two spans.
- aru        Hairs, feathers: Pur and Merir, -eri: dearu,  
              liaru, etc.
- au         Long, round objects, e.g. pencils, spears:  
              deau ŋi. one tooth.
- avala      Measurements from the fingers of one hand to  
              the shoulder of the opposite arm: deavala,  
              liavala, etc.

- boni Nights, times in general: deboni, liboni, etc.
- ele Trees; Pur, arai.
- fadi Round objects, from fadi = stone, Tobi fas:  
devadi sigaret, one cigarette; livadi sayai,  
two eggs; derufadi pigipigi, three balls.
- fao Parts and sections: lifao ri uvei, two tears  
in my clothes.
- yaē Plants: liayae sirigit: two tree trunks.
- gibw<sup>u</sup> Paces: derugibw<sup>u</sup>, three paces.
- kubwo Legs: dokubwo, one leg.
- lai Natural pairs, such as eyes: recorded by Eilers  
for Pur only.
- lair Sides: delair, lialair, derulair, etc.
- lari Days: delari, lilari, one day, two days.
- maru People, small animals, fish: demaru, limaru, etc.
- mwar Cubits: demwar, limwar, etc.
- ṅav<sup>a</sup> Fathoms: fitaṅava? how many fathoms?
- pa Coconut leaf, pandanus leaf, native skirts:  
depa, lipa, etc.
- pat Pieces of a thing: fitepat patara? how many parts  
is it in? I do 'pi depata<sup>a</sup> ri sirigit, I cut a  
piece of wood off.
- pau Arms, hands (from pau-ra, his hand): depau, etc.
- pøu Flat, round objects, as depøu wa sirigit, one  
flower; lipøu dora, two dollars.
- sau Flat, thin objects: desau pa:p<sup>a</sup>, one board;  
lisau tit, two posts, pepa, in sense of "paper",  
but in sense of "book" it has no class sign.
- tab<sup>u</sup> Pieces, properly halved: detab<sup>u</sup>, a half.
- tirouba Measure from finger tip to centre of chest:  
detirouba, etc.

- um            Bunches: doum fado, a bunch of bananas; lioum,  
                 two bunches.
- ut            Portions of breadfruit: dout, luout, derut, etc.
- xat           Fingers and toes: dexat, lixat, etc.

Practice is needed to determine exactly when each of these suffixes is to be used. It will be noticed that besides the actual numerals, the interrogative word fitouw, 'how many' also requires the suffixes, and in taking them it becomes fite- in most cases.

In regard to grammatical usage, the numerals are similar to the adjective-functioning words, in that they may either qualify a noun or be used as verbs. In the event of the attributive use, however, they differ from the adjective in that they precede the noun: de $\gamma$ ae sirigit, one tree; desau papa, one board; and in the predicate, j $\ddot{a}$ limat le bwe derig, the men are 30. They make nouns also, if they are used absolutely, without a dependent noun: demaru e mire rani wa, one (person) is on the boat; demaru saku, only one (persona, small animal, fish). The classificatory suffixes are not used above nine, so that numeration is simple after that point, but if the number is a compound such as 19 or 20, then the classificatory form must be used for the second part of the number, as already pointed out.

Native systems of measurement have appeared under the various classifiers. They are as follows:

- nava,        a fathom, taking prefixes, danava, lianava,  
                 derunava, etc. The final -a is often  
                 facultative.
- pai,         an arm's length, from shoulder to tip of middle  
                 finger: dippai.
- tirouba,     the arm is outstretched, and the distance  
                 measured from the tip of the middle finger to

- the middle of the chest, direct.
- mwar, a cubit, finger tip to elbow.
- an, a span of the outstretched fingers.
- gib<sup>w</sup>, a pace.
- jaja'riti is the distance between the tip of the thumb and the tip of the forefinger when the fingers are fully stretched.

The arithmetical processes have already been outlined on p.44.

Ordinals in Sonsorol are as follows:

1st	matamwar	6th	xaworuar
2nd	xaluouwar	7th	xafiduar
3rd	xaderuar	8th	xawaruar
4th	xafauar	9th	xatiuowar
5th	xarimouar	10th	xadegetiuar

The common element here is the prefixing of xa-, the causative prefix in the verb, and the suffixing of the possessive -ar<sup>a</sup>. The classification extends to the first nine ordinals, but some variation in form takes place: xaderu'men<sup>i</sup> jälimat, the third person. Sometimes, however, the possessive is used as though it were that of a noun: xafiduari patar, the seventh part.

Multiplicatives are formed by prefixing fa- (Tobi prefers va-):

once	fadeu
twice	faluou, etc.

Examples: faderu delari, three times a day; fadeu ifi deu madirap, once in a year. These forms are regular.

Fractional numbers are constructed with the classifying suffix -tabu:

$$\frac{1}{2} = \text{detabu,}$$

or litabu, if two halves of a whole are spoken of. Otherwise

the suffix -pat, for parts of a thing, is used:

1/3 = depat;    2/3 = lipat;    1/4 = fapat

## 7. ADVERBS

To group words as adverbs in Sonsoral is again a classification of convenience rather than of reality. Most words functioning as adverbs are be category nouns; a few are verbs. They are listed here in sense-groups for facility of reference.

### Time

now	ig <u>e</u> ra (S.T.; P. ig <u>e</u> ta)
to-day	lan <u>e</u> i (P. l <u>e</u> nei; T. yan <u>e</u> i)
yesterday	rar <u>o</u> wa
to-morrow	war <u>a</u> du (P. war <u>a</u> di; T. war <u>a</u> su)
two days ago	meidilan ni rar <u>o</u> wa; meidilan
two days ahead	meidilan ni war <u>a</u> du; meidilan
early	nimatar <u>e</u> i
midday	ruto <u>j</u> et
in the evening	nifay <u>a</u> vi, nivay <u>a</u> vi
every day	pip <u>e</u> ri lari
long ago	modu <u>w</u> e, musu <u>w</u> e; tar <u>a</u> ṅinar <u>o</u> wa T.
for ever, always	waratar <u>a</u> ṅar
yet, still	tə:t <sup>a</sup> , e.g. i <u>e</u> ri <u>w</u> eis tə:t <sup>a</sup> , he is still a child
after	w <u>e</u> rimular, ban <u>i</u> ri, i muli
again	para; ra, as i b <u>w</u> e ra fi <u>t</u> eki, I shall work again

### Place

here	i'ya (T. j <u>o</u> w <i>e</i> i)
there	i'yara, i yara:ra according to distance
behind	i muli

before, in front	i moa
below, down	i far, i raro, wutataro; P. i 'dai
up, above	weirein; weinnein. P. woi
inside	i'ran; P. iteu
outside	irigire <sup>e</sup> ; P. irugur <sup>e</sup>
right (side)	gurumel <sup>e</sup> ; T. γo'romaya
left (side)	guru'segid <sup>e</sup> ; T. γo'roceyir
far	e tao (Verb)
near	rigir <sup>e</sup>

## Points of compass:

North: ievein	north-west: irotuavein
South: iø1	south-east: rotowaø1
East: xatiw <sup>u</sup>	north-east: xatuavein
West: irotou	south-east: xatiwaø1

Manner

thus	itena, generally verbalised as (e) ya itena
very; greatly	dewwa, faia
a little	tæ:t <sup>a</sup>
enough, somewhat	sigeri
quickly	xamatanatana - verb
long (time)	jerai - verb

Interrogative

where?	i:a?
when?	wa'naet (future); i'naet (past)
how?	e we me'ta? e weja me'ta?
why?	me'ta ni'far?

Affirming and denying

yes	wɔa, P. jowa
no	'na'weri

Syntactically these words do not disturb the normal order of the sentence, as will appear in the Syntax sections. Thus, "where is your father"? becomes "your father stays where", or "stays where your father", e mir' i:a papam? The verbs answering to adverbs in English have appeared in several examples previously, e.g. xo bwe xamataŋa ri yanerayo, get up quickly, lit. be quick in getting up.

Eilers in the Hamburg Expedition Reports has given very detailed lists of times of day, as recognised by the natives - covering practically every hour. There is no evidence that these are anything but lists worked out apparently in answer to questions by the investigator, and they do not represent native methods of counting time. They are therefore omitted here.

## 8. PREPOSITIONS

Words normally classed as prepositions in English are represented by words of varying categories in Sonsorol. Mostly they are to be classed as nouns, but some are compounded in various ways. They are grouped here as (a) simple and (b) compound.

### (a) Simple Prepositions

Ri, of, has been dealt with already (p.62). It is a frequent element in the compound prepositions  
Me, from a place: xo bwito me i:a? where do you come from? This is also a frequent element in the compound prepositions. Note that 'to' a place is expressed without any prepositions: xo' bwe ra' i:a? where are you going? i' bwe ra su' kuru, I am going to school

Ifi, from a person or thing, may be used alone or compounded with ri: in the former instance it

can take suffixed pronouns, showing that it is at root a noun: xo bwe γaru 'kumemi ifi ta'ma:u, deliver us from evil; ifi ri ka'pan, from trial.

Rani, in, on: demaru e mire rani wa, a man is on the canoe; di bwe tiriano rani rumu, let us enter into the room; manau me'ta me xau kka rani wotaata? what food have you in the village? i mori itena rani suga ra, I put it in that bag; e puṅutiwo rani saru, he fell into the water; e mire rani me'ta rais? what is the rice in?

Rigir, near, already listed among adverbs, serves also as a preposition: e wola devadi babai rigir im, there is a papaya tree near the house.

Ni, at, is of less general use, being applied usually with im, house, to form a locative phrase such as n'imwei, at my place, chez-moi.

Pata, between, also compounded with ri as pata ri: e mire ni pata ri fada γa'ra:ra, it is between those stones; e mire ri pata<sup>1</sup> mara'γa:ra limaru, he is between those two people.

Some others are less common, and these include:

(ni) γataini- or xayataini-, for, used with suffixed pronouns: xau bwe si'pesip xayatainikemam, pray for us. The form in ni- is really verbalised, "do for...": e feita niyatainiki:s, what did he do for us? xai masa'ri: siṅeni niyatainiyom, we want to sing for you.

jakiri- with suffixed pronouns, towards, but not of movement: xai kele jakiriyo, we are favourable towards you.

(b) Compound Prepositions

A few of the prepositions mentioned above are sometimes used in composition with ri or ni, but others are normally so compounded:

usu ri, on to, of motion: wa'ŋaet xo da 'buwøγ usu ri wa faruje? when are you going on to the ship?

wao ri, on, of place: demaru e ma:to wao ri seja, a man is sitting on a chair; xo bwe iteta i:γ wao ri jafi, put the fish on the fire; i bauγø fado wao ri tebar, I see bananas on the table.

mata ri, at a building or a place: di bwe wodø mata ri imwei, let us go together to my home; i mire mata ri imwe ri su'ku:ru, I am at (but outside) the school building; e bwiro mata ri im, he comes home.

ifi ri, as against ifi, is "at", as a general rule: i parujeri ifi ri rimou dora, I bought it for five dollars, xariwa ranø ra ifi ri matam, chase the flies from your face (they are "at" it now); ifi ri ileile, at the end.

i lefi, towards: mara'ya:ra le faulutox tama:u i 'lefirmem., those who do evil to us; 'e mayo jarolar i lefis, he is kind to us; itøu i lefil? which of them? who among them?

i olo-, with suffixed pronouns, to, with real or implied motion: xo bwito ioloi, come to me; i tei yatød i olom, I don't believe in you; the word is also used with some relationship terms: wadi ioloi, my younger brother. The idea is that of strengthening an assertion concerning the person mentioned.

i moa, in front, and i mali, behind, are used with suffixed pronouns, e.g. e mire i moam, he is in front of you; e mire i mulom, he is behind you. Other words of this type are:

i delai, below: i mato idelai xere, I sat below you

i ran, on to: e da bwirin<sup>ao</sup> i ran, he came on to it.

Further compounding may take place with me: me iran, me ilan, me ifi ri: e.g. e mori mmayo me ifi ri irara, it is better than the one inside it; wa sirigit<sup>i</sup> ra e da gevau me iran, the fruit split in two from the top; and the following groups should be noticed:

i yada pepa me iolom, I take the book from you ('from at-you').

i yada pepa ma rani bwal, I take the book out of the box.

i yada pepa ma wao ri tebar i da itetiwo wao ri reni ri ma:to, I take the book off the table and put it on the chair.

i bwe s<sup>o</sup>je me iolom i da ra ifi ri neirai, I will go from you to my mother.

i bwe bwito man n'im i da bwito mata ri su'ku:ru, I will come from the house to the school.

xada pot xo da itetiwo ma wao ri jafi, take the pot off the fire.