

HATAM

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Hatam is spoken by approximately 16,000 speakers, living in the Arfak mountains, roughly between Manokwari and the Anggi lakes. Other names used to refer to this language, or some of its dialects, are *Hattam*, *Atam*, *Tinam*, *Miriei*, *Moi*, *Adihup*, *Uran*, *Borai*, *Mansim*, see (Silzer and Heikkinen 1991:50). The first two are clearly spelling variants. The origin of the name Hatam is not clear. The language is spoken in two major dialects, called Tinam and Miriei, and two minor dialects, Adihup and Uran. Other names used to refer to some of these dialects are *Moil(l)e* for Miriei and *Waran* for Uran. The meaning of *Miriei* is 'those of the Prafi', since *riei* is the Hatam name for the Prafi river, and *mi-* is a nominalizing prefix. *Adi-hup* can be analyzed as 'people who (live in the) warm area'; *hup* corresponds to Biak *sup*, and in this case refers to the foothills of the Arfak mountains. The names *Borai* and *Mansim* refer both to an extinct language, closely related to Hatam, see (Reesink 2000b). The genetic relation of these two languages with other languages is still not clear. Possibly a distant relation with the other West-Papuan languages, i.e. the Non-Austronesian languages of the Bird's Head and North-Halmahera, exists, see Reesink (2000a).

In 1993 a New Testament was published in the main dialect of Tinam by the Indonesian Bible Society. A dictionary of about 4,000 words was published by The Evangelical Alliance Mission (Griffiths 1994). A short reference grammar with extensive text material is Reesink 1999.

The language has a strikingly rhythmic pattern, with alternating unstressed and stressed syllables, but sequences of, at least, up to four instances of unstressed syllable have been observed. The inventory of phonemic consonants comprises plosives and nasals of four points of articulation. Voicing contrast for stops is only found in onsets of stressed syllables. Further, for at least three stops and two nasals a phonemic contrast between single and geminate consonants has been established. Thus, Hatam can be said to have 22 consonants, possibly more if geminates for other consonants are proven: p, pp, b, t, d, tt, c, j, k, g, kk, m, mm, n, nn, ny, ng, s, h, r, w, and y. Hatam has five phonemic vowels, i, e, a, o, u.

The morphology is not very complicated. Verbs and inalienably possessed nouns are prefixed to indicate person-number of subject and possessor. Third person singular on verbs is zero, while on inalienable nouns it is *ni-*, homophonous with the subject prefix for first person plural exclusive. Third person is therefore unmarked in the text.

Verbs can be further prefixed with *bi-* for instrument, as in *di-bi-yai* '1SG-INS-take' = 'I take (it) with something'. The inflected verb stem can be further prefixed with *mi-* 'POSTERIOR', which in simple sentences conveys a sense of 'certainty', as in (1), or *bi-* 'PURPOSIVE', as in (2).

- (1) *Mi-di-yem* *njinta* *di-ma*
POST-1SG-eat food REL-that

I will eat that food.

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- (2) *Noni ba hamboi bi-digo dani bi-di-bok*
 s/he take machete INS-cut me PUR-1SG-wound

S/he cut me with a machete so that I was wounded.

Demonstratives and attributive adjectives are normally prefixed with a relative marker *di-*, as exemplified by *di-ma* in (1), which never receives stress. Therefore the vowel quality is closer to [ə] than to [i], although a regular sound correspondence between Mansim /a/ and Hatam /i/, as detailed in Reesink (2000b), suggests that this is its basic value. Nominal predicates are often closed with a Focus marker *ri*, which occurs on locative phrases with what I have called an ‘areal nominalizer’ *ti ~ si* as well, see (38) in the text.

The basic constituent orders are SVO for the clause and Noun-Adjective-Numeral-Demonstrative for the Noun Phrase. In possessive phrases both possessor-possessed and the reversed order are found. Spatial orientation is expressed by prepositions, with spatial nouns to specify the location with reference to an object, which is referred to by a preceding noun, as in (3). However, in (4) and (30) of this text, the order is reversed.

- (3) *Ig-ya ei ig ne-te hi*
 3PL-stand at house 3SG-side other

They are standing beside the house.

Emotional states are expressed by an inalienable noun, prefixed to cross-reference the subject – in this case the grammatical possessor – followed by an adjective or verb, as illustrated by *ni-ngon sibui sut* ‘3SG-heart twist along.with’ = ‘s/he is angry with someone/something’ in this text.

At a few places I will annotate the text to clarify some phenomena. For further details, see Reesink (1999).

Kob

Sago

Told by Yairus Dowansiba, 17 November 1995, Minyambou

- (1) *Dani di-pui sut / kob / di / jo ei riei nggup #*
 I 1SG-tell about sago REL be at Prafi river.mouth

I will tell about the sago (swamp) which lies at the mouth of the Prafi.

- (2) *Ni-mbud-reu-si kob di jo ei riei nggup /*
 3SG-walk-from-NOM sago REL be at Prafi river.mouth
di-no mim-pui kwas mem / kret Tinam-nya #
 REL-3SG NOM-tell divide for tribe Tinam-PL

The place of origin of sago which is at the mouth of the Prafi, which Story handed out to the tribe of Hatam.²

²The form *mim-pui* is a nominalization of the verb ‘to tell’. It is explained as the name for God, before the Hatam had heard about *Tuhan Allah*. An alternative form is *Pui-nghim* ‘tell-back/room’, which contains the *him*, an adverb meaning ‘the very one’. Which of the meanings is appropriate here, it is clear that something like ‘the true story’ is meant.

- (3) *Yai bahak / bahak / yai bahak mim-pui sob di ni-nyeng pia Ntaig #*
 take to to take to NOM-tell woman REL 3SG-name QUOT Ntaig

He gave it to a mythological woman whose name was Ntaig.

- (4) *Ntaig di-ni mbut leu / mbut leu ne-te hag Siriop kin Rina #*
 Ntaig REL-this walk from walk from 3SG-side rock Siriop with Lina

This Ntaig left, she went away from her area, the rock formations Siriop and Lina.

- (5) *Hak Siriop kin Rina ig-yai mi-sob / Ntaig di-ni /*
 rock Siriop with Lina 3PL-take NOM-woman Ntaig REL-this
mi-i-ndo bag nungugw Kibreibou #
 POST-3PL-show to mountain Kibreibou

The rock formations Siriop and Lina took this woman Ntaig and showed her to the mountain Kibreibou (= they offered her to Kibreibou as bride.).³

- (6) *Lene nungugw Kibreibou rok mi-sop ni-nyeng Ntaig #*
 then mountain Kibreibou push NOM-woman 3SG-name Ntaig

Then the Kibreibou mountain rejected the woman with the name Ntaig.

- (7) *Api-no ngges kob / ei minu di / dihyei di i-jem*
 then-3SG leave sago at place REL ground REL 3PL-call

Binigrin / kin Bikekbei #
 Binigrin with Bikekbei

So she dropped sago at the place, at the ground called Binigrin and Bikekbei.

- (8) *Hak Siriop cug hanyen ug wak nungugw di*
 rock Siriop order anew go marry mountain REL
i-jem ni-nyeng Siti ri #
 3PL-call 3SG-name Siti FOC

The Siriop rock ordered her to go and marry the mountain called Siti.⁴)

- (9) *Siti / lene mi-sop ma ndab mpo tut kob hanyen /*
 siti then NOM-woman that hand tired with sago anew
ngges hanyen i-jem pi / ngges hanyen ei dihyei-ə ti #
 drop anew 3PL-call QUOT drop anew at ground-CIT LOC

At Siti, then that woman's hand got tired⁵ of the sago again, she dropped it again at what is called, dropped it again into the ground.

³The name of this mountain, located near the Anggi lakes, can be analyzed as *ki* 'break' + *brei* 'clear' + *bou* 'head/center'

⁴*Si-ti* is explained as '1DU-cross a bridge'.

⁵*Ndab mpo* 'hand bitter' is the Miriei variant for Tinam *ndab ttin*.

- (10) *Lene minu di-ma wer igkrop #*
 then place REL-that near mud
 Then that place became rather muddy.
- (11) *Api i-jem ni-nyeng Dum / Ansui dumandam #*
 so 3PL-call 3SG-name Dum Ansui Dumandam
 So they call it Dum, Ansui dumandam.⁶
- (12) *Mbut bu leu nungugw Siti kou mi-sop ma hanyen #*
 walk again from mountain Siti refuse NOM-woman that anew
 She walk on again because the mountain Siti refused that woman again.
- (13) *Lene yai bak bi-wak nungugw di i-jem ni-nyeng Ndon #*
 then take to PUR-marry mountain REL 3PL-call 3SG-name Ndon
 Then (Siti) gave her to marry the mountain called Ndon.⁷
- (14) *Ndo / ndo bak Ndon #*
 show show to Ndon
 He showed her to Ndon.
- (15) *Ndon pai bi-pia dani lene / andigpoi ri #*
 Ndon say PUR-QUOT I then old.man FOC
 Ndon said: I am an old man.
- (16) *Lene sop-nya mi-i-wak dani ser au #*
 then woman-PL POST-3PL-marry I block.off don't
 So women should not marry me at the exclusion of others
- (17) *Ne yai bak di-munggwom-bat nungugw gahai-gahai-nya #*
 then take to 1SG-child-COLL mopuntain around-RED-PL
 So give her to my children scattered around (me).
- (18) *Api-no ndo bak nungugw Gurigbou #*
 so-3SG show to mountain gurigbou
 So he showed her to the mountain Gurigbou.
- (19) *Lene Gurigbou ni-ngon sibui sut #*
 then gurigbou 3SG-heart twist with
 Then Gurigbou got angry with (her, Ndon; not certain who he got angry with).
- (20) *Api-no yai tig leu mug las / bi-hwen / Ruigbou /*
 so-3SG take stone from sea beach PUR-throw Gurigbou

⁶I have no meaning for these names.

⁷*Ndon* is the Hatam name for what in Indonesian is referred to as 'mountain Arfak', the highest peak of this range.

Ndon # bi-hwen Ndon-a #
 Ndon PUR-throw Ndon-CIT

Therefore he took a stone from the beach to hurl it at *Ruigbou* (this is a mistake), at Ndon, to hurl it at Ndon.

- (21) *Api-no Ndon-a ni-bou re #*
 so-3SG Ndon-CIT 3SG-head bald

So the mountain Arfak is bald.

- (22) *Nogindini tig di-ma no jo ei kak minyei*
 now stone REL-that 3SG be at track water

di i-jem ni-nyeng Pumbwem #
 REL 3PL-call 3SG-name Pumbwem

Nowadays that stone lies along the river called Pumbwem.

- (23) *Lene tig di-ma i-jem pia Pubwem tig #*
 then stone REL-that 3PL-call QUOT Pubwem stone

So that stone is called the Pubwem stone.

- (24) *Lene Ndon / Ndon ni-ngon sibui sut /*
 then Ndon Ndon 3SG-heart twist with

lene yai awidou leu minu ni-nyeng Igbanti #
 then take k.o.bamboo from place 3SG-name Igbanti

Then Ndon got angry and took some *awidou* bamboo from the place called Igbanti.

- (25) *Bi-hwen nungugw Gurigbou #*
 PUR-hurl mountain Gurigbou

In order to hit the mountain Gurigbou.

- (26) *Gurigbou / Amber / nungugw Amber om no leu hambuig #*
 Gurigbou Amber mountain Amber press 3SG from k.o.bamboo

Gurigbou, Amber, the Amber mountain ducked away from the *hambuig* bamboo.

- (27) *Api-no i-jem pia Amber nggrei #*
 so-3SG 3PL-call QUOT Amber peel

Therefore it is called the barren Amber.

- (28) *Awidou pi-ma tibim tut nungugw di i-jem ni-nyeng*
 k.o.bamboo ANA-that fly along mountain REL 3PL-call 3SG-name

Ngibeng #
 Ngibeng

The *awidou* bamboo flew along the mountain called Ngibeng.

- (29) *Ngibeng lene kwat / i-jem ni-nyeng pia Simboti #*
 Ngibeng then break 3PL-call 3SG-name QUOT Simboti
 The Ngibeng split, they call it Simboti.⁸
- (30) *Hambuig pi-ma tibim kikau ug cut ei ne-te mug las #*
 k.o.bamboo ANA-that fly continually go fall at 3SG-side sea beach
 The *hambuig* bamboo flew on until it fell down at the coast.
- (31) *Lene ug hyei ei minu di ni-nyeng Siruisi #*
 then go grow at place REL 3SG-name Siruisi
 Then it started to grow at a place called Siruisi (near Mupi).
- (32) *Lene api-no i-jem mpia di-no ma*
 then so-3SG 3PL-call place REL-3SG that
awidou ei Siruisi #
 k.o.bamboo at Siruisi
 So then they call that place Awidou at Siruisi.
- (33) *Nogindini no jo si ri #*
 now 3SG be LOC FOC
 Nowadays it is (still) there.
- (34) *Lene mi-sop pi-ma / Ntaig pi-ma / mbut kikau*
 then NOM-woman ANA-that Ntaig ANA-that walk continually
ug wak nungugw di i-jem ni-nyeng Umbui #
 go marry mountain REL 3PL-call 3SG-name Umbui
 Then the woman, the mentioned Ntaig, she continued on and went to marry the mountain called Umbui.
- (35) *Umbui wak iwai #*
 Umbui marry anyway
 Umbui married her anyway.
- (36) *Sindig lo Umbui wak iwai #*
 old.woman but Umbui marry anyway
 Although she was an old woman Umbui married her anyway.
- (37) *Api ttei kob ta ei riei nggup #*
 so carry sago plant at Prafi river.mouth
 So she brought the sago and planted it at the mouth of the Prafi.

⁸*Simbo* is explained as 'broken' which would then be cliticized with the areal nominalizer *ti* 'the place of breaking'.

- (38) *Lene kes mindhedhe rusa-o / na-o / ngkini-o*
 then leave animals deer-or pig-or k.o.kangaroo-or
miei / ha / ntun him ei si ri #
 cuscus bird origin very at LOC FOC

Then she left (there) animals, like deer, pigs, kangaroos, cuscus, birds, they all originate from right there.

- (39) *Na rin tu #*
 that FOC already

This is it.

- (40) *Gi-ni mim-pui di-no ngges mindhedhe bak mben ei*
 NOM-this NOM-tell REL-3SG drop animals to people at
Minukwar di-ni ri #
 Manokwari REL-this FOC

This is the story who has left animals for the people at Manokwari here.

- (41) *Gi-n-di-a ri #*
 NOM-thing-REL-CIT FOC

That's all.

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