

## LESSON 1: WHERE ARE YOU GOING?

Ombo' ongoi mu?

Where are you going?

Mongoi aku do kadai.

I am going to the shop (or to town).

Nunu ongoyon mu bolio'?

What are you going to buy?

Mongoi aku bali do kana' om bagas.

I am going to buy fish and rice.

Mugad aku po.

I'm going now.

Oo' bo.

O.K.

Drills:

Ombo' ongoi mu?

Where are you going?

Mongoi aku do kadai.

I am going to the shop (to town).

Mugad aku po.

I'm going now.

Oo' bo.

O.K.

Ombo' ongoi mu?

Where are you going?

Mongoi aku do kadai.

I am going to town.

Mongoi aku niu do baloi ni Kosmas.

I am going over there to Kosmas' house.

Mongoi aku do pos opis.

I am going to the post office.

Mongoi aku do Kiaru'.

I am going to Kiaru.

Mongoi aku bakarang do kana'.

I am going fishing.

Mongoi aku do niu.

I am going over there.

Nunu ongoyon mu bolio'?

What are you going to buy?

Mongoi aku bali do kana' om bagas.

I am going to buy fish and rice.

kinotuan

vegetables

dudungu'

bananas

bua'

fruit

daging bogok

pork

usi'

salt

Grammar notes:

The usual word order in statements is verb followed by subject followed by object or location. For example:

Mongoi aku do kadai.

I am going to town.

Go I to town.

## LEARN TO SPEAK TATANA'

Tatana' has four classes of pronouns. Class 1 is discussed in Lesson 20, Class 2 in Lesson 20, Class 3 in Lesson 22, and Class 4 in Lesson 19.

### Cultural notes:

In informal situations, names are commonly shortened so that only the last syllable is used, i.e. "Mikiu" becomes "Riu."

**Kadai** means 'town' as well as 'shop'.

"Where are you going?" is used when meeting someone while going somewhere, rather than "Good morning," etc. When you see someone from a distance and wish to greet him, call "Ui (adding the name of a friend around your own age)." For older people, **amai** 'uncle' or **inai** 'aunt' would be more respectful.

People rarely shake hands during greetings and leave-takings except on special occasions such as weddings. Then it is polite to "make the rounds" and shake hands with all adults. Handshakes, especially with women, are very light.

### Vocabulary:

<b>aku</b>	I	<b>Kosmas</b>	proper name
<b>amai</b>	uncle (not a relative)	<b>Mikiu</b>	proper name
<b>bagas</b>	rice (without the husk, but uncooked)	<b>mongoi</b>	go
<b>bakarang</b>	to fish	<b>mu</b>	you
<b>bali</b>	to buy	<b>mugad</b>	your
<b>baloi</b>	house		go
<b>bogok</b>	home	<b>ni</b>	set off
	pig	<b>niu</b>	leave
	(domesticated)		person marker
<b>bolio'</b>	buy!	<b>numu</b>	over there
<b>bua'</b>	fruit	<b>om</b>	yonder
<b>daging</b>	meat		what
<b>do</b>	relator particle	<b>ombo'</b>	and
<b>dudungu'</b>	banana		connector
<b>inai</b>	aunt (not a relative)	<b>ongoi</b>	where
<b>kadai</b>	town, shop	<b>ongoyon</b>	which
<b>kana'</b>	fish	<b>oo' bo</b>	go
	any meat eaten with rice		going (goal focus)
<b>Kiaru'</b>	name of village	<b>opis</b>	yes
<b>kinotuan</b>	vegetables	<b>po</b>	all right
		<b>pos</b>	office
		<b>ui</b>	yet (modifier)
		<b>usi'</b>	post
			hey!
			salt

## LESSON 2: TELL ME ABOUT YOURSELF!

Ombo' ianan mu mion?

Where are you staying?

Mion aku sino do batu tiga'.

I am staying at mile 3.

Ombo' intad mu?

Where are you from?

Intad aku do K.K.

I am from K.K.

Nokuo tu nokorikot ko situ'?

Why have you come here?

Balajar aku do gia' Tatana'.

I want to study Tatana'.

Songkua buoi mu mion situ'?

How long will you stay here?

Mion aku situ' kira' santaum.

I'll stay here about a year.

Isai ngaran mu?

What is your name?

Ngaran ku nopo i John.

My name is John.

Drills:

Isai ngaran mu?

What is your name?

Ngaran ku nopo i Gaman.  
Godok  
Tinsin  
Munsi  
Indip  
---

My name is Gaman.  
Godok  
Tinsin  
Munsiu  
Indip  
(own name)

Isai ngaran nisio?

What is his name?

Ngaran nisio nopo i Gaman.  
Godok  
Tinsin

His name is Gaman.  
Godok  
Tinsin

Songkua buoi mu mion situ'?

How long will you stay here?

Mion aku situ' kira' santaum.  
onam ngobulan  
talun ngominggu'  
apat ngoodou  
duo ngotaum

I'll stay here about a year.  
six months  
three weeks  
four days  
two years

Mobuoi aku mion situ'.

I'll stay here a long time.

## LEARN TO SPEAK TATANA'

### Grammar notes:

In asking a person's name, the question is literally "Who is your name?" rather than "What is your name?"

Personal names are preceded by the particle *i*.

### Cultural notes:

People generally ask where you are from, your purpose in coming, etc. before asking your name, or they may not ask your name at all. It is more common to ask a third party, "What is his name?" Formerly it was forbidden to say the names of one's parents and parents-in-law. This custom is dying out, but older people may still be reticent about saying those names out loud.

A person's name is important, so once you have heard it, try not to forget it! People think you don't remember ever meeting or conversing with them if you can't remember their names.

Many people have Tatana' names in addition to Christian or Western ones.

*Ombo' intad mu?* can also mean 'Where are you coming from just now?' if used with someone along the road or path.

### Vocabulary:

<i>apat</i>	four	<i>ko</i>	you (sg.)
<i>balajar</i>	study learn	<i>ku</i>	my I
<i>batu</i>	mile stone	<i>mion</i>	live stay
<i>buoi</i>	long duration (of time)	<i>mobuoi</i> <i>Munsiu</i> <i>ngaran</i>	long (time) proper name name
<i>duo</i>	two	<i>ngobulan</i> <i>ngominggu'</i>	months weeks
<i>Gaman</i> <i>gia'</i>	proper name language speak talk	<i>ngoodou</i> <i>ngotaun</i> <i>nisio</i>	days years his her
<i>Godok</i> <i>ianan</i>	proper name place		he
<i>i</i>	person marker		she
<i>Indip</i> <i>intad</i>	proper name from origin	<i>nokorikot</i>  <i>nokuo</i>	arrived came why
<i>isai</i> <i>kira'</i>	who about approximately		what is the matter? topic particle

# LEARN TO SPEAK TATANA'

onom  
sino

six  
over there  
location word  
here  
how much  
how many

situ'  
songkuo

sontaum  
talu  
Tatana'  
tiga'  
Tinsin  
tu

one year  
three  
Tatana  
three (Malay)  
proper name  
for

LESSON 3: VISITING WITH A PURPOSE

Ombo' bagu ongoi mryun diti?

Where are you going?

Mimpanau akai do niu.

We are going over there.

Nunu po ajat mryun mongoi sino?

What is your reason for going over there?

Aro no ajat rundingan mai.

We have something to discuss.

Magalud toi baroi nisiro? Kaa aku mapandai do baloi nisiro. Tuduki' aku do dalan, mapalid bagu aku. Kaa aku insan-insan mongoi do baloi nisiro.

Is it far to their house? I don't know where their house is. Show me the way, or else I'll get lost. I have never been to their house.

Aku pun kaa nini' mapandai ombo' ionon nu baloi nisiro. Mangkali' niu isiro do motidong. Nunu po nua' buat nisiro sino?

I don't know where their house is, either. They probably live up in the hills. What are they doing up in the hills?

Mamagun.

They live there/have their garden there.

Drills:

Isai do baloi do niu dino?

Whose house is that over there?

Ino baloi ku.

That is my house.

ni ama'

my father's house

ni amai

my uncle's house

nu sulod ku

my younger sibling's house

nu pinsan ku

my cousin's house

nu kawan ku

my friend's house

nu kamanakon ku

my niece/nephew's house

Loin ko disio baloi dino.

That house is not his.

di aka' ku baloi dino

my older sibling's

di ama' ku baloi dino

my father's

di gasi' ku baloi dino

my brother-in-law's\*

do biras ku baloi dino

my biras's \*

do boisan ku baloi dino

my boisan's \*

\* See cultural notes.

<b>Kaa aku insan-insan ongoi do baloi nisiro.</b>	I have never been to his house.
<b>K.K.</b>	K.K.
<b>kadai dino</b>	that town
<b>bawang dino</b>	that river
<b>lout</b>	the sea
<b>baloi ni Mikiu</b>	Mikiu's house

Grammar notes:

**Bagu** is a clause modifier that does not have a clearly translatable meaning. It is often used to denote chronological sequence, e.g. first something happened, and then something else will happen.

**Toi** basically means 'or' and is used in questions that have no question word. It is also used in tag questions, such as **kaa toi or loin toi** 'isn't it?'

There is no verb 'to be'. Thus "being somewhere" is expressed by a noun or pronoun plus location, as in **Mangkali' isiro sino do motidangan** (probably they there in hills) 'They probably live up in the hills.'

When **kaa** 'not' is followed by **aku** 'I', the sequence is pronounced as /kaaku/. It is difficult to distinguish between **kaa aku** and **kaa ku** as they are both pronounced in the same way. (There is, however, a grammatical difference in focus, since **aku** is used when the pronoun is in focus and **ku** is used when it is not in focus.)

Cultural notes:

People generally have a reason for visiting someone else's house. Many people frown on visiting "just for fun," and consider it a waste of time. In fact, when a guest arrives at his house, part of the host's greeting may be, "Why have you come?"

It is all right to ask personal questions and give vague answers.

When asked where one is going, "over there" is a common answer. Often the direction is indicated by pointing with the chin or lips.

\***Biras** is one's spouse's sibling's spouse.

\***Boisan** is one's child's parents-in-law.

## LEARN TO SPEAK TATANA'

### Cultural notes:

For extra income, a person will sometimes kill a pig just to sell the meat. He will spread the word ahead of time so people can place their orders for a certain cut of meat or a specific number of pounds/kilos. This assures the seller that most, if not all, of the meat will be sold before it is spoiled, and buyers know that they won't miss out on the opportunity. Any meat not spoken for may be sold near the market from the back of a pick-up truck, or from door to door. In deference to Muslims selling fish in the meat market, it is not sold in the market itself.

The kati (0.6 kg; 1.33 lb.) as a measure of weight has officially been replaced by the kilo. Newspaper reports tell of shopkeepers being fined for using katis rather than kilos, but in villages these "new ideas" are not well received. Many families have their own scales marked with katis and see no need to replace them.

Some people are beginning to raise imported white pigs. These grow much larger than the local variety, so the owner has more meat to sell. Since the meat is more tender and has more fat, it can be sold at a higher price. Many people feel it is worth the price, so the cost of local pork has dropped. Imported pigs must be penned up at all times and fed commercial pig feed, which makes raising them impractical.

### Vocabulary:

akan	eat	mompirapa'	cook (vegetables)
Akok	proper name	mongikis	scrape
binuat	cut up (past tense goal focus)	monobok	stab
bogion	share (goal focus)	mura	cheap
buat	cut up	namarakop	inexpensive
inakan	eaten (goal focus)	nangakan	caught
inujab	snitched	ngokati'	ate
kadada'	oh my! God forbid!	ngoringgit	katis (weight)
kikis	scrape	Niku	ringgit (plural)
ma-	verbal prefix	no-	proper name
mamarakop	to catch	nogujab	verbal prefix (past tense)
mamatoi	to kill	nombuat	snitched
maramai	celebrate	nompirapa'	cut up
mo-	populous	nongikis	cooked (vegetables)
mog-	verbal prefix	nonobok	scraped
mogujab	verbal prefix	purak	stabbed
mombuat	snitch	rakop	white
	do	rapa'	catch
	clean (a fish)	rinakop	cook (vegetables)
	cut up (e.g. chicken)	rinapa'	caught
		sakati'	soup
			one kati



## LESSON 4: RAISING PIGS

Mogumu' tinggom mu do bogok?

Do you have many pigs?

Aro nini'. Maalin mantai gumayo.

A few. It's difficult to make them grow up.

Kiaro oyo anak bogok mu, pataako' daki'.

If you have any piglets, give me some.

Kuoyon mu?

What will you do with them?

Pigangon ku. Koiso no bogok ku.  
Naii' kaatoi anak bogok ku.  
Makagayo poyo, padagangon ku.  
Magayo rogo do singkoit.

I'll raise them. I don't have any piglets. My piglets all died. When they are big, I'll sell them. Now they are worth a lot.

Drills:

Kiaro oyo anak bogok mu, pataako' daki'.	If you have any piglets, give me some.
anak asu mu	puppies
bogok mu	pigs
labi nu kana' mu	lots of fish
labi duit mu	lots of money

Koiso bogok ku.  
usin ku  
lampun ku  
bagas ku  
antalu' ku  
palita' ku

I don't have any pigs.  
money  
durian  
rice  
eggs  
a lamp

Grammar notes:

Possession is expressed in various ways in Tatana'. One way is to use the existential word **kiaro** or **aro** 'there is/are' followed by noun plus possessive pronoun, e.g. **Kiaro oyo anak bogok mu** (there-are if child pig your) 'If you have piglets....' In a negative clause, **koiso** 'there is/are not' is used, e.g. **koiso no bogok ku** (there-are-not completive-particle pig my) 'I haven't got any pigs.'

When the object or goal of an action is known from context, it is not necessary to state it explicitly. When an object is talked about, it is in focus grammatically and affects the choice of verb form and class of pronoun. For example, **kuoyon mu?** (what-purpose-goal.focus you?) 'What will you do with 'them?'' and **pigangon ku** (raise-go<sub>al</sub>.focus I) 'I'll raise them.'

## LEARN TO SPEAK TATANA'

**Nai' kaatoi** '(all) died altogether' ('habis mati' in local Malay) is a construction that seems to denote finality. The first verb **nai'** means 'finished, all gone' and is followed by another verb that takes the prefix **ko-** (or **ka-**).

**Pataako' daki'** 'give me!' could be substituted with **taaki' aku**. The first expression focuses on the object to be given, in this case piglets; the second expression focuses on the person who benefits from giving, i.e. the receiver, in this case, 'I'.

### Cultural notes:

It is culturally acceptable to ask questions about how much you paid for something, how many possessions you have, etc. Usually an accurate reply is preferred, but a less-exact one is also accepted.

Pigs are generally left to fend for themselves, and many die before reaching maturity.

In the past everyone raised pigs. Most people still try to raise at least a few to kill for ceremonial purposes (among non-Christians), for special holidays like Chinese New Year, and as part of the bride price (60 kg. of pork, a 'pikul,' is a standard requirement).

### Vocabulary:

<b>anak</b>	child	<b>mogumu'</b>	many
<b>antalu'</b>	egg		much
<b>asu</b>	dog	<b>nai'</b>	finished
<b>daki'</b>	me		all gone
	for me	<b>oyo</b>	if
<b>duit</b>	money	<b>padagangan</b>	is sold (goal focus)
<b>gumayo</b>	become big		
	grow	<b>padaku'</b>	a kind of necklace
<b>kaatoi</b>	died	<b>palita'</b>	kerosene lamp
	dead	<b>pataako'</b>	give! (goal focus)
<b>kiaro</b>	there is/are	<b>pigangan</b>	hold
<b>ko-</b>	verbal prefix		rear
<b>koiso</b>	none	<b>poyo</b>	when
	is/are not	<b>rogo</b>	price
<b>kuoyon</b>	what to do	<b>singkoit</b>	now
<b>labi</b>	more		presently
<b>lampun</b>	white durian	<b>taaki'</b>	give! (referent focus)
<b>maalin</b>	difficult		
<b>magayo</b>	big	<b>tinggom</b>	cattle (animals raised for food)
<b>makagayo</b>	can become big		
<b>mantai</b>	modifier	<b>usin</b>	money

## LESSON 5: THE PADAKU'

Numu ino?	What is that?
Ino no padaku'.	It is a padaku'.
Numu guna' nisio?	What is it used for?
Do mula' i, bila' kumawin, kusoi mamakai do padaku'.	Originally, when there was a wedding, the groom wore it.
Do singkoit aro nini' lagi' ulun mamakai?	Are there still people who wear it today?
Kaa, mogumu' ulun mamakai dogii pakaian karistian.	No, most people wear Christian (Western) clothes.
Ingkuo nua' kalau aku mau' milong do kawin miad do mula' i. Aro toi nua' lagi?	I wonder if I will be able to see a wedding like the former ones. Are there any?
Jarang.	Very seldom.

Drills:

Numu ino?	Numu guna' nisio?	What is that?	What is it used for?
Ino no sandung. poriuk	Pomumutul do suduon. Pompirapaan do numu nopo.	That's a parang. wok	To cut firewood. To cook whatever.
lanjang	Pagansakan do kanon.	rice pot	To cook rice.
kakapu	Pangangapu do baloi.	broom	To sweep the house.
sangkut	Pongingiang do tana'.	hoe	To clear the ground.
ododopon	Ionon modop.	bed	A place to sleep.
kurisi'	Ionon tumudung.	chair	A place to sit.

Numu iti?	What is this?
Iti no surat kawin. kuui toun bagu kina'	This is a marriage license. Chinese New Year cake

Numerical coefficients:

Aro songinan manuk. bogok asu kana' sisiog	There is one (body) chicken. pig dog fish bird
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## LEARN TO SPEAK TATANA'

Aro duo ngoinan mamuk. bogok asu	There are 2 chickens. pigs dogs
solinsou batu antalu' ubat (pil) rambutan lansat limau manis tomatos lado	one seed/little-round stone (linsou)                   egg pill rambutan lansat orange tomato pepper
duo ngolinsou batu antalu'	two seed-like/little-round stones eggs
sobua' baloi kurita' podou bot tungkang kapal	one (thing) house (bua') car/vehicle small boat large (fishing) boat junk ship
duo ngobua' baloi kurita'	two houses cars/vehicles
sombutul/sombulugu/sonsurai sataut arak umau pisau kisap	one bottle of stout rice wine coconut oil soy sauce
duo ngobutul/ngobulugu/ngosurai sataut arak	two bottles of stout rice wine

### Grammar notes:

Tatana' uses numerical coefficients, or classifiers, in expressing a specific number of countable nouns. The most common classifiers are *ulum* (for people), *inan* (for animals), and *linsou* (for small objects, often roundish and seed-like in shape).

The prefix *so(N)-* is used with numerical classifiers when talking about a single object, while the plural marker *ngo* is used with multiple objects. (see Lesson 11)

*Nua'* is a modifier used in questions, following the question word. It can be translated as 'I wonder' and it expresses uncertainty or perhaps mild doubt.

When common procedures or traditional activities are described, the actor of a clause is often not expressed explicitly. In other words, only a predicate is used, as in

**bila' kumawin** (when will-marry) 'when people marry' or 'when there is a wedding'.

Time adverbs usually come first in a sentence, but sometimes they occur last. Example: **Do singkoit aro nini' lagi' ulun mamakai?** (nowadays are also still people wear?) 'Are there still people who wear it today?'

### Cultural notes:

It is interesting to note that "Western" equals "Christian."

The **padaku'** is worn like a necklace. It is made of a long strip of red cloth with three silver ornaments, beaten paper-thin. These are about 15 cm. wide and 10 cm. high and are fastened one below the other. The **padaku'** has other uses, such as being worn by the pagan priest during certain types of ceremonies.

At most modern weddings, the bride wears a white bridal gown, usually rented from Beaufort or K.K. The groom wears a suit coat and usually, a tie, and both bride and groom wear red flowers. Weddings in which the bride and groom wear the traditional costume are extremely rare. Many of the old customs concerning procedure and behaviour are still followed, although often in modified form.

### Vocabulary:

<b>arak</b>	rice wine	<b>kurita'</b>	car
<b>bila'</b>	when	<b>kusoi</b>	man
<b>bot</b>	fishing boat		male
<b>bulugu</b>	round		husband
<b>butul</b>	bottle	<b>kui</b>	cake
<b>dogii</b>	that (distant)	<b>lado</b>	pepper
<b>guna'</b>	use		chili
<b>i</b>	definiteness particle	<b>lagi'</b>	still
<b>ingkuo</b>	how		more
<b>jarang</b>	seldom		also
	rare		again
<b>kakapu</b>	broom	<b>lanjang</b>	cooking pot
<b>kalau</b>	if	<b>lansat</b>	langsat (fruit)
<b>kanon</b>	cooked rice	<b>limau</b>	orange
<b>karistian</b>	Christian,		citrus fruit
<b>kawin</b>	marry	<b>linsou</b>	seed
<b>kina'</b>	Chinese		pip
<b>kisap</b>	soy sauce		classifier (for
<b>kumawin</b>	marry		fruit, eggs, etc.)
<b>kurisi'</b>	chair		

LEARN TO SPEAK TATANA'

<b>mamakai</b>	use	<b>pongingiang</b>	tool for weeding
<b>manis</b>	sweet (Malay)	<b>poriuk</b>	frying pan
<b>manuk</b>	chicken	<b>rambutan</b>	rambutan (fruit)
<b>mau'</b>	want	<b>salinsou</b>	classifier (singular, for fruit, eggs, etc.)
<b>miad</b>	like similar to		
<b>milong</b>	look	<b>sandung</b>	bush knife
<b>modop</b>	sleep	<b>sangkut</b>	hoe
<b>mula'</b>	beginning	<b>sataut</b>	stout (beverage)
<b>ngo-</b>	pluralizer (prefix)	<b>sisiog</b>	bird
<b>ngobua'</b>	classifier	<b>sobua'</b>	classifier (singular)
<b>ngobulugu</b>	bottles (classifier)	<b>sombulugu</b>	one bottle of
<b>ngobutul</b>	bottles	<b>sombutul</b>	one bottle
<b>ngoinan</b>	classifier (plural)	<b>songinan</b>	classifier for animals (singular)
<b>ngolinsou</b>	classifier (plural)		
<b>ngosurai</b>	bottles	<b>sonsurai</b>	one bottle of
<b>ododopon</b>	bed sleeping place	<b>suduon</b>	firewood
<b>pagansakan</b>	cooking (place for it)	<b>surai</b>	bottle
<b>pakayan</b>	clothes	<b>surat</b>	letter
<b>pangangapu</b>	broom	<b>tana'</b>	earth land
<b>pil</b>	pill	<b>tomatos</b>	tomato
<b>pisau</b>	knife	<b>toun</b>	year
<b>podou</b>	canoe boat	<b>tumudung</b>	sit
		<b>tungkang</b>	junk (vessel)
<b>pompirapaan</b>	cooked	<b>ubat</b>	medicine
<b>pomumutul</b>	tool for chopping (firewood)	<b>ulun</b>	person
		<b>umau</b>	people oil

LEARN TO SPEAK TATANA'

Drills:

Aro sampasang konoon.  
manuk  
bogok

There is a set/pair of clothes (skirt and blouse).  
chickens (male and female)  
pigs (male and female)

Aro duo ngopasang konoon.  
manuk  
bogok

There are 2 sets/pairs of clothing.  
chickens  
pigs

Aro sapikul bogok.  
daging  
badil

There are 60 kilos of pork.  
meat  
cannon

Aro sangkaping ruti'.  
kuui

There is a slice of bread.  
cake

Aro sabatang totoun.  
sogirit  
sigup

There is a tree trunk. (stick like)  
cigarette  
homemade cigarette

Aro miso bawang.

There is one river. (This set does not have  
a numerical coefficient.)

sira'  
gonob  
sandung

shirt  
long skirt  
long knife/bush knife

Nunu saat nu baloi mryun?

What colour is your house?

Baloi mai saat mosilou.  
moria'  
mopurak  
motomou

Our house is yellow.  
red  
white  
blue/green

Isai ngoulun ino?

Who is that?

Ino no anak ku.  
mongiwan ku  
dangan ku  
timpan ku  
i ama' ku  
i ina' ku  
i aki ku  
i adu' ku  
i amai ku  
i inai ku

That is my child.  
daughter-/son-in-law  
friend  
neighbour  
father  
mother  
grandfather  
grandmother  
uncle  
aunt

## LESSON 6 : WHO IS GETTING MARRIED?

Ombo' ongoi muyun?	Where are you going?
Mongoi akai do kawin.	We are going to a wedding.
Ombo' ionon nu kawin?	Where is the wedding?
Sino do kampung Kiaru'.	Over there in Kiaru.
Isai gii kumawin?	Who is getting married?
Anak komupusan ni Jipri.	The youngest daughter of Jipri.
Ombo' intad nu kusoi?	Where is the man from?
Intad isio do Bundu'.	He is from Bundu.
Isai ngaran ni ama' no?	What is his father's name?
Ngaran nisio i Gaman.	His name is Gaman.
Nunu inapung?	What is the bride price?
Karabau: songinan, badil: sapikul, bogok: sapikul, duit balanja: limo ngaatus, sampasang konoon, sabantuk susulung, soutas rantai ringgit.	A water buffalo, a small cannon, 60 kgs (one 'pikul') of pork, \$500 for expenses, an outfit of clothing, a ring, and a belt made of coins.
Nunu karaja' nisio?	What is his job?
Karaja' do kampung. Mogumo. Mamalu do rumbio. Moninggom do bogok. Mantanom do gata.	He works at home planting rice, cutting down sago palms, raising pigs, and growing rubber.
Ombo' ionon nisiro lapas kawin?	Where will they live after the wedding?
Minsusulap sumuai do motutuo nisiro. Kaa ondogii poigimpu. Nakaali-ali no.	They will live separately from their parents. They won't live with them. They are already independent.
Mogumu' ulun odou kawin?	Will there be many people at the wedding?
Ulun mindakod mogumu' maya'. Ulun mamagun, kaa barapa mogumu'.	Many friends and relatives will come with the groom (lit. 'will follow up the stairs'), but there will not be very many from the bride's side (lit. 'the ones who live there').



Grammar notes:

Note that **gii** 'that, that which, which' is used with **isai** 'who' in **Isai gii kumawin?** 'Who is getting married?'

The prefix **poi(N)-** is used with verb roots to express state of being, such as posture. The dialogue has one stative verb: **poigimpu** 'living under the father's jurisdiction (of a newly married couple)'. Other examples: **poingion** 'living or staying (in a place)', **poimpatoi** 'dead', **pointudung** 'sitting'.

Cultural notes:

In the dialogue a small cannon is listed as part of the bride price. A frozen form is used, denoting a specific size of cannon. While these are no longer exchanged today, they form an important part of the traditional exchange. Even now, if you ask someone what is a normal or standard bride price, the cannon may be included, even though it is no longer available.

If the groom works for the government or a private company, the bride price will probably be higher, especially if the girl has finished secondary school and/or has a job. In such cases it is not unusual for the money requested to be as high as \$4000-5000.

In earlier days the couple always went to live with the groom's family. It was considered quite shameful for them to live with the girl's family, as doing so implied that the groom and his family were not capable of supporting the new wife. Today most young couples prefer to live by themselves, if possible, often in a small house close to the boy's family. Of course, this only applies if the couple does not plan to live in a completely different district (where the man is working, for example).

Vocabulary:

<b>adu'</b>	grandmother	<b>gata</b>	rubber
<b>aki</b>	grandfather		latex
<b>ali</b>	separate	<b>gii</b>	that
	other		which
<b>badil</b>	cannon	<b>gonob</b>	skirt (sarong)
	shoot	<b>ina'</b>	mother
<b>balanja</b>	expenses	<b>inapung</b>	bride price
<b>barapa</b>	how much	<b>Jipri</b>	proper name
	so much	<b>kampung</b>	village
<b>bundu'</b>	belunuk (fruit)	<b>karabau</b>	water buffalo
<b>dangan</b>	friend	<b>karaja'</b>	work

## LEARN TO SPEAK TATANA'

<b>komupusan</b>	youngest last	<b>poimpatoi</b> <b>poingion</b>	dead living
<b>konoon</b>	clothes cloth	<b>pointudung</b> <b>rantai</b>	staying sitting
<b>lapas</b>	after		chain (also: measure of distance)
<b>limo</b>	five	<b>ringgit</b>	ringgit dollar
<b>mamalu</b>	make sago		sago palm
<b>mantanom</b>	to plant	<b>rumbio</b> <b>ruti'</b> <b>saat</b>	bread colour paint
<b>maya'</b>	follow go along	<b>sabantuk</b>	classifier for rings (singular)
<b>mindakod</b>	go up (to a house)	<b>sabatang</b>	classifier (singular)
<b>minsusulap</b>	stay in a hut	<b>sampasang</b>	one pair
<b>miso</b>	one	<b>sangkaping</b>	classifier (singular)
<b>mogumo</b>	grow hill rice	<b>sapikul</b>	one picul (measure of weight)
<b>mongiwan</b>	daughter-/ son-in-law	<b>sigup</b>	tobacco to smoke
<b>moninggom</b>	raise cattle	<b>sira'</b>	shirt blouse
<b>mopurak</b>	white	<b>sogirit</b>	cigarette
<b>moria'</b>	red	<b>soutas</b>	classifier for chains/belts (singular)
<b>mosilou</b>	yellow	<b>sumuai</b>	separate
<b>motomou</b>	blue/green	<b>susulung</b>	ring (for finger)
<b>motutuo</b>	parent(s)	<b>timpan</b>	ring (for finger)
<b>nakaali</b>	separated	<b>totoun</b>	three
<b>ngaatus</b>	hundreds		
<b>ngoulun</b>	people		
<b>no</b>	his her		
<b>odou</b>	day		
<b>ondogii</b>	modifier		
<b>poi(N)-</b>	prefix denoting state		
<b>poigimpu</b>	live together (e.g married couple with man's parents)		

## LEARN TO SPEAK TATANAN'

Vocabulary:

<b>adat</b>	custom(s) customary law religion	<b>masam</b>	like as
<b>ampat</b>	four	<b>minggu'</b>	week
<b>anam</b>	six	<b>moginum</b>	religious ceremony
<b>ani'</b>	only just	<b>nakabadagang</b>	sold
<b>ari</b>	day	<b>namali</b>	bought
<b>badagang</b>	sell	<b>nangakan</b>	ate
<b>bokon</b>	other the rest	<b>natok</b>	sago (uncooked)
<b>dagangan</b>	sell(ing)	<b>nobuoi</b>	long (time)(past)
<b>dua'</b>	two	<b>o</b>	discourse particle
<b>induo</b>	to halve twice	<b>ontok</b>	at the time
<b>lima'</b>	five	<b>satanga'</b>	one half
<b>makatampak</b>	can go on top	<b>satu'</b>	one
<b>mamali</b>	buy	<b>sinu</b>	yonder
		<b>sombulan</b>	one month
		<b>tamu</b>	over there meet
		<b>tidagangan</b>	market (day) selling

LEARN TO SPEAK TATANA'

<b>Mananda' isio do kurungan bogok.</b>	He is making a pigpen.
<b>baloi</b>	house
<b>kabun</b>	garden
<b>mija'</b>	table
<b>ododopon</b>	bed

Grammar notes:

Poyo 'when, if' is a conjunction which is frequently used. It is important to note that **poyo** never comes first in a dependent clause. It is either preceded by the predicate or sometimes by another conjunction, **bila'** 'when'.

When the goal of an action is in focus, verbs take the suffix **-on** or **-o'**. The goal is not marked grammatically. It can be omitted if it is obvious from the context. Examples: **Papason bogok in** (divided-goal.focus pig that) 'The pig is divided/cut open.' **Rokopon, ongoyon pootodo' do urang tua'** (is-caught, go... is-brought-goal.focus to village-headman) 'It is caught and brought to the village headman.'

Cultural notes:

People take this law very seriously because the rice harvest is the main source of income for farming families. Pigs are kept in pens, and buffalo are tied to trees with long ropes. Buffalo are moved to a different location every morning and evening so as to have enough grass to eat. Both pigs and buffalo often become thin while the rice is growing because there is not as much food as when they forage for themselves. This is especially true of pigs, which are completely dependent on scraps from their owners. Only a few people can afford to buy commercial pig feed, so most people cut down sago palms to supplement the diet of scraps.

<b>akanon</b>	food	<b>kabun</b>	garden
<b>andus</b>	spear	<b>kupi'</b>	coffee
<b>bakaraja'</b>	work	<b>kurungan</b>	pen (for animals)
<b>bilod</b>	rice (plant)	<b>lumibag</b>	sing
<b>botokon</b>	stab		chant
<b>in</b>	that (deictic)	<b>mananda'</b>	make
<b>jadi</b>	so		build
	become	<b>mangakan</b>	eat
	turn out		

LEARN TO SPEAK TATANA'

<b>mantangi'</b>	keep crying	<b>-on</b>	verbal suffix
<b>mija'</b>	table		(goal focus)
<b>mimpaju'</b>	wash	<b>orang tua'</b>	village headman
	bathe	<b>papason</b>	divided
<b>mindorong</b>	to rest	<b>piring</b>	plate
<b>minum</b>	drink	<b>poiumon</b>	look for
<b>mokipuli'</b>	ask to pay for	<b>potoodo'</b>	take! (to a place)
<b>momboug</b>	wash dishes	<b>rokopon</b>	is caught (goal focus)
<b>mompupu'</b>	wash clothes		
<b>monsudu</b>	cook	<b>sampapas</b>	a half (of a slaughtered animal)
<b>monyumad</b>	feed (animals)		
<b>naatoi</b>	died	<b>suda</b>	already
	dead	<b>sumayau</b>	dance
<b>nobinasa'</b>	broken	<b>tangampu'</b>	owner
<b>nonokon</b>	speared	<b>ukum</b>	law
<b>-o'</b>	suffix		judgement
	(imperative/-		
	atemporal;		
	goal focus)		

LESSON 8: CLIMBING THE BUNDU' TREE

Odou diti momua' do bundu'. mongoi apak?	Kaa kau	Today people are climbing the belunuk trees. Aren't you (pl.) coming along/joining us/them?
Mogumu' ulun mongoi pua' do bundu'?		Are many people going to climb the tree?
Towoi. Kaa aku ontok mapandai.		I don't know.
Songgian momua'?		When are you climbing?
Gumoi' diti.		This afternoon.
Mogumu' oyo wanang myun, taaki' aku apat limo ngoinan.		If you (pl.) get many, give me four or five.

Drills:

Nuli' aku do songkoniabi. koniabi goi'i		I went home 3 days ago. the day before yesterday yesterday today
Nokouli' aku do odou diti.		
Muli' aku do suab. suab miso suab samaman suab sabaki'* suab sabatud* suab mukaram*		I'm going home tomorrow. the day after tomorrow 3 days from now 4 days from now* 5 days from now* 6 days from now*

\*These forms are seldom used any more.

Kaa kau mongoi do kadai? Mongoi.		Aren't you (pl.) going to town? Yes (we are).
Kaa kau louson? Louson.		Aren't you (pl.) hungry? Yes (we are).
Kaa kau mapandai mangakan do mopodos? Mapandai.		Don't you know how to eat spicy food? Yes (we know how to).
Kaa kau maya' dami''? Maya'.		Aren't you coming along with us? Yes (we are).
Kaa kau mokoondom di ina' ama' myun? Mokoondom.		Don't you miss your mother and father? Yes (we do).

Kaa kau mokotutun daki'?  
Mokotutun.

Don't you recognize me?  
Yes (we do).

Aro songinan bundu'.  
koboung  
mangga'  
piasau

There is one (body) belunuk.  
pomelo  
mango  
coconut

Aro sotundun dudungu'.  
piasau

There is one hand of bananas.  
a cluster of coconuts

### Grammar notes:

When the actor of a sentence is understood, it is not necessary to use a pronoun as subject. Examples: **Odou diti momua' do bundu'** 'Today climb the belunuk (trees).' Also, **Songgian momua'?** 'When climbing?'

**Towoi** means 'I don't know'; compare Malay entah. **Kaa aku mapandai** means 'I don't know' or 'I don't know how to.' The two expressions are often used together.

The classifier for bigger fruits, animals, and insects is **inan** 'body'.

Negative questions seem to denote surprise, 'Don't you... but I thought you would!' When the answer is affirmative, usually a one-word response is used, i.e. the verb is repeated. The last syllable is stressed, lengthened slightly, and the intonation falls.

**Oyo** 'if' acts the same way as **poyo** 'when' in that it never comes first in a dependent clause. Example: **Mogumu' oyo wanang mryun** (much if catch your) 'if you get many...'

In the clause **taaki' aku apat limo ngoinan** 'give me four or five (fruit)', the verb **taak** 'give' has the suffix **-i** which denotes the imperative in referent focus. **Aku** 'I' is the referent who benefits from the action.

### Cultural notes:

The belunuk (**bundu'**) fruit resembles a mango, but the flesh is white and the seed rounded. The taste varies from very sweet to quite sour. The fruit grows on very tall trees and is usually picked up when it falls on the ground. Sometimes a group of people will go to collect fruit. Someone will climb a tree

## LEARN TO SPEAK TATANA'

and either pick the fruit or knock it down. Those on the ground then pick it up.

At this time, it seems that the expressions **suab sabaki**, **suab sabatud**, and **suab mukaram** ('4 days, 5 days, and 6 days from now', respectively) are only known and used by older people. The other expressions found in the drill are commonly used.

### Vocabulary:

apak	go along	nokouli'	returned home
	join in	nuli'	went home
dami'	we	ontok	also
	us (exclusive)	piasau	coconut
goi'	late afternoon	pua'	climb
	yesterday	sabaki'	four days from now
gumoi'	towards afternoon	sabatud	five days from now
-i'	suffix (referent focus)	samaman	three days from now
kau	you (pl.)	songgian	when
koboung	pomelo	songkoniabi	two days before yesterday
koniab i	the day before yesterday	sotundum	one hand (of bananas)
louson	hungry		one cluster (of coconuts)
mangga'	mango	suab	tomorrow
mokoondom	can remember	taak	give
	miss	towoi	don't know
mokotutun	recognize	wanang	catch
	know (a person)		gain
mopodos	hot (spicy)		
mukaram	fourth descending generation		
muli'	go home		



## LESSON 9: TAMU DAY

Kiaro toi tamu situ'?	Is there a <u>tamu</u> here?
Kiaro - induo sombulan. Ari dua'.	Yes, twice a month. On Tuesday.
Nunu dagangan ontok do tamu in?	What do they sell during the <u>tamu</u> ?
Mogumu' masam, konoon, natok, masam-masam ani'.	Many kinds of things, like clothes, sago, things like that.
Ombo' intad nu ulun badagang do tamu diti?	Where do the sellers at this <u>tamu</u> come from?
Ulu badagang intad do ianan bokon.	The sellers come from elsewhere.
Songkuo buoi tamu diti tidagangan?	How long does the <u>tamu</u> last?
Satanga' ari. Kaa nini' makatampak do odou.	Half a day. It is over by noon (lit. 'before the sun is overhead').

Drills:

<u>Mamali</u> aku do dudungu'.	I am buying bananas.
Suab <u>mamali</u> aku do dudungu'.	I will buy bananas tomorrow.
Do goi'i <u>namali</u> aku do dudungu'.	I bought bananas yesterday.
<u>Mangkan</u> aku do dudungu'.	I am eating bananas.
Suab <u>mangkan</u> aku do dudungu'.	I will eat bananas tomorrow.
Do goi'i <u>nangkan</u> aku do dudungu'.	I ate bananas yesterday.
<u>Badagang</u> aku do dudungu'.	I am selling bananas.
Suab <u>badagang</u> aku do dudungu'.	I will sell bananas tomorrow.
Do goi'i <u>nakabadagang</u> aku do dudungu'.	I sold bananas yesterday.

Kiaro toi tamu sinu? moginum sinu kumawin sinu surat mai	Is there a <u>tamu</u> there? <u>moginum</u> there <u>wedding</u> there Is our mail there? (Are there letters for us?)
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## LEARN TO SPEAK TATANA'

Songkuo buoi?

How long (will it take)?

Mobuoi.

A long time.

Kaa mobuoi.

Not long.

Nobuoi o.

A long time ago./It took a long time.

### Grammar notes:

Local Malay terms are used for the days of the week. Pronunciation is adapted to fit Tatana':

ari satu'	Monday
ari dua'	Tuesday
ari tiga'	Wednesday
ari empat	Thursday
ari lima'	Friday
ari anam	Saturday
ari minggu'	Sunday

The verb form for "present" and "future" is the same (e.g. mamali 'buy'); the action is not yet completed.

Kiario toi tamu sinu? 'Is there a tamu here?' Toi 'or' is used in questions which can be answered either yes or no.

### Cultural notes:

Everyone looks forward to "tamu day," held on alternate Tuesdays. Sellers from outside the area arrive either late Monday afternoon or early Tuesday morning. They display their merchandise in permanent booths (which must be rented for a small fee) or else out in the open space near the market. Many items not normally available in town are offered and business is usually brisk. Local residents take advantage of the occasion by selling fruit, vegetables, baskets, and homemade cakes and sweets.

Moginum is an important occasion in Tatana' culture, usually arranged after someone has died or when a certain period of time has elapsed since a death. It involves slaughtering a buffalo and (a) pig(s), sacrificing food offerings to the spirits, etc.

## LESSON 10: A VISIT TO THE CLINIC

Ombo' ongoi mu?

Where are you going?

Mongoi aku do kalinik. Sumakit aku. I'm going to the clinic. I'm sick.

Nunu moduol mu?

What hurts?

Modualan aku do ulu. Kadang-kadang simuon aku. Lapas dino, mosimuan. My head aches. Sometimes I have a fever. After that, I have chills.

Mangkali' simuon arip. Bulan loid i aka' ku pun sumakit nini', iad do panyakit dino. Singkoit nokobonsoi o. Moonsoi mongoi ko do kalinik. Mongoi aku do kadai bosino. Maya' ko? Probably it's malaria. Last month my older sister had an illness like that. Now she is well. It would be good for you to go to the clinic. I am going to town later. Would you like to come with me?

Oo' bo.

O.K.

### Drills:

Sumakit aku.

I'm sick.

Nunu panyakit?

What's wrong (what disease?)

Mogilob aku.

I'm vomiting.

Ampusan aku.

short of breath

Montai' aku.

having diarrhoea

Lama aku.

weak

Paning aku.

dizzy

Simuon aku.

I have a fever.

Pampagan aku.

chills

Nunu moduol mu?

Where do you hurt?

Modualan aku do ulu.

My head aches.

tinai'

stomach

likud

back

limbawo

shoulder

mato

eye(s)

tonok

leg/foot

abik

side (ribs)

## LEARN TO SPEAK TATANA'

\***Gasi'** is a male's brother-in-law. A female uses **along** for both brother-in-law and sister-in-law.

**Mamagun** literally means 'make a garden', but is commonly used to mean live or dwell in a place.

### Vocabulary:

<b>ajat</b>	intention	<b>ko</b>	'not' (negates a noun)
<b>aka'</b>	older sibling (brother or sister)	<b>loin</b>	not (negates a noun)
<b>akai</b>	we (exclusive)	<b>lout</b>	sea
<b>along</b>	sister-in-law (for man & woman) brother-in-law (for woman)	<b>magalud</b>	far away
<b>ama'</b>	father	<b>mai</b>	our
<b>aro</b>	there is are	<b>mamagun</b>	we (exclusive) live (in a place)
<b>bagu</b>	then (discourse particle denoting temporal succession)	<b>mangkali'</b>	probably
<b>bawang</b>	river	<b>mapalid</b>	lost one's way
<b>biras</b>	relationship of people who have married siblings	<b>mapandai</b>	know how to
<b>boisan</b>	relationship of parents whose children are married to each other	<b>mimpanau</b>	walk about stroll
<b>buat</b>	do	<b>motidangan</b>	hills hilly region
<b>dalan</b>	way road path	<b>motidong</b>	hill
<b>di</b>	person marker	<b>muyun</b>	you
<b>dino</b>	that (deictic)	<b>nini'</b>	your (pl.)
<b>diti</b>	this (deictic)	<b>nisiro</b>	also (modifier)
<b>gasi'</b>	brother-in-law (for man)	<b>no</b>	they their
<b>ino</b>	that (deictic)	<b>nu</b>	completive particle actor particle (with non-actor focus)
<b>insan</b>	once	<b>nua'</b>	modifier "I wonder"
<b>isiro</b>	they	<b>pinsan</b>	cousin
<b>kaa</b>	not no	<b>pun</b>	even
<b>kamanakon</b>	nephew niece	<b>rundingan</b>	topic particle discussion meeting
<b>kawan</b>	friend	<b>sulod</b>	younger sibling (brother or sister)
		<b>toi</b>	or
		<b>tuduki'</b>	question word teach! show! (referent focus)

Moonsoi mongoi ko do baloi nu maman  
mu.

moninggom do mamuk  
mamali do lakatan  
mokitanom do bilod

It would be good for you to go to your  
uncle's house.

It would be good to raise chickens.  
buy sticky rice  
ask people to help  
plant rice

Moonsoi mongoi ko do rumasakit.

kau  
isio  
aku  
isiro

It would be good for you to go to the  
hospital.

you (pl.)  
him/her  
me  
them

### Cultural notes:

Many people still rely on home remedies or Chinese herbal medicine for headaches, upset stomach, diarrhoea, colds, fever, etc. If no improvement is seen fairly quickly, most people will go to the government clinic in town. A pagan priest may be called to perform a healing ceremony for illnesses believed to be caused by sorcery, curses, or broken taboos.

### Vocabulary:

abik	side (of body)	mato	eye
ampusan	short of breath	modualan	painful
arip	spleen		aching
	'malaria'	moduol	painful
bosino	later on	mogilob	to vomit
bulan	month	mokitanom	ask to plant
	moon	montai'	have diarrhoea
iad	like(ness)	moonsoi	good
	peer	mosimuan	have chills
	contemporary	nokobonsoi	recovered
kadang-kadang	sometimes		well again
kalinik	clinic	pampagan	have chills
lakatan	glutinous rice	paning	dizzy
lama	weak	panyakit	illness
likud	back	rumasakit	hospital
limbawo	shoulder(s)	simuon	fever
loid	old	sumakit	sick
	former	tinai'	stomach
maman	uncle (mother's or father's brother)	tonok	belly
		ulu	foot
			head

LESSON 11: BUYING PORK

Suab i Akok mamatoi do bogok.  
Mau' ko mamali do daging?

Tomorrow Akok will kill a pig. Do you want to buy some pork?

Songkuo sakati'?

How much per kati?

Talu ngoringgit.

Three dollars.

Kadada' do mura, badagang isio talu ngoringgit!

That's so cheap! He is selling it for only three dollars per kati!

Maramai ulun mamali do daging bogok purak. Kaa mamali do daging kampung.

Many people buy the meat of the imported white pigs. They don't buy local pork any more.

Mamali aku talu ngokati'.

I want to buy 3 katis.

Aku pun mau' mamali duo-talu ngokati'. Moonsoi mamali takau do songkuku. Bogion.

I also want to buy 2 or 3 katis. It would be good if we buy a quarter and divide it.

Drills:

Moonsoi mamali takau do songkuku. (bali)  
Moonsoi mamarakop takau do bogok. (rakop)  
monobok (tobok)  
mongikis (kikis)  
mombuat (buat)  
mompirapa' (rapa')  
mangakan (akan)  
mogujab (ujab)

It would be good if we buy a quarter.  
catch a pig  
stab  
scrape the skin  
cut up  
roast  
eat  
snitch a little of the meat

Namarakop i Niku do bogok.  
Nonobok  
Nongikis  
Nombuat  
Nompirapa'  
Nangakan  
Nogujab

Niku caught a pig. (Actor Focus)  
stabbed  
scraped the skin of  
cut up  
roasted  
ate  
snatched a little of the meat of

Rinakop ni Niku bogok dogiri.  
Tinobok  
Binuat  
Rinapa'  
Inakan  
Inujab

Niku<sub>1</sub> caught that pig. (Goal Focus)  
stabbed  
cut up  
roasted  
ate  
snatched a little of the meat of

Grammar notes:

The prefixes **mo-** in present (non-past) tense and **no-** in past tense are affected by the initial sound of the verb root. The vowel of the prefix becomes **a** if the first vowel of the root is also **a**. The following changes take place:

root-initial p, b (or w, which occurs infrequently)	---	m
root-initial t	---	n
root-initial k	---	ng
root-initial s	---	ny
root-initial vowel	V	---> ngV-

## Examples:

p, b, w ---> m	<b>papas</b>	---	<b>mamapas</b>	'cut open'
	<b>bobor</b>	---	<b>momobor</b>	'throw away'
	<b>wara'</b>	---	<b>mamara'</b>	'inform'
t ---> n	<b>taak</b>	---	<b>manaak</b>	'give'
k ---> ng	<b>kakat</b>	---	<b>mangkat</b>	'carry'
s ---> ny	<b>sangkap</b>	---	<b>manyangkap</b>	'spear fish'
vowel(V) --> ngV	<b>ada'</b>	---	<b>mangada'</b>	'forbid'
	<b>ubul</b>	---	<b>mongubul</b>	'pull by roots'

Note that the prefix **mog-** is different from **mo-**. (But the difference between these two is not entirely clear. Sometimes they are said to have the same general meaning with a certain verb root; sometimes the difference is between general and specific object; in some cases the two meanings are very different.)

The infix **-in-** is inserted within a verb root following the first letter. It marks the verb for past tense in goal focus. Note that this applies to transitive verbs only. Example: **rakop** 'catch', **rinakop** 'was caught'.

The prefix **so(N)-** 'one (of something)' is used with nouns when measuring weight, length of time, etc. The form of the prefix varies depending on the initial sound of the noun to which it is attached, e.g. **sontoun** 'one year', **sombulan** 'one month', **songodou** 'one day'. (see Lesson 5)

Adjectives have the prefix **mo-/ma-** when they occur in descriptive clauses, but the prefix is lost when the adjective occurs in noun phrases. Example: **bogok purak** 'a white pig', but **mopurak bogok dino** 'that pig is white'.

## LESSON 7: ANIMALS EATING THE GROWING RICE

Nunu buat nisio?

What is he doing?

Mananda' do kurungan bogok. Kaa  
no mobuoi mogumo.

He is building a pigpen. It's not  
long before it's time to plant rice.

Nunu no jadi nu bilod, akanon poyo  
nu bogok?

What happens if a pig eats the rice?

Ukum botokon do andus. Bila suda'  
naatoi poiumon do ulun tangampu'.  
Papapas bogok in. Sampapas do  
ulun nonokon, sampapas do ulun  
tangampu'.

Traditional law says to stab/spear the  
pig. When it is dead, look for the  
owner. The pig is divided. Half  
goes to the one who speared it, and  
half goes to the owner.

Ingkua no karabau mangakan do bilod?

What about if a buffalo eats the rice?

Rokopon, ongyon pootodo' do urang  
tua'. Mokipuli' do bilod gii  
nobinasa'.

It is caught and brought to the  
village head. The owner is asked to  
pay for the damaged rice.

Drills:

Nunu buat nisio?

What is he doing?

Mantangi' isio.  
Mimpaju' isio.  
Bakaraja' isio.  
Mangakan isio.  
Modop isio.

He is crying.  
bathing  
working  
eating  
sleeping

Nunu buat mu?

What are you (sg.) doing?

Momboug aku do piring.  
Mompupu' aku do konoon.  
Mimur aku do kupi'.  
Monyumad aku do manuk.

I am washing the dishes.  
washing the clothes  
drinking coffee  
feeding the chickens

Nunu buat mryum?

What are you (pl.) doing?

Sumayau akai.  
Lumbag akai.  
Mindorong akai.  
Monsudu akai.

We are dancing.  
singing  
resting  
cooking



sombulan  
songkuku  
songodou

one month  
one quarter (of  
a slaughtered  
animal)  
one day

sontoun  
takau  
tinobok  
tobok  
ujab

## LEARN TO SPEAK 'TATANA'

one year  
we (inclusive)  
stabbed  
stab  
snitch

LESSON 12: WEATHER

Malasu' banar do odou diti!

It's very hot today!

Songgian bagu dumasam?

When will it rain?

Towoi. Mogodou diti magawad. Onom ngobulan o. Gumawad lagi' dati odou diti.

I don't know. This drought is very long. It will probably continue.

Ingkuo po nua' kobuaan? Kibua' toi nua'?

What about the fruit trees? Will they bear fruit or not?

Mangkali' aro bua' nini' dati. Kalau kibua' majadi nini' dati kalau kidasam.

There is probably only a little fruit. If it rains, there may be a little more fruit.

Masian karabau - aro toi nini' dati naatoi?

The poor water buffalo - have any died?

Aro. Mogumu' naatoi sabap koiso timug inumon. Aro pun timug, kaa mosukup inumon nu karabau.

Yes. Many have died because there is no drinking water. There is some water, but it is not enough for the buffalo to drink.

Drills:

Malasu' banar do odou diti.  
Mosimu'  
Kiribut  
Molundung

It is very hot today.  
cold  
windy  
cloudy

Ingkuo po nua' kobuaan?  
tamu  
pikawinan  
musim mandasam  
kountungan

What about the fruit?  
market  
wedding  
rainy season  
profit

Kibua' toi nua'?  
Kitamu  
Majadi  
Kidasam  
Kiuntung

Will there be some fruit or not?  
a market  
some success  
a rainy season  
some profit

Aro toi nini' dati naatoi?  
noilang  
nogidu'  
nokimpo  
tinumukal

Were there any that died?  
were lost  
ran away  
limped  
became thin

Motukal karabau diti. Labi lagi' tumukal do musim mogodou.  
Molombon karabau diti. Labi lagi' lumombon paakanon oyo do baja'.  
Magawad tali diti. Labi lagi' gumawad sombungan oyo.  
Magayo asu diti. Labi lagi' gumayo do moonsoi akan no.  
Majangkou isio. Labi lagi' jumangkou nakagayo poyo.

### English translation:

This buffalo is thin. It will become even thinner during the dry season.  
This buffalo is fat. It will become even fatter if it is fed cattle feed.  
This rope is long. It will become even longer if another piece is added.  
This dog is big. It will become even bigger if it eats good food.  
He is tall. He will become even taller after he has grown up.

### Grammar notes:

The infix **-um-** follows the first letter (sound) of a root, except when the root begins with a vowel, in which case it becomes a prefix. The meaning of **-um-** is not clear at this point, but it seems to occur with intransitive roots and to refer to non-past, mostly future actions. The dialogue in this lesson has two examples of **-um-**: **dumasam** (**dasam**) 'will rain' and **gumawad** (**gawad**) 'will continue, lit. will become long'.

The prefix **ki-** 'with (something), have something' is attached to noun roots. An example from the dialogue: **Kalau kibua'**, **majadi nini' dati kalau kidasam** (as.for with-fruit, will.turn.out also perhaps if with-rain) 'As for there being fruit, there may be some if it rains.'

**Kalau** means both 'if' and 'in the case of; as for'.

The existential word **aro** 'there is/are' is used with a verb to express that there is something (a topic) to which something has happened. When the topic is known from context it does not need to be stated explicitly. Example: **Aro nini' dati naatoi?** (are-there also perhaps died?) 'Have any died?' ('Are there perhaps some that have died?') The negative counterpart of **aro** is **koiso** 'there is not': **koiso timug inumon** 'there is no drinking water'.

### Cultural notes:

A drought is a very serious problem for both people and animals. Those who rely on rain for their water supply have to look for another source. Without rain, the water table gradually goes down, and wells dry up. When drought is severe, the Public

## LEARN TO SPEAK TATANA'

Works Department drives tanker trucks through the district and fills drums left along the shoulder of the road by residents. These drums are not filled daily, so there is barely enough water for even a small family. The water holes and "mud baths" for the buffalo also dry up, causing great difficulty for the owners and misery for the buffalo! Even fruit trees are affected. With insufficient rain, they bear little or no fruit.

### Vocabulary:

<b>baja'</b>	feed	<b>molundung</b>	cloudy
	manure	<b>mosimu'</b>	cold
<b>banar</b>	true	<b>mosukup</b>	enough
	real		sufficient
<b>dasam</b>	rain	<b>motukal</b>	skinny
<b>dati</b>	perhaps		thin
<b>dumasam</b>	will rain	<b>musim</b>	season
<b>gawad</b>	long	<b>majadi</b>	became,
<b>gumawad</b>	become long		turned out
<b>inumon</b>	drunk (goal focus)		happened
	drink	<b>nakagayo</b>	grew up
<b>jumangkou</b>	become tall		became big
<b>ki-</b>	prefix denoting	<b>nogidu'</b>	fled
	possession		gone away
<b>kibua'</b>	have fruit	<b>noilang</b>	lost
<b>kidasam</b>	rainy		disappeared
<b>kiribut</b>	windy	<b>nokimpo</b>	paralyzed
<b>kitamu</b>	there is a	<b>paakanon</b>	fed
	market (day)		given food
<b>kiuntung</b>	profitable		(goal focus)
<b>kobuaan</b>	fruits	<b>pikawinan</b>	wedding
<b>kountungan</b>	gain	<b>sabap</b>	because
	profit		reason
<b>lumombon</b>	become fat	<b>sombungan</b>	continuation
<b>magawad</b>	long	<b>tali</b>	rope
<b>majadi</b>	turn out		string
	succeed	<b>timug</b>	water
<b>majangkou</b>	tall	<b>tinumukal</b>	lost weight
<b>malasu'</b>	hot		got skinny
<b>mandasam</b>	rainy season	<b>tumukal</b>	lose weight
<b>masian</b>	pity		become thin
<b>mogodou</b>	dry season	<b>-un-</b>	verbal infix
<b>molombon</b>	fat (qualifier)		

## LESSON 13: DIVORCE

**Numu sabap mryun niada'?**

Why did you get a divorce?

**Towoi. Nasip mai o mangkali' do kaa akai magawad. Loin oyo ko ingkoi dino om kaa nini' bagu patut. Miiwal akai pun kaa.**

I don't know. I guess it was our fate not to have a long marriage. It just didn't work out (lit. 'If it wasn't like that, it wouldn't be right.') We didn't (even) quarrel.

**Nokuo po babari' mu noi' andu' mu? Numu sala' nu andu' mu?**

Why did you send your wife away? What did she do wrong?

**Mongingiwagu andu' ku. Makapanau aku poyo, bojaga' isio bobanar daki'. Ingkuo aku lagi', mapaya aku mintataan do guang. Songgian aku mokouli' intad do bakaraja', miiwal ani' karaja' mai. Kaa mataanan.**

The problem with my wife was that she was jealous. Whenever I went anywhere, she watched me closely. I finally couldn't stand it any more. When I came home from work, all we did was quarrel. I couldn't take it any more.

Drills:

**Niiwal akai pun kaa.**

We didn't even quarrel./It's not that we quarrelled.

**Nogirak  
Nogigia'  
Nantangi'**

laugh/	laughed
talk/	talked
cry/	cried

**Malambat-lambat gia' nisio.  
Masarok  
Madaras  
Modomon  
Maamis**

She speaks slowly.  
quickly/rapidly  
loudly  
softly  
sweetly

**Numu sabap mryun niada'?**  
mryun niiwal  
mryun nibukut  
mu nogidu' intad do baloi  
nisiro niada'  
nisiro nintatau'

Why did you (pl.) get a divorce?  
quarrel  
punch each other  
you (sg.) run from house  
they get a divorce  
they hide

Grammar notes:

Note the pronoun **mryun** in the first line of the dialogue: **Numu sabap mryun niada'?** 'Why did you (pl.) get divorced?' or 'What is the reason (behind) your divorce?' The question phrase **numu sabap** requires a possessive (Class 3) pronoun, but the verb that follows is marked for actor focus.

## LEARN TO SPEAK TATANA'

A dependent clause is often preceded by the relator particle **do**. Example: **Nasip mai o mangkali' do kaa akai magawad** 'I guess it was our fate not to have a long marriage.'

Note the word order in the sentence **Niiwal akai pun kaa** (fought we (ex.) even not) 'We didn't even fight./It's not that we quarrelled.' The negative word **kaa** comes last in the clause, probably to emphasize the fact that what happened was contrary to expectation.

**Kaa mataanan** 'I couldn't take it any longer' has the verb **mataanan** in referent focus with suffix **-an**. The referent is not expressed.

### Cultural notes:

Marriages and divorces are the responsibility of the Native Chief. He issues marriage licenses for \$1 and may also grant divorces. Normally, when a couple is having problems, they go to the village head and discuss the matter with him. He tries to solve the problem and save the marriage. If he is unsuccessful the couple then goes to the Native Chief, who also encourages them to stay together. When all else fails, the Native Chief grants the couple a divorce. If there is a legal marriage certificate, the wife is entitled to half of the possessions. If there was no certificate, the wife and children go home to her parents with nothing. The ex-husband is under no obligation to support the family and often remarries.

### Vocabulary:

<b>-an</b>	suffix	<b>miwal</b>	quarrel
<b>andu'</b>	woman	<b>mintataan</b>	to endure
	female		be patient
	wife	<b>modomon</b>	softly
<b>bobanar</b>	really	<b>mokouli'</b>	can go home
<b>bojaga'</b>	watch	<b>mongingiwagu</b>	be jealous
<b>guang</b>	heart	<b>nantangi'</b>	kept crying
	seat of	<b>nasip</b>	luck
	emotions		fortune
<b>ingkoi</b>	like that/this		fate
<b>lambat</b>	slow	<b>niada'</b>	divorced
<b>maamis</b>	sweet	<b>nibukut</b>	punching each
<b>madaras</b>	strong		other
<b>makapanau</b>	can walk	<b>niiwal</b>	quarrelled
<b>malambat</b>	slow	<b>nintatau'</b>	hid oneself
<b>mapaya</b>	tired	<b>nogigia'</b>	spoke
<b>masarok</b>	rapid	<b>nogirak</b>	laughed
	often	<b>patut</b>	should
<b>mataanan</b>	endure (referent focus)		must

## LESSON 14: CHINESE NEW YEAR

- Mongoi kau do K.K. do toun bagu kina'?
- Are you going to K.K. to celebrate Chinese New Year?
- Kaa, mion akai situ'.
- No, we are staying here.
- Moonsoi mongoi situ' do baloi mai.
- It would be good to come to our house.
- Pukul songkuo?
- What time?
- Tangadou ani'.
- Around midday.
- Nunu adat nu toun bagu kina'?
- What are the Chinese New Year customs?
- Mamatoi do bogok, mamatoi do manuk. Mompirapa' moroso. Lapas dino, mogipag do dangan-dangan.
- We kill pigs and chickens. We cook all kinds of delicious food. Then we invite our friends.
- Mogumu' karaja'. Aro ulun tumamba' mompirapa'?
- That's a lot of work. Do you have someone to help you?
- Aro! Waktu toun bagu kina', somumua anak muli'. Tumamba' monsudu.
- Oh, yes! During Chinese New Year, all the children come home and help with the cooking.
- Nunu ngomasam kuui tandaan do toun bagu kina'?
- What kinds of cakes do you make for Chinese New Year?
- Kuui tinapung, tinimbu, kuui antalu'.
- Tinapung (from sticky rice flour), tinimbu (packets of rice wrapped in leaves), and antalu (cakes made with lots of eggs).
- Kopirayan manyambut ari basar kina'?
- How many days do you celebrate Chinese New Year?
- Kataluan. Mimpanau takau mongoi do toun baru. Mongoi baloi ni Moto. Sino takau mompoginuman.
- For 3 days. Let's go visit our friends. We'll go to Moto's house to celebrate. There will be plenty (to eat and) drink.

LEARN TO SPEAK TATANA'

Drills:

Pukul songkuo no iti?

What time is it (now)?

Pukul tuju'.

It's 7 o'clock.

lima' (mosuab o)

5 o'clock (in the morning)

dua' satanga'

2.30

Limabalas minit lagi' pukul lapan.

7.45 (lit. '15 minutes until  
8 o'clock')

Pukul songkuo?

What time (will something happen)?

Tangadou ani'.

Around noon.

Pukul lapan mosuab.

8 o'clock A.M. (morning)

Pukul tiga' do gumoi'.

3 o'clock P.M. (afternoon)

Pukul empat do milalangga'.

4 o'clock A.M. (sunrise)

Kopirayan kau situ'?

How many days will you be here?

Kaduaan.

2 days.

Kataluan.

3 days.

Kaapatan.

4 days.

Kalimaan.

5 days.

Kaanaman.

6 days.

Nopirayan kau sinu?

How many days were you there?

Naduaan o.

2 days.

Nataluan o.

3 days.

Naapatan o.

4 days.

Nalimaan o.

5 days.

Naanaman o.

6 days.

Grammar notes:

Malay numerals are used to express time. See drills for examples.

An invitation can be extended in the form of suggestion, as in the third line of the dialogue: **Moonsoi mongoi situ' do baloi mai** (is-good come to house our (ex.)) 'It would be good if (you) came to our house', i.e. 'Please come to our house.'

'How many days?' is expressed by a single word **kopirayan**. The response is a single-word expression also, formed with the prefix **ko-** plus the suffix **-an** attached to the numeral. When the numeral ends in **o**, it changes to **a** before the suffix, thus **kaduaan** (duo), **kalimaan** (limo).



Cultural notes:

Chinese New Year is the most important holiday of the year. Since many Tatana are married to Chinese or have Chinese ancestors, many Chinese customs are followed. Scattered family members come home if at all possible. After spending time with the family (usually on the first day), visits are made to the homes of friends and neighbours, where cakes, sweets, and drinks are served in abundance. While commercial cakes may be served, special kinds of cakes (**kuui tinapung**, **tinimbu**, and **kuui antalu'**, and others) are made only at this time of the year. The government normally declares two or three days as official holidays, but informal celebrating continues for 15 days.

Vocabulary:

<b>baru</b>	Chinese New Year	<b>Moto</b>	proper name
<b>basar</b>	Chinese New Year	<b>naanaman</b>	six days (past)
<b>kaanaman</b>	six days	<b>naapatan</b>	four days (past)
<b>kaapatan</b>	four days	<b>naduaan</b>	two days (past)
<b>kaduaan</b>	two days	<b>nalimaan</b>	five days (past)
<b>kalimaan</b>	five days	<b>nataluan</b>	three days (past)
<b>kataluan</b>	three days	<b>ngomasam</b>	kinds of
<b>kopirayan</b>	how many days	<b>nopirayan</b>	how many days (past)
<b>lapan</b>	eight	<b>pukul</b>	o'clock
<b>limabalas</b>	fifteen	<b>somumua</b>	all
<b>manyambut</b>	celebrate	<b>tandaan</b>	make
<b>milalangga'</b>	dawn	<b>tangadou</b>	noon
<b>minit</b>	minute	<b>tinapung</b>	midday
<b>mogipag</b>	call	<b>tinimbu</b>	rice cake
<b>mompoginuman</b>	drink together	<b>tuju'</b>	rice packet
	feast	<b>tumamba'</b>	seven
<b>moroso</b>	tasty	<b>waktu</b>	help
	delicious		time
<b>mosuab</b>	morning		during

LEARN TO SPEAK TATANA'

LESSON 15: SICKNESS

Songgian ko pokolimom do moduol mu in? When did you begin to feel the pain?

Gii do morondom i.

Last night.

Numu malimanan mu?

What hurts you/how do you feel?

Moduol ulu ku.

My head aches.

Pangakan kinam do ubat.

(You should) take some medicine.

\* \* \* \*

\* \* \* \*

Ingkuo no ubat dino do naakan mu?  
Kurang o toi nopoyo moduol mu in?  
Kalau moonsoi oyo, babaya poyo.

How was that medicine you took? Has the pain lessened? If it feels better, that's good.

Kakal nini', koiso kurang.

I still have it; it hasn't lessened.

Ingkuo aku no bagu dokou? Kalau ingkooi oyo, pikiran ku ani', ibiton ku okou mongoi do ospital.

What can I do for you? If that's the situation, I think it would be best if I take you to the hospital.

Drills:

Nokuo ko sumakit? Sumakit ko maii?

Why are you sick?

Nakasala' do akan.  
Motinggi' daa'.  
Talampau makan.  
Bopantang do akan.  
Makan kaa bakatawan.

I ate something bad.  
I have high blood pressure.  
I ate too much.  
I ate food which was forbidden.  
I haven't been eating properly.

Ingkuo do singkoit?

How are you (feeling) now?

Nokobonsoi o.  
Nokobabaya no.  
Kaa lagi' moonsoi.  
Kakal lama.  
Kakal paning.

I'm completely well.  
I'm a little better.  
I'm not well yet.  
I'm still weak.  
I'm still dizzy.

Ibiton ku okou mongoi do ospital.  
baloi mai  
K.K.  
akau Kiaru'  
isiro Kudat

I'll take you to the hospital.  
our house  
K.K. (Kota Kinabalu)  
you (pl.) to Kiaru  
them to Kudat

Grammar notes:

Taking a person somewhere is expressed by the verb *ibit* 'bring, take' plus the verb *ongoi* 'go'. *Ibit* takes the goal focus suffix *-on*. The person being taken somewhere is not grammatically marked. Example: *Ibiton ku okou mongoi do ospital* (take-GF I you(sg) go to hospital) 'I'll take you to the hospital.'

Cultural notes:

Good health depends greatly on one's diet. It is believed that eating meat makes one strong, while eating only eggs and dried fish in addition to vegetables will lead to weakness. Drinking a little stout is good for someone feeling weak from loss of blood or low blood pressure. Eating too much cucumber, jungle fern, and certain other vegetables which are considered "cold" will cause your insides to become "cold," and you will not feel healthy. There are many dietary restrictions for those who are pregnant or suffering from various sorts of illnesses.

Vocabulary:

<b>akau</b>	you (pl.)	<b>malimanan</b>	feeling (referent focus)
<b>babaya</b>	better	<b>morondom</b>	dark night
<b>bakatawan</b>	'not proper'	<b>motinggi'</b>	high (of blood pressure)
<b>bopantang</b>	forbidden	<b>naakan</b>	ate
<b>daa'</b>	taboo	<b>nakababaya</b>	gotten a bit better
<b>ibit</b>	blood	<b>nakasala'</b>	recovery
<b>ibiton</b>	take	<b>nopoyo</b>	erred
	bring	<b>okou</b>	wrong modifier
	taken	<b>ospital</b>	you (sg.)
	brought. (goal focus;)	<b>pangkalan</b>	hospital
<b>kakal</b>	still	<b>pikiran</b>	eat
	yet	<b>pokolimon</b>	thought
<b>kinam</b>	try		feel
<b>Kudat</b>	name off town		experience
<b>kurang</b>	less	<b>talampau</b>	too much
	lack		excessively
	decrease		
<b>mai'</b>	will be finished		

LESSON 16: MARRIAGE ARRANGEMENTS

Ingkuo kalau anak mu kumawin do anak ku?

How would it be if your child marries my child?

Kalau aku, koiso kuayan. Tapi' uoton ku gulu' do anak ku om ina' ama' ku, somumua i aka' ku, sulod ku. Kalau kon nisiro, "Buli," baru' o buli. Gumuli' ani' bagu salapas sominggu'.

As for me, I have nothing against it. But I'll ask my child, my parents, my older siblings and younger siblings. If they say it's all right, then it's all right. Come back in a week's time.

\* \* \* \*

\* \* \* \*

Nokoguli' aku no. Jadi, numu kon nisiro? Masaga' toi kaa?

I've come back. So what did they say? Do they agree or not?

Kon nisiro, koiso kuayan, moonsoi o pokowinon isiro.

They said that they don't mind; let them be married.

Songkuo pokitaakan?

How much are you asking as the bride price?

Songkuo ani'. Loin ko idagang ku anak ku. Numu ani' kogaanan guang mu.

Whatever you say is O.K. It's not like I'm selling my child. Whatever makes your heart light.

Ba, tarimakasi no sabap moonsoi guang mu.

O.K., thank you for your kindheartedness.

Drills:

Idagang ku bogok ku.  
Itaak ku sira' ku dokou.  
Ilogos ku isio mugad.  
Ibala' ku galas dino!

I'll sell my pigs.  
I'll give my shirt to you.  
I'll let him go.  
I'll smash that glass!

Muli' aku do suab.  
Gumuli'  
Rumikot  
Sumoborong  
Kumawin

I'll go home tomorrow.  
go back  
come  
go across  
get married

Nokouli' aku no.  
Nokoguli' no.  
Nokorikot no.  
Nokosoborong no.  
Nakakawin no.

I have come home.  
come back  
come  
come across (the river)  
I got married.

Muli' isi do suab.  
 Gumuli'  
 Rumikot  
 Sumoborong  
 Kumawin

He'll go home tomorrow.  
 go back  
 come  
 go across  
 marry

Nokouli' o isio.  
 Nokoguli' o  
 Nokorikot o  
 Nokosoborong o  
 Nakakawin o

He has come home.  
 He has come back.  
 come  
 come across (the river)  
 married

Muli' akai/takau do suab.  
 Gumuli'  
 Rumikot  
 Sumoborong  
 Kumawin

We'll (ex/inc) go home tomorrow.  
 go back tomorrow  
 come  
 come across  
 marry

Nokouli' akai o.  
 Nokorikot o.  
 Nokoguli' o.  
 Nokosoborong o.  
 Nakakawin o.

We have come home.  
 We have come.  
 come back  
 come across  
 married

Muli' okou do suab.  
kito  
akau  
isiro

You (sg) will go home tomorrow.  
 We two will go home tomorrow.  
 You (pl) will go home tomorrow.  
 They will go home tomorrow.

Nokouli' kono  
 Nokouli' kito no.  
 Nokouli' kau o.  
 Nokouli' o isiro.

You (sg) have come home.  
 We two have come home.  
 You (pl) have come home.  
 They have come home.

#### Grammar notes:

Completed action is expressed by the verbal prefix noko-/naka-. The particle no follows the actor. E.g., Nokouli' aku no 'I've returned.'

The prefix i- is used with some verbs to denote action which is beneficial to the actor. The exact meaning and use of this prefix is not clearly determined at this point. Example from the dialogue: Loin ko idagang ku anak ku. 'It's not like I'm selling my child.' Note the actor is expressed by a non-topic pronoun and the goal (object) is not marked.

## LEARN TO SPEAK TATANA'

### Cultural notes:

Formerly nearly all marriages were arranged by parents. Now most young people arrange their own, although their families are very active in determining the bride price. In one wedding engagement party held in 1983, the groom's family presented the following items to the bride's family to seal the agreement: one female buffalo and calf, 60 kg. of pork, an outfit of clothing, a gold ring, and \$5000 for expenses.

The groom's family tried to persuade the bride's family to accept the cash value of the buffalo and calf rather than going to the trouble of transporting them from Penampang by pick-up. But the bride's family would not agree, saying it was important to actually have something from the boy's home come to the girl's home.

### Vocabulary:

ba	affirmative particle	kuayan	reason
baru'	only then	masaga'	something against like
buli	can		want
galas	is allowed	naka-	agreeable
gulu'	glass	noko-	verbal prefix
gumuli'	first (modifier)		verbal prefix (denoting completed action)
i-	return	nokoguli'	returned
ibala'	go back	nokosoborong	gone across
idagang	verbal prefix	pokitaakan	ask to give
ilogos	smash	pokowinon	caused to marry
itaak	sell		married off
kito	sold	rumikot	will arrive
	let (go)	salapas	after
kogaanan	give	sominggu'	one week
kon	we two (dual)	sumoborong	cross over
kono	lightness (weight)	tapi'	but
	said (quoting)	tarimakasi	thank you
	you (sg.)	uoton	ask (goal focus)

## LESSON 17: WHOSE BUFFALO?

Isai do karabau dino pinogonggong  
mai?

Whose buffalo is that one we tied to  
the tree?

Daki' mangkali' do karabau dino.  
Numu po sala' nu karabau ku i?

That buffalo is probably mine. What  
has it done wrong?

Kaa ko ani' mapandai do sala' nu  
karabau in? Kaa mu po toi nokito  
bilod ku norusak? Misti' ko  
mamaganti' do bilod ku in.

Don't you know what that buffalo has  
done? Didn't you see my ruined rice  
field? You will have to replace the  
ruined rice.

Kaa maagat quang ku mamaganti' do  
bilod mu. Aku pun loin ko budu'  
aku. Songkuo ani' okou mokitaak  
do ganti' nu bilod mu, misti' ku  
gontian.

I'm not worried about replacing your  
rice. I know my responsibility!  
(Lit. 'I am not stupid!') However  
much you ask me to replace, I'll  
replace it.

Makana' ko no mambayar daki'  
anampulu ringgit, ongoyo' o  
alapo' karabau mu pinogonggong.

You pay me \$60 and go and fetch your  
buffalo which is tied up.

Oo' bo, ibiton ku no bo iti muli'.  
Onjoo' aku ondogii togio'.  
Nasalasai kito no bo iti.

O.K., I'll take it and go home. Don't  
ask me for more money later. We are  
both satisfied with what we have  
decided.

Drills:

Bilod dino inakan nu karabau.  
Kana' dino inakan nu using.  
inaau  
inilaban  
tinanggayan  
tinindakan

That rice was eaten by the/a buffalo.  
That fish was eaten by a cat.  
snatched  
vomited  
carried in the mouth of  
jumped over

Pinatoi ulun dino.  
Rinakop  
Linapos  
Tinaid  
Kinokot

That man was killed.  
caught  
whipped  
hung  
bitten

## LEARN TO SPEAK TATANA'

**Kaa mu po toi mokito bilod ku norusak?**  
kinotuan ku sinungal nu bogok?  
kurita' ku nobalik?  
suramin jindila' mai nababak?  
karabau mai rinakop nu ulun?

Didn't you see that my rice was ruined?  
my vegetables were rooted by pigs  
my car overturned  
our window panes were broken  
our buffalo was caught by someone

<b>Ongoyo' o alapo' karabau mu!</b>	Go and get/fetch your buffalo!
<b>palatango'</b>	tie
<b>rokopo'</b>	catch
<b>pokotopo'</b>	feed
<b>timpaa'</b>	look at

### Grammar notes:

In negative clauses the actor pronoun immediately follows the negative word **kaa**. In the first example, the verb is in actor focus. In the second one it is in goal focus. Focus affects the choice of the pronoun class.

### Examples:

- (1) **Kaa ko ani' mapandai do sala' mu karabau dino?**  
Not you only know goal.marker wrong-deed of buffalo that?  
'Don't you know what that buffalo has done wrong?'
- (2) **Kaa mu po toi nokito bilod ku norusak?**  
Not you .. question.word saw rice my ruined?  
'Didn't you see my rice that was ruined?'

**Moki-** has the meaning of asking for something, usually a favour, or for help. It is prefixed to a verb root. Examples: **mokitaak** 'ask to give, ask for something', **mokitamba'** 'ask someone to help', **mokitajo** 'ask to repair', and **mokituduk** 'ask to teach'.

### Culture notes:

Both participants in this conversation are expressing their anger quite openly. It is more common to talk politely when with



someone, and express anger and/or disgust only when the person has gone.

See cultural notes in Lesson 7 for traditional laws concerning animals eating growing rice.

Vocabulary:

<b>alapo'</b>	get! take! (imperative/ atemporal)	<b>mokito</b> <b>mokituduk</b> <b>nababak</b> <b>nasalasai</b>	see ask to teach/show cracked finished
<b>anampulu</b> <b>bo</b>	sixty particle (gently urging)	<b>nobalik</b> <b>nokito</b>	came to an end made peace overturned saw
<b>budu'</b> <b>ganti'</b> <b>gontian</b> <b>inaau</b>	stupid exchange replace snatched grabbed (goal focus)	<b>norusak</b> <b>ongoyo'</b>	seen broken go (and do something!) (goal focus)
<b>inilaban</b>	was vomited on (referent focus)	<b>onjoo'</b> <b>oo'</b>	don't yes
<b>jindila'</b> <b>kinokot</b>	window bitten (goal focus)	<b>palatango'</b> <b>pinatoi</b>	tie! killed (goal focus)
<b>linapos</b>	whipped (goal focus)	<b>pinogonggong</b>	tied tethered
<b>maagat</b> <b>makana'</b>	heavy is up to need to	<b>pokotopo'</b>	put out to pasture graze
<b>mamaganti'</b> <b>mambayar</b> <b>misti'</b>	(ex)change to pay must have to	<b>puun</b> <b>rokopo'</b> <b>sala'</b>	topic particle catch! wrong error
<b>moki-</b>	prefix (asking for something)	<b>sinungal</b> <b>suramin</b> <b>timpaa'</b> <b>tinaid</b> <b>tinanggayan</b> <b>tinindakan</b>	rooted (by pigs) glass(es) look! hung carried in mouth
<b>mokitaak</b> <b>mokitajo</b> <b>mokitamba'</b>	ask to give ask for ask to repair ask to help	<b>togio'</b>	jumped over (referent focus) demand payment of debt

Isai do susulung diti?

Whose is this ring?

Towoi, mangkali' di Niang dati.

I don't know, probably Niang's.

Dokou po toi do susulung diti?

Is this ring yours?

Loin ko daki' dino.

That's not mine.

Isai lagi' bagu diti?

Whose then is it?

Di Rubi no banar.

It must be Rubi's.

Dokou banar, Rubi, diti?

Is this really yours, Rubi?

Oo', daki' banar.

Yes, it is indeed mine.

\* \* \* \*

\* \* \* \*

Moto: Isai do usin nopurut ku aro duo ngaatus nio do simpangan mu dalan takau? Dokou mangkali' diti, Rubi?

Moto: Whose money is this that I picked up - there's two hundred - at the junction of our path? Maybe it's yours, Rubi?

Rubi: Loin ko daki'. Mangkali' di Niang. Uoto' daan di Niang.

Rubi: No, it's not mine. It's probably Niang's. Ask Niang!

Moto: Inda' Niang, isai do usin nopurut ku it?

Moto: Whose money really, Niang, is this money I picked up?

Niang: Loin ko daki'. Di Mikiu diti. Niang: This is not mine. This is Mikiu's.

Rubi: Duit o banar ni Mikiu, isio natatakan do duit, moriu isio mogium. Nokorikot isio nio do baloi mai. Moonsoi lagi' tupo nopurut mu. Kaa mu oyo tupo gii nopurut, puruton mu ulum.

Rubi: The money must be Mikiu's, he lost some money. He is busy looking for it. He came to our house. It's good that you picked it up. If you hadn't picked it up, somebody else would have taken it.

Drills:

Dokou po toi do susulung diti?  
 Disio po toi do karabau diti?  
 Di Niang po toi do bantuk diti?  
 Di ina' po toi do kurusang diti?  
 Di aka' po toi do sira' diti?  
 Di inai po toi do bakul diti?  
 Di Kilin po toi do kurita' diti?

Is this ring yours?  
 buffalo his  
 bracelet Niang's  
 brooch mother's  
 shirt the older brother's  
 back basket the aunt's  
 car Kilin's

Isai lagi' bagu diti?

Whose is this then?

Di Rubi no iti.  
 Di maman ku no iti.  
 Di aka' mu no iti.  
 Di Mikiu no iti.  
 Disiro no iti.  
 Dami' no iti.

It's Rubi's.  
 It's my uncle's.  
 It's your older brother's.  
 It's Mikiu's.  
 It's theirs.  
 It's ours (ex).

Uoto' daan di Niang.  
 Ansako' daan disiro.  
 Togio' daan di Tinsin.  
 Pataako' daan di inai mu.  
 Potuduko' daan di Ilis.  
 Poiloyo' daan dami'.

Ask Niang!  
 Cook for them!  
 Ask Tinsin to pay his debt!  
 Give it to your aunt!  
 Teach/explain to Ilis!  
 Show it to us!

Grammar notes:

Possession: 'Whose is this thing?' can be expressed in the following ways:

Isai do barang diti?  
 Isai tangamu barang diti?  
 Isai tangampu' barang diti?

Reply: 'It is So-and-so's.'

- personal pronouns take Class 4 form (d-)
- proper names and kinship terms are preceded by the person particle di.

Examples: Daki' diti.  
Di maman ku no tupo.  
Di Rubi no banar.

This is mine.  
 It is my uncle's.  
 It is Rubi's, of course.

Bagu; tupo. These two modifiers are very common in oral conversation. Bagu seems to carry the meaning of 'subsequent action' and tupo of a statement known to both speaker and hearer, approximately 'you know, you see; of course'.

## LEARN TO SPEAK TATANA'

Examples: **Mopongo poyo bagu ino, manambir aku bagu do konoon nu sulod ku.**  
'When that is finished, I will sew my younger sister's material.'

**Kaa mu oyo tupo gii nopurut, puruton nu ulun.**  
'If you hadn't picked it up, (of course) it would have been taken by somebody else.'

### Culture notes:

**Daan** is a particle used in requests. It has approximately the same meaning as 'please'. **Uoto' daan di Niang** is considered more polite than **Uoto' di Niang**, both of which mean 'Ask Niang!'

Many people invest their money in gold jewellery. The jewellery may be passed on as part of the bride price, or handed down from generation to generation. Included may be necklaces, earrings, bracelets, rings, brooches, buttons, and belts made of silver dollars. Occasionally a thief will break in and steal all a family's wealth. The jewellery is sold in a larger city where it will not be recognized.

### Vocabulary:

<b>ansako'</b>	cook!	<b>moriu</b>	busy
<b>bakul</b>	back basket		noisy
<b>bantuk</b>	classifier for rings, bracelets etc.	<b>natatakan</b>	left behind backward
<b>barang</b>	thing(s)	<b>Niang</b>	proper name
<b>daan</b>	particle (may)	<b>nio</b>	there
<b>disio</b>	he she him her	<b>nopurut</b>	that picked up collected
<b>disiro</b>	they them	<b>poiloyo'</b> <b>potuduko'</b>	show! show!
<b>Ilis</b>	proper name	<b>puruton</b>	instruct! picked up collected
<b>inda'</b>	really?		(goal focus)
<b>it</b>	this (deictic)	<b>Rubi</b>	proper name
<b>Kilin</b>	proper name	<b>simpangan</b>	junction
<b>kurusang</b>	brooch	<b>tanganu</b>	owner
<b>manambir</b>	to sew	<b>tupo</b>	modifier
<b>mogium</b>	look for		"you know"
<b>mopongo</b>	finish complete	<b>uoto'</b>	ask! instruct!

LESSON 19: PLANTING RICE (1)

- Nakapantanom ko no okou tio do bilod? Have you planted rice already?  
 Kaa lagi'. Not yet.  
 Songgian ko mantanom? When will you plant?  
 Kaa po no natawan. Maradu' po om I don't know yet. I have to plough  
 momobor aku do sakot om baru' yet and throw away the grass and  
 maaru' odou ku mantanom. Sampat only then will I know for sure  
 oyo, tanaman ku do ari' anam. Kaa the day when I'll plant. If I  
 poyo sampat om ari' satu aku have time, I'll plant on Saturday.  
 mantanom. If I don't have time, I'll plant  
 on Monday.
- Ombo ionon nu ranau mu? Where are your rice fields?  
 Niu do gaad nu baloi ku, bokon niu Over there near my house. The rest  
 do soloud. are at the swampy place.  
 Isai gii manamba' dokou mantanom do Who will help you to plant rice?  
 bilod?  
 Kira' ku mogipag aku do dangan opod I think I'll call ten people and if  
 ngoulun do mantanom, om duo ngaatus they plant 250 bunches of seedlings  
 sumpakan satanga', baru' mosukup that will be enough.  
 tanaman nisiro.
- Drills
- Songgian ko mantanom? When will you plant?  
 Kaa po natawan. I don't know yet.  
 Songgian ko muli'? When will you go home?  
 Kaa po natawan. I don't know yet.  
 Songgian ko mogipag do ulun? When will you call people?  
 Kaa po natawan. I don't know yet.
- Sampat oyo tanaman ku do ari' anam. If I have time, I'll plant on Saturday.  
 asakan ku I'll plant with a dibblestick  
 amatan ku I'll harvest rice.  
 tambiran ku I'll sew.  
 tutuan ku I'll pound (rice).  
 umauan ku I'll make oil.

LEARN TO SPEAK TATANA'

Kaa poyo sempat om ari' satu aku mantanom. If there's not enough time, I'll  
 plant on Monday.  
 aku mongasok plant with a dibblestick.  
 aku mongomot harvest rice.  
 aku monambi sew.  
 aku monutu pound (rice).  
 aku mongumaku make oil.

Class 4 pronouns

Isai gii manamba' daki' mantanom do bilod? Who will help me to plant rice?  
 dokou you (sg)  
 disio him/her  
 ditakau us (inclusive)  
 dami' us (exclusive)  
 dikito us (dual)  
 dakau you (plural)  
 disiro/diro them

Grammar Notes

When a root takes the suffix **-an**, the vowel **o** of the root changes into **a**, as in **tanom** → **tanaman**, **omot** → **amatan**.

When a root takes the suffix **-on** and if the vowels are **a** and **o/i** in this order, the **a** changes into **o**. However, if both vowels of the root are **a**'s, they do not change.

Examples: tanom — tonomon BUT alap — alapon  
bali — bolion kakat — kakaton  
sawit — sowiton ansak — ansakon

Note: If the root ends in **a** or **a'**, the suffix can be either **-on** or **-an**, as in **giaon/giaan**, **bukaan/bukaon**.

Class 4 pronouns occur as goals/objects or beneficiaries (recipients?) of an action. They also denote possessor and location. Examples:

Examples: <u>Iti disio.</u>	This is <u>his</u> .
<u>Mongoi ko sino dami'?</u>	Are you going <u>to our place</u> ?
<u>Manaak aku dokou limo ngoinan.</u>	I'll give <u>you</u> five (e.g. chicks).
<u>Ambiri' po daki' tio, monini'</u>	Make an extension <u>for me</u> ; my
<u>koyo baloi ku i.</u>	house is so small, you see.
<u>Patayo' daki' ulun dino!</u>	Kill that person <u>for me</u> !

Cultural Notes:

Women help each other plant rice with the expectation that if one helps another in her field, the favour will be reciprocated. If a woman is not able to fulfill her obligation personally, she is expected to send someone else in her place (sister, daughter, etc.).

Vocabulary:

<b>alap</b>	get	<b>manaak</b>	to give
<b>alapon</b>	take	<b>manamba'</b>	to help
<b>amatan</b>	taken	<b>maradu'</b>	to plough
<b>ambiri'</b>	got (goal focus)	<b>monobor</b>	throw (away)
	harvesting	<b>monambir</b>	to sew
	extend!	<b>mongasok</b>	to plant with a dibble stick
	make an extension	<b>mongomot</b>	to harvest
<b>ansak</b>	cook (food)	<b>mongumau</b>	to make oil
<b>ansakon</b>	cooked (goal focus)	<b>monini'</b>	small
<b>ari'</b>	day	<b>monutu</b>	to pound (rice)
<b>asakan</b>	plant with a dibble stick	<b>nakapantanom</b>	planted
<b>bolion</b>	buy (goal focus)	<b>natawan</b>	known
<b>bukaan</b>	open(ed)	<b>notawan</b>	known
<b>bukaon</b>	open(ed) (goal focus)	<b>omot</b>	to harvest
<b>dangan</b>	companion	<b>opod</b>	ten
<b>dikito</b>	we/us two (dual)	<b>patayo'</b>	kill!
<b>diro</b>	they	<b>ranau</b>	turn (it) off!
	them	<b>sakot</b>	wet rice field
<b>ditakau</b>	we	<b>sampat</b>	grass
	us (inclusive)	<b>sawit</b>	have enough time
<b>gaad</b>	near	<b>soloud</b>	hang up
<b>giaan</b>	spoken (referent focus)	<b>sowiton</b>	swamp
<b>giaon</b>	spoken (goal focus)	<b>sumpakan</b>	hung up
<b>kakat</b>	lift	<b>tambiran</b>	bunch (of rice seedlings)
<b>kakaton</b>	lifted (goal focus)	<b>tanaman</b>	sew (referent focus)
<b>kira'</b>	think	<b>tanom</b>	plant
<b>koyo</b>	very (intensifier)	<b>tio</b>	plant
<b>mauru</b>	definite	<b>tonomon</b>	here
		<b>tutuan</b>	this
		<b>umawan</b>	planted
			mortar
			make oil

LESSON 20: PLANTING RICE (2)

Nunu ngo bilod tonomon mu?

What kind of rice are you planting?

Mantanom aku do bilod siam, limo ngoopod sumpakan om mantanom aku do lakatan, duo ngoopod om limo ngosumpakan. Kaa daan mantanom do bilod lakatan in, om morogo do bolion.

I'll plant Siam rice, 50 bunches and sticky rice, 25 bunches. If I don't plant sticky rice, it will be expensive to buy.

Ombo' intad bani mu?

Where do you get the seed from?

Intad do porinta, pinataak mu porinta. Bokon nopo bibit ku do lakatan inongoi ku pokibogii' niu do sulod ku.

From the government, it's given by the government. The other seed, the sticky rice, I went and asked my younger sister to give me.

Isai namaradu' do ranau mu?

Who ploughed your rice fields?

Lambaga Padi Saba'. Kaa nogii isiro mamakai do karabau. Monongkoruayan ondoggii iro do kiinjin moruoi tupo. Karabau nopo tupo om soikar om bominggu'-minggu' baru' o moruta'. Mamanau nopo tupo toruakto in om songodou limo ngoikar. Ino no sabap nu ulun kampung suka' do barang dino, moruoi tupo mopongo. Karabau nopo tupo maalin mopongo.

Lembaga Padi Sabah (Sabah Rice Board). They don't use buffaloes any more. They want to get it done more easily, so they use a tractor, that's easy. A buffalo ploughs one acre for weeks before it's done. If one uses a tractor, it will do five acres in one day. That's why farmers like that thing, you can get it done easily. But if one uses a buffalo, it takes a long time to get finished.

Drills

Nunu ngo bilod tonomon mu?

barang bolion mu  
kana' ansakon mu  
barang kitaakon mu  
daging popoton mu  
barang posowiton mu

What kind of rice are you planting?  
things are you buying  
fish are you cooking  
things are you asking for  
meat are you chopping  
thing are you hanging up

Mantanom aku do bilod lakatan.  
Mamali aku do bagas.  
Magansak aku do pulut-pulut.  
Mokitaak aku do anak bogok.  
Momopot aku do daging karabau.  
Mapasawit aku do toiron.

I am planting sticky rice.  
buying (husked) rice  
cooking pulut-pulut  
asking for piglets  
chopping buffalo meat  
hanging up a mosquito net



Class 1 pronouns

Songgian ko mantanom?

When will you plant rice?

Songgian aku mantanom?

When will I plant rice?

ko	you (singular)
jo	he/she
takau	we (inclusive)
akai	we (exclusive)
kito	we (dual)
kau	you (plural)
iro/isiro	they

Class 2 pronouns

Pinaakan aku nu ulun.

Some people gave me food.

okou	you (sg)
isio	him/her
takau	us (inc)
akai	us (ex)
kito	us (dual)
akau	you (pl)
isiro	them

Grammar notes:

Class 1 pronouns occur in Actor Focus clauses that are mostly question, negative, or condition clauses. Class 2 pronouns are the same as Class 1 pronouns except for the second person singular and plural plus third person singular pronouns. Class 2 pronouns occur when the pronoun is in focus but is not the actor, as in Goal Focus.

The topic of a clause occurs initially and is followed by the topic particle **nopo**. The topic is the thing talked about in a clause. Here are some examples from the dialogue:

1. **Bokon nopo bibit ku do lakatan inongoi ku pokibogii' niu do sulod ku.**  
'As for the other seed, my sticky rice seed, I went to ask for it at my sister's.'
2. **Karabau nopo tupo om soikar om bominggu'-minggu' baru' o moruta'.**  
'As for a buffalo, one acre you have to plough for weeks, and only then will it be ready and done.'

The word **om** is used as a connector in a clause or sentence. See the example above: **Karabau nopo tupo om soikar om bominggu'-minggu' baru' o moruta'.**

## LEARN TO SPEAK TATANA'

### Cultural notes:

There are only a limited number of tractors available, and in 1983, half the tractors in the district had broken down. Since spare parts were not easily available, many people were behind schedule in their planting. These people had no longer taught their buffalo how to work in the field, so they had no choice but to wait their turn for a tractor.

Rice seeds are first planted in a nursery and left until the seedlings are about 20cm. tall. Then they are carefully pulled up and tied together in 6-8cm. bunches. These bunches are carried to the flooded fields, where they are separated and planted in small clumps about 30cm. apart, usually in straight rows across the field.

### Vocabulary:

bani	seed (for sowing)	namaradu'	ploughed
bibit	sparrow	ngo	connector
bominggu'-minggu'	'weeks on end'		(particle)
	'several weeks'	ngoikar	acres
inongoi	went to get	ngoopod	tens
kiinjin	have a tractor	nogii	more (modifier)
kitaakon	pray	padi	rice (Malay)
	ask for	pinataak	gave
lambaga	board		given (goal focus)
magansak	cook food	pokibogii'	ask to share
mamanau	walk	popoton	chop
	go	porinta	government
mapasawit	hang up	posowiton	hang up
momopot	to chop		(goal focus)
monongkoruayan	make easy	Saba'	Sabah
		siam	brand of rice
morogo	expensive	soikar	one acre
moruoi	easy	suka'	to like
moruta'	broken up (of soil after ploughing)	toiron	mosquito net
		torakto	tractor

## LESSON 21: WHERE DID YOU PUT IT?

Ombo' barang dogiri? Ombo' pinatauan mu?	Where is that thing? Where did you put it?
Pinosuang ku do lalom lasi'.	I put it in the drawer.
Ombo' barang bokon i?	Where are the other things?
Pinosisip ku do saau mija'.	I put them under the table.
Mogumu' mantai barang dogii; ombo' imang do bokon?	There were lots of things. Where did you put the rest?
Bokon pinosisip ku do saau katil, bokon pinoimang ku di ribau mija'.	Others I put under the bed, others I put on the table.
Om bokon ombo' imang mu?	And where did you put the rest?
Pinoimang ku do ribau papan, papan nio do lamin takau i. Bokon nopo pinosawit ku do paku' nio do lamin. Bokon nopo pinosuang ku do kaban. Lumaa' aku do rimoon nu ngaanak.	I put them on the shelf, the shelf in our bedroom. Others I hung up on the nail in the bedroom. Others I put inside a box. I am afraid of the children playing with them.
<u>Drills</u>	
Pinosuang ku do lasi'. kaban lamari	I put it into a drawer. box cupboard
Pinosisip ku do saau mija'. baloi katil	I slipped it under the table. house bed
Pinoimang ku do ribau mija'. papan tukad ikam do sampaping nu mija' kursi' do likud nu mija' lamari'	I put it on the table. shelf steps/stairs mat beside the table chair behind the table cupboard
Lumaa' aku do rimoon nu ngaanak. puruton nu ulun alapon nu ulun akanon nu bogok kokoton nu asu giaan nu ulun olowon nu rogon	I am afraid the children will play with it. people will pick it up people will take it pig will eat it dog will bite (me) people will talk about it a ghost will chase me

## LEARN TO SPEAK TATANA'

### Grammar notes:

The prefix **po-** means 'cause something to happen'. When prefixed to an intransitive root, it makes the verb transitive. In past tense, when the verb is in goal focus, the infix **-in-** is added to this affix, changing it to **pino-**.

Examples of verbs with the prefix **pino-**

<b>tau'</b>	'hiding, away from sight'	- <b>pinotau'</b>	'put away, caused to be hidden'
<b>suang</b>	'entering, going in'	- <b>pinosuang</b>	'put inside, caused to go in'
<b>sisip</b>	'slip under'	- <b>pinosisip</b>	'put/slipped under, caused to slip under'
<b>imang</b>	'put down, lay'	- <b>pinoimang</b>	'put, caused to lay'
<b>sawit</b>	'hanging'	- <b>pinosawit</b>	'hung something up, caused to hang'

### Cultural notes:

Most people keep their valuables in one of the bedrooms in a locked chest or cupboard. In addition to being out of sight of visitors, the valuables are safe from children. The bedroom door may also be locked for additional security.

### Vocabulary:

<b>dogiri</b>	that (distant)	<b>pinosawit</b>	hung up
<b>ikam</b>	woven mat	<b>pinosisip</b>	slipped under
<b>imang</b>	auxiliary verb	<b>pinosuang</b>	put inside
<b>kaban</b>	box	<b>pinotau'</b>	put away
<b>katil</b>	bed		hidden
<b>kokoton</b>	bitten (goal focus)	<b>po-</b>	prefix denoting causativity
<b>lalom</b>	inside	<b>ribau</b>	top surface
<b>lamari'</b>	cupboard		shallow
	closet	<b>rimoon</b>	played with (goal focus)
<b>lamin</b>	bedroom		demon
<b>lasi'</b>	drawer	<b>rogon</b>	devil
<b>lumaa'</b>	fear		evil spirit
	be afraid	<b>sazu</b>	under (neath)
<b>ngaanak</b>	children	<b>sampaping</b>	the other side
<b>olowon</b>	chased (goal focus)		opposite
<b>paku'</b>	nail (metal)	<b>sisip</b>	crawl under
<b>papan</b>	board		slip under
	shelf	<b>suang</b>	enter
<b>pinatauan</b>	put (away)	<b>tau'</b>	hide
<b>pino-</b>	prefix denoting causativity	<b>tukad</b>	steps
	plus past tense		stairs
<b>pinoimang</b>	put		

LESSON 22: SEWING FOR PEOPLE (1)

Nunu buat nisio?	What is she doing?
Manambir isio do konoon.	She is sewing some material.
Isai do konoon tombiron?	Whose material is being sewn?
Konoon nisio sondiri'.	Her own material.
Mopongo disio do konoon, aku bagu mokitambir.	When she is finished with her material, I'll ask her to sew for me.
Mopongo mu poyo daki' in, isai bagu do konoon tombiron mu?	When you are finished with mine, whose material will you sew then?
Manambir aku bagu do konoon ni aka' ku. Mopongo poyo bagu ino, manambir aku bagu do konoon mu sulod ku komupusan. Maagab isio mokitambir. "Mugad aku mongoi lagi' bagu sikul do unibositi Malaya," kon nisio.	I'll sew my older sister's material. When it is finished, I'll sew my youngest sister's material. She is asking me to sew it quickly. "I am going to go to study at the University of Malaya," she said.
Ingkuo lagi' bagu do mokitambir aku do sira' boju kut, mangakum ko toi?	How would it be if I asked you to sew me a suit, do you agree?
Mangakum nini'. Nunu tupo buat ku aku tio koiso nini' karaja' ku.	Yes, I agree. What can I do - I don't have a job.

Drills:

Maagab isio mokitambir.	She asks (you) to sew quickly.
mokitanda'	asks to make
mokitamba'	asks to help
mokitaak	asks to give
mokiubat	asks to treat/give medicine
mokitajo	asks to repair
mokiibit	asks to take the things

Direct speech

"Mugad aku," kon nisio.	"I am going now," he/she	said.
kaku	I	said
kamu	you (sg)	said
kon nisio	he/she	said

## LEARN TO SPEAK TATANA'

"Mugad akai," kamai.  
kamuyun  
kon nisiro

"We are going now," we (ex) said.  
you (pl) said  
they said

"Mugad takau," kon takau.

"We are going now," we (inc) said.

"Mugad akai," koyo' kito.

"We are going now," we (dual) said.

"Mugad aku mongoi sikul," koyo'.

Say thus, "I am going to go and study."

### Emphatic and Class 3 pronouns

Aku tio koiso nini' karaja' ku.

As for me, I don't have work

Okou

mu

you, you

Isio

no/nisio

him/her, he/she

Itakau

takau

us (inc), we

Akai

mai

us (ex), we

Ikito

kito

us (dual), we (two)

Akau

muyun

you (pl), you

Isiro

nisiro/niro

them, they

### Grammar notes:

A quotation phrase has to be used when someone's words are quoted. In narration, when a person is telling what he said to someone else or what someone else said to him, the quotation word or phrase occurs frequently, often in the middle of a sentence as well as at the end of it. Sometimes **kon nisio** or **kon nisiro** is reduced to **kon**. **Kon** is also used when passing on a call for a person, e.g. "'Lin," **kon** 'Lin, he says', or 'Lin, he's calling you!'

The third drill presents two sets of personal pronouns. Class I pronouns are used as topic pronouns with actor focus verbs. Two pronouns have emphatic forms which occur in the drill, **itakau** 'we (inclusive)' and **ikito** 'we (dual)'. The non-emphatic commonly used forms are **takau** and **kito** respectively.

Class 3 pronouns are used as possessive pronouns within noun phrases and as actor pronouns when the actor is not in focus.

## LEARN TO SPEAK TATANA'

Vocabulary:

boju	suit	mangakun	agree
ikito	we two	mokiibit	ask to take/bring
itakau	we (inclusive)	mokitambir	ask to sew
kaku	I said	mokitanda'	ask to make
kamai	we (ex) said	mokiubat	ask for medicine
kamu	you (sg) said	niro	they
kamryun	you (pl) said		their
koyo'	say! (say thus!)	sikul	school
kut	coat	sondiri'	self
maagab	fast		oneself
	quick	tombiron	sew (goal focus)
	be in a hurry	unibositi	university
Malaya	Malaya		

LESSON 23: SEWING FOR PEOPLE (2)

Kira-kira' mokitambir aku do sira'  
boju kut, songkua bagu upa nisio?  
Moimat ku oyo, majadi aku  
mokitambir.

Supposing I ask you to sew me a suit,  
how much will you charge? If the  
price is suitable, I'll ask you to sew.

Kaa nini' morogo, kuranglabi limo  
ngoopod ringgit.

It's not so expensive, about fifty  
ringgit.

Morogo nini' mantai tupo ino.  
Kurango' daki' limo ngoringgit bo.

Oh, but that is expensive. Take off  
five ringgit for me, won't you?

Ba, buli nini' bo ino, masianan aku  
nini' dokou. Pokitaak aku gulu'  
do usin dokou duo ngoopod ringgit  
ani' baru' ko bagu mongingoi'.

O.K., that's all right, I feel sorry  
for you. I'll ask you to give me  
20 ringgit as a deposit. When it  
is finished, then you can pay the  
rest.

Songgian odou ku mogongoi dino? Ari'  
ampat toi, ontok do opod om limo  
ari' bulan?

On which day can I come and get it?  
On Thursday, that is, on the 15th?

\* \* \* \*

\* \* \* \*

Nokorikot aku no mongoi pagalap do  
sira' ku. Nopongo no toi?

I came to get my suit, Is it finished?

Nopongo no. Tio no isio.

Yes, it's finished. Here it is.

Kinami' ku daan sulungi', mosongon  
toi.

I'll try it on to see whether it is  
pretty.

-- Mosongon tupo sira' ku it. Om  
iti nopo nongoi aku bagu tupo  
mambayar; dogii duapulu', iti  
duapulu lima'. Nii' ku ondogii  
kobarai', onjoo' aku ondogii togio'.  
Nio no bagu kawan ku sumolon.  
Kidawa' ontok isio mokitande'.  
Mura nini' tupo. Om mangakun ko  
toi do mokitambir isio? Mangakun ko  
oyo, pouraan ku gulu' disio.

-- Oh, it's pretty, this dress of mine.  
I came to pay; that was twenty, this  
is the twenty-five. I have paid it  
all now, don't demand payment from me  
again. A friend of mine wants to  
have one like this, too. She too  
wants to ask you to make one for her.  
It is inexpensive. Would you agree  
if she asks you to sew for her? If  
you agree, I'll let her know.

Om buli nini' bo ino. Aku pun om  
magalap aku nini' do usin. Upa  
nisio miad ani' do dokou i. Om  
kaa aku ondogii mongurang do  
ampatpulu lima' in. Pootodon ani'  
nisio konoon nisio do suab.

Oh, that's all right. I also will make  
some money. The charge is the same  
as for yours. I won't lower the  
price from the forty-five. Let her  
bring her material tomorrow.



Drills

Kurango' daki' limo	ngoringgit bo?	Ba, buli nini' bo ino.
apat		
opod*/sopulu		
saratus ringgit		
duo ngaatus		

Take off five	dollars for me, won't you?	O.K., that's all right.
four		
ten		
a hundred		
two hundred		

\*Tatana' numerals are used for numbers 1-9; Malay numerals are usually used from ten upwards.

it (this)

Mosongon tupo sira' ku it.	My blouse		is pretty.
gonob ku it	This sarong	of mine	is pretty.
mu it		yours	
Maraat tupo baloi ku it.	This house	of mine	is in poor condition.
Magayo		yours (pl)	is big
muyun it	rice field	of yours	is big
ranau muyun it			

in (that)

Kaa aku ondogii mongurang do	ampatpulu lima'	in.
	tigabalas	in
	tujupulu dua'	in
	duongaatus satanga'	in
	talun goribu	in
	apat goribu turu' ngaatus	in

I won't go lower than 45 dollars.  
    13  
    72  
    250  
    3000  
    4700

i (the; the one mentioned before)

Upa nisio miad ani' do dokou	i.	The charge is the same as for yours.
do disio	i	her/his
do diro	i	theirs
do di Rubi	i	Rubi's
do di aka' mu	i	your older sister's
do di inai	i	the aunt's

# LEARN TO SPEAK TATANA'

## Drills with negative imperatives:

Onjoo' / pai'	akano' kana' dino! inumo' arak dino alapo' bakul ku kakato' karung dino kondoyo' barang dino	Don't eat that fish! drink those rice spirits take my back basket lift that sack touch that thing
Onjoo' / pai'	ponsudu gulu'! pantanom do kasang pananda' mogumu' kuui pongkironog do gia' nisio	Don't cook yet! plant beans make lots of cakes listen to what he says
Pai' / onjoo'	taaki' isio do usin! tombiri' isio do konoon pupui' isio do konoon iibi' isio do kupi' pontungi' isio	Don't give him money! sew clothes for her wash clothes for her pour him coffee cook sago for him
Pai' / onjoo'	ongoi sino! panau-panau do koiso dangan  odop situ' talib situ' luap	Don't go there! walk around without a companion  sleep here pass by here shout

## Grammar notes:

Drills 2-4 contain three demonstratives (determiners) which are used in a final position within a noun phrase. They are less emphatic than *iti* 'this' or *ino* 'that'. Unlike *iti* and *ino*, *it*, *in*, and *i* cannot stand on their own. *It*, *in*, and *i* all refer to something that is already known or has just been referred to. *It* refers to something which is close to the speaker, or to which he has just referred; *in* is for something either close to the addressee or out of sight; and *i* has approximately the same meaning as the definite article in English.

Since descriptive words act to a certain extent like verbs, the word order is similar. The descriptive verb comes first in the descriptive clause. See drill 2 for examples.

*Ba* and *bo* are commonly used in speech. *Ba* has an affirmative meaning. It is used as a response denoting agreement, 'O.K.'. *Bo* seems to be a particle that is used to gently urge another person or encourage him to do something. It is also used as a modifier to soften an utterance, as in *buli nini' bo ino* 'that's all right'.

Negative imperatives are formed by using the negative imperative verbs *onjoo'* or *pai'*, both of which mean 'don't!' The main verb has the imperative suffix *-o'* in goal focus or *-i'* in referent focus. If the verb has a prefix that begins with *m-* in non-past tense, the *m* becomes *p*. (Such prefixes include *mi-*, *mon-*, *mopo-*, but not the *m-* in verbs like *muli'*, *mugad*, *modop*

etc.) Unprefixed intransitive verbs are used in the root form in the imperative. See the accompanying drill for examples.

### Cultural notes:

While bargaining is quite common, the Tatana' people do not seem to be "aggressive" about it, at least when they know the person from whom they are buying. If a person is buying things (e.g. fruit, vegetables, or eggs) from another person in his house, he usually pays the price stated by the seller. The price is often lower than at the market or in shops. Even so, the one selling may throw in extra for good measure. Often, rather than bargaining and paying, they prefer paying back in some other way - giving something of approximately the same value. That kind of paying is usually done later on.

Often people act as mediators or middlemen between others so the chance of losing face is minimized. In the dialogue, the person who had some clothes made by the dressmaker requests the same service for a friend and will inform the friend of the dressmaker's decision. In this way the dressmaker feels free to let the third person know that the price is not negotiable.

### Vocabulary:

ampatpulu	forty	moinat	be suitable
duapulu	twenty	mongingoi'	finish
duapulu'	twenty		use up
duo ngaatus	two hundred	mongurang	lessen
iibi'	pour!		lower the price
inumo'	drink!	mosongon	beautiful
kakato'	lift (it)!		handsome
karung	sack	ngoribu	thousands
kasang	bean	noi'	all gone
kidawa'	have appetite or desire	nongoi	finished
		nopongo	went
kinami'	try!		finished
kobarai'	paid for		completed
kondoyo'	hold!	odop	sleep
kuranglabi	more or less	ontok	time
kurango'	lower (the price)		when
luap	shout	pagalap	get
magalap	go get	pai'	don't
maraat	bad	pananda'	make
	evil	panau	walk
masianan	pity		go
mogongoi	fetch	pantanom	plant
mogulu'	ahead	pokitaak	ask to give
	first	pongkirongog	listen to

## LEARN TO SPEAK TATANA'

ponsudu	cook	sulungi'	slip on! (referent focus)
pontungi'	cook sago	sumolon	envy
pootodon	taken to a place (goal focus)	talib	pass by
pouraan	will be informed (referent focus)	tigabalas	thirteen
pupui'	wash clothes! (referent focus)	tombiri'	sew! (referent focus)
saratus	one hundred	tujupulu	seventy
sopulu	ten	туру'	seven
		upa	wages
			fee

## LESSON 24: SIBLINGS AND CHILDREN

Songkuo no ngoulun anak ni aka' mu?

How many children does your elder sister have?

Limo no ngoulun.

Five.

Songkuo ngoulun kusoi?

How many boys?

Talu ngoulun kusoi om duo ngoulun andu'.

Three boys and two girls.

Songkuo kau ngoulun monsulod?

How many sisters and brothers are you?

Turu' akai ngoulun monsulod.

We are seven sisters and brothers.

Songkuo ngoulun andu'?

How many are girls?

Talu andu' om apat kusoi.

Three girls and four boys.

Songkuo no panggagayo nu anak mu?

How many of your children are already big?

Om songulun kiumur lapanbalas/opod om balu ngotaun om songulun kiumur limabalas taun/ opod om limo ngotaun om songulun kiumur duabalas taun/ opod om duo ngotaun.

One is eighteen years old, one is fifteen years old, and one is twelve years.

Om moonsoi tupo om manggagayo no tupo anak mu. Kiarapan ko ondogii tupo. Aku nopo aku tio diti om koiso lagi' daki' tio.

It's good that your children are already grown. You have hope. As for me here, I don't have any yet.

Om sabap pogonoi tupo do kumawin o kaku tupo dokou. Iti nopo ulun it, makaya' pun, koiso oyo anak om usin kaa mapandai mamananau. Kiusin nopo om kianak lagi' om baru' moonsoi. Baru' sanang quang mu, kiaro mogilong dokou.

That's why I say you should get married. It's like this: even if a man is rich, if he has no children, money cannot walk (i.e. do things for you). If one has money and also children, only then are things well. Then you'll be happy, for there's somebody to look after you.

# LEARN TO SPEAK TATANA'

## Drills:

Songkua kau ngoulum monsulod? ngoulum kusoi ngoulum andu' ngoulum anak ngoulum pakarang do kana' ngoulum sigu ngoulum ulum Tatana'	How many sisters and brothers are you? men women children fishermen teachers Tatana' people
Duo akai ngoulum monsulod. Apat ngoulum kusoi Limo ngoulum andu' Onom ngoulum anak Turu' ngoulum pakarang do kana' Balu ngoulum sigu Kira-kira' onom ngoribu akai ngoulum Tatana'	We are two sisters and brothers. four men five women six children seven fishermen eight teachers about 6000 Tatana' people
Kiarapan ko ondogii tupo. Kiusin Kianak Kiandu' Kikurita' Kikana' Kitinoi'	You have hope. money children a wife a car fish (meat and vegetables) You are pregnant (lit. you have a belly).
Mosongon andu' dino intad do sulod no. Majangkou Molombon Motuo Mapandai Modoriwo' Motukal	That woman is prettier than her sister. taller fatter older more clever/smarter shorter thinner
Mosongon isio intad do kosulodo' no. Majangkou Molombon ...	She is the prettiest of her siblings. tallest fattest etc.
Morogo sira' dino intad do sira' diti. Magayo Nalaid Magawad Mosongon	That shirt is more expensive than this one bigger shabbier longer prettier
Ombo' no motuo? mcmulok mosongon	Which one is the oldest (in a group)? youngest prettiest
Isio no motuo. mcmulok mosongon	She/he is the oldest. youngest prettiest

OR

Tio no mosongon.

This one (if pointing) is the prettiest.

Grammar notes:

Note that when asking for the number of a person's siblings, the total number is given. *Songkuo kau ngoulum monsulod?* 'How many brothers and sisters are you?' is the natural way of asking, instead of 'How many brothers and sisters do you have?' (Should any of the siblings have died, that information is not usually volunteered.)

A pronoun may be made emphatic by a demonstrative, or deictic, following it. Note the sentence in the dialogue that really puts emphasis on the first person pronoun: *Aku nopo aku tio diti om koiso lagi' daki' tio.* (I topic I this this and is-none yet for-me this) 'As for me, me right here, I haven't got any yet.'

The expression *iti nopo ulum* it has the approximate meaning of 'this is what things are like in human life'. It is used to state general truths.

Note that the clause *kiaro mogilong dokou* (there-is looks-after you) 'there is somebody to look after you' has no actor. The actor is understood from the context.

See the drills for degrees of comparison. Note there are no comparatives and superlatives in the same sense as in English. When two things are compared, the *-er* (bigger; more beautiful) is expressed by the descriptive followed by *intad do* 'from': *Mosongon andu' dino intad do sulod no.* (pretty woman that from younger-sibling her) 'That woman is prettier than her sister.' When comparing several things with each other, the highest degree is expressed by means of the completive particle *no* following the actor (or thing compared) plus the descriptive. In a question, *ombo'*, 'which (of several)' is used.

Note that the classifier immediately precedes the noun to which it refers, whereas a numeral may be separated from its antecedent by a pronoun.

Example: *Duo akai ngoulum monsulod.* (two we classifier siblings)  
'We are two sisters/siblings.'

Cultural notes:

It is important for Tatana' people to have several children, because when parents grow old, the children are expected to care for them. An unmarried person has no security. Even if he is rich, that is not considered as fortunate as having many children. Although most people get married when they are young,

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there are some who marry for the first time in their early or even late thirties.

In earlier days having many children was also a financial asset. The children helped with the planting and harvesting, gardening, and raising animals. Having a large family today is more difficult, since outfitting children for school can be expensive - clothes, shoes, books, supplies, transportation, etc.

### Vocabulary:

balu	eight	mogilong	look
duabalas	twelve		look after
kianak	have children	momulok	young
kiandu'	have a wife	monsulod	siblings
kiarapan	have hope		related
kikana'	have fish or meat	motuo	old
kikurita'	have a car	nalaid	old (of things)
kitinoi'	pregnant	pakarang do	fisherman
kiumur	with the age of ---	kana'	
kiusin	have money	panggayayo	grow
kosulodo'	younger siblings	pogonoi	therefore
lapanbalas	eighteen	sanang	easy
makaya'	rich		happy
manggayayo	big		well off
modoriwo'	low	sigu	teacher
	small (of stature)	taun	year



## LESSON 25: WEAVE ME A BASKET!

Koiso oyo karaja' mu, botui' aku do bakul. Om mosibat mu oyo lagi' om botui' aku lagi' do kalawaton.

If you don't have work to do, weave me a back basket. And if you still have time, weave me a large mat.

Kuoyon mu po do kalawaton in?

What will you do with the large mat?

Pangkalawatan ku do mananda' do natok.

I'll use it for treading when making sago flour.

Songkuo ko ngoodou mananda' dino?

How many days will it take you to make it?

Mangkali' aro nini' kalimaan dati.

Probably five days.

Kaandak ku daan om kaa ku mou' do buoi dino kolimaan in, kotoluan ani'. Pikiron ku barang dino kaa nini' maalin. Sabap tupo aku pun barani' mogigia' dino, nopikiron ku pun aku sondiri' pun, mopongo ku nini' do kotoluan ani'.

I don't want to wait so long, for five days, only three days. I think that thing is not difficult. Why I dare say so is because I think if I myself do it, I can finish it in three days.

Kadada' tupo do sikap mu okou! Kaa aku tio mokopongo.

My! You are fast! I couldn't finish it in that time.

Mana' tupo okou mokopongo, okou palabi do lalai! Aku tupo mokotodung do bakaraja' in om kaa aku sanang makan. Kalau tupo ingkoi dino malalai, kaa ulun sumanang karana' miso barang tandaan mu kaapatan kalimaan. Sabap kalau talampau lalai, mobuoi ko oyo mananda', songkuo ko bagu badagang? Kalau idagang mu pun limo ngoringgit, morugi' ko. Ino sabap takau bakaraja' mau lakas mopongo. Mokuri' poyo tupo bagu duit maalap mu, numu bagu akanon mu om ponyomad mu do ngaanak mu? Moruoi oyo mopongo, mura pun buli mu idagang. Ingkoi takau bo, baru' takau makaakan.

How could you finish, you are so slow!

If I let my work drag on, I can't eat happily. If you are that slow, people won't be happy, because you make one thing for 4-5 days. Because if it takes too long, if you make a thing for too long a time, for how much can you sell it? Even if you sell it for five ringgit, you'll lose. That's why we work so that we get things finished quickly. When you get little money, what will you eat and feed to your children? If you finish quickly, you can sell cheaply also. That's the way we should do, then we can get our food.

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Drills:

Mosimbat mu oyo om botui' aku do bakul.  
 tondoï' aku do baloi  
 tuduki' aku do gia' Tatana'  
 pupui' aku do konoon  
 tomboi' / tambai' aku mantanom

If you have time, weave me a back basket.  
 build me a house  
 teach me Tatana'  
 wash me some clothes  
 help me to plant

Ruoyon mu po do kalawaton in?	What will you do with the large mat?
do bakul in	back basket
do natok in	sago flour
do bagas in	rice
do bogok in	pig(s)
do totoun in	wood

Ingkoi takau bo, baru' takau makaakan.  
 mokopongo  
 makaalap  
 makabarai  
 mokopua'  
 mokoedop

That's the way we should do, then we can get our food.  
 can get finished  
 can get it  
 can pay  
 can climb  
 can sleep

Kalau ingkoi dino, kaa ulun sumanang.  
 rumikot  
 sumoborong  
 lumawan  
 lumodong  
 tumalib  
 sumuang

If it's like that, people won't be happy.  
 arrive/come  
 cross over  
 fight/be against  
 be angry  
 pass by  
 enter

<b>Kadada' tupo do sikap mu!</b>	Why, you are fast!
<b>songon mu</b>	pretty
<b>kaya' mu</b>	rich
<b>lombon mu</b>	fat
<b>jangkou nisio</b>	he is tall
<b>ladom nisio</b>	it is sharp
<b>sumbung niro</b>	they are proud
<b>purak nisiro</b>	they are white

Grammar notes:

The prefix **moko-/maka-** denotes action which will be completed in the future. It also implies ability to perform the action.

The infix **-um-** denotes future action, probably also a process or continuation. It is used with intransitive verbs.

In the last drill the descriptive does not have the prefix **mo-/ma-**. The root acts like a noun, taking a possessive: **songon mu** (beauty your), **purak nisiro** (whiteness their).

In the first drill the imperative has the referent focus suffix **-i'**. See the examples below for the use of this imperative.

<b>Pupui' aku do konoon.</b>	Wash me some clothes!
<b>Pupui' daki' konoon ku.</b>	Wash my clothes for me (so I won't have to do it)!
<b>Pontungi' aku.</b>	Cook sago for me (to eat)!
<b>Pontungi' po daki' isio.</b>	Cook sago for him for me (instead of me cooking it)!
<b>Tanaki' aku do kana' dino.</b>	Cook that fish for me (to eat)!
<b>Tanaki' daki' isio do kana' dino.</b>	Cook that fish for him for me (so I don't have to do it)!

Cultural notes:

Before rice cultivation was introduced to the area, Tatana' people used sago flour for food. It is still widely used. The sago palm (**rumbio**) can be utilized in several ways: the bark for floors, the fronds for walls of houses, the leaves for thatch, the middle parts of leaves for native chopsticks, and the pith for sago flour. The sago palm also yields material for basket and mat weaving.

The **kalawaton** mat is very large and is used for treading sago, drying rice, and so on. It is coarsely woven, so it can be

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made very quickly. It is also quite brittle, breaking if folded. It is normally used for a specific purpose over a limited time and discarded. It is easier to weave a new one than to find a place to store a used one.

### Vocabulary:

barani'	brave	mogigia'	speak
	bold	moko-	prefix denoting
botui'	weave! (of		ability
	basketry)	mokoodop	can sleep
jangkou	tall	mokopongo	can finish
kaandak	desire	mokopua'	can climb
	will	mokotodung	let drag on
kalawaton	woven mat (for	mokuri	a little
	treading on sago)	morugi'	lose (financially)
karana'	because	mosimbat	have enough time
kaya'	rich	nopikiron	thought
kolimaan	five days	palabi	too much
kotoluan	three days		overly
ladom	sharp	pangkalawatan	treading place
lakas	quickly		(sago)
lalai	listless	pikiron	think(ing)
	careless	ponyumad	feed (esp. animals)
lumawan	fight	sikap	fast
	compete	songon	beautiful
lumodong	be angry	sumanang	will be well off
maalap	get	sumbung	proud
	be possible	sumuang	enter
maka	verbal prefix	tambai'	help! (referent
makaakan	is able to eat		focus)
makaalap	is able to get	tanaki'	cook! (referent
makabarai	is able to pay		focus)
malalai	slow	tomboi'	help! (referent
	dragging		focus)
mana'	how	tondoi'	make! (referent
			focus)
		tumalib	will pass by

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