

<1> IK LANGUAGE PROBLEM¹ (1/2)

The data in this problem are drawn from Ik, the native language of the Ik people who live on a narrow swath of land in the northeastern corner of Uganda, East Africa. The people call their language Icétoḁ, which means ‘Ik-speech’ or ‘Ik-talk’ and is pronounced ee-CHAY-TOad or [ĩtʃétôḁ] in phonetic symbols. Approximately 7,500 people are native speakers of Ik.

The Ik phrases and sentences below are written in the commonly used orthography.

- The digraph *ts* and the trigraph *ts'* represent *different consonant sounds* in Ik.
- The small ring below a letter signals that the sound represented orthographically is unvoiced, that is pronounced without the vocal folds vibrating; in less technical terms, it is whispered.²
- Notice there are 3 distinct ‘N’ sounds written n, ŋ and ɲ respectively.

Below are IK sentences and phrases (1-19) and their English translations (A-S) in a scrambled order.

1.	<i>Kaa bee abaq̄.</i>	A.	<i>My dog is sleeping in the shade.</i>
2.	<i>Atsq̄.</i>	B.	<i>These two huts of mine that are bad</i>
3.	<i>Epa ŋoka na βets'q̄.</i>	C.	<i>We came from Ethiopia.</i>
4.	<i>Minia ŋecayq̄.</i>	D.	<i>The dog is sleeping in the nice shade.</i>
5.	<i>Ats'a ŋoka ɔkakq̄.</i>	E.	<i>The dog slept in the hut.</i>
6.	<i>Kae zekwē.</i>	F.	<i>Come.</i>
7.	<i>Atsia hoq̄.</i>	G.	<i>S/he loves coffee.</i>
8.	<i>Epa ŋoka ŋcie kuruq̄.</i>	H.	<i>Father is coming from Ethiopia.</i>
9.	<i>Atsima bee Isopiaq̄.</i>	I.	<i>These huts of mine</i>
10.	<i>Mina cekia ntsiq̄.</i>	J.	<i>The white dog is sleeping.</i>
11.	<i>hoika ŋcie dii lebetse ni gaanaq̄</i>	K.	<i>I love tea.</i>
12.	<i>Kaa oŋoroq̄.</i>	L.	<i>Go sit.</i>
13.	<i>Epa ŋoka kuruo na daq̄.</i>	M.	<i>The elephant is sleeping.</i>
14.	<i>hoikaq̄</i>	N.	<i>He loves his wife.</i>
15.	<i>Epa bee ŋoka hoq̄.</i>	O.	<i>The huts</i>
16.	<i>Atsa abana Isopiaq̄.</i>	P.	<i>Father went.</i>
17.	<i>Epa oŋoroq̄.</i>	Q.	<i>I am coming from the hut.</i>
18.	<i>Mina ŋakawakq̄.</i>	R.	<i>The dog is chewing the bone.</i>
19.	<i>hoika ŋcie dii</i>	S.	<i>S/he is going with the elephant.</i>

¹ Created by Aleka Blackwell (NACLO); based on *The Ik Language: Dictionary and Grammar Sketch* by Terrill B. Schrock; Figure by Monica Feinen.

² Something similar happens in English when native speakers pronounce words like *potato* [pʰəˈtʰeɪrəʊ] and *peculiar* [pɪˈkjuːli.ə] where the vowel in the first syllable becomes voiceless. To appreciate how this phonetic process works, try saying the word *peculiar* and *potato* with a pause between the first and second syllable of the word, and notice that your vocal folds do not begin vibrating until you pronounce the second syllable of the word. In the case of English, the vowel in the first syllable of words with this phonological structure is *devoiced*, which means it is pronounced without vocal fold vibration.

<1> IK LANGUAGE PROBLEM (2/2)

Task 1. Match the Ik sentences and phrases to their English translations.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	

Task 2. You matched the two Ik sentences below to their well-formed English translations above. Your new task is to translate them word-for-word into English in a way that reveals the meaning of each Ik word, as we have started doing for (20).

20.	<i>Epa ηoka kuruo na daq.</i>	Sleeps _____ in-shade _____.
21.	<i>Epa ηoka na βets'q.</i>	

Task 3. Translate into Ik.

22.	these huts	
23.	my huts	
24.	I love my wife.	
25.	Father is coming from the nice hut.	

Task 4. Translate into English.

26.	<i>Zekwata oηorika kuruo.</i>	
27.	<i>Mina ηoka akaka ntsie.</i>	
28.	<i>Minima oηorika ni epq.</i>	

Task 5. Select the best option regarding the Ik phrases 29 and 30, by placing 'X' in cell to right of your answer.

29.	<i>hoika ηcie dii leβetsq</i>	
30.	<i>hoika ηcie dii ni leβetsq</i>	

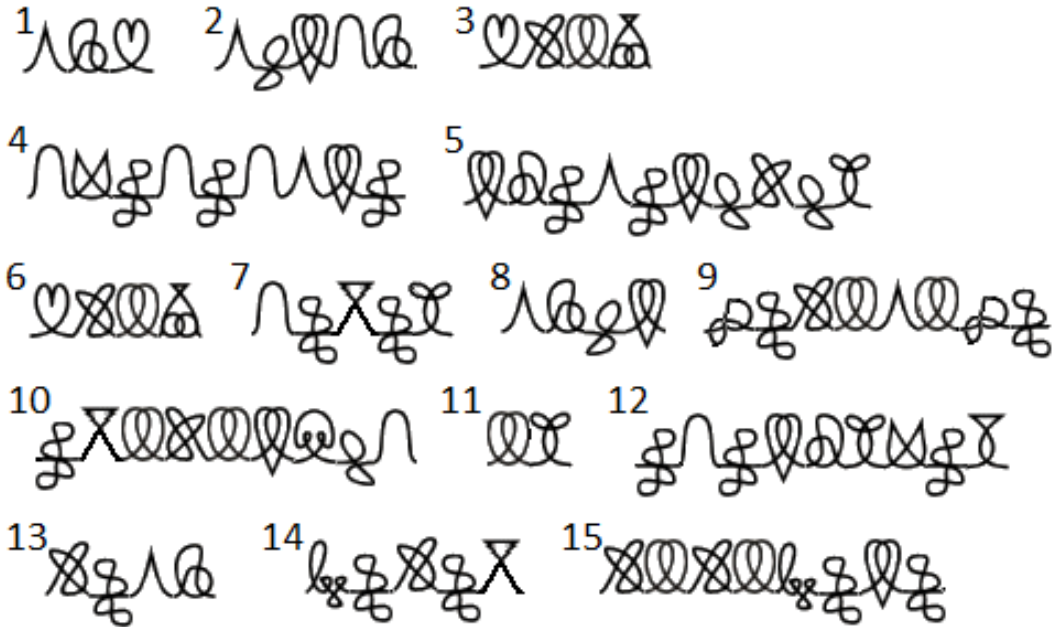
a.	Only 29. is grammatical.	
b.	Only 30. is grammatical.	
c.	Both 29. and 30. are grammatical.	
d.	Neither 29. nor 30. is grammatical.	

Task 6. Some argue that Ik does not have adjectives as a grammatical category of words in the same way that English does. Give the numbers of *two* sentences that would make people think this. _____ and _____

<2> BACK AND FORTH IN BISLAMA³ (1/1)

The Avoiuli writing system is used on Pentecost Island in Vanuatu. Avoiuli is used to write a number of languages, one of which is the Vanuatu creole language Bislama.

Below is a sign written on the front of a college on Pentecost Island in Bislama. For the purpose of this problem, each of the words in the script below has been allotted a number:



Task 1. Give the number of a word which corresponds to these Bislama words:

	Bislama word	#
(a)	<i>filosofi</i>	
(b)	<i>institiut</i>	
(c)	<i>teknoloji</i>	
(d)	<i>hiumaniti</i>	
(e)	<i>blong</i>	

Task 2. As you can see, many words in Bislama are just slightly altered versions of English (or French) words. Give the numbers of the Bislama words which mean:

	English	#
(f)	<i>village</i>	
(g)	<i>centre</i>	
(h)	<i>teaching</i>	

³. Created by Michael Salter (OzCLO)

Task 3. There is *one* symbol in the Avoiuli text above which corresponds to *two* English letters (rather than one). Which two letters does it represent? _____

Task 4. Which geographical area of the Pacific is mentioned in the text? _____

<3> TZELTAL⁴ (1/2)

Tzeltal is a Mayan language spoken by about 450,000 people in the Mexican state of Chiapas.

Below are some Tzeltal responses to the question **Binti ya a?tun?** ‘What are you eating?’, along with an English translation.

Note: a chicken comb is the crest on top of a chicken’s head, and a tamale is a traditional Mesoamerican dish, made of dough which is steamed in a corn husk or banana leaf.

	Tzeltal	English
1	ya hti? sehk'ub	<i>I am eating a liver</i>
2	ya hti?tik k'in	<i>We are eating a kidney</i>
3	ya hk'ushtik ?isim	<i>We are eating corn</i>
4	ya hlo? kulish	<i>I am eating a boiled cabbage</i>
5	ya hk'ush kisim	<i>I am eating my corn</i>
6	ya hk'ush hmantzana	<i>I am eating my apple</i>
7	ya hlo?tik chinam	<i>We are eating a brain</i>
8	ya hk'ush tush?ak	<i>I am eating an onion</i>
9	ya hwe?tik hpatz'tik	<i>We are eating our tamale</i>
10	ya hk'ushtik kulish	<i>We are eating a raw cabbage</i>
11	ya hk'ush ?askal	<i>I am eating a chunk of brown sugar</i>
12	ya hti? hchalub	<i>I am eating my chicken comb</i>
13	ya hlo?tik kontik	<i>We are eating our avocado</i>
14	ya hlo?tik hlo?baltik	<i>We are eating our banana</i>
15	ya hk'ush kaskal	<i>I am eating my chunk of brown sugar</i>
16	ya kti?tik ?ot'an	<i>We are eating a heart</i>
17	ya hk'ushtik hmantzanatik	<i>We are eating our apple</i>
18	ya hlo? hchab	<i>I am eating my honey</i>
19	ya hwe? kashlan wah	<i>I am eating bread</i>
20	ya hk'ush hmankotik	<i>I am eating our unripe mango</i>
21	ya hti?tik ?ich	<i>We are eating a chili pepper</i>
22	ya hwe? hwah	<i>I am eating my tortilla</i>
23	ya hti?tik kot'antik	<i>We are eating our heart</i>
24	ya hk'ush nues	<i>I am eating a nut</i>
25	ya hlo? manko	<i>I am eating a ripe mango</i>
26	ya hlo? ?on	<i>I am eating an avocado</i>

Task 1. Which Tzeltal word does not behave as would be expected? _____

Task 2. Explain the choice of ‘eat’ verb in each of these sentences:

“Ya hlo? manko.” _____

“Ya hk'ushtik kulish.” _____

⁴ Created by Simi Hellsten (UKLO).

<3> TZELTAL (2/2)

Here are some more words in Tzeltal:

tiʔbal = <i>meat</i>	sakil = <i>pumpkin seeds</i>
chin bak = <i>marrow (a type of vegetable)</i>	k'oshosh = <i>roasted tortilla</i>

Task 3. Translate into Tzeltal:

27	<i>We are eating meat.</i>	
28	<i>I am eating a marrow.</i>	
29	<i>I am eating my pumpkin seeds.</i>	
30	<i>We are eating our chili pepper.</i>	

Task 4. Someone learning Tzeltal translates “*I am eating a roasted tortilla*” as Ya hweʔ k'oshosh.

(i) Suggest why they think this an appropriate translation.

(ii) Later, they are told that was in fact *not* the correct translation. Suggest a different possible translation, and explain why you think it is correct.

Suggested translation: _____

Explanation: _____

<4> SUMERIAN⁵ (1/1)

Sumerian was the language of the ancient civilization of Sumer, in modern-day Iraq. Written texts date from c. 3200 BCE and continue up to mid 19th century BCE. Like Latin in more recent times, the prestige of Sumerian civilisation was such that the language continued to be written and read long after it ceased to be spoken.

Below are some words and phrases in Sumerian, and their translations in a random order.

Note that **ḡ** is the *ng* in *sing*, and **š** is the *sh* in *ship*.

Sumarian		English	
1	igi bar	A	<i>foot</i>
2	šu	B	<i>skin disease</i>
3	šu ḡar	C	<i>to look at</i>
4	su zi	D	<i>to open</i>
5	guza	E	<i>to be afraid</i>
6	ḡiri ḡar	F	<i>to release</i>
7	gu ḡar	G	<i>to set down</i>
8	sugu	H	<i>necklace</i>
9	bar	I	<i>to decapitate</i>
10	ḡar	J	<i>to submit</i>
11	gu kud	K	<i>neck</i>
12	ḡiri	L	<i>to step forwards</i>
13	suzi	M	<i>hand</i>
14	šu bar	N	<i>to cease, stop doing</i>
15	gu	O	<i>fear</i>

Task 1. Match the Sumerian phrases to their English translations.

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O

Task 2. Fill in the gaps in the table below.

Sumerian	English
igi	
kud	
	<i>to raise</i>

Task 3:

(a) Suggest what phenomenon the phrase **su zi** refers to. _____

(b) Give a literal translation of **gu zi** *to have success*. _____

⁵ Created by Simi Hellsten (UKLO).

<5> IYO'AWUJWA'⁶ (1/2)

The Chorote Iyo'awujwa' are a Matacoan people living in the Chaco region of Argentina and Paraguay. A linguist working with one of the varieties of Iyo'awujwa' obtains the following data:

a.	a'wen	I see you (one person), I see him/her/them
b.	a'wenel	I see you (many people)
c.	si'wen	you (one person) see me, he/she/they see me
d.	hi'wen	you (one person) see him/her/them
e.	kasi'wen	you (one person) see us, he/she/they see us
f.	in'wen	he/she/they see you (one person)
g.	i'wen	he/she/they see him/her/them
h.	in'wenel	he/she/they see you (many people)
i.	a'wena	we see you (one person), we see him/her/them
j.	a'wenahal	we see you (many people)
k.	si'wenel	you (many people) see me
l.	hi'wenel	you (many people) see him/her/them
m.	kasi'wenel	you (many people) see us

NOTE: The apostrophe symbol in a word represents a consonant sound.

The linguist then starts asking for other tenses: "How do you say 'you (one person) are going to see me'" and gets the form *si'wehnayi'* from her consultant.

She says to herself: "I've got this." And asks: "Is 'you (many people) are going to see him/her/them' *hi'wehnayiwel'*?"

To her surprise, the form she gets is *in'wehnayiwel'*, and the consultant adds the following explanation: "It can also mean 'he/she/they are going to see you (many people)'; and *si'wehnayi'* can also mean a few other things, by the way: 'I am going to see you (one person)', 'I am going to see him/her/them', and 'he/she/they are going to see me'."

Following this conversation the linguist tabulates this additional information:

Iyo'awujwa'	Possible English equivalents
<i>si'wehnayi'</i>	you (one person) are going to see me; I am going to see you (one person)/him/her/them; he/she/they are going to see me
<i>in'wehnayiwel'</i>	you (many people) are going to see him/her/them; he/she/they are going to see you (many people)

NOTE: You may assume that in *all* cases, *all* the possible translations of a certain form are given.

6. Authored by Andres Pablo Salanova (OLCLO). Source of data is a personal communication from Javier Carol.

<5> IYO'AWUJWA' (2/2)

Task: Can you find how the following are said in Iyo'awujwa'?

n.	you (one person) are going to see him/her/them	
o.	he/she/they are going to see you (one person)	
p.	you (one person) are going to see us	
q.	you (many people) are going to see us	
r.	we are going to see you (many people)	