HANDBOOK OF PALAUAN GRAMMAR

VOLUME II

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Volume II

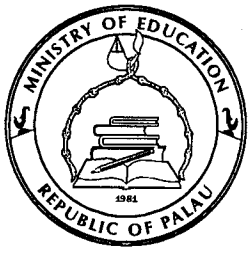
Special Acknowledgment

The Ministry of Education is indebted to Masa-Aki N. Emesiochl, Director of the Bureau of Curriculum and Instruction, who provided the inspiration and means for taking initiatives to improve Palauan language studies and instruction for Palau Public Schools. His vision for this Palauan study text as a critical tool to improve instruction in the Palauan language has been the driving force for its ultimate completion. We are grateful for his unwavering commitment toward the educational advancement and future dreams of our children.

Handbook of Palauan Grammar

VOLUME II

Lewis S. Josephs



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To Hilary, Heidi, and Henry

In Fondest Memory of Philip Raue
and Hamako Ito Chaplin

CONTENTS

Preface xiii

13 RELATIONAL PHRASES IN PALAUAN 1
- **13**.1 Function of Relational Phrases 1
- **13**.2 Distribution of Relational Phrases 3
- **13**.3 Locational Phrases 5
  - **13**.3.1 Locational Phrases with Nouns Describing Areas of Space: *bab* and *eou* 7
  - **13**.3.2 Areas of Space: *mad*, *rebai*, and *ngelo* 9
  - **13**.3.3 Areas of Space: *uche(i)*, *ullel*, and *uriul* 10
  - **13**.3.4 Areas of Space: *chelsel* and *ikrel* 12
  - **13**.3.5 Additional Examples of Palauan Locational Phrases 13
- **13**.4 Directional Phrases 15
  - **13**.4.1 Directional Verbs: Meaning and Use 18
  - **13**.4.1.1 Past Tense Forms of Directional Verbs 20
  - **13**.4.1.2 Directional Verbs Followed by Action Verbs 21
  - **13**.4.1.3 Directional Verbs and Future Time 21
  - **13**.4.1.4 Directional Verb *mo* and Change of State 22
    Change of State in Progress 24
  - **13**.4.1.5 Special Expressions with *me* and *mo* 25
- **13**.5 Source Phrases 25
  - **13**.5.1 Source Phrases Involving Human Beings 27
- **13**.6 Cause Phrases 27
  Cause Phrases with Processive Verb Forms 28
- **13**.7 Temporal Phrases: Past, Present, and Future 29
  - **13**.7.1 Classification of Temporal Phrases 31
- **13**.8 Sentences with Multiple Relational Phrases 35
- **13**.9 Relational Phrases Expressing Comparison 36
- **13**.10 Additional Types of Palauan Relational Phrases 36
- **13**.11 Summary of Relational Phrases and Lists of Terms 40
- **13**.12 Relational Phrases in Palauan: STUDY QUESTIONS 41
- **13**.13 Relational Phrases in Palauan: EXERCISES 44

14 PALAUAN DEPENDENT CLAUSES 47
- **14**.1 General Features of Dependent Clauses 47
  - **14**.1.1 Independent vs. Dependent Clause 48
  - **14**.1.2 Function of Conjunction *el* 49
  - **14**.1.3 Interchangeability of Dependent Clauses: Purpose Clauses and Instrument Clauses 50

14.2 Purpose Clauses 51
14.2.1 Purpose Clauses Containing Directional Verbs 52
14.2.2 Purpose Clauses Associated with Nouns 53
14.3 Instrument Clauses 54
14.4 Means of Transportation Clauses 57
14.5 Accompaniment Clauses 58
14.6 Specifying Clauses 60
14.6.1 Specifying Clauses Containing Directional Verbs 61
14.6.1.1 Specifying Clauses Following *lmuut* 63
14.6.2 Specifying Clauses Following *dmak* 64
14.6.3 Specifying Clauses Containing Number Words 65
14.6.4 Specifying Clauses Containing Perfective Forms of *merekui* 67
14.6.5 Specifying Clauses Designating Periods of Time 69
14.6.6 Specifying Clauses Designating Manner 71
14.6.7 Specifying Clauses Required after Particular Verbs 73
14.6.8 Additional Types of Specifying Clauses 74
14.6.8.1 Specifying Clauses Following *mo merek* and *omuchel* 74
14.6.8.2 Specifying Clauses Following *melasem* and *mesuub* 77
14.6.9 Specifying Clauses Following Transitive Verbs like *olengeseu* and *oldurech* 79
14.6.10 Specifying Clauses Following the Four Obligatorily Possessed Nouns *soak*, *chetik*, *sebechek*, and *kirek* 81
14.6.11 Specifying Clauses Following Derived Action Nouns 82
Possessed Forms of Derived Action Nouns 83
14.7 Summary of Palauan Dependent Clauses 84
14.8 List of Terms 85
14.9 Palauan Dependent Clauses: STUDY QUESTIONS 86
14.10 Palauan Dependent Clauses: EXERCISES 89

15 PROCESSES OF SENTENCE FORMATION IN PALAUAN 91
15.1 Making Statements in Palauan, Sentences with Double Subjects 91
Additional Double Constructions 92
15.2 Subject Preposing 95
15.2.1 Preposing of the Possessor 96
15.2.2 Preposing from a Compound Subject 98
15.3 The Effect of Preposing on Meaning: New vs. Old Information; Sentence Topic 100
15.4 Restrictions on Preposing of the Entire Subject 103
15.4.1 Affirmative Expressions of Existence 103
15.4.2 Negative Expressions of Existence 104
15.4.3 Affirmative and Negative Expressions of Existence: Preposing of the Possessor 106

15.4.4 Preposing in Sentences Containing the Possessed Forms of *reng* 107
15.5 Equational Sentences and Preposing 110
15.6 Double Subjects and Preposing in Palauan Questions 111
15.7 Preposing with Obligatorily Possessed Nouns of Liking, Disliking, Ability, and Obligation 113
Grammatical Constructions with the Four Obligatorily Possessed Nouns 114
15.7.1 Preposing from the Predicate 115
15.7.2 Forming Questions in Sentences with the Four Obligatorily Possessed Nouns 118
15.7.3 Four Special Possessed Nouns: Additional Discussion 118
The Four Possessed Nouns in Various Tenses 121
15.8 Additional Types of Preposing 122
15.9 Further Processes Affecting Word Order in Palauan: Switching of Subject and Predicate 124
Verbs with Two Objects 125
15.10 List of Terms 127
15.11 Processes of Sentence Formation in Palauan: STUDY QUESTIONS 128
15.12 Processes of Sentence Formation in Palauan: EXERCISES 132

16 NEGATION IN PALAUAN 135
16.1 Introduction, Affirmative vs. Negative Expressions of Existence 135
Additional Discussion of Expressions of Existence 137
16.2 The Negative Verb *diak* and its Various Forms: *dimlak* and *dirkak* 138
16.2.1 Meaning and Usage of *dirkak* 139
16.2.2 Meaning and Usage of *mo diak* 140
16.2.3 The Forms *lak* and *lemlak* 140
16.2.3.1 Use of *lak* in Imperative Sentences 142
16.2.4 The Negative Expression *di kea* 142
16.3 Negative Verbs as Answers to Yes-No Questions 143
16.4 Negative Verbs in Complex Sentences 144
16.4.1 Review of Prefix Pronoun Forms 146
16.4.2 Complex Sentences with *diak*: Bracketed Sentence with Non-emphatic Pronoun as Subject 147
16.4.3 Complex Sentences with *diak*: Bracketed Sentence with Double Subject, Preposing 149
16.4.4 Additional Examples of Complex Sentences with *diak* 150
16.5 Questions Containing Negative Verbs 155
16.5.1 Palauan Questions with *ng diak* and *ada ng diak* in Sentence-Final Position 157
16.6 List of Terms 158
16.7 Negation in Palauan: STUDY QUESTIONS 159
16.8 Negation in Palauan: EXERCISES 161

17 PREFIX PRONOUN PREDICATES IN PALAUAN 165

17.1 Introduction 165

17.2 Conditional Sentences, Condition and Consequent 167

17.2.1 Conditions in the Present or Future 169

17.2.2 Conditions in the Past 169

17.2.3 Condition Clauses Containing the Negative Verb *diak* 171

17.3 Switching of Condition and Consequent Clauses 172

17.4 Further Types of Condition Clauses in Palauan: Use of *a lsekum* 175

17.4.1 Use of *ulekum* 176

17.4.2 Use of *a kmu* 177

17.4.3 Summary of Conditional Sentences in Palauan, Meaning Differences Among Conditional Sentences 178

17.5 Conditional Sentences Containing *soal* and *chetil* 180

Conditional Sentences with *medakt* 182

17.5.1 Conditional Sentences vs. Sentences with Action Nouns 184

17.6 Condition Clauses Containing Time Words 185

17.7 Imperative Verb Forms 186

17.7.1 Negative Commands in Palauan 189

17.8 Propositive Verb Forms 190

17.9 Prefix Pronoun Predicates in Sentences with Preposing: Preposing of Sentence Object 191

Presence vs. Absence of Pronoun Trace in Sentences with Preposing 192

17.9.1 Meaning of Sentences with Preposed Elements: Expanded Discussion 194

17.9.2 Sentences with Preposed Objects: Additional Examples 195

17.9.2.1 Object Preposing in Sentences with Complex Verb Phrases 197

17.10 Prefix Pronoun Predicates in Sentences with Preposing: Preposing from a Relational Phrase 198

17.11 Preposing in Negative and Conditional Sentences 199

17.12 Summary of Prefix Pronoun Predicates in Palauan 200

17.13 List of Terms 201

17.14 Prefix Pronoun Predicates in Palauan: STUDY QUESTIONS 203

17.15 Prefix Pronoun Predicates in Palauan: EXERCISES 206

18 QUESTIONS IN PALAUAN 211

18.1 Review of Yes-No Questions 211

18.2 Review of Questions with *ng diak* and *ada ng diak* in Sentence-Final Position 213

18.3 The Question Word *techa(ng)* 214

Verb Phrases Functioning as Noun Phrases in Palauan 216

18.3.1 Additional Functions and Uses of *techa(ng)* 217

18.4 The Question Word *ngara(ng)*, *ngara(ng)* as Sentence Object 220

18.4.1 Additional Functions and Uses of *ngara(ng)* 222
Questions Asking "why?": *ngara (uchul) me...* 223
Ngara used as a Modifier 224
18.5 The Question Word *tela(ng)* 225
18.6 The Question Word *ker* 227
18.7 The Question Word *oingara(ng)* 228
18.8 Special Question Words *mekera(ng)* and Others 228
18.9 Sentences with Two Question Words 229
18.10 List of Terms 230
18.11 Questions in Palauan: STUDY QUESTIONS 231
18.12 Questions in Palauan: EXERCISES 233

19 DIRECT AND INDIRECT QUOTATION IN PALAUAN 235
19.1 Introduction: Direct vs. Indirect Quotation 235
19.1.1 Function of *el kmo* 236
19.2 Indirect Quotation with Verbs of Communication 237
19.3 Indirect Quotation with Verbs of Mental Activity 239
19.4 Direct and Indirect Quotation of Commands 241
19.5 Direct and Indirect Quotation of Questions 242
19.6 *el kmo* vs. *el ua se* 246
19.7 Indirect Quotation Following Nouns of Communication 247
19.8 List of Terms 247
19.9 Direct and Indirect Quotation in Palauan: STUDY QUESTIONS 248
19.10 Direct and Indirect Quotation in Palauan: EXERCISES 249

20 REASON, RESULT, AND TIME CLAUSES IN PALAUAN 251
20.1 Introduction: Complex Sentences in Palauan 251
20.2 Reason and Result Clauses 252
20.2.1 More Details on *e le* and *me* 253
20.3 Special Types of Result Clauses 255
20.3.1 Result Clauses Following Question Words 256
20.3.2 Result Clauses Following Various Types of Verbs 257
20.4 Time Clauses 260
20.4.1 Time Clauses Referring to the Past 261
20.4.2 Time Clauses Referring to Future Time or Habitual Occurrences 263
20.4.3 "Before" and "After" in Palauan 264
20.5 Preposing of Time Clauses 265
Preposing of Time Words 266
20.6 List of Terms 266
20.7 Reason, Result, and Time Clauses in Palauan: STUDY QUESTIONS 267
20.8 Reason, Result, and Time Clauses in Palauan: EXERCISES 268

21 PALAUAN RELATIVE CLAUSES 271
21.1 Introduction: Function of Relative Clauses 271
21.2 Structure of Relative Clauses 272
Relative Clauses in English 273
21.3 Relative Clauses Focusing on the Clause Object 275
21.4 Relative Clauses Focusing on an Element within a Relational Phrase 277
21.5 Appositional Phrases 278
21.6 Relative Clauses Containing State Verbs 280
21.7 Relative Clauses Following *chad* and *klalo* 281
21.8 List of Terms 282
21.9 Palauan Relative Clauses: STUDY QUESTIONS 283
21.10 Palauan Relative Clauses: EXERCISES 284

22 MODIFIERS IN PALAUAN 285
22.1 Introduction, State Verbs as Modifiers 285
22.2 Additional Verbs and Other Words Used as Modifiers 286
22.3 Demonstratives 287
22.3.1 Nonliving Things 288
22.3.2 Human Beings 289
22.3.3 Internal Structure of Demonstrative Words 289
22.3.4 Animals 291
22.4 Demonstratives Used as Modifiers 291
22.5 Numbers 292
22.5.1 Major Number Sets: Units of Time 293
22.5.2 Human Beings 294
22.5.3 Animals and Nonliving Things 296
22.5.4 Numbers Above Twenty 297
22.5.5 Minor Number Sets 298
22.6 Number Words Used in Sentences 299
22.7 Ordinal Numbers 300
22.7.1 Ordinal Numbers Followed by Specifying Clauses 301
22.8 Expressions with Multiple Modifiers 302
22.9 Qualifying Words 303
22.10 Summary of Modifier Constructions in Palauan 304
22.11 List of Terms 305
22.12 Modifiers in Palauan: STUDY QUESTIONS 306
22.13 Modifiers in Palauan: EXERCISES 307

23 CONNECTING WORDS IN PALAUAN 309
23.1 Introduction 309
23.1.1 Review of Reason and Result Clauses: *e le* and *me* 309
23.1.2 Review of Consequent Clauses: *e* 310

23.1.3 Review of Preposing with Time Clauses and Time Words: *e* 310
23.2 Further Uses of *me* 311
23.3 The Expression *me a lechub* 312
23.4 Additional Uses of *e*: Sequential Time 313
23.4.1 Use of *e* for Simultaneous Time 315
23.4.2 Use of *e* for Contrast 316
23.4.3 The Expression *e ng di* 316
23.5 Coordinate Noun Phrases 317
23.5.1 Distribution of Coordinate Noun Phrases 317
23.5.2 Coordinate Noun Phrases and Preposing 319
23.5.3 Coordinate Noun Phrases with *me a lechub* 320
23.6 List of Terms 320
23.7 Connecting Words in Palauan: STUDY QUESTIONS 321
23.8 Connecting Words in Palauan: EXERCISES 322

24 THE IMPACT OF FOREIGN LANGUAGES ON PALAUAN 325
24.0 Introduction: Brief Modern History of Palau 325
24.1 Effect of Loanwords on the Palauan Sound System 326
24.2 Use of Palauan Consonants in Loanwords 327
24.2.1 B and M in Loanwords 328
24.2.2 T and D in Loanwords 334
24.2.3 S in Loanwords 336
24.2.3.1 Appearance of TS and Z in Palauan 338
24.2.4 K in Loanwords 340
24.2.5 N and NG in Loanwords 342
24.2.5.1 Spread of the "n" Sound in Palauan 342
24.2.5.2 Review of Phonetic Variants of NG 343
24.2.5.3 Word-Final NG in Loanwords 345
24.2.5.4 Word-Internal NG and NGNG 347
24.2.6 CH in Loanwords 348
24.2.7 L and R in Loanwords 349
24.2.8 Appearance of H in Palauan 351
24.2.9 Summary of Consonants in Loanwords 353
24.3 Use of Palauan Vowels in Loanwords, Full E vs. Weak E, Stressed vs. Unstressed Syllables 353
24.3.1 Vowels in Loanwords from Spanish and Japanese 354
24.3.2 Vowels in Loanwords from German and English 355
24.3.3 Appearance of Added Weak E in Loanwords 358
24.3.4 Omitted Vowels from Japanese 359
24.3.5 Shortening of Long Japanese Vowels in Palauan 360
24.4 Loanwords and Patterns of Palauan Word Structure 361
24.4.1 Change of Part-of-Speech Category: Foreign Nouns to Palauan State Verbs 362

	24.4.2 Correspondence Between Japanese Modifying Words and Palauan State Verbs	364
	24.4.3 Borrowing of Transitive and Intransitive Action Verbs	366
24.5	Loanwords as Palauan Verb Stems	368
24.6	Loanwords as Palauan Noun Stems	371
24.7	Loanwords Used as Stems in Palauan Derivational Patterns, The Prefix *ou-*	374
	24.7.1 The Prefix *beke-*	375
	24.7.2 The Plural Prefix *re-*	376
	24.7.3 Additional Prefixes	376
24.8	Loanwords and Patterns of Palauan Grammar	376
	24.8.1 Indicating Possession with Loanwords	377
	24.8.2 Borrowed Action Verbs in the Past Tense	378
24.9	Loanwords and Meaning Change in Palauan	379
	Narrowing	379
	Widening	381
	Extension	381
24.10	List of Terms	383
24.11	The Impact of Foreign Languages on Palauan: STUDY QUESTIONS	384
24.12	The Impact of Foreign Languages on Palauan: EXERCISES	386

Index 389

PREFACE

This *Handbook of Palauan Grammar* has developed out of the desire to provide high school students in Palau with a textbook that would enable them to study and appreciate the internal structure of their native language, much in the same way that students in Japan study their mother tongue (*kokugo*) over a period of years. Up until now, the author's 1975 *Palauan Reference Grammar* (University Press of Hawaii) has served as the only major reference work on Palauan grammar, but for many reasons it has not been appropriate for use by students as a tool for studying their native language.

Although the current *Handbook of Palauan Grammar* is based generally on the content of the earlier *Palauan Reference Grammar*, it has been tailored to its intended audience in several ways. Complicated linguistic terminology has either been eliminated or simplified, and complex theoretical discussions have been replaced by more practical ones. Certain material has been omitted, while new information has been added in other areas (e.g., the impact of foreign borrowings on Palauan). Study questions and exercises have been included so that students can check their knowledge of the material and do hands-on practice with actual sets of Palauan data.

The current *Handbook of Palauan Grammar* also reflects the positive results of recent research conducted on Palauan, in particular the conclusions of the French linguist Alain Lemaréchal. Many aspects of Lemaréchal's study of Palauan grammar (most notably his analysis of "subject" and "topic") have enabled this author to present the language in a more natural light—i.e., on its own structural terms as a member of the Austronesian group. For more details on Lemaréchal's work, see his 1991 *Problèmes de sémantique et de syntaxe en Palau* ("Problems of Semantics and Syntax in Palauan") (Paris: Edition du Centre National de la Recherche Scientifique) or the author's 1994 review of that monograph (*Oceanic Linguistics*, Vol. 33, no. 1: pp. 231–256).

The *Handbook of Palauan Grammar* is presented in two volumes. Volume I (Lessons 1–12) is intended for use in Grades 9–10, while Volume II (Lessons 13–24) should be completed in Grades 11–12. The *Handbook* is accompanied by a loose-leaf Teacher's Manual, which summarizes each lesson, pinpoints specific issues for discussion, presents a key to the study questions and exercises, and suggests additional activities to motivate student interest in the study of Palauan.

The successful completion of this project would not have been possible without the unflagging support and assistance of Masa-aki N. Emesiochl, Director of the Bureau of Curriculum and Instruction, Ministry of Education, Republic of Palau, who first approached me with the idea of creating a grammar handbook for high school students in Palau, and who obtained funding for the compilation and publication of these volumes. In addition, I would like to thank all the members of the Bureau of Curriculum and Instruction and all the teachers in Palau who have

shown their interest in and lent their support to this project. My gratitude also goes to Susan Hirano, who has assisted me over several years in the editing, word-processing, and camera-ready preparation of these materials.

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13

RELATIONAL PHRASES IN PALAUAN

FUNCTION OF RELATIONAL PHRASES

13.1. The speaker of any language, Palauan included, always has a wide range of options as to how much information he or she will include in a given utterance. For example, in answering a question like *Ke mlekera er a elii*? 'What did you do yesterday?' a Palauan speaker might simply say *Ak mlsuub* 'I studied' or *Ak di ulengull* 'I just relaxed'. Such answers only indicate the activity, without any further information about the circumstances of that activity. If, however, the speaker wished to provide some additional information, he or she might say, for example, either of the following:

(1) a. Ak mlsuub er a skuul. 'I studied at school.'

b. Ak di ulengull er a blil a Toki. 'I just relaxed at Toki's house.'

In the examples of (1), the addition of a sequence like *er a skuul* 'at school' or *er a blil a Toki* 'at Toki's house' gives the hearer a more detailed picture of the activity involved by indicating the *location* of the studying or the relaxing. In a similar way, (2b) below provides more information than (2a) because it contains the sequence *er a klukuk* 'tomorrow', which indicates the specific *time* of the action:

(2) a. Ak mo olengull. 'I'm going to relax.'

b. Ak mo olengull er a klukuk. 'I'm going to relax tomorrow.'

Although expressions such as *er a skuul* 'at school' and *er a klukuk* 'tomorrow' provide the hearer with different types of information (i.e., *location* vs. *time*), they both share the feature of putting the particular action (studying, relaxing, etc.) into perspective by *relating* it to a place or a time of occurrence. For this reason, sequences like *er a skuul* and *er a klukuk* are called **relational phrases**. The more *relational phrases* there are in association with a particular verb phrase, the more information is given about the circumstances surrounding the action (or state) described by that verb phrase. All Palauan relational phrases have the internal structure ***relational word er + noun phrase***, in which the noun phrase can be a single word (as in *er sei* 'there, in that place') or a group of words (as in *er a blil a Toki* 'at Toki's house').

Note 1: You will recall that we have already made a distinction between the *relational word er*, which introduces all Palauan *relational phrases*, and the *specifying word er* (see 2.7.2), which under various circumstances indicates that the object noun of a sentence is *specific* (rather than general). Thus, in the sentence below, we use *er* after the *imperfective* verb *meluches* 'to write' to show that the object noun *babier* 'letter' refers to a single, particular letter:

Ak mla meluches er a babier. 'I have been writing the letter.'

Although we will continue to maintain the distinction between *relational word er* and *specifying word er* in this textbook, there are some linguists who do not consider such a distinction necessary. For those linguists, there is just a single relational word *er* that has the general function of identifying any situational factor or element related to a particular action or process. In their thinking, the presence of an object noun (e.g., *er a babier* in the example above) is no different from the presence of a noun describing place or time (e.g., *er a skuul* 'at school', *er a klukuk* 'tomorrow', etc.), because all such elements serve equally to depict the circumstances surrounding a particular action or process.

Earlier in this textbook we have already had several occasions to mention Palauan *relational phrases*. For example, in 2.3.4, where we discussed the distribution of Palauan nouns, we noted that in addition to functioning as sentence subject and sentence object, a Palauan noun (or noun phrase) can occur directly after the relational word *er* (to form, of course, a *relational phrase*). To illustrate our point, we examined sentences like (1a–b) above, in which the relational phrase indicates the *location* of a particular action (or state). In addition to such *locational phrases*, we noted that Palauan relational phrases can be classified into other subtypes such as *temporal phrases* (as in 2b above), *directional phrases*, *source phrases*, *cause phrases*, and so on, all of which we will cover in detail later in this lesson.

While the function of the relational word *er* is really quite general—namely, to relate the noun (or noun phrase) following it to a particular action or state and thereby provide a fuller description of the circumstances surrounding that action or state—we must translate *er* differently into English according to the type of relational phrase involved. For this reason, we will see that *er* corresponds to a wide range of English prepositions such as 'in, at, on, to, towards, from, out of, because of, for', and so on. It is interesting that Palauan functions perfectly well with a single item *er*, whereas English requires so many different prepositions to cover a similar scope of usage.

DISTRIBUTION OF RELATIONAL PHRASES

13.2. In earlier sections of this textbook we have already described the most important *distributional features* of major sentence parts such as noun phrases and verb phrases. Thus, in 5.4 we listed the formulas for the major sentence patterns of Palauan and included the following general structure:

(3) **subject noun + action or state verb + relational phrase**

This formula is intended to tell us that a relational phrase (in fact, even two or three relational phrases) can occur after the verb phrase of the sentence, regardless of whether that verb phrase contains an action verb or a state verb. If a sentence contains a state verb, we can add a relational phrase directly after it, as in the following examples:

(4)	a.	A sechelik a mle dibus *er a elii*.	'My friend was out/away from home yesterday.'
	b.	A ngalek a mle smecher *er a tereter*.	'The child was sick from a cold.'
	c.	A bilis a mla *er a sers*.	'The dog was in the garden.'

In these three sentences, the italicized relational phrases indicate, respectively, the *time* of the state (away from home *yesterday*), the *cause* of the state (sick *from a cold*), and the *location* of the state (was located *in the garden*). Recall that *mla* is the past tense of *ngar* 'is/are (located)', an *existential state verb*.

If a sentence contains an *intransitive* action verb, there will be no sentence object, and therefore any relational phrase added to the sentence will follow the intransitive action verb directly. This can be seen in the examples below:

(5)	a.	A ngalek a mechiuaiu *er a sers*.	'The child is sleeping in the garden.'
	b.	A Droteo a mirrael *er a elii*.	'Droteo left yesterday.'

In these sentences, the italicized relational phrases indicate the *location* of the action (sleeping *in the garden*) or the *time* of the action (left *yesterday*).

While intransitive action verbs never involve a sentence object, *transitive* action verbs normally do. When such sentences also contain a relational phrase, that phrase is always placed after the object noun, as in the examples below:

(6)	a.	A ngalek a silsebii a blai *er a kesus*.	'The child burned down the house last night.'
	b.	Ak mo meluches er a babier *er a klukuk*.	'I will write the letter tomorrow.'

In (6a) the object noun *blai* 'house' occurs after *silsebii*, a transitive verb in the *perfective* form, while in (6b) the object noun *babier* 'letter' (introduced by the specifying word *er* because it is specific and singular) follows *(mo) meluches*, a transitive verb in the *imperfective* form. In each case, the sentence is supplemented by a relational phrase (italicized) that indicates the *time* of the action. In order to account for this sentence type, we are really expanding the formula of (3) into the following:

(7) **subject noun + transitive action verb + object noun + relational phrase**

Although the formulas given in (3) and (7) have been quite oversimplified, they nevertheless provide us with a preliminary idea of where relational phrases occur within Palauan sentences. A more complete analysis, of course, would need to take into account the following kinds of facts:

a. In many cases, especially with phrases indicating location or time, the appearance of a relational phrase within a Palauan sentence is purely *optional*, depending merely on how much additional information the speaker wishes to provide about the action or state being described. Thus, the relational phrases in (4a–b), (5a–b), and (6a–b) could all be removed, and the remaining sentences would still be acceptable grammatically (though less informative, of course). In other cases, however, the presence of a relational phrase is *obligatory*—i.e., a relational phrase must accompany the verb in order for a complete idea to be expressed and a grammatically acceptable sentence to result. This is true, for example, in (4c), where the existential state verb *mla* 'was (located)' cannot stand alone but must be followed by the indicated relational phrase. In the following examples also, the italicized relational phrase appears to be *obligatory* and, if removed, would result in an incomplete and unacceptable sentence:

(8) a. A beab a tilobed *er a blsibs*. 'The mouse came out of the hole.'

b. Ak medeues *er a ngikel*. 'I have an appetite/taste for fish.'

b. Although the formulas in (3) and (7) indicate only a single relational phrase, we know that it is possible to have two (or possibly even more) relational phrases associated with a given verb. Note, therefore, the example below:

(9) A sechelik a mlo *er a Guam er a elii*. 'My friend went to Guam yesterday.'

In this sentence, we observe two relational phrases following the verb—namely, the *directional phrase er a Guam* 'to Guam' and the *temporal phrase er a elii* 'yesterday'. Further examples of this type will be presented in 13.8 below.

c. While the formulas of (3) and (7) indicate "subject *noun*" and "object *noun*", we know from many earlier discussions that the proper structural units are really (subject and object) noun *phrases*. In addition, what we refer to as "verbs" are really verb *phrases*.

d. We noted in 5.4.2 that there are Palauan sentence patterns in which the subject appears after the verb (i.e., *post-verbally*) instead of before the verb. The sentence formula that we presented for such situations was the following:

(10) **non-emphatic pronoun + verb (+ relational phrase) + subject noun**

The example below illustrates this type of sentence:

(11) Ng mlo *er a che* a Droteo. 'Droteo went fishing.'

In sentence (11), even though the subject *Droteo* is *post-verbal*, we nevertheless find a relational phrase (i.e., the *directional phrase er a che*) right after the verb. When a sentence has a post-verbal subject, however, there is usually a limit of one relational phrase following the verb, probably because additional relational phrases would create too much "distance" between the verb and its subject. For this reason, most Palauan speakers would avoid using the following sentence and would prefer (9) above (where the subject is in *pre-verbal* position):

(12) ? Ng mlo er a Guam er a elii a sechelik.

LOCATIONAL PHRASES

13.3. The italicized relational phrases in sentences (4–6), (8–9), and (11) above that we described as identifying the location, time, cause, etc. of an action or state represent only a few of the many types of relational phrases found in Palauan. In this section and the sections to follow, we will classify Palauan relational phrases according to the many different types of meaning they convey. As our discussion proceeds, we will see more and more clearly (as already mentioned at the end of 13.1 above) that the single Palauan relational word *er* covers a very wide range of relationships and depending on the situation may correspond to various English prepositions such as 'in, at, on, to, towards, from, out of, because of, for,' etc. There will even be some cases in which the English equivalent contains no preposition at all, as in phrases like *er a elii* 'yesterday', *er a klukuk* 'tomorrow', and so on.

Any relational phrase that indicates the *location* of an action or state is called a *locational phrase*. We have already observed locational phrases in (1a-b), (4c), and (5a) above, but here are a few more examples:

(13) a. A Toki a oureor *er a bangk*. 'Toki is working at the bank.'

b. A mechas a mesilek a bilel *er a daob*. 'The old woman is washing her clothes in the ocean.'

c. Ng sebechem el okerdak *er tiang*? 'Can you let me get off here?'

d. A demak a mlad *er a Merikel*. 'My father died in America.'

e. A ngelekek a mle smecher *er a Hawaii*. 'My child was sick in Hawaii.'

f. A Droteo a mle dengchokl *er a kingall*. 'Droteo was sitting on the chair.'

g. A taod a kirel el ngar *er a katur*, me a oliich a kirel el ngar *er a kadikm*. 'The fork must be on the left, and the spoon must be on the right.'

h. A sensei er tir a mla *er a uum*. 'Their teacher was in the kitchen.'

In the first four examples of (13), the italicized relational phrase narrows down the scope of an *action* (activity or event) by identifying its place of occurrence, while in the last four examples the relational phrase indicates the location of a *state* (or condition). As noted earlier, a locational phrase must normally accompany the *existential state verb ngar* 'is/are (located)' (past tense: *mla*), as in (13g–h).

Note 2: When the past tense form *mla* 'was/were (located), existed' is followed by a locational phrase consisting of a specific place name, the resulting expression indicates what place (village, country, etc.) the sentence subject is from, or what place the sentence subject has come or gone from. Here are some typical examples:

a. Ak mla er a Ngchesar. 'I'm from Ngchesar.'

b. Ak mla er a Merikel el mei. 'I've come from America.'

c. A Toki a mla er a Guam el mo er a Siabal. 'Toki went from Guam to Japan.'

In examples (b–c), the sequences introduced by *el* give further information specifying the direction of movement.

Note 3: In more complex sentences, the sequence *ngar + locational phrase*, when introduced by *el*, tells us the *means of transportation* used to move from one place to another. This is observed in the sentence type below, which will be explained further in 14.1:

Ak mlo er a stoa el ngar er a sidosia. 'I went to the store by car.'

In order to ask a question about the location of any action or state, we use the locational phrase *er ker*, which consists of the relational word *er* followed by the *question word ker* 'where?' (which, like the non-emphatic pronouns *ak*, *ng*, etc., and the demonstrative words *tia* 'this (thing)', *se* 'that (thing)', etc., is never introduced by *a*). Thus, (13a), (13b), (13f), and (13h) would be possible answers to the following questions containing *er ker*:

(14) a. A Toki ng oureor er ker? 'Where is Toki working?'

b. A mechas ng mesilek a bilel er ker? 'Where is the old woman washing her clothes?'

c. A Droteo ng mle dengchokl er ker? 'Where was Droteo sitting?'

d. A sensei er tir ng mla er ker? 'Where was their teacher?'

The structure of question sentences such as (14a–d) will be discussed further in a later lesson.

Locational Phrases with Nouns Describing Areas of Space: *bab* and *eou*

13.3.1. Palauan has quite a large group of abstract nouns that are used to describe areas or portions of physical space. Two commonly occurring nouns in this group are *bab* and *eou*. The abstract noun *bab* describes any area of space on or above a particular object or reference point, while its opposite *eou* indicates any area of space below a particular object or reference point. These nouns can be used in sentences like the following:

(15) a. A Droteo a ngar *er a bab/er a eou*. 'Droteo is up there/down there.'

b. A Toki a kie *er a bab/er a eou*. 'Toki lives upstairs/downstairs.'

As the sentences above show, *bab* and *eou* occur within *relational phrases* (italicized) that indicate the location of some person (animal or thing). Therefore, *er a bab* and *er*

a eou are *locational phrases* with a fairly general meaning: *er a bab* means 'up there, upstairs, etc.' (i.e., somewhere above a certain reference point—in this case, the speaker's current location) and *er a eou* means 'down there, downstairs, etc.' (i.e., somewhere below a given reference point). You will notice that the abstract nouns *bab* and *eou* do not name a specific place (such as *skuul* 'school', *blik* 'my house', etc.) but instead indicate an area of physical space that is pinpointed or "defined" in relation to something else. Thus, in (15a–b), *bab* and *eou* refer to areas of space above and below the spot where the speaker of the sentence happens to be located.

Note 4: In an even more abstract usage, the nouns *bab* and *eou* can also indicate *rank* or *status*, as in the example below:

A Droteo a ngar er a bab/ngar er a eou el chad.	'Droteo is higher/lower in rank.'

These nouns also occur in the expressions *bab el daob* 'upper sea' and *eou el daob* 'lower sea'. The former is the name of Palau's large northern island (sometimes spelled "Babelthuap" on older maps), while the latter refers to the islands south of Babeldaob, including Koror.

Now, with (15a–b) above, compare sentences like the following:

(16)	a.	A katuu a mechiuaiu *er a bebul a tebel.*	'The cat is sleeping on (top of) the table.'
	b.	A bilis a mechiuaiu *er a eungel a tebel.*	'The dog is sleeping under(neath) the table.'

The italicized parts of (16a–b) are also locational phrases, but ones in which the abstract nouns *bab* 'area/space above' and *eou* 'area/space below' are found in their *possessed forms bebul* and *eungel*. Each of these possessed forms shows a third person singular possessor suffix (*-ul* or *-el*) and is in turn followed by a noun (*tebel* 'table') indicating what object is being used as a reference point for locating the sentence subject (*katuu* 'cat' or *bilis* 'dog'). Therefore, *bebul a tebel* of (16a) means 'surface/top of the table', and the locational phrase *er a bebul a tebel* 'on the table' pinpoints the cat's location with respect to the table (i.e., the cat is sleeping on or above the table's uppermost surface). In a similar way, *eungel a tebel* of (16b) means 'area/space under(neath) the table' and the locational phrase *er a eungel a tebel* 'under the table' indicates exactly where the dog is located with respect to the table (i.e., somewhere below the table's surface).

You have probably already noticed that expressions like *bebul a tebel* and *eungel a tebel* have the very same grammatical structure as phrases like *chimal a Droteo* 'Droteo's hand' or *bilel a Toki* 'Toki's clothes'—namely, *possessed noun* followed by a *specific possessor*. As such, they should therefore be classified as *noun phrases of possession* (see the discussion beginning in 3.4.1). However, unlike *chimal a Droteo* and *bilel a Toki*, which indicate relatively concrete relationships such as part-whole (i.e., Droteo's hand is an integral part of his body) and actual possession of a physical object (i.e., Toki owns or possesses her own clothes), expressions like *bebul a tebel*, *eungel a tebel*, and others to be introduced below are usually very abstract in their meaning. In the case of *eungel a tebel*, for example, *eungel* 'space underneath it' is obviously not a physical part of the table at all but simply an area of space that is defined in relation to the table.

In addition to noun phrases of possession like *chimal a Droteo* 'Droteo's hand', where a possessed noun with a third person singular possessor suffix (*-el*, *-al*, *-ul*, etc.) is followed by a noun indicating the specific possessor, we also have simple possessed nouns like *chimak* 'my hand', *chimam* 'your (sg.) hand', etc. In exactly the same way, words like *bab* and *eou* can occur not only in noun phrases of possession like *bebul a tebel* or *eungel a tebel* but also as simple possessed nouns like *bebuk* 'area above me', *bebum* 'area above you (sg.)', etc. or *eungek* 'area below me', *eungem* 'area below you (sg.)', and so on. When preceded by *er*, such possessed nouns become part of *locational phrases*, italicized in the examples below:

(17) a. A klok a ngar *er a bebuk*. 'The clock is up there above me.'

b. A katuu a mechiuaiu *er a eungek*. 'The cat is sleeping underneath me (e.g., under my chair).'

c. A Satsko a kie *er a bebmam/er a eungam*. 'Satsko lives upstairs/downstairs from us (excl.).'

In (17c) the possessor suffixes *-mam* or *-am* on *bebmam* and *eungam* indicate, of course, a first person plural *exclusive* possessor (i.e., we—but not including you).

Areas of Space: *mad*, *rebai*, and *ngelo*

13.3.2. In order to express areas of physical space *in front of* or *in back of* a particular reference point, Palauan uses several different words, including *mad* 'area/space in front of' (which may be a specialized use of the concrete noun *mad* 'eye, face') and *rebai* 'area/space in back of (a building)' (which may be related either to *bai* 'community house' or *blai* 'house, building'). These words occur typically in locational phrases, identified by italics in the sentences below:

(18) a. Ng ngar er ngii a kerrekar *er a medal a blik.* 'There are trees (right) in front of my house.'

b. A mlim a ngar *er a rebai er a blik.* 'Your car is in back of my house.'

As the possessed form *medal* in (18a) indicates, *mad* 'area/space in front of' is an *optionally possessed noun* (like *bab—bebuk*, *eou—eungek*, etc.). By contrast, *rebai* 'area/space in back of (a building)' of (18b) is *unpossessible* and therefore must be followed by a *possessor phrase* (see 3.7.1) introduced by *er* (*er a blik* in this example) if we choose to identify the specific possessor.

Now, with (18a) above, contrast the sentence below, in which the italicized locational phrase contains the unpossessible noun *ngelo* 'area/space in front of':

(19) Ng ngar er ngii a kerrekar *er a ngelo er a blik.* 'There are trees (in the general area) in front of my house.'

Though it is hard to find precise English translations to clarify the difference in meaning between (18a) and (19), most Palauan speakers feel that *medal* of (18a) implies relative closeness (for example, the trees are right in front of the house and near it, possibly providing shade), while *ngelo* of (19) implies relative distance (for example, the trees are facing the house but perhaps they are across the road, etc.).

Note 5: The possessed form *medal* can also refer to the point or edge of something, as in the expressions *medal a oluches* 'pencil point' and *medal a oles* 'cutting edge of a knife (including the point)'. In addition, *medal* can designate a protruding part of something, as in *medal a bedul* 'forehead' and *medal a taib* 'ball of (electric) typewriter'.

Areas of Space: *uche(i)*, *ullel*, and *uriul*

13.3.3. In the pairs of sentences below, we notice a contrast in meaning similar to that observed between (18a) vs. (19) above:

(20) a. A Toki a mirrael *er a medal a Droteo.* 'Toki was walking right in front of Droteo.'

b. A Toki a mirrael *er a uche er a Droteo.* 'Toki was walking somewhere in front of Droteo.'

(21) a. A Toki a dilengchokl *er a ullel a Droteo.* 'Toki sat right in back of Droteo.'

b. A Toki a dilengchokl *er a uriul er a Droteo.* 'Toki sat somewhere behind Droteo.'

In (20a) and (21a), *medal* (from *mad*) and *ullel* (an obligatorily possessed noun—see 3.5 and 3.5.1.d) indicate areas of physical space close to Droteo—i.e., directly in front of or in back of him. By contrast, the nouns *uche(i)* and *uriul* (both unpossessible) of (20b) and (21b) are less precise and refer rather generally to areas of space more distant from Droteo—i.e., anywhere ahead of or behind him. Therefore, a sentence like (20b) could even refer to a situation in which Toki was walking along a path ahead of Droteo, but at such a distance as to be out of his sight. As a final example, here is a rather specialized idiomatic way of using *uche(i)* '(general area) in front of' and *uriul* '(general area) in back of' in Palauan:

(22) A Droteo a melecholb *er a uche/er a uriul er a omoachel.* 'Droteo is bathing upstream/ downstream.'

Note 6: In addition to describing areas of physical space, as illustrated in (20b) and (21b), the nouns *uche(i)* and *uriul* can also be used to express moments in time *before* (for *uche*) or *after* (for *uriul*) a particular event taken as reference point. Such temporal interpretations are found in the examples below, where we have the relational phrases *er a uche(i)* 'before, previously, first' and *er a uriul* 'later, afterwards', both of which indicate a kind of "location" in time:

a. Ak mo *er a uchei.* 'I'll go first (i.e., *before* anyone else).'

b. Ak mo omengur *er a uriul.* 'I'll eat later (i.e., *after* doing some other things).'

Because the italicized relational phrases in these examples actually refer to points in time, we should classify them as *temporal phrases* (see 13.7 below). It is also interesting to note that because *uche(i)* and *uriul* each have a spatial as well as temporal meaning, sentences like (20b) and (21b) are in fact ambiguous—i.e., interpretable in two different ways. Thus, the spatial meaning of *uche(i)* is reflected in the English translation already given for (20b), but with a temporal meaning assigned to *uche(i)* that same sentence could also mean "Toki left before Droteo (did)" (with a change in interpretation for the verb *mirrael* as well). Similarly, while (21b) was also translated with a spatial interpretation for *uriul*, with a temporal meaning given to *uriul* we have the additional possibility of translating this sentence as "Toki sat down after Droteo (did)" (again, with a slight change in meaning for the verb *dilengchokl* as well).

continued on next page

Note 6 continued

Before leaving this topic, we should note that in some cases it is quite difficult to determine whether *uche(i)* is being used exclusively in a spatial sense or exclusively in a temporal sense. In fact, in an example like the following,

c. A bilsengel a Droteo a mlo er a uche er a klaidesachel. 'Droteo's boat came in first (i.e., won) in the race.'

the expression *mlo er a uche* (pronounced "mloruche") really blends the concepts of being first in space and first in time.

Areas of Space: *chelsel* and *ikrel*

13.3.4. In the sentences below, the italicized locational phrases contain two more nouns commonly used in Palauan to denote areas of physical space—namely, obligatorily possessed *chelsel* '(area) inside' and optionally possessed *iikr/ikrel* '(area) outside':

(23) a. Ng ngar er ngii a oluches *er a chelsel a skidas.* 'There is a pencil inside the drawer.'

b. Ng ngar er ngii a rekung *er a chelsel a blsibs.* 'There is a crab inside the hole.'

c. A bilas a ngar *er a chelsel a taoch/er a chelsel a omoachel.* 'The boat is in the channel/river.'

d. Ng ngar er ngii a restorangd *er a chelsel a ii.* 'There is a restaurant inside the cave.'

e. A ngikel a remurt *er a chelsel a bad.* 'The fish are swimming in the coral.'

f. Ng ngar er ngii a chedib *er a chelsel a kall.* 'There are black ants in the food.'

g. A rengalek a milil *er a iikr.* 'The children are playing outside.'

h. A Toki a dengchokl *er a ikrel a blil.* 'Toki is sitting outside her house.'

In (23c), *chelsel* is appropriate because both *taoch* 'channel (in mangrove swamp)' and *omoachel* 'river' are considered enclosed spaces into which the boat has entered by means of an opening or passageway.

Additional Examples of Palauan Locational Phrases

13.3.5. There are quite a few other nouns in Palauan that describe areas of physical space and occur with the relational word *er* to form locational phrases. A few comments will be made after the examples below, in which the locational phrases are italicized:

(24)	a.	A blik a ngar *er a bita er a skuul.*	'My house is next door to/across the street from the school.'
	b.	A Toki a mle dengchokl *er a bita er a demal.*	'Toki was sitting next to her father.'
	c.	A blik a ngar *er a delongelel a blil a Toki me a Droteo.*	'My house is between Toki's house and Droteo's house.'
	d.	A Babeldaob a ngar *er a diluches er a Oreor.*	'Babeldaob is north of Koror.'
	e.	Ng ngar er ngii a kerrekar *er a belngel a sersek.*	'There is a tree in the middle of my garden.'
	f.	A Toki a mle dengchokl *er a belngel a blai.*	'Toki was sitting in the middle of the house.'
	g.	Ng ngar er ngii a bilas *er a belngel a omoachel.*	'There is a boat in the middle of the river.'
	h.	Ak milengedub *er a tkul a daob.*	'I was swimming at the edge of the ocean.'
	i.	Ng ngar er ngii a betok el komi *er a tkul a rael.*	'There is a lot of trash at the edge/side of the road.'
	j.	A skuul a dechor *er a mobedul a kederang.*	'The school is located in the general direction of the beach.'

We can make the following observations about the locational phrases in (24a–j) above:

a. *bita* of (24a–b) is an unpossessible noun that indicates certain areas of physical space near the reference point—for example, next door to, adjacent to, across the street from, and so on. Such interpretations are related to the fact that the basic meaning of *bita* is 'one half (of a split coconut or betel nut)' or 'one of a pair'.

b. *delongelel* of (24c) is the possessed form of *deleongel*, which means 'area/space between (two reference points)'. As the examples below indicate, *deleongel* is also very commonly used in a more abstract sense—namely, to indicate relationships between two individuals or groups of individuals:

(25) a. A delongelel a Droteo me a Toki a kmal ungil. 'Droteo and Toki are on very good terms.'

b. A delongelir a resensei me a rengalek er a skuul a mekngit. 'The teachers and students don't get along well with each other.'

c. A delongelel a Satsko me a Tony a ko er a klsakl. 'Something is wrong between Satsko and Tony.'

d. A Korea me a Taiwan a mlo dokurits er a uriul er a mekemad er a delongelel a Merikel me a Siabal. 'Korea and Taiwan became independent after the war between America and Japan.'

c. *diluches* 'north' of (24d) is an unpossessible noun, as are the other words designating the points of the compass: *dimes* 'south', *chongos* 'east', and *ngebard* 'west'.

d. *belngel* of (24e–g) is a rather general word referring to an area of space in the middle of something. It is probably best considered an obligatorily possessed noun, although it might be a specialized possessed form of *bluu* 'center/middle (of canoe hull)' (whose normal possessed form is *blungel*).

e. *tkul* of (24h–i) is an obligatorily possessed noun that refers to the (outside) edge or corner of anything, as in *tkul a blai* 'corner of the house', *tkul a tebel* 'edge of the table', *tkul a cheldukl* 'edge of the dock', *tkul a mekesokes* 'corner of the yard', etc.

f. *mobedul* of (24j) is an obligatorily possessed noun meaning 'general location/direction'. It is probably derived from the directional verb *mo* 'to go' and the obligatorily possessed noun *bedul* 'direction, area/space facing onto'. By itself, *bedul* can also mean 'upstream', as in the phrase *melecholb er a bedul* 'bathe upstream'.

Note 7: In all of the examples above, we have seen how expressions like *bebul a tebel* 'top of the table', *rebai er a blik* 'area/space in back of my house', etc. are used after *er* within *relational phrases*. Since *bebul a tebel*, *rebai er a blik*, etc. are themselves *noun phrases*, it is not surprising to find them also functioning as sentence subjects and sentence objects. Such functions are shown in the examples below (with the sentence subject or object italicized):

continued on next page

Note 7 continued

a.	A *bebul a tebel* a mla mo dekimes.	'The top of the table has gotten wet.'
b.	A *chelsel a skidas* a kirel el mo ngetachel.	'The inside of the drawer must be cleaned.'
c.	A *delongelel a blil a Toki me a Droteo* a kikiongel.	'The area between Toki's house and Droteo's house is dirty.'
d.	A bilas a ulekiu a *eungel a did.*	'The boat passed under the bridge.'
e.	A bilas a ulekiu a *delongelel a chelebacheb.*	'The boat passed between the Rock Islands.'

Can you identify which italicized noun phrases are sentence subjects and which are sentence objects in sentences (a–e) above?

DIRECTIONAL PHRASES

13.4. Any relational phrase that indicates the direction in which someone or something moves is called a *directional phrase*. Palauan directional phrases focus on a place or point in space that is the *goal, destination,* or *termination point* of some action involving movement across space. Therefore, they often accompany the *directional verbs me* 'to come', *mo* 'to go', and *eko* 'to go' (to be discussed in detail in 13.4.1 below) and simply identify the place to which a person comes or goes. Directional phrases occur as well with other (intransitive) verbs or expressions involving movement across space such as *tmuu* 'to enter', *soiseb* 'to enter', *merael el mo...* 'to walk to...', *remurt el mo...* 'to run to...', and so on.

Because both locational phrases and directional phrases identify places, all of the locational phrases illustrated in the examples of 13.3 and 13.3.1–5 above can potentially be used as directional phrases, given the proper context. In other words, we will interpret one and the same relational phrase *er a blik* as locational vs. directional based on the meaning of the *accompanying verb*. For example, if we have verbs like *oureor* 'to work', *mechiuaiu* 'to sleep', *dengchokl* '(be) seated', etc., which do not involve movement across space, then *er a blik* will be interpreted as a *locational phrase* (i.e., identifying the location of the action or state), as in (26a) below, but if we have directional verbs like *me* 'to come', *tmuu* 'to enter', etc., which imply movement across space, then *er a blik* will be interpreted as a *directional phrase*, as in (26b):

(26) a. A Droteo a oureor er a blik. 'Droteo is working in my house.'

b. A Droteo a me er a blik. 'Droteo is coming to my house.'

When comparing (26a) and (26b), we see that there is really no structural (or grammatical) difference between the two sentences, since each has the structure *subject noun phrase + (intransitive) verb + relational phrase*. The difference in meaning between (26a) and (26b)—i.e., our interpretation of *er a blik* as indicating *location* vs. *direction*—is due solely to the meaning of the accompanying verb itself. In other words, a verb like *oureor* 'to work' "forces" a locational meaning when a place is mentioned, while a verb like *me* 'to come' "forces" a directional meaning under the same circumstances. We can now see that the terms "locational phrase" and "directional phrase" are just convenient labels for subclassifying certain relational phrases according to categories of *meaning* (determined in large part by the meaning properties of the accompanying verb) and that they do not really identify grammatically different sentence units.

In the sentences below, the italicized relational phrases function as directional phrases because they tell us the goal or termination point of some movement across space:

(27) a. A Cisco a mo *er a Guam* er a klukuk. 'Cisco is going to Guam tomorrow.'

b. A bersoech a siliseb *er a blsibs*. 'The snake went into the hole.'

c. A Satsko a rirurt el mo *er a blil a demal*. 'Satsko ran to her father's house.'

d. A chermek el bilis a riredekekl *er a daob*. 'My dog jumped into the water.'

e. A ngalek a ngilelt *er a mesei*. 'The child sank down into the taro patch.'

f. Ak mo *er a bebul/er a eungel a rois*. 'I'm going to the top/foot of the mountain.'

g. Bo mtuu *er a chelsel a delmerab*. 'Go inside the room.'

h. A rekung a tiluu *er a delongelel a bad*. 'The crab went between the stones.'

In (27f–h) the directional phrases contain some of the nouns describing areas of space already examined in 13.3.1–5 above.

In the sentences of (27), the verbs or expressions of movement accompanying the directional phrases are all *intransitive* because they do not involve any sentence objects. As you might expect, it is also possible to have sentences in which directional phrases

occur together with *transitive* verbs or expressions of movement—i.e., ones that take sentence objects. The transitive verbs or expressions of this type always involve the idea of putting something somewhere or transferring something from one place to another (which, of course, involves movement across physical space). Typical examples include *melecha* 'to put' and *omeche* 'to leave (behind)', causative verbs like *omtuu* 'to put into' (from intransitive *tmuu* 'to enter') and *olsiseb* 'to put into' (from intransitive *soiseb* 'to enter'), and expressions like *olab (a ilumel) el mo...* 'take (drinks) to...', *nguu (a bechik) el me...* 'bring (my wife) to...', and so on.

Note 8: The perfective forms of *melecha* 'to put' and *omeche* 'to leave (behind)' are quite irregular. They are listed below:

melecha(ng):	**present**	**past**
3rd pers. sg. object	loia	lilia
3rd pers. pl. (nonhum) object	locha	lilecha
omeche(i):		
3rd pers. sg. object	mechire	milechire
3rd pers. pl. (nonhum) object	meche	mileche

The verb *omeche* is found in the very common expression *Bechire me a uriul* 'Leave it until later'.

In the examples below, we show how transitive verbs of movement like *melecha* 'to put' and transitive expressions of movement like *olab...el mo...* 'take (something) to...' are used in sentences. In each case, the verb is followed first by the object noun phrase and then by a *directional phrase* (italicized):

(28) a. A sensei a lilia a komibako *er a eungel a tebel.* 'The teacher put the wastebasket under the table.'

b. Lak molecha a omotsia *er a bebul a tebeĩ.* 'Don't put the toys on the table.'

c. A resechelim a mileche a betok el komi *er a sers.* 'Your friends left a lot of trash in the garden.'

d. A bechik a milechire a hong er kau *er a chelsel a skidas.* 'My wife left your book in the drawer.'

e.	Aki ulsisebii a rubak *er a chelsel a mlik.*	'We pushed the old man into my car.'
f.	A ngalek a ulengelt a chimal *er a merikengko.*	'The child sank his hands into the flour.'
g.	Ak olab a ilumel el mo *er a party.*	'I'm taking drinks to the party.'
h.	Ng soam el nguu a bechim el mo *er a ocheraol*?	'Do you want to take your wife to the money-raising party?'

Finally, in order to ask a question about the goal or termination point of some action involving movement, we use the directional phrase *er ker* 'where (= to what place)?', which is identical in form to the locational phrase *er ker* 'where (= in/at what place)?' illustrated in (14a–d) above. Thus, (27a), (27c), (28a), and (28h) would be possible answers to the following questions containing directional *er ker*:

(29)	a.	A Cisco ng mo er ker er a klukuk?	'Where is Cisco going tomorrow?'
	b.	A Satsko ng rirurt el mo er ker?	'Where did Satsko run to?'
	c.	A sensei ng lilia a komibako er ker?	'Where did the teacher put the wastebasket?'
	d.	Ng soam el nguu a bechim el mo er ker?	'Where do you want to take your wife (to)?'

Directional Verbs: Meaning and Use

13.4.1. In this and the next few sections we will look in greater detail at the *directional verbs* of Palauan—*me* 'to come', *mo* 'to go', and *eko* 'to go'. As we have already seen at the beginning of 13.4, these three *intransitive action verbs* indicate movement across physical space and occur very commonly with *directional phrases* identifying the goal or termination point of the movement.

The directional verb *me* corresponds to English 'come' and refers to movement towards the speaker's present, past, or future location. The verb *me* contrasts with both *mo* and *eko*, which indicate movement away from the speaker's location and therefore correspond most closely to English 'go'. The difference in meaning between *mo* and *eko* depends crucially on the location of the hearer (i.e., the person being addressed or spoken to). The directional verb *eko* specifically indicates movement by the speaker or some third party toward the (actual or expected) present, past, or future location of the hearer. By contrast, the directional verb *mo* is broader in scope because it can indicate movement by anyone (speaker, hearer, or some third party) away from the locations of speaker and hearer.

To illustrate the meaning differences among *me*, *mo*, and *eko* just described above, let us observe how these directional verbs are used in the sample dialogs below:

(30)	A: Ng sebechem el me er a blik er a klukuk?	'Can you come to my house tomorrow?'
	B: Chochoi. Ng sebechek el eko er a blim er a klukuk.	'Yes, I can come to your house tomorrow.'
(31)	A: Ng sebechem el mo er a blik er a klukuk?	'Can you come/go to my house tomorrow?'
	B: Chochoi. Ng sebechek el mo er a blim er a klukuk.	'Yes, I can come/go to your house tomorrow.'

Note, first of all, that the sentences in both dialogs above refer to future events, since they contain the (future) *temporal phrase er a klukuk* 'tomorrow' (see 13.7 below). Though not reflected very clearly in the English translations, most Palauan speakers think the two dialogs describe very different situations. When A uses *me* in dialog (30), he indicates his intention to be at home at the time of B's (hoped for or expected) arrival; and when B uses *eko* in his response, he indicates his own belief that A will indeed be there to meet him. In dialog (31), however, A uses *mo* to indicate that he himself does not plan to be home at the time of B's arrival (for example, A might expect B to deliver something to A's wife, etc.); and when B uses *mo* in his response to A, B reaffirms the implication that A himself will not be home upon B's arrival.

When the directional verb *eko* is used in a sentence, the present, past, or future location of the hearer is normally thought to be his or her own house, as in (30B). Occasionally, however, some other location may be involved, as illustrated below:

(32)	a. Bo er a bita e a Droteo a ekong.	'Go next door, and Droteo will be along (soon).'
	b. Bo er a blil a Toki e ak ekong.	'Go to Toki's house, and I'll be along (soon).'
	c. Ak eko me mchiielak.	'I'll be there, so wait for me.'
	d. Ng sebechek el eko er a party er a klukuk.	'I can come to your party tomorrow.'
	e. A Droteo a dilu el kmo ng sebechel el eko er a party er a klukuk.	'Droteo said that he can come to your party tomorrow.'

Note that sentences (32d–e) imply nothing beyond the speaker's expectation that the hearer will be at the party (most likely as host), which might be held at the hearer's house but of course could also take place at some other location.

The sentences below further illustrate the use of *me*, *mo*, and *eko*. You should have no difficulty identifying the directional phrase (which indicates the goal or termination point of movement):

(33)	a.	Kom me er a Merikel er oingarang?	'When are you (pl.) coming to America?'
	b.	A Tony a soal el eko er a ocheraol.	'Tony wants to come/go to your money-raising party.'
	c.	A sechelim ng mlo er a skuul er a elechang?	'Did your friend go to school today?'
	d.	Ke mo er a che er a klukuk?	'Are you going fishing tomorrow?'

Past Tense Forms of Directional Verbs

13.4.1.1. As already seen in various examples, the past tense forms of the directional verbs *me* and *mo* are derived simply by infixing the past tense marker *-l-*, giving *mle* 'came' and *mlo* 'went'. In spite of a possible historical identity, we will distinguish the past tense form *mle* 'came' from the (homonymous) *auxiliary verb mle* 'was/were' that is used, among other things, to mark the past tense with *state verbs* (see 5.3.1 and 5.5.2), as in *mle ungil* 'was good'. The past tense form of the directional verb *eko* is *ileko* 'went', which is somewhat unusual because the past tense marker *-il-*, normally an *infix*, functions here as a *prefix* (*il-*). Note, further, that the *full E* pronunciation of the initial vowel in *eko* is reduced to a *weak E* in the past tense form *ileko*.

The basic meaning differences among the three directional verbs are maintained in their past tense forms as well. Note the following pairs of contrasting sentences:

(34)	a.	A sensei a mle er Belau.	'The teacher came to Palau.'
	b.	A sensei a mlo er Belau.	'The teacher went to Palau.'
(35)	a.	Ak ileko er a blim er a kesus e ke mle dibus.	'I went to your house (to see you) last night and (discovered) you were out.'
	b.	Ak mlo er a blim er a kesus e ke mle dibus.	'I happened to go to your house last night and (discovered) you were out.'

The meaning difference between (34a) and (34b) is very clear: *mle* 'came' of (34a) indicates movement *towards* the speaker's location (i.e., Palau), while *mlo* of (34b) indicates movement (to Palau) *away from* the speaker's location (i.e., somewhere other than Palau). The difference between (35a) and (35b), however, is more complicated. By using *ileko* in (35a), the speaker indicates that he went to the hearer's home last night *expecting* that person to be there (but discovered he wasn't). With *mlo* in (35b), though, the speaker had no such expectation: he just happened to drop by at the hearer's house, not necessarily assuming that the hearer would be there.

Directional Verbs Followed by Action Verbs

13.4.1.2. The directional verbs *me*, *mo*, and *eko* often occur directly followed by a transitive or intransitive action verb in expressions like *me mengetmokl* 'to come and clean', *mo mengedub* 'to go and swim', and so on. Such expressions simply mean that at a given point in time (past, present, or future) someone comes or goes to a particular place and performs the indicated activity. We can summarize the structure of these expressions (which constitute a special kind of *verb phrase*) with the formula *directional verb + action verb*. These expressions are observed in the sentences below:

(36) a. A Satsko a mle mengetmokl er a blik er a tutau. 'Satsko came and cleaned my house this morning.'

b. Ng sebechem el me mengedub er a blik? 'Can you come (and) swim at my house?'

c. A Toki ng ileko meruul a kall er a elii? 'Did Toki come to your place and prepare food yesterday?'

d. A resechal a mlo melasech a mlai er a elechang. 'The men went making canoes today.'

If a past action is involved, as in (36a), (36c), and (36d), then only the directional verb, but not the accompanying action verb, is marked for the past tense.

Directional Verbs and Future Time

13.4.1.3. The *present tense* forms of the Palauan directional verbs *me*, *mo*, and *eko* can often be found referring to *future* time, especially when they are accompanied by *temporal phrases* denoting future time such as *er a klukuk* 'tomorrow', *er tia el me el rak* 'next year', and so on (see 13.7 below). Compare the following two sentences:

(37) a. A sechelik a me er a elechang. 'My friend is coming now.'

b. A sechelik a me er a klukuk. 'My friend is coming/will come tomorrow.'

In (37a) the present tense form *me* in fact refers to an action occurring just at the present moment, as indicated by the temporal phrase *er a elechang* 'now'. By contrast, the very same present tense form *me* in (37b) refers to an action expected to occur in the future, at the point in time indicated by the temporal phrase *er a klukuk* 'tomorrow'.

Just like (37b), the two sentences below with *mo* and *eko* also indicate a future action:

(38) a. A Droteo a mo er a Guam er tia el me el rak. 'Droteo is going/will go to Guam next year.'

b. Ak eko er a blim er a kebesengei. 'I am coming/will come to your house tonight.'

You should have no trouble identifying the temporal phrases in (38a–b) above.

Now that we have seen how the present tense forms of *me*, *mo*, and *eko* can be used to describe future time, we will not be surprised to observe a similar use for sequences of the form *directional verb + action verb* (see 13.4.1.2 above). Thus, in the examples below, *me*, *mo*, and *eko* together with the accompanying action verb will refer to an action in the future:

(39) a. A chad er a Merikel a me milil er a klukuk. 'The American will come play tomorrow.'

b. Ak eko mesuub er a klukuk. 'I'll come study at your place tomorrow.'

c. A Toki ng mo mengetmokl er a blirir er a tela el klok? 'At what time will Toki go clean their house?'

Note 9: How can we explain the fact that the *present* tense forms of Palauan directional verbs can function, either singly or in combination with an action verb, to express *future* actions or events? We might speculate that the basic meaning of these verbs—namely, to describe movement across physical *space* from one location to another—has been extended to cover the more abstract idea of "movement across time" from one "location in time" to another (i.e., *present* to *future*). This type of meaning change, in which directional verbs shift their reference from space to time, seems rather common among world languages. For example, in English, the directional verb *go* is used in the present progressive form to indicate near future time, as in 'I'm going to study tonight'.

Directional Verb *mo* and Change of State

13.4.1.4. In 13.4.1.2 above, we saw that the directional verbs *me*, *mo*, and *eko* can be used with a following action verb to indicate that at a given point in time (past, present, or future) someone comes or goes to a particular location and performs the indicated activity. We also saw in 5.5.4 that the directional verb *mo* has a very important function within the tense system of Palauan because it is used as an *auxiliary verb* to denote the *future tense*. If *mo* (in the present tense) is followed by an *action verb*, we get either a future meaning, as in (40a), or a verb phrase of the type described in 13.4.1.2 ("go and.../go for the purpose of ...ing"), as in (40b):

(40) a. Ak mo meluchus er a babier. 'I will write the letter.'

b. Ak mo mengetmokl er a blirir er a klukuk. 'I will go and clean their house tomorrow.'

The second sentence is in fact ambiguous and could also be interpreted simply as "I will clean their house tomorrow".

Now, if the auxiliary verb *mo* (in the present tense) is followed by a *state verb* rather than an action verb, we get the rather specialized interpretation of a future *change of state*. Thus, as we have already observed in 5.5.4 (and *Note 4* at the end of 5.3.1), sentences like the following indicate that some current state or condition (implied or assumed rather than expressed) will change in the future:

(41) a. A eanged a soal el mo mekngit. 'It is likely that the weather will get worse.'

b. A ngelekem a mo ungil (el smecher) er a klukuk. 'Your child will get better tomorrow.'

c. Ng mo bederechuis a kukau. 'The taro will get spoiled (from moisture).'

Thus, in (41a) the state of the weather is not too bad now, but it will soon change for the worse; in (41b) the child is now sick, but her condition will improve tomorrow; and in (41c) the taro is still edible, but it will soon change into a spoiled condition.

When the auxiliary verb *mo* is used in the past tense (*mlo*) followed by a state verb, the resulting sentence always involves a past change of state, as in the examples below:

(42) a. A bechik a mlo smecher er a elii. 'My wife got sick yesterday.'

b. Aki mlo kaodenge er se er a taem er a Siabal. 'We got acquainted with each other during the Japanese times.'

In (42a) the state of my wife's health changed (i.e., she had been healthy, but fell ill yesterday), and in (42b) the state of our relationship changed (i.e., we hadn't known each other previously, but we got to know each other during the Japanese times). Note that *reciprocal verbs* like *kaodenge* 'to be acquainted with each other' of (42b) behave like *state verbs* in that they exhibit a change of state meaning with *mo* and, like all other state verbs, use the auxiliary verb *mle* to express a continuing past state (as in *Aki mle kaodenge er se er a taem er a Siabal*. 'We were acquainted with/knew each other during the Japanese times').

When the auxiliary verb *mo* is used in the *recent past tense* (*mla mo*) accompanied by a state verb, we also get a change of state interpretation, as in these examples:

(43) a. A odoim a mla mo bekebau. 'The food has become smelly/spoiled.'

b. Ng mla mo diak a ududek. 'My money has run out.'

You should have no difficulty determining the earlier and later (changed) states in (43a–b) above. Note the rather special negative state verb *diak* 'not existing, not located' (past tense: *dimlak*) in (43b), where *mla mo diak* literally means 'has become non-existent'.

Finally, the present tense of *mo* followed by a state verb can even be used to indicate a change of state that occurs repeatedly or habitually, as in the example below:

(44) A lsekum ak omengur er a uum, e ak mo smecher. 'Whenever I eat at the cafeteria, I get sick.'

Here, the recurring change of state ('I get sick') happens whenever some other event takes place ('I eat at the cafeteria').

Change of State in Progress

Note 10: In order to describe a change of state that is in progress at the present moment—i.e., at the very time the speaker is uttering the sentence—we can use the *action noun omerael* 'process' in one of its possessed forms (*omerolek*, *omerolel*, etc.) followed by *el* and a change of state expression (i.e., *mo + state verb*). This construction is used in the sentences below:

a. Ak omerolek el mo ungil el smecher er a tereter. 'I'm in the process of getting better from my cold.'

b. A beluu er tia a omerolel el mo kikiongel. 'The land around here is getting dirty/polluted.'

c. A skuul er a Oreor a omerolel el mo meseked. 'The schools in Koror are getting (more and more) crowded.'

d. A tangk a omerolel el mo mui. 'The tank is getting filled.'

e. A sils a omerolel el mo meringel. 'The sun is getting hotter (and hotter).'

It is interesting to note that in the examples above, the possessed forms of *omerael* must agree with the sentence subject—i.e., *ak* of (a) requires *omerolek*, while the various third person (singular or nonhuman plural) subjects of (b–e) require *omerolel*. It appears as if *omerolek*, *omerolel*, etc. function as a special kind of verb in the sentences given.

Note that the construction with *omerael* shown here is not the only way in Palauan to express a change of state in progress. Thus, as noted in 12.6, we can also use the *inceptive* form of a state verb, as in the example below:

f. A delmerab a kmal mekelekeltang. 'The room is getting very cold.'

Note 11: It is also possible to have change of state expressions in which the directional verb *mo* is followed by a noun phrase that identifies a profession or nationality, or classifies people or things into a particular category. Two typical sentences with *mo + noun phrase* are given below:

a. A ngelekek el redil a soal el mo toktang.	'My daughter wants to become a doctor.'
b. A Toki a mla mo chad er a Huiribing.	'Toki has become a citizen of the Philippines.'

Special Expressions with *me* and *mo*

13.4.1.5. There are a few Palauan words that must always occur in combination with a preceding directional verb. The resulting expressions—e.g., *mo merek* 'to finish', *me/mo reme* 'to come/go home'—function as verb phrases, as shown in the examples below:

(45) a.	Ak mlo merek er a urerek er a elii.	'I finished my work yesterday.'
b.	Aki ulemengur e me remei.	'We (excl.) ate dinner and came back home.'
c.	A resechelid a mlo remei.	'Our (incl.) friends went home.'
d.	Bo mrei!	'Go home!'
e.	Be mrei!	'Come home!'

Note that *mlo merek* in (45a) is used like an *imperfective transitive verb* (since its object is marked by the specifying word *er*). The word *merek* itself, which never changes its form, is related to the transitive verb *merkui* 'to finish, complete' (perfective forms: *rokir*, *rokui*, etc.). In (45b–e) the various forms of *me/mo reme* function as *intransitive action verbs*. Although unable to occur independently as a verb, the word *reme* still exhibits one of the important features of Palauan intransitive action verbs—namely, an infixed verb marker *-em-*. In the last two examples, we observe the *imperative* (command) forms of *me/mo reme*, which will be discussed more fully in a later lesson.

SOURCE PHRASES

13.5. Any relational phrase that indicates the *point of origin* of some action involving movement is called a *source phrase*. Since source phrases (like the locational and directional phrases studied above) refer to places, their interpretation as source phrases is determined primarily by the meaning of the accompanying verb. Thus, intransitive action verbs like *tuobed* 'to come out (of)', *suebek* 'to fly (out of)', *ruebet* 'fall (from)', etc., which

focus our attention on the point of origin or source of movement (rather than the termination point), usually force us to interpret an accompanying relational phrase (*er* + noun) as a source phrase. This should become clear from the examples below, in which the source phrases have been italicized:

(46) a. A rekung a tilobed *er a blsibs*. 'The crab came out of the hole.'

b. A belochel a mla suebek *er a kerrekar*. 'The pigeon has flown out of the tree.'

c. A tolechoi a rirebet *er a cheldukl*. 'The baby fell off the dock.'

d. A ngalek a miltengel *er a kerrekar*. 'The child climbed down from the tree.'

e. A katuu a riredekekl *er a chedeuel a blik* el mo er a kerrekar. 'The cat jumped from the roof of my house into the tree.'

f. Ak rirurt *er a kederang* el mo er a bai. 'I ran from the beach to the community house.'

In (46f) the relational phrase *er a kederang* is interpreted as a source phrase—i.e., 'from the beach'—in contrast with the expression *el mo er a bai* '(going) to the community house', which clarifies the direction or termination point of the movement (see 14.6.1). If the second expression were omitted, resulting in the sentence *Ak rirurt er a kederang*, we would have to interpret *er a kederang* as a *locational phrase*—i.e., 'I ran *at the beach*.'

In the examples below, the italicized relational phrases are also interpreted as source phrases, but the accompanying verb is *transitive*—i.e., it is followed by a sentence object (which you should have no trouble identifying):

(47) a. Aki ultebedii a sensei *er a chelsel a mlai*. 'We pulled the teacher out of the car.'

b. Ngara uchul me ke di mengaus er kau *er a tik*? 'Why are you always getting yourself betel nut out of my purse?'

Can you analyze the verb form *ultebedii* of (47a) in terms of verb type, tense, and phonetic form?

In order to ask a question about the point of origin of some action involving movement, we simply use a source phrase of the form *relational word ER + question word KER* '(from) where?' Sometimes *ngara* 'what' can replace *ker*, as in the sentence below:

(48) A rekung ng tilobed *er ker/er a ngarang*? 'Where did the crab emerge from?'

Source Phrases Involving Human Beings

13.5.1. Palauan has a subtype of source phrase in which the noun following the relational word *er* refers to a *human being*. Such source phrases are used to identify the person(s) from whom something is received, the person(s) from whom information is heard or learned, and so on. Again, the accompanying verb must be such that the relational phrase in question can be interpreted easily as a "human source", as in the examples below (with the source phrases italicized):

(49)	a. Ak milleng a udoud *er a demam*.	'I borrowed some money from your father.'
	b. Ak rirenges a chisel a Toki *er a sechelik*.	'I heard the news about Toki from my friend.'
	c. Te milsuub a omeluches el tekoi er a Siabal *er a chad er a Siabal*.	'They learned Japanese writing from a Japanese person.'
	d. A ngelekek a milsuub a omeruul el mlai *er a rubak*.	'My child learned canoe-making from the old man.'

When asking a question about a human source, we use a relational phrase containing the question word *techa* 'who?' Here is a typical example:

(50)	Kom rirenges a chisel a Toki *er techang*?	'From whom did you (pl.) hear the news about Toki?'

CAUSE PHRASES

13.6. When a relational phrase is interpreted as indicating the *cause* of a state or condition (or, occasionally, action) described by the accompanying verb, we call it a *cause phrase*. Structurally, cause phrases do not differ in any way from other relational phrases, as is obvious from the examples below (with the cause phrases italicized):

(51)	a. Ak smecher *er a tereter*.	'I'm sick with a cold/I've got a cold.'
	b. A demal a sechelik a mlad *er a kiubio*.	'My friend's father died of a heart attack.'
	c. Ak mesaul *er a kledoraib*.	'I'm tired from (so much) driving around.'
	d. Ng ko er a kekere a renguk *er a kleald*.	'I'm rather uncomfortable from the heat.'
	e. A bilek a mlo cheisech *er a chemachel*.	'My clothes got stained with betel nut (juice).'
	f. A ochik a mekekad *er a chudel*.	'My feet are itchy from the grass.'

g. A mechas a chuarm *er a delengcheklel.*	'The old woman is suffering because of her living conditions.'
h. Aki ulecherchur *er a oltobedechur.*	'We laughed at/because of the joke.'
i. A delmerab er ngak a mla mo kikiongel *er a dechudech.*	'My room has gotten dirty with mud.'
j. A rengalek a mechesa *er a subelir.*	'The children are busy with their studies.'
k. A tolechoi a milkar *er a cherrodech.*	'The baby woke up from the noise.'
l. A rechad a mle mekngit a rengrir *er a katsudo.*	'The people were sad from the movie.'

Since cause phrases normally refer to things rather than persons or places, questions about the cause of some state or condition use the question word *ngara* 'what?'. For example, sentences (51c) and (51j) above would be answers to the questions below:

(52)	a. Ke mesaul *er a ngarang*?	'What are you tired from?'
	b. A rengalek te mechesa *er a ngarang*?	'What are the children busy with?'

Cause Phrases with Processive Verb Forms

Note 12: We noted in 5.6.1 that Palauan transitive action verbs have a *basic* (or *processive*) form which is used to indicate that the sentence subject undergoes (is affected by) the process described by the verb. These basic (or processive) forms have the internal structure *verb marker me-* + (*noun*) *stem* and can occur in various tenses. From 5.6.1 we repeat the examples below, in which the processive verb form occurs in the recent past tense with the auxiliary word *mla*:

a. A ngelekek a mla mechelebed.	'My child has been beaten.'
b. A ngikel a mla mechat.	'The fish has been smoked.'
c. A kall a mla mekang.	'The food has been eaten.'

In addition, we have observed that present tense processive forms can occur in sentences as *warnings*. Thus, in Lesson 5, *Note 8*, and in 12.3.1, we saw sentences like the following:

d. Alii, kom medul er a ngau!	'Be careful! You (pl.) will get burned by the fire!'

continued on next page

Note 12 continued

This sentence seems to contain the cause phrase *er a ngau* 'because of/by the fire', which denotes the physical phenomenon responsible for the burning. We discuss it here separately, however, because many Palauan speakers find such a phrase rather awkward in sentences containing processive verb forms. In the same way, many speakers find sentences (a–c) above complete as is, although others (possibly influenced by English?) can add a relational phrase indicating the "human cause"—i.e., the person (or "agent") who is responsible for the process described. Thus, (c) above could be expanded as follows (resulting in something very similar to a *passive* sentence in English):

e. A kall a mla meka er a rengalek. 'The food has been eaten by the children.'

TEMPORAL PHRASES: PAST, PRESENT, AND FUTURE

13.7. Relational phrases that indicate the time of an action or state are called *temporal phrases*. In temporal phrases, the noun phrase following the relational word *er* can be a single word, as in *er a klukuk* 'tomorrow', or an extended group of words (i.e., an expression), as in *er tia el me el rak* 'next year'. As noted earlier, Palauan temporal phrases can refer to various points in time in the past, present, or future. They are easily identified because the word or expression following *er* invariably refers to a specific point in time.

In the sentences below, the italicized temporal phrases denote *past* time points:

(53) a. A ngelekek a chilitii a skuul *er a elii*. 'My child skipped school yesterday.'

b. A bechik a mle smecher *er a kesus*. 'My wife was sick last night.'

c. A Tadasi a mlo bechiil *er tia el mlo merek el rak*. 'Tadasi got married last year.'

In the sentences of (53), the verb form is of course in the past tense and is therefore compatible with the meaning of the temporal phrase accompanying it. Note that in (53a–b) the time points designated by *er a elii* 'yesterday' and *er a kesus* 'last night' are relatively recent (i.e., close to the present moment when the speaker utters the sentence), while in (53c) the time point referred to by *er tia el mlo merek el rak* 'last year' is comparatively distant in the past.

The temporal phrase *er a elecha* 'now, today' can refer either to the very *present* moment or to a "general" present time (i.e., "these days"), as the following sentences show:

(54) a. A Satsko a mechiuaiu *er a elechang*. 'Satsko is sleeping now.'

b. Te ngar er ngii a rebetok el chad er a Siabal el me er Belau *er a elechang*. 'There are a lot of Japanese coming to Palau now/these days.'

The same temporal phrase *er a elecha* can also refer to time points before or after the moment when the speaker utters the sentence, but within the same day. If the time point is earlier on the same day, the past or recent past tense can be used, as in (55a–b), but if the time point is later on the same day, then a future verb form is required, as in (55c):

(55) a. A resechelim a mla me *er a elechang*. 'Your friends have arrived just now.'

b. Ak milsa a sensei *er a elechang*. 'I saw the teacher (earlier) today.'

c. A rubak te mo er a che *er a elechang*? 'Are the old men going fishing today?'

In the sentences below, the italicized temporal phrases denote time points in the *future*. The verb of the sentence must of course be in the future tense:

(56) a. A bechik a mo merael *er a klukuk*. 'My wife is going to leave tomorrow.'

b. Ng mo er ngii a ocheraol *er a kebesengei*. 'There will be a money-raising party this evening.'

c. A ngelekek a mo er a Merikel *er tia el me el rak*. 'My child is going to America next year.'

In (56a–b) the future time points designated by *er a klukuk* 'tomorrow' and *er a kebesengei* 'this evening' are relatively close to the present moment when the sentence is uttered, while the future time point denoted by *er tia el me el rak* 'next year' is relatively remote or distant from the present moment.

In order to ask a question about the time of an action or state, we use a temporal phrase consisting of the relational word *er* followed by the question word *oingara* 'when?' (which, like the question word *ker* mentioned in 13.3, is never preceded by *a*). Thus, sentences (53c), (55b), and (56c) above would be possible answers to the questions below:

(57) a. A Tadasi ng mlo bechiil er oingarang? 'When did Tadasi get married?'

b. Ke milsa a sensei er oingarang? 'When did you see the teacher?'

c. A ngelekem ng mo er a Merikel er oingarang? 'When is your child going to America?'

Classification of Temporal Phrases

13.7.1. In the list below we subclassify some of the most commonly used Palauan temporal phrases according to various categories of meaning:

(58) a. **Today and Its Parts**

er a elechang	'now, today'
er a (elecha el) tutau	'this morning'
er a sueleb	'this noon/afternoon'
er a kebesengei	'this evening'
er a klebesei	'tonight'

b. **Time Points in the Past**

er a elii	'yesterday'
er a kesus	'last night'
er a tutau er a elii	'yesterday morning'
er a ideliseb	'the day before yesterday'
er a idelsebel	'three days ago'
er a uche er a idelsebel	'four or more days ago'
er tia el mlo merek el sandei/buil/rak	'last week/month/year'
er se el mlo merek el sandei/buil/rak	'the week/month/year before last'
er se er a (taem er a) mekemad	'during the war'
er se er a taem er a Siabal	'during the Japanese times'
er a irechar	'in earlier times (at least ten years ago)'
er a ititiumd	'in ancient times'

When any of the temporal phrases of (b) are used in a sentence, the verb must of course be in the past tense. Note that *idelsebel* 'three days ago' is the possessed form of *ideliseb* 'the day before yesterday' and that the phrase *er a uche er a idelsebel* means, word-for-word, 'before/previous to three days ago'. In addition, phrases like *er tia el mlo merek el rak* and *er se el mlo merek el rak* mean, literally, 'this finished year' and 'that finished year'.

c. **Time Points in the Future**

er a klukuk	'tomorrow'
er a tutau er a klukuk/ er a klukuk er a tutau	'tomorrow morning'
er a kebesenge er a klukuk/ er a klukuk er a kebesengei	'tomorrow evening'
er a ngiaos	'the day after tomorrow'
er a ngiosel	'three days from now'
er a ikrel ngiosel	'four or more days from now'
er tia el me el sandei/buil/rak	'next week/month/year'
er se el me el sandei/buil/rak	'the week/month/year after next'

When any of the temporal phrases of (c) are used in a sentence, the accompanying verb must be in the future tense. Note that *ngiosel* 'three days from now' is the possessed form of *ngiaos* 'the day after tomorrow' and that *er a ikrel ngiosel* (containing *ikrel*, the possessed form of *iikr* 'area/space outside') means, word-for-word, 'outside of/beyond three days from now'. The similarity with *idelsebel* and *er a uche er a idelsebel* of (b) above is obvious. In addition, phrases like *er tia el me el rak* and *er se el me el rak* mean, literally, 'this coming year' (also acceptable in English) and 'that coming year'. These phrases show the very same usage of *tia* and *se* seen with *mlo merek* in (b) above.

d. **Hours of the Day**

er a ta el klok	'at one o'clock'
er a eru el klok	'at two o'clock'
er a ede el klok me a tedobech	'at three-thirty'
er a teruich el klok er a tutau/klebesei	'at ten o'clock in the morning/evening'
er a sueleb	'at noon'
er a sueleb er a klebesei	'at midnight'
er a teruich me a eru el klok er a klebesei	'at twelve midnight'

e. **Days of the Week**

er a kot el ureor	'on Monday'
er a ongeru el ureor	'on Tuesday'
er a ongede el ureor	'on Wednesday'

er a ongeua el ureor	'on Thursday'
er a ongeim el ureor	'on Friday'
er a sebadong	'on Saturday'
er a sandei	'on Sunday'

The first five temporal phrases of (e), containing the *ordinal numbers kot* 'first', *ongeru* 'second', etc. (see 22.7), literally mean 'the first (day of) work', 'the second (day of) work', and so on. The two days of the weekend are borrowed words: *sebado(ng)* 'Saturday' from Spanish, and *sande(i)* 'Sunday' from English.

f. **Months of the Year**

er a kot el buil	'in January'
er a ongeru el buil	'in February'
er a ongede el buil	'in March'
er a ongeua el buil	'in April'
er a ongeim el buil	'in May'
er a ongelolem el buil	'in June'
er a ongeuid el buil	'in July'
er a ongeai el buil	'in August'
er a ongetiu el buil	'in September'
er a ongeteruich el buil	'in October'
er a ongeteruich me a ta el buil	'in November'
er a ongeteruich me a ongeru el buil	'in December'

All of the expressions for the months of the year contain an ordinal number connected by *el* to the noun *buil* 'month'. Note, however, that in *ongeteruich me a ta el buil* 'November', the second part of the number is in fact the regular (cardinal) number *ta* 'one' rather than the ordinal number *kot* 'first'.

g. **Days of the Month**

er a euid el kebesengil (a ongeuid el buil)	'on the seventh (of July)'
er a teruich me a eua el kebesengil (a kot el buil)	'on the fourteenth (of January)'
er a lluich me a elolem el kebesengil (a elecha el buil)	'on the twenty-sixth (of this month)'

h. **Frequency of Occurence**

er a bek el tutau	'every morning'
er a bek el sils	'every day, daily'
er a bek el buil	'every month, monthly'
er a rokui el taem	'all the time'
er a bebil er a taem	'sometimes'

Several sentences containing the temporal phrases of (h), which indicate how often a particular action occurs, are given below:

(59) a. A mechas a me mengetmokl er a blik er a bek el tutau. 'The old woman comes and cleans my house every morning.'

b. A demak a mo er a Guam er a bek el buil. 'My father goes to Guam every month.'

c. A ngelekek a mo er a che er a bebil er a taem. 'My child sometimes goes fishing.'

Temporal phrases designating specific time points such as hours of the day, days of the week, and so on, can be used to indicate the beginning point of some limited time period or time span during which a given action or state occurs. In such cases, the temporal phrase specifying the beginning point is always complemented by an expression of the form *el + mo + temporal phrase*, corresponding to English 'until', which identifies the ending point of the action or state. The combination of *beginning point* and *ending point* provides the concept of "from...to", as shown in the examples below:

(60) a. A mechas a mengetmokl er a blik er a eai el klok el mo (er a) etiu el klok. 'The old woman cleans my house from eight o'clock until nine o'clock.'

b. Ak mo kie er a Siabal er a ongeim el buil el mo (er a) ongeuid el buil. 'I'll be living in Japan from May to/until July.'

As the parenthesized parts of (60a–b) indicate, the ending point expression *el + mo + temporal phrase* can be optionally shortened by omitting the relational word *er* (and the following *a*). While sentences like (60a–b) indicate the limits of a span of *time*, examples (46e–f) of 13.5, which contain a *source phrase* followed by the sequence *el + mo + directional phrase*, indicate the limits of a span of *space* (in 46e, for example, the area of space covered by the cat's jumping began at the roof of the house and ended at the tree).

SENTENCES WITH MULTIPLE RELATIONAL PHRASES

13.8. In 13.2 above we presented a preliminary discussion of the distributional features of Palauan relational phrases by formulating such sentence patterns as (3) and (7). We then went on to refine our presentation by introducing additional facts about relational phrases. Thus, in 13.2.b we noted that it is possible to have two or more relational phrases associated with a given verb within the same sentence. The example we used is repeated here for convenience:

(9) A sechelik a mlo *er a Guam er a elii.* 'My friend went to Guam yesterday.'

You will recall that this sentence contains two relational phrases (italicized)—a *directional phrase* followed by a *temporal phrase*—after the directional verb *mlo*.

In this section we will look at further examples of sentences that contain *multiple* relational phrases. As you might expect, many combinations of relational phrases are possible depending on how much information the speaker wishes to provide about the situation (action or state) being described. For example, in the sentence below, we have a *locational phrase* followed by a *temporal phrase* (after the existential state verb *mla* 'was'):

(61) Ak mla *er a blil a Toki er a elii.* 'I was at Toki's house yesterday.'

The sentences of (9) and (61) show that if a temporal phrase and some other type of relational phrase cooccur within the same sentence, the temporal phrase always comes in the second position. This general rule of phrase ordering is confirmed by the examples below, where a temporal phrase is preceded by a *source phrase* in (62a–b) and by a *cause phrase* in (62c):

(62) a. A tolechoi a rirebet er a cheldukl er a kesus e riros. 'The baby fell off of the dock last night and drowned.'

b. Ak milleng a udoud er a Droteo er a elii. 'I borrowed some money from Droteo yesterday.'

c. A rengalek er a skuul a mlo smecher er a rektir a rechad er a Dois er a elii. 'The schoolchildren came down with the German measles yesterday.'

You should have no difficulty identifying all of the relational phrases in (62a–c) above.

It is also rather common to have two temporal phrases occurring in the same sentence. In such cases, the temporal phrase indicating frequency of occurrence (see 58h above) or the greater time span will occur in the second position. This is clear from the examples below:

(63) a. A rubak a me er a blik er a euid el klok er a bek el tutau. 'The old man comes to my house at seven o'clock every morning.'

b. A Toki a mirrael er a etiu el klok er a kesus. 'Toki left at nine o'clock last evening.'

It is interesting to note that sentence (63a) contains *three* relational phrases. Can you isolate and identify each one of them?

RELATIONAL PHRASES EXPRESSING COMPARISON

13.9. Another major function of Palauan relational phrases is to express *comparison* between two persons or things. In the examples below, the italicized *relational phrases of comparison* indicate a person or thing that is being compared to the sentence subject with respect to a particular quality or characteristic (strength, height, etc.):

(64) a. A ngelekek a mesisiich *er a ngelekem.* 'My child is stronger than your child.'

b. A rechad er a Merikel a mekekemanget *er a rechad er a Siabal.* 'Americans are taller than Japanese.'

c. A Honda a ungil el mlai *er a Ford.* 'A Honda is a better car than a Ford.'

d. A kall er a uum a mekngit *er a kall er a restorangd.* 'The food at the cafeteria is worse than the food at the restaurant.'

e. A ududek a mekesai *er a ududel a Droteo.* 'I have less money than Droteo.'

In the sentences above, the quality or characteristic upon which the comparison is based normally is expressed by a *state verb* (*mesisiich* 'strong', *ungil* 'good', etc.), and in such a relationship of comparison it is always the *sentence subject* that is interpreted as possessing the given quality to a greater or higher degree than the person or thing identified in the relational phrase.

ADDITIONAL TYPES OF PALAUAN RELATIONAL PHRASES

13.10. Although we have analyzed and illustrated the most common types of Palauan relational phrases in the sections above, there are still quite a few types that we have not yet mentioned in this current lesson. In fact, one very important type of relational phrase—namely, the *possessor phrase*—was already covered much earlier in Lesson 3. Thus, we saw in 3.7.1 that certain *noun phrases of possession* consist of an *unpossessible noun* followed by a type of relational phrase called a *possessor phrase*, as shown in the examples below:

(65)	delmerab er a Droteo	'Droteo's room'
	sidosia er a sechelik	'my friend's car'
	hong er ngak	'my book'

The structure of the phrases above can be summarized as *Noun #1* (unpossessible) + *Relational Word ER* + *Noun #2* (where Noun #2 can also be a pronoun). In these examples, possession is indicated by using a *possessor phrase*, which is nothing more than the last two elements of the formula—i.e., the relational word *er* followed by a noun (or pronoun). Under such circumstances, the relational word *er* serves to connect or associate the possessor or owner of something (Noun #2) with the thing possessed (Noun #1).

In 3.8 we also took note of Palauan noun phrases of possession in which Noun #1 is actually an *optionally possessed noun* occurring in its *independent* (i.e., non-possessed) form. In such cases, the associated *possessor phrase* usually indicates a kind of *description* or *characterization* (rather than "true" possession) of Noun #1 by Noun #2. Note the examples below:

(66)	kall er a Sina	'Chinese food'
	mlai er a Siabal	'Japanese car'
	bail er a skuul	'school clothes'

In interpreting the examples of (66), we realize that Noun #2 within the possessor phrase really indicates a descriptive or characterizing feature of Noun #1 rather than a true possessor. For example, in *kall er a Sina* the food is characterized or identified by the fact that it is related to Chinese culture, and in *bail er a skuul* the clothing is characterized as being associated with school use, etc.

As the examples of (65–66) show, Palauan *possessor phrases* are a rather unique kind of relational phrase because they are associated with, and directly follow, *noun phrases*. By contrast, all of the other relational phrases covered in this lesson are associated with the *verb phrase* of the sentence, since they indicate various types of information about the *circumstances* (time, place, cause, etc.) surrounding the action or state described by the verb phrase.

In reading, speaking, and listening to Palauan, you will undoubtedly come across numerous sentences in which relational phrases show meanings or functions that do not fit neatly into any of the various categories already described in this lesson. Thus, in the sentences below, we find additional uses of relational phrases that cannot be obviously classified as locational, directional, source, cause, etc. For each example or group of examples given, we have tried to choose an appropriate label to identify the new category of meaning represented by the relational phrase (italicized for quick identification):

(67) *Means of communication*:

Ak ulemekedo er a Toki *er a dengua.* 'I called Toki on the phone.'

(68) *Price*:

Ak mo omechar er a biskelengel *er a kleim el kluk.* 'I am going to buy his spear for five dollars.'

(69) *Material or color*:

a. A delmerab er a osbitar a chelsbreber *er a becheleleu.* 'The hospital rooms are painted white.'

b. A beches el blik a rruul *er a kerrekar.* 'My new house is made of wood.'

(70) *Location defined by distance or proximity*:

a. A Merikel a kmal cheroid *er tiang.* 'America is very far from here.'

b. A blik a kmeed *er a kederang.* 'My house is near the beach.'

(71) *Entire group from which some part is removed*:

A tede *er tir* a chiliis. 'Three of them (human) escaped.'

Note: This type of relational phrase directly follows a *noun phrase*, as in (65–6) above.

(72) *Object related to an action noun* (see 8.7):

a. Ng chetik a omelmil a sechelik *er a rrom.* 'I dislike the way my friend drinks (so much) liquor.'

b. Ng chetik a omengelir a rengalek *er a kiande.* 'I dislike the way the children are eating (so much) candy.'

Note: In the sentences above, the action nouns occur in their *possessed form* as part of noun phrases of possession in which the specific possessor is mentioned (e.g., in *omelmil a sechelik* 'my friend's (action) of drinking', we have the possessed form of the action noun *omelim* '(action of) drinking' followed by *sechelik* 'my friend', the specific possessor).

(73) *Person affected by a particular quality or characteristic:*

a. A tekoi er a Siabal a kmal meringel/beot *er a ngelekek.* — 'Japanese is very difficult/easy for my child.'

b. Tia el blai a ungil/mekngit *er kemam* e le ng kmal klou. — 'This house is good/bad for us (excl.) because it is very large.'

(74) *Goal or purpose:*

a. A ngalek a lmangel *er a delal.* — 'The child is crying for his mother.'

b. Ak ko er a medeues *er a sasimi.* — 'I rather have an appetite/taste for sashimi.'

c. A rechad a mle kakoad *er a kall* er se er a taem er a mekemad. — 'People fought with each other over food during the war.'

(75) *Content:*

a. Aki mle chachedecheduch *er a betok el mondai.* — 'We talked about lots of problems.'

b. A rubak a millekoi *er a rechedad er a irechar.* — 'The old man was talking about our (incl.) ancestors.'

Finally, the italicized phrases in the sentences below appear to belong to a very specialized kind of locational phrase in which a *verb* (more specifically, the directional verbs *mo* and *me*) rather than a noun follows the relational word *er*:

(76) a. Ng ngar *er a mong.* — 'It's further over there.'

b. Ng ngar *er a mei.* — 'It's closer this way.'

c. Ng ngar *er a me mong.* — 'It's further in back of me.'

SUMMARY OF RELATIONAL PHRASES AND LISTS OF TERMS

13.11. The list of terms below offers a summary of the major types of relational phrases examined in this lesson:

(77)

- **Locational Phrase**
- **Directional Phrase**
- **Source Phrase**
- **Cause Phrase**
- **Temporal Phrase**
- **Relational Phrase of Comparison**
- **Possessor Phrase**

Additional types of relational phrases were discussed and illustrated in (67–75) of 13.10. Among these are relational phrases indicating *means of comparison*, *price*, *material or color*, *location* (defined by distance or proximity), *group* (from which some part is removed), *object* (of action noun), *person affected* (by a particular quality), *goal or purpose*, and *content*.

Other important terms brought up in this lesson are listed below:

(78)

- **Relational Phrase** (in general)
- **Noun Phrase of Possession**
- **Noun Indicating Area of Physical Space**
- **Directional Verb**
- **Change of State**
- **Question Word**

13.12. RELATIONAL PHRASES IN PALAUAN: STUDY QUESTIONS

1. For each type of relational phrase listed in (77), write a clear definition and give a sample sentence to illustrate its use.

2. For each term listed in (78), write a precise definition and illustrate with several clear examples.

3. What is the internal structure of all Palauan relational phrases, and what is their function or role in Palauan sentences?

4. What is the difference between the italicized phrases in the sentences below?
   a. Ak mililil *er a kederang*.
   b. Ak milluches *er a babier*.

5. What are the different ways in which the relational word *er* can be translated into English?

6. In what position do relational phrases normally occur within Palauan sentences? Give formulas and clear examples for sentences that contain the following:
   a. an intransitive action verb and a relational phrase
   b. a transitive action verb and a relational phrase
   c. a state verb and a relational phrase

7. Is the occurrence of relational phrases in Palauan sentences optional or obligatory? Explain.

8. How many relational phrases can occur in a given Palauan sentence? Provide sample sentences for each of the following (and translate each into English):
   a. directional phrase + temporal phrase
   b. locational phrase + temporal phrase
   c. cause phrase + temporal phrase
   d. temporal phrase + temporal phrase

9. What would be the structure of a Palauan sentence with a post-verbal subject that also contains a relational phrase? Provide a formula and a clear example.

10. Give examples of locational phrases that accompany (1) an intransitive action verb, (2) a transitive action verb, (3) a state verb, and (4) the existential state verb *ngar*.

11. Why are nouns denoting areas of physical space so important to a full description of Palauan locational (and directional) phrases? Identify at least eight nouns that denote areas of physical space and for each item you choose, (a) provide the English translation, and (b) write a sentence illustrating the usage clearly.

12. What is the difference between noun phrases of possession such as *eungel a tebel* '(area) underneath the table' or *chelsel a blai* '(area) inside the house' vs. *chimal a Droteo* 'Droteo's hand' or *mlirir a resechelik* 'my friends' cars'?

13. What particular nouns are used to describe the following areas of space?
    a. area *in front of* vs. *in back of* someone/something
    b. area *inside* vs. *outside* something
    c. area *between* two persons or things
    d. area at the *edge or corner* of something
    e. area in particular *directions of the compass* (north, south, east, west)

14. Show with examples how the nouns *uche(i)* and *uriul* can be used to refer either to areas of space or points in time.

15. What are the similarities and differences between *locational* and *directional* phrases? Why is the meaning of the accompanying verb important in allowing us to interpret a particular relational phrase as *locational* or *directional* (or even *source*)?

16. Give several examples to illustrate how the transitive action verbs *melecha* 'to put' and *omeche* 'to leave (behind)' cooccur with directional phrases within Palauan sentences.

17. What are the three directional verbs of Palauan, and how do they contrast with each other in meaning?

18. Provide two sentences to illustrate how Palauan directional verbs can combine with action verbs to form a special kind of verb phrase. Translate each example carefully into English.

19. Under what circumstances can we use the *present* tense forms of Palauan directional verbs to indicate *future* time?

20. What special feature of meaning comes into play when we use the directional verb *mo* followed directly by a *state verb*? Carefully explain the meaning of each of the sentences below:

a. Ng mla mo mekelekolt a ralm.

b. Ng mo mekngit a eanged er a klukuk.

21. What type of grammatical evidence can we use to show that reciprocal verbs are really a subclass of Palauan state verbs?

22. Illustrate, with two different examples, how the Palauan action noun *omerael* can be used to indicate a change of state in progress at the present moment. Translate your examples carefully into English.

23. Illustrate, with examples, how the special verb phrases *mo merek* and *mo remei* are used in Palauan sentences. Translate your examples into English carefully.

24. Give three Palauan sentences that illustrate how Palauan source phrases are used, making sure that at least one example involves a *human* source. Translate carefully into English.

25. What are the basic differences between cause phrases and source phrases?

26. What is the relationship between temporal phrases and tense? Hint: are there any restrictions on what the tense of the sentence can be if we choose, for example, a temporal phrase like *er a klukuk*?

27. What are the major subgroups of temporal phrases (according to categories of meaning)? Give at least two examples for each subgroup that you describe.

28. How do we express in Palauan the idea "from a certain point in time to a certain point in time"?

29. How are English and Palauan different in terms of how the idea of *comparison* is expressed?

30. Name at least five additional types of Palauan relational phrase beyond the more common types (locational, directional, source, cause, time, comparison). For each type of relational phrase you choose, give one clear sentence to illustrate its use, and translate into English.

31. How do we ask questions in Palauan about the location, direction, source, cause, and time? Be sure to indicate the appropriate question words in each case.

13.13. RELATIONAL PHRASES IN PALAUAN: EXERCISES

1. Each of the sentences below contains one or more relational phrases. Underline each relational phrase, identify it by subtype (e.g., locational, source, temporal, etc.), and then translate the entire sentence into correct English.

   a. Kede mo omengur er a chelsel a blai.

   b. A sils er Belau a meringel er a sils er a Merikel.

   c. Ak milsuub a omeluches el tekoi er a Siabal er se er a taem er a mekemad.

   d. Kom mle mechesa er a ngarang?

   e. A diall er a mekemad a rirechorech er a eolt er a elii.

   f. A rengalek er a skuul a eko er a blim er a euid el klok er a tutau.

   g. Ng soak el mo olterau er a mlik er a telael el kluk.

   h. Ng techa a lilia a hong er kemam er a chelsel a skidas?

   i. A beches el blik a rruul er a smengt.

   j. Ng mla er ngii a beab er a eungel a tebel.

   k. A Droteo a mo er a Beliliou er a bek el buil.

   l. A bilel a Toki er a skuul a mla mo cheisech er a tuu.

   m. A tekoi er Belau a ko er a mererengeringel er a rechad er a ngebard.

   n. A cheldecheduch ng mla mo merek er oingarang?

   o. Ng ngar er ker a sidosia er a sensei?

2. Consider each of the sentences below to be the *answer* to a question that seeks the information indicated by the italicized relational phrase. Formulate the *question* that might result in such an answer, paying special attention to the correct question word.

   Example: Answer: Ak mlo *er a Guam.*
   Question: Ke mlo *er ker*?

   a. Te mo er a che *er a klukuk.*

   b. Ak rirenges a chisel a Satsko *er a sechelim.*

   c. A rengalek a mle smecher *er a tereter.*

   d. Tia a sidosia *er a sensei.*

   e. A beches el mlai a rruul *er a charuminium.*

f. A ngikel a tilobed *er a blsibs*.

g. Te milengedub *er a tkul a daob*.

h. A Toki me a Droteo a mle kaodenge *er se er a taem er a mekemad*.

i. Te mo merael *er a eai el klok*.

j. Te mla *er a blil a sensei* er a elii.

3. For each of the verbs below, write a correct and meaningful Palauan sentence that contains the verb (in any tense you choose) together with the indicated relational phrase(s). Note that certain sentences will also contain an object noun phrase if the verb to be used is a transitive action verb. For each sentence you have written, give the correct English equivalent.

a. *eko* + directional phrase + temporal phrase

b. *melecha* + object noun phrase + directional phrase

c. *cheisech* + cause phrase

d. *mesuub* + object noun phrase + locational phrase + temporal phrase

e. *oltobed* + object noun phrase + source phrase

f. *klebokel* + relational phrase of comparison

g. *reborb* + locational phrase

h. *lmangel* + relational phrase indicating goal

i. *seleksakt* + relational phrase indicating material (or substance)

j. *smecher* + cause phrase + temporal phrase

4. Each of the nouns below describes an area of physical space. For each noun given, write a correct and interesting Palauan sentence in which the noun occurs within a locational or directional phrase. Then, translate the sentence correctly into English.

a. iikr

b. bab

c. dimes

d. ngelo

e. bita

f. rebai

g. deleongel

h. belngel

i. uche

j. tkul

5. For each of the temporal phrases listed below, write a correct and meaningful Palauan sentence, making sure that the tense of the verb phrase is compatible with the accompanying temporal phrase. Then, translate each sentence into idiomatic English.

   a. er a itititumd
   b. er a bek el sils
   c. er a ta el klok
   d. er se el mlo merek el sande
   e. er a sueleb
   f. er a kot el buil
   g. er a tutau er a elii
   h. er tia el me el buil
   i. er a sebado
   j. er a ngiaos

6. For each of the subtypes of relational phrase illustrated in (67–75), write an entirely new example sentence (using a new verb if possible). Translate each sentence you write into idiomatic English.

14

PALAUAN DEPENDENT CLAUSES

GENERAL FEATURES OF DEPENDENT CLAUSES

14.1. Palauan, like every other language, has many different grammatical patterns for combining simple sentences into more complex ones. These patterns of complex sentence formation allow speakers to express a wide range of relationships between otherwise isolated or disconnected thoughts. An accomplished speaker (or writer) will show considerable skill in using patterns of complex sentence formation to express his or her ideas with as much precision or subtlety as possible. Notice, for example, how the simple sentences of (1) and (2) below can be combined in two different ways to derive the more complex sentences (3a) and (3b):

(1)	A Droteo a uleba a oluches.	'Droteo had/was using a pencil.'
(2)	A Droteo a milluches a babier.	'Droteo was writing a letter.'
(3)	a. A Droteo a uleba a oluches el meluches a babier.	'Droteo was using a pencil to write a letter.'
	b. A Droteo a milluches a babier el oba a oluches.	'Droteo was writing a letter with/ using a pencil.'

The formal difference between (3a) and (3b), which obviously results from combining the simple sentences (1) and (2) in opposite orders, reflects the speaker's judgment as to which idea is more important or interesting. In (3a), where *uleba a oluches* comes first (i.e., in the first clause), the speaker has chosen to focus on the fact that Droteo was using a pencil to write the letter (perhaps because he should have been using a pen!). On the other hand, in (3b), where *milluches a babier* comes first, the speaker is more interested in the overall event or activity (Droteo's writing the letter), and what Droteo actually wrote the letter with is an issue of lesser importance.

In both (3a) and (3b) above, it is clear that the speaker wishes to convey two pieces of information—namely, (i) Droteo wrote a letter and (ii) Droteo used a pencil. However, the two sentences differ in terms of how the speaker wishes to *interrelate* these two ideas—specifically, which idea does the speaker consider more prominent or important, and which idea is less so? The grammatical pattern of (3a–b) lets the speaker show his choice clearly: the more prominent idea is expressed first, while the less prominent idea is expressed second, introduced by the *conjunction* (or joining word) *el* (and characterized, as we will see below, by certain other important grammatical features).

Independent vs. Dependent Clause

14.1.1. Complex sentences like (3a) and (3b) above have two major parts—a first, or INDEPENDENT, clause that expresses the more prominent (or emphasized) idea and a second, or DEPENDENT, clause (introduced by the conjunction *el*) that expresses the less prominent (or less important) idea. We call the first clause of (3a–b) *independent* because it has a subject (*Droteo*) and a verb phrase (and, here, an object as well) and could therefore stand alone as a *fully independent sentence*—i.e., as (1) or (2). By contrast, we label the second clause of (3a–b) *dependent* because it lacks an expressed subject and therefore could never stand alone as a complete sentence.

Let us now focus on the dependent clauses of (3a–b), which we will write in capital letters for easy identification:

(3) a. A Droteo a uleba a oluches EL MELUCHES A BABIER.

b. A Droteo a milluches a babier EL OBA A OLUCHES.

These dependent clauses exhibit the following striking features:

a. The dependent clause is introduced by the conjunction *el*.

b. The dependent clause has no expressed subject, although it is easily understood that its subject (the person writing the letter or the person using the pencil) is *identical* to the subject of the preceding independent clause—i.e., *Droteo*. In other words, it goes without saying that in both (3a) and (3b), one and the same person (*Droteo*) was the writer of the letter and the user of the pencil.

c. Although the events referred to in (3a–b) took place in the *past*, the verbs within the dependent clause (*meluches* and *oba*) seem to be in the present tense—i.e., they are not marked for the past tense at all! In fact, it is only the verb of the preceding *independent* clause (*uleba* or *milluches*) that is clearly marked as a past tense form. Even though the verb of the dependent clause therefore seems "neutral" (or even "tenseless"), we nevertheless know that the action it designates is associated with the same point in time (namely, *past*) as the verb of the preceding independent clause.

d. While *a* normally introduces any Palauan verb phrase (except when its subject is a non-emphatic pronoun), the verb phrases following *el* in the dependent clauses of (3a–b) do not show any *a* at all.

Based on the lengthy discussion above, we can see why the term *dependent* is a good choice for describing the second clause in sentences like (3a) and (3b). First of all, the structure of these clauses (especially the fact that they lack an expressed subject) is such that they cannot occur alone as independent sentences. Second, these clauses always *depend* on information in the preceding (independent) clause for a full

interpretation of their meaning. In other words, it is from the preceding clause that we determine (i) the identity of the dependent clause's (understood) subject and (ii) the actual tense that is associated with the dependent clause's verb (which occurs in a "neutral" present tense form).

Function of Conjunction *el*

14.1.2. The major function of the conjunction *el* is to join two clauses—the first one *independent* and the second one *dependent*—that describe *interrelated* activities carried out by the very same subject within the context of a particular situation or occasion. While the independent clause (which always contains an expressed subject and a clear indication of tense) introduces information that the speaker considers more interesting or important, the dependent clause (marked by *el*) provides information thought to be of somewhat lesser importance. In any case, each of the clauses joined by *el* describes a different aspect or feature of the *entire* situation in which the sentence subject participates.

Thus, both (3a) and (3b) of 14.1.1 indicate that on a single past occasion two "situational" features occurred simultaneously—namely, Droteo's writing a letter and Droteo's using a pencil. Regardless of which feature the speaker chooses to emphasize (by placing it in the independent clause), the two features together contribute to a full, unified description of the particular event or situation. While one feature (Droteo's writing a letter) tends to summarize the overall event, the other feature (Droteo's using a pencil) provides a more specific, qualifying detail of that event.

Note 1: In addition to the clause-joining function just described above, the Palauan conjunction *el* is used in quite a variety of constructions to join words or phrases to each other. Although many of these usages will be covered in more detail later, we have already seen the following types in 1.3.9.c and 3.9:

a. *el* links a *modifying* word or phrase to a (modified) noun:
   1. with *demonstratives*: *tia el klalo* 'this thing'
   2. with *numbers*: *ta el chad* 'one person'
   3. with *verbs*: *mekelekolt el ralm* or *ralm el mekelekolt* 'cold water', *chad el mengitakl* 'person who sings'

b. *el* occurs in various *appositional* constructions:
   chermek el bilis 'my pet dog', *John el sensei* 'John the teacher'

c. *el* occurs in various *complex* constructions:
   dirrek el sensei '(is) also a teacher' (see 14.6.7 below for more discussion)

Note 2: From your study of English grammar you are probably familiar with the contrasting terms *main clause* vs. *subordinate clause*, which are parallel to the contrast *independent clause* vs. *dependent clause* introduced here for Palauan. Thus, when analyzing a complex English sentence such as *John did not go because he was sick*, many grammar books will label *John did not go* as the main clause and *because he was sick* as the subordinate clause (in this case, indicating the reason).

Interchangeability of Dependent Clauses: Purpose Clauses and Instrument Clauses

14.1.3. Let us now repeat (3a–b) below and analyze them from the viewpoint of meaning:

(3)	a.	A Droteo a uleba a oluches el meluches a babier.	'Droteo was using a pencil to write a letter.'
	b.	A Droteo a milluches a babier el oba a oluches.	'Droteo was writing a letter with/using a pencil.'

In sentence (3a) the independent clause focuses on the item or *instrument* used for writing (*oluches* 'pencil'), while the dependent clause indicates the *purpose* (or goal) for which the pencil was used (namely, for writing a letter). In (3b), however, the two clauses express the ideas of "instrument" and "purpose" in exactly the opposite order: the independent clause now focuses on the entire event (writing a letter) which it was Droteo's purpose or goal to achieve, while the dependent clause specifies the instrument used (again, *oluches* 'pencil') in achieving it.

When analyzing the meaning of complex sentences containing the conjunction *el*, we will find it convenient to have a few general terms for describing the major meaning categories of Palauan dependent clauses. Thus, the dependent clause of (3a), which denotes the purpose or goal, will be called a **purpose clause**, while the dependent clause of (3b), which indicates the particular instrument used for that purpose, will be called an **instrument clause**.

As comparison of (3a) with (3b) makes obvious, Palauan purpose clauses and instrument clauses have a very interesting interrelationship within the realm of meaning, since they are always *interchangeable* if both occur joined by *el* in the same sentence. In other words, the Palauan conjunction *el* is essential to the two closely related patterns below because it joins two ideas ("purpose" and "instrument") that are often associated with each other (and the same subject) in a real-world situation:

(4) a. **independent clause** (instrument) **+ el + purpose clause**

As in (3a), the general meaning pattern of this structure is "someone uses something to achieve a particular purpose"

b. **independent clause** (purpose) **+ el + instrument clause**

As in (3b), the general meaning pattern of this structure is "someone achieves a particular purpose by using something"

PURPOSE CLAUSES

14.2. As we have seen in 14.1.3 above, any dependent clause that explains the purpose for which some action is performed is called a *purpose clause*. In the complex sentences below, the purpose clauses have all been italicized. Recall that (i) there is no overtly expressed subject in the purpose clause and (ii) the verb of the purpose clause appears in the present tense ("neutral") form even when the entire sentence describes a past action or event:

(5) a.	A Droteo a uleba a biskang *el omurech er a ngikel.*	'Droteo was using a spear to spear the fish.'
b.	Ak ousbech a udoud *el mo mechar a bail.*	'I need money to (go) buy clothes.'
c.	Ak ulusbech er a Toki *el meruul er a subelek.*	'I needed Toki to (help me) do my homework.'
d.	A Nobuo a ngiluu a mlai *el mo mechar a biang.*	'Nobuo took the car in order to (go) buy beer.'
e.	Ke okiu ker *el mo er a kederang*?	'What route do you take to go to the beach?'
f.	Ng ngar er ngii a bilem *el mo er a party*?	'Do you have clothes to go to the party with?'
g.	Ng ngar er ngii a bento er kau *el mo er a chei*?	'Do you have your lunch box for when you go fishing?'

In the sentences above, it is easy to see why the italicized dependent clauses are purpose clauses. In (5b), for example, the dependent clause *el mo mechar a bail* '(in order) to go buy clothes' explains the purpose for which the sentence subject (*ak* 'I') needs money. In addition, in (5d), the dependent clause *el mo mechar a biang* '(in order) go to buy beer' indicates the subject's (Nobuo's) purpose in taking the car. Finally, (5f–g) are questions about the existence or availability of things that will serve a particular purpose or function—i.e., (proper) clothes for the party in (5f) and a box lunch to be eaten

while fishing in (5g). Note, in addition, that since (5a) meets pattern (4a) above (namely, ***independent clause*** *[instrument]* ***+ el + purpose clause***), it can be converted into pattern (4b) (i.e., ***independent clause*** *[purpose]* ***+ el + instrument clause***) by the principle of interchangeability illustrated in 14.1.3. By interchanging the two clauses of (5a), we therefore get the following sentence:

(6) A Droteo a ulemurech er a ngikel *el oba a biskang.* 'Droteo was spearing the fish with/ using a spear.'

Purpose Clauses Containing Directional Verbs

14.2.1. Palauan sentences with purpose clauses often show the following pattern: the independent clause contains one of the three *directional verbs me* 'to come', *mo* 'to go', or *eko* 'to go' (see 13.4.1), and the dependent purpose clause contains an expression of the form *directional verb + action verb* (see 13.4.1.2) in which the directional verb *matches* that of the preceding independent clause. Sentences formulated according to this pattern state that the sentence subject comes or goes to a particular place (expressed by the independent clause) for a particular purpose (expressed by the dependent clause introduced by *el*). You should have no trouble finding the double occurrence of the directional verb in the examples below (in which the purpose clauses have been italicized):

(7) a. A sechelik a me er a blik *el me mesuub.* 'My friend is coming to my house to study.'

b. Ak eko er a blim *el eko remuul a kall.* 'I'll come to your house to prepare the food(s).'

c. Ak mlo er a kedera *el mo mengedub.* 'I went to the beach in order to go swimming.'

d. A Droteo a mlo er a stoa *el mo mechar a kall.* 'Droteo went to the store to buy food.'

e. Ak mo er a Siabal *el mo mesuub a tekoi er a Siabal.* 'I'm going to Japan in order to study Japanese.'

Even though the second occurrence of the directional verb does not seem to add anything substantial to the meaning of the purpose clauses in (7a–e), it is nevertheless required if we are to produce a grammatical sentence. As (7c–d) indicate, we are not surprised to find that the repeated directional verb of the purpose clause appears in the present ("neutral") tense form, even when the time of the entire event is *past*. Furthermore, we note that all of the purpose clauses in (7a–e) meet the criterion of having no expressed subject after the conjunction *el*, and of course in every case the unexpressed subject of the purpose clause is understood to be identical to the subject of the preceding independent clause.

Purpose Clauses Associated with Nouns

14.2.2. We often find Palauan purpose clauses in sentences where the independent clause contains the *possessed forms* of the nouns *techall* 'opportunity, chance' and *taem* 'time'. Such sentences always involve the idea that an opportunity, chance, or period of time is available for achieving a particular purpose. While the purpose clause, as expected, does not have an expressed subject, we nevertheless understand that its subject is identical to the person designated by the *possessor suffix* attached to *techall* or *taem*. With this in mind, you should have no trouble analyzing the sentences below (with the purpose clauses italicized):

(8) a. Ng ngar er ngii a temem *el mo milil*? 'Do you have time to play?'

b. Ng diak a temek *el mo er a party*. 'I don't have time to go to the party.'

c. Ng mo er ngii a techellem *el mo er a Siabal*? 'Will you have a chance to go to Japan?'

d. Ng dimlak a techellel a Droteo *el omes er a resechelil*. 'Droteo didn't get an opportunity to get together with his friends.'

e. Ng di kea a techellek *el mo er a skuul*. 'I no longer have the opportunity to go to school.'

In all the sentences above, we interpret the italicized parts as purpose clauses because they explain the purpose to which an opportunity or period of time is to be directed or devoted. For example, in (8b) the speaker says he has no time which he can devote to going to the party, and in (8e) the speaker claims to have no opportunity or free time which he can direct towards the activity of going to school. Furthermore, as an example like (8d) shows, the verb of the purpose clause is "neutral" (i.e., *omes*) even though the tense of the entire sentence is specified by the verb of the preceding independent clause (i.e., *dimlak* 'did not exist', which is the *past* tense form of *diak*).

Note 3: The noun *techall* can also refer to an opening in *physical space* and can be followed by a purpose clause (italicized in the sentences below):

a. Ng diak a techellek *el mo er a bitang*. 'I don't have any space/room to get to the other side.'

b. Ng diak a techellek *el soiseb er a bas*. 'I don't have any room to get into the bus.'

c. A rekangkodang a mlo diak a techellir *el tuobed er a bas el milseseb*. 'The tourists didn't have any room/way to get out of the bus that burned.'

continued on next page

Note 3 continued

The *concrete* meaning of *techall* illustrated in (a–c) above—i.e., 'space, room'—is probably the original meaning of this word. At some point in the development of the Palauan language, the meaning of *techall* was extended to include the *abstract* idea of an "opening" or "space" in time—hence, the meaning 'opportunity, chance' observed for *techall* in (8c–e) above.

Note 4: In analyzing the purpose clauses of (8a–e), we noted that the missing subject of the purpose clause will always be equated to the person designated by the possessor suffix on *techall* (i.e., *techell-EK*, *techell-EM*, etc.) or *taem* (i.e., *tem-EK*, *tem-EM*, etc.). This is, of course, true for the examples given in *Note 3* as well.

A few examples given earlier actually show a similar identity between the understood subject of the purpose clause and a possessor found in the preceding independent clause. Thus, in (5f) the understood subject of the purpose clause *el mo er a party* is really "you (sg.)", corresponding to the possessor suffix *-em* on *bilem*, and therefore this sentence means, literally, "Do your clothes exist for you to go to the party with?" Example (5g) is analyzed in the same way, except that the possessor in the independent clause is expressed by the *possessor phrase er kau* 'your (sg.)/of you (sg.)', which is required because the previous noun *bento* 'lunch(box)' is *unpossessible*. This example, therefore, has the word-for-word translation "Does your lunch(box) exist for you to go fishing with?"

INSTRUMENT CLAUSES

14.3. As (3b) illustrates, we use the term *instrument clause* to identify any dependent clause that specifies the instrument (implement, tool, etc.) used to carry out a particular action or activity. Palauan instrument clauses always contain a form of the (perfective) verb *oba* 'use/have/hold it' followed by a noun phrase object naming the instrument used. Thus, in (3b) the (dependent) instrument clause *el oba a oluches* 'using/holding/with a pencil' contains *oba* followed by the singular object *oluches* 'pencil', which itself happens to be an *instrument noun* related to the transitive action verb *meluches* 'to write' (see 8.6 and *Note 6* below).

Note 5: The Palauan verb *oba(ng)* is quite unusual in that it has *perfective* forms only—i.e., no corresponding imperfective or basic forms are to be found. The present tense forms of *oba(ng)* were presented in Les. 4, but we repeat them here for convenience:

obekak	obekid
	obekemam
obekau	obekemiu
oba(ng)	obe(ti)terir
	olab

continued on next page

Note 5 continued

For a discussion of the unusual phonetic features of *oba(ng)*, refer to (57) of 4.9.7. The *past* (perfective) forms of *oba(ng)* are derived simply by replacing word-initial *o-* by *ul(e)-*, as in *uleba* 'used it', *ullab* 'used them (nonhuman)', etc.

Note 6: Recall that we have already used the term "instrument" to describe a particular type of *noun derivation* in Palauan. Thus, we saw in 8.6 that all *instrument nouns* are formed by replacing the verb marker of an imperfective verb form with the prefix *o-*, as in *meluches* 'to write'—*oluches* 'pencil', *meles* 'to cut'—*oles* 'knife', and so on. In almost all cases, instrument nouns are concrete nouns naming a particular instrument, tool, or implement. Instrument nouns like *oluches*, *oles*, etc. are of course not the only way to name instruments in Palauan—in fact, many simple (non-derived) nouns such as *taod* 'fork', *sebel* 'shovel', *biskang* 'spear', etc., serve this purpose (see the examples of 9 below).

In the examples below, we see how instrument clauses are used within Palauan sentences. You should have no trouble understanding the meaning of each sentence (instrument clause italicized):

(9) a. A Droteo a menga er a ngikel *el oba a taod.* 'Droteo is eating the fish with a fork.'

b. Ak milkodir a babii *el oba a biskang.* 'I killed the pig with a spear.'

c. Ak milengiis er a kliokl *el oba a sebel.* 'I was digging the hole with a shovel.'

d. A Droteo a chillebed a bilis *el oba a kerrekar.* 'Droteo beat the dogs with a stick.'

e. A Toki ng millekosek er a tech *el oba a ngarang*? 'What was Toki cutting the meat with?'

f. A rechad er a Siabal a omengur *el olab a hasi.* 'The Japanese eat with chopsticks.'

g. A rengalek er a skuul a meruul a subelir *el olab a manneng.* 'The students do their homework with fountain pens.'

As the above sentences make clear, the instrument involved in achieving the particular action is normally something inanimate (nonliving) such as a fork, spear, shovel, etc., but occasionally some part of the body such as the hand can function as the instrument.

Thus, for *taod* 'fork' of (9a) we can easily substitute *chimal* 'his hand', resulting in "Droteo is eating the fish with his hand." Sentence (9e) is a question about what instrument the subject (Toki) was using—hence, the occurrence of the question word *ngara* 'what?' as object of *oba* (i.e., "using what?"). Finally, all of the instrument clauses of (9) of course show the two major defining features of Palauan dependent clauses: (i) they have no overtly expressed subjects, and (ii) they have present tense (neutral) verb forms, even when the entire sentence denotes a past action, as in (9b–e).

You will also notice that all the sentences of (9) show the pattern (4b)—i.e., *Independent Clause (purpose) + el + Instrument Clause*. Therefore, as noted in 14.1.3, we can *interchange* the two clauses, turning the instrument clause into an independent clause and converting the original independent clause into a *purpose clause*. Thus, we can modify sentences like (9a–b) into the following, which now follow the pattern (4a)—i.e., *Independent Clause (instrument) + el + Purpose Clause*:

(10) a. A Droteo a oba a toad el menga er a ngikel. 'Droteo uses a fork to eat the fish.'

b. Ak uleba a biskang el mekodir a babii. 'I used a spear to kill the pig.'

Can you describe the most important features of the purpose clauses in (10a–b) above?

Note 7: In the sections above, we put special emphasis on the fact that Palauan purpose and instrument clauses normally show present tense (neutral) verb forms, even when the verb of the preceding independent clause is in the past tense and therefore indicates a past event. Quite a few Palauan speakers, however, can also use sentences in which the verb in both the independent clause *and* the following purpose or instrument clause appears in the past tense. Thus, in addition to the more commonly used (a), we also will hear sentence (b):

a. Ak uleba a sebel el mengiis er a kliokl.

b. Ak uleba a sebel el milengiis er a kliokl.

Many speakers believe that in spite of the formal difference between (a) and (b)—i.e., present tense *mengiis* vs. past tense *milengiis* in the purpose clause—there is no difference in the meaning, and both sentences therefore have the English equivalent "I used a shovel to dig the hole." Other speakers, however, think there is a subtle difference in meaning between (a) and (b), but it is not necessary to go into further details here.

MEANS OF TRANSPORTATION CLAUSES

14.4. Any dependent clause that specifies the *means of transportation* used to move from one location to another can be called a **means of transportation clause**. Dependent clauses of this type always contain the *state verb of existence ngar* 'exist, be located' (see the examples of 6 in 5.3) followed by a *locational phrase* (*er* + noun) naming any kind of vehicle (car, boat, plane, etc.). The sentences below contain typical means of transportation clauses (italicized for easy reference):

(11) a. Ak mlo er a Merikel *el ngar er a skoki.* 'I went to America by plane.'

b. A ngelekek a blechoel el mo er a skuul *el ngar er a mlai.* 'My child always goes to school by car.'

c. A sensei a mlo er a Siabal *el ngar er a diall.* 'The teacher went to Japan by ship.'

Because the independent clause and the means of transportation clause each have their own verb, a sentence like (11a) would have a word-for-word English equivalent like "I went to America being in a plane." Such a sentence is of course unacceptable in English, which instead must use the preposition *by* to express the means of transportation.

It is interesting to note that the order of clauses can be switched in the sentences of (11) above. Thus, in addition to (11a), we also have the sentence below, where *ngar* now occurs in the independent clause in its past tense form *mla*:

(12) Ak mla er a skoki el mo er a Merikel.

In a way that exactly parallels the switching of purpose and instrument clauses illustrated in (4a–b) of 14.1.3 above, we can convert (11a) into (12) by indicating the means of transportation in the independent clause and turning the original independent clause into a dependent *purpose* clause. Since the means of transportation is now mentioned in the independent clause, the focus of attention in (12) is clearly on the vehicle used, so that this sentence is equivalent to "I took a plane to go to America" (more literally, "I was in a plane for the purpose of going to America").

Needless to say, the means of transportation clauses contained in (11a–c) show the expected features of all dependent clauses—namely, (i) they have no expressed subject, although the subject is understood to be identical to that of the preceding independent clause, and (ii) the state verb of existence *ngar* appears in the present tense even when the entire event is past, as in (11a) and (11c). With reference to this second point, some speakers can also use means of transportation clauses whose verb is in the past tense rather than the present (neutral) tense. The details of this usage parallel what is mentioned for purpose and instrument clauses in *Note 7* above.

Finally, in order to ask a question about the means of transportation used to accomplish a particular activity, we use a sentence like the following:

(13) Te mlo er a skuul el ngar er a ngarang? 'How did they go to school?'

In this sentence, of course, the question word *ngara(ng)* 'what?' occurs within the locational phrase *er a ngarang* that follows the state verb *ngar*. Although the Palauan dependent clause means, literally, "being (located) in what (vehicle)?" the most idiomatic English equivalent contains "how?"

ACCOMPANIMENT CLAUSES

14.5. Any dependent clause that identifies the person(s) with whom some action or activity is done is called an **accompaniment clause**. The term "accompaniment" (from the English verb *accompany*) refers to a situation in which two (or more) people are doing something *together* (i.e., in the same place and at the same time). Palauan accompaniment clauses always contain the special word *obengkel* 'be together with', which expresses the idea of accompaniment. This word is unique in Palauan because it combines the grammatical features of both a *verb* and a *noun*. Just like any verb prefixed with *o-*, *obengkel* has a past tense form in *ule-*: *ulebengkel* 'was together with'. In addition, the distribution of *obengkel* resembles that of verbs, since it directly follows the subject of the sentence (as we will see in the examples below). At the same time, however, *obengkel* behaves like an *obligatorily possessed noun* (see 3.5) because it must always have a *possessor suffix*—i.e., *obengkek* 'together with me', *obengkem* 'together with you (singular)', *obengkel* 'together with him/her', *obengkterir* 'together with them (human)', and so on.

> ***Note 8***: Although we spell *obengkterir* with a K to maintain the identity of the stem *obengk-*, the K in this word is not pronounced because it is both preceded and followed by another consonant. Therefore, the correct pronunciation sounds like "obenterir" (with weak E's). Can you explain why the NG of *obengkterir* is pronounced like an "n" rather than an "ng"?

The possessor suffix found attached to the stem *obengk-* indicates the person (first vs. second vs. third) and number (singular vs. plural) of the individual(s) accompanying the sentence subject in the pursuit of a particular activity. The major characteristics of *obengkel* are first illustrated in the following simple sentences (where *obengkel* is the main element of the single independent clause):

(14) a. Ak ulebengkel a Toki er a elii. 'I was (together) with Toki yesterday.'

b. Ak ulebengkterir a resechelik er a kesus. 'I was (together) with my friends last night.'

In both (14a) and (14b) we observe the accompaniment word *obengkel* in its past tense form (prefixed with *ule-*). In each sentence, however, the possessor suffix added to this form is different (*-el* vs. *-terir*) because it must *agree* in person and number with the specific third person possessor that immediately follows. Thus, in (14a) the third person singular possessor suffix *-el* agrees with third person singular *Toki*, while in (14b) the third person human plural suffix *-terir* agrees with third person human plural *resechelik* 'my friends'. Except for the fact that the *o-* of *obengkel*, etc., changes to *ule-* in the past tense, phrases like *obengkel a Toki* 'together with Toki, in Toki's presence' and *obengkterir a resechelik* 'together with my friends, in my friends' presence' are structurally no different from the *noun phrases of possession* discussed in Lesson 3.

Now, in the sentences below, we see the special word *obengkel* being used within a (dependent) *accompaniment clause* (italicized for easy reference):

(15) a. Ak mlo er a kedera *el obengkel a Droteo*. 'I went to the beach with Droteo.'

b. Ng sebechem el mo *el obengkek*? 'Can you go with me?'

c. Ak mililil *el obengkterir a resechelik*. 'I was playing with my friends.'

d. Ng soak el mo mengedub *el obengkem*. 'I want to go swimming with you.'

Notice, of course, that even though the event of the entire sentence may have been in the past, as in (15a) and (15c), *obengkel* in the accompaniment clause is nevertheless in the present (neutral) tense form.

Note 9: Just like the (dependent) purpose, instrument, and means of transportation clauses studied earlier, the accompaniment clauses examined here can also be switched with the preceding independent clause. This results in a sentence that still basically describes the cooccurrence of the two indicated events but puts greater focus or attention on the idea of accompaniment. Thus, with (15a) above, compare the following sentence:

Ak ulebengkel a Droteo el mo er a kederang.

You can easily see that the idea of accompaniment (indicated by the past tense form *ulebengkel*) has been "promoted" to a more prominent position as the main element of the independent clause, while the original independent clause verb *mlo* of (15a) has now become part of a dependent clause introduced by *el* (and in the process has lost its past tense marker). To indicate the changed emphasis of the sentence above, we might translate it into English as "I accompanied/was together with Droteo when I went to the beach."

Note 10: Some Palauan speakers can also use sentences in which the tense of *obengkel* in the accompaniment clause is *past* (i.e., *ulebengkel*) rather than (neutral) present. See the comments made in *Note 7* about similar details of usage for purpose and instrument clauses.

Finally, in order to ask a question about who accompanies (or accompanied) the sentence subject in doing something, we simply use an accompaniment clause containing the question word *techa(ng)* 'who?' The following example is typical:

(16) Ke mlo er a party el obengkel techang? 'Whom did you go to the party with?'

Note that the question word *techa(ng)* is never preceded by *a*.

SPECIFYING CLAUSES

14.6. Up to now we have classified Palauan dependent clauses into four types based on the kind of meaning expressed. Though we have found it convenient to use different terms such as *purpose clause*, *instrument clause*, *means of transportation clause*, and *accompaniment clause*, we should not forget that the four types of clauses are fundamentally very similar in function. While the independent clause of a sentence introduces certain information about a particular activity or event that the speaker wishes to focus on, the dependent clause which follows always provides some additional information about that very same activity or event. As such, the dependent clause therefore contributes to a fuller description of the entire activity or event by *specifying* some further features or details—e.g., the purpose of the activity, the instrument or vehicle used to pursue that activity, the person with whom that activity was done, etc.

If you look at any of the Palauan sentences so far given that have the structure *independent clause + dependent clause*, you will easily see that the dependent clause fulfils the *specifying function* described here. Because the independent clause often tends to summarize the *entire* event, while the dependent clause gives a *qualifying* detail, we can reasonably say that the dependent clause qualifies or narrows down the scope of the independent clause (see the first paragraph of 14.1.2 above for further discussion).

Because of their common function, the four types of dependent clauses already examined above could certainly all be identified by the broader cover term *specifying clause*. Even so, let us continue using the special terms *purpose clause*, *instrument clause*, *means of transportation clause*, and *accompaniment clause* for these four easily identifiable dependent clause types, while introducing the more general term **specifying clause** for all other types. In other words, we will apply the term *specifying clause* to any dependent clause which provides certain specifying or qualifying details about the activity or event of the independent clause but whose meaning does not obviously involve purpose, instrument, means of transportation, or accompaniment.

Two typical examples of what we propose to call *specifying clauses* are illustrated (and italicized) in the sentences below:

(17) a. A Droteo a ulureor *el mengesbreber a blai.* 'Droteo was working/used to work painting houses.'

b. A Toki a mle dengchokl *el kmeed er a Droteo.* 'Toki was seated near Droteo.'

In (17a) the independent clause *a Droteo a ulureor* 'Droteo was working/used to work' summarizes the overall event or activity, while the *specifying clause el mengesbreber a blai* 'painting houses' indicates in detail the particular kind of work involved. Similarly, in (17b) the independent clause *a Toki a mle dengchokl* 'Toki was seated' describes the entire state or situation that took place, while the *specifying clause el kmeed er a Droteo* 'near Droteo' clearly offers a specific qualifying detail about that situation (i.e., the location where Toki was seated was close to Droteo in physical space). Of course, the grammatical features of the specifying clauses in (17a–b) are identical to those of the other dependent clauses we have studied so far—that is, (i) the specifying clause has no expressed subject, even though its subject is understood as identical to that of the preceding independent clause, and (ii) the verb of the specifying clause is normally in the present (neutral) tense, even when the entire event or situation took place in the past.

Note 11: Quite a few speakers accept Palauan sentences in which the verb of the (dependent) specifying clause is in the *past* tense just like the verb of the preceding independent clause. In the examples below, the independent clause expresses a past *change of state* (indicated by *mlo* + state verb), and the entire sentence (independent clause + specifying clause) refers to a totally completed past event:

a. Ak mlo ngeltengat el miltik a dart el kluk er a rael. 'I was lucky to find $100 in the road.'

b. Ak mlo mekerior el ririid a dart el kluk el ududek. 'I had the misfortune of losing $100 of my money.'

Specifying Clauses Containing Directional Verbs

14.6.1. We will find many Palauan sentences in which an independent clause containing an intransitive verb of *movement* (e.g., *merael* 'to travel, walk, leave', *remurt* 'to run', etc.) is followed by a *specifying clause* indicating the *direction* (or termination point) of this movement. The specifying clause always contains one of the three *directional verbs me* 'to come', *mo* 'to go', or *eko* 'to go' (see 13.4.1). In the examples below, note how the specifying clause (italicized) serves to narrow down the scope of the movement indicated by independent clause verb:

(18) a. Ak mirrael *el mo er Belau.* 'I travelled to Palau.'

b. A Droteo a merael *el mo er a stoang.* 'Droteo is walking to the store.'

c. A Toki a rirurt *el me er a blik.* 'Toki ran to my house.'

d. A bilis a riredekekl *el mo er a bitang.* 'The dog jumped to the other side.'

The following sentences are similar to those of (18) except that they also contain a *source phrase* (see 13.5) directly before the (italicized) specifying clause. Such a source phrase tells us the place where the movement originated:

(19) a. A katuu a riredekekl er a chedeuel a blik *el mo er a kerrekar.* 'The cat jumped from the roof of my house into the tree.'

b. Ak mirrael er a skuul *el mo er a kederang.* 'I walked from the school to the beach.'

Because the sentences of (18–19) contain two clauses and therefore two verbs, their word-for-word translations would be quite different from the natural English equivalents given. Thus, (18c) means, literally, "Toki ran (and was) coming to my house", but in the English equivalent given the directional verb *me* 'to come' of the Palauan specifying clause is not translated at all (and the prepositional phrase *to my house* is sufficient to convey the meaning). Note also that the specifying clause structure is essential to express the indicated meaning of (18c) and similar sentences—that is, if we removed *el me* from this example, we would get the sentence below, which is of course very different in meaning:

(20) A Toki a rirurt er a blik. 'Toki was running at my house.'

Here, in the absence of *el me*, the phrase *er a blik* that directly follows the verb *rirurt* can only be interpreted as a *locational phrase* ("at my house"), and the entire sentence simply describes an activity (Toki's running) and where that activity took place.

In all of the sentences of (18) and (19), the verb of movement in the independent clause is *intransitive*—i.e., it involves no object and simply describes how someone or something (the sentence subject) moves from one location to another. It is also possible, however, for the independent clause to contain a *transitive* verb of movement such as *oba* 'to carry, bring, take' or *melai* 'to bring, take'. Verbs of this kind describe how the sentence subject *transfers* (moves, transports) someone or something (the sentence object) from one location to another. The specifying clause (italicized in the examples below) indicates the direction or termination point of movement:

(21) a. Ak ullab a ilumel *el mo er a ocheraol.* 'I took drinks to the money-raising party (as my share/contribution).'

b. Ng techa a uleba a sensei *el eko er a blim*? 'Who took the teacher to your house?'

c. A Droteo a ngilai a ilumel *el me er a party.* 'Droteo brought/carried the drinks to the party.'

d. Ak nguu a bechik *el mo er a chelebacheb.* 'I'm taking my wife to the Rock Islands.'

e. Ak ngoititerir a resechelik *el mo er a cheldecheduch.* 'I'm taking my friends to the meeting.'

f. Ng soak el oldurokl er a ngelekek *el mo er a Siabal.* 'I want to send my child to Japan.'

g. A sensei a ulduruklii a fax *el mo er a Guam.* 'The teacher sent the fax to Guam.'

As the above examples show, the transitive verbs of movement *oba* 'to carry, bring, take', *melai* 'to bring, take' (perfective forms: *nguu*, *ngmai*, *ngoititerir*, etc.), and *oldurokl* 'to send' can take either human or nonhuman objects. The specifying clauses of (21a–g) must of course contain one of the directional verbs *me*, *mo*, or *eko* to express the desired meaning of transferring someone (or something) from one location to another. If we attempt to remove *el me*, *el mo*, or *el eko* from the specifying clauses of (21a–g), the resulting sentences either become meaningless or take on an entirely different interpretation. Thus, with (21c) compare the following sentence, with *el me* omitted:

(22) A Droteo a ngilai a ilumel er a party. 'Droteo brought the party drinks.'

Here, in the absence of *el me*, the only way to connect *er a party* to the rest of the sentence is to make it a *possessor phrase* that modifies or characterizes the directly preceding noun *ilumel*—i.e., *ilumel er a party* means something like 'party drinks, drinks specifically designed or prepared for a party'.

Specifying Clauses Following *lmuut*

14.6.1.1. The intransitive verb of movement *lmuut* 'to return' often occurs in an independent clause that is followed by a (dependent) specifying clause containing a directional verb. The resulting sentence, which is identical structurally and conceptually to the sentences of (18) above, indicates the destination to which the sentence subject returns. The following two examples (with the specifying clauses italicized) are typical:

(23) a. A klukuk e a Droteo a lmuut *el mo er Belau.* 'Tomorrow Droteo is going back to Palau.'

b. Elii e a Satsko a liluut *el me er tiang.* 'Yesterday Satsko came back here.'

In the examples above, the specifying clause simply clarifies whether the place to which the subject is returning is in a direction away from (23a) or towards (23b) the speaker's location.

It is also possible to have sentences like (23) in which any action verb at all (i.e., not necessarily a directional verb) occurs in the specifying clause. In such cases, the verb *lmuut* of the independent clause conveys the more general meaning "to do (something) again/a second time" (i.e., the sentence subject *returns* to the very same activity again). This meaning is clearly shown in all the examples below (specifying clauses italicized):

(24) a. Ak liluut *el menguiu er a hong.* 'I reread the book.'

b. A delmerab er ngak a kikiongel me a mechas a lmuut *el me mengetmokl er ngii.* 'My room is dirty, so the old woman will come again to clean it.'

c. Ak liluut *el dmu er a Droteo* el ua se ng diak lsebechek el mong. 'I repeated to Droteo that I cannot go.'

Specifying Clauses Following *dmak*

14.6.2. In 14.5 above we examined sentences like the following, which express accompaniment:

(25) A Toki a mlo er a kedera *el obengkel a Droteo.* 'Toki went to the beach with Droteo.'

You will recall that the italicized *accompaniment clause* of (25) contains the special word *obengkel* 'be together with' (followed by the specific third person singular possessor *Droteo*).

Now, with (25) compare the sentence below, which is quite similar in meaning:

(26) A Toki me a Droteo a dilak *el mo er a kederang.* 'Toki and Droteo went to the beach together.'

In (26) the italicized *specifying clause* follows an independent clause containing the intransitive verb *dmak* 'be together' (past: *dilak*). While both (25) and (26) imply that two persons (Toki and Droteo) did something together (i.e., went to the beach), the sentences differ from each other in terms of where the speaker's attention or interest is focused. Thus, in (25), where the independent clause has a single subject (Toki), the

speaker is interested mainly in Toki's activities, and the fact that Droteo accompanied her (expressed in the accompaniment clause) is presented as less prominent, supplementary information.

In (26), however, where the independent clause consists of a *compound* subject (*Toki me a Droteo* 'Toki and Droteo') and a form of the verb *dmak* 'be together', the speaker is focusing equal attention on the two individuals involved, emphasizing that they were together in the pursuit of a particular activity (indicated in the specifying clause).

The sentences below are similar in structure and interpretation to (26). In each example, the italicized specifying clause tells us what activity the sentence subjects pursue(d) together (i.e., in each other's company):

(27) a. A Toki me a Droteo a dmak *el mesuub er a skuul.* 'Toki and Droteo are studying together at school.'

b. A resechelik a dilak *el mengesbreber er a blai.* 'My friends were painting the house together.'

As the sentences of (26) and (27) show, the subject of *dmak* 'be together' must always be *plural*. Thus, in (26) and (27a) the *connecting word me* 'and' joins the two nouns *Toki* and *Droteo* into a *compound* subject, which is automatically plural, and in (27b) the sentence subject *resechelik* 'my friends' is a plural noun marked with the plural prefix *re-*. A similar restriction was noted in the first paragraph of 10.1, where we pointed out that the subject of any Palauan *reciprocal verb* (e.g., *kaingeseu* 'to help each other', *kautoketok* 'to argue with each other', etc.) must also necessarily be plural.

Specifying Clauses Containing Number Words

14.6.3. With (27a) above, now compare the following sentence, paying attention to the italicized specifying clause:

(28) A Toki me a Droteo a mesuub er a skuul *el terung.* 'Toki and Droteo are both studying at school.'

Since (27a) contains *dmak* in the independent clause, it focuses on the fact that Toki and Droteo are *consciously* doing something together (such as sitting in each other's presence and helping each other with their studies, etc.). The implication of (28), however, is quite different, since this sentence merely states that both Toki and Droteo are at school studying, but not necessarily in each other's company. In (28) the implication that Toki and Droteo are each studying at school *individually* (or separately) is expressed by the (italicized) specifying clause *el teru(ng)* '(as) two people', in which the *number word teru(ng)* refers specifically to two human beings.

The contrast in meaning between (27a) and (28) can also be observed clearly in the pairs of sentences below (with specifying clauses italicized):

(29) a. A rengalek a dilak *el remurt*. 'The children were running together.'

b. A rengalek a rirurt *el terung*. 'The children were both running.'

(30) a. Aki dmak *el melekoi a tekoi er a Merikel*. 'We speak English simultaneously/all together (during a language drill, etc.).'

b. Ng sebecham el melekoi a tekoi er a Merikel *el tedei*. 'The three of us can (each) speak English.'

While (29a) implies that the children were (consciously or deliberately) running together (e.g., side by side), (29b) has no such implication and simply indicates that each of the two children was running (possibly in different directions!). In a similar way, (30a) clearly implies that the several persons represented by the subject *aki* 'we (excl.)' consciously repeat English words or sentences in unison (as part of a language drill in class, etc.). In (30b), however, we cannot find such a connotation of joint, simultaneous performance, and this sentence merely states that the three persons referred to by the suffix *-am* (of *sebecham*) are individually able to speak English. In (30b), of course, *tede(i)* in the specifying clause is a number word specifically indicating three human beings.

The examples below further illustrate the use of specifying clauses (italicized) that contain number words referring to human beings:

(31) a. A Toki me a Droteo a smecher *el terung*. 'Both Toki and Droteo are sick.'

b. Ak mlo er a kedera el di ngak *el tang*. 'I went to the beach alone.'

In (31a) the specifying clause *el teru(ng)* is used to indicate that each of the subjects (*Toki* and *Droteo*) happens to be sick. Example (31b) is interesting because it contains a succession of specifying clauses—i.e., *el di ngak* '(as) only myself' followed by *el ta(ng)* '(as) one person'. Taken together, these two clauses emphatically express the idea that one and only one person (in this case, *ak/ngak* 'I') participated in the activity described.

Note 12: If we omit the second specifying clause of (31b), we get the following sentence, which is different in meaning:

Ak mlo er a kedera el di ngak. 'I went to the beach on my own.'

As the English expression 'on my own' indicates, this sentence has the special implication that the subject (*ak* 'I') was able to find his way to the beach without assistance from anyone else.

Specifying Clauses Containing Perfective Forms of *merekui*

14.6.4. As we saw in 6.9, Palauan *perfective* verb forms are used to describe actions that the speaker views as *finished* or *completed*. The person or thing represented by the object (or recipient) of a perfective verb form is always specific and is *totally* or *entirely* affected by the action denoted by the verb. Thus, by way of review, let us observe the (past) perfective forms of *melim* 'to drink' in the sentences below:

(32) a. Ak ngilelmii a biang. 'I drank up the bottle/can of beer.'

b. Ak ngilim a biang. 'I drank up the bottles/cans of beer.'

Since both (32a) and (32b) contain perfective verb forms, they clearly denote a completed past event involving the total consumption of the object *biang* '(bottle/can of) beer'. The difference between them, of course, is whether the object is interpreted as *singular* or *plural*. Thus, in (32a) the *object pronoun suffix -ii* of *ngilelmii* refers to a (third person) *singular* object ("bottle/can of beer"), while in (32b) the *zero* object pronoun suffix of *ngilim* (i.e., *ngilim* + **zero**) implies a (third person nonhuman) *plural* object ("bottles/cans of beer").

Now, we can expand the sentences of (32a–b) in a particular way that puts even greater focus on the idea that the object (or recipient) was totally consumed by the action of the verb. As the examples below show, we maintain (32a) and (32b) as independent clauses but add a *specifying clause* (italicized) containing a *perfective* form of the transitive action verb *merekui* 'to finish, consume, accomplish':

(33) a. Ak ngilelmii a biang *el rokir*. 'I drank up the whole bottle/can of beer.'

b. Ak ngilim a biang *el rokui*. 'I drank up all the bottles/cans of beer.'

In these sentences, adding the specifying clauses *el rokir* and *el rokui* places special emphasis on the idea that the action of drinking expressed in the independent clause was performed so as to consume *all* the beer (one bottle/can or several bottles/cans) that was available. Most Palauan speakers feel that there is no meaning difference, except for added emphasis, between the sentences of (32) vs. (33).

The Palauan transitive action verb *merekui* has the perfective forms listed below:

(34) **Perfective Forms of *merekui*** 'to finish, consume, accomplish':

	Present	*Past*
3rd pers. sg. object	rokir	rirekir
3rd pers. pl. (nonhuman) object	rokui (rukui)	rirekui

The present tense perfective forms of *merekui*—namely, *rokir* and *rokui*—are used in the specifying clauses *el rokir* and *el rokui* being discussed here. As the sentences of (33) show, *el rokir* always refers to a *singular* object and must therefore always follow an independent clause whose perfective verb form also designates a third person *singular* object (e.g., *ngilelmii* 'drank **it** up' of 33a). By contrast, *el rokui* always refers to a *plural* object and must follow an independent clause whose perfective verb form also denotes a third person (nonhuman) *plural* object (e.g., *ngilim* 'drank **them** up' of 33b).

Further pairs of sentences in which *el rokir* vs. *el rokui* must "agree" with the singular vs. plural form of the preceding perfective verb are provided below:

(35) a. Ke mla chuieuii a hong er kau *el rokir*? 'Have you read your book entirely?'

b. Ke mla chemuiu a hong er kau *el rokui*? 'Have you read (all) your books entirely?'

(36) a. A Droteo a lilechesii a babier *el rokir*. 'Droteo wrote the letter completely.'

b. A Droteo a liluches a babier *el rokui*. 'Droteo wrote (all) the letters completely.'

In the examples of (33) and (35–6) above, the specifying clauses *el rokir* and *el rokui* refer to (agree with) the *object* of the perfective verb in the preceding independent clause. It is also possible for the specifying clauses *el rokir* and *el rokui* to refer to the *subject* of the preceding independent clause (which may then contain a verb of any type). Note the examples below:

(37) a. A bilek a mla mo dekimes *el rokir*. 'This piece of clothing of mine has gotten totally soaked.'

b. A bilek a mla mo dekimes *el rokui*. 'All of my clothes have gotten completely wet.'

(38) a. A kelek a mla meka *el rokir*. 'My food has been totally eaten up.'

b. A kelek a mla meka *el rokui*. 'All of my (various kinds of) food has been eaten up.'

In the examples of (37), the independent clause contains the recent past form of the *state verb dekimes* 'wet'. With *el rokir* of (37a) the subject *bilek* is interpreted as singular (one piece of clothing), but with *el rokui* of (37b) the very same word *bilek* is interpreted as plural (several pieces of clothing). The examples of (38) have an independent clause containing the *basic form* of a transitive action verb (*meka* 'get eaten', related to imperfective *menga* 'to eat'). In this pair of sentences, the subject *kelek* of (38a) will be considered singular (one type of food or one dish of food) when followed by *el rokir*,

but it will be interpreted as plural (several types of food or several dishes of food) when followed by *el rokui* in (38b). Another useful example is the following, where the plural subject *rechad* 'people' only allows the plural specifying clause *el rokui*:

(39) A rechad el mla er a skoki el rirebet a di mlad *el rokui*. 'All of the people who were in the plane that crashed died.'

Note 13: The perfective forms of *merekui* 'to finish, consume, accomplish' listed in (34) are also used frequently in independent clauses, as shown below:

(a) 1. Ak rirekir a urerek er a elii. 'I completed my work/job yesterday.'

2. Ak rirekui a urerek er a elii. 'I completed my (various) tasks yesterday.'

(b) 1. Ke mla rokir a babier el mo er a Merikel? 'Have you finished the letter that is going to America?'

2. Ke mla rukui a babier el mo er a Merikel? 'Have you finished the letters that are going to America?'

(c) Ak mla rukui a klde el hong. 'I've completely finished (reading) three books.'

As examples (b–2) and (c) indicate, the variant *rukui* is used in an independent clause (while *rokui* is used in a dependent clause). No apparent explanation can be found for this distribution.

Note 14: Some regional variation is observed in the use of the specifying clauses *el rokir* and *el rokui*. In Ngeaur (Angaur) and Beliliou (Peleliu), islands south of Koror, speakers use these specifying clauses in a way exactly opposite from that described above! In these areas, then, *el rokir* is associated with a plural object, while *el rokui* denotes a singular object.

Specifying Clauses Designating Periods of Time

14.6.5. In order to indicate how long the activity or state of the independent clause continues (or continued), we simply add a specifying clause consisting of the conjunction *el* followed by an expression that denotes a period or duration of time. Some typical examples are given below (with the specifying clauses italicized):

(40) a. A sechelik a mlo er a Guam *el ede el klebesei.* 'My friend went to Guam for three days.'

b. A Toki a mla er a Merikel *el ta el rak.* 'Toki was in America for one year.'

c. Ak milsuub er a Siabal *el eru el buil.* 'I studied in Japan for two months.'

d. A tolechoi a milechiuaiu *el ta el sils.* 'The baby slept the whole day.'

If a period of time is expressed in terms of a beginning point and an ending point, we use a *temporal phrase* (see 13.7) to denote the beginning point and a specifying clause to indicate the ending point. In such cases, the specifying clause itself has the form *el + mo + temporal phrase* and is equivalent to English 'until...' The following examples show the entire structure:

(41) Ak mla er a beluak er a kot el ureor *el mo (er a) sebadong.* 'I was in my village from Monday until Saturday.'

(42) A Toki a mengetmokl er a blik er a etiu el klok *el mo (er a) teruich el klok.* 'Toki cleans my house from nine o'clock until ten o'clock.'

In the sentences above, the temporal phrases *er a kot el ureor* in (41) and *er a etiu el klok* in (42) designate a kind of "source in time"—i.e., they name the time point when some activity or state begins (or began). In the immediately following specifying clause (italicized), the directional verb *mo* 'to go' is used to indicate "movement across time" from an earlier time point to a later one (see our discussion in *Note 9* at the end of 13.4.1.2), and the *er a* part of the accompanying temporal phrase can be optionally deleted (as the parentheses indicate).

If the speaker is interested only in the ending point of some activity or state, it is sufficient to add just the specifying clause, which takes the general form *el + mo + relational phrase*, as in the examples below:

(43) a. Ak mo kie er tia *el mo (er a) sebadong.* 'I'll be (living) here until Saturday.'

b. A kesus, e ke milsuub *el mo (er a) tela el klok*? 'Until what time did you study last night?'

c. Tir a cherreuek *el mo er a kodall.* 'They will be my enemy until death.'

Specifying Clauses Designating Manner

14.6.6. Specifying clauses are frequently used in Palauan sentences to describe the *manner* or way in which the activity of the preceding independent clause is done. In the examples below, the (italicized) specifying clauses indicating manner contain a word or expression (usually a state verb) describing a quality or skill that often involves the speaker's judgment or opinion as well:

(44) a. A Toki a ulureor *el kmal meringel.* 'Toki was working very hard.'

b. A Droteo a milengitakl *el klou a ngerel.* 'Droteo was singing loudly/in a loud voice.'

c. A ngelekem a mengikai *el kmal bekerurt.* 'Your child swims very fast.'

d. A Santos a melasech a mlai *el kmal dachelbai.* 'Santos carves canoes with great skill.'

In each of the examples above, the specifying clause provides additional information about a particular situation by describing the manner in which the activity of the independent clause is carried out. While the Palauan constructions are actually specifying clauses containing *state verbs*, the best English equivalents turn out to be *adverbs* (either single words such as *loudly*, *fast*, etc., or prepositional phrases such as *in a loud voice*, *with great skill*, etc.). When the tense of the entire sentence is past, as in (44a–b), some Palauan speakers will include the past tense marker (in these examples, *mle* for state verbs) in the specifying clause as well, with no apparent change in meaning.

If we wish to put special emphasis on the manner in which someone carries out a particular activity, we can take the sentences of (44) and switch the clauses (just as we have seen for other types of clauses in the earlier part of this lesson). Thus, in the examples below, each of the specifying clauses of (44a–d) has been "promoted" to the status of independent clause, and at the same time the original independent clause has been "demoted" to a specifying clause (italicized) introduced by *el*:

(45) a. A Toki a kmal mle meringel *el oureor.* 'Toki was very diligent/persistent in working.'

b. A Droteo a mle klou a ngerel *el mengitakl.* 'Droteo had a very loud voice when singing.'

c. A ngelekem a kmal bekerurt *el mengikai.* 'Your child is very fast when swimming.'

d. A Santos a kmal dachelbai *el melasech a mlai.* 'Santos is very skilled in carving canoes.'

Although the English equivalents for (45a–d) seem somewhat awkward or contrived, they are designed to indicate the changed emphasis of these sentences, in which the speaker is focusing our attention on the *degree* of the sentence subject's skill.

Here are some additional sentences similar to those of (45):

(46)	a.	A Satsko a mle ungil *el ngotechii a mlai*.	'Satsko did a good job cleaning the car.'
	b.	A sensei a mle meoud *el me er a klas*.	'The teacher was late in coming to class.'
	c.	Ak meduch *el omekall a sidosia*.	'I know how to drive a car.'
	d.	A rubak a mle meduch *el melekoi a tekoi er a Siabal*.	'The old man used to be able to speak Japanese.'
	e.	A ngelekek a metitur *el mengikai*.	'My child doesn't know how to swim.'
	f.	Ak mle metitur *el melekoi a tekoi er a Merikel* er se er a taem er a mekemad.	'I was unable to speak English during the war.'
	g.	Te mla mo meduch *el ousbech a biskang*.	'They've become familiar with using spears.'

You will notice that the independent clauses of (46c–g) contain various forms of the (transitive) state verbs *meduch* 'to know how (to), be skilled at' and *metitur* 'to not know how (to), not be capable of'. In each case, the italicized specifying clause indicates precisely what activity (driving a car, speaking a language, etc.) the sentence subject is or was able (or not able) to do. In (46g) the recent past form *mla mo meduch* denotes, as expected, a *change of state* (i.e., "have *become* familiar with").

Note 15: While examples (46c–g) above illustrate the state verbs *meduch* and *metitur* followed directly by a specifying clause, we should also recall that as *transitive state verbs* (see *Note 2* at the end of 5.3), these two verbs can also be followed directly by a noun phrase functioning as sentence object. This usage is seen in the sentences below:

a.	Ak meduch er a ochur.	'I'm good at math.'
b.	Ak metitur er a mesil er a sidosia.	'I don't know anything about (fixing) car motors.'

Specifying Clauses Required After Particular Verbs

14.6.7. We find a small group of Palauan verbs that are really unique because they must always be followed by a *specifying clause* structure. These verbs are also unusual because they denote rather abstract concepts that we (or, at least, native speakers of English!) would not ordinarily expect to express through verb forms. Observe, for example, the sentence below:

(47) Ak blechoel *el meruul a kelel a bechik.* 'I always prepare my wife's food.'

Even though the equivalent idea in English is "always" (certainly not a verb in English grammar!), the Palauan word *blechoel* of (47) seems to be a verb because it is preceded by a subject (*ak* 'I') and followed by a specifying clause (italicized). This specifying clause identifies that activity which the subject is always pursuing.

Further evidence that *blechoel* is a verb—in particular, a *state* verb—is seen from the fact that it takes the auxiliary word *mle* in the past tense, as these examples show (again, specifying clauses have been italicized):

(48) a. Ak mle blechoel *el mo er a che el obengkel a demak.* 'I always used to go fishing with my father.'

b. A Droteo a mle blechoel *el meleng a udoud.* 'Droteo always used to borrow money.'

Some further sentences containing *blechoel* 'always' are provided below:

(49) a. Ngara uchul me ng di blechoel *el ngmasech a rengum*? 'Why are you always getting angry?'

b. A Droteo me a Toki a blechoel *el kaungeroel.* 'Droteo and Toki are always quarreling with each other.'

c. A remesaik a blechoel *el diak a kelir.* 'Those who are lazy are always running out of food.'

d. A ngelekek a blechoel *el diak losuub.* 'My child never studies.'

In the examples below, we observe several other Palauan verbs that resemble *blechoel* in that they are always followed by a specifying clause (italicized for easy reference):

(50) *(di) telkib* '(only) a little'

a. Ak di telkib *el sebechek el mengedecheduch.* 'I can only talk a little.'

b. Elii e ak mle telkib *el smecher.* 'Yesterday I was a bit sick.'

(51) *dirrek* 'also'

a. Ak dirrek *el mesuub a tekoi er a Siabal.*	'I'm also studying Japanese.'
b. A Satsko a dirrek *el sensei.*	'Satsko is also a teacher.'
c. A sechelim ng dirrek *el mong*?	'Is your friend going, too?'

(52) *ko* 'just'

a. Ak ko *el mesubang.*	'I've just gotten a chance to study.'
b. A Toki a ko *el rongesa a chais.*	'Toki has just heard the news.'

In (52a–b) the specifying clause following *ko* 'just' contains an *inceptive* verb form (see 12.2), and the entire sentence focuses on the idea that a particular activity (studying) or state (knowing some news after hearing it) has just begun.

Additional Types of Specifying Clauses

14.6.8. There are about a half dozen commonly used Palauan verbs that typically occur followed by a *specifying clause* structure. These verbs involve such basic ideas as starting, finishing, or trying a particular activity. The activity which is started, finished, tried, etc., is expressed by the specifying clause. Observe the preliminary example below:

(53) A Toki a mla mo merek *el meruul a kall.*	'Toki has finished preparing the food.'

In the above sentence, the italicized specifying clause combines with the preceding independent clause to provide a complete description of a particular situation—i.e., Toki finished a particular activity, and that activity involved preparing food. Like all specifying clauses, the one in (53) has the following characteristics: (i) it is introduced by the conjunction *el*; (ii) it does not have an expressed subject, although we clearly understand its subject to be the same as that in the preceding independent clause (i.e., *Toki*), and (iii) even though the entire sentence denotes a (recent) past event, the verb of the specifying clause (*meruul*) is in the (neutral) present tense.

Specifying Clauses Following *mo merek* and *omuchel*

14.6.8.1. As (53) above indicates, the verb *mo merek* 'to finish, stop' is often followed by a specifying clause. The same is true for its opposite *omuchel* 'to begin, start', which is illustrated in the examples below (with specifying clauses italicized):

(54) *omuchel* 'to begin, start'

a. Ak mo omuchel *el mengiis er a kliokl* er a klukuk.	'I'm going to begin digging the hole tomorrow.'
b. A Droteo a ulemuchel *el mesuub a tekoi er a Merikel* er se er a taem er a mekemad.	'Droteo began to study English during the war.'

In (54a–b) the specifying clause simply indicates what activity the sentence subject starts to do. In both of these examples we note that the specifying clause is itself followed by a *temporal phrase* (*er a klukuk* 'tomorrow', *er se er a taem er a mekemad* 'during the war') designating the time at which the activity will begin or did begin.

Below we now present some additional examples containing *mo merek* followed by a specifying clause (italicized):

(55) *mo merek* 'to finish, stop'

a. Ak mlo merek *el remurt* er a eai el klok.	'I stopped running at eight o'clock.'
b. Ak mlo merek *el mesuub a tekoi er a Sina* er tia el mlo merek el rak.	'I finished studying Chinese last year.'
c. A Droteo a mo merek *el mengiis er a kliokl* er a klukuk.	'Droteo will finish digging the hole tomorrow.'
d. Ak mla mo merek *el meruul er a blai*.	'I've finished working on the house (for now).'
e. A sensei a mla mo merek *el bechiil*.	'The teacher is no longer married.'
f. Kede mla mo merek *el mesaul*.	'We (incl.) are no longer tired.'
g. Kom mla mo merek *el omengur*?	'Have you (pl.) finished eating?'
h. Ke mla mo merek *el melamech a dekool*?	'Have you (sg.) finished smoking your cigarette(s)?'

In each of the examples above, the specifying clause tells us what particular activity the sentence subject finishes or stops doing. In addition, these examples illustrate many interesting facts about the form and meaning of *mo merek*:

a. As we saw in 13.4.1.5, the verb *mo merek* 'to finish, stop' is a special expression consisting of the directional verb *mo* 'to go' followed by a fixed (unchangeable) form *merek*, which is related to the transitive action verb *merkui* 'to finish, complete'. To indicate the past tense, as in (55a–b), we simply change *mo* to *mlo*, and to denote the recent past tense, as in (55d–h), we add the auxiliary word *mla*. As with

all directional verbs, the *mo* of *mo merek* can itself serve to indicate future tense, as in (55c). Depending on the tense, the specifying clause accompanying *mo merek* can be followed by a *temporal phrase*, as in (55a–c).

b. As the English equivalents for the sentences of (55) indicate, the sequence *mo merek* + *specifying clause* always refers to stopping or finishing something *on a particular occasion* or *in a particular situation*. Thus, (55h) is a question about whether someone has finished smoking on a particular occasion (e.g., before a meeting is to begin), but it is not a question about whether someone has given up the *habit* of smoking. To ask about stopping the habit of smoking, we would have to use a sentence whose structure is entirely different—namely, *Ke mla choitii a omelamech el dekool*? 'Have you quit/given up smoking cigarettes?'. In this sentence, the transitive verb *mla choitii* (which is the recent past *perfective* form of *mengoit* 'to quit, throw away') takes a sentence object in the form of a *derived action noun omelamech* '(action of) smoking' (see 8.7 for details).

c. As examples like (55e–f) indicate, the specifying clause following *mo merek* can also contain a *state verb* (e.g., *bechiil* 'married', *mesaul* 'tired'), in which case the entire sentence describes the ending (or diminishing) of a particular state or condition.

Note 16: The verbs *omuchel* 'to begin, start' and *mo merek* 'to finish, stop' described above do not necessarily have to be followed by a specifying clause structure. In fact, each of these verbs can also function in simpler (one-clause) sentences as either transitive or intransitive action verbs. When used transitively, these verbs will be followed directly by a sentence object, as in the sentences below:

a. *omuchel* (transitive) indicates that someone begins or starts something (makes or causes something to begin):

1. Kede mo omuchel er a blai er a klukuk.	'We (incl.) will begin (to build) the house tomorrow.'
2. Ke mo omuchel er a urerem er oingarang?	'When are you going to begin your work?'

b. *mo merek* (transitive) indicates that someone finishes something (makes or causes something to end):

1. Ke mla mo merek a kall?	'Have you finished (preparing) the food?'
2. Ke mla mo merek er a skuul?	'Have you finished your schooling?'
3. Ak mla mo merek er a urerek.	'I have finished my work/job (for the day).'

continued on next page

Note 16 continued

When *omuchel* and *mo merek* are used as transitive verbs, as in all the examples above, their subjects must always be *animate* (usually, human beings). However, when these verbs are used intransitively (i.e., with no sentence object), then their subjects will always be *inanimate* (nonliving), as shown in the examples below:

c. *omuchel* (intransitive) indicates that something (often, an event) starts or begins:

1. A cheldecheduch a mo omuchel er a euid el klok. 'The meeting will begin at seven o'clock.'
2. A kerrekeriil er a soldau a ulemuchel er a elii. 'The soldier's trial began yesterday.'

d. *mo merek* (intransitive) indicates the something (often, an event) finishes or ends:

1. A cheldecheduch a mo merek er a etiu el klok. 'The meeting will end at nine o'clock.'
2. Ng mla mo merek a chull. 'The rainy season has ended.'

Specifying Clauses Following *melasem* and *mesuub*

14.6.8.2. In this section we will examine two more Palauan verbs that are often followed by specifying clauses. First, the verb *melasem* 'to try' is frequently followed by a specifying clause that denotes the action or activity being tried, as in these examples (with the specifying clauses italicized):

(56) a. Ak millasem *el menga er a ngikel.* 'I tried to eat the fish.'

b. Ke mla melasem *el omekall a sidosia er a Siabal*? 'Have you ever tried driving a Japanese car?'

c. Ak mla melasem *el meruul er a subelek*, e ng di ng kmal meringel. 'I've tried to do my homework, but it's very difficult.'

d. Ke mla melasem *el melekoi er a rubak*? 'Have you tried talking to the old man?'

Second, the verb *mesuub* 'to study, learn' can also be used with a directly following specifying clause, one that indicates the activity or process being learned (or pursued). Here are some typical examples (specifying clauses italicized):

(57) a. Ak milsuub *el meluches a tekoi er a Siabal* er se er a mekemad. 'I learned how to write Japanese during the war.'

b. Ke milsuub *el omekall a sidosia* er oingarang? 'When did you learn how to drive a car?'

c. A Droteo a milsuub *el meruul a mlai* er a demal. 'Droteo learned how to make canoes from his father.'

Note 17: Just as we have seen for *omuchel* and *mo merek* in *Note 16* above, the verbs *melasem* 'to try' and *mesuub* 'to study, learn' can also occur in constructions without specifying clauses. Thus, in the groups of examples below, we observe both of these verbs being used in simple (one-clause) sentences as transitive action verbs (followed directly by the sentence object):

a. *melasem* (transitive) indicates that someone tries (tries out, checks out) something, or challenges another person:

1. Ke mla melasem er a sasimi? 'Have you tried out/tasted the sashimi?'
2. Ke melasem er ngak? 'Are you challenging me?'
3. Ke mla melasem er a sensei? 'Have you tried (to ask/consult) the teacher?'
4. Ke mla esemii a mlim? 'Have you tried out/checked your car?'

In examples (a–2) and (a–3), where the object of *melasem* is human, we find some special meanings ('to challenge' or 'to consult') depending on the context. The form *esemii* of (a–4) (pronounced with full E in the first syllable) is a perfective form of *melasem* used for third person singular objects (note the suffix *-ii*). The corresponding form for third person plural (nonhuman) objects is *imasem*.

b. *mesuub* (transitive) indicates that someone studies something:

1. Kede mo mesuub er a reksi er Belau. 'We (incl.) are going to study the history of Palau.'
2. A ngelekem ng milsuub a ngara er a Hawaii? 'What was your child studying in Hawaii?'
3. A ngelekek a milsuub a tekoi er a Merikel. 'My child was studying English.'

Specifying Clauses Following Transitive Verbs Like *olengeseu* and *oldurech*

14.6.9. Perhaps the most complex type of sentence in which Palauan specifying clauses occur is one in which the preceding independent clause itself contains a transitive verb followed by an object noun phrase. Observe the sentence below:

(58) A Toki a milengetakl er a Satsko *el mo er a bulis*. 'Toki persuaded Satsko to go to the police.'

In (58) the independent clause contains the transitive verb *mengetakl* 'to persuade', which is immediately followed by the sentence object *Satsko*, indicating the person being persuaded. The entire independent clause is then followed by the (italicized) specifying clause *el mo er a bulis*, which denotes what action or activity Satsko was persuaded to do.

What is interesting about the specifying clause *el mo er a bulis* of (58) is that, unlike all the other specifying clauses studied so far, its unexpressed subject is understood to be identical to the *object*, rather than the *subject*, of the preceding independent clause. In other words, in the specifying clause of (58), it is implied that the person going to the police will be Satsko (the *object* of the independent clause and the person being persuaded), but not Toki (the *subject* of the independent clause and the person doing the persuading).

There are several other important Palauan verbs that operate just like *mengetakl* 'to persuade' (i.e., "someone persuades another person to do something") of (58) above. These verbs are all *causative* in form and include *olengeseu* 'to help' ("someone helps another person to do something"), *olsisechakl* 'to teach, instruct' ("someone teaches/instructs another person to do something"), and *oldurech* 'to tell, ask' ("someone tells/asks another person to do something"). They can all be used in sentences like the following (specifying clauses italicized):

(59) a. Ak ullengeseu er a Toki *el meruul a subelel*. 'I helped Toki do her homework.'

b. Ng sebechem el ngosukak *el mo chosberberii a blik*? 'Can you help me paint my house?'

c. Ak ngilsuterir a resechelik *el mengetmokl er a blai*. 'I helped my friends clean the house.'

d. A rubak a olsisechakl er a buik *el melasech a mlai*. 'The old man is teaching the boy how to carve canoes.'

e. Ng techa a uldercheterir a rechad er a beluu *el mekodeterir a rechad er a ngebard?* 'Who told the villagers to kill the foreigners?'

f. Ak ulderchii a sechelik *el mekodir a bersoech.* 'I told my friend to kill the snake.'

g. A sensei a ulderchak *el mo er a Guam* el mo mesuub. 'The teacher told me to go to Guam to study.'

In each of the sentences above, the independent clause contains a form of the transitive verbs *olengeseu*, *olsisechakl*, or *oldurech*. If the verb form is *perfective*, then the object will be indicated by an *object pronoun suffix* (*-ak*, *-au*, *-ii*, etc.), as in *ngosukak* of (59b), *uldercheterir* of (59e), and other examples. The unexpressed subject of the accompanying specifying clause is invariably understood to be identical to the *object* of the independent clause, even if that object is a suffixed pronoun. Thus, in (59g), for instance, the person going to Guam (i.e., the understood subject of the specifying clause *el mo er a Guam*) is equivalent to *-ak* 'me', the object pronoun suffixed to the perfective form *ulderchak* 'told me' (and in this case, of course, the actual speaker of the sentence as well). You should have no difficulty seeing that in each of the examples of (59), the specifying clause serves to denote the action or activity that is involved in the situation of helping, persuading, teaching, and so on.

Note 18: Some of the present and past *perfective* forms of the verbs *olengeseu* and *oldurech* are provided below:

a. Perfective forms of *olengeseu* 'to help':

	Present	*Past*
1st pers. sg. object	ngosukak	ngilsukak
2nd pers. sg. object	ngosukau	ngilsukau
3rd pers. sg. object	ngosuir	ngilsuir
3rd pers. hum. pl. object	ngosuterir	ngilsuterir

b. Perfective forms of *oldurech* 'to tell, ask':

1st pers. sg. object	oderchak	ulderchak
2nd pers. sg. object	oderchau	ulderchau
3rd pers. sg. object	oderchii	ulderchii
3rd pers. hum. pl. object	odercheterir	uldercheterir

Specifying Clauses Following The Four Obligatorily Possessed Nouns *soak, chetik, sebechek,* and *kirek*

14.6.10. In 3.10 and 4.6.2.c we took a preliminary look at a special group of four *obligatorily possessed nouns* that are used to express the following very basic ideas:

(60)	a.	*liking, wanting*:	soak, soam, soal, etc.
	b.	*disliking, not wanting*:	chetik, chetim, chetil, etc.
	c.	*ability, permission*:	sebechek, sebechem, sebechel, etc.
	d.	*obligation*:	kirek, kirem, kirel, etc.

As noted earlier, these obligatorily possessed nouns are used in sentences like the following:

(61)	a.	Ng soak a biang.	'I like beer.'
	b.	Ng chetil a rrom.	'He dislikes liquor.'

In such sentences, the subject (*biang* or *rrom*) must be in sentence-final position, with a corresponding non-emphatic pronoun (*ng*) in subject position (see 4.6.1–2). In spite of the English translations, in which the obligatorily possessed nouns of Palauan correspond to English *verbs* (*soak*: [I] "like", *chetil* [he, she] "dislikes", etc.), the Palauan sentences (61a–b) contain no verb at all, and therefore their meaning is really something like "Beer is my liking/preference" and "Liquor is his disliking".

In addition to occurring in structures like (61a–b), the possessed nouns *soak* and *chetik* can also occur directly followed by a *specifying clause*. As the examples below indicate, the specifying clause (italicized) identifies what particular activity someone wants (or does not want) to do on a given occasion:

(62)	a.	Ng soak *el mesuub a tekoi er a Siabal*.	'I want to study Japanese.'
	b.	Ngara uchul me ng di chetim *el omes er a sensei*?	'Why don't you want to see the teacher?'

As expected, the specifying clauses of (62a–b) do not have any expressed subject, although we can immediately tell what that subject should be. Thus, the understood subject of *mesuub* of (62a) is identical to the person designated by the *possessor suffix* on *soak*—namely, "I" (the speaker of the sentence). In the same way, the understood subject of *omes* in (62b) corresponds to the possessor suffix on *chetim*—namely, "you (singular)" (the person being addressed). In this respect, the specifying clauses in (62a–b) closely resemble those that follow the possessed nouns *temek* and *techellek* observed in 14.2.2 above.

The possessed nouns *sebechek* 'my ability', etc., and *kirek* 'my obligation', etc., occur exclusively in sentences like (62a–b)—i.e., with a directly following *specifying clause*. In sentences with *sebechek*, the specifying clause indicates the action or activity that someone can do or is permitted to do, while in sentences with *kirek* the specifying clause indicates what someone must do or is obligated to do. The following sentences are typical (specifying clauses italicized):

(63)	a.	Ng sebechek *el eko er a blim er a klukuk*.	'I can come/go to your house tomorrow.'
	b.	A rengalek a diak lsebechir *el mo er a chelebacheb*.	'The children are not allowed to go to the Rock Islands.'
	c.	Ng kirem *el olengeseu er a sechelim*.	'You must help you friend.'
	d.	Ng kired *el ngar er tiang*?	'Do we (incl.) have to stay here?'

Specifying Clauses Following Derived Action Nouns

14.6.11. In 8.7 we studied Palauan *action nouns*, which are derived by prefixing *o-* to any (transitive or intransitive) action verb containing the verb marker prefix *me-* (or *m-*). Such derived action nouns indicate an *action* or *process*, as in *omesuub* '(action of) studying', *omilil* '(action of) playing', *omerael* '(action of) traveling, trip', etc.

Derived action nouns are often followed by a *specifying clause* that gives more detailed information about the action or process involved. As the examples below indicate, such specifying clauses (italicized for easy reference) usually provide information about the "object" of the derived action noun (i.e., the particular thing affected by the process described) or about some other aspect of the activity (e.g., the destination of travel with a derived action noun like *omerael*):

(64)	a.	Ng chetik a omelim *el rrom*.	'I dislike drinking liquor.'
	b.	A omelekoi *el tekoi er a Dois* a ko er a meringel.	'Speaking German is rather hard.'
	c.	A omeruul *el kall* a urerir a redil.	'Preparing food is women's work.'
	d.	Ak chilitii a omelamech *el dekool*.	'I gave up smoking cigarettes.'
	e.	A irechar, e a omerael *el mo er a Siabal* a kmal mle meringel.	'In the old days a trip to Japan was very difficult.'

Possessed Forms of Derived Action Nouns

Note 19: Just like many other nouns, derived action nouns in *o-* can take the various possessor suffixes—e.g., *omelamech*: *omelmechek* 'my smoking', *omelmechem* 'your (singular) smoking', etc.; *omelim*: *omelmik* 'my drinking', *omelmil* 'his/her drinking', and so on. When this occurs, and when the original related action verb is *transitive*, the "object" of the derived action noun is no longer indicated by a specifying clause, but rather by a *relational phrase* marked with *er*. Thus, while the "object" of *omelim* in (64a) above is introduced by *el* (as part of a specifying clause), when *omelim* is possessed, then the object appears instead in a relational phrase, as shown in the example below:

a. Ng chetik a omelmil a Droteo er a rrom. 'I dislike Droteo's drinking (so much) liquor.'

The relational phrase *er a rrom* in (a) is rather special, and the entire sequence *omelmil a Droteo er a rrom* means something like 'Droteo's drinking of liquor' or 'drinking by Droteo with respect to liquor'.

Some additional sentences similar to (a) are presented below:

b. A sensei a soal a omesubek er a tekoi er a Siabal. 'The teacher likes the way I am studying Japanese.'

c. A omelmechel a Toki er a dekool a kmal mekngit. 'Toki's smoking (so many) cigarettes is very bad.'

d. A demad a kmal chetil a omerellem er a party. 'Our (incl.) father really dislikes your having (so many) parties.'

As the English equivalents for (a–d) indicate, the possessed forms of Palauan derived action nouns always imply that the habitual action being described is a *fact*—i.e., something that is actually happening. In (c), for example, the speaker *assumes* (or presupposes) it is a fact that Toki smokes a lot of cigarettes and then offers his personal opinion about that fact.

In (a–d) above, the possessor pronoun suffixed to the derived action noun (e.g., *-il* of *omelmil*, *-ek* of *omesubek*, etc.) identifies the *agent*—i.e, the person carrying out the action or process involved. Thus, in (a), where we have *omelmil a Droteo*, it is of course Droteo who is pursuing the activity of drinking. Occasionally, we will observe expressions of the form *derived action noun* (in possessed form) + *specific possessor* where the possessor suffix refers instead to the *object* of the action involved. This interesting feature is found in the example below:

e. A omerellel a mlai a kmal meringel. '(The method of) making canoes is very difficult.'

See 17.5.1 for additional discussion of these points.

SUMMARY OF PALAUAN DEPENDENT CLAUSES

14.7. In the chart below we summarize all the types of Palauan dependent clauses covered in this lesson. The accompanying numbers refer us to the relevant example sentences.

(65) **Palauan Dependent Clauses: Summary**

1. Purpose clause (in general)	5a–g
a. containing directional verb	7a–e
b. associated with noun	8a–e
2. Instrument clause	9a–g
3. Means of transportation clause	11a–c
4. Accompaniment clause	15a–d
5. Specifying clause	17a–b, 45a–d, 46a–g, and all below
a. containing directional verb	18a–d, 19a–b, 21a–g
b. following *lmuut*	23a–b, 24a–c
c. following *dmak*	26, 27a–b
d. containing number word	28, 29b, 30b, 31a–b
e. containing perfective forms of *merekui*	33a–b, 35a–b, 36a–b, 37a–b, 38a–b
f. designating period of time	40a–d, 41, 42, 43a–b
g. designating manner	44a–d
h. following verbs like *blechoel*	47, 48a–b, 49a–d, 50a–b, 51a–c, 52a–b
i. following verbs like *mo merek*	53, 54a–b, 55a–h, 56a–d, 57a–c
j. following verbs like *olengeseu*	58, 59a–g
k. following obligatorily possessed nouns like *kirek*	62a–b, 63a–d
l. following derived action nouns	64a–e

LIST OF TERMS

14.8. The following list contains all of the terms that are new to this lesson. You should be able to define and illustrate each:

- **Conjunction *el***
- **Independent Clause vs. Dependent Clause**
- **Purpose Clause**
- **Instrument Clause**
- **Means of Transportation Clause**
- **Accompaniment Clause**
- **Specifying Clause**
- **Interchangeability of Dependent Clauses**
- **(Specifying Clause Designating) Period of Time**
- **(Specifying Clause Designating) Manner**

14.9. PALAUAN DEPENDENT CLAUSES: STUDY QUESTIONS

1. Define each of the terms listed in 14.8 and, if appropriate, give a clear illustration of each.

2. What are the major characteristics of Palauan sentences that contain clauses linked by the conjunction *el*?

3. What are the defining features of Palauan dependent clauses, and why is the term "dependent" appropriate for clauses of this kind?

4. In addition to introducing a dependent clause, what are some of the major functions of *el* that we have observed in earlier lessons of this textbook?

5. Which types of dependent clauses are interchangeable with a preceding independent clause in Palauan sentences? Give a clear example to illustrate each type, and make sure each example is carefully translated into English.

6. Write a sentence with a purpose clause that contains the sequence *directional verb + action verb*. What type of situation is such a sentence designed to describe?

7. Compare the two sentences below. Explain how they are different in both structure and meaning, and translate each one accurately into English.

   a. Ak mo meruul a kall.

   b. Ak mo er a blil a Toki el mo meruul a kall.

8. When a purpose clause follows a possessed noun like *techellek* 'my opportunity' or *temel* 'his/her time', etc., what do we interpret the subject of that purpose clause to be? Illustrate with a clear example, correctly translated into English.

9. Look carefully at the following sentence:

   Tia a bento er a rubak el mo er a sers.

   Identify and classify the dependent clause. What is the understood subject of the dependent clause? Provide a suitable English equivalent.

10. What verb do we always find within a Palauan instrument clause? Provide all the forms of this verb and indicate any unusual features this verb may have.

11. Formulate (and translate into English) a Palauan sentence that asks a question about the instrument that Droteo was using to clean his car.

12. What is the difference, if any, in meaning and structure between the following two sentences?

    a. A ngalek a milenga er a ngikel el oba a taod.

    b. A ngalek a uleba a taod el menga er a ngikel.

13. What are the structural characteristics of Palauan means of transportation clauses? Illustrate with two clear examples, correctly translated into English.

14. Do means of transportation clauses show the feature of interchangeability? Explain, and illustrate with a clear example.

15. What is so special about the forms *obengkek*, *obengkel*, etc. that we find occurring in all Palauan accompaniment clauses?

16. Explain what is going on when we "derive" sentence (a) from sentence (b) below:

    a. Ak ulebengkel a Droteo el mo er a kederang.

    b. Ak mlo er a kederang el obengkel a Droteo.

17. Formulate (and translate into English) a Palauan sentence that asks who the person was that Dorteo went to the party with.

18. Are *specifying clauses* really different from *purpose clauses*, *instrument clauses*, *means of transportation clauses*, and *accompaniment clauses*? Explain, being sure to include a broad definition of *specifying clause*.

19. Analyze the meaning and structure of the specifying clause in each of the sentences below:

    a. A ngalek a rirurt el mo er a skuul.

    b. Te mla ngmai a ilumel el mo er a ocheraol.

20. Write a Palauan sentence that consists of the indicated elements:

    a. an independent clause containing *lmuut* followed by a specifying clause

    b. an independent clause containing *dmak* followed by a specifying clause

    c. an independent clause followed by a specifying clause that contains a number word (e.g., *terung* 'two people')

    d. an independent clause followed by a specifying clause that contains the expression *el di ngak el tang*

e. an independent clause followed by a specifying clause designating a period of time

f. an independent clause followed by a specifying clause designating manner

Translate each of your sentences into idiomatic English.

21. What are the perfective forms of *merekui* 'to finish, consume' and how do they operate within Palauan dependent clauses? In your answer, be sure to touch on the issue of singular vs. plural.

22. How do we indicate in Palauan the idea that someone runs *fast* (or *slowly*), does something *skillfully*, etc.? Give specific examples.

23. Give appropriate examples to show that the state verbs *meduch* 'to know how (to)' and *metitur* 'to not know how (to)' can be followed by either (a) an object noun phrase or (b) a specifying clause. You should provide a total of four examples, each translated correctly into English.

24. Why are the Palauan verbs *blechoel* 'always', *dirrek* 'also', and *ko* 'just' interesting from the English point of view?

25. For both *mo merek* 'to finish, end' and *omuchel* 'to start, begin', provide sentences with the following features:

    a. the verb is used intransitively (in a single independent clause)

    b. the verb is used transitively (in a single independent clause), followed by an object noun phrase

    c. the verb is used in an independent clause, followed by a specifying clause indicating what activity (or state) is finished or started

    You should provide a total of six examples, each correctly translated into English.

26. Give clear examples to show that both *melasem* 'to try' and *mesuub* 'to study, learn' can be followed by either (a) an object noun phrase or (b) a specifying clause. You should give four examples in all, each with a correct English equivalent.

27. How do we express in Palauan the idea that someone helps another person to do something, or convinces another person to do something? Provide original examples using the verbs *olengeseu* and *mengetakl* followed by the appropriate grammatical structures. Then translate your sentences into idiomatic English.

28. What four obligatorily possessed nouns are characteristically followed by specifying clauses? Write a clear example for each, translated correctly into English. How are specifying clauses following these four nouns similar to those following possessed nouns like *temek* and *techellem*? See Question 8 above.

29. There is a Palauan word *menga* (not related to the transitive action verb *menga* 'to eat'!) that is used in sentences like the following:

    a. Ng diak chobo er a chei, e le ke menga el mo smecher.

    b. Ke kmal menga el mo klebokel.

    c. A chomua isei, e ke kmal menga el mo soak el ngalek.

    Based on sentences (a–c) above, analyze the grammatical features of *menga* and assign a meaning to this word. Then, translate (a–c) into sensible English equivalents.

14.10. PALAUAN DEPENDENT CLAUSES: EXERCISES

1. Each of the sentences below contains a dependent clause. Isolate the dependent clause by underlining or circling, and then do the following:

    (1) Indicate what type of dependent clause it is: purpose, instrument, means of transportation, accompaniment, or specifying.

    (2) Identify the element in the independent clause that corresponds to the understoood (non-expressed) subject of the dependent clause.

    (3) Translate the entire sentence into correct, idiomatic English.

    a. Ng mlo er a chei el obengkel a rubak.

    b. A rengalek a dilak el milil er a sers.

    c. Kom milengetmokl er a delmerab el oba a ngarang?

    d. A sensei a millekoi el kmal kekere a ngerel.

    e. Te uleba a smengt el meruul er a blai.

    f. A ongraol a mla mo bederechuis el rokui.

    g. Te mlo er a chelebacheb el ngar er a chert.

    h. A Toki me a Satsko a smecher el terung.

    i. Ng mla er ngii a techellem el omechar a chitabori?

    j. Ak ulderchii a ngalek el mekodir a ius.

k. Ak liluut el meluches er a babier.

l. Ke mla mo merek el mesilek a bail?

m. Ng diak lsebechek el eko er a blim.

n. A Satsko a mle blechoel el meleng a udoud.

2. Each of the sentences below contains an independent clause followed by a dependent clause. For each example, determine if the two clauses are interchangeable. If so, rewrite the sentence with the clauses switched, and translate into correct English.

a. Kom mla mo merek el melasech er a mlai?

b. Aki mla er a skoki el mo er a Huiribing.

c. A rubak a kilisii a kliokl el oba a sebel.

d. Ak mlo er a ikelesia el obengkel a mechas.

e. Te kmal mle meringel el oureor.

f. A Toki a dirrek el mo er a ocheraol.

g. A ngalek a liluut el menguiu er a babier.

15

PROCESSES OF SENTENCE FORMATION IN PALAUAN

MAKING STATEMENTS IN PALAUAN, SENTENCES WITH DOUBLE SUBJECTS

15.1. In various parts of Lesson 2 (see, for example, *Note 2* at the end of 2.3.5) and Lesson 4 (see 4.6. and 4.6.1–3, including *Note 13*), we have already introduced some of the major sentence types of Palauan. We concentrated mostly on the structural differences between two commonly occurring sentence types that Palauans use to express *statements* (or assertions) as opposed to questions. Thus, in 4.6 we examined pairs of sentences like those below (which, for the time being, we translate with a single English equivalent):

(1) a. A Droteo a mla mei. 'Droteo has come.'

b. Ng mla me a Droteo.

(2) a. A ralm a mekelekolt. 'The water is cold.'

b. Ng mekelekolt a ralm.

The (b)-sentences above appear to be more complex in that the sentence subject is expressed *twice*: first, by a *non-emphatic pronoun* (*ng* 'he' or 'it') at the very beginning of the sentence and second, by a full noun (*Droteo* or *ralm* 'water') at the end of the sentence. This **double subject**—i.e., the expression of the subject in two different positions within the sentence—can occur, of course, only when the subject is third person (i.e., refers to someone other than the speaker or person spoken to).

Furthermore, as the following pair of sentences makes clear, the non-emphatic pronoun occurring in sentence-initial position must *agree* with the accompanying full noun in terms of *number* (i.e., *singular* vs. *plural*):

(3) a. A resechelim a mla mei. 'Your friends have come.'

b. Te mla me a resechelim.

While examples (1b) and (2b) show agreement between third person *singular ng* 'he, it' and the *singular* nouns *Droteo* and *ralm*, sentence (3b) shows agreement between third person (human) *plural te* 'they' and the *plural* noun *resechelim* 'your friends' (in which the plural prefix *re-* clearly indicates that the noun is plural).

The *double subject* construction is only found when the sentence subject is third person and the speaker feels it necessary to further clarify the identity of that subject by using a full noun (such as *Droteo*, *ralm*, and *resechelim* in the examples above). Now, observe the following sentences with first and second person subjects, in which the non-emphatic pronoun alone allows us to identify the sentence subject clearly and unambiguously (i.e., *ak* is always the speaker, *ke* is always the person being addressed, and so on):

(4) a. Ak mla mei. 'I have come.'

b. Ke mla mei. 'You (sg.) have come.'

By contrast, sentences containing just a third person pronoun subject (but no full noun in sentence-final position) do not in themselves give us enough information to identify that subject clearly and unambiguously. Thus, a sentence like the following,

(5) Ng mla mei. 'He/she/it has come.'

would only make sense within a conversation if both the speaker and hearer already knew whom (or what) *ng* refers to. In other words, it would be very strange if I started a conversation with you by just saying "Ng mla mei", because most likely you would have no idea what person I am talking about! However, if I started the same conversation with "Ak mla mei" you would have no doubt whatsoever that the person arriving was in fact I, the speaker.

Normally, then, a sentence like (5) will be spoken with a double (or "expanded") subject, as in (1b), in which a full noun (or noun phrase) such as *Droteo* indicates the specific identity of the sentence subject and supplements the (underspecified, possibly ambiguous) third person singular non-emphatic pronoun *ng*. For the sake of convenience, we will describe sentences with double subjects—e.g., (1b), (2b), and (3b)—as follows: the *double subject* consists simultaneously of a third person *non-emphatic pronoun* in *pre-verbal position* (i.e., before the verb) and a matching full noun (phrase) in *post-verbal position* (i.e., after the verb). The pre-verbal pronoun and the post-verbal full noun "expansion" must agree with each other in *number* (i.e., singular vs. plural).

Additional Double Constructions

Note 1: Just as we have *double subjects* in sentences like (1b), (2b), and (3b), we can also have *double objects* with *perfective* verb forms whose *object pronoun suffix* indicates third person (singular or plural). First of all, if a perfective verb form has a first or second person object pronoun suffix, we can immediately pinpoint the identity of the sentence object, as in the examples below:

a. A sensei a chillebedak. 'The teacher hit me.'

b. A sensei a chillebedau. 'The teacher hit you (sg.).'

continued on next page

Note 1 continued

In examples (a–b), we know unambiguously that the person hit is the speaker (*-ak*) or the person being spoken to (*-au*). By contrast, a perfective verb form with a third person object pronoun suffix does not provide us with the specific identity of the sentence object, as in the example below:

c. A sensei a chillebedii. 'The teacher hit him/her/it.'

Just like (5) above, sentence (c) here could only make sense when the speaker and hearer have a particular person (or thing) in mind as object of the act of hitting. For this reason, sentences like (c) are normally used with an additional fully specified noun (phrase) expansion directly following the verb, as in (d) below:

d. A sensei a chillebedii a buik. 'The teacher hit the boy.'

Thus, just as sentences (1b), (2b), and (3b) exhibit a *double subject*—i.e., a non-emphatic pronoun subject followed later in the sentence by a full noun (phrase) expansion—sentence (d) above exhibits a *double object*—namely, an object pronoun suffixed to the perfective verb form followed (directly) by a full noun (phrase) expansion. In addition, double objects show the same kind of agreement that double subjects do: therefore, while the third person *singular* object pronoun suffix *-ii* of (d) agrees with the *singular* noun *buik*, in the examples below we find the third person *plural* object pronoun suffixes *-terir* or ***zero*** agreeing, respectively, with a human *plural* noun (*rebuik* 'boys') or a nonhuman *plural* noun (*bilis* 'dogs'):

e. A sensei a chillebedeterir a rebuik. 'The teacher hit the boys.'

f. A sensei a chillebed a bilis. 'The teacher hit the dogs.'

In exactly the same way, when we derive a *possessed noun* (see 3.1) by adding a first or second person *possessor suffix* to the stem, as in *chimak* 'my hand' or *chimam* 'your (singular) hand' from *chim* 'hand', the suffix itself unambiguously identifies the possessor as the speaker or the person spoken to. However, with a third person suffix—i.e., *chimal* 'his/her/its hand'—we do not have enough information to identify the particular possessor definitively, so that in such cases we must add a full noun (phrase) expansion—e.g., *chimal a Droteo* 'Droteo's hand', *chimal a ngelekek* 'my child's hand', etc. In the resulting *noun phrase of possession* (see 3.4.1), we therefore note a *double possessor*—that is, in *chimal a Droteo*, the possessor is indicated simultaneously by the suffix *-al* of *chimal* and by the directly following full noun (phrase) expansion *Droteo*.

In our discussion of Palauan double subjects we have indicated that one part of the subject (the non-emphatic pronoun) appears in (sentence-initial) *pre-verbal* position, while the other part of the subject (the noun phrase expansion) appears in *post-verbal* position. We used terms like pre-*verbal* and post-*verbal* because we were concentrating

on sentences like (1) and (2), which in fact contain *verbs* (action or state) as their *predicates*. In any simple (one-clause) sentence, the **predicate** is that word or group of words that describes the sentence subject. Thus, in (1) the intransitive verb phrase *mla me(i)* comprises the predicate because it describes the subject (*Droteo*) by saying what he did. Similarly, in (2) the state verb *mekelekolt* comprises the predicate because it describes the subject (*ralm*) by indicating its state, condition, or quality.

Now, in a pair of sentences like the following, where there is no verb, we of course still have a predicate:

(6) a. A Droteo a sensei. 'Droteo is a teacher.'

b. Ng sensei a Droteo.

The sentences of (6) parallel those of (1) and (2) in that they contain a predicate describing the subject, except that in this case the predicate is a *noun (phrase)*—namely, *sensei* 'teacher'—rather than a verb. In other words, in (6a–b) the predicate *sensei* likewise functions to describe the subject (*Droteo*) by indicating his profession.

Examples such as (1), (2), and (6) indicate clearly that the predicate in Palauan can either be a verb (of any type—e.g., action or state) or a noun. Therefore, our original statement that the double subjects found in (1b), (2b), (3b), and now (6b) simultaneously involve pre-*verbal* and post-*verbal* positions must definitely be modified to include the broader idea of pre-*predicate* and post-*predicate* positions. We will now use these more suitable terms in any further discussions below.

Note 2: We have of course seen sentences like (6a–b) in earlier lessons. In fact, in discussing the distribution of Palauan nouns in Lesson Two, we introduced a sentence pattern of the form **Noun #1 + Noun #2** (see 2.3.3.b) and illustrated it with examples like the following:

a. A sechelik a sensei. 'My friend is a teacher.'

b. A sechelik a mle sensei. 'My friend was a teacher.'

Sentences (a–b) were labelled as *equational sentences* because the subject noun (*sechelik*) is equated with (or included in) the category (in this case, a profession) indicated by the predicate (*sensei* 'teacher'). It is interesting to note that when nouns function as predicates, they take on some of the characteristics of *state verbs*—thus, in (b), the auxiliary *mle* (used regularly for state verbs) is also used to indicate *past tense* when the predicate is a noun. Finally, sentences (a–b) of course have corresponding forms with double subjects, as shown below:

c. Ng sensei a sechelik. 'My friend is a teacher.'

d. Ng mle sensei a sechelik. 'My friend was a teacher.'

SUBJECT PREPOSING

15.2. We now need to examine the structural relationship that exists between the members of such sentence pairs as those shown in (1–3) and (6) above. Let us start our discussion by repeating one of these pairs:

(1) a. A Droteo a mla mei. 'Droteo has come.'

b. Ng mla me a Droteo.

As our discussion unfolds, we will see that many Palauan sentence types can be easily and straightforwardly explained if we assume *that a sentence like (1b), with double subject, is* ***basic*** *and that (1a), with only a single full noun (phrase) as subject, is* ***derived*** *from it.* In deriving (1a) from (1b), we must carry out the following steps:

a. *Prepose* (i.e., move forward) the full noun phrase expansion *Droteo* (which is the second part of the double subject) to (sentence-initial) *pre-predicate* position.

b. Use this preposed subject to *replace* the (non-emphatic) pronoun *ng* (which was the first part of the original double subject).

While the basic sentence (1b), with double subject, is typical of Palauan (and other languages related to Palauan), the derived sentence (1a), with a single pre-predicate subject, corresponds closely to English and other Western languages (and even to Japanese).

Note that Step (a) above clearly indicates that the process of preposing applies to the *full* noun phrase expansion. The noun phrase expansion in (1b) and other examples given so far happens to be a single noun (e.g., *Droteo*), but what if it turns out to be a more complex (multi-word) structure—i.e., a *noun* ***phrase***? In such cases, as expected, the noun phrase will be preposed *in its entirety* to pre-predicate position, where it replaces the original non-emphatic pronoun. Observe the examples below:

(7) a. A rechad er a Siabal a mla mei.

b. Te mla me a rechad er a Siabal. 'The Japanese (people) have come.'

(8) a. A tekoi er a Ruk a kmal meringel.

b. Ng kmal meringel a tekoi er a Ruk. 'The Trukese language is very difficult.'

In each of the (a)-sentences above, you should have no trouble recognizing that what has been preposed is an *entire* noun phrase (*rechad er a Siabal* and *tekoi er a Ruk*). In fact, both of these happen to be *noun phrases of possession* in which the nonpossessed form of an optionally possessible noun is followed by a possessor phrase indicating *characterization* (see 3.7.1). In addition, the replaced pronoun *te* of (7) is (human) plural, while the replaced pronoun *ng* of (8) is singular (or perhaps nonhuman plural—is *tekoi* 'language' or 'words'?).

Another type of noun phrase is a *compound* noun phrase, in which two (or more) individual noun phrases are joined by the *connecting word me* 'and'. Such compound noun phrases can of course occur as sentence subjects, and therefore they can also be preposed in their entirety. Observe the sentence pairs below:

(9) a. A Droteo me a Toki a mle kautoketok.

b. Te mle kautoketok a Droteo me a Toki. 'Droteo and Toki were arguing.'

You should be able to see clearly how the process of preposing allows us to derive (9a) from (9b) by moving the entire post-predicate subject *Droteo me a Toki*. Since this compound noun phrase is obviously plural, the first part of the double subject in (9b) must be the third person (human) plural pronoun *te*. Do you remember what type of verb *kautoketok* is, and what special characteristics it has?

Preposing of the Possessor

15.2.1. In 15.2 above we have established that the process of preposing applies to the entire sentence subject—that is, to a *noun phrase* structure, regardless of whether it is composed of a single noun like *Droteo* or a more complex phrase like *tekoi er a Siabal* 'Japanese language'. We will now observe another very interesting feature of preposing in Palauan—namely, that it can also be selectively applied to some particular *part* of the sentence subject. The first major case in which this occurs (already referred to in *Note 13* of 4.6.3) involves sentence subjects that consist of a *noun phrase of possession*. Note the three sentences below:

(10) a. Ng meringel a chimal a ngelekek.

b. A chimal a ngelekek a meringel.

c. A ngelekek a meringel a chimal. 'My child's hand hurts.'

The basic sentence (10a) contains a double subject whose first element is the non-emphatic pronoun *ng* and whose second element is the expansion *chimal a ngelekek*. This expansion is a *noun phrase of possession* that consists of the third person singular possessed noun *chimal* (note the possessor suffix *-al*) followed itself by an expansion *ngelekek* 'my child'. The word *ngelekek* indicates, of course, who the specific possessor is (see our discussion in the last paragraph of *Note 1* above). As expected, sentence (10b) is derived from (10a) merely by preposing the *entire* noun phrase expansion *chimal a ngelekek* to (sentence-initial) pre-predicate position, where it replaces the original pronoun *ng*.

How, then, do we account for sentence (10c), which is actually a very common sentence type in Palauan? If we compare (10c) with the basic sentence (10a), we can quickly conclude that (10c) has been derived from (10a) simply by preposing the specific

possessor *ngelekek* rather than the entire noun phrase expansion *chimal a ngelekek*. In other words, when the noun phrase expansion representing the second part of a double subject is a *noun phrase of possession*, we now have two options: (1) prepose the *entire noun phrase expansion* and replace the original pronoun subject (just as in Steps a–b of 15.2 above), or (2) prepose *only the specific possessor* (leaving the remainder of the noun phrase expansion in its original post-predicate position) and replace the original pronoun subject.

Here are some more groups of sentences similar to (10a–c):

(11) a. Ng telemall a ochil a mlik.
b. A ochil a mlik a telemall.
c. A mlik a telemall a ochil. 'The wheel of my car is broken.'

(12) a. Ng lluich me a etiu a rekil a Toki.
b. A rekil a Toki a lluich me a etiu.
c. A Toki a lluich me a etiu a rekil. 'Toki is twenty-nine years old.'

(13) a. Ng milseseb a blil a Toki.
b. A blil a Toki a milseseb.
c. A Toki a milseseb a blil. 'Toki's house burned down.'

In the groups of sentences above, you should be able to identify the noun phrase of possession that functions as the second part (i.e., the expansion) of the double subject in all the basic (a)-sentences. Then, you should have no trouble seeing how the entire post-predicate subject is preposed in the (b)-sentences, while only part of the subject (i.e., the specific possessor alone) gets preposed in the (c)-sentences. In each of the sentence groups (11–13 above), the predicate comes from a different part-of-speech category—can you isolate the predicate phrase in each case and identify what part of speech it is?

In all of the noun phrases of possession given above, the first noun is optionally possessible and therefore readily suffixed with a possessor pronoun (e.g., *chim—chimal*, *oach—ochil*, *rak—rekil*, etc.). What happens, though, if the first noun within a noun phrase of possession is of the *unpossessible* type? As noted in 3.7.1, to create a noun phrase of possession with such unpossessible nouns, we must add a *possessor phrase* (a type of relational phrase) introduced by *er*. Thus, we get expressions such as *sensei er kid* 'our (incl.) teacher', *sidosia er a Siabal* 'Japanese car', *rrat er a Droteo* 'Droteo's bicycle', etc. If a noun phrase of possession of the form **Noun #1** (unpossessible) **+ er + Noun #2** indicates true ownership or possession, as in the case of *rrat er a Droteo* 'Droteo's bicycle', it can occur in a set of sentences similar to those of (11–13) above. Let us now observe the group below:

(14) a. Ng telemall a rrat er a Droteo.

b. A rrat er a Droteo a telemall.

c. A Droteo a telemall a rrat er ngii. 'Droteo's bicycle is broken.'

In the group above, the basic sentence is, of course, (14a), with the double subject *ng...rrat er a Droteo*. To derive (14b) from (14a), the entire post-predicate subject noun phrase *rrat er a Droteo* is preposed (replacing sentence-initial *ng*). By contrast, (14c) is derived from (14a) by preposing the possessor alone (i.e., *Droteo*), but in this case some element must be left behind following *er* in the position vacated (or emptied) by the noun *Droteo*. This element, in the form of a (third person singular) *emphatic pronoun ngii*, is called a *pronoun trace* because it is a marker or indicator, in abbreviated pronoun form, of the noun that once appeared in that particular grammatical position. Needless to say, if the original possessor is (human) plural, then the pronoun trace will be the third person (human) plural emphatic pronoun *tir*, as (15c) of the following group illustrates:

(15) a. Ng kmal klou a sidosia er a resechelik.

b. A sidosia er a resechelik a kmal klou.

c. A resechelik a kmal klou a sidosia er tir. 'My friends' car is very big.'

We will have another occasion to observe a pronoun trace in the section immediately below.

Preposing from a Compound Subject

15.2.2. We presented examples like (9a–b) above to illustrate the point that the entire post-predicate sentence subject, regardless of its internal structure, is affected by the process of preposing. Thus, we derive (9a) from (9b) by preposing the entire post-predicate *compound subject Droteo me a Toki* 'Droteo and Toki', which is a type of *plural* subject required by the reciprocal verb *kautoketok* 'to argue with each other' (see 10.1).

Below we present some further sentence pairs similar to (9a–b); in each case, the (a)-sentence can be derived from the (b)-sentence by preposing the original post-predicate compound subject, which then replaces the sentence-initial non-emphatic pronoun:

(16) a. A tekoi er a Ruk me a tekoi er Belau a kakerous.

b. Ng kakerous a tekoi er a Ruk me a tekoi er Belau. 'Trukese and Palauan are different.'

(17) a. A rechad er a Merikel me a rechad er a Siabal a mle kaucheraro.

b. Te mle kaucheraro a rechad er a Merikel me a rechad er a Siabal. 'The Americans and the Japanese used to be enemies.'

You should have no trouble identifying the entire compound subjects that are preposed in the sentence pairs above. Can you also explain why in (16b) the first element of the double subject is the pronoun *ng*, while in (17b) the first part of the double subject is *te*?

The sentences of (9b), (16b), and (17b) are very interesting because they not only allow us to prepose the entire compound subject, as shown by each corresponding (a)-sentence, but they also give us the option of preposing only the first element (i.e., the first noun phrase) of that compound subject. Thus, from (9b), repeated here for convenience, we can also derive the new sentence (9c):

(9) b. Te mle kautoketok a Droteo me a Toki. 'Droteo and Toki were arguing.'

c. A Droteo a mle kautoketok ngii me a Toki. 'Droteo was arguing with Toki.'

In deriving (9c) from (9b), the first element *Droteo* of the compound noun phrase *Droteo me a Toki* has been preposed to pre-predicate position, where it replaces the original sentence-initial pronoun *te*. In addition, the position vacated by *Droteo* in the original compound noun phrase *Droteo me a Toki* is now occupied by the third person singular emphatic pronoun *ngii*. This emphatic pronoun, just like the *ngii* or *tir* observed after *er* in (14c) and (15c) of 15.2.1 above, is a *pronoun trace* that remains behind to mark the grammatical position (i.e., that of first member of a compound noun phrase) originally occupied by the preposed element *Droteo*.

In exactly the same way, from (16b) and (17b) above, we can derive the following sentences, in which only the first element of the post-predicate compound subject noun phrase has been preposed:

(16) c. A tekoi er a Ruk a kakerous ngii me a tekoi er Belau. 'Trukese is different from Palauan.'

(17) c. A rechad er a Merikel a mle kaucheraro tir me a rechad er a Siabal. 'The Americans used to be enemies of the Japanese.'

Can you explain why the pronoun trace in (16c) is *ngii*, while in (17c) it is *tir*?

Note 3: As all the examples given so far will confirm, Palauan sentences with double subjects (i.e., a non-emphatic pronoun in pre-predicate position accompanied by a full noun phrase expansion in post-predicate position) almost always involve the third person pronouns *ng* and *te*. One very interesting exception involves a sentence like the following, in which the first element of the double subject is the first person plural *exclusive* pronoun *aki* 'we (not including you)' and the second element is a compound noun phrase which itself includes a pronoun referring to the speaker:

a. Aki kausechele ngak me a Satsko. 'We (excl.)—Satsko and I—are friends.'

Sentence (a) can be transformed by preposing the entire compound noun phrase *ngak me a Satsko* to pre-predicate position, where it replaces the original pronoun *aki*:

b. Ngak me a Satsko a kausechelei. 'Satsko and I are friends.'

In such a case, however, preposing only the first element *ngak* of the compound subject is not permitted—i.e., we don't have any grammatical Palauan sentence like "Ak kausechele ngak me a Satsko".

THE EFFECT OF PREPOSING ON MEANING: NEW VS. OLD INFORMATION; SENTENCE TOPIC

15.3. Now that we have looked at many examples involving preposing, whether of the entire post-predicate subject noun phrase or just some part of it, we must certainly ask how sentences with preposed elements differ in meaning from those with double subjects. To begin our discussion, we shall go back to our earliest examples, repeated here for convenience:

(1) a. A Droteo a mla mei. 'Droteo has come.'

b. Ng mla me a Droteo.

Although some Palauan speakers feel that the difference between (1a) and (1b) is purely structural, with no distinction in meaning or usage, other speakers indicate that the circumstances for using (1a) vs. (1b) differ in a very important way. In their opinion, a sentence like (1b) will be used when the second element of the double subject (in this example, the noun phrase expansion *Droteo*) represents a piece of **new information** being introduced into the conversation for the first time. In other words, even if both participants in a conversation know who Droteo is, a sentence like (1b) implies that this is the first time Droteo is being mentioned in the current conversation.

By contrast, a sentence like (1a) can only be used correctly if Droteo has already been talked about in the current conversation—in other words, the preposed pre-predicate noun phrase *Droteo* in (1a) represents a piece of **old information**, something that has

already been mentioned or introduced into the conversation by one of the participants. For this reason, many linguists would call the preposed noun phrase *Droteo* of (1a) a **topic**—namely, an item already introduced into the conversation (and already in the minds of the speakers) about which some additional comment is being made.

Because preposing in Palauan depends on the situational factors described above, it is very difficult to provide appropriate English equivalents for (1a) vs. (1b). Therefore, the translations below will necessarily be awkward and full of implied information (indicated within parentheses):

(1)	a. A Droteo a mla mei.	'Droteo (whom we've already been talking about)—he's come.'
	b. Ng mla me a Droteo.	'Droteo (whom I bring up for the first time) has come.'

To take an additional example, let us look at another earlier pair of sentences, now provided with detailed English equivalents:

(7)	a. A rechad er a Siabal a mla mei.	'The Japanese (whom we've already been talking about)—they've come.'
	b. Te mla me a rechad er a Siabal.	'(Oh, look!) The/some Japanese have come.'

As expected, (7b) would be used when the subject *rechad er a Siabal* 'Japanese (people)' is being mentioned for the first time, perhaps because (unexpectedly) some Japanese have just turned up on the scene. Thus, in (7b) post-predicate *rechad er a Siabal* represents a piece of *new information* within a particular conversational situation. By contrast, (7a) would be used appropriately to announce the arrival of a particular group of Japanese who have already been under discussion. In other words, preposed *rechad er a Siabal* in (7a) represents an already established *topic*, a piece of *old information*.

For speakers who regularly make the indicated distinction between (1a) vs. (1b) or (7a) vs. (7b) above, preposing also serves to denote an established topic (i.e., old information) even when only part of the original post-predicate subject has been preposed. Thus, a sentence like (9c), with the first member of a compound subject preposed, and a sentence like (10c), with the possessor preposed, would have the English equivalents indicated below:

(9)	c. A Droteo a mle kautoketok ngii me a Toki.	'Droteo (whom we've already been talkinging about)—he used to argue with Toki.'
(10)	c. A ngelekek a meringel a chimal.	'My child (whom we've already been talking about)—his hand hurts.'

The purpose of the awkward English equivalents for (9c) and (10c) is to show that the preposed elements of the Palauan sentences are established topics (i.e., old information) about which the speaker is making a further comment (which is in fact the new information of each sentence). Thus, the real conversational intent of (9c), for example, is to express the following: "Now that we've already been talking about Droteo in this conversation, let me mention some new information about him—namely, that he used to argue with Toki."

Note 4: For many Palauan speakers who use sentence pairs like (1a–b) and (7a–b) interchangeably, with no difference in meaning or function, there seems to be a tendency nowadays to prefer sentences of the (a)-type—i.e., with the sentence subject (or part of it) in preposed pre-predicate position. It has been suggested that this preference might be due to the influence of English, which almost all Palauans now learn in school and speak as a second language. This is because in English the most common type of statement (or assertion) indeed places the subject noun phrase in sentence-initial pre-predicate position—e.g., *John* went to the market, *Mary's children* were playing in the yard, and so on.

Another important influence determining the preference for sentences with preposed subject noun phrases comes from a more general tendency, found even among those speakers who clearly distinguish between (1a) vs. (1b) or (7a) vs. (7b), to put the subject in initial position if the predicate is followed by a long sequence of other phrases (e.g., the direct object and/or various relational phrases). Thus, the sentences below, with preposed subjects, are natural and acceptable:

a. A rengelekek a mlo smecher er a rektir a rechad er a Dois. 'My children came down with German measles.'

b. A sensei a milluches a babier el mo er a Siabal er a kesus. 'The teacher was writing letters to Japan last night.'

By contrast, the original (basic) sentences with double subjects that correspond to (a) and (b) above would be so awkward as to be almost ungrammatical:

c. ?Te mlo smecher er a rektir a rechad er a Dois a rengelekek.

d. ?Ng milluches a babier el mo er a Siabal er a kesus a sensei.

RESTRICTIONS ON PREPOSING OF THE ENTIRE SUBJECT

15.4. While preposing is obviously a widely used process in Palauan that modifies the structure of certain sentences (and for some speakers changes the meaning as well), there are nevertheless some interesting cases in which preposing of the *entire* post-predicate subject noun phrase seems to be prevented. Thus, we noted in 4.6.1 that there are certain types of Palauan sentences that almost always have double subjects with an expanded noun phrase in post-predicate position. At that time we referred to these cases as "sentences with obligatory post-verbal subjects", but in terms of our current analysis, we are simply talking about basic sentences with double subjects in which preposing of the second element (the full noun phrase expansion) is blocked or disallowed.

Affirmative Expressions of Existence

15.4.1. One major sentence type in which preposing of the entire post-predicate subject is prohibited involves sentences with affirmative or negative *expressions of existence* (see 4.6.2.b). As noted earlier, an *affirmative* expression of existence makes a statement about the existence (presence) of someone or something in a particular place and/or at a particular time. Affirmative expressions of existence have the structure *existential verb ngar + er ngii*, where *er ngii* seems to be a locational phrase ("in it"), almost empty in meaning but specialized for usage within this fixed expression.

Affirmative expressions of existence can occur in various tenses—e.g., *ngar er ngii* 'is, are' (present), *mla er ngii* 'was, were' or 'has/have been' (past or recent past), *mo er ngii* 'will be' (future), and even *mochu er ngii* 'is/are about to be' (predictive—see 12.3). In all of the examples below, we have an affirmative expression of existence in a sentence with a *double subject*, with the post-predicate noun phrase expansion italicized for convenience:

(18) a. Ng ngar er ngii a *klok* er a chelsel a skidas. 'There's a watch inside the drawer.'

b. Ng mla er ngii a *desiu* er a elii. 'There was an earthquake yesterday.'

c. Ng mo er ngii a *ocheraol* er a blil a Satsko. 'There will be a money-raising party at Satsko's house.'

d. Ng mochu er ngii a *chull*. 'It's about to rain.'

As we have implied above, preposing the italicized post-predicate subjects of (18a–d) leads to difficulties because the resulting sentences are not grammatical:

(19) a. ? A klok a ngar er ngii er a chelsel a skidas.

b. ? A desiu a mla er ngii er a elii.

c. ? A ocheraol a mo er ngii er a blil a Satsko.

d. ? A chull a mochu er ngii.

How can we explain why preposing of the post-predicate subject seems to be prevented in the examples of (19) above? We can perhaps see the reason if we understand that sentences containing any form of the affirmative expression of existence *ngar er ngii* have the sole purpose of introducing *new information*. In other words, by using *ngar er ngii* 'there is/are', etc., the speaker is telling the hearer something like "I introduce to you, for the first time in this conversation, the existence of a particular person or thing" or "Look at who or what is here!"

As we have seen in 15.3, a sentence with a double subject whose second part is a full noun phrase appearing in post-predicate position is precisely the type of sentence appropriate for introducing new information, and therefore it is no surprise that this is the only structure compatible with the affirmative expression of existence *ngar er ngii*. Since *ngar er ngii* always implies the introduction of new information into a conversation, preposing the subject—which now would imply *old*, previously mentioned information—would lead to a hopeless contradiction. In other words, how could we use *ngar er ngii*, whose subject must always indicate *new* information, with a preposed noun phrase structure that inevitably implies *old* information? For this reason, then, sentences like (19a–d) above seem to be prevented in Palauan.

Note 5: Sentence (19a) of course is different from the following, which is completely acceptable:

A klok a ngar er a chelsel a skidas. 'The watch is in the drawer.'

In this sentence we are not introducing the existence of "watch" into the conversation for the first time. Rather, it is clear that the item in question has already been mentioned (note the use of "the" in English), and this sentence might therefore be a typical answer to a question like *Ng ngar er ker a klok*? 'Where's the watch?' Note, further, that in the sentence above the predicate is just the state verb of existence *ngar* itself, not the affirmative expression of existence *ngar er ngii*.

Negative Expressions of Existence

15.4.2. A *negative* expression of existence denies the existence (presence) of someone or something in a particular place and/or at a particular time. Negative expressions of existence always contain the *negative verb diak* 'not existing, not present' (past tense: *dimlak* 'did

not exist') and are followed by a noun phrase indicating what person or thing does not exist. The most basic sentences with negative expressions of existence are ones with a *double subject*. A few examples are given below (with the post-predicate subject italicized for convenience):

(20) a. Ng diak a *udoud* er a chelsel a kahol. 'There's no money inside the box.'

b. Ng dimlak a *klou el taifun* er tia el mlo merek el rak. 'There weren't any big typhoons last year.'

c. Ng diak a *chad er a Merikel* er sei. 'There aren't any Americans there.'

In each example above, the second part of the double subject (i.e., the italicized noun phrase expansion *udoud*, *klou el taifun*, or *chad er a Merikel*) introduces new information into the conversation, even though the existence of that particular person or thing is being denied. This introduction of new information or ideas ("money", "big typhoons", "Americans") is probably the reason why preposing of the entire post-predicate subject is prevented with negative expressions of existence just as it was with the affirmative ones of (19a–d). In other words, the following sentences are not grammatical in Palauan:

(21) a. ? A udoud a diak er a chelsel a kahol.

b. ? A klou el taifun a dimlak er tia el mlo merek el rak.

c. ? A chad er a Merikel a diak er sei.

The ungrammaticality of (21a–c) seems to be due to our now-familiar contradiction: because *diak*, like *ngar er ngii*, always introduces *new* information (which must occur in post-predicate position), preposing an expanded noun phrase subject to pre-predicate position is unacceptable because that position is reserved for expressing *old* information.

Note 6: While preposing of the entire post-predicate subject is prevented with negative expressions of existence containing *diak* or *dimlak*, as indicated in (21a–c) above, no such restriction occurs with the expression *mo diak* (past tense: *mlo diak*) 'to disappear, run out, stop, become non-existent'. Therefore, in the pairs below, both the basic sentence, with double subject, and the derived sentence, with a preposed noun phrase expansion replacing the original pre-predicate pronoun, are perfectly grammatical:

(a) 1. Ng mla mo diak a ududek.

2. A ududek a mla mo diak. 'My money has run out.'

(b) 1. Ng mla mo diak a chull.

2. A chull a mla mo diak. 'The rain has stopped.'

continued on next page

Note 6 continued

(c) 1. Ng mlo diak a urerel a rubak.

2. A urerel a rubak a mlo diak. 'The old man lost his job.'

The acceptability of preposing with *mo diak* is probably due to the fact that this expression is not really a negative expression of existence that asserts the non-existence of something, but rather a description of a kind of action—more specifically, a *change of state* with the auxiliary verb *mo* (see 5.5.4).

Affirmative and Negative Expressions of Existence: Preposing of the Possessor

15.4.3. In 15.4.1–2 above we have just seen that preposing of the entire post-predicate subject cannot occur if the predicate itself consists of an expression of existence, whether affirmative (with *ngar er ngii*) or negative (with *diak*). It is therefore interesting and surprising to find that such sentences nevertheless allow preposing of the *possessor*, if there is one within the sentence subject. Thus, to take two simple examples, we note that (22a–b) below can be transformed into the acceptable sentences (23a–b) by preposing the possessor alone:

(22) a. Ng mla er ngii a ududel a Toki. 'Toki had money.'

b. Ng dimlak a temel a Droteo el mo er a party. 'Droteo didn't have any time to go to the party.'

(23) a. A Toki a mla er ngii a ududel. 'Toki (whom we've already been talking about)—she had money.'

b. A Droteo a dimlak a temel el mo er a party. 'Droteo (whom we've already been talking about)—he didn't have any time to go to the party.'

Needless to say, if we try to transform (22a–b) by preposing the *entire* post-predicate subject, the result is ungrammatical:

(24) a. ? A ududel a Toki a mla er ngii.

b. ? A temel a Droteo el mo er a party a dimlak.

Preposing of the possessor alone seems to be acceptable in the examples above because the specific person designated by such nouns as *Toki* and *Droteo* could easily be thought of as old information (i.e., already introduced into the conversation by one of the speakers). When serving to introduce old information in pre-predicate position, the

preposed possessor becomes a kind of topic, which we have indicated by the parenthesized English notation "whom we've already been talking about". Since we will want to include the idea of topic in the English equivalents for many sentences to be examined below, let us now establish the abbreviation [**topic**] to stand for the longer phrase "whom/which we've already been talking about" within our English translations.

Note 7: In *Note 6* above, we presented sentences with *mo diak* 'to disappear, run out, etc,' such as the following:

a. Ng mlo diak a urerel a rubak. 'The old man lost his job.'

Our main point was that since *mo diak* is no longer a negative expression of existence, there is nothing preventing us from preposing the entire post-predicate subject—i.e.,

b. A urerel a rubak a mlo diak.

In this type of example, it is of course also possible to prepose the possessor alone, resulting in the grammatical sentence below:

c. A rubak a mlo diak a urerel. 'The old man [**topic**]—he lost his job.'

Preposing in Sentences Containing The Possessed Forms of *reng*

15.4.4. In 4.6.2.a we took a first look at *idiomatic expressions* (or, simply, *idioms*) containing a possessed form of the abstract noun *reng* 'heart, spirit'—e.g., *suebek a rengul* 'worried', *kesib a rengul* 'angry', and so on. As the *New Palauan-English Dictionary* indicates (see pgs. 289–91), Palauan has an amazing number and variety of such expressions with *reng*. The great majority of these can be classified as *idiomatic* because the expression as a whole has a specialized meaning that can not be directly determined or inferred just by putting together the meanings of its individual parts.

Thus, while *suebek a rengul* as a whole means 'worried', *suebek* itself is an intransitive action verb meaning 'to fly'. The literal (word-for-word) equivalent of *suebek a rengul* is therefore "one's spirit is flying", and the idea of (a bird) flying was probably associated with the human emotion of worry at a very early stage of Palauan culture. Because you have learned every aspect of the Palauan language, including its idiomatic expressions, since childhood, the connection between *suebek* 'to fly' and *suebek a rengul* 'worried' seems very natural to you, but many foreigners learning Palauan would have difficulty in predicting the meaning of *suebek a rengul* and most other idiomatic expressions.

Who, for example, would be able to guess that from *kesib* 'sweaty', we can derive the expression *kesib a rengul*, which specifically means 'angry'? All languages, of course, have a good quantity of idiomatic expressions, which always take a special effort for outsiders to learn and remember. In English, for example, just from the basic verb *give*, we can derive other verbs that are idioms with specialized, unpredictable meanings—e.g., *give in* (=yield, agree), *give up* (=surrender), *give out* (=weaken, diminish, become useless; distribute), *give over* (=transfer, hand over), and so on.

The great majority of idiomatic expressions with *reng* 'heart, spirit' contain *intransitive* verbs (either state verbs like *kesib* 'sweaty' or intransitive action verbs like *suebek* 'to fly'). These expressions are usually used to indicate the emotional and physical states, feelings, personality traits, and so on, that human beings (and, occasionally, animals) can have. In such expressions, it is the possessor suffix added to *reng*—i.e., *reng-UK*, *reng-UM*, *reng-UL*, *reng-UD*, *reng-MAM*, *reng-MIU*, and *reng-RIR*—that specifies the person whose emotional state, etc., is being described. Here are a few more sample sentences:

(25) a.	Ng ungil a renguk.	'I'm happy.'
b.	Ng kmal klou a rengrir a resensei.	'The teachers are very patient.'
c.	Ngara uchul me ng di smecher a rengmiu?	'Why are you (pl.) homesick?'

In the examples above, we can see the connection between the two meanings of *ungil* 'good'—'happy', *klou* 'large'—'patient', and *smecher* 'sick'—'homesick' once we have learned the particular idioms, but that is just the point: without learning or being told specifically what each idiom means, we have no consistent strategy of predicting exactly how the meaning will change when the particular intransitive (or state) verb is associated with the abstract noun *reng* 'heart, spirit'.

Before we discuss the grammatical structure of sentences containing idioms with *reng*, we will list some of the most common expressions below. The translation given in the right-hand column is the meaning that the intransitive (or state) verb has when it occurs independently (i.e., without *reng*):

(26)	ngmasech a rengul	'get angry'	'rise'
	meched a rengul	'thirsty'	'shallow'
	mekngit a rengul	'be in a bad/sad mood'	'bad'
	beot a rengul	'easygoing, nonchalant'	'easy'
	mesisiich a rengul	'hardworking, well-motivated	'strong'
	beralm a rengul	'lazy, unmotivated'	'watery'
	mechitechut a rengul	'easily discouraged'	'weak'

kekedeb a rengul	'short-tempered'	'short'
kekere a rengul	'uncomfortable'	'small'
mesaul a rengul	'not feel like'	'tired'
songerenger a rengul	'have strong desire for'	'hungry'
diak a rengul	'inconsiderate, impolite'	'non-existent'
moalech a rengul	'disappointed'	'withered'
ultebechel a rengul	'honest, mature and responsible'	'held steady'
doaoch a rengul	'prone to changing one's mind'	'indecisive'

For sample sentences containing the last three idioms of (26), see (38a–c) in 4.6.2.a.

One major characteristic of idioms with *reng* is that they always occur in sentences with *double subjects*. As the examples of (25) indicate, the first part of the double subject is the pre-predicate non-emphatic pronoun *ng*, and the second part is a post-predicate noun phrase (expansion) consisting of a possessed form of *reng*. Since the post-predicate subject in such sentences is a form of *reng*, an abstract noun (nonhuman, of course), the matching pre-predicate pronoun must always be *ng* (nonhuman, singular or plural) rather than *te*.

Another major feature of idioms with *reng* corresponds precisely to what we have seen for the affirmative and negative expressions of existence studied in 15.4.1.3—namely, while preposing of the entire post-predicate subject is prevented, preposing of a possessor alone is nevertheless acceptable. In other words, if we try to change (25a–b) by preposing the original post-predicate subjects, the resulting sentences are not grammatical:

(27) a. ? A renguk a ungil.

b. ? A rengrir a resensei a kmal klou.

However, if the post-predicate noun phrase expansion contains a specific possessor, as in (25b), then that possessor can be preposed naturally to give the following sentence:

(28) A resensei a kmal klou a rengrir. 'The teachers [**topic**]—they're very patient.'

In exactly the same way, the (a)-sentences below can be changed into the corresponding (b)-sentences by preposing the possessor:

(29) a. Ng suebek a rengul a Droteo. 'Droteo is worried.'

b. A Droteo a suebek a rengul. 'Droteo [**topic**]—he's worried.'

(30) a. Ng meched a rengrir a resechelik. 'My friends are thirsty.'

b. A resechelik a meched a rengrir. 'My friends [**topic**]—they're thirsty.'

Just as we did for the expressions of existence studied in 15.4.1–3, we want to ask why preposing of an entire noun phrase subject is prohibited with *reng*, while preposing of a possessor alone is not. Although perhaps oversimplified, our answer here will be quite similar. Since sentences containing idioms with *reng* normally introduce *new* information about an emotion, mental state, etc., that someone has come to exhibit, it is appropriate for the possessed form of *reng* to be in post-predicate position, which is reserved for expressing new information. Preposing of *renguk*, *rengul*, etc., to pre-predicate position, which is reserved for *old* (already mentioned) information, would result in a kind of contradiction and is therefore prohibited.

Preposing of the possessor alone, however, is allowed because it is entirely possible that the person about whom some emotion or personality trait is asserted has already been mentioned in the conversation and can therefore be used as old information (a topic) in pre-predicate position. The English equivalents for (28), (29b), and (30b), which contain our special notation [**topic**] as an abbreviation for "whom/which we've already been talking about", are designed to reflect what seems to be a very common strategy in Palauan conversation—namely, to establish a particular person as a topic and place the noun phrase denoting that person in pre-predicate position (by the process of preposing).

Another possible explanation for the rule against preposing *renguk*, *rengul*, etc., may have to do with the nature of idiomatic expressions, which tend to become fixed, invariable units whose structure cannot be changed, broken up, or "violated". In other words, it is simply a basic feature of expressions like *suebek a rengul*, *mekngit a rengul*, etc., that the word order must always be *intransitive (or state) verb + possessed form of* ***reng***. In such a case, preposing of the possessed form of *reng* to pre-predicate position would violate this basic order and is therefore prevented. Preposing of the possessor alone, however, still leaves the required sequence *intransitive (or state) verb + possessed form of* ***reng*** untouched, so that the resulting sentence—e.g., (28), (29b), and (30b)—is still grammatical.

EQUATIONAL SENTENCES AND PREPOSING

15.5. In *Note* 2 of 15.1 above we implied that those types of sentences described as *equational sentences* in 2.3.3.b are related to sentences with double subjects. To repeat an example given there, any equational sentence of the form **Noun #1 + Noun #2** (with *a* introducing each noun—or, more properly, noun phrase) always has a corresponding sentence with a double subject:

(31) a. A Droteo a sensei. 'Droteo [**topic**]—he's a teacher.'

b. Ng sensei a Droteo. 'Droteo's a teacher.'

Now that we have become very familiar with the process of preposing, we can easily see that the equational sentence (31a) is derived from (31b) by that very process. In other words, we have the basic sentence (31b) in which the predicate is *sensei* 'teacher' and the double subject is expressed by pre-predicate *ng* and the post-predicate expansion *Droteo*. To derive (31a), we simply *prepose* the post-predicate subject *Droteo* to pre-predicate position, where it replaces the original pronoun *ng*. For those speakers of Palauan who differentiate in meaning between the two sentences (see our discussion in 15.3 above), the English equivalents are designed to reflect the fact that *Droteo* represents new information in (31b) but an established topic (old information) in (31a).

A parallel pair of sentences with a plural subject is given below:

(32) a. A resechelik a chad er a Siabal. 'My friends [**topic**]—they're Japanese.'

b. Te chad er a Siabal a resechelik. 'My friends are Japanese.'

Because the noun phrase expansion *resechelik* in the basic sentence (32b) is (human) plural, the associated pre-predicate non-emphatic pronoun must of course agree—i.e., it must be (human) plural *te*.

DOUBLE SUBJECTS AND PREPOSING IN PALAUAN QUESTIONS

15.6. Although we will examine the entire topic of Palauan question formation in Lesson 18, in this section we will take a quick look at how the concepts of *double subject* and *preposing* apply to the structure of certain types of question sentences. In fact, as indicated in 4.6.3, any Palauan sentence with a double subject can be turned into a *yes-no question* simply by adding a *sharp rise in intonation* at the end. As opposed to questions that demand specific pieces of information (e.g., "*What* did you buy?", "*Where* did you go?", etc.), yes-no questions merely request a "yes" or "no" answer (e.g., "Did you eat the fish?", "Are you a teacher?", etc.). In other words, typical yes-no questions ask things like "Is such and such the case?" or "Did such and such happen?", and so on, whereas questions demanding specific pieces of information always contain *question words* such as *techang* 'who?', *ngarang* 'what?', *oingarang* 'when?', *ngara uchul me...* 'why?', etc.

All of the sentences below are identical in structure to various sentences with *double subjects* presented earlier in this lesson. Simply by adding the rising intonation at the end (indicated in Palauan punctuation with a question mark), we can change them into *yes-no questions*:

(33) a. Ng mla me a Droteo? 'Has Droteo come?'

b. Ng mekelekolt a ralm? 'Is the water cold?'

c. Te mla me a resechelim?	'Have your friends come?'
d. Ng sensei a Droteo?	'Is Droteo a teacher?'
e. Te mle kautoketok a Droteo me a Toki?	'Were Droteo and Toki arguing?'
f. Ng meringel a chimal a ngelekek?	'Does my child's hand hurt?'
g. Ng mla er ngii a desiu er a elii?	'Was there an earthquake yesterday?'
h. Ng diak a udoud er a chelsel a kahol?	'Isn't there any money inside the box?'
i. Ng mla er ngii a ududel a Toki?	'Did Toki have money?'
j. Ng suebek a rengúl a Droteo?	'Is Droteo worried?'

Pronounce all of the yes-no questions of (33) carefully, making sure that you add the characteristic rise in intonation at the end. Then, select a few examples and pronounce them as statements rather than questions. When you intend them to be statements, you should easily recognize the difference in pronunciation—that is, the intonation *lowers* gradually as you approach the end of the sentence.

As the examples of (33a–j) clearly illustrate, the simplest way of converting sentences with double subjects into yes-no questions is by adding a rising intonation. Furthermore, when there is only a single (non-emphatic) pronoun as sentence subject, the rise in intonation also serves to distinguish a yes-no question from the corresponding statement—e.g., *Ke smecher*? 'Are you (sg.) sick?', *Kom chad er a Ruk*? 'Are you (pl.) Trukese?', *Te mo er a chei*? 'Are they going fishing?', and so on.

Now, interestingly enough, when a sentence contains a double subject, as in (33a–j), we often have an alternative way of forming a yes-no question by using the process of *preposing*. The striking feature of preposing in this case, however, is that the original pre-predicate non-emphatic pronoun *is not replaced* by the preposed noun phrase, but remains unchanged in its original position (directly before the predicate). Thus, when the full noun phrase subjects of (33a–e) are preposed, we get the following yes-no questions:

(34)	a. A Droteo ng mla mei?	'Droteo [**topic**]—has he come?'
	b. A ralm ng mekelekolt?	'The water [**topic**]—is it cold?'
	c. A resechelim te mla mei?	'Your friends [**topic**]—have they come?'
	d. A Droteo ng sensei?	'Droteo [**topic**]—is he a teacher?'
	e. A Droteo me a Toki te mle kautoketok?	'Droteo and Toki [**topic**]—were they arguing?'

In all of the yes-no questions above, the non-emphatic pronoun *ng* or *te* obviously remains in its original pre-predicate position, while the preposed subject (*Droteo*, *ralm*, *Droteo me a Toki*, etc.) appears in sentence-initial position directly before *ng* or *te*. In addition, the sentences of (34a–e) show the expected rise in intonation at the end. Finally, because most speakers feel that the preposed subjects in (34a–e) indicate old information previously mentioned in the conversation, they function as topics (about which yes-no questions are being asked)—hence, the rather elaborate English equivalents involving our familiar abbreviation [**topic**].

While preposing of the entire post-predicate subject is allowed in sentences like (34a–e), in other cases the expected restrictions on subject preposing will apply. Thus, since (33g–h) contain (affirmative and negative) *expressions of existence* (see 15.4.1–2), their subjects (*desiu* 'earthquake' and *udoud* 'money') cannot be preposed, and therefore (33g–h) have no corresponding sentences like (34a–e). By contrast, although (33i) contains an expression of existence, its subject (*ududel a Toki* 'Toki's money') includes a possessor; therefore, while preposing of the entire subject *ududel a Toki* is prohibited, the possessor alone (i.e., *Toki*) can indeed be preposed (see 15.4.3). The resulting yes-no question will be perfectly acceptable:

(34) i. A Toki ng mla er ngii a ududel? 'Toki [**topic**]—did she have any money?'

In a similar way, since (33j) contains an idiom with *rengul* (see 15.4.4), we are prohibited from preposing the entire post-predicate subject *rengul a Droteo*. However, preposing the possessor alone (i.e., *Droteo*) gives a totally grammatical yes-no question:

(34) j. A Droteo ng suebek a rengul? 'Droteo [**topic**]—is he worried?'

Finally, (33f) is a typical sentence in which either the entire post-predicate subject (*chimal a ngelekek* 'my child's hand') or the possessor alone (*ngelekek*) can be preposed. This results in the following two additional yes-no questions:

(34) f-1. A chimal a ngelekek ng meringel? 'My child's hand [**topic**]—does it hurt?'

f-2. A ngelekek ng meringel a chimal? 'My child [**topic**]—does his hand hurt?'

PREPOSING WITH OBLIGATORILY POSSESSED NOUNS OF LIKING, DISLIKING, ABILITY, AND OBLIGATION

15.7. On several earlier occasions (e.g., in 3.10) we have already made reference to the special group of four *obligatorily possessed nouns* *soak* 'my liking' (= I like/want), *chetik* 'my disliking' (= I don't like/want, I hate), *sebechek* 'my ability' (= I can), and *kirek* 'my obligation' (= I must). Since sentences that contain these obligatorily possessed nouns as predicates show an unusual type of preposing, we will examine this group in more detail here.

First of all, let us make sure that we know all of the possessed forms for each of these nouns:

(35)

Possessor Suffix	"like"	"dislike"	"can"	"must"
1st pers. sg.	soak	chetik	sebechek	kirek
2nd pers. sg.	soam	chetim	sebechem	kirem
3rd pers. sg.	soal	chetil	sebechel	kirel
1st pers. pl. incl.	soad	chetid	sebeched	kired
1st pers. pl. excl.	somam	chetimam	sebecham	kiram
2nd pers. pl.	somiu	chetimiu	sebechiu	kiriu
3rd pers. hum. pl.	sorir	chetirir	sebechir	kirir

From the forms above, it is clear that *sebechek*, etc., and *kirek*, etc., have possessor suffixes belonging to the E-set, while *soak*, etc., belongs to the A-set and *chetik*, etc., to the I-set. The only phonetic irregularity we observe is in certain forms of the noun of disliking: in the last three forms of the plural—*chetimam*, *chetimiu*, and *chetirir*—there is an unexpected vowel I inserted before the consonant-initial suffixes *-mam*, *-miu*, and *-rir*.

Grammatical Constructions With the Four Obligatorily Possessed Nouns

The four special obligatorily possessed nouns under discussion here occur in a variety of different grammatical constructions. Thus, in 14.6.10 we have already seen that each of these nouns can occur followed by a *specifying clause* introduced by *el*. In the examples below, the specifying clause indicates what particular action or activity is wanted or not wanted, what activity can or must be done, and so on:

(36)

a. Ng soak el mesuub a tekoi er a Siabal. 'I want to study Japanese.'

b. Ng chetil el melim a rrom. 'He/she doesn't want to drink liquor.'

c. Ng sebechem el mo er a chei? 'Can you (sg.) go fishing?'

d. Ng kired el olengeseu er a rubak. 'We (incl.) must help the old man.'

As noted in 14.6.10, the specifying clauses of (36a–d) show the major defining feature of all Palauan dependent clauses—namely, even though the subject of the specifying clause is not expressed (i.e., *el* is followed directly by a verb), we can still conclude that it is identical to a particular element in the preceding independent clause. In this case, of course, that element is the *possessor suffix* found on one of the four special obligatorily possessed nouns. Thus, in (36d), for example, the possessor suffix *-ed* on *kired* makes it clear that the understood subject of *olengeseu* in the specifying clause is 'we (incl.)'. Can you analyze the remaining examples of (36) in the same way?

While all four of the special nouns under discussion can be followed by specifying clause constructions, as shown in (36a–d), two of them—*soak* and *chetik*—can also occur in simpler sentences that contain *double subjects*. We should already be familiar with sentences like the following:

(37) a. Ng soak a kohi. 'I like coffee.'

b. Ng sorir a beches el sensei. 'They like the new teacher.'

c. Ng chetil a rrom. 'He/she doesn't like liquor.'

d. Ng chetimam a Toki. 'We (excl.) don't like Toki.'

In sentences like (37a–d) above, the predicate (see 15.1) is a form of the obligatorily possessed nouns *soak* or *chetik*, and the subject is double—i.e., it consists of the pre-predicate non-emphatic pronoun *ng* followed by a full noun phrase expansion (*kohi*, *beches el sensei*, *rrom*, and *Toki*) in post-predicate position.

We must now ask whether preposing of the post-predicate subject is permitted in sentences like (37a–d) that contain forms of the obligatorily possessed nouns *saok* and *chetik*. In other words, if we derive the sentences below, will they be acceptable to Palauan speakers?

(38) a. A kohi a soak.

b. A beches el sensei a sorir.

c. A rrom a chetil.

d. A Toki a chetimam.

Interestingly enough, most Palauan speakers find sentences like (38a–d) rather awkward and unnatural, although not totally unacceptable. Furthermore, some speakers feel they can use such sentences only to emphasize or single out a particular thing (or person) as the item liked or disliked. Thus, (38a) would mean that it is coffee and only coffee (from a choice of several beverages) that the speaker likes—i.e., "Coffee is what I like" or "It is coffee that I like." In any case, preposing of the post-predicate subject seems to have a rather borderline status in sentences containing the obligatorily possessed nouns *soak* and *chetik*: though not totally prevented as in the case of expressions of existence (see 15.4.1–2) or idioms with *reng* (see 15.4.4), it is not fully acceptable either and cannot occur as freely as in the cases observed in 15.2.

Preposing from the Predicate

15.7.1. The process of preposing can apply in sentences like those of (36) or (37) when we have a predicate such as *soal a Droteo* 'Droteo's liking, what Droteo likes' or *sorir a rengalek* 'the children's liking, what the children like'—i.e., a predicate whose structure is *obligatorily possessed noun with third person (singular or plural) possessor suffix* +

specific third person possessor. As mentioned at the end of *Note 1* in 15.1 above, such noun phrases of possession contain a *double possessor* because the possessor is indicated simultaneously by a possessor suffix such as *-al* or *-rir* and a directly following full noun (phrase) expansion (*Droteo* or *rengalek* in the examples under discussion).

Let us now give some full sentences in which the predicate contains a double possessor:

(39)	a. Ng soal a rubak el mo er a chei.	'The old man wants to go fishing.'
	b. Ng chetil a ngalek el mesuub.	'The child doesn't want to study.'
	c. Ng sebechel a mechas el melekoi a tekoi er a Sina.	'The old woman can speak Chinese.'
	d. Ng kirir a rengalek el mo er a skuul.	'The children must attend school.'
(40)	a. Ng soal a Droteo a kall er a Siabal.	'Droteo likes Japanese food.'
	b. Ng chetirir a resechelik tia el beluu.	'My friends hate this town.'

You should have no difficulty identifying the *double possessor* predicates in the sentences of (39) and (40) above. Note that each sentence of (39) contains a *specifying clause* introduced by *el* after the double possessor predicate, while each example of (40) (involving only forms of *soak* and *chetik*) contains a full noun phrase expansion (*kall er a Siabal* or *tia el beluu*) in the same post-predicate position. This full noun phrase expansion is, of course, the second part of the double subject constructions *ng...kall er a Siabal* and *ng...tia el beluu*.

Now, regardless of whether the double possessor predicate is followed by a specifying clause as in (39) or a full noun phrase expansion as in (40), preposing can apply to the possessor alone, resulting in all the alternate sentences below:

(41)	a. A rubak a soal el mo er a chei.	'The old man [**topic**]—he wants to go fishing.'
	b. A ngalek a chetil el mesuub.	'The child [**topic**]—he/she doesn't want to study.'
	c. A mechas a sebechel el melekoi a tekoi er a Sina.	'The old woman [**topic**]—she can speak Chinese.'
	d. A rengalek a kirir el mo er a skuul.	'The children [**topic**]—they must attend school.'
(42)	a. A Droteo a soal a kall er a Siabal.	'Droteo [**topic**]—he likes Japanese food.'
	b. A resechelik a chetirir tia el beluu.	'My friends [**topic**]—they hate this town.'

What is most interesting about the sentences of (41) and (42) is that the preposed possessors have been removed from the *predicate*, not from the second part of the double subject as in the examples seen previously in 15.2.1. This type of *predicate preposing* seems to occur uniquely with the four possessed nouns *soak*, *chetik*, *sebechek*, and *kirek*. As the English equivalents for (41–2) are designed to indicate, preposing of the possessor from the predicate also implies that the preposed noun phrase refers to old information—i.e., a person or persons already mentioned in the conversation at hand.

Note 8: In our discussion above we have already seen sentences like (a) vs. (b) below:

a. Ng soak a kohi. 'I like coffee.'

b. Ng soak el melim a kohi. 'I want (to drink) some coffee.'

Sentence (a), with a post-predicate subject *kohi*, is simply a *general statement* about what kind of drink the speaker likes, and it does not necessarily imply that coffee is available at the time the sentence is being spoken. By contrast, sentence (b), with a specifying clause introduced by *el*, is a statement about the speaker's desire on a *specific occasion* when coffee is being offered or is assumed to be available. Because of this difference, forms of *soak* are equivalent either to English "like" or "want".

In exactly the same way, we see the identical contrast in forms of *chetik*—namely, "don't like, dislike" (in general) in (c) vs. "don't want" (on a specific occasion) in (d):

c. Ng chetirir a sasimi. 'They dislike sashimi.'

d. Ng chetirir el menga a sasimi. 'They don't want (to eat) any sashimi.'

Note, further, that another way of expressing a *general statement* is to use a predicate with *soak* (or *chetik*) followed by a *derived action noun* in *o-* (see 8.7 and 14.6.11). Thus, an example like the following is rather similar in meaning to (a):

e. Ng soak a omelim el kohi. 'I like drinking coffee.'

In the same way, the example below is quite similar in meaning to (b):

f. Ng chetirir a omenga el sasimi. 'They dislike eating sashimi.'

Forming Questions in Sentences With the Four Obligatorily Possessed Nouns

15.7.2. The patterns of yes-no question formation applicable in sentences containing forms of the four obligatorily possessed nouns *soak*, *chetik*, *sebechek*, and *kirek* conform exactly to the rules and principles presented in 15.6 above. Thus, (36c) is an example of a yes-no question whose structure is identical to that of the corresponding statement, but as expected, the question is spoken with a sharp rise in intonation at the end. Except where it would be strange for a first person subject to ask about his own likes or dislikes (which he should know!), the various sentences of (36), (37), (39), and (40) can be transformed into yes-no questions just by adding the rising intonation.

In addition, a yes-no question can be formed by *preposing* a (third person) possessor from the predicate while maintaining the original pre-predicate pronoun *ng* and adding the rising intonation. Thus, with the examples of (41) and (42), compare the following yes-no questions:

(43)	a.	A rubak ng soal el mo er a chei?	'The old man [**topic**]—does he want to go fishing?'
	b.	A ngalek ng chetil el mesuub?	'The child [**topic**]—doesn't he/she want to study?'
	c.	A mechas ng sebechel el melekoi a tekoi er a Sina?	'The old woman [**topic**]—can she speak Chinese?'
	d.	A rengalek ng kirir el mo er a skuul?	'The children [**topic**]—must they attend school?'
(44)	a.	A Droteo ng soal a kall er a Siabal?	'Droteo [**topic**]—does he like Japanese food?'
	b.	A resechelik ng chetirir tia el beluu?	'My friends [**topic**]—do they hate this town?'

Four Special Possessed Nouns: Additional Discussion

15.7.3. Since the four special possessed nouns *soak*, *chetik*, *sebechek*, and *kirek* are found in so many important grammatical constructions of Palauan, as seen in the sections immediately above, we will spend a little more time here to present some further details of their meaning and use.

1. *soal* and *chetil*

As we have seen above, *soal* 'his/her liking' and *chetil* 'his/her disliking' are opposite in meaning, so that the sentences below are also clear opposites of each other:

(45) a. Ng soak el mong. 'I want to go.'

b. Ng chetik el mong. 'I don't want to go.'

We can also derive an opposite of (45a) by adding the *negative verb diak* 'isn't, doesn't exist' (which requires the *prefix pronoun l-* on any following noun—see Lesson 16):

(46) Ng diak lsoak el mong. 'I (really) don't want to go.'

Though (45b) and (46) would be interchangeable in many contexts, some speakers consider (46) to be more emphatic, blunter, and less polite than (45b).

The third person singular possessed form *soal* can also be used in the specialized meaning '(it) looks as if', as illustrated in the sentences below:

(47) a. Ng soal el mo ungil a eanged er a klukuk. 'The weather looks as if it will improve tomorrow.'

b. Ng soal el mo er ngii a chull er a kebesengei. 'It looks as if it's going to rain tonight.'

c. Ng soal el ruebet a ngais, me bo mungil el orreked. 'The eggs look as if they'll fall out, so hold on to them carefully.'

In a related meaning, the first person singular possessed form *soak* corresponds to 'I feel as if', as in the example below:

(48) Ak kmal medinges me ng soak el mo smecher. 'I'm very full, so I feel as if I'll be sick.'

The uses of *soal* and *soak* shown in (47) and (48) imply that the speaker has evidence, through observation or direct personal experience, that some event is going to occur. Thus, (47a–b), for example, are predictions made by the speaker based on his/her observations of the current weather conditions.

2. *sebechel*

In our previous discussions we have referred to *sebechel* as a noun of *ability*—i.e., a noun expressing the fact that someone is *able* to do something because he has (1) the time or opportunity to do it or (2) the actual physical power or capacity to do it. In addition to indicating ability, the forms of *sebechel* can also express the fact that someone has *permission* to do something—i.e., is able to do something because no one else is forbidding or preventing it. Often, it is only from the context or situation that we can tell whether *sebechel* refers to ability or permission. For this reason, the sentences below are ambiguous (i.e., have two possible interpretations) when spoken in isolation:

(49) a. Ng sebechek el mo er a mubi er a klukuk. 'I can go to the movies tomorrow.' (= 'I have time to go to the movies tomorrow.'/'I have permission to go to the movies tomorrow.')

b. Ng diak lsebechem el mo er a che er a elechang? 'Can't you go fishing now?' (= 'Aren't you able to go fishing now?'/'Aren't you allowed to go fishing now?')

As (49b) shows, the possessed forms of *sebechel* remain ambiguous even when preceded by the negative verb *diak*. It is interesting to note that the best English equivalent for *sebechel*—namely, *can*—is ambiguous in exactly the same way.

3. *kirel*

In earlier examples such as (36d) and (41d) we have seen that the possessed forms of *kirel*, when followed by a specifying clause introduced by *el*, convey the idea of *obligation* or *necessity*. The possessed forms of *kirel* can also be associated with *derived action nouns* in *o-* (see 8.7), usually in negative sentences. In such examples, *kirel* in combination with the negative implies that someone is *not suited* to performing a particular activity, or that the activity is *inappropriate* for that person:

(50) a. A omesuub el ochur a diak lekirel a ngelekek. 'Studying math is not something my child is suited for.'

b. A omelim el rrom a diak lekirir a rengalek er a skuul. 'Drinking liquor isn't meant for students.'

Instead of a derived action noun in *o-*, a derived *abstract noun* in *kle-* (see 8.5) may be associated with *kirel*, as shown below:

(51) A klsensei a diak lekirek el ureor. 'Being a teacher isn't meant for me.'

When sentences like (36d) or (41d), which contain a form of *kirel* to indicate obligation or necessity ("must") are turned into negative sentences with *diak*, the resulting meaning is either "must not" or "doesn't have to". Note the examples below:

(52) a. Ng diak lekirek el melim a biang. 'I must not drink beer.'

b. Ng diak lekirem el mo sensei. Ng kirem el mo toktang. 'You must not become a teacher; you must become a doctor.'

c. Ng diak lekirir el mong. 'They don't have to go.'

A noun phrase of possession containing a possessed form of *kirel* can be used as a specialized kind of *specifying clause* (see 14.6) to identify either the person who *benefits* from some action or the thing which is the *cause* or *purpose* of some action or state.

Such specifying clauses (italicized for easy reference) are illustrated in the sentences below:

(53)	a. Ak mengetmokl er a blai *el kirel a demak.*	'I'm cleaning the house for my father.'
	b. Ak di meruul aika *el kiriu.*	'I'm just doing these things for you (pl.).'
	c. A rengalek er a skuul a mesuub *el kirel a skeng.*	'The students are studying for the test.'
	d. Ak mo meruul a kall *el kirel a ocheraol.*	'I'm going to prepare food for the money-raising party.'
	e. A rubak a mle suebek a rengul *el kirel a taifun.*	'The old man was worried because of the typhoon.'
	f. Aki milengetmokl er a beluu *el kirel a cheisei.*	'We (excl.) were cleaning up the village for the sake of proper sanitation.'

The Four Possessed Nouns In Various Tenses

Since they are nouns, the forms of *soal*, *chetil*, *sebechel*, and *kirel* are all preceded by the past tense auxiliary *mle* when they occur as predicates in the *past tense*. Note the examples below:

(54)	a. Ng mle soak el mo er a chei.	'I wanted to go fishing.'
	b. A bechik a mle chetil el meruul a kall.	'My wife didn't want to prepare the food.'
	c. Ng mle sebechem el mo er a party er a elii?	'Were you (sg.) able/allowed to go to the party yesterday?'
	d. Ng mle kiram el mesuub er a kesus.	'We (excl.) had to/were supposed to study last night.'
	e. A sensei a mle kirel el oureor er a Guam, e ng di ng mlo er a Saibal.	'The teacher was supposed to work in Guam, but he went to Saipan (instead).'

In order to indicate the future tense with the four special obligatorily possessed nouns, we simply use the directional verb *mo* 'to go' as an auxiliary, as shown in the examples below:

(55)	a. Ng mo sebechem el me er a blik er a klukuk?	'Will you (sg.) be able to come to my house tomorrow?'
	b. Ng mo soam el mesuub el obengkek?	'Will you (sg.) be wanting to study with me?'

Finally, in order to express a past *change of state* with the four obligatorily possessed nouns, we use *mlo* (for relatively remote past) or *mla mo* (for recent past), as in the following:

(56)	a. Ng mlo soak a udong er se er a kngar er a Siabal.	'I got to like udon (noodles) when I was in Japan.'
	b. A Satsko a mla mo chetil el kie er tiang.	'Satsko has gotten to dislike living here.'
	c. A Toki a mlo sebechel el oureor er a Hawai.	'Toki had the opportunity to work in Hawaii.'
	d. Ng mla mo kirek el mo remei.	'I've gotten to the point of having to go home.'

ADDITIONAL TYPES OF PREPOSING

15.8. In examining the process of preposing, we have seen that it applies primarily to elements related to the (post-predicate) *sentence subject.* Thus, we saw in 15.2 that the *entire* sentence subject can be preposed in most sentence types, although there are some cases where restrictions apply (see 15.4, 15.4.1–4). Further, we saw that certain *parts* of a sentence subject can undergo preposing—namely, a possessor (see 1.5.2.1) or the first noun phrase of a compound subject (see 15.2.2). In addition, we noted one unusual type of preposing—that is, preposing of a possessor from the *predicate* (see 15.7.1) when that predicate contains any of the four special obligatorily possessed nouns *soal*, *chetil*, *sebechel*, and *kirel*.

Although we will spend more time on this topic in Lesson 17, there are also some interesting cases of preposing that do not involve a subject (or predicate) element, but instead the *sentence object* or even a *relational phrase*. Observe how the straightforward "transitive" sentence (57a) can be transformed into (57b), which we have already seen in *Note 3* of 4.4.1:

(57)	a. Ng menguiu er a hong a sensei.	'The teacher is reading the book.'
	b. A hong a longuiu er ngii a sensei.	'The book [**topic**]—the teacher is reading it.'

First of all, (57a) is a normal sentence with a double subject (*ng...sensei*), a transitive action verb (*menguiu*), and a specific object (*hong*) marked with *er*. If we compare (57b) with (57a), we notice the following changes:

1. The original sentence object *hong* of (57a) has been *preposed* to (sentence-initial) pre-predicate position, where it replaces the original pre-predicate non-emphatic pronoun *ng*.

2. In the position vacated by *hong*—namely, after the specifying word *er*—a *pronoun trace* (seen earlier in sentences like 9c, 14c, 16c, and 17c) appears in the form of the third person singular *emphatic pronoun ngii*. As indicated at the end of 15.2.1, a pronoun trace is a marker or indicator, in abbreviated pronoun form, of the noun (phrase) that once appeared in a particular grammatical position.

3. When preposing of the sentence object occurs, the original verb (*menguiu*) appears in a special form with a *prefix pronoun* (see 4.10, 4.10.1–3)—namely, *lo-* (third person singular prefix pronoun) + *nguiu* (imperfective verb stem). The prefix pronoun *lo-* refers to the original subject or doer (*sensei*), which remains in its original post-predicate position.

Obviously, the process of object preposing illustrated in (57a–b) results in a very special sentence type characterized by a prefix pronoun verb form. The appearance of *er* + *pronoun trace* in (57b) is due to the fact that the basic sentence (57a) has a transitive verb (*menguiu*) in the *imperfective* form followed by the specifying word *er*.

Now, compare the following pair of sentences, in which the transitive verb is in the (past) *perfective* form, with the sentence object following directly (without *er*):

(58) a. Ng silsebii a blai a ngalek. 'The child burned down the house.'

b. A blai a lesilsebii a ngalek. 'The house [**topic**]—the child burned it down.'

In deriving (58b) from (58a), we note preposing of the original sentence object *blai* and the addition of a third person singular prefix pronoun *le-* (a phonetic variant of *lo-*) to the verb form—i.e., *lesilsebii*. Because the verb form is perfective and therefore already contains a marker (namely, the object pronoun suffix *-ii*) referring to the sentence object *blai*, it is not necessary to leave a pronoun trace in (58b). As the English equivalents for both (57b) and (58b) indicate, preposing of the sentence object implies, as expected, that the speakers have already had that particular item under discussion (i.e., it is an established topic of old information).

Very similar to preposing of the object is preposing of an element found within a *relational phrase*. This process is found in sentence pairs like the following:

(59) a. Ng mesuub er a delmerab a ngalek. 'The child studies in the room.'

b. A delmerab a losuub er ngii a ngalek. 'The room [**topic**]—the child studies in it.'

(60) a. Ng silebek er a kerrekar a belochel. 'The pigeon flew out of the tree.'

b. A kerrekar a lesilebek er ngii a belochel. 'The tree [**topic**]—the pigeon flew out of it.'

In (59b) the preposed noun *delmerab* 'room' was originally in a *locational phrase*, while in (60b) the preposed noun *kerrekar* 'tree' was originally part of a *source phrase*. The preposing process here is almost identical to what we observed for (57a–b) above: the verb form in the (b)-sentences contains a *prefix pronoun* (*lo-* in *losuub*, *le-* in *lesilebek*) referring to the sentence subject, which remains in post-predicate position, and a *pronoun trace* (*ngii* in both examples) appears after the *relational* (rather than specifying) *word er* in the position vacated by the preposed noun. Finally, as the English equivalents indicate, preposing of a noun from a relational phrase assumes, as expected, that it is old information and is being presented as an established topic in the conversation at hand.

FURTHER PROCESSES AFFECTING WORD ORDER IN PALAUAN: SWITCHING OF SUBJECT AND PREDICATE

15.9. In the sections above we have seen that the process of preposing, in all of its varied forms, has a very significant effect on the word order of Palauan sentences. While preposing is by far the most wide-ranging process of this type, there are several other processes—relatively minor in their scope—that seem to switch particular units within the sentence. The first one that we will examine applies to sentences which have already undergone preposing of the original post-predicate subject noun phrase. Thus, as we have already seen, (1a) of 15.1 is derived from basic (1b) by preposing:

(1) a. A Droteo a mla mei. 'Droteo [**topic**]—he's come.'

b. Ng mla me a Droteo. 'Droteo has come.'

Now, once we have derived (1a), quite a few Palauan speakers can form a grammatical sentence simply by *switching* the preposed noun phrase and the predicate, creating the following sentence:

(1) c. A mla me a Droteo. 'The one who has come is Droteo.'

As the English equivalent of (1c) indicates, when the predicate *mla me(i)* is switched into sentence-initial position, it becomes a kind of *emphatic* noun phrase—i.e., "the (particular) one who..." In fact, when a sentence like (1c) is used, the speaker is placing special *focus* or *emphasis* on a particular person (or thing) as the one and only item satisfying the description of the newly "subjectivized" predicate—i.e., "It is Droteo (and only Droteo) who has come."

A similar feature of special focus or emphasis was also observed for sentences (38a–d) of 15.7 above—in fact, without such a feature these sentences are not considered to be grammatical. Another example similar to (1a–c), this time with an inanimate subject, is the following:

(61)	a. A blai a chesberberall.	'The house [**topic**]—it needs to be painted.'
	b. Ng chesberberall a blai.	'The house needs to be painted.'
	c. A chesberberall a blai.	'What needs to be painted is the house.'

While (61b) is basic, (61a) is derived from it by subject preposing. Then, switching of the preposed subject noun phrase and the predicate results in (61c), a sentence with special focus.

Sentences (or clauses) with the subject and predicate switched are used most effectively when two groups of individuals are being emphatically contrasted. Thus, the following compound sentence contains two clauses linked by the connecting word *me* 'and' and expresses a strong contrast between the traditional roles of men and women:

(62)	A mo er a che a sechal, me a meruul a kall a redil.	'The ones who go fishing are the men, and the ones who prepare the food are the women.'

You should have no difficulty identifying the process of subject-predicate switching that has taken place in each of the clauses of (62).

Verbs with Two Objects

Another interesting type of word order change takes place in sentences containing forms of the transitive action verb *omsang* 'to give'. This verb usually occurs in one of its *perfective* forms, which we list in the chart below:

(63) **Perfective Forms of *omsang* 'to give'—Present Tense**

meskak	meskid
	meskemam
meskau	meskemiu
msa(ng)	mesterir

The perfective forms of *omsang* 'to give' are phonetically very similar to those of *omes* 'to see' (see 4.9.7) and should not be confused with them.

The transitive verb *omsang* has some very interesting features:

1. It usually occurs in a sentence with *two* objects—one indicating the thing given (the "direct" object of the transitive verb), and the other indicating the person *to whom* that thing is given (the "indirect" object of the transitive verb). Since the person who receives the item normally benefits from it, we can call that person the *beneficiary*.

2. The normal order of phrases after a form of *omsang* is *indirect object* (beneficiary) + *direct object.*

3. Unlike other transitive verbs, the object suffixes added to the perfective forms of *omsang* denote the *indirect object* (beneficiary) rather than the direct object.

Based on the features described above, we can now understand the structure of the sentences below:

(64) a. Ak milsa a Toki a omiange. 'I gave Toki a souvenir.'

b. Ak milsterir a resechelik a hong. 'I gave my friends a book.'

c. Ak mo meskau a udoud. 'I'm going to give you (sg.) some money.'

d. A Droteo a milskak a chitabori. 'Droteo gave me a story board.'

In each of the examples of (64), a perfective form of *omsang* is followed first by the indirect object, which includes a full noun phrase expansion in (64a–b), and then by the direct object. Thus, in (64a) the rather unusual variant *-a* of the third person *singular* object pronoun is followed by the *singular* noun phrase expansion *Toki*, while in (64b) the third person human *plural* object pronoun *-terir* is followed by the *plural* noun phrase expansion *resechelik* 'my friends'. Because the verb forms of (64a–d) are *perfective*, both the indirect object noun phrase and the direct object noun phrase can never be preceded by the specifying word *er*.

If both of the objects of *omsang* are third person *singular* noun phrases, then their order can be switched with no change in meaning. Thus, in addition to (64a), Palauan speakers find the following sentence acceptable:

(65) Ak milsa a omiange a Toki. 'I gave a souvenir to Toki.'

As the English equivalents for (64a) and (65) show, English too has a rule allowing us to switch the order of two objects occurring with *give* (although it is more complicated because of the interplay of the preposition *to*). In contrast with (64a) and (65), however, if the indirect object of the original sentence is *plural*, as in (64b), then switching the two objects results in a rather awkward sentence that some Palauan speakers accept but others reject—i.e.,

(66) ? Ak milsterir a hong a resechelik. 'I gave a book to my friends.'

Example (66) is probably questionable because the third person *human plural* object pronoun suffix *-terir* now appears right before a *nonhuman singular* noun *hong* 'book'.

Quite similar to *omsang* 'to give' is the transitive action verb *olisechakl* 'to teach', which also takes two objects. As the following pair of sentences indicates, these objects can also be switched, with no real difference in meaning:

(67) a. A Toki a olisechakl er a rengalek a tekoi er a Merikel. 'Toki is teaching the pupils English.'

b. A Toki a olisechakl a tekoi er a Merikel er a rengalek. 'Toki is teaching English to the pupils.'

LIST OF TERMS

15.10. The following grammatical terms, some new and some learned earlier, are all related in one way or another to the processes of sentence formation in Palauan that we have studied in this lesson:

- **Double Subject**
- **(Full) Noun Phrase Expansion**
- **Pre-Verbal vs. Post-Verbal Position**
- **Predicate**
- **Pre-Predicate vs. Post-Predicate Position**
- **Equational Sentence**
- **Subject Preposing**
- **Compound Subject**
- **Noun Phrase of Possession**
- **Preposing of Possessor**
- **Pronoun Trace**
- **New Information vs. Old Information**
- **Topic**
- **Affirmative vs. Negative Expression of Existence**
- **Idiomatic Expression (or Idiom)**
- **Yes-No Question**
- **Four Special Obligatorily Possessed Nouns**
- **Specifying Clause**
- **Preposing from Predicate**
- **Preposing of Sentence Object**
- **Preposing from Relational Phrase**
- **Prefix Pronoun Verb Form**
- **Focus**
- **Direct Object vs. Indirect Object**

15.11. PROCESSES OF SENTENCE FORMATION IN PALAUAN: STUDY QUESTIONS

1. Give a full definition or explanation of each of the terms (or pairs of contrasting terms) listed in 15.10 above. Be sure to indicate clearly how each term is related to the processes of sentence formation in Palauan. Give one or more specific examples to illustrate each definition.

2. What are the two major sentence structures used for making statements (assertions) in Palauan? Illustrate clearly.

3. What do we mean by saying that both parts of a double subject must *agree*?

4. What is the similarity between the concepts of double subject and double object? Is it also possible to have a double possessor? Support your answer with clear examples.

5. Why is it preferable to use the terms *pre-**predicate*** and *post-**predicate*** in place of the earlier terms *pre-**verbal*** and *post-**verbal***?

6. What is the predicate in an equational sentence (e.g., *A Droteo a sensei*)? Is there a corresponding sentence with double subject?

7. What elements in the Palauan sentence can be moved to pre-predicate position by the process of preposing?

8. When a sentence element is preposed, what happens to the non-emphatic pronoun that was the first part of the original double subject? What changes, if any, occur in the predicate of the sentence when preposing occurs?

9. Using an appropriate example for each, show how preposing of a full noun phrase expansion can apply to a post-predicate subject which is (a) a single (simple) noun, (b) a noun phrase of possession, and (c) a compound noun phrase.

10. Under what circumstances can the grammatical rule of preposing of possessor apply?

11. From the following basic sentence,

    Ng kmal klou a ultutelel a llach. 'The meaning of the law is very important.'

    derive two additional sentences, one by preposing the entire post-predicate subject, and the other by preposing only the possessor.

12. From the following basic sentence,

Ng kakngodech a blekerdelir a Droteo me a Toki. 'The personalities of Droteo and Toki are different from each other.'

derive two additional sentences, one by preposing the entire post-predicate subject, and the other by preposing only the possessor (which itself happens to be a compound noun phrase).

13. Apply the rule of preposing of possessor to the sentence below:

Ng mle kosio a dengua er a sensei. 'The teacher's phone was out of order.'

In the sentence you derive, you should have a phrase of the form *er ngii*. Explain carefully the origin of this phrase—i.e., what is *ngii*, and what are the circumstances in which it appears?

14. What is the effect of preposing on meaning for those Palauan speakers who feel there are special circumstances for using sentences with preposed subjects?

15. In what types of Palauan sentences is preposing of the entire post-predicate subject prohibited or blocked? Give an example of each type.

16. How is the expression *mo diak* 'to disappear, run out, stop, become non-existent' different from the negative verb *diak* itself in terms of allowing preposing of the the post-predicate subject?

17. Give examples of preposing the possessor with both affirmative and negative expressions of existence.

18. What is the internal structure of idiomatic expressions containing a possessed form of *reng*? How does the process of preposing normally apply in sentences with such expressions? Illustrate with two examples, one containing *rengul + specific possessor*, and the other containing *rengrir + specific possessor*.

19. What are the two major ways of forming yes-no questions in Palauan? Show each type by using the following basic sentence:

Ng mla mo smecher a ngelekem. 'Your child has gotten sick.'

20. What is the special feature of Palauan yes-no questions in which preposing of the entire subject (or just a possessor) has occurred?

21. Using the basic sentence below,

    Ng mla mo diak a ududir a resensei. 'The teachers have run out of money.'

    form a yes-no question (1) by preposing the entire post-predicate subject and (2) by preposing the possessor only.

22. Explain the two major constructions in which the four special obligatorily possessed nouns (*soak*, *chetik*, *sebechek*, *kirek*) occur by describing the grammatical structure of the two sentences below:

    a. Ng chetil a Droteo a rrom. 'Droteo hates liquor.'

    b. Ng chetil a Droteo el melim a rrom. 'Droteo doesn't want to drink liquor.'

23. How do the two sentences below differ from each other in terms of grammatical form and meaning?

    a. Ng chetil a Droteo el melim a rrom. (same as 22-b above)

    b. Ng chetil a Droteo a omelim el rrom.

    In your answer, be sure to provide the appropriate English equivalent for (b).

    Now, using the same approach, explain the difference in form and meaning between (c) and (d) below:

    c. Ng sebechem el melim a rrom?

    d. Ng sebechem a omelim el rrom?

24. Is it acceptable to prepose the entire post-predicate subject in sentences containing forms of the four special obligatorily possessed nouns? In other words, can we derive (b) from (a) below?

    a. Ng soal a ngalek a kiande. 'The child likes candy.'

    b. A kiande a soal a ngalek.

25. What is unusual about the process of preposing the possessor in sentences containing the four special obligatorily possessed nouns? Give two examples to illustrate your point, one with a singular possessor and the other with a plural possessor.

26. Is there anything unusual about forming yes-no questions from sentences containing the four special obligatorily possessed nouns? Illustrate with a clear example.

27. Depending on the context and grammatical usage, the possessed forms *soak*, *soal*, etc., can mean either 'want' or 'like'. What additional type of meaning is provided by *soal* in a sentence like the following:

    Ng soal el mo er ngii a klou el taifun.

    Translate this sentence into appropriate English.

28. What different types of meaning are conveyed by the possessed forms *sebechek*, *sebechel*, etc.? Provide relevant examples.

29. Show how the possessed forms *kirek*, *kirel*, etc., can be used within a type of *specifying clause*.

30. With the four special obligatorily possessed nouns, how do we indicate (a) past tense and (b) change of state? Provide clear examples to illustrate your answer.

31. What are the unusual features of Palauan sentences in which preposing has applied either to the *sentence object* or to a noun within a *relational phrase*? Give a clear example of each.

32. What is the effect on meaning when we switch the subject and predicate—that is, when we derive (b) from (a) below:

    a. A chiul a Toki a kmudel.

    b. A kmudel a chiul a Toki.

33. Which Palauan verbs characteristically take *two* objects? How are these objects different from each other? Illustrate with at least one clear example.

34. Under what circumstances can the two objects be switched in sentences like those referred to in Question 33 above? Show this process with one clear example, and translate accurately into English.

15.12. PROCESSES OF SENTENCE FORMATION IN PALAUAN: EXERCISES

1. Each of the sentences below contains a double subject whose second part is a full noun phrase (expansion) in post-predicate position. Transform each sentence by *preposing* all or part of the post-predicate subject, being sure to replace the sentence-initial non-emphatic pronoun. Your answers should include the following information:

   a. In some cases, the process of preposing is entirely prevented. Make a clear statement that such is the case.

   b. In some cases, preposing can apply in more than one way, and you should provide all possible resulting sentences (see the model answer below).

   c. For each preposed sentence that you write, provide a suitable English translation, assuming that the preposed element represents a *topic*—i.e., old information that has already been mentioned in the conversation. In other words, you should model your translations after those for (1a), (9c), and (10c) given in 15.3.

Model answer:	*Original sentence*:	Ng meringel a chimal a rubak.
	Preposed Sentence 1:	A chimal a rubak a meringel. 'The old man's hand [**topic**]—it hurts.'
	Preposed Sentence 2:	A rubak a meringel a chimal. 'The old man [**topic**]—his hand hurts.'

(1) Te mla me a rechad er a Merikel.

(2) Te mlo kaubuch a Droteo me a Toki.

(3) Ng kmal klou a belkul a tekingel a rubak.

(4) Ng diak a temek el mo er a chei.

(5) Ng kmal mle meringel a daob.

(6) Ng mla mo diak a sidosia er a Droteo.

(7) Te mlo er a che a demak me a obekuk.

(8) Ng kmal mle kesib a rengul a sensei.

(9) Ng mla mo bengngos a ngelekek.

(10) Ng smecher a demal a sechelik.

(11) Te blechoel el kaingeseu a rechad er a Modekngei.

(12) Ng dimlak a ududel a mechas.

(13) Ng daiksang a Satosi.

(14) Ng milseseb a blil a Toki.

2. Transform each of the statements below into a yes-no question by applying the process of preposing to some element in the original sentence. Be sure not to delete the original pre-predicate non-emphatic pronoun. In some cases, the process of preposing may result in more than one yes-no question.

Model answer: *Original sentence*: Ng meringel a chimal a rubak.
Yes-no Question 1: A chimal a rubak ng meringel?
Yes-no Question 2: A rubak ng meringel a chimal?

(1) Te mlo kaubuch a Droteo me a Toki.

(2) Ng soal a Toki el mesuub a tekoi er a Siabal.

(3) Ng mle suebek a rengul a ngalek.

(4) Ng sebechir a rengalek el mo er a chelebacheb.

(5) Ng mle klebokel a bechil a Martin.

3. Transform each of the sentences below into a new sentence by *preposing* the italicized element. Be sure to make all necessary grammatical changes, and translate each resulting sentence into appropriate English (assuming, as in Exercise 1 above, that the preposed element is a topic).

(1) A sensei a chillebedii a *ngalek*.

(2) Ng kirel a *Toki* el mo er a ocheraol.

(3) A beab a tilobed er a *blsibs*.

(4) A redil a blechoel el meruul a *kall*.

(5) A rengalek a mechiuaiu er *se el delmerab*.

4. Transform each of the sentences below into a new sentence by *switching* the italicized elements. Then translate each resulting sentence into appropriate English, trying to give the true "flavor" of the Palauan meaning.

(1) Ng *chetirir* a *ochur*.

(2) A *ngalek* a *rirekemii a karas*.

(3) A *resechal* a *mo er a chei*.

(4) Ak milsa a *Droteo* a *hong*.

(5) A *Toki* a *bengngos*.

16

NEGATION IN PALAUAN

INTRODUCTION

AFFIRMATIVE VS. NEGATIVE EXPRESSIONS OF EXISTENCE

16.1. The idea of **negation** should be quite familiar to us because it has already been brought up in several of the previous lessons. Thus, as early as 4.6.2.b in Lesson 4, and most recently in 15.4.1–3 of Lesson 15, we looked at affirmative vs. negative expressions of existence and introduced some of the types of sentences in which they occur. The following points will summarize what we already know about negation in Palauan:

1. *Negative expressions of existence* always contain the *negative verb diak* '(there) isn't/aren't, doesn't exist; non-existent' (past tense: *dimlak*) and are used to *deny* the existence (or presence) of someone or something in a particular place and/or at a particular time. They therefore contrast with *affirmative expressions of existence*, which always have the structure *existential verb ngar* '(there) is/are; exists' + *er ngii* (past tense: *mla er ngii*) and are used to *assert* or affirm the existence of a person or thing (in a certain place and/or at a certain time, etc.). Examples like the following are already totally familiar to us:

   (1) a. *Affirmative expression of existence*:

Ng ngar er ngii a udoud er a chelsel a skidas.	'There's money inside the drawer.'

   b. *Negative expression of existence*:

Ng diak a udoud er a chelsel a skidas.	'There isn't any money inside the drawer.'

2. As a sentence like (1b) indicates, negative expressions of existence (and affirmative ones as well) occur in a basic sentence type with a *double subject* (see 15.1)—e.g., *ng...udoud* in the examples above. The second part of the subject (*udoud*) occurs in *post-predicate position* (i.e., after *diak*) and represents the item whose existence (in a particular location—namely, inside the drawer) is being denied. The following pairs of sentences are similar to (1a–b) above—i.e., the (a)-sentence is an affirmative expression of existence, while the (b)-sentence is its negative counterpart:

(2)	a. Ng ngar er ngii a mlik el mo er a skozio.	'I have a car to go to the airport.'
	b. Ng diak a mlik el mo er a skozio.	'I don't have any car to go to the airport.'
(3)	a. Ng ngar er ngii a chad er a Merikel er sei.	'There are some Americans over there.'
	b. Ng diak a chad er a Merikel er sei.	'There aren't any Americans over there.'
(4)	a. Ng mla er ngii a ilumel er a party.	'There were drinks at the party.'
	b. Ng dimlak a ilumel er a party.	'There weren't any drinks at the party.'

3. As illustrated in detail in 15.4.1–3, with (affirmative and negative) expressions of existence we are prevented from *preposing* the post-predicate subject noun phrase in its entirety. If, however, the post-predicate subject noun phrase contains a *possessor*, preposing of the possessor alone is possible. This process of possessor preposing is shown in the examples below, where we concentrate only on sentences with negative expressions of existence:

(5)	a. Ng diak a ududel a Toki.	'Toki doesn't have any money.'
	b. A Toki a diak a ududel.	'Toki (whom we've already been talking about)—she doesn't have any money.'
(6)	a. Ng dimlak a temel a Masaharu el meruul a kall.	'Masaharu didn't have any time to prepare food.'
	b. A Masaharu a dimlak a temel el meruul a kall.	'Masaharu (whom we've already been talking about)—he didn't have any time to prepare food.'

After having studied Lesson 15, you should find it easy to describe the grammatical changes that occur when the (b)-sentences are derived from the (a)-sentences in (5–6) above. You should also understand why the English equivalents for the (b)-sentences contain the notation "whom we've already been talking about" (for which we chose the cover term **topic** in Lesson 15) after the sentence-initial nouns *Toki* and *Masaharu*.

Additional Discussion of Expressions of Existence

Note 1: As noted in 15.4.1, with both affirmative and negative expressions of existence the post-predicate subject noun phrase represents *new information* introduced into the conversation for the first time. This new information is the person or thing whose existence (in a particular place and/or at a particular time) is being *asserted* (with affirmative expressions of existence) or *denied* (with negative expressions of existence). Thus, in both (1a) and (1b) above, the speaker is mentioning money (*udoud*) for the first time in that particular conversation. However, with *ngar er ngii* of (1a) the speaker is asserting (claiming, affirming) that there is money to be found in the drawer, while with *diak* of (1b) he is denying that there is any money in the drawer.

Note also that affirmative (1a), which we repeat below for convenience,

a. Ng ngar er ngii a udoud er a chelsel a skidas. 'There's money inside the drawer.'

might be spoken naturally as a response to the following question:

b. Ngara a ngar er ngii er a chelsel a skidas? 'What is there inside the drawer?'

In sentence (b), the question word *ngara* 'what?' makes it clear that the speaker is asking for a *new* piece of information—i.e., the identity of the contents of the drawer. Sentence (a) would be perfect as a response because the double subject construction (*ng...udoud*) with *ngar er ngii* is the best grammatical device available for highlighting (in post-predicate position) the new information requested.

Now, because preposing of the entire post-predicate subject is prevented with all expressions of existence (see 15.4.1), (a) above cannot be transformed into (c):

c. ? A udoud a ngar er ngii er a chelsel a skidas.

With (c), however, compare the following sentence, which is perfectly grammatical:

d. A udoud a ngar er a chelsel a skidas. 'The money (which we've already been talking about)—it's inside the drawer.'

Sentence (d) does *not* contain an expression of existence (note the absence of *er ngii* after *ngar*), but simply the independent *state verb ngar* 'is/are located'. This sentence merely asserts that the money (which has already been brought up in the conversation and is therefore *old* information) is located in a particular place, and in fact the identity of that place (*chelsel a skidas* 'inside the drawer') is the *new* information

Note 1 continued on next page

Note 1 continued

that this sentence provides. For this reason, (d) would be an appropriate response to a question like the following:

e. A udoud ng ngar er ker? 'The money (which we've already been talking about)—where is it?'

In (e), the question word *ker* 'where?' makes it clear that the speaker is requesting (new) information about the place where the money is being stored.

THE NEGATIVE VERB *DIAK* AND ITS VARIOUS FORMS: *DIMLAK* AND *DIRKAK*

16.2. Before studying any further types of negative sentences in Palauan, we should examine in detail the various forms of the *negative verb diak*. This verb is best analyzed as an (intransitive) *state verb* because it can be used together with the auxiliary *mo* to indicate *change of state* (i.e., *mo diak* means 'become non-existent, disappear, run out', etc.). In addition, the past tense form of *diak* is derived with the auxiliary *mle*, although a very special phonetic change has taken place. Thus, the past tense of *diak* is *dimlak* instead of the expected "mle diak". At first glance, the form *dimlak* might seem very difficult to explain, since it would appear to contain an unusual (indeed, unique) variant of the past tense marker—namely, *-ml-*. If we assume, however, that *dimlak* is derived from the expected "mle diak", we can immediately see that the auxiliary *mle* (with deletion of the E) has been *infixed* into the stem *diak*, giving the actual spoken form *di-ml-ak*.

The unusual derivation of *dimlak* just described above is not the only strange phonetic feature associated with the negative verb *diak*. Thus, we also observe the negative word *dirkak* 'not yet, not ever', which is used to express the idea that some action or event has so far not taken place. The following pair of sentences will give us a clue about the internal structure of *dirkak*:

(7) a. Ak dirk menguiu er a hong. 'I'm still reading the book.'

b. Ng dirkak kunguiu er a hong. 'I haven't read the book yet.'

In (7a) the *qualifying word dirk* 'still' indicates that the subject (*ak* 'I') has been reading the book over some period of time and is continuing to read it as of the present moment. In (7b), however, *dirkak denies* that the subject has ever read the book (and implies, of course, that he or she is not reading it now either). In other words, *dirkak* of (7b) describes a kind of state in which the subject has *still not* (i.e., not yet) gotten around to reading the book. When analyzed this way, (7b) can be understood as a *denial* (or opposite) of (7a) and as such would be expected to contain the negative verb *diak*. We therefore propose that (7b) indeed contains *diak*, but as part of the special phonetically

contracted word *dirkak* 'not yet, not ever'. In other words, *dirkak* must be derived from the expected sequence "dirk diak" by a special rule of deletion that omits the first syllable of the negative verb *diak*. As we will see below, further evidence that *dirkak* is a negative verb containing *diak* is that it must be followed (like all other forms of *diak*) by a *prefix pronoun* verb form—i.e., *kunguiu* of (7b) as opposed to *menguiu* of (7a).

Meaning and Usage of *dirkak*

16.2.1. We need to distinguish carefully between the meanings of *dimlak* 'wasn't, weren't, didn't exist' and *dirkak* 'not yet, not ever', which are contrasted in the sentence pairs below:

(8) a. Ng dimlak kbo er a Guam. 'I didn't go to Guam.'

b. Ng dirkak kbo er a Guam. 'I haven't ever gone to Guam.'

(9) a. A Toki a dimlak loruul a kall er a Sina. 'Toki didn't make Chinese food.'

b. A Toki a dirkak loruul a kall er a Sina. 'Toki hasn't ever made Chinese food.'

In the (a)-sentences above, the past tense form *dimlak* is used to refer to an action or event that did not happen (failed to happen) on a *single, specific occasion* (e.g., last year in 8a or last night in 9a), although it certainly may have happened at some other time. By contrast, *dirkak* in the (b)-sentences implies that a particular action or event has so far failed to occur even once—i.e., has not yet materialized on any of the potential occasions that might have allowed it to occur. For this reason, sentences like (8b) and (9b) are very commonly used as answers to questions about *past experience* (which always contain the auxiliary *mla*). Note their appropriateness as responses in the dialogs below (where they have been shortened by omitting certain elements understood from the conversation):

(10) Speaker A: Ke mla mo er a Guam? 'Have you ever gone to Guam?'

Speaker B: Ng diak. Ng dirkak kbong. 'No, I haven't.'

(11) Speaker A: A Toki ng mla meruul a kall er a Sina? 'Has Toki ever made Chinese food?'

Speaker B: Ng diak. Ng dirkak loruul. 'No, she hasn't.'

As shown in (7b), the negative verb *dirkak* can also refer to some event that has not yet occurred as of the present moment. Here are two additional examples of this type, where *dirkak* corresponds to 'not...yet':

(12) a. A ngalek a dirkak lebo lemechiuaiu. 'The child hasn't gone to sleep yet.'

b. Ng dirkak kbo kmerek er a subelek. 'I haven't finished my homework yet.'

Meaning and Usage of *mo diak*

16.2.2. In order to indicate the future with a state verb like *diak*, we simply use the directional verb *mo* as an auxiliary. Usually, the combination of *mo* + *diak* will also imply a (future) *change of state*, as indicated in the examples below:

(13) a. Ng mo diak a urered er tia el me el sandei. 'We (incl.) won't have any more work next week./We'll be out of work next week.'

b. A lsekum a ngelekek a mo er a Guam el mo mesuub, e ng mo diak a ududek. 'If my child goes to Guam to study, then I'll run out of money.'

c. Ng mochu diak a ududek, me ng sebechem el mo er a bangk? 'I'm about to run out of money, so can you go to the bank?'

In (13c) the verb phrase *mochu diak* contains the *predictive form* of *mo* (see 12.3 and 12.7) and therefore implies that the future event is imminent—i.e., the speaker's money will run out very, very soon.

When we put the expression *mo diak* 'become non-existent, run out, disappear' into the past or recent past tenses, we get the forms *mlo diak* and *mla mo diak*, with the expected change of state meanings:

(14) a. Ng mlo diak a urerel a rubak. 'The old man lost his job.'

b. Ng mla mo diak a chull. 'The rain has stopped.'

The Forms *lak* and *lemlak*

16.2.3. As we saw in 4.10, Palauan has a set of *prefix pronouns* (*ku-/k-* for first person singular, *lo-/le-/l-* for third person singular or plural, etc.) that attach to the predicate in a wide variety of grammatical constructions. If the predicate is a verb, we get prefix pronoun verb forms such as *kusuub/losuub* (from *mesuub* 'to study'), *kbo/lebo* (from *mo* 'to go'), *ksecher/lsecher* (from *smecher* 'sick'), and so on; and if the predicate happens to be a noun, we get prefix pronoun forms such as *ksensei/lsensei* (from *sensei* 'teacher'), *kchad/lchad* (from *chad* 'person'), and so on.

Without going into too much complicated analysis now, we will simply present the prefix pronoun forms given above in a typical grammatical construction that requires them. Thus, in the sentences below, we note that a prefix pronoun must be attached to the predicate (whether a verb or a noun) whenever the conjunction *a* 'if' introduces a "conditional" clause:

(15)	a. A kusuub a tekoi er a Siabal, e ak merael el mo er a Siabal.	'If I were to study Japanese, then I'd travel to Japan.'
	b. A lebo er a party a Satsko, e ak dirrek el mong.	'If Satsko goes to the party, then I'll go too.'
	c. A lsecher a ngelekem, e ng kirem el mo nguu el mo er a osbitar.	'If your child is sick, you must take him/her to the hospital.'
	d. A ksensei, e ak di olisechakl er a ochur.	'If I were a teacher, then I'd just teach math.'
	e. A lechad er a Sina a Droteo, e ng mo kie er a Kongkong.	'If Droteo were Chinese, he'd go live in Hong Kong.'

In the sentences above, the clause introduced by *a* 'if' indicates a *present condition* (i.e., "if such-and-such is the case", "if such-and-such were to happen"), while the immediately following clause introduced by *e* 'then' (a word which is sometimes not translated into English) indicates the *consequent* or *result* (i.e., "then such-and-such would be the result").

Now, what happens if we place the negative verb *diak* after the conjunction *a* 'if' in sentences like (15a–e) above? We should in fact get the prefix pronoun form of *diak*, as indicated in the examples below:

(16)	a. A lak losuub a ngalek, e ng mo otsir er a test.	'If the child doesn't study, he will fail the test.'
	b. A lak lebo a Droteo, e ng diak kbong.	'If Droteo doesn't go, then I won't go (either).'
	c. A lak a ududem, e ng diak chobo er a mubi.	'If you don't have money, then you won't go to the movies.'

As you can see, the prefix pronoun form of *diak* is *lak*, which appears to be a contracted form of the expected sequence *le-* (third person prefix pronoun) + *diak*. In other words, *lak* is formed by the unusual phonetic rule already observed for *dirkak* in 16.2 above—i.e., "le + diak" becomes *lak* by a special rule that deletes the first syllable *di* of *diak* (and by a further rule that reduces *le-* to *l-* before the adjacent vowel A).

Just as the prefix pronoun form of *diak* is the phonetically reduced *lak*, we also discover that the prefix pronoun form of past tense *dimlak* is *lemlak*, where the identical type of phonetic reduction occurs—namely, loss of the syllable *di* of *diak* when the expected sequence "le + dimlak" is contracted. A form such as *lemlak* is used in clauses introduced by *a* 'if' to indicate a *past condition* (i.e., "if such-and-such had been the case"), as shown in the sentences below:

(17) a. A lemlak a ududel a Droteo, e ng dimlak lebo er a Guam. 'If Droteo hadn't had the money, (then) he wouldn't have gone to Guam.'

b. A lemlak lebo er a bita me llengir a oles a Toki, e ng dimlak lsebechek el remuul a ngikel. 'If Toki hadn't gone next door and borrowed a knife, (then) I wouldn't have been able to prepare the fish.'

The rather complex clause structures of (17a–b) will be examined in greater detail in the next lesson.

Use of *lak* in Imperative Sentences

16.2.3.1. In 4.10.6 we saw that Palauan *imperative sentences*—i.e., sentences that make a *command* or give an *order* to the person addressed—always contain a *second person prefix pronoun* verb form (usually prefixed with the variants *mo-* or *m-*). A few typical examples (with imperfective verb forms) are given below:

(18) a. Monga a kall! 'Eat the food!'

b. Molekar er a ngalek! 'Wake up the child!'

c. Monguiu er tia el hong! 'Read this book!'

In order to give a *negative command*—i.e., to ask or order someone *not* to do something—we simply use *lak* followed itself by the second person prefix pronoun form of the verb. Thus, deriving the negative command forms from the sentences of (18) is very straightforward:

(19) a. Lak monga a kall! 'Don't eat the food!'

b. Lak molekar er a ngalek! 'Don't wake up the child!'

c. Lak monguiu er tia el hong! 'Don't read this book!'

Further discussion of Palauan imperative sentences, as well as an additional type of negative command, will be presented in the following lesson.

The Negative Expression *di kea*

16.2.4. The negative expression *di kea*, whose internal structure is difficult to analyze, corresponds to English 'no longer'. This expression may come from a contracted form of *diak* itself followed by some other elements (*e* + *a*), but it is also possible that it consists of the qualifying word *di* 'only, just' in combination with an isolated, unanalyzable element (*kea*). In any case, the negative expression *di kea* implies that something that was once the case is no longer the case. In (20a–b) below, *di kea* is used with a *double subject* (see 15.1), while in (20c–g) it occurs in a more complex construction that involves a prefix pronoun attached to a predicate:

(20)	a. Ng di kea a ngikel.	'There's no more fish.'
	b. Ng di kea a techellek el mo er a skuul.	'I no longer have the opportunity to go to school.'
	c. A Toki a di kea lekatungek.	'Toki's no longer my girlfriend.'
	d. A ngelekek a di kea lengalek er a skuul.	'My child is no longer a student.'
	e. A blimam a di kea lengar er sei.	'Our (excl.) house is no longer (located) there.'
	f. A John a di kea lechad er a Merikel.	'John is no longer an American citizen.'
	g. Ng di kea kureor er a bangk.	'I'm no longer working at the bank.'

Although the structure and derivation of sentences like (20c–g) will be explained in detail starting in 16.4 below, at this point can you isolate the prefix pronoun predicates and determine the phonetic form that the prefix pronoun takes in each case?

The negative expression *di kea* can also express the idea that some expected event failed to occur, and in this usage it will correspond to English 'not...after all', as shown in the examples below:

(21)	a. Ng di kea kbo er a Guam.	'(It turns out that) I'm not going to Guam after all.'
	b. Ng di kea kbo kureor er a skuul.	'(It turns out that) I'm not going to work at the school after all.'
	c. A Droteo a di mle kea lebo er a mubi.	'(It turned out that) Droteo didn't go to the movies after all.'

Just as in the sentences of (20c–g), *di kea* of (21a–c) is followed by a prefix pronoun predicate (in all the examples given, a verb). In addition, as (21c) shows, *di kea* takes the auxiliary *mle* in the past tense, indicating without a doubt that this expression (just like *diak*) functions as a *state verb*.

NEGATIVE VERBS AS ANSWERS TO YES-NO QUESTIONS

16.3. As we will see shortly, the Palauan negative verbs *diak*, *dimlak*, and *dirkak* are commonly used together with the third person singular non-emphatic pronoun *ng* as answers to yes-no questions. In fact, if a non-emphatic pronoun precedes any of these three verb forms, it must be *ng* (and cannot be any of the first or second person pronouns *ak*, *ke*, etc.). This requirement is probably due to the fact that from the viewpoint of meaning, *diak* (as well as its related forms) is basically an "impersonal" verb—i.e., one whose

conceptual subject is really an entire idea rather than an individual person. In other words, whenever we use a form of *diak*, the general meaning is something like "It is not the case that..."

Therefore, a sentence like (22) below really means "It is not the case that Droteo is going fishing", even though our English equivalent for it is simpler:

(22) Ng diak lebo er a che a Droteo. 'Droteo is not going fishing.'

Without going into too many details of logic or the theory of meaning, it is enough for us to understand that with a negative verb like *diak*, we are really saying "It is not the case that such-and-such action or process occurs" or "It is not the case that someone/something is in a particular state", and so on.

Now, the sequences *ng diak*, *ng dimlak*, and *ng dirkak*, which are in fact very short, yet complete sentences, can be used as negative answers (denials) to yes-no questions. As such, *ng diak* means "no—that's not the case", *ng dimlak* means "no—that wasn't the case (on a single, particular occasion)", and *ng dirkak* means "no—that has never been the case". These sequences all occur as B's response in the dialogs below:

(23) A: A Droteo ng mesuub a tekoi er a Merikel? 'Is Droteo studying English?'

B: Ng diak. 'No. (He's not.)'

(24) A: Ke mlo er a party er a kesus? 'Did you go to the party last night?'

B: Ng dimlak. 'No. (I didn't.)'

(25) A: Ng ngar er ngii a kerim? 'Do you have any questions?'

B: Ng diak. 'No. (I don't.)'

(26) A: Ke mla menga a kall er a Huribing? 'Have you ever eaten Filipino food?'

B: Ng dirkak. 'No. (I haven't.)'

As you might imagine, if B were to give an affirmative answer to A's yes-no question in each of the examples above, he would simply use the word *chochoi* 'yes' (possibly followed by a full sentence for reconfirmation).

NEGATIVE VERBS IN COMPLEX SENTENCES

16.4. We have already seen how Palauan negative verbs operate in *simple* sentences—i.e., sentences that contain a single clause whose predicate is in fact the negative verb itself (*diak*, *di kea*, etc.). A few earlier examples, all of which involve negative expressions of existence, are repeated here for convenience:

(27) a. Ng diak a udoud er a chelsel a skidas. 'There isn't any money inside the drawer.'

b. Ng dimlak a ilumel er a party. 'There weren't any drinks at the party.'

c. Ng di kea a ngikel. 'There's no more fish.'

In the examples above, *diak*, *dimlak*, and *di kea* are all state verbs functioning as the predicate of the sentence, and in each case they have a double subject (*ng...udoud*, *ng...ilumel*, and *ng...ngikel*), with the full noun phrase expansion in post-predicate position. The sentences of (27) are all *simple* because except for the negative verb, there are no other predicate (verb) forms in the sentence.

In addition to occurring in simple sentences like those of (27), Palauan negative verbs occur very commonly in *complex* sentences that include not only the negative verb itself but also an additional predicate form (usually another verb, but sometimes a noun). We have already seen sentences of this kind in (20c–g) and (22) above. Let us repeat (22) here for convenience:

(22) Ng diak lebo er a che a Droteo. 'Droteo is not going fishing.'

Sentence (22) is a *complex* sentence because it contains two predicates—the negative verb *diak* and the *prefix pronoun* verb form *lebo* '(he) goes'. We will now devote our attention to examining the structure and derivation of such sentences.

In several earlier examples we have already seen what we will now express as a set of general principles:

(28) a. In complex sentences containing a negative verb (*diak*, *dimlak*, *dirkak*, *di kea*, etc.), the negative verb must be immediately followed by a predicate (verb or noun) to which a *prefix pronoun* has been attached.

b. Such sentences have the general meaning "It is *not* the case that such-and-such action or process occurs, it is *not* the case that someone or something is in a particular state, it is *not* the case that A is B", and so on.

c. The prefix pronoun will always refer to the subject that accompanies the predicate following *diak* (or any other negative verb form).

Using the principles of (28), we propose that a negative sentence like (22) is derived simply by positioning the corresponding affirmative sentence after *ng diak*, etc., and carrying out a procedure that will satisfy the requirement of (28a). In other words, to derive (22), we start with the rather abstract structure below:

(29) Ng diak [ng mo er a che a Droteo].

In (29) the bracketed sentence that follows *ng diak* represents the entire idea (action, process, etc.) that is being negated (denied). Therefore, the structure of (29) seems to correspond neatly to the general pattern of meaning described for such sentences in (28b). You will notice that in this case the bracketed sentence itself is in the basic *double subject* form (see 15.1)—i.e., it has a non-emphatic pronoun (*ng*) in pre-predicate position and a full noun phrase expansion (*Droteo*) in post-predicate position.

Now, in order to derive (22) from (29), we simply need to fulfil the condition of (28a)—that is, we must change the original non-emphatic pronoun *ng* of the bracketed sentence into the corresponding *prefix pronoun le-* and attach that pronoun to the following predicate (the verb *mo* 'to go', which itself changes into *bo* when a prefix pronoun is added). As a result, we derive the *complex* sentence of (22), repeated again below,

(22) Ng diak lebo er a che a Droteo. 'Droteo is not going fishing.'

in which the negative verb *diak* is now followed immediately by *lebo*, a predicate in prefix pronoun form. Since the *le-* of *lebo* was derived from *ng*, which was part of the original double subject *ng...Droteo* of the bracketed sentence, this *le-* obviously refers to the subject of *mo/bo*—namely, *Droteo*—and therefore conforms to the terms of (28c) above. While the original pre-predicate non-emphatic pronoun *ng* has changed to *le-* and is attached to the verb, the post-predicate noun phrase expansion *Droteo* remains intact in its original position.

Review of Prefix Pronoun Forms

16.4.1. Before we look at further examples of complex sentences containing prefix pronoun forms, we need to review the actual phonetic features of such pronouns, since each has so many variants. You should reread 4.10 and 4.10.1–3 now to familiarize yourself again with the distribution of the different variants, which we list in the chart below:

(30) *VARIANTS OF PALAUAN PREFIX PRONOUNS*

1st pers. sg.:	ku-, ke-, k-
2nd pers. sg./pl.:	(cho)mo-, (cho)mu-, chome-, cho-, m-
3rd pers. sg./pl.:	lo-, lu-, le-, l-
1st pers. pl. incl.:	do-, du-, de-
1st pers. pl. excl.:	kimo-, kimu-, ki-

As the chart above indicates, Palauan prefix pronouns make no distinction between singular and plural in their second and third person forms.

Complex Sentences with *diak*: Bracketed Sentence with Non-emphatic Pronoun as Subject

16.4.2. Now that we have set down a group of principles in (28a–c) and presented some introductory examples, we can give a much fuller picture of Palauan complex sentences that contain *diak* (or some other negative form) followed immediately by another predicate in *prefix pronoun* form. We will first look at examples in which the bracketed sentence simply has a pre-predicate non-emphatic pronoun as subject, but no post-predicate noun phrase expansion. In other words, we are looking at structures of the following kind:

(31) a. Ng diak [ak meruul a kall]

b. Ng diak [ke/kom meruul a kall]

c. Ng diak [ng/te meruul a kall]

d. Ng diak [kede meruul a kall]

e. Ng diak [aki meruul a kall]

According to the principles of (28a–c) and our subsequent analysis, all we need to do to "process" (31a–e) into properly formed negative sentences of Palauan is to change the non-emphatic pronouns *ak*, *ke*, *ng*, etc., into the corresponding *prefix pronouns* and attach them to the following verb. As noted in 4.10.1, when an imperfective verb form such as *meruul* takes a prefix pronoun, the verb marker *me-* is deleted, and the prefix pronoun takes its place. This accounts for the forms *kuruul*, *moruul*, *loruul*, etc., in the derived sentences below:

(32) a.	Ng diak kuruul a kall.	'I'm not preparing food.'
b.	Ng diak moruul a kall.	'You (sg./pl.) aren't preparing food.'
c.	Ng diak loruul a kall.	'He (she) isn't/they aren't preparing food.'
d.	Ng diak doruul a kall.	'We (incl.) aren't preparing food.'
e.	Ng diak kimoruul a kall.	'We (excl.) aren't preparing food.'

For variety, let us now take an example in which the bracketed sentence contains a *state verb* such as *smecher*. When we process the structures of (33) to derive the complex sentences of (34), we notice that (a) the infixed verb marker *-m-* of *smecher* is lost, and (b) phonetically reduced variants of the prefix pronouns (i.e., *k-*, *m-*, *l-*, etc.) are used:

(33) a. Ng diak [ak smecher]

b. Ng diak [ke/kom smecher]

c. Ng diak [ng/te smecher]

d. Ng diak [kede smecher]

e. Ng diak [aki smecher]

(34) a. Ng diak ksecher. 'I'm not sick.'
b. Ng diak msecher. 'You (sg./pl.) aren't sick.'
c. Ng diak lsecher. 'He (she) isn't/they aren't sick.'
d. Ng diak desecher. 'We (incl.) aren't sick.'
e. Ng diak kisecher. 'We (excl.) aren't sick.'

Finally, we will look at a set of examples where the bracketed sentence contains a *noun* as predicate (and is itself an *equational sentence*). Thus, when we derive the sentences of (36) from the structures of (35), the prefix pronouns attach directly to the noun *sensei*:

(35) a. Ng diak [ak sensei]
b. Ng diak [ke/kom sensei]
c. Ng diak [ng/te sensei]
d. Ng diak [kede sensei]
e. Ng diak [aki sensei]

(36) a. Ng diak ksensei. 'I'm not a teacher.'
b. Ng diak msensei. 'You (sg./pl.) aren't a teacher.'
c. Ng diak lsensei. 'He/she isn't a teacher./They aren't teachers.'
d. Ng diak desensei. 'We (incl.) aren't teachers.'
e. Ng diak kisensei. 'We (excl.) aren't teachers.'

Some additional examples whose derivation parallels that of (35) and (36) above are provided below:

(37) a. Ng diak [kede chad er a omenged]
b. Ng diak [ng mlik]
c. Ng diak [ak ngalek er a skuul]

(38) a. Ng diak dechad er a omenged. 'We (incl.) are not fishermen.'
b. Ng diak lemlik. 'It's not my car.'
c. Ng diak kngalek er a skuul. 'I'm not a student.'

Note that (38b) is the negation of an equational sentence and therefore its meaning structure is "A is not B". It contrasts with the sentence *ng diak a mlik*, which contains a *negative expression of existence* that states "my car doesn't exist"—i.e., "I don't have a car."

Complex Sentences with *diak*: Bracketed Sentence with Double Subject, Preposing

16.4.3. The formation of complex sentences with *diak* (and other negative forms) gets even more interesting if we look at bracketed sentences with a more complicated internal structure. Thus, in the examples below, the bracketed sentence contains a *double subject*:

(39) a. Ng diak [ng mo er a skuul a ngelekek]

b. Ng diak [ng smecher a bechil a Droteo]

c. Ng diak [ng sensei a demak]

d. Ng diak [ng menguiu er a hong a Toki]

When processing the structures of (39) to form acceptable negative sentences, we can simply change the non-emphatic pronoun *ng* of the bracketed sentence to a prefix pronoun and attach that pronoun to the following predicate. Everything else in the sentence (including the original post-predicate noun phrase expansion) remains unchanged:

(40) a. Ng diak lebo er a skuul a ngelekek. 'My child doesn't go to school.'

b. Ng diak lsecher a bechil a Droteo. 'Droteo's wife isn't sick.'

c. Ng diak lsensei a demak. 'My father isn't a teacher.'

d. Ng diak longuiu er a hong a Toki. 'Toki isn't reading the book.'

Now, in addition to the "normal" processing of the structures of (39) to derive the sentences of (40), we can apply the familiar rules of *preposing* (see 15.2, 15.2.1, etc.) to form further varieties of sentences. Thus, we can prepose either the entire post-predicate subject or a possessor within it to the position directly before the predicate *diak*, where the preposed element replaces the original pre-predicate non-emphatic pronoun *ng*. If we prepose the entire post-predicate subject in the structures of (39) above, we get the perfectly acceptable (and for some speakers, even preferred) sentences below:

(41) a. A ngelekek a diak lebo er a skuul. 'My child [**topic**]—he/she doesn't go to school.'

b. A bechil a Droteo a diak lsecher. 'Droteo's wife [**topic**]—she's not sick.'

c. A demak a diak lsensei. 'My father [**topic**]—he isn't a teacher.'

d. A Toki a diak longuiu er a hong. 'Toki [**topic**]—she isn't reading the book.'

As the English equivalents of (41a–d) are designed to show (note the inclusion of our cover term "**topic**"), once a sentence element (in these examples, the entire post-predicate subject) has been preposed, many speakers consider it to denote *old information*

that has been introduced earlier into the conversation (see 15.3). Finally, because the post-predicate subject of (39b)—namely, *bechil a Droteo*—contains a possessor, that possessor alone can be preposed, resulting in the following additional sentence:

(42) A Droteo a diak lsecher a bechil. 'Droteo [**topic**]—his wife isn't sick.'

> ***Note 2***: While the process of preposing applies as expected to almost all structures like (39), we nevertheless find some rather exceptional cases. For example, if the bracketed sentence is an equational sentence of the form **Noun #1 + Noun #2** and **Noun #1** is a *demonstrative word*, then it must be processed as indicated below:
>
> a. Ng diak [tia a mlai er a Siabal]
>
> b. Tia a diak lemlai er a Siabal. 'This isn't a Japanese car.'
>
> What is unusual about the derivation of (b) from (a) is that the preposed element *tia* seems to have been in *sentence-initial* (rather than post-predicate) position in the bracketed sentence.

Additional Examples of Complex Sentences with *diak*

16.4.4. In the examples of 16.4.2–3 above, we looked at the process of negative sentence formation in cases where the bracketed sentence contains such predicate elements as the imperfective form of a transitive action verb (e.g., *meruul*: *kuruul*, *moruul*, *loruul*, etc.), a state verb (e.g., *smecher*: *ksecher*, *msecher*, *lsecher*, etc.), or a noun functioning as predicate (e.g., *sensei*: *ksensei*, *msensei*, *lsensei*, etc.). Let us now look at a few more examples of each type, concentrating only on the derived (i.e., actually spoken) sentences and omitting the bracketed structures that underlie them:

(43) *diak* followed by the *imperfective form of a transitive action verb* in prefix pronoun form:

a. A Droteo a dimlak lolim a biang. 'Droteo [**topic**]—he didn't drink any beer.'

b. Ng diak molamech a dekool? 'Don't you smoke cigarettes?'

c. Ng dirkak kimoruul a kall er a Siabal. 'We (excl.) have never made Japanese food.'

d. A resechelik a dimlak longiis er a kliokl. 'My friends [**topic**]—they didn't dig the hole.'

e. A Toki a dirkak lebo lemerek er a urerel. 'Toki [**topic**]—she hasn't finished her work yet.'

f. Ng diak kbo kuruul a kall. 'I'm not going to make the food.'

(44) *diak* followed by an (intransitive) *state verb* in prefix pronoun form:

a. A Toki a diak lsengerenger.	'Toki [**topic**]—she isn't hungry.'
b. A mlid a diak leklou.	'Our (incl.) car [**topic**]—it isn't that big/ big enough.'
c. A mubi a dimlak lemekngit.	'The movie [**topic**]—it wasn't bad.'
d. Ng dimlak lemeched a chei.	'The tide wasn't low.'
e. A ngelekek a diak lebo lungil el smecher.	'My child [**topic**]—he/she isn't getting any better.'

(45) *diak* followed by a *noun (phrase)* in prefix pronoun form:

a. A Satsko a dimlak lsensei.	'Satsko [**topic**]—she wasn't a teacher.'
b. Ng diak kbo ktoktang.	'I'm not going to be(come) a doctor.'
c. A Toki a dimlak lebo lechad er a Merikel.	'Toki [**topic**]—she didn't become an American citizen.'

The examples of (43–45) above reveal some very interesting grammatical features, all of which we have had occasion to mention in earlier lessons. These features are described below:

a. In examples such as (43a), (43c–e), (44c–d), (45a), and (45c), the negative verb is *dimlak* or *dirkak*, indicating either a *single past event* or *past experience*. Even though the time of the entire sentence is therefore past, the prefix pronoun predicate directly following the negative verb must nevertheless be in the *present tense* form—e.g., *lolim* (instead of *lullim*), *longiis* (instead of *lulengiis*), *lsengerenger* (with no trace of *mle*, the past tense auxiliary for state verbs), *lsensei* (again, with no trace of *mle*, the past tense auxiliary for nouns functioning as predicates), and so on. This is exactly the same feature we saw for the great majority of Palauan *dependent clauses* studied in Lesson 14. Thus, in a sentence like the following, we have an independent clause followed by a *purpose clause* introduced by *el* (see 14.1.1):

(46) A Droteo a uleba a oluches el meluches er a babier.	'Droteo used a pencil (in order) to write the letter.'

Although the entire event referred to in (46) took place in the *past*, as indicated by the independent clause verb *uleba* 'used', the verb within the purpose clause introduced by *el* is in fact in the *present* tense—i.e., *meluches* (instead of *milluches*). As explained in Lesson 14, a form like *meluches* in (46) can be regarded as "neutral" with respect to tense (or even "tenseless"), but we know immediately that it designates a past event when we look back to the tense (namely, past) of the verb (*uleba*) in the preceding independent clause. In a very similar way, although any prefix pronoun predicate following *dimlak* or *dirkak* must be in the present tense

("neutral") form, it nevertheless refers to a time identical to that of the "controlling" negative verb *dimlak* or *dirkak*—namely, **past**.

b. As observed in 4.10.5, Palauan has several types of *complex verb phrases* consisting of two (or even three) separate words. These complex verb phrases usually involve *auxiliary words* or *directional verbs*—e.g., *mo omes* 'go to see, will see', *me mengetmokl* 'come (in order) to clean', *mo merek* '(will) finish', *mla mo merek* 'has finished', *mo ungil* 'get better', and so on. As sentences (43e–f) and (44e) illustrate, when a complex verb form occurs in a grammatical construction requiring prefix pronouns (in this case, after a negative verb), separate copies of the same pronoun must be attached to each of the phrase's parts. Thus, we find the following forms in the sentences just referred to:

(47) *COMPLEX VERB PHRASES IN PREFIX PRONOUN FORM*

Sentence (43e): lebo lemerek: le-...le- (from *mo merek*)

Sentence (43f): kbo kuruul: k-...ku- (from *mo meruul*)

Sentence (44e): lebo lungil: le-...l- (from *mo ungil*)

Go back to sentences (12a–b) at the end of 16.2.1 above for two more examples of multiple prefix pronoun attachment.

Finally, something similar also occurs in (45b–c) above, where we have a change of state phrase consisting of the auxiliary word *mo* followed by a *noun phrase*—i.e., *mo toktang* 'become a doctor' and *mo chad er a Merikel* 'become an American citizen'. When following the negative verb *diak*, each part of these phrases must take a prefix pronoun, as indicated below:

(48) Sentence (45b): kbo ktoktang: k-...k- (from *mo toktang*)

Sentence (45c): lebo lechad: le-...le- (from *mo chad*)

c. As (44c–d) indicate, if a prefix pronoun is attached to a state verb that contains the *prefixed* verb marker *me-* (e.g., *meknglt* 'bad', *meched* 'shallow'), the verb marker remains intact, giving such forms as *lemeknglt*, *lemeched*, etc. However, if a state verb contains an *infixed* verb marker (e.g., *-m-* in *smecher* 'sick', *-o-* in *songerenger* 'hungry', etc.), then this infix is deleted when a prefix pronoun is attached, giving such forms as *lsecher* of (41b) and *lsengerenger* of (44a) above.

Since nearly all types of verbs can have prefix pronoun forms, Palauan negative sentences are by no means limited to the kinds of examples given in (43–5) above. Thus, in the groups of examples below, we observe various negative verbs followed by further types of prefix pronoun verb forms:

(49) *diak* followed by an *intransitive action verb* (including *directional verbs*) in prefix pronoun form:

a. A rengalek a diak loilil er a sers.	'The children [**topic**]—they're not playing in the garden.'
b. Ngara me ng dimlak mlangel?	'Why didn't you cry?'
c. Ng diak chome er a party er kemam?	'Aren't you coming to our (excl.) party?'
d. Ng dimlak kbo er a skuul er a elii.	'I didn't go to school yesterday.'
e. Ng dirkak kibo er a Siabal.	'We (excl.) have never gone to Japan.'
f. Ngara me ng dimlak chobo mrei?	'Why didn't you go home?'

Comments on (49a–f) above:

1. For a complete listing of the prefix pronoun forms of the directional verbs *mo* 'to go' and *mei* 'to come', see (67) of 4.10.3. While the initial M of *mei* remains unchanged when a prefix pronoun is attached, the initial M of *mo* changes to B (*kbo*, *lebo*, etc.).

2. If an intransitive action verb contains an *infixed* verb marker—e.g., *-m-* of *lmangel* 'to cry'—then this infix is deleted when a prefix pronoun is attached. Thus, we have *mlangel* of (49b), where word-initial *m-* is the second person (singular/plural) prefix pronoun and *langel* is the state verb stem (minus the infixed verb marker). The very same phonetic change occurs with state verbs containing an infixed verb marker, as mentioned in point (c) just after (48) above.

3. In (49f) we find different variants of second person prefix pronouns attached to both parts of the complex verb phrase *mo remei* 'to go home'. The internal structure of the verb phrase is *cho-bo m-rei*, with the stem *rei* derived from the intransitive verb *remei* 'to return' by deletion of the infixed verb marker *-em-*.

(50) *diak* followed by the *perfective form of a transitive action verb* in prefix pronoun form:

a. Ng dimlak kbosii a babii.	'I didn't shoot the pig.'
b. A sechelim a dimlak lengesuir a Satsko.	'Your (sg.) friend [**topic**]—he/she didn't help Satsko.'
c. A Droteo a dimlak lleng a hong.	'Droteo [**topic**]—he didn't borrow the books.'
d. Ng dimlak kkerir a sensei er a teng er ngak.	'I didn't ask the teacher about my grade.'

Comments on (50a–d) above:

1. When a prefix pronoun is attached to a perfective verb form, one of the phonetically *reduced* variants is used (*k-*, *le-*, *l-*, etc.).

2. When a prefix pronoun is attached to a perfective verb form, any verb marker infixed within that form is usually deleted. Thus, the perfective form of *olengeseu* 'to help' for a third person singular object is *ngosuir* 'helps him/her', with the infixed verb marker *-o-*. This *-o-* is obviously lost in the corresponding prefix pronoun form *lengesuir*, where a weak E takes it place. Can you identify and explain a similar loss of the verb marker in the forms *lleng* and *kkerir* of (50c–d)?

(51) *diak* followed by the *basic form* of a transitive action verb in prefix pronoun form:

a. A kall a dirkak lemeruul.	'The food [**topic**]—it hasn't been made yet.'
b. A biang a dimlak lemengim.	'The beer [**topic**]—it wasn't drunk up.'

Comments on (51a–b):

1. Recall that the basic form of a transitive action verb has the internal structure *verb marker me- + verb stem* and indicates that the sentence subject *undergoes* a particular process.

2. As the forms *lemeruul* and *lemengim* of (51a–b) indicate, the basic form of a transitive action verb does not lose the verb marker *me-* when a prefix pronoun is attached. Where have we observed a similar case in our recent discussion?

(52) *diak* followed by the *state verb of existence ngar* 'exists, is/are located' in prefix pronoun form:

a. A ngelekem a diak lengar er a skuul er a elechang.	'Your child [**topic**]—he/she isn't in school today.'
b. A sensei a dimlak lengar er a blil er a elii.	'The teacher [**topic**]—he/she wasn't at home yesterday.'
c. A chad er a Merikel a di kea lengar er tiang.	'The Americans [**topic**]—they're no longer here.'

Comment on (52a–c):

In the examples above, *ngar* works like any *simple state verb* (e.g., *klou* 'large', *dibus* 'absent') and merely attaches to a prefix pronoun without any phonetic change—i.e., we have the form *lengar* (just like *leklou*, *ledibus*, etc.). Sentences like (52a–c) deny the existence of someone or something in a particular place and/or at a particular time.

QUESTIONS CONTAINING NEGATIVE VERBS

16.5. In 15.6 we took a thorough look at how to form *yes-no questions* in Palauan, and one of the points we made was that either the entire post-predicate noun phrase expansion or a possessor within it can be *preposed*. Thus, from the basic statement (53a) below, we can derive either of the questions (53b) or (53c):

(53) a. Ng klebokel a bechil a Droteo. 'Droteo's wife is pretty.'

b. A bechil a Droteo ng klebokel? 'Droteo's wife [**topic**]—is she pretty?'

c. A Droteo ng klebokel a bechil? 'Droteo [**topic**]—is his wife pretty?'

The identifying feature of question sentences like (53b–c) is that the original pre-predicate non-emphatic pronoun (*ng* in this example) is *not* deleted when the entire post-predicate subject or a possessor within it is preposed. In addition to (53b–c), we noted earlier that another type of yes-no question can be formed simply by adding a sentence-final rising intonation to an original sentence with a double subject. Thus, alongside (53b–c) we also have the following yes-no question:

(54) Ng klebokel a bechil a Droteo? 'Is Droteo's wife pretty?'

The principles for deriving yes-no questions just illustrated above also apply when the original sentence contains a negative verb. Thus, from the structural point of view, we have a set of derivations paralleling (53a–c):

(55) a. Ng diak lsensei a bechil a Droteo. 'Droteo's wife isn't a teacher.'

b. A bechil a Droteo ng diak lsensei? 'Droteo's wife [**topic**]—isn't she a teacher?'

c. A Droteo ng diak lsensei a bechil? 'Droteo [**topic**]—isn't his wife a teacher?'

In addition, we can form a yes-no question from (55a) by adding the rising intonation alone:

(56) Ng diak lsensei a bechil a Droteo? 'Isn't Droteo's wife a teacher?'

As the English equivalents for (55b–c) and (56) indicate, yes-no questions containing a negative verb often imply that the speaker has a particular *assumption* or *belief* whose truth he wishes to reconfirm. Thus, in all of these examples, the speaker already thinks or believes *to some degree* that Droteo's wife is in fact a teacher, but he still feels that it is necessary to reconfirm or verify this belief by asking the negative question. Such negative questions in English, incidentally, have exactly the same function.

For some speakers of Palauan, the negative questions of (55b–c) and (56) have another interpretation, which is best translated into English as "Is it the case/is it true that Droteo's wife is not a teacher?" The circumstances for asking the question with this meaning would be very different indeed: for example, if the speaker had heard (to his

surprise) that Droteo's wife is *not* a teacher, then he could use this question to find out if that fact (i.e., Droteo's wife *not* being a teacher) were really true.

When the predicate following *diak* has a second person prefix pronoun attached, it will refer to the hearer (the person being spoken to) in a particular conversation. Just as in English (and Japanese as well!), negative questions addressed to the hearer are often interpreted as polite offers or invitations, as in the examples below:

(57) a. Ng diak monga a bobai? 'Won't you eat some papaya?'

b. Ng diak chome er a blik? 'Won't you come to my house?'

The negative questions of (57) are merely polite (or indirect) substitutes for the blunter, more direct questions below:

(58) a. Ke menga a bobai? 'Will you eat some papaya?'

b. Ke me er a blik? 'Will you come to my house?'

Because the negative questions of (57) are really equivalent in meaning to the affirmative questions of (58), speakers would respond to them as if they were affirmative questions. Thus, to accept the offer of (57a), the hearer would simply respond with *Chochoi* 'Yes (I will eat some papaya)', but to refuse the same offer he or she would respond with something like *Ng diak. Ng chetik* 'No (thanks). I don't like it'.

It is also possible for an example like (57a) to be interpreted as a *general question* rather than as an offer or invitation made on a specific occasion. Under such circumstances, the speaker is really asking the hearer a question that means "Is it the case that you don't eat papaya?" or "Do you mean that you're not a papaya eater?" To respond affirmatively to (57a) as a general question, the hearer would reply *Chochoi. (Ng diak kungang)* 'No, I don't. (I don't eat papaya)'. However, to respond negatively to such a question, the hearer must say something like *Ng diak. (Ak menga er a bebil er a taem)* 'Yes, I do. (I eat papaya from time to time)'.

In other words, when the hearer responds with *chochoi*, he really means "Yes—*your assumption is correct*—it is indeed the case that I don't eat papaya", while the response with *ng diak* corresponds to "No—*your assumption is wrong*—it is not the case that I don't (ever) eat papaya (i.e., I *do* eat papaya, at least sometimes)". From the English equivalents given in the preceding paragraph, it is very clear that the "logic" of answering such negative questions in English is quite different from Palauan (which in this respect happens to be identical to Japanese!).

The formation of questions from sentences containing *diak* (or *dimlak*) as a negative expression of existence (see 15.4.2) is very straightforward. Thus, any statement containing a negative expression of existence can be transformed into a yes-no question just by adding rising intonation at the end, as shown in the examples below:

(59) a. Ng diak a kerim? 'Don't you have any questions?'/'You mean you don't have any questions?'

b. Ng dimlak a ocheraol? 'Wasn't there a money-raising party?'/'You mean there wasn't a money-raising party?'

c. Ng diak a ududel a Toki? 'Doesn't Toki have any money?'/'You mean Toki doesn't have any money?'

As expected, preposing of the entire post-predicate subject *ududel a Toki* of (59c) is prevented, while preposing the possessor (*Toki*) alone is acceptable:

(60) A Toki ng diak a ududel? 'Toki [**topic**]—doesn't she have any money?'/'Toki [**topic**]—you mean she doesn't have any money?'

Palauan Questions with *ng diak* and *ada ng diak* In Sentence-Final Position

16.5.1. In addition to using negative questions like (55b–c) and (56) to reconfirm a belief or assumption, Palauan speakers have the option of adding the expression *ada ng diak* to the end of any statement. This expression, which probably consists of the word *ada(ng)* (also found in *me ada* 'therefore') followed by *ng diak*, has the general meaning 'isn't that right?' or 'isn't that true?' (or, depending on the subject and verb of the English equivalent, 'isn't it?', 'isn't/aren't there?', 'doesn't he/she?', 'don't you?', 'aren't they?', and so on). Note the sentences below:

(61) a. Te mo er a che er a klukuk, ada ng diak? 'They're going fishing tomorrow, aren't they?'

b. Ke chad er Belau, ada ng diak? 'You (sg.) are Palauan, aren't you?'

c. Ng mlad er se er a taem er a mekemad, ada ng diak? 'He/she died during the war—isn't that right?'

d. Ng mla er ngii a desiu er a elii, ada ng diak? 'There was an earthquake yesterday, wasn't there?'

As the examples above indicate, *ada ng diak* can be attached to any statement regardless of tense (note the future in 61a and the past in 61c–d).

By adding the negative expression *ng diak* to the end of any of the yes-no questions studied in 15.6 and 16.5, Palauan speakers can form a more *emphatic* type of *yes-no question*. In all the examples below, *ng diak* means 'or not', and its presence merely emphasizes two contrasting possibilities (i.e., these sentences all have the general meaning structure "is such-and-such the case, or isn't such-and-such the case?"):

(62) a. Te mo er a che er a klukuk ng diak? 'Are they going fishing tomorrow or not?'

b. Ng soam el me er a blik ng diak? 'Do you (sg.) want to come to my house or not?'

c. A Droteo ng milecherar a blai ng diak? 'Droteo [**topic**]—did he buy the house or not?'

d. Kom chad er Belau ng diak? 'Are you people Palauans, or aren't you?'

Note that *ng diak* can be attached to any yes-no question regardless of tense (note the future in 62a and the past in 62c). In addition, a question with *ng diak* at the end often has a strong, challenging tone, as in (62d), where the hearers' loyalty to their country or culture seems to be seriously questioned.

LIST OF TERMS

16.6. Here is a list of the most important terms relating to negation in Palauan:

- **Negative Verb**
- **Negative Expression of Existence**
- **Double Subject**
- **Past Experience**
- **Change of State**
- **Prefix Pronoun**
- **Negative Command**
- **Yes-No Question**
- **Complex Sentence**
- **Complex Verb Phrase**

16.7. NEGATION IN PALAUAN: STUDY QUESTIONS

1. Define each of the terms listed in 16.6, with clear examples where possible. Make sure you indicate how the term relates to the topic of negation in Palauan.

2. What is the difference between an affirmative vs. negative expression of existence? Give examples.

3. What are the grammatical features of sentences containing a negative expression of existence? How does the process of preposing apply in such sentences?

4. What is the internal structure of the negative verb form *dimlak*? How about *dirkak*?

5. What is the difference in meaning between sentences containing *dimlak* vs. *dirkak* (followed by a prefix pronoun predicate)? Provide examples.

6. How do we express change of state with the negative verb *diak*? Illustrate with examples.

7. How might we analyze the internal structure of the negative verb forms *lak* and *lemlak*? In what type of grammatical construction would these forms be used? Give clear examples.

8. What is the structural difference between affirmative vs. negative commands in Palauan?

9. What is the meaning and use of the negative expression *di kea*?

10. Illustrate how short sentences with negative verbs can function as answers to yes-no questions.

11. What are the striking features of Palauan complex sentences that contain a negative verb?

12. Starting with what we have proposed as the "basic" structure for Palauan complex sentences containing negative verbs—namely,

    Ng diak [ng mo er a skuul a ngalek]

    explain how this structure is changed (or "processed") to derive two actually spoken sentences. *Hint*: to derive one of the sentences, you will need to use preposing.

13. Comment on the phonetic variants among Palauan prefix pronouns.

14. When a prefix pronoun is attached to a particular type of predicate, the form of the predicate itself often changes. Describe these changes in detail for the following types of predicates, illustrating with clear examples:

    a. imperfective form of a transitive action verb (e.g., *meruul*)

    b. perfective form of a transitive action verb (e.g., *ngosuir*)

    c. intransitive action verb (e.g., *tuobed*)

    d. state verb with infixed verb marker (e.g., *smecher*)

    e. state verb with prefixed verb marker (e.g., *mekngit*)

    f. noun functioning as predicate (e.g., *sensei*)

    g. basic form of a transitive action verb (e.g., *mechelebed*)

    h. directional verbs *mo* and *mei*

15. Explain the processes that allow us to start with the basic structure below,

    Ng diak [ng meringel a chimal a ngelekek]

    and derive all of the following acceptable Palauan sentences:

    a. Ng diak lemeringel a chimal a ngelekek.

    b. A chimal a ngelekek a diak lemeringel.

    c. A ngelekek a diak lemeringel a chimal.

16. In a sentence like the following,

    Ng dimlak loluches a babier er a elii. 'He didn't write any letters yesterday.'

    why is it acceptable for the verb form *loluches* to be in the present tense even though the entire sentence refers to past time?

17. How does prefix pronoun attachment operate when the predicate is complex (i.e., consists of at least two parts, as in *mo merek*)? Illustrate with several examples.

18. How do we form yes-no questions from sentences containing negative verbs? Give examples.

19. Explain the two possible ways of interpreting the negative yes-no question below:

    Ng diak chobo er a chei?

    What are the different circumstances behind each interpretation—i.e., what does the speaker assume or believe in each case? Give appropriate English equivalents that make it clear how the circumstances differ.

20. How can we use negative questions to make invitations or offers?

21. What type of question do we have when *ada ng diak* is attached at the end?

22. What is the structure and function of questions ending with *ng diak*?

16.8. NEGATION IN PALAUAN: EXERCISES

1. Change the following sentences from affirmative to negative by replacing the affirmative expression of existence with a negative expression of existence. Then translate each negative sentence into English:

   a. Ng ngar er ngii a bilis er tiang.

   b. Ng mla er ngii a kemeldiil er a elii.

   c. Ng ngar er ngii a chad er a chelsel a delmerab.

   d. Ng mla er ngii a klakoad er a medal a restorangd.

   e. Ng ngar er ngii a uos er Belau.

2. Change the following commands from affirmative to negative. Then translate each negative command into English. *Note*: (d) and (e) are somewhat new, but you should not have any trouble with them.

   a. Mongetmokl er a delmerab!

   b. Moleng er a sebel!

   c. Mosiik er a sechelim!

   d. Doilil er tiang!

   e. Dorael!

3. Change each of the following sentences into a complex negative sentence by placing it directly after the negative expression indicated (*ng diak*, *ng dimlak*, *ng dirkak*, or *ng di kea*). Your analysis should cover all the following points:

   (1) Indicate specifically how the predicate of the original sentence is changed in form when it occurs after the negative verb—i.e., indicate what variant of the prefix pronoun is added, whether the verb marker is lost, etc.

   (2) Write any additional sentences that can be derived by the process of preposing.

   (3) Translate each complex negative sentence into appropriate English.

Model answer: Ng dimlak [ng mo er a skuul a ngalek] →
Ng dimlak lebo er a skuul a ngalek.
'The child didn't go to school.'

Predicate: prefix pronoun *le-* + *bo* (from *mo* 'to go')

Additional sentence by preposing:

A ngalek a dimlak lebo er a skuul.
'The child [**topic**]—he/she didn't go to school.'

a. *ng dirkak:* aki menga a kall er a Sina
b. *ng diak:* ak songerenger
c. *ng dimlak:* ke melatech er a mlik
d. *ng dimlak:* ng mechat a ngikel
e. *ng dirkak:* ng mo bechiil a Droteo
f. *ng diak:* ng sorir el me er a party
g. *ng di kea:* ak mesuub a tekoi er a Siabal
h. *ng diak:* ng bengngos a obekul a Tochi
i. *ng dimlak:* ng mo smecher a tolechoi
j. *ng di kea:* ng sensei a Satsko
k. *ng dimlak:* ng sebechek el mo er a blirir
l. *ng diak:* ng ngar er a osbitar a mechas
m. *ng dimlak:* ng dibus a demak
n. *ng di kea:* ng ousers a rubak
o. *ng dirkak:* kede subedii a sensei
p. *ng diak:* aika a babier er a Siabal
q. *ng dimlak:* te cholebedii a ngalek
r. *ng diak:* ng dengerenger a ngelekel a Satsko
s. *ng dimlak:* ak mo merek er a urerek
t. *ng dimlak:* ng kolii a ngikel

4. Rewrite each of the following negative statements as negative questions. For each example,

   (1) Write any additional question sentences that are made possible by preposing.

(2) Translate each negative question into English, using one of the possible equivalents indicated in (59-60) of 16.5.

Model answer: Ng diak lebo er a skuul a ngalek. →
Ng diak lebo er a skuul a ngalek?
'Doesn't the child go to school?'

Additional question by preposing:

A ngalek ng diak lebo er a skuul?
'The child [**topic**]—doesn't he/she go to school?'

a. Ng dimlak mongiis er a kliokl.

b. Ng diak a ngelekir a Toki me a Droteo.

c. Ng diak lsebek a rengul a mechas.

d. Ng diak lecheroid a blil a Satsko.

e. Ng dimlak morrenges er a derumk.

17

PREFIX PRONOUN PREDICATES IN PALAUAN

INTRODUCTION

17.1. In our study of Palauan grammar so far, we have often had to make reference to the different types of Palauan pronouns. Most recently, we have concentrated on the Palauan **prefix pronouns**, a group of *bound* pronouns that attach to *predicates* (verbs or nouns) in a wide variety of grammatical constructions. Having introduced the Palauan prefix pronouns extensively in 4.10 and 4.10.1–7, we had a chance to review their phonetic characteristics in the list of prefix pronoun variants presented in 16.4.1. In the previous lesson, too, we made a thorough study of one major grammatical construction in which prefix pronouns occur: thus, in 16.4 and 16.4.2–4 we saw that prefix pronouns must occur in *complex negative sentences* like the following:

(1) a. Ng diak kbo er a chei. 'I'm not going fishing.'
b. Ng dimlak losuub a ngalek. 'The child didn't study.'
c. Ng dirkak monga a ius? 'Haven't you ever eaten crocodile?'
d. A Droteo a di kea lsensei. 'Droteo [**topic**]—he's no longer a teacher.'

Without repeating everything that we have just studied in Lesson 16, we will simply summarize the major points about sentences (1a–d) as follows:

a. Sentences (1a–d) are *complex* because they contain at least two predicates—the negative verb *diak* (*dimlak*, etc.) and a directly following predicate in prefix pronoun form (and if a verb, always in the present tense). Because *diak*, etc., is a separate predicate, complex negative sentences like (1a–d) follow the meaning pattern "It is **not** the case that...", etc.

b. Whether the predicate immediately following *diak*, etc., is a verb (as in 1a–c) or a noun (as in 1d), it must be prefixed with the appropriate prefix pronoun—i.e., the pronoun that refers to its subject.

c. When a prefix pronoun is attached, a verb often changes its form (e.g., *mo* becomes *bo*, an imperfective verb like *mesuub* loses its verb marker, and so on).

d. As illustrated in (1d), the process of *preposing* can apply in complex negative sentences (see 16.4.3 for more details), although it is perfectly acceptable for the predicate after *diak* to have a double subject whose second member (the full noun phrase expansion) remains in post-predicate position, as with *lo-...ngalek* of (1b).

In addition to observing prefix pronoun predicates in negative sentences like (1a–d), we also saw in 15.8 that such predicates appear when the process of preposing applies to certain non-subject elements of a Palauan sentence such as the *sentence object* or a noun found within a *relational phrase*. As an example of the first type, we repeat the following pair of sentences from Lesson 15:

(2) a. Ng menguiu er a hong a sensei. 'The teacher is reading the book.'

b. A hong a longuiu er ngii a sensei. 'The book [**topic**]—the teacher is reading it.'

You will probably recall that (2b) is derived from the basic sentence (2a) by preposing the sentence object *hong* to pre-predicate position, where it replaces the original nonemphatic pronoun subject *ng*. When the sentence object is preposed in this way, the accompanying transitive verb (*menguiu*) must then appear in prefix pronoun form (*lo-* + *nguiu*), with the prefix *lo-* referring to the original sentence subject (*sensei*), which remains unchanged in sentence-final position. In this pair of examples, because the original verb (*menguiu*) is *imperfective* with a specific object marked by the specifying word *er*, the *pronoun trace ngii* (an emphatic pronoun) must appear in the position originally occupied by the preposed sentence object *hong*, resulting in the phrase *er ngii* of (2b).

If, however, the original verb is *perfective* (in which case the verb form itself incorporates the object as an object pronoun suffix and no specifying word *er* can follow), then there will be no pronoun trace in the derived sentence. This situation is shown in the following pair of sentences, also repeated from Lesson 15:

(3) a. Ng silsebii a blai a ngalek. 'The child burned down the house.'

b. A blai a lesilsebii a ngalek. 'The house [**topic**]—the child burned it down.'

As the English equivalents for (2b) and (3b) indicate, for many Palauan speakers the effect of preposing the sentence object is to establish it as a *topic*—i.e., as old information previously introduced somewhere in the conversation at hand.

In exactly the same way, we can prepose to pre-predicate position the noun (phrase) found within certain types of *relational phrases*. Thus, in a pair of sentences like the following (also repeated from Lesson 15), the noun designating a *location* has been preposed from a *locational phrase*:

(4) a. Ng mesuub er a delmerab a ngalek. 'The child studies in the room.'

b. A delmerab a losuub er ngii a ngalek. 'The room [**topic**]—the child studies in it.'

When *delmerab* is removed from the original locational phrase *er a delmerab* and "promoted" to pre-predicate (topic) position, the verb must be changed into prefix pronoun form (*lo-* + *suub*) and a pronoun trace (*ngii*) left behind in the position following the relational word *er*.

CONDITIONAL SENTENCES
CONDITION AND CONSEQUENT

17.2. As we have just seen in 17.1 above, prefix pronoun predicates are required in two major grammatical constructions of Palauan: (1) in complex sentences following the negative verb *diak* (and its various forms), and (2) in sentences where the object of a (transitive) verb or a noun within a relational phrase has been preposed. Prefix pronoun predicates are not confined to these two cases, however, but appear in a large variety of grammatical constructions. Perhaps the most important of these is the **conditional sentence**, which we will describe in detail in this and the following sections.

We have in fact recently taken a preliminary look at Palauan *conditional sentences*. Thus, in 16.2.3 we introduced sentences like the following:

(5) A kudenge a tekoi er a Siabal, e ak merael el mo er a Siabal. 'If I knew Japanese, (then) I'd travel to Japan.'

The conditional sentence (5) consists of two basic parts, each of which is expressed as a separate *clause* (with its own subject and predicate). The first clause of (5)—*a kudenge a tekoi er a Siabal* —is the **condition**, while the second clause—*e ak merael el mo er a Siabal*—is the **consequent**. The entire sentence expresses the idea that *if* some event, action, state, etc., occurs, *then* something else would happen. The event, action, state, etc., whose occurrence is suggested or imagined as a possibility is called the *condition*, whereas the event that it would bring about or that would result from it is called the *consequent*.

Thus, in (5) the speaker is imagining ("hypothesizing") a particular situation and predicting what might happen if that situation were true. Specifically, the first clause introduced by *a* 'if' sets up the condition—"if I knew Japanese (though I don't know it now)"—and the second clause introduced by *e* 'and then' describes a possible result or consequent—"then I would travel to Japan". In the situation imagined, the consequent event *depends on* the condition in the sense that the consequent would not occur *unless* the condition were also true: thus, in (5) my traveling to Japan (the consequent) could or would only happen, in my opinion, if in fact I knew how to speak Japanese (the condition).

The following is also an example of a Palauan conditional sentence:

(6) A lengar er ngii a ududek, e ak mecherar a mlai. 'If I had the money, (then) I'd buy a car.'

In the example above, the condition *a lengar er ngii a ududek* 'if I had the money' is followed by the consequent *e ak mecherar a mlai* '(then) I'd buy a car'. The consequent designates an event (buying a car) that could take place *only if* the preceding condition were met or "satisfied"—i.e., if the situation described by *a lengar er ngii a ududek* were to become an *actual fact*. At the moment when the sentence is uttered, however, this condition has not yet been satisfied, and the speaker is merely viewing the idea of having money as a *possibility* (that will hopefully become true!).

Grammatically, the conditional sentences of (5) and (6) have two clauses, which we can conveniently call the **condition clause** and the **consequent clause**. The *condition clause* is introduced by *a* 'if', which for purposes of simplicity we will consider as a different word from the *a* that introduces most Palauan noun phrases and verb phrases (see 2.6 and 2.6.1–3), although some linguists believe that the two *a*'s are closely related. The *consequent clause* is introduced by *e*, a conjunction that means 'and then' and implies a sequence of two events in time.

In addition to showing the pattern *a* 'if'...*e* 'then', Palauan conditional sentences have the following striking feature: *the predicate of the condition clause must be in* ***prefix pronoun*** *form*. Thus, in (5) we have the prefix pronoun predicate *kusuub* (*ku-* + *suub*, from imperfective *mesuub*), and in (6) we have the prefix pronoun predicate *lengar* (*le-* + *ngar*, a state verb which is part of the affirmative expression of existence *ngar er ngii* 'there is/are'). Within the condition clause itself, the prefix pronoun refers—as expected—to the subject of the predicate to which it is attached. In contrast with the condition clause, the consequent clause shows no unusual features in its predicate, which is in "normal" form, with no prefix pronoun attached.

In 16.2.3 we examined the following conditional sentences as well, which you should now be able to analyze quite easily:

(7) a. A lebo er a party a Satsko, e ak dirrek el mong. 'If Satsko goes to the party, (then) I'll go too.'

b. A lsecher a ngelekem, e ng kirem el mo nguu el mo er a osbitar. 'If your child is sick, (then) you must take him/her to the hospital.'

c. A ksensei, e ak di olisechakl er a ochur. 'If I were a teacher, (then) I'd just teach math.'

d. A lechad er a Sina a Droteo, e ng mo kie er a Kongkong. 'If Droteo were Chinese, (then) he'd go live in Hong Kong.'

Can you immediately identify the condition clause and the consequent clause in each of the sentences above? Can you also analyze the internal structure of the prefix pronoun predicate found in each condition clause? For additional examples like (7), but with a *negative verb* in the condition clause, see 17.2.3 below.

Conditions in the Present or Future

17.2.1. If the prefix pronoun predicate of a condition clause is a verb in the *present* tense, then the events or states designated by the condition clause and the consequent clause are imagined as occurring either at the *present* moment or at some time in the *future*. The verb of the consequent clause is also usually in the present tense, although occasionally it may be a future tense form with the auxiliary *mo*, as in the very first example below:

(8) a. A kbo er a Guam er tia el me el rak, e ak mo kie er a blil a sechelik. 'If I go to Guam next year, (then) I'll stay at my friend's house.'

b. A kumekedo er a sensei er a klukuk, e ak dmu er ngii. 'If I telephone the teacher tomorrow, (then) I'll tell him.'

c. A leme a Droteo er a klukuk; e ng me kie er a blik. 'If Droteo comes tomorrow, (then) he'll stay at my house.'

d. A lebo lsecher a ngelekek, e ng diak lebo er a skuul. 'If my child gets sick, (then) he/she won't go to school.'

e. A leme a chull, e ke ngmai a selekelek. 'If it rains, (then) please bring in my laundry.'

f. A lebeskak a udoud a demak, e ak rullii a party. 'If my father gave me money, (then) I'd have a party.'

Similar sentences were given in (7a–b) above, where *lebo* and *lsecher* are prefix pronoun verbs in the present tense. In (7c–d), although there is no verb in the predicate, the nouns with prefix pronouns attached (*ksensei* and *lechad*) also imply present conditions ("if I were a teacher now" and "if Droteo were of Chinese nationality now").

Conditions in the Past

17.2.2. If the prefix pronoun predicate of a condition clause is a verb in the *past* tense, then both the condition and the consequent are imagined as events that might have occurred at some time in the *past*. Thus, with sentence (5) above, repeated here for convenience, compare (9) below:

(5) A kudenge a tekoi er a Siabal, e ak merael el mo er a Siabal. 'If I knew Japanese, (then) I'd travel to Japan.'

(9) A kble kudenge a tekoi er a Siabal, e ak mirrael el mo er a Siabal. 'If I had known Japanese, (then) I would have travelled to Japan.'

While sentence (5) describes a situation imagined to occur at the present time ("if I knew Japanese *now*, then..."), sentence (9) describes a situation that might have occurred at some time in the past ("if I had known Japanese *at that time*, then..."). In the condition clause of (9), we note that the first person singular prefix pronoun *k-* or *ku-* is attached to both parts of the *complex verb phrase kble kudenge* (see 16.4.4.b). The sequence *kble kudenge* comes from the original phrase *mle medenge* 'knew, used to know', which is the regular past tense form of *medenge* 'to know, be familiar with', a *state verb* in Palauan. When the past tense auxiliary *mle* 'was, were' is put into prefix pronoun form, it shows the consonant change M→B (*kble*, *leble*, etc.) and therefore resembles the intransitive verb *mo* 'to go' (*kbo*, *lebo*, etc.) and the recent past auxiliary *mla* (*kbla*, *lebla*, etc.—see Example 11 below).

In contrast with the condition clause of (9), whose past tense verb phrase (*kble kudenge*) is in prefix pronoun form, the consequent clause is much simpler, since it contains a "normal" past tense verb form (*mirrael*). From the viewpoint of structure, we can summarize the difference between present (or future) vs. past conditions as follows:

(10) a. *Sentence Denoting Present (or Future) Condition* (as in 5–8 above):

a 'if' + *condition clause* (present tense verb in prefix pronoun form, or noun in prefix pronoun form) +
e 'then' + *consequent clause* (present or future tense verb)

b. *Sentence Denoting Past Condition* (as in 9):

a 'if' + *condition clause* (past tense verb in prefix pronoun form) +
e 'then' + *consequent clause* (past tense verb)

To take a further example, let us now compare the earlier sentence (6), repeated here for convenience, with the new sentence (11):

(6)	A lengar er ngii a ududek, e ak mecherar a mlai.	'If I had the money, (then) I'd buy a car.'
(11)	A lebla er ngii a ududek, e ak milecherar a mlai.	'If I had had the money, (then) I would have bought a car.'

This pair of contrasting sentences parallels (5) and (9) in every way. Thus, (6) indicates a *present* (or future) condition, while (11) refers to a condition that might have been true (but actually was not) in the *past*. Note that in (6) the condition clause contains the appropriate *present* tense prefix pronoun form of *ngar er ngii* (namely, *lengar er ngii*), while in (11) this form is in the *past* tense—i.e., the *mla* of *mla er ngii* changes to *bla* (just as *mle* changed to *ble* in 9 above) when the prefix pronoun *le-* is attached.

One more pair of contrasting examples is given below, with (8f) repeated conveniently as (12):

(12) A lebeskak a udoud a demak, e ak rullii a party. 'If my father gave me money, (then) I'd have a party.'

(13) A lebilskak a udoud a demak, e ak rirellii a party. 'If my father had given me money, (then) I would have had a party.'

In comparing the present (or future) condition of (12) with the past condition of (13), you should have no trouble identifying the changes in the verbs—i.e., in the condition clause, present tense *lebeskak* changes to past tense *lebilskak*, and in the consequent clause present tense (perfective) *rullii* changes to past tense *rirellii*. Interestingly enough, *lebeskak* comes from the verb *omsa* 'to give' (perfective forms: *meskak*, *meskau*, *msa*, etc.—see 63 of 15.9) and is another verb that shows the phonetic change M→B when prefix pronouns are added.

If the condition clause contains a prefix pronoun *noun* as predicate, as in (7c–d), how do we express the idea of a past condition? Let us compare a sentence like (7c), repeated here as (14), with (15) below:

(14) A ksensei, e ak di olisechakl er a ochur. 'If I were a teacher, (then) I would just teach math.'

(15) A kble ksensei, e ak di ullisechakl er a ochur. 'If I had been a teacher, (then) I would have just taught math.'

It is clear that (14) expresses a present condition, while (15) expresses a past condition. The phrase *kble ksensei* of (15), in which the prefix pronoun *k-* is attached to both parts, is derived from *mle sensei* 'was a teacher', where the auxiliary *mle* 'was, were' represents the regular way of indicating the past tense with nouns. In the consequent clause of (15), the (present tense) imperfective form *olisechakl* 'to teach' of (14) simply changes to the past tense form *ullisechakl* 'taught'.

Condition Clauses Containing The Negative Verb *diak*

17.2.3. We have already seen in 16.2.3 that the condition clause of a conditional sentence can contain a *negative verb*. Thus, in the position immediately following *a* 'if' we observed two forms: *lak* for present tense (a contraction of *le-* + *diak*) and *lemlak* for past tense (a contraction of *le-* + *dimlak*). When *lak* occurs in the condition clause, we have a conditional sentence in the present (or future), as in the example below (repeated from Lesson 16):

(16) A lak losuub a ngalek, e ng mo otsir er a test. 'If the child doesn't study, (then) he/she will fail the test.'

Since *lak* is a negative verb, it must in turn be followed by a predicate in prefix pronoun form (*losuub*).

To designate a past condition, we use *lemlak* in the condition clause (followed itself by a predicate in prefix pronoun form). The following example, repeated from Lesson (16), is typical:

(17) A lemlak lebo er a bita me llengir a oles a Toki, e ng dimlak lsebechek el remuul a ngikel.
'If Toki hadn't gone next door and borrowed a knife, (then) I wouldn't have been able to prepare the fish.'

Can you see that in (17) there are two predicates (verbs) joined by *me* 'and' that are affected by the negative verb *lemlak* and must therefore be in prefix pronoun form? The consequent clause of this sentence also happens to contain a negative verb—*dimlak*, which is itself followed by a prefix pronoun predicate *lsebechek*)—and the entire sentence has the meaning structure "If X had not been the case, then Y would not have been the case, either".

Note 1: An interesting variant of sentences like (16), which describe present or future conditions, is the following:

A lak a ududem, e lak chobo er a mubi.
'If you don't have money, (then) don't go to the movies.'

In this conditional sentence, the consequent clause is expressed as a negative order or command addressed to the hearer, with *lak* 'do not...' as the major element. See the examples in (19) of 16.2.3.1 and the expanded discussion in 17.7.1 below.

SWITCHING OF CONDITION AND CONSEQUENT CLAUSES

17.3. Although the order *condition clause + consequent clause* (namely, *a...*, *e...*) is much preferred in Palauan conditional sentences, as illustrated by all the examples so far given, many speakers can *switch* (or permute) the two clauses—i.e., they will use the opposite sequence *consequent clause + condition clause*. When this is done, the consequent clause that has been moved to sentence-initial position is no longer introduced by the conjunction *e* 'and then'. Thus, a conditional sentence like (18a) (slightly different from the sentence introduced in *Note 1* above) can be transformed into (18b) with no change in meaning:

(18) a. A lak a ududem e ng diak chobo er a mubi.
'If you don't have any money, (then) you won't go to the movies.'

b. Ng diak chobo er a mubi a lak a ududem.
'You won't go to the movies if you don't have any money.'

When we look at the English equivalents for (18a–b) above, we discover that English has an identical rule that allows the switching of condition and consequent clauses.

If the conditional sentence contains a subject or possessor in the form of a third person noun phrase expansion, then that expansion must be mentioned in the first clause of the sentence, whether it is the condition clause or the (switched) consequent clause. Notice the position, therefore, of the noun phrase expansion *Droteo* in the two sentences below:

(19) a. A lemlak a ududel a Droteo, e ng dimlak lebo er a Guam. 'If Droteo hadn't had the money, (then) he wouldn't have gone to Guam.'

b. Ng dimlak lebo er a Guam a Droteo a lemlak a ududel. 'Droteo wouldn't have gone to Guam if he hadn't had the money.'

Examples (19a–b) illustrate a rather general principle of Palauan that a specific noun phrase must be mentioned as early as possible in the sentence (e.g., in the first clause of a conditional sentence) so that any pronoun following later will have a clearly identifiable *antecedent*. Thus, in (19a) *Droteo* is first mentioned in the condition clause and *le-* of *lebo* in the consequent clause clearly refers back to it. Similarly, in (19b) *Droteo* is first mentioned in the (switched) sentence-initial consequent clause and *-el* of *ududel* in the condition clause unambiguously refers back to it. To review the principle being discussed here and the concept of *antecedent*, you may wish to go back to 4.5 and 4.5.1.

Note 2: For many Palauan speakers, both (19a) and (19b) can be further modified by *preposing* the noun *Droteo* (which functions as a possessor in the first clause of 19a and as the second part of a double subject in the first clause of 19b) to *clause-initial* position. In the resulting sentences, the preposed noun *Droteo* seems to become a *topic* for both clauses of the conditional sentence, as the English equivalents attempt to show:

a. A Droteo a lemlak a ududel, e ng dimlak lebo er a Guam. 'Droteo (whom we have already been talking about)—if he hadn't had the money, (then) he wouldn't have gone to Guam.'

b. A Droteo a dimlak lebo er a Guam a lemlak a ududel. 'Droteo (whom we have already been talking about)—he wouldn't have gone to Guam if he hadn't had the money.'

There is one type of conditional sentence in which switching of the condition and consequent clause is highly preferred, or even required. Note, for example, the sentences below, which are *general questions* about the way of doing something:

(20) a. Te mekera a rechad er Belau a loruul a bekai? 'How do Palauans make pottery?'

b. Ke mekera a chomoruul a ilaot? 'What do you do to make coconut syrup?'

General questions like (20a–b) are usually phrased in the following way: a (switched) consequent clause containing the special question word *mekera* 'do what?' precedes a condition clause that describes a particular activity. Therefore, (20a–b) literally mean something like "What do Palauans do if they make pottery?" and "What do you do if you make coconut syrup?"

Note 3: Just as we modified (19a–b) in *Note 2* above, we can change (20a) by *preposing* the post-predicate subject *rechad er Belau within* the (switched) sentence-initial consequent clause. Thus, we get the following sentence and its indicated English equivalent:

A rechad er Belau te mekera a loruul a bekai? 'Palauans [**topic**]—how do they make pottery?'

Note 4: With the *general questions* of (20) compare the following *general statements*:

a. A debo er a che, e ng kired el ousbech a chelais. 'To go fishing, we need a basket.'

b. A dolasech a mlai, e ng meringel. 'Carving canoes is difficult./It is difficult for us to carve canoes.'

Though interpreted as general statements, sentences (a–b) above are in fact *conditional sentences* with the usual clause order *condition clause + consequent clause*. They therefore have a literal meaning something like "If we go fishing, (then) we need a basket" and "If we carve a canoe, (then) it's difficult". As expected, the clauses in such sentences can also be switched, resulting in the examples below (*consequent clause + condition clause*):

c. Ng kired el ousbech a chelais a debo er a chei. 'We need a basket to go fishing with.'

d. Ng meringel a dolasech a mlai. 'It is difficult carving canoes.'

FURTHER TYPES OF CONDITION CLAUSES IN PALAUAN: USE OF *A LSEKUM*

17.4. So far, all the Palauan condition clauses examined in this lesson are ones introduced by ("marked with") the conjunction *a* 'if' followed by a predicate in prefix pronoun form. In this section, we will discuss some additional types of clauses which, though conditional in *meaning*, do not seem to have all the expected *formal* features of Palauan condition clauses. For example, in order to express a future condition, it is possible to formulate a condition clause introduced by *a lsekum* 'if', as in the sentences below:

(21)	a. A lsekum ak mo er a Guam, e ak mo kie er a blil a Tony.	'If I go to Guam, (then) I'll stay at Tony's house.'
	b. A lsekum a Droteo a mo er a skuul er a klukuk, e ng mo omes er a sensei.	'If Droteo goes to school tomorrow, (then) he'll see the teacher.'
	c. A lsekum ng diak a ududem, e ng diak lsebechem el mo er a mubi.	'If you don't have any money, (then) you won't be able to go to the movies.'
	d. A lsekum ng ungil a che, e te mo er a chei.	'If the tide is good, (then) they'll go fishing.'

The most striking feature of the sentences above is that in the condition clause introduced by *a lsekum*, the predicate is *not* in prefix pronoun form, but rather in "normal" form (*mo*, *diak*, etc.). Although it is very difficult to explain this fact, we might speculate that the sequence *a lsekum* itself is a combination of *a* 'if' and a "fossilized" prefix pronoun form *lsekum*, which seems to contain the third person singular prefix pronoun *l-* attached to an unanalyzable bound stem *sekum*. If *lsekum* is indeed a prefix pronoun predicate (whose origin and meaning are obscure), then this might explain why no further prefix pronoun forms are required in the condition clause. Note, incidentally, that in (20b) the clause subject *Droteo* has been preposed to a position immediately after *a lsekum*, probably because there are too many relational phrases accompanying it (i.e., the clause structure *a lsekum ng mo er a skuul er a klukuk a Droteo* would be far too awkward for most speakers).

For some Palauan speakers, condition clauses with *a lsekum* are identical in meaning to condition clauses containing *a* 'if' alone followed by a prefix pronoun predicate. For other speakers, however, the two structurally different clauses show a rather subtle difference in meaning. Observe the sentence pairs below:

(22)	a. A kisa a John er a klukuk, e ak subedii.	'If/when I see John tomorrow, I'll tell him.'
	b. A lsekum ak mesa a John er a klukuk, e ak subedii.	'If I should possibly see John tomorrow, (then) I'll tell him.'

(23) a. A leme a Droteo, e ng me kie er a blik. 'If/when Droteo comes, he'll stay at my house.'

b. A lsekum ng me a Droteo, e ng me kie er a blik. 'If Droteo should possibly come, (then) he'll stay at my house.'

Though somewhat exaggerated to make our point, the English equivalents for (22–3) are written to reflect the following difference in meaning between the (a)- and (b)-sentences. In (22b) and (23b) with *a lsekum*, the speaker is quite doubtful that the condition and its consequent will become actual facts, while in (22a) and (23a), with *a* followed by a prefix pronoun predicate, the speaker seems somewhat more confident that the condition and its consequent will become true. For this reason, we have the option of translating the (a)-sentences into English with 'when' because this conjunction implies that the future event is expected to occur.

Note 5: Just like condition clauses with *a* 'if' followed by a prefix pronoun predicate, condition clauses introduced by *a lsekum* can also be switched with the following consequent clause. Thus, for example, the sentence below is equivalent to (21d):

Te mo er a che a lsekum ng ungil a chei. 'They'll go fishing if the tide is good.'

Use of *ulekum*

17.4.1. In order to express a present (or future) condition, Palauan speakers also use condition clauses introduced by the form *ulekum* 'if (only)'. This word, which seems to be related in some way to *a lsekum* (although it is never introduced by *a*), is used when the speaker wishes to emphasize how strongly he or she desires a particular condition and its consequent to become true. In such cases, the following consequent clause can be introduced either by the conjunction *e* 'and then' or the conjunction *me* 'and so', which normally indicates a close cause-effect relationship between the clauses that it joins. The two examples below are typical:

(24) a. Ulekum a sensei er kemam a mo er a Guam, e/me ng mo diak a klas. 'If only our (excl.) teacher would go to Guam, then we wouldn't have any class.'

b. Ulekum ng ngar er ngii a ududek, e/me ng mo sebechek el mo er a Merikel. 'If only I had some money, then I could go to America.'

Just like the condition clauses with *a lsekum* illustrated in (21a–d), (22b), and (23b) above, the condition clauses with *ulekum* in (24) do *not* show any prefix pronoun predicates. This fact is very difficult to explain because the internal structure of *ulekum*

itself is almost impossible to analyze (except that *ule-* might be a "fossilized" past tense prefix). For many speakers of Palauan, sentences like (24a–b) with the pattern *ulekum..., e...* are equivalent in meaning to those with the pattern *a lsekum..., e...* observed in 17.4 above.

Another commonly used sentence type with *ulekum* is seen below:

(25) a. Ulekum ak kau, e/me ak mo er a Merikel. 'If only I were you, then I'd go to America.'

b. Ulekum ak sensei, e/me ak olisechakl er a ochur. 'If only I could be a teacher, then I'd teach math.'

In the condition clauses of (25a–b), *ulekum* is followed by the sequences *ak kau* 'I—you' and *ak sensei* 'I—teacher', which are actually *equational sentences* of the form *Noun #1 + Noun #2* (with pronouns substituting for the nouns in some cases). Again, such sentences normally indicate a very strong wish on the speaker's part—e.g., "If *only* I could..." or "If I could *just*..."

Use of *a kmu*

17.4.2. Palauan has yet another type of condition clause that sometimes contrasts in meaning with the condition clauses that we have already described. Thus, in the sentences below, we find condition clauses introduced by *a kmu* 'if', a form whose origin and internal structure are both unclear. Just as with *a lsekum* and *ulekum*, condition clauses with *a kmu* do *not* show any prefix pronoun predicates (perhaps because *a kmu*, like *a lsekum*, contains the conjunction *a* 'if' and a "fossilized" prefix predicate form *kmu* involving the first person singular pronoun *k-*). Condition clauses introduced by *a kmu* can refer to present, past, or future conditions, as in the sentences below:

(26) a. A kmu ak medenge a tekoi er a Siabal, e ak merael el mo er a Siabal. 'If I knew Japanese, (then) I'd travel to Japan.'

b. A kmu ng ngar er ngii a ududek, e ak mecherar a beches el mlai. 'If I had money, (then) I'd buy a new car.'

c. A kmu a Droteo a mo er a Guam er a klukuk, e ng nguu a Toki. 'If Droteo were to go to Guam tomorrow, (then) he'd take Toki.'

d. A kmu ak mle medenge a tekoi er a Siabal, e ak mirrael el mo er a Siabal. 'If I had known Japanese (at that time), (then) I would have travelled to Japan.'

e. A kmu ak mle kau, e ak mlong. 'If I had been you, I would have gone.'

In (26a–c), which designate present or future conditions, the condition clause introduced by *a kmu* expresses a rather strong doubt on the speaker's part that the condition and its consequent will become true. In (26c), for example, the clause *a kmu a Droteo a mo er a Guam* (notice the preposed subject *Droteo*) 'if Droteo were to go to Guam' implies that Droteo is not really expected to go to Guam, although the speaker is still speculating about what would happen if he did. Similarly, in (26d–e), which designate past conditions, use of *a kmu* implies a very small likelihood that the situations indicated could ever have occurred (and, in fact, the situation of 26e—namely, the speaker becoming someone else—would be totally impossible!). Note in passing that the combination of words *a* + *kmu* + *ak* in (26a), (26d), and (26e) is pronounced as if it were "akmuk" (with the vowel of *ak* deleted).

Summary of Conditional Sentences in Palauan
Meaning Differences Among Conditional Sentences

17.4.3. In sections 17.2–17.4.2 above we have observed no less than four different ways of expressing conditional sentences in Palauan. Although the four types are quite easy to distinguish *structurally*, as indicated in (a–d) of Chart (27) below, it is far more difficult to explain precisely how they differ in *meaning* because Palauan speakers tend to have varying opinions (or even disagreements!) about their interpretation. In spite of this, we will nevertheless attempt to look more deeply into the meaning differences among the various types of Palauan conditional sentences. These differences are summarized, with appropriate examples, in (a–d) of Chart (28) below.

(27) **CONDITIONAL SENTENCE STRUCTURES IN PALAUAN**

a. Type I: *a* 'if' + **condition clause** *with predicate in prefix pronoun form* followed by *e* 'and then' + **consequent clause**.
Used for *present*, *future*, and *past* conditions.

b. Type II: *a lsekum* 'if' + **condition clause** (no prefix pronoun) followed by *e* 'and then' + **consequent clause**.
Used for *future* condition.

c. Type III: *a kmu* 'if' + **condition clause** (no prefix pronoun) followed by *e* 'and then' + **consequent clause**.
Used for *present*, *future*, and *past* conditions.

d. Type IV: *ulekum* 'if (only)' + **condition clause** (no prefix pronoun) + *e* 'and then'/*me* 'and so' + **consequent clause**.
Used for *present* and *future* conditions.

(28) **MEANING DIFFERENCES AMONG PALAUAN CONDITIONAL SENTENCES**

a. As shown in (27) above, the four types of conditional sentences differ as to the *time* of the situations that they can be used to describe. Thus, Types I and III can refer to conditions in the present, future, or past, while Types II and IV are clearly more restricted.

b. Types I, II, and III can be differentiated from each other in terms of the *degree of confidence* the speaker has about whether the condition and its consequent could become (or could have become) a reality. For most speakers, it seems as if Type I involves the most confidence (i.e., the speaker feels that the situation could actually occur), Type II involves somewhat less confidence (i.e., the speaker is more doubtful that the situation could occur), and Type III involves the least confidence (i.e., the speaker strongly doubts that the situation could occur). This "scale of confidence" or "scale of doubt" (depending on how we look at it!) can be illustrated by the three sentences below:

(i) Type I: (the situation could really happen or is even likely to happen): *a...*, *e...*

A leme a Droteo, e ng me kie er a blik.	'If/when Droteo comes, (then) he will will stay at my house.'

(ii) Type II: (the situation might happen, but is less likely than with Type I): *a lsekum...*, *e...*

A lsekum ng me a Droteo, e ng me kie er a blik.	'If Droteo should possibly come, (then) he will/would stay at my house.'

(iii) Type III: (the situation is not likely to happen—i.e., the probability is very low): *a kmu...*, *e...*

A kmu ng me a Droteo, e ng me kie er a blik.	'If Droteo were to come, (then) he would stay at my house.'

c. Type IV can be separated from Types I–III because it has the special characteristic of expressing a very strong wish, hope, or desire on the speaker's part. While the speaker's wish is strong, the possibility that the desired event would actually occur is thought to be quite low (perhaps at the level of Type III). Note the following example:

(iv) Type IV: (the situation, though very unlikely, is strongly desired): *ulekum...*, *e/me...*

Ulekum ng me a Droteo, e/me ng me kie er a blik.	'If only Droteo would come, (then) he would stay at my house.'

d. The only two constructions that can be used for past conditions are Types I and III. The difference in meaning between them also relates to a "scale of confidence", as explained below:

(v) Type I: (the situation could have happened in the past under the right circumstances, although it did not actually happen): *a...*, *e...*

A kble kudenge a tekoi er a Siabal, e ak mirrael el mo er a Siabal.	'If I had known Japanese (at that time), (then) I would have travelled to Japan.'

(vi) Type III: (the situation was not likely to have happened in the past): *a kmu,... e...*

A kmu ak mle medenge a tekoi er a Siabal, e ak mirrael el mo er a Siabal.	'If I had possibly known Japanese (at that time), (then) I would have travelled to Japan.'

Some Palauan speakers claim that there is yet another difference in meaning between sentences (v) and (vi) above. For these speakers, (vi) seems to imply that the present situation is different from the actual past one (i.e., the speaker in fact now knows how to speak Japanese), while (v) implies that the present situation remains unchanged from the past one (i.e., the speaker still does not know how to speak Japanese).

CONDITIONAL SENTENCES CONTAINING *SOAL* AND *CHETIL*

17.5. In several previous lessons, but most recently in Lessons 14 and 15, we looked at the different grammatical constructions associated with the four special *obligatorily possessed nouns soak* 'my liking, what I like/want', *chetik* 'my disliking, what I dislike/don't want', *sebechek* 'my ability', and *kirek* 'my obligation'. Thus, we observed in 14.6.10 that the possessed nouns *soak* (*soam*, *soal*, etc.) and *chetik* (*chetim*, *chetil*, etc.) commonly occur followed by a *specifying clause*, as shown in the sentences below:

(29)	a. Ng soak el omengur.	'I want to have dinner.'
	b. Ng chetik el melamech a dekool.	'I don't want to smoke any cigarettes.'

In the examples of (29), the specifying clauses introduced by *el* provide specific details about what the speaker wants or does not want to do. Like all Palauan *dependent clauses*, the specifying clauses of (29) do not have any expressed subject (notice the lack of any pronoun after *el*), although we can easily determine the identity of the clause's understood subject. Thus, in (29a) and (29b) the understood subject of *omengur* and *melamech a dekool* is identical to the person referred to by the *possessor suffix* (*-ak* on *soak* and *-ik* on *chetik*) found earlier in the sentence (in the independent clause). In other words, in (29a) the activity or event that I (the speaker) want is for *myself* to eat dinner, and in (29b) the activity that I don't want is for *myself* to smoke cigarettes.

Now, what would happen if I (the speaker) should want (or not want) *someone else* to do something? This kind of situation will be expressed in Palauan by sentences of the following type:

(30) a. Ng soak *a lomengur a rengalek.* 'I want the children to have dinner.'

b. Ng chetik *a lolamech a dekool a ngelekek.* 'I don't want my child to smoke cigarettes.'

The most striking feature of the sentences above is that both *soak* and *chetik* are followed by a *clause* (italicized for easy reference) in which the now-familiar *a* directly precedes a predicate in *prefix pronoun form* (*lomengur*, *lolamech*). Within the prefix pronoun predicate itself, the pronoun (*lo-* in both cases) refers to some person *other than* the speaker, and in fact this other person is specified by a *noun phrase expansion* (*rengalek*, *ngelekek*) in post-predicate position.

All of the above observations point to the likelihood that the italicized clauses of (30a–b) are nothing more than *condition clauses* whose structure consists of the conjunction *a* 'if' followed by a prefix pronoun predicate (and, if applicable, a noun phrase expansion functioning as subject in post-predicate position, just as in sentences 7a–b and 7d of 17.2 above). Now, if the italicized clause in each of (30a–b) is indeed a condition clause, then the other clause (*ng soak* or *ng chetik*) must be a *consequent clause*, and therefore (30a–b) are really *conditional sentences* with the structure *consequent clause + condition clause*—i.e., the clause order has been *switched* (see 17.3 above). Furthermore, such conditional sentences would seem to mean, literally, "I would like it if the children would have dinner" (which is more idiomatically expressed in English as "I want the children to have dinner") and "I would dislike it if my child were to smoke cigarettes" (again, better expressed in English as "I don't want my child to smoke cigarettes").

To summarize what we have been saying here, we should not let the English translations of sentences like (30a–b) obscure the fact that these are really *conditional sentences* in Palauan. The one special feature they do have, however, is that they always seem to occur in a form with (obligatorily) *switched clauses* (i.e., consequent before condition).

In addition, sentences like (30a–b) exhibit the interesting feature that any post-predicate noun phrase expansion in the condition clause can be *preposed* within that clause (just as we saw in 15.2). Thus, in addition to (30a–b), we have the following sentences, which are even preferred by some Palauan speakers:

(31) a. Ng soak a rengalek a lomengur. 'I want the children to have dinner.'

b. Ng chetik a ngelekek a lolamech a dekool. I don't want my child to smoke cigarettes.'

In (32a–c) below we observe a few more sentences similar to (30a–b). All of them have the general meaning pattern "Person A (indicated by the possessor suffix on *soak*, *soal*, etc., or *chetik*, *chetil*, etc.) wants/does not want Person B (i.e., *someone else*) to do something":

(32)	a. A sensei a soal a kusuub.	'The teacher wants me to study.'
	b. A demak a chetil a kuruul a party.	'My father doesn't want me to have parties.'
	c. A resechelik a sorir a chobong.	'My friends want you to go.'

In all three examples above, the first clause could also be expressed in "basic form" with double subject (e.g., for 32a we would have *Ng soal a sensei a kusuub*), but in each case the specific *possessor* found within the noun phrases of possession *soal a sensei*, *chetil a demak*, and *sorir a resechelik* has been *preposed* (optionally) to pre-predicate position within its own clause (see 15.2.1).

Before leaving examples (32a–c), make sure that you can clearly identify "Person A" and "Person B" in each of the situations described (remembering, of course, that "Person A" and "Person B" can be singular or plural). Then, as a final check, apply the same analysis to the additional sentences below:

(33)	a. Ng soak a Droteo a longetmokl er a delmerab.	'I want Droteo to straighten up the room.'
	b. Ng somam a chobo mrei.	'We (excl.) want you to go home.'
	c. Ng soam a kungesbreber er a kbokb?	'Do you want me to paint the wall?'
	d. A Toki a chetil a rengalek a loilil er a uum.	'Toki doesn't want the children to play in the kitchen.'
	e. Ng chetirir a debo er a party.	'They don't want us (incl.) to go to the party.'
	f. A sensei a soal a Droteo a lak lolim a rrom.	'The teacher wants Droteo not to drink liquor.'

Conditional Sentences with *medakt*

Note 6: Sentences (31a–b), (33a), (33d), and (33f) show that if a condition clause following *soal* or *chetil* contains a noun phrase expansion in post-predicate position, then that noun phrase can be *preposed* within the clause. Something rather similar takes place in sentences with the (transitive) state verb *medakt* 'to be afraid of', which can occur followed by a condition clause in a sentence like the following:

continued on next page

Note 6 continued

(a) A toktang a kmal medakt a lemad a rubak. 'The doctor is very much afraid that the old man might die.'

The English translation given for (a) tends to hide the actual Palauan grammatical structure, which consists of *medakt* as part of a (switched) *consequent clause* followed by a *condition clause* in which a prefix pronoun predicate (*lemad*, from intransitive *mad* 'to die') is followed by a post-predicate subject (*rubak*). Based on this structure, the literal English equivalent would be something like "The doctor would be very much afraid if the old man died."

Now, it is also possible to take the post-predicate subject *rubak* of (a) and *prepose* it, resulting in the following sentence:

(b) A toktang a kmal medakt er a rubak a lemad. 'The doctor is very much afraid that the old man might die.'

What is most interesting about (b) is that when *rubak* is preposed, it seems to be moved out of its original clause and somehow structured more closely with *medakt* of the preceding clause. In other words, *rubak* now appears within the phrase *er a rubak*, where *er* is either the specifying word *er* (and *er a rubak* therefore indicates the *specific object* of the *transitive* state verb *medakt*) or the relational word *er* (and *er a rubak* is a kind of *relational phrase* indicating the cause or, perhaps, focus of attention). Therefore, a sentence like (b) seems to correspond to the very awkward English "The doctor is very much afraid for/concerned about the old man, (wondering) if he might die."

Some additional sentences containing *medakt* followed by a condition clause are given below:

(c) A Droteo a medakt er a Toki a lebo lsecher. 'Droteo is afraid that Toki will get sick.'

(d) Ak kmal mle medakt a kbo kotsir er a test. 'I was very much afraid that I would fail the test.'

(e) Ak medakt a lebo lak a ududek el mo er a Merikel. 'I'm afraid I won't have any money to go to America.'

Sentence (c) resembles (b) in that the original subject *Toki* of the condition clause has been preposed and then more closely structured with *medakt* of the preceding clause. In both (d) and (e), the predicates in the condition clause are complex verb phrases, and therefore the appropriate prefix pronoun must be attached multiply to each of the parts. Thus, the first person singular prefix pronoun *k-* is attached to both parts of *mo otsir* 'will fail', and the third person prefix pronoun *le-* is added to both parts of *mo diak* 'run out, become non-existent' (with *lak* resulting from contraction of *le-* + *diak*).

Conditional Sentences vs. Sentences with Action Nouns

17.5.1. The conditional sentences with *soak* and *chetik*, etc., examined in (30–33) above contrast with certain other structures involving Palauan *action nouns* (see 8.7), which are a type of *complex noun* derived by adding the prefix *o-* to any action verb that itself shows the verb marker *me-* (or *m-*). Such derived action nouns designate a particular action or activity rather abstractly, as in *omelim* '(action of) drinking', *omilil* '(action of) playing', and so on. As we saw in *Note 8* of 15.7.1, we find a contrast between the pattern *soak/chetik + specifying clause* (as in 29a–b above) and the pattern *soak/chetik + action noun* (in unpossessed form). Thus, with (29b), repeated here for convenience, compare sentence (34):

(29b) Ng chetik el melamech a dekool. 'I don't want to smoke any cigarettes.'

(34) Ng chetik a omelamech el dekool. 'I dislike smoking cigarettes.'

As noted earlier, *chetik + specifying clause* in (29b) refers to what the speaker does not want to do on a *single, specific occasion*, while *chetik + action noun* (*omelamech*) of (34) expresses a *general statement*. In other words, (29b) would be uttered as a refusal when cigarettes were actually being offered. By contrast, in (34) the speaker is not necessarily faced with an offer or invitation to smoke cigarettes, but is merely making a wide-ranging statement about his general habit or preference (i.e., not liking to smoke cigarettes). Finally, in (34) notice the interesting grammatical feature that the "object" of the action noun *omelamech* (*dekool* 'cigarettes') is introduced by the conjunction *el* (rather than the expected specifying word *er*).

Now, let us take a conditional sentence like (32a), repeated here for convenience, and compare it with (35), which contains an action noun in the possessed form:

(32a) A sensei a soal a kusuub. 'The teacher wants me to study.'

(35) A sensei a soal a omesubek. 'The teacher likes my studying (so hard).'

Structurally, (32a) is a *conditional sentence*, as described in 17.5 above, while (35) is a totally different kind of sentence in which a *possessed form* of the action noun *omesuub* '(action of) studying' appears as sentence subject in post-predicate position (i.e., following the predicate *soal*). As the English equivalents indicate, (32a) and (35) are totally different in meaning and implication: in (32a) the teacher wants me to study (perhaps because I am *not* studying at all), but in (35) the teacher is pleased by the fact that I actually am studying. In other words, the use of an action noun in one of its possessed forms (e.g., *omesubek* of 35) implies that some particular activity is really occurring—i.e., is an *actual fact* or a *real event*. Of course, the person carrying out this activity is indicated by the possessor suffix attached to the derived action noun itself (in this case, first person singular *-ek*, referring to the speaker).

Note 7: Another pair of sentences parallel to (32a) vs. (35) is the following, where our earlier example (32b) is repeated as (a) and then contrasted with (b):

(a) A demak a chetil a kuruul a party.	'My father doesn't want me to have parties.'
(b) A demak a chetil a omerellek er a party.	'My father dislikes my having (so many) parties.'

Again, (a) is a conditional sentence which states that my father would dislike it if I had parties (although, in fact, I may *not* be having any), but in (b) I am actually having a lot of parties and my father is displeased by this fact. It is interesting to note that when an action noun appears in a possessed form, as in (b), any "object" associated with it (in this case, *party*) is marked by *er*. This *er* is probably the relational word *er*, so that *omerellek er a party* of (b) means something like 'my making/preparation of parties'. For additional sentences with a structure identical to that of (b), see the examples in *Note 19* of 14.6.11.

CONDITION CLAUSES CONTAINING TIME WORDS

17.6. Time words such as *tutau* 'morning', *sueleb* 'afternoon', and so on, can be used as predicates within condition clauses to express the *frequent* or *habitual* occurrence of a particular action or event. Normally, the condition clause appears after the consequent clause (i.e., in *switched* position), as the examples below illustrate:

(36)	a. A bechik a oureor er a sers a letutau.	'My wife works in the garden in the morning.'
	b. A Satsko a mesuub er a skuul a lesueleb.	'Satsko studies at school in the afternoon.'
	c. Ak meruul a kall a leklebesei.	'I prepare food in the evening.'

In the sentences of (36), the condition clause consists merely of *a* 'if' followed by the time words *tutau*, *sueleb*, and *klebesei* in prefix pronoun form (with the third person singular prefix pronoun *le-*). Therefore, the meaning of the condition clause is something like "if it is morning/afternoon/evening". When the speaker uses a condition clause of this type, he is stating that a particular action or event normally occurs during one designated part of the day rather than another. The routine of the action or event, however, is not quite as regular or fixed as that implied by the use of a *temporal phrase* containing *bek* 'each, every' (see 13.7 and 13.7.1.h). Thus, (36a) above is rather different in meaning from the sentence below:

(37) A bechik a oureor er a sers er a bek el tutau. 'My wife works in the garden every morning.'

While (37) emphasizes the constant recurrence of the given activity every morning, (36a) primarily focuses on the fact that the habitual activity occurs mornings (as opposed to afternoons, etc.). For some speakers, the sense of contrast between one part of the day and another provided by (36a) is made even stronger when the clauses are put in the "normal" order *condition clause + consequent clause*, as in the example below:

(38) A letutau, e a bechik a oureor er a sers. 'If it's morning, (then) my wife works in the garden.'

IMPERATIVE VERB FORMS

17.7. As we have already seen in 4.10.6 and elsewhere, Palauan *imperative* verb forms are used to express *orders* or *commands*. Since commands are always directed at the person(s) being spoken to—the "you" of the conversation—it is no surprise that they necessarily involve *second person* pronouns. In fact, we already know that imperative verb forms in Palauan are nothing more than verb forms to which we have attached the *second person prefix pronoun* (in one of its variants *mo-*, *m-*, *cho-*, etc.). As our discussion proceeds, it will be convenient to use the term *imperative sentence* for any sentence which represents an order or command and whose initial element is a second person prefix pronoun verb form.

As already seen in 4.10.6, both the imperfective and perfective forms of *transitive action verbs* can occur in imperative sentences. To derive the imperative forms of *imperfective* verbs, we just replace the prefixed verb marker *me-* with the variant *mo-* of the second person prefix pronoun, as in the examples below:

(39) a. Molim er a kerum! 'Drink your medicine!'

b. Mosilek er a chium! 'Wash your hair!'

c. Mongiis er a kliokl! 'Dig the hole!'

d. Monguiu er tia el hong! 'Read this book!'

Because prefix pronouns show no distinction between singular vs. plural in the second person, the sentences of (39) are ambiguous in that the speaker may be directing the order either to one person alone or to a group of two or more persons.

The imperative forms of *perfective* verbs are derived by prefixing the variant *m-* of the second person prefix pronoun. Except when followed by L, this *m-* is always pronounced as a separate syllable—i.e., as a *syllabic M* (see 1.2.11.b, including *Note 16*). When a perfective verb form has a prefix pronoun attached, any infixed verb marker (*-m-*, *-em-*, *-o-*, or *-u-*) in the original perfective form usually gets deleted (often with a *weak*

E in its place). In the list below, we present some typical examples of the imperative forms of perfective verbs. The perfective verb in the lefthand column has a third person *singular* object pronoun (*-ii*, *-ir*, etc.) referring to something nonhuman, while the perfective verb in the righthand column has a third person *plural* (nonhuman) object pronoun (i.e., the *zero* pronoun):

(40) **IMPERATIVE FORMS OF PERFECTIVE VERBS**

3rd pers. sg. nonhum. object	*3rd pers. pl. nonhum. object*
a. Mngilmii a imelem!	'Have your drink!'
Mngim a imelem!	'Have your drinks!'
b. Msilekii a bail!	'Wash the (piece of) clothing!'
Msilek a bail!	'Wash the clothes!'
c. Mkiiesii a kliokl!	'Dig the hole (completely)!'
Mkiis a kliokl!	'Dig the holes (completely)!'
d. Mchieuii a hong!	'Read the book (completely)!'
Mchuiu a hong!	'Read the books (completely)!'
e. Mlechesii a babier!	'Write the letter (completely)!'
Mluches a babier!	'Write the letters (completely)!'
f. Mkelii a ngikel!	'Eat up the fish (sg.)!'
Mka a ngikel!	'Eat up (all) the fish (pl.)!'
g. Mngetechii a mlai!	'Clean up the car!'
Mngatech a mlai!	'Clean up the cars!'
h. Mlengir a sebel!	'Borrow the shovel!'
Mleng a sebel!	'Borrow the shovels!'
i. Mderur a ngikel!	'Barbeque the fish (sg.)!'
Mdul a ngikel!	'Barbeque (all) the fish (pl.)!'

The "normal" (i.e., *non*-prefix pronoun) perfective forms of *meluches* 'to write' are *luchesii* (singular object) and *lmuches* (plural object). It is obvious in the corresponding imperative forms of (40e) that the infixed verb marker *-u-* of *luchesii* has been deleted and replaced by a weak E in *mlechesii* and that the infixed verb marker *-m-* of *lmuches* has been entirely lost in *mluches*. Can you identify other instances in which the infixed verb marker of the original perfective form has been lost in the imperative forms of (40)?

The examples below are similar, except that the object pronoun suffixes attached to the perfective forms refer to human beings (first person singular *-ak* or third person singular *-ii*, *-ir*, etc., vs. plural *-terir*):

(41) **IMPERATIVE FORMS OF PERFECTIVE VERBS**

	1st/3rd pers. sg. human object	*3rd pers. pl. human object*
a.	Mchelebedii a ngalek!	'Hit the child!'
	Mchelebedeterir a rengalek!	'Hit the children!'
b.	Mkimdak!	'Cut my hair!'
	Mkimdeterir a rengalek!	'Cut the children's hair!'
c.	Mtechelbii a Toki!	'Bathe Toki!'
	Mtechelbeterir a rengalek!	'Bathe the children!'
d.	Msiiekii a Satsko!	'Look for Satsko!'
	Msiiketerir a resechelim!	'Look for your friends!'

Can you identify those cases in which the infixed verb marker of the original perfective form has been deleted in the imperative forms of (41)?

In order to express commands with *intransitive action verbs*, we usually use a complex verb phrase of the form *directional verb mo* 'to go' + *intransitive action verb*. While *mo* occurs in its special imperative form *bo* (instead of the expected "mbo" that would parallel the other prefix pronoun forms *kbo*, *lebo*, etc.), the intransitive action verb itself is prefixed with the variant *m-* and undergoes deletion of any original infixed verb marker. Observe the examples below:

(42)	a. Bo momengur!	'Have your meal!'
	b. Bo mdengchokl!	'Sit down!'
	c. Bo mdechor!	'Stand/get up!'
	d. Bo mrei!	'Go home!/Get out!'
	e. Bo mechiuaiu!	'Go to sleep!'
	f. Bo mngasech er a bilas!	'Get into the boat!'
	g. Bo mkerd er tiang!	'Get out/off here!'
	h. Bo mtobed er tiang!	'Get out of here!'

Can you come up with the original intransitive action verb in each of the examples above and determine whether it has lost an infixed verb marker as a result of attaching the prefix pronoun *m-*? Do you think there is anything unusual about the form *bo mechiuaiu* in (42e)?

Just as the imperative form of *mo* 'to go' is *bo* (with no additional M before the B), a word-initial B also appears in the imperative forms of certain transitive and intransitive action verbs whose stems are *b*-initial. Note the examples below:

(43) a. Bosii a belochel! 'Shoot the pigeon!'
b. Bilii a ngalek! 'Dress the child!'
c. Brechii a ngikel! 'Spear the fish!'
d. Beskak a ududem! 'Give me your money!'
e. Bekiis! 'Wake/get up!'

The (perfective) imperative forms of (43a–c) are related to the imperfective verbs *omoes* 'to shoot' (from *boes* 'gun'), *omail* 'to dress, wrap' (from *bail* 'clothing'), and *omurech* 'to spear' (from *burech* 'action of spearing'). In addition, *beskak* of (43d) is related to *omsa* 'to give' (no independent stem), and *bekiis* of (43e) is related to (intransitive) *mekiis* 'to get/wake up' (no independent stem).

Negative Commands in Palauan

17.7.1. An imperative sentence that orders someone *not* to do something or *prohibits* someone from doing something is a *negative command.* As we have already seen in 16.2.3.1, a negative command uses the negative verb form *lak* 'don't...' (which is the third person singular prefix pronoun form of *diak*—see 16.2.3) followed directly by the second person prefix pronoun form of the verb. If the verb following *lak* is transitive, it can occur only in the imperfective (but not perfective) form. The following are typical examples of Palauan negative commands:

(44) a. Lak molim a biang! 'Don't drink beer!'
b. Lak monga a kall! 'Don't eat the food!'
c. Lak mongerodech! 'Don't make noise!'
d. Lak molekar er a ngalek! 'Don't wake up the child!'
e. Lak mobes el subedii a Toki! 'Don't forget to tell Toki!'
f. Lak moilil er tiang! 'Don't play here!'

Another way of expressing a negative command in Palauan is to use a *complex negative sentence* in which sentence-initial *ng diak* is followed immediately by a second person prefix pronoun verb form (see 16.4). Thus, with (44c–d) above, compare the following:

(45) a. Ng diak mongerodech! 'Don't make noise!'
b. Ng diak molekar er a ngalek! 'Don't wake up the child!'

For some Palauan speakers, the examples of (45) differ in meaning from the corresponding negative commands with *lak*. While (44c–d) are demands to stop behavior that has already begun, (45a–b) serve more as precautionary warnings. Thus, (44d) would be addressed to someone who has already begun to wake up the child, while (45b) would be uttered as an advance precaution while the child is still fully asleep.

PROPOSITIVE VERB FORMS

17.8. As noted much earlier in 4.10.7, Palauan *propositive verb forms* are used when the speaker wishes to *propose* or *suggest* that he or she and the person(s) being addressed do some action together. Because the speaker is involving (or including) the person(s) being spoken to—i.e., "I and you"—it is not surprising that propositive verb forms are simply verb forms with the first person plural *inclusive* prefix pronoun attached ("we—including you").

The prefix pronoun variant *do-* is used with the imperfective forms of transitive action verbs and with certain intransitive action verbs, while the variant *de-* is used with the perfective forms of transitive action verbs and other verbs such as *mo* 'to go' (e.g., *debo* 'let's go'). In all of the sentences below, the idea of making a proposal that includes both the speaker and hearer(s) is provided by the English equivalent "let's...":

(46) a. Dorael! 'Let's go!'

b. Doilil er tiang! 'Let's play here!'

c. Debo dolim a biang! 'Let's go drink beer!'

d. Doluches er a babier! 'Let's write the letter!'

e. Delechesii a babier! 'Let's write the letter (completely)!'

Proposals or suggestions can also be *negative*, in which case *lak* is followed directly by a verb form with the first person plural inclusive prefix pronoun attached, as in the examples below:

(47) a. Lak dongerodech! 'Let's not make noise!'

b. Lak dosuub er a elechang! 'Let's not study now!'

c. Merkong. Lak doilil! 'Let's not play any more!'

Note 8: So far we have seen that imperative sentences involve verb forms with *second person* prefix pronouns (17.7), while propositive sentences contain verb forms with *first person plural inclusive* prefix pronouns (17.8). In addition to these types, we find some interesting cases in which other prefix pronouns can be attached to a verb form, resulting also in a kind of imperative interpretation. Thus, in the examples below, *first person singular* (*ku-*, etc.) and *third person* (*lo-*, etc.) prefix pronouns are attached to verbs when the speaker feels that an action is to be carried out by himself or someone else:

continued on next page

Note 8 continued

a. Kurael el mo er a blik.	'I'd better go home.'
b. Bilii a ngalek e lorael.	'Dress the child and have/let him go.'
c. Lebo er a bita a Droteo me lengai a kebui.	'Have Droteo go next door and get some pepper leaves (for betel nut chewing).'

In (c), which is the most complicated example, we find the two prefix pronoun verbs *lebo* and *lengai* in separate clauses joined by the conjunction *me* 'and'. In the first clause, the subject *Droteo* is in post-predicate (clause-final) position.

In another interesting construction, the *imperative perfective* forms of *omeche* 'to leave, let'—i.e., *bechikak* 'let me', *bechire* 'let him/her', etc.—can be followed by *me* '(and) so, so that' and a prefix pronoun verb form to express a request for permission that corresponds to English 'let (someone) (do something)'. Observe the examples below:

d. Bechire a ngalek me lebo loilil.	'Let the child go play.'
e. Bechikak me kbo kusuub.	'Let me study.'
f. Bechititerir me lebo longedub.	'Let them go swimming.'

Since the activity for which permission is requested will necessarily occur in the future, all of the verb phrases following *me* are complex and have the structure *future auxiliary mo + verb*. As expected, each part of the complex verb phrase must be marked with the appropriate prefix pronoun—for example, *lebo loilil* (from *mo milil*) contains the third person prefix pronoun variants *le-* and *lo-* attached to each of its parts.

PREFIX PRONOUN PREDICATES IN SENTENCES WITH PREPOSING: PREPOSING OF SENTENCE OBJECT

17.9. In our introduction to prefix pronoun predicates in 17.1 above, we reviewed the discussion from 15.8 in which we noted the appearance of prefix pronoun predicates in sentences with certain kinds of preposed elements. Thus, in (2a–b) above, repeated here for convenience, we examined the following pair of sentences:

(2)	a. Ng menguiu er a hong a sensei.	'The teacher is reading the book.'
	b. A hong a longuiu er ngii a sensei.	'The book [**topic**]—the teacher is reading it.'

When we derive (2b) from (2a) by preposing the sentence object *hong* to pre-predicate position (where it replaces the original nonemphatic pronoun *ng*), the accompanying predicate *menguiu* (the imperfective form of a transitive action verb) must appear in *prefix pronoun* form: *lo-* + *nguiu*. In this form, *lo-* refers to the sentence subject (*sensei*), which has not moved at all and remains in its original post-predicate position. Because (2a) contains an *imperfective* verb (*menguiu*) followed by a *specific* singular object marked by the *specifying word er*, (2b) shows a *pronoun trace* (i.e., the third person singular emphatic pronoun *ngii*) in the position originally occupied by the preposed sentence object *hong*.

Finally, because a preposed element normally represents *old information* (i.e., something already mentioned in the current conversation and therefore known to the participants), the preposed object *hong* of (2b) will be interpreted as a *topic* (as indicated in the English translation by our already familiar notation [**topic**]). We will present an expanded discussion of this point in 17.9.1 below.

Two more pairs of sentences similar to (2a–b) are given below:

(48) a. A ngalek a menga er a ngikel. 'The child is eating the fish.'

b. A ngikel a longa er ngii a ngalek. 'The fish [**topic**]—the child is eating it.'

(49) a. A sensei a mengelebed er a rengalek. 'The teacher is hitting the children.'

b. A rengalek a longelebed er tir a sensei. 'The children [**topic**]—the teacher is hitting them.'

Can you explain why the pronoun trace is *ngii* in (48b) but *tir* in (49b)?

Presence vs. Absence of Pronoun Trace In Sentences with Preposing

Sentences like (2b), (48b), and (49b) exhibit pronoun traces within the phrases *er ngii* and *er tir* because they are derived from sentences that contain an imperfective verb form followed by a *specific* object (either *singular* or *human plural*) marked by the *specifying word er* (see 2.7.2–3). If, however, the original object of an imperfective verb is *nonspecific* (whether singular or plural) or *specific nonhuman plural*, then it will *not* be marked with the specifying word *er*. Thus, while (50a–b) below each contain the imperfective form *menguiu* 'to read', they contrast in both form (presence vs. absence of the specifying word *er*) and meaning:

(50) a. Ng menguiu er a hong a sensei.

'The teacher is reading the book.' (object is *specific singular*)

b. Ng menguiu a hong a sensei.

1. 'The teacher is reading a book.' (object is *nonspecific singular*)
2. 'The teacher reads/is reading books.' (object is *nonspecific plural* or *general*)
3. 'The teacher is reading the books.' (object is *specific nonhuman plural*)

Now, when (50a) and (50b) are transformed by preposing the object, we get the following derived sentences (note that 51a below is the same as 2b of 17.1):

(51) a. A hong a longuiu er ngii a sensei.
'The book [**topic**]—the teacher is reading it.'

b. A hong a longuiu a sensei.

1. 'Books (in general) [**topic**]—the teacher reads them.'
2. 'The books [**topic**]—the teacher is reading them.'

When we compare the two sentences above, we note that the presence of *er ngii* in (51a) necessarily implies an original object that was specific and singular, while the absence of this phrase in (51b) implies that the original object was either nonspecific or general, as in meaning (b-2), or specific and nonhuman plural, as in meaning (b-3). These interpretations are by and large expected, since *er ngii* of (51a) maintains the specifying word *er* of (50a), while any sequence *er* + *pronoun trace* is absent in (51b) because the original (basic) sentence (50b) never contained the specifying word *er*.

In the examples studied so far, we have observed sentences that result from preposing the object of a transitive action verb in its *imperfective* form. What happens, though, if the transitive action verb is *perfective*, in which case the verb form itself contains an object pronoun suffix that is necessarily specific and therefore can *not* be followed by the specifying word *er*? This situation was already presented in (3a–b) of 17.1 above, repeated here for convenience:

(3) a. Ng silsebii a blai a ngalek. 'The child burned down the house.'

b. A blai a lesilsebii a ngalek. 'The house [**topic**]—the child burned it down.'

Since the perfective verb form *silsebii* 'burned it down' of basic sentence (3a) can not be followed by a sentence object marked with the specifying word *er*, it is obvious that neither *er* nor a pronoun trace will occur in the derived sentence (3b). Two more pairs of sentences similar to (3a–b) are presented below:

(52) a. Ng chiloit a babier a Toki. 'Toki threw out the letters.'

b. A babier a lechiloit a Toki. 'The letters [**topic**]—Toki threw them out.'

(53) a. Ng chillebed a bilis a rubak. 'The old man beat the dogs.'

b. A bilis a lechillebed a rubak. 'The dogs [**topic**]—the old man beat them.'

In each pair of sentences above, the perfective verb form (*chiloit* or *chillebed*) is in the past tense (indicated by the infixed past tense marker *-il-*) and is marked for a third person plural *nonhuman* object (with *zero* suffix). Can you figure out what the verb forms would be if the sentence objects were *singular* in each example?

Meaning of Sentences with Preposed Elements: Expanded Discussion

17.9.1. Although we have already discussed in great detail how preposing of a sentence element such as subject, object, possessor, etc., affects the meaning for many Palauan speakers (see 15.3), we will nevertheless review this topic once more with respect to the sentences introduced in 17.9 above. As all the English equivalents for sentences (2b), (3b), (48b), (49b), (51a–b), (52b), and (53b) indicate, any preposed sentence object represents an *established topic* within a particular conversation. In other words, a preposed sentence object refers to some *old information*—i.e., a person or thing already mentioned or talked about and therefore in the minds of both speaker and hearer. Thus, in a sentence like (3b), repeated here for convenience,

(3b) A blai a lesilsebii a ngalek. 'The house [**topic**]—the child burned it down.'

the participants in the conversation have already brought up a particular house as a topic for discussion, and one of them is now making a further comment about that house (i.e., "As far as the house that we've been talking about is concerned, I'd like to say that the child burned it down").

Now, with (3b) above, compare the following type of sentence, which we examined much earlier in 5.6.1 and 6.2.1:

(54) Ng milseseb a blai. 'The house was/got burned down.'

You should recall that *milseseb* of (54) is a (past tense) *basic* or *processive form* equivalent to English 'was burned down' or 'got burned down' (cf. the related imperfective form *meleseb* 'to burn'). Sentences like (54) that contain basic or processive forms of transitive action verbs are used to focus on the subject as *undergoing* (or, with human subjects, *experiencing*) the *process* represented by the verb. As such, they are very similar to (and perhaps the closest Palauan equivalent of) English *passive* sentences, in which the person or thing affected by the action is expressed as the sentence subject.

Sentences like (54) can themselves be transformed by preposing the post-predicate subject, resulting in the following:

(55) A blai a milseseb. 'The house [**topic**]—it was/got burned down.'

While sentences like (3b) always indicate who the original subject was—i.e., in (3b) *le-...ngalek* makes it clear who burned down the house—sentences like (54–55) rarely make reference to the person responsible for the action (and when they do, this must be introduced by a rather awkward *relational phrase*, as in *A blai a milseseb er a ngalek.* 'The house [TOPIC]—it was/got burned down by the child.'). In other words, sentences like (54–55) focus sharply on the person or thing affected by an action but normally omit naming the person responsible for that action. By contrast, sentences like (3b) tend to show equal interest in both major "participants"—i.e., the person or thing affected as well as the person responsible—particularly because the latter is always indicated in its original post-predicate subject position.

To take some further examples, with (52b) above (repeated here for convenience) compare (56), which parallels (55) in using a preposed subject:

(52b) A babier a lechiloit a Toki. 'The letters [**topic**]—Toki threw them out.'

(56) A babier a milechoit. 'The letters [**topic**]—they were/got thrown out.'

While in (52b) the speaker is talking about the letters within the context of an entire situation involving Toki (who is responsible for having thrown them out), in (56) there is just strong focus on the loss of the letters, with no interest in who carried out the event.

In the same way, with (53b) above (repeated for convenience), compare (57) below:

(53b) A bilis a lechillebed a rubak. 'The dogs [**topic**]—the old man beat them.'

(57) A bilis a milechelebed. 'The dogs [**topic**]—they were/got beaten.'

While (53b) talks about an event that includes mention of the person responsible, (57) focuses just on what the dogs experienced, with more emphasis on their current state than on who caused it.

Sentences with Preposed Objects: Additional Examples

17.9.2. In examining Palauan sentences with preposed objects, we have so far only looked at examples in which the original subject is *third person*, and therefore the verb forms observed always contain a third person prefix pronoun (e.g., *lo-* in *longuiu* of 2b, *le-* in *lesilsebii* of 3b, and so on). If the original subject is other than third person—i.e., *first*

or *second person*—then the appropriate prefix pronoun will of course be attached to the verb form in sentences where the object is preposed. Thus, the basic sentences (58a–c) below are transformed into (59a–c) by the process of preposing:

(58)	a. Ak menguiu a hong.	'I'm reading the books.'
	b. Kede menguiu a hong.	'We (incl.) are reading the books.'
	c. Ke/kom menguiu a hong.	'You (sg./pl.) are reading the books.'
(59)	a. A hong a kunguiu.	'The books [**topic**]—I'm reading them.'
	b. A hong a donguiu.	'The books [**topic**]—we (incl.) are reading them.'
	c. A hong a chomoguiu.	'The books [**topic**]—you (sg./pl.)are reading them.'

In sentences (60a–f) below, we observe further examples of object preposing with transitive action verbs in the imperfective form, while in (60g) we see the interesting case of a prefix pronoun attached to the transitive *state* verb *medakt* 'to be afraid of, fear':

(60)	a. A belochel a lulemes er ngii a buik.	'The pigeon [**topic**]—the boy was watching it.'
	b. A oles a lousbech er ngii a Droteo.	'The knife [**topic**]—Droteo is using it.'
	c. A Toki a blechoel el lolengeseu er ngii a Droteo el meruul a subelel.	'Toki [**topic**]—Droteo is always helping her to prepare her homework.'
	d. Tia el chelitakl a blechoel el dongitakl er ngii er a Christmas.	'This song [**topic**]—we (incl.) always sing it at Christmas.'
	e. A babier a kulluches.	'The letters [**topic**]—I was writing them.'
	f. A bilis a lomekcharm a rengalek.	'The dogs [**topic**]—the children are hurting them.'
	g. A derumk a lemedakt er ngii a ngelekek.	'The thunder [**topic**]—my child is afraid of it.'

Can you analyze the prefix pronoun verb form in each of the sentences above? Can you also explain why *er ngii* appears in some cases but not in others?

The following sentences illustrate cases of object preposing with transitive action verbs in the perfective form:

(61)	a. A buik a lulsa a sensei.	'The boy [**topic**]—the teacher saw him.'
	b. A bilis a ksilebekii.	'The dog [**topic**]—I kicked it.'

c.	A tolechoi a lulekerngii a cherrodech.	'The baby [**topic**]—the noise woke it up.'
d.	A ngikel a lekila a katuu.	'The fish [**topic**]—the cat ate them.'
e.	Ngak a lulekerngak a Toki.	'Speaking of myself—Toki woke me up.'
f.	A kliokl a lekilisii a resechelik.	The hole [**topic**]—my friends dug it (completely).'
g.	A bresengt a lebilskak a Droteo.	'The present [**topic**]—Droteo gave it to me.'
h.	A hong a kbilsterir a resechelik.	'The book [**topic**]—I gave it to my friends.'
i.	A beras a lekelii a malk!	'The rice [**topic**]—the chicken's going to eat it up!'
j.	A chemelem a lechemechii a ngalek!	'Your betel nut [**topic**]—the child is going to chew it up!'

In (61i–j) the present tense perfective verb forms *lekelii* and *lechemechii* (derived from *kolii* and *chomechii* by attaching the third person prefix pronoun *le-* and making the necessary phonetic changes due to vowel weakening) serve to express *warnings* (see 4.9.4, 6.9.4, etc.). Just as you did for the examples of (60), you should have no trouble analyzing the prefix pronoun verb forms in (61a–j). Why are there no phrases of the form *er ngii* or *er tir* in any of these examples? Do you notice anything unusual about (61e)?

Object Preposing in Sentences With Complex Verb Phrases

17.9.2.1. As we have seen in 16.4.4.b and in examples like (9) of 17.2.2 above, if a *complex verb phrase* occurs in a grammatical construction that requires prefix pronouns, then the appropriate prefix pronoun is normally attached to each member of the complex verb phrase. This can be observed in the examples below, where a complex verb phrase functions as the predicate in sentences to which object preposing has applied:

(62)	a.	A ureor a lebla lebo lemerek er ngii a Droteo.	'The work [**topic**]—Droteo has finished it.'
	b.	A mubi a lebo lomes er ngii a rengalek.	'The movie [**topic**]—the children are going to see it.'
	c.	Tia el babier a kbo kuluches er ngii.	'This letter [**topic**]—I'll be writing it.'

Example (62a) is particularly interesting because the complex verb phrase *mla mo merek* contains *three* parts, each of which gets prefixed with the third person prefix pronoun *le-* when the sentence object (*ureor* 'work') is preposed.

In complex verb phrases marked with prefix pronouns, Palauan speakers often omit the first occurrence of the prefix pronoun, which actually has no consequence since the succeeding prefix pronoun(s) will clearly identify the subject anyway. This omission happens most frequently in rapid, informal speech and when the third person prefix pronoun is involved. Thus, with (62a–b) above, compare the following acceptable sentences:

(63) a. A ureor a bla lebo lemerek er ngii a Droteo. 'The work [**topic**]—Droteo has finished it.'

b. A mubi a bo lomes er ngii a rengalek. 'The movie [**topic**]—the children are going to see it.'

PREFIX PRONOUN PREDICATES IN SENTENCES WITH PREPOSING: PREPOSING FROM A RELATIONAL PHRASE

17.10. In our introduction to prefix pronoun predicates in 17.1 (and earlier in 15.8 as well) we not only illustrated preposing of the sentence object but also gave examples in which preposing applies to a noun (phrase) found within certain types of relational phrases. Thus, observe the pair of sentences below, which we have already introduced as (4a–b) of 17.1:

(64) a. Ng mesuub er a delmerab a ngalek. 'The child studies in the room.'

b. A delmerab a losuub er ngii a ngalek. 'The room [**topic**]—the child studies in it.'

The preposed element of (64b) is the noun *delmerab* 'room', which appears in (64a) within the *locational phrase er a delmerab* 'in the room'. As already noted, when a noun is preposed from within a relational phrase, as in (64b), the verb must appear in prefix pronoun form (*losuub*), and a pronoun trace (*ngii*) must be left behind in the position following the relational word *er*.

The following pairs of sentences resemble (64a–b) and show the types of relational phrases from which a noun (phrase) can be preposed:

(65) a. Ng oureor er a stoa a Droteo. 'Droteo works at the store.'

b. A stoa a loureor er ngii a Droteo. 'The store [**topic**]—Droteo is working there.'

(66) a. Ng riros er tia el diong a sechelik. 'My friend drowned in this river.'

b. Tia el diong a leriros er ngii a sechelik. 'This river [**topic**]—my friend drowned in it.'

(67) a. Ng smecher er a tereter a ngelekek. 'My child is sick with a cold.'

b. A tereter a lsecher er ngii a ngelekek. 'A cold [**topic**]—that's what my child is sick with.'

(68) a. Ng silebek er a kerrekar a belochel. 'The pigeon flew out of the tree.'

b. A kerrekar a lesilebek er ngii a belochel. 'The tree [**topic**]—the pigeon flew out of it.'

In (65b) and (66b) the preposed noun phrases *stoa* and *tia el diong* have been removed from *locational phrases*, just as in (64b). In (67b), however, the preposed noun phrase *tereter* came from within a *cause phrase*, while in (68b) preposed *kerrekar* had its origin in a *source phrase*. Regardless of the subtype of relational phrase, a pronoun trace (*ngii* in all the examples above) occurs following the relational word *er* in the very position left empty by the preposed noun phrase.

PREPOSING IN NEGATIVE AND CONDITIONAL SENTENCES

17.11. Before closing this long discussion on Palauan prefix pronoun predicates, we will take a quick look at some rather complicated sentences in which preposing (of a sentence object or an element within a relational phrase) combines with a negative or conditional construction. See if you can analyze the grammatical features of the sentences below:

(69) a. A tekoi er Belau a diak losuub er ngii a sechelik. 'Palauan [**topic**]—my friend isn't studying it.'

b. A Droteo a dimlak longelebed er ngii a Tony. 'Droteo [**topic**]—Tony didn't hit him.'

c. A kedera a dimlak lemad er ngii a soldau. 'The beach [**topic**]—the soldier didn't die there.'

d. A biang a lak lolim er ngii a sechelim, e mnguu e loia er a icebox. 'The beer [**topic**]—if your friend doesn't drink it, then take it and put it in the icebox.'

SUMMARY OF PREFIX PRONOUN PREDICATES IN PALAUAN

17.12. The different grammatical constructions in which prefix pronoun predicates occur in Palauan are summarized in the chart below, together with at least one example of each type:

(70) *USES OF PREFIX PRONOUN PREDICATES*

a. In *negative sentences*, following a form of the *negative verb diak*:

Ng diak lebo er a chei.	'He's not going fishing.'

b. In sentences with *preposing* of the *sentence object*:

1. with an *imperfective verb*:

A hong a longuiu er ngii a sensei.	'The book [**topic**]—the teacher is reading it.'

2. with a *perfective verb*:

A hong a lechiliuii a sensei.	'The book [**topic**]—the teacher read it completely.'

c. In sentences with *preposing* of a noun (phrase) from within a *relational phrase*:

Tia el delmerab a losuub er ngii a ngalek.	'This room [**topic**]—the child studies in it.'

d. In the *condition clause* of *conditional sentences*:

1. *present* or *future condition*:

A lebo er a party a Satsko, e ak dirrek el mong.	'If Satsko goes to the party, then I'll go, too.'

2. *past condition*:

A lebla er ngii a ududek, e ak milecherar a mlai.	'If I had had the money, then I would have bought a car.'

e. In clauses following *soal* or *chetil*, where A wants/doesn't want B to do something (the clause containing the prefix pronoun predicate is really a condition clause in *switched* position):

Ng soak a lomengur a rengalek.	'I want the children to have dinner.'

f. In clauses following *medakt*, where the subject is afraid that some event will occur (the clause containing the prefix pronoun predicate is really a condition clause in *switched* position):

A toktang a kmal medakt a lemad a rubak.	'The doctor is very much afraid that the old man might die.'

g. To indicate the *frequent* or *habitual occurrence* of an event (a time word is prefixed with *le-* and is actually part of a condition clause that usually appears in *switched* position):

A bechik a meruul a kall a letutau.	'My wife/husband prepares food in the morning.'

h. In *imperative sentences*, as affirmative or negative commands:

Moruul a kall!	'Prepare the food!'
Lak moruul a kall!	'Don't prepare the food!'
Mkelii a kelem!	'Eat up your food!'

i. In sentences functioning as *proposals*, affirmative or negative:

Dorael!	'Let's go!'
Lak dorael!	'Let's not go!'

j. In sentences that make a *suggestion* or give *permission* for someone to do something:

Kurael el mo er a blik.	'I'd better go home.'
Lebo rrei a ngalek.	'Let the child go home.'
Bechikak me kbo kulengull.	'Let me rest.'

While some of the uses of Palauan prefix pronoun predicates are widespread and very important—in particular, those of (a–d) and (h–i) above—others are relatively minor. Because the grammatical constructions in which prefix pronoun predicates occur are very diverse, it is extremely difficult to pinpoint a single unifying function for prefix pronoun predicates in all their usages. Indeed, linguists studying Palauan are still struggling with the dilemma of what single principle, if any, unifies all of the usages described in (70a–j) above.

Though we must still consider this difficult question to be unresolved, we can nevertheless see a few subpatterns to the usages of prefix pronoun predicates studied in this lesson. Thus, it has been suggested that prefix pronoun forms are often used in situations where an activity or event is proposed, imagined, hoped for, etc., *but not actually real*. This would explain *negative sentences* (70a) because anything that does *not* occur is certainly not real; *condition clauses* (70d) because anything imagined or proposed as a condition or possibility is also not real; clauses following *soal*, *chetil*, and *medakt* (70e–f) because events whose occurrence is wanted, not wanted, or feared are not yet real; and sentences that express *commands*, *proposals*, *suggestions*, or *permission* (70h–j) because the event referred to is not yet a reality at the time when the sentence is uttered.

While the speculation that prefix pronoun predicates somehow refer to unreal (or unrealized) events seems to work in quite a few cases, as illustrated above, it glaringly

fails to explain the cases of (70c–d), where prefix pronoun predicates appear in connection with the grammatical process of *preposing* either the sentence object or an element from within a relational phrase. Some linguists have suggested that prefix pronoun predicates occur when there is focus on an *entire process or event* (rather than on any individual participants in that event such as the sentence subject or sentence object). Thus, Palauan negative sentences really have the meaning pattern "It is not the case that *such-and-such event* occurs/occurred", condition clauses really mean "If it is the case that *such-and-such event* were to occur/occurred", sentences with *soal* and *chetil* mean something like "A wants/doesn't want it to be the case that *such-and-such event* occurs", and so on. Whatever principle, if any, ultimately unifies all the uses of Palauan prefix pronoun predicates, this area of Palauan grammar will remain a very challenging one for a long time to come.

Although the chart in (70) above summarizes all of the uses of prefix pronouns observed so far, it is still not complete because there are at least two more major grammatical constructions in which these pronouns characteristically occur. Since these uses are related to larger topics that we have yet to study, we shall postpone them until later lessons. Thus, in Lesson 20 we will again see prefix pronouns appearing in certain types of *time clauses*, and in Lesson 21 prefix pronouns will play an important role in Palauan *relative clauses*, which are used to modify a noun.

LIST OF TERMS

17.13. All of the important terms relating to Palauan prefix pronoun predicates are presented in the list below:

- **Prefix Pronoun**
- **Complex Negative Sentence**
- **Preposing of Sentence Object**
- **Preposing From Relational Phrase**
- **Conditional Sentence**
- **Condition Clause**
- **Consequent Clause**
- **Switching (of Condition and Consequent Clauses)**
- **Imperative Verb (and Sentence)**
- **Negative Command**
- **Propositive Verb (and Sentence)**
- **Pronoun Trace**
- **Complex Verb Phrase**

17.14. PREFIX PRONOUN PREDICATES IN PALAUAN: STUDY QUESTIONS

1. Define each of the terms listed in 17.13 above clearly and completely. Illustrate with an example, and be sure to indicate how the term is important to the topic of Palauan prefix pronoun predicates.

2. Indicate two important ways in which prefix pronouns differ from the other groups of pronouns in Palauan.

3. What are the main grammatical features of complex negative sentences in Palauan?

4. Illustrate with a clear example how the process of preposing the subject noun phrase applies within complex negative sentences.

5. What types of sentence elements must be preposed in order to cause a predicate to appear in prefix pronoun form?

6. What are the main parts of a Palauan conditional sentence? What happens if the two parts are switched?

7. What are the major features of meaning in Palauan conditional sentences?

8. What form does the predicate take in (1) a clause indicating a present (or future) condition and (2) a clause indicating a past condition? What happens to the auxiliary words *mle* and *mla* in clauses indicating past conditions?

9. How would I express in Palauan the idea that if I were an American citizen, then I would go live in Hawaii?

10. What form does the negative verb *diak* take in (1) a clause designating a present (or future) condition and (2) a clause designating a past condition? Write a sample sentence illustrating each case clearly.

11. How are Palauan and English similar in the switching of clauses within a conditional sentence? Illustrate with suitable examples.

12. How do condition clauses introduced by *a lsekum*, *ulekum*, and *a kmu* differ structurally from those introduced by *a* 'if'?

13. Is there a possible explanation why condition clauses introduced by *a lsekum* (and *ulekum*) do *not* contain prefix pronoun predicates? Give the details of the explanation.

14. Indicate how condition clauses marked with *a* vs. *a lsekum* vs. *a kmu* differ from each other in meaning according to the concept of the speaker's *degree of confidence*.

15. What is the special feature of meaning that characterizes clauses marked with *ulekum*?

16. What is the difference in grammatical construction and meaning among sentences (a), (b), and (c) below?

    a. Ng chetik el melim a rrom.

    b. Ng chetik a omelim el rrom.

    c. Ng chetik a ngelekek a lolim a rrom.

    Explain in detail the important grammatical features of each sentence, and translate all three sentences clearly into English to show how they differ in meaning.

17. How can we interpret a sentence like (c) of Question 16 above as a conditional sentence?

18. Analyze completely each of the sentences of (33a–f) at the end of 17.5 by answering the following questions:

    a. Who is the person who wants (or doesn't want) something, and how is the identity of this person indicated grammatically?

    b. In the condition clause following *soak* or *chetik*, etc., what is the structure of the prefix pronoun verb—i.e., what precise phonetic form does the prefix take, and what phonetic changes, if any, occur within the verb stem?

    c. Has the process of preposing applied within the sentence? How?

19. Using one clear example, show how a clause containing a prefix pronoun predicate can occur following the transitive state verb *medakt* 'to be afraid of, fear'.

20. What is the difference in grammatical construction and meaning between (a) and (b) below? Translate each into appropriate English.

    a. Ng chetik a ngelekek a lolim a rrom.

    b. Ng chetik a omelmil a ngelekek er a rrom.

21. How do time words like *tutau* 'morning', *sueleb* 'afternoon', etc., figure in constructions with prefix pronouns? What kind of meaning do such constructions express?

22. What is the function of (affirmative or negative) imperative sentences? What kinds of prefix pronoun verb forms do they contain?

23. How do we formulate commands with intransitive action verbs?

24. For some speakers of Palauan, what is the difference in meaning between (a) and (b) below?

a. Lak mongerodech!

b. Ng diak mongerodech!

25. What is the function of (affirmative or negative) propositive sentences? What particular prefix pronoun characteristically occurs in propositive sentences?

26. How would we use a prefix pronoun predicate in a sentence that gives permission to a third party to do something? Illustrate with a clear example different from those given in *Note 8* of 17.8.

27. When the sentence object is preposed and the verb appears in prefix pronoun form, under what circumstances is the prefix pronoun verb followed by *er ngii*?

28. Give two examples of object preposing in sentences containing the perfective form of a transitive action verb. In one sentence, use a perfective form that has a third person singular object pronoun suffix; and in the other, use a perfective form that has a third person nonhuman plural object pronoun suffix (i.e., the zero suffix).

29. For many speakers of Palauan, what is the meaning or interpretation of a preposed sentence object (or a noun phrase from within a relational phrase)?

30. Explain in detail the difference in meaning between (a) and (b) below. Translate each sentence into appropriate English.

a. Ng mla obalech a belochel.

b. A belochel a lebla lemelechii a ngalek.

31. What happens if a complex verb phrase appears in a construction that requires a prefix pronoun predicate? Illustrate with one clear example.

32. From what kinds of relational phrases can a noun (phrase) be preposed? What are the grammatical consequences when a noun is preposed from within a relational phrase? Illustrate with one clear example.

33. Are there any reasonable generalizations we can make about the common conceptual (meaning) features of the different grammatical constructions where prefix pronoun predicates occur?

17.15. PREFIX PRONOUN PREDICATES IN PALAUAN: EXERCISES

1. Take each of the sentences below and put it into a condition clause introduced by *a* 'if', making any grammatical changes that are necessary. If the original sentence is in the past tense, be sure that you construct a past condition. Then, add a consequent clause of your choice so that the result is a complete conditional sentence. Finally, translate your completed sentence into idiomatic English.

   Model answer: Ng mo er a Guam a Droteo.

   Condition clause: A lebo er a Guam a Droteo,...

   Consequent clause: e ng mo kie er a blil a sensei.

   Full conditional sentence:

A lebo er a Guam a Droteo, e ng mo kie er a blil a sensei.	'If Droteo goes to Guam, (then) he will live at the teacher's house.'

   a. Ng dibus a demak.

   b. Ak chad er a Siabal.

   c. Ng mlo smecher a tolechoi.

   d. Ng diak moureor er a bangk.

   e. Kede mla luchesii a babier el mo er a chad er a government.

   f. Ng mlo reme a Toki er a elii.

   g. Ng dimlak kusuub a tekoi er a Dois.

   h. Ng ngar er a chelsel a bai a rubak.

   i. Ng dimlak lemeseseb a blai.

   j. Ng ngar er ngii a temek el mo er a party.

2. The following sentences express conditions in the *present tense*. Make the correct grammatical changes so that each new sentence will express a condition in the *past tense*. Then, translate each resulting sentence into idiomatic English.

   a. A lesensei a Satsko, e ng di olisechakl a tekoi er a Merikel.

   b. A lengar er ngii a ududed, e kede di mo er a Guam el mo milil.

   c. A kumechar a beches el mlai, e ak mecherar a Toyota.

   d. A dodenge a tekoi er a Marsial, e ng sebeched el mo oureor er a Jaluit.

   e. A chomolim tia el ralm, e kom mo smecher.

   f. A lak molim a kerum, e ng diak chobo mungil el smecher.

   g. A lungil a eanged, e aki mo er a chei.

   h. A kbo er a party, e ak di obengkel a Maria.

3. Take each of the sentences in Exercise 2 above and rewrite it correctly with *switched* clauses.

4. Below are five sentences about the future. Put each sentence into a condition clause with *a lsekum*, complete the sentence by supplying a consequent clause, and then translate the entire sentence into English. Your answers should follow the format of the model answer given in Exercise 1 above.

   a. Ng mo er ngii a taifun er a klukuk.

   b. Ke mo er a Siabal er tia el me el rak.

   c. Ak mo merek er a subelek er a eai el klok.

   d. A Toki a me mengetmokl er a blik er a klukuk.

   e. A Droteo a me reme er a kebesengei.

5. Below are five sentences about the present, future, or past. Put each sentence into a condition clause with *a kmu*, complete the sentence by supplying a consequent clause, and then translate the entire sentence into English. Your answer should follow the format of the model answer given in Exercise 1 above.

   a. A bechik a mo er a Merikel er tia el me el buil.

   b. Ak mle meduch er a ochur.

   c. Ng ngar er ngii a ududek.

   d. A Droteo a diak lemechesang.

   e. Aki mle medenge a dengua er kau.

6. Below are five sentences about the present or future. Put each sentence into a condition clause with *ulekum*, complete the sentence by supplying a consequent clause, and then translate the entire sentence into English. Your answer should follow the format of the model answer given in Exercise 1 above.

   a. Ak chad er a Merikel.

   b. A demak a ouchert.

   c. Ng mo ungil a eanged er a klukuk.

   d. Ke mo kats er a klaidesachel.

   e. A rekangkodang a diak lomekikiongel er a kederang.

7. Write each of the sentences below as a (switched) condition clause following the indicated form of *soal* or *chetil*. Your resulting sentences should be parallel in structure to those of (30–33) of 17.5. Translate each sentence you have written into idiomatic English.

a. *soak*: A rengalek a mesuub el kirel a test.

b. *sorir*: Ak mo er a party el ngar er a mlai.

c. *chetil a sensei*: A rua Toki a mengedecheduch se el lengar er a klas.

d. *chetik*: Ke mesilek a bail er a chelsel a delmerab.

e. *sorir*: Kede ousbech a taib el meluches a babier.

8. Write an affirmative command (i.e., an imperative sentence telling someone to do something) using both the imperfective and perfective forms of the transitive action verbs listed below. Supply an appropriate sentence object, and then translate each affirmative command into English.

Example: *melim* 'to drink':

Imperfective:	Molim er a imelem el biang!	'Drink your beer!'
Perfective:	Mngilmii a kerum!	'Drink up your medicine!'

mengesbreber	melul	meluches	olengeseu
orrenges	omoes	meruul	mengetmokl
melekosek	melecholb	mengesimer	meleb

9. Using the same transitive action verbs of Exercise 8 above, but in the *imperfective* form only, construct a *negative* command with *lak*, and then translate into English.

Example: *melim* 'to drink':

Lak molim a rrom!	'Don't drink liquor!'

10. Using the same transitive action verbs of Exercise 8 above, write an affirmative and negative proposal for each, and then translate into English.

Example: *melim* 'to drink':

Affirmative:	Dolim a biang!	'Let's drink some beer!'
Negative:	Lak dolim a biang!	'Let's not drink any beer!'

11. In each of the sentences below, locate the sentence object and then *prepose* it. Be sure you make all the necesssary grammatical changes, and do not forget to include *er ngii* (or *er tir*) when appropriate. Finally, translate each preposed sentence you have written into English in a way that reflects the preposed element as topic or old information (note how sentences like 48b, 49b, 51a–b, etc., of 17.9 are translated).

a. A rekangkodang a mla mekikingelii a kederang.

b. A ngelekek a chilam a biskelengel a rubak.

c. A Tony a blechoel el mengelebed er a rengalek.

d. Ak tilchelbii a ngalek.

e. Aki mesuub a tekoi er a Ruk.

f. A Droteo a milskak a bresengt.

g. A mechas a dilbechii a kerrekar.

h. A soldau a mo meleb er a rubak.

i. Ke ullengeseu er a Toki el meruul a subelel?

j. A bulis a ulsiik er a remerechorech.

12. In each of the sentences below, we have italicized a noun (or noun phrase) within a relational phrase. In each sentence, *prepose* the italicized item and make all the necessary grammatical changes. Then, translate the preposed sentence into English, reflecting the preposed element as a topic (see the directions in Exercise 11 above).

    a. A rengalek a milengedub er a *omoachel*.

    b. A beab a tilobed er a *blsibs*.

    c. Ng mlad er a *kiubio* a rubak.

    d. A bilis a mle mechiuaiu er a *delmerab er ngak*.

    e. Ng oureor er a *bangk* a Droteo.

13. Take each complex verb phrase or predicate below and use it in a construction that requires prefix pronouns. You are free to create any sentence you want, as long as it is grammatical. Translate each of your sentences into appropriate English.

    a. mo merek

    b. mle bengngos

    c. mla mo ungil (el smecher)

    d. mo remei

    e. mla mo nurs

18

QUESTIONS IN PALAUAN

REVIEW OF YES-NO QUESTIONS

18.1. In every language of the world, a distinction is made between sentences that make *statements* (or assertions) and sentences that ask *questions*. While statements *supply* information by describing events, actions, states, and so on, **questions** *ask for* or *demand* information of one kind or another. Furthermore, all languages distinguish between *yes-no questions* and questions that ask for the *specific identity* of a person, place, thing, period of time, etc.

Because we have already studied Palauan yes-no questions in detail, we will just review them quickly in this section. Then, in the rest of this lesson, we will go on to examine the various kinds of *question words* and the different sentence types in which they occur—all of them creating questions that demand information on the specific identity of a person ("who?"), place ("where?"), thing ("what?"), and so on.

As we have already seen in 15.6 and elsewhere, the mechanisms for forming *yes-no questions* in Palauan are not particularly complicated. Recall that a yes-no question asks something like "Is such-and-such the case?" or "Did such-and-such happen?" and so on. Therefore, it can be answered straightforwardly with "yes" (*chochoi*) or "no" (*ng diak*), possibly followed by some information repeated from the question itself (e.g., "Yes, I went", "No, I don't speak Palauan", etc.).

Any Palauan sentence whose subject is a non-emphatic pronoun in pre-predicate position can be transformed into a yes-no question merely by adding a *sharply rising intonation* at the end (indicated in writing by the question mark **?**). Thus, the statements of (1) and the corresponding yes-no questions of (2) show no difference in grammatical structure, but only a difference in sentence-final intonation:

(1)	a. Ke mo er a skuul.	'You (sg.) go to school.'
	b. Ng chad er a Siabal.	'He/she's Japanese.'
	c. Te me er a klukuk.	'They're coming tomorrow.'
	d. Ng sebechek el mong.	'I can go.'

(2)	a. Ke mo er a skuul?	'Do you (sg.) go to school?'
	b. Ng chad er a Siabal?	'Is he/she Japanese?'
	c. Te me er a klukuk?	'Are they coming tomorrow?'
	d. Ng sebechek el mong?	'Can/may I go?'

If a Palauan sentence contains a *double subject*—i.e., a pre-predicate non-emphatic pronoun and a post-predicate noun phrase expansion—we can also form a yes-no question just by adding the rising intonation. To illustrate this, we repeat a few examples from (33) of 15.6. Thus, the statements of (3) below are easily converted into the corresponding yes-no questions of (4):

(3)	a. Ng mla me a Droteo.	'Droteo has come.'
	b. Te mle kautoketok a Droteo me a Toki.	'Droteo and Toki were arguing.'
	c. Ng mekelekolt a ralm.	'The water is cold.'
	d. Ng meringel a chimal a ngelekek.	'My child's hand hurts.'
(4)	a. Ng mla me a Droteo?	'Has Droteo come?'
	b. Te mle kautoketok a Droteo me a Toki?	'Were Droteo and Toki arguing?'
	c. Ng mekelekolt a ralm?	'Is the water cold?'
	d. Ng meringel a chimal a ngelekek?	'Does my child's hand hurt?'

In addition to the simple method of pronouncing the sentences of (3) with rising intonation, we can also form yes-no questions from these examples by *preposing* the post-predicate subject noun phrase (or a possessor within it, etc.). As noted in 15.6, the striking feature of this process is that the original pre-predicate pronoun subject *is not replaced* by the preposed noun phrase, but remains unchanged in pre-predicate position. Application of preposing to the entire post-predicate subject noun phrase of (3a–d) results in the following yes-no questions:

(5)	a. A Droteo ng mla mei?	'Droteo [**topic**]—has he come?'
	b. A Droteo me a Toki te mle kautoketok?	'Droteo and Toki [**topic**]—were they arguing?'
	c. A ralm ng mekelekolt?	'The water [**topic**]—is it cold?'
	d. A chimal a ngelekek ng meringel?	'My child's hand [**topic**]—does it hurt?'

Note that the English equivalents for (5a–d) are designed to show that for many Palauan speakers, a preposed noun phrase represents old information—i.e., an established topic of conversation (see 15.3).

According to the rules of preposing already familiar to us, we also have the option of preposing just the first member of a *compound* noun phrase subject, so that in addition to (5b), (4b) can be transformed into the following yes-no question:

(6) A Droteo ng mle kautoketok ngii me a Toki? 'Droteo [**topic**]—was he arguing with Toki?'

You should have no difficulty explaining the grammatical structure of (6).

Further, we have the option of preposing the possessor alone, so that in addition to (5d), (4d) can be converted into the yes-no question below:

(7) A ngelekek ng meringel a chimal? 'My child [**topic**]—does his/her hand hurt?'

As seen in 16.5, we can also form yes-no questions from any *negative* statements (i.e., statements containing a form of the negative verb *diak*) either by adding the rising intonation or by preposing the subject (or a possessor within it, etc.). Let us start with the basic negative sentence below:

(8) Ng diak lsensei a bechil a Droteo. 'Droteo's wife isn't a teacher.'

First, we can derive a yes-no question just by adding rising intonation:

(9) Ng diak lsensei a bechil a Droteo? 'Isn't Droteo's wife a teacher?'

In addition, we may prepose the entire post-predicate subject or the possessor within it:

(10) a. A bechil a Droteo ng diak lsensei? 'Droteo's wife [**topic**]—isn't she a teacher?'

b. A Droteo ng diak lsensei a bechil? 'Droteo [**topic**]—isn't his wife a teacher?'

For further discussion of the structure and meaning of such negative questions, you may wish to review 16.5.

REVIEW OF QUESTIONS WITH *NG DIAK* AND *ADA NG DIAK* IN SENTENCE-FINAL POSITION

18.2. As seen in 16.5.1, Palauan speakers can form a rather emphatic type of yes-no question by adding the negative expression *ng diak* to the end of the sentence. Thus, in all of the examples below, the effect of sentence-final *ng diak* is to express an emphatic contrast of the form "Is such-and-such the case *or not*?":

(11) a. Te mo er che er a klukuk ng diak? 'Are they going fishing tomorrow or not?'

b. A Droteo ng milecherar a blai ng diak? 'Droteo [**topic**]—did he buy the house or not?'

c. Ke mo olengeseu er ngak ng diak? 'Are you (sg.) going to help me or not?'

Sometimes, yes-no questions with *ng diak* in final position can have a strong, challenging tone, as might be the case in (11c).

We also noted in 16.5.1 that adding *ada ng diak* to the end of any statement results in a question used by the speaker to reconfirm his or her assumption or belief. Note the following two examples, taken from 16.5.1:

(12) a. Te mo er a che er a klukuk, ada ng diak? 'They're going fishing tomorrow, aren't they?'

b. Ng mla er ngii a desiu er a elii, ada ng diak? 'There was an earthquake yesterday, wasn't there?'

The general reconfirmatory function of sentence-final *ada ng diak* is reflected by such English sentence-final "tags" as 'aren't they?', 'wasn't there?', and so on. In uttering sentences like (12a–b), the speaker feels fairly confident about the (present, past, or future) truth of the statement he is making, but still wishes to have support or confirmation from the hearer(s).

THE QUESTION WORD *TECHA(NG)*

18.3. As opposed to yes-no questions, which can be answered simply by "yes" or "no", we often need to ask questions that demand more specific types of information. Thus, in English, if I want to know the identity of the person coming tomorrow, I will ask "*Who* is coming tomorrow?", if I want to know the identity of the item that John bought, I will ask "*What* did John buy?", and so on. The crucial words in such questions are *who*, *what*, etc., because these words focus on the speaker's demand for a particular kind of information. Such QUESTION WORDS occur in all languages of the world, and in the rest of this lesson we will examine their Palauan equivalents.

The *question word techa(ng)* 'who? (sg. or pl.)' is used when the speaker wants to know the identity of one or more persons involved in a particular event, activity, state, etc., Note the following examples:

(13) a. Ng techa a sensei er kau? 'Who is your teacher?'/'Who are your teachers?'

b. Ng techa a merredeled? 'Who is our (incl.) leader?'

In the examples of (13) you will notice a very typical Palauan sentence structure—namely, a *predicate* (precisely the question word *techa* itself) surrounded by a *double subject* of the form *ng...sensei er kau* or *ng...merredeled*. Even though we write a question mark at the end of these questions, they are in fact pronounced with normal intonation—that is, there is no sharp rise at the end. This is probably due to the fact that the meaning of *techa* itself automatically implies a question, and therefore use of rising intonation would be redundant (i.e., would add no new information).

Just as we would expect in sentences with double subjects, the post-predicate noun phrase expansion can be preposed, resulting in the following acceptable sentences:

(14) a. A sensei er kau ng techang? 'Your teacher [**topic**]—who is he/she?'

b. A merredeled ng techang? 'Our (incl.) leader [**topic**]—who is he/she?'

In the questions of (14), preposing of the post-predicate subject does not result in replacement of the original pre-predicate non-emphatic pronoun *ng*.

Now that we have introduced the questions of (13) and (14), we can easily compare the following:

(15) a. Ng techa a lilechesii tia el babier? 'Who (sg. or pl.) wrote this letter?'

b. Ng techa a mlo er a party? 'Who (sg. or pl.) went to the party?'

c. Ng techa a mirruul a kall? 'Who (sg. or pl.) was preparing the food?'

If we analyze the sentences of (15) in a manner parallel to those of (13), we will conclude that the predicate *techa* is surrounded by double subjects of the form *ng...lilechesii tia el babier*, *ng...mlo er a party*, and *ng...mirruul a kall*.

What is unusual about these double subjects is that the second (post-predicate) portion does not seem to be a noun phrase at all, but rather a *verb phrase* containing such verb forms as *lilechesii*, *mlo*, and *mirruul*. The post-predicate verb phrases in (15a–c), however, *act* like noun phrases because they are understood to mean "the *one*/the *person* who..." Thus, for example, the literal meaning of a question like (15a) would be "Who is the one who wrote this letter?" (or, even more properly, "The one who wrote this letter is who?"). In all the examples of (15), we could in fact express the second part of the double subject as a true noun phrase introduced by *chad* 'person' and followed by a modifying clause introduced by the conjunction *el*—e.g., for (15a), *Ng techa a chad el lilechesii tia el babier*? 'Who is the person who wrote this letter?'. Further discussion of these sentences will continue after *Note 1* below.

Verb Phrases Functioning as Noun Phrases in Palauan

Note 1: There are other interesting cases in Palauan grammar where a sequence of words whose form is that of a *verb phrase* actually functions as a *noun phrase*. Thus, in 2.5.3 we saw Palauan sentences like the following:

(a) A remeruul a kall a chedal a redil, me a remengoit a udoud a chedal a sechal. 'Those who prepare food (at an *ocheraol* 'money-raising party') are the relatives of the woman, and those who contribute money are the relatives of the man.'

In each of the clauses of (a), the subjects are in fact *transitive action verbs* (*meruul* 'to prepare' and *mengoit* 'to contribute') that have been turned into nouns by adding the plural prefix *re-* (which always refers to human beings). Therefore, *remeruul* means 'those who prepare, the ones who prepare', and *remengoit* means 'those who contribute, the ones who contribute'. Although the derivation of the individual clauses in (a) is quite complex, it is sufficient for our purposes to realize that their (noun phrase) subjects originate in verb phrases.

Additional sentences that contain verb phrases functioning as (noun phrase) subjects are given below:

(b)	1.	A rirebet a Droteo.	'The one who fell down is Droteo.'
	2.	A chillebedii a Toki a John.	'The person who hit Toki is John.'
	3.	A olisechakl a tekoi er a Merikel a Masaharu.	'The one who teaches English is Masaharu.'
	4.	A mle er a blik er a elii a Cisco.	'The person who came to my house yesterday is Cisco.'
	5.	A soal el mo er a Siabal a Maria.	'The one who wants to go to Japan is Maria.'

Just as their English equivalents imply, all the Palauan sentences in (b) involve a special focus or emphasis on the subject and are used when the speaker is *exhaustively* (or exclusively) identifying a certain person as the one characterized by a particular event, action, or state. Thus, for example, (b-1) emphasizes that it was Droteo and only Droteo (from among all the possible persons affected or involved) who fell down, while (b-5) singles out Maria as the particular person who wants to go to Japan.

If we add the sentences of (b) to our catalog of Palauan sentence types, we can see that there are three interrelated sentence structures—e.g., for (b-1):

continued on next page

Note 1 continued

(c)	1. Ng rirebet a Droteo.	'Droteo fell down.'
	2. A Droteo a rirebet.	'Droteo [**topic**]—he fell down.'
	3. A rirebet a Droteo.	'The one who fell down is Droteo.'

Without going into the details of our earlier analysis, we can say that (c-1), with the double subject *ng...Droteo*, is our basic sentence type. Then, by applying the already familiar process of *preposing*, we can derive (c-2) from (c-1) by moving the post-predicate subject *Droteo* to pre-predicate position, where it replaces *ng*. Finally, we derive (c-3) from (c-2) by a process of *switching the subject and predicate*. This is precisely the grammatical process that we described in 15.9, where we mentioned that a "subjectivized" predicate like *a rirebet* of (c-3) has a special feature of focus or emphasis. For further discussion and examples similar to those presented here, you may wish to review 15.9 in detail.

Returning to the examples of (15) above, we can therefore say that the second part of each double subject is really *a verb phrase functioning as a noun phrase*. For this reason, it should be perfectively acceptable to apply the process of preposing to this sequence, and in fact we get the following interesting sentences as a result:

(16)	a. A lilechesii tia el babier ng techang?	'The person who wrote this letter—who is it?'
	b. A mlo er a party ng techang?	'The person who went to the party—who was he/she?'
	c. A mirruul a kall ng techang?	'The one who was preparing the food—who was he/she?'

In the examples of (16), the entire verb phrase (i.e., *lilechesii* + object, *mlo* + directional phrase, etc.) has been preposed to sentence-initial position (without deleting the original *ng*), where it now functions as a kind of emphatic or focused topic. Although the English equivalents for (16a–c) choose the option of a singular subject, all of the sentences above can of course refer to plural subjects as well.

Additional Functions and Uses of *techa(ng)*

18.3.1. In all of the examples above, we have looked at Palauan sentences with *techa* that are equivalent to English sentences with the question word *who* functioning as *subject*. Interestingly enough, in the corresponding Palauan sentences, *techa* itself is not used as a subject at all—rather, it is actually a *predicate* meaning 'is who?' that must be accompanied by a *double subject* when the subject is third person. Therefore, a sentence like (15a), repeated here for convenience,

(15a) Ng techa a lilechesii tia el babier?

has the literal meaning "The one who wrote this letter [**subject**] is who? [**predicate**]".

Now, in addition to its use as a predicate in sentences like (15a–c), *techa* can function as *sentence object* following a transitive action verb in the imperfective or perfective form. In such cases, *techa* seems to behave no differently than any other *noun*, since it appears directly after the transitive action verb and must be marked by the specifying word *er* if the verb is imperfective:

(17) a. Ke mengiil er techang? 'Whom are you waiting for?'

b. Ke milsa techa er a party? 'Whom did you see at the party?'

c. A rubak ng milkodir techang? 'The old man [**topic**]—whom did he kill?'

In (17a–c) the speaker has formulated the question in such a way as to obtain from the hearer the specific identity of the sentence object—i.e., the person waited for, seen, or killed. Because *techa* always refers to a specific person (or persons), it must be introduced by the *specifying word er* when the verb is imperfective, as in (17a). With perfective verbs, of course, as in (17b–c), the specifying word *er* is prevented. As all the examples above show, *techa* has one very interesting feature: although used as a noun when it is a sentence object, it can never be preceded (or marked) by *a*.

It is also possible to rephrase the questions of (17a–c) by preposing the sentence object *techa* to pre-predicate position, resulting in a predicate (verb) in prefix pronoun form (see 17.9). In such cases, the pronoun *ng* must be inserted sentence-initially to complete the structure. Thus, in addition to (17a–c) we have the following question sentences in Palauan:

(18) a. Ng techa a chomongiil er ngii? 'Who is it that you're waiting for?'

b. Ng techa a chomilsa er a party? 'Who was it that you saw at the party?'

c. Ng techa a lulekodir a rubak? 'Who was it that the old man killed?'

As the English equivalents indicate, quite a few Palauan speakers feel that the questions of (18a–c) are more emphatic or focused than those of (17a–c).

In addition to occurring as sentence object following a transitive action verb, as in (17a–c), the question word *techa* can function in other positions where nouns (or noun phrases) normally occur. Thus, in the examples below, *techa* follows the *relational word er*:

(19) a. Ke milluches er a babier el mo er techang? 'To whom were you writing the letter?'

b. Ke oba a hong er techang? 'Whose book do you have?'

In (19a) *techa* is part of a *directional phrase* following the intransitive action verb *mo* 'to go' (and *el mo er techang* is itself a *specifying clause* indicating the person to whom the letter is being directed), while in (19b) *techa* functions as part of the *possessor phrase er techang* (required to indicate possession after the unpossessible noun *hong*). Note, again, that after the relational word *er* as well, there is no indication that *techa* is preceded by *a*.

Note 2: In a process similar to what we observed in (18a–c) above, we can transform a sentence like (19b) by preposing the *possessor techa(ng)*, resulting in the interesting example below:

Ng techa a chomoba a hong er ngii? 'Who is it whose book you have?'

In this sentence, the preposing of *techa* results in a prefix pronoun verb form (*chomoba*). In addition, *ng* is inserted sentence-initially just as in (18a–c), and a pronoun trace (*ngii*) appears following the relational word *er* in the position left empty by preposed *techa*.

The question word *techa* can also be used as a specific third person possessor (not preceded by *a*!) directly following the possessed form of a possessible noun. The following examples are typical:

(20) a. Se ng mlil techang? 'Whose car is that?'

b. Tia ng kelel techang? 'Whose food is this?'

Some additional sentences illustrating further uses of the question word *techa* 'who?' are provided below:

(21) a. Ke mlo er a party kau me techang? 'With whom did you go to the party?'

b. Ke techang? 'Who are you?'

c. Ngka ng techang? 'This person [**topic**]—who is he/she?'

d. Ng techa a ngklel a sechelim? 'What's your friend's name?'

e. Tia el babier ng techa a milluches er ngii? 'This letter [**topic**]—who was writing it?'

f. A blai ng techa a silsebii? 'The house [**topic**]—who burned it down?'

The interesting features of these sentences are summarized here:

a. In (21a) we have a double subject of the form *ke...kau me techang*, in which the second (post-predicate) portion is a *compound noun phrase*. Within this compound noun phrase, the second person emphatic pronoun *kau* is joined to the question

word *techa(ng)* by the conjunction (or connecting word) *me* 'and'. Note again that *techa* is not preceded by *a* in this construction.

b. Example (21b) is a very simple sentence in which the non-emphatic pronoun *ke* is the subject of the predicate *techa*.

c. From the form of (21c), we can conclude that the demonstrative word *ngka* 'this person' has been preposed from an original post-predicate position. In other words, (21c) has its source in the sentence *Ng techa ngkang*? 'Who is this person?', which may be awkward for some speakers unless the post-predicate subject *ngka(ng)* is preposed.

d. As (21d) indicates, the common way of asking someone's name in Palauan is to use *techa* 'who?' (instead of *ngara* 'what?') together with the appropriate possessed form of *ngakl* 'name'. Therefore, the literal translation of (21d) would be "Who is your friend's name?" (unacceptable, of course, in English). A very common variant of (21d) is a sentence in which the possessor has been preposed—i.e., *A sechelim ng techa a ngklel*? 'Your friend [**topic**]—what's his/her name?'

e. In both (21e) and (21f), the sentence objects (*tia el babier* and *blai*) have been preposed, indicating that the speaker considers them to represent old information already introduced into the discussion. Can you explain why *er ngii* appears in (21e) but not in (21f)? Do you notice anything else unusual about these two sentences?

THE QUESTION WORD *NGARA(NG)*, *NGARA(NG)* AS SENTENCE OBJECT

18.4. The question word *ngara(ng)* 'what? (sg. or pl.)' is used when the speaker seeks the identity of a particular thing (whether concrete or abstract). Question sentences with *ngara* exhibit a wide variety of grammatical patterns, some of them rather unusual. For this reason, we will begin here with the simplest pattern—namely, one in which *ngara* acts like a noun and functions as the *sentence object*. Observe the examples below:

(22) a. Ke milecherar a ngara er a stoang? 'What did you buy at the store?'

b. Te mesuub a ngarang? 'What are they studying?'

c. Ng mo oba a ngarang? 'What is he going to have/bring?'

d. Ng mirruul a ngara a Droteo? 'What did Droteo do/make?'

In all the examples above, the question word *ngara* simply occurs in the usual position occupied by an object noun phrase—i.e., directly following the transitive action verb.

If we have a double subject, as in (22d), the post-predicate portion of the subject can of course be preposed, resulting in the following alternative, which even seems to be preferred by some speakers:

(23) A Droteo ng mirruul a ngarang? 'Droteo [**topic**]—what did he do/make?'

Note that even though they are questions, sentences like (22a–d) and (23) are not pronounced with rising intonation at the end. Recalling a similar observation for sentences with *techa(ng)* 'who?' in 18.3 above, we can now make the following generalization: because all *question words* (*techa*, *ngara*, and others to be examined below) automatically imply a question, it is not necessary to use rising intonation in sentences containing them, as this would only add a redundant feature not essential to determining the meaning. Now that we have established this point, we will not repeat it in our discussions of the remaining question words below.

As we might expect, when *ngara* occurs as sentence object in examples like (22a–d), it can be preposed optionally to pre-predicate position, and the accompanying predicate must then be changed into prefix pronoun form. To take one example, preposing of the sentence object *ngara* in (22a) leads to the following sentence, which seems to be identical in meaning:

(24) Ngara a chomulecherar er a stoang? 'What did you buy at the store?'

Now, in addition to (24), (22a) can be transformed by another preposing rule which, though simple, is rather unusual. Thus, with (22a) compare the following equivalent sentence:

(25) Ngara ke milecherar er a stoang? 'What did you buy at the store?'

In (25) the sentence object *ngara* has simply been moved to sentence-initial position, but surprisingly enough nothing else changes in the sentence—in particular, the predicate does *not* get modified to a prefix pronoun form. The rule under consideration seems to apply uniquely to the question word *ngara* when it occurs as sentence object. The remaining sentences of (22) can be transformed by this special "*ngara*-preposing" rule to derive the examples below:

(26) a. Ngara te mesuub? 'What are they studying?'

b. Ngara ng mo obang? 'What is he going to have/bring?'

c. Ngara ng mirruul a Droteo? 'What did Droteo do/make?'

Another interesting feature of (24), (25), and (26a–c) is that when preposed, *ngara* can no longer be introduced by *a*.

Additional Functions and Uses of *ngara(ng)*

18.4.1. Although *ngara* 'what?' is used most frequently as sentence object, as illustrated in 18.4 above, it can also fulfill the function of *sentence subject*. Thus, in the examples below, *ngara* is the second (post-predicate) portion of a *double subject*:

(27) a. Ng soam a ngarang? 'What do you (sg.) want?'/ 'What would you (sg.) like?'

b. Ng mla er ngii a ngara er a chelsel a skidas? 'What was there inside the drawer?'

In the examples above, the predicates are *soam* 'your (sg.) liking', a special obligatorily possessed noun (see 15.7), and *mla er ngii*, the past tense of the affirmative expression of existence *ngar er ngii* 'there is/are'. The post-predicate subject *ngara(ng)* can be preposed in (27a–b), so that in the derived sentences below it has replaced the non-emphatic pronoun *ng* that was originally in pre-predicate position:

(28) a. Ngara a soam? 'What do you (sg.) want?'/ 'What would you (sg.) like?'

b. Ngara a mla er ngii er a chelsel a skidas? 'What was there inside the drawer?'

While the sentences of (28) seem to have the same meaning as those of (27), they are nevertheless structurally unusual because, as we saw in 15.4 and 15.7, preposing of the sentence subject (*ngara* in these examples) is normally *prevented* (or much less preferred) when the predicate is an expression of existence (e.g., *mla er ngii*) or one of the four special obligatorily possessed nouns (e.g., *soam*). What we are observing here seems to be yet another special, irregular feature of the question word *ngara*.

If *ngara* occurs in a question with a demonstrative word like *tia* 'this thing' or *se* 'that thing', the normal word order is as indicated below:

(29) a. Tia ng ngarang? 'What's this?'

b. Se ng ngarang? 'What's that?'

It is possible that the examples of (29) are ultimately derived by a process of preposing from less preferred sentences in which the demonstrative word is the post-predicate portion of a double subject and *ngara* itself functions as *predicate*—e.g., *Ng ngara tiang*? 'What's this?'. Compare our discussion of *techa* in 18.3.1 and see in particular point (c) at the very end of that section. In closing, note that because the non-emphatic pronoun *ng* in (29a–b) is immediately followed by *ngarang* itself, the sequence of two NG's undergoes phonetic contraction, resulting in the pronunciations "tiangarang" and "sengarang".

In one interesting case, the question word *ngara* can be used to refer to people. Note the contrast in meaning between the two examples below:

(30) a. Tirke el teru el chad te ngarang? 'What are those two people? (i.e., what are their professions?)'

b. Tirke el teru el chad te rua techang? 'Who are those two people?'

In (30a) *ngara* 'what?' requests information about the professions of the two people, while in (30b) *techa* 'who?' expresses a request to have them identified by name.

In the examples below, the question word *ngara* acts like a noun and appears following the relational word *er* in various types of *relational phrases*:

(31) a. A blim ng rruul er a ngarang? 'Your house [**topic**]—what's it made out of?'

b. A rechad er a beluu te mle kakoad er a ngarang? 'The village people [**topic**]—what were they fighting over?'

c. A beab ng tilobed er a ngarang? 'The mouse [**topic**]—what (place) did it emerge from?'

d. Ng mlad er a ngarang? 'What did he/she die from?'

Can you identify the type of relational phrase in each of the examples above? If necessary, make a quick review of Lesson 13, especially 13.10.

Questions Asking "why?": *ngara (uchul) me...*

When followed by the *conjunction* (or connecting word) *me* 'and (so)', *ngara* asks a question about the *reason* for some event or state and therefore corresponds to 'why?' in English. Observe the sentences below, in which the clause introduced by *me* designates the event or state for which the speaker is seeking a reason or explanation:

(32) a. Ngara me ke mlo er a Saibal? 'Why did you go to Saipan?'

b. Ngara me ng mle kesib a rengum? 'Why were you angry?'

c. Ngara me ng dimlak loluches er a babier a Droteo? 'Why didn't Droteo write the letter?'

d. Ngara me te sileseb a blai a resechelim? 'Why did your friends burn down the houses?'

In (32c–d), where the clause introduced by *me* contains a double subject whose second (post-predicate) portion can be preposed, we can move the subject noun phrases *Droteo* and *resechelim* to pre-predicate position *wtihin the clause*, with no change in meaning:

(33) a. Ngara me a Droteo a dimlak loluches er a babier? 'Why didn't Droteo write the letter?'

b. Ngara me a resechelim a sileseb a blai? 'Why did your friends burn down the houses?'

It is even possible to prepose the post-predicate subjects of (32c–d) to the initial position of the entire sentence, where they now precede *ngara me*:

(34) a. A Droteo ngara me ng dimlak loluches er a babier? 'Droteo [**topic**]—why didn't he write the letter?'

b. A resechelim ngara me te sileseb a blai? 'Your friends [**topic**]—why did they burn down the houses?'

As indicated by the English equivalents, for many Palauan speakers the preposed subjects of (34a–b) indicate an already established topic of conversation (old information).

We can also ask "why?" in Palauan by adding the obligatorily possessed noun *uchul* 'reason' to the sequence *ngara me...*, resulting in the sentence-initial expression *ngara uchul me...*. For some Palauan speakers, questions with *ngara uchul me...* tend to be more serious than those with *ngara me...*—i.e., they demand a detailed explanation of the real reason behind something. Observe the sentences below:

(35) a. Ngara uchul me ke mermang? 'What's the (real) reason you're coming?'

b. Ngara uchul me ng mlo soam el merael? 'What's the (real) reason you've decided to leave?'

Ngara used as a Modifier

The question word *ngara* can be used as a *modifier* and linked to a following noun by the *conjunction* (connecting word) *el*, as in the examples below:

(36) a. Ngara el tekoi a chomosuub er a elechang? 'What language are you studying now?'

b. Ngara el mubi a chobo momes er ngii? 'What kind of movie are you going to see?'

c. Ngara el kedera a debo dongedub er ngii? 'What beach are we going swimming at?'

d. Ngara el delmerab a losuub er ngii a Droteo? 'What room is Droteo studying in?'

e. Ngara el blsibs a letilobed er ngii a beab?	'What hole did the mouse emerge from?'
f. A belochel ng silebek er a ngara el kerrekar?	'The pigeon [**topic**]—which tree did it fly out of?'
g. Ng mo ngara el blai a blim?	'What kind of house will yours be? (i.e., what will it be made out of?)'

When *ngara modifies* (or describes) a following noun in this way, the resulting meaning is 'which/what/what kind of...?' Notice that in (36a–e) the sequence *ngara + el + modified noun* has been preposed to pre-predicate position. Can you determine what type of preposing has occurred in each case, and can you explain the form of the accompanying predicate (*chomosuub*, *letilobed*, etc.)? Expressions of modification such as those with *ngara + el + modified noun* in (36) will be examined in much more detail in Lesson 22 below.

THE QUESTION WORD *TELA(NG)*

18.5. In order to ask a question about the quantity or size of something, we use the question word *tela(ng)* 'how much, how many?'. The basic form of questions containing *tela* corresponds to that observed for questions with *techa* 'who?' at the beginning of 18.3—that is, *tela* functions as a *predicate* surrounded by a *double subject*. This structure should be clear in the examples below:

(37)	a. Ng tela a klemengetem?	'How tall are you?'
	b. Ng tela a chermem el bilis?	'How many dogs do you have?'
	c. Te tela a resechelim?	'How many friends do you have?'

Notice that the best English equivalent for (37a) is "how tall...?" but that the Palauan really means something like "How much is your height?" In addition, can you explain why the pre-predicate non-emphatic pronoun is *ng* in (37a–b) but *te* in (37c)?

As expected, we can take the post-predicate subjects of (37a–c) and prepose them to pre-predicate position (without deleting the original pronouns *ng* or *te*):

(38)	a. A klemengetem ng telang?	'Your height [**topic**]—how tall are you?'
	b. A chermem el bilis ng telang?	'Your dogs [**topic**]—how many do you have?'
	c. A resechelim te telang?	'Your friends [**topic**]—how many do you have?'

For many Palauan speakers, the effect of preposing is to start the sentence with an established topic (old information).

If the post-predicate subject noun phrase following *tela* contains a possessor, then we have the choice of preposing either the entire subject or the possessor alone. This already familiar situation is illustrated in the groups of sentences below:

(39)	a. Ng tela a cheral a beras?	'How much does the rice cost?'
	b. A cheral a beras ng telang?	'The price of the rice [**topic**]—how much is it?'
	c. A beras ng tela a cheral?	'The rice [**topic**]—how much does it cost?'
(40)	a. Ng mle tela a rekil a ngalek?	'How old was the child?'
	b. A rekil a ngalek ng mle telang?	'The child's age [**topic**]—what was it?'
	c. A ngalek ng mle tela a rekil?	'The child [**topic**]—how old was he/she?'
(41)	a. Ng mle tela a teng er a Toki?	'What was Toki's grade?'/'How many points did Toki get?'
	b. A teng er a Toki ng mle telang?	'Toki's grade [**topic**]—how much was it?'
	c. A Toki ng mle tela a teng er ngii?	'Toki [**topic**]—how many points did she get?'

While the (a)-sentences of (39–41) are basic (with the predicate *tela* surrounded by a double subject), the (b)-sentences are derived by preposing the entire subject (in each case, a noun phrase of possession), and the (c)-sentences are derived by preposing the possessor only (leaving a pronoun trace *ngii* where required). You will notice that in combination with various possessed nouns, the question word *tela* designates different kinds of *quantities*—i.e., *tela* + *cheral* for cost or price (literally, 'how much is its price?'), *tela* + *rekil* for age (literally, 'how many are his/her years?'), and *tela* + *teng* for a score or grade (literally, 'how many are the points?').

Just like *ngara*, as observed in (36a–g) above, the question word *tela* can occur as a *modifier*, linked to a following noun by the conjunction *el*. The following examples are typical:

(42)	a. Ng tela el klok er a elechang?	'What time is it now?'
	b. Ke me er a tela el klok er a klukuk?	'At what time are you coming tomorrow?'

c. Ng tela el ududem a ngar er a bangk?	'How much of your money do you have in the bank?'
d. Te mle tela el chad a ileko er a party?	'How many people went to your party?'
e. Ke ngilim a tela el biang?	'How much (of the) beer did you drink?'
f. Ng tela el ngikel a chomekilang?	'How many fish did you eat?'

Note that the expression *tela el klok* 'what time is it?' (literally, 'how much of the clock?') is the common way of asking the time in Palauan. When *tela el klok* is introduced by *er*, as in (42b), we have a *temporal phrase* (see 13.7) that means 'at what time/hour?'

THE QUESTION WORD *KER*

18.6. The question word *ker* 'where?' is used when the speaker wants to know the *location* of some action or state, or the *direction* or *source* of movement. In each of these cases, *ker* appears (without any preceding *a*) in a (post-predicate) *relational phrase* of the form *er ker*, which can function as a *locational phrase*, a *directional phrase*, or a *source phrase*. In the examples below, *er ker* is a *locational phrase* indicating the place of the action or state:

(43)	a. Ke milsa a Satsko er ker?	'Where did you see Satsko?'
	b. Te meruul a kall er ker?	'Where are they preparing the food?'
	c. Ng mla er ker a ngalek?	'Where was the child?'
	d. Ng ngar er ker a ududel a Toki?	'Where's Toki's money?'

You should have no trouble applying the process of preposing to the post-predicate subject (or possessor) in (43c–d) to derive further variants of these questions.

With a verb of movement like *mo* 'to go', *er ker* indicates the direction or goal of movement and is therefore a *directional phrase* meaning 'where to?' or 'to what place?'. If, however, we have a verb of movement like *tuobed* 'to come out, emerge', *er ker* will indicate the place from which the action originated and is therefore a *source phrase* meaning 'from where?'. These two uses are illustrated in the examples below:

(44)	a. Te mlo er ker er a elii?	'Where did they go (to) yesterday?'
	b. A beab ng tilobed er ker?	'The mouse [**topic**]—where did it come out from?'

In sentence-final position following short verb forms like *mo* 'to go' and *mla* 'was/were (located)', the relational phrase *er ker* is often contracted and pronounced like a single *r* attached to the preceding word. Note the examples below:

(45) a. Ke ulemengur e mo er ker? 'Where did you go after eating?'

b. Ke mla er ker? 'Where were you?'

Because of the contraction, (45a–b) sound like "kulemenguremor" and "kemlar", respectively.

THE QUESTION WORD *OINGARA(NG)*

18.7. The question word *oingara(ng)* 'when?' (never preceded by *a*) is used to ask questions about the time of an event, action, state, etc. This question word usually occurs in sentence-final position as part of the *temporal phrase er oingarang* 'when?'. Its usage is quite straightforward, as shown in the examples below:

(46) a. Ke me er oingarang? 'When are you coming?'

b. Te mo er a Guam er oingarang? 'When are they going to Guam?'

c. Ke milsa a sechelik er oingarang? 'When did you see my friend?'

d. A Helen ng mirrael er oingarang? 'When did Helen leave?'

e. A resechelim te me mengetmokl er a blik er oingarang? 'When are your friends coming to clean my house?'

Can you explain how the question sentences of (46d–e) have been derived?

SPECIAL QUESTION WORDS *MEKERA(NG)* AND OTHERS

18.8. Palauan has a special verb *mekera(ng)* 'do what?' that can only be used in question sentences. Since *mekera* is a verb, it can occur in various tenses—e.g., past *milekera/mlekera*, future *mo mekera*. Some typical sentences containing *mekera* are given below:

(47) a. Kede mekerang? 'What shall we (incl.) do (now)?'

b. Ke mekera er tiang? 'What are you doing here?'

c. Ke milekera er se er a leme a Toki? 'What were you doing when Toki came?'

d. Ke mlekera er a elii? 'What did you do yesterday?'

e. Ke mekera kung? 'What are you about to do?'

f. Ng milekera a buik e ruebet? 'How did the boy fall?'

g. Ke mlekera me ke mle fail er a test? 'How/why did you fail the test?'

h. Ke mo er a Hawaii el mo mekerang? 'What are you going to go to Hawaii for?'

i. Te mekera a rechad er Belau a loruul a bekai? 'How do the Palauans make pottery?'

In (47f) the clause with *milekera* is followed by another clause introduced by the conjunction *e* 'and (then)'. Although the best English translation includes "how?", the literal meaning of this sentence is something like "What did the boy do, and (then, afterwards) fell?". In (47g) also, the clause with *mlekera* is followed by another clause, this time introduced by the conjunction *me* 'and so'. Again, although "how?" or "why?" is best in the English, this sentence really means something like "What did you do so that (as a result) you failed the test?". Finally, in (47i) we have *mekera* in the first clause followed by a clause containing a prefix pronoun predicate (*loruul*). This second clause is really a *switched condition clause* (see 20a–b of 17.3), and therefore the entire sentence means something like "What do the Palauans do if they make pottery?"

In addition to *mekera*, Palauan has a few other question words that have very specialized meanings and are used only in very restricted contexts. Some of these are illustrated below:

(48) a. *keltang* 'where to?'—used especially when a long distance is involved:

Tia el me el rak, e ke mo er keltang? 'Where are you going to go next year?'

b. *keskelel* 'which/what part of?'—an obligatorily possessed noun:

Ng keskelel a chimam a delobech? 'Which part of your hand is cut?'

c. *ngerrach* 'what is it?'—a separate word functioning as an entire question.

d. *klsakl* 'what's wrong?'—a resulting state form related to the intransitive action verb *mekesakl* 'to go wrong'; used as a predicate with a double subject:

Ng klsakl a chimam? 'What's wrong with your hand?'

e. *kuskelak*, *kuskelau*, *kuskelii*, etc. 'How does it affect me/you (sg.)/him, etc.?' and *kusakl* 'How does it affect them (nonhuman)?'—special perfective verb forms related to *klsakl* and *mekesakl* of (d) above:

Ng mo kuskelid a mesil? 'How will machines affect us (incl.)?'

SENTENCES WITH TWO QUESTION WORDS

18.9. As some of our earlier examples implied, question words like *techa(ng)* 'who?' and *ngara(ng)* 'what?' can refer either to singular or plural. In other words, if a speaker asks *Ngara a ngar er ngii er a chelsel a skidas*? 'What is inside the drawer?', the question is open-ended (i.e., makes no assumptions) as to the number of possible items involved. Therefore, it would not at all be strange for someone to answer in the plural—

e.g., *Ng ngar er ngii a oluches me a babier*. 'There are pencils and paper.' Similarly, in response to *Ng techa a mle er a party?* 'Who came to the party?', someone could easily say *A Droteo me a Toki a mle er a party*. 'Droteo and Toki came to the party.'

When the speaker specifically assumes that two or more persons, items, etc., will be included in the answer, he can then formulate a question containing two identical question words in a *compound* structure of the form *question word + connecting word me + question word*—e.g., *techa me techa*, *ngara me ngara*, and so on. Observe the following examples:

(49) a. Ke milsa techa me techa er a party? 'Whom (pl.)/which people did you see at the party?'

b. Ng techa me techa a ulebengkem el mo er a chelebacheb? 'Who (pl.)/which people went with you to the Rock Islands?'

c. Ngara me a ngara a chomoruul el kirel a party? 'What things are you preparing for the party?'

In (49a) it is interesting to note that although the sentence object is the compound (plural) noun phrase *techa me techa*, the perfective verb form *milsa* is nevertheless singular—i.e., agrees only with the first member of the compound noun phrase.

In addition to the examples above, even the question words *ker* 'where?' and *oingaran(ng)* 'when?' can occur in compound structures, as shown below:

(50) a. A Droteo ng mlo er ker me ker? 'What places did Droteo go to?'

b. Ke mlo er a Siabal er oingara me oingarang? 'On what occasions/at what times did you go to Japan?'

LIST OF TERMS

18.10. The important terms relating to the topic of questions in Palauan are listed below:

- **Yes-No Questions**
- **Intonation**
- **Question Word**
- **Double Subject**
- **Preposing**
- **Verb Phrase (Functioning as Noun Phrase)**
- **Modifier**
- **Relational Phrase**
- **Compound Noun Phrase**

18.11. QUESTIONS IN PALAUAN: STUDY QUESTIONS

1. Define and illustrate each of the terms listed in 18.10 above. If necessary, explain clearly how any given term is relevant to the topic of question formation in Palauan.

2. What is the major difference between yes-no questions and questions containing question words such as *techa*, *ngara*, *ker*, and so on?

3. What are the grammatical characteristics of yes-no questions in Palauan? What are the different structures yes-no questions can have when the sentence has a double subject? Illustrate clearly with at least one pair of examples.

4. Describe and illustrate the structure of negative questions in Palauan.

5. What kinds of questions are produced by adding *ng diak* and *ada ng diak* in sentence-final position?

6. How does the question word *techa* function in a sentence like *Ng techa a demam*? Can the subject in this sentence be preposed? Illustrate clearly.

7. How does the question word *techa* function in a sentence like *Ng techa a mlo er a party*? What is the subject of this sentence, and what happens when it is preposed?

8. Give three examples in Palauan grammar of verb phrases functioning as noun phrases.

9. How are the three sentences below interrelated?

   a. Ng chiliis a dorobo.

   b. A dorobo a chiliis.

   c. A chiliis a dorobo.

   What is the subject of (c), and what kind of a rule is needed to derive this sentence?

10. Apply preposing to the subject of the sentence below, and then translate into English:

    Ng techa a kikingelii a sersek?

11. Show how *techa* can be used in a question as sentence object, giving one sentence with a perfective verb and the other with an imperfective verb.

12. Explain how *techa* functions in each of the examples below:

    a. Ke milsa a ngelekel techang?

    b. Tia a mo delmerab er techang?

c. A Droteo ng mlo er a mubi ngii me techang?

d. Ng techa a ngklem?

e. Ng techa me techa a ngilsuterir a rechedam?

13. What are the grammatical characteristics of sentences in which the question word *ngara* occurs as (a) sentence subject and (b) sentence object? Give at least two varieties of each type and indicate any grammatical rules that have applied.

14. What are the grammatical characteristics of sentences introduced by *ngara (uchul) me...*? Give two clear examples (one involving preposing), and translate into idiomatic English.

15. How can the question words *ngara* and *tela* be used as modifiers? Provide an example for each, and translate into appropriate English.

16. What is the similarity of function shared by the question words *techa* and *tela* in the sentences below?

a. Ng techa a sechelim?

b. Ng tela a rekim?

17. From the sentence below, derive two additional question sentences by applying preposing:

Ng tela a klemengetel a kerrekar? 'How long is the board?'

18. In what types of relational phrases can the question word *ker* occur? Give a different sentence to illustrate each type.

19. How do we express the idea of "when?" or "at what time?" in Palauan?

20. What are the interesting grammatical features of the Palauan question word *mekera*?

21. Under what circumstances would a Palauan speaker formulate a question with two identical question words? Provide two examples and translate each one into appropriate English.

18.12. QUESTIONS IN PALAUAN: EXERCISES

1. Transform each of the following statements into a yes-no question. Provide any additional variant structures where possible, and translate each yes-no question into English.

   a. Ng mlo smecher a ngelekel a Toki.

   b. Ng dimlak chomoruul a kall.

   c. Ng soal a Droteo el mesuub er a Siabal.

   d. Ng kmal klou a sidosia er a Satsko.

   e. Ke melasem er ngak.

   f. Te ulebengkel a sensei el mo er a party.

   g. Ng diak lebo er a che a rubak.

   h. Kede merael er a klukuk.

2. In each of the (statement) sentences below, a particular portion has been italicized. Using the appropriate question word or expression, formulate the question that asks for the type of information indicated in the italicized portion. For each example, your question and the indicated response should form a logical question-answer sequence.

   Sample answers: 1. Te mo er a *stoang*.
   Question: Te mo er ker?

   2. Tia a *oluches*.
   Question: Tia a ngarang?

   3. Ak milsa a *sensei*.
   Question: Ke milsa techang?

   Note: In an example like (3), make sure that all pronoun references are appropriate to the situation: e.g., *ke* 'you (sg.)' in the question, but *ak* 'I' in the answer.

   a. Ak ngilsuir a *sensei*.

   b. A chad er Belau a ousbech a *kerrekar* el meruul a mlai.

   c. A *lluich* el chad a mlo er a meeting.

   d. A ngklel a ngalek a *Tony*.

   e. Ng ngar er ngii a *simbung* er a chelsel a kahol.

   f. Ng dimlak kbo er a party *e le ak mle smecher*.

   g. A ngalek a millasech er a kerrekar el oba a *oles*.

   h. Aki milengedub er a *bul*.

i. A *Masaharu* a sensei er kemam.

j. A Haruko a chad er a *Siabal*.

k. A Droteo a ulsiik a *beches el mlai*.

l. A bechars a tilobed er a *skidas*.

m. Tia a sidosia er a *sechelik*.

n. Ak milsuub er a Hawaii er *tia el mlo merek el rak*.

o. A ngelekek a mle smecher er a *tereter*.

p. A *Droteo me a Toki* a kiltmeklii a blai.

q. Ng *euid* el klok.

r. Te mo er a *Lukilei* er tia el me el buil.

s. Ak uludengua el mo er a *obekuk*.

t. Ng soak el mo er a Ngeaur er a *ngiaos*.

u. A rengalek a sorir a *kiande*.

v. Ng mo merael el mo er a *New York me a San Francisco*.

w. A Satsko a mle merur er a *ngelekel*.

x. Ng *dart el kluk* a cheral a tibi.

y. Te *mililil* er a chelsel a bai.

3. Fill in the blanks below with the correct question words:

a. _____ me a Droteo a dimlak lulechais er kid? —Ngaukai.

b. Te _____ er sei? —Te di milil.

c. Ng mle _____ a cheral a hong? —Eim el kluk.

d. Ng _____ a milengiil er kau er a medal a blim?

e. Ke ulureor er _____ er se er a taem er a mekemad?

f. Kede mo omuchel el omengur er _____?

g. Ng _____ a ochim a meringel?

h. A Tony ng chad er _____?

i. Ng _____ me _____ a ullengeseu er kemiu?

j. _____ el hong a chobo monguiu er ngii?

19

DIRECT & INDIRECT QUOTATION IN PALAUAN

INTRODUCTION: DIRECT VS. INDIRECT QUOTATION

19.1. During the course of a conversation, the speaker often needs or wishes to report what some third party has said—i.e., what statement or assertion someone else has made (or even what question someone else has asked). In order to report this statement or assertion, the speaker has the option of choosing either **direct quotation** or **indirect quotation**.

When choosing *direct quotation*, the speaker remembers and repeats someone else's statement *word for word*—i.e., exactly as the other person phrased it. When choosing *indirect quotation*, however, the speaker will not repeat someone else's statement precisely in its original form, but instead will *summarize* or *rephrase* it *from his own point of view* (and based on his best recollection of what the content was). The pair of sentences below will give us a preliminary idea of the difference between the two types of quotation:

(1)	a. A Droteo a dilu er ngak el kmo, "Ng soak el eko er a blim."	'Droteo said to me, "I want to come/go to your house."'
	b. A Droteo a dilu er ngak el kmo ng soal el me er a blik.	'Droteo said to me/told me (that) he wants to come to my house.'

In sentence (1a), which illustrates *direct quotation*, the speaker (who for ease of discussion we will name *Tochi*) is reporting exactly what Droteo said to him. Note that, as in English, we set off Droteo's word-for-word statement with double quotation marks ("..."). In (1b), however, which illustrates *indirect quotation*, Tochi does not quote Droteo directly but instead reports from his own viewpoint on Droteo's statement. This different viewpoint becomes obvious when we compare the words following *el kmo* in (1a) vs. (1b), as we will now see below.

Since the words within the double quotation marks in (1a) represent a sentence that Droteo actually addressed to Tochi, this sentence of course reflects Droteo's own point of view. Thus, in talking to Tochi, Droteo naturally used *soak* 'my desire' to refer to his own wish, *blim* 'your house' to designate Tochi's house, and the directional verb *eko* 'to

go' to refer to his own action of going to Tochi's house (recall that *eko* is specifically used to indicate movement towards the location of the *hearer*—i.e., the person to whom the statement is being addressed).

The three items under discussion, however, must certainly change in (1b) because in this sentence the statement made by Droteo to Tochi is being reported and summarized from *Tochi's* point of view. For this reason, in (1b) Tochi must use *soal* 'his desire' to refer to Droteo's wish, *blik* 'my house' to refer to his own house, and the directional verb *me* 'to come' to refer to Droteo's action (recall that *me(i)* always indicates movement towards the location of the *speaker*). If you look at the English translations corresponding to (1a–b), you will see that English also involves a change of viewpoint (reflected in the pronouns) when we move from direct to indirect quotation (although one element—the English directional verb *come* remains the same). In addition, English indirect quotations are optionally introduced by the conjunction *that*. Like Palauan, which uses the verb *dmu* 'to say, tell' for both direct and indirect quotation, English has the versatile verb *say*, but for indirect quotation English can also use a verb like *tell*.

Function of *el kmo*

19.1.1. Sentences (1a–b) show that the sequence *el kmo* serves to introduce direct as well as indirect quotation. This sequence typically follows the Palauan verb of saying *dmu* 'to say' (past tense: *dilu*) and a large variety of verbs involving thinking, belief, and the like (see below). It is perhaps easiest to consider *el kmo* as a single, independent unit used to introduce clauses (direct or indirect) that describe someone's statement, thought, belief, etc. From a more technical viewpoint, however, *el kmo* and the material following it (i.e., a direct or indirect quotation) seem to constitute a special type of *specifying clause* (see 14.6). Thus, in (1a–b) the sequences introduced by *el kmo* provide further information about the verb *dilu* 'said' of the preceding independent clause by *specifying* (through direct or indirect quotation) the *content* of the statement made.

While *el kmo* certainly contains the conjunction *el* with which we are already familiar, the exact identity of *kmo* is rather unclear. However, it is fairly likely that *kmo* is an intransitive verb (with infixed verb marker *-m-*) which has the approximate meaning 'to be like (something)' and is related to the expression *ko er a* 'sort of, kind of, like' that is commonly used to qualify something (e.g., *Ak ko er a sesmecher*. 'I'm sort of/ rather sick.'). According to this interpretation, *dilu er ngak el kmo...* of (1a), with direct quotation, really means '(Droteo) said to me (words) *exactly like the following...*', while the same sequence in (1b), with indirect quotation, really means '(Droteo) said to me something *whose general gist or content is like the following...*'. Although the clause introduced by *el kmo* seems to function like a specifying clause, note that its internal structure is more like that of a full, independent sentence. Thus, for example, unlike the specifying clauses studied earlier, the clause introduced by *el kmo* contains a fully expressed subject.

In order to simplify our introduction to the contrast between direct vs. indirect quotation, we concentrated in (1a–b) above on a situation in which the speaker of the sentence (*Tochi* in each case) wishes to report what some third party (*Droteo*) has said. As the following examples show, however, the use of direct vs. indirect quotation is not at all restricted to reporting a third party's words, since it is also possible for a speaker to report on something that he himself, or even the hearer, said at an earlier time:

(2)	a.	Ak dilu er a Droteo el kmo, "Ng soak el eko er a blim."	'I said to Droteo, "I want to come/go to your house."'
	b.	Ak dilu er a Droteo el kmo ng soak el mo er a blil.	'I said to Droteo/told Droteo (that) I wanted to go to his house.'
(3)	a.	Kau a dilu er ngak el kmo, "Ng soak a biang."	'You said to me, "I want some beer."'
	b.	Kau a dilu er ngak el kmo ng soam a biang.	'You said to me/told me (that) you wanted some beer.'

In comparing the direct quotation of (2a) with the indirect quotation of (2b), can you explain why *eko* must change to *mo*, and *blim* must change to *blil*? Can you also explain why *soak* of (3a) becomes *soam* in (3b)?

Note 1: The double quotation marks used in (2a) and similar sentences are a convenient device for identifying direct quotation in *written* Palauan. In actual speech, however, most speakers show no phonetic difference at all between direct vs. indirect quotation. For this reason, (2a) can be ambiguous when spoken—that is, it could also be interpreted as an *indirect* quotation, as follows, with the indicated meaning:

Ak dilu er a Droteo el kmo ng soak el eko er a blim.	'I said to Droteo/told Droteo (that) I want to come/go to your house.'

In this case, *blim* of course would refer to the house of the person to whom this sentence is being addressed (the "you" of the conversation).

INDIRECT QUOTATION WITH VERBS OF COMMUNICATION

19.2. Palauan verbs of *communication* comprise one major group of verbs that are followed by indirect quotations introduced by *el kmo*. Verbs in this class denote either the *transmission* or the *reception* of information. While the most frequently used verb of communication is *dmu* 'to say, tell', as seen in (1–3) above, other verbs in this group include the following: *mesubed* 'to notify, tell', *ouchais* 'to inform, tell (news about)', *omuachel* 'to tell a tale, boast', *omulak* 'to lie, deceive', *outingaol* 'to lie', *orrenges* 'to hear', and

oker 'to ask' (see 19.5). In all of the examples below, these verbs are used with *el kmo* for indirect quotation—that is, the clause following *el kmo* represents the speaker's summary or rephrasing of what was actually said, heard, and so on:

(4)

a. A Droteo a dilu er ngak el kmo a Toki a ungil el sensei.	'Droteo told me that Toki is a good teacher.'
b. A chad er a kansok a dilu el kmo ng diak lebo er ngii a chull er a klukuk.	'The weatherman said that there won't be any rain tomorrow.'
c. A sensei a silebedak el kmo a demal a mla mad.	'The teacher told me that his father has (recently) died.'
d. Ng techa a silebedau el kmo a Toki a mlo er a Merikel?	'Who was it who told you that Toki went to America?'
e. A sensei a uluchais er ngak el kmo ng mla meseseb a skuul.	'The teacher informed me that the school had burned down.'
f. A Toki a omuachel el kmo a Droteo a sechelil.	'Toki is telling us some story about Droteo being her boyfriend.'
g. A Satsko a ulumulak er a Toki el kmo a Tony a ngar er ngii a betok el ududel.	'Satsko told Toki a lie (saying) that Tony has lots of money.'
h. A ngalek a ulutingaol er a sensei el kmo a skuul a mle bakuhats.	'The child lied to the teacher (saying) that the school had blown up.'
i. Ak rirenges el kmo a Maria a mo er a Bulabe.	'I heard that Maria is going to Ponape.'

In sentences like (4a), (4c–e), and (4g–h), the person who receives the information (i.e., the person told, informed, notified, lied to, etc.) is expressed as the *object* of the verb of communication. If the verb is imperfective, as in (4a), (4e), and (4g–h), the object will be a noun or emphatic pronoun marked with the specifying word *er*. If, however, the verb is perfective, as in (4c–d), the object will be expressed as an object pronoun suffixed to the perfective verb form itself (e.g., *-ak* of *silebedak*, *-au* of *silebedau*, etc.).

Notice, further, that every clause introduced by *el kmo* always has the status of a full, independent sentence. Therefore, unlike dependent clauses, clauses following *el kmo* invariably have an expressed subject, and there are no restrictions on the tense of the predicate—e.g., present in (4a) and (4g), future in (4b) and (4i), recent past in (4c) and (4e), past in (4d), and so on. Finally, as (4a), (4c), (4d), etc., show, if the original clause introduced by *el kmo* contains a double subject, many speakers prefer to prepose the post-predicate portion of that double subject to pre-predicate position *within* the same clause.

INDIRECT QUOTATION WITH VERBS OF MENTAL ACTIVITY

19.3. Palauan verbs of *mental activity* comprise another important group of verbs that are followed by indirect quotations introduced by *el kmo*. Verbs in this class refer to the activities (or states) of thinking, believing, knowing, and so on. The most common verbs of mental activity are *omdasu* 'to think, believe', *oumera(ng)* 'to believe', *melebedebek* 'to think', *obes* 'to forget', and *medenge(i)* 'to know'. Their use is illustrated in the examples below:

(5)

a. Ak omdasu el kmo a Toki a mo er a Guam er a klukuk.	'I think/believe that Toki is going to Guam tomorrow.'
b. A sechelik a omdasu el kmo a Tony a kot el ungil el sensei.	'My friend thinks that Tony is the best teacher.'
c. Ak ulemdasu el kmo ak ngoikau el mo er a party.	'I was thinking I'd take you to the party.'
d. A bulis a oumera el kmo a sechelim a milkodir a mechas.	'The police believe that your friend killed the old woman.'
e. A demal a Laurentino a dimlak loumera el kmo ng chilitii a skuul.	'Laurentino's father didn't believe that he (had) skipped school.'
f. A Toki a diak loumera el kmo a rubak a oumlai.	'Toki doesn't believe that the old man owns a car.'
g. Ak millebedebek el kmo a ngelekem a me er a klas e ng di dimlak lemei.	'I was thinking/expecting that your child would come to class, but he/she didn't come.'
h. Ke mla obes el kmo a chad er a government a me er a party?	'Have you forgotten that someone from the government is coming to the party?'
i. Ke mla mo medenge el kmo a Ibedul a kmal smecher?	'Have you found out that Ibedul is very ill?'
j. Ng dimlak kudenge el kmo a ngelekek a mle fail er a skeng.	'I didn't know that my child (had) failed the test.'
k. Ak mle medenge el kmo a Droteo a chilitii a Maria.	'I knew that Droteo (had) divorced Maria.'

Again, you should have no trouble seeing that the clauses following *el kmo* in (5a–k) all have the structure of full sentences and are not restricted structurally in any way, since they each contain a subject and have predicates in a variety of tenses.

Note 2: The verb *melebedebek* observed in (5g) can also mean 'to think of/about, have in mind', in which case it is followed directly by a *relational phrase* introduced by *er*:

a. Ak melebedebek er a beluak. 'I'm thinking about my home (village).'

b. Ak millebedebek er a sechelik el mlo er a Merikel er se er a leme a babier er ngii. 'I was thinking of my friend who had gone to America just when a letter from him/her arrived.'

The relational phrase in examples (a–b) indicates the person or thing that the speaker's thoughts are directed at, and therefore it is probably a kind of relational phrase indicating *goal* (see 74 of 13.10). It may also be possible for us to interpret the relational phrases in question as the *content* of the speaker's thoughts (see 75 of 13.10).

Note 3: As we have seen earlier, *medenge(i)* 'to know' of (5i–k) is a *transitive state verb* that has *perfective* forms which can be followed directly by a sentence object. Observe the following:

a. Ak mle medengelii a Toki er se er a lengalek. 'I knew Toki when she was a child.'

b. Ak medengelii a kotai er tia el ochur. 'I know the answer to this math problem.'

c. A Tochi a medenge a tekoi er a Sina. 'Tochi knows Chinese.'

Sentences containing verbs of communication (see 19.2 above) or verbs of mental activity followed by *el kmo* and an indirect quotation can sometimes be transformed by moving the *subject* of the clause after *el kmo* into the position of *object* of the verb of communication or mental activity. When the subject of the clause following *el kmo* is moved in this way, a *pronoun trace* in the form of a *non-emphatic pronoun* must replace it in the very same position. Thus, (4f) and (5b) above can be transformed by this interesting rule, which does not seem to affect the meaning:

(6) a. A Toki a omuachel er a Droteo el kmo ng sechelil. 'Toki is telling us some story about Droteo being her boyfriend.'

b. A sechelik a omdasu er a Tony el kmo ng kot el ungil el sensei. 'My friend thinks/considers Tony to be the best teacher.'

When we look at the English equivalent for (6b), we find to our surprise that English verbs of mental activity seem to do exactly the same thing—that is, an English verb like *think* can also "pull" the subject out of a following clause and turn it into a kind of object. Thus, the English equivalent for (6b) has been "derived" from the sentence "My friend thinks/considers that Tony is the best teacher", which is identical in meaning. Another similar English pair would be "I thought John (to be) a fool", derived from "I thought that John was a fool."

DIRECT AND INDIRECT QUOTATION OF COMMANDS

19.4. As we have seen in earlier sections such as 17.7 and 17.7.1, Palauan *imperative* verb forms are used to express orders or commands. Since commands are normally directed at the person spoken to (the "you" of the conversation), it is not surprising that imperative verb forms are simply prefix pronoun verb forms with a second person prefix pronoun (usually *mo-* or *m-*). Thus, (7a) below represents an *affirmative* command, while (7b) is a *negative* command:

(7) a. Bo moilil! 'Go play!'

b. Lak mongerodech! 'Don't make noise!'

You will recall that the imperative form of *mo* 'to go' is *bo*.

Now, if the speaker wishes to report an order or command given by himself or someone else, he can choose either *direct* or *indirect* quotation. As expected, with direct quotation, we simply repeat the particular command word for word, just as it was uttered. Sentences that express the direct quotation of a command use *el kmo* followed immediately by the imperative verb form (and in writing, we highlight the direct quotation with double quotation marks):

(8) a. A rubak a dilu er a rengalek el kmo, "Bo moilil!" 'The old man said to the children, "Go play!"'

b. A sensei a dilu er tir el kmo, "Lak mongerodech!" 'The teacher said to them, "Don't make noise!"'

If the sentence subject is the speaker himself or herself (i.e., *ak* 'I'), and the verb of communication (usually, *dmu* 'to say, tell') is in the present tense, then the sentence may take on an especially threatening tone, as in the following:

(9) Ak dmu er kau el kmo, "Bo mrei!" 'I'm (really) telling you (again), "Go home!"'

This sentence has the connotation of a threat or strong warning because it would be used by the speaker to repeat or reiterate an order that had already been given at least once (but had not yet been followed by the person or persons addressed).

If the speaker chooses indirect quotation to report on a command given by himself or someone else, he merely summarizes the content (or desired purpose) of the command rather than quoting the exact words spoken. The structure of sentences expressing the indirect quotation of a command will be new to us: instead of *el kmo*, the verb of communication (usually, *dmu*) is followed by the conjunction *me* 'and so', which introduces the clause describing the content of the command.

As we have already learned, *me* is typically used to introduce an action or event that takes place as a *result* of some other action, state, etc. Thus, in the examples below, *me* seems logical because the clause it introduces indicates the action, event, or situation that actually occurred (or was expected by the speaker to occur) as a *result* of the command's being given:

(10) a. Ng techa a dilu er kau me ke me er tiang? 'Who was it who told you to come here?'

b. A sechelim a dilu er ngak me ak mei. 'Your friend told me to come.'

c. A sensei a dilu er kemam me aki mesuub a tekoi er a Merikel. 'The teacher told us (excl.) to study English.'

d. Ak dilu er a rengalek me ng diak loilil er a sers. 'I told the children not to play in the garden.'

e. Ak dilu er a Droteo me ng diak longerodech. 'I told Droteo not to make noise.'

Although the English equivalents given for (10a–e) are the most natural, because of the "result-oriented" meaning of Palauan *me* 'and so' explained above, the literal meaning of these sentences is really something like (for 10d) "I spoke/gave an order to the children with the (expected/desired) result that they not play in the garden."

DIRECT AND INDIRECT QUOTATION OF QUESTIONS

19.5. Just as a speaker can use either direct or indirect quotation to report on a *statement* (see 19.1) or a *command* (see 19.4) uttered by himself or someone else, he can also choose between these two types of quotation when reporting on a *question* that he or someone else has asked. As expected, sentences expressing the direct quotation of a question contain *el kmo* followed by any question that could occur as an independent sentence. In writing, we set off a directly quoted question with double quotation marks, as seen in the sentences below:

(11) a. A sensei a uleker er a rengalek el kmo, "Kom mla remuul a subeliu?" 'The teacher asked the children, "Have you (pl.) done your homework?"'

b. A Droteo a uleker er ngak el kmo, "Ng soam a biang?"	'Droteo asked me, "Do you want a beer?"'
c. A sechelim a uleker er ngak el kmo, "Ke mo mekerang?"	'Your friend asked me, "What are you going to do?"'
d. A ngalek a uleker er ngak el kmo, "Ng tela a klemengetem?"	'The child asked me, "How tall are you?"'

As all the examples of (11) illustrate, sentences involving direct quotation of a question use the transitive verb *oker* 'to ask' (past: *uleker*; related noun stem: *ker* 'question'). The person to whom the question is addressed appears as the (specific) object of *oker* (*er a rengalek* and *er ngak* in these examples). While the directly quoted questions of (11a–b) are of the *yes-no* type, those of (11c–d) contain *question words* (*mekera* 'do what?' and *tela* 'how much, how many?').

Note 4: Our use of double quotation marks helps us to identify the *written* sentences of (11) as containing directly quoted questions. As we will now see, the same sentences without double quotation marks express indirectly quoted questions and therefore differ in meaning. Thus, with (11b), compare the following:

A Droteo a uleker er ngak el kmo ng soam a biang.	'Droteo asked me if you want(ed) a beer.'

As the English equivalent indicates, *soam* 'your liking' in the sentence above refers to the person to whom the utterance is being made (the "you" of the conversation), and not to the speaker himself as in the directly-quoted question of (11b).

Whereas there is no phonetic difference between directly quoted vs. indirectly quoted *statements* (see *Note 1* above), there is a significant difference in the pronunciation of directly quoted vs. indirectly quoted *yes-no questions*. Thus, while a directly quoted yes-no question like (11b) ends with a sharp rise in intonation (as all independent yes-no questions do), an indirectly quoted yes-no question like the example above does not.

When (11c–d) are intended as indirectly quoted questions, the double quotation marks will be removed in the writing, but the indirectly quoted question will be phonetically identical to the directly quoted one. This is because question words are not associated with a sentence-final rise in intonation. In any case, can you explain what examples (11c–d) would mean if they were intended as *indirectly* quoted questions?

We have already gotten the idea from *Note 4* above that sentences involving the indirect quotation of a question *summarize* or *re-express* the content of the question from the speaker's point of view. Thus, with the directly quoted questions of (11), compare the corresponding indirectly quoted questions below:

(12) a. A sensei a uleker er a rengalek el kmo te mla remuul a subelir. 'The teacher asked the children if they had done their homework.'

b. A Droteo a uleker er ngak el kmo ng soak a biang. 'Droteo asked me if I want(ed) a beer.'

c. A sechelim a uleker er ngak el kmo ak mo mekerang. 'Your friend asked me what I am/was going to do.'

d. A ngalek a uleker er ngak el kmo ng tela a klemengetek. 'The child asked me how tall I am.'

In the indirectly quoted questions above, you should easily see how the change in pronoun reflects the shift to the speaker's point of view.

In the examples below, we observe a few more indirectly quoted questions of the *yes-no* type. In these sentences, the main verb is either *oker* 'to ask' or an expression containing *medenge(i)* 'to know' or *melasem* 'to try'. In addition, the indirectly quoted question has been marked with the expression *ng diak* in sentence-final position (see 16.5.1), resulting in a sequence corresponding quite closely to English "if/whether...*or not*":

(13) a. Ak uleker er ngii el kmo ng sebechel el me er a klas er a klukuk ng diak. 'I asked him/her whether he/she could come to class tomorrow or not.'

b. A Tony a uleker el kmo a Satsko ng mlo bechiil ng diak. 'Tony asked whether Satsko had gotten married or not.'

c. Ng soak el mo medenge el kmo a ngelekek ng mlo er a skuul er a elii ng diak. 'I'd like to know whether or not my child went to school yesterday.'

d. Ke medenge el kmo a Toki ng mla mo ungil el smecher ng diak? 'Do you know whether or not Toki has gotten better?'

e. Ng diak kudenge el kmo a Hermana ng meduch el omekall a sidosia ng diak. 'I don't know whether or not Hermana knows how to drive a car.'

f. Ke mla melasem el melekoi er a rubak el kmo ng sebechel el meskau a udoud ng diak? 'Have you tried talking to the old man to see if he can give you some money or not?'

As all the examples of (13) show, the internal structure of the indirectly quoted question introduced by *el kmo* is identical to that of any independently occurring yes-no question. If the indirect quotation contains a double subject, then the post-predicate portion of that double subject is often *preposed* within the clause, as in (13b–e).

In a few interesting cases similar to (6a–b) above, the original subject of an indirectly quoted yes-no question can be moved out of its clause into the position of *object* of the preceding clause. As expected, a *pronoun trace* (in the form of a non-emphatic pronoun) appears in the position vacated by the original subject:

(14) a. Bo er a bita me mesa a Droteo el kmo ng mla me ng diak. 'Go next door and see whether Droteo has arrived or not.'

b. Ak omdasu er a Toki el kmo ng mo er a Guam ng diak. 'I wonder whether or not Toki is going to Guam.'

In (14a) the predicate of the main clause is the compound verb phrase *bo...me mesa* 'go and see (if/whether...)', while in (14b) it is the verb *omdasu* (which usually means 'to think') in the special meaning 'wonder (if/whether...)'.

To take a final group of examples, in the sentences below we present further instances of indirectly quoted questions that contain various *question words* (italicized for ease of reference):

(15) a. Ng soak el mo medenge el kmo ng *tela* a dengua er kau. 'I'd like to know what your phone number is.'

b. Ak uleker er a chad er a stoa el kmo ng *tela* a cheral a beras. 'I asked the store clerk how much the rice cost(s).'

c. Ng dimlak lsbedak el kmo ng *techa* a mlo er a meeting. 'He didn't tell me who went to the meeting.'

d. Ak uleker er a Toki el kmo a Droteo ng me er *oingarang*. 'I asked Toki when Droteo is/was coming.'

e. A sechelik a soal el mo medenge el kmo *ngara* ke milecherar. 'My friend wants to know what you bought.'

f. A Toki a uleker er tir el kmo ng mla er *ker* a katuu. 'Toki asked them where the cat was.'

g. Ke medenge el kmo *ngara* uchul me a sensei a chillebedii a ngalek? 'Do you know why the teacher hit the child?'

Within the indirectly quoted questions following *el kmo*, the structure of the question itself can correspond to any of the possibilities available for independently occurring questions (see Lesson 18). Thus, for example, although we have phrased the indirectly

quoted question of (15b) with basic, double-subject word order—namely, *ng tela a cheral a beras*—this portion could be modified by the preposing process into either of the alternatives *a cheral a beras ng telang* (preposing of the entire post-predicate subject) or *a beras ng tela a cheral* (preposing of the possessor alone). Similarly, in (15f), the post-predicate subject *katuu* of the indirectly quoted question *ng mla er ker a katuu* can be preposed to give the alternative *a katuu ng mla er ker*, with no change in meaning.

EL KMO VS. EL UA SE

19.6. With few exceptions, all of the occurrences of *el kmo* found in the examples of 19.1–5 above can be replaced by the expression *el ua se*. This expression consists of the conjunction *el* followed by *ua* 'like, as' and *se* 'that'. It closely resembles *el kmo* and therefore probably serves to introduce a kind of *specifying clause* (see our discussion at the beginning of 19.1.1 above). Its literal meaning is 'be(ing) like that, be(ing) as follows', and it is appropriate for introducing either direct or indirect quotations. In the following typical example, involving indirect quotation, the specifying clause introduced by *el ua se* provides further information about the verb *dilu* 'said' of the preceding independent clause by *specifying* the content of the statement made:

(16) A Droteo a dilu el ua se ng smecher. 'Droteo said that he is/was sick.'

For many Palauan speakers, *el kmo* and *el ua se* can be used interchangeably, regardless of whether the sentence expresses direct or indirect quotation. Certain other speakers, however, seem to use *el ua se* only for direct quotation, while still others feel that the two expressions are different in their implication. This difference is illustrated in the following pair of sentences (both involving indirect quotation):

(17) a. Ak rirenges el kmo a rubak a mlad er a elii. 'I heard (about the fact) that the old man died yesterday.'

b. Ak rirenges el ua se a rubak a mlad er a elii. 'I heard (something to the effect that) the old man died yesterday (but is it true?).'

As the very free English equivalents are designed to show, *el kmo* of (17a) implies that the speaker is fairly sure about the truth (factuality) of what he has heard, while *el ua se* of (17b) implies that the speaker has some doubts about the truth of the particular event. Because Palauan speakers have such a wide range of opinions about the use of *el kmo* and *el ua se*, it is very hard to be precise about this area of Palauan grammar. Therefore, we will not pursue any further discussion here.

INDIRECT QUOTATION FOLLOWING NOUNS OF COMMUNICATION

19.7. Certain nouns of communication like *chais* 'news', *tekoi* 'word, story', and *subed* 'announcement, notice' can be followed by indirect quotations introduced either by *el kmo* or *el ua se*. The indirect quotation summarizes the general content of the news or story, as in the examples below:

(18) a. Ak rirenges a chais el ua se a rubak a mlad, e ng di diak kumerang. 'I heard some news (to the effect) that the old man died, but I don't believe it.'

b. Ke rirengesii a subed el kmo ng mla er ngii a tsunami? 'Did you hear the announcement that there's been a tidal wave?'

c. Ng mera el tekoi el kmo a Maria a mlo bechiil er a Guam? 'Is it a true story that Maria got married in Guam?'

In (18a), because of the clause indicating denial—i.e., *e ng di diak kumerang* 'but I don't believe it'—we must interpret *el ua se* as introducing an indirect quotation whose content the speaker cannot assume or confirm to be a fact.

LIST OF TERMS

19.8. The important terms introduced in this lesson are given below:

- **Direct Quotation**
- **Indirect Quotation**
- **Conjunctions *el, me***
- **Verb of Communication**
- **Verb of Mental Activity**
- **(Direct & Indirect) Quotation of Commands**
- **(Direct & Indirect) Quotation of Questions**
- **Noun of Communication**

19.9. DIRECT & INDIRECT QUOTATION IN PALAUAN: STUDY QUESTIONS

1. Define each of the terms in 19.8 above, and give clear examples. Be sure to indicate how the term is relevant to the study of direct and indirect quotation in Palauan.

2. What is the difference between direct and indirect quotation? In addition to statements, what other types of sentences can be expressed by direct or indirect quotation?

3. What is the function of *el kmo*, and what is its internal structure?

4. How do direct vs. indirect quotations differ in spoken Palauan? How do they differ in written Palauan?

5. Write a sentence expressing indirect quotation that contains the verb of communication *ouchais*. Explain the structure of the sentence and translate it into appropriate English.

6. What is the range of meaning that verbs of mental activity cover? Take the verb *omdasu* and use it in a sentence with indirect quotation. Explain the structure of your sentence and translate it into appropriate English.

7. What is the major structural difference between sentences expressing direct vs. indirect commands?

8. Using an indirect command in each case, write two separate sentences, one saying that you told (ordered) the children to go fishing, and another saying that you told the children *not* to go fishing.

9. Why is it appropriate, from the viewpoint of meaning, to use the conjunction *me* 'and (so)' in sentences expressing the indirect quotation of commands?

10. What is the internal structure of directly and indirectly quoted questions?

11. Give a clear example, correctly translated into English, of (a) an indirectly quoted yes-no question, (b) an indirectly quoted question containing the question word *oingara*, and (c) an indirectly quoted question containing the question word *mekera*.

12. What is the phonetic difference between directly and indirectly quoted yes-no questions?

13. Using an indirect quotation construction, write a sentence in which you, the speaker, say that you do not know why Droteo did not go to the party.

14. Given the indirectly quoted question below,

    Ak uleker er ngii el kmo ng tela a rekil a ngelekel.

apply the process of preposing in two ways to the question structure following *el kmo*, and write out each of the resulting sentences.

15. What are the similarities and differences between *el kmo* and *el ua se*?

16. Choose a noun of communication and use it in a sentence with an indirect quotation. Translate your sentence into appropriate English.

19.10. DIRECT & INDIRECT QUOTATION IN PALAUAN: EXERCISES

1. All of the sentences below involve the direct quotation of a statement. Transform each one into indirect quotation, making any necessary changes in the pronouns or verbs. Then, translate into correct English.

   a. A Droteo a dilu el kmo, "Ng sebechek el eko er a blimiu."

   b. A sensei a silebedeterir el kmo, "Ng mo er ngii a skeng er a klukuk."

   c. A demak a dilu er ngak el ua se, "Ak mo meskau a beches el rrad."

   d. A ngalek a ulumulak er kid el ua se, "Ng dimlak kuleseb er a blimiu."

   e. Ak dilu er a sechelik el kmo, "Ak ousbech er a mlim el mo er a party."

2. Using *el kmo* or *el ua se*, join the two parts in each example below to write a sentence expressing indirect quotation of a statement. Then, translate into correct English.

   a. Aki ulerrenges: ng mla er ngii a desiu er a Guam.

   b. A Toki a diak lodenge: ng mla mo smecher a ngelekel.

   c. A bulis a dimlak loumera: a chad er a Merikel a rirecherechii a mlai.

   d. Te omdasu: ng ngar er ngii a ius er a chelsel a blsibs.

   e. A Tony a omuachel: ng ngar er ngii a beches el katungel.

3. All of the sentences below involve the direct quotation of a command. Transform each one into an indirect command, making any necessary grammatical changes. Then, translate into correct English.

   a. A sensei a dilu er tir el kmo, "Lak molamech a dekool!"

   b. Ak dilu er a ngalek el kmo, "Lak moilil er a sersek!"

   c. A bechik a dilu er a Toki el kmo, "Bo er a bita me mlengir a oles!"

   d. A rubak a dilu er a rengalek el kmo, "Bo mrei!"

   e. Ak dilu er kemiu el kmo, "Debo domengur!"

4. Using *el kmo* or *el ua se*, join the two parts in each example below to write a sentence expressing indirect quotation of a question. Be sure to make any necessary changes in the pronouns. Then, translate into correct English.

   a. Ng soak el mo medenge: ng ngar er ngii a bechil a Droteo?

   b. Ak uleker er tir: ngara uchul me kom di milil e diak mosuub?

   c. Ng diak kudenge: a Tony ng me er a klukuk ng diak?

   d. A mechas a uleker er ngak: ke mekera er tiang?

   e. Ak mo subedau: a cheldecheduch ng mo omuchel er a tela el klok?

   f. Ng dimlak lsbedak: ngara ng milecherar er a Hawaii?

20

REASON, RESULT & TIME CLAUSES IN PALAUAN

INTRODUCTION: COMPLEX SENTENCES IN PALAUAN

20.1. In Lesson 14 we mentioned that Palauan, like all other languages of the world, has many different grammatical patterns for combining *simple* sentences into more *complex* ones. Thus, we saw how two simple sentences like the following,

(1) a. A Droteo a uleba a oluches. 'Droteo had/was using a pencil.'

b. A Droteo a milluches a babier. 'Droteo was writing a letter.'

can be combined into a single, more complex sentence in which one of the original sentences functions as an *independent* (or main) clause and the other as a *dependent* clause. By combining (1a) and (1b) in either of the two possible orders, we derive the *complex sentences* below:

(2) a. A Droteo a uleba a oluches el meluches a babier. 'Droteo was using a pencil to write a letter.'

b. A Droteo a milluches a babier el oba a oluches. 'Droteo was writing a letter with a pencil.'

In the complex sentences of (2), the clauses introduced by the conjunction *el* are types of *dependent* clauses. In (2a) *el meluches a babier* is a *purpose clause* indicating the purpose for which the action of the preceding independent clause was carried out, while in (2b) *el oba a oluches* represents an *instrument clause* indicating the tool or instrument used to carry out the action described by the independent clause. As noted in 14.1.1, all dependent clauses such as the purpose clause and instrument clause illustrated in (2a–b) have the following features: (1) they are introduced by *el*; (2) they do not have an overtly expressed subject (although their subject is always understood to be identical with some noun in the preceding independent clause—in these cases, the subject *Droteo*); and (3) they normally have a verb in the *present* ("neutral") tense, even when the entire sentence designates a *past* action or event (as indicated by the independent clause verbs *uleba* and *milluches* in 2a–b).

Furthermore, in Lesson 19 we just examined a wide variety of Palauan sentences that are used to express directly or indirectly quoted statements, commands, or questions. These sentences, too, must be categorized as *complex sentences* because they consist of at least two clauses: (1) an independent (or main) clause that contains a verb of saying, thinking, asking, etc., and (2) a clause introduced by such elements as *el kmo* and *el ua se* that represents what is being directly or indirectly quoted. By way of review, observe the three examples below:

(3)	a. Ak dilu el kmo a Droteo a mlo er a party.	'I said that Droteo went/had gone to the party.'
	b. Ak omdasu el kmo a rengalek a milil er a sers.	'I think that the children are playing in the garden.'
	c. A Droteo a uleker er ngak el ua se ak mo mekerang.	'Droteo asked me what I was/am going to do.'

Although they seem to be a type of *specifying clause* from the viewpoint of meaning (see 19.1.1 and 19.6), the clauses introduced by *el kmo* and *el ua se* in the examples above differ from the dependent clauses of (2a–b) because they do not have any apparent restrictions on their internal structure. In fact, in each case the clause following *el kmo* or *el ua se* is itself a full sentence with its own subject (*Droteo*, *rengalek*, *ak*) and a verb that can occur in any tense (past *mlo*, present *milil*, future *mo*).

REASON AND RESULT CLAUSES

20.2. As the above introduction has shown, a large number of Palauan complex sentences are derived rather straightforwardly from two simpler sentences by turning one sentence into an *independent* (or main) clause and the other into a *dependent* clause or a clause introduced by *el kmo* or *el ua se*. Now, another important way of forming Palauan complex sentences is to join two simple sentences with *conjunctions* (or connecting words) such as *e le* 'because' and *me* 'and so'. These conjunctions indicate a particular kind of logical or situational relationship between the actions, events, or states designated by each of the joined clauses. Thus, the two simple sentences below,

(4)	a. Ng dimlak kbo er a skuul.	'I didn't go to school.'
	b. Ak mle smecher.	'I was sick.'

can be combined in either order, giving the following complex sentences:

(5)	a. Ng dimlak kbo er a skuul e le ak mle smecher.	'I didn't go to school because I was sick.'
	b. Ak mle smecher me ng dimlak kbo er a skuul.	'I was sick, so I didn't go to school.'

The complex sentences of (5a–b) represent two alternative ways of expressing the most likely situational relationship between the individual sentences (4a) and (4b). This relationship will clearly be one of *cause* and *effect*, since the state in (4b)—"I was sick"—would logically be the *cause* of the event in (4a)—"I didn't go to school"—and not vice versa (except in a *very* unusual situation where I got sick *because* I didn't go to school!).

In (5a) we express the effect (i.e., the event caused by or resulting from something else) in the first (independent) clause *ng dimlak kbo er a skuul*, while we state the cause or reason (i.e., what logically brought about that effect) in the second clause *ak mle smecher*. Because the second clause of (5a), introduced by *e le* 'because', indicates the cause or reason for the event (or non-event!) of the first clause, we will appropriately name it a **reason clause**. By contrast, in (5b) we mention the cause in the first (independent) clause and the effect in the second. Because the second clause of (5b), introduced by *me* 'and so, and as a result', indicates the event resulting from the situation described in the first clause, it is suitable for us to call it a **result clause**.

Therefore, when two actions, events, or states can be logically connected as cause and effect, they can always be expressed by the two grammatical patterns shown in (5a–b)—namely,

(6) a. independent clause (effect) + **reason clause** introduced by *e le* (cause)

b. independent clause (cause) + **result clause** introduced by *me* (effect)

Because (6a–b) are alternative ways of expressing the same situation, their only difference is one of emphasis or focus. Thus, with pattern (6a) the speaker wishes to focus our attention first on the *effect* (giving the reason later), while with pattern (6b) our attention is first drawn to the cause (and then to the result).

More Details on *E LE* and *ME*

20.2.1. Though *e le* 'because' is probably a combination of another conjunction *e* 'and (then)' (see Lesson 23) and a "fossilized" element *le* whose origin is hard to identify, it will suit our purposes here to consider it as a single "unit" conjunction that introduces all Palauan *reason clauses*. When *e le* is followed immediately by a vowel-initial pronoun—i.e., *ak* 'I' or *aki* 'we (excl.)'—the vowel of the pronoun is lost in the pronunciation. Therefore, in (5a) above and the example below, the sequence *e le ak...* 'because I...' is pronounced "elek":

(7) Ng diak lsebechek el mo er a party e le ak kmal mechesang. 'I can't go to the party because I'm very busy.'

Here are two more examples of Palauan complex sentences in which the independent clause (indicating an effect) comes first and the reason clause (indicating the cause) follows:

(8) a. A ngelekek a diak lsebechel el mo milil er a elechang e le ng kirel el omengur.
'My child can't go play now because he/she has to have dinner.'

b. A rechad er a omenged a dimlak lebo er a che er a elii e le ng kmal mle meses a eolt.
'The fishermen didn't go fishing yesterday because the wind was very strong.'

In several earlier lessons we have already seen that the conjunction (connecting word) *me* 'and' can be used to join two or more *nouns* into a *compound noun phrase* such as *Droteo me a Toki* 'Droteo and Toki', *kau me techang?* 'you and who?', *babii me a malk me a bilis* 'pigs and chickens and dogs', and so on. Most recently, we saw in 19.4 that *me* can also function to introduce an entire clause—in particular, a clause that expresses an *indirectly quoted command*. Thus, we studied sentences like the following:

(9) Ak dilu er a rengalek me ng diak loilil er a sers.
'I told the children not to play in the garden.'

In our discussion of this sentence, we noted that the verb of commanding (or communication) *dmu* 'to tell' is followed by the conjunction *me* and a clause that describes the content of the command. When we realize that a command or order is given by someone to bring about a desired *result* (for example, in this case, the speaker gave the command so that the children would not play in the garden), we can easily see why *me* 'and so, and as a result' is appropriate in sentences like (9). In fact, the clause introduced by *me* in (9) is really a special type of *result clause*, and the basic meaning of this sentence is something like "I spoke to the children with the desired (or expected) result that they not play in the garden."

Note 1: In addition to joining two (or more) nouns or introducing result clauses, the conjunction *me* can be used to connect two clauses that are parallel in structure and provide parallel types of information. The following example is typical:

A Merikel a klou el beluu, me a Belau a kekere el beluu.
'America is a big country, and Palau is a small country.'

Further discussion of this and other uses of *me* will be presented in Lesson 23.

Before we examine several special types of result clauses, let us first look at a few more straightforward examples:

(10) a. Ak di mililil me ak rirebet er a test.
'I just fooled around, so I failed the test.'

b. A ngalek a smecher me a demal a mo omekedo er a toktang.	'The child is sick, so his/her father is going to call the doctor.'
c. Ng mekngit a eanged me a rechad er a omenged a diak lebo er a chelebacheb.	'The weather is poor, so the fishermen are not going to the Rock Islands.'
d. A rengalek a diak a subelir er a elecha me te mo milil er a kederang.	'The children do not have any homework now, so they are going to the beach to play.'
e. Ak ko er a sesongerenger me ng soak el omengur.	'I'm rather hungry, so I'd like to eat.'
f. Ak mlo ungil el smecher er a tereter me ng mle sebechek el mo er a skuul.	'I got better from my cold, so I was able to go to school.'
g. Ng ngar er ngii a betok el ureram me ng di kea a techellam el mo milil el obengkemiu.	'We (excl.) have so much work that we no longer have any chances to go out and have fun with you (pl.).'

For each of the examples above, you should be able to imagine a real-world situation in which the event or state of the first (independent) clause is the cause or reason for the event or state described in the directly following result clause introduced by *me*. You should also be able to switch the focus of each sentence above by putting the effect (or result) first and stating the cause (or reason) afterwards. Finally, in sentences like (10a–c), if *me* is followed immediately by the vowel A (whether the independent word *a* or the initial vowel of a pronoun like *ak*), the weak E of *me* will be deleted. Thus, the sequence *me ak...* 'and so I...' is pronounced "mak", and *me a* 'and (+ independent word *a*)' is pronounced "ma". Otherwise, of course, the weak E of *me* is retained, as in *me ng...* 'and so he/she...' and *me te...* 'and so they...'.

SPECIAL TYPES OF RESULT CLAUSES

20.3. Use of the conjunction *me* 'and so, and as a result' to introduce result clauses is quite widespread in Palauan. Many result clauses such as those presented in (10a–g) above are relatively easy to recognize because they occur in the conceptual pattern *cause* (i.e., causing event or state) + *effect* (i.e., resulting event or state indicated by the result clause) and have an English equivalent of the form "X, so Y" or "X, and as a result Y". Other Palauan result clauses, however, are more difficult to recognize because they occur in rather specialized types of sentences or constructions and do not have a ready English equivalent of the form "X, so Y", etc. For example, we have already seen in 19.4 and in example (9) above that we express an *indirectly quoted command* by using a result clause indicating what the speaker wants or expects to happen as a *result* of his giving (uttering) the command.

Result Clauses Following Question Words

20.3.1. In addition, when studying the different types of questions in Palauan, we noted in 18.4 that in order to ask a question about the reason ("why?"), we use the question word *ngara* 'why?' or the phrase *ngara uchul* '(for) what reason?' followed by a clause introduced by *me* which designates the event or state for which a reason or explanation is being sought. We repeat two examples here:

(11) a. Ngara (uchul) me ke mlo er a Siabal? 'Why/for what reason did you go to Japan?'

b. Ngara (uchul) me ng dimlak loluches er a babier a Droteo? 'Why/for what reason didn't Droteo write the letter?'

In sentences like (11a–b), the clause introduced by *me* is really a *result clause* because it designates an event or state that occurred as a result of something else. Indeed, the speaker's very purpose in asking the question is to find out what that "something else" is—i.e., to find out the cause or reason for the event or state described in the accompanying result clause. In (11b), for example, the questioner assumes that Droteo's not writing the letter resulted from or was caused by some other event or circumstance, and it is precisely this "something else" that the questioner wishes to know.

In 18.8 we also saw that the special question word *mekera(ng)* 'do what?' sometimes occurs with a following clause introduced by *me*, as in the examples below:

(12) a. Ke mlekera me ke mle otsir er a test? 'How/why did you fail the test?'

b. Ng mlekera a buik me ng riros? 'How/why did the boy drown?'

The examples of (12), like those of (11), are really questions about the cause or reason for the event indicated in the *result clause* introduced by *me*. Thus, (12a) has a literal translation something like "What did you do so that/with the result that you failed the test?", while (12b) has the literal meaning "What did the boy do so that/with the result that he drowned?"

Another special question word introduced in 18.8 is *klsakl* 'what's wrong?', which appears to be a resulting state verb (with infix *-l-*) related to the intransitive action verb *mekesakl* 'to go wrong'. First of all, *klsakl* can be used as a predicate in simple questions like the following:

(13) a. Ke klsakl? 'What's wrong with you (sg.)?'

b. Ng klsakl a chimam? 'What's wrong with your (sg.) hand?'

Interestingly enough, Palauan speakers also use *klsakl* followed by a *result clause* to ask about the cause or reason for some event considered unfavorable or undesirable. This connotation is clear in the examples below:

(14) a. Ke klsakl me ng diak momengur? 'Why aren't you (sg.) eating?'

b. Kom mle klsakl me ng dimlak chobo er a ocheraol? 'Why didn't you (pl.) go to the money-raising party?'

If we translate (14a–b) literally (as we did for 12a–b above), we can see how a result clause is appropriate after *klsakl*. Thus, (14a) really means something like "What's wrong with you so that/with the result that you're not eating?", and (14b) means "What was wrong with you so that/with the result that you did not go to the money-raising party?" Since *klsakl* is a state verb (of the resulting state variety), it will be marked for the past tense with the auxiliary *mle*, as seen in (14b).

Result Clauses Following Various Types of Verbs

20.3.2. Palauan result clauses frequently occur in sentences containing the *verb of permission konge(i)* 'to permit, allow', as illustrated below:

(15) a. A Droteo a kilenge er a Toki me ng mo mengedub. 'Droteo allowed Toki to go swimming.'

b. A demal a Satsko a kilenge me a Satsko a mo er a Hawaii el mo er a skuul. 'Satsko's father gave her permission to go to Hawaii to study.'

In the examples above, *konge(i)* occurs in the independent clause (with or without an object), followed by a clause introduced by *me* 'and so, and as a result'. It is appropriate to analyze this second clause as a *result clause* because it describes an event that occurred (or was made easier to occur) as a *result* of the permission being granted. With this in mind, we can see that the literal meaning of a sentence like (15a) will be "Droteo permitted Toki (to do a particular thing, to act in a particular way), with the result that she went swimming."

Now, when the verb of permission *konge(i)* is negated, we get sentences that express the denial of permission (i.e., preventing, prohibiting, or forbidding a particular action). Thus, in the sentences below, the independent clause contains a negative verb (*diak*, *dimlak*) followed by the appropriate prefix pronoun form of *konge(i)*:

(16) a. A delal a Toki a dimlak lekenge er a Toki me lousbech er a mlai. 'Toki's mother didn't permit her to use the car.'

b. A sensei a dimlak lekenge er a rengalek me loilil er a obis. 'The teacher forbade the children to play in the office.'

c. Ng diak kkenge er a ngelekek me lolim a meringel. 'I don't let my child drink hard liquor.'

What is most interesting about the sentences of (16) is that the verb within the result clause introduced by *me* is also in prefix pronoun form—i.e., *lousbech*, *lolilil*, and *lolim*. It is difficult to pinpoint the reason for this, but we might speculate that the result clause somehow contains an *understood* (but not expressed) negative verb, which of course would require an immediately following prefix pronoun predicate. This seems to make sense from the viewpoint of meaning because by forbidding or prohibiting something, we want to make sure that it will *not* happen.

Therefore, corresponding to the given English equivalent for (16a), which is clearly the most natural way of expressing the idea in English, we have the following literal meaning which reflects more directly the Palauan result clause (with its understood negative verb): "Toki's mother did not give her (the requested) permission, with the result that Toki did *not* use the car." Another possible explanation for the occurrence of prefix pronoun forms in the result clauses of (16a–c) was offered in 17.12—namely, that in sentences of this type there is focus on an *entire process or event*. In other words, the conceptual structure of these examples is something like "someone does/did not permit such-and-such event to occur." Thus, (16a) would be analyzed to mean "Toki's mother did not allow a particular event to occur, and that entire event involved Toki and the using of a car."

The verb of communication *dmu* 'to say, tell' can also be used in the negative to deny permission, as in the example below:

(17) A Droteo a dimlak ledu er a ngalek me lebo loilil er a sers. 'Droteo didn't give the child permission to play in the garden.'

Can you analyze the internal structure of the prefix pronoun predicates found in each clause (i.e., the independent clause and the result clause) of (17)?

Similar in structure to (15a–b) are the sentences below, in which the independent clause contains other verbs that are commonly followed by result clauses:

(18) a. A Toki a ulerrimel er a Tony me ng ko el mocha er a party. 'Toki strongly persuaded Tony to finally go to the party.'

b. Ak urremelii a Satsko me ng mengetmokl er a blai. 'I forced Toki to straighten up the house.'

c. Ke mo tsiui er kau me ng diak di molius. 'Watch yourself so that you don't swear.'

d. Ke mo kerekikl me ng diak chomrebet. 'Be careful (so as) not to fall.'

In (18a–b) we observe the *verb of persuasion orrimel* 'to force, urge, persuade' followed immediately by the sentence object (i.e., the person to be forced or persuaded). The use of a *result clause* with *orrimel* makes sense if we consider that when A persuades or

forces B to do something, A wants to bring about a particular event as a *result* of the persuasion. Thus, in (18b), for example, the result of my putting pressure on Satsko was that she carried out my wishes (i.e., she straightened up the house). Similarly, in (18c–d) we have expressions with the *verbs of precaution tsiui* 'to watch out' (from Japanese) and *kerekikl* 'to be careful' followed by a *result clause* containing a negative verb. Both of these sentences are used as rather mild, indirect commands, with the result clause incorporated into the meaning as follows (for 18c): "Watch yourself (pay attention, etc.), with the (desired) *result* that you won't swear."

Another interesting construction involving a *result clause* contains the verb *omeche(i)* 'to leave, let' in any of its *imperative* forms—i.e., *bechikak* 'let me', *bechire* 'let him/her', etc. As observed in *Note 7* of 17.8, these forms of *omeche(i)* can be followed by a *result clause*, but with the unusual feature that the verb (predicate) of the result clause is in prefix pronoun form. Observe the following examples:

(19) a. Bechire a ngalek me lebo loilil er a sers. 'Let the child go play in the garden.'

b. Bechikak me kbo kmechiuaiu er tiang. 'Let me go to sleep here.'

c. Bechititerir me lebo lousbech er a sidosia er kid. 'Let them use our (incl.) car.'

In the examples above, the speaker is asking the hearer(s) to allow someone (either a third party of the speaker himself) to do something. Since the activity for which permission is requested will necessarily occur in the future, all of the verb phrases following the conjunction *me* are complex and have the structure *future auxiliary MO + verb*. It is a challenge to explain why the predicates of the result clauses in (19a–c) must appear in prefix pronoun form. The most likely explanation, mentioned in 17.12 and in connection with examples (16a–c) above, is that these sentences too put focus on an *entire process or event*. In other words, the conceptual structure of (19a) seems to be something like "(You) arrange the circumstances in such a way that a particular event can occur, and that event involves the child, the activity of playing, and a specific location (the garden)."

Note 2: Perhaps the most unusual construction involving a *result clause* is one in which the *imperative* or *propositive perfective* forms of the verb *mengiil* 'to wait (for)' are followed by the conjunction *me*, which is in turn followed by what appears to be a *condition clause* (see 17.2), which itself can be optionally followed by a (consequent) clause introduced by *e* 'and then'. These structurally and conceptually complex sentences are illustrated below:

Note 2 continued on next page

Note 2 continued

a. Bo er a blil a Toki e mchiielii a Droteo me a lekong, e bo er a stoang.	'Go to Toki's house and wait (there) for Droteo to arrive, and then go to the store (with him).'
b. Mchiielii a Droteo me a lebo lemerek er a urerel, e mdak el merael.	'Wait for Droteo to finish his work, and then leave together.'
c. Dechiielii a Satsko me a lomekedo, e debong.	'Let's wait for Satsko to call, and then let's go.'
d. Bo er a bita e mchiielak me a kekong.	'Go next door and wait for me to come there.'

These sentences are used to express a sequence of ideas of the form "Wait for someone to do something, and then go on to do something else." If we translate (b), for example, literally, it will mean something like "Wait for Droteo, and as a result (outcome) of your waiting, if/when he finishes his work, then leave together with him." Although the ideas expressed in (a–d) will be clear to any Palauan, they are certainly a challenge for the average speaker of English!

TIME CLAUSES

20.4. We have already seen in 13.7 that a major way of expressing time in Palauan is to use a *temporal phrase*. Since a temporal phrase is a type of *relational phrase*, it has the basic structure *relational word ER + noun phrase*. Temporal phrases refer to time points in the present (e.g., *er a elechang* 'now, today'), past (e.g., *er a elii* 'yesterday'), or future (e.g., *er a klukuk* 'tomorrow'). In addition, they refer to other categories of meaning related to time such as hours of the day (e.g., *er a elolem el klok* 'at six o'clock'), days of the week (e.g., *er a ongede el ureor* 'on Wednesday'), and so on.

Temporal phrases normally occur in sentence-final position, after the predicate and other sentence elements such as the sentence object or other types of relational phrases. This can be observed in the examples below (where the temporal phrases have been italicized):

(20) a.	Te mesuub er a skuul *er a elechang*.	'They are studying at school now.'
b.	Ak milsa a sensei *er a elolem el klok*.	'I saw the teacher at six o'clock.'
c.	A Satsko a mlo er a Guam *er tia el mlo merek el rak*.	'Satsko went to Guam last year.'

As (20c) illustrates, the internal structure of some temporal phrases can be somewhat complex due to the use of modifiers preceding the noun. Thus, in this example, the structures *tia el* 'this' and *mlo merek el* 'finished' simultaneously modify *rak*, so that the

entire temporal phrase *er tia el mlo merek el rak* means, literally, 'this finished year' or 'this year that has finished'.

Now, in addition to temporal phrases, Palauan can also use a variety of *clauses* to express time. These **time clauses** always have an internal structure more complicated than that of a temporal phrase because as clauses they necessarily contain their own *subject* and *predicate*. In our study of Palauan prefix pronoun predicates in Lesson 17, we have already seen one specialized type of time clause which has the form of a *condition clause*. Thus, in 17.6 we examined sentences like the following:

(21) a. A bechik a oureor er a sers *a letutau*. 'My wife works in the garden in the morning.'

b. A Satsko a soal el mesuub *a lesueleb*. 'Satsko likes to study in the afternoon.'

c. Ak meruul a kall *a leklebesei*. 'I prepare food in the evening.'

The italicized condition clauses of (21a–c) are introduced by *a* 'if' and consist simply of a time word (*tutau* 'morning', *sueleb* 'afternoon', etc.) functioning as predicate (in prefix pronoun form). In (21a), for example, the condition clause contains its own subject (the third person prefix pronoun *le-* attached to the predicate) and its own predicate (in this case, the time noun *tutau* 'morning'). As the English translations indicate, the italicized clauses of (21a–c) express the *regular* or *habitual* occurrence of a particular action or event.

Time Clauses Referring to the Past

20.4.1. *Time clauses* are used in Palauan to express a temporal relationship between two events, actions, states, etc. In order to designate a single *past* event (or state) that took place while some other action or state was in progress, we use a *time clause* introduced by *er se er a* 'when', as shown below:

(22) a. Ak milsuub er a elii er se er a leme a Droteo. 'I was studying yesterday when Droteo arrived.'

b. Ak mle dibus er se er a lemad a dengki. 'I was away from home when the electricity went out.'

c. A Toki a milengetmokl er a blai er se er a kbong. 'Toki was cleaning the house when I arrived.'

In the examples above, the time clauses introduced by *er se er a* follow the independent (main) clause (although, as we will see in 20.5 below, they can also be moved to sentence-initial position). Often, the event of the time clause is interpreted as having interrupted or disturbed the ongoing action of the independent clause. Thus, in (22a), many Palauan speakers would assume that although I was in the process of studying yesterday, that studying was interrupted at the point when Droteo arrived.

You have probably noticed from the examples of (22) that all Palauan time clauses introduced by *er se er a* must contain a *prefix pronoun predicate* (*leme*, *kemad*, and *kbong*). Although the reason for this is not totally clear, it may be due to the fact that such time clauses place focus on an *entire* past event (see 17.12 and our discussion of examples 16a–c and 19a–c above). Indeed, sentences like (22a–c) establish a temporal relationship between two events viewed as separate situational elements—i.e., we have Event A (indicated by the independent clause) which was going on in the past, and Event B (indicated by the time clause) which converged with Event A and affected it in some way (interrupting it, disturbing it, etc.).

While *er se er a* itself is clearly a complex form containing the demonstrative word *se* 'that' and other elements, it is very hard to speculate on its origin. Therefore, we will continue to refer to it as a single unit—a kind of complex conjunction. Further, it is interesting to note that the (prefix pronoun) predicates within the time clauses of (22a–c) are all in the *present* tense form, even though these sentences describe events or situations that occurred entirely in the *past*. Use of the (neutral) present tense in the time clauses of (22) is acceptable for two reasons: first, the past tense verb form of the *independent* clause clearly establishes the time of the entire sentence, and second, the expression *er se er a* in any case specifically marks a past event because it means 'when (*in the past*)'.

Time clauses introduced by *er se er a* can involve other types of temporal relationships than the one illustrated in (22a–c) above. Thus, in the examples below *er se er a* introduces a past event or situation that serves as a broad framework (or situational context) in which some other event occurred:

(23) a. Ak milecherar a hong er se er a kbo er a stoang. 'I bought a book when I went to the store.'

b. A Toki a mlo suebek a rengul er se er a lak leme a Droteo. 'Toki got worried when Droteo didn't come.'

c. A ngalek a chiliis er se er a lesa a deleb. 'The child ran away when he/she saw the ghost.'

In (23a) the entire event of going to the store described in the time clause with *er se er a* represents the framework or context for the action mentioned in the independent clause—namely, buying the book. Likewise, in (23b–c) each time clause denotes a background event or situation that brought about the event or state described in the independent clause. As expected, the predicates following *er se er a* in (23a–c) are in prefix pronoun form and in the present (neutral) tense (note in particular *lak* of 23b).

In still another usage, time clauses with *er se er a* can be used to indicate a past event or state that was *simultaneous* with—i.e., occurred during the same period of time as—another event or state. In such cases, the time clause can be translated into English with 'when...' or 'while...', as in the examples below:

(24) a. Ak mle medengelii a sensei er se er a kngar er a Hawaii. 'I knew the teacher when/while I was in Hawaii.'

b. Ak millamech a dekool er se er a kuruul a kall. 'I was smoking cigarettes when/while I was preparing the food.'

c. Ak milenguiu er a simbung er se er a longetmokl er a blai a Toki. 'I was reading the newspaper when/while Toki was cleaning the house.'

The simultaneously occurring past events may involve the same subject, as in (24a–b), where the first person singular pronouns *ak* and *k-/ku-* occur in each clause. In addition, they may involve different subjects, as in (24c), which has *ak* in the independent clause and the third person singular (prefix) pronoun *lo-* in the time clause. Note also that the time clause of (24c) has a *double subject* that consists of the (prefix pronoun) *lo-* in pre-predicate position (i.e., attached to the verb stem *-ngetmokl*) and the noun phrase expansion *Toki* in post-predicate position. All predicates in the time clauses of (24) are of course in the present tense (in addition to being in prefix pronoun form).

Note 3: The sequence *er se er a*, associated with time clauses indicating past time, can also be used in certain *relational phrases* which refer to specific points or periods of past time. Thus, in (58b) of 13.7 we saw such specialized *temporal phrases* as *er se er a sebadong* 'on last Saturday', *er se er a (taem er a) mekemad* 'during the war', and *er se er a taem er a Siabal* 'during the Japanese times'.

Time Clauses Referring to Future Time Or Habitual Occurrences

20.4.2. If we want to express a temporal relationship between two *future* events or states that are simultaneous, we can use a *time clause* introduced by *se el* to indicate the framework or situation within which another event will occur. This is illustrated in the examples below:

(25) a. Ak mo olengull se el kbo kmechas. 'I'm going to relax when I'm an old woman.'

b. A Droteo a diak lebo loureor se el lebo lechuodel. 'Droteo's not going to work when he gets old.'

Although *se el* clearly consists of the demonstrative word *se* 'that' followed by the conjunction *el*, it is probably easier to consider *se el* as a single (unit) conjunction introducing the time clause. Just like *er se er a* studied above, *se el* requires a prefix pronoun predicate within the time clause itself. Can you identify these predicates in the examples of (25)?

Time clauses introduced by *se el* can also denote an event that coincides *habitually* or *regularly* with another event, in which case it corresponds to English 'whenever'.

Note the examples below:

(26) a. A eanged a blechoel el mo mekngit se el lebo lngebard a eolt. 'The weather always gets bad when(ever) the wind turns westerly.'

b. A Droteo a melamech a dekool se el losuub. 'Droteo smokes cigarettes when(ever) he studies.'

As (26a) indicates, if the time clause introduced by *se el* has a double subject (i.e., *le-/l-...eolt*), this double subject occurs in the expected basic order, with the pronoun element(s) attached in pre-predicate position and the noun phrase expansion in post-predicate position.

"Before" and "After" in Palauan

20.4.3. In order to indicate that a particular action or event occurs (will occur, or did occur) *before* or *after* some other action or event, we use time clauses introduced by *er a uche er a* 'before' and *er a uriul er a* 'after'. For practical purposes, we can think of these sequences as single (unit) conjunctions that introduce clauses whose predicates must be in prefix pronoun form. It is obvious, however, that they are more complex in structure, because they include the *relational phrases er a uche(i)* and *er a uriul*, in which the nouns *uche(i)* '(general) area in front of' and *uriul* '(general) area in back of' (see 13.3.3) have been extended from a *spatial* reference to a *temporal* one.

In the examples of (27) we illustrate the use of time clauses with *er a uche er a* 'before', while in (28) we show time clauses with *er a uriul er a* 'after':

(27) a. Ak ulemuchel el mesuub er a uche er a kumengur. 'I began to study before I had dinner.'

b. A sechelik a mirrael er a uche er a kbo kmerek er a urerek. 'My friend left before I finished my work.'

c. A skoki a rirebet er a uche er a lebo lemetengel er a skojio. 'The plane crashed before landing at the airport.'

d. Ng ngar er ngii a betok el tekoi el kirek el meruul er a uche er a keko er a blim. 'There are lots of things I must do before I (can) go/come to your house.'

e. Ke metik a kerrekar er a uche er a chobo er a ii. 'You'll find a tree on the way to/before arriving at the cave.'

(28) a. Ak mlo mechiuiau er a uriul er a lorael a resechelik. 'I fell asleep after my friends left.'

b. Ak ulemuchel el mesuub er a uriul er a kbo kmerek el omengur. 'I started studying after I finished having dinner.'

c. A skoki a rirebet e meseseb er a uriul er a ltobed er a skojio. 'The plane crashed and burned after it left the airport.'

d. A daob a mlo meringel er a uriul er a lebo lngebard a eolt. 'The ocean got rough after the wind turned westerly.'

Note 4: The sequences *er a uche er a* and *er a uriul er a*, usually associated with time clauses, can also be used in certain *temporal phrases* which refer to the time before or after a particular event (expressed as a noun). A typical example is given below:

Aki milsaod a tekoi er Belau er a uche/uriul er a cheldecheduch. 'We (excl.) discussed the Palauan language before/after the meeting.'

The temporal phrases *er a uche er a cheldecheduch* 'before the meeting' and *er a uriul er a cheldecheduch* 'after the meeting' contrast in meaning with the temporal phrases *er a uchelel a cheldecheduch* 'at the beginning of the meeting' and *er a rsel a cheldecheduch* 'at the end of the meeting'.

PREPOSING OF TIME CLAUSES

20.5. All of the time clauses discussed in the sections above can be *preposed* to sentence-initial position, which means that they effectively switch positions with the independent (or main) clause. The result of this preposing process can be observed in the sentences below:

(29) a. Se er a kbo er a Guam, e ak kilie er a hoter. 'When I went to Guam, I lived in a hotel.'

b. Se er a kisa a sechelim, e ak dilu er ngii. 'When I saw your friend, I told him/her.'

c. Se el lebekiis, e te mo er a chei. 'When they get up, they go fishing.'

d. Se el losuub a Droteo, e ng melim a kohi. 'When(ever) Droteo studies, he drinks coffee.'

e. A uche er a kbo kmerek er a subelek, e a sensei a mirrael el mo er a blil. 'Before I finished my homework, the teacher went home.'

f. A uriul er a loureor er a sers a Toki, e ng tilellib a chimal. 'After Toki worked in the garden, she washed her hands.'

As the above examples show, two structural changes occur when the time clause is preposed. First, if the conjunction introducing the time clause starts with *er* (i.e., *er se er a*, *er a uche er a*, and *er a uriul er a*), then this *er* is deleted when the clause is moved to sentence-initial position. Second, the independent clause, which now follows the preposed time clause, must be introduced by the conjunction *e* 'and then'. The preposing of time clauses illustrated here is an optional rule that has no apparent effect on the meaning.

Preposing of Time Words

Note 5: It is interesting to note that, just like time clauses, most time words (or expressions) occurring in *temporal phrases* introduced by *er* can also be preposed to sentence-initial position. In this process, too, the relational word *er* is lost, and the original independent clause must be introduced by *e* 'and then'. Note the examples below:

a.	A klukuk e ak mo merael.	'Tomorrow I'm going to leave.'
b.	A irechar e a remeteet a ulengeseu er a remechebuul.	'In earlier times the rich helped the poor.'
c.	Tia el mlo merek el rak e ak mlo er a Hawaii.	'Last year I went to Hawaii.'
d.	A teruich el klok e te ileko er a blim.	'At ten o'clock they went to your house.'
e.	A ongeru el ureor e te mle er a skuul.	'On Tuesday they came to school.'

For many Palauan speakers, the examples above seem to put some special emphasis on the time of a particular action or event.

LIST OF TERMS

20.6. In the list below, we provide various concepts, both old and new, that relate to the study of reason, result, and time clauses in Palauan:

- **Complex Sentence**
- **Independent Clause**
- **Reason Clause**
- **Result Clause**
- **Cause and Effect**
- **Indirect Quotation of a Command**
- **Question Words *ngara (uchul)*, *mekera*, and *klsakl***
- **Verb of Permission**
- **Verb of Persuasion**
- **Verb of Precaution**
- **Temporal Phrase**
- **Time Clause**
- **"Before" and "After"**
- **Preposing**

20.7. REASON, RESULT, & TIME CLAUSES IN PALAUAN: STUDY QUESTIONS

1. Give a clear definition, illustrated with examples where needed, of each of the concepts listed in 20.6 above. Be sure to indicate how the given concept is relevant to the study of reason, result, or time clauses in Palauan.

2. What are the characteristics of complex sentences, and why do sentences containing reason, result, or time clauses qualify as complex sentences?

3. What is the relationship between the concepts of cause and effect and the way in which reason and result clauses are used in Palauan sentences?

4. In addition to introducing result clauses, what are some other functions of the Palauan conjunction *me*?

5. Why is a result clause appropriate in sentences expressing indirectly quoted commands?

6. What kind of clause is typically used after the question words *ngara (uchul)*, *mekera*, and *klsakl*?

7. Write a sentence containing a result clause that follows (a) an affirmative verb of permission, (b) a negative verb of permission, (c) a verb of persuasion, and (d) a verb of precaution. Translate each sentence you write into appropriate English.

8. What are the structural differences between temporal phrases and time clauses?

9. What complex expression is used to introduce time clauses that refer to a past event or state, and what features characterize the internal structure of such time clauses? Illustrate with one clear example, translated correctly into English.

10. Write a good Palauan sentence in which the time clause indicates a past situation that served as the broad framework or context for the occurrence of another past event. Translate into appropriate English.

11. What complex expression is used to introduce time clauses designating future time or habitual occurrence, and what is the internal structure of such time clauses? Provide a clear example for (a) future time and (b) habitual occurrence, with the correct English translations.

12. What are the similarities and differences between "before" and "after" time clauses in Palauan?

13. What changes in structure and meaning occur when Palauan time clauses are preposed? Is this any different from the preposing of temporal phrases?

20.8. REASON, RESULT, & TIME CLAUSES IN PALAUAN: EXERCISES

1. Form a complex sentence by adding a *reason clause* to each of the independent clauses below. Then translate each of your sentences into English.

   a. Ng kirek el mesuub er a elechang,...

   b. Ng dimlak lebo er a che a rubak,...

   c. Aki mla mecherar a beches el sidosia,...

   d. Ak mo omekedo er a Toki,...

   e. Ng mla mo mekesai a ngikel,...

2. Form a complex sentence by adding a *result clause* to each of the independent clauses below. Then translate each of your sentences into English.

   a. Ng mla mo diak a ududel a Satsko,...

   b. Ng kmal mle meringel a sils,...

   c. A Toki a kilie er a Siabal,...

   d. A delak a ousbech a blauang,...

   e. Ng mo er ngii a taifun er a klukuk,...

3. For each sentence in (10a–g) of 20.2.1, switch the order from *independent clause + result clause* to *independent clause + reason clause*, making all the necessary grammatical changes.

   Example: Ak di mililil me ak rirebet er a test. →
   Ak rirebet er a test e le ak di mililil.

4. Combine the two clauses given into a sentence with the pattern *independent clause + result clause*. Then translate into English.

   a. Ak kilenge: a rengelekek a mo er a che el obengkel a rubak.

   b. Bechire a mechas: ng mo mechiuaiu.

   c. Ng dimlak kkenge: a ngelekek a melamech a buuch.

   d. Ak urremelii a Maria: ng ko el mocha er a bulis.

   e. Ke mo kerekikl: ng diak chobo msecher.

5. In each example below, join the two sentences given into a complex sentence by making one sentence into an independent clause and the other into a *time clause* introduced by the indicated conjunction. Then translate each of your sentences into English.

a. Ak milenga a betok el sasimi + *er se er a* + ak ngar er a Siabal

b. A Tony a mo mesuub er a Hawaii + *se el* + ng mo er a daingak

c. Ng diak debo er a che + *se el* + ng meringel a daob

d. Ak ulemekedo er a Toki + *er a uche er a* + ak merael el mo er a Guam.

e. A Toki a silebedii a bulis + *er a uriul er a* + ng meseseb a blil

6. For each of the sentences in (29a–f) of 20.5, which contain preposed time clauses, write the corresponding sentence in which the same time clause occurs in its original position following the independent clause.

7. For each of the sentences in (a–e) of *Note 5* (in 20.5), which contain preposed temporal phrases, write the corresponding sentence in which the same temporal phrase occurs in its original position following the predicate.

21

PALAUAN RELATIVE CLAUSES

INTRODUCTION: FUNCTION OF RELATIVE CLAUSES

21.1. In Palauan, just like all other languages, the speaker always has some flexibility in choosing how much information he or she will supply when uttering a sentence. One of the most common ways of including extra information in a sentence is to expand a noun phrase by adding to it a sequence called a **relative clause**. Before we examine the grammatical features of relative clauses in detail, we can get a good general idea of their function by comparing the sentences in the pairs below:

(1)	a. A *redil* a mlo er a kelebus.	'The woman went to jail.'
	b. A *redil* **el silsebii a blai** a mlo er a kelebus.	'The woman who burned down the house went to jail.'
(2)	a. Ke medengelii a *ngalek*?	'Do you know the child?'
	b. Ke medengelii a *ngalek* **el dengchokl er a bita er a Toki**?	'Do you know the child who is sitting next to Toki?'
(3)	a. Ke mla chuieuii a *hong*?	'Have you read the book?'
	b. Ke mla chuieuii a *hong* **el ngar er a bebul a tebel**?	'Have you read the book which is on the table?'

In each of the (a)-sentences above, the italicized subject or object noun phrase consists of a *single* noun (*redil*, *ngalek*, *hong*), while in the (b)-sentences this noun phrase has been expanded by placing a *relative clause* (indicated in bold type) immediately after the noun. We notice that the conjunction *el* (already familiar to us from other constructions) introduces each relative clause, and that the relative clause itself expresses a particular piece of information that *modifies* or *describes* the preceding noun. Because the conjunction *el relates* (or associates) this information with the preceding noun, the entire clause that it introduces is appropriately called a *relative clause*.

Thus, in (1b), for example, the predicate of the relative clause—*silsebii a blai* 'burned down the house'—indicates a fact or event that is being related to or associated with the preceding noun *redil* 'woman' (which is the subject of the entire sentence). In fact, the relative clause *el silsebii a blai* tells us which particular woman went to jail—namely, the one who burned down the house (not the one who hit her husband, etc.). Therefore,

the main function of the relative clause of (1b) is to *specify* or *narrow down the identity* of the noun (*redil*) that it modifies.

By contrast, of course, the subject noun phrase of (1a) is much less specific: since it lacks a relative clause, it merely says that some woman went to jail, without identifying that woman any further. In the examples of (2b) and (3b) as well, the relative clauses serve to narrow down the identity of the sentence objects by specifying a particular child (the one sitting next to Toki) or a particular book (the one that is on the table). This specificity is missing in the corresponding (a)-sentences, where no relative clauses modify the nouns in question.

STRUCTURE OF RELATIVE CLAUSES

21.2. As the sentences of (1b), (2b), and (3b) indicate, Palauan relative clauses have two major features. First, they must be introduced by the conjunction *el*, and second, they never have an expressed subject. Thus, in the three examples of relative clauses seen above, the conjunction *el* is followed immediately by a predicate construction, with no subject noun phrase intervening. The relative clause, however, can always be interpreted in such a way that its *missing subject is identical to the preceding noun phrase that the entire relative clause modifies*. Thus, in (1b), for example, we know that the person who burned down the house is in fact the same woman (*redil*) who went to jail.

It seems clear that any sentence with a relative clause results from combining two ideas, each associated independently with the same noun (e.g., *redil* of 1b). Thus, we start off with two ideas about the same individual ("The woman went to jail" and "The woman burned down the house"), but we then choose to express one of these ideas as a relative clause that identifies the individual in greater detail—in this example, "the woman *who burned down the house*". Of course, we could also use the other idea to describe the woman, in which case we would have the phrase "the woman *who went to jail*".

The two major structural features of Palauan relative clauses described above should remind us of another type of important construction—namely, the Palauan *dependent clause*. As observed in 14.1.1, Palauan dependent clauses are also introduced by the conjunction *el*, and they also never have an expressed subject. These features can be observed in the examples below (where the dependent clause is in bold type):

(4)	a. A Droteo a uleba a oluches **el meluches a babier**.	'Droteo was using a pencil to write a letter.'
	b. A Droteo a milluches a babier **el oba a oluches**.	'Drote was writing a letter with a pencil.'

In (4a) the dependent clause is a *purpose clause*, while in (4b) it is an *instrument clause*. In each example, the subject of the dependent clause is missing, although we can

easily interpret it as identical to the subject (*Droteo*) of the preceding independent clause. Thus, in (4a), for example, the person who wrote a letter and the person who used a pencil (for the purpose of writing that very same letter) must be identical—namely, *Droteo*.

While relative clauses and dependent clauses therefore share the feature of having no expressed subject, there is nevertheless one very important difference relating to this feature. Thus, the missing subject of a *relative clause* will always be identical to the very noun modified by the clause, whereas the missing subject of a *dependent clause* will always correspond to the subject of the preceding independent clause.

In addition, dependent clauses and relative clauses differ significantly in another way. As noted in Lesson 14, Palauan dependent clauses normally show a verb in the present (neutral) tense, even when the entire sentence clearly indicates a past event. By contrast, Palauan relative clauses are not in any way affected by this restriction. Thus, in both (4a) and (4b), the verbs of the dependent clause are in the present tense (*meluches* and *oba*) even though the event described took place in the past, but in (1b) the relative clause actually contains a verb in the past tense (*silsebii*). The differences between dependent clauses and relative clauses noted here are ultimately due to a more basic difference—namely, *dependent clauses* serve to modify the entire preceding *clause* (by further specifying the event or action of that clause), while *relative clauses* serve to modify the preceding *noun* only (by providing certain identifying information about that noun).

To summarize what we have just said above, Palauan makes use of expanded noun phrases of the form *noun + relative clause*, in which the relative clause modifies or describes the preceding noun. The distribution of such *noun + relative clause* sequences is identical to that of any noun phrase. Thus, in (1b), the more complex *redil el silsebii a blai* substitutes for the single noun *redil* of (1a) as *subject noun phrase*. Similarly, *ngalek el dengchokl er a bita er a Toki* of (2b) functions as *object noun phrase*, occurring in exactly the same position as the single noun *ngalek* of (2a).

Relative Clauses in English

Note 1: Relative clauses in English show both similarities and differences with the Palauan relative clauses described above. Just like Palauan, English relative clauses follow the noun that they modify, as in the examples below:

a. the girl *who burned down the house*
b. the book *which/that is on the table*

Unlike Palauan, however, which uses a single conjunction *el* to introduce all relative clauses, English uses a group of *relative pronouns* such as *who*, *which*, or *that*. While Palauan relative clauses truly show no subject, English relative clauses in fact always

continued on next page

Note 1 continued

indicate a subject by the relative pronoun itself (which makes further distinctions such as *who* for human subjects and *which* or *that* for nonhuman subjects). In addition, in English relative clauses, the relative pronoun can also indicate the *object* within the relative clause (see *Note 2* below).

In the sentences below we observe further examples of Palauan relative clauses. In each case you should be able to identify the relative clause and indicate what noun it modifies:

(5)	a.	A buik el mle er a blik er a elii a a Tony.	'The boy who came to my house yesterday was Tony.'
	b.	A resechal el millatech er a mlai a a kmal mesaul.	'The men who were cleaning the canoe are very tired.'
	c.	Ngke el ngalek el mengüiu er a simbung ng techang?	'Who is that child who's reading the newspaper?'
	d.	Ak rirengesii a ngalek el lmangel.	'I heard a child (who was) crying.'
	e.	Ak mildechemii a buik el meleseb er a blai.	'I caught a boy (who was) setting fire to the house.'
	f.	Ng mekngit a renguk er a sechelik el mlad.	'I'm sad about my friend who died.'
	g.	A Toki a ungil a rengul er a Droteo el mesisiich.	'Toki is happy about Droteo, who is healthy.'

In (5e) it is interesting to note that the verb of the relative clause (*meleseb*) is in the present tense, even though the entire sentence refers to the past, as indicated by the verb form *mildechemii* of the independent clause. In cases like this, use of the present tense within the relative clause places a strong focus on the past action as it was in progress—i.e., I caught the boy *just as* he was starting to burn the house.

For (5f–g) we have written somewhat awkward English equivalents to reflect the relative clause constructions of Palauan. These sentences, however, would be better in English as "I'm sad that my friend died" and "Toki is happy that Droteo is healthy". In terms of distribution, the entire sequence *(modified) noun + relative clause* functions as *sentence subject* in (5a–c) and as *sentence object* in (5d–e). In (5f–g) this very same sequence appears in a *relational phrase* introduced by *er*; these relational phrases seem to be *cause phrases* associated with the idioms *mekngit a renguk* 'I am sad (because of...)' and *ungil a rengul* '(Toki) is happy (because of...)'.

RELATIVE CLAUSES FOCUSING ON THE CLAUSE OBJECT

21.3. In all the examples of relative clauses so far studied—i.e., (1b), (2b), (3b), and (5a–g)—the missing noun following the conjunction *el* corresponds to the *subject* of the relative clause and therefore identifies the person(s) carrying out the action which the clause denotes (or the thing which is in a particular state). For example, we know that the element missing from the relative clause *el millatech er a mlai* 'were cleaning the canoe' of (5b) is the noun *resechal* 'men', which not only is identical to the preceding modified noun but also represents what the subject of the relative clause would be if that clause were an independent sentence—i.e., *A resechal a millatech er a mlai.* 'The men were cleaning the canoe.'

Therefore, in (5b) and similar sentences, there is a direct connection (i.e., an identity) between the modified noun itself and the (understood) subject within the relative clause. In some cases, however, this connection between the modified noun and the missing element of the relative clause may be different—in fact, the modified noun actually corresponds to the *object* of the action indicated by the relative clause. Such relative clauses that focus on the clause *object* express ideas like "the canoe which/that the men were cleaning" instead of ideas like "the men who were cleaning the canoe".

Now, the structure of Palauan relative clauses that focus on the clause *object* should not be very hard to understand because we have already studied all the grammatical processes involved. All that is necessary to express an idea of the type "the canoe which/that the men were cleaning" is to use a relative clause in which the original clause object has been *preposed*, exactly as described in 17.9. For example, if we start off with (6a), the process of preposing will lead to (6b):

(6) a. Te millatech er a mlai a resechal. 'The men were cleaning the canoe.'

b. A mlai a lullatech er ngii a resechal. 'The canoe [**topic**]—the men were cleaning it.'

In the process of preposing, of course, the original verb *millatech* must be changed into the *prefix pronoun* form *lullatech* (with *lu-* indicating a third person subject in the past tense), and in this particular sentence a *pronoun trace ngii* must also appear after *er* because the original sentence object (*mlai*) is specific and singular. If we now take (6b), a sentence derived by the familiar process of preposing the object, and use it as a *relative clause* (with preposed *mlai* deleted) to modify the noun *mlai*, we get the sequence *mlai el lullatech er ngii a resechal*, which can be used in a sentence like the following:

(7) A mlai el lullatech er ngii a resechal a kmal klebokel. 'The canoe which the men were cleaning is very beautiful.'

In sentence (7) the entire sequence *(modified) noun (mlai) + relative clause (el lullatech er ngii a resechal)* is used when the speaker wishes to talk about the canoe, but when

the canoe is itself the *object* of the action indicated by the modifying relative clause.

In the examples below we see further sentences like (7) in which the modified noun is followed by a relative clause in which the process of *preposing the object* has already been applied:

(8)	a.	A blai el lurruul er ngii a Droteo a mle klou.	'The house that Droteo built was big.'
	b.	A buik el kulsa er a elii a Cisco.	'The boy whom I saw yesterday was Cisco.'
	c.	A babier el moluches er ngii a mo er a sensei.	'The letter you're writing will go to the teacher.'
	d.	A biang el lengilim a sechelik a mle betok.	'The amount of beer which my friend drank was considerable.'
	e.	A kall el mrirellii ng ngar er ker?	'Where's the food you made?'
	f.	Ng ngar er ngii a chisel a Toki el kudengei.	'There's some (unpleasant, unfavorable) news about Toki that I know (and that I want to tell you).'
	g.	A subelek el kbla kbo kmerek er ngii a kmal mle meringel.	'The homework that I've just finished was very difficult.'
	h.	A tekoi el lebo losuub er ngii a rengalek a tekoi er a Sina.	'The language that the children are going to study is Chinese.'

In the relative clauses of (8a–h) above, you should be able to identify the prefix pronoun verb forms (some of which involve complex verb phrases) and specify the details of their internal structure. In addition, you should be able to explain the circumstances under which *pronoun traces* occur.

Note 2: As we saw in *Note 1* above, English relative clauses always indicate their *subject* with the relative pronouns *who*, *which*, or *that* (e.g., the girl *who* was playing, the motor *which/that* was broken). In addition, English relative pronouns can also be used to refer to the relative clause *object* (e.g., the girl *whom* I saw, the motor *which/that* I fixed), but in this function they also can be optionally deleted (e.g., the girl I saw, the motor I fixed). In any case, when a relative pronoun referring to the clause object is overtly expressed, it must always be in clause-initial position. Finally, English relative pronouns can also refer to the *object of a preposition* within the relative clause, in which case they appear in clause-initial position, with or without the preposition (e.g., the car for *which* I paid a lot/the car *which* I paid a lot for).

RELATIVE CLAUSES FOCUSING ON AN ELEMENT WITHIN A RELATIONAL PHRASE

21.4. Just as the sentence object can be preposed, as seen above, we can also prepose a noun from within a *relational phrase*. Thus, as observed in 17.10, a sentence like (9a) below can be transformed into (9b):

(9)	a. Ng mesuub er a delmerab a Droteo.	'Droteo is studying in the room.'
	b. A delmerab a losuub er ngii a Droteo.	'The room [**topic**]—Droteo is studying in it.'

In deriving (9b) from (9a), we prepose the noun *delmerab* from within the original *locational phrase er a delmerab*. As a result, the verb changes into prefix pronoun form (*losuub*), and a pronoun trace (*ngii*) appears following the relational word *er*, in the position where preposed *delmerab* originally occurred. We can now take a sentence like (9b) and use it as a *relative clause* (with preposed *delmerab* deleted) to modify the noun *delmerab* itself, as shown in the example below:

(10)	A delmerab el losuub er ngii a Droteo a ko er a cherodech.	'The room in which Droteo studies is rather noisy.'

In this sentence the sequence *(modified) noun (delmerab) + relative clause (el losuub er ngii a Droteo)* is used when the speaker wishes to talk about a particular room, but when that room is itself the location of the action designated by the modifying relative clause.

In the sentences below, we observe relative clauses similar to *el losuub er ngii a Droteo* of (10):

(11)	a. Tia a basio el lebilosii a belochel er ngii a Moses.	'This is the place where Moses shot the pigeon.'
	b. Tia a kedera el lemlad er ngii a soldau er se er a mekemad.	'This is the beach where the soldier died during the war.'
	c. A blai el lekie er ngii a rechad er a Ruk ng ngar er ker?	'Where's the house that the Trukese live in?'
	d. Tia kid a blsibs el letilobed er ngii a beab.	'Here's the hole that the mouse came out of.'

While the relative clauses of (11a–c) involve preposing from an original *locational phrase*, (11d) involves a relational phrase of a different type. Can you identify the type of relational phrase represented by *er ngii* (relational word *er* + pronoun trace *ngii*) in the relative clause of (11d)?

Note 3: Although not mentioned in earlier lessons, it is even possible to *prepose* an object noun phrase from within a *dependent clause*. Thus, we can derive (b) from (a) below:

(a)	A Droteo a millasem el menga er a ngikel.	'Droteo tried to eat the fish.'
(b)	A ngikel a lullasem el menga er ngii a Droteo.	'The fish [**topic**]—Droteo tried to eat it.'

What is different about (b) is that the original object noun phrase *ngikel* has been preposed from within the *dependent clause el menga er a ngikel* to a position before the *independent clause* (whose verb is *millasem*). As expected, however, this preposing results in (1) a prefix pronoun verb form (*lullasem*) and (2) a pronoun trace (*ngii*). Now, a sentence like (b) can be used as a relative clause in an example like the following:

(c)	A ngikel el lullasem el menga er ngii a Droteo a mle bekebau.	'The fish that Droteo tried to eat was spoiled.'

Of similar origin are sentences like the following:

(d)	A tekoi el kmeduch el melekoi er ngii a tekoi er a Siabal.	'The language which I know how to speak is Japanese.'
(e)	Ng ngar er ngii a ududem el sebechem el meskak?	'Do you have any money that you can give me?'

Another related type of sentence is the following, in which the preposed object was originally in an indirectly quoted clause introduced by *el kmo*:

(f)	Ng kmal soak el mo omes er a hong el Droteo a dilu el kmo a Toki a milenguiu er ngii.	'I'd really like to see the book that Droteo said Toki was reading.'

APPOSITIONAL PHRASES

21.5. In 3.9 we looked at noun phrases such as *imelek el biang* 'my (drink of) beer', in which two nouns occur next to each other and are joined by the conjunction *el*. Such phrases are conveniently called *appositional phrases* because "appositional" means "positioned next to each other". In a phrase like *imelek el biang*, the first noun is the possessed form of a *general category noun* (*ilumel* 'drink, beverage'), while the second noun (*biang* 'beer') is a *specific member* of that category. The entire phrase *imelek el biang* expresses the idea that some specific type of drink (beer) is in fact functioning as my drink or beverage on a particular occasion. As noted in (51) of 3.9, various category nouns for

food and drink frequently occur in this type of appositional structure. We provide a few typical examples below:

(12)

Category Noun	*Appositional Phrase*
kall 'food'	kelem el udong 'your noodles'
ongraol 'starchy food'	ongulek el kukau 'my taro'
kliou 'dessert'	kliungel el tuu 'his/her banana (for dessert)'

In addition to categories of food and drink, certain other everyday category words are often observed in this type of construction, as seen below:

(13)

charm 'animal, pet'	chermem el bilis 'your (pet) dog'
chemachel 'something to chew'	chemelek el buuch 'my betel nut (for chewing)'
dellomel 'something planted'	dellemelel el diokang 'his/her tapioca plant'

Because of their meaning and structure, we can analyze the appositional phrases given in (12–13) above as sequences of the form *(modified) noun + relative clause*. In each case, the relative clause is very simple: following the conjunction *el*, it contains only the noun that identifies the specific member of the modified category noun. Thus, an appositional phrase like *chermem el bilis* has the word-for-word meaning 'your animal which is a dog'; and in the relative clause *el bilis*, the missing subject (corresponding to 'which' in the English equivalent) must be identical to the modified category noun itself (*chermem*). Note, finally, that the appositional phrase *dellemelel el diokang* refers to *diokang* 'tapioca' in its function as someone's living plant. As such, it would contrast in meaning with the phrase *kelel el diokang* 'his/her tapioca (as food)', where *diokang* now designates someone's food (i.e., a processed product rather than the plant itself).

While the two nouns linked by *el* in the appositional phrases above consist of a general category noun followed by a noun denoting a specific member of that category, Palauan has other types of appositional phrases in which the two linked nouns express other relationships. Thus, in the examples below, *el* serves to link two nouns that use different descriptions to refer to one and the same person or thing in the real world:

(14)

a. Toki el sensei	'Toki, the teacher'
b. John el chad er a Merikel	'John, the American'
c. Toyota el kombalii er a Siabal	'Toyota, the Japanese company'
d. blik el smengt	'my house, which is (made of) cement'
e. ngelekek el redil	'my daughter'

In a phrase like *Toki el sensei*, the modified noun (*Toki*) refers to a certain person by name, while the noun within the relative clause (*sensei*) identifies that same person by *profession*. Similarly, *John* of (14b) refers to an individual by name, while *chad er a Merikel* further identifies that same individual by *nationality*. Can you analyze the remaining three examples in the same terms?

When the third person singular *emphatic pronoun ngii* is followed by *di* 'only, just' and a relative clause, we get an emphatic expression corresponding to English 'any...(at all)', as in the examples below:

(15)	a. ngii di el chad	'anyone/anybody at all'
	b. ngii di el ngalek	'any child at all'
	c. ngii di el chad er Belau	'any Palauan at all'

Such expressions are used in sentences like the folllowing:

(16)	a. Ngii di el chad a sebechel el rullii tia el ureor.	'Anybody at all could do this work.'
	b. Ngii di el chad er Belau a kirel el mo olengeseu er a remechebuul.	'Any Palauan at all is obligated to help the poor.'
	c. Ngii di el ngalek a mo soal tia el klekool.	'Any child is going to love this game.'

RELATIVE CLAUSES CONTAINING STATE VERBS

21.6. In the sentences below, the relative clauses introduced by *el* contain various types of *state verbs*:

(17)	a. A Toki a silsebii a blil a sensei el beches.	'Toki burned down the teacher's house, which was new.'
	b. Ak milengetakl er a bilsengel a Hirosi el telemall.	'I was towing Hirosi's boat, which was broken.'
	c. A Satsko a milengetmokl er a delmerab er ngak el kikiongel.	'Satsko was straightening up my room, which was dirty.'

There is nothing unusual about the relative clauses of (17a–c), which modify the directly preceding noun phrases *blil a sensei*, *bilsengel a Hirosi*, and *delmerab er ngak*.

Contrasting in structure with (17a–c) are sentences like the following, in which a state verb *precedes* a particular noun and is linked to it by *el*:

(18) a. A Toki a silsebii a beches el blil a sensei. 'Toki burned down the teacher's new house (not his old one).'

b. Ak milengetakl er a telemall el bilsengel a Hirosi. 'I was towing the boat of Hirosi's that was broken.'

c. A Satsko a milengetmokl er a kikiongel el delmerab er ngak. 'Satsko was straightening out the room of mine that was dirty.'

Because the sequence *state verb + el* found in the sentences of (18) *precedes* (rather than follows) the noun, it will be considered one of the *modifier constructions* to be studied in Lesson 22. We introduce this structure here because, for some (but not all) Palauan speakers, there is a difference in meaning between the sentences of (17) with *el + state verb* (a relative clause) vs. the sentences of (18) with *state verb + el* (a modifier construction). We have tried to reflect this meaning difference in the English translations given. Thus, while the relative clauses of (17) merely provide additional, nonessential information about the modified noun, the modifier constructions of (18) seem to supply essential identifying information that helps to distinguish the modified noun from other items with which it may be in contrast.

For example, if we compare (17a) and (18a), we see that the relative clause *el beches* of (17a) provides us with a certain piece of information about the teacher's house almost as an afterthought (i.e., the house which Toki burned down just happened to be new). By contrast, the modifier *beches el* of (18a) specifically singles out or identifies the teacher's *new* house (as opposed to any other house he may own) as the one that Toki burned down. In the same way, the modifier *telemall el* of (18b) makes it clear that it was Hirosi's *broken* boat that I was towing, and not some other boat of his, while (17b) implies that I was towing Hirosi's only boat, which happened to be broken.

RELATIVE CLAUSES FOLLOWING *CHAD* AND *KLALO*

21.7. Because Palauan has no series of "indefinite" words corresponding to English *someone/anyone* and *something/anything*, it simply uses the general nouns *chad* 'person, man' and *klalo* 'thing' to express these concepts. In the sentences below, *chad* and *klalo* refer to a person or thing whose specific identity is not known:

(19) a. Ng ngar er ngii a chad er tiang. 'Somebody's here./There's someone here.'

b. Ng mlo er a stoa el mo omechar a klalo. 'He went to the store to buy something.'

The nouns *chad* and *klalo* are often followed by a relative clause, in which case we have expressions corresponding to English 'someone/anyone who...' and 'something/anything which...' Observe the examples below:

(20)	a. Ng ngar er ngii a chad el osiik er kau.	'There's someone (who's) looking for you.'
	b. Ak rirengesii a chad el mengitakl.	'I heard someone singing.'
	c. A chad el diak lemeduch el mengikai a mo remos.	'Anyone who doesn't know how to swim will drown.'
	d. Ng mla er ngii a klalo el dibus.	'There was something missing.'
	e. Ng mla er ngii a klalo el mla merechorech?	'Was there something/anything that was stolen?'

LIST OF TERMS

21.8. The terms below all apply to the study of Palauan relative clauses:

- **Relative Clause**
- **Conjunction *el***
- **Preposing of the Object**
- **Prefix Pronoun**
- **Appositional Phrase**

21.9. PALAUAN RELATIVE CLAUSES: STUDY QUESTIONS

1. Define each term in 21.8 clearly and completely, and if necessary, show how that term is relevant to the study of Palauan relative clauses.

2. What is the primary function of relative clauses in Palauan? Do English relative clauses have a similar function?

3. What are the main structural features of Palauan relative clauses?

4. What are some similarities and differences between relative clauses and dependent clauses in Palauan?

5. What are some similarities and differences between relative clauses in Palauan and the corresponding structures in English?

6. What are the grammatical features of Palauan relative clauses that focus on the clause object? Hint: analyze the examples of (7) and (8a–h).

7. What are the grammatical features of Palauan relative clauses that focus on an element within a relational phrase? Hint: analyze the examples of (10) and (11a–d).

8. What is the structure of an appositional phrase such as *chermek el bilis*?

9. What kind of distinction do some Palauan speakers make between a relative clause containing a state verb (as in *mlai el beches*) and a modifier construction containing a state verb (as in *beches el mlai*)?

10. How do we express in Palauan ideas like "anyone at all" and "anything at all"?

21.10. PALAUAN RELATIVE CLAUSES: EXERCISES

1. In each of the sentences below, add a relative clause of your choice directly following the italicized noun or noun phrase. Translate your sentence into correct English.

   Example: A *ngalek* a lmangel. → A ngalek el meringel a chimal a lmangel.
   'The child whose hand hurts is crying.'

   a. A *sechal* a mlo er a kelebus.
   b. Ak milsa a *babii*.
   c. A *hong* a kmal klou a ultutelel.
   d. Ng mla mo kikiongel a *delmerab*.
   e. Aki osiik a *chad*.

2. In each of the examples below, turn the second sentence into a relative clause that modifies the appropriate noun or noun phrase in the first sentence. Then translate your sentence into correct English.

   Example: A ngalek a lmangel./A ngalek a mla mechelebed. →
   A ngalek el mla mechelebed a lmangel.
   'The child who got hit is crying.'

   a. Ak mla chuieuii a babier./A Droteo a milluches er a babier.
   b. Ng ngar er ker a chad?/A chad a soal el oureor er tiang.
   c. A rengalek a mo er a Siabal./A rengalek a mla mesuub a tekoi er a Siabal.
   d. Ng mla er ngii a cheldecheduch./A cheldecheduch a kmal mle klou a ultutelel.
   e. A rubak a mlo er a osbitar./A rubak a mle smecher er a motsio.

3. Form an appositional phrase from the two items in each pair below, and then use the appositional phrase in a full Palauan sentence (translated properly into English):

   a. chermem, katuu
   b. odimel, babii
   c. Oreor, kingall er a government
   d. onguled, diokang
   e. ngii, (di) sechal

4. Translate the following sentences into Palauan, paying special attention to the correct structure of the relative clauses:

   a. I would like to buy a Japanese car that's not too expensive.
   b. Who is the woman who was cleaning your room?
   c. I heard someone bathing in the river.
   d. Do you want to see the canoe that we (excl.) were carving yesterday?
   e. We (incl.) are looking for the beach where the children were playing.
   f. Any person who hits a child should go to jail.
   g. Kiyosi, the teacher of Japanese, is looking for someone who can paint his house.

22

MODIFIERS IN PALAUAN

INTRODUCTION
STATE VERBS AS MODIFIERS

22.1. In 21.6 of the previous lesson we saw that in addition to their use in relative clauses, Palauan *state verbs* often precede a noun and serve to *modify*, *describe*, or *provide identifying information* about that noun. When carrying out this function, the state verb is always linked to the modified noun by the conjunction *el*, as shown in the structures below:

(1)	beches el blai	'new house'
	telemall el bilas	'broken boat'
	kikiongel el delmerab	'dirty room'

As noted in 21.6, some Palauan speakers think there is a difference in meaning between the structures of (1) and *relative clauses* (e.g., *blai el beches*, *bilas el telemall*, etc.), while for others the two contrasting word orders merely represent a difference in style that has no effect on the meaning.

Because there are many Palauan structures similar to the pattern *state verb* + *el* of (1), we will introduce the term **modifier** to identify these sequences (and distinguish them from contrasting structures such as relative clauses). As we will see in the sections below, some major classes of Palauan words—in particular, *demonstratives* and *numbers*—typically occur as *modifiers* in a position directly preceding the noun; and sometimes several modifiers can even occur simultaneously, depending on how much information the speaker wishes to use to narrow down the identity of a particular modified noun.

The type of modifier introduced in (1)—namely, a single (intransitive) state verb linked to the following noun by *el*—is very common in Palauan. Some further examples (including *resulting* and *expected* state verbs) are provided below:

(2)		
	ungil el eanged	'good weather'
	mekngit el tekoi	'bad/dirty word'
	klou el bilas	'large boat'
	ngodech el chad	'strange person, another person, someone else'
	bekesius el chad	'person who swears a lot'
	meduch el kerrekar	'strong tree/wood'
	kekere el blai	'small house, toilet (slang)'
	kekemanget el mlai	'long canoe'
	meses el buik	'diligent boy'
	chelsbreber el bilas	'painted boat'
	nglatech el ulaol	'floor that has been cleaned'
	temetamel el kerrekar	'trees to be cleared'
	betok el kall	'lots of food'
	betok el chad	'many people'

When the preceding state verb ends in L, the conjunction *el* will not be pronounced, as in *ungil el eanged* ("ungil eanged"). Nevertheless, we include *el* in the writing because we know that it is required as part of the modifier structure.

Most idiomatic expressions in which a state verb accompanies *rengul* (e.g., *klou a rengul* 'patient') or certain other nouns such as *tekingel* (e.g., *meringel a tekingel* 'strict') can be used in their entirety as modifiers, as the examples below illustrate:

(3)		
	klou a rengul el chad	'patient person'
	meringel a tekingel el sensei	'strict teacher'
	beot a rengul el sensei	'easy-going teacher'
	beralm a rengul el ngalek	'lazy child'

Again, because the directly preceding word (*rengul* or *tekingel*) ends in L, the conjunction *el* is not pronounced in any of the examples above.

ADDITIONAL VERBS AND OTHER WORDS USED AS MODIFIERS

22.2. As seen in the section above, many Palauan modifiers consist of a *state verb*, or an expression containing a state verb, followed by the conjunction *el*. The presence of a state verb is not an absolute requirement, however, and some modifiers contain verbs of other types. Thus, in the examples below, the *intransitive action verbs me* 'to come' and *mo merek* 'to end, stop' are used as modifiers:

(4)		
	tia el me el rak	'next year'
	tia el mlo merek el buil	'last month'
	se el me el rak	'the year after next'
	se el mlo merek el buil	'the month before last'

The expressions in (4), you will recall, are used with the relational word *er* to form various types of *temporal phrases*, as illustrated in (15b–c) of 13.7.1. Such expressions clearly involve a sequence of two modifiers, the first containing a *demonstrative* (*tia* or *se*—see 22.3 below), and the second containing an intransitive action verb (*me* or *mlo merek*). If the modified noun begins with R, as in *tia el me el rak*, the immediately preceding *el* is pronounced as "er", resulting in an RR sequence ("tialmerrak"). In addition, when *el* is preceded by a vowel-final demonstrative such as *tia*, the word-initial (weak) E is lost ("tial").

In addition to the above, we occasionally find *transitive action verbs* (in their basic or imperfective forms) being used within modifier constructions, as shown below:

(5)		
	mengitakl el chad	'person who is singing'
	mildul el kerrekar	'wood that got burned'
	mlechelebed el buik	'boy who got beaten'

Furthermore, as we observed in Lesson 18, certain Palauan *question words* such as *ngara* 'what (kind of)?' and *tela* 'how much, how many?' can also function as modifiers, as the following expressions indicate:

(6)		
	ngara el tekoi	'what language?'
	ngara el hong	'what kind of book?'
	tela el klok	'what time/hour?'
	tela el udoud	'how much money?'

Finally, a few Palauan *nouns* that indicate quantities also appear in a modifying function, as shown below:

(7)		
	kesai el malk	'a bit of chicken'
	di telkib el kall	'(just) a little food'
	rokui el taem	'all the time'

DEMONSTRATIVES

22.3. Palauan has a special group of words that speakers use when they want to *point out* or *draw attention to* a particular person, animal, or thing. Such **demonstrative words** (or *demonstratives* for short) are used as subjects in simple equational sentences like the following:

(8) a. Tia a olechesek. 'This is my pencil.'
b. Se a blil a Droteo. 'That is Droteo's house.'
c. Tirke te rua techang? 'Who are those people?'
d. Tia kid a hong. 'Here is a book.'
e. Ngka kid a Toki. 'Here is Toki.'

As the examples of (8) show, Palauan demonstratives (*tia*, *se*, *tirke*, *ngka*, etc.) are never introduced by *a*, which in fact introduces most other Palauan nouns and noun phrases (see 2.6). Note that in (8d–e) the word *kid* is used after the demonstrative for added emphasis (e.g., *tia kid* 'this right here').

In order to use demonstratives correctly, the Palauan speaker must take three factors into account. First, the particular set of demonstratives used depends on whether the *referent* (i.e., what is being referred to or talked about) is a *person*, *animal*, or *nonliving thing*. Note that we will use the convenient cover term "nonliving thing" to refer to anything *other than* a person or animal, so that "nonliving thing" will also include, for example, the category of plants. Second, different demonstrative forms are required for *singular* vs. *plural* referents. Third, speakers must choose the correct demonstrative word according to the category of *distance*—i.e., how far the referent is from both the speaker and hearer.

Nonliving Things

22.3.1. When making reference to *nonliving things*, the Palauan speaker uses the set of demonstratives to be given in (10) below. In considering the relative distance of the referent from himself and the hearer, the speaker must make a four-way distinction. This distinction is reflected in the following four *categories of distance*:

(9) *Palauan Demonstratives: Categories of Distance*

(I) Near both Speaker and Hearer ("this near both of us")

(II) Near Speaker but Far from Hearer ("this near me but not you")

(III) Near Hearer but Far from Speaker ("that near you but not me")

(IV) Far from both Speaker and Hearer ("that over there away from both of us")

Combining the categories of distance (I–IV) with the distinction between *singular* and *plural*, we get the following set of eight demonstratives used for nonliving things:

(10) *Demonstratives Referring to Nonliving Things*

	I	II	III	IV
sg.:	tia	tie	tilecha	se
pl.:	aika	aile	ailecha	aike

Following the categories of distance indicated in (9), the demonstratives of (10) have the following meanings:

(11)	(I)	tia/aika	'this/these—near both of us'
	(II)	tie/aile	'this/these—near me but not you'
	(III)	tilecha/ailecha	'that/those—near you but not me'
	(IV)	se/aike	'that/those—over there away from both of us'

In addition to pointing out particular things at various distances from speaker and hearer, the demonstratives referring to *singular nonliving* things can also refer to *places*, in which case they appear with the relational word *er* in the *locational phrases* below:

(12)	(I)	er tia	'here, in this place (near both of us)'
	(II)	er tie	'here, in this place (near me but not you)'
	(III)	er tilecha	'there, in that place (near you but not me)'
	(IV)	er se	'over there, in that place (away from both of us)'

Human Beings

22.3.2. In exactly the same way as for nonliving things, Palauan demonstrative words referring to *human beings* can be classified into a set of eight contrasting items, with four categories of distance and the distinction between singular and plural:

(13) *Demonstratives Referring to Human Beings*

	I	II	III	IV
sg.:	ng(i)ka	ngile	ngilecha	ng(i)ke
pl.:	tirka	tirele	tirilecha	tirke

The categories of distance indicated in (13) result in meanings that follow the pattern of (11)—i.e., *ng(i)ka* 'this person (near both of us)', *tirka* 'those people (near both of us)', *ngile* 'this person (near me but not you),' and so on.

Internal Structure of Demonstrative Words

22.3.3. If we compare the sets of demonstrative words given in (10) and (13), we immediately notice some significant structural patterns. With the exception of *se* 'that (thing) over there', all of these words are composed of two morphemes (meaning-bearing units), the first specifying details of the referent (i.e., *nonliving thing* vs. *human being*, *singular* vs. *plural*), and the second specifying the category of *distance* (I–IV). Concentrating on the categories of distance, we can isolate the following four contrasting morphemes, which function like *bound* suffixes:

(14)	(I)	-a/-ka	(near both speaker and hearer)
	(II)	-e/-le	(near speaker but far from hearer)
	(III)	-lecha	(near hearer but far from speaker)
	(IV)	-ke	(far from both speaker and hearer)

The four categories of distance (I–IV) combine with a *bound* prefix-like morpheme identifying the type of referent. These morphemes can be distinguished as follows:

(15)	ti-	(nonliving thing—singular)
	ai-	(nonliving thing—plural)
	ngi-	(human being—singular)
	tir-	(human being—plural)

It is certainly no accident that the morpheme *ngi-* used to identify a *singular* human being is almost phonetically identical to the independently occurring third person *singular* emphatic pronoun *ngii*, and the morpheme *tir-* used to identify *plural* human beings is in fact the very same word as the third person *human plural* emphatic pronoun *tir*.

Our preliminary analysis in (14–15) above allows us to conclude that Palauan demonstrative words are organized into a logical system in which a morpheme indicating the type of referent attaches to a morpheme specifying the category of distance. Only a few exceptional features need to be taken into account:

a. The main exception to the regular pattern of deriving demonstratives is the form *se* 'that (nonliving thing) over there', which occurs instead of an expected form such as "tike".

b. The singular forms *tia* 'this (nonliving thing) (near both of us)' and *tie* 'this (nonliving thing) (near me but not you)' show a loss of the suffix-initial consonants K and L of *-ka* and *-le*. These suffixes maintain their initial consonant in all other forms.

c. In the words *ng(i)ka* 'this person (near both of us)' and *ng(i)ke* 'that person (away from both of us)', the vowel I may be deleted, resulting in forms with syllabic NG ("ng-ka", "ng-ke").

d. The morpheme *tir-* indicating plural human beings must be followed by a "buffer" vowel in two forms: *tirele* (with the added vowel pronounced as a *full E*) 'these people (near me but not you)', and *tirilecha* (with added I) 'these people (near you but not me)'.

Animals

22.3.4. Although Palauan demonstrative words referring to *animals* do not involve any new morphemes or morpheme combinations, they represent an unusual (and difficult to explain) mixture of words from the two demonstrative sets already seen in (10) and (13). Thus, as the chart below indicates, demonstratives denoting *singular human beings* (see 13) are also used to refer to *singular animals*, while demonstratives denoting *plural nonliving things* (see 10) also serve to designate *plural animals*:

(16) *Demonstratives Referring to Animals*

	I	II	III	IV
sg.:	ng(i)ka	ngile	ngilecha	ng(i)ke
pl.:	aika	aile	ailecha	aike

DEMONSTRATIVES USED AS MODIFIERS

22.4. One of the most common *modifier* constructions in Palauan consists of a *demonstrative word* linked by the conjunction *el* to a following noun. Modifiers of this type are used when the speaker wishes to identify a particular person, animal, or nonliving thing in terms of its location relative to himself (herself) and the hearer. Here is a list of typical examples:

(17)	tia el hong	'this book (near both of us)'
	se el kerrekar	'that tree over there (away from both of us)'
	aile el kahol	'these boxes (near me but not you)'
	ng(i)ke el buik	'that boy over there (away from both of us)'
	tirilecha el chad	'those people (near you but not me)'
	aika el charm	'these animals (near both of us)'

In the examples of (17) the particular demonstrative used must of course agree with the modified noun in terms of the categories (i) *human being* vs. *animal* vs. *nonliving thing* and (ii) *singular* vs. *plural*. In addition, note that a human noun like *chad* 'person' does not take the plural prefix *re-* when it is modified by a demonstrative word such as *tirilecha*. In such cases, *re-* would be unnecessary (or redundant) because the demonstrative word itself automatically designates plural. Therefore, the demonstrative word alone indicates the contrast between singular and plural in a pair like the following:

(18)	ngilecha el sensei	'that teacher (near you but not me)'
	tirilecha el sensei	'those teachers (near you but not me)'

In exactly the same way, the demonstrative word determines whether we are referring to one or more animals or nonliving things in the pairs below:

(19)	a. ng(i)ka el charm	'this animal (near both of us)'
	aika el charm	'these animals (near both of us)'
	b. tia el hong	'this book (near both of us)'
	aika el hong	'these books (near both of us)'

Because the sequences of (17–19) are all expanded noun phrases with the structure *modifier + noun*, they exhibit all of the distributional features common to noun phrases. Thus, in the examples below, the various noun phrases of (17–19) are used as sentence subject or object, or within a relational phrase introduced by *er*:

(20)	a. Aika el charm a babii.	'These animals (near both of us) are pigs.'
	b. Ng(i)ke el buik a milosii a malk.	'That boy (over there) shot the chicken.'
	c. Ng techa a lilechesii tia el hong?	'Who wrote this book (near both of us)?'
	d. A belochel a silebek er se el kerrekar.	'The pigeon flew out of that tree (over there).'

NUMBERS

22.5. Palauan **numbers** (or *number words*) are used, of course, to count or specify the number of persons, things, etc., under discussion. They are much more complicated than English numbers because different sets must be chosen depending on what is being counted. In this respect, Palauan numbers resemble the Palauan demonstratives just studied in the sections above, because demonstratives, too, occur in three major sets depending on whether the referent is a person, animal, or nonliving thing.

The number words of Palauan are found in three *major* sets that almost all speakers use frequently and consistently, as well as in several rather *minor* sets that show considerable variation from speaker to speaker and that some speakers (especially younger ones) no longer even use. Like the demonstratives examined above, Palauan number words generally form an overall system in which various recurring morphemes can be easily isolated and identified. As we will see below, most Palauan number words contain a morpheme specifying a particular number plus another morpheme (usually a prefix) identifying the *category* of what is being counted.

Major Number Sets: Units of Time

22.5.1. One major set of Palauan numbers is used for counting various *units of time* such as hours of the clock, days, years, and so on. The first twenty numbers in this set—to be identified as *Set I*—are listed below:

(21) *Set I (Units of Time)*

1	ta	11	teruich me a ta
2	eru	12	teruich me a eru
3	ede	13	teruich me a ede
4	eua	14	teruich me a eua
5	eim	15	teruich me a eim
6	elolem	16	teruich me a elolem
7	euid	17	teruich me a euid
8	eai	18	teruich me a eai
9	etiu	19	teruich me a etiu
10	teruich	20	lluich

If we analyze the internal structure of the Set I numbers from 1 to 10, we see first that *ta* 'one' and *teruich* 'ten' appear to be single morphemes. However, all the remaining numbers from 2 to 9 clearly consist of the prefix *e-* followed by some other (bound) morpheme. The prefix *e-* is a separate morpheme that specifically identifies the *category* of things being counted—i.e., units of time. To form the number words 2 through 9 of Set I, we merely combine this prefix with the various bound *number morphemes* listed below:

(22)

-ru	'two'	-lolem	'six'
-de	'three'	-uid	'seven'
-ua	'four'	-ai	'eight'
-im	'five'	-tiu	'nine'

The Set I number words from 11 to 20 are not difficult to analyze either. While *lluich* 'twenty' is best analyzed as a single morpheme (although it is possibly related to *teruich* 'ten' because of the common sequence *-uich*), the numbers between 11 and 19 are simply expressions of the form "ten and one", "ten and two", etc., in which *teruich* 'ten' is joined by *me* 'and' to the following smaller number.

Note 1: As noted way back in 1.3.9.e, the E of *me* 'and' is not pronounced when followed directly by a vowel. Thus, a number such as *teruich me a ta* 'eleven' is pronounced like "teruichmata(ng)". Furthermore, in *teruich me a eru* 'twelve', etc., both the E of *me* and the separate word *a* before vowel-initial *eru* 'two' are omitted, resulting in "teruichmeru(ng)".

Palauan number words are commonly used as *modifiers* (see 22.1–2 above) and linked to the following noun by *el*. Thus, in each noun phrase below, we see a number word from Set I modifying a specific noun that indicates a unit of time (e.g., *sils* 'day', *rak* 'year', etc.):

(23) ta el sikang 'one hour', eru el sikang 'two hours', etc.

ta el sils 'one day', eru el sils 'two days', etc.

ede el klebese 'three nights', eua el klebese 'four nights', etc.

eim el kebesengil 'the fifth (of some month)',
elolem el kebesengil 'the sixth (of some month)', etc.

euid el buil 'seven months', eai el buil 'eight months', etc.

etiu el rak 'nine years', teruich el rak 'ten years', etc.

eua el klok 'four o'clock', eim el klok 'five o'clock',
teruich me a ta el klok 'eleven o'clock', etc.

Note 2: Interestingly enough, some of the major units of time in Palauan are words borrowed from foreign languages—e.g., *sikang* 'hour (period of time)' from Japanese *jikan* and *klok* 'hour (o'clock)' from English *clock*. In the expressions of (23) above, the E of *el* is not pronounced if the preceding word ends in a vowel, so that *ede el klebese* sounds like "edelklebese(i)", etc. Furthermore, when *el* is followed by *r*-initial *rak*, a double R pronunciation results—e.g., *teruich el rak* is pronounced as "teruicherrak".

Note 3: Whereas all Palauan speakers use Set I numbers for counting units of time, a certain small group of speakers (mostly of the older generation) uses these same words for counting flat, square objects such as books, sheets of paper, and so on. Such speakers will therefore produce expressions such as *ede el hong* 'three books', *eru el babier* 'two letters, two sheets of paper', *eua el siasing* 'four photos', and so on. By contrast, the great majority of Palauan speakers will count such flat, square objects with the numbers of Set III (e.g., *chimo* 'one', *teblo* 'two', *klde* 'three', etc.—see below), which can refer to a wide range of nonliving things.

Human Beings

22.5.2. A second major Palauan number set is used exclusively to count *human beings*. Thus, with Set I above, now compare the first twenty number words of *Set II*:

(24) *Set II (Human Beings)*

1	ta	11	teruich me a ta
2	teru	12	teruich me a teru
3	tede	13	teruich me a tede
4	teua	14	teruich me a teua
5	teim	15	teruich me a teim
6	telolem	16	teruich me a telolem
7	teuid	17	teruich me a teuid
8	teai	18	teruich me a teai
9	tetiu	19	teruich me a tetiu
10	teruich	20	lluich

If we make a comparison between the number words of Set I and those of Set II, we can reach the following conclusions:

a. In both sets, we find certain identical single-morpheme number words: *ta* 'one', *teruich* 'ten', and *lluich* 'twenty'.

b. In both sets the numbers from 2 to 9 consist of two morphemes—i.e., (1) a prefix identifying the class or category of what is being counted, and (2) a number morpheme. In Set I the prefix *e-* identifies the counted item as a unit of time, while in Set II the prefix *te-* indicates that human beings are being counted. Both of the prefixes *e-* and *te-* combine regularly with the number morphemes of (22) to derive the various number words. Thus, we have the contrasts *eru* 'two (units of time)' vs. *teru* 'two (human beings)', *eai* 'eight (units of time)' vs. *teai* 'eight (human beings)', etc.

c. In both Sets I and II, the numbers from 11 to 19 are merely expressions of the form "ten and one", "ten and two", and so on, with *teruich* 'ten' connected to the smaller number by *me* 'and'. Thus, for example, *teruich me a ede* 'thirteen (units of time)' and *teruich me a tede* 'thirteen (human beings)' are exactly parallel in structure.

Because the number words of Set II refer exclusively to human beings, they must always be followed by human nouns when used as modifiers. Note, therefore, the examples below:

(25)

teru el chad	'two people'
teim el sensei	'five teachers'
tetiu el buik	'nine boys'
teruich me a tede el tolechoi	'thirteen babies'

Note that in the expressions above, the *plural prefix re-* may be optionally attached to the Set II number word (but never to the modified human noun itself!). Thus, in addition to *teim el sensei* 'five teachers', we can also have *reteim el sensei*, with no change in meaning.

Animals and Nonliving Things

22.5.3. A third major set of Palauan number words is used for counting *animals* and a large variety of *nonliving things*. Observe the number words below (from 1 to 20), which make up *Set III*:

(26) *Set III (Animals, Nonliving Things)*

1	chimo	11	tacher me a chimo
2	teblo	12	tacher me a teblo
3	klde	13	tacher me a klde
4	kloa	14	tacher me a kloa
5	kleim	15	tacher me a kleim
6	kllolem	16	tacher me a kllolem
7	kleuid	17	tacher me a kleuid
8	kleai	18	tacher me a kleai
9	kltiu	19	tacher me a kltiu
10	tacher	20	lluich

If we compare the number words of Set III with those of Sets I and II studied above, we can make the following observations:

a. The number words *chimo* 'one', *teblo* 'two', and *tacher* 'ten' of Set III differ entirely from the corresponding number words in Sets I and II. The number word *lluich* 'twenty', however, is the same.

b. The Set III number words from 3 to 9 consist of the already familiar structure *prefix + number morpheme*. Here, the prefix *kl-* (sometimes lengthened to *kle-*) is added to the various number morphemes listed in (22) to indicate that the counted item is an animal or nonliving thing. It is possible that the prefix *kl(e)-* observed here is related to the *kl(e)-* introduced in 8.5, which is used to derive various abstract nouns from state verbs or other nouns. The number morpheme *-ua* 'four' shows a minor phonetic change to *-oa* when prefixed with *kl-*.

c. The Set III number words from 11 to 19 follow the pattern of Sets I and II—namely, "ten and one", "ten and two", etc.

Since the Set III number words refer to animals as well as nonliving things, they occur as *modifiers* in a fairly wide range of noun phrases such as the following:

(27)

chimo el malk	'one chicken'
teblo el blai	'two houses'
klde el hong	'three books'
kloa el ringo	'four apples'
kleim el kluk	'five dollars'

kllolem el lius	'six coconuts'
kleuid el kahol	'seven boxes'
kleai el sidosia	'eight cars'
kltiu el babii	'nine pigs'
tacher el uel	'ten turtles'

Numbers Above Twenty

22.5.4. So far we have restricted our discussion of Palauan numbers to those between 1 and 20. The numbers above 20 follow familiar patterns and are not hard to analyze. Observe, first of all, those numbers that are *multiples of ten*:

(28)

30 okede	70 okeuid
40 okoua	80 okai
50 okeim	90 oketiu
60 okolem	100 dart

Except for *dart* 'one hundred', which is a single morpheme, the number words listed in (28) consist of two morphemes—the prefix *ok-* (usually lengthened by E or O) and one of the *number morphemes* listed in (22). In *okolem* 'sixty' the first L of the number morpheme *-lolem* is deleted when *ok-* is prefixed. Like *lluich* 'twenty', the number words prefixed with *ok-*, as well as *dart* 'one hundred', are all used uniformly in the three major number Sets I, II, and III. The prefix *ok-* indicates, of course, that the accompanying number morpheme is to be multiplied by ten.

Just as Palauan numbers between 11 and 19 have the structure "ten and one", "ten and two", etc., the numbers between 21 and 29, 31 and 39, etc., take the form "twenty and one", "thirty and one", and so on. Such numbers are used as *modifiers* in the examples below:

(29)

a. lluich me a teru el chad	'twenty-two people'
lluich me a teblo el blai	'twenty-two houses'
b. okede me a eim el sils	'thirty-five days'
okede me a teim el chad er a Siabal	'thirty-five Japanese'
c. okeuid me a etiu el rak	'seventy-nine years'
okeuid me a kltiu el kluk	'seventy-nine dollars'

Can you explain why the number 22 must have the form *lluich me a teru* before the modified noun *chad* 'person' but takes the form *lluich me a teblo* before the noun *blai* 'house'? Does the same principle hold for the other pairs in (29)?

Palauan numbers that are *multiples of 100* are formed by using a number word from Set I as a modifier of *dart* 'one hundred'. Thus, we have *eru el dart* 'two hundred', *ede el*

dart 'three hundred', *eua el dart* 'four hundred', and so on. The number 1000 (*telael*) and its multiples are formed in a similar way—i.e., *ta el telael* 'one thousand', *eru el telael* 'two thousand', *ede el telael* 'three thousand', and so on.

Minor Number Sets

22.5.5. In addition to the three *major number sets* examined in 22.5.1-4 above, Palauan has several *minor number sets* whose use is infrequent or restricted in some way. Therefore, our comments on these minor number sets will be relatively brief:

a. When counting off one number after another—i.e., when saying "one-two-three", etc., in sequence—Palauan use the number words in *Set IV* below:

(30) *Set IV (Counting)*

1	ta	6	malo
2	oru	7	uid
3	ode	8	iai
4	oua	9	itiu
5	oim	10	machod

11 machod me a ta
12 machod me a oru, etc.

While *ta* 'one', *malo* 'six', and *machod* 'ten' are single morphemes (though *ma-* might be an old, "fossilized" prefix), the Set IV number words from 2 to 5 and 8-9 consist of a prefix (*o-* or *i-*) added to the number morphemes of (22) or, in the case of *uid* 'seven', the number morpheme itself. Set IV number words above 10 (e.g., *machod me a ta* 'eleven', *machod me a oru* 'twelve', etc.) are not used very frequently. To count things off in sequence, some Palauans familiar with Japanese like to use the Japanese numbers—i.e., *its*, *ni*, *san*, *si*, etc.!

b. To count long objects such as pencils, fish, canoes, bananas, and the like, most Palauan speakers use the number words from the major Set III given in (26) above. However, a small number of speakers, mostly of the older generation, use the following special number words of *Set V* for counting between one and five long objects:

(31) *Set V (Long Objects)*

1	teluo
2	eruo
3	edeuo
4	euaiuo
5	eimuo

All of the Set V number words contain the suffix *-uo*. For the numbers from 2 to 5, this suffix is added to the corresponding number words of Set I, with small phonetic changes. Thus, the final U of *eru* 'two' is deleted before the *u*-initial suffix of *eruo*, and an extra I is inserted when *eua* 'four' is combined with *-uo* to give *euaiuo*. The number word *teluo* is formed by suffixing *-uo* to a special variant *tel-* (perhaps from *ta el*?) of the number morpheme indicating "one".

c. Another number set involving a suffix (rather than a prefix) is *Set VI*, which is used occasionally to count bunches of bananas:

(32) *Set VI (Bunches of Bananas)*

1	teliud	6	elolemiud
2	ereiud	7	euidiud
3	edeiud	8	eaiud
4	euaiud	9	etiuiud
5	eimiud	10	teruich el iud

In an already familiar pattern, the Set VI numbers from 2 to 9 are formed by adding the suffix *-iud* to the corresponding Set I number words, with minor phonetic changes in such forms as *ereiud* and *eaiud*. In *teliud* the suffix *-iud* has been added again to the special variant *tel-* of the number morpheme for "one" (compare *teluo* in Set V above). It is also possible that *teliud* might be a contraction derived from "ta el iud", where *iud* 'bunch of bananas' is the same morpheme that occurs as an independent word in *teruich el iud*.

NUMBER WORDS USED IN SENTENCES

22.6. In (23), (25), (27), and (29) above we gave many examples of number words being used to modify a following noun. Such sequences are of course all *noun phrases* with the structure *number word + el + noun*. As noun phrases, they can therefore function as sentence subject or object, or as part of a relational phrase introduced by *er*. A few sentences illustrating the distribution of these noun phrases (italicized for easy reference) are given below:

(33) a. A rubak a mlo er a che er a *euid el klok*. 'The old man went fishing at seven o'clock.'

b. A *dart el chad* a mle er a ocheraol. 'One hundred people came to the money-raising party.'

c. A rengalek a miles a *tacher el uel*. 'The children saw ten turtles.'

d. Ng techa a milskau a *kleim el kluk*? 'Who gave you five dollars?'

ORDINAL NUMBERS

22.7. Palauan *ordinal numbers* are used to indicate the *order* or *rank* of something and therefore correspond to English 'first', 'second', 'third', etc. The ordinal numbers from 1 to 10 are listed as *Set VII* below:

(34) *Set VII (Ordinal Numbers)*

kot	'first'	ongelolem	'sixth'
ongeru	'second'	ongeuid	'seventh'
ongede	'third'	ongeai	'eighth'
ongeua	'fourth'	ongetiu	'ninth'
ongeim	'fifth'	ongeteruich	'tenth'

Except for the special word *kot* 'first', which is a single morpheme, the ordinal numbers listed above all consist of two morphemes. Can you determine which is the prefix and which is the number morpheme in the remaining examples of Set VII?

We have already observed how Palauan ordinal numbers are used in certain types of expressions referring to time. Thus, in (58e) of 13.7.1 we listed the *temporal phrases* indicating the *days of the week*, of which the first five contain ordinal numbers:

(35)

kot el ureor	'Monday'
ongeru el ureor	'Tuesday'
ongede el ureor	'Wednesday'
ongeua el ureor	'Thursday'
ongeim el ureor	'Friday'

The expressions of (35) are noun phrases in which an ordinal number modifies the noun *ureor* 'work'. Therefore, the word-for-word meaning of *kot el ureor*, *ongeru el ureor*, etc., is something like 'the first (day of) work', 'the second (day of) work', and so on.

In addition, we saw in (58f) of 13.7.1 that ordinal numbers are used in Palauan to express the *months of the year*, as shown below:

(36)

kot el buil	'January'
ongeru el buil	'February'
ongede el buil	'March'
ongeua el buil	'April'
ongeim el buil	'May'
ongelolem el buil	'June'
ongeuid el buil	'July'
ongeai el buil	'August'
ongetiu el buil	'September'
ongeteruich el buil	'October'
ongeteruich me a ta el buil	'November'
ongeteruich me a ongeru el buil	'December'

As the list above shows, all of the expressions for the months of the year consist of an ordinal number used as a modifier before the noun *buil* 'month'. These expressions therefore have the literal meanings 'the first month', 'the second month', and so on.

The noun phrases below are further examples of how Palauan ordinal numbers can be used as modifiers:

(37)	kot el chad	'first man'
	ongeru el sils	'second day'
	ongede el babii	'third pig'
	ongeua el cheldecheduch	'fourth meeting'
	ongeteruich el ngalek	'tenth child'

Ordinal Numbers Followed by Specifying Clauses

22.7.1. As we saw in 14.6.7, Palauan has a small number of special *verbs* that must always be followed by a *specifying clause* (see 14.6) introduced by the conjunction *el*. Such items (which, interestingly enough, do not have any English verbs as their equivalents) include *blechoel* 'always', *dirrek* 'also', and *ko* 'just'. These special Palauan verbs are used in sentences like the following:

(38)	a. Ak blechoel el meruul a kelir.	'I always prepare their food.'
	b. A sechelik a dirrek el mong.	'My friend is also going.'
	c. A ngalek a ko el mesubang.	'The child has just gotten (a chance) to study.'

Now, just like *blechoel*, *dirrek*, and *ko* above, the Palauan ordinal number *kot* 'first' can be followed by a specifying clause. In such cases, *kot* means something like 'to do first' or 'to do (something) before/ahead of someone else', and the specifying clause introduced by *el* designates the activity involved. Observe the examples below:

(39)	a. Kom kot el mo omengur.	'You (pl.) go ahead and eat first.'
	b. Ke ma kot el mo er a skuul, e ngak ekong.	'You (sg.) go on ahead to school, and then I'll follow.'
	c. Ak kot el remurt.	'I'll be the first to run (in the race, etc.) (i.e., I'm runner Number 1).'

The word *ma* in (39b)—not to be confused with the *me a* (pronounced "ma") that represents a contraction of the conjunction *me* 'and' and the independent word *a* that introduces a noun phrase—also means 'first'. It can be used together with *kot*, as in (39b), or independently, as in the sentence below:

(40)	Ke ma mo er a skuul, e ngak ekong.	'You (sg.) go on ahead to school, and then I'll follow.'

In addition to *kot*, we occasionally see the other ordinal numbers being used with specifying clauses. Thus, with (39c), compare the following:

(41) Ak ongeru/ongede el remurt. 'I'll be the second/third to run (in the race, etc.) (i.e., I'm runner Number 2/Number 3).'

When *kot* 'first' is followed by a specifying clause containing a *state verb*, the resulting meaning corresponds to English *-est* in words like *biggest, fastest, easiest*, etc., or to *most* in *most beautiful*, etc. In other words, *kot + el + state verb* indicates that someone or something possesses a particular quality in a higher degree than anyone or anything else being considered. This useful type of expression is illustrated in the sentences below:

(42) a. A Satsko a kot el mellomes a bdelul el ngalek er a skuul. 'Satsko is the smartest pupil.'

b. Ng techa a kot el bekerurt? 'Who runs the fastest?'

c. A Oreor a kot el klou el beluu er Belau. 'Koror is the largest town in Palau.'

EXPRESSIONS WITH MULTIPLE MODIFIERS

22.8. In the sections above we have seen how words from different groups—demonstratives, numbers, state verbs, etc.—can be used as modifiers (always linked by the conjunction *el* to the following modified noun). To keep our discussion simple, we only gave examples in which the modified noun is preceded by a single modifier (e.g., *tia el hong* 'this book', *klou el blai* 'big house', etc.). As the examples below show, however, Palauan speakers often use a sequence of two or more modifiers before the modified noun:

(43)

tia el me el buil	'next month'
tia el mlo merek el rak	'last year'
tirka el teru el chad	'these two men'
tirke el tede el ungil el sensei	'those three good teachers'
ngka el kekere el babii	'this small pig'
aike el kloa el charm	'those four animals'
klde el mechetngaid el oluches	'three thin pencils'

If we analyze a three-modifier expression like *tirke el tede el ungil el sensei* 'those three good teachers', we discover that the usual order of multiple modifiers is *demonstrative—number—(state) verb*.

QUALIFYING WORDS

22.9. In the preceding sections we have examined a large number of expressions with the structure *Modifier + EL + Noun*, in which a modifier in the form of a demonstrative, number, state verb, etc., is linked by the conjunction *el* to a following noun. In this section we will take a quick look at another kind of modification that is structurally simpler because it does *not* involve the conjunction *el*. In this type of modification, a *qualifying word* like *kmal* 'very', *di* 'only, just', etc., appears immediately before a *verb*, whose meaning it qualifies or limits in some way. Thus, in the examples below, we show how the most common qualifying words in Palauan are used in sentences:

(44) *kmal* 'very, often'

a. Ng kmal ungil a rrellem.	'What you've made is very good.'
b. Ng kmal mle mekngit a eanged.	'The weather was very poor.'
c. A ngelekek a kmal diak losuub.	'My child hardly ever studies.'

(45) *di* 'only, just'

a. A dengua er ngak a di osisiu.	'My telephone (number) is just the same (as before).'
b. A sechelik a mlo er a Oreor el di mo milil.	'My friend went to Koror just to fool around.'
c. Ngara uchul me ng di diak mosuub?	'Why is it that you just don't ever study?'
d. Ak di milenguiu a tekoi er a Siabal er a elii.	'All I did yesterday was read Japanese.'
e. Ng di ngar er kau.	'It's simply up to you (sg.).'

(46) *dirk* 'still'

a. Ng dirk ngar er ngii a kall?	'Is there still any food left?'
b. A tolechoi a dirk mechiuaiu.	'The baby is still sleeping.'

(47) *locha* 'perhaps, maybe'

a. Ak locha mo er a Beliliou er a klukuk.	'Perhaps I'll go to Peleliu tomorrow.'
b. Te locha mla mo smecher.	'Perhaps they've gotten sick.'

The qualifying word *di* 'only, just' can also precede nouns, as shown in the following examples:

(48) a. Aki di ngalek er a skuul. 'We (excl.) are just students.'

b. A Helen a menga a di iasai. 'Helen eats vegetables only.'

SUMMARY OF MODIFIER CONSTRUCTIONS IN PALAUAN

22.10. The various Palauan modifier constructions that we have discussed in this and previous lessons are summarized below:

Modifier Constructions

(49)

Type of Modifier	*Example*
a. State verb	beches el blai telemall el bilas
Idiomatic expression: state verb + *reng*	ungil a rengul el chad
b. Transitive action verb	mengitakl el ngalek
c. Question word	ngara el tekoi tela el klok
d. Noun	di telkib el kall
e. Demonstrative word	tia el klalo ngke el chad
Demonstrative word + intransitive action verb	tia el me el rak
f. Number word	chimo el kluk teruich el chad
Ordinal number	kot el ungil
g. Qualifying word (directly precedes verb or noun without *el*)	kmal ungil di ngalek

LIST OF TERMS

22.11. The most important terms relating to modifiers in Palauan are listed below:

- **State Verb**
- **Modifier**
- **Conjunction *el***
- **(Intransitive or Transitive) Action Verb**
- **Question Word**
- **Demonstrative**
- **(Four) Categories of Distance**
- **Number (Word)**
- **Number Morpheme**
- **Major (vs. Minor) Number Set**
- **Ordinal Number**
- **Specifying Clause**
- **Multiple Modifiers**
- **Qualifying Word**

22.12. MODIFIERS IN PALAUAN: STUDY QUESTIONS

1. Define each of the terms listed in 22.11 and give an example (or set of examples) where appropriate. Be sure that each of your definitions indicates how the particular term relates to the topic of modifiers in Palauan.

2. What is the structure of Palauan modifier constructions, and how do they differ from relative clauses?

3. In addition to marking a modifier construction, what other uses does the conjunction *el* have in Palauan grammar?

4. How can Palauan idiomatic expressions with *reng* be used as modifiers?

5. In addition to state verbs, what other types of Palauan verbs can be used in modifier constructions?

6. Which Palauan question words are sometimes found in modifier constructions?

7. What are the three major factors which speakers must take into account in order to use Palauan demonstratives correctly?

8. What are the four categories of distance that we must distinguish when using demonstratives, and what phonetic form does the morpheme for each distance category take?

9. What are the similarities and differences between the demonstratives referring to human beings and those referring to nonliving things? Refer specifically to the internal structure of demonstrative words.

10. Which Palauan demonstrative words are particularly difficult to analyze?

11. How do Palauan demonstratives referring to animals represent an unusual mixture of other forms?

12. How can demonstrative words be used as modifiers?

13. What are the major differences between number words designating units of time (Set I) and number words designating human beings (Set II)?

14. How many major number sets are there in Palauan, and what categories of items are they used to count?

15. How do we count from 11 to 19 in the major number sets of Palauan?

16. How can number words be used as modifiers?

17. What is the internal structure of Palauan number words used to count animals and various nonliving things (Set III)?

18. Explain how Palauan speakers count numbers above twenty.
19. Give a brief survey, together with examples, of the minor number sets of Palauan.
20. What is the form and meaning of ordinal numbers, and how are they used in various phrases and sentences?
21. Under what circumstances would we write a Palauan sentence with multiple modifiers? Give a clear example and analyze each of the multiple modifiers in detail.
22. What are the grammatical characteristics of Palauan qualifying words?

22.13. MODIFIERS IN PALAUAN: EXERCISES

1. For each of the state verbs below, write an interesting Palauan sentence in which the state verb is used as a modifier. Then, translate your sentence into English.

klebokel	mechuu	bekureor
dechudech	becheleleu	chetuul
chetngaid	beketekoi	mechesa
sekool	sekerael	beralm
mekreos	seleseb	cheisech

2. For each of the nouns below, provide the correct set of demonstrative words that would be used as modifiers. You should have a total of eight forms for each noun: four categories of distance in the singular, and four categories of distance in the plural.

   Example: *klalo*: tia/aika el klalo, tie/aile el klalo, etc.

kahol	sidosia
tolechoi	oluches
kerrekar	ius
sechal	kangkodang
babii	mesil

3. Count each of the nouns below from 1 to 10, using the correct set of number words as modifiers.

   Example: *rak*: ta el rak, eru el rak, ede el rak, eua el rak, etc.

oles	charm
ngalek	rubak
buil	sandei
belochel	dellomel
chemang	buk

4. Give the correct modifier expression when counting the indicated number of items for each noun below.

   Example: (20) *chad*: lluich el chad

(38) delmerab	(70) blai
(25) kahol	(42) chad er a Siabal
(16) tolechoi	(4000) ngikel
(100) kerrekar	(11) sikang
(500) kluk	(18) kerruk

5. Using examples different from those given in (44-49) of 22.9, write interesting Palauan sentences containing the qualifying words *kmal*, *di*, *dirk*, and *locha*. Translate each of your sentences into correct English.

23

CONNECTING WORDS IN PALAUAN

INTRODUCTION

23.1. In earlier lessons we have already observed many examples of Palauan *complex sentences* formed by joining two simpler sentences (clauses) with such words as *me* 'and (so)', *e* 'and (then), and *e le* 'because'. These items are called **connecting words** precisely because they connect two simpler sentences into one and express a particular relationship between the ideas represented in each.

In English grammar, connecting words such as *and*, *or*, *because*, etc., are usually called *conjunctions* (from the verb *conjoin*, which means "connect"). This term, which is equivalent to *connecting word*, has sometimes been used earlier in this textbook to refer to Palauan words such as *me*, *e*, and *e le* (which is actually an expression consisting of *e* and a second word *le*, whose origin is unclear). Making use of our new term *connecting word*, we will now review the functions of *me*, *e*, and *e le* that we have already covered in previous lessons.

Review of Reason and Result Clauses: *E Le* and *Me*

23.1.1. Lesson 20 was in large part devoted to examining the structure of Palauan sentences containing *reason* and *result clauses*. Thus, in 20.2 we noted that depending on the connecting word used, two independent sentences like (1a–b) below can be joined in different ways to derive the complex sentences (2a–b):

(1)	a.	Ng dimlak kbo er a skuul.	'I didn't go to school.'
	b.	Ak mle smecher.	'I was sick.'
(2)	a.	Ng dimlak kbo er a skuul e le ak mle smecher.	'I didn't go to school because I was sick.'
	b.	Ak mle smecher me ng dimlak kbo er a skuul.	'I was sick, so I didn't go to school.'

In (2a) the connecting word *e le* 'because' joins the *reason clause* to the preceding clause, while in (2b) the connecting word *me* 'and (so)' joins the *result clause* to the preceding clause. In other words, any clause introduced by *e le* expresses a *reason* or

cause for the event, state, etc., of the preceding clause, while any clause introduced by *me* expresses a *result* or *effect* that follows from the event, state, etc., of the preceding clause. Whereas use of the connecting word *e le* is quite straightforward, there are many different constructions in which the connecting word *me* serves to introduce result clauses. To review these in detail, see 20.3 and 20.3.1–2, where you will find examples such as those below:

(3)	a. Ngara (uchul) me ke mlo er a Siabal?	'Why/for what reason did you go to Japan?'
	b. Ke mlekera me ke rirebet er a cheldukl?	'How did you fall off the dock?'
	c. A sensei a dılu er ngak me ak olengeseu er a mechas.	'The teacher told me to help the old woman.'

Review of Consequent Clauses: *E*

23.1.2. In Lesson 17 we studied the broad and complicated topic of prefix pronoun predicates in Palauan and looked at various types of constructions in which prefix pronouns occur. As part of that discussion, we examined different kinds of *conditional sentences* (see 17.2, 17.4, etc.), as illustrated by the examples below:

(4)	a. A lengar er ngii a ududek, e ak mo er a Guam.	'If I had money, (then) I'd go to Guam.'
	b. A lsekum ng ungil a eanged, e te mo er a chei.	'If the weather's good, (then) they'll go fishing.'

In each of the sentences above, we have a *condition clause* introduced by *a* 'if' or *a lsekum* 'if' followed by a *consequent clause* introduced by the connecting word *e* 'and (then)'. The consequent clause marked by *e* indicates an event (or state) that could take place *only if* the event (or state) of the preceding condition clause were true. In (4a), for instance, the consequent clause *e ak mo er a Guam* '(then) I'd go to Guam' describes an event that could occur only if the condition indicated by the preceding clause were met—namely, *a lengar er ngii a ududek* 'if I had money'.

Review of Preposing with Time Clauses and Time Words: *E*

23.1.3. As noted in 20.5, when a *time clause* gets *preposed* to sentence-initial position and therefore switches places with the accompanying independent clause, the switched independent clause (now in second position) must be introduced by the connecting word *e* 'and (then)'. This grammatical process is observed in the sentence pairs below:

(5)	a. Ak kilie er a blil a Tony er se er a kbo er a Guam.	'I lived at Tony's place when I went to Guam.'
	b. Se er a kbo er a Guam, e ak kilie er a blil a Tony.	'When I went to Guam, I lived at Tony's place.'
(6)	a. A Droteo a melamech a dekool se el losuub.	'Droteo smokes cigarettes whenever he studies.'
	b. Se el losuub, e a Droteo a melamech a dekool.	'Whenever Droteo studies, he smokes cigarettes.'

While (5a) and (6a) show an independent clause followed by a time clause, the corresponding sentences (5b) and (6b) have a structure in which a time clause in sentence-initial position is joined to the following independent clause by the connecting word *e*. In a similar way, the connecting word *e* must also be inserted when a *time word* (or expression) such as *klukuk* 'tomorrow' or *eim el klok* 'five o'clock' has been optionally preposed (see *Note* 5 of 20.5), as the following sentence pairs illustrate:

(7)	a. Ng me er a blik er a klukuk.	'He's coming to my house tomorrow.'
	b. A klukuk e ng me er a blik.	'Tomorrow he's coming to my house.'
(8)	a. A resechelim a mirrael er a eim el klok.	'Your friends left at five o'clock.'
	b. A eim el klok e a resechelim a mirrael.	'At five o'clock your friends left.'

FURTHER USES OF *ME*

23.2. In (2b) above we have already seen that the connecting word *me* is used to relate a *result clause* to a preceding independent clause and that in such cases *me* corresponds to English 'and so' (or simply 'so'). As we will now see, the connecting word *me* can also function to join two independent clauses that are both parallel in structure and present information of more or less equal importance. In this usage, *me* merely establishes a rather loose connection between the parallel events, states, etc., described by the two separate clauses and therefore corresponds to English 'and' (rather than 'so' or 'and so'). Observe the following sentences:

(9)	a. A Merikel a klou el beluu, me a Belau a kekere el beluu.	'America is a big country, and Palau is a small country.'
	b. A bilek a becheleleu, me a bilel a Tony a bekerkard.	'My shirt is white, and Tony's shirt is red.'
	c. A Droteo a ngalek er a skuul, me a Toki a sensei.	'Droteo is a student, and Toki is a teacher.'

d. A mechas a mo er a sers, me a rubak a mo er a chei.	'The old woman is going to (work in) the garden, and the old man is going fishing.'
e. Ak meriik er a mekesokes, me a Satsko a melemed er a ulaol.	'I sweep the yard, and Satsko mops the floor.'

In the examples of (9) above, it is easy to recognize that the two independent clauses connected by *me* 'and' not only are parallel in structure but also convey similar kinds of information. The two clauses of (9b), for example, each consist of a *subject noun phrase* (*bilek* 'my shirt' and *bilel a Tony* 'Tony's shirt') followed by a *state verb* (*becheleleu* 'white' and *bekerkard* 'red'), and they each give information about the color of someone's clothes. Similarly, the independent clauses of (9e) each contain a *subject noun phrase* (*ak* 'I' and *Satsko*), a *transitive action verb* in the imperfective form (*meriik* 'to sweep' and *melemed* 'to mop'), and an *object noun phrase* marked with the specifying word *er* (*mekesokes* 'yard' and *ulaol* 'floor'), and both of them describe household activities that their subjects engage in. Can you also see that the remaining examples of (9) contain clauses that exhibit a parallel structure and convey parallel types of information?

The connecting word *me* 'and' also occurs rather often in *imperative sentences*, which are used to give orders or commands (see 17.7). In each of the examples below, the first clause contains the imperative form *bo* 'go' (from *mo* 'to go'), while the second clause contains a (transitive or intransitive) action verb in the imperative form. Such sentences are commands for someone to go to a particular place and carry out a given action:

(10)	a. Bo er a bita me mlengir a oles.	'Go next door and borrow a knife.'
	b. Bo er a blil a Toki me mcheteklii a ngalek.	'Go to Toki's house and carry the child back.'
	c. Bo er a blim me bo bad.	'Go home and go to sleep.'

In (10c) *mo bad* 'to go to sleep' is a rather slangy idiomatic expression that means, literally, 'become (like) a rock'.

THE EXPRESSION *ME A LECHUB*

23.3. The connecting word *me* can combine with the words *a lechub* to form *me a lechub*, an expression corresponding to English 'or'. Just like *e le* 'because', the internal structure of *me a lechub* 'or' is hard to analyze, although *a lechub* itself might be a "fossilized" condition clause (where *a* 'if' is followed by a predicate marked with the prefix pronoun *le-*). For this reason, it is easier to consider *me a lechub* (just like *e le*) as a single unit. When *me a lechub* connects two clauses, the second one is usually introduced by the connecting word *e* (which reinforces our speculation that *a lechub* might be a condition clause, because condition clauses are always followed by a consequent clause introduced by *e*—see 17.2). Note the following examples:

(11) a. A resechal a mo er a che me a lechub e te mo meliich a lius. 'The men (either) go fishing, or they go make copra.'

b. Ke mo er a katsudo me a lechub e ke mo er a party? 'Are you (sg.) going to the movies, or are you going to the party?'

c. Kom merael me a lechub e kom di kiei? 'Are you (pl.) leaving, or will you stay?'

As (11a–c) illustrate, the two clauses connected by *me a lechub* 'or' indicate *alternative* courses of action that the speaker is describing or asking about. Thus, in (11a) the speaker informs us that on any given occasion the sentence subject (*resechal* 'men') will carry out one activity or the other (fishing or copra making), but not both. Similarly, in (11b) the questioner expects that the person addressed will choose one of the two alternative activities described—i.e., he will either go to the movies or he will go to the party.

ADDITIONAL USES OF *E*: SEQUENTIAL TIME

23.4. As seen in 23.1.2 above, the connecting word *e* is used in Palauan *conditional sentences* to introduce the *consequent clause*. Because the consequent clause indicates an event, state, etc., that can come about *only if* the event, state, etc., of the preceding condition clause has occurred, the actual time of the consequent clause will necessarily *follow* that of the condition clause. Therefore, the connecting word *e* has a strong *temporal* meaning and corresponds to English 'and then' or even 'and afterwards'. This temporal sense of *e* is reflected in the complex sentences below, which are not conditional sentences like (4a–b), but simply sentences in which one event is asserted to occur after another. Here, we can say that *e* has a *sequential* function because the clause that it introduces always *follows* the preceding clause in real time:

(12) a. A Toki a me e mengetmokl er a blai. 'Toki comes and (then) cleans the house.'

b. A mechas a meruul er a kall e merael. 'The old woman makes the food and (then) leaves.'

c. Ak mo luchesii a babier e mo send er ngii. 'I will write the letter and (then) send it off.'

Although the clause introduced by *e* 'and then' in (12a–c) contains no overtly expressed subject, speakers automatically interpret this clause as having a subject identical to that of the preceding clause. Thus, a sentence like (12b) seems to be a condensed form of the following:

(13) A mechas a meruul er a kall, e a mechas a merael. 'The old woman makes the food, and (then) the old woman leaves.'

While this sentence, with the subject *mechas* in both clauses, is not ungrammatical, most Palauan speakers would transform it into (12b) by deleting the repeated occurrence of *mechas* in the second clause. This process of deletion is only possible, of course, because the subject *mechas* of the second clause is *identical* to that of the first clause. In other words, in sentences like (12a–c) a single subject in the first clause is sufficient for the proper interpretation.

In the sentences below, which happen to involve past time, we also observe the sequential function of *e*. In each situation described, the event of the second clause (introduced by *e*) followed the event of the first clause at a particular point of time in the past:

(14) a. Ak dilsengii a ngikel e chiltur. 'I cut up the fish and (then) smoked it.'

b. A Droteo a dilsechii a mlai e chilsberberii. 'Droteo carved the canoe and (then) painted it.'

c. A Toki a ulemengur e mirrael. 'Toki had dinner and (then) left.'

d. Ng mirrael a sensei, e ak mlo mechiuaiu. 'The teacher left, and (then) I went to sleep.'

In (14a–c) the subject of the clause introduced by *e* has been deleted because it is identical to that of the first clause (just as in 12a–c above). In (14d), however, the subject of the second clause (*ak* 'I') cannot be deleted because it is not identical to the subject of the preceding clause (*ng...sensei* 'the teacher').

In all the examples of (14) above, each clause contains a verb in the *past* tense—e.g., in (14a), *dilsengii* and *chiltur* (which are both perfective forms with the infixed past tense marker *-il-*). Now, it is also possible to have sentences like (14a–d) in which the verb of the first clause is in the past tense, but the verb of the second clause introduced by *e* is actually in the *present* tense form. Thus, with (14a–d) compare the following, which for many Palauan speakers are identical in meaning:

(15) a. Ak dilsengii a ngikel e chotur. 'I cut up the fish and (then) smoked it.'

b. A Droteo a dilsechii a mlai e chosberberii. 'Droteo carved the canoe and (then) painted it.'

c. A Toki a ulemengur e merael. 'Toki had dinner and (then) left.'

d. Ng mirrael a sensei, e ak mo mechiuaiu. 'The teacher left, and (then) I went to sleep.'

Even though the verb of the second clause in (15a–d) is in the present tense form, any speaker of Palauan knows that it still refers to an event in the past. This is because the past tense meaning of the verb in the first clause is automatically assigned to the "neutral, tenseless" verb form in the second clause. Can you recall another type of Palauan complex sentence in which exactly the same kind of mental "processing" occurs?

Note 1: While many Palauan speakers find no difference in meaning between the sentences of (14) (with the tense sequence *past—past*) vs. those of (15) (with the tense sequence *past—present*), other speakers do seem to make a distinction between them. For these speakers, only the tense sequence *past—past* of (14) involves a sequence of two completed past events, while the tense sequence *past—present* of (15) indicates a completed past event followed by a present ongoing event whose future completion is expected or assumed. Thus, (14b) and (15b) above, repeated here for clarity, would have the different meanings indicated:

(14b)	A Droteo a dilsechii a mlai e chilsberberii.	'Droteo carved the canoe and (then) painted it.'
(15b)	A Droteo a dilsechii a mlai e chosberberii.	'Droteo carved the canoe and now he's painting it (with the aim of completing the project).'

Use of *E* for Simultaneous Time

23.4.1. In (12–15) above we looked at sentences in which the connecting word *e* 'and then' indicates a *sequential* time relationship between the two clauses that it joins. Therefore, in all of those sentences, the clause introduced by *e* designates an event, state, etc., that occurs (or occurred) *after* the event, state, etc., of the preceding clause.

As we will now see below, the Palauan connecting word *e* is not restricted to just indicating a sequential time relationship. In fact, it also occurs quite commonly to indicate a *simultaneous* time relationship, in which case it corresponds to English 'while' or 'and (at the same time)' rather than 'and then'. Thus, in the examples below, the first clause and the clause introduced by *e* each designate particular events, states, etc., that are (or were) happening at the same time (i.e., simultaneously):

(16) a.	A Droteo a milluches a babier, e a Toki a milechiuaiu er a ulaol.	'Droteo was writing letters and/while Toki was sleeping on the floor.'
b.	Ak milenguiu a hong, e a sechelik a mirruul a kall.	'I was reading books and/while my friend was making food.'
c.	Ak millim a kohi e mesuub.	'I was drinking coffee while studying.'
d.	Ngara me ke di dechor e omengur?	'Why are you standing up while eating?'
e.	Ke omengur e mengedecheduch?	'(Why) are you eating and talking at the same time?'
f.	A Droteo a chad er a omenged e chad er a sers.	'Droteo is both a fisherman and a farmer.'

g. Ng kmal smecher a rubak e metkung. 'The old man is very sick and is about to die.'

In (16a–b) the clauses joined by *e* have different subjects, which of course are overtly expressed, while in (16c–g) the subject of the clause introduced by *e* has been deleted because it is identical to that of the first clause. Do you notice anything interesting about the verb forms in (16c)?

Use of *E* for Contrast

23.4.2. In addition to its use for both sequential and simultaneous time, as seen in 23.4 and 23.4.1 above, the connecting word *e* can be used to express a fairly strong *contrast* between the ideas of the two clauses that it joins. This sense of contrast is very clear in the examples below, where *e* is equivalent to English 'but':

(17) a. A malk a beot a cheral, e a ngais a meringel a cheral. 'Chickens are cheap, but eggs are expensive.'

b. A chad er a Merikel a metongakl, e a bechil a kekedeb. 'The American is tall, but his wife is short.'

c. A sils a ngmasech er a chongos e mo ngmelt er a ngebard. 'The sun rises in the east and/but sets in the west.'

The sentences of (17) are similar to those of (9) above in that the two clauses joined by *e* are parallel in structure. Note that the clause subjects are different in (17a–b), but identical in (17c), where *sils* 'sun' has been omitted from the clause introduced by *e*.

The Expression *E Ng Di*

23.4.3. The connecting word *e* occurs together with the words *ng di* to form *e ng di*, an expression corresponding to English 'but'. Though written as three words and having a literal meaning something like 'and it's just that...', the expression *e ng di* is best considered as a single unit that is used to connect two clauses that are in strong *contrast* with each other. The expression *e ng di* 'but' can substitute for *e* alone in the examples of (17); in addition, it can be used in sentences like the following:

(18) a. Ng mle soal a Toki el mo er a Guam, e ng di ng mla mo diak a ududel. 'Toki wanted to go to Guam, but her money ran out.'

b. Ak mlo er a party, e ng di a resechelik a dimlak lsebechir el mong. 'I went to the party, but my friends couldn't go.'

c. Ak ileko er a blim er a kesus, e ng di ke mle dibus. 'I went to your house last night, but you were out.'

COORDINATE NOUN PHRASES

23.5. As we have already seen on many occasions, when two or more nouns or pronouns (more correctly, noun phrases) are joined by the connecting word *me*, we get a *coordinate noun phrase* such as *kau me tir* 'you (sg.) and they', *Droteo me a Toki* 'Droteo and Toki', and so on. Since *coordinate* means 'equal in status or rank', it is proper to use this term for such noun phrases, because each of the items joined by *me* in a coordinate noun phrase functions equally in the sentence. Thus, in the example below, where the coordinate noun phrase *Droteo me a Toki* occurs in *sentence subject* position, each of the nouns connected by *me* serves as subject of the verb *mirruul*:

(19) A Droteo me a Toki a mirruul a kall. 'Droteo and Toki were preparing food.'

Because both *Droteo* and *Toki* serve equally as sentence subject in (19), many linguists would propose that this sentence is a kind of "condensed" structure derived from an original sentence that contains two separate *clauses* joined by *me*. In such a sentence, given below as (20), both clauses would share an identical predicate (*mirruul a kall*) but would have different subjects (*Droteo* vs. *Toki*):

(20) A Droteo a mirruul a kall, me a Toki a mirruul a kall. 'Droteo was preparing food, and Toki was preparing food.'

Though grammatical, (20) is rather awkward (just like its English equivalent) because each clause contains the same sequence *mirruul a kall* as predicate. For this reason, Palauan speakers normally transform (20) into the shortened, condensed sentence of (19). When this transformation takes place, the non-identical elements in the clauses of (20)—namely, the subjects *Droteo* and *Toki*—are combined into a *coordinate noun phrase* (*Droteo me a Toki*) functioning as sentence subject. At the same time, of course, only a single occurrence of the shared predicate (*mirruul a kall* 'was preparing food') appears after the coordinate noun phrase subject of (19).

Distribution of Coordinate Noun Phrases

23.5.1. Because coordinate noun phrases are a type of noun phrase, they of course have the same distributional features as other noun phrases. Thus, while a coordinate noun phrase occurs as sentence subject in (19), a coordinate noun phrase functions as *sentence object* in the example below:

(21) A rengalek er a skuul a ousbech a babier me a oluches. 'The pupils need paper and pencils.'

In the sentence above, each member of the coordinate noun phrase *babier me a oluches* 'paper and pencils' functions as object of the transitive verb *ousbech* 'to need'. Therefore, just as (19) above was derived from (20), (21) would most likely be derived from (22) below:

(22) A rengalek er a skuul a ousbech a babier, me a rengalek er a skuul a ousbech a oluches. 'The pupils need paper, and the pupils need pencils.'

Again, because (22) is very awkward due to the repeated elements (this time, the shared subject *rengalek er a skuul* and the shared verb *ousbech*), nearly all Palauan speakers would automatically transform it into (21). During this process of transformation, the only different elements in the clauses of (22)—namely, the object noun phrases *babier* 'paper' and *oluches* 'pencils'—are condensed into a single coordinate noun phrase (*babier me a oluches* 'paper and pencils') serving as sentence object. Since the same subject-verb sequence (*a rengalek er a skuul a ousbech* 'the pupils need') occurs in each clause of (22), this sequence appears only once in the shortened sentence of (21).

The sentences below further illustrate coordinate noun phrases functioning as *sentence subject*:

(23) a. A rengalek er a skuul me a resensei er tir a mlo er a Guam. 'The students and their teachers went to Guam.'

b. A blil a Toki me a blil a Satsko a milseseb. 'Toki's house and Satsko's house burned down.'

c. Kau me ngak a mo er a chei. 'You (sg.) and I will go fishing.'

d. A Tony me ngak a mlo er a party. 'Tony and I went to the party.'

e. Ng techa me techa a ulebengkem el mo er a Merikel? 'Who (pl.) went with you to America?'

f. Ngara me a ngara a chomoruul el kirel a ocheraol? 'What things are you making for the money-raising party?'

In (23c–d) the coordinate noun phrase contains one or two *emphatic pronouns* (see 4.4.4 for further discussion and examples), and in (23e–f) two occurrences of the same *question word* (*techa* 'who?' and *ngara* 'what?') are joined by *me* to form a coordinate noun phrase (see 18.9 for further discussion and examples).

In the examples below, we see further sentences like (21), in which coordinate a noun phrase functions as *sentence object*:

(24) a. Ak mla menga a diokang me a ngikel me a chemang. 'I've eaten tapioca, fish, and crab.'

b. Elii, e ak milsa a Droteo me a Toki me a Hermana. 'Yesterday I saw Droteo, Toki, and Hermana.

c. Ak milsterir a rengalek er a skuul me a resensei er tir. 'I saw the students and their teachers.'

Although the coordinate noun phrases that function as sentence objects in (24b–c) both involve groups of individuals and are therefore *plural*, the form of the preceding *perfective verb* (*milsa* vs. *milsterir*) is determined by whether the immediately following noun —i.e., the first member of the coordinate noun phrase—is itself singular or plural. Thus, *milsa* 'saw him/her/it' (with third person *singular* object pronoun *-a*) is required in (24b) because the first member of the coordinate noun phrase (*Droteo*) is *singular*, while *milsterir* 'saw them' (with third person human *plural* object pronoun *-terir*) must occur in (24c) because the first member of the coordinate noun phrase (*rengalek er a skuul* 'students') is *plural*.

Finally, the sentences below illustrate how coordinate noun phrases can occur in the third major distributional "slot" commonly filled by noun phrases—namely, following *er* in a *relational phrase*:

(25) a. Tia a delmerab er a Droteo me a Toki. 'This is Droteo and Toki's room.'

b. Ak mlo mengedub er a Ala Moana me a Waikiki. 'I went swimming at Ala Moana and Waikiki.'

c. Kom mlo er ker me ker? 'What places did you (pl.) go to?'

d. Ng mlo er a kelebus er oingara me oingarang? 'On what occasions did he go to jail?'

In each of the examples above, can you identify the type of relational phrase involved? Note also that the relational phrases of (25c–d) contain coordinate noun phrases in which two identical *question words* are joined together (compare 23e–f above, and see 18.9).

Coordinate Noun Phrases and Preposing

23.5.2. In 15.1, 15.2, and 15.2.2, we observed the various ways in which Palauan *post-predicate* coordinate noun phrase subjects can be affected by the process of *preposing*. To review these already familiar processes here, we will simply go through a single example containing a reciprocal verb and its coordinate (compound) subject. Thus, observe the basic sentence below, in which the reciprocal verb *kausechele* 'be friends with each other' has a *double subject* consisting of the *pre-predicate non-emphatic pronoun te* 'they' and the *post-predicate* expansion *Droteo me a Toki*, which happens to be a coordinate noun phrase:

(26) Te kausechele a Droteo me a Toki. 'Droteo and Toki are friends with each other.'

To derive additional sentences from (26), we can apply the process of preposing to the post-predicate subject *Droteo me a Toki* in two ways. First, we can prepose the *entire* (coordinate noun phrase) subject to pre-predicate position, where it replaces the original non-emphatic pronoun *te*:

(27) A Droteo me a Toki a kausechelei. 'Droteo and Toki [**topic**]—they're friends with each other.'

Second, we have the option of preposing only the *first* member of the coordinate noun phrase (i.e., *Droteo*), resulting in the sentence below:

(28) A Droteo a kausechele ngii me a Toki. 'Droteo [**topic**]—he's friends with Toki.'

In this example, *Droteo* alone has been moved to pre-predicate position, where it replaces *te*; furthermore, the *pronoun trace ngii* (i.e, the third person singular *emphatic pronoun*) remains in the grammatical position that the preposed noun *Droteo* previously occupied. The end result is a *coordinate noun phrase* in post-predicate position that consists of an emphatic pronoun (*ngii*) joined by *me* to a full noun (*Toki*).

Coordinate Noun Phrases With *Me A Lechub*

23.5.3. As we saw in 23.3 above, the expression *me a lechub* 'or' is often used to connect two full clauses. This expression can also join two nouns (or noun phrases) as well, resulting in a coordinate noun phrase of the form *A me a lechub B* 'A or B'. This usage is illustrated in the examples below:

(29) a. A Tony me a lechub a Satsko a mo er a Guam. 'Either Tony or Satsko (but not both) is going to Guam.'

b. Ng techa a ungil el sensei? Ng Toki me a lechub a Droteo? 'Who's a better teacher—(is it) Toki or Droteo?'

LIST OF TERMS

23.6. We list below the important terms covered in this lesson that relate to the topic of connecting words in Palauan:

- **Complex Sentence**
- **Connecting Word (Conjunction)**
- **Reason Clause**
- **Result Clause**
- **Consequent Clause**
- **Preposing of Time Clauses (or Time Words)**
- **Sequential Time**
- **Simultaneous Time**
- **Contrast**
- **Coordinate Noun Phrase**
- **Preposing of Coordinate Noun Phrases**

23.7. CONNECTING WORDS IN PALAUAN: STUDY QUESTIONS

1. Define each of the terms in 23.6 above, giving an example or illustration where possible. Be sure to indicate how the particular term applies to the topic of connecting words in Palauan.

2. What are the various connecting words and expressions in Palauan, together with their English equivalents?

3. What Palauan connecting words serve to introduce reason clauses and result clauses? Give examples of each.

4. What is a consequent clause, and which Palauan connecting word serves to introduce it? Give a clear example.

5. What Palauan connecting word appears when time clauses and time words are preposed? Illustrate each type with a clear example.

6. Illustrate the use of *me* as a connecting word that joins the following elements:

   (a) two independent clauses which are parallel in structure and present information of equal importance

   (b) two imperative clauses, the first containing the verb form *bo* 'go' and the second containing a transitive or intransitive action verb

7. What is the meaning and function of the expression *me a lechub*?

8. Illustrate with full sentence examples how the connecting word *e* is used to indicate sequential time in sentences that involve (a) the present tense and (b) the past tense.

9. Why is it acceptable for Palauan clauses introduced by *e* to be "subjectless"?

10. Why is it acceptable for Palauan clauses introduced by *e* to have a verb in the (neutral) present tense form, even though they designate events that took place in the past?

11. Illustrate with full sentence examples how the connecting word *e* is used to indicate simultaneous time in sentences that involve (a) the present tense and (b) the past tense.

12. Give two clear examples each of how *e* and *e ng di* are used for contrast.

13. What is the internal structure and external distribution of Palauan coordinate noun phrases? Give examples to show the three major distributional "slots" in which coordinate noun phrases can occur.

14. Provide two examples of coordinate noun phrases that contain identical question words joined by *me*, and use each of these coordinate noun phrases in a full sentence.

15. How do the processes of preposing apply to a coordinate noun phrase functioning as sentence subject in post-predicate position? Illustrate the two major processes with clear examples.

16. Show with a good example how the expression *me a lechub* can connect nouns (noun phrases) rather than full clauses.

23.8. CONNECTING WORDS IN PALAUAN: EXERCISES

1. Create a complex sentence by adding a clause of the indicated type to the first clause provided. Make sure you use the correct connecting word. Then, translate each entire complex sentence into idiomatic English.

   a. Ng dimlak kbo er a skuul,...
   (Add a **reason clause**)

   b. Ng kmal mle mekngit a eanged er a elii,...
   (Add a **result clause**)

   c. A kudenge a tekoi er a Siabal,...
   (Add a **consequent clause**)

   d. A lebla er ngii a ududel a Satsko,...
   (Add a **consequent clause**)

   e. Ulekum ak kau,...
   (Add a **consequent clause**)

2. Rewrite each of the sentences below by preposing the italicized portion. Be sure to make all necessary grammatical changes.

   a. Ak kilie er a blil a Toki *er se er a kbo er a Merikel.*

   b. Te mlo er a mubi *a Tony me a sec helil.*

   c. Te blechoel el kautoketok *a Droteo* me a Satsko.

   d. Te mo mesuub er a Hawaii *a lengar er ngii a ududir.*

   e. Aki mo er a che *er a eai el klok er a tutau.*

3. Write three original sentences on the model of (9a–e) of 23.2 in which the connecting word *me* 'and' joins two independent clauses that are not only parallel in structure but also present similar types of information. Then, translate your sentences into idiomatic English.

4. Write three original sentences on the model of (10a–c) of 23.2 in which the connecting word *me* 'and' joins two clauses in an imperative sentence. The verb of the first clause should be *bo* 'go'. Then, translate your sentences into idiomatic English.

5. Write two original sentences each in which the connecting expression *me a lechub* 'or' is used to join (a) two independent clauses and (b) two nouns (noun phrases). Then, translate your sentences into idiomatic English.

6. Write three original sentences each in which the connecting word *e* is used to indicate (a) sequential time and (b) simultaneous time. Then, translate your sentences into correct English, being careful to use 'and then' or 'and afterwards' for sequential time and 'while' or 'and at the same time' for simultaneous time.

7. Write three original sentences in which the connecting expression *e ng di* is used to express contrast, and then translate your sentences into idiomatic English.

8. For each of the italicized noun phrases in the sentences below, substitute a *coordinate noun phrase* of your own choosing:

   a. Tia a sidosia er a *resechelik*.

   b. A *rengalek er a skuul* a sorir el mesuub a ochur.

   c. A rechad er a Siabal a menga a *beras*.

   d. Te blechoel el kaucheraro a *rechad er a Lukilei*.

   e. Ngara uchul me ng dimlak leme a *rubak*?

24

THE IMPACT OF FOREIGN LANGUAGES ON PALAUAN

INTRODUCTION: BRIEF MODERN HISTORY OF PALAU

24.0. As you may know from your Palauan history class, Palau has been governed by four different foreign countries during the last one hundred years. These countries have exerted varying degrees of influence on the culture of Palau as well as on the Palauan language.

The first Westerner to view the Palau Islands was the Spanish explorer Ruy López de Villalobos, who in 1543 named them the Arrecifos Islands (related to the Spanish word for "reef"). It is also said that the English explorer Sir Francis Drake visited Palau in 1579. In 1686 the Kingdom of Spain took control of Palau and gradually introduced certain European ideas, especially those related to Christianity (Catholicism, in particular). The presence of Spanish culture lasted until Spain's defeat in the Spanish-American War. After that defeat, Spain sold Palau in 1899 (together with other Spanish possessions in the Caroline Islands) to Germany. Germany governed Palau briefly until the truce that terminated World War I in 1918.

After World War I, an international organization called the League of Nations granted permission to Japan to govern the Caroline Islands, including Palau, under certain conditions. This permission (technically called a mandate) limited Japan's activities in the islands and prohibited military development. As Japan continued to pursue its empire-building motives, it withdrew from the League of Nations in 1935 but did not give up its control over Palau and the other mandated islands.

Totally disregarding the terms of the mandate, Japan put Palau and other islands in the Carolines to its own military and economic use. Koror, the principal town of Palau, was made the capital of all the Caroline Islands; and Peleliu (Beleliou) and Angaur (Ngeaur), southwest of Koror, were heavily fortified. Japan's defeat in World War II (with terrible battles in Beleliou and Angaur, whose reminders you can still see) marked the end of its control over Palau and the Carolines, and on July 19, 1947, the United Nations granted to the United States the right to govern Palau (and other parts of Micronesia). This arrangement, called the Trust Territory of the Pacific, lasted until

some time ago, when certain areas such as the Marshall Islands and the Federated States of Micronesia became independent. Although the last two decades of Palauan politics have been very complicated and full of changes, Palau today still maintains certain aspects of its Trust Territory status.

The presence in Palau of four different alien languages—three from Europe and one from Asia—has certainly had a big impact on the Palauan language itself. Large numbers of words borrowed from Spanish, German, Japanese, and English are used frequently in everyday Palauan speech. As we might expect, most of these *loanwords* represent names for items or ideas originally foreign to Palauan culture. However, quite a few foreign loanwords have come into competition with or even replaced original native words.

Many loanwords from the four languages listed above have been "Palauanized" to some extent—that is, their pronunciation has often been made to conform to the Palauan sound system, they have been subjected to the complex word-formation (derivational) processes found among Palauan nouns and verbs, and they have even been introduced into certain characteristic Palauan grammatical constructions. In addition, though many loanwords have been taken into Palauan without any change in meaning from that in the original language, quite a few others show a rather wide variety of meaning changes and meaning distortion.

Judging from a purely statistical count of loanwords and from the overall application of "Palauanization", we can conclude that the influence of the Japanese language on Palauan has been the most pervasive, even though Japan had control over Palau for less than thirty years. From the same viewpoints, English comes in second and will certainly continue to have a strong impact on Palauan, while Spanish and German, respectively, show a much weaker influence. The overwhelming influence of Japanese on Palauan is partly due to the fact that Japan introduced the Japanese educational system in Palau, and many people learned how to speak, read, and write fluent Japanese. If you go to the villages of Babeldaob even today, you can find certain *rubak* who can still speak Japanese and write with pre-war Japanese characters!

EFFECT OF LOANWORDS ON THE PALAUAN SOUND SYSTEM

24.1. In general, the influx of many foreign words into Palauan has had surprisingly little effect on the sound system of the language. In other words, we observe that loanwords from foreign languages are usually modified or distorted to conform with the sounds

and sound combinations (e.g., consonant or vowel clusters) of Palauan. Often, too, these loanwords undergo phonetic processes such as vowel (or vowel cluster) weakening just as if they were original Palauan stems.

The inventory of Palauan sounds and sound combinations has increased only slightly under the influence of sounds from foreign languages. Most obvious is the appearance of the consonant H (pronounced like "h" of *house* in words of Japanese or English origin), the consonant cluster TS (pronounced like "ts" of *hats* and corresponding to the Japanese or English sounds "ts" or "ch" of *church*), and the sound represented in Palauan spelling by the letter Z (which is usually pronounced like "dz" and corresponds to the Japanese or English sound "j" as in *Jack*).

While older loanwords from Spanish, German, and Japanese have been almost totally absorbed into the Palauan sound system, the more recent borrowings from English do not show the same degree of Palauanization. This is due, first, to the fact that English loanwords represent the newest wave of foreign "intruders" into Palauan and have not been around long enough to get fully absorbed. A second factor, however, is also very important: since so many people in Palau now speak English so well and therefore know the correct pronunciation of a given English word, they often preserve that English-style pronunciation even when the word is used within a Palauan conversation. As you know, it is not at all uncommon to hear people speaking Palauan fluently, but interspersed with certain perfectly-pronounced English words such as "government", "constitution", "computer program", and so on.

In order to illustrate how Palauan reinterprets foreign borrowings in terms of the native sound system, we will now re-examine certain aspects of Palauan consonant and vowel sounds below. Our specific purpose will be to show the range of Palauan sounds (both native and acquired) that occur in loanwords. When necessary, we will make some reference to the sound systems of the contributing languages. Before reading the sections below, you may wish to do a quick review of Lesson One ("How to Spell Palauan"), which provides a basic introduction to the sounds and spelling of Palauan.

USE OF PALAUAN CONSONANTS IN LOANWORDS

24.2. Palauan has ten major consonant sounds that are used both in words of native origin and words borrowed from foreign languages. These sounds are listed in the chart below (which we repeat from 1.2.12):

(1) **PALAUAN CONSONANTS**

Letter	*Pronunciation*
B	Eng. "b" or "p"
T	Eng. "t"
D	Eng. "d" or "th" as in both *then* and *thin*
K	Eng. "k" or "g"
CH	light explosion of air in throat caused by releasing vocal cords
S	Eng. "s"
M	Eng. "m"
NG	Eng. "ng" as in *sing*; Eng. "n"; rarely, "m"
L	Eng. "l"
R	Jp. tapped "r" as in *arai*; Eng. tapped "r" spelled *tt* or *dd* in *matter*, *ladder*

As we will see below, since Palauan has a rather restricted system of consonants, certain consonant sounds in borrowed words get quite distorted when they are "matched" to the closest native Palauan pronunciation.

B and M in Loanwords

24.2.1. When the sounds "b", "p", and "m" occur in words borrowed from foreign languages, they are represented in Palauan by the letters B and M. The borrowing of M is very straightforward, as indicated below (note the abbreviations Sp., Ger., Jp., and Eng. for the four languages that have contributed vocabulary to Palauan):

(2)

	Loan Source	*Palauan*
Sp.	maíz 'corn'	mais
	medalla 'religious medal'	medalia
Ger.	Maschine 'machine, motor'	mesil
	Turm 'tower'	turm 'steeple'
Jp.	mado 'window'	mado
	maguro 'tuna'	manguro
Eng.	movie	mubi
	rum	rrom 'liquor'

Note 1: For Spanish, German, and English, the *loan source*—i.e., the word in the original language—is given in the modern spelling system of that language. In Spanish, an accented vowel such as *í* simply means that the syllable containing that vowel is stressed.

For Japanese, we use the Western-style spelling system ("Romanization") that is found in Kenkyuusha's *New Japanese-English Dictionary* (edited by Koh Masuda, 4th edition, Tokyo, 1974). This system presents a phonetic spelling of Japanese syllables using the equivalent letters from the English alphabet. Thus, we represent various consonant-initial syllables from Japanese as *sha, shi, shu, sho, cha, chi, chu, cho, tsu, ja, ji, ju, jo*, and so on.

Differing somewhat from the system used in the Kenkyuusha dictionary, we indicate all Japanese long vowels with a double letter (similar to our method in Palauan). Thus, in certain Japanese words we will find OO for *long O*, UU for *long U*, etc. Just like Palauan, double consonants in Japanese are spelled double (e.g., TT, PP, etc.). Finally, in our Romanization of Japanese, the letter N stands for a syllable-final consonant that changes its pronunciation depending on the pronunciation of the immediately following consonant. Thus, Japanese *shinpai* 'worry' sounds like "shimpai" with an M before the P, *kankei* 'relationship' sounds like "kangkei" with an NG before the K, and *sensei* 'teacher' simply sounds like "sensei", with a regular N pronunciation before the S.

In word-final position, Japanese N sounds something like "ng" (but not as strong as word-final "ng" in English *sing*), as in *hon* 'book', which sounds like "hong".

Note 2: For all loan source words that come from Spanish, German, and Japanese, we give the meaning in the original native language. If that meaning has not changed in Palauan, nothing is indicated after the Palauan equivalent. Thus, for example, Palauan *mais* maintains the same meaning as the original Spanish *maíz* 'corn', and *mesil* means the same in Palauan as the original German *Maschine* 'machine'. If, however, there has been some change of meaning, it will be indicated with the Palauan word. Thus, while *Turm* is a general word in German referring to any kind of tower, Palauan *turm* now specifically refers to a church steeple. Just the opposite type of meaning shift occurs when we observe that English *rum*, a specific type of liquor, has taken on the general meaning of any type of liquor in Palauan *rrom*.

When the sounds "b" and "p" (and even "f" and "v") occur in the loan source, they are "Palauanized" and pronounced according to the rules for the letter B described in 1.2.1. These pronunciation rules for B are reviewed below:

(3) a. At the beginning of a word (i.e., word-initially) before an L or any vowel, B is pronounced like English "b": *blai* 'house', *beot* 'easy', etc.

b. Inside a word (i.e., word-internally) between two vowels, B is also just like English "b": *rubak* 'old man'.

c. Right next to another consonant (except L) anywhere in the word, B is pronounced like English "p": *btar* 'swing' (sounds like "ptar"), *tbak* 'my saliva' (sounds like "tpak"), etc.

d. At the very end of a word (i.e., word-finally) after a vowel, B is also pronounced like English "p": *tub* 'saliva' (sounds like "tup").

Here are some fairly long lists of borrowed words from Spanish, German, Japanese, and English in which the loan source contains any of the consonant sounds "b", "p", "f", or "v". In all cases, these sounds will be spelled with the Palauan letter B:

(4) *Spanish*

Loan Source	*Palauan*
padre 'priest'	badre
Pascua 'Easter'	Baskua
plato 'plate, dish'	belatong
purgatorio 'purgatory'	burkatorio
trompeta 'trumpet, bugle'	trombetang
bandera 'flag, banner'	bangderang
barril 'barrel'	barrill
Biblia 'Bible'	Biblia
botella 'bottle'	butiliang
diablo 'devil'	diablong
calabaza 'pumpkin'	kal(e)basang
calabozo 'dungeon, cell'	kelebus 'jail, prison'
sábado 'Saturday'	sebadong
cebolla(s) 'onions'	sebulias
farol 'lantern'	baror 'table lamp'
virhén 'virgin'	birhen

Note 3: In the Palauan form *barrill*, the final L of Spanish *barril* has been unexpectedly lengthened. In addition, note that the Spanish plural form *cebollas* has been reinterpreted in Palauan as a singular. Another interesting example is the Palauan word *bostol* 'apostle' from Spanish *apóstol*. Perhaps Palauan speakers analyzed the Spanish loan source as *a* + *postol*, thinking that *a* was the independent Palauan word that marks all nouns and that *postol* was the actual form in Spanish. One final example of interest is the Palauan noun *Sebangiol* 'Spain', which comes from the Spanish adjective *español* 'Spanish'. In this word, the initial vowel E of the Spanish form has been dropped and a *weak E* has been inserted between S and B of the Palauan word, probably to avoid a rather rare Palauan word-initial consonant cluster SB-.

(5)

	German
Loan Source	*Palauan*
Papier 'paper, document'	babier 'paper, letter, book'
Post 'post office'	bost
Kapitän 'captain'	kabitei
Lampe 'lamp, lantern'	lambei
Schlips 'necktie'	slibs
Brief 'letter'	berib
Bild 'picture'	bilt 'holy picture'
Schraube 'screw'	seraub
Tafel 'blackboard'	taber
Fenster 'window'	bengster
Grammophon 'phonograph'	karmobol
Maschinengewehr 'machine gun'	mesilkebier
auswendig 'by heart'	chausbengdik 'to memorize'

Note 4: In German spelling, W stands for the sound "v". Thus, in the last two examples, we see that the "v" of *Gewehr* ("gever") becomes B in Palauan *kebier*, and similarly the "v" of *auswendig* ("ausvendik") becomes B in Palauan *chausbengdik*.

(6)

Japanese	
Loan Source	*Palauan*
bunpoo 'grammar'	bumbo
denpoo 'telegram'	dembo
hinpyookai 'exhibition, fair'	himbiokai
kenpei 'military police'	kembei 'police'
senpuuki 'electric fan'	sembuki
bara 'rose'	bara
bengoshi 'lawyer'	bengngos
bun 'minute, part'	bung
ashiba 'scaffolding'	chasiba
dobu 'ditch'	dobu
kyabu 'carburetor'	kiab

Note 5: The Japanese word *kyabu*, which is an abbreviation of the longer word *kyaburetaa*, is itself a loanword in Japanese that comes from English *carburetor*. Quite a large number of Palauan loanword items can be traced through Japanese, from which they were directly borrowed, back to their ultimate English source. We can easily identify such items because their pronunciation had already been "Japanized" before it was Palauanized:

a. Pal. and Jp. *bando* 'belt' from Eng. *band*
b. Pal. *berangu* 'spark plug' and Jp. *puragu* 'plug' from Eng. *plug*
c. Pal. and Jp. *kanaria* 'canary' from Eng. *canary*
d. Pal. and Jp. *masku* 'mask' from Eng. *mask*
e. Pal. *merikengko* 'flour' and Jp. *merikenko* 'flour' from Eng. *American* + Jp. *ko* 'powder'
f. Pal. *ranningngu* 'athletic shirt' and Jp. *ranningu* 'athletic shirt' from Eng. *running (shirt)*
g. Pal. *razieta* 'radiator' and Jp. *rajieetaa* 'radiator' from Eng. *radiator*

However, in other cases, it is very hard to determine whether a given loanword in Palauan was borrowed from Japanese (which at some earlier point had borrowed it from English) or directly from its original English source. A few words in this group are given here:

continued on next page

Note 5 continued

h. Pal. *batteri* from Jp. *batterii* or Eng. *battery*
i. Pal. *chea* from Jp. *ea* or Eng. *air*
j. Pal. *dainamo* from Jp. *dainamo* or Eng. *dynamo*
k. Pal. *saireng* from Jp. *sairen* or Eng. *siren*

(7)

English Loan Source	*Palauan*
pipe	baeb
piston	bistong
present	bresengt
aspirin	chasbering
hospital	osbitar
company	kombalii
sheep	sib
box	baks
beer	biang
bishop	bisob
club	klab
table	tebel
flour	blauang 'bread'
office	obis
softball	sabtbol
valve	barb
veranda	berangdang
glove	kurob
navy	neibi
shovel	sebel

To summarize what we have said above, when any foreign word containing the sounds "b", "p", "f", or "v" is borrowed into Palauan, those sounds are pronounced as the proper phonetic variant of Palauan B, as indicated in the rules of (3). Thus, even though *padre* 'priest' of (4) begins with a "p" sound in Spanish, this sound is spelled B and pronounced "b" in Palauan *badre*, in accordance with rule (3a). In addition, a

word like *Brief* of (5) ends with an "f" sound in German, but when borrowed into Palauan as *berib*, this "f" is spelled B and pronounced "p" (i.e., "berip") in accordance with rule (3d).

There are, of course, a few exceptions to the summary statement we have just made above. Thus, in several loanwords from English, the sound "f" is not changed into Palauan B but instead remains as "f". Palauan words showing this "innovative" pronunciation are spelled with the letter F, as in *fengda* 'fender' and *taifun* 'typhoon' (which is also unusual because the final sound in Palauan is "n" rather than the expected "ng"). In addition, both "p" sounds of Spanish *Papa* 'Pope' are also pronounced "p" in Palauan (even though "b" would be expected in these positions—see rules 3a–b above). To highlight this irregularity, we have chosen to spell this word with the letter P in Palauan—namely, *Papa*. Finally, a double P sound in a Japanese word like *nappa* 'greens (a kind of vegetable)' is maintained as such and spelled PP in the Palauan form *nappa*.

T and D in Loanwords

24.2.2. When the sounds "t" and "d" occur in words borrowed from foreign languages, they are usually represented, respectively, as Palauan T and D. As noted in 1.2.2, Palauan T is pronounced almost like English "t", regardless of whether it is in word-initial, word-internal, or word-final position (with the additional feature of a strong puff of air in word-final position—see *Note 4* of 1.2.2). By contrast, Palauan D is pronounced in various ways, according to the rules below (see 1.2.3):

(8) a. Word-initially before a vowel, word-internally, and word-finally, D is pronounced like the English "th" of words like *the*, *then*, and *that*: *daob* 'ocean', *medal* 'his/her face', *bad* 'stone'. In addition, many Palauan speakers pronounce word-initial D before a vowel just like English "d" of *day*.

b. Word-initially before a consonant (i.e., as part of certain consonant clusters), D is pronounced either like the English "th" of words like *thin*, *thought*, and *thrill*, or simply like a weak "t": *dmak* 'together', *dngod* 'tattoo'.

The rules given above for pronouncing Palauan T and D will apply regularly in the various loanwords below. Note also that double T (spelled TT) is allowed in a few loanwords from Japanese:

(9)

Spanish	
Loan Source	*Palauan*
adiós 'good-bye'	adios
diablo 'devil'	diablong
sandía 'type of watermelon'	sangdiang
soldado 'soldier'	soldau

Note 6: The loss in Palauan of the second D of Spanish *soldado* is probably due to the fact that a Spanish D between vowels is so weak as to seem inaudible to non-native speakers.

(10)

	German
Loan Source	*Palauan*
Turm 'tower'	turm 'steeple'
Post 'post office'	bost
Rad ("rat") 'bicycle'	rrat
Schwester 'nun, sister'	suester

Note 7: Although spelled with a D in German, the final sound of *Rad* 'bicycle' is actually pronounced like "t" by German speakers. Therefore, this word was heard by Palauans as "rat" and spelled accordingly with a final T. A similar feature is found for German *Bild* 'picture' listed in (5) above. Because this word is actually pronounced "bilt" in German, the same pronunciation was maintained in Palauan *bilt* 'holy picture'. Going back to German *Rad* vs. Palauan *rrat*, note that the very strong (guttural) German word-initial R has been adopted into Palauan as a double R (spelled RR).

(11)

	Japanese
Loan Source	*Palauan*
tane 'seed'	tane
ten 'point, grade'	teng
tosen 'ferry boat'	toseng
bentoo 'box lunch'	bento
amatte iru '(be) left over, plenty'	chamatter
dai 'platform'	dai
doitsu 'Germany'	Dois
bakudan 'bomb'	bakudang

(12)

	English
Loan Source	*Palauan*
bucket	baket
court	kort
store	stoang
time	taem
dance	dangs
bid	bid 'auction'
(re)bound	bangd

Note 8: A small number of exceptional cases appear among English loanwords where English word-final (or sometimes word-initial) "d" is reinterpreted as Palauan T (rather than D). For example, we find Pal. *bet* from Eng. *bed*, Pal. *kat* from Eng. *(playing) card*, Pal. *kolt* from Eng. *gold*, Pal. *rot* from Eng. *rod*, and Pal. *toktang* from Eng. *doctor*. Two other unusual examples are Pal. *bos* from Eng. *boat* (where Eng. "t" has become Pal. S) and Pal. *ballas* from Eng. *ballast* (where the Eng. word-final consonant cluster has been simplified).

S in Loanwords

24.2.3. When the sound "s" occurs in words borrowed from other languages, it will be pronounced and spelled as Palauan S, which has no variants and closely resembles English "s":

(13)

	Loan Source	*Palauan*
Sp.	Dios 'God'	dios
	cruz 'cross'	kerus
	gracia 'grace'	krasia
	santo 'saint'	sangto
Ger.	Fenster 'window'	bengster
Jp.	sao 'pole, rod'	sao 'fishing pole'
	sensei 'teacher'	sensei
	sumi 'charcoal'	sumi
	bussooge 'hibiscus'	bussonge
Eng.	school	skuul
	sauce	sos
	police	bulis

When Japanese words containing the sound "z" in the syllables *za*, *zu*, *ze*, and *zo* are borrowed into Palauan, this "z" is often pronounced and spelled as Palauan S, since Palauan itself has no original "z" sound. While some older Palauan speakers who know Japanese still maintain the "z" pronunciation in Palauan, almost everyone else uses "s" in the words below:

(14)

Japanese Loan Source	*Palauan*
zuga 'drawing, picture'	sunga
zubon 'pants, trousers'	subong
zurui 'sly, foxy'	surui
zoori 'rubber thongs'	sori
zeitaku 'luxurious'	seitak
haizara 'ashtray'	haisara
kanzume 'canned goods'	kansume
kizu 'injury, scar'	kisu

A small number of English loanwords containing the "z" sound also show a change to Palauan S—e.g., Pal. *bresengt* from Eng. *present* (pronounced in Eng. like "prezent"), Pal. *hos* from Eng. *hose* ("hoz"), and Pal. *kiis* from Eng. *keys* ("kiz"). This last example is quite interesting because *kiis* is used in Palauan as a singular word although its English loan source is obviously plural.

Because the native sound system of Palauan does not have a sound like the "sh" of English *ship*, Palauan substitutes the nearest phonetic equivalent—namely, S. As indicated in the examples below, this "sh" sound is spelled *sh* in English and *sch* in German, and it also occurs in the Japanese syllables *sha*, *shi*, *shu*, and *sho*:

(15)

	Loan Source	*Palauan*
Ger.	Schrank 'cupboard, shelf'	serangk
	Schraube 'screw'	seraub
	Schlips 'necktie'	slibs
	Maschine 'machine'	mesil
Jp.	shashin 'photo'	siasing
	shina 'China'	Sina
	shoobai 'business'	siobai
	shuukan 'custom, habit'	siukang
	shiken 'test, exam'	skeng
	basho 'place, locality'	basio

	haisha 'dentist'	haisia
	mushiba 'cavity'	mushiba
Eng.	shovel	sebel
	sheep	sib
	bishop	bisob
	Marshall (Islands)	marsial

Note 9: In the first two examples from German, Palauan inserts a weak E between the consonants S and R in order to prevent the unacceptable consonant cluster SR. Oddly enough, in the next example—Ger. *Schlips* vs. Pal. *slibs*—Palauan allows the word-initial consonant cluster SL, even though it never occurs in native Palauan words. Note, further, that except for Jp. *shiken* vs. Pal. *skeng*, all Japanese syllables starting with the "sh" sound become SI in Palauan. Finally, because the original Japanese pronunciation of *shiken* involves a nearly silent vowel between the "sh" and the "k" sounds (i.e., in Japanese it sounds like "shkeng"), the Palauan equivalent *skeng* also shows no vowel.

Appearance of TS and Z in Palauan

24.2.3.1. Many loanwords have come into Palauan that have their source in Japanese words containing the sounds "ch" as in *church* and "j" as in *just*. The influence of "ch", which occurs in the Japanese syllables *cha*, *chi*, *chu*, and *cho*, is important in Palauan because it has resulted in the use of a new consonant cluster TS (pronounced like "ts" of English *cats*) that never before occurred in Palauan. This new consonant cluster, a combination of the native Palauan consonants T and S, is shown in the examples below:

(16)

Japanese	
Loan Source	*Palauan*
chooshi 'condition, state'	tsios
chuubu '(inner) tube'	tsiub(u)
chuui (suru) 'be careful'	tsiui
bakuchi 'gambling'	bakutsi
ochiru 'fall, fail (exam)'	otsir
denchi 'battery'	dents(i)
kimochi 'feeling'	kimots
machi 'town, city'	mats(i) 'capital, main town'
kechi 'stingy'	kets
moochoo 'appendix'	motsio 'appendicitis'

Note 10: Except at the end of a word, all Japanese syllables starting with the "ch" sound become TSI in Palauan. Because the Japanese vowel I is almost silent word-finally after the "ch" sound, this vowel is usually optionally or obligatorily dropped in the Palauan equivalents (e.g., *dents* or *dentsi*, *kimots*, *kets*, and so on).

There are also a few English words with "ch" that have been borrowed into Palauan with the expected "ts" sound: Eng. *chocolate* and Pal. *tsiokkolet* (note the double K), Eng. *(beer) chaser* and Pal. *tsesa*, Eng. *chewing gum* and Pal. *tsuingam*, and so on. Many younger speakers with a good knowledge of English, however, will simply repeat "ch" when pronouncing these words in a Palauan context.

The influence of the sound "j", found in the Japanese syllables *ja*, *ji*, *ju*, and *jo*, is also important in Palauan because it has resulted in the development of an entirely new consonant Z, which is pronounced something like the "dz" of English *fads*. Recall that the "z" sound of Japanese (and English) is taken into Palauan as "s" (see the examples of 14 above), which seems to indicate that the Palauan sound system has no place for "z". Yet this very same "z" sound (spelled Z in the examples below) is in fact introduced as the equivalent of Japanese "j"!

(17)

Japanese	
Loan Source	*Palauan*
jakki '(car) jack'	ziakki
juu 'gun, rifle'	ziu
neji 'screw'	nezi
aji 'flavor, taste'	chazi
benjo 'toilet'	benzio
daijoobu 'all right, OK'	daiziob

Note 11: All Japanese syllables starting with the "j" sound become ZI in Palauan. Note that because the Japanese vowel I is *not* silent word-finally after the "j" sound (in contrast with what we observed in *Note 10* above), it is always maintained in this position in the Palauan equivalents.

In (16) above, we saw examples in which the "ch" sound of Japanese becomes "ts" (also spelled TS) in Palauan. Since Japanese itself also contains the sound "ts" (exclusively in the syllable TSU), it is not surprising that this sound too is directly adopted into Palauan as TS. This is illustrated in the examples below:

(18)

Japanese	
Loan Source	*Palauan*
tsubame 'barn swallow'	tsubame
tsunami 'tidal wave'	tsunámi
himitsu 'secret'	himits
katsuo 'bonito'	katsuo
nimotsu 'baggage'	nimots
dokuritsu (suru) 'become independent'	dokurits 'independent'
utsusu 'take (photo of)'	chuts(i)us

Note 12: The vowel U of the Japanese syllable TSU is nearly silent in word-final position. For this reason, Palauan equivalents such as *himits*, *nimots*, etc., do not keep the U either.

A few English words containing the "ts" sound are also taken into Palauan with "ts": Eng. *outs (in baseball)* and Pal. *chauts* or Eng. *doughnuts* and Pal. *donats* (note that in both cases, Palauan has reinterpreted the English plural form as a singular).

In the very complex area of loanwords that we are discussing here, it is not unusual to find a number of glaring exceptions or irregularities. Thus, for example, we find a certain number of cases in which the loan source has the sounds "ch" or "j", but instead of adopting these as the expected TS or Z, Palauan has changed them into the simpler native sound "s". This can be seen in such words as Pal. *kusarang* (from Sp. *cuchara* 'spoon'), Pal. *suklatei* 'cocoa tree' (from Sp. *chocolate* 'chocolate'), Pal. *sidosia* (from Jp. *jidoosha* 'auto'), Pal. *sikang* (from Jp. *jikan* 'hour'), Pal. *iings* (from Eng. *inch* or *hinge*), and Pal. *mases* 'match (sg.)' (from Eng. *matches*). Another interesting exception is Jp. *doitsu* 'Germany', in which the original "ts" pronunciation of Japanese is not maintained in Palauan, but simplified to "s" in Pal. *Dois*.

K in Loanwords

24.2.4. When the sounds "k" and "g" occur in words borrowed from other languages, they become the proper phonetic variant of the Palauan letter K. Thus, as noted in 1.2.4, Palauan K follows the pronunciation rules below:

(19) a. Word-initially and word-finally, K sounds like the "k" of English *Kathy* or *clock* (with the additional feature of a strong puff of air in word-final position—see *Note 7* of 1.2.4): *klou* 'big', *brak* 'taro', etc.

b. Between vowels within a word, K is pronounced like English "g": *mekeald* 'hot', *rekas* 'mosquito', etc.

c. Within a word next to another consonant, K is normally pronounced "k": *lotkii* 'remembers it', *milkolk* 'dark', etc.

The following examples show loanwords from Spanish, German, Japanese, and English that contain a "k" or "g" sound in the original language (with the "k" sound often represented by C or CK in Spanish and English spelling):

(20)

	Loan Source	*Palauan*
Sp.	carro 'pushcart, wagon'	karrong
	católico 'Catholic'	katolik
	Pascua 'Easter'	baskua
	manteca 'lard'	mangtekang
	gracia 'grace'	krasia
	iglesia 'church'	ikelesia
Ger.	Kapitän 'captain'	kabitei
	Mark 'mark (unit of money)'	mak 'fifty cents'
	Schrank 'cupboard, shelf'	serangk
	Gummi 'rubber'	kumi
Jp.	kai 'shell'	kai
	kakine 'fence'	kakine
	garasu 'glass'	karas
	ginkoo 'bank'	kingko
	gomen 'pardon me'	komeng
Eng.	clock	klok 'clock, o'clock'
	cake	keik
	tank	tangk
	guitar	kita
	glove	kurob
	bucket	baket

N and NG in Loanwords

24.2.5. When the sounds "n" and "ng" occur in words borrowed from other languages, they are taken into Palauan in a wide a variety of ways, all of which we will examine in the sections below. First of all, recall that the actual sound "n" is itself very restricted in native Palauan words, since it occurs only as a variant of NG before the small group of consonants T, D, S, and R (see 1.2.8), as in *ng til* 'it's her purse' (sounds like "ntil"), *ngduul* 'mangrove clam' (sounds like "nduul"), *iungs* 'island' (sounds like "iuns"), and *ongraol* 'starchy food' (sounds like "onraol"). In almost all other situations, Palauan NG is pronounced like the "ng" of English *sing*, as in *ngau* 'fire', *ongos* 'east', and *meleng* 'to borrow'. All of these details will be reviewed thoroughly in 24.2.5.2 below.

Because the "n" sound is therefore quite marginal within the Palauan phonetic system, it is not surprising that it was avoided altogether when early loanwords containing "n" were adopted into Palauan from Spanish and German. Thus, when the words below were taken into Palauan, the "n" (or "ny" represented by Spanish *ñ*) was reinterpreted as the consonant L:

(21)	*Loan Source*	*Palauan*
Sp.	cajón 'box, chest'	kahol 'wooden box, coffin'
	cañón 'cannon'	kaliol
	campana 'bell'	kambalang
	Marianas 'Marianas Islands'	Marialas
Ger.	Maschine 'machine'	mesil
	Grammophon 'phonograph'	karmobol

Spread of the "n" Sound in Palauan

24.2.5.1. In contrast with the "n" → L change illustrated above, we can also find a few examples of loanwords from Spanish in which an "n" sound preceding a vowel (or occurring in word-final position) was adopted as "n" in Palauan as well. Thus, we can observe the beginning of a trend in which the Palauan sound system gradually "accepted" the "n" sound in certain environments—most importantly, directly before a vowel—*beyond* the original very limited environment preceding the consonants T, D, S, and R. When spelling words of this "innovating" type, we will use the letter N alone (rather than NG), as in Pal. *keristiano* (from Sp. *cristiano* 'Christian'), Pal. *komunion* (from Sp. *comunión* 'Holy Communion'), and Pal. *korona* (from Sp. *corona* 'crown').

With the large influx of Japanese vocabulary during the Japanese times, the "n" sound before vowels became more firmly established as a possible Palauan articulation, and this situation has continued unchanged through the present period of borrowings

from English. In the list below, we observe loanwords from Japanese and English in which "n" before a vowel in the original language has been adopted directly into Palauan and spelled with N alone:

(22)	*Loan Source*	*Palauan*
Jp.	nasu 'eggplant'	nas
	nikibi 'pimple, acne'	nikibi
	negi 'green onion'	nengi
	nori 'glue, paste, starch'	nori
	okane 'money'	okane
	tane 'seed'	tane
	abunai 'dangerous'	chabunai
Eng.	navy	neibi
	nurse	nurs
	gardenia	kadenia
	tennis	tenis

You will notice that because of borrowings like those above, Palauan now has a contrast between the "ng" and "n" sounds in certain positions of the word. Thus, for example, the native Palauan word *ngas* 'ironwood (a type of tree)', spelled with NG and pronounced "ngas", must be differentiated from the borrowed word *nas* 'eggplant', spelled with N alone and pronounced "nas".

Note 13: Although most English words with "n" before a vowel are borrowed into Palauan with "n" as well, as shown in (22) above, a few indeed follow the earlier pattern in which "n" is reinterpreted as Palauan L, as in Pal. *lambang* (from Eng. *number*), Pal. *kombalii* (from Eng. *company*), and Pal. *Lukilei* (from Eng. *New Guinea*).

Review of Phonetic Variants of NG

24.2.5.2. In most cases, when the sounds "n" and "ng" occur in words borrowed from other languages, they become the proper phonetic variant of the Palauan consonant NG. Although we have already touched upon the phonetic features of NG above and in 1.2.8, it will be useful to summarize the relevant ones below:

(23) a. Before a vowel word-initially or word-internally, NG sounds like "ng": *ngau* 'fire', *ungil* 'good'.

b. Word-finally, NG also sounds like "ng": *rekung* 'land crab'.

c. Before the consonants T, D, S, and R, NG sounds like "n" (see the examples in the first paragraph of 24.2.5 above).

d. Before any consonant other than T, D, S, and R (i.e., before K, L, CH, and M), NG exhibits the more usual "ng" pronunciation: *ngklem* 'your name', *nglatech* 'cleaned', *Ngchesar* (village in E. Babeldaob), *ngmasech* 'to climb, rise'.

If the loan source itself contains an "n" sound before sounds like "t", "d", "s", and "r" (and even "ch" of *church* or "j" of *just*), then the Palauan equivalent maintains the "n" pronunciation as well, in accordance with rule (23c) above. As a result of the way our rules for spelling Palauan have developed, this "n" pronunciation is spelled NG in borrowings from Spanish, German, and English, *but spelled only as N in loanwords from Japanese*! Although we may decide to eliminate this confusion and further revise Palauan spelling in the future (some Palauans are already using N alone in words from English), you should keep this difference in mind when examining the loanwords below:

(24)

	Loan Source	*Palauan*
Sp.	bandera 'flag, banner'	bangderang
	manta 'black cloth'	mangtang 'woolen blanket, cotton'
	santo '(male) saint'	sangto
Ger.	Fenster 'window'	bengster
	auswendig 'by heart'	chausbengdik 'to memorize'
Eng.	pound	bongd
	dance	dangs
	inch, hinge	iings
	ground	kurangd 'playground'
	Sunday	sangdei 'Sunday, week'
Jp.	bentoo 'box lunch'	bento
	denchi 'battery'	dents(i)
	ensoku 'picnic, outing'	ensok
	mondai 'problem'	mondai
	sensei 'teacher'	sensei
	ninjin 'carrot'	ninzin 'type of sweet potato'

If the loan source contains an "ng" sound (spelled N in German and English and in the Japanese Romanization system we are using!) before the sound "k", then the Palauan equivalent will maintain the "ng" pronunciation of NG, in accordance with rule (23d) above. In all the examples below, the "ngk" pronunciation for the letters NGK is very natural in Palauan:

(25)

	Loan Source	*Palauan*
Ger.	Geschenk 'gift'	sengk 'gift on child's first birthday'
	Schrank 'cupboard, shelf'	serangk
Jp.	denki 'electricity'	dengki
	hankachi 'handkerchief'	hangkats
	hoosenka 'garden balsam'	hosengka
	kankei 'relationship'	kangkei
	kankoodan 'tourist group'	kangkodang 'tourist'
	katorisenko 'mosquito coil'	katorisengko
Eng.	bank	bangk
	monkey (card game)	mongkii
	soft drink	sobdringk
	tank	tangk
	trunk	torangk

Note 14: In borrowing the German word *Geschenk*, Palauans omitted the first syllable *ge-* and gave the word a specialized meaning. A further example worth mentioning here is English *sunglasses*, which has been borrowed into Palauan as *sangklas* (with loss of the English plural ending). Even though the word is pronounced with an "n" sound in English—i.e., *sun* still keeps its independence as part of the compound word *sunglasses*—in Palauan the equivalent sound is pronounced "ng" because of the directly following K.

Word-final NG in Loanwords

24.2.5.3. As indicated in *Note 1* of 24.2.1 above, the sound that we represent by word-final N in our Romanization system of Japanese is something like "ng" but not as strong as the word-final "ng" of English *sing*. If the Japanese loan source contains this word-final N, it is always borrowed into Palauan as word-final NG, pronounced "ng" in accordance with rule (23b) above. Here is a group of typical examples:

(26)

Japanese	
Loan Source	*Palauan*
barikan 'hair clippers'	barikang
byooin 'hospital'	bioing
botan 'button'	botang
bun 'minute, part'	bung
daikon 'radish'	daikong
yoochien 'kindergarten'	iotsieng

sen 'line, wire'	seng
udon 'noodles'	udong
kaaten 'curtain'	kateng

Note that because Jp. *bun* 'minute, part' gets borrowed into Palauan as *bung*, with word-final NG, this word will sound the same as the native Palauan word *bung* 'flower'.

If a loan source from English has a word-final "n" sound (always spelled N), then it will also be borrowed into Palauan with word-final NG ("ng"), as in the examples below:

(27) *English*

Loan Source	*Palauan*
piston	bistong
aspirin	chasbering
drum (can)	deromukang 'water drum'
home run	homrang
sign	saing

In the examples of (26) and (27) above, we have seen that Palauan word-final NG often comes from a similar word-final consonant in the Japanese or English loan source. In addition, we find many cases in which Palauan *adds* word-final NG even when the loan source has no such word-final consonant and in fact ends in a vowel (or, for English, the consonant R). This added NG occurs in particular when the loan source is Spanish or English, as indicated in the lists below:

(28)

	Loan Source	*Palauan*
Sp.	bandera 'flag, banner'	bangderang
	plato 'dish, plate'	belatong
	botella 'bottle'	butiliang
	diablo 'devil'	diablong
	martillo 'hammer'	martiliong
	Misa 'Mass'	Misang
Eng.	veranda	berangdang
	beer	biang
	flour	blauang 'bread'
	master	mastang
	store	stoang
	doctor	toktang
	number	lambang

Most of the English loan source words of (28) end in an "r" sound, which is lost in Palauan and replaced by word-final NG. A few exceptional cases exist in which Palauan does *not* add a word-final NG—e.g., Pal. *boteto* (from Eng. *potato*) and Pal. *tsesa* (from Eng. *chaser*).

As we have already seen, many Japanese loan source words end in the vowels A, O, and U, but unlike the Spanish and English examples of (28) above, the Palauan equivalent does *not* add a word-final NG. Thus, we have examples like Pal. *bara* (from Jp. *bara* 'rose'), Pal. *kita* (from Jp. *gitaa* 'guitar'), Pal. *mado* (from Jp. *mado* 'window'), Pal. *basio* (from Jp. *basho* 'place'), Pal. *dobu* (from Jp. *dobu* 'ditch'), and so on. A few exceptions can be found in which the Palauan word indeed adds NG—e.g., Pal. *kamang* '(arm) twisted or crippled' (from Jp. *kama* 'sickle, hook').

Word-Internal NG and NGNG

24.2.5.4. In certain dialects of Japanese, including the standard dialect spoken in the capital city of Tokyo, an original "g" sound is pronounced as "ng" between vowels (i.e., intervocalically). Thus, for speakers from Tokyo, a Japanese word like *maguro* 'tuna' has the pronunciation "manguro". Since the standard dialect was used by government officials and taught in the Palau schools during the Japanese times, it is not surprising that most Japanese loanwords with intervocalic "ng" (from an original "g") are also pronounced (and spelled) this way in Palauan. Some typical examples are given in the list below:

(29)

Japanese	
Loan Source	*Palauan*
maguro 'tuna'	manguro
agaru 'to rise, increase'	changar
doogu 'tool'	dongu
yanagi 'willow'	ianangi
maegami 'bangs'	maingami
saigo 'last time'	saingo
tamago 'egg'	tamango
negi 'green onion'	nengi

Another phonetic feature of the standard dialect of Japanese is that when a syllable ending in N is followed by another syllable beginning with G, the original combination "n" + "g" is pronounced like a long "ng" sound. Thus, in Tokyo dialect, a word like *bangoo* 'number' (with a two-syllable structure *ban* + *goo*) sounds very much like "bangngoo". Such words are adopted into Palauan with a similar long "ng" pronunciation and spelled as double NG (i.e., NGNG), as in the examples below:

(30)

	Japanese
Loan Source	*Palauan*
bangoo 'number'	bangngo
bengoshi 'lawyer'	bengngos
kangofu 'nurse'	kangngob
ringo 'apple'	ringngo
songai '(financial) loss'	songngai

CH in Loanwords

24.2.6. As noted in 1.2.5, the letters CH are used as a single unit in the Palauan spelling system to indicate a rather special consonant sound. This sound is produced by closing the vocal cords against each other for a brief instant and then releasing them. When the vocal cords are released, we hear a light explosion of air in the throat. Although CH is not as easy to hear (especially for foreigners!) as other Palauan consonants, it is still a very important unit in the Palauan sound system. It does not show any phonetic variation and can appear word-initially, word-internally, and word-finally, as in *charm* 'animal', *chisel* 'news of him/her', *meched*, 'shallow', *dechor* 'standing', *taoch* 'mangrove channel', *buch* 'spouse', and so on.

None of the languages contributing loanwords to Palauan has a sound similar to Palauan CH as part of its regular sound system. However, in both Japanese and English, speakers often pronounce vowel-initial words with a CH-like sound at the beginning, especially when speaking forcefully or when uttering words in isolation. Most Japanese and English loan source words in this category have been borrowed into Palauan with an added word-initial CH, as indicated in the examples below:

(31)

	Loan Source	*Palauan*
Jp.	aburasashi 'oil can'	chaburasasi
	abunai 'dangerous'	chabunai
	eisei 'sanitation'	cheisei
	imi 'meaning'	chimi
	oto 'noise, sound'	choto
	uri 'melon, cucumber'	churi 'muskmelon'
	usui '(liquid) weak'	chusui
Eng.	ambulance	chambelangs
	air	chea
	ice	chais
	okra	chokura

Note that because English *ice* gets borrowed into Palauan as *chais*, with word-initial CH, this word will sound the same as the native Palauan word *chais* 'news'. Recall that the presence of word-initial CH can be verified for each Palauan word above by putting it into a short sentence after *ng* 'he, she, it' (see 1.2.5.b). Thus, if we make a short sentence like *Ng chabunai* 'it's dangerous' and pronounce it carefully, we will see that the word-initial CH of *chabunai* causes the preceding *ng* to be pronounced as a totally separate syllable (NG-CHA-BU-NAI).

There are a few exceptions to the pattern of (31) above in which Palauan does *not* add a word-initial CH to loanwords that begin with a vowel. Some examples are Pal. *ensok* (from Jp. *ensoku* 'picnic, outing'), Pal. *okane* (from Jp. *okane* 'money'), Pal. *usangi* (from Jp. *usagi* 'rabbit'), Pal. *obis* (from Eng. *office*), and Pal. *osbitar* (from Eng. *hospital*).

The Japanese syllables WA, YA, YU, and YO, which begin in Japanese with the "gliding" sounds "w" and "y", are adopted into Palauan as the vowel clusters (diphthongs) UA, IA, IU, and IO. Whenever Palauan has developed a word-initial U or I from this source, there will never be an additional word-initial CH. A few typical examples are Pal. *uata* (from Jp. *wata* 'cotton'), Pal. *uatasibune* (from Jp. *watashibune* 'ferry boat'), Pal. *iakiu* (from Jp. *yakyuu* 'baseball'), Pal. *iasai* (from Jp. *yasai* 'vegetables'), Pal. *iaksok* (from Jp. *yakusoku* 'promise'), and Pal. *iotei* (from Jp. *yotei* 'plan, schedule').

L and R in Loanwords

24.2.7. As indicated in 1.2.9, the Palauan letter L is used to represent a sound that is very close to English "l" as in *land*. Palauan L has no phonetic variation and is used word-initially (*laok* 'fat'), word-internally (*melai* 'to take'), and word-finally (*rael* 'road'). Double L is also used in Palauan for a long L pronunciation, as in *llach* 'law' and *kall* 'food' (see 1.2.9.1).

As we saw in 1.2.10, the Palauan letter R represents a sound that is very similar to the "tapping r" sound of Japanese (as in Jp. *ringo* 'apple', *karai* 'spicy', etc.). It is also phonetically very close to the same type of "tapping r" pronunciation that occurs in American English, where it is spelled, for example, as single or double T in words like *water* and *matter*. Palauan R has no phonetic variation and is used word-initially (*rakt* 'sickness'), word-internally (*beras* 'rice'), and word-finally (*kar* 'medicine'). In addition, double R is used in Palauan for a rather long "r" sound that has the qualities of a trill or buzz (see 1.2.10.1).

In spite of the fact that L and R must be carefully kept apart in the native Palauan sound system because if interchanged they would result in a different word (e.g., *lisel* 'its coconut tree' vs. *risel* 'its root'), these two sounds are often confused and substituted for each other in loanwords. This rather "unstable" relationship between L and R is even found to some extent in the native sound system because we have certain pairs of words in which some speakers use L, while others use R (e.g., *merredel* or *merreder*

'leader' and *iikl* or *iikr* 'outside'). In addition, a basic "l" sound is always changed to "r" under certain circumstances: thus, for example, the L of the past tense infix *-il-* must always be changed to R if an accompanying intransitive verb stem also contains an R (e.g., *riros* 'drowned' from *remos* 'to drown', *rirebet* 'fell' from *ruebet* 'to fall', *mirrael* 'travelled' from *merael* 'to travel', and so on).

While there are a few examples in which "r" of the contributing language is taken into Palauan as "l" (e.g., Pal. *sukal* from Sp. *azucár* 'sugar', in which the original Spanish word seems to have been reanalyzed in Palauan as *a + zucár*, just like what happened to Sp. *apóstol* as described in *Note* 3 of 24.2.1), in the greatest number of cases "l" has been borrowed into Palauan as "r". Note the examples below:

(32)

	Loan Source	*Palauan*
Sp.	azucár 'sugar'	sukal
	faról 'lantern'	baror 'table lamp'
	sal 'salt'	sar
Ger.	Tafel 'blackboard'	taber
	Papier 'paper, document'	babier—babilngel '(his) paper, letter, book'
Eng.	valve	barb
	belt	bert 'fan belt'
	ball (in baseball)	bor
	helmet	hermet
	hospital	osbitar
	hotel	hoter
	keel	kir
	glove	kurob

Note that while Pal. *babier* maintains the "r" of the original Ger. *Papier*, its possessed forms *babilngek*, *babilngel*, etc., show the change from "r" to "l" (in addition to shortening of the original vowel cluster IE). As expected, there is some variation in the Palauan words above—e.g., some speakers say *kil* instead of *kir*.

Interestingly enough, when words are borrowed into Palauan from Japanese, which only has a (tapping) "r" sound, but no "l", there is never any distortion from "r" to "l". In other words, the "r" sound of Japanese is maintained in such Palauan words as *chiro* (from Jp. *iro* 'color'), *nori* (from Jp. *nori* 'paste'), and so on.

Even though Palauan R occurs word-finally as well as before other consonants in various native words (e.g., *ngor* 'mouth', *skors* 'cane', *dart* 'one hundred', etc.), when "r" occurs in these positions in certain loan source words, it is often lost. Thus, Ger. *Mark* 'mark (unit of money)' becomes Pal. *mak* 'fifty cents'. In addition, we saw in the English

examples of (28) that R is lost word-finally and replaced by Palauan NG, as in Pal. *stoang* from Eng. *store*). Here are more examples of the loss of English "r":

(33)

English	
Loan Source	*Palauan*
carcinoma	kasinoma 'cancer'
card	kat 'playing cards'
market	makit
horse	uos

The double consonants LL and RR in loanwords also reveal some distortions. Thus, Sp. *barril* 'barrel' shows a lengthening of the "l" in Pal. *barrill*, although in this very same example the long (trilled) "r" of Spanish has been taken into Palauan consistently as RR (a similar case is Pal. *karrong* from Sp. *carro* 'pushcart, wagon'). However, in Pal. *rrat* (from Ger. *Rad* 'bicycle') and Pal. *rrom* 'liquor' (from Eng. *rum*), we observe an unexpected doubling of the R (although there may be a possible explanation for the German case—see *Note 7* in 24.2.2 above).

Appearance of H in Palauan

24.2.8. As we observed in 24.2.3.1 above, the Palauan sound system did not originally have such sounds as Z and TS (a consonant cluster) but acquired them quite recently under the influence of loanwords from foreign languages (especially, Japanese and English). In exactly the same way, Palauan has adopted the "h" sound (spelled H) from certain foreign languages, even though this pronunciation was never part of the original Palauan sound system (except in one or two very unusual words such as *hngob*, an interjection used to draw attention to an unpleasant smell).

As early as the eighteenth century, Palauan borrowed a few Spanish words that contained a sound similar to "h" (but pronounced with somewhat more friction). Spelled with *g* or *j* in Spanish, this sound now occurs in Palauan as H:

(34)

Spanish	
Loan Source	*Palauan*
virgén 'virgin'	birhen
angél 'angel'	changhel
Jesús 'Jesus'	Hesus
cajón 'box, chest'	kahol 'wooden box, coffin'

It was not until the large influx of Japanese vocabulary, however, that H became well established as a unit within the Palauan sound system. In Japanese, the syllables HA, HI, HE, and HO begin with a sound similar to the English "h" of *hill* (although for many speakers of Japanese the "h" of HI is phonetically more complex). In the Japanese

syllable HU, the "h" usually sounds more like an "f", not as strong as the English "f" sound and more like the sound of blowing out a candle. For this reason, HU is often spelled *FU* when Romanizing Japanese, a practice that we will follow below. When the Japanese loan source contains HA, HI, FU, HE, or HO, the corresponding Palauan equivalent will use H. For almost all speakers of Palauan, Japanese FU is now pronounced "hu", although some older Palauans who learned Japanese thoroughly still may maintain the Japanese-style "fu" pronunciation.

(35)

	Japanese Loan Source	*Palauan*
HA	haizara 'ashtray'	haisara
	hanafuda 'Jp. card game'	hanahuda
	hashi 'chopsticks'	hasi
	hantai 'opposite'	hantai
	harau 'pay (for)'	harau
HI	hinpyookai 'exhibition, fair'	himbiokai
	himitsu 'secret'	himits
	koohii 'coffee'	kohi
FU	ifukuro 'paunch of stomach'	chihukuro
	furansu 'France'	Hurans
	fuusen 'balloon'	huseng
	fuutoo 'envelope'	huto
	futsuu 'common, usual'	hutsu
	mafuraa 'muffler, scarf'	mahura
HE	henji 'answer, reply'	henzi
	heya 'room'	heia
HO	hokori 'dust'	hokori
	hon 'book'	hong
	hontoo 'main island'	honto 'Babeldaob'
	mahoobin 'thermos bottle'	mahobing
	mihon 'sample'	mihong

Only one notable exception exists to the pattern above: thus, in Pal. *kangngob* (from Jp. *kangofu* 'nurse'), we observe that the "h" of Japanese FU has been taken into Palauan as B rather than H.

Once H became a fairly common sound of Palauan because of the many loanwords from Japanese, this sound was easily adopted in certain English words as well. Note the examples below:

(36)

	English
Loan Source	*Palauan*
helmet	hermet
home run	homrang
hose	hos
hotel	hoter

In a few cases, however, word-initial "h" of English has been lost in the Palauan equivalent—e.g., Pal. *iings* (from Eng. *hinge*), Pal. *osbitar* (from Eng. *hospital*), and Pal. *uos* (from Eng. *horse*).

Summary of Consonants in Loanwords

24.2.9. To summarize what we have observed in all the sections above, we can see that Palauan not only uses its original, native consonant sounds in the pronunciation of loanwords but has also developed some new sounds to accommodate certain patterns of pronunciation in the four languages from which it has borrowed. The phonetic system found within loanwords is therefore richer than that used in native words. Thus, in addition to the original sounds represented by the letters B, M, T, D, S, K, NG, CH, L, and R, through the acquisition of loanwords Palauan has developed new sounds represented by Z, TS (a consonant cluster), H, and F, and has given more independent status to sounds such as N and P (which were previously just variants of other major sound units).

USE OF PALAUAN VOWELS IN LOANWORDS, FULL E VS. WEAK E, STRESSED VS. UNSTRESSED SYLLABLES

24.3. Palauan has five major vowel sounds that are used both in words of native origin and words borrowed from foreign languages. These sounds are listed in the chart below (which we repeat from 1.3.8):

(37) **PALAUAN VOWELS**

Letter		*Pronunciation*
A		Eng. "a" as in *car*
E	Full E:	Eng. "e" as in *red*
	Weak E:	Eng. "e" as in *the*
I		Eng. "ee" as in *see*
		Jp. "i" as in *himitsu*
O		Eng. "o" as in *home*
U		Eng. "u" as in *tube*

Recall that in native Palauan words, *weak E* occurs only in *unstressed* syllables, as in *rekas* 'mosquito' (re-KAS), *mecherocher* 'salty' (me-che-RO-cher), etc. By contrast, *full E* usually occurs in *stressed* syllables, as in *meched* 'shallow' (me-CHED), *mengelebed* 'to hit' (me-nge-LE-bed), etc., although it can also occur in unstressed syllables as well. Thus, in *elolem* 'six' (e-LO-lem) and several other number words, the first E is full even though it is unstressed. In addition, in the possessed form *temel* 'his/her/its time' (te-MEL), the first E is full even though unstressed because it has been derived by the process of *vowel cluster weakening* from the original diphthong AE found in the independent noun stem *taem* 'time'. You should go back to 1.3.2 now if you need to review any of the issues relating to Palauan *full E* vs. *weak E*.

The vowels of loanwords are taken into Palauan according to the following general principle: a full vowel in the contributing language is normally pronounced in Palauan as the phonetically closest Palauan full vowel A, E, I, O, or U, except that when it happens to fall in an *unstressed* syllable of the Palauan word, it is likely to be reduced to Palauan *weak E*. To take a couple of preliminary examples, we note first that Sp. *padre* 'priest' contains the full vowel A, which is maintained as a full A in Pal. *badre* because it is in the stressed syllable (BA-dre). By contrast, although Ger. *Maschine* 'machine' contains the full vowel A, this vowel is reduced to weak E in the Palauan equivalent *mesil* (me-SIL) because it now falls in an *unstressed* syllable. Interestingly enough, the final E of *Maschine* is itself weak and unstressed in the German loan source word and is therefore totally lost in its Palauan counterpart.

Although our analysis would turn out to be rather complicated, we could probably develop a set of rules to predict which syllable will get stressed in any *native* Palauan (multisyllabic) word. When we observe the occurrence of stress in *loanwords*, however, we cannot find any consistent patterns to predict the position of the stressed syllable, except perhaps that there is a tendency for stress to be placed on the word-final syllable. In particular, if a given syllable is stressed in the loan source word, it will not necessarily turn out to be the stressed syllable of the Palauan equivalent. A striking example of this is Sp. *sábado* 'Saturday' (with the first syllable stressed and even marked with an accent in Spanish spelling), which is taken into Palauan as *sebadong* (se-ba-DONG), where the stress has been shifted to the final syllable and the original full A of Spanish, now unstressed, has been reduced to weak E!

Vowels in Loanwords from Spanish and Japanese

24.3.1. Both Spanish and Japanese happen to have, like Palauan, a rather simple system of five full vowels (A, E, I, O, and U). Unlike Palauan, however, they have no reduced vowel like weak E that occurs in unstressed syllables. Because there is no "conflict" with the Palauan vowel system, the vowels in loanwords from Spanish and Japanese are usually adopted into Palauan with no phonetic modification, as you can verify from the great majority of examples in (4), (6), (9), (11), etc., above.

Only rarely do we find a loanword from Spanish in which the original vowel has been interpreted differently in Palauan. A few cases of such distortion are listed below:

(38)

Spanish	
Loan Source	*Palauan*
botella 'bottle'	butiliang
cebollas 'onions'	sebulias 'onion'
chocolate 'chocolate'	suklatei 'cocoa tree'

In the examples above, you can find three cases of the vowel change Sp. O → Pal. U, and one example of the change Sp. E → Pal. I.

At the end of 24.3 above, we compared Pal. *sebadong* with Sp. *sábado* and noted that the full A of the Spanish loan source was reduced to a weak E in the Palauan form (se-ba-DONG), where the stress has shifted to the word-final syllable. A few similar examples can be found in Pal. *kelebus* (ke-le-BUS) from Sp. *calabozo* 'jail, prison' (where, in addition to other changes, the two full vowels A of the Spanish word have become weak E when unstressed in Palauan) and in Pal. *trombetang* (trom-be-TANG) from Sp. *trompeta* 'trumpet, bugle' (where the original full E of the Spanish word has been reduced to weak E when unstressed in Palauan). In contrast with the Spanish examples, there is *never* a case in which a full vowel of the Japanese loan source word is reduced to weak E in an unstressed syllable of the corresponding Palauan form. This very interesting phonetic feature can be seen in all the examples from Japanese given above—e.g., Pal. *nori* and Jp. *nori* 'paste', Pal. *mado* and Jp. *mado* 'window', and so on.

Vowels in Loanwords from German and English

24.3.2. Although the vowel system of German is much more complex than that of Palauan (with at least double the number of vowels), the actual amount of phonetic distortion in the vowels of borrowed words is surprisingly small. Part of this is due to the fact that we have only a very limited number of words that were borrowed from German in the first place, perhaps twenty-five at most. Thus, in most cases the German loan source word has the same vowel as its Palauan equivalent, which can be seen clearly in the examples of (5) in 24.2.1 above (e.g., Pal. *bost* from Ger. *Post* 'post office', Pal. *slibs* from Ger. *Schlips* 'necktie', Pal. *bengster* from Ger. *Fenster* 'window', etc.). In a few cases, as noted earlier, a full vowel of the original German word gets reduced to a weak E when unstressed in the Palauan equivalent—e.g., Pal. *mesil* (me-SIL) from Ger. *Maschine* 'machine'.

Like German, the English vowel system is also quite complex, with a relatively large number of single vowels (up to a dozen) in some dialects, as well as several diphthongs (e.g. "aw" as in *cow*, "ay" as in *buy*, and "oy" as in *boy*). When the English vowel system is "interpreted" into the simpler vowel system of Palauan, numerous changes

and distortions take place, and we find quite a large number of exceptions and irregularities. The major modifications that we will discuss below all involve particular English vowels that have no direct Palauan phonetic equivalents. Such vowels—i.e., the "open a" sound of *bad* or *cat*, the "uh" sound of *but* or *come*, and the "open o" sound of *bought* or *law*—are adopted into Palauan as the Palauan vowel with the closest features of articulation.

The English "open a" sound of *bad* or *cat* is almost always borrowed as Palauan A, as the list below indicates:

(39)

English Loan Source	*Palauan*
band	bangd
valve	barb
dance	dangs
stamp	stamb

Only in one unusual case is English "open a" taken into Palauan as E—i.e., Pal. *bek* from Eng. *bag*.

The English "uh" sound of *but* or *come* (which in English always occurs in a stressed syllable) is taken into Palauan either as A or O (both of which have some phonetic similarities with the original English sound). Examples of this phonetic change are given below:

(40)

English Loan Source	*Palauan*
bucket	baket
doughnuts	donats
club	klab
pump	bomb
cup	kob
rum	rrom 'liquor'

An unusual exception to the pattern of (40) is Pal. *sebel* from Eng. *shovel*, in which the original "uh" sound of the English word has been changed to (stressed) full E in the Palauan equivalent.

The English "open o" sound is also borrowed into Palauan as O, as in the examples below:

(41)

ball	bor
sauce	sos
horse	uos

In the last example, the *r* of Eng. *horse* is lost, and word-initial *h* is reinterpreted in Palauan as the vowel U.

In the English vowel system, we have certain pairs of contrasting vowels whose members are pronounced in the same general position within the mouth but show a distinction between so-called "tense" (strong) vs. "lax" (weak) articulation. Thus, the "tense I" of *beat* contrasts with the "lax I" of *bit*. In a similar way, we have a contrast between the "tense E" of *bait* vs. the "lax E" of *bet*, and the "tense U" of *pool* and the "lax E" of *pull*. The English spelling system unfortunately makes it rather hard for us to identify these contrasting pairs, since the "tense" vowels are often spelled in two-letter combinations (e.g., *ea*, *ai*, *oo*, etc.).

In any case, since Palauan does not have a phonetic contrast between tense vs. lax vowels, but in fact has only one vowel in any given position, the English tense vs. lax distinction gets "neutralized" when Palauan adopts English loanwords. Thus, as the lists below indicate, both English *tense I* and *lax I* simply become Palauan I (phonetically tense in Palauan), both English *tense E* and *lax E* become Palauan E (phonetically lax in Palauan), and both English *tense U* and *lax U* become Palauan U (phonetically tense in Palauan):

(42) *English*

a. Eng. *tense I* and *lax I* → Pal. I

Loan Source	*Palauan*
sheep	sib
keel	kil
bid	bid
piston	bistong

b. Eng. *tense E* and *lax E* → Pal. E

save	seb
chaser	tsesa
bed	bet
tennis	tenis

c. Eng. *tense U* and *lax U* → Pal. U

pool	bul
room	rum
puss	bus

In addition to the patterns illustrated in (42) above, some English tense vowels become long vowels or diphthongs in Palauan—e.g., Pal. *kiis* from Eng. *keys*, Pal. *skuul* from Eng. *school*, Pal. *teib* from Eng. *tape*, and Pal. *keik* from Eng. *cake*. Furthermore, some full vowels or diphthongs of the English loan source are reduced to Palauan weak E in unstressed syllables, as in Pal. *chambelangs* from Eng. *ambulance*, and Pal. *chasbering* from Eng. *aspirin*.

The English diphthongs "aw" (as in *cow*) and "ay" (as in *buy*) are adopted into Palauan quite unpredictably. In some cases, English "aw" remains a diphthong (vowel cluster) in Palauan (e.g., Pal. *sausab* from Eng. *soursop*), while in others it becomes the single full vowel A (e.g., Pal. *kurangd* from Eng. *ground*) or O (e.g, Pal. *bongd* from Eng. *pound*). English "ay" is pronounced either as a similar diphthong (vowel cluster) in Palauan (e.g., Pal. *chais* from Eng. *ice*) or as the diphthong AE (e.g., Pal. *baeb* from Eng. *pipe*).

A few unusual Palauan interpretations of English vowels are probably due to "spelling pronunciations". Thus, in Pal. *bokket* from Eng. *pocket*, the Palauan vowel O seems to come from the name of the English letter O ("oh") rather than its actual pronunciation in the word *pocket*, where it sounds like the "a" of *car*. Similar examples include Pal. *klok* (with O) from Eng. *clock* (where the vowel sounds like the "a" of *car*), and Pal. *bisob* (with O) from Eng. *bishop* (where the corresponding vowel is an unstressed weak E). Finally, Pal. *diakon* from Eng. *deacon* shows that Palauan has interpreted the English spelling *ea* as a phonetic diphthong (IA), even though the *ea* of *deacon* represents the single tense vowel I.

Appearance of Added Weak E in Loanwords

24.3.3. In a small number of loanwords from Spanish, German, and English, the Palauan form shows a *weak E* added between two consonants that form a cluster in the contributing language. Since KR, SR, and DR are not possible as word-initial consonant clusters in Palauan, it is natural that a "buffer" vowel such as weak E would be inserted in the Palauan form to avoid an otherwise unacceptable sequence of consonants. Thus, Spanish words with the initial consonant cluster "kr" (spelled *cr* in Spanish) are taken into Palauan as "ker" (with weak E), as in Pal. *keristiano* from Sp. *cristiano* 'Christian' and Pal. *kerus* from Sp. *cruz* 'cross'. Similarly, German words with the initial consonant cluster "shr" (spelled *schr* in German) are interpreted in Palauan as "ser" (with weak E and "s" instead of "sh"), as in Pal. *serangk* from Ger. *Schrank* 'cupboard, shelf' and Pal. *seraub* from Ger. *Schraube* 'screw'. Finally, word-initial "dr" of English becomes "der" in Palauan, as in Pal. *deromukang* from Eng. *drum (can)*.

In some unusual cases, Palauan inserts an extra weak E even when it is not necessary to separate the consonants of a given cluster. Thus, even though consonant clusters such as KL, SB, and BR are totally acceptable within native Palauan words, an extra weak E has been unpredictably inserted in such words as Pal. *ikelesia* from Sp. *iglesia*

'church', Pal. *Sebangiol* 'Spain' from Sp. *español* 'Spanish', and Pal. *berib* from Ger. *Brief* 'letter'.

Omitted Vowels from Japanese

24.3.4. As we have seen in some earlier examples, one interesting characteristic of Japanese pronunciation is that the vowels I and U are greatly reduced—i.e., pronounced just as a light whisper or even totally lost—under certain complicated phonetic conditions. Thus, when I and U occur between such Japanese consonant sounds as "k", "s", "sh", "h", "ch", and "ts", or in *word-final* position following one of these consonants, they normally become almost totally silent. In the examples below, I and U are silent between the abovementioned consonants of the Japanese word (as indicated by the pronunciation given within parentheses), and because of this the vowel in question is also omitted from the Palauan counterpart:

(43)

Japanese	
Loan Source	*Palauan*
kuse ("kse") 'habit'	kse
tsukemono ("tskemono") 'pickles'	(t)skemono
bokusoo ("boksoo") 'grass, pasture'	bokso 'elephant grass'
rekishi ("rekshi") 'history'	reksi
shitagi ("shtangi") 'underwear'	stangi 'petticoat'
shiken ("shkeng") 'test, exam'	skeng
hikooki ("hkooki") 'airplane'	skoki

When the U of Jp. *tsukemono* is lost, the resulting Palauan form then begins with a cluster of *three* consonants TSK, which is optionally reduced to the simpler cluster SK by deleting the "t" sound. A similar example is Pal. *(t)skareter* from Jp. *tsukarete iru* 'tired'. When the I of Jp. *hikooki* is lost, we get the resulting consonant cluster "hk", which is reinterpreted in Palauan as SK. Similar examples are Pal. *skozio* from Jp. *hikoojoo* 'airport' and Pal. *skidas* from Jp. *hikidashi* 'drawer'.

In the examples below, I and U are silent in Japanese when they occur in word-final position after the relevant consonant. As we might expect, the very same vowel is also absent in Palauan:

(44)

Japanese	
Loan Source	*Palauan*
bengoshi ("bengngosh") 'lawyer'	bengngos
Doitsu ("doits") 'Germany'	Dois
doku ("dok") 'poison'	dok

hachi ("hach") 'bee'	hats
himitsu ("himits") 'secret'	himits
kangofu ("kangngof") 'nurse'	kangngob
keikaku ("keikak") 'plan'	keikak
shokuminchi ("shokuminch") 'colony'	siokumins

In Pal. *siokumins* the "ch" sound of the Japanese loan source has changed to "ts", and after the deletion of silent I, the word-final sequence NTS has been simplified to NS.

In a few Japanese loan source words, the vowels I and U are silent both between the relevant consonants *and* in word-final position. Thus, in the examples below, two original consonants are missing in the Palauan equivalent:

(45)	mokuteki ("moktek") 'purpose'	moktek
	shikaku ("shkak") 'square'	skak
	yakusoku ("yaksok") 'promise'	iaksok

In most Palauan loanwords from Japanese, the vowel U is also deleted after R (usually, in word-final position). In addition, U is unpredictably deleted after a consonant like B in a small number of examples. Observe the words below:

(46)	*Japanese Loan Source*	*Palauan*
	taoru 'towel'	taor
	sarumechiiru (Jp. brand name)	sarmetsir 'liniment'
	amatte iru 'left over, plenty'	chamatter
	kiite iru 'effective'	kiter
	kotowaru 'to refuse'	kotouar
	tebukuro 'glove'	tebkuro
	daijoobu 'all right, OK'	daiziob

Shortening of Long Japanese Vowels in Palauan

24.3.5. As we saw in 1.3.6, four out of the five native Palauan vowels can occur *double* (or long)—i.e., EE, II, OO, and UU. Not only are these double vowels greater in length (i.e., held longer when pronounced) but also they show some gliding features, involving sounds like English "y" or "w" (see *Note 21* of 1.3.6 for more details). Thus, we have native Palauan words like *kmeed* 'near' (sounds like "kmeed" or "kmeyd"), *diil* 'abdomen' (sounds like "diil" or "diyl"), *dekool* 'cigarette' (sounds like "degool" or "degowl"), and *buuch* 'betel nut' (sounds like "buuch" or "buwch").

As we noted after the examples of (42) in 24.3.2 above, some Palauan loanwords from English show long vowels as the equivalent of English tense vowels, as in Pal. *kiis* from Eng. *keys*. Given the fact that Palauan has long vowels both in native words and some words borrowed from English, it is very surprising that the Palauan sound system has shown total resistance to borrowing the long vowels of Japanese (spelled as double vowels in our Romanization of Japanese—see *Note* 2 in 24.2.1 above). Thus, while Japanese has AA, EE, II, OO, and UU in addition to the corresponding short vowels, there is not a single case in which Palauan has adopted a Japanese long vowel. In all the examples seen in this lesson, a few of which we repeat below, Palauan has shortened every Japanese long vowel:

(47)

Japanese	
Loan Source	*Palauan*
sarumechiiru (Jp. brand name)	sarmetsir 'liniment'
koohii 'coffee'	kohi
kyuuri 'cucumber'	kiuri
senpuuki 'electric fan'	sembuki
koosui 'perfume'	kosui

LOANWORDS AND PATTERNS OF PALAUAN WORD STRUCTURE

24.4. Palauan has been surprisingly flexible in the extent to which it has allowed loanwords to be integrated into the language and participate in various derivational patterns characteristic of noun and verb formation. Words from various grammatical classes (parts of speech) in the contributing languages have been readily adopted into Palauan, often with interesting shifts of meaning, as optionally possessed nouns, state verbs of several types, action verbs (transitive and intransitive), and so on.

In the majority of cases, as expected, Palauan has borrowed a foreign word into the native part-of-speech category that most closely corresponds to the original class membership in the contributing language. Thus, most loanwords that are nouns in Spanish, German, Japanese, and English also function as nouns in Palauan. To take just one preliminary example, the loanword *sensei* 'teacher', a noun in Japanese, is also used as a noun in Palauan, where it shows the typical distributional features of nouns—i.e., it can occur in the positions of *sentence subject*, *sentence object*, or after the *relational word er* (see 2.3 and 2.3.1–5). Each of these positions is illustrated in the sentences below:

(48) a. (1) Sentence subject in post-predicate position:

Ng ungil a sensei. 'The teacher is good.'

(2) Sentence subject in pre-predicate position:

A sensei a ungil. 'The teacher (whom we've been talking about)—she's good.'

b. Sentence object:

Ak milsa a sensei. 'I saw the teacher.'

c. After relational word *er* (as part of relational phrase):

Ng hong er a sensei. 'It's the teacher's book.'

Change of Part-of-Speech Category: Foreign Nouns to Palauan State Verbs

24.4.1. While most foreign nouns are borrowed into Palauan as nouns, a significant number are also adopted as *state verbs*. As opposed to *action verbs*, which designate actions, activities, or events involving an active participant, Palauan *state verbs* describe states, qualities, or conditions that temporarily or permanently characterize persons or things. Grammatically, action verbs can be distinguished from state verbs by the pattern of *past tense* formation. Action verbs take the past tense *infix -il-* (or *-l-*), as in *milengaus* 'was weaving' (cf. *mengaus* 'to weave'), *tilobed* 'came out' (cf. *tuobed* 'to come out'), and so on. By contrast, state verbs form the past tense with the auxiliary *mle* 'was, were', as in *mle ungil* 'was/were good' (cf. *ungil* 'good'), *mle cheroid* 'was/were far' (cf. *cheroid* 'far'), and so on. Palauan state verbs normally correspond to English adjectives and, as we will see below, to various classes of modifying words in Japanese, but not always: thus, for example, the Palauan state verb *medenge* 'to know' (past tense: *mle medenge* 'knew') has an English verb (*know*) as its nearest equivalent.

Most of the cases in which a foreign noun is borrowed into Palauan as a state verb come from Japanese. Because the part-of-speech category is changed, the meaning of the word will also be modified, but usually in a predictable manner. Thus, as the English translations for the Palauan state verbs of (49) indicate, the Palauan meaning is something like "characterized by/similar in appearance to [whatever the original Japanese noun refers to]". Here are some examples of rather commonly used Palauan *state verbs* that have their source in Japanese *nouns*:

(49)	*Japanese Noun*	*Palauan State Verb*
	baikin 'bacterium, germ'	baiking 'unsanitary, unhygienic'
	bozu 'Buddhist priest, monk, shaven head'	bozu '(head) completely shaved'
	asebo 'prickly heat, heat rash'	chasebo 'broken out in prickly heat'
	aji 'taste, flavor'	chazi 'tasty, flavorful'

haibyoo 'lung disease, TB'	haibio 'sick with TB'
hanbun 'half'	hambung 'half-witted, simple-minded'
kama 'sickle, hook'	kamang '(arm) crippled, twisted'
jiman 'pride, vanity'	simang 'vain, boastful'
tamanegi 'onion'	tamanengi '(head) completely shaved'
tamagogata 'ovoid figure'	tamangongata 'egg-shapted, oval'

Needless to say, because they are state verbs, all the Palauan words in (49) form their past tense with the auxiliary *mle*—e.g., *mle chazi* 'was tasty', *mle simang* 'was boastful', etc. In addition to being used in Palauan as state verbs, some of the items in (49) can also be used as nouns—e.g., *chazi* 'taste, flavor', *kamang* 'sickle', and *tamanengi* 'onion'. Note that Jp. *asebo* is a slang (informal) form for the more standard term *asemo* 'prickly heat'.

A few examples that follow the pattern of (49) involve nouns from Spanish and English, as indicated below:

(50)	*Foreign Noun*	*Palauan State Verb*
Sp.	diablo 'devil'	diablong 'terrible, awful'
	calabozo 'dungeon, cell'	kelebus 'jailed, in prison'
	martillo 'hammer'	martiliong 'ungraceful, clumsy'
Eng.	curve	kab 'curved'
	butterfly	baterflai '(person) fickle, prone to changing one's mind'
	you-drive (car)	iudoraibu '(woman) loose, fast'

All of the words in (50) except *baterflai* can also be used in Palauan as nouns. Note how the Palauan state verb *iudoraibu* involves a humorous shift in meaning from that of the original English noun.

Note 15: Several foreign loanwords illustrate additional types of shifts in part-of-speech membership resulting from the process of borrowing. For example, the two English *adjectives English* and *American* are the sources for the Palauan *nouns Ingklis* 'England' and *Merikel* 'America' (which results from Palauan having reinterpreted the English loan source as *a* + *merican*, just like the case of Sp. *apóstol* described in *Note 3* of 24.2.1 above). In addition, a few Japanese *nouns* have been adopted into Palauan as *intransitive verbs*, as in Pal. *chanzang* 'to add, do sums' from Jp. *anzan* 'mental arithmetic/calculation'. As a final example of interest, the German *adverb auswendig* 'by heart' is turned into a *transitive verb* in Palauan—i.e., *chausbengdik* 'to memorize, learn thoroughly'.

Correspondence Between Japanese Modifying Words And Palauan State Verbs

24.4.2. There are several major groups of modifying words in Japanese, all of which are borrowed into Palauan as *state verbs*. First of all, we have Japanese *adjectives* like *takai* 'expensive' and *usui* '(liquid) weak', which always end in *vowel + i* in the present tense and directly precede a modified noun (as in *usui koohii* 'weak coffee'). Although Japanese adjectives change their form according to the tense (e.g., present *usui* 'is weak' vs. past *usukatta* 'was weak'), they are always borrowed as Palauan state verbs in their present tense form:

(51)

Japanese Adjective	*Palauan State Verb*
usui '(liquid) weak'	chusui
koi '(liquid) strong'	koi
takai 'expensive'	takai
abunai 'dangerous'	chabunai
komakai 'detailed, thorough, stingy'	komakai
kusai 'bad-smelling'	ksai
omoshiroi 'interesting, funny'	omosiroi
sabishii 'lonely'	sabisi
zurui 'sly, foxy, sneaky'	surui

In addition to its function as a state verb, the Palauan word *omosiroi* can also be used as a noun meaning 'joke'.

Second, Japanese has a large group of modifying words that are called *nominal adjectives* because they work grammatically like nouns even though their meanings are more like adjectives. In particular, Japanese nominal adjectives do *not* change their form according to the tense, and when modifying a following noun they must be joined to it by the special linking words *na* and *no*. We therefore have two subclasses of Japanese nominal adjectives—the *NA-type*, using *na* as a linking word (e.g., *kantan* 'simple', as in *kantan na koto* 'simple matter'), and the *NO-type*, using *no* as a linking word (e.g., *futsuu* 'usual', as in *futsuu no koto* 'usual matter'). Japanese nominal adjectives of both types are taken into Palauan as state verbs, as shown in the examples below:

(52)

Japanese Nominal Adjective	*Palauan State Verb*
NA-type	
kantan 'simple, brief'	kantang
bonkura 'dull, slow-witted'	bongkura
daijoobu 'all right, OK'	daiziob
kechi 'miserly, stingy'	kets
zeitaku 'luxurious, high-class'	seitak
otenba 'pert, saucy'	chotemba '(woman) fast, loose, flirtatious'
iroiro 'various, diverse, miscellaneous'	chirochiro '(children of particular woman) fathered by different men, many-colored'
NO-type	
futsuu 'common, usual'	hutsu
osoroi '(clothes, etc.) of uniform style'	chosoroi
daitai 'general, main, rough'	daitai 'all right, OK'
hadaka 'naked'	hadaka 'barebreasted, naked'
hadashi 'barefooted'	hadasi
hantai 'opposite, dissenting'	hantai
katate '(with) one hand'	katate '(with) one hand, dexterous'
kichigai 'crazy, insane'	kitsingai

Note the unpredictable meaning distortion in the Palauan form *daitai* 'all right, OK'. This may have happened by "contamination" from the borrowed state verb *daiziob*, which has the same meaning and phonetically has the same first syllable (*dai-*).

In addition to the above, Japanese has many expressions describing a condition or state that consist of a verb in its connecting form (suffixed with *-te*) followed by the auxiliary verb *iru* 'to be, exist'. Like the adjectives described at the beginning of this section, such expressions directly precede the modified noun in Japanese—e.g., *tsukarete iru sensei* 'tired teacher' from *tsukarete iru* '(be) tired'. A few of these grammatically complex Japanese expressions have been borrowed into Palauan as state verbs. In the resulting Palauan forms, of course, the identity of the separate Japanese morphemes (e.g., verb stem *tsukare-*, suffix *-te*, auxiliary verb *iru*) has been obscured, and the Palauan form is considered a single unit:

(53)

Japanese -TE IRU Expression	*Palauan State Verb*
tsukarete iru '(be) tired'	(t)skareter
atte iru '(be) suitable, appropriate (for each other)'	chatter
kankei shite iru '(be) related to, connected with'	kangkeister
kiite iru '(be) effective'	kiter
amatte iru '(be) left over, plenty, more than enough'	chamatter

Interestingly enough, the Japanese negative equivalent of *atte iru*—i.e., *awanai* 'not suitable'—has also been borrowed into Palauan as the state verb *chauanai*, with the same meaning.

Note 16: A fairly minor source of Palauan state verbs is the class of Japanese intransitive action verbs. A few such verbs, all of which have the structure *noun stem + general action verb suru 'do'* in Japanese, have been taken into Palauan without *suru*:

Japanese Intransitive Verb	*Palauan State Verb*
dokuritsu (suru) 'become independent'	dokurits 'independent'
koshoo (suru) 'go out of order, break down'	kosio 'out of order, broken'
panku (suru) 'get punctured, blow out'	bangk '(tire) flat, punctured'

In addition to describing a *state*, the Palauan word *bangk* can sometimes be used as an intransitive *action* verb as well, in which case it means 'to go flat, get punctured, blow out'.

Borrowing of Transitive and Intransitive Action Verbs

24.4.3. Most transitive and intransitive action verbs from Japanese and English are borrowed into Palauan without any change in grammatical category. Thus, the examples of (54–55) below are very straightforward, with changes in meaning of most interest:

(54) *Transitive Action Verbs*

Japanese or English	*Palauan*
harau 'to pay for'	harau
yakusoku (suru) 'to promise'	iaksok

kaburu 'to put on/wear (hat)'	kabur 'flip (person) over one's shoulder and throw down'
kensa (suru) 'to inspect, examine (medically)'	kensa
kotowaru 'to refuse'	kotouar
mawasu 'to turn, screw'	mauas
shimeru 'to close, strangle, choke'	simer 'strangle, choke, turn off (water, etc.)'
shiraberu 'examine, investigate'	siraber
chuui (suru) 'to watch out for, be careful'	tsiui 'watch out for (one's behavior), warn (person)'
ooen (suru) 'to support, cheer'	o(i)eng 'to praise, honor, acclaim'
tsukamaeru 'to catch, seize, arrest'	(t)skamaer 'to face, corner, confront'
stop	stob
sign	saing 'sign (letter)'
bake	beik

Note 17: Quite a few of the Japanese transitive action verbs given above have the structure *noun stem + general action verb suru 'do'* in Japanese, but when borrowed into Palauan *suru* is lost (see *Note 16* above). Note further that Palauan *iaksok* and *kensa* can also be used as nouns, with the original Japanese meanings. Finally, Palauan *saing* (which also shows an unusual stress pattern —namely, sa-ING) can also function as a noun with the original English meaning. In addition to its use as a *transitive* verb, *saing* also functions as an *intransitive* verb with the very specialized meaning 'to sign one's name as a pledge to abstain from liquor'.

(55) *Intransitive Action Verbs*

Japanese or English	*Palauan*
bakuhatsu (suru) 'to explode, blow up'	bakuhats
ayamaru 'to apologize'	chaiamar
katsu 'to win'	kats
makeru 'to lose'	make
kawaru 'to change'	kauar '(condition of wind) change'
kizetsu (suru) 'to faint'	kisets
mawaru 'to turn, go around'	mauar

mookaru 'to make profit, gain'	mokar
shinpai (suru) 'to worry'	simbai
son (suru) 'to lose money, incur loss'	song
seikoo (suru) 'to succeed'	seiko
taoreru 'to fall, collapse'	taorer
drive	doraib 'to drive around (in a car)'
go ahead	kohei 'to go ahead, advance'

Note 18: In a pattern already familiar to us, quite a few of the Japanese intransitive action verbs of (55) show the structure *noun stem + general action verb suru 'to do'* in Japanese, with *suru* omitted in Palauan. Note that Palauan *kats* is also used as a noun meaning 'winner', and *make* is likewise used as a noun meaning 'loser'. Notice that Jp. *mawasu* 'to turn, screw' of (54) and Jp. *mawaru* 'to turn, go around' of (55) are related transitive-intransitive "partners" in Japanese.

As exceptions to the patterns of (54–55) above, a few Japanese *intransitive* verbs or expressions have been reinterpreted as Palauan *transitive* verbs. Thus, while Jp. *agaru* 'to rise, increase' is intransitive, Pal. *changar* has a transitive meaning—i.e., 'to promote (someone)'—in addition to some interesting intransitive meanings—i.e., '(salary, etc.) increase, (person) get excited, nervous'. To take another example, the intransitive Japanese expression *ki ga tsuku* 'to be aware of, attuned to' (as well as its negative equivalent *ki ga tsukanai* 'not be aware of, not be attuned to') is borrowed into Palauan as the transitive verb *kingatsku* 'to notice' (negative *kingatskanai* 'not notice').

LOANWORDS AS PALAUAN VERB STEMS

24.5. The internal structure of various classes of native Palauan words—in particular, nouns and verbs—is extremely varied and rich, with very well-developed systems of prefixes, infixes, and suffixes that are added to a given word stem. For example, as we saw in Lessons 5 and 6, Palauan transitive verbs occur in both imperfective and perfective forms, with each type composed of certain characteristic morphemes (meaning-bearing units) and the perfective forms involving a whole set of object pronoun suffixes (e.g., *-ak* of *cholebedak*, *-au* of *cholebedau*, *-ii* of *cholebedii*, and so on). In addition, we observed in later lessons that Palauan transitive verbs regularly have resulting state and expected state forms, and that many of them also have derived causative, reciprocal, and reduplicated forms.

Though you may wish to consult earlier lessons for certain details on the internal structure of Palauan verbs, the example below covers those points that will be important

in showing how loanwords can be used just like native verb stems. First of all, recall how a Palauan noun like *chelebed* 'whip, club, anything used to hit with' can be used as the stem for an entire group of related verb forms such as the following:

(56) *Verbs Derived from the Noun Stem* **chelebed**

a. *Basic form*: Present: *mechelebed* 'gets hit'
Past: *milechelebed* 'got hit'

The basic form is derived by prefixing the verb marker *me-* to the stem *chelebed*. The past tense infix *-il-* is used to indicate the past tense.

b. *Imperfective form*: Present: *mengelebed* 'hits, is hitting'
Past: *milengelebed* 'hit, was hitting'

The imperfective form is also prefixed with the verb marker *me-*. It is differentiated from the basic form because it has undergone the consonant alternation CH → NG. The past tense infix *-il-* is used to indicate the past tense.

c. *Perfective forms*: Present: *cholebedak*, *cholebedau*, *cholebedii*, etc. 'hits me, you (sg.), him/her/it, etc.'
Past: *chillebedak*, *chillebedau*, *chillebedii*, etc. 'hit me, you (sg.), him/her/it, etc.'

The present tense perfective forms contain the verb marker *-o-* in the form of an infix. In the past tense, this marker is replaced by the past tense infix *-il-*. Perfective forms can be identified by the series of object pronoun suffixes *-ak*, *-au*, *-ii*, etc. attached to the stem.

d. *Resulting state verb*: *chellebed* '(in a state resulting from having been) hit'

This form is derived by inserting the resulting state infix *-el-* after the initial consonant of the stem. A form like *chellebed* describes the state or condition that some person (or thing) is in as a result of having undergone the action of the verb.

e. *Expected state verb*: *chelebedall* 'is/needs to be hit'

This form is derived by adding a suffix such as *-all* (*-el*, *-ull*, etc.) to the stem. A form like *chelebedall* indicates that the sentence subject (a person or thing) is expected or required to undergo the action of the verb.

A significant number of English loanwords have been Palauanized to the extent that they now serve as stems for an entire set of related verb forms such as those illustrated in (56) above. Five such stems of English origin are given in the examples below, which are presented in the same format as (56):

(57) Noun stem: Pal. *kiis* from Eng. *keys*

a. *Basic form*:	Present:	*mekiis* 'gets opened'
	Past:	*milekiis* 'got opened'
b. *Imperfective form*:	Present:	*mengiis* 'opens, is opening'
	Past:	*milengiis* 'opened, was opening'
c. *Perfective forms*:	Present:	*kiisii* 'opens it up'
	Past:	*kilisii* 'opened it up'
d. *Resulting state verb*:	*kliis* '(in a state resulting from having been) opened'	
e. *Expected state verb*:	*kisall* 'is/needs to be opened'	

(58) Noun stem: Pal. *chasuart* from Eng. *asphalt*

a. *Basic form*:	Present:	*mechesuart* 'gets asphalted'
	Past:	*milechesuart* 'got asphalted'
b. *Imperfective form*:	Present:	*mengesuart* 'puts asphalt on, is putting asphalt on'
	Past:	*milengesuart* 'put asphalt on, was putting asphalt on'
c. *Perfective forms*:	Present:	*chosuertii* 'asphalts it over'
		chilsuertii 'asphalted it over'
d. *Resulting state verb*:	*chelsuart* 'asphalted over'	
e. *Expected state verb*:	*chesuertall* 'is/needs to be asphalted'	

(59) Noun stem: Pal. *sebel* from Eng. *shovel*

a. *Basic form*:	Present:	*mesebel* 'gets cleared of debris (by shoveling)'
	Past:	*milsebel*: 'got cleared of debris (by shoveling)'
b. *Imperfective form*:	Present:	*mesebel* 'shovels, removes dirt from'
	Past:	*milsebel* 'shoveled, removed dirt from'
c. *Perfective forms*:	Present:	*sobelii* 'shovels it out'
	Past:	*silebelii* 'shoveled it out'
d. *Resulting state verb*:	*selebel* 'shoveled out, cleared of debris'	
e. *Expected state verb*:	[None observed]	

The verb *mesebel* shows no consonant alternation, and therefore its basic and imperfective forms are identical.

(60) Noun stem: Pal. *smengt* from Eng. *cement*

a. *Basic form*:	Present:	*mesmengt* 'gets cemented'
	Past:	*milsmengt* 'got cemented'
b. *Imperfective form*:	Present:	*mesmengt* 'puts cement on, is putting cement on'
	Past:	*milsmengt* 'put cement on, was putting cement on'
c. *Perfective forms*:	Present:	*simengtii* 'cements it over'
	Past:	*silemengtii* 'cemented it over'
d. *Resulting state verb*:		*selemengt* 'cemented over'
e. *Expected state verb*:		*smengtall* 'is/needs to be cemented'

Like *mesebel* above, *mesmengt* also shows no consonant alternation, resulting in identical basic and imperfective forms.

(61) Pal. *bomk* 'pump, small boat engine' from Eng. *pump*

a. *Basic form*:	Present:	*obomk* 'gets pumped'
	Past:	*ulebomk* 'got pumped'
b. *Imperfective form*:	Present:	*omomk* 'pumps, is pumping'
	Past:	*ulemomk* 'pumped, was pumping'
c. *Perfective forms*:	Present:	*memkii* 'pumps it out'
	Past:	*milemkii* 'pumped it out'
d. *Resulting state form*:		*blomk* 'pumped out'
e. *Expected state form*:		*bemkall* 'is/needs to be pumped out'

Because the stem *bomk* begins with B, the verb marker prefix takes the form *o-*, which is replaced by *ule-* in the past tense. Note how the word-final consonant cluster MP of Eng. *pump* is adopted into Palauan as the unusual stem-final consonant cluster MK of *bomk*.

LOANWORDS AS PALAUAN NOUN STEMS

24.6. As we saw in Lesson 3, the great majority of Palauan nouns add suffixes to indicate the person (1st vs. 2nd vs. 3rd) and number (singular vs. plural) of the possessor. As indicated in 3.2.1 and 3.2.2, these *possessor suffixes* occur in four sets—the A-set, E-set, I-set, and U-set—depending on the characteristic vowel of the suffix in the three singular forms and in the first person plural inclusive form. A typical example from the E-set (which is the most common) is *charm* 'animal', whose possessed forms are given below:

(62) Possessed Forms of **charm** 'animal, pet'

chermek 'my animal'	chermed 'our (incl.) animal' chermam 'our (excl.) animal'
chermem 'your (sg.) animal'	chermiu 'your (pl.) animal'
chermel 'his/her animal'	chermir 'their (hum.) animal'

As we saw in 3.3 and 3.3.1–8, the possessed forms of Palauan nouns often show various types of *vowel weakening* in which a full vowel, double vowel, or vowel cluster occurring in the stressed syllable of the independent stem gets reduced in some way in the possessed form. This phonetic change occurs because the possessor suffixes themselves are always stressed, which means that any stressed full vowels, double vowels, or vowel clusters of the original stem automatically become unstressed in the possessed forms. Thus, for example, the full vowel A of the noun stem *charm* is reduced to a *weak E* in all the possessed forms given above (i.e., cherm-EK, cherm-EM, etc.). Other examples of vowel weakening involving the change from a single full vowel to a weak E are found in *reng* 'heart, spirit' (with full E) → *renguk*, *rengum*, etc. (with weak E), *chur* 'laughter' → *cherik*, *cherim*, etc., and similar examples. In the same way, vowel weakening can affect Palauan double vowels by shortening them to the corresponding single vowel (e.g., *oriik* 'broom' → *orikek*, *orikem*, etc.). Finally, vowel weakening also affects vowel clusters, usually by deleting one of the two vowels (e.g., *oach* 'leg' → *ochik*, *ochim*, etc.).

A significant number of loanword nouns, mostly from English, have been so assimilated into Palauan that they follow the pattern of noun possession seen for native nouns like *charm* 'animal' in (62) above. In every case, the possessor suffixes are from the E-set, and the patterns of vowel weakening apply regularly. Some typical examples are listed below, with the possessed noun given in the 3rd pers. sg. form only:

(63)

	Loan Source	*Palauan Independent Noun*	*Palauan Possessed Noun*
Ger.	Schraube 'screw'	seraub	serubel
Jp.	taoru 'towel'	taor	torel
Eng.	box	baks	beksel
	dance	dangs	dengsel
	tank	tangk	tengkel
	shovel	sebel	sebelel
	keys	kiis	kisel
	school	skuul	skulel
	time	aem	temel
	pipe	baeb	bebel

If you pronounce all of the Palauan words in (63) carefully, you should have no trouble identifying the types of vowel weakening that have taken place. Single full vowels have been reduced to weak E in the possessed forms of *baks*, *dangs*, *tangk*, and *sebel*; double vowels have been shortened to single vowels in the possessed forms of *kiis* and *skuul*; and vowel clusters have been reduced to a single (full) vowel in the possessed forms of *seraub*, *taor*, *taem*, and *baeb*.

Many loanword nouns, especially vowel-final stems from Japanese, are accepted into the Palauan pattern of noun possession once they have been provided with a stem-final "buffer" syllable of the form *-leng-* or *-(e)ng-*. As seen in 3.3.9, quite a few native stems also exhibit a similar buffer—e.g., *bilas* 'boat' → *bilsengel*, *billum* 'wrapped tapioca' → *billemengel*, *uum* 'kitchen' → *umengel*, and so on. Note the following examples, with the Palauan possessed noun given in the third person singular only:

(64)

	Loan Source	*Palauan Independent Noun*	*Palauan Possessed Noun*
Jp.	kama 'sickle'	kamang	kamelengel
	bando 'belt'	bando	bandelengel
	kata 'shape'	kata	katelengel
	skaato 'skirt'	skato	skatelengel
	zubon 'pants'	subong	subelengel
	tama 'ball'	tama	tamelengel
Eng.	bucket	baket	baketengel
	bamboo	bambuu	bambungel
	bag	bek	bekengel
	boat	bos	besengel
	book	buk	bukelengel
	cup	kob	kebengel
	matches	mases	masesengel
	soap	sob	sebengel

Can you identify the various types of vowel weakening that take place in the possessed forms of (64) above?

The borrowed nouns in (63) and (64) all fall into the category of *optionally possessed nouns* (see 3.5) because in addition to their possessed forms they also occur as independent words. Among borrowed noun stems, there are actually no examples of *obligatorily possessed nouns* like *obekul* 'his older brother', *bedengel* 'its body, color', etc., which must occur with a possessor pronoun suffix and have no independent stem (i.e., "obek" and "bedeng" are not separate forms in Palauan). While the examples of (63) and (64) illustrate that quite a few borrowed nouns have been totally Palauanized,

in fact the great majority of borrowed nouns remain in the *unpossessible* category (see 3.7)—i.e., they cannot take any possessor pronoun suffixes at all. Thus, in order to indicate possession with such nouns, we must employ a *possessor phrase* introduced by *er* (see 3.7.1), as in *sensei er ngak* 'my teacher', *sensei er kau* 'your (sg.) teacher', etc. Constructions of this type will be examined in more detail in 24.8.1 below.

LOANWORDS USED AS STEMS IN PALAUAN DERIVATIONAL PATTERNS; THE PREFIX *OU-*

24.7. Many words borrowed from other languages function rather freely as stems in a large variety of Palauan derivational patterns. Perhaps the prefix that occurs most frequently with foreign noun stems is *ou-* (see 6.3.3), which derives verbs that designate ownership of (use of, control over) a particular object or participation in some type of activity or interpersonal relationship. First of all, let us review how *ou-* is used with native noun stems, as shown in the examples below:

(65)

Noun Stem	*Derived Verb in ou-*
blai 'house'	oublai 'own a house'
charm 'animal, pet'	oucharm 'keep a pet'
sers 'garden'	ousers 'keep a garden, do farming'
sechelei 'friend'	ousechelei 'have (someone) as a friend'

The great majority of verbs in *ou-* formed with loanword stems are intransitive verbs derived from nouns. Some typical examples are given below:

(66)

	Loan Source	*Palauan Noun*	*Palauan Intransitive Verb*
Ger.	Rad 'bicycle'	rrat	ourrat 'to have/own a bicycle'
Jp.	denwa 'telephone'	dengua	oudengua 'to have a telephone, make a telephone call'
	yakyuu 'baseball'	iakiu	ouiakiu 'to play baseball'
	shibai 'play'	sibai	ousibai 'to act in a play'
	jidoosha 'car'	sidosia	ousidosia 'to have/own a car'
	zuga 'picture'	sunga	ousunga 'to make a picture'
Eng.	basket (ball)	basket	oubasket 'to play basketball'
	card(s)	kat	oukat 'to play cards'
	store	stoang	oustoang 'to run/own a store'
	tape (recording)	teib	outeib 'to make/have a tape recording of'

Note 19: In addition to the above, Jp. *bakuchi* 'gambling' has been borrowed (with a meaning change) as Pal. *bakutsi* 'twenty-one (card game)'. As expected, the related Palauan intransitive verb *oubakutsi* means 'to play twenty-one'. Another interesting case is Jp. *ashi* 'foot', which actually does not occur as the expected independent noun "asi" in Palauan, even though the derived verb *ouasi* is frequently used and means 'to walk/go on foot (rather than use a vehicle)'.

In a few cases, a borrowed noun prefixed with *ou-* results in a Palauan transitive verb, as illustrated below:

(67)

	Loan Source	*Palauan Noun*	*Palauan Transitive Verb*
Jp.	shirankao 'fake innocence'	sirangkao	ousirangkao 'to pretend that one is innocent'
	shiken 'test'	skeng	ouskeng 'to examine, give test to'
Eng.	dance	dangs	oudangs 'dance (some type of dance)'
	school	skuul	ouskuul 'to teach'

The Palauan verb *ousirangkao* is transitive because it takes a sentence object, as illustrated in the example below:

(68) Ngara uchul me ke di ousirangkao er kau? 'Why are you pretending that you are innocent?/Why do you make it appear that you don't know anything?'

The Prefix *beke-*

24.7.1. Another commonly used Palauan prefix is *beke-* (see 7.5 and 7.5.1–4), which is found in state verbs that belong to two very different categories of meaning. First, when *beke-* is added to certain noun stems, we derive state verbs that indicate a habit or tendency to carry out a particular action. Thus, with native stems we have, for example, *beketekoi* 'talkative' from *tekoi* 'word, speech' and *bekesius* 'prone to swearing a lot, dirty-mouthed' from *sius* 'swearing'. A few borrowed noun stems can also be prefixed with *beke-* to give the connotation of a habit or tendency, as in Pal. *bekemongk* 'always complaining' (cf. Pal. *mongk* 'complaint' from Jp. *monku*) and Pal. *bekebet* 'prone to spending a lot of time in bed' (cf. Pal. *bet* from Eng. *bed*).

Second, *beke-* is also used with noun stems to derive state verbs that indicate a characteristic smell, as in the native words *bekecheluch* 'smelling of coconut oil' from *cheluch* 'coconut oil' and *bekengikel* 'smelling of fish' from *ngikel* 'fish'. A few foreign

nouns also appear with this meaning when prefixed with *beke-*, as in *bekekosui* 'smelling of perfume' (cf. Pal. *kosui* 'perfume' from Jp. *koosui*) and *bekekatuu* 'smelling of a cat' (cf. Pal. *katuu* from Sp. *gato*).

The Plural Prefix *re-*

24.7.2. As we observed in 2.5 and 2.5.1–3, the process of plural formation in Palauan is quite restricted, since the plural prefix *re-* (*r-* before a vowel) can only be added to a few groups of words, primarily noun stems referring to human beings. Thus, we have plural forms in the case of such native words as *chad* 'person'—*rechad* 'people', *ngalek* 'child'—*rengalek* 'children', *ekebil* 'girl'—*rekebil* 'girls', and so forth. Loanword nouns referring to human beings can likewise be prefixed with *re-* to derive a plural form, as in *sensei* 'teacher'—*resensei* 'teachers' (from Jp. *sensei*), *toktang* 'doctor'—*retoktang* 'doctors' (from Eng. *doctor*), etc.

In addition, Palauan uses a special prefix consisting of the plural morpheme *re-* followed by another element *-chi-* to indicate nationalities, as in *Ruk* 'Truk'—*rechiruk* 'Trukese people'. This prefix can also accompany nonnative stems, as in *Dois* 'Germany'—*rechidois* 'Germans' (from Jp. *doitsu*) and *Merikel* 'America'—*rechimerikel* 'Americans' (from Eng. *American*).

Additional Prefixes

24.7.3. Another prefix added to Palauan nouns is *kl(e)-* (see 8.5), which is used to derive abstract nouns with the meaning "the experience of being ..." or "the act of doing..." Thus, in addition to examples from the native vocabulary such as *chad* 'person, human being'—*klechad* 'human life, way of life', we find cases based on loanword stems such as *sensei* 'teacher'—*klsensei* 'the experience of being a teacher' (from Jp. *sensei*) and *doraib* 'drive'—*kledoraib* 'the action of driving around in a car' (from Eng. *drive*).

As one final example of the application of Palauan derivational patterns to foreign vocabulary, observe how the reciprocal prefix *kau-* (see Les. 10) can be added to loanword nouns to form related reciprocal verbs. Some interesting examples are *mondai* 'problem'—*kaumondai* 'dispute, argue over' (from Jp. *mondai*) and *musing* 'cooperative enterprise'—*kaumusing* 'participate jointly in a cooperative enterprise' (from Jp. *mujin* 'mutual financial business').

LOANWORDS AND PATTERNS OF PALAUAN GRAMMAR

24.8. By and large, the Palauan grammatical system has easily accepted the various classes of loanwords that have come into the language from foreign sources. Thus, as we saw in (48) of 24.4 above, there is no distinction between native vs. borrowed nouns in terms of their ability to function as sentence subject, sentence object, and in relational

phrases introduced by *er*. In the same way, adjectives and similar word classes from Japanese are readily adopted into Palauan as state verbs and as such show the expected grammatical features of state verbs—e.g., formation of the past tense with the auxiliary *mle* (see 24.4.2). In the sections below, we will examine two additional areas in which the grammatical system of Palauan has been especially flexible in dealing with loanwords.

Indicating Possession with Loanwords

24.8.1. As we mentioned in 24.6 above, native Palauan nouns fall into three classes with regard to the feature of possession. Thus, in addition to optionally possessed nouns (which occur in an independent form as well as with possessor suffixes—e.g., *charm* vs. *chermek*, *chermem*, etc.) and obligatorily possessed nouns (which have no independent form and *must* occur with possessor suffixes—e.g., *obekuk*, *obekum*, etc.), Palauan has a group of *unpossessible nouns* (see 3.7) that never take possessor suffixes at all. In order to express possession with such nouns (which mostly include proper nouns and nouns designating animals, plants, or parts of the natural environment), Palauan speakers use a special type of *noun phrase of possession* containing a *possessor phrase* introduced by *er* (see 3.7.1 if you need to review the details). Two typical examples of noun phrases of possession in which the first noun is unpossessible are *delmerab er ngak* 'my room' and *ius er Belau* 'Palauan crocodile'; in both cases, the possessed noun is followed by a possessor phrase in which *er* introduces the noun or pronoun indicating the possessor.

While some loanword nouns have been assimilated into Palauan as optionally possessed nouns (see the examples in 63–64 of 24.6), most nouns of foreign origin actually fall into the unpossessible category. In fact, loanword nouns stand out statistically as the largest subgroup of unpossessible nouns in modern Palauan! Because of their status as unpossessible nouns, we cannot use possessor suffixes but must express the possessor by means of a possessor phrase introduced by *er*. Here are a few interesting examples:

(69) a. rosario er a Maria 'Maria's rosary' (from Sp. *rosario*)

b. babier er ngii 'his letter/paper' (from Ger. *Papier* 'paper')

c. mesil er a dengki 'generator' (i.e., 'machine of electricity') (from Ger. *Maschine* 'machine')

d. dongu er a kldaiksang 'carpentry tools' (from Jp. *doogu*)

e. kotai er a ochur 'answer to the math problem' (from Jp. *kotai*)

f. klok er ngak 'my clock/watch' (from Eng. *clock*)

g. stoa er a Droteo 'Droteo's store' (from Eng. *store*)

Note 20: For certain speakers, the borrowed noun *babier* 'letter, paper' has been fully assimilated into the class of optionally possessed nouns, since these speakers use the forms *babilngek* 'my letter/paper', *babilngem* 'your (sg.) letter/paper', and so on. Note that in such expressions as (69c–d), both the first noun and the noun indicating the possessor happen to be borrowed words. Finally, in (69c), *kldaiksang* 'being a carpenter' is an abstract noun formed by prefixing *kl-* to the borrowed noun *daiksang* 'carpenter' (from Jp. *daiku* 'carpenter' + *san* 'Mr.'). See 24.7.3 above for additional examples of the prefix *kl(e)-*.

Borrowed Action Verbs in the Past Tense

24.8.2. As observed at the beginning of 24.4.1 above, Palauan state verbs use the auxiliary *mle* 'was, were' to express the past tense, while action verbs (transitive and intransitive) take the infixed past tense marker *-il-*. Use of the infixed past tense marker *-il-* with action verbs derived from foreign stems is actually quite rare, since it is restricted to a very small number of items such as those listed in (57–61) of 24.5—namely, verbs like *mengiis* 'to open', *mengesuart* 'to put asphalt on', *mesebel* 'to shovel', *mesmengt* 'to cement', and *omomk* 'to pump'.

With the exception of these very interesting examples (in which Palauanization has led to basic, imperfective, and perfective forms containing the prefixed verb marker *me-* or *o-* or the infixed verb marker *-o-*, in addition to resulting and expected state forms containing the same infixes and suffixes found in native words), transitive and intransitive action verbs of foreign origin (see 24.4.3 above) are completely "immune" to past tense formation with infixed *-il-*. With *-il-* prevented, they instead use the native pattern for *state* verbs—namely, the auxiliary *mle*—since this pattern provides an alternative way of overtly marking the past tense. This usage is illustrated in the examples below, where we first give the verb of foreign origin and then provide an example of how it is used in a sentence designating the past tense. In the examples of (70) the borrowed action verb is transitive, while in those of (71) it is intransitive:

(70) a. *harau* 'to pay (for)' (from Jp. *harau*)

A sensei a mle harau er a blals. 'The teacher paid the fine.'

b. *siraber* 'to examine, investigate' (from Jp. *shiraberu*)

A bulis a mle siraber er tia el tekoi. 'The police investigated this matter.'

c. *skamaer* 'to confront, face, corner' (from Jp. *tsukamaeru* 'to catch, seize, arrest')

Ng techa a mle skamaer er kau? 'Who was it who cornered you?'

(71) a. *bakuhats* 'to explode, blow up' (from Jp. *bakuhatsu [suru]*)

Ng mle bakuhats a tangk. 'The tank(s) exploded.'

b. *sengkio* 'to vote' (from Jp. *senkyo [suru]*)

A betok el chad a mle sengkio. 'A lot of people voted.'

c. *saing* 'to sign name as pledge to abstain from liquor' (from Eng. *sign*)

A Toki a mle saing er a kesus. 'Toki pledged last night to abstain from liquor.'

Needless to say, state verbs of foreign origin such as those presented in (49–53) of 24.4.1 and 24.4.2 above are identical to native state verbs in using the auxiliary *mle* for the past tense. Thus, we have, for instance, *ksai* 'foul-smelling'—*mle ksai* (from Jp. *kusai*), *kantang* 'simple'—*mle kantang* (from Jp. *kantan*), and so on. In addition, all Palauan state verbs take the auxiliary *mo* (past tense: *mlo*) to express a *change of state*, as in the native words *mekeald* 'hot'—*mlo mekeald* 'got hot', *ungil* 'good'—*mlo ungil* 'became good, improved', etc. The very same pattern is of course used with state verbs of foreign origin as well—e.g., *sabisi* 'lonely'—*mlo sabisi* 'got lonely' (from Jp. *sabishii*), *kitsingai* 'crazy, insane'—*mlo kitsingai* 'went crazy' (from Jp. *kichigai*), and so on.

LOANWORDS AND MEANING CHANGE IN PALAUAN

24.9. As we have seen in the examples so far given, the great majority of foreign words have been borrowed into Palauan with no change in their meaning. Nevertheless, there are still quite a few striking cases in which the original meaning of a loanword has been significantly modified. Though it is difficult to categorize the many types of meaning change that can occur when one language borrows words from another, we can nevertheless pinpoint the three major types of meaning change that are observed.

Narrowing

First of all, in a process of meaning change called *narrowing*, a loanword that has a rather general meaning in the contributing language comes to be used in the borrowing language to indicate a more specific member, subtype, or subclass of the original group or category described. Various types of narrowing are observed in the loanwords listed below:

(72)

	Loan Source	*Palauan*
Ger.	Bild 'picture'	bilt 'holy picture'
	Turm 'tower'	turm 'church tower, steeple'
Jp.	bangoo 'number'	bangngo 'identification number, door number, number in batting order (baseball)'
	bokusoo 'grass, pasture'	bokso 'elephant grass (used as animal feed)'

	ainoko 'halfbreed child'	chainoko 'half-Japanese and half-Palauan'
	iroiro 'various, diverse, miscellaneous'	chirochiro 'many-colored, (children of particular woman) fathered by different men'
	ude 'arm'	chude 'biceps'
	eki 'liquid, fluid'	cheki 'battery acid'
	hake 'brush'	hake 'paint brush'
	hontoo 'main island'	honto 'Babeldaob'
	kankoodan 'tourist group'	kankodang '(individual) tourist'
	kansoku 'observation, survey'	kansok 'weather survey'
	machi 'town, city'	mats 'main town, capital'
	minatohan 'harbor area'	minatohang 'area of Koror between Neco Store and T-Dock'
	nappa 'greens'	nappa 'cabbage'
Eng.	blocks	blaks 'cement blocks'
	ground	kurangd 'playground'
	number	lambang 'identification number, telephone number'
	sauce	sos 'soya sauce'

In all of the examples above, it is easy to see how the original meaning of the loanword has been narrowed down to indicate a much more specific item. Thus, for example, while Jp. *bangoo* is a general word for "number", Pal. *bangngo* specifically indicates a number used for purposes of identification. As a very extreme case, Jp. *hontoo* refers to any main island, while its Palauan equivalent *honto* refers solely to Babeldaob, the largest island of Palau. A few of the words above are themselves unusual in Japanese: thus, *minatohan* is archaic (no longer used), and *nappa* is a dialect (i.e., non-standard) term.

In some interesting cases, the Palauan word not only preserves the more general meaning of the original item but also develops a more specialized meaning. A few examples are given below:

(73)

	Loan Source	*Palauan*
Ger.	Gummi 'rubber'	kumi 'rubber; rubber band'
Jp.	bakudan 'bomb'	bakudang 'bomb; dynamite'
	kata 'shape, form'	kata 'shape, form; frame for weaving'
Eng.	pipe	baeb 'pipe; windpipe'

Widening

Second, in a process of meaning change called *widening* (or *expansion*), just the opposite of narrowing takes place. In other words, a term with a fairly specific (or specialized) meaning in the contributing language is borrowed into Palauan and given a wider, more general meaning, perhaps being used to refer to the entire class of which the original item is a part or member. Widening or expansion of meaning appears in loanwords such as the following:

(74)

	Loan Source	*Palauan*
Jp.	baikin 'bacterium, germ'	baiking 'disease'
	booi 'page, waiter, porter, bellhop'	boi 'servant'
	bookuugoo 'dugout, air-raid shelter'	bokungo 'deep hole, pit'
	kenpei 'military police'	kembei 'police'
	rinbyoo 'gonorrhea'	rimbio 'venereal disease'
Eng.	rum	rrom 'liquor'

All of the examples of widening given above are typified by the example of Eng. *rum*, a specific type of liquor, which as Pal. *rrom* refers to liquor in general (i.e., any type of liquor at all).

In certain cases, the Palauan word maintains the original specific meaning and, in addition, develops a more general meaning. Observe the examples below:

(75)

	Loan Source	*Palauan*
Jp.	otsuri 'change (from purchase)'	otsuri 'change (from purchase); benefit, recompense'
	saidaa 'cider'	saidang 'cider; soft drink'
Eng.	buoy	boi 'buoy; property marker (on land)'
	Sunday	sandei 'Sunday; week'

Extension

Third, we have a process of meaning change called *extension* (or *shift*), which is rather different from both narrowing and widening. When extension occurs, a term originally representing one member of a given category or group is extended or shifted to refer to another co-member of that category or group. In addition, extension sometimes involves a rather imprecise shift of meaning from the original item to a referent having similar or related properties. The examples below illustrate cases of extension:

(76)	*Loan Source*	*Palauan*
Ger.	Mark 'mark (unit of currency)'	mak 'fifty cents (old value of one mark)'
	schenken 'to give, send'	sengk 'gift on child's first birthday'
Jp.	budoo 'grape'	budo 'Panama cherry'
	denkibu 'Department of Electricity'	dengkibu 'power plant'
	han 'fief, feudal domain'	hang 'hamlet'
	moochoo 'appendix'	motsio 'appendicitis'
	ninjin 'carrot'	ninzin 'type of sweet potato (with orange-colored inside)'
	sarumata 'shorts, trunks'	sarumata 'panties'
	toogan 'wax gourd'	tongang 'squash'
Eng.	flour	blauang 'bread'
	ball four	borhua 'walk (in baseball)'

As typical examples of extension, words indicating various fruits or vegetables in Japanese—e.g., *budoo*, *ninjin*, and *toogan*—are now used in Palauan to designate similar, but not identical, items of food. Also, while *denkibu* is the technical Japanese term for an administrative office—namely, the Department of Electricity—its Palauan counterpart refers to the power plant itself. Finally, when Eng. *flour* was adopted into Palauan as *blauang*, its meaning was shifted to indicate a food produced with flour—namely, bread.

In addition, there are a few cases in which the Palauan word not only maintains the original meaning but also develops one or more extended or shifted meanings, as seen in the examples below:

(77)	*Loan Source*	*Palauan*
Ger.	Papier 'paper, document'	babier 'paper, document; book; letter'
Jp.	tama 'ball, marble'	tama 'ball, marble; fried flour ball'
	tanjoobi 'birthday'	tansiobi 'birthday; birthday party'
Eng.	clock	klok 'clock; watch'
	soursop	sausab 'soursop; spade or heart in cards'
	table	tebel 'table; desk; chair'
	trunk	torangk 'trunk; suitcase'

Perhaps the most interesting example above is Pal. *sausab*, in which the meaning shift is based on a similarity between the shape of the soursop fruit and that of the heart and spade symbols in cards. To distinguish hearts from spades, the following terms are used: *bekerekard el sausab* 'heart (i.e., red soursop)' and *chedelekelek el sausab* 'spade (i.e., black soursop)'.

LIST OF TERMS

24.10. Below is a list of the most important terms used in this lesson. Whether new or previously introduced, they are all relevant to the topic of foreign borrowing in Palauan.

- **Loan Source**
- **Loanword**
- **Palauanization**
- **Full E vs. Weak E, Stressed vs. Unstressed Syllable**
- **Tense vs. Lax Articulation (for English vowels)**
- **Part-of-Speech Category**
- **Action Verb vs. State Verb**
- **Modifying Word (in Japanese)**
- **Palauan Verb Forms:**

  Basic Form, Imperfective Form, Perfective Forms,

  Resulting State Form, Expected State Form
- **(Optionally) Possessed Noun vs. Unpossessible Noun**
- **Noun Phrase of Possession, Possessor Phrase**
- **Processes of Vowel Weakening**
- **Prefix (used to derive nouns and verbs)**
- **Narrowing**
- **Widening**
- **Extension**

24.11. THE IMPACT OF FOREIGN LANGUAGES ON PALAUAN: STUDY QUESTIONS

1. Define each of the terms given in 24.10 above, and illustrate with at least one clear example. Be sure that you indicate how the term you are defining is relevant to what we have studied in this lesson—namely, the impact of foreign languages on Palauan.

2. What four foreign countries and their languages have had a large influence on Palauan culture and language? During what periods of history did these countries have influence over Palau?

3. What single foreign language do you think has had the greatest impact on Palauan and why?

4. In what ways has the inventory of individual Palauan sounds and sound combinations been increased under the influence of sounds from other languages?

5. How do sounds like "m", "b", "p", "f", and "v" get adopted into Palauan from foreign languages?

6. Why is it sometimes difficult to tell whether a particular word in Palauan comes from Japanese or English?

7. What are the rules for pronouncing the sounds "t" and "d" when they are borrowed into Palauan from other languages?

8. What particular foreign sounds come to be pronounced as "s" (and spelled with the letter S) in Palauan?

9. What are the sources of the nonnative Palauan sounds "ts" and "z" (spelled TS and Z)?

10. What are the rules for pronouncing the sound "k" when it is borrowed into Palauan from foreign languages?

11. Distinguish between the Palauan sound "n" as part of the native sound system vs. the very same sound "n" when it occurs within borrowed words.

12. When the sound "ng" (spelled NG) occurs in a word that Palauan has borrowed from another language, does this definitely mean that its source also contained an original "ng" sound? Explain your answer with specific examples.

13. How have certain words taken into Palauan developed the sounds "ng" (spelled NG) or "ngng" (spelled NGNG) word-internally?

14. What is the major source of CH in Palauan loanwords?

15. Is it easy to predict how the sounds "l" and "r" will turn out when words containing them are borrowed into Palauan?

16. What are the possible sources of the nonnative Palauan sound "h" (spelled H)?

17. How does the Palauan vowel system compare with that of other languages such as Spanish, German, Japanese, and English?

18. What is the relationship between the contrast *stressed* vs. *unstressed syllable* and the contrast *full vs. weak E*? What often happens to a full vowel when the word containing it is borrowed into Palauan?

19. What is the distinction between "tense" vs. "lax" vowels in English? What happens to this distinction when English words are borrowed into Palauan? Illustrate clearly with several good examples.

20. Under what circumstances does an extra weak E often appear in a Palauan loanword?

21. Which Japanese vowels are often omitted when the word in which they occur is borrowed into Palauan? Is it possible to predict when such vowels will be omitted? Explain with clear examples.

22. What happens to long Japanese vowels during the process of borrowing into Palauan? Illustrate with several examples.

23. What part-of-speech categories do foreign nouns fall into when they are borrowed into Palauan? Give specific examples.

24. What types of Japanese modifying words and expressions become state verbs in Palauan? Provide clear examples of each.

25. What usually happens when Japanese or English transitive and intransitive action verbs are borrowed into Palauan? Illustrate with specific examples.

26. Illustrate with a full set of examples how particular loanwords have become stems in Palauan for an entire series of related verb forms.

27. Show how certain nouns from foreign languages have been totally Palauanized and now serve as the stems for optionally possessed nouns. What processes of vowel weakening can we observe in the possessed forms of these nouns?

28. Show with several clear examples how loanwords can function in Palauan in the following derivational patterns:
    a. verbs derived with the prefix *ou-*
    b. verbs derived with the prefix *beke-*
    c. verbs derived with the prefix *kau-*

d. nouns derived with the prefix *re-*

e. nouns derived with the prefix *kl(e)-*

29. How do we express possession with foreign noun stems that have not been Palauanized—i.e., stems like *sensei* 'teacher' that cannot take possessor pronouns as suffixes?

30. How do we express the past tense with action verbs of foreign origin? Give clear examples of the two major patterns found.

31. What are the three major types of meaning change that can occur when words are taken into Palauan from foreign languages? Give a clear example of each type and explain how the meaning change operates in each case.

24.12. THE IMPACT OF FOREIGN LANGUAGES ON PALAUAN: EXERCISES

1. For each of the Palauan borrowed words below, consult the *NPED* to determine the loan source. Indicate the contributing language and the word as originally spelled in that language (using Romanization for Japanese). Then, in as much detail as possible, describe what phonetic changes took place when the loan source was borrowed into Palauan.

adios	bengster	Biskor	buraia
charuminium	deser	kse	bangkeik
bento	blangtanos	buts	chitabori
dolmers	kutsibeni	bastaor	berib
bomado	chaburabang	chundo	hall
nitske	bengngos	bioingsen	bumpo
chaikodetsiu	daingak	iotsieng	siasing
Siabal	siokumins	sotsungioski	suester
tebkuro	ziu	tsios	ziangkempo

2. For each of the Palauan borrowed words below, consult the *NPED* to determine the loan source. Indicate the contributing language and the word as originally spelled in that language (using Romanization for Japanese). Carefully compare the meaning of the word as originally used in Spanish, German, Japanese, or English with the meaning of its current Palauan counterpart. Then, in as much detail as possible, describe what type of meaning change must have occurred during the course of borrowing, making use of the technical terms *narrowing*, *widening*, and *extension*.

bar	huseng	chami	chanzeng
chikes	katate	kombalii	koziak
batrol	blauang	chazinomoto	chamt
chos	katsudo	komuteib	kudamono

bert	butiliang	changar	chea
iama	klas	kori	kumi
kungreng	kurob	minatobasi	namari
semmong	skarister	stangi	tansiobi

3. All of the Palauan nouns listed below are borrowed from foreign languages. For each word given, indicate whether the stem is optionally possessed or unpossessible. If optionally possessed, provide the possessed form with a third person singular possessor; if unpossessible, provide a noun phrase of possession using the third person singular emphatic pronoun *ngii*.

   Examples: *taem*: optionally possessed: *temel*
   sensei: unpossessible: *sensei er ngii*

bento	taor	klas	mado	nimots
skato	tama	makit	haisara	hermet
mats(i)	sausab	skidas	kiis	babier
kahol	kob	nezimauas	sarumata	sob
seraub	kai	kaisia	iasai	mihong
sebel	taib	mases	bos	katuu
kurob	mondai	singio	tsios	serangk

4. All of the Palauan state verbs given below have their origin in a foreign word or expression. Use each item in an interesting, well-constructed Palauan sentence, and provide an appropriate English translation. Be sure to use past tense forms in some of your examples.

bozu	hutsu	hambung
kitsingai	diablong	kangkeister
martiliong	chamatter	komakai
skarister	omosiroi	kosio
seitak	chauanai	chirochiro
dekster	ksai	sabisi

5. All of the Palauan (transitive or intransitive) action verbs given below have their origin in a foreign word or expression. Use each action verb in an interesting, well-constructed Palauan sentence, and provide a correct English translation. Be sure to use past tense forms in some of your examples.

iaksok	kotouar	tsiui
mengesuart	kats	kauar
seiko	mesebel	kohei
kingatsku	oudengua	toker
ouskeng	mengelebus	tomer

6. Each of the words or expressions below contains a word (or stem) of foreign origin. Using the *NPED* if necessary, translate each item into idiomatic English. For expressions containing two or more words, comment on how the meaning of the entire expression can be derived from the meanings of its individual parts. Note that some of the items below may be old-fashioned, and therefore they might not be part of your personal vocabulary.

bokket er a mlai
blil a babier
tsios er ngak
blil a bulis
ouchansing
oucharai
olechelubel el sob
soal a mondai el chad
mesil er a mamed
klde el mak
kets er a kall
bebel a omerkaol
tama er a dengki
chemars a baketengel
krasia er Dios
ouziangkempo
blil a kas
seitak a rengul el chad
ng ungil a singio er ngii
oudokuritsu
oumongkii
bekemilk
ta el mang
te menga a sub
blil a kelebus
melai er a kataki
tama er a boes
barb er a mesil
bomk er a cheluch
kata er a keik

ongor er a Marialas
songngai er a mekemad
rektir a rechad er a Dois
(er) se er a taem er a Siabal
ouskarister
blil a komi
berel er a neibi
medal a tangk
ngalek er a skuul
blil a klas
mengam a ochil a katuu
er a bebil er a taem
outakai
ouskarister
bat er a iakiu
chainoko er a Siabal
kekka er a sengkio
seinendang el redil
(er) tia el mlo merek el sandei
mo nenneng
chad er a sebadong
chad er a sibai
komu er a oluches
kitsingai er a bakutsi
tebel er a omesuub
chad er a bakutsi
blil a dongu
chad er a honto (H.O.)
ng kab a otengel
kauoni

INDEX: Volume II

Index to Lessons 1–24 (Volumes I and II)

All of the references in this index are to the section numbers in the textbook. A notation such as "N6" refers to a particular *Note* found within the indicated section.

A

A See also **conjunction** *a* 'if'
absent before initial verb phrase of dependent clause 14.1.1
distinguished from conjunction *a* 'if' 17.2
used to introduce certain major Palauan sentence elements 2.6, 2.6.1, 2.6.2, 2.6.3, 4.4.3:N6, 4.4.4:N9, 5.4.3.b
ability
expressed by obligatorily possessed noun *sebechel* 3.10, 4.6.2.c, 15.7.3
affected by preposing 15.7
followed by specifying clause 14.6.10
expressed by state verb prefixed with *beke-* or *seke-* 7.5.2
expressed by transitive state verb 7.1.a, 7.10
abstract noun
derived from reciprocal verb 8.4, 10.3
derived from state verb 8.3, 8.3.1, 8.5
derived with *kle-* 8.5
exemplified by *reng* 4.6.2
reng and preposing in sentences containing its possessed forms 15.4.4
vs. concrete noun 2.2.2
with form of obligatorily possessed noun *kirel* 15.7.3
abstract (or **underlying**) **stem**
of expected state verb 7.8.3:N8
accompaniment clause 14.5
as type of specifying clause 14.6
characterized by special word *obengkel* 14.5
interchangeability of 14.5:N9
vs. *dmak* followed by specifying clause 14.6.2
action in progress 6.9, 6.9.1
expressed by present tense verb form 6.9.4
action noun (or **derived action noun**) 8.7, 10.2.1:N1
contrasted with condition clause 17.5.1
followed by specifying clause 14.6.11
object expressed by relational phrase 13.10
possessed forms of 14.6.11:N19
used to indicate change of state in progress 13.4.1.4:N10
with obligatorily possessed noun *kirel* 15.7.3
action sentence 2.3.1, 2.3.2
action verb
defined 2.3.3.a, 5.2
immediately following directional verb 13.4.1.2
imperative 17.7
in future tense 5.5.4
in past tense 5.3.1, 5.5.2.2, 5.5.2.3, 6.6.a, 6.6.b, 7.1.b
intransitive 6.2, 11.1
followed by relational phrase 13.2
followed by source phrase 13.5
in inceptive form 12.4, 12.7
in predictive form 12.4, 12.7
reduplicated 11.7
used as modifier 22.2
of foreign origin 5.5.2.1, 24.8.2
prefixed with *o-* to derive action noun 8.7
prefixed with *ou-* 6.3.3
reduplicated 11.10
transitive 5.2, 5.6.a.1, 6.2.1, 8.1, 11.1
basic (or processive) form of 5.6.1, 5.7, 5.7.1, 5.7.2, 5.7.2.1, 6.2.1, 9.9
causative verb as type of 9.1, 9.5
consonant alternation in 5.6.3

derived from state verb by consonant alternation 7.11
expected state form of 7.8
followed by relational phrase 13.2
followed by source phrase 13.5
imperfective form of 5.6.3, 6.2.1
reduplicated 11.9, 11.9.1, 11.9.2
in inceptive form 12.5
in predictive form 12.5
perfective forms of 5.6.2, 6.4.1
reduplicated 11.8, 11.9, 11.9.1
related to reciprocal verb 10.2.3
resulting state form of 7.7
used as modifier 22.2
with independent vs. bound stem 5.7.1, 5.7.2, 5.7.2.1
transitive vs. intransitive 5.2
used as stem for causative verb 9.2, 9.2.2, 9.2.3
vs. state verb 5.3, 5.3.1, 5.3.1:N4, 7.1.a, 7.9, 11.6:N6
with auxiliary *mo* 5.5.4
with verb marker infix *-em-*, etc. 5.6.c.1, 5.6.c.2
with verb marker prefix *me-*, etc. 5.6.a.1, 5.6.a.2
with verb marker prefix *o-* 5.5.2.3, 5.6.b.1

action word 2.3.1, 2.3.2

adjective (in English)
borrowed into Palauan as noun 24.4.1:N15

affirmative
expression of existence 4.6.2.b, 15.4.1, 16.1
allowing preposing of possessor 15.4.3
restrictions on preposing post-predicate subject of 15.4.1

agreement
between object pronoun and form of *merekui* in specifying clause 14.6.4
between object pronoun and specific sentence object 4.9.4, 15.1:N1
between pre-verbal (or pre-predicate) non-emphatic pronoun and post-verbal (or post-predicate) subject noun phrase 4.6, 15.1

alphabet 1.1

alternation
between stressed full vowel of expected state verb vs. weak E or no vowel in related forms 7.8.3
of consonant absent in causative verb forms 9.5
of consonant absent in certain imperfective vs. perfective (and basic) verb forms 5.6.3.1, 6.2.1:N1, 11.9
of consonant absent in certain intransitive action verbs 6.3.1:N4
of consonant absent in certain transitive action verbs derived from noun stems 6.3:N3
of consonant in imperfective vs. perfective (and basic) verb forms 5.6.3, 5.6.3:N10, 5.6.3:N11, 6.2.1, 7.5.1:N4, 11.9
of consonant in intransitive action verbs 6.3.1
of consonant in reduplicated forms of imperfective transitive action verbs 11.9, 11.9.1
of consonants S and K in certain expected state verbs 7.8.2.5:N7
of consonant to derive transitive verb from state verb 7.11
of verb marker as prefix vs. infix 5.6.2, 6.4.2
of vowel U or O with consonant M in certain transitive action verbs derived from noun stems 6.3:N2

animals
as nonhuman nouns 2.2.1
pronouns referring to 2.4.2:N3
represented by demonstrative words 22.3.4
represented by number set 22.5.3

antecedent 4.5, 4.5:N11, 4.5:N12, 4.5.1
in sentences involving switching the condition and consequent clauses 17.3

appositional phrase 3.9, 21.5
containing emphatic pronoun 4.4.5:N10
containing relative clause 21.5

A-set of possessor suffixes 3.2.2

auxiliary (verb) *mla*
for past experience 5.5.3, 6.9.2
for recent past event 5.5.3, 6.9.2, 13.4.1.4
used with causative verbs 9.4, 9.5.1
used with reciprocal verbs 10.1.1
with perfective vs. imperfective verb forms 6.9.2

auxiliary (verb) *mle*
in equational sentence 2.3.3.b

to indicate past tense with action verbs of foreign origin 5.5.2.1, 24.8.2
to indicate past tense with reciprocal verbs 10.1.1
to indicate past tense with state verbs 5.3.1, 5.5.2, 7.1.b
used with expected state verbs 7.8
used with resulting state verbs 7.7
used with transitive state verbs 7.10
vs. past tense marker *-il-* with identical verb stem 7.9
auxiliary (verb) *mo*
as distinguishing feature between action vs. state verbs 5.3.1:N4, 5.5.4
basic directional meaning vs. change of state 5.3.1:N4
used to indicate change of state 7.1.a, 12.3.1, 13.4.1.4
used to indicate future 5.5.4, 12.3.1
used with causative verbs 9.4, 9.5.1
used with expected state verbs 7.8
used with perfective vs. imperfective verb forms 6.9.3
used with reciprocal verbs 10.1.1, 13.4.1.4

B

basic (or **processive**) **form** 5.6.1
of causative verb 9.9
of transitive action verb 5.6.1, 5.7, 5.7.1, 5.7.2, 5.7.2.1, 6.2.1
in inceptive form 12.5.1
in predictive form 12.5.1
meaning of 5.5.1:N8, 5.6.1, 9.9, 12.3.1, 12.5.1
reduplicated 11.8, 11.8.1
past tense of 6.6.a.1
structure of 5.5.1:N8, 5.6.1
used to derive perfective forms 6.4.1.b
used to express warning or suggestion 5.5.1:N8, 6.9.4, 12.3.1
with cause phrase 13.6:N12
with prefix pronoun (and verb marker prefix) 6.7.3:N6
basic (sentence type)
vs. derived 15.2
with double subject 15.2
beneficiary
expressed by specifying clause containing *kirel* 15.7.3
of transitive action verb *omsang* 15.9
borrowed words
containing NG 1.2.8.d(3), 24.2.5, 24.2.5.2, 24.2.5.3, 24.2.5.4
containing non-Palauan consonants F, H, N, P, Z 1.2.13, 24.2.3.1, 24.2.8, 24.2.9
containing "n" sound 1.2.8.d(1-2), 24.2.5.1
exhibiting pronunciation of full E 1.3.2.f(5), 24.3
indicating time 22.5.1:N2
influencing Palauan sound system 24.1
pronunciation of 1.2.6:N9, 24.1
bound
noun stems 5.7.2, 5.7.2.1
pronouns 4.2, 4.8, 5.7.2
object pronouns 1.3.9.d.3, 4.9
possessor pronouns 1.3.9.d.4
prefix pronouns 1.3.9.d.5, 4.10, 17.1
stems in causative verbs 10.2.1
stems in intransitive action verbs 6.2, 6.4
stems in reciprocal verbs 10.2.1
stems in state verbs 6.2, 7.3, 7.5.1, 7.5.2, 7.5.4, 7.6, 8.3
stems in transitive action verbs 6.3
suffix within demonstrative word 22.3.3
vs. independent 7.3

C

category noun (or **word**)
emphatic pronoun as 4.4.5:N10
in appositional phrase 3.9, 21.5
causative marker 9.2.2:N2
causative meaning
of causative verb 5.5.2.3, 9.1, 9.1:N1, 9.8
of transitive verb derived from state verb by consonant alternation 7.11
causative prefix
distribution of 9.2.1, 9.2.2, 9.2.3, 9.2.4, 9.11
variant forms of 5.5.2.3, 6.3.2, 7.7.2, 9.2
causative verb 5.8.d, 6.3.2, 9.1, 9.11, 11.1
basic form of 9.9
expected state form of 7.8.3:N10, 9.2, 9.7
used as noun 8.2.3

formed from intransitive action verb 9.2.2
formed from noun 9.2, 9.2.4
formed from state verb 9.2, 9.2.1
formed from transitive action verb 9.2.3
in future tense 9.4, 9.5.1
in past tense 5.5.2.3, 6.6.a.4, 9.4
in present tense 9.4
internal structure of 9.2
meaning of 5.5.2.3, 9.1, 9.1:N1, 9.8
multiple forms of 9.4:N3
not spelled with CH 1.2.5:N8
perfective forms of 9.5, 9.5.1
reduplicated 11.11
related to intransitive action verb 6.4
related to reciprocal verb 10.1, 10.2.1
resulting state form of 7.7.2, 9.2, 9.6
used as noun 8.2.3
vowel weakening processes in 9.2.1, 9.5, 9.7
without causative meaning 9.8, 10.2.1, 14.6.9
with prefix pronouns 9.10, 9.10:N4
with verb marker prefix *o-* 5.6.b.2

cause phrase 2.3.4, 13.6
with basic (or processive) verb form 13.6:N12

change of state
expressed by inceptive verb form 12.6
in progress 13.4.1.4:N10
with auxiliary verb *mo* 5.3.1:N4, 5.5.4, 7.1.a, 12.3.1, 13.4.1.4, 15.4.2:N6
with negative verb *diak* 16.2, 16.2.2

characterization 3.7.2
of noun by possessor 3.5.3
vs. true (or "pure") possession 3.5.3, 3.7.2

clauses
condition 17.2
consequent 16.2.3, 17.2, 23.1.2
dependent vs. independent 14.1.2
direct vs. indirect 19.1
introduced by *el kmo* 19.1.1, 19.2, 19.3, 19.4, 19.5, 19.6, 19.7
main vs. subordinate (in English) 14.1.2:N2
reason 20.2, 23.1.1
relative 21.1, 21.2, 21.3, 21.4
result 20.2, 23.1.1
time 20.4, 23.1.3
within complex sentences 4.5, 14.1

cluster
of consonants 1.2.1:N2, 1.2.11:N16, 1.3.2.g, 3.3.5
of vowels 1.3.2.f(1), 1.3.7
pronunciation of word-initial ML 1.2.11:N16

color
expressed by relational phrase 13.10

command
direct vs. indirect quotation of 19.4, 20.2.1, 20.3
expressed by imperative verb form 17.7
expressed by reciprocal prefix 10.5
involving result clause 20.2.1, 20.3
negative 16.2.3.1, 17.2.3:N1, 17.7.1

communication
noun of 19.7
verb of followed by result clause 20.3.2
verb of used with indirect communication 19.2

comparison
expressed by relational phrase 13.9

compass
directions of 13.3.5.c

competing forms
of expected state verbs 7.8.1

completion 4.9.1, 6.9, 6.9.1
expressed by perfective forms of the verb *merekui* 14.6.4
in English 6.9.1:N8
in the future 6.9.3
in the recent past 6.9.2

complex constructions (or **forms**)
noun phrase of possession 3.4.1, 3.8.1, 3.8.2
spelling problems associated with 1.3.9.c.4
vs. simple forms 8.1, 8.2

complex noun 8.1, 8.2, 8.2.1, 8.2.2, 8.2.3, 8.2.4, 8.3, 8.4, 8.5, 8.6, 8.7, 8.8, 8.9, 8.10
derived from reciprocal verb 8.4, 10.3
derived with both expected state suffix and resulting state infix 8.2.4
equivalent to expected state verb 9.7.1
equivalent to resulting state verb 9.7.1
summary of 8.10

complex sentences
containing negative verbs 16.4, 17.1, 17.7
derivation of 16.4, 16.4.2, 16.4.3, 16.4.4

in general 20.1, 23.1
involving dependent clauses 14.1
use of pronouns in 4.5
complex state verb 7.3, 7.8.3:N9
reduplicated 11.5
complex verb phrase 4.10.5, 5.4.3.a
affected by preposing of sentence object 17.9.2.1
with prefix pronouns attached 4.10.5, 16.4.4, 17.9.2.1
compound
noun 8.9
noun phrase affected by subject preposing 15.2, 15.2.2, 18.1
structure with two question words 18.9
subject accompanying *dmak* 14.6.2
concrete noun 2.2.1
human noun as 2.2.1
instrument noun 8.6
nonhuman noun as 2.2.1
vs. abstract noun 2.2.2
condition See also **state**
past 16.2.3
present 16.2.3
conditional sentence 17.2, 23.1.2
containing obligatorily possessed nouns *soal* and *chetil* 17.5
containing transitive state verb *medakt* 17.5:N6
expressing general question 17.3
expressing general statement 17.3:N4
preposing in 17.11
summary of types 17.4.3
condition clause 17.2
containing negative verb *diak* 17.2.3
containing predicate in prefix pronoun form 17.2
containing time word 17.6, 20.4
contrasted with action noun 17.5.1
following obligatorily possessed nouns *soal* and *chetil* 17.5
in conditional sentence 17.2
in future 17.2.1, 17.4, 17.4.1, 17.4.2
in past 17.2.2, 17.4.2
in present 17.2.1, 17.4.1, 17.4.2
introduced by conjunction *a* 'if' 16.2.3
switched with consequent clause 17.3, 17.5, 18.8
various types of 17.4
containing *a kmu* 17.4.2
containing *a lsekum* 17.4
containing *ulekum* 17.4.1
conjunction (or **connecting word**)
in general 20.2, 23.1
introducing time clause 20.4.1, 20.4.2, 20.4.3
conjunction *a* 'if'
followed by negative verb form 16.2.3
used to introduce condition clause 16.2.3, 17.2
conjunction *e*
appearing after preposed time clause or time word 20.5, 23.1.3
lost when consequent clause switched to sentence-initial position 17.3
used to indicate contrast 23.4.3
as part of expression *e ng di* 23.4.3
used to indicate sequential time 23.4
used to indicate simultaneous time 23.4.1
used to introduce consequent clause 16.2.3, 17.2, 23.1.2
conjunction *el*
followed by *kmo* to introduce direct or indirect quotation 19.1.1, 20.1
vs. *el ua se* 19.6
in appositional phrase 3.9
major function explained 14.1.2
pronunciation of 1.3.2:N19
spelling problems associated with 1.3.9.c.1–4
summary of major usages 14.1.2:N1
used to introduce independent clause 14.1.1, 20.1
used to introduce "object" of action noun 8.7
used to introduce relative clause 21.1
used to join parts of compound noun 8.9
used to join question word as modifier 18.4.1, 18.5
used to link state verb to modified noun 22.1
conjunction *e le* 20.2, 20.2.1
used to introduce reason clause 20.2, 23.1.1
conjunction *me* 20.2, 20.2.1, 23.2
as part of expression *me a lechub* 23.3, 23.5.3

in coordinate noun phrase 23.5
in imperative sentences 23.2
joining two question words 18.9
pronunciation of 1.3.2:N19
used to introduce indirect command 19.4
used to introduce result clause 20.2, 23.1.1
connecting word See **conjunction**
consequent clause 16.2.3, 17.2, 23.1.2
switched with condition clause 17.3, 17.5
consonant alternation See **alternation**
consonant-initial
possessor suffix 3.2.2.b
consonants
alternation of in imperfective vs. perfective and basic verb forms 5.6.3, 6.2.1, 11.9, 11.9.1
B 1.2.1
in alternation with M 5.6.3:N11, 6.3, 6.3.1, 9.2.2:N2, 11.9.a
in loanwords 24.2.1
related to verb marker infix *-u-* 6.4.3.d
CH 1.2.5
in alternation with NG 5.6.3
in loanwords 24.2.6
in reciprocal prefix 10.2.5
in reduplicated state verbs prefixed with *be-* 11.13:N7
not spelled with causative verbs 1.2.5:N8
phonetic features of 1.2.5
test for determining spelling of 1.2.5.b
cluster of 1.2.1:N2, 1.2.11:N16, 1.3.2.g, 3.3.5
D 1.2.3
contrasted with T 1.2.3:N6
in alternation with L 5.6.3, 11.9.a
in alternation with R 5.6.3:N10
in loanwords 24.2.2
F 1.2.13.a
H 1.2.13.b
in loanwords 24.2.8
in reduplicated syllables 11.1.1, 11.1.2:N1, 11.2:N2, 11.3, 11.4, 11.4:N3, 11.5, 11.5.1, 11.6, 11.9
in loanwords 24.2.9
K 1.2.4
explosive or strong pronunciation of 1.2.4:N7
in alternation with NG 5.6.3, 11.9.a
in alternation with S 7.8.2.5:N7, 8.3
in loanwords 24.2.4
L 1.2.9
appearing in certain verb forms 11.9.d
as syllabic consonant 1.2.11.a
double 1.2.9.1, 1.2.9.1:N13
in alternation with T, D, S, and NG 5.6.3, 11.9.a
in loanwords 24.2.7
M 1.2.7
as syllabic consonant 1.2.11.b, 9.5, 17.7
in alternation with B 5.6.3:N11, 11.9.a
in alternation with U or O 6.3:N2, 12.4
in loanwords 24.2.1
related to verb marker infix *-u-* 6.4.3.d
minor 1.2.13
W 1.3.6:N21, 1.3.7.b
Y 1.3.6:N21, 1.3.7.b
N 1.2.8.d(1-2), 1.2.13
in loanwords 24.2.5, 24.2.5.1
native system of 24.2
NG 1.2.8
appearing between noun stem and suffix in certain possessed forms of nouns 3.3.9
appearing between verb stem and suffix in certain perfective verb forms 9.5
contrasted with "n" word-initially 1.2.8.d(1), 24.2.5.1
double 24.2.5.4
in alternation with CH, K, and L 5.6.3, 11.9.a
in alternation with R 5.6.3:N10
in inceptive verb forms 12.4
in loanwords 1.2.8.d(3), 24.2.5
in word-final position 24.2.5.3
in predictive verb forms 12.4
omitted from spelling 1.2.8.e
pronounced as "n" 1.2.8.b, 24.2.5.2
pronounced as separate syllable or syllabic consonant 1.2.8:N10, 1.2.11, 6.4.3.b
pronounced before "b" 1.2.8:N10-11, 1.2.11:N17
word-internal 24.2.5.4

NN 1.2.8:N12
of Palauan (in general) 1.1-1.2.13
P 1.2.13.d
pronunciation of 1.2.12
R 1.2.10
as syllabic consonant 1.2.11.a
double 1.2.10.1, 1.2.10.1:N15
in alternation with T, D, S, and NG 5.6.3:N10
in loanwords 24.2.7
pronunciation compared with English and Japanese 1.2.10
related to L 5.5.2.4, 5.6.3:N10
S 1.2.6
in alternation with K 7.8.2.5:N7, 8.3
in alternation with L 5.6.3
in alternation with R 5.6.3:N10
in loanwords 24.2.3
syllabic 1.2.5.b, 1.2.8:N10, 1.2.11a-b
T 1.2.2
contrasted with D 1.2.3:N6
explosive or strong pronunciation of 1.2.2:N4
in alternation with L 5.6.3, 11.9.a
in alternation with R 5.6.3:N10
in loanwords 24.2.2
TS 1.2.6:N9, 1.2.13, 24.2.3.1
Z 1.2.13.e, 24.2.3.1
content
indicated by relational phrase 13.10
or gist of statement expressed by indirect quotation 19.1.1
continued action See **repeated action**
contrast
indicated by connecting word *e* 23.4.2
indicated by expression *e ng di* 23.4.3
contrastive emphasis 4.4.3, 4.4.3:N5, 4.4.3:N7
with *di* and emphatic pronoun 4.4.5
coordinate noun phrase 4.4.4, 4.4.4:N8, 23.5
as subject with reciprocal verb 10.1
containing emphatic pronoun 4.4.4, 23.5
containing *me a lechub* 23.5.3
containing multiple question words 23.5.1
distribution of 4.4.4, 23.5, 23.5.1
preposing from 23.5.2
structure of 4.4.4, 23.5
cost See **price**
counting
bunches of bananas 22.5.5
flat, square objects 22.5.1:N3
in sequence 22.5.5
long objects 22.5.5

D

days
of month expressed by ordinal numbers 22.7
of month expressed by temporal phrase 13.7.1
of week expressed by ordinal numbers 22.7
of week expressed by temporal phrase 13.7.1
deletion
of single unstressed vowel 3.3.5, 6.8.2, 7.8.2.2, 12.5
demonstratives (or **demonstrative words**) 22.3
categories of meaning in 22.3
indicating singular vs. plural subject 7.4
in negative sentences 16.4.3:N2
internal structure of 22.3.3
not introduced by *a* 2.6.2, 22.3
referring to animals 22.3.4
referring to human beings 22.3.2
referring to nonliving things 22.3.1
spelling problems associated with 1.3.9.c.1
used as modifiers 22.4
dependent clauses
general features of 14.1, 20.1
interchangeability of 14.1.3
summary of 14.7
types of 14.1.3
accompaniment 14.5
instrument 14.1.3, 14.3
means of transportation 14.4
purpose 14.1.3, 14.2, 14.2.1, 14.2.2
specifying 14.6
vs. independent clauses 14.1.1
vs. relative clauses 21.2
derived action noun See **action noun**
derived plural noun 2.5.3, 7.3
derived (sentence type)
containing negative verb followed by predicate in prefix pronoun form 16.4, 16.4.2
resulting from subject preposing 15.2
vs. basic 15.2

description 3.7.2
of noun by possessor 3.5.3
destination
expressed by specifying clause 14.6.1, 14.6.1.1
dimension
state verb of 7.4, 8.3:N1, 11.1.2
diphthong See **vowel cluster**
direct
vs. indirect quotation 19.1
of command 19.4
directional phrase 2.3.4, 13.4
containing question word *ker* 18.6
containing question word *techang* 18.3.1
vs. locational phrase 13.4
directional verb 13.4
changed when going from direct to indirect quotation 19.1
expressing future time 13.4.1.3
followed immediately by action verb 13.4.1.2
imperative 17.7
in past tense 13.4.1.1
in purpose clause 14.2.1
in specifying clause 14.6.1
meaning and use 13.4.1
mo and change of state 13.4.1.4
special expressions involving *me* and *mo* 13.4.1.5
disliking
expressed by obligatorily possessed noun *chetil* 3.10, 4.6.2.c, 15.7.3
affected by preposing 15.7
followed by specifying clause 14.6.10
in conditional sentence 17.5
distance
category of designated by demonstrative word 22.3, 22.3.1, 23.3.3
indicated by relational phrase 13.10
distributional features
in general 2.1
of *a* 2.6
of coordinate noun phrases 4.4.4, 23.5.1
of full E vs. weak E 3.3.1
of noun phrases of possession 3.6
of nouns 2.1, 2.3, 2.3.4, 2.3.5, 2.3.5:N2, 3.4.2, 4.1
of pronouns 2.4.3, 3.7.1, 4.1, 4.3, 4.4, 4.4.1, 4.4.2
of verb marker 5.6, 6.4.3
of verbs 2.1, 5.1, 5.4, 5.4.2, 5.4.3
doer 5.2, 7.1.a, 9.1
not mentioned in sentences with resulting state verbs 7.7
double (consonant or vowel)
EE 1.3.6
gliding pronunciation of (double vowels) 1.3.6:N21
II 1.3.6
in expected state suffix 7.8.1
LL 1.2.9.1, 1.2.9.1:N13, 7.7.1, 7.8.1
NN 1.2.8:N12
OO 1.3.6
RR 1.2.10.1, 1.2.10.1:N15, 7.7.1
shortening of double vowel (weakening) 3.3.6, 6.8, 6.8.3, 7.8.2.3, 11.7, 11.8.d
UU 1.3.6
double object 15.1:N1
double possessor 15.1:N1, 15.7.1
double subject 2.3.5:N2
in complex sentences containing negative verb 16.4.3
in equational sentences 15.1:N2
in Palauan questions 15.6, 18.1, 18.3
in Palauan statements 15.1
with affirmative and negative expressions of existence 16.1, 16.4
with question word *techang* 18.3
with question word *telang* 18.5

E

emphasis 15.7, 15.9
emphatic pronouns
as pronoun trace 4.4.1:N3, 15.2.1
as sentence object 4.1, 4.4.1
as sentence subject 4.1, 4.3, 4.4.3
distribution of 2.4.3, 3.7.1, 4.1, 4.3, 4.4, 4.4.1, 4.4.2
following antecedents 4.5.1
in appositional phrases 4.4.5:N10
in coordinate noun phrases 4.4.4
in equational sentences 4.4.2, 4.4.5

preceded by *di* 4.4.5
providing contrastive emphasis 4.4.3
providing new information 4.4.3
spelling of 1.3.9.d.2
summary of 4.7
vs. non-emphatic pronouns 2.4.3, 4.1, 4.3, 4.4.3, 4.7
with prefix pronoun attached 4.10.4
English
diphthongs 24.3.2
influence on Palauan 24.0
lax vs. tense vowels 24.3.2
vowel system 24.3.2
equational sentence
containing demonstrative word 22.3
containing emphatic pronoun 4.4.2, 4.4.5
containing prefix pronoun 4.10.4
defined 2.3.3.b
negation of 16.4.2
preposing in 15.5
structure of 2.3.3.b
with double subject 15.1:N2
E-set of possessor suffixes 3.2.1
exclusive pronoun 3.2.1
as part of double subject 15.2.2:N3
existence
expressions of 4.6.2.b, 5.3, 16.1
accompanied by obligatory post-verbal (post-predicate) subjects 4.6.2.b
affirmative vs. negative 4.6.2.b, 16.1
allowing preposing of possessor 15.4.3
as suppliers of new information 4.6.2.b, 16.1:N1
restrictions on preposing post-predicate subjects of 15.4.1, 15.4.2, 16.1
spelling problems associated with 1.3.9.a
state verbs of 5.3, 5.5.3, 7.1.a, 15.4.1:N5
in means of transportation clause 14.4
expansion
as relative clause 21.2
as second noun phrase in double subject construction 15.1, 15.2
expected state suffix 7.8.1
combined with resulting state infix 7.8.3:N9, 8.2.4
related to vowel weakening 7.8.2
used to form residue nouns 8.8
expected state verb (or **required state verb**) 5.8.c, 7.8, 6.7.1, 12.3.1
derived from causative verb 7.8.3:N10, 8.2.3, 9.2, 9.7
lacking verb marker 6.7.1
meaning of 7.8
phonetic features of 7.8.1, 7.8.2, 7.8.2.1, 7.8.2.2, 7.8.2.3, 7.8.2.4, 7.8.2.5, 7.8.2.5:N7, 7.8.3, 7.8.3:N8
used as noun 7.8.3:N9, 8.2, 8.2.3, 9.7.1
vowel weakening processes in 7.8.2, 7.8.2.5, 9.7
extension 24.9

F

first person pronoun 2.4.1, 3.2
inclusive vs. exclusive 3.2.1
in propositive verb forms 4.10.7
focus 15.7, 15.9
foreign accent 1.1
foreign languages
impact on Palauan 24.0, 24.1
foreign origin
action verbs of 5.5.2.1, 24.4.3
nouns of 6.3.3
prefixed with *ou-* 6.3.3, 24.7
of Palauan loanwords 24.0, 24.1
fossilized reduplication 11.13
frequency
as indicated by reduplicated form 11.5.1, 11.6:N6, 11.7
as indicated by time word in condition clause 17.6
expressed by temporal phrase 13.7.1
full E 1.3.2.a
affected by vowel weakening 3.3.3
distribution of vs. weak E 3.3.1
in borrowed words 1.3.2.f(5), 24.3
in number words 1.3.2.f(2)
in one-syllable words 1.3.2.c
in possessed forms of nouns 1.3.2.f(1)
in reduplicated words 1.3.2.f(4), 11.1.1, 11.7
in stressed vs. unstressed syllables 1.3.2.a, 1.3.2.d, 24.3
in unstressed syllables 1.3.2.f, 1.3.2.f(1-5) of reduplicated words 11.1.1, 11.6:N4

resulting from shortening of double vowel 3.3.6
full vowels
affected by vowel weakening 3.3.3, 6.8.1, 6.8.2, 7.8.2.1, 11.6:N4, 12.5, 24.3, 24.3.1, 24.3.2
appearing in stressed syllable of expected state verb 7.8.3
reduced to weak E 6.8.1
future
condition in 17.2.1, 17.4, 17.4.1, 17.4.2
expressed by auxiliary *mo* 5.5.4, 12.3.1
expressed by time clause 20.4.2
summary of grammatical devices to indicate 12.3.1
with causative verbs 9.4, 9.5.1
with directional verbs 13.4.1.3
with negative verbs 16.2.2
with reciprocal verbs 10.1.1
with various temporal phrases 13.7.1

G

gender 3.2.1:N2
general question
expressed by conditional sentence 17.3, 17.3:N4
general statement
expressed by present tense verb form 5.5.1, 6.9.4
expressed by conditional sentence 17.3:N4
vs. specific statement or occasion 2.7, 2.7.1, 15.7.1:N8
German
influence on Palauan 24.0
vowel system of 24.3.1
gliding pronunciation
of double vowels 1.3.6:N21
of vowel clusters 1.3.7.b-c, 3.3.7.a
of word-final U 1.3.2.g
goal
expressed by directional phrase 13.4
expressed by relational phrase 13.10, 19.3:N2
grammatical structure
as determinant of proper spelling of words 1.3.9
grammatical system 2.1

H

habit (or **tendency**)
as indicated by time word in condition clause 17.6
indicated by prefixes *beke-* and *seke-* 7.5, 7.5.1
habitual statement
expressed by present tense verb form 5.5.1, 6.9.4
expressed by time clause 20.4, 20.4.2
helping verb See **auxiliary verb**
homonyms
as represented by relational word *er* vs. specifying word *er* 2.7.5
imperfective verb forms as 5.7.2.1:N12
noun stems as 3.2.2.a
hours of the day
expressed by temporal phrase 13.7.1
human beings
represented by demonstrative word 22.3.2
represented by number set 22.5.2
human nouns
as specific sentence objects 2.7.3
as subtype of concrete noun 2.2.1
in source phrase 13.5.1
prefixed with *kle-* 8.5
reflected in third person pronouns 2.4.2, 4.3:N2
vs. nonhuman nouns as plural sentence objects 4.9.4, 6.4.1.a
with plural prefix attached 2.5
human pronouns 3.2.1, 4.3, 4.9, 4.9.4, 4.9.5, 4.9.6, 4.9.7

I

identity
of expressed subject of independent clause and understood subject of dependent clause 14.1.1
of possessor suffix of independent clause and understood subject of dependent clause 14.2.2:N4
of understood subject of relative clause and preceding modified noun 21.3
idiomatic expressions
involving *reng* and obligatory post-verbal subjects 4.6.2.a, 5.4.4

preposing prevented with 15.4.4
used as modifier 22.1
imminent action (or **event**) 5.5.1:N8, 12.3, 12.3.1
imperative
meaning 17.7, 17.8:N8
sentence 16.2.3.1
verb form 4.10.6, 5.4.2.b, 16.2.3.1, 17.7
containing second person prefix pronoun 4.10.6, 17.7
with reciprocal prefix 10.5
imperfective verb (or form) 2.7.4, 4.4.1, 4.9.1, 4.9.2
after auxiliary *mla* 6.9.2
after auxiliary *mo* 6.9.3
as basis for deriving instrument noun 8.6
as basis for deriving residue noun 8.8
derivation of 5.6.3
followed by specifying word *er* and specific object 2.7.4, 4.4.1
imperative 17.7
in inceptive form 12.5
in past tense 6.6.a.1, 6.9.1
in predictive form 12.5
in present tense 6.9.4
meaning of 6.9, 6.9.1, 6.9.2, 6.9.3, 6.9.4
of causative verb 9.2
of transitive action verb 5.6.3, 6.2.1
reduplicated 11.9, 11.9.1, 11.9.2
phonetic features of 4.9.2
required to express past experience 6.9.2
vs. perfective verb 2.7.4, 4.9.1, 4.9.2, 5.4.3.c, 5.5.1:N8, 5.8.b, 6.9
with prefix pronoun 4.10.1
inanimate 4.9.8, 4.9.8:N15
inceptive suffix 12.1, 12.2
not possible with certain verb types 12.7
variant forms of 12.6.1, 12.6.1:N1
inceptive verb (or **form**) 12.2
following *ko* 14.6.7
meaning of 12.2, 12.5.1, 12.6
of intransitive action verb 12.4, 12.7
of state verb 12.6, 12.6.1
of transitive action verb 12.5
in basic form 12.5.1
vowel weakening processes in 12.1, 12.4, 12.5.1, 12.6
inclusive pronoun 3.2.1
in propositive verb forms 4.10.7
indefinite
expressed by *chad* and *klalo* 21.7
independent
clause 14.1.1, 20.1
vs. dependent clause 14.1.1, 20.1
noun (stem) 5.6.1, 5.6.3:N11, 5.7, 5.7.1, 6.2.1, 6.3
pronouns 4.2, 5.7.2
emphatic 4.2, 4.3, 4.4
non-emphatic 4.2, 4.3
stems in intransitive action verbs 6.2, 6.4
stems in state verbs 6.2, 7.3, 7.5.1, 7.5.2, 7.5.4, 7.6, 8.3
vs. bound 7.3
indirect
mutual effect in transitive reciprocal sentences 10.4
quotation with verbs of communication 19.2
quotation with verbs of mental activity 19.3
vs. direct quotation 19.1
infixes 8.1
alternating with prefixes 5.6.2, 5.6.3
in perfective verb forms 5.6.2, 6.4.2
in resulting state verb forms 7.7, 7.7.1, 7.7.1:N6
in state verbs 5.6.c.3, 6.4:N5, 7.1.b, 7.3
reduplicated 11.4
past tense marker 5.3.1, 5.5.2.2, 5.5.2.4
with negative verb *diak* 16.2
variants of verb marker as 5.6, 6.4
within verbs 5.1, 5.6
information
new vs. old 4.4.3, 15.3
supplied by relational phrase 13.2
supplied by relative clause 21.1
transmitted or received denoted by verb of communication 19.2
instrument clause 14.1.3, 14.3, 20.1
as type of specifying clause 14.6
interchangeable with purpose clause 14.1.3
instrument noun 8.6, 14.3:N6
intensification
expressed by meaning of reduplicated state verb in *be-* 11.13:N7

interchangeability
of dependent clauses 14.1.3, 14.3, 14.4, 14.5, 14.6.6
internal structure
in general 2.1, 3.1, 8.1
of abstract nouns 2.2.2
of causative verbs 9.2
of demonstrative words 22.3.3
of loanwords 24.4.1:N15, 24.4.2, 24.4.3:N18, 24.5, 24.6, 24.7, 24.7.1, 24.7.2, 24.7.3, 24.8, 24.8.1
of nouns in general 3.1, 8.1
of perfective verbs 4.9.1, 6.4.1.a, 6.4.2
of transitive action verbs in basic form 5.6.1
of verbs 2.1, 5.1, 8.1, 12.1, 24.5
intonation
in statements 4.6.3
sharp rise in yes-no questions 4.6.3, 15.6, 15.7.2, 18.1
intransitive 2.3.2:N1
action verb 5.2, 5.6.a.2, 11.1
as basis for deriving action noun 8.7
borrowed from English or Japanese 24.4.3
derived from independent noun stem 6.4
followed by directional phrase 13.4
followed by relational phrase 13.2
followed by source phrase 13.5
imperative 17.7
in inceptive form 12.4, 12.7
in predictive form 12.4, 12.7
of movement followed by specifying clause 14.6.1
past tense of 6.6.b
prefixed with *ou-* 6.3.3
reduplicated 11.7
related to causative verb 6.4
used as modifier 22.2
used as stem for causative verb 9.2.2
with B-stem 6.3.1
with infixed verb marker 5.6.c.1, 6.4
with prefixed verb marker 5.6.a.2, 6.2
state verb 5.3, 7.1.a, 9.1
vs. transitive 5.2
irregular forms
of common perfective verbs 4.9.7
of possessed nouns 3.3.5:N8, 3.3.6:N9
I-set of possessor suffixes 3.2.2

J

Japanese
influence on Palauan 24.0, 24.2.3.1
intransitive action verbs borrowed into Palauan 24.4.2:N16
loanwords borrowed into Palauan 24.2.1:N5
modifying words corresponding to Palauan state verbs 24.4.2
Romanization of 24.2.1:N1
vowels omitted in Palauan 24.3.4
vowels shortened in Palauan 24.3.5
vowel system of 24.3.1
joint activity 10.5

L

lax vowel (in English)
vs. tense vowel 24.3.2
liking
expressed by obligatorily possessed noun *soal* 3.10, 4.6.2.c, 15.7.3
affected by preposing 15.7
followed by specifying clause 14.6.10
in conditional sentence 17.5
limited forms
of certain perfective verbs 4.9.8
living or nonliving things
as nonhuman nouns 2.2.1
loan source 24.2.1:N1
loanwords
consonants in 24.2, 24.2.9
B 24.2.1
CH 24.2.6
D 24.2.2
K 24.2.4
H 24.2.8
L 24.2.7
M 24.2.1
N 24.2.5, 24.2.5.1
NG 24.2.5, 24.2.5.2, 24.2.5.3, 24.2.5.4
R 24.2.7
S 24.2.3
T 24.2.2
TS 24.2.3.1
Z 24.2.3.1

expressing possession with 24.8.1
functioning as Palauan noun stems 24.6
functioning as Palauan verb stems 24.5
functioning as stems in various derivational patterns 24.7
in Palauan 24.0
meaning change in 24.9
Palauan pronunciation of 24.1
participating in various Palauan grammatical patterns 24.8, 24.8.1, 24.8.2
vowels in 24.3
locational phrase 2.3.3.c, 13.3
containing demonstrative word 22.3.1
containing question word *ker* 18.6
preposing from 17.1
vs. directional phrase 13.4
with nouns describing areas of space 13.3.1, 13.3.2, 13.3.3, 13.3.4, 13.3.5
with state verb of existence 5.3, 13.3:N2, 13.3:N3

M

main clause (in English grammar)
vs. subordinate clause 14.1.2:N2
manner
expressed by specifying clause 14.6.6
marker
causative 9.2.2:N2
past tense 5.3.1
vs. unmarked form 5.5.1, 5.5.1:N7
verb 5.6, 5.6.1, 6.1, 6.5, 11.1
material
expressed by relational phrase 13.10
meaning
affected by preposing 15.3, 15.3:N4, 17.9.1
causative 7.11
change observed in loanwords 24.9
extension 24.9
narrowing 24.9
widening 24.9
contradiction when post-predicate subject of expression of existence is preposed 15.4.1, 15.4.2
difference between perfective vs. imperfective verb forms 6.9, 6.9.1, 6.9.2, 6.9.3, 6.9.4
of abstract noun derived from state verb 8.3, 8.5
of appositional phrase 21.5
of basic (or processive) form of transitive action verb 5.5.1:N8, 5.6.1, 9.9, 12.3.1, 12.5.1, 17.9.1
of causative verbs 5.5.2.3, 9.1, 9.1:N1, 9.8
of causative verbs used as nouns 8.2.3, 9.2.4
of cause and effect expressed by reason or result clause 20.2
of complex sentence containing negative verb followed by a predicate in prefix pronoun form 16.4
of compound nouns 8.9
of conditional sentences 17.2, 17.5.1
containing condition clause following obligatorily possessed nouns *soal* and *chetil* 17.5
containing various elements in conditional clause 17.4, 17.4.1, 17.4.2
summary of 17.4.3
vs. sentences containing action nouns 17.5.1
of demonstrative words 22.1, 22.3
of derived nouns containing both the resulting state infix and the expected state suffix 7.8.3:N9, 8.2.4
of direct vs. indirect quotation 19.1
of expected state verbs 7.8
of future condition 17.2.1
of idiomatic expressions with abstract noun *reng* 15.4.4
of imperative verb forms 17.7, 17.8:N8
of imperfective verb form 6.9, 6.9.1, 6.9.2, 6.9.3, 6.9.4
of inceptive suffix or verb form 12.2, 12.5.1, 12.6
of instrument nouns 8.6
of loanwords borrowed into Palauan 24.2.1:N2
of negative command 17.7.1
of negative verb forms 16.1, 16.2, 16.2.1, 16.2.2
of noun phrases of possession 3.5.3
of nouns 2.1, 2.2
of obligatorily possessed nouns of liking, disliking, ability, and obligation 11.3, 15.7.3

of past condition 17.2.2
of perfective verb forms 6.9, 6.9.1, 6.9.2, 6.9.3, 6.9.4
of permanent vs. temporary state 2.3.3.a, 5.3
of predictive suffix or verb form 12.3, 12.5.1
of prefix pronoun predicates 17.12
of present condition 17.2.1
of present tense perfective form 5.5.1:N8, 6.9.4, 12.3.1
of propositive verb forms 17.8, 17.8:N8
of questions containing negative verb 16.5
of reason clause 20.2
of reciprocal verbs 10.1, 10.5
of reduplicated forms 11.1, 11.1.2, 11.2, 11.2:N2, 11.3, 11.4.1, 11.5, 11.5.1, 11.6:N6, 11.7, 11.8, 11.9, 11.10, 11.11
of relative clause 21.1, 21.2
of residue nouns 8.8
of result clause 20.2, 20.2.1
of resulting state verbs 7.7
of specifying clauses 14.6
containing perfective forms of *merekui* 14.6.4
of state verbs in general 7.1.a
of state verbs prefixed with *be-* 7.6, 11.13:N7
of state verbs prefixed with *beke-* 7.5.1, 7.5.2, 7.5.2:N5, 7.5.4
of state verbs prefixed with *seke-* 7.5.1, 7.5.2
of time clauses 20.4, 20.4.1, 20.4.2, 20.4.3
of transitive reciprocal sentences 10.4
of verbs 5.1
shift from expected state verb to noun 8.2, 8.2.1, 8.2.3
shift from resulting state verb to noun 8.2.2, 8.2.3
shift from state to abstract idea 8.3
meaning-bearing unit See **morpheme**
means of communication
expressed by relational phrase 13.10
means of transportation 13.3:N3
clause (type of dependent clause) 14.4
as type of specifying clause 14.6
mental
activity denoted by verb 19.3
state 7.1.a, 7.10
modifier
construction 21.6
containing question word *ngarang* 18.4.1
containing question word *telang* 18.5
demonstrative used as 22.4
expressed by qualifying word 22.9
in general 22.1
multiple 22.8
relative clause functioning as 21.1
spelling problems associated with 1.3.9.c.3
types of 22.1, 22.2, 22.10
demonstratives 22.3, 22.4
numbers 22.5
modifying word (in Japanese)
corresponding to Palauan state verb 24.4.2
months of the year
expressed by temporal phrase 13.7.1
morpheme 3.1, 8.1
in complex state verbs 7.3
in simple state verbs 7.2
movement
expressed by intransitive action verb followed by specifying clause 14.6.1
expressed by transitive action verb followed by specifying clause 14.6.1
multisyllabic 1.3.2.a-b, 1.3.2.d
mutual activity 10.1, 10.2.2, 10.2.4

N

narrowing 24.9
nationality 2.3.3.b
with change of state expression 13.4.1.4:N11
necessity
as concept expressed by expected state verbs 7.8
as concept expressed by obligatorily possessed noun *kirel* 15.7.3
negation
general overview of 16.1
negative
command 16.2.3.1, 17.7
expression *di kea* 16.2.4
expression of existence 4.6.2.b, 15.4.2, 16.1
allowing preposing of possessor 15.4.3
restrictions on preposing post-predicate subject of 15.4.2
in sentences involving preposing 17.11
question 18.1

related to prefix pronoun forms 4.10, 5.5.3, 17.1
verb *diak* 4.6.2.b, 15.7.3, 16.1, 16.2
in complex sentences 16.4, 16.4.2, 16.4.3, 16.4.4
in condition clauses 17.2.3
in questions 16.5, 16.5.1
meaning of 16.1, 16.2, 16.2.1, 16.2.2
used to answer yes-no question 16.3
various forms of 16.2
with prefix pronoun attached 16.2.3
neutral
quality of "tenseless" verb in dependent clause 14.1.1, 14.3:N7, 14.5, 14.5:N10, 14.6.8, 20.1
new information 4.4.2, 4.4.3:N7
relating to use of emphatic pronouns in equational sentences 4.4.2
supplied by expressions of existence 4.6.2.b, 15.4.1, 15.4.2, 16.1:N1
vs. old information 4.4.3, 15.3
non-emphatic pronouns
as sentence subject 4.1, 4.3
compared with possessor suffixes 3.2.1
following antecedents 4.5
in double subject construction 2.3.5:N2, 15.1
in sentences with post-verbal subjects 4.6
pronunciation of 4.3:N1
providing old information 4.4.3
spelling of 1.3.9.d.1, 4.3:N1
summary of 4.7
vs. emphatic pronouns 2.4.3, 4.1, 4.3, 4.4.3, 4.7
nonhuman nouns
as sentence objects 2.7.3
as sentence subjects 2.7.3
as subtype of concrete noun 2.2.1
indicating animals 2.2.1
indicating living or nonliving things 2.2.1
reflected in third person pronouns 2.4.2
vs. human nouns as plural sentence objects 4.9.4, 6.4.1.a
nonliving things
represented by demonstrative word 22.3.1
represented by number set 22.5.3
nonhuman pronouns 3.2.1, 4.3:N2, 4.9.4
nonspecific (sentence) object 2.7.2
noun phrases
coordinate 4.4.4, 4.4.4:N8, 23.5
distribution of 4.4.4, 23.5.1
in general 3.6, 5.4
preposing of 15.2
various types of 3.6:N10
vs. nouns 5.4.3.a
with verb phrase structure 18.3:N1
noun phrases of possession 3.4.1
complex 3.8.1, 3.8.2
containing nouns describing areas of space 13.3.1
containing obligatorily possessed nouns 3.5.2
containing optionally possessed nouns 3.8
containing relational word *er* 3.7.1
containing special word *obengkel* 14.5
containing unpossessible nouns 3.7.1
distribution of 3.6
distribution of nouns within 3.4.2
functioning as post-verbal subjects 4.6
meaning of 3.5.3
preposing applied to 15.2.1
yielding sentence subject in pre-verbal (pre-predicate) position 4.6.3:N13
nouns
abstract 2.2.2
action 8.7, 10.2.1:N1
complex 8.1, 8.2, 8.2.1, 8.2.2, 8.2.3, 8.2.4, 8.3, 8.4, 8.5, 8.6, 8.7, 8.8, 8.9, 8.10
compound 8.9
concrete 2.2.1
definition of 2.2, 5.1
describing areas of space 13.3.1, 13.3.2, 13.3.3, 13.3.4, 13.3.5
in directional phrases 13.4
in locational phrases 13.3.1, 13.3.2, 13.3.3, 13.3.4, 13.3.5
different types of 2.2.3
distributional features of 2.1, 2.3, 2.3.4, 2.3.5, 2.3.5:N2, 3.4.2, 4.1, 13.1
summarized 2.3.5
expected state verbs used as 7.8.3:N9
features of observed in *obengkel* 14.5
instrument 8.6
internal structure of 3.1, 8.1
introduced by *a* 2.6

obligatorily vs. optionally possessed 3.5, 8.2.3
of communication 19.7
of foreign origin 6.3.3
borrowed into Palauan as state verbs 24.4.1
plural 2.5, 8.1
possessed forms of 3.1, 3.2.1, 3.6, 8.1
reduplicated 11.3
resulting state verbs used as 7.8.3:N9
simple 8.1
unpossessible 3.7, 8.2.2
used as modifiers 22.2
used as stems to form causative verbs 9.2, 9.2.4
with prefix pronoun attached 4.10.4
vs. noun phrases 5.4.3.a
noun stem 3.1, 3.2.1, 8.1
bound 5.7.2, 5.7.2.1
combined with verb marker in basic form of transitive action verb 5.6.1, 5.7, 5.7.1, 5.7.2, 5.7.2.1, 6.2.1, 6.3
combined with verb marker in imperfective form of transitive action verb 6.2.1, 6.3
combined with verb marker in intransitive action verb 6.3.1
derived from foreign word 24.6
independent (or simple) vs. bound 3.6, 5.6.1, 5.7, 5.7.1, 6.2.1, 6.3, 7.3
with prefix *ou-* 6.3.3
number (singular vs. plural) 2.4, 3.2
agreement between pre-predicate non-emphatic pronoun and post-predicate noun phrase expansion in double subject construction 15.1
indicated among object pronouns 4.9
indicated among prefix pronouns 4.10.1
number words 22.5, 22.6
above twenty 22.5.4
categories of 22.5
animals 22.5.3
human beings 22.5.2
nonliving things 22.5.3
units of time 22.5.1
in specifying clause 14.6.3
ordinal 22.7
pronunciation of 1.3.2.f(2)
sets of 22.5
major 22.5.1, 22.5.2, 22.5.3
minor 22.5.5
spelling problems associated with 1.3.9.c.2
with plural prefix attached 2.5.1

O

object noun 2.3.1, 2.3.2:N1
object noun phrase 3.6
containing emphatic pronoun 4.4.1
in transitive reciprocal sentence 10.4
relative clause with focus on 21.3
object (of sentence) 2.3.1
appearing twice (direct and indirect) with transitive verb *omsang* 15.9
as receiver with transitive action verb 5.2, 9.1
consisting of coordinate noun phrase 23.5.1
containing noun describing area of physical space 13.3.5:N7
direct 15.9
double 15.1:N1
emphatic pronouns as 4.1, 4.4.1
expressed by question word *ngarang* 18.4
following action noun 8.7
indicated as object pronoun 4.9
indirect 15.9
in transitive reciprocal sentence 10.4
marked as specific with *er* 2.7.2
nonspecific 2.7.2
not expressed with certain transitive verbs 5.2:N1
noun phrase of possession as 3.6
preposing of 15.8, 17.1, 17.9, 17.9.2.1
reflecting general statement vs. specific statement 2.7, 2.7.1
object pronouns (or suffixes) 4.9
bound status of 1.3.9.d.3
phonetic forms of 4.9, 4.9.2
related to vowel weakening in perfective verb forms 4.9.3, 6.8
spelling of 1.3.9.d.3
variant forms of 4.9.6
within perfective verb forms 4.9.1, 5.6.2, 6.4.1.a, 9.5

zero for nonhuman plural vs. other 4.9.4
obligation
as concept expressed by and compatible with expected state verbs 7.8, 12.3.1
expressed by obligatorily possessed noun *kirel* 3.10, 4.6.2.c, 15.7.3
affected by preposing 15.7
followed by specifying clause 14.6.10
obligatorily possessed nouns 3.5, 14.6.10
categories of 3.5.1
ability 3.10, 4.6.2.c
effect of preposing 15.7, 15.7.1
followed by specifying clause 14.6.10, 15.7.1
general discussion 15.7.3
in questions 15.7.2
with negative verb *diak* 15.7.3
disliking 3.10, 4.6.2.c
effect of preposing 15.7, 15.7.1
followed by specifying clause 14.6.10, 15.7.1, 17.5
general discussion 15.7.3
in conditional sentence 17.5
in questions 15.7.2
liking 3.10, 4.6.2.c
effect of preposing 15.7, 15.7.1
followed by specifying clause 14.6.10, 15.7.1, 17.5
general discussion 15.7.3
in conditional sentence 17.5
in questions 15.7.2
with negative verb *diak* 15.7.3
obligation 3.10, 4.6.2.c
effect of preposing 15.7, 15.7.1
followed by specifying clause 14.6.10, 15.7.1
functioning as specifying clause 15.7.3
general discussion 15.7.3
in questions 15.7.2
with negative verb *diak* 15.7.3
containing bound noun stem 5.7.2
features of observed in *obengkel* 14.5
grammatical features of 15.7
in noun phrases of possession 3.5.2
meaning of 11.3
reduplicated 11.3
requiring subject noun phrase in sentence-final position 4.6.2.c
suffixed forms of 15.7
vs. optionally possessed nouns 3.5
obligatory post-verbal (post-predicate) subject 4.6.1, 4.6.3:N13
with expressions of existence 4.6.2.b
with idiomatic expressions 4.6.2.a
with obligatorily possessed nouns 4.6.2.c
old information
in sentence derived by preposing sentence object 15.8, 17.9
relating to pronoun use 4.4.3
vs. new information 4.4.3, 15.3
optionally possessed nouns 3.5, 8.2.3
vs. obligatorily possessed nouns 3.5
ordinal number 22.7
followed by specifying clause 22.7.1
ownership 6.3.3

P

Palau
brief history of 24.0
parts of speech 2.1, 5.1, 5.6.1, 8.1
affected by process of borrowing into Palauan 24.4.1
English adjectives borrowed as Palauan nouns 24.4.1:N15
foreign nouns borrowed as Palauan state verbs 24.4.1
intransitive action verbs from English and Japanese 24.4.3
Japanese modifying words borrowed as Palauan state verbs 24.4.2
transitive action verbs from English and Japanese 24.4.3
passive (in English) 5.6.1, 6.2.1, 12.3.1, 17.9.1
past experience
expressed by auxiliary *mla* 5.5.3, 6.9.2
with negative verb *dirkak* 16.2.1
past progressive (in English) 6.9.1
past tense
as distinguishing feature between action verbs vs. state verbs 5.3.1

condition in 17.2.2, 17.4.2
indicated with state verbs by auxiliary *mle* 5.3.1, 5.5.2, 7.1.b
in perfective verb forms 5.5.2.5, 6.6.a.2, 6.9.1, 9.5.1
in prefix pronoun verb forms 4.10.2, 5.5.2.6, 6.6.c
interacting with verb marker prefix 6.6
recent vs. remote 5.5.3
time clause referring to 20.4.1
with action verbs of foreign origin 5.5.2.1, 24.8.2
with action verbs prefixed in *o-* 5.5.2.3
with basic (or processive) form 6.6.a.1
with causative verbs 5.5.2.3, 6.6.a.4, 9.4
with intransitive action verbs 5.5.2.4
with native Palauan action verbs 5.5.2.2
with negative verb *diak* 16.2
with reciprocal verbs 10.1.1
with various temporal phrases 13.7.1
past tense marker 5.3.1
as infix 5.3.1, 5.5.2.2, 5.5.2.4, 5.5.2.5, 5.5.2.6
interacting with verb marker prefix 6.6
phonetic variation of 5.5.2.4
vs. auxiliary verb *mle* with identical verb stem 7.9
with negative verb *diak* 16.2
perfective verbs (or forms) 2.7.4, 4.9.1, 4.9.2, 4.9.3, 4.9.4, 5.6.2
after auxiliary *mla* 6.9.2
after auxiliary *mo* 6.9.3
as sole forms of particular verbs 14.3:N5
containing infixed verb marker 6.4.1, 6.4.2
containing object pronoun 4.9.1, 5.6.2, 6.4.1.a, 9.5
derivation of 6.4.1.b
exhibiting fossilized reduplication 11.13
expressing human vs. nonhuman plural object 4.9.4
imperative 17.7
in past tense 5.5.2.5, 6.6.a.2, 6.9.1, 9.5.1
in present tense used as warning or suggestion 4.9.4, 5.5.1:N8, 6.9.4, 12.3.1
internal structure of 4.9.1, 5.6.2, 6.4.1.a, 6.4.2
irregular forms of 4.9.7
lacking verb marker before I 6.7.3:N7
meaning of 6.9, 6.9.1, 6.9.2, 6.9.3, 6.9.4
of causative verb 9.5, 9.5.1
of derived transitive verb 7.11
of *merekui* functioning as specifying clause 14.6.4
of transitive action verb 5.6.2, 6.4.1
of transitive state verb 7.10
phonetic features of 4.9.2
vowel weakening processes in 4.9.3, 6.4.1.c, 6.8, 6.8.1, 6.8.2, 6.8.3, 6.8.4, 9.5
vs. imperfective verb 2.7.4, 4.9.1, 4.9.2, 5.4.3.c, 5.5.1:N8, 5.8.b, 6.9
with limited forms 4.9.8
with prefix pronoun 4.10.3
with third person object 4.9.4
with zero suffix 4.9.4
period of time
designated by specifying clause 14.6.5
permanent state 2.3.3.a, 5.3
permission
expressed by obligatorily possessed noun *sebechel* 15.7.3
verb of followed by result clause 20.3.2
person
first 2.4.1, 3.2
indicated among object pronouns 4.9
indicated among prefix pronouns 4.10.1
in general 3.2
second 2.4.1, 3.2
third 2.4.1, 3.2, 4.1
phrases 2.6.3
appositional 3.9
noun 3.6, 5.4
coordinate 4.4.4, 4.4.4:N8
of possession 3.4.1, 3.8.1, 3.8.2
object noun 3.6
relational 2.3.4, 13.1
cause 2.3.4, 13.6
comparison 13.9
directional 2.3.4, 13.4
locational 2.3.3.c, 13.3
possessor 2.4.3, 13.10
source 2.3.4, 13.5
temporal 2.3.4, 13.7, 20.4
subject noun 3.6
verb 5.4
complex 4.10.5, 5.4.3.a

physical space See **space**
plural
distinction among object pronouns for human vs. nonhuman 4.9.4
for human nouns 2.5
pronoun referring to human beings 2.4.2
pronouns 2.4
subject with *dmak* followed by specifying clause 14.6.2
subject with reciprocal verb 10.1, 14.6.2
vs. singular 2.4, 3.2
in demonstrative words 22.3
with state verbs of size or dimension 7.4
plural noun 2.5, 8.1
derived from state verb 2.5.3, 7.4
spelling and structure of 1.3.9.b
plural prefix 2.5, 3.1, 8.1, 10.1
attached to human nouns 2.5
attached to number words 2.5.1
attached to state verbs 2.5.3, 7.4
attached to various words 2.5.2
proper spelling of 1.3.9.b
point of origin
expressed by source phrase 13.5
position
of consonant in determining pronunciation 1.2.1:N1
of topic 4.4.1:N3
of verb in imperative and propositive sentences 5.4.2.b
possessed forms (of nouns) 3.1, 3.2.1, 8.1
distribution of 3.6
effect on pronunciation of E 1.3.2.f(1)
followed by purpose clause 14.2.2
in general 3.1, 3.2.1
obligatorily vs. optionally possessed 3.5
of derived action noun 14.6.11:N19
of abstract noun *reng* and issue of preposing 15.4.4
used to determine correct spelling of glided vowel 1.3.7.c(3)
with NG buffer 3.3.9
with nouns describing areas of space 13.3.1
possession 3.1, 3.1.1
expressed with loanwords 24.8.1
true or "pure" 3.5.3
vs. characterization 3.5.3, 3.7.2
possessor
double 15.1:N1
identification of 3.4
in sentence-initial position 4.6.3:N13, 5.4.2:N6
preposing of 15.2.1
allowed with affirmative and negative expressions of existence 15.4.3
allowed with idiomatic expressions containing *reng* 15.4.4
possessor phrase 2.4.3, 13.10
containing action noun 8.7
containing emphatic pronoun 4.4
possessor pronouns 3.1
bound status of 1.3.9.d.4
same as possessor suffixes 3.2.1
spelling of 1.3.9.d.4
possessor suffixes 3.1, 8.1
A-set 3.2.2
consonant-initial vs. vowel-initial 3.2.2.b
distinctions among 3.2.1, 4.1
E-set 3.2.1
features in common with pronouns 3.2.1, 4.1
function of 3.1.1
I-set 3.2.2
occurring with borrowed noun stems 24.6
of abstract noun *reng* 15.4.4
of obligatorily possessed nouns of ability, disliking, liking, and obligation 15.7
same as possessor pronouns 3.2.1
unpredictability of 3.2.2
U-set 3.2.2
post-predicate position
as more proper term to replace "post-verbal position" 15.1
occupied by question word *ngarang* 18.4.1
vs. pre-predicate position 15.1
post-verbal position 2.3.5:N2, 4.6, 5.4.2.a
obligatory with certain types of subjects 4.6.1
occupied by noun phrase of possession serving as sentence subject 4.6
occupied by sentence subject in yes-no questions 4.6.3
of subject with state verbs of existence 5.3
vs. pre-verbal position 4.6, 4.6.3:N3, 15.1
with relational phrase 13.2

predicate
expressed by question word *techang* 18.3
expressed by question word *telang* 18.5
in complex sentence 16.4
in equational sentence 15.5
in general 15.1
in prefix pronoun form 17.1, 17.2, 17.9
following negative verb *diak* 16.4
summary of types 17.12
position following (i.e., post-predicate) 15.1
position preceding (i.e., pre-predicate) 15.1
preposing from with four obligatorily possesseed nouns of ability, disliking, liking, and obligation 15.7.1
switched with subject 15.9
vs. verb (phrase) 15.1
predictability
of reduplication patterns 11.1.2
of unexpressed object with certain transitive verbs 5.2:N1
of vowel weakening processes 3.3.8
predictive suffix 12.1, 12.3
not possible with certain verb types 12.7
predictive verb (or **form**) 12.3
meaning of 12.3, 12.5.1
of intransitive action verb 12.4, 12.7
of *mo* with negative verb 16.2.2
of transitive action verb 12.5
in basic form 12.5.1
vowel weakening processes in 12.1, 12.4, 12.5.1
predictive word *ku* 12.8
prefixes 8.1
alternating with infixes 5.6.2, 5.6.3
identifying category of number word 22.5
kle- for abstract nouns 8.5
occurring with loanword stems 24.7, 24.7.1, 24.7.2, 24.7.3
o- for action nouns 8.7
o- for instrument nouns 8.6
on causative verbs 5.5.2.3, 5.8.d, 6.3.2, 7.7.2, 9.2, 9.2.1, 9.2.2, 9.2.3, 9.2.4, 9.11
on reciprocal verbs 5.8.e, 6.7.2, 8.4, 10.1, 10.2, 10.2.5, 10.6, 10.11, 11.1
on state verbs 6.7.1, 7.1.b, 7.3, 7.5, 7.6, 11.13:N7
on verbs 5.1, 5.6
ou- for verbs 6.3.3, 10.2.2, 11.10
attached to loanword stems 24.7
plural 1.3.9.b, 2.5, 3.1, 8.1, 10.1
attached to loanword stems 24.7.2
prefix pronouns as 1.3.9.d.5
ule- for residue nouns 8.8
variants of verb marker as 5.6, 6.2, 6.2.1, 6.3, 7.1.b, 11.10
prefix pronouns 4.10, 5.8.a, 6.7.3, 17.1
attached to basic (or processive) form 6.7.3:N6
attached to causative verb 9.10, 9.10:N4
attached to emphatic pronoun 4.10.4
attached to negative verb forms 16.2.3
attached to noun 4.10.4
attached to past tense verb forms 4.10.2, 5.5.2.6, 6.6.c
attached to state verbs 6.7.3:N6, 7.12
attached to verbs 6.7.3
bound status of 1.3.9.d.5
distinctions among 4.10.1
following negative expression *dirkak* 5.5.3
fossilized in form *a kmu* 17.4.2
fossilized in form *lsekum* 17.4
in clause following negative verb 16.4
in condition clause of conditional sentence 17.2
in equational sentences 4.10.4
in sentences with object nouns as topics 4.4.1:N3
resulting from preposing of sentence object 17.9
showing present vs. past tense 4.10.2, 5.5.2.6
spelling of 1.3.9.d.5
summary of uses of 17.12
variant forms of 4.10.2, 4.10.2:N16, 4.10.3, 4.10.4, 9.10:N4, 16.4.1
with imperfective verb 4.10.1
within complex verb phrases 4.10.5, 16.4.4
within imperative verb forms 4.10.6, 5.4.2.b
within propositive verb forms 4.10.7, 5.4.2.b
with perfective verb 4.10.3
with reciprocal prefix 10.5
prefix pronoun verb (forms) 6.7.3
apparently absent in certain condition clauses 17.4, 17.4.1, 17.4.2
characterized by absence of verb marker

6.7.3, 6.7.3:N6
in past tense 4.10.2, 5.5.2.6, 6.6.c
in present tense 4.10.2
in relative clause 21.3
in sentences involving preposing of sentence object 15.8
of causative verb 9.10
preposing 15.2, 15.8
applied to compound noun phrase 15.2
effect on meaning of 15.3, 17.9.1
from compound subject 15.2.2
from coordinate noun phrase 23.5.2
from predicate with four obligatorily possessed nouns of ability, disliking, liking, and obligation 15.7.1
from relational phrase 15.8, 17.1, 17.10
in complex sentences containing negative verb 16.4.3
in conditional sentences 17.3:N2, 17.3:N3, 17.11
in equational sentences 15.5
in negative sentences 17.11
in questions 15.6, 15.7.2, 18.1
in sentences containing obligatorily possessed forms of nouns of liking, disliking, ability, and obligation 15.7.2
in sentences containing possessed forms of *reng* 15.4.4
of (bracketed) clause subject following negative verb 16.4.3
of clause subject within indirect question 19.5
of possessor 15.2.1
allowed with affirmative and negative expressions of existence 15.4.3
in sentences with question word *telang* 18.5
of post-predicate subject within condition clause 17.5, 17.5:N6
of question word *ngarang* 18.4
of sentence object 15.8, 17.1, 17.9, 17.9.1, 17.9.2
in sentence with complex verb phrase 17.9.2.1
of sentence subject 15.2, 15.3
restrictions on 15.4, 15.4.1, 15.4.2, 15.4.3, 15.4.4
of time clause 20.5, 23.1.3
of time word 20.5:N5, 23.1.3
within relative clause 21.3, 21.4
with obligatorily possessed nouns of liking, disliking, ability, and obligation 15.7
with question word *techang* as predicate 18.3
with question word *telang* as predicate 18.5
pre-predicate position
as more proper term to replace "pre-verbal position" 15.1
vs. post-predicate position 15.1
present perfect (in English) 5.5.3:N9
present tense
as "neutral" or "tenseless" form in dependent clause 14.1.1, 20.1
condition in 17.2.1, 17.4.1, 17.4.2
for actions or states in progress 5.5.1, 6.9.4
for general or habitual statements 5.5.1, 6.9.4
in causative verbs 9.4
in Palauan vs. English 5.5.1:N7
in prefix pronoun verb forms 4.10.2
in various perfective forms 4.9.2, 4.9.5, 4.9.6, 4.9.7
meaning contrast in perfective vs. imperfective verb forms 6.9.4
specialized meanings of 5.5.1:N8
with various temporal phrases 13.7.1
pre-verbal position
of non-emphatic pronoun 4.6, 15.1
vs. post-verbal position 4.6, 4.6.3:N3
price
expressed by question word *telang* 18.5
expressed by relational phrase 13.10
processive (or **basic**) **form** 5.5.1:N8, 5.6.1, 17.9.1
meaning of 5.5.1:N8, 5.6.1, 9.9, 12.3.1, 12.5.1
of causative verb 9.9
of transitive action verb 5.6.1, 5.7, 5.7.1, 5.7.2, 5.7.2.1, 6.2.1, 9.9
reduplicated 11.8, 11.8.1
used to express warning or suggestion 5.5.1:N8, 6.9.4, 12.3.1
with cause phrase 13.6:N12
processes of sentence formation 15.1
possessor preposing 15.3
subject preposing 15.2
productive
reduplication patterns 11.1.2

profession 2.3.3.b
with change of state expression 13.4.1.4:N11
pronouns
as noun substitutes 2.4, 4.1
bound 4.2, 4.8, 5.7.2
distribution of 2.4.3, 4.1
emphatic 4.1, 4.3, 4.4.1, 4.4.3
spelling of 1.3.9.d.2
vs. non-emphatic 2.4.3, 4.1, 4.3, 4.4.3, 4.7
expressing new vs. old information 4.4.3
features in common with possessor suffixes 3.2.1, 4.1
first vs. second vs. third person 2.4.1, 3.2
human 3.2.1, 4.3, 4.9, 4.9.4, 4.9.5, 4.9.6, 4.9.7
vs. nonhuman 2.4.2
inclusive vs. exclusive 3.2.1
independent 4.2, 5.7.2
in general 1.3.9.d, 4.1
non-emphatic 4.1, 4.3, 4.4.3
in double subject construction 2.3.5:N2, 15.1
spelling of 1.3.9.d.1
vs. emphatic 2.4.3, 4.1, 4.3, 4.4.3, 4.7
not introduced by *a* 2.6, 2.6.1
object 4.9
spelling of 1.3.9.d.3
phonetic forms and variants of 4.11
possessor 3.1
as suffixes 3.1, 8.1
spelling of 1.3.9.d.4
prefix 4.10, 5.8.a, 6.7.3, 6.7.3:N6, 17.1
spelling of 1.3.9.d.5
referring to animals 2.4.2:N3
related to antecedent 4.5
singular vs. plural 2.4, 3.2
pronoun trace
appearing in relative clause 21.3, 21.4
emphatic pronoun as 4.4.1:N3, 15.2.1
in sentences derived by preposing from a compound subject 15.2.2, 23.5.2
in sentences derived by preposing the possessor 15.2.1
in sentences derived by preposing the sentence object 15.8, 17.9
present or absent in sentences involving preposing of sentence object 17.9
resulting from moving subject of *el kmo* clause into position of object of verb of communication or mental activity 19.3
resulting from moving subject of indirect question into position of object of preceding clause 19.5
propositive verb form 4.10.7, 17.8
containing first person plural inclusive prefix pronoun 4.10.7
with reciprocal prefix 10.5
proximity
indicated by relational phrase 13.10
purpose
expressed by specifying clause containing obligatorily possessed noun *kirel* 15.7.3
indicated by relational phrase 13.10
purpose clause 14.1.3, 14.2, 14.2.1, 14.2.2
associated with the possessed forms of various nouns 14.2.2
as type of specifying clause 14.6
containing directional verb 14.2.1
interchangeable with instrument clause 14.1.3

Q

qualifying word 22.9
quality
as expressed by state verb 7.1.a
diminished or weakened as expressed by reduplicated form 11.1, 11.1.2, 11.2, 11.3, 11.4.1, 11.5.1, 11.6, 11.10, 11.11
quantity
noun used as modifier 22.2
question about 18.5
question
about age 18.5
about cause 13.6
about direction 13.4, 18.6
about location 13.3, 18.6
about human source 13.5.1
about identity of one or more persons 18.3
about identity of particular thing 18.4
about price 18.5
about quantity 18.5
about reason 18.4.1
about size 18.5

about source 13.5, 18.6
about time 13.7, 18.5, 18.7
containing negative verb *diak* 16.5
direct and indirect quotation of 19.5
double subjects in 15.6
formed with four obligatorily possessed nouns of liking, disliking, ability, and obligation 15.7.2
preposing in 15.6, 15.7.2
requiring switching of conditional and consequent clauses 17.3
with negative expression in sentence-final position 16.5.1, 18.2
yes-no 4.6.3, 18.1
indirectly quoted 19.6
with negative verb as answer 16.3
question mark 4.6.3, 18.1
question word 18.1
appearing multiply in sentence 18.9, 23.5.1
followed by result clause 20.3.1
ker 18.6
ngarang 18.4, 18.4.1
oingarang 18.7
special types of 18.8
techang 18.3, 18.3.1
telang 18.5
within direct and indirect questions 19.4, 19.5
quotation 19.1
direct vs. indirect 19.1
introduced by *el kmo* 19.1.1
introduced by *el ua se* 19.6
of commands 19.4
of questions 19.5
indirect following noun of communication 19.7
indirect with verb of communication 19.2
indirect with verb of mental activity 19.3
mark used to identify direct quotation in written Palauan 19.1.1:N1, 19.5:N4

R

rank 13.3.1:N4
reason
clause 20.2, 23.1, 23.1.1
expressed by question word *ngara* 18.4.1
receiver (or **recipient**) 5.2, 7.1.a, 9.1
recent past 5.5.3
vs. remote past 5.5.3
with causative verbs 9.4, 9.5.1
with perfective vs. imperfective verb forms 6.9.2
reciprocal prefix 10.1, 10.2, 10.6, 11.1
attached to prefix pronoun forms 10.5
expressing mild command or suggestion 10.5
variants of 6.7.2, 8.4, 10.2, 10.2.5
reciprocal verb 5.8.e, 8.4, 10.1, 10.6
abstract (complex) noun derived from 8.4, 10.3
exhibiting fossilized reduplication 11.13
expressing mild command or suggestion 10.5
indicating joint (vs. mutual) activity 10.5
in various tenses 10.1.1
lacking verb marker 6.7.2
meaning of 10.1, 10.5
reduplicated 10.2.2, 10.2.3.1, 10.2.4, 11.1, 11.1.2, 11.12, 11.13
related to causative verb 10.1, 10.2.1
related to state verb 10.2.4
related to transitive action verb 10.2.3
related to verb prefixed with *ou-* 10.2.2
with auxiliary *mo* to express change of state 13.4.1.4
with coordinate noun phrase as subject 10.1
with plural noun phrase as subject 10.1
reduced variants
of prefix pronouns 4.10.3, 4.10.4, 9.10:N4
reduplicated form 11.1
exhibiting vowel weakening 11.6:N4, 11.7, 11.8.c, 11.9
reduplicated syllable 11.1, 11.2:N1
maintaining full E pronunciation 11.1
phonetic forms of 11.1.1, 11.1.2:N1, 11.2, 11.3, 11.4, 11.4:N3, 11.5, 11.5.1, 11.6, 11.6:N4, 11.7, 11.8, 11.9, 11.9.1, 11.10, 11.11, 11.12, 11.14
reduplication 5.8.f, 11.1
fossilized 11.13
meaning of 11.1, 11.1.2, 11.2, 11.2:N2, 11.3, 11.4.1, 11.5, 11.5.1, 11.6:N6, 11.7, 11.8, 11.9, 11.10, 11.11
of causative verbs 11.11
of intransitive action verbs 11.7

of obligatorily possessed (and other) nouns 11.3
of reciprocal verbs 10.2.2, 10.2.3.1, 10.2.4, 11.1, 11.1.2, 11.12, 11.13
of state verbs 7.4, 7.5.3, 11.1, 11.2, 11.4, 11.4.1, 11.5, 11.5.1
of transitive action verbs 11.8, 11.9, 11.9.1
of verbs prefixed with *ou-* and *o-* 11.10
phonetic patterns of 11.1.1, 11.1.2:N1, 11.2, 11.3, 11.4, 11.4:N3, 11.5, 11.5.1, 11.6, 11.6:N4, 11.7, 11.8, 11.9, 11.9.1, 11.10, 11.11, 11.12, 11.14
predictability of patterns of 11.1.2
pronunciation of full E in words showing 1.3.2.f(4), 11.1
summary of 11.14

referent
of demonstrative word 22.3

regional variation
of specifying clauses with perfective forms of *merekui* 14.6.4:N14

relational phrase 2.3.4, 13.1
as possible structure resulting from preposing subject of condition clause 17.5:N6
containing coordinate noun phrase 23.5.1
containing question word *ngarang* 18.4.1
containing question word *techang* 18.3.1
distribution of 13.2
expressing goal 13.10, 19.3:N2
function of 13.1
in general 13.1
in sentence with intransitive verb 5.2
in sentence with transitive action verb 5.4.1:N5
introduction to subtypes of 2.3.4, 13.1, 13.2
cause phrase 2.3.4, 13.6
comparison 13.9
directional phrase 2.3.4, 13.4
locational phrase 2.3.3.c, 13.3
possessor phrase 2.4.3
source phrase 2.3.4, 13.5
temporal phrase 2.3.4, 13.7
occurring multiply in sentence 13.8
preposing from 15.8, 17.1, 17.10
relative clause with focus on element in 21.3
structure of 2.3.4, 13.1
summary of types of 13.11

relational word *er*
distinguished from specifying word *er* 2.7.5, 13.1:N1
English equivalents of 13.1
followed by emphatic pronoun 4.4
in noun phrases of possession 3.7.1
in relational phrases 2.3.4, 13.1
pronunciation of 1.3.2:N19
spelling problems associated with 1.3.9.a
used to join parts of compound noun 8.9

relative clause
as part of appositional phrase 21.5
containing state verb 21.6
focusing on clause object 21.3
focusing on element within relational phrase 21.4
following nouns *chad* and *klalo* 21.7
function of 21.1
general introduction to 21.1
in English 21.2:N1, 21.3:N2
preposing of object noun phrase in 21.3
structure of 21.2
vs. dependent clause 21.2

relative pronoun (in English) 21.1:N1, 21.3:N2

remote past
vs. recent past 5.5.3

required state verb See **expected state verb**

repeated action
as indicated by reduplicated form 11.7, 11.9

residue noun 8.8

result
clause 20.2, 20.2.1, 20.3, 23.1.1
following question word 20.3.1
following various categories of verb 20.3.2, 20.3.2:N2

resulting state infix 7.7., 7.7.1, 7.7.1:N6
combined with expected state suffix 7.8.3:N9, 8.2.4
used to derive abstract nouns from state verbs 8.3

resulting state verb 5.8.c, 6.7.1, 7.7
derived from causative verb 7.7.2, 8.2.3, 9.2, 9.6
lacking verb marker 6.7.1
meaning of 7.7
phonetic features of 7.7.1
reduplicated 11.5

used as noun 7.8.3:N9, 8.2.2, 8.2.3, 9.7.1
root See **stem**

S

second person pronoun 2.4.1, 3.2
in imperative verb forms or sentences 4.10.6, 16.2.3.1, 17.7
singular vs. plural 3.2.1
senses
as relating to abstract nouns 2.2.2
as relating to concrete nouns 2.2.1
sentence object See **object (of sentence)**
sentence formation
processes of 15.1
preposing from compound subject 15.2.2
preposing the possessor 15.2.1
subject preposing 15.1
sentence patterns 15.1
affected by loanwords 24.8
containing dependent clauses 14.1
containing idiomatic expressions with abstract noun *reng* 15.4.4
containing negative verb followed by clause with predicate in prefix pronoun form 16.4, 16.4.2. 16.4.3, 16.4.4
containing relational phrases 13.2, 13.8
focusing on nouns 2.1, 2.3, 2.3.1, 2.3.2, 2.3.3, 2.3.4, 2.3.5
focusing on verbs 5.4, 5.4.1, 5.4.1:N5, 5.4.2, 5.5.3
involving condition and consequent 17.2, 17.4, 17.4.1, 17.4.2
summary of 17.4.3
involving future condition 17.2.2, 17.4, 17.4.1, 17.4.2
involving interchangeable instrument and purpose clauses 14.1.3
involving past condition 17.2.2, 17.4.2
involving present condition 17.2.2, 17.4.1, 17.4.2
involving question word *ngarang* 18.4, 18.4.1
involving question word *techang* 18.3, 18.3.1
in yes-no questions 18.1
resulting from preposing of the possessor 15.2.1
resulting from switching condition and consequent clauses 17.3
simple vs. complex 20.1
with affirmative and negative expressions of existence 16.1
with indirect quotation of commands 19.4
with transitive action verb *omsang* taking two objects 15.9
with two question words 18.9
sentence subject See **subject (of sentence)**
sentence topic See **topic**
sequential
time expressed by connecting word *e* 23.4
shortening
of double vowel 3.3.6, 6.8, 6.8.3, 7.8.2.3, 11.7, 11.8.d
of Japanese long vowels in borrowed words 24.3.5
of vowel cluster 3.3.7, 6.8, 6.8.4, 7.8.2.4
simple noun 8.1
simple past (in English) 6.9.1
simple state verb 7.2
as stem for deriving abstract noun 8.3
as stem for deriving transitive verb by consonant alternation 7.11
reduplicated 11.2
used to derive causative verb 9.2.1
simultaneous
time expressed by connecting word *e* 23.4.1
singular
pronouns 2.4
vs. plural 2.4, 3.2
in demonstrative words 22.3.1
singular noun 1.3.9.b
size
questions about 18.5
state verb of 7.4, 8.3:N1, 11.1.2
skill See **ability**
smell
indicated by state verb in *beke-* 7.5.4
sound system
in general 1.1, 2.1
of Palauan compared with English 1.2.1:N2
of Palauan influenced by foreign languages 24.1
source phrase 2.3.4, 13.5
containing question word *ker* 18.6

followed by specifying clause 14.6.1
involving human being 13.5.1
space (or **physical space**)
areas of described by nouns 13.3.1, 13.3.2, 13.3.3, 13.3.4, 13.3.5
expressed by possessed form of *techall* followed by dependent clause 14.2.2:N3
vs. time 20.4.3
Spanish
influence on Palauan 24.0
vowel system of 24.3.1
span of time
expressed by temporal phrase 13.7.1
specific (sentence) object 2.7.2
singular and plural human nouns as 2.7.3
with perfective vs. imperfective verb forms 6.9, 6.9.1, 6.9.4:N9
specific occasion 6.9.2, 6.9.4
vs. general statement 15.7.1:N8
with negative verb *dimlak* 16.2.1
specific statement
vs. general statement 2.7, 2.7.1
specifying clause 14.6
containing directional verb 14.6.1
containing number word 14.6.3
containing obligatorily possessed noun *kirel* 15.7.3
containing perfective forms of *merekui* 14.6.4
designating manner 14.6.6
designating periods of time 14.6.5
following certain transitive verbs 14.6.9
following derived action noun 14.6.11
following *dmak* 14.6.2
following *lmuut* 14.6.1.1
following obligatorily possessed nouns 14.6.10
following ordinal number 22.7.1
introduced by *el kmo* 19.1.1
meaning of 14.6
regional variation of 14.6.4:N14
required after particular verbs 14.6.7
various types of 14.6.8, 14.6.8.1, 14.6.8.2
specifying word *er*
as marker for specific objects 2.7.2
distinguished from relational word *er* 2.7.5, 13.1:N1
followed by emphatic pronouns 4.1, 4.4.1
used only with imperfective verbs 2.7.4, 6.9.4:N9
spelling system
in general 1.1
of Palauan 1.1-1.2.13, 1.3-1.3.9, 1.3.6:N21
state 2.3.3.a, 8.2.2
change of 5.3.1:N4, 5.5.4, 7.1.a, 12.3.1
with directional verb *mo* 13.4.1.4
with negative verb *diak* 16.2
permanent 2.3.3.a, 5.3
temporary 2.3.3.a, 5.3
statement
intonation in 4.6.3
sentence patterns used to express 15.1
state verb 5.3, 5.8.c, 7.1, 7.13, 8.1, 11.1
accompanied by auxiliary *mle* 5.3.1, 5.5.2, 7.1.b, 7.7, 7.8, 7.10
complex 7.3, 7.8.3:N9
corresponding to Japanese modifying word 24.4.2
defined 2.3.3.a
derived with both expected state suffix and resulting state infix 7.8.3:N9, 8.2.4, 11.5
derived with various prefixes 5.8.c, 11.13:N7
exhibiting fossilized reduplication 11.2:N2, 11.13, 11.13:N7
expected 5.8.c, 6.7.1, 7.8, 12.3.1
indicating ability or skill 7.5.2
indicating habit or tendency 7.5, 7.5.1
indicating size or dimension 7.4, 8.3:N1, 11.1.2
indicating smell 7.5.4
in inceptive form 12.6, 12.6.1
in past tense 5.3.1, 5.5.2, 7.1.b
in relative clause 21.6
intransitive 5.3, 7.1.a, 9.1
meaning of 7.1.a
negative 16.2
of existence 5.3, 5.5.3, 7.1.a, 15.4.1, 15.4.1:N5
in means of transportation clause 14.4
prefixed with *be-* 6.7.1, 7.6
prefixed with *beke-* or *seke-* 6.7.1, 7.5, 7.5.1, 7.5.1:N2, 7.5.2, 7.5.3, 7.5.3:N5, 7.5.4
occurring with loanword stem 24.7.1
reduplicated 11.1.2, 11.5.1
prefixed with *kle-* 8.5

reduplicated 11.1.2, 11.2, 11.4, 11.4:N3, 11.4.1
related to reciprocal verb 10.2.4
resulting 5.8.c, 6.7.1, 7.7
simple 7.2
reduplicated 11.2
summary of 7.13
transitive 5.3:N2, 5.4.1, 7.1.a, 7.10, 14.6.6:N15
reduplicated 11.4
used as modifier 22.1
used as noun 8.2
used as stem for causative verb 9.2, 9.2.1
used to form abstract nouns 8.3, 8.3.1, 8.5
with auxiliary *mo* 5.5.4, 7.1.a, 7.8, 12.3.1
with infixed verb marker 5.6.c.3, 6.4:N5, 7.1.b, 7.3
reduplicated 11.4
with origin in foreign noun 24.2.1
without verb marker 6.7.1, 7.2
with plural prefix attached 2.5.3, 7.4
with prefixed verb marker 5.6.a.3, 6.2, 7.3
reduplicated 11.4
with prefix pronoun (and verb marker prefix) 6.7.3:N6, 7.12
vs. action verb 5.3, 5.3.1, 5.3.1:N4, 5.5.4, 7.1.a, 7.9, 11.6:N6
status 13.3.1:N4
stem (or **root**) 7.3
bound vs. independent 7.3
noun 3.1, 3.2.1, 8.1
verb 5.1, 8.1
with causative prefix 9.2
stem-initial consonant
followed by resulting state infix 7.7.1
identical in basic form and perfective forms of transitive action verbs 6.4.1.b
in reduplicated syllable 11.2
stressed syllable 1.3.2.b
in expected state forms 7.8.1
in inceptive suffix *-a* 12.1, 12.2
in loanwords 24.3
in object pronouns 6.4.1.c, 6.8
in possessor pronouns 4.9.2
in predictive suffix *-u* 12.1, 12.3
related to pronunciation of emphatic pronouns 4.3:N1
related to vowel weakening 3.3.1, 6.4.1.c, 7.8.2
related to zero object pronoun 4.9.4:N14
stress mark 1.3.2:N18
subject noun 2.3.1, 2.3.2:N1, 2.3.3
following the verb 2.3.5:N2
in equational sentences 2.3.3.b
with locational phrases 2.3.3.c
subject noun phrase 3.6
in post-verbal position 2.3.5:N2, 4.6
moved in entirety during preposing process 15.2
not expressed in dependent clause 14.1.1, 14.4, 14.6.9
not expressed in relative clause 21.2
preposing of 15.2
subject (of sentence)
as doer with transitive action verb 5.2, 9.1
as human plural pronoun 2.4.2
consisting of coordinate noun phrase 23.5.1
containing noun describing area of physical space 13.3.5:N7
double 2.3.5:N2, 15.1
emphatic pronouns as 4.1, 4.3, 4.4.3
expressed by question word *ngarang* 18.4.1
non-emphatic pronouns as 4.3
noun phrase of possession as 3.6, 4.6
nouns as 2.1, 2.3.1
occurring obligatorily in post-verbal (post-predicate) position 4.6.1, 4.6.2
preposing of 15.2, 15.3
restrictions on 15.4, 15.4.1, 15.4.2, 15.4.3, 15.4.4
switched with predicate 15.9
subordinate clause (in English grammar)
vs. main clause 14.1.2:N2
substitutes
pronouns as 4.1
suffixes 8.1
inceptive 12.1, 12.2
object pronouns as 1.3.9.d.3, 4.9
on expected state verbs 7.8.1
on state verbs 7.1.b
on verbs 5.1, 5.8.g, 12.1, 12.2, 12.3
possessor pronouns as 1.3.9.d.4, 3.1, 8.1
predictive 12.1, 12.3

suggestion
expressed by perfective verb form 4.9.4, 5.5.1:N8, 6.9.4
expressed by reciprocal prefix 10.5
switching
of condition and consequent clauses 17.3, 17.4:N5, 17.5, 18.8
required in general questions 17.3
of subject and predicate 15.9
syllabic consonants
as test for CH 1.2.5.b
in general 1.2.11
L 1.2.11.a
M 1.2.11.b, 17.7
NG 1.2.8:N10, 1.2.11, 6.4.3.b, 7.7, 7.7.1
R 1.2.11.a
related to vowel deletion 3.3.5
syllable
pronunciation of reduplicated 11.1.1
stressed vs. unstressed 1.3.2.b

T

temporal phrase 2.3.4, 13.7, 20.4
containing abstract noun referring to physical space 13.3.3:N6
containing question word *oingarang* 18.7
in expression designating period of time 14.6.5
referring to before and after 20.4.3:N4
various types of 13.7.1
vs. time clause 20.4
with future tense verb form 13.7, 13.7.1
with past tense verb form 5.5.2, 13.7, 13.7.1
with present tense verb form 5.5.1, 13.7, 13.7.1
temporary state 2.3.3.a, 5.3
tendency
indicated by prefixes *beke-* and *seke-* 7.5, 7.5.1
indicated by reduplicated form 11.5.1
tense 5.4
future 5.5.4
in causative verbs 9.4, 9.5.1
in prefix pronoun verb forms 4.10.2
in sentences involving sequential events in the past 23.4
past 5.5.2, 5.5.2.1, 5.5.2.2, 5.5.2.3, 5.5.2.4, 5.5.2.5, 5.5.2.6
present 5.5.1, 5.5.1:N7, 5.5.1:N8
recent past 5.5.3
with obligatorily possessed nouns of liking, disliking, ability, and obligation 15.7.3
with temporal phrases 13.7, 13.7.1
tenseless
quality of "neutral" verb in dependent clause 14.1.1, 14.3:N7
quality of "neutral" verb in sequential clause 23.4, 23.4:N1
tense vowel (in English)
vs. lax vowel 24.3.2
third person pronoun 2.4.1, 3.2, 4.1
as object in perfective forms 4.9.4
human vs. nonhuman 2.4.2, 3.2.1
in double subject construction 15.1
related to antecedent 4.5
time
clause 20.4
preposing of 20.5, 23.1.3
referring to before and after 20.4.3
referring to future 20.4.2
referring to habitual occurrence 20.4.2
referring to past 20.4.1
sequential 23.4
simultaneous 23.4.1
unit of represented by number set 22.5.1
word
in condition clause 17.6
preposing of 20.5:N5, 23.1.3
topic 15.3
created by preposing 15.3, 15.4.4, 15.8, 16.4.3, 17.1, 17.9, 17.9.1, 17.9.2
English equivalents of 15.3, 15.4.4
in questions 15.6, 18.1
in sentences with affirmative and negative expressions of existence 16.1
of sentence 15.3
original object noun as 4.4.1:N3
transitive 2.3.2:N1, 4.9.1
action verb 5.2, 5.6.a.1, 6.2.1, 8.1, 11.1
as basis for deriving action noun 8.7
as basis for deriving instrument noun 8.6
as basis for deriving residue noun 8.8

basic (or processive) form of 5.6.1, 5.7, 5.7.1, 5.7.2, 5.7.2.1, 6.2.1, 9.9
borrowed from English or Japanese 24.4.3
causative verb as type of 9.1, 9.5
consonant alternation in 5.6.3
derived from state verb by consonant alternation 7.11
expected state form of 7.8
followed by directional phrase 13.4
followed by relational phrase 13.2
followed by source phrase 13.5
followed by specifying clause 14.6.9
imperative 17.7
imperfective form of 5.6.3
reduplicated 11.9
in inceptive form 12.5
in predictive form 12.5
of movement followed by specifying clause 14.6.1
past tense of 6.6.a
perfective forms of 5.6.2, 6.4.1
prefixed with *ou-* 6.3.3, 10.2.2, 11.10
reduplicated 11.8, 11.9, 11.9.1
related to reciprocal verb 10.2.3
resulting state form of 7.7
specialized meanings of in perfective vs. imperfective forms 6.9.5, 6.9.6
used as modifier 22.2
used as stem for causative verb 9.2.3
with B-stem 6.3
with independent vs. bound stem 5.7.1, 5.7.2, 5.7.2.1
with two objects 15.9
with verb marker 5.6.a.1, 5.6.b.1, 5.6.c.2, 6.2.1, 6.3, 6.3:N1
reciprocal sentence 10.4
sentence pattern 9.1
transformed by preposing sentence object 15.8
state verb 5.3:N2, 5.4.1, 7.1.a, 7.10, 14.6.6:N15, 19.3:N3
reduplicated 11.4
verb without expressed object 5.2:N1
vs. intransitive 5.2

U

underlying (or **abstract**) **stem**
of expected state verb 7.8.3:N8
understood (or **unexpressed**)
subject of dependent clause 14.1.1
unmarked form
for present tense of verb 5.5.1, 5.5.1:N7
unpossessible nouns 3.7, 8.2.2
categories of 3.7
derived reciprocal nouns as 8.4
describing areas of space 13.3.2, 13.3.3
in noun phrases of possession 3.7.1
loanwords as 24.8.1
unstressed syllable 1.3.2.b
in loanwords 24.3
maintaining full E pronunciation in reduplicated words 11.1.1
related to deletion of verb marker before I in various perfective verb forms 6.7.3:N7
related to pronunciation of non-emphatic pronouns 4.3:N2
related to vowel weakening 3.3.1, 6.8, 24.3
U-set of possessor suffixes 3.2.2

V

verb marker 5.6, 5.6.1, 6.1, 6.5, 11.1
absent as infix in causative verb forms 9.5
absent before I in various perfective verb forms 6.7.3:N7
absent in certain groups of state verbs 6.7.1, 7.2
absent in certain past tense verb forms 6.6.a.2, 6.6.b.2, 6.6.c, 6.7, 6.7.3:N7
absent in prefix pronoun verbs 6.7.3, 6.7.3:N6
absent in reciprocal verbs 6.7.2, 10.2
alternating as prefix vs. infix 5.6.2
as part of causative prefix 6.3.2, 9.2.2:N2
as part of prefix *ou-* 6.3.3
combined with noun stem to derive basic form of transitive action verb 5.6.1, 6.2.1
deleted in the derivation of certain causative verbs 9.2.1

distribution of 5.6, 6.4.3
in basic form of transitive action verb 6.2.1
infix 5.6, 6.4, 6.4:N5, 6.4.1, 6.4.2, 7.1.b
distribution of variants of 6.4.3
in imperfective form of transitive action verb 6.2.1
in intransitive action verbs 6.2, 11.7
in past tense verb forms 6.6
in perfective verb forms 6.4.1
in present tense forms of action verbs 5.5.1
in state verbs 6.2, 7.1.b, 7.3, 8.3
reduplicated 11.4
interacting with past tense marker 6.6, 6.6.a.3
in transitive action verbs 6.2.1, 6.3, 6.3:N2
prefix 5.6, 6.2, 6.2.1, 6.3, 7.1.b, 11.10
variant forms of 5.3.1:N3, 5.5.2.3, 5.6, 5.6.3:N11, 6.2, 6.3, 6.5
verb phrases
complex 3.4.3.a, 4.10.5
with prefix pronouns attached 4.10.5, 16.4.4, 17.9.2.1
functioning as noun phrases 18.3:N1
in general 5.4
vs. verbs 5.4.3.a
verbs See also **action verb**, **state verb**
causative 5.8.d, 6.3.2, 9.1, 9.11, 11.1
derived with prefix *ou-* 6.3.3, 10.2.2, 11.10
directional 13.4, 13.4.1
distributional features of 2.1, 5.1, 5.4, 5.4.2, 5.4.3
features of observed in *obengkel* 14.5
followed by a sentence object or a specifying clause 14.6.8.1, 14.6.8.1:N16, 14.6.8.2, 14.6.8.2:N17
identified by verb marker 6.1
imperative 4.10.6, 5.4.2.b, 17.7
imperfective 2.7.4, 4.4.1, 4.9.1, 4.9.2
internal structure of 2.1, 5.1, 8.1, 12.1
introduced by *a* 2.6, 2.6.3
negative 4.6.2.b, 15.7.3, 16.1, 16.2, 16.3, 16.4, 16.5
of communication 19.2
of mental activity 19.3
perfective 2.7.4, 4.9.1, 4.9.2, 4.9.3, 4.9.4, 5.6.2
propositive 5.4.2.b, 17.8
reciprocal 5.8.e, 8.4, 10.1, 10.6
reduplicated 11.1, 11.2, 11..4, 11.5, 11.7, 11.8, 11.9, 11.10, 11.11, 11.12, 11.13
requiring an immediately following specifying clause 14.6.7
used as modifiers 22.2
vs. verb phrases 5.4.3.a
within relative clauses 21.2
with two objects 15.9
verb stem 5.1, 8.1
combined with resulting state infix 7.7
combined with verb marker 5.5.1, 7.3
derived from foreign word 24.5
followed by object pronoun to form perfective verb 4.9.1
vocal cords
used when pronouncing CH 1.2.5
vowel alternation See **alternation**
vowel cluster 1.3.2.f(1), 1.3.7, 8.5:N2
gliding pronunciation of 1.3.7.b, 1.3.7.c, 3.3.7.a
in English (=diphthong) 24.3.2
in residue nouns 8.8
predictability of weakening in 3.3.8
shortening (weakening) of 3.3.7, 6.8, 6.8.4, 7.8.2.4
in inceptive forms 12.4, 12.5
in predictive forms 12.4, 12.5
in reduplicated forms 11.6:N4, 11.7, 11.8.d
vowel-consonant alternation 6.3:N2
vowel-initial
possessor suffix 3.2.2.b
vowel reduction See **vowel weakening**
vowels
A 1.3.1
reduced to weak E 6.8.1
affected by vowel weakening 3.3.3, 3.3.8, 6.8
cluster of 1.3.2.f(1), 1.3.7
deletion of 6.8.2
double 1.3.6, 1.3.6:N21
E 1.3.2
appearing in weak form in loanwords 24.3.3
full vs. weak 1.3.2.a, 3.3.1, 3.3.3
glided 1.3.7.c
in one-syllable words 1.3.2.c, 1.3.2:N19

in reduplicated syllable 11.1.1, 11.1.2, 11.1.2:N1, 11.6, 11.8
in stressed vs. unstressed syllable 1.3.2.b
issue of spelling with one vs. two letters 1.3.2:N20
reduced to weak E 6.8.1
I 1.3.3
deletion of 6.8.2
glided 1.3.7.c
in reduplicated syllable 11.1.2, 11.2:N2, 11.4:N3, 11.5.1
not affected by reduction to weak E 6.8.1
not preceded by verb marker in various perfective verb forms 6.7.3:N7
omitted from spelling 1.3.7.d
in loanwords 24.3
from English 24.3.2
from German 24.3.2
from Japanese 24.3.1, 24.3.4, 24.3.5
from Spanish 24.3.1
lax (in English) 24.3.2
O 1.3.4
glided 1.3.7.c
in alternation with consonant M 6.3:N2
in reduplicated syllable 11.3
reduced to weak E 6.8.1
of Palauan (in general) 1.3-1.3.9
tense (in English) 24.3.2
U 1.3.5
deletion of 6.8.2
glided 1.3.7.c
in alternation with consonant M 6.3:N2
in reduplicated syllable 11.1.2, 11.5.1, 11.6:N4
reduced to weak E 6.8.1
vowel weakening 3.3, 3.3.8, 6.8
applied to double vowels 3.3.6, 6.8, 6.8.3, 7.8.2.3, 11.7, 11.8.d
applied to underlying (or abstract) stems of expected state verbs 7.8.3:N8
applied to various full vowels 3.3.3, 6.8.1, 6.8.2, 7.8.2.1, 11.6:N4, 12.5
applied to vowel clusters 3.3.7, 6.8, 6.8.4, 11.6:N4, 11.7, 12.4, 12.5
in causative verbs 9.2.1, 9.5, 9.7
in expected state verbs 7.8.2, 7.8.2.5, 9.7
in inceptive verb forms 12.1, 12.4, 12.5.1, 12.6
in loanwords 24.3.1, 24.6
in perfective verbs 4.9.3, 6.4.1.c, 6.8, 6.8.1, 6.8.2, 6.8.3, 6.8.4, 9.5
in predictive verb forms 12.1, 12.4, 12.5.1
in reduplicated forms 11.6:N4, 11.7, 11.8.c, 11.9
in residue nouns 8.8
not relevant to certain noun stems 3.3.4
observed as reduction to weak E 6.8.1
predictability of 3.3.8
principles of 3.3.1, 4.9.3, 6.4.1.c, 11.6:N4
process of 3.3.2
related to stressed syllable 3.3.1, 6.4.1.c, 7.8.2
summary of 3.3.8
vowel deletion as extreme form of 3.3.5, 6.8.2, 7.8.2.2

W

warning
expressed by negative sentence 17.7.1
expressed by perfective verb form 4.9.4, 5.5.1:N8, 6.9.4, 12.3.1
weak E 1.3.2.a
as extra or "buffer" vowel
in loanwords 24.3.3
in possessed forms 3.2.2.b
in reduplicated syllables 11.6, 11.8.b, 11.8.e, 11.9.1
distribution of vs. full E 3.3.1
in expected state suffix 7.8.1
in expected state verbs 7.8.2.1
in perfective forms of transitive action verbs 6.4.1.c
in possessed forms 3.2.1:N1, 3.3
in stressed vs. unstressed syllables 1.3.2.a, 3.3.1, 3.3.2, 3.3.3, 4.9.2, 6.4.1.c
in unstressed syllables 1.3.2.e, 6.4.1.c
in word-final position 1.3.2.g
related to vowel weakening 3.3.1, 6.4.1.c
resulting from shortening of vowel clusters 3.3.7.c
resulting from weakening of single vowel 6.8.1, 11.7

weakened quality
as meaning expressed by reduplicated form 11.1, 11.1.2, 11.2, 11.3, 11.4.1, 11.5.1, 11.6, 11.10, 11.11
widening 24.9
word-final (position)
exhibiting weak E pronunciation 1.3.2.g
for certain consonants 1.2.1.d, 1.2.2.c, 1.2.3.a, 1.2.4.a, 1.2.5.a, 1.2.6.c, 1.2.7.c, 1.2.8.a, 1.2.9.c, 1.2.9.1.c, 1.2.9.1:N14, 1.2.10.c
pronunciation of U in 1.3.2.g
spelling of I in 1.3.7.d
spelling of NG in 1.2.8.e
word-initial (position)
consonant clusters containing infixed verb marker 6.4.3.b
consonant clusters resulting from vowel deletion 3.3.5
for certain consonants 1.2.1.a, 1.2.2.a, 1.2.3.a, 1.2.3:N5, 1.2.3.b, 1.2.4.a, 1.2.5.a, 1.2.6.a, 1.2.7.a, 1.2.8.a, 1.2.9.a, 1.2.9.1.a, 1.2.10.a
gliding pronunciation in 1.3.6:N21
word-internal (position)
for certain consonants 1.2.1.b, 1.2.2.b, 1.2.3.a, 1.2.5.a, 1.2.6.b, 1.2.7.b, 1.2.8.a, 1.2.9.b, 1.2.9.1.b, 1.2.10.b
word sequences
spelling problems associated with 1.3.9.e
word structure
patterns in loanwords 24.4

Y

yes-no questions 4.6.3, 18.1
indirectly quoted 19.5
post-verbal subjects in 4.6.3
with negative verb as answer 16.3
with original noun phrases of possession 4.6.3:N13

Z

zero suffix 4.9.4, 4.9.4:N14, 5.6.2, 6.4.1.a
related to variants of infixed verb marker 6.4.3.a, 6.4.3.b, 6.4.3.c, 6.4.3.d
related to vowel weakening in perfective verb forms 6.8, 9.5