GRAMMATICAL NOTES ON SOME AGARABI TEXTS

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I INTRODUCTION

The texts presented here have been selected from material gathered in the Agarabi village of Punano in the highlands of New Guinea. Two men recorded them on tape during the period March to May, 1963. They recorded them first in normal speech and then at dictation speed. Those given for dictation were usually shorter and somewhat simplified; these were the type chosen for this paper. The choice of subject matter was left up to the informants and included folklore, tribal history, events in the life of the men themselves and current village "news".

The seven texts chosen for presentation here represent a cross-section of the types given. These include two describing some of the changes in tribal life due to the coming and influence of Europeans (any white men), three describing the trip made by the younger man when he left the tribal area to work for two years on a plantation and two of 'village gossip'.

Text materials are interesting not only for their content, but for what can be learned about the language by studying them. There are two general areas of interest exhibited in these texts, Morphology - here, primarily the composition of verbs and nouns, and Syntax, the larger area of relationships between verbs in sentences and paragraphs.

Key to pronunciation:

- p, t, k, are stops initially and following consonants, and fricatives between vowels
- w is pronounced b, w, or hv initially and following consonants and v between vowels
- y is pronounced d, y or dy initially and following consonants and y or j between vowels
- h is a glottal stop
- r is a flap
- m, n as in English
- a is pronounced as u in but
- aa is pronounced as a in part
- i " " " i in bit
- e " " " e in pear
- o " " " o in sap
- u " " " u in suit
NOTES ON AGARABI

Travel to Mutoh I

1 oreruhna1 Yawaauroh2 morah3 manaa4 Taarareh5 arurehkun6 Manteh7 waah8 Tunteh9 waah10 Tarinteh11 waah12 Ponteh13 pa14 waah15 2 Faranteh1 aakurah2 tihpi3 erein4 e5 tiwiran6 toru7 weraapin8 oriyaa9 oriyaa10 inuhpah11 airaanipin12 Mutohkah13 mo14 kaaih15 yoriyaah16 waah17 maipahke18 inteh19 erehu20

1 After I went1 to Rabaul2 I spent6 one4 week5 there; 3 Monday7 I waited8 Tuesday9 I waited10 Wednesday11 I waited12 Thursday13 I just14 waited15 2 On Friday1 morning,2 after the ship3 came4 it took me6 on the sea,7,8 I was going9 (and) going;10 in the afternoon11 (it) put me15 there14 in an island,12 on Mutoh,13 I stayed17 working,16 from this place18 (when) I finished19 I came.20

Travel to Mutoh II

1 oreruhna1 Yawaauroh2 morah3 manaa4 Taarareh5 arurehkun6 Manteh7 pa8 waah9 Tunteh10 pa11 waah12 Tarinteh13 pa14 waareh15 Ponteh16 pa17 waah eken18 Faranteh19 tihpiano20 e21 tiwiren22 toru23 weraapin24 oriyaa25 oriyaa26 Mutohkah27 morah28 yoriyaah29 waareh30 inteh31 erehu32 2 inkaih1

1 After I went1 to Rabaul2 I spent6 one4 week5 there; 3 on Monday7 I just8 waited,9 on Tuesday10 I just11 waited,12 on Wednesday13 I just14 waited and15 on Thursday16 I just17 waited19 on Friday19 a ship20 took me22 on the sea,23,24 going25 (and) going26 on Mutoh,27 there28 I worked29 I stayed30 I finished31 I came.32 2 The end.1
NOTES ON AGARABI

Travel from Mutoh

I intarekun_1 mahtahe_2 ten_3 2 inka_1 eyi_2 yei_3 intemino_4 intemipo_5 3 Mante_1 pa_2 waa_3 Tunte_4 pa_5 waa_6 Tarinteh_7 yamuh_8 tihpiano_9 e_10 awirantemino_11 tikan_12 4 waare eken_1 Tarinteh_2 yamuh_3 tihpiano_4 0_5 tiwirah_6 5 ereruhna_1 Yawaauroh_2 merah_3 waareh_4 mana_5 Taarareh_6 arurekun_7 Mante_8 pa_9 waa_10 Tunte_11 pa_12 waa_13 Tarinteh_14 warutimano_15 0_16 tiwirah_17 6 ereruhna_1 Kewiang_2 e_3 kumane_4 penitini_5 e_6 ware_7 7 erein_1 Manutipahkena_2 penitini_3 e_4 warah_5 mairahkeh_6 erehna_7 Wewaake_8 e_9 kumane_10 mairahkeh_11 Manteh_12 ereh_13 Mantampah_14 mai_15 warutimano_16 me_17 kaauhye_18.....

1 I finished and_1 the white man_2 said, 2 "Finally_1 your_2 days_3 are finished,_4 really done!_5 3 On Monday_1 just_2 wait,_3 on Tuesday_4 just_5 wait,_6 on Wednesday_7, 8 a ship_9 will take you!"_10,11 he said.12 4 I waited and_1 on Wednesday_2, 3 a ship_4 took me_5,6 5 After I came_1 to Rabaul_2 I stayed_4,7 there_3 one_5 week_6 on Monday_8 just_9 waited_10 on Tuesday_11 just_12 waited_13 on Wednesday_14 a plane_15 took me_17 6 After I came_1 to Kaviang_2 it put down,_4 got_5 fuel_6 here. 7 After it came_1 we got_5 fuel_3 from Manus;_2 then_6 we came_7 to Wewak_8 (and) put down; 9,10 then_11 on Monday_12 we came_13 to Madang_14 this_15 plane_16 put me down_17 here. 18.....
NOTES ON AGARABI

**No Rest-days**

1 Pepah\textsubscript{1} tinaahu\textsubscript{2} tiraaho\textsubscript{3} ihyaa\textsubscript{4} oyaae\textsubscript{5} tiren\textsubscript{6} awi\textsubscript{7} iyaami

2 para\textsubscript{1} yoran\textsubscript{2} ineineanaa\textsubscript{3} en\textsubscript{4} oriyaamih\textsubscript{5} 3 oriyaahin\textsubscript{1}

inaamuni\textsubscript{2} ema\textsubscript{3} iyaampon\textsubscript{4} kaaihma\textsubscript{5} mairah\textsubscript{6} yunaan\textsubscript{7} taahen\textsubscript{8}

niyaaken\textsubscript{9} oyaaen\textsubscript{1} tiren\textsubscript{2} wa\textsubscript{3} waamih\textsubscript{4} 5 tareha\textsubscript{1} tehtimpin\textsubscript{2}

kamani\textsubscript{3} erein\textsubscript{4} ten\textsubscript{5} Taararet\textsubscript{6} yohan\textsubscript{7} aahpihe\textsubscript{8} Taante\textsubscript{9}

awikaanoo\textsubscript{10} tikah\textsubscript{11} 6 tareha\textsubscript{1} tehtimpin\textsubscript{2} mahaa\textsubscript{3} tik\textsubscript{4}

tehtih\textsubscript{5} tiwikiyaahu\textsubscript{6} 7 pepah\textsubscript{1} tinaahu\textsubscript{2} tiraaho\textsubscript{3} ma\textsubscript{4} kayo

ihyaa\textsubscript{6} awikana\textsubscript{7} iniyaa\textsubscript{8} 8 para\textsubscript{1} yoran\textsubscript{2} ineineanaa\textsubscript{3} en\textsubscript{4}

oriyaamih\textsubscript{5} 9 aruwin\textsubscript{1} ineineana\textsubscript{2} en\textsubscript{3} oriyaam\textsubscript{4} tareha\textsubscript{5}

tehtimpin\textsubscript{6} Taante\textsubscript{7} tiwikehiyaahu\textsubscript{8} inkaih\textsubscript{9}

1 Before, 1 our grandfathers\textsubscript{2} (and) our grandmothers\textsubscript{3} did not\textsubscript{4} say\textsubscript{6} 'it is a holiday'\textsubscript{5} and rest.\textsubscript{7} 2 They just\textsubscript{1} went on\textsubscript{5} thinking only\textsubscript{3} of work.\textsubscript{2} 3 As they went on,\textsubscript{1} if there was\textsubscript{3} a

child, 2 when the child was born,\textsubscript{5} then\textsubscript{6} they prepared\textsubscript{8} food\textsubscript{7} (and) ate.\textsubscript{9} 4 "its a holiday, 1 they said and\textsubscript{2} just\textsubscript{3} stayed

around.\textsubscript{4} 5 Now,\textsubscript{1} in our time,\textsubscript{2} after the government\textsubscript{3} came,\textsubscript{4} it said,\textsubscript{5} "On Saturday 6 work\textsubscript{7} a half (day), 8 on Sunday 9

rest!"\textsubscript{10} they said.\textsubscript{11} 6 Now,\textsubscript{1} in our time,\textsubscript{2} we have\textsubscript{4} spoken\textsubscript{5} thus\textsubscript{3} (and) we rest.\textsubscript{5,6} 7 Before,\textsubscript{1} our grandfathers\textsubscript{2} (and) our

grandmothers,\textsubscript{3} this\textsubscript{4} group,\textsubscript{5} they were not\textsubscript{6} thinking\textsubscript{8} of rest.\textsubscript{7} 8 They just\textsubscript{1} went on\textsubscript{4,5} thinking only\textsubscript{3} of work.\textsubscript{2} 9 They went on, thinking only\textsubscript{2} of fighting;\textsubscript{1} now,\textsubscript{5} in our

time,\textsubscript{6} we make a habit of resting\textsubscript{8} on Sunday.\textsubscript{7} The end.\textsubscript{9}
NOTES ON AGARABI

Possessions

1 pepah₁ tinaahu₂ tiraahopin₃ ihyaa₄ oona₅ waamih₆ 2 manaa₁ wahyo₂ wan₃ matamen₄ waamih₅ 3 uwe₁ itana₂ maiha₃ yanaanaa₄ waahikan₅ namuroanoma₆ wakuhyan₇ maikanan₈ oonaana₉ amaren₁₀ uhpimpah₁₁ karaampin₁₂ tihtoh₁₃ maah₁₄ uwamahaken₁₅ maipin₁₆ o₁₇ wariyaamih₁₈ 4 mahai₁ iyahin₂ tareha₃ kamani₄ erihkan₅ minoh₆ percehi₇ taatoh₈ tohe₉ witukaa₁₀ taaraah₁₁ taantun₁₂ mai₁₃ yanaatinta₁₄ 5 aman₁ maahnaun₂ kaain₃ wahkan₄ 6 maiano₁ oonaih₂ ukan₃ waamih₄ 7 pepah₁ ihyaa₂ mahanten₃ oona₄ waamih₅ 8 tareha₁ kamani₂ erein₃ me₄ tihtuhaah₅ kaikan₆ wahkan₇ maipinte₈ minoh₉ yanaah₁₀ aman₁₁ kaain₁₂ wahkan₁₃ maiano₁₄ oonaih₁₅ ukan₁₆ waamih₁₇ 9 inkaih₁

1 Before₁ in our grandparents time₂,₃ there were₄ not₅ possessions. 2 One₁ (thing), bark₂,₃ there was₅ 3 Arrows₁ (and) bows, these₃ things only, there were;₅ 4 if an enemy₆ they pursued, they took up₁₀ these two₈ possessions only₉ and in the undergrowth₁₂ in the woods₁₁ they made₁₅ a little₁₃ house₁₄ (and) in this₁₆ they were sleeping. 4 After being₂ thus,₁ now₃ the government₄ has come₅ (and brought) many₆ plates,₇ spoons,₈ machetes,₉ knives,₁₀ forks₁₁ (and) axes,₁₂ these₁₃ things for us.₁₄ 5 After they put (them)₃ inside the house₂ they remained.₄ 6 this₁ is₃ the possessions₂ (that) there are.₄ 7 Before₁ there were₅ not₂ possessions₄ like that.₃ 8 Now,₁ after the government₂ came,₃ here₄ they put₁₆ stores₅ (which) stay₇ In these₈ they brought₁₁ lots₉ of things₁₀ (and) put them₁₂ to stay;₁₃ there being₁₆ these₁₄ possessions₁₅ they stay.₁₇ 9 The end₁
NOTES ON AG. RA'MI

**Sickness**

1 ihyamuh₁ para₂ waaren₃ inuran₄ arah₅ orikan₆ 2 tihiyahuno₁ tiren₂ 3 tikan₁ we₂ anohe₃ arun₄ mahen₅ 4 kaa₁ kan₂ orein₃ Weweti₄ nehe₅ moo₆ tin₇ ere₈ e₉ awirah₁₀ yohtaampah₁₁ moruh₁₂ yah₁₃ waano₁₄ tikan₁₅ 5 erein₁ e₂ awiren₃ 6 arawein₁ yohtaampah₂ moruh₃ yan₄ waratin₅ amikan₆ oo₇ akonaaih₈ waratin₉ wihan₁₀ karuhyaren₁₁ purikan₁₂ awiren₁₃ 7 ehyein₁ muhyan₂ we₃ amaah₄ wahkan₅ Wehwaahthin₆ amaah₇ karapuntaahin₈ yo₉ uwan₁₀ karuhyaren₁₁ maipin₁₂ e₁₃ awihan₁₄ kaa eken₁₅ wakan₁₆ 8 en₈ namun₂ uwah yen₃ maipin₄ e₅ awihan₆ kaain₇ wakan₈ minopimpahkeh₉ maipin₁₀ e₁₁ wan₁₂ arunanaah₁₃ waren₁₄ inuran₁₅ waamih₁₆

1 The day before yesterday₁ she just₂ stayed and₃ at night₄ she had diarrhea₅,₆ 2 "I am sick!"₁ she said.₂ 3 Since she said this₁ her₂ mother₃ felt sorry₄,₅ 4 At dawn₁,₂ after she went₃ to Weweti₄ and others₅ she said₇ there₆ "Come,₈ let's take her₁₀ to the doctor's,₁₁ (and) put (her) there₁₂,₁₃ (to) stay!"₁₄ she said.₁₅ 5 After they came,₁ they took her.₃ 6 After they went down₁ to the doctor's₂ they put her down there;₃,₄ they gave her₆ they gave her₆ medicine,₅ (and) her mouth₇ being tight₈ she spit up₁₀,₁₁ the medicine and₉ died₁₂ they took her (away).₁₃ 7 After they came up₁ they put her up there (at)₂ her₃ house₄ (to) stay;₅ Wehwaahthin₆ threw out₁₁ the partitions₈ being₁₀ there₉ (in) his house;₇ they took her₁₄ in here₁₂ (and) put her₁₅ (to) stay.₁₆ 8 Another₁ house₂ they built₃ (and) took her₆ (and) put her₁ in here₄ (to) stay;₈ from every place₉ in here₁₀ they stayed,₁₂ were sorry,₁₃,₁₄ stayed₁₆ (all) night.₁₅

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Waampeya

1 Aapeihpah₁ anaati₂ pahkemih₃ 2 mai₁ aarinta₂ awih₃ Waampeya₄ pahkaaken₅ anaati₆ ono₇ tiren₈ 3 yunaan₁ upiyaante₂ oriyaareh ikah₃ aarintano₄ temih₅ 4 peyan₁ waanta₂ tiponkei₃ auyen₄ waanta₅ waaraantehuno₆ tiren₇ 5 me₁ ipahe₂ Kainantumpah₃ tihtuah₄ woi₅ waihpah₆ e₇ wakaahin₈ 6 we₁ ayopi₂ erein₃ e₄ awirahkan₅ tiponkah₆ tehi₇ mai₈ waanta₉ waraanowan₁₀ erenhu₁₁ tikan₁₂ 7 ipahe₁ oremih₂ 8 o₁ wakaare₂ waanta₃ kayo₄ o₅ awire₆ 9 erein₁ me₂ koh₃ tika₄ mahtae₅ temih₆ 10 peyan₁ waanta₂ ipahono₃ auyen₄ waanta₅ ipahono₆ ena₇ waanta₈ waraanoo₉ tikan₁₀ li eyo₁ tiren₂ oren₃ 12 orein₁ para₂ waamih₃ 12 aarinta₁ waramuno₂ temih₃

1 At Aapeihpah₁ they caught 3 a woman. 2 This₁ girl, 2 her name₃ (is) Waampeya₄ they grabbed; 5 "You are₇ a married woman!" 6 they said. 8 3 While they were going₃ (to) dig out 2 food, 1 the girl₄ said ₅ 4 "I don't want₃ an old₁ man, I will get₆ a young₄ man₅!" she said. 7 5 She gave up₂ here₁ (and) slept₈ at the store₄ boy's₅ place. 6 6 After her₁ brother₂ came₃ (to) take her, ₅ "I don't want₆ (to go) I came₁₁ (because) I want to get₁₀ this₈ man!" ₉ she said. 12 7 He gave up₁ (and) went. 2 8 Having slept₂ there, ₁ a group₄ of men₃ took her. ₆ 9 After they came₁ here₂ they held a court; ₃, ₄ the white man₅ said, ₆ 10 "Forget about₃ the old₁ man, forget about the young₄ man, get₉ another₇ man!" ₈ he said. ₁₀ 11 "O.K.", ₁ they said₂ and went. ₃ ₁₂ After they went₁ they just₂ stayed. ₃ ₁₂ "I want to stay₂ single," ₁ she said. ₃
NOTES ON AGARABI

II MORPHOLOGY

A Verbal affixes

There are a large number of verb constructions in the texts. These provide abundant illustrative material for discussion of verbal affixes. Agarabi verbs not only express action; but, by adding suffixes to the stem, they indicate the subject and something about the kind and/or time of the action. In addition all verb stems may be affixed to function as either independent or dependent verbs. These functions are determined by the different sets of subject suffixes that occur with them and by the possible presence of relational suffixes on dependent forms. These latter suffixes occur when it is important to denote the relationship between the verbs or clauses of the sentence.

Independent forms are those which can occur alone as sentences and in the final position in expanded sentences. Dependent forms never occur alone as sentences and normally take a medial position in the sentence.

The types of action, or aspect, suffixes illustrated in these texts are -iyaa, continuative; and -ra, narrative which occurs in conjunction with the neutral tense. The tense suffixes are -e, neutral which replaces the vowel of the preceding morpheme; -nte, simple time in the future; -ke, simple time in the past; and -kaa (-ka in dependent forms), time in the past, denoting completed action. The two mood suffixes are -ram, general desire and -nowan, emphatic or immediate desire.

Key to symbols referring to texts:

TfM - Travel from Mutoh
TMI - Travel to Mutoh I
TMII - Travel to Mutoh II
P - Possessions
NR - No Rest Days
S - Sickness
W - Wampeya

1, 2, etc. - sentence numbers

Examples:

continuative  TMI9  or-iyaa-h  'I (was) going...' a dependent form, context supplies the tense.
narrative     S1    waa-re-n     '...she stayed and...'  
normal        W9    or-e-n      '...they went...'  
future        W4    waraa-nte-hu-no '...I will get!'  
past           P8    uwmamaha-ke-n '...they made...'  
perfect       S6    a-mi-ka-n   '...they gave her...'  

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desiderative W1  wa-ram-u-no '...I want to stay...'

immediate desiderative W6  waraa-nowan '...I want to get now...'

Independent verb forms are always marked for; first, second or third person subject and occasionally for number. The plural affix, however, does not occur at all in these texts—the context is expected to supply that information. The independent forms may also add emphatic markers following the person suffixes. The singular person-subject suffixes are -hu, first; -o, second and -mih, third. The ordinary emphatic is -no and the certitulative, -po.

**Examples**

1st person sg.  ere-hu '...I came.'  TMI13
2nd person sg.  ipaah-o-no'...you forget!'  W10
3rd person pl.  te-mih '...she said.'  W11
emphatic  ere-hu-no'...I came!'  W6
certitulative  intemi-po'It is completely finished.'  TFM

Dependent verbs are not always marked for person, they may occur with only tense or aspect suffixes; for example in TIII-8 oriyyaa, go + continuative. In simple person-subject suffixes often occur, -h, first person; -n, third person. Second person is unmarked.

Some of the relational suffixes are complex forms which include the type of relationship plus the person-subject. Such a suffix is the contingent sequential suffix which expresses the idea that the first action must take place before the second one. In these texts we find examples of the first person contingent sequential, -ruhna; and of the third person, -in.

**Examples**

Simple first person - waa-h '...I stayed...'  TMI5
third person - te-n '...he said...'  TFM2

There are no second person forms in our text.

Contingent Sequential-

first person - ore-ruhna Yawauroh 'After I went to Rabual, then...'  TMI1
third person - tihpi ere-in '...after the ship came, then...'  TMI7
NOTES ON AGARABI

B. Non-Verbal affixes

Agarabi nouns, pronouns (possessive and demonstrative), and adjectives may occur unaffixed. When affixed, they may all occur with the same sets of affixes. Those that are illustrated by the accompanying texts include the locatives: -pin, in; -tah, on; -naun, inside; -pah, place or at and -ke, from. Others are likeness: -ten, like; predicative: -ih, it is and those denoting number: -ano, a, the; -anaa, only; and -kanan, two.

Examples:

locatives: in        toru waraapin  'in the salt water, TMI8
                     or, on the sea'  NR9
                     tehtipin         'in our time'
                     maipin           'in this place'
                     on              Mutohkah
                     tarraretah       'on Saturday'
                     inside           maahnaun
                     place at        Apeihpah
                     yohtaampah       'at the doctor's'
                     from            Manutipahkena
                     likeness: like  mahanteten
                     predicative:    oonaah
                     number: the      tihpieno
                     only             yanaaanaa
                     two              maikanan
                     combinations:   minohpimpahke
                                      'from everywhere'
                                      maipahke
                                      'from this place'

C Affixes common to both verbs and nouns

The only prefixes in Agarabi occur on both nouns and verbs. These are the personal referents; ti-first person; a- non-first person, i.e. second or third, according to the context. It occurs obligatorily with some verbs and also obligatorily to some of the nouns.

When personal referents occur with verbs they function as object, direct or indirect depending on the meaning of the verb.
NOTES ON AGARABI

C Affixes common to both verbs and nouns

 amphkan  'gave to her'  S6
 aweiren  'took her'  S5
 tiwiren  'took me'  TMI7

When the personal referent occurs with nouns they indicate possession. It is obligatory to all body parts, kinship terms and a few other nouns such as sickness, fear, yawn and shadow. It also occurs optionally with a few others.

 tinaahu  'my/our grandfather'  P1
 tiraaho  'my/our grandmother'  P1
 anoha  'her mother'  S3
 ayopi  'her brother'  W6
 awih  'her name'  W2
 amaah  'her house' (optional)  S7

There are also two suffixes which may occur with both nouns and verbs. The conditional: -mai, "if" or "when" occurs with dependent forms of the verb and on nouns. The other is benefactive: -tinta, "for me/us;" -anta, "for you/her/him/them."

conditional:

 verbal  - iyampon kaahmai 'if a child was born
 child  put-it  then...!'  NR5

 non-verbal  - namuro ana:oma wakuhyan 'when they pursued
 enemy-a-when  pursue  an enemy...'  P5

benefactive:

 non-verbal  - yanaatinta 'things for us'  P13
 things-for-us

There are no examples of the verbal in these texts.
NOTES ON AGARABI

III Syntax

A. Simple Sentences: The simplest of sentences consists of one independent final verb in the imperative form.

oro 'go!' 
naa 'eat!'

However, any sentence containing only one verb is here considered a simple sentence. The sentence may be expanded by the addition of other words and still be considered a simple sentence.

Pepah tinaahu tiraahopin ihyaa oona waamih.

'In our grandparents time there were no goods.' Pl

Aapehipah anaati pahkemih.

'They caught a woman at Aapehipah.' Wl

There is some freedom of position of subject, object, locatives etc., but the verb nearly always closes the construction. The only cases observed in which some other word closed the construction were for emphasis. This is rare.

B. Multiple verb sentences: Most narration and everyday conversation contain multiple verb sentences. In these cases there will be one or more dependent verbs in each sentence and one final verb to close the construction. In the following section several of the interesting features of these expanded constructions which can be observed in the text material will be presented. There is much more that could be said but the incomplete analysis of the language at this stage will not allow more.

It is often possible in Agarabi to have only one independent form in an entire text, that which closes it. For example the two short texts on the trip to Mutoh each have but one independent form, the last in the text. In the 'Sickness' the only independent form other than the one that finishes the text is one in the first quotation.

It is also possible to string a number of dependent forms one following the other without any intervening words as in 'Sickness':

wihan karuhyaren purikan awiren ehyein muhyan ...
spit threw out and died took after put
her they came

'She spat it out and died. They took her and, after they came, put her...''
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For the sake of clarity in translation, punctuation is inserted here but there is not necessarily any justification for it in the language itself.

In some instances the verb, especially in its continuative form may be repeated as in Mutoh 1 and 2 oriya oriya to indicate that the person went and went - a long trip.

There are also several cases where a verb is repeated with different affixes over a clause break. In some cases this is a matter of style only. In others it indicates that that action has been completed and what follows came later in time.

Examples:

...ineineanaa en oriyaamih oriyaahin NR2,3
"... they went on thinking ... As they went on

tihiyaahuno tiren tikan ...
"I am sick!" she said. Since she said ...

In quotations the verb 'say' is used in different forms to open and close the quotation.

ten inka ei yei ... awirantemino TfM1,3
he said "finally your days .... will take you!" he said

Occasionally this rule is not followed as in Sickness sentence number 2, where there is no introductory word, only the verb 'say' following.

tihiyaahuno tiren "I am sick!" she said.

In contrast, in sentence number 4, the quote is introduced by tin and closed by tikan. In the cases where the first verb is not included the quotes may be set apart from the rest of the text by the first person personal-referent on the first word of the quotation, See S2 (above) and the following example.

tiponkah tehi mai waanta ... W6
"I don't want (to go), this man ..."

C. Idioms: There are several examples of idioms in these texts. The translation is not the literal equivalent of the Agarabi words but of the underlying meaning.
NOTES ON AGARABI

Examples:

arah orikan literally, 'her intestines went' S1
but the meaning is that she had diarrhea.

yoran ineineanaa en oriyaamih literally 'work, the
only thought was going' NR2
but the actual meaning is that the people went on
thinking only of work.

In the story of 'aampeya we are told that at the village of
Aapeihpah they caught a woman. This is a 'cultural idiom'.
The catching of a woman like this means that a man is taking
hold of a girl, signalling that she is to marry him. It is not
exactly an engagement; but, perhaps, the nearest thing in Agarabi
culture to an engagement though the girl has not necessarily
given her assent.