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

A THESIS SUBMITTED TO THE GRADUATE DIVISION OF THE UNIVERSITY OF HAWAI'I IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF ARTS

IN

LINGUISTICS

AUGUST 2007

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Acknowledgements

Professors Marianne Mithun and Wallace Chafe of the University of California first made me aware of endangered languages as an undergraduate student in linguistics at Berkeley in the 1980s. As a graduate student in linguistics at the University of Hawai‘i, I took a field methods class with Ken Rehg, who piqued my interest in language documentation work. Ken suggested that I compile a sketch grammar of Satawalese, an under-documented language of Micronesia for my thesis topic. I enjoyed the work from the start. As the chair of my committee, Ken taught me a lot about linguistics, field work, and the rich culture of Micronesia. Ken’s experience, patience, persistence, and humor helped me through a few rough spots over the four years it took to produce this thesis, and to him I owe much gratitude. I also thank committee members Victoria Anderson and Robert Blust for their comments and recommendations to improve this work.

I wish to thank the University of Hawai‘i Department of Linguistics for a stipend that helped me remunerate my language consultants for their work in 2004 on my first trip to Yap. I thank each of my language consultants for their contributions to this work by acknowledging each by their Satawalese and baptismal names (in parentheses): Nesepailug (Angelina), Lemoilug (Anna), Ligmai (Florencio), Etileisap (Godwin), Tiucheimal (Joseph), Raigeluw (Kensley), Sartilug (Lorenzo), Yaitawer (Matthew) and Ligiteiwel (Richard). Each spent considerable time with me as I puzzled over sounds, words, and sentences, and each patiently explained how their language works. The education specialists at YapSEED were helpful and generous with their time, describing the history and ongoing work of Yap State’s vernacular language program, despite the fact that I landed in the midst of a massive recovery effort from super-typhoon Sudal that struck six months earlier. Scott Davies shared a number of Satawalese texts in electronic
form that were developed by vernacular language program specialists. Rosa Tacheliol provided me office space to write and access to the Internet. Ligiteiwel (Richard) quickly answered last minute questions I had about my data. James Lukan and Tairuwepiy (Peter) of Yap Historic Preservation Office assisted me with my contacts on Yap and with securing approval for my project with the Council of Tomol, a group of chiefs representing the interests of Yap’s outer islands. Mike and Angelina Nesepailug McCoy of Kailua-Kona were most instrumental in my pre-fieldwork preparations and spent a great deal of time with me explaining the unique culture of the region and how to work within the culture to achieve my goals. Through them I met language consultants on the Island of Hawai‘i and on Yap. They also answered many questions about the language via email and in person at their home in Kona. Steve Thomas, a resident of Satawal in the 1980’s and the author of The Last Navigator, an impressive work on Satawalese wayfinding, offered advice on working in the area and provided valuable observations of Satawalese culture. Francis Hezel, SJ of Chuuk helped me understand how the spread of Christianity in the region likely influenced the development of orthography on Satawal.

Two fellow graduate students were most helpful. Mie Hiramoto translated into English an academic paper and the substantial Japanese free translations of Satawalese legends collected by Japanese scholars. Mie’s translations strengthened Chapter Six a great deal. Keira Ballantyne, a student of Yapese, oriented me to life on Yap, provided valuable contacts on the island, and recommended that I take along a good knife – which came in handy for scaling fish, slicing taro, and keeping the verdant jungle at bay. Cheryl Yarborough, archivist for Yap State, shared her apartment with me during my stays on Yap, cooked many tasty meals, and provided hours of conversation into the wee hours about island life. Steve White, technical support specialist for the JAARS division of the
Summer Institute of Linguistics, provided prompt and courteous assistance with a number of technical questions about Shoebox, a linguistic analysis software program I used. I thank Ritsuko Kikusawa, a graduate of our department, for her recent efforts to revive the Satawalese Dictionary at the National Museum of Ethnology in Osaka and for sharing a draft of that document with me. My thanks to Jim Mellon, Student Support Services Counselor, and Ruth Robison, International Student Advisor, both of UH-Hilo, who referred me to Satawalese speakers attending college there. Curator Karen Peacock and Librarian Lynette Furuhashi of the Hawaiian-Pacific Collection, Hamilton Library, tracked down elusive items in their collections for my bibliography. My sincerest thanks to department secretary Jen Kanda, who was always dependable, cheerful, and helpful. Laura Robinson, Frank LeFrandt, and Tzu-Him Tsui – what great graduate student colleagues you are—thanks for attending my thesis defense.

Lastly, I want to thank UH oceanographer Frank Sansone, my partner, for his support during this period of our lives. I knew all along that I was making a small but significant contribution to Micronesian linguistics, but needed occasional reminders. His patience in explaining more than once the “graduate student roller-coaster ride” of analyzing data, thesis writing, and the defense really helped me over a few rough spots. For most of us, the thesis/dissertation is thankfully a one or two-time experience. But for professors like Ken and Frank, graduating students and helping them produce scholarly work is all in a day’s work.

All errors in this work are my own.
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Abstract

Satawalese, a Chuukic language spoken by approximately 700 people in Micronesia, is a member of a dialect continuum of approximately 17 related speech varieties stretching 2100 kilometers across the Western Pacific. This sketch grammar is intended as a beginning effort to establish some basic facts about this language. This work is intended for linguists interested in Micronesian language data, for non-linguists who need basic information about the language, and for native speakers as a foundation on which to build a comprehensive grammar of their language. More information on Satawalese may help linguists better understand the nature of language. The thesis contains a comprehensive reference bibliography to previous work on Chuukic languages in which Satawalese was referenced in some way.
CHAPTER 1 Introduction

1.1 Language description

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

![Figure 1. Map showing the location of Satawal Island in Yap State, Micronesia. Documented speech varieties and dates of publication: Sohn and Bender, Ulithian; Sohn and Tawerlimang, Woleaian; Elbert, Puluwatese; Elbert et. al Chuukese; Lassetre, Mortlockese.](image-url)
Small populations of Satawalese can be found on the nearby atolls and islands of Lamotrek, Woleai, Yap Proper in Yap State in the west, as well as on Puluwat and Pulusuk (also known as Houk) in Chuuk State to the east. Smaller populations live outside the FSM on Saipan in the Commonwealth of the Northern Marianas Islands and in the United States, with which the FSM has a Compact of Free Association. Satawal Island’s population has doubled in just 30 years. Edward Quackenbush (1968, 12) reported 350 residents on the island. A 1987 State of Yap census tallied 458. Kenichi Sudo indicated as many as 750 individuals were living on Satawal in 1995 (1997, iii). The 1999 Annual Statistical Yearbook, Yap State, published in 2001 reported a figure of 560 living on Satawal in 1994; however, combined with 80 on Yap Proper, the total number is 640, a figure closer to that reported by Sudo. The latest available count of Satawalese living on the Island of Yap is estimated to be 138 (Maluchmai 2002).

1.2 Summary of previous linguistic research

Satawalese language data has been used in comparative and historical reconstruction efforts to support theories of Trukic language genetic affiliation and distribution. Edward Quackenbush (1968, 1) attempted the region’s first detailed linguistic survey to determine “how many different languages there are, where their boundaries are located, and what kind of relationships exist among them.” He compared the phoneme inventories and approximately 600 basic vocabulary items of the seventeen speech varieties of the Trukic continuum, including Satawalese. He noted that each “was found to have highly comparable phonological structures with clear and regular patterns of sound correspondence in cognate vocabulary, especially in the consonants.” Quackenbush relied exclusively on phonological and lexical data and did not use
morphophonemic, syntactic, or mutual intelligibility data in his analysis. He concluded that a well-defined dialect chain stretched westward from Chuuk to Sonsorol.

Hiroko Chinen Quackenbush attempted a generative approach to phonological and morphological variation by comparing the languages of Sonsorol, Satawal, Pullap, and the Moen dialect of Lagoon Chukkese. She chose westernmost Sonsorol because it “retained many features which are archaic in relation to the other dialects in the chain.” The Moen dialect was chosen as the easternmost dialect in the continuum because there was a “relative abundance of linguistic information” about it. Satawalese and Pullap were chosen because they represented “intermediate points which are appropriately spaced in the linguistic continuum.” She referred to all four languages as dialects, even though only two – Satawal [Satawalese] and Pullap [a dialect of Puluwatese] – were mutually intelligible, as they were the closest geographically to one another (Quackenbush 1970, 2). The idea that inhabitants of islands near one another can readily communicate with one another is consistent with the findings of Jeffrey Marck (1986, 253). He suggested that the speech of residents of islands within 100 miles (a typical overnight voyage by canoe) have a high degree of mutual intelligibility, while residents of islands separated by greater distances do not. The islands and atolls in Yap state were broadly grouped together for administrative purposes. Dialectal differences within each grouping were ignored as irrelevant. For example, the languages spoken on the islands and atolls of Lamotrek, Eurapik, Faraulep, Elato, and Ifaluk are labeled “Woleaian.” The sound differences among them suggest they are all mutually intelligible dialects of Woleaian. Speakers on these islands and atolls argue that the differences are significant enough for each to be its own language, though they are all mutually intelligible to varying degrees. Several attempts have been made to classify Chuukic languages into sub-groups
that would more accurately reflect their genetic relationships. Three attempted sub-
groups are summarized here. Byron Bender (1971, 442) suggested a tentative and, as he
termed it himself, "highly arbitrary" classification of Trukic dialects into 3 languages:
Ulithian, consisting of Sonsorol, Ulithi, and Woleai; Carolinian, consisting of Satawal,
Pulusuk, Puluwat, Pulup, and Namonuito; and Trukese, including eastern and western
dialects of Faichuk and Moen and the dialects of the Mortlocks and Hall Islands. Of
interest here is the one identified as "Carolinian." Frederick Jackson (1983, 135)
observed that Bender’s classifications were based on Edward Quackenbush’s 1968
dissertation and also noted that Bender himself made it clear that his classifications were
"quite impressionistic." Goodenough and Sugita (1980, xii-xiii) proposed a second
scheme by dividing the region’s languages into two groups: "Eastern Trukic," including
the languages of Truk Lagoon, the Mortlock Islands, the Hall Islands, Namonuito,
Puluwat, Pullap, and Old Mapian; and "Western Trukic," comprising Sonsorolese,
Ulithian, Woleaian, and Satawalese. No supporting evidence favors either of these
proposed sub-groupings. Frederick Jackson produced the region’s most definitive work-
to-date on the internal classification of Trukic languages and suggested a third possible
sub-grouping (1983, 126) based on the comparative method. He argued that Ulithian was
the first language to separate from Proto-Trukic, leaving Woleaian, Satawalese, Saipan
Carolinian, Puluwatese, Mortlockese, and Lagoon Trukese as the "Nuclear Trukic"
subgroup. He then argued that Woleaian was the first to separate from this group, and
that "the language ancestral to Satawalese and Carolinian separated from the remaining
community.” Theories of separation based on the comparative method and reliance on
resulting language trees are useful for many language families spoken in the world, but
are problematic here because of robust multilingualism and the "language bending"
abilities of speakers in the continuum. In the case of Ulithi, it is possible, and far more likely, that the people of Ulithi were somehow resistant to the language innovations occurring to the east of them.

Jackson proposed the following genetic affiliation of Chuukic languages:

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

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

1.3 The sawei tribute system

Prior to Western contact, the inhabitants of the Caroline Islands (referred to hereafter as “Outer Islanders”) and the Yapese engaged in a bicultural system of tribute, consisting of “three sets of obligations: canoe tribute, gift offerings (sawei), and religious offerings” on a three year cycle (Hunter-Anderson and Zan 1996, 2). This system saw the exchange of goods between Outer Islanders and the Yapese that served two purposes: to promote cultural and religious ties, and to ensure quick and efficient disaster relief.
response in the aftermath of the regions’ frequent typhoons. Hunter-Anderson described the sawei as a “cultural solution to the need to maintain a disaster relief mechanism,” and in times of need, to move badly-needed emergency provisions from unaffected areas to devastated ones. A single storm usually strikes one or more islands, but never all. Residents from islands that were spared respond with emergency aid to struck islands. Hunter-Anderson reasoned that willing participation in the disaster assistance network grew from the belief that doing so would ensure long disaster-free periods. Conversely, non-participation would shorten these periods, thus “supporting adherence to the system” (Hunter-Anderson and Zan 1996, 8).

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

![Diagram of the sawei order from Yap eastward](image)

The order moved from island to island until it reached the easternmost islands of Pulap, Pulusuk, and Namonuito. People on each island in the chain gathered coconut-derived products, woven mats, lavalava, and other valuables and loaded them into a
canoe. The Yap-bound fleet of canoes grew as each island's canoe joined it. Navigators from the westernmost island assumed command of the fleet until it reached the next island to the west, where command was transferred to navigators from that island. The fleet grew in number until it totaled some twenty-two canoes before landing on Yap.

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

1.4 Mutual intelligibility of Trukic languages

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

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

"Where spoken intelligibility between varieties is marginal, the existence of a
common literature or of a common ethnolinguistic identity with a central variety that both understand can be a strong indicator that they should nevertheless be considered varieties of the same language;” and lastly

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

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

Satawalese are highly mobile. Adolescents are educated on Woleai and Ulithi, where other regional languages converge. The relatively small and highly interrelated Satawalese population requires everyone to seek off-island marriage partners. Language mixing as a result of inter-island marriage is extremely common. Over one’s life, a Satawalese person develops language proficiencies unique to his or her own situation. For example, a Satawalese male educated on Woleai whose best school friend is a Ulithian male and who marries a Ulithian female will probably understand Woleaian and
Ulithian better than a Satawalese male educated only on Yap who marries a Woleaian female. While anecdotal evidence should never be solely relied on to make conclusions or substantiate claims, it nonetheless provides a perspective that is interesting, illuminating, and one that is nearly impossible to capture using standard methods of linguistic inquiry. Quackenbush himself acknowledged that the data he collected from his consultants was strictly "in the opinion of the informant for language A, his own speech has x feature." In actuality, almost every such "language A" can be divided into sub-dialects of which the informant's speech is one" (Quackenbush 1968, 25).

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

1) Speakers of Ulithian and Woleaian are receptively bilingual with one another. To these speakers it appears as if both are a single language. To outsiders the languages are different enough to warrant the development of instructional materials treating each as a separate language (1968, 95).

2) Speakers of Puluwat, Pulusuk, Pullap, and Ulul/Namonuito on islands to the west of Chuuk may reside on Chuuk for extended periods and are
more likely motivated to understand and speak Trukese as new arrivals, whereas “few Trukese have either the opportunity or the inclination to learn the western island languages, and so there are not many Trukese who can be said to be either bilingual or semi-bilingual with, say, Pullap” (1968, 96).

3) “If a speaker of Satawal says that he cannot understand a conversation between two speakers of Trukese, he is making an assertion about his own linguistic competence which can safely be generalized to include all speakers of his language (excepting, obviously, any who may have learned to understand Trukese) (1968, 98) and

4) “Although there is much communication between speakers of Ulithi and Satawal, it is almost always dependent upon the bilingualism of the Satawalene partner to the conversation. Ulithian high school students say that they cannot understand two Satawal students when they are talking to each other... an interpreter may be needed to assist a Ulithian field-trip officer on Satawal” (1968, 103).

Jim Ellis has worked on languages in the Trukic continuum for a number of years. He observed a phenomenon he calls “language bending,” in which speakers of two closely related languages consciously manipulate the phonology, morphology, and syntax in the direction of the addressee’s language. For example, a Satawalese speaker may bend his speech to a Ulithi speaker by substituting Ulithi /l/ and /ɻ/ for Satawalese /n/ and /ɻ/ respectively. Language bending requires that 1) language X and language Y be “closely related languages that share regular sound changes from the ancestral language, a high
level of lexical cognates, and a similar morphological and syntactic structure.” Ellis further observed that both participants in a conversation engage in language bending, though Ellis acknowledges “the extent of bending is not equal” (Ellis, forthcoming). Ellis studied two examples of bending: one from Satawalese to Ulithian and one from Satawalese to Chuukese, and noted that it was the Satawalese who did most of the bending.

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

Quackenbush’s attitude and understanding of the settlement of the Pacific is observations like this one: “the isolation that existed for many centuries and which created the linguistic diversity which is the subject of this study has been profoundly altered” (1968, 11). He noted further noted the existence of a “hybrid language” called “Saipanese Carolinian,” and projected that other such hybrids would one day be a reality.
The effects of diffusion, convergence, and leveling on the region’s languages are unclear. In Jackson’s comparison of historical data, he suggested some internal relationships for Trukic languages, but he also noted that the lexical evidence he collected may “reflect convergence over a period of extended contact rather than common origin” and noted “several cases of grammatical convergence have also been reported in the literature for other communities characterized by widespread bilingualism” (Jackson 1983, 35). It may be difficult or impossible to determine whether, and how, the region’s languages and dialects are moving closer to one another, which ones are doing so, which ones may be more resistant to change, and exactly what factors are most responsible for change.

1.5 Scope and methodology of this work

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

I began my work as any other linguist would with a new language. I conducted standard field linguistic elicitation sessions with native speakers and asked them to translate words, phrases, and sentences. I recorded some responses by hand and others using a digital recorder. I collected, transcribed, and prepared interlinear translations for
seven oral texts from consultants on the Island of Hawai‘i and on the Island of Yap. A Department of Education consultant and I prepared an interlinear translation of an old Satawalese legend used in the vernacular language program on Satawal. Additionally, I studied three folktales of Panuwnap collected by Kenichi Sudo and Sabino Sauchomal in 1981. The interlinear texts included approximate English glosses, but the free translations were published in Japanese. Fellow graduate student Mie Hiramoto graciously provided English translations of the Japanese free translations. All eleven stories are available in Chapter 6.

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

1.6 Summary of Satawalese and related language materials in print

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

Two Satawalese wordlists and a substantive ethnographic account of Satawal were published toward the end of the 20th Century. Neither is widely available. Joseph Tiucheimal’s *English-Satawalese dictionary: trial version* (1980) was the first to appear. Though basic vocabulary words were included, the list contained a significant number of words alien to the culture (canyon, chipmunk, deer, parrot, Halloween, jack-o-lantern). The Satawalese sound system was not described, nor was the orthography explained. Mike and Angelina McCoy’s *Satawal Word List* (1990) provided a more culturally rich Satawalese-to-English wordlist. A small front matter section briefly explained the orthography chosen to represent Satawalese words. Hijikata Hisakatsu’s *Driftwood: The Life in Satawal Island, Micronesia* (1997) is a rich ethnographic account of his 1931-
1938 residency on Satawal. Hisakatsu’s work is the most extensive account of life on Satawal by an outsider to date and was recorded prior to sustained Western contact. Residents of Satawal use Hisakatsu’s detailed description of the matriarchal land tenure system as a reference work and history of the land claims of the island’s eight clans.

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

The Department of Education (DOE) on Yap renewed their commitment to reach elementary school children enrolled in vernacular language development programs by publishing indigenous language readers in the 1990’s. In 2002, Cesar Hildaigo developed a bilingual dictionary for Satawalese children learning English. The Yap DOE compiled the “Satawalese Word List,” consisting of over 8000 Satawalese words that have appeared in texts prepared for the vernacular language program. The List functions solely
as a spellchecking program for the growing number of texts produced by the vernacular 
language program, but was useful, especially for the great numbers of reduplicated forms 
found in it.

1.7 Audience and remainder of content

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

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

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

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

Chapter Five examines common sentence structures, or syntax.

Chapter Six contains eleven Satawalese texts, each with an interlinear translation\(^1\) 
and English free translation.

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

\(^1\) *Interlinear texts* are those in which words are translated and written between lines of text. In this work, 
interlinear texts will consist of Satawalese words on line one, a translation for each morpheme on line two, 
and a natural sounding translation on line three.
CHAPTER 2 Sounds of the language

2.1 Speech sounds

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

The first task was to determine the total number of phonemes\(^2\). Though the phonemic inventory for Satawalese had already been established by previous scholars, I nonetheless wanted to verify each sound I collected. I did so using the language sounds available online at the UCLA Phonetics Lab Web site, a well-known and trusted site established by the late Peter Ladefoged. I transcribed data using IPA\(^3\) symbols which represent the phonetic norms of Satawalese phonemes, and enclosed them in slashes (e.g., /patʃt/, ‘thunder’).

2.2 Consonants

Consonants are sounds which involve some constriction of airflow in the vocal tract. There are 13 consonants in Satawalese. /p, pʰ, t, tʰ, k, f, s, r, l, m, mʰ, n, η/

2.2.1 Consonant phoneme inventory

The chart below contains the phonemic inventory of Satawalese consonants in IPA notation arranged by place and manner of articulation\(^4\), beginning with the obstruents\(^5\). The superscript \(^\text{ə}\) indicates a labialized sound, meaning that the lips are

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\(^2\) Phonemes are the smallest contrastive units of sound in a language.

\(^3\) International Phonetic Alphabet, a standard and universally accepted system for transcribing the speech sounds of the world’s languages.

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

\(^5\) Consonant sounds are formed by the obstruction of outward airflow in the vocal tract.
rounded when making the sound. The superscript \( \check{v} \) indicates the sound is velarized, meaning the back of the tongue reaches toward the velum as the sound is produced. An example of each phoneme appearing in initial, medial, and final positions (if found) follows. I also include minimal pairs\(^6\) to demonstrate phonemic contrasts and allophones\(^7\). Voiceless sounds are aligned to the left and voiced sounds to the right in the table below.

<table>
<thead>
<tr>
<th>Table 1. Consonant phonemes of Satawalese</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bilabial</td>
</tr>
<tr>
<td>Plosive (Stops)</td>
</tr>
<tr>
<td>Fricative</td>
</tr>
<tr>
<td>Affricate</td>
</tr>
<tr>
<td>Nasal</td>
</tr>
<tr>
<td>Liquid</td>
</tr>
<tr>
<td>Glide</td>
</tr>
</tbody>
</table>

**2.2.2 Stops**

A stop is a sound produced when the outward flow of air is completely blocked or stopped by one or more articulators (e.g., lips or tongue), so the air cannot escape through the nose or mouth. Satawalese has four of these: /p/, /p'/, /t/, and /k/. All stops in Satawalese are unaspirated\(^8\).

/\( p /\) - bilabial
/\( p i t /\) ‘sand’
/\( n e p e t a n /\) ‘between’

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\(^6\) Two words containing a single contrasting sound in the same position, e.g. Satawalese /p/ and /p'/: /p/ ‘brownish’ and /p'/: ‘nose.’

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

\(^8\) Aspiration refers to the strong puff of air that follows voiced and voiceless stops when the sound is released.
/kɒp/ 'to break in half'

/pʰ/) - labialized and velarized bilabial

/pʰ/ en/ 'dirt, soil'

/nɪtut/ 'rææ' /'spider'

/kɒp/ 'dull, blunt'

Minimal pairs: /pʰ/ 'brownish' and /pʰ/ 'nose'; /pʰ/ 'taboo' and /pʰ/ 'brother of';

/kʊp/ 'the process of finding a tree to carve into a canoe' and /kʊp/ 'footprint'

Allophone: [bʰ] is a voiced allophone of /pʰ/ and occurs intervocalically⁹:

[sɛbʰwɔt] 'female'

[sɛbʰwɔto] 'Saturday'

/t/ - dental

/tɔɾoʃi/ 'to catch something using the hands'

/paɪtæn/ 'red hibiscus bush'

/kɪt/ 'to hunt, search for'

/k/ - velar

/kəki/ 'laugh'

/kəkə/ 'to tie'

/mesak/ 'afraid'

(⁹) I have enclosed this sound in parentheses in the phonemic inventory to distinguish it from the other "established" phonemes in the inventory. In his study of the seventeen dialects in the Chuukic language continuum, Edward Quackenbush postulated phonemic inventories for each. He found this sound in the six dialects west of Satawal, in Satawalese, and in the dialect directly east of Satawal. In Ulithian (Quackenbush's dialect area 4) /ɡ/ "is a voiced velar fricative in all positions, but it is sometimes voiceless after pause and sometimes is a voiced stop." In Woleaian (dialect area 5) it is "a voiced velar fricative, sometimes (especially in final position) so weakly articulated as to be nearly inaudible. It is sometimes voiceless after pause and has voiced stop allophones." In

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⁹ Between vowels
Satawalese (dialect area 7) he describes it as “most commonly a very lenis voiced velar stop, but it has fricative allophones as well.” He did not elaborate further, nor did he provide any examples of words containing it. (Quackenbush’s dialect areas are found on page 23 of his dissertation.) Despite this lack of data, his Consonant Phoneme Inventories table (1968, 40) lists /g/ as a phoneme of the six dialects to the west of Satawal, of Satawalese, and of Pullap, directly east of Satawal (eight dialects in all). /k/ is described as “marginal” and occurs mainly doubled for these eight dialects. According to this table, Quackenbush found no /g/ in the remaining 9 dialects east of Satawal. /g/ appears fortis\textsuperscript{10} beginning in the west. Moving east, it becomes more and more lenis\textsuperscript{11}, and disappears completely in dialects east of Satawal.

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

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

\textsuperscript{10} strong \textsuperscript{11} weak
The "fricative allophone" Jackson refers to is likely a sound that is somewhat common in the language: a velar fricative [x], which I believe to be an allophone of /g/. Though I am not able to predict the environment in which this sound occurs, I have heard it word-initially, medially, and finally, as well as phrase-finally. To my knowledge, [x] is neither a phoneme nor an allophone in Puluwatese (Elbert 1974) or Chuukese (Goodenough and Sugita 1980, xiv-xvii). The only mention of it is in the Woleaian grammar, where Sohn describes /g/ as "similar to ch in the German word ich 'I'" and voiced intervocally (Sohn and Tawerilmang 1976, 13). Sohn uses the grapheme g to represent both sounds. Since many Satawalese are fluent in Woleaian, one might argue that the presence of [x] in Satawalese is a result of bilingualism. One language consultant insisted that [k] and [x] were wholly separate sounds, though he could not produce contrasting pairs. Others told me that either sound could be used in any position in a word and be accepted by hearers. A few speakers even said that [k], [g] and [x] could all be interchangeable.

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

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

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

2.2.3 Fricatives

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

/f/ - labiodental
/fetin/ 'grass'
/kæftin/ 'to like'
/asaf/ 'frigate bird'

/s/ - alveolar
/sæet/ 'sea, salt water'
/æsik/ 'salt'
/ækəp/ 'to scream'
Minimal pair: /fəfa/ 'resting' and /səsa/ 'tying'

2.2.4 Affricate

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

/tʃ/ - post-alveolar
/tʃə/ 'blood'
/sakurtʃemæw/ 'beetle'
/tʃitʃtif/ 'see-saw'
/nimikatɪ/ ‘neat, tidy’

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

2.2.5 Nasals

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

/m/- bilabial
/maxɪ/ ‘preserved breadfruit’
/mama:n/ ‘strong’
/mæm/ ‘sweet’

/m̩/ - labialized and velarized bilabial
/m̩i:ttiŋ/ ‘small’
/kom̩u:tiŋ/ ‘variety of sweet potato’
/nom̩/ ‘mosquito’
Minimal pairs: /makk/ ‘to give birth,’ /m̩akk/ ‘to assume something’

/n/- dental
/nip/ ‘to spill’
/mane:we/ ‘person’
/manaman/ ‘typhoon’

/ŋ/- velar
/ŋa:n/ ‘I’
/ŋaŋa:nəwe:n/ ‘his tongue’
/ŋonɔŋɔŋ/ ‘black’
Minimal pairs: /nit/ ‘that female’ and /ŋiː/ ‘tooth’; /ŋa:n/ ‘I’ and /nən/ ‘that over there.’

[I] is an allophone of /n/, since either can be used in a word with no change in meaning, a phenomenon known as free variation (Jackson 1983, 163). In a personal communication with Jackson, Hiroshi Sugita suggested the variation was a result of the influence of the surrounding languages that have /I/ in their phoneme inventories. The islands on either
side of Satawal - Puluwat and Pulusuk (Houk) to the east and Lamotrekese and Woleaian to the west – have both /l/ and /n/ in their phonemic inventories. [l] is an example of a sound that is both lateral and approximant, and it is produced as air escapes around both sides of the tongue. Edward Quackenbush (1968, 48) thought [n] to be “a common phone with marginal phonemic status” in Satawalese, Woleaian, and Lamotrekese. He noted that this sound usually occurs in free variation with [l], but added “there are many words where n cannot be substituted for l,” citing the Satawalese word for ‘pillow,’ jylyyl (his orthography) as an example. Two older Satawalese speakers had never heard nor seen Quackenbush’s example. Instead, they offered [avn:n] (IPA) as ‘pillow.’ The grapheme l appears word medially and finally in some of the entries contained in the Satawalese Word list, but there is no entry for L as there is with G. I suspect the entries written with l are pronounced as [n]. Anecdotal evidence suggests that some speakers perceive Satawalese to be more Chuukic-like, and Lamotrekese more like Woleaian in terms of phonology and lexicon. One consultant went so far as to say that he noticed west side residents of Satawal Island used /l/ more consistently in speech (following Woleaian), while speakers on the east side closer to Chuuk used the consonant /n/ consistently (following Chuukese). While this is an interesting perspective from a native speaker, it seems unlikely that Satawal’s livable land area of less than one square mile could support two such dialects as described.

2.2.6 Liquids

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

/r/

/ran/ ‘day’
/soromi/ ‘to suck’
/maiur/ ‘to sleep’

/w/

/ta/ ‘fresh water’
/rocey ak/ ‘stupid’
/maj/ ‘spoiled (food) smell’

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

2.2.7 Glides

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

/w/ - labial velar
/wita/ ‘to pull up’
/niai/ ‘to become very calm’
/netipjia/ ‘unhappy’

/j/ - palatal
/jojoj/ ‘a young girl’s grass skirt’
/p’ijow/ ‘method of fishing using a fish trap’
/kini/ ‘mat’

How glides are written in Satawalese is discussed in Chapter 3.
2.2.8 Geminate consonants

There are two types of geminate consonants in Satawalese. True geminates are those in which a lengthened consonant appears within a morpheme: /ap\" \"an/ ‘cover,’ /assaf/ ‘to fish from shore with a long pole,’ /ttor/ ‘to jump.’ Apparent geminates are those in which two identical sounds appear across morpheme boundaries, producing a lengthened consonant sound, e.g., /sæŋ na/ ‘that rope there.’ I use the IPA symbol : after a vowel to indicate a long vowel. Geminate consonants are indicated by writing the IPA symbol twice. Geminate consonants in Satawalese include pp, pW\" p\", tt, t\"t\", kk, f\", ss, rr, m\", m\"m\", nn, n\". Consonant length is distinctive in Satawalese, as indicated by the minimal pairs below.

/pp/
/pp\"/ ‘fallen’
/p\"e\"p/ ‘part of a canoe’s outrigger support’
/p\"e\"p/ ‘to block’
Minimal pairs: /pe\"/ ‘trash,’ /p\"e\"/ ‘exposure of veins or muscles’

/p\"p\"/
/p\"p\"o\"n/ ‘dirty’
/ap\"p\"p\"i/ ‘to roast over a fire’
/w\"p\"p\"/ ‘a type of vine’
Minimal pairs: /p\"p\" on/ ‘particulate matter in one’s eyes’ and /p\"p\" on/ ‘promise’
/p\"u/ ‘to step down’ and /p\"p\" u/ ‘betelnut’

/tt/
/t\"t\!/ ‘deep’
/a\"t\"n\"a\"p/ ‘big toe’
/a\"t\"t\"/ ‘breastfeeding’
Minimal pairs: /\"t\"ik/ ‘type of reef fish,’ and /\"t\"t\"k/ ‘to whistle’
/tor/ ‘the time a fish is hooked,’ and /tt\"r/ ‘to jump’
/a\"t/ ‘ocean current’ and /a\"t\"t/ ‘finger’

26
/kk/
/kkuf/ ‘to bend’
/p’ ḫikkat/ ‘hot’
apakk/ ‘to be in a hurry’
Minimal pairs: /kkin/ ‘a type of tree,’ and /kin/ ‘to predict’

/m”m”/
/m” m” us/ ‘vomit’
sugum” m” ati/ ‘soft touch’

/mm/
/mmat/ ‘low tide’
ammas/ ‘awake’
Minimal pairs: /mmat/ ‘low tide’ and /mat/ ‘full (from eating)’
/mma/ – ‘nausea’ and /ma/ ‘sold out’
/mmis/ ‘shiny, oily’ and /mis/ ‘to tell a lie’

/nn /
/nni/ ‘pretty’
rænnewe/ ‘day before yesterday’
p” unn/ ‘burning fire’
Minimal pairs: /nnø/ ‘sweet’ and /no/ ‘bottle’

/ŋŋ/
/ŋŋas/ ‘to breathe’
saŋŋow/ ‘hard feelings’
perang/ ‘panicked feeling’
Minimal pairs: /ŋŋas/ ‘to blow one’s nose’ and /ŋus/ ‘mucus’

/ff/
/ffin/ ‘choose, select’
/aff/ ‘swim’
/ffo/ ‘new’
Minimal pairs: /affaff/ ‘to swim’ and /afaf/ ‘to gut a fish’
/ffin/ ‘select, choose’ and /fin/ ‘to be accustomed to’
/ffai/ ‘call out’ and /fai/ ‘rock’
/ss/
/ssəŋ/ 'to darken'
/assaf/ 'to fish from shore'

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

/ʃʃ}/
/ʃʃə/ 'to put someone on their back'
/æʃʃiʃæ/ ‘Monday’
/patʃʃ/ ‘thunder’

Minimal pair: /ʃʃən/ ‘a type of tree’ and /ʃʃən/ ‘a particular tree in a /ʃʃən/ grove’
/aŋkatʃʃ/ ‘good at’ and /aŋkatʃʃ/ ‘best’

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

/rru/ ‘to be frightened or surprised’
/ærrepia/ ‘to teach’
/p'ærri/ ‘a type of lizard’

2.3 Vowels

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

2.3.1 Vowel phoneme inventory

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

<table>
<thead>
<tr>
<th>High</th>
<th>Front unrounded</th>
<th>Central unrounded</th>
<th>Back, rounded</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mid-High</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mid-Low</td>
<td>ε</td>
<td></td>
<td>o</td>
</tr>
<tr>
<td>Low</td>
<td>ð</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

/æ/ – mid, front, unrounded: /inet/ ‘to divide,’ /ænaŋ/ ‘to work’

/œ/ – low, front, unrounded: /sæt/ ‘ocean,’ /æfat'/ ‘lines used to tie a canoe’s sails’

/ʊ/ – high, central, rounded: /fa/ ‘flash,’ /ur/ ‘lobster’

/s/ – mid central, rounded: /papa/ ‘broom,’ /eror/ ‘flowering branch of the coconut’

/æ/ – low, central, unrounded: /atfar/ ‘to carry on one’s shoulder,’ /katʃ/ ‘good’

/ʊ/ – high, back, rounded: /unum/ ‘circular’ /ugeʃ/ ‘black ant’

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

/u/ – low, back, rounded: /nu/ ‘out (directional marker)’

Vowel contrasts attested by minimal pairs include:

/se/ ‘penis,’ /sa/ ‘rested,’ /si/ ‘we (incl.);

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

/kkat/ ‘aground’ and /kkat/ ‘itchy’

/za/ ‘copra’ and /za/ ‘crew’

29
2.3.2 Long Vowels

The vowels /a/, /e/, /i/, /o/, and /u/ occur long as well as short. Examples are:

/wa/ 'canoe;' /nininiwænɛi/ 'think, imagine;' /ammɛi:k/ 'red pepper bush;' /ko:ˈkɛ/ 'the process of making a fermented coconut drink;' /apˈu:p/ 'to plant taro.'

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

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

/pat/ 'cold' and /pat:\/ 'to dilute or mix'

/ʃfat/ 'certain, clear' and /ʃfat:\/ 'string of fish, flowers, etc.'

/ˈinet/ 'when' and /ˈiət/ 'to divide'

/ˈinɛn/ 'very' and /ˈiən/ 'skin'

/mæn/ 'can, be able to' and /mɛ:n/ 'line on a canoe sail'

/ˈiʃiʃi/ 'to dip something into a liquid' and /ˈiʃiʃi/ 'the fern polypodium scolopendria'

/tɔr/ 'the moment a fish is hooked' and /tɔr/ 'jumping, diving'

/wɔn/ 'six' and /wɔn/ 'canoe outrigger/hull lashing; to lay down'

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

2.3.3 Low vowel dissimilation

Low vowel dissimilation (LVD) is a phonological process attested in Marshallese, Woleaian, and other Pacific languages such as Ere, a language of the Admiralty Islands.
(Blust 1996a), and South Efate, a language of Vanuatu (Lynch 2000). LVD was first noted by Bender (1969) in Marshallese, and later by Sohn in Woleaian (1971). In a personal communication with John Lynch, Kenneth Rehg affirmed that LVD is productive in Woleaian and Marshallese, and is "operative as a morphophonemic rule in Pingilapese, Mortlockese, and probably in other Chuukic languages as well."

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

\[ a \rightarrow e / \ldots Ca \]

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

2.4 Syllable structure

Syllable structure follows this schema: (c) (c) v (v) (c). There are no consonant clusters within morphemes other than true geminates. Subscripts (1) used in the CONSONANT and VOWEL patterns below indicate geminate forms:
Table 3. Satawalese syllable patterns

| CV /ls/ ‘new’ | CVC /v/ ‘p’ ‘u’ ‘betelnut’ |
| CV·V·1 /qo/ ‘copra’ | CVC /v/ ‘p’ /pee/ ‘float’ |
| CVC /fin/ ‘advantage’ | CVC /v/ ‘p’ /pee/ ‘prow of canoe’ |
| CV·V·C /pick/ ‘Piik (place name)’ | CVC /v/ ‘p’ /pee/ ‘kind’ |
| CVC·C·l /makkk/ ‘to give birth’ | |
| VC /it/ ‘erased’ | V1 V1 C /lg/ ‘fish’ |
| VC·C·C /inn/ ‘to swim underwater’ | V1 V1 CC NO EXAMPLES FOUND |

2.5 Phonotactics

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

/antʃan/ ‘daydream’ /an - tʃan/ VC-CVVC
/nittup’ræe/ ‘spider’ /nit-tup’-ræ-ære/ CVC-CVC-CV-CV
/ærnapp/ ‘skipjack tuna’ /ær - ηap/ VC-CVC
/ærp’at/ ‘fog, mist’ /ær-p’at/ VC-CVC

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

/aw/ ‘mouth’
/aseasa/ ‘to relax’
/æmm’ena/ ‘to take care of, protect’
/auta/ ‘to fill’
/amot/ ‘to cook’
/esør menap/ ‘you are welcome’
/efar/ ‘shoulder, collar’
/iræ/ wood’
/œniw/ ‘three’
/osop’soo/ ‘law, regulation’
/uluwa/ ‘to flower, or bear fruit’
/u/ ‘to stand’

2.6 Neighboring language phoneme inventories

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

<table>
<thead>
<tr>
<th>Table 4. Consonant phonemes of Woleaian, Satawalese, and Puluwatese</th>
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<tbody>
<tr>
<td>Bilabial</td>
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<tr>
<td>Plosive (Stops)</td>
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<td>p</td>
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<td>Nasal</td>
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<td>Approximant</td>
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<td>Lateral Approximant</td>
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The following Woleaian-Satawalese correspondences were found in cognate words:

Woleaian /ʃ/, Satawalese /χ/: /ʃo/, /ʃal/ and /ʃan/ (‘copra’ and ‘water’) respectively;
Woleaian /ϕ/, Satawalese /pʰ/: /ϕe/, /bɔt/, /buk /pʰe/ /pʰɔt/, and /pʰɔk/ (‘will,’ ‘nose, and ‘book,’ respectively).

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

Satawalese-Puluwatese correspondence:
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<tr>
<th></th>
<th>Front</th>
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<td>unrounded</td>
<td>unrounded/rounded</td>
<td>rounded</td>
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<td>High</td>
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<td>Mid-High</td>
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<td>Mid-Low</td>
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<td>O</td>
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<tr>
<td>Low</td>
<td>æ</td>
<td>a</td>
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Vowels in each of the languages are the same except that Woleaian does not have /æ/. This sound corresponds to /a/ in Woleaian, e.g., Woleaian /pagow/ to Satawalese and Puluwatese /pæw/ 'shark.'
CHAPTER 3 Orthography

3.1 Early writing systems

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

Six writing systems have been used for Satawalese since 1968. Three of them, including the work of Quackenbush, Jackson and Sudo were used in scholarly descriptions of the language intended for linguists. The remaining three devised by Tiucheimal, the McCoys, and the Yap Department of Education were intended for community use. Kenichi Sudo and Sabino Sauchomal’s Satawalese language transcriptions of Folktales of Panuwnap were published in 1982 in the Bulletin of the National Museum of Ethnology (and appear here in Chapter 6). Sudo and Sauchomal recorded the folktales using Edward Quackenbush’s phonemic transcription, but used different diacritical marks for the vowels. Sudo used the same system again in 1997 when he edited and published Hijikata Hisakatsu’s Driftwood, an impressive journal of life on
Satawal peppered with many Satawalese words and phrases. Unfortunately, he does not include a detailed description of Satawalese sounds. In the “Editor’s Note” of this volume, Sudo only lists Satawalese vowels, glides, long vowels, consonants and double consonants on half a page with no further description. He writes that this orthography “follows that stipulated in the forthcoming *Satawalese-English Dictionary*” which was not published (1997, ix). In early 2006, the Museum of Ethnology in Osaka announced that efforts were underway to edit and publish the dictionary.

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

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### Consonants

### Vowels

| /i/    | i       | i       | i       | i       | i       |
| /e/    | e       | e       | e       | e       | e       |
| /æ/    | a       | ae      | a       | aæ      | aæ      |
| /a/    | a       | a       | a       | a       | a       |
| /u/    | y       | iu      | ù       | íu      | íu      |
| /o/    | o       | o       | o       | o       | o       |
| /ɑ/    | o       | oa      | ó       | ó       | oa      | oa |

#### 3.2 The origin of Satawalese orthography

I asked language consultants when and how Satawalese writing developed on Satawal. Though I was unable to determine exact dates, it appears likely that a writing system was devised by residents soon after the arrival of the Chuukese Bible on Satawal.
I asked Francis Hezel, a well-known and respected Catholic priest, scholar, and director of the Micronesian Seminar, for his thoughts. Below is his email reply to me:

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

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

The first example of an orthography intended for community use appeared in the *English-Satawalese dictionary: trial version*, printed in 1980. It employed an orthography developed by native speaker Joe Tiucheimal, a student in the Bilingual Education
Program for Micronesia at the University of Hawai‘i. Working with then-UH Linguistics graduate student Jeffrey Marck, Tiucheimal compiled a wordlist of approximately 1800 words. This work was strictly a wordlist and lacked front matter to explain sound-to-letter correspondences.

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

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

3.3 Writing glides

Quackenbush, Jackson, and Elbert used $y$ and $w$ extensively in their descriptions and examples of Woleaian, Puluwatese, and Satawalese. In the written form of some Micronesian languages, a glide is written before the vowel in vowel-initial words. Older Satawalese texts reflect this. What was once written as $yiwe$ ‘so, thus’ $ye$ ‘he/she/it (pres.)’ and $ya$ ‘he/she/it (past)’ are now written as $iwe$, $e$ and $ia$ respectively. The written glide is often retained in question words $iy a$ ‘where’ and $iyo$ ‘who.’ $y$ often appears at the end of words containing the single or geminate high vowel /i/ (e.g., $rhungiy$ ‘to meet’ and $irhiiy$ ‘to copy’) and at word boundaries if the next word begins with a vowel or glide, as
in *ikiwe iy wonowe* ‘when the man.’ Some speakers include the glide in writing, while others do not. One Satawalese DOE specialist who translated a story for me preferred to write the pronoun *e* ‘he/she/it’ without a beginning glide, while his colleague consistently wrote it as *ye*. To my knowledge there are no established grammatical or written rules to render Satawalese glides consistently in writing. Older Satawalese tend to write more glides than younger speakers and write them between two adjacent vowels, e.g., *w* in *eoniu* ‘three’ + *aen* ‘numerical qualifier for piece,’ *eoniuwaen suupwa* ‘three pieces of tobacco.’

Speakers may insert glides in both writing and speech (making the sound more audible) to break up vowel sequences. For example, *re* ‘they’ + *a* (the aspect marker for completed action) are commonly written as a single morpheme *ra* in speech and writing.

To make the following utterance easier to say and convey the meaning that the speaker intends, s/he purposely inserts the glide:

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

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

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

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

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

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

Chapter 2.2.7 discusses glides.

### 3.4 Writing vowels

Language consultants I worked with who learned the Satawalese writing system of the 1970’s had a much more difficult task with writing vowels. At the time, seven of the nine distinct vowel sounds were represented by only three graphemes:
For /a/ /æ/ and /ɑ/  
O for /a/ and /o/, and  
U for /u/ and /u/

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

3.5 Writing other sounds

To indicate geminates, consonant sounds represented by a single grapheme are written twice, e.g., /ʃʃt/ 'certain.' Single sounds that are orthographically represented by digraphs are generated by doubling the first grapheme, e.g., /ŋŋas/ 'to breathe.' Geminate vowel sounds are indicated by writing the vowel twice, e.g., /ɡɡoʊt/ 'to husk a coconut.'

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

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12 A graphic unit in which two symbols are combined to represent a single sound, e.g., ng for the phoneme /ŋ/.
[k], and [x] interchangeably, while others have their own preferences. A degree of variation is to be expected in a region with extensive dialect mixing. The McCoys acknowledged spelling variations appearing in their word list and cited an individual's "travel background" or "the part of the village from which he or she comes" as reasons for variation.

3.6 The current orthography

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

Frederick Jackson described his involvement as a non-voting linguistic consultant in the development of an orthography for Saipan Carolinian in the mid 1970's (1984, 237-58). The creation and implementation of an unambiguous, accurate, and easy-to-learn orthography accepted by a majority of speakers was a challenge. He observed the orthography selection process as "haphazard," resulting in what he believed to be an orthography that did not conform "to what theory might prefer." He noted "a few common divergences," such as the failure to represent predictable vowel length and the attachment of subject pronouns to adverbs and verb stems (Jackson 1984, 253), suggesting these "errors" would most likely "become the preferred spelling pattern." However, a majority of Carolinians accepted most of the recommendations made by the Orthographic
Convention in which he participated. Though adults and children adhered "fairly closely to the decisions that were made," some writers of Carolinian continued to spell words according to their own pronunciations. Jackson concluded that, by and large, the orthography appeared to serve the needs of the Carolinians.

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

Orthographies are hardly static. They encourage ownership in the sense of creating a unique individual style. English examples abound in popular culture, as these new words and acronyms attest: flickr, iPod, and Xbox, "TMI" ("too much information"), OIC ("Oh, I see") L8r ("later") and MPEG ("Moving Pictures Experts Group"). I observed an interesting innovation in Satawalese orthography involving personal names and the letters l and n. Though [l] is not a phoneme in the language, Satawalese use l stylistically in writing personal or place names containing phonemic /n/. For example, the name of the island is always written as "Satawal," but always pronounced [satawan], or a Satawalese woman pronounces her name Nemoinug, but writes it Lemoilug. A male speaker prefers to write his name as Tiucheimal but pronounces it /tueiman/. Note here that the geminate r is written as ch. I am uncertain why this occurs in Satawalese. In Woleaian, there is a rule that when an r is doubled (to form the progressive state of the verb, for example) rr becomes ch (Sohn and Tawerilmang 1976, 15).
CHAPTER 4 Morphology

This chapter discusses how words are formed in Satawalese.

4.1 Words

A single sound or combinations of sounds form meaningful units called morphemes. 'Free' morphemes are independent of affixes \(^{13}\) and other word formation processes and can stand alone. 'Bound' morphemes cannot stand alone and must submit to one or more processes of word formation, such as affixation or reduplication, to render meaning. For example, the Satawalese verb *mwongo* 'eat' is a free morpheme and stands alone in the sentence *Itimai mwongo niu* 'Itimai eats coconut.' When the bound morpheme *oa-* is prefixed to the verb and a -w suffixed, it conveys causality e.g., *Itimai oa-mwongo-w sino we* 'Itimai feeds the pig (lit. 'causes the pig to eat'). Free and bound morphemes are the building blocks of Satawalese words.

4.2 Parts of speech

Though the sound systems of Chuukic languages vary, much of the morphology \(^{14}\) and sentence structures are similar or identical in these languages. Edward Quackenbush remarked that "an informal comparison of a few sentences from each of the languages was sufficient to establish that the principal features of syntax and morphology are uniform" and suggested that "the parts of speech and their subclasses, the overall structure of sentences, the main features of the verb phrase, the highly structured system of demonstratives, the obligatory counting classifiers—all of these were found to differ in detail only" (1968, 88).

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

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\(^{13}\) **Affixes** are morphemes which attach to the front ("prefix") or back ("suffix") of another morpheme to form a word.

\(^{14}\) The term used to refer to various processes of word formation in a language.
very much like Woleaian ones do, as words in both languages have similar or identical word formation processes, with differences in sound only between them. Sohn suggested that three sets of relations (what he terms the head, modifier, and connector) govern the eleven parts of speech to produce phrases and sentences and produced a table illustrating this (Sohn and Tawerilmang 1975, 55). I have modified Sohn's table, listing the nine parts of speech I found for Satawalese in Table 7 and have explained each with examples. I found two parts of speech problematic in Sohn's description and have not used them for Satawalese.

<table>
<thead>
<tr>
<th>head</th>
<th>parts of speech</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. of noun phrases and nominals</td>
<td>(1) noun</td>
</tr>
<tr>
<td>2. of verb phrases</td>
<td>(2) verb</td>
</tr>
<tr>
<td>3. pronominals</td>
<td>(3) pronoun</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>modifier</th>
<th>parts of speech</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. a quantifier noun modifier in quantity: precedes the modified noun</td>
<td>(4) numeral</td>
</tr>
<tr>
<td>2. noun modifier in the position with respect to speaker and hearer: follows the modified noun</td>
<td>(5) determiners</td>
</tr>
<tr>
<td>3. verb modifier in aspect: precedes the modified verb</td>
<td>(6) aspect</td>
</tr>
<tr>
<td>4. noun/verb/clause modifier in manner: precedes or follows the modified word or clause</td>
<td>(7) adjectives and adverbs</td>
</tr>
<tr>
<td>5. noun/verb modifier in direction: follows the modified word</td>
<td>(8) directional particles</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>connector</th>
<th>parts of speech</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 between two nouns, two phrases, and two clauses</td>
<td>(9) conjunctions</td>
</tr>
</tbody>
</table>

### 4.3 Nouns and noun phrases

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

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

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

<table>
<thead>
<tr>
<th>Determiner</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>ke</td>
<td>‘the’</td>
</tr>
<tr>
<td>aet rhoapwat ke</td>
<td>‘the girl’</td>
</tr>
<tr>
<td>kewe</td>
<td>‘the’ (plural)</td>
</tr>
<tr>
<td>waa kewe</td>
<td>‘the canoes’</td>
</tr>
<tr>
<td>ssow, townap</td>
<td>‘many’</td>
</tr>
<tr>
<td>e ssow mesemesaen stoosa</td>
<td>‘there are many types of cars’</td>
</tr>
<tr>
<td>e townap aei niu</td>
<td>‘I have many coconuts’</td>
</tr>
<tr>
<td>aemweoi</td>
<td>‘some’</td>
</tr>
<tr>
<td>aemweoi mwongo e ikin townap faipeorh reen</td>
<td>‘some foods have a lot of fiber in them’</td>
</tr>
<tr>
<td>oanongan</td>
<td>‘all’</td>
</tr>
<tr>
<td>oanongan rhan pwaupwu kewe nge re noa neset</td>
<td>‘all streams flow to the ocean’</td>
</tr>
</tbody>
</table>

Parts of speech in noun phrases are ordered as follows:

noun (adjective(s)) (determiner)

Pwaeipwai mmarh temoag kkewe ‘the large ripe papayas’

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

4.3.1 Locational nouns

Satawalese treats morphemes such as fua- ‘under,’ woa- ‘on,’ ree- ‘at,’ mwiri- ‘after,’ yoaru- ‘around,’ luuka- ‘center,’ arapa- ‘near,’ liuki- ‘outside’ and mmwa-
'before' as nouns (as do Woleaian and Chuukese) because they can take pronominal suffixes and the construct suffix -n. These locational nouns (Sohn & Tawerilmang, 1976, 65) correspond to English prepositions in use and meaning. They act as bound morphemes and must take a suffix. They cannot appear as free forms. They often follow the Satawalese preposition me ‘from,’ as in the first example:

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

fae- ‘under’ Aetmwaen we e nipwaenin aekkaew niu faen rheon wanwan kewe

‘The boy buried some coconuts under the leaves’ lit. ‘The boy buried some coconuts [in the area of] the leaves’ under.’

4.3.2 Possessive classifiers

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

<table>
<thead>
<tr>
<th>pers</th>
<th>&quot;precious&quot; items</th>
<th>general</th>
<th>vehicular</th>
<th>sitting and lying</th>
</tr>
</thead>
<tbody>
<tr>
<td>1s</td>
<td>naei konak ('my dog')</td>
<td>aei terat ('my light bulb')</td>
<td>wael waa ('my canoe')</td>
<td>neniei chia ('my chair')</td>
</tr>
<tr>
<td>2s</td>
<td>noaum konak ('your dog')</td>
<td>aemi terat ('your light bulb')</td>
<td>woam waa ('your canoe')</td>
<td>neniemw chia ('your chair')</td>
</tr>
<tr>
<td>3s</td>
<td>naiun mwane ('his/her son')</td>
<td>aei terat ('his/her light bulb')</td>
<td>wane stosa ('his/her car')</td>
<td>nenien chia ('his/her chair')</td>
</tr>
<tr>
<td>1p (incl)</td>
<td>naierh konak ('our dog')</td>
<td>arh terat ('our bulb')</td>
<td>warh stosa ('our car')</td>
<td>nenierh chia ('our chair')</td>
</tr>
<tr>
<td>1p (excl)</td>
<td>natumaem konak ('our dog')</td>
<td>amaem terat ('our bulb')</td>
<td>warumaem stosa ('our car')</td>
<td>nenimaem chia ('our chair')</td>
</tr>
<tr>
<td>2p</td>
<td>naiim konak ('your dog')</td>
<td>aemi terat ('your light bulb')</td>
<td>wami stosa ('your car')</td>
<td>neniem chia ('your chair')</td>
</tr>
<tr>
<td>3p</td>
<td>naiur mwane ('their son')</td>
<td>ar konok ('their clock')</td>
<td>war waa ('their canoe')</td>
<td>nenier chia ('their chair')</td>
</tr>
</tbody>
</table>

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

4.4 Verbs and verb phrases

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

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

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

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

Sentence examples include:

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

4.4.1 Transitive verb suffixes

Satawalese has a set of suffixes that mark certain verbs as transitive. In Woleaian, “thematic-stem” transitive verbs are formed when a similar set of transitive suffixes are attached to certain verbs. Woleaian transitive suffixes are not predictable and “entirely arbitrary” (Sohn & Tawerilmang, 1976, 125). Chuukese also has the same set of transitive suffixes along with four additional ones that Woleiaian and Satawalese do not have. They attach to verbs where pronouns or noun phrases serve as direct objects to indicate “the relation between the verb and its object (as) definite and the object (as) specific” (1980, xliii). Goodenough and Sugita called these suffixes “verb formative particles.” When one is attached to a verb, the verb becomes “object-focused” (1980, xliii). Goodenough and Sugita also observed that these suffixes attach only to verb bases “whose combining form ends in a double vowel” and give the example fee-ti-yey ‘tie me
up.' This appears to be the case in Satawalese as well, and would further support the 
idea of oe /ʊ/ , iu /u/, ac /æ/ , and eo /o/ as long vowels, as they are in Woleaian. I have 
included the Chuukese (CHK), Woleaian (WOL) and Satawalese (STW) transitive 
suffixes in Table 10 below.

<table>
<thead>
<tr>
<th></th>
<th>CHK</th>
<th>WOL</th>
<th>STW</th>
<th>Satawalese examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>-fi</td>
<td>-fi</td>
<td>-fi</td>
<td></td>
<td>mea-fi ‘feel it,’ toa-fi ‘rub it,’ roa-fi ‘pull it,’ toro-fi ‘catch it’</td>
</tr>
<tr>
<td>-gi</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-ki</td>
<td>-ki</td>
<td></td>
<td></td>
<td>foato-ki ‘write it,’ roo-ki ‘lift it,’ teo-ki ‘climb it,’ soa-ki ‘pick it,’ neve-ki ‘lick it,’ rhepe-ki ‘kick it,’ mwoano-ki ‘hide in it,’ rhou-ki ‘scoop it,’ ferae-ki ‘weave it’</td>
</tr>
<tr>
<td>-li</td>
<td></td>
<td>-li</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-mi</td>
<td>-mi</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-ni</td>
<td>-ni</td>
<td></td>
<td></td>
<td>pwo0-ni ‘pound it,’ nipwae-ri ‘buy it,’ pwiunuwae-ri ‘marry it,’ peo-ri ‘dust it,’ niu-ri ‘mark it,’ tmwae-ri ‘own (home) it’</td>
</tr>
<tr>
<td>-ngi</td>
<td></td>
<td>-ngi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-ri</td>
<td>-ri</td>
<td>-ri</td>
<td></td>
<td>emwae-ri ‘look at it,’ ngiu-ri ‘smell it,’ rhii-ri ‘soak it,’ nae-ri ‘taste it,’ rhe-ri ‘attack it,’ teo-ri ‘catch it’</td>
</tr>
<tr>
<td>-si</td>
<td>-si</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-ti</td>
<td>-ti</td>
<td>-ti</td>
<td></td>
<td>fae-ri ‘kick it,’ fine-ri ‘stir it,’ ngiu-ri ‘chew it,’ fi-ri ‘tie it,’</td>
</tr>
<tr>
<td>-yi</td>
<td></td>
<td>-yi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-wu-</td>
<td></td>
<td>-wu-</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Satawalese sentence examples include:

Wongo we nge toro-fi-aei ‘the turtle I caught/that turtle was caught by me’
Joe a toa-fi sakiuriun Martin ‘Joe scratched Martin’s back’
A fit-iuk noa pwoon sino we ‘You smell like a pig/The smell of the pig came along with you/The smell of the pig follows you;’
Mary a foato-ki tinikii we aan ‘Mary wrote her letter.’

Jackson (1983, 59) notes that the transitive suffix *-i- reconstructed for Trukic 
and Proto-Micronesian is most likely cognate with the close transitive suffix *-i-
reconstructed by Pawley for Proto Eastern Oceanic. Jackson cites at least one additional 
transitive suffix (*-a) that occurs with a number of verbs. Transitivity is a complex 
phenomenon in Chuukic languages and worthy of a more detailed investigation. I
included this short discussion on transitive suffixes here because I frequently
encountered them in my work and was fortunate to find a description of them in the
Woleian and Chuukese grammars.

4.4.2 Nominalized verbs

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

4.4.3 Causatives

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

Causative constructions therefore consist of the following:

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

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

- *asig* → *aesiga* ('salty/to make salty') + *-a*;
- *fattapw* → *afattapwegi* ('run/make someone run') + *-ei*;
- *noa* → *oanoai* ('leave/make someone leave') + *i*;
- *choaw* → *oachoawy* ('heavy/make something heavy') + *u*;
- *mwongo* → *oamwongow*, with the suffix *-w*;
- *pwaai* → *apwayuw*, with the additional rounding of the vowel *i* to *iu*; and
- *ngiti* → *aengiti* ('tight/tighten') no additional suffix (∅).

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

---

15 Causative verb constructions are those in which the subject causes or forces a patient to do something,
e.g., 'the boy feeds his pig'; feeds = 'causes the pig to eat.'
16 Null here means that no suffix is needed.
'The boy feeds his pig' (lit. 'the boy causes his pig to eat') The prefixes are grouped together in Table 11. In some causative constructions, the $a$ or $ae$ in a verb's vowel raises to $e$ in the causative form and $oa$ raises to $o$ (indicated by shaded cells).

<table>
<thead>
<tr>
<th>verb base</th>
<th>$ae$ + verb base + $a/e/i$</th>
<th>verb base</th>
<th>$oa$ + verb base + $a/i/u/w$</th>
</tr>
</thead>
<tbody>
<tr>
<td>asig - 'salty'</td>
<td>aesiga - 'make salty'</td>
<td>choaw - 'heavy'</td>
<td>oachoawu - 'make heavy'</td>
</tr>
<tr>
<td>chemoew - 'hard'</td>
<td>achemoewa - 'harden'</td>
<td>mwormworh - 'short'</td>
<td>oamworrwornha - 'shorten'</td>
</tr>
<tr>
<td>cchiff - 'stiff'</td>
<td>aecchiffa - 'make stiffer'</td>
<td>mmwus - 'vomit, sick'</td>
<td>oammwusga - 'induce vomiting'</td>
</tr>
<tr>
<td>faermon - 'length'</td>
<td>afaermonka - 'lengthen'</td>
<td>noa - 'go away'</td>
<td>oansoa - 'make someone go away'</td>
</tr>
<tr>
<td>fattapw - 'run'</td>
<td>aefatapwuei - 'make someone run'</td>
<td>rhoan - 'dark'</td>
<td>oarhong - 'darken'</td>
</tr>
<tr>
<td>karkar - 'crunchy'</td>
<td>aekerkera - 'make crunchy'</td>
<td>soong - 'angry'</td>
<td>oasoono - 'to anger someone'</td>
</tr>
<tr>
<td>ker - 'happy'</td>
<td>aekera - 'make someone happy'</td>
<td>sugun - 'school'</td>
<td>oasugung - 'to teach'</td>
</tr>
<tr>
<td>mwaen - 'better'</td>
<td>agmmwena - 'make better'</td>
<td>sesoan - 'low'</td>
<td>oasossong - 'make lower'</td>
</tr>
<tr>
<td>memaem - 'sweet'</td>
<td>agmemmaemg - 'sweeten'</td>
<td>toarumwrum - 'rough'</td>
<td>oatoarumwrumwg - 'make rough'</td>
</tr>
<tr>
<td>mmwagen - 'sour'</td>
<td>agmmwenga - 'make sour'</td>
<td>waur - 'full'</td>
<td>oawutag - 'make full'</td>
</tr>
<tr>
<td>mechenchoar - 'soft'</td>
<td>agmechechoarg - 'soften'</td>
<td>mwongo - 'eat'</td>
<td>oamwongow - 'feed'</td>
</tr>
<tr>
<td>nenoan - 'deep'</td>
<td>agennenoang - 'deepen'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ngg - 'bad'</td>
<td>agngg - 'worsen'</td>
<td>verb base</td>
<td>$a$ + base + (w/a/iuw/ly)</td>
</tr>
<tr>
<td>ngiti - 'tight'</td>
<td>aengiti - 'tighten'</td>
<td>peo - 'empty'</td>
<td>apeow - 'make empty'</td>
</tr>
<tr>
<td>paen - 'dry'</td>
<td>aepena - 'make dry'</td>
<td>ppen - 'light (in weight)'</td>
<td>appena - 'lighten'</td>
</tr>
<tr>
<td>pet - 'shallow'</td>
<td>appeta - 'make shallow'</td>
<td>pwaai - 'sing'</td>
<td>apwayiuy - 'make sing'</td>
</tr>
<tr>
<td>pwerhpwerh - 'white'</td>
<td>agpwerhpwerha - 'whiten'</td>
<td>rheonap - 'wide'</td>
<td>arhoeoneopa - 'widen'</td>
</tr>
<tr>
<td>'pwangpwang - 'loose'</td>
<td>agpwangpwenga - 'loosen'</td>
<td>rheokit - 'narrow'</td>
<td>arhoeokity - 'make narrow'</td>
</tr>
<tr>
<td>saeng - 'cry'</td>
<td>agsaeng - 'to make someone cry'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sip - 'smooth'</td>
<td>aegisip - 'smoothen'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>taekias - 'high'</td>
<td>agoaekia - 'make higher'</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
4.5 Pronouns

Satawalese has four sets of personal pronouns:

<table>
<thead>
<tr>
<th>Table 12. Personal pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>subject independent object possessive</td>
</tr>
<tr>
<td>1 sg 'I' i ngaang -aci -i</td>
</tr>
<tr>
<td>2 sg 'you' (w)o(w)* (y)een* -k -mw</td>
</tr>
<tr>
<td>3 sg 'he/she/it' e iy* -i -n</td>
</tr>
<tr>
<td>1 pl (incl.) 'we, all of us' si kiirh -kirh -rh</td>
</tr>
<tr>
<td>1 pl (excl.) 'we, not you' aei aemaem -kemaen -em</td>
</tr>
<tr>
<td>2+ pl 'you' oaw aemi -kaemi -mi</td>
</tr>
<tr>
<td>3+ pl 'they' re iir -(V)r** -(V)r</td>
</tr>
</tbody>
</table>

* y or w glides may be optionally inserted initially or finally in writing
** (V) signifies presence of a variable vowel

Satawalese has two distinct first person plural pronouns. For example, si is the inclusive (incl.) pronoun form used when a speaker includes the hearer(s) as 'we, all of us together.' Aei is the exclusive (excl.) pronoun form used to exclude the hearer(s), translated as 'all of us, but not you.' Satawalese has no dual, trial or paucal\textsuperscript{17} distinctions.

Satawalese does not mark gender in pronouns, nouns, or verbs. Each set of pronouns will be examined below.

4.5.1 Subject pronouns

Subject pronouns precede the verb and are obligatory:

I \textit{weri konaag we}
'I see the dog'

Si \textit{pwe ne mwongo maniug reen mwongoon oanowas}
'We will eat chickens for lunch'

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

\textsuperscript{17} Paucal refers to the grammatical number systems in some languages that reserve special pronoun or verb forms for small numbers – roughly translated as 'a few.'
and aspect markers:

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

opwene [o pwe ne] fatiun waa we
‘You will paddle the canoe’

Subject pronouns are obligatory and follow proper noun subjects:

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

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

Aspect markers are described in Section 4.9.

4.5.2 Independent pronouns

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

Ngaang i afeor uumw
‘I was the one who made the earth oven’

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

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

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

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

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

Independent pronouns may serve as appropriate one-word answers to questions, e.g.,

(two speakers looking at a photograph):

“Iyo man naan?”
‘Who is that?’

---

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

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

4.5.3 Object pronouns

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

E a ngoatoaei iig
'He gave me fish'

Re pwe ne tipaenikemaem
'They will want you'

Re pwe ne tipaeni waa kewe
'They will want the canoes'

A paradigm of object pronouns is given in Table 13:

<table>
<thead>
<tr>
<th></th>
<th>1sg</th>
<th>1p (incl)</th>
<th>1p (excl)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1sg</td>
<td>E atiutiuaei 'he bathes me'</td>
<td>E atiutiukirh 'he bathes us (not you)'</td>
<td>E atiutiukemaem 'he bathes all of us'</td>
</tr>
<tr>
<td>1sg 'I'</td>
<td>E atiutiuaei 'he bathes me'</td>
<td>E atiutiukirh 'he bathes us (not you)'</td>
<td>E atiutiukemaem 'he bathes all of us'</td>
</tr>
<tr>
<td>2sg 'you'</td>
<td>E atiutiuk 'he bathes you'</td>
<td>2pl</td>
<td>E atiutiukaeni 'he bathes you (pl)'</td>
</tr>
<tr>
<td>3sg 'he/she/it'</td>
<td>E atiutiuj 'he bathes him'</td>
<td>3pl</td>
<td>E atiutiur 'he bathes them.'</td>
</tr>
</tbody>
</table>

Two examples of sentences with pronouns as indirect objects are:

Martin e ngaeneaei iig
'Martin gave me fish'

Joe a ngaener niu naene
'Joe gave them a few coconuts yesterday'

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

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

possessive classifier + pronoun suffix (noun)

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

<table>
<thead>
<tr>
<th></th>
<th>Table 14. Alienable possessive paradigm</th>
</tr>
</thead>
<tbody>
<tr>
<td>1s</td>
<td>maerei maeremaere ‘my lei’</td>
</tr>
<tr>
<td>2s</td>
<td>maeremw maeremaere ‘your lei’</td>
</tr>
<tr>
<td>3s</td>
<td>maeren maeremaere ‘his/her lei’</td>
</tr>
<tr>
<td>1p incl</td>
<td>maeremh maeremaere ‘our lei’</td>
</tr>
<tr>
<td>1p excl</td>
<td>maeremaem maeremaere ‘our lei’</td>
</tr>
<tr>
<td>2p</td>
<td>maeramaomi maeremaere ‘your lei’</td>
</tr>
<tr>
<td>3p</td>
<td>maerer maeremaere ‘their lei’</td>
</tr>
</tbody>
</table>

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

-imwaemi 'your house'
- tiugiumaei 'my loincloth'
- rhiuwoamw 'your carrying'
- mesaemaem 'our (excl.) eyes'
- mwengeyangaei 'my sister'
- mwaenenneparh 'our uncle'

4.5.5 Interrogatives

Some Satawalese interrogatives are listed in Table 15.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>iyo 'who'</td>
<td>Iyo mane eniy noa siino we?</td>
<td>'Who killed the pig?'</td>
</tr>
<tr>
<td>meeta 'what'</td>
<td>Meeta mwu wa kuuk aekini?</td>
<td>'What are you cooking?'</td>
</tr>
<tr>
<td>meeta 'why'</td>
<td>Meeta faan wo mmwaei reen?</td>
<td>'Why are you late?'</td>
</tr>
<tr>
<td>iya 'where'</td>
<td>Wono iya noann raeg we?</td>
<td>'Where were you last year?'</td>
</tr>
<tr>
<td>ineeta 'when'</td>
<td>Ineeta mine epwe itto wafaniuw?</td>
<td>'When is the ship coming?'</td>
</tr>
<tr>
<td>ifa 'which'</td>
<td>Pwuna temoak ifa?</td>
<td>'Which large taro?'</td>
</tr>
<tr>
<td>ikifa 'which (pl)'</td>
<td>Pwuna temoak ikifa?</td>
<td>'Which large taros?'</td>
</tr>
</tbody>
</table>

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

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

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

"How many" is expressed using the prefix fit- followed by a classifier:
Table 16. Example Satawalese interrogatives for “how many”

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

4.6 Numerals

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

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

Examples of numbers between 11-19:
seig me ew ‘ten and one, or eleven’
seig me ruou ‘twelve’

Examples between 21-99:
oneig me nimou ‘sixty-five’
wanig me tiwou ‘eighty-nine’

Examples between 101-999:
nimapwiugiuw me wanig me fau ‘five hundred eighty-four’
riuwapwiugiuw me tiwego me tiwou ‘two hundred ninety-nine’

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

Satawalese numbers are contained in Table 17 below.
Table 17. Satawalese numerals

<table>
<thead>
<tr>
<th>fast</th>
<th>slow</th>
<th>general</th>
<th>10s</th>
<th>100s</th>
<th>1000s</th>
<th>10,000s</th>
<th>100,000s</th>
<th>1,000,000s</th>
<th>10,000,000s</th>
<th>100,000,000s</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>eot</td>
<td>cota</td>
<td>ew</td>
<td>scik</td>
<td>epwiugiuw</td>
<td>saengeras</td>
<td>riuweig saengeras</td>
<td>ssen</td>
<td>seng ssn</td>
<td>epwiugiuw ssn</td>
</tr>
<tr>
<td>2.</td>
<td>riuw</td>
<td>riuwa</td>
<td>ruouw</td>
<td>riuweig</td>
<td>riwapwiugiuw</td>
<td>riungeras</td>
<td>riuweig saengeras</td>
<td>riu ssn</td>
<td>riuweig ssn</td>
<td>riuwapwiugiuw ssn</td>
</tr>
<tr>
<td>3.</td>
<td>eon</td>
<td>eniuw</td>
<td>enig</td>
<td>eniuwiugiuw</td>
<td>eoniugeras</td>
<td>enig saengeras</td>
<td>eniupwiugiuw saengeras</td>
<td>eoni ssn*</td>
<td>enig ssn</td>
<td>eoniupwiugiuw ssn</td>
</tr>
<tr>
<td>4.</td>
<td>faen</td>
<td>faeni</td>
<td>fauw</td>
<td>faeig</td>
<td>fapwiugiuw</td>
<td>fagoneras</td>
<td>fapwiugiuw saengeras</td>
<td>fa ssn</td>
<td>faeig ssn</td>
<td>fapwiugiuw ssn</td>
</tr>
<tr>
<td>5.</td>
<td>nima</td>
<td>nimouw</td>
<td>nimeig</td>
<td>nimapwiugiuw</td>
<td>nimengeras</td>
<td>nimeig saengeras</td>
<td>nimapwiugiuw saengeras</td>
<td>nim ssn</td>
<td>nimeig ssn</td>
<td>nimapwiugiuw ssn</td>
</tr>
<tr>
<td>6.</td>
<td>on</td>
<td>wana</td>
<td>onouw</td>
<td>oncig</td>
<td>onapwiugiuw</td>
<td>onengeras</td>
<td>onapwiugiuw saengeras</td>
<td>won ssn</td>
<td>woneg ssn</td>
<td>onapwiugiuw ssn</td>
</tr>
<tr>
<td>7.</td>
<td>fius</td>
<td>fiusa</td>
<td>fisuw</td>
<td>fisig</td>
<td>fiusiupwiugiuw</td>
<td>fisuengeras</td>
<td>fisipwiugiuw saengeras</td>
<td>fiusy ssn*</td>
<td>fisig ssn</td>
<td>fiusupwiugiuw ssn</td>
</tr>
<tr>
<td>8.</td>
<td>wan</td>
<td>waani</td>
<td>wanuw</td>
<td>wanig</td>
<td>wanipwiugiuw</td>
<td>wangeras</td>
<td>wanipwiugiuw saengeras</td>
<td>wani ssn</td>
<td>wani ssn</td>
<td>wanipwiugiuw ssn</td>
</tr>
<tr>
<td>9.</td>
<td>tiw</td>
<td>tiwa</td>
<td>tiwou</td>
<td>tiweig</td>
<td>tiwapwiugiuw</td>
<td>tiwengeras</td>
<td>tiweig saengeras</td>
<td>tiwu ssn</td>
<td>tiwou ssn</td>
<td>tiwapwiugiuw ssn</td>
</tr>
</tbody>
</table>

*Note that these numbers retain longer forms while others are reduced
Satawalese has ordinal numerals which order items by position or by rank:

<table>
<thead>
<tr>
<th>Table 18. Satawalese ordinal numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>aeewan ‘first’</td>
</tr>
<tr>
<td>oaruwouwan ‘second’</td>
</tr>
<tr>
<td>aeinuwan ‘third’</td>
</tr>
<tr>
<td>afawuan ‘fourth’</td>
</tr>
<tr>
<td>aenimowuan ‘fifth’</td>
</tr>
<tr>
<td>oawonowuan ‘sixth’</td>
</tr>
<tr>
<td>aefisuwan ‘seventh’</td>
</tr>
<tr>
<td>awanuwan ‘eighth’</td>
</tr>
<tr>
<td>aetiwowuan ‘ninth’</td>
</tr>
<tr>
<td>aeseiigan ‘tenth’</td>
</tr>
<tr>
<td>aeriuweigan ‘twentieth’</td>
</tr>
<tr>
<td>aeeniigan ‘thirtieth’</td>
</tr>
<tr>
<td>aefaeiigan ‘fortieth’</td>
</tr>
<tr>
<td>aenimeiigan ‘fiftieth’</td>
</tr>
<tr>
<td>oawoneliigan ‘sixtieth’</td>
</tr>
<tr>
<td>aefisiigan ‘seventieth’</td>
</tr>
<tr>
<td>awaniigan ‘eightieth’</td>
</tr>
<tr>
<td>aetiweiigan ‘ninetieth’</td>
</tr>
<tr>
<td>aepwiuigiuw ‘one hundredth’</td>
</tr>
</tbody>
</table>

Ordinals between ‘tenth’ and ‘twentieth’ are expressed by appending ordinals 1-9 to the ordinal for 10, as in aeseiig me aeewan ‘eleventh’ and aeseiig me afawuan ‘fourteenth.’ Lower ordinals are common in delegating tasks, e.g., “first, we’ll do this, and second, we’ll do this...” but the use of high ordinal numbers is rare on Satawal.

Where an English speaker would commonly refer to the date of someone’s marriage as “tomorrow is their fortieth wedding anniversary,” a Satawalese speaker would likely express the same thought as “it has been 40 years since...” Mike McCoy (pers. comm.)

4.6.1 Numeral classifiers
The language can express plurals in two ways. The first uses a noun phrase
number oun, ‘six’ numerical classifier fai ‘rock, round’ noun niu ‘coconut’

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

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

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

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

Examples:

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

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

eoniu-rhai aetmwaan ‘three boys’ (lit. ‘three-animate boys’)

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

-soapw ‘half of (something)’

-gat ‘finger length’ tiwagat wiirh ‘nine finger lengths of banana’

-mwaniu ‘forearm length’

-ffiy ‘handful’ wanify suppwa ‘seven handfuls of tobacco’

-ngaf ‘fathom’

-pai ‘open arm length’ eonupai iig ‘three arm lengths of fish’
I have included the most frequently used classifiers in Tables 19 and 20 below. The "number" column refers to the cardinal number system used in daily life on Satawal.
### Table 19. Satawalese numeral classifiers

<table>
<thead>
<tr>
<th>number</th>
<th>animate -rhai</th>
<th>general Ø</th>
<th>long -foarh</th>
<th>round -fai</th>
<th>flat 1 -rheo</th>
<th>flat 2 -peo</th>
<th>line -taen</th>
<th>speech -pat</th>
<th>day -raen</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. eota</td>
<td>e-rhai</td>
<td>e-w</td>
<td>e-foarh</td>
<td>e-fai</td>
<td>e-rheo</td>
<td>e-peo</td>
<td>e-tacn</td>
<td>e-pat</td>
<td>e-raen</td>
</tr>
<tr>
<td>2. riuwa</td>
<td>riu-rhai</td>
<td>ruou-w</td>
<td>riu-foarh</td>
<td>riu-fai</td>
<td>riuwa-rheo</td>
<td>riuwa-peo</td>
<td>riu-tacn</td>
<td>riu-pat</td>
<td>riu-raen</td>
</tr>
<tr>
<td>3. eoniu</td>
<td>eoniu-rhai</td>
<td>eniu-w</td>
<td>eoniu-foarh</td>
<td>eoniu-fai</td>
<td>eoniu-rheo</td>
<td>eoniu-peo</td>
<td>eoniu-tacn</td>
<td>eoniu-pat</td>
<td>eoniu-raen</td>
</tr>
<tr>
<td>4. faeni</td>
<td>fa-rhai</td>
<td>fau-w</td>
<td>fa-foarh</td>
<td>fa-fai</td>
<td>fa-rheo</td>
<td>fa-peo</td>
<td>fa-tacn</td>
<td>fa-pat</td>
<td>fa-raen</td>
</tr>
<tr>
<td>5. nima</td>
<td>nima-rhai</td>
<td>nimou-w</td>
<td>ni-foarh</td>
<td>ni-fai</td>
<td>nima-rheo</td>
<td>nima-peo</td>
<td>nimi-tacn</td>
<td>nimi-pat</td>
<td>nimi-raen</td>
</tr>
<tr>
<td>6. woma</td>
<td>ono-rhai</td>
<td>onou-w</td>
<td>ono-foarh</td>
<td>ono-fai</td>
<td>ono-rheo</td>
<td>ono-peo</td>
<td>ono-tacn</td>
<td>ono-pat</td>
<td>ono-raen</td>
</tr>
<tr>
<td>7. fiusa</td>
<td>fius-rhai</td>
<td>fisu-w</td>
<td>fius-foarh</td>
<td>fius-fai</td>
<td>fius-rheo</td>
<td>fius-peo</td>
<td>fius-tacn</td>
<td>fius-pat</td>
<td>fius-raen</td>
</tr>
<tr>
<td>8. waani</td>
<td>wani-rhai</td>
<td>wanu-w</td>
<td>wani-foarh</td>
<td>wani-fai</td>
<td>wani-rheo</td>
<td>wani-peo</td>
<td>wani-tacn</td>
<td>wani-pat</td>
<td>wani-raen</td>
</tr>
<tr>
<td>10. seik</td>
<td>seig</td>
<td>seig</td>
<td>seig</td>
<td>seig</td>
<td>seig</td>
<td>seig</td>
<td>seig</td>
<td>seig</td>
<td>seig</td>
</tr>
<tr>
<td>11. seig me</td>
<td>seig me e-foarh</td>
<td>seig me e-fai</td>
<td>seig me e-rheo</td>
<td>seig me e-peo</td>
<td>seig me e-tacn</td>
<td>seig me e-pat</td>
<td>seig me e-raen</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. seig me ruou</td>
<td>seig me ruou</td>
<td>seig me ruou</td>
<td>seig me ruou</td>
<td>seig me ruou</td>
<td>seig me ruou</td>
<td>seig me ruou</td>
<td>seig me ruou</td>
<td>seig me ruou</td>
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<td>---------------------</td>
<td>---------------------</td>
<td>---------------------</td>
<td>-----------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>1</td>
<td>eis</td>
<td>effiy</td>
<td>e-aen</td>
<td>e-gبعنت</td>
<td>emئوپهنت</td>
<td>etip</td>
<td>e-تپهنت</td>
<td>مئوپهنت</td>
<td>نپهنت</td>
</tr>
<tr>
<td>2</td>
<td>riuwaes</td>
<td>riuwaefiy</td>
<td>riuwaen</td>
<td>riuwa-gبعنت</td>
<td>riuwaemئوپهنت</td>
<td>riuwa-تپهنت</td>
<td>riuwa-تپهنت</td>
<td>نپهنت</td>
<td>نپهنت</td>
</tr>
<tr>
<td>3</td>
<td>eoniuwumw</td>
<td>eoniufiy</td>
<td>eoniuwaen</td>
<td>eoniu-gبعنت</td>
<td>eoniuemئوپهنت</td>
<td>eoniu-تپهنت</td>
<td>eoniu-تپهنت</td>
<td>نپهنت</td>
<td>نپهنت</td>
</tr>
<tr>
<td>4</td>
<td>faaes</td>
<td>faffiy</td>
<td>fa-aen</td>
<td>fa-gبعنت</td>
<td>faemئوپهنت</td>
<td>fatip</td>
<td>fa-تپهنت</td>
<td>نپهنت</td>
<td>نپهنت</td>
</tr>
<tr>
<td>5</td>
<td>nimaeis</td>
<td>nimaeffiy</td>
<td>nima-aen</td>
<td>nima-gبعنت</td>
<td>nimaemئوپهنت</td>
<td>nima-تپهنت</td>
<td>nima-تپهنت</td>
<td>نپهنت</td>
<td>نپهنت</td>
</tr>
<tr>
<td>6</td>
<td>onaeis</td>
<td>onafiy</td>
<td>ono-aen</td>
<td>ono-gبعنت</td>
<td>onomئوپهنت</td>
<td>ono-تپهنت</td>
<td>ono-تپهنت</td>
<td>نپهنت</td>
<td>نپهنت</td>
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<tr>
<td>7</td>
<td>fisaeis</td>
<td>fisafiy</td>
<td>fis-aen</td>
<td>fis-gبعنت</td>
<td>fisemئوپهنت</td>
<td>fistip</td>
<td>fis-تپهنت</td>
<td>نپهنت</td>
<td>نپهنت</td>
</tr>
<tr>
<td>8</td>
<td>waniis</td>
<td>waniify</td>
<td>waniaen</td>
<td>wani-gبعنت</td>
<td>waniemئوپهنت</td>
<td>wani-تپهنت</td>
<td>wani-تپهنت</td>
<td>نپهنت</td>
<td>نپهنت</td>
</tr>
<tr>
<td>9</td>
<td>tiwaeis</td>
<td>tiwaefiy</td>
<td>tiwaen</td>
<td>tiw-gبعنت</td>
<td>tiwaemئوپهنت</td>
<td>tiwa-تپهنت</td>
<td>tiwa-تپهنت</td>
<td>نپهنت</td>
<td>نپهنت</td>
</tr>
<tr>
<td>10</td>
<td>seig</td>
<td>seig</td>
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<td>seig</td>
<td>seig</td>
<td>seig</td>
<td>seig</td>
<td>seig</td>
</tr>
<tr>
<td>11</td>
<td>seig me eis</td>
<td>seig me effiy</td>
<td>seig me e-aen</td>
<td>seig me e-gبعنت</td>
<td>seig me emئوپهنت</td>
<td>seig me etip</td>
<td>seig me e-تپهنت</td>
<td>seig me emئوپهنت</td>
<td>seig me epئوپهنت</td>
</tr>
<tr>
<td>12</td>
<td>seig me riuwaes</td>
<td>seig me riuwaefiy</td>
<td>seig me riuwaen</td>
<td>seig me riuwa-gبعنت</td>
<td>seig me riuwaemئوپهنت</td>
<td>seig me riuwa-تپهنت</td>
<td>seig me riuwa-تپهنت</td>
<td>seig me riuwaemئوپهنت</td>
<td>seig me riuwaepئوپهنت</td>
</tr>
</tbody>
</table>
4.7 Demonstratives

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

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

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

<table>
<thead>
<tr>
<th>Location to speaker and hearer</th>
<th>Location emphasis</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>proximity to speaker</td>
<td>no emphasis</td>
<td>pwuna temoak e</td>
</tr>
<tr>
<td></td>
<td>noun is near speaker but s/he does not point to it</td>
<td>pwuna temoak ka</td>
</tr>
<tr>
<td></td>
<td>emphasis</td>
<td>pwuna temoak en</td>
</tr>
<tr>
<td></td>
<td>noun is near speaker and s/he points to it</td>
<td>pwunaa temoak kaan</td>
</tr>
<tr>
<td></td>
<td>proximity emphasis</td>
<td>pwuna temoak eiy</td>
</tr>
<tr>
<td></td>
<td>noun is proximal to speaker</td>
<td>pwuna temoak kaiy</td>
</tr>
<tr>
<td></td>
<td>emphasis</td>
<td>pwuna temoak mwuu</td>
</tr>
<tr>
<td></td>
<td>taro is near listener and speaker points to it</td>
<td>pwuna temoak kouwmu</td>
</tr>
<tr>
<td></td>
<td>proximity emphasis</td>
<td>pwuna temoak mwuun</td>
</tr>
<tr>
<td></td>
<td>noun is proximal to speaker</td>
<td>pwuna temoak komwun</td>
</tr>
<tr>
<td></td>
<td>noun is away from speaker and hearer but can be seen by both</td>
<td>pwuna temoak naan</td>
</tr>
<tr>
<td></td>
<td>distance emphasis</td>
<td>pwuna temoak naan</td>
</tr>
<tr>
<td></td>
<td>'a particular one over there, in the distance'</td>
<td>pwuna temoak kenaan</td>
</tr>
<tr>
<td></td>
<td>In minds of speaker &amp; hearer</td>
<td>pwuna temoak we</td>
</tr>
<tr>
<td></td>
<td>no emphasis</td>
<td>pwuna temoak kewa</td>
</tr>
<tr>
<td></td>
<td>question form</td>
<td>pwuna temoak ifa?</td>
</tr>
<tr>
<td></td>
<td>no emphasis</td>
<td>pwuna temoak ikifa?</td>
</tr>
</tbody>
</table>

### 4.7.1 Demonstratives and the prefix min-

The bound morpheme *min-* can be attached to some demonstratives to form independent demonstrative pronouns which often serve as pronominal heads in relative clauses. Additionally, it can be used as an emphasis marker. Woleaian has an equivalent form *mel-* (Sohn & Tawerilmang, 1976, 72, 189-190). Several of these are included in the following table.
Table 22. *min-* demonstratives

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

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

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

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

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

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

*Penaeistik ina eew mini ka ese mwennen fao noa*  
‘Plastic is (something that) is non-biodegradable’

### 4.8 Aspect

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

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

*Ngaaang i weri konaag we naenew*

1 I saw the dog the yesterday

‘I saw the dog yesterday,’ (lit.) ‘I see the dog yesterday’

*Naiu re faifai giegiy*

tomorrow they weave mat

‘Tomorrow, they will weave a mat’ (lit.) ‘Tomorrow they weave a mat’

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

*Fiuiu re pwae ne-pwong*

star they appear at night

‘Stars appear at night’

*Ig re iin*

fish they swim underwater

‘Fish swim underwater’

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

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

*I a fai fai giegiy naenew*
I asp-c weave basket yesterday
‘I already wove a basket yesterday’

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

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

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

*Wo a mwongo ~ Wa mwongo ‘you ate’*
*Kiirh si a mwongo ~ kiirh sa mwongo ‘we ate’*
*Re a mwongo ~ ra mwongo ‘They ate’*

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

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

4.8.2 Habitual aspect

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

*E gaen mwongo woan ttipw*
‘He uses a fork to eat with’

*Si gaen iseis noang mwongo noan aispwoags*
‘Food is kept in the icebox’

*Aetei suguan re gaen foatfoat woan rheon tinigi*
‘Students write on pieces of paper’

*Si kaen gorh*
‘We (usually) cut tuba (fermented coconut drink).’
Habitual aspect is marked as ASP-H in the interlinear texts in Chapter 6.

4.8.3 Progressive aspect

A form of reduplication is used to indicate progressive, durative, or continuous action. For some verbs, the initial consonant plus e is prefixed to a geminate initial consonant, e.g., $C_1V_1 \rightarrow C_1eC_1V_1$:

<table>
<thead>
<tr>
<th>completed action</th>
<th>progressive action</th>
</tr>
</thead>
<tbody>
<tr>
<td>noa ‘went’</td>
<td>nennoa ‘in the process of going now’</td>
</tr>
<tr>
<td>toatoa ‘braided’</td>
<td>tettoatoa ‘in the process of braiding’</td>
</tr>
<tr>
<td>fattapwe ‘ran’</td>
<td>jeffattapwe ‘still running’</td>
</tr>
<tr>
<td>rere ‘sawed (wood)’</td>
<td>rerrere ‘in the process of sawing’</td>
</tr>
</tbody>
</table>

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

- mwongo ‘ate’
- mwommwongo ‘in the process of eating’

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

- niuniu ‘chewed’
- nenuniu ‘in the process of chewing now’

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

4.8.4 Unrealized aspect

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

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

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

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

- Wo pwene noa reen imwan
  ‘You will go to her house (immediately)’
Giirh si pwene noa fiita
‘We will go fishing (right now)’

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

Wonigaet re tipaeni re pwe suunga pigiseo
‘Children like to draw pictures’

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

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

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

### 4.9 Modality

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

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

I pwe mwenen af
‘I can swim’

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

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

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

E pwe mmwen si pwe ne rhap igina?
‘Can we begin now? (Is it possible that we begin now?)’

### 4.10 Adjectives and adverbs

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

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

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

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

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

- _mwongo mmwai_ ‘eat slowly’
- _fatapw mwetekkai_ ‘run quickly’
- _kepas faerregii_ ‘talk loudly’
- _foatofaot fflat, foatofaot mwamwai_ ‘write clearly’
- _niuniuwaen fflat, niuniuwaen mwamwai_ ‘think clearly’
- _iun mwamwai_ ‘drink carefully’
- _faerreg rhingrhing_ ‘walk fast’
- _faan wen_ ‘carve well’
- _kopokop kach_ ‘chop neatly’

4.11 Directional particles

Satawalese attaches the following directional enclitics19 to verbs. In the examples below, note that directional particles can be directly attached to verbs as one word, or written separately from the verb:

<table>
<thead>
<tr>
<th>Directional particles</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>-noa</em> ‘away from’</td>
</tr>
<tr>
<td><em>-tow</em> ‘towards the speaker; hither’</td>
</tr>
<tr>
<td><em>-tae</em> ‘upward, upwind, east’</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>E pwe menaw noa</em></td>
</tr>
<tr>
<td>‘She will give birth’</td>
</tr>
<tr>
<td><em>E pwe ne yittow</em></td>
</tr>
<tr>
<td>‘He will now come’</td>
</tr>
<tr>
<td><em>Aeterhoapwut we e nnus tae</em></td>
</tr>
<tr>
<td>‘The girl jumped up’</td>
</tr>
</tbody>
</table>

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

4.12 Conjunctions

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

Me joins noun phrases:

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

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

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

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

Re gommwaen inu nga ra moattiw
‘They stand first, then they sit down’

E aepesa eew nga enoa feori eew
'He said one thing and/but did another.'

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

_E moot aere e se moot_
‘it’s cooked or it’s uncooked’

*Mani i pwe wanuw aere tiwou raag*
‘Maybe I was 8 or 9 years old at the time’

*Aei pwe ne noa apweerh anemaem, ngare kkeraeng*
‘We would barbecue our food or roast it on a stick’

*Ngaere* ‘if’:
*Iwe ngaere ikine ekaen memmoanioan*
‘so, if it’s ready, it will give sap’
CHAPTER 5 Sentence Structures

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

5.1 Equational sentences

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

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

*Rull, ina eew aepinoamw, me woan Yap.*  \(\text{NP}_1 - \text{NP}_2\)

"Rull is a municipality on Yap."

*Luguto, ina e-rhai soamwoon-in Satawal,.*  \(\text{NP}_1 - \text{NP}_2\)

"Luguto is a chief on Satawal."

An equational sentence example with two common nouns:

*Aet-rhoapwut, we ina eew sugun.*  
\(\text{NP}_1 - \text{NP}_2\)

"The girl is a student."

In equational sentences, the subject noun phrase (\(\text{NP}_1\)) always appears first in the sentence, followed by the noun phrase to which it is equated (\(\text{NP}_2\)).

5.2 Verbal sentences

Verbal sentences consist of a noun phrase and a verb phrase (VP). As in equational sentences, noun phrases occurring with verb phrases are the actors, agents, or experiencers of verbs. Verb phrases describe the action, experience, state, or condition of
noun phrases. The NP-VP sentence order is flexible for some intransitive verbs, permitting either to appear first. Some consultants observed that VP-NP constructions are used more frequently than NP-VP ones:

\[ E \text{aegepwas aetrhoapwut we} \quad \text{or} \quad \text{Aetrhoapwut we e aegepwas} \]

she scream child-female the child-female she she scream

‘The girl screamed’

\[ A \text{maiur aet we} \quad \text{or} \quad \text{Aet we a maiur} \]

ASP-C sleep child the child ASP-C sleep

‘The boy is sleeping, the boy is asleep’

\[ E \text{igin nneo rhaniu-nn niu naa-n} \quad \text{or} \quad \text{Rhaniu-nn niu naan e igin nneo.} \]

it very sweet juice-of coconut that-one juice-of coconut that-one it very sweet

‘The juice from that coconut is very sweet’

\[ E \text{temoag noa-n senggin we} \quad \text{or} \quad \text{Senggin we noa-n e temoag.} \]

it spacious in-it room the room in-it it spacious

‘The room is spacious’

Sensei we e kker teacher the he excite the he excite teacher the

‘The teacher is excited’

\[ E \text{fleo aiutt-iun pai.un} \quad \text{or} \quad \text{Aiutt.iun pai.un e fleo.} \]

it clean digits-of-him hand-of-him digits-of him hand-of-him it clean

‘His fingers are clean’

### 5.3 Transitivity

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

\[ \text{Martin e we-ri paew we} \]

Martin he saw-it shark the

‘Martin saw the shark.’

\[ \text{Sartilug e aeraekraek pwnuk we} \]

Sartilug he read book the

‘Sartilug reads the book’

---

20 _Direct objects_ are the nouns that are acted upon by the verb, as in the sentence ‘Joe gave taro.’
Kiirh si sfeor waa
we(excl.) we make canoe
'We build canoes.'

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

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

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

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

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

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

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

Indirect objects NPs follow the verb:

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

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

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

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

E yoor (aen-aei) eniu-rhai (aen-aei) iig tetemoag.  
‘I have three large fish.’

E yoor e-rhai pwii.mw man rhiurhiu.  
‘You have a skinny brother.’

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

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

5.5 Negation

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

Re sa mmwaeniyeniy no wono-kkewe pwe ra maiur  
‘The men did not answer because they were sleeping’

Ligiteiwel e sa mwongo naenew  
‘Ligiteiwel did not eat yesterday.’

Soapw is the aspect marker used to negate a proposed action in the future:
I will not leave my child here.

You will not go.

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

He does not see the door.

The boy is not happy.

We do not dive in shallow water.

5.6 Imperatives

Imperative sentences begin with the verb phrase:

Show them all of your fingers.

Write this down (near the speaker, near the hearer, near those guys over there).

Fill out that survey.

Walk more slowly!

Give me my tape measure.

Put the coconuts (near hearer) on the table.
Negative imperative constructions begin with the second person singular pronoun wo followed by the unrealized negative aspect marker and the verb:

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

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

5.7 Focus

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

Peon wanwan naan ina e cha.
flower that one that it red
‘That flower is red.’ (lit. ‘that flower is the one that is red’)

Man naan ina e-rhai taoguw.
animate thing that one that one CLS ANIM tuna
‘That’s called a tuna’ (lit. ‘that is the thing they call a tuna’)

Imw we imw-aen John ina e ffeor saengi rennga.
house the house-of John the one that it build from block
‘John’s house is the one that is built from blocks.’

5.8 Relative clauses

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

Ir re giuneei mwaen we
‘they know the man’
and
Mwaen we e mae noa woan Satawan
‘the man died on Satawal’ combine to:
They know the man who died on Satawal.

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

These examples are similar:

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

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

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

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

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

*Nie-we Annaiu-n Meram ina e no rhak ree-n Meram weinaeng*
woman the born-of moon the one that she live only with her Meram sky
‘The woman known as “Born of the Moon” was the one who lived with Meram in the sky.’
CHAPTER 6 Texts

6.1 Introduction

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

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

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

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21 'A continuous stretch of spoken language larger than a sentence' (Crystal 2003, 141).
6.2 Oral texts

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

I used a digital recorder and a high quality head-mounted microphone to record speech. Each story was sampled at 44.1 KHz, 16-bit, and uncompressed, the recommended standard for language documentation archiving. Each recording was saved as a .WAV file. A compact disc with these stories is attached. After the story was recorded, the consultant transcribed it. We agreed on a suitable gloss\textsuperscript{22} for each word and devised an English translation. Though all consultants had a good command of English and some English idioms, there were words which were very difficult for the consultant to explain or translate into English.

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

\textsuperscript{22} an approximate translation of a word from Satawalese to English
that I could parse into morphemes are separated by hyphens and assigned glosses.

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

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

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASP-C</td>
<td>completed aspect</td>
</tr>
<tr>
<td>ASP-I</td>
<td>irrealis aspect</td>
</tr>
<tr>
<td>ASP-H</td>
<td>habitual aspect</td>
</tr>
<tr>
<td>Neg-C</td>
<td>negative marker, completed aspect</td>
</tr>
<tr>
<td>Neg-I</td>
<td>negative marker, irrealis aspect</td>
</tr>
<tr>
<td>CAUS</td>
<td>causative</td>
</tr>
<tr>
<td>PL</td>
<td>plural</td>
</tr>
<tr>
<td>PAUSE</td>
<td>a Satawalese sound similar to English 'uhm,' ‘uuhh', ‘er...'</td>
</tr>
</tbody>
</table>

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

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

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

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

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

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

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

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

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

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

‘of fishing (fish for shark) - we just bottomfished for pwupw with a hook and they shouted that’
paew, I noa fan-wow, a noa iti-nong e sa mwen no, pwe, ra maekin aaf[e] noa, wa-we
shark, I go look-out ASP-C go come-in it NEG can here so they ASP-C all swim away canoe-the

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

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

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

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

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

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

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

erhai e iig, iti-nong, iti-nong, ec mwar kiukiui-maem pwc a oanongiumiwan acipiungiu
one CLEAN ANIM it fish come-in come-in he almost bite us then ASP-C definite hit/ram

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

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

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

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

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

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

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

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

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

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

Summary: Etileisap (Godwin) 19, relates a harrowing experience when he was stranded with other fishermen on Pikelot island while hunting for turtle.
It was on Friday – that's when we were leaving from Satawal – that's the time we were leaving.

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

And went all the way out on the ocean for four nights, reaching Pikelot on Tuesday.

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

Cut shade to hang around, and went in to the church there to say a prayer.

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

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

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

So, for a month we lived on Pikelot. We didn't have any of our island food at all.
a woong rhag minne aei a mwongo.
it turtle only that we ASP-C eat

'All we ate was turtle.'

Text 3: *Unuunun feofian faluba* ‘The process of making faluba’
Summary: Yaitawer (Matthew), age 34, describes the process of selecting trees to extract sap to make *faluba*, a fermented coconut drink.

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

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

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

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

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

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

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

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

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

It usually hangs under the ones we first look for'

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

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

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

'check our slice in the morning, afternoon and evening, and if it's ready, it will give us some sap'
Then we extract the coconut husk, we braid about five hand-to-hand lengths.

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

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

So we continue to cut in the mornings, afternoons, and evenings so that the sap will increase. This is done until the second flower is ready, and the process is repeated.

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

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

These dwarf coconut trees and these local coconut trees are very good for this.
ikkina minikkina e pwe kin mwamwai ren aerhi.

Those the-ones-here it ASP very good with tuba

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

Text 4: Ew saein fita ngaeni Pigenceo me Piig ‘A fishing expedition to West Faiyu and Pikelot Islands’

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

I pwe fiyoangei fiyoangon ew amam sai ngani Pigenceo, me Piig.

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

Enoa noan ew soraen, woa-n ew Sebwato, magi rhimw fengane

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

Iwe, amam ikkiwe akkarhai aei a niuniuwan-ei pwe mani pwe

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


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

Aei a uru-tiw waa we wa-mam, kaepewou mini-ke-we pisage-mam, amam

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

Faerepwan igin gache yang.

'Fortunately the wind was very good.'
We traveled on and on until evening when we reached West Faiu.

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

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

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

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

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

So, we paddled.

"Maybe because it was summer [that the wind died out], we paddled and paddled on until night, when we rested."
The wind blew gently, and we put up the sail. Shortly after, it just died out and we paddled.

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

That's the place where we caught turtle.

We caught about 5 turtles in Pikelot.

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

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

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

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

The story I'm about to tell describes how we fish at night. Usually, we wait until
'evening comes - we’ll look at the ocean to see if it’s calm, we carry our'

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

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

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

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

‘all night long, and until ten oclock [the next morning] we are’

‘in the ocean. Then, we return home.’

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

‘the kind of fishing we do at night. Also, we usually don’t go too far out, like all the’
ikiwe ekaen yor man oawoas e manniu nemetaw me manniu wenpeikin worh, si gaei
where there there ??? dangerous place those ocean and those around reef we ASP-H
'way out where the ocean is dangerous in and around the reefs'

taeri fetaeneig rhag oawnong re waeitin mweon, si naen pwan kaene akataw wow
along place always breakers we troll fish species we ?? then able go slow out
'where there are always breakers. We troll for mweon, then we slowly'

soapwowow ikinfai. Si wawa waseraeg, iwe inna minne si gaen kapwong ngaeniu
far out when we ride canoe sail so it is this way we ASP-H teach toward
'move further out. We use a canoe with a sail. So, we teach this method to'

naiurh wonigaet wununun waeitt, pwe e pwe re pwe temoag tae nge re pwan mwen pwe
our children how to troll so it ASP they ASP big up and they then able so
'our children so they'll know how to troll so when they grow up. They will be able'

re pwe waeitt, iy, e spekin waeiit woan-oanong, noa noa ee ra mwaennoa ee ra
they ASP troll he will-do troll on-it themselves go go when they adult when they
'to troll by themselves when they reach adulthood and get'

pwuupwiumiuw ikina minika si kaen kapwong me nepwugs-arh, ren arh si pwe waeiit fitta
marry those that which they ASP-H learn from village-our for our we ASP-H troll fish
'married. This is what they learn in our village. We troll for all kinds of'

mesemesaen fitta ren waeiti-n pwong, mesemesaen si kaen soanong si a taitai mweon,
any-type fish for troll-off night any-type we ASP-H land we ASP-C pull fish species
'fish at night—any type that we can catch, we'll land and pull them in, like mweon'

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

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

wenimwaeiraen nge re naen kaen itinong, sefaennong wenifaniuw
before daybreak and they ?? come in return to on-land island
'come in later after daybreak and come back ashore'
Text 6: Kepewaen aefinefin ngaeni aeterhoapwut e naeii iga epwe ne

Pwiuppwiuniuw ‘Advice for my daughter about to be married’

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

Igina nge i pwe ne fiyoang-eei kofan ew oat igine ngare erhai aete rhoapwut ka naai

now then I ASP-I story-my about one time when if one child female the my

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

e noa pwiuppwiuniuw. Ngare e pwe it-to pwe e pwe ne aegani aei pwe iy ina e pwe ne

she go marry when she ASP come-to when she ASP ASP tell me that she FOC she ASP ASP

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

Pwiuniuwaneri erhai mwaen, iwe nge e maeng ngani aei pwe e.pwe gin ssow aei kepas

marry one man so and he think to me so she-will kind.of many my talk

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

Aiyeg ngani aeterhoapwut e naai.

question to child-female it mine

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

Ae kae [y]ewan aei kepas aiyeg ngani ina I pwe iura pwe “Ieei minne en wa

first-of-all my talk question to FOC I ASP say so here thing-here you ASP

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

Maengiy pwe e pwe ne feori nge sangi mini-mu noan tipoam?” Ngang i tipaeni

think that it ASP ASP make and from thing-your inside feeling I I want

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

Pwe I pwe metaf pwe ngang i pwe tipang-iug pwe en o pwe fin. Ngare en a iiei

so I ASP understand that I I ASP-I help-you that you you ASP-I get if you ASP-C here

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

Iugiugiun oam mwerhan, iwe tipaeni pwe o pwe aengani aei pwe ngang i pwe

all your wanting so want that you ASP-I tell me so I I ASP-I

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

Metaf. E-soar oam o pwe mesag pwe ngaang rhoa-n ammetef-oam pwe ina aei

understand no-more you you ASP-I fear that I one-of explain-to you that FOC my
'understand. Don't be afraid as I explain things to you, because that is my'

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

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

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

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

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

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

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

'Is this what your heart really wants?'

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

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

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

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

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

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

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

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

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

'it will have to come from inside each one of you. So that's the reason why I want you'
‘to call him over so I will know’

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

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

‘I don’t want you to regret this one day.

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

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

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

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

‘deceive women. You need to know the way people behave’

‘and how they talk. There’s a kind of man who’s really disrespectful. They think’
'that women are nothing. Now that’s the type of man I don’t want'

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

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

‘and your spouse have a peaceful marriage. It is said’

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

mwamwai pwe o pwe  ginammwe ren.” Ikeei kepasa ka ega ayeg pwe

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

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

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

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

‘your choice. So that’s it. I also want to meet this man’
Iwe ikeei rhag mepaen mwani ai. Wa rong rong kepas.
So this here only all maybe aei You hear hear talk.

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

Iwe a moan.
So ASP-C done

'So there it is.'

Text 7: Oamoannon foerirun woong igine epwe oammoot 'Preparing Turtles'

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

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

I pwe fyoang-ei nong[o] miin fyoangoi-[no] Satawan, I ASP-I tell story of inside-it PAUSE story of Satawan

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

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

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

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

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

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

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

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

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

'Maybe I was eight or nine years old.'
The men of Satawal sailed out to West Faiu and Pikelot from the islands in and around Satawal, a few small islands.

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

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

So the canoes come ashore, usually they arrive on shore one day, and the next day the turtles are prepared.

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

They will make an earth oven and roast the breadfruit.
Iwe nge mwaen ina re pwe ne noa [miin] re pwe ne [noa] so then men the ones they ASP-I go PAUSE they ASP-I go
mesaen ut pwe ina re pwe ne noa fifi woong. Front men's house ? where they ASP-I go butcher turtle

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

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

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

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

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

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

'usually they will boil it and roast breadfruit.'

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

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

Inetiyn noa mwongo-we. distribute out food-the

'The food is distributed.'

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

'Usually there is a distribution to the women, to the men, and then to the children.'
When turtle is distributed, one member from each village would come to cook its share.

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

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

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

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

We would help the women and children cut up, prepare, roast, and barbecue their share of the food.
‘Usually they would then roast food for the people to eat right away.’

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

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

### 6.2 Written text

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

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

‘Once upon a time there was a lady named Meram.’
Mwengeye-r nie-kewe Meram me nie-we e-rhai, wono-we Aenet.
brother-their female-the(pl) Meram and female-the male-the sun

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

Wono-we ina e nonno rhak weinaeng.
male-the the-one he live only up-in-the-sky

'He lived in the heavens.'

Iy wono-we Aenet a pwai naini iwe naiu-n, a aeit-aengaen-i An-naiun Aenet.
he male-the Sun ASP-C also bore then offspring-of ASP-C name-to-him born-of Sun

'Aenet also had a child, whom he named “Born of the Sun.”'

Iwe ra nonno.
so they-ASP-C live

'And so they lived.'

Iy wono-we Aenet e se aengaen-i wono-we naiu-n nie-kewe mwengean,
he male-the Sun he NEG tell-him male-the offspring female-the(pl) sibling
pwe ye oapae saeng-i.
so he hide from-him

'Aenet did not tell his son [that Meram’s daughters] were his sisters – he hid this from him.'

Iwe wono-we An-naiun Aenet a noa wur fetaen, a it-to woai naengiy
so male-the born-of Sun ASP-C go play around ASP-C come-to in season
netow, a noa wur fetaen me ye, e se pwan werewer rhak anian me ye.
west ASP-C go play around that place he NEG also see just young that place

'So one day, Born of the Sun went off to a place to romance young women during the wet season of the year. He went there to play around, but he saw no one there.'
He went again in the dry season, and still saw no one.

He went again to the East, into the realm of Nukaëinaeng, and saw “Born of the Moon.”

He was immediately smitten with her, and she was equally smitten with her brother.

Meram wept because he wanted to take “Born of the Moon” as his wife.

One day Meram went to Aenet to find out why he did not tell his son that “Born of the Moon” was her brother.

Aenet replied: “Where is he, and I will tell him.”

Meram told him: “You will tell him [that he is related to the girl].”

“You must tell him, because he was improper with my daughter.”

So “Born of the Sun” lived. One day, Aenet met up with his son and told him about the woman.

And his son wept profusely.
A gaen aenga-en i Aenet pwe, "En waikin oapwurhaye-yaeni pwe wo se kaen AAS-C .... tell-him Aenet that you really deceive-me that you NEG ???? aerapia-yaei rhak me mwan."

inform-me only ai before

'When Aenet divulged the truth, his son said 'You really deceived me by not telling me [about my relationship to "Born of the Moon"] before.'

Iwe a it-tiw pwe esa noono ree-n wono-we Aenet. So AAS-C come-down because he NEG live with-him male-the Sun

'The son left because he could no longer be with his father Aenet.'

It-tiw ree-i nie-we Niaei Nesoaan, iwe ina-en iy wono-we Aenet. come-down with-her female-the Woman-of Nesoaan then mother-of this male-the Sun

'He left with the "Woman of Nesoaan", the mother of Aenet.'

Iwe a it-tiw we-ri-i-y nie-we Annaiu-n Nesoaan a noa rhoan ngaenne-yaeni. when AAS-C went-down saw-it-her female-the born-of Nesoaan AAS-C marry human spouse-his

'When he returned he saw "Born of Nesoaan" and took her as his wife.'

A pwoopwo noa iy nie-we Annaiu-n Nesoaan. AAS-C pregnant out she female-the born-of Nesoaan

""Born of Nesoaan" became pregnant.'

Iwe wono-we Aenet a aenga-en i pwe, "Wo pwe naina-i noa rhak nge wa so male-the Aenet AAS-C tell-to-him that you AAS-I bear-it out just and you pwi-ki-tae ree-i, pwi-ki-tae ree-i pwe i pwe foana aete-mwu noaumw."
take-it-up to-me take-it-up to-me because I AAS-I raise child that-near-you yours

'Then Aenet told his son 'You will bear your child and bring it to me. I will raise your child.'

Iwe noo noo noo nie-we pwuniuw-aen wono-we naiun ee tori meram so live live live female-the spouse-of-him male-the son she reach months we e pwe menaw noa, e noa menaw tiw iwe e-rhai act, that she will give-birth out she when give-birth down so one-CLS ANIM child iwe a pwi-ki-tae, pwi-ki-tae ree-n Aenet. that AAS-C take-it-up take-it-up to-him Aenet

'The days passed, and his wife neared the time she was to give birth. When she gave birth to the child, her husband took it to be with Aenet.'

En-naen feffaeraek tae rhak nge wono-we Aenet a, "Ina oanaetjw rhak he-has-just walk up just and male-the Aenet AAS-C so lay-it-down just iki-na pwe i nnaen iti-wow pwi-ki."
over-there so I just go-out take-it

'He approached Aenet, who said "Place the child down over there and I will take him."'

Iwe wonowe Annaiu-n Aenet a iura pwe, "Tae foakkon i pwe then male-the born-of sun AAS-C say that it-is certain I AAS-I oanae-tiw rhak ikaa-n nge e soapw maenoa, e soapw saeng." lay-down just over-here and he will-not die he NEG-I cry

""Born of the Sun" replied, 'Are you certain I should put him down here – the baby won't
die, or cry?

“Aehae, oanae-tiw rhak iki-na wa siusaeng-i.”

No, just put him down over there and leave him.

Iwe wonowe An-naiun Aenet a oanae-tiw rhak aete-we nau-n a
So male-the born-of Sun ASP-C put down just child-the offspring-his ASP-C
siusaeng-i, a gaen faeraek faeraek nge e fanasefaen a noa noa ee tonoa.
left-him ASP-C ASP-H walk away walk away and he looked-back ASP-C go go he reach-destination

“So “Born of the Sun” just put down his son and left him there; as he was walking away he looked back frequently, and continued on until he was out of sight.”

Iwe wono-we Aenet e feori rhak fieorium aete-we nau-n wono-we
so male-the Aenet he make just apply magic child-the offspring-of male-the
nau-n rhepeti-wow neset, e noa tupwu-nong a mwaen noa.
offspring-of kick out sea he go wade toward-shore ASP-C man grown

“Aenet applied magic to the son of his son, and kicked him into the ocean. He waded to shore as a grown man.”

A noo noo noo ee noan eew raen nie-we ina-n a ikin pakket-i.
ASP-C live live live he until one day female-the mother-of-him ASP-C very homesick

“And so he lived until one day when his mother, “Born of Nesoa” desperately longed to see him.”

Iwe a aengaen-i, “Annaiu-n Aenet.”
so ASP-C tell-him born-of Sun

“So she called out to her husband “Born of the Sun.”

“Nge wose noa mwo it-tae ree-n Aenet pwe wo pwe noa mwo aengaen-i pwe
and you NEG go now go-up with-him Aenet because you ASP go now tell-him that
wo pwe pwiki-tiw mwo wonowe nau-i pwe pipiy mwo ngaere a temoak ngaere meeta.”
you ASP-C bring-down now male-the offspring-our I ASP-C look-at now if ASP-C large or what

‘Why don’t you go up to your father now and tell him to give back our son and bring him down here so I can see if he’s large or whatever?’

Nge wonowe An-nai-un Aenet, “Weti mwo, faeiekius.”
and male-the born-of-the Sun wait now in a while

‘And “Born of the Sun” replied ‘We must wait for a while.’

Pwe ikiwe wonowe Annuaiu-n Aenet e se niiguw pwe e pwe menaw
so when male-the born-of sun he NEG believe that he to be alive
aete-we nau-n pwe ikiwe e pwiki-tac rhak, iwe e se noa
child-the offspring-of because when he take-it-up only so he NEG go
ngaene-i wono-we sema-n pwe ikiwe wonowe sema-n e aengaen-i
toward-to-him male-the father-his so when male-the father-his he tell-him
pwe e pwe oanae-tiw rhak.
to he ASP-I lay it-down just

“‘Born of the Sun’ did not believe that his child was still alive because when he took it up to his father, he did not give the child directly to his father. His father told him just to
lay it down [and leave]."

Iwe ina maei minna a kaei tip mwaramwar wono-we ikiwe nie-we a kaen
then that-is maybe why ASP-I ASP-H think not-so-sure male-the when female-the she ASP-H
aegaen-i pwe e pwe noa aemwaer-i.
tell-him that he will go look at-him

'So that's why he now thinks [that his son is dead] because the boy's mother is now
asking him to go get him so she can see him.'

Iwe a pwaie pwoopwo.
so ASP-I again live live live on until pregnant

'The days passed, and she was pregnant again.'

Iwe wono-we semae-n Annaiu-n Aenet a pwan aegaen-i rhak
So male-the father-his born-of sun ASP-C also tell-him just
pwe ikine e pwan menaw noa nie-we ree-n nge a pwan pwikitaeh pwe pwaie naiu-n.
that when he also born out female-the with-him and ASP-C also carry-up so also offspring-of

'So the father of "Born of the Sun" told him when his wife ["Born of Nesoan"] gave
birth to the child, he was to bring it up for him to raise.'

A pwaie e pwan menaw noa nie-we ee a pwaie tori merem-an, e noa mcenaw
ASP-C also live live live female-the on ASP-C also reach month-of she give birth
noa nie-we e-rhai act rhoapwut.
out female-the one-CLS ANIM child girl

'And so she lived until the month she was to give birth, and she gave birth to a daughter.'

Iwe wono-we Annaiu-n Aenet a pwaie roki rhak a pwan faeraek.
so male-the born-of sun he also pick-up just ASP-I also walk

"Born of the Sun" just took [his daughter] and went away.'

It-tae it-tae e iwe a pwan, "Aenet."
go-up go-up on until ASP-C also Aenet

'Up he went, and called out "Aenet."

'Ee.'
here

"Here I am."

"A pwan menaw noa nie-we ree-i nge e-rhai act rhoapwut miniwe
ASP-C also bear out female-the with-me and one-CLS ANIM child girl that is
naiu-n, nge iie-ien." offsprings-of her and here here-is

"My wife has given birth to a daughter. Here she is."'

"Pwan oanaeti rhak ikina nge wa pwan siusaengi."
also lay-it-down just there and you also leave

"Just lay her down and leave."'

Iwe wono-we Annaiu-n Aenet a, "Meeta wo Aenet eew feoffeor
so male-the born-of sun ASP-C why you Aenet one trick
minimal wo feori ngaeni-aei.”

"Born of the Sun" said "Why Aenet – why are you trying to trick me?"

Iwe wono-we Aenet a, "Oa, i aengae-niuk pwe wo pwe oanaetiw rhak
so male-the Aenet ASP-C say that you ASP-I put-down just
iki-na wa pwai siusaengi ngaeo.”

"Born of the Sun" said, "Why Aenet – why are you trying to trick me?"

over-there you also leave right/okay

'Aenet replied, "I told you to put her down over there, and leave, alright?"

"So where is my first born child now?"

Iwe wonowe Annaiu-n Aenet a, "I soapw rhiuwe-i nikiti noa no aet-e
then male-the born-of sun ASP-C I NEG-I leave-her go out anymore child-this
naei-i, ngaere wo pwe i pwe i pwe
offspring-mine unless you show-it to-me child the first offspring-mine because I will
niukiuniuk aei i pwe oanaetiw et-e naei-i iki-ei, i pwe nikiti-iw.”

believe my I will lay-down child-this offspring of-mine right-here, I ?? leave-it-down-here

"Born of Aenet" then said "I will not leave my child here unless you show me my first
born – only then will I truly believe [that he lives] and then I will put my [second] child
down here, and leave.”

Iwe wonowe Annaiu-n Weinaeng, Annaiu-n Weinaeng.

"So the young man who Aenet named “Born of the Sky” [appeared].

"Annaiu-n Weinaeng teo-tiw me woan poana wo pwe teo-tiw
born-of sky crawl-down with on in-the-sky you ASP crawl-down
pwe wo pwe pipi-y Annaiu-n Aenet ina e se niukiuniuk pwe wo menaw.”

"Born of the Sky," crawl down from the sky. Crawl down and look
at Born of the Sun so he NEG believe that you alive.”

Iwe wono-we e noa teotiw, a iura pwe, "Ifa.”

So he ['Born of the Sky'] crawled down and then said "Where?"
"Ien no, Annaiu-n Aenet, icen wono-we noaumw, nge ie l(y)a here indeed born-of sun here male-the your and I ASP-C foama pwe naei nge iy a aeita ngaen-i pwe Annaiu-n Weinaeng.

raise for mine and I ASP-C name to-him that born-of sky

"Here he is, "Born of the Sun" — this is your son whom I have raised as my own and have named "Born of the Sky.""

Iwe wono-we e noa to-wow a ikiy riul iy wonowe sema-n, so male-the he go to-out ASP-C very surprised he male-the father-his wono-we Annaiu-n Aenet.

male-the born-of sun

'So ["Born of the Sky"] greatly surprised his father, "Born of the Sun."'

Wonowe a e-rhai mwaen faerikit, mwaen mwamwaai.

male-the he one CLS-ANIM man big man kind/cooperative/gentle/understanding

"'Born of the Sky' was a strapping man, a kind and gentle man."

Iwe wonowe Annaiu-n Aenet a, "Iwe meeta i pwe pwan oanaetiw.

so male-the born-of sun ASP-C so what I ASP-I also lay down

"'Born of the Sun' said 'I will lay her down.'"

"Oa, oanaetiw rhak ikina wa siusaeng-i."

yes lay-down just there you leave-it

"'Yes, just put her down there and leave her.'"

Iwe a pwan oanaetiw rhak aete-rhoapwut we mwiri-y naiu-n nge a pwai siusaeng-i so ASP-C also lay-down just child-female the second-him offspring-of and ASP-C also leave-it

'So he laid down his daughter, his second child, and he left.'

Wonowe e pwan feo-ri feo-ri pwan rhepet-i-wow neset, nie-we e noa faeraek nong male-the he also applied-magic (2) also kick-it-out ocean female-the she go walk inland a pwan rhoapwut.
she also woman

'[Aenet] applied magic, kicked the second child out into the ocean, and she returned to the shore as a mature woman.'

Iwe a it-tae noo ree-n wono-we, wono-we Aenet, pwe [oatwe] iwe so ASP-C come-up stay with-him male the male-the Aenet so time so wonowe a pwai siusaengi rhak nie-we.

male-the ASP-C also leave just female-the

'Then she went up to live with Aenet and only Aenet... ?

Iwe a pwan acit-a nie-we, a acit-a-engaeni rhak Ni-ae-n Weinaeng.

so ASP-C also give-name female-the ASP give-name-to person just young-lady-of sky

'Aenet gave this woman the name "Young Lady of the Sky."'
“And so they lived. “Born of Nesoan” longed for her daughter.”

Iwe nge a aengaeni wono-we Annaiu-n Aenet pwe, “Annaiu-n Aenet.”

‘She called out “Born of the Sun,” “Born of the Sun.”

“Ee.”

“Here I am.”

“Go to Aenet, and escort [bring] our children to me, because I am unable to control my longing for them.”

Wonowe a iura pwe, “Iwe wono weti-aei pwe i pwe-ne noa aengaeni pwe i pwe-ne male-the ASP-C say thus so you ASP-I escort to-me now child the-PL offspring-ours escort down so you ASP-I look at-them ‘Born of the Sun said “Wait here. I will tell him, and then I will escort them so you can see them.”’

Iwe wono-we Annaiu-n Aenet a it-tae reen Aenet pwe wo pwe wummwur to mwo acte ke-we naiu-rh you go now up with Aenet so you ASP-I escort to-me now child the-PL offspring-ours escort down so you ASP-I look at-them ‘Born of the Sun went to see his father, and called out:’

“Aenet.”

“Aenet.”

“Ee.”

“Here I am.”

“E iura nie-we ree-i pwe i pwe-ne wummwur-tiw mwo aetekka she say female-the with-me so I ASP-I escort-down now children these over there offspring-ours because she ASP-I go now look-at-them because perhaps ASP-C long-for-them ‘The woman I am with [wants me] now to escort our children down so she can see them, because she longs for them.’”

Iwe rhak nge a, “Iwe wo weti pwe i pwe-ne aengaenii-r rhoan woa-i naeng-iy i pwe then just and ASP-C so you wait because I ASP-I tell-them people on-it place-of mine I ASP-I
noa aengaeni Annaiu-n Meram me Meram pwe re pwe-ne feo-ri pwikieer pwe wo
go tell born-of moon and meram so they ASP-I prepare-it foods so you
pwe-ne wummmur-tiw Nesoan pwe Annaiu-n Nesoan a tipaeni pwe e pwe ne wer-i-ir
ASP-I escort-down Nesoan so born-of Nesoan ASP-C want because she ASP-I see-it-them
rhoa ka nau-n ie ra rhoapwut nge ra mwean.”
people these offspring-of her that they female and they men

‘And he said “Wait until I inform my people. I will tell “Born of the Moon” and Meram
to prepare food, and you will accompany “Born of Nesoan” to see her children as an
adult woman and man.”’

Iwe noan raenin we nge a aengaeni-ir Annaiu-n Meram me nic-we mwengean pwe re
then on day the and ASP tell-them born-of moon and female-the sister so they
pwe-ne feori pwikieer aete ke-we nau-n pwe re pwe-ne it-tiw Nesoan
ASP-I prepare banquet child the-PL born-of so they ASP-I go-down Nesoan

‘It was on the day he told Born of the Moon and her sister to prepare a banquet for the
children, that they would go down to the place of Nesoan.’

Iwe ra saeppenoa rhoa ke-we nefore nge ra noa wiwi woot nge feo-ri pwe
then they ASP-C turn attention people-the-PL do and they ASP-C go pull-out white-taro and prepare-it so
pwikieer rhoa ke-we naiu-r, ra gaen ito rhak wumw, it-to rhak woto-keoreokecor
banquet people the-PL offspring-their they ASP-C start come-to just oven come-to only white-taro-peeled
ng e wot-apwapw mini-ke-we pwikieer rhoa ke-we naiu-n Annaiu-n Aenet
and white-taro-partly pounded over there-the-PL banquet people-the-PL offspring-of born-of sun

‘Then they ceased what they were doing and began pulling white taro to prepare a
banquet for their children. They put the peeled white taro in an underground oven and
the partly pounded white taro over on the banquet table for the children of “Born of the
Sun.”’

Iwe rhak nge e pwe neoanowas nge motaen mwongo ke-we rhak pwikieer rhoa ke-we
So just and e will afternoon and cook food the-PL only banquet people the-PL
nge re faeraek.
and they walk

‘So in the afternoon the banquet was ready, and they walked to where it was.’

“Ei oaw sa noa maeketiw si pwe-ne maeketiw faa-n.”
so let us go go down we ASP-I go-down under-it

“Let us go there.”

Iwe rhak nge re faeraek rhoa-we.
then just and they walk people-the

‘And so they went down.’

Re faeraek tiw faa-n nge ra iura pwe, “Ei, ra war rhoa-we naiu-n
they walk down under-it and they ASP-C say then hey they-ASP-C appear people-the offspring-of
Annaiu-n Aenet ie re pwe-ne it-tiw faa-n.”
born-of sun here they ASP-I come-down under-it

‘They went down and said “Behold, the children of “Born of the Sun” are appearing;
they are coming down.’

Iwe rhak nge iwe ra faeraek tiw.
'And so they went down.'

And so they went down.

Nge wono-we Annaiu-n Aenet iwe a fasiun komwo-tiw e noa fane-wow and male-the born-of sun thus ASP-C naturally first-down he come look-out a weri pwe mes-aei nau-r rhoe ke-we. he saw ?? face-of born-of people the-PL

'So "Born of the Sun" naturally was the first one down. He looked out and he saw the faces of his children.'

Iwe a, "Iwe wo nefat-tae ne, Annaiu-n Nesoan, wo pwe-ne pipii-r So ASP-C so you look-up ASP-I born-of Nesoan you ASP-I look at-them rhoe-we nau-rh pwe imwu ra aetaenac-tiw meikomwun." people-the born-of-us that there they ASP-C walk single file-down over there

"'Look up, "Born of Nesoan", and you will see our children walking single file down over there.'"

Iwe nie-we e noa fan noa e sa kiun-er no nie-we nau-n me wono-we nau-n. so female-the she go look out she NEG recognize-them anymore female-the born-of and male-the born-of

'So she went to look and she did not recognize [either] the young woman or the young man.'

Wonowe nau-n Annaiu-n Aenet e komw, a mwiirin niewe mwengean, male-the offspring-his born-of sun he first ASP-C behind male-the sibling/sister a mwiirin nie-we Annaiu-n Meram, a mwiirin nie-we Meram. ASP-C behind female-the born-of moon ASP-C behind female-the Meram

'Born of the Sun was the first, followed by his sister Born of the Moon and then Meram.'

Nie-we a gaen, "Annaiu-n Aenet."

female-the ASP-C ?? born-of sun

'She said, "Born of the Sun."'

"Ee."

here

"'Here I am.'"

"Nge ifa Annaiu-n Weinaeng ne-i-r rhoe kaan."

so which born-of sky of-them people those

"'Which one is "Born of the Sky" among those people?'"

Pwe iy wono-we Aenet ina e gaei noa ffoarh mwii-r. so he male-the Sun the-one he ASP-H go all the way last of-them

'Aenet was often one who was in the rear of a crowd.'

Wono-we Annaiu-n Aenet e gaen fana-wow nge a, "Aenet ina e noa male-the born-of Sun he ASP-H look-out and ASP Aenet is the one he go ffoarh mwii-r ina mana-we sem-aei, iwe Meram imwu, Annaiu-n all the way behind-them who man-the father-my then Meram is this one born-of Meram imwu, iwe a nie-we nau-urh imwu, wono-we nau.rh imwu." Meram is this-one then ASP female-the offspring-our is-this-one male-the offspring-our is this one

"'Born of the Sun" looked around several times and said "Aenet, the last one in the line,
is my father. In front of him is Meram, and the next one is "Born of the Moon," and then our daughter ["Young Lady of the Sky"], and then our son ["Born of the Sky"].

Iwe ra faeraek nong faeraek nong iwe nge iir rhoa-n faniuw we ra then they-ASP-C walk inland walk inland then and they people-of island the they ASP-C maeketo rhak oawurur iir rhoa ke-we naiu-n Annaiu-n Aenet.

gather just watch them people-the-PL offspring-of born-of sun

"Then they walked to where the people were to get a look at the children of "Born of the Sun."

Iwe it-to piungiu-tiw mini-ke-we pwikieer nie-ke-we.
then came-in place food-down things-the-PL food-bundles women-the-PL

"Then the women came to put the bundles of food [they prepared] down."

Nie-we Annaiu-n Nesoan e sa kiunei.no kker meeta e pwe female.the born.of Nesoan she NEG know.at all happy what she ??
aeni wenimmwer rhoa-we naiu-n.
do before people-the born of-her

"'Born of Nesoan' was so overjoyed that she didn't know what to do in front of her children.'

Iwe ra gaen it-to ttor fengaen pwe ra gaen ittae,
then they ASP-H come-to jump together(hugging) so they ASP-C ASP-H shout

"Ey wenimmwoamw Annaiu-n Weinaeng,
greeting welcome born-of sky
nge wenimmwoamw Aenet, nge wenimmwaemi niekei."
and welcome Aenet and welcome these women

"Then they came together and embraced, and said "Welcome "Born of the Sky,"
Welcome Aenet, and Welcome to you women."

Iwe ra it-to noo noo noo ee ra it-to no aekini riwoo-apwong pwong then they ASP-C come-to live live live on they-ASP-C come-to live [number-how-many] two-CLS night night
me riu-raen racen, iwe noan miniw e ariu-raenni-r nge wono-we Aenet a, "Iwe aei and two CLS day day then on those second-day-those and male the Aenet ASP-C so we pwene it-tae mwo en Annaiu-n Aenet pwe a pwai temoak aemaem it-tiw no ASP-i come-up now he born.of sun because ASP-C also enough we come-down live remi nge aei pwe ne it-tae mwo pwai nen-emmaem."
with your we ASP-I come-up now also place-our

"And they all stayed together for two nights and two days. On the second day Aenet said "Born of the Sun," it is time to go; we have stayed here long enough and we will now go back to our place.""

Iwe re it-tae wono ke-we it-tae no no iwe e mwiuch.
then they go-up male the-PL go-up live live so it end

"And so they returned to the heavens to live on...the end.'
6.3 Folktales from Satawal

In the early 1980’s on Satawal, Kenichi Sudo and Sabino Sauchomal collected three well-known “Folktales of Panuwnap” from Namonur (Isadore), a renowned canoe builder and navigator. An interlinear text of each folktale was published in the Japanese language Bulletin of the National Museum of Ethnology, Osaka, Japan. I found these folktales quite by accident, and they remain the only interlinear texts of Satawalese I have found in print. The Bulletin does not enjoy a wide distribution. Since these folktales are well-known to the Satawalese, I wanted the valuable information in them to be accessible more widely, hence their addition into this work. The interlinear texts were copied exactly as Sudo and Sauchomal originally transcribed them (readers may consult the sound-to-letter correspondences for the graphemes used in the stories). The original free translations of each folktale were in Japanese. Fellow graduate student Mie Hiramoto of the Department of Linguistics graciously provided excellent English free translations for each below. Samuel Elbert published a variation of one of these stories in his Three Legends of Puluwat and a bit of talk.

Text 1: Fiyóngo-n Panúwnap ‘The Story of the Great Navigator’

1. Yikiwe yikiwe nge wono-we Panuwnap ye non-no wóó-n Wuumaan. Wuumaan
   long ago long ago then man-the Panuwnap he rdp. stay upon-it Uman. Uman
   ye-ew fanúwá-y Ųuuk. Yiwe ya káy non-no me wono-kkewe nay-ún Rongonap,
   one-general island-of Truk and he be rdp. stay with man-the pl. son-his Rongonap

Rongorik, Yátinimann, Yátiisé.
Rongorik Yátinimann Yátiisé

A long, long time ago, a man named Panuwnap lived on the Island of Wuumaan. Wuumaan is one of the islands of Chuuk. He had four sons: Rongonap, Rongorik, Yátinimann, and Yátiisé.

2. Yiwe ra káy non-no wóó-n Wuumaan. Ya pwiki pwiki yee nge wono-we
   and they be rdp. stay upon-it Uman it carry on carry on until then man-the

Rongorik ya ya-kkúné nayú-n wuu. Yiwe wono-we Panúwnap ya fééri wuu we nayú-y
Rongorik he caus.request dear-his trap and man-the Panuwnap he make-it trap the dear-his

Rongorik. Ya pwíki pwíki yee mónn nge ye nó sooni nó. Yiwe ye káy ninn-niyap wuú we Rongorik it carry-on carry-on until finish then he go put-it away and it be rdp. catch trap the

nayú-n.
dear-his

They lived on Wumaan Island. One day, Rongorik wanted to have his own fish trap. Panuwnap made a trap for his son. Once the trap was finished, Rongorik went to set it in the ocean. His trap was always filled with fish.

3. Yiwe nge ye nó yit-to wono-we Rongonap ya, “Panúwnap fééri-to ye-cw wuú pwe and then he go come-here man-the Rongonap he Panuwnap make it-here one-general trap as

náy-i.” Yiwe ya fééri fééri wuú we nayú-y Rongonap yee mónn. Nge ye nó sooni. Ye nó dear-my and he make it make it trap the dear-his Rongonap till finish then he go put it he go

yit-to yi-we-yí-an. Ye nó piipií-y wuú we ye sóór yiik nónn. Sooni nó ye nó come-here it-here one-day he go see-it trap the it neg.exist fish inside put it away he go

yit-to ye se pwan youró yák yiik nónn. Yiwe ya soong wono-we. “Meeta min-ne ye káy come-here it neg. also exist just fish inside and he angry man-the what thing-this it be

niyap nayú-y Rongorik nge ye se niyap náy-i reen.”
catch dear-his Rongorik then it neg. catch dear-my for

Later, Rongonap came to his father and asked, “Panuwnap, please make me a fish trap too.” He made a trap for his son Rongonap. Rongonap set the trap in the ocean. He went to check the trap, and he looked inside, but did not see a single fish. So, he set the trap in different locations, but still no fish. Rongonap became angry, and shouted at his father “Why does Rongorik’s trap catch fish and mine does not?”

4. No no yee nge wono-we Rongorik ya pway nó yit-to. “Panúwnap, ngaang yi pwe nee stay stay till then man-the Rongorik he also go come-here Panuwnap I I will now

nó fena ye-fóir waa pwe wáá-y.” “Wo nó.” Yiwe wono-we ye pwíki rák sóópan we yaan go cut one-long canoe as canoe-my you go and man-the he take just ax the his

nge ye nó. Ye riki-tá ya piipií-y mááy we ye pwe yó-móccha, ya téeí ruú-fay then he go he walk-up he look-it breadfruit the he will caus. fall it he pick-it two-round

núú yit-to ngón-nong rápi-n pwe táriýáki-n. coconut come here put-in base-of as offering-of

One day, Rongorik went to his father. “Panuwnap, I want to make my own canoe.” Panuwnap replied, “Yes, go ahead.” Rongorik took his axe into the woods. He walked around, and saw a suitable breadfruit tree. Before cutting the tree down, he put two coconuts at its base as an offering to the tree.
5. Wono-we ye yúú nó rápi-n mááy we nge ya, “Yá Panúwnap páúw wo.” “Yee wóóy
mááy he stand away base-of breadfruit the then he say Panuwnap navigator you what yes
yee.” “Yee wa yééf kán páyí-páy nó fák wóó-n fanúwó-mw na fanúwá-n Konoyisú
what he you just be runp stay away just upon-it island-your that island-of Konoyisu

Panúwnap panúw. Risi kóu risi kóu re sááki sááki ya risu kóu risu kóu re
Panuwnap navigator they take-it-off take-it-off eh

sááki sááki ya wo ppán mááy yeen wo ppwas mááy yeen wo ppán mááy
take-it-off take-it-off eh you light breadfruit this you dry breadfruit this you light breadfruit

yeen wo ppwas mááy yeen wo pwe riki-riki-tiw nee-set na wo pwe riki-riki
this you dry breadfruit this you light breadfruit this you dry breadfruit this you light breadfruit

ppán ppán wo yéét ruúw, yéét ruúw yén.”
light light you one-seq. two-seq. one-seq. two-seq. three-seq.

Rongorik stood by the breadfruit tree, and said “Panuwnap, the Great Sea Voyager.” It
replied, “Yes, what can I do for you?” Rongorik chanted “Panuwnap, who resides on the
Island of Konoyisu, please come out. Please remove bad spirits from the tree. Dry the
tree well, and make it very very light. Make it run fast on the ocean, as fast as I can count
1-2-3, 1-2-3.”

6. Yiwe wono-we ye yit-to pwe ya sóópánni-y sóópánni-y yee móoch. Yiwe ya kopii-y
and man-the he come-here so he axe-it axe-it till fall and he cut-it
kopii-y yee kop. Yiwe ya yit-to fana-fan. Fana-fan fana-fan yee pwong nge ye yit-tiw
cut-it till cut and he come-here rdp. carve rdp. carve rdp. carve till night then he come-down
mayir. Mmas tá yi ye ránn nge ya pwan yit-tá fana-fan. Ya pwiki pwiki yee mónn
sleep wake up it the one-day then he again come-up rdp. carve it carry-on carry on till finish
waa we waa-n, yiwe ya yúrú-tiw nee wutt.
canoe the canoe-his and he drag-it-down in canoe house

After he finished, Rongorik raised his axe and cut the tree until it fell. He trimmed the
canoe length by cutting the edges of the trunk. He carved and carved the canoe, until
nightfall, when he went home to sleep. The next day, he woke up, and returned to the spot
to resume carving the canoe. He carved and carved, until he was finished, and dragged
his new canoe down to the canoe house.

7. Yiwe nge wono-we Rongonap ye rongo-rong pwe wono-we ya fana-fan waa-n,
and then man-the Rongonap he rdp. hear so man-the he rdp. carve canoe-his

nge ye nó yit-to. “Panúwnap ngaang yi pwe nee nó yó-móccha ye-fóó fwa wáá-y.”
then he go come-here Panuwnap I I will now go caus.-fall it one-long canoe as canoe-my

“Wo nó.” Yiwe ye nó fák wono-we nó yó-móccha mááy we nge ye se fééranúú-w. Ya yó-
you go and he go just man-the go caus.-fall it breadfruit the then he neg. make-magic-it he caus.
After hearing about this, Rongonap wanted to carve his own canoe. "Panuwnap, I want to fell a tree so I can make a canoe for myself." Panuwnap answered, "Go ahead."

Rongonap went into the woods and found a breadfruit tree. Without a chant or a gift for the tree, he cut the tree down right away. He trimmed down the edges and the bottom for some time, and as it was growing dark, he returned to his house for the night.

8. Mwiri-n pwe ye yit-tiw nge ye nó too-wow yanúú-n mááy we. "Ye Panuwnap panúw after-him as he come-down then he go get-out spirit-of breadfruit the hey Panuwnap navigator wo." "Yee wóóy yee." "Ye wa yééf kán páyi-pay nó rák wóó-n fanúwó-mw na fanúwa-n you what yes what hey you just be rdp. stay away just upon-it island-your that island-of

Konoyisu Panuwnap panúw. Risi kowu risi kowu re sááki sááki ya risi kowu Konoyisu Panuwnap navigator they take-it-off take-it-off he

risi kowu re sááki sááki ya wo menaw mááy yeen wo yúú tá mááy yeen wo they take-it-off take-it-off eh you alive breadfruit this you stand up breadfruit this you

menaw mááy yeen wo yúú tá mááy yeen yee yúú ta mááy yeen ya." Yiwe yúú tá alive breadfruit this you stand up breadfruit this hey stand up breadfruit this eh and stand up mááy we nge ya fár yikin temók nó mmmwan yikiwe. breadfruit the then it already very big away than before

After Rongonap left, the spirit of the tree appeared and began to chant. "Panuwnap, The Great Navigator, you!" Panuwnap acknowledged the spirit, who continued the chant many times "Oh Panuwnap, who lives on the Island of Konoyisu, chase the bad spirits away from this tree. With your powers, restore this tree, and make it stand up again. Make this tree come back to life again." Then the breadfruit tree stood up and was bigger than before.

9. Yiwe wono-we ya pwan yit-to yó-móccha.Yó-móccha yó-móccha ye yó-mócch.Nge ye and man-the he also come-here caus. fall it caus. fall it caus. fall it till fall then he

yit-to kopii-y. Kopii-y kopii-y yee kop. Yiwe nge ye fana. Fena fena ye yótoowu-w. come-here cut-it cut-it cut-it till cut and then he carve carve carve till dig-out-inside-it

Pwiki pwiki yee pwong nge wono-we ye yit-tiw pwe ye yit-tiw mayúr. carry on carry on till night then man-the he come-down because he come-down sleep

The next morning Rongonap returned to cut down the tree. He chopped and chopped until it fell. Then he cut the edges off, and he carved until the inside of the tree was shaped. He continued until nightfall, and returned home to sleep.
10. Mwirí-n pwe ye sú tiw nge ye pway nó too-wow yanú-n mááý we. “Ye Panúwnap after him as he go down then he also go get-out spirit-of breadfruit the hey Panuwnap panúw wo.” “Ye wóó yee.” “Ye wa yéér kán páyi-páy nó fák wóó-n fanúwó-mw na navigator you what yes what hey you just be rdp. stay away just upon-it island-your that fanúwá-n Konoyisú Panúwnap panúw. Risi kowu risi kowu re sááki sááki ya risi island-of Konoyisu Panuwnap navigator they take-it-off take-it-off eh kowu risi kowu re sááki sááki ya wo menaw mááý yeen wo yúú tā mááý yeen they take-it-off take-it-off eh you alive breadfruit this you stand up breadfruit this wo menaw mááý yeen wo yúú tā mááý yeen ye yúú tā mááý yee ya.” Yiwe pwan yúú tā you alive breadfruit this you stand up breadfruit this eh stand up breadfruit this eh and also stand up mááý we. breadfruit the

When Rongonap left, the breadfruit spirit returned again. He again called out to Panuwnap, “Oh Great Navigator Panuwnap.” “Yes, what is it?” The spirit chanted again and again “Great sea voyager of the Island of Konoyisu, please make the breadfruit tree rise again, make it stand up, alive and tall. Please make the tree come back to life and make it stand up.” Then, the breadfruit tree stood up.

11. Wono-we ye nò yit-ta nee yótosor pwe ye pwe yit-tā yó-móna nó waa we waa-n, ya man-the he go come-up in morning so he will come-up caus. finish-it away canoe the canoe-his it pwan yúú tā mááý we. Yiwe nge ye nò yit-tw. “Panúwnap nge ye féyyúta mááý also stand up breadfruit the and then he go come-down Panuwnap then it happen-what breadfruit na yááy yi-na yí kán yó-móccha nó kópii-y nó pwe yi ya kán fef-fena nge yi káy nó yit-tā that my loc.-that I be caus. fall-it away cut-it away so I be be rdp. carve-it then I be go come-up nee yótosor nge ya pwan yúú tā.” “Yiyokk nge wo kán fitce-y fák?” “Ye sóó. Yi kán in moming then it also stand up gee then you be do-what-it just it neg.exist I be yó-móccha nó fák yiwe yi ya fana-fan.” “Yiwe wo nó yángání Rongorik pwe ye pwe nó caus. fall-it away just and I be rdp. carve alright you go say him Rongorik so he will go yó-móccha wow.” caus, fall-it out

Rongonap returned the next morning to finish making his canoe, but discovered that the tree was standing up once again. He went to Panuwnap and said “Panuwnap, why is it that the breadfruit tree I have cut down, trimmed the edges, and carved the inside is standing up like I had never cut it?” “What? Did you offer something to the tree before you began?” “No, I didn’t do anything, I just cut down the tree and started to carve it.” His father said, “I see. Talk to Rongorik to cut the tree down for you.”

12. Yiwe wono-we ya nó. “Rongorik, wo nó mwo yó-móccha to mááy na yááy yi-na and man-the he go Rongorik you go just caus. fall-it here breadfruit that my loc.-that
yi ya wáyirás ree-n pwe yi kán yó-mócca nó nge yi nó yit-tá nee yótosor nge ya pwan
I be hard with-it because I be caus. fall-it away then I go come-up in morning then it also

yúú tá.” “Yééy, fáárák.” Yiwe ra nó. Wono-we ya nó piipii-y mááy wc. “Nge wo kán
stand up yéé walk and they go man-the he go ook-it breadfruit the then you be

fitee-y wo?” “Ye sóór, yi kán yit-to řák yi ya yó mócch.” “Yiwe wo nó tééki to rúú-fay
do-what-it you it neg exist you be come-here just I be caus. fall alright you go pick-it here two-round

nuú.” Yiwe wono-we ya nó tééki to rúú-fay nuú ya yit-to ngánee-y wono-we.
cococonut and man-the he go pick-it here two-round coconut he come-here give-to-him man-the

Wono-we ya pwiki ngón-nong rápi-n mááy wc. “Táriyáki-n mááy yee yáámám me ree-mi
man-the he take-it put-in, base-of breadfruit the offering-of breadfruit this our from with-you

yanú-n mááy yey pwe yá yá yá pwe nee yá-mócca nge ye pwe ne menaw
spirit-off breadfruit this so we will now caus. fall-it then it will now alive

ngáni-kimám pwe yá yá pwe nee nó féééri pwe waa.”
to - us so we will now go make-it as canoe

Rongonap went to Rongorik and said “Rongorik, would you go and cut down the breadfruit tree, because it is difficult for me. I cut it down, I returned the next morning, and it is standing up again.” Rongorik replied, “let’s go into the woods,” and so they went. Rongorik looked at the tree and asked, “What did you do before you cut down the tree?” and Rongonap replied, “I did nothing, I came here and cut down the tree right away.” Rongorik said, “Go pick two coconuts,” and Rongonap did so, and handed them to Rongorik, who then put them at the base of the breadfruit tree. He talked to the tree “these offerings are for you, the spirit of the breadfruit tree. We want to cut the breadfruit tree to make a canoe.”

13. Yiwe wono-we ye yit-to yúú nó rápi-n mááy wc ya, “Yee Panúwnnap panúw wo.”
and man-the he come-here stand away base-of breadfruit the he hey Panúwnnap navigator you

“Yee wóóy yee.” “Yee wa yééf kán páyi-páy nó fák wóó-n fanúwó-mw na fanúwá-n
what yes what hey you just be rdp. stay away just upon-it island-your that island-of

Konoyisú Panúwnnap panúw. Risi kowu risi kowu re sááki sááki ya risi kowu risi
Konoyisú Panúwnnap navigator they take-it-off take-it-off eh

kowu re sááki sááki ya wo ppán mááy yeen wo ppwas mááy yeen wo ppán
they take-it-off take-it-off eh you light breadfruit this you dry breadfruit this you light

mááy-een wo ppwas mááy yeen wo pwe riki-rikí-tiw nee-set na wo pwe riki-rikí ppán
breadfruit-this you dry breadfruit this you will rdp. run-down in-sea that you will rdp. run light

ppán wo yéét rúúw, yéét rúúw yéén.”
light you one-seq. two seq. one-seq. two-seq. three-seq.
After that, Rongorik stood at the base of the breadfruit tree and called out, "Great Navigator Panuwnap, hello!" "Yes, may I help you?" Rongorik chanted "The Great Navigator who lives on Konoyisu Island, Panuwnap, please remove bad things from this tree, and please make it dry, so very dry, make it light, dry it to make it very light so it will run fast in the sea, as fast as I can count, 1-2-3 1-2-3!"

14. Yiwe ra yit-to pwe ra yó-móccha yó-móccha mááy we yee mócch. Ra kopii-y ra and they come-here so they caus. fall-it caus. fall-it breadfruit the till fall they cut-it they yit-to fana-fan. Ya pwiki pwiki yee pwong nge wono-we ya, "Yey sa nó yit-tiw mayúr. come-here rdp. carve it carry-on carry-on till night then man-the he hey we go come-down sleep "Nge sì pwe ne nó yit-tiw nge sòpw pway nó yit-tá nee sore-y nge ya pwan yúú tá then we will now go come-down then we neg.fut also go come-up in morning-this then it also stand up mááy-na?” “Yì-na sì pwe piipii-y.” breadfruit-that loc.-that we will look-it And they both cut down the tree. They trimmed the edges, and carved the interior. They worked and worked until nightfall, and then Rongorik said, “Let’s go home and go to sleep.” Rongonap said “We’ll go now, the tree won’t be standing up again, will it?” Rongorik replied, "Well, let's not say much about it, and leave it for tomorrow."

15. Re nó yit-ta ne yótoser ye won rák mááy we pwe ye se yúú tá. Yiwe ra they go come-up in morning it be just breadfruit the because it neg. stand up and they yit-to fena fena yee mónn. Nge rì yúrá-tiwi nee wutt. come-here carve it carve it till finish then they drag-it-down in canoe house They returned the next morning, and the breadfruit tree was lying on the ground. They continued to carve the tree into a canoe until they finished. Then they dragged it down to the canoe house.

16. Yiwe ra yit-to sëf-fena waa we. Yiwe nge nee tipá-n wono-we Rongonap and they come-here rdp. carve-it canoe the and then inside feeling-of man-the Rongonap ya yikin ngaw. “Ye yoor meeta minn-e maan-e sem-mám yee féf-fëfri ngáni-kimám. it very bad it exist what thing-this human-being-this father-our he rdp. make-it to us Yáy kán pwiyoow nge ye káy niyap nayú-y Rongoíik wuu, nge ngaang ye we be trapping then it be catch dear-his Rongoíik trap but I it se niyap náy-i. Yáy ya yó-mócch mááy, ye se yú-kkúú tá yááy Rongoíik mááy nge neg. catch dear-my we be caus. fall breadfruit it neg rdp. stand up his Rongoíik breadfruit but ngaang ye yú-kkúú tá. Máni maan ye sem-mám ye yá-wáyirási yáy I it rdp. stand up maybe human-being this father-our he caus. hard me
They carved the canoe. Rongonap had bad feelings for his father. He thought to himself "Our father knows how to make things. He made fish traps for us, and Rongorik's trap caught plenty, but mine did not. Rongorik cut his tree and it stayed down on the ground, yet mine stood up again. Maybe my father is making it difficult for me because he hates me."

17. Yiwe ra fef-fena waa we nge wono-we ya mem-mángii-y pwe ye pwe nee nó nii-y and they rdp. carve-it canoe the then man-the he rdp. think-it that he will now go kill-him

nó wono-we pwii-r, Yátinimann. Yátinimann yi-we ye non-no messeenúkú-n fanúw we away man-the brother-their Yátinimann Yátinimann it the he rdp. stay outside-of island the

pwe yiý mini-we ye kán pip-piipii-y yówuto-n mann. because him one-the he he rdp. look-it content-of dawn

One day while they were carving the canoe, Rongonap thought about killing their brother Yátinimann. Yátinimann lived on the opposite shore from the canoe house. Every morning, he looked to the eastern sky at dawn.

18. Ya pwiki pwiki yee mónn waa we pwe ya fáy ???-yámw rak me it carry on carry on till finish canoe the because it only lash-outrigger-supporter just and

yáppisáki-n weni waa yiwe yepeep mini-kka ye sáán mónn. Yiwe possession-of on canoe and lee-platform thing-here it neg.yet finish and

wono-we Rongonap ya, "Panúwnap, yáy pwe nee no mwo tété to yaar núú-n waa." man-the Rongonap he Panuwnap we will now go just pick here our.coconut-of canoe

"Yów nó." Yiwe wono-we-kkewe ra nó nge wono-we Panúwnap ye kúneé-y pwe you go and men-the pl. they go then man-the Panuwnap he know-it that

Rongonap ye pwe nee nó nii-y nó wono-we Yátinimann. Rongonap he will now go kill-him away man-the Yátinimann

They continued to build the canoe until only the booms and the attachment of the platform on the lee side remained. Rongonap said "Panuwnap, we will go get coconuts to drink while we work," to which Panuwnap nodded his approval. Panuwnap knew that Rongonap was going to go kill Yátinimann.

19. Yiwe wono-we Rongonap ya yiti-wow núbú-n fanúw we, yikiwe wono-we and man-the Rongonap he come-out outside-of island the where man-the

Yátinimann ye non-no ye. Ya piipi fetán yáremas, ye sóór. Yiwe nge ye pwiki ye-för Yátinimann he rdp. stay there he look around people it neg.exist and then he take-it one-long

sópwo-n yirá. Ya faāráák ngání ōk wono-we pwii-n mmm, wífi-i ngání nee sowá-n half-of pole he walk to just man-the brother-his wharn hit-it to in ridge-of
Rongonap went to the place where Yatinimm lived. He made sure no one was around and then he took out a pole that was broken in half. He walked over to his brother, struck his brother on the ridge of his nose right between his eyes, and killed him.

20. Yiwe nge ye pway Ñ£-wow. Ya yamw-tiwi, yamw-táa, ye sóor fák ýáremas nge ye yi-ti and then he also go-out he look- down look-up it neg.exist just people then he come-nong. Ye pwiki ye-fór sáan kéení ngáni ráp-n ýuúwá-n wono-we. Yiwe ya yúríi wów in he take-it one-long rope tie-it to base-of neck-of man-the and he drag-him out

nònn réefë we. Ya pwiki wow nee-set ya nó sooso tá faay wóó-n. Ya pwiki pwiki inside path-to-shore the he take-him out in-sea he go put up rock upon-him it carry-on carry-on yee mónn nge ye nó yiti-nong. Ye tééki rák núú we nge ye nó yit-tiwi. Yiwe nge yóonógá-till finish then he go come-in he pick-it just coconut the then he go come-down and then all-n mini-kkewe Rongonap ye fééri nge wono-we Panuwnap ye kúnee-y. of thing-the pl. Rongonap he make-it then man-the Panuwnap he know-it

Rongonap went into the woods. He looked this way and that way, and seeing no one was around, he neared his brother’s body. He took out a rope and tied it around Yatinimm’s neck, and dragged him to shore. He took him out into the sea, and placed stones on his body. Once he was done, he returned to shore. He went to pick coconuts and returned to the canoe house. Panuwnap knew what Rongonap had done, but said nothing.

21. Ya pwiki pwiki yee yikiwe re pwe nee kirikiri-tá yáppisáki-n wóó-n waa we. Yiwe it carry-on carry-on till when they will now rdp. put-up possession-of upon-it canoe the and

wono-we Rongonap ya, “Yiwe nge meeta mim-m-e yáw pwe nee kommmwan ngá-tá.” Yiwe man-the Rongonap he and then what thing-this we shall now first put-up and

wono-we Panuwnap ya pwiki faa-fóor yirá kkeyang nge ya ya-metefá ngá-n-ir pwe yirá-man-the Panuwnap he take-it four-long pole forked-shape then he caus. explain-it to them that pole-kkewe nge re pwe kééké tá fáá-n kiyó pwe ya-wérewé-n waa we pwe ye te tiki the pl. then they will tie up under-it boom as caus. balance-it canoe the so it neg. tilt

nó yásá ngáre tiki ngáni yitam. Ya yúra “Yeyses yów nee yit-to kéen-i tá mini-kka. Yiýi away leeward or tilt to windward he say alright you now come-here tie-it up thing-this it mini-kkaan nge yita-n nge yaamw. Yómw kán yiti-wow ýáamw fetán pwe wó piipi thang-this (pl) then name-of then look your he go-out look around as you look ngáre ye sóor ýáremas.” Yiwe wono-kkewe ra yit-to kééni tá yaamw kkewe. if it neg.exist people and man-the pl. they come-here tie-it up stanchion the pl.

Rongorik and Panuwnap continued to make the canoe. Rongonap tried to help them and asked his father, “What should be attached next?” Panuwnap picked up four fork-shaped
poles and explained that these were the connectors between the float and the boom in
order to keep the canoe from tilting to the windward or leeward sides. Panuwnap said to
Rongonap, “Come here and tie these poles. These are called yaamw because you hid in
the woods after killing Yatinimann and made sure no one was around.” This is how he
explained the name of the connectors. After that, Rongonap and Rongorik tied the four
connectors around as the father told them.

22. Re mónn nge wono-we Rongonap ya pwan, “Yiwe nge meeta yáý pwe nee mgát-tá
they finish then man-the Rongonap he also and then what we will now put-up
me mwiri-n.” Yiwe nge wono-we Panuwnap ya pwiki yákkáw yirá ya, “Yiwe yów
at after-it and then man-the Panuwnap he take-it several stick he alright you
pwan yit-to kéeni tá yikka.” Wono-we ya yá-metefá ngán-iir pwe yirá kkewe nge re pwe
also come-here tie-it up this pl. man-the he caus.-explain to-them that stick the pl. then they will
ekéeni ngání rápi-í yaamw kkewe me kéeni ngání kiyo pwe yaamw kkewe ye te
tie-it to base-of stanchion the pl. and tie-it to boom so stanchion the pl. it neg.
mmwakútikut. Nge ya, “Yiý yirá kkaan nge yita-n nge wáýífe. Pwe yikiwe wa yürü
move then he it stick this pl. then name-its them means-of-path because when you drag
wow wono-we pwii-mw nónn feere we.”
out man-the brother-your inside path-to-shore the

After attaching them, Rongonap asked, “What shall we do now?” Panuwnap took several
sticks and said, “Come here and tie these up.” Panuwnap then explained to them that the
sticks were to be tied to the bottom of the connectors and the boom in order to support
them. The father went on, “These sticks are called wayire because you dragged your
younger brother’s dead body through the woods to the sea shore.”

23. Yiwe mwiri-n yaar wono-kkewe kéeni-tá wáýífe kkewe nge wono-we ya yá-yitiit
and after-it their men -the pl. tie-it up means-of-path the pl. then man-the he caus.-point
ngání yé-fór yirá farekit we ra mónnon fena. Ya, “Yiwe yów nee yürü-nong yirá temók
to one-long wood big the they finish carve he and you now drag-in wood big
mwuun pwe yów pwe ngón-nong fáá-n yaamw kkena.” “Yirá na yimwu yita-n taam.
there as you will put in under-of stanchion that pl. wood that there name-of raise
Yóémw yatamatam nó fáá-n yirá we nówu-mw pwe wo pwe nee wirí-y.” Ya yángán-iir
your raising away under-of pole the dear-your as you will now hit-him he tell-to - them
pwe taam we nge yáppéyi-n kiyó kkewe pwe ye te fówunn nó nge ye te  ráp
as raise the then float-of boom the pl. so it neg. sink away then it neg capsise
nó waa na. Wono-kkewe ra yürú-nong taam we pwe ra ngón-nong fáá-n yaamw kkewe.
away canoe that man-the pl they drag-in float the as they put -in under-of stanchion the pl.
After the two sons stabilized the supports on the boom and the connectors, the father pointed at one thick pole that they had just finished carving. He said, "The name of that wood is called taam because you raised a thick pole against your brother and you hit him with it." He told them that taam connected to the booms as a float in order to keep the canoe from capsizing. The two sons dragged the float underneath the connecting stanchion.

24. Yiwe wono-we ya pwiki ye-fór sán ya ngánnée-y Rongonap. Ya ya-metefá ngán-iir and man-the he take-it one-long rope he give to- him Rongonap he caus, explain-it to-them pwe sán we nge kéékéé-y taam we ngáni kiyó pwe ye te maan nó. Yiwe nge ya, "Sáán-as rope the then lashing-of float the to boom so it neg drift away and then he rope-yeen yi ye yita-n sooso." Pwe yikiwe wa sooso tá faay wóó-n wono-we pwii-mw.” this it here name-of putting because when you put up rock upon-him man-the brother-your pwe sán we nge kéékéé-y taam we ngáni kiyó pwe ye te maan nó. Yiwe nge ya, “Sáán-as rope the then lashing-of float the to boom so it neg drift away and then he rope-yeen yi ye yita-n sooso.” Pwe yikiwe wa sooso tá faay wóó-n wono-we pwii-mw.”

Next, Panuwnap brought a rope and handed it to Rongonap. He taught them how to lash the float to the boom so it wouldn’t come apart and drift away, and he said “This rope is called sooso because you placed stones on your dead brother’s body and sank it in the ocean.”

25. Yiwe ya pwiki ye ré paap. Ya yángan-iir pwe re pwe kéén-i tá wóó-n and he take-it one-flat board he tell to-them that they will tie-it up upon-it yóro-n méré-n kiyó kkewe pwe re pwe pós nó fák. Ya, “Paap na yimw yita-n nge near-of up-of boom the pl. so they will stable away just he board that their name-of then wayiso. Pwe yikiwe wo yááyá faay rak reen wáá-y sooso tiwe-n wono-we means-of-putting because when you use rock only as means-of put down-of man-the pwii-mw.” Yiwe wono-kkewe ra yit-to kééni-tá paap we. brothe-your and man-the pl. they come-here tie-it-up board the

Then Panuwnap brought up a flat board. He told them to tie it at the ends of the two booms to stabilize them. Then, he explained, “That board is called wayso because you used stones to sink your brother’s body into the ocean.” And they tied up the board to the ends of the booms.

26. Re mónn nge wono-we Rongonap ya, “Yiwe nge meeta mwiri-n.” Yiwe wono-we ya they finish then man-the Rongonap he and then what after-it and man-the he yang ngáni ye-fór yirá fáremwof ya, “Yirá-yecén yi-ye yita-n yáyu. Pwe yikiwe wa yú touch to one-long pole long he pole-this it-here name-of he stand because when you stand wóó-n wono-we pwe wo pwe nee yúrú.” upon-him man-the as you will now drag-him

After they finished work, Rongonap said, “Now what do we do after this?” His father said, while touching a long pole, that, “this pole is called yayu because you stood on your brother’s body to drag him out to the shore.”
After that, the father pointed to a rope. He told his sons that the rope should be tied around the center of the mast. One end of the rope was to be tied to the bow at the front of the canoe, and the other was to be tied to the end of the stern at the back of the canoe. Panuwnap explained, "that rope is called sannisopw, because you made sure that no one else was around other than your brother, so you killed him, and sank his body into the ocean, and finished without trouble."

After that, the father brought another thick rope. He explained to his sons that one end of the rope was to be tied to the mast, and the other end tied to the float. He said that this
was to support the mast from falling when the sail is full of wind. Then he told Rongonap, “That rope is named yanap because, the first time, you came back from your brother’s house without killing him. Then, your hatred for me increased, and you went back to kill him.”

30. Re mónno-n kééni tá sáän we wóó-n yayú we nge ya ngán-er rúuí-fófr yira. Ya they finish-of tie-it up rope the upon-it mast the then he give-to-them two-long pole he

yángán-ir pwe ye-fófr yira fārɛnwoũkkewe ye pwe yú nge ye-fófr ye pwe won. Yíwe nge tell to-them as one-long pole long the pl. it will stand then one-long it will he and then

ya, “Yirá-mwu ye pwe yú yimw yitá-n yirámwáán. Wewee-n pwe yeen pwe yika yeen he pole-there it will stand there name-of pole-man similar-of as you because when you

mwáán wo temók. Yirá mwu ye pwe won yimwu yita-n yirácópwut. We-wèe-n pwe yí- man you big pole there it will lie there name-of pole-woman similar-of so loc.

na yiıy wono-we pwiï-mw yi-we ya má. Rópwuto-n fanúwa-i re sópw mwenen yú yikine that him man-the brother-your he-the he die woman-of island-our they neg.fut able stand when

mwáán re móót. Yiıy ye wèe-r ióópwut pwe ye sópw mwenen yú táz wóó-mw man they sit him he similar-them woman as he neg.fut able stand up above-you

pwe yiıy man mwittik yiwe yimwu ye no fóó-mw.”

because him human small and there he stay under-you

When they finished tying the supports around the mast, the father handed them two poles. He instructed that one pole must stand up and the other one must lie down while the sail is up. Then he told Rongonap, “the standing pole is called yiramwaan and it symbolizes you, as the elder. The pole that lies down is called a yiraroopwut and it symbolizes your dead brother, as the younger. As you know, it is a custom of this island that women cannot walk by sitting men. Like the women, he was unable to stand up, because he was younger and smaller and does not have the status you do.”

31. Mwiri-n nge ya ngán-er rúuí-fófr yirá yópwutey. Ya yá-ngán-ir pwe yirá kkewe

afer-it then he give-them two-long pole thick he caus tell to-them as pole the pl.

nge nóngo-n póó we re pwe pwan ngá-tá me weni-késáá-n waa we. Yiwę nge ya, then support-of platform the they will also put up at at-lee-side-of canoe the and then he

“Yirá kkena nge yi-kkomwu yita-n suwa.” Pwe yikiwe wo wifii-y ne

pole that pl. then it this pl. name-of ridge because when you hit-it at

suwá-n pwootn-n wono-we pwiï-mw.”

ridge-of nose-of man-the brother-your

Next, the father gave them two thick poles. He explained to them that the poles supported the platform and were to be placed on the opposite side from the leeward, or boom side. He then said, “those poles are called suwa because you killed your younger brother by striking him between his eyes.”
32. Yiwe nge wono-we ya pwan pwiki ye-fôr sâán. Ya yángâni-ìr pwe sâán we nge ye and then man-the he also take-it one-long rope he tell to-them so rope the then it
pwe kéeke ngâni yîráóópwut. Yiwe nge ya, “Yìta-y sâán na nge mween. Pwe yìkiwe wa will tie to sail boom and then he name-of rope that then secure because when you
 sûr tükîmi nó wono-we nónn pâneyá-y nû nge wâ mwenîmwenî-y ngâni sâán pwe ye pwe wrap away man-the in leaf-of coconut then you sâp secure-it to rope so it will
nnék.”

Panuwnap took out one more rope. He told them that the rope should be tied around the sail’s boom, and is used to control the angles of the sail. Then he said, “That rope is called mween because you wrapped your younger brother’s dead body with coconut leaves and tied it tight.”

33. Yiwe nge ya sàréki-tá ye-pé kiyey. Ya yúra pwe kiyekiy we nge re pwe and then he pick it-up one sheet pandanus mat he say as mat the then they will
tee ci-tá wô-sá yîrámwaán me yîráóópwut pwe yá-mmeráá-y waa wâ. Yiwe nge ya, sew it-up upon it sail yard and sail boom as caus speed of canoe the and then he
“Yìta-n kiyekiy ny yîvu wâ. Pwe yìkiwe wa kééni fâpi-y yúwa-n wono-we pwe wo name-of mat that there neck because when you tie it base of neck of man-the as you
pwe ne yûrú.”
will now drag him

Then, Panuwnap picked up a pandanus mat. He explained that the mat is to be sewed onto the sail yard and boom, yiramwaan and yiraroopwut, in order to make the canoe run faster. Then he said, “That mat’s name is yuww because you tied a rope around the neck to drag the body.”

34. Yiwe mwi rí-n nge ya yà-yitiit ngâni ye-sópw sôpwo-n yirà. Ya yúra pwe and after it then he caus point to one-half half of pole he say as
sópwo sôpwo-n yâ-y wâ. Nge ya, “Yíta-n yirà na yîmu wà merêmèr. Pwe yìkiwe mèé-n joint-of mast the then he name-of pole that there tip tip because when tip of
yirà we nôwû-mw mini-we ye yenn ngâni ne suwà-n pwootu-n wono-we.” Yiwe wono-pole the fear your it the it hit to at ridge of nose of man the and
kkewa ra kééni-tá yirà we wòó-n yâ-y wâ. the pl they tie it up pole the upon it mast the

So then, the father pointed to the half-broken stick and instructed that it was to be connected to the mast. Then he said to Rongonap, “That stick is a meremer because you hit the ridge of your brother’s nose at the tip of the stick.” The two sons followed the instructions and tied the pole at the tip of the mast.
35. Yiwe wono-we Panuwnap ya fééri fééri ye-cw póó, ya ngát-tá wóó-y suwa kkewe.
and man-the Panuwnap he make it make it one-gen. platform he put -up upon-it support the pl.

Yiwe nge ya, “Yita-n póó yeen nge yepeep. Pwe yikiwe mwiri-n yóómw nii-y wono-we
and then he name-of platform this then hide because when after-it your kill-him man-the

nge wo se yángání-kimám.” Yiwe wono-kkewe ra kééni-tá yepeep we wóó-y suwa
then you neg. tell to -us and man -the pl. they tie-it -up platform the upon-it support

kkewe.

Panuwnap began to make a platform, and when it was completed, set it between the two
supporting poles. Then, he explained, “This platform is called yepeep because you did
not tell us that you killed your younger brother, and have been hiding it from us.” Then
the sons tied the platform between the two supporting poles.

36. Yiwe wono-we Rongonap ya, “Nge yi pwe kééni nó yiya sópwo-n yanap yeen.”
and man-the Rongonap he then 1 will tie-it away where end-of windward-stay this

Yiwe wono-we Panuwnap ya pwiki ye-fóf sópwo-n yirá ppwór ngetá-n me nukunupa-n
and man-the Panuwnap he take it one-long half-of pole curve hole-it at middle-of

nó kééni-tiw wóó-n mefe-n kiyó wene wene-y taam we. Ya yángání Rongonap
go tie-it -down upon-it tip-of boom straight-of float the he say to Rongonap

pwe sópwo-y sáán we ye pwe tin-nong nómm ngetá-y yirá we. Yiwe ya, “Yitá-n yirá-na
as end-of rope the it will go-in inside hole-of pole the and he name-of pole-that

yimwu waniyáng. Pwe yikiwe wa yang-ngáni sáán we pwe wo pwe ne yúru.” Yiwe mónn
those means-of-reach because when you reach -to rope the as you will now drag-him and finish

nó waa we. Nge yóongáná yáppisáki-n wóó-n nge wunuunu-n rák yáán wono-we
away canoe the then all-of possession-of upon-it then action-of just his man-the

Rongonap nii-y wono-we pwii-n.
Rongonap kill-him man -the brother-his

At last, Rongonap asked the father, “I would like to tie the tip of yanap that is hanging
down from the mast to the boom side. Where shall I tie it?” Panuwnap took a half of a
curved pole with a hole in it and tied it between the edges of the two booms where the
floats were, and tied the ends to the float. The father told Rongonap to insert the ends of
the booms into the hole of the pole that was tied down. Then he said, “That pole is
named waniyang because you tried to drag your dead brother to the ocean and used a
rope.” The canoe was finally finished.

This is a story about the names of canoe parts that came from Rongonap’s killing of his
younger brother.
A long long time ago, a man named Panuwnap lived in Wumaan Island. He had two sons, Rongonap and Rongorik and they lived together. (They were learning how to make a canoe from their father). The older brother Rongonap finished making his own canoe, so he asked the father, "I want to go voyaging," and his father replied, "Go ahead then." Then, Rongonap and his crew pushed the newly built canoe into the ocean. Then, they loaded the canoe (with provisions) and left the island.

Rongonap and his crew sailed far away from the island, and then met two women who were nieces of Panuwnap. They said "Hello Rongonap." Then, Rongonap shouted "You cannot come close to this canoe of mine. Go away at once." The girls mumbled, "the direction to get you faster to where you are going is..."

Panuwnap and his men met the ration and sea food of Panuwnap then the he say that you wait me because I will now go

hold away taro the then it sink away then man-the he go swim return here
“Meeta wo?” “Kkayinee nge yi se weri nó pwuna we.”
what you oh-my-goodness then I neg see away taro the

So, the canoe sailed on and on, until all of the sea rations ran out. Then he found taro, the food of Panuwnap. He said to the crew “I will go and spear taro for our food, so wait for me.” Then he swam away, on and on he went, until he was about to reach the taro, and then it sank into the ocean. So he swam back to the canoe, and the crew asked “What happened?” Rongonap answered, “I lost sight of the taro.”

4. Ra pway serák. Serák serák ye pway nó řuungi núu we yúnûma-n Panúwnap. Nge they also sail sail sail till also go meet coconut the drink-his Panuwnap then wono-we ya, “Yess, yów weti yáy pwe yi pwe nee nó téété to yúnûma-r núu.” Yiwe man-the say alright you wait me because I will now go pick here drink-our coconut and nge wono-we ye yaaf. Yaaf yaaf yee menán ye pwe yamwarú nó rápi-y núu we then man-the he swim swim swim till about he will hold away base-of coconut the nge yye iówunnu nó. and it sink away

They sailed on and on until they met up with a coconut tree, the drink of Panuwnap. “Alright, wait for me because I will now go and pick coconuts for our drink.” He swam and swam, and he was almost to the base of the coconut tree, and it sank into the ocean.

5. Yiwe wono-we ye nó yaaf sefláán to. Yów yúrü tá. Yów serák yáámi pwe si pwe and man-the he go swim return here you drag up you sail you because we will nee nó.” Yiwe ra serák. Serák serák yee nna tá mini-we fanúwá-n Wuung, now go and they sail sail sail till appear up thing the land-of Wuung

So he swam back to the canoe. “Raise the sail. We must go quickly.” And they sailed on and on and on, until Wuung Island appeared.

6. Ra yit-to yit-to yee yarap to. Nge wono-we Wungárík ye no kkepas tiw, they come-here come-here till near here the man the Wungarik he go talk down “Wuung wo.” “Wóóy yee.” “Ye-fóf waa yi ye ya to nee metewá-n pwini pér Wuung you yes what one long canoe it here it arrive at open sea- of take-off hat nge ye se pwini pér.” Yiwe piipii-y firí-iy wo.” then it neg take-off hat and watch-it good-it you

They came in close to the island. A man named Wungarik called down: “Hey Wuung.” Wuung answered “What’s up?” Wungarik said “A canoe is arriving, and passed the point where hats are to be removed, yet they have not removed their hats.” Wuung replied “Is that so? Watch them very carefully.”

7. Yiwe waa we ya yit-to yit-to yee nge ya pway nó kkepas tiw wono-we Wungárík, and canoe the it come-here come-here till then he also go talk down man the Wungarik
When the canoe came closer to the island, Wungarik reported, "The canoe has passed the point where their clothes should be removed, but they have not removed them. "You watch them very carefully. And tell the islanders to go and greet the canoe."

8. Yiwe ra mák wow, péé-n, péyiyém me réé-y cchen me nnat. Ra mák wow and they go-all out, empty-of coconut-husk and leaf-of plant and plant they go-all out sówunik. Ra no no no yee nó sefáán nong. "Meeta wo?" greet they stay stay stay till go return in what you

"Ye sóór yáá-mám yánn-i sówunik.
it neg.exist thing-our gift-of greet

Empty coconut husks, cchen and nnat plant leaves were left outside of the corals to greet the canoe. After a while, the islanders returned. Wuung asked "So, how was it?" They answered, "people in the canoe did not give us a single gift for welcoming them."

9. Yiwe ya yit-to yit-to waa we yee yit-to yár nong nónn tówur we. Ye yiti-nong and it come-here come here canoe the till come-here get in inside pass the it come-in ffeéták nó mesá-n wutt we. "Yów ne tiwi nong wo." Nge re tiw nong róó-n anchor away front-of canoe house the you now go-ashore in you then they go-ashore in people-of waa we wáá-y Rongonap. "Yeyiss, yów nee mmwee-r róó na. Yów pwe nee mmwe canoe the canoe-of Rongonap alright you now lead-them people that you will now lead ngáni-ir raan pwe re pwe túútú." Yiwe ra wummmwu-ur nó nónn raan kkewe to-them pond so they will bathe and they accompany-them away inside pond the pl.

ruwo-wu. Ye-ew yi we ránú-n yá-ppán. Nge ye-ew yi we ránú-n yó-cchów. two-general one-general it the pond-of caus.light then one-general it the pond-of caus.-heavy.

Řaan we ye yikin ffat nénéé-n nge ránú-n yó-cchów. Yiwe nge řaan we ye yikin pond the it very clear water-of then pond-of caus.-heavy and then pond the it very nngaw nénéé-n pwe ye pwotor tiw máyi-mmář, pwotor tiw réé-n mááy nónn, yi bad water-of because it rot down breadfruit-ripened rot down leaf-of breadfruit tree inside it we ránú-n yá-ppán.
the pond-of caus.light
The canoe came closer and closer to the island and finally entered the coral pool via a water passage. Then, they came to the shore and anchored across from the canoe house. Rongonap told the crew, “Now, go ashore,” and they did. Wuung said to the islanders “All right, show the canoe crew around. Take them to the pond so they can bathe.” They took the crew to two kinds of ponds. One was a lightening pond, and the other was a burdening pond. The burdening pond has very clear water, but it makes one drowsy and sleepy if one bathes there. The lightening pond has very dirty water with overripe breadfruits and rotten breadfruit leaves. If one bathes in this water, one will be invigorated.

10. Yiwe ra wummwu-ur nó ra, “Yów nó túútú nónn fáan na.” Yiwe ra nó nó nó
   and they lead them away they go bathe inside pond that and they go go go

yee nó too-nong. Re tuu-nong, re nó ppwá tá, ra mem-mayúr ssamw
   till go get in they dip in they go come up they rep sleep nod

pwe re pwe nee mayúr.
   because they will row sleep

The islanders led the crew to the pond. “Go bathe in that pond.” The crew entered the clear pond. They washed themselves by moving about in the pond, became sleepy, and nodded off in the pond.

11. Re téé tá fák me nónn fáan we ra, “Yów sa nó yit-tiw.” Yit-tiw fák nónn
    they climb up just from inside pond they you we go come down come down just inside

wuutt we, ferákini nó mini-kkewe kiye-er, wono-tiw fák mayúr nó.
   canoe house the open away thing the pl mat their lie down just sleep away

The crew crawled out of the pond and said “Let’s go back to the canoe.” They came to the canoe house and entered it, opened their mats, lay down, and went to sleep.

12. Wono-we Wuung ya nó kkepas tiw, “Rongonap wo, Rongonap, Rongonap
    man the Wuung he go talk down Rongonap you Rongonap Rongonap

fýjong.” Re sa mmwáinyeniy no wono-kkewe pwe ra mayúr, pwe re nó túútú nónn
    tell story they neg talk no more man the pl because they sleep because they go bathe inside

fánú n yó- cchów. Yit-tiw fák Wuung we, woře-er nó
    pond of caus heavy come down just Wuung the eat raw them away

róó n waa we wáá n wono we Rongonap.
   people of canoe the canoe of man the Rongonap.

Wuung called down to the sleeping crew “Hey Rongonap, Rongonap, you, Rongonap, tell a story.” The crew did not answer because they were all asleep because they bathed in the burdening pond. Wuung then came down and ate all of Rongonap’s crew raw.

13. Yiwe ra no no yee wono we Rongorik ya, “Panuwnap.” “Yee.” “Yi pwe
    and they stay stay stay till man the Rongorik he Panuwnap what i will
Meanwhile, Rongenik stayed back on the Island of Wumaan. He called "Panunnap."
Panunnap answered "What?" "Rongonap never returned from the sea. I want to go find
him." Panunnap answered, "Go and look for him." So he pulled out a canoe, loaded it
with provisions, and departed.

14. Yiwe ya seräk seräk yee wóó-r fóópwut-kkkewe fatuíwá-n Panunnap. "Yee weni mmwá-n
he sail sail till upon-them woman -the pl. niece -of Panunnap hey at front -of
wóó-mw Rongenik. "Yow yarepá-kámi to." Yiwe ya cche nó mweni-n waa we.
canoe-your Rongenik you near your here and it stop away cordage-of canoe the
Yiwe yit-to téé tá fóó we. Wono-we ya, "Yów yuún núú nge yów mwongo tükúmá-n
and come-here climb up people the man -the he you drink coconut then you eat package -of
woot kkomwuun me tükúmá-n kkón." Yiwe ra mwongo mwongo föó we yee ra,
taro that pl. and package-of pounded breadfruit and they eat eat people the till they
"Yáy ya mat." Yiwe yów nee no pwe yáy pwe nee nó." we be full and you now stay because we will now go
"Yiwe wo nee yiti-wow ngé ya yi-na fak wene-n waa mwu wóó-mw." and you now come-out then it loc: that just straight-of canoe there canoe -your
He sailed and sailed until he met two nieces of Panunnap. They said, "Greetings
Rongenik." He said, "Come to the canoe." He loosened the sail to stop the canoe, and
the women climbed aboard. Rongenik offered them to drink coconuts, taro, and pounded
breadfruit. The women ate until they said "We are full. We will go now." The women told
him "Point your canoe in that direction to get to where you are going."

15. Yiwe ya seräk nó waa we wáá-y Rongenik. Ya yiti-wow yiti-wow yiti-wow yee
and it sail away canoe the canoe-of Rongenik he come-out come-out come-out till
ros nó yaná-n mwongo, nge ya ruungi pwuna na. Yiwe ya, "Yey, seyiki nó mween
all-gone away food-his food and he meet taro the and he hey slack away cordage
na." Yiwe seyiki nó mween we. Nge ya, "Yów nee wetí yáy pwe yi pwe nee nó towu
that and slack away cordage the then he you now wait me because I will now go spear
to ye-fóó pwuna yeen pwe yana-r." Tor tiw wono-we nge ya pwiki yúufáitiman we
here one-long taro this as food-our jump down man the then he take-it short spear the
yaan. Ya yaaf yaaf yee menán ye pwe rówunnó pwuna we nge towupángúw
his he swim swim swim till about it will sink away taro the then spear

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Rongorik’s canoe sailed away. The food became scarce and finally ran out. Then he met up with the taro on the ocean. Rongorik ordered “Release the sail rope,” and so they did. Then he said, “Wait for me as I go spear a bunch of taro for our food.” Then he jumped into the ocean with a short spear. As he swam and approached the taro, it started sinking into the sea. So, Rongorik speared the root of the taro.

16. Nge ye yit-to yúú nó wóó-n, pwe ya toowu towu yee mónn. Nge ye nó then he come-here stand away upon-it because he spear-it spear-it till finish then he go pwiki to. Yiwe ya yit-to tée tá. Ra yappwef yappwef yee ra yit-to mwongo. take here and he come-here climb up they roast roast till they come-here eat

Mwongo mwongo nge ya, “Yów pwe nec mwongo, mwongo mwongo, ya-mátu eat eat then he you will now eat eat eat cause full

kacchúúw kámi nó. Yekús mwo yekúa mwo peyipeyí-n pwuna na nge yów sòpw good you away little bit even little but even garbage-of taro that then you neg.future

ngá-tiw wóó-n waa yeeey.” Yiwe ye-ray tukufáyi ye no fáá-n yáyimweyimw. put-down upon-it canoe this and one animate old person he stay under-it small shelter

Nge máni ye yáchika tipá -n pwuna we yana-n. Ye pwiki ōk, yópa nó. then maybe he neg.want.to-waste one-slice of taro the food-his he take just hide away

After that, Ronorik stood by the floating taro root and speared it. He took it back to the canoe, and climbed in. They roasted it, and began eating. Rongorik told them “You will eat until you are good and full. But once you are finished eating, you must throw away everything, even the tiniest bit.” An old man did not want to waste any part of the taro, so he hid it under a cover.

17. Yiwe re wáyiti nong nweni-n waa we waa-r pwe re pwe nee nó, and they pull in cordage-of canoe the canoe-their because they will now go

nge ye nó tiki- ppwenúw tá yiyy tôópw we me weni peyiki-y nááng, then it go push dirty up it cloud the from at side-of sky

ya weey ōk pwe ye pwe nec maniman. Yiwe wono-we Rongofik ya, “Yeey ye it similar just as it will now typhoon and ma the Rongorik he hey he

yor ne ye kkóóp yana-n pwuna.” Re yiti-nong kút kút ye tukifáyi we ya, “Ngaang exist now he hide food-his taro they come-in search search till old person the he I

minne yi yöpa ye-tip pwe yáná-y.” “Yokk, yörey nó.” Yörey nó pwuna we. Ye nó this one I hide one-slice as food-my gee throw away throw away taro the it go

feyingi nó tôópw we, ye sóór nó. take-off away cloud the it neg.exist away
The crew of the canoe pulled up the sail to depart. Suddenly, the sky became dark and clouds rose from the horizon, similar to that of a typhoon. Rongorik shouted, “Hey, someone hid his taro!” He searched each crew member until he got to the old man, who said “I hid one slice of taro as my food.” “Throw it away now!” The old man did as he was told. The clouds disappeared, and the sea became calm.

18. Yiwe ra serák serák ye nó āuwig nuú we yünúma-n Panúwnap.
and they sail sail sail till go meet coconut the drink-of Panuwnap

"Yey yów yá-repá ngáí nüú na yi pwe nó sékú to ye-wumw pwe yünúma-ř."
hey you caus.-near to coconut that I will go cut here one-cluster as drink-our

Ye pwiki fak yúfátiman we yaan me sáán we yaan nge ye nó. Yaaf yaaf yee
he take just short spear the his and rope the his and he go swim swim till

menán ye pwe fówumm nó nuú we, nge wono-we ye towuww yúfátiman we yaan
about it will sink away coconut the then man the he spear short spear the his

ngáí rápí-y nüú we ye nó yúú nó. Ye yit-tá sékú ye-wumw me wóó-n nó yaf-
to - base-of coconut the he go stand away he come-up cut one cluster from upon-it go swim

yáakini to “Yów ngát-tá nüú ye yúnúma-ř.” Ra ngát tá říú-n waa we waa-r ra yún.
with-it here you put-up coconut this drink -our they put up aboard-of canoe the canoe-their they drink

After that, they sailed on and on, and on, until they met up with the coconut, the drink of Panuwnap. Rongorik directed his crew “Get closer to the the coconut, and I will cut a bunch of them to drink.” He took a short spear and his rope and he swam and swam until he almost reached the coconut, and it began to sink into the sea. He speared the base of the coconut, cut a bunch from it and swam back to the canoe. “Take these coconuts aboard the canoe,” and the crew began to drink them.

19. Wono-we yá, Yów pwe nee yúún nuú nge yów wa mángiiy pwe Peyipeyí-n
man the he you will now drink coconut then you perf. remember that garbage -of
peyiyén mwo nge yów sópw kiri-kiri-tiw wóó-n waa yee. Yów sópw
coconut husk even then you neg.future rdp. put down upon-it canoe this you neg.fut.

kkóóp yúnúma-mi. Yúún yúún, yów mat fak yów wa yákkár nó.” Yiwe ra yit-to
hide drink -your drink drink you full just you perf. throw away and they come-here

yúún yúún pway tukufayí we ya pwan yóópa nó ye-fay pwe yúnúma-n.
drink drink also old person the he also hide away one-round as drink-his

Rongorik said “drink up, but remember one thing. Any part of the coconuts, even the slightest piece cannot be left on the boat. Do not hide your coconuts. Drink and drink until you are good and full, and if you cannot drink them all, throw them into the ocean.” So they drank and drank, but the same old man hid a coconut for himself.

20. Yiwe re pwan menán re pwe nee serák nge ye pway nó tiki-ppwenúw tá pwe ye
and they also about they will now sail then it also go push-dirty up as it

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As they were about to sail, the sky darkened, just like an approaching typhoon. The crew looked around for coconuts. The old man said “I hid one to drink later.” “Throw it away now!” The old man followed Ronogorik’s order, and the clouds vanished.

21. Yiwe ra scrák scrák yec mwcyir tá yaar ýáremas sáng. Wono-we ya, and they sail sail till shout up their people cry man -the he

“Seyiki nó mween na.” Yiwe seyiki nó mween we. Tor tiw rák wono-we slack away cordage that then slack away cordage the jump down just man -the

nge ye yaaf. Yaaf yaaf yee tuu-nong, rík nó nükú-n ye-yw wutt. Nge ye then he swim swim swim till dive -in walk away outside-of one-general canoe house then he

riik nó nge ra yikiy ssow ýáremas nükú-n wutt we pwe ye sa mmweney walk away then they very many people outside-of canoe house the so he neg. able

riik nó no. Ya yeéf wengi -ir nong wengi-ir nong ýáremas pwe ya too-nong walk away no more he just pull aside-them in pull aside-them in people because he get -in

too-nong yee nce faymwakkéé-n ýúwá-n wono-we Sowunóón. get -in till at curved part -of neck -his man -the Sowunoon

As they sailed on, they started to hear people cry. “Ronogrik said “Loosen the sail,” and so they did. Rongorik jumped into the ocean, and swam until he got closer to the island. He walked until he was just outside of the canoe house. There were so many people around the canoe house that he couldn’t move. He pushed them aside, until he got closer to a man named Sowunoon.

22. Yiwe ya ñappe-tiw pwe ya sáng. Ye sáng nge ya kúk-kúuw mini-kkewe and he bend-down because he cry he cry them he rép. bite thing -the pl.

yanúsá-n yewa-n. Kúuw kúuw mini-kkewe yanúsá-n yewa-n wono-we ya yeéer sáni-beard-of mouth-his bite bite thing-the (pl) heard-of mouth-of man-the he just coil

nu sáni-nn nóon payú-n yee mónn. Nge, “Yów ne no re mówuwef yimwu yi pwe nee then coil-them inside hand-his till finish then you now stay they dear there I will now nó.” “Sómwoono taa -n Rongorik man rükürük.” go chief intestine-his Rongorik person tricky

Rongorik pretended to cry for the man, and bent down to suck the dead man’s beard. He bit away at the beard, and coiled it inside his hand until the bear hair was all gone. Then he said “I must go now.” The people shouted “That Rongorik is a wily fellow!”
23. Yiwe riik nọ wono-we ya pwiki-nn nọ mini-kkewe. Nó nọ yee téé tá rak wóó-n then walk away man the he carry them away thing -the -pl. go go till climb up just upon -it
waa we waa-r nge ya ttimesa mini-kkewe pwe yaan wuuk, mini-kkewe yanúsá-y canoe the canoe their then he weave thing -the -pl. as his net thing -the -pl. beard 
Sowunoon. Yiwe ya yit-to ttimesa ya pwiki pwe yee ye nọ mónn pwe ya teeyi nọ Sowunoon and he come here weave it carry on carry on till it go finish as he sew away
pwe yaan wuuk. Ya yiti-wow yiti-wow ya nọ nọ yee nna tá fanúw we. as his net it come out come out it go go till appear up island the

Then Rongorik walked away with the coiled up beard. He went back and climbed into the canoe and began to weave Sowunoon’s beard into a net for himself. He continued to weave and weave until he finished his net. Soon after, the island of Wuung appeared on the horizon.

24. Ya yit-to yit-to waa we yee wono-we ya, “Yów nee pwini-pwini-tiw yáámi it come here come here canoe the till man the he you now take off down your réénifar.” Yiwe nge ra mákin yákká tiw yaar réénifar. Yiwe nge ye nọ kkepas tiw pandanus hat and then they all throw down their pandanus hat and then he go talk down
wono-we Wungárík. “Wuung wo.” “Wóóy yee.” “Ye för waa yi ye ya to nee man the Wungárík Wuung you yes what one long canoe loc this it arrive at
metewá-n pwini pér nge ya pwini pér.” Yiyokk, wo nee pípi fíí y waa na. Ye pwe sea of take off hat then it take off hat gee you now watch good it canoe that it will
nee wáá-n yiyo min na.” now canoe of who thing that

As Wuung Island grew in the distance, Rongorik told his crew: “Take off your hats.” And they did so. Wungárík called out: “Hey, Wuung.” “Yes, what is it?” A canoe is now approaching the point of where hats are to be removed, and they removed their hats. “Watch the canoe carefully to see who it is, replied Wuung.

25. Ya serák to serák to yee ya yángáni ir pwe, “Yów nee pwáyipwáy tiw nikowu it sail here sail here till he say to them as you now untie down coat mi.” (Nikow yi na mini kkewe mengakú is r re mwéyú we. Kinifé nge re kán fayifay your coat loc that thing -the -pl. cloth their people ancien t the hibiscus then they be rdp weave
yiwe ra nnom ta rápi n úwey er. Si pwérikkar me nonn pwe ye yikin maaniyén. Yiwe and they tie up base of neck their we hot at inside because it very thick and
ye raf nge ye pwáyisi tiw nikowu n nge ye ngón nong fáá n yáterow. one animate just then he untie down coat his then he put in under it palm mat

As the canoe neared the island, Rongorik ordered “Take off your jackets.” (These were coats worn in the days of old, made of hibiscus, and woven in a way to be tied all the way
up to the neck. The material it is made of is very thick, and it makes the wearer very hot when worn. One man in particular untied his coat and put it under a palm mat in the canoe.

26. Yiwe wono-we ye nó fana-wow ya, “wow re sa nin-nikow no róó-n and man-the he go look-out he oh they neg.wear-coat no-more people-of waa we.” Ya, “Wuung wo.” “Wóóy yee.” “Ye-fóó waa yi-ye ya to nee metewa-n canoe the he Wuung you yes what one-long canoe loc.-this it arrive at sea-of

pwini nikow nge ya pwini nikow.” “Yeey wo nee yángáníi r re pwe nee máke-wow take off coat then it take off coat hey you now tell-them they will now go all -out sówunik.” “Yóó waa máke-wow sówunik oh.” Máke-wow sówunik péé-n péiyijn greet you now go al l-out greet hey go all -out greet empty-of coconut husk me réé-y mat me wuwáán me ýónnongá-n peýipéyi-n wóó-n fanúw we nge ra yitti-and leaf-of plant and floating-stone and al t-of garbage -of upon-it island the then they go-

Wuungarik saw that the men of the canoe were no longer wearing coats, and told Wuung “the men of the canoe removed their jackets at the point where they should be taken off.” Then, Wuung said, “Is that so?” and ordered, “Then, tell the islanders to go and welcome the canoe.” They took empty coconut husks, plant leaves, floating stones, and other debris on the island, and went out to greet the canoe.

27. Nge wono-we ya, ““Yóó waa wose-y tiw foó kkena.” Ra wose-y tiw. Ra yéeē then man -the he you now split -it down copra that pl. they split -it down they just yááikk yááikk yee róngóróng tā nee perf. Yiwe wono-we ya yéeē, “Yóów yán-i scrape out scrape out till pile up in outrigger-platform then man-the he just your gift-of sówunik yímwuun oh.” Wono-kkewe ra, “Nge yiyo ye wone-ey ya ngánne-ey yaan greet there hey man -the pl. they then who he person -this he give -him his yánn-i sówunik tā yi-yee ye sóóó.” Ya pwiki pwiki yee ros mini-kkewe rее-n yaan gift -of greet but loc.-this it neg.exist it carry-on carry-on till all gone thing -the pl. with-him his yááñi nó yánn-i sówunik.

When Rongorik saw this, he told his crew “Break up the remaining coconuts in the canoe.” They broke them all up, removed the coconut meat and piled it up on the carriage on the outrigger side. Rongorik told the islanders, “Your gifts of greeting are there,” and gave the coconut meat to the islanders. The crew wondered who he was giving the gifts to, because there was no one around. However, Rongorik continued to throw the coconut meat into the ocean until it was gone.
28. No no yee nge re nó make-nong foo we. "Meeta wo." "Yééř yáy yá wenipwu pwe stay stay till then they go go all -in people the what you just we be lucky because
yáy ya pweyipwok yámám yánn-i sówunik me wóó-n waa we." "Yiwe yów pwe nee we be take our gift-of greet from upon-it canoe the and you will now
piipi-iy rák. Ye pwe nee kán wáá-n yìyo min-na." Ya yit-to yit-to waa we yée yáre-watch it just it will now be canoe-of who thing-that it come-here come-here canoe the till go-
nong nónn mini-we tòwurá-n fanúw we, yiti-nong ffééták nó mesá-n wutt we.
in inside thing-the channel-of island the come-in anchor away infrong-of canoe house the
"Yéss, yów nee tiwi-nong nge yów wa wéti yáy mesá-n wutt." Yiwe ra tiwi-nong alright you now go ashore-in then you be wait me infrong-of canoe house and they go -ashore
ióó we. Ra yiti-nong móót nó mesa-n wutt we. Yiwe nge wono-we ya yáñiki wow people the they come-in sit away infrong-of canoe house the and then man-the he spread out
wuuk we yaan me wóó-n waa we. Ya yáñiki wow nee sópw yee nó wcyi taam yee net the his from upon-it canoe the he spread out at end till go on float till
yáñiki wow nee yepeep yee mónn. Nge ye yit-to téé tiw. Nge ye toro-nong, fáárák spread out at lee platform till finish then he come-here climb down then he jump -in walk
nong fáárák nong yee ye yit-tá mesá-n wutt we.
in walk in till he come-up infrong-of canoe house the
Those who greeted the canoe received their gifts, and returned to the island. Wuung asked them "So, how was it?" and they answered, "We were fortunate - we received gifts from the men in the canoe." Wuung replied, "That's good. But I want to know who the canoe people are and what their purpose is, so keep an eye on them." The canoe came closer to the island and entered the coral lake via a water passage and anchored across from the canoe house. Rongorik said to the crew "You go onto the island and wait in front of the canoe house." They did as they were told, and sat in front of the canoe house. Then, Rongorik returned to the canoe and extended the fishing net from the floating tree to the carriage, or lee platform. Then, he climbed out of the canoe, swam to the island, and walked to the canoe house.

29. Nge ra, "Yów nee yit-to pwe yáy pwe nee mwe ngáni káni faan pwe yów pwe then they you now come-here because we will now lead to you pond so you will
nee nó túútú." "Yóó wo, Yów si ya nó." Yiwe ra riki-tá nónn yenepá-n faan-kkewe. now go bathe yes you you be go and they walk-up inside path -of pond -the pl.
Nge wono-we ya yágání-ir pwe "Si pwe noe riki-tá reey faan-kkena nge faan mwu re then man-the he say-to -them that we will now walk-up to pond -that pl. then pond there they
pwe nó yángani-kiř pwei pwe nó túútú nónn yi-mwu ye yikin fisat nénée-n, yów tééř will go say-to us so we will go bathe in loc.-there it very clear water-of you neg.
The islanders said to the crew “Come with us and we will take you to the pond so you can bathe.” “Yes, let’s go.” As they were walking on the path to the ponds, Rongorik whispered to them “We are going to the ponds now, but don’t enter the clear water pond that these people recommend. Bathe in the dirty pond that has smelly overripe breadfruits and rotten breadfruit leaves. In that pond, you can eat ripe breadfruits.”

30. Too-nong róó we nge ra, “Yów nó tuÚtú nónn ràán na.” “Nguúhù yáy get in people the then they you go bathe inside pond that oh no we

pwe tuútú fák nómánn ràán yéen pwe yáy ya pecchaay nge pwnóo yáy pwe will bathe just inside pond this as we be hungry then because we will

mwnóó máyí-mmáárf kka nómánn.” Too-nong róó we ra mwnóó máyí-mmáárf eat ripe breadfruit here inside get-in people the they eat ripe breadfruit

Nge re tuú-nóng re nó ppwá tá, ya wey fák re pwe née yán nó. then they dive in they go come up it similar just they will now fly away

Ye sa echów no mese-er.
It neg. heavy no more eyes-their

After arriving at the ponds, the islanders recommended “Bathe in that clear water pond over there.” The crew entered the dirty pond instead and said, “We are very hungry. We can eat the breadfruits in the dirty pond.” They dove in, and their bodies were invigorated such that they felt as light as if they could fly in the sky. Because they were so refreshed, they were no longer drowsy.

31. Pwiki pwiki yee re nó móonn nge re téé tá. “Yéss, si pwe ne riki-tiw nge carry on carry on till they go finish then they climb up bright we will now walk-down then

ye-mwéy yáámi re pwe née wos yamwúí nge ye-mwéy re pwe née tefi rë.” one-group you they will now cut firewood then one-group they will now pluck leaf

“Mená-n meet.” “Yiyokk, mená-n réé-n yósóówu-r pwe yí-ye re pwe née yósóówu-kif thing -of what gee thing -of leaf -of gift -our because loc -this they will now gift -we

rée-n yana-r yiik.” Yiwe ra tefi ré nge re wos yamwúí. Nge re nó riki-tiw.
leaf -of food -our fish and they pluck leaf then they cut firewood then they go walk-down

They bathed until they were satisfied, and emerged from the pond. Rongorik ordered, “Alright everyone. We will go back to the canoe house now, but before we do that, go enter the woods and gather firewood and tree leaves.” The crew wondered “why are we
bringing back such things?" Rongorik explained "These are our gifts to the islanders. They will bring us much fish later." They gathered leaves and cut firewood, and returned to the canoe house.

32. Yit-tiw yit-tiw yee re pwe nee nô fane-wow rû-û-n waa we waa-r, ya come-down come-down till they will now go look - out aboard-of canoe the canoe-their it

mwar mwôo nô pwe ye pwe nee mwéyûs. "Yów nee pweipwok yââmi fûûk almost submerge away because it will now sink you now take your basket

pwe yôw pwe nee nô kiri nong mane-kkomw yana-û rû-û-n waa na.” so you will now go put in creature-that pl. food-our aboard-of canoe that

"Metta." "Yów se weri yi-mwu ya yikin cchów waa mwu waa-û ree-n yana-û yiik.” what creature you neg. see loc.-there it very heavy canoe there canoe-our with-it food-our fish

Yiwe ra yiti-wow fô-û-n waa we pwe ra yiti-wow yásipwa nong yayûwetam-kkewe, and they come-out people-of canoe the because they come-out bring in fish name - the pl.

pwe ra ssâni tâ ssâni tå yee ra yit-to sooni tå wuumw we yaar. Re wuumw nge re so they pile up pile up till they come-here build up earth oven the their they earth oven then they

yappwef yâne-er. Ra pwiki pwiki yee yâ-rëppa nó wuumw we yaar. Ra mwongo, roast food-their they carry on carry on till cause-cover away earth oven the their they eat

mwongo fâk re mat re yiti-nong won nô.

They came out of the woods to the canoe house and looked at their canoe which looked like it was about to sink. Rongorik told the canoe crew, "Go to the canoe house immediately with the coconut leaf basket. In the canoe there is food for us." "What kind of food?" He shouted "Can't you see our canoe is heavy with fish?" They rushed to the canoe and filled the baskets. They made a stone oven and left the fish in front of the canoe house while they built an oven. They steamed the fish in the oven, and they ate until they were very full, and went to lie down.

33. Wono-we Wuung ya yûra, "Rongofik wo." "Yee." "Fiyông." Yiwe wono-we ya, man -the Wuung he say Rongorik you what tell-story and man -the he

"Tittinnap tittinnap ngaang mwo ngaang mwo..." Ya pwiki pwiki yee cchów mesâ-û tell-story tell-story I first I first it carry on carry on till heavy cy e-of

wono-we Wuung. "Wuung wo, Wuung." "Yee." "Fiyông yeen pwe ngaang yi-ye yi man -the Wuung Wuung you Wuung what tell-story you because I loc.-this I

mmas fâk.”

awake just

Wuung called out "Rongorik," and he answered, "What?" "Tell me a story," and he did so. He began the story, and continued on and on, until Wuung's eyes grew heavy. So,
Rongorik said, "Hey Wuung," to which he replied, "What?" "I'm still awake – it's your turn to tell a story now."

34. Nge wono-we ya yátikk yátikk tikká-y róo yee ya kirikir tá wóó-n mese-er
then man-the he dig out dig out slice-of copra till he rdp put up upon-it ey e-their

wono-kkcwe róó-n waa we waa-n. Pwiki pwiki yee cchów mesá-n wono-we
man -the.pl. people-of canoe the canoe-his carry on carry on till heavy eye -of man -the

Rongorik Wuung he be go call down Rongorik Rongorik he neg. speak

Nge ye nó yit-tiw, tarengiingi tiw pwe ye pwe nee yit-tow wое-er róó-n waa we.
then he go come-down screech down because he will now come-down eat raw-them people-of canoe the

Nge ye fan nó, nge ye pwefe-pwef fayuí-n mese-er pwe yikiwe ye yor tikká-y
then he look away then it rdp white stone-of eye-their because when it exist slice-of

róo wóó-n. Nge ye tarengiingi sefáán tá.
copra upon-it then it screech return up

Rongorik told his crew to place white pieces of coconut meat on the tops of their eyes before going to sleep. After a while, Rongorik began to fall asleep. Wuung called out “Rongorik, Rongorik,” to check if the crew down below had all fallen asleep. Rongorik did not reply. Wuung came down from the tree to eat the sleeping crew members, but the crew’s eyes were shining white because of the coconut. Wuung was surprised and went back up into the tree.

Rongorik you ouch what tell-story and man -the he also tell-story
tittinnap ngaang mwo ngaang mwo tittinnap tittinnap ngaang mwo ngaang mwo…”
tell-story I first I first tell story tell story I first I first

Pwiki pwiki yee cchów mesá-n wono-we Wuung. Nge wono-we Rongofik ye fayingi,
carry on carry on till heavy eye-of man-the Wuung then man-the Rongorik he call

“Wuung wo.” “Yee.” Ya yéér pwiki pwiki yee ráán nó.
Wuung you what it just carry on carry on till day away

After returning up the tree, Wuung called out, “Rongorik.” “What is it?” replied Rongorik. “Tell a story.” Rongorik said, Okay, this time I’ll talk first… “ and so he did.
He went on and on and on until Wuung’s eye’s grew heavy. Rongorik called out to Wuung to see if he were asleepl, but Wuung answered him, so Rongorik kept talking.

36. Nge ya cchów mese-er róó-n wutt we. Ra yéér yit-to fayingi fayingi wono-we
then it heavy eye-their people-of canoe house the they just come-here call call man -the

Wuung, ye sa mmwániyeni no. “Yeyiss, yów nee nó só tún.” Ra yiyyee
Wuung he neg. speak no more alright you now go pick dried palm leaf they really
The islanders in the canoe house grew sleepy. Rongorik and his crew called out to Wuung, but there was no answer. Once the islanders were asleep, Rongorik told his crew, “Go outside and collect dried coconut leaves.” They gathered the leaves and stuffed the canoe house with them until the canoe house was full.

Rongorik found the bones of his brother Rongonap and Rongonap’s crew who were killed and eaten by Wuung in a corner of the canoe house. He collected the bones and decided to bring them back to Wumaan Island by canoe. Rongorik told his crew, “Now, go back to the canoe and adjust the sail so we can leave this place.” They hoisted the sail. Then Rongorik set fire to the dried coconut leaves in the canoe house, paddled out and boarded the canoe.

Tor nó fák ppúng tiw me mwiri-n waa we. Ya yéér pwiki pwiki yee nge ye tor jump away just fall down after-it they jump

yáápengák. Ya tor nó me ye nó ppúng tiw me mwiri-n perefá-n waa we. Re pway nó inner pole it jump away and it go fall down at after-it weather-platform-of canoe they also go

fák ppúng tiw me mwiri-n waa we pwe re se pwan kona. Nge re tor woow, just fall down at after-it canoe the because they neg. also reach then they jumped inner-most-pole

re pway nó fák ppúng-tiw mwiri-n waa we, nge ye tor yéyiřamw pway nó fák ppúng-they also go just fall down after-it canoe the then they jumped end-beam also go just fall
They positioned the sail to catch the wind and paddled, and left Wuung Island quickly. The burning canoe house began to attack the canoe. The outer pole of the canoe house jumped into the water, missed the canoe, and sank. The inner pole of the canoe house flew toward the canoe, missed it, and sank into the sea on the leeward side of the canoe carriage. The rest of the parts of the canoe house attacked them, but all missed the canoe and sank into the sea.

The canoe was carried by the wind and by the paddling of the crew. The canoe house continued to burn, and a large beam from it flew toward the canoe, but fell behind it into the sea. "Rongorik told his crew, "Continue to paddle with all your might, because Wuung hasn't made it here yet." The canoe house was ablaze and it reached to the place where Wuung was sitting, and then he jumped down. Rongorik shouted, "Paddle harder so Wuung can't reach us." Wuung came after them and attempted to board the canoe, but he fell behind the canoe into the sea.

"Yey yow nee yannük nó yimwu si ya menaw." Yey menaw waa we.

Ya yiti-nong yiti-nong yee re nó yiti-wow. "Meeta wo." "Yannemesaninee nge yáy it come-in come-in till they go come-out what you oh-my-goodness then we

ya pwikinn řúú-r fóó-n waa we wáá-y Rongoap." Yiwe ra pwiki nong řúú-kkewe be take bone-their people-of canoe the canoe-his Rongoap then they take in bone-the pl.
Long, long ago, a man named Panuwnap lived on Wumaan Island. He had two sons: Rongonap and Rongorik. They all lived on the island. One day Rongonap told his father: “I want to go sailing on the ocean,” and his father said, “Go ahead.”

Rongonap sailed away from the island, and went to the island where his sister lived and was married. He left his canoe and went ashore. The islanders cut him coconuts, built him an earth oven and went fishing. Rongonap ate until he was satisfied, and returned to Wumaan Island.
After returning to the island, Rongonap told Panuwnap he returned to the island because the people of his sister’s island didn’t give him any food and he was hungry and almost starved to death. Panuwnap prepared the islanders of Wumaan with canoes to attack the people of that island. Panuwnap’s daughter saw the fleet of canoes and wondered, “What is going on with these canoes?”

4. Ye yit-to nú-tiw waa we wáá-n Panuwnap nge niye-we ye to. “Yey ye-fay it come-here take-sail down canoe the canoe-of Panuwnap then female-the she jump hey one-animate

ráópwut yi-mwu ya yafe-wow.” Nó yafe-wow niye-we, niye-we nayú-n. “Panuwnap woman loc.-there she swim out go swim -out female-the female-the child-his Panuwnap

sáyi-n meeta yeey.” Yáámám sáyi-n nii -nii-mi.” “Nii-nii-n meeta mini-we.” “Nge meeta canoe-of what this we canoe-of rdp. kill-you rdp. kill-of what thing-the then why

yów ya-máá-n ppwesa Rongonap me wóó-n fáne-ey recn.” “Yiyokk pwe yi-na mini-mwu you caus.-die-of dry-him Rongonap from upon-it island-this for gee so loc.-that thing-that

ye yit-tiw yángánú-k.” “Yóó.”

After seeing Panuwnap’s canoes lower their sails, his daughter jumped into the water. The crew of the canoe called to Panuwnap, “There is a woman swimming toward our canoe.” She came close to the canoes and asked, “Panuwnap, what are these canoes for?” Panuwnap said, “We came to kill people on your island.” Then she asked, “To kill? Why?” Panuwnap explained, “After returning from this island, Rongonap said he almost starved to death.” She was surprised. “My my, so that’s what he told you?” Panuwnap answered, “Yes.”

5. “Yey wo nee súnmú-nong mwo. Wo nee fan-nong mwo pwe penáss kkenáán nge hey you now look -in just You now look -in just because hut that pl. then

neeniye-n yánc-er mwongo, yínúme-er wumwu-y núú kkenaan yi-ikkina ya masawissi-place -of food-their food drink-their cluster-of coconut that pl. loc.-that pl. it eyes-rot-
tiw, rúükú-n yánc-er mwongo yi-mwu ya sék wutt mwuun ree-n. Yáááyi-nóngo-n wáá-
down basket-of food-their food loc.-there it full canoe house there with-it protection -roller -of canoe-
n won-na yi-mwu yáy yúrú nee téér.” “Yáy yúrú tá rák nee téér. Yáy se yúrú nónn páyi-
of man-that loc.-there we drag-it at loincloth we drag-it up just in loincloth we neg drag-it inside leaf-
Panuwnap's fleet of canoes returned to Wumaan. Brothers Rongonap and Rongorik prepared a canoe for a voyage. When they were ready to go, Panuwnap warned them, "You will now sail on the ocean—heed my words. On your voyage, before you eat, place an offering of taro and pounded breadfruit in the yeenaw of the canoe for your brother. They replied, "Okay."

They left on their voyage. The younger brother Rongorik complied with his father's request and placed food as offerings for his brother. On the other hand, Rongonap drank and drank his coconuts, and gave the leftovers as his offerings. He even ate all of the taro and breadfruits and gave the empty food baskets as food for his brother Yanuunuwayi.
Their younger brother Yanuunuwayi lived on a sand island. He accepted his brothers’ offerings, and decided to save them under a pandanus tree. He stayed on the island while his brothers sailed on. Yanuunuwayi sent the a god of storms to his brothers’ canoe. The wind destroyed Rongonap’s canoe, and tossed him into the open ocean. There Rongonap swam and swam until he was exhausted.

Yanuunuwayi made a canoe with sand from the shore and placed it into ocean. He paddled and paddled to the place where Rongonap was. Rongonap said, “Hey, where did you come from?” Yanuunuwayi asked Rongonap, “where’s your canoe?” Rongonap replied, “My canoe was destroyed by a strong wind, and my crew died.”
Ye mwéyúš.” Ye wíi-y ŋák payú-n wono-we Rongonap nikitá nó waa we. Yiwe nge it sink he hit-it just hand-his man -the Rongonap release away canoe the and then wono-we ye fátún nó wóó-n mini-we ppiya-n.

Yanuunuwayi said, “Come over here and rest on the leeside of my canoe.” Rongonap rested on the edge of the canoe. He then asked, “I want to go with you on your canoe.” Yanuunuwayi replied, “that is not possible, as this canoe is too small. If you climb aboard the canoe will sink.” Yanuunuwayi pushed Rongonap’s hand away from the canoe and paddled back to his island.

11. Ya nó no wóó-n mini-we ppiya-n. Ya pwiki pwiki yee ye yúrá pwe ya pwan moor he go stay upon-it thing -the sand -his it carry on carry on till he estimate-it that he also exhausted wono-we. Yiwe ye füri fák ye-ew ppiy pwe pááw ya yá-yini wow nee-set. “Wo no man -the and he make-it just one-general sand as shark he caus.-swim-it out in-sea you go yeen pááw mwuun wo nó pwiki to Rongonap.”

Yanuunuwayi stayed on his island. He waited until Rongonap was almost ready to die of exhaustion. He made a shark from sand, and made it swim into the ocean. He told the shark, “Go and bring Rongonap here.”

12. Yiwe ye nó pááw we. Ya nó nó yee menán ye pwe rówun nó wono-we nge ye yit-to and it go shark the it go go till about he will sink away man -the then it come-here

Yarap ngáni ppiy we nge pááw we ya yáre-ey nó wono-we. Wono-we ya yaaf ngáni ppiy near to sand the then shark the it throw-him away man -the man -the he swim to sand we yee yit-to téé tá wóó-n.

So the shark went, and he reached Rongonap, who was beginning to sink into the ocean. The shark went under him and floated Rongonap to the surface. The shark told Rongonap to hang on to his dorsal fin, The shark swam to an island, and dropped Rongonap off. Rongonap swam to shore and climbed on to the beach.

13. Wono-we ya fan fetán wóó-n ppiy we ye sóó r waniwán. Ye-föř fák faař man-the he look around upon-it sand the it neg-exist tree one-long just pandanus tree mini-we ye no wóó-n. Wono-we ya yíkím pecchay nge ye sóó r min-ne ye pwe yangi. thing-the it stay upon-it man -the he very hungry then it neg-exist thing-this he will eat-it

Yiwe wono-we ya fáárák nó reen faař we. Ye rày fák tuķufáyi mini-we ye no faa-n. and man -the he walk away to pandanus the one animate just old man thing -the he stay under-it
Rongonap looked around on the sand but saw no trees, except for a single pandanus tree. He was very hungry, nearly starving, but there was nothing to eat. He walked to the pandanus tree, where there was an old man under it.

14. Tukufayi we ya, “Wow weni-immwó-mw. Wo yit-to me yiya.” Nge wono-we ya, old man the he oh at front you you come-from where then man the he

“Pwe yeen yiyo,” “Ngaang yi-ye ngaang rák ýáremasá-n ppiy-eey.” “Nge yeen wo yit-to so you who I loc-this I just people of sand-this then you you come-from me yiya.” “Wo yit-to me yiya wo pwe saapw ngaang rák pwe yáy yikiy ssow.” “Yáy from where you come-from you but neg.fut I just but we very many We
tóroporop ree-y nayúníyáry yiwe yi-ye ya ngaang rák min-ne yi menaw. Nge yikina nge yi
break with-it tornado and loc-this perf I just thing-this I alive then now then I
ya yikin pecchaay. Meeta yi pwe yangi mwo.” “Wa yúra meeta wo pwe yangi
perf. very hungry what I will eat-it just you say what you will eat it
wo won-een pwe wo se sún fetán wóó-n ppiy-eey ngáre ye yor mwongo.”
you man-this so you look around upon it sand-this if it exist food

“Ppiy rák nge ye sóór waniwan.”
sand just then it neg-exist tree

The old man (Yanuunuwayi) looked at Rongonap and said, Welcome. Where did you come from?” Then, Rongonap asked, “Who are you?” The old man answered, “I live on this island.” The old man repeated, “Where did you come from?” “You ask me where I came from...well, I once had a lot of crew members,” Rongonap said to the old man. “Our canoe was destroyed by a windstorm, and I was the only survivor and made it to this island. By the way, I am very hungry. Do you have anything to eat?” “The old man replied, “You say you want something to eat, but look around. There’s no food here, there’s not even a tree on this island.”

15. Wono-we ye fan-nong rápi-n faaf we ye yor rúkú-n mwongo, péé-y túkútukú-n man-the he look-in base-of pandanus tree the it exist basket-of food empty-of wrapper -of

mwongo, yáfi-y núú, yéréér. Ya, “Nge meeta wo se ngáme-yáy mini-kkenáán food tied cluster-of coconut coconut holder he then why you neg give -me thing -that pl.
pwe yi pwe mwongo reen.” “Saapw yi-ye ngaang mwo nge yi se yángi-nn
so I will eat for neg.fut loc-this I even then I neg. eat-them

pwe saapw yáná-y pwe yáná-n ye-ray.”
because neg.fut food-my because food-of one-animate

Rongonap looked at the bottom of the pandanus tree and noticed empty baskets and empty food wrappers, and empty coconut husks. He said, “why won’t you give me those things there to eat?” The old man answered, “These are not mine. Even I cannot eat them, and they were food of others.”
16. "Wo ne weti-yáy pwe yi pwe pwiki to yi-kkaan pwe wo pwe mwongo." Yiwe you now wait-me because I will take it here it-this pl. so you will eat and tukufáyi we ya nó pweyipwok to péé-y tukútukú-n mwongo me yéréér. Ya, old man the he go bring here empty-of wrapper of food and coconut holder he

"Yiwe wo ne yit-to mwongo yi-kka yáná-y." Wono-we ya, "Won-naan pweta yi pwe and you now come-here eat it -this pl. food-my man -the he man -that how I will fiteey yáy mwongo péé-y réé me yéréér." do-what -with my eat empty -of leaf and coconut holder

The old man said, "Wait a minute, I will bring you something to eat." He brought back empty baskets, empty food wrappers, and empty coconut husks. "Here is my food - come and eat." "How can I eat empty baskets, empty food wrappers, and meatless coconut husks?"

17. "Ye meeta wo pwe ne mwongo pwe yi-kkeey-kka yáremas re kán ngót-to pwe it what you will now eat because it- this pl. thing -this pl. people they be give-here as yáná-y." Wono-we ya yit-to tut-tumw nónn péé-y réé kkewe. Ye mónn nge ye nguung food-my man -the he come-here rep. lick inside empty -of leaf the pl. he finish then he chew yayúttú-n yéréér kkewe. Ya pwiki pwiki yee ye se mat. "Won-een ngeta yi se mat." finger -of coconut holder the pl. he carry on carry on till he neg. full man -this but I neg. full

"This is what you will eat, because this is the food that was given to me by the people here." Rongonap licked the food wrappers, and chewed the coconut husks. He licked and chewed, but didn't feel full at all. "I'm still hungry!" said Rongonap.

18. "Yee si pwe ne fiteey wo nge yi-kkina mini-kkomwu yana-í." "Yiwe wo nee weti well we will now do-what -with you then it that pl. thing -that pl. food -our and you now wait pwe yi pwe nee nó pwiki to yákkáaw mini-kkaan pwe wo pwe yangi pwe wo te máá nó, because I will now go take -it here several thing -this pl. because you will eat it so you neg die away nge yi-kka saapw yana-í pwe yáná-y Rongorik." Yiwe wono-we ya fan ngáni wono-we. then it -this pl. neg -fur food -our because food -of Rongorik and man -the he look to man -the Fókkon máni yi-yeey mwáán we pwiin-mám yiwe yita-n Yanúunúwáyi. Yi-yeey mini-we indeed perhaps loc -this man the brother -our and name -his Yanuuwuwayi loc -this thing -the Panuuwap ye yángáni kimám pwe yáy pwe kán kiri -kiri nó yana -n reen. Panuuwap he say to us so we will be rep. put away food -his for Feeling sorry for Rongonap, the old man said, "Okay then, we will manage to get some food somewhere. Wait here, I will bring food for you, so you won't die, but this food is supposed to be for Rongorik." Rongonap looked at the old man, and for the first time he
realized that the old man was his brother Yanuunuwayi. Then he remembered Panuwnap's words to put away food for his brother Yanuunuwayi.

19. Yiwe ra no no no wóó-n ppiy we yee pakk wono-we. “Yi ya pakk.” “Nge si pwe nee and they stay stay stay upon-it sand the till homesick man -the I be homesick then we will now fitey nge ye sóór waa pwe wo pwo tetta.” “Ye meeta pwe ngaang yi-ye yi sa do-what-with then it neg.exist canoe so you will use it what so I loc.-this I perf. mmwen no ree-n yááy pakk.”Ya pwiki pwiki yee mayúr nó wono-we Rongonap. able no more with-it my homesick it carry on carry on till sleep away man -the Rongonap Rongonap stayed there on that island until he was very homesick. He told the old man, “I am homesick. ” On hearing that, Yanuunuwayi said, “well, there's nothing we can do about that because there is no canoe.” Rongonap replied, “This is true, so I'd better stop being homesick” and then he fell asleep.

20. Wono-we ya fééri fééri ye-ew ppiy pwe waa ñepeki wow nee-set. Ye nó mmas tá man-the he make it make it one-general sand as canoe kick it out in-sea he go wake up wono-we nge ya weri waa we. “Yiyokk nge ye yit-to me yiya waa mwu ye ffééták.” man-the then he see it canoe the gce then it come-here from where canoe there it anchor “Yi se kúnee-y pwe yi-mwu yi mayúr nó nge yi nó mmas tá nge ya ffééták.” I neg know-it because loc.-there I sleep away then I go wake up then it anchor “Ye meeta si pwe ne tetta waa na.” it what we will now use canoe that As Rongonap slept, the old man made a canoe out of sand and put it into the ocean. He woke Rongonap up so he could see the canoe. Rongonap asked Yanuunuwayi “Where did that canoe come from?” Yanuunuwayi replied, “I don't know, because I was sleeping, and when I woke up, there it was anchored in the ocean.” Rongonap was excited, and said “We can use this canoe!”

21. Nge tukufayi we ya, “Nge wo pwe kúnee-y yikine si pwe serák nó ye wo.” “Ngaang then old man the be then you will know -it where we will sail away it you I yi sópw kúnee-y. Nge yeen.” “Ngaang yi pwe kúnee-y me yiya wo nge yi se kán kúk- I neg.fut know -it then you I will know -it from where you then I neg be rdp.- kúne kepesá-y nee metaw.” know talk -of in open sea

The old man asked, “you know the direction in which we will sail?” Rongonap replied, “I don't know that. You should know that.” Yanuunuwayi replied, “I know where you floated here from, but I know nothing of the open ocean.”

22. Yiwe re too-wow ruú-n waa we pwe re nó. Ra serák serák yee nó kona mini-we and they get-out aboard-of canoe the because they go they sail sail till go reach-it thing -the
fanítulo. "Yiwe wo ne yiti-nong pwe ngaang yi pwe ne sefánan."
"Nge wo sópw
island -their and you now come -in because I will now return then you neg.

kán yiti-nong mwo weni fanúw." "Yaapw, yi pwe yá-sefáání waa-ye wáá-n
be come-in just at island No I will caus. -return it canoe-this canoe-of

yáremas pwe ye te nó yit-to nge ye se no." Yiwe wono-we ye toro-nong nge
people - because he neg go come-here then it neg stay and man -the he dive -in then

yiiy ya sefán wôô-n, mini-we ppiya-n.
him he return out upon -it thing -the sand -his

But they boarded the canoe anyway, and sailed and sailed until they saw an island.
Yanuuunuway said, "We are close to Wumaan Island. Go to the island alone, and I will
return to my home on the sand island."
"So you don’t want to visit since you are here
already?" Rongonap asked. Yanuuunuwayi replied, "No, I must go back before the owner
of this canoe returns to the sand island." So Rongonap dove into the ocean and swam to
Wumaan Island, and the old man returned to the sand island.

23. Ya no no yee ya, "Yeyiss yi pwe ne sengári nong mwo mwáán we semá-mmám
he stay stay till he alright I will now visit-him in just man the father -our

ngáre ye se semwaay." Yiwe ya yiti-nong wóô-n mini-we fanúwe-er. "Wa yit-to wo."
if he neg. sick and he come -in upon -it thing -the island -their you come-here you

"Yóó." "Meeta." "Ye sóór, yi pipúlí-k to ōk ngáre wo se káy semwaay." "Yaapw yi se
yes what it neg exist I look-you here just if you neg be sick no I neg.

semwaay." Yiwe ra kay no wóô-n Wuuman.
sick and they be stay upon -it Uman

Yanuuunuwayi returned to the sand island, but thought to himself, "I should go visit my
father, perhaps he is sick." So he went to Wumaan Island. His father saw him and said,
"You returned!" "Yes." "What happened to you?" asked Panuwnap. Yanuuunuwayi
replied, "Nothing, but I was worried that you might be ill so I came." Panuwnap replied
with a laugh, "As you can see, I am healthy!" And Yanuuunuwayi joined his father and
brothers Rongonap and Rongorik and lived once again on Wumaan Island.
CHAPTER 7 The Lexicon

The last chapter is a sketch lexicon of Satawalese. It contains words, definitions, and sentence examples for a few entries. Some words were provided by language consultants during elicitation sessions. Others were collected from printed sources. Michael and Angelina McCoy granted me permission to include all 2313 words from their Satwalese Word List and all definitions from the List remain unedited. I have also included a few unique entries from Tiuecheimal’s *English-Satawalese dictionary: trial version*, Hijikata Hisakatsu’s *Driftwood* and from Steve Thomas’ *The Last Navigator*. My intention was to gather as many Satawalese words as possible and make them available in one place.

I used the Summer Institute of Linguistics’s *Shoebox* and *Toolbox* linguistic data management software packages to create a database in which each word was classified according to a set of fields (lexeme, part of speech, definition, borrowed word, etc.) Additionally, I created a semantic domain field for each word, with approximate word counts following each in Table 25.
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Much of the data that follows is 'raw' and in need of further refinement. I assigned each word an approximate part of speech as I understood it. A deeper understanding of how the language works will likely change the assignments I have made. Satawalese is a member of the Chuukic languages in which “adjective,” “adverb,” and other parts of speech behave somewhat differently than their equivalents in English. At this writing, their behavior is still not completely understood. Each word appearing here will also need to be verified again as to spelling, pronunciation and meaning. For now, this list is a beginning.

Some words have been placed in two or more semantic domains. For example, *maang* ‘pandanus’ is in both the plant and weaving domains. The following abbreviations
are used:

<table>
<thead>
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<th>Table 26 - Guide to lexicon abbreviations</th>
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<tbody>
<tr>
<td><strong>adj. adjective</strong></td>
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<td><strong>caus. causative</strong></td>
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<td>Aepiruwaw</td>
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</table>

**Satawalese — English Dictionary**

157
The ocean current is strong at the south side of the island.

aiuta v. to load (boats, wheelbarrows, bottles).

Aiutae n. a bank near Satawal.

aiuteoiut n. strong current.

aiuttiunap n. big toe; thumb.

aiuttiunap n. third finger.

aiuttiun n. finger.

aiuttiunap n. big toe; thumb.

aiuttiunap n. little finger.

aiuttiunuuk n. third finger.

aiuttiunap n. big toe; thumb.

aiuttiuniit n. index finger.

aiuweoiuw n. boundary.

akiukiu v. to bite.

akiukk ad}. far away; far off.

akiune ad}. kind; kindness.

akiunfeot n. sign; signal.

akkamat ad}. some; a few.

akkamwir prep. afterward.

akkapat ad}. some; a few.

akkiu v. to load (boats, wheelbarrows, bottles).

akku v. far away; far off.

akkiune ad}. kind; kindness.

akkiuno n. messenger; to ask someone to get you something.

amaiurur v. winking; to make them sleep.

amaiurnoa v. to fall asleep.

amak v. to divide shares of food.

amamwaser v. to go out early at dawn; going to a particular place very early in the morning before everyone else.

amas v. to be awake; awake.

amasamas n. highly respected person.

amasamas v. to await your share of something.

amasepaat ad}. unorthodox.

amae adj. dead.

amaerei n. fern used for medicine. Young shoots are used to feed swine. *Nephrolepis biserrata*.

amenniuk v. to let it go; to give away.

ameomeo n. to buy.

ameseiti adj. various, interesting, different.

ama n. hammer. From: English.

ammat n. canoe bailer; to scoop. *Paeipwog ammat pwe wopw weammeta woamw* Take a bailer to dump water out of the canoe

ammwakluit v. to depart, to leave; to set out on a journey.

ammwarh b}. pin; a fastener.

ammmwape v. to prepare. Ra ammwenia fetaenei waa we war They prepare their canoe.

ammmwem v. to be able; to prepare.

ammiu v. to be in a hurry.

ammiuk n. law; regulation; to shut up. ammiwewa 'shut up your mouth' See: *oasiaoawsoapw*.

Anong n. the star Beta Canis Major.

angas flowers used in mixing with coconut oil.

angfih adj. skillful; knowing how to do something well (polite form).

angfiurhiungiur v. bother.

angkakhiif n. handkerchief. From: English.

angkkakch adj. skilful; knowing how to do something well (polite form).

angkkar n. anchor. From: English.

apak v. to be in a hurry.

arpak v. to board a canoe.

arthepeorih n. special clothing for pregnant or breastfeeding women.

arthepeor ih n. addition.

aparhap n. addition (mathematics).

apas n. copra taken on a canoe; husks used as firewood.

apatapat v. to cool off.

Apeoi n. a bank near Pulap ("Hitchfield Bank").
apeow

apeow v. to measure; to empty out.
aperha v. to add and subtract.
apinoamwo n. village.
apliung v. to hit the surface of the water to scare fish.
apliungiuplung v. to beat with a stick or rod.
appaniuwaen v. to match up, to find a partner.
apparh n. 1) sap from the breadfruit tree.
2) chewing gum.
appiung v. to hit the surface of the water to scare fish.
appiungiupiung v. to beat with a stick or rod.
appaniuwaen v. to match up, to find a partner.
apparh n. 1) sap from the breadfruit tree.
2) chewing gum.
apwappw v. to pound.
apwapwa v. to cheer, to be happy.
apwas v. to shout.
apweou n. name of a homestead area on Satawal.
apwerh v. to barbecue.
apwin n. sea shell.
apwiun n. short.
apwiuingiu v. to make knowledgeable by teaching; to educate.
apwi n. type of flower. Clerodendrum inerme.
ar adj. possessive form 'their' used for inanimate objects. ar terat, ar konok 'their bulb,' 'their clock.'
arah n. type of bush found near beaches, whose leaves are used to clean goggles before fishing. Triumfetta procumbens.
arahara n. bird; sooty tern. Sterna fuscata.
arap adj. close; almost.
arapa- loc. n. locative noun 'near.'
araw adj. dark, used to describe darker hues of blue, green, purple and black.
araiaeaawra Varianta. araiaeaawra. n. blue or bluish green. 'green, blue.'
araiaeawra n. green.
arapwara n. violet.
arapwawa n. to cheer, to be happy.
apwas v. to shout.
Apweou n. name of a homestead area on Satawal.
apwiating v. to fall down. See: piung; ppiung.
apwappw v. to pound.
ararap s. a type of vine with edible fruit. Branches are used to make paddles for canoe paddling.
arasiun n. one of the seats on a canoe.
atawara Varianta. ataunim.
atawara n. blue or bluish green. 'green, blue.'
atawara n. green.
awanni n. type of shrub. Ficus tinctoria.
awanuwan n. ordinal number for eighth.
awanuwan n. type of shrub. Ficus tinctoria.
awawe v. to explain.
awawanaa v. to hurry people to go to something.
aweawane v. to squeeze something.
Aweren Mengar n. planet Venus.
aweri v. to see (with the eyes); to show.
awerilo n. name of a homestead area on Satawal.
awkich v. to turn an infant back and forth on his/her back.
aean n. liver.

aeae hon. honorific term used to call elders to eat.

aeaei pro. second person plural focus pronoun 'you'.

aechaelk v. fishing using a kite made from a breadfruit leaf.

aeewan n. first (ordinal).

aefacaei n. lines used to tie a canoe's sails.

aeaei n. part of a canoe sail.

aefaeifaei n. feast to celebrate the launching of a new canoe, or the construction of a new building.

aefaeifaei v. to show disrespect; to not pay attention.

aefalnang n. coconut leaves placed on sand to assist the shoring of canoe on the beach.

aefaen n. roots of plants used for dye or powder.

aefakaei n. young boys who have begun to wear a loincloth.

aefakei v. to signal.

aefakak v. to ask forgiveness.

aefakeipirhe v. to ask for; to beg.

aefakeis v. to make someone laugh.

aefakepwas vi. to scream.

aefakepweoiu n. signal, sign.

aefakepot n. something funny (impolite).

aefakepoti v. to serve liquor.

aefakaaw v. to try; tried.

aefakepaew v. to be alone; to be by one's self.

aefakepfran v. to open; stretch out; massage.

aefakew v. to keep; to save.

aeiina vt. to help someone.

aeiina v. to pile wood for burning.

aeiinaqoiu n. lean-to, shelter.

aeiina v. part of a canoe prow.

aeiineak v. putting aside taro for planting in the future.

aeiinek v. to grind.

aeiinek ron v. to loosen a line when maneuvering a canoe.

aeiina v. to help someone. See: tipangi.

aeiinean n. part of a canoe hull used for storage.

aeiinea v. to show off; to pretend; to look down on others.

aeiinei v. to keep; to save.

aeiinei v. to rely on someone for help.

aeiinei v. to speak.

aeiinei v. to help someone. See: tipangi.

aeiinei n. something funny (impolite).

aeiinei n. anything.

aeiinei n. something.

aeiinei n. signal, sign.

aeiinei n. something.

aeiinei v. to try; tried.

aeiinei v. to keep; to save.

aeiinei v. to rely on someone for help.

aeiinei v. to serve liquor.

aeiinei v. to be alone; to be by one's self.

aeiinei v. to open; stretch out; massage.

aeiinei v. to keep; to save.

aeiinei v. to serve liquor.

aeiinei v. to try; tried.

aeiinei v. to be alone; to be by one's self.

aeiinei v. to open; stretch out; massage.

aeiinei v. to signal trouble; to look for trouble.

aeiinei adj. other.

aeiinei adj. many.

aeiinei adj. to be alone; to be by one's self.

aeiinei adj. to be alone; to be by one's self.

aeiinei adj. funny.

aeiinei adj. sexy.

aeiinei adj. sexually explicit dance.

aeiinei adj. to urinate.

aeiinei adj. whirling.

aeiinei adj. stretching out; massage.

aeiinei v. to signal trouble; to look for trouble.

aeiinei v. to serve liquor.

aeiinei v. to try; tried.

aeiinei v. to open; stretch out; massage.

aeiinei v. to signal trouble; to look for trouble.

aeiinei v. to serve liquor.

aeiinei v. to try; tried.

aeiinei v. to open; stretch out; massage.

aeiinei v. to signal trouble; to look for trouble.

aeiinei v. to serve liquor.
aemmaeng

(3+) bulb; 'your (3+) clock.'
aemmaeng v. to remind; to be reminded.
aemmenat v. to look for trouble; challenge to fight; challenge.
aemmeras vt. to make something bitter.
aemmesaenak vt. to make someone afraid of something.
aemmesaelk n. something pleasing.
aemmesaelk v. to excite.
aemmseean v. to bloom.
aemmesoaen v. to bloom (as flowers).
aemmesoew v. to cheer up.
aemmewaenmwaer v. to garland; bestow a garland

aemmesoaw v. to cheer up.
aemmesoan

aemmetaf vt. to explain.
aemmwaer n. carrying stick.
aemmweir v. to make noise.
aemmwenen v. to take care of; to keep.
aemwenaen n. small shelter on canoe's lee platform.
aenewaen v. to garland; bestow a garland of flowers.
aenewaer

aemmaeng

aemweta v. to send someone out to do something.
aenniff n. board used for pounding food.
aennwert v. working slowly to ensure correctness.
aennipow v. to let the wind out of a sail.
aennirhim n. hair on head. See: iunun.
aeng n. wind.
aengaeni v. to tell.
aengaesa v. to make breathe.
aengaesa v. to put fragrant flowers in coconut oil.
aengaet n. fire.
aenger n. a short cough used as a signal.
aengaen v. to be windy.
aen новости n. to worry too much; surprised.
eaorueor v. to cry out in pain.
aep1 n. star name for Spica.
aep2 n. buttocks (formal term). See: pwiurilw.
aepanew n. animal trap.
aepanakikan v. to take or use in place of the proper item.
aepipepi n. drifting log in the ocean.
aeppepeon n. meat from the young coconut.
Ekineo fiafiaen aeppepeon we rhouabut tukufaei we efcriiu. 'The old woman used meat from the young coconut to make a delicious drink.'
aepesa v. said.
aepesaro n. foreigner; non-Micronesian.
aepipetion n. n. the bottom of a canoe sail.
aepinak n. a type of fishing where all people participate.
aepinaeak adj. twisted, bent, crooked.
aepinikku n. back of the head.
aepinikkait n. boys.
aepinikoat n. house thatch rafter batten.
aepinikoatonpiung n. house end wall thatch perlin.
aepinipin vt. to bless, to ordinate a person in a religious ceremony; to baptize.
aepinipinipiri n. heel of the foot.
aepinoom n. town, village.
aepinoan n. house thatch perlin.
aepisipsis vt. to clap hands together; to applaud.
aeppeaew n. type of plant. Acrostichum aureum.
aeppepa v. to be brave.
aeppepeon n. a patch in a canoe hull.
aeppepere n. part of a canoe's outrigger support.
aeppepip n. to splash, to be splashing in the water.
aeppwaenake v. to lean against something.
aeppwaepwae v. righting a capsized canoe.

aepwaepwae  n. guava.

aepwaeng  n. wrestling; a form of self defense.

aeraekeraek  Variant: aeraekeraek  vt. to read a book.

aeraekeraek  vt. to read (a book).

aeremas  Variant: aeremas  n. person, people.

aeremesaen  gen. someone belonging to a group; citizen of.

aeriik  n. a small white crab that lives along the beach.

aerik  n. sand crab.

aerikirik  v. to move the eyes from side to side.

aerim  v. to decorate; decoration.

aerip  n. full right or left turn.

aerngapp  n. skipjack tuna. *Katsuwonus pelamis.*

aerpwat  n. fog, mist. Waa we esemenen sai nesor we be ekin kaein aerpwat moarhoisaet. 'The canoe was unable to depart in the morning because of the heavy fog onshore.'

aerrepiy  vt. to teach.

aerh  v. scold; insulting; mean talk; arguing.

aerhaengi  v. platonic love; love of a child for his mother.

aerheei  v. to throw something.

aerheparepar  n. part of the keel of a canoe.

aerhiaw  eating food without any meat.

aerhiaerh  n. tail of an animal - not to be used to refer to the fins of a fish. See: aerhipen.

aerhiph  n. sir; a word signifying respect for an elder male.

aerhipw  n. bay or gulf.

aerhiyeow  n. a type of flower.

aes  v. to flap (wings).

aesae  n. general term for side of canoe with lee platform.

aesaeaeni  v. to give back.

aesaerpwoas  v. to get rid of homesickness.

aeseikan  adj. tenth (ordinal).

aesepeato  interject. turn this way! ; look over here!

aeser  n. wedge used in lashing canoe sides.

aesera  v. to bump.

aesseram  vt. to make something bright.

aesser  vt. to pour.
aettefoarh

unlawful.
aettefoarh adj. straight; to lie straight.
aeti v. to pull out.
aettikeo v. to try hard to get information.
aettip v. to cut down piece by piece.
aettirhik v. to ask for more information.
aettisaen n. coconut blossom.
aewaeiraen n. early morning; early to go straight; to lie straight.
aewaeirhoan n. waterline carved on canoe hull.
aewaenipwerh n. part of a canoe, used for decoration.
aeyan n. his liver, her liver.
aeyae v. to use.

CH

cha n. red, blood. 1) red. 2) term used for blood. E cha mengag e aen Tamag
Tamag is wearing a red thuw
chawang n. bowl.
cheerh n. chair. From: English.
chemaw adj. hard, as in solid and firm to the touch.
chen n. type of tree found near the beach. Tournefortia argentea.
chench adj. change. From: English.
chengaek adj. hanging; hang up; hung up.
cheop v. to obtain firewood.
chep n. skipjack tuna.
chichipwanto n. brassiere. From: Japanese.
chicchif n. seesaw; to step on the end of something and have the other end go up in the air, stiffer. See: chif.
chicchimw v. nodding the head [progressive form of chimw].
chif adj. stiff.
chimw vi. to nod the head.

CCH - cch

ccha n. blood. See: cha.

E - e

e dem. there.
e pro. third person singular subject pronoun he, she.
Elato n. place name of an atoll in Yap State.
Eeiu n. twenty-eighth day of the month.
een focus PRO. you; second person singular focus pronoun.
een f. pro. second person focus pronoun.
Eerhaef n. thirty-ninth day of the month.
cew n. the number one.
efai adj. one - numerical classifier for round things.
efar n. shoulder; collar.
efaeng n. north.
efaengin Uun n. name for the star Capella.
Efeing n. twenty-ninth day of the month.
effi n. handfull. effi aennirhimw a handful of hair
efoarh n. one; used for long things.
egomn n. first - ordinal.
eikitwou v. to go out.
eirhirh n. type of bush with a red stem. Euphorbia chamissonis.
eito v. to come.
ekin adj. very.
ekius n. a small amount of something.

E - e
emesag adj. afraid; fear.
Emetan n. eighth day of the month.
Emwaanw vt. to look, to observe. Honorific term. See: kkoaton.
Emwenen to be able. Konag emwenen faaert - re tipaeni pwe re pwe fattapw maiug. Dogs can walk or run - they like to chase chickens.
Emweon n. flock, school. Emweon maniug flock of chickens
Enap n. road; path. See: ennap.
Enenaenpera n. coconut mats used on a canoe.
Enaen n. second day of the month.
Enaenpera n. coconut mats used on a canoe.
Enan n. road; path. See: ennap.
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Enaenpera n. coconut mats used on a canoe.
Enaen n. second day of the month.
faifai

faifai v. weaving. Ra kapwiung eew me eww
taeppen faifai. They're learning different
types of weaving.
faifai v. to weave. E faifai giegiy. She is
weaving a mat.

Faiun Kaerengap n. a bank or seamount near
Satawal.
Faiun Kitip n. a bank or seamount near
Polowat.

Fatimear n. a bank near Worhaenuk.
Fatimwerang n. a bank near Worhaenuk.
Fairhana n. a bank near Worhaenuk.
Fairhap n. a bank near Worhaenuk.
Fairhoo interject. respectful welcoming phrase
meaning hello.

faisun as it is. From: Woleai.
faiu seon n. testicles. See: seon.
faiauas n. coconut and copra.

fatofai vt. to weave. See: faifai.
fafulaun kkewas n. a word.

faun n. grain of something.

faun maas n. eyeball. lit. 'ball of the eye'.
Faiunenoat n. name of a navigator.
fauniiu v. drinking coconut with juice inside.

faunfiwaniwan n. seed.
faunip n. part of canoe hull.

faiunworong n. Adam's apple.

Faiiun Kitip n. a bank or seamount near
Polowat.
Faiiun Kaerengap n. a bank or seamount near
Satawal.
Faiiun Kaerengap - n.
m. a bank near Worhaenuk.
Faiiun Kiitif n. a bank near Worhaenuk.
Faiiun Kaerengap n. a bank near Worhaenuk.
Faiiun Kaerengap n. a bank near Worhaenuk.
Faiiun Kitip n. a bank or seamount near
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Faiiun Kaerengap n. a bank or seamount near
Satawal.
Faiiun Kaerengap n. a bank or seamount near
Satawal.
Faenoaroma

Faenoaroma n. ocean area between Ifalik and Woleai.

faenoonong n. area of reef just behind where waves break.

faeng n. canoes main platform.

faeng n. storage space; shelf; platform for smoking fish.

faer n. lines carved on a canoe hull.

faeraek vi. to walk.

faerokit adj. big; large. Syn: temoak.

faerkitinao v. to make bigger; bigger.

faeremworth adj. long; tall.

faerikititae v. 1) to make louder. 2) used to describe something growing, like a tree or a human.

faerikitinoa v. to make bigger; bigger.

faerikititae n. to make louder.

faeti v. kick it.

faeyi n. stingray.

felaeik n. flag; chief who deals with foreigners. From: English.

feffai v. to call out; to signal to someone.

feir v. to break.

feikir adj. tame.

fenang n. ash.

fenang n. cooking stones; pot supports on a cooking fire, pieces of metal used as firebox on a canoe.

fenaeg n. flag.

fecoefo v. to tie; tying.

feoefoerheokun n. a special kind of knot.

feoi to be very cold; to shiver.

feoissoa n. special kind of knot.

feonaek n. navigator's bench on a canoe.

feori vt. to fix something.

feorinu v. to pretend.

feowopur v. to tie it.

Feraulap n. Feraulap atoll in Yap State.

feraek n. lashings of planks on a canoe.

fesaeng n. keel angle point on canoe hull.

fetan adv. around.

fetenaek v. to build a house or canoe house.

fetin n. general term for grasses.

fetin nar n. type of short grass. Cyperus brevifolius.

fetinupwaai n. type of grass. Thaurea involuta.

ffaat n. string of fish, flowers, etc.

ffai v. to call out.

ffarah adj. bald.

ffarah adj. exposed.

ffas v. to laugh; to show surprise.

ffat adj. certain; clear.

ffaioapwut n. bad luck.
fitifit  v. to mix with.
fitikoko  n. quarrel, confusion. From: Chuukese.
fitiman  adj. a few.
fitinnon  adj. sad inside; worrying about something.
fitt  n. coils.
fituk  n. meat.
fiu  n. flash. See: fiuflu.
fiuflu  n. star. See: fiu.
Fiuraen  planet venus when it is the morning star.
fius  n. seven (enumerative).
Fiusewakikut  n. name for the North Star Polaris.
fiusioarh  n. seven; counting number seven for long things.
fiusipwikuw  n. seven hundred.
fiyow  v. to fight.
fiyoang  n. story; poem; to tell stories.
fofo  n. rainbow runner fish. Elagatis bipinnulata.

G

gamaeinoak  v. pretend. From: Woleaian.
gan  adv. also.
gaenemasa  n. pumpkin.
geo  n. hook; fishing hook.
georgeor  v. to grate; also, grater.
gin  v. to gather, pick. Mary Jane e gin gaenemasa Mary Kane is gathering pumpkins
giunei  v. know.
gius  n. octopus. See: guis.
giuwen  a striped lizard.
goggopi  v. chop down. Taman is going to cut down a stalk of bananas.
gomwu  n. sea creature with a sharp mouth (sic).
goos  adj. unhappiness between a husband and wife that affects the health of their children.
goot  n. husking stick.
gootoot  v. to husk (coconut). mwaen we a gootoot rhoo. the man is husking the copra. See: peoiueon.
goacchu  v. a method of cooking using coconut milk.
goanuf  n. lizard.
goangngof  n. nurse (hospital).
goauroura  n. Glory of the Sea shell.
guis  n. octopus. See: gius.
gumwaerhen  n. a small lizard. Gumwaerhen re gaen teonnaw rhak These lizards can only crawl
gurgur  n. orange (fruit).

I - i

i  subj.pro. I; first person singular subject pronoun I.
i-  aff. first person singular form.
i-  poss.PRO. first person singular possessive pronoun.
i-  obj.PRO. third person object pronoun.
ia  int/q. where? Variant: iya; yiya.
Ich  n. name for the star constellation Gamma Cancer.
ie  there.
ie  now, at the present time; anyway.
iei  v. to pick fruit. Taman e ie mai Taman is picking breadfruit.
ifa  int/q. used for interrogatives how, where, which place.
ifa usun  int/q. how?
ifi  v. to draw water from a well or container.
ifiif  v. to draw water from a well or container.
iga (progressive form).

iga rel.cls. there; when - a word used to introduce a clause in which a verb comes before the subject.

igin adj. really.

iginaj presant; now; the time being.

igwew adj. long ago.

i focus PRO. he, she, it; third person singular focus pronoun. She. 'He was the one who went onto the island.'

ie dem. this.

iig n. generic term for any creature that dwells in the sea.

iimwe n. house, building, or structure. Inoa ren iimwe we immwer soamon naenew. 'I went to the chief's house yesterday.'

iin n. mother.

iionaek n. meeting.

iir focusPRo. they; third person plural focus pronoun.

iit n. name.

iify pro. him; it.

ik conj. when.

ikei adv. here.

ikelk v. weaving the edge of a mat.

Ikimwoatur n. ocean area between Faraulep and Woleai.

ikina adv. now; where. Variant: igina.

ikiwe long ago.

ikomwu over there.

lima- n. root for counting 'five'.

imwa- cls. classifier used for shelter/structures.

imwupiipi n. a house with many glass windows.

imwu dem. that (close to hearer).

in n. mother.

ina adj. correct; right; that's it!; that, so.

ina dem. that (away from speaker, pointing).

inamenun n. catapellar.

inan dem. inan - those over there (pointing, away from speaker). See: ina.

iineet when.

iineet int/qu interrogative 'when'?

iineet2 int/q when?

ineniyu w n. part of a canoe sail.

Ienikek n. name for the star constellation Leo.

inepp n. partition; room.

inet2 vt. to divide.

inetkiug hon. honorific call to brothers, uncles and outsiders to eat.

inimwaer n. to honor older women and older sisters.

inin n. type of bird.

iniuma

iniuma n. smoke.

inn vi. to swim under the surface of the water, as fish. See: aff.

innigesae n. part of canoe hull.

ingin n. top dorsal fin of a fish.

io int/q. who? Variant: iyo; iyyo.

ipitan adj. importance.

ipwan is. first person singular T.

ir pro. they (3p).

irae n. wood.

irae mwaen n. vertical boom of a canoe sail.

irae rhoapwut n. lower horizontal boom of a canoe sail.

iraeap n. house tie beam.

irse vi. sleep; to sleep (polite).

irseiy v. to copy.

isels fetaen v. to sort out.

iseni v. to keep.

isenir to put.

Isenitiw n. a month in the sidereal calendar (October).

isenitiw v. to put down.

it v. go.

itam general term for side of canoe with outrigger.

iteer their names.

iti v. go in, come in.

Itiinoamw n. an offshore bank near Pulap.

itit v. to dip or otherwise obtain a liquid from a container.

itinong v. to go in. See: itiwou.

itiwou v. go outside. See: itinong.

itta dir. directional particle accompanying verb. enoa itta go up

ittiw v. to go down or go to the west.

itto v. come! arrive.

itto vi. to come.

it v. to stand.

iuch n. a method of making sennit rope.

iuch v. to shake or move something.

iueoiu v. to gather. rhoapwut we a iueoiu kakiu

The woman gathers firewood

iug at the end of something; stop.

iugiug v. to break open; to pound something. See: asas.

iuk v. to stop.

linkiu loc. n. locative noun 'outside'.

Lukiuniik n. the star constellation Cassiopeia.

Imaaaw n. type of dance or song.

Iumeiiku part of a canoe outrigger support.

Iumenoan n. part of a canoe outrigger support.

iun1 n. generic term used for any kind of liquid that is ingested; to drink.

iun2 n. fish scales. unaen iig scales of a fish

iuniun n. body hair; fur; to be hairy or furry.
iunaiunaen aremas

iunaiunaen aremas n. human body hair.
iunenfoai part of a canoe's sail lashings.
iuneniuniuniuniuniuniunin n. cradle.
iunen n. hair on head (honorable).
iunen n. pillow.
iunenewas n. part of the lee platform on a canoe.
iunenin n. juice of a pounded coconut husk used as medicine.
iunewin v. to enter a prohibited area. RainuienUTewin

keoreo

keoreo

iuriupwoaw n. son of a man adopted into the father's village.
iuriur n. line on canoe sail; ("halyard").
iuriur v. to gather, pick up. Gurwan e iuriur giureog

iuriurin v. to push.
iuriukumi v. to shake.
iut adj. erased; that which is erased.
iutaiut

iutiut v. to erase; progressive form of action.
iuw n. neck.
iuwas v. finish; to be finished.
iuweiuw part of a canoe lee platform.
iuweiouuw n. a hoisted sail.
iwenniarin n. the branch of a tree that bears fruit.
iwe adv. then; and; thus; so.
iy dem. there, she.
iyamwo n. anywhere.
iyo intq. who.

K - k

-k obj. PRO. you; second person singular object pronoun.

ka- dem. demonstrative.

ka-

kaaku adj. lazy.

kaap n. cap. From: English.

kach adj. good; alright; good tasting. Comparative mamai 'better,' and superlative ye kin mamai 'best'.

kachito n. movie. From: Japanese.

kalepwus n. jail (English "calaboose"). From: English.

kakiu n. firewood.

kakoon n. box or baggage (English "carton"). From: English.

kamera n. camera. From: English.

kanemasa n. pumpkin (Spanish "calabaza").

kanepwas n. calabash (Spanish "calabaza"(?)). From: Spanish.

kanepwuus n. jail. From: Spanish.

Kangkress n. congress. From: English.

kapwiung n. to learn, study; court of law. See: kayeo.

karepwoaw n. cattle (Spanish "carabao"). From: Spanish.

karesiin n. keroene. From: English.

karis n. parade.

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keorkeor

keorkeor vt. to shave one's face.
kepas n. speech; talk; language.
kepaen v. to dry.
kereker v. to scratch.
kerh n. rat.
ketai n. ball.
kewe adj. plural form the.
kiakly n. type of bird (white tert). Cygis alba.
kieki n. mat.
kiin iig n. fish scales; lit. fish skin.
kiing n. king. From: English.
kiirh focus pro. we; first person plural inclusive focus pronoun.
kiya v. to open (English "key"). From: English.
kikkin n. sign or mark for identification.
-kiamaen acc. us inclusive - excludes addressee.
kin adj. very.
kinas n. cut; wound.
kinefo n. type of tree. Hibiscus tiliaceus.
Kineiaen Womwaneo n. twenty-fourth day of the month.
Kinei n. seventeenth day of the month.
kiniapeupeu n. coconut mat used on the side of a house.
kiniateuteu n. coconut mat used to keep the sun off a canoe.
kinaerho n. coconut mat used to dry and store copra.
kinin n. skin. See: kiin.
kiny n. general term for a mat made from dried coconut leaves.
kinn gen. skin of (something).
kirh pro. we (1p).
-kirh obj. PRO. us; first person plural inclusive pronoun.
-kirh obj. PRO. first person plural inclusive object pronoun.
kikitit adj. small; less.
kitipoch adj. very busy.
— v. to hurry work.
klu n. fingernail, toenail. See: kluu.
kluukenaen n. smell of greyish fish or meat.
kufetefetin n. small pieces of something.
kuff adj. bent or crooked.
kuku n. species of boxfish. Ostraciidae.
kukiu n. bite; nibble.
kukklu v. to know; knowledgeable. See: kiun.
kiuni v. to know. See: kiiu.
kiu score a type of tree with an edible seed.
kluapw v. to bite or chew half and leave half.
klut to hunt; search, seek, look for. See: kiuta.
kiuta v. to look for; search; hunt, seek. See: klut.
kiuapw n. type of tree.
Kiuw n. a month in the sidereal calendar (June).
kiuw n. 1) to bite. 2) head louse.
kiuwo n. star constellation.
Kiyamw n. Guam island.
kiyoe n. a type of driftwood.
kioa n. canoe outrigger supports.
kkainoa adj. faster.
kkaiu v. to build.
kkailinaamwo v. to stop doing something.
kkan dem. these.
kkap n. cup. From: English.
kkapeo v. to measure.
kkar adj. hot from the sun.
kkarap adv. almost.
kkayeru n. frog or toad. From: Japanese.
kkaei adj. hurry; quickly.
kkah v. sharp, as a knife.
kkao v. to rehearse. See: kkeon.
kkasen adj. strong (smell, taste, wind, etc.).
kkasse n. lashes used to tie thatch to house roof.
kkafang n. gift, present.
kkeman n. spirit; power of medicines.
kkemwarh v. to hold, grasp.
kkemwoan v. to shelter or hide.
kkenn v. to dig.
kkeneis n. toilet (English "closet" from "water closet"). From: English.
kkeseon n. crowing of a chicken.
kkkak num. song or music. See: kkeon.
kkene n. to scrape the skin of something.
kkeso adj. curve; crooked.
kkeot adj. itchy.
kkepaen v. to dry something.
kkev adj. happy; delighted; glad.
kkesoa v. to filter or separate substances.
kkesoapw n. last will and testament.
kket n. ties for typing house thatch to battens.
kcketai n. ball; term used by older speakers. See: bor.
kkil n. type of tree. Terminalia sarnoensis.
kkiiris n. fat; oil. See: kkeo.
kkili n. fingernail or toenail.
kkiiu v. to bend.
kkiiuf adj. something that becomes curved once it is bent.
kkii u n. type of tree. Terminalia sarnoensis.
kkiun n. his/her/its fingernail; lit. 'nail of'. See: kiu.
kkiiunoa v. to give away.

Satawalense — English Dictionary
kkiuttiurheoi

kkiuttiurheoi  n. type of tuna school where the fish stay under the surface.
kkomana  n. rubber.
kkonok  n. clock. From: English.
kkoofi  n. coffee. From: English.
kkoop  n. room of a house.
kkosotang  n. backward (Japan, from English shipboard command "come stand"). From: English.
kkooni  n. coconut cream with meat or fish.
kkoopw  n. room; section.
kkoapwong  interj. a type of greeting.
kkoapwong  interj. a greeting.
kkoaf  n. decreasing wind speed.
kkoaf  v. putting things in one place.
koomw  prep. ahead; in front of; before.
— v. to go first, go before.
kona  vi. 1) to reach. 2) to touch.
kona  n. cola. From: English.
konaak  n. dog. Variant: konag.
kolok  n. clock. See: konok.
kukkunoa  ad). away.
kun  v. to turn.
kun  v. to put out; turn around.
kuni  n. poor; dirty; disheveled (English "coolie"). From: English.
kup  v. to search; make clear.
kkuruma  n. automobile. From: Japanese.
kkus  n. semen; sperm.
koara  v. to break something in half using a knife or some other implement.
kopp  vt. to break something in half using a knife or some other implement.
kong  n. tin or steel can.
kottow  n. jobs left undone.
koyas  n. compost.
koamn  n. a type of tree.
koamn  n. a variety of sweet potato. Ipomoea batatas.
koaw  n. preserved breadfruit.
koapwong  interj. a greeting.
koasok  n. a long spear.
koatoka  adj. lit. From: woelaian.
kuling  n. a species of bird (plover).
kukuchoo  n. cook or chef.
kumita  adj. spoiled (food).
kumwukumw  v. to suck water; mouthful of liquid.
kun  adj. when a fires dies out.
kun  v. to turn.
kunuk  v. to put out a fire or light.
kup  v. process of finding a tree trunk to carve into a canoe; the actions chickens perform while foraging for food.
kupw  n. footprint.
kupwun  n. feast or party; drinking group.
kurkak  n. type of bird; black noddy. Anous tenuirostris.
kurup  n. gate.
kurupw  n. small young coconut for drinking.
kurupwunpirhe  n. ankle.
kuun  n. type of bush used for fish poison. Barringtonia asiatica.
kuunukuun  n. curved adze.
kup  v. cutting using an axe or adze.
kur  n. cage.
kus  n. passage of liquid through a pipe, etc.
kus  v. to appear.

Satawalese — English Dictionary

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maarh adj. stinking; spoiled smell.
maas n. eye. See: sapwoeliun.
maat n. farm or garden.
macheonap n. cockroach.
machenap n. cockroach.
maa roo n. mackerel. From: English.
Mainap n. month in sidereal calendar (March).
Mainap n. the star Altair.
mais n. corn. From: Spanish.
mairiur vi. to sleep; to blossom. See: aeton.
mairuchoow n. deep sleep. See: mairiur.
mairurnoa imperative (?). sleep!
makk v. to give birth.
mamaaw ad). strong.
mamaw ad). to be healthy.
mamawe ad). healthy.
mana man n. typhoon.
manane n. guys.
manaeneaen n. bird.
mane rel. pro. this word acts as a relative pronoun 'who'.
manekka n. animal.
manepwurh n. stupid person.
manekeetemoak n. big animal.
manewe n. person.
mani ad. may; maybe; perhaps.
maninngaw n. bad person.
manineon ad). thick.
maniuk n. chicken. Variant: maniug.
maniuwekininoa v. forget or forgot.
maniuweniuw ad). gentle.
maniwle n. weather. E ikin manan gach raenei.
The weather is very good today.
mann n. ink. From: Japanese.
mannipwong n. centipede. See: maanipwong; maanepwong. Variant: mannipwong; maanepwong.
mangka n. mango.
maouniy n. a type of breadfruit.
maretn v. to shine.
margarita n. type of flower. Asclepias curassavica. From: Spanish.
marierrh v. to shine.
marshik n. slanted eyes.
Marhpii n. Marhpii.
maseccha n. red snapper.
masepengaek adj. cross eyed.
maseppwan n. dull; not shining.
masil n. machine. From: English.
maspangaang v. to worry about uncompleted work.
mastan naiu n. day after tomorrow.
maw n. hawksbill turtle.
maw vi. to die.
— n. death; dead.
Maechemeas star constellation (Southern Cross angled East at 45 deg.).
maei n. general term for breadfruit.
Maei Eas n. a bank near Souk (part of "Manila Reef").
Maei Esoan n. a bank near Souk (part of "Manila Reef").
maeias n. a type of breadfruit with large seeds or nuts.
maeaisn p wong tacking against the wind at night on a canoe.
Maeien Eor n. a bank near Souk.
maeifaun general term for breadfruit with seeds.
Maeikkit n. a homestead area on Satawal.
maeinwaerhei n. a type of breadfruit.
maeinekerhaw n. a type of breadfruit, originally from Kosrae.
maeineoneo adj. seasick.
Maeinepaenfaeng n. star constellation (Perkat, Kochab, Ursa Minor).
maeinn adj. to be elastic; stretch.
maeinpwaanaun n. a type of breadfruit, originally from Palau.
maeiraw n. a type of breadfruit with long large fruit.
maeirheorheo n. a type of breadfruit.
Maeirhik n. a month in the sidereal calendar (February).
maekkeccha n. red mark.
aeim adj. sweet.
aeinauen open space.
aeineo adj. thin.
aeinzei v. to provide adequate space.
aeinausae v. starving for fish; to be hungry for fish.
aeingenaun v. to think.
aeingiuii v. to think or have thought.
aeingin v. to speak loudly so everyone can hear.
aeingmaan v. to think. See: raekeraek.
aeriaer n. friend; to become friends.
aehigoaw n. type of bird; gray back tern. Sierna lunata.
aesin n. machine; motor. From: English.
ameteren maas n. cyclash.
me prep. from.
me conj. the conjunction 'and' used to
meteweangaiussa n. ocean area between Elat and Satawalese. See: mesean.
Mesean Aer n. star constellation representing the eyes of the aeriik crab ("Dubhe, Kochab").
mesaen yiuw n. top part of canoe sail.
mesaenfaeng n. supports of canoe's outrigger platform.
mesenwoorh n. the outer reef face.
mesaep n. part of canoe's bulwarks.
mesemesean n. things.
Mesening n. third day of the month.
Mesetiw n. seventh day of the month.
Mesewan n. sixth day of the month.
Mesoan n. fourth day of the month.
mesoar n. coast. See: mesean.
mesaenwutt n. area on beach in front of the canoe houses.
metaamwo whatever.
metaw n. sea; ocean.
Metaw Pengaek n. ocean area between Ifalik and Faraulep.
Metawaenaetinga n. ocean area between Yap and the Philippines.
metaek adj. painful.
metengoar n. part of canoe hull where lines attach.
metitterenmas n. eyelashes.
metewanwoan n. seaway to Saipan.
Metewaerio n. ocean area between Philippines and New Guinea.
Metewaerupaen n. ocean area between Ulithi and Yap.
Metewaen Man n. ocean area between Faraulep and Faiyu.
Metewaen Pikoeniuma n. ocean area between Songeron and Indonesia.
Metewaenamwanw n. ocean area between Satawal and Piikeneo.
Metewaeniun n. ocean area between Sorol and Ulithi.
Metewaenman n. ocean area between Polowat and Piik.
Metewaenpwun n. ocean area between Woleai and Eauripik.
Metewaenurman n. ocean area between Souk and Piik.
Metewaenwomwaaer n. ocean area between Piik and Satawal.
Metewaenwolwaaan n. ocean area between Unoun-Saeipeon, Faiew-Guam, Piik-Saeipeon, Piikeneo-Saeipeon.
Metewaenwyp n. ocean area between Yap and Ngulu.
Metewaengaiussa n. ocean area between Elat
Metewmwaen and Welimeraw.

**Metewmwaen** n. ocean area between Yap and Palau.
**Metewmwaenfarh** n. ocean area between Fais and Ulithi.

mewacn ateon vi. to yawn.

meyaef v. to awaken; tp wake up.

-mi poss.PRo. second person plural possessive pronoun.

miin part. 'y know, da kine - word used in pausing and beginning a new thought.

miisa n. mass (church).

mine mod. a modality marker that signifies definiteness on the part of the speaker. *Ineet [mine] e pwene noa Joe? When will Joe [definitely] go?*

minik n. milk.

minika demo these.

minna ptcle. 'y know, da kine.

minnan ad). thaI.

minoe PST was.

minne Variant: minna. adj. this.

minwe adv. also.

misimis v. to fool, lie, deceive.

-mn. deception.

mit adj. fast; quick.

mitimit ad). slippery.

mitin ad). skilled.

mmang adj. stupid; crazy.

Mmarh n. fourteenth day of the month.

mmas imperative. awake; wake up!

mmaseta v. to awake.

mmat n. low tide.

mmenenga n. clown.

mmeo adj. nauseous.

mmerraek v. to spread.

mmertehn n. mud.

mmesoaw v. to feel good; to be happy.

mmnt v. to slide.

mmuucech n. method of making sennit fiber rope.

mmwaal adj. late; slow.

mmwan prep. before.

mmwarh v. to be busy; to be stuck (somewhere).

mmwaen adj. sour tasting.

mmwaenfetaen n. food from one island.

mmwaenwa n. bow of a canoe or other vessel.

mmwenn possible; could; able.

mmwikl adj. selfish; greedy.

mmwoon adj. kind, generous.

mmwosi v. to sneeze.

mmwur n. wind blowing on calm water.

mmwus n. to vomit. See: mmus.

mmwus vi. to vomit. See: mmwus.

mmwut v. to vomit. From: Woleaian.

mokumok n. arrowroot. *Tucca leontopetaloides.*

momwmaafi adj. pretty. From: Ulithian.

monofit n. credit; something owed.

monofit asin (sic) copied from the Satawal Word List.


morouwwen n. type of fishing around a drifting log.

Mous n. the star Murphrid, representing white hair.

mous n. gray, gray hair. E mous we rhimwen mini we inaen inaen Tamag. Tamag's grandmother has gray hair.

moaniyoan n. perspiration.

moann adv. finished; done. See: moannon.

moannon completed. See: moann.

moanov v. to drown.

maang n. forehead.

moangoffarh adj. bald.

moangoi seonaenq n. y-shaped ornamental canoe prow.

Moangoisoomw star constellation of Castor and Pollux.

moangonoar n. part of canoe chine near keel.

moarhoorh n. ashes.

moay vi. to sit.

moawo adj. wavy. E rhimw moawo aetemwaen we. He has wavy hair.

moawo n. curly or wavy hair.

msooa n. earthworm.

-mw poss.PRo. second person singular possessive pronoun.

mwaamwai adj. good.

mwalahl v. to move an object.

mwallk v. to assume something.

mwmwai adj. comparative 'better.' See also kach. See: fin.

mwmwai n. advantage.

mwmwai adj. pretty; nice-looking.

mwan loc. noun. before.

mwanenap n. uncle.

mwan prep. ahead; in front of.

mwarhneok adj. unfinished or undone; something to worry about.

mwaataat adj. active.

mwaen n. son.

mwaen, n. male; man.

mwaenj adj. right (direction). This word also means man. Rhoabut is the word for...
mwaen
woman, and also means left. peig mwaen 'right side.' See: rhoabut-placement.
mwaen adj. sour; the sour taste of fermented drink.
mwaene n. to have no belongings; to have nothing; to be alone.
mwaenennap n. master; person-in-charge.
mwaenennpar n. uncle.
mwaenennap n. master; person-in-charge.
mwaenennpar n. uncle.
mwaenian adj. dizzy; sick; drunk.
mwaenin ad}. dizzy.
mwaenin ad}. something forgotten by other people.
mwaenmasiur n. part of canoe's outrigger platform.
mwaennad). Sour taste of fermented drink.
mwaenger ad}. curly. Ekin mwaenger rhimwen aetmwaen we nge ekin rhimwen aetrhoabut we. 'The boy's hair was curly, but the girl's hair was straight.'
mwaengin n. moss.
mweir v. to tie up driftwood in the water.
mwaerigaer n. star constellation Pleiades.
mwaernearho n. blue marlin. Makaira nigricans.
mwaerhei ad}. different; looking different; mistakes, inappropriate.
mwecn n. line on a canoe sail ('tmain sheet').
mweet v. to walk.
mweio re n. the past; ancient times; long ago. Variant: mwewoise.
mwenge n. term used to refer to a sibling of the opposite sex.
mwengean n. sister (of a man); brother (of a woman).
mwengeyarh n. (our) sister(s).
mwoion n. group; set; pile.
mwoiou n. to meet or get together for a discussion.
mwoiwie temp. long ago.
mwook n. type of tree. Pisonia grandi.
mwoon n. the cost (of something).
mwoerad). v. to habitually seek food from others.
mwoerawroaw adj. sad feeling.
mwerhaen v. to want.
mweta ad}. capable of climbing.
mwetemwet ad}. fast; quick; hurry up.
mwii n. blackbird.
mwuun
mwiiir prep. behind; in back of.
mwiiirh n. meeting.
mwiiy n. a type of small bird.
mwili neorh ad}. selfish; greedy.
mwiri loc. n. locative noun 'behind'.
mwirin loc. noun. after; behind.
Mwirneo n. Murilo island in Paafaeng group of Chuuk state.
mwitik ad}. small.
mwittik ad}. small.
mwiy n. small bird.
mwimwia loc. n. locative noun 'in front'.
mwo part. imperative verb marker. drink it!
-mwo imp. imperative suffix. mwongomwo, wetimwo, iunmwo eat! wait! drink!
mwocch n. a type of surgeonfish. Acanthuridae.
mwoloesaeng v. to separate; break apart.
mwoniyan n. devil.
mwongo vi. to eat.
mwongonneo n. something good tasting.
mwoocha n. brown coconut leaf used for making thatch.
mworrhmuurh n. short.
mworrhomwrh ad}. short of stature.
mwossaet v. desire to eat fish and other protein when unavailable.
Mwoun n. a bank to the east of Piikaineo.
Mwoakurhun Ikaeineo n. a bank near Worhaenuk.
mwoamwch n. shrimp (found in the stomachs of tunas).
mwoamwpwerh n. crabs (found in the stomachs of tunas).
mwoan v. to hide.
mwoanonwoan n. secret.
mwoanonoa vi. to disappear.
mwoanuumw n. cook house; cooking area.
mwoarho vi. to steal.
— ad}. wild (animal).
mwoarhol n. shore.
mwoarhoo v. to steal.
mwoarhoasset n. point at which water laps up onto beach.
mwoasw n. brown.
mwunomwun v. to compress leaves by rolling or pressing together.
mwus ad}. loose, untied; to become untied.
mwusoa n. worm.
mwuun n. caterpillar.
na  *conn.* connector used in speech to make it sound better.

Naa  *n.* star constellation Alpheratz.

Naa  *n.* a month in the sidereal calendar (May).

naam  *n.* lamp. *From:* English.

naampwa  *n.* number. *From:* English.

naana  *n.* mother (English or Spanish?). *From:* English.

naan~  *v.* to give birth; to bear children.

nainaitiw  *v.* to populate.

naini  *v.* to spend money.

naini v. to spend money.

nainiyaer  *n.* tornado or waterspout.

naimi  *poss.* yours (3p). Used with animate objects. *naimi konak, naimi mwaen.* 'your (3+) dog, 'your (3+) son.'

naiurh  *poss.* ours (3p). Used with animate objects. *naiurh konak, naiurh mwane.* 'our dog,' 'our son.'

Nam  *n.* an offshore bank near Piik.

Namochek  *n.* Lamotrek atoll.

nampwa  *n.* number. *From:* English.

nap  *ad.* big.

napenoa  *adj.* bigger; make bigger.

narineo  *n.* lion fish.

nasam  *n.* outside.

ne~  *cls.* classifier used with offspring.

nai  *poss.* your. (1s) Used for animate objects. *nai konak, nai mwaen* 'my dog,' 'my son.'

naenaei  *adj.* long.

naenew  *n.* yesterday.

naeng  *n.* sky; a storm.

naeng  *n.* compass. Use a compass to show the direction you are sailing.

naerhekkiiun  *adj.* stiff.

ne  *fut.* future tense marker commonly used with wo (you). 'Iwe wona qowi iwé i pwene angaeniiir' so you will wait and I will tell them

ne wan  *n.* forest.

Nean  *n.* a homestead near Satawal.

neaniu  *v.* to cast a spell or say magic words.

neaeninao  *adj.* alone.

neaep  *n.* lines carved on a canoe hull.

neaepinoamw  *prep.* in or at the village.

neen  *n.* type of shrub. *Morinda citrifolia*.

neen  *v.* to watch out.

neew  *n.* tongue.

nefaef  *n.* evening.

nefaeng  *n.* season of northeast winds; winter.

nei  *v.* surround.

neimw  *prep.* inside a house; to be inside a house.

nein  *loc. noun.* among.

neiuwan  *n.* sound or tune.

nekeia  *n.* type of breadfruit.

nemaenengaang  *n.* tool.

Nemaenong  *n.* a homestead area on Satawal.

Nenaco  *n.* an offshore bank near Piik.

Nemenag  *n.* a homestead area on Satawal.

Nemwenegaet  *n.* a homestead area on Satawal.

nemwiun  *n.* lemon, lime.

nemwon  *n.* lemon. *From:* English.

neneneo  *n.* shallow inner reef area of the fringing reef.

nenien  *poss.* its/his/her place.

nenienasii  *n.* zone for shallow bottomfishing seaward from reef.

neniensaeinach  *n.* zone for "acheik" fishing seaward from reef.

neniensaeinmac  *n.* zone for "maech" fishing seaward from reef.

neniy  *n.* place.

nennan  *adj.* constantly talking; taste.

nennaw  *v.* to cough.

neoaan  *adj.* deep. *Syn.: tton.*

nengat  *prep.* inside a hole.

neo  *n.* bottle.

neokiuneok  *v.* to tighten.

neokiwiw  *v.* to pull; to make tight.

neong  *n.* small red biting ant.

neopwo  *n.* glass fishing float.

Neosoapw  *n.* Losap island in the Mortlock group.

neoanowas  *n.* noon time; afternoon.

neotolof  *n.* evening.

neotopan  *n.* afternoon.

nepaenei  *v.* to be in a coconut tree.

Nepaeti  *n.* a homestead area on Satawal.

nepenaei  *n.* a kind of breadfruit.
nepenepe pan n. shape or size.
nepetan prep. between; among.
nepl i pref. in or on the beach or sand.
nepve on tonaro patch; mud.
nera ek n. season of west winds; summer.
nesaki ur n. a homestead area on Satawal.
nesan muei urh n. at the end of.
nera ek n. season of west winds; summer.
nesan muei urh n. at the end of.
Netaan n. Anatahan island in the Marianas group.
netwe on tonaro patch; mud.
nera ek n. season of west winds; summer.
nesan muei urh n. at the end of.
Netaan n. Anatahan island in the Marianas group.
netwe on tonaro patch; mud.
nera ek n. season of west winds; summer.
nesan muei urh n. at the end of.
Netaan n. Anatahan island in the Marianas group.
netwe on tonaro patch; mud.
nitowtow n. type of bird.
nittupwraerae n. spider.
niu n. coconut; coconut tree. Mary Jane e iun niu Mary Jane is drinking coconut.
niugjairu loc. noun. outside.
niugjairu pan n. outside.
Niukiniwan n. ocean area between Chuuk and Souk.
niukumongow n. a type of driftwood.
niukiun prep. outside of; next to.
niukiun iipw v. to look for (polite form). See: niukiun pirhe.
niukiun pirhe v. to look for (impolite form).
niukiunaefaeng n. a maneuver on a sailing canoe to prevent capsizing.
niukiuniimw n. outside of a house. See: niukiunwow.
niukiunimeo n. a type of breadfruit, originally from Nama.
niukiuniuk v. to believe.
niukiunpwoar n. end of the prow of a canoe.
niukiunwow n. outdoors. See: niukiuniimw.
Niukiuton n. ocean area between Chuuk and Noamwin.
niuniu v. to chew; to eat (polite).
niunniuwaeneei v. to imagine; think.
niuriuo n. type of flower (spider lily). Hymenocallis littoralis.
niurhiugiunpweon n. grasshopper.
niurhiugjairu n. grasshopper.
niwu adj. afraid.
niwa adj. calm.
niwanoa v. to become very calm.
niwee v. to be afraid.
niyawpenik n. wild duck, occasionally seen on Satawal.
nnat n. type of tree found near the beach. Scaevola taccada.
nnatepei n. zone at sea where one can see nmat shrubs on island.
nnato vi. to come into view.
nnatseram n. zone at sea where one can see through bushes on shore.
Nnenoan n. an offshore bank near Polowat.
nneo adj. good tasting.
nneok adj. tight.
nnepan n. size.
nnerh v. to leak.
nmet adj. true.
nnew v. to lick.
nni vi. to hit or kill.
nnif v. to walk gently without making a sound.
nning adj. beautiful, pretty.
nugwou

nugwou  n. to drag. Variant: niugwou.
nukan  prep. center of.
nukaen yiuw mid-part of a canoe sail.
nukaenepengaek  n. house mid-purlins.
nuknoa  n. to hold onto and not release or give back.
nukunupan  prep. in the middle of.
nukunupaenpiy  n. main part of the beach around the island.
numwunuworth  n. seaweed.
nunnus  vi. to jump or hop.
numv  v. to paddle (rare); one bob of a vessel in the ocean.

Oarmoi

Oarmoi  the ocean. See: nuponup.
nuponup  adj. unbalanced; tilted.
nuponup  n. sunlight reflected in a mirror.
nuponup  adj. progressive form of the bobbing around of a vessel in the ocean.
numwunuworth n. seaweed.
nuus  v. to lose. From: English.

NG - ng

ngaaf  n. measurement of one fathom (6 ft).
ngaang  focus PRO. I; first person singular focus pronoun.
ngaanga  n. duck or goose.
ngaang  n. hole.
ngaan  n. wahoo fish. Acanthocybium solandri.
ngaingay  v. to squeak; to make noise.
ngani  for.
ngaaneei  v. gave.
ngang  pro. I (1s).
ngare  conj. if.
ngas  n. fragrant smell of flowers or perfume.
ngasenooa  v. to use the toilet (polite form).
ngasengas  vi. to breathe. Variant: nngas.
ngat  n. hole.
ngatangat  adj. hollow; something with a hole in it.
ngaw  adj. bad. Used by younger speakers. See: sefirh.
ngaeni  prep. towards.
ngaennei  v. give. E ngaenneiaei pWllna 'He gave me taro.'
ngare  conj. if; nor; or.
ngaerengaer  v. gnawing at something. See: ngaerergare.
ngargietiy  v. to gnaw. See: ngaerengaer.
ngargierh  n. 1) edge; side of. 2) human mouth (honorific). See: aaw.
ngaettai  v. to put something up. See: ngaettaiu.
ngaettaiwu  v. to put something down. See: ngaettai.

O - o

0  subj. pro. second person singular subject pronoun.
Oarmoi  n. Saturday.
Oarmoi  the star Arcturus.
Oarmoi n. a month in the sidereal calendar (December).

Satawalese — English Dictionary 179
<table>
<thead>
<tr>
<th>Satawalese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oarofiu</td>
<td>n. twenty-seventh day of the month.</td>
</tr>
<tr>
<td>Oarosaen Efenaek</td>
<td>n. twenty-second day of the month.</td>
</tr>
<tr>
<td>Oarpwiugiuv</td>
<td>n. tenth day of the month.</td>
</tr>
<tr>
<td>Oaruwou</td>
<td>n. Tuesday.</td>
</tr>
<tr>
<td>Oaruwaan</td>
<td>n. ocean area between Chuuk and Polowat.</td>
</tr>
<tr>
<td>Oasugunap</td>
<td>n. a homestead area on Satawal.</td>
</tr>
<tr>
<td>Och</td>
<td>n. kind of sound.</td>
</tr>
<tr>
<td>Okkaas</td>
<td>n. candy. From: Japanese.</td>
</tr>
<tr>
<td>Onapwiun</td>
<td>n. type of driftwood.</td>
</tr>
<tr>
<td>Onapwuwe</td>
<td>n. twelfth day of the month.</td>
</tr>
<tr>
<td>Onaeirhap</td>
<td>n. type of driftwood.</td>
</tr>
<tr>
<td>Onofoarh</td>
<td>n. the number six.</td>
</tr>
<tr>
<td>Onomwai</td>
<td>n. thirteenth day of the month.</td>
</tr>
<tr>
<td>Onooan</td>
<td>v. to open one at a time.</td>
</tr>
<tr>
<td>Onopwiulduw</td>
<td>n. six hundred.</td>
</tr>
<tr>
<td>Onorhipw</td>
<td>restless sleep.</td>
</tr>
<tr>
<td>Onoun</td>
<td>n. Ulul island in Namonuito atoll.</td>
</tr>
<tr>
<td>Onowe</td>
<td>n. that man (not present).</td>
</tr>
<tr>
<td>Onoattinmw</td>
<td>n. type of dancer's decoration using young coconut leaves.</td>
</tr>
<tr>
<td>Onofoang</td>
<td>n. nose (honorific).</td>
</tr>
<tr>
<td>Onofoant</td>
<td>v. to decorate.</td>
</tr>
<tr>
<td>Oafurh</td>
<td>n. a tree yielding edible fruit; giant caper fruit; also known in the region as yabuuch. <em>Crateva speciosa</em>.</td>
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<tr>
<td>Oafuurh</td>
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<tr>
<td>Oairoi</td>
<td>v. to add.</td>
</tr>
<tr>
<td>Oaiuriur</td>
<td>v. to watch, view.</td>
</tr>
<tr>
<td>Oakkumos</td>
<td>adj. huge.</td>
</tr>
<tr>
<td>Oakkurupw</td>
<td>v. picking young coconuts.</td>
</tr>
<tr>
<td>Oakuuwa</td>
<td>n. needle.</td>
</tr>
<tr>
<td>Oakuwa</td>
<td>n. needle.</td>
</tr>
<tr>
<td>Oam</td>
<td>poss. yours(2d). Used for inanimate objects. <em>oam terat, oam konok</em> 'your (2) bulb,' 'your (2) clock.'</td>
</tr>
<tr>
<td>-oam</td>
<td>poss. his, her.</td>
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<tr>
<td>Oaman</td>
<td>n. to hunt birds.</td>
</tr>
<tr>
<td>Oaman</td>
<td>n. to hunt.</td>
</tr>
<tr>
<td>Oanioan</td>
<td>n. color orange; orangish yellow. Tamag's grandmother is going to pick...</td>
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OA - \(oa\)

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<td>OA</td>
<td>adv. yes, sure. Used by younger speakers. See: ewaer.</td>
</tr>
<tr>
<td>OA</td>
<td>subj. PRO. you; second person singular subject pronoun.</td>
</tr>
<tr>
<td>OA</td>
<td>pole (fishing?).</td>
</tr>
<tr>
<td>OA-</td>
<td>causative prefix. <strong>oa-mwongo</strong>, <strong>oa-malous</strong> 'to feed,' 'to put someone to sleep'</td>
</tr>
<tr>
<td>Oacehorong</td>
<td>n. noise; to be bothered by noise.</td>
</tr>
<tr>
<td>Oacchoaw</td>
<td>v. to weigh.</td>
</tr>
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<td>Oafoang</td>
<td>n. nose (honorific).</td>
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<tr>
<td>Oammot</td>
<td>v. to cook. See: oamoot.</td>
</tr>
<tr>
<td>Oammoat</td>
<td>v. to renew a part of a canoe.</td>
</tr>
<tr>
<td>Oamoot</td>
<td>v. to cook.</td>
</tr>
<tr>
<td>Oamoan</td>
<td>n. a type of bird (brown booby). <em>Sula leucogaster</em>.</td>
</tr>
<tr>
<td>Oamoamwaen</td>
<td>v. to show disrespect.</td>
</tr>
<tr>
<td>Oamoansaet</td>
<td>n. kind of tree growing near the beach.</td>
</tr>
<tr>
<td>Oamw</td>
<td>poss. yours.</td>
</tr>
<tr>
<td>Oamwafai</td>
<td>v. to place something underwater.</td>
</tr>
<tr>
<td>Oamwofoei</td>
<td>v. to steal &quot;tuba&quot;.</td>
</tr>
<tr>
<td>Oamwongo</td>
<td>v. to feed.</td>
</tr>
<tr>
<td>Oamwopwinis</td>
<td>v. picking breadfruit one day for preparation the next.</td>
</tr>
<tr>
<td>Oamwor</td>
<td>v. to release quickly.</td>
</tr>
<tr>
<td>Oamwosaet</td>
<td>v. to cook in salt water.</td>
</tr>
<tr>
<td>Oamwoan</td>
<td>n. bait.</td>
</tr>
<tr>
<td>Oamwoanmwoan</td>
<td>n. to shelter, hide.</td>
</tr>
<tr>
<td>Oamwoaroow</td>
<td>v. to shake something.</td>
</tr>
<tr>
<td>Oamwurnmwar</td>
<td>n. misty rain. See: worhow <em>pananganang</em>.</td>
</tr>
<tr>
<td>Oamwurommwar</td>
<td>n. a light rain shower.</td>
</tr>
<tr>
<td>Oamwusa</td>
<td>to release.</td>
</tr>
<tr>
<td>Oamwusomwus</td>
<td>n. forgiveness.</td>
</tr>
<tr>
<td>Oanaetiw</td>
<td>v. to lay down.</td>
</tr>
<tr>
<td>Oanerhiu</td>
<td>n. a person's will or testament.</td>
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<td>Oanioan</td>
<td>n. color orange; orangish yellow. Tamag's grandmother is going to pick...</td>
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ripe bananas. See: rangrang.
oannotiw n. gifts given to men in return for labor.
oanomwonomw v. shaking something to determine contents.
oanong n. body.
oanongan adj. every; all.
oanongarh n. all of us. See: oanongarhnoa.
oanongarhnoa n. all of us. See: oanongarh.
oanongaen aekiaek n. everything, See: oanongan.
oanongaen aeremas n. See: oanongan.
oanonger n. all of them.
oanongarh n. all of us. See: oanongarh.
oanoon v. quoting someone else.
oanoaii ad). unable to catch or hold.
oanoai v. to get rid of; to erase or eradicate.
oanoanoa n. fish cooked over a fire for men who have just returned from fishing prior to the dividing of the catch.
oanyoan n. son of a man adopted into the father's village.
o.ngong v. to shake.
oangorhig n. ginger.
oangrhig n. a type of plant in which ranng, an orange powder made from the root is applied to the bodies of Satawalese dancers.
oapa v. to hide.
oapoch v. to hug, hug, or be in one's arms.
oapoch v. to bother someone; to be busy.
oaporopor v. to try hard.
oaposaas n. peace. From: Ulithian.
oappuna v. to light.
oappwu v. to make noise.
oapwokan n. fish for infants who are just beginning to eat fish.
oapwun v. to make noise.
oapwunonikorh n. club (for hitting or striking).
oapwuppw v. to hit someone or something; to wash (clothing).
oapwupwu v. to blow a conch shell. Rait oapwupwu sawi They blow the conch shell.
oapwuupw v. planting; mating of animals.
oar n. type of tree. Premna obtusifolia.
aroa n. a type of tree in which the bark is dried and used to make fishing line; the leaf is often used to feed livestock. Piper argenteus.
oaron loc. noun. near; next to; around.
oaronuuksesoan n. zone at sea where island is visible low on the horizon. See: oaronuuktaekias.
oaronuuktaekias n. zone at sea where island is visible high on the horizon. See: oaronuuksesoan.
aroas v. to use up.
aroar n. to think; understanding; learning.
aroasaan adj. last; final.
aroaroa n. hoop.
aroauwuwan adj. second (ordinal).
oaroapworoapw v. to beat.
oaroapwun v. to make noise.
oarhuru n. used for the joint of a body or for another object, such as a tree (the knob where a new branch sprouts). See: pwiukiwaen.
oarhurhunfaang n. part of a canoe lee platform.
oas1 n. thatch.
oas2 n. horse. From: English.
oasapw v. to enjoy your last time doing something, as before a trip somewhere.
oasoo v. to re-lash canoe parts.
oasooso n. kind of fishing using handlines.
oasoasoapw rule, law.
oasoasoa adj. inhabited; settled. to empty something.
oasoaussaer v. to try to do something.
oasoaw n. gifts of food, coconuts for visitors.
oasoon v. to waste, disrespect.
asoarhik v. to get whatever is not necessarily needed.
oasete y. tin roofing.
oasuuw v. to empty.
oat n. 1. house thatch rafter 2. one time.
oateei n. this current time; this era. See: oaton; oatowe.
oato n. era. See: oateei; oatowe.
oatoon n. type of sweet coconut with edible husk.
oatoow v. to measure depth.
oatopwei n. type of vine. Piper fragile.
oatowe prep. the time or era before the one which we are in now. See: oaton.
oatoat n. a written plan of action for something.
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<tr>
<td>oattoaur</td>
<td>v. to eat (polite form).</td>
</tr>
<tr>
<td>oattoaur  v.</td>
<td>to spit.</td>
</tr>
<tr>
<td>oauow</td>
<td>n. area of the reef face where waves break.</td>
</tr>
<tr>
<td>oaurora</td>
<td>n. shell.</td>
</tr>
<tr>
<td>oaut</td>
<td>v. to put something into something; to fill.</td>
</tr>
<tr>
<td>rhoapwu!</td>
<td>we a oau! nong iig noan raw we The woman is putting the fish in the cooking pot.</td>
</tr>
<tr>
<td>oawonog</td>
<td>n. area of the reef face where waves break.</td>
</tr>
<tr>
<td>oauwaen</td>
<td>n. flowering part of the coconut tree.</td>
</tr>
<tr>
<td>oawut</td>
<td>n. part of lee platform on a canoe.</td>
</tr>
<tr>
<td>paach</td>
<td>n. thunder.</td>
</tr>
<tr>
<td>paai</td>
<td>n. arm.</td>
</tr>
<tr>
<td>paan</td>
<td>n. coconut husk used for caulking a canoe.</td>
</tr>
<tr>
<td>paarang</td>
<td>n. iron; steel.</td>
</tr>
<tr>
<td>paas</td>
<td>n. one section of sugarcane or bamboo drifting on the sea.</td>
</tr>
<tr>
<td>paat</td>
<td>v. to dilute or mix.</td>
</tr>
<tr>
<td>paawon</td>
<td>n. coconut that has fallen to the ground and has rotted or has been partially eaten by rats.</td>
</tr>
<tr>
<td>pagiuw</td>
<td>adv. across.</td>
</tr>
<tr>
<td>pagiuwaenmas</td>
<td>n. part of a canoe holding prows.</td>
</tr>
<tr>
<td>pai</td>
<td>n. 1) hand. 2) paw of an animal.</td>
</tr>
<tr>
<td>paip</td>
<td>n. pipe. From: English.</td>
</tr>
<tr>
<td>paiun</td>
<td>n. wing of any flying creature - bird, insect, etc.; his/her its hand, wing.</td>
</tr>
<tr>
<td>paiun mwaeirike</td>
<td>n. part of a canoe navigator's bench.</td>
</tr>
<tr>
<td>paiunmaniuk</td>
<td>n. pieces of wood used in house eave overhang.</td>
</tr>
<tr>
<td>Paiunnmannefaeng</td>
<td>n. the star Procyon.</td>
</tr>
<tr>
<td>Paiunnmanmecoor</td>
<td>n. the star Canopus.</td>
</tr>
<tr>
<td>paiurhoapwut</td>
<td>n. left hand.</td>
</tr>
<tr>
<td>Paiyeor</td>
<td>n. the star Beta Aquila.</td>
</tr>
<tr>
<td>Paiyfaeng</td>
<td>n. the star Gamma Aquila.</td>
</tr>
<tr>
<td>pakeroo</td>
<td>adj. stupid. From: Japanese.</td>
</tr>
<tr>
<td>paniuwaen</td>
<td>n. right hand.</td>
</tr>
<tr>
<td>paniuwaeni</td>
<td>v. to reply.</td>
</tr>
<tr>
<td>pantun</td>
<td>adj. large (English &quot;pontoon&quot;). From: English.</td>
</tr>
<tr>
<td>panuw</td>
<td>n. navigator; captain.</td>
</tr>
<tr>
<td>pangku</td>
<td>adj. flat. From: Japanese.</td>
</tr>
<tr>
<td>papwiy</td>
<td>n. pig. See: sinoo.</td>
</tr>
<tr>
<td>parheparh</td>
<td>n. place where sections of canoe lateen boom are joined.</td>
</tr>
<tr>
<td>pas</td>
<td>n. driftwood onshore.</td>
</tr>
<tr>
<td>pasemwetekkai</td>
<td>v. to drift quickly.</td>
</tr>
<tr>
<td>pasiseo</td>
<td>n. passenger. From: English.</td>
</tr>
<tr>
<td>pat</td>
<td>adj. cold.</td>
</tr>
<tr>
<td>pat</td>
<td>vt. to mix.</td>
</tr>
<tr>
<td>patepat</td>
<td>adj. cool; cold.</td>
</tr>
<tr>
<td>patere</td>
<td>n. padre. From: Spanish.</td>
</tr>
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<td>patpat</td>
<td>adj. cold.</td>
</tr>
<tr>
<td>pattiri</td>
<td>n. battery. From: English.</td>
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<tr>
<td>paei</td>
<td>n. arm.</td>
</tr>
<tr>
<td>paei2</td>
<td>n. cemetery.</td>
</tr>
<tr>
<td>paeiniu</td>
<td>n. coconut leaf.</td>
</tr>
<tr>
<td>paen</td>
<td>n. dry.</td>
</tr>
<tr>
<td>paeini</td>
<td>n. coconut frond.</td>
</tr>
<tr>
<td>paeni</td>
<td>v. to lead.</td>
</tr>
<tr>
<td>paepae</td>
<td>vt. to count.</td>
</tr>
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<td>paeiraaek</td>
<td>n. possessions; belongings.</td>
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<tr>
<td>pei</td>
<td>1) dust, particles of dust. 2) a trashed environment.</td>
</tr>
<tr>
<td>peipei</td>
<td>n. coconut husks after separating from the nut.</td>
</tr>
<tr>
<td>penaaei</td>
<td>n. type of vine. Bioscorea bulbifera.</td>
</tr>
<tr>
<td>penan</td>
<td>n. pelvic fin on a fish.</td>
</tr>
<tr>
<td>penangnang</td>
<td>falling down; starting to rain.</td>
</tr>
<tr>
<td>penai</td>
<td>n. playing cards (English &quot;play&quot;). From: English.</td>
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<tr>
<td>peoltaen</td>
<td>n. red hibiscus bush.</td>
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</table>
peoiucon

peoiucon n. coconut husk. See: gotoot.
peon adj. empty. See: peo.
peon wanwan n. flower.
peoneong n. rough seas.
pepeo n. meeting.
— v. to announce (uncommon).
pepeo n. broom. See: purumw.
pepwerb n. type of flower. *Caitharanthus roseus.*
peorh n. present, gift.
peosap v. to slap in the face.
peoyoan n. type of bush.
peras n. rice. *From:* Malay.
peraen n. mind; thought; sentence.
pigiram v. to distribute. *Ra pigirema noa iig kewe They are distributing the fish*
piif aess n. beef hash. *From:* English.
Piik n. Pikelot island.
Piikaineo n. W. Fayu atoll.
piinot n. pilot. *From:* English.
Piling n. V-shaped star constellation consisting of the stars Theta, #22, and Kappa Andromeda.
piing n. house end wall gable.
piing n. pin. *From:* English.
piinga n. pineapple.
pily n. sand. See: pippy.
pikaet v. to baby sit.
pliikiplik v. to snap.
plikseon n. picture; photograph. See: sasing. *From:* English.
pin n. taboo; forbidden.
pinoan other canoes.
pipi n. 1) glass. 2) mirror.
pipiyy v. to look at.
pipiyy v. look for.
pipwak v. to sprout; open up; ready to bloom.
pirhe n. leg; foot.
pirheen n. his/her/its leg. See: pirhe.
piron feonak n. supports of navigator's bench on canoe.
pis n. splash.
pisaekiy n. (my) possessions; materials; supplies, etc.
Pisaen Worhaenak n. a bank near Worhaenak.
Pisaen Worhaefang n. a bank near Polowat.
Piserah n. Pisarach island in Namonuito atoll.
pisikit n. biscuit. *From:* English.
ppiy

ppiy n. beach; sand; sand; beach. See: pi.

ppwaier n. double-lined mackerel.

Grammatocynus bicarinatus.

ppwak v. to bloom.
— n. just before dawn; blooming of flowers.

ppwan adj. cloudy.

ppwang adj. loose.

ppwarh adj. loosening a rope.

ppwarh n. wrinkles on the face.

ppwas adj. dried up.

ppweon adj. dirty.

ppwin adj. thick with coconut milk; dirty hands.

ppwo vt. to pound, as roots for making faluba, an alcoholic coconut juice drink.

ppwo n. date.

ppwo n. a promise.

ppwoar adj. bend; curve; not straight.

ppwoar n. box.

ppwu betelnut; fart; conchshell sound.

ppwu v. to cook by boiling.

ppwun vt. to burn something.

ppwunn n. keel (of a canoe).

ppwunn n. fire; flame; burn; burning.

ppwunn n. heart.

ppwur v. to peel.

ppwuyong n. snake. From: Palauan.

ppken n. belly, stomach. See: wuupw.

Punap n. Pulap island.

purumw n. broom. See: peopeo. From: English.

puuw n. straight part of the boom on a canoe.

pua adj. rotten.

puaa vt. to sing; to dance.

pwaak adj. safe.

pwaui n. bamboo.

pwaipwai adj. greedy.

pwaan conj. also, too, and.

Pwanaw n. Palau.

pwapwa adj. happy.

pwassas adj. not normal; unnatural behavior.

pwae v. to come into view; located.

pwaaehi n. bucket. From: English.

pwaei n. pearl shell fishing lures for pole and line fishing.

pwaeioan n. pearl clam.

pwaeipwai n. papaya.

pwaeipwai n. papaya. Carica papaya.

pwaeipwai n. papaya.

pwaeisak adj. to untie.

pwaeisak v. to untie.

pwaeienn v. to tour or sightsee.

Pwaepwaei Nemetaw n. a bank near Piik.

pwaereiita v. admit.

pwaerri n. a type of lizard.

pwe FUT. will.

pwe conj. could; because.

pweaniu n. fire built near the men's house when men return from fishing to cook fish for their own consumption.

pweerh adj. to be hot.

pwegoan n. bcdbug.

pwe adj. rotten; old.

pweipwog v. to carry; to gather. mwaen we a pweipwog rboo. the man is bringing a bunch of copra.

pweetai n. soil, earth, dirt.

pwenang type of tree with fragrant leaves ("ylangyylang").

pwene

pweoiupweok v. to bring or take. See: pwiki.

pweon n. taro patch.

pweranta n. porch (English "veranda"). From: English.

pweroaus n. ears (honorific). See: saening.

pweroaus n. his/her ear (polite form).

pwehikar n. warm or hot.

pwehikar adj. hot.

pwehikarh adj. white. He also has a white cat.

pwetai conj. that, also.

pwetaei v. (to be) fat.

pwewu v. to bring a fish trap to the surface.

pwi same-sex sibling, kinship terms where the speaker and kin relation are the same-sex.

pweiwou v. to bring. See: pweoiupweok; pwiki.

pwiipwii n. used to refer to a sibling of the same sex. See: mwenge.

pwiirh (our) brother.

pwiki v. bring. See: pweoiupweok.

pwikinntcoi n. whirlwind.

pwin gen. brother of.

pwin v. to pole fish.

pwineoi n. place.

pwiinaonowas v. to fish during the daytime.

pwiirich n. bridge. From: English.

pwiisaoan n. loom for weaving.

pwiitipwit n. watery substances.

pwiukiou n. navel. Variant: pwiukiou.

pwiukiou n. 1) joint of the human body; joint_of_plants, e.g., pwiukiou wan irae, 'joint of a tree'. 2) pwiukiou wan irae the joint of a tree See: oarburhu.

pwiukiou punb n. elbow.

pwiukiouwirhe n. knee.

pwiukiou n. 1) knee joint. 2) a curved reef that
connects with the shoreline. The human leg is smooth until it reaches the knee where the bump of the knee joint is found. This is compared to the increasing shallowness (smoothness) of the reef as it eventually meets the shoreline.

* pwiuneoi n. place; location; spot.
  pwiuniwai n. (my) wife.
  pwiuniwan mwaen n. husband.
  pwiuniwan rhoabut n. wife. See: pwiuniwan.
  pwiunniu v. to break.
  pwiunniuw vI. to break; to hold something and bend it until it breaks.
  pwiungiun adv. really; truly.
  — n. fact; truth.
  pWiungpwiung v. to discuss or talk about; discussion.
  pwiuppiuniuw ad}. married; to be married.
  pwiuriuw n. buttocks (less polite term). Used primarily among men. See: aep.
  pwiyow v. fishing with a fish trap.
  pwo ad). bulging and rounded; pregnant.
  pwoiupwog v. to get; to take. See: pweoiupweok; pwiki.
  pwon v. smell.
  pwon when something gets in your eye.
  pwonnoa n. crowd.
  pwong n. night; night time; darkness.
  pwoongin gen. night of...
rangrang

Variant: rangerang. n. yellow.
Rapiragirh n. a homestead area on Satawal.
ras vt. to pull something until it breaks.
rasras vt. progressive form of ras; the continuous pulling of something until it breaks.
rae n. branch of a tree.
raek n. year. See: raen.
raekeraek vi. to recall something from memory; to think about something. See: maengmaeng.
raekirh n. mahoghany tree used for medicines, canoe building, paddles, etc.
raen n. day. See: rack.
raerae n. saw. See: reeree.
reere n. pair of vertical stripes carved into side of canoe.
raesim n. rainbow.
re subj.PRO. they; third person plural subject pronoun.
ree- locative noun 'at'. reel 'with me'
reen prep. for; with; in the company of. May I stay with you?
reeon n. rudderfish. Kyphosus sp.
reee n. saw (tool); to cut into pieces. See: raerae. Variant: reeree.
reei vt. to cut using a saw. John e aeae reeree pwe e ree i aeaemweaoi irae me nasam, nge Mary e kopokop maniuk me neimw. 'Outside, John cut the wood using a saw, while inside Mary cut the chicken with a knife.'
reitio n. radio. From: English.
ren prep. at; by.
reot v. to comb hair back and tie in preparation for fighting or war.
repii n. knowledge, knowledgable.
reply n. knowledge.
Reppuangelug n. personal name.
rewai n. traditional comb.
rewaen n. cooking pot.
reyiko n. black and white cat.
rig adj. small.
rigrig adj. progressive form of rig; smaller.
riing n. ring. From: English.
Rhikomwaen Faen n. twenty-sixth day of the month.
Rhimwenweni Plukiuw n. a bank near Woleai ("Earl Dalhousie Bank").
riu adj. panic.
riuapwiukiu two hundred.
riuapwiukiuw n. two hundred. Also riuwaepwiukiuw.
riukiupaat to do bad things; to act as if you don't have to work.
riur vt. to gather.
riutiufeor v. to lie; lies.
riuw n. two (enumerative).
Rhiuwapwong n. ninth day of the month.
riuwaeta v. to be surprised.
riuwaepwiukiuw n. two hundred.
riuwefarh n. two; counting number for long things.
riuweik n. twenty.
riuwengeras n. two thousand.
riawai v. to go away from.
ro n. eggs of crabs or lobsters.
rongolya adj. naughty.
rongorong vt. to hear. See: rrong. Variant: rrongong; rrongorongo.
room n. room. From: English.
roong v. crawling.
roop v. fishing using coconut fronds to scare fish into the net.
rooo v. to carry.
roorh n. darkness.
replian n. type of rope made from sisal.
repil v. to destroy; break.
rorhopwak adj. stupid.
Rhow n. star constellation representing a dip net Corona Borealis.
roagmw n. type of land crab.
roagumw n. land crab.
roangroang adj. round.
rrara n. rib. See: raara; rhiuraara.
rriu adj. surprised; to be frightened, afraid.
rrong vt. to hear. See: rrongorong.
ruir v. to gather.
rukurhuk n. hilly range.
rume n. large glass bottle.
rulu n. number two.
Rhuuk n. Truuk (Chuuk).
ruwa- n. root for counting 'two'.
Ruwoa n. Ruo island in the Hall group of Chuuk State.
rhaan

rhaan n. fresh water.

rhaaniamas n. tears (from crying).

rhag conj. and.

rhaiwan n. type of vine. Ipomoea littoralis.

rhak adv. just.

rhan n. water, fresh water. E ikin or ipitan pwe wopwe pweipwog rhan ika wopwe waeii It is also very important to bring containers of water on the canoe. See: rhaan.

rhanepwerh n. hot water.

rhaniun n. juice of or liquid from something.

rhapin gen. beginning (of). See: rhaep.

rhaw adj. slow; not fast.

rhaep n. type of canoe paddle shaped like an oar.

rhaep n. cover (of a pot, box, etc.). See: rhaep.

rheep n. cover (of a pot, box, etc.). See: rhaep.

rheep v. to begin.

rheepataen n. beginning or starting.

rhefp v. to row (a boat).

rhefou v. to habitually use other peoples' belongings without permission.

rheisangeo v. to make up a story; to relate something without knowing its meaning, or if its true.

rheonganaewan n. his/her/its tongue. See: rheonganaewan.

rheon n. leaf.

rheon n. tongue.

rheon wanwan n. leaf of tree. rheon maei 'leaf of breadfruit tree'.


rheonap n. bird (brown noddy). Anous stolidus.

rheonaene reitewaei n. type of bush. Blechum brownei.

rheonepan adj. width; thickness.

rheonifarh n. hat, cap. Pweipwog rheonifarh pwe anniuriumw rhino waen waii Take a hat to cover your head during the daytime

rheoniuwan n. his/hers/their tongue (polite form). See: rheoniuwan.

rheoniuk n. type of bush. Asplenium nidus.

rheonganaewan n. his/her/its tongue. See: rheoniuwan.

rheorhoeo n. massage.

rhep v. to steer, steering.

rheperhep v. to kick.

rhepeti v. to kick.

rheri v. to obtain (impolite).

rhia n. mangrove.

rhirhi v. dipping something into a liquid (cleaning, or while eating, etc.).

rhirhi n. a type of fern. Polypodium scolopendria.

rhiitae v. to begin; began.

rhimereos n. a man who joins a group (as for fishing) for the first time; newcomer, novice.

rhimw n. head. See: weinaeng.

rhimwen

rhininek n. locally grown tobacco.

rhirhi v. to rinse; to dip food into something; also a fern-like plant. Rhoapwut we a rhirhi iig 'The woman rinses the fish'

rhiu n. bone.

rhiuk n. leaf basket.

rhiukerhiuk v. to get firewood.

rhin gen. Used to determine the origin of a bone, e.g., 'bone of (a man, dog, cow').

rhun aeremas n. human skeleton, lit. 'bones of humans'.

rhunap n. part of canoe hull.

rhunap n. backbone.

rhungaep n. the keel of a canoe.

rhuraar a rib. See: raara; rrara.

rhiubhiu adj. thin (people).

rhiurhiu n. main part of a canoe's vertical boom.

rhiuw v. to leave or get rid of.

rhuwen still. He is still reading.

rhiuwen v. twist it.

rhiwo n. stomach parasite found in tunas. Hirundinella vetricosa.

rho n. copra, dried coconut meat.

rho adj. powerful.

rhofaisaening n. top of the (human) ear.

rho n. copra.

rhook adj. angry.

rhoooka pro. them; those people.

rhoomoaan n. copra nut with nothing inside.

rhoopw n. map, chart.

rhoorhoorhow n. lines used on a canoe sail's lashings.

rhoorhow n. constellation denoting the 12th sidereal month.

rhopwaeineo n. loincloth used only for fishing.

rhopwoarhow the top part of the beach before reaching water's edge.

rhow n. scoop net using in fishing.

rhoworhow n. rock wall.

rhowa n. wall.

rhoa n. crew; people; group of people.

rhoakenan pro. them, they.

rhoan n. the color black; dark. See: rhoan piung.

rhoan piung n. black.

rhoan tottot maan n. hunter.

rhoanengaeng n. worker.

rhoaniuwoamw v. to accompany. See:
rhoanoppiung

tapweyoamw.
 rhoanoppiung adj. black. Tamag e weri erhai
mwi e rhoanoppiung
rhoanwur n. player or participant in a game.
 rhoangaerop n. points at sea where island
appears as bumps on the horizon.
 rhoangi v. to weigh something; weigh it.
 rhoapwut, adj. left (direction). peig rhoabut
 'left side.' See: mwaen(.) Variant:
 rhoabut.
 rhoapwutuanian n. young woman; girl.

rhoarhoa n. to press down; loaded, overload.
 rhu vt. to join a club; people coming together;
to join or bind two pieces of material.
 rhufengaen adv. together; put together.
 rhug n. mountain.
 rhuk n. hill.
 rhukurhuk n. pile; assemblage of material such
as sweet potatoes, books, rubbish, etc.
 rhunong v. to be a part of.
 rhungiy vt. to meet.
 rhuk n. hill or mountain.

S

saaif n. purse.
 saak n. foot of a canoe's mast.
 saam n. father.
 saan n. rope.
 saapweiun n. his/her face (polite form).
 saar n. knife.
 saasing n. picture, photograph. From:
 Japanese.
 saatim n. sardine. From: English.
 saaw adj. ashamed.
 safesafe n. nest. See: fasefas.
 sai v. to travel by any means: air, sea, land.
 saii v. to journey.
 saim n. voyagers.
 saingo adj. last. From: Japanese.
 Saionara greet. goodbye. From: English.
 saiyoar n. fishing to obtain food for the whole
community.
 sakiru n. the back of a man or animal.
 sakiru v. to look away, look up.
 sakiru n. drifting bamboo.
 sakirucemaw n. type of insect.
 sakirucian gen. his/her back.
 samenap n. grandfather.
 saning n. ear. See: saening.
 saningan gen. his/her/its ear.
 Sante n. Sunday. From: English.
 sangi prep. beyond; of.
 sangiyoan n. first few leaves close to the
coconut frond.
 sango n. pieces of coral used for decorative
purposes. From: Japanese.
 sap adv. no; not.
 Sapan n. Japan.
 sapiyanwomineuo n. hips.
 sapwenaek v. to dangle; hang down, move to a
different position.

Satawalese — English Dictionary
saentiw

saentiw n. part of a canoe's vertical boom.

saenuwp n. lashings for a canoe sail spiller lines.

saeng vi. to cry. Variant: sang.

saengeras n. one thousand.

saengeraek n. the roaring sound made by the wind.

saengir n. yellowfin tuna larger than 20 pounds. *Thunnus albacares*.

Saepiimeniuk n. an offshore bank near Piik.

Saepiimenoan n. a bank near Piik.

Saepiy n. star constellation representing a bowl; *Dolphinus*.

saepiy n. dish; bowl.

saer v. dismiss; cause to leave.

Saerepweon the star Corvus.

Saerepweon v. to scrape off the outer layer of taro; when young coconut shoots are first visible.

saerh v. to come into, come towards.

saet n. sea; ocean; salt water, or body of salt water.

saew n. shy, ashamed.

saewaerhawaerh vi. to try.

saerh v. to come into, come towards.

se  n. penis.

-se neg. particle of negation.

sefan v. to return.

sefaen v. to come back; go back; return; backwards; to do again.

sefearth adj. bad. Used by older speakers. See: ngaw.

seig

seik n. ten (enumerative).

sekach adj. bad; not good.

semai adj. sick.

semaiurpwong n. goat fish.

senarah n. (our) father.

semei n. my father.

semena v. didn't (do something).

sena n. sailor. From: English.

senap n. master builder - verify - does this apply to CANOE builders?

senapiy Variant: selaply. n. money.

seo rested.

seoew n. sickness as a result of hunger.

seoiu n. womb.

seoit n. plumeria tree. *Plumeria rubra*.

soeki v. to pick fruit (bananas, etc.) that grows in bunches.

seon n. scrotum.

sonap

Seoreng n. an offshore bank near Piik.

Seoreng n. woman's coming of age ceremony.

seoeseo v. resting.

Seota n. the stars Enif, Delta, Upsilon, Alpha, Chi Equuleus.

Seota n. a month in the sidereal calendar (April).

seow n. big coconut.


sepan n. shearwater (bird). *Puffinus pacificus*.

sepaekini v. change direction of sailing by shifting the sail.

sepoar n. dolphinfish. *Coryphaena hippurus*.

sepoaw n. coconut leaf mat.

sepwin n. shovel.

ser n. crash.

seramaram v. to turn yellow.

seranimwen n. line on a canoe sail.

seraw n. barracuda. *Sphyraena sp*.

seraek v. to sail.

serengi n. chance.

serrai n. plants which grow along the beach.

ssésemwai adj. healthy.

sesoan adj. low (height). *Ant: taekias*.

sessai v. to voyage.

sessoat n. to taste.

sessoat2 vi. to try.

si subj. PRO, first person plural inclusive subject pronoun.

silp v. to take a puff; smoke.

silpwa n. goat (English "sheep"). From: English.

sikketa n. coat or jacket. From: English.

sikoki n. airplane. From: Japanese.

sinaenginiou n. jellyfish.

sinis n. cents. From: English.

sinisii n. change (money).

sino n. pig. *Sino efaarag me fattapw*. Pigs can walk and run.

sinoo n. pig. *See: papwiy*.

sinsei n. teacher. From: Japanese.

sipitan n. hospital.

sirhoan n. millipede.


sitoowa n. store. From: English.

siuim n. large clam.

siunmoat n. seat in canoe hull where the person bailing sits.

Siunniniu aenganetow n. jellyfish.

skooso n. airport. From: Japanese.

skuun n. school. From: English.

soiow n. a group (of something).

sonap v. waste; to waste something.
sonap

sonap n. disrespect.
sonotaw n. soldier. From: English.
Songeron n. Son sorol island.
soong adj. angry; anger.
soongon anger from or because of.
soop n. soap. From: English.
soopwukes v. to help a group of workers.
sooram n. house upper ridge pole.
soosoo v. to tie up the outrigger onto the canoe.
sopwotiw v. to drip.
sopwukan n. clouds which are a sign of good weather.
sopwuyas n. omom.
sormei n. moth.
soromi v. to suck.
Sorhaei Saeitae n. a bank near Piik.
5050 n. lashings of outrigger float on a canoe.
sossong ad). emel; always mad.
Souk n. Pulusuk island.
soumaei n. breadfruit magician.
sosso v. to sign; pledge. From: English.
sossoon n. egg.
ossoowoon n. chief.
ossoan n. curved part of the boom on a canoe.
ossoanpwai n. singer.
Soaparh n. nineteenth day of the month.
Soaparh Memwir n. twenty-third day of the month.
sopwesi v. to continue.
sopwoi at the end.
Sopwoisou n. Soapwoisou.
sopwon n. the end of something.
sopwonirae n. stick, rod.
sopwonopwon n. stripe.
sopwonunus n. blanket.
sopwov neg. don't, didn't, wasn't, isn't, etc.
saar adj. none.
saaropwurh adj. crazy; to act differently.
saaroosar adj. abnormal; crazy; to act other than normal.
soa adv. always.
souappai n. leader.
souafang n. snake; member of the word class noaput. See: noaput.
souaafang n. long thin creature.
souafita n. fisherman.
souaunfinow n. soldier; fighter.

soawsoaw n. bac magic; magic spell.
sawuni v. to wait for.
sawyoatupwumpw n. a joker.
spitaan n. hospital. From: English.
spuun n. spon. From: English.
ssaf v. to straighten out, especially the line on a fishing pole.
ssak adj. depleted; empty.
ssaw v. to walk on the reef searching for octopus.
ssenng small moss that grows under and near gravel in the village. Pilea microphylla.
sseo n. meeting; assembly.
ssesok adj. full. Ant: peo.
ssesokoseok v. to pick or cut fruit that grows in bunches.
ssesor adj. speaking loudly.
ssiopw n. sound made by a baby chicken.
ssiun v. to look towards.
ssomw adj. eager to eat or drink.
ssong v. to darken.
ssow adj. a lot; many.
ssoa n. seat on a canoe.
ssonofloat n. part of a canoe strake platform holding mast step.
ssoapn box for storing small fishing gear.
staeti v. to study. From: English.
stoof n. stove. From: English.
stoowa n. store. From: English.
sugi v. to open.
sukkar n. sugar. From: English.
sukun n. school. From: English.
sunwunuta n. dwarf.
sunoa imper. go away!
sungs v. to draw or color in.
supuun n. spoon. From: English.
supw v. born.
supwa n. cigarettes, tobacco.
suuki v. to open.
suup n. any kind of poison.
suuwa n. lee platform timbers on a canoe.
suwenii v. to change.
swiisch n. switch. From: English.
swiist adj. sweet. From: English.

-t n. root for counting 'one'.
ta dir. up.
taa n. intestine.

-taaim n. time. From: English.
taam n. canoe outrigger.
taan n. guts; intestines.

Satawalese — English Dictionary
Tanaupw  

**Tanaupw** n. star constellation; rising of Southern Cross.

taaaw  adj. far away.
stakusang  n. carpenter. From: Japanese.
tainamiach  n. dynamite. From: English.
takinuwaar  n. swordfish. *Xiphias gladius*.
tama  n. light bulb; marble (Japan). From: Japanese.
tamaapung  n. general name for driftwood.
tann  n. dream.
tangiu  v. to slide off slip while climbing.
tapeoiuriur  v. accompany.
tapeoiuriur  adj. hanging.
tapeonpeon  n. type of driftwood.
tapei  v. to go with; to follow.
taw  n. light bulb.
taw noa  adv. far away.
taw  adj. able.
tae  loc. noun. up, upward; directional marker.
-tae  dir. directional 'to the east'; upward.
taechiug  hon. honorific term used to call elders to eat.
taemwo  n. a wish.
taennuwoch  adj. unfinished; undone.
taeng  n. tank. From: English.
taepin  adj. particular; kind of.
taepen  adj. such as; like.
taerinap  n. longitudinal tie beam in a canoe house.
taetae  n. part of lee platform on a canoe.
telefoon  n. telephone. From: English.
tee  v. to score a point. From: Japanese.
tee  n. tape. From: English.
tefirae  n. type of driftwood.
teiipwo  n. type of flower. *Ocimum sanctum*.
temaagoo  n. cigarette. From: Ulithian.
temaem  n. our father (prayer?). From: Ulithian.
temak  adj. big; large; huge. Syn: faerekit. See: temoakonoa.
temoakonoa  adj. bigger; make bigger. See: temoak.
Tenapwog  n. Tenapwog.
tengae  v. to invite; request.
Teneraenoniuicen  n. star constellation of Betelgeuse and Rigil.
tengewa  n. telephone. From: Japanese.
tengki  n. light; flashlight. From: Japanese.
tee  v. to crawl; to climb. See: teonnaw;
tipangi

teroperak.
teenaw  n. to creep; crawl. See: teo.
teongiu  v. to smell.
teroperak  v. to crawl.
tyreong  n. commotion. See: aeiiff.
toeri  v. to catch.
toetae  v. to climb up.
toeto  v. to pick (coconuts).
tepa  v. to care; mind.
terangku  n. suitcase (English "trunk"). From: Japanese.
terap  n. ladder.
terat  n. light bulb.
tete  v. to sew.
teteineamw  n. part of canoe outrigger support lashings.
tettar  n. house overhang; eave.
tettaen  n. arrangement.
tewaat  adj. haste; shy.
Tewuus  n. god (Latin "Deus"). From: Latin.
tilk  n. type of fern. *Cassytha fliformis*.
tilkow  wrapping the end of a fishing pole.
tiin  n. general term for a type of fish (anchovies).
tiin  n. can. From: English.
tiin mwoon  n. a small fish, probably a fusilier. *Caesionidae*.
tiin niuwaek  n. a kind of small anchovy or sardine.
tiin pwerh  n. a type of small anchovy or sardine.
tiiti  v. to invite.
tiitt  n. wall of a house. See: rhoworhow.
tiketik  n. small adze with a chisel-size blade.
tikiri  n. bowl.
tikitik  n. sound.
tinaemenaei  adj. talkative.
tinaenet  n. sunshine.
tinen  n. color.
tiniagaek  n. a crack; to be cracked.
tinikaeng  v. to be fast; hurry up.
tiniki  n. paper. *tiras tiniki* , "(to) cut paper."
tinikii  n. papers.
tinikly  Variant: tinici. n. paper.
tiningaek  n. a cut.
tiniyar  n. hunting for coconut crabs.
tiing  n. to push.
tingli  Variant: tingly. n. vagina.
tingaor  v. to ask (a favor).
tiogang  n. tapiroa.
tiou  n. nine.
tipangi  vt. to help someone.
tipaechem adj. smart; clever.
tipaefirh adj. awake.
tipaefirh v. to respond to a sound at night.
tipaeni v. to want; like; prefer; accept.
tipaengi v. to help.
tipaetip n. wood chip.
tipimwaramwar v. to wonder.
tipingaw adj. angry, sad.
tipitip v. to blame.
tiras n. scissors.
tirou n. coconut leaf map used on a canoe.
tittinap v. to tell stories.
tiukimii v. to wrap.
tiukiumakium v. to wear a loincoth.
tiukiutiuk n. package.
tiukiutiuk v. to wrap.
tiukrakerak touching quickly.
tiumiuniuw v. to take care of; protect.
tiunaaw n. lips.
tiunawe n. lips. See: tiuniuyewarh.
tiuniuyewarh adj. used when referring to the lips. See: tiunawe.
tiut n. breast. See: tut.
tiutae v. to swim against the current; to swim to the surface.
tiutiu v. to bathe, shower; swim.
tiutiu v. to step down; left behind.
to loc. from point of origin.
Toich n. Germany. From: German.
tongotong n. tentacles.
toog n. yam. Ken e gen toog. Ken is digging yams.
toon n. top part of a canoe mast.
toor n. jumping or diving.
tooto v. arrive.
topon n. bottom.
tor n. when a fish is hooked.
tori conj. until.
toroff v. to catch something using the hands; e.g., to catch fish in the hands while swimming; catch!
torofinoa v. to catch.
torotae v. to leap.
totter v. to catch.
tou v. to stab.
tounap adj. many. See: touneper.
touneper adj. many. See: tounap.
townap n. abundance.
toagoropai n. a small lizard.
toagota n. doctor.
toakesae n. line on a canoe sail.
toakota n. doctor. From: English.
toakuu n. yellowfin tuna. Thunnus albacores.
ton n. sky. ton arowarew light sky
tonp n. cloud. See: tonp.
tonpwoap adj. cloudy.
toarumrum adj. coarse.
toarus n. squash.
toatao v. to wash; method of making sennit rope.
toauer n. channel; pass.
toaun n. towel. From: English.
tteong v. to smell (impolite).
tti v. to push.
Ttifatun n. a bank near Piik.
tilik adj. bitter.
tilik n. waiting sound; hard taste.
ttilkin n. sound (made by an animal).
ttilkwamwai adj. softly.
tinepat n. messenger.
tip v. to blame.
tiumwun adj. careful.
tiit v. to close.
tiong n. love.
ttor v. jump.
ttonoa adj. lost, fell down.
tto n. a spear.
ttoowuw to spear a fish or go spear fishing.
tupw n. gift; to give a gift.
tukufaii adj. a term for old; referring to elderly people. Ant: oniakaet.
tukufaei adj. old in years (for humans and animals).
tumwri v. to lick.
tumwukaeng v. bulge out; stick out. See: tumuw.
tumwun v. to stick out; protrude. tumwun ean mananaen head of a bird. lit 'sticking out-its mouth-creature-that flies'
Tumwur n. the star constellation Antares. See: Pariungaei Tumwur.
Tumwur n. a month in sidereal calendar (January).
tunong v. to dive.
tuwp caught.
tupwafoor n. two by four (wood). From:
tupwona

English.
tupwona v. to wade.
tut n. breast.
tutu n. sack or bag.
tuuk n. sack; bag. See: tuutu.
tuuk n. boxing or fighting.

U - u

ugerh n. big black ant.
Ulitiu n. Ulithi atoll.
uki v. to blow like the wind.
ukusor n. first person to arrive at a place before dawn.
ummwaen n. hermit crab.
ummarked obj pro. third person singular object pronoun.
Unoun n. place name of an atoll in Yap state.
unounot n. boiled hard coconut meat rolled into a ball and eaten as candy.
ununun prep. about.
unut n. puberty in girls.
unuun adj. circular.
Upwaen Mæi n. an offshore bank near Souk.
ur v. play.
Uraaw n. a homestead area on Satawal.
Urouranu n. an offshore bank near Satawal.
urr v. to play; to dance.

W - w

wa PRO less emphatic second person singular 'you' - often used with wo.
waa Variant: wa. n. canoe; boat; any vehicle.
waa n. vein; artery; blood vessel; sinew.
waa- cls. classifier used for vehicles.
waa aeniaen n. airplane.
waan n. root of a plant.
waar n. root of a plant or tree.
waas n. bow; pole.
waawa w. to ride or drive.
wafaniuwe n. boat.
waiia n. wire. From: English.
wainiuin n. submarine.
wairaes adj. difficult.
waiit adv. forward.
waiiu- n. root for counting 'eight'.
wami poss. yours (3s). Used with vehicles.
wami stosa, wami waa. 'your (3s) car,' 'your (3s) canoe.'
watetomoak n. big vehicle, ship, etc.
waei poss. my, (1s) Used with vehicles. waei stosa, waei wa. 'my car,' 'my canoe.'
waei saenniseraeg n. part of a canoe's vertical boom.
waei n. to go on a trip or voyage; trip, voyage.
waeinnin n. point of connecting mainsheet to canoe sail.
waeras adj. hard; difficult.
waerhe n. sticks supporting canoe's outrigger.
waeler n. place reserved for men's food.
waeso n. canoe's outrigger boom stringer.
waetaeketae adj. surprise.
waeyta n. wire. From: English.
waenafaech n. part of canoe sail lashings.
waeniaeng n. stringers of outrigger float on a canoe.
waer n. sickly coconut with no meat or juice inside.
waerplik n. type of bush that resembles a small flame tree. *Casalpinia pulcherrima*.
waescraek n. sailing canoe.
waetewaet v. to look for trouble or pick a fight.
waenifaniuw n. car; automobile. See: *sitoosa*.
-we def. the. Variant: we.
we2 prep. from.
wei adj. like; similar to.
Wetimerow n. Olimarao atoll in Yap State.
weinaeng n. head (honorific); top; upward; in the sky; high up; above. See: *rhimw*.
weinaengin n. his/her head (polite form).
weirikirikiraeremas n. zone at sea where people on beach are visible.
Weisou n. a homestead area on Satawal.
weku n. type of tree. *Casuarina equisetifolia*.
wenen adj. straight. See: wenewen.
Weneoge n. the star constellation Ursa Major.
wenepwu n. luck; lucky.
wenepwu n. type of tuna school; no birds or other signs visible.
wenewen adj. straight. See: wenewen.
wenebu n. luck.
weni prep. on.
wenifaeng prep. in or on the storage space or shelf.
Wenikeyae n. a homestead area on Satawal.
Wenilki n. a seamount near Satawal.
wenimoan n. clapping on the elbow; sound made at the elbow.
wenimwaeiraen just before dawn.
wenipeikin prep. on the side of.
wenipirhe n. lap - the front part of the human body from the waist to the knees when in a sitting position.
wenipoa loc. on a platform - verify - ANY platform or a CANOE platform?
wenippii n. beach.
weniuw n. point where mainsheet is lashed to canoe mast.
weniuwa n. part of a lee platform on a canoe.
Wennaniut Pwaepwen Wenifaniuw n. a bank near Piik.
Wenupwaen Mweir n. ocean area between Chuuk and Faiew.
Wenupwaen Yeorha n. ocean area between Chuuk and Unoun.
wenupwanon n. ocean area between Chuuk and Pisararh.
weren meram n. moonlight.
weresaeck n. to make bitter.
werewer adj. sparkle.
-wi v. flashing lights; lightning.
weri v. to find; see. See: *woori*.
weriwer n. lightning.
werwer n. lightning. See: werewer.
weti v. to wait. See: wetiwet.
wetiwer v. to wait. See: weti.
wewe adv. alike; same.
wii v. to pull or jerk.
wiwi n. type of tuna school where the ocean surface is churned white.
wiin n. win. From: English.
wilhr n. banana.
wilis v. to eat (polite form).
wiiski n. whiskey. From: English.
wiitae n. to pull up or pull out.
wiitiw v. to remove; take off. *Rhoapwut we a wittiw rewaen iig we* The woman removes the fish pot
Winafar Sotiwi n. ocean area between Neosapwu and Mwirmeo.
wirh n. banana.
wirhi v. to whip. See: *wirhiwhirh*.
wirhiwhirh n. a whip. See: *wirhi*.
witias n. a type of hawk seen only occasionally on Satawal.
wiitae v. to set (something somewhere). *Rhoapwut we a wititae rewaen igwe* Then she sets the pot of fish (on the fire)
wiwi v. to weed. *E wiwi fetin me niuigun inw we imwan* He is weeding around the house.
wo PRO. emphatic form of 2nd person singular 'you' - often used when directly addressing someone (and sometimes with a pointing gesture) and used in conjunction with wa. *Wo pwe nainai noa*
Woleai

rhak nge wa pwikitae reel You will bear your child, and as soon as you do, [you] will bring it up to me See: wa.

Woleai n. Woleai, an atoll in Yap State.

Woireeek n. ocean area between Satawal and Namochek.

Womwano neo n. twenty-fifth day of the month.

Wonapwei n. the Milky Way.

wonkaet n. child.

Wona naen n. a bank near Piik.

wonna dem. (that) man.

wononwae n. navigator's bench on a canoe.

wonorhig n. young coconut tree.

wonoseraw n. one of the thin stripes carved on the side of a canoe.

wonou the number six.

Wonpiik n. a bank near Piik ("Condor Reef").

wontiw v. to lie down. See: woon.

wonn v. type of vine. Sophora tormentosa.

wongwong v. to squeeze; wongwong nong means to pour. rhoapwut we a wongwong nong aring noan rewaen igwe The woman is pouring the coconut milk over the fish.

woonvw n. part of a canoe prow.

woon v. to lay down. See: wontiw.

woon n. canoe outrigger/hull lashing.

woon n. six (enumerative).

woong n. green sea turtle.

woongi v. to taste.

wop v. to hide.

wopw n. part of a canoe hull used for storage.

woori v. to look at. See: weri.

woorh n. support for a canoe outrigger arm.

woorhow n. rain. See: orhouw.

woot n. sweet variety of taro.

woow n. sugar cane. Wonigaet re ngiung woow. The children are chewing sugar cane.

wop v. to hide.

woppw n. type of vine. Portulaca samoensis.

woppwosoaan n. type of plant used for medicine. Hedvyditis biflora.

wopwe (you) will.

woori v. to swallow.

worh n. reef.

Worhaen n. a bank near Piik.

Worhaenhpear n. a bank near Satawal.

Worhaenor n. a bank near Souk ("Lady Elgin Bank").

Worhaenfirh n. a bank near Piik.

Worhaen Fakiunmwaer n. a bank near Woleai.

Worhaen Nar n. a bank near Piik.

Worhaen Nikeriker n. a bank near Worhaenuk.

wuumoan

Worhaen Pwaioan n. a bank near Worhaenuk.

Worhaen Rang n. a bank near Piik.

Worhaen Saefetaen n. a bank near Satawal.

Worhaen Sefang n. a bank near Worhaenuk.

Worhaen Sipwuniu n. a bank near Worhaenuk.

Worhaenfipwiuw n. a bank near Woleai.

Worhaenfirh n. a bank near Piik.

Worhaen Tikiina n. a bank near Piik.

Worhaenrang n. a bank near Eauripik.

Worhaenriorth n. a bank near Piik.

Worhaenisiow n. a bank near Piik.

Worhaen Ilk n. a bank near Piik.

Worhaen Kkioat n. a bank near Worhaenuk.

Worhaen Maen n. a bank near Worhaenuk.

Worhaen Moas n. a bank near Namochek.

Worhaen Mwaer n. a bank near Piik.

Worhaen Naepow n. a bank near Woleai.

Worhaen Pwitiw n. a bank near Worhaenuk.

Worhaen Pwoawp n. a bank near Piik.

Worhaen Pwoar n. a bank near Worhaenuk.

Worhaenuk n. Oroluk atoll in Pohnpei State, thorw pananganang n. misty rain. See: oamwurmur.

worhowunpong n. part of a canoe's bulwarks, Worhoarilkuonong n. a bank near Namochek.

worhoarh n. house foundation.

wot mweoniw n. true taro. Colocasia esculenta.

wotopwai n. motorcycle (English "autobike"). From: English.

wou prep. out.

wonnmas n. front house rafter.

wow loc. noun. outward; directional marker.

woa loc. noun. above; on top of; on. Variant: woaas.

woai prep. variant of woan, on. See: woan.

woai loc. noun. above; on top of; on.

woam poss. yours (2d). Dual form used with vehicles. woam stosa, woam wa. 'your (2d) car,' 'your (2d) canoe.'

woanitiu v. to lie down.

woas loc. n. locative noun 'on,' 'above'.

woas n. mischief.

wukerh n. black biting ant.

wuki v. to blow. See: wukuh.

wukuh v. to blow. See: wuki.

wumumumunieno n. part of canoe lee platform.

wumun n. circular.

wungarhik n. house secondary ridge pole.

wupwup v. to wash clothes.

wupwaen pirhe n. back of the lower leg.

wupwitiw n. birth; born.

wuuk n. net.

wuumoan n. part of canoe hull.

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wuumw

wuumw n. earth oven; Hawaiian imu.
wuumwuni v. to cook in an earth oven. See: wuumw.

Wuun n. a month in sidereal calendar (July).
wuun noang n. fly trap made from glass fishing float.
wuunlik n. fish trap. See: wuu.
wuunkerh n. rat trap. See: wuu.

wuung n. house ridge pole.
wuungnap n. main house ridge pole.
wuup n. stomach.
wuupw n. stomach. See: pukon.
wuwen adj. straight.
wuwer adj. bright.
wwirh v. to spank.

Y - y

-y pos. pro. first person singular possessive pronoun.
yais n. ice. From: English.
yaiuniu v. to give drink to.
yaiureoiur v. to stutter.
yam n. government. From: German.
yamma n. hammer. See: amma. From: English.
yanniu n. umbrella; hat.
yariukiurheon n. cotton.
yatios n. goodbye (Spanish "adois"). From: Spanish.
yawa n. hour. From: English.
yacaemem foc. pro. first person plural exclusive focus pronoun.
yaey subj. pro. first person plural exclusive subject pronoun.
-yaey obj. pro. first person singular object pronoun.
ye kin maimai adj. best.
Yeisus Kiristus n. Jesus Christ. From: Spanish.
yeolui- n. root for counting 'three'.
yeop v. hide.
yeor n. south.
yiily foc. pro. third person focus pronoun.

yofiis n. office. From: English.
yongoyong n. young girl's grass skirt.
yooliis n. office. From: English.
yoong n. type of tree; the bark of the tree is used to make canoe paint. Bruguiera gymnorhiza.
yoor there is; there are.
yopwiung n. type of plant. Polyscias fruticos.
yor v. have.
yoor- loc. n. location noun 'around'.
yoarthurhu v. to add; to match up.
yoarthurhun v. to meet.
yosukun v. to teach.
yotofaef n. dusk.
yatomoka v. to make bigger or larger.
yotosor n. dawn.
yotomotak adj. larger.
yatupwutupw v. to fool or trick; to lie.
yoww subj. pro. second person plural subject pronoun.
yoyaor v. to make available.
yumi n. arrow.

B - b

bor n. ball; term used by younger speakers. See: ketai; pwoor. From: English.

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focusschrift for Byron W. Bender. Edited by Joel Bradshaw and Kenneth Rehg. Canberra: Pacific Linguistics, Research School of Pacific and Asian Studies, Australian National University.


