

# 5

## OTHER WORD CLASSES

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.**

Gloss	Non-plural	Plural	Gloss	Non-plural	Plural
‘good’	almwan	alwe	‘old (person)’	katil	katiyal
‘bad’	atal	ateyal	‘young’	mongam	mongal
‘bad’ <sup>1</sup>	atamate	ateyamate	‘long’	mīnangondī	mīnangondin
‘big’	anīmbam	anīmbuse	‘short’	mokas	mokasal
‘small’	kote	kosime	‘sharp’	kaywī	kaywal
‘dry’	kataplam	katapeyal	‘dull’	katambus	katambuse
‘wet’	nambiwī	nambiwāl	‘thick’	malmanjī	malmanjīn

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 anīmbam**  
 namal                    **anīmbam**  
 pig                      big  
 ‘big pig’

- (5.02) **name anīmbuse**  
 name                    anīmbuse  
 pig.PL                  big.PL  
 ‘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.

- (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’

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-i* / *nambiw-al* ‘wet’ or *kayw-i* / *kayw-al* ‘sharp’ (as is also seen with nouns such *yuw-i* / *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’)

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.**

Gloss	Non-plural	Plural
‘good’	al-mwan	al-we
‘bad’	at-al	at-e-al
‘bad’	at-amate	at-e-amate
‘big’	anĩmb-am	anĩmb-use
‘small’	ko-te	ko-sime

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 *-wĩ* ‘-like’

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

**Table 5.3. The derivational suffix *-wĩ* ‘-like’.**

Nominal	Gloss	Etymology
nambiwĩ	‘wet’	< nambi ‘water’
apungwĩ	‘hot’	< apĩn ‘fire’ (with some irregular sound changes)
kamaliwĩ	‘intelligent’	< kamal ‘head’ (with an epenthetic [ĩ] to break up the CC cluster)
mĩnangewĩ	‘green’	< mĩnange ‘taro’ <sup>2</sup>
mĩndawĩ	‘new’	?

2 The taro plant has green leaves, which in local cuisine are used to make a vibrantly green soup.

Nominal	Gloss	Etymology
kaywī	‘sharp’	?
mīndilwī	‘dirty’	?
mīnīlwī	‘old (thing)’	?
kīpwī	‘mound’	< kīp ‘nose’
momiwī	‘rice’	< mom-i ‘fruit, seed [PL]’ (a relatively recent coinage)

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.**

	Subject pronouns			Non-subject ('object') pronouns		
	singular	dual	plural	singular	dual	plural
1st	nyĩ	any ~ anin	an	nyĩ	any ? ~ anin ?	an
2nd	o	wany ~ wanin	wan	<b>u</b> ~ [wu]	wany ? ~ wanin ?	wan
3rd	mĩ	min	ndĩn	<b>ma</b>	min	<b>ndĩ</b>

## 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,<sup>3</sup> dual, or plural. Table 5.5 presents the reflexive/reciprocal pronouns.

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

Number	Pronoun	Gloss
singular	am	'myself, yourself, himself, herself, itself'
dual	ambin	'ourselves [DU], yourselves [DU], themselves [DU], each other'
plural	ambal ~ ambla	'ourselves [PL], yourselves [PL], themselves [PL], one another'

<sup>3</sup> 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-degeminaton 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 5.6. Possessive pronouns for non-plural possessum.**

	Singular	Dual	Plural
1st person	nyinjin ‘my’	aninjin ‘our [DU]’	anjin ‘our [PL]’
2nd person	unjin ‘your [SG]’	waninjin ‘your [DU]’	wanjin ‘your [PL]’
3rd person	manjin ‘his/her/its’	minjin ‘their [DU]’	ndinjin ‘their [PL]’

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.**

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

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) mĩ ipĩ **ambinjin** ingip asiapĩ

mĩ	ipĩ	<b>ambin-njin</b>	ingip	asi-apĩ
3SG.SUBJ	hand	NPL.REFL-POSS.NPL	sternum	hit-PFV
‘He <sub>i</sub> hit his <sub>i/*j</sub> chest.’				
‘He hit his own chest.’				

(5.08) min ipĩ **ambinjin** ingip asiapĩ

min	ipĩ	<b>ambin-njin</b>	ingip	asi-apĩ
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

<b>ambla-is</b>	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 5.8. Intensive pronouns.**

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

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

- (5.10) nyĩ **mam** ale  
 nyĩ                    **mam**                    ala-ĩ  
 1SG                    3SG.INT                    see-IPFV  
 ‘I saw him himself.’

- (5.11) mĩ **nyam** ale  
 mĩ                    **nyam**                    ala-ĩ  
 3SG.SUBJ                    1SG.INT                    see-IPFV  
 ‘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.**

Number	Pronoun	Gloss
singular	amam	‘myself, yourself, himself, herself, itself’
dual	amimin	‘ourselves [DU], yourselves [DU], themselves [DU]’
plural	awla	‘ourselves [PL], yourselves [PL], themselves [PL]’

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

(5.12) nyī **amam** namal asiyi

nyī	<b>amam</b>	namal	asi-ī
1SG	INT.SG	pig	hit-IPFV
‘I myself killed the pig.’			

(5.13) John **amam** kisim malī

John	<b>amam</b>	kisim	mal-ī
[name]	INT.SG	jungle	go-IPFV
‘John himself went to the jungle.’			

(5.14) anin **amimin** kusam amī

anin	<b>amimin</b>	kusam	am-ī
1DU	INT.DU	yam	eat-IPFV
‘We (two) alone eat yams.’			

(5.15) ndin **awla** malī

ndin	<b>awla</b>	mal-ī
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 *kīman* ‘someone, who?’, which has the possessive interrogative form *kīmanjin* ‘someone’s, whose?’. For inanimate referents, there are the interrogative forms *awnjin* ‘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) angwaliyī **kwan** kisīm malī **kwan** ngol pī  
 angwaliyī **kwan** kisīm mal-ī **kwan** ngol p-ī  
 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** kisīm malī  
 meyanga **kwan** kisīm mal-ī  
 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 5.10. Deictic demonstratives.**

	Non-plural	Plural
Proximal	nja ‘this’	sa ‘these’
Distal	anda ‘that’	ala ‘those’

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) līl **nja** ambo pal

līl	<b>nja</b>	ambo	pal
river	this	NEG	far
‘This river is not far.’			

(5.19) nyī kusaw **sa** amnda

nyī	kusaw	<b>sa</b>	am-nda
1SG	yam.PL	these	eat-IRR
‘I’ll eat these yams.’			

(5.20) nyī kusam **anda** amnda

nyī	kusam	<b>anda</b>	am-nda
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** alimbam **anda** kote

<b>nja</b>	alimbam	<b>anda</b>	kote
this	big	that	small
‘This (one) is big; that (one) is small.’			

(5.22) mī ke amngapī **anda** ple yapī

mī	ke	am-ngapī	<b>anda</b>	ple	ya-apī
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	<b>ala</b> -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 [nɿ] ‘this’, [sɿ] ‘these’, [andɿ] ‘that’, and [ali] ‘those’.

Other deictic markers that are derived from these forms include *njakɿ* ‘here, hither’ and *andakɿ* ‘there, thither’, both transparently containing the postpositional (formative) element *kɿ* ‘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.**

Quantifier	Gloss
<i>mokan</i>	‘all, every, everyone, everything’
<i>yamīn</i>	‘all (of), whole’
<i>kīmal</i>	‘some’
<i>andeyal</i>	‘many, much’

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 kayit-i*  
           *njimoka mokan kayit-i*  
           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 p-i*  
           *mokan ngol p-i*  
           all village be-IPFV  
           ‘Everyone is in the village.’

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

- (5.26) *nambi yamīn*  
           *nambi yamīn*  
           water all  
           ‘all the water’

The quantifier *kīmal* ‘some’ is illustrated in (5.27). Unlike *mokan* ‘all’, it follows plural noun forms.

- (5.27) kinyal **kīmal** nambi ndin mali  
 kinyal            **kīmal**        nambi        ndi=n            mal-ī  
 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) **kīmal** kapī nja pī  
**kīmal**            kapī            nja            p-ī  
 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 kayitī  
 yame            kayit-ī  
 tree.PL        fall-IPFV  
 ‘(Many) trees fell down.’

- (5.30) njimoka **andeyal** kayitī  
 njimoka        **andeyal**    kayit-ī  
 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.**

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

The form *kī* ‘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(kī)* ‘in, within, inside’, *at(kī)* ‘atop, above’, and *imbam(kī)* ‘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.<sup>4</sup> This word has a plural form when referring to the areas beneath multiple houses (*iwal* as opposed to *imbam*). The other two postpositions in

<sup>4</sup> 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) tatī kisīm **kī** namal asiī

tatī	kisīm	<b>kī</b>	namal	asi-ī
papa	jungle	at	pig	hit-IPFV
‘Papa killed a pig in the jungle.’				

- (5.33) nyī pisimli **kī** kota ale

nyī	pisimli	<b>kī</b>	kota	ala-ī
1SG	path	at	poor.thing	see-IPFV
‘I saw the poor thing on the path.’				

- (5.34) yakus mandīn **mawn** pī

yakus	mandīn	ma= <b>un</b>	p-ī
machete	string.bag	3SG.OBJ=in	be-IPFV
‘The machete is inside the string bag.’			

- (5.35) mī kapī **unkī** ple yapī

mī	kapī	<b>un-kī</b>	ple	ya-apī
3SG.SUBJ	house	in-at	speech	talk-PFV
‘He talked inside the house.’				

- (5.36) yakus minjamī **mat** pī

yakus	minjamī	ma= <b>at</b>	p-ī
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 **ndatkĩ** alawe

sewawi	yame	ndĩ= <b>at-kĩ</b>	alawa-ĩ
bird.PL	tree.PL	3PL.OBJ=atop-at	flock-IPFV

‘The birds are flying above the trees.’

- (5.38) meyo kapĩ **maymbam** pĩ

meyo	kapĩ	ma= <b>imbam</b>	p-ĩ
dog.PL	house	3SG.OBJ=under	be-IPFV

‘The dogs are under the house.’

- (5.39) meyo kapal **ndiwal** pĩ

meyo	kapal	ndĩ= <b>iwal</b>	p-ĩ
dog.PL	house.PL	3PL.OBJ=under.PL	be-IPFV

‘The dogs are under the houses.’

- (5.40) meyanga ndindi njimoka **imbamkĩ** walwal numle

meyanga	ndindi	njimoka	<b>imbam-kĩ</b>	walwal	numla-ĩ
yesterday	dog	tree	under-at	lung	throw-IPFV

‘Yesterday a dog was panting under the tree.’

- (5.41) an nambikal **kos** sangowapĩ

an	nambikal	<b>kos</b>	sango-apĩ
1PL	riverbank	near	walk-PFV

‘We walked near the riverbank.’

- (5.42) komblal njimoka **mundat** pĩ

komblal	njimoka	<b>mundat</b>	p-ĩ
child.PL	tree	behind	be-IPFV

‘The children are behind the tree.’

- (5.43) komblal njimoka **may** pĩ

komblal	njimoka	ma= <b>i</b>	p-ĩ
child.PL	tree	3SG.OBJ=before	be-IPFV

‘The children are in front of the tree.’

- (5.44) Peter **ano** kisĩm malĩ

Peter	an= <b>o</b>	kisĩm	mal-ĩ
[name]	1PL=after	jungle	go-IPFV

‘Peter went to the jungle after us.’

- (5.45) nyĩ **mawn** ke amĩ  
 nyĩ                      ma=**un**                      ke                      am-ĩ  
 1SG                      3SG.OBJ=with                      sago                      eat-IPFV  
 ‘I’m eating sago with him.’
- (5.46) an ngol **ol** lala wĩ  
 an                      ngol                      **ol**                      la-la                      w-ĩ  
 1PL                      village                      from                      put-IRR                      want-IPFV  
 ‘We want to leave the village.’
- (5.47) Peter **uto** yakus liyĩ  
 Peter                      u=**to**                      yakus                      li-ĩ  
 [name]                      2SG.OBJ=from                      machete                      take-IPFV  
 ‘Peter took the machete from you.’
- (5.48) nyĩ **wanĩto** kinyĩ yawle nda  
 nyĩ                      wan=**to**                      kinyĩ                      yawle                      n-nda  
 1SG                      2PL=from                      coconut                      three                      take-IRR  
 ‘I’ll take three coconuts from you.’
- (5.49) nyĩ namal **lak** kisĩm yapĩ  
 nyĩ                      namal                      **lak**                      kisĩm                      i-apĩ  
 1SG                      pig                      for                      jungle                      come-PFV  
 ‘I went to the jungle on account of a pig.’ (i.e. in order to hunt a pig)

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).

- (5.50) nyinjin nĩmotĩ Wewak **pĩ**  
 nyi-njin                      nĩmotĩ                      Wewak                      **p-ĩ**  
 1SG-POSS.NPL                      friend                      [place]                      be-IPFV  
 ‘My friend is in Wewak.’
- (5.51) tatĩ ambo kapĩ **mapĩ**  
 tatĩ                      ambo                      kapĩ                      **ma=p-ĩ**  
 papa                      NEG                      house                      3SG.OBJ=be-IPFV  
 ‘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) ndin meyamba kisim **yapĩ**  
 ndin            meyamba            kisim            i-apĩ  
 3PL.SUBJ      yesterday            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** nyinjin kulam mĩ kawapĩ  
**kalambo**    nyi-njin            kulam            mĩ            kaw-apĩ  
 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.**

Adverb	Gloss	Etymology
kīpakī	‘earlier, before(hand)’	< <i>kīp</i> ‘nose’ + <i>a</i> (?) + <i>kī</i> ‘at, in, on’
asuwatakī	‘later, after(wards)’	< <i>asuwat</i> - ‘turn’ + <i>a</i> (?) + <i>kī</i> ‘at, in, on’
kunas	‘later, after(wards)’	< <i>kunī</i> ‘buttocks’ + <i>as</i> ‘tail’
kanam	‘now, today’	–
meyamba ~ meyanga	‘yesterday’	–
kimbīlo	‘tomorrow’	–

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

- (5.54) **kīpakī** kimbe andeyal nambi sangoyī

<b>kīpakī</b>	kimbe	andeyal	nambi	sango-ī
earlier	fish	many	water	walk-IPFV

‘Before, many fish used to swim in the river.’

- (5.55) John **kīpakī** kisīm yapī

John	<b>kīpakī</b>	kisīm	i-apī
[name]	earlier	jungle	come-PFV

‘John went to the jungle earlier.’

- (5.56) **asuwatakī** nambi ila

<b>asuwatakī</b>	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) nyī **asuwatakī** nambi pula

nyī	<b>asuwatakī</b>	nambi	pu-la
1sg	later	water	bathe-IRR

‘I’ll bathe later.’

- (5.58) **kunas** nyinjin kulam kawla

<b>kunas</b>	nyi-njin	kulam	kaw-la
later	1SG-POSS.NPL	boy	sleep-IRR

‘My boy will sleep later.’

- (5.59) **kanam** anale kisim mali

<b>kanam</b>	anale	kisim	mal-i
now	woman.PL	jungle	go-IPFV

‘The women are going to the jungle now.’

- (5.60) ndin **kanam** se

ndin	<b>kanam</b>	sa-i
3PL.SUBJ	now	cry-IPFV

‘They are crying now.’

- (5.61) **kanam** mi alimbam

<b>kanam</b>	mi	alimbam
now	3SG.SUBJ	big

‘He is big now.’

- (5.62) **kanam** nyi tati anin kapi awsapi

<b>kanam</b>	nyi	tati	anin	kapi	a-us-api
now	1SG	papa	1DU	house	PRF-build-PFV

‘Papa and I built a house today.’

- (5.63) **meyamba** an njimokase ndoliyi

<b>meyamba</b>	an	njimokase	ndi=oli-i
yesterday	1PL	stick.PL	3PL.OBJ=cut-IPFV

‘We were chopping wood yesterday.’

- (5.64) nyi **meyamba** wanamale

nyi	<b>meyamba</b>	wanam=ala-i
1SG	yesterday	2PL.INT=see-IPFV

‘I saw you yourselves yesterday.’

- (5.65) **meyanga** anale ambo kusaw ndamngapi

<b>meyanga</b>	anale	ambo	kusaw	ndi=am-ngapi
yesterday	woman.PL	NEG	yam.PL	3PL.OBJ=eat-PFV

‘The women did not eat yams yesterday.’

- (5.66) **kĩmbĩlo** nyĩ kisĩm mĩla  
**kĩmbĩlo** nyĩ kisĩm mal-la  
 tomorrow 1SG jungle go-IRR  
 ‘I’ll go to the jungle tomorrow.’

- (5.67) **kĩmbĩlo** kin lapĩla  
**kĩmbĩlo** kin lap-la  
 tomorrow rain fall-IRR  
 ‘It will rain tomorrow.’

- (5.68) kulawi **kĩmbĩlo** nungul at sila  
 kulawi **kĩmbĩlo** 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.**

Adverb	Gloss	Etymology
njakĩ	‘here, hither’	< <i>nja</i> ‘this’ + <i>kĩ</i> ‘at, in, on’
andakĩ	‘there, thither’	< <i>anda</i> ‘that’ + <i>kĩ</i> ‘at, in, on’

The following sentences exemplify the use of these locative adverbs.

- (5.69) an **njakĩ** ke  
 an **njakĩ** ke  
 1PL here sago  
 ‘We have sago here.’
- (5.70) njinulam nja **njakĩ** alasĩla  
 njinulam nja **njakĩ** alas-la  
 bird this here fly-IRR  
 ‘This bird will fly here.’ (i.e. hither)
- (5.71) njinulam **andakĩ** alatĩ  
 njinulam **andakĩ** alas-i  
 bird there fly-IPFV  
 ‘A bird is flying there.’ (i.e. thither)

- (5.72) namuse **andakī** ambo mīnapī  
 namuse            **andakī**            ambo            mīna-apī  
 meat            there            NEG            cook-IPFV  
 ‘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.**

Adverb	Gloss	Adverb	Gloss
apīt	‘really’	mbīn	‘also’
akī	‘very’	pisa	‘again’
mbole	‘maybe’	tīti	‘often, always, regularly’

Generally, these remaining adverbs can be viewed as modifying a verbal element, although *akī* ‘very’ seems to apply only to adjectives (i.e. to strengthen a quality being ascribed to a referent). Although *pisa* ‘again’ and *tīti* ‘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 **apīt** lisingala  
 nyi-njin            kamal            **apīt**            lisinga-la  
 1SG-POSS.NPL    head            really            swell-IRR  
 ‘My head will really swell.’ (i.e. will swell greatly)

- (5.74) anungwan **apīt** kulawi ndonanyī  
 anungwan            **apīt**            kulawi            ndī=onan-yī  
 mother.PL            really            boy.PL            3PL.OBJ=call-IPFV  
 ‘The mothers were really calling the children.’ (i.e. shouting loudly to them)

- (5.75) njimoka nja kataplam **akī**  
 njimoka            nja            kataplam            **akī**  
 stick            this            dry            very  
 ‘This stick is very dry.’



- (5.76) nyinjīn mandīn kokomī **akī**  
 nyi-njin mandīn kokomī **akī**  
 1SG-POSS.NPL string.bag heavy very  
 ‘My string bag is very heavy.’
- (5.77) kimbīlo ndindi kwandap **mbīn** kisīm mīla  
 kimbīlo ndindi kwandap **mbīn** kisīm mal-la  
 tomorrow dog one also jungle go-IRR  
 ‘One dog will also go to the jungle tomorrow.’
- (5.78) kanam **mbīn** minjame kapī pī  
 kanam **mbīn** minjame kapī p-ī  
 now also banana.PL house be-IPFV  
 ‘Today there are also bananas at home.’
- (5.79) kimbīlo an **pisa** ambalandinda  
 kimbīlo an **pisa** ambal=andi-nda  
 tomorrow 1PL again PL.REFL=see-IRR  
 ‘We’ll see one another again tomorrow.’
- (5.80) ndīn **pisa** ambangīn sinangapī  
 ndīn **pisa** ambangīn sinanga-apī  
 3PL.SUBJ again ground stand-PFV  
 ‘They stood on the ground again.’
- (5.81) nyī **tīti** ke amī  
 nyī **tīti** ke am-ī  
 1SG often sago eat-IPFV  
 ‘I eat sago every day.’
- (5.82) nyī ambo **tīti** katal le  
 nyī ambo **tīti** katal la-ī  
 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.**

Negator	Function	Gloss
ambo	negative marker	‘no, not’ (‘NEG’)
ola	prohibitive auxiliary verb	‘don’t!’ (‘PROH’)
mwa	negative response word	‘no, nothing’

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.**

Interrogative	Gloss	Etymology
aw	‘Q’ ‘how?’	[question formative]
awnjin	‘what? [NPL]’	< <i>aw</i> + <i>njin</i> ‘thing [NPL]’
awse	‘what? [PL]’	< <i>aw</i> + <i>se</i> ‘thing [PL]’
awalake	‘when?’	< <i>aw</i> + <i>ale</i> ‘day’ + <i>kī</i> ‘on’ ?
awate	‘why?’	< <i>aw</i> + <i>at</i> ‘cause’ ?

Interrogative	Gloss	Etymology
am	‘where?’	< <i>aw</i> + <i>m</i> ‘?’ ?
kīman	‘who?’	= ‘someone’, < <i>kimal</i> ‘some’ ?
kīmanjin	‘whose?’	< <i>kīman</i> ‘who?’ + <i>njin</i> ‘thing [NPL]’

As is readily apparent from this list, these question words are almost all formed from an interrogative formative *aw-* (akin to *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 *aw* + *njin* (‘thing [NPL]’), whereas the plural form is *aw* + *se* (‘thing [PL]’), literally something like ‘what thing?’ and ‘what things?’, respectively. The word for ‘when?’ (*awalake*) seems to derive from *aw-* ‘Q’ + *ale* ‘sun [= day]’ + *kī* ‘at, in, on’ (literally ‘on what day?’). The word for ‘why?’ (*awate*) may derive from *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 *ground* or Tok Pisin *as* ‘bottom’ > ‘cause, reason’). The word for ‘where?’ (*am*) also likely contains (or contained) the question formative *aw-*, but the *\*w* appears to have been lost before *-m* (whose origin is also obscure to me). Finally, the interrogative words used to inquire of people (*kīman* ‘who?’ and *kīmanjin* ‘whose?’) are the only ones that are clearly unconnected to the formative *aw-*. These forms can function as indefinite pronouns in non-interrogative contexts (i.e. ‘someone’ and ‘someone’s’, respectively). The possessive form *kīmanjin* ‘whose?’ is clearly derived from *kīman* ‘who?’ + *njin* ‘thing [NPL]’ (this latter form is used in deriving all possessive pronouns, §5.2.3). The form *kīman* ‘who?’ itself appears to be related to *kīmal* ‘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.

**Table 5.18. Conjunctions.**

Conjunction	Function	Gloss
akat	coordination	‘and’
o	disjunction	‘or’ (< Tok Pisin)
mbatī	adversative/consequential	‘but, so’

Pondİ 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 nyĩ John **akat** njin

ndindi	nyĩ	John	<b>akat</b>	njin
dog	1SG	[name]	and	POSS.NPL
‘John’s and my dog’				

(5.84) tatĩ namal yuwĩ **akat** asiyĩ

tatĩ	namal	yuwĩ	<b>akat</b>	asi-ĩ
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 ipĩ kamal **akat** mintĩtuwapĩ

John	ipĩ	kamal	<b>akat</b>	min=tĩtuwa-apĩ
[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) nyĩ mĩla **o** nyĩ mapĩla

nyĩ	mal-la	<b>o</b>	nyĩ	ma=p-la
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 *mbatĩ* ‘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 *mbat-* ‘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 *mbatĩ* can follow verbs marked for any TAM distinction); also, prosodically, *mbatĩ* 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 nyĩ kisĩm yapĩ **mbatĩ** nyĩ ambo namal asiĩ  
 meyamba nyĩ kisĩm i-apĩ **mbatĩ** nyĩ ambo namal asi-ĩ  
 yesterday 1SG jungle come-PFV but 1SG NEG pig hit-IPFV  
 ‘Yesterday I went to the jungle, but I did not kill a pig.’

- (5.88) meyamba mun mayapĩ **mbata** mĩ ke amngapĩ  
 meyamba mun ma=i-apĩ **mbata** mĩ ke am-ngapĩ  
 yesterday hunger 3SG.OBJ=hit?-PFV so 3SG.SUBJ 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 *konj* ‘one’). The element *\*ndap*, oddly enough, appears to be cognate with Ambakich *dop* ‘hand’.<sup>5</sup>

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

The word for ‘five’ is, quite transparently *ipī* ‘hand’ plus *kwardap* ‘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 *ipī kwardap kwardap ma=at p-i* ‘hand one one 3SG.OBJ=atop be-IPFV’ (i.e. ‘one hand, one is atop it’). The number ‘ten’ is expressed as *ipī 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 5.19. Pondi numerals up to twenty-four.**

	Gloss	Pondi numeral
1	‘one’	kwardap
2	‘two’	inin ~ in
3	‘three’	yawle
4	‘four’	naninge
5	‘five’	ipī kwardap
6	‘six’	ipī kwardap kwardap mat pī
7	‘seven’	ipī kwardap inin mat pī
8	‘eight’	ipī kwardap yawle mat pī
9	‘nine’	ipī kwardap naninge mat pī
10	‘ten’	ipī inin
11	‘eleven’	ipī in kwardap mat pī
12	‘twelve’	ipī in inin mat pī
13	‘thirteen’	ipī in yawle mat pī
14	‘fourteen’	ipī in naninge mat pī
15	‘fifteen’	ipī yawle

	Gloss	Pondi numeral
16	‘sixteen’	ipĩ yawle kwandap mat pĩ
17	‘seventeen’	ipĩ yawle inin mat pĩ
18	‘eighteen’	ipĩ yawle yawle mat pĩ
19	‘nineteen’	ipĩ yawle nanĩnge mat pĩ
20	‘twenty’	ipĩ nanĩnge
21	‘twenty-one’	ipĩ nanĩnge kwandap mat pĩ
22	‘twenty-two’	ipĩ nanĩnge inin mat pĩ
23	‘twenty-three’	ipĩ nanĩnge yawle mat pĩ
24	‘twenty-four’	ipĩ nanĩnge nanĩnge mat pĩ
25	‘twenty-five’	?

For higher numbers (which are used almost exclusively for referring to money), Pondi speakers can refer to multiples of ten by using the form *yalime*, which may derive from *yalim* ‘ironwood tree’.<sup>6</sup> Table 5.20 presents the higher numerals (multiples of ten) in Pondi.

**Table 5.20. Pondi higher numerals.**

	Gloss	Pondi numeral
30	‘thirty’	yalime yawle
40	‘forty’	yalime nanĩnge
50	‘fifty’	yalime ipĩ kwandap
60	‘sixty’	yalime ipĩ kwandap kwandap mat pĩ
70	‘seventy’	yalime ipĩ kwandap inin mat pĩ
80	‘eighty’	yalime ipĩ kwandap yawle mat pĩ
90	‘ninety’	yalime ipĩ kwandap nanĩnge mat pĩ
100	‘one hundred’	yalime ipĩ in

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-(i)m* / *yal-o* (§3.10). Perhaps the form *yalim* 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) nyĩ pisa namal **kwan** wanda  
 nyĩ 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** kapĩ imbam pĩ  
 namal **kwandap** kapĩ imbam p-ĩ  
 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 amngapĩ  
 namal nyi-njin kusam am-ngapĩ  
 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) alkĩ **inin**  
 alkĩ **inin**  
 person two  
 ‘two people’

- (5.93) alkĩ **min**  
 alkĩ **min**  
 person 3DU  
 ‘the (two) people’

- (5.94) komblam minjamo **inin** amngapĩ  
 komblam minjamo **inin** am-ngapĩ  
 child banana two eat-PFV  
 ‘The child ate two bananas.’



- (5.95) komblam minjamo **minamngapĩ**  
 komblam minjamo **min**=am-ngapĩ  
 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 *ndĩn*, whereas example (5.96) lacks it.

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

- (5.97) meyo **yawle ndĩn** kusam amngapĩ  
 meyo **yawle ndĩn** kusam am-ngapĩ  
 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** kayĩtĩ  
 njimoka **yawle** kayĩt-ĩ  
 tree three fall-IPFV  
 ‘Three trees fell down.’

- (5.99) nyĩ nambikul **yawle** ndapapĩ  
 nyĩ nambikul **yawle** ndĩ=ap-apĩ  
 1SG hole three 3PL.OBJ=dig-PFV  
 ‘I dug three holes.’

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