

TEN COMMANDMENTS PLUS GOAT

The joke below was told in May 2001, by Spenyel Krei (a man of approximately 30 years old), in the village Yendidori, West-Biak. I had come to the village to watch some adolescents from Wardo playing football, and also visited the village chief. We were invited to come and sit in front of his house, and there were several other persons present. I asked them to tell each other a number of jokes.

A difference is made between 'pause and rising intonation', expressed by '+', 'pause and falling intonation', expressed by '#', and 'pause and level intonation', expressed by '...'. Especially the difference between the latter two, however, is gradual, and at certain places a choice between the two is hard to make.

**YMaa**

*Imbe*      *yafár*                      *vo korower#*  
 imbe      ya-    fár                      vo    ko-              rowr  
 want      1SG- tell                      SIM 1PL.INC-    hear  
 'I want to tell and we listen.'

**YMaa2**

*Yafár*                              *ro ... pendeta oser#*  
 ya-      fár                      ro ...    pendeta    oser  
 1SG-    tell                      LOC...    minister    one  
 'I tell about ... a certain minister.'

**YMab**

**Pendeta**    *nanine*                              **hari.minggu**    *vo +*  
 pendeta    an-i-ne                              hari.minggu    vo  
 minister    GIV-3SG.SPC-this      Sunday              SIM

**vye****khotba**                      *ro gereja #*  
 v<y>e-      khotba    ro    gereja  
 <3SG>VBLZ- sermon    LOC church

'This minister (it was) on a Sunday (and), he preached in church.'

**YMac**

**Vye****khotba**                      *ro gereja vo dóve +*  
 v<y>e-      khotba    ro    gereja    vo    d-óve  
 <3SG>VBLZ- sermon    LOC church    SIM 3SG-say

**"perinta**    *samfur ryok*                              *kwar fa*  
 perinta    samfur    r<y>ok                              kwar      fa  
 order      ten                      <3SG> resound      already    CONS

**harusu**      ...    *koswar*                                      *min kovesi"#*  
 harus    =u ...    ko-                      swar                      min      ko-ve                      =s-i  
 must    =U ...    1PL.INC-    love                      member 1PL.INC-POS    =3PL.ANIM-SPC

'He preached in the church and said: "The ten commandments have resounded already, that we must love our neighbours." '

TEN COMMANDMENTS PLUS GOAT

**YMad**

Vye**khotba** ro **gereja** voi roma  
 v<y>e- khotba ro gereja voi roma  
 <3SG>VBLZ- sermon LOC church but son

vyedyá isya *dákso*  
 v<y>e =d-ya is-ya d- ák- so  
 <3SG>POS =3SG-SPC 3SG.PRED-that 3SG- also- accompany

ro **kebaktian** *anine#*  
 ro kebaktian an-i-ne  
 LOC church.service GIV-3SG.SPC-this  
 'He was preaching in the church, but his son was also attending this service.'

**YMaé**

Indya roma vyanine ryowr *epéne#*  
 indya roma v<y>an -i -ne r<y>owr epén  
 so son <3SG>POS.GIV -3SG.SPC -this <3SG>hear push.tight  
 'So his son listened [to the sermon] and imprinted it in his memory.'

**YMaé2**

Indya koswar min *kovesi#*  
 indya ko- swar min ko-ve =s-i  
 so 1PL.INC- love member 1PL.INC-POS =3PL.ANIM-SPC  
 ' "So we (must) love our neighbours" '

**YMaf**

Skobur ra ro rum+  
 sko- bur ra ro rum  
 3PC- leave to.o.there LOC house

waktu *kmar* s<y>áe  
 waktu =ya kma-r s<y>áe  
 time =3SG.SPC father-3SG.POS <3SG>go.out

vo skofanu **kambing** *eser* ...  
 vo sko- fan =u kambing *eser* ...  
 SIM 3PC- feed =U goat one ...

**kambing** *epaism* *riri#*  
 kambing e- paism ri-i-ri  
 goat REL- black GEN.SG-3SG.PRED-ANAPH

'So they came home ... one time his father was not at home and they fed a goat, it was a black goat.'

**YMah**

Ras *eser* ido ... *mansar* *ero* *mnujanya* ...  
 ras *eser* ido ... man-sar e- ro mnu =ya =n =ya ...  
 day one THEM... male-old REL- LOC village =3SG.SPC =SEP =3SG.SPC ...

TEN COMMANDMENTS PLUS GOAT

*vyesusa rovean#*

v<y>e- susa rovean  
<3SG>VBLZ- problem food

'At a certain day, an old man in the village was short of food.'

**YMai**

*Ya dáwaw rovean mura ido +*  
ya d- áwaw rovean mura ido  
yes 3SG- lack food afterwards THEM

*rya imrán ra ro pendetai#*  
r<y>a i- mrán ra ro pendeta =i  
<3SG>go 3SG- walk to.o.there LOC minister =3SG

*fa dóve dór rovean ro i #*  
fa d-óve d- ór rovean ro i  
CONS3SG-say 3SG- call food LOC 3SG

'He lacked food, so he walked to the minister to ask food from him.'

**YMaK**

*Rya ido pendeta syáe*  
r<y>a ido pendeta s<y>áe  
<3SG>go THEM minister <3SG>go.out

*voi roma vyanine ...*  
voi roma v<y>=an -i -ne  
but son <3SG>POS=GIV -3SG.SPC -this

*(i)<sup>1</sup> ... ero rumi #*  
i ... e- ro rum =i  
3SG ... REL- LOC house =3SG.SPC

'At the moment that he went (there), the minister was out, but his son, he was at home.'

**YMal**

*Mura ido dóve "anake<sup>2</sup> + yaro rum voi +*  
mura ido d-óve anak -e ya- ro rum voi  
afterwards THEM 3SG-say son -E 1SG- LOC house but

*yáwaw rovean indya yóve yara ma ...*  
y- áwaw rovean indya y-óve ya- ra ma  
1SG- lack food so 1SG-say 1SG- go to.here

<sup>1</sup> The pause after *i* here is probably due to doubt from the side of the speaker how to proceed.

<sup>2</sup> The function of *e* used after *anak* 'child' is not entirely clear, but probably serves to call for the attention from the side of the Addressee. It might be related to the question clitic *e* described in 4.11. The corpus contains occasional other examples of *e* used after the word used to address people, like *insar-e* 'old.woman-e', or *awine* 'mother-e' [TWdn].

TEN COMMANDMENTS PLUS GOAT

**bapak** *isne* *ido* +  
 bapak is -ne ido  
 father 3SG.PRED -this THEME

*vye* ... *rovean kerno* *ve aya* #  
 v<y>e ... rovean ker =no ve aya  
 <3SG>give ... food part =nonSP.nonSG to 1SG

'Then he said: "son, I was at home, however, I didn't have food so I thought to come here ... if father (i.e. the minister) is here, let him please give me a little food." '

**YMa**

*Roma* *vyanine* *dóve*  
 romawa v<y>=an -i -ne d-óve  
 son <3SG>POS=GIV-3SG.SPC -this 3SG-say

"ooo + **bapak** *isne* *va* +  
 ooo bapak is-ne va  
 \*\*\* father 3SG.PRED-this not

*yakramu* *seno* *va* #  
 ya- kram =u sen =o va  
 1SG- store =u cent =nonSP.SG not

'His son said "father isn't here, I do not have a penny." '

**YMap**

*Voi* + **kambing** *inkovanya* *ma iso*  
 voi + kambing inko-v=an -ya ma iso  
 but + goat 1PL.EX-POS=GIV -3SG.SPC TOP 3SG.PRED-O

*iriya* *indya* + *rwa* *fa*  
 i-ri -ya indya + r<w>a fa  
 3SG.SPC-out -that so + <2SG>go CONS

*wún* *i* *ra* *bov* *i* #  
 w- ún i ra bov i  
 2SG- take 3SG until 2SG.sell 3SG

' "However, our goat is (the one) outside there so go and take it so that you can sell it." <sup>3</sup>

**YMaq**

*Bov* *i* *sa* *vyepipi* *ido*  
 bov i sa v<y>e-pipi ido  
 2SG.sell 3SG CONS <3SG>VBLZ-money THEM

<sup>3</sup> From the combinatory use of *ri* 'out' and *ya* 'that' in *iriya* '3SG.SPC-out-there', it is clear that the Addressee is still standing at the door, while the Speaker is inside. Compared to the speaker inside, the goat is *ri* 'out'. It is closer to the Addressee than to the Speaker, which accounts for the use of *ya* 'that' (cf. 9.3.2 and 9.5.3).

TEN COMMANDMENTS PLUS GOAT

*insape ... wakdún roveanno fa wan #*  
 insape ... wa- k- d-ún rovean =no fa w- an  
 then ... 2SG- use- 3SG-take food =nonSP.nonSG CONS 2SG-eat  
 ' "Sell it so that if there's money you can use it to get food so that you can eat." '

**YMas**

*Mura ido mansar anya rya n-ri*  
 mura ido man-sar an -ya r<y>a n-ri  
 afterwards THEM male-old GIV -3SG.SPC <3SG>go to.there-out

*pyeru ... kambing anya fa dún i #*  
 p<y>er =u ... kambing an -ya fa d-ún i  
 <3SG>loosen =u ... goat GIV -3SG.SPC CONS 3SG-take 3SG  
 'So the old man went out to loosen the goat to take it.'

**YMat**

*Pyer kambing anya fa dún ra vyov i +*  
 p<y>er kambing an -ya fa d-ún ra v<y>ov i  
 <SG>loosen goat GIV -3SG.SPC CONS3SG-take until <3SG>sell 3SG

*ma.. pendeta ibur ro fararúr kwar ma #*  
 ma pendeta i-bur ro f-ara~rúr kwar ma  
 and minister 3SG- leave LOC ~RED~make already to.here  
 'He loosened the goat to take and sell it ... then the minister came home from work.'

**YMav**

*Ifukn vo dóve "anak ! kambing ero..*  
 i- fukn vo d-óve anak kambing e- ro  
 3SG- ask SIM 3SG-say son goat REL- LOC

**kambing efes<sup>4</sup>** *epn ro dirine nanya#"*  
 kambing e- fes epn ro di-ri -ne nan -ya  
 goat REL- tie push.tight LOC place-out -this GIV -3SG.SPC  
 'He asked "son, the goat... the goat that was bound outside here...?" '

**YMaw**

*Vo roma vyanya dóve:*  
 vo roma v<y>=an -ya d-óve  
 SIM son <3SG>POS=GIV-3SG.SPC 3SG-say

*insandya mansarya rya ma ...*  
 insandya man-sar =ya r<y>a ma  
 just male-old =3SG.SPC <3SG>go to.here

<sup>4</sup> The root *fes* 'tie' is a transitive verb. The meaning of the form here is clear. The form should probably be understood as a reduced form of the passive *e-veve-fes* 'REL-PAS-tie'.

TEN COMMANDMENTS PLUS GOAT

*ikofn*            *vadíru*            *dáwaw*            *rovean indya*  
i- kofn    vadír    =u    d- áwaw    rovean indya  
3SG- speak    announce    =u    3SG- lack    food    so

*yave...*            *yakofn*            *fa ...*            *dún*            *i*  
ya- ve            ya-kofn            fa            d-ún            i  
1SG- want            1SG-speak            CONS            3SG-take            3SG

*ra*    *vyov*            *i*    *fa*            *ive*            *ikdún rovean#*  
ra    v<y>ov            i    fa            i- ve            i- k-            d-ún            rovean  
until    <3SG>sell            3SG CONS    3SG-want            3SG- use-            3SG-take            food

'His son answered "A moment ago an old man let know that he was short of food, so I wanted ...I said him to take it and sell it so that he would use it to get food." '

**YMay**

*Ba, kenapa wóve*            *wakofn*            *fa*  
ba    kenapa    w- óve            wa- kofn            fa  
EXCL why    2SG- say            2SG- speak            CONS

*dún*            *i*    *ra*            *vyov*            *i!*  
d-ún            i    ra            v<y>ov            i  
3SG-take    3SG until            <3SG>sell            3SG

' "What, why did you (think to) tell him to take it and sell it?!" '

**YMaz**

*Dóve*            *"ba, bapak*            *wakofn*            *kwar*  
d-óve            ba    bapak            wa- kofn            kwar  
3SG-say            EXCL father            2SG- speak            already

*ro ... gereja ..vo wóve*            *... harus*  
ro ... gereja    vo    w- óve            ... harus  
LOC ... church    SIM    2SG- say            ... must

*koswar*            *min*            *kovesi.*            *#*  
ko-swar            min            ko-ve            =s-i  
1PL.INC-love            member 1PL.INC-POS    =3PL.ANIM-SPC

' He answered "hey, dad, you just said in church that we must love our neighbours!" '

**YMbb**

**Pendeta**    *dóve*            *"a, bukan yakofn*            *ve ko*  
pendeta    d-óve            a    bukan ya- kofn            ve ko  
minister    3SG-say            a    not    1SG- speak            to 1PL.INC

TEN COMMANDMENTS PLUS GOAT

*vape yakofn ve warga jemaatsi*<sup>5</sup>#  
vape ya- kofn ve warga jemaat =s-i  
but 1SG- speak to member church =3PL.ANIM-SPC  
The minister said "Ah, I did not say that to us, but to the members of the church!"

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<sup>5</sup> From the recording it is clear that the speaker uses *warga jemaat=i* instead of *warga jemaatsi*. My language helper corrected =i '3SG.SPC' into =s-i '3PL.AN-SPC'. This may be a case of hypercorrection, however, given the fact that the corpus contains several examples of groups being referred to by a singular, cf. 3.3.3.2.