In the following sections I discuss other word classes, namely adjectives (§5.1), pronouns (§5.2), determiners (§5.3), postpositions (§5.4), adverbs (§5.5), negators (§5.6), question words (§5.7), conjunctions (§5.8), and numerals (§5.9).

### 5.1 Adjectives

Compared to nouns and verbs, adjectives are much harder to define on morphosyntactic grounds. The semantic prototype of the adjective is a word denoting a property. Based on structural and distributional criteria, property-denoting words tend to pattern more closely with nouns than with verbs in Pondi. The only suggestions that they may form a distinct class (if perhaps only a subclass of nouns) are the fact that they exhibit agreement for number with head nouns and the fact that they always follow the noun that they modify when functioning attributively. Although it is possible that ‘adjectives’ might not form a distinct word class in Pondi, I include this section for the sake of crosslinguistic comparison and to illustrate how concord functions in the language. (When no distinction between nouns and adjectives is pertinent, I may refer to them together as ‘nominals’.)

Structurally, adjectives are decidedly unlike verbs, since they never receive TAM suffixes or any other verbal morphology. When considering distributional properties, we may note that adjectives may either appear within a noun phrase (i.e. as attributive adjectives) or clause-finally as predicates (in which case they behave much the same as predicate nouns).
Like nouns, adjectives inflect (often with irregular morphology) for two number categories. The two forms are set (i.e. lexically determined) for any given adjective. That is, the morphological inflection for number that adjectives exhibit does not indicate gender agreement in any way with the nouns with which they agree, but rather they are stable (i.e. although the irregular nominal number morphological distinctions may have developed diachronically from a gender system, the different ‘classes’ of nouns represented by the grammar do not currently represent different genders, §3.12). Some of the patterns seen in the alternations between non-plural and plural adjectival forms are the same as those found for some nouns.

Table 5.1 presents examples of property-denoting words (or adjectives) in Pondi.

Table 5.1. Adjectives.

<table>
<thead>
<tr>
<th>Gloss</th>
<th>Non-plural</th>
<th>Plural</th>
<th>Gloss</th>
<th>Non-plural</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘good’</td>
<td>almwan</td>
<td>alwe</td>
<td>‘old (person)’</td>
<td>katiyl</td>
<td>katiyal</td>
</tr>
<tr>
<td>‘bad’</td>
<td>atal</td>
<td>ateyal</td>
<td>‘young’</td>
<td>mongam</td>
<td>mongal</td>
</tr>
<tr>
<td>‘bad’(^1)</td>
<td>atamate</td>
<td>ateyamate</td>
<td>‘long’</td>
<td>mïnangondï</td>
<td>mïnangondïn</td>
</tr>
<tr>
<td>‘big’</td>
<td>anïmbam</td>
<td>anïmbuse</td>
<td>‘short’</td>
<td>mokas</td>
<td>mokasal</td>
</tr>
<tr>
<td>‘small’</td>
<td>kote</td>
<td>kosime</td>
<td>‘sharp’</td>
<td>kaywi</td>
<td>kaywal</td>
</tr>
<tr>
<td>‘dry’</td>
<td>kataplam</td>
<td>katapeyal</td>
<td>‘dull’</td>
<td>katambus</td>
<td>katambuse</td>
</tr>
<tr>
<td>‘wet’</td>
<td>nambiwï</td>
<td>nambiwal</td>
<td>‘thick’</td>
<td>malmanjï</td>
<td>malmanjïn</td>
</tr>
</tbody>
</table>

The following are examples of such words functioning as attributive adjectives. They immediately follow their respective head nouns and inflect for number (agreeing with the head noun in this regard).

\[(5.01)\] namal anïmbam

\[\text{namal} \quad \text{anïmbam} \]

\[\text{pig} \quad \text{big} \]

\[\text{‘big pig’} \]

\[(5.02)\] name anïmbuse

\[\text{name} \quad \text{anïmbuse} \]

\[\text{pig.PL} \quad \text{big.PL} \]

\[\text{‘big pigs’} \]

\(^1\) There are two common variants of the word ‘bad’, each with its own plural form. Slight variations in pronunciation for ‘good’ and ‘big’ are given in §2.7.
The following examples illustrate predicative uses of adjectives. Here, the property-denoting word comes at the end of the clause. No overt copula is required (nor is one required for predicate nominatives), although it may occur, especially if making a particular TAM distinction is desired (e.g. to signal a past or future state).

(5.05) nja kamo almwan

nja  kamo  almwan
this betel.nut good

‘This is a good betel nut.’

(5.06) kamo nja almwan

kamo  nja  almwan
betel.nut this good

‘This betel nut is good.’

5.1.1 Adjectival number morphology

Morphologically, several of the non-plural/plural alternations found among the property-denoting words in Table 5.1 can be placed into one of the noun classes outlined in §3.1–10. For example, a number of plural forms end in -al, such as mokas / mokas-al ‘short’ (cf. §3.1). A final i in the non-plural form may be ‘lost’ in the plural, as in nambiw-ï / nambiw-al ‘wet’ or kayw-ï / kayw-al ‘sharp’ (as is also seen with nouns such yuw-ï / yuw-al ‘crocodile’ §3.1). There may also be traces of the singulative suffix -m, as in monga-m / monga-al ‘young’ (as found in nouns like pala-m / pala-al ‘shield’, §3.10). There may be some additional irregularity, however, as seen in kata-pl-am / kata-pe-al ‘dry’. The forms kat-il / kat-iy-al ‘old’ show some irregularity as well. The common nominal plural ending -e (cf. §3.3) is found (without any additional segments) in just one non-plural/plural pair: katambus / katambus-e ‘dull’. Two adjectives (‘thick’ and ‘long’)

(5.03) kamo almwan

kamo almwan
betel.nut good
‘good betel nut’

(5.04) kame alwe

kame alwe
betel.nut.pl good.pl
‘good betel nuts’
have plural endings in -n, not found in any nouns (although the suffix found in the plural form anungw-an ‘mother [pl.]’ is similar, §3.6). The remaining adjectival forms, which are rather more irregular, are presented in Table 5.2, which includes possible morpheme boundaries.

Table 5.2. Irregular adjectives.

<table>
<thead>
<tr>
<th>Gloss</th>
<th>Non-plural</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘good’</td>
<td>al-mwan</td>
<td>al-we</td>
</tr>
<tr>
<td>‘bad’</td>
<td>at-al</td>
<td>at-e-al</td>
</tr>
<tr>
<td>‘bad’</td>
<td>at-amate</td>
<td>at-e-amate</td>
</tr>
<tr>
<td>‘big’</td>
<td>anïmb-am</td>
<td>anïmb-use</td>
</tr>
<tr>
<td>‘small’</td>
<td>ko-te</td>
<td>ko-sime</td>
</tr>
</tbody>
</table>

The adjective ‘bad’ has two possible non-plural forms, each with its own associated plural form. Each plural form seems to be created (from its respective non-plural equivalent) through a suffix -e, which is a very common means of forming plurals in Pondi (§3.3). Strangely, however, both plural forms seem to have morphemes following this plural suffix—morphemes (or, at least, forms) that are also present in the equivalent non-plural forms: [al] and [amate]. Their function and etymology are obscure. The alternative analysis—that the roots are atal and atamate, respectively, and that e is an infix in each instance—is equally anomalous, as there are no other known examples of infixation in the language.

5.1.2 The derivational suffix -wï ‘-like’

There is a derivational suffix -wï ‘-like’, that can derive adjective-like words. Some examples are presented in Table 5.3.

Table 5.3. The derivational suffix -wï ‘-like’.

<table>
<thead>
<tr>
<th>Nominal</th>
<th>Gloss</th>
<th>Etymology</th>
</tr>
</thead>
<tbody>
<tr>
<td>nambiwï</td>
<td>‘wet’</td>
<td>&lt; nambi ‘water’</td>
</tr>
<tr>
<td>apungwï</td>
<td>‘hot’</td>
<td>&lt; apïn ‘fire’ (with some irregular sound changes)</td>
</tr>
<tr>
<td>kamaliwï</td>
<td>‘intelligent’</td>
<td>&lt; kamal ‘head’ (with an epenthetic [ï] to break up the CC cluster)</td>
</tr>
<tr>
<td>minangewï</td>
<td>‘green’</td>
<td>&lt; minange ‘taro’²</td>
</tr>
<tr>
<td>mïndawï</td>
<td>‘new’</td>
<td>?</td>
</tr>
</tbody>
</table>

² The taro plant has green leaves, which in local cuisine are used to make a vibrantly green soup.
Although the first eight words in Table 5.3 denote properties, words like ‘mound’ and ‘rice’ are more like prototypical (concrete) nouns.

5.2 Pronouns

Pondi pronouns indicate person, number, and grammatical relation. They do not indicate gender or levels of respect or formality, nor do they make distinctions between inclusivity and exclusivity in the first person non-singular forms.

5.2.1 Personal pronouns

There are three person distinctions among personal pronouns: first, second, and third person. Pondi also makes three number distinctions in its pronominal forms: singular, dual, and plural. While the 3DU form min may, perhaps, be traced to a proto-Ulmapo pronominal form (it is in fact identical to the equivalent Ulwa form), the dual forms in Pondi, which I do not believe to be commonly used, are more transparently derived (within Pondi) from other forms. The three-way number distinction among Pondi pronouns is different from the distinction found among common nouns, which exhibit a binary contrast between ‘one or two’ and ‘three or more’. For pronouns, a singular form is used to refer to exactly one referent, whereas the dual form refers to exactly two referents, and the plural form refers to three or more referents.

Pronouns also exhibit a two-way contrast (not found elsewhere in Pondi’s grammar) based on grammatical relations—namely, between subjects and non-subjects. For convenience, these non-subject forms may be called ‘object pronouns’, but it should be kept in mind that they are used to encode not only direct objects, but also objects of postpositions and obliques. The two paradigms (of subject pronouns and non-subject
pronouns) are mostly identical. The only differences are found in the 2sg, 3sg, and 3pl forms (I did not manage to elicit sentences with 1du or 2du non-subject pronouns, so I cannot be certain of their forms). Whereas the subject pronouns tend to be free forms, the non-subject pronouns cliticise to the following word (or morpheme, in the case of obliques).

Table 5.4 provides the paradigms for subject and non-subject pronouns. The non-subject forms that differ from their equivalent subject forms are given in bold font.

**Table 5.4. Personal pronouns.**

<table>
<thead>
<tr>
<th>Number</th>
<th>Subject pronouns</th>
<th>Non-subject ('object') pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>singular</td>
<td>dual</td>
</tr>
<tr>
<td>1st</td>
<td>nyï</td>
<td>any~anin</td>
</tr>
<tr>
<td>2nd</td>
<td>o</td>
<td>wany~wanin</td>
</tr>
<tr>
<td>3rd</td>
<td>mï</td>
<td>min</td>
</tr>
</tbody>
</table>

**5.2.2 Reflexive/reciprocal pronouns**

There are three reflexive/reciprocal forms (no morphological distinction is made between the categories reflexive ['-'self', '-selves'] and reciprocal ['each other', 'one another']). The forms index number (but not person): singular, dual, or plural. Table 5.5 presents the reflexive/reciprocal pronouns.

**Table 5.5. Reflexive/reciprocal pronouns.**

<table>
<thead>
<tr>
<th>Number</th>
<th>Pronoun</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>singular</td>
<td>am</td>
<td>'myself, yourself, himself, herself, itself'</td>
</tr>
<tr>
<td>dual</td>
<td>ambin</td>
<td>'ourselves [DU], yourselves [DU], themselves [DU], each other'</td>
</tr>
<tr>
<td>plural</td>
<td>ambal~ambla</td>
<td>'ourselves [PL], yourselves [PL], themselves [PL], one another'</td>
</tr>
</tbody>
</table>

---

3 Of course, the singular form can only have reflexive meaning, not reciprocal.
5.2.3 Possessive pronouns

Possessive pronouns (pronominal determiners) are derived from the set of object pronominal forms plus either the form -njin ‘thing [NPL]’ (which can occur following bare NPs as well) or the formative is (likely derived, via metathesis, from the word se ‘thing [PL]’). The forms with -njin are used to refer to a non-plural referent possessum, whereas the forms with -is are used to refer to a plural referent possessum. The order of possessive elements in Pondi is always possessor-plus-possessum.

Although the form -njin is transparently related to the word njin ‘thing’, I nevertheless analyse the possessive forms as being fully lexicalised as single elements, especially since they exhibit (synchronically non-existent) phonological changes—namely the strengthening of *i to i in the 1sg and 3pl forms (the quasi-degemination of /nnj/ to [nj], as seen in the dual forms, however, is a regular phonological process in the synchronic grammar, §2.5.8).

The forms with -is are used to indicate the possession of three or more of an entity. They, too, are formed from the set of object (as opposed to subject) pronominal forms. Like njin ‘Poss.NPL’, the free form is ‘Poss.PL’ may also follow a full NP. In the 2sg form, we see the change of *u-i to wu.

Although possessive pronouns (like personal pronouns) exhibit a three-way number contrast in terms of how they encode the possessor, they exhibit a two-way number contrast in terms of how they encode the possessum. This is the same plural-vs-non-plural contrast that is found among Pondi nouns (Chapter 3).

Table 5.6 provides the paradigm for the possessive pronouns that are used when the possessum is non-plural.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>nyinjin ‘my’</td>
<td>aninjin ‘our [DU]’</td>
<td>anjin ‘our [PL]’</td>
</tr>
<tr>
<td>2nd person</td>
<td>unjin ‘your [SG]’</td>
<td>waninjin ‘your [DU]’</td>
<td>wanjin ‘your [PL]’</td>
</tr>
<tr>
<td>3rd person</td>
<td>manjin ‘his/her/its’</td>
<td>minjin ‘their [DU]’</td>
<td>ndinjin ‘their [PL]’</td>
</tr>
</tbody>
</table>
Table 5.7 provides the paradigm for the possessive pronouns that are used when the possessum is plural.

**Table 5.7. Possessive pronouns for plural possessum.**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>nyis ‘my’</td>
<td>aninis ‘our [DU]’</td>
<td>anis ‘our [PL]’</td>
</tr>
<tr>
<td>2nd person</td>
<td>wus ‘your [SG]’</td>
<td>waninis ‘your [DU]’</td>
<td>wanis ‘your [PL]’</td>
</tr>
<tr>
<td>3rd person</td>
<td>mays ‘his/her/its’</td>
<td>minis ‘their [DU]’</td>
<td>ndis ‘their [PL]’</td>
</tr>
</tbody>
</table>

There are, additionally, possessive reflexive pronouns in the language: these indicate an anaphoric relationship between the possessum and an antecedent possessor. They may be translated as ‘X’s own’. I know of only two forms: *ambinjin* ‘his/her/its own’ (when the possessum is non-plural) and *amblays* ‘their own’ (when the possessum is plural). I do not know what forms would be used when there is a non-plural possessor but a plural possessum, nor when there is a plural possessor but a non-plural possessum. The following sentences exemplify the use of these possessive reflexive pronouns. The differing translations given in (5.08) show how these forms may have either reflexive or reciprocal meaning.

(5.07) mï ipï **ambinjin** ingip asiapï

mï ipï **ambin-jnin** ingip asi-apï

3SG.SUBJ hand NPL.REFL-POSS.NPL sternum hit-PFV

‘He hit his own chest.’

(5.08) min ipï **ambinjin** ingip asiapï

min ipï **ambin-jnin** ingip asi-apï

3DU hand NPL.REFL-POSS.NPL sternum hit-PFV

‘They hit their own (respective) chests.’

‘They hit each other’s chests.’

(5.09) **amblays** kulawi mokaw un

**ambla-is** kulawi mokaw un

PL.REFL-POSS.PL boy.PL little put

‘Carry your (own) children!’
5.2.4 Intensive pronouns

In addition to subject and object pronouns, reflexive/reciprocal pronouns, and possessive pronouns, there is a set of intensive pronominal forms. They are derived from the set of object pronouns plus the formative -am ‘-self’. They are used to stress the fact the referent(s) alone is/are the focus of attention. (In Tok Pisin, their equivalents would be, e.g. in the 1sg: *mi wanpela ‘I alone*, *mi tasol’only I’, or *mi yet ‘I myself’.) Table 5.8 presents the paradigm of intensive pronouns. The only phonological changes to be noted are the elision of *i* in the 1sg and 3pl forms and the fortition of *u* to *w* (preceding *a*) in the 2sg form.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>nyam ‘me myself’</td>
<td>aninam ‘us [DU] ourselves’</td>
<td>anam ‘us [PL] ourselves’</td>
</tr>
<tr>
<td>2nd person</td>
<td>wam ‘you yourself’</td>
<td>waninam ‘you [DU] yourselves’</td>
<td>wanam ‘you [PL] yourselves’</td>
</tr>
<tr>
<td>3rd person</td>
<td>mam ‘him himself, her herself, it itself’</td>
<td>minam ‘them [DU] themselves’</td>
<td>ndam ‘them [PL] themselves’</td>
</tr>
</tbody>
</table>

The following sentences illustrate the use of intensive pronouns in Pondi.

\[(5.10) \quad \text{nyi} \quad \text{mam ale}\]
\[
\begin{align*}
\text{nyi} & \quad \text{mam} & \quad \text{ala-î} \\
\text{1sg} & \quad \text{3sg.int} & \quad \text{see-IPFV}
\end{align*}
\]
‘I saw him himself.’

\[(5.11) \quad \text{mî nyam ale}\]
\[
\begin{align*}
\text{mî} & \quad \text{nyam} & \quad \text{ala-î} \\
\text{3sg.subj} & \quad \text{1sg.int} & \quad \text{see-IPFV}
\end{align*}
\]
‘He saw me myself.’

I only have evidence of these forms occurring as non-subject pronouns. There are, however, three intensive words that may immediately follow a pronoun (or common or proper noun) to serve the same purpose of drawing emphasis to the referent, only used rather when the referent is the grammatical subject. These non-pronominal intensive words are presented in Table 5.9.
Table 5.9. Intensive words.

<table>
<thead>
<tr>
<th>Number</th>
<th>Pronoun</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>singular</td>
<td>amam</td>
<td>‘myself, yourself, himself, herself, itself’</td>
</tr>
<tr>
<td>dual</td>
<td>amimin</td>
<td>‘ourselves [DU], yourselves [DU], themselves [DU]’</td>
</tr>
<tr>
<td>plural</td>
<td>awla</td>
<td>‘ourselves [PL], yourselves [PL], themselves [PL]’</td>
</tr>
</tbody>
</table>

The following sentences illustrate the use of these intensive words. In each instance, they emphasise the immediately preceding pronoun.

(5.12) nyï amam namal asiyï

nyï    amam    namal    asï-i
1SG    INT.SG    pig    hit-IPFV
‘I myself killed the pig!’

(5.13) John amam kisïm malï

John    amam    kisïm    mal-ï
[name]  INT.SG    jungle    go-IPFV
‘John himself went to the jungle.’

(5.14) anin amimin kusam amï

anin    amimin    kusam    am-ï
1DU     INT.DU    yam     eat-IPFV
‘We (two) alone eat yams.’

(5.15) ndïn awla malï

ndïn    awla    mal-ï
3PL.SUBJ  INT.PL    go-IPFV
‘They alone went.’

5.2.5 Indefinite/interrogative pronouns

The indefinite/interrogative pronoun that is used to refer to people is kïman ‘someone, who?’, which has the possessive interrogative form kïmanjin ‘someone’s, whose?’. For inanimate referents, there are the interrogative forms awunjin ‘what? [NPL]’ and awse ‘what? [PL]’, which are transparently derived from the question formative aw- (§5.7) plus either the non-plural form (njin) or the plural form (se) of the word ‘thing’. They are used only for asking questions. Their indefinite equivalent ‘something’ is expressed by the word njin / se ‘thing, something’ alone.
The quantifier *kwan* ‘a(n), some, (an)other’ (clearly related to the numeral *kwandap* ‘one’) can also be used in making less definite reference to a person or entity, to express the concept of ‘other’, or to create correlative constructions of the form ‘the one … the other’, as seen in (5.16). Whereas in the first clause the word *kwan* serves as a determiner (in the NP ‘one woman’), in the second it serves a pronominal function (‘the other’).

(5.16) angwaliyï *kwan* kíːsím mali *kwan* ngol pî
angwaliyï *kwan* kíːsím mal-î *kwan* ngol p-î
woman INDF jungle go-IPFV INDF village be-IPFV
‘One woman went to the jungle; the other is in the village.’

As a pronoun (as opposed to determiner, as in the first usage in 5.16), the indefinite form *kwan* can mean ‘someone’, as in (5.17).

(5.17) meyanga *kwan* kíːsím mali
meyanga *kwan* kíːsím mal-î
yesterday INDF jungle go-IPFV
‘Someone went to the jungle yesterday.’

### 5.3 Determiners

In this section I discuss various words in Pondi that in some way indicate the definiteness or specificity of a referent, provide information that situates it in space (relative to some deictic centre), or identify its function (i.e. as subject or non-subject) within a clause. These include deictic demonstratives as well as subject and non-subject (or ‘object’) markers, all of which index the number of referents.

#### 5.3.1 Deictic demonstratives

Deictic demonstratives in Pondi can be either proximal or distal, and either non-plural or plural, thus forming a matrix of four forms, as given in Table 5.10.

<table>
<thead>
<tr>
<th></th>
<th>Non-plural</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proximal</td>
<td>nja ‘this’</td>
<td>sa ‘these’</td>
</tr>
<tr>
<td>Distal</td>
<td>anda ‘that’</td>
<td>ala ‘those’</td>
</tr>
</tbody>
</table>
These forms, when present, are always the final elements in their respective NPs—that is, they follow the head nouns, to which they point. They do not co-occur with subject markers or object markers (§5.3.2). Their use may be seen in the following sentences.

(5.18) ñìl nja ambo pal
    ñìl nja ambo pal
    river this NEG far
    ‘This river is not far.’

(5.19) nyì kusaw sa amnda
    1SG yam.PL these eat-IRR
    ‘I’ll eat these yams.’

(5.20) nyì kusam anda amnda
    1SG yam.PL that eat-IRR
    ‘I’ll eat those yams.’

These same deictic determiners may also function as demonstrative pronouns, used in place of NPs, as seen in the following examples.

(5.21) nja alîmbam anda kote
    nja alîmbam anda kote
    this big that small
    ‘This (one) is big; that (one) is small.’

(5.22) mì ke amṅapì anda ple yapì
    3SG.SUBJ sago eat-PFV that speech talk-PFV
    ‘He ate and that one (i.e. another person) talked.’ (literally ‘ate sago’)

(5.23) o alays se nda ola
    o ala-is se n-nda ola
    2SG.SUBJ those-POSS.PL thing.PL take-IRR don’t
    ‘Don’t take other people’s things!’ (literally ‘those [one]’s things’)

To my knowledge, there are no dual forms for these deictic demonstratives (cf. pronouns, §5.2.1), nor is there a medial deictic (i.e. to refer to referents that are neither ‘near’ nor ‘far’). Here, ‘proximal’ should be taken to mean ‘near the speaker’ and ‘distal’ should be taken to mean ‘not near the speaker’ (i.e. there is an ego-centric deictic system). Especially when used as determiners (as opposed to as pronouns), these forms are very commonly reduced to [njï] ‘this’, [sï] ‘these’, [andï] ‘that’, and [ali] ‘those’.

Other deictic markers that are derived from these forms include njaki ‘here, hither’ and andaki ‘there, thither’, both transparently containing the postpositional (formative) element kï ‘at, in, on’ (§5.4).

5.3.2 Subject markers and object markers

Pondi also has sets of subject markers and object markers (or, more properly, ‘non-subject markers’). These are determiners that follow their respective head nouns, indexing the number of referents. They are identical to the respective sets of subject pronouns and non-subject pronouns. Indeed, they may be thought of simply as third person pronominal forms—in a sense resumptive pronouns, although they occur within the same syntactic phrase as their antecedent head nouns. Subject markers and object markers are never used with pronouns, and thus they are not used for first person or second person referents. Even with third-person referents they do not ever seem to be obligatory. They are perhaps not even that common with subject NPs, although they do seem fairly regular with non-subject NPs. The choice of inclusion or exclusion may reflect alternations in definiteness or specificity, but I do not have enough data to make any strong claims. One function of these markers in the related language Ulwa is to indicate the number of referents in the third person (since Ulwa makes no number distinctions in its nominal forms), but—since Pondi does mark nouns for number, these markers would not need to bear this functional load entirely on their own (although they do make a more precise numerical distinction than the one found in nouns, in that they mark ‘singular’ vs ‘dual’ vs ‘plural’, as opposed to ‘non-plural’ vs ‘plural’). Their use can be seen scattered throughout examples in this grammar—for subject markers see examples (4.24, 5.97, 6.22, 6.32, 7.03, inter alia) and for object markers see examples (4.04, 4.13, 5.34, 5.36, 5.39, 5.51, 5.74, 5.99, 6.06, 6.08, 6.54, 7.07, 7.16, 7.17, inter alia).
5.3.3 Quantifiers

We may also discuss here the class of quantifiers, words that provide information concerning the number or amount of a referent, without assigning an exact numerical value (numerals, which do assign exact numerical values, are discussed in §5.9). Table 5.11 presents a list of quantifiers in Pondi.

Table 5.11. Quantifiers.

<table>
<thead>
<tr>
<th>Quantifier</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>mokan</td>
<td>‘all, every, everyone, everything’</td>
</tr>
<tr>
<td>yamïn</td>
<td>‘all (of), whole’</td>
</tr>
<tr>
<td>kïmal</td>
<td>‘some’</td>
</tr>
<tr>
<td>andeyal</td>
<td>‘many, much’</td>
</tr>
</tbody>
</table>

Like other determiners, quantifiers follow their head nouns. The universal quantifier *mokan* ‘all’ refers to countable entities, as in (5.24). Note that when this quantifier is used in an NP headed by a noun, the noun itself is not marked as plural, the quantifier presumably fulfilling the responsibility of indicating number entirely on its own.

(5.24) njimoka **mokan** kayïtï
      njimoka     mokan   kayït-ï
      tree       all      fall-IPFV
      ‘All the trees fell down.’

The form *mokan* ‘all’ can also function as an indefinite pronoun, referring to ‘everyone’ or ‘everything’, as seen in (5.25).

(5.25) **mokan** ngol pï
      mokan     ngol   p-ï
      all       village be-IPFV
      ‘Everyone is in the village.’

For non-countable nouns, the quantifier *yamïn* ‘all (of), whole’ is used. This, too, follows the noun (as in 5.26), and may actually be better considered an adjective.

(5.26) **yamïn** nambi
      nambi     yamïn
      water     all
      ‘all the water’
The quantifier *kïmal* ‘some’ is illustrated in (5.27). Unlike *mokan* ‘all’, it follows plural noun forms.

(5.27) kïnval kïmal nambi ndîn malî
kïval kïmal nambi ndî=n malî
coconut.pl some water 3pl.obj=obl go-ipfv
‘Some coconuts are floating on the rivers.’

It, too, may function pronominally, as shown in (5.28).

(5.28) kïmal kapî nja pî
kïmal kapî nja pî
some house this be-ipfv
‘Some (people) are in this house.’

The word *andeyal* means both ‘many’ and ‘much’—that is, there is no distinction made between countable and non-countable referents. Generally, the sense of abundance is expressed simply by means of the plural (i.e. ‘three or more’) form of a noun without any additional modification (5.29). When, however, the word *andeyal* ‘many, much’ follows the noun, the noun appears in the non-plural form, as shown in (5.30–31).

(5.29) yame kayîtî
yame kayît-î
tree.pl fall-ipfv
‘(Many) trees fell down.’

(5.30) njimoka andeyal kayîtî
njimoka andeyal kayît-î
tree many fall-ipfV
‘Many trees fell down.’

(5.31) nambi andeyal
nambi andeyal
water many
‘much water’
5.4 Postpositions

The only adpositions found in Pondi are postpositions (that is, there are no prepositions—in keeping with the typological expectations of OV languages). Postpositions function to designate relationships between NPs. Most of these seem to be spatial relationships, but other types—such as temporal or benefactive—are possible as well. Table 5.12 contains the postpositions in Pondi of which I am aware.

Table 5.12. Postpositions.

<table>
<thead>
<tr>
<th>Postposition</th>
<th>Gloss</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>kï</td>
<td>‘at, in, on’</td>
<td>—</td>
</tr>
<tr>
<td>un(kï)</td>
<td>‘in, within, inside’</td>
<td>—</td>
</tr>
<tr>
<td>at(kï)</td>
<td>‘atop, above’</td>
<td>—</td>
</tr>
<tr>
<td>imbam(kï)</td>
<td>‘under, below’</td>
<td>plural: iwal</td>
</tr>
<tr>
<td>kos</td>
<td>‘near’</td>
<td>&lt; kwas ‘breast’; cf. English ‘abreast’</td>
</tr>
<tr>
<td>pal</td>
<td>‘far (from?)’</td>
<td>—</td>
</tr>
<tr>
<td>mundat</td>
<td>‘behind’</td>
<td>—</td>
</tr>
<tr>
<td>i</td>
<td>‘in front of, before’</td>
<td>spatial</td>
</tr>
<tr>
<td>o</td>
<td>‘after’</td>
<td>temporal</td>
</tr>
<tr>
<td>un</td>
<td>‘with’</td>
<td>comitative</td>
</tr>
<tr>
<td>ol</td>
<td>‘from (a place)’</td>
<td>ablative</td>
</tr>
<tr>
<td>to</td>
<td>‘from (a person)’</td>
<td>also ‘of’ (with ‘afraid’)</td>
</tr>
<tr>
<td>lak</td>
<td>‘for the sake of, on account of’</td>
<td>&lt; Tok Pisin laik ‘want [to]’</td>
</tr>
</tbody>
</table>

The form *kï* ‘at, in, on’ may function on its own as a postposition; it seems also to be an optional element for at least three spatial postpositions: *un(kï)* ‘in, within, inside’, *at(kï)* ‘atop, above’, and *imbam(kï)* ‘under, below’. This suggests that forms such as *un, at,* and *imbam* are (or at least were) nominal elements in nature (i.e. ‘interior’, ‘top’, and ‘bottom’, respectively). In particular, the form *imbam* ‘under, below’, although functioning as a postposition, seems also to serve (or derive from) a nominal function—namely referring to the area beneath a house.4 This word has a plural form when referring to the areas beneath multiple houses (*iwal* as opposed to *imbam*). The other two postpositions in

---

4 Pondi houses are built on stilts to prevent them from flooding during the rainy season. The area under the house may be used for storage or as a shaded place to sit.
question—un ‘in, within, inside’ and at ‘atop, above’—also likely derive from nouns, although they seem to have lost any number distinctions (if ever these were present). The word kos ‘near’ (likely derived from the noun kwas ‘breast’, which is often pronounced [kos]) can be used as a postposition; I do not know whether the word pal ‘far (from?)’ can be used as a postposition (it can serve as a predicate complement). Also, I do not know whether there is a postposition with the temporal sense ‘before’ (there is, however, the temporal postposition o ‘after’). The postposition lak ‘for the sake of, on account of’ derives from Tok Pisin laik ‘want (to)’.

The following sentences exemplify the use of postpositions in Pondi. Object markers, when present, cliticise to the following postposition.

(5.32) tatï kïsïm kî namal asiïyï
tatï  kïsïm  kî  namal  asi-ï
papa   jungle  at    pig    hit-IPFV
‘Papa killed a pig in the jungle.’

(5.33) nyï pisimli kî kota ale
nyï  pisimli  kî  kota   ala-ï
1sg    path   at    poor.thing  see-IPFV
‘I saw the poor thing on the path.’

(5.34) yakus mandïn mawn pi
yakus  mandïn  ma=un  p-ï
machete  string.bag  3SG.OBJ=in  be-IPFV
‘The machete is inside the string bag.’

(5.35) mï kapï unkï ple yapï
mï  kapï  un-kï  ple   ya-apï
3SG.SUBJ  house  in-at  speech  talk-IPFV
‘He talked inside the house.’

(5.36) yakus minjamï mat pi
yakus  minjamï  ma=at  p-ï
machete  palm.sp  3SG.OBJ=atop  be-IPFV
‘The machete is on the floor.’ (literally on a palm sp. that is used to make flooring)
(5.37) sewawi yame *ndatkë* alawe
   sewawi  yame  ndï=at-*kë*  alawa-ï
   bird.pl  tree.pl  3pl.obj=atop-at  flock-IPFV
   ‘The birds are flying above the trees.’

(5.38) meyo kapï *maymbam* pï
   meyo  kapï  ma=imbam  p-ï
   dog.pl  house  3sg.obj=under  be-IPFV
   ‘The dogs are under the house.’

(5.39) meyo kapal *ndiwal* pï
   meyo  kapal  ndi=iwal  p-ï
   dog.pl  house.pl  3pl.obj=under.pl  be-IPFV
   ‘The dogs are under the houses.’

(5.40) meyanga ndindi njimoka *imbamkë* walwal numle
   meyanga  ndindi  njimoka  *imbam-ki*  walwal  numla-ï
   yesterday  dog  tree  under-at  lung  throw-IPFV
   ‘Yesterday a dog was panting under the tree.’

(5.41) an nambikal *kos* sangowapï
      an  nambikal  *kos*  sango-apï
      1pl  riverbank  near  walk-PFV
   ‘We walked near the riverbank.’

(5.42) komblal njimoka *mundat* pï
   komblal  njimoka  *mundat*  p-ï
   child.pl  tree  behind  be-IPFV
   ‘The children are behind the tree.’

(5.43) komblal njimoka *may* pï
   komblal  njimoka  ma=i  p-ï
   child.pl  tree  3sg.obj=before  be-IPFV
   ‘The children are in front of the tree.’

(5.44) Peter *ano* kisîm malî
      Peter  an=ô  kisîm  mal-ï
      [name]  1pl=after  jungle  go-IPFV
   ‘Peter went to the jungle after us.’
Some constructions in Pondi designate spatial relationships without the use of any postpositions. For example, the verb *p-* ‘be (at)’ (§4.11) can signal the location of a subject (with or without the use of an object marker), as seen in (5.50–51).

5. OTHER WORD CLASSES

(5.45) nyï **mawn** ke amï

nyï  
1SG  

**ma=un**  
3SG.OBJ=with  

ke  
ke  

am-ï  
am-ï  

‘I’m eating sago with him.’

(5.46) an ngol **ol** lala wï

an  
1PL  

ngol  
ngol  

**ol**  **ol**  
la-la  la-la  

w-ï  w-ï  

‘We want to leave the village.’

(5.47) Peter **uto** yakus liyï

Peter  

u=to  
2SG.OBJ=from  

yakus  
yakus  

li-ï  li-ï  

‘Peter took the machete from you.’

(5.48) nyï **wanïto** kinyï yawle nda

nyï  
1SG  

**wan=to**  
2PL=from  

kinyï  
kinyï  

yawle  yawle  

n-nda  n-nda  

‘I’ll take three coconuts from you.’

(5.49) nyï namal **lak** kišim yapï

nyï  
1SG  

**namal**  **lak**  
for  

kišim  kišim  

i-apï  i-apï  

‘I went to the jungle on account of a pig.’ (i.e. in order to hunt a pig)

(5.50) nyinjin nïmotï Wewak **pï**

nyi-njin  
1SG-POSS.NPL  

nïmotï  
friend  

Wewak  [place]  

**p-ï**  be-IPFV  

‘My friend is in Wewak.’

(5.51) tatï ambo kapï **mapï**

tatï  

ambo  

kapï  

**ma=p-ï**  
3SG.OBJ=be-IPFV  

papa  
NEG  

house  

‘Papa isn’t (at) home/in the house.’
Similarly, motion verbs (as in §4.12) typically encode goal or destination arguments simply as direct objects, without any sort of postposition (i.e. without any word like ‘to’) as seen in (5.52).

(5.52) ndîn meyamba kisîm yâpî
    ndîn    meyamba    kisîm    i-apî
  3pl.subj   jungle     come-pfv

‘They went to the jungle yesterday.’

Some temporal relationships (especially between physical entities and times of day) can also be expressed without any postpositions, but rather with temporal adverbs, as seen, for example, in (5.52) as well as in (5.53).

(5.53) kalambo nyînjîn kulam mî kawâpî
    kalambo    nyî-njîn    kulam    mî    kaw-apî
  night     1sg.poss.npl     boy     3sg.subj     sleep-pfv

‘My son slept at night/last night.’

5.5 Adverbs

Adverbs in Pondi can be defined by their unique ability to precede subjects. Adverbs are never required by the argument structure of a verb and may thus always be considered additional information. Although they may serve a number of different functions, they generally provide additional information on the manner in which an action occurs or else they situate an event in time or space.

The allowed pre-subject position of adverbs makes them unique even among the set of obliques, since other such forms (i.e. negators, interrogatives, postpositional phrases, or oblique-marked NPs, §7.3) can never precede the subject. That said, the canonical placement of adverbs is following subjects and preceding objects (that is, in the position held by other obliques, i.e. SXOV). Adverbs bear little structural similarity either to verbs or to nouns (or other nominals): they do not take TAM suffixes or verbal prefixes; nor do they inflect for number or take the oblique-marking enclitic. We may divide adverbs into several subsets, including temporal adverbs, locative adverbs, and other adverbs.
5.5.1 Temporal adverbs

The set of temporal adverbs in Pondi form something of a natural set in that they alone seem more inclined to occur before—rather than after—the subject (although both positions are permitted). They include the forms found in Table 5.13.

Table 5.13. Temporal adverbs.

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Gloss</th>
<th>Etymology</th>
</tr>
</thead>
<tbody>
<tr>
<td>kïpakï</td>
<td>‘earlier, before(hand)’</td>
<td>&lt; kïp ‘nose’ + a (?) + kï ’at, in, on’</td>
</tr>
<tr>
<td>asuwatakï</td>
<td>‘later, after(wards)’</td>
<td>&lt; asuwat- ’turn’ + a (?) + kï ’at, in, on’</td>
</tr>
<tr>
<td>kunas</td>
<td>‘later, after(wards)’</td>
<td>&lt; kunï ’buttocks’ + as ‘tail’</td>
</tr>
<tr>
<td>kanam</td>
<td>‘now, today’</td>
<td>−</td>
</tr>
<tr>
<td>meyamba - meyangga</td>
<td>‘yesterday’</td>
<td>−</td>
</tr>
<tr>
<td>kïmbilo</td>
<td>‘tomorrow’</td>
<td>−</td>
</tr>
</tbody>
</table>

The following sentences exemplify the use of temporal adverbs in Pondi.

(5.54) kïpakï kimbe andeyal nambi sangoï
    kïpakï kimbe andeyal nambi sango-ï
    earlier fish many water walk-IPFV
    ‘Before, many fish used to swim in the river.’

(5.55) John kïpakï kisïm yapï
    John kïpakï kisïm i-apï
    [name] earlier jungle come-PFV
    ‘John went to the jungle earlier.’

(5.56) asuwatakï nambi ila
    asuwatakï nambi i-la
    later water come-IRR
    ‘The water will come later.’ (i.e. the river will be higher in the coming wet season)

(5.57) nyï asuwatakï nambi pula
    nyï asuwatakï nambi pu-la
    1sg later water bathe-IRR
    ‘I’ll bathe later.’
(5.58) kunas nyinjin kulam kawla

kunas nyi-njin kulam kaw-ła
later 1SG-POS.NPL boy sleep-IRR
‘My boy will sleep later.’

(5.59) kanam anale kiśim malī

kanam anale kiśim mal-ī
now woman.PL jungle go-IPFV
‘The women are going to the jungle now.’

(5.60) ndīn kanam se

ndīn kanam sa-i
3PL.SUBJ now cry-IPFV
‘They are crying now.’

(5.61) kanam mī alīmbam

kanam mī alīmbam
now 3SG.SUBJ big
‘He is big now.’

(5.62) kanam nyī tātī anin kapī a-us-apī

kanam nyī tātī anin kapī a-us-apī
now 1SG papa 1DU house PRF-build-PFV
‘Papa and I built a house today.’

(5.63) meyamba an njimokase ndōliyī

meyamba an njimokase ndī=olī-ī
yesterday 1PL stick.PL 3PL.OBJ=cut-IPFV
‘We were chopping wood yesterday.’

(5.64) nyī meyamba wanamale

nyī meyamba wanam=ala-ī
1SG yesterday 2PL.INT=see-IPFV
‘I saw you yourselves yesterday.’

(5.65) meyanga anale ambo kusaw ndāmngapī

meyanga anale ambo kusaw ndī=am-ngapī
yesterday woman.PL NEG yam.PL 3PL.OBJ=eat-IPFV
‘The women did not eat yams yesterday.’
5. OTHER WORD CLASSES

(5.66) kîmbîlo nyî kîsîm mîla
kîmbîlo  nyî       kîsîm       mîla
    tomorrow   1sg     jungle   go-IRR
‘I’ll go to the jungle tomorrow.’

(5.67) kîmbîlo kin lapîla
kîmbîlo   kin       lap-la
    tomorrow   rain   fall-IRR
‘It will rain tomorrow.’

(5.68) kulawi kîmbîlo nungul at sila
kulawi   kîmbîlo   nungul   at   si-la
    boy.pl    tomorrow   grass   atop   sit-IRR
‘Tomorrow the children will sit on the grass.’

5.5.2 Locative adverbs

I know of the following two locative adverbs in Pondi (Table 5.14), both of which are derived from deictic words.

Table 5.14. Locative adverbs.

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Gloss</th>
<th>Etymology</th>
</tr>
</thead>
<tbody>
<tr>
<td>njâkî</td>
<td>‘here, hither’</td>
<td>&lt; njâ ‘this’ + kî ‘at, in, on’</td>
</tr>
<tr>
<td>andâkî</td>
<td>‘there, thither’</td>
<td>&lt; andâ ‘that’ + kî ‘at, in, on’</td>
</tr>
</tbody>
</table>

The following sentences exemplify the use of these locative adverbs.

(5.69) an njâkî ke
an      njâkî      ke
1pl     here      sago
‘We have sago here.’

(5.70) njinulam nja njâkî alasîla
njinulam  nja   njâkî   alas-la
    bird  this  here  fly-IRR
‘This bird will fly here.’ (i.e. hither)

(5.71) njinulam andâkî alâti
njinulam  andâkî  alâti
    bird  there  fly-ipfv
‘A bird is flying there.’ (i.e. thither)
(5.72) namuse andakî ambo mïnapï
        namuse  andakî  ambo  mïna-apï
        meat there NEG cook-PFV
        ‘The meat there has not cooked.’

5.5.3 Other adverbs

Next we may consider adverbs that contain neither temporal nor spatial
information. These adverbs tend to modify sentences by providing
additional information on the way in which an event occurs or a state exists.
Table 5.15 presents some of the other adverbs that are found in Pondi.

Table 5.15. Other adverbs.

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Gloss</th>
<th>Adverb</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>apït</td>
<td>‘really’</td>
<td>mbïn</td>
<td>‘also’</td>
</tr>
<tr>
<td>akï</td>
<td>‘very’</td>
<td>pïsa</td>
<td>‘again’</td>
</tr>
<tr>
<td>mbole</td>
<td>‘maybe’</td>
<td>tïti</td>
<td>‘often, always, regularly’</td>
</tr>
</tbody>
</table>

Generally, these remaining adverbs can be viewed as modifying a verbal
element, although akï ‘very’ seems to apply only to adjectives (i.e. to
strengthen a quality being ascribed to a referent). Although pïsa ‘again’
and tïti ‘often, always, regularly’ both, in some sense, encode temporal
information, they do not behave like the temporal adverbs listed in
Table 5.13: they never occur before the subject. The following sentences
exemplify the use of these adverbs.

(5.73) nyinjin kamal apït lisingala
        nyi-njin kamal apït lisinga-la
        1sg-poss.npl head really swell-irr
        ‘My head will really swell.’ (i.e. will swell greatly)

(5.74) anungwan apït kulawi ndonanyï
        anungwan apït kulawi ndï=onan-yï
        mother.pl really boy.pl 3pl.obj=call-pfv
        ‘The mothers were really calling the children.’ (i.e. shouting loudly
to them)

(5.75) njimoka nja kataplam akï
        njimoka nja kataplam akï
        stick this dry very
        ‘This stick is very dry.’
5. OTHER WORD CLASSES

(5.76) nyinjin mandin kokomi akii
nyi-njin mandin kokomi akii
1SG-POSS.NPL string.bag heavy very
‘My string bag is very heavy.’

(5.77) kimbilo ndindi kwandap mbin kisim mila
kimbilo ndindi kwandap mbin kisim mal-la
tomorrow dog one also jungle go-IRR
‘One dog will also go to the jungle tomorrow.’

(5.78) kanam mbin minjame kap p-i
kanam mbin minjame kap p-i
now also banana.PL house be-IPFV
‘Today there are also bananas at home.’

(5.79) kimbilo an pisa ambalandinda
kimbilo an pisa ambal=andi-nda
tomorrow 1PL again PL.REFL=see-IRR
‘We’ll see one another again tomorrow.’

(5.80) ndin pisa ambangin sinangapi
ndin pisa ambangin sinanga-apii
3PL.SUBJ again ground stand-PFV
‘They stood on the ground again.’

(5.81) nyi titi ke amii
nyi titi ke am-ii
1SG often sago eat-IPFV
‘I eat sago every day.’

(5.82) nyi ambo titi katal le
nyi ambo titi katal la-ii
1SG NEG often laughter put-IPFV
‘I don’t laugh often.’
5.6 Negators

Negators are words that are used to express negative polarity. Although they might not constitute a unified word class, the following three words (Table 5.16) are presented here for the benefit of crosslinguistic comparison.

Table 5.16. Negators.

<table>
<thead>
<tr>
<th>Negator</th>
<th>Function</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>ambo</td>
<td>negative marker</td>
<td>‘no, not’ (‘NEG’)</td>
</tr>
<tr>
<td>ola</td>
<td>prohibitive auxiliary verb</td>
<td>‘don’t!’ (‘PROH’)</td>
</tr>
<tr>
<td>mwa</td>
<td>negative response word</td>
<td>‘no, nothing’</td>
</tr>
</tbody>
</table>

The negative marker *ambo* ‘no, not’ is used in declarative and interrogative sentences to signal negative polarity in the clause in which it is found—that is, the negator has scope over the whole clause. Its canonical position is following the subject and preceding the predicate (OV)—that is, S-NEG-O-V. Negation is discussed more fully in §8.4.

Negative imperatives (i.e. prohibitions) are formed not with an imperative verb form, but rather with an irrealis verb form followed by the prohibitive auxiliary verb *ola* ‘don’t!’ (§6.2.1). Prohibitions are discussed further in the section on commands and requests (§8.3).

The interjection *mwa* ‘no, nothing’ is used to contradict a proposition or answer negatively to a polar (‘yes/no’) question (questions are discussed in §8.2).

5.7 Interrogative words

The class of interrogative words, which are used in *wh-* (i.e. content) questions, consists of the following (Table 5.17).

Table 5.17. Interrogative words.

<table>
<thead>
<tr>
<th>Interrogative</th>
<th>Gloss</th>
<th>Etymology</th>
</tr>
</thead>
<tbody>
<tr>
<td>aw</td>
<td>‘Q’ ‘how?’</td>
<td>[question formative]</td>
</tr>
<tr>
<td>awnjin</td>
<td>‘what? [NPL]’</td>
<td>&lt; aw + njin ‘thing [NPL]’</td>
</tr>
<tr>
<td>awse</td>
<td>‘what? [PL]’</td>
<td>&lt; aw + se ‘thing [PL]’</td>
</tr>
<tr>
<td>awalake</td>
<td>‘when?’</td>
<td>&lt; aw + ale ‘day’ + ki ‘on’</td>
</tr>
<tr>
<td>awate</td>
<td>‘why?’</td>
<td>&lt; aw + at ‘cause’</td>
</tr>
</tbody>
</table>
As is readily apparent from this list, these question words are almost all formed from an interrogative formative \textit{aw-} (akin to \textit{wh-} in English). Alone, this form may mean ‘how?’. There are two words for ‘what?’, depending on the number of the referent being inquired about: the non-plural form is \textit{aw + njin} (‘thing [npl]’), whereas the plural form is \textit{aw + se} (‘thing [pl]’), literally something like ‘what thing?’ and ‘what things?’, respectively. The word for ‘when?’ (\textit{awalake}) seems to derive from \textit{aw- ‘Q’ + ale ‘sun [= day]’ + ki ‘at, in, on’} (literally ‘on what day?’). The word for ‘why?’ (\textit{awate}) may derive from \textit{aw- ‘Q’ + at ‘top’} (literally ‘what top?’). If this is indeed so, then there seems to be a spatial metaphor at play here (‘top’ > ‘cause, reason’)—one which is the opposite of that found in English or Tok Pisin (cf. English \textit{ground} or Tok Pisin \textit{as} ‘bottom’ > ‘cause, reason’). The word for ‘where?’ (\textit{am}) also likely contains (or contained) the question formative \textit{aw-}, but the *\textit{w} appears to have been lost before \textit{-m} (whose origin is also obscure to me). Finally, the interrogative words used to inquire of people (\textit{kïman ‘who?’} and \textit{kïmanjin ‘whose?’}) are the only ones that are clearly unconnected to the formative \textit{aw-}. These forms can function as indefinite pronouns in non-interrogative contexts (i.e. ‘someone’ and ‘someone’s’, respectively). The possessive form \textit{kïmanjin ‘whose?’} is clearly derived from \textit{kïman ‘who?’ + njin ‘thing [npl]’} (this latter form is used in deriving all possessive pronouns, §5.2.3). The form \textit{kïman ‘who?’} itself appears to be related to \textit{kïmal ‘some’}, and may indeed be a non-plural form of this word.

Questions are covered in greater detail in §8.2.

5.8 Conjunctions

Pondi conjunctions are presented in Table 5.18.

\begin{table}[h]
\centering
\begin{tabular}{|l|l|l|}
\hline
Conjunction & Function & Gloss \\
\hline
akat & coordination & ‘and’ \\
\hline
\textit{o} & disjunction & ‘or’ (< Tok Pisin) \\
\hline
mbatï & adversative/consequential & ‘but, so’ \\
\hline
\end{tabular}
\end{table}
Pondi contains at least one native conjunction, the coordinating conjunction *akat* ‘and’. This word does not seem ever to connect clauses (§8.1.1). It can, however, coordinate two phrases, such as NPs. When it does so, it functions as a postpositive element (following the second coordinated NP), as in the following examples.

(5.83) *ndindi nyï John akat njin*

   **ndindi** 1sg  **nyï** [name]  **John**  **akat**  **njin**

   ‘John’s and my dog’

(5.84) *tatï namal yuwï akat asiï*

   **tatï**  **namal**  **yuwï**  **akat**  **asi-i**

   **papa** pig  **crocodile**  and  **hit-IPFV**

   ‘Papa killed a pig and a crocodile.’

In many ways, the conjunction *akat* ‘and’ seems to behave rather like a postposition (in which case, we may choose to translate it instead as ‘along with’ or ‘in addition to’, yielding alternative translations like ‘Papa killed a pig along with a crocodile’ for 5.84). The one clue, however, that this word is indeed a conjunction comes from sentences like (5.85), in which it joins two objects and the verb receives the dual object marker proclitic. This example is additionally quite interesting, since it shows the object marker behaving very much as an argument-indexing element.

(5.85) *John ipï kamal akat mintïtuwapï*

   **John**  **ipï**  **kamal**  **akat**  **mintïtuwapï**

   **[name]** hand  **head**  and  **3DU=scratch-PFV**

   ‘John scratched his arm and his head.’

Disjunctive coordination (whether at the phrase level or at clause level) can be accomplished with the Tok Pisin loan word *o* ‘or’ as in (5.86).

(5.86) *nyï miïla o nyï mapïla*

   **nyï** 1sg  **miïla**  **o**  **nyï**  **mapïla**

   **1SG** go-IRR  or  **1SG**  **3SG.OBJ=be-IRR**

   ‘(Either) I’ll go or I’ll stay.’ (literally ‘I’ll be at it’, with ‘it’ referring to the village)

Adversative coordination is not well understood, but it may be possible at the clause level with the word *mbati* ‘but’. Although this word closely resembles English *but*, this may just be a coincidence (traditional Tok Pisin uses the word *tasol* ‘but’ for this adversative meaning). It seems
possible for this same word to function as a consequential coordinator (i.e. ‘so’). It may be related to the verb *mbar- ‘work, do’ (indeed it is the same as the imperfective form of this verb), although I do not believe it to be functioning as an auxiliary or light verb. Elsewhere in the language, auxiliary verbs may only follow irrealis verb forms (whereas *mbatî can follow verbs marked for any TAM distinction); also, prosodically, *mbatî does not seem to be part of the preceding verb phrase (or even clause), but rather seems to belong to the following clause. The sentences in (5.87) and (5.88) illustrate its use in joining two clauses. In the first example (5.87) it has an adversative sense, whereas in the second example (5.88) it has a consequential sense.

(5.87) *meyamba nyî kisîm yapî *mbatî nyî ambo namal asiî.
*yesterday 1SG jungle come-PFV but 1SG NEG pig hit-PFV*
‘Yesterday I went to the jungle, but I did not kill a pig.’

(5.88) *meyamba mun mayapî *mbata mî ke amngapî.
*yesterday hunger 3SG.OBJ=hit?-PFV so 3SG.SBJ sago eat-PFV*
‘Yesterday he was hungry, so he ate sago.’

The combination of clauses—whether through parataxis or (morphological) subordination is covered more fully in §8.1.

5.9 Numerals

Pondi has a set of cardinal numbers that are used both in counting and to quantify noun phrases, assigning a numerical value to the referent. The number system in Pondi is quinary (base-five), at least for numerals below 25: there are distinct words for the numbers one through four, none of which is derived from another number word. That said, although not derived from other number words, per se, the words for numbers one through four may not all be morphologically simple. The number *kwandap ‘one’ appears to derive from the determiner *kwan ‘a(n), some, (an)other’, perhaps an elaboration of an earlier Pondi form *kwa(n) ‘one’ (cf. Ulwa *kwa ‘one’ and Ambakich *koŋ ‘one’). The element *ndap, oddly enough, appears to be cognate with Ambakich *dop ‘hand’.

5 I say ‘oddly’, because words for ‘hand’ in each language are used to indicate the number five (of the form ‘hand one’).
The word for ‘two’ has two forms, *inin* and *in*, seemingly used in complete free variation. The form *in* may be a simple haplology of *inin*, or, alternatively, the form *inin* may be an iconic reduplication of *in*. If the latter is so, then this may either have occurred in the proto-language or have developed independently in several languages, perhaps through calquing (cf. Ulwa *nini* ‘two’).

The word for ‘three’ is *yawle*, which is cognate with the Mwakai word for ‘three’ (*yora* in the Mongol dialect and *yawor* in the Kaimbal dialect).

The word for ‘four’ is *nanïnge*, which is clearly cognate with the word for ‘four’ in the Maruat-Dimiri-Yaul dialect of Ulwa, which is *nanange* (it is *watangïnila* in the Manu dialect of Ulwa).

The word for ‘five’ is, quite transparently *ipï* ‘hand’ plus *kwandap* ‘one’ (i.e. ‘one hand’), a clear indication of the hand-counting system that underlies the quinary numerical system. The numbers greater than five are formed through periphrasis. For example, ‘six’ is *ipï kwandap kwandap ma=at p-ï ‘hand one one 3SG.OBJ=atop be-IPFV’ (i.e. ‘one hand, one is atop it’). The number ‘ten’ is expressed as *ipï inin ‘hand two’ (i.e. ‘two hands’). And so on. Using this system, one can count to twenty-four. Table 5.19 presents the Pondi cardinal numerals from one to twenty-four.

<table>
<thead>
<tr>
<th></th>
<th>Gloss</th>
<th>Pondi numeral</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>‘one’</td>
<td>kwandap</td>
</tr>
<tr>
<td>2</td>
<td>‘two’</td>
<td><em>inin ~ in</em></td>
</tr>
<tr>
<td>3</td>
<td>‘three’</td>
<td><em>yawle</em></td>
</tr>
<tr>
<td>4</td>
<td>‘four’</td>
<td><em>nanïnge</em></td>
</tr>
<tr>
<td>5</td>
<td>‘five’</td>
<td><em>ipï kwandap</em></td>
</tr>
<tr>
<td>6</td>
<td>‘six’</td>
<td><em>ipï kwandap kwandap mat pï</em></td>
</tr>
<tr>
<td>7</td>
<td>‘seven’</td>
<td><em>ipï kwandap inin mat pï</em></td>
</tr>
<tr>
<td>8</td>
<td>‘eight’</td>
<td><em>ipï kwandap yawle mat pï</em></td>
</tr>
<tr>
<td>9</td>
<td>‘nine’</td>
<td><em>ipï kwandap nanïnge mat pï</em></td>
</tr>
<tr>
<td>10</td>
<td>‘ten’</td>
<td><em>ipï inin</em></td>
</tr>
<tr>
<td>11</td>
<td>‘eleven’</td>
<td><em>ipï in kwandap mat pï</em></td>
</tr>
<tr>
<td>12</td>
<td>‘twelve’</td>
<td><em>ipï in inin mat pï</em></td>
</tr>
<tr>
<td>13</td>
<td>‘thirteen’</td>
<td><em>ipï in yawle mat pï</em></td>
</tr>
<tr>
<td>14</td>
<td>‘fourteen’</td>
<td><em>ipï in nanïnge mat pï</em></td>
</tr>
<tr>
<td>15</td>
<td>‘fifteen’</td>
<td><em>ipï yawle</em></td>
</tr>
</tbody>
</table>

Table 5.19. Pondi numerals up to twenty-four.
For higher numbers (which are used almost exclusively for referring to money), Pondi speakers can refer to multiples of ten by using the form yalïme, which may derive from yalïm ‘ironwood tree’. Table 5.20 presents the higher numerals (multiples of ten) in Pondi.

Table 5.20. Pondi higher numerals.

<table>
<thead>
<tr>
<th>Gloss</th>
<th>Pondi numeral</th>
</tr>
</thead>
<tbody>
<tr>
<td>30 ‘thirty’</td>
<td>yalïme yawle</td>
</tr>
<tr>
<td>40 ‘forty’</td>
<td>yalïme nanïnge</td>
</tr>
<tr>
<td>50 ‘fifty’</td>
<td>yalïme ipï kwandap</td>
</tr>
<tr>
<td>60 ‘sixty’</td>
<td>yalïme ipï kwandap kwandap mat pï</td>
</tr>
<tr>
<td>70 ‘seventy’</td>
<td>yalïme ipï kwandap inin mat pï</td>
</tr>
<tr>
<td>80 ‘eighty’</td>
<td>yalïme ipï kwandap yawle mat pï</td>
</tr>
<tr>
<td>90 ‘ninety’</td>
<td>yalïme ipï kwandap nanïnge mat pï</td>
</tr>
<tr>
<td>100 ‘one hundred’</td>
<td>yalïme ipï in</td>
</tr>
</tbody>
</table>

Numerals follow head nouns but precede determiners (such as subject markers or object markers), when these are present. Thus, they function rather like adjectives, modifying nouns.

The following sentences illustrate the use of the numeral kwandap ‘one’ (5.90) and of the related indefinite marker, kwan ‘a(n)’ (5.89).

---
6 The non-plural/plural alternation for ‘ironwood tree’ is yal-(ï)m / yal-o (§3.10). Perhaps the form yalïm has been reanalysed here as a nominal root, to which the plural suffix -e has been added. The relationship between ‘ten’ and ‘ironwood tree’ may reflect a traditional system of counting larger numbers that made use of parts of these trees to represent numerals (cf. Ulwa nali ‘ten’, a word which also refers to the spines of sago fronds, which were traditionally used to mark units of ten when counting larger sums).
(5.89) nyï pisa namal kwan wanda
    nyï  pisa     namal     kwan   u=an-nda
     1sg    again    pig      INDF  2sg.obj=give-IRR
‘I’ll give you another pig.’ (literally ‘I’ll give you a pig again.’)

(5.90) namal kwandap kapï imbam pï
    namal     kwandap     kapï     imbam     p-ï
     pig      one       house     under   be-IPFV
‘One pig is under the house.’

It is perhaps most common, however, to leave non-plural indefinite referents unmodified by either the indefinite marker or the number ‘one’, as in the following (5.91).

(5.91) namal nyinjin kusam amngapï
    namal     nyi-njin     kusam     am-ngapï
     pig      1sg-poss.npl yam    eat-pfv
‘A pig ate my yam.’

Instead of the numeral inin ~ in ‘two’, it is possible to use the subject/object marker min ‘3DU’. The two forms do not ever co-occur. When the referent is dual in number (as when it is singular in number), the noun is always marked as ‘non-plural’ (§6.1.1). The following sentences all include dual referents, marked as such either with the numeral inin ~ in ‘two’ (5.92, 5.94) or with the subject/object marker min ‘3DU’ (5.93, 5.95).

(5.92) alkï inin
    alkï     inin
     person  two
‘two people’

(5.93) alkï min
    alkï     min
     person  3DU
‘the (two) people’

(5.94) komblam minjamo inin amngapï
    komblam     minjamo     inin     am-ngapï
     child      banana    two     eat-pfv
‘The child ate two bananas.’
(5.95) komblam minjamo minamngapì
    komblam minjamo min=am-ngapì
    child banana 3DU=eat-PFV
    ‘The child ate the (two) bananas.’

Only with numbers three or greater is it possible for a (plural) determiner (subject marker or object marker) to follow the numeral. Example (5.97) contains the plural subject marker ndïn, whereas example (5.96) lacks it.

(5.96) meyo yawle kusam amngapì
    meyo yawle kusam am-ngapì
    dog.PL three yam eat-PFV
    ‘Three dogs ate the yam.’

(5.97) meyo yawle ndïn kusam amngapì
    meyo yawle ndïn kusam am-ngapì
    dog.PL three 3PL.SUBJ yam eat-PFV
    ‘Three dogs ate a yam.’

It seems to be optional (when a numeral three or greater occurs in the NP) to mark the noun itself as plural. In the following sentences, the referents—whether subject (5.98) or object (5.99)—are marked as non-plural despite being modified by the numeral yawle ‘three’ (or, perhaps better put, they maintain their base forms, unmarked for number).

(5.98) njimoka yawle kayïtì
    njimoka yawle kayït-ì
    tree three fall-PFV
    ‘Three trees fell down.’

(5.99) nyï nambikul yawle ndapapì
    nyï nambikul yawle ndi=ap-apì
    1SG hole three 3PL.OBJ=dig-PFV
    ‘I dug three holes.’
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