

A SKETCH GRAMMAR OF SATAWALESE,
THE LANGUAGE OF SATAWAL ISLAND, YAP STATE, MICRONESIA

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Abstract

Satawalese, a Chuukic language spoken by approximately 700 people in Micronesia, is a member of a dialect continuum of approximately 17 related speech varieties stretching 2100 kilometers across the Western Pacific. This sketch grammar is intended as a beginning effort to establish some basic facts about this language. This work is intended for linguists interested in Micronesian language data, for non-linguists who need basic information about the language, and for native speakers as a foundation on which to build a comprehensive grammar of their language. More information on Satawalese may help linguists better understand the nature of language. The thesis contains a comprehensive reference bibliography to previous work on Chuukic languages in which Satawalese was referenced in some way.

CHAPTER 1 Introduction

1.1 Language description

Satawalese is classified as Austronesian, Micronesian, and a member of the Trukic subgroup. ‘Chuukic’ is now the preferred term for ‘Trukic.’ I use the older term when I discuss the work of previous scholars in this region. As of 2005, approximately 600 Satawalese speakers lived on the Island of Satawal in Yap State, Federated States of Micronesia (FSM). The island is located in the Western Pacific at 7.4 degrees North latitude and 147.2 degrees East longitude. The island is not an atoll (as it is sometimes described) but a raised coral island surrounded by a fringing reef that averages 50 meters in width (Sudo 1997, iii). It is best described as a *makatea* (‘white stone’) island, formed “by tectonic uplift at plate margins, or by ‘lithospheric flexure,’ in which new volcanic hotspot island point-loads the thin oceanic crust, causing an upwarping at a certain distance from the hotspot” (Kirch 2000, 49). It belongs to a chain of islands commonly referred to as the Caroline Islands. Islanders subsist on taro, bananas, breadfruit, fish, and turtles. Rice and other non-native foods were introduced in the twentieth century.

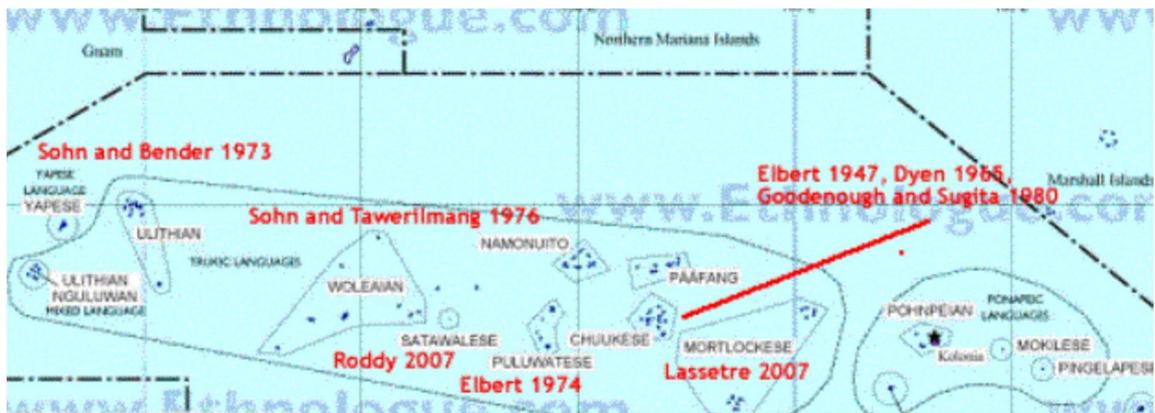


Figure 1. Map showing the location of Satawal Island in Yap State, Micronesia. Documented speech varieties and dates of publication: Sohn and Bender, Ulithian; Sohn and Tawerlimang, Woleaian; Elbert, Puluwatese; Elbert et. al Chuukese; Lassetre, Mortlockese.

Small populations of Satawalese can be found on the nearby atolls and islands of Lamotrek, Woleai, Yap Proper in Yap State in the west, as well as on Puluwat and Pulusuk (also known as Houk) in Chuuk State to the east. Smaller populations live outside the FSM on Saipan in the Commonwealth of the Northern Marianas Islands and in the United States, with which the FSM has a Compact of Free Association. Satawal Island's population has doubled in just 30 years. Edward Quackenbush (1968, 12) reported 350 residents on the island. A 1987 State of Yap census tallied 458. Kenichi Sudo indicated as many as 750 individuals were living on Satawal in 1995 (1997, iii). The 1999 Annual Statistical Yearbook, Yap State, published in 2001 reported a figure of 560 living on Satawal in 1994; however, combined with 80 on Yap Proper, the total number is 640, a figure closer to that reported by Sudo. The latest available count of Satawalese living on the Island of Yap is estimated to be 138 (Maluchmai 2002).

1.2 Summary of previous linguistic research

Satawalese language data has been used in comparative and historical reconstruction efforts to support theories of Trukic language genetic affiliation and distribution. Edward Quackenbush (1968, 1) attempted the region's first detailed linguistic survey to determine "how many different languages there are, where their boundaries are located, and what kind of relationships exist among them." He compared the phoneme inventories and approximately 600 basic vocabulary items of the seventeen speech varieties of the Trukic continuum, including Satawalese. He noted that each "was found to have highly comparable phonological structures with clear and regular patterns of sound correspondence in cognate vocabulary, especially in the consonants." Quackenbush relied exclusively on phonological and lexical data and did not use

morphophonemic, syntactic, or mutual intelligibility data in his analysis. He concluded that a well-defined dialect chain stretched westward from Chuuk to Sonsorol.

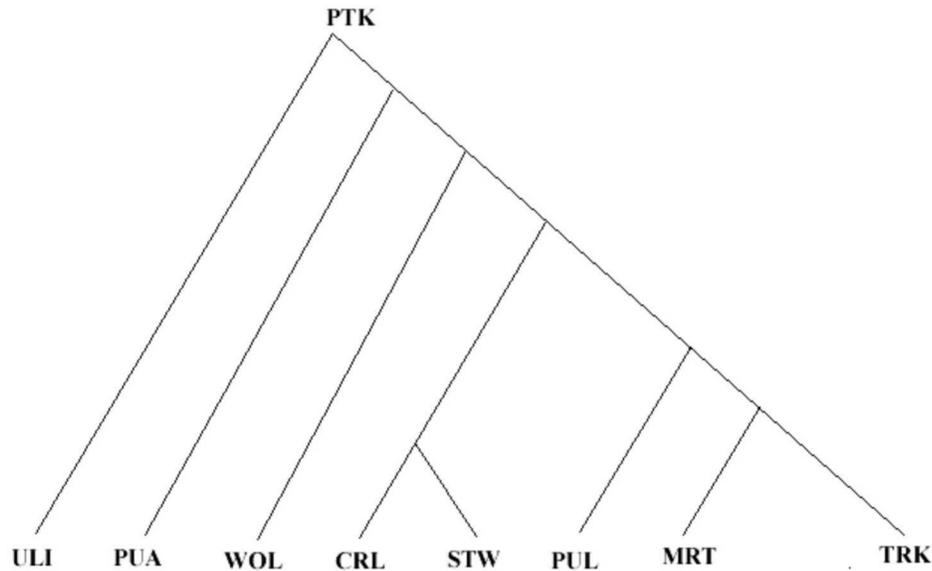
Hiroko Chinen Quackenbush attempted a generative approach to phonological and morphological variation by comparing the languages of Sonsorol, Satawal, Pullap, and the Moen dialect of Lagoon Chukcese. She chose westernmost Sonsorol because it “retained many features which are archaic in relation to the other dialects in the chain.” The Moen dialect was chosen as the easternmost dialect in the continuum because there was a “relative abundance of linguistic information” about it. Satawalese and Pullap were chosen because they represented “intermediate points which are appropriately spaced in the linguistic continuum.” She referred to all four languages as dialects, even though only two – Satawal [Satawalese] and Pullap [a dialect of Puluwatese] – were mutually intelligible, as they were the closest geographically to one another (Quackenbush 1970, 2). The idea that inhabitants of islands near one another can readily communicate with one another is consistent with the findings of Jeffrey Marck (1986, 253). He suggested that the speech of residents of islands within 100 miles (a typical overnight voyage by canoe) have a high degree of mutual intelligibility, while residents of islands separated by greater distances do not. The islands and atolls in Yap state were broadly grouped together for administrative purposes. Dialectal differences within each grouping were ignored as irrelevant. For example, the languages spoken on the islands and atolls of Lamotrek, Eurapik, Faraulep, Elato, and Ifaluk are labeled ‘Woleaian.’ The sound differences among them suggest they are all mutually intelligible dialects of Woleaian. Speakers on these islands and atolls argue that the differences are significant enough for each to be its own language, though they are all mutually intelligible to varying degrees.

Several attempts have been made to classify Chuukic languages into sub-groups

that would more accurately reflect their genetic relationships. Three attempted sub-groups are summarized here. Byron Bender (1971, 442) suggested a tentative and, as he termed it himself, “highly arbitrary” classification of Trukic dialects into 3 languages: Ulithian, consisting of Sonsorol, Ulithi, and Woleai; Carolinian, consisting of Satawal, Pulusuk, Puluwat, Pulup, and Namonuito; and Trukese, including eastern and western dialects of Faichuk and Moen and the dialects of the Mortlocks and Hall Islands. Of interest here is the one identified as “Carolinian.” Frederick Jackson (1983, 135) observed that Bender’s classifications were based on Edward Quackenbush’s 1968 dissertation and also noted that Bender himself made it clear that his classifications were “quite impressionistic.” Goodenough and Sugita (1980, xii-xiii) proposed a second scheme by dividing the region’s languages into two groups: “Eastern Trukic,” including the languages of Truk Lagoon, the Mortlock Islands, the Hall Islands, Namonuito, Puluwat, Pullap, and Old Mapian; and “Western Trukic,” comprising Sonsorolese, Ulithian, Woleaian, and Satawalese. No supporting evidence favors either of these proposed sub-groupings. Frederick Jackson produced the region’s most definitive work-to-date on the internal classification of Trukic languages and suggested a third possible sub-grouping (1983, 126) based on the comparative method. He argued that Ulithian was the first language to separate from Proto-Trukic, leaving Woleaian, Satawalese, Saipan Carolinian, Puluwatese, Mortlockese, and Lagoon Trukese as the “Nuclear Trukic” subgroup. He then argued that Woleaian was the first to separate from this group, and that “the language ancestral to Satawalese and Carolinian separated from the remaining community.” Theories of separation based on the comparative method and reliance on resulting language trees are useful for many language families spoken in the world, but are problematic here because of robust multilingualism and the “language bending”

abilities of speakers in the continuum. In the case of Ulithi, it is possible, and far more likely, that the people of Ulithi were somehow resistant to the language innovations occurring to the east of them.

Jackson proposed the following genetic affiliation of Chuukic languages:



PTK-Proto-Trukic; **ULI**-Ulithian; **PUA**-Pulo Anna; **WOL**-Woleaian; **CRL**-Carolinian; **STW**-Satawalese; **PUL**-Pullap; **MRT**-Mortlockese; **TRK**-Trukese

Figure 2. Trukic family tree as suggested by diachronic phonological developments (Jackson 1983, 231)

1.3 The *sawei* tribute system

Prior to Western contact, the inhabitants of the Caroline Islands (referred to hereafter as “Outer Islanders”) and the Yapese engaged in a bicultural system of tribute, consisting of “three sets of obligations: canoe tribute, gift offerings (*sawei*), and religious offerings” on a three year cycle (Hunter-Anderson and Zan 1996, 2). This system saw the exchange of goods between Outer Islanders and the Yapese that served two purposes: to promote cultural and religious ties, and to ensure quick and efficient disaster relief

response in the aftermath of the regions' frequent typhoons. Hunter-Anderson described the *sawei* as a "cultural solution to the need to maintain a disaster relief mechanism," and in times of need, to move badly-needed emergency provisions from unaffected areas to devastated ones. A single storm usually strikes one or more islands, but never all. Residents from islands that were spared respond with emergency aid to struck islands. Hunter-Anderson reasoned that willing participation in the disaster assistance network grew from the belief that doing so would ensure long disaster-free periods. Conversely, non-participation would shorten these periods, thus "supporting adherence to the system" (Hunter-Anderson and Zan 1996, 8).

The *sawei* was an important tradition in this region and one of several factors that contributed to Satawalese multilingualism. A brief description of a typical *sawei* event follows. According to William Lessa (1950, 27) a *sawei* began with an order from the paramount chief of the Gagil district on Yap. His first emissary was the paramount chief of Ulithi, the first island directly east, who transmitted the order eastward to begin the *sawei*.

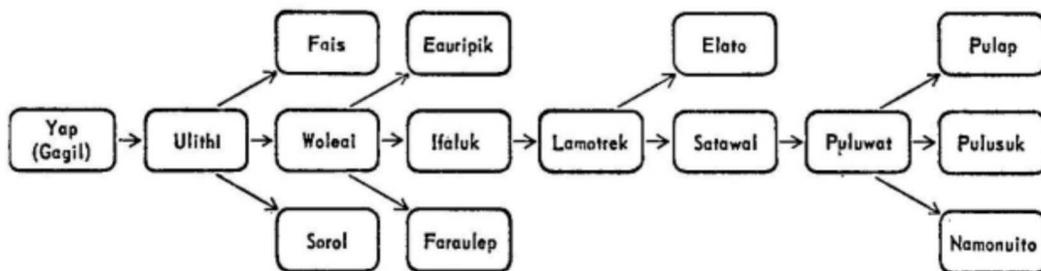


Figure 3. The *sawei* order from Yap eastward (diagram from Lessa)

The order moved from island to island until it reached the easternmost islands of Puluwat, Pulusuk, and Namonuito. People on each island in the chain gathered coconut-derived products, woven mats, *lavalava*, and other valuables and loaded them into a

canoe. The Yap-bound fleet of canoes grew as each island's canoe joined it. Navigators from the westernmost island assumed command of the fleet until it reached the next island to the west, where command was transferred to navigators from that island. The fleet grew in number until it totaled some twenty-two canoes before landing on Yap.

Satawal's position in the *sawei* as one of the easternmost islands is very likely responsible for the Satawalese proficiency in the languages spoken to the west, since Satawalese navigators had to be able to follow directions from navigators who spoke these languages. The *sawei* practice was stopped in the early 20th century by the German administration. Though the formal fleet of canoes no longer sails from the Outer Islands to Yap, the *sawei* relationship of Yapese and Outer Islanders endures. Tribute is often exchanged at funerals. Outer Islanders are permitted to grow and gather food on Yap in designated areas. In exchange, Outer Islanders bring gifts of *lavalava* and other island products to the Yapese (McCoy, pers. comm.)

1.4 Mutual intelligibility of Trukic languages

Edward Quackenbush attempted to determine how similar Trukic 'dialects' were to one another. Trukic language scholars have never precisely defined 'language' or 'dialect' with regard to the continuum. In fact, they have used both terms rather interchangeably. Here, I present two contemporary definitions for each. The first is from the *Ethnologue*:

“Two related varieties are normally considered varieties of the same language if speakers of each variety have inherent understanding of the other variety at a functional level (that is, can understand based on knowledge of their own variety without needing to learn the other variety);”

“Where spoken intelligibility between varieties is marginal, the existence of a

common literature or of a common ethnolinguistic identity with a central variety that both understand can be a strong indicator that they should nevertheless be considered varieties of the same language;” and lastly

“Where there is enough intelligibility between varieties to enable communication, the existence of well-established distinct ethnolinguistic identities can be a strong indicator that they should nevertheless be considered to be different languages.”

David Crystal (2003, 306) has a shorter and less explicit definition. “If two varieties of speech are mutually intelligible, they are strictly dialects of the same language; if they are mutually unintelligible, they are different languages.” Mutual intelligibility is problematic as linguists have differing degrees of acceptance as to what it constitutes and how it is to be determined. How does one determine a “language” from a “dialect” then? The Ethnologue offers “the definition of language one chooses depends *on the purpose one has in identifying a language*” (emphasis mine). My purpose is to describe the speech and writing used on the Island of Satawal in Micronesia. My consultants call it a “language.” The government of Yap State considers Satawalese an official language along with Yapese, Woleaian, Ulithian, and English. I will call it a language.

Satawalese are highly mobile. Adolescents are educated on Woleai and Ulithi, where other regional languages converge. The relatively small and highly interrelated Satawalese population requires everyone to seek off-island marriage partners. Language mixing as a result of inter-island marriage is extremely common. Over one’s life, a Satawalese person develops language proficiencies unique to his or her own situation. For example, a Satawalese male educated on Woleai whose best school friend is a Ulithian male and who marries a Ulithian female will probably understand Woleaian and

Ulithian better than a Satawalese male educated only on Yap who marries a Woleaian female. While anecdotal evidence should never be solely relied on to make conclusions or substantiate claims, it nonetheless provides a perspective that is interesting, illuminating, and one that is nearly impossible to capture using standard methods of linguistic inquiry. Quackenbush himself acknowledged that the data he collected from his consultants was strictly “ ‘in the opinion of the informant for language A, his own speech has x feature.’ In actuality, almost every such “language A” can be divided into sub-dialects of which the informant’s speech is one” (Quackenbush 1968, 25).

Edward Quackenbush and others have tried to determine the region’s language and dialect boundaries through two well-established linguistic methods: the comparison of sound correspondences of the phoneme inventories and the comparison of words in each language’s basic vocabulary. Quackenbush observed that non-linguistic or “anecdotal evidence” – defined as “observation of actual communication situations and upon direct statements of informants” – can be used if one exercises caution (Quackenbush, 1968, 96). A few examples of anecdotal evidence from Quackenbush are presented here.

- 1) Speakers of Ulithian and Woleaian are receptively bilingual with one another. To these speakers it appears as if both are a single language. To outsiders the languages are different enough to warrant the development of instructional materials treating each as a separate language (1968, 95).
- 2) Speakers of Puluwat, Pulusuk, Pullap, and Ulul/Namonuito on islands to the west of Chuuk may reside on Chuuk for extended periods and are

more likely motivated to understand and speak Trukese as new arrivals, whereas “few Trukese have either the opportunity or the inclination to learn the western island languages, and so there are not many Trukese who can be said to be either bilingual or semi-bilingual with, say, Pullap” (1968, 96).

- 3) “If a speaker of Satawal says that he cannot understand a conversation between two speakers of Trukese, he is making an assertion about his own linguistic competence which can safely be generalized to include all speakers of his language (excepting, obviously, any who may have learned to understand Trukese) (1968, 98) and
- 4) “Although there is much communication between speakers of Ulithi and Satawal, it is almost always dependent upon the bilingualism of the Satawalese partner to the conversation. Ulithian high school students say that they cannot understand two Satawal students when they are talking to each other... an interpreter may be needed to assist a Ulithian field-trip officer on Satawal” (1968, 103).

Jim Ellis has worked on languages in the Trukic continuum for a number of years. He observed a phenomenon he calls “language bending,” in which speakers of two closely related languages consciously manipulate the phonology, morphology, and syntax in the direction of the addressee’s language. For example, a Satawalese speaker may bend his speech to a Ulithi speaker by substituting Ulithi /l/ and /tʃ/ for Satawalese /n/ and /ɲ/ respectively. Language bending requires that 1) language X and language Y be “closely related languages that share regular sound changes from the ancestral language, a high

level of lexical cognates, and a similar morphological and syntactic structure.” Ellis further observed that both participants in a conversation engage in language bending, though Ellis acknowledges “the extent of bending is not equal” (Ellis, forthcoming). Ellis studied two examples of bending: one from Satawalese to Ulithian and one from Satawalese to Chuukese, and noted that it was the Satawalese who did most of the bending.

Technology has had a significant impact on Satawalese multilingualism. Mike McCoy told me during an interview that residents of Satawal who have never been to Chuuk have a passive understanding of Chuukese by listening to radio broadcasts from Moen. A Satawalese language consultant said that residents of Satawal, Lamotrek, and Woleai use short-wave and walkie-talkie radios as a means of inter-island communication. Recent technology now enables Satawalese residents to send email to a sub-station unit on Guam, where it is re-routed to Yap and the greater world. Language consultants from Satawal, Lamotrek, and Woleai I worked with on Yap told me they believed Satawalese to be more closely related to Chuukese and dialects directly east of the island, while dialects west of Satawal, beginning at Lamotrek, are considered “more Woleaian.” Two Satawalese speakers believe their language to be the western-most dialect of Chuukese.

Quackenbush’s attitude and understanding of the settlement of the Pacific is observations like this one: “the isolation that existed for many centuries and which created the linguistic diversity which is the subject of this study has been profoundly altered” (1968, 11). He noted further noted the existence of a “hybrid language” called “Saipanese Carolinian,” and projected that other such hybrids would one day be a reality.

The effects of diffusion, convergence, and leveling on the region's languages are unclear. In Jackson's comparison of historical data, he suggested some internal relationships for Trukic languages, but he also noted that the lexical evidence he collected may "reflect convergence over a period of extended contact rather than common origin" and noted "several cases of grammatical convergence have also been reported in the literature for other communities characterized by widespread bilingualism" (Jackson 1983, 35). It may be difficult or impossible to determine whether, and how, the region's languages and dialects are moving closer to one another, which ones are doing so, which ones may be more resistant to change, and exactly what factors are most responsible for change.

1.5 Scope and methodology of this work

Language researchers have relied on Satawalese and other related languages to reconstruct Proto-Trukic, the immediate proto-language of the region, as well as Proto Nuclear Micronesian. Using data from Satawalese and other Trukic languages, Jackson found seven grammatical forms that appear to be Proto-Trukic innovations (1983, 77) He used this, along with other data, to suggest how the area might have been prehistorically settled. Other than comparative data, basic vocabulary words, and the occasional sentence, there is no substantive body of work that describes Satawalese phonology, morphology, or syntax. There are very few Satawalese texts available, and none I could find with English translations.

I began my work as any other linguist would with a new language. I conducted standard field linguistic elicitation sessions with native speakers and asked them to translate words, phrases, and sentences. I recorded some responses by hand and others using a digital recorder. I collected, transcribed, and prepared interlinear translations for

seven oral texts from consultants on the Island of Hawai'i and on the Island of Yap. A Department of Education consultant and I prepared an interlinear translation of an old Satawalese legend used in the vernacular language program on Satawal. Additionally, I studied three folktales of Panuwnap collected by Kenichi Sudo and Sabino Sauchomal in 1981. The interlinear texts included approximate English glosses, but the free translations were published in Japanese. Fellow graduate student Mie Hiramoto graciously provided English translations of the Japanese free translations. All eleven stories are available in Chapter 6.

Yap was chosen as a field site because it has a large population of Satawalese residents. Satawal would have been preferable, but travel to and from the island was infrequent and unreliable during the time I had available. A typical journey to Satawal begins on Yap after a visitor's application has been approved and travel to the island has been arranged on the field ship *Micro Spirit*. The ship departs Yap monthly, but emergencies often change the schedule. Frequent mechanical difficulties cause lengthy delays. As a result, it is not uncommon for scheduled stops to be skipped to maintain the ship's schedule, stranding travelers for a month or more. If the ship is on schedule, it reaches Satawal in approximately 8-10 days. Since there is a population of 100+ Satawalese living on Yap at any given time, I decided that this island would be the place to start my work. I spent a month on Yap in November 2004 and again in May 2005. Prior to my arrival on Yap, I spent time establishing ties with the Yap State Historical Preservation Office (HPO). This was time well-spent, as I was well received when I arrived on Yap. The HPO immediately approved my research permit and waived the usual \$500 fee. I was quickly scheduled to meet with the Council of Tomol, a regional association of chiefs from the Outer Islands. Preparations for the FSM's Constitutional

Convention coincided with both of my visits, and members of the Council were unable to meet with me. However, the HPO acted on my behalf and explained the purpose of my visit to the Council. The Council quickly approved my project, and I was able to start work immediately with language consultants.

1.6 Summary of Satawalese and related language materials in print

I searched the University of Hawai'i Libraries for any and all materials about this part of the world, as well as library catalogs throughout the world. I consulted the following publications to better understand the work others have conducted on related languages. Ho-min Sohn and Anthony Tawerilmang's *Woleaian Reference Grammar* (1976) is a useful reference grammar containing morphological and syntactic data on Woleaian, the language spoken directly west of Satawal. Satawalese is very similar to it in morphology and syntax. Samuel Elbert's *Puluwat Grammar* (1974), the language spoken directly to the east, and his *Three Legends of Puluwat and a Bit of Talk* (1971) were also helpful.

Two Satawalese wordlists and a substantive ethnographic account of Satawal were published toward the end of the 20th Century. Neither is widely available. Joseph Tiucheimal's *English-Satawalese dictionary: trial version* (1980) was the first to appear. Though basic vocabulary words were included, the list contained a significant number of words alien to the culture (canyon, chipmunk, deer, parrot, Halloween, jack-o-lantern). The Satawalese sound system was not described, nor was the orthography explained. Mike and Angelina McCoy's Satawal Word List (1990) provided a more culturally rich Satawalese-to-English wordlist. A small front matter section briefly explained the orthography chosen to represent Satawalese words. Hijikata Hisakatsu's *Driftwood: The Life in Satawal Island, Micronesia* (1997) is a rich ethnographic account of his 1931-

1938 residency on Satawal. Hisakatsu's work is the most extensive account of life on Satawal by an outsider to date and was recorded prior to sustained Western contact. Residents of Satawal use Hisakatsu's detailed description of the matriarchal land tenure system as a reference work and history of the land claims of the island's eight clans.

Kenichi Sudo of Kobe University announced a forthcoming dictionary of Satawalese in the 1997 preface of Hisakatsu's *Driftwood*. Hiroshi Sugita made me aware that this dictionary data was available at the National Museum of Ethnology in Osaka. In 2006 Ritsuko Kikusawa, a graduate of the UH Department of Linguistics now employed at the Museum, kindly shared a draft with me. Sudo (1985) also published an impressive paper on Satawalese avoidance behavior containing a rich collection of kinship and affinal terms. Edward Quackenbush (1968, 19) noted that Japanese researchers published a great deal of research on the languages of Micronesia during the Japanese administration, but much of it was impossible to access. However, data on the language can be found in other places. Saipan's Historical Preservation Office engaged Angelina McCoy to transcribe chants and stories recorded in Satawalese, Carolinian, Woleaian, and Lamotrekese collected by Emangitil (Benny) and Sartilug (Lorenzo) in the mid 1980's on Satawal. This work exceeds 300 pages of transcripts. None are widely available, nor have any been translated.

The Department of Education (DOE) on Yap renewed their commitment to reach elementary school children enrolled in vernacular language development programs by publishing indigenous language readers in the 1990's. In 2002, Cesar Hildalgo developed a bilingual dictionary for Satawalese children learning English. The Yap DOE compiled the "Satawalese Word List," consisting of over 8000 Satawalese words that have appeared in texts prepared for the vernacular language program. The List functions solely

as a spellchecking program for the growing number of texts produced by the vernacular language program, but was useful, especially for the great numbers of reduplicated forms found in it.

1.7 Audience and remainder of content

This work is intended for linguists, native speakers of Satawalese, and others interested in the languages of this region. To ensure that all readers can benefit from the material presented, linguistic terminology is defined in footnotes.

Chapter Two describes the language's sound system and uses the International Phonetic Alphabet (revised in 1993; updated 1996) to represent the phonetic norms of the phonemes found in the language. I refer to this alphabet as "IPA" hereafter.

Chapter Three reviews the various writing systems the Satawalese have used to write their language over the years. The chapter contains a sound-to-letter correspondence table matching the phonemes from Chapter 2 to the graphemes in the writing system

Chapter Four summarizes the fundamentals of word formation, or *morphology*.

Chapter Five examines common sentence structures, or *syntax*.

Chapter Six contains eleven Satawalese texts, each with an interlinear translation¹ and English free translation.

Chapter Seven is a lexicon of Satawalese words I gathered in elicitation sessions and from other sources identified in the chapter.

¹ *Interlinear texts* are those in which words are translated and written between lines of text. In this work, interlinear texts will consist of Satawalese words on line one, a translation for each morpheme on line two, and a natural sounding translation on line three.

CHAPTER 2 Sounds of the language

2.1 Speech sounds

This chapter describes the sounds of the Satawalese language. To determine the phonemic inventory of sounds found in the language, I interviewed native speakers on Yap and the Island of Hawai'i and elicited Satawalese words, phrases, and sentences. I saved speech samples as .wav files using a digital recorder configured to the minimum standard (44.1kHz, 16-bit uncompressed) suggested for language documentation.

The first task was to determine the total number of phonemes². Though the phonemic inventory for Satawalese had already been established by previous scholars, I nonetheless wanted to verify each sound I collected. I did so using the language sounds available online at the UCLA Phonetics Lab Web site, a well-known and trusted site established by the late Peter Ladefoged. I transcribed data using IPA³ symbols which represent the phonetic norms of Satawalese phonemes, and enclosed them in slashes (e.g., /patʃtʃ/, 'thunder').

2.2 Consonants

Consonants are sounds which involve some constriction of airflow in the vocal tract. There are 13 consonants in Satawalese. /p, p^{wy}, t, tʃ, k, f, s, r, ʎ, m, m^{wy}, n, ŋ/

2.2.1 Consonant phoneme inventory

The chart below contains the phonemic inventory of Satawalese consonants in IPA notation arranged by place and manner of articulation⁴, beginning with the obstruents⁵. The superscript ^w indicates a labialized sound, meaning that the lips are

² *Phonemes* are the smallest contrastive units of sound in a language.

³ *International Phonetic Alphabet*, a standard and universally accepted system for transcribing the speech sounds of the world's languages.

⁴ *Place of articulation*, or where the sound is produced in the mouth is indicated in the column references; the *manner*, or way the sound is produced is indicated in the row references.

⁵ Consonant sounds are formed by the obstruction of outward airflow in the vocal tract.

rounded when making the sound. The superscript ^y indicates the sound is velarized, meaning the back of the tongue reaches toward the velum as the sound is produced. An example of each phoneme appearing in initial, medial, and final positions (if found) follows. I also include minimal pairs⁶ to demonstrate phonemic contrasts and allophones⁷. Voiceless sounds are aligned to the left and voiced sounds to the right in the table below.

	Bilabial	Labio-dental	Dental	Alveolar	Post-alveolar	Retroflex	Palatal	Velar
Plosive (Stops)	p p ^{wy}		t					k (g)
Fricative		f		s				
Affricate					tʃ			
Nasal	m m ^{wy}		n					ŋ
Liquid				r		ɻ		
Glide	w						j	

2.2.2 Stops

A stop is a sound produced when the outward flow of air is completely blocked or stopped by one or more articulators (e.g., lips or tongue), so the air cannot escape through the nose or mouth. Satawalese has four of these: /p/, /p^{wy}/, /t/, and /k/. All stops in Satawalese are unaspirated⁸.

/p/ - bilabial

/pi:y/ ‘sand’

/nepetan/ ‘between’

⁶ Two words containing a single contrasting sound in the same position, e.g. Satawalese /p/ and /p^{wy}/ /po:t/ ‘brownish’ and /p^{wy}o:t/ ‘nose.’

⁷ Phonetic variants of a phoneme which share a similar quality to the original sound, but are slightly different due to the phonetic environment or position in the word.

⁸ Aspiration refers to the strong puff of air that follows voiced and voiceless stops when the sound is released.

/kop/ ‘to break in half’

/p^{wy}/ - labialized and velarized bilabial

/p^{wy} en/ ‘dirt, soil’

/nittup^{wy} ræræ/ ‘spider’

/kɒp^{wy}/ ‘dull, blunt’

Minimal pairs: /po:t/ ‘brownish’ and /p^{wy} o:t/ ‘nose ; /pin/ ‘taboo’ and / p^{wy} in/ ‘brother of’;

/kup/ ‘the process of finding a tree to carve into a canoe’ and /kup^{wy}/ ‘footprint’

Allophone: [b^{wy}] is a voiced allophone of /p^{wy}/ and occurs intervocally⁹:

[.ɹɒb^{wy} ut] ‘female’

[sɛb^{wy} ato] ‘Saturday’

/t/ - dental

/torofi/ ‘to catch something using the hands’

/pɔitæn/ ‘red hibiscus bush’

/kʉt/ ‘to hunt, search for’

/k/ - velar

/kɛkæi/ ‘laugh’

/kəkɔ/ ‘to tie’

/mɛsək/ ‘afraid’

(/g/) I have enclosed this sound in parentheses in the phonemic inventory to distinguish it from the other “established” phonemes in the inventory. In his study of the seventeen dialects in the Chuukic language continuum, Edward Quackenbush postulated phonemic inventories for each. He found this sound in the six dialects west of Satawal, in Satawalese, and in the dialect directly east of Satawal. In Ulithian (Quackenbush’s dialect area 4) /g/ “is a voiced velar fricative in all positions, but it is sometimes voiceless after pause and sometimes is a voiced stop.” In Woleaian (dialect area 5) it is “a voiced velar fricative, sometimes (especially in final position) so weakly articulated as to be nearly inaudible. It is sometimes voiceless after pause and has voiced stop allophones.” In

⁹ Between vowels

Satawalese (dialect area 7) he describes it as “most commonly a very lenis voiced velar stop, but it has fricative allophones as well.” He did not elaborate further, nor did he provide any examples of words containing it. (Quackenbush’s dialect areas are found on page 23 of his dissertation.) Despite this lack of data, his Consonant Phoneme Inventories table (1968, 40) lists /g/ as a phoneme of the six dialects to the west of Satawal, of Satawalese, and of Pullap, directly east of Satawal (eight dialects in all). /k/ is described as “marginal” and occurs mainly doubled for these eight dialects. According to this table, Quackenbush found no /g/ in the remaining 9 dialects east of Satawal. /g/ appears fortis¹⁰ beginning in the west. Moving east, it becomes more and more lenis¹¹, and disappears completely in dialects east of Satawal.

Hiroko Quackenbush considered /g/ a Satawalese phoneme, provided three examples of it, and did not further elaborate. Frederick Jackson describes the sound as a “fricative allophone medially, and in some words, finally” (Jackson 1983, 163) of /k/. Jackson did not include this sound in his inventory, nor does he further discuss it. He also admitted that “phonetic information on Satawalese is somewhat more limited than on most of the other languages” (1983, 162). What I found most peculiar was the dearth of examples containing this sound from both Quackenbushes and Jackson, as the sound is not that uncommon. This prompted me to investigate the sound further.

An older Satawalese speaker was able to contrast /g/ as a voiced velar stop and /k/ as a voiceless velar stop with minimal pairs. Though he was proficient in speaking the languages to the west of Satawal in which /g/ was a phoneme, he insisted that the words in the contrasting pairs were native to Satawalese and not borrowings. The minimal pairs he provided include:

¹⁰ strong

¹¹ weak

/go:s/ ‘unhappiness between a husband and wife that affects a child’s health,’ and /ko:s/ ‘dialect’
/gitigi:t/ ‘remnant matter resulting from betelnet chewing’ and /kitiki:t/ ‘small’
/ɟak/ ‘just,’ and /ɟag/ ‘and’

The “fricative allophone” Jackson refers to is likely a sound that is somewhat common in the language: a velar fricative [x], which I believe to be an allophone of /g/. Though I am not able to predict the environment in which this sound occurs, I have heard it word-initially, medially, and finally, as well as phrase-finally. To my knowledge, [x] is neither a phoneme nor an allophone in Puluwatese (Elbert 1974) or Chuukese (Goodenough and Sugita 1980, xiv-xvii). The only mention of it is in the Woleaian grammar, where Sohn describes /g/ as “similar to *ch* in the German word *ich* ‘I’” and voiced intervocally (Sohn and Tawerilmang 1976, 13). Sohn uses the grapheme *g* to represent both sounds. Since many Satawalese are fluent in Woleaian, one might argue that the presence of [x] in Satawalese is a result of bilingualism. One language consultant insisted that [k] and [x] were wholly separate sounds, though he could not produce contrasting pairs. Others told me that either sound could be used in any position in a word and be accepted by hearers. A few speakers even said that [k], [g] and [x] could all be interchangeable.

The Satawalese have decided that /g/ is a distinctive enough sound to warrant a unique grapheme to represent it. The Satawalese Word List described in the first chapter is a spellchecking device used in the production of vernacular texts. It includes 82 words where /g/ appears word initially under the entry “*G.*” Dozens of other words in the language contain *g* medially and finally in this list. The Satawalese have made the distinction in their orthography for this sound by using a distinct grapheme, instead of using *k*, and have chosen *g* to represent this sound.

In summary, two scholars believed /g/ to be a phoneme, while a third thought it to

be an allophone of /k/. Backed by the evidence that Satawalese people are using a separate grapheme to represent the sound, I conclude that it is indeed a phoneme of Satawalese. Others who work on this language in the future are encouraged to study this sound even more closely.

One final observation warrants mentioning here. From a typological point of view, it is most unusual that Satawalese seems to have /g/, but not /d/, nor /b/. Phonemic systems with voiceless /p/, /t/, and /k/ but only one voiced counterpart (/g/) are asymmetrical and uncommon.

2.2.3 Fricatives

Fricatives are sounds made when two articulators are close to one another, producing audible friction as air flows through the vocal tract. Satawalese has two of these.

/f/ - labiodental

/fetin/ ‘grass’

/kæfi_ɹ/ ‘to like’

/asaf/ ‘frigate bird’

/s/ - alveolar

/sæt/ ‘sea, salt water’

/æsik/ ‘salt’

/ækɛp^{wy} as/ ‘to scream’

Minimal pair: /fəfə/ ‘resting’ and /səsə/ ‘tying’

2.2.4 Affricate

An affricate begins the articulation as a stop, and as it is released, it causes a turbulent noisy airflow. Satawalese has one of these:

/tʃ/ - post-alveolar

/tʃa/ ‘blood’

/sakurtʃemaw/ ‘beetle’

/tʃitʃif/ ‘see-saw’

/nimikat͡ʃ/ ‘neat, tidy’

I could not find a minimal pair for this sound with /s/.

2.2.5 Nasals

Nasal consonant sounds are produced with the soft palate lowered to allow an audible escape of air through the nose (Crystal 2003, 307). Satawalese has four nasal sounds:

/m/ - bilabial

/ma:r/ ‘preserved breadfruit’

/mama:w/ ‘strong’

/mæm/ ‘sweet’

/m^{wy}/ - labialized and velarized bilabial

/m^{wy}ittig/ ‘small’

/kɔm^{wy} utiy/ ‘variety of sweet potato’

/nɔm^{wy}/ ‘mosquito’

Minimal pairs: /makk/ ‘to give birth,’ /m^{wy}akk/ ‘to assume something’

/n/ - dental

/nip/ ‘to spill’

/manɛwɛ/ ‘person’

/manaman/ ‘typhoon’

/ŋ/ - velar

/ŋa:ŋ/ ‘I’

/ɔŋanəwan/ ‘his tongue’

/ɔpɔpɔpɔŋ/ ‘black’

Minimal pairs: /ni:/ ‘that female’ and /ŋi:/ ‘tooth’; /ŋa:ŋ/ ‘I’ and /na:n/ ‘that over there.’

[ɺ] is an allophone of /n/, since either can be used in a word with no change in meaning, a phenomenon known as *free variation* (Jackson 1983, 163). In a personal communication with Jackson, Hiroshi Sugita suggested the variation was a result of the influence of the surrounding languages that have /l/ in their phoneme inventories. The islands on either

side of Satawal - Puluwat and Pulusuk (Houk) to the east and Lamotrekese and Woleaian to the west – have both /l/ and /n/ in their phonemic inventories. [l] is an example of a sound that is both lateral and approximant, and it is produced as air escapes around both sides of the tongue. Edward Quackenbush (1968, 48) thought [n] to be “a common phone with marginal phonemic status” in Satawalese, Woleaian, and Lamotrekese. He noted that this sound usually occurs in free variation with [l], but added “there are many words where n cannot be substituted for l,” citing the Satawalese word for ‘pillow,’ *yylyl* (his orthography) as an example. Two older Satawalese speakers had never heard nor seen Quackenbush’s example. Instead, they offered [ʏnɤ:n] (IPA) as ‘pillow.’ The grapheme *l* appears word medially and finally in some of the entries contained in the Satawalese Word list, but there is no entry for L as there is with G. I suspect the entries written with *l* are pronounced as [n]. Anecdotal evidence suggests that some speakers perceive Satawalese to be more Chuukic-like, and Lamotrekese more like Woleaian in terms of phonology and lexicon. One consultant went so far as to say that he noticed west side residents of Satawal Island used /l/ more consistently in speech (following Woleaian), while speakers on the east side closer to Chuuk used the consonant /n/ consistently (following Chuukese). While this is an interesting perspective from a native speaker, it seems unlikely that Satawal’s livable land area of less than one square mile could support two such dialects as described.

2.2.6 Liquids

Satawalese has a voiced alveolar trill and a post-alveolar retroflex.

/r/

/ræn/ ‘day’

/soromi/ ‘to suck’
/maiuɾ/ ‘to sleep’

/ɹ/

/ɹan/ ‘fresh water’
/ro.ɹop^{wy} ak/ ‘stupid’
/ma:ɹ/ ‘spoiled (food) smell’

Minimal pairs to distinguish /ɾ/ and /ɹ/ as distinct phonemes: /ma:ɾ/ ‘preserved breadfruit’ and /ma:ɹ/ ‘spoiled (food) smell’, /pwi:ɾ/ ‘their brother (excl.)’ and /pwi:ɹ/ ‘our brother (incl.)’ and ; /arawaraw/ ‘green’ and /aɹawaɹaw/ ‘rocky cave.’

2.2.7 Glides

A *glide* is the transitional sound produced as the vocal organs move from one position to another. In Satawalese, /w/ and /j/ are predictable sounds occurring between two vowels that differ in height and/or roundness (these vowel characteristics will be defined in 2.3.1). For example, Satawalese *i a mwongo* ‘I ate’ [subject pronoun *i*, the completed aspect marker *a* and verb *mwongo*] is pronounced [ija mwongo]. w/ and /j/ in Satawalese appear word-initially, medially, and finally in morphemes for some nouns and verbs.

/w/ - labial velar
/wi:tæ/ ‘to pull up’
/niwand/ ‘to become very calm’
/netipiɹaw/ ‘unhappy’

/j/ - palatal
/joŋojoŋ/ ‘a young girl’s grass skirt’
/p^{wy} ijow/ ‘method of fishing using a fish trap’
/kinij/ ‘mat’

How glides are written in Satawalese is discussed in Chapter 3.

2.2.8 Geminate consonants

There are two types of geminate consonants in Satawalese. *True geminates* are those in which a lengthened consonant appears within a morpheme: /ap^{wy} p^{wy} an/ ‘cover,’ /assaf/ ‘to fish from shore with a long pole,’ /ttor/ ‘to jump.’ *Apparent geminates* are those in which two identical sounds appear across morpheme boundaries, producing a lengthened consonant sound, e.g., /sæn na/ ‘that rope there.’ I use the IPA symbol : after a vowel to indicate a long vowel. Geminate consonants are indicated by writing the IPA symbol twice. Geminate consonants in Satawalese include pp, p^{wy} p^{wy}, tt, t̪t̪, kk, ff, ss, rr, ɹɹ, mm, m^{wy} m^{wy}, nn, ŋŋ. Consonant length is distinctive in Satawalese, as indicated by the minimal pairs below.

/pp/

/ppɤŋ/ ‘fallen’

/æppiɹɛ/ ‘part of a canoe’s outrigger support’

/ætipp/ ‘to block’

Minimal pairs: /pei/ ‘trash,’ /ppeɪ/ ‘exposure of veins or muscles’

/p^{wy} p^{wy}/

/pp^{wy} ɔn/ ‘dirty’

/ap^{wy} p^{wy} ɛɹ/ ‘to roast over a fire’

/wop^{wy} p^{wy} / ‘a type of vine’

Minimal pairs: /p^{wy} ɔn/ ‘particulate matter in one’s eyes’ and /p^{wy} p^{wy} ɔn/ ‘promise’

/p^{wy} u/ ‘to step down’ and /p^{wy} p^{wy} u/ ‘betelnut’

/tt/

/tton/ ‘deep’

/auttɔnap/ ‘big toe’

/attutt/ ‘breastfeeding’

Minimal pairs: /ætik/ ‘type of reef fish,’ and /ættik/ ‘to whistle’

/tor/ ‘the time a fish is hooked,’ and /ttor/ ‘to jump’

/aut/ ‘ocean current’ and /autt/ ‘finger’

/kk/

/kkuf/ 'to bend'

/p^{wy} ɛ.tɪkkar/ 'hot'

/apakk/ 'to be in a hurry'

Minimal pairs: /kkin/ 'a type of tree,' and /kin/ 'to predict'

/m^{wy} m^{wy} /

/m^{wy} m^{wy} us/ 'vomit'

/sugum^{wy} m^{wy} ai/ 'soft touch'

/mm/

/mmat/ 'low tide'

/ammas/ 'awake'

Minimal pairs: /mmat/ 'low tide' and /mat/ 'full (from eating)'

/mmθ/ – 'nausea' and /mθ/ 'sold out'

/mmis/ 'shiny, oily' and /mis/ 'to tell a lie'

/nn /

/nniŋ/ 'pretty'

/rænnewɛ/ 'day before yesterday'

/p^{wy} unn/ 'burning fire'

Minimal pairs: /nnθ/ 'sweet' and /nθ/ 'bottle'

/ŋŋ/

/ŋŋas/ 'to breathe'

/sa:ŋŋɑw/ 'hard feelings'

/peraŋŋ/ 'panicked feeling'

Minimal pairs: /ŋŋʊs/ 'to blow one's nose' and /ŋʊs/ 'mucus'

/ff/

/ffin/ 'choose, select'

/aff/ 'swim'

/ffθ/ 'new'

Minimal pairs: /affaff/ 'to swim' and /afaf/ 'to gut a fish'

/ffin/ 'select, choose' and /fin/ 'to be accustomed to,'

/ffai/ 'call out' and /fai/ 'rock'

/ss/

/ssoŋ/ 'to darken'

/assaf/ 'to fish from shore'

Minimal pair: /ssip/ 'to take a step when walking' and /sip/ 'to take a puff of a cigarette'

/tʃtʃ/

/tʃtʃɔ/ 'to put someone on their back'

/ætʃtʃitæ/ 'Monday'

/patʃtʃ/ 'thunder'

Minimal pair: /tʃɛn/ 'a type of tree' and /tʃtʃɛn/ 'a particular tree in a /tʃɛn/ grove'

/aŋkatʃ/ 'good at' and /aŋkatʃtʃ/ 'best'

I found no true geminate glides, but apparent geminates of both may occur as in compound words and at morpheme boundaries. I found three examples of what appear to be true geminates with /rr/, one occurring initially, and two medially:

/rru/ 'to be frightened or surprised'

/ærrɛpiy/ 'to teach'

/p^{wy}ærrɪ/ 'a type of lizard'

2.3 Vowels

Vowel sounds are produced by a relatively free flow of air in the vocal tract. In Satawalese, all vowels are voiced. Several Chuukic languages, including Woleaian, consistently reflect phrase final short vowels as whispered or voiceless vowels (Sohn and Tawerilmang 1976, 22).

2.3.1 Vowel phoneme inventory

The vowel phonemes of Satawalese are listed in Table 2. High, Mid, and Low refer to the position of the tongue in the mouth when the sound is articulated. Round refers to the degree in which the lips are rounded when the sound is articulated. Front, Central, and Back refer to the position of the tongue in the front, center, or the back of the mouth as the sound is articulated.

Table 2. Vowel phonemes of Satawalese				
	Front unrounded	Central unrounded	Central rounded	Back, rounded
High	i	ɨ		u
Mid-High				o
Mid-Low	ɛ		ɜ	
Low	æ	a		ɔ

/i/ – high, front, unrounded: /ifi/ ‘to draw water from a well,’ /iwɛ/ ‘so, thus’

/ɛ/ – mid, front, unrounded: /inɛt/ ‘to divide,’ /ɛŋaŋ/ ‘to work’

/æ/ – low, front, unrounded: /sæt/ ‘ocean,’ /æfatʃ/ ‘lines used to tie a canoe’s sails’

/ɨ/ – high, central, rounded: /fiɨ/ ‘flash,’ /ɨr/ ‘lobster’

/ɜ/ – mid central, rounded: /pɜpɜ/ ‘broom,’ /ɜrɜr/ ‘flowering branch of the coconut’

/a/ – low, central, unrounded: /aʊfar/ ‘to carry on one’s shoulder,’ /ka:tʃ/ ‘good’

/u/ – high, back, rounded: /unu:n/ ‘circular’ /ugɛ.ɨ/ ‘black ant’

/o/ – mid high, back, rounded: /oroŋ/ ‘throat,’ /wonowɛ/ ‘the man’

/ɔ/ – low, back, rounded: /nɔ/ ‘out (directional marker)’

Vowel contrasts attested by minimal pairs include:

/sɛ/ ‘penis,’ /sɜ/ ‘rested,’ /si/ ‘we (incl.);

/tɜ/ ‘to crawl, climb’ /tæ/ ‘upward (directional marker),’ /to/ ‘from’

/kkot/ ‘aground’ and /kkɜt/ ‘itchy’

/ɨɔ/ ‘copra’ and /ɨa/ ‘crew’

/rɔ/ ‘crab egg’ /rʌ/ ‘panic’

2.3.2 Long Vowels

The vowels /a/, /ɛ/, /i/, /o/, and /u/ occur long as well as short. Examples are: /wa:/ ‘canoe;’ /nɪniwæne:i/, ‘think, imagine;’ /amm^{wy} i:k/ ‘red pepper bush;’ /ko:ɹ/ ‘the process of making a fermented coconut drink;’ /ɑp^{wy} u:p^{wy}/ ‘to plant taro.’

According to Sohn, Woleaian vowels /ɛ:/ and /ɒ:/ are thought originally to have been a sequence of two vowels that later became single, long vowels. There are no short equivalents of these vowels in Woleaian, though Woleaian appears to have short and long examples of /ʌ/. Satawalese has no occurrences of long /æ:/, /ɛ:/, /ɛ:/ or /ɒ:/ that I have found.

For /a/, /ɛ/, /i/, /o/, and /u/, vowel length is contrastive in Satawalese, as the following pairs of words attest:

/pat/ ‘cold’ and /pa:t/ ‘to dilute or mix’

/ffat/ ‘certain, clear’ and /ffa:t/ ‘string of fish, flowers, etc.’

/inɛt/ ‘when’ and /ine:t/ ‘to divide’

/kin/ ‘very’ and /ki:n/ ‘skin’

/m^{wy} ɛn/ ‘can, be able to’ and /m^{wy} ɛ:n/ ‘line on a canoe sail’

/ɹi:ɹi/ ‘to dip something into a liquid’ and /ɹi:ɹi:/ ‘the fern *polypodium scolopendria*’

/tor/ ‘the moment a fish is hooked’ and /to:r/ ‘jumping, diving’

/won/ ‘six’ and /wo:n/ ‘canoe outrigger/hull lashing; to lay down’

I was unable to find a minimal pair to show the vowel length contrast for /u/.

2.3.3 Low vowel dissimilation

Low vowel dissimilation (LVD) is a phonological process attested in Marshallese, Woleaian, and other Pacific languages such as Ere, a language of the Admiralty Islands

(Blust 1996a), and South Efate, a language of Vanuatu (Lynch 2000). LVD was first noted by Bender (1969) in Marshallese, and later by Sohn in Woleaian (1971). In a personal communication with John Lynch, Kenneth Rehg affirmed that LVD is productive in Woleaian and Marshallese, and is “operative as a morphophonemic rule in Pingilapese, Mortlockese, and probably in other Chuukic languages as well.”

LVD applies to a sequence of two low vowels. The result is that the first dissimilates to a mid or high vowel. In Satawalese, LVD can be represented by the following rule:

$$a \rightarrow e / \text{ ___ } Ca$$

LVD is a morphophonemic rule in Satawalese, as exhibited, for example, in possessive suffixation. Therefore the underlying form /sama/ ‘father’ is /sa:m/ in isolation, but /semaɪ/ when followed by the 1st person exclusive pronoun. There are, however, words in Satawalese in which two low vowels may occur in sequence, thus demonstrating that this rule is no longer productive. Examples are /asam/ ‘door,’ /tʃawaŋ/ ‘bowl,’ /mamaw/ ‘health,’ /tarai/ ‘wash basin,’ and /taragap/ ‘bigeye tuna *Thunnus obesus*.’ The extent of low vowel dissimilation in Satawalese is not completely understood, but is worthy of further investigation.

2.4 Syllable structure

Syllable structure follows this schema: (C) (C) V (V) (C). There are no consonant clusters within morphemes other than true geminates. Subscripts (₁) used in the CONSONANT and VOWEL patterns below indicate geminate forms:

Table 3. Satawalese syllable patterns	
CV /fβ/ ‘new’	C ₁ C ₁ V /p ^{wy} p ^{wy} u/ ‘betelnut’
CV ₁ V ₁ /ɬo:/ ‘copra’	C ₁ C ₁ VV /ppɛi/ ‘float’
CVC /fin/ ‘advantage’	C ₁ C ₁ VC /ppatʃ/ ‘prow of canoe’
CV ₁ V ₁ C /pi:k/ ‘Piik (place name)’	C ₁ C ₁ V ₁ V ₁ C /m ^{wy} m ^{wy} o:n/ ‘kind’
CVC ₁ C ₁ /makk/ ‘to give birth’	
VC /it/ ‘erased’	V ₁ V ₁ C /i:g/ ‘fish’
VC ₁ C ₁ /inn/ ‘to swim underwater’	V ₁ V ₁ CC NO EXAMPLES FOUND

2.5 Phonotactics

Satawalese has no consonant clusters with the exception of true geminates contained in single morphemes and those at boundaries of multi-morphemic words, e.g.,

/antʃa:n/ ‘daydream’ /an - tʃa:n/ VC-CVVC

/nittup^{wy} ræ:ræ/ ‘spider’ /nit-tup^{wy} -ræ-ræ/ CVC-CVC-CV-CV

/ærŋapp/ ‘skipjack tuna’ /ær - ŋap:/ VC-CVC

/ærp^{wy} at/ ‘fog, mist’ /ær-p^{wy} at/ VC-CVC

Like Woleaian, Satawalese permits word-initial consonants and glides. Unlike Woleaian, in which only high vowels i, u, and u are permitted word-initially (Sohn and Tawerilmang 1976, 33) Satawalese permits all vowels word initially:

/a:w/ ‘mouth’

/asəasə/ ‘to relax’

/æmm^{wy} ena/ ‘to take care of, protect’

/auta/ ‘to fill’

/amo:t/ ‘to cook’

/ɛsar menap/ ‘you are welcome’

/ɛfar/ ‘shoulder, collar’

/iræ/ ‘wood’

/əniw/ ‘three’

/osq^{wy} sq^{wy}/ ‘law, regulation’

/uwa/ ‘to flower, or bear fruit’

/t/ ‘to stand’

2.6 Neighboring language phoneme inventories

The phoneme inventories of Satawalese, Woleaian, and Puluwatese are very similar. Woleaian phonemes not found in Satawalese include /ɸ/, /ʃ/, /x/ and /l/ and are placed in square brackets in Table 4. Puluwatese phonemes not found in Satawalese include /l/ and /h/ and are placed in curly brackets. Woleaian does not have Satawalese /p^{wy}/ or /r/; Puluwatese does not have Woleaian or Satawalese /g/. As in Table 1, voiceless sounds are aligned to the left, and voiced sounds to the right in the table below.

Table 4. Consonant phonemes of Woleaian, Satawalese, and Puluwatese								
	Bilabial	Labio-dental	Dental	Alveolar	Post-alveolar	retroflex	Palatal	Velar
Plosive (Stops)	p ^{wy} (b) p		t					g k
Nasal	m m ^{wy}		n					ŋ
Trill				r				{h}
Fricative	[ɸ]	f		s	[ʃ]			[x]
Affricate					tʃ			
Approximant	w					ɻ	j	
Lateral Approximant				{l} [l]				

The following Woleaian-Satawalese correspondences were found in cognate

words:

Woleaian /ʃ/, Satawalese /ɻ/: /ʃo/, /ʃal/ and /ɻo/, /ɻan/ (‘copra’ and ‘water’) respectively; Woleaian /ɸ/, Satawalese /p^{wy}/: /ɸε/, /bɔt/, /buk / /p^{wy} ε/, /p^{wy}o:t/, and /p^{wy} u:k/ (‘will,’ ‘nose, and ‘book,’ respectively).

[n] in Woleaian is restricted to borrowed words; in cognate Satawalese words, Woleaian /l/ is used for Satawalese /n/.

Satawalese-Puluwatese correspondence:

Puluwatese /h/, Satawalese /s/ /ho:ho/, /har/ and /hapahap/ to /so:so:/, /sar/, and /sapasap/ (‘canoe lashing,’ ‘knife,’ and ‘machete’) respectively.

Table 5. Vowel phonemes of Woleaian, Satawalese, and Puluwatese				
	Front unrounded	Central unrounded/rounded		Back rounded
High	i		ɨ	u
Mid-High				
Mid-Low	ɛ		ɜ	o
Low	æ	a		ɒ

Vowels in each of the languages are the same except that Woleaian does not have /æ/. This sound corresponds to /a/ in Woleaian, e.g., Woleaian /pagow/ to Satawalese and Puluwatese /pæw/ ‘shark.’

CHAPTER 3 Orthography

3.1 Early writing systems

European and Asian explorers recorded wordlists of several Chuukic languages in the 19th century using the *orthographies* or writing systems of their own languages. Christian missionaries were likely the first to develop orthographies for Chuukic languages. Samuel Elbert (1947, 2) noted that Protestant missionary Robert W. Logan was the first to create a writing system for Mortlockese shortly after his arrival in the Mortlock Islands in 1873. The “Mortlock influence(d)” alphabet was later used to write Chuukese. In addition, German and Spanish missionaries also developed spelling systems for Chuukese. Elbert used both as a foundation to create his own system and later compiled and published a Chuukese dictionary (Elbert 1947, 3). He also produced a grammar and a volume of folktales for Puluwatese but did not specify whether he used the Chuukese writing system or a modification of it to better reflect the sounds of Puluwatese.

Six writing systems have been used for Satawalese since 1968. Three of them, including the work of Quackenbush, Jackson and Sudo were used in scholarly descriptions of the language intended for linguists. The remaining three devised by Tiucheimal, the McCoys, and the Yap Department of Education were intended for community use. Kenichi Sudo and Sabino Sauchomal’s Satawalese language transcriptions of *Folktales of Panuwnap* were published in 1982 in the *Bulletin of the National Museum of Ethnology* (and appear here in Chapter 6). Sudo and Sauchomal recorded the folktales using Edward Quackenbush’s phonemic transcription, but used different diacritical marks for the vowels. Sudo used the same system again in 1997 when he edited and published Hijikata Hisakatsu’s *Driftwood*, an impressive journal of life on

Satawal peppered with many Satawalese words and phrases. Unfortunately, he does not include a detailed description of Satawalese sounds. In the “Editor’s Note” of this volume, Sudo only lists Satawalese vowels, glides, long vowels, consonants and double consonants on half a page with no further description. He writes that this orthography “follows that stipulated in the forthcoming *Satawalese-English Dictionary*” which was not published (1997, ix). In early 2006, the Museum of Ethnology in Osaka announced that efforts were underway to edit and publish the dictionary.

The graphemes used to represent consonant sounds in all six systems are practically identical. Some vowel representations are different, as are some of the diacritical marks for particular vowels. Using IPA, I created a sound-to-letter correspondence for all six in Table 6 below.

Table 6. Sound-to-letter correspondences						
Sounds	Quackenbush (1968)	Tiucheimal (1980)	Sudo (1981)	Jackson (1983)	McCoy (1990)	Yap DOE (2000)
Consonants						
/p/	p	p	p	p	p	p
/p ^{wy} /	pw	pw	pw	pw	pw	pw
/t/	t	t	t	t	t	t
/g/	g	g	-	-	-	g
/k/	k	k	k	k	k	k
/m/	m	m	m	m	m	m
/m ^{wy} /	mw	mw	mw	mw	mw	mw
/n/	n	n	n	n	n	n
/ŋ/	ng	ng	ng	ng	ng	ng
/r/	ɾ	r	ɾ	r	r	r
/ɻ/	rh	rh	rh	rh	rh	rh
/f/	f	f	f	f	f	f
/s/	s	s	s	s	s	s
/tʃ/	ch	ch	ch	ch	ch	ch
/j/	y~j	y	y	y	-	y
[l]	l	l	l	l	l	l
/w/	w	w	w	w	w	w
Vowels						
/i/	i	i	i	i	i	i
/ɛ/	e	e	e	e	e	e
/æ/	ǎ	ae	á	á	ae	ae
/a/	a	a	a	a	a	a
/ɯ/	y	iu	ú	ú	iu	iu
/ɔ/	ě	eo	é	é	eo	eo
/u/	u	u	u	u	u	u
/o/	o	o	o	o	o	o
/ɒ/	ô	oa	ó	ó	oa	oa

3.2 The origin of Satawalese orthography

I asked language consultants when and how Satawalese writing developed on Satawal. Though I was unable to determine exact dates, it appears likely that a writing system was devised by residents soon after the arrival of the Chuukese Bible on Satawal.

I asked Francis Hezel, a well-known and respected Catholic priest, scholar, and director of the *Micronesian Seminar*, for his thoughts. Below is his email reply to me:

“As for the conventional writing system that is used today, it’s hard to say exactly when it came to Satawal. All the islands west of Satawal in the chain were Christianized prior to World War II, but there were virtually no writings done in the local language, to my knowledge. This would mean that it would be rather unlikely that reading materials in their own language would have reached Satawal before WWII. When Father William Walter was made pastor of the outer islands of Yap about 1940, he catechized Lamotrek and Satawal almost immediately. I don’t know what writings he would have brought them since there was almost nothing in their language at the time. My guess is that the Chuukese bible might well have come to Satawal about 1960 or so. That, and some of the devotional literature might have been the first Christian writings that made their way to the island. Remember that there were no scriptural texts in Woleaian or Satawalese until perhaps the late 1970s.”

Hezel’s observations are consistent with Joseph Tiucheimal’s recollection that he was first taught how to write Satawalese in the 1960’s as a child. Other influences likely contributed to the development of writing on Satawal. Beginning in 1963, Satawalese youth were sent to Ulithi to attend Ulithi Jr./Sr. High School. There they interacted with youths from Ulithi and Woleai who at that time had writing systems for their languages. It would then seem likely that Satawalese students returning home after graduation brought back knowledge of the Ulithi and Woleaian writing systems to add to the Chuukese-Bible-influenced writing system developed by residents (McCoy, pers. comm.). This is consistent with a conversation I had with language consultant Ligiteiwel, who told me that teachers at the Satawal elementary school once taught a Satawalese writing system that used a combination of Ulithian and Woleaian systems. They did this so students attending school on Ulithi could write family members back home.

The first example of an orthography intended for community use appeared in the *English-Satawalese dictionary: trial version*, printed in 1980. It employed an orthography developed by native speaker Joe Tiucheimal, a student in the Bilingual Education

Program for Micronesia at the University of Hawai'i. Working with then-UH Linguistics graduate student Jeffrey Marck, Tiucheimal compiled a wordlist of approximately 1800 words. This work was strictly a wordlist and lacked front matter to explain sound-to-letter correspondences.

In 1990, Mike and Angelina McCoy printed a substantive list of 2315 Satawalese words. They used an orthography which closely followed Tiucheimal's. The McCoy's collaborated with the native-speaking teachers at Satawal Elementary School on their word list, as "to them falls the task of introducing and re-enforcing any standardization of spelling in their own language" (McCoy and McCoy 1990, i).

In the 1990's the Yapese Department of Education's vernacular language program increased the number of printed primers and texts of the area's four official indigenous languages (Yapese, Ulithian, Woleaian, and Satawalese). Currently, Satawalese DOE specialists develop and disseminate primers and texts for the Satawal elementary school using the Tiucheimal orthography. A basic vernacular curriculum for grades 1-6 was completed in June 2003.

3.3 Writing glides

Quackenbush, Jackson, and Elbert used *y* and *w* extensively in their descriptions and examples of Woleaian, Puluwatese, and Satawalese. In the written form of some Micronesian languages, a glide is written before the vowel in vowel-initial words. Older Satawalese texts reflect this. What was once written as *yiwe* 'so, thus' *ye* 'he/she/it (pres.)' and *ya* 'he/she/it (past)' are now written as *iwe*, *e* and *ia* respectively. The written glide is often retained in question words *iya* 'where' and *iyō* 'who.' *y* often appears at the end of words containing the single or geminate high vowel /i/ (e.g., *rhungiy* 'to meet' and *irhiy* 'to copy') and at word boundaries if the next word begins with a vowel or glide, as

in *ikiwe iy wonowe* ‘when the man.’ Some speakers include the glide in writing, while others do not. One Satawalese DOE specialist who translated a story for me preferred to write the pronoun *e* ‘he/she/it’ without a beginning glide, while his colleague consistently wrote it as *ye*. To my knowledge there are no established grammatical or written rules to render Satawalese glides consistently in writing. Older Satawalese tend to write more glides than younger speakers and write them between two adjacent vowels, e.g., *w* in *eoniw* ‘three’ + *aen* ‘numerical qualifier for piece,’ *eoniw_waen suupwa* ‘three pieces of tobacco.’

Speakers may insert glides in both writing and speech (making the sound more audible) to break up vowel sequences. For example, *re* ‘they’ + *a* (the aspect marker for completed action) are commonly written as a single morpheme *ra* in speech and writing. To make the following utterance easier to say and convey the meaning that the speaker intends, s/he purposely inserts the glide:

Re a apweerh → *Ra yapweerh* ‘they roasted’

The *y* glide is inserted before the unrounded vowels *a*, *ae*, *e*, and *i* and *iu*:

Re a isenitiw → *ra yisenitiw* ‘They already put it down’

Re a iun → *ra yiun* ‘they already drank’

The *w* glide is inserted before the rounded vowels *o* and *u*:

Re a uur → *ra wuur* ‘they already played’

Chapter 2.2.7 discusses glides.

3.4 Writing vowels

Language consultants I worked with who learned the Satawalese writing system of the 1970’s had a much more difficult task with writing vowels. At the time, seven of the nine distinct vowel sounds were represented by only three graphemes:

a for /a/ /æ/ and /ɑ/
o for /ɔ/ and /o/, and
u for /ʊ/ and /u/

Phonemic /ænæi/ ‘my food’ was written then as *anai*, and /p^wɛtaw/ ‘basket’ as *pwetaw*. Today phonemic /æ/ is now represented with the digraph *ae*. Speakers of almost every language with a writing system struggle with some inherent inconsistency, irregularity, or ambiguity. Speakers often develop “workarounds” by memorizing problematic words, and ambiguity is often resolved contextually. There is no doubt that Satawalese speakers did this as well. Over time, as Satawalese writing became more common, it also has become more standardized, more often than not through the efforts of Satawalese schoolteachers. Young Satawalese today have less of a struggle writing their language than did their parents.

3.5 Writing other sounds

To indicate geminates, consonant sounds represented by a single grapheme are written twice, e.g., *ffat* ‘certain.’ Single sounds that are orthographically represented by digraphs¹² are generated by doubling the first grapheme, e.g., *nngas* ‘to breathe.’ Geminate vowel sounds are indicated by writing the vowel twice, e.g., *gotoot* ‘to husk a coconut.’

In Chapter Two, I described /g/ as a phoneme of Satawalese. This sound is included in a separate entry in the 8000+ Satawalese Word List briefly described in Chapter One. The primary purpose of the List is to spellcheck vernacular texts developed and disseminated to schools in Yap State. Speakers are not all in agreement about how this particular sound is to be written or pronounced: some speakers use the sounds [g],

¹² A graphic unit in which two symbols are combined to represent a single sound, e.g., ng for the phoneme /ŋ/.

[k], and [x] interchangeably, while others have their own preferences. A degree of variation is to be expected in a region with extensive dialect mixing. The McCoys acknowledged spelling variations appearing in their word list and cited an individual's "travel background" or "the part of the village from which he or she comes" as reasons for variation.

3.6 The current orthography

The development of a useful Satawalese orthography was not unlike the development of orthographies for other Micronesian languages. Kenneth Rehg observed the problems that new standard orthographies and the "development and promotion of viable spelling systems" posed for speakers of Micronesian languages (Rehg 2004, 501). He observed that a language community's reluctance to abandon an old spelling system for a new one is perhaps "the oldest, most pervasive, and continuing obstacle in the process," concluding that no matter how well designed the orthography, it is useful only if a significant majority uses it.

Frederick Jackson described his involvement as a non-voting linguistic consultant in the development of an orthography for Saipan Carolinian in the mid 1970's (1984, 237-58). The creation and implementation of an unambiguous, accurate, and easy-to-learn orthography accepted by a majority of speakers was a challenge. He observed the orthography selection process as "haphazard," resulting in what he believed to be an orthography that did not conform "to what theory might prefer." He noted "a few common divergences," such as the failure to represent predictable vowel length and the attachment of subject pronouns to adverbs and verb stems (Jackson 1984, 253), suggesting these "errors" would most likely "become the preferred spelling pattern." However, a majority of Carolinians accepted most of the recommendations made by the Orthographic

Convention in which he participated. Though adults and children adhered “fairly closely to the decisions that were made,” some writers of Carolinian continued to spell words according to their own pronunciations. Jackson concluded that, by and large, the orthography appeared to serve the needs of the Carolinians.

The same two “divergences” Jackson observed in Carolinian are common to Satawalese: the failure to consistently indicate vowel length and the attachment of pronouns to verb stems, but these are relatively minor complaints. Anecdotal evidence suggests that speakers appear to be satisfied with the current writing system.

Orthographies are hardly static. They encourage ownership in the sense of creating a unique individual style. English examples abound in popular culture, as these new words and acronyms attest: flickr, iPod, and Xbox, “TMI” (‘too much information’), OIC (‘Oh, I see’) L8r (‘later’) and MPEG (‘Moving Pictures Experts Group’). I observed an interesting innovation in Satawalese orthography involving personal names and the letters *l* and *n*. Though [l] is not a phoneme in the language, Satawalese use *l* stylistically in writing personal or place names containing phonemic /n/. For example, the name of the island is always written as “Satawal,” but always pronounced [satawan], or a Satawalese woman pronounces her name *Nemoinug*, but writes it *Lemoilug*. A male speaker prefers to write his name as *Tiucheimal* but pronounces it /tʰɛ:ɛɪmɔn/. Note here that the geminate *r* is written as *ch*. I am uncertain why this occurs in Satawalese. In Woleaian, there is a rule that when an *r* is doubled (to form the progressive state of the verb, for example) *rr* becomes *ch* (Sohn and Tawerilmang 1976, 15).

CHAPTER 4 Morphology

This chapter discusses how words are formed in Satawalese.

4.1 Words

A single sound or combinations of sounds form meaningful units called *morphemes*. ‘Free’ morphemes are independent of affixes¹³ and other word formation processes and can stand alone. ‘Bound’ morphemes cannot stand alone and must submit to one or more processes of word formation, such as affixation or reduplication, to render meaning. For example, the Satawalese verb *mwongo* ‘eat’ is a free morpheme and stands alone in the sentence *Itimai mwongo niu* ‘Itimai eats coconut.’ When the bound morpheme *oa-* is prefixed to the verb and a *-w* suffixed, it conveys causality e.g., *Itimai oa-mwongo-w sino we* ‘Itimai feeds the pig (lit. ‘causes the pig to eat’). Free and bound morphemes are the building blocks of Satawalese words.

4.2 Parts of speech

Though the sound systems of Chuukic languages vary, much of the morphology¹⁴ and sentence structures are similar or identical in these languages. Edward Quackenbush remarked that “an informal comparison of a few sentences from each of the languages was sufficient to establish that the principal features of syntax and morphology are uniform” and suggested that “the parts of speech and their subclasses, the overall structure of sentences, the main features of the verb phrase, the highly structured system of demonstratives, the obligatory counting classifiers—all of these were found to differ in detail only” (1968, 88).

Ho-min Sohn examined the properties of words in Woleaian and proposed eleven “word classes,” or parts of speech for that language. Satawalese words appear to behave

¹³ *Affixes* are morphemes which attach to the front (“prefix”) or back (“suffix”) of another morpheme to form a word.

¹⁴ The term used to refer to various processes of word formation in a language.

very much like Woleaian ones do, as words in both languages have similar or identical word formation processes, with differences in sound only between them. Sohn suggested that three sets of relations (what he terms the head, modifier, and connector) govern the eleven parts of speech to produce phrases and sentences and produced a table illustrating this (Sohn and Tawerilmang 1975, 55). I have modified Sohn's table, listing the nine parts of speech I found for Satawalese in Table 7 and have explained each with examples. I found two parts of speech problematic in Sohn's description and have not used them for Satawalese.

Table 7. Parts of speech in Satawalese		
word relations		parts of speech
head	1. of noun phrases and nominals 2. of verb phrases 3. pronominals	(1) noun (2) verb (3) pronoun
modifier	1. a quantifier noun modifier in quantity: precedes the modified noun 2. noun modifier in the position with respect to speaker and hearer: follows the modified noun 3. verb modifier in aspect: precedes the modified verb 4. noun/verb/clause modifier in manner: precedes or follows the modified word or clause 5. noun/verb modifier in direction: follows the modified word	(4) numeral (5) determiners (6) aspect (7) adjectives and adverbs (8) directional particles
connector	1 between two nouns, two phrases, and two clauses	(9) conjunctions

4.3 Nouns and noun phrases

Noun phrases and verb phrases are the basic building blocks of sentences. Noun phrases act as subjects, direct objects, or indirect objects in sentence. The *head* of a noun phrase is the 'nucleus' or base word of the phrase, such as *waa* 'canoe,' *saan* 'rope,' and *petenan* 'thought.' *Modifiers* of noun and verb phrases add detail and/or descriptive information to the head. In the phrase *iig sessaet ke* 'the seasoned fish,' the noun *iig* 'fish,' is followed by the adjective *ssesaet* 'seasoned,' and the definite article *ke* 'the'). Verbs are discussed below in section 4.4.

Nouns refer to physical objects, actions, events, substances, and qualities. *Proper*

nouns are those which refer to a specific name of a person (e.g., *Yatiwer*, *Lemoilug*, *Florencio*, and *Nesepailug*), a community (*Nemenag* and *Awiiy*, homestead areas on Satawal), an island (*Enoat* ‘Enoat Island,’ *Piik* ‘Pikelot Island’), a region at sea: *Niukiniwan* ‘ocean area between Chuuk and Souk,’ *Faiiun Kitip* ‘a seamount near Polawat,’ or an entity like a star constellation (*Tengeraeoniueon*, ‘star constellation of Betelgeuse and Rigel.’ *Common nouns* identify general classes of objects. Examples of these are stars, coconuts, fish, and rope. Nouns combine with other parts of speech to form noun phrases.

Determiners are words used with nouns to mark definiteness, number, and to convey specificity:

<i>ke</i>	‘the’	<i>aet rhoapwut ke</i> – ‘the girl’
<i>kewe</i>	‘the’ (plural)	<i>waa kewe</i> – ‘the canoes’
<i>ssow</i> , <i>townap</i>	‘many’	<i>e ssow mesemesaen stoosa</i> ‘there are many types of cars’ <i>e townap aei niu</i> ‘I have many coconuts’
<i>aemweoi</i>	‘some’	<i>aemweoi mwongo e ikin townap faipeorh reen</i> ‘some foods have a lot of fiber in them’
<i>oanongan</i>	‘all’	<i>oanongan rhan pwuupwu kewe nge re noa neset</i> ‘all streams flow to the ocean’

Parts of speech in noun phrases are ordered as follows:

noun (adjective(s)) (determiner)

Pwaeipwai mmarh temoag kkewe ‘the large ripe papayas’

Indefinite nouns are not marked in Satawalese. To refer to a generic bunch of coconuts, a speaker would say: *I weri niu* ‘I see coconut(s).

4.3.1 Locational nouns

Satawalese treats morphemes such as *faa-* ‘under,’ *woa-* ‘on,’ *ree-* ‘at,’ *mwiri-* ‘after,’ *yoaru-* ‘around,’ *luuka-* ‘center,’ *arapa-* ‘near,’ *liukiu-* ‘outside’ and *mmwa-*

‘before’ as nouns (as do Woleaian and Chuukese) because they can take pronominal suffixes and the construct suffix *-n*. These *locational nouns* (Sohn & Tawerilmang, 1976, 65) correspond to English prepositions in use and meaning. They act as bound morphemes and must take a suffix. They cannot appear as free forms. They often follow the Satawalese preposition *me* ‘from,’ as in the first example:

woa- ‘on, over’ *E menaen e pwe aen noa me woan aengaet na* ‘He is trying to leap over that fire.’ A literal translation of this might be: ‘He is trying to leap [in the area of] the fire’s *over.*’

fae- ‘under’ *Aetmwaen we e nipwaenin aekkaew niu faen rheon wanwan kewe* ‘The boy buried some coconuts under the leaves’ lit. ‘The boy buried some coconuts [in the area of] the leaves’ *under.*’

4.3.2 Possessive classifiers

In addition to noting a possessive relationship between an object and a possessor, a Satawalese classifier conveys the quality of the possessed object. Table 9 contains frequently used classifiers; there are also examples of alienable possessive pronouns discussed in 4.5.4. Chuukic languages are known for their abundance of possessive classifiers. There are likely many more possessive classifiers in Satawalese that future investigations will surely find. In casual conversation, nouns can be dropped to yield a simpler form, e.g., *waei waa* → *waei*, ‘my canoe.’

Table 9. Possessive classifiers				
pers	“precious” items	general	vehicular	sitting and lying
1s	<i>naei konak</i> ‘my dog’	<i>aei terat</i> ‘my light bulb’	<i>waei waa</i> ‘my canoe’	<i>neniei chia</i> ‘my chair’
2s	<i>noaum konak</i> ‘your dog’	<i>aemi terat</i> ‘your light bulb’	<i>woam waa</i> ‘your canoe’	<i>neniemw chia</i> ‘your chair’
3s	<i>naiun mwane</i> ‘his/her son’	<i>ane terat</i> ‘his/her light bulb’	<i>wane stosa</i> ‘his/her car’	<i>nenien chia</i> ‘his/her chair’
1p (incl)	<i>naiurh konak</i> ‘our dog’	<i>arh terat</i> ‘our bulb’	<i>warh stosa</i> ‘our car’	<i>nenierh chia</i> ‘our chair’
1p (excl)	<i>naiumaem konak</i> ‘our dog’	<i>amaem terat</i> ‘our bulb’	<i>waramaem stosa</i> ‘our car’	<i>nenimaem chia</i> ‘our chair’
2p	<i>naimi konak</i> ‘your dog’	<i>aemi terat</i> ‘your light blub’	<i>wami stosa</i> ‘your car’	<i>neniemi chia</i> ‘your chair’
3p	<i>naiur mwane</i> ‘their son’	<i>ar konok</i> ‘their clock’	<i>war waa</i> ‘their canoe’	<i>nenier chia</i> ‘their chair’

The order of noun and modifying possessive is fixed in some cases. *Naei konak* ‘my dog’ is acceptable, but *konak naei* is not. Either *aei terat* or *terataei* can be used to say ‘my light bulb.’ A classifier of one type can be used with a word from another category to convey a particular meaning, e.g., to differentiate a canoe used for voyaging from one used for sleeping might say “*neniei waa*” ‘my canoe (that I lie/sleep in)’.

4.4 Verbs and verb phrases

Verbs convey actions, states, conditions, or qualities of nouns. The head of a verb phrase is the word that describes a physical or mental action, or a state of being of a subject noun phrase – *mwongo* ‘eat,’ *maengemaeng* ‘think,’ and *maiur* ‘sleep.’ There are three types of Satawalese verbs: transitive, ditransitive, and intransitive. Transitive sentences require a subject and a direct object (underlined in the following examples):

Martin e weri paew ‘Martin saw a shark’

Sartilug e aeraekraek pwuuk we ‘Sartilug reads the book’
Kiirh si ffeor waa ‘We build canoes’

Ditransitive verbs require a subject noun phrase ₁, an indirect object ₂, and a direct object ₃. Satawalese *ngaene* ‘to give’ is ditransitive and the indirect object underlined in this example: *Martin* ₁ *e ngaene-aei* ₂ *iig* ₃ ‘Martin gave me fish.’ Satawalese also has strictly transitive verbs such as *ngoato* ‘to give’: *Martin e ngoato iig* ‘Martin gives fish.’

Intransitive verbs describe a condition, quality, or state of a subject and do not take objects. Examples of intransitive verbs are:

mmwarh ‘to be busy’
mwoanonoa ‘to disappear’
mmwosi ‘to sneeze’
maiur ‘to sleep’

Sentence examples include:

kattu we a mae ‘the cat died’
Anna e a mewaen ateon ‘Anna yawned’

4.4.1 Transitive verb suffixes

Satawalese has a set of suffixes that mark certain verbs as transitive. In Woleaian, “thematic-stem” transitive verbs are formed when a similar set of transitive suffixes are attached to certain verbs. Woleaian transitive suffixes are not predictable and “entirely arbitrary” (Sohn & Tawerilmang, 1976, 125). Chuukese also has the same set of transitive suffixes along with four additional ones that Woleaian and Satawalese do not have. They attach to verbs where pronouns or noun phrases serve as direct objects to indicate “the relation between the verb and its object (as) definite and the object (as) specific” (1980, xlii). Goodenough and Sugita called these suffixes “verb formative particles.” When one is attached to a verb, the verb becomes “object-focused” (1980, xliv). Goodenough and Sugita also observed that these suffixes attach only to verb bases “whose combining form ends in a double vowel” and give the example *fee-ti-yey* ‘tie me

up.’ This appears to be the case in Satawalese as well, and would further support the idea of oa /ɑ/, iu /ɯ/, ae /æ/, and eo /ɔ/ as long vowels, as they are in Woleaian. I have included the Chuukese (CHK), Woleaian (WOL) and Satawalese (STW) transitive suffixes in Table 10 below.

Table 10. Transitive verb suffixes			
CHK	WOL	STW	Satawalese examples
-fi	-fi	-fi	<i>mea-fi</i> ‘feel it,’ <i>toa-fi</i> ‘rub it,’ <i>roa-fi</i> ‘pull it,’ <i>toro-fi</i> ‘catch it’
–	-gi	–	–
-ki	–	-ki	<i>foato-ki</i> ‘write it,’ <i>roo-ki</i> ‘lift it,’ <i>teo-ki</i> ‘climb it,’ <i>soa-ki</i> ‘pick it,’ <i>newe-ki</i> ‘lick it,’ <i>rhepe-ki</i> ‘kick it,’ <i>mwoano-ki</i> ‘hide in it,’ <i>rhou-ki</i> ‘scoop it,’ <i>ferae-ki</i> ‘weave it’
–	-li	–	–
-mi	-mi	–	–
-ni	–	-ni	<i>pwoo-ni</i> ‘pound it,’ <i>nipwae-ni</i> ‘buy it,’ <i>pwiuniuwae-ni</i> ‘marry it,’ <i>peo-ni</i> ‘dust it,’ <i>niu-ni</i> ‘mark it,’ <i>imwae-ni</i> ‘own (home) it’
–	-ngi	–	–
-ri	-ri	-ri	<i>emwae-ri</i> ‘look at it,’ <i>ngiu-ri</i> ‘smell it,’ <i>rhii-ri</i> ‘soak it,’ <i>nae-ri</i> ‘taste it,’ <i>rhee-ri</i> ‘attack it,’ <i>teo-ri</i> ‘catch it’
-si	-si	–	–
-ti	-ti	-ti	<i>fae-ti</i> ‘kick it,’ <i>fine-ti</i> ‘stir it,’ <i>ngiu-ti</i> ‘chew it,’ <i>fi-ti</i> ‘tie it,’ <i>rhiuwe-ti</i> ‘twist it’
-yi	–	–	–
-wu-	–	–	–

Satawalese sentence examples include:

Wongo we nge toro-fi-aei ‘the turtle I caught/that turtle was caught by me’

Joe a toa-fi sakiuriun Martin ‘Joe scratched Martin’s back’

A fit-iuk noa pwon sino we ‘You smell like a pig/The smell of the pig came along with you/The smell of the pig follows you;’

Mary a foato-ki tinikii we aan ‘Mary wrote her letter.’

Jackson (1983, 59) notes that the transitive suffix *-i- reconstructed for Trukic and Proto-Micronesian is most likely cognate with the close transitive suffix *-i- reconstructed by Pawley for Proto Eastern Oceanic. Jackson cites at least one additional transitive suffix (*-a) that occurs with a number of verbs. Transitivity is a complex phenomenon in Chuukic languages and worthy of a more detailed investigation. I

included this short discussion on transitive suffixes here because I frequently encountered them in my work and was fortunate to find a description of them in the Woleaian and Chuukese grammars.

4.4.2 Nominalized verbs

A limited number of verbs can be nominalized by attaching a possessive suffix to the noun. One used frequently as an alternate to *I rongorong* ‘I heard’ is *rongorong-oi* ‘I heard,’ or literally ‘my hearing, that which I have heard.’ It can also mean ‘my understanding, that which I understand.’

4.4.3 Causatives

Causative¹⁵ constructions in Satawalese are formed through prefixation and suffixation on verb bases. I suggest that *a-* is the underlying prefix form, and *ae-* and *oa-* are allomorphs. *Ae-* prefixes to verb bases containing initial vowels that are non-low, front, and unrounded; *oa-* prefixes to verb bases with initial vowels that are back and round. The following suffixes are found in causatives: *-a*, *-ei*, *-i*, *-u*, *-w* and \emptyset (null¹⁶).

Causative constructions therefore consist of the following:

prefix *ae/oa/a-* + verb base + suffix *-a/ei/i/u/∅*.

I was unable to determine the environment(s) that generate a particular suffix. Examples:

asig → *aesiga* (‘salty/to make salty’) + *-a*;
fattapw → *aefattapweei* (‘run/make someone run’) + *-ei*;
noa → *oanoai* (‘leave/make someone leave’) *-i*;
choaw → *oachoawu* (‘heavy/make something heavy’) *-u*;
mwongo → *oamwongow*, with the suffix *-w*;
pwaai → *apwayiuw*, with the additional rounding of the vowel *i* to *iu*; and
ngiti → *aengiti* (‘tight/tighten’) no additional suffix (\emptyset).

Causative affixes are underlined in this example: *Aetemwaen we e oamwongow siino we*.

¹⁵ Causative verb constructions are those in which the subject causes or forces a patient to do something, e.g., ‘the boy feeds his pig’; feeds = ‘causes the pig to eat.’

¹⁶ *Null* here means that no suffix is needed.

‘The boy feeds his pig’ (lit. ‘the boy causes his pig to eat’) The prefixes are grouped together in Table 11. In some causative constructions, the *a* or *ae* in a verb’s vowel raises to *e* in the causative form and *oa* raises to *o* (indicated by shaded cells).

Table 11. Causative affixes			
verb base	<i>ae</i> + verb base + <i>a/ei/i</i>	verb base	<i>oa</i> + verb base + <i>a/i/u/w</i>
<i>asig</i> – ‘salty’	<i>aesiga</i> – ‘make salty’	<i>choaw</i> – ‘heavy’	<i>oachoawu</i> – ‘make heavy’
<i>chemaew</i> – ‘hard’	<i>aechemaewa</i> – ‘harden’	<i>mwormworh</i> – ‘short’	<i>oamworhwmorha</i> – ‘shorten’
<i>cchif</i> – ‘stiff’	<i>aecchifa</i> – ‘make stiffer’	<i>mmwus</i> – ‘vomit, sick’	<i>oammwusa</i> – ‘induce vomiting’
<i>faermorh</i> – ‘length’	<i>aefaermorha</i> – ‘lengthen’	<i>noa</i> – ‘go away’	<i>oanoai</i> – ‘make someone go away’
<i>fattapw</i> – ‘run’	<i>aefattapweei</i> – ‘make someone run’	<i>rhoan</i> – ‘dark’	<i>oarhona</i> – ‘darken’
<i>karkar</i> – ‘crunchy’	<i>aeckerkera</i> – ‘make crunchy’	<i>soong</i> – ‘angry’	<i>oasoonga</i> – ‘to anger someone’
<i>ker</i> – ‘happy’	<i>aequera</i> – ‘make someone happy’	<i>sugun</i> – ‘school’	<i>oasuguna</i> – ‘to teach’
<i>mwaen</i> – ‘better’	<i>aemmwenā</i> – ‘make better’	<i>sesoan</i> – ‘low’	<i>oasossonā</i> – ‘make lower’
<i>memaem</i> – ‘sweet’	<i>aememmaemi</i> – ‘sweeten’	<i>toarumwrumw</i> – ‘rough’	<i>oatoarumwrumwu</i> – ‘make rough’
<i>mmwāen</i> – ‘sour’	<i>aemmwenna</i> – ‘make sour’	<i>wuur</i> – ‘full’	<i>oawuta</i> – ‘make full’
<i>mechenchoar</i> – ‘soft’	<i>aemechechoara</i> – ‘soften’	<i>mwongo</i> – ‘eat’	<i>oamwongow</i> – ‘feed’
<i>nenoa</i> – ‘deep’	<i>aenenoana</i> – ‘deepen’		
<i>ngaw</i> – ‘bad’	<i>aengewa</i> – ‘worsen’	verb base	a + base + (w/a/iuw/iy)
<i>ngiti</i> – ‘tight’	<i>aengiti</i> – ‘tighten’	<i>peo</i> – ‘empty’	<i>apeow</i> – ‘make empty’
<i>paen</i> – ‘dry’	<i>aepena</i> – ‘make dry’	<i>ppen</i> – ‘light (in weight)’	<i>appena</i> – ‘lighten’
<i>ppet</i> – ‘shallow’	<i>aepmeta</i> – ‘make shallow’	<i>pwaai</i> – ‘sing’	<i>apwayiuw</i> – ‘make sing’
<i>pwerhpwerh</i> – ‘white’	<i>aepwerhpwerha</i> – ‘whiten’	<i>rheonap</i> – ‘wide’	<i>arheoneopa</i> – ‘widen’
<i>pwangpwang</i> – ‘loose’	<i>aepwengpwenga</i> – ‘loosen’	<i>rheokit</i> – ‘narrow’	<i>arheokitiy</i> – ‘make narrow’
<i>saeng</i> – ‘cry’	<i>aesangi</i> – ‘to make someone cry’		
<i>sip</i> – ‘smooth’	<i>aesipi</i> – ‘smoothen’		
<i>taekias</i> – ‘high’	<i>aetaekiesa</i> – ‘make higher’		

4.5 Pronouns

Satawalese has four sets of personal pronouns:

	subject	independent	object	possessive
1 sg 'I'	i	ngaang	-aei	-i
2 sg 'you'	(w)o(w)*	(y)een*	-k	-mw
3 sg 'he/she/it'	e	iy*	-i	-n
1 pl (incl.) 'we, all of us'	si	kiih	-kiih	-rh
1 pl (excl.) 'we, not you'	aei	aemaem	-kemaem	-mem
2+ pl 'you'	oaw	aemi	-kaemi	-mi
3+ pl 'they'	re	iir	-(V)r**	-(V)r

* *y* or *w* glides may be optionally inserted initially or finally in writing

** (V) signifies presence of a variable vowel

Satawalese has two distinct first person plural pronouns. For example, *si* is the inclusive (incl.) pronoun form used when a speaker includes the hearer(s) as 'we, all of us together.' *Aei* is the exclusive (excl.) pronoun form used to exclude the hearer(s), translated as 'all of us, but not you.' Satawalese has no dual, trial or paucal¹⁷ distinctions. Satawalese does not mark gender in pronouns, nouns, or verbs. Each set of pronouns will be examined below.

4.5.1 Subject pronouns

Subject pronouns precede the verb and are obligatory:

I *weri konaag we*
'I see the dog'

Si *pwe ne mwongo manug reen mwongoon oanowas*
'We will eat chickens for lunch'

Subject pronouns may be written as separate morphemes or they may be attached to verbs

¹⁷ Paucal refers to the grammatical number systems in some languages that reserve special pronoun or verb forms for small numbers – roughly translated as 'a few.'

and aspect markers:

emwongo[e mwongo] iig me niu
'She eats fish and coconuts'

opwene [o pwe ne] fatium waa we
'You will paddle the canoe'

Subject pronouns are obligatory and follow proper noun subjects:

John e aengimaw ngaeni mini we seman naenew
'John argued with his father yesterday' lit. 'John he argued with his father yesterday'

Mary e tipaeni e pwe mwongo maei
'Mary likes to eat breadfruit' lit. 'Mary she likes to eat breadfruit'

Aspect markers are described in Section 4.9.

4.5.2 Independent pronouns

Independent pronouns (called "focus pronouns" by Quackenbush and Jackson) are commonly used in the language to focus or emphasize the subject:

Ngaang i a ffeor uumw
'I was the one who made the earth oven'

Aemi oaw pwe ne mae
'You are the ones who will die'

Nge een
'It's you then (who will do something); so it's you then'

Subject pronouns must follow independent pronouns to mark the verb for person:

Een o weri konaag we
'She was the one who saw the dog'

**Een weri konaag we*¹⁸ is not an acceptable sentence in Satawalese.

Independent pronouns may serve as appropriate one-word answers to questions, e.g., (two speakers looking at a photograph):

"*Iyo man naan?*"
'Who is that?'

¹⁸ Linguists use asterisks for different purposes in linguistics. Here I use it to mark a sentence that a native speaker would find unusual or ungrammatical.

“*Ngaang.*”
 ‘Me.’

Subject pronouns cannot appear without the verb. Independent pronouns must be used in equational sentences.

4.5.3 Object pronouns

Pronouns serving as indirect or direct objects in transitive sentences are suffixed to the verb base:

E a ngoatoaei iig
 ‘He gave me fish’

Re pwe ne tipaenikemaem
 ‘They will want you’

Re pwe ne tipaeni waa kewe
 ‘They will want the canoes’

A paradigm of object pronouns is given in Table 13:

1sg ‘I’	<i>E atiutiuaei</i> ‘he bathes me’	1p (incl) (excl)	<i>E atiutiukirh</i> ‘he bathes us (not you)’ <i>E atiutiukemaem</i> ‘he bathes all of us’
2sg ‘you’	<i>E atiutiuk</i> ‘he bathes you’	2pl	<i>E atiutiukaemi</i> ‘he bathes you (pl)’
3sg ‘he/sh e/it’	<i>E atiutiui</i> ‘he bathes him’	3pl	<i>E atiutiur</i> ‘he bathes them.’

Two examples of sentences with pronouns as indirect objects are:

Martin e ngaeneaei iig
 ‘Martin gave me fish’

Joe a ngaener niu naene
 ‘Joe gave them a few coconuts yesterday’

In fast speech, speakers may insert audible *w* and *y* glides immediately before pronouns beginning with single or long vowels. Intervening vowels following the pronoun may be dropped, merged and/or lengthened:

regular speech	fast speech	meaning
<i>(w)O a weri</i>	<i>Wa weri</i>	‘You already saw it’
<i>Een (w)o weri waa we</i>	<i>Een wa weri waa we</i>	‘You saw the canoe’
<i>Ngaang i a weri niu kewe</i>	<i>Ngaang iyaweri niu kewe</i>	‘I already saw the coconuts’
<i>Re(y) a weriuk</i>	<i>Ra weriuk</i>	‘They already saw you’

4.5.4 Possessive pronouns

Two possessive constructions are used in Satawalese and are dependent on the relationship a possessor has with a given noun. Animals, inanimate objects, food and drink, marriage partners and kinship generations descending from the speaker, such as children, grandchildren, and great-grandchildren are examples of temporary, non-essential, and/or easily transferable things, and are indirectly possessed, or *alienable*, by the speaker (Rehg 2001, 218). Alienable possessive constructions consist of

possessive classifier + pronoun suffix (noun)

Like numeral classifiers, possessive classifiers convey a quality of the noun: *naiu-* ‘dear, precious’; *ane-* inanimate; *wan-* vehicular; and *neni-* sitting and lying. Below is an example of a possessive classifier paradigm. Additional examples of alienable nouns can be found in Table 9, page 60.

1s	<i>maerei maeremaere</i> ‘my lei’
2s	<i>maeremw maeremaere</i> ‘your lei’
3s	<i>maeren maeremaere</i> ‘his/her lei’
1p incl	<i>maererh maeremaere</i> ‘our lei’
1p excl	<i>maeremaem maeremaere</i> ‘our lei’
2p	<i>maeramaemi maeremaere</i> ‘your lei’
3p	<i>maerer maeremaere</i> ‘their lei’

“Directly possessed” or *inalienable* nouns include dwellings, items worn on the

body (clothing and jewelry), body parts (head, stomach, hands, etc.) and the members of kinship generations beginning with the speaker’s own (including his/her siblings and cousins), and prior generations – parents, aunts and uncles, grandparents, great-grandparents. Inalienable pronoun constructions consist of noun + pronoun suffix:

- imwaemi* ‘your house’
- tiugiumaei* ‘my loincloth’
- rhiuwoamw* ‘your earring’
- mesaemaem* ‘our (excl.) eyes’
- mwengyanaei* ‘my sister’
- mwaenenneparh* ‘our uncle’

4.5.5 Interrogatives

Some Satawalese interrogatives are listed in Table 15.

Table 15. Interrogatives	
<i>iyo</i> ‘who’	<i>Iyo mane eniiy noa siino we?</i> ‘Who killed the pig?’
<i>meeta</i> ‘what’	<i>Meeta mwu wa kuuk aekini?</i> ‘What are you cooking?’
<i>meeta</i> ‘why’	<i>Meeta faan wo mmwaei reen?</i> ‘Why are you late?’
<i>iya</i> ‘where’	<i>Wono iya noann raeg we?</i> ‘Where were you last year?’
<i>ineeta</i> ‘when’	<i>Ineeta mine epwe itto wafaniuw?</i> ‘When is the ship coming?’
<i>ifa</i> ‘which’	<i>pwuna temoak ifa?</i> ‘Which large taro?’
<i>ikifa</i> ‘which’ (pl)	<i>pwuna temoak ikifa?</i> ‘Which large taros?’

Ifa also means ‘how’ and asks the manner in which something is done:

E ifa unununan engange mesin na?
‘How does that machine work?’

E ifa usun ar aeni ur een?
‘How do we play this game?’

“How many” is expressed using the prefix *fit-* followed by a classifier:

Table 16. Example Satawalese interrogatives for “how many”		
form	used for	example
<i>fitifai</i>	round things	<i>Fitifai fai komwu eno reemw?</i> ‘How many rocks do you have?’
<i>fitiman</i>	animate objects	<i>Fitiman wonikaet re tiutiu noan naomwei nesor we?</i> ‘How many children went swimming in the lagoon this morning?’
<i>fitou</i>	mass nouns	<i>E pwe faen fitou aei aenganiuk pwe o pwe pweoipweokto noaumw saar ikine o pwe noa seokseok wiirh?</i> ‘How many times do I have to tell you to bring a machete with you when we go collect bananas?’
<i>fitifoarh</i>	long objects	<i>Fitifoarh waa kewe resoanono noa faen naeng we?</i> ‘How many canoes were lost at sea in the storm?’

4.6 Numerals

Two basic systems of counting are used on Satawal: a ‘fast version’ to count objects and in game playing, and a ‘slow version’ preferred by older speakers and used to teach children how to count.

To form numbers higher than 10, a special set of 1-9 numbers (labeled “combine” in Table 17) are appended to quantities over ten (the conjunction *me* ‘and’ joins numbers together).

Examples of numbers between 11-19:

seig me ew ‘ten and one, or eleven’

seig me ruou ‘twelve’

Examples between 21-99:

oneig me nimou ‘sixty-five’

wanig me tiwou ‘eighty-nine’

Examples between 101-999:

nimapwiugiuw me wanig me fau ‘five hundred eighty-four’

riuwapwiugiuw me tiweig me tiwou ‘two hundred ninety-nine’

Satawalese can express the number one billion: *engeras ssen* ‘one thousand million.’

Satawalese numbers are contained in Table 17 below.

Table 17. Satawalese numerals

	fast	slow	general	10s	100s	1000s	10,000s	100,000s	1,000,000s	10,000,000s	100,000,000s
1.	eot	eota	ew	seik	epwiugi ^u w	saengeras	riuweig saengeras	epwiu ^w giu ^w saengeras	ssen	seig ssen	epwiugi ^w ssen
2.	riuw	riuwa	ruouw	riuweig	riuwapwiugi ^u w	riungeras	riuweig saengeras	riuwapwiugi ^w saengeras	riu ssen	riuweig ssen	riuwapwiugi ^w ssen
3.	eon	eoni ^u	eni ^u w	enig	eoni ^w giu ^u w	eoni ^u geras	enig saengeras	eni ^u pwiugi ^u w saengeras	eoni ^u ssen*	enig ssen	eoni ^w giu ^u w ssen
4.	faen	faeni	fauw	faeig	fapwiugi ^u w	faengeras	faeig saengeras	fapwiugi ^w saengeras	fa ssen	faeig ssen	fapwiugi ^w ssen
5.	nim	nima	nimouw	nimeig	nimapwiugi ^u w	nimengeras	nimeig saengeras	nimapwiugi ^w saengeras	nim ssen	nimeig ssen	nimapwiugi ^w ssen
6.	on	wona	onouw	oneig	onapwiugi ^u w	onengeras	woneig saengeras	onapwiugi ^w saengeras	won ssen	woneig ssen	onapwiugi ^w ssen
7.	fius	fiusa	fisuw	fisig	fiusi ^u pwiugi ^u w	fiusi ^u engeras	fisig saengeras	fiusi ^u pwiugi ^w saengeras	fiusi ^u ssen*	fisig ssen	fiusi ^w pwiugi ^u w ssen
8.	wan	waani	wanu ^w	wanig	wanipwiugi ^u w	wangeras	wanig saengeras	wanipwiugi ^w saengeras	wani ssen	wanig ssen	wanipwiugi ^w ssen
9.	tiw	tiwa	tiwouw	tiweig	tiwapwiugi ^u w	tiwengeras	tiweig saengeras	tiwapwiugi ^w saengeras	tiwou ssen	tiwou ssen	tiwapwiugi ^w ssen

*Note that these numbers retain longer forms while others are reduced

Satawalese has ordinal numerals which order items by position or by rank:

<i>aeewan</i> ‘first’	<i>aeseiigan</i> ‘tenth’
<i>oaruwouwan</i> ‘second’	<i>aeriuweiigan</i> ‘twentieth’
<i>aeinuwan</i> ‘third’	<i>aeeniigan</i> ‘thirtieth’
<i>afawuan</i> ‘fourth’	<i>aefaeiigan</i> ‘fortieth’
<i>aenimowuan</i> ‘fifth’	<i>aenimeiigan</i> ‘fiftieth’
<i>oawonowuan</i> ‘sixth’	<i>oawoneiigan</i> ‘sixtieth’
<i>aefisuwan</i> ‘seventh’	<i>aefisiigan</i> ‘seventieth’
<i>awanuwan</i> ‘eighth’	<i>awaniigan</i> ‘eightieth’
<i>aetiwowuan</i> ‘ninth’	<i>aetiweiigan</i> ‘ninetieth’
<i>aeseiigan</i> ‘tenth’	<i>aepwiugiuw</i> ‘one hundredth’

Ordinals between ‘tenth’ and ‘twentieth’ are expressed by appending ordinals 1-9 to the ordinal for 10, as in *aeseiig me aeewan* ‘eleventh’ and *aeseiig me afawuan* ‘fourteenth.’ Lower ordinals are common in delegating tasks, e.g., “first, we’ll do this, and second, we’ll do this...” but the use of high ordinal numbers is rare on Satawal. Where an English speaker would commonly refer to the date of someone’s marriage as “tomorrow is their fortieth wedding anniversary,” a Satawalese speaker would likely express the same thought as "it has been 40 years since..." Mike McCoy (pers. comm.)

4.6.1 Numeral classifiers

The language can express plurals in two ways. The first uses a noun phrase

construction with a number:

number *ono*, ‘six’ numerical classifier *fai* ‘rock, round’ noun *niu* ‘coconut’

Re a mwongo ono fai niu ‘They ate six coconuts.’

The second way to convey a plural is to use a plural form of a determiner:

pwuna temoak kewe ‘the large taros.’ Satawalese can quantify nouns using a possessive classifier construction, a common construction found in Chuukic languages.

Constructions are formed by prefixing the number to a classifier, a word that conveys a particular quality. Qualities include an object’s physical shape (round, flat, or long), whether one or more objects can be aggregated into divisions or groups, portioned by cutting or being torn from a whole, whether the object can be contained in the hand, or whether objects can be placed in a line (such as a line of dancers or a line of houses).

Examples:

eoniurheo paap ‘three flat pieces of board’ (lit. ‘three-flat board’)

wanifoarh waa ‘eight canoes’ (lit. ‘eight-long object canoe’)

eoniurhai aetmwaan ‘three boys’ (lit. ‘three-animate boys’)

Systems of measurement based on body parts comprise a small group of numeral classifiers, and include finger, forearm, and open arm lengths:

–*soapw* ‘half of (something)’

–*gat* ‘finger length’ *tiwagat wiirh* ‘nine finger lengths of banana’

–*mwaniu* ‘forearm length’

–*ffiy* ‘handful’ *wanify suppwa* ‘seven handfuls of tobacco’

–*ngaf* ‘fathom’

–*pai* ‘open arm length’ *eoniupai iig* ‘three armlengths of fish’

I have included the most frequently used classifiers in Tables 19 and 20 below. The “number” column refers to the cardinal number system used in daily life on Satawal.

Table 19. Satawalese numeral classifiers

	number	animate <i>-rhai</i> dog	general Ø paper	long <i>-foarh</i> fishing pole	round <i>-fai</i> stone	flat 1 <i>-rheo</i> plant leaves	flat 2 <i>-peo</i> <i>lavalavas</i>	line <i>-taen</i> line of dancers	speech <i>-pat</i> 'talk'	day <i>-raen</i> 'day'
1.	eota	e-rhai	e-w	e-foarh	e-fai	e-rheo	e-peo	e-taen	e-pat	e-raen
2.	riuwa	riu-rhai	ruou-w	riu-foarh	riu-fai	riuwa-rheo	riuwa-peo	riu-taen	riu-pat	riu-raen
3.	eoniū	eoniū-rhai	eniū-w	eoniū-foarh	eoniū-fai	eoniū-rheo	eoniū-peo	eoniū-taen	eoniū-pat	eoniū-raen
4.	faeni	fa-rhai	fau-w	fa-foarh	fa-fai	fa-rheo	fa-peo	faa-taen	fa-pat	fa-raen
5.	nima	nima-rhai	nimou-w	ni-ffoarh	ni-ffai	nima-rheo	ni-peo	nimi-taen	ni-pat	nimi-raen
6.	wona	ono-rhai	onou-w	ono-foarh	ono-fai	ona-rheo	ona-peo	ono-taen	ono-pat	ono-raen
7.	fīusa	fīus-rhai	fīsu-w	fīus-foarh	fīus-fai	fīus-rheo	fīus-peo	fīus-taen	fīus-pat	fīus-raen
8.	waani	wani-rhai	wanu-w	wani-foarh	wani-fai	wani-rheo	wani-peo	wani-taen	wani-pat	wani-raen
9.	tiwa	tiwa-rhai	tiwou-w	ti-foarh	ti-fai	tiwa-rheo	tiwa-peo	tiw-taen	tiwa-pat	tiw-raen
10.	seik	seig	seig	seig	seig	seig	seig	seig	seik	seig
11.	seig me ew	seig me erhai	seig me ew	seig me e-foarh	seig me e-fai	seig me e-rheo	seig me e-peo	seig me e-taen	seig me e-pat	seig me e-raen
12.	seig me ruou	seig me riu- rhai	seig me ruou	seig me riu- foarh	seig me riu- fai	seig me eoniū-rhai	seig me riuwa-peo	seig me riu- taen	seig me riu- pat	seig me riu-raen

Table 20. Satawalese numeral classifiers (continued)

	'banana hand' <i>-is</i> <i>wiirh</i> 'banana'	'handful' <i>-ffiy</i> <i>supwa</i> 'tobacco'	'piece' <i>-aen</i> <i>suupwa</i> 'tobacco'	'broken pieces' <i>-giufet</i> <i>woot</i> 'taro'	'torn pieces' <i>-maetip</i> <i>maei</i> 'breadfruit'	'cut portion' <i>-tip</i> <i>woot</i> 'taro'	'side of' <i>-peik</i> <i>woot</i> 'taro'	'group' <i>-mweoiu</i> <i>aeremas</i> 'people'	'land portion' <i>-pwiuneok</i> 'land only'
1.	eis	effiy	e-aen	e-giufet	emaetip	etip	e-peik	amweoi	epwiuneok
2.	riuwaeis	riuwaefiy	riuw-aen	riuwa-giufet	riuwamaetip	riuwaetip	riuwa-peik	riuwamweoi	riuwapwiuneok
3.	eoniuwumw	eoniufiy	eoniw-aen	eoniw-giufet	eoniwamaetip	eoniwutip	eoniw-peik	eoniwumweoi	eoniwapwiuneok
4.	faaeis	fafiy	fa-aen	fa-giufet	famaetip	fatip	fa-peik	famweoi	fapwiuneok
5.	nimaeis	nimaefiy	nim-aen	nima-giufet	nimaetip	nimaetip	nimae-peik	nimamweoi	nimapwiuneok
6.	onaeis	onafiy	ono-aen	ono-giufet	onomaetip	onotip	ono-peik	onamweoi	wonapwiuneok
7.	fiusaeis	fisiufiy	fius-aen	fius-giufet	fiusmaetip	fiustip	fius-peik	fisiumweoi	fiusapwiuneok
8.	waniis	wanifiy	waniaen	wani-giufet	wanimaetip	waenitip	wani-peik	wanimweoi	wanipwiuneok
9.	tiwaeis	tiwaefiy	tiwaen	tiw-giufet	tiwamaetip	tiwatip	tiw-peik	tiwamweoi	tiwapwiuneok
10.	seig	seig	seig	seig	seik	seig	seig	seig	seik
11.	seig me eis	seig me effiy	seig me e-aen	seig me e-giufet	seig me emaetip	seig me etip	seig me e-peik	seig me emweoi	seik me epwiuneok
12.	seig me riuwaeis	seig me riuwaefiy	seig me riuwaen	seig me riuwa-giufet	seig me riuwamaetip	seig me riuwatip	seig me riuwapeik	seig me riuwamweoi	seik me riuwapwiuneok

4.7 Demonstratives

Demonstratives express the spatial orientation of a noun relative to the speaker and hearer. To refer to a close object, a speaker would say “*wuna temoak ka*” ‘these large taros next to me.’ For an object further away he might use a pointing gesture and say “*Aei pwuug na eno woam teipwon*” ‘That is my book on the table.’ Five locative distinctions are possible:

- 1) the proximity of an object to the speaker
- 2) the proximity of an object to the hearer
- 3) a deictic, ‘pointing’ emphasis to an object within view of the speaker and hearer
- 4) an object away from speaker and hearer, and
- 5) no locative distinction

Satawalese determiners mark single and plural objects with different forms.

Demonstratives always appear last in a noun phrase after the head noun and optional modifiers e.g., *woong mwittik we e teoteo* ‘the small turtle is crawling.’ The underlying, or base demonstrative form in Satawalese appears to be *ka*. Note that *ka + mwu* changes to *koumwu* below. The format of Table 21 was adapted from Sohn & Tawerilmang (1976, 83).

Location to speaker and hearer	Location emphasis	Number	
		Singular	Plural
proximity to speaker	no emphasis noun is near speaker but s/he does not point to it	<i>pwuna temoak e</i> 'this large taro'	<i>pwuna temoak ka</i> 'these large taros'
	emphasis noun is near speaker and he points to it	<i>pwuna temoak en</i> 'this large taro here'	<i>pwunaa temoak kaan</i> 'these large taros here'
	proximity emphasis noun is proximal to speaker	<i>pwuna temoak eiy</i> 'this large taro next to me' [a specific one next to me]'	<i>pwuna temoak kaiy</i> 'these large taros next to me' [specific ones next to me]'
proximity to listener	no emphasis noun is near listener but speaker does not point to it	<i>pwuna temoak na</i> 'that large taro over there'	<i>pwuna temoak kena</i> 'those large taros over there'
	emphasis taro is near listener and speaker points to it	<i>pwuna temoak mwuu</i> 'that large taro next to you'	<i>pwuna temoak kouwmu</i> 'those large taros next to you'
	proximity emphasis noun is proximal to speaker	<i>pwuna temoak mwuun</i> 'that large taro there [a specific one next to you]'	<i>pwuna temoak komwun</i> 'those large taros there [specific ones next to you]'
noun is away from speaker and hearer but can be seen by both	distance emphasis 'a particular one over there, in the distance'	<i>pwuna temoak naan</i> 'that large taro over there'	<i>pwuna temoak kenaan</i> 'those large taro over there'
In minds of speaker & hearer	no emphasis	<i>pwuna temoak we</i> 'that large taro'	<i>pwuna temoak kewe</i> 'those large taros'
question form	no emphasis	<i>pwuna temoak ifa?</i> 'which large taro?'	<i>pwuna temoak ikifa?</i> 'which large taros?'

4.7.1 Demonstratives and the prefix *min-*

The bound morpheme *min-* can be attached to some demonstratives to form independent demonstrative pronouns which often serve as pronominal heads in relative clauses. Additionally, it can be used as an emphasis marker. Woleaian has an equivalent form *mel-* (Sohn & Tawerilmang, 1976, 72, 189-190). Several of these are included in the following table.

Table 22. <i>min-</i> demonstratives		
<i>min-</i> + demonstrative	Meaning	Sentence example
<i>min-ne</i>	‘(something) proximal to speaker in view of speaker and hearer’	<i>Iy minne soamwonin pwugos we.</i> ‘He (is the one who, is someone who) is the chief of the village’ <i>Taifun we minne eferei noa ungaen imw na.</i> ‘The typhoon (is that which, something which) blew away the roof of the building’
<i>min-na</i>	‘something proximal to the hearer in view of speaker and hearer’	<i>Ina minna si kaen kien pipiy</i> ‘So, they are the ones we first look for’
<i>min-i-we</i>	‘a definite object in mind but not in view of speaker or addressee’	<i>Ee a pwan mwaemwae miniwe ariuw-aetin sa pwan fiti</i> ‘until the second flower is ready, and the process is repeated’
<i>min-i-ka</i> or <i>mini-kka</i>	‘de-emphasized objects near speaker’	<i>Parang ina eew minikka e pwe parang noa ikin e pwe choag</i> ‘iron is (something) that will rust if it gets wet’
<i>min-aan</i>	‘that which is over there’	<i>Minaan ina oanongonniuwana</i> ‘That is a fact.’ <i>Foatoki tiw minaan</i> Write this down over there’

The *min-*+ demonstrative examples above may serve as the pronominal head of an independent clause (‘the one/thing who, the one/thing which, the one/thing that, is that which’) or place additional emphasis on the subject:

Meta minna aetae wo tiapaeni?
‘What (the thing is/the thing that) you want?’

Iwe inna minne si gaen kapwong ngaeniu naurh wonigaet wunuun waeitt
‘so it is that which we teach our children this method of fishing’

Mini (‘something which’) is occasionally used as an subject emphatic:

I mwongo mini ka emwamwai
‘I eat (that which, something that) is healthful; I eat healthy food’

Penaestik ina eew mini ka ese mwenen feir noa
‘Plastic is (something that) is non-biodegradable’

4.8 Aspect

Tense in language marks the temporal location of an action relative to the time of an utterance. Satawalese is ‘tenseless’ in this regard. The temporal location of a verb’s

action is not grammaticalized in any way but is represented by an aspectual distinction (Bhat 1999, 15). Aspect in Satawalese marks an action as completed, ongoing or durative, habitual, or unrealized. In his *Pohnpeian Reference Grammar*, Kenneth Rehg points out the basic difference between tense and aspect: “in a tense system, *when* an event occurred is important; in an aspect system, the *time contour* of the event is crucial” (Rehg 1981:268). Satawalese shares the four time contours of Pohnpeian: 1) perfective; 2) continuous, or progressive; 3) habitual, and 4) “unrealized,” meaning an action that has yet to occur.

A speaker of Satawalese may elect to convey simple references to past or future action by inserting a temporal word like ‘yesterday’ or ‘tomorrow’ before or after the sentence:

Ngaang i weri konaag we naenew
 I I saw it dog the yesterday
 ‘I saw the dog yesterday,’ (lit.) ‘I see the dog yesterday’

Naiu re faifai giegiy
 tomorrow they weave mat
 ‘Tomorrow, they will weave a mat’ (lit.) ‘Tomorrow they weave a mat’

Lastly, Rehg distinguishes a *neutral* category in Pohnpeian, in which a verb phrase without marked aspect “may be viewed as naming an action or state which is realized, but neutral with respect to whether it is durative, habitual, or perfective” (Rehg 1981:268). Satawalese has these as well:

Fiuiu re pwae ne-pwong
 star they appear at night
 ‘Stars appear at night’

Iig re iin
 fish they swim underwater
 ‘Fish swim underwater’

Aspect markers appear after the subject and obligatory subject pronoun and before the verb. Examples follow each of the aspectual time contours below.

4.8.1 Perfective aspect

The perfective marker *a* conveys completed action. Completed aspect is marked as ASP-C below and in the interlinear texts in Chapter 6.:

I a faifai giegiy naenew
I asp-c weave basket yesterday
'I already wove a basket yesterday'

Ngaang i a weri konaag we
I foc I asp-c saw it dog the
'It was I who already saw the dog'

Aetmwan we a mwongo mangka
child male the asp-c eat mango
'The boy ate the mango'

The pronoun and aspect marker are often pronounced and written as a single unit, and the pronoun vowel drops:

Wo a mwongo ~ Wa mwongo 'you ate'
Kiirh si a mwongo ~ kiirh sa mwongo 'we ate'
Re a mwongo ~ra mwongo 'They ate'

Some speakers may emphasize glide sounds in speech by enunciating them clearly, and in writing by including the grapheme in the word:

Aemi oaw a mwongo ~ aemi oaw wa mwongo 'You (pl) ate'
Si a mwongo ~ si ya mwongo 'We (incl) ate'

4.8.2 Habitual aspect

The habitual marker *kaen* 'always, very often, frequently' is interchangeable with *gaen*, though for some speakers, *gaen* appears to be the dominant form:

E gaen mwongo woan ttipw
'He uses a fork to eat with'

Si gaen iseis noang mwongo noan aispwoags
'Food is kept in the icebox'

Aetei suguun re gaen foatfoat woan rheon tinigi
'Students write on pieces of paper'

Si kaen gorh
'We (usually) cut *tuba* (fermented coconut drink).'

Habitual aspect is marked as ASP-H in the interlinear texts in Chapter 6.

4.8.3 Progressive aspect

A form of reduplication is used to indicate progressive, durative, or continuous action. For some verbs, the initial consonant plus *e* is prefixed to a geminate initial consonant, e.g., $C_1V_1 \rightarrow C_1eC_1C_1V_1$:

completed action

noa ‘went’
toatoa ‘braided’
fattapwe ‘ran’
rere ‘sawed (wood)’

progressive action

nennoa ‘in the process of going now’
tettoatoa ‘in the process of braiding’
feffattapwe ‘still running’
rerrere ‘in the process of sawing’

For other words, the initial consonant and vowel appear before a geminate of the initial consonant:

mwongo ‘ate’

mwommmwongo ‘in the process of eating’

In at least one form, the consonant *does not* geminate:

niuniu ‘chewed’

neniuniu ‘in the process of chewing now’

Reduplication is complicated in Chuukic languages and worthy of more study.

4.8.4 Unrealized aspect

Two markers are used to indicate action yet to occur: *pwe* and *ne*. Using *pwe* alone indicates that an action will likely occur in the future without reference to a particular time:

Wo pwe noa imwan(naei)
‘You will go to her house (someday)’

Aemaem aei pwe mwongo
‘We will eat’ (time unspecified)

The additional marker *ne* following *pwe* (often written as *pwene*) indicates definite or imminent action:

Wo pwene noa reen imwan
‘You will go to her house (immediately)’

Giirh si pwene noa fiita
'We will go fishing (right now)'

A personal pronoun + *pwe* before a verb conveys an infinitive:

Wonigaet re tipaeni re pwe suunga pigiseo
'Children like to draw pictures'

Aete kewe re kapwiung aar re pwe seraeg
'The boys are learning to sail'

E soapw mwenn si pwe angkar igeet pwe e igin nennoan
We cannot (to) anchor here because it is very deep'

Irrealis aspect is marked as ASP-I in the interlinear texts in Chapter 6.

4.9 Modality

This construction in Satawalese suggests the ability of a subject to do something, or the possibility that an action will happen. A personal pronoun followed by *pwe* plus *mwenn* or *mwenn* before a verb conveys the meaning 'can, to be able:'

E pwe mwenn si pwe foat pina ikei
'We can grow pineapple here'

I pwe mwenn af
'I can swim'

E pwe mwenn wo pwe aeraegraeg nge wo foatfoat
'You can read and write'

The third person singular pronoun *E* functions here to indicate the possibility of future action:

E pwe mmwenn pwe wo pwe engang ngeniaei?
Can you work for me? (lit. 'It is possible that you will be able to work for me?')

E pwe mmwenn si pwe ne rhap igina?
'Can we begin now? (Is it possible that we begin now?)'

4.10 Adjectives and adverbs

Adjectives describe or further clarify the qualities or properties of nouns. In Satawalese, adjectives follow the noun:

Noun (Adjective) (Demonstrative)

Satawalese does not have obligatory ordering of adjectives like Woleaian, which requires that adjectives of size, color, or other physical qualities appear in a particular order in noun phrases. Both sentences below are permissible in Satawalese. In the first sentence, the emphasis is on ‘large,’ and in the second, on ‘ripeness’):

Eyor fisiuw naiur wirh temoag arawraw.
 ‘There are five large ripe bananas.’

Eyor fisiuw naiur wirh arawraw temoag.
 ‘There are five ripe large bananas.’

Adverbs describe or clarify the action of a verb, and follow it:

mwongo mmwai ‘eat slowly’
fatapw mwetek kai ‘run quickly’
kepas faereg it ‘talk loudly’
foatofoat ffat, foatofoat mwamwai ‘write clearly’
niuniuwaen ffat, niuniuwaen mwamwai ‘think clearly’
iun mwamwai ‘drink carefully’
faeraeg rhingrhing ‘walk fast’
faan wen ‘carve well’
kopokop kach ‘chop neatly’

4.11 Directional particles

Satawalese attaches the following directional enclitics ¹⁹ to verbs. In the examples below, note that directional particles can be directly attached to verbs as one word, or written separately from the verb:

- <i>noa</i> ‘away from’	<i>E pwe <u>menaw noa</u></i> ‘She will give birth’
- <i>tow</i> ‘towards the speaker; hither’	<i>E pwe ne <u>yittow</u></i> ‘He will now come’
- <i>tae</i> ‘upward, upwind, east’	<i>Aeterhoapwut we e <u>nnus tae</u></i> ‘The girl jumped up’

¹⁹ Enclitics are word forms that function syntactically as free morphemes but are often bound to other words

- <i>tiw</i> ‘downward, downwind, west’	<i>Iwe, wonowe e noa teotiw</i> ‘So the man crawled down’
- <i>nong</i> ‘moving inward, inland, to shore’	<i>I paepaeni nong igiwe noann uuwe</i> ‘I lured the fish into the fish trap’
- <i>wow</i> ‘toward the addressee; thither; outward, out to sea’	<i>E mwagiutmwai wow me noan ruumw we</i> ‘She slipped out of the room’

Directional particles are used frequently in Satawalese. Sudo and Sauchomal (1982, 658) observed that islanders walking from residential areas on the west coast of Satawal to the wooded areas in the east used *it-tae* to indicate eastward movement and the direction away from habitation, e.g., *sa it-tae* ‘we went (from our home to the woods).’ From the woods to residential areas, *it-tiw* is used. Sea voyages to destinations west of Satawal use *-tiw*, and the return from the west, *-tae*. Destinations north or south of the island use *-wow* for the trip away, and *-nong* for the return.

4.12 Conjunctions

Conjunctions join words, phrases, and clauses in a sentence. Conjunctions in Satawalese include *me* ‘and,’ *aere* ‘or,’ and *ngaere* ‘if.’

Me joins noun phrases:

John me Mary ‘John and Mary’
rhann me aemweoi mini rhan ‘water and other liquids’
ruwou me fau ‘two and four’
pwuna me iig ‘taro and fish’

Fioangen ina ununun erhai aet me minna inan
‘This is a story about a boy and his mother.’

nge joins independent clauses and sentences together and can be translated as ‘and,’ ‘but,’ and, occasionally, ‘then.’

E astmaegin nge e se mmwen ngaeni
‘He tried but he failed’

Re gommwaen iu nge ra moattiw
‘They stand first, then they sit down’

E aepesa eew nge enoa feori eew

‘He said one thing and/but did another.’

Aere and *ngare* ‘or’ conjoin noun phrases as well as independent clauses and sentences.

E moot aere e se moot

‘it’s cooked or it’s uncooked’

Mani i pwe wanuw aere tiwou raag

‘Maybe I was 8 or 9 years old at the time’

Aei pwe ne noa apweerh anemaem, ngare kkerang

‘We would barbecue our food or roast it on a stick’

Ngaere ‘if’:

Iwe ngaere ikine ekaen memmoanioan

‘so, if it’s ready, it will give sap’

CHAPTER 5 Sentence Structures

Readers are now familiar with the sounds of Satawalese, how the language is written, the basic structure of words and a few of the morphological processes words undergo to indicate causality, possession, transitivity, and aspect. This chapter discusses how words are combined to form sentences. Sentence structures in Satawalese are best explained in terms of how *noun phrases* and *verb phrases* operate in the language.

5.1 Equational sentences

An equational sentence in Satawalese indicates or identifies a relationship between two *noun phrases*. A noun phrase consists of a proper or a common noun, and optional modifiers. An equational sentence consists of two noun phrases and no verb.

Noun phrases in the sentences below are marked as NP₁ and NP₂:

Rull₁ ina eew aepinoamw₂ me woan Yap. NP₁ - NP₂
Rull FOC one municipality with on-it Yap
'Rull is a municipality on Yap.'

Luguto₁ ina e-rhai soamwoon-in Satawal₂. NP₁ - NP₂
Luguto FOC one-animate chief-of Satawal
'Luguto is a chief on Satawal.'

An equational sentence example with two common nouns:

Aet-rhoapwut we ina eew sugun.
child-female the focus one student
'The girl is a student.'

In equational sentences, the subject noun phrase (NP₁) always appears first in the sentence, followed by the noun phrase to which it is equated (NP₂).

5.2 Verbal sentences

Verbal sentences consist of a noun phrase and a *verb phrase* (VP). As in equational sentences, noun phrases occurring with verb phrases are the actors, agents, or experiencers of verbs. Verb phrases describe the action, experience, state, or condition of

noun phrases. The NP-VP sentence order is flexible for some intransitive verbs, permitting either to appear first. Some consultants observed that VP-NP constructions are used more frequently than NP-VP ones:

E aegepwas aetrhoapwut we or *Aetrhoapwut we e aegepwas*
 she scream child-female the child-female the she scream
 ‘The girl screamed’

A maiur aet we or *Aet we a maiur*
 ASP-C sleep child the child the ASP-C sleep .
 ‘The boy is sleeping, the boy is asleep’

E igin nneo rhaniu-nn niu naa-n or *Rhaniu-nn niu naan e igin nneo.*
 it very sweet juice-of coconut that-one juice-of coconut that-one it very sweet
 ‘The juice from that coconut is very sweet’

E temoag noa-n senggin we or *Senggin we noa-n e temoag.*
 it spacious in it room the room the in-it it spacious
 ‘The room is spacious’

Sensei we e kker or *E kker sensei we*
 teacher the he excite he excite teacher the
 ‘The teacher is excited’

E ffeo aiutt-iun pai.un or *Aiutt.iun pai.un e ffeo.*
 it clean digits of -him hand of-him digits-of him hand of-him it clean
 ‘His fingers are clean’

5.3 Transitivity

Transitivity is a complicated process in Chuukese languages as briefly discussed in Chapter 4.4.1. Transitive verbs describe a relationship of action initiated by one noun and experienced by another. Following are sentence examples containing direct objects²⁰.

Martin e we-ri paew we
 Martin he saw-it shark the
 ‘Martin saw the shark.’

Sartilug e aeraekraek pwuuk we
 Sartilug he read book the
 ‘Sartilug reads the book’

²⁰ *Direct objects* are the nouns that are acted upon by the verb, as in the sentence ‘Joe gave taro.’

Kiirh si ffeor waa
we(excl.) we make canoe
'We build canoes.'

Jason e figi rheon wanwan kewe
Jason he burn leave tree the (pl)
'Jason burns the leaves.'

An *indirect object* is a noun indirectly affected by the verb and the direct object.

The examples below are sentences that have definite or indefinite direct objects. Indirect object pronouns are suffixed to the verb, followed immediately by the direct object:

Joe a ngaene-aei pwuna.
Joe ASP-C give-me taro
'Joe gave me taro.'

Joe a ngaene-aei aemwoi niu raen newe.
Joe ASP-C give-me some coconut day before
'Joe gave me some coconuts the day before yesterday.'

Joe e pwe ngaene-r pwuna.
Joe he ASP-I give-them taro
'Joe will give them taro.'

Joe e pwe ngaene.aei niu ke-we mastan naiu.
Joe he ASP-I give.me coconut the -pl wake-up tomorrow
'Joe will give me the coconuts the day after tomorrow.'

Indirect objects NPs follow the verb:

Ngaang I a ngaenei saar we aet mwaen we.
I I ASP-I give knife the child male the
'I gave the knife to the boy.'

Intransitive sentences are those containing intransitive verbs where the action or state is limited to the subject NP. The verb can appear first as in the first two examples below:

A mae kattu we or *Kattu we a mae*
ASP-C die cat the cat the ASP-C die
'The cat died'

A maiur siino we or *Siino we a maiur*
 ASP-C sleep pig the pig the ASP-C sleep
 ‘The pig is sleeping’

5.4 Existential sentences

This type of sentence states the existence of some object, either in time or in a physical location and is often translated as ‘there is/are...’ Existential sentences can also be used to indicate possession, as the literal translation is ‘there is to me, there is to you, there is to them...’ The word *aenaei* ‘to me’ enclosed in parentheses can appear in either position in the sentence.

E yoor (aen-aei) eniu-rhai (aen-aei) iig tetemoag.
 it exists to-me three-animate to-me fish large
 ‘I have three large fish.’

E yoor e-rhai pwii.mw man rhiurhiu.
 it exists one- CLS ANIM sibling.your human thin
 ‘You have a skinny brother.’

Yoor eew seoyiuyeo-n faai iki-naan.
 exists one pile-of rock over-there
 ‘There is a pile of rocks over there.’

The initial pronoun *e* is optional in the above three sentences.

5.5 Negation

Several particles are used to negate sentences in Satawalese. Sentences where the action is completed use *sa*:

Re sa mmwaeniyenyi no wono-kkewe pwe ra maiur
 they NEG-C answer away males- the (pl.) because they ASP-C sleep

‘The men did not answer because they were sleeping’

Ligiteiwel e sa mwongo naenew
 Ligiteiwel he NEG-C eat yesterday
 ‘Ligiteiwel did not eat yesterday.’

Soapw is the aspect marker used to negate a proposed action in the future:

I soapw rhiuwe-i nikiti noa no aet.enaeei
 I NEG-I leave-her go out anymore child.my
 ‘I will not leave my child here.’

Wo soapw noa.
 you NEG-I go
 ‘You will not go.’

Sentences that describe an active state that is neither completed nor unrealized use *se*:

E se we-ri asam we
 he NEG see-it door the
 ‘He does not see the door’

Ae-tmwaen we e se pwapwa
 child -male the he NEG happy
 ‘The boy is not happy.’

Si se gaen aentiw pwiuneoi ga e ppet.
 we NEG ever dive place ??? it shallow
 ‘We do not dive in shallow water.’

5.6 Imperatives

Imperative sentences begin with the verb phrase:

Pwae-ri ngaen-iir oanongaen aiutt.iun poau.mw
 show-it toward -them all of it fingers of-it arm.your
 ‘Show them all of your fingers.’

Foato-ki tiw mineen / minoumwu / minaan
 write-it down this near speaker this near hearer this near those over there
 ‘Write this down (near the speaker, near the hearer, near those guys over there)’

Feo-ri pwapwior-on serhfei na.
 create-it paper of-it survey that near hearer
 ‘Fill out that survey.’

Faeraek nianiuweniuw.
 walk calmly/slower
 ‘Walk more slowly!’

Fang ngaen-i aei kapeo na.
 give toward.me my tape measure that near hearer
 ‘Give me my tape measure.’

Isenitae niu ka woa-n tepwun we.
 put coconut near-hearer on-it table the
 ‘Put the coconuts (near hearer) on the table.’

Negative imperative constructions begin with the second person singular pronoun *wo* followed by the unrealized negative aspect marker and the verb:

Wo soapw aepesa ikine e no senapiy we e.
 you NEG-I tell where it stays money the it
 ‘Don’t tell where the money is.’

Wo soapw aetiweni asam na.
 you NEG-I block door that
 ‘Don’t block the doorway.’

5.7 Focus

A speaker may place emphasis on a particular constituent of a sentence by moving it to the beginning of the sentence, followed by the focus marker *ina*. The sentence is then translated as ‘...is someone who, is the thing which, is something that, is known as ..., this one here...’

Peon wanwan naan ina e cha.
 flower that one that it red

‘That flower is red.’ (lit. ‘that flower is the one that is red’)

Man naan ina e-rhai taoguw.
 animate thing that one that one CLS ANIM tuna

‘That’s called a tuna’ (lit. ‘that is the thing they call a tuna’)

Imw we imw-aen John ina e ffeor saengi rennga.
 house the house-of John the one that it build from block

‘John’s house is the one that is built from blocks.’

5.8 Relative clauses

A *relative clause* further describes or qualifies a previously expressed noun phrase and is embedded into a sentence.

Ir re giuneei mwaen we
 ‘they know the man’
 and

Mwaen we e mae noa woan Satawan
 ‘the man died on Satawal’ combine to:

Ir re giuneei mwaen we e mae noa me woan Satawal.
 they they know man the he die out with on Satawal
 ‘They know the man who died on Satawal.’

The subject noun phrase of the second sentence *mwaen we* ‘the man’ drops and is replaced with the third person single pronoun *e*.

These examples are similar:

Aemi oaw we-ri aete-rhoapwut we e saeng.
 you(pl) you saw-it child-female the she cry
 ‘You folks saw the girl who cried.’

Ir re nonno me woa-n faniuw we taifoon e fereei
 they they live with on-it island the typhoon it damaged
 ‘They lived on the island which the typhoon destroyed.’

Re gunee.i aet rhoapwut we e pwe ne pwaai nepwongiiy.
 they know.her child female the she ASP-C sing tonight
 ‘They know the girl who will sing tonight.’

Ngaang i a wer-i ae-tmwaen we e mwongo rhoo.
 I I ASP-C see-it child-male the who eat coconut
 ‘I saw the boy who ate the coconut.’

I a wer-i paew we e giuw.aei!
 I ASP-C see-it shark the it bite.me
 ‘I saw the shark that bit me!’

Nie-we Annaiu-n Meram ina e no rhak ree-n Meram weinaeng
 woman-the born-of moon the one that she live only with-her Meram sky
 ‘The woman known as “Born of the Moon” was the one who lived with Meram in the sky.’

CHAPTER 6 Texts

6.1 Introduction

Oral and written texts often contain examples of language that are difficult to *elicit* or collect by other means. I attempted to get at least one sample each of *spontaneous* and *natural speech* forms (those in which a person speaks normally and comfortably) in the following categories:

- *Expository* speech, in which a subject explains, interprets, or describes something based upon his or her experiences (cultural traditions, laws, teachings of elders);
- *Hortatory* speech, in which a speaker attempts to persuade or encourage a listener to agree with him about something (political speeches, warnings to children, sermons);
- *Narrative* speech describes a chronological series of past events in which one or more performers execute(s) a series of actions (folktales, historical accounts, personal experiences) ; and
- *Procedural* speech, where a speaker instructs a listener to do something or describes a process in which a produce is made (recipes, how to build something)

Each of these discourse²¹ types may contain sentence structures and discourse elements unique to those types. I have arranged the texts I collected into three groups: oral texts I recorded and transcribed, a written version of a Satawalese legend developed by the Yap Department of Education for the Satawalese language program, and three folktales of Satawal collected by Kenichi Sudo and Sabino Sauchomal.

²¹ ‘A continuous stretch of spoken language larger than a sentence’ (Crystal 2003, 141).

6.2 Oral texts

I asked language informants to tell me a story and gave them suggestions about the types of stories I wanted: an activity they regularly engaged in and enjoyed, a personal experience that concerned or frightened them, or the advice they would offer a spouse, child, friend, or co-worker in a particular situation. I collected seven narratives ranging from 45 seconds to 3 minutes in length on the following topics: a childhood memory of a turtle roast, descriptions of food and fermented coconut preparation, night fishing techniques on Satawal, a turtle-hunting expedition to West Faiyu, a close encounter with a shark while fishing, being stranded for a month on a remote atoll with very little to eat, and motherly advice for a daughter about to be married.

I used a digital recorder and a high quality head-mounted microphone to record speech. Each story was sampled at 44.1 KHz, 16-bit, and uncompressed, the recommended standard for language documentation archiving. Each recording was saved as a .WAV file. A compact disc with these stories is attached. After the story was recorded, the consultant transcribed it. We agreed on a suitable gloss²² for each word and devised an English translation. Though all consultants had a good command of English and some English idioms, there were words which were very difficult for the consultant to explain or translate into English.

I then created interlinear texts for each story, consisting of a top line of Satawalese text, a middle line containing English glosses for each morpheme, and a bottom line with a “free” or natural sounding English translation. Each speaker transcribed his or her own story, so there are slight variations in spelling. Some speakers wrote aspect markers as separate words while others attached them to the verb. Words

²² an approximate translation of a word from Satawalese to English

that I could parse into morphemes are separated by hyphens and assigned glosses.

Words in which a suitable gloss could not be found appear with question marks.

The following legend indicates the abbreviations for grammatical particles used in the gloss line:

Table 24. Interlinear text abbreviations	
ASP-C – completed aspect	CLS – classifier
ASP-I – irrealis aspect	ANIM – animate
ASP-H – habitual aspect	NEG – negative marker (unspecified)
Neg-C – negative marker, completed aspect	NEG-I – negative marker, irrealis aspect
CAUS – causative	JPN – Japanese loan word
PL - plural	
FOC – focus marker	

A consultant reviewed the stories and made several stylistic edits. Edited text is indicated by strikethrough lines.

Text 1: *Yaitawer me eew paew* - ‘Matthew and the shark’

Summary: Yaitawer (Matthew), age 34, recalls a story about an experience with a shark as his canoe was returning to Satawal Island from a fishing trip.

Ae woa-i Satawan, aei noa neset, woan taai-na eor, aei a no rhungii e-rhai paew;
PAUSE on-it Satawal we go ocean on reef-that south we ASP-C go encounter rone CLS ANIM shark

‘On Satawal, we fish on the southern reef – one time we ran into a shark’

Iwe i ka aeia kaen tetaitai gius, maeni a wer-i mini-ka, min-na niurhon. Iwe
as it swim around while pull octopus perhaps ASP-C saw-it thing-the thing-there ink so

‘while we were pulling octopus as bait – maybe the shark saw some ink.’

a noa rhaeptae aan it-to, arapeto, iiaraprap ngaeniki-maem, aemaem aei se pwai tepa
ASP-C go start his come-to closer even closer to-us we we NEG kind care

‘So it started to come closer to us, but we did not care to do that kind’

pwa-n fita.noa rhag akeoisaeg pwupw nge aei aerhi yoa, ng ra aekepwas pwe a aiti-nong
kind-of fish.out just hook fish species and we bottom fish and they ASP-C shout that ASP-C come-in

‘of fishing (fish for shark) - we just bottomfished for pwupw with a hook and they shouted that’

paew, I noa fan-wow, a.noa iti-nong e sa mwen no, pwe, ra maekin aaf[e] noa, wa-we
shark, I go look-out ASP-C go come-in it NEG can here so they ASP-C all swim away canoe-the

*'the shark was coming. I looked out to see it come in. There was no time to get away.
They all swam to the canoe.'*

wa-emaem apwai soar tawenoa, a kaen aemaem rhag me fitiman minne aei inn fetaen.
canoe-our also kind of far away it only us just and others who we swim around

*'our canoe in the distance. It was just us and a few others swimming around in the
water.'*

A noa iti.nong paew we, aei a ien giureognong, giureognong giureognong eni.oawnong,
ASP-C go come-in shark the we ASP-C here crawling crawling crawling at breakers

*'The shark started to come in and we are just crawling, crawling crawling ever so slowly
to where the breakers were'*

pwan iti-nong rhag, kaen iti-nong, minn pwe e-pwe kiukiu-maem, nge aei aerhei ngaeni,
still come-in just while come-in that so it ASP bite-us and we throw to-it

'and it is still coming and attempting to bite us so we throw it a fish.'

erhai e iig, iti-nong, iti-nong, ee mwar kiukiu-maem pwe a oanongiuniuwan aenipiungiu
one CLS ANIM it fish come-in come-in he almost bite us then ASP-C definite hit/ram

'He came closer to bite us, and then it looked like he would definitely ram us'

ngaeni-kemaem pwe e-pwe-ne kiukiu-maem nge aei rhen piung-nong, rhag neneoneo,
to-us so he ASP-I bite-us and we just fall-in just shallows

'in order to bite us, so we all move to shallower water.'

maekin iti-nong fatapw e pwiunag fetaen. Ina rhag nge aemaem aia siu pwe aei sa
all-of-us come-in run ASP fall around then just and we start leave because we NEG

'All of us came in and ran up onto the beach. Then we all just went home because we'

mwerhaei neset no pwe oanongerno a rhoa-i neset nge ra maekin fatapw noa pwe
want fish there so all people-of ocean and they ASP-C all ran away because

'didn't want to fish at that place anymore. All of the fishermen there left the area because

paew naan a it-ae inn pengaek fetaen pwe e pwe-ne kiukiu.
shark that ASP-C go-up swim to and fro around because it ASP-I bite

'the shark was swimming all around, wanting to bite.'

Text 2: Mmwarh noa woan Pikelot 'Stranded on Pikelot Island'

Summary: Etileisap (Godwin) 19, relates a harrowing experience when he was stranded with other fishermen on Pikelot island while hunting for turtle.

Ae woa-n aenimouwu oato-we aei pwe siu me Satawan. Oatowe aei pwe iti-wow woa-n
PAUSE on-it Friday time-the we ASP-I leave from Satawal time we ASP go-out on-it

'It was on Friday – that's when we were leaving from Satawal – that's the time we were leaving'

Piig oatowe aei pwe iti-wow mmwarh noa, aei siu me woa-n Satawan re Aenimowu Aei
Piig time we ASP-I go-out stranded out we leave from on-it Satawal on Friday we

'the time when were going out to Pikelot Island, and got stuck out there. We left on Friday'

itiwowtiwotiwow aei fap-wong wow ne metaw, iti-wow tori noa Piig woa-n oaruwowu,
went out out out we four-night out in ocean go-out reach out Pikelot on-it Tuesday

'and went all the way out on the ocean for four nights, reaching Pikelot on Tuesday'

aei iti-nong, emaniuw, iti-nong minikiwe peiraeki-maem, iuriu-tae wa-we wa-emaem,
we came-in calm came-in those belonging-ours pull it-up canoe-the canoe-ours

'We came to shore when it was calm. With our belongings, we pulled the canoe out of the water'

noa aetig pwanpwaniu-n, to no fetaen aei a iti-nong keneisia pwe aei a itinong
out cut shade-of come stay around we ASP-C go-in church so we ASP-C go-out

'cut shade to hang around, and went in to the church there to say a prayer,'

maeipin maeipine-n aerhigerhig. Faer pwai teo ngaeni kimaem woong noan iy oatowe.
pray prayer-of thanks Luck that crawl to us turtles on that time

'a prayer of thanks, a prayer for luck that turtles would crawl to us during that time.'

aei a iti-wow no fetaen noa noa ee a nngaw tae mes-aei saet, pwe a
we ASP-C go-out out around go go out ASP-C bad up eye-of ocean so ASP-C

'We went all the way out and around the island until the ocean started to get rough.'

noanoatae, e sa mwenen aer-wow no wa-ke-we wa-emaem aei a no noa rhag;
rough-up it NEG can go-out those canoe-the-PL canoe-our we ASP-C live out only

'It got so rough we couldn't go out in our canoes, so we just lived out there.'

a eww meram aemaem no woa-n Piig, e soar.no aemaem poaun mwongo-n faniuwa-rh;
ASP-C one month our live on-it Piig it no-more our food food.of island-our

'so, for a month we lived on Pikelot. We didn't have any of our island food at all'

a woong rhag minne aei a mwongo.
it turtle only that we ASP-C eat

'All we ate was turtle.'

Text 3: Unuunun feofiun faluba 'The process of making faluba'

Summary: Yaitawer (Matthew), age 34, describes the process of selecting trees to extract sap to make *faluba*, a fermented coconut drink.

Si pwe ne rhaepiy-tae me wa-noa goorh: woai Satawan nge si kaen gorh, si kaen
we ASP-I start-up with cut-out cut-tuba on Satawal EMPH we ASP-H cut-tuba we ASP-H

'We're going to start with how tuba is cut: On Satawal, we usually cut tuba this way.'

komwaen rhaepetae meren arh kkiut niu kin mmworh, niu mworhmworh kkei si
first start-up with our look for coconut very short coconut short these here we

'We begin by looking for very short coconut trees, these short type of trees here – these are the ones we usually come to first.'

kaen it-to si a kaen mwaen pipiy ngaere eew niu kka e kaen ssow mini-ka e kkaen
ASP-H come we ASP-C ASP-H first see if first coconut the it ASP-H got these-here it ASP-H

'So these are usually the first coconuts we attend to first, the ones here with the leaves turned down.'

taiureoiur-tiw me woa-n we re kaen iura pwe saeningae-n yoon.
leaves-down with on-it the they ASP-H call so ear-of Yoon

'They're the ones called 'saeningaen Yoon' or the 'ear of Yoon.'

E kaen taiureoiur-tiw [hangiumgiurtiw] me woan, ina minna si kaen kien pipiy
it ASP-H hang-down with on-it, EMPH the one we ASP-H first look

It usually hangs under the ones we first look for'

si a kaei-noa teo-tae woa-n, maene-ti, si a pakuiw minne mwaen aeti.n. Si a
we ASP-C ASP-H climb.up on.it clean-it, we ASP-C slice the one first child-of We ASP-C

'We check for that, and then we climb it, clean it, and slice the first flower sprout (lit. 'child of'). We'

mwaen pipiy, e sa neyoatsor, neyoanwas, neyoatfaef arh pakuiw, iwe ngaere ikine e kaen
first look in morning afternoon evening our slice so if ready it ASP-H

'check our slice in the morning, afternoon and evening, and if it's ready, it will give us some sap'

memmoanioan si a pwi-ki fif sa noa pwepwe koorh si a toatoa fiif e kaen aenni
sap we ASP-C take-it coil we go extract coconut husk we ASP-C braid coil it ASP-H five

'Then we extract the coconut husk, we braid about five hand-to-hand lengths.'

ngaf rhag Sa it-to fiti mini-we iwe sa kaen kokkorhei nge sa kaen oak-oapwora-tiw,
hand just we go-to wrap thing-the then we ASP-H organize and we ASP-H CAUS bend-down

'We wrap it, and keep slicing away while bending it down,'

iwe e pwoar-tiw ee it-tiw pwoarnea, si a rokka kkachiuw
so it bend-down it go-down bent we ASP-C tie (JPN) secure

'So once it is bent in the right position, we then we tie it until it is secure.'

Iwe si ae-pperha ngaeni rheongaenewaen mwiiy, e moann nge si aeperhaetae peor.
then we CAUS-gutter with tongue crow it finish EMPH we put up coconut shell

'Then we direct the flow of sap with the 'tongue of the crow' [a funnel made from a leaf] and after we put up a coconut shell.'

Iwe sa kokkorhei noa pwe e pwe neyoatsor, neyoanwas, neyoatfaef ina e pwe ne
So we continue on ASP it ASP morning noon evening so that it ASP-I

'So we continue to cut in the mornings, afternoons, and evenings so that the sap will'

rhaeptae an neonneoneo-tae ee a pwan mwaemwae mini-we ariuw-aetin sa pwan fiti
grow/start ??? sap-up until it again ready thing-the second-flower we again coil

'increase. This is done until the second flower is ready, and the process is repeated'

A iwe rhag arh nennoa iwe nge eina wusun ren rhaeptae minne kkiutt-eon aerhi pwe si
PAUSE so just we process so EMPH this method with start the one look for-generally tree that we

'So [this is how] we do it – this is the method we start with, to look for tuba trees in which to'

pwe gorh. Si kaen kkiutt-a niu ka e kaen kiy nning, kach pwe e pwe no pwe aerhi
INF cut-tuba we ASP-C look for- specific coconut the it ASP-H very pretty fit that it to become tuba

'make the tuba. We look for the kind of coconuts that are pretty and fit to become tuba.'

iwe ikkina minikkina si kaen kkiutt-a pwe arh aerhi
so those the-ones we ASP-H look for-specific so our tuba

'Those are the kinds we always look for to be our tuba.'

minkka e pwai niusongrhoan kaan epwan kiy kach niu-n faniuwarh kkeei kewe
the-ones that also coconut dwarf these also very fit coconut-of local these those

'These dwarf coconut trees and these local coconut trees are very good for this.'

ikkina minikkina e pwe kin mwamwai ren aerhi.
those the-ones-here it ASP very good with tuba

'Those are the ones that would be especially good for tuba.'

Text 4: *Ew saein fita ngaeni Pigeneo me Piig* 'A fishing expedition to West Faiyu and Pikelot Islands'

Summary: Ligmai (Florencio), age 32, tells the story of a turtle-hunting voyage to two islands where turtles are plentiful.

I pwe fiyoangei fiyoangon ew amam sai ngani Pigeneo, me Piig.
I ASP-I tell story story one our sail to West Faiu and Pikelot

'I will tell a story about our journey to West Faiu and Pikelot.'

Enoa noan ew soraen, woa-n ew Sebwato, magi rhimw fengane
Go in one morning on-it one Saturday all head raise ("wake-up")
rhag me neoguneog-iun fita, sarer mwaan.
just and prepare-to fish many man

'One morning a number of us woke up and got ready to go fishing.'

Iwe, amam ikkiwe akkarhai aei a niuniuwan-ei pwe mani pwe
so us those some we ASP-C think-of ASP-I maybe ASP-I

e gach igine aei pwe wai, pwe aei pwe noa giutufetaen wong.
it good if we ASP travel so we ASP-I go search for turtle

'Some of us thought that it would be a good idea to go hunt turtles.'

Ngare e pwe soaro mwen[e] aremas ren. Me woa-i Satawan.
so it ASP-I a little can people for with on-it Satawal

'So that there could be something for the people on Satawal.'

Aei a uru-tiw waa we wa-mam, kaepewou mini-ke-we pisage-mam, amam
we ASP-C pull-down canoe the canoe-our loading on things-the (PL) item -our our

pai, sou noa noan soraen we.
voyage rations depart out in morning the

'We pulled our canoe down, loaded our stuff, our voyage rations and departed that morning.'

Faerepwan igin gache yang.
fortunate very good wind

'Fortunately the wind was very good.'

Aei a iti-wow ee, e noa neyoatofaf nge aei noa torinoa Pigeneo.
 we ASP-C go-out on and on go evening and we go reach West Faiu

'We traveled on and on until evening when we reached West Faiu.'

Ne-pwongo-tiw aei a giutufetan[e] wong, pwanne fetan igine are aei pwe
 at-night-fall we ASP-C search for turtle walk around where place we ASP
 rhurhu woong me ee, neyoatsor-tae esoar min-ne e teo ngani-gimam.
 find turtle and so-on morning-up none things- those it crawl to-us

'When night fell, we were searching for turtle in the places where they're found. When morning came, we didn't find any.'

Mani aei pwe noyagini eniu-pwong Pigeneo, esoar mwo iga e pwe pwato wong me e.
 maybe we ?? stay three-night West Faiu none even here it ?? appear turtle at place

'We spent three nights at West Faiu and not even one turtle appeared there.'

Iwe nge mwaan ke-we amam re a aneogiu ngani-gimam pwe,
 so then man the-PL our they ASP-C tell to-us that
 mani pwe e gach igine aei pwe ne faerpwan aginata Piig.
 maybe will it good if we ASP-I favorable try Pikelot

'Then the men told us that perhaps it would be more favorable if we tried Pikelot.'

Noan soraen we ew rhimw.itae rhag aei.magin teoteo niu, amam pai,
 In morning the one head up just we all pick coconut our voyage rations
 'wake up'
 nge aei teo woa-n waa ke-we wa-maem pwe aei a serag-iti Piig.
 and we crawl on-it canoe the-PL canoe-our so we ASP-C sail-to Pikelot

'In the morning we just woke up and all of us picked coconuts for our voyage rations, and we boarded our canoes to sail to Pikelot.'

Serage-wou noai soraen[o] we, mani e pwe neyoanowas rhag, iweinge
 sail-out in morning the maybe it ASP? noon just so then
 e maa noa yang.
 it die out wind

'We set sail in the morning, and maybe just about noon, the wind died out.'

Iwe, aei a fatiun.
 So we ASP-C paddle

'So, we paddled.'

Mani igiwe nerag, iwe fatiun, fatiun ee e-pwong nge aei aseoseo.
 maybe because summer so paddle paddle on-on one-night and we rest

'Maybe because it was summer [that the wind died out], we paddled and paddled on until night, when we rested.'

Nge ekkon ngiu mwai-to egius yang, nge aei yiuruta. No
and ??? blow gently-to little wind nd we put sail Stay

mwai rhag nge e maa noa nge aei fatiun.
short just and it die out and we paddle

'The wind blew gently, and we put up the sail. Shortly after, it just died out and we paddled.'

Noa noa e faerepwai noa tori noa Piig, noan miniwe afa-pwong-imam.
go go out fortunate out reach out Pikelot on when four-night-our

'On and on we went, until the fourth night when we luckily reached Pikelot.'

Ina igiwe a noa teogigiman wong me ee.
EMPH where ASP-C go catch turtle at place

'That's the place where we caught turtle.'

Mani e pwe nimou wongo we aei peni me woa-n Piig.
Maybe it so five turtle that we catch with on-it Piig

'We caught about 5 turtles in Pikelot.'

Ee noan afe-pwong-imam me Piig, nge aei a noa siu-nong Satawan.
so on fourth-night-our at Piig and we ASP-C go sail-to Satawal

'So it was on our fourth night on Pikelot that we sailed back to Satawal.'

Faerenoa tori-nong Satawan. Ina miniwe aremes-ai Satawan ra mwen
fortunate reach-to Satawal that where people-of Satawal they ASP-C able
ngani pwe re a it-to niy wong ke-we nimaen, inet-iy noa woa-n
to so they ASP-C come-to kill turtle the-PL five-of share-of out on-it
faniuw.
island

'And so we reached Satawal. The people there were fortunate – They went and killed five turtles, and then distributed them around the island.'

Text 5: Unuunun arh fita nepwong 'How we fish at night'

Summary: Yaitawer (Matthew), age 34, enjoys fishing at night. In this story he describes a typical night fishing trip and the kinds of fish he and his friends catch.

Si pwe ne rhaeptae fioyango-i neset: arh si pwe noa waeiit. Si kaen weti pwe e-pwe
we ASP-I start story-of sea our we ASP go fish we ASP-H wait so it so

'The story I'm about to tell describes how we fish at night. Usually, we wait until'

neyoatfaef noa, Si a kaen pipiy saet ngaere e pwe maniuw, sia pweipweog-tiw
evening come we ASP-C ASP-H look sea if it be calm we carry-down

'evening comes - we'll look at the ocean to see if it's calm, we carry our'

pisae-kirh, arh fatiun, ammat; tengki, pweipweog rhaan; Sa roki-tiw wa-we
fishing-gear our paddle bailer flashlight carry water we lift-down canoe-the

'paddles, bailer, flashlight, and take drinking water. We put the canoe in the water.'

wa-arh, sa fatiunwow sa iti-wow aepeinoa, Sa aeperha-tae arh geo, naiurh waeitt
canoe-our we paddle.out we go-out drift we put-up our hook our lure

'we paddle out, out, and then we drift. We put out our hooks and lures,'

nge si a kaenigenig, noa yoa si a fatiun, fatiun fetaen ina re.pwe tor-tae ettam
and we ASP-C throw slow out line we ASP-C paddle paddle around and-so they ASP pull-up fish species

'and release the fishing line slowly, and paddle slowly here and there. We catch ettam,'

mweon, e se tiwegin manka si.kaen taitai ne-pwong. Si pwe ne fitafita noa noa noa
fish species it NEG matter kind we ASP-H pull at-night we ASP-I fish on on on

'mweon—it doesn't matter what kind of fish we pull in at night. We fish and fish'

ee e pwe pwong noa pwong foarh noa pwe e pwe seig konog ngaere arh si pwe
on it ASP night on night entire on so it ASP it ASP 10 o'clock when our we ASP

'all night long, and until ten o'clock [the next morning] we are'

no neset nge si a iti-nong sefaennong si pwe noa iti-nong sa itto itae neiimw.
in sea and we ASP-C come-back return we ASP-I go come-back we come to house

'in the ocean. Then, we return home.'

si a.kaen ffai aeremas, pweipweog pwuna me mwongo, foantae aengaet sa appwerh iig,
We.then call people carry taro and food build fire we roast fish we
sa mwongo, moann nge sia amren fetaen mini-ke-we arh sa noa maiur noa iwe e kaen
we eat finish and we clean around things-the-PL ours we go sleep go then that it ASP-H

'We call people to bring taro and other food, build a fire and we roast the fish. We eat, finish, and clean up our area and we go to sleep – that's how we do'

ina wusun wununun arh neset rennesetin pwong, si se kaen pwan ataw noa foarh
that how kind our sea for fish night we NEG ASP-H also far out all

'the kind of fishing we do at night. Also, we usually don't go too far out, like all the'

ikiwe ekaen yor man oawoas e manniu nemetaw me manniu wenpeikin worh, si gaei
where there there ??? dangerous place those ocean and those around reef we ASP-H

'way out where the ocean is dangerous in and around the reefs'

taeri fetaeneig rhag oawnong re waeitin mweon, si naen pwan kaene akataw wow
along place always breakers we troll fish species we ?? then able go slow out

'where there are always breakers. We troll for mweon, then we slowly'

soapwowow ikinfai. Si wawa waseraeg, iwe inna minne si gaen kapwong ngaeniu
far out when we ride canoe.sail so it is this way we ASP-H teach toward

'move further out. We use a canoe with a sail. So, we teach this method to'

naiurh wonigaet wununun waeitt, pwe e pwe re pwe temoag tae nge re pwan mwen pwe
our children how to troll so it ASP they ASP big up and they then able so

'our children so they'll know how to troll so when they grow up. They will be able'

re pwe waeitt, iy, e.spekin waeiit woa-n oanonger, noa noa ee ra mwaennoa ee ra
they ASP troll he will-do troll on-it themselves go go when they adult when they

'to troll by themselves when they reach adulthood and get'

pwiupwiuniuw ikina minika si kaen kapwong me nepwugs-arh, ren arh si pwe waeiit fitta
marry those that which they ASP-H learn from village-our for our we ASP troll fish

'married. This is what they learn in our village. We troll for all kinds of'

mesemesaen fitta ren waeiti-n pwong, mesemesaen si kaen soanong si a taitai mweon,
any-type fish for troll-ofl night any-type we ASP-H land we ASP-C pull fish species

'fish at night—any type that we can catch, we'll land and pull them in, like mweon'

ngaere si fatiun sa aenigenig yoa ngaere si faerae yoa aekaerh, amaan fetaen si a aekaerh
or we paddle we throw slow line and we do line throw drift around we ASP-C throw

'we paddle around and drift around, and cast out the fishing line and drift around'

fetaen, noa noa ee e kaen wenimw.aeiraen ngaere, aekae.mweoi re.kaen
around out out it ASP-H dawn while some others they-will

'until daybreak, while others will'

wenimwaeiraen nge re naen kaen itinong, sefaennong wenifaniuw
before daybreak and they ?? come in return.to on-land island

'come in later after daybreak and come back ashore'

Text 6: Kepewaen aefinefin ngaeni aeterhoapwut e naeii iga epwe ne

pwiuppwiuniuw ‘Advice for my daughter about to be married’

Summary: Lemoilug (Anna) age 32, offers the advice she will give her daughter the day her daughter comes to her and tells her she wants to marry a man.

Igina nge i pwe ne fiyoang-eei kofan ew oat igine ngare erhai aete rhoapwut ka naii
now then I ASP-I story-my about one time when if one child female the my

‘I will now tell a story about the time when my daughter comes to tell me that’

e noa pwiuppwiuniuw. Ngare e pwe it-to pwe e pwe ne aegani aei pwe iy ina e pwe ne
she go marry when she ASP come-to when she ASP ASP tell me that she FOC she ASP ASP

‘she wants to get married. When she comes to me’

pwiuniuwani erhai mwaen, iwe nge e maeng ngani aei pwe e.pwe gin ssow aei kepas
marry one man so and he think to me so she-will kind.of many my talk

‘to tell me that she is going to marry a man, then it kind of makes me think that’

aiyeg ngani aeterhoapwut e naii.
question to child-female it mine

‘I will have kind of a lot of questions for my daughter.’

Ae kae [y]ewan aei kepas aiyeg ngani ina I pwe iura pwe “Ieei minne en wa
first-of-all my talk question to FOC I ASP say so here thing-here you ASP

‘My first question to her will be: “This marriage that you have’

maengiy pwe e pwe ne feori nge sangi mini-mu noan tipoam?” Ngang i tipaeni
think that it ASP ASP make and from thing-your inside feeling I I want

‘been contemplating – does it come from your heart?’ I want’

pwe I pwe metaf pwe ngang i pwe tipang-iug pwe en o pwe fin. Ngare en a ieei
so I ASP understand that I I ASP-I help-you that you you ASP-I get If you ASP-C here

‘to understand so that I may help you in the right direction. If this is’

iugiugiun oam mwerhan, iwe tipaeni pwe o pwe aengani aei pwe ngang i pwe
all your wanting so want that you ASP-I tell me so I I ASP-I

‘all that you want, and if this is what you really want, tell me so I’

metaf. E-soar oam o pwe mesag pwe ngaang rhoa-n ammetef-oam pwe ina aei
understand no-more you you ASP-I fear that I one-of explain-to you that FOC my

'understand. Don't be afraid as I explain things to you, because that is my'

engang iga ngang minne I noam. Minna wenewenen nge i mwerhan pwe i.pwe
work as I thing-this I mother.your thing-that reality and I want so I ASP

'job as your mother. I want to know what's really going on with you.'

giuneei. E mwamwamwaai iga si.pwe ammetaf fengan pwe ie e pwe ne ieei
know It very good when we ASP explain each other that this it ASP ASP here

'It is good when we explain things to one another, you and me. This will be

minne menaw-oam noan raen ke-na si feffetan ngani tori ne soapwonoan arh menaw.
Thing-this life-your in day this-here we go toward reach at continuation our life

'your future now and in the time ahead we have to live our lives.'

Ieei min-ne woiunniwan oam mwerhan sangi mini-mu pwunn-om?
now thing-this really you want from there-you heart-your

'Is this what your heart really wants?'

Iwe, en wo maengiy pwe en me mwaen naan oaw pwe ffayeo fengan? Nge
so you you think so you and man that youPL ASP-I love each-other and

'So, do you think that you and that man of yours will love one another? And'

meta iy mwaen naan e se it-to pwe I pwe wer-i pwe ngang i pwe pwan giuneei
why he man that he NEG come-to so I ASP-I see-it then I I ASP-I also know

'why doesn't he come so that I will see him and I will get to know'

metefan an kepas iy woa-n oanonga-n. I se tipani pwe erhai neii e pwe mwerhan
about his talk he on-it body-of-his I NEG like that one-CLS ANIM mine she ASP-I want

'about him and hear what he has to say? I don't want my daughter'

nge e-rhai e pwe iura pwe a tipaeni rhag ina tipan ina e-rhai. Yaapw,
and one-CLS ANIM he ASP-I say that she want only that want that one-CLS ANIM No

'to tell me that she wants only what he wants. No,'

e pwe sangi noa-n tipaen erhai me e-rhai. Ina min-ne ngang i mwerhan pwe
it ASP-I from in-it want one-CLS by one- That thing-this I I want ASP-I
CLS- ANIM CLS- ANIM

'it will have to come from inside each one of you. So that's the reason why I want you'

oato en o pwe pwan faingi to iy mwaen na pwe I pwe sipegin pwan giueei
day you ASP ASP also call to him man that so I ASP-I his own also know

'to call him over so I will know'

mwerhanin noa-n tipan. Ngang I giunee pwe saapw ngang rhoan anennet
want in-it feeling I I know that not I someone truth

'what his feelings and his intentions are. I know that I am not a person to stir up trouble.'

kepas pwe aei rhag mwerhan pwe en naii e pwe fin oam faiyoat ka si fetan ngani
talk that my just want that you mine ASP-I direction your future the we go to-it

'My only desire for you, my daughter, is the direction your future takes the both of us.'

Ngang I se tipani pwe raen ew nge en wa noa niunniawan sefan
I I NEG want that day one and you you go regret return

'I don't want you to regret this one day,

nge e sa taeniipw no. Ieei fan min-ne ngang i pwe aiyeg ssow kepas pwe I pwe
EMPH you NEG reverse/do it here under thing-this I I ASP-I ask many talk so I ASP-I

'when it is too late to do anything. Now is why I am asking a lot of questions in order'

metaf. Pwe iga ngang e soapw noa aiffayeo me arhangerhang ngan-iug naii.
understand that ??? I ASP NEG/never go fall-bad and special to-you mine

'to understand. Because I love you and you are special to me, and that will never end.'

E pwe it-to pwe mwaen na e pwe noa anneew nganiug nge ngang i.pwe iuneei.
it ASP-I com-to so man that he ASP-I go bad to-you EMPH I I ASP-I know

'If it happens that this man is not good to you, I must know.'

Fan minne i akaengan iug kepas keei ren pwe iga eyor mwaen ka re gan
under this-here I tell -you talk this here on so when there-are men the they kind

'I tell you this because there's a kind of man who only likes to'

menan rhag pwe re pwe ate faetiir rhoapwut. En o.pwe giuneei ununun
? only because they ASP-I ? rick/deceive woman u you- ASP-I know way/behavior

'deceive women. You need to know the way people behave'

aremas me an kepas. E pwan gan yor mwaen ka re igin aettaegias. Re maengiy
people me their talk It also kind there man the they really disrespectful They think-it

'and how they talk. There's a kind of man who's really disrespectful. They think'

pwe esoar ipiteer rhoapwut. Ikina tappee-r mwaen ka i se tipani pwe en o pwe
that nothing ? woman Now type-their man the INEG want that you you ASP-I

'that women are nothing. Now that's the type of man I don't want'

noa rhoan nganne-ani to. En o pwe fini gach-iuw iyo o pwe pwiuniuwani pwe
go person marry him to to you ASP-I choose choice-your when you ASP-i marry so

'you to marry. You will choose whom you will marry so that you don't fall into'

o te tonong noan minika i a akapesa igina. E gach igine o pwe ker nge wo
you neg get in-it that-which I ASP-C talk now it good when you ASP-I happy EMPH you

'that which I have already spoken about. It's good when you're happy and you'

ginammwe noan oam nonno ren rhoan nganney-oam. E no weni kepas minne
live-in-peace in-it you live with person marry-your It here at talk this-here

'and your spouse have a peaceful marriage. It is said'

“O.soapw giutta mas mwamwaai pwe ete metag rhiumw-emw, giutta menaw
you NEG look for face beautiful because you might hurt head-your look for life/heart

“Don't look for a beautiful face, because you'll end up with a headache, look for

mwamwaai pwe o pwe ginammwe ren.” Ikeei kepas ka egan affayaeg pwe
beautiful so you ASP-I live-in-peace with this-here talk the always well known so

'a good heart so that you will live in peace.’ This well-known saying we need to live by'

si.pwe no nge si agiyagiyy pwe si te tonong noan. Iwe ina ngare ieei minne
we-will live EMPH we think so we NEG-I fall into So this if this-here this-one

'and think about so it doesn't happen to you [‘we don't fall into it.’] So if this is what'

oam mwerhan nge ikeei aei kepas ngan-iug kepesan afinefin. Ngare o maengi-y
your desire/want EMPH this my talk to-you talk of choosing if you think-it

'you want, then this is my advice to you about your choice. If you think that'

pwe e fin mwaen na iwe ngang e se pwan or no me ree-i pwe ia pwan tipani
so he fit man that so I it NEG also ? and with-me so also want

'he is the right (fit) man for you, it does not matter to me what I think because it is'

pwe iga en ina tip-oam. Nge ina rhag. I tipani pwe i pwe pwan rhungi mwaen na.
so it you this feeling-your EMPH this only I want that I ASP-I also meet man this

'your choice. So that's it. I also want to meet this man'

Iwe ikeei rhag nnepaen mwani ai. Wa rong rong kepas.
So this-here only all maybe aei You hear hear talk

'This is all I want to talk about. Listen carefully to what I have said.'

Iwe a moan.
So ASP-C done

'So there it is.'

Text 7: Oamoannon foeriuun woong igine epwe oammoot *'Preparing Turtles*

for Cooking'

Summary: Lemoilug (Anna), age 33, tells a story of eating turtle eggs as a child.

Ei, iwe ngang[ei] Lemoilug [Nemoinug] mine i pwe ne kepaes,
PAUSE so I Lemoilug intend I. ASP-I talk

'I am Lemoilug and I will talk [about]'

i pwe fiyoang-ei nong[o] miin fiyoangoi-[no] Satawan,
I ASP-I tell story -of inside-it PAUSE story-of Satawal

'I will tell a story – a story of Satawal, to this recorder.'

ren yoato-kka egan yor waa sserag kka –re gaen iti-wow
during time-those when there is canoe sail those they ASP-H go-out

Pigeneo me Piig, nge re a noa sefan-nong,
West Faiu and Pikelot and they ASP-C go return-back

'At the time there were canoes that sailed to West Faiu and Pikelot and back [to Satawal].'

Re a pwoiupweog to woong woa-i Satawan, nge aremas re pwe ne feor wong.
they ASP-C bring to turtle on-it Satawal and people they ASP-I make turtle

'[When] they brought turtle back to Satawal and the people would cook them.'

Yoat-ei nge i mangi ren yoato we ngaang irhiuwen aet rhoapwut.
time-this and I remember during time the I still child girl

'During the time I remember, I was still a child.'

Mani i pwe wanuw are tiwou raag.
Maybe I ASP eight or nine year

'Maybe I was eight or nine years old.'

Ee mwaan-ni Satawan re gaen saei wow Pigeneo me Piig,
PAUSE men-of Satawan they ASP-H sail out West Faiu and Pikelot

faniuw kkei nge faniuw-aen [nge] Satawan. Akkaw faniuw mweitig.
island this and islands -of and Satawal few islands little

'The men of Satawal sailed out to West Faiu and Pikelot [from] the islands in and around Satawal, a few small islands.'

Mwaen re gaen saei wow Pigeneo me Piig ra noa pweipweog woong,
Man they ASP-H sail out West Faiu and Pikelot they go bring turtle

yoato kka re pwe ne sefaen nong nge aremas ra gaen yoamoanno tae.
time these they ASP-I return here and people they ASP-H prepare up

'The men would sail to West Faiu and Pikelot during these times to bring turtle back, and return, and the people would then prepare them.'

Yoor mwaen me rhoapwut me wonigaet kka re.pwe ne noa yiumaei.
there are man and woman and children those they ASP-I go pick-breadfruit

Kka re noa aepwae pwuna.
those they go pick taro

'There were men, women and children who would go pick breadfruit, and some would go pick taro.'

Iwe ngaere a seeretae waa ke-we, iwe ina min egai nnaem
so if ASP-C come ashore canoe the-(PL) then so PAUSE ASP-H usually

'So the canoes come ashore, usually they'

pwe ngare e seei waa we raen.ei iwe nge mastaen nge re pwe ne fifi woong.
so if it come ashore canoe the day-this then and eye-open and they ASP-I butcher turtle

'arrive on shore one day, and the next day the turtles are prepared.'

Iwe rhoapwut ina re pwe ne ffeor[eor] mwongo ennaam
so woman the ones they ASP-I make food usually

[ngaeni] pwe [e pwe] ngaere yoor maei iwe ina re pwe maei gapweerh.
towards ? ? if there-is breadfruit then FOC they ASP-I breadfruit roast

'The women are the ones who usually make the food. If breadfruit is available, they will roast them.'

Re pwe ffeor umw ra yapweerh maei.
they ASP-I make imu they roast breadfruit

'They will make an earth oven and roast the breadfruit.'

Iwe nge mwaen ina re pwe ne noa [miin] re pwe ne [noa]
 so then men the ones they ASP-I go PAUSE they ASP-I go

mesaen ut pwe ina re pwe ne noa fifi woong.
 Front men's house ? where they ASP-I go butcher turtle

'The men are the ones who will gather in front of the men's house, the place where they will butcher turtles.'

Iwe wonigaet ra rhianir rhoapwut ren feor-iun mwongo pwe na re pwe ne ngaere
 then children they help women with make-of food so that they ASP-I if
 ina re pwe ne ngaere re yapwerh maei, iwe ina re pwe ne yapwerh[ei] maei.
 FOC they ASP-I if they roast breadfruit then FOC they ASP-I roast breadfruit

'Then the children help the women prepare the food. If they want to roast breadfruit, then they roast breadfruit.'

Ngaere re feor pwuna, ina re pwe ne feor pwuna, pwugurhan ngaere
 if they make taro then they ASP-I make taro boiling or

'But if they prepare taro, they will prepare it by boiling it, or'

[m]egainnam pwe re pwe pwugurhaen me miin maei [g]apweerh.
 usually so that they ASP-I boil and PAUSE breadfruit roast

'usually they will boil it and roast breadfruit.'

Iwe ngaere mwaen ra noa pweiupwog-to innet, inet-in miniwe
 so if man they go bring-to distribute distribute -of that is
 pwugus-er, iwe ina rhoapwut mine re pwe ne it.to feor-i pwe
 village-their then FOC woman those they ASP-I come.to make-it so that
 re pwe ne inet.
 They ASP-I distribute

'So the men bring it to distribute in their villages, the women cook it up, and then it is distributed.'

Inetiy noa mwongo-we.
 distribute out food-the

'The food is distributed.'

Ee, egaen yor ineti-n rhoapwut ineti-r mwaen, iwe
 PAUSE usual there is distribution-of woman share-of man then
 ineti-r wonigaet.
 share-of children

'Usually there is a distribution to the women, to the men, and then to the children.'

Iwe noa inet noa wong we, nge e-rhai me aan rhoa, noan imw.aen, nge
 then out distribute out turtle the and one - and belong people inside house-his and
 CLS ANIM
 ina e pwe ne it-to feor-i mini-we ineti-n.
 FOC he ASP-I come-to make-it thing-the share -of

'When turtle is distributed, one member from each village would come to cook its share.'

Iwe, ren[oa] ii yoatokka, yoato we ngang i rhiuwen
 then with these times time the I I still
 mwittig, nge i.gaen maengiy rhag pwe ina aemaem[ae] aet
 small and I ASP-H remember still so FOC child child
 rhoapwut mwittig ina aei pwe ne itto [ae itto] finin[i] remangiurh
 female little FOC we ASP-I come.to pick turtle egg yolks

'At this time, the time when I was still little, I can still remember being a little girl and how we would come and get the turtle egg yolks.'

Ito fini remangiurh me noan[o] ngare inet-imaem, ina
 come pick turtle egg yolks from inside if share-our then
 aei pwe ne noa apweerh anemaem, ngare kkerang.
 we ASP-I go roast food.ours or roast-on-a-stick

'We would come and pick our share of the turtle egg yolks, and we would go barbecue them or roast them on a stick.'

Aei gaen [k]keraeng[a] noa-n rheon[eo] rhoo faer.
 we ASP-I roast inside-of leaf coconut plant

'We would roast them inside the leaf of a coconut plant.'

Aei pwe assewa nong[o] soagun[u] kewe, mena-nong noa-n
 we- ASP-I crack into egg the- PL put-into inside-of
 rheo.i rhoo faer we nge aei a kkerangengeta woa-n[oa] min,
 leaf-of coconut plant the and we ASP-C roast on-it PAUSE
 woan[ei] angaet.
 on fire

'We would crack those eggs and put them inside the coconut plant leaf and we roasted them on the fire.'

Iwe nge rhoapwut me ina wonigaet aipwe tipangi.r, me aipwene
 so and women and FOC children we-will help-them and we-would
 feor wong[o] we pwe aipwene miin, rere, aia
 make turtle the so we-would PAUSE cut we
 gaen mwaen[e] kkarr mwo me apweerh[a] min ineti.rh.
 usual first roast now and barbecue share-their

'We would help the women and children cut up, prepare, roast, and barbecue their share of the food.'

Pwe ina re pwe ne apwerheta mwaen feor mwo mine aremas re pwe mwaen
 so FOC they ASP-I roast first make now who people they ASP-I first
 poaun, mwongo,
 eat eat

'Usually they would then roast food for the people to eat right away.'

Iwe nge re pwe ne sape.noa pwe re pwe ne miin, feori mina yoanongaen
 then and they ASP-I turn-around so they ASP-C PAUSE make that real

ineti.r, ina re pwe ne feori pwe mwongo.n naitu ngare ran[e]nenaen.
 share-theirs FOC they ASP-I make so food-of tomorrow and day-after-tomorrow

'Then, they'll begin to prepare the rest of the share of food for tomorrow and the day after tomorrow.'

Iwe iei rhag mine min, iei mine aei fiyoang, fiyoangon[o] Satawan, iwe.
 So this all this here PAUSE this this here my story a story of Satawal so

'So, this is the end of my story, a story about Satawal.'

6.2 Written text

The vernacular language program sponsored by the Yap Department of Education has been producing Satawalese texts for use in the schools for several years. Written texts enable the writer (or editor) to reflect on the story and improve the flow and overall structure. The writer can elect to describe people, objects or settings in greater detail (or not), sequence the story more fully, and ensure that the text is grammatical according to his or her understanding of the language. Fioangon Meram Me Aenet *'The Story of the Moon and the Sun'* is the text version of an old Satawalese legend edited by Ligiteiwel (Richard), a language specialist for the Department of Education. Ligiteiwel was unavailable during my visits to Yap, so I worked with his colleague Sartilug (Lorenzo), who provided the glosses for an interlinear text I later prepared. Sartilug and I then composed a free translation.

Text 1: Fioangon Meram me Aenet *'The Story of the Moon and the Sun'*

Nonno-noa iy nie.we in-a Meram.
 live-live-live on she female-the name-of-her Meram

'Once upon a time there was a lady named Meram.'

Iy nie-we Meram a nain-iir nie-kewe naitu-n, a aeitaeng.aeni nie-we
 she female-the Meram ASP-C bear-them female-the-pl offspring-of ASP-C name-her female-the
 e temoak, Annaiu-n Meram.
 she elder born-of moon

'Meram gave birth to two daughters; she named the older one "Born of the Moon."'

Nge nie-we e mwittik, Annaiu-n Nesoan.
 and female-the she younger born-of Nesoan

'And the younger one, "Born of Nesoan."'

[Re a] Ra noo noo noo ee nie-we An-naiun Meram ina e no rhak
 They ASP-C live live live then female-the of-born Moon the-one she live only
 ree-n Meram weinaeng, iwe nge nie-we An-naiun Nesoan e no reei nie-we
 with-her Meram up-in-the-sky then and female-the born-of Nesoan she live with female-the
 inee-r faa-n, Niaei Nesoan
 sister-their under-her woman of Nesoan

'And so they lived. "Born of the Moon" was the one who only resided with Meram up in the sky, while "Born of Nesoan" was the one who stayed with their sister below, a "Woman of Nesoan."'

Mwengeye-r nie-kewe Meram me nie-we e-rhai, wono-we Aenet.
 brother-their female-the(pl) Meram and female-the CLS-ANIM male-the sun

'Meram and her sister had a brother, the Sun.'

Wono-we ina e nonno rhak weinaeng.
 male-the the-one he live only up-in-the-sky

'He lived in the heavens.'

Iy wono-we Aenet a pwai naini iwe naitu-n, a aeit-aengaen-i An-naiun Aenet.
 he male-the Sun ASP-C also bore then offspring-of ASP-C name-to-him born-of Sun

'Aenet also had a child, whom he named "Born of the Sun."'

Iwe ra nonno.
 so they-ASP-C live

'And so they lived.'

Iy wono-we Aenet e se aengaen-i wono-we naitu-n nie-kewe mwengean,
 he male-the Sun he NEG tell-him male-the offspring female -the(pl) sibling
 pwe ye oapae saeng-i.
 so he hide from-him

'Aenet did not tell his son [that Meram's daughters] were his sisters - he hid this from him.'

Iwe wono-we An-naiun Aenet a noa wur fetaen, a it-to woai naengiy
 so male-the born-of Sun ASP-C go play around ASP-C come-to in season
 netow, a noa wur fetaen me ye, e se pwan werewer rhak anian me ye.
 west ASP-C go play around that place he NEG also see just young that place

'So one day, Born of the Sun went off to a place to romance young women during the wet season of the year. He went there to play around, but he saw no one there.'

Iwe a pwai noa naengin efaeng, e se pwan werewer.
so ASP-C again go season east he NEG also see

'He went again in the dry season, and still saw no one.'

Iwe a pwai noa it-tae woai naeng-in Nukaeinaeng a noa weri nie-we Annaiu-n Meram.
then ASP-C again go to-east in domain-of name of a ghost ASP-C go see-it female-the of-born Moon

'He went again to the East, into the realm of Nukaeinaeng, and saw "Born of the Moon."

A ipekin aefirhi-iy nie-we, nge nie-we a pwan aefirh-i wono-we mwengea-n.
ASP-C really like her female-the and female-the ASP-C also like-him male-the sibling-her

'He was immediately smitten with her, and she was equally smitten with her brother.'

Iwe iy nie-we Meram, a saeng pwe ikiwe iy wono-we a ikk-it-tae pwiki nie-we
then she female-the Meram ASP-C cry because when he male-the ASP-C often-go-up take female-the
An-naiun Meram pwe rhoa-n ngaennea-n.
born-of Meram for human-of-him spouse-of-him

'Meram wept because he wanted to take "Born of the Moon" as his wife.'

Nie-we Meram iwe e-raen nge a iti-wow ree-n wono-we Aenet pwe a iti-wow
female-the Meram then one-day and ASP-C go-out to-him male-the Sun because ASP-C go-out

angaen-i pwe meeta ye se aerepia wono-we niau-n pwe me
tell-him so why he NEG inform male-the son-of-him why EMPH

'One day Meram went to Aenet to find out why he did not tell his son that "Born of the Moon" was her brother.'

Wono-we Aenet a aengaen-i pwe, "Ifa iy won-na nge i pwe aerepia."
male-the Aenet ASP-C tell-her that where he male-that and I ASP-I inform
particular-one

'Aenet replied: "Where is he, and I will tell him."'

Nie-we Meram a aengaen-i pwe, "Wo pwe aerepia."
female-the Meram ASP-C tell-him that You ASP-I inform

'Meram told him "You will tell him [that he is related to the girl]."'

Aerepia pwe iy ye feoffeor aenneew ngaeni nie-na naeyi."
inform because him he do bad with female-that mine

"You must tell him, because he was improper with my daughter."

A noo noo noo ee wonowe An-naiun Aenet e it-tae ree-n wono-we Aenet
ASP-C live live live on male-the born-of Sun he come-up to-him male-the Aenet
a gaei noa mwaenien-iy ngaeni wono-we.
ASP ASP-H out talk to-him with female-the

'So "Born of the Sun" lived. One day, Aenet met up with his son and told him about the woman.'

A ikiy saeng, a saeng wono-we niau-n
ASP really cry ASP-C cry male-the son-of-him

'And his son wept profusely.'

A gaen aengaen-i Aenet pwe, “En waikin oapwurhae-yaiei pwe wo se kaen
 ASP-C ??? tell-him Aenet that you really deceive-me that you NEG ???
 aerepia-yaiei rhak me mwan.”
 inform-me only at before

‘When Aenet divulged the truth, his son said ‘You really deceived me by not telling me [about my relationship to “Born of the Moon”] before.’

Iwe a it-tiw pwe e sa noono ree-n wono-we Aenet.
 So ASP-C come-down because he NEG live with-him male-the Sun

‘The son left because he could no longer be with his father Aenet.’

It-tiw ree-i nie-we Niaei Nesoan, iwe ina-en iy wono-we Aenet.
 come-down with-her female-the Woman-of Nesoan then mother-of this male-the Sun

‘He left with the “Woman of Nesoan”, the mother of Aenet.’

Iwe a it-tiw we-ri-iy nie-we Annaiu-n Nesoan a noa rhoan ngaenne-yaeni.
 when ASP-C went-down saw-it-her female-the born-of Nesoan ASP-C marry human spouse-his

‘When he returned he saw “Born of Nesoan” and took her as his wife.’

A pwoopwo noa iy nie-we Annaiu-n Nesoan.
 ASP-C pregnant out she female-the born-of Nesoan

‘“Born of Nesoan” became pregnant.’

Iwe wono-we Aenet a aengaen-i pwe, “Wo pwe naina-i noa rhak nge wa
 so male-the Aenet ASP-C tell-to-him that you ASP-I bear-it out just and you
 pwi-ki-tae ree-i, pwi-ki-tae ree-i pwe i pwe foana aete-mwu noaumw.”
 take-it-up to-me take-it-up to-me because I ASP-I raise child that-near-you yours

‘Then Aenet told his son “You will bear your child and bring it to me. I will raise your child.’

Iwe noo noo noo nie-we pwiuniuw-aen wono-we naiun ee tori meram
 so live live live female-the spouse-of-him male-the son she reach months
 we e pwe menaw noa, e noa menaw tiw iwe e-rhai aet,
 that she will give-birth out she when give-birth down so one-CLS ANIM child
 iwe a pwi-ki-tae, pwi-ki-tae ree-n Aenet.
 that ASP-C take-it-up take-it-up to-him Aenet

‘The days passed, and his wife neared the time she was to give birth. When she gave birth to the child, her husband took it to be with Aenet.’

En-naen feffaeraek tae rhak nge wono-we Aenet a, “Ina oanaetiw rhak
 he-has-just walk up just and male-the Aenet ASP-C so lay-it-down just
 iki-na pwe i nnaen iti-wow pwi-ki.”
 over-there so I just go-out take-it

‘He approached Aenet, who said “Place the child down over there and I will take him.”’

Iwe wonowe Annaiu-n Aenet a iura pwe, “Tae foakkon i pwe
 then male-the born-of sun ASP-C say that it-is certain I ASP-I
 oanae-tiw rhak ikaa-n nge e soapw maenoa, e soapw saeng.”
 lay-down just over-here and he will-not die he NEG-I cry

‘“Born of the Sun” replied, ‘Are you certain I should put him down here – the baby won’t

die, or cry?’

“Aehae, oanae-tiw rhak iki-na wa siusaeng-i.”
no, put-down just over-there you leave-him

‘No, just put him down over there and leave him.’

Iwe wonowe An-naiun Aenet a oanae-tiw rhak aete-we naitu-n a
So male-the born-of Sun ASP-C put down just child-the offspring-his ASP-C
siusaeng-i, a gaen faeraek faeraek nge e fanasefaen a noa noa ee tonoa.
left-him ASP-C ASP-H walk away walk away and he looked-back ASP-C go go he reach-destination

‘So “Born of the Sun” just put down his son and left him there; as he was walking away he looked back frequently, and continued on until he was out of sight.’

Iwe wono-we Aenet e feori rhak ffeoriun aete-we naitu-n wono-we
so male-the Aenet he make just apply magic child-the offspring-of male-the
naitu-n rheseti-wow neset, e noa tupwu-nong a mwaen noa.
offspring-of kick out sea he go wade toward-shore ASP-C man grown

‘Aenet applied magic to the son of his son, and kicked him into the ocean. He waded to shore as a grown man.’

A noo noo noo ee noan eew raen nie-we ina-n a ikin pakket-i.
ASP-C live live live he until one day female-the mother-of-him ASP-C very homesick

‘And so he lived until one day when his mother, “Born of Nesoan” desperately longed to see him.’

Iwe a aengaen-i, “Annaitu-n Aenet.”
so ASP-C tell-him born-of Sun

‘So she called out to her husband “Born of the Sun.”’

“Nge wo se noa mwo it-tae ree-n Aenet pwe wo pwe noa mwo aengaen-i pwe
and you NEG go now go-up with-him Aenet because you ASP go now tell-him that
wo pwe pwiki-tiw mwo wonowe naiturh i pwe pipiy mwo ngaere a temoak ngaere meeta.”
you ASP-C bring-down now male-the offspring-our I ASP-I look-at now if ASP-C large or what

‘Why don’t you go up to your father now and tell him to give back our son and bring him down here so I can see if he’s large or whatever?’

Nge wonowe An-nai-un Aenet, “Weti mwo, faeiekus.”
and male-the born-of-the Sun wait now in a while

‘And “Born of the Sun” replied ‘We must wait for a while.’

Pwe ikiwe wonowe Annaitu-n Aenet e se niugiuw pwe e pwe menaw
so when male-the born-of sun he NEG believe that he to be alive
aete-we naitu-n pwe ikiwe e pwiki-tae rhak, iwe e se noa
child-the offspring-of because when he take-it-up only so he NEG go
ngaenne-i wono-we sema-n pwe ikiwe wonowe sema-n e aengaen-i
toward-to-him male-the father-his so when male-the father-his he tell-him
pwe e pwe oanae-tiw rhak.
to he ASP-I lay it-down just

‘“Born of the Sun” did not believe that his child was still alive because when he took it up to his father, he did not give the child directly to his father. His father told him just to

lay it down [and leave].'

Iwe ina maeni minna a kaei tip mwaramwar wono-we ikiwe nie-we a kaen
then that-is maybe why ASP-I ASP-H think not-so-sure male-the when female-the she ASP-H
aegaen.i pwe e pwe noa aemwaer-i.
tell-him that he will go look-at-him

'So that's why he now thinks [that his son is dead] because the boy's mother is now asking him to go get him so she can see him.'

Iwe a pwai noo noo noo ee pwan pwoopwo.
so ASP again live live live on until pregnant

'The days passed, and she was pregnant again.'

Iwe wono-we semae-n Annaiu-n Aenet a pwan aengaen-i rhak
So male-the father-his born-of sun ASP-C also tell-him just
pwe ikine e pwan menaw noa nie-we ree-n nge a pwan pwikitaie pwe pwai naiu-n.
that when he also born out female-the with-him and ASP-C also carry-up so also offspring-of

'So the father of "Born of the Sun" told him when his wife ["Born of Nesoan"] gave birth to the child, he was to bring it up for him to raise.'

A pwai noo noo noo niewe ee a pwai tori merem-an, e noa menaw
ASP-C also live live live female-the on ASP-C also reach month-of she give birth
noa niewe e-rhai aet rhoapwut.
out female-the one-CLS ANIM child girl

'And so she lived until the month she was to give birth, and she gave birth to a daughter.'

Iwe wono-we Annaiu-n Aenet e pwai roki rhak a pwan faeraek.
so male-the born-of sun he also pick-up just ASP also walk

'"Born of the Sun" just took [his daughter] and went away.'

It-tae it-tae ee iwe a pwan, "Aenet."
go-up go-up on until ASP-C also Aenet

'Up he went, and called out "Aenet."'

'Ee.'
here

'"Here I am."'

"A pwan menaw noa nie-we ree-i nge e-rhai aet rhoapwut miniwe
ASP-C also bear out female-the with-me and one-CLS ANIM child girl that is
naiu-n, nge ie ie-n."
offspring-of her and here here-is

'"My wife has given birth to a daughter. Here she is."'

"Pwan oanaeti rhak ikina nge wa pwai siusaengi."
also lay-it-down just there and you also leave

'"Just lay her down and leave."'

Iwe wono-we Annaiu-n Aenet a, "Meeta wo Aenet ew feoffeor
so male-the born -of sun ASP-C why you Aenet one trick

minimwu wo feori ngaeni-aei.”
that is you do toward me

“*Born of the Sun*” said “*Why Aenet – why are you trying to trick me?*”

Iwe wono-we Aenet a, “Oa, i aengae-niuk pwe wo pwe oanae-tiw rhak
so male-the Aenet ASP-C Yes, I tell-you that you ASP-I put-down just
iki-na wa pwai siusaengi ngeo.”
over-there you also leave right/okay

‘*Aenet replied, “I told you to put her down over there, and leave, alright?”*’

“Nge ifa mwo aetewe mwaei naei-i.”
So where now child-the first born of - me

“*So where is my first born child now?*”

Iwe wonowe Aenet a iura pwe, “Tae imwu i aengae.niuk pwe wo pwe
so male.the Aenet ASP-C say that it.is that I tell-you that you ASP-C
pwan awei ngaeni rhak, wo pwe oanaeti rhak ikina wa pwai niki.ti noa.”
also compare with just you will lay-down just over-there you also leave-it out

‘*Aenet said “As I told you, [I will permit you to see your first born] only after you lay [your newborn] her down over there and leave.”*’

Iwe wonowe Annaiu-n Aenet a, “I soapw rhiuwe-i nikiti noa no aet-e
then male-the born-of sun ASP-C I NEG-I leave-her go out anymore child-this
naei-i, ngaere wo pwae-ri ngaeni-aei aete we mwaei naei-i pwe i pwe
offspring-mine unless you show-it to-me child the first offspring-mine because I will
niukiuniuk aei i pwe oanaeti aet-e naei-i ik-ei, i pwe nikititiw.”
believe my I will lay-down child-this offspring-of-mine right- here, I ?? leave-it-down-here

“*Born of Aenet*” then said “*I will not leave my child here unless you show me my first born – only then will I truly believe [that he lives] and then I will put my [second] child down here, and leave.*”

Iwe wono-we Aenet a, “Annaiu-n Weinaeng, Annaiu-n Weinaeng.”
So male-the Aenet ASP-C born-of sky born-of sky

‘*Aenet called out “Born of the Sky”– “Born of the Sky.”*’

Pwe ina wono-we Aenet a aeitaengaen-i wono-we naiu-n pwe Annaiu-n Weinaeng.
so EMPH male-the Aenet ASP-C name-him male-the born -of thus born-of sky

‘*So the young man who Aenet named “Born of the Sky” [appeared].*’

“Annaiu-n Weinaeng teo-tiw me woan poana wo pwe teo-tiw
born-of sky crawl-down with on up-in-the-sky you ASP crawl-down
pwe wo pwe pipi-y Annaiu-n Aenet ina e se niukiuniuk pwe wo menaw.”
thus you ASP look-at born-of Sun that he NEG believe that you alive

“*Born of the Sky,*” *crawl down from the sky. Crawl down and look at Born of the Sun so he will believe that you are alive.*”

Iwe wono-we e noa teotiw, a iura pwe, “Ifa.”
so male-the he go crawl-down ASP-C say that where

‘*So he [“Born of the Sky”] crawled down and then said “Where?”*’

“Ien no, Annaiu-n Aenet, ien wono-we noaumw, nge ie I(y)a
 here indeed born-of sun here male-the your and I I ASP-C
 foana pwe naeii nge iy a aetae ngaen-i pwe Annaiu-n Weinaeng.”
 raise for mine and I ASP-C name to-him that born-of sky

“Here he is, “Born of the Sun” — this is your son whom I have raised as my own and have named “Born of the Sky.””

Iwe wono-we e noa to-wow a ikiy riu iy wonowe sema-n,
 so male-the he go to-out ASP-C very surprised he male-the father-his
 wono-we Annaiu-n Aenet.
 male-the born-of sun

‘So [“Born of the Sky”] greatly surprised his father, “Born of the Sun.”’

Wonowe a e-rhai mwaen faerikit, mwaen mwamwaai.
 male-the he one CLS-ANIM man big man kind/cooperative/gentle/understanding

“Born of the Sky” was a strapping man, a kind and gentle man.”’

Iwe wonowe Annaiu-n Aenet a, “Iwe meeta i pwe pwan oanaetiw.”
 so male-the born-of sun ASP-C so what I ASP-I also lay down

“Born of the Sun” said “I will lay her down.”

“Oa, oanaetiw rhak ikina wa siusaeng-i.”
 yes lay-down just there you leave-it

“Yes, just put her down there and leave her.”

Iwe a pwan oanaetiw rhak aete-rhoapwut we mwiri-y naiu-n nge a pwai siusaeng-i
 so ASP-C also lay-down just child-female the second-him offspring-of and ASP-C also leave-it

‘So he laid down his daughter, his second child, and he left.’

Wonowe e pwan feo-ri feo-ri pwan rhexet-i-wow neset, nie-we e noa faeraek nong
 male-the he also applied-magic (2) also kick-it-out ocean female-the she go walk inland
 a pwai rhoapwut.
 she also woman

‘[Aenet] applied magic, kicked the second child out into the ocean, and she returned to the shore as a mature woman.’

Iwe a it-tae noo ree-n wono-we, wono-we Aenet, pwe [oatwe] iwe
 so ASP-C come-up stay with-him male the male-the Aenet so time so
 wonowe a pwai siusaengi rhak nie-we.
 male-the ASP-C also leave just female-the

‘Then she went up to live with Aenet and only Aenet... ?

Iwe a pwan aeit-a nie-we, a aeit-a-engaeni rhak Ni-ae-n Weinaeng.
 so ASP-C also give-name female-the ASP give-name-to person just young-lady-of sky

‘Aenet gave this woman the name “Young Lady of the Sky.”’

Iwe ra noo noo noo ee nge maeni a ikin pakkenoa nie-we inee-r
 so they-ASP-C live live live on and maybe ASP-C really homesick female-the mother-their
 Annaiu-n Nesoan.
 born-of Nesoan

‘And so they lived. “Born of Nesoan” longed for her daughter.’

Iwe nge a aengaeni wono-we Annaiu-n Aenet pwe, “Annaiu-n Aenet.”
 so and ASP-C tell female-the born-of sun that born-of sun

‘She called out “Born of the Sun,” “Born of the Sun.”’

“Ee.”
 here

“‘Here I am.’”

“Wo noa mwo ittae reen Aenet pwe wo pwe wummwur to mwo aete ke-we naiu-rh
 you go now up with Aenet so you ASP-I escort to-me now child the-PL offspring-ours
 pwe ngaang i sa sipekin mwen no ree-n aei pakketiir.”
 because I I NEG can emotional-feeling go with-him my emotions

“‘Go to Aenet, and escort [bring] our children to me, because I am unable to control my longing for them.’”

Wonowe a iura pwe, “Iwe wo ne weti-aei pwe i pwe-ne noa aengaeni pwe i pwe-ne
 male-the ASP-C say thus so you ASP-I wait-for-me so I ASP-I go tell so I ASP-I
 wummwur tiw pwe wo pwe-ne pipii-r.”
 escort down so you ASP-I look-at-them

‘Born of the Sun said “Wait here. I will tell him, and then I will escort them so you can see them.’”

Iwe wono-we Annaiu-n Aenet a it-tae ree-n wono-we sema-n a iura pwe,
 So male-the born-of sun ASP-C went-up with-him male-the father-his ASP-C say thus

‘So Born of the Sun went to see his father, and called out:’

“Aenet.”
 sun

“‘Aenet.’”

“Ee.”
 here

“‘Here I am.’”

“E iura nie-we ree-i pwe i pwe-ne wummwur-tiw mwo aetekka
 she say female-the with-me so I ASP-I escort-down now children these over there
 nai-maem pwe e pwe-ne noa mwo pipii-r pwe maeni a pakketii-r.”
 offspring-ours because she ASP-I go now look-at-them because perhaps ASP-C long-for-them

“‘The woman I am with [wants me] now to escort our children down so she can see them, because she longs for them.’”

Iwe rhak nge a, “Iwe wo weti pwe i pwe-ne aengaenii-r rhoan woa-i naeng-iy i pwe
 then just and ASP-C so you wait because I ASP-I tell-them people on-it place-of mine I ASP-I

noa aengaeni Annaiu-n Meram me Meram pwe re pwe-ne feo-ri pwikieer pwe wo
 go tell born-of moon and meram so they ASP-I prepare-it foods so you
 pwe-ne wummwur-tiw Nesoan pwe Annaiu-n Nesoan a tipaeni pwe e pwe ne wer-i-ir
 ASP-I escort-down Nesoan so born-of Nesoan ASP-C want because she ASP-I see-it-them
 rhoa ka naiu-n ie ra rhoapwut nge ra mwaen.”
 people these offspring of -her that they female and they men

‘And he said “Wait until I inform my people. I will tell “Born of the Moon” and Meram to prepare food, and you will accompany “Born of Nesoan” to see her children as an adult woman and man.’

Iwe noan raenin we nge a aengaenii-r Annaiu-n Meram me nie-we mwengean pwe re
 then on day the and ASP tell-them born-of moon and female-the sister so they
 pwe-ne feori pwikieer aete ke-we naiu-n pwe re pwe-ne it-tiw Nesoan
 ASP-I prepare banquet child the-PL born-of so they ASP-I go-down Nesoan

‘It was on the day he told Born of the Moon and her sister to prepare a banquet for the children, that they would go down to the place of Nesoan.’

Iwe ra saeppenoa rhoa ke-we nefeor nge ra noa wiwi woot nge feo-ri pwe
 then they ASP-C turn attention people the-PL do and they ASP-C go pull-out white-taro and prepare-it so
 pwikieer rhoa ke-we naiu-r, ra gaen itto rhak wumw, it-to rhak woto-keoreokeor
 banquet people the-PL offspring-their they ASP-C start come-to just oven come-to only white taro-peeled
 nge wot-apwapw mini-ke-we pwikieer rhoa ke-we naiu-n Annaiu-n Aenet
 and white taro-partly pounded over there- the-PL banquet people the-PL offspring-of born-of sun

‘Then they ceased what they were doing and began pulling white taro to prepare a banquet for their children. They put the peeled white taro in an underground oven and the partly pounded white taro over on the banquet table for the children of “Born of the Sun.”’

Iwe rhak nge e pwe neoanowas nge motaen mwongo ke-we rhak pwikieer rhoa ke-we
 So just and e will afternoon and cook food the-PL only banquet people the-PL
 nge re faeraek.
 and they walk

‘So in the afternoon the banquet was ready, and they walked to where it was.’

“Ei oaw sa noa maeketiwi si pwe-ne maeketiwi faa-n.”
 so let us go go down we ASP-I go-down under-it

“Let us go there.”

Iwe rhak nge re faeraek rhoa-we.
 then just and they walk people-the

‘And so they went down.’

Re faeraek tiw faa-n nge ra iura pwe, “Ei, ra war rhoa-we naiu-n
 they walk down under-it and they ASP-C say then Hey they-ASP-C appear people-the offspring-of
 Annaiu-n Aenet ie re pwe-ne it-tiw faa-n.”
 born-of sun here they ASP-I come-down under-it

‘They went down and said “Behold, the children of “Born of the Sun” are appearing; they are coming down.’

Iwe rhak nge iwe ra faeraek tiw.

then just and so they-ASP-C walk down

'And so they went down.'

Nge wono-we Annaiu-n Aenet iwe a fasiun komwo-tiw e noa fane-wow
and male-the born-of sun thus ASP-C naturally first-down he come look-out
a weri pwe mes-aei naiu-r rhoa ke-we.
he saw ?? face-of born.of people the-PL

'So "Born of the Su"n naturally was the first one down. He looked out and he saw the faces of his children.'

Iwe a, "Iwe wo nefat-tae ne, Annaiu-n Nesoan, wo pwe-ne pipii-r
So ASP-C so you look-up ASP-I born-of Nesoan you ASP-I look at-them
rhoa-we naiu-rh pwe imwu ra aetaenae-tiw meikomwun."
people-the born-of-us that there they ASP-C walk single file-down over there

"Look up, "Born of Nesoan", and you will see our children walking single file down over there."

Iwe nie-we e noa fan noa e sa kiun-er no nie-we naiu-n me wono-we naiu-n.
so female.the she go look out she NEG recognize-them anymore female-the born-of and male-the born-of

'So she went to look and she did not recognize [either] the young woman or the young man.'

Wonowe naiu-n Annaiu-n Aenet e komw, a mwirin niewe mwengan,
male-the offspring-his born-of sun he first ASP-C behind male-the sibling/sister
a mwirin nie-we Annaiu-n Meram, a mwirin nie-we Meram.
ASP-C behind female-the born-of moon ASP-C behind female-the Meram

'Born of the Sun was the first, followed by his sister Born of the Moon and then Meram.'

Nie-we a gaen, "Annaiu-n Aenet."
female-the ASP-C ?? born-of sun

'She said, "Born of the Sun."

"Ee."
here

"Here I am."

"Nge ifa Annaiu-n Weinaeng nei-ir rhoa kaan."
so which born-of sky of-them people those

"Which one is "Born of the Sky" among those people?"

Pwe iy wono-we Aenet ina e gaei noa ffoarh mwii-r.
so he male-the Sun the-one he ASP-H go all the way last of-them

'Aenet was often one who was in the rear of a crowd.'

Wono-we Annaiu-n Aenet e gaen fana-wow nge a, "Aenet ina e noa
male-the born-of Sun he ASP-H look-out and ASP Aenet is the one he go
ffoarh mwii-r ina mana-we sem-aei, iwe Meram imwun, Annaiu-n
all the way behind-them who man-the father-my then Meram is this one born-of
Meram imwun, iwe a nie-we nai-urh imwun, wono-we naiu.rh imwun."
Meram is this -one then ASP female-the offspring-our is-this-one male-the offspring-our is this one

"Born of the Sun" looked around several times and said "Aenet, the last one in the line,

is my father. In front of him is Meram, and the next one is “Born of the Moon,” and then our daughter [“Young Lady of the Sky”], and then our son [“Born of the Sky”].

Iwe ra faeraek nong faeraek nong iwe nge iir rhoa-n faniuw we ra
 then they-ASP-C walk inland walk inland then and they people-of island the they ASP-C
 maeketo rhak oawurur iir rhoa ke-we naitu-n Annaiu-n Aenet.
 gather just watch them people the-PL offspring-of born-of sun

‘Then they walked to where the people were to get a look at the children of “Born of the Sun.”’

Iwe it-to piungiu-tiw mini-ke-we pwikieer nie-ke-we.
 then came-to place food-down things-the-PL food-bundles women-the-PL

‘Then the women came to put the bundles of food [they prepared] down.’

Nie-we Annaiu.n Nesoan e sa kiunei.no kker meeta e pwe
 female.the born.of Nesoan she NEG know.at all happy what she ??
 aeni wenimmwer rhoa-we naitu-n.
 do before people-the born of-her

“Born of Nesoan” was so overjoyed that she didn’t know what to do in front of her children.’

Iwe ra gaen it-to ttor fengaen pwe ra gaen ittae,
 then they ASP-H come-to jump together(hugging) so they ASP-C ASP-H shout
 “Ey wenimmwoamw Annaiu-n Weinaeng,
 greeting welcome born-of sky
 nge wenimmwoamw Aenet, nge wenimmwaemi niekei.”
 and welcome Aenet and welcome these women

‘Then they came together and embraced, and said “Welcome “Born of the Sky,” Welcome Aenet, and Welcome to you women.”’

Iwe ra it-to noo noo noo ee ra it-to no aekini riuwo-apwong pwong
 then they ASP-C come-to live live live on they-ASP-C come-to live [number-how-many] two - CLS night night
 me riu-raen raen, iwe noan miniwe ariu-raenni-r nge wono-we Aenet a, “Iwe aei
 and two CLS day day then on those second-day-those and male.the Aenet ASP-C so we
 pwene it-tae mwo en Annaiu-n Aenet pwe a pwai temoak aemaem it-tiw no
 ASP-i come-up now he born.of sun because ASP-C also enough we come-down live
 remi nge aei pwe ne it-tae mwo pwai neni-emmaem.”
 with your we ASP-I come-up now also place-our

‘And they all stayed together for two nights and two days. On the second day Aenet said “Born of the Sun,” it is time to go; we have stayed here long enough and we will now go back to our place.’

Iwe re it-tae wono ke-we it-tae no no iwe e mwiuch.
 then they go-up male the-PL go.up live live so it end

‘And so they returned to the heavens to live on...the end.’

6.3 Folktales from Satawal

In the early 1980's on Satawal, Kenichi Sudo and Sabino Sauchomal collected three well-known "Folktales of Panuwnap" from Namonur (Isadore), a renowned canoe builder and navigator. An interlinear text of each folktale was published in the Japanese language *Bulletin of the National Museum of Ethnology*, Osaka, Japan. I found these folktales quite by accident, and they remain the only interlinear texts of Satawalese I have found in print. The *Bulletin* does not enjoy a wide distribution. Since these folktales are well-known to the Satawalese, I wanted the valuable information in them to be accessible more widely, hence their addition into this work. The interlinear texts were copied exactly as Sudo and Sauchomal originally transcribed them (readers may consult the sound-to-letter correspondences for the graphemes used in the stories). The original free translations of each folktale were in Japanese. Fellow graduate student Mie Hiramoto of the Department of Linguistics graciously provided excellent English free translations for each below. Samuel Elbert published a variation of one of these stories in his *Three Legends of Puluwat and a bit of talk*.

Text 1: Fiyóngo-n Panúwnap 'The Story of the Great Navigator'

1. Yikiwe yikiwe nge wono-we Panúwnap ye non-no wóó-n Wuumaan. Wuumaan
long ago long ago then man - the Panuwnap he rdp. stay upon-it Uman. Uman

ye-ew fanúwá-y Rúuk. Yiwe ya káy non-no me wono-kkewe nay-ún Rongonap,
one-general island-of Truk and he be rdp. stay with man - the pl. son-his Rongonap

Rongoíik, Yátinimann, Yátiisé.
Rongorik Yatinimann Yatiise

A long, long time ago, a man named Panuwnap lived on the Island of Wumaan. Wumaan is one of the islands of Chuuk. He had four sons: Rongonap, Rongorik, Yatinimann, and Yatiise.

2. Yiwe ra káy non-no wóó-n Wuumaan. Ya pwiki pwiki yee nge wono-we
and they be rdp. stay upon-it Uman it carry on carry on until then man-the

Rongoíik ya ya-kkúné nayú-n wuu. Yiwe wono-we Panúwnap ya fééri wuu we nayú-y

Rongorik he caus.request dear-his trap and man-the Panuwnap he make-it trap the dear-his

Rongořík. Ya pwiki pwiki yee mónn nge ye nó sooni nó. Yiwe ye káy ninn-niyap wuu we
Rongorik it carry on carry on until finish then he go put-it away and it be rdp.catch trap the

nayú-n.
dear-his

They lived on Wumaan Island. One day, Rongorik wanted to have his own fish trap. Panuwnap made a trap for his son. Once the trap was finished, Rongorik went to set it in the ocean. His trap was always filled with fish.

3. Yiwe nge ye nó yit-to wono-we Rongonap ya, “Panúwnap fééri-to ye-ew wuu pwe
and then he go come-here man-the Rongonap he Panuwnap make-it-here one-general trap as

náy-i.” Yiwe ya fééri fééri wuu we nayú-y Rongonap yee mónn. Nge ye nó sooni. Ye nó
dear-my and he make it make it trap the dear-his Rongonap till finish then he go put it he go

yit-to yi-we ye-ránn. Ye nó piipii-y wuu we ye sóór yiik nónn. Sooni nó ye nó
come-here it-the one-day he go see-it trap the it neg.exist fish inside put it away he go

yit-to ye se pwan yoor fak yiik nónn. Yiwe ya soong wono-we. “Meeta min-ne ye káy
come-here it neg. also exist just fish inside and he angry man-the what thing-this it be

niyap nayú-y Rongořík nge ye se niyap náy-i reen.”
catch dear-his Rongorik then it neg.catch dear-my for

Later, Rongonap came to his father and asked, “Panuwnap, please make me a fish trap too.” He made a trap for his son Rongonap. Rongonap set the trap in the ocean. He went to check the trap, and he looked inside, but did not see a single fish. So, he set the trap in different locations, but still no fish. Rongonap became angry, and shouted at his father “Why does Rongorik’s trap catch fish and mine does not?”

4. No no yee nge wono-we Rongořík ya pway nó yit-to. “Panúwnap, ngaang yi pwe nee
stay stay till then man-the Rongorik he also go come-here Panuwnap I I will now

nó fena ye-fór waa pwe wáá-y.” “Wo nó.” Yiwe wono-we ye pwiki fak sóópan we yaan
go cut one-long canoe as canoe-my you go and man-the he take just ax the his

nge ye nó. Ye riki-tá ya piipii-y mááy we ye pwe yó-móccha, ya tééki rúú-fay
then he go he walk-up he look-it breadfruit the he will caus. fall it he pick-it two-round

núú yit-to ngón-nong rápi-n pwe táriyáki-n.
coconut come here put-in base-of as offering-of

One day, Rongorik went to his father. “Panuwnap, I want to make my own canoe.” Panuwnap replied, “Yes, go ahead.” Rongorik took his axe into the woods. He walked around, and saw a suitable breadfruit tree. Before cutting the tree down, he put two coconuts at its base as an offering to the tree.

5. Wono-we ye yúú nó rápi-n mááy we nge ya, “Yá Panúwnap paúw wo.” “Yee wóóy
man-the he stand away base-of breadfruit the then he hey Panuwnap navigator you what yes

yee.” “Yee wa yéér kán páyi-páy nó fak wóó-n fanúwó-mw na fanúwá-n Konoyisú
what hey you just be rdp.stay away just upon-it island-your that island-of Konoyisu

Panúwnap panúw. Risi kowu risi kowu re sááki sááki ya risu kowu risi kowu re
Panuwnap navigator they take-it-off take-it-off eh

sááki sááki ya wo ppán mááy yeen wo ppwas mááy yeen wo ppán mááy
take-it-off take-it-off eh you light breadfruit this you dry breadfruit this you light breadfruit

yeen wo ppwas mááy yeen wo pwe riki-riki-tiw nee-set na wo pwe riki-rik
this you dry breadfruit this you will rdp.run - down in - sea that you will rdp.run

ppán ppán wo yéét rúúw, yéét rúúw yén.”
light light you one-seq. two-seq. one-seq. two-seq. three-seq.

Rongorik stood by the breadfruit tree, and said “Panuwnap, the Great Sea Voyager.” It replied, “Yes, what can I do for you?” Rongorik chanted “Panuwnap, who resides on the Island of Konoyisu, please come out. Please remove bad spirits from the tree. Dry the tree well, and make it very very light. Make it run fast on the ocean, as fast as I can count 1-2-3, 1-2-3.”

6. Yiwe wono-we ye yit-to pwe ya sóópánii-y sóópánii-y yee móccch. Yiwe ya kopii-y
and man-the he come-here so he axe-it axe-it till fall and he cut-it

kopii-y yee kop. Yiwe ya yit-to fana-fan. Fana-fan fana-fan yee pwong nge ye yit-tiw
cut-it till cut and he come-here rdp.carve rdp.carve rdp. carve till night then he come-down

mayúr. Mmas tá yi we ye ránn nge ya pwan yit-tá fana-fan. Ya pwiki pwiki yee mónn
sleep wake up it the one-day then he again come-up rdp.carve it carry-on carry on till finish

waa we waa-n, yiwe ya yúruú-tiw nee wutt.
canoe the canoe-his and he drag it-down in canoe house

After he finished, Rongorik raised his axe and cut the tree until it fell. He trimmed the canoe length by cutting the edges of the trunk. He carved and carved the canoe, until nightfall, when he went home to sleep. The next day, he woke up, and returned to the spot to resume carving the canoe. He carved and carved, until he was finished, and dragged his new canoe down to the canoe house.

7. Yiwe nge wono-we Rongonap ye rongo-rong pwe wono-we ya fana-fan waa-n,
and then man-the Rongonap he rdp.hear so man-the he rdp.carve canoe-his

nge ye nó yit-to. “Panúwnap ngaang yi pwe nee nó yó-mócccha ye-fór waa pwe wáá-y.”
then he go come-here Panuwnap I I will now go caus. -fall it one-long canoe as canoe-my

“Wo nó.” Yiwe ye nó fak wono-we nó yó-mócccha mááy we nge ye se fééranúú-w. Ya yó-
you go and he go just man-the go caus.fall-it breadfruit the then he neg.make-magic-it he caus.

móccha yó-móccha yee mómch. Nge ye yit-to kopii-y. Kopii-y kopii-y yee kop. Yiwe nge
fall it caus. fall it till fall then he come-here cut-it cut-it cut-it till cut and then

ye nó yit-tiw pwe ya pwong.
he go come-down because it n ight

After hearing about this, Rongonap wanted to carve his own canoe. “Panuwnap, I want to fell a tree so I can make a canoe for myself.” Panuwnap answered, “Go ahead.” Rongonap went into the woods and found a breadfruit tree. Without a chant or a gift for the tree, he cut the tree down right away. He trimmed down the edges and the bottom for some time, and as it was growing dark, he returned to his house for the night.

8. Mwiri-n pwe ye yit-tiw nge ye nó too-wow yanúú-n mááy we. “Ye Panúwnap panúw
after-him as he come-down then he go get-out spirit-of breadfruit the hey Panuwnap navigator

wo.” “Yee wóóy yee.” “Ye wa yéér kán páyi-pay nó fák wóó-n fanúwó-mw na fanúwa-n
you what yes what hey you just be rdp. stay away just upon-it island-your that island-of

Konoyisú Panúwnap panúw. Risi kowu risi kowu re sááki sááki ya risi kowu
Konoyisu Panuwnap navigator they take-it-off take-it-off he

risi kowu re sááki sááki ya wo menaw mááy yeen wo yúú tá mááy yeen wo
they take-it-off take-it off eh you alive breadfruit this you stand up breadfruit this you

menaw mááy yeen wo yúú tá mááy yeen yee yúú ta mááy yeen ya.” Yiwe yúú tá
alive breadfruit this you stand up breadfruit this hey stand up breadfruit this eh and stand up

mááy we nge ya fár yikin temók nó mmwán yikiwe.
breadfruit the then it already very big away than before

After Rongonap left, the spirit of the tree appeared and began to chant. “Panuwnap, The Great Navigator, you!” Panuwnap acknowledged the spirit, who continued the chant many times “Oh Panuwnap, who lives on the Island of Konoyisu, chase the bad spirits away from this tree. With your powers, restore this tree, and make it stand up again. Make this tree come back to life again.” Then the breadfruit tree stood up and was bigger than before.

9. Yiwe wono-we ya pwan yit-to yó-móccha. Yó-móccha yó-móccha yee mómch. Nge ye
and man-the he also come-here caus. fall it caus. fall it caus. fall it till fall then he

yit-to kopii-y. Kopii-y kopii-y yee kop. Yiwe nge ye fana. Fena fena ye yótowuu-w.
come-here cut-it cut-it cut-it till cut and then he carve carve carve till dig-out-inside-it

Pwiki pwiki yee pwong nge wono-we ye yit-tiw pwe ye yit-tiw mayúr.
carry on carry on till night then man-the he come-down because he come-down sleep

The next morning Rongonap returned to cut down the tree. He chopped and chopped until it fell. Then he cut the edges off, and he carved until the inside of the tree was shaped. He continued until nightfall, and returned home to sleep.

10. Mwiri-n pwe ye sú tiw nge ye pway nó too-wow yanú-n mááy we. “Ye Panúwnap
 after-him as he go down then he also go get-out spirit-of breadfruit the hey Panuwnap
 panúw wo.” “Yee wóóy yee.” “Ye wa yéér kán páyi-páy nó fak wóó-n fanúwó-mw na
 navigator you what yes what hey you just be rdp. stay away just upon-it island-your that
 fanúwá-n Konoyisú Panúwnap panúw. Risi kowu risi kowu re sááki sááki ya risi
 island-of Konoyisu Panuwnap navigator they take-it off take-it-off eh
 kowu risi kowu re sááki sááki ya wo menaw mááy yeen wo yúú tá mááy yeen
 they take-it-off take-it-off eh you alive breadfruit this you stand up breadfruit this
 wo menaw mááy yeen wo yúú tá mááy yeen ye yúú tá mááy yee ya.” Yiwe pwan yúú tá
 you alive breadfruit this you stand up breadfruit this eh stand up breadfruit this eh and also stand up
 mááy we.
 breadfruit the

When Rongonap left, the breadfruit spirit returned again. He again called out to Panuwnap, “Oh Great Navigator Panuwnap.” “Yes, what is it?” The spirit chanted again and again “Great sea voyager of the Island of Konoyisu, please make the breadfruit tree rise again, make it stand up, alive and tall. Please make the tree come back to life and make it stand up.” Then, the breadfruit tree stood up.

11. Wono-we ye nó yit-ta nee yótosor pwe ye pwe yit-tá yó-móna nó waa we waa-n, ya
 man-the he go come-up in morning so he will come-up caus. finish-it away canoe the canoe-his it
 pwan yúú tá mááy we. Yiwe nge ye nó yit-tw. “Panúwnap nge ye féyúta mááy
 also stand up breadfruit the and then he go come-down Panuwnap then it happen-what breadfruit
 na yááy yi-na yi kán yó-móccha nó kopii-y nó pwe yi ya kán fef-fena nge yi káy nó yit-tá
 that my loc.-that I be caus. fall-it away cut-it away so I be be rdp. carve-it then I be go come-up
 nee yótosor nge ya pwan yúú tá.” “Yiyokk nge wo kán fitee-y fak?” “Ye sóór. Yi kán
 in morning then it also stand up gee then you be do-what-it just it neg.exist I be
 yó-móccha nó fak yiwe yi ya fana-fan.” “Yiwe wo nó yángáni Rongorík pwe ye pwe nó
 caus. fall-it away just and I be rdp. carve alright you go say him Rongorik so he will go
 yó-móccha wow.”
 caus, fall-it out

Rongonap returned the next morning to finish making his canoe, but discovered that the tree was standing up once again. He went to Panuwnap and said “Panuwnap, why is it that the breadfruit tree I have cut down, trimmed the edges, and carved the inside is standing up like I had never cut it?” “What? Did you offer something to the tree before you began?” “No, I didn’t do anything, I just cut down the tree and started to carve it.” His father said, “I see. Talk to Rongorik to cut the tree down for you.”

12. Yiwe wono-we ya nó. “Rongorik, wo nó mwo yó-móccha to mááy na yááy yi-na
 and man-the he go Rongorik you go just caus. fall-it here breadfruit that my loc.-that

yi ya wáyirás ree-n pwe yi kán yó-móccha nó nge yi nó yit-tá nee yótosor nge ya pwan
I be hard with-it because I be caus. fall-it away then I go come-up in morning then it also

yúu tá.” “Yééy, fáarák.” Yiwe ra nó. Wono-we ya nó piipii-y mááy we. “Nge wo kán
stand up yes walk and they go man-the he go ook-it breadfruit the then you be

fitee-y wo?” “Ye sóór, yi kán yit-to fák yi ya yó móccch.” “Yiwe wo nó tééki to rúú-fay
do-what-it you it neg.exist I be come-here just I be caus. -fall alright you go pick-it here two-round

núú.” Yiwe wono-we ya nó tééki to rúú-fay núú ya yit-to ngánee-y wono-we.
coconut and man-the he go pick-it here two-round coconut he come-here give-to-him man-the

Wono-we ya pwiki ngón-nong fápi-n mááy we. “Táriyáki-n mááy yee yáámám me ree-mi
man-the he take-it put-in base-of breadfruit the offering-of breadfruit this our from with-you

yanú-n mááy yey pwe yáy pwe nee yá-móccha nge ye pwe ne menaw
spirit-of breadfruit this so we will now caus. fall-it then it will now alive

ngáni-kimám pwe yáy pwe nee nó fééri pwe waa.”
to - us so we will now go make-it as canoe

Rongonap went to Rongorik and said “Rongorik, would you go and cut down the breadfruit tree, because it is difficult for me. I cut it down, I returned the next morning, and it is standing up again.” Rongorik replied, “let’s go into the woods,” and so they went. Rongorik looked at the tree and asked, “What did you do before you cut down the tree?” and Rongonap replied, “I did nothing, I came here and cut down the tree right away.” Rongorik said, “Go pick two coconuts,” and Rongonap did so, and handed them to Rongorik, who then put them at the base of the breadfruit tree. He talked to the tree “these offerings are for you, the spirit of the breadfruit tree. We want to cut the breadfruit tree to make a canoe.”

13. Yiwe wono-we ye yit-to yúu nó fápi-n mááy we ya, “Yee Panúwnap panúw wo.”
and man-the he come-here stand away base-of breadfruit the he hey Panuwnap navigator you

“Yee wóóy yee.” “Yee wa yéér kán páyi-páy nó fák wóó-n fanúwó-mw na fanúwá-n
what yes what hey you just be rdp. stay away just upon-it island-your that island-of

Konoyisú Panúwnap panúw. Risi kowu risi kowu re sááki sááki ya risi kowu risi
Konoyisu Panuwnap navigator they take-it-off take-it-off eh

kowu re sááki sááki ya wo ppán mááy yeen wo ppwas mááy yeen wo ppán
they take-it-off take-it-off eh you light breadfruit this you dry breadfruit this you light

mááy-éen wo ppwas mááy yeen wo pwe riki-riki-tiw nee-set na wo pwe riki-rik ppán
breadfruit-this you dry breadfruit this you will rdp.run-down in-sea that you will rdp.run light

ppán wo yéét rúúw, yéét rúúw yéén.”
light you one-seq. two seq. one-seq. two-seq. three-seq.

After that, Rongorik stood at the base of the breadfruit tree and called out, “Great Navigator Panuwnap, hello!” “Yes, may I help you?” Rongorik chanted “The Great Navigator who lives on Konoyisu Island, Panuwnap, please remove bad things from this tree, and please make it dry, so very dry, make it light, dry it to make it very light so it will run fast in the sea, as fast as I can count, 1-2-3 1-2-3!”

14. Yiwe ra yit-to pwe ra yó-móccha yó-móccha mááy we yee mócch. Ra kopii-y ra
 and they come-here so they caus. fall-it caus. fall-it breadfruit the till fall rhey cut-it they

yit-to fana-fan. Ya pwiki pwiki yee pwong nge wono-we ya, “Yey sa nó yit-tiw mayúr.
 come-here rdp. carve it carry-on carry-on till night then man-the he hey we go come-down sleep

“Nge si pwe ne nó yit-tiw nge si sópw pway nó yit-tá nee sore-y nge ya pwan yúú tá
 then we will now go come-down then we neg.fut also go come-up in morning-this then it also stand up

mááy-na?” “Yi-na si pwe piipii-y.”
 breadfruit-that loc.-that we will look-it

And they both cut down the tree. They trimmed the edges, and carved the interior. They worked and worked until nightfall, and then Rongorik said, “Let’s go home and go to sleep.” Rongonap said “We’ll go now, the tree won’t be standing up again, will it?” Rongorik replied, “Well, let’s not say much about it, and leave it for tomorrow.”

15. Re nó yit-ta ne yótosor ye won fak mááy we pwe ye se yúú tá. Yiwe ra
 they go come-up in morning it lie just breadfruit the because it neg. stand up and they

yit-to fena fena yee mónn. Nge re yúruú-tiw nee wutt.
 come-here carve it carve it till finish then they drag-it-down in canoe house

They returned the next morning, and the breadfruit tree was lying on the ground. They continued to carve the tree into a canoe until they finished. Then they dragged it down to the canoe house.

16. Yiwe ra yit-to fef-fena waa we. Yiwe nge nee tipá-n wono-we Rongonap
 and they come-here rdp. carve-it canoe the and then inside feeling-of man-the Rongonap

ya yikin nngaw. “Ye yoor meeta minn-e maan-e sem-mám ye féf-fééri ngáni-kimám.
 it very bad it exist what thing-this human-being-this father-our he rdp. make-it to us

Yáy kán pwiyoow nge ye káy niyap nayú-y Rongorik wuu, nge ngaang ye
 we be trapping then it be catch dear-his Rongorik trap but I it

se niyap náy-i. Yáy ya yó-mócch mááy, ye se yú-kkúú tá yáy Rongorik mááy nge
 neg. catch dear-my we be caus. fall breadfruit it neg rdp. stand up his Rongorik breadfruit but

ngaang ye yú-kkúú tá. Máni maan ye sem-mám ye yá-wáyirási yáy
 I it rdp. stand up maybe human-being this father-our he caus. hard me

pwe ye yópwutá-yáy.”
because he hate me

They carved the canoe. Rongonap had bad feelings for his father. He thought to himself “Our father knows how to make things. He made fish traps for us, and Rongorik’s trap caught plenty, but mine did not. Rongorik cut his tree and it stayed down on the ground, yet mine stood up again. Maybe my father is making it difficult for me because he hates me.”

17. Yiwe ra fef-fena waa we nge wono-we ya mem-mángii-y pwe ye pwe nee nó nii-y
and they rdp. carve-it canoe the then man-the he rdp. think-it that he will now go kill-him

nó wono-we pwii-r, Yátinimann. Yátinimann yi-we ye non-no messeenúkú-n fanúw we
away man-the brother-their Yatinimann Yatinimann it the he rdp. stay outside-of island the

pwe yiyy mini-we ye kán pip-piipii-y yówuto-n mann.
because him one-the he be rdp. look-it content-of dawn

One day while they were carving the canoe, Rongonap thought about killing their brother Yatinimann. Yatinimann lived on the opposite shore from the canoe house. Every morning, he looked to the eastern sky at dawn.

18. Ya pwiki pwiki yee mónn waa we pwe ya fáy ???-yámw fak me
it carry on carry on till finish canoe the because it only lash-outrigger-supporter just and

yáppisáki-n weni waa yiwe yepeep mini-kka ye sáán mónn. Yiwe
possession-of on canoe and lee-platform thing-here it neg.yet finish and

wono-we Rongonap ya, “Panúwnap, yáy pwe nee no mwo téété to yaar núú-n waa.”
man-the Rongonap he Panuwnap we will now go just pick here our coconut-of canoe

“Yów nó.” Yiwe wono-we-kkewe ra nó nge wono-we Panúwnap ye kúnee-y pwe
you go and men - the pl. they go then man-the Panuwnap he know-it that

Rongonap ye pwe nee nó nii-y nó wono-we Yátinimann.
Rongonap he will now go kill-him away man-the Yatinimann

They continued to build the canoe until only the booms and the attachment of the platform on the lee side remained. Rongonap said “Panuwnap, we will go get coconuts to drink while we work,” to which Panuwnap nodded his approval. Panuwnap knew that Rongonap was going to go kill Yatinimann.

19. Yiwe wono-we Rongonap ya yiti-wow núkú-n fanúw we, yikiwe wono-we
and man-the Rongonap he come-out outside-of island the where man-the

Yátinimann ye non-no ye. Ya piipi fetán yáremas, ye sóór. Yiwe nge ye pwiki ye-fór
Yatinimann he rdp. stay there he look around people it neg.exist and then he take-it one-long

sópwo-n yirá. Ya fáaráfak ngáni fak wono-we pwii-n mmm, wifii-y ngáni nee sowá-n
half-of pole he walk to just man-the brother-his wham hit-it to in ridge-of

pwootu-n wono-we, máá nó.
nose-of man-the die away

Rongonap went to the place where Yatinimann lived. He made sure no one was around and then he took out a pole that was broken in half. He walked over to his brother, struck his brother on the ridge of his nose right between his eyes, and killed him.

20. Yiwe nge ye pway fe-wow. Ya yamw-tiw, yamw-tá, ye sóór fak yáremas nge ye yiti-
and then he also go-out he look- down look- up it neg.exist just people then he come-

nong. Ye pwiki ye-fór sáán kééni ngáni rápi-n yúúwá-n wono-we. Yiwe ya yúru wow
in he take-it one-long rope tie-it to base-of neck-of man-the and he drag-him out

nónn feere we. Ya pwiki wow nee-set ya nó sooso tá faay wóó-n. Ya pwiki pwiki
inside path-to-shore the he take-him out in-sea he go put up rock upon-him it carry on carry on

yee mónn nge ye nó yiti-nong. Ye téeki fak núú we nge ye nó yit-tiw. Yiwe nge yónongá-
till finish then he go come-in he pick it just coconut the then he go come-down and then all-

n mini-kkewe Rongonap ye féeri nge wono-we Panúwnap ye kúnee-y.
of thing-the pl. Rongonap he make-it then man-the Panuwnap he know-it

Rongonap went into the woods. He looked this way and that way, and seeing no one was around, he neared his brother's body. He took out a rope and tied it around Yatinimann's neck, and dragged him to shore. He took him out into the sea, and placed stones on his body. Once he was done, he returned to shore. He went to pick coconuts and returned to the canoe house. Panuwnap knew what Rongonap had done, but said nothing.

21. Ya pwiki pwiki yee yikiwe re pwe nee kirikiri-tá yáppisáki-n wóó-n waa we. Yiwe
it carry on carry on till when they will now rdp.put-up possession-of upon-it canoe the and

wono-we Rongonap ya, “Yiwe nge meeta minn-e yáy pwe nee kómmwan ngát-tá.” Yiwe
man-the Rongonap he and then what thing-this we shall now first put-up and

wono-we Panúwnap ya pwiki faa-fór yirá kkeyang nge ya ya-metefá ngán-iir pwe yirá-
man-the Panuwnap he take-it four-long pole forked-shape then he caus.explain-it to -them that pole-

kkewe nge re pwe kééké tá fáá-n kiyó pwe ya-wenewene-n waa we pwe ye te tiki
the pl. then they will tie up under-it boom as caus. balance-it canoe the so it neg tilt

nó yásá ngáre tiki ngáni yitam. Ya yúra “Yeyis yów nee yit-to kéén-i tá mini-kka. Yiiy
away leeward or tilt to windward he say alright you now come-here tie-it up thing-this it

mini-kkaan nge yita-n nge yaamw. Yómw kán yiti-wow yámw fetán pwe wo piipi
thing-this (pl) then name-of then look your be go-out look around as you look

ngáre ye sóór yáremas.” Yiwe wono-kkewe ra yit-to kééni tá yaamw kkewe.
if it neg.exist people and man-the pl. they come-here tie-it up stanchion the pl.

Rongorik and Panuwnap continued to make the canoe. Rongonap tried to help them and asked his father, “What should be attached next?” Panuwnap picked up four fork-shaped

poles and explained that these were the connectors between the float and the boom in order to keep the canoe from tilting to the windward or leeward sides. Panuwnap said to Rongonap, "Come here and tie these poles. These are called yaamw because you hid in the woods after killing Yatinimann and made sure no one was around." This is how he explained the name of the connectors. After that, Rongonap and Rongorik tied the four connectors around as the father told them.

22. Re mónn nge wono-we Rongonap ya pwan, "Yiwe nge meeta yáy pwe nee mgát-tá
 they finish then man-the Rongonap he also and then what we will now put-up

me mwiri-n." Yiwe nge wono-we Panúwnap ya pwiki yákkáaw yirá ya, " Yiwe yów
 at after-it and then man-the Panuwnap he take-it several stick he alright you

pwan yit-to kééni tá yikka." Wono-we ya yá-metefá ngán-iir pwe yirá kkewe nge re pwe
 also come-here tie-it up this pl. man-the he caus.-explain to-them that stick the pl. then they will

kééni ngáni rápi-n yaamw kkewe me kééni ngáni kiyó pwe yaamw kkewe ye te
 tie-it to base-of stanchion the pl. and tie-it to boom so stanchion the pl. it neg.

mmwakútúkút. Nge ya, "Yiyy yirá kkaan nge yita-n nge wáyífe. Pwe yikiwe wa yúru
 move then he it stick this pl. then name-its them means-of-path because when you drag

wow wono-we pwii-mw nónn íeefe we."
 out man-the brother-your inside path-to-shore the

After attaching them, Rongonap asked, "What shall we do now?" Panuwnap took several sticks and said, "Come here and tie these up." Panuwnap then explained to them that the sticks were to be tied to the bottom of the connectors and the boom in order to support them. The father went on, "These sticks are called wayire because you dragged your younger brother's dead body through the woods to the sea shore."

23. Yiwe mwiri-n yaar wono-kkewe kééni-tá wáyífe kkewe nge wono-we ya yá-yitiit
 and after -it their men -the pl. tie-it - up means-of-path the pl. then man-the he caus. point

ngáni ye-fór yirá fárekit we ra mónnon fena. Ya, "Yiwe yów nee yúru-nong yirá temók
 to one-long wood big the they finish carve he and you now drag-in wood big

mwuun pwe yów pwe ngón-nong fáá-n yaamw kkena." "Yirá na yimwu yita-n taam.
 there as you will put in under-of stanchion that pl. wood that there name-of raise

Yóómw yatamatam nó fáá-n yirá we nówu-mw pwe wo pwe nee wífi-y." Ya yángán-iir
 your raising away under-of pole the dear-your as you will now hit-him he tell-to - them

pwe taam we nge yáppeyi-n kiyó kkewe pwe ye te rówunn nó nge ye te fap
 as raise the then float-of boom the pl. so it neg. sink away then it neg capsiz

nó waa na. Wono-kkewe ra yúru-nong taam we pwe ra ngón-nong fáá-n yaamw kkewe.
 away canoe that man - the pl they drag-in float the as they put -in under-of stanchion the pl.

After the two sons stabilized the supports on the boom and the connectors, the father pointed at one thick pole that they had just finished carving. He said, “The name of that wood is called taam because you raised a thick pole against your brother and you hit him with it.” He told them that taam connected to the booms as a float in order to keep the canoe from capsizing. The two sons dragged the float underneath the connecting stanchion.

24. Yiwe wono-we ya pwiki ye-fóf sáán ya ngánnee-y Rongonap. Ya ya-metefá ngán-iir
and man-the he take-it one-long rope he give to - him Rongonap he caus. explain-it to-them

pwe sáán we nge kékéké-y taam we ngáni kiyó pwe ye te maan nó. Yiwe nge ya, “Sáán-
as rope the then lashing-of float the to boom so it neg drift away and then he rope-

yeen yi ye yita-n sooso.” Pwe yikiwe wa sooso tá faay wóó-n wono-we pwii-mw.”
this it here name-of putting because when you put up rock upon-him man-the brother-your

Next, Panuwnap brought a rope and handed it to Rongonap. He taught them how to lash the float to the boom so it wouldn't come apart and drift away, and he said “This rope is called sooso because you placed stones on your dead brother's body and sank it in the ocean.”

25. Yiwe ya pwiki ye fé paap. Ya yáangan-iir pwe re pwe kéén-i tá wóó-n
and he take-it one - flat board he tell to -them that they will tie-it up upon-it

yóro-n mére-n kiyó kkewe pwe re pwe póss nó fak. Ya, “Paap na yimw yita-n nge
near-of tip-of boom the pl. so they will stable away just he board that their name-of then

wáyiso. Pwe yikiwe wo yááyá faay rak reen wáá-y sooso tiwe-n wono-we
means-of-putting because when you use rock only as means-of put down-of man-the

pwii-mw.” Yiwe wono-kkewe ra yit-to kééni-tá paap we.
brother-your and man-the pl. they come-here tie-it - up board the

Then Panuwnap brought up a flat board. He told them to tie it at the ends of the two booms to stabilize them. Then, he explained, “That board is called wayso because you used stones to sink your brother's body into the ocean.” And they tied up the board to the ends of the booms.

26. Re mónn nge wono-we Rongonap ya, “Yiwe nge meeta mwiri-n.” Yiwe wono-we ya
they finish then man-the Rongonap he and then what after-it and man-the he

yang ngáni ye-fóf yirá fáremwof ya, “Yirá-yeen yi-ye yita-n yáyu. Pwe yikiwe wa yú
touch to one-long pole long he pole-this it-here name-of he stand because when you stand

wóó-n wono-we pwe wo pwe nee yúru.”
upon-him man-the as you will now drag-him

After they finished work, Rongonap said, “Now what do we do after this?” His father said, while touching a long pole, that, “this pole is called yayu because you stood on your brother's body to drag him out to the shore.”

27. Mwiri-n nge ya ya-yitiit ngáni ye-fór sáán. Ya yángán-iir pwe nukunupá-y sáán we
 after-it then he caus.-point to one-long rope he tell-to-them as middle-of rope the

nge ye pwe kééké ngáni yayú we. Yiwe nge mini-kkewe sópwo-n ye-ew ye pwe nó kééké
 then it will tie-it to mast the and then thing- the pl end -of one-general it will go tie-it

ngáni metengór me reen ye-sópw waa we nge ye-ew me reen ye-sópw. Yiwe nge ya,
 to end-thwart at with one-end canoe the then one-general at with one-end and then he

“Yítá-y sáán na yimwu sánnisópw. Pwe yikiwe wo kúnecy fak pwe ye sóor yáremas wa
 name-of rope that there rope of end because when you know just as it neg.exist people you

nii-y nó fak wono-we pwii-mw wa yiti-wow sooni nó pwe wa sópw-eeey firiy nó
 kill-him away just man-the brother-your you go-out put-him away as you end-it good away

yengaang we yóómw.”
 work the your

After that, the father pointed to a rope. He told his sons that the rope should be tied around the center of the mast. One end of the rope was to be tied to the end to the bow at the front of the canoe, and the other was to be tied to the end of the stern at the back of the canoe. Panuwnap explained, “that rope is called sannisopw, because you made sure that no one else was around other than your brother, so you killed him, and sank his body into the ocean, and finished without trouble.”

28. Mwiri-n nge ya pwiki ye-fór sáán. Ya, “Sáán yeen yi-ye yita-n yúruúr. Pwe yikiwe
 after-it then he take-it one-long rope he rope this it-here name-of dragging because when

wa yúru wono-we pwe wo pwe nee nó sooni nó.”
 you drag-him man-the so you will now go put-him away

The father took a rope for the sail. Then he said, “This rope is named yuruur because you dragged your brother’s dead body into the ocean in order to sink him there.”

29. Mwiri-n nge ya pwiki pwan ye-fór sáán. Ya yángán-iir pwe sáán we nge ye-sópw ye
 after-it then he bring-it also one-long rope he tell to -them as rope the then one-end it

pwe kééké ngáni yayú nge ye-sópw ya yiti-wow kééke-tiw wóoy taam. Sáán we ya-
 will tie- to mast then one-end it go -out tie -down above float rope the caus.

mwarún-n yayú we pwe ye te mócch nó. Nge ya, “Sáán na yimw yita-n nge yanap. Pwe
 hold-of mast the so it neg. fall away then he rope that there name-of then increase because

yikiwe mmwan, nge wo se mmweney nii-y. Yiwe wa sefán wow messenúk nge wa
 when first then you neg. able kill-him and you return out outside-of-island they you

yikiy nó yánáp-a nó yóóm soong wóó-? Wo yiti-nong fak nii-y nó.”
 very go increase-it away your anger upon-me you go-in just kill-him away

After that, the father brought another thick rope. He explained to his sons that one end of the rope was to be tied to the mast, and the other end tied to the float. He said that this

was to support the mast from falling when the sail is full of wind. Then he told Rongonap, “That rope is named yanap because, the first time, you came back from your brother’s house without killing him. Then, your hatred for me increased, and you went back to kill him.”

30. Re mónno-n kéeni tá sáán we wóó-n yayú we nge ya ngán-eer rúú-fór yira. Ya
 they finish-of tie-it up rope the upon-it mast the then he give to-them two-long pole he

yángán-iir pwe ye-fór yira fáremwof kkewe ye pwe yú nge ye-fór ye pwe won. Yiwe nge
 tell to-them as one-long pole long the pl. it will stand then one-long it will lie and then

ya, “Yirá-mwu ye pwe yú yimw yitá-n yirámwáán. Wewee-n pwe yeen pwe yika yeen
 he pole-there it will stand there name-of pole-man similar-of as you because when you

mwáán wo temók. Yirá mwu ye pwe won yimwu yita-n yiráróópwut. We-wee-n pwe yi-
 man you big pole there it will lie there name-of pole-woman similar-of so loc.-

na yiyi wono-we pwii-mw yi-we ya má. Rópwuto-n fanúwa-f re sópw mwenen yú yikine
 that him man-the brother-your he-the he die woman-of island-our they neg.fut able stand when

mwáán re móót. Yiyi ye wee-r róópwut pwe ye sópw mwenen yú tá wóó-mw
 man they sit him he similar-them woman as he neg.fut able stand up above-you

pwe yiyi man mwittik yiwe yimwu ye no fóó-mw.”
 because him human small and there he stay under-you

When they finished tying the supports around the mast, the father handed them two poles. He instructed that one pole must stand up and the other one must lie down while the sail is up. Then he told Rongonap, “the standing pole is called yiramwaan and it symbolizes you, as the elder. The pole that lies down is called a yiraroopwut and it symbolizes your dead brother, as the younger. As you know, it is a custom of this island that women cannot walk by sitting men. Like the women, he was unable to stand up, because he was younger and smaller and does not have the status you do.”

31. Mwiri-n nge ya ngánn-eer rúú-fór yirá yóppwutey. Ya yá-ngán-iir pwe yirá kkewe
 after-it then he give -them two-long pole thick he caus.tell to-them as pole the pl.

nge nóngo-n póó we re pwe pwan ngát-tá me weni-kesáá-n waa we. Yiwe nge ya,
 then support-of platform the they will also put up at at-lee-side-of canoe the and then he

“Yirá kkena nge yi-kkomwu yita-n suwa.” Pwe yikiwe wo wifii-y ne
 pole that pl. then it - this pl. name-of ridge because when you hit-it at

suwá-n pwootn-n wono-we pwii-mw.”
 ridge-of nose-of man-the brother-your

Next, the father gave them two thick poles. He explained to them that the poles supported the platform and were to be placed on the opposite side from the leeward, or boom side. He then said, “those poles are called suwa because you killed your younger brother by striking him between his eyes.”

32. Yiwe nge wono-we ya pwan pwiki ye-fór sáán. Ya yángáni-iir pwe sáán we nge ye
and then man-the he also take-it one-long rope he tell to-them so rope the then it

pwe kéeke ngáni yiráróopwut. Yiwe nge ya, “Yita-y sáán na nge mween. Pwe yikiwe wa
will tie to sail boom and then he name-of rope that then secure because when you

túkúmi nó wono-we nónn páneyá-y núú nge wa mwenimwenii-y ngáni sáán pwe ye pwe
wrap away man-the in leaf-of coconut then you rdp. secure-it to rope so it will

nnék.”
tight

Panuwnap took out one more rope. He told them that the rope should be tied around the sail's boom, and is used to control the angles of the sail. Then he said, “That rope is called mween because you wrapped your younger brother's dead body with coconut leaves and tied it tight.”

33. Yiwe nge ya sáreki-tá ye-pé kiyekyey. Ya yúra pwe kiyekiy we nge re pwe
and then he pick it-up one sheet pandanus mat he say as mat the then they will

teeyi-tá wóo-n yirámwáán me yiráróopwut pwe yá-mmeráá-n waa we. Yiwe nge ya,
sew-it up upon-it sail yard and sail boom as caus. speed- of canoe the and then he

“Yita-n kiyekiy na yimwu yúúw. Pwe yikiwe wa kééni fapi-n yúwa-n wono-we pwe wo
name-of mat that there neck because when you tie it base-of neck-of man -the as you

pwe ne yúru.”
will now drag-him

Then, Panuwnap picked up a pandanus mat. He explained that the mat is to be sewed onto the sail yard and boom, yiramwaan and yiraroopwut, in order to make the canoe run faster. Then he said, “That mat's name is yuuw because you tied a rope around the neck to drag the body.”

34. Yiwe mwiri-n nge ya ya-yitiit ngáni ye-sópw sópwo-n yirá. Ya yúra pwe
and after-it then he caus. point to one-half half-of pole he say as

sópwosópwo-n yayú we. Nge ya, “Yitá-n yirá na yimwu mefemef. Pwe yikiwe mefe-n
joint - of mast the then he name-of pole that there tip-tip because when tip-of

yirá we nówu-mw mini-we ye yenn ngáni ne suwá-n pwootu-n wono-we.” Yiwe wono-
pole the dear-your it-the it hit to at ridge-of nose-of man-the and man-

kkewe ra kééni-tá yirá we wóo-n yayú we.
the pl. they tie-it - up pole the upon-it mast the

So then, the father pointed to the half-broken stick and instructed that it was to be connected to the mast. Then he said to Rongonap, “That stick is a meremer because you hit the ridge of your brother's nose at the tip of the stick.” The two sons followed the instructions and tied the pole at the tip of the mast.

35. Yiwe wono-we Panúwnap ya féeri féeri ye-ew póó, ya ngát-tá wóó-y suwa kkewe.
and man-the Panuwnap he make it make it one-gen. platform he put -up upon-it support the pl.

Yiwe nge ya, “Yita-n póó yeen nge yepeep. Pwe yikiwe mwiri-n yóómw nii-y wono-we
and then he name-of platform this then hide because when after-it your kill-him man-the

nge wo se yángáni-kimám.” Yiwe wono-kkewe ra kééni-tá yepeep we wóó-y suwa
then you neg. tell to -us and man -the pl. they tie-it -up platform the upon-it support

kkewe.
the pl.

Panuwnap began to make a platform, and when it was completed, set it between the two supporting poles. Then, he explained, “This platform is called yapeep because you did not tell us that you killed your younger brother, and have been hiding it from us.” Then the sons tied the platform between the two supporting poles.

36. Yiwe wono-we Rongonap ya, “Nge yi pwe kééni nó yiya sópwo-n yanap yeen.”
and man-the Rongonap he then I will tie-it away where end-of windward-stay this

Yiwe wono-we Panúwnap ya pwiki ye-fór sópwo-n yirá ppwór ngetáni me nukunupa-n
and man-the Panuwnap he take it one-long half-of pole curve hole-it at middle-of

nó kééni-tiw wóó-n mefe-n kiyó wenewene-y taam we. Ya yángáni Rongonap
go tie-it -down upon-it tip-of boom straight-of float the he say to Rongonap

pwe sópwo-y sáán we ye pwe tin-nong nónn ngetá-n yirá we. Yiwe ya, “Yitá-n yirá-na
as end-of rope the it will go-in inside hole-of pole the and he name-of pole-that

yimwu waniyang. Pwe yikiwe wa yang-ngáni sáán we pwe wo pwe ne yúru.” Yiwe mónn
those means-of-reach because when you reach -to rope the as you will now drag-him and finish

nó waa we. Nge yónongá-n yáppisáki-n wóó-n nge wunuunu-n fak yáán wono-we
away canoe the then all-of possession-of upon-it then action-of just his man-the

Rongonap nii-y wono-we pwii-n.
Rongonap kill-him man -the brother-his

At last, Rongonap asked the father, “I would like to tie the tip of yanap that is hanging down from the mast to the boom side. Where shall I tie it?” Panuwnap took a half of a curved pole with a hole in it and tied it between the edges of the two booms where the floats were, and tied the ends to the float. The father told Rongonap to insert the ends of the booms into the hole of the pole that was tied down. Then he said, “That pole is named waniang because you tried to drag your dead brother to the ocean and used a rope.” The canoe was finally finished.

This is a story about the names of canoe parts that came from Rongonap’s killing of his younger brother.

Text 2: Fiyóngo-n Panúwnap ‘The Story of the Great Navigator’

1. Yikiwe yikiwe nge ye-fay mwáán yita-n Panúwnap ye non-no wóó-n Wumaan.
long ago long ago then one-animate man name-of Panuwnap he rdp-stay upon -it Uman

Yiyy me wono-kkewe nayú-n, Rongonap me Rongořík re káy non-no. Ye nó mónn
He and man - the pl. child-his Rongonap and Rongorik they be rdp-stay it go finish

waa we wáá-y Rongonap nge ya yúra, “Yi pwe nee nó wáyí.” Panúwnap ya “Wo
canoe the canoe-of Rongonap then he say I will now go voyage Panuwnap he you

nó.” Yiwe ra yúru tiw waa we. Yayúta wow nge ye nó waa we.
go then they drag down canoe the load out then it go canoe the

A long long time ago, a man named Panuwnap lived in Wumaan Island. He had two sons, Rongonap and Rongorik and they lived together. (They were learning how to make a canoe from their father). The older brother Rongonap finished making his own canoe, so he asked the father, “I want to go voyaging,” and his father replied, Go ahead then.” Then, Rongonap and his crew pushed the newly built canoe into the ocean. Then, they loaded the canoe (with provisions) and left the island.

2. Ya serák serák serák yee ra nó yafe-to rúú-fay fóópwut fatúwá-n Panúwnap.
it sail sail sail till they go swim-here two-animate women niece-of Panuwnap

Ra yúra pwe “Weni-mmwá-n wóó-mw Rongonap.” Nge wono-we ya yúra pwe
they say that at front - of canoe-your Rongonap then man - the he say that

“Yów tééf yarap to yóro-n waa-ye wáá-y. Yów sú.” Yiwe niye-kkewe ra yúra pwe
you neg. near here beside-of canoe-this canoe-my you go and female-the pl. they say that

“Ya yi-na fak wene-n waa mwu wóó-mw wo.”
it loc.-that just straight-of canoe there canoe-your you

Rongonap and his crew sailed far away from the island, and then met two women who were nieces of Panuwnap. They said “Hello Rongonap.” Then, Rongonap shouted “You cannot come close to this canoe of mine. Go away at once.” The girls mumbled, “the direction to get you faster to where you are going is...”

3. Ya pway serák serák serák yee roso nó yaan paay. Nge ye nó fuungi pwuna we
it also sail sail sail until all gone away his voyage then he go meet taro the rations

yáná-n Panúwnap. Nge wono-we ya yúra pwe, “Yow weti yáy pwe yi pwe nee nó
food - of Panuwnap then man - the he say that you wait me because I will now go

ttow to yana-f pwuna.” Nge wono-we ya yafe nó. Nó nó nó yee menán ye pwe
spear here food-our taro and man - the he swim away go go go till about he will

yamwafú nó pwuna we nge ye fówunnu nó. Nge wono-we ye nó yafe sefáán to.
hold away taro the then it sink away then man-the he go swim return here

“Meeta wo?” “Kkayinee nge yi se weri nó pwuna we.”
what you oh-my-goodness then I neg. see away taro the

So, the canoe sailed on and on, until all of the sea rations ran out. Then he found taro, the food of Panuwnap. He said to the crew “I will go and spear taro for our food, so wait for me.” Then he swam away, on and on he went, until he was about to reach the taro, and then it sank into the ocean. So he swam back to the canoe, and the crew asked “What happened?” Rongonap answered, “I lost sight of the taro.”

4. Ra pway serák. Serák serák ye pway nó fuungi núú we yúnuma-n Panúwnap. Nge
they also sail sail sail till also go meet coconut the drink-his Panuwnap then

wono-we ya, “Yess, yów weti yáy pwe yi pwe nee nó téété to yúnúma-í núú.” Yiwe
man-the say alright you wait me because I will now go pick here drink-our coconut and

nge wono-we ye yaaf. Yaaf yaaf yee menán ye pwe yamwafú nó rápi-y núú we
then man-the he swim swim swim till about he will hold away base-of coconut the

nge yye fówunnu nó.
and it sink away

They sailed on and on until they met up with a coconut tree, the drink of Panuwnap. “Alright, wait for me because I will now go and pick coconuts for our drink.” He swam and swam, and he was almost to the base of the coconut tree, and it sank into the ocean.

5. Yiwe wono-we ye nó yaaf sefaán to. Yów yúru tá. Yów serák yaámi pwe si pwe
and man- the he go swim return here you drag up you sail you because we will

nee nó.” Yiwe ra serák. Serák serák yee nna tá mini-we fanúwá-n Wuung.
now go and they sail sail sail till appear up thing - the land-of Wuung

So he swam back to the canoe. “Raise the sail. We must go quickly.” And they sailed on and on and on, until Wuung Island appeared.

6. Ra yit-to yit-to yee yarap to. Nge wono-we Wungárik ye no kkepas tiw,
they come-here come-here till near here the man - the Wungarik he go talk down

“Wuung wo.” “Wóóy yee.” “Ye-fóf waa yi ye ya to nee metewá-n pwini pér
Wuung you yes what one long canoe it here it arrive at open sea- of take-off hat

nge ye se pwini pér.” Yiwe piipii-y fifi-iy wo.”
then it neg take-off hat and watch-it good-it you

They came in close to the island. A man named Wungarik called down: “Hey Wuung.” Wuung answered “What’s up?” Wungarik said “A canoe is arriving, and passed the point where hats are to be removed, yet they have not removed their hats.” Wuung replied “Is that so? Watch them very carefully.”

7. Yiwe waa we ya yit-to yit-to yee nge ya pway nó kkepas tiw wono-we Wungárik,
and canoe the it come-here come-here till then he also go talk down man the Wungarik

“Wuung wo.” “Wóóy yee.” “Ye-fóf waa yi-ye ya to nee metewá-n pwini nikow nge
Wuung you yes what one long canoe loc.-here it arrive at open sea- of take-off coat then

ye se pwini nikow.” Piipi-iy fíri-iy rák wo. Nge wa yángáni-ir yáremas
it neg. take-off coat watch-it good-it just you then you tell - them people

re pwe mák wow sówunik.”
they will go-all out greet

When the canoe came closer to the island, Wungarik reported, “The canoe has passed the point where their clothes should be removed, but they have not removed them. “You watch them very carefully. And tell the islanders to go and greet the canoe.”

8. Yiwe ra mák wow, péé-n, péyiyénn me rée-y cchen me nnat. Ra mák wow
and they go-all out, empty-of coconut-husk and leaf-of plant and plant they go-all out

sówunik. Ra no no no yee nó sefáán nong. “Meeta wo?”
greet they stay stay stay till go return in what you

“Ye sóór yáá-mám yánn-i sówunik.
it neg.exist thing-our gift-of greet

Empty coconut husks, cchen and nnat plant leaves were left outside of the corals to greet the canoe. After a while, the islanders returned. Wuung asked “So, how was it?” They answered, “people in the canoe did not give us a single gift for welcoming them.”

9. Yiwe ya yit-to yit-to waa we yee yit-to yár nong nónn tówur we. Ye yiti-nong
and it come-here come here canoe the till come-here get in inside pass the it come-in

fféeták nó mesá-n wutt we. “Yów ne tiwi nong wo.” Nge re tiw nong róó-n
anchor away front-of canoe house the you now go-ashore in you then they go-ashore in people-of

waa we wáá-y Rongonap. “Yeyiss, yów nee mmwee-r róó na. Yów pwe nee mmwe
canoe the canoe-of Rongonap alright you now lead-them people that you will now lead

ngáni-ir faan pwe re pwe túútú.” Yiwe ra wummwu-ur nó nónn faan kkewe
to-them pond so they will bathe and they accompany-them away inside pond the pl.

ruwo-wu. Ye-ew yi we ránú-n yá-ppán. Nge ye-ew yi we fanú-n yó-cchów.
two-general one-general it the pond-of caus.light then one-general it the pond-of caus.heavy

Áaan we ye yikin ffat nénéé-n nge fanú-n yó-cchów. Yiwe nge faan we ye yikin
pond the it very clear water-of then pond-of caus.heavy and then pond the it very

nngaw nénéé-n pwe ye pwotor tiw máyi-mmaí, pwotor tiw rée-n mááy nónn, yi
bad water-of because it rot down breadfruit-ripened rot down leaf-of breadfruit tree inside it

we fanú-n yá-ppán.
the pond-of caus.light

The canoe came closer and closer to the island and finally entered the coral pool via a water passage. Then, they came to the shore and anchored across from the canoe house. Rongonap told the crew, “Now, go ashore,” and they did. Wuung said to the islanders “All right, show the canoe crew around. Take them to the pond so they can bathe.” They took the crew to two kinds of ponds. One was a lightening pond, and the other was a burdening pond. The burdening pond has very clear water, but it makes one drowsy and sleepy if one bathes there. The lightening pond has very dirty water with overripe breadfruits and rotten breadfruit leaves. If one bathes in this water, one will be invigorated.

10. Yiwe ra wummwu-ur nó ra, “Yów nó túútú nónn fáan na.” Yiwe ra nó nó nó
and they lead-them away they you go bathe inside pond that and they go go go

yee nó too-nong. Re tuu-nong, re nó ppwá tá, ra mem-mayúr ssumw
till go get-in they dip-in they go come up they rdp. sleep nod

pwe re pwe nee mayúr.
because they will now sleep

The islanders led the crew to the pond. “Go bathe in that pond.” The crew entered the clear pond. They washed themselves by moving about in the pond, became sleepy, and nodded off in the pond.

11. Re téé tá fak me nónn fáan we ra, “Yów sa nó yit-tiw.” Yit-tiw fak nónn
they climb up just from inside pond the they you we go come-down come-down just inside

wutt we, ferákini nó mini-kkewe kiye-er, wono-tiw fak mayúr nó.
canoe house the open away thing - the pl. mat -their lie-down just sleep away

The crew crawled out of the pond and said “Let’s go back to the canoe.” They came to the canoe house and entered it, opened their mats, lay down, and went to sleep.

12. Wono-we Wuung ya nó kkepas tiw, “Rongonap wo, Rongonap, Rongonap
man the Wuung he go talk down Rongonap you Rongonap Rongonap

fiyóng.” Re sa mmwániyenyi no wono-kkewe pwe ra mayúr, pwe re nó túútuú nónn
tell story they neg. talk no-more man-the pl. because they sleep because they go bathe inside

fánú-n yó- cchów. Yit-tiw fak Wuung we, wofe-er nó
pond-of caus.- heavy come-down just Wuung the eat raw-them away

róo-n waa we wáá-n wono-we Rongonap.
people-of canoe the canoe-of man-the Rongonap.

Wuung called down to the sleeping crew “Hey Rongonap, Rongonap, you, Rongonap, tell a story.” The crew did not answer because they were all asleep because they bathed in the burdening pond. Wuung then came down and ate all of Rongonap’s crew raw.

13. Yiwe ra no no no yee wono-we Rongofik ya, “Panuwnap.” “Yee.” “Yi pwe
and they stay stay stay till man-the Rongorik he Panuwnap what I will

yákina mwo waa we wáá-y Rongonap yi-ye ye se sefáán no.” “Wo nó yákina.”
try only canoe the canoe-of Rongonap it-this it neg. return no-more you go try

Yiwe yúru tiw waa we. Yayúta wow, yiwe ya soowu nó.”
and drag down canoe the load out and he depart away

Meanwhile, Rongorik stayed back on the Island of Wumaan. He called “Panuwnap.” Panuwnap answered “What?” “Rongonap never returned from the sea. I want to go find him.” Panuwnap answered, “Go and look for him.” So he pulled out a canoe, loaded it with provisions, and departed.

14. Ya serák serák yee wóó-r róópwut-kkewe fatúwá-n Panúwnap. “Yee weni mmwá-n
he sail sail till upon-them woman -the pl. niece -of Panuwnap hey at front -of

wóó-mw Rongorik.” “Yow yárepá-kámi to.” Yiwe ya cche nó mweni-n waa we.
canoe-your Rongorik you near your here and it stop away cordage-of canoe the

Yiwe yit-to téé tá róó we. Wono-we ya, “Yów yúún núú nge yów mwongo tókúmá-n
and come-here climb up people the man -the he you drink coconut then you eat package -of

woot kkomwuun me tókúmá-n kkón.” Yiwe ra mwongo mwongo róó we yee ra,
taro that pl. and package-of pounded breadfruit and they eat eat people the till they

“Yáy ya mat.” Yiwe yów nee no pwe yáy pwe nee nó.”
we be full and you now stay because we will now go

“Yiwe wo nee yiti-wow nge ya yi-na íak wene-n waa mwu wóó-mw.”
and you now come-out then it loc. that just straight-of canoe there canoe -your

He sailed and sailed until he met two nieces of Panuwnap. They said, “Greetings Rongorik.” He said, “Come to the canoe.” He loosened the sail to stop the canoe, and the women climbed aboard. Rongorik offered them to drink coconuts, taro, and pounded breadfruit. The women ate until they said “We are full. We will go now.” The women told him “Point your canoe in that direction to get to where you are going.”

15. Yiwe ya serák nó waa we wáá-y Rongorik. Ya yiti-wow yiti-wow yiti-wow yee
and it sail away canoe the canoe-of Rongorik he come-out come-out come-out till

ros nó yaná-n mwongo, nge ya íuungi pwuna we. Yiwe ya, “Yey, seyiki nó mween
all-gone away food-his food and he meet taro the and he hey slack away cordage

na.” Yiwe seyiki nó mween we. Nge ya, “Yów nee weti yáy pwe yi pwe nee nó towu
that and slack away cordage the then he you now wait me because I will now go spear

to ye-fóf pwuna yeen pwe yana-f.” Tor tiw wono-we nge ya pwiki yúufátiman we
here one-long taro this as food-our jump down man the then he take-it short spear the

yaan. Ya yaaf yaaf yaaf yee menán ye pwe fówunnu nó pwuna we nge towupúngúw
his he swim swim swim till about it will sink away taro the then spear

ngáni fápi-n pwuna we.
to base-of taro the

Rongorik's canoe sailed away. The food became scarce and finally ran out. Then he met up with the taro on the ocean. Rongorik ordered "Release the sail rope," and so they did. Then he said, "Wait for me as I go spear a bunch of taro for our food." Then he jumped into the ocean with a short spear. As he swam and approached the taro, it started sinking into the sea. So, Rongorik speared the root of the taro.

16. Nge ye yit-to yúú nó wóó-n, pwe ya towuw towuw yee mónn. Nge ye nó
then he come-here stand away upon-it because he spear-it spear-it till finish then he go

pwiki to. Yiwe ya yit-to téé tá. Ra yappweŋ yappweŋ yee ra yit-to mwongo.
take here and he come-here climb up they roast roast till they come-here eat

Mwongo mwongo nge ya, "Yów pwe nee mwongo, mwongo mwongo, ya-mátu
eat eat then he you will now eat eat eat caus .-full

kacchúúw kámi nó. Yekús mwo yekúa mwo peyipeyi-n pwuna na nge yów sópw
good you away little bit even little but even garbage-of taro that then you neg.future

ngát-tiw wóó-n waa yeey." Yiwe ye-fay tukufáyi ye no fáá-n yáyimweyimw.
put-down upon-it canoe this and one animate old person he stay under-it small shelter

Nge máni ye yácchika tipá -n pwuna we yana-n. Ye pwiki fak, yópa nó.
then maybe he neg.want-to-waste one-slice of taro the food-his he take just hide away

After that, Ronorik stood by the floating taro root and speared it. He took it back to the canoe, and climbed in. They roasted it, and began eating. Rongorik told them "You will eat until you are good and full. But once you are finished eating, you must throw away everything, even the littlest bit." An old man did not want to waste any part of the taro, so he hid it under a cover.

17. Yiwe re wáyiti nong nweni-n waa we waa-r pwe re pwe nee nó,
and they pull in cordage-of canoe the canoe-their because they will now go

nge ye nó tiki- ppwénúw tá yiyi tóópw we me weni peyiki-y nááng,
then it go push dirty up it cloud the from at side-of sky

ya weey fak pwe ye pwe nee maniman. Yiwe wono-we Rongorík ya, "Yeey ye
it similar just as it will now typhoon and man the Rongorik he hey he

yor ne ye kkóóp yana-n pwuna." Re yiti-nong kútt kútt ye tukifáyi we ya, "Ngaang
exist now he hide food-his taro they come-in search search till old person the he I

minne yi yópa ye-tip pwe yáná-y." "Yokk, yáfey nó." Yáfey nó pwuna we. Ye nó
this one I hide one-slice as food-my gee throw away throw away taro the it go

feyingi nó tóópw we, ye sóór nó.
take-off away cloud the it neg-exist away

The crew of the canoe pulled up the sail to depart. Suddenly, the sky became dark and clouds rose from the horizon, similar to that of a typhoon. Rongorik shouted, “Hey, someone hid his taro!” He searched each crew member until he got to the old man, who said “I hid one slice of taro as my food.” “Throw it away now!” The old man did as he was told. The clouds disappeared, and the sea became calm.

18. Yiwe ra serák serák serák ye nó ruungi núú we yúnúma-n Panúwnap.
and they sail sail sail till go meet coconut the drink-of Panuwnap

”Yey yów yá-repá ngáni núú na yi pwe nó sékú to ye-wumw pwe yúnúma-í.”
hey you caus.-near to coconut that I will go cut here one-cluster as drink-our

Ye pwiki fak yúfátiman we yaan me sáán we yaan nge ye nó. Yaaf yaaf yee
he take just short spear the his and rope the his and he go swim swim till

menán ye pwe fówunn nó núú we, nge wono-we ye towuuw yúfátiman we yaan
about it will sink away coconut the then man the he spear short spear the his

ngáni fápi-y núú we ye nó yúú nó. Ye yit-tá sékú ye-wumw me wóó-n nó yaf -
to base-of coconut the he go stand away he come-up cut one cluster from upon-it go swim

yáakini to “Yów ngát-tá núú ye yúnúma-í.” Ra ngát tá rúú-n waa we waa-r ra yún.
with-it here you put-up coconut this drink -our they put up aboard-of canoe the canoe-their they drink

After that, they sailed on and on, and on, until they met up with the coconut, the drink of Panuwnap. Rongorik directed his crew “Get closer to the the coconut, and I will cut a bunch of them to drink.” He took a short spear and his rope and he swam and swam until he almost reached the coconut, and it began to sink into the sea. He speared the base of the coconut, cut a bunch from it and swam back to the canoe. “Take these coconuts aboard the canoe,” and the crew began to drink them.

19. Wono-we yá, Yów pwe nee yúún núú nge yów wa mángiyy pwe peyipeyi-n
man the he you will now drink coconut then you perf. remember that garbage -of

péyiyén mwo nge yów sópw kiri-kiri-tiw wóó-n waa yeey. Yów sópw
coconut husk even then you neg.future rdp. put down upon-it canoe this you neg.fut.

kkóóp yúnúma-mi. Yúún yúún, yów mat fak yów wa yákkár nó.” Yiwe ra yit-to
hide drink -your drink drink you full just you perf. throw away and they come-here

yúún yúún pway tukufáyi we ya pwan yóópa nó ye-fay pwe yúnúma-n.
drink drink also old person the he also hide away one-round as drink-his

Rongorik said “drink up, but remember one thing. Any part of the coconuts, even the slightest piece cannot be left on the boat. Do not hide your coconuts. Drink and drink until you are good and full, and if you cannot drink them all, throw them into the ocean.” So they drank and drank, but the same old man hid a coconut for himself.

20. Yiwe re pwan menán re pwe nee serák nge ye pway nó tiki-ppwenúw tá pwe ye
and they also about they will now sail then it also go push-dirty up as it

pwe nee maniman. Yiwe ra pwan yátiiné fetán. Yiwe tukufáyi we ya, “Ngaang
will now typhoon and they also ask around and old person the he I

minne yi yóopa ye-fay pwe yúnúmá-y.” “Yookk, yárey nó.” Yárey nó núú we,
this one I hide one-round as drink-my gee throw away throw away coconut the

yey ye sóór nó tóópw we.
wow it neg.exist away cloud the

As they were about to sail, the sky darkened, just like an approaching typhoon. The crew looked around for coconuts. The old man said “I hid one to drink later.” “Throw it away now!” The old man followed Ronogorik’s order, and the clouds vanished.

21. Yiwe ra serák serák yee mweyir tá yaar yáremas sáng. Wono-we ya,
and they sail sail till shout up their people cry man -the he

“Seyiki nó mween na.” Yiwe seyiki nó mween we. Tor tiw fak wono-we
slack away cordage that then slack away cordage the jump down just man -the

nge ye yaaf. Yaaf yaaf yee tuu-nong, riik nó núkú-n ye-ew wutt. Nge ye
then he swim swim swim till dive -in walk away outside-of one-general canoe house then he

riik nó nge ra yikiy ssow yáremas núkú-n wutt we pwe ye sa mmweneý
walk away then they very many people outside-of canoe house the so he neg. able

riik nó no. Ya yéér wengi -ir nong wengi-ir nong yáremas pwe ya too-nong
walk away no more he just pull aside-them in pull aside-them in people because he get -in

too-nong yee nee faymwakkéé-n yúwá-n wono-we Sowunóón.
get -in till at curved part -of neck -his man -the Sowunoon

As they sailed on, they started to hear people cry. “Ronogrik said “Loosen the sail,” and so they did. Rongorik jumped into the ocean, and swam until he got closer to the island. He walked until he was just outside of the canoe house. There were so many people around the canoe house that he couldn’t move. He pushed them aside, until he got closer to a man named Sowunoon.

22. Yiwe ya fappe-tiw pwe ya sáng. Ye sáng nge ya kúk-kúúw mini-kkewe
and he bend-down because he cry he cry then he rdp. bite thing -the pl.

yanúsá-n yewa-n. Kúúw kúúw mini-kkewe yanúsá-n yewa-n wono-we ya yéér sáni-
beard-of mouth-his bite bite thing-the (pl) beard-of mouth-of man-the he just coil

nn sáni-nn nónn payú-n yee mónn. Nge, “Yów ne no re mówuweý yimwu yi pwe nee
them coil-them inside hand-his till finish then you now stay they dear there I will now
nó.” “Sómwoono taa -n Rongorík man rúkúrúk.”
go chief intestine-his Rongorik person tricky

Rongorik pretended to cry for the man, and bent down to suck the dead man’s beard. He bit away at the beard, and coiled it inside his hand until the beard hair was all gone. Then he said “I must go now.” The people shouted “That Rongorik is a wily fellow!”

23. Yiwe riik nó wono-we ya pwiki-nn nó mini-kkewe. Nó nó yee téé tá fak wóó-n
then walk away man-the he carry-them away thing -th e pl. go go till climb up just upon -it

waa we waa-r nge ya ttimesa mini-kkewe pwe yaan wuuk, mini-kkewe yanúsá-y
canoe the canoe-their then he weave thing -the pl. as his net thing -the pl. beard-of

Sowunóón. Yiwe ya yit-to ttimesa ya pwiki pwiki yee ye nó mónn pwe ya teeyi nó
Sowunoon and he come-here weave it carry on carry on till it go finish as he sew away

pwe yaan wuuk. Ya yiti-wow yiti-wow ya nó nó yee nna tá fanúw we.
as his net it come-out come-out it go go till appear up island the

Then Rongorik walked away with the coiled-up beard. He went back and climbed into the canoe and began to weave Sowunoon's beard into a net for himself. He continued to weave and weave until he finished his net. Soon after, the island of Wuung appeared on the horizon.

24. Ya yit-to yit-to waa we yee wono-we ya, “Yów nee pwini-pwini-tiw yáámi
it come-here come-here canoe the till man-the he you now take off-down your

féénifaf.” Yiwe nge ra mákin yákkáf tiw yaar féénifaf. Yiwe nge ye nó kkepas tiw
pandanus hat and then they all throw down their pandanus-hat and then he go talk down

wono-we Wungáfik. “Wuung wo.” “Wóóy yee.” “Ye-fof waa yi-ye ya to nee
man-the Wungarik Wuung you yes what one-long canoe loc.-this it arrive at

metewá-n pwini pér nge ya pwini pér.” Yiyokk, wo nee piipi firi-y waa na. Ye pwe
sea-of take off hat then it take off hat gee you now watch good-it canoe that it will

nee wáá-n yiyo min-na.”
now canoe-of who thing-that

As Wuung Island grew in the distance, Rongorik told his crew: “Take off your hats.” And they did so. Wungarik called out: “Hey, Wuung.” “Yes, what is it?” A canoe is now approaching the point of where hats are to be removed, and they removed their hats. “Watch the canoe carefully to see who it is,” replied Wuung.

25. Ya serák to serák to yee ya yángáni-ir pwe, “Yów nee pwáyipwáy tiw nikowu
it sail here sail here till he say to -them as you now untie down coat-

mi.” (Nikow yi-na mini-kkewe mengakúú-r re mwéyú-we. Kinifé nge re kán fayifay
your coat loc.-that thing -the pl. cloth -their people ancien t-the hibiscus then they be rdp. weave

yiwe ra nnom ta fápi-n úwey-er. Si pwerikkar me nonn pwe ye yikin maaniyén. Yiwe
and they tie up base-of neck-their we hot at inside becausen it very thick and

ye-fay fak nge ye pwáyisi tiw nikowu-n nge ye ngón-nong fáá-n yáterow.
one-animate just then he untie down coat -his then he put -in under-it palm mat

As the canoe neared the island, Rongorik ordered “Take off your jackets.” (These were coats worn in the days of old, made of hibiscus, and woven in a way to be tied all the way

up to the neck. The material it is made of is very thick, and it makes the wearer very hot when worn). One man in particular untied his coat and put it under a palm mat in the canoe.

26. Yiwe wono-we ye nó fana-wow ya, “wow re sa nin-nikow no róó-n
and man-the he go look-out he oh they neg. wear-coat no-more people-of

waa we.” Ya, “Wuung wo.” “Wóóy yee.” “Ye-fór waa yi-ye ya to nee metewa-n
canoe the he Wuung you yes what one-long canoe loc.-this it arrive at sea-of

pwini nikow nge ya pwini nikow.” “Yeey wo nee yángánii-r re pwe nee máke-wow
take off coat then it take off coat hey you now tell-them they will now go all -out

sówunik.” “Yów nee máke-wow sówunik oh.” Máke-wow sówunik péé-n péyiyén
greet you now go all l-out greet hey go all -out greet empty-of coconut husk

me féé-y nnat me wuwáán me yónongá-n peyipeyi-n wóó-n fanúw we nge ra yitii-
and leaf-of plant and floating-stone and al l-of garbage -of upon-it island the then they go-

WOW.
out.

Wuungarik saw that the men of the canoe were no longer wearing coats, and told Wuung “the men of the canoe removed their jackets at the point where they should be taken off.” Then, Wuung said, “Is that so?” and ordered, “Then, tell the islanders to go and welcome the canoe.” They took empty coconut husks, plant leaves, floating stones, and other debris on the island, and went out to greet the canoe.

27. Nge wono-we ya, “Yów nee wose-y tiw foo kkena.” Ra wose-y tiw. Ra yééf
then man -the he you now split -it down copra that pl. they split -it down they just

yátikk yátikk yee róngóróng tá nee peraf. Yiwe wono-we ya yééf, “Yómw yánn-i
scrape out scrape out till pile up in outrigger-platform then man-the he just your gift-of

sówunik yimwuun oh.” Wono-kkewe ra, “Nge yiyo ye wone-ey ya ngánne-ey yaan
greet there hey man -the pl. they then who he person -this he give -him his

yánn-i sówunik tá yi-ye ye sóór.” Ya pwiki pwiki yee ros mini-kkewe ree-n yaan
gift -of greet but loc.-this it neg.exist it carry-on carry-on till all gone thing -the pl. with-him his

yááni nó yánn-i sówunik.
use away gift-of greet

When Rongorik saw this, he told his crew “Break up the remaining coconuts in the canoe.” They broke them all up, removed the coconut meat and piled it up on the carriage on the outrigger side. Rongorik told the islanders, “Your gifts of greeting are there,” and gave the coconut meat to the islanders. The crew wondered who he was giving the gifts to, because there was no one around. However, Rongorik continued to throw the coconut meat into the ocean until it was gone.

28. No no yee nge re nó make-nong fúo we. “Meeta wo.” “Yééf yáy ya wenipwu pwe
stay stay till then they go go all -in people the what you just we be lucky because

yáy ya pweyipwok yámám yánn-i sówunik me wóó-n waa we.” “Yiwe yów pwe nee
we be take our gift-of greet from upon-it canoe the and you will now

piipi-iy fak. Ye pwe nee kán wáá-n yiyo min-na.” Ya yit-to yit-to waa we yee yáre-
watch-it just it will now be canoe-of who thing-that it come-here come-here canoe the till go-

nong nónn mini-we tówurá-n fanúw we, yiti-nong fféeták nó mesá-n wutt we.
in inside thing-the channel-of island the come-in anchor away infront-of canoe house the

“Yéss, yów nee tiwi-nong nge yów wa weti yáy mesá-n wutt.” Yiwe ra tiwi-nong
alright you now go ashore-in then you be wait me infront -of canoe house and they go -ashore

fúo we. Ra yiti-nong móót nó mesa-n wutt we. Yiwe nge wono-we ya yániki wow
people the they come-in sit away infront-of canoe house the and then man-the he spread out

wuuk we yaan me wóó-n waa we. Ya yániki wow nee sópw yee nó weyi taam yee
net the his from upon-it canoe the he spread out at end till go on float till

yániki wow nee yepeep yee mónn. Nge ye yit-to téé tiw. Nge ye toro-nong, fáárák
spread out at lee platform till finish then he come-here climb down then he jump -in walk

nong fáárák nong yee ye yit-tá mesá-n wutt we.
in walk in till he come-up infront-of canoe house the

Those who greeted the canoe received their gifts, and returned to the island. Wuung asked them “So, how was it?” and they answered, “We were fortunate – we received gifts from the men in the canoe.” Wuung replied, “That’s good. But I want to know who the canoe people are and what their purpose is, so keep an eye on them.” The canoe came closer to the island and entered the coral lake via a water passage and anchored across from the canoe house. Rongorik said to the crew “You go onto the island and wait in front of the canoe house.” They did as they were told, and sat in front of the canoe house. Then, Rongorik returned to the canoe and extended the fishing net from the floating tree to the carriage, or lee platform. Then, he climbed out of the canoe, swam to the island, and walked to the canoe house.

29. Nge ra, “Yów nee yit-to pwe yáy pwe nee mwe ngáni kámi faan pwe yów pwe
then they you now come-here because we will now lead to you pond so you will

nee nó túútú.” “Yóó wo, Yów si ya nó.” Yiwe ra riki-tá nónn yennepá-n faan-kkewe.
now go bathe yes you you we be go and they walk-up inside path -of pond -the pl.

Nge wono-we ya yágáni-ir pwe “Si pwe nee riki-tá reey faan-kkena nge faan mwu re
then man-the he say to -them that we will now walk-up to pond -that pl. then pond there they

pwe nó yángani-kif pwe si pwe nó túútú nónn yi-mwu ye yikin ffat nénéé-n, yów tééf
will go say-to us so we will go bathe in loc.-there it very clear water-of you neg.

nó túútú nónn. Yiwe nge faan na ye yikiy ssékú-n máyi-mmaaf yi-na faan yów pwe
go bathe in and then pond that it very full -of ripened-breadfruit loc.-that pond you will

nó too-nong nónn. Ye mwamwaay yikine yów nó wufóóf wutu-n máyi-maaf
go get -in inside it good when you go eat-raw portion-of ripened-breadfruit

me nónn.”
at inside

The islanders said to the crew “Come with us and we will take you to the pond so you can bathe.” “Yes, let’s go.” As they were walking on the path to the ponds, Rongorik whispered to them “We are going to the ponds now, but don’t enter the clear water pond that these people recommend. Bathe in the dirty pond that has smelly overripe breadfruits and rotten breadfruit leaves. In that pond, you can eat ripe breadfruits.”

30. Too-nong róó we nge ra, “Yów nó túútú nónn faan na.” “Ngúúhú yáy
get -in people the then they you go bathe inside pond that oh no we

pwe túútú fak nónn faan yeen pwe yáy ya pecchaay nge pwonno yáy pwe
will bathe just inside pond this as we be hungry then because we will

mwongo máyi-mmaaf kka nónn.” Too-nong róó we ra mwongo máyi-mmaaf
eat ripened-breadfruit here inside get-in people the they eat ripened-breadfruit

Nge re tuu-nong re nó ppwá tá, ya weey fak re pwe nee yán nó.
then they dive -in they go come up it similar just they will now fly away

Ye sa cchów no mese-er.
It neg. heavy no more eyes-their

After arriving at the ponds, the islanders recommended “Bathe in that clear water pond over there.” The crew entered the dirty pond instead and said, “We are very hungry. We can eat the breadfruits in the dirty pond.” They dove in, and their bodies were invigorated such that they felt as light as if they could fly in the sky. Because they were so refreshed, they were no longer drowsy.

31. Pwiki pwiki yee re nó mónn nge re téé tá. “Yéss, si pwe ne riki-tiw nge
carry on carry on till they go finish then they climb up lright we will now walk-down then

ye-mwéy yáámi re pwe nee wos yamwúf nge ye-mwéy re pwe nee tefi fé.”
one-group you they will now cut firewood then one-group they will now pluck leaf

“Mená-n meet.” “Yiyokk, mená-n réé-n yósóówu-r pwe yi-ye re pwe nee yósóówu-kif
thing -of what gee thing -of leaf-of gift-our because loc.-this they will now gift -we

réé-n yana-í yiik.” Yiwe ra tefi fé nge re wos yamwúf. Nge re nó riki-tiw.
leaf-of food-our fish and they pluck leaf then they cut firewood then they go walk-down

They bathed until they were satisfied, and emerged from the pond. Rongorik ordered, “Alright everyone. We will go back to the canoe house now, but before we do that, go enter the woods and gather firewood and tree leaves.” The crew wondered “why are we

bringing back such things?” Rongorik explained “These are our gifts to the islanders. They will bring us much fish later.” They gathered leaves and cut firewood, and returned to the canoe house.

32. Yit-tiw yit-tiw yee re pwe nee nó fane-wow rúú-n waa we waa-r, ya
 come-down come-down till they will now go look - out aboard-of canoe the canoe-their it

mwar mwoo nó pwe ye pwe nee mwéyús. “Yów nee pweipwok yáami rúúk
 almost submerge away because it will now sink you now take your basket

pwe yów pwe nee nó kiri nong mane-kkomw yana-í rúú-n waa na.”
 so you will now go put in creature-that pl. food-our aboard-of canoe that

“Metta.” “Yów se weri yi-mwu ya yikin cchów waa mwu waa-í ree-n yana-í yiik.”
 what creature you neg. see loc.-there it very heavy canoe there canoe-our with-it food-our fish

Yiwe ra yiti-wow fóó-n waa we pwe ra yiti-wow yásipwa nong yayúwetam-kkewe,
 and they come-out people-of canoe the because they come-out bring in fish name - the pl.

pwe ra ssáni tá ssáni tá yee ra yit-to sooni tá wuumw we yaar. Re wuumw nge re
 so they pile up pile up till they come-here build up earth oven the their they earth oven then they

yappweí yáne-er. Ra pwiki pwiki yee yá-réppa nó wuumw we yaar. Ra mwongo,
 roast food-their they carry on carry on till cause-cover away earth oven the their they eat

mwongo fak re mat re yiti-nong won nó.
 eat just they full they come-in lie away

They came out of the woods to the canoe house and looked at their canoe which looked like it was about to sink. Rongorik told the canoe crew, “Go to the canoe house immediately with the coconut leaf basket. In the canoe there is food for us.” “What kind of food?” He shouted “Can’t you see our canoe is heavy with fish?” They rushed to the canoe and filled the baskets. They made a stone oven and left the fish in front of the canoe house while they built an oven. They steamed the fish in the oven, and they ate until they were very full, and went to lie down.

33. Wono-we Wuung ya yúra, “Rongorik wo.” “Yee.” “Fiyóng.” Yiwe wono-we ya,
 man -the Wuung he say Rongorik you what tell-story and man -the he

“Tittinnap tittinnap ngaang mwo ngaang mwo...” Ya pwiki pwiki yee cchów mesá-n
 tell-story tell-story I first I first it carry on carry on till heavy ey e-of

wono-we Wuung. “Wuung wo, Wuung.” “Yee.” “Fiyóng yeen pwe ngaang yi-ye yi
 man -the Wuung Wuung you Wung what tell-story you because I loc.-this I

mwas fak.”
 awake just

Wuung called out “Rongorik,” and he answered, “What?” “Tell me a story,” and he did so. He began the story, and continued on and on, until Wuung’s eyes grew heavy. So,

Rongorik said, "Hey Wuung," to which he replied, "What?" "I'm still awake – it's your turn to tell a story now."

34. Nge wono-we ya yátikk yátikk tikká-y roo yee ya kirikir tá wóó-n mese-er
then man-the he dig out dig out slice-of copra till he rdp put up upon-it ey e-their

wono-kkewe róó-n waa we waa-n. Pwiki pwiki yee cchów mesá-n wono-we
man -the pl. people-of canoe the canoe-his carry on carry on till heavy eye -of man -the

Rongořík. Wuung ya káy nó fayingi tiw, "Rongořík Rongořík." Ye se mmwáníyenyi.
Rongorik Wuung he be go call down Rongorik Rongorik he neg. speak

Nge ye nó yit-tiw, tarengiingi tiw pwe ye pwe nee yit-tow woře-er róó-n waa we.
then he go come-down screech down because he will now come-down eat raw-them people-of canoe the

Nge ye fan nó, nge ye pweře-pweř fayú-n mese-er pwe yikiwe ye yor tikká-y
then he look away then it rdp.white stone-of eye -their because when it exist slice-of

roo wóó-n. Nge ye tarengiingi sefáán tá.
copra upon-it then it screech return up

Rongorik told his crew to place white pieces of coconut meat on the tops of their eyes before going to sleep. After a while, Rongorik began to fall asleep. Wuung called out "Rongorik, Rongorik," to check if the crew down below had all fallen asleep. Rongorik did not reply. Wuung came down from the tree to eat the sleeping crew members, but the crew's eyes were shining white because of the coconut. Wuung was surprised and went back up into the tree.

35. "Rongorik wo." "Yék, yee." "Fiyóng." Yiwe wono-we ya pwan, "Tittinnap
Rongorik you ouch what tell-story and man -the he also tell-story

tittinnap ngaang mwo ngaang mwo tittinnap tittinnap ngaang mwo ngaang mwo..."
tell-story I first I first tell story tell story I first I first

Pwiki pwiki yee cchów mesá-n wono-we Wuung. Nge wono-we Rongořík ye fayingi,
carry on carry on till heavy eye-of man-the Wuung then man-the Rongorik he call

"Wuung wo." "Yee." Ya yéér pwiki pwiki yee ráán nó.
Wuung you what it just carry on carry on till day away

After returning up the tree, Wuung called out, "Rongorik." "What is it?" replied Rongorik. "Tell a story." Rongorik said, Okay, this time I'll talk first... and so he did. He went on and on and on until Wuung's eye's grew heavy. Rongorik called out to Wuung to see if he were asleep, but Wuung answered him, so Rongorik kept talking.

36. Nge ya cchów mese-er róó-n wutt we. Ra yéér yit-to fayingi fayingi wono-we
then it heavy eye-their people-of canoe house the they just come-here call call man -the

Wuung, ye sa mmwáníyenyi no. "Yeyiss, yów nee nó só tún." Ra yiyeeey
Wuung he neg. speak no more alright you now go pick dried palm leaf they really

no sóki sóki túnú-n fanúw we yee ra yiyeen yit-to seyiki seyiki nónn
go pick pick dried palm leaf-of island the till they really come-here push push inside

wutt we ye kkayú ngáni nùkúnúppa-n.
canoe house the till stand to side -of

The islanders in the canoe house grew sleepy. Rongorik and his crew called out to Wuung, but there was no answer. Once the islanders were asleep, Rongorik told his crew, "Go outside and collect dried coconut leaves." They gathered the leaves and stuffed the canoe house with them until the canoe house was full.

37. Wono-we ye nó fan nó nónn ye-ew fatikkée-n wutt we ya weri-nn mini-kkewe
man-the he go look away inside one-general corner -of canoe house the he see-them thing -the pl.

féú -r féú-n waa we wáá-y Rongonap. Yiwe wono-we ya fini fini féú-kkewe ya
bone-their people-of canoe the canoe-of Rongonap and man -the he pick pick bone -the pl. he

pwikinni wow féú-n waa we pwe re pwe pwikinn nó wóó-n Wuumaan. "Yów nee
take out aboard-of canoe the because they will take away upon-it Uman you now

too-wow féú-n waa yów pwe nee nó fééri nó yúwe-n waa mwu waa-í." Too-wow
get-out aboard-of canoe you will now go fix away sail -of canoe there canoe-our get-out

féú-n waa we waa-r nge re yiti-wow ya-yúúru tá yúwe-n. Nge wono-we ye fiiki rák
aboard-of canoe the canoe-their then they come-out caus.-drag up sail-of then man -the he set fire just

túún-kkewe nge ye faattapw wow féú-n waa.
dried palm leaf-the pl. then he run out aboard-of canoe

Rongorik found the bones of his brother Rongonap and Rongonap's crew who were killed and eaten by Wuung in a corner of the canoe house. He collected the bones and decided to bring them back to Wumaan Island by canoe. Rongorik told his crew, "Now, go back to the canoe and adjust the sail so we can leave this place." They hoisted the sail. Then Rongorik set fire to the dried coconut leaves in the canoe house, paddled out and boarded the canoe.

38. Nge re serák. Re yákkesa nge re fatún. Ya pwiki pwiki yee tor yóoto-n wutt we.
then they sail they steer paddle then they paddle it carry on carry on till jump outer pole-of canoe house the

Tor nó rák ppúng tiw me mwiri-n waa we. Ya yéer pwiki pwiki yee nge ye tor
jump away just fall down at after -it anoe the it just carry on carry on till then it jump

yáápengák. Ya tor nó me ye nó ppúng tiw me mwiri-n perefá-n waa we. Re pway nó
inner pole it jump away and it go fall down at after-it weather-platform-of canoe the they also go

rák ppúng tiw me mwiri-n waa we pwe re se pwan kona. Nge re tor woow,
just fall down at after-it canoe the because they neg. also reach then they jumped inner-most-pole

re pway nó rák ppúng-tiw mwiri-n waa we, nge ye tor yéyíramw pway nó rák ppúng-
they also go just fall-down after-it canoe the then they jumped end-beam also go just fall

tiw mwiri-n waa we pwe re se pwan kona.
down after-it canoe the because they neg. also reach

They positioned the sail to catch the wind and paddled, and left Wuung Island quickly. The burning canoe house began to attack the canoe. The outer pole of the canoe house jumped into the water, missed the canoe, and sank. The inner pole of the canoe house flew toward the canoe, missed it, and sank into the sea on the leeward side of the canoe carriage. The rest of the parts of the canoe house attacked them, but all missed the canoe and sank into the sea.

39. Nge yiir fóó-n waa we ra fókkon fátun nge re yákkesá. Ya ppwun ppwun
then them man-of canoe the they indeed paddle then they steer paddle it burn burn

wutt we yee nge re tor táriinap. Re pway nó fak ppúng tiw me mwiri-n
canoe house the till then they jump side beam they also go just fall down at after-it

waa we. Nge wono-we Rongrofik ya yángáni-ir pwe “Yów pwe fókkon ya-mamaw
canoe the then man -the Rongorik he say to -them that you will indeed caus. strong

fak ree-n fatún pwe ye sááy tor mwo Wuung we.” Yiwe ya ppwun ppwun wutt we
just with-it paddle because it neg. jump yet ridge pole the and it burn burn canoe house the

yee tori tá Wuung we.” Nge wono-we Wuung ye tor. Nge wono-we Rongrofik ya
till reach up ridge pole the then man-the ridge pole he jump then man -the Rongorik he

yángáni-ir fóó-n waa we pwe “Yów yikin ya-mamaw ree-n fatún pwe Wuung ye te
say to-them man-of canoe the that you very caus. -strong with-it paddle so ridge pole he neg.

tori kir.” Yiwe ye yit-to yit-to Wuung we yee ye pwan yit-to fak tor-tiw me
reach us and he come-here come-here ridge pole the till he also come-here just jump-down at

mwiri-n waa we.
after-it canoe the

The canoe was carried by the wind and by the paddling of the crew. The canoe house continued to burn, and a large beam from it flew toward the canoe, but fell behind it into the sea. “Rongorik told his crew, “Continue to paddle with all your might, because Wuung hasn’t made it here yet.” The canoe house was ablaze and it reached to the place where Wuung was sitting, and then he jumped down. Rongorik shouted, “Paddle harder so Wuung can’t reach us.” Wuung came after them and attempted to board the canoe, but he fell behind the canoe into the sea.

40. “Yey yów nee yannúk nó yimwu si ya menaw.” Yey menaw waa we.
hey you now stop away there we be alive hey alive canoe the

Ya yiti-nong yiti-nong yee re nó yiti-wow. “Meeta wo.” “Yannemesaniinee nge yáy
it come-in come-in till they go come-out what you oh-my-goodness then we

ya pwikinn fúú-r fóó-n waa we wáá-y Rongonap.” Yiwe ra pwiki nong fúú-kkewe
be take bone-their people-of canoe the canoe-his Rongonap then they take in bone -the pl.

nge Panúwnap ya yit-to wongoti tiw sáfey we yaan wóó-y fúú-kkewe. Yiwe ra
then Panuwnap he come-here squeeze down medicine the his upon -it bone -the pl. then they

menaw tá Rongonap me róó-n waa we waa-n. yiwe ra pway no wóó-n fanúw we
alive up Rongonap and people-of canoe the canoe-his and they also stay upon -it island the

Wuumaan.
Uman

Once Wuung's attack was over, Rongorik told his crew, "We're alive! All of us are alive!" They returned to Wumaan, and a man asked how their voyage was. "Rongorik said "we brought back the bones of Rongonap and his crew." Panuwnap came and sprinkled medicine on the bones, and Rongonap and his crew came back to life, and lived once again on Wumaan Island.

Text 3: Fiyongo-n Panúwnap 'The Story of the Great Navigator'

1. Yikiwe yikiwe nge ye-řay mwáán yita-n Panúwnap ye non-no wóó-n Wumaan. Yiyi
long ago long ago then one-animate man name-his Panuwnap he rdp. stay upon-it Uman him

me wono-kkewe náyu-n Rongonap me Rongorik. Yiwe ra kán yit-to no. No no yee nge
and man - the pl child-his Rongonap and Rongorik and they be come-here stay stay stay till then

wono-we Rongonap ya. "Yi pwe nee nó wáyí." "Wo nó."
man -the Rongonap he I will now go voyage. you go

Long, long ago, a man named Panuwnap lived on Wumaan Island. He had two sons: Rongonap and Rongorik. They all lived on the island. One day Rongonap told his father: "I want to go sailing on the ocean," and his father said, "Go ahead."

2. Nó wáyí wono-we wóó-n fanúw we nge ye yor ye-řay mwengeye-er ye no wóó-n
go voyage man -the upon -it island the then it exist one-animate sister -their she stay upon-it

fanúw we, pwe ye róónngánne nó wóó-n. Nó tiwi-nong wono-we Rongonap. Ra yiyen
island the because she marry away upon-it go ashore -in man -the Rongonap they really

sékú to núú-n fanúw we. Nge re wumuni mwongo, yá-ttáwa yáne-er yíik. Pwiki pwiki
cut-it here coconut-of island the Then they earth-oven food caus. fish-it food-their fish carry on carry on

yee ye mónn wono-we nge ye nó sefáán tiw.
till he finish man-the then he go return down

Rongonap sailed away from the island, and went to the island where his sister lived and was married. He left his canoe and went ashore. The islanders cut him coconuts, built him an earth oven and went fishing. Rongonap ate until he was satisfied, and returned to Wumaan Island.

3. Yit-tiw fak nge ye yángáni Panúwnap pwe ya yit-tiw me wóó-n fanúw we pwe ya
come-down just then he say to Panuwnap that he come-down from upon-it island the because he

máá-n pecchay nge re pwe nee nó móówun wóó-n. Yiwe fak nge wono-we ye nékúw
die -of hungry then they will now go fight upon -it and just then man -the he prepare-it

sáyi-n fanúw we pwe re pwe nee nó nii-r nó fóó-n fanúw we wono-we
canoe-of island the because they will now go kill-them away people-of island the man -the

ye yiti-nong me wóó-n. Ra yiti-wow yiti-wow waa kkewe yee niye-we
he come-in from upon-it they come-out come-out canoe the pl. till female-the

ye pwe nee nó fane-wow ya. “Ye pwe nee sáyi-n meeta minn-eeey.”
she will now go look-out she it will now canoe-of what thing-this

After returning to the island, Rongonap told Panuwnap he returned to the island because the people of his sister’s island didn’t give him any food and he was hungry and almost starved to death. Panuwnap prepared the islanders of Wumaan with canoes to attack the people of that island. Panuwnap’s daughter saw the fleet of canoes and wondered, “What is going on with these canoes?”

4. Ye yit-to nnú-tiw waa we wáá-n Panúwnap nge niye-we ye tor. “Yey ye-fay
it come-here take-sail down canoe the canoe-of Panuwnap then female-the she jump hey one-animate

fóópwt yi-mwu ya yafe-wow.” Nó yafe-wow niye-we, niye-we nayú-n. “Panúwnap
woman loc.-there she swim out go swim -out female-the female-the child-his Panuwnap

sáyi-n meeta yeey.” Yáámám sáyi-n nii -nii-mi.” “Nii-nii-n meeta mini-we.” “Nge meeta
canoe-of what this we canoe-of rdp. kill-you rdp. kill-of what thing-the then why

yów ya-máá-n ppwesa Rongonap me wóó-n fáne-ey reen.” “Yiyokk pwe yi-na mini-mwu
you caus.-die-of dry-him Rongonap from upon-it island-this for gee so loc.-that thing-that

ye yit-tiw yángánú-k.” “Yóó.”
he come-down say to-you Yes

After seeing Panuwnap’s canoes lower their sails, his daughter jumped into the water. The crew of the canoe called to Panuwnap, “There is a woman swimming toward our canoe.” She came close to the canoes and asked, “Panuwnap, what are these canoes for?” Panuwnap said, “We came to kill people on your island.” Then she asked, “To kill? Why?” Panuwnap explained, “After returning from this island, Rongonap said he almost starved to death.” She was surprised. “My my, so that’s what he told you?” Panuwnap answered, “Yes.”

5. “Yey wo nee súnnú-nong mwo. Wo nee fan-nong mwo pwe penáss kkenáán nge
hey you now look -in just You now look -in just because hut that pl. then

neeniye-n yáne-er mwongo, yúnúme-er wumwu-y núú kkenaan yi-kkina ya masawissi-
place -of food-their food drink-their cluster-of coconut that pl. loc.-that pl it eyes-rot

tiw, rúúkú-n yáne-er mwongo yi-mwu ya ssék wutt mwuun ree-n. Yáfaáyi-nóngo-n wáá-
down basket-of food-their food loc.-there it full canoe house there with-it protection -roller -of canoe-

n won-na yi-mwu yáy yúru nee téer.” “Yáy yúru tá fak nee téer. Yáy se yúru nónn páyi-
of man-that loc.-there we drag-it at loincloth we drag-it up just in loincloth we neg drag-it inside leaf-

nú.” Yiwe fák nge ye yit-to soong ngáni wono-we nayú-n.
coconut and just then he come-here angry to man -the dear-his

“Come onto to the island and take a look. Over there are shacks where Rongonap and his crew drank coconuts and ate food. They ate and ate and could not finish all of the coconuts. There are the remaining coconuts and food baskets, now rotting away. Over there are the protection rollers used to pull up the canoe on shore. We used loincloths for the protection rollers, instead of coconut leaves.” Panuwnap was very angry with Rongonap.

6. Yiwe ra yit-tiw pwe ra sefaán sááy we. Ra nó no no yee nge ya pway nékúw waa
and they come-down because they return canoe the they go stay stay till then he also prepare-it canoe

we waa-n pwe re pwe nee pway nó wáyi. Yiwe ya núkúnék waa we waa-n nge wono-we
the canoe-his because they will now also go voyage and it rdp. prepare canoe the canoe-his then man-the

ya, “Yów pwe nee kán wew-wáyi nge yów wa mem-mángiyy fák pwe yów pwe káy nó
he you will now be rdp. voyage then you perf. rdp. remember-it just that you will be go

kiri-kiri nó yáná-n wono-we pwii-mi. Yáámi mmwánikot, kinisá-n yáámi mená-n mesá-n
rdp. put away food-of man -the brother-your your kind-of-offering first -of your thing -of in front-of

yéénaw, rúúkú-n woot rúúk-n kkón.” “Yóó.”
name of canoe part basket-of taro basket-of pounded breadfruit yes

Panuwnap’s fleet of canoes returned to Wumaan. Brothers Rongonap and Rongorik prepared a canoe for a voyage. When they were ready to go, Panuwnap warned them, “You will now sail on the ocean – heed my words. On your voyage, before you eat, place an offering of taro and pounded breadfruit in the yeenaw of the canoe for your brother. They replied, “Okay.”

7. Yiwe ra kán wew-wáyi me wono-we pwii-n Rongorik. Yiwe wono-we Rongorik ye
and they be rdp. voyage and man-the brother-his Rongorik and man -the Rongorik he

kán kiri-kiri nó yaan mmwánikot yónongo-nnuwá-n mwongo. Yiwe nge wono-we
be rdp. put away his kind-of-offering body -whole- of food and but man -the

Rongonap yi-na ye pwe yúnúmi yúnúmi wumwú-y núú, mená-n yéréér nge ye ngon nó
Rongonap loc.-that he will drink-it drink-it cluster -of coconut thing -of coconut-holder the he put away

pwe yaan mmwánikot. Yangi yangi yaan paay mwongo, péé-y nge féé wono-we ye ngón
as his kind-of-offering eat-it eat-it his voyage food food empty-of then leaf man -the he put

nó pwe yáná-n wono-we Yanúúnúwáyi.
away as food -of man -the Yanuunuwayi

They left on their voyage. The younger brother Rongorik complied with his father’s request and placed food as offerings for his brother. On the other hand, Rongonap drank and drank his coconuts, and gave the leftovers as his offerings. He even ate all of the taro and breadfruits and gave the empty food baskets as food for his brother Yanuunuwayi.

8. Yiwe nge wono-we Yanúúnúwáyí ye non-no nge ya kkó-soyiyoni fák mini-kkewe
and then man -the Yanuunuwayi he rdp. stay then he caus.-collect-it just thing-the pl.

wono-kkewe re kán kiri-kiri nó pwe yana-n. Ye kán yikk-iseyis nó fáá-n faáf we
man-the pl. they be rdp. put away as food-his he be drp. save away under-of pandanus tree the

neeniye-n. Yiwe ya no no no yee yiwe ra pwan wáyí. Nge wono-we Yanúúnúwáyí ye yá-
place -his and he stay stay stay till and they also voyage then man -the Yanuunuwayi he caus.

riki ngáni-ir sáreer waa kkewe nayúniyár. Nayúniyár ya pwuri-ir pwuri-ir sáy we yee
walk-it to-them throng canoe the-pl tornado tornado it step-them step-them canoe the till

yiwe ya yiyi fák ya yaaf fetán nee metaw wono-we Rongonap. Yiwe ya yaaf yaaf yee ya
and he him just he swim around in open-sea man -the Rongonap and he swim swim till he
moor.
exhausted

Their younger brother Yanuunuwayi lived on a sand island. He accepted his brothers' offerings, and decided to save them under a pandanus tree. He stayed on the island while his brothers sailed on. Yanuunuwayi sent the a god of storms to his brothers' canoe. The wind destroyed Rongonap's canoe, and tossed him into the open ocean. There Rongonap swam and swam until he was exhausted.

9. Yiwe wono-we ye yááni fák ye-ew ppiy me wóó-n mini-we ppiyá-n nge ye fépeti-
and man-the he create-it just one-general sand at upon-it thing-the sand-his then he kick-it-

wow nee-set. Yiwe ya téé tá wóó-n pwe ya fatún. Fatún fatún yee nó fuungi wono-we
out in-sea and he climb up upon-it because he paddle paddle paddle till go meet him man -the

Rongonap. Ya, “Yiyook nge wo yit-to me yiya wo won-náán? Yifa wóó-mw?” “Ye
Rongonap he gee then you come-here from where you man -that where canoe-your it

sóór no wáá-y pwe ya tórop nó ree-y nayúniyár. Máni ra pwan
neg.exist no more canoe-my because it broken away with-it tornado perhaps they also

máá nó róónúwáá-y.”
die away companion-my

Yanuunuwayi made a canoe with sand from the shore and placed it into ocean. He paddled and paddled to the place where Rongonap was. Rongonap said, “Hey, where did you come from?” Yanuunuwayi asked Rongonap, “where's your canoe?” Rongonap replied, “My canoe was destroyed by a strong wind, and my crew died.”

10. Wono-we ya, “Yiwe yit-to mwo kkemwaf tá yásáá-n waa-ye wáá-y pwe wo pwe ya-
man -the he and come-here just hold up lee-side-of canoe-this canoe-my so you will caus.

sée-k.” Yiwe wono-we ya yit-to ya-sée-w. Ya, “Ngaang yi pwe nee tapwée-k.” Wono-
rest-you and man -the he come-here caus.-rest-him he I I will now go-with-you man-

we ya, “Yiyokk ye sópw mmwen pwe ye yikin mwittik waa-yeey. Wo pwe téé tá fák nge
the he gee it neg-fut. possible because it very small canoe-this you will climb up just then

ye mwéyús.” Ye wífi-y fák payú-n wono-we Rongonap níkitá nó waa we. Yiwe nge
it sink he hit-it just hand-his man -the Rongonap release away canoe the and then

wono-we ye fatún nó wóó-n mini-we ppiya-n.
man -the he paddle away upon-it thing -the sand -his

Yanuunuwayi said, “Come over here and rest on the leaside of my canoe.” Rongonap rested on the edge of the canoe. He then asked, “I want to go with you on your canoe.” Yanuunuwayi replied, “that is not possible, as this canoe is too small. If you climb aboard the canoe will sink.” Yanuunuwayi pushed Rongonap’s hand away from the canoe and paddled back to his island.

11. Ya nó no wóó-n mini-we ppiya-n. Ya pwiki pwiki yee ye yúru pwe ya pwan moor
he go stay upon -it thing -the sand -his it carry on carry on till he estimate-it that he also exhausted

wono-we. Yiwe ye fééri fák ye-ew ppiy pwe pááw ya yá-yini wow nee-set. “Wo no
man -the and he make-it just one-general sand as shark he caus.-swim-it out in-sea you go

yeen pááw mwuun wo nó pwiki to Rongonap.”
you shark there you go carry-him here Rongonap

Yanuunuwayi stayed on his island. He waited until Rongonap was almost ready to die of exhaustion. He made a shark from sand, and made it swim into the ocean. He told the shark, “Go and bring Rongonap here.”

12. Yiwe ye nó pááw we. Ya nó nó yee menán ye pwe rówun nó wono-we nge ye yit-to
and it go shark the it go go till about he will sink away man -the then it come-here

ppey tá faa-n. Wono-we ya kkemwáf wóó-n mini-we pwáápwáá-n pááw we nge ye yin.
float up under-him man-the he hold upon-it thing-the dorsal fin-of shark the then it swim

Yarap ngáni ppiy we nge pááw we ya yáfe-ey nó wono-we. Wono-we ya yaaf ngáni ppiy
near to sand the then shark the it throw-him away man -the man -the he swim to sand

we yee yit-to téé tá wóó-n.
the till come-here climb up upon-it

So the shark went, and he reached Rongonap, who was beginning to sink into the ocean. The shark went under him and floated Rongonap to the surface. The shark told Rongonap to hang on to his dorsal fin. The shark swam to an island, and dropped Rongonap off. Rongonap swam to shore and climbed on to the beach.

13. Wono-we ya fan fetán wóó-n ppiy we ye sóór waniwan. Ye-fór fák faáf
man-the he look around upon-it sand the it neg.exist tree one-long just pandanus tree

mini-we ye no wóó-n. Wono-we ya yikin pecchay nge ye sóór min-ne ye pwe yangi.
thing-the it stay upon-it man -the he very hungry then it neg.exist thing-this he will eat-it

Yiwe wono-we ya fáarák nó reen faáf we. Ye ráy fák tukufáyi mini-we ye no faa-n.
and man -the he walk away to pandanus the one animate just old man thing -the he stay under-it

Rongonap looked around on the sand for but saw no trees, except for a single pandanus tree. He was very hungry, nearly starving, but there was nothing to eat. He walked to the pandanus tree, where there was an old man under it.

14. Tukufáyi we ya, “Wow weni-immwó-mw. Wo yit-to me yiya.” Nge wono-we ya,
 old man the he oh at- front- you you come-here from where then man- the he

“Pwe yeen yiyo.” “Ngaang yi-ye ngaang fak yáremasá-n ppiy-eeey.” “Nge yeen wo yit-to
 so you who I loc.-this I just people -of sand-this then you you come-here

me yiya.” “Wo yit-to me yiya wo pwe saapw ngaang fak pwe yáy yikiy ssow.” “Yáy
 from where you come-here from where you but neg.fut I just but we very many We

tóporop ree-y nayúniyár yiwe yi-ye ya ngaang fak min-ne yi menaw. Nge yikina nge yi
 break with-it tornado and loc.-this perf I just thing-this I alive then now then I

ya yikin pecchaay. Meeta yi pwe yangi mwo.” “Wa yúra meeta wo pwe yangi
 perf. very hungry what I will eat-it just you say what you will eat it

wo won-eeen pwe wo se sún fetán wóó-n ppiy-eeey ngáre ye yor mwongo.”
 you man-this so you neg look around upon -it sand-this if it exist food

“Ppiy fak nge ye sóór waniwan.”
 sand just then it neg-exist tree

The old man (Yanuunuwai) looked at Rongonap and said, Welcome. Where did you come from? Then, Rongonap asked, “Who are you?” The old man answered, “I live on this island.” The old man repeated, “Where did you come from?” “You ask me where I came from...well, I once had a lot of crew members,” Rongonap said to the old man. “Our canoe was destroyed by a windstorm, and I was the only survivor and made it to this island. By the way, I am very hungry. Do you have anything to eat?” “The old man replied, “You say you want something to eat, but look around. There’s no food here, there’s not even a tree on this island.”

15. Wono-we ye fan-nong rápi-n faaf we ye yor rúkú-n mwongo, péé-y tókútúkú-n
 man-the he look-in base-of pandanus tree the it exist basket-of food empty-of wrapper -of

mwongo, yáfi-y núú, yéréér. Ya, “Nge meeta wo se ngáne-yáy mini-kkenáan
 food tied cluster-of coconut coconut holder he then why you neg give -me thing -that pl.

pwe yi pwe mwongo reen.” “Saapw yi-ye ngaang mwo nge yi se yángi-nn
 so I will eat for neg.fut. loc.-this I even then I neg. eat-them

pwe saapw yáná-y pwe yáná-n ye-fáy.”
 because neg.fut food-my because food-of one-animate

Rongonap looked at the bottom of the pandanus tree and noticed empty baskets and empty food wrappers, and empty coconut husks. He said, “why won’t you give me those things there to eat?” The old man answered, “These are not mine. Even I cannot eat them, and they were food of others.”

16. “Wo ne weti-yáy pwe yi pwe pwiki to yi-kkaan pwe wo pwe mwongo.” Yiwe
you now wait-me because I will take it here it-this pl. so you will eat and

tukufáyi we ya nó pweyipwok to péé-y tókútúkú-n mwongo me yéréér. Ya,
old man the he go bring here empty-of wrapper-of food and coconut holder he

“Yiwe wo ne yit-to mwongo yi-kka yáná-y.” Wono-we ya, “Won-naan pweta yi pwe
and you now come-here eat it -this pl. food-my man -the he man -that how I will

fiteey yáy mwongo péé-y réé me yéréér.”
do-what-with my eat empty-of leaf and coconut holder

The old man said, “Wait a minute, I will bring you something to eat.” He brought back empty baskets, empty food wrappers, and empty coconut husks. “Here is my food – come and eat.” “How can I eat empty baskets, empty food wrappers, and meatless coconut husks?”

17. “Ye meeta wo pwe ne mwongo pwe yi-kkeey mini-kka yáremas re kán ngót-to pwe
it what you will now eat because it- this pl. thing- this pl people they be give-here as

yáná-y.” Wono-we ya yit-to tut-tumw nónn péé-y réé kkewe. Ye mónn nge ye ngúúng
food-my man-the he come-here rdp. lick inside empty-of leaf the pl. he finish then he chew

yayúttú-n yéréér kkewe. Ya pwiki pwiki yee ye se mat. “Won-éen ngeta yi se mat.”
finger -of coconut holder the pl. he carry on carry on till he neg. full man-this but I neg. full

“This is what you will eat, because this is the food that was given to me by the people here.” Rongonap licked the food wrappers, and chewed the coconut husks. He licked and chewed, but didn’t feel full at all. “I’m still hungry!” said Rongonap.

18. “Yee si pwe ne fiteey wo nge yi-kkina mini-kkomwu yana-í.” “Yiwe wo nee weti
well we will now do-what-with you then it- that pl. thing -that pl. food-our and you now wait

pwe yi pwe nee nó pwiki to yákkááw mini-kkaan pwe wo pwe yangi pwe wo te máá nó,
because I will now go take-it here several thing- this pl. because you will eat it so you neg die away

nge yi-kka saapw yana-í pwe yáná-y Rongoírik.” Yiwe wono-we ya fan ngáni wono-we.
then it- this pl. neg.fut food-our because food-of Rongorik and man -the he look to man -the

Fókkon máni yi-yeey mwáán we pwii-mám yiwe yita-n Yanúúnúwáyí. Yi-yeey mini-we
indeed perhaps loc.-this man the brother-our and name-his Yanuunuwayi loc.-this thing -the

Panúwnap ye yángáni kimám pwe yáy pwe kán kiri-kiri nó yana-n reen.
Panuwnap he say to us so we will be rdp.put away food-his for

Feeling sorry for Rongonap, the old man said, “Okay then, we will manage to get some food somewhere. Wait here, I will bring food for you, so you won’t die, but this food is supposed to be for Rongorik.” Rongonap looked at the old man, and for the first time he

realized that the old man was his brother Yanuunuwayi. Then he remembered Panuwnap's words to put away food for his brother Yanuunuwayi.

19. Yiwe ra no no no wóó-n ppiy we yee pakk wono-we. “Yi ya pakk.” “Nge si pwe nee
and they stay stay stay upon-it sand the till homesick man -the I be homesick then we will now

fitey nge ye sóór waa pwe wo pwe tetta.” “Ye meeta pwe ngaang yi-ye yi sa
do-what-with then it neg.exist canoe so you will use it what so I loc.-this I perf.

mmwen no ree-n yááy pakk.” Ya pwiki pwiki yee mayúr nó wono-we Rongonap.
able no more with-it my homesick it carry on carry on till sleep away man -the Rongonap

Rongonap stayed there on that island until he was very homesick. He told the old man, “I am homesick. “ On hearing that, Yanuunuwayi said, “well, there’s nothing we can do about that because there is no canoe.” Rongonap replied, “This is true, so I’d better stop being homesick” and then he fell asleep.

20. Wono-we ya fééri fééri ye-ew ppiy pwe waa fepeki wow nee-set. Ye nó mmas tá
man-the he make it make it one-general sand as canoe kick it out in-sea he go wake up

wono-we nge ya weri waa we. “Yiyokk nge ye yit-to me yiya waa mwu ye ffééták.”
man -the then he see it canoe the gee then it come-here from where canoe there it anchor

“Yi se kúnee-y pwe yi-mwu yi mayúr nó nge yi nó mmas tá nge ya ffééták.”
I neg know-it because loc.-there I sleep away then I go wake up then it anchor

“Ye meeta si pwe ne tetta waa na.”
it what we will now use canoe that

As Rongonap slept, the old man made a canoe out of sand and put it into the ocean. He woke Rongonap up so he could see the canoe. Rongonap asked Yanuunuwayi “Where did that canoe come from?” Yanuunuwayi replied, “I don’t know, because I was sleeping, and when I woke up, there it was anchored in the ocean.” Rongonap was excited, and said “We can use this canoe!”

21. Nge tukufáyi we ya, “Nge wo pwe kúnee-y yikine si pwe serák nó ye wo.” “Ngaang
then old man the he then you will know -it where we will sail away it you I

yi sópw kúnee-y. Nge yeen.” “Ngaang yi pwe kúnee-y me yiya wo nge yi se kán kúk-
I neg.fut know -it then you I I will know -it from where you then I neg be rdp.-

kúne kepesá-y nee metaw.”
know talk -of in open sea

The old man asked, “you know the direction in which we will sail?” Rongonap replied, “I don’t know that. You should know that.” Yanuunuwayi replied, “I know where you floated here from, but I know nothing of the open ocean.”

22. Yiwe re too-wow fúú-n waa we pwe re nó. Ra serák serák yee nó kona mini-we
and they get-out aboard-of canoe the because they go they sail sail till go reach-it thing -the

fanúwe-er. “Yiwe wo ne yiti-nong pwe ngaang yi pwe ne sefaán.” “Nge wo sópw
island -their and you now come -in because I I will now return then you neg.

kán yiti-nong mwo weni fanúw.” “Yaapw, yi pwe yá-sefaáni waa-ye wáá-n
be come-in just at island No I will caus. -return it canoe-this canoe-of

yáremas pwe ye te nó yit-to nge ye se no.” Yiwe wono-we ye toro-nong nge
people because he neg go come-here then it neg stay and man -the he dive -in then

yiiy ya sefán wow wóó-n, mini-we ppiya-n.
him he return out upon -it thing -the sand -his

But they boarded the canoe anyway, and sailed and sailed until they saw an island. Yanuunuwayi said, “We are close to Wumaan Island. Go to the island alone, and I will return to my home on the sand island.” “So you don’t want to visit since you are here already?” Rongonap asked. Yanuunuwayi replied, “No, I must go back before the owner of this canoe returns to the sand island.” So Rongonap dove into the ocean and swam to Wumaan island, and the old man returned to the sand island.

23. Ya no no yee ya, “Yeyiss yi pwe ne sengári nong mwo mwáán we semá-mmám
he stay stay till he alright I will now visit-him in just man the father -our

ngáre ye se semwaay.” Yiwe ya yiti-nong wóó-n mini-we fanúwe-er. “Wa yit-to wo.”
if he neg. sick and he come -in upon-it thing-the island -their you come-here you

“Yóó.” “Meeta.” “Ye sóór, yi pipúú-k to fak ngáre wo se káy semwaay.” “Yaapw yi se
yes what it neg.exist I look-you here just if you neg be sick no I neg.

semwaay.” Yiwe ra kay no wóó-n Wuuman.
sick and they be stay upon-it Uman

Yanuunuwayi returned to the sand island, but thought to himself, “I should go visit my father, perhaps he is sick.” So he went to Wumaan Island. His father saw him and said, “You returned!” “Yes.” “What happened to you?” asked Panuwnap. Yanuunuwayi replied, “Nothing, but I was worried that you might be ill so I came.” Panuwnap replied with a laugh, “As you can see, I am healthy!” And Yanuunuwayi joined his father and brothers Rongonap and Rongorik and lived once again on Wumaan Island.

CHAPTER 7 The Lexicon

The last chapter is a sketch lexicon of Satawalese. It contains words, definitions, and sentence examples for a few entries. Some words were provided by language consultants during elicitation sessions. Others were collected from printed sources. Michael and Angelina McCoy granted me permission to include all 2313 words from their Satawalese Word List and all definitions from the List remain unedited. I have also included a few unique entries from Tiuecheimal's *English-Satawalese dictionary: trial version*, Hijikata Hisakatsu's *Driftwood* and from Steve Thomas' *The Last Navigator*. My intention was to gather as many Satawalese words as possible and make them available in one place.

I used the Summer Institute of Linguistics's *Shoebox* and *Toolbox* linguistic data management software packages to create a database in which each word was classified according to a set of fields (lexeme, part of speech, definition, borrowed word, etc.) Additionally, I created a semantic domain field for each word, with approximate word counts following each in Table 25.

adjectives – 308	affixes – 4
animals – 106	astronomy – 48
body parts – 120	breadfruit – 13
borrowed words from English – 124	borrowed words from German – 4
borrowed words from Japanese – 25	borrowed words from Spanish – 11
borrowed words from Ulithian – 9	borrowed words from Woleaian – 5
canoes – 170	classifiers – 10
clothing – 4	coconuts – 46
colors – 20	cooking – 9
dances – 5	days of the month – 27
driftwood – 13	fish and fishing – 146
food – 84	greetings – 2
honorifics – 26	housing and structures – 40
hunting – 6	insects – 31
kinship – 30	medicine – 6
months – 13	numbers – 67
ocean – 33	place-names – 165
plants – 147	rare words – 354
reduplicated words – 314	transitive verb suffixes – 5
tools – 23	uncommon words – 246
vehicles – 21	weather – 16
weaving - 2	

Much of the data that follows is ‘raw’ and in need of further refinement. I assigned each word an approximate part of speech as I understood it. A deeper understanding of how the language works will likely change the assignments I have made. Satawalese is a member of the Chuukic languages in which “adjective,” “adverb,” and other parts of speech behave somewhat differently than their equivalents in English. At this writing, their behavior is still not completely understood. Each word appearing here will also need to be verified again as to spelling, pronunciation and meaning. For now, this list is a beginning.

Some words have been placed in two or more semantic domains. For example, *maang* ‘pandanus’ is in both the plant and weaving domains. The following abbreviations

are used:

Table 26 - Guide to lexicon abbreviations	
<i>adj.</i> adjective	<i>obj.</i> object
<i>caus.</i> causative	<i>prep.</i> preposition
<i>cls.</i> classifier	<i>pro</i> .pronoun
<i>conj.</i> conjunction	<i>poss.</i> possessive
<i>focus</i> focus	<i>v.</i> verb
<i>hon.</i> honorific	<i>vi.</i> verb intransitive
<i>interject.</i> interjection	<i>vt.</i> verb transitive
<i>n.</i> noun	

- a** 3s. third person singular pronoun.
- a** *dir. particle.* directional particle 'in,' 'up'. 'he went in/up'.
- aa-** *cls.* possessive classifier used for general objects.
- aaiun** *n.* stretch.
- aaiut** *n.* load.
- aamw** *n.* supports of outrigger float on a canoe.
- aan** *pro.* his; hers.
- aan** *n.* narrow path or road.
- aanoa** *v.* (he's) going; gone.
- aar** *poss.* their (3pl).
- Aara** *n.* 18th day of the month.
- aarosa** no more, finished, gone.
- aarh** *poss.* ours (1pl).
- aas** *n.* upper part of a canoe's vertical boom.
- haasi** *v.* to take (it). *From:* Ulithian.
- aaw** *n.* human mouth. *See:* **ngaerh**.
- aaei** *poss.* 1s, my.
- aaeng** *n.* wind; breeze.
- Aecchitae** *n.* Monday.
- Aefin Noai Rhiuwat** *n.* a bank near Polowat; part of "Gray Feather Bank".
- Aeinuw** *n.* Wednesday.
- Aenaetiww** *n.* name of a homestead on Satawal.
- Aenein** *n.* a bank near Polowat, "Shin Mastsuye Bank".
- Aenimateo** *n.* star constellation (Aries, Trinagulum, Alamak).
- Aenimateo** *n.* star constellation consisting of Aries, Triangulum, and Alamak in Andromeda.
- Aenimou** *n.* Friday.
- Aennupw** *n.* stars - Rigil, Kentaurus, Hadar.
- Aennupw** *n.* name for star cluster "Rigil," "Kentaurus," "Hadar".
- Aep** *n.* the star Spica.
- Aepin Worhaei Rhiuwat** *n.* a bank near Polowat, part of the "Gray Feather Bank".
- Aepinaenei** *n.* a bank near Satawal; an ocean area between Polowat and Satawal.
- Aepineoiriupw** *n.* ocean area between Elat and Ifalik.
- Aepinfaimwetoaw** *n.* ocean area between Palau and the Philippines.
- Aepinmetaw** *n.* ocean area between Welimerow and Feraulep.
- Aepiruwa** *n.* ocean area between Chuuk and Ruwoa.
- Aerhipur** *n.* a bank near Souk.
- Aerhipur** *n.* a bank near Souk.
- Aesengan Mwoagurh** *n.* a bank near Polowat.
- Aetiroang** *n.* name of a homestead area on Satawal.
- afaf** *v.* to gut a fish. **Rhoapwut we a afaf iig** 'The woman guts the fish'
- Afau** *n.* Thursday.
- afauwan** *n.* fourth (ordinal).
- aff** *vi.* to swim on top of the water; to be visible while swimming in the water. **Aei aff rhak me mwoarhoisaet itiwouffoarh ren wafaniuwe.** 'We swam from the shore to the ship.' *See:* **inn**.
- affaiker** *v.* scrub. [*Status:* Satawal Word List]
- affaikes** *v.* scratch against; body to body friction.
- affas** *adj.* funny.
- affas** *v.* express surprise (impolite).
- affoot** *v.* rearrange; reorder; renew; remodel.
- affeyaff** *v.* to swim. *See:* **aff**.
- affitaek** *adv.* alike; same. *Syn:* **eweiei**.
- Agrupw** *n.* name of Satawalese navigator.
- aikiuiun** *n.* the end of something.
- aikiuk** *n.* ends marks; limited; the limit.
- adios** *n.* goodbye. *From:* Spanish.
- airhik** *adj.* narrow. *Ant:* **rheonap**.
- aispwoax** *n.* ice box; refrigerator. *From:* English.
- aita** *v.* name.
- aitto** *v.* (he/she/its) coming.
- aiu** *n.* canoe mast.
- aiuch** *v.* try to pull it; move it.
- aiufar** *v.* carry on one's shoulder, to carry something on one's shoulder.
- aiun** *n.* dogtooth tuna. *Gymnosarda unicolor*.
- aiuneoiun** *n.* celebration.
- aiunn** *v.* to stretch the body. *See:* **aaiun**.
- aiunong** *n.* outrigger canoe hull lashing.
- aiung** *n.* human chest.
- aiupan** *v.* to lift up a fishing net and pour the fish out the bottom.
- aiupaen** *n.* dance practice.
- aius saening** *vi.* to listen, concentrate one's attention on something. **aius saening** 'to lift up the ear' (as one can see from dogs, as they lift up their ears to listen. *See:* **asaening**).
- aiussaening** *v.* to listen.
- aiut** *n.* ocean current. **Ekin kaein aiut me**

- peikieor.** 'The ocean current is strong at the south side of the island.'
- aiuta** *v.* to load (boats, wheelbarrows, bottles).
- Aiutae** *n.* a bank near Satawal.
- aiuteoiut** *n.* strong current.
- aiutiurhik** *n.* little finger.
- aiutt** *n.* finger.
- aiuttiun** *n.* finger; toe.
- aiuttiunap** *n.* big toe; thumb.
- aiuttiunuuk** *n.* third finger.
- aiuttiusepwaek** *n.* ring finger.
- aiuttiutiit** *n.* index finger.
- aiuweoiuw** *n.* boundary.
- akiukiu** *v.* to bite.
- akiukk** *adj.* far away; far off.
- akiune** *adj.* kind; kindness.
- akiunfeot** *n.* sign; signal.
- akkamwir** *prep.* afterward.
- akkapat** *adj.* some; a few.
- akkiuneo** *n.* messenger; to ask someone to get you something.
- amaiuriur** *v.* winking; to make them sleep.
- amaiurnoa** *v.* to fall asleep.
- amak** *v.* to divide shares of food.
- amariuerh** *v.* To go out early at dawn; going to a particular place very early in the morning before everyone else.
- amas** *v.* to be awake; awake.
- amasamas** *n.* highly respected person.
- amasamas** *v.* to await your share of something.
- amasepaat** *adj.* unorthodox.
- amae** *adj.* dead.
- amaerei** *n.* fern used for medicine. young shoots are used to feed swine.
Nephrolepis biserrata.
- amenniuk** *v.* to let it go; to give away.
- ameomeo** *n.* to buy.
- amesetii** *adj.* various, interesting, different.
- amma** *n.* hammer. *From:* English.
- ammat** *n.* canoe bailer ; to scoop. **Pweipwog ammat pwe wopwe aemmeta woamw** Take a bailer to dump water out of the canoe
- ammwakiut** *v.* to depart, to leave; to set out on a journey.
- ammwarh** *b.* pin; a fastener.
- ammwaen** *v.* to prepare. **Ra ammwena fetaenei waa we war** They prepare their canoe
- ammwen** *v.* to be able; to prepare.
- ammwiik** *n.* type of bush with small hot red peppers. *Capsicum frutescens.*
- amperena** *n.* umbrella. *From:* English.
- amwaraar** *adj.* funny.
- amwaramwar** *v.* to seriously contemplate or nearly attempt to do something.
- amwataat** *v.* to hurry; to rush.
- amwiir** *prep.* after, afterwards.
- amwonanong** *v.* to hide.
- amwucchiun** *adj.* last, as in 'the last one'.
- amwucchunoan** *adv.* finally.
- ana-** *cls.* classifier used with food items.
- anan** *n.* his/hers/its food.
- anann** *v.* to taste.
- anap** *n.* line on a canoe sail.
- anau** *n.* type of tree with hard, dark wood.
Cordia subcordata.
- anchaang** *vi.* daydream.
- ane** *poss.* his; hers. (3s) Used with inanimate objects. **aan terat, aan konok** 'his/her bulb,' 'his/her clock'
- anian** *n.* young; teenage; to be young.
- aniu** *n.* ghost.
- aniu** *n.* plant that grows adjacent on beaches.
Centrus brownii.
- aniukiuniuk** *n.* safety.
- aniunap** *n.* a personal decoration of young coconut leaves used in dances.
- aniuraek** *n.* branch of a tree used as a handle.
- anius** *n.* beard, whiskers.
- aniuwa** *v.* to scare.
- aniuwa** *v.* to pour coconut oil on the water to see octopus.
- annan** *v.* daze; daydreaming; recalling. To picture things in one's mind.
- anneto** *n.* new moon visible in the west.
- anniuk** *n.* law; regulation; to shut up. **anniuk ewoamw** 'shut up your mouth' *See: oasoapwsoapw.*
- Anong** *n.* the star Beta Canis Major.
- angas** flowers used in mixing with coconut oil.
- angefirh** *adj.* skillful; knowing how to do something well (polite form).
- angiurhiungiur** *v.* bother.
- angkachiif** *n.* handkerchief. *From:* English.
- angkkacch** *adj.* skilful; knowing how to do something well (impolite).
- angkkar** *n.* anchor. *From:* English.
- aorhoawa** *v.* to board a canoe.
- apakk** *v.* to be in a hurry.
- apartiw** *n.* special clothing for pregnant or breastfeeding women.
- aparheparh** *n.* addition.
- aparhparh** *n.* addition (mathematics).
- apas** *n.* copra taken on a canoe; husks used as firewood.
- apatapat** *v.* to cool off.
- Apeoi** *n.* a bank near Pupal ("Hitchfield Bank").

apeow

- apeow** *v.* to measure; to empty out.
aperha *v.* to add and subtract.
apinoamwo *n.* village.
apiung *v.* to hit the surface of the water to scare fish.
apiungiupiung *v.* to beat with a stick or rod.
appaniuwaen *v.* to match up, to find a partner.
apparh *n.* 1) sap from the breadfruit tree.
2) chewing gum.
appiung *vi.* to fall down. *See:* **piung; ppiung.**
appwa *n.* pounding.
appwan *n.* cover.
appwara *v.* to cause to be brave.
appwerh *vt.* to barbeque, as meat or breadfruit; to roast over a fire.
apwappw *v.* to pound.
apwapwa *v.* to cheer, to be happy.
apwas *v.* to shout.
Apweou *n.* name of a homestead area on Satawal.
apwerh *v.* to barbecue.
apwin *n.* sea shell.
apwiun *adj.* short. *See:* **mworhomworh.**
apwiungiu *v.* to make knowledgeable by teaching; to educate.
apwiy *n.* type of flower. *Clerodendrum inerme.*
ar *poss.* possessive form 'their' used for inanimate objects. **ar terat, ar konok** 'their bulb,' 'their clock.'
ara *n.* type of bush found near beaches, whose leaves are used to clean goggles before fishing. *Triumfetta procumbens.*
araar *n.* bird; sooty tern. *Sterna fuscata.*
arap *adj.* close; almost.
arapa- *loc. n.* locative noun 'near'.
araw *adj.* dark, used to describe darker hues of blue, green, purple and black.
arawaraw *Variant:* **araweraw.** *n.* blue or bluish green. 'green, blue'.
araweraw *n.* green.
arawpar *n.* violet.
araep *v.* to begin quickly.
are *conj.* if.
arepwan *n.* a type of vine.
ariar *v.* to stir.
ariung coconut cream made from grated copra and water.
ariuw *v.* to stir. *See:* **ariar.**
armas *n.* people.
armes *n.* person (alternate pronunciation and spelling). *See:* **aeremas.**

awkich

- arh** *poss.* ours (3p). Used for inanimate objects. **arh terat, arh wa.** 'our bulb, 'our canoe.'
arhawrhaw *n.* rocky cave at the ocean's shore.
arhiuwa *v.* to send away; to get rid of.
arhiuwerhiuw *n.* wailing chants said over a dead body.
asaf *n.* frigate bird. *Fregata minor.*
asam *n.* door.
asapasap *v.* to help.
asas *n.* a type of tree with edible fruit. Branches are used to make paddles for canoe paddling.
asas *n.* peanut. **Gurwan a iugiug asas** Gurwan broke open a peanut
asaening *vi.* to listen, concentrate one's attention on something. *See:* **aiussaening.**
asaeng *v.* crying.
aseoseo *v.* to rest.
asiu *n.* bottom fishing.
asiuw *v.* to tell someone or something to go away. [*Status:* Satawal Word List]
assaf *v.* to fish from the shore using a long bamboo pole.
atamatam *v.* to be prepared to do something.
atapatap *v.* to give warning; to help.
atata *adv.* alongside; side by side.
ateon *v.* to sleep; sleepy.
ateon *v.* sleep (honorific). *See:* **maiur.**
ateoteo *vt.* to simultaneously interpret from one language to another.
ateoteo *v.* to make something crawl.
atiat *n.* type of vine. *Wedelia biflora.*
atis *n.* type of tree with edible fruit similar to that of an avocado with a rough skin.
atiunim *n.* one of the seats on a canoe.
attapwiripwir *v.* to move fast.
atteo *n.* fare; cost of passage on a ship.
attiung *v.* obtaining sap from a breadfruit tree.
attiutt *n.* breast feeding.
awann *n.* type of shrub. *Ficus tinctoria.*
awanuwan *n.* ordinal number for eighth.
awawe *v.* to explain.
awaeiaa *vi.* to hurry people to go to something.
aweaa *vt.* to squeeze something.
Aweren Mengar *n.* planet Venus.
aweri *v.* to see (with the eyes); to show.
Awiiy *n.* name of a homestead area on Satawal.
awkich *v.* to turn an infant back and forth on his/her back.

AE - ae

- aean** *n.* liver.
- aeae** *hon.* honorific term used to call elders to eat.
- aeaeami** *f pro.* second person plural focus pronoun 'you'.
- aechaek** *v.* fishing using a kite made from a breadfruit leaf.
- aeewan** *n.* first (ordinal).
- aefach** *n.* lines used to tie a canoe's sails.
- aefaei nemeo** *n.* part of a canoe sail.
- aefaeifaei** *n.* feast to celebrate the launching of a new canoe, or the construction of a new building.
- aefaeifaei** *v.* to show disrespect; to not pay attention.
- aefaeinoang** *n.* coconut leaves placed on sand to assist the shoring of canoe on the beach.
- aefaen** *n.* roots of plants used for dye or powder.
- aefaer** *n.* young boys who have begun to wear a loincloth.
- aefaerewa** *v.* to be prepared; to store a catch of fish.
- aefenefenaeger** *n.* type of medicinal plant. *Laportea ruderalis.*
- aefesa** *vt.* to allow.
- aeffaeiengaw** *v.* to wish bad luck.
- aeffaeiyoapwut** *n.* bad luck.
- aeffaen pirhe** *v.* to ask forgiveness.
- aeffaenipirhe** *v.* to ask for; to beg.
- aeffesa** *vi.* to make someone laugh.
- aeffit** *n.* companion food; starch to be eaten with protein, or vice versa.
- aefi** *n.* to shorten the sail in a strong wind.
- aefiff** *n.* commotion. *See: teoreong.*
- aefiniun** *n.* big party or celebration.
- aefisuwan** *n.* counting word used for months; seventh month.
- aefsaeg** *n.* part of a canoe sail.
- aegin** *v.* to signal.
- aei** *focus PRO.* we; first person plural exclusive focus pronoun.
- aei** *obj. PRO.* me ; first person object pronoun.
- aei₁** *poss.* my. (1s) Used with inanimate objects. **aei terat, aei konok.** 'my bulb,' 'my clock.'
- aeiaen** *v.* set a boundary, set aside territory.
- aeiek** *vt.* 1) ask a question. 2) make a request.
- aeiina** *vt.* to help someone.
- aeiina** *v.* to pile wood for burning.
- aeimweimw** *n.* lean-to, shelter.
- aein** *n.* part of a canoe prow.
- aeineak** *v.* putting aside taro for planting in the future.
- aeinengi** *vt.* to grind.
- aeinimwo** *v.* to loosen a line when maneuvering a canoe.
- aeinna** *vt.* to help someone. *See: tipangi.*
- aeinoan** *n.* part of a canoe hull used for storage.
- aeinga** *v.* to show off; to pretend; to look down on others.
- aeiseis** *v.* to keep; to save.
- aeisetip** *v.* to rely on someone for help.
- aeitaengaen** *v.* to tell.
- aeitaengaeni** *v.* to name.
- aekamweoiut** *adj.* other.
- aekaemenaeni** *adj.* talkative; to talk without stopping.
- aekaemweoiu** *adj.* many.
- aekaenaerhai** *adj.* to be alone; to be by one's self.
- aekekkaei** *n.* something funny (impolite).
- aekepwas** *vi.* to scream.
- aeiki** *v.* to serve liquor.
- aeikiaek** *n.* 1) anything. 2) something.
- aeikin** *n.* signal, sign.
- aeikina** *v.* to try; tried.
- aeikinisou** *adj.* naked.
- aekkaew** *adj.* a few.
- aekkaen** *adv.* only.
- aekkaerh** *vt.* to toss; to throw.
- aekkepan** *indeed.*
- aekkesae** *v.* to steer a canoe downwind.
- aeksaais** *n.* exercise. *From: English.*
- aemaei** *v.* to die in one's presence.
- aemaenn** *v.* to stretch.
- aemaem** *focus PRO.* you ; second person inclusive focus pronoun.
- aemaesfaen** *adj.* funny.
- aemaet** *n.* sexually explicit dance.
- aemeioaw** *vi.* to urinate.
- aemenaiut** *n.* whistling.
- aemeraekini** *v.* to open; stretch out; massage.
- aemesoach** *v.* to signal trouble; to look for trouble.
- aemi** 1) *pro.* you (3+). 2) — *poss.* your (3+). Used for inanimate objects. **aemi terat, aemi konok.** 'your

aemmaeng

(3+) bulb, 'your (3+) clock.'

aemmaeng *v.* to remind; to be reminded.

aemmenat *v.* to look for trouble; challenge to fight; challenge.

aemmeras *vt.* to make something bitter.

aemmesak *vi.* to make someone afraid of something.

aemmesaeik *n.* something pleasing.

aemmesaeik *v.* to excite.

aemmesoan *v.* to bloom.

aemmesoan *vi.* to bloom (as flowers).

aemmesoaw *v.* to cheer up.

aemmetaf *vt.* to explain.

aemmwaer *n.* carrying stick.

aemmweir *v.* to make noise.

aemmwena *v.* to take care of; to keep.

aemwaenene *adj.* unmarried; naked; lack of belongings.

aemwaenia *v.* "said it".

aemwaenmwaer *v.* to garland; bestow a garland of flowers.

aemwaer 1) *n.* darling (term of endearment). 2) — *adj.* wonderful.

aemwaer *n.* part of a canoe's lee platform.

aemwaetia *adj.* peaceful; calm.

aemweimw *n.* small shelter on canoe's lee platform.

aemweoi *n.* one group.

aemweoiu *n.* gathering or group.

aemweta *v.* to hurry something; to make it fast.

aemweta *v.* to send someone out to do something.

aen *vt.* verb used for anything that flies - birds, insects, aircraft, etc.

aenaengaenaeng *vi.*

aenaengmas *v.* to peep.

aeneanei *v.* wishing for, hoping for, daydreaming.

aenek *n.* type of vine that is buried in a taro patch and used for fertilizer. *Piper ponapense*.

aenemoang *n.* mangrove crab. *Scylla serrata*.

aenenn *v.* to hunt for turtle eggs.

aenennet *v.* to court.

aenet *n.* sun.

aenewa *vt.* to chase something away. **aenewanong** 'to chase flies away from food'

aeniaen *vi.* to wish or hope for.

aeniferhiferh *vt.* to shake one's head (as in indicating "no").

aenikkeow *v.* to look for; to find something.

aenimouwwan *adj.* fifth.

aenipa *n.* dump.

aenipenip *vt.* to pour.

aepowaenaek

aenipeo *n.* fan.

aennet *v.* to seek the right answer.

aenneta *v.* to prove.

aennew *adj.* spoiled, bad, worn out.

aenniff *n.* board used for pounding food.

aennimet *v.* working slowly to ensure correctness.

aennipow *v.* to let the wind out of a sail.

aennirhimw *n.* hair on head. *See: iuniun.*

aeng *n.* wind.

aengaeni *v.* to tell.

aengaesa *v.* to make breathe.

aengaesa *v.* to put fragrant flowers in coconut oil.

aengaet *n.* fire.

aenger *n.* a short cough used as a signal.

aengiaeng *v.* to be windy.

aengiuneoiun *n.* to worry too much; surprised.

aeorueor *v.* to cry out in pain.

aep₁ *n.* star name for Spica.

aep₂ *n.* buttocks (formal term). *See: pwiuriuw.*

aepaenew *n.* animal trap.

aepaenkakiun *v.* to take or use in place of the proper item.

aepepei *n.* drifting log in the ocean.

aeppepeon *n.* meat from the young coconut.
Ekineo fiafiaen aeppepeon we rhoabut tukufaei we efeoriu. 'The old woman used meat from the young coconut to make a delicious drink.'

aepesa *v.* said.

aepesarh *n.* foreigner; non-Micronesian.

aepin peotiw *n.* the bottom of a canoe sail.

aepinap *n.* a type of fishing where all people participate.

aepinaek *adj.* twisted, bent, crooked.

aepinikiu *n.* back of the head.

aepinikkaet *n.* boys.

aepinikoat *n.* house thatch rafter batten.

aepinikoatonpiung *n.* house end wall thatch perlin.

aepinipin *vt.* to bless, to ordinate a person in a religious ceremony; to baptize.

aepinipinpirhe *n.* heel of the foot.

aepinoamw *n.* town, village.

aepinoan *n.* house thatch perlin.

aepisipis *vt.* to clap hands together; to applaud.

aepaew *n.* type of plant. *Acrostichum aureum.*

aeppera *v.* to be brave.

aeppinas *n.* a patch in a canoe hull.

aeppirhe *n.* part of a canoe's outrigger support.

aeppis *vt.* to splash, to be splashing in the water.

aepowaenaek *v.* to lean against something.

- aappwaepwae** *v.* righting a capsized canoe.
aepwas *n.* guava.
aepwaeng *n.* wrestling; a form of self defense.
aeraekeraek *Variant: aeraekeraek.* *vt.* to read a book.
aeraekeraek *vt.* to read (a book).
aeremas *Variant: armes.* *n.* person, people.
aeremesaen *gen.* someone belonging to a group; citizen of.
aeriik *n.* a small white crab that lives along the beach.
aerik *n.* sand crab.
aerikirik *v.* to move the eyes from side to side.
aerim *v.* to decorate; decoration.
aerip *n.* full right or left turn.
aerngapp *n.* skipjack tuna. *Katsuwonus pelamis.*
aerpwat *n.* fog, mist. **Waa we esemenen sainesor we be ekin kaein aerpwat moarhoisaet.** 'The canoe was unable to depart in the morning because of the heavy fog onshore.'
aerrepit *vt.* to teach.
aerh *v.* scold; insulting; mean talk; arguing.
aerhaengi *v.* platonic love; love of a child for his mother.
aerheei *v.* to throw something.
aerheparepar *n.* part of the keel of a canoe.
aerhiaw eating food without any meat.
aerhiaerh *n.* tail of an animal - not to be used to refer to the fins of fish. *See: aerhipen.*
aerhikerhik *interject.* thank you; thanks.
aerhimmoan *v.* to slap the elbow with the palm of one's hand.
aerhing *n.* food prepared for fishermen to eat upon their return from fishing.
aerhingoak *adj.* talkative, noisy.
aerhipen *n.* tail of an animal - can also be used to describe the fins of a fish.
aerhipirhip *n.* sir; a word signifying respect for an elder male.
aerhipw *n.* bay or gulf.
aerhiyeow *n.* a type of flower.
aes *v.* to flap (wings).
aesae *n.* general term for side of canoe with lee platform.
aesaefaeni *v.* to give back.
aesaerpwos *v.* to get rid of homesickness.
aeseikan *adj.* tenth (ordinal).
aesepato *interject.* turn this way! ; look over here!
aeser *n.* wedge used in lashing canoe sides.
aesera *v.* to bump.
aeseram *vt.* to make something bright.
aesser *vt.* to pour.
- aesiita** *n.* small axe (English "hatchet"). *From: English.*
aesik *n.* salt.
aesinneoi *n.* black skipjack fish. *Euthynnus affinis; Auxis spp.*
aesseer *v.* to welcome foreigners; to roll a canoe on logs.
aesseram *vi.* to calm someone by providing good advice.
aesseraek *v.* to drive or steer.
aesseraek *v.* starting to move; to move away from the taro patch; finished up.
aessewa *v.* to hatch (eggs).
aessirow *v.* to excuse oneself.
aet *adj.* small child; children; young. **aet mwaen** son, lit. 'young male' **aet rhoapwut**
aetaeptaep *v.* to ask about history; historical documents.
aetaer *v.* trolling in a school of fish.
aetaer *v.* to pass a cup of liquor.
aetaeri *v.* to open or serve.
aetaetae *v.* to add parts.
aetekkit *n.* small child; children.
aeten *n.* chin.
aetenaekii *v.* to take good care of; watch out for.
aeterow *n.* mats used on a canoe to protect it from sunlight. **Aeterow ina enenaen peraf me pwanpwaniun pisaeg** Mats are used to cover the canoe deck and protect the other provisions
aetiaet *n.* wedge for an ax.
aetiketik *adj.* to move up and down; unsteady.
aeting *n.* pounding; banging.
aetiouwan *n.* ninth (ordinal). **Iei mine aetiouwan maraman rhoabut we mwaenge aei.** 'This is the ninth month of my sister's pregnancy.'
aetipetip *vt.* to wear clothing; to use.
aetipp *n.* to block.
aetittik *v.* to ring or make a sound with something.
aetittin *n.* graduation (from school).
aetittin *v.* typing cords together.
aetiwenik *v.* to take care of; remind someone to do something in advance.
aetiwenik *n.* one's last will and testament.
aetiwetiw *greeting.* welcome.
aetiwetiw *v.* to offload cargo. **Ra aetiwetiw nong nipeer** They are offloading.
aettefa *v.* to untangle; get a result; find a solution.
aettefaet *v.* to trick someone; to play a trick;

aettefoarh

unlawful.
aettefoarh *adj.* straight; to lie straight.
aetti *v.* to pull out.
aettikeo *v.* to try hard to get information.
aettip *v.* to cut down piece by piece.
aettirhik *v.* to ask for more information.
aettisaen *n.* coconut blossom.
aewaeiraen *n.* early morning; early to go

ekius

someplace.
aewaeirhoan *n.* waterline carved on canoe hull.
aewaeipwerh *n.* part of a canoe, used for decoration.
aeyan *n.* his liver, her liver.
aeyae *v.* to use.

CH

cha *n.* red, blood. 1) red. 2) term used for blood. **E cha mengag e aen Tamag** Tamag is wearing a red thuw
chawang *n.* bowl.
cheerh *n.* chair. *From:* English.
chemaw *adj.* hard, as in solid and firm to the touch.
chen *n.* type of tree found near the beach. *Tournefortia argentea.*
chench *adj.* change. *From:* English.
chengaek *adj.* hanging; hang up; hung up.
cheop *v.* to obtain firewood.
chep *n.* skipjack tuna.
chichipwanto *n.* brassiere. *From:* Japanese.
chicchif *n.* seesaw; to step on the end of something and have the other end go up in the air; stiffer. *See:* **chif**.
chicchimw *vt.* nodding the head [progressive form of chimw].
chif *adj.* stiff.
chimw *vt.* to nod the head.

chimwitiw *vt.* to bow or lower one's head.
chin *n.* type of tree that grows near the shore.
Chinyeon *n.* Tinian.
chipwipwi *n.* lily.
chisium *v.* harvesting giant clams.
chiufan *n.* nail (as used in construction).
chiumong *v.* to order (for later delivery).
chok *adj.* wet.
chook *n.* chalk. *From:* English.
chop *n.* sound made when something hits something else.e.g, a fist hitting the table.
choang *n.* group of, bundle of.
choauw *adj.* heavy. *See:* **choaw**.
choaw *adj.* heavy. *See:* **choauw**.
Chuuk *n.* Chuuk.
chuwaai *v.* to buy.
— *n.* condiment.
chuwaiun *n.* price.
chuwaiuw *vt.* to buy.

CCH - cch

ccha *n.* blood. *See:* **cha**.

E - e

e *dem.* there.
e *pro.* third person singular subject pronoun he, she.
Elato *n.* place name of an atoll in Yap State.
Eeiu *n.* twenty-eighth day of the month.
een *focus PRO.* you; second person singular focus pronoun.
een *f. pro.* second person focus pronoun.
Eerhaef *n.* thirtieth day of the month.
eew *n.* the number one.
efai *adj.* one - numerical classifier for round things.
efar *n.* shoulder; collar.

efaeng *n.* north.
Efaengin Uun *n.* name for the star Capella.
Efeing *n.* twenty ninth day of the month.
efii *n.* handful. **efii aennirhimw** a handful of hair
efoarh *n.* one; used for long things.
egomw *n.* first - ordinal.
eikitwou *v.* to go out.
eirhirh *n.* type of bush with a red stem. *Euphorbia chamissonis.*
eito *v.* to come.
ekin *adj.* very.
ekius *n.* a small amount of something.

emesag *adj.* afraid; fear.
Emetan *n.* eighth day of the month.
emwaamw *vt.* to look, to observe. Honorific term. *See:* **kkoaton**.
emwenen to be able. **Konag emwenen faeraeg me fattapw - re tipaeni pwe re pwe fattapw maiug.** Dogs can walk or run - they like to chase chickens.
emweoi *n.* flock, school. **emweoi maniug** flock of chickens
enap *n.* road; path. *See:* **ennap**.
enenaenperaf *n.* coconut mats used on a canoe.
Ening *n.* second day of the month.
eniurhai *adj.* three.
ennaainoa *v.* create.
ennap *n.* path; road; way. **Ien ennap e ikaen tapwei noa suguun.** This is my way to school.
ennet *adj.* true; truly; really.
eno *prep.* at.
enoa *v.* go, went.
Enoat *n.* Enoat island.
enoat *n.* type of seagrass.
enuuw *n.* the number three.
engang *v.* to work.
engangaen *n.* activity.
engaek *v.* to watch steadily.
engii *n.* type of tree with very hard branches; pieces carried on canoes as splices for mast and boom. *Pemphis acidula*.
eon *n.* three (enumerative, fast counting).
eoningeras *n.* three thousand.
eonipwiukiw *n.* three hundred.
Eoniueon *n.* name for the star constellation Orion; Orion's belt.
Eoniueon *n.* a month in the sidereal calendar (August).
eoniufoarh *n.* three; the counting number for long things. **John a aesefani eoniufarh irae kewe e tingoar pwe e pwe aeae mo, nge a pwiki eoniurhai iik me rene manawe inane** 'John returned three poles

he borrowed, and took three fish from his mother's house.'

eongeong *n.* a shining reflection.
eongeong *adj.* fat.
eor *adj.* south.
eoreor *n.* flowering branch of the coconut.
eoriueoriun sound made by an animal.
eorsefaen *n.* end section of a canoe's lateen boom.
eot *n.* one; (enumerative, fast counting).
eotiw *adj.* east.
eoun *n.* earlobe.
Epai *n.* eleventh day of the month.
epeep *n.* canoe's lee platform.
epeig *n.* half; also written as epeik. half a pineapple. *See:* **esoapw**.
epeik *n.* one half or one side of something.
epiwiukiw one hundred.
epwiukiw *n.* one hundred. *See:* **epiwiukiw**.
eraenn someday.
ereor *n.* coconut stem that carries the coconuts.
ererhoan *n.* moray eel.
eseor *neg.* don't have.
esetiwegin *neg.* doesn't make any difference.
esikes *v.* maneuvering the sail of a canoe.
esoapw *n.* half. *See:* **epeig**.
esoar *adj.* none; nothing.
esoar aeremas nobody; no one.
etaek *v.* a means of determining distance while sailing.
etaekinkenna *n.* point at sea where one first sees an island.
etottor *n.* type of tuna school; fish jumping out of the water.
eumw *n.* bunch. **eumw aerhiow** a bunch of small flowers
ewan his/her/its mouth.
ewaer *adv.* affirmative, yes, sure; used by older speakers. *See:* **oa**.
eweai *adj.* like, similar. *Syn:* **affitaek**.
eyor any; there is.

F - f

-fa *int/q.* interrogative for 'which'.
faa- *loc. n.* locative noun 'under'.
faai *n.* rock, stone.
faaileng *n.* world. *From:* Ulithian.
faan *loc. noun.* under, below.
faan *n.* reason.
faang *n.* an object that is given. *See:* **fang**.
faarh *n.* pandanus tree.

Faasat *n.* ocean area between Chuuk and Punap.
faat *n.* eyebrow. *See:* **noangontaeiug**.
faataek *n.* brave; strong.
faattapw *vi.* to run.
faau *n.* four of something; the number four.
fageow *adj.* to feel sorry for.
fai *n.* stone, rock. *See:* **porow**.

faifai

faifai *v.* weaving. **Ra kapwiung eew me eww taeppen faifai.** They're learning different types of weaving.

faifai *v.* to weave. **E faifai giegiy.** She is weaving a mat.

Faiiun Kaerengap *n.* a bank or seamount near Satawal.

Faiiun Kitip *n.* a bank or seamount near Polowat.

Faimeoar *n.* a bank near Worhaenuk.

Faimwerang *n.* a bank near Worhaenuk.

Fairhana *n.* a bank near Worhaenuk.

Fairhap *n.* a bank near Worhaenuk.

fairhoo *interject.* respectful welcoming phrase meaning hello.

faisun as it is. *From:* Woleaian.

faiu seon *n.* testicles. *See:* **seon.**

faiuaeis *n.* coconut and copra.

faiufai *vt.* to weave. *See:* **faifai.**

faiufaiun kkepas *n.* a word.

faiun *n.* grain of something.

faiun maas *n.* eyeball. lit. 'ball of the eye'.

Faiunenoan *n.* name of a navigator.

faiuniu *v.* drinking coconut with juice inside.

faiuniuwaniwan *n.* seed.

faiunmas *n.* eyeball.

faiuno *n.* part of canoe hull.

faiunworong *n.* Adam's apple.

Faiutoweng *n.* a bank near Woleai.

faiyor *v.* to feel bad.

fan *adv.* below. *See:* **faan.**

Fananiu *n.* Fananu island in the Hall group.

fanapwerh

fanefan *v.* to make or build something with an adze, such as a canoe.
— *n.* general name for small chisel.

fanfan *n.* thorn.

fanfannoa *n.* sorcery against someone done by throwing pieces of fish while eating at a men's house.

Faniukaseo *n.* ocean area between Souk and Satawal.

faniuw *n.* island; country. *Variant:* **fanuw.**

faniuw ttaen *n.* chain of islands.

fannitiw *prep.* beneath; underneath. *See:* **faan.**

fanniun *gen.* thorn of. *See:* **fanfan.**

fang *v.* to give; to send, sent.

fangeras *n.* four thousand.

fapwiukiuw *n.* four hundred.

farag *v.* to walk. **farag fetan** 'walk around'

farakekkium *n.* stalk.

faremworhen *n.* length of something.

farh *n.* species of pandanus. *Pandanus tectorius.*

faennikaet

farhei *v.* to chase (impolite).

Fas *n.* a bank near Ifalik ("Gamen Reef").

fasefas *n.* nest. *See:* **safesafe.**

fasiun *n.* original, originally, already.

Fasiunkeomoa *n.* a bank near Woleai.

Fasmeoiur *n.* a bank near Woleai.

Fasnos *n.* a bank near Woleai.

Faspeoiueon *n.* a bank near Namochek.

fatapw *v.* to chase.

fatettar *prep.* under the eaves of a house.

fatiun *vt.* to paddle a canoe.
— *n.* canoe paddle.

fatiun pwu *n.* canoe steering paddle.

fatiuneoiuniun *n.* canoe steering paddle.

fatiunnoa *n.* method of suicide by paddling a canoe out to sea.

fatiuw *n.* niece or nephew.

fatiwor *n.* gills of a fish.
— *v.* to hold the throat firmly.

fatiwor *vi.* to hold the throat firmly.

fattapuei *vt.* to chase someone or something.

fattapw *v.* to run.

faluba *n.* an alcoholic beverage made from fermented coconut milk.

faef *n.* evening (abbreviated).

faefaeniung *n.* unrestricted area of a person's house.

Faei Nemeo *n.* ocean area between Chuuk and Nama.

faei *n.* stingray.

Faeinen *n.* homestead area on Satawal.

faeinnat *n.* area of beach near "nнат" shrubs. *See:* **nnat.**

faeirhopwoarhopw *n.* steep bart of beach just before water's edge.

faeisaen *v.* tying a fishtrap to driftwood.

faeisoapw *n.* leading edge of canoe prow.

faeiyoapwut *n.* calamity; bad luck.

faen *n.* four (enumerative).

faen *v.* to defecate.

faen faerr *n.* part of canoe hull.

faen pirhe *n.* sole of the foot.

faenepoa *prep.* under a platform.

faeniap *n.* type of tree with red fruit. *Eugenia javanica.*

faeniap apple, star apple.

faenipai *n.* armpit.

faeniung *n.* type of white fungus.

Faeniyoar *n.* a homestead area on Satawal.

Faenkeraek *n.* ocean area between Piikeneo and Welimeroaw.

Faenmekoan *n.* ocean area between Eauripik and Fais.

faennikaet *n.* feces. *See:* **faen.**

- Faenoaroma** *n.* ocean area between Ifalik and Woleai.
- faenoaunong** *n.* area of reef just behind where waves break.
- faeng** *n.* canoes main platform.
- faeng** *n.* storage space; shelf; platform for smoking fish.
- faer** *n.* lines carved on a canoe hull.
- faeraek** *vi.* to walk.
- faerekit** *adj.* big; large. *Syn:* **temoak**.
- faerekitino** *v.* to make bigger; bigger.
- faeremworh** *adj.* long; tall.
- faerikititae** *v.* 1) to make louder. 2) used to describe something growing, like a tree or a human.
- faerikititae** *n.* to make louder.
- faeti** *v.* kick it.
- faeyi** *n.* stingray.
- felaek** *n.* flag; chief who deals with foreigners. *From:* English.
- feffai** *v.* to call out; to signal to someone.
- feir** *v.* to break.
- fekir** *adj.* tame.
- fenang** *n.* ash.
- fenang** *n.* cooking stones; pot supports on a cooking fire, pieces of metal used as firebox on a canoe.
- fenaeg** *n.* flag.
- feofeo** *v.* to tie; tying.
- feofeoporheokun** *n.* a special kind of knot.
- feoi** *v.* to be very cold; to shiver.
- feissoa** *n.* special kind of knot.
- feonaek** *n.* navigator's bench on a canoe.
- feori** *vt.* to fix something.
- feorino** *v.* to pretend.
- felowa** *n.* bread; flour. *From:* English.
- feowopur** *v.* to sail in a straight line to look for an island.
- Feraulap** *n.* Feraulap atoll in Yap State.
- feraek** *n.* lashings of planks on a canoe.
- fesaeng** *n.* keel angle point on canoe hull.
- fetan** *adv.* around.
- fetenaek** *v.* to build a house or canoe house.
- fetin** *n.* general term for grasses.
- fetin nar** *n.* type of short grass. *Cyperus brevifolius*.
- fetinpwaai** *n.* type of grass. *Thuarea involuta*.
- ffa** *n.* string of fish, flowers, etc.
- ffai** *v.* to call out.
- ffarh** *adj.* bald.
- ffarh** *adj.* exposed.
- ffas** *v.* to laugh; to show surprise.
- ffat** *adj.* certain; clear.
- ffaeioapwut** *n.* bad luck.
- ffaer** *rather.*
- ffaer** *n.* degree of getting hurt; degree of receiving something bad.
- ffeir** *adj.* torn; ripped; broken; damaged.
- ffeo** *adj.* new.
- ffeoi** *adj.* very cold.
- ffeoiunpwong** *n.* dew.
- ffeor** *vt.* 1) to make something. 2) to build a house.
- ffeor** *v.* did; do.
- ffeoraniu** *v.* to make magic; to make a ghost appear.
- fferaek** *v.* to line up; to spread out flat things.
- ffin** *v.* to be picky.
- ffinmaerhewaeisoapw** *n.* a special kind of knot.
- ffirh** *v.* to pinch.
- ffiu** *n.* 1) lightning. 2) spark.
- ffius** *n.* dot.
- ffoachuk** *vt.* to poke at something.
- ffoakkon** *adv.* just; very.
- ffoan** *vi.* to grow, feed, or raise; to raise animals, humans; to kindle a fire.
- Rhoapwut we a ffoan aengaet** The woman is kindling a fire.
- fiengi** *vt.* to squeeze something.
- fiif** *v.* to wrap with string; ferns or vines grown around big trees; to argue at; tangle up or around.
- fiifi** *n.* soup. *From:* Ulithian.
- fiioawroaw** *v.* burning possessions of a dead person on which he sat, worked, slept, etc.
- fin** *n.* to agree.
- fin** *n.* advantage.
- fine** *n.* dry land taro ; wild taro; used mostly in times of famine. *Alocasia macrorrhiza*.
- finefin** *vt.* to swing or spin in a circle.
- fineti** *vt.* 1) to spin. 2) to stir.
- fini** *v.* to choose.
- finiitae** *v.* chose. *See:* **fini**.
- finoras** *n.* flowers. *From:* English (?).
- firin alu** *n.* part of a canoe mast.
- firh** *adj.* good; better.
- fisu-** *n.* root for counting 'seven'.
- fisuw** *adj.* seven of something; the number seven.
- fita** *v.* to fish; to go fishing.
- fita-** *quan.* quantitative 'how much'.
- fitato** *v.* the action of fishing and bringing back the catch.
- fitapwong** *v.* night fishing. lit. 'fishing at night'.
- fiti** *v.* tie it.

fitifit

- fitifit** *v.* to mix with.
fitikoko *n.* quarrel, confusion. *From:* Chuukese.
fitiman *adj.* a few.
fitinnon *adj.* sad inside; worrying about something.
fitt *n.* coils.
fituk *n.* meat.
fiu *n.* flash. *See:* **fiufiu**.
fiufiu *n.* star. *See:* **fiu**.
Fiuraen planet venus when it is the morning star.
fius *n.* seven (enumerative).
Fiusemwakiut *n.* name for the North Star Polaris.
fiusifoarh *n.* seven; counting number seven for long things.
fiusipwukiuw *n.* seven hundred.
fiyow *vt.* to fight.
fiyoang *n.* story; poem ; to tell stories.
fofo *n.* rainbow runner fish. *Elagitis bipinnulata*.

ifiif

- Fonopei** *n.* Pohnpei island.
fonpirhe *n.* thigh.
foo *n.* a long pole for pushing a canoe through waves.
floras *n.* flowers. *From:* Spanish.
foamwoann *n.* type of tuna school that produces light ripples on the water.
foarmoi *n.* part of a canoe hull.
foarhfoarhnoapiy *n.* point at sea where the beach of an island is just visible.
foat *vt.* 1) to plant. 2) to plant; something planted.
foatofeat *n.* tooth (honorific). *See:* **ngii**.
foatofeat *n.* part of a canoe's vertical boom.
foatofeat *vt.* to write.
 — *n.* writings.
foatogi *v.* to plant; to propagate.
frii *adj.* free. *From:* English.
friiseor *n.* freezer. *From:* English.

G

- gamaeinoak** *v.* pretend. *From:* Woleaian.
gan *adv.* also.
gaenemasa *n.* pumpkin.
geo *n.* hook; fishing hook.
georgeor *v.* to grate; also, grater.
gin *v.* to gather, pick. **Mary Jane e gin gaenemasa** Mary Kane is gathering pumpkins
giunei *v.* know.
gius *n.* octopus. *See:* **guis**.
giuwen a striped lizard.
goggopii *v.* chop down. Taman is going to cut down a stalk of bananas.
gomwus *n.* sea creature with a sharp mouth (sic).
goos *adj.* unhappiness between a husband and wife that affects the health of their children.
goot *n.* husking stick.
gotoot *v.* to husk (coconut). **mwaen we a gotoot rhoo.** the man is husking the copra. *See:* **peoiueon**.
goacchu *v.* a method of cooking using coconut milk.
goanuf *n.* lizard.
goang ngof *n.* nurse (hospital).
goauroura *n.* Glory of the Sea shell.
guis *n.* octopus. *See:* **gius**.
gumwaerhen *n.* a small lizard. **Gumwaerhen re gaen teonnaw rhak** These lizards can only crawl
gurgur *n.* orange (fruit).

I - i

- i** *subj.pro.* I; first person singular subject pronoun I.
i- *aff.* first person singular form.
-i *poss.PRO.* first person singular possessive pronoun.
-i *obj.PRO.* third person object pronoun.
ia *int/q.* where? *Variant:* **iya; yiya**.
Ich *n.* name for the star constellation Gamma Cancer.
ie there.
ie now, at the present time; anyway.
iei *v.* to pick fruit. **Taman e iei maei** Taman is picking breadfruit.
ifa *int/q.* used for interrogatives how, where, which place.
ifa usun *int/q.* how?
ifi *v.* to draw water from a well or container.
ifiif *v.* to draw water from a well or container

- (progressive form).
- iga** *rel.cls.* there; when - a word used to introduce a clause in which a verb comes before the subject.
- igin** *adj.* really.
- igina** *presnt*; now; the time being.
- igiwe** *adj.* long ago.
- ii** *focus PRO.* he, she, it; third person singular focus pronoun he, she. 'He was the one who went onto the island.'
- iiie** *dem.* this.
- iig** *n.* generic term for any creature that dwells in the sea.
- iimw** *n.* house, building, or structure. **Inoa ren iimw we immwer soamon naenew.** 'I went to the chief's house yesterday.'
- iin** *n.* mother.
- iionaek** *n.* meeting.
- iir** *focus PRO.* they; third person plural focus pronoun.
- iit** *n.* name.
- iiy** *pro.* him; it.
- ika** *conj.* when.
- ikei** *adv.* here.
- ikeik** *v.* weaving the edge of a mat.
- Ikimwoatur** *n.* ocean area between Faraulep and Woleai.
- ikina** *adv.* now; where. *Variant:* **igina.**
- ikiwe** long ago.
- ikomwu** over there.
- lima-** *n.* root for counting 'five'.
- imwa-** *cls.* classifier used for shelter/structures.
- imwpiipi** *n.* a house with many glass windows.
- imwu** *dem.* that (close to hearer).
- in** *n.* mother.
- ina** *adj.* correct; right; that's it!; that, so.
- ina** *dem.* that (away from speaker, pointing);.
- inamenun** *n.* catepillar.
- inan** *dem.* inan - those over there (pointing, away from speaker). *See:* **ina.**
- ineet** when.
- ineet** *int/q.* interrogative 'when?'.
- ineet₂** *int/q.* when?
- inen yiuw** *n.* part of a canoe sail.
- Inenikek** *n.* name for the star constellation Leo.
- inepp** *n.* partition; room.
- inet₂** *vt.* to divide.
- inetiug** *hon.* honorific call to brothers, uncles and outsiders to eat.
- inimwaer** *n.* to honor older women and older sisters.
- inin** *n.* type of bird.
- iniuma**
- iniuma** *n.* smoke.
- inn** *vi.* to swim under the surface of the water, as fish. *See:* **aff.**
- innigesae** *n.* part of canoe hull.
- ingin** *n.* top dorsal fin of a fish.
- io** *int/q.* who? *Variant:* **iyoy; iiyo.**
- ipitan** *adj.* importance.
- ipwan** *1s.* first person singular 'I'.
- ir** *pro.* they (3p).
- irae** *n.* wood.
- irae mwaen** *n.* vertical boom of a canoe sail.
- irae rhoapwut** *n.* lower horizontal boom of a canoe sail.
- iraenap** *n.* house tie beam.
- irer** *vi.* sleep; to sleep (polite).
- irhiiy** *v.* to copy.
- iseis fetaen** *v.* to sort out.
- iseni** *v.* to keep.
- isenir** to put.
- Isenitiw** *n.* a month in the sidereal calendar (October).
- isenitiw** *v.* to put down.
- it** *v.* go.
- itam** general term for side of canoe with outrigger.
- iteer** their names.
- iti** *v.* go in, come in.
- Itiinoamw** *n.* an offshore bank near Pulap.
- itiit** *v.* to dip or otherwise obtain a liquid from a container.
- itinong** *v.* to go in. *See:* **itiwou.**
- itiwou** *v.* go outside. *See:* **itinong.**
- itta** *dir.* directional particle accompanying verb. **enoa itta** go up
- ittiw** *v.* to go down or go to the west.
- itto** *v.* come! arrive.
- itto** *vi.* to come.
- iu** *vi.* to stand.
- iuch** *n.* a method of making sennit rope.
- iuch** *v.* to shake or move something.
- ieueiu** *v.* to gather. **rhoapwut we a iueoiu kakiu** The woman gathers firewood
- iug** at the end of something; stop.
- iugiug** *v.* to break open; to pound something. *See:* **asas.**
- iuk** *v.* to stop.
- liukiu-** *loc. n.* locative noun 'outside'.
- Iukiuniik** *n.* the star constellation Cassiopeia.
- iumaaw** *n.* type of dance or song.
- iumeniuk** part of a canoe outrigger support.
- iumenoan** *n.* part of a canoe outrigger support.
- iun₁** *n.* generic term used for any kind of liquid that is ingested; to drink.
- iun₂** *n.* fish scales. **iunaen iig** scales of a fish
- iunaiun** *n.* body hair; fur; to be hairy or furry.

iunaiunaen aremas

iunaiunaen aremas *n.* human body hair.
iunaenfoat part of a canoe's sail lashings.
iuneoiun *n.* cradle.
iuniun *n.* hair on head (honorific).
iuniun *n.* pillow.
iuniuwow *n.* part of the lee platform on a canoe.
iunniunewas *n.* juice of a pounded coconut husk used as medicine.
iunnuitiw *v.* to enter a prohibited area. **Ra iunniutiw** They are sailing near the shore which is prohibited
Iur *n.* fifteenth day of the month.
iur *n.* lobster.
iur *n.* house post.
iura *vi.* to say; said.
iuraek *v.* to farewell a canoe departing on a voyage.
iuraenaeimweimw *n.* part of a canoe lee platform shelter.
iuraenpoot *n.* house kingpost.
iuriu *v.* to pull.

keoreo

iuriupwoaw *n.* son of a man adopted into the father's village.
iuriur *n.* line on canoe sail; ("halyard").
iuriur *v.* to gather, pick up. **Gurwan e iuriur giureog**
iuriuriu *v.* to push.
iurhiuki *v.* to shake.
iut *adj.* erased; that which is erased.
iutaiut
iutiut *v.* to erase; progressive form of action.
iuw *n.* neck.
iuwas *v.* finish; to be finished.
iuweiuw part of a canoe lee platform.
iuweoiuw *n.* a hoisted sail.
iwaen irae *n.* the branch of a tree that bears fruit.
iwe *adv.* then; and; thus; so.
iy *dem.* there, she.
iyamwo *n.* anywhere.
iy *int/q.* who.

K - k

-k *obj. PRO.* you; second person singular object pronoun.
ka- *dem.* demonstrative.
ka-
kaaku *adj.* lazy.
kaap *n.* cup. *From:* English.
kach *adj.* good; alright; good tasting. Comparative *mamai* 'better,' and superlative *ye kin mamai* 'best'.
kachito *n.* movie. *From:* Japanese.
kalepwus *n.* jail (English "calaboose"). *From:* English.
kakiu *n.* firewood.
kakoon *n.* box or baggage (English "carton"). *From:* English.
kamera *n.* camera. *From:* English.
kanemasa *n.* pumpkin (Spanish "calabaze").
kanepwas *n.* calabash (Spanish "calabaza(?)). *From:* Spanish.
kanepwuus *n.* jail. *From:* Spanish.
Kangkress *n.* congress. *From:* English.
kapwiung *n.* to learn, study; court of law. *See:* **kayeo**.
karepwoaw *n.* cattle (Spanish "carabao"). *From:* Spanish.
karsiin *n.* kerosene. *From:* English.
kariaer *n.* stripe.
karis *n.* parade.
kattu *n.* cat (Japanese, from English). *From:* English.
kaurh *n.* crocodile.
kayeo *v.* to learn. *See:* **kapwiung**.
kaeas *n.* gasoline. *From:* English.
kaefirh *v.* to like.
kaekin *v.* to try, attempt; to take a chance.
-kaemi *obj. PRO.* you; first person plural object pronoun.
kaen *adj.* usual.
Kaeningeirek *n.* a homestead area on Satawal.
kaep *v.* to carry. *See:* **kekkaep**.
kaerboaw *n.* cow. *From:* Ulithian.
kefang *n.* gift, present.
kekkaei *vi.* to laugh.
kekkaep *v.* to carry. *See:* **kaep**.
-kemem *obj. PRO.* first person plural exclusive object pronoun.
kanaan *dem.* those.
kenaas *n.* fishing using goggles (English "glass"). *From:* English.
keneisia *n.* church (Spanish iglesia). *From:* Spanish.
keo *n.* fishhook.
keokeo *vt.* to tie.
keonaas men considered elders of a canoe house.
keoreo *v.* to scale fish; to plane wood.

- keorkeor** *vt.* to shave one's face.
kepas *n.* speech; talk; language.
kepaen *v.* to dry.
kereker *v.* to scratch.
kerh *n.* rat.
ketai *n.* ball.
kewe *det.* plural form the.
kiakiy *n.* type of bird (white tern). *Cygis alba*.
kiki *n.* mat.
kiin [Ciùn] *n.* skin. *Variant: giin*.
kiin iig *n.* fish scales; lit. fish skin.
kiing *n.* king. *From: English*.
kiirh *focus PRO.* we; first person plural inclusive focus pronoun.
kiiya *v.* to open (English "key"). *From: English*.
kikkin *n.* sign or mark for identification.
-kimaem *acc.* us inclusive - excludes addressee.
kin *adj.* very.
kinas *n.* cut; wound.
kinefeo *n.* type of tree. *Hibiscus tiliaceus*.
Kineiaen Womwaneo *n.* twenty-fourth day of the month.
Kineiyy *n.* seventeenth day of the month.
kiniapeupeu *n.* coconut mat used on the side of a house.
kiniateuteu *n.* coconut mat used to keep the sun off a canoe.
kiniaerho *n.* coconut mat used to dry and store copra.
kinin *n.* skin. *See: kiin*.
kiniy *n.* general term for a mat made from dried coconut leaves.
kinn *gen.* skin of (something).
kirimw *n.* race.
kirh *pro.* we (1p).
-kirh *obj. PRO.* us ; first person plural inclusive pronoun.
-kirh *obj. PRO.* first person plural inclusive object pronoun.
kitikit *adj.* small; less.
kitipoch *adj.* very busy.
 — *v.* to hurry work.
kiu *n.* fingernail, toenail. *See: kkiun*.
kiufaenfaen *n.* smell of greasy fish or meat.
kiufetifetin *n.* small pieces of something.
kiuff *adj.* bent or crooked.
kiukeo *n.* a species of boxfish. *Ostraciidae*.
kiukiu *n.* bite; nibble.
kiukkiune *v.* to know; knowledgeable. *See: kiunei*.
kiunei *v.* to know. *See: kiukkiune*.
kiureok *n.* type of tree with an edible seed.
kiusoapw *v.* to bite or chew half and leave half.
- kiut** to hunt; search, seek, look for. *See: kiuta*.
kiuta *v.* to look for; search; hunt, seek. *See: kiut*.
kiut.
kiuunoapw *n.* type of tree.
Kiuw *n.* a month in the sidereal calendar (June).
kiuw *n.* 1) to bite. 2) head louse.
kiuw₂ *n.* star constellation.
Kiuyamw *n.* Guam island.
kiyeo *n.* a type of driftwood.
kiyoa *n.* canoe outrigger supports.
kkainoa *adj.* faster.
kkaiu *v.* to build.
kkaiunoamwo *v.* to stop doing something.
kkameo *v.* to buy. *Syn: ameomeo*.
kkan *dem.* these.
kkap *n.* cup. *From: English*.
kkapeo *v.* to measure.
kkar *adj.* hot from the sun.
kkarap *adv.* almost.
kkayeru *n.* frog or toad. *From: Japanese*.
kkaei *adj.* hurry; quickly.
kkaeng *adj.* sharp, as a knife.
kkao *v.* to rehearse. *See: kkeon*.
kkasin *adj.* strong (smell, taste, wind, etc.).
kkaet *n.* lashings used to tie thatch to house roof.
kkefang *n.* gift, present.
kkeman *n.* spirit; power of medicines.
kkemwarh *v.* to hold, grasp.
kkemwoan *v.* to shelter or hide.
kken *vt.* to dig.
kkenaesis *n.* toilet (English "closet" from "water closet"). *From: English*.
kkeokkeo *n.* crowing of a chicken.
kkeon *n.* song or music. *See: kkaeo*.
kkeoreo *v.* to scrape the skin of something.
kkeos *adj.* curve; crooked.
kkeot *adj.* itchy.
kkepaen *vt.* to dry something.
kker *adj.* happy; delighted; glad.
kkeso *v.* to filter or separate substances.
kkesoapw *n.* last will and testament.
kket *n.* ties for typing house thatch to battens.
kketai *n.* ball; term used by older speakers. *See: bor*.
kkin *n.* type of tree. *Terminalia samoensis*.
kkiris *n.* fat; oil; grease. *From: English*.
kkiu *n.* fingernail or toenail.
kkiiuf *v.* to bend.
kkiiuff *adj.* something that becomes curved once it is bent.
kkiiun *gen.* his/her/its fingernail ; lit. 'nail of'. *See: kiu*.
kkiiunoa *v.* to give away.

kkiuttiurheoi

kkiuttiurheoi *n.* type of tuna school where the fish stay under the surface.
kkoma *n.* rubber.
kkonok *n.* clock. *From:* English.
kkoofti *n.* coffee. *From:* English.
kkooft *n.* room of a house.
kkosotang *n.* backward (Japan, from English shipboard command "come stand"). *From:* English.
kkot *adj.* aground (ship).
kkoachuu *n.* coconut cream with meat or fish.
kkoapw *adj.* dull.
kkoapwong *interj.* a type of greeting.
kkoaton *v.* to look at; to watch something.
kkukkunoa *adj.* away.
kkun *v.* to turn.
kkun *v.* to put out; turn around.
kkuni *n.* poor; dirty; disheveled (English "coolie"). *From:* English.
kkup *v.* to search; make clear.
kkuruma *n.* automobile. *From:* Japanese.
kkus *n.* semen; sperm.
kofaek *n.* decreasing wind speed.
kofaek *v.* putting things in one place.
komw *prep.* ahead; in front of; before.
— *v.* to go first, go before.
kona *vt.* 1) to reach. 2) to touch.
kona *n.* cola. *From:* English.
konaak *n.* dog. *Variant:* **konag**.
kolok *n.* clock. *See:* **konok**. *From:* English.
koomw *n.* comb. *From:* English.
koon *n.* a flash.
koon *n.* gold. *From:* English.
koop *n.* room; section.
koopw *n.* edible plant.
koorh *v.* the process of making tuba; coconut fibers.
koorhon piif *n.* corned beef. *From:* English.
koos *n.* hose. *From:* English.
koos *n.* dialect ; different ways a language is spoken.
Koot *n.* God. *From:* English.

maar

koow *n.* an older term used for male loincloth or female lavalava.
kop *vt.* to break something in half using a knife or some other implement.
kopwure *n.* tin or steel can.
kottow *n.* jobs left undone.
koyas *n.* compost.
koakoa *n.* baby. *Syn:* **maniukoan**.
koammus *n.* a type of tree.
koamwutiy *n.* a variety of sweet potato. *Ipomoea batatas*.
koapwong *interject.* a greeting.
koasokoti *n.* a long spear.
koatok *adj.* lit. *From:* woleaian.
kuling *n.* a species of bird (plover).
kukuchoo *n.* cook or chef.
kumit *adj.* spoiled (food).
kumwukumw *v.* to suck water; mouthful of liquid.
kun *adj.* when a fires dies out.
kunn *v.* to turn.
kunukun *v.* to put out a fire or light.
kup *v.* process of finding a tree trunk to carve into a canoe; the actions chickens perform while foraging for food.
kupw *n.* footprint.
kupwun *n.* feast or party; drinking group.
kurkaak *n.* type of bird; black noddy. *Anous tenuirostris*.
kurukur *n.* orange (fruit).
kuruparang *n.* gate.
kurupw *n.* small young coconut for drinking.
kurupwunpirhe *n.* ankle.
kuun *n.* type of bush used for fish poison. *Barringtonia asiatica*.
kuunukuun *n.* curved adze.
kuup *v.* cutting using an axe or adze.
kuur *n.* cage.
kuus *n.* passage of liquid through a pipe, etc.
kuus *v.* to appear.

M - m

maak *n.* mark. *From:* German.
Maan *n.* a month in the sidereal calendar (September).
Maan *n.* the star Sirius.
maan *n.* a type of driftwood.
maan₁ *n.* a generic term for any type of two or four legged terrestrial animal.
maan₂ *v.* to flow.

maan aeniaen *n.* generic term for any creature that flies, including birds and insects.
maanepwong *n.* centipede. *See:* **maanipwong**.
maanian *v.* to drift or float.
maanipwong *n.* centipede. *See:* **maanepwong**.
maang *n.* pandanus; used primarily for weaving.
maar *n.* preserved breadfruit.

maarh *adj.* stinking; spoiled smell.
maas *n.* eye. *See:* **sapweoiun**.
maat *n.* farm or garden.
macheonap *n.* cockroach.
macchenap *n.* cockroach.
maikroo *n.* mackerel. *From:* English.
Mainap *n.* month in sidereal calendar (March).
Mainap *n.* the star Altair.
mais *n.* corn. *From:* Spanish.
maiur *vi.* to sleep; to blossom. *See:* **aeton**.
maiurchoow *n.* deep sleep. *See:* **maiur**.
maiurnoa *imperative(?)*. sleep!
makk *v.* to give birth.
mamaaw *adj.* strong.
mamaw *adj.* to be healthy.
mamawe *adj.* healthy.
manaman *n.* typhoon.
manane *n.* guys.
manaemmesaek *n.* beast.
manaenean *n.* bird.
mane *rel. pro.* this word acts as a relative pronoun 'who'.
manekka *n.* animal.
manepwurh *n.* stupid person.
manetetemoak *n.* big animal.
manewe *n.* person.
mani *adv.* maybe; perhaps.
maninggaw *n.* bad person.
manieoon *adj.* thick.
manieoon *adj.* thick.
maniuk *n.* chicken. *Variant:* **maniug**.
maniuakoan *n.* infant. *Syn:* **koakoa**.
maniuwekininoa *v.* forget or forgot.
maniuweniuw *adj.* gentle.
maniweki *v.* to forget.
mann *n.* weather. **E ikin mann gach raenei**.
 The weather is very good today.
manneng *n.* ink. *From:* Japanese.
mannipwong *n.* centipede. *See:* **maanipwong**;
maanepwong. *Variant:* **mannipwong**;
maanipwong; **maanepwong**.
mangka *n.* mango.
maouniy *n.* a type of breadfruit.
marettin *v.* to shine.
margarita *n.* type of flower. *Asclepias*
curassavica. *From:* Spanish.
marierh *v.* to shine.
marshik *n.* slanted eyes.
Marhpii *n.* Marhpii.
maseccha *n.* red snapper.
masepengaek *adj.* cross eyed.
maseppwan *n.* dull; not shining.
masiin *n.* machine. *From:* English.
maspangaang *v.* to worry about uncompleted

work.
mastan naiu *n.* day after tomorrow.
mau *n.* hawksbill turtle.
mae *vi.* to die.
 — *n.* death; dead.
Maechemeas star constellation (Southern Cross angled East at 45 deg.).
maei *n.* general term for breadfruit.
Maei Eas *n.* a bank near Souk (part of "Manila Reef").
Maei Esoan *n.* a bank near Souk (part of "Manila Reef").
maeias *n.* a type of breadfruit with large seeds or nuts.
maeiaenipwong tacking against the wind at night on a canoe.
Maeien Eor *n.* a bank near Souk.
maeifaiu *n.* general term for breadfruit with seeds.
Maeikkit *n.* a homestead area on Satawal.
maeimwaerhei *n.* a type of breadfruit.
maeinkerhaw *n.* type of breadfruit, originally from Kosrae.
maeineoneo *adj.* seasick.
Maeinepaenfaeng *n.* star constellation (Perkat, Kochab, Ursa Minor).
maeinn *adj.* to be elastic; stretch.
maeinpwanaaw *n.* a type of breadfruit, originally from Palau.
maeiraw *n.* a type of breadfruit with long large fruit.
maeirheorheo *n.* a type of breadfruit.
Maeirhik *n.* a month in the sidereal calendar (February).
maekkeccha *n.* red mark.
maem *adj.* sweet.
maenaeng *n.* open space.
maeneng *adj.* thin.
maeneng *adj.* thin (materials).
maeneti *v.* to provide adequate space.
maenusat *v.* starving for fish; to be hungry for fish.
maengemaeng *v.* to think.
maengiiv *v.* to think or have thought.
maengin *v.* to speak loudly so everyone can hear.
maengmaeng *vi.* to think. *See:* **raekeraek**.
maeriaer *n.* friend; to become friends.
maerhigoaw *n.* type of bird; gray back tern.
Sterna lunata.
maesiin *n.* machine; motor. *From:* English.
maeteteren maas *n.* eyelash.
me *prep.* from.
me *conj.* the conjunction 'and' used to

connect words in a series. **niu me maei**
coconuts and breadfruit

meaef *v.* to wake up.

meaefi *v.* to feel.

mecchecchoar *adj.* soft.

mee *conj.* and.

meeta *int/q.* what?

-mem *poss.pro.* first person plural exclusive possessive pronoun.

memmwaai *adv.* slowly.

menaai *n.* garden.

menap *hon.* respectful address: "sir" ; to honor older people, especially uncles and older brothers.

menatenat *adj.* brave.

menaw *adj.* living ; alive.

menaw *v.* born; the act of giving birth.

menaek *n.* wide open space.

menaen *n.* field.

menciuniun *n.* lake.

mencoiuniun *n.* lake; stream; river.

menofeoi *n.* house auxiliary tie beams.

mengaak *n.* cloth; clothes.

mengag *n.* thuw; loincloth.

mengar *n.* general term for flying fish.
Exocoetidae.

meo *adj.* sold_out.

Meon *n.* the star Vega.

Meoroan *n.* a bank near Woleai.

mer *v.* to move.

mera *n.* speed.
— *adj.* speedy.

meram *n.* moon; month.

meramoron *v.* to take bad ones and leave the rest; avoiding details.

meras *adj.* bitter.

Meraupengaek *n.* ocean area between Sorol and Fais.

mererhaek *adj.* easy.

Merike *n.* America. *From:* English.

merhemerh *n.* topmost section of canoe mast.

merhen *n.* end.

Mesafiu *n.* fifth day of the month.

mesag *adj.* scared.

mesak *adj.* afraid.

mesakiuta *adj.* timid.

Mesariuw *n.* the star constellation Shaula.

mesarhiuw *n.* a type of breadfruit.

mesaeik *adj.* happy, enjoyable.

Mesaeineaniu *n.* a bank near Namochek.

mesaeiniu *n.* soft part of a young coconut.

mesaeirhe *n.* sticks supporting canoe's outrigger.

mesaeitiut *n.* nipple.

mesaen *n.* coast. *See:* mesoar.

Mesaen Aer *n.* star constellation representing the eyes of the aeriik crab ("Dubhe, Kochab").

mesaen yiuw *n.* top part of canoe sail.

mesaenfaeng *n.* supports of canoe's outrigger platform.

mesaenwoorh *n.* the outer reef face.

mesaepp *n.* part of canoe's bulwarks.

mesemesaen *n.* things.

Mesening *n.* third day of the month.

Mesetiw *n.* seventh day of the month.

Mesewan *n.* sixth day of the month.

Mesoan *n.* fourth day of the month.

mesoar *n.* coast. *See:* mesaen.

messaenwutt *n.* area on beach in front of the canoe houses.

metaamwo whatever.

metaw *n.* sea; ocean.

Metaw Pengaek *n.* ocean area between Ifalik and Faraulep.

Metawaenaetinga *n.* ocean area between Yap and the Philippines.

metaek *adj.* painful.

metengoar *n.* part of canoe hull where lines attach.

metetterenmas *n.* eyelashes.

metewanwoan *n.* seaway to Saipan.

Metewaeiro *n.* ocean area between Philippines and New Guinea.

Metewaeiurupaen *n.* ocean area between Ulithi and Yap.

Metewaen Man *n.* ocean area between Faraulep and Faiyu.

Metewaen Pikeoniuma *n.* ocean area between Songeron and Indonesia.

Metewaenamwamw *n.* ocean area between Satawal and Piikeneo.

Metewaeniun *n.* ocean area between Sorol and Ulithi.

Metewaenman *n.* ocean area between Polowat and Piik.

Metewaenpwun *n.* ocean area between Woleai and Eauripik.

Metewaenurman *n.* ocean area between Souk and Piik.

Metewaenwomwaer *n.* ocean area between Piik and Satawal.

Metewaenwoan *n.* ocean area between Unoun-Saeipeon, Faiew-Guam, Piik-Saeipeon, Piikeneo-Saeipeon.

Metewaenyap *n.* ocean area between Yap and Ngulu.

Meteweangaiussa *n.* ocean area between Elat

and Welimeraw.

Metewmwaen *n.* ocean area between Yap and Palau.

Metewmwaenfarh *n.* ocean area between Fais and Ulithi.

mewaen ateon *vi.* to yawn.

meyaef *v.* to awaken; tp wake up.

-mi *poss.PRO.* second person plural possessive pronoun.

miin *part.* 'y know, da kine - word used in pausing and beginning a new thought.

miisa *n.* mass (church).

mine *mod.* a modality marker that signifies definiteness on the part of the speaker.

Ineet [mine] e pwene noa Joe? When will Joe [definitely] go?

mineen This is a story about Satawal.

minik *n.* milk. *From:* English.

minika *dem.* these.

minna *ptcle.* 'y' know, da kine.

minnaan *adj.* that.

minnan *dem.* that (over there).

minne *PST.* was.

minne *Variant: minna.* *adj.* this.

minwe *adv.* also.

misimis *v.* to fool, lie, deceive.

— *n.* deception.

mit *adj.* fast; quick.

mitimit *adj.* slippery.

mitin *adj.* skilled.

mmaan *n.* dawn.

mmang *adj.* stupid; crazy.

Mmarh *n.* fourteenth day of the month.

mmas *imperative.* awake; wake up!

mmaseta *v.* to awake.

mmat *n.* low tide.

mmenga *n.* clown.

mmeo *adj.* nauseous.

mmeraek *v.* to spread.

mmerhoar *n.* mud.

mmesoaw *v.* to feel good; to be happy.

mmit *v.* to slide.

mmiucch *n.* method of making sennit fiber rope.

mmwaai *adj.* late; slow.

mmwan *prep.* before.

mmwarh *v.* to be busy; to be stuck (somewhere).

mmwaen *adj.* sour tasting.

mmwaenfetaen *n.* food from one island.

mmwaenwa *n.* bow of a canoe or other vessel.

mmwenn possible; could; able.

mmwiik *adj.* selfish; greedy.

mmwoon *adj.* kind, generous.

mmwosi *v.* to sneeze.

mmwur *n.* wind blowing on calm water.

mmwus *n.* to vomit. *See: mmus.*

mmwus *vi.* to vomit. *See: mmwus.*

mmwut *v.* to vomit. *From:* Woleaian.

mokumok *n.* arrowroot. *Tacca leontopetaloides.*

momwmwaai *adj.* pretty. *From:* Ulithian.

monofit *n.* credit; something owed.

monofit asin (sic) copied from the Satawal Word List.

moonyan *n.* Satan. *From:* Ulithian.

morouwwen *n.* type of fishing around a drifting log.

Mous *n.* the star Murphrid, representing white hair.

mous *n.* gray, gray hair. **E mous we rhimwen mini we inaen inaen Tamag.** Tamag's grandmother has gray hair.

moaniyoan *n.* perspiration.

moann *adv.* finished; done. *See: moannon.*

moannon completed. *See: moann.*

moanomw *v.* to drown.

moang *n.* forehead.

moangoffarh *adj.* bald.

moangoi seonaeng *n.* y-shaped ornamental canoe prow.

Moangoisoamw star constellation of Castor and Pollux.

moangoanoar *n.* part of canoe chine near keel.

moarhoorh *n.* ashes.

moat *vi.* to sit.

moawo *adj.* wavy. **E rhimw moawo aetemwaen we.** He has wavy hair.

moawoo *n.* curly or wavy hair.

musoa *n.* earthworm.

-mw *poss.PRO.* second person singular possessive pronoun.

mwaamwaai *adj.* good.

mwakiut *vt.* to move an object.

mwakk *v.* to assume something.

mwamwai *adj.* comparative 'better.' *See also* kach. *See: fin.*

mwamwai *n.* advantage.

mwamwaii *adj.* pretty; nice-looking.

mwan *loc. noun.* before.

mwanenap *n.* uncle.

mwann *prep.* ahead; in front of.

mwarhneok *adj.* unfinished or undone; something to worry about.

mwataat *adj.* active.

mwaen *n.* son.

mwaen₁ *n.* male; man.

mwaen₂ *adj.* right (direction). This word also means man. Rhoabut is the word for

mwaenen

- woman, and also means left. **peig mwaen** 'right side.' *See: rhoabut*(₂).
- mwaenen** *adj.* sour; the sour taste of fermented drink.
- mwaenene** *v.* to have no belongings; to have nothing; to be alone.
- mwaenennap** *n.* master; person-in-charge.
- mwaenenneparh** *n.* uncle.
- mwaenian** *adj.* dizzy; sick; drunk.
- mwaeniaen** *adj.* dizzy.
- mwaeniurh** something forgotten by other people.
- mwaenmasiur** *n.* part of canoe's outrigger platform.
- mwaennenn** *adj.* sour taste of fermented drink.
- mwaenger** *adj.* curly. **Ekin mwaenger rhimwen aetmwaen we nge ekin rhan rhimwen aetrhoabut we.** 'The boy's hair was curly, but the girl's hair was straight.'
- mwaengin** *n.* moss.
- mwaerenyeor** *v.* to tie up driftwood in the water.
- Mwaerigaer** *n.* star constellation Pleiades.
- mwaernearho** *n.* blue marlin. *Makaira nigricans.*
- mwaerton** *n.* a line hooked or tangled on something else.
- mwaerhei** *adj.* different; looking different; mistakes, inappropriate.
- mween** *n.* line on a canoe sail ("main sheet").
- mweet** *v.* to walk.
- mweiouwe** *n.* the past; ancient times; long ago. *Variant: mweoiwe.*
- mweisor** *n.* type of flower. *Guettarda speciosa.* *Variant: mweisor.*
- mwenge** *n.* term used to refer to a sibling of the opposite sex.
- mwengean** *n.* sister (of a man); brother (of a woman).
- mwengeyarh** *n.* (our) sister(s).
- mweoion** *n.* group; set; pile.
- mweoiu** *n.* to meet or get together for a discussion.
- mweoiwe** *temp.* long ago.
- mweok** *n.* type of tree. *Pisonia grandis.*
- mweon** *n.* the cost (of something).
- mwerae** *v.* to habitually seek food from others.
- mwerowroaw** *adj.* sad feeling.
- mwerhaenn** *v.* to want.
- mweta** *adj.* capable of climbing.
- mwetewet** *adj.* fast; quick; hurry up.
- mwii** *n.* blackbird.

mwuun

- mwiiir** *prep.* behind; in back of.
- mwiiirh** *n.* meeting.
- mwiiy** *n.* a type of small bird.
- mwiki neorh** *adj.* selfish; greedy.
- mwiri-** *loc. n.* locative noun 'behind'.
- mwirin** *loc. noun.* after; behind.
- Mwirneo** *n.* Murilo island in Paafaeng group of Chuuk state.
- mwitik** *adj.* small.
- mwittik** *adj.* small.
- mwiy** *n.* small bird.
- mwmwa-** *loc. n.* locative noun 'in front'.
- mwo** *part.* imperative verb marker. drink it!
- mwo** *imp.* imperative suffix. **mwongomwo, wetimwo, iunmwo** eat! wait! drink!
- mwocch** *n.* a type of surgeonfish. *Acanthuridae.*
- mwoifesaeng** *v.* to separate; break apart.
- mwoniyan** *n.* devil.
- mwongo** *vt.* to eat.
- mwongonneo** *n.* something good tasting.
- mwoocha** *n.* brown coconut leaf used for making thatch.
- mworhmworh** *n.* short.
- mworhomworh** *adj.* short of stature.
- mwossaet** *v.* desire to eat fish and other protein when unavailable.
- Mwoun** *n.* a bank to the east of Piikaineo.
- Mwoakurhun Ikaaineo** *n.* a bank near Worhaenuk.
- mwoamweccha** *n.* shrimp (found in the stomachs of tunas).
- mwoamwpwerh** *n.* crabs (found in the stomachs of tunas).
- mwoan** *v.* to hide.
- mwoanomwoan** *n.* secret.
- mwoanonoa** *vi.* to disappear.
- mwoanuumw** *n.* cook house; cooking area.
- mwoarho** *vt.* to steal. — *adj.* wild (animal).
- mwoarhoi** *n.* shore.
- mwoarhoo** *v.* to steal.
- mwoarhoissaet** *n.* point at which water laps up onto beach.
- mwoaw** *n.* brown.
- mwunomwun** *v.* to compress leaves by rolling or pressing together.
- mwus** *adj.* loose, untied; to become untied.
- mwusoa** *n.* worm.
- mwuun** *n.* caterpillar.

N - n

- na** *conn.* connector used in speech to make it sound better.
- Naa** *n.* star constellation Alpheratz.
- Naa** *n.* a month in the sidereal calendar (May).
- naam** *n.* lamp. *From:* English.
- naampwaa** *n.* number. *From:* English.
- naana** *n.* mother (English or Spanish ?). *From:* English.
- naar** *n.* coral_sea_urchin.
- naimi** *poss.* yours (3p). Used with animate objects. **naimi konak**, **naimi mwaen**. 'your (3+) dog, 'your (3+) son.'
- nain-** *v.* to give birth ; to bear children.
- nainaitiw** *v.* to populate.
- naini** *v.* to spend money.
- nainiyaer** *n.* tornado or waterspout.
- naiu** *n.* tomorrow.
- naiun** *n.* offspring.
- naiur** *poss.* theirs. Used with animate objects. **naiur konak**, **naiur mwane**. 'their dog,' 'their son.'
- naiurh** *poss.* ours (3p). Used with animate objects. **naiurh konak**, **naiurh mwane**. 'our dog,' 'our son.'
- Nam** *n.* an offshore bank near Piik.
- Namocek** *n.* Lamotrek atoll.
- nampwa** *n.* number. *From:* English.
- nan** *det.* that.
- naniso** *n.* small house or cottage.
- nann** *adj.* taste.
- nangit** *n.* type of tree. *Ochrosia elliptica*.
- nap** *adj.* big.
- napenoa** *adj.* bigger; make bigger.
- narineo** *n.* lion fish.
- nasam** *n.* outside.
- nayiu-** *cls.* classifier used with offspring.
- naei** *poss.* my. (1s) Used for animate objects. **naei konak**, **naei mwaen** 'my dog,' 'my son.'
- naenaeci** *adj.* long.
- naenew** *n.* yesterday.
- naeng** *n.* sky; a storm.
- naeng** *n.* compass. Use a compass to show the direction you are sailing.
- naerhekkiun** *adj.* stiff.
- ne** *fut.* future tense marker comonly used with wo (you). **"Iwe wone weti pwe i pwene aengaen.iir"** so you will wait and I will tell them
- ne wan** *n.* forest.
- Nean** *n.* a homestead near Satawal.
- neaniu** *v.* to cast a spell or say magic words.
- neaneinoa** *adj.* alone.
- neaep** *n.* lines carved on a canoe hull.
- neaepinoamw** *prep.* in or at the village.
- neen** *n.* type of shrub. *Morinda citrifolia*.
- neen** *v.* to watch out.
- neew** *n.* tongue.
- nefaef** *n.* evening.
- nefaeng** *n.* season of northeast winds; winter.
- nei** *v.* surround.
- neimw** *prep.* inside a house; to be inside a house.
- nein** *loc. noun.* among.
- neiuwan** *n.* sound or tune.
- nekeioa** *n.* type of breadfruit.
- nemaenengaang** *n.* tool.
- Nemaenong** *n.* a homestead area on Satawal.
- Nemaao** *n.* an offshore bank near Piik.
- Nemenag** *n.* homestead area on Satawal.
- Nemwengaet** *n.* a homestead area on Satawal.
- nemwiun** *n.* lemon, lime.
- nemwon** *n.* lemon. *From:* English.
- neneoneo** *n.* shallow inner reef area of the fringing reef.
- nenien** *poss.* its/his/her place.
- nenienasiu** *n.* zone for shallow bottomfishing seaward from reef.
- neniensaeinacheik** *n.* zone for "acheik" fishing seaward from reef.
- neniensaeinmaech** *n.* zone for "maech" fishing seaward from reef.
- neniy** *n.* place.
- nennan** *adj.* constantly talking; taste.
- nennaw** *v.* to cough.
- nennoan** *adj.* deep. *Syn:* **tton**.
- nengat** *prep.* inside a hole.
- neo** *n.* bottle.
- neokiuneok** *v.* to tighten.
- neokiuw** *v.* to pull; to make tight.
- neong** *n.* small red biting ant.
- neopwo** *n.* glass fishing float.
- Neosoapw** *n.* Losap island in the Mortlock group.
- neoanowas** *n.* noon time; afternoon.
- neofatofaf** *n.* evening.
- neofatopan** *n.* afternoon.
- nepaenei** *v.* to be in a coconut tree.
- Nepaeti** *n.* a homestead area on Satawal.
- nepenaeci** *n.* a kind of breadfruit.

nepenepan

nepenepan *n.* shape or size.
nepetan *prep.* between; among.
neppiy *prep.* in or on the beach or sand.
nepweon taro patch; mud.
neraek *n.* season of west winds; summer.
nesakiur *prep.* behind; in back of.
Nesaetegiaw *n.* a homestead area on Satawal.
nesoapwon *prep.* at the end of.
Netaan *n.* Anatahan island in the Marianas group.
netipingaw *n.* unhappy.
Netiuw *n.* sixteenth day of the month.
netow *n.* west.
neweki *v.* to lick.
Neyaerwaniu *n.* ocean area between Mwirneo and Fananiu.
ni *vt.* to hit or to beat. Can also be used for the verb to kill. *See:* **ninoa**.
niawennap *n.* sea snail.
niawpwerh *n.* skipjack tuna larger than about 15 pounds. *Katsuwonus pelamis*.
nichog *n.* type of bird.
nie *n.* female.
nie *pro.* she; her.
nifang awaken.
nifeuss *n.* kind of tree good for house posts.
niffang *v.* to give or trade.
nifinifin *n.* anything.
nifoarh *n.* five; counting number for long things.
nigoanunu *n.* Honolulu taro.
niipw *n.* hole in the ground.
niiy *v.* to kill or be hit.
nikafiufiu *v.* to twinkle or shine.
nikanunu *n.* type of dry land taro said to have come from Hawaii. *Xanthosoma saggitifolium*.
nikanunucha *n.* a type of dry land taro said to have come from Hawaii. *Xanthosoma violaceum*.
nikaepirh *vt.* to shoot an arrow.
nikaerhi *v.* to cry (polite form).
nikaetittik *v.* to play a musical instrument.
nikiccha *n.* red dye.
nikinik *n.* burial at sea.
nikipwat *v.* to purposely burn the skin.
nikitangiurh *n.* type of whale that often has fish nearby.
nikitar *n.* type of tree. *Callicarpa candicans*.
nikiti *v.* to let go.
nikiukkiutong *n.* a type of large mosquito.
nikiumwiurh *n.* part of horizontal boom on a canoe.
nikkasiu *n.* driftwood.

nisiopw

nikkaerhiferhif *n.* children's seesaw.
nikkekeyang *n.* a telltale windvane on a canoe sale (sic) - "sail?".
nikkimeoiurh *v.* to jump and touch one's buttocks with one's heels.
nikoapwoopwo *n.* balloon.
nim *n.* five (enumerative).
nimaneoneo *n.* sadness after a loved one departs; homesickness.
nimeik *n.* fifty.
nimenim *v.* to clean.
nimengeras *n.* five thousand.
nimepwiukiuw *n.* five hundred.
nimi *n.* to fold.
nimikach *adj.* clean, neat.
— *v.* to take care of something well.
nimirhoun *n.* bent arms or legs.
nimou *n.* five.
nimwaermwaer *n.* sea snake.
nimwoarhoaw *n.* pumice.
nimwoatong *n.* stinging sea nettle, small "Portuguese man-o-war".
nina *pro.* her (over there).
ninane *pro.* she (3s).
ninnis *n.* sign of peoples' work; prints; something left behind.
ninoa *vt.* to kill. *See:* **ni**.
ning *adj.* beautiful.
ningafeo *n.* new moon.
ningaek *adj.* fancy looking.
nioos *n.* doll; statue.
nip *v.* to spill.
nipanip *v.* spilling; progressive form of the verb.
nipeipai *n.* a type of lizard; common gecko.
nipicchaen *n.* a type of small centipede.
nippwugan *n.* sand sea urchin.
nipweipwog *n.* butterfly.
nipwenipw *n.* sign of peoples' work; something left behind.
nipwow *v.* spill over.
nirhar *n.* reef sea urchin.
nirhiugiunpweon *n.* type of insect.
nirhiukunpweon *n.* grasshopper.
nirhororhor *n.* termite.
nirhorrorhor *n.* type of borer fly.
nirhow *adj.* knowledgeable.
— *v.* to acquire knowledge.
nisaesaw *n.* an insect resembling a grasshopper that lives in taro patches and grassy swampy areas.
nisaesae *n.* grasshopper or cricket. **nisaesae rekan nono nepwen**. 'Grasshoppers prefer to live in taro patches.'
nisiopw *n.* young chicken.

nitowtow *n.* type of bird.
nittupwraerae *n.* spider.
niu *n.* coconut; coconut tree. **Mary Jane e iun niu** Mary Jane is drinking coconut.
niugiun *loc. noun.* outside.
niugiunpan *n.* outside.
Niukiniwan *n.* ocean area between Chuuk and Souk.
niukiumongow *n.* a type of driftwood.
niukiun *prep.* outside of; next to.
niukiun iipw *v.* to look for (polite form). *See:* **niukiun pirhe**.
niukiun pirhe *v.* to look for (impolite form).
niukiunaefaeng *n.* a maneuver on a sailing canoe to prevent capsizing.
niukiuniimw *n.* outside of a house. *See:* **niukiunwow**.
niukiunimeo *n.* a type of breadfruit, originally from Nama.
niukiuniuk *v.* to believe.
Niukiunkereak *n.* ocean area between Piikeneo and Faiyu.
niukiunpwoar *n.* end of the prow of a canoe.
niukiunwow *n.* outdoors. *See:* **niukiuniimw**.
Niukiuton *n.* ocean area between Chuuk and Noamwin.
niuniu *v.* to chew; to eat (polite).
niunniuwaeneei *v.* to imagine; think.
niuriuo *n.* type of flower (spider lily). *Hymenocallis littoralis*.
niurhiugiunpweon *n.* grasshopper.
niuw *adj.* afraid.
niuwa *adj.* calm.
niuwanoa *v.* to become very calm.
niuweeti *v.* to be afraid.
niyawpenik *n.* wild duck, occasionally seen on Satawal.
nnat *n.* type of tree found near the beach. *Scaevola tacada*.
nnatepei *n.* zone at sea where one can see nnat shrubs on island.
nnato *vi.* to come into view.
nnatseram *n.* zone at sea where one can see through bushes on shore.
Nnenoan *n.* an offshore bank near Polowat.
nneo *adj.* good tasting.
nneok *adj.* tight.
nnepan *n.* size.
nnerh *v.* to leak.
nnet *adj.* true.
nnew *v.* to lick.
nni *v.* to hit or kill.
nnif *v.* to walk gently without making a sound.
nning *adj.* beautiful, pretty.

nnioapwut *adj.* nausea.
nnipwarh *n.* wrinkle.
nniur *n.* shade. *See:* **nniuriun**.
nniuriun *n.* shadow. *See:* **nniur**.
nniuw *v.* to wash; brush.
nnomiuw *adv.* hanging by the neck (humans).
nnoa- *loc. n.* in.
nnoang *n.* housefly.
nnoang soamwon *n.* a type of large fly.
nngaw *adj.* bad.
nngao *n.* type of tree used for making "assaf" fishing poles.
nngi *v.* to punish.
nngius *v.* to sniff; to blow one's nose.
nngiutt *adj.* hard, tough, strong (applied to inanimate objects).
Nonno *live(cont).*
nono *v.* to stay.
nong *loc. noun.* in, inward. *See:* **sargi**.
noo *v.* to live at or be at (a place).
noof *n.* part of a canoe mast.
nookka *n.* zoris, shoes, boots.
noow *n.* stonefish.
nopwonopw *n.* pounding, clapping.
Nosemwaer *n.* a homestead area on Satawal.
noa *vi.* to go; went.
noa *n.* ocean wave.
noa *dir.* out, away; directional marker.
noak *n.* lock. *From:* English.
noakkei *v.* to lock. *From:* English.
noamw *temp.* long ago.
noamw *n.* mosquito; a generic term for any small insect-like creature that feeds on blood. *Variant:* **noam; nooam**.
Noamwin *n.* Nomwin island in the Hall group.
noan *prep.* in; inside.
noanowo *n.* to look for trouble; to cause trouble.
noanoa *n.* rough seas; big waves; wavy.
Noangairaw *n.* Maug island in the Marianas group.
noangoitaeiuk *n.* eyebrows (polite form).
noangonfatium *n.* piece of wood where canoe steering paddle is placed.
noangoniuw *n.* mast supports on canoe navigator's bench.
noangontaeiug *n.* eyebrow (honorific). *See:* **faat**.
noangpirhe *n.* type of driftwood.
noangpirhe *n.* 3-legged stool for sitting.
noangsoamwon *n.* black fly.
noapw *n.* mast step on a canoe.
noaum *poss.* yours (2d). Used for animate objects. **noaum konak, noaum mwane.** 'my dog,' 'my son.'

nugwou

nugwou *n.* to drag. *Variant:* **niugwou**.
nukan *prep.* center_of.
nukaen yiuw mid-part of a canoe sail.
nukaenaepengaek *n.* house mid-purlins.
nuknoa *n.* to hold onto and not release or give back.
nukunupan *prep.* in the middle of.
nukunupaenpiy *n.* main part of the beach around the island.
numwunuworh *n.* seaweed.
nunnus *vi.* to jump or hop.
nup *v.* to paddle (rare); one bob of a vessel in

Oarmoi

the ocean. *See:* **nuponup**.
nuponup *adj.* unbalanced; tilted.
nuponup *n.* sunlight reflected in a mirror.
nupopup *adj.* progressive form of the bobbing around of a vessel in the ocean.
nupunup *adj.* glassy; reflection.
Nuta *n.* Rota island in Marianas group.
nuuk *n.* center.
nuumw *n.* algae.
nuus *v.* to lose. *From:* English.

NG - ng

ngaaf *n.* measurement of one fathom (6 ft).
ngaang *focus PRO. I;* first person singular focus pronoun.
ngaanga *n.* duck or goose.
ngaat *n.* hole.
ngaaien *n.* wahoo fish. *Acanthocybium solandri*.
ngaingai *v.* to squeak; to make noise.
ngani *for.*
nganneei *v.* gave.
ngang *pro. I (1s).*
ngare *conj.* if.
ngas *n.* fragrant smell of flowers or perfume.
ngasenoa *v.* to use the toilet (polite form).
ngasengas *vi.* to breathe. *Variant:* **nngas**.
ngat *n.* hole.
ngatangat *adj.* hollow; something with a hole in it.
ngaw *adj.* bad. Used by younger speakers. *See:* **sefirh**.
ngaeni *prep.* towards.
ngaennei *v.* give. **E ngaenneiaei pwuna** 'He gave me taro.'
ngaere *conj.* if; nor; or.
ngaerengaer *v.* gnawing at something. *See:* **ngaeriyy**.
ngaeriyy *v.* to gnaw. *See:* **ngaerengaer**.
ngaerh *n.* 1) edge; side of. 2) human mouth (honorific). *See:* **aaw**.
ngaettae *v.* to put something up. *See:* **ngaettiww**.
ngaettiww *v.* to put something down. *See:* **ngaettae**.

nge *conj.* although; but; and.
nge *conj.* conjunction "and" used to join clauses and sentences, e.g., Anna saw the shark and Francis saw the whale.
ngeoi *n.* ghost bite; traditional belief; a kind of sickness.
ngetaen apin *n.* anus.
ngetaenpwoot *n.* nostril.
ngetengetaetaam *n.* four holes in outrigger where lashings are passed.
ngii *n.* tooth. *See:* **foatofoat**.
ngiikaenieniy *n.* zone at sea where island is first seen as whole.
ngiin *gen.* his/her/its/tooth.
ngiingi *v.* ringing; the noise made when two trees rub together. *See:* **ngiingin**.
ngiingin *n.* ringing sound. *See:* **ngiingi**.
ngiufarh *n.* menstruation, puberty.
ngiung *vt.* to chew.
ngiungiu *n.* humming sound.
ngiungiuri *v.* smell.
ngiurh *adj.* bored; tired of something.
ngius *n.* nasal mucus.
ngiut *n.* squid.
ngiuti *v.* chew it.
ngong *v.* tremble or shake.
ngoato *vi.* to give used by a speaker to a hearer; 'give that to me;' also used if one gives to another for the very first time. *See:* **aeneaei**.
nguut *n.* squid.

O - o

o *subj. pro.* second person singular subject pronoun.
Oamoan *n.* Saturday.

Oarmoi the star Arcturus.
Oarmoi *n.* a month in the sidereal calendar (December).

Oarofiu *n.* twenty-seventh day of the month.
Oarosaen Efenaek *n.* twenty-second day of the month.
Oarpwiugiww *n.* tenth day of the month.
Oaruou *n.* Tuesday.
Oaruwaan *n.* ocean area between Chuuk and Polowat.
Oasugunap *n.* a homestead area on Satawal.
och *n.* kind of sound.
oiakkupwun *v.* to make someone drunk.
okkaas *n.* candy. *From:* Japanese.
onapwiun *n.* type of driftwood.
Onapwuwe *n.* twelfth day of the month.
onaerhap *n.* type of driftwood.
oneofoangon *n.* his/her nose (polite form).
onikaet *adj.* young. *Ant:* **tukufaii**. *See:* **wonikaet**.
onofoarh *n.* the number six.
Onomwai *n.* thirteenth day of the month.
onooan *v.* to open one at a time.
onopwiukiuw *n.* six hundred.
onorhipw *n.* restless sleep.

Onoun *n.* Ulul island in Namonuito atoll.
onowe *n.* that man (not present).
onoattiumw *n.* a type of driftwood.
onpaerpaer *n.* driftwood.
olo- *n.* root for counting 'six'.
ooa *n.* rope.
ooaf *n.* bridge.
oreoirho *n.* fiber inside coconut.
orong *n.* throat.
orha- *cls.* classifier used for raw foods.
orhan *n.* type of tree used for medicine. *Hernandia sonora*.
orhaep *n.* dragonfly.
orhouw *n.* rain. *See:* **woorhow**.
Osonaeng *n.* twenty-first day of the month.
osoapwsoapw *n.* law; regulation. *See:* **anniuk**.
otaek *v.* to divorce.
ottounap *adj.* many; to increase the amount of.
oubuten kemmas *n.* type of dancer's decoration using young coconut leaves.

OA - oa

oa *adv.* yes, sure. Used by younger speakers. *See:* **ewaer**.
oa *subj.PRO.* you; second person singular subject pronoun.
oa *n.* pole (fishing?).
oa- *caus.* causative prefix. **oa-mwongo**, **oa-maiur** 'to feed,' 'to put someone to sleep'
oacchorong *n.* noise; to be bothered by noise.
oacchoaw *v.* to weigh.
oafoang *n.* nose (honorific).
oafoaut *v.* to decorate.
oafurh *n.* a tree yielding edible fruit; giant caper fruit; also known in the region as yabuuch. *Crateva speciosa*.
oafuurh *n.* crocodile fruit (yabuuch).
oaioi *v.* to add.
oaiuriur *v.* to watch, view.
oakkumos *adj.* huge.
oakkurupw *v.* picking young coconuts.
oakuuwa *n.* needle.
oakuwa *n.* needle.
oam *poss.* yours(2d). Used for inanimate objects. **oam terat**, **oam konok**. 'your (2) bulb,' 'your (2) clock.'
-oam *poss.* his, her.
oaman *n.* to hunt birds.
oaman *n.* to hunt.
oammot *vt.* to cook. *See:* **oamoot**.
oammoat *v.* to renew a part of a canoe.
oamoot *v.* to cook.
oamoa *n.* a type of bird (brown booby). *Sula leucogaster*.
oamoamwaen *v.* showing disrespect.
oamoansaet *n.* kind of tree growing near the beach.
oamw *poss.* yours.
oamwfai *v.* to place something underwater.
oamwofeoi *v.* to steal "tuba".
oamwongo *v.* to feed.
oamwopwinis *v.* picking breadfruit one day for preparation the next.
oamwor *v.* to release quickly.
oamwosaet *v.* to cook in salt water.
oamwoan *n.* bait.
oamwoanmwoan *n.* to shelter, hide.
oamwoaroow *v.* to shake something.
oamwurmwur *n.* misty rain. *See:* **worhow pananganang**.
oamwuromwur *n.* a light rain shower.
oamwusa *v.* to release.
oamwusomwus *n.* forgiveness.
oanaetiw *v.* to lay down.
oanerhiu *n.* a person's will or testament.
oanioan *n.* color orange; orangish yellow. Tamag's grandmother is going to pick

oannotiw

ripe bananas. *See*: **rangrang**.
oannotiw *n.* gifts given to men in return for labor.
oanomwonomw *v.* shaking something to determine contents.
oanong *n.* body.
oanongan *adj.* every; all.
oanongarh *n.* all_of_us. *See*: **oanongarhnoa**.
oanongarhnoa *n.* all of us. *See*: **oanongarh**.
oanongaen aekiaek *n.* everything. *See*: **oanongan**.
oanongaen aeremas *n.* everybody. *See*: **oanongan**.
oanongeer *n.* all of them.
oanongiuniuwan *adj.* intense form of really.
oanongonniuwun *n.* the real one.
oanoon *v.* quoting someone else.
oanooaii *adj.* unable to catch or hold.
oanoai *v.* to get rid of; to erase or eradicate.
oanoanoa *n.* fish cooked over a fire for men who have just returned from fishing prior to the dividing of the catch.
oanyoan *n.* son of a man adopted into the father's village.
oangong *v.* to shake.
oangorhig *n.* ginger.
oangrhig *n.* a type of plant in which rannng, an orange powder made from the root is applied to the bodies of Satawalese dancers.
oapa *v.* to hide.
oapoch *vi.* to hurry.
oapoch *v.* to bother someone; to be busy.
oaporopor *v.* to try hard.
hoapoas *n.* peace. *From*: Ulithian.
oappuna *v.* to light.
oappwun *n.* lamp. *See*: **oappuna**.
oappwunaer *vi.* to whistle. *See*: **oappwunaer**.
oapwokan *n.* fish for infants who are just beginning to eat fish.
oapwunai *n.* danger. *From*: Japanese.
oapwunaer *n.* whistle.
— *v.* whistle (uncommon).
oapwunonikorh *n.* club (for hitting or striking).
oapwuppw *v.* to hit someone or something; to wash (clothing).
oapwupwu *v.* to blow a conch shell. **Ra oapwupwu sawi** They blow the conch shell
oapwuupw *n.* planting; mating of animals.
— *v.* to plant taro.
oar *n.* type of tree. *Premna obtusifolia*.
oaroma *n.* type of tree in which the bark is dried and used to make fishing line; the leaf is

oatoat

often used to feed livestock. *Pipterus argenteus*.
oaron *loc. noun.* near; next to; around.
oaronuuksesoan *n.* zone at sea where island is visible low on the horizon. *See*: **oaronuuktaekias**.
oaronuuktaekias *n.* zone at sea where island is visible high on the horizon. *See*: **oaronuuksesoan**.
oarosa *v.* to use up.
oaroar *n.* to think; understanding; learning.
oaroasan *adj.* last; final.
oarroaroa *n.* hoop.
oaruouwwan *adj.* second (ordinal).
oarhoapworhoapw *v.* to beat.
oarhoapwun *v.* to make noise.
oarhurhu *n.* used for the joint of a body or for another object, such as a tree (the knob where a new branch sprouts). *See*: **pwiukiuwaen**.
oarhurhunfaeng *n.* part of a canoe lee platform.
oas₁ *n.* thatch.
oas₂ *n.* horse. *From*: English.
oasapw *v.* to enjoy your last time doing something, as before a trip somewhere.
oasoo *v.* to re-lash canoe parts.
oasooso *n.* kind of fishing using handlines.
oasoapwoasoapw *n.* rule, law.
oasoasoa *adj.* inhabited; settled. to empty something.
oasoausaer *v.* to try to do something.
oasoaw *n.* gifts of food, coconuts for visitors.
oassonap *v.* to waste. disrespect.
oassorhik *v.* to get whatever is not necessarily needed.
oasteeye *n.* tin roofing.
oasuuw *v.* to empty.
oat *n.* 1. house thatch rafter 2. one time.
oateei *n.* this current time; this era. *See*: **oaton**; **oatowe**.
oatiw *n.* lashings on a canoe outrigger.
oato *v.* to walk towards the speaker; to come towards.
oatoforha *v.* to stretch out; say it.
oaton *n.* era. *See*: **oateei**; **oatowe**.
oatoon *n.* type of sweet coconut with edible husk.
oatoow *v.* to measure depth.
oatopwei *n.* type of vine. *Piper fragile*.
oatowe *prep.* the time or era before the one which we are in now. *See*: **oaton**.
oatoat *n.* a written plan of action for something.

oattoaur *v.* to eat (polite form).
oattuf *vi.* to spit.
oanong *n.* area of the reef face where waves break.
oauroura *n.* shell.
oaut *v.* to put something into something; to fill.
rhoapwut we a oaut nong iig noan raw we The woman is putting the fish in the cooking pot.

oauwaen *n.* flowering part of the coconut tree.
oawa *n.* to re-lash canoe parts.
oawerhaek a line or lashings on a canoe.
oawonowuwwan *adj.* sixth (ordinal).
oawoowoo *v.* to imitate.
oawoas *n.* danger.
oawoasu *v.* to hurt.
oawut *n.* part of lee platform on a canoe.

P - p

paach *n.* thunder.
paai *n.* arm.
paan *n.* coconut husk used for caulking a canoe.
paarang *n.* iron; steel.
paas *n.* one section of sugarcane or bamboo drifting on the sea.
paat *v.* to dilute or mix.
paawon *n.* coconut that has fallen to the ground and has rotted or has been partially eaten by rats.
pagiuw *adv.* across.
pagiuwaenmas *n.* part of a canoe holding prows.
pai *n.* 1) hand, 2) paw of an animal.
paip *n.* pipe. *From:* English.
paiumwaaen *n.* right hand.
paiun *n.* wing of any flying creature - bird, insect, etc.; his/her its hand, wing.
paiun mwaerike *n.* part of a canoe navigator's bench.
paiunmaniuk *n.* pieces of wood used in house eave overhang.
Paiunmanmeafaeng *n.* the star Procyon.
Paiunmanmeeor *n.* the star Canopus.
paiurhoapwut *n.* left hand.
Paiyeor *n.* the star Beta Aquila.
Paiyfaeng *n.* the start Gamma Aquila.
pakeroo *adj.* stupid. *From:* Japanese.
paniuwaen *n.* cost.
paniuwaeni *v.* to reply.
pantun *adj.* large (English "pontoon"). *From:* English.
panuw *n.* navigator; captain.
pangu *adj.* flat. *From:* Japanese.
papwiy *n.* pig. *See:* **sinoo**.
parapar *n.* color red.
Pariungaei Tumwur *n.* star constellation representing "Tumwur's hat," consisting of the stars Jabbah, Acrab, Dachubba, and Pi.

parheparh *n.* place where sections of canoe lateen boom are joined.
pas *n.* driftwood onshore.
pasemwetekkaei *v.* to drift quickly.
pasiseo *n.* passenger. *From:* English.
Paska *n.* Easter. *From:* English.
pat *adj.* cold.
pat *vt.* to mix.
patepat *adj.* cool; cold.
patere *n.* padre. *From:* Spanish.
patpat *adj.* cold.
pattiri *n.* battery. *From:* English.
paei₁ *n.* arm.
paei₂ *n.* cemetery.
paeniu *n.* coconut leaf.
paen *n.* dry.
paenei *n.* coconut frond.
paeni *v.* to lead.
paepae *vt.* to count.
paerpaer *v.* to slice. **Gurwan e paerpaer pwaeipwai** Gurwan is slicing papaya
paew *n.* shark.
pecchaai *v.* to be hungry.
pei *v.* to lean against something.
pei *n.* a pile of rubbish; trash.
peig *n.* side. **peig rhoabut, peig mwaen.** 'left side,' 'right side.'
peikin *loc. noun.* side; at the side of.
peipei *n.* 1) dust, particles of dust. 2) a trashed environment.
peiraek *n.* possessions; belongings.
peiyon *n.* coconut husks after separating from the nut.
penaaei *n.* type of vine. *Bioscorea bulbifera*.
penan *n.* pelvic fin on a fish.
penangnang falling down; starting to rain.
penei *n.* playing cards (English "play"). *From:* English.
penuknok *n.* rough seas.
peo *adj.* empty. *Ant:* **sseok**. *See:* **peon**.
peoitaen *n.* red hibiscus bush.

peoiueon

peoiueon *n.* coconut husk. *See:* **gotoot**.
peon *adj.* empty. *See:* **peo**.
peon wanwan *n.* flower.
peoneong *n.* rough seas.
peopeo *n.* meeting.
— *v.* to announce (uncommon).
peopeo *n.* broom. *See:* **purumw**.
peopwerh *n.* type of flower. *Catharanthus roseus*.
peorh *n.* present, gift.
peosap *v.* to slap in the face.
peoyoan *n.* type of bush.
peraas *n.* rice. *From:* Malay.
peraf *n.* canoe's main platform; platform section between the hull and outrigger.
peraseras *v.* to splash.
pereingiing *adj.* not straight; not correct shape.
perokun *n.* mid-sized adze.
peroak *v.* to bulge.
perhaecinimwe *n.* palm of the hand.
petenan *n.* thought; sentence.
pigiram *v.* to distribute. **Ra pigirema noa iig kewe** They are distributing the fish
piif aess *n.* beef hash. *From:* English.
Piik *n.* Pikelot island.
Piikaineo *n.* W. Fayu atoll.
piinot *n.* pilot. *From:* English.
Piing *n.* V-shaped star constellation consisting of the stars Theta, #22, and Kappa Andromeda.
piing *n.* house end wall gable.
piing *n.* pin. *From:* English.
piinga *n.* pineapple.
piiy *n.* sand. *See:* **ppiy**.
pikaet *v.* to baby sit.
pikipik *v.* to snap.
pikseo *n.* picture; photograph. *See:* **sasiing**.
From: English.
pin *n.* taboo; forbidden.
pinoan other canoes.
pipi *n.* 1) glass. 2) mirror.
pipiiy *v.* to look at.
pippipi *v.* look for.
pipwak *v.* to sprout; open up; ready to bloom.
pirhe *n.* leg; foot.
pirheen *n.* his/her/its leg. *See:* **pirhe**.
pirhen feonak *n.* supports of navigator's bench on canoe.
pis *n.* splash.
pisaekiy *n.* (my) possessions; materials; supplies, etc.
Pisaen Worhaefang *n.* a bank near Polowat.
Piserarh *n.* Pisarach island in Namonuito atoll.
pisikit *n.* biscuit. *From:* English.

ppiung

pisipis *adj.* progressive form of pis; 'splashing around'.
pitikekkaei *v.* to smile.
Piukiunwaen Ngaen *n.* a bank near Polowat.
piuneok *n.* bundle.
piung crashing wave at the shore.
piungpaenei *n.* flock of birds.
piungpiung *adj.* progressive form of piung - the crashing of waves at the shore.
pliwood *n.* plywood. *From:* English.
poguw *n.* type of pandanus. *Pandanus dubius*.
See: **uwaen farh**.
pomwoni *v.* to copy; imitate; act; act out.
poos *n.* a guard.
poot *adj.* brownish.
Polowat *n.* Puluwat atoll.
porow *n.* rock ; a particular type of rock. *See:* **fai**.
posuuw *v.* to press down; to spear.
potopot *adj.* brown. **E potopot minna iongin inaen inaen Tamag Tamag's** grandmother's grass skirt is brown
pounis *n.* police. *From:* English.
powpow *v.* to apply magic.
— *n.* local medicine.
poaniut *adj.* flat shape.
poas *adj.* calm.
poasennoa *v.* to settle down.
poaso *n.* process of continuing fermentation of the coconut drink known as "tuba".
poaun *v.* to eat (English "pound"?). *From:* English.
ppach *n.* prow of canoe.
ppak *adv.* together, at the same time.
ppaek *n.* gun; cannon.
ppaekkiiy *v.* to shoot. *See:* **ppaek**.
ppaen *adj.* light (not heavy).
ppei *v.* to float; the appearance of muscles or veins when flexing.
Pperaeina *n.* a bank near Worhaenuk.
ppet *adj.* shallow. *Ant:* **tton**.
ppianap *n.* zone at sea where beach on island appears wide.
Ppiaen Faimwoa *n.* a bank near Piik.
ppiaerhik *n.* zone at sea where beach on island appears narrow.
ppin *adj.* to be tangled.
ppinor *adj.* to be badly tangled. *See:* **ppin**.
ppioanus *n.* zone at sea where whole beach on island is visible.
ppis used to describe particles of grease that fly up when cooking.
ppiung *v.* fall down; pop; make a loud sound.
ppiung *adj.* fallen. *See:* **appiung; ppiung**.

- ppiy** *n.* beach; sand; sand; beach. *See:* **pi**.
- ppwaiur** *n.* double-lined mackerel.
Grammatocynus bicarinatus.
- ppwak** *v.* to bloom.
— *n.* just before dawn; blooming of flowers.
- ppwan** *adj.* cloudy.
- ppwang** *adj.* loose.
- ppwarh** *adj.* loosening a rope.
- ppwarh** *n.* wrinkles on the face.
- ppwas** *adj.* dried up.
- ppweon** *adj.* dirty.
- ppwin** *adj.* thick with coconut milk; dirty hands.
- ppwo** *vt.* to pound, as roots for making faluba, an alcoholic coconut juice drink.
- ppwon** *n.* date.
- ppwon** *n.* a promise.
- ppwoar** *adj.* bend; curve; not straight.
- ppwoar** *n.* box.
- ppwu** betelnut; fart; conchshell sound.
- ppwuk** *v.* to cook by boiling.
- ppwun** *vt.* to burn something.
- ppwunn** *n.* keel (of a canoe).
- ppwunn** *n.* fire; flame; burn; burning.
- ppwunn** *n.* heart.
- ppwur** *v.* to peel.
- prochoyong** *n.* snake. *From:* Palauan.
- pukon** *n.* belly, stomach. *See:* **wuupw**.
- Punap** *n.* Pulap island.
- purumw** *n.* broom. *See:* **peopeo**. *From:* English.
- puuw** *n.* straight part of the boom on a canoe.
- pwa** *adj.* rotten.
- pwaai** *vt.* to sing; to dance.
- pwaæk** *adj.* safe.
- pwai** *n.* bamboo.
- pwaipwai** *adj.* greedy.
- pwan** *conj.* also, too, and.
- Pwanaw** *n.* Palau.
- pwapwa** *adj.* happy.
- pwassas** *adj.* not normal; unnatural behavior.
- pwæ** *v.* to come into view; located.
- pwæchi** *n.* bucket. *From:* English.
- pwæii** *n.* pearl shell fishing lures for pole and line fishing.
- pwæioan** *n.* pearl clam.
- pwæipwai** *n.* papaya.
- pwæipwæi** *n.* papaya. *Carica papaya.*
- pwæipwæi** *v.* to untie.
- pwæisaek** *adj.* loosened, untied.
- pwæisi** *v.* to untie.
- pwæenn** *v.* to tour or sightsee.
- Pwæpwæi Nemetaw** *n.* a bank near Piik.
- pwaeriitæ** *v.* admit.
- pwaerri** *n.* a type of lizard.
- pwe** *FUT.* will.
- pwe** *conj.* could; because.
- pweaniu** *n.* fire built near the men's house when men return from fishing to cook fish for their own consumption.
- pweerh** *adj.* to be hot.
- pwegoaw** *n.* bedbug.
- pwei** *adj.* rotten; old.
- pweipwog** *v.* to carry; to gather. **mwaen we a pweipwog rhoo.** the man is bringing a bunch of copra
- pwemeta** *int/q.* why?
- pwen** *n.* soil, earth, dirt.
- pwenang** type of tree with fragrant leaves ("ylangiyylang").
- pwene**
- pweoiupweok** *v.* to bring or take. *See:* **pwiki**.
- pweon** *n.* taro patch.
- pweranta** *n.* porch (English "veranda"). *From:* English.
- pweoaus** *n.* ears (honorific). *See:* **saening**.
- pweoausan** *n.* his/her ear (polite form).
- pwerhikar** *n.* warm or hot.
- pwerhikkar** *adj.* hot.
- pwerhpwerh** *adj.* white. He also has a white cat.
- pweta** *conj.* that, also.
- pwetaei** *v.* (to be) fat.
- pwewu** *v.* to bring a fish trap to the surface.
- pwi** same-sex sibling; kinship terms where the speaker and kin relation are the same-sex.
- pwigiwou** *v.* to bring. *See:* **pweoiupweok**; **pwiki**.
- pwiiipwii** *n.* used to refer to a sibling of the same sex. *See:* **mwenge**.
- pwiiirh** (our) brother.
- pwiki** *v.* bring. *See:* **pweoiupweok**.
- pwikinnitteoi** *n.* whirlwind.
- pwin** *gen.* brother of.
- pwin** *v.* to pole fish.
- pwineoi** *n.* place.
- pwinoanowas** *v.* to fish during the daytime.
- pwiriich** *n.* bridge. *From:* English.
- pwisoan** *n.* loom for weaving.
- pwitipwit** *n.* watery substances.
- pwiukkiuw** *n.* navel. *Variant:* **pwukkiuw**.
- pwiukiuwaen** *n.* 1) joint of the human body; joint of plants, e.g., pwiukiuwan iræ, 'joint of a tree'. 2) **pwiukiuwan iræ** the joint of a tree *See:* **oarhurhu**.
- pwiukiuwaen pæi** *n.* elbow.
- pwiukiuwaen pirhe** *n.* knee.
- pwiukkiuw** *n.* 1) knee joint. 2) a curved reef that

pwineoi

connects with the shoreline. The human leg is smooth until it reaches the knee where the bump of the knee joint is found. This is compared to the increasing shallowness (smoothness) of the reef as it eventually meets the shoreline.

- pwineoi** *n.* place; location; spot.
pwiniuwai *n.* (my) wife.
pwiniuwana mwaen *n.* husband.
pwiniuwana rhoabut *n.* wife. *See:*
pwiniuwana.
pwinni *v.* to break.
pwinni *vt.* to break; to hold something and bend it until it breaks.
pwinni *adv.* really; truly.
 — *n.* fact; truth.
pwinni *v.* to discuss or talk about; discussion.
pwinni *adj.* married; to be married.
pwinni *n.* buttocks (less polite term). Used primarily among men. *See:* **aep**₂.
pwini *v.* fishing with a fish trap.
pwini *adj.* bulging and rounded; pregnant.
pwini *v.* to get; to take. *See:*
pwini; **pwini**.
pwini *v.* smell.
pwini when something gets in your eye.
pwinni *n.* crowd.
pwinni *n.* night; night time; darkness.
pwinni *gen.* night of...
pwinni *n.* pregnant.
pwinni *n.* ball. *See:* **ketai**; **bor**. *From:* English.
pwinni *n.* nose. *See:* **oafang**.
pwinni *n.* boat. *From:* English.
pwinni *n.* tar, putty. *From:* English.
pwinni *n.* your nose.
pwinni *int/q.* why.
pwinni *v.* to hear (polite form).
pwinni *n.* part of canoe outrigger float.
pwinni *n.* trunk of a tree.
Pwinni *n.* a bank near Worhaenuk.
Pwinni Fapari *n.* a bank near Souk.

rangarang

- pwini** *n.* smoke.
pwini *adj.* homesick; lonely.
pwini *n.* smoke; smoky. *See:* **pwini**.
pwini fishing line.
pwini *v.* to take a step.
pwinni *n.* to recite names of pieces of land on the island.
pwinni *v.* to cook. **Rhoapwut we a pwinni rewaen igwe** The woman cooks the pot of fish
pwinni *n.* clan.
pwinni *n.* type of fragrant grass usually found just behind the beach. *Fimbristylis cymosa*.
pwinni *n.* general term for various types of grass.
pwinni *n.* type of short grass.
pwinni *n.* curved reef that is attached to land.
pwinni *n.* homestead.
pwinni to take (land only).
pwinni *n.* heart.
pwinni *n.* swamp taro. *Cyrtosperma chamissonis*.
pwinni *n.* taro.
pwinni *adj.* drunk.
pwinni *n.* glowing particle of fish or coral.
pwinni *n.* main hull of canoe.
Pwinni *n.* star constellation Southern Cross.
pwinni *n.* trigger fish.
pwinni *n.* type of grass. *Eragrostis tenella*.
pwinni *n.* bubble; effervescence; foam.
pwinni *n.* smoke; haze. *See:* **pwini**.
Pwinni *n.* a homestead area on Satawal.
pwinni *n.* spare sticks taken on a canoe for emergency splices.
pwinni *adj.* stupid; dumb; crazy.
pwinni *n.* book. *From:* English.
pwinni *n.* triggerfish. *Balistidae*.
pwinni *n.* river; stream.
pwinni *n.* high tide.

R - r

- r** *3p.poss.* third person plural object pronoun.
ra *3p.* third person plural 'they'.
raameen *n.* ramen. *From:* English.
raang *v.* the application of rangng, orange-colored powder used to decorate the body in Satawalese dances.
raara *n.* ribs, bone. *See:* **rrara**; **rhiuraara**.
raat *n.* bicycle. *From:* German.
raaw *n.* cookpot.
raaw *n.* whale.
raawraaw *n.* coconut fronds used to keep thatch from blowing off a house.
rangng *n.* an orange powder applied to the body as a decoration in Satawalese dances.
rangarang *adj.* orange-colored.

rhaan

rhaan *n.* fresh water.
rhaaniumas *n.* tears (from crying).
rhag *conj.* and.
rhaiwan *n.* type of vine. *Ipomoea littoralis*.
rhak *adv.* just.
rhan *n.* water, fresh water. **E ikin or ipitan pwe wopwe pweipwog rhan ika wopwe waeii** It is also very important to bring containers of water on the canoe. *See: rhaan.*
rhanepwerh *n.* hot water.
rhaniun *n.* juice of or liquid from something.
rhapin *gen.* beginning (of). *See: rhaep.*
rhaw *adj.* slow; not fast.
rhaep *n.* type of canoe paddle shaped like an oar.
rhaep *n.* cover (of a pot, box, etc.).
rhaep *v.* to begin.
rhaepataen *n.* beginning or starting.
rheep *v.* to row (a boat).
rhefonu *v.* to habitually use other peoples' belongings without permission.
rheisangeo *v.* to make up a story; to relate something without knowing its meaning, or if its true.
rheon *n.* leaf.
rheon aw *n.* tongue.
rheon wanwan *n.* leaf of tree. rheon maei 'leaf of breadfruit tree'.
rheonap *n.* wide. *Ant: airhik.*
rheonap *n.* bird (brown noddy). *Anous stolidus*.
rheonaene reitewaei *n.* type of bush. *Blechnum brownei*.
rheonepan *adj.* width; thickness.
rheonifarh *n.* hat, cap. **Pweipwog rheonifarh pwe anniuriumw rhiun waen waii** Take a hat to cover your head during the daytime
rheoniawan *n.* his/her/its tongue (polite form). *See: rheonganaewan.*
rheonniuk *n.* type of bush. *Asplenium nidus*.
rheonganaewan *n.* his/her/its tongue. *See: rheoniawan.*
rheorheo *n.* massage.
rhep *v.* to steer; steering.
rheperhep *v.* to kick.
rhepeti *v.* to kick.
rheri *v.* to obtain (impolite).
rhia *n.* mangrove.
rhiirhi *v.* dipping something into a liquid (cleaning, or while eating, etc.).
rhiirhii *n.* a type of fern. *Polypodium scolopendria*.
rhiitae *v.* to begin; began.

rhoaniuwoamw

rhimereos *n.* a man who joins a group (as for fishing) for the first time; newcomer, novice.
rhimw *n.* head. *See: weinaeng.*
rhimwen
rhininek *n.* locally grown tobacco.
rhirhi *v.* to rinse; to dip food into something; also a fern-like plant. **Rhoapwut we a rhirhi iig** The woman rinses the fish
rhiu *n.* bone.
rhiuk *n.* leaf basket.
rhiukerhiuk *v.* to get firewood.
rhiun *gen.* Used to determine the origin of a bone, e.g., 'bone of (a man, dog, cow)'.
rhiun aeremas *n.* human skeleton; lit. 'bones of humans'.
rhiunap *n.* part of canoe hull.
rhiunap *n.* backbone.
rhiungaep *n.* the keel of a canoe.
rhiuraara *n.* rib. *See: raara; rrara.*
rhiurhiu *adj.* thin (people).
rhiurhiu *n.* main part of a canoe's vertical boom.
rhiuw *v.* to leave or get rid of.
rhiuwen still. He is still reading.
rhiuweti *v.* twist it.
rhiwo *n.* stomach parasite found in tunas. *Hirundinella vetricosa*.
rho *n.* copra, dried coconut meat.
rho *adj.* powerful.
rhofaisaening *n.* top of the (human) ear.
rhoo *n.* copra.
rhook *adj.* angry.
rhooka *pro.* them; those people.
rhoomoan *n.* copra nut with nothing inside.
rhookpw *n.* map, chart.
rhookh *n.* lines used on a canoe sail's lashings.
rhookw *n.* constellation denoting the 12th sidereal month.
rhopwaeineo *n.* loincloth used only for fishing.
rhopwoarhopw the top part of the beach before reaching water's edge.
rhow *n.* scoop net using in fishing.
rhoworhow *n.* rock wall.
rhoworhow *n.* wall.
rhoa *n.* crew; people; group of people.
rhoakenan *pro.* them, they.
rhoan *gen.* a person of . . .
rhoan *n.* the color black; dark. *See: rhoan piung.*
rhoan piung *n.* black.
rhoan tottor maan *n.* hunter.
rhoanengaeng *n.* worker.
rhoaniuwoamw *v.* to accompany. *See:*

tapweyoamw.

rhoanoppiung *adj.* black. **Tamag e weri erhai mwii e rhoanoppiung**

rhoanwur *n.* player or participant in a game.

rhoangaeirop *n.* points at sea where island appears as bumps on the horizon.

rhoangi *v.* to weigh something ; weigh it.

rhoapwut₁ *n.* woman.

rhoapwut₂ *adj.* left (direction). **peig rhoabut** 'left side.' *See:* **mwaen(2)**. *Variant:* **rhoabut.**

rhoapwutuanian *n.* young woman; girl.

rhoarhoa *n.* to press down; loaded, overload.

rhu *vt.* to join a club; people coming together; to join or bind two pieces of material.

rhufengaen *adv.* together; put together.

rhug *n.* mountain.

rhuk *n.* hill.

rhukurhuk *n.* pile; assemblage of material such as sweet potatoes, books, rubbish, etc.

rhunong *v.* to be a part of.

rhungiy *vt.* to meet.

rhuuk *n.* hill or mountain.

S - s

saai *n.* competition.

saaif *n.* purse.

saak *n.* foot of a canoe's mast.

saam *n.* father.

saan *n.* rope.

saapweiun *n.* his/her face (polite form).

saar *n.* knife.

saasiing *n.* picture, photograph. *From:* Japanese.

saatiin *n.* sardine. *From:* English.

saaw *adj.* ashamed.

safesafe *n.* nest. *See:* **fasefas.**

sai *v.* to travel by any means: air, sea, land.

saii *v.* to journey.

sain *n.* voyagers.

saingo *adj.* last. *From:* Japanese.

Saionara *greet.* goodbye. *From:* English.

saiyoar *n.* fishing to obtain food for the whole community.

sakiur *n.* the back of a man or animal.

sakiur *v.* to look away, look up.

sakiur *n.* drifting bamboo.

sakiurchemaw *n.* type of insect.

sakiuriun *gen.* his/her back.

samenap *n.* grandfather.

saning *n.* ear. *See:* **saening.**

saningan *gen.* his/her/its ear.

Sante *n.* Sunday. *From:* English.

sangi *prep.* beyond; of.

sangiyoan *n.* first few leaves close to the coconut frond.

sango *n.* pieces of coral used for decorative purposes. *From:* Japanese.

sap *adv.* no; not.

Sapan *n.* Japan.

sapiyanwomineuo *n.* hips.

sapwenaek *v.* to dangle; hang down; move to a different position.

sapweoiun *n.* eye (honorific). *See:* **maas.**

sarehgioa *n.* canoe part supporting outrigger beams.

sargi *v.* to lift. **sargi nong** 'lift up'

sasiing *n.* photographs. *See:* **pikseo.** *From:* Japanese.

Satawal *n.* Island of Satawal.

sau *adv.* often; many times.

saukapwung *n.* judge (of a court).

sawi *n.* conch shell.

sawii *n.* triton shell.

sawsaaw *n.* soursop.

saefei *n.* medicine.

saei *n.* journey; trip.

saainoa *v.* to leave on a trip or voyage.

saeparh *adj.* sleepy; sleep.

Saeipeon *Variant:* **Saipan; Saipon.** *n.* Saipan island.

saesaei *v.* to grind; sharpen.

saen *n.* rope; spider's web. **saenin nitupraerae** lit 'spider's rope.' **Iseni tae saen rhiun woamw waen waeii** 'Put plenty of rope in the canoe'

saen *adv.* not yet.

saening *n.* ear. *See:* **pweroaus; saning.**

saening *n.* line on a canoe sail.

saeninga *v.* to obey; to listen to.

saenni mesaen iuw *n.* lines on a canoe's sail to the booms.

saenni serak *n.* line on a canoe sail ("spiller line").

saenni soapw *n.* lines on a canoe sail ("end stays").

saenni toor *n.* lines on a canoe sail.

saenni weitaam *n.* line on a canoe from sail to outrigger.

saennimera *n.* one of lower chines on a canoe hull.

saentiw

saentiw *n.* part of a canoe's vertical boom.
saenupw *n.* lashings for a canoe sail spiller lines.
saeng *vi.* to cry. *Variant:* **sang**.
saengeras *n.* one thousand.
saengeraek *n.* the roaring sound made by the wind.
saengir *n.* yellowfin tuna larger than 20 pounds. *Thunnus albacares*.
Saepiimeniuk *n.* an offshore bank near Piik.
Saepiimenoan *n.* a bank near Piik.
Saepiy *n.* star constellation representing a bowl; Delphinus.
saepiy *n.* dish; bowl.
saer *v.* dismiss; cause to leave.
Saerepweon the star Corvus.
Saerepweon *n.* a month in the sidereal calendar (November).
saermata *n.* underwear. *From:* Japanese.
saerpweon *v.* to scrape off the outer layer of taro; when young coconut shoots are first visible.
saerh *v.* to come into, come towards.
saet *n.* sea; ocean; salt water, or body of salt water.
saew *n.* shy, ashamed.
saewaerhawaerh *adj.* naked.
se *n.* penis.
-se *neg.* particle of negation.
sefan *v.* to return.
sefaen *v.* to come back; go back; return; backwards; to do again.
seffeor *neg.* didn't.
sefirh *adj.* bad. Used by older speakers. *See:* **ngaw**.
seig
seik *n.* ten (enumerative).
sekach *adj.* bad; not good.
semai *adj.* sick.
semairpwong *n.* goat fish.
semarh *n.* (our) father.
semei *n.* my father.
semena *v.* didn't (do something).
sena *n.* sailor. *From:* English.
senap *n.* master builder - verify - does this apply to CANOE builders?
senapiy *Variant:* **selapiy**. *n.* money.
seo rested.
seoeew *n.* sickness as a result of hunger.
seoiu *n.* womb.
seoiur *n.* plumeria tree. *Plumeria rubra*.
seoki *v.* to pick fruit (bananas, etc.) that grows in bunches.
seon *n.* scrotum.

sonap

Seoreng *n.* an offshore bank near Piik.
seoreng *n.* woman's coming of age ceremony.
seoseo *v.* resting.
Seota *n.* the stars Enif, Delta, Upsilon, Alpha, Chi Equuleus.
Seota *n.* a month in the sidereal calendar (April).
seow *n.* big coconut.
Sepan *n.* Japan. *From:* Japanese.
sepan *n.* shearwater (bird). *Puffinus pacificus*.
sepaekini *v.* change direction of sailing by shifting the sail.
sepoar *n.* dolphinfish. *Coryphaena hippurus*.
sepoaw *n.* coconut leaf mat.
sepwin *n.* shovel.
ser *n.* crash.
seramaram *v.* to turn yellow.
seranimwen *n.* line on a canoe sail.
seraw *n.* barracuda. *Sphyrnaena sp.*
seraek *v.* to sail.
serengi *n.* chance.
serrai *n.* plants which grow along the beach.
sesemwai *adj.* healthy.
sesoan *adj.* low (height). *Ant:* **taekias**.
sessai *v.* to voyage.
sessoat₁ *vt.* to taste.
sessoat₂ *vi.* to try.
si *subj. PRO.* first person plural inclusive subject pronoun.
siip *v.* to take a puff; smoke.
siipwa *n.* goat (English "sheep"). *From:* English.
sikketa *n.* coat or jacket. *From:* English.
sikoki *n.* airplane. *From:* Japanese.
siniaenginitou *n.* jellyfish.
sinis *n.* cents. *From:* English.
sinisii *n.* change (money).
sino *n.* pig. **Sino efaeraeg me fattapw.** Pigs can walk and run
sinoo *n.* pig. *See:* **papwiy**.
sinsei *n.* teacher. *From:* Japanese.
sipitan *n.* hospital.
sirhoan *n.* millipede.
sitoosa *Variant:* **stosa**. *n.* automobile. *From:* Japanese.
sitoowa *n.* store. *From:* English.
sium *n.* large clam.
siunmoat *n.* seat in canoe hull where the person bailing sits.
Siunniun aengenetow *n.* jellyfish.
skooso *n.* airport. *From:* Japanese.
skuun *n.* school. *From:* English.
soion *n.* a group (of something).
sonap *v.* waste; to waste something.

- sonap** *n.* disrespect.
- sonotaw** *n.* soldier. *From:* English.
- Songerón** *n.* Sonsorol island.
- soong** *adj.* angry; anger.
- soongon** anger from or because of.
- soop** *n.* soap. *From:* English.
- soopwukes** *v.* to help a group of workers.
- sooram** *n.* house upper ridge pole.
- soosoo** *v.* to tie up the outrigger onto the canoe.
- sopwotiw** *v.* to drip.
- sopwukan** *n.* clouds which are a sign of good weather.
- sopwuyas** *n.* onion.
- sormei** *n.* moth.
- soromi** *v.* to suck.
- Sorhaei Saetiae** *n.* a bank near Piik.
- soso** *n.* lashings of outrigger float on a canoe.
- soosong** *adj.* cruel; always mad.
- Souk** *n.* Pulusuk island.
- soumaei** *n.* breadfruit magician.
- soain** *v.* to sign; pledge. *From:* English.
- soakun** *n.* egg.
- soamwoon** *n.* chief.
- soan** *n.* curved part of the boom on a canoe.
- soanpwai** *n.* singer.
- Soaparh** *n.* nineteenth day of the month.
- Soaparh Memwir** *n.* twenty-third day of the month.
- soapwei** *v.* to continue.
- soapwoi** at the end.
- Soapwoisou** *n.* Soapwoisou.
- soapwon** *n.* the end of something.
- soapwoniirae** *n.* stick, rod.
- soapwonopwon** *n.* stripe.
- soapwunnas** *n.* blanket.
- soapww** *neg.* don't, didn't, wasn't, isn't, etc.
- soar** *adj.* none.
- soaropwurh** *adj.* crazy; to act differently.
- soarosoar** *adj.* abnormal; crazy; to act other than normal.
- soau** *adv.* always.
- soauappai** *n.* leader.
- soaufang** *n.* snake; member of the word class noaput. *See:* **noaput**.
- soaufaeng** *n.* long thin creature.
- soaufita** *n.* fisherman.
- soaunfiyow** *n.* soldier; fighter.
- soawsoaw** *n.* bac magic; magic spell.
- soawuni** *v.* to wait for.
- soawyoatupwtupw** *n.* a joker.
- spitaan** *n.* hospital. *From:* English.
- spuun** *n.* spon. *From:* English.
- ssaf** *v.* to straighten out, especially the line on a fishing pole.
- ssak** *adj.* depleted; empty.
- ssaw** *v.* to walk on the reef searching for octopus.
- ssening** small moss that grows under and near gravel in the village. *Pilea microphylla*.
- ssei** *n.* meeting; assembly.
- sseok** *adj.* full. *Ant:* **peo**.
- sseokoseok** *v.* to pick or cut down fruit that grows in bunches.
- sseor** *adj.* speaking loudly.
- ssiopw** *n.* sound made by a baby chicken.
- ssiun** *v.* to look towards.
- ssomw** *adj.* eager to eat or drink.
- ssong** *v.* to darken.
- ssow** *adj.* a lot; many.
- ssoa** *n.* seat on a canoe.
- ssooanofloat** *n.* part of a canoe strake platform holding mast step.
- ssoopw** *n.* box for storing small fishing gear.
- staeti** *v.* to study. *From:* English.
- stoof** *n.* stove. *From:* English.
- stoowa** *n.* store. *From:* English.
- sugi** *v.* to open.
- sukkar** *n.* sugar. *From:* English.
- sukun** *n.* school. *From:* English.
- sumwunuta** *n.* dwarf.
- sunoa** *imper.* go away!
- sungas** *v.* to draw or color in.
- supuun** *n.* spoon. *From:* English.
- supw** *v.* born.
- supwa** *n.* cigarettes, tobacco.
- suuki** *v.* to open.
- suup** *n.* any kind of poison.
- suupwa** *n.* tobacco. *Nicotianum tabacum*. *See:* **supwa**.
- suuwa** *n.* lee platform timbers on a canoe.
- suwenii** *v.* to change.
- swiich** *n.* switch. *From:* English.
- swiit** *adj.* sweet. *From:* English.

T - t

- t** *n.* root for counting 'one'.
- ta** *dir.* up.
- taa** *n.* intestine.
- taaim** *n.* time. *From:* English.
- taam** *n.* canoe_outrigger.
- taan** *n.* guts; intestines.

Taanupw

Taanupw *n.* star constellation; rising of Southern Cross.
taaw *adj.* far away.
taikusang *n.* carpenter. *From:* Japanese.
tainamaich *n.* dynamite. *From:* English.
takiuwnaar *n.* swordfish. *Xiphias gladius.*
tama *n.* light bulb; marble (Japan). *From:* Japanese.
tamapiung *n.* general name for driftwood.
tann *n.* dream.
tangiur *v.* to slide or slip while climbing.
tapeoiuriur *adj.* hanging.
tapeonpeon *n.* type of driftwood.
tapwei *v.* to go with; to follow.
tapweyoamw *v.* accompany. *See:* rhoaniuwoamw.
tapwirr *adj.* fast in running or sailing.
taragap *n.* bigeye tuna. *Thunnus obesus.*
tarai *n.* tub or basin.
taramei *n.* heaven.
taw noa *adv.* far away.
tawe *adj.* able.
tae *loc. noun.* up, upward; directional marker.
-tae *dir.* directional 'to the east'; upward.
taechiug *hon.* honorific term used to call elders to eat.
taekias *adj.* high (height). *Ant:* sesoan.
taemwo *n.* a wish.
taenmwach *adj.* unfinished; undone.
taeng *n.* tank. *From:* English.
taepin *adj.* particular; kind of.
taeppen *adj.* such as; like.
taerinap *n.* longitudinal tie beam in a canoe house.
taetae *n.* part of lee platform on a canoe.
telefoon *n.* telephone. *From:* English.
teeng *v.* to score a point. *From:* Japanese.
teep *n.* tape. *From:* English.
tefirae *n.* type of driftwood.
teipwo *n.* type of flower. *Ociuim sanctum.*
temaagoo *n.* cigarette. *From:* Ulithian.
temaem *n.* our father (prayer?). *From:* Ulithian.
temoak *adj.* big; large; huge. *Syn:* faerekit. *See:* temoakonoa.
temoakonoa *adj.* bigger; make bigger. *See:* temoak.
Tenapwog *n.* Tenapwog.
tengaek *v.* to invite; request.
Tengeraeneoniueon *n.* star constellation of Betelgeuse and Rigil.
tengewa *n.* telephone. *From:* Japanese.
tengki *n.* light; flashlight. *From:* Japanese.
teo *v.* to crawl; to climb. *See:* teonnaw;

tipangi

teoperaek.
teonnaw *n.* to creep; crawl. *See:* teo.
teongiu *v.* to smell.
teoperaek *v.* to crawl.
teoreong *n.* commotion. *See:* aeffiff.
teori *v.* to catch.
teotae *v.* to climb up.
teoteo *v.* to pick (coconuts).
tepa *v.* to care; mind.
terangku *n.* suitcase (English "trunk"). *From:* Japanese.
terap *n.* ladder.
terat *n.* light bulb.
tete *v.* to sew.
teteineamw *n.* part of canoe outrigger support lashings.
tettar *n.* house overhang; eave.
tettaen *n.* arrangement.
tewaat *adj.* haste; shy.
Tewuus *n.* god (Latin "Deus"). *From:* Latin.
tiik *n.* type of fern. *Cassytha filiformis.*
tiikow wrapping the end of a fishing pole.
tiin *n.* general term for a type of fish (anchovies).
tiin *n.* can. *From:* English.
tiin mormor *n.* a kind of small anchovy or sardine.
tiin mwoon *n.* a small fish, probably a fusilier. *Caesionidae.*
tiin niuwaek *n.* a kind of small anchovy or sardine.
tiin pwerh *n.* a type of small anchovy or sardine.
tiiti *v.* to invite.
tiitt *n.* wall of a house. *See:* rhoworhow.
tiketik *n.* small adze with a chisel-size blade.
tikiri *n.* bowl.
tikitik *n.* sound.
tinaemenaei *adj.* talkative.
tinaenet *n.* sunshine.
tinen *n.* color.
tiniagaek *n.* a crack; to be cracked.
tinikaeng *v.* to be fast; hurry up.
tiniki *n.* paper. **tiras tiniki.** '(to) cut paper.'
tinikii *n.* papers.
tinikiy *Variant:* tinici. *n.* paper.
tingangaek *n.* a cut.
tiniyoar *n.* hunting for coconut crabs.
tingi *n.* to push.
tingii *Variant:* tingiy. *n.* vagina.
tingoar *v.* to ask (a favor).
tiogang *n.* tapioca.
tiou *n.* nine.
tipangi *vt.* to help someone.

- tipaechem** *adj.* smart; clever.
tipaefirh *adj.* awake.
tipaefirh *v.* to respond to a sound at night.
tipaeni *v.* to want; like; prefer; accept.
tipaengi *v.* to help.
tipaetip *n.* wood chip.
tipimwaramwar *v.* to wonder.
tipingaw *adj.* angry, sad.
tipitip *v.* to blame.
tiras *n.* scissors.
tirou *n.* coconut leaf map used on a canoe.
tittinap *v.* to tell stories.
tiukimii *v.* to wrap.
tiukiumakium *v.* to wear a loincloth.
tiukiutiuk *n.* package.
tiukiutiuk *v.* to wrap.
tiukrakerak touching quickly.
tiumiuniuw *v.* to take care of; protect.
tiunaaw *n.* lips.
tiunawe *n.* lips. *See:* **tiuniyewarh**.
tiuniyewarh *adj.* used when referring to the lips. *See:* **tiunawe**.
tiut *n.* breast. *See:* **tut**.
tiutae *v.* to swim against the current; to swim to the surface.
tiutiu *v.* to bathe, shower; swim.
tiw *loc. noun.* directional marker meaning 'down'.
tiwa- *n.* root for counting 'nine'.
tiwarheorheo *n.* shape; size.
tiwfoarh *n.* nine; the counting number for long things.
tiwen *n.* in the condition of.
tiwepwiukiuw *n.* nine hundred.
tiwlong *n.* offload; come ashore.
tiwtae *v.* to disembark from a canoe or boat onto the beach.
tiwtiw *v.* to step down; left behind.
to *loc.* from point of origin.
Toich *n.* Germany. *From:* German.
tongotong *n.* tentacles.
toog *n.* yam. **Ken e gen toog.** Ken is digging yams.
toon *n.* top part of a canoe mast.
toor *n.* jumping or diving.
tooto *v.* arrive.
topon *n.* bottom.
tor *n.* when a fish is hooked.
tori *conj.* until.
torofi *v.* to catch something using the hands ; e.g., to catch fish in the hands while swimming; catch!
torofinoa *v.* to catch.
torotae *v.* to leap.
- tottor** *v.* to catch.
tou *v.* to stab.
tounap *adj.* many. *See:* **touneper**.
touneper *adj.* many. *See:* **tounap**.
townap *n.* abundance.
toagoropai *n.* a small lizard.
toagota *n.* doctor.
toakesae *n.* line on a canoe sail.
toakota *n.* doctor. *From:* English.
toakuw *n.* yellowfin tuna. *Thunnus albacares*.
toap *n.* sky. **toap arawerawe** blue sky
toapw *n.* cloud. *See:* **toap**.
toapwtoapw *adj.* cloudy.
toarumrum *adj.* coarse.
toarus *n.* squash.
toatoa *v.* to wash; method of making sennit rope.
toauer *n.* channel; pass.
toaun *n.* towel. *From:* English.
tteong *v.* to smell (impolite).
tti *v.* to push.
Ttifatiun *n.* a bank near Piik.
ttik *adj.* bitter.
ttik *n.* wailing sound; hard taste.
ttikin *n.* sound (made by an animal).
ttikmwamwai *adj.* softly.
ttinepat *n.* messenger.
ttip *v.* to blame.
ttiumwun *adj.* careful.
ttiy *v.* to close.
tton *adj.* deep. *Syn:* **nenoa**. *Ant:* **pet**.
ttong *n.* love.
ttor *v.* jump.
ttornoa *adj.* lost, fell down.
ttow *n.* a spear.
ttowuw to spear a fish or go spear fishing.
ttupw *n.* gift; to give a gift.
tukufaii *adj.* a term for old; referring to elderly people. *Ant:* **onikaet**.
tukufaei *adj.* old in years (for humans and animals).
tumwri *v.* to lick.
tumwukaeng *v.* bulge out; stick out. *See:* **tuumw**.
tumwun *v.* to stick out; protrude. **tumwun ewan manaenaen** beak of a bird. lit 'sticking out-its mouth-creature-that flies'
Tumwur *n.* the star constellation Antares. *See:* **Pariungaei Tumwur**.
Tumwur *n.* a month in sidereal calendar (January).
tunong *v.* to dive.
tupw caught.
tupwaifoor *n.* two by four (wood). *From:*

tupwnoa

English.

tupwnoa *v.* to wade.

tut *n.* breast.

tutu *n.* sack or bag.

tuuk *n.* sack; bag. *See:* **tuutu**.

tuuk *n.* boxing or fighting.

warh

tuumw *v.* sticking out. *See:* **tumwukaeng**.

tuuna *n.* tuna. *From:* English.

tuunong *v.* to dive in.

tuutu *n.* sack; bag. *See:* **tuuk**.

U - u

ugerh *n.* big black ant.

Ulitiu *n.* Ulithi atoll.

uki *v.* to blow like the wind.

ukusor *n.* first person to arrive at a place before dawn.

ummwaen *n.* hermit crab.

umwaen *n.* hermit crab.

unmarked *obj. pro.* third person singular object pronoun.

Unoun *n.* place name of an atoll in Yap state.

unounot *n.* boiled hard coconut meat rolled into a ball and eaten as candy.

ununun *prep.* about.

unut *n.* puberty in girls.

unuun *adj.* circular.

Upwaen Maei *n.* an offshore bank near Souk.

ur *v.* play.

Uraaw *n.* a homestead area on Satawal.

Urouran *n.* an offshore bank near Satawal.

urr *v.* to play; to dance.

uruwo *n.* oral history of beginnings of people, land, etc.

uu *n.* fish trap.

uug *n.* fish net.

luuka- *loc. n.* locative noun 'center'.

uluma- *cls.* classifier used for potables.

Uun *n.* the star constellation Aldebaren.

uwa *v.* to flower or bear fruit.

Uwarmetaw *n.* an offshore bank near Namoček.

uwaen *n.* pumice; lava rock.

uwaen farh *n.* pandanus fruit.

uwaen waniwan *n.* general term for fruit.

uwaenenang *n.* special knot or way of tying.

uwaenmwetoar *v.* to tie.

uwen *adj.*

uwer *adj.* bright; flash.

ubwut *n.* white young coconut leaves.

W - w

wa *PRO.* less emphatic second person singular 'you' - often used with **wo**.

waa *Variant:* **wa.** *n.* canoe; boat; any vehicle.

waa *n.* vein; artery; blood vessel; sinew.

waa- *cls.* classifier used for vehicles.

waa aeniaen *n.* airplane.

waan *n.* root of a plant.

waar *n.* root of a plant or tree.

waas *n.* bow; pole.

waawa *w.* to ride or drive.

wafaniuw *n.* ship. *See:* **waewenifaniuw.**
From: Woleaian.

wafaniuwe *n.* boat.

waia *n.* wire. *From:* English.

wainiin *n.* submarine.

wairaes *adj.* difficult.

waiti *adv.* forward.

waliu- *n.* root for counting 'eight'.

wami *poss.* yours (3+). Used with vehicles.
wami stosa, wami wa. 'your (3+) car, 'your (3+) canoe.'

wane *poss.* his; hers. (3s) Used with vehicles.

wane stosa, wane wa. 'his/her car,' 'his/her canoe.'

wanewan *n.* general term for trees, bushes, etc. ; vegetation.

wanifoarh *n.* eight; counting number for long things.

wanikkeot *n.* type of vine. *Ipomoea indica.*

wanimoa *n.* type of vine. *Canavalia cathartica.*

wanipwiukiuw *n.* eight hundred.

waniunfaenfaeng *n.* supports of canoe's outrigger platform.

wannan *pro.* he (3s).

wanuuw *n.* the number eight.

wanwan *n.* generic term for bush, tree, or plant.

war *poss.* theirs. Used with vehicles. **war stosa, war wa.** 'their car,' 'their canoe.'

wariungiunwanu *n.* type of flower. *Coleus scutellarioides.*

warh *poss.* ours (3p). Used with vehicles. **warh stosa, warh wa.** 'our car,' 'our canoe.'

- watettomoak** *n.* big vehicle, ship, etc.
- waei** *poss. my.* (1s) Used with vehicles. **waei stosa, waei wa.** 'my car,' 'my canoe.'
- waei saenniseræg** *n.* part of a canoe's vertical boom.
- waeii** *n.* to go on a trip or voyage; trip, voyage.
- waeinnim** *n.* point of connecting mainsheet to canoe sail.
- waeiras** *adj.* hard; difficult.
- waeirhe** *n.* sticks supporting canoe's outrigger.
- waeiser** *n.* place reserved for men's food.
- waeiso** *n.* canoe's outrigger boom stringer.
- waeitaeketae** *adj.* surprise.
- waeiya** *n.* wire. *From:* English.
- waeinaeæch** *n.* part of canoe sail lashings.
- waeinaeng** *n.* stringers of outrigger float on a canoe.
- waer** *n.* sickly coconut with no meat or juice inside.
- waerpik** *n.* type of bush that resembles a small flame tree. *Caesalpinia pulcherrima.*
- waeseraek** *n.* sailing canoe.
- waetewaet** *v.* to look for trouble or pick a fight.
- waewenifaniuw** *n.* car; automobile. *See:* **sitoosa.**
- we** *def. the.* *Variant:* **we.**
- we₂** *prep.* from.
- wei** *adj.* like; similar to.
- Welimerow** *n.* Olimarao atoll in Yap State.
- wainaeng** *n.* head (honorific); top; upward; in the sky; high up; above. *See:* **rhimw.**
- wainaengin** *n.* his/her head (polite form).
- weirikirikiraeremas** *n.* zone at sea where people on beach are visible.
- Weisou** *n.* a homestead area on Satawal.
- weku** *n.* type of tree. *Casuarina equisetifolia.*
- wenen** *adj.* straight. *See:* **wenewen.**
- Weneogeo** *n.* the star constellation Ursa Major.
- wenepwu** *n.* luck; lucky.
- wenepwu** *n.* type of tuna school; no birds or other signs visible.
- wenewen** *adj.* straight. *See:* **wenen.**
- wenebu** *n.* luck.
- weni** *prep.* on.
- wenifaeng** *prep.* in or on the storage space or shelf.
- Wenikayae** *n.* a homestead area on Satawal.
- Wenikii** *n.* a seamount near Satawal.
- wenimoan** *n.* clapping on the elbow; sound made at the elbow.
- wenimwaeiraen** just before dawn.
- wenipeikin** *prep.* on the side of.
- wenipirhe** *n.* lap - the front part of the human body from the waist to the knees when in a sitting position.
- wenipoa** *loc.* on a platform - verify - ANY platform or a CANOE platform?
- wenippii** *n.* beach.
- weniuw** *n.* point where mainsheet is lashed to canoe mast.
- weniuwa** *n.* part of a lee platform on a canoe.
- Wennaniut Pwaepwaen Wenifaniuw** *n.* a bank near Piik.
- Wenupwaen Mweir** *n.* ocean area between Chuuk and Faiew.
- Wenupwaen Yeorha** *n.* ocean area between Chuuk and Unoun.
- wenupwnoan** *n.* ocean area between Chuuk and Pissararh.
- weren meram** *n.* moonlight.
- weresæk** *n.* to make bitter.
- wewerer** *adj.* sparkle.
— *n.* flashing lights; lightning.
- weri** *v.* to find; *see.* *See:* **woori.**
- weriwer** *n.* lightning.
- werwer** *n.* lightning. *See:* **wewerer.**
- weti** *v.* to wait. *See:* **wetiwet.**
- wetiwet** *v.* to wait. *See:* **weti.**
- wewe** *adv.* alike; same.
- wii** *v.* to pull or jerk.
- wii** *n.* type of tuna school where the ocean surface is churned white.
- wiin** *n.* win. *From:* English.
- wiirh** *n.* banana.
- wiis** *v.* to eat (polite form).
- wiiski** *n.* whiskey. *From:* English.
- wiitæ** *n.* to pull up or pull out.
- wiitiw** *v.* to remove; take off. **Rhoapwut we a wittiw rewaen iig we** The woman removes the fish pot
- Winafar Sotiw** *n.* ocean area between Neosoapw and Mwirneo.
- wirh** *n.* banana.
- wirhi** *v.* to whip. *See:* **wirhiwirh.**
- wirhiwirh** *n.* a whip. *See:* **wirhi.**
- witias** *n.* a type of hawk seen only occasionally on Satawal.
- wittæ** *v.* to set (something somewhere).
Rhoapwut we a wittæ rewaen igwe Then she sets the pot of fish (on the fire)
- wiwi** *v.* to weed. **E wiwi fetin me niugiun imw we imwan** He is weeding around the house.
- wo** *PRO.* emphatic form of 2nd person singular 'you' - often used when directly addressing someone (and sometimes with a pointing gesture) and used in conjunction with wa. **Wo pwe nainai noa**

Woleai

rhak nge wa pwikitaē reei You will bear your child, and as soon as you do, [you] will bring it up to me *See: wa*.

Woleai *n.* Woleai, an atoll in Yap State.

Woireak *n.* ocean area between Satawal and Namochek.

Womwaneo *n.* twenty-fifth day of the month.

Wonapwei *n.* the Milky Way.

wonikaet *n.* child.

Wonimaen *n.* a bank near Piik.

wonna *dem.* (that) man.

wonomwaen *n.* navigator's bench on a canoe.

wonorhig *n.* young coconut tree.

wonoserau *n.* one of the thin stripes carved on the side of a canoe.

wonou the number six.

Wonpiik *n.* a bank near Piik ("Condor Reef").

wontiw *v.* to lie down. *See: woon*.

wonuuw *v.* type of vine. *Sophora tormentosa*.

wongowong *v.* to squeeze; wongowong nong means to pour. **rhoapwut we a wongowong nong ariung noan rewaen igwe** The woman is pouring the coconut milk over the fish.

woomw *n.* part of a canoe prow.

woon *v.* to lay down. *See: wontiw*.

woon *n.* canoe outrigger/hull lashing.

woon *n.* six (enumerative).

woong *n.* green sea turtle.

woongi *v.* to taste.

woop *v.* to hide.

woopw *n.* part of a canoe hull used for storage.

woori *v.* to look at. *See: weri*.

woorh *n.* support for a canoe outrigger arm.

woorhow *n.* rain. *See: orhouw*.

woot *n.* sweet variety of taro.

woow *n.* sugar cane. **Wonigaet re ngiung woow**. The children are chewing sugar cane.

wop *vt.* to hide.

woppw *n.* type of vine. *Portulaca samoensis*.

woppwosoan *n.* type of plant used for medicine. *Hedyotis biflora*.

wopwe (you) will.

woromi *v.* to swallow.

worh *n.* reef.

Worhafin *n.* a bank near Piik.

Worhaiirhepar *n.* a bank near Satawal.

Worhaeoor *n.* a bank near Souk ("Lady Elgin Bank").

Worhaefirh *n.* a bank near Piik.

Worhaei Fakiumwaer *n.* a bank near Woleai.

Worhaei Nar *n.* a bank near Piik.

Worhaei Nikeriker *n.* a bank near Worhaenuk.

wuumoan

Worhaei Pwaeioan *n.* a bank near Worhaenuk.

Worhaei Rang *n.* a bank near Piik.

Worhaei Saeifetaen *n.* a bank near Satawal.

Worhaei Sefang *n.* a bank near Worhaenuk.

Worhaei Sipwuniu *n.* a bank near Worhaenuk.

Worhaeifinpiuw *n.* a bank near Woleai.

Worhaefirh *n.* a bank near Piik.

Worhaeim Tikinma *n.* a bank near Piik.

Worhaeirang *n.* a bank near Eauripik.

Worhaeirorh *n.* a bank near Piik.

Worhaeisow *n.* a bank near Piik.

Worhaen Iik *n.* a bank near Piik.

Worhaen Kkioat *n.* a bank near Worhaenuk.

Worhaen Maem *n.* a bank near Worhaenuk.

Worhaen Moas *n.* a bank near Namochek.

Worhaen Mwaer *n.* a bank near Piik.

Worhaen Naeipeow *n.* a bank near Woleai.

Worhaen Pwitiw *n.* a bank near Worhaenuk.

Worhaen Pwoapw *n.* a bank near Piik.

Worhaen Pwoar *n.* a bank near Worhaenuk.

Worhaenuk *n.* Oroluk atoll in Pohnpei State.

worhow pananganang *n.* misty rain. *See: oamwurmur*.

worhowunpong *n.* part of a canoe's bulwarks.

Worhoaririuknong *n.* a bank near Namochek.

worhoarh *n.* house foundation.

wot mweoniuw *n.* true taro. *Colocasia escuelenta*.

wotopwai *n.* motorcycle (English "autobike"). *From: English*.

wou *prep.* out.

wounmas *n.* front house rafter.

wow *loc. noun.* outward; directional marker.

woa- *loc. noun.* above; on top of; on. *Variant: woaoa-*

woai *prep.* variant of woan, on. *See: woan*.

woai *loc. noun.* above; on top of; on.

woam *poss.* yours (2d). Dual form used with vehicles. **woam stosa, woam wa**. 'your (2d) car,' 'your (2d) canoe.'

woanitiu *v.* to lie down.

woaoa- *loc. n.* locative noun 'on,' 'above'.

woas *n.* mischief.

wukerh *n.* black biting ant.

wuki *v.* to blow. *See: wukuuk*.

wukuuk *v.* to blow. *See: wuki*.

wumwumwunio *n.* part of canoe lee platform.

wunuun *n.* circular.

wungaerhik *n.* house secondary ridge pole.

wupuup *v.* to wash clothes.

wupwaen pirhe *n.* back of the lower leg.

wupwutiw *n.* birth; born.

wuuk *n.* net.

wuumoan *n.* part of canoe hull.

wuumw *n.* earth oven; Hawaiian imu.
wuumwuni *v.* to cook in an earth oven. *See:* **wuumw**.
Wuun *n.* a month in sidereal calendar (July).
wuun noang *n.* fly trap made from glass fishing float.
wuuniik *n.* fish trap. *See:* **wuu**.
wuunkerh *n.* rat trap. *See:* **wuu**.

wuung *n.* house ridge pole.
wuungnap *n.* main house ridge pole.
wuup *n.* stomach.
wuupw *n.* stomach. *See:* **pukon**.
wuuwen *adj.* straight.
wuuwer *adj.* bright.
wwirh *v.* to spank.

 Y - y

-y *pos. pro.* first person singular possessive pronoun.
yais *n.* ice. *From:* English.
yaiuniu *v.* to give drink to.
yaiureoiur *v.* to stutter.
yam *n.* government. *From:* German.
yamma *n.* hammer. *See:* **amma**. *From:* English.
yanniur *n.* umbrella; hat.
yariukiurheon *n.* cotton.
yatios *n.* goodbye (Spanish "adois"). *From:* Spanish.
yawa *n.* hour. *From:* English.
yaeaemem *foc. pro.* first person plural exclusive focus pronoun.
yaey *subj. pro.* first person plural exclusive subject pronoun.
-yaey *obj. pro.* first person singular object pronoun.
ye kin mamai *adj.* best.
Yeius Kiristus *n.* Jesus Christ. *From:* Spanish.
yeoliu- *n.* root for counting 'three'.
yeop *v.* hide.
yeor *n.* south.
yiiy *foc. pro.* third person focus pronoun.

yofiis *n.* office. *From:* English.
yongoyong *n.* young girl's grass skirt.
yooifiis *n.* office. *From:* English.
yoong *n.* type of tree; the bark of the tree is used to make canoe paint. *Brugguiera gymnorhiza*.
yoor there is; there are.
yopwiung *n.* type of plant. *Polyscias fruticos*.
yor *v.* have.
yoaro- *loc. n.* location noun 'around'.
yoarhurhu *v.* to add; to match up.
yoarhurhun *v.* to meet.
yoasukun *v.* to teach.
yoatofaef *n.* dusk.
yoatomoka *v.* to make bigger or larger.
yoatosor *n.* dawn.
yoattomoak *adj.* larger.
yoatupwutupw *v.* to fool or trick; to lie.
yoaw *subj. pro.* second person plural subject pronoun.
yoayora *v.* to make available.
yumi *n.* arrow.

 B - b

bor *n.* ball; term used by younger speakers.
See: **ketai**; **pwoor**. *From:* English.

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