

en

Fourteenth International Linguistics Olympiad

Mysore (India), 25–29 July 2016

Individual Contest Solutions

Problem 1. The words **bete'**, **dai'**, **naung**, **pano**, **sau** and **tama** reflect the direction at the last stage of the journey:

- **bete'** — across a river;
- **dai'** — upwards;
- **naung** — downwards;
- **pano** — on a flat road;
- **sau** — downstream;
- **tama** — upstream.

Answers:

1. In **Kahangang** hamlet: **Lamaoä' dai' di Palempang.**
2. In **Kombeng** hamlet: **Lamaoä' dai' di Palempang.**
3. In **Kota** hamlet: **Lamaoä' bete' di Bulung.**
4. In **Kota** hamlet: **Lamaoä' sau di Sohongang.**
5. In **Palempang** hamlet: **Lamaoä' naung di Bulung.**
6. In **Palempang** hamlet: **Lamaoä' sau di Kota.**
7. In **Palempang** hamlet: **Lamaoä' naung di Pahihuang.**
8. In **Bulung** hamlet: **Lamaoä' tama di Kota.**
9. In **Bulung** hamlet: **Lamaoä' naung di Pikung.**
10. In **Panampo** hamlet: **Lamaoä' pano di Kota.**
11. In **Pikung** hamlet: **Lamaoä' bete' di Bulung.**
12. In **Pikung** hamlet: **Lamaoä' tama di Kahangang.**
13. In **Pikung** hamlet: **Lamaoä' dai' di Panampo.**
14. In **Tamonseng** hamlet: **Lamaoä' bete' di Kahangang.**
15. In **Tamonseng** hamlet: **Lamaoä' dai' di Palempang.**

Problem 2. The direction of writing is from left to right. Words can be written in three ways:

- with a logogram;
- with syllabograms;
- with a logogram and syllabograms which partially or fully reflect the sound of the word.

n before a consonant is never expressed by a syllabogram.

(a)

1. runtiyas 'deer'	B.  DEER	H.   DEER-ya-s(a)
2. patis 'foot'	E.  FOOT-s(a)	U.  FOOT
3. harnisas 'fortress'	J.  ha-FORTRESS	O.   FORTRESS-ni-s(a)-s(a)
4. iziyanta 'they made'	F.   i-zi-ya-ta	T.   i-zi-ya-ta
5. turpis 'bread'	L.  BREAD	W.   BREAD-pi-s(a)
6. tarhunzas 'thunder'	S.   THUNDER-hu-za-s(a)	V.   ta-THUNDER-s(a)
7. hawis 'sheep'	C.  ha-wa/wi-s(a)	K.   SHEEP-ha-wa/wi-s(a)
8. sanawas 'good'	I.  s(a)-na-wa/wi-s(a)	Q.  GOOD-wa/wi-s(a)
9. nimuwigas 'son'	M.   ni-mu-wa/wi-za-s(a)	Y.   ni-SON-za-s(a)
10. zitis 'man'	D.  MAN	N.   MAN-ti-s(a)
11. piyanti 'they give'	G.  TO GIVE	P.   TO GIVE-ya-ti
12. hantawatis 'king'	A.  ha-ta-wa/wi-ti-s(a)	X.  ha-ta-KING
13. istarisi 'hand'	R.  HAND	Z.   i-HAND-s(a)

(b) 1.   — tarhunzas 'thunder'; 2.   — nimuwizas 'son'.

- (c) 1.  — **ta**;
2.  — KING (**hantawatis**);
3.  — **wa, wi**;
4.  — **ta**;
5.  — **s(a)**;
6.  — **ti**, FOOT (**patis**);
7.  — **zi**, MAN (**zitis**).

Problem 3. Rules:

- Word order: S (O') O V
(S = subject, O' = indirect object, O = direct object, V = predicate).
- noun:
 - ROOT
 - number:
 - * singular: $-\emptyset$
 - * plural: $\begin{cases} -i & \text{after a consonant} \\ -ccii & \text{after a vowel} \end{cases}$
 - case:
 - * S: $-\emptyset$
 - * O', O: $\begin{cases} -:g & \text{after a vowel} \\ -gi & \text{after a sonorant consonant} \\ -ki & \text{after an obstruent consonant} \end{cases}$
- verb:
 - tense (present **a-**, future **bi-**)
 - ROOT
 - for somebody: ‘to give’ (to the first person: **de:n**, to the second or third person: **tir**)
 - | object: | singular | plural |
|---------------------|--------------|--|
| O', if there is one | $-\emptyset$ | -ccir ($-C > \emptyset \mid -ccir$) |
| otherwise O | $-\emptyset$ | -ir |
 - tense: past **-s**, present/future **-r** ($r > d \mid n __$)
 - subject: 1st person sg **-i**, 1st person pl/3rd person sg **-u**, 3rd person pl **-a**

- (a) 1. **magasi argi ajomirra.**
The thieves are striking us.
2. **ay kanarri:g ba:bki alletirsi.**
I repaired the door for the neighbour.
3. **hanu tirti:g elirsu.**
The donkey found the owners.
4. **tirti argi kamgi de:ccirsa.**
The owners gave us the camel.
5. **ay darbadki bija:ndi.**
I will buy the chicken.
- (b) 6. *The neighbours are giving the necklace to the owner.*
kanarri:cci tirtki beyye:g atirra.
7. *The young man bought the dog for us.*
jahal argi walgi ja:nde:ccirsu.
8. *We will steal him.*
ar mangi bima:gru.
9. *The owners struck the thieves.*
tirti magasi:g jomirsa.
10. *The dogs found the chickens for the coward.*
wali sarka:ygi darbadi:g eltirsa.

Problem 4.

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|-----|-----------------------------|--------------------------|-------|--|
| (a) | 1. gu-na vaala | water-[possessor] | canoe | c. <i>canoe</i> |
| | 2. ka'ik | picture/shadow | | g. <i>picture, shadow</i> |
| | 3. ka'ik-gu | picture+water | | j. <i>mirror</i> |
| | 4. kla-wun | to get-[1st person sg] | | i. <i>I got</i> |
| | 5. laavu | banana | | a. <i>banana</i> |
| | 6. laavu-ga vi' | book+to see | | n. <i>to read</i> |
| | 7. laavu-ga | banana+leaves | | d. <i>book</i> |
| | 8. ni'bu | ground, land | | o. <i>ground, land</i> |
| | 9. ni'bu-na vaala | ground, land-[possessor] | canoe | h. <i>car</i> |
| | 10. nya-ka'ik | sun+picture | | l. <i>watch (timepiece)</i> |
| | 11. vi | spear | | m. <i>spear</i> |
| | 12. vi'-wun | to see-[1st person sg] | | k. <i>I saw</i> |
| | 13. walini'ba-na bâk | white people-[possessor] | pig | b. <i>cow</i> |
| | 14. walini'ba-na gu | white people-[possessor] | water | e. <i>carbonated beverage, alcohol</i> |
| | 15. walini'ba-na vi | white people-[possessor] | spear | f. <i>rifle</i> |
- (b) 1. **vaala** — *canoe*
 2. **gu** — *water*
 3. **vi'** — *to see*

The word **vaala** is a synonym of **guna vaala** ‘canoe’. The later expression **guna vaala** (lit. ‘water canoe’) came into use because the Iatmul people were introduced to cars (and also planes), and **vaala** has slowly started to expand its meaning.

- (c) 1. *pig* — **bâk**
 2. *banana leaves* ≡ *book* — **laavuga** (because of similarity of shape and material)
 3. *sun* — **nya**
 4. *white people* — **walini'ba**

Problem 5. The word forms in the problem consist of a root and up to three suffixes. Each suffix may cause the elision of the preceding vowel:

	possessor	case	
	-p”a -sa	-p”a -t”a	-psa -txi
oral suffixes	always consume the vowel		consume the vowel if it belongs to another suffix, but leave it if it belongs to the root
	-nha, -ma	-na	
nasal suffixes	consume the vowel if they keep theirs, but leave it if they give up theirs		

Answers:

- (a) 1. **utnhantxi** — *is it in my house?*
 2. **yapp”psa** — *his field too*
 3. **yapup’psa** — *through the field too*
- (b) 4. **our₁₊₂ cliff** — **qaqsa**
 5. *in your corner* — **chushumna**
 6. *in your corner too* — **chushmanpsa**
 7. *from your corner too* — **chushumt”psa**
 8. *is it from the cave?* — **aq”it”txi**
 9. *is it the house?* — **utatxi**