

"thou who", Sonsorol, like German, says "who thou".

From this close linking of we with a preceding or following word it becomes almost an appositional particle: (Catechism) Ta'mor we jai Toutub^e, The Lord (who is) my God. As, however, the Catechism was translated from Palauan, and Palau has a ligative particle el ("a Ru'bak el Di'os er nak), this may be an introduced usage.

2. No relative expressed. In some cases the relative is omissible, as again in English: xapiteki i parujeri me igera e mmayo dewaa, the goods (which) I bought today are very good; e tai wola jälimat e mire iga'ra:ra, there is nobody who lives there, nobody living there; xale e sujø ba xo bwe kato babai e mori mas ba i bwe yanneje? Can you bring a papaya (which) has ripened (= a ripe papaya) and I will give it to him?

3. The demonstrative ra can be used to replace a relative: na:ŋ i tø kura jälimat^a ra e bwito me igera, I don't know the man who came today; di da faule jasa pärimarao ra Padre e yarikis, we then do the penance (which) the priest gives us.

4. The third person pronoun may be used in a similar way: yannejai i:e pwesepwese, give me it (which) is white, give me the white one; te'rappari fäivi e bwe kamasu i:e pwesepwese; the little girl has the white one.

5. After me'ta, me and mo have something of a relative force. (See SYNTAX)

2. THE VERBAL SYSTEM

The Sonsorol Verb will be treated under the following heads:

A. The System in General

B. Tense and Mood

C. Negation

D. Derived Forms: i. Transitives
 ii. Passives
 iii. Causatives
 iv. Reciprocals and Reflexives
 v. Directives
 vi. Possessives

A. THE SYSTEM IN GENERAL

The verbal system in these dialects is structurally simple, simpler indeed than in Truk or even Ulithi. It has already been pointed out that many word-bases (i.e. the unadorned 'root' of the word) are neutral in nature and cannot be classed specifically as either verbs or nouns. Apart from the names of material objects which are necessarily to be regarded as nouns, word bases are less frequently verbal in function than nominal or adjectival (though an adjective in many Oceanic languages is practically an intransitive verb). Distinctly verbal forms are usually derived from the word base by the prefixing of a syllable, *xa-* or *ya-*, and it is very difficult to decide whether the voiced or unvoiced forms should be used in any given case. Examples of each will be found in the Dictionary. Thus, *ta-'ma:u*, bad > *e yatama:ul^e*, he punishes them; *tød*, true > *xatød*, truth > *e yatød*, he believes; *uv*, clothes; *e yauføuf*, he clothes. In some cases this prefix turns an intransitive into a transitive verb: *e gu jäfi*, fire burns; *i xagugu*, I burn (things) > *i xagu:je*, I burn it. Occasionally the prefix is not found: *ita-*, name > *iteitanari*, to name (For *-nari*, see D.1).

Some Sonsorol verbs are specialised in meaning and application in ways not paralleled in English, e.g. *do'pi*,

to cut (wood), but tava, to cut with a slicing action, as paper; kura, to know a thing or a person, but lepayau, to know how to do a thing. The interrogative verb feita has been mentioned already (p.33), and u'su, not to want or like, may be regarded as a negative verb, similar to Palau 'eti, though the latter word is a noun. It may also take on the positive sense of "dislike", and u'su dewwa, to hate. The transitive and directional suffixes are very important elements in the verbal system also, and are treated below in D.i and D.v.

B. TENSE AND MOOD

Mood as in European languages can hardly be predicated of Sonsorol. Even Ulithi makes more distinctions of this nature than does Sonsorol. The stem of the verb itself undergoes no change for tense, mood or person. Such indication as can be given takes the form of invariable particles preceding the verb. These may be tabulated as follows:

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|----|-----------------------|---------------------------------|
| 1. | Aorist tense: | short form of pronoun |
| 2. | Future tense: | la, ya |
| 3. | Completed action: | <u>mo</u> ri, Tobi <u>mo</u> ru |
| 4. | Incomplete action: | bwe |
| 5. | Imperatives | |
| 6. | Consequential action: | da |

These particles will now be illustrated individually.

1. Aorist Tense

To speak of present and past tenses in Sonsorol is inaccurate. Certain short pronouns are used before the verb in its most indefinite meaning, to show that an action is carried out by the specified person or persons, but any idea of the time of the action has to be gathered from the

context. In fact, the native is much more concerned with the manner of the action than with the time of it. To say *i dɔl^u* may imply that 'I say' a certain thing now, or as a general habit, or that 'I said' it some indefinite time ago. Hence the name "aorist" or "timeless", which covers all aspects of activity whose time is unspecified. It follows that apart from any context of situation or narrative, the time of the action of a verb in Sonsorol is often incapable of definition, except by an adverb of time.

The short forms of the pronouns, to be called "short pronouns", are:

	Singular	Plural
1 inclusive	-	di
1 exclusive	i	xai
2.	<u>xo</u>	xau
3.	<u>e</u>	<u>le</u> , la (Tobi <u>ye</u> , ya)

Examples:

i bauyɔ, I see or saw; *xo bauyɔ te'rappari wa?* do or did you see the big canoe? *jälimat e kamasu i:ɣ*, the man has a fish ('is holding' is a more literal translation); *xai kamasu limaru i:ɣ*, we have two fishes (in our hands); *xale e wola raum peig?* have you a pig (lit. is there your pig?); *i tei matakū*, I'm not afraid (or in narrative of a past event it could be 'I was not afraid'); *xai mato, e da bwiriango sēsei*, let us sit down, the teacher is coming in (the context here supplies the hortative sense of *xai mato*); *i marujegi mo jai pensil rarowa*, I forgot my pencil yesterday - the time is defined as yesterday by 'rarowa', similar *me igera* defines it as 'now', e.g. in *i lonogon kampana me igera*, I hear the bell now. In '*di reu sowatok e tai mmayo*,' if we

are late it will not be good, the context again decides the meaning: the idea is conditional and the final English is simply "We must not be late". There is no other way to deal with the idea of compulsion. So, too, in 'i madil nimarieri na Maria e faⁿur^ujei', I was asleep this morning when Maria called me - nimarieri defines the time of i and e.

If a continued present or past idea has to be expressed, the verb may be reduplicated in whole or in part, e.g. i bayabaw^y wa, I see a boat, I am in process of looking at it, I can see it now. Some words are normally used in this form, e.g. names of colors, presumably because color is a reasonably permanent thing, as e pwe'sepwes, white; e ru'sorus(o), black, and e jaxaya'wayawa, blue. There are, however, exceptions, such as tauw, yellow. Some verbs are almost normally reduplicated, as si'pesip^e, pray, and menimeni, think (but i meni:je, I remember it, i.e. I thought of it).

A verb must always be preceded by a short pronoun, which serves to mark the verb as such. Without it there is no verb - with one exception, that will be mentioned below. Given a short pronoun, the cardinal pronoun need be used only when emphasis is required: xere xo pou me imoai; you are stronger than I; na:n i duŋ, xere mo xo duŋ? I am hungry; are you hungry too? i bayabaw^y wa; xere xo bayabaw^y? I see the canoe; can you see it? The short pronoun must still be used if the subject of the verb is a noun or a noun-substitute (cardinal or other pronoun): jälimat^a ra e döl^u, the man said; palul jälimat le mire rani Melel, some people live on Merir; itøu e yadi? Who took it?

The only instance in which a short pronoun can be

omitted is in such phrases as *jaxaya'wayawa i:g^e ra*, that fish is blue. There is no verb 'to be'. If the verb or adjective is placed before the subject, no particle is needed: *'yappari i:g*, the fish is small, it is a small fish. *Xale jəlimat?* Are there any people? If the verb or adjective follows the subject, the short pronoun is used: *i:g e jaxaya'wayawa*, the fish is blue, it is a blue fish. However, if 'to be' implies existence of a thing, not just of a quality, there is a verb *wola* to express it, and this also serves to express 'have': *xale e wola wamu?* does there exist your canoe? i.e. have you a canoe? *E tai wola*, there is not, I haven't any. But 'to be' as a simple copula has no *Sonsorol* equivalent. Implying position, 'be' is *mire*, stay: *demaru le mire rani wa*, there are two people in the canoe.

2. The Particle ya

A more definite past can be shown by the particle *ya*, but if the context serves to fix the time of an action, or any modal particle can be used then this *ya* is omitted. It is used in disconnected sentences to show the time is definitely past: *e ya fada*, he was born; *e ya madi*, he died; *na:n¹ saku i ya bawɔ*, I saw it myself; *i ya bawɔ jəlimat^a ra e fiteki wa*, I saw the man making a canoe; *i ya bawɔ rarowa*, I saw him yesterday; *xo tei la fiteki (*)*, you did not work. This particle may combine with *da* (see 6),

(*) Taking *la* = *ya*, as usually, but the texts do not bear out that *ya* is the Tobi form of a *Sonsorol* *la* in this case, and the *la* form is rare, and wants further documentation for surety.

as in *di da ya marimari*, we will talk (English, in the

original example); i da ya bauyø, I'll go and see. Attention is drawn to the change of sense in the combination, as the consecutive force of da has thrown the particle into a future sense, representing a complete or single action. Sometimes a simple consecutive sense, the normal sense of da, remains, e.g. na i da ya bauyø, and so I saw, or, and then I saw; i da ya bauyø na la ya buk, I saw that they were. It may also combine with mori, the sign of completion: i mori ya bauyø, I have seen.

3. The Particle mori

This particle does not require much treatment. It indicates a complete action, and is normally translatable by the perfect tense in English as in xo mori manau? have you eaten? Have you finished eating? Mori e rotoijet, it is noon (e da rotoijet would be 'and so it became noon'); e mori terappara raum piris, your dog has grown big; i mori yadato jau ra, I have brought the string. It may combine with da: minara e da mori pilaf li, that fellow has stolen my wife; or with ya as i mori ya bauyø, I have seen.

4. The Particle Bwe

The particle bwe is the sign of purpose, and for that reason often carries a future connotation, though it never itself is a simple mark of indefinite futurity. If it is said that bwe is a sign of the future it must always be understood that a purpose is implied, not a mere future event or contingency. Xo'bwe ra 'i:a? Where are you going? implies a purpose in the going, as does the answer, e.g. i 'bwe ra ta'gau Pannøu, I am going to the Palau Islands, just as much as i'bwe ra ba i faini, I am

going so that I may kill him. In the Momotaro Story (Part III infra), ɣarijei ba i bwe paluɣo, give me (one) and I will accompany you - the purpose is equally definite. A simple or merely possible future is not always indicated at all, and never by bwe. The stress on bwe in the above examples should be noted for as a general rule the particle is a proclitic.

By reason of this idea of purpose, bwe is common in imperatives, as xau bwe faul dewwa maɣau, prepare (ye) food. By a further extension, bwe is employed in some types of conditional sentences: i bwe weli ɲa i bwe ɣarije mani, If I see him I'll give him the money, i.e. it is my intention to do both these things. Contrast this with what is said concerning da in b. It is a time sequence here, not a cause: i da ɣarije mani, would imply that I give the money as a result of seeing the man.

The form bo or b^wo is found in settings where a back or mixed vowel occurs on either side of the bwe: e bwe sujɔ often becomes e b^wo sujɔ, as in me'ta me e bo sujɔ ba e bwe faul^u? what can he do? lit. what it is possible that he may do? E bo ru, he will save (or be saved). The velarised b may have a similar harmonising effect: le bo bwito feita? what shall they do here? lit. they shall come do-what?; sometimes a mere velarised consonant is able to produce the effect: le bo xadije:rayo Fanna, they are to take me to Fanna. On the other hand the bwe is sometimes used in such a setting: wanaet ɲa xo bwe sujɔ? when will you be able? The harmonic change is thus purely facultative.

5. Imperatives

Although the particle bwe is common with imperatives, it is not in every case necessary. Short commands

are given by means of the simple verbal stem: bwito! come! Sometimes a simple short pronoun suffices: xo bwito ioloi, come to me! The commonest form of imperative does, however, seem to be that which is formed with bwe. The negative imperative is towai, for which see below (C: Negation). A hortative form is provided for one verb, viz. aroyo, let's go, sometimes di roro.

It may be noticed that the word towai is practically a negative of bwe, as in xo towai 'kk^je pipie ri jamu sayai, don't bring all your eggs; xo towai manau me ra, don't eat that breadfruit; xau towai petikemami paxo, reject us not (plural, or to a chief).

A vaguer dehortative is teyae: xo teyae faim, thou shalt not kill; xo teyac ra, thou shalt not go.

6. The Consequential Particle, da

The particle da is in principle the sign of consequence. As such it is very common in the second of two clauses. Sometimes the English point of view, the relationship of cause and effect is very slight, but to the native mind it is present, and if careful thought be given to the matter, what is implicit in the English becomes explicit. So, e.g. i bwe 'kka pensil e da faruje, lit., I shall take a pencil and so I shall write. This may mean, "When I take" or "if I take" or "having a pencil I shall write" or "I shall take a pencil and write", and still other shades of meaning in English are covered by it. It was actually given as a rendering of the idea "I write with a pencil" = still another shade of meaning. Other examples will show the consecutive force of da further:

ifiri me xo 'yane me jai wadi, xo da ya'dato, if you find my knife, bring it to me.

ifiri me i bwe 'yane, i da ya'dato, when (or, if) I find it I shall bring it.

xo feita xo da kura? how do you know? (you do-what and-so you know).

ie feita e da doṇa? why is he angry?

e pøŋ e da ya metakⁱ paur, he fell and hurt his hand.

e bwe bwito, di da xadie, when he comes will shall ask him.

xo bwe ri:je ṇa xo da urefi, kill and clean it (a fowl).

The combination with mori has already been mentioned. The adverbial feita is always combined with da in the dependent clause.

The consecutive force of da is shown very clearly in the mathematical processes. In addition, for example, $10 + 5 = 15$ is read in Sonsorol as degetiu ma rimou e da dege-ma-rimou. The result of the addition is expressed by da, here practically equivalent to the English "make". Similarly one asks e da fitouw? how many (does that make)? The other mathematical processes are expressed as follows:

$6 - 2 = 4$: ruou e petiaro worou e da fau.

$3 \times 2 = 6$: ruou e yapi vaderu e da worou.

$6 \div 2 = 3$: ruou e tiriaño worou e da deru.

There is another way of expressing addition, thus: $2 + 2 = 4$: ruou e da bwito ruou e da fau, "two and then come two and so it is four". The grammar, however, is still the same.

An extension of the use of da is found in sentences containing only one clause. In these da looks like

a particle which merely states a fact, independently of time. When it is used, however, there is always an implied "and so" or "and now" (*). It is difficult to illustrate this use of da in a simple sentence with isolated examples,

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- (*) An interesting example occurred during the compilation of the Sonzorol Phrasebook. A phrase was given, "It is going to rain" - Son. e mweri me e b^w_o u:t^a. The next phrase, "it is raining", was not intended to link with the preceding, as it was not a connected passage. The informant made the mental connection and replied e da u:t^a, '(and so now) it is raining'. This shows clearly that when da is used alone in a simple sentence, there is still an implied consequence in the native mind.
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for reason shown in the footnote. A short text is therefore given, to show the indefinite particle e interchanges with da, even though the English is consistently present or past in each case:

Ie riweisⁱ 'e mmayo. Nimarieri ie xamatan^a ri yanerayo. E da simwatere, ha e da wasi'jawara, ha e ule mata. E da yapa'rul^e papara ma neirara. E da tapa e da yaduterini, ha e da yakuru ul, e da bwiro. E da kka manau, ha e bwiro mata ri im ha e da yaul papara ma neirara titinapa. E wola xeivekis, e da yaneil saru bwesⁱ.

"This child is good. In the morning she wakes up early. She gets up and rinses her mouth and washes her face. Then she greets her father and mother. What is

said she attends to, and she goes messages. She gets food and comes home (with it) and tells her father and mother. (If) there are visitors, she prepares hot water (for tea)." (Text translated from a Japanese School Reader)

On a similar basis, in the translation of the Creed in the Catechism more than half the verbs are preceded by da. Other examples where the sequence is past will be seen in the Texts in Part IV. In the Phrases the particle da is markedly rarer, simply because the examples are not interconnected. It follows, of course, that an isolated sentence containing da is completely ambiguous. Thus i da yanneyo is really 'and so' or 'and now I give you'; in the context from which the example was taken it is really a future, translating a Palau original ak mo meskau. So if I ask "Can you see him?" the answer is i da bauyø, 'I see him'. If a mere statement is volunteered it will most likely be i bauyø.

Finally, da may at times take on a conditional tinge: di da tai yatanil na di da upogu, If we don't run we shall get wet. The context was originally, "Now the rain is coming down fast (igera e xamatanatan u:t); the idea follows, 'and so (if) we don't hurry, then we shall get wet'. The root concept is still the same.

C. NEGATION

In Sonsorol the negative particles are two, (1) tai, which is used with statements, and (2) towai, which is used with commands, or, more exactly, wherever bwe would be used in the positive. The form towai is invariable but tai varies according to the person of the verb:

i tei matayu,

I am not afraid

xale <u>xo</u> tai matayʉ?	Aren't you afraid?
ie <u>e</u> tai matayʉ,	he is not afraid
di <u>tei</u> matayʉ,	we are not afraid (incl.)
xai <u>tei</u> matayʉ,	we are not afraid (excl.)
xau <u>tei</u> matayʉ	you are not afraid
ile <u>le</u> tai matayʉ,	they are not afraid

If a particle intervenes between subject and negative this variation does not take place, i.e. it is a phonetic effect only: i da tai matayʉ, and so I am not afraid,; etc. In one instance a type of vowel harmony was recorded, viz., i tʃ kura, I don't know.

The negative towai has already been mentioned on p. 43, where it was stated that towai is the negative corresponding to bwe. It appears therefore in most cases in which bwe would appear in the positive. The line of demarcation between future and imperative is in many cases weak; xai towai para pilaf, we will not again steal, is close to xau towai para pilaf, you must not again steal. In the first person, i towai answers to "let me not", "I will not", "I must not": i towai tanaiki ya os, I will not buy a horse; i towai yanneyo, I won't give it to you; i towai k^jani minna, I cannot eat that; di towai manau ma di towai ur, we are not to eat and we are not to drink; (if we do not do certain things) na di towai ru, then we shall not be saved. It is even possible to have bwe combined with towai, as in di bwe towai titi, we must not talk. More normally, it may substitute for bwe, as in i towai mire jerai wetiyo, I don't remain long seeing you, i.e. it is a long time since I saw you.

There is also a negative verb u'su, answering to the Palau negative noun 'eti-, 'not to want', 'not to like',

'be unwilling'. It is seen in e u'su tamau, he does not like evil, used in its literal sense, but it can be extended into metaphorical uses as well.

Mention may be made here also of words for 'not yet': teiti, teitigero (S. and T.), tasigero (M. and P.) for which sometimes tosu is used, e.g. tosu bweni, not done yet; tosu vitiwo, not going down yet; teiti mɔ:t, not cooked yet.

D. DERIVED FORMS OF THE VERB

The Sonsorol dialects are not heavily inflected, but certain modifications can be made to either the beginning or ending of the verbal stem to express (a) transitive action, (b) passive voice, (c) causation, (d) reciprocal action, with use also for reflexive, and (e) the direction in which the action takes place.

i. Transitive Action

Sonsorol shares with most Melanesian and some Indonesian languages a distinction between verbs used alone or intransitively, i.e. without an object, and verbs used transitively, i.e. followed by an object. In Sonsorol, however, the system seems to be breaking down, as in Truk, and does not show the clear-cut regularity that is the mark of the South Pacific languages. Some verbs do not take transitive endings, and some take special forms.

Verbs that do not take specific endings to make them transitive may be called "incidentally transitive", and those that require a special ending may be called "specifically transitive".

Incidentally Transitive Verbs, to whose stems the

short pronoun objects are added directly: these have been exemplified on p.24, when the objective forms of the pronouns were given. Other examples appear in the following sentences: i mori xadiyo, I have called you; i welie, I have seen him (or her or it); ie pirigoyemam, he slapped us (Tobi); i bwe yanneyo, I shall give you; le bawyøγ, they saw you; i tø kurayo, I don't know you; itøu e bwe pulajei? who will go with me? na:n i bwe pulayo, I will go with you.

Specifically Transitive Verbs, to whose stems transitive suffixes are added:

fada, call	>	<u>e</u> fada- <u>ni</u> - <u>jei</u> , he calls me
faruføru, carve, write	>	<u>e'</u> faru <u>je</u> , he carves or writes it
førou, cook in fat	>	<u>e</u> føri <u>je</u> , he cooks it in fat
feita, do what	>	<u>e</u> feite <u>je</u> ? What is he doing with it?
parie, answer	>	<u>xo</u> <u>bwe</u> parier <u>i</u> <u>jei</u> , answer me
kup ^e , seek		i kupet <u>i</u> , I am looking for it

In cases of this nature, if the object is a noun, then the pronoun of the 3rd. singular or plural (according to need) is added to the verb before the object noun, as a kind of anticipatory object: e γawl papara ma neirara, she tells her father and mother (lit. tells-them). This is a normal practice in Oceanic languages.

Suffix of the Remoter Object, -nari. This is added to the verb to show that the act is not done immediately to the object but for or on behalf of the object: i fiteki, I do it, make it, but, i fitekinariyo, I make it for you. It may be possible to treat this as a preposition meaning 'for' and not as a verbal suffix, as was done by Elbert in the Truk grammar, but as it does not occur apart from the immediate neighborhood of the a verb, it seems better to regard it as a suffix. Many Oceanic languages have such a

suffix of remoter object. Examples: xana-ŋari-ei, show me; xo bwe ɣannaya-ŋari-ɣemami, show to us; e da ɣa ietita-ŋari riweis, he called the child (such a name); xo m^w asa'ri: fiteki-ŋari-ei, will you work for me?

11. Passive Voice

There is no regularly formed passive voice in Sonsorol, as there is in Palau, but under certain circumstances passive ideas can be expressed. The language has a suffix -ekⁱ, -ex, -ikⁱ, which gives passive force, but is normally adjectival, "having been...". Thus, ru:t e faulekⁱ ifiri me'ta? What is the fence made of?, with the answer, e faulekⁱ ifiri pabu, it is made of bamboo. If the verb is capable of taking a transitive suffix, this passive, curiously enough, is added to the transitive form: kup^e, seek: trans. kupeti, passive kupetiex (the shorter pronunciation is more general), "having been sought"; so also sifarujekⁱ, "nailed"; dugiekⁱ, "opened"; e udujekⁱ dayai, "one (plant) had been pulled up". Such a form may be used with a future reference, as in e wola jai pepa ra e tamir ŋa e bwe kupetiex, my book has been lost and must be sought - but this is not common. Palau has a special form to express necessity, which is lacking in Sonsorol.

If an agent has to be expressed in such a situation, the word delei, "a part" is used, as English might say "on my part", but it takes no possessive suffixes: delei ŋa:ŋ, delei xe:r, etc.: e tai loiki mei delei ŋa:ŋ, it is not lifted by me; mei delei xe:r, by you. Here the passive suffix becomes identical with the transitive suffix, e.g. i bwe loiki bolo 'r, I will lift that box (stem, lo, lolo, as in xo bwe tenanijej ifiri lolo ri mere, help me with the lifting of this.)

Certain substitutes for passives are available:

1. the third person plural is used impersonally in the active voice: le yanneyo, they saw you, you were seen by them. This is the commonest way both in Micronesia and Melanesia.
2. A 3rd. singular active is used with no expressed subject: e vae paur ma kubwar, he was tied hand and feet; ie jälimat me redie ifi namar ri Espiritu Santo, he was made man by the power of the Holy Spirit (Catechism).

The safest rule in Sonsorol is to avoid passives by the substitution of the corresponding active form. Passives are alien to the language unless the idea expressed is that of a state.

Here may be noticed the Sonsorol method of expressing must, although, as stated, it does not have a special form like that of Palauan. Sonsorol follows the practice, commoner in the Pacific than the Palau method, of saying, "it is good that" or "do so and so and it will be good": 'e mmayo na di bwe kka ambarara, we must take an umbrella; e 'tai mmayo na di bwe tai fiteki, we must not work, i.e. must not idle; di 'bwe ra na e 'tai mmayo, we shall go and it is not good, i.e. it is no use our going; jära me 'ta mei i bwe taugarox, na e 'da mmayo, what road shall I follow and so it will be good, i.e. what road must I take?

iii. Causatives

There are several ways of expressing the idea of causation. In many Oceanic languages there is a regular prefix to the verb, radically pa- or paka- e.g. be strong > make strong, strengthen. In Sonsorol there is a corresponding

prefix *xa-*, *ya-*, but it is not so common as in many other Oceanic languages. Here as ever, *Sonsorol* does not follow one method entirely.

Examples:

pəu, power > *ɣapəu*, *ɣapəu-upəu*, empower, strengthen.
fada, be born > *ɣafada*, give birth to
buwəg, go out > *xabuwəg*, put out

Thus, *fäivi 'r e ɣafada rawr*, this woman bears (bore) a son; *di bwe maŋau ŋa e ɣapəu pədus*, we eat and it strengthens our bodies.

In many instances, the causative seems to be lacking (contrary to *Truk* usage) and different words are used as in English 'see' > 'show', rather than 'cause to see' or 'make see', i.e. *bawəp* > *xana-ŋari-*, show to; *kura*, know > *xau*, inform. A useful verb of this type is *xakuru*, *karəu*, cause to do, which serves as a causative of *faul^e*:
i karəu b^wa e bwe pəur rani rumu, I make him sweep the room.
 Sometimes *faul^e* itself is used: *i bwe faul^e b^wa xo b^wo*
ɣaduteriŋi, I will make you listen.

iv. (a) Reciprocals

Sonsorol indicates reciprocal action by means of a suffix *-fa'ŋani*, added to the verbal stem, e.g. *di bwe welifa'ŋani*, we shall look at each other, we shall meet again (but 'again' can also be expressed by *ra* before the verb or *para* linked with it, as *di bwe ra welifa'ŋani*). As this is a perfectly regular process it does not call for further illustration.

iv. (b) Reflexives

Action performed upon oneself is shown by the suffixing to the verb of the objective pronoun of the person

concerned: di bwe feita ba di bwe yawerewere-s, what shall we do to prepare ourselves? This -s is the shortest possible form of -kise, -kis, -γis. Sometimes the word pødu-, 'body' is used corresponding to what in English would be a reflexive form: 'how did you hurt yourself?' is expressed by 'xo feita ŋa ya metakⁱ pødum?. lit. you did-what and is sick your-body'.

v. Directives

Many Oceanic languages, and practically all Micronesian languages, like to indicate by a suffix or particle after the verb the direction along which an action takes place, e.g. to or from the speaker or person addressed, as 'give hither to me'. There are usually suffixes referring to the speaker or person addressed (i.e. first and second persons), and sometimes for the third person as well. In Sonsorol this full analysis is not made, and only two suffixes are used, viz.,

-to(x), towards the speaker

-ro(x), -rayo, away from the speaker

Examples:

xada-to minna:ra, bring (me) that (thing);
le faulto ta'ma:u ilefi-mami, they do-hither evil to-us;
xo bwe peitaray(o), take it away; xau towai peiti-γamami-rayo,
do not take-us-away; fadaŋu-la-tox, call them hither; le
b^wo xadije:rayo Fanna, they are to take me away to Fanna.
Rayo can also be an independent verb: xo towai rayo, don't
go away!

Other directives specify direction as upwards, downwards, etc. as, -taye, upwards: tautaye, climb up, to land from a canoe, as against -tiwo in tautiwo, to climb down,

to embark on a canoe. This second suffix is shown in mata-tiwo, sit down; tara-tiwo, look down; punutiwo, fall down; ta-tiwo, lay (eggs); te-tiwo, put down. Some forms are a little irregular, e.g. wekito, come down.

The suffix -no indicates action away from a given spot or outwards: i bwiriano i'γuta, I am going seawards, to the shore; i tiriano, I come out, cf. tiwowg, to go out. Examples of a single root variously directed are bwito, come, bwitiwog, go out and bwiriano, go off, away.

One verb at least varies in form according to the person of the indirect object: i γanneyo, I give you; xo γannejai, give me, but i γarie, I give it to him. However, usage at present is not absolute and one finds i bwe γariyo, I'll give you.

Other directional suffixes found in Ulithi and Truk seem to be lacking in Sonsorol.

vi. Possessives

In Sonsorol as in Truk the ideas of possessing, occupying or using an object can be expressed in certain cases by inflecting a noun as though it were temporarily functioning as a verb. In Sonsorol, as usual, the process is not carried through as consistently as in Truk, and the forms which can be used must be learned more or less empirically. There are two processes:

1. Reduplication, which expresses owning or occupying the object referred to:

wa, canoe > i wawa, I use a canoe

in, house > i imwei im, I live in a house

The second instance here is irregular: *imwei* is the possessive form or root.

2. Suffixing of *-ri*, to form verbs meaning to keep or to own the object:

wa, canoe > *i wari jeep*, I keep a jeep, I own a jeep.

im, a house > *i imweri tari ra*, I keep that rope, I own it.

In Truk the scope of the second group is larger, e.g. *imweni* is 'live in a house, keep or wear a hat, umbrella, raincoat or rope'. In Sonsorol it seems to be limited to 'keep'. Other verbs exist covering the extended uses found in Truk:

i bwe tita pøluṇom, I'll put on your hat.

i bwe xori tari ra, I shall use that rope.

i fadafadu pøluṇei, I put on my hat

i γada itei, I use (as) my name

i bwe γada ba itom ba itei, I shall take your name as mine.

i mwasa'ri: me i bweki masaro, I want to use that land as mine.

'Inherit' is expressed in two ways:

i γada masaro ie ba moyatemir papai, I get the land from my father.

i bwe faruḡeri ja ri papai, I shall inherit my father's goods.

Contrast also:

i bwe fadu me pøluṇom, na i towai γadi bwe pøluṇei,
I'll wear your hat but I won't keep it as mine.